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SAVE LORD OR I PERISH
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REMEMBER THY CREATOR
ROCK OF AGES

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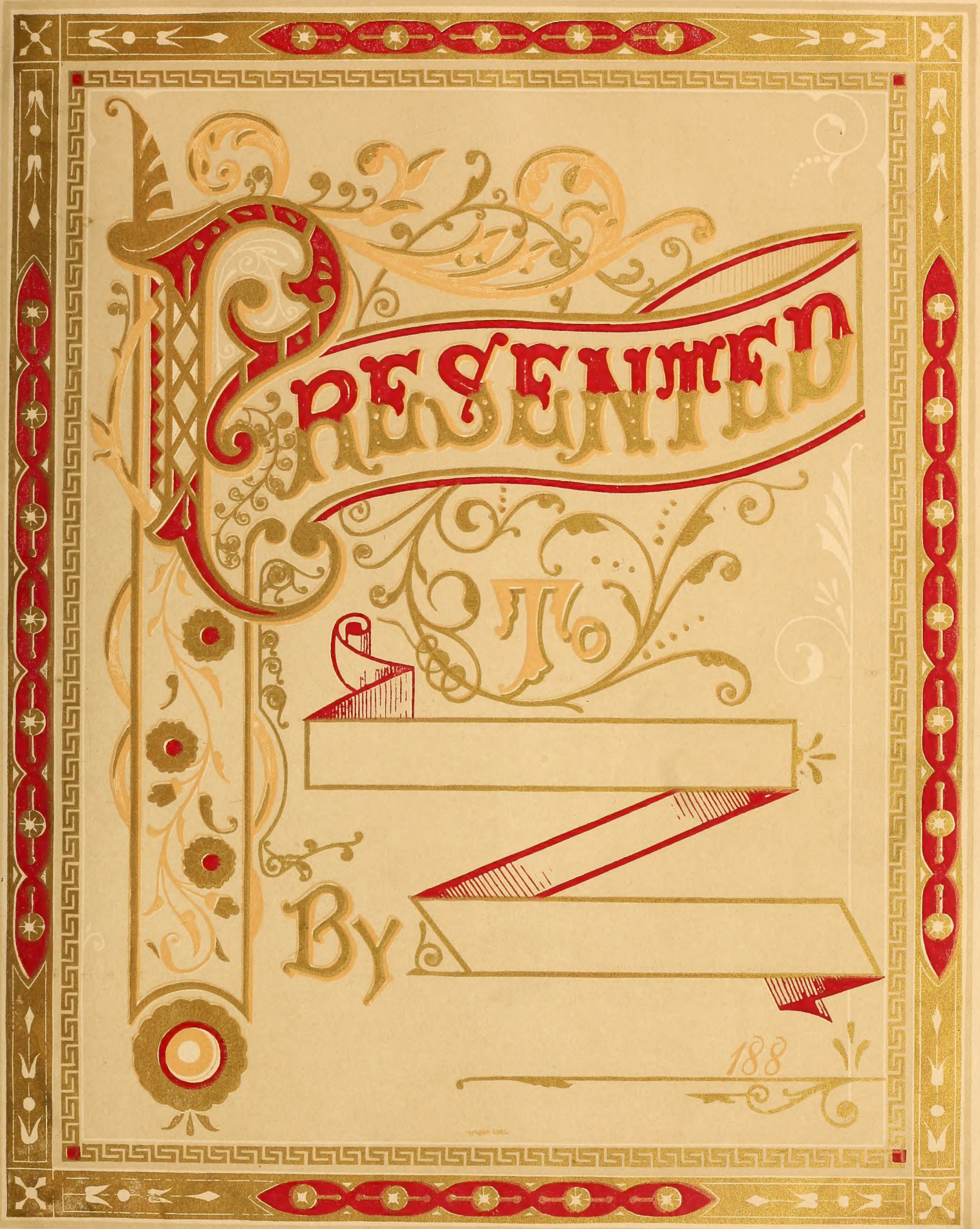
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THE DEPARTURE OF THE CHILDREN OF ISRAEL FROM EGYPT.



HOLMAN HUNT, PINXT

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THE LIGHT OF THE WORLD.

"BEHOLD, I STAND AT THE DOOR, AND KNOCK".

THE

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THE NAMES AND ORDER

OF ALL THE

BOOKS OF THE OLD AND NEW TESTAMENTS, AND THE APOCR

WITH THE NUMBER OF THEIR CHAPTERS.

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DECEMBER, 1881

HISTORY OF THE TRANSLATION OF THE ENGLISH BIBLE.

The Scriptures were originally written upon rolls of parchment, similar, probably, to those which are to be seen in the holy place of Jewish synagogues at the present day. These manuscripts were copied with the utmost care. Many versions of them were made from the original Hebrew and Greek into other tongues. The various manuscripts which have come down to the present day, all agree essentially in their contents. This is admitted both by believers and unbelievers.

By whom, and at what time, Christianity was first introduced into the British Isles, cannot now be ascertained with any degree of precision. It is certain that many manuscript copies of the Scriptures, or parts of Scripture, in the Saxon tongue, existed at a very early date. One translation of the Psalms is ascribed to King Alfred. For several centuries after this, the general reading of the Bible was prohibited by the Papal See, whose supremacy was then felt and acknowledged.

The first translations of the Bible into English were previous to the invention of printing. They were the result of incalculable labor and expense of time. Transcripts were obtained with great difficulty, and, being rare, were purchased at a price which seems to us incredible. The monks who employed their time, in lone seclusion, in executing these beautiful manuscript copies of the Word of God, knew not for what vast and glorious results they were laboring: like the electric chain, unconscious itself of the tremendous power it is transmitting to others.

The first person who conceived the idea of giving to his countrymen the whole Bible in the English tongue, was the illustrious Reformer, John Wickliffe. With the assistance of the ripest scholars among his followers, he completed a translation of the Old and New Testaments in the year 1384. This version was not made from the original Hebrew and Greek Scriptures, of which no copies existed at that time in Western Europe, but from the Latin Vulgate, the celebrated translation made by Jerome in the fourth century of the Christian era. For a period of a hundred and thirty years, Wickliffe's translation was the only one in the English language. No book, before the invention of printing, ever had such facilities for wide circulation. It was at once put into the hands of the itinerant preachers, who, under the auspices of Wickliffe, had traversed every part of England, and were fully acquainted with the wants of the population. When first sent abroad, moreover, it enjoyed the favor of Ann of Bohemia, the accomplished wife of Richard II., who was herself a decided student of the Scriptures. Nearly twenty years elapsed before its progress was materially checked by persecution. The character of this version furnished, for all time, the type and pattern of the English Bible. Its homely and childlike phraseology became consecrated in the English mind as the appropriate medium of inspiration. The subsequent versions which have found favor with the common people, have been the offshoots of this parent stock. Whatever improvements they may have received, they are in all essential points but reproductions of that which was *translated* into English—but not printed—in the fourteenth century, by Wickliffe.

The next attempt at English translation was the version of the New Testament by *William Tindal*, sometimes printed *Tyndale*. The day had begun to dawn. It was not in the power of man to roll back the "living wheels" which the prophet saw. A child may put in motion the nicely poised rocking stone, but the arm of a giant cannot stay it. The art of printing was invented. The Reformation had commenced, and Europe was beginning to shake with the volcanic fires which were rumbling beneath her. Already had Luther begun to give his German Bible to his countrymen, when *Tindal*, who had been forced to leave his own country by persecution, was led to translate the New Testament into English from the original Greek, and publish it in Holland for the benefit of the English nation. In this undertaking he was assisted by the learned John Fryth, and a friar called William Roye, both of whom afterwards suffered death as heretics. The work appeared in the year 1526, and makes the first *printed* edition of any part of the Bible in the English language. In the same year, Cardinal Wolsey and the bishops consulted together on the subject of the translation, and published a prohibition against it in all their dioceses, charging it with false and heretical glosses, wickedly brought in to corrupt the Word of God. Still many copies continued to make their way into the country; whereupon, to enforce the prohibition, Tonstal, bishop of London, bought up all the copies he could find, and committed them to the flames at St. Paul's Cross. This had a hateful appearance to the people, and only led them to look after the Scriptures more earnestly than before. Several other editions of this translation were published in Holland before the year 1530, and found a ready sale. In that year a royal proclamation was issued, for totally suppressing the translation of the Scriptures, "*corrupted* by William Tindal." The king, it was said, would, at a suitable time, provide a fair and learned translation for the use of the nation, if it should be considered expedient. All this while Tindal had been going forward with the work of translating the Old Testament, and this same year accordingly (1530) appeared his edition of the five books of Moses. He afterwards translated all the historical books, besides revising and correcting his translation of the New Testament. In 1531, through the influence of his enemies in England, he was seized and imprisoned at Villefort, near Brussels, and after a confinement of years, he was condemned to death by the emperor's decree, in an Assembly at Augsburgh, in consequence of which he was strangled, and had his body afterwards reduced to ashes. His dying prayer, repeated with much earnestness, was, "Lord, open the king of England's eyes."

In the year 1535, appeared the Bible of *Miles Coverdale*, the first *printed* edition of the entire Scriptures in the English language. This was dedicated to the king, Henry VIII., and seems to have been substantially Tindal's translation, as far as he had gone, filled out by his friend Coverdale himself, with what was wanted to make up a version of the whole Bible. It was called, however, a "special translation," and did not agree altogether with Tindal's, and besides, it omitted Tindal's prefaces and notes, which had been offensive to many. It was probably published at Zurich, in Switzerland, and on the last page were the words:

"*Prynted in the yeare of our Lorde*, 1535, *and fynished the fourth day of October.*"

After this, versions of the Scriptures were multiplied.

There was *Taverner's Bible*, which was little more than a revision of Tindal. In 1539, a reprint of Tindal's whole Bible was published by Archbishop Cranmer. In 1558, the *Geneva Bible* made its ap-

pearance, which was the work of the English exiles who had taken refuge in Switzerland from the religious persecutions in their own country, and which was highly valued among the Puritans, chiefly, perhaps, on account of the brief annotations that went along with it, which came all of the Calvinistic school.

In 1568, Archbishop Parker, by royal command, undertook to form, with the help of several learned men, chiefly bishops, a version of the "*Great Bible*," which had been published in 1539, for the use of the Church, so as to have a copy free from the popish charge of being a false translation. This was called, for distinction, the *Bishops' Bible*.

The *Douay Bible* was translated by several English Catholics, who had once been connected with the University of Oxford, but who, on the accession of Elizabeth to the English throne, had fled to the Continent, and found refuge in the Romish seminaries of Douay and Rheims. The New Testament, in this version, was published in 1582, and the Old Testament in 1610. It was made from the Latin Vulgate, in preference to the Greek and Hebrew Scriptures. But, as yet, there was no common standard. To other times was reserved the emission of that version of the Sacred Text which we now possess, which generally passes by the name of *King James's Bible*, during whose reign, and at whose instance, the translation was undertaken, and to whom it is dedicated; and which, we believe, is destined to stand to the end of time, as one of the most splendid monuments of scholarship and success the world has ever seen.

James came to the throne in 1603. As complaints abounded on the subject of religion, a conference was held at Hampton Court the following year, for the purpose of settling the order and peace of the Church. Here a number of objections were urged against the translation of the Bible then in use, and the result was a determination on the part of his majesty to have a new version made, such as might be worthy to be established as the uniform text of the nation. Fifty-four learned and pious men were accordingly appointed to perform the important service, who were to be divided into six separate classes, and to have the Bible distributed in parts according to this division, that every class might have its own parcel to translate at a particular place by itself. In every company, each single individual was required first to translate the entire portion assigned to that company, then they were to compare these versions together, and, on consultation, unite in one text the common judgment of all, after which, the several companies were to communicate their parts each one to all the rest, that in the end the entire work might have the consent and approbation of the whole number of translators together. In addition to this, an order was issued by the king, making it incumbent on all the bishops in the land, to inform him of all such learned men within their several dioceses as, having especial skill in the Hebrew and Greek tongues, had taken pains in their private studies to understand and elucidate difficult passages in the Scriptures, and to charge them to send in their observations, as they might see fit, for the use of the regular translators; so as to bring, as it were, all the learning of the kingdom, so far as it could be of avail in the case, to bear on the great and notable undertaking that was now to be commenced.

Some delay occured in entering upon the business, so that it was not fairly begun before the year 1607, and before this time seven of the persons first nominated were either dead or had declined acting, so as to leave but forty-seven for carrying on the translation. Ten of these met at Westminster, and had the Pentateuch, with the historical books that follow from Joshua to the end of the second book of Kings, for their portion. Eight more, at Cambridge, had charge of the rest of the historical books, together with Job, Psalms, Proverbs, Canticles, and Ecclesiastes. At Oxford, one company of seven had the Prophets assigned to them, and another company of eight, at the same place, were intrusted with the four Gospels, the Acts of the Apostles, and the Apocalypse. There was a second company also at Westminster, that had in charge the rest of the New Testament; and finally, a second company at Cambridge, consisting of seven, to which were allotted the books of the Apocrypha—a part which it would have been better not to have associated in this way at all with a solemn translation of the true and proper Word of God.

The translators received certain general instructions from the king, to regulate them in their work. They were required by these to go by the "Bishops' Bible," as much as the original would allow, to retain proper names in their usual form; to keep the old ecclesiastical terms; out of different significations belonging to a word, and equally suitable to the context, to choose that most commonly used by the best ancient fathers; to abide by the standing division of chapters and verses; to use no marginal notes, unless to explain particular Hebrew or Greek words; to employ references to parallel places, so far as might seem desirable. If any one company should differ from another, in reviewing its part of the translation, about the sense of any passages, notice was to be returned of the disagreement and its reasons; and if this should not induce a change of views on the other side, the whole was to be referred for ultimate decision to a general meeting of the chief persons of each company, to be held at the end of the work. In cases of special obscurity, letters might be sent to any learned man in the kingdom, by authority, for his opinion.

Nearly three years were occupied with the work—a period that seemed long to the impatience of many at the time, and was made the occasion of charging these good men with negligence and sloth; but not too great certainly for the solemn nature of the service itself, and the deeply interesting bearing it was destined to have on the history of the Church in coming years. *Ten* years of so many lives, thus employed, had not been too much to expend for an object so vastly momentous as the formation of a version, by which so many millions of people speaking the English language were to be instructed in the will of God, to the end of time. The work became complete in the year 1610.

The translations of the Bible, then, may be thus summarily stated: It was translated by Wickliffe, in 1384; by Tindal, in 1530; by Coverdale, in 1535; by Cranmer, in 1539; at Geneva, in 1558; by the bishops, in 1568; and by the celebrated authorized translators, as they are called, the most accomplished scholars and emiment divines of their day, in the year 1610.*

The first Bible printed on the continent of America was in native Indian—the New Testament in 1661, and the Old in 1663, both by Rev. John Eliot. They were published in Cambridge, Mass. The second was in German, a quarto edition, published at Germantown, near Philadelphia, by Christopher Sower, in 1676. The first American edition of the Bible in English was printed by Kneeland and Green, at Boston, in 1772, in small quarto, 700 or 800 copies. The next edition was by Robert Aitken, of Philadelphia, in 1781–2. He sent a memorial to Congress—praying for their patronage. His memorial was referred to a committee, who obtained the opinion of the chaplains of Congress as to its general typographical accuracy, and thereupon a resolution was passed (Sep. 12, 1782) recommending this edition of the Bible to the people of the United States.

It is admitted on all hands that the received English version of the Bible far excels every other translation. If accuracy, fidelity, and the strictest attention to the text, says Dr. Geddes, be supposed to constitute the qualities of an excellent version, this, of all versions, must, in general, be accounted the most excellent. Every sentence, every word, every syllable, every letter, and every point, seem to have been weighed with the nicest exactitude, and expressed, either in the text or in the margin, with the greatest precision. There is no book, says the illustrious Seldon, so translated as the Bible for the purpose. If I translate a French book into English, I turn it into English phrase, not French English. *Il fait froid;* I say *'tis cold*,

*We have drawn this chapter from several reliable sources, to which we here make a general acknowledgment of indebtedness.

not, *makes cold.* But the Bible is rather translated into English words than into English phrase. The Hebraisms are kept, and the phrase of that language is kept. The style of our present version, says Bishop Middleton, is incomparably superior to any thing which might be expected from the finical and perverted taste of our own age. It is simple, it is harmonious, it is energetic, and, which is of no small importance, use has made it familiar, and time has rendered it sacred. Bishop Lowth himself, whose literary taste is known to have been of the most pure and classical order, has not hesitated to pronounce it "the best standard of our language." Bishop Horsley represents it to have been the means of enriching and adorning the English tongue, by its close adherence to the Hebrew idiom. And Dr. Clarke, author of the Commentary on the Bible, says: "Those who have compared most of the European translations with the original, have not scrupled to say, that the English translation of the Bible, made under the direction of King James the First, is the most accurate and faithful of the whole. Nor is this its only praise: the translators have seized the very spirit and soul of the original, and expressed this almost everywhere with pathos and energy. They have, also, not only made a standard translation, but they have made their translation the standard of our language."

While, therefore, we would most earnestly encourage every effort, on the part of all who have it in their power, to prosecute the study of the Scriptures in their original tongues,—while we feel that the Church has a right to expect this of those who are set for the defence of the gospel, we are very sure, that the result of all such investigations will be to heighten confidence in the present version, and fill the heart with unfeigned gratitude to God, for that blessed book which we now enjoy, and which, for nearly two centuries and a half, has been pouring its light and consolation wherever the English tongue is spoken. Let science toil, and diligence labor in original investigation—for the Hebrew Scriptures are a mine of solid and inexhaustible gold, where giants may dig for ages—let literature hold up her torch, and cast all possible light upon the sacred text, but we must and ever shall deprecate any wanton attacks upon our received version—any gratuitous attempts to supersede it by a new and different translation. It is the Bible which our godly fathers have read, and over which they have wept and prayed. It is the GOOD OLD ENGLISH BIBLE, with which are associated all our earliest recollections of religion. As such let it go down unchanged to the latest posterity. Let us give it in charge to coming generations, and bid them welcome to all the blessings it has conveyed to us. Let it be our fervent prayer, that the light of the resurrection morning may shine on the very book which we now read,—that we may then behold again the familiar face of our own Bible, the very same which we read in our childhood.

ANCIENT DIVISIONS AND ORDER OF THE BIBLE.

After the return of the Jews from the Babylonish captivity, Ezra collected as many copies as he could of the sacred writings, and out of them all prepared a correct edition, arranging the several books in their proper order. These books he divided into three parts: I. The Law. II. The Prophets. III. The Hagiographa, *i. e.*, The Holy Writings.

I. *The law* contains: 1. Genesis; 2. Exodus; 3. Leviticus; 4 Numbers; 5. Deuteronomy.

II. The writings of the Prophets are: 1. Joshua; 2. Judges, with Ruth; 3. Samuel; 4. Kings; 5. Isaiah; 6. Jeremiah, with his Lamentations; 7. Ezekiel; 8. Daniel; 9. The twelve minor prophets; 10. Job; 11. Ezra; 12. Nehemiah; 13. Esther.

III. The Hagiographa consist of: 1. The Psalms; 2. The Proverbs; 3. Ecclesiastes; 4. The Song of Solomon.

This division was made for the sake of reducing the number of the sacred books to the number of the letters in their alphabet, which amount to twenty-two. Afterwards the Jews reckoned twenty-four books in their canon of Scriptures, in disposing of which the law stood as in the former division, and the prophets were distributed into *former* and *latter:* the former prophets are Joshua, Judges, Samuel, and Kings; the latter prophets are Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets; and the Hagiographa consist of the Psalms, the Proverbs, Job, the Song of Solomon, Ruth, the Lamentations, Ecclesiastes, Esther, Daniel, Ezra, and the Chronicles. Under the name of Ezra they comprehend the name of Nehemiah. This order has not always been observed, but the variations from it are of no moment. The five books of the law are divided into fifty-four sections. This division many of the Jews hold to have been appointed by Moses himself, but others, with more probability, ascribe it to Ezra. The design of this division was, that one of these sections might be read in their synagogues every Sabbath day: the number was fifty-four, because, in their intercalated years, a month being then added, there were fifty-four Sabbaths: in other years they reduced them to fifty-two, by twice joining together two short sections.

MODERN DIVISIONS OF THE BIBLE.

The division of the Scriptures into chapters, as we at present have them, is of modern date. Some attribute it to Stephen Langton, archbishop of Canterbury, in the reigns of John and Henry III., but the true author of the invention was Hugo de Sancto Caro, commonly called Hugo Cardinalis, because he was the first Dominican that ever was raised to the degree of cardinal. This Hugo flourished about A. D. 1240: he wrote a comment on the Scriptures, and projected the first concordance, which is that of the vulgar Latin Bible. The aim of this work being for the more easy finding out of any word or passage in the Scriptures, he found it necessary to divide the book into sections, and the sections into subdivisions, for till that time the vulgar Latin Bibles were without any division at all. These sections are the chapters into which the Bible has ever since been divided, but the subdivision of the chapters was not then into verses, as it is now. Hugo's method of subdividing them was by the letters, A, B, C, D, E, F, G, placed in the margin, at an equal distance from each other, according to the length of the chapters.

The subdivision of the chapters into verses, as they now stand in our Bible, had its origin from a famous Jewish rabbi, named Mordecai Nathan, about 1445. This rabbi, in imitation of Hugo Cardinalis, drew up a concordance to the Hebrew Bible, for the use of the Jews. But though he followed Hugo in his division of the books into chapters, he refined upon his inventions as to the subdivision, and contrived that by verses. This being found to be a much more convenient method, it has been ever since followed. And thus, as the Jews borrowed the division of the books of the Holy Scriptures into chapters from the Christians, in like manner the Christians borrowed that of the chapters into verses from the Jews. The present order of the several books is almost the same (the Apocrypha excepted) as that made by the council of Trent.

The division into verses, though very convenient, is not to govern the sense, and there are several instances in which the sense is injured, if not destroyed, by an improper division. Very often the chapter breaks off in the midst of a narrative, and if the reader stops because the chapter ends, he loses the connection, as, for example, Matt. x. 42. Sometimes the break is altogether in the wrong place, and separates two sentences which must be taken together in order to be understood, as, for example, 1 Cor. xii. 31; xiii. 1. Again the verses often divide a sentence into two different paragraphs, when there ought scarcely to be a comma between them, as in Luke iii. 21, 22. And sometimes a fragment of a subject is separated from its proper place, and put where it is without any connection (Coloss. iii. 25; iv. 1). The punctuation of the Bible was probably introduced as lately as the ninth century.

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Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven.

VALUABLE TABLE,

SHOWING THE

PRINCIPAL EVENTS OF THE HISTORY OF THE WORLD

FROM A. D. 98 TO 1882.

By Rev. WILLIAM BROWN, D.D.

Entered, according to Act of Congress, in the year 1884, in the Office of the Librarian of Congress, at Washington, D. C.

A. D.

98. Trajan emperor. 103–107, Dacia subdued. 108, Ignatius martyred. 117, Hadrian emperor. The Euphrates the eastern boundary of the Roman empire. 132-135, Second Jewish war. Bar-Cochebas leader of the Jews. 136, Jews banished from Palestine. 138, Antoninus Pius emperor. Empire at peace. 161, Marcus Aurelius emperor. 163, Persecution of the Christians. 166, Martyrdom of Polycarp. 180, Commodus emperor. 185, Birth of Origen. 196, Capture of Byzantium by Severus. 198, Caracalla named *Augustus*.

202. Persecution of Christians. Tertullian defends them. 208, Clemens of Alexandria. Wall of Severus commenced—finished 220. 211, Caracalla emperor. 217, Calixtus bishop of Rome. The Septuagint found. 218, Elagabalus emperor. 226, Ardesheer founds the modern Persian empire on the ruins of the Parthian monarchy. 231, Persian war begins. 233, Triumph of Severus. 235, Maximin emperor. 236, Persecution of the Christians. 250, Persecution of the Christians under Decius. First invasion of the empire by the Goths. 252, A pestilence breaks out in the empire—lasts fifteen years. 253, Goths and Burgundians invade the empire—first appearance of the Franks in Gaul. 254, Persecution of Christians under Valerian. 262, The Goths in Macedonia and Asia Minor. They destroy the temple of Ephesus. 273, Capture of Palmyra and of queen Zenobia by Aurelian. 290, Laws of Gregory the Great. 292, Constantius and Galerius named Cæsars. Division of the empire. Eusebius, "father of church history," flourishes. 297, Siege of Alexandria by Diocletian. Persian war.

306. Constantine emperor, b. 272; d. 337. Christianity tolerated. Council of Nicæa 325. Constantinople the capital 330. Julian the Apostate (361) at Jerusalem. Gregory Nazianzen, b. 328; d. 489. Valens 354. The Huns invade Europe. The Saxons invade Britain. Roman empire divided into East and West 364. Theodosius 379. Chrysostom, Ambrose, Jerome, Martin and Augustine.

402. Innocent I. bishop of Rome. 412, Cyril bishop of Alexandria. 416, Visigoths and Vandals appear. 425, Theodosius opens public schools. 431, Council at Ephesus. 432, St. Patrick in Ireland. 435, Theodosian code. Leo I. bishop at Rome. 447, Huns under Attila invade Scythia, Germany and Rome. 468, First trial by jury of peers. 476, Rome taken by Odoacer. End of the Roman empire. 498, Talmud of Babylon published.

500. Christianity in France. 513, Christianity in Persia. 526, Extreme unction introduced. 529, Benedictine monks. 532, Christian era invented by Dionysius Exiguus. Justinian emperor, b. 483, crowned 527; the codes completed (Pandects) 534, d. 565. The Armenians separate from the Greek Church. 540, The Monothelites. 548, Turkish rule founded in Asia. 559, The Saxon Heptarchy in England begun. Kingdom of Murcia, England. 580, Latin language dead in Italy. 590, Gregory the Great bishop of Rome. Purgatory and the mass first taught. 596, Christianity taught by St. Augustine in England. Bretwalda king.

604. St. Paul's, London, founded by Ethelbert, king of Kent. 606, Phocas, emperor of Rome, at Constantinople declared Boniface III. pope and supreme over all others in the Church. 612, Mohammed published the Koran. 613, The Arabs in Syria. 622, Mohammed's flight from Mecca to Medina. 632, Omar the Caliph unites civil and religious powers, and conquers Egypt, Palestine, Syria and Asia Minor. 636, Christianity in China. 644, Celibacy of the clergy enforced. Separation of Greek and Roman churches. 657, Latin adopted as the church language by Pope Vitalian. 672, Saracens in Spain.

700. Anglo-Saxon Octarchy. 708, Pope Constantine's toe kissed (the first). 713, Arabs conquer all Spain. 725, Image-worship forbidden. 752, Pope Stephen II. founded the temporal power of the church by aid of Pepin of France. 768, Charlemagne king of France. He conquers Italy and ends the Lombard kingdom. 779, Charlemagne imposes tithes for the support of the clergy, schools and the poor. 787, Seventh church council at Nice. Haroon ar-Rashid caliph.

800. Charlemagne emperor of Rome, Italy, Germany and France. 808, First bank for exchange in Italy. Denmark a kingdom. 817, College of cardinals. 820, First division of the Arabian government. 824, Christianity in Denmark and Sweden. 828, St. Mark's, Venice, built. 829, The seven kings unite and form the kingdom of England under Egbert. 838, Normans plunder Paris and Hamburg. 846, Saracens besiege Rome, and, defeated, ravage Sardinia. 858, First coronation of a pope, Nicholas I. Normans discover Iceland. Alfred the Great defeats the Danes. Harold first king of Norway. 890, Oxford University founded, also trial by jury, by Alfred in England.

901. Venice and Genoa republics. Edward the first "king of the English." 904, First Russian attack on Constantinople. 955, Russia Christianized. 959, St. Dunstan of Canterbury enforces clerical celibacy. 965, Poland Christianized under Miecislus. 982, Greenland discovered. 988, Hugh Capet king in France. 995, Christianity in Norway.

1002. Paper made from cotton rags in England. 1013, Danes conquer England. 1016, Canute king of England. 1042, First invasion by the Seljuk Turks in Asia Minor. They take Bagdad in 1055. 1066, William the Conqueror in England. Jerusalem taken by Turks. 1068, Knights-errant in Spain. First booksellers. Surnames first used. Norman-French the legal language in England. 1095, First Crusade under Peter the Hermit and Godfrey de Bouillon.

1100. William of Poitou first troubadour. 1101, Robert, duke of Normandy, in England. 1104, Acre taken by Crusaders; 1111, Beirut and Sidon; and 1118, Tyre. Knights Templar. 1138, Portugal a kingdom. 1147, Second Crusade. 1150, Magnetic needle first known in Italy. 1158, Bank at Venice. Henry Plantagenet king in England. Thomas à Becket chancellor of England. Waldenses and Albigenses appear. 1171, Saladin sultan in Egypt, and conquers Syria, Assyria, Mesopotamia and Arabia. 1172, Henry conquers Ireland. 1177, English circuit judges. 1178, Maimonides of Cordova, a learned Jew. 1190, Third Crusade. 1191, Kingdom of Cyprus. 1193, Richard defeats Saladin. 1196, Richard Lion Heart in captivity. Pope of Rome supreme.

1202. Fourth Crusade. 1204, Inquisition in France. 1217, Fifth Crusade. 1223, Crusade against the Albigenses. 1229, Scriptures forbidden to all laymen by Catholics. 1230, Spain rescued from the Moors by Ferdinand. 1233, Coal first discovered at Newcastle, England. 1240, Sixth Crusade. 1240, Seventh Crusade. Jews are persecuted everywhere. 1261, Private war and trial by battle suppressed in France. 1265, Monastic orders wealthy and powerful. 1270, Eighth and last Crusade. 1282, Sicilian Vespers. 1283, The title "prince of Wales" originated by King Edward. 1291, End of the kingdom of Jerusalem. 1297, William Wallace, William Douglas in Scotland. 1299, Ottoman empire founded in Bithynia by Othman I.

1300. University of Lyons. 1302, Mariner's compass invented at Naples. First convocation of the States General of France. Dante the poet, b. 1265; d. 1321. 1306, Robert Bruce king in Scotland. Edward II. in England. 1310, Knights of St. John of Rhodes. 1307, Swiss republic. Poland under one king. 1326, Tamerlane, d. 1405. Orkhan sultan. 1338, German Diet of Frankfort declares against the temporal power of the pope. 1340, Gunpowder first used at the battle of Cressy by Edward the Black Prince. 1370, Chaucer. 1377, The first Speaker of the House of Commons. 1380, Wickliffe. The Tartars sack Moscow. Persia invaded by Tamerlane. 1386, Froissart's Chronicles. 1390, First linen paper-mill in Germany. 1397, Union of Denmark, Sweden and Norway under one king. Tamerlane in Russia and (1399) in India, and in 1401 in Asia Minor.

1409. Thomas à Kempis. 1410, John Huss (burnt 1416). 1420, Madeira discovered by the Portuguese. 1425, Cosmo de Medici promotes art in Italy. 1429, Joan of Arc saves Orleans, France, from the English (burnt as a witch 1431). Printing by blocks by Koster of Haarlem 1438; by types by Gutenberg 1444; first cast metal types by Schœffer, 1457. 1444, Leonardo da Vinci, Perugino. 1447, Vatican Library begun. 1453, Constantinople taken by Turks. End of the Eastern Roman empire. 1469, Ferdinand and Isabella. 1462, Ivan I. the first czar. 1480, Inquisition in Spain. House of Tudor in England. 1490, Conquest of Granada. 1492, Discovery of America by Columbus. 1497, Cabot. 1498, Vasco da Gama sails to India by the Cape of Good Hope.

1502. St. Peter's, Rome, church begun. 1507, Cardinal Ximenes. 1517, Cairo taken by Turks. Luther, b. 1483; d. 1546, Erasmus, Woolsey chancellor and cardinal to Henry VIII., England. Beginning of the Reformation. 1519, Conquest of Mexico. 1522, Magellan sails round the world. 1523, Christianity in India. Gustavus Vasa. 1526, Invasion of Germany by Turks. 1529, Lutherans first called Protestants. 1532, John Calvin. 1533, Conquest of Peru, Cortez. 1534, Loyola founded the Jesuits. 1545, Council of Trent. Diet of Worms. 1547, Catherine de Medici queen. Turks in Persia. 1549, English liturgy established. 1554, Lady Jane Grey beheaded. Elizabeth queen in England 1558. 1560, Catholicism abolished in England. Protestantism established. Puritans. Duke of Guise in France. 1562, Religious liberty granted to the Huguenots. 1564, Duke of Alva. 1570, Greek victory over Turks at Lepanto. 1571, Cyprus taken by Turks. 1575, Sixtus pope. 1577, Sir Francis Drake sails round the world. 1588, The first newspaper. 1590, Spanish Armada destroyed. 1592, Shakespeare. Edict of Nantes 1598.

1602. East India Company founded. 1604, Nova Scotia, colonized. Union of English and Scotch crowns, James I. New translation of Bible begun. 1606, Hudson's Bay discovered. 1607, Jamestown, Virginia, settled. 1608, Quebec founded. Telescope invented by Galileo. 1609, Gustavus Adolphus of Sweden. Russia overrun by Tartars. Moors expelled from Spain. 1618, Thirty years' religious war in Germany. 1620, Puritans landed on Plymouth Rock. 1624, New Amsterdam (New York) settled by the Dutch. 1627, Boston founded. 1631, The Dutch masters in Brazil. 1633, Laud archbishop of Canterbury. 1637, Harvard College founded. Bagdad taken by the Turks. 1639, First printing in America at Cambridge by Green. 1640, Madras, India, founded by the English. 1642, War of the Roundheads and Cavaliers in England. 1645, Louis XIV., "The Great," of France, b. 1638; d. 1715. The colonies of New England unite. Stuyvesant governor of New Amsterdam. 1649, Charles I. beheaded, England. Cromwell, b. 1599; d. 1658, protector 1654. 1650, Railroads with wooden rails near Newcastle, England. 1663, Canada a colony. 1664, French East India Company. 1666, Great fire in London. 1667, New York ceded to England. 1672, Turks in Poland. 1675, Wren begins St. Paul's, London. King Philip's war. 1681, Turks besiege Vienna. 1685, Edict of Nantes revoked in France. 1686,

PRINCIPAL EVENTS OF THE HISTORY OF THE WORLD FROM A. D. 98 TO 1882.

A. D.

Sir E. Andros governor of New England. 1693, Bank of England. Witchcraft in New England. 1699, French colony in Louisiana.

1701. Yale College founded. 1704, Marlborough. *Boston News-Letter*, first paper in America. 1707, First United Parliament, Great Britain. 1709, First paper money New Jersey. 1710, First post-office New York. 1716, Charles XII., Sweden, killed. Cotton Mather, Increase Mather. First newspaper in Philadelphia. 1721, First newspaper in New York. 1727, Great earthquake in New England. The Carolinas separated. 1732, George Washington born; died 1799. 1740, Maria Theresa, Austria. 1744, Frederick the Great, b. 1712; king 1740; d. 1786. 1745, Louisburg taken by Americans. 1750, Dr. Franklin's (b. 1706; d. 1790) discoveries in electricity. 1752, New Style—year begins Jan. 1. 1755, Washington with Braddock. William Pitt, the elder, England. 1759, Wolf died at Quebec. 1760, George III. king of England. French lose all Canada to the English. Catherine II. of Russia, b. 1729, empress 1762, d. 1796. 1764, Philadelphia Medical School, first in America. 1765, The Stamp Act resisted in Massachusetts and Virginia. First Colonial Congress in New York. 1766, Stamp Act repealed. Earl Chatham. 1767, Jesuits expelled from Spain (from France 1764). 1768, Cook's first voyage. Boston occupied by British troops. Russia and Turkey at war. Genoa cedes Corsica to France. 1769, Daniel Boone in Kentucky. 1772, Partition of Poland. 1773, Tea destroyed at Boston. 1774, Cook discovers New California. Congress at Philadelphia. Louis XVI. and Marie Antoinette, France. Steam-engine by Watt and Bolton. 1775, The American Revolution began April 19. Washington commander-in-chief. Declaration July 4, 1776. Dr. Franklin in Paris. British army in New York. 1777, Lafayette arrived in the United States. Burgoyne surrendered. 1778, Alliance with France. Rochambeau and D'Estaing with French fleet arrive. 1781, First Bible printed in America in the English language. Cornwallis surrenders at Yorktown. 1782, Treaty with Holland. 1783, Peace of Versailles, and the United States independent of Great Britain. 1784, Chamber of Commerce, New York. 1785, John Adams first minister to England. Stenography invented. 1787, First Convention at Philadelphia, and the Constitution adopted. 1788, Cotton planted in Georgia. King George III. insane. 1789, George Washington first President. French Revolution. 1791, First United States bank. United States Mint. 1792, France a Republic. 1793, Washington re-elected. All Europe, except Sweden and Denmark, form a coalition against France. 1795, Napoleon Bonaparte general of the army, b. 1769; emperor 1804; d. 1821.

1800. Capital moved to Washington, D. C. 1801, Iron railways in England. 1803, Louisiana purchased from France. 1806, Lewis and Clarke cross the Rocky Mountains. 1807, Fulton made a steamboat. Duke of Wellington, b. 1769; lieutenant-general 1808; d. 1852. 1812, War with England. Gas-lights in the streets of London. Peace with England at Ghent, 1814. Wellington defeated Bonaparte at Waterloo June 18, 1815. Algiers bombarded. 1819, First steamboat crossed the Atlantic, New York to Liverpool. Rise of cholera. 1822, The Greek Revolution. 1825, Mail posts in Prussia. 1829, Catholic emancipation in England. Algiers taken by the French. 1831, Lord John Russell's Reform Bill. 1832, Kingdom of Greece founded. Sir Robert Peel. 1833, Girard College in Philadelphia and University of New York founded. 1835, Boston and Lowell R. R. completed, first in the United States. 1836, James Smithson of London founds the Smithsonian Institution, Washington, D. C., on $500,000. 1836, Chinese expel English and other "barbarians." 1837, Morse's patent for the electric telegraph. Talleyrand, b. 1754; d. 1838. 1840, Penny post in England. Lord Palmerston, b. 1784; d. 1865. 1843, O'Connell's (b. 1775; d. 1847) "Repeal" agitation in Ireland. 1845, Sir John Franklin in the Arctic Seas. 1846, Thames tunnel opened. War with Mexico. City of Mexico captured, and California ceded to United States. Pius IX. pope. 1848, French Revolution. Louis Napoleon III., b. 1808, president. 1849, Rome a republic. Francis Joseph emperor of Austria, b. 1830; cr. 1848. 1850, The sultan permits the Jews to build a temple on Zion. 1851, The first Great Exhibition, London. 1852, Napoleon III. emperor of France, d. 1871. 1854, Crimean War, Russia; Alexander II. emperor, b. 1818; cr. 1855. England, France, Italy, Turkey (peace 1856). 1856,

A. D.

War between England and Persia. Bombardment of Canton by the English fleet, Nov. 3d. Fighting in Kansas. 1857, Mutiny of the Sepoys in British India. Settlement of the Central American question. Attempt to lay the first Atlantic cable fails. The Dred-Scott decision. Storming of Delhi and relief of Lucknow. Civil war in Kansas. Mt. Cenis tunnel begun. 1858, Dispute between the United States and Great Britain respecting the right of search. Completion of the first Atlantic telegraph, Aug. Orsini attempts to assassinate Napoleon III. Lucknow taken by the English. Minnesota admitted as a State. The Jews' Relief Act passed in England. The Danubian principalities constituted. India subject to the British crown. 1859, Dispute between the United States and Great Britain concerning Vancouver's Island. The John Brown insurrection, Oct. Execution of John Brown, Dec. 2d. Oregon admitted as a State. War between France and Italy and Austria. Peace of Villafranca. War between Spain and Morocco. Death of Washington Irving. Death of Lord Macaulay. Sardinian constitution proclaimed. 1860, Abraham Lincoln elected president of the United States. Secession of South Carolina, Dec. 20th. Kingdom of Italy formed. Cession of Savoy and Nice to France. Japanese embassy to the United States. The two Sicilies annexed to Sardinia. The Prince of Wales visits the United States. Summer palace of the emperor of China sacked by the French. Discovery of oil wells in Pennsylvania. 1861, Secession of the Southern States of the Union. Confederate States organized, with Jefferson Davis as president. Inauguration of President Lincoln. Capture of Fort Sumter by the Confederates. Civil war in the United States. Battle of Bull Run. Blockade of the Southern coast. Mason and Slidell captured by Com. Wilkes. Kansas admitted into the Union. William I. king of Prussia. First Italian Parliament meets at Turin. Emancipation of the Serfs of Russia. Death of Count Cavour. Abdul Aziz sultan of Turkey. Death of Prince Albert, Dec. 14th; b. 1819. 1862, Capture of Fort Donnelson. The Monitor defeats the Merrimac in Hampton Roads—first engagement between ironclads. Battle of Pittsburgh Landing (Shiloh). Capture of New Orleans. Seven days' battles before Richmond. Second battle of Bull Run. Invasion of Maryland by the Confederates. Battles of Antietam and Fredericksburg. West Virginia admitted into the Union. War between France and Mexico. International Exhibition at London. Cotton famine in England. 1863, Battle of Murfreesboro. Emancipation proclamation of President Lincoln. Battle of Chancellorsville. Death of Stonewall Jackson. Capture of Vicksburg and Port Hudson. Battle of Gettysburg. Anti-draft riots in New York. Battles of Chickamauga, Lookout Mountain and Mission Ridge. Insurrection in Poland. Marriage of the Prince of Wales. Maximilian emperor of Mexico. 1864, U. S. Grant commander-in-chief of the Union armies. Battles of the Wilderness, Spottsylvania and (second) Cold Harbor. Siege of Richmond and Petersburg begun. Campaign between Sherman and Johnston in Georgia. Capture of Atlanta. Sheridan's valley campaign. Sherman's march to the sea. Battle of Nashville. The Alabama sunk by the Kearsarge. Maryland abolishes slavery. Re-election of President Lincoln. The Schleswig-Holstein war. Russian conquest of Circassia completed. Dynamite introduced. 1865, Fall of Richmond. Surrender of the Confederate armies. End of the civil war in the United States. Assassination of President Lincoln. Andrew Johnson president. Florence made the capital of Italy. Convention of Gastein. Death of Lord Palmerston. 1866, Passage of the Freedman's Bureau Bill. Death of Winfield Scott. Reconstruction of the Southern States. Civil Rights Bill. Fenian raids into Canada. Austro-Prussian war. Battle of Königgrätz (Sadowa). Fall of the German Confederation. Austria expelled from Germany. Venitia united to Italy. Rome evacuated by the French. 1867, Nebraska admitted into the Union. The Southern States organized as military districts. Maximilian shot by the Mexicans. Cession of Russian America to the United States. International Exhibition at Paris. Dominion of Canada constituted. The emperor of Austria crowned king of Hungary. North German constitution promulgated. Abyssinian war begun. Garibaldi invades the Papal territory, and is defeated by the Italians at Mentana. Reoccupation of Rome by the French. 1868, Impeachment, trial and acquittal of Presi-

A. D.

dent Johnson. General U. S. Grant elected president of the United States. Magdala captured by Lord Napier. Death of Lord Brougham. Fall of queen Isabella of Spain. 1869, Inauguration of President Grant. Pacific Railway completed. Marshal Serrano regent of Spain. Irish church disestablished. Formal opening of the Suez Canal, Nov. 17. 1870, The Fifteenth Amendment to the U. S. Constitution ratified by the States. Death of Admiral Farragut, Aug. 14. Death of Gen. R. E. Lee, Oct. 12. War between France and Germany begun. Battle of Sedan. Surrender of Napoleon III. Fall of the French empire. Paris besieged by the Germans. Surrender of Metz. Rome occupied by the Italian troops. End of the temporal power of the pope. Rome and the Papal States united to Italy. Russia repudiates the Treaty of Paris. Amadeus king of Spain. The German empire proclaimed, Dec. 10. Marshal Prim assassinated. Mt. Cenis tunnel completed. 1871, Treaty of Washington, between the United States and Great Britain. Great fire at Chicago, Oct. 8–10th. Alabama Claims Commission meets at Geneva, Dec. 18th. British Columbia united to the Dominion of Canada. King William of Prussia proclaimed emperor of Germany. Capitulation of Paris. Thiers president of the French Republic. Paris occupied by the Germans. Communist insurrection at Paris. Treaty of peace between France and Germany. Paris captured by the government troops. End of the insurrection. Rome made the capital of Italy. Mt. Cenis tunnel opened. Slavery abolished in Brazil. 1872, Settlement of the Alabama claims. Congress removes the disabilities of the Southern people. Re-election of President Grant. Great fire at Boston, Nov. 9th. Death of Horace Greeley, Nov. 29th. Island of San Juan evacuated by the British troops according to award of emperor of Germany. Assassination of Lord Mayo, viceroy of India. Death of Mazzini. Carlist insurrection in Spain. Jesuits expelled from Germany. 1873, Modoc war in the United States. Seizure and surrender of the "Virginius" by Spain. Financial panic in the United States. Death of Napoleon III., Jan. 9th. Abdication of king Amadeus of Spain. Republican government in Spain. International Exhibition at Vienna. Death of Dr. Livingstone. Thiers resigns the presidency of the French Republic. MacMahon president. Autonomy of Egypt conceded by the sultan. Khiva taken by the Russians. The Ashantee war. Encyclical letter of Pope Pius IX. against the Old Catholics. 1874, The Grange movement in the United States. Death of Charles Sumner, March 11. Carlist war in Spain. Communist insurrection in Spain put down. Capture of Coomassie by the English. Alphonso IX. proclaimed king of Spain. 1875, Centennial celebration of the events of the American War of Independence. Death of ex-President Johnson, July 31st. Close of the Carlist war in Spain. Visit of the Prince of Wales to India. Purchase of the Suez Canal by England. Re-opening of the Eastern question. 1876, International Exhibition at Philadelphia. Massacre of Gen. Custer and his command by the Sioux Indians. Celebration of the completion of the first one hundred years of American Independence, July 4. Presidential election in the U. S., Nov. 7th; the result disputed. Queen Victoria proclaimed empress of India. Conquest of Khiva by Russia completed. 1877, Close of the Indian war in the United States. Rutherford B. Hayes president. Military rule discontinued in the Southern States. Great railroad riots in the United States. War between Russia and Turkey. Capture of Kars and Plevna. Death of Thiers. 1878, Yellow fever epidemic in the United States. War between England and Afghanistan. International Exhibition at Paris. Russian army advances to Constantinople. Treaties of San Stefano and Berlin. 1879, Resumption of specie payments by the United States. Both Houses of Congress Democratic for the first time since 1861. The Zulu war. MacMahon resigns the presidency of the French Republic. Jules Grevy president. 1880, Tenth census of the United States; population 50,152,559. James A. Garfield elected president. Famine in Ireland. 1881, Inauguration of President Garfield. Assassination and death of President Garfield. Centennial celebration at Yorktown. Assassination of Alexander II., czar of Russia. 1882, Trial and execution of Guiteau, the assassin of President Garfield. Troubles in Ireland. Assassination of Lord Cavendish and Mr. Burke. Death of Garibaldi, June 2d. Troubles in Egypt.

CHRONOLOGICAL AND OTHER VALUABLE TABLES.

DESIGNED TO PROMOTE AND FACILITATE THE STUDY OF THE HOLY BIBLE.

TABLE OF THE HARMONY OF THE FOUR GOSPELS.

N. B.—In the following Table, where all the references under a given section are printed in thick type, as under "Two Genealogies," it is to be understood that some special difficulty besets the harmony. Where one or more references under a given section are in thin, and one or more in thick type, it is to be understood that the former are given as in their proper place, and that it is more or less doubtful whether the latter are to be considered as parallel narratives or not.

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"Master, speak to my brother"	...	...	xii. 13-15	...
Covetousness	**vi. 25-33**	...	xii. 16-31	...
Watchfulness	...	...	xii. 32-59	...
Galileans that perished	...	...	xiii. 1-9	...
Woman healed on Sabbath	...	...	xiii. 10-17	...
The grain of mustard seed	**xiii. 31, 32**	**iv. 30-32**	xiii. 18, 19	...
The leaven	**xiii. 33**	...	xiii. 20, 21	...
Toward Jerusalem	...	...	xiii. 22	...
"Are there few that be saved?"	...	...	xiii. 23-30	...
Warning against Herod	...	...	xiii. 31-33	...
"O Jerusalem, Jerusalem"	**xxiii. 37-39**	...	xiii. 34, 35	...
Dropsy healed on Sabbath day	...	...	xiv. 1-6	...
Choosing the chief rooms	...	...	xiv. 7-14	...
Parable of the Great Supper	**xxii. 1-14**	...	xiv. 15-24	...
Following Christ with the Cross	**x. 37, 38**	...	xiv. 25-35	...
Parables of Lost Sheep, Piece of Money, Prodigal Son, Unjust Steward, Rich Man and Lazarus	...	...	xv., xvi.	...
Offences	**xviii. 6-15**	...	xvii. 1-4	...
Faith and merit	**xvii. 20**	...	xvii. 5-10	...
The ten lepers	...	...	xvii. 11-19	...
How the kingdom cometh	...	...	xvii. 20-37	...
Parable of the Unjust Judge	...	...	xviii. 1-8	...
" the Pharisee and Publican	...	...	xviii. 9-14	...
Divorce	xix. 1-12	x. 1-12	...	...
Infants brought to Jesus	xix. 13-15	x. 13-16	xviii. 15-17	...
The rich man inquiring	xix. 16-26	x. 17-27	xviii. 18-27	...
Promises to the disciples	xix. 27-30	x. 28-31	xviii. 28-30	...
Laborers in the vineyard	xx. 1-16	...	...	...
Death of Christ foretold	xx. 17-19	x. 32-34	xviii. 31-34	...
Request of James and John	xx. 20-28	x. 35-45	...	...
Blind men at Jericho	xx. 29-34	x. 46-52	xviii. 35-43	...
Zacchæus	...	...	xix. 1-10	...
Parable of the Ten Talents	**xxv. 14-30**	...	xix. 11-28	...
Feast of Dedication	...	...	...	x. 22-39
Beyond Jordan	...	...	...	x. 40-42
Raising of Lazarus	...	...	...	xi. 1-44
Meeting of the Sanhedrim	...	...	...	xi. 45-53
Christ in Ephraim	...	...	...	xi. 54-57
Arrival at Bethany six days before the Passover	...	...	...	xii. 1, 9
The anointing by Mary	xxvi. 6-13	xiv. 3-9	**vii. 36-50**	xii. 2-8
Plot against Him and Lazarus	...	...	...	xii. 10, 11

HARMONY OF THE FOUR GOSPELS.—*Continued.*

	St. Matthew.	St. Mark.	St. Luke.	St. John.
Christ enters Jerusalem	xxi. 1-11	xi. 1-10	xix. 29-44	xii. 12-19
Cleansing of the Temple (2d)	xxi. 12-16	xi. 15-18	xix. 45-48	ii. 13-22
The barren fig-tree	xxi. 17-22	xi. 11-14, 19-23	...	...
Pray, and forgive	vi. 14, 15	xi. 24-26	...	...
"By what authority," etc	xxi. 23-27	xi. 27-33	xx. 1-8	...
Parable of the Two Sons	xxi. 28-32	...	...	...
" the Wicked Husbandmen	xxi. 33-46	xii. 1-12	xx. 9-19	...
" the Wedding Garment	xxii. 1-14	...	xiv. 16-24	...
The tribute-money	xxii. 15-22	xii. 13-17	xx. 20-26	...
The state of the risen	xxii. 23-33	xii. 18-27	xx. 27-40	...
The great Commandment	xxii. 34-40	xii. 28-34	...	...
David's Son and David's Lord	xxii. 41-46	xii. 35-37	xx. 41-44	...
Against the Pharisees	xxiii. 1-39	xii. 38-40	xx. 45-47	...
The widow's mite	...	xii. 41-44	xxi. 1-4	...
Christ's second coming	xxiv. 1-51	xiii. 1-37	xxi. 5-38	...
Parable of the Ten Virgins	xxv. 1-13	...	...	...
" the Talents	xxv. 14-30	...	xix. 11-28	...
The Last Judgment	xxv. 31-46	...	...	...
Greeks visit Jesus. Voice from heaven	...	...	...	xii. 20-36
Reflections of John	...	...	...	xii. 36-50
Last Passover (4th) Jews conspire	xxvi. 1-5	xiv. 1, 2	xxii. 1, 2	...
Judas Iscariot	xxvi. 14-16	xiv. 10, 11	xxii. 3-6	...
Pascal Supper	xxvi. 17-29	xiv. 12-25	xxii. 7-23	xiii. 1-35
Contention of the Apostles	...	...	xxii. 24-30	...
Peter's fall foretold	xxvi. 30-35	xiv. 26-31	xxii. 31-39	xiii. 36-38
Last Discourse. The departure; the Comforter	...	...	...	xiv. 1-31
The Vine and the Branches. Abiding in love	...	...	...	xv. 1-27
Work of the Comforter in disciples	...	...	...	xvi. 1-33
The prayer of Christ	...	...	...	xvii. 1-26
Gethsemane	xxvi. 36-46	xiv. 32-42	xxii. 40-46	xviii. 1
The betrayal	xxvi. 47-56	xiv. 43-52	xxii. 47-53	xviii. 2-11
Before Annas (Caiaphas) Peter's denial	xxvi. 57, 58, 69-75	xiv. 53, 54, 66-72	xxii. 54-62	xviii. 12-27
Before the Sanhedrim	xxvi. 59-68	xiv. 55-65	xxii. 63-71	...
Before Pilate	xxvii. 1, 2, 11-14	xv. 1-5	xxiii. 1-3	xviii. 28
The Traitor's death	xxvii. 3-10	...	...	...
Before Herod	...	...	xxiii. 4-11	...
Accusation and Condemnation	xxvii. 15-26	xv. 6-15	xxiii. 13-25	xviii. 29-40; xix. 1-16
Treatment by the soldiers	xxvii. 27-31	xv. 16-20	xxiii. 36, 37	xix. 2, 3
The Crucifixion	xxvii. 32-38	xv. 21-28	xxiii. 26-34	xix. 17-24
The mother of Jesus	...	...	...	xix. 25-27
Mockings and railings	xxvii. 39-44	xv. 29-32	xxiii. 35-39	...
The malefactor	...	...	xxiii. 40-43	...
The death	xxvii. 50	xv. 37	xxiii. 46	xix. 28-30
Darkness and other portents	xxvii. 45-53	xv. 33-38	xxiii. 44, 45	...
The by-standers	xxvii. 54-56	xv. 39-41	xxiii. 47-49	...
The side pierced	...	...	...	xix. 31-37
The burial	xxvii. 57-61	xv. 42-47	xxiii. 50-56	xix. 38-42
The guard of the sepulchre	xxvii. 62-66; xxviii. 11-15	...	...	...
The Resurrection	xxviii. 1-10	xvi. 1-11	xxiv. 1-12	xx. 1-18
Disciples going to Emmaus	...	xvi. 12, 13	xxiv. 13-35	...
Appearances in Jerusalem	...	xvi. 14-18	xxiv. 36-49	xx. 19-29
At the Sea of Tiberias	...	...	...	xxi. 1-23
On the Mount in Galilee	xxviii. 16-20	...	...	...
Unrecorded Works	...	...	...	xx. 30, 31; xxi. 24, 25
Ascension	...	xvi. 19-20	xxiv. 50-53	...

TABLE, SHOWING WHICH OF THE PATRIARCHS WERE CONTEMPORARY WITH EACH OTHER;

And, Consequently, How Easy It Was To Hand Down From Adam To Jacob, The Story Of The Creation And The Deluge.

Patriarchs.	Born.	Died.	Aged.	Contemporaries.
	B. C.	B. C.	Years.	
1. Adam	...	3074	930	Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Mathusaleh, Lamech.
2. Seth	3874	2962	912	Adam, Enos, Cainan, Mahalaleel, Jared, Enoch, Mathusaleh, Lamech.
3. Enos	3769	2864	905	Adam, Seth, Cainan, Mahalaleel, Jared, Enoch, Mathusaleh, Lamech, Noah.
4. Cainan	3679	2769	910	Adam, Seth, Enos, Mahalaleel, Jared, Enoch, Mathusaleh, Lamech, Noah.
5. Mahalaleel	3609	2714	895	Adam, Seth, Enos, Cainan, Jared, Enoch, Mathusaleh, Lamech, Noah.
6. Jared	3544	2582	962	Adam, Seth, Enos, Cainan, Mahalaleel, Enoch, Mathusaleh, Lamech, Noah.

PATRIARCHS CONTEMPORARY WITH EACH OTHER.—*Continued.*

Patriarchs.	Born.	Died.	Aged.	Contemporaries.
	B. C.	B. C.	Years.	
7. Enoch	3382	3017 Translated.	365	Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Mathusaleh, Lamech.
8. Mathusaleh	3317	2348	969	Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Lamech, Noah, Shem.
9 Lamech	3130	2353	777	Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Mathusaleh, Noah, Shem.
10. Noah	2948	1998	950	Enos, Cainan, Mahalaleel, Jared, Mathusaleh, Lamech, Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah.
11. Shem	2446	1846	600	Mathusaleh, Lamech, Noah, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abram, Isaac.
12. Arphaxad	2346	1908	438	Shem, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abram.
13. Salah	2311	1878	433	Shem, Arphaxad, Eber, Peleg, Reu, Serug, Nahor, Terah, Abram, Isaac.
14. Eber	2281	1817	464	Shem, Arphaxad, Salah, Peleg, Reu, Serug, Nahor, Terah, Abram, Isaac, Jacob.
15 Peleg	2247	2008	239	Shem, Arphaxad, Salah, Eber, Reu, Serug, Nahor, Terah, Abram, Isaac, Jacob.
16. Reu	2017	1978	239	Shem, Arphaxad, Salah, Eber, Peleg, Serug, Nahor, Terah, Abram.
17. Serug	2185	1955	230	Shem, Arphaxad, Salah, Eber, Peleg, Reu, Nahor, Terah, Abram.
18. Nahor	2155	2007	148	Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Terah.
19. Terah	2126	1921	205	Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Abram.
20. Abraham	1996	1821	175	Shem, Arphaxad, Salah, Eber, Reu, Serug, Terah, Isaac, Jacob.
21. Isaac	1897	1717	180	Shem, Salah, Eber, Abram, Jacob, Joseph.
22. Jacob	1837	1689	148	Eber, Abram, Isaac.

THE JEWISH CALENDAR.

Corresponding Dates for Three Years.			JEWISH CALENDAR. (In the Sacred Order of the Months.)
A. M. 5623. A. D. 1863.	A. M. 5624. A. D. 1864.	A. M. 5625. A. D. 1865.	
			I. ABIB or NISAN. April.
March 21	April 7	March 28	1. New Moon.
Apr. 4, 5, 10, 11	Apr. 21, 22, 27, 28	Apr. 11, 12, 17, 18	15, 16, 21, 22. Passover Days, 1, 2, 7, last.
April 19	...	...	30. New Moon.
			II. JYAR (Yiah). May.
April 20	May 7	April 27	1. New Moon.
April 29	May 24	May 14	10. Death of Elijah (Lag B' Omer). *Fast.*
May 1	...	...	12.
May 17	...	...	28. Death of Samuel. *Fast.*
May 19	...	...	30. New Moon.
			III. SIVAN. June.
May 19	June 5	May 26	1. New Moon.
May 24, 25	June 10, 11	May 31, June 1	6, 7. Pentecost or Sebuoth.
June 17	...	...	30. New Moon.
			IV. THAMMUZ. July.
June 18	July 5	June 25	1. New Moon.
July 5	July 21	July 11	17. Taking of Jerusalem by Titus. *Fast.*
			V. AB. August.
July 17	Aug. 3	July 24	1. New Moon.
July 26	Aug. 11	Aug. 1	9. Destruction of Temple. *Fast.*
July 31	...	...	15. Tubeah. *Little Festival.*
Aug. 15	...	...	30. New Moon.
			VI. ELUL. September.
Aug. 16	Sept. 2	Aug. 23	1. New Moon.
Aug. 22	...	...	7. Dedication of Walls by Nehemiah. *Feast*
Sept. 1	...	...	17. Expulsion of the Greeks.
			VII. TISRI. October.
Sept. 14, 15	Oct. 1, 2	Sept. 21, 22	1, 2. New Year and New Moon.
Sept. 16	Oct. 3	Sept. 24	3. Death of Gedaliah. *Fast.*
Sept. 23	Oct. 10	Sept. 30	10. Kipur. Day of Atonement. *Fast.*
Sept. 28, 29	Oct. 15, 16	Oct. 5, 6	15, 16. Feast of Tabernacles.
Oct. 1	...	...	18. Hosanna Rabba.
Oct. 4	Oct. 21	Oct. 11	21. Feast of Branches or of Palms.
Oct. 5	Oct. 22	Oct. 12	22. End of Feast of Tabernacles.
Oct. 6	Oct. 23	Oct. 13	23. Feast of the Law.

THE JEWISH CALENDAR.—*Continued.*

Corresponding Dates for Three Years.			JEWISH CALENDAR. (Beginning of Civil Year.)
A. M. 5624. A. D. 1863–4.	A. M. 5625. A. D. 1864–5.	A. M. 5626. A. D. 1865–6.	
			VIII. CHESVAN (Marchesvan). November.
Oct. 14.....	Oct. 31.....	Oct. 21.....	1. New Moon.
			IX. CHISLEU. December.
Nov. 12.....	Nov. 30.....	Nov. 19.....	1. New Moon.
Dec. 6.....	Dec. 24.....	Dec. 13.....	25. Hanuca. Dedication of Temple.
			X. THEBET. January.
Dec. 11.....	Dec. 30.....	Dec. 19.....	1. New Moon.
	1865.		
Dec. 20.....	Jan. 8.....	Dec. 28.....	10. Siege of Jerusalem. *Fast.*
1864.		1866.	XI. SEBAT. February.
Jan. 9.....	Jan. 28.....	Jan. 17.....	1. New Moon.
			XII. ADAR. March.
Feb. 8.....	Feb. 27.....	.....	1. New Moon.
Feb. 21.....	.....	.....	14. Little Purim.
			XII.* VEADAR (Intercalary). Latter part of March and beginning of April.
March 9.....	.....	.....	1. New Moon.
March 21.....	March 9.....	.....	13. Feast of Esther.
March 22, 23....	March 12, 13.....	.....	14, 15. Feast of Purim and Shusham Purim.
April 6.....	.....	.....	Last Day of the Year.

[MEM.—The Jewish year contains 354 days or 12 unations of the moon; but in a cycle of 19 years an intercalary month (*Veadar*) is seven times introduced to render the average length of the year nearly correct.

CHRONOLOGY OF THE BOOKS OF THE NEW TESTAMENT.

The Five Historical Books.

A. D.		Place where written.
Uncertain.	Gospel of St. Matthew	Judæa.
About 63.	" St. Mark	Perhaps at Rome.
" 60.	" St. Luke	Perhaps at Cæsarea.
" 93.	Acts of the Apostles	Uncertain.
" 96.	Gospel of St. John	Perhaps at Ephesus.

The Seven General Epistles.

About 61.	Epistle of St. James	In Judea.
" 63.	1 Epistle of St. Peter	Babylon (Qy. Rome.)
" 64.	2 " "	Perhaps at Rome.
" 96.	1 " St. John	Perhaps at Ephesus.
Unknown.	2 " "	Unknown.
"	3 " "	"
About 63.	Epistle of Jude	"
" 96.	The Revelation of St. John	Perhaps at Patmos or Ephesus.

St. Paul's Epistles, according to Conybeare and Howson.

52.	1 Thessalonians	Corinth.
53.	2 "	"
57.	1 Corinthians	Ephesus.
57.	2 "	Macedonia.
57.	Galatians	Corinth.
58.	Romans	"
62.	Philemon	Rome
62.	Colossians	"
62.	Ephesians	"
62.	Philippians	"
67.	1 Timothy	Macedonia.
68.	2 "	Rome.
67.	Titus	Ephesus.
63.	Hebrews	Uncertain.

THE PARABLES OF JESUS.

I. *Those which have for their subjects the laws of the Divine Kingdom, in its growth, its nature, its consummation.*

1. The Sower ..... Matt. xiii.; Mark iv.; Luke viii.
2. The Wheat and the Tares ..... Matt. xiii.
3. The Mustard Seed ..... Matt. xiii.; Mark iv.
4. The Seed Cast in the Ground ..... Mark iv.
5. The Leaven ..... Matt. xiii.
6. The Hid Treasure ..... Matt. xiii.
7. The Pearl of Great Price ..... Matt. xiii.
8. The Net cast into the Sea ..... Matt. xiii.

II. *Those which are drawn from the life of men, and which occur not in discourses, but in answer to the questions of the disciples or other inquirers.*

9. The two Debtors ..... Luke vii.
10. The Merciless Servant ..... Matt. xviii.
11. The Good Samaritan ..... Luke x.
12. The Friend at Midnight ..... Luke xi.
13. The Rich Fool ..... Luke xii.
14. The Wedding Feast ..... Luke xii.
15. The Fig Tree ..... Luke xiii.
16. The Great Supper ..... Luke xiv.
17. The Lost Sheep ..... Matt. xviii.; Luke xv.
18. The Lost Piece of Money ..... Luke xv.
19. The Prodigal Son ..... Luke xv.
20. The Unjust Steward ..... Luke xvi.
21. The Rich Man and Lazarus ..... Luke xvi.
22. The Unjust Judge ..... Luke xviii.
23. The Pharisee and the Publican ..... Luke xviii.
24. The Laborers in the Vineyard ..... Matt. xx.

III. *Those which are prophetic, in part of the rejection of Israel, in part of the great retribution of the coming of the Lord.*

25. The Pounds ..... Luke xix.
26. The Two Sons ..... Matt. xxi.
27. The Vineyard set out to Husbandmen. Matt. xxi.; Mark xii.; Luke xx.
28. The Marriage Feast ..... Matt. xxii.
29. The Wise and Foolish Virgins ..... Matt. xxv.
30. The Talents ..... Matt. xxv
31. The Sheep and the Goats ..... Matt. xxv.

THE MIRACLES OF JESUS.

ARRANGED IN CHRONOLOGICAL ORDER.

Miracles.	Place of occurrence.	Where described.
1. Conversion of water into wine	Cana of Galilee.	John ii. 1–11.
2. Cure of the nobleman's son at Capernaum	do.	John iv. 46, 64.
3. The miraculous draught of fishes	Sea of Galilee.	Luke v. 1–11.
4. Man possessed with a devil healed	Capernaum.	Mark i. 22–28.
5. Peter's mother-in-law cured of a fever	do.	Mark i. 30, 31.
6. A leper healed	do.	Mark i. 40, 45.
7. The Centurion's servant healed	do.	Matt. viii. 5–13.
8. The widow's son raised from the dead	Nain.	Luke vii. 11, 17.
9. The tempest calmed	Sea of Galilee.	Matt. viii. 23, 27.
10. The Demoniacs of Gadara cured	Gadara.	Matt. viii. 28, 34.
11. Man with the palsy cured	Capernaum.	Matt. ix. 1–8.
12. Jairus' daughter raised from the dead	do.	Matt. ix. 18, 19, 23, 26.
13. Woman with an issue of blood healed	do.	Luke viii. 43, 48.
14. Two blind men given their sight	do.	Matt. ix. 27, 31.
15. The dumb man given his speech	do.	Matt. ix. 32, 33.
16. An infirm man of Bethesda healed	Jerusalem.	John v. 1–9.
17. The withered hand made whole	Judea.	Matt. xii. 10, 13.
18. Man with a devil healed	Capernaum.	Matt. xii. 22, 23.
19. Five thousand people fed	Decapolis.	Matt. xiv. xv. 21.
20. Daughter of woman of Canaan healed	Near Tyre.	Matt. xv. 22–28.
21. Deaf and dumb man cured	Decapolis.	Mark vii. 31, 37.
22. Four thousand persons fed	do.	Matt. xv. 32, 39.
23. A blind man given his sight	Bethsaida.	Mark viii. 22, 26.
24. Boy with a devil cured	Tabor.	Matt. xvii. 14, 21.
25. A man born blind is made to see	Jerusalem.	John ix.
26. A woman with an infirmity of 18 years' standing cured	Galilee.	Luke xiii. 11, 17.
27. The dropsy cured	do.	Luke xiv. 1–6.
28. Ten lepers cleansed	Samaria.	Luke xvii. 11, 19.
29. Lazarus raised from the dead	Bethany.	John xi.
30. Two blind men given sight	Jericho.	Matt. xx. 30, 34.
31. The fig tree blasted	Olivet.	Matt. xxi. 18, 22.
32. Malchus's ear healed	Gethsemane.	Luke xxii. 50, 51.
33. Second miraculous draught of fishes	Sea of Galilee.	John xxi. 1–14

MIRACLES PERFORMED BY THE APOSTLES.

RECORDED IN THE ACTS.

Miracles.	Place of occurrence.	Where described.
1. A lame man healed by St. Peter	Jerusalem.	Acts iii. 1–11.
2. Death of Ananias and Sapphira	do.	— v. 1–10.
3. Wonderful deeds done by the Apostles	do.	— v. 12, 16.
4. St. Peter and St. John impart the Holy Ghost	Samaria.	— viii. 14, 17.
5. Eneas healed of a palsy by St. Peter	Lydda.	— ix. 33, 34.
6. Tabitha or Dorcas raised from the dead by St. Peter	Joppa.	— ix. 36, 41.
7. St. Peter rescued from prison by an angel	Jerusalem	— xii. 7, 17.
8. Herod punished with death	do.	— xii. 21, 23.
9. Elymas the sorcerer is stricken with blindness	Paphos.	— xiii. 6, 11.
10. Conversion of St. Paul	Between Jerusalem & Damascus.	— ix. 1–9.
11. A cripple healed by St. Paul	Lystra.	— xiv. 8–10.
12. Spirit of divination ejected by St. Paul	Philippi.	— xvi. 16–18.
13. Doors of the prison of St. Paul and Silas opened by an earthquake	do.	— xvi. 25, 26.
14. St. Paul imparts the Holy Ghost	Corinth.	— xix. 1–6.
15. Many persons healed by St. Paul	do.	— xix. 11, 12.
16. St. Paul raises Eutychus from the dead	Troas.	— xx. 9, 12.
17. St. Paul renders a viper harmless	Melita.	— xxviii. 3–6.
18. St. Paul cures Publius' father and others	do.	— xxviii. 7–9.

THE WORDS OF JESUS.

BEING A TABLE OF HIS DISCOURSES, IN THEIR PROPER ORDER.

Title.	Place of delivery.	Where recorded.
1. Remarks to Nicodemus	Jerusalem.	John iii. 1, 21.
2. Conversation with the woman of Samaria	Tychor.	John iv. 1, 42.
3. Remarks in the Synagogue at Nazareth	Nazareth.	Luke iv. 16, 31.
4. The sermon on the mount	do.	Matt. v., vi., vii.
5. Charge to the Apostles	Galilee.	Matt. x.
6. Doom of Chorazin, Bethsaida, &c	do.	Matt. xi. 20, 24.
7. Declaration after healing the infirm man of Bethesda	Jerusalem.	John v.
8. Comments on the conduct of the disciples in the corn field	Judea.	Matt. xii. 1, 18.
9. Denial that His miracles were due to the power of Beelzebub	Capernaum.	Matt. xii. 1, 8.
10. The bread of life	do.	John vii.
11. On internal purity	do.	Matt. xv. 1, 20.
12. Concerning the forgiveness of injuries	do.	Matt. xviii.
13. Declaration at the feast of tabernacles	Jerusalem.	John vii.
14. Concerning the woman taken in adultery	do.	John viii.
15. Words referring to His sheep	do.	John x.
16. The Scribes and Pharisees denounced	Parœa.	Luke xi. 29, 36.
17. About humility and prudence	Galilee.	Luke xiv. 7, 14.
18. How to reach heaven	Parœa.	Matt. xix. 16, 30.
19. Remarks upon His sufferings	Jerusalem.	Matt. xx. 17, 19.
20. The Pharisees denounced	do.	Matt. xxiii.
21. The destruction of Jerusalem foretold	do.	Matt. xxiv.
22. Words of comfort to His disciples at the Last Supper	do.	John xv., xvi., xvii.
23. Remarks on the way to Gethsemane	do.	Matt. xxvi. 31, 36.
24. Last words to His disciples on earth	do.	Matt. xxviii. 16–23.

THE PARABLES OF THE OLD TESTAMENT.

PARABLES.	Spoken at	Recorded in
1. *Balaam's Parable* concerning Israel and Moab	Mt. Pisgah.	Num. xxiii.
2. *Jotham's Parable* of the king of the trees	Mt. Gerizim.	Judg. ix. 7, 15.
3. *Samson's Riddle or Parable* of the strong bringing forth sweetness	Timnath.	Judg. xiv. 14.
4. *Nathan's Rebuke of David*, in the parable of the One Ewe Lamb	Jerusalem.	2 Sam. xii. 1, 4.
5. The parable of the woman of Tekoah, of the strife of the two brothers	do.	2 Sam. xiv. 1.
6. *The Smitten Prophet's Parable* of the escaped prisoner	Vic'ty of Samaria.	1 Kings xx. 35, 40.
7. *Parable of Joash, king of Israel*, concerning the thistles and the cedar	Jerusalem.	2 Kings xiv. 9.
8. *Isaiah's Parable* of the vineyard yielding wild grapes	do.	Isa. v. 1, 6.
9. Ezekiel's Parable of the lion's whelp	Babylon.	Ezek. xix. 2, 9.
10. " " the boiling pot	do.	Ezek. xxiv. 3, 5.
11. " " the eagle and the vine	do.	Ezek. xvii. 3, 10.

THE PRINCIPAL MIRACULOUS EVENTS MENTIONED IN THE OLD TESTAMENT.

EVENTS.	Where recorded.
1. The deluge	Gen. vii.
2. The confusion of tongues	— xi.
3. Destruction of the cities of the plain	— xix.
4. The burning bush	Ex. iii. 2.
5. Aaron's rod changed to a serpent	— vii. 10, 12.
6. The River Nile changed to a stream of blood	— vii. 20, 25.
7. The plague of frogs	— viii. 5, 14.
8. The plague of lice	— viii. 16, 18.
9. The plague of flies	— viii. 20, 24.
10. The plague of murrain	— x. 3, 6.
11. The plague of boils	— x. 8, 11.
12. The plague of thunder and hail	— x. 22, 26.
13. The plague of locusts	— x. 15, 19.
14. The plague of darkness	— x. 21, 23.
15. Death of the first-born	— xii. 29, 30.
16. Passage of the Red Sea	— xiv. 21, 31.
17. The waters of Marah made sweet	— xv. 23, 35.
18. Manna sent from heaven	— xvi. 14, 35.
19. Water drawn from the rock	— xvii. 5, 7.
20. Destruction of Nadab and Abihu	Lev. x. 1, 2.
21. The brazen serpent	Num. xxi. 8, 9.
22. The ass speaks	— xxii. 21, 35.
23. Passage of the Jordan by the Israelites	Josh. iii. 14, 19.
24. Destruction of the walls of Jericho	— vi. 6, 20.
25. Sun and moon obey Joshua	— x. 12, 14.
26. Philistines slain before the ark	1 Sam. v. 1, 12.
27. Uzzah killed	2 Sam. vi. 7.
28. Jeroboam's hand is withered	1 Kings xiii. 4, 6.
29. The widow's meal increased	— xvii. 14, 16.
30. The widow's son raised from the dead	— xvii. 17, 24.
31. Elijah's sacrifice consumed by fire from heaven	— xviii. 30, 38.
32. Elijah obtains rain	— xviii. 41, 45.
33. The Jordan divided before Elijah	2 Kings ii. 7, 8, 14.
34. Water provided for Jehoshaphat's army	— iii. 16, 20.
35. The cruise of oil does not fail	— iv. 2, 7.
36. The Shunammite's son restored to life	— iv. 32, 37.
37. One hundred men fed with twenty loaves	— iv. 42, 44.
38. Naaman healed in the Jordan	— v. 10, 14.
39. Gehazi stricken with leprosy	— v. 20, 27.
40. Iron does not sink in water	— vi. 5, 7.
41. The Assyrian army overthrown	— vi. 18, 20.
42. A dead body revived by Elisha's bones	— xiii. 21.
43. Destruction of Sennacherib's army	— xix. 35.
44. The sun goes back on the dial	— xx. 9, 11.
45. Uzziah's leprosy	2 Ch. xxvi. 16, 21.
46. The fiery furnace harmless	Dan. iii. 19, 27.
47. Daniel is not hurt by the lions	— vi. 16, 23.
48. Jonah lives three days in the belly of the whale	Jonah ii. 1, 20.

PLAN FOR READING THE BIBLE THROUGH IN ONE YEAR.

The following plan is very old, and is doubtless familiar to every reader, but it is none the less worthy of a place here where it can be easily referred to:

Read three chapters daily and five on the Sabbath; that is, two chapters in the Old Testament, and one daily in Psalms, Proverbs, Ecclesiastes, Solomon's Song, and the New Testament—three on the Sabbath.

The Old Testament, without these four books, contains two chapters a day for the year; and the New Testament, with the four books, has one chapter a day, and three for Sabbath days, *less* eight chapters.

Read Psalm 119 as eleven chapters, of two divisions each, and connect the short Psalms, 117 and 131, with the next, and 133 and 134 together—thus adding eight chapters to complete the year. February 29, in leap year, is left out, so as not to derange the list.

....	January	1,	Genesis,	1,	Psalms	1
....		8,	"	15,	"	10
.....		15,	"	29,	"	19
.....		22,	"	43,	"	28
....		29,	Exodus,	7,	"	37
....	February,	5,	"	21,	"	46
....		12,	"	35,	"	55
.....		19,	Leviticus,	9,	"	64
....		26,	"	23,	"	73
....	March,	5,	Numbers,	10,	"	82
....		12,	"	24,	"	91
.....		19,	Deut.,	2,	"	100
...		26,	"	16,	"	109
..	April,	2,	"	30,	"	118
April,	9,	Joshua,	10,	Psalms	119
---	---	---	---	---	---
				v.	145
	16,	"	24,	"	127
	23,	Judges,	14,	"	138
	30,	1 Sam.,	3,	"	147
May,	7,	"	17,	Prov.,	6
	14,	"	31,	"	15
	21,	2 Sam.,	14,	"	24
	28,	1 Kings,	4,	Eccles.,	2
June,	4,	"	18,	"	11
	11,	2 Kings,	10,	S. Song,	8
	18,	"	24,	Matt.,	9
	25,	1 Chron.,	13,	"	18
July,	2,	"	27,	"	27
	9,	2 Chron.,	12,	Mark,	8
	16,	"	26,	Luke,	1
	23,	Ezra,	4,	"	10
	30,	Neh.,	8,	"	19
August,	6,	Esther,	9,	John,	4
	13,	Job,	13,	"	13
	20,	"	27,	Acts,	1
	27,	"	41,	"	10
September,	3,	Isaiah,	13,	"	19
	10,	"	27,	"	28
	17,	"	41,	Romans,	9
	24,	"	55,	1 Cor.,	2
October,	1,	Jer.,	3,	"	11
	8,	"	17,	2 Cor.,	4
	15,	"	31,	"	13
	22,	"	45,	Ephes.,	3
	29,	Ezekiel,	2,	Coloss.,	2
November,	5,	"	16,	2 Thess.,	2
	12,	"	30,	2 Tim.,	2
	19,	"	44,	Hebrews,	3
	26,	Daniel,	10,	"	11
December,	3,	Hosea,	11,	1 Peter,	3
	10,	Amos,	9,	1 John,	4
	17,	Neh.,	1,	Rev.,	5
	24,	Zech.,	5,	"	14
	31,	Mal.,	4,	"	22

NAMES AND TITLES GIVEN TO JESUS CHRIST.

1 Cor. xv. 45.	Adam.	Matt. i. 23.	Emmanuel.
1 John ii. 1.	Advocate.	Isaiah xi. 10.	Ensign.
Rev. iii. 14.	Amen.	1 John v. 20.	Eternal life.
Isaiah lxiii. 9.	Angel.	Isaiah ix. 6.	Everlasting Father.
Mal. iii. 1.		Heb. i. 3.	Express image, etc.
Dan. vii. 22.	Ancient of Days.		
Psalms ii. 2, xlv. 7.	Anointed.		
Heb. iii. 1.	Apostle.	Rev. i. 5.	Faithful witness.
Cant. ii. 3.	Apple tree.	Rev. iii. 14.	
Heb. xii. 2.	Author and Finisher of Faith.	Rev. xix. 11.	
		Luke xv. 23.	Fatted calf.
		Isaiah ix. 6.	Father of eternity.
Luke ii. 16.	Babe.	Isaiah xl. 11.	Feeder.
Rev. iii. 14.	Beginning of the Creation of God.	Hosea xiv. 8.	Fir tree.
		Rev. i. 5.	First begotten.
John i. 14.	Begotten of the Father.	1 Cor. xv. 23.	First fruits.
Cant. i. 13.	Beloved.	Rev. ii. 8.	First and last.
Ephes. i. 6.		John i. 14.	Flesh.
1 Peter ii. 25.	Bishop.	Isaiah xxviii. 16.	Foundation.
1. Tim. vi. 15.	Blessed.	Zech. xiii. 1.	Fountain.
Zech. iii. 8.		Heb. vi. 20.	Forerunner.
John iii. 14.	Brazen serpent.	Matt. xi. 19.	Friend of sinners.
John vi. 48–51.	Bread of life.		
Matt. ix. 15.	Bridegroom.		
Rev. xxii. 16.	Bright morning star.	2 Cor. ix. 15.	Gift of God.
Heb. i. 3.	Brightness of the Father's glory.	Isaiah xl. 5.	Glory of God.
		Isaiah xxxiii. 21.	Glorious Lord.
Cant. i. 13.	Bundle of myrrh.	John i. 1.	God.
		Romans ix. 5.	
		1. Tim. iii. 10.	
Cant. i. 14.	Camphire.	1 John v. 20.	
Josh. v. 14.	Captain.	Cant. v. 11.	Gold.
Heb. ii. 10.		Rev. viii. 3	Golden altar
Isaiah ix. 6.	Child.	Matt. ii. 6.	Governor.
Matt. xii. 18.	Chosen.	1 Peter ii. 3.	Gracious.
Luke xxiii. 35.		Psalms xlviii. 14.	Guide.
Matt. i. 16.	Christ.		
Matt. ii. 4.			
Luke ii. 25.	Consolation of Israel.	Psalms xci. 9.	Habitation.
Ephes. ii. 20.	Corner stone.	Heb. vii. 26.	Harmless.
1 Peter ii. 7.		Coloss. i. 18.	Head of the church.
Isaiah xlii. 6.	Covenant.	Heb. i. 2.	Heir of all things.
Isaiah ix. 6.	Counsellor.	Psalms xxxiii. 20	Help.
Isaiah xxxii. 2.	Covert.	Psalms xl. 17.	
Isaiah xliii. 15.	Creation.	Isaiah lviii. 14.	Heritage.
Luke vii. 41.	Creditor.	Psalms xviii. 13.	Highest.
Isaiah xlv. 1.	Cyrus.	Luke i. 32.	
		Heb. iii. 1.	High Priest.
		Heb. vii. 1.	
Jer. xxx. 9.	David.	Luke viii. 28.	Most High.
Exod. xxxvii. 24, 25.		Mark i. 24.	Holy one of God.
Hosea iii. 5.		Isaiah xli. 14.	Holy one of Israel.
Job ix. 33.	Day's man.	Acts iv. 30.	Holy child.
2 Peter i. 10.	Day star.	Cant. iv. 11.	Honeycomb.
Romans xi. 26.	Deliverer.	Acts xxviii. 20.	Hope.
Hag. ii. 7.	Desire of all nations.	1 Tim. i. 1.	
Hosea xiv. 5.	Dew.	Psalms xviii. 2.	Horn of salvation.
Isaiah lxii. 3.	Diadem.	Isaiah liv. 5.	Husband.
John x. 7.	Door of sheep.	Jer. xxxi. 32.	
Deut. xxxii. 11.	Eagle.	Exod. iii. 14.	I Am.
Isaiah xlii. 1.	Elect.	John viii. 58.	

NAMES AND TITLES GIVEN TO JESUS CHRIST.—*Continued.*

Heb. i. iii.	Image of God.	Isaiah xl. 2.	Polished shaft.
Isaiah viii. 14.	Immanuel.	Heb. iv. 14.	Priest.
1 Tim. i. 17.	Immortal.	Heb. vii. 26.	
Ezek. xliv. 28.	Inheritance.		
1 Tim. i. 17.	Invisible.	1 Tim. ii. 6	Ransom.
Isaiah xlv. 21.	Israel.	Rev. xiv. 15.	Reaper.
Isaiah xlix. 3.		Isaiah lix. 20.	Redeemer.
		Isaiah lx. 16.	
Isaiah xli. 8.	Jacob.	John xi. 25.	Resurrection.
Isaiah xliv. 1. 5.		Mal. iii. 3.	Refiner.
Psalms lxviii. 4.	Jah.	Isaiah xxv. 4.	Refuge.
Isaiah xxvi. 4.	Jehovah.	Jer. xxxiii. 6.	Righteousness.
Isaiah xl. 3.		Deut. xxxii. 15.	Rock.
Cant. vi. 4.	Jerusalem.	1 Cor. x. 4.	
Matt. i. 21.	Jesus.	Isaiah xi. 1.	Rod and branch.
1 Thess. i. 10.		Rev. xxii. 16.	Root of David.
Rev. v. 5.	Judah.	Cant. ii. 9.	Roe and hart.
Mich. v. 1.	Judge.	Cant. ii. 1.	Rose of Sharon.
Acts x. 42.		Mich. v. 2.	Ruler in Israel.
Matt. xxi. 5.	King.		
Matt. xxv. 34.		Ephes. v. 2.	Sacrifice.
		Luke ii. 30.	Salvation.
Gen. xxviii. 12.	Ladder.	Luke x. 33.	Samaritan.
John i. 29.	Lamb.	1 Cor. i. 30.	Sanctification.
Rev. v. 6.		Isaiah viii. 14.	Sanctuary.
Isaiah xxiii. 22.	Lawgiver.	Gal. iii. 29.	Seed of Abraham.
James iv. 12.		2 Tim. ii. 8.	Seed of David.
Isaiah lv. 4.	Leader.	Gen. iii. 15.	Seed of the woman.
John i. 9.	Light.	1 Cor. xv. 47.	Second man.
John viii. 12.		Isaiah xlii. 1, 19	Servant.
John xii. 46.		Isaiah xliv. 21.	
John xiv. 6.	Life.	John x. 11.	Shepherd.
Rev. v. 5.	Lion of the tribe of Judah.	Heb. xiii. 20.	
1 Tim. iii. 15.	Living God.	Gen. xv. 1.	Shield.
Exod. xxxiv. 6.	Long suffering.	Psalms xviii. 35.	
Romans i. 3.	Lord.	Gen. xlix. 10.	Shiloh.
Rev. xvii. 14.		Cant. iii. 7.	Solomon.
Cant. v. 16.	Lovely.	Cant. viii. 11, 12.	
		Matt. iv. 3.	Son of God.
		Matt. viii. 29.	
Acts xvii. 31.	Man.	Matt. viii. 20.	Son of man.
1 Tim. ii. 5.		Matt. xiii. 3.	Sower.
Matt. viii. 19.	Master.	1 Cor. xv. 45.	Spirit.
Matt. xxiii. 6.		Heb. ix. 14.	
1 Tim. ii. 5.	Mediator.	Matt. xxi. 42.	Stone refused.
Heb. vii. 1.	Melchisedec.	1 Sam. xv. 29.	Strength of Israel.
Heb ii. 17.	Merciful.	Psalms lxxxix. 8.	Strong of God.
Mal ii. 7.	Messenger.	Rev. xviii. 8.	
Mal iii. 1.		Heb. x. 34.	Substance.
Daniel ix. 25.	Messiah.	Mal. iv. 2.	Sun of Righteousness.
John i. 41.		Heb. vii. 22.	Surety.
Daniel xii. 1.	Michael.	Isaiah xlix. 2.	Sharp sword.
Rev. xii. 7.			
Isaiah ix. 6.	Mighty God.		
Isaiah lxiii. 1.	Mighty God.	Heb. viii. 2.	Tabernacle.
Heb. viii. 2.	Minister.	Heb. ix. 11.	
Rev. ii. 28.	Morning star.	John iii. 2.	Teacher.
Rev. xxii. 16.		Mark xiv. 58.	Temple.
Acts iii. 22.	Moses.	Heb. ix. 16, 17	Testator.
		Luke xii. 33.	Treasure.
		Rev. ii. 7.	Tree of Life.
Matt. i. 23.	Nazarite.	John xiv. 6.	Truth.
Rev. xxii. 16.	Offspring of David.	John xv. 1.	Vine.
John i. 4.	Only begotten.		
Cant. i. 3.	Ointment.		
		Zech. ii. 5.	Wall of fire.
		Isaiah xxxv. 8.	Way.
1 Cor. v. 7.	Passover.	John xiv. 6.	
Ezek. xxxiv. 29.	Plant of renown.	Cant. iv. 15.	Well of living waters.
1 Tim. vi. 15.	Potentate.	Matt. xxii. 12.	Wedding garment.
Acts iii. 15.	Prince.	1 Cor. i. 24.	Wisdom of God.
Acts v. 31.		Rev. iv. 5.	Witness.
Luke iv. 19.	Prophet.	Rev. iii. 14.	
Acts iii. 22.		Isaiah ix. 6.	Wonderful.
1 John ii. 2.	Propitiation.	Isaiah xxviii. 29.	
1 John iv. 10.		Rev. xix. 13.	Word of God.
1 Cor. i. 24.	Power of God.	Heb. iii. 3.	Worthy.
Mal. iii. 3.	Purifier.	Rev. v. 12.	
Matt. ix. 12.	Physician.	Heb. xiii. 8.	Yesterday, to-day, forever.

NAMES AND TITLES OF THE HOLY SPIRIT.

John iii. 6.	The Spirit.	Romans viii. 15.	Spirit of Adoption.
1 Tim. iv. 1.		Gal. iv. 5, 6.	
Gen. i. 2.	The Spirit of God.	Isaiah xi. 2.	Spirit of Counsel.
Gen. xli. 38.		2 Cor. iv. 13.	Spirit of Faith.
Ephes. iv. 30.	The Holy Spirit of God.	1 Peter iv. 14.	Spirit of Glory.
Rev. i. 4.	The seven Spirits of God.	Zech. xii. 10.	Spirit of Grace.
Isaiah xl. 2.	The Spirit of the Lord.	Heb. x. 29.	
Acts v. 9.		Romans i. 4.	Spirit of Holiness.
2 Cor. iii. 17.		Isaiah iv. 4.	Spirit of Judgment.
Heb. ix. 14.	The Eternal Spirit.	Isaiah xxviii. 6.	
Matt. x. 20	The Spirit of the Father.	Isaiah xi. 2.	Spirit of Knowledge.
Isaiah vi. 8.	The Voice of the Lord.	Romans viii. 2.	Spirit of Life.
Job xxxiii. 4.	The Breath of the Almighty.	Rev. xi. 11.	
		Romans xv. 30.	Spirit of Love.
Luke i. 35.	The Power of the Highest.	2 Tim. i. 7.	
		Isaiah xi. 2.	Spirit of Might.
Psalms li. 12.	Free Spirit.	Ephes. i. 13.	Spirit of Promise.
Neh. ix. 20.	Good Spirit.	Rev. xix. 10.	Spirit of Prophecy.
Psalms cxliii. 10.		Ephes. i. 17.	Spirit of Revelation.
Romans viii. 9.	Spirit of Christ.	John xiv. 17.	Spirit of Truth.
1 Peter i. 11.		John xv. 26, etc.	
Gal. iv. 6.	Spirit of the Son.	Isaiah xi. 2.	Spirit of Understanding.
John xiv. 16, 26.	The Comforter.		
John xv. 26.		Ephes. i. 17.	Spirit of Wisdom.

INSTANCES OF PROPHECY COMPARED WITH HISTORY.

[THE CHIEF INSTANCES ONLY BEING SELECTED AND NUMBERED.]

PROPHECY OF FOUR KINGDOMS REPRESENTED BY FOUR BEASTS.	CORRESPONDING EVENTS IN THEIR HISTORICAL ORDER.
THE FIRST BEAST.	ASSYRIAN EMPIRE.
1. A lion,	1. The Babylonian empire;
2. having eagle's wings;	2. Nineveh, etc., added to it—but
3. the wings were plucked;	3. Nineveh was almost destroyed at the fall of Sardanapalus.
4. it was raised from the ground,	4. Yet this empire was again elevated to power,
5. and made to stand on the feet, as a man.	5. and seemed to acquire stability under Nebuchadnezzar,
6. and a man's heart [intellect] was given to it.—*Daniel*, chap. iv.	6. who laid the foundation of its subsequent policy and authority.
THE SECOND BEAST.	PERSIAN EMPIRE.
1. A ram	1. Darius, or the Persian power.
2. which had two horns,	2. Composed of Media and Persia
3. both high,	3. both considerable provinces,
4. but one higher than the other,	4. Media the most powerful; yet this most powerful
5. The highest came up last;	5. Median empire, under Dejoces, rose after the other;
6. the ram pushed north, west, and south.	6. and extended its conquests under Cyrus over Lydia, etc., west, over Asia, north, over Babylon, etc., south, and
7. did as he pleased, and became great.	7. ruling over such an extent of country was a great empire.
THE THIRD BEAST.	GRECIAN EMPIRE.
1. A he-goat	1. Alexander, or the Greek power,
2. came from the west,	2. came from Europe (west of Asia)
3. gliding swiftly over the earth;	3. with unexampled rapidity of success;
4. ran unto the ram in the fury of his power,	4. attacked Darius furiously, and
5. smote him,	5. beat him—at the Granicus, Issus, etc.;
6. brake his two horns,	6. conquered Persia, Media, etc.;
7. cast him on the ground,	7. ruined the power of Darius,
8. stamped on him, and	8. insomuch that Darius was murdered, etc.
9. waxed very great;	9. Alexander overran Bactriana to India,
10. when he was strong his great horn was broken, and	10. but died at Babylon in the zenith of his fame and power;
11. instead of it, came up four notable ones	11. his dominions were parcelled among Seleucus, Antigonus, Ptolemy, Cassander (who had been his officers);
12. toward the four wings of heaven;	12. In Babylon, Asia Minor, Egypt, Greece.
13. out of one of them a little horn waxed great	13. Antiochus the Great, succeeded by Antiochus Epiphanes,
14. toward the south and east,	14. conquered Egypt, etc.,
15. which took away the dail sacrifice, and cast down the sanctuary, etc.—*Daniel*, chap. viii. 3-12.	15. and endeavored utterly to subvert the Jewish polity; polluting their temple-worship and sacrifices to the utmost of his power.

WORDS OF SCRIPTURE REQUIRING EXPLANATION.

	COMMON VERSION.	MODERN MEANING.		COMMON VERSION.	MODERN MEANING.
Gen. xli. 2.	Kine.	Heifers.	1 Kings ix.	Rulers of Chariots.	Charioteers.
Exod. iii. 5.	Shoes.	Sandals.			
—— 22.	Borrow.	Ask.	— x. 26.	Bestowed.	Stationed.
— iv. 24.	Inn.	Lodging place.	— xi. 22.	Howbeit.	Notwithstanding.
— v. 24.	Let.	Hinder.			
— v. 8.	Tale.	Number.	— xi. 28.	Charge.	Imposts.
— xiii. 18.	Harnessed.	In ranks.	— xiv. 3.	Cracknels.	Cakes.
— xxviii. 40.	Bonnets.	Turbans.	— xx. 12, 16.	Pavilions.	Booths.
— xxxiv. 15.	Whoring.	Astray.	2 Kings iv. 43.	Servitor.	Servant.
—— 26.	Seethe.	Boil.	— v. 24.	Tower.	Secret place.
—— 29.	Wish.	Knew.	— xxiv. 16.	Craftsmen.	Carpenters.
— xxxv. 11.	Taches.	Clasps.	1 Chron. xxx. 1.	Provoked.	Proved.
— xxxvii. 29.	Apothecary.	Perfumer.	— xxii. 5.	Magnifical.	Magnificent.
— xxxix. 23.	Habergeon.	Coat of mail.	2 Chron. xxvi. 14	Habergeons.	Breast plates.
Lev. ii. 1.	Meat offerings.	Wheat offerings.	Job 1. 1.	Perfect.	Sincere.
			———	Eschewed.	Avoided.
Numb. i. 2.	Polls.	One by one.	— iii. 12.	Prevent.	Receive.
Deut. xii. 30.	Champaign.	Plain.	— ix. 33.	Daysman.	Umpire.
— xvi. 1-4.	Coast.	Districts.	— xii. 26.	Habergeon.	Javelin.
Josh. vi. 9.	Rereward.	Rear.	Psalms iv. 2.	Leasing.	Falsehood, lying.
— xiii. 25.	Children of Ammon.	Ammonites.			
			— vii. 10.	Pate.	Crown.
— xx. 3.	Unwittingly.	Unintentionally.	— xvi. 10.	Soul in Hell.	Body in the grave.
— xxii.	Stricken in age.	Advanced in years.	— xliv. 19.	Dragons.	Serpents.
			— lix. 10.	Prevent.	Come before, *i. e.*, give timely aid.
Judg. iii. 24.	Covereth his feet.	Reposeth.			
— vii. 10.	Host.	Camp army.	— lxxix. 8.	Prevent.	Succor.
———	Fellow.	Comrade.	— cvii. 3.	Minished.	Diminished.
— xiv. 13.	Shirts.	Sheets.	— cxix. 148.	Prevent.	Anticipate.
— xv. 4.	Foxes.	Jackals.	Eccles. iv. 4.	Travail.	Labor.
— xviii. 2.	Children of Dan	Danites.	Isaiah iii. 22.	Wimples.	Shawls.
1 Sam. i. 15.	Daughter of Belial.	Worthless woman.	———	Crisping pins.	Purses.
			— vii. 23.	Silverlings.	Pieces of silver.
— ii. 5.	Seven.	Many.	— xxx. 24.	Ear.	Till.
— ii. 12.	Sons of Belial.	Worthless men	— xxxi. 3.	Holpen.	Helped.
—— 29.	Kick.	Spurn.	— xliv. 9.	Delectable.	Delightful.
— iii. 18.	Every whit.	Every thing.	Jer. iv. 30.	Rentest thy face.	Distend thine eyes.
— v. 9.	Secret parts.	Inwardly.			
— viii. 12.	Ear.	Till.	— vii. 33.	Fray.	Scare.
— xiii. 17.	Spoilers.	Foragers.	— x. 22.	Bruit.	Rumor.
—— 20.	Coultery.	Spade.	Ezek. xiii. 18.	Scrupillons.	Apply cushions
— xvii. 24.	Carriage.	Baggage.	Dan. iii. 21.	Hosen.	Turbans.
———	Sore.	Exceedingly, greatly.	Zech. xiii. 6.	My fellows.	United to me.
			Matt. iii. 12.	Fan.	Winnowing shovel.
—— 39.	Assayed.	Attempted.			
— xxii. 17.	Footman.	Guard.	— v. 46.	Publicans.	Tax gatherers.
— xxvi. 5.	Pitched.	Encamped.	— vi. 24.	Mammon.	Riches.
— xxvii.	Cruse.	Jug.	— xii. 29.	Garnished.	Set in order.
— xxx. 13.	Agone.	Ago.	— xii. 20	Anon.	Immediately.
2 Sam. iii. 12	League.	Covenant.	— xiii. 12.	Listed.	Chose.
— xvii. 10.	Utterly melt.	Be utterly dismayed.	Mark xi. 13.	Haply.	Perhaps.
			Luke ii. 49.	Wish.	Knew.
— xxxii.	Prevented.	Surrounded.	— vii. 1.	Audience.	Hearing.
1 Kings ii. 8.	Cursed.	Reviled.	— xii. 58.	Hale.	Drag.
— iii. 7.	Go out or come in.	Conduct affairs	— xvii. 9.	Trow.	Think.
			Acts i. 2.	Passion.	Suffering.
— iv. 2.	Princes.	Chief officers.	— vii. 45.	Jesus.	Joshua.
— vi. 18.	Knops.	Knobs.	— ix. 5.	Pricks.	Goads.
— vii. 16.	Chapiters.	Capitals.	— ix. 26.	Assayed.	Attempted.

WORDS OF SCRIPTURE REQUIRING EXPLANATION.—*Continued.*

	COMMON VERSION.	MODERN MEANING.
Acts x. 42.	Quick.	Living.
Romans i. 13.	Let.	Hindered.
— vii. 8.	Concupiscence.	Evil desires
— viii. 13.	Mortify.	To kill.
— xv. 11.	Laud.	Celebrate.
1 Cor. x. 11.	Ensamples.	Examples.
— xi. 29.	Unworthy.	Irreverently.
———	Damnation	Condemnation.
— xiii. 1.	Charity.	Love.
2. Cor. i. 12.	Conversation.	Behavior.
— v. 21.	Sin.	Sin offering.
— viii. 1.	Do you to wit.	Make known to you.
1 Thess. iv. 15.	Prevent.	Go up before.
Heb. i. 1.	Divers.	Various.
— i. 3.	Person.	Substance.
— ii. 11.	Sanctifieth.	Expiateth.
Heb. iv. 8.	Jesus.	Joshua.
James iii. 4.	Governor listeth.	Pilot chooseth.
—— 13.	Good conversation.	Consistent conduct.
1 Peter ii. 2.	Sincere.	Unadulterated
— iii. 11.	Eschew.	Avoid.
———	Ensue.	Pursue.
2 Peter iii. 9.	Slack.	Slow.
— iii. 12.	Hasting unto.	Earnestly desiring.
1 John ii. 17.	Lust.	Desire.
—— 20.	Unction.	Anointing.
— v. 6, 8, 9.	Witness.	Testimony.
Rev. i. 13.	Candlestick.	Lamps.
— xxi. 19.	Garnished.	Adorned.

TABLE, SHOWING HOW THE EARTH WAS REPEOPLED BY THE DESCENDANTS OF NOAH.

The sons of Noah were SHEM, HAM, JAPHETH.

Shem's Sons were	They settled	The principal nations which sprang from them, were
Elam.	Assyria. Syria. Persia.	Persians.
Asshur.	Northern Arabia. Mesopotamia.	Assyrians.
Arphaxad.		Chaldæans.
Lud.		Lydians.
Aram.		Armenians.
Ham's sons were	**They settled**	**The principal nations which sprang from them, were**
Cush.	The Continent of Africa.	Ethiopians.
Mizraim.		Egyptians.
Phut.		Tybians.
Canaan.		Canaanites.
The sons of Japheth were	**They settled.**	**The principal nations which sprang from them, were**
Gomer.	Asia Minor. Armenia.	Russians, Teutons, Gauls, Britons.
Magog.	Caucasus. Europe.	Scythians.
Madai.		Medes.
Javan.		Ionians and Athenians.
Tubal.		Iberians.
Meshech.		Muscovites.
Tiras.		Thracians.

THE HILLS AND MOUNTAINS OF SCRIPTURE.

Name of Hill.	Country.	Where mentioned.	For what noted.
1. Abarim.	Palestine.	Num. xxxiii. 48.	Scene of Balaam's prophecy.
2. Ararat.	Armenia.	Gen. vii. 4.	Resting place of the ark.
3. Bashan.	Palestine.	Isa. xxiii 9. Deut. i. 4.	For its height.
4. Calvary.	"	Luke xxiii. 33.	The scene of the Redeemer's crucifixion. This name occurs only in Luke.
5. Carmel.	"	1 Kings xviii. 19.	The scene of Elijah's encounter with the prophets of Baal.
6. Ebal.	"	Joshua viii. 30.	The mount on which the curses of the broken law were to rest.
7. Ephraim.	"	1 Sam. i. 1.	Birth place of Samuel.
8. Gerizim.	"	Josh. viii. 32.	The Mount of Blessing. Here Joshua wrote the law on stone. The site of the Samaritan Temple.
9. Gilboa.	"	1 Sam. xxxi.	The scene of the death of Saul and Jonathan.
10. Hermon.	"	Ps. cxxxiii. 3.	The highest mountain in the Holy Land, 10,000 ft. high. The supposed scene of the transfiguration.
11. Nebo.	"	Deut. xxxii. 49.	The burial place of Moses, and the mount from which he saw the Promised Land.
12. Olivet.	"	1 Sam. xv. 30. Matt. xxiv. 3. John viii. 1.	Route by which David escaped from Absalom. Scene of Christ's sermon.
13. Hor.	"	Num. xx. 27.	Burial place of Aaron.
14. Sinai.	Arabia.	Ex. xix. 18.	Scene of the giving of the Law.
15. Tabor.	Palestine.	Judges iv. 6.	Scene of the victory over Sisera.

SOME OF THE RIVERS AND LAKES OF THE SCRIPTURES.

Name.	Country.	Where mentioned.	For what noted.
1. Abana.	Damascus.	2 Kings v. 12.	Spoken of by Naaman.
2. Ahava.	Media.	Ezra viii. 15, 21.	Scene of Ezra's feast prior to the return from captivity.
3. Arnon.	Syria.	Judges xi. 18.	Boundary of Moab.
4. Chebar.	Chaldæa.	Ezek. i. 1.	Scene of Ezekiel's first vision.
5. Salt Sea.	Palestine.	Ezek. xlvii. 18.	The Dead Sea. Supposed site of the Cities of the Plain.
6. River of Egypt.	Egypt.	Josh. xv. 4	The Nile.
7. Euphrates.	Babylonia.	Gen. ii. 4.	One of the great rivers of the East. One of the rivers of Eden.
8. Sea of Galilee or Gennesaret	Palestine.	John vi. 1. Luke v. 1.	Miraculous draught of fishes, and calming of the tempest by Christ.
9. Gihon.	Persia.	Gen. ii. 13.	One of the rivers of Eden.
10. Jordan.	Palestine.	In nearly all the historical books.	Principal river of Palestine. Scene of Christ's baptism.
11. Pharpar.	Damascus.	2 Kings v. 12.	Now called the Barrada.
12. Pison.	Persia.	Gen. ii. 1.	One of the rivers of Eden.
13. The Red Sea.	Arabia.	Ex. xiii., xiv.	Passage of the Israelites, and destruction of Pharaoh's host.

TABLE, SHOWING SOME OF THE PRAYERS MENTIONED IN THE SCRIPTURES.

BY WHOM OFFERED.	WHERE RECORDED.	FOR WHAT PURPOSE OFFERED.	HOW ANSWERED.
Abraham.	Gen. xviii. 23–33.	To avert God's wrath from the cities of the plain:	The offer to save Sodom, if ten righteous men could be found in it.
Abraham.	Gen. xx. 17, 18.	That God would remove the barrenness of Abimelech's wives.	Abimelech's household healed.
Abraham's Servant.	Gen. xxiv.	For the success of his mission.	Rebekah makes herself known.
Isaac.	Gen. xxv.	For children.	Jacob and Esau are born.
Jacob.	Gen. xxxii.	Protection against Esau.	The brothers are reconciled.
Moses.	Exod. xxxii.	Forgiveness for idolatrous Israel.	The anger of God is restrained.
Moses.	Exod. xxxiii.	That God would continue with His people.	God's presence is not withdrawn.
Moses.	Numb. xii.	For Miriam when stricken with leprosy.	Miriam is healed after seven days.
Moses.	Numb. xiv.	For pardon for the unbelief of the spies' report.	The nation is pardoned.
Moses.	Deut. iii.	That he may see the Promised Land.	God shows the land to Moses before his death.
Samson.	Judges xvi.	For vengeance on his enemies.	He triumphs over the Philistines at his death.
Hannah.	1 Samuel i.	For a son.	Samuel is born.
David.	2 Samuel vii.	Thanksgiving after Nathan's message.	David's house continues to hold the sceptre.
Solomon.	1 Kings viii.	Dedication of the Temple.	The glory of God descends upon the house.
Elijah.	1 Kings xviii.	That God would triumph over Baal.	Fire from Heaven kindles Elijah's sacrifice.
Hezekiah.	2 Kings xix.	Protection against Sennacherib.	The angel of God destroys the Assyrian army.
Asa.	2 Chron. xiv.	For aid in the battle with the Ethiopians.	God destroys the Ethiopian army.
Jehoshaphat.	2 Chron. xx.	For protection against his enemies.	The Ammonite and Moabite armies are overthrown.
Hezekiah.	2 Chron. xxx.	For pardon for those who had eaten the Passover unsanctified.	God heals the people.
Nehemiah.	Nehemiah i.	For the remnant in captivity.	Permission given to rebuild the wall of Jerusalem.
Daniel.	Daniel ix.	For the restoration of Jerusalem.	Daniel is informed of the Seventy Weeks.
Jonah.	Jonah ii.	For deliverance from the whale.	The whale vomits Jonah forth upon land.
The Publican.	Luke xviii.	For forgiveness.	He "went down to his house justified" or forgiven.
Jesus.	Matt. xxvi.	Under suffering in Gethsemane.	He is strengthened to endure and triumph.
The dying Thief.	Luke xxiii.	To be remembered by Jesus.	Promised salvation.
The Apostles.	Acts i.	On choosing an Apostle.	The lots fall upon Matthias.
The Early Church.	Acts iv.	For protection under persecution.	God by moving the house signifies that their prayer is heard.

SYMBOLICAL LANGUAGE USED BY THE POETS AND PROPHETS

TEXTS.	SYMBOLS.	MEANINGS.
Jer. iii. 8, 9; v. 7.	Adultery.	Idolatry.
Rev. i. 20; ii. 1. etc.	Angel.	Messenger, hence minister.
Psalms x. 15. Ezra xxx. 21, etc.	Arm.	Power.
Job vi. 4.	Arrows.	Judgments.
Rev. xvii. 18.	Babylon.	Rome.
Daniel vii. 17.	Beast.	A tyrannical heathen monarch.
Job xxx. 30. Joel ii. 6.	Black.	Affliction—anguish.
Isaiah xxix. 18. Romans xi. 25.	Blindness.	Ignorance.
Isaiah xxxiv. 3. Ezek. xxxii. 6.	Blood.	Slaughter—depth.
Job xviii. 15. Rev. xiv. 10.	Brimstone	Desolation—torments.

SYMBOLICAL LANGUAGE.—*Continued.*

TEXTS.	SYMBOLS.	MEANINGS.
Rev. xxi. 9.	Bride.	The church of God.
John iii. 29.	Bridegroom.	Christ, wedded to his church.
Psalms xxii. 12, etc.	Bulls.	Violent enemies.
Rev. ii. 10.	Candlesticks.	Church.
Psalms lxviii. 18, etc.	Chariots.	Heavenly hosts.
James i. 12. Rev. ii. 10.	Crown.	Victory—reward.
Psalms xxiii. 5. Isaiah li. 17.	Cup.	Divine blessings. Divine judgments.
Jer. xxiii. 1. Amos iv. 13. Romans xiii. 12.	Darkness.	Misery—adversity—ignorance.
Isaiah xxxiv. 8, etc. Rev. ii. 10, etc. 1 Thess. v. 5, etc.	Day.	An indefinite time—a prophetic year—gospel period.

SYMBOLICAL LANGUAGE.—*Continued.*

TEXTS.	SYMBOLS.	MEANINGS.
Matt. xv. 26. Rev. xxi. 8. Psalms xxii. 16.	Dogs.	Gentiles—impure persons—persecutors.
1 Cor. xvi. 9.	Door.	An opening.
Rev. xii. 9.	Dragoon.	Satan.
Isaiah xxix. 9.	Drunkenness.	Effects of Divine judgments.
Rev. vi. 12, etc.	Earthquakes.	Revolutions.
Prov. xv. 3, etc.	Eyes.	Knowledge.
Psalms xxxvi. 16, etc.	Face.	The Divine favor.
Jer. v. 28.	Fat.	Abundance.
Isaiah xlii. 25, etc.	Fire.	Judgments.
Rev. vii. 3, etc.	Forehead.	A public profession.
Jer. xi. 4.	Furnace.	Affliction.
Rev. iii. 4, etc.	Garments.	Outward appearance.
Psalms cxlvii. 13.	Gates.	Power—security.
Job xii. 18.	Girdles.	Strength.
Matt. xxv. 33.	Goats.	Wicked persons.
Ezek. xxxviii. 2. — xxxix. 11. Rev. xx. 8.	Gog and Magog.	God's enemies.
Rev. viii. 7.	Grass.	The lower orders, opposed to trees, the higher orders.
— xi. 19.	Hail.	Divine vengeance.
Psalms xviii. 35. — lxxiii. 23.	Hand, right.	Protection—support.
Ezek. viii. 1.	Hand of the Lord.	Divine influence.
Joel iii. 13, etc.	Harvest.	A time of destruction.
Ephes. i. 23, etc.	Head.	Rule or ruler.
Isaiah xiii. 33. Hag. ii. 2, 21	Heavens.	Political or ecclesiastical governments.
Zech. x. 23.	Horse.	War and conquest.
Matt. v. 6.	Hunger and thirst.	Spiritual desires.
Rev. v. 8.	Incense.	Prayer.
Psalms cxx. 6. Heb. xii. 22, etc	Jerusalem.	Church of God. The heavenly state.
Rev. i. 18.	Keys.	Power and authority.
1 Kings xv. 4. Psalms cxxxii. 17.	Lamp.	A successor or offspring.
Esther viii. 16. Isaiah viii. 20. Ephes. v. 8, etc.	Light.	Joy—prosperity. Knowledge—bitterness.
	Moon, [see Sun.]	
Zech. iv. 7. Isaiah ii. 2.	Mountains.	A state—Christ's church.
Romans xvi. 25, etc.	Mystery.	Not a thing unintelligible, but never before made plain.
Rev. iii. 17.	Naked.	In the sinful state of nature.
Isaiah xxi. 12. Rev. xxi. 25.	Night.	Adversity—affliction—ignorance.
Isaiah ii. 13.	Oaks.	Men of rank and power.
Psalms xxiii. 5. — xcii. 11, etc.	Oil.	Abundance—fertility—joy.
Rev. vii. 5.	Palms.	Victory.
Luke xxiii. 43. Rev. ii. 7.	Paradise.	Heaven.
Psalms xviii. 2. — ii. 9, etc. Job ix. 34, etc.	Rock. Rod.	A secure refuge. Authority—correction.
Coloss. iv. 6, etc. Deut. xxix. 23.	Salt.	Purity—barrenness.
Isaiah li. 42.	Sea in commotion.	An army.
Sol. Songs iv. 12. Isaiah xxix. 11	Seal.	Security—secrecy.
Gen. iii. 1, etc. 2 Cor. xi. 3. Rev. xii. 9.	Serpent.	The devil.
John x. 11, 16, etc.	Sheep.	Christ's disciples.
Nahum iii. 18. Ezek. xxxiv. 2, etc.	Shepherds.	Rulers, civil or ecclesiastical.
Psalms lxxxiv. 9. Ephes. vi. 16.	Shield.	Defence—protection.
1 Thess. iv. 14.	Sleep.	Death.
Isaiah i. 6, etc.	Sores.	Spiritual maladies.
Num. xxiv. 17, etc.	Star.	A prince or ruler.
Joel ii. 31, etc.	Sun, moon, and stars.	The various governors in a state.
Isaiah xxxiv. 5. Ezek. xxi. 3, etc.	Sword.	War and slaughter.
Deut. xxviii. 13.	Tail.	Subjection—degradation.
Prov. xxx. 14.	Teeth.	Cruelty.
Gen. xii. 4, etc.	Throne.	Kingdom or government.
Jer. iv. 31. Gal. iv. 19.	Travail.	Anguish—anxiety.
Zech. ii. 1, 2.	Trees.	The great noble.
Psalms lxxx. 8, etc.	Vine.	The church of God.
Isaiah v. 1, etc.	Vineyard	" " "
Ezek. iii. 17.	Watchtower.	The prophets.
Psalms lxix. 1. Isaiah viii. 7, etc. — lv. 1.	Waters.	Afflictions—multitudes—ordinances.
Daniel ix. 24.	Week.	Seven years.
Rev. xii. 6.	Wilderness	Afflicted state.
Isaiah xxviii. 8. Jer. li. 1.	Wind.	Judgments—destructive war.
Isaiah xxv. 6. — lv. 1, etc. Psalms lx. 3, etc.	Wine.	Spiritual blessings—Divine judgments.
Isaiah lxiii. 3. Rev. xiv. 19.	Winepress.	Slaughter.
Psalms xvii. 8, etc.	Wings.	Protection.
Isaiah xi. 6. — lxv. 25.	Wolves.	Furious, ungodly persons.
Ezek. xxvi. 2, 3. Rev. xii. 1.	Woman.	City, or body politic. The Church of Christ.
Deut. xxviii. 48. Matt. x. 29, 30. Lam. iii. 27.	Yoke.	Labor—restraint.

A BRIEF SUMMARY OF THE CHARACTERISTICS OF THE BOOKS OF THE OLD AND NEW TESTAMENTS.

OLD TESTAMENT.

Genesis. Describes the creation; gives the history of the old world, and of the steps taken by God towards the formation of the theocracy.

Exodus. The history of Israel's departure from Egypt; the giving of the law; the Tabernacle.

Leviticus. The ceremonial law.

Numbers. The census of the people; the story of the wanderings in the wilderness.

Deuteronomy. The law rehearsed; the death of Moses.

Joshua. The story of the conquest and partition of Canaan.

Judges. The history of the nation from Joshua to Samson.

Ruth. The story of the ancestors of the royal family of Judah.

1. *Samuel.* The story of the nation during the judgeship of Samuel, and the reign of Saul.

2. *Samuel.* Story of the reign of David.

1 & 2 *Kings.* The Books of Kings form only one book in the Hebrew *MSS.* They contain the history of the nation from David's death and Solomon's accession to the destruction of the kingdom of Judah and the desolation of Jerusalem, with a supplemental notice of the liberation of Jehoiachin from his prison at Babylon, twenty-six years later; they comprehend the whole time of the Israelitish monarchy, exclusive of the reigns of Saul and David.

The Books of Chronicles are so-called as being the record made by the appointed historiographers of the kingdoms of Judah and Israel; they are the official histories of those kingdoms.

Ezra. The story of the return of the Jews from the Babylonish captivity, and of the rebuilding of the temple.

Nehemiah. A further account of the rebuilding of the temple and city, and of the obstacles encountered and overcome.

Esther. The story of a Jewess who becomes Queen of Persia, and saves the Jewish people from destruction.

Job. The story of the trials and patience of a holy man of Edom.

Psalms. A collection of sacred poems intended for the use in the worship of Jehovah. Chiefly the productions of David.

Proverbs. The wise sayings of Solomon.

Ecclesiastes. A poem respecting the vanity of earthly things.

Solomon's Song. An allegory relating to the church.

Isaiah. Prophecies respecting Christ and his kingdom.

Jeremiah. Prophecies announcing the captivity of Judah, its sufferings, and the final overthrow of its enemies.

Lamentations. The utterance of Jeremiah's sorrow upon the capture of Jerusalem, and the destruction of the temple.

Ezekiel. Messages of warning and comfort to the Jews in their captivity.

Daniel. A narrative of some of the occurrences of the captivity, and a series of prophecies concerning Christ.

Hosea. Prophecies relating to Christ and the latter days.

Joel. Prediction of woes upon Judah, and of the favor with which God will receive the penitent people.

Amos. Prediction that Israel and other neighboring nations will be punished by conquerors from the north, and of the fulfilment of the Messiah's kingdom.

Obadiah. Prediction of the desolation of Edom.

Jonah. Prophecies relating to Nineveh.

Micah. Predictions relating to the invasions of Shalmaneser and Sennacherib, the Babylonish captivity, the establishment of a theocratic kingdom in Jerusalem, and the birth of the Messiah in Bethlehem.

Nahum. Prediction of the downfall of Assyria.

Habakkuk. A prediction of the doom of the Chaldeans.

Zephaniah. A prediction of the overthrow of Judah for its idolatry and wickedness.

Haggai. Prophecies concerning the rebuilding of the Temple.

Zechariah. Prophecies relating to the rebuilding of the Temple and the Messiah.

Malachi. Prophecies relating to the calling of the Gentiles and the coming of Christ.

NEW TESTAMENT.

Gospel of St. Matthew. A brief history of the life of Christ.

Gospel of St. Mark. A brief history of the life of Christ, supplying some incidents omitted by St. Matthew.

Gospel of St. Luke. The history of the life of Christ, with especial reference to His most important acts and discourses.

Gospel of St. John. The life of Christ, giving important discourses not related by the other Evangelists.

Acts of the Apostles. The history of the labors of the Apostles and of the foundation of the Christian Church.

Epistle to the Romans. A treatise by St. Paul on the doctrine of justification by Christ.

First Epistle to the Corinthians. A letter from St. Paul to the Corinthians, correcting errors into which they had fallen.

Second Epistle to the Corinthians. St. Paul confirms his disciples in their faith, and vindicates his own character.

Epistle to the Galatians. St. Paul maintains that we are justified by faith and not by Rites.

Epistle to the Ephesians. A treatise by St. Paul on the power of Divine Grace.

Epistle to the Philippians. St. Paul sets forth the beauty of Christian kindness.

Epistle to the Colossians. St. Paul warns his disciples against errors, and exhorts to certain duties.

First Epistle to the Thessalonians. St. Paul exhorts his disciples to continue in the faith and in holy conversation.

Second Epistle to the Thessalonians. St. Paul corrects an error concerning the speedy coming of Christ the second time.

First and Second Epistles to Timothy. St. Paul instructs Timothy in the duty of a Pastor, and encourages him in the work of the ministry.

Epistle to Titus. St. Paul encourages Titus in the performance of his ministerial duties.

Epistle to Philemon. An appeal to a converted master to receive a converted escaped slave with kindness.

Epistle to the Hebrews. St. Paul maintains that Christ is the substance of the ceremonial law.

Epistle of St. James. A treatise on the efficacy of faith united with good works.

First and Second Epistles of St. Peter. Exhortations to a Christian life, with various warnings and predictions.

First Epistle of St. John. Respecting the person of our Lord, and an exhortation to Christian love and conduct.

Second Epistle of St. John. St. John warns a converted lady against false teachers.

Third Epistle of St. John. A letter to Gaius, praising him for his hospitality.

Epistle of St. Jude. Warnings against deceivers.

The Revelation. The future of the Church foretold.

A CHRONOLOGICAL TABLE,

SHOWING THE PRINCIPAL EVENTS OF THE JEWISH AND CONTEMPORANEOUS HISTORY, FROM THE CREATION OF THE WORLD TO THE MIDDLE OF THE NINETEENTH CENTURY.

B. C.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
4004	Creation of the world.	
2650		Chinese Empire founded.
2349	The deluge.	
2020		Sesostris, king of Egypt.
2010		
1996	Birth of Abraham.	
1921	Call of Abraham.	
1896	Isaac born.	
1856		Kingdom of Argos founded.
1837	Birth of Jacob and Esau.	
1729	Joseph sold into Egypt.	
1571	Moses born.	
1493		Cadmus introduces letters into Greece.
1491	The Passover instituted — Departure from Egypt.	
1491	The Law given from Mount Sinai.	
1451	Death of Moses and Aaron — Joshua leads the Israelites into Canaan.	
1352	The Judges.	Corinth founded.
1273		Rise of Assyria.
1263		Search for the Golden Fleece.
1193		War against Troy.
1136	Samson slays the Philistines.	
1120	Death of Samson.	
1102		Sparta a kingdom.
1095	Saul made king.	
1075	Death of Samuel.	
1056	Death of Saul and Jonathan.	
1048	David, king over Israel—Takes Jerusalem.	Tyre flourishes under Hiram.
1042	The Ark removed to Jerusalem.	
1023	Revolt of Absalom.	
1015	Death of David and accession of Solomon.	
1012	Foundation of the Temple.	
1006	Dedication of the Temple.	

CHRONOLOGICAL TABLE.—*Continued.*

B. C.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
975	Death of Solomon—Revolt of the Ten Tribes—Kingdom of Israel established under Jeroboam.	
975	Shemaiah averts a civil war — Rehoboam, king of Judah.	
971	Shishak, king of Egypt, takes Jerusalem and pillages the Temple.	
957	Abijah defeats the king of Israel; 50,000 men are slain in the battle.	Tabrimmon, king of Damascus.
906	Israel afflicted with the famine predicted by Elijah.	
901	The Syrians besiege Samaria.	
897	Elijah translated to heaven.	
896	Death of Ahab, king of Israel.	
895	Miracles of Elisha the Prophet.	
878		Carthage founded by Dido.
776		Commencement of the Olympic Era.
771	Israel invaded by the Assyrians under Phul.	
758		Syracuse founded.
753		Rome built.
747		Era of Nabonassar.
741	Pekah, king of Israel, lays siege to Jerusalem; 120,000 of the men of Judah are slain in one day.	
740	Ahaz, king of Judah, being defeated by Pekah, calls in the assistance of Tiglath-Pileser, king of Assyria, and becomes tributary to him—Israel is also made tributary to the same king—A Syrian altar is set up in the Temple, and the sacred vessels sent to Assyria.	
721	Samaria is taken by the king of Assyria—The Ten Tribes carried into captivity—End of the Kingdom of Israel—Isaiah and Micah, prophets in Judah.	Numa Pompilius, B. C. 715.
710	Sennacherib invades Judæa, but the destroying angel enters the camp of the Assyrians, and in one night destroys 185,000 of them.	
698	Manasseh, king of Judah—Gross idolatry of Judah.	
678	Samaria colonized by Assyrians.	Scythian invasion of Western Asia.
658		Byzantium founded.
656	Holofernes is killed at the siege of Bethulia by Judith.	
625		Alyattes, king of Lydia—Nabopolassar of Babylonia and Cyaxeres of Media destroy Nineveh.
624	In repairing the Temple Hilkiah discovers the book of the law, and Josiah keeps a solemn Passover—Jeremiah, prophet.	
608	Josiah killed in battle—Jehoiakim, king.	Babylon a great kingdom.
605	Jeremiah's prophecy of the 70 years' captivity — Nebuchadnezzar invades Judæa, takes Jerusalem—Jehoiakim, his vassal.	
602	Jehoiakim revolts from Babylon.	
598	Nebuchadnezzar besieges Jerusalem.	
597	Jerusalem taken — Jehoiakim deposed, and succeeded by Jehoiachin, who rebels.	
597	Zedekiah made king over the remnant of Judah.	
594		Solon, legislator at Athens.
588	Jerusalem having rebelled against Babylon, is besieged by Nebuchadnezzar.	
586	Jerusalem taken and destroyed by Nebuchadnezzar—Zedekiah's eyes are put out—He is taken to Babylon, where he dies—End of the kingdom of Judah.	
580	The Jews captives in Babylon.	Copper money coined at Rome.
572		Fall of Tyre.
569		Amasis, king of Egypt.
562		First comedy performed at Athens.
559		Founding of the Persian Empire by Cyrus.
539		Marseilles built by the Phocæans.
539		Babylon taken by Cyrus and united to Persia.
536	Cyrus allows the Jews to return to their own country—Return of the first caravan under Zerubbabel and Joshua.	
535	Rebuilding of the Temple.	
534	Opposition of the Samaritans.	Tarquinius Superbus, king of Rome.
529	Letter to the Persian king from the adversaries.	Death of Cyrus.
525		Egypt conquered by Cambysses.
522	Work on the Temple stopped by a royal decree.	Death of Cambysses.
521	Haggai and Zechariah.	
520	Building of the Temple resumed.	
515	Dedication of the Second Temple.	
510		Expulsion of the Tarquins—Rome and Athens republics.

CHRONOLOGICAL TABLE.—*Continued.*

B. C.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
494		Tribunes.
490		Battle of Marathon.
486		Xerxes (the Ahasuerus of Esther).
480		Battles of Salomis and Thermopylæ—Persians burn Athens.
479		Battles of Platæa and Mycale—Persians retreat from Greece.
474	Esther and Mordecai.	
468		Death of Aristides—Socrates born.
466		Cimon defeats the Persians.
465		Death of Xerxes.
458	Commission of Ezra.	Cincinnatus dictator.
457	Great reformation.	
449		Decemvirate at Rome—Appius Claudius.
444	Commission of Nehemiah—The walls rebuilt—reading of the law—Opposition of Sanballat.	Herodotus.
443		
431		Peloponnessian war.
429		Pericles dies—Plato born.
404		Lysander takes Athens—Death of Alcibiades.
400	Malachi.	Xenophon—Retreat of the 10,000.
399		Death of Socrates.
390		Rome taken by the Gauls.
371		Battle of Leuctra.
367	Murder of Joshua.	
362		Death of Epaminondas.
356		Birth of Alexander the Great—Temple of Diana at Ephesus burned.
351	Alleged captivity of the Jews.	
350	Jaddua, High Priest.	
348		Death of Plato.
336		Alexander the Great succeeds to the throne.
335		Destruction of Thebes.
333		Battle of Issus—Damascus taken and Tyre besieged by Alexander.
332	The High Priest induces Alexander to spare Jerusalem.	Alexander, king of Epirus in Italy.
331	Settlement of Jews at Alexandria.	Battle of Arbela.
330	Onias, High Priest.	Demosthenes' oration for the crown.
323		Death of Alexander.
322		Romans humiliated by the Samnites at the Caudine forks—Demosthenes and Aristotle die.
320	Ptolemy takes Jerusalem—Jewish settlements in Egypt and Cyrene.	
315		Thebes rebuilt.
314	Palestine under Antigonus.	
312	Commencement of the Era of the Seleucidæ.	Appius Claudius, censor.
300	Simon I., the Just, High Priest.	
298		Third Samnite war.
292	Eleazar, High Priest.	
265		Commencement of the Punic wars.
251	Manasseh, High Priest.	
241		End of the First Punic war.
235		Temple of Janus closed for the first time since Nurna.
219	Antiochus overruns Palestine.	Second Punic war.
218		Hannibal crosses the Alps.
217	Ptolemy recovers Palestine, profanes the Temple, but is driven out supernaturally—He persecutes the Jews of Alexandria.	Battle of Trasimene.
216		Battle of Cannæ.
215		Chinese wall built.
206		Dynasty of Han in China.
205	The Jews submit to Antiochus, the Great—Are well treated at first.	
204		Scipio in Africa—Defeat of the Carthaginians.
201		Peace with Carthage.
197	Palestine and Cœle-Syria conquered by Antiochus the Great, and confirmed to him by the peace with Rome.	
187	Attempt of Heliodorus to plunder the Temple.	
183		Death of Hannibal and Scipio.
175	Onias III. degraded from the High Priesthood which is sold to Jason.	
171		Third Macedonian war.
170	Jerusalem taken by Antiochus Epiphanes—Great cruelties towards the Jews.	
168	Menelaus deposed—Massacre at Jerusalem—Beginning of the Maccabæan war of independence.	End of the Macedonian kingdom.
167	Judas Maccabæas defeats the Syrian Generals.	
166	Judas takes Jerusalem—Re-dedication of the Temple.	
164	Death of Antiochus—He is succeeded by Antiochus V., Eupator, who takes Bethsura and besieges Jerusalem—Peace with the Jews.	
162	Alcimus made High Priest—Judas calls on the Jews to resist.	
161	Victory of Adasa—embassy to Rome—Death of Judas—Death of John Maccabæus.	Alliance between Rome and Judæa.

CHRONOLOGICAL TABLE.—*Continued.*

B. C.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
158	Peace with Syria.	
153	Jonathan, High Priest.	Celtiberian war.
149		Third Punic war.
146	Alliance with Demetrius, whose life Jonathan saves.	Destruction of Carthage.
144	Death of Jonathan.	
141	Tower of Zion taken—First year of Jewish freedom.	
140	Simon made hereditary prince of the Jews.	
137	John Hyrcanus, High Priest.	
128	Hyrcanus goes to Parthia with Antiochus, who is killed there—Judæa independent.	Death of Tiberias Gracchus.
125	Hyrcanus conquers the land east of Jordan.	
121		Death of Caius Gracchus.
109	Hyrcanus destroys the Samaritan Temple on Mount Gerizim.	
107		Marius, First Consul.
106	Death of Hyrcanus—Aristobulus, High Priest, assumes the title of king.	Jugurtha taken—Cicero and Pompey born.
105	Alexander Jannæus—Civil war.	
100		Julius Cæsar born.
83		Sylla, dictator.
78	Alexandra, queen of Judæa.	
71		Defeat and death of Spartacu
69	Hyrcanus II., king, deposed by his brother after 3 months—Succeeded by Aristobulus II.—Rise of Antipater.	
66		Syria a Roman province.
65	Civil war between the rival brothers—Appeal to the Romans.	
64	Arbitration of Pompey.	
63	Pompey carries Jerusalem by assault—Judæa subject to Rome from this time.	Cicero, consul.
57	Alexander, son of Aristobulus II., makes war on Hyrcanus, but is defeated by Gabinius, Proconsul of Syria.	
55		Cæsar's first descent on Britain.
54	Crassus at Jerusalem; plunders the Temple.	Second invasion of Britain.
52	Cassius enslaves 30,000 Jews, the partisans of Aristobulus.	
49	Cæsar releases Aristobulus, who is put to death by the Pompeians—Alexander put to death by Scipio at Antioch.	Cæsar crosses the Rubicon.
48	Antipater, first Roman Procurator of Judæa—Hyrcanus, Ethnarch.	Battle of Pharsalia—Death of Pompey.
46	Antipater appoints his sons Phasael and Herod captains of Judæa and Galilee.	Reform of the Callendar.
44	Decree of Cæsar for re-fortifying Jerusalem.	Death of Cæsar.
43	Cassius plunders Jerusalem.	Death of Cicero.
42	Herod defeats Antigonus, and enters Jerusalem in triumph—Is reconciled to Hyrcanus, and betrothed to Mariamne.	Battle of Philippi—Death of Brutus and Cassius.
40	Herod appointed king by the Roman Senate.	Roman Empire divided—Octavian and Antony at Rome.
37	Herod takes Jerusalem on the day of atonement—Marries Mariamne—Death of Antigonus—End of the Asmonæan line—Annel made High Priest.	Renewal of the triumvirate for five years.
36	Herod compelled by Cleopatra to make Aristobulus High Priest.	Antony and Cleopatra.
35	Murder of Aristobulus.	
34	Herod appeases Antony by gifts—Antony gives Cœle-Syria to Cleopatra.	
31	Herod defeats the Arabians—Dreadful earthquake in Judæa.	Battle of Actium.
30	Herod meets Octavian at Rome, and is confirmed in his kingdom.	Death of Antony and Cleopatra—Egypt a Roman province.
29	Herod puts Mariamne to death.	
28	Murder of Alexandra, mother of Mariamne.	
27		The name of Augustus conferred upon Octavian.
26	Herod murders the last of the family of Hyrcanus—Introduces heathen games into Jerusalem.	
24	The dominions of Herod increased by the addition of Trachonitis, Batanea, and Auranitis—Sends his sons Alexander and Aristobulus to Rome.	
23	Herod visits Agrippa at Mytilene.	Death of Marcellus.
21	Herod rebuilds his palace—Founds Cæsarea.	
18	Rebuilding of the Temple.	
17	Completion of the Holy Place.	
12	Refuses the hand of Salome to the Arabian Syllæus.	Augustus *Pontifex Maximus.*
10	Herod opens David's tomb in search of treasure.	
6	Murder of Alexander and Aristobulus, Herod's sons by Mariamne—The Pharisees refuse the oath to Cæsar and Herod, and are fined.	
4	Birth of Christ, according to the common reckoning—Death of Herod.	Augustus, Emperor of Rome.

CHRONOLOGICAL TABLE.—*Continued.*

A.D.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
1	Archelaus and Antipas, tetrarchs.	
6	Judæa annexed to the Roman province of Syria.	Tiberius in Germany—Famine at Rome.
9	Birth of St. Paul.	Varus defeated by the Germans.
14		Death of Augustus—Accession of Tiberius.
26	Baptism of John.	
to 27	} Pontius Pilate—Ministry of Jesus Christ.	} Tiberius, Emperor of Rome.
30		
30	Crucifixion and ascension of our Saviour.	
31	Spread of the Gospel at Jerusalem.	
36	Pilate deposed—Martyrdom of St. Stephen.	
37	Conversion of St. Paul.	Caligula, Emperor.
39	Caligula attempts to set up his statue in the Temple.	
41		Claudius, Emperor.
43	Herod Agrippa builds the walls of Jerusalem.	
54	} Spread of Christianity in Judæa and the	} Nero, Emperor—Rome on fire for six
64	} Roman Empire.	} days.
66	The Jews throw off the Roman yoke—Beginning of the war with Rome.	
67	Vespasian overruns the country.	Death of Nero.
69		Vespasian, Emperor.
70	The Christians of Jerusalem retire from the city to Pella before the siege is formed—Capture and destruction of Jerusalem and the Temple by Titus.	
130	Hadrian rebuilds Jerusalem, calling it Ælia Capitolina, and erects a temple to Jupiter.	Hadrian, Emperor.
135	Rebellion of the Jews under Bar-Cocheba.	
136	Second conquest and destruction of Jerusalem by the Romans—More than 500,000 Jews put to the sword—Final desolation of Judæa—The Jews forbidden to return to the Holy City—Final dispersion of the Jews—During this time they are scattered over the face of the earth—In the Eastern countries they are generally well treated—In Europe they are sometimes persecuted, and sometimes well treated. For the events of this period of their history, the reader is referred to the History of the Jews already given in the body of this work.	The events of Gentile history from A. D. 136 to 1078 are of the highest importance: the chief are the persecution and final triumph of Christianity; the downfall of the Roman Empire; the civilization of Europe, and the establishment of the age of chivalry.
to		
1078	Jews first settle in England.	
1095		The first Crusade.
1146		Second Crusade.
1189	The Jews of London massacred at the instigation of the priests on the occasion of the coronation of Richard I.	
1187		Jerusalem taken by Saladin.
1204	Barbarous treatment of the English Jews under King John.	
1215		Magna Charta.
1348	A fatal distemper raging in Europe, the Jews are suspected of having poisoned the springs, and numbers of them are massacred.	
1357		Turks in Europe.
1492	} Jews banished from Spain, Portugal, and	} Discovery of America, 1492.
to	} France—Terrible sufferings caused there-	
1494	} by.	
1588	Edicts against Jews rescinded by Pope Sixtus V.	Spanish Armada.
1603	Jews favored in Holland.	Accession of James VI. of Scotland to the English crown.
1657	Jews allowed by Cromwell to return to England.	
1658		Death of Cromwell.
1702	Statute to compel them to maintain their Protestant children enacted.	Queen Anne—Victories of Marlborough and Prince Eugene.
1723	Jews acquire the right to own land in England.	
1724		Congress of Cambrai.
1732		George Washington born.
1746	Failure of bill to naturalize Jews in Ireland.	Battles of Falkirk and Culloden.
1753	Jews naturalized in England.	
1754	Jewish naturalization bill repealed by Parliament.	
1755		War between France and England carried on in America—Earthquake at Lisbon.
1775		American Revolution.
1783		American Independence.
1789		Organization of the United States of America.
1790	The Jews of Spain, Portugal, and Avignon are declared citizens of France by the Republic—Beginning of universal toleration and protection for the Jews in Christian countries.	

MR. LEWIN'S SCHEME OF THE CHRONOLOGY OF OUR LORD'S LIFE.

B.C. 6 (about Feb. 22). Birth of John the Baptist; the time of Elizabeth's conception being inferred from the calculation that the course of Abia went out of office on May 22, B.C. 7.

B.C. 6 (about Aug. 1). THE NATIVITY OF JESUS CHRIST; nearly two years before the death of Herod (Matt. ii. 16).

The *Census* under Sentius Saturninus, who displeased Varus before September 2, B.C. 6.

B.C. 4. April 1. Death of Herod at Jericho.
Return of the Holy Family from Egypt.

A.D. 6. Banishment of Archelaus.
Cyrenius, prefect of Syria.

A.D. 7. Completion of the Census of Cyrenius.
CHRIST AT THE PASSOVER (April 9th).

A.D. 28 (about Aug. or Sept.). *Preaching of John the Baptist*, in the *first year* of the *Sabbatic cycle*, in the *sixth year* of which our Lord's Ministry closed.

A.D. 29 (February). Baptism of Jesus. Age 33.*
(Feb. to March). The Temptation.

A.D. 29–A.D. 33. *The Duration of Christ's Ministry*, from Passover to Passover, *four full years*, in accordance with Luke xiii. 7.

A.D. 29. FIRST PASSOVER, ending April 2.
Opening of our Lord's Ministry at Jerusalem.
Imprisonment of John.

* Mr. Lewin gives this latitude to the *about thirty* (ὡσεί) of Luke iii. 23.

MR. LEWIN'S SCHEME OF THE CHRONOLOGY OF OUR LORD'S LIFE.—*Continued.*

A.D. 29 (Autumn). Beginning of Christ's Ministry in Galilee. Its duration—three years and six months.
First Circuit in Galilee, including (about October) his rejection at Nazareth.*

A.D. 29 to A.D. 30 (Spring). *Second Galilean Circuit:* duration—four or five months.

A.D. 30 (Spring). *Third Galilean Circuit.*
April 22. The δευτεροπρῶτον σάββατον, *i. e.*, the first Sabbath of the second month (Jyar).
May 27. *The Pentecost*, this year on a Sabbath. The "Feast" of John v.
Jesus returns to Galilee.
Sermon on the Mount.
Fourth Galilean Circuit.
(Autumn). Return to Capernaum.

A.D. 31 (about April). Death of John the Baptist.
April 19 (10 of Nisan). Feeding of the Five Thousand.
April 21. The discourse of John vi.: on the Sabbath before the Passover.
Sept. 20. Feast of Tabernacles (John vii. 1).
Sept. 23 (about). Jesus reaches Jerusalem.
He withdraws, probably to Bethabara.
Nov. 28 to Dec. 5. Feast of Dedication (John x.).
Jesus returned to Bethabara (John x. 31).

A.D. 32 (Beginning). Death and raising of Lazarus.
Jesus retires to Ephraim, and thence to Cæsarea Philippi.
Return to Capernaum. Tribute Money.
Passover, April 13. Beginning of our Lord's last circuit, occupying a year, and terminating at Jerusalem.
(Autumn). The warning to flee out of Galilee.

A.D. 33 (Spring). The circuit resumed from West to East, along the borders of Samaria and Galilee, in the direction of Peræa, and so across the Jordan.
Recrosses the Jordan to Jericho.
Friday, March 27. Arrives at Bethany, six days before the Passover.
Saturday, March 28. Rest at Bethany on the Sabbath evening. Supper at the house of Simon.
Palm Sunday, March 29. Jesus enters Jerusalem.
Monday, March 30—Thursday, April 2. As in our narrative.
Thursday, April 2—Evening. The Passover and Lord's Supper.
Good Friday, April 3. The Crucifixion.
Jesus expires at 3 P.M.
Easter Sunday, April 5. The Resurrection.
Thursday, May 14. The Ascension.
Sunday, May 24. Day of Pentecost.

*Mr. Lewin's authority for this date is in the fact that Isaiah lxi. was the appointed lesson of the daily service about the *Feast of Tabernacles*, which in this year fell on October 11.

TABLE SHOWING THE PRINCIPAL EVENTS IN THE LIFE OF ST. PAUL.

ACCORDING TO THE PRINCIPAL AUTHORITIES.

CONYBEARE AND HOWSON.	LEWIN.	TABLE OF ST. PAUL'S LIFE.
A. D.	*A. D.*	
About 5 or 6.	About 11.	Birth of Saul at Tarsus.
36.	36 or 37.	Martyrdom of St. Stephen.
37.	37.	Conversion of St. Paul.
39.	39.	His *first visit* to Jerusalem.
	(Feast of Tabernacles.)	
39–40.	39–40.	Rest of the Jewish Churches.
40.	40.	Conversion of Cornelius.
44.	43.	Barnabas fetches Saul from Tarsus to Antioch.
44.	44.	Famine; and death of Herod Agrippa I.
44 or 45.	44.	Barnabas and Saul go to Jerusalem with the collection. (Paul's *second visit*.)
	(Before the Passover.)	
48–49.	45–46.	Paul's *First Missionary Journey*.
50.	48.	Paul and Barnabas go up to the council at Jerusalem.
		Paul's *third visit*.*
51.	49.	Paul's *Second Missionary Journey*.
52.	52.	Paul arrives at Corinth, where he stays 18 months.
	(February.)	
54.	53.	Paul arrives at Jerusalem.
(*Pentecost*.)	(*Tabernacles*.)	His *fourth visit*.†
		Winters at Antioch (Lewin).
54.	54.	Paul's *Third Missionary Journey*.
(Latter half.)	(Beginning.)	
55.	54.	He reaches Ephesus, where he stays three *full years* (Lewin).
	(May.)	
55–57.	54–57.	
57.	57.	Leaves Ephesus for Macedonia.
	(About Pentecost.)	
57–58.	57–58.	Winters at Corinth (three months).
58.	58.	Reaches Philippi at the *Passover*.
	(March 27.)	
58.	58.	Reaches Jerusalem at Pentecost.
	(May 17.)	Paul's *fifth visit*, and arrest in the Temple.
58–60.	58–60.	Imprisonment at Cæsarea.
60.	60.	Festus succeeds Felix.
	(About Midsummer.)	
60.	60.	Paul sails for Rome.
	(End of August.)	
	About Nov. 1.	His shipwreck at Malta.
61.	61.	Paul reaches Rome.
	(Beginning of March.)	
	61–63.	His first imprisonment (two years).
63.	63.	On his release, Paul
	(Spring.)	goes to Macedonia, and Asia Minor (C. & H.) | sails for Jerusalem, and visits Antioch, Colossæ and Ephesus (L.).
64–66.	64.	(Lewin). Paul, after visiting Crete, leaves Ephesus for Macedonia.
(In Spain?)		
67–8.	64–5.	Winters at Nicopolis.
	65.	(Lewin). Visits Dalmatia, and returns through Macedonia and Troas to Ephesus, where he is arrested and sent to Rome.
68.	66.	Martyrdom of St. Paul at Rome.
(May or June.)	(June 29.)	

* Dr. Howson identifies this visit with that of *Galatians* ii., and places the collision with Peter at Antioch after it.

† Mr. Lewin identifies this visit with that of *Galatians* ii., and places the collision with Peter at Antioch after it.

TABULAR ARRANGEMENT OF OLD TESTAMENT HISTORY.

PROBABLE AUTHORS, AND TIME COVERED BY THE WRITINGS.

TITLES.	AUTHORS.	YEARS B. C.	TITLES.	AUTHORS.	YEARS B. C.
GENESIS	Moses	From 4004 to 1635.	1 SAMUEL	*Compiled by* Samuel, Nathan, Gad, *or others.*	From 1135 to 1055.
EXODUS	Moses	From 1635 to 1491.	2 SAMUEL		From 1055 to 1016.
LEVITICUS	Moses	1491.	1 KINGS	*Probably* Jeremiah	From 1016 to 889.
NUMBERS	Moses	From 1491 to 1451.	2 KINGS		From 889 to 588.
DEUTERONOMY	Moses	1451.	1 CHRONICLES	Ezra *and others*	From 4004 to 532.
JOSHUA	Joshua	From 1451 to 1425.	2 CHRONICLES		
JUDGES	Samuel	From 1425 to 1120.	EZRA	Ezra	From 536 to 456.
RUTH	*Unknown.*	From 1241 to 1231.	NEHEMIAH	Nehemiah	From 456 to 433.
			ESTHER	*In doubt*	From 521 to 495. (*Out of line of narrative.*)

AUTHORSHIP AND DATES OF POETICAL BOOKS.

TITLES.	AUTHORS.	YEARS B. C.	TITLES.	AUTHORS.	YEARS B. C.
JOB	Job, or perhaps Moses	Unknown, but before the Exode, B. C. 1491.	SOLOMON'S SONG	Solomon	About 1016.
PSALMS	David and others	Written at various times, those by David between 1060 and 1016.	PROVERBS	Solomon, and perhaps others	About 1000.
			ECCLESIASTES	Solomon	About 976, or in Solomon's old age.

CHRONOLOGICAL ORDER OF PROPHETICAL BOOKS.

TITLES.	DATES. B. C.	KINGS OF JUDAH.	KINGS OF ISRAEL.	TITLES.	DATES. B. C.	KINGS OF JUDAH.
	Between				*Between*	
JONAH	856—784	Joash, Amaziah or Azariah	Jehu and Jehoahaz, or Joash and Jeroboam II.	JEREMIAH	628—586	Josiah.
AMOS	810—795	Uzziah	Jeroboam II.	LAMENTATIONS	628—586	*Supposed to have been written on the death of Josiah.*
HOSEA	810—725	Uzziah, Jotham, Ahaz, Hezekiah	Jeroboam II.	HABAKKUK	612—598	Jehoiakim.
ISAIAH	810—698	Uzziah, Jotham, Ahaz, Hezekiah	Zechariah, Shallum, Menahem, Pekahiah, Pekah and Hoshea.	DANIEL	606—534	*During the Captivity.*
JOEL	810—660	Uzziah or Manasseh	*Same as above.*	OBADIAH	588—583	*After the capture of Jerusalem,* Nebuchadnezzar.
MICAH	758—699	Jotham, Ahaz, and Hezekiah	Pekah and Hoshea.	EZEKIEL	583—562	*Captivity.*
NAHUM	720—698	Hezekiah	*Israel led captive.*	HAGGAI	520—518	*After the return from Babylon.*
ZEPHANIAH	640—609	Josiah		ZECHARIAH	520—518	
				MALACHI	436—420	

PROPHECIES AND ALLUSIONS TO CHRIST IN THE OLD TESTAMENT,

EXPRESSLY CITED, EITHER AS PREDICTIONS FULFILLED IN HIM, OR APPLIED TO HIM IN THE NEW TESTAMENT.

[HALES'S ANALYSIS.]

FIRST SERIES.

Describing Christ in his Human Nature, as the Promised Seed of the Woman, in the grand Charter of our Redemption (Gen. iii. 15); *and his Pedigree, Sufferings, and Glory, in his successive Manifestations of Himself until the End of the World.*

I. THE SEED OF THE WOMAN.—Gen. iii. 15. Gal. iv. 4. 1 Tim. ii. 15. Rev. xii. 5.

II. BORN OF A VIRGIN.—Psalms xxii. 10; lxix. 8; lxxxvi. 16; cxvi. 16. Isaiah vii. 14; xlix. 1. Mic. v. 3. Jer. xxxi. 22. Matt. i. 23. Luke i. 26–35.

III. OF THE FAMILY OF SHEM.—Gen. ix. 26.

IV. OF THE RACE OF THE HEBREWS.—Exod. iii. 18. Phil. iii. 5. 2 Cor. xi. 22.

V. OF THE SEED OF ABRAHAM.—Gen. xii. 3; xviii. 18; xxii. 18. Matt. i. 1. John viii. 56. Acts iii. 25.

VI. OF THE LINE OF ISAAC.—Gen. xvii. 19; xxi. 12; xxvi. 4. Rom. ix. 7. Gal. iv. 23–28. Heb. xi. 18.

VII. OF JACOB OR ISRAEL.—Gen. xxviii. 4–14. Exod. iv. 22. Num. xxiv. 7–17. Psalms cxxxv. 4, etc. Isaiah xli. 8; xlix. 6. Jer. xiv. 8. Luke i. 68; ii. 30. Acts xxviii. 20.

VIII. OF THE TRIBE OF JUDAH.—Gen. xlix. 10. 1 Chron. v. 2. Mic. v. 2. Matt. ii. 6. Heb. vii. 14. Rev. v. 5.

IX. OF THE HOUSE OF DAVID.—2 Sam. vii. 12–15. 1 Chron. xvii. 11–14. Psalms lxxxix. 4–36; cxxxii. 10–17. 2 Chron. vi. 42. Isaiah ix. 7; xi. 1; lv. 3, 4. Jer. xxiii. 5, 6. Amos ix. 11. Matt. i. 1. Luke i. 69; ii. 4. John vii. 42. Acts ii. 30; xiii. 23. Rom. i. 3. 2 Tim. ii. 8. Rev. xxii. 16.

X. BORN AT BETHLEHEM, THE CITY OF DAVID.—Mic. v. 2. Matt. ii. 6. Luke ii. 4. John vii. 42.

XI. HIS PASSION OR SUFFERINGS.—Gen. iii. 15. Psalms xxii. 1–18; xxxi. 13; lxxxix. 38–45. Isaiah liii. 1–12. Dan. ix. 26. Zech. xiii. 6, 7. Matt. xxvi. 31. Luke xxiv. 26. John i. 29. Acts viii. 32–35; xxvi. 23.

XII. HIS DEATH ON THE CROSS.—Num. xxi. 9. Psalms xvi. 10; xxii. 16; xxxi. 22; xlix. 15. Isaiah liii. 8, 9. Dan. ix. 26. John iii. 14; viii. 28; xii. 32, 33. Matt. xx. 19; xxvi. 2. 1 Cor. xv. 3. Col. ii. 15. Phil. ii. 8.

XIII. HIS INTOMBMENT AND EMBALMMENT.—Isaiah liii. 9. Matt. xxvi. 12. Mark xiv. 8. John xii. 7; xix. 40. 1 Cor. xv. 4.

XIV. HIS RESURRECTION ON THE THIRD DAY.—Psalms xvi. 10; xvii. 15; xlix. 15; lxxiii. 24. John i. 17. Matt. xii. 40; xvi. 4; xxvii. 63. John ii. 19. Acts ii. 27–31; xiii. 35. 1 Cor. xv. 4.

XV. HIS ASCENSION INTO HEAVEN.—Psalms viii. 5, 6; xlvii. 5; lxviii. 18; cx. 1. Acts i. 11; ii. 33. John xx. 17. Ephes. iv. 8–10. Heb. i. 3; ii. 9. Rev. xii. 5.

XVI. HIS SECOND APPEARANCE AT THE REGENERATION.—Isaiah xl. 10; lxii. 11. Jer. xxiii. 5, 6. Hos. iii. 5. Mic. v. 3. Hab. ii. 7. Dan. vii. 13, 14. Matt. xxiv. 3–30; xxvi. 64. John v. 25. Heb. ix. 28. Rev. xx. 4; xxii. 20.

XVII. HIS LAST APPEARANCE AT THE END OF THE WORLD.—Psalms l. 1–6. Job xix. 25–29. Eccles. xii. 14. Dan. xii. 2, 3. Matt. xxv. 31–46. John v. 28–30. Acts xvii. 31; xxiv. 25. Rev. xx. 11–15.

SECOND SERIES.

Describing his Character and Offices, Human and Divine.

I. THE SON OF GOD.—2 Sam. vii. 14. 1 Chron. xvii. 13. Psalms ii. 7; lxxii. 1. Prov. xxx. 4. Dan. iii. 25. Mark i. 1. Luke i. 35. Matt. iii. 17; xvii. 5. John i. 34–50; iii. 16–18; xx. 31. Heb. i. 1–5. Rom. i. 4. 1 John iv. 14. Rev. i. 5, 6.

II. THE SON OF MAN.—Psalms viii. 4, 5. Dan. vii. 13. John i. 51; iii. 13; v. 27. Matt. xvi. 13; xxvi. 64. Heb. ii. 7. Rev. i. 13; xiv. 14.

III. THE HOLY ONE, OR SAINT.—Deut. xxxiii. 8. Psalms xvi. 10; lxxxix. 19. Isaiah x. 17; xxix. 23; xlix. 7. Hos. xi. 9. Hab. i. 12; iii. 3. Mark i. 24. Luke i. 35; iv. 34. 1 John ii. 20.

IV. THE SAINT OF SAINTS.—Dan. ix. 24.

V. THE JUST ONE, OR RIGHTEOUS.—Zech. ix. 9. Jer. xxiii. 5. Isaiah xli. 2. Psalms xxxiv. 10, 21. Luke i. 17. Matt. xxvii. 19–24. Luke xxiii. 47. Acts iii. 14; vii. 52; xxii. 14. 1 John ii. 1, 29. James v. 6.

VI. THE WISDOM OF GOD.—Prov. viii. 22–30. Matt. xi. 19. Luke xi. 49. 1 Cor. i. 24.

VII. THE ORACLE (OR WORD) OF THE LORD, OR OF GOD.—Gen. xv. 1–4. 1 Sam. iii. 1–21. 2 Sam. vii. 4. 1 Kings xvii. 8–24. Psalms xxxiii. 6. Isaiah xl. 8. Mic. iv. 2. Jer. xxv. 3. John i. 1–14; iii. 34. Luke i. 2. Heb. xi. 3; iv. 12. 1 Peter i. 23. 2 Peter iii. 5. Rev. xix. 13.

VIII. THE REDEEMER, OR SAVIOUR.—Job xix. 25–27. Gen. xlviii. 16. Psalms xix. 14. Isaiah xli. 14; xliv. 6; xlvii. 4; lix. 20; lxii. 11; lxiii. 1. Jer. l. 34. Matt. i. 21. John i. 29; iv. 42. Luke ii. 11. Acts v. 31. Rom. xi. 26. Rev. v. 9.

IX. THE LAMB OF GOD.—Gen. xxii. 8. Isaiah liii. 7. John i. 29. Acts viii. 32–35. 1 Peter i. 19. Rev. v. 6; xiii. 8; xv. 3; xxi. 22; xxii. 1.

X. THE MEDIATOR, INTERCESSOR, OR ADVOCATE.—Job xxxiii. 23. Isaiah liii. 12; lix. 19. Luke xxiii. 34. 1 Tim. ii. 5. Heb. ix. 15. 1 John ii. 1. Rev. v. 9.

XI. SHILOH, THE APOSTLE.—Gen. xlix. 10. Exod. iv. 13. Matt. xv. 24. Luke iv. 18. John ix. 7; xvii. 3; xx. 21. Heb. iii. 1.

XII. THE HIGH PRIEST.—Psalms cx. 4. Isaiah lix. 16. Heb. iii. 1; iv. 14; v. 10; ix. 11.

XIII. THE PROPHET LIKE MOSES.—Deut. xviii. 15–19. Luke xxiv. 19. Mark vi. 15. John i. 17–21; vi. 14. Acts iii. 22, 23.

XIV. THE LEADER, OR CHIEF CAPTAIN.—John v 14. 1 Chron. v. 2. Isaiah lv. 4. Mic. v. 2. Dan. ix. 25. Matt. ii. 6. Heb. ii. 10.

XV. THE MESSIAH, CHRIST, KING OF ISRAEL.—1 Sam. ii. 10. 2 Sam. vii. 12. 1 Chron. xvii. 11. Psalms ii. 2; xlv. 1, 6; lxxii. 1; lxxxix. 38. Isaiah lxi. 1. Dan. ix. 26. Matt. ii. 3–4; xvi. 16. Luke xxiii. 2. John i. 41–49; vi. 69. Acts iv. 26, 27; x. 38.

XVI. THE GOD OF ISRAEL.—Exod. xxiv. 10, 11. Josh. vii. 19. Judg. xi. 23. 1 Sam. v. 11. 1 Chron. xvii. 24. Psalms xli. 13. Isaiah xlv. 3. Ezek. viii. 4. Matt. xv. 31; xxii. 32. John xx. 28.

XVII. THE LORD OF HOSTS, OR THE LORD.—2 Sam. vii. 26. 1 Chron. xvii. 24. Psalms xxiv. 10. Isaiah vi. 1–5. Mal. i. 14. Rom. xii. 19. Phil. ii. 9–11.

XVIII. KING OF KINGS, AND LORD OF LORDS.—Psalms lxxxix. 27; cx. 1. Dan. vii. 13, 14. Matt. xxviii. 18. John iii. 35; xiii. 3. 1 Cor. xv. 25. Ephes. i. 20–22. Col. iii. 1. Rev. xix. 16.

KINGS AND PROPHETS OF JUDAH AND ISRAEL, ARRANGED IN PARALLELS.

THREE KINGS OF ALL ISRAEL.

SAUL ..... Reigned 40 Years ..... Before Christ 1095.
DAVID ..... Reigned 40 Years ..... Before Christ 1055.
SOLOMON ..... Reigned 40 Years ..... Before Christ 1015.

Prophets of Judah.	Began to reign.	Years reigned.	Twenty Kings of Judah.	Before Christ.	Nineteen Kings of Israel.	Years reigned.	Began to reign.	Prophets of Israel.
Shemaiah	1 Kings xii. 1	17	Rehoboam	975				
				974	Jeroboam	22	1 Kings xii. 20	Man of God from Judah.
	1 Kings xv. 1	3	Abijam, *or Abijah*	957				
Oded	1 Kings xv. 9	41	Asa	955				Ahijah.
Azariah					954 Nadab	2	1 Kings xiv. 20	
Hanani					953 Baasha	24	1 Kings xv. 16	
Jehu, *son of Hanani*					930 Elah	2	1 Kings xvi. 6	
					929 Zimri	7 da.	1 Kings xvi. 10	
					Omri	12	1 Kings xvi. 16	Elijah.
					918 Ahab	22	1 Kings xvi. 28	Micaiah.
	1 Kings xxii. 41	25	Jehoshaphat	914				
					897 Ahaziah	2	1 Kings xxii. 40	
Eliezer					896 Jehoram, *or Joram (son of Ahab)*	12	2 Kings iii. 1	Elisha.
Jahaziel	2 Kings viii. 16	8	Jehoram, *or Joram* ..... (Four years jointly with Jehoshaphat, his father, and four years alone.)	889				
	2 Kings viii. 25	1	Ahaziah, *or Jehoahaz*	885				
	2 Kings xi. 3	6	Athaliah	884	884 Jehu	28	2 Kings ix. 6	
	2 Kings xi. 21	40	Jehoash, *or Joash*	878				
					856 Jehoahaz	17	2 Kings xiii. 1	Jonah.
Zechariah, *son of Jehoiada.*					839 Jehoash, *or Joash*	16	2 Kings xiii. 10	
	2 Kings xiv. 1	29	Amaziah	838				
					825 Jeroboam II	41	2 Kings xiv. 22	Hosea.
Zechariah ..... (who had understanding in the visions of God, 2 Chron. xxvi. 5.)	2 Kings xiv. 21	52	Azariah, *or Uzziah*	810				Amos.
					784 Interregnum for eleven years.			
					773 Zachariah	6 mo.	2 Kings xv. 8	
					772 Shallum	1 mo.	2 Kings xv. 13	
					772 Menahem	10	2 Kings xv. 17	
					761 Pekahiah	2	2 Kings xv. 23	
					759 Pekah	20	2 Kings xv. 27	
Isaiah	2 Kings xv. 32	16	Jotham	758				
Micah	2 Kings xvi. 1	16	Ahaz	742				
					739 Hoshea kills Pekah ..... Anarchy for some years.			Oded.
					730 Hoshea *settled in the kingdom*	9	2 Kings xvii. 1	
Nahum	2 Kings xviii. 1	29	Hezekiah	726				
				721	The Kingdom of Israel overthrown by the Assyrians. Shalmaneser, king of Assyria, came up against Samaria in the sixth year of the reign of Hoshea (B. C. 724), and after a siege of three years took the city, carried Israel away into Assyria, and having removed them to the cities of Halah and Habor, by the river Gozan, and into the cities of the Medes, he placed Assyrians in the cities of Samaria in their room.			
Joel	2 Kings xxi. 1	55	Manasseh	698				
	2 Kings xxi. 19	2	Amon	643				
Jeremiah	2 Kings xxii. 1	31	Josiah	641				
Habakkuk	2 Kings xxiii. 30	3 mo.	Jehoahaz, *or Shallum*	610				
Zephaniah	2 Kings xxiii. 34	11	Jehoiakim	610				
Ezekiel	2 Kings xxiv. 8	3 mo.	Jehoiachin, *or Jeconiah, or Coniah*	599				
Daniel								
Obadiah	2 Kings xxiv. 18	11	Zedekiah	599				
			Judah carried captive to Babylon	588				
			Governors of Jerusalem after the captivity.					
Haggai			Zerubbabel	546				
Zechariah			Ezra	457				
Malachi			Nehemiah	445				

Note.—The glory of Israel ended with the reign of Solomon. The kingdom was thenceforth dismembered. Ten tribes, of which Ephraim was chief, separated and formed the Kingdom of Israel. Judah and Benjamin alone remained faithful to the house of David. Most of the Levites and many out of the other tribes who feared God (2 Chron. xi. 13–36) adhered to Judah. Jeroboam, the first king of Israel, knew why Solomon had been rejected, and yet he established a system of idolatry at Dan and Bethel. The people shared his feelings, and ever afterward idolatry became a part of the national religion. All the kings of Israel were depraved, and the nation copied the conduct of their kings, refusing all reproof. At the captivity, the land was settled by people from the region of Tigris and Euphrates. A cloud of mystery has ever since hung over the fate of the ten tribes.

Very different were the destinies of Judah. Of twenty kings, *all* descendants of David, who for 388 years held the throne, six are mentioned with great praise—Asa, Jehoshaphat, Uzziah, Jotham, Hezekiah, and Josiah—while others are commended. Others were fearfully wicked—Jehoram, Ahaz, Manasseh, and Amon—introducing idolatrous worship into the temple itself, and filling Jerusalem with blood. After the captivity of Judah, the country was not colonized, thus leaving the land free for the people to return. Thus, while prophets warned, and while threatened judgments were disregarded, the solemn lesson was displayed that when men and nations voluntarily choose evil and reject counsel, they prepare themselves for the retributions that *necessarily* follow in the Divine government.

A COMPLETE LIST OF THE HIGH-PRIESTS OF THE HEBREWS,

FROM THE COMMENCEMENT TO THE SUBVERSION OF THEIR STATE AND GOVERNMENT.

BEFORE CHRIST.	ORDER.	1. SUCCESSION, ACCORDING TO SEVERAL PORTIONS OF THE SCRIPTURES.	2. TAKEN FROM 1. CHR. vi. 3–15.	3. FROM JOS. ANT. JUD., l. x. c. 8, l. xx. c. 10.	4. FROM THE JEWISH CHRONICLE, ENTITLED SEDER OLAM.
1490	1	Aaron consecrated	Aaron	Aaron	Aaron.
1452		died.			
	2	Eleazar consecrated	Eleazar	Eleazar	Eleazar.
1433		died.			
	3	Phinehas consecrated	Phinehas	Phinehas	Phinehas.
1414		died.			
	4	Abiezer, or Abishua, } During the	Abishua	Abiezer	Eli.
	5	Bukki, } rule of the	Bukki	Bukki	Ahitub.
	6	Uzzi, } Judges.	Uzzi	Uzzi	Abiathar.
1186	7	Eli, of the race of Ishamar, consecrated.	Zerahiah	Eli	Zadok.
1146		died.			
	8	Ahitub	Meraioth	Ahitub	Ahimaaz, under Rehoboam.
	9	Abiah	Amariah	Ahimelech	Azariah, under Abiah.
	10	Ahimelech, or Abiathar	Ahitub I.	Abiathar	Jehoachash, under Jehoshaphat.
1090		murdered by Saul.			
	11	Abiathar, Ahimelech or Abimelech.	Zadok I.	Zadok	Jehoiarib, under Jehoram.
1045	12	Zadok consecrated	Ahimaaz	Ahimaaz	Jehoshaphat, under Ahaziah.
989		died.			
	13	Ahimaaz	Azariah	Azariah	Jehoiadah, } under
959	14	Azariah, perhaps Amariah of 2 Chron. xix. 11.	Johanan, 1 Chron. vi. 9, 10.	Joram	Phadaiah, } Joash.
	15	Johanan, perhaps Jehoiada of 2 Chron. xxiv. 15.	Azariah	Issus	Zedekiah, under Amaziah.
863		died at the age of one hundred and thirty.			
	16	Azariah, perhaps Zechariah, son of Jehoiada.	Amariah	Axioramus	Joel, under Uzziah.
825		killed.			
	17	Amariah, perhaps Azariah, under Uzziah.	Ahitub II.	Phideas	Jotham, under Joatham.
768		died.			
	18	Ahitub II. } under Jotham, king	Zadok II.	Sudeas	Uriah, under Ahaz.
	19	Zadok II. } of Judah.	Shallum	Juelus	Neraiah, under Hezekiah.
734	20	Uriah, under Ahaz	Hilkiah	Jotham	Hosaiah, under Manasseh.
	21	Shallum	Azariah	Uriah	Shallum, under Amon.
711	22	Azariah, under Hezekiah (2 Chr. xxxi. 10).	Seraiah	Neriah	Hilkiah, under Josiah.
	23	Hilkiah, under Hezekiah	Jehozadak	Odeas	Azariah, under Jehoiakim and Zedekiah.
645	24	Eliakim, or Joakim, under Manasseh, continued to live under Josiah, B. C. 609, and longer.	Joshua	Sallumus	Jehozadak, after the taking of Jerusalem.
	25	Azariah, perhaps Neriah		Hilkiah	Jesus, son of Jozadak, after Captivity.
608	26	Seraiah, at commencement of Captivity.		Seraiah	
575		put to death.			
	27	Jozadak, during Captivity		Jozadak	
520		died.			
	28	Joshua, or Jesus, son of Jozadak		Jesus, or Joshua.	

SUCCESSION AFTER THE CAPTIVITY.

THE FOLLOWING IS FROM EZRA, NEHEMIAH AND JOSEPHUS.

ORDER.	
29	Joachim under the reign of Xerxes, *Jos. Ant.*, l. ii. 5.
30	Eliashib, Joasib or Chasib, consecrated high-priest during governorship of Nehemiah, B. C. 420.
31	Joiada, or Judas, Neh. xii. 10, B. C. 413.
32	Jonathan, or John, 373.
33	Jaddua, or Jaddus, who received Alexander the Great at Jerusalem in B. C. 341, and died in 321.
34	Onias I., B. C. 321; died 301.
35	Simon I., called the Just, 300; died 291.

THE FOLLOWING IS FROM EZRA, NEHEMIAH AND JOSEPHUS.

ORDER.	
36	Eleazar, B. C. 291; under this pontiff the Septuagint translation is said to have been made about B. C. 285; died 276.
37	Manasseh, B. C. 276; died 250.
38	Onias II., B. C. 250; died 217.
39	Simon II., B. C. 217; died 195.
40	Onias III., B. C. 195; deposed 175, and died 167.
41	Jesus, or Jason, B. C. 175; deposed 172.
42	Onias IV., otherwise called Menelaus, B. C. 172; died 163.
43	Lysimachus, vicegerent of Menelaus, killed B. C. 170.
44	Alcimus, Jacimus or Joachim, B. C. 160.
45	Onias V. did not exercise his office in Jerusalem, but retired into Egypt, where he built the temple Onion, B. C. 157.
46	Judas Maccabæus restored the altar and the sacrifices in 165; died in 153.
47	Jonathan, the Asamonæan, brother of Judas Maccabæus, consecrated 153; died 143.
48	Simon Maccabæus, B. C. 143; died 136.
49	John Hyrcanus, B. C. 136; died 106.
50	Aristobulus, king and pontiff, died 106.
51	Alexander Jannæus, king and pontiff, 105.
52	Hyrcanus, from 68 to 42.
53	Aristobulus, brother of Hyrcanus, usurped the high-priesthood, and held it three years and three months, from 69 to 66.
54	Antigonus, his son, also usurped the office and held it from 42 to 37, when he was taken by Socius.
55	Ananeel of Babylon, made high-priest by Herod, B. C. 37; held the office till 36.
56	Aristobulus, the last of the Asamonæans, held the position less than one year, and Ananeel was made high-priest again in 35.
57	Jesus, son of Phabis, deposed B. C. 20.
58	Simon, son of Boethus, B. C. 20; deposed 5 B. C.
59	Matthias, son of Theophilus, B. C. 5; meeting with an accident that prevented the discharge of his duties, Ellem was elevated for one day.
60	Joazar, son of Simon, B. C. 4; relieved A. D. 1.
61	Eleazar, brother of Joazar, A. D. 1.
62	Jesus, son of Siah, A. D. 6; Joazar was restored A. D. 7; deposed 13.
63	Ananus, son of Seth, A. D. 13 to 24.
64	Ishmael, son of Phala, in 24.
65	Eleazar, son of Ananus, made in 24.
66	Simon, son of Camithus, made high-priest in 25.
67	Joseph, surnamed Caiaphas, made in 26, and continued till 35.
68	Jonathan, son of Ananus, made in 35, and continued till 37.
69	Theophilus, son of Jonathan, made in 37, and continued till 41.
70	Simon, surnamed Cantharus, and son of Simon Boethus, was made high-priest in 41.
71	Matthias, son of Ananus, made high-priest in 42.
72	Elioneus, made in 44, and continued till 45. Simon, son of Cantharus, was a second time made high-priest A. D. 45, and deposed the same year.
73	Joseph, son of Caneus, was made high-priest in A. D. 45, till 57.
74	Ananias, the son of Nebodeus, was made high-priest in the year of the vulgar era 47, and enjoyed the priesthood till 63.
75	Ismael was ordained high-priest, A. D. 63.
76	Joseph, surnamed Cabei, in 63.
77	Ananus, the son of Ananus, in 63.
78	Jesus, the son of Ananus, in 64.
79	Jesus, the son of Gamaliel, in 64.
80	Matthias, the son of Theophilus, was made high-priest in A. D. 70.
81	Phannias, the son of Samuel, was made high-priest in 70, the year Jerusalem and the temple were destroyed, and a final period was put to the Jewish priesthood.

BIBLE AIDS FOR SOCIAL AND PRIVATE PRAYER.

"Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.—HOSEA xiv. 2.

EXPRESSIONS FOR SOCIAL PRAYER.

ADORATION.

Jer. x. 6, 7. Forasmuch as there is none like unto thee, O Lord; thou art great, and thy name is great in might; who would not fear thee, O King of nations?

Psa. cxlv. 10. All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power.

Psa. lxv. 2. O thou that hearest prayer, unto thee shall all flesh come.

CONFESSION.

Dan. ix. 5. We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments.

1 John i. 8. If we say we have no sin, we deceive ourselves, and the truth is not in us.

Isaiah lxiv. 6. We are all as an unclean thing.

SUPPLICATION.

Psa. lxvii. 1. God be merciful unto us, and bless us; and cause his face to shine upon us.

Psa. lxxxv. 7. Wilt thou not revive us again, that thy people may rejoice in thee?

Psa. lxxxv. 8. Show us thy mercy, O Lord, and grant us thy salvation.

INTERCESSION.

Psa. lxvii. 3. Let the people praise thee, O God; let all the people praise thee.

Psa. vii. 9. Oh let the wickedness of the wicked come to an end; but establish the just.

THANKSGIVING.

Psa. cvii. 15. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

Psa. cviii. 4. For thy mercy is great above the heavens, and thy truth reacheth unto the clouds.

Psa. cxiii. 2. Blessed be the name of the Lord from this time forth and for evermore.

Psa. cxiii. 3. From the rising of the sun unto the going down of the same, the Lord's name is to be praised.

Psa. cxiii. 5, 6. Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven and in the earth.

2 Cor. ix. 15. Thanks be unto God for his unspeakable gift.

2 Cor. ix. 7. In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace.

1 Pet. i. 3, 4. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away.

Eph. i. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ.

DEDICATION.

Isaiah xxvi. 13. O Lord our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name.

Isaiah lxiii. 19. We are thine.

DOXOLOGY.

Phil. iv. 20. Now unto God and our Father be glory forever and ever. Amen.

Rev. vii. 10. Salvation to our God which sitteth on the throne, and unto the Lamb.

Rev. vii. 12. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever, Amen.

EXPRESSIONS FOR PRIVATE PRAYER.

ADORATION.

Psa. xviii. 1. I love thee, O Lord, my strength.

Psa. xviii. 2. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

Psa. lxii. 1. Truly my soul waiteth upon God; from him cometh my salvation.

Psa. lxii. 2. He only is my rock and my salvation; he is my defence, I shall not be greately moved.

CONFESSION.

Psa. li. 3. I acknowledge my transgression, and my sin is ever before me.

Rom. vii. 18 For I know that in me, that is in my flesh, dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

Rom. vii. 24. O wretched man that I am, who shall deliver me from the body of this death?

Job xi. 4. Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth.

SUPPLICATION.

Luke xviii. 13. God be merciful to me, a sinner.

Psa. li. 10. Create in me a clean heart, O God; and renew a right spirit within me.

Psa. li. 1. Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies, blot out my transgressions.

Psa. xxv. 11. For thy name's sake, O Lord, pardon my iniquity, for it is great!

Psa. li. 9. Hide thy face from my sins, and blot out all mine iniquities.

Psa. xxv. 7. Remember not the sins of my youth, nor my transgressions; according to thy mercy remember thou me for thy goodness' sake, O Lord.

Psa. xxv. 11. Cast me not away from thy presence: and take not thy holy spirit from me.

Psa. xxv. 12. Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

Psa. xxv. 15. O Lord, open thou my lips; and my mouth shall show forth thy praise.

Psa. xxv. 17. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Psa. xvii. 5. Hold up my goings in thy paths, that my footsteps slip not.

Psa. cxix. 149. Hear my voice according unto thy loving kindness: O Lord, quicken me according to thy judgment.

Psa. cxix. 175. Let my soul live, and it shall praise thee; and let thy judgments help me.

Psa. cxix. 176. I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

Psa. cxxxix. 23. Search me, O God, and know my heart; try me, and know my thoughts.

Psa. cxxxix. 24. And see if there be any wicked way in me, and lead me in the way everlasting.

Psa. xxv. 4. Show me thy ways, O Lord; teach me thy paths.

Psa. xxv. 5. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.

Psa. cxix. 18. Open thou mine eyes, that I may behold wondrous things out of thy law.

1 Chron. iv. 10. O that thou wouldst bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldst keep me from evil, that it may not grieve me!

Gen. xxxii. 26. I will not let thee go, except thou bless me.

Prov. xxx. 8. Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me.

Prov. xxx. 9. Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain.

Job xvi. 22. When a few years are come, then I shall go the way whence I shall not return.

Psa. xxxix. 4. Lord make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

INTERCESSION.

Eph. vi. 24. Grace be with all them that love our Lord Jesus Christ in sincerity.

Psa. cxxv. 4. Do good, O Lord, unto those that be good, and to them that are upright in their hearts.

Isaiah lxiv. 1. O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence.

Psa. xliii. 3. O send out thy light and thy truth.

Psa. lvii. 11. Be thou exalted, O God, above the heavens; let thy glory be above all the earth.

Psa. lxxii. 18. Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

Psa. lxxii. 19. And blessed be his glorious name forever: and let the whole earth be filled with his glory. Amen and Amen.

THANKSGIVING.

Psa. xl. 1. I waited patiently for the Lord; and he inclined unto me, and heard my cry.

Psa. xl. 5. Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

Psa. cxxxix. 17. How precious also are thy thoughts unto me, O God! how great is the sum of them!

Psa. cxxxix. 18. If I should count them they are more in number than the sand: when I awake I am still with thee.

Psa. ciii. 1. Bless the Lord, O my soul, and all that is within me, bless his holy name.

Psa. ciii. 2. Bless the Lord, O my soul, and forget not all his benefits.

Psa. ciii. 3. Who forgiveth all thine iniquities, who healeth all thy diseases.

Psa. ciii. 4. Who redeemeth thy life from destruction: who crowneth thee with loving kindness and tender mercies.

Psa. cxvi. 12. What shall I render unto the Lord for all his benefits toward me?

Psa. cxvi. 13. I will take the cup of salvation and call upon the name of the Lord.

Psa. cxlv. 10. All thy works shall praise thee, O Lord, and thy saints shall bless thee.

Psa. cxlix. 4. For the Lord taketh pleasure in his people, he will beautify the meek with salvation.

DEDICATION.

Psa. cxvi. 16. O Lord, truly I am thy servant; I am thy servant and the son of thine handmaid: thou hast loosed my bonds.

Psa. cxvi. 9. I will walk before the Lord in the land of the living.

DOXOLOGY.

1 Tim. i. 17. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

Rom. xvi. 27. To God, only wise, be glory, through Jesus Christ, for ever. Amen.

HISTORY

OF THE

RELIGIOUS DENOMINATIONS OF THE WORLD,

BOTH ANCIENT AND MODERN.

ABYSSINIAN CHURCH.—The established religion of the Empire of Abyssinia. The doctrines of this church present a strange mixture of Judaism and Christianity, mingled with a vast amount of superstition. There is much of Christian truth in this creed; but it is so obscured by error, that it is difficult to discover it. The Abyssinians claim to be descended from Solomon, and to imitate the service of the Jewish Temple in their worship. They circumcize females as well as males, have two Sabbaths in each week—the first and seventh days—abstain from all meats prohibited by the Mosaic law, remove their sandals before entering their churches, and sit on the floor. They observe numerous fasts in the year with great rigidness, offer prayers for the dead, accord great honor and power to the Virgin Mary, and the saints and angels. They venerate paintings of religious subjects, but reject all images except the crucifix. Their belief respecting the person of Christ is singular. "They maintain that the divine and human nature are united in him, without either confusion or mixture; yet, though the nature of Christ is really one, it is at the same time two-fold and compound." They admit the real presence of Christ in the sacrament, but deny the doctrine of transubstantiation, as well as that of the Pope's supremacy. "They believe in a middle state, in which departed souls must be purged from their sins, use confession, receive penance and absolution from the priests." Their great festival is the Epiphany, and they have four Lents. The chief dignitary of the church is a Bishop, styled *Abuna*. He receives his appointment from the Patriarch of Alexandria; but the inferior clergy, including canons, etc., are appointed by the emperor. The worship of the church is very simple, and both clergy and people are frightfully superstitious and immoral.

THE AFRICAN METHODIST EPISCOPAL CHURCH was organized in Philadelphia, in 1816, by the colored Methodists, who found their connection with the Methodist Episcopal Church very inconvenient from various causes. They adopted the forms and retained the faith of the Methodist Episcopal Church, and set apart the leader of their movement, Richard Allen, as bishop, "fully satisfied with the validity of his Episcopal organization." They have six annual Conferences, 600 travelling preachers, 1300 local preachers, seven bishops, and about 200,000 members.

THE AFRICAN METHODIST EPISCOPAL ZION CHURCH was organized in 1820 by the separation of the Zion Colored Church in New York from the Methodist Episcopal Church. Its doctrines and general polity are the same as those of the parent body. Its bishops, however, are elected for four years, but are eligible to re-election. It returned in 1875, six bishops, 694 preachers, and 164,000 lay members. For other colored Methodist churches, see page 12.

AGAPÆMONIANS.—In 1845, a Mr. Prince established at Charlynch, near Bridgewater, England, a small band of followers who bore this name. They advocated a community of goods, and were charged with also advocating a community of persons.

AGUŒTÆ.—This sect appeared about the year 370. They denied the omniscience of God, asserting that past events were known to him only by memory, and that he had only a vague prescience of the future. Another sect existed in the sixth century, by the same name, and held that Christ was totally ignorant of certain things, particularly of the time of the final judgment.

ALBIGENSES.—Several sects were known by this name, particularly the Cathari and Waldenses. They were very numerous in the south of France, particularly around Toulouse, about the last of the twelfth century; and derived their name from the district of Albigeois. They were evidently a band of sincere and earnest Christians, who sought to correct the errors and abuses of the Church of Rome. The monkish writers have charged them with numerous and grave crimes, but it seems certain they were innocent of these accusations. They became so numerous and powerful in the south of France that, in 1209, Pope Innocent III. proclaimed a general crusade against them. The Catholic army was made up of Knights and men-at-arms from all parts of Europe; and its members were promised rare spiritual blessings for their services in extirpating the heretics. They carried on the war with the utmost severity, and entirely desolated Provence, the fairest part of the South of France. Though fighting in the name of religion, the Crusaders, as the Catholics were called, were guilty of the most diabolical cruelty, and of the most outrageous excesses. The chief effort of the Crusaders was made to deprive Raymond VI., Count of Toulouse, and his successor, of their territories, for protecting the heretics. This was finally accomplished, after a war which continued, with irregular intervals of peace, for twenty years. Hundreds of thousands of people fell in this struggle; at the taking of the City of Beziers, the Pope's legate put sixty thousand persons, without distinction of creed, to the sword; and Provence was terribly ravaged. The possessions of the Count of Toulouse finally passed into the hands of the French King, and the Inquisition was established for the purpose of torturing and killing such heretics as had escaped the Crusaders. The cruel Dominicans performed this task with a thoroughness at which the student of history is horrified. These persecutions caused the Albigenses to gradually disappear after the middle of the thirteenth century; but fugitives from their party formed, in the mountains of Piedmont and in Lombardy, what is called the *French Church*, which was continued through the Waldenses, till the time of the Reformation, when such of them as were left fell in with the Vaudois, and conformed to the doctrine of Zuinglius and the disciples of Geneva.

ALBRIGHTS, OR EVANGELICAL ASSOCIATION.—This denomination was founded by Jacob Albright, who began his teaching in 1800 in Pa. In 1803, Albright was chosen presiding elder, ordained by the other preachers, and rules for church government were adopted. The bishops are elected every four years. Presiding elders are elected by the conferences. Doctrines are similar to, but church government differs from, M. E. Church. Churches exist principally in the middle

and western states, also in Canada and Germany, numbering 83,195 members, with 691 itinerant and 486 local preachers.

ALLENITES.—The name given to the followers of Henry Allen, of Nova Scotia, who taught that the souls of the entire human race are "emanations or scattered parts of the one Great Spirit," that they all existed in Eden and took part in the first transgression. He held that Adam and Eve were pure spirits, and that at the time of the fall the material world was not in existence, but was created afterwards in order that man might not be entirely destroyed. For the same purpose, our first parents were given material bodies, in which each of their descendants must pass through a state of probation for eternal happiness. Between the years 1778 and 1783, Allen made a great many proselytes.

ANABAPTISTS—those who maintain that baptism ought always to be performed by immersion. The word is compounded of *ana*, "new," and *baptistes*, "a baptist," signifying that those who have been baptized in their infancy ought to be baptized *anew*. The Anabaptists of Germany, besides their notions concerning baptism, considered it possible, by human industry and vigilance, to purify the Church. Some, and the most prudent, seeing the attempts of Luther to be successful, hoped the period had arrived in which the Church was to be restored to this purity. Others, not satisfied with Luther's plan of reformation, undertook a more perfect plan, or, more properly, a visionary enterprise, to found a new church entirely spiritual and divine. This sect was soon joined by great numbers, whose characters and capacities were very different. Their progress was rapid. The most pernicious faction of this motley multitude was that which pretended that the founders of this *new* and *perfect* Church were under a divine impulse, and were armed against all opposition by the power of working miracles. It was this faction that, in the year 1521, began their fanatical work, under the guidance of Munzer, Stubner, Storck, etc. These men taught, that among Christians, who had the precepts of the Gospel to direct, and the Spirit of God to guide them, the office of magistracy was not only unnecessary, but an unlawful encroachment upon their spiritual liberty; that the distinctions occasioned by birth, rank, or wealth should be abolished; that all Christians, throwing their possessions into one stock, should live together in that state of equality which becomes members of the same family; that as neither the laws of nature, nor the precepts of the New Testament, had prohibited polygamy, they should use the same liberty as the patriarchs did in this respect.

They employed at first the various arts of persuasion, in order to propagate their doctrines, and related a number of visions and revelations, with which they pretended to have been favored from above; but when they found that this would not avail, and that the ministry of Luther and other reformers was detrimental to their cause, they then madly attempted to propagate their sentiments by force of arms. Munzer, and his associates, in the year 1525, put themselves at the head of a numerous army, and declared war against all laws, governments, and magistrates of every kind, under the chimerical pretext that Christ Himself was now to take the reins of all government into His hands; but this seditious crowd was routed and dispersed by the elector of Saxony and other princes, and Munzer, their leader, put to death.

Many of his followers, however, survived, and propagated their opinions through Germany, Switzerland, and Holland. In 1533, a party of them settled at Munster, under two leaders of the names of Matthias and Bockholdt. Having made themselves masters of the city, they deposed the magistrates, confiscated the estates of such as had escaped, and deposited the wealth in a public treasury, for common use. They made preparations for the defence of the city, invited the Anabaptists in the Low Countries to assemble at Munster, which they called Mount Sion, that from thence they might reduce all the nations of the earth under their dominion. Matthias was soon cut off by the bishop of Munster's army, and was succeeded by Bockholdt, who was proclaimed, by a special designation of heaven, as the pretended king of Sion, and invested with legislative powers like those of Moses. The city of Munster, however, was taken, after a long siege, and Bockholdt punished with death.

It is but justice to observe, that whilst in the insurrections of this period, the greater part of the insurgents were Anabaptists, yet it appears from history, that a great many also were Roman Catholics, and still a greater part—those who had scarcely any religious principles at all.

This sect must not be confounded with the Baptists of the present day.

ANTINOMIANS.—A sect founded by John Agricola about the year 1538. They denied that the Mosaic law is a rule of life to believers in the Gospel, and held that good works do not promote our salvation, or ill ones hinder it; that repentance is not to be preached from the decalogue, but only from the Gospel. This sect sprang up in England during the protectorate of Cromwell, and extended their system of libertinism much farther than Agricola did. Some of them, it is said, maintained that if they should commit any kind of sin, it would do them no hurt, nor in the least affect their eternal state; and that it is one of the distinguishing characters of the elect that they cannot do anything displeasing to God.

ANTI-SABBATARIANS.—The name of a modern sect who deny that it is necessary to observe the Sabbath day. They hold that the Jewish Sabbath was merely a ceremonial observance, which was abolished by the Christian dispensation; that Christ did not enjoin the observance of any particular day as a Sabbath; that his apostles, so far from setting apart a Sabbath, warned their disciples against the "observance of days and times;" and that Christians, being commanded "not to forsake the assembling of themselves together," ought not to hold one day more holy than another.

APOSTOOLIANS.—A small branch of the Mennonites, so called from their minister, Samuel Apostool, of Amsterdam. They appear to have been Calvinists and Millenarians in sentiments, and strict in their terms of communion. They existed in the seventeenth century.

AQUARIANS.—A branch of the Encratites. They were distinguished for their aversion to wine. They sometimes used it in the morning celebrations of the Holy Communion; but substituted water for the wine upon all other occasions. Hence their name.

ARIANS.—Followers of Arius, a presbyter of the church of Alexandria, about 315, who maintained that the Son of God was totally and essentially distinct from the Father; that he was the first and noblest of those beings whom God had created—the instrument by whose subordinate operation he formed the universe, and, therefore, inferior to the Father, both in nature and dignity; also that the Holy Ghost was not God, but created by the power of the Son. The Arians owned that the Son was the Word; but denied that Word to have been eternal. They held that Christ had nothing of man in him but the flesh, to which the λογος, or Word, was joined, which was the same as the soul in us. Alexander admonished Arius of his error; but the latter proving obstinate, the Bishop called a Council at Alexandria, which condemned and anathematized the doctrines of Arius and all who accepted them, in 320, and expelled Arius from the Church. In 325, the General Council of the Church, held at Nice, did likewise. Arius was banished to Illyricum, where he was soon after proscribed, and obliged to flee farther. Three or four years later Arius was recalled by Constantine, who demanded that he should be received into the communion of the church at Alexandria. That church, however, refused to comply with this demand, and Arius was sent for to Constantinople. There the emperor ordered that he should be received

into the communion of the church by Alexander, Bishop of that city. He died on the day appointed for this ceremony. His friends declared he was poisoned. Arianism did not die with him, however. It spread rapidly in the East, and has since made its appearance with more or less success at various periods of the world's history.

ARMENIANS.—Inhabitants of Armenia, whose religion is the Christian of the Eutychian sect; that is, they hold but one nature in Jesus Christ. They assert, also, the procession of the Holy Ghost from the Father only. They believe that Christ, at his descent into hell, freed the souls of the damned from thence, and reprieved them to the end of the world, when they shall be remanded to eternal flames. They believe that the souls of the righteous shall not be admitted to the beatific vision till after the resurrection, notwithstanding which they pray to departed saints, adore their pictures, and burn lamps before them. The Armenian clergy consist of patriarchs, archbishops, doctors, secular priests, and monks. The Armenian monks are of the order of St. Basil, and every Wednesday and Friday they eat neither fish, nor eggs, nor oil, nor anything made of milk; and during Lent they live upon nothing but roots. They have six sacraments: baptism, confirmation, penance, extreme unction, orders, and matrimony. They admit infants to the communion at two or three months old. They seem to place the chief part of their religion in fastings and abstinences; and among the clergy, the higher the degree the lower they must live; insomuch, that it is said the Archbishops live on nothing but pulse. They consecrate holy water but once a year, at which time every one fills a pot and carries it home, which brings in a considerable revenue to the church.

BAPTISTS.—"A denomination of evangelical Christians, which differs from others in certain principles connected with baptism as the initiatory ordinance of Christianity. This difference is commonly understood as limited to the proper age and mode of its administration, and hence Baptists have been defined as 'those who believe in adult baptism by immersion.' But this definition is inaccurate and incomplete. Inaccurate, for in the view of the Baptists age is nothing, but spiritual qualification is everything; hence they baptize all who repent and believe the gospel, whether in childhood, youth, or manhood, and, very frequently, whole households at once, as did the Apostles. The definition is incomplete, for many who are not Baptists believe that the immersion of adults was the primitive baptism of the New Testament. Baptists, then, properly defined, are those who hold that the baptism of Christian believers is of universal obligation, and practise accordingly. And they hold this because they acknowledge no master but Christ; no rule of faith but his word; no baptism but that which is preceded and hallowed by personal piety. . . . The Baptists reject the substitution of sprinkling for the entire immersion of the body, which, they maintain, was originally practised in the administration of baptism, and (except in the case of the sick) universally observed throughout Christendom for 1300 years. For the universal obligation of immersion, as identical with baptism itself, and essential to its specific spiritual purposes, they urge the admitted signification of the word βαπτιζω, the necessity of adhering to the ordinary meaning of words in the interpretation of laws, the places where the rite was originally performed, the phraseology employed in describing it, the undeniable example of Christ himself, and the metaphorical allusions of the Sacred writers when explaining the spiritual import of the rite; all which, they say, confirm the meaning to be immersion, and necessarily exclude every other. . . . On the subject of church communion the Baptists generally agree with other denominations, that it is not proper before baptism. As they find no exception to this rule in the New Testament, they do not feel authorized to invite those who are not, in their view, duly baptized, to unite with them at the Lord's table, however highly they may esteem them. They profess, in this limitation of church communion, that they do not judge the consciences of others, but seek to preserve their own. Yet, while holding these views, they claim to feel a cordial sympathy with other evangelical denominations, and rejoice to co-operate with them, as far as possible, in the work of Christ.

"As it regards church government, the Baptists believe in the spiritual unity of the whole believing Church under Christ, its head, and in the duty of making this unity visible by subjection to him in all things. Local churches, like those of Jerusalem and Antioch, composed of converted members, duly baptized, embodied under the law of Christ by free, mutual agreement, and maintaining the truth in love, they hold to be, according to the New Testament, the appointed means, in the first place, for manifesting this unity. The government of these churches is Congregational. Each body, being immediately dependent on Christ, is therefore independent of all others, and is complete in itself for the management of its internal affairs, such as the choice of officers, declaration of faith, reception, dismission, or discipline of members. Each church is a tribunal, where Christ himself presides, ratifying in heaven whatever is done according to his will on earth. Baptists recognize no higher ecclesiastical tribunal on earth as constituted by Christ. This principle of independence is, however, quite distinct, in their view, from selfish isolation. It is balanced by another principle, equally dear to them—that of intercommunion, or the communion of churches. This intercommunion is the highest form of visible unity, and is never to be interrupted without necessity. On this principle their churches associate, invite councils for advice, and organize societies for mutual co-operation in benevolent, educational, or missionary enterprise. But all such associations disclaim the slightest jurisdiction over the churches, and any attempt to usurp ecclesiastical power would be indignantly repelled. Baptists make no distinction but that of office between clergymen and laymen. As each church is a little spiritual republic, so every member is entitled to a vote, and is trained to all the duties of an active citizen. The voice of the majority governs, but they seek by fraternal discussion and prayer, mingled with love and forbearance, to secure perfect unanimity, according to the will of God. They recognize no higher church officers than pastors and deacons. Elders, as evangelists and missionaries, are also ordained, after due trial, and sent out to preach the gospel. Councils are usually called by the churches, to advise and assist in the ordination of ministers, the formation of churches, and the settlement of serious difficulties. Such councils have neither judicial nor appellate powers. Whatever be their differences in other things, Baptists all agree in maintaining the Congregational form of church government. With Congregationalists, so called, they differ only in regard to baptism and in being more strictly Congregational."

The Baptists are very numerous both in Europe and America. In Great Britain they have 2000 churches, 1600 ministers, and over 200,000 members, and a population of about 1,000,000 souls. They have also six colleges, and several publications. They are increasing steadily on the Continent, but we have no accurate estimate of their strength. The *American Baptist Year Book* for 1873 gives the following statistics of the Regular Baptist Church in the United States: number of Associations, 853; number of churches, 19,720; number of ordained ministers, 11,892; members, 1,585,232. The United States census of 1870 gives the following statistics of the Baptist Church: *Regular Baptists:* number of organizations or congregations, 14,474; edifices, 12,857; sittings, 3,997,116; value of church property, $39,229,221. *Other Baptists:* number of organizations, 1355; edifices, 1105; sittings, 363,019; value of church property, $2,378,977. They had thirty-two colleges, fourteen theological seminaries, about one hundred academies and high schools for both sexes, and forty-seven church periodicals.

BENI KHAIBEK.—An Arabian sect, now living in that country, and conforming their conduct strictly to the commands of Jonadab, the son of Rechab, from whom they claim to be descended. A description of them will be found in the 35th chapter of Jeremiah.

BEREANS.—A small sect of dissenters from the Church of Scotland, who take their title from, and profess to follow, the example of the ancient Bereans (Acts xvii. 11). It was founded by Mr. Barclay, a Scotch clergyman, in 1773. The Bereans agree with the established churches of England and Scotland respecting the Trinity, predestination, and election (though they allege that these doctrines are not commonly taught in either); but they differ from them in various points—particularly, they reject all natural religion. They consider faith in Christ, and assurance of salvation, as inseparable, or, rather, as the same thing. They say that the sin against the Holy Ghost is nothing else but unbelief. They consider the whole of the Old Testament prophetical, and they maintain the sovereignty of God, and unconditional election. The Bereans practise infant baptism, and administer the Lord's Supper monthly; but, in admitting to communion, they do not require that account of personal experience which many of the churches do; but, after due admission, they exclude unworthy members for immoral conduct.

BRAHMINS.—Brahma is the name of the first person in the Trinity, or Trimurti, of the Hindoos, consisting of *Brahma*, the Creator; *Vishnu*, the preserver or redeemer; and *Sina*, the destroyer. The Brahmins are the first of the four castes of the Hindoos. They proceeded from the mouth of Brahma, which is the seat of wisdom. They form the sacred or sacerdotal caste, and its members have maintained a more absolute and extensive authority than the priests of any other nation. Their great prerogative is that of being the sole depositories and interpreters of the *Vedas*, or Sacred books. Hassell computes the number of Brahmins in all Asia at eighty millions. "The Hindoo religion, in one form or another," says Mr. Ward, the missionary, "it is highly probable, is professed by more than half the human race; the doctrines of the Vedu, it is well known, are acknowledged all over India; the religion of Boodh, a Hindoo incarnation, prevails throughout the Burman empire, Siam, Ceylon, etc. Lamaism, spread throughout Tartary, may also be traced to a Hindoo origin; and if, as is conjectured, the Fo, of the Chinese, be the Boodh of India, then it will be evident, that far more than half the population of the world remain under the influence of the superstitions taught by the Vedu." Since the great struggle of 1857, in India, to cast off the British dominion, and expel Christianity, a great change has come over the people. It is felt that the power of their gods is gone, hence Brahminism is shorn of a great part of its former prestige, and there is growing up a disposition to hear Christian missionaries, and read Christian books with more respect and attention.

BUDDHISTS.—*Buddha* was the founder of this very ancient religion called after him. His worship, after the Brahmins had put a stop to it in India, spread to Japan, Thibet and China, where, as well as in Ceylon, it exists at the present day. The Buddhists believe that, like the Hindoo Vishna, Buddha has had ten incarnations, which are described in the *Iatus*, amounting, it is said, to five hundred and fifty books. According to Abel Remusah, Buddha, whose historical name was Tshakia-muni, was born under the reign of Tshao-Wang, of the dynasty of Tsheu, 1029 B. C., and died under the reign of Mow-Wang, 950 B. C. There are probably thirty-three persons who succeeded Buddha in the patriarchate, each of whom intrusted to his successors his mysteries. Five of the last, who succeeded to this dignity, were Chinese, the last of whom died A. D. 713.

CAMPBELLITE BAPTISTS, OR DISCIPLES.—This denomination is sometimes known by the name of *Christians*. It was founded by the Rev. Alexander Campbell about the year 1827. The Disciples claim that their object is simply to bring back Christianity to its early simplicity. They reject all symbols of faith except the Bible, and object to all technicalities in theology. From taking exceptions to the word "Trinity," and, perhaps, for other reasons, they have been extensively regarded as Unitarians. It appears, however, from their chief book in theology, and from a tract setting forth their principles, that they clearly and unequivocally deny Unitarian doctrines. They require faith in Christ, and deep repentance before baptism is administered, and attach to this ordinance no abstract efficacy. They have a college at Bethany, in Brooke County, West Virginia. It was presided over by Mr. Campbell until his death in 1866, and has a full corps of officers, and is in a flourishing condition. During his life, Mr. Campbell conducted the *Millennial Harbinger*, an octavo periodical devoted to the interests of the *Disciples*. Unlike the Associate Baptists, they invite Christians of all denominations to commune with them at the table of the Lord, which service they celebrate on every Lord's day.

CHRISTIANS.—Sometimes called *Christ*ians. A religious body composed of dissenters from the Methodist, Presbyterian and Baptist Churches. They withdrew from their respective churches about the year 1800, without any previous plan or knowledge of each other's action; but their course and reasons for it being made known, they began a mutual correspondence, which resulted in their union in one body. They are Unitarians in doctrine, and Baptists both in respect to the mode and the subjects of baptism. In New England, however, many of them are orthodox and evangelical in their creed. They accept the doctrines of the Trinity and Atonement, and only object to the use of the word "person" in reference to the Trinity. They have a Christian college in Indiana, and throughout the United States have 1200 churches, 1100 ministers, and over 80,000 communicants. The census of 1870 gives the following statistics relating to this denomination: number of organizations, 3578; edifices, 2822; sittings, 865,602; value of church property, $6,425,137.

CHRISTIANS OF SAINT JOHN.—A sect of so-called Christians, living in the neighborhood of Bassora city, on the borders of the Desert of Irac. They profess to derive their traditions from St. John the Baptist. They baptize in rivers, and have no notion of the Third Person in the Trinity. Their bishoprics are hereditary, and they believe in and use charms, etc. They are Christians in little more than name.

CHRISTIANS OF SAINT THOMAS.—A Christian sect inhabiting the coast of Malabar, in the East Indies. They do not use images in their churches and receive only the cross, to which they pay great veneration. They hold that the souls of "the dead in Christ" will not see God until after the final resurrection. They admit but three sacraments, viz.: baptism, orders, and the eucharist. They do not use holy oils in administering the rite of baptism, but after the ceremony anoint the infant with an unction composed of oil and walnuts, without any benediction. In the celebration of the Lord's Supper, they use small cakes made of oil and salt, and in the place of wine use water in which raisins have been infused.

CHURCH OF ENGLAND.—The Established Church of the Kingdom of Great Britain and the British Colonies. Being the same in doctrine with the Protestant Episcopal Church in the United States, it will be referred to again under that head.

CONGREGATIONALISTS.—The Rev. John Robinson is regarded as the father of Congregationalism. He organized a dissenting church in the north of England in 1602, but was driven, with his followers, by persecution, into Holland. They settled at Leyden, and there conducted their church according to the principles which still prevail in New England. There was full sympathy between Robin-

son and his followers and the Puritans of England, in some points, but they differed in others. It was the younger portion of Robinson's congregation that composed the band of "Pilgrims" that sailed for America in the Mayflower, and made the first settlement in New England in 1620.

"There is no 'Congregational Church' in this or in any country, in the sense in which the word is usually applied. But there is a collection of Congregational churches, who constitute the denomination. The Congregationalists define a church to be an organization of professed believers statedly meeting in one place, and united together by a covenant or agreement mutually to watch over and edify each other, and for the maintenance of the ordinances of the Gospel. A church, as thus understood, differs from a congregation, which includes all those who assemble in a place of worship, non-communicants as well as communicants. A church also differs from 'a society,' which is a legal phrase, intended to represent those persons who are incorporated by the law of the land for the purpose of holding and transferring property, and providing for the expenses of the church. The church also differs from the 'parish,' which last is a term properly employed only to designate territorial limits.

"Congregationalists insist upon the competence of each church to elect its own officers, to regulate its own affairs, to receive or reject candidates for membership, to pronounce censure upon any member who is guilty of impropriety; and that its allegiance in all these matters is due to Christ alone. In the administration of church affairs all the members have equal rights. Each male member of full age is entitled to vote on all questions appertaining to the interests of the society. The internal structure of Congregational societies is of the simplest nature. Their only officers are pastors and deacons; for the office of ruling elder was abolished about the year 1745, first at Plymouth, and afterward in all the churches. The deacons are elected from and by the church members. The pastors are chosen by the members of the church from among those persons who are either already in the ministry, and settled over other churches, or are recommended by well-known clergymen as fit to assume the functions of the pastoral office. In electing a pastor, it is usual for the 'church' to nominate a person to the 'society,' and upon the concurrence of the latter, to give an invitation to the candidate to settle. Provision for the support of the pastor is made, either by a voluntary subscription, or a tax, or from the pew rents. When a pastor who is selected, accepts the congregation tendered him, he is inducted into office by a council of ministers; being ordained by them if he has never before been set apart to the ministry; if otherwise, simply installed. Each church selects a clerk, who keeps their records, and a committee appointed by the members examines candidates for admission, in connection with the pastors and deacons, and has a general superintendence over the interests of the church. The pastor is the moderator of the church, the spiritual counsellor of its members, their authorized teacher, and has full control over the pulpit, administers the ordinances of baptism and the Lord's Supper, and performs the marriage ceremony. The deacons distribute the alms of the church, visit the sick and needy, and are the counsellors of the minister, whenever he desires the benefit of their advice.

"Congregationalists believe in the parity of the ministry, and hold that there is but one order of ministers. The deacons they regard as belonging to the laity. Licentiates are not ministers, but merely candidates for the sacred office. Those ministers who are employed to preach to churches from one year to another, without being installed, are termed stated supplies. The terms bishop and elder are not often used by Congregationalists; but when they are employed, they are intended merely to represent the pastors. Excommunication is enforced as the penalty upon those who make themselves amenable to church discipline by irregularities of conduct.

"The liturgy and form of worship of Congregationalists are simple. The ordinary service of the Sabbath consists of extemporaneous prayers, the singing of psalms and hymns, the reading of the Scriptures, and the delivery of a sermon either written or unwritten."

They are very careful to promote the co-operation and sympathy of churches, and while they frequently unite in concerted efforts, no council or consociation can in the least degree interfere with or hamper the independence of any church with reference to its own affairs.

The doctrines of the Orthodox Congregationalists are in all essential points the same as those taught in the Westminster Confession of 1643. In other words, they are Calvinists in faith, believing in absolute decrees in reference to man's salvation. They believe in man's total depravity by nature, and in his eternal punishment in hell if he does not repent before death. They admit infant baptism, and practise it. In 1785, the New England Congregationalists were divided, and now form two distinct organizations—those holding the Orthodox faith, and those whose religious views are Unitarian. The latter control Harvard University. The *Congregational Quarterly* for January, 1871, reports the statistics of Congregationalism in the United States as follows: churches, 2341; ministers, 2170; members, 306,518. The United States census for 1870 gives the following statistics: number of organizations, 2887; edifices, 2715; sittings, 1,117,212; value of church property, $25,069,698.

COPTS; or, COPTI.—A name given to the natives of Egypt who are Christians of the sect of the Jacobites. They are presided over by a patriarch, who resides at Cairo, but takes his title from Alexandria. He has eleven or twelve bishops under him, but no archbishop. The clergy are highly venerated by the laity, which is singular, considering the fact that none but the lowest classes become ecclesiastics.

The religious Copts, it is said, make a vow of perpetual chastity; renounce the world, and live with great austerity in deserts; they are obliged to sleep in their clothes and their girdle, on a mat stretched on the ground; and to prostrate themselves every evening one hundred and fifty times with their face and breast on the ground. They are all, both men and women, of the lowest class of the people, and live on alms. The nunneries are properly hospitals, and few enter but widows reduced to beggary.

CUMBERLAND PRESBYTERIANS.—A branch of the Presbyterian Church. In 1800, a great revival of religion took place in Kentucky. It being impossible to supply the demand for preachers, the Transylvania Presbytery licensed men to preach who, though they had not received classical educations, were considered sound in faith and doctrine. This action gave offence in the church, and the Kentucky Synod forbade the preaching of uneducated ministers. Those who upheld the measure at once formed themselves into an independent Presbytery, with the above name. The Cumberland Presbyterians hold a doctrine about midway between Calvinism and Arminianism. The official statistics of this church for 1870–71 are as follows: ministers, 1116; congregations, 1863; communicants, 96,335.

THE REFORMED CHURCH IN AMERICA (late Dutch Reformed).—This church was early identified with the colony of New Amsterdam, afterwards New York. At present, it is no longer a Dutch church. Its services are in English, and the whole establishment is thoroughly American in all its features. "If its name were changed, and its dominie were called a minister, its consistory a session, its classis a presbytery, and its general synod a general assembly, there would be little remaining to distinguish it from the American Presbyterian Church. There is a single point in which the government differs from other branches of the Presbyterian Church." The ruling elders are elected for two years instead of for life, but are eligible for a second term, after an interval of one year.

The Reformed Church has a limited liturgy, which is allowed to

be used by those who, through a defective education or inexperience, need such helps. The only part which is enjoined is the reading of the Ten Commandments at the opening of the morning service, the form of baptism, the short prayer before the vows taken by parents in the baptism of infants, and the formula of the Holy Communion of the Lord's Supper. This last is read by the minister, while all the members carefully and devoutly follow him with the book open before them. The church returns for 1870 give the following statistics: churches, 464; ministers, 493; communicants, 61,444. The statistics of the United States census of 1870 are as follows: organizations, 471; edifices, 468; sittings, 227,228; value of church property, $10,359,255.

EPHRATA BAPTISTS; or, SEVENTH DAY BAPTISTS.—A society of Baptists, near Lancaster, Penna. It was formed in 1730, by Conrad Beissel, a native of Germany, and was composed of seceders from the Tunkers. They have a monastic establishment at Ephrata, and both men and women are distinguished by a peculiar dress. They possess their goods in common, but are bound by no vows. They honor celibacy, but do not prohibit marriage. They receive the Bible as the only rule of faith. They hold to the divinity of Christ, the doctrine of the Trinity, salvation by grace alone, the baptism of believers only, which they administer by trine immersion, with the laying on of hands, while the recipient remains kneeling in the water. Their numbers are now inconsiderable.

EPISCOPALIANS; or, PROTESTANT EPISCOPAL CHURCH.—Episcopacy is that form of church government in which diocesan bishops are established as distinct from and superior to priests or presbyters. The term "Episcopal Church" is usually applied to the Established Church of England and its branch, the Protestant Episcopal Church in the United States of America. These two organizations constitute one and the same church in all points of faith and doctrine, and differ only in those points of church government which are required by the different political organizations of the countries in which they exist. The doctrines of the Episcopal Church are stated in the Thirty-nine Articles, to be found in the Book of Common Prayer. "Doctrinally, the Church of England claims to be based on the Holy Scriptures, as interpreted in the Apostles' and other ancient creeds of the church that have been universally received, and to have kept herself aloof from all the modern systems of faith, whether of Calvin, or Luther, or Arminius, leaving her members free to enjoy their own opinions upon all points not represented in the Scriptures as necessary to the soul's health, and refusing to be narrowed down to any other creed or creeds than those of the apostles and primitive church. She claims, also, to have retained all that is essential to church organization in her episcopate, and in her liturgy to have not only a wise and judicious compend of doctrine and devotion, but also one of the most effectual of all possible conservative safeguards for the faith once delivered to the saints. The characteristic tenets of the Church of England, beside the fundamental doctrines of the Trinity and redemption through the all-sufficient atonement once made for all by the death of Christ on the cross, are a regeneration or spiritual birth in baptism, in which the baptized becomes a member of the church, and a growth in grace by the use of the sacraments and ministrations of the church duly administered and duly received, made efficacious by the Word of Divine truth and the gracious influences of the Holy Ghost, freely given to all who duly seek and faithfully use them. The condition of man after the fall is such that he can do nothing acceptable to God without preventing grace; good works, though pleasing to Heaven, have no power to put away sin; works of supererogation over and above God's commandments cannot be taught without arrogance and impiety; the church has power to decree rites and ceremonies, and to decide matters of faith; the Roman Catholic doctrines of purgatory, invocation of saints, and respect to relics and images, are rejected; clergymen are allowed to marry; and communion is to be given in both kinds. The number of sacraments is two: Baptism and the Lord's Supper." In all these doctrines the Protestant Episcopal Church in the United States agrees with the parent church.

As regards the system of church government, the sovereign is the supreme head, with authority to convoke and prorogue convocations of the clergy. The sovereign also appoints archbishops and bishops, by what is called a *Congé d' élire*, or leave to elect, which is sent to the dean and chapter, naming the person to be chosen.

There are two archbishops, and twenty-five bishops.

The Archbishop of Canterbury is styled the *Primate of all England.* He possesses the exclusive privilege of crowning the sovereign. The province of Canterbury comprehends twenty-one bishoprics, and extends over the greater part of the kingdom. The Archbishop of York is called the *Primate of England,* and has four bishoprics in his province.

The Bishop of London, as presiding over the capital, "has the precedence of all the others. The Bishop of Durham has certain prerogatives, as presiding over a see that constitutes a county palatine; the Bishop of Winchester is third in dignity; the others take rank according to seniority of consecration. The archbishops and bishops (except the Bishop of Sodor and Man) have seats in the House of Lords, and are styled the *spiritual lords.*

"The archbishops have the title of *grace,* and *most reverend father in God, by divine providence;* bishops are addressed by the title of *lord,* and *right reverend father in God, by divine permission.* The former are said to be *enthroned,* the latter *installed.*

"To every cathedral belong several prebendaries and a dean, who form the dean and chapter, or council of the bishop. The next order of the clergy is that of archdeacons: their number is sixty; their office is to reform abuses, and to induct into benefices.

"The most numerous and laborious order of the clergy are the deacons, curates, vicars, and rectors. The office of the deacon is confined to baptism, reading in the church, and assisting the priest at the communion.

"A parson is one who has full possession of all the rights of a parish church; if the great tithes are *impropriated,* the priest is called a *vicar;* if not, a *rector:* a *curate* is one who is not instituted to the cure of souls, but exercises the spiritual office in a parish under a rector or vicar."

The Protestant Episcopal Church in the United States differs, as we have said, from the Church of England, in points of government. The liturgy has been changed to suit the state of affairs in this country.

The Union is divided into dioceses, some of which comprehend an entire State, and others a portion of a State. Each diocese is presided over by a bishop, and holds an Annual Convention composed of the clergy and lay delegates, the latter elected from the parishes of the diocese. The bishop presides over the Convention, which is the supreme authority in its own diocese. Every three years a General Convention is held, composed of the bishops, who form the House of Bishops; and clerical and lay delegates from each diocese, who form the House of Clerical and Lay Delegates. The Canons of the General Convention govern the church throughout the United States.

Each parish chooses its own rector, but the consent of the bishop is necessary to his installation. The senior and junior wardens are chosen by the communicants, and the vestry by the parish. In 1870 the Protestant Episcopal Church comprised 45 dioceses and missions, 53 bishops, 2898 ministers, and 224,995 communicants. The statistics of the United States census respecting this church are as follows: organizations, 2887; edifices, 2601; sittings, 991,051; value of church property, $36,514,549.

EVANGELICAL LUTHERAN CHURCH.—"The establishment of Lutherans in this country was made a little more than a century after the re-discovery of America by Columbus, in 1492, within a few years of the landing of the Pilgrims on Plymouth Rock, 1620, and whilst the thirty years' war was raging in Germany and threatening to exterminate Protestantism from Europe." The earliest settlement was by immigrants from Holland, in New York city. To this succeeded that of the Swedes, on the banks of the Delaware, in 1636. The third was that of the Germans, which gradually spread over Pennsylvania, Maryland, Virginia, and the interior of New York and the Western States. In government and discipline the Lutheran Church in this country differs somewhat from the churches in Europe. Its General Synod is wholly an advisory body, and it has special conferences, which consist of subdivisions of synods, and contain ordinarily from five to ten ministers each. In 1866, the Synod of Pennsylvania seceded from the General Synod, and united all Lutheran synods which accept the unaltered Confession of Augsburg as their doctrinal standard, to meet in a general convention and form a new General Synod. In doctrine, the Lutheran Church in this country cannot be said to adhere strictly, as a whole, to any symbols. A great respect is maintained for the Augsburg Confession, the Apology, or defence of this Confession, the Standard Articles by Luther, and also his Catechisms. In her rites of worship, the Lutheran Church in Europe employs *liturgies* "differing in minor points, but agreeing in essentials." In this country, a short, uniform liturgy has been adopted, the use of which, however, is left to the option and discretion of each minister, as "he may deem most conducive to edification."

FIFTH MONARCHY MEN.—A small but troublesome religious sect, which arose during the great civil war in England, in the seventeenth century. They never amounted to more than a few thousand men, and were led by Thomas Venner, a wine cooper, who was their preacher. They gave Cromwell considerable annoyance, until they were silenced by him, in 1653. They derived their name from maintaining that there will be a fifth universal monarchy on earth, with Christ for the king.

FREE-WILL BAPTISTS.—A branch of the Baptist Church, founded at New Durham, in New Hampshire, in 1780, by the Rev. Benjamin Randall. Their creed is what is generally known as Arminianism, and their church government is a blending of Presbyterianism and Congregationalism. They were divided in the Northern and Southern States on the subject of slavery, previous to the late war. What action they have since taken towards a reunion, if any, is unknown to us. They were at first called Free-Willers, by way of reproach, but subsequently they assumed the name as one by which they are willing to be known. They have in the United States 1386 churches, 1145 ordained ministers, and 66,909 communicants. They conduct an extensive denominational publishing house at Dover, N. H.

GALLICAN CHURCH.—The name commonly given the Roman Catholic Church in France, when referred to as a national organization.

THE REFORMED CHURCH IN THE UNITED STATES (late German Reformed).—This church in the United States dates its origin in about 1740, and was formed by emigrants from Germany and Switzerland. It commenced its existence in this country in the eastern portion of Pennsylvania, but soon extended through Virginia, the Carolinas, Maryland, New Jersey, and New York. It is to be found at present in every portion of the Union, except in New England. It consists at this time of two independent Synods, which are slightly bound together by a Triennial Convention. This Convention, however, is not a court of appeal, and does not possess any of the powers of a General Synod. This church is strictly Presbyterian. It has jurisdiction over ten Classes. Its weight is given to the doctrines set forth in the Heidelberg Catechism, which are Calvinistic, but many of its members incline towards Arminianism with respect to the doctrine of predestination. The rite of confirmation is practised, but it is, in reality, merely a ceremony admitting to full communion candidates who have given evidence of regeneration. They have colleges at Lancaster, Penn., and Tiffin, Ohio, and a theological seminary at Mercersburg, Penn., all of which are in flourishing condition. They publish a quarterly review and several periodicals devoted to their interests. Owing to the rapid increase of our German population, this church is rapidly becoming one of the most numerous religious bodies in the country. In 1870, the official statistics of this church were as follows: ministers, 526; congregations, 1179; members, 217,910; unconfirmed members, 68,362. The census of 1870 gave the following returns: organizations, 1256; edifices, 1145; sittings, 431,700; value of church property, $5,775,212.

GHEBERS, OR GUEBRES.—Persian fire-worshippers, living in the city of Yerd and the province of Kerman. They are the descendants of the ancient magicians.

GLASSITES.—The name given to the followers of John Glass, who, in the early part of the eighteenth century, dissented from the Scotch Church on the subject of the duty of covenanting. His followers still exist in Scotland. In England a few of them are to be found under the name of Sandemanians.

GREEK CHURCH.—So called in contradistinction to the Latin Church. Called the Eastern Church, in contradistinction to the Western Church. It embraces that portion of professing Christians who conform in their religious faith, usages, and church government, to the views of Christianity introduced into the former Greek empire, and matured since the fifth century. It embraces the following countries in its communion: a part of Greece, the Grecian Isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Libya, Arabia, Mesopotamia, Syria, Cilicia, and Palestine, which are all under the jurisdiction of the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. To these may be added the whole of the Russian empire in Europe, a large part of Siberia in Asia, Astracan, Casan, and Georgia. These professing Christians in all these countries do not agree in all things; but there is a sufficient harmony amongst them in respect to both faith and discipline that they hold mutual communion with each other, and in reality constitute but one church. The final separation between the Greek and Latin Churches took place about the middle of the ninth century, and the breach thus made has grown wider ever since. The head of the Greek Church is the Patriarch of Constantinople, elected by the neighboring archbishops and metropolitans and confirmed by the Sultan. He is the director of the Eastern Church, except that of Russia, of which the Czar is the head. The other high dignitaries are the Patriarchs of Jerusalem, Antioch, and Alexandria, ranking in the order named. The other officers are metropolitans, archbishops, bishops, archimandrites (directors of one or more convents), abbots, archpriests, priests, deacons, under-deacons, chanters, and lecturers. The bishops and all above that grade are chosen from amongst the Greek monks. The secular clergy are bound by no rules, and never attain a higher dignity than the priesthood. There are few nunneries attached to the Greek Church, but religious houses for monks are numerous. All priests are obliged to labor at some regular avocation, and are required to lead austere lives. In Russia, however, this latter requirement is entirely ignored, and the clergy are anything but good examples to their people.

"The following are some of the chief tenets held by the Greek Church:—They disown the authority of the pope, and deny that the Church of Rome is the true Catholic Church. They do not baptize their children till they are three, four, five, six, ten, nay, sometimes

eighteen years of age; baptism is performed by trine immersion. They insist that the sacrament of the Lord's Supper ought to be administered in both kinds, and they give the sacrament to children immediately after baptism. They grant no indulgences, nor do they lay any claim to the character of infallibility, like the Church of Rome. They deny that there is any such place as purgatory; notwithstanding they pray for the dead, that God would have mercy on them at the general judgment. They practise the invocation of saints; though, they say, they do not invoke them as deities, but as intercessors with God. They exclude confirmation, extreme unction and matrimony, out of the seven sacraments. They deny auricular confession to be a Divine precept, and say it is only a positive injunction of the church. They pay no religious homage to the eucharist. They administer the communion in both kinds to the laity, both in sickness and in health, though they have never applied themselves to their confessors; because they are persuaded that a lively faith is all which is requisite for the worthy receiving of the Lord's Supper. They maintain that the Holy Ghost proceeds only from the Father, and not from the Son. They believe in predestination. They admit of no images in relief or embossed work, but use paintings and sculptures in copper or silver. They approve of the marriage of priests, provided they enter into that state before their admission into holy orders. They condemn all fourth marriages. They observe a number of holydays, and keep four fasts in the year more solemn than the rest, of which the fast in Lent, before Easter, is the chief. They believe in the doctrine of consubstantiation, or the union of the body of Christ with the Sacramental bread."

HARMONISTS.—Between the years 1803 and 1805, a number of emigrants came to America from Wurtemburg, under the lead of their pastor, George Rapp. The government of their native country occasioned this exile by compelling them to attend the parish church after some alterations in the liturgy to which they were opposed. Upon reaching America, they first settled about one hundred and twenty miles from Philadelphia. In 1814, they removed to Harmony, in Butler County, Penn., afterwards to New Harmony, Indiana, and in 1824 to Economy, seventeen miles northwest of Pittsburg, Penn. George Rapp died there in 1847. The Harmonists profess the Protestant religion, but tolerate all creeds. They have their goods in common, abstain from marriage, observe lives of strict morality, and keep the Sabbath day with unusual solemnity.

HICKSITES, OR HICKSITE FRIENDS.—A branch of the Quakers or Friends, established by Elias Hicks prior to the year 1830. He advocated doctrines of a decided Socinian tendency, and caused a very great discord amongst the Quakers, many of whom adopted his tenets.

HOPKINSIANS.—The name applied to the followers of the Rev. Samuel Hopkins, a distinguished American divine of Connecticut. The following is a summary of the principal doctrines advanced by him: That all true virtue, or real holiness, consists in disinterested benevolence;—that all sin consists in selfishness;—that there are no promises of regenerating grace made to the doings of the unregenerate;—that the impotency of sinners, with respect to believing in Christ, is not natural, but moral;—that in order to faith in Christ, a sinner must approve in his heart of the Divine conduct, even though God should cast him off forever;—that the infinitely wise and holy God has exerted his omnipotent powers in such a manner as he purposed should be followed with the existence and entrance of moral evil into the system;—that the introduction of sin is, upon the whole, for the general good;—that repentance is before faith in Christ;—that though men became sinners by Adam, according to a divine constitution, yet they have, and are accountable for, no sins but personal;—that though believers are justified *through* Christ's righteousness, yet his righteousness is not *transferred* to them. The Hopkinsians usually contend for the doctrine of the divine decrees, that of particular election, total depravity, the special influences of the Spirit of God in regeneration, justification by faith alone, the final perseverance of the saints, and the consistency between entire freedom and absolute dependence, and therefore claim it as their just due, since the world will make distinctions, to be called Hopkinsian Calvinists.

HUGUENOTS.—A name given to the French Protestants in the sixteenth century. It is of uncertain origin, and was at first applied through contempt. They first made their appearance in the reign of Francis I. The teachings of Luther, Zuinglius, and Calvin had the effect of creating a large body of Protestant reformers in France. The State endeavored during this reign, and those of Henry II. and Francis II., to suppress them by cruel persecutions, which, in the reign of Charles IX., culminated in the terrible massacre of Saint Bartholomew, in 1572. They took up arms to secure their rights several times, and were at length confirmed in them in the reign of Henry IV. by the Edict of Nantes, in 1598. They formed a powerful party during this reign and that of Louis XIII. Richelieu, in the latter reign, conquered them and took their city of Rochelle, by means of which they had maintained communication with the Protestants of England. Louis XIV. revoked the Edict of Nantes, and persecuted them severely. His harshness drove over 500,000 of them from France into Switzerland, Germany, Holland, and England, and even to America. From his reign until the Revolution of 1789, they enjoyed periods of rest from persecution, broken by great troubles. The Revolution restored them to their civil and political rights, which they have since enjoyed. Those who came to America settled principally in the Southern States, which were then British Colonies. In their religious faith, the Huguenots were principally Calvinists.

HUSSITES.—The adherents of John Huss, of Bohemia, the incidents of whose life have already been sketched in these pages. After the murder of Huss, they took up arms to avenge him, first under the leadership of John Ziska, and then under Procopius, and for a number of years waged a successful war against the Emperor Sigismund. They were divided into two parties, called Calixtines and Taborites.

INDEPENDENTS.—A name given to those English Christians who, under the guidance of Robert Brown, in 1585, and of John Robinson, a few years later, laid the foundation of the present Congregational system. It was Robinson's congregation that formed the first colony in New England. *See Congregationalists.*

IRVINGITES.—Followers of the Rev. Edward Irving, who now call themselves the "Holy Catholic Apostolic Church." They use a liturgy (framed in 1842, and enlarged in 1853), and have church officers named apostles, angels, prophets, etc. In 1852, lighted candles were placed on the magnificent altar; burning of incense during prayers was prescribed. They have a fine church in Gordon Square, London, and about thirty chapels in England. It is said that all who join the church offer it a tenth of their income.

JESUITS.—The Society or Company of Jesus, founded by Ignatius Loyola, a page to Ferdinand V. of Spain, subsequently an officer in his army, and afterwards canonized. Having been wounded in both legs at the siege of Pampeluna in 1521, he devoted himself to theology, and renounced the military for the ecclesiastical profession. He dedicated his life to the Blessed Virgin as her Knight; made a pilgrimage to the Holy Land, and on his return laid the foundation of his society at Paris, August 16, 1534. He presented his institutes in 1539, to Pope Paul III., who made many objections; but Ignatius adding to the vows of chastity, poverty, and obedience, a fourth of implicit submission to the Holy See, the institution was confirmed by a bull, September 27, 1540: the number of members was not to exceed sixty. That restriction was taken off by another bull, in 1543.

and Popes Julius III., Pius V., and Gregory XIII. granted great privileges. Since then the order has been spread into every part of the habitable world, but has met with great opposition in nearly every country it has entered. The number of Jesuits is not known. The Society has never seen fit to make public its rules or designs. It works in secret, and its members are bound by the most solemn oaths to render instant and unhesitating obedience to their superiors. They have done much to carry their religion into heathen countries, but have also been amongst the most inveterate enemies of reform in religion. They have prospered in spite of their difficulties, and now constitute one of the most powerful orders of the Romish Church. The simple and primary object of the Society was to establish a spiritual dominion over the minds of men, of which the Pope should appear as the ostensible head, while the real power should reside with themselves. Their maxims of policy were like their constitution, remarkable for their union of laxity and vigor. Nothing could divert them from their original object, and no means were ever scrupled which promised to aid its accomplishment. The progress of the order, although its professed intention was, with unequalled and unfettered zeal, to promote the salvation of mankind, was rather slow. It was an essential principle of the institution that their order is to be maintained at the expense of society at large, and that the end sanctifies the means. Their system of lax and pliant morality justified every vice, and authorized every atrocity. They aimed to extend the jurisdiction of the court of Rome over every civil government, and with indefatigable industry, and countless artifices, they resisted the progress of the reformed religion. The head of the order is called a "General," and resides at Rome. His power is immense, in consequence of the implicit obedience rendered him by his subordinates, who are scattered over the world; and it is said that he is even more powerful in the Church of Rome than the Pontiff himself.

KIRK OF SCOTLAND.—The Established Church of Scotland. The conversion of the Scots to the Christian faith began through the ministry of Paladius, about the year 430, and from the first establishment of Christianity in that country till the reformation, in the reign of Mary, the mother of James I., and of Mary I. of England, their church government was Episcopacy; but the Presbyterian polity was not finally established until the reign of William and Mary, A. D. 1689, when Episcopacy was totally abolished. The Westminster Confession of Faith was received as the standard of the national creed, to which all ministers, and principals and professors in Universities, are obliged to subscribe as the confession of their faith, before receiving induction into office.

The Church of Scotland possesses no liturgy, and its services are all of the simplest kind. It observes no festival days. Its ministers are all equal. It acknowledges no earthly head, and is quite distinct from and independent of the State. Its ecclesiastical judicatories are four in number, viz.: the Kirk Session, composed of the minister of the parish as the presiding officer, and a number of grave and respectable laymen, members of the parish; the Presbytery, composed of the ministers of a certain district, with an elder from each parish; the Synod, consisting of the clergymen of a certain number of presbyteries, with elders, as in presbyteries; and the General Assembly, whose authority is supreme. This last consists of two hundred members representing presbyteries, one hundred and fifty-six elders representing burghs, or presbyteries, and five ministers, or elders, representing Universities. The General Assembly meets annually, in May, and sits for twelve days. It is presided over by the sovereign in the person of his representative, who is always a nobleman, and is called the "Lord High Commissioner." His duties consist in convoking and dissolving the Assembly in the name of the sovereign, and in acting as the medium of communication between that body and the throne. The real president of the Assembly is styled the Moderator, and is chosen by the members from among the clergy.

The Scotch clergy are required to be diligent in visiting and examining their people. They have especial charge of the poor, and an oversight of all the schools within their parishes. It is expected that their prayers and sermons shall be of their own composition. They alone are entitled to administer baptism, which is done by sprinkling. The Lord's Supper is administered at stated times, and not so frequently in Scotland as in other places. "Some time before this sacrament is dispensed," says Vincent Milner, "it is announced from the pulpit. The week before, the Kirk Session meets, and draws up a list of all the communicants in the parish, according to the minister's examination book, and the testimony of the elders and deacons. According to this list, tickets are delivered to each communicant, if desired, and the ministers and elders also give tickets to strangers who bring sufficient testimonials. None are allowed to communicate without such tickets, which are produced at the table. Those who never received are instructed by the minister, and by themselves, in the nature of the sacraments, and taught what is the proper preparation thereunto. The Wednesday or Thursday before, there is a solemn fast, and on the Saturday there are two preparatory sermons. On Sunday morning, after singing and prayer, as usual, the minister of the parish preaches a suitable sermon; and when the ordinary worship is ended, he, in the name of Jesus Christ, forbids the unworthy to approach, and invites the penitent to come and receive the sacrament. Then he goes into the body of the church, where one or two tables, according to its width, are placed, reaching from one end to the other, covered with a white linen cloth, and seats on both sides for the communicants. The minister places himself at the end or middle of the table. After a short discourse, he reads the institution, and blesses the elements; then he breaks the bread, and distributes it and the wine to those that are next him, who transmit them to their neighbors; the elders and deacons attending to serve, and see that the whole is performed with decency and order. While these communicate, the minister discourses on the nature of the sacrament; and the whole is concluded with singing and prayer. The minister then returns to the pulpit, and preaches a sermon. The morning service ended, the congregation are dismissed for an hour; after which the usual afternoon worship is performed. On the Monday morning, there is public worship, with two sermons; and these, properly speaking, close the communion service. No private communions are allowed in Scotland.

"Marriage is solemnized nearly after the manner of the Church of England, with the exception of the ring, which is deemed a great relic of 'popery.' By the laws of Scotland, the marriage knot may be tied without any ceremony of a religious nature: a simple promise in the presence of witnesses, or a known previous cohabitation, being sufficient to bind the obligation. The most ridiculous, often immoral, and almost always injurious practice, of marrying at *Gretna-Green*, was, till lately, in use; a person said to have been a blacksmith performed the ceremony at Gretna according to the rites of the church."

There have been two secessions from the Kirk of Scotland, which have resulted in the formation of two important bodies, known as the "Free Church," and the "United Presbyterians."

LAMAISTS.—Those who worship the "Grand Lama," who is the chief religious dignitary of the people of Thibet, the Wandering Tartars, and a large portion of the people of China. The Grand Lama's residence is at Patoli, on a mountain near the Burampooter River, seven miles from Lahasse. He occupies an extensive palace, and is attended by twenty thousand priests, who surround the base of the mountain. He is considered by his followers to be their god's vicegerent upon earth. The more ignorant of the Tartars look upon

him as their god himself, and worship him as such. According to the belief of the Lamaists, the Lama never dies. When death seems to seize him, his soul merely leaves its old bodily tenement and enters into another younger, fresher, and better, which is made known to the priests by some unmistakable tokens. None but the priests can comprehend these tokens. This religion has existed for three thousand years, and is still as unshaken by the course of events in the world as at its first establishment.

LUTHERANS.—The name given to those professing Christians hose system of faith was drawn up by Luther and Melanchthon, and presented to the Emperor Charles V., in 1530, at the Diet of Augsburg, and hence called the Augsburg Confession. In Poland and Austria the official title of this church is "Church of the Augsburg Confession." Lutheranism prevails principally on the Continent of Europe, and is the principal form of religion in Prussia, Sweden, Norway, Denmark, Hanover, Saxony, and some of the other German States. In the United States this denomination is known as the *Evangelical Lutheran Church.* (*See article with that title.*)

"The fundamental doctrine of the Lutheran Church is that we are justified before God, not through any merit of our own, but by his tender mercy, through faith in his Son. The depravity of man is total in its extent, and his will has no positive ability in the work of salvation, but has the negative ability of ceasing its resistance. Jesus Christ offered a proper, vicarious and propitiatory sacrifice. Faith in Christ presupposes a true penitence. The renewed man co-works with the Spirit of God. Sanctification is progressive, and never reaches absolute perfection in this life. The Holy Spirit works through the word and the sacraments, which alone, in the proper sense, are means of grace. Both the word and the sacraments bring a positive grace, which is offered to all who receive them outwardly, and which is actually imparted to all who have faith to embrace it. . . . The Lutheran Church regards the Word of God, the canonical Scriptures, as the absolute and only law of faith and of life. Whatever is undefined by its letter or its spirit is the subject of Christian liberty, and pertains, not to the sphere of conscience, but to that of order; no power may enjoin upon the Church as necessary what God has forbidden, or has passed by in silence, as none may forbid her to hold what God has enjoined upon her, or to practise what by his silence he has left to her freedom. Just as firmly as she holds upon the one hand that the Bible is the rule of faith, and not a confession of it, she holds on the other that the creed is a confession of faith, and not a rule of it. The creeds are simply the testimony of the Church to the truths she holds; but as it is the truth they confess, she, of necessity, regards those who reject the truth confessed in the creed as rejecting the truth set forth in the word. The Lutheran Church regards baptism as necessary to salvation, but does not hold this necessity to be absolute and without exceptions, as it is the contempt of the sacrament, and not the want of it, which condemns. It teaches that infants unbaptized are saved through God's mercy. Whilst Lutherans deny transubstantiation, they believe that the real presence of the humanity of Jesus Christ is with, in, and under the elements of the bread and wine in the holy communion, and maintain, in vindication of their ubiquity, that all the perfections of Christ's divinity were communicated to his humanity."

In the Lutheran Church, "the ministry is not an order, but it is a divinely appointed office, to which men must be rightly called. No imparity exists by Divine right; a hierarchical organization is unchristian, but a gradation (bishops, superintendents, and provosts) may be observed as a thing of human right only. The government by consistories has been very general. In Denmark, evangelical bishops took the place of the Roman Catholic prelates who were deposed. In Sweden, the bishops embraced the Reformation, and thus secured in that country an 'apostolic succession' in the high church sense. The ultimate source of power is in the congregation, that is, in the pastor and other officers, and the people of the single communions. The right to choose a pastor belongs to the people, who may exercise it by a direct vote, or delegate it to their representatives. Synods possess such powers as the congregations delegate to them. 'Ministers are related to congregations, not as their servants, but as the servants of the church.' Absolute ministerial parity is maintained, and lay representation is universal.

"All worship is to be in the vernacular. With various national diversities there is a substantial agreement in the liturgical services of the Lutheran Church throughout almost all the world. The hymns are sung by all the people, with the organ accompaniment. The clergymen in their official functions wear a distinctive dress, usually a black robe, with the bands. A preparatory service precedes communion. The doctrine and practice of auricular confession were rejected at the beginning. The 'private confession' which was established in some parts of the Church involves no enumeration or confession of particular sins whatever, unless the communicant desires to speak of them; and the 'private absolution' is simply the annunciation of the gospel promise with the gospel conditions to the individual penitent. But even this form of private confession has never been practised, or has ceased in most parts of the Church. The practice of exorcism in baptism, simply as a rite long established, and which might be tolerated if regarded merely as a symbolical representation of the doctrine that our nature is under the dominion of sin, was practised in parts of the Church, but has fallen almost everywhere into oblivion. Persons are received into the communion of the Church by confirmation performed by the pastor." The official statistics of the Lutheran Church in 1870 were as follows: synods, 54; ministers, 2157; churches, 3727; communicants, 450,410. The census of 1870 gave the following statistics: organizations, 3032; edifices, 2776; sittings, 977,332; value of church property, $14,917,747.

MAHOMETANS.—The followers of the false prophet Mahomet, the author, expounder and propagator of the system of religion professed by the Turks, Persians and several of the nations of Africa and Eastern Asia. Mahomet was born in the reign of Annshirum the Just, emperor of Persia, about the close of the sixth century of the Christian era. The Mahometan religion is divided by its disciples into two parts—*Faith* and *Practice.* That both Mahomet and those among his followers who are reckoned orthodox had and continue to have just and true notions of God and his attributes, appears plain from the Koran itself, and all the Mahometan divines. The Koran teaches its followers to believe in the existence of the angels and their purity. It asserts that God, at various times, gave written revelations of his will to man, and that it is necessary for every good Moslem to accept the whole and every one of these books. Two hundred and twenty-four thousand prophets have been sent into the world at various times. Six of these have precedence of all the others, as having brought new laws or dispensations, which successively abrogated the preceding; these were Adam, Noah, Abraham, Moses, Jesus and Mahomet. It is required of Mahometans to believe in a general resurrection and a future judgment. The time of the resurrection they allow to be a perfect secret to all but God alone; the Angel Gabriel himself acknowledging his ignorance on this point, when Mahomet asked him about it. However, the approach of that day may be known from certain signs which are to precede it. The good will be received into everlasting bliss, and the wicked will be cast into eternal torment in the flames of hell. They believe in God's absolute decree and predestination both of good and evil. The orthodox doctrine is, that whatever hath or shall come to pass in this world, whether it be good, or whether it be bad, proceedeth entirely from the Divine will, and is irrevocably fixed and recorded from all eternity in the preserved table; God having secretly predetermined not only the adverse

and prosperous fortune of every person in this world, in the most minute particulars, but also his faith or infidelity, his obedience or disobedience, and consequently his everlasting happiness or misery after death; which fate or predestination it is not possible by any foresight or wisdom to avoid.

Concerning their religious practice, they insist upon the following: I. *Prayer*, under which are also comprehended those legal washings or purifications which are necessary preparations thereto. For the regular performance of the duty of prayer, it is necessary, while they pray, to turn their faces towards the temple of Mecca. II. *Alms*, of which there are two sorts, *legal* and *voluntary*. The legal alms are of indispensable obligation, being commanded by the law, which directs and determines both the portion which is to be given and of what it ought to consist; but the voluntary alms are left to every one's liberality, to give more or less as he shall see fit. III. *Fasting*, which is a duty of so great moment that Mahomet used to say that it was the *gate of religion*, and that "the odor of the mouth of him who fasteth is more grateful to God than that of musk." IV. *The pilgrimage to Mecca*, which is so necessary a point of practice that he who dies without performing it may as well die a Jew or a Christian, and the same is expressly commanded in the Koran.

Mahometanism obtained its hold in the East by the sword, and in consequence of the disagreements and strifes between the Eastern Christians.

MARONITES.—A sect of Eastern Christians, living on Mount Lebanus, in Syria. They practise the Syrian rite, and acknowledge the supremacy of the Pope, though their immediate head is the Patriarch of Antioch. They are under the protection of the Roman Catholic Church, but their priests are allowed to marry once, and then to select maidens, and not widows. They celebrate the mass in the Syriac, of which few of them have any knowledge. They read the Gospel in Arabic, and administer the communion in both kinds. They have over two hundred convents for men and women. These are of the order of St. Anthony, and the rules are observed with great rigidness. They have an hospitium at Rome, granted them by the Papal Court, to which they send a certain number of young men to be educated gratuitously.

MENNONITES.—A branch of the Baptist Church, which originated in Holland, and took its name from Menno Simon, one of the reformers of the sixteenth century. Some church historians assert that they were, in fact, the ancient Waldenses, and that Menno merely organized the concealed and scattered congregations as a denomination. "In doctrine and usages they agree in general with the other Baptist churches. But, like the Society of Friends, they are utterly averse to oaths, to war, and to capital punishment, which they regard as inconsistent with the spirit of Christianity. They also differ from the other Baptists in the mode of baptism, as they generally baptize by sprinkling, or pouring, and not by immersion. They plead for this usage the authority of Menno, but the correctness of this assertion has been denied by the writers of other Baptist denominations. They observe the ordinance of feet-washing, and forbid their members to be married to any except those who have been united with the church." They existed in Pennsylvania as early as 1692, and organized their first church at Germantown in 1708. They spread into various parts of the country, and now have churches in Virginia, Ohio, and Western New York, and the Canadas. The new connection of Mennonites was formed by a seceding party from the old body in 1811. The cause of the separation was purely on the principles of experimental religion, which the new interest sought to inculcate and maintain, in the spirit as well as the letter, according to the pattern set them by Menno Simon and his associates.

METHODISM.—The name given to the form of worship adopted by a large branch of the Christian church founded by John Wesley (born 1703, died 1791) and his brother Charles, who, in 1727, with a few other students, formed themselves into a small society for the purpose of mutual edification in religious exercises. On account of their strictness of life they were called Methodists, in 1729, (as living according to the modes laid down in the Bible.) The Wesleys were soon after sent to America as chaplains to the colony of Georgia, and the society was broken up. In 1738 they returned to England, and being refused admission to the pulpits of the London churches, John Wesley began to preach in the streets, in the cemeteries, and in the open fields. In these efforts he was vigorously seconded by his brother Charles. Crowds flocked to hear them, and the result was a general religious awakening throughout England. "So numerous became their followers, that they conceived the idea of forming them into classes according to their respective localities, and appointed over each a leader, who was to look over its spiritual interests in their absence. Thus originated the Methodist societies in 1739. For the government of these societies, the Wesleys drew up a set of rules. The only condition of membership was 'a desire to flee from the wrath to come, and be saved from sin.' These rules prohibited 'profane swearing, Sabbath breaking, drunkenness, buying or selling spirituous liquors or drinking them, fighting, quarrelling, brother going to law with brother, the using many words in buying or selling, the buying or selling of goods that had not paid the duty, the giving or taking of things on usury, or unlawful interest, uncharitable speaking, wearing of gold or costly apparel, laying up treasure on earth, borrowing without the probability of paying, or taking up goods without the probability of paying for them.' These things were particularly specified, because, as the rules state, they were most generally practised at that time." In addition to these prohibitions, the members of the societies were earnestly enjoined to observe the following: "The doing good of every possible sort, and as far as possible to all men, by giving food to the hungry, clothing the naked, visiting or helping those who were sick and in prison, by instructing, reproving, or exhorting all they had any intercourse with, doing good, especially to those who are of the household of faith, employing them in preference to others, buying of one another, helping each other in business, attending upon all the ordinances of God, such as public worship, the ministry of the word, whether read or expounded, the Supper of the Lord, family and private prayer, searching the Scriptures, and fasting or abstinence."

Thus was laid the foundation of the WESLEYAN METHODIST CHURCH in England. The brothers travelled extensively through the kingdom, meeting with such great success in their preaching that they soon found it necessary to employ lay preachers to assist them in their great work; and in order to secure concert of action it became essential that all the preachers should assemble in an annual meeting for deliberation and mutual agreement. These meetings were termed Conferences, and have been held regularly from that day to this. The first was held in 1747, and was presided over by John Wesley, who also presided over forty-six others. "Mr. Wesley adopted the articles of religion of the Church of England for substance of doctrine, though he distinctly declared himself Armenian in relation to the article on predestination, understanding it in a sense not contrary to the doctrine of redemption and the possible salvation of the whole human race. The Wesleyan Methodists maintain the doctrines of original depravity, and unlimited atonement, justification by faith, and a divine assurance of acceptance with God."

There have been several secessions from the Wesleyan Church, but the original body has continued to grow, and is now the largest and most powerful of all the dissenting Churches of Great Britain. In 1872, it had in Great Britain and her colonies 3061 ministers, and 594,485 communicants.

THE METHODIST NEW CONNECTION was organized in England, 1797. It differs little from the parent body, except in the

prominence given to laymen. The statistical returns in 1874 gave 240 itinerant preachers, 1270 local preachers, and 33,563 lay members.

PRIMITIVE METHODIST CHURCH was organized in England in 1810. The doctrines are the same as those of the parent body. In 1875, the statistics returned 1020 itinerant preachers, 14,838 local preachers, and 164,660 lay members.

UNITED METHODIST FREE CHURCHES. Organized in England in 1849 by the union of three secessions from the parent body, viz.: Protestant Methodist, Methodist Wesleyan Association, and Reformers. In 1875 they numbered 358 itinerant preachers, 3361 local preachers, and 66,909 lay members.

There are other bodies of Methodists in England, viz.: Band-Room Methodists, Welsh Calvinistic Methodists, Wesleyan Reform Union, etc., etc., and most of them report considerable numbers, but they are generally on the decrease.

METHODIST EPISCOPAL CHURCH IN THE UNITED STATES. In 1766, Philip Embury, a Wesleyan local preacher from Ireland, formed the first Methodist society organized in America, at his residence in the city of New York. Two years later the first church edifice was erected (John street, New York), and soon after, this and other churches were placed under the pastoral charge of preachers sent over by Mr. Wesley. The Methodist Episcopal Church, as a separate and independent organization, dates, however, from 1784. In that year, Rev. Thomas Coke, LL.D., of Oxford University, a presbyter of the Church of England, and one of the Wesleyan preachers, was ordained by Mr. Wesley for the purpose, and sent over as the bishop, or general superintendent of the Methodist societies in this country. Dr. Coke appeared at a Conference of the preachers held in Baltimore, December 25, 1784, and was unanimously received by them as bishop. In accordance with instruction from Mr. Wesley, and assisted by other presbyters present, he ordained Rev. Francis Asbury (chosen by the Conference) as bishop to act with him in the general supervision of the "Methodist Episcopal Church in the United States," this being the name adopted by the Conference for the now separate church. In doctrine there is entire agreement with the parent Wesleyan Church in England. The government, both legislative and judicial, is in the General Conference, which meets quadrennially, and is composed of clerical and lay delegates, elected, the former by Annual Conferences composed of ministers, and the latter by lay Electoral Conferences composed of laymen. The bishops preside in General and Annual Conferences (but have no vote in either), and appoint the preachers of the Annual Conferences to their work, under such rules as are prescribed by the General Conference. One of these rules prohibits a preacher from being pastor of the same church more than three years in six, except in the case of missionaries and persons in charge of literary and beneficiary institutions. The General Conference has no power to change the articles of religion or doctrines of the church, but by a two-thirds vote may change the general or restrictive rules with the concurrence of three-fourths of the members of the Annual Conferences present and voting on the question. All the connectional officers are elected by the General Conference quadrennially, except the bishops, who hold their office for life, unless removed by resignation or for cause. All the property of the church and of the several societies is controlled and administered by trustees or other officers appointed under specific charters granted by the legislatures of the States in which they are located. The publishing department, consisting of the "Book Concern" at New York, and the "Western Book Concern" at Cincinnati, have at this date (1875) a joint capital of about $1,500,000, and an immense number of publications on theological, historic and other subjects. The official statistics up to January 1, 1875, furnished the following summaries: Annual Conferences, 80; itinerant ministers, 10,854; local preachers, 12,581; lay members, 1,563,521; churches, 15,010; parsonages, 4893; value of churches and parsonages, $78,893,045; Sunday-schools, 18,628; Sunday-school scholars, 1,363,876; academies and colleges, 27; seminaries, 69; property in literary institutions, over $7,000,000.

METHODIST EPISCOPAL CHURCH SOUTH. In 1844, because of differences in discipline arising chiefly from the question of slavery, the church became divided into the M. E. Church, and M. E. Church South. The latter body, confined chiefly to the Southern States, is also rapidly prospering, having now (1875) 3371 itinerant preachers, 5344 local preachers, nearly 700,000 lay members, 7019 Sunday-schools, and 321,572 Sunday-school scholars. The church has also a great publishing house in Nashville, Tenn. In doctrine and general discipline this church agrees with the M. E. Church.

METHODIST PROTESTANT CHURCH. Organized in 1830 by seceders from the M. E. Church, who rejected episcopacy, and gave equal privileges to preachers and laymen in the government of the church. In 1874, there were reported 423 itinerant preachers, 250 local preachers, and about 65,000 lay members.

AMERICAN WESLEYAN METHODIST CHURCH, a secession from the M. E. Church, because of radical anti-slavery views, was organized in 1843. The general organization is similar to the M. E. Church, except it has no bishops or general superintendents. The presidents of the Annual Conferences are elected annually. The latest reports return 250 preachers, and 20,000 church members.

THE METHODIST CHURCH was organized in 1867 chiefly by churches separating from the Methodist Protestant Church. In 1875 it reported about 624 itinerant preachers, 300 local preachers, and 65,000 lay members.

COLORED METHODIST EPISCOPAL CHURCH OF AMERICA. Organized in 1872 under the auspices of the M. E. Church South, and composed of most of the colored preachers and members previously belonging to that church. In 1874 it reported four bishops, 635 itinerant preachers, 683 local preachers, and 67,888 lay members. For other colored Methodist churches, see page 1.

The Free Methodists and Primitive Methodists in the United States are small bodies, numbering together about 110 itinerant preachers, 100 local preachers, and 8000 lay members.

METHODIST CHURCH OF CANADA. Organized 1874 by a union of Wesleyan and New Connection Methodists of Canada, and of the Wesleyan Conference of Eastern British America. It has a large publishing house at Toronto, with a branch at Halifax, Nova Scotia. At the first General Conference, September 17, 1874, the reports showed a membership of 1004 itinerant preachers, 1027 local preachers, 8094 probationers, 94,793 full members, and 1946 churches.

METHODIST EPISCOPAL CHURCH IN CANADA. Reorganized in 1834, the year after the union of the Canada Conference with the British Wesleyans. In Church polity and doctrine it is similar to that of the M. E. Church in the United States. In 1875 it reported one Bishop, 247 itinerant preachers, 23,012 lay members.

There are several smaller Methodist organizations in Canada, but vigorous movement is on foot for union.

MILLENARIANS.—Sometimes called CHILIASTS. Those who hold that Christ and his saints will reign on earth a thousand years.

MORAVIANS.—Also called *Unitas Fratrum*, or, *The United Brethren*. A church of evangelical Christians, historically and ecclesiastically distinct from the society of the "United Brethren in Christ," with whom they are often confounded. Their history proper

begins with the year 1457, sixty years previous to Luther's reformation; but their preparatory history extends back as far as the ninth century. They were identified with the early Bohemian reformers, whose leader, John Huss, was burnt at the stake by order of the Council of Constance. As Hussites they took up arms to avenge their leader's death. They were forcibly subdued by their former brethren, the Calixtines, and about the year 1457, organized themselves into a society called *Unitas Fratrum*. They were severely persecuted in the seventeenth century, and during the early part of the eighteenth, until only a remnant was left. In 1722, a number of them escaped to the estate of Count Zinzendorf, at Berthelsdorf, in Saxony; and, under his care and protection, the Church began to revive and increase.

The Moravians were induced to come to America by the Parliament of Great Britain, which, in 1749, acknowledged them as an Episcopal Church, and invited them to settle in the North American Colonies.

The Moravians live in distinct communities, and unite their interests very closely, but do not hold to a community of goods. They read the Church Litany on every Sunday morning, in addition to having a sermon delivered. They celebrate such festivals days as Easter and Christmas. The ecclesiastical church officers are the bishops, the presbyters, and the deacons. They have no symbol of faith but the Bible, yet they adhere mostly to the Augsburg Confession. The United States Census of 1870 gives the following statistics concerning them: organizations, 72; edifices, 67; sittings, 25,700; value of church property, $709,100.

MORMONS.—A sect calling themselves the Church of Jesus Christ, or the Latter-Day Saints. This sect derives its origin from Joseph Smith; an illiterate religious enthusiast, who assumed to be a prophet sent from God, and the receptacle of direct divine revelations. He was living at Palmyra, in New York, when, at the age of eighteen years, he announced that he had been visited by the angel Moroni, who told him of a hidden book, written on plates of gold, which contained an account of the lost tribes of Israel, and directions for the promulgation of the true Gospel concerning the millennial era. In 1827, he announced that he had found the book, the Book of Mormon. The book was translated and published in 1830, under the title of *The Book of Mormon*. This was afterwards proved to have been based upon a sort of religious romance, written in Scripture style, about the year 1813, by an invalid clergyman named Solomon Spaulding, whose manuscript, by some means, fell into the hands of Smith and his confederates.

The Mormon Church was formally established at Manchester, Ontario County, New York, on the 6th of April, 1830. At a conference in June, Smith found himself at the head of a visible church of thirty men and women. Under the auspices of Sidney Rigdon and others, preparations were made to plant the new church in the western wilderness. They first settled at Kirtland, Ohio; where, in 1831, they numbered over one thousand. Thence they removed to Missouri, and at length to Illinois. In both these States they were greatly harassed by the "Gentiles," or citizens; their prophet, Joe Smith, was killed by the mob, and they were compelled to leave Illinois. They emigrated to the Great Salt Lake Valley, in Utah Territory, under the leadership of their prophet, Brigham Young, where they have built up a large and flourishing community. At home and abroad, the Mormon Church is said to number over 200,000 souls.

"The priesthood of the Mormon Church is organized into the following quorums: the first presidency, the twelve apostles, the high councils, seventies, high priests, elders, priests, teachers, and deacons. The members of the first presidency preside over and direct the affairs of the whole Church. . . . The Mormon Church teaches that there are many gods, and that eminent saints become gods in heaven, and rise one above another in power and glory to infinity. Joseph Smith is now the god of this generation. His superior god is Jesus, whose superior god and father is Adam. Above Adam is Jehovah, and above Jehovah is Elohim. All these gods have many wives, and they rule over their descendants, who are constantly increasing in number and dominion. The glory of a saint, when he becomes a god, depends in some degree on the number of his wives and children; and, therefore, polygamy is inculcated, and wives are 'sealed' to saints here on earth to augment their power in the heavens."

PRESBYTERIANISM.—"A system of church government by presbyteries or associations of teaching and ruling elders. In the Presbyterian Church, the presbytery is the leading judicatory; the whole care of the flock is committed to ministers or teaching elders and ruling elders; all ministers of the word and sacraments are on an equality; ruling elders, as the representatives of the people, form a part of all ecclesiastical bodies, in which they have equal authority with teaching elders; and a series of judicatories, rising one above another, secures to each church the watch and care of its appropriate judicatory, and to the whole body an efficient system of review and control. Though there may be much diversity in the names of the several judicatories, as well as in the minuter details of arrangement, yet any church embodying the above principles is strictly a Presbyterian church. Presbyterians believe that the representative system of church government, in opposition to that which is conducted by the entire ecclesiastical population, has its germ in the Old Testament; and that this was a well-known feature of the synagogue system up to the time of the Saviour's advent. . . . Presbyterians hold that preaching the gospel, 'feeding the sheep and lambs' of Christ, and administering the Christian sacraments, are the highest offices entrusted to Christian ministers; that a plurality of elders was, by divine direction, ordained in every church; that in no instance in the New Testament do we find an organized congregation under the watch and care of a single officer; that bishop and elder are titles given interchangeably to the same persons, showing that the title of bishop in the apostolic age designated the pastor or overseer of a single flock or church. They hold that there is but one commission given to the authorized ministers of the word and sacraments; that the ordaining power is manifestly represented as possessed and exercised by ordinary pastors, and that ordination is performed by 'the laying on of the hands of the presbytery;' that there is not a solitary instance recorded in the New Testament of an ordination being performed by a single individual."

The church officers are bishops or pastors, ruling elders, and deacons. The pastor is the spiritual teacher of the congregation. He is expected to preach the gospel in the church on the Lord's day, to instruct the people by occasional lectures, to superintend the catechismal teaching of the young, and to visit the sick and bereaved, and console them by spiritual counsel adapted to their necessities. Ruling elders are elected by the people as their representatives in the ecclesiastical courts, and to co-operate with the pastor in watching over the spiritual interests of the congregation. Deacons are secular officers, whose duty is the care of the poor, and the reception and disbursement of the charities of the congregation.

The ecclesiastical bodies are: I. *The Session*, which is the primary court of the Church, and consists of the pastor and the ruling elders; the pastor presides, as "Moderator." All the legislative action of the Church originates here, none of the higher bodies having the right to adopt a measure involving new constitutional principles until the will of the churches is known through the sessions. II. *The Presbytery*, consisting of all the ministers, and one ruling elder from each church within a certain district. III. *The Synod*, consisting of three or more presbyteries united. It is in reality a larger presbytery, having jurisdiction over a wider field. IV. *The General Assembly*, the highest judicatory in the Presbyterian Church. It is constituted of an equal number of pastors and elders from the presbyteries.

In doctrine, the Presbyterian Church is Calvinistic, "unitedly Calvinistic, so that any man who should avow himself Arminian could

not obtain ordination in the Presbyterian Church of either Scotland or America." These doctrines are clearly set forth in the Westminster Confession of Faith, and in the "Larger and Shorter Catechisms" used in the Presbyterian Church, to which the reader is referred.

PRESBYTERIANS, ENGLISH.—The appellation *Presbyterian* is in England appropriated to a large denomination of dissenters, who have no attachment to the Scotch mode of church government any more than to episcopacy amongst us, and therefore to this body of Christians the term *Presbyterian*, in its original sense, is improperly applied. This misapplication has occasioned many wrong notions, and should be rectified. English Presbyterians, as they are called, adopt nearly the same mode of church government with the Independents. Their chief difference from the Independents is, that they are less attached to Calvinism, and consequently admit a greater latitude of religious sentiment. It may be added that their mode of admitting members into communion differs from that commonly practised among the Presbyterians.

Recently a remarkable change has taken place in the ecclesiastical arrangements of the English Presbyterians. The Free Church of Scotland has erected its banner in England, and is now rallying its forces. The character of this new Presbyterian Church in England is the same with that of the Free Church. The general principles of its doctrines, order of worship and government, may be found in the article on American Presbyterians.

Under the care of the Presbyterian Synod of England, besides a theological college, there are seven Presbyteries, viz.: Berwick-on-Tweed, Birmingham, Cumberland, Lancashire, London, Newcastle-on-Tyne and Northumberland. In the Presbyteries there are seventy-three clergymen, seventy-eight churches and two foreign missionaries. The Synod also attends to various schemes of benevolence, among which are prominent, foreign and home missions, and ministerial education. Considering the comparatively short time in which this progress has been made, it appears to be highly encouraging.

PRESBYTERIANS, ASSOCIATE.—This Church is an offshoot from the Church of Scotland. In 1649, the patronage of kirks had been formally abolished by parliament, as "an evil and bondage," as "a custom popish," and as "prejudicial to the liberties of the people." This act of parliament remained in force until the year 1712, when the doctrine of patronage was again revived. A case having arisen, in which a minister was forced upon a congregation against the wishes of the great body of the people, the proceeding came before the General Assembly in 1732; and this, together with other similar cases, led to the adoption of an act, "*Anent planting vacant churches*," wherein the general doctrine of patronage was strongly asserted. The year following, the Rev. Ebenezer Erskine, in a sermon preached at the opening of the Synod of Perth and Stirling, denounced, with great freedom, the Act of Assembly above referred to. Mr. Erskine was censured by the Synod, and hence rose the secession and the organization of the "Associate Presbytery of Scotland," in 1733, which was followed by the formation of a Synod, in 1744. In November, 1754, the Associate Presbytery was organized in this country, by a committee sent hither by the Synod for this purpose. The Associate Presbyterian Church and the Associate Reformed Presbyterian Church entered into an organic union, under the title of The United Presbyterian Church, in 1858. There is still a small remnant of its members who did not go into this union, and who call themselves by the old name.

PRESBYTERIANS, ASSOCIATE REFORMED.—This branch of the Presbyterian family of churches was called into existence, and took its name from a union that was formed between large portions of the Associate and the Reformed Presbyterian Churches, at Pequea, Pennsylvania, in June, 1782. Modifying the doctrine of the Westminster Confession of Faith concerning the power of the civil magistrate in matters of religion, and adapting the form of church government and the directory of worship to the Word of God, the Synod formally issued its Constitution and Standards at Greencastle, Pennsylvania, May 31st, 1799. This Church established, in 1805, an institution to train young men for the gospel ministry, of which the Rev. J. M. Mason, D. D., was appointed professor, and which was the first theological seminary in the United States. The Associate and Associate Reformed Presbyterian Churches entered into an organic union in 1858, and are now known as the United Presbyterian Church. The Associate Reformed Presbyterian Church at this time is located in the Southern States, that part being a separate Synod, which never entered into the negotiations for union. It is a most respectable body, having a theological seminary and college at Due West, S. C. Its ministry is educated and efficient. It is thoroughly Calvinistic in doctrine, and maintains a Scripture Psalmody.

PRESBYTERIAN, REFORMED.—At the accession of William and Mary in 1689, Episcopacy was established in England and Ireland, and Presbyterianism in Scotland. A portion of the Scottish Kirk declined to avail themselves of an establishment of this kind, and covenanted to resist it, and protested that it was at variance with the "solemn league and covenant," which they considered a part of the constitution of the empire. They maintained that the civil rulers had usurped an authority over the Church, which conflicted with the proper headship of the Redeemer. For fifteen or sixteen years, these staunch and determined men remained without pastors, preserving their distinct social existence by uniting in praying societies, and meeting statedly for religious worship. In 1743, the "Reformed Presbytery" was constituted. The Reformed Presbytery was organized in the colony of Pennsylvania in 1774. In 1782, a union was effected between the Reformed Presbytery and the Associate Presbyterian Church. This union, instead of combining two bodies in one, left a small minority in each of the elementary portions, which perpetuates the original organizations; so that, in fact, two churches were divided into three. The doctrinal principles of the Reformed Church are thoroughly Calvinistic. The Reformed Presbyterians objected to the Constitution of the United States, when it was formed, on account of its having no exclusive religious character, and its tolerating Jews, Mahometans, Deists and Atheists. They also objected to its recognition of slavery. They declared that they would not take the oath of allegiance. In 1830, a portion of their ministers began to entertain different views, and were in favor of acknowledging the government of this country, and avowing allegiance to it. This led to what was called the New Light Controversy, and the formation of two organizations, which still remain separated. Among the well-known efficient and distinguished ministers of this denomination were Alexander McLeod, D. D., and Samuel B. Wylie, D. D.

PRESBYTERIAN, UNITED.—The history of this Church dates from May 26th, 1858; it at that time being organized in the city of Pittsburgh, Penn., by a union of the Associate and Associate Reformed Presbyterian Churches. The history of these Churches, however, is the history of the United Presbyterian Church. Its principal membership is in Western Pennsylvania, Northwestern New York, and the Western States. Its home missionaries are found in every State and Territory of the West, while it has large and flourishing missions in India, China, Syria, and Egypt. The Egyptian mission has been most successful, and all other missions have almost given up the field to this mission of the United Presbyterian Church of America. The Maharajah, Prince Dhuleep Singh, is one of its most liberal supporters. According to the official statistics of 1872, it had 603 ministers; 746 congregations; 34 mission stations. The contributions amounted to the sum of $1,241,507. It has five theological seminaries, two colleges, while many of the Presbyteries have under their charge academies. The various benevolent enterprises of the Church

are well conducted by efficient Boards of Church Extension, Home, Foreign, and Freedmen's Missions, Education and Publication. It has among its ministers some of the most eloquent speakers and learned men of the country. It sings in worship the Scripture Psalms exclusively.

PRESBYTERIAN CHURCH IN THE UNITED STATES.—The Presbyterian Church of the United States is undoubtedly to be reckoned as a daughter of the Church of Scotland. In 1689, Presbyterians from Scotland and the North of Ireland began to emigrate to America. They settled principally in Maryland and Pennsylvania, and soon began to establish there church organizations similar to those to which they had been devoted in their own countries. Somewhat later the Rev. Francis McKensie, from Ireland, and the Rev. John Hampton, from Scotland, were sent over by the Church in Europe, to preach the gospel in the Middle and Southern Colonies. They were very successful. The Puritans in the New England Colonies being devoted to the Congregational system, Presbyterianism made little or no progress there. In 1698, the first Presbyterian church was organized in Philadelphia, and near about the same time churches were organized in New Jersey, Maryland, Delaware, Virginia, and South Carolina. About the year 1705, the Philadelphia Presbytery, consisting of seven ministers, was formed; and by 1716, the Church had grown so rapidly that it was found necessary to organize the Philadelphia Synod, in which four presbyteries were represented. From this time the growth of the Church was rapid and steady. In 1741, there was serious trouble in the Church, and the Synod was rent asunder, in consequence of the strife of parties which had sprung up in the Church. One of these parties, called the *Old Side*, consisted of "those who were most zealous for strict orthodoxy, for adherence to presbyterial, and for a learned ministry." The other was called the *New Side*, and consisted of "those who laid a greater stress on vital piety than any other qualification, and who undervalued ecclesiastical order and learning." In 1788, this division was healed, and the Church was divided into four Synods, all subject to the supervision of a General Assembly, which was modelled upon that of the Church of Scotland. In 1838, the Church was separated into two branches, known respectively as the *Old School* and *New School*. Each branch grew rapidly, and many efforts were made for their reunion, which was finally accomplished at the General Assemblies of the two branches which met at Pittsburgh, Pa., towards the close of the year 1869. The United Church now enters upon a new and enlarged field of usefulness, with the fairest prospect of success in its holy work. In 1872, the two branches of the United Church, according to its official statistics, embraced 4730 churches, 4441 ministers, and 468,164 communicants. The contributions amounted during the year to the sum of $10,086,526. The census of 1870 gives the following statistics: *Presbyterian* (*Regular*): organizations, 6262; edifices, 5683; sittings, 2,198,900; value of church property, $47,828,732. *Presbyterian* (*Other*): organizations, 1562; edifices, 1388; sittings, 499,344; value of church property, $5,436,524.

PURITANS.—The name given to those English dissenters who, in the sixteenth and seventeenth centuries, demanded a more thorough reformation and a *purer* form of worship than were contained in the doctrines and liturgy of the Church of England. They gradually became a formidable political party, and eventually accomplished the overthrow of Charles I., and the establishment of the Commonwealth. They also emigrated to the New England Colonies of North America in such numbers as to give character to and leave their impress upon those settlements.

PUSEYITES.—A portion of the members of the Established Church of England, so called from Dr. Pusey, of Oxford, their most distinguished leader, whose doctrines, first promulgated in the "Oxford Tracts," in 1833, are designed to reunite the English Church with that of Rome.

QUAKERS, or FRIENDS.—A name given in derision to, but since the distinguishing appellation of, a religious body which took its rise in England about the middle of the seventeenth century, and thence spread into the English Colonies in North America. They at first called themselves *Seekers*, from their seeking the truth; but, after the society was formed, they assumed the appellation of *Friends*. George Fox is regarded as their founder, but Penn and Barclay, after the Restoration, remodelled their principles, and reduced them to a more regular form. They believe in the doctrine of the Trinity, and repel the charge of Socinianism. They believe that we obtain salvation through the atoning merits of the death of Christ; that man was created a free and responsible agent, that he forfeited his right to the blessings of the Creator by his fall, and will owe his restoration to his lost estate to the mercy of God and the blood of Christ; that the Holy Scriptures are the work of inspiration, and a good rule of life and faith. "The society does not call them the Word of God, this term being peculiarly applied in them to the Lord Jesus; yet it believes them to be the words of God, written by holy men as they were moved by the Holy Ghost, and that they are able to make wise unto salvation, through faith which is in Christ Jesus." "The baptism which saves the soul is not dipping or sprinkling with water, but the answer of a good conscience toward God, by the resurrection of Jesus Christ." "The communion of the body and blood of the Lord Jesus is inward and spiritual." Divine worship must be performed immediately between the soul and its Maker; therefore the worship of the Quakers is conducted in silence. Those who feel moved by the Holy Spirit to speak are free to do so, women as well as men. The call to preach God's word comes to all persons, and not to any particular class of men. War is opposed as contrary to the spirit and teachings of the Gospel, and oaths of all kinds are forbidden. Temperance and the utmost simplicity in all things are enjoined.

Some years ago the Quakers were divided into two branches—the *Orthodox*, or those maintaining the doctrines stated above; and the *Hicksites*, whose principles have been already mentioned. The census of 1870 gives the following statistics respecting this denomination: organizations, 692; edifices, 662; sittings, 224,664; value of church property, $3,939,560.

RIVER BRETHREN.—A small branch of the Baptist Church, existing in this country only.

ROMAN CATHOLIC CHURCH.—The name popularly given to the body of Christians throughout the world in communion with the Bishop of Rome. It is not assumed by the Church herself. The holy Roman Church is understood of the local church of Rome; but the term Roman is used, especially in French documents, as one of the characteristics of this Church, which is styled Catholic, Apostolic, and Roman, because the see of Rome is its centre. It is not confined to the Latin rite, but it includes all of every rite who acknowledge the Bishop of Rome as their head under Christ. Its membership is estimated at over 160,000,000 of souls.

The government of this Church is monarchical. The Pope is the supreme head, the Vicar of Christ on earth, and the remotest bishop receives his appointment from him. The three orders of bishops, priests, and deacons are held necessary to a valid ministry. The superiority of the Pope arises from his being the bishop of the highest see—that of Rome—in the Church. The episcopal character is the same in all bishops, but governing authority, which is called jurisdiction, is possessed in various degrees—in its fulness by the Pope, who is the fountain, the streams of which flow to all others. He alone has apostolic authority, which may be everywhere exercised, with due regard to the local prelate, and which is suited to every

emergency. Bishops govern their own dioceses, and cannot be interfered with so long as they faithfully perform the duties of their office. Several dioceses constitute a province, which is presided over by an archbishop, who, however, has no power to interfere with his suffragans except when appealed to, or when a council over which he presides deems a visitation necessary. The Pope is chosen by the local church of Rome as its bishop, and is elected by the cardinals, who are its highest officers. The general government of the Church is carried on at Rome by the Pope, assisted by the College of Cardinals. A number of cardinals constitute the congregation of propaganda, which is charged with the regulation of all missionary enterprises. A number of religious orders exist in the Church, each of which is devoted to some particular object, to the accomplishment of which its members are bound by special vows. The highest authority is a General Council, presided over by the Pope. From the decisions of this body there is no appeal.

It would be as impossible to present a full and complete view of all the doctrines of the Catholic Church with regard to faith and discipline, as to write its history in an article like this; and we shall be compelled to confine ourselves to a brief statement of its principal tenets. These may be found in the creeds used in the public service of the Church, and in the following formulary of faith, called the Creed of Pius IV., which persons becoming members of this Church are expected to recite, and which is sworn to upon taking any degree, or being appointed to a chair in a university.

The preamble runs as follows: "I, N. N., with a firm faith believe and profess all and every one of those things which are contained in that creed, which the holy Roman Church maketh use of." Then follows the Nicene creed:

"I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same Church.

"I also admit the Holy Scriptures, according to that sense which our holy mother, the Church, has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers.

"I also profess that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one, to wit: baptism, confirmation, the eucharist, penance, extreme unction, holy orders, and matrimony; and that they confer grace; and that of these, baptism, confirmation, and orders cannot be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of the aforesaid sacraments.

"I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent, concerning original sin and justification.

"I profess, likewise, that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a change of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which change the Catholic Church calls *transubstantiation*. I also confess that under either kind alone Christ is received whole and entire, and a true sacrament.

"I firmly hold that there is a *purgatory*, and that the souls therein detained are helped by the suffrages of the faithful.

"Likewise, that the saints reigning with Christ are to be honored and invocated, and that they offer up prayers to God for us; and that their relics are to be had in veneration.

"I most firmly assert that the images of Christ, of the mother of God, and also of other saints, ought to be had and retained, and that due honor and veneration are to be given them.

"I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

"I acknowledge the holy Catholic Apostolic Roman Church for the mother and mistress of all churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, prince of the apostles, and vicar of Jesus Christ."

Then follow clauses condemnatory of all contrary doctrines, and expressive of adhesion to all the definitions of the Council of Trent.

Since the above was adopted the Roman Catholic Church has promulgated as a dogma of faith, which it insists upon, the doctrine of the Immaculate Conception of the Blessed Virgin—that is, that she was conceived and born without the taint of original sin, which is the heritage of all the rest of Adam's race.

The Catholic Church is identified with the history of America from the date of its discovery, and at present is one of the largest and most powerful religious bodies on this continent. The United States are divided into thirty-six dioceses, which constitute seven provinces, over each of which is an archbishop. The province or metropolitan see of Baltimore ranks first. In 1860, there were 2517 churches of this denomination in the Union, with an estimated population of over three millions adhering to their doctrines. The United States census of 1870 gives the following statistics respecting this Church: organizations, 4127; edifices, 3806; sittings, 1,990,514; value of church property, $60,985,566.

SAINT SIMONIANS.—A sect, now extinct, of Infidel Socialists, established in France about the beginning of the present century by Claude Henri, Count de Saint Simon. The society never had any considerable strength out of Paris.

SAMARITANS.—An ancient sect of the Jews, still in existence, and to be found in small numbers at Nablous and Jaffa, in Syria, and at Cairo, in Egypt. They are descended from those Israelites who separated from the tribe of Judah, in the days of King Rehoboam. They still conduct their worship according to their ancient rite, and claim that their priesthood is regularly descended from Aaron.

SE-BAPTISTS.—A religious sect which sprang up in England in the early part of the seventeenth century. Their distinguishing doctrine was, that it was lawful for every man to baptize himself. A small sect is said to exist in Russia at the present day, who practise baptism in this way, because, they say, there is no one left on earth sufficiently holy to administer the rite in a valid manner.

SECOND ADVENTISTS.—Also known as *Millerites*, and *Millenarians*. Those who maintain that the Millennium will follow the Second Coming of Christ, and that it will be inaugurated by his Second Advent, and will be simply the reign of the Lord on earth. They differ among themselves as to its details, and the signs which are to precede it; also as to the time at which it will occur. Some say it is close at hand; others have pretended to fix the exact day.

SHAKERS.—A sect which was instituted about the year 1774, in England, by Ann Lee, who is regarded as the head of this party. Her followers style her the Elect Lady, and assert that she is the woman spoken of in the 12th chapter of Revelation. They say she speaks seventy-two tongues, and though these tongues are unintelligible to the living, she converses with the dead, who understand her language. They add, further, that she is the Mother of all the elect, and that she travails for the whole world; that, in fine, no blessing can descend to any person but only by and through her, and that in the way of her being possessed of their sins by their confessing and repenting of them, one by one, according to her direction. They vary in their exercises: their heavy dancing, as it is called, is per-

formed by a perpetual springing from the house floor, about four inches up and down, both in the men's and women's apartments, moving about with extraordinary transport, singing sometimes one at a time, and sometimes more. This elevation affects the nerves, so that they have intervals of shuddering, as if they were in a violent fit of the ague. They sometimes clap their hands, and leap so high as to strike the joists above their heads. They throw off their outside garment in these exercises, and spend their strength very cheerfully this way; their chief speaker often calls for their attention, when they all stop, and hear some harangue, and then begin dancing again. They assert that their dancing is the token of the great joy and happiness of the Jerusalem state, and denotes the victory over sin. One of their most favorite exertions is turning round very swiftly for an hour or two. This, they say, is to show the great power of God. Such is the account which different writers have given us of this sect; but others observe that though, at first, they used these violent gesticulations, now they have "a regular, solemn, uniform *dance*, or genuflection, to a regular, solemn hymn, which is sung by the elders, and as regularly conducted as a proper band of music."

The sect was introduced into this country in 1780, and in 1787 a settlement of Shakers was formed at New Lebanon, New York, and a community of goods in all respects inaugurated. At present a number of such settlements are to be found in various parts of the United States. They are generally prosperous, and their members are noted for their industry, skill in agriculture and the domestic arts, and for their harmlessness, sobriety, and neatness.

SIX PRINCIPLE BAPTISTS.—This appellation is applied at the present time to a few churches in Rhode Island and some of the other States, who make the imposition of hands on all newly baptized persons an indispensable pre-requisite to church fellowship and communion. They give, as their authority for this practice, Hebrews vi. 1–3. They are often called in Rhode Island the *Old Baptists*.

SPIRITUALISTS.—A sect which has grown up during the present century, and which, without doing any good in the world, has been the cause of much harm. Spiritualists profess to hold communications with departed spirits, and to regulate their conduct according to the revelations received from them. Of late years their number has largely increased, their converts being principally the ignorant and vicious, and persons of weak understanding. Dr. William B. Potter, of Trenton, New Jersey, a prominent Spiritualist, has recently published a work upon the subject, from which we make the following extracts:

"Spirit communications, full of the wildest fancies, and the most absurd and contradictory teachings, have been so common that it is no wonder that men of science and sound sense, who have not had the most ample test of spirit manifestations, look upon the whole thing as the vagaries of a diseased brain, the hallucinations of a moon-struck imagination, or the tricks of the vilest impostors.

"Among the innumerable follies, of which Spiritualists have been guilty, the greatest is following the advice of free lovers, libertines, and low spirits, in refusing to disfellowship the persistently vicious, when it is a notorious fact that many mediums are practising the most detestable trickery, deceit, fraud, and falsehood. That leading teachers, noted mediums, and popular speakers have deserted companions, obtained divorces, gone off with affinities, or practised *promiscuous intercourse* to get spiritual elements, or to impart vital magnetism for the cure of diseases. Hundreds of families have been broken up, and many affectionate wives deserted by affinity-seeking husbands; many once devoted wives have been seduced, and left their husbands, and tender, helpless children, to follow some higher attraction; many well-disposed but simple-minded girls have been deluded by affinity notions, and led off by affinity hunters, to be deserted in a few months, with blasted reputations, or led to deeds still more dark and criminal to hide their shame. Yet, in the face of all this, at the National Convention of Spiritualists, at Chicago, called to consider the question of a National Organization, the only plan approved by its committee *especially provided* that *No charge should ever be entertained against any member*, and that *any person, without any regard to moral character, might become a member.*"

SWEDENBORGIANS.—A denomination whose proper title is the *New Jerusalem Church*, based upon the doctrines and teachings of Baron Swedenborg, who was born at Stockholm, January 29th, 1688. This denomination is found chiefly in Sweden, England, and the United States. In this country it includes about 10,000 members. Swedenborg, a man of great learning and piety, and of most exemplary life, based his system upon revelations which he asserted were made to him from heaven. He claimed to be able, by divine permission, to see what was going on in heaven, and his works contain many curious descriptions of his visions. The leading doctrines advanced by him, and accepted by his adherents, may be stated as follows:

"First. That the Sacred Scriptures contain three distinct senses, called *celestial*, *spiritual*, and *natural;* and that, in each sense, it is divine truth, accommodated respectively to the angels of the three heavens, and also to men on earth.

"Secondly. That there is a correspondence between all things in heaven and all things in man; and that this science of correspondences is a key to the spiritual or internal sense of the Sacred Scriptures, every page of which is written by correspondences, that is, by such things in the natural world as correspond unto and signify things in the spiritual world.

"Thirdly. That there is a divine trinity of Father, Son, and Holy Ghost, or, in other words, of the all-begetting Divinity (*Divinum a quo*), the divine human, and the divine proceeding or operation; and that this trinity consisteth not of three distinct persons, but is united, as body, soul, and operation in man, in the one person of the Lord Jesus Christ, who, therefore, is the God of heaven, and alone to be worshipped, being Creator from eternity, Redeemer in time, and Regenerator to eternity.

"Fourthly. That redemption consisteth not in the vicarious sacrifice of the Redeemer, and an atonement to appease the Divine wrath, but in a real subjugation of the powers of darkness; in a restoration of order and good government in the spiritual world; in checking the overgrown influences of wicked spirits on the souls of men, and opening a nearer and clearer communication with the heavenly and angelic powers; in making salvation, which is regeneration, possible for all who believe on the incarnate God, and keep his commandments.

"Fifthly. That there is an universal *influx* from God into the souls of men. The soul, upon receiving this influx from God, transmits it, through the perceptive faculties of the mind, to the body. The Lord, with all his divine wisdom, consequently with all the essence of faith and charity, entereth by influx into every man, but is received by every man according to his state and form. Hence it is that good *influxes* from God are changed, by the evil nature of their recipients, into their opposites, good into evil, and truth into falsehood.

"Sixthly. That we are placed in this world subject to the influences of two most opposite principles: of good from the Lord and his holy angels; of evil from hell or evil spirits. While we live in this world, our spirits have their abode in the spiritual world, where we are kept in a kind of spiritual equilibrium by the continual action of those contrary powers, in consequence of which we are at perfect liberty to turn to which we please. That, without this *free will* in spiritual things, regeneration cannot be effected. If we submit to God, we receive real life from him; if not, we receive that life from hell which is called, in Scripture, *spiritual death*.

"Seventhly. That heaven and hell are not arbitrary appointments

of God. Heaven is a state arising from the good affections of the heart, and a correspondence of the words and actions, grounded on sincere love to God and man; and hell is the necessary consequence of an evil and thoughtless life, enslaved by the vile affections of self-love and love of the world, without being brought under the regulations of heavenly love by a right submission of the will, the understanding, and actions, to the truth and spirit of heaven.

"Eighthly. That there is an intermediate state for departed souls which is called *the world of spirits*, and that very few pass directly to heaven or hell. This is a state of purification to the good; but to bad spirits it is a state of separation of all the extraneous good from the radical evil which constitutes the essence of their natures.

"Ninthly. That, throughout heaven, such as are of like dispositions and qualities are consociated into particular fellowships; and such as differ in these respects are separated, so that every society in heaven consists of similar members.

"Tenthly. That man, immediately on his decease, rises again in a spiritual body, which was inclosed in his material body; and that, in this spiritual body, he lives as a man to eternity, either in heaven or in hell, according to the quality of his past life.

"Eleventhly. That those passages in the Sacred Scriptures generally supposed to signify the destruction of the world by fire, etc., commonly called the *last judgment*, must be understood according to the above-mentioned science of correspondences, which teaches, that by the end of the world or consummation of the age, is not signified the destruction of the world, but the end or consummation of the present Christian Church, both among Roman Catholics and Protestants of every description and denomination. That this consummation, which consists in the total falsification of the Divine truth, and adulteration of the Divine good of the word, has actually taken place; and, together with the establishment of a new Church, in place of the former, is described in the Revelations, in the internal sense of that book; in which the new Church is meant, as to its internals, by the new heaven, and as to its externals, by the new earth; also, by the *New Jerusalem descending by God out of heaven.*" The census of 1870 gives the following statistics of this Church in the United States: organizations, 90; edifices, 61; sittings, 18,755; value of church property, $869,700.

TUNKERS.—A sect which first appeared in America in the year 1719. Twenty families landed in Philadelphia, and settled in various parts of Pennsylvania. They now exist in considerable numbers in various parts of the United States. They are Baptists in principle. "Their church government is nearly the same as that of other Baptists, except that every brother is allowed to stand up in the congregation and exhort. When by this means they find a man apt to teach, they choose him to be their minister, and ordain him by the laying on of hands, attended with fasting and prayer, and giving the right hand of fellowship. They also have deacons, and aged women for deaconesses. From among the teachers who have been tried they choose bishops. An elder among them is, in general, the first or oldest chosen teacher in a congregation which has no bishop. They use great plainness of dress and language, like the Society of Friends; and, like them, they neither take oaths nor fight. They will not go to law, and, until lately, the taking of interest on money was not allowed among them. They celebrate the Lord's Supper, with its accompanying usages of love feasts, the washing of feet, the kiss of charity, and the right hand of fellowship. They anoint the sick with oil for recovery, and use trine immersion, with laying on of hands and prayer, even while the person baptized is in the water. They believe in general redemption, though it is not with them an article of faith; but they deny that they are Universalists.

UNITARIANS.—The name given to a large and respectable denomination in the United States. They maintain the unity of God in a more restricted view than is accepted by other denominations. They hold that he is a being of infinite goodness, and give very great prominence to his paternal character, and insist much on those attractive views of God which represent him as a compassionate father of the human race. They deny the doctrine of the Trinity, and reject the proper Deity of Christ and the atoning merits of his death. They do not accept the doctrine of the native depravity of man, or of his justification independent through Christ's death alone. Of late years a division has been manifest in this Church—one branch maintaining a more orthodox belief than formerly, and the other denying the inspiration of the Scriptures. The Unitarians in this country have an able ministry, and include many of the most highly cultivated men in America in their number. The census of 1870 gives the following statistics concerning this denomination: organizations, 331; edifices, 310; sittings, 155,471; value of church property, $6,282,675.

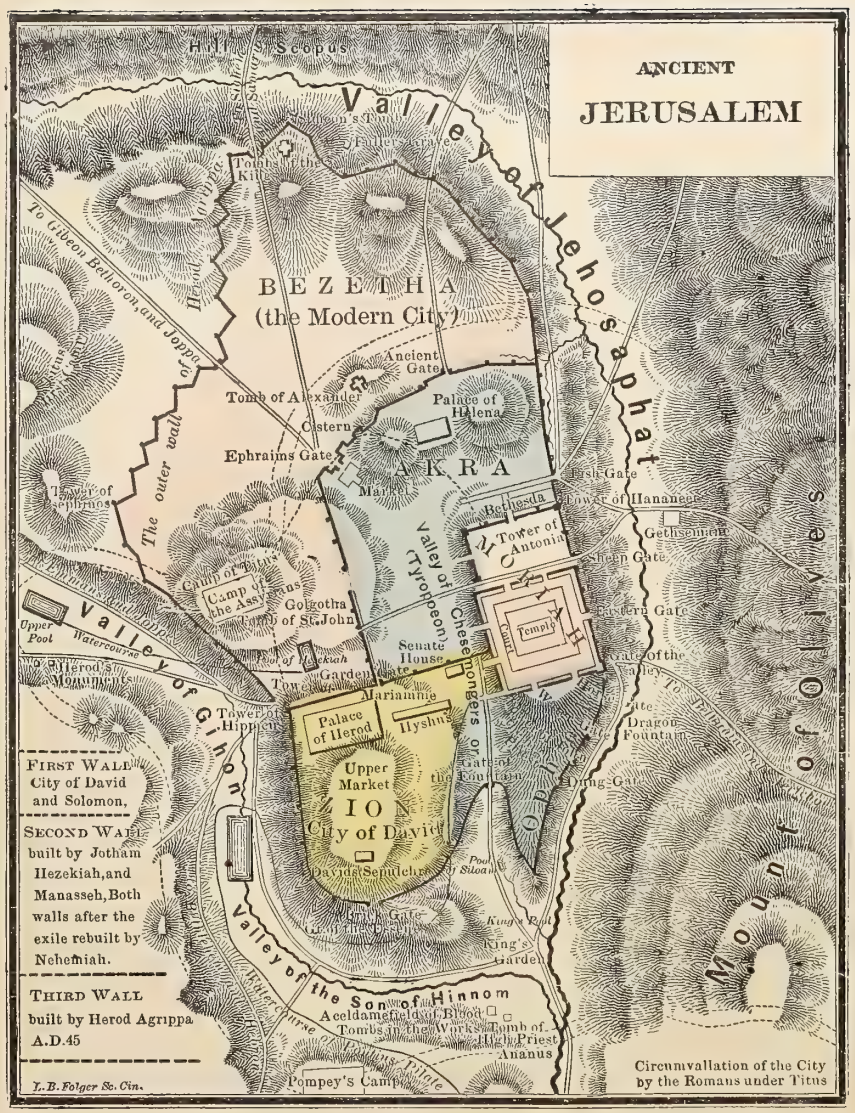
UNITED BRETHREN IN CHRIST.—A large religious denomination of the United States, founded at Lancaster, Pennsylvania, by Rev. William Otterbein, in 1775. This denomination resembles the Methodist Episcopal Church in most of its features. It is distinguished from it chiefly by making its ministers equal with the laymen, that is, by giving each the same powers. Rulers are chosen and hold office only by the consent of the governed. Their officers are ordained elders, who alone exercise the functions of the ministry, class leaders, stewards, preachers in charge, presiding elders, and bishops. Their ecclesiastical bodies are called Quarterly and Annual Conferences. The official statistics of the Church for 1870 were as follows: organized societies, 3924; churches, 1473; members, 118,055. The census of 1870 gives the following statistics of this denomination: organizations, 1445; edifices, 937; sittings, 265,025; value of church property, $1,819,810.

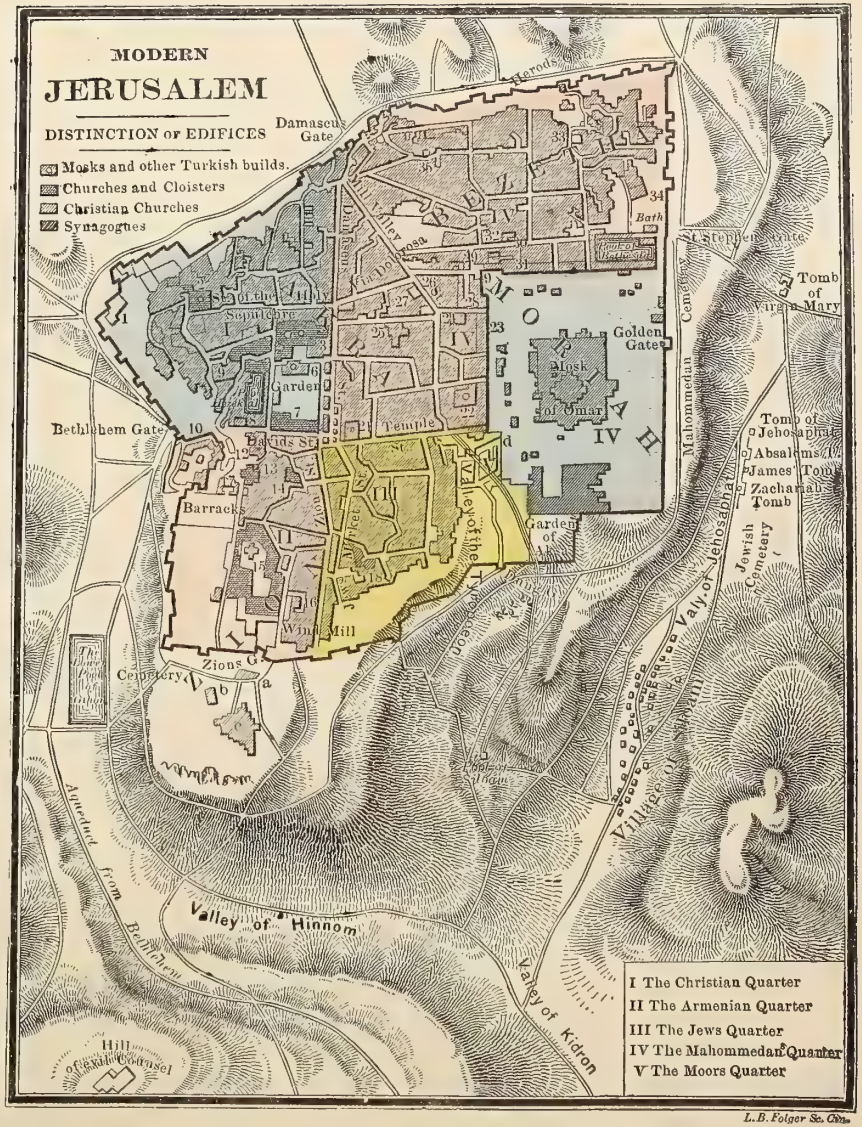
UNIVERSALISTS.—Those who believe in the final holiness and happiness of the whole human family. Concerning the punishment for sin, they are divided. Some hold that such punishment is endured here upon earth; others that it extends to a future state, but is only temporary, and that the objects of it will ultimately be pardoned by God, and admitted to eternal happiness and holiness. The census of 1870 gives the following statistics concerning this denomination: organizations, 719; edifices, 602; sittings, 210,884; value of church property, $5,692,325. Tufts College, a flourishing institution in Massachusetts, is conducted by this denomination.

WALDENSES.—Also called *Valdenses* and *Vaudois*. A sect inhabiting the Cottian Alps, the most numerous Protestant body of the Middle Ages, said by some authors to have been so called from Peter Waldo, of Lyons (1170). They had a translation of the Bible, and allied themselves to the Albigenses, and were much vilified and persecuted, which led to the establishment of the Holy Office, or Inquisition. A crusade was organized against them by Pope Innocent III., 1203–4. All obstinate heretics were placed at the disposal of Simon de Montfort, commander of this crusade, and the whole race of the Waldenses and Albigenses were ordered to be pursued with fire and sword. They settled, after this persecution, in the valleys of Piedmont, about 1375, but were frequently dreadfully persecuted, especially in the seventeenth century, when Charles I., of England, interceded for them, and Oliver Cromwell obtained for them some degree of toleration. They were permitted to have a church at Turin, 1853. They have now many congregations in Italy, and a colony in Uruguay.

WINEBRENNARIANS.—A sect calling itself *The Church of God*. It is a small Baptist denomination, established by the Rev. John Winebrenner, of Harrisburg, Pa., in 1830. They reject infant baptism, and practise immersion, and the literal washing of the Saints' feet, as an appointed ordinance. They hold that domestic slavery and civil war are sinful, and believe in the personal reign of Christ.


Longitude East from Greenwich
Longitude East from Washington
Latitude North
MEDITERRANEAN SEA
Bay of Acre
C. Carmel
Acco Ptolemais
Ras Rumeileh
Saida (Sidon)
el Mamariyeh
Sarepta (ruins)
Seiriyeh
Tyre or Sur (Tyrus)
Ras el Abyad (C. Blanco)
Ras el Musheirifeh (or Nakura)
ez Zib (Ecdippa Achzib)
el Mezraa
Kulmon
El Tireh
Athlit (Castel Peregrin)
Surafend
Tantura (Dora)
Kaisariyah (Caesarea Palestina)
Kefr Kanna
Shekh Musa
Nahr Abu Zabura
Nahr el Falak
Arsuf (Apollonia)
el Haram
Ejlil
Nahr el Aujeh
Jaffa or Yafa (Japho or Joppe)
Askulan (Ascalon)
Burbarah
Hamameh
Nahr Sukreir
Nahr Rubin
Nahr Sorek
Nahr Surar
Nahr Hesi
Nahr Besor
Wady Simeim
Wady el Arish
Brook of Egypt
Desert of Beersheba
Sbeta
Shallow B. formerly Valley of Siddim
Shelim
Nih
Bessima
Suk
Menin
Bahret Esk Shikiyeh
Bihan
Saljhiyeh
Barada (Abana)
Kefr Ruk
Rukhleh
Kokuba
Deir Zafarani
Kaukab
Ghuzlaniyeh
Hijaneh
Keowen
Wady Awaj (Pharpar)
Bahret el Hijaneh
Tarkhebeh
Dama
Der Aly
Merjaneh
Bahret Bala
Malch Buras
Kereimbeh
Shukhah
Ghubaghib
Burak
Suwaret el Kelureh
Deir el Adas
Shaarah
Musmeih
Kefr Shems
Jebab
Homman
Sunamein (Aere)
Kureim
Dhekir
Khubab
Unkhul
Rudheimah
Judeideh
Tibny
Kustul
Hadir
Semleino
Tell el Farus
Zebirah
Jedal
Damet el Alyah
Suweidirah
Jasem
Obteia
Kiratah
Herran
Nmmr ez Zertun
Nawa (Neve)
Shukrak
Edhra (Zora)
Dama
Nejran
Ehmiskin
Busr el Hariri
el Dur
Doroa
Deir el Khunawat
Sijn
Hurak
Wel Ghar
Mezrah
Kunawat (Kenoth)
Mezarib
Rukhm
Dalah
Welgha
Kerak
Thaly
Deir et Tureifeh
Dera
Arar
Kirtah
Umm Wulad
Gharz
Umm el Mejadim
Sahwet el Kamh
Afineh
Remtheh
Arbid (Arbela)
Ghusam
Kureiyeh
Semme
Bozrah (Burrah)
Jenal es Sajire
Beka
Kasil
Kureb
Kalat el Mefrak
Umm es Surab
Subhiyeh
Sabha
Umm el Jemal
Umm el Kuten
Meneh
Wady el Hutem
Kulat Zerka
Amman (Rabbath Ammon (Philadelphia)
Kuldeh
Naby Shaib
Tell Nimrim (Beth Nimrah)
Tell Keferein (Afec Shittim)
Tell er Rama (Beth Haram)
el Marussus
Hesban (Hesbon)
Madeba (Medaba)
Burzan
Urnelieh
Um er Rusas
Lejum
Arair
Jebel Shehan (Shihon)
Khirbet Sarifeh
Rabba (Rabbath (Moab) (Areopolis))
Kureithela
Kerak (Kir Moab)
Katraneh
Seilun (Shiloh)
Kefr Kenna (Cana)
Mejdel
Sefurieh (Sepphoris)
Turan
Tubariyeh (Tiberias)
Bahr Tubariyeh (Sea of Tiberias)
Sea of Galilee
Khan Minyeh (Capernaum)
Chorazin
Bethsaida
el Mejdel (Magdala)
Tell el Bethsaida (Julias)
Golan
el Sabie
Fik Apheca
Jibin
Mukutta
Aebdin
Kefr Harab
Kees Sumtah (Hippos)
Semakh
Khanet et Tujar (Tarichaea)
Mt. Tabor
el Obeidiyeh
Jebatha
Endor
Nain
Um Kers (Gadara)
Hebras
Amdan
Seifin
el Heraimy
Beit er Ras
Kefr Rulta
Eauara
el Arbaia
Arbela
Bethshean (Scythopolis)
Jelbon (Gilboa)
Rehob
Kefr Abil
Enon
Tibny
Kefr Kud (Capernaum)
Kurkumeh
Albin
Jabesh
Ain Jennech
Jerash (Gerasa)
Dibbin
Tell Amata (Amathus)
Levasi (Aaher)
Sakut (Succoth)
Tuba (Thebes)
Jeba (Gaba)
Sinu
Ataf (Tappuah)
Sebaste (Samaria)
Abu Obeideh
Hemta (Jerash)
Tell el Hamma
Shuneh
el Herath
Mt. Ebal
Mt. Gerizim
Salim (Shalim)
Jacobs Well
Akrabeh (Acrabi)
Hawara
Tell Ajjul
Deir Esteh
Zawi el Fejjar
Lubban
Armathem
Tibneh (Timnath)
Salameh
Jesumala
Pindd (Lydda Diospolis)
Ramleh
Suffa
Amwas (Nicopolis)
Akir (Akron)
Yebna (Jabneh Jamnia)
Surah (Zorah)
Yazur (Hazor)
Esdud (Ashdod)
Tell es Safiyeh (Gath)
Beit Jibrin (Eleutheropolis)
Um Lakhis (Lachish)
Tell es Sawafir (Saphir)
Tibneh (Timnath)
Ain Shems (Beth Shemish)
Beit Nettif
Beit Lahm (Bethlehem)
Mar Saba
Tell Azur (Hazor)
Beitin (Bethel)
Khirbet es Sumrah
Tell er Hajar (Ai)
Jericho
Ain Feskhah
Ain Sultan
Ain Duk
Ain Fara
Ain Samieh
Ain Jidy (Engedi)
Ain el Ghuweir
Ain Terabeh
Ain Jidy
Ain el Feshkhah
Ain el Jurein
Ain el Beida
Ain el Ghar
Ain el Ghuweir
Ain el Jidy
Ain el Terabeh





MODERN JERUSALEM.

I.—THE CHRISTIAN QUARTER.

1 Goliath's Castle.
2 Latin Convent.
3 Church of Holy Sepulchre.
4 Greek Convent.
5 Coptic Convent.
6 Ruins of St. John's Hospital.
7 Greek Church. St. John's.
8 Residence of the Christian Bishop.
9 Church of the Greek Schismatics.
10 Tower of Hippicus. David's Tower.
11 Supposed Site of the Tower of Phasaelus.
12 The Prussian Consulate.
13 Modern Evangelical Church.
14 Hospital and Syrian Convent.

II.—THE ARMENIAN QUARTER.

15 Armenian Convent, with the Church of St. James.

The only building in Jerusalem which presents any appearance of comfort.

16 Nunnery of St. George.
17 Barracks.

III.—THE JEWS' QUARTER.

The most wretched in the city.

18 Synagogue of the Shepardim.
19 Synagogue of the Portuguese Jews.
20 Mosque.

IV.—THE MOHAMMEDAN QUARTER.

21 Khan and Bazaar.
22 Mineral Bath.
23 Convent and Schools.
24 Institute for Blind Dervishes.
25 Hospital of St. Helena.
26 Reputed site of the House of the Rich Man.
27 Reputed site of the House of St. Varonica.
28 Residence of the Turkish Pasha.
29 Arch of the "Ecce Homo."
30 Place of the "Scala Sancta," the Holy Staircase.
31 Pilate's House.
32 Place of Flagellation.
33 Ruins of a Church. House of Simon the Pharisee.
34 Church of St. Anna.
35 House of Herod. Dervish's Mosque.

V.—THE MOORS' QUARTER.

a Armenian Convent. House of Caiaphas.
b American Burial Ground.
c David's Tomb.
d Place of Wailing of the Jews.

Just within Zion's Gate are wretched abodes of lepers

A COMPREHENSIVE AND CRITICAL DESCRIPTION

OF THE

ISRAELITISH TABERNACLE AND ITS SACRED FURNITURE.

TOGETHER WITH AN ACCOUNT OF

THE PRIESTHOOD AND THE WORSHIP AND SACRIFICES OF THE ISRAELITES.

COMPILED EXPRESSLY FOR "THE NEW DEVOTIONAL AND PRACTICAL PICTORIAL FAMILY BIBLE," CHIEFLY FROM THE WRITINGS OF DR. WILLIAM SMITH, DEAN MILMAN, REV. JOHN KITTO, D. D., DRS. VON EWALD AND MICHELSON, AND OTHER EMINENT AUTHORITIES.

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IN order to obtain a thorough understanding of the Divine truths revealed in the Old and New Testaments, a familiar knowledge of the Tabernacle, its contents, of the uses to which it was put, of the organization and duties of the Israelitish priesthood, and of the forms and meanings of the sacrifices and the various religious observances of the Chosen People is essential. The Tabernacle was a symbol of the visible Church of God on earth. It is to the Tabernacle and its worship that David so frequently refers in the Psalms. He loved it as the House of the Lord, and desired above all things to dwell in its courts all the days of his life, that he might behold the fair beauty of the Lord. In some respects the Tabernacle is regarded as a type of Christ. It was, beyond a doubt, a type of the Church of Christ. In order to understand this the better, it will be necessary to examine the arrangement and construction of the sacred tent.

THE FIRST TABERNACLE.

There was a Tabernacle in the camp of the Israelites previous to the erection of the one that is generally known by that name. This was doubtless the dwelling, or headquarters of Moses, and the place where the public business of the nation was transacted. We find in Exodus (xxxiii. 7-10) the following reference to this Tabernacle:

"And Moses took the Tabernacle, and pitched it without the camp afar off from the camp, and called it the Tabernacle of the Congregation. And it come to pass that every one which sought the Lord, went out unto the Tabernacle of the Congregation, which was without the camp. And it come to pass, when Moses went out unto the Tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses until he was gone into the Tabernacle. And it come to pass, as Moses entered into the Tabernacle, the cloudy pillar descended, and stood at the door of the Tabernacle, and the Lord talked with Moses. And all the people saw the cloudy pillar stand at the Tabernacle door: and all the people rose up and worshipped, every man in his tent door."

This Tabernacle was soon given up, and was replaced by the one which Moses, during his forty days' retirement in Sinai, was commanded to construct according to a specific plan described to him by the Lord Himself.

THE GREAT TABERNACLE.

The Tabernacle was intended as a visible sign of God's presence with His people. As we have said elsewhere, the long residence of the Israelites in Egypt had weakened their spiritual perceptions, and they needed ocular proof that God Himself was indeed their leader, some fixed place in their camp which should be known as the spot especially consecrated to God, and where the people might worship Him and offer sacrifices to Him. It was soon intimated to Moses that God would fix one such place for His abode. The first ordinances revealed to Moses after the giving of the Law on Sinai, related to the construction and arrangement of the Tabernacle. An exact pattern of the whole structure and all its appointments was shown to him by God in Mount Sinai, and he was commanded to entrust the execution of the mechanical part of the work to Bezaleel, of the tribe of Judah, and Aholiab, of the tribe of Dan, who were the most skilful workmen in the nation.

The Tabernacle was to be erected of materials voluntarily contributed by the people, and was in every respect to be a free-will offering of the nation unto the Lord. It was set up in the Arabian desert, at the foot of Mount Sinai, and was carried by the Israelites with them in their immigrations until after the conquest of Canaan, when it remained stationary for longer periods in various towns of Palestine.

The Tabernacle was simply a *tent;* rich and elaborate in design and construction, but still a tent. Jehovah, Lord of the Universe, condescended to dwell on earth in the same manner as His people, thus affording a most striking proof that His infinite love stops at nothing when seeking to bless His children.

The materials of which the sacred tent was composed were so costly, that sceptics have questioned whether they could be furnished by a nomadic race. The Tabernacle exceeded in costliness and splendor, in proportion to the slender means of a nomadic people, the magnificence of any cathedral of the present day, compared with the wealth of the surrounding population. One of the most remarkable facts in the history of the Tabernacle is that Moses was commanded to collect these materials by voluntary contributions. No one was required to give a fixed sum. His piety and zeal were the measure of his donation. Each one was to give according to his ability and inclination. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering. And this is the offering which ye shall take of them: gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim-wood." In addition to these voluntary contributions, the half shekel redemption money, which every adult male paid in substitution of the

first-born, was applied to the casting of the sockets on which the boards rested—in the whole 100 talents, and 1,775 shekels. Of the 100 talents were cast 100 sockets, and of the remaining 1,775 shekels were made hooks, platings, and bands for the pillars (Exodus xxx. 13; xxxviii. 24, 28). It has been estimated that the value of the articles thus voluntarily contributed by the people was as follows: Gold, $920,000; silver, $210,000; brass, $1,650; the whole cost, including precious stones, linen and other textile fabrics, workmanship, etc., was fully $1,500,000—all the voluntary contribution of the people.

The materials used were gold, silver and brass; textile fabrics, such as blue, purple, scarlet, fine (or white) linen, which had been brought from Egypt, that country being famous for its production; and a fabric of goats' hair, made in the camp; skins of the ram, dyed red, and of the badger; shittim-wood, the timber of the wild acacia of the desert itself, the tree of the burning bush. In addition to this, oil, spices, and incense were provided for the service of the sanctuary, and precious stones for the breast-plate of the High Priest; the people gave, with enthusiasm, jewels, plates of gold, and silver, and brass; wood, skins, hair, and linen; the women wove the cloths and curtains, and the rulers offered precious stones, oils, spices, and incense; so that the quantity of materials offered was more than was needed for the work.

The Tabernacle, *or sacred tent*, was called the *Tent of Jehovah*. It was also called the *Sanctuary* and the *Tabernacle of the Congregation*. It stood in the midst of an enclosure called

THE COURT.

The Court in which the Tabernacle stood was oblong in shape, 100 cubits by 50, or 150 by 75 feet in size, the length being towards the east and west, and the width towards the north and south. It was enclosed by a wall composed of curtains or screens of canvas—in the East called Kannauts—5 cubits in height. These were supported by pillars of brass placed at regular intervals 5 cubits apart, the curtains being attached to the pillars by hooks or fillets of silver. This enclosure was only broken on the eastern side by the entrance, which was 20 cubits, or 30 feet wide; it was closed by curtains of fine twilled linen, wrought with needlework in the most gorgeous colors, blue, purple and scarlet. The Court contained not only the Tabernacle itself, but the great altar of burnt offerings, the brazen laver and various other objects used in the religious worship of the Hebrews.

The beautiful illuminated lithograph which accompanies this article will show the general appearance and effect of the Tabernacle as it stood in the midst of the camp. The appearance of the Court, its gorgeous hangings, the arrangement of the posts and walls, the open entrance with its curtains of blue, purple, and scarlet, and the position of the various articles in the Court can be ascertained at a glance. This engraving is a faithful representation of the Tabernacle and its surroundings, according to the latest discoveries in Scriptural research.

THE TABERNACLE.

The Tabernacle itself was placed towards the western end of the Court, the front facing the east. It was an oblong, rectangular structure, 30 cubits, or 45 feet in length, by 10 cubits, or 15 feet in breadth, and 10 cubits, or 15 feet in height. The interior was divided into two chambers; the first, or outer, of 20 cubits in length, and the second, or inner, of 10 cubits, and consequently an exact cube. The outer chamber was called *The Holy Place*, or *First Tabernacle;* and the other, *The Most Holy Place*, or *The Holy of Holies*. The Holy Place contained the altar of incense, which was placed in the centre of the apartment. On one side of it stood the golden candlestick, and on the other the table of shew-bread, as shown in the engraving. The Holy of Holies contained nothing but the Ark of the Covenant, surmounted by the cherubim, and with the stone tables of the law inside.

The two sides, and the further western end of the Tabernacle, were enclosed by boards of shittim-wood overlaid with gold. There were twenty of these boards on the north and south sides, six on the western side, all the corner boards being doubled. They stood upright, edge to edge. Their lower ends were made with tenons, which dropped into sockets of silver. The corner boards were coupled at the top with rings. Each board was provided with rings of gold, and through these rings were passed bars of shittim-wood overlaid with gold, of which there were five on each side. The middle bar passed along the side from end to end, bracing the whole firmly together. Four successive coverings of curtains looped together were placed over the top, and fell down over the sides. The first of these was a splendid fabric of linen, and was magnificently embroidered with figures of cherubim in blue, purple, and scarlet. It was looped together by fastenings of pure gold. It seems most likely that the ends of this gorgeous curtain were arranged to fall down *inside* the Tabernacle, in order to form a sumptuous tapestry for the inner walls of the holy house. The next curtain was of wool made of goats' hair; the third was constructed of rams' skins dyed red and sewed together; and the fourth, or outermost, of badgers' skins joined in the same manner. Many persons have supposed that these curtains were thrown loosely over the top of the Tabernacle, as a pall is laid over a coffin. This can hardly have been the case, for the rain would have run down the sides into the Tabernacle had it been so arranged; and even had they been stretched tight, the water would have stood on the top of the curtains without running off, and would probably have split or broken them by its weight. We are therefore warranted in believing that the tent had a ridge to enable the top to shed the water. This has been the form of tents from time immemorial.

The front, or eastern side of the Tabernacle, had no boards, but was closed by a curtain, or hanging, of fine linen, embroidered in blue, purple and scarlet. This curtain was supported by five pillars of shittim-wood overlaid with gold and standing in sockets of brass, and was attached to them by golden hooks. The covering of goats' hair was also made so as to fall over the eastern side when required for the more perfect protection of the entrance to the Sanctuary. Another, and still more sumptuous curtain of fine linen similarly embroidered with cherubim, hung on four such pillars with silver sockets, and divided the Holy Place from the Holy of Holies. This was called the *Veil,* as it concealed from the eyes of all but the High Priest, the inmost Sanctuary, where Jehovah dwelt on His Mercy Seat, between the cherubim above the Ark. Hence the expression, "to enter within the Veil," means for a human being to enter into the most solemn communion with God. The Veil was passed by the High Priest alone, and by him only once a year, on the great Day of Atonement, when he entered the Holy of Holies to make special intercession to God to forgive the sins of His people, a beautiful type of the mediation of Christ, who, with His own blood, hath entered for us within the Veil which separates God's own abode from earth. The Holy Place was entered by the priests daily, but only for the purpose of offering incense at the time of the morning and evening prayer, and to renew the lights in the golden candlestick; and on the Sabbath they removed the old shew-bread and replaced it with fresh bread.

The beautiful lithographic engravings which accompany these pages will show to the reader more clearly than words can, the arrangement and the gorgeous coloring of the Holy Place and the Holy of Holies. The Holy Place is shown in front, with the altar of incense, the golden candlestick, and the table of shew-bread on either side, and the High Priest offering incense upon the altar. Back of this the Veil is shown with the cherubim embroidered

upon it. It is slightly drawn aside, revealing the Holy of Holies with the Ark of the Covenant, surmounted by the cherubim, between whose outspread wings shines the dazzling light of the Shekinah, which indicated the presence of God in His Holy House. In the Tabernacle itself the Veil was never drawn back as in the engraving. It always hung down between the Holy Place and the Holy of Holies. It was passed, as we have said, only once a year, by the High Priest alone, on the great Day of Atonement. Here it is drawn back, that the reader may more readily understand the arrangement of the Sanctuary.

Over the Tabernacle, when at rest, hung the pillar of cloud, a dark mass in the day, but brightly illuminated at night to give light to the people. When the nation was on the march, it moved in advance of the host, pointing the way; but when a halt was made, it settled down over the Tabernacle, resting, as is believed, over the Ark. It guided the Israelites in all their forty years' wanderings.

As long as Canaan remained unconquered, and the Israelites were still therefore an army, the Tabernacle was probably moved from place to place, wherever the host of Israel for the time encamped. After the conquests of Joshua, it rested finally at Shiloh, "in the place which the Lord had chosen" (Josh. ix. 27; xviii. 1). The sacred writer does not give us the reasons for the choice of this place. It may have been selected as a point central to all the tribes, and partly perhaps because Shiloh was in the territory of the powerful tribe of Ephraim, the tribe of the great captain of the host, in the midst of which it would be safe from attack from hostile nations. It remained at Shiloh during the whole period of the Judges (Josh. xix. 51; xxii. 12; Judg. xxi. 12). It was intended to be the one national sanctuary, to which the tribes should go up to worship, the witness against a localized and divided worship. It did not retain this position, however, for the old religion of the high places kept its ground. Altars were erected, at first with reserve, under the pretext that they were not for sacrifice (Josh. xxii. 26), afterwards they sprang up rapidly, and without concealment or scruple (Judg. vi. 24; xiii. 19). The special sanctuary at Shiloh was known at this period by a variety of names, of which the principal were, the "House" or the "Temple" of Jehovah (1 Sam. i. 9, 24; iii. 3, 15).

During the period of the Judges, especially the latter part of this time, the worship of Jehovah was grossly corrupted by the Israelites. Superstitions and idolatrous customs crept into it by degrees, and so pervaded every part of it, that it finally come to be more like the heathen services in honor of Ashtaroth or Mylitta than the worship of the Living God. This state of affairs needed a severe remedy, and it was sternly applied. In the days of the High Priest Eli, the Ark of God, which had been foolishly and wickedly carried into battle by the Israelites, in the hope that it might, by some magical spell, win them the victory, was captured and carried off by the Philistines. This loss was fatal to the Tabernacle, which, though it remained at Shiloh, never recovered its prestige or glory, and never again became the depository of the Ark. Samuel treated it as an abandoned shrine, and offered sacrifices elsewhere, at Mizpeh (1 Sam. vii. 9), at Ramah (1 Sam. ix. 12; x. 3), and at Gilgal (1 Sam. x. 8; xi. 15). After the loss of the Ark, it seems to have changed its location more than once. For a time it appears to have been settled at Nob, during a portion of the reign of Saul (1 Sam. xxi. 1–6). Here it received another severe blow in the massacre of the priests and the flight of Abiathar. It was already without the presence of the Ark, and now the flight of the High Priest robbed it of its chief dignitary and the only one who could properly conduct its services (1 Sam. xxii. 20; xxiii. 6). After this its history is obscure. In some way or other it was carried to Gibeon (1 Chron. xvi. 39). The anomalous separation of the two things which, in the original order, had been joined, brought about yet greater anomalies; and while the Ark remained at Kirjath-jearim, the Tabernacle at Gibeon connected itself with the worship of the high places (1 Kings iii. 4).

After the capture of Jerusalem by David, the Hebrew King made that city his capital, and erected there a new Tabernacle, in which he placed the Ark of the Covenant, which had been brought up from Kirjath-jearim (2 Sam. vi. 19; 1 Chron. xv. 1). This left the old Tabernacle at Gibeon scarcely a shadow of its former importance, and only its traditional and historical sanctity. It retained only the old altar of burnt offerings (1 Chron. xxi. 29). But though so sadly stripped of its glory, neither the king nor the people could bring themselves to sweep it away. The result was a double service. Zadok, the High Priest, officiated at Gibeon (1 Chron. xvi. 39); the more recent, more prophetic service of psalms and hymns and music, under Asaph, gathered round the Tabernacle at Jerusalem (1 Chron. xvi. 4, 37). This divided worship was continued throughout the whole of David's reign. Solomon distinctly recognized the sanctity of the Tabernacle at Gibeon, and visited it immediately after his accession to the throne, and offered there sacrifices to God in the presence of the whole congregation (1 Kings iii. 15; 2 Chron. i. 3–6). It was at Gibeon, on this occasion, that God appeared to the young king in the night, and bestowed upon him the priceless gift of wisdom (2 Chron. i. 7–13). But it was time that the anomaly should cease. It was David's intention to erect at Jerusalem a magnificent Temple to Jehovah, which should supersede both Tabernacles, and become the one central point in the religious services of the Israelites. He was prevented by God Himself from carrying this design into execution, although commended by the Almighty for his pious intention. His plan was carried into effect by his son and successor, Solomon, who built upon Mount Moriah, at Jerusalem, to the glory of Jehovah, the beautiful Temple which has been the wonder of succeeding ages. In spite of the splendors of the Temple and the magnificence of its services, Solomon was well aware that many adherents of the old system would still cling to the Tabernacle at Gibeon as the more sacred place of the two. He therefore caused it to be removed, with all its sacred vessels, to Jerusalem (1 Kings viii. 4). The general opinion of the best writers is that the Tabernacle was stored away in one of the chambers of the Temple, and that it perished with that edifice when it was destroyed by Nebuchadnezzar, King of Babylon.

Having now examined the construction and arrangement of the Tabernacle, and having given its history, let us now turn our attention to the *Sacred Furniture and Instruments of the Tabernacle.*

THE ALTAR OF BURNT OFFERING.

The *Altar of Burnt Offering* stood in the midst of the Court, and formed the central point of the outer services, in which the people had a part. It was the place on which all sacrifices and oblations were presented, except the sin offerings, which were burnt without the camp. In shape, it was a large hollow case, or coffer, five cubits, or seven and a half feet square, by three cubits, or four and a half feet in height. It was made of shittim-wood, and was overlaid with plates of brass. In the middle of the top was a grating of brass, on which the wood for the fire was laid, and to it were attached rings of brass by which the grating was raised. At the four corners were projections called "horns." To take hold of these horns was a sign that the person so doing threw himself upon the mercy of God. Likewise a man fleeing from the vengeance of another, by taking hold of the horns of the altar signified that he took sanctuary, or, in other words, placed himself under the protection of God against the wrath of the man he had wronged. The avenger did not dare to pursue his injurer into the Sacred Court. The altar was furnished with rings, through which were passed bars to carry it when the people were on the march. The utensils necessary to the service of the altar are named in

Exodus xxxviii. 3. They were all of brass, and were as follows:—*Siroth*, or pans or dishes to receive the ashes that fell through the grating; *Yaim*, shovels for cleaning the altar; *Misrakoth*, basins or vessels for receiving the blood and sprinkling it on the altar: *Mizlagoth*, flesh-hooks, or large forks, to turn the pieces of flesh or to take them from the altar; and *Machthoth*, or fire-pans. As the priests were forbidden to go up by steps to the altar (Ex. xx. 26), a slope of earth was probably made by which they could reach a level sufficiently high to enable them to arrange and offer the objects laid upon the altar. When so engaged the priests stood upon a projecting ledge which ran around the altar, midway between the top and bottom.

The form and arrangement of the Altar of Burnt Offering, or, as it is sometimes called, *The Brazen Altar*, are shown in the beautiful illuminated lithograph which accompanies this chapter.

The Altar of Burnt Offering is regarded as a type of the Cross of our Lord Jesus Christ. It was especially consecrated to the act of atonement for the sins of the people. Here the sinner came to make his peace with God. He brought with him a substitute for himself and offered it to God, imploring the Divine forgiveness and mercy. His sin was figuratively transferred to another creature by the laying of hands on the head of an unoffending animal, which was offered up with solemn ceremonies. By the shedding of the blood of the innocent victim, and the consuming of its body in the fire, the sin of the sinner was removed—he, of course, being truly penitent for his fault. Thus, the Altar of Burnt Offering was the instrument used for the purpose of reconciling man with his Maker, and so was a true type of the Cross of Christ. The atonement was through the blood of the victim. "All things are by the law purged with blood; and without shedding of blood is no remission" (Heb. ix. 22). As the innocent victim was led up to the Altar in the Tabernacle, so was our Blessed Lord led to the Cross upon which He made the one great and final atonement for the sins of the whole world. Upon Him were laid the sins of others, and His innocent blood was the cleansing stream in which sinners might for all time find purity. "Christ was made sin for us, who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. v. 21).

THE BRAZEN LAVER.

The Brazen Laver stood in the Court of the Tabernacle, in the rear of the Altar of Burnt Offering, and between the altar and the entrance to the Holy Place. It stood upon a foot, and was simply a large basin which held the water used by the priests in their ablutions during their sacred ministrations. It was made of the brass obtained from the metal mirrors which the women had brought out of Egypt, and which they offered as a free gift. We are not informed as to the size or shape of this laver, but it must have been large, as it was used by a number of priests, and it was doubtless round in shape. The water of this laver seems to have served the double purpose of washing the parts of the sacrifice as well as the hands and feet of the priests. The foot or base of the laver, from the manner in which "the laver and its foot" are mentioned, must have been a conspicuous feature, and was perhaps separable from the basin itself for the purpose of removal.

In the beautiful engraving accompanying this description, the reader will find a representation of the Brazen Laver, drawn according to the most authentic accounts of it that have come down to us.

On the same page is a representation of the Molten Sea, which took the place of the Brazen Laver in Solomon's Temple. By this time the number of priests and victims had so greatly increased that the laver which had supplied the Tabernacle was no longer sufficient for the uses of the priests. Ten lavers were placed in the Court of the Temple for the cleansing of the sacrifices, and the Molten Sea was reserved for the ablutions of the priests (2 Chron. iv. 6). These lavers are more minutely described than that of the Tabernacle. So far as can be made out from the description, they consisted of a square base or stand mounted upon rollers or wheels, and adorned with figures of palm-trees, cherubim, lions, and oxen. The stand doubtless formed a hollow basin for receiving the water which fell from the laver itself, and which appears to have been drawn from it by means of cocks (1 Kings vii. 27–39). The form of the laver is not mentioned; but it is stated that each of them contained about forty baths, or, according to the usual computation, about 300 English gallons. From the manner in which the bases of the lavers are described, it is evident that they were regarded as admirable works of art; but it is difficult to follow out the details which are given.

The Molten Sea was an immense brazen reservoir or tank which stood in the Court of Solomon's Temple, together with the ten lavers we have just described. It was of a hemispherical figure, ten cubits in width, five deep, and thirty in circumference. In 1 Kings vii. 23, it is stated to have contained 2,000 baths, equal to 16,000 gallons; but in 2 Chronicles iv. 5, it is stated to have contained 3,000 baths, and the latter estimate is followed by Josephus. It was probably capable of holding the larger quantity, but did not usually contain more than the smaller. It was decorated on the upper edge with figures resembling lilies in bloom, and was enriched with various ornamental objects; and it rested, or seemed to rest, upon the backs of twelve oxen, three looking to the north, three to the east, three to the south, and three to the west (1 Kings vi. 26; vii. 40–47; 2 Chron. iv. 3–5). The Jewish writers state that this great basin was supplied with water by a pipe from the well of Etam, although some few allege that it was filled by the manual labor of the Gibeonites. It was, according to the same accounts, kept constantly flowing, there being spouts which discharged for use from the basin as much water as it received from the well of Etam. If this be correct, it is not improbable that the spouts discharged their water through the mouths of the oxen, or, as some suppose, through the embossed heads in the sides of the vessel. This was perhaps the largest vessel of molten brass that was ever made, other large reservoirs, which might compete in dimensions with it, being either of marble, wood, or sheet copper. The beautiful illuminated lithograph which accompanies this description, will show the reader the form and general appearance of the Molten Sea as it stood in the Court of the beautiful Temple of King Solomon.

Having now examined the furniture of the Court of the Tabernacle, we must turn our attention to the contents of the sacred tent itself. The furniture of the Court was connected with *sacrifice*, that of the sanctuary itself with the deeper mysteries of mediation and access to God. The Holy Place contained three objects. The first of these was the Altar of Incense. This was placed exactly in the centre, in order that it might stand directly in front of the Ark of the Covenant. On the right, or north side of the altar, stood the Table of Shew-Bread; and on the left, or south side, was placed the Golden Candlestick. These objects were all considered as being placed before the presence of Jehovah, who dwelt in the Holy of Holies, though with the Veil between.

THE ALTAR OF INCENSE.

The Altar of Incense was also called *The Golden Altar*, to distinguish it from the Altar of Burnt Offering, which was called *The Brazen Altar* (Ex. xxxviii. 30). Probably this is meant by the "altar of wood," spoken of in Ezekiel xli. 22, which is further described as the "table that is *before the Lord*," precisely the expression used of the Altar of Incense. The name "altar" was not strictly appropriate, as no sacrifices were offered upon it; but once in the year, on the great day of Atonement, the High Priest sprinkled upon the horns of it the blood of the sin offering (Ex. xxx. 10).

The Altar of Incense in the Tabernacle is well shown in the beautiful lithograph which accompanies this description. It was made of acacia wood, overlaid with pure gold. In shape it was square, being a cubit in length and breadth, and two cubits in height. Like the Altar of Burnt Offering, it had horns at the four corners, which were of one piece with the rest of the altar. It had also a *top* or *roof*, on which the incense was laid and lighted. It had a cornice of gold, and four golden rings to receive the staves of shittim-wood, overlaid with gold, for carrying it. The incense burnt upon it was a sacred composition of spices prescribed to Moses by God Himself. It was offered every morning and evening, at first by Aaron and his sons, and afterwards by the priests officiating in weekly courses, and by the High Priest on great occasions. The priest whose duty it was to offer incense, took some coals of the sacred fire from off the Altar of Burnt Offering, and placed these in his censer, after which he threw incense upon them. He then entered the Holy Place, and reverently emptied his censer upon the Altar of Incense, offered up a prayer, and discharged the other duties belonging to his sacred office. While he was thus engaged, the people who were gathered together outside, were engaged in prayer. Thus was beautifully typified the great truth of Christ making intercession in Heaven that the prayers of His people on earth might be heard and granted. No one but the properly appointed priest was permitted to offer incense upon the altar; nor was any other incense than that prescribed by God, to be used. It was highly criminal and sacrilegious for any one to usurp the functions of the priest's office, or to offer "strange fire" or "strange incense" before the Lord, or to make or apply to any other use the sacred incense. Nadab and Abihu were slain by the direct act of God, for the second of these offences, and years later King Uzziah was smitten with leprosy for the third. For the fourth offence, the death penalty was the punishment prescribed.

THE TABLE OF SHEW-BREAD.

The Table of Shew-Bread was an oblong table with legs, two cubits long, one broad, and one and a half high. It was of shittim-wood, covered with gold, and finished, like the altar, with a golden rim, and four rings and staves. It was furnished with dishes, spoons, covers, and bowls of pure gold. It stood on the north, or right side, of the Altar of Incense. Upon this table were placed twelve cakes of fine flour, in two rows of six each, with frankincense upon each row. This "*shew-bread*," as it was called from being exposed before Jehovah, was placed fresh upon the table every Sabbath by the priests, who ate the old loaves in the Holy Place. The letter of this law was transgressed on one occasion, which is rendered most memorable by Christ's appeal to it in one of His arguments with the Pharisees. When David fled from Saul, he and his companions sought refuge with the High Priest, Abimelech, who gave them, to relieve their hunger, the shew-bread that had just been removed from the table. David pleaded for it as being in a manner common, since fresh bread had been sanctified in the sacred vessels, and the High Priest laid more stress on the purity of the young men than on the sacredness of the bread (1 Sam. xxi. 1–6). It would be difficult to say whether the whole proceeding, including David's pretense of a mission from Saul, was morally justifiable. The point to which our Saviour's argument is directed, is somewhat different. He appeals to the case in which the sanctity both of the holy place and of holy things had been profaned by David's entrance into the sanctuary and use of the shew-bread, as an example of those necessities which override the letter of the law, and He seems to leave the justification of the act to the reverence of the Jews for David. In the same spirit He appeals to the case of the priests, who profaned the strict letter of the Sabbatic law by performing the work of the sacrifices. Both are used as illustrations of the great principle: "I will have *mercy*, and not sacrifice" (Matt. xii. 1–8; Mark ii. 23–28; Luke vi. 1–5).

Besides the shew-bread there was a *drink offering* of wine placed in covered bowls upon the table. Some of it was used for libations, and what remained at the end of the week was poured out before the Lord.

These types are too expressive for their general meaning to be misunderstood. They represented under the old covenant the same truths which are set forth by the sacrament of the Lord's Supper under the new. In both cases we have a *table*, not an *altar;* for in the Tabernacle the altar was distinct, and in the Christian church it is superseded; as the one sacrifice of Christ has been offered once for all. In the Tabernacle, moreover, as in the church, it was the *Lord's Table;* for the whole sanctuary was the house of Jehovah, and in its antechamber was the table of Jehovah, ever furnished with food for the use of those to whom He granted entrance into it; and so is the table of the Lord Jesus spread in His Church on earth. Both tables are supplied with the same simple elements of necessary food, bread and wine, with the same reference to the body and blood of Christ, though this was still a mystery under the old covenant. Nor does the parallel fail in the point that the shew-bread might only be eaten by the priests; for now the people of Christ are all priests to Him.

THE GOLDEN CANDLESTICK.

The *Golden Candlestick*, or rather *Candelabrum*, which Moses was commanded to make for the Tabernacle, is described in Ex. xxv. 31–39; xxxvii. 17–24. It is called in Leviticus xxiv. 4, "the pure," and in Ecclesiasticus xxvi. 17, "the holy candlestick." With its various appurtenances it required a talent of "pure gold," and it was not *moulded*, but was "of beaten work." The structure of the candelabrum, so far as it is defined in the passages referred to, consisted of a base; of a shaft rising out of it; of six arms, which came out by threes from two opposite sides of the shaft; of seven lamps, which were supported on the summits of the central shaft and the six arms; and of three different kinds of ornaments belonging to the shafts and arms. These ornaments are called by names which mean *cups*, *globes*, and *blossoms*. The cups receive, in Ex. xxv. 33, the epithet *almond-shaped* (it being uncertain whether the resemblance was to the fruit or to the flowers). Three such cups are allotted to each arm, but four to the shaft, making twenty-two in all. Of the four on the shaft, three are ordered to be placed severally under the spots where the three pairs of arms set out from the shaft. The place of the fourth is not assigned; but we may conceive it to have been either between the base and the cup below the lowest tier of arms, or, as Bähr thinks, near the summit of the shaft. As for the name of the second ornament, the word only occurs in two places in the Old Testament, in which it appears to mean the capital of a column, but the Jewish writers generally concur in considering it to mean *apples* in this place. The name of the third ornament means blossom or bud; but it is so general a term that it may apply to any flowers. The Septuagint, Josephus, and Maimonides, understood it to be the lily; Bähr considers it the flower of the almond. It now remains to consider the manner in which these three ornaments were attached to the candelabrum. The obscurity of verse 33 (Ex. xxv.), which orders that there shall be "three almond-shaped cups on one arm, globe, and blossom, and three almond-shaped cups on the other arm, globe, and blossom; so on all the arms which come out of the shaft," has led some to suppose that there was only one globe and blossom to every three cups. However, the fact that, according to verse 34, the shaft (which, as being the principal part of the whole, is here called the *candelabrum* itself), which had only four cups, is ordered to have globes and blossoms (the plural being used), is a sufficient proof to the contrary.

It is to be observed, that the original text does not define the height and breadth of any part of the candelabrum; nor whether the shaft and arms were of equal height; nor whether the arms

were curved round the shaft, or left it at a right angle and then ran parallel with it. The Jewish writers maintain that the height of the candelabrum was eighteen palms, or nearly six feet high; and that the distance between the outer lamps on each side was three and a half feet. Bähr, however, on the ground of harmonical proportion with the altar of incense and table of shew-bread, the dimensions of which are given, conjectures that the candelabrum was only about five and a half feet high and broad. The Jewish tradition uniformly supports the opinion that the arms and shaft were of equal height; as do also Josephus and Philo; as well as the representation on the arch of Titus at Rome. The value of the candelabrum, exclusive of the workmanship upon it, was about $25,380.

The candelabrum was placed in the Holy Place, on the south side (or, in other words, on the left of a person entering the Tabernacle), and opposite the Table of Shew-Bread (Ex. xxvi. 35). Each of its lamps was supplied with cotton and about two wine-glassfuls of the purest olive oil, which was sufficient to keep them burning during a long night. The lamps were lighted in the evening, and were extinguished in the morning, when they were trimmed and cleaned (Ex. xxvii. 21; xxx. 7, 8; Lev. xxiv. 3; 1 Sam. iii. 3; 2 Chron. xiii. 11). As the lamp on the central shaft was by the Jewish writers called *The Western or Evening Lamp*, some maintain that the former name could not be applicable unless the candelabrum stood across the Tabernacle, as then only would the central lamp point to the west. Others again adhere to the latter signification, and build on a tradition that the central lamp alone burnt from evening to evening, the other six being extinguished by day. When carried about, the candelabrum was covered with a cloth of blue, and put with its appendages in badger skin bags, which were supported on a bar (Num. iv. 9).

The beautiful illuminated lithograph which accompanies this description will give to the reader an excellent idea of the appearance of the "golden candlestick."

In the first Temple, instead of this single candelabrum, there were ten candelabra of pure gold (whose structure is not described, although flowers are mentioned: 1 Kings vii. 49; 2 Chron. iv. 7), one-half of which stood on the north, and the others on the south side of the Holy Place. These were carried away to Babylon (Jer. lii. 19). In the Temple of Zerubbabel there appears to have been only one candelabrum again (1 Mac. i. 21; iv. 49, 50). It is probable that it also had seven lamps. At least that was the case in the candelabrum of the Herodian temple, according to the description of Josephus. This candelabrum is the one which, after the destruction of Jerusalem, was carried with other spoils to Rome; then, A. D. 455, became a part of the plunder which Genseric transported to Africa; was again, about A. D. 533, recaptured from the Vandals by Belisarius, and carried to Constantinople, and was thence sent off to Jerusalem, and from that time has disappeared altogether.

As in a house light is as necessary as food, and the lamp-stand, with its lighted lamp, was a piece of furniture as needful as the bread-vessel, so in the house of Jehovah "The Golden Candlestick" symbolized the spiritual *light of life* which He gives to His servants with the words by which they live. In the vision of the Heavenly Temple in the Apocalypse, the seven lights of the Sanctuary before the Holiest of all are identified with "the seven spirits that are before the throne of God," the one perfect Spirit, whence come light, life, truth, and holiness; and the seven branches of the candlestick are made to symbolize the seven churches, the representatives of the whole church on earth (Rev. i. 4, 12, 20; compare xi. 4, and Zech. iv). The figure is the full development of the words of Christ, "Ye are the light of the world," "Let your light so shine before men" (Matt. v. 14–16); and of St. Paul's exhortation, "Shine ye, as lights in the world, holding forth the word of life" (Philip. ii. 15, 16).

THE CENSERS.

There were two kinds of censers used by the priests for offering incense in the Tabernacle—those used every day, which were of brass, and one used only once a year by the High Priest on the Day of Atonement, which was of pure gold. On the Day of Atonement the High Priest took the golden censer and filled it with live coals from the sacred fire on the Altar of Burnt Offering. He then entered the Holy of Holies, and placing himself devoutly before the Ark of the Covenant, poured upon the burning coals of the censer the "sweet incense beaten small," which he carried in his hand. In the daily offering the censer was filled with live coals from the Altar of Burnt Offering, and borne by the priest into the Holy Place. It was then set down and emptied upon the Altar of Incense, and the incense was poured over the coals by the priest. The daily censers must have had a base or stand, to admit of their being set upon the golden altar.

In the lithographic group which accompanies this will be seen the style of censer believed by the best authorities to have been used in the daily offerings.

THE HOLY OF HOLIES.

The Holy of Holies, or The Most Holy Place, was, as we have stated, the most sacred portion of the Tabernacle. It was separated from the Holy Place by the Veil, which was constantly kept closed over it, and was always shrouded in darkness. The Veil, as we have elsewhere stated, was of fine linen, richly embroidered with blue, purple and scarlet, and ornamented with figures of *Cherubim*. It hung on four pillars of shittim-wood, overlaid with gold and with silver sockets, and was suspended by golden hooks.

The Holy of Holies was, as we have said, entered but once a year, on the Day of Atonement, to make atonement for the sins of the people, in token of the mediation of Christ, who with His own blood, hath entered for us within the veil which separates God's own abode from earth (Heb. vi. 19).

The Holy of Holies contained nothing but the Ark of the Covenant, in which were placed the Tables of Stone on which the Law or Ten Commandments had been engraved, or written, by the finger of God on Mount Sinai.

THE ARK OF THE COVENANT.

The Ark of the Covenant was the first piece of the furniture of the Tabernacle, for which precise directions were delivered to Moses (Ex. xxv). It appears to have been an oblong chest of shittim-wood (acacia), two and a half cubits in length by one and a half cubits in breadth. The inner and outer sides were inlaid with gold, and a golden mitre was constructed around the top. The upper side, or lid, was a plate of pure gold, on which were placed the Cherubim. The Ark was fitted with rings of gold, one at each of the four corners, and through these were passed staves of shittim-wood overlaid with gold, by which it was carried by the Kohathites (Num. vii. 9; x. 21). The ends of the staves were visible without the veil in the Holy Place in the Temple of Solomon (1 Kings viii. 8). The Ark, when transported, was enveloped in the veil of the dismantled Tabernacle, in the curtain of badger skins, and in a blue cloth over all, and was therefore not seen (Num. iv 5–20).

The lid or cover of the Ark constituted *the Mercy Seat*. On it were placed the Cherubim, over which appeared the "glory of God" (Ex. xxv. 17–22). On the Day of Atonement, the High Priest, besides offering incense to God, took with him into the Holy of Holies the blood of the victim upon the altar, and sprinkled it upon the Mercy Seat, thus making "atonement for the sins of the people." This was the most solemn act of the Hebrew worship.

The Cherubim were figures of angels, two in number, and were placed upon the Mercy Seat, or lid of the Ark. One was placed at each end of the Mercy Seat, standing in a stooping attitude, as if looking down towards it, while they overshadowed it with their expanded wings. They were component parts of the lid, formed out of the same mass of pure gold as the Mercy Seat itself (Ex. xxv. 18–20). The exact form and shape of the Cherubim are uncertain, but it is believed by the most reliable authorities that they bore a general resemblance to the composite religious figures found upon the monuments of Egypt, Assyria, Babylonia, and Persia. The Hebrew idea seems to limit the number of the Cherubim, for both the Tabernacle and Solomon's Temple contained but a *pair*. The Cherubim were placed beneath the actual presence of Jehovah, whose glory shone forth over their extended wings. This glory symbolizing that presence which eye cannot see rests or rides on them, thence dismounts to the Temple threshold, and then departs and mounts again (Ezek. x. 4, 18). The Cherubim probably appeared not merely as bending over the Mercy Seat in admiration and wonder, but as guardians of the Covenant and avengers of its breach. They are called the Cherubim of glory (Heb. ix. 5), as on them the glory, when visible, rested. They were anointed with the holy oil, like the Ark itself, and the other sacred furniture. It is remarkable that with such precise directions as to their position, attitude, and material, nothing is said of their shape, save that they were winged. On the whole it seems likely that the word "cherub" meant not only the composite creature-form, of which the man, lion, ox, and eagle were the elements, but, further, some peculiar and mystical form, which Ezekiel, being a priest, would know and recognize as "the face of a Cherub" (Ezek. x. 14); but which was kept secret from all others; and such probably were those on the Ark, though those on the hangings and panels might be of the popular device. What this peculiar cherubic form was is perhaps an impenetrable mystery. It might well be the symbol of Him whom none could behold and live. For as symbols of Divine attributes, such as omnipotence and omniscience, not as representations of actual beings, the Cherubim should be regarded. Figures of Cherubim were embroidered on the inner hangings of the Tabernacle, and also on the Veil, but, as we have said, they were probably different from those placed upon the Mercy Seat.

The Shekinah.—The glory, or dazzling light, which hovered over the Cherubim, and which signified the presence of God upon His Mercy Seat, is generally termed *The Shekinah* or *Shechinah.* The word, though nowhere met with in this form in the Scriptures, is a direct derivative from the Hebrew root, *Shûkan,* "to dwell," or "to dwell in a tent or tabernacle," which is of frequent occurrence in the sacred writers, and is used mainly to imply the *tabernacled presence and residence* of the Most High, by a visible symbol among the chosen people. As to the precise nature of the Shekinah, we can only say that it appears to have been a concentrated, glowing brightness, a preternatural splendor, an effulgent something which was appropriately expressed by the term "Glory;" but whether in philosophical strictness it was material or immaterial, it is probably impossible to determine. A luminous object of this description seems intrinsically the most appropriate symbol of that Being of whom, perhaps, in allusion to this very mode of manifestation, it is said, that "He is light," and that "He dwelleth in light unapproachable and full of glory."

The Tables of the Law.—When the Ark was completed the two tables of stone upon which the Ten Commandments were written or engraved, were placed in it, the Ark being from the first designed as their repository. It is probable that it is to this fact that the Ark owes the latter part of its title; being the safe keeper of the covenant between Jehovah and His people. It was probably also a reliquary for the pot of manna and the rod of Aaron. We read in 1 Kings viii. 9, in the account of the dedication of Solomon's Temple, that "There was nothing in the Ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt." Yet in Hebrews ix. 4, St. Paul asserts that the contents of the Ark, as it stood in the Tabernacle, were "the golden pot that had manna, and Aaron's rod that budded, and the tables of the Covenant." It is probable that in the vicissitudes which the Ark underwent before Solomon's time, the pot of manna and the rod may have been lost, leaving only the tables of the law. In 1 Chronicles xiii. 3, David, in announcing his intention to bring up the Ark from Kirjath-jearim to Jerusalem, employs words which seem to convey the idea that the Ark was used for the purpose of an oracle. This is probably erroneous, the words "We sought it not" being the true meaning of those used, "We inquired not at it." Occupying the most holy spot in the Sanctuary, the Ark tended to exclude any idol from the centre of worship. Being the support of the Mercy Seat, it doubtless symbolized that it was upon a faithful observance of the Covenant that mercy rested.

The Ark of the Covenant went with the Israelites in all their wanderings in the desert. At the passage of the Jordan it was borne at the head of the nation by the priests, the waters of the swollen river parting at its approach, and leaving a passage for the people on the dry bed of the river, the waters standing up like a wall. "And the priests that bare the Ark of the Covenant of the Lord stood firm on dry ground in the midst of Jordan, and until the Israelites passed over on dry ground, until all the people were passed clean over Jordan" (Josh. iii. 14–17). It accompanied the nation throughout the conquest of the land, and played a prominent part in the miraculous destruction of Jericho (Josh. vi.) Upon the division of the land after the conquest, the Tabernacle was set up at Shiloh, and the Ark placed in it. This site was specially chosen by the Lord (Josh. ix. 27; xviii. 1). It remained at Shiloh until its capture by the Philistines in the days of Eli, the High Priest, and the fourteenth Judge of Israel. In the decline of religion which marked this period, a superstitious security was attached by the people to the presence of the Ark with them in battle. God signally rebuked this superstition by allowing the Philistines to capture the Ark (1 Sam. iv. 11). The Philistines carried the captured Ark to Ashdod (the later Azotus), and laid it up as a trophy in the temple of their god Dagon. But Jehovah, in punishing His people, was still jealous of His own glory. When the Philistine priests entered the Temple the next morning, they found their god prostrate on his face before the Ark. "And they took Dagon and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the Ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him" (1 Sam. v. 3, 4). The memory of this humiliation was perpetuated at Ashdod by the custom of the priests not to tread on the threshold of Dagon's temple.

Next the men of Ashdod were smitten, many with death, and others with a disease shameful as well as painful, and lastly their land was ravaged with swarms of mice. They refused to keep the Ark any longer, and by the decision of their chiefs, it was carried first to Gath, and then to Ekron, only to inflict the like plagues and slaughter in those cities (1 Sam. v. 6–12). For seven months the Ark was thus carried about through the cities of the Philistines; and at length, terror-stricken at the suffering it had brought upon them, they resolved to send it back. Under the advice of their priests and diviners, they sent with it five golden images of mice, and five such of the emerods, as a trespass offering. They made a new cart on which they placed the Ark, with a coffer containing the jewels of gold, and to prove the hand of God in its return, they harnessed to the cart two milch cows that had never borne the yoke, and took home their calves. The cows went straight up the road leading from Ekron to Beth-shemesh, lowing after their calves,

but never turning aside; the five chiefs of the Philistines following after to see the result. As the cart reached the field of Joshua, the Bethshemite, the men of Beth-shemesh paused from their harvest work, rejoicing at the sight; the Levites took down the Ark and coffer, cut up the cart, and used the wood in sacrificing the cows as a burnt offering. Overcome, however, by curiosity, the men of Beth-shemesh looked into the Ark, and Jehovah smote 50,070 of them with death. In their terror they sent to the men of Kirjath-jearim to come and take away the Ark. They complied with the request, and it remained in that town until David carried it up to Jerusalem. Its abode was in the house of Abinadab, a Levite, on the summit of the hill; and his son Eleazar was consecrated as keeper of the Ark (1 Sam. vi., vii., 1, 2). Upon being brought up to Jerusalem it was placed by David in a tent especially constructed for it. David made the occasion of its removal to his new capital a great national festival. Subsequently, when the Temple was completed, the Ark was placed in the Holy of Holies. This done, God signified His acceptance of the beautiful edifice by filling the place with a dazzling cloud of glory, "so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord" (1 Kings viii. 11). When idolatry became more shameless in the kingdom of Judah, Manasseh placed a "carved image" in the "house of God," and probably removed the Ark to make way for it. This may account for the subsequent statement that it was reinstated by Josiah (2 Chron. xxxiii. 7, xxxv. 3). It was probably taken captive or destroyed by Nebuchadnezzar (2 Esdras x. 22). Nothing is known concerning its fate. The Jews believe that it was divinely concealed from the Babylonians, and account it among the hidden things which the Messiah is to reveal. Josephus states positively that the second Temple contained no Ark.

THE PRIESTS AND LEVITES.

We are told in the Bible that the whole of the Israelitish nation were holy, and that, in a spiritual sense, they were a nation of priests; but from among them the tribe of Levi were chosen, as the reward of their devotion in the matter of the golden calf, to be the immediate attendants on Jehovah, that they might "minister in His courts." Out of that tribe, again, the house of Amram was chosen (we know not whether according to primogeniture) to perform the functions of the priesthood, which devolved on Aaron as the head of that house. He was appointed to the office of *High Priest*, at first simply *The Priest* (Ex. xxix. 30–44; Lev. xvi. 32; Num. iii. 6), as representing the whole order, the intercessor between Jehovah and the people; his sons became the *Priests*, who alone could offer sacrifices; and the rest of the tribe formed the class of *Levites*, who assisted in the services of the Tabernacle. For this purpose the Levites are said to be "given" to Aaron and his sons, and hence they were called *Nethinim*, which means "given" (Num. iii. 9; viii. 19); but afterwards they were relieved of some of their enormous labor by a separate class of servants, such as the Gibeonites, who were made "hewers of wood and drawers of water;" and in the later history of the Jews such servants formed a distinct body under the name of Nethinim (1 Chron. ix. 2; Ez. ii. 43; Neh. xi. 21).

THE HIGH PRIEST.

The High Priest was the external head of the ecclesiastical system of the Israelites. In the consecration to the office, Aaron alone was anointed, whence one of the distinctive epithets of the High Priest was, "the anointed priest" (Lev. iv. 3, 5–16; xxi. 10). The anointing of the sons of Aaron, as the lower priests, seems to have been confined simply to sprinkling their garments with the anointing oil.

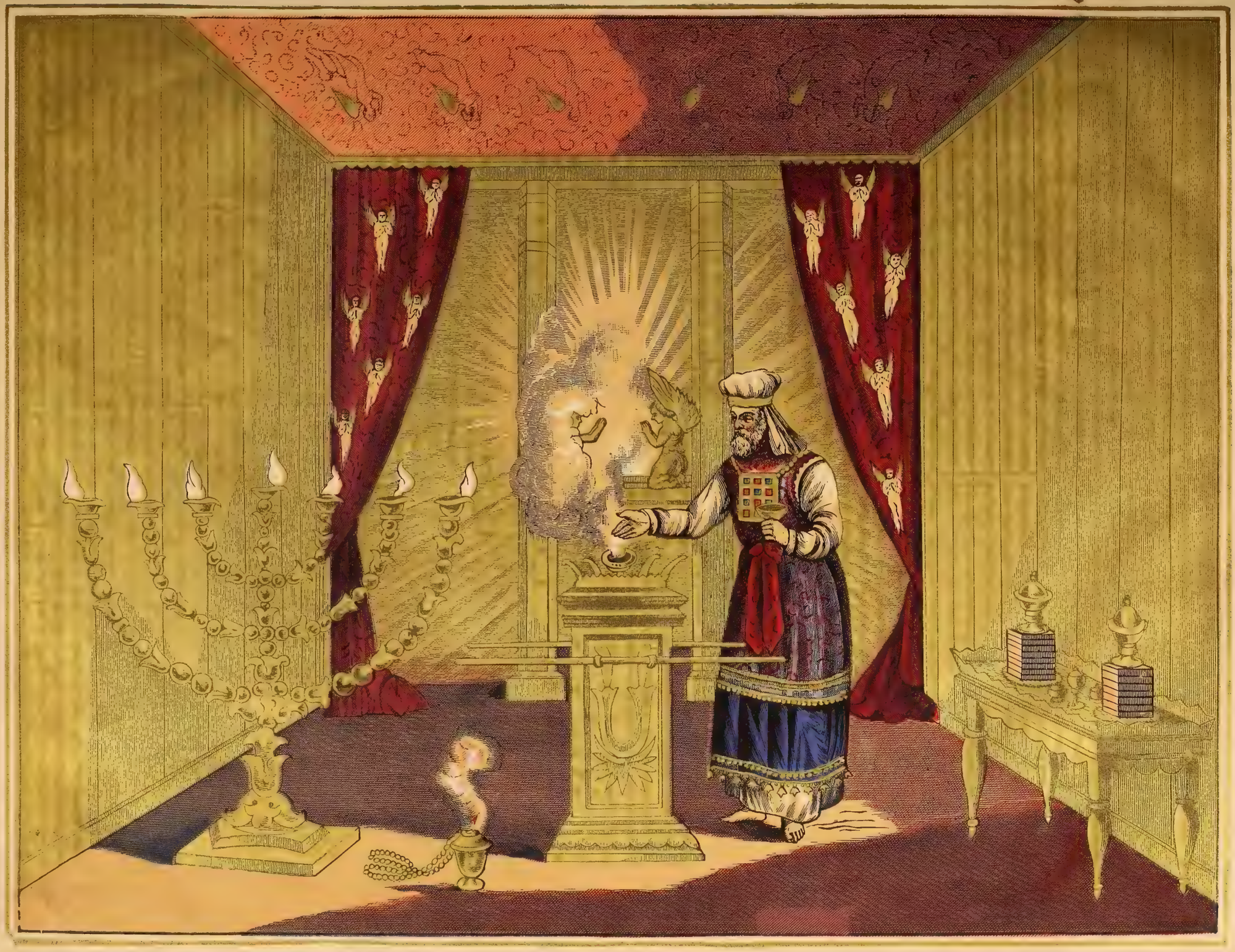
The High Priest had peculiar functions. It was his especial duty, and he alone was permitted to perform it, to enter the Holy of Holies. He was allowed to do this only once a year, on the Day of Atonement, when he sprinkled the blood of the sin offering on the Mercy Seat, and burnt incense within the veil. The Talmudists assert that on this occasion he did not wear his full pontificial robes, but was clad entirely in white linen (see Lev. xvi. 4–32).

The High Priest was also constituted the especial guardian of the man-slayer who sought safety in a city of refuge. The man-slayer might not leave the city of refuge during the lifetime of the existing High Priest who was anointed with the holy oil (Num. xxxv. 25, 28). The High Priest was also forbidden to follow a funeral, or to rend his clothes for the dead, according to a precedent related in Lev. x. 6. The other respects in which the High Priest exercised superior functions to the other priests arose rather from his position and opportunities, than were distinctly attached to his office, and they consequently varied with the personal character and abilities of the High Priest.

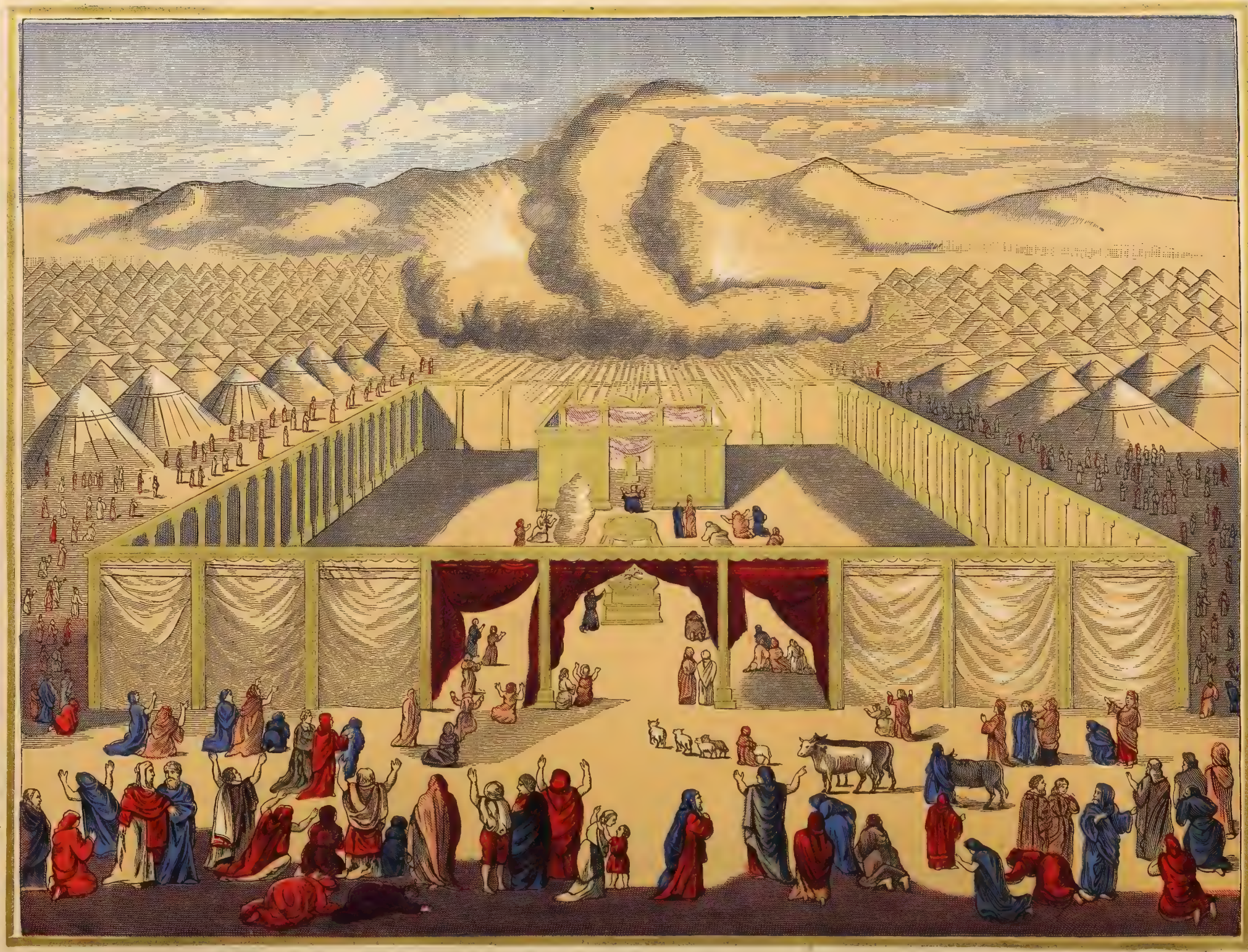
It is not known by whose authority or in what manner the High Priests were appointed to their office before the commencement of the kingdom of Israel. But as we find these appointments invariably made by the civil power in later times, it is probable that, in the times preceding the monarchy, it was by the elders, or Sanhedrim.

The usual age for entering upon the office of the priesthood was twenty years (2 Chron. xxxi. 17), though a priest or High Priest was not actually incapacitated if he had attained to puberty. Again, no one who had a blemish could officiate at the altar (Lev. xxi.), and illegitimate birth disqualified a man for the High Priesthood. The High Priest held his office for life; and it was the universal opinion of the Jews that the deposition of a High Priest, which became very common in later times, was unlawful.

The High Priest was required to be lineally descended from Aaron, and to be free from every bodily defect or blemish. He was forbidden to marry any one but a pure virgin of one of the Israelitish tribes. He was not allowed to observe any external sign of mourning, or to leave the sanctuary upon receiving intelligence of the death of even his father or mother. Public calamities appear to have been an exception to this rule, for Joacim the High Priest, and the priests, in such circumstances ministered in sackcloth with ashes on their mitres (Judith iv. 14, 15; compare Joel i. 13). He must not eat anything that died of itself, or was torn of beasts (Lev. xxii. 8). Must wash his hands and feet when he went into the Tabernacle of the Congregation, and when he came near to the altar to minister (Ex. xxx. 19, 21). At first it was a part of Aaron's duty to burn incense on the Golden Altar every morning when he dressed the lamps, and every evening when he lighted them, but in later times the common priests performed this duty (Luke i. 8, 9); to offer, as the Jews understand it, daily, morning and evening, the peculiar meat offering he offered on the day of his consecration (Ex. xxix); to perform the ceremonies of the great day of expiation (Lev. xvi.); to arrange the shew-bread every Sabbath, and to eat it in the Holy Place (Lev. xxiv. 9). He was required to abstain from holy things during his uncleanness; also if he became leprous or contracted uncleanness (Lev. xxii. 1, 3, 4, 7). If he committed a sin of ignorance he must offer a sin offering for it (Lev. iv. 3, 13); and so for the people (Lev. iv. 12–22); he was to eat the remainder of the people's meat offerings with the inferior priests in the Holy Place (Lev. vi. 16); to judge of leprosy in the human body or garments (Lev. xiii. 5–29); to adjudicate legal questions (Deut. xvii. 12). Indeed when there was no Divinely inspired judge, the High Priest was the supreme ruler until the time of David, and again after the captivity. He was obliged to be present at the selection of a new ruler or leader, and to ask counsel of the Lord for the ruler (Num. xxvii. 19–21). Eleazar, then High Priest, with others distributed the spoils taken from the Midianites (Num. xxxi. 21–26). To the High Priest also



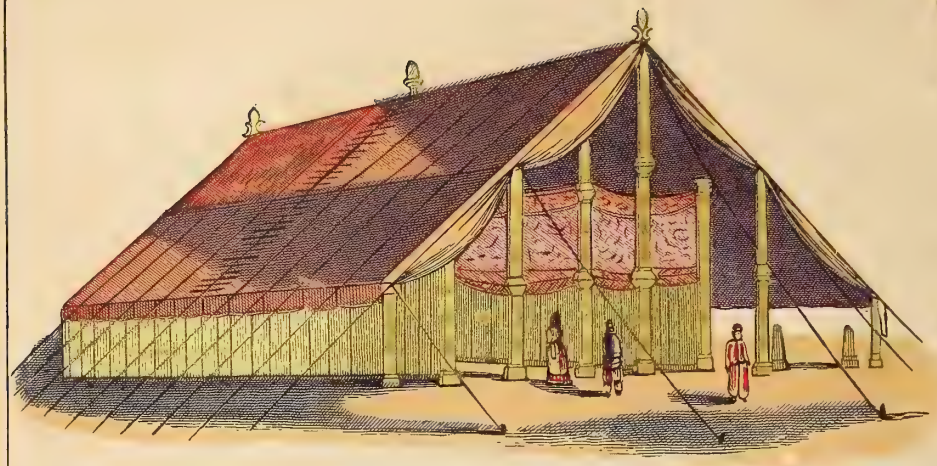
THE HOLY OF HOLIES.



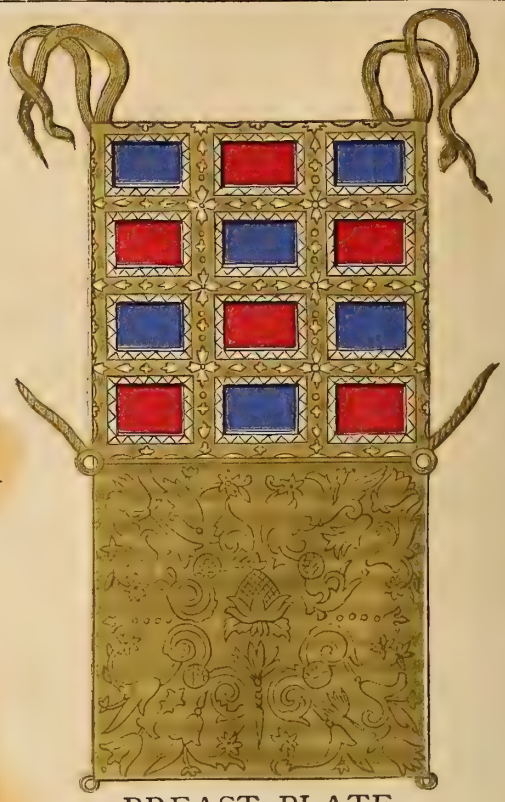
THE TABERNACLE IN THE WILDERNESS.



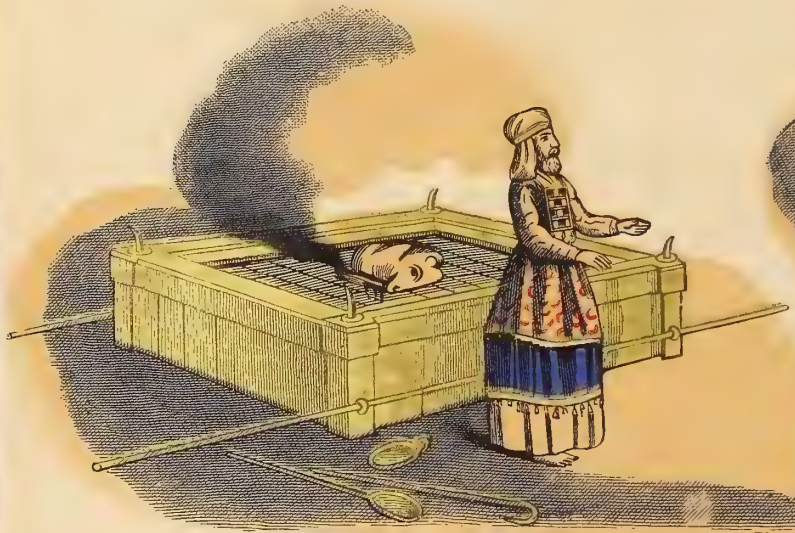
FURNITURE OF THE TABERNACLE.



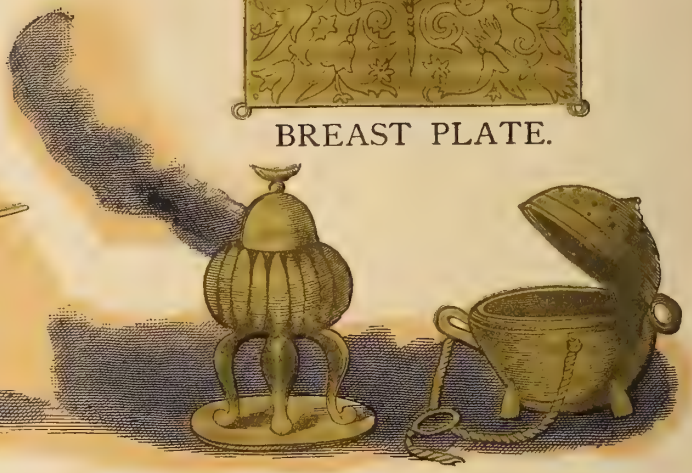
THE TABERNACLE.



BREAST PLATE.



ALTAR OF
BURNT OFFERING.



CENSERS.



THE MOLTEN SEA.



BRAZEN LAVER.

belonged the appointment of a maintenance from the funds of the Sanctuary to an incapacitated priest (1 Sam. ii. 36, margin). Besides these duties, peculiar to himself, he had others in common with the inferior priests. Thus, when the camp set forward, "Aaron and his sons" were to take the Tabernacle to pieces, to cover the various portions of it with cloths of various colors (Num. iv. 5–15), and to appoint the Levites to their services in carrying them; to bless the people in the forms prescribed (Num. vi. 23–27), to be responsible for all official errors and negligences (Num. xviii. 1), and to have the general charge of the Sanctuary (Num. xviii. 5).

Neither the High Priest nor the common priests received any inheritance in the division of the land after the conquest of Canaan among the several tribes (Num. xviii. 20; Deut. xviii. 1, 2), but were maintained, with their families, upon certain fees, dues and perquisites arising from the public services, which they enjoyed as a common fund. Perhaps the only distinct prerogative of the High Priest was a tenth part of the tithes assigned to the Levites (Num. xviii. 26–28, compare Neh. x. 38); but Josephus represents this also as a common fund.

The Rabbins speak very frequently of one second in dignity to the High Priest, whom they call the *Sagan*, and who often acted in the High Priest's room. He is the same who in the Old Testament is called "the second priest" (2 Kings xxv. 18). Thus it is explained of Annas and Caiaphas (Luke iii. 2), that Annas was Sagan. Ananias is also thought by some to have been Sagan—acting for the High Priest (Acts xxxiii. 2).

DRESS OF THE HIGH PRIEST.

The dress of the High Priest was peculiar to his office, and passed to his successor at his death. This dress consisted of eight parts, the *breastplate*, the *ephod* with its curious girdle, the *robe* of the ephod, the *mitre*, the *broidered coat*, or diapered tunic, and the *girdles*, the materials being gold, blue, red, crimson, and fine (white) linen (Ex. xxviii.) To the above are added the *breeches* or *drawers* of linen (Ex. xxviii. 42; Lev. xvi. 4); and to make up the number eight, some reckon the High Priest's mitre or plate separately from the bonnet; while others reckon the curious girdle of the ephod separately from the ephod. Of these eight articles of attire, four—viz.: the coat, or tunic, the girdle, the breeches, and the bonnet or turban instead of the mitre—belonged to the common priests. Taking the articles of the High Priest's dress in the order in which we have enumerated them above, we will now proceed to describe each separately.

THE BREASTPLATE.

This was sometimes called the "breastplate of judgment" (Ex. xxviii. 15, 29, 30). It was, like the inner curtains of the Tabernacle, the veil, and the ephod, of "cunning work." The breastplate was originally two spans long, and one span broad, but when doubled, it was square, the shape in which it was worn. It was fastened at the top by rings and chains of wreathen gold to the two onyx stones on the shoulders, and beneath with two other rings and a lace of blue to two corresponding rings in the ephod, to keep it fixed in its place above the curious girdle. But the most remarkable and most important parts of this breastplate were the twelve precious stones set in four rows, three in a row, thus corresponding to the twelve tribes, and divided in the same manner as their camps were; each stone having the name of one of the children of Israel engraved upon it. It was these stones which probably constituted the *Urim* and *Thummim*. The first row of precious stones consisted of a sardius, a topaz, and a carbuncle; the second of an emerald, a sapphire, and a diamond; the third of a ligure, an agate, and an amethyst; and the fourth of a beryl, an onyx, and a jasper.

Concerning the *Urim* and *Thummim* there is a difference of opinion. One class of critics hold that these words simply denote the four rows of stones in the breastplate of the High Priest, and were so called from their brilliancy and perfection, *Urim* meaning "light," and *Thummim* "perfection." Some suppose that these stones, in answer to an appeal to God in difficult cases, made known His will by a supernatural brilliancy. Others, again, suppose that as the stones were engraved each with the name of one of the sons of Jacob, the Divine answer was revealed by the extraordinary brilliancy of the letters necessary to form it. Others, still, have conjectured that the response was given by an audible voice to the High Priest standing in full pontificials in the Holy Place, with his face turned towards the Ark. Opposed to these is another opinion, which maintains that the *Urim* and *Thummim* were two small oracular images, similar to the Teraphim, personifying *revelation* and *truth*, which were placed in the cavity or pouch formed by the folds of the breastplate, and which uttered oracles by a voice. In the absence of all means of obtaining accurate information, we can only give the principal conjectures upon this obscure but interesting subject. It is remarkable that the first time the Urim and Thummim are mentioned in Scripture, they are referred to *as things already known*. After a *minute* description of the manner in which the breastplate was to be made, and which was to differ in several particulars from that worn by the Egyptian priests, it is simply added, "And thou shalt put in the breastplate of judgment, the Urim and Thummim" (Ex. xxviii. 30), from which it would seem that they existed before the construction of the breastplate. The learned Mr. Mede contends that the Urim and Thummim were "things well known to the patriarchs," as a Divinely appointed means of inquiring of the Lord (Gen. xxv. 22, 23), suited to an infantine state of religion; that the originals were preserved, or the real use, at least among the descendants of Abraham, and at the reformation under Moses, were simply recognized; that the resemblances to them among the Egyptians were but imitations of this primeval mode of Divine communication, as were the heathen auspices of similar means originally connected with the sacrifice of animals. The last time that the Urim and Thummim are mentioned in the Bible is in Ezra ii. 63, after the return from the Captivity, when the "Tirshatha" decreed that certain claimants to the rights of the priesthood, who could not prove their pedigree, should wait "till there stood up a priest with Urim and Thummim," by whom their claim might be infallibly decided.

The beauty of the breastplate and its gorgeous appearance will be best understood by a reference to the illuminated lithograph which accompanies this description.

THE EPHOD.

The Ephod, we are told in Exodus xxviii. 4, was made "of gold, of blue, and of purple, of scarlet, and of fine twilled linen, with cunning work." It consisted of two parts, one of which covered the back, and the other the front, *i. e.*, the breast and upper part of the body. These were clasped together on the shoulder with two large onyx stones, each having engraved on it the names of six of the tribes of Israel. It was further united by a curious girdle of gold, blue, purple, scarlet, and fine twilled linen around the waist. The importance of the Ephod as the receptacle of the breastplate, led to its adoption in the idolatrous forms of worship instituted in the times of the Judges (Judg. viii. 27; xvii. 5; xviii. 14).

THE ROBE OF THE EPHOD.

This is sometimes called *The Blue Robe*. It was of inferior material to the Ephod itself, being all of blue (Ex. xxviii. 31), which implied its being only of "woven work" (Ex. xxxix. 22). It was worn immediately under the Ephod, and was longer than it. The blue robe had no sleeves, but only slits in the sides for the arms to come through. It had a hole for the head to pass through, with a border round it of woven work, to prevent its being rent. The

skirt of this robe had a remarkable trimming of pomegranates in blue, red and crimson, with a belt of gold between each pomegranate alternately. The bells were to give a sound when the High Priest went in and came out of the Holy Place.

THE MITRE.

Both the High Priest and the ordinary priests wore mitres. That of the High Priest consisted of the common bonnet, which constituted a fillet or crown of linen (Ex. xxviii. 37, xxix. 6). In addition to this it had a second fillet of blue lace, and over it a golden diadem (Ex. xxix. 6). The gold band was tied behind with blue lace (embroidered with flowers), and being two fingers broad, bore the inscription "Holiness to the Lord" (comp. Rev. xvii. 5). Josephus says that in his day the High Priest's crown of gold consisted of a triple crown, that is of three rims, one above the other, and terminating at the top in a kind of conical calyx, like the inverted calyx of the hyoscyamus.

THE BROIDERED COAT OR TUNIC.

This was a tunic or long skirt of linen with a tessellated or diaper pattern, like the setting of a stone. It was of very fine work, and was of linen.

The Girdle was also of linen, was wound round the body several times from the breast downward, and the ends hung down to the ankles.

The Breeches, or *Drawers*, were made of linen, and covered the loins and thighs.

The Bonnet was a turban of linen, partially covering the head, but not in the form of a cone, like that of the High Priest, when the Mitre was added to it. These last four were common to all the priests.

By reference to the beautiful lithographs which accompany this description, the reader will see at a glance the gorgeousness, and the proper arrangement of the different articles, as well as the colors of the dress of the High Priest.

The Epistle to the Hebrews sets forth the mystic meaning of his office, as a type of Christ, our great High Priest, who has passed into the heaven of heavens with His own blood, to appear in the presence of God for us; and this is typified in the minutest particulars of his dress, his functions, his privileges (Heb. i. 13). In the Book of Revelation, the clothing of the Son of Man "with a garment down to the foot," and "with a golden girdle about the paps," are distinctly the robe and the curious girdle of the Ephod, characteristic of the High Priest.

THE PRIESTS.

All the sons of Aaron formed the order of the Priests. They stood between the High Priest on the one hand and the Levites on the other. The manner of consecrating a priest is described in Exodus xxix. and Leviticus viii. The dress which they wore during their ministrations in the Tabernacle was peculiar to themselves, and consisted of linen drawers with a close fitting cassock of linen, white, but with a diamond or chess-board pattern on it. This came nearly to the feet, and was to be worn in its garment shape (compare John xix. 23). The white cassock was gathered around the body with a girdle of needle-work, into which, as in the more gorgeous belt of the High Priest, blue, purple, and scarlet, were intermingled with white, and worked in the form of flowers (Ex. xxviii. 39, 40; xxxix. 2; Ezek. xliv. 17–19). Upon their heads they also wore caps or bonnets in the form of a cup-shaped flower, also of fine linen. Whenever engaged in the services of the sanctuary they were barefooted.

Before the priests entered the Tabernacle, they were required to wash their hands and feet (Ex. xxx. 17–21, xl. 30–32). While serving in the Tabernacle they were forbidden to taste wine or strong drink (Lev. x. 9; Ezek. xliv. 21). Except in the case of the nearest relationships, they were to make no mourning for the dead (Lev. xxi. 1–5; Ezek. xliv. 25). They were not to shave their heads. They were to go through their ministrations with the serenity of a reverential awe, not with the orgaistic wildness which caused the prophets of Baal to cut their flesh in their despair (Lev. xix. 28; 1 Kings xviii. 28). They were not allowed to marry an unchaste woman, or a divorced woman, or the widow of any but a priest (Lev. xxi. 7–14; Ezek. xliv. 22).

The chief duties of the priests were to attend to the fire on the Altar of Burnt Offerings, and to keep it burning evermore both by day and night (Lev. vi. 12; 2 Chron. xiii. 11), to keep the golden lamps in the Holy Place supplied with oil (Ex. xxvii. 20, 21), to offer the morning and evening sacrifices, each accompanied with a meat offering and a drink offering, at the door of the Tabernacle (Ex. xxix. 38–44). It was also a part of their duty to teach the children of Israel the statutes of the Lord (Lev. x. 11; Deut. xxxiii. 10; 2 Chron. xv. 3; Ezek. xliv. 23, 24). When the Tabernacle was taken down at the breaking up of the camp during the Wanderings in the Wilderness, it was the duty of the priests to cover the Ark and all the sacred vessels of the Sanctuary with a purple or scarlet cloth, before the Levites, who were to bear them during the journey, were permitted to approach them (Num. iv. 5–15). As the people started on each day's march the priests were to blow "an alarm" with the silver trumpets (Num. x. 1–8). Other instruments were used by the Levites, who were the highly trained official musicians of the nation, and by the schools of the prophets, but the trumpets belonged only to the priests.

From what has been written, it will be seen that the priests were prevented by their official duties from earning their living by any of the ordinary avocations of men. A distinct provision was therefore made for them. They were allowed for their support the following rates: 1. One-tenth of the tithes which the people paid to the Levites, or, in other words, one per cent. of the whole produce of the nation (Num. xviii. 26–28). 2. A special tithe every third year (Deut. xiv. 28; xxvi. 12). 3. The redemption money, paid at the fixed rate of five shekels a head for the first-born of man or beast (Num. xviii. 14–19). 4. The redemption money, paid in like manner, for men or things dedicated to the Lord (Lev. xxvii.) 5. The spoil, captives, cattle, and the like, taken in war (Num. xxxi. 25–47). 6. The shew-bread, the flesh of the burnt offerings, peace offerings, trespass offerings (Num. xviii. 8–14; Lev. vi. 26–29; vii. 6–10), and in particular the heave shoulder and the wave breast (Lev. x. 12–15). 7. A certain, but at present unknown, quantity of the first fruits of corn, wine, and oil (Ex. xxiii. 19; Lev. ii. 14; Deut. xxvi. 1–10). Of some of these, as most holy, none but the priests were to partake (Lev. vi. 29). It was lawful for their sons and daughters (Lev. x. 14), and even in some cases for their home-born slaves, to eat of others (Lev. xxii. 11). The stranger and the hired servant were in all cases excluded (Lev. xxii. 10). 8. On their settlement in Canaan, the priestly families had thirteen cities assigned them, with their "suburbs" or pasture grounds for their flocks (Josh. xxi. 13–19). These provisions were obviously intended to secure the religion of Israel against the dangers of a caste of pauper-priests, needy and dependent, and unable to bear their witness to the true faith. The Israelitish priests were, on the other hand, as far as possible removed from the condition of a wealthy order. The standard of a priest's income, even in the earliest days after the settlement of Canaan, was very low indeed (Judg. xvii. 10).

The earliest historical trace of any division of the priesthood, and corresponding cycle of services, belongs to the time of David. Under him the priesthood was divided into four and twenty "courses" or orders (1 Chron. xxiv. 1–19; 2 Chron. xxiii. 8; Luke i. 5), each of which was to serve in rotation for one week, while the further assignment of special services during the week was determined by lot (Luke i. 9). Each course appears to have com-

menced its work on the Sabbath, the outgoing priests taking the morning sacrifice, and leaving the evening to their successors (2 Chron. xxiii. 8). In this division, however, the two great priestly houses did not stand on an equality. The descendants of Ithamar were found to have fewer representatives than those of Eleazar, and sixteen courses accordingly were assigned to the latter, eight only to the former (1 Chron. xxiv. 4). The division thus instituted was confirmed by Solomon, and continued to be recognized as the typical number of the priesthood. On the return from the Captivity there were found but four courses out of the twenty-four, each containing in round numbers about a thousand (Ez. ii. 36–39). Out of these, however, to revive at least the idea of the old reorganization, the four and twenty courses were reconstituted, bearing the same names as before, and so continued until the destruction of Jerusalem.

THE LEVITES.

The Levites were the descendants of Gershon, Kohath, and Merari, the sons of Levi. In a narrower sense, the term Levites designates all the descendants of Levi, save the family and descendants of Aaron, in which family the priestly functions were vested.

While the Israelites were encamped before Mount Sinai, the tribe of Levi, to which Moses and Aaron belonged, was by special ordinance from the Lord set especially apart for the sacerdotal services in the place of the first-born of the different tribes and families to whom such functions, according to ancient usage, belonged; and which indeed had already been set apart as holy, in commemoration of the first-born of the Israelites having been spared when the first-born of the Egyptians were slain (Num. iii. 12, 13, 40, 51; Ex. xiii.) When it was determined to set apart the single tribe of Levi for this service, the numbers of the first-born in Israel and of the tribe selected were respectively taken, when it was found that the former amounted to 22,273, and the latter to 22,000. Those of the first-born beyond the number of the Levites were then redeemed at the rate of five shekels each, and the money assigned to the priests. At the same time the cattle which the Levites then happened to possess were considered as equivalent to all the firstlings of the cattle which the Israelites had, and, accordingly, the firstlings were not required to be brought, as in subsequent years, to the altar and to the priesthood (Num. iii. 41, 51).

The Levites were the assistants of the priests. They began their duties at the age of thirty years, as the tasks assigned them required the strength of a mature man. After the age of fifty they were relieved from all service save that of superintendence (Num. viii. 25, 26). In the Wilderness the office of the Levites was to carry the Tabernacle and its utensils and furniture from place to place, after they had been packed up by the priests (Num. iv. 4, 15). In this service each of the three Levitical families had its separate department. The *Gershonites* carried the hangings and cords of the Tabernacle, for which they were allowed two wains or wagons, each drawn by four oxen (Num. iii. 25, 26; iv. 24, 28; vii. 7). The *Kohathites* carried the Ark, the Table of Shew-bread, the Golden Candlestick, the two Altars, and such of the hangings as belonged to the Sanctuary: for this they had no wains or oxen, the whole being carried on their shoulders (Num. iii. 31; iv. 4–15; vii. 9). The *Merarites* had charge of the substantial parts of the Tabernacle—the boards, pillars, bars, vases, etc., and also all the ordinary vessels of service, for which they were allowed four wains and eight oxen (Num. iii. 36, 37; iv. 31, 32; vii. 8). In this manner they proceeded in all their journeys; and when they settled in a place, and had erected the Tabernacle, the different families pitched their tents around it in the following manner: the Gershonites behind it on the west (Num. iii. 23), the Kohathites on the south (iii. 29), the Merarites on the north (iii. 35), and the priests on the east (iii. 38). They all assisted Aaron and his sons in taking care of, and attending on, the Tabernacle, when it was pitched; but they were allowed to take no part in the services of the Altar (Num. xviii. 2–7). On extraordinary occasions, however, they were permitted to assist in preparing the sacrifices, without, however, in any way concerning themselves with the blood (2 Chron. xxix. 34; xxx. 16, 17; xxxv. 1).

This was the nature of their service in the desert; but when they entered the land of Canaan, and the Tabernacle ceased to be migratory, the range of their services was considerably altered. While part attended at the Tabernacle, the rest were distributed throughout the country in the several cities which were allotted to them. These cities are commonly reckoned forty-eight; but thirteen of them were reserved for the priests, so that only thirty-five remained for the Levites. The names of these cities and of the tribes in which they were situated are given in Joshua xxi. 20–42; 1 Chron. vi. 64–81. Of the forty-eight cities, six were cities of refuge for the unintentional homicide, of which one, Hebron, was a priestly city (Deut. iv. 41–43; Josh. xx. 2–9).

It does not appear that the Levites, when at home, had any particular dress to distinguish them from their countrymen; nor is there any positive evidence that they had any distinctive garb, even when on actual service at the Tabernacle, or Temple. Josephus (*Antiquities* xx. 9) relates that only six years before the destruction of the Temple by the Romans, the Levites were allowed by Agrippa to wear a linen tunic, like the priests—an innovation with which the latter were highly displeased. This shows that the dress of the Levites, even when on duty, had not previously been in any respect similar to that of the priests.

The support of the Levites was provided for in a peculiar manner. It consisted first of a compensation for the abandonment of their right to one-twelfth of the land of Canaan; and secondly of a remuneration for their services in their official capacity as devoted to the services of the Sanctuary. The territorial compensation lay in the forty-eight cities which were granted to the whole tribe, including the priests. These cities were scattered among the different tribes, as centres of instruction, and had 1,000 square cubits, equal to above 305 English acres, attached to each of them, to serve for gardens, vineyards, and pasturage. It is obvious, however, that this alone could not have been an adequate compensation for the loss of one-twelfth of the soil, seeing that the produce of 305 acres could not in any case have sufficed for the wants of the inhabitants of these cities. The further provision, therefore, which was made for them, must be regarded as partly in compensation for their sacrifice of territory, although we are disposed to look upon it as primarily intended as a remuneration for the dedication of their services to the public. The provision consisted of the tithe or tenth of the produce of the lands allotted to the other tribes. The simplest view of this payment is to regard it, first, as the produce of about as much land as the Levites would have been entitled to, if placed on the same footing with regard to territory as the other tribes; and also as the produce of so much more land, which the other tribes enjoyed in consequence of its not having been assigned to the tribe of Levi. In giving the produce of this land to the Levites, the Israelites were therefore to be regarded as simply releasing them from the cares of agriculture, to enable them to devote themselves to the service of the Sanctuary. The land which produced the tithe was just so much land held in their behalf; and the labor of cultivating this land was the salary paid to the Levites for their official services. The tenth was paid to the whole tribe of Levi; but as the Levites had to give out of this one-tenth to the priests, their own allowance was only nine-tenths of the tenth. The Levites had also an interest in the "second tithe," being the portion which, after the first tithe had been paid, the cultivator set aside for hospitable feasts, which were held at the place of the sanctuary in two out of three years, but in the third year at home. This interest, however, extended no further than that the offerer

was particularly enjoined to invite the priests and Levites to such feasts.

It would be taking a very narrow view of the duties of the Levitical body, if we regarded them as limited to their services at the Sanctuary. On the contrary, we see in their establishment a provision for the religious and moral instruction of the great body of the people, which no ancient lawgiver, except Moses, ever thought of attending to. But that this was one principal object for which one-twelfth of the population—the tribe of Levi—was set apart, is clearly intimated in Deuteronomy xxxii. 9, 10: "They shall teach Jacob Thy judgments and Israel Thy law; they shall put incense before Thee, and whole burnt sacrifice upon Thine altar." They were to read the volume of the law publicly every seventh year at the Feast of Tabernacles (Deut. xxxi. 10, 13). "This public and solemn periodical instruction," observes Dean Graves, "though eminently useful, was certainly not the entire of their duty; they were bound from the spirit of this ordinance to take care that at all times the aged should be improved and the children instructed in the knowledge and fear of God, the adoration of His majesty, and the observance of His law; and for this purpose the peculiar situation and privileges of the tribe of Levi, as regulated by the Divine appointment, admirably fitted them. Possessed of no landed property, and supported by the tithes and offerings which they received in kind, they were little occupied with labor or secular care; deriving their maintenance from a source which would necessarily fail if the worship of God were neglected, they were deeply interested in their support. Their cities being dispersed through all the tribes, and their families permitted to intermarry with all, they were everywhere at hand to admonish and instruct; exclusively possessed of the high-priesthood, as well as of all other religious offices, and associated with the high priest and judge in the Supreme court of judicature, and with the elders of every city in the inferior tribunals, and guardians of the cities of refuge, where those who were guilty of homicide fled for an asylum, they must have acquired such influence and reverence among the people as were necessary to secure attention to their instructions; and they were led to study the rules of moral conduct, the principles of equity, and, above all, the Mosaic code, with unceasing attention; but they were not laid under any vows of celibacy, or monastic austerity and retirement, and thus abstracted from the intercourse and feelings of social life. Thus circumstanced, they were assuredly well calculated to answer the purpose of their institution, to preserve and consolidate the union of all the other tribes, and to instruct and forward the poor in knowledge, virtue and piety."

The earliest notice of the numbers of the Levites in the Bible occurs in the account of their separation from the other tribes, and their dedication to the service of God. They then numbered, as we have stated, 22,300, of a month old and upwards; of whom 8,580 were of the Levitical age, that is, between thirty and fifty years old. (Num. iii. 22, 28, 34; iv. 2, 34–49.) Thirty-eight years later, as the Israelites were about to enter Canaan, the Levites had increased to 23,000, not one of whom had been born at the time of the former enumeration (Num. xxvi. 57–62, 65).

In B. C. 1015 (about 460 years after the entrance into Canaan) David caused them to be enumerated; and found that they numbered 38,000 men of the Levitical age. Of these, 24,000 were "set over the work of the Lord," 6,000 were officers and judges, 4,000 were porters, and 4,000 were musicians (1 Chron. xxxiii. 3, 4, 5). If the same proportion then existed between those of the Levitical age and those under it, which existed when the Israelites quitted Egypt, the entire number of the Levitical body must have been 96,433. After the revolt of the ten tribes, those of the Levites who resided in the territories of those tribes resisted Jeroboam's demand that they should transfer their services to his idolatrous establishments at Dan and Bethel. For this refusal they were obliged to abandon their possessions, and seek refuge with their brethren in Judah and Benjamin (2 Chron. xi. 12, 13, 14; xiii. 9). This concentration of the Levitical body within the Kingdom of Judah must have had an important influence upon its condition and history. That kingdom thus actually consisted of three tribes—Judah, Benjamin, and Levi—of which one was devoted to sacerdotal uses. This altered position of the Levites—after they had been deprived of most of their cities, and the tithes from ten of their tribes were cut off—presents a subject for much interesting consideration, into which we cannot enter. Their means must have been much reduced; for it cannot be supposed that Judah and Benjamin alone were able, even if willing, to undertake the support of the whole Levitical body on the same scale as when the dues of all Israel flowed into its treasuries. In the subsequent history of Judah the Levites appear less frequently than might have been expected. The chief public measure in which they were engaged was the restoration of the house of David in the person of young Joash (2 Chron. xxiii. 1–11); which may be regarded as mainly the work of the Levitical body, including the priests. Under the edict of Cyrus, only 341 Levites, according to Ezra (ii. 43–45), or 350, according to Nehemiah (vii. 43–45), returned with Zerubbabel to Jerusalem. These seem to have had no very correct notion of their obligations and duties; for there were many who formed matrimonial alliances with the idolaters of the land, and thereby corrupted both their morals and their genealogies. But these were prevailed upon to reform this abuse; and, as a token of obedience, signed the national covenant with Nehemiah, and abode at Jerusalem to influence others by their authority and example (Neh. x. 9–13; xi. 15–19). The Levites are not mentioned in Apocryphal books, and very slightly in the New Testament (Luke x. 32; John i. 19; Acts iv. 36); but the "scribes" and the "lawyers," so often named in the Gospels, are usually supposed to have belonged to them.

It was under David and Solomon that the Levites attained their highest importance and influence. The arrangement of their duties by David had a direct reference to the services of the Temple, for which he made every preparation, though forbidden to build the sacred edifice. While the priests were arranged in twenty-four courses, that they might attend the Temple in rotation weekly, and only officiate about two weeks in the year, the Levites were also divided into twenty-four courses. In the book of Chronicles we have four times twenty-four courses of Levites mentioned, but all their employments are not distinctly stated (1 Chron. xxiii. 7–23; xxiv. 20–31; xxv. 1–31; xxvi. 1–12). The most conspicuous classification is that of twenty-four courses of porters and servitors, and twenty-four of musicians.

The courses of the porters and servitors are mentioned in 1 Chron. xxvi. 1–12; their different posts are stated in verses 13–16; and it would appear from 1 Chron. xxvi. 17–19, that the guard of Levites for each day was twenty-four. In 1 Chron. ix. 20–34, there are some further particulars of the articles they had in charge. It is clear from all this that the porters were quite distinct from the singers.

The office of the porters was to open and shut the gates of the Temple-courts, at which they also attended throughout the day to prevent the entrance of any harmful or unclean person or thing (1 Chron. xxvi. 17, 18). They had also the charge of the treasure chambers in their respective wards; for we find four of the chief porters holding this trust in 1 Chron. ix. 26, and their names and the articles in their charge are given in 1 Chron. xxvi. 20–29; 2 Chron. xxxi. 12–14.

Besides acting as porters and servants during the day, we learn that they were also the guards of the Temple. The Rabbis state that the whole number of guards to the Temple, at night, was twenty-four, of whom three were priests. These are described as having been under an overseer, called "the man of the mountain of the house." He went his rounds to see that the guards were at

their posts; if he found any one seated who should have been standing, he said, "Peace be unto thee;" but if he found any one asleep, he struck him, and sometimes set fire to his clothes. This has been thought by some Christian writers to throw light upon Revelation xvi. 15, "Behold I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." Bishop Lowth supposes that Psalm cxxxiv. furnishes an example of the manner in which the watchmen of the Temple acted during the night, and that the whole Psalm is nothing more than the alternate cry of the two different divisions, the first addressing the second, reminding them of their duty, and the second answering by a solemn blessing.

We have thus seen that one division of the Levites was employed as porters during the day, and another as guards during the night. A third division served as musicians. A catalogue of these is given in 1 Chronicles xxi. 1–9, according to their employments; and another, according to their courses, in 1 Chronicles xxi. 9–31. On grand occasions, when a full band was formed, the family of Heman sung in the middle (1 Chron. vi. 33–38), the family of Asaph on the right hand (1 Chron. vi. 39–43), and the family of Ethan on the left. The ordinary place for the musicians, vocal and instrumental, was at the east end of the court of the priests, between the court of Israel and the Altar. We are told, however, that although the Levites were the regular ministers of sacred song, other men of skill and note, of the commonalty, especially such as were connected by marriage with the priesthood, were occasionally allowed to assist in the instrumental department, with the instruments on which they excelled; but that even these might not, on any account, join in the vocal department, which was considered the most solemn. This may help to explain 2 Samuel vi. 5.

It seems that the singers could never number less than twelve, because that number was particularly mentioned at their first appointment (1 Chron. xxv. 9); but there was no objection to any larger number. The young sons of the Levites were, on such occasions only, allowed to enter the court of the priests with their fathers, that their small voices might relieve the deep bass of the men; and for this authority was supposed to be found in Ezra iii. 9.

THE SACRIFICES.

The Sacrifice was the principal act of the Hebrew religion, and was instituted in the very earliest patriarchal times. Whether it was the invention of man, or was instituted by him at the Divine command, is a disputed question, but it would seem that the evidence is in favor of its Divine origin. Sacrifice, when uncommanded by God, is a mere act of gratuitous superstition. Whence, on the principle of St. Paul's reprobation of what he terms will-worship, it is neither acceptable nor pleasing to God. But sacrifice during the patriarchal ages was accepted by God, and was plainly honored with His approbation. Therefore, sacrifice, during the patriarchal age, could not have been an act of superstition uncommanded by God. If, then, such was the character of primitive sacrifice—that is to say, if primitive sacrifice was *not* a mere act of gratuitous superstition uncommanded by God—it must, in that case, indubitably have been a Divine, and not a human institution. The sacrifice was especially commanded after the departure of the Israelites from Egypt, and was designed as an acknowledgment of the mercies of God towards His people, and as an expiation for sin. The regulations prescribed by Moses governed even the minutest details of the various sacrifices or offerings that were required of the Hebrews. A leading distinction separates their offerings into bloody and unbloody.

The offerings of the Israelites included many objects. Among these were the firstlings of the flock, the first fruits; tithes; incense; the shew-bread; the wood for burning upon the altar, and in later years that used in the Temple; salt; meal; baked and roasted grain; olive oil; and clean animals, such as oxen, goats, doves, but not fish. The animals were required to be spotless (Lev. xxii. 20), and, with the exception of the doves, not under eight days old. The smaller beasts, such as sheep, goats, and calves, were commonly one year old (Ex. xxix. 38; Lev. ix. 3; xii. 6; xiv. 10; Num. xv. 27; xxviii. 9). Oxen were offered at three years of age. As to sex, an option was sometimes left to the offerer, as in peace and sin offerings (Lev. iii. 1–6; xii. 5, 6); at other times males were required, as in burnt sacrifices, for, contrary to classical usage, the male was regarded as the more perfect. In burnt offerings, and in thank offerings, the kind of animal was left to the choice of the worshipper (Lev. i. 3), but in trespass and sin offerings, it was regulated by law (Lev. iv. 5). If the desire of the worshipper was to express his gratitude, he offered a peace or thank offering; if to obtain forgiveness, he offered a trespass or sin offering. Burnt offerings were of a general kind (Num. xv. 3; Deut. xii. 6; Jer. xvii. 26). Hecatombs or large numbers of cattle were sacrificed on special occasions. In 1 Kings viii. 5–63, Solomon is said to have "sacrificed sheep and oxen that could not be told or numbered for multitude," "two and twenty thousand oxen, and an hundred and twenty thousand sheep." Offerings were also either public or private, prescribed or free will. Sometimes they were presented by an individual, sometimes by a family; once, or at regular and periodic intervals (1 Sam. i. 24; Job i. 5; 2 Macc. iii. 32). Foreigners were permitted to make offerings on the national altar (Num. xv. 14; 2 Macc. iii. 35; xiii. 23). Offerings were made by Jews for heathen princes (1 Macc. vii. 33). In the case of bloody offerings, the possessor, after he had sanctified himself (1 Sam. xvi. 5), brought the victim, in the case of thank offerings, with his horns gilded and with garlands, to the altar (Lev. iii. 1; xii. 4; xiv. 17), where, laying his hand on the head of the animal (Lev. i. 4; iii. 2; iv. 4), he thus, in a clear and pointed way, devoted it to God. Having so done, he proceeded to slay the victim himself (Lev. iii. 2; iv. 4); which act might be, and in later times was, done by the priests (2 Chron. xxix. 24), and probably by the Levites. The blood was taken, and, according to the kind of offering, sprinkled upon the altar, or brought into the Tabernacle, and there shed upon the Ark of the Covenant and smeared upon the horns of the Altar of Incense, and the remainder poured forth at the foot of the Altar of Burnt Offerings. Having slain the animal, the offerer struck off its head (Lev. i. 6), which, when not burnt (Lev. iv. 11), belonged either to the priest (Lev. vii. 8) or to the offerer. The victim was then cut into pieces (Lev. i. 6; viii. 20), which were either all, or only the best and most tasty, set on fire on the altar by the priests or the offerer, or must be burned without the camp. The treatment of doves is described in Leviticus i. 14; v. 8. In some sacrifices, heaving and waving were usual either before or after the slaying.

The annual expense of offerings, including those made by individuals as well as the nation, must have been considerable. It may, however, be said that the country produced on all sides in great abundance most of the required objects, and that there were numerous forests whence the wood for use in sacrifice was procured. At later periods of the nation foreign princes, desirous of conciliating the good will of the Jews, made large contributions both of natural objects and of money towards the support of the ceremonial of public worship (Ezra vi. 9; 1 Macc. x. 39; 2 Macc. iii. 3; ix. 16). The place where offerings were exclusively to be presented was the outer court of the national sanctuary, at first the Tabernacle, afterwards the Temple. Every offering made elsewhere was forbidden under penalty of death (Lev. xvii. 4; Deut. xii. 5). The precise spot is laid down in Leviticus i. 3: "At the door of the Tabernacle of the congregation before the Lord." According to the Mischna, offerings were to be slain partly on the north side of the altar, and, if they were inconsiderable, at any part of the outer court. The object of these regulations was to prevent any secret idolatrous rites from taking place under the mask of the national

ritual; and a common place of worship must have tended considerably to preserve the unity of the people, whose constant disagreements required precautions of a special kind (1 Kings xii. 27). The oneness, however, of the place of sacrifice was not strictly preserved in the period of the Judges, nor indeed till the time of David (1 Kings iii. 2, 3). Offerings were made in other places besides the door of the Tabernacle (1 Sam. vii. 17; Judges ii. 5). High places, which had long been used by the Canaanites, retained a certain sanctity, and were honored with offerings (Judges vi. 26; xiii. 19). Even the loyal Samuel followed this practice (1 Sam.), and David endured it (1 Kings iii. 2). After Solomon these offerings on high places still continued. In the kingdom of Israel, cut off as its subjects were from the holy city, the national sanctuary was neglected.

Offerings being regarded as an expression of gratitude and piety, and required as a necessary part of ordinary private life, were diligently and abundantly presented, failure in this point being held as a sin of irreligion (Ps. lxvi. 15; cx. 3; Jer. xxxviii. 11; Matt. viii. 4; Acts xxi. 26; Isa. xliii. 23). Offerings were sworn by, as being something in themselves holy, from the purpose to which they were consecrated (Matt. xxiii. 18). And in the glowing picture of religious happiness and national prosperity which the poets drew there is found an ideal perfection of this essential element of Israelitish worship (Isa. xix. 21; lvi. 7; lx. 7; Zech. xiv. 21; Jer. xvii. 26; xxxiii. 18), and the deprivation of this privilege was among the calamities of the period of the exile (Hos. iii. 4).

Under the load and the multiplicity of these outward oblations, however, the Hebrews forgot the substance, lost the thought in the symbol, the thing signified in the sign; and, failing in those devotional sentiments and that practical obedience which offerings were intended to prefigure and cultivate, sank into the practice of mere dead works. Hereupon began the prophets to utter their admonitory lessons, to which the world is indebted for so many graphic descriptions of the real nature of religion and the only true worship of Almighty God (Isa. i. 11; Jer. vi. 20; vii. 21; Hos. vi. 6; Amos v. 22; Micah vi. 6; compare Ps. xl. 6; li. 17; Prov. xxi. 3). Thus the failures of one church prepared the way for the higher privileges of another, and the law proved a schoolmaster to bring us to Christ (Matt. v. 23; Gal. iii. 24). Even before the advent of our Lord pious and reflecting men, like the Essenes, discovered the lamentable abuses of the national ritual, and were led to abstain altogether from the customary forms of a mere outward worship. The 50th Psalm must have had great influence in preparing the minds of men for a pure and spiritual form of worship, the rather because some of its principles strike at the very root of all offerings of a mere outward kind: thus, "I will take no bullock out of thy house, nor he-goats out of thy folds; for every beast of the forest is mine, and the cattle upon a thousand hills. If I were hungry I would not tell thee; for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving." Indeed the conception and composition of such a noble piece show what progress the best cultivated minds had made from the rudimental notions of primitive times, and may serve of themselves to prove that with all the abuses which had ensued, the Mosaic ritual and institutions were admirably fitted to carry forward the education of the mind of the people. Thus was the Hebrew nation, and, through them, the world, led on so as to be in some measure prepared for receiving the gospel of the Lord Jesus, in which all the outward offerings are done away, the one great offering being made, and all those who are members of the church are required to offer themselves, body, soul, and spirit, a holy offering to the Lord (Heb. x.; Rom. xii.) "By Himself, therefore, let us offer the sacrifice of praise to God continually; that is, the fruit of our lips, giving thanks to His name. But to do good and to communicate forget not; for with such sacrifices God is well pleased (Heb. xiii. 15, 16; Matt. ix. 13; xii. 7; Rom. xv. 16; Phil. ii. 17; 2 Tim. iv. 6).

The sacrifices of the Israelites were divided into *burnt offerings*, with the accompanying *meat offerings*, *peace offerings*, *sin offerings*, for sins of ignorance, and *trespass offerings*, for sins committed knowingly. The three former were of the nature of *gifts*, the two latter *propitiatory* sacrifices; but even in the gift, as coming from a sinful man, there was present the idea of propitiation by the blood of the victim; and it was always preceded by a sin offering.

The burnt offering, or whole burnt offering, or perfect sacrifice, was so called because the victim was wholly consumed upon the Altar of Burnt Offerings, and so, as it were, sent up to God on the wings of fire. In these offerings nothing of the sacrifice, with the exception of the skin, came to the share of the officiating priest or priests in the way of emolument, it being wholly and entirely consumed by fire.

Such burnt offerings are among the most ancient, if not the earliest, on Scriptural record. We find them already in use in the patriarchal times; hence the opinion of some that Abel's offering (Gen. iv. 4) was a burnt offering as regarded the firstlings of his flock, while the pieces of fat which he offered were a thank offering, just in the manner that Moses afterwards ordained, or rather confirmed from ancient custom (Lev. i.) It was a burnt offering that Noah offered to the Lord after the Deluge (Gen. viii. 20).

Only oxen, male sheep, or goats, or turtle doves without blemish, were fit for burnt offerings. The offerer, in person, was obliged to carry this sacrifice, first of all, into the forecourt, as far as the gate of the Tabernacle or Temple, where the animal was examined by the officiating priest to ascertain that it was without blemish. The offerer then laid his hand upon the victim, confessing his sins, and dedicated it as his sacrifice to propitiate the Almighty. The animal was then killed (which might be done by the offerer himself) towards the north of the altar (Lev. i. 11), in allusion, as the Talmud alleges, to the coming of inclement weather (typical of Divine wrath) from the northern quarter of the heavens. After this began the ceremony of taking up the blood and sprinkling it *around* the altar, that is, upon the lower part of the altar, not immediately upon it, lest it should extinguish the fires thereon (Lev. iii. 2; Deut. xii. 27; 2 Chron. xxix. 22). It was essential that the offerer should bring his offering to the altar of his own free will. The victim being slain, the next act was to flay, or skin it. The dissection of the animal began with the head, legs, etc., and it was divided into twelve pieces. The priest then took the right shoulder, breast, and entrails, and placing them in the hands of the offerer, he put his own hands beneath those of the former, and thus waved the sacrifice up and down several times in acknowledgment of the all-powerful presence of God. The officiating priest then retraced his steps to the altar, placed the wood upon it in the form of a cross, and lighted the fire. The entrails and legs being cleansed with water, the separated pieces were placed together upon the altar in the form of a slain animal. Poor people were allowed to bring a turtle dove or a young pigeon as a burnt offering, these birds being very abundant and cheap in Palestine. With regard to these latter, nothing is said about the sex, whether they were to be males or females. The mode of killing them was by nipping off the head with the nails of the hand.

Standing public burnt offerings were those used daily, morning and evening (Num. xxxviii.; Ex. xxix. 38), and on the three great festivals (Lev. xxiii. 37; Num. xxviii. 11–27; xxix. 2–22; Lev. xvi. 3; compare 2 Chron. xxxv. 12–16).

Private and occasional burnt offerings were those brought by women rising from childbed (Lev. xii. 6); those brought by persons cured of leprosy (Lev. xiv. 19–22); those brought by persons cleansed from issue (Lev. xv. 14); and those brought by the Nazarites when rendered unclean by having come in contact with a dead body (Num. vi. 9), or after the days of their separation were fulfilled (Num. vi. 14).

Nor were the burnt offerings confined to these cases alone; we

find them in use almost on all important occasions, events, and solemnities, whether private or public, and often in very large numbers (compare Judg. xx. 26; 1 Sam. vii. 9; 2 Chron. xxxi. 2; 1 Kings iii. 4; 1 Chron. xxix. 21; Ezra vi. 17; viii. 35). Heathens also were allowed to offer burnt offerings in the Temple, and Augustus gave orders to sacrifice for him every day in the Temple at Jerusalem a burnt offering, consisting of two lambs and one ox. Each day's sacrifices burnt on through the night, the sacred fire never being suffered to go out; and in the morning the ashes were carried by the priests into a clean place without the camp (Ex. xxix. 38–42; Lev. i.; vi. 8–13; ix. 12–14; Num. xv.)

The Meat Offering and the Drink Offering always accompanied the Burnt Offering, for which the Meat Offering might be substituted by the poor. As the burnt offering signified the consecration of life to God, both that of the offerer himself and of his living property, so in the meat offering the produce of the land was presented before Jehovah, as being His gift; in both cases with the devout acknowledgment: "Of Thine own have we given Thee" (1 Chron. xxix. 10–14). The name of the meat offering, Minchah, signified in old Hebrew a *gift* in general, and especially one from an inferior to a superior (Gen. xxxii. 13; xliii. 11; 2 Sam. viii. 2–6). It is applied alike to the offerings of Cain and Abel, as a general name for a sacrifice (Gen. iv. 3–5). The term *meat*, it should be borne in mind, is used in our version for food in general, more especially for corn and flour.

The meat offering, according to the law of Moses, consisted usually of an offering of corn, usually in the form of flour, with oil and frankincense. The quantity offered varied with a lamb, a ram, or a bullock. It was sometimes made with the oil into cakes or wafers, which were required to be free from leaven or honey. A special form of the meat offering was that of the first fruits of corn in the ear, parched and bruised. All meat offerings were required to be seasoned with the "salt of the covenant," as a sign of incorruptness, and of the savor of earnest piety (Lev. ii. 13; Ezek. xliii. 24; Mark ix. 49; Col. iv. 6). The meat offering was separated by the priests into two portions, together with the oil. One part was burnt by the priest on the Altar of Burnt Offering with all the frankincense; and the rest belonged to the priests, who were required to eat it without leaven beside the altar, as "a thing most holy of the offerings of Jehovah made by fire" (Lev. ii. 3; x. 12, 13). The meat offering made by a priest was required to be entirely burnt by fire. The drink offerings were in all cases poured out before God in the Holy Place, and there is no evidence that the priests were allowed under any circumstances to partake of them (Num. xxviii. 7).

The Peace Offering was not meant as a sacrifice of atonement designed to make peace with God, but was a joyful celebration of the peace made through the Covenant. In this part of the ritual more than in any other, we see Jehovah present in His house, inviting the worshipper to feast with him. Peace offerings were made either in fulfilment of a vow, or were free-will offerings expressive of the offerer's love and gratitude to God. They were taken from the flock or herd, like the burnt offering, but females might be offered as well as males. They were taken to the Tabernacle, and there slain with the ceremonies attending the burnt offering. All the fat, the kidneys, the caul or midriff, and, in the case of a lamb, the rump—these parts being considered by orientals the choice portions—were burned on the altar as an offering to God, and are termed His bread (Ezek. xliv. 7; compare Lev. xxi. 6, 8, 17, 22; Mal. i. 7–12). The breast and the shoulder belonged to the priests, who were allowed to eat them in any clean place with their sons and their daughters. As they were waved before Jehovah in offering them, they were designated as the *wave breast* and the *heave shoulder*. The priest also took one of the unleavened cakes or leavened loaves, which were offered as a meat offering with the peace offering, having first heaved it before God. These motions seem to indicate the joy of a feast; and with joy the worshipper was to eat the rest of the flesh of the sacrifice and the bread of the meat offering, under certain restrictions, to ensure ceremonial purity.

It was lawful to make a peace offering at any time; but they were required upon the following occasions: at the consecration of priests; the dedication of the Tabernacle; the purification of a leper; and the expiration of a Nazarite's vow (Lev. iii.; vii. 11–34; ix. 18–21; x. 12–15).

The Sin Offering was a sacrifice made in expiation of a sin committed through ignorance by either a priest or layman. Various kinds of sin offerings, regulated according to the offence, were required, and special victims were offered with special ceremonies in each case (Lev. iv.; vi. 24–30). The most important cases were where the priest unconsciously contracted sins from the people in his office, and where the congregation incurred the displeasure of God for a reason unknown to them. In these cases the blood of the victim was sprinkled seven times before the Veil, and smeared on the horns of the altar, and its flesh was burned without the camp—a type of Christ's suffering without the gate for the people's sin. In all the other cases the flesh of the sin offerings went to the priests, the fat being always burned on the altar. Sin offerings formed a part of all great solemnities, especially on the Day of Atonement. They were also offered at the purification of a leper, or of a woman after childbirth, in which latter case the offering consisted of a lamb, or for the poor a pair of turtle doves or pigeons, one for the burnt offering, and one for the sin offering.

The Trespass Offering was a sacrifice in expiation of sins committed knowingly. It was also offered for acts of ceremonial uncleanness. It is hard to distinguish these offerings from sin offerings. They were never offered for the congregation at large, but for individuals only. It seems that they were designed for sins committed in the heat of passion, or from rashness, or from ignorance of the law with which the offender should have been acquainted. Among the chief offences for which trespass offerings were required were the following: withholding evidence; touching unclean things; swearing rash oaths; sins in holy things; and violation of trusts. In every case of injury to property, the offering was to be accompanied with restitution to the whole value, and one-fifth in addition (Lev. v.; vi. 1–7; vii. 1–10).

Thus was the whole ceremonial of the Israelites guarded and regulated by the most exact and rigidly prescribed laws and forms, all pointing to the one great sacrifice which, in the fulness of time, should be offered as a full and sufficient atonement for the sins of the whole world. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the High Priest entereth into the holy place every year with blood of others, for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment; So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation" (Heb. ix. 24–28).

In this connection it will be of interest to glance briefly at the history of the High Priests who ministered in the Tabernacle, and its successor, the Temple. This history embraces a period of about 1370 years, and a succession of about eighty High Priests, beginning with Aaron, and ending with Phaninas. They naturally arrange themselves into three groups—1. Those before David; 2. Those from David to the captivity; 3. Those from the return from the Babylonish captivity till the cessation of the office at the destruction of Jerusalem.

1. The High Priests of the first group who are distinctly made known to us as such are—1. Aaron; 2. Eleazar; 3. Phinehas;

4. Eli; 5. Ahitub (1 Chron. ix. 11; Neh. xi. 11; 1 Sam. xiv. 3); 6. Ahiah; 7. Ahimelech. Phinehas, the son of Eli and father of Ahitub, died before his father, and so was not High Priest. Of the above, the first three succeeded in regular order, Nadab and Abihu, Aaron's eldest sons, having died in the Wilderness. But Eli, the fourth, was of the line of Ithamar. What was the exact interval between the death of Phinehas and the accession of Eli, what led to the transference of the chief priesthood from the line of Eleazar to that of Ithamar, we have no means of determining from Scripture. But Josephus asserts that the father of Bukki—whom he calls Joseph, and Abiezer, *i. e.*, Abishua—was the last High Priest of Phinehas' line before Zadok. If Abishua died, leaving a son or grandson under age, Eli, as head of the line of Ithamar, might have become High Priest as a matter of course, or he might have been appointed by the elders. If Ahiah and Ahimelech are not variations of the name of the same person, they must have been brothers, since both were sons of Ahitub. The High Priests, then, before David's reign, may be set down as *eight* in number, of whom *seven* are said in Scripture to have been High Priests, and *one* by Josephus alone.

2. Passing to the second group, we begin with the unexplained circumstance of there being two priests in the reign of David, apparently of equal authority, viz., Zadok and Abiathar (1 Chron. xv. 11; 2 Sam. vii. 17). It is not unlikely that after the death of Ahimelech and the secession of Abiathar to David, Saul may have made Zadok priest, and David may have avoided the difficulty of deciding between the claims of his faithful friend Abiathar and his new and important ally Zadok by appointing them to a joint priesthood; the first place, with the Ephod and Urim and Thummim, remaining with Abiathar, who was in actual possession of them. The first considerable difficulty that meets us in the historical survey of the High Priests of the second group is to ascertain who was High-Priest at the dedication of Solomon's Temple. Josephus says that Zadok was, and the Seder Olam makes him the High Priest in the reign of Solomon; but 1 Kings iv. 2 distinctly asserts that Azariah, the son of Zadok, was priest under Solomon; and 1 Chron. vi. 10 tells us of Azariah, "He it is that executed the priest's office in the temple that Solomon built in Jerusalem," obviously meaning at its first completion. We can hardly, therefore, be wrong in saying that Azariah, the son of Ahimaaz, was the first High Priest of Solomon's Temple. In the list of the succession of the priests of this group there are several gaps; the insertions are mentioned below. The series ended with Seraiah, who was taken prisoner by Nebuzar-adan, and slain at Riblah by Nebuchadnezzar, together with Zephaniah, the second priest or sagan, after the burning of the Temple and the plunder of the sacred vessels. His son Jehozadak or Josedech was at the same time carried away captive. The time occupied by these High Priests was about 454 years, which gives an average of something more than twenty-five years to each High Priest. It is remarkable that not a single instance is recorded after the time of David of an inquiry by Urim and Thummim. The ministry of the prophets seems to have superseded that of the High Priests.

3. An interval of about fifty-two years elapsed between the High Priests of the second and third group, during which there was neither temple, nor altar, nor ark, nor priest. Jehozadak or Josedech, as it is written in Haggai (i. 1, 14, etc.), who should have succeeded Seraiah, lived and died a captive at Babylon. The pontificial office revived in his son Jeshua, of whom such frequent mention is made in Ezra and Nehemiah, Haggai and Zechariah, 1 Esdras and Ecclesiasticus; and he therefore stands at the head of this third and last series, honorably distinguished for his zealous co-operation with Zerubbabel in rebuilding the Temple, and restoring the dilapidated commonwealth of Israel. His successors, as far as the Old Testament guides us, Joiakim, Eliashib, Joiada, Johanan (or Jonathan), and Jaddua. Jaddua was High Priest at the time of Alexander the Great, and was succeeded by his son Onias I., and he again by Simon the Just, the last of the men of the Great Synagogue. Upon Simon's death, his son Onias being under age, his brother Eleazar succeeded him. The priesthood was brought to the lowest degradation by the apostasy and crimes of the last Onias, or Menelaus, the son of Eleazar; but after a vacancy of seven years had followed the brief pontificate of Alcimus, his no less infamous successor, a new and glorious succession of High Priests arose in the Asmonean family, who united the dignity of civil rulers, and for a time of independent sovereigns, to that of the High Priesthood. The Asmonean family were priests of the course of Joiarib, the first of the twenty-four courses (1 Chron. xxiv. 7), whose return from captivity is recorded in 1 Chron. ix. 10; Nehem. xi. 10. They were probably of the house of Eleazar, though this cannot be affirmed with certainty. The Asmonean dynasty lasted from B. C. 153 till the family was damaged by intestine divisions, and then destroyed by Herod the Great. Aristobulus, the last High Priest of this line, and brother of Mariamne, was murdered by order of Herod, his brother-in-law, B. C. 35. There were no fewer than twenty-eight High Priests from the reign of Herod to the destruction of the Temple by Titus, a period of 107 years. The New Testament introduces to us some of these later and oft-changing High Priests, viz., Annas, Caiaphas, and Ananias. Theophilus, the son of Ananus, was the High Priest from whom Paul received letters to the synagogue at Damascus (Acts ix. 1–14). Phannias, the last High Priest, was appointed by lot by the Zealots from the course of priests called by Josephus Eniachim (probably a corrupt reading for Jachim).

It should be noted, in conclusion, that the powers and privileges of the High Priests were strengthened to a considerable extent after the return from the Babylonish Captivity by the establishment of the Great Synagogue. According to the traditions of Rabbinic writers, a great council was appointed on the return of the Jews from Babylon to reorganize the religious life of the people. It consisted of 120 members, who were known as the men of the Great Synagogue, the successors of the prophets—themselves, in their turn, succeeded by scribes prominent individually as teachers. Ezra was recognized as president. Among other members, in part together, in part successively, were Joshua the High Priest, Zerubbabel, and their companions, Daniel and the "three children," the prophets Haggai, Zechariah, Malachi, the rulers Nehemiah and Mordecai. Their aim was to restore again the *crown* or *glory* of Israel, or, in other words, to reinstate in its majesty the name of God as Great, Mighty, Terrible (Deut. vii. 21, x. 17; Neh. i. 5; ix. 32; Jer. xxxii. 18; Dan. ix. 4). To this end they collected all the sacred writings of former ages and their own, and so completed the Canon of the Old Testament. Their work included the revision of the text, and this was settled by the introduction of the vowel points, which have been handed down to us by the Masoretic editors. They instituted the Feast of Purim. They organized the ritual of the synagogue. Their decrees were quoted afterward as those of the elders (Matt. v. 21, 27, 33; Mark vii. 3), which were of more authority than the law itself.

Much of this is evidently uncertain. The absence of any historical mention of such a body, not only in the old Testament and the Apocrypha, but in Josephus and Philo, has led some critics to reject the whole statement as a Rabbinic invention, resting on no other foundation than the existence, after the exile, of a Sanhedrim of seventy-one or seventy-two members, charged with supreme executive functions. The narrative of Neh. viii. 13 clearly implies the existence of a body of men acting as councilors under the presidency of Ezra, and these may have been an assembly of delegates from all provincial synagogues — a synod (to use the terminology of a later time) of the National Church.



THE CROSS OF PRAYER

COMPREHENSIVE AND CRITICAL HISTORY

OF THE

BOOKS OF THE HOLY BIBLE

COMPILED EXPRESSLY FOR THIS EDITION,

FROM THE WRITINGS OF

WILLIAM SMITH, LL.D.,

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INTRODUCTORY.

THE application of the word Bible to the collected books of the Old and New Testaments, is not to be traced back further than the fifth century. The word is derived from the Greek term βίβλος, a book. The Greek writers enumerate τὰ βιβλία of the Old and New Testaments; and as these were contrasted with apocryphal books circulated by heretics, there was a natural tendency to the appropriation of the word as limited by the article to the whole collection of the canonical Scriptures. The liturgical use of the Scriptures, as the worship of the church became organized, would naturally favor this application. The MSS. from which they were read would be emphatically *the* books of each church or monastery. And when this use of the word was established in the East, it was natural that it should pass gradually to the Western Church. It is, however, worthy of note, as bearing on the history of the word in our own language, and on that of its reception in the Western Church, that "Bible" is not found in Anglo-Saxon literature. In R. Brunne (p. 290), Piers Ploughman (1916, 4271), and Chaucer (*Prol.* 437), it appears in its distinctive sense. From that time the higher use prevailed to the exclusion of the lower; and the choice of it, rather than of any of its synonyms, by the great translators of the Scriptures, Wycliffe, Luther, Coverdale, fixed it beyond all possibility of a change.

The idea of grouping the Old and New Testaments into a complete and harmonious volume, which should be regarded as an authority in matters of religion, obtained among men long before the term Bible was given to the volume. The Old Testament books had been collected into one volume about the time of Ezra, and were regarded as authoritative by the Jews. The books of the New Testament came to be regarded as authoritative by the Christian Church immediately upon their appearance. The writing of a man who spoke as inspired could not fail to be regarded as participating in the inspiration. It is part of the development of the same feeling, that the earliest records of the worship of the Christian Church indicate the liturgical use of some, at least, of the writings of the New, as well as of the Old Testament. Theophilus of Antioch, Irenæus, Clement of Alexandria, Tertullian, all speak of the New Testament writings as making up with the Old the whole of Scripture.

The division of the books of the Old Testament into chapters and verses dates from a not very remote period. In the time of the Saviour the great division of the Old Testament into books was familiar to the people (see Mark xii. 26; Luke xx. 37; Acts viii. 32), and it would seem from the passages referred to, and from Luke iv. 17, that the division had also extended to the books themselves. At a later period, the Talmud divided the books into lessons, upon the following plan: The Law was, in the first instance, divided into fifty-four *Parshioth*, or sections, so as to provide a lesson for each Sabbath in the Jewish intercalary year. Co-existing with this, there was a subdivision into lesser Parshioth. The lesser Parshioth themselves were classed under two heads—the *open* (*Pethuchoth*), which served to indicate a change of subject analagous to that between two paragraphs in modern writing, and began accordingly a fresh line in the MSS., and the *shut* (*Sethumoth*), which corresponded to minor divisions, and were marked only by a space within the line. A different terminology was employed for the Prophetæ Priores and Posteriores, and the division was less uniform. The name of the sections in this case was *Haphtaroth*. They were intended to correspond with the larger Parshioth of the law, but the traditions of the German and the Spanish Jews present a considerable diversity in the length of the divisions. Of the traditional divisions of the Hebrew Bible, however, that which exercised the most influence upon the received arrangement of the text was the subdivision of the larger sections into verses (*Pesukim*). These do not appear to have been used till the post-Talmudic recension of the text by the Masoretes of the ninth century.

The chief facts that remain to be stated, as to the verse divisions of the Old Testament are, that it was adopted by Stephens in his edition of the Vulgate, 1555, and by Frellon in that of 1556; that it appeared for the first time in an English translation, in the Geneva Bible of 1560, and was thence transferred to the Bishops' Bible of 1568, and the authorized version of 1611. In Coverdale's Bible we meet with the older notation, which was in familiar use for other books, and retained in some instances (*e. g.*, in references to Plato) to the present times. The letters A. B. C. D. are placed at equal distances in the margin of each page, and reference is made to the page (or, in the case of Scripture, to the chapter), and the letter accordingly. As regards the Old Testament, the present arrangement grows out of the union of Cardinal Hugo's capitular division and the Masoretic verses

The Apocryphal books, to which, of course, no Masoretic division was applicable, did not receive a versicular division till the Latin

edition of Pagininus, in 1528, nor the division now in use till Stephens's edition of the Vulgate, in 1545.

The history of the New Testament presents some additional facts of interest. Here, as in the case of the Old, the system of notation grew out of the necessities of study. The comparison of the Gospel narratives gave rise to attempts to exhibit the harmony between them. Of these, the first of which we have any record, was the *Diatessaron* of Tatian in the second century. This was followed by a work of like character from Ammonius of Alexandria in the third century. The system adopted by Ammonius, however, was practically inconvenient. The search after a more convenient method of exhibiting the parallelisms of the Gospels led Eusebius of Cæsarea to form the ten canons which bear his name, and in which the sections of the Gospels are classed according as the fact narrated is found in one Evangelist only, or in two or more. The Epistles of St. Paul were first divided in a similar manner by the unknown Bishop to whom Euthalius assigns the credit of it (*circ.* 396), and he himself, at the instigation of Athanasius, applied the method of division to the Acts and the Catholic Epistles. Andrew, Bishop of Cæsarea in Cappadocia, completed the work by dividing the Apocalypse (*circ.* 500). With the New Testament, however, as with the Old, the division into chapters adopted by Hugh de St. Cher superseded those that had been in use previously, appeared in the early editions of the Vulgate, was transferred to the English Bible by Coverdale, and so became universal. The notation of the verses in each chapter naturally followed on the use of the Masoretic verses for the Old Testament. In the preface to the Concordance, published by Henry Stephens, 1594, he gives an account of this division. The whole work was accomplished "inter equitandum" on his journey from Paris to Lyons. While it was in progress men doubted of its success. No sooner was it known than it met with universal acceptance. The edition in which this division was first adopted was published in 1551; another came from the same press in 1555. It was used for the Vulgate in the Antwerp edition of Hentenius, in 1559, for the English version published in Geneva, in 1560, and from that time, with slight variations in detail, has been universally recognized.

It only remains to add a few interesting facts concerning the circulation of the Bible. The Holy Scriptures have been translated into two hundred and fifty-two languages and dialects. Of these, two hundred and five are versions prepared since the origin of Bible societies, at which time the Scriptures had been translated into only forty-seven different languages. Bagster, in his *Bible of Every Land*, gives specimens of the Scriptures in various languages and dialects, to the number of about three hundred, including those which have been printed in different native characters.

It is supposed that within three years after the publication of the Great Bible, in 1539, no less than twenty-one thousand copies were printed. Between 1524 and 1611, two hundred and seventy-eight editions of Bibles or Testaments in English were printed. In 1611, 1612, and 1613, five editions of King James's version were published, besides separate editions of the New Testament; and we have some slight clue to the size of the editions in the fact that one person in England has recently collected no less than seventy copies of the edition of 1611; yet, after all, this was the day of small things.

Since the beginning of the present century, the British and Foreign Bible Society has issued over sixty-three millions of Bibles and Testaments; the American Bible Society has issued more than twenty-seven millions of volumes; other Bible Societies not far from twenty millions; while private publishers in Great Britain, the United States, and elsewhere, have increased these issues by scores of millions besides. It is impossible to say how many copies, or even how many editions of the English Bible alone have been printed. The German Bible has had a correspondingly large circulation, but the exact number of copies cannot be told. And yet, in spite of these enormous estimates, the cry is universal from the civilized world, that one of the greatest needs of the day is a further supply of the Scriptures. There are not enough Bibles in circulation to supply the growing demand for the Word of God.

THE OLD TESTAMENT.

All the Books of the Old Testament are written in the Hebrew language, with the exception of the following passages—Daniel ii. 4, vii.; Ezra iv. 8, vi. 18, and vii. 12–26; Jeremiah x. 11—which are in Chaldee. Both Hebrew and Chaldee are sister dialects of a great family of languages, to which the name of Semitic is usually given, from the real or supposed descent of the people speaking them from the patriarch Shem. The dialects of this Semitic family may be divided into three main branches:—1. The *Northern* or Aramæan, to which the Chaldee and Syriac belong. 2. The *Southern*, of which the Arabic is the most important, and which also includes the Ethiopic. 3. The *Central*, which comprises the Hebrew and the dialects spoken by the other inhabitants of Palestine, such as the Canaanites and Phœnicians.

The collection of the books of the Old Testament into one body, and the formation of the Canon, probably by Ezra, after the return of the Jews from their captivity in Babylon, marks an important period in the history of the sacred books. The arrangement of the books into the three classes which was adopted by the later Jews, and is still retained in the printed Hebrew Bibles, is indicated even before the completion of the Old Testament Canon (Zech. vii. 12). When the canon was looked on as settled, in the period covered by the books of the Apocrypha, it took a more definite form. The prologue to Ecclesiasticus mentions "the law, the prophets, and the rest of the books." In the New Testament there is the same kind of recognition. "The Law and the Prophets" (Matt. xi. 13; xxii. 40,) is the shorter, "the Law, the Prophets, and the Psalms" (Luke xxiv. 44), the fuller statement of the division popularly recognized. The arrangement of the books of the Hebrew text under these three heads requires, however, a further notice.

I. The Law, called *Torah* in the Hebrew, contained in the Pentateuch, the five books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. These titles are those of the LXX. In the Hebrew the titles are taken from the initial words, or prominent words in the inital verse.

II. The Prophets, called *Nebiim* in Hebrew, were thus arranged:

1. The former: Joshua. Judges. 1 & 2 Samuel. 1 & 2 Kings.

2. The latter:
   - (I.) Greater: Isaiah. Jeremiah. Ezekiel.
   - (II.) Minor: The Twelve Minor Prophets.

The Hebrew titles of these books correspond to those of the English Bibles.

The grounds on which books, simply historical, were classed under the same name as those which contained the teaching of the Prophets, in the stricter sense of the word, are not at first sight obvious, but the Old Testament presents some facts which may suggest an explanation. The Sons of the Prophets (1 Sam. x. 5; 2 Kings v. 22, vi. 1), living together as a society, must have occupied a position as instructors of the people, even in the absence of the special calling which sent them as God's messengers to the people. A body of men so placed become naturally historians and annalists. The references in the historical

books of the Old Testament show that they actually were so. Nathan the prophet, Gad the seer of David (1 Chron. xxix. 29), Ahijah and Iddo (2 Chron. ix. 29), Isaiah (2 Chron. xxvi. 22, xxxii. 32), are cited as chroniclers. The greater antiquity of the earlier historical books, and perhaps the traditional belief that they originated in this way, were likely to coöperate in raising them to a high place of honor in the arrangement of the Jewish Canon, and so they were looked on as having the prophetic character which was denied to the historical books of the Hagiographa. The greater extent of the prophecies of Isaiah, Jeremiah, Ezekiel, no less than the prominent position which they occupied in the history of Israel, led naturally to their being recognized as the Greater Prophets. The exclusion of Daniel from this subdivision is perhaps to be explained on the ground that, though the utterer of predictions, he had not exercised, as the others had done, a prophet's office among the people.

III. The Hagiographa (Ἁγιόγραφα), called in Hebrew *Cetubim* (from a Hebrew word *to write*) included the remaining books of the Hebrew Canon, arranged in the following order, and with subordinate divisions.

(*a.*) Psalms, Proverbs, Job.

(*b.*) The Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, called the five *Megilloth*, or the five *rolls*, as being written for use in the synagogues on special festivals, on five separate rolls.

(*c.*) Daniel, Ezra, Nehemiah, 1 and 2 Chronicles.

The LXX. presents some striking variations in point of arrangement, as well as in relation to the names of the books. Both in this and in the insertion of the books which we now know as the Apocrypha among the other books, we trace the absence of that strong reverence for the canon and its traditional order which distinguished the Jews of Palestine. The Law, it is true, stands first, but the distinction between the Greater and Lesser Prophets, between the Prophets and the Hagiographa, is no longer recognized. Daniel, with the Apocryphal additions, follows upon Ezekiel; the Apocryphal 1st or 3rd Book of Esdras comes as a 2nd, following on the canonical Ezra. Tobit and Judith are placed after Nehemiah, Wisdom and Ecclesiasticus after Canticles, Baruch before and the Epistle of Jeremiah after Lamentations, the twelve lesser Prophets before the four greater, and the two books of Maccabees come at the close of all. The Latin version follows nearly the same order, inverting the relative position of the greater and lesser prophets. The separation of the doubtful books under the title of Apocrypha, in the Protestant versions of the Scriptures, left the others in the order in which we now have them.

In the following account of the Books of the Old Testament, instead of adopting the Jewish order, it will be more convenient to speak of—

I. The Pentateuch.
II. The Historical Books.
III. The Prophets.
IV. The Poetical Books.

I. THE PENTATEUCH.

The *Pentateuch* is the Greek name given to the five books commonly called the Five Books of Moses. In the time of Ezra and Nehemiah it was called "the Law of Moses," or "the Book of the Law of Moses," or simply "the Book of Moses" (Ez. vii. 6, vi. 18; Nehemiah viii. 1, xiii. 1). This was beyond all reasonable doubt our existing Pentateuch. The book which was discovered in the Temple in the reign of Josiah, and which is entitled "the Book of the Law of Jehovah, by the hand of Moses," was substantially, it would seem, the same volume, though it may afterwards have undergone some revision by Ezra. The present Jews, as we have already seen, call the whole by the name of *Torah, i. e.* "the Law," or *Torath Mosheh*, "the Law of Moses."

The division of the whole work into five parts was probably made by the Greek translators; for the titles of the several books are not of Hebrew but of Greek origin. The Hebrew names are merely taken from the first words of each book, and in the first instance only designated particular sections and not whole books. The MSS. of the Pentateuch, forming a single roll or volume, are divided, not into books, but into the larger and smaller sections called *Parshiyoth* and *Sedarim*.

The five books of the Pentateuch form a consecutive whole. The work, beginning with the record of Creation and the history of the primitive world, passes on to deal more especially with the early history of the Jewish family. It gives at length the personal history of the three great Fathers of the family: it then describes how the family grew into a nation in Egypt; tells us of its oppression and deliverance, of its forty years wandering in the wilderness, of the giving of the law, with its enactments both civil and religious, of the construction of the Tabernacle, of the numbering of the people, of the rights and duties of the priesthood, as well as of many important events which befel them before their entrance into the Land of Canaan, and finally concludes with Moses' last discourses and his death. The unity of the work in its existing form is now generally recognized. It is not a mere collection of loose fragments carelessly put together at different times, but bears evident traces of purpose and design in its composition. Even those who discover different authors in the earlier books, and who deny that Deuteronomy was written by Moses, are still of opinion that the work in its present form is a connected whole, and was at least reduced to its present shape by a single reviser or editor.

Till the middle of the last century it was the general opinion of both Jews and Christians that the whole of the Pentateuch was written by Moses, with the exception of a few manifestly later additions—such as the 34th chapter of Deuteronomy, which gives the account of Moses' death. The first attempt to call in question the popular belief was made by Astruc, Doctor and Professor of Medicine in the Royal College at Paris, and Court Physician to Louis XIV. He had observed that throughout the book of Genesis, and as far as the 6th chapter of Exodus, traces were to be found of two original documents, each characterized by a distinct use of the names of God: the one by the name *Elohim*, and the other by the name *Jehovah*. Besides these two principal documents, he supposed Moses to have made use of at least ten others in the composition of the earlier part of his work. The path traced by Astruc has been followed by numerous German writers; but it would be foreign to the purpose of this work, and would far exceed its limits, to enumerate and explain the various hypotheses which have been formed upon the subject. It is sufficient here to state that there is ample evidence for believing that the main bulk of the Pentateuch, at any rate, was written by Moses, though he probably availed himself of existing documents in the composition of the earlier part of the work. Some detached portions would appear to be of later origin; and when we remember how entirely, during some periods of Jewish history, the Law seems to have been forgotten, and again, how necessary it would be after the seventy years of exile to explain some of its archaisms, and to add here and there short notes to make it more intelligible to the people, nothing can be more natural than to suppose that such later additions were made by Ezra and Nehemiah.

In the books of Ezra and Nehemiah we have mention several times made of the Law of Moses, and here there can be no doubt that our present Pentateuch is meant; for we have no reason to suppose that any later revision of it took place. At this time then the existing Pentateuch was regarded as the work of Moses. In Daniel ix. 11, 13, the Law of Moses is mentioned; and here again a book differing in nothing from our present Pentateuch is probably meant by the writer, who would have known of the existence of any other.

We pass now to a consideration of the separate books of which the Pentateuch is composed.





GENESIS

THE BOOK OF GENESIS.—The book of Genesis (with the first chapters of Exodus) describes the steps which led to the establishment of the Theocracy. In reading it we must remember that two prominent ideas give a characteristic unity to the whole composition, viz · the people of God, and the promised land. It has a character at once special and universal. It embraces the world; it speaks of God as the God of the whole human race But as the introduction to Jewish history, it makes the universal interest subordinate to the national. Its design is to show how God revealed Himself to the first fathers of the Jewish race, in order that He might make to Himself a nation who should be His witness in the midst of the earth. This is the inner principle of unity which pervades the book. In its external framework five principal persons are the pillars, so to speak, on which the whole superstructure rests: Adam, Noah, Abraham, Isaac and Jacob.

I. ADAM.—The creation of the world and the earliest history of mankind (chap. i.–iii.) As yet no divergence of the different families of men.

II. NOAH.—The history of Adam's descendants to the death of Noah (chap. iv. –ix.) Here we have (1) the line of Cain branching off, while the history follows the fortunes of Seth, whose descendants are (2) traced in genealogical succession, and in an unbroken line as far as Noah, and (3) the history of Noah himself (chap. vi.–ix.) continued to his death.

III. ABRAHAM.—Noah's posterity till the death of Abraham (chap. x.–xxv., 8). Here we have (1) the peopling of the whole earth by the descendants of Noah's three sons (chap. xi. 1–19). The history of two of these is then dropped, and (2) the line of Shem only pursued as far as Terah and Abraham, where the genealogical table breaks off. (3) Abraham is now the prominent figure; but as Terah had two other sons, Nahor and Haran, some notices respecting their families are added. Lot's migration with Abraham into the land of Canaan is mentioned, as well as the fact that he was the father of Moab and Ammon, nations whose later history was intimately connected with that of the posterity of Abraham. Nahor remained in Mesopotamia, but his family is briefly enumerated, chiefly, no doubt, for Rebekah's sake, who was afterwards the wife of Isaac. Of Abraham's own children there branches off first the line of Ishmael, and next the children by Keturah; and the genealogical notices of these two branches of his posterity are apparently brought together (chap. xxv. 1–6, and xxv. 12–18), in order



that being here severally dismissed at the end of Abraham's life, the main stream of the narrative may flow in the channel of Isaac's fortunes.

IV. Isaac's life (chap. xxv. 19,–xxxv. 29), a life in itself retiring and uneventful. But in his sons the final separation takes place, leaving the field clear for the great story of the chosen seed. Even when Nahor's family comes on the scene, as it does in chap. xxix., we hear only so much of it as is necessary to throw light on Jacob's history.

V. Jacob.—The history of Jacob and Joseph (chap. xxxvii. 1). Here, after Isaac's death, we have (1) the genealogy of Esau (chap. xxxvi.), who then drops out of the narrative in order that (2) the history of the Patriarchs may be carried on without intermission to the death of Joseph (chap. l.)

THE BOOK OF EXODUS.—This book may be divided into two principal parts: I. Historical (chap. i. 1,–xviii. 27); and II. Legislative (chap. xix. 1,–xl. 38). The former of these may be subdivided into (1) the preparation for the deliverance of Israel from their bondage in Egypt; (2) the accomplishment of that deliverance.

I. Historical.—1. The first section contains an account of the following particulars: The increase of Jacob's posterity in the land of Egypt, and their oppression under a new dynasty, which occupied the throne after the death of Joseph; the birth, education, and flight of Moses; his solemn call to be the deliverer of his people, and his return to Egypt in consequence; his first ineffectual attempt to prevail upon Pharaoh to let the Israelites go, which only resulted in an increase of their burdens; a further preparation of Moses and Aaron for their office, together with the account of their genealogies: the successive signs and wonders by means of which the deliverance of Israel from the land of bondage is at length accomplished, and the institution of the Passover.

2. A narrative of events from the departure out of Egypt to the arrival of the Israelites at Mount Sinai. We have in this section (*a*) the departure, and mentioned in connection with it, the injunctions then given respecting the Passover and the sanctification of the first-born; the march to the Red Sea, the passage through it, and the destruction of Pharaoh and his host in the midst of the sea, together with Moses' song of triumph upon the occasion; (*b*) the principal events on the journey from the Red Sea to Sinai, the bitter waters of Marah, the giving of quails and of manna, the observance of the Sabbath, the miraculous supply of water from the rock at Rephidim, and their battle there with the Amalekites; the arrival of Jethro in the Israelitish camp, and his advice as to the civil government of the people.

II. Legislative.—The solemn establishment of the Theocracy on Mount Sinai. The people are set apart to God as "a kingdom of priests and an holy nation;" the Ten Commandments are given, and the laws which are to regulate the social life of the people are enacted; an Angel is promised as their guide to the Promised Land and the covenant between God and Moses, Aaron, Nadab and Abihu, and seventy elders as the representatives of the people, is most solemnly ratified; instructions are given respecting the tabernacle, the ark, the mercy seat, the altar of burnt offerings, the separation of Aaron and his sons for the priest's office, the vestments which they are to

wear, the ceremonies to be observed at their consecration, the altar of incense, the laver, the holy oil, the selection of Bezaleel and Aholiab for the work of the tabernacle, the observance of the Sabbath, and the delivery of the two tables of the Law into the hands of Moses; the sin of the people in the matter of the golden calf, their rejection in consequence, and their restoration to God's favor at the intercession of Moses; lastly the construction of the tabernacle, and all pertaining to its service.

THE BOOK OF LEVITICUS.—This book may be divided as follows:

I. The laws touching sacrifices (chap. i.–vii.)

II. An historical section containing first, the consecration of Aaron and his sons (chap. viii.); next, his first offering for himself and his people (chap. ix.); and lastly, the destruction of Nadab and Abihu, for their presumptuous office (chap. x.)

III. The laws concerning purity and impurity, and the appropriate sacrifices and ordinances for putting away impurity (chap. xi.–xvi.)

IV. Laws chiefly intended to mark the separation between Israel and the heathen nations (chap. xvii.–xx.)

V. Laws concerning the priests (chap. xxi., xxii.); and certain holy days and festivals (chap. xxiii.–xxv.), together with an episode (chap. xxiv.)

VI. Promises and threats (chap. xxvi. 2–46).

VII. An appendix containing the laws concerning vows (chap. xxvii.)

THE BOOK OF NUMBERS.—This book takes its name from the double numbering or census of the people.

It contains generally the history of the Israelites from the time of their leaving Sinai till their arrival at the borders of the Promised Land. It is divided as follows:

I. The preparations for the departure from Sinai (chap. i.–x. 10).

II. The journey from Sinai to the borders of Canaan (chap. x. 11,–xiv. 45).

III. A brief notice of laws given, and events which happened during the thirty-seven years' wandering in the Wilderness (chap. xv.–xix. 22).

IV. The history of the last year, from the second arrival of the Israelites in Kadish till they reach "the plains of Moab by Jordan near Jericho" (chap. xx.–xxxvi. 13). The book concludes with a recapitulation of the various encampments of the Israelites in the desert; the command to destroy the Canaanites; the boundaries of the Promised Land, and the men appointed to divide it; the appointment of the cities of the Levites and the cities of refuge; and further directions respecting heiresses.

THE BOOK OF DEUTERONOMY.—The book of Deuteronomy consists chiefly of three discourses, delivered by Moses shortly before his death, and derives its name from the fact that it is a repetition of the Law. These discourses were spoken to all Israel, in the plains of Moab, on the eastern side of the Jordan, in the eleventh month of the last year of their wanderings, the fortieth year after their exodus from Egypt.

I. In *The First Discourse* Moses strives briefly, but very earnestly, to warn the people against the sins for which their fathers failed to enter the Promised Land, and to impress upon them the one simple lesson of *obedience;* that they might, in their turn,



be ready to enter into the land. With this special object, he recapitulates the chief events of the last forty years in the wilderness.

II. *The Second Discourse* enters more fully into the actual precepts of the Law; in fact, it may be viewed as the body of the whole address, the former being an introduction.

III. *The Third Discourse* relates almost entirely to the solemn *sanctions* of the Law: the *blessing* and the *curse*. Moses now speaks in conjunction with the elders of the people, and with the priests and Levites, whose office it would be to carry out the ceremony, which was prescribed in anticipation of the people's settlement in Palestine. The place selected for this ceremony was that sacred spot in the centre of the land, where Abraham and Jacob had first pitched their tents, under the oaks of Moreh, and where the first altar to God had been erected—the valley of Shechem, bounded on the north by Mount Ebal, and on the south by Mount Gerizim. As soon as they should have crossed over Jordan, the people were commanded to set up, on the summit of Ebal, great stones covered with plaster, and inscribed with the law of God. They were also to build an altar; and this seems to have been distinct from the stones, though the point is somewhat doubtful. Then the twelve tribes were to be divided between the two hills. Simeon, Levi, Judah, Issachar, Joseph, and Benjamin were to station themselves upon Gerizim, to recite the *blessings* which Jehovah promised them as the reward of their future fidelity to Him; while Reuben, Gad, Asher, Zebulun, Dan and Naphtali, standing on Ebal, were to denounce the curse of the Lord upon the people should they turn from Him. Moses then proceeds to amplify the blessing and the curse, but chiefly the latter, as the warning was more needed.

Having finished these discourses, Moses encouraged the people and Joshua their new leader to go over Jordan and take possession of the land. He then wrote "this law," and delivered it to the Levites to be kept in the Ark of the Covenant, as a perpetual witness against the people; and he commanded them to read it to all Israel when assembled at the Feast of Tabernacles, every seventh year.

By the command of Jehovah, who appeared in the cloud to Moses and Joshua when they presented themselves at the door of the tabernacle, Moses added to the book of the Law a *Song*, which the children of Israel were enjoined to learn, as a witness for Jehovah against them. This "Song of Moses" recounts the blessings of God, the Rock—His perfect work, His righteous ways, and the corrupt requital of His people.

Moses now received the final summons for his departure. But first he uttered, not now as the legislator and teacher of his people, but as the prophet wrapt in the visions of the future, his blessing on the twelve tribes. The *Blessing of Moses* speaks only of the favors that God would shower on the tribes; and it describes most richly the happiness of the whole people who are mentioned here and in the preceding Song, by the symbolical name of Jeshurun, *the beloved*, which is only used again by Isaiah.

The book closes with an account of the farewell between Moses and the people, his ascent of Mount Nebo, and a statement of his death, and his burial in the mountain by Jehovah, in a secret place, the object of the Lord being, no doubt, to prevent the people from making the tomb of their great leader a place of idolatrous worship.







II. THE HISTORICAL BOOKS.

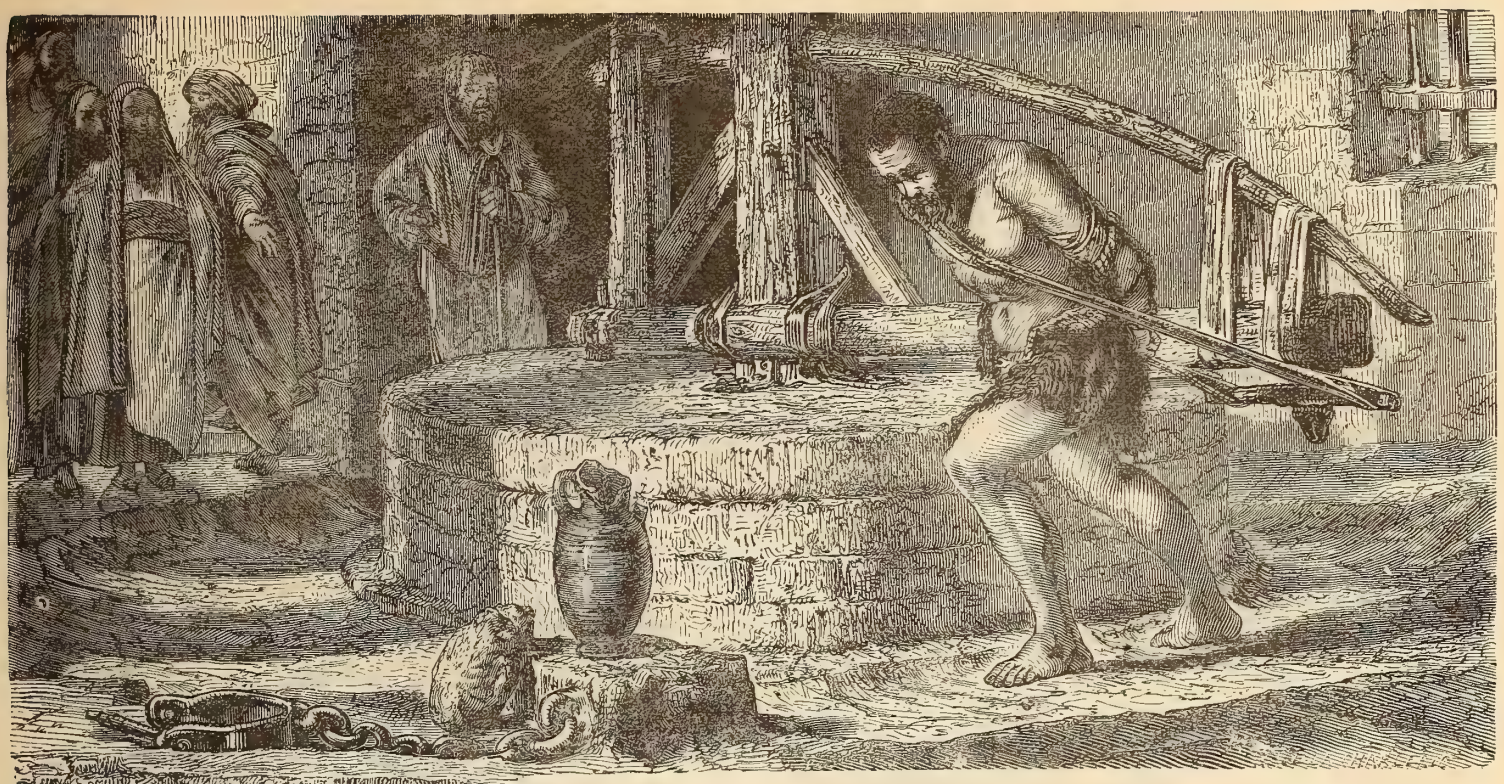
THE BOOK OF JOSHUA.—The book of Joshua has been regarded by many critics as a part of the Pentateuch, forming with the latter one complete work; but there do not appear to be sufficient grounds for this opinion. The references in i. 8, viii. 31, xxiii. 6, xxiv. 26, to "the book of the law" rather show that that book was distinct from Joshua. Other references to events recorded in the Pentateuch tend in the same direction. No quotation (in the strict modern sense of the word) from the Pentateuch can be found in Joshua. The book may be regarded as consisting of three parts, (I.) the conquest of Canaan, (II.) the partition of Canaan, (III.) Joshua's farewell.

I. The preparations for the war and the passage of the Jordan (chap. i.–v.); the capture of Jericho (chap. vi.); the conquest of the South (chap. vii.–x.); the conquest of the North (chap. xi.); recapitulation (chap. xii.)

II. Territory assigned to Reuben, Gad, and half Manasseh (chap. xiii.); the lot of Caleb and of the tribe of Judah (chap. xiv., xv.); Ephraim and half Manasseh (chap. xvi., xvii.); Benjamin (chap. xviii.); Simeon, Zebulun, Issachar, Asher, Naphtali, and Dan (chap. xix.); the appointment of six cities of refuge (chap. xx.); the assignment of forty-eight cities to Levi (chap. xxi.); the departure of the trans-Jordanic tribes to their homes (chap. xxii.) This part of the book has been aptly compared to the Domesday-Book of the Norman conquerors of England. The documents of which it consists were doubtless the abstract of such reports as were supplied by the men whom Joshua sent out to describe the land. In the course of time it is probable that changes were introduced into their reports by transcribers adapting them to the actual state of the country in later times, when political divisions were modified, new towns sprang up, and old ones disappeared.

III. Joshua's convocation of the people and first address (chap. xxiii.); his second address at Shechem, and his death (chap. xxiv.)

Nothing is really known as to the authorship of the book. Joshua himself is generally named as the author by the Jewish writers and the Christian Fathers; but no contemporary assertion or sufficient historical proof of the fact exists, and it cannot be maintained without qualification. The last verses (chap. xxiv. 29–33) were obviously added at a later time. Some events, such as the capture of Hebron, of Debir (Joshua xv. 13–19, and Judges i. 10–15), of Leshem (Joshua xix. 47, and Judges xviii. 7), and the joint occupation of Jerusalem (Joshua xv. 63, and Judges i. 21), probably did not occur till after Joshua's death. It has been supposed that the book as it now stands is a compilation from two earlier documents, one, the original, called Elohistic; the other, supplementary, called Jehovistic. There is extant a Samaritan book of Joshua in the Arabic language, written in the thirteenth century; but like the other documents of this singular and now almost extinct race, its claims to authenticity cannot for a moment be admitted.





THE BOOK OF JUDGES.

THE book of Judges, of which the book of Ruth formed originally a part, continues the history of the Israelites from Joshua to Samson. Some passages in the book bear internal evidence of a contemporary authorship, but it was not composed as a whole until the time of the Kings. It opens with a repetition of the same events with which the book of Joshua closes. The history of the whole period is summed up in a passage which connects the book of Judges with that of Joshua. After the death of Joshua, the people remained faithful to Jehovah, so long as the generation lasted which had seen all His mighty works. "And there arose another generation after them which knew not Jehovah, nor yet the works which he had done for Israel." They fell into the worship of "Baalim," the idols of the country, and they were given over into the hands of the enemies whose gods they served. Their career of conquest was checked, and heathen conquerors oppressed them; but though punished, they were not forsaken by God. As often as they were oppressed, he raised up *Judges* who delivered them from their oppressors, but as often as they were delivered, they relapsed into their sin. This book relates this period of their history and may be divided into two parts.

I. Chaps. i.–xvi.—The subdivisions are (*a*) chap. i.–ii. 5, which may be considered as a first introduction, giving a summary of the results of the war carried on against the Canaanites by the several tribes on the west of the Jordan, after Joshua's death; (*b*) chap. ii. 6,–iii. 6. This is a second introduction, standing in nearer relation to the following history. It informs us that the people fell into idolatry after the death of Joshua and his generation, and that they were punished for it by being unable to drive out the remnant of the inhabitants of the land, and by falling under the hand of oppressors; (*c*) chap. iii. 7,–xvi. The words, "and the children of Israel did evil in the sight of the Lord," which had already been used in chap. ii. 11, are employed to introduce the history of the thirteen judges comprised in this book. An account of six of these thirteen is given at greater or less length. The account of the remaining seven is very short, and is merely attached to the longer narratives. These narratives are as follows: (1) The deliverance of Israel by Othniel, chap. iii. 7–11. (2) The history of Ehud and that of Shamgar, chap. iii. 12–31. (3) The deliverance by Deborah and Barak, chap. iv., v. (4) The whole passage in chap. vi.–x. 5; the history of Gideon and his son, Abimelech, is contained in chap. vi.–ix., and is followed by the notice of Tola, chap. x. 1, 2, and Jair, chap. x. 3–5. (5) The history of Jephthah, chap. x. 6,–xii. 7; to which is added the history of Ibzan, Elon, and Abdon, chap. xii. 8–15. (6) The mention of Samson, chap. xiii.–xvi.

II. Chaps. xvii.–xxi.—This part has no formal connection with the preceding, and is often called an appendix. No mention of the Judges occurs in it. It contains allusions to "the house of God," the ark, and the high priest. The period to which the narrative relates is simply marked by the expression, "when there was no king in Israel." It records (*a*) the conquest of Laish by a portion of the tribe of Dan, and the





establishment there of the idolatrous worship of Jehovah already instituted by Micah in Mount Ephraim. (*b*) The almost total extinction of the tribe of Benjamin in consequence of their supporting the cause of the wicked men of Gibeah.

The author must have found certain parts of his book in a definite shape, *e. g.* the words of the prophet (ii. 1–5), the song of Deborah (v.), Jotham's parable (ix. 7–20; see also xiv. 14–18; xv. 7–16). How far these and the rest of his materials came to him already written is a matter of doubt. Hovernick only recognizes the use of documents in the appendix. Other critics, however, trace them throughout. Berthau says that the difference of the diction in the principal narratives, coupled with the fact that they are united in one plan, points to the incorporation of parts of previous histories. We must finally consider the relations of the book of Judges to the other books of the Old Testament. Joshua xv., xxi. must be compared with Judges i. in order to ascertain fully how far the several tribes failed in expelling the people of Canaan. The book begins with a reference to Joshua's death, and ii. 6–9 resumes the narrative, suspended by i.–ii. 5, with the same words as are used in concluding the history of Joshua (xxiv. 28–31). In addition to this the following passages appear to be common to the two books: compare Judges i. 10–15, 20, 21, 27, 29, with Joshua xv. 13, 14–19, 63; xvii. 12; xvi. 10. A reference to the conquest of Laish (Judges xviii.) occurs in Joshua xix. 47. To the books of Samuel and Kings.—We find in i. 28, 30, 33, 35, a number of towns upon which, "when Israel was strong," a tribute of bond service was levied; this is supposed by some to refer to the time of Solomon (1 Kings ix. 13–22). The conduct of Saul towards the Kenites (1 Sam. xv. 6), and that of David (1 Sam. xxx. 29), is explained by i. 16. A reference to the continuance of the Philistine wars is implied in xiii. 5. The allusion to Abimelech (2 Sam. xi. 21) is explained by chap. ix. Chapters xvii., xxi. and the book of Ruth are more independent; but they have a general reference to the subsequent history. The question now arises whether this book forms one link in an historical series, or whether it has a closer connection either with those that precede or follow it. Its form would lead to the conclusion that it was not an independent book originally. The history ceases with Samson, excluding Eli and Samuel; and then, at this point, two historical pieces are added, xvii.–xxi., and the book of Ruth, independent of the general plan and of each other.

THE BOOK OF RUTH.—The book of Ruth originally formed the closing part of the book of Judges. It is an exquisite pastoral, without a rival in simplicity and beauty, giving an account of life in the town of Bethlehem, and the adventures of its heroine, Ruth, a woman of Moab, who had married an Israelite, had been left a widow, and had come with her widowed mother-in-law, Naomi, to Bethlehem, where she became the wife of Boaz, the principal resident of the town. Her grandson Jesse was the father of David, the great king of Israel. The book is important as giving the genealogy of David. The authorship has been attributed to Samuel, Hezekiah, and Ezra.





THE FIRST AND SECOND BOOKS OF SAMUEL.

THE books of Samuel are not separated from each other in the Hebrew MSS., and from a critical point of view must be regarded as one book. The present division was made in the Septuagint translation, and was adopted in the Vulgate from the Septuagint. The book was called by the Hebrews "Samuel," probably because the birth and life of Samuel were the subjects treated of in the beginning of the work.

The books of Samuel commence with the history of Eli and Samuel, and contain an account of the establishment of the Hebrew monarchy, and of the reigns of Saul and David, with the exception of the last days of the latter monarch, which are related in the books of Kings, of which those of Samuel evidently form the previous portion.

With respect to the authorship, the common opinion is, that the first twenty-four chapters were written by the prophet himself, and the rest by the prophets Nathan and Gad. But this rests upon a mistranslation of an ambiguous passage in the first book of Chronicles (chap. xxix. 29), which ought to be rendered: "Now the history of David first and last, behold it is written in the history of Samuel the seer, and in the history of Nathan the prophet, and in the history of Gad the seer,"—which does not imply that the books were written by these persons.

But although the authorship cannot be ascertained with certainty, it appears clear that, in its present form, it must have been composed subsequent to the secession of the ten tribes. This results from the passage in 1 Sam. xxvii. 6, wherein it is said of David, "Then Achish gave him Ziklag that day: whereof Ziklag pertaineth unto the kings of Judah to this day;" for neither Saul, David, nor Solomon is in a single instance called king of Judah simply. On the other hand, it would hardly have been written later than the reformation of Josiah, since it seems to have been composed at a time when the Pentateuch was not acted on as a rule of religious observances. According to the Mosaic law, sacrifices to Jehovah were not lawful anywhere but before the door of the Tabernacle of the congregation, whether this was a permanent temple, as at Jerusalem, or otherwise (Deut. xii. 13, 14; Lev. xvii. 3, 4; but see Ex. xx. 24). But in the book of Samuel, the offering of sacrifices, or the erection of altars, which implies sacrifices, is mentioned at several places, such as Mizpeh, Ramah, Bethel, the threshing-place of Araunah, the Jebusite, and elsewhere, not only without any disapprobation, apology or explanation, but in a way which produces the impression that such sacrifices were pleasing to Jehovah (1 Sam. vii. 9, 10–17, ix. 13, x. 3, xiv. 35; 2 Sam. xxiv 18–25). Now we know that after the reformation of Josiah the worship upon high places was abolished by the king's orders (2 Kings xxii. 8; xxxiii. 8, 13, 15). All, therefore, that can be asserted with any certainty is, that the book as a whole can scarcely have been composed later than the reformation of Josiah, and that it could not have existed in its present form earlier than the reign of Rehoboam.



THE FIRST AND SECOND BOOKS OF KINGS.

LIKE the books of Samuel, the books of Kings form only one book in the Hebrew MSS. They contain the history from David's death and Solomon's accession to the destruction of the kingdom of Judah and the desolation of Jerusalem, with a supplemental notice of the liberation of Jehoiachin from his prison at Babylon, twenty-six years later, and a still further extension to Jehoiachin's death, the time of which is not known, but which was probably not long after his liberation.

As regards the authorship of the books, the Jewish tradition, which ascribes them to Jeremiah, is borne out by the strongest internal evidence, in addition to that of the language. The last chapter especially, as compared with the last chapter of the Chronicles, bears distinct traces of having been written by one who did not go into the captivity, but remained in Judea after the destruction of the Temple. This suits Jeremiah. The events singled out for mention in the concise narrative are precisely those of which he had personal knowledge, and in which he took special interest. The writer in Kings has nothing more to tell us concerning the Jews or Chaldees in the land of Judah, which exactly agrees with the hypothesis that he is Jeremiah, who we know was carried down to Egypt with the fugitives. In fact, the date of the writing and the position of the writer seem as clearly marked by the termination of the narrative at chap. v. 26, as in the case of the Acts of the Apostles. It must be borne in mind that the authorship of those parts of the history of which Jeremiah was not an eyewitness—that is, of all before the reign of Josiah—would have consisted merely in selecting, arranging, inserting the connecting phrases, and when necessary, slightly modernizing the old histories which had been drawn up by contemporary prophets through the whole period of time. (See *e. g.*, 1 Kings xiii. 32.) There was a regular series of state annals, both for the kingdom of Judah and for that of Israel, which embraced the whole time comprehended in the books of Kings, or at least to the end of the reign of Jehoiakim (2 Kings xxiv. 5). These annals are constantly cited by name, as "the Book of the Acts of Solomon" (1 Kings xi. 41); and after Solomon, "the Book of the Chronicles of the Kings of Judah *or* Israel" (*e. g.*, 1 Kings xiv. 29, xv. 7, xvi. 5, 14, 20; 2 Kings x 34, xxiv. 5, etc.) There were also extant, at the time that the books of the Kings were compiled, separate works of the several prophets who had lived in Judah and Israel. Thus the acts of Uzziah, written by Isaiah, were very likely identical with the history of his reign in the national Chronicles; and part of the history of Hezekiah we know is identical in the Chronicles and in the prophet. The chapter in Jeremiah relating to the destruction of the Temple (lii.) is identical with that in 2 Kings xxiv., xxv.





THE FIRST AND SECOND BOOKS OF CHRONICLES.

The books of Chronicles are so called as being the record made by the appointed historiographers in the kingdoms of Israel and Judah. The constant tradition of the Jews, in which they have been followed by the great mass of Christian commentators, is that these books were for the most part compiled by Ezra.

One of the greatest difficulties connected with the captivity and the return must have been the maintenance of the genealogical distribution of the lands, which yet was a vital point of the Jewish economy. Another difficulty, intimately connected with the former, was the maintenance of the Temple services at Jerusalem. This could only be effected by the residence of the priests and Levites in Jerusalem in the order of their courses; and this residence was only practicable in case of the payment of the appointed tithes, first-fruits and other offerings. But then, again, the registers of the Levitical genealogies were necessary, in order that it might be known who were entitled to such and such allowances, as porters, as singers, as priests, and so on; because all these offices went by families; and again, the payment of the tithes, first-fruits, etc., was dependent upon the different families of Israel being established each in his inheritance. Therefore, one of the most pressing wants of the Jewish community, after their return from Babylon, would be trusty genealogical records. As regards the kingdom of Israel or Samaria, seeing it had utterly and hopelessly passed away, and that the existing inhabitants were among the bitterest "adversaries of Judah and Benjamin," it would naturally engage very little of the compiler's attention. These considerations explain exactly the plan and scope of that historical work, which consists of the two books of Chronicles and the book of Ezra. For, having in the first eight chapters given the genealogical divisions and settlements of the various tribes, the compiler marks distinctly his own age and his own purpose, by informing us in chap. ix. 1, of the disturbance of those settlements by the Babylonish captivity, and, in the following verses, of the partial restoration of them at the return from Babylon (chap. ix. 2–34); and that this list refers to the families who had returned from Babylon is clear, not only from the context, but from its reinsertion, Neh. xi. 3–22 (compare also 1 Chron. ix. 19, with Ezra ii. 42, Neh. vii. 45), with additional matter evidently extracted from the public archives, and relating to times subsequent to the return from Babylon, extending to Neh. xii. 27. Having thus shown the re-establishment of the returned families, each in their own inheritance to the houses of their fathers, the compiler proceeds to the other part of his plan, which is to give a continuous history of the kingdom of Judah from David to his own times, introduced by the closing scene of Saul's life (chap. x.), which introduction is itself prefaced by a genealogy of the house of Saul (chap. ix. 35–44).

As regards the *materials* used by Ezra, they are not difficult to discover. The genealogies are obviously transcribed from some register in which were preserved the genealogies of the tribes and families drawn up at different times; while the history is mainly drawn from the same documents as those used in the books of Kings.



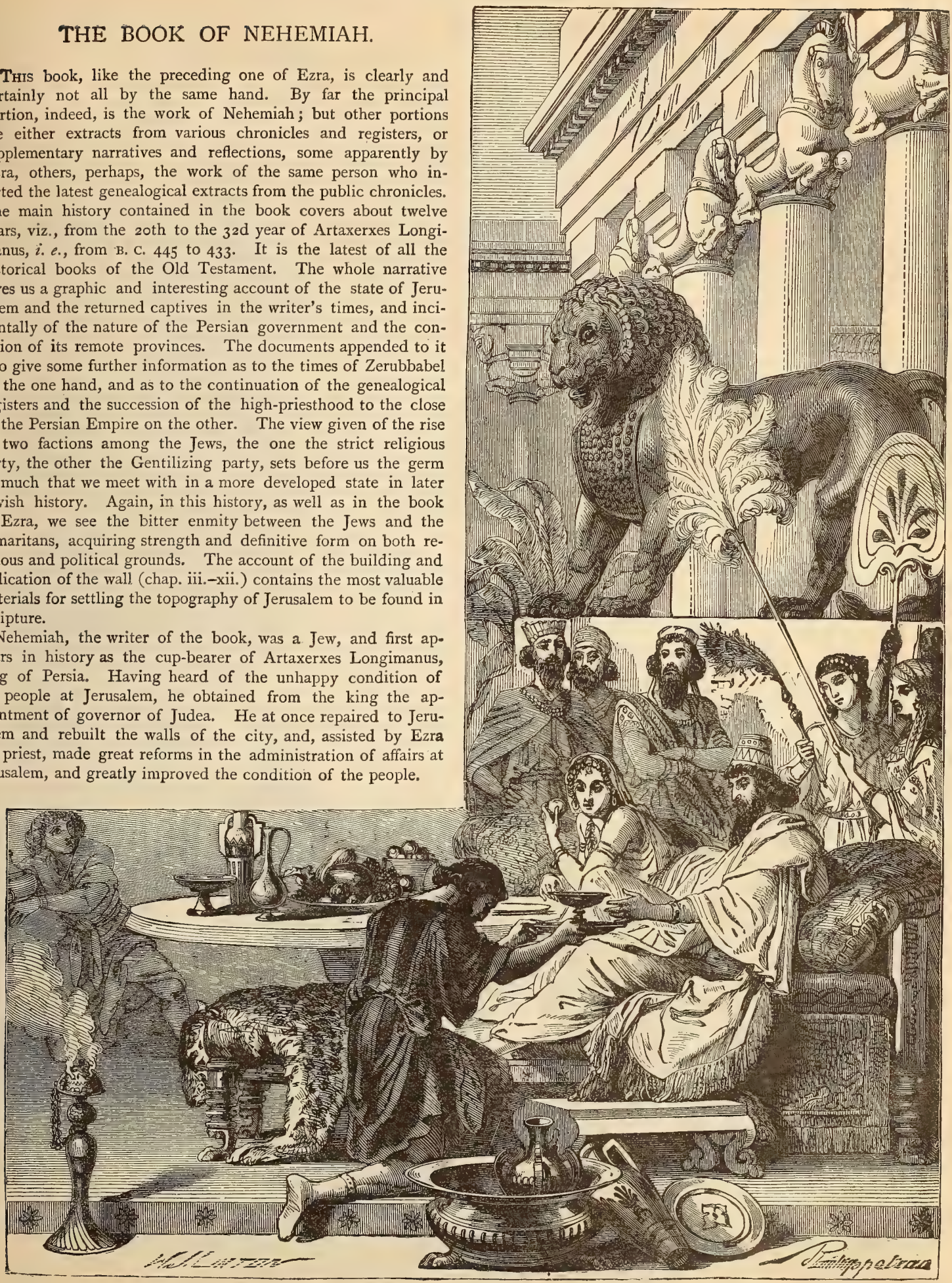
THE BOOK OF EZRA.

THE book of Ezra is manifestly a continuation of the books of Chronicles. Like those books, it consists of the contemporary historical journals, kept from time to time, which were afterwards strung together, and either abridged or added to, as the case required, by a later hand. That later hand, in the book of Ezra, was doubtless Ezra's own, as appears by the four last chapters, as well as by other matter inserted in the previous chapters. The chief portion of the last chapter of 2 Chronicles and Ezra i. was probably written by Daniel. As regards Ezra ii. and as far as iii. 2, it is found (with the exception of clerical errors) in the seventh chapter of Nehemiah, where it belongs beyond a shadow of doubt. The next portion extends from iii. 2, to the end of chap. vi. With the exception of one large explanatory addition by Ezra, extending from chap. iv. 6 to 23, this portion is the work of a writer contemporary with Zerubbabel and Jeshua, and an eye-witness of the rebuilding of the Temple in the reign of Darius Hystaspes. That it was the prophet Haggai becomes tolerably sure when we observe further the remarkable coincidence in style. Ezra iv. 6–23, is a parenthetic addition by a much later hand, and as the passage most clearly shows, made in the reign of Artaxerxes Longimanus. The compiler who inserted chap. ii., a document drawn up in the reign of Artaxerxes to illustrate the return of the captives under Zerubbabel, here inserts a notice of two historical facts—of which one occurred in the reign of Xerxes, and the other in the reign of Artaxerxes—to illustrate the opposition offered by the heathen to the rebuilding of the temple in the reign of Cyrus and Cambyses. The last four chapters, beginning with chap. vii., are Ezra's own, and continue the history after a gap of fifty-eight years—from the sixth of Darius to the seventh of Artaxerxes. The book is written partly in Hebrew and partly in Chaldee. The Chaldee begins at chap. iv. 8, and continues to the end of chap. vi. 18. The letter or decree of Artaxerxes (vii. 12–26) is also given in the original Chaldee. The period covered by the book is eighty years, from the first year of Cyrus, B. C. 536, to the beginning of the eighth of Artaxerxes, B. C. 456.

THE BOOK OF NEHEMIAH.

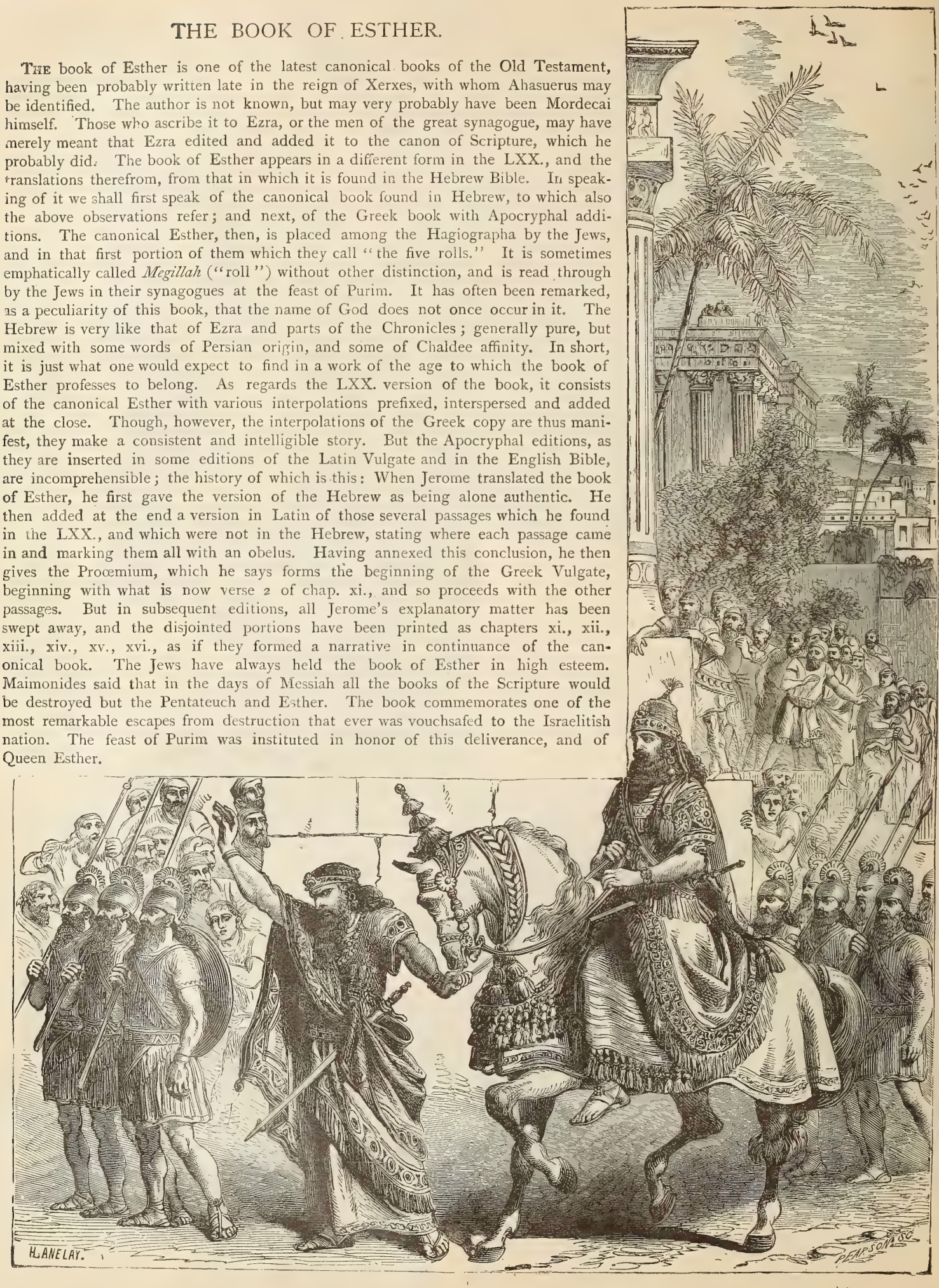
This book, like the preceding one of Ezra, is clearly and certainly not all by the same hand. By far the principal portion, indeed, is the work of Nehemiah; but other portions are either extracts from various chronicles and registers, or supplementary narratives and reflections, some apparently by Ezra, others, perhaps, the work of the same person who inserted the latest genealogical extracts from the public chronicles. The main history contained in the book covers about twelve years, viz., from the 20th to the 32d year of Artaxerxes Longimanus, *i. e.*, from B. C. 445 to 433. It is the latest of all the historical books of the Old Testament. The whole narrative gives us a graphic and interesting account of the state of Jerusalem and the returned captives in the writer's times, and incidentally of the nature of the Persian government and the condition of its remote provinces. The documents appended to it also give some further information as to the times of Zerubbabel on the one hand, and as to the continuation of the genealogical registers and the succession of the high-priesthood to the close of the Persian Empire on the other. The view given of the rise of two factions among the Jews, the one the strict religious party, the other the Gentilizing party, sets before us the germ of much that we meet with in a more developed state in later Jewish history. Again, in this history, as well as in the book of Ezra, we see the bitter enmity between the Jews and the Samaritans, acquiring strength and definitive form on both religious and political grounds. The account of the building and dedication of the wall (chap. iii.–xii.) contains the most valuable materials for settling the topography of Jerusalem to be found in Scripture.

Nehemiah, the writer of the book, was a Jew, and first appears in history as the cup-bearer of Artaxerxes Longimanus, king of Persia. Having heard of the unhappy condition of his people at Jerusalem, he obtained from the king the appointment of governor of Judea. He at once repaired to Jerusalem and rebuilt the walls of the city, and, assisted by Ezra the priest, made great reforms in the administration of affairs at Jerusalem, and greatly improved the condition of the people.



THE BOOK OF ESTHER.

THE book of Esther is one of the latest canonical books of the Old Testament, having been probably written late in the reign of Xerxes, with whom Ahasuerus may be identified. The author is not known, but may very probably have been Mordecai himself. Those who ascribe it to Ezra, or the men of the great synagogue, may have merely meant that Ezra edited and added it to the canon of Scripture, which he probably did. The book of Esther appears in a different form in the LXX., and the translations therefrom, from that in which it is found in the Hebrew Bible. In speaking of it we shall first speak of the canonical book found in Hebrew, to which also the above observations refer; and next, of the Greek book with Apocryphal additions. The canonical Esther, then, is placed among the Hagiographa by the Jews, and in that first portion of them which they call "the five rolls." It is sometimes emphatically called *Megillah* ("roll") without other distinction, and is read through by the Jews in their synagogues at the feast of Purim. It has often been remarked, as a peculiarity of this book, that the name of God does not once occur in it. The Hebrew is very like that of Ezra and parts of the Chronicles; generally pure, but mixed with some words of Persian origin, and some of Chaldee affinity. In short, it is just what one would expect to find in a work of the age to which the book of Esther professes to belong. As regards the LXX. version of the book, it consists of the canonical Esther with various interpolations prefixed, interspersed and added at the close. Though, however, the interpolations of the Greek copy are thus manifest, they make a consistent and intelligible story. But the Apocryphal editions, as they are inserted in some editions of the Latin Vulgate and in the English Bible, are incomprehensible; the history of which is this: When Jerome translated the book of Esther, he first gave the version of the Hebrew as being alone authentic. He then added at the end a version in Latin of those several passages which he found in the LXX., and which were not in the Hebrew, stating where each passage came in and marking them all with an obelus. Having annexed this conclusion, he then gives the Prœmium, which he says forms the beginning of the Greek Vulgate, beginning with what is now verse 2 of chap. xi., and so proceeds with the other passages. But in subsequent editions, all Jerome's explanatory matter has been swept away, and the disjointed portions have been printed as chapters xi., xii., xiii., xiv., xv., xvi., as if they formed a narrative in continuance of the canonical book. The Jews have always held the book of Esther in high esteem. Maimonides said that in the days of Messiah all the books of the Scripture would be destroyed but the Pentateuch and Esther. The book commemorates one of the most remarkable escapes from destruction that ever was vouchsafed to the Israelitish nation. The feast of Purim was instituted in honor of this deliverance, and of Queen Esther.



III. THE PROPHETS.

THE Old Testament contains the writings of sixteen Prophets, of whom four are usually called the *Great Prophets*, namely, Isaiah, Jeremiah, Ezekiel, and Daniel, and twelve the *Minor Prophets*, namely, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

The majority of the writers of the prophetic books lived at a later period than the writers of the histories and the poetical books. The Prophets constituted a distinct class, and were carefully trained for their labors, though all the prophetic utterances were not confined to them. To belong to the prophetic order and to possess the prophetic gift are not convertible terms. There might be members of the prophetic order to whom the gift of prophecy was not vouchsafed. There might be inspired prophets who did not belong to the prophetic order. Generally the inspired prophet came from the College of the Prophets, and belonged to the prophetic order; but this was not always the case, as witness the example of the Prophet Amos (chap. vii. 14).

The sixteen prophets whose books are in the Canon have that place of honor, because they were endowed with the *prophetic gift*, as well as ordinarily (so far as we know) belonging to the *prophetic order*. There were hundreds of prophets contemporary, and numberless poetical compositions, doubtless, but only sixteen books find a place in the Canon. This was because these sixteen had what their brother collegians had not, the divine call to the office of prophet, and the Divine illumination to enlighten them. It was not sufficient to have been taught and trained in preparation for a future call. When the schoolmaster's work was done, then, if the instrument was worthy, God's work began. Each of the Prophets was specially called to his work. Nor was it sufficient for this call to have been made once for all. Each prophetical utterance is the result of a communication of the Divine to the human spirit, received either by "vision" (Isa. vi. 1), or by "the word of the Lord" (Jer. ii. 1).

The Prophets were: I. The national poets of Judea. II. They were its annalists and historians. III. They were preachers of patriotism; their patriotism being founded on the religious motive. IV. They were preachers of morals and of spiritual religion. V. They were extraordinary but authorized exponents of the law. VI. They were a political power in the state. Strong in the safeguard of their religious character, they were able to serve as a counterpoise to the royal authority when wielded even by an Ahab. VII. Their most essential characteristic is, that they were instruments of revealing God's will to man, as in other ways, so, specially, by predicting future events; and, in particular, by foretelling the incarnation of the Lord Jesus Christ, and the redemption effected by Him.

The sixteen Prophets may be divided into four groups—the Prophets of the Northern Kingdom: Hosea, Amos, Jonah; the Prophets of the Southern Kingdom: Joel, Isaiah, Jeremiah, Obadiah, Micah, Nahum, Habakkuk, Zephaniah; the Prophets of the Captivity: Ezekiel and Daniel; the Prophets of the Return: Haggai, Zechariah, Malachi. They may be arranged in the following chronological order, namely: Joel, Jonah, Hosea, Amos, Isaiah, Micah, Nahum, Zephaniah, Habakkuk, Obadiah, Jeremiah, Ezekiel, Daniel, Haggai, Zechariah, Malachi. We shall speak of them as the *Great* and *Minor* Prophets.

THE FOUR GREAT PROPHETS.

ISAIAH.—Isaiah, whose name in its fuller form is Jesaiah, Jeshaiah, which signifies *Salvation of Jahu* (a shortened form of Jehovah), is the principal prophet in the first or Assyrian period of prophecy. He was the son of Amoz, and prophesied concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. He must have been an old man at the close of Hezekiah's reign, the reigns named extending over a period of sixty years. And since his ministry commenced before Uzziah's death (how long we know not), supposing him to have been no more than twenty years old when he began to prophesy, he would have been eighty or ninety at Manasseh's accession. There is a tradition of the Rabbis that Isaiah was the first victim of the cruel persecution waged upon the prophets by Manasseh, and that he was put to death by being sawn asunder in the trunk of a tree. It is supposed that the reference in Heb. xi. 37 is to this event.

Chaps. i.–v. contain Isaiah's prophecies in the reigns of Uzziah and Jotham. The Seer stands, perhaps, in the court of the Israelites, denouncing to nobles and people, then assembling for divine worship, the whole estimate of their character formed by Jehovah, and his approaching chastisements. Judah should lose her prosperity for her sins, and to make her readier for the virtue and piety which are to constitute her real glory.

Chaps. vi.–vii. delivered in the reign of Ahaz, when he was threatened by the forces of Pekah, king of Israel, and Rezin, king of Syria. Under Jehovah's direction, Isaiah goes forth to meet Ahaz, taking with him the child whose name, Shearjashub (that is, *Remnant shall return*), was so full of mystical promise, to add greater emphasis to his message. As a sign that Judah was not yet to perish, he announces the birth of the child Immanuel, who should not yet "know to refuse the evil and choose the good," before the land of the two hostile kings should be left desolate.

Chaps. viii., ix. 7. As the Assyrian empire began more and more to threaten the Hebrew Commonwealth with utter overthrow, the prediction of the Messiah, the Restorer of Israel, becomes more positive and clear. The king was bent upon an alliance with Assyria. This Isaiah steadily opposes.

Chaps. ix. 8,–x. 4, is a prophecy delivered at this time against the Kingdom of Israel. Its object was doubtless to check the disposition shown by many to connect Judah with the policy of the sister kingdom.

Chaps. x. 5, xii. 6, is one of the most highly-wrought passages in the whole book, and was probably one single prophecy. It stands wholly disconnected with the preceding in the circumstances which it presupposes; and to what period to assign it, is not easy to determine.

Chaps. xiii.–xxiii. contain chiefly a collection of utterances, each of which is styled a "burden." The first of these (xiii. 1,–xiv. 27) is against Babylon. The ode of triumph (xiv. 3–23) in this burden is one of the most poetical passages in all literature. The "burden against Philistia" (xiv. 29–32), in the year that Ahaz died, was occasioned by the revolt of the Philistines from Judah, and their successful inroad recorded in 2 Chron. xxviii. 18. Then follow burdens against Moab and Damascus. In the "burden of Egypt" (xix.) the Prophet prophesies the utter helplessness of Egypt under God's judgments, probably to counteract the tendency which led both Judah and Israel to look towards Egypt for succor against Assyria. In the midst of these "burdens" stands a passage which presents Isaiah in a new aspect, an aspect in which he appears in this instance only. The more emphatically to enforce the warning conveyed in the "burden of Egypt," Isaiah was commanded to appear in the streets of Jerusalem stripped of his sackcloth mantle, and wearing his vest only, with his feet also bare. In the "burden of the desert of the sea," a poetical designation of Babylonia (xxi. 1–10), the images in which the fall of Babylon is indicated are sketched with Æschylean grandeur. "The burden of Dumah," and of "Arabia" (xxi. 11–17) relate apparently to some Assyrian invasion. In the "burden of the *Valley of vision*" (xxii. 1–14) it is doubtless Jerusalem that is thus designated. The scene presented is that of Jerusalem during an invasion. The passage in xxii. 15–25, is singular in Isaiah as prophesying against an individual. Shebna was one of the king's highest functionaries, and seems to have been leader of a party opposed to Jehovah (verse 25). The last "burden" is against Tyre (chap. xxiii.)





Chaps. xxiv.–x., vii. form one prophecy essentially connected with the preceding ten burdens, of which it is in effect a general summary. In chap. xxv., after commemorating the destruction of *all* oppressors, the prophet gives us in ver. 6–9 a most glowing description of Messianic blessings.

Chaps. xxiii.–xxxv. predict the Assyrian invasion. The prophet protests against the policy of courting the help of Egypt against Assyria.

Chaps. xxxvii.–xxxix. At length the season so often, though no doubt obscurely, foretold arrived. The Assyrian was near with forces apparently irresistible. In the universal consternation which ensued, all the hope of the state centred upon Isaiah; the highest functionaries of the state—Shebna too—wait upon him in the name of their sovereign. The short answer which Jehovah gave through him was that the Assyrian king should hear intelligence which should send him back to his own land, there to perish. How the deliverance was to be effected, Isaiah was not commissioned to tell; but the very next night (2 Kings xix. 35) brought the appalling fulfilment.

The last twenty-seven chapters are supposed by many critics to have been written in the time of the Babylonian captivity, and are therefore ascribed to a later Isaiah. It is evident that the point of time and situation from which the prophet here speaks is that of the Captivity in Babylon (compare, *e. g.* chap. lxiv. 10, 11); but this may be adopted on a principle which appears to characterize "vision," viz.: that the prophet sees the future as if present. The second part falls into three sections, each, as it happens, consisting of nine chapters; the first two end with the *refrain*, "There is no peace, saith Jehovah, (*or* 'my God'), to the wicked;" and the third with the same thought amplified. The first section (chaps. xl.–xlviii.) has for its main topic the comforting assurance of the deliverance from Babylon by Koresh (Cyrus), who is even named twice (chaps. xli. 2, 3, 25; xliv. 28; xlv. 1, 4, 13; xlvi. 11; xlviii. 14, 15). It is characteristic of sacred prophecy in general that the vision of a great deliverance leads the seer to glance at the deliverance to come through Jesus Christ. This principle of association prevails in the second part taken as a whole; but in the first section, taken apart, it appears as yet imperfectly. The second section (chaps. xlix.–lvii.) is distinguished from the first by several features. The person of Cyrus, as well as his name, and the specification of Babylon, disappear altogether. Return from exile is indeed spoken of repeatedly and at length (chaps. xlix. 9–16; li. 9; lii. 12; lv. 12, 13; lvii. 14); but in such general terms as admit of being applied to the spiritual and Messianic as well as to the literal restoration. In the third section (chaps. lviii.–lxvi.), as Cyrus nowhere appears, so neither does "Jehovah's servant" occur so frequently to view as in the second. He no longer appears as suffering, but only as saving and avenging Zion. The section is mainly occupied with various practical exhortations, founded upon the views of the future already set forth.

THE BOOK OF JEREMIAH.

JEREMIAH, who is the principal prophet in the second or Babylonian period of prophecy, lived in the reigns of Josiah, Shallum, Jehoiakim, Jeconiah, and Zedekiah. His long career began in the thirteenth year of the reign of Josiah (B. C. 629), and continued till the eleventh year of Zedekiah (B. C. 586), when Jerusalem was taken by Nebuchadnezzar (Jer. 1, 2, 3), though he continued to prophesy even after that event. He is described as "the son of Hilkiah, of the priests that were in Anathoth," a town not three miles distant from Jerusalem. He drew upon himself the anger of the court and monarch by predicting the capture and ultimate destruction of Jerusalem in consequence of the people's sins, and was imprisoned and barely escaped with his life. His prophecy was fulfilled in the capture of the city by Nebuchadnezzar. He opposed the revolt of Zedekiah against the Chaldean conqueror, and again was in peril of his life. His predictions were realized a second time in the final capture and destruction of the city and temple by Nebuchadnezzar. After the destruction of Jerusalem, he continued for a time in the city; but he was afterwards carried, against his will, into Egypt, along with his faithful friend and amanuensis Baruch. There, in the city of Tahpanhes, we have the last clear glimpses of the prophet's life. After this, all is uncertain. If we could assume that chap. lii. 31 was written by Jeremiah himself, it would show that he reached an extreme old age; but this is so doubtful that we are left to other sources. On the one hand, there is a Christian tradition, resting doubtless on some earlier belief, that the Jews at Tahpanhes, irritated by his rebukes, at last stoned him to death. On the other side, there is the Jewish statement that on the conquest of Egypt by Nebuchadnezzar, he, with Baruch, made his escape to Babylon of Judæa, and died in peace.

The absence of any chronological order in the present structure of Jeremiah's prophecies is obvious at the first glance. In the present order we have two great divisions:—(1) Chaps. i.–xlv. Prophecies delivered at various times, directed mainly to Judah, or connected with Jeremiah's personal history. (2) Chaps. xlvi.–li. Prophecies connected with other nations. Chapter lii., taken largely, though not entirely, from 2 Kings xxv., may be taken either as a supplement to the prophecy, or as an introduction to the Lamentations. Looking more closely into each of these divisions, we have the following sections:

I. Chaps. i.–xxi. Containing the substance of "the book" of xxxvi. 32, and including prophecies from the thirteenth year of Josiah to the fourteenth year of Jehoiakim.

II. Chaps. xxii.–xxv. Shorter prophecies, delivered at different times against the kings of Judah and the false prophets.



III. Chaps. xxvi.–xxviii. The two great prophecies of the fall of Jerusalem and the history connected with them. Jehoiakim, in chap. xxvii. 1, is evidently (compare verse 3) a mistake for Zedekiah.

IV. Chaps. xxix.–xxxi. The message of comfort for the exiles in Babylon.

V. Chaps. xxxii.–xliv. The history of the last two years before the capture of Jerusalem, and of Jeremiah's work in them and in the period that followed.

VI. Chaps. xlvi.–li. The prophecies against foreign nations, ending with the great prediction against Babylon.

VII. The supplementary narrative of chap. lii.

THE BOOK OF LAMENTATIONS.—The book of Lamentations contains the utterance of Jeremiah's sorrow upon the capture of Jerusalem and the destruction of the Temple. It consists of five chapters, each of which, however, is a separate poem, complete in itself, and having a distinct subject, but brought at the same time under a plan which includes them all. It is one of the most exquisitely beautiful of the sacred books. On the ninth day of the month of Ab (July–August), the Lamentations of Jeremiah were read, year by year, with fasting and weeping, to commemorate the misery out of which the people had been delivered. It enters largely into the order of the Latin Church for the services of Passion Week.

EZEKIEL.—Ezekiel, the son of Buzi, the great prophet during the Babylonian Captivity, was, like his predecessor, Jeremiah, a priest. One tradition makes Ezekiel the servant of Jeremiah. He was taken captive in the captivity of Jehoiachin, eleven years before the destruction of Jerusalem. He was a member of a community of Jewish exiles who settled on the banks of the Chebar, a "river" or stream of Babylonia. It was by this river "in the land of the Chaldeans" that God's message first reached him (chap. i. 3). His call took place "in the fifth year of king Jehoiachin's captivity" (B. C. 595), "in the thirtieth year of the fourth month." We learn from an incidental allusion (chap. xxiv. 18)—the only reference which he makes to his personal history—that he was married and had a house (chap. viii. 1) in his place of exile, and lost his wife by a sudden and unforeseen stroke. He lived in the highest consideration among his companions in exile, and their elders consulted him on all occasions (chaps. viii. 1; xi. 25; xiv. 1; xx. 1, etc). The last date he mentions is the twenty-seventh year of the captivity (chap. xxix. 17), so that his mission extended over twenty-two years, during part of which period Daniel was probably living and already famous (Ezek. xiv. 14; xxviii. 3). He is said to have been murdered in Babylon by some Jewish prince whom he had convicted of idolatry, and to have been buried in the tomb of Shem and Arphaxad, on the banks of the Euphrates.

The predictions of Ezekiel are marvellously varied. He has instances of visions (chaps. viii.–xi.), symbolical actions (as chap. iv. 8), similitudes (chaps. xii.–xv), parables (as chap. xvii.), proverbs (chaps. xii. 22; xviii. 1 *sq.*), poems (as chap. xix.), allegories (as chaps. xxiii., xxiv.), open prophecies (as chaps. vi., vii., xx., etc.) The depth of his *matter*, and the marvellous nature of his visions, make him occasionally obscure. Hence his prophecy was placed by the Jews among the "treasures," those portions of Scripture which (like the early part of Genesis, and the Canticles) were not allowed to be read until the age of thirty.

The book is divided into two great parts, of which the destruction of Jerusalem is the turning point; chapters i.–xxiv. contain predictions delivered before that event, and chapters xxv.–xlviii., after it, as we see from chapter xxvi. 2. Again, chapters i.–xxxii. are mainly occupied with correction, denunciation and reproof, while the remainder deal chiefly in consolation and promise. A parenthetical section in the middle of the book (chaps. xxv.–xxxii.) contains a group of prophecies against *seven* foreign nations, the septenary arrangement being apparently (as elsewhere in Scripture) intentional. The book may further be divided into nine sections, distinguished by their superscriptions, as follows:—(1) Ezekiel's call, chap. i.–iii. 15. (2) The *general* carrying out of the commission, chap. iii. 16,–vii. (3) The rejection of the people because of their idolatrous worship, chaps. viii.–xi. (4) The sins of the age rebuked in detail, chaps. xii.–xix. (5) The nature of the judgment, and the guilt which caused it, chap. xx.–xxiii. (6) The meaning of the now-commencing punishment, chap. xxiv. (7) God's judgment denounced on seven heathen nations (Ammon, chap. xxv. 1–7; Moab, 8–11; Edom, 12–24; the Philistines, 15–17; Tyre, xxvi.–xxviii. 19; Sidon, 20–24; Egypt, xxix.–xxxii.) (8) Prophecies after the destruction of Jerusalem, concerning the future condition of Israel, chaps. xxxii.–xxxix. (9) The glorious consummation, chaps. xl.–xlviii.

Chronological order is followed throughout (the date of the prediction being constantly referred to), except in the section devoted to prophecies against heathen nations, where it is several times abandoned, so that in the predictions against Egypt, one uttered in the twenty-seventh year of the captivity is inserted between two uttered in the tenth and eleventh years.

DANIEL.—Nothing is known of the parentage or family of Daniel. He appears to have been of royal or noble descent (Dan. i. 3), and to have possessed considerable personal endowments (chap. i. 4). He was taken to Babylon in "the third year of Jehoiakim" (B. C. 604), and trained for the king's service with three companions. At the close of his three years' discipline, he received the prophetic call, and his skill in interpreting the dreams of Nebuchadnezzar caused him to be promoted to high offices in the state. He interpreted Nebuchadnezzar's second dream and the writing on the wall at Belshazzar's feast. He was taken into favor by Darius, and when cast into a den of lions for his fidelity to his religion, was miraculously delivered from harm. He enjoyed the favor of Cyrus also, and it was in "the third year of Cyrus" (B. C. 534), that he saw his last recorded vision on the banks of the Tigris (chap. x. 1–4). He is believed to have died at Susa, on the Tigris, at the age of ninety years.

The book of Daniel is the earliest example of apocalyptic literature, and, in a great degree, the model according to which all later apocalypses were constructed. In this aspect it stands at the head of a series of writings, in which the deepest thoughts of the Jewish people found expression after the close of the prophetic era. To the old prophets, Daniel stands, in some sense, as a commentator; to succeeding generations as the herald of immediate deliverance. The language of the book, no less than its general form, belongs to an era of transition. Like the book of Ezra, Daniel is composed partly in the vernacular Aramaic (Chaldee) and partly in the sacred Hebrew.

The book is generally divided into two nearly equal parts. The first of these (chaps. i.–vi.) contains chiefly historical incidents, while the second (chaps. vii.–xii.) is entirely apocalyptic. The prophecies contained in the latter part extend from the days of Daniel to the general resurrection. The Assyrian, the Persian, the Grecian and the Roman empires are clearly predicted and described under the most appropriate imagery. The precise time of Christ's coming is told; the rise and fall of antichrist, and the duration of his power, are accurately determined; the victory of Christ over his enemies, and the universal prevalence of his religion are clearly pointed out. Sir Isaac Newton regards Daniel as the most distinct and plain of all the prophets, and the most easy to be understood; and therefore considers that, in things relating to the last times, he is to be regarded as the key to the other prophets.

A large number of modern critics regard the book as the work of an impostor, who lived in the time of Antiochus Epiphanes. The external evidences of its genuineness, however, are as striking





as those of any book of Scripture. Apart from this, we have the testimony of Christ Himself (Matt. xxiv. 15), of St. John and St. Paul, who have copied his prophecies; of the Jewish church and nation, who have constantly received this book as canonical. The internal evidence of language is equally strong. The character of the Hebrew bears the closest affinity to that of Ezekiel and Habakkuk. The Aramaic (Chaldee), like that of Ezra, is also of an earlier form than exists in any other Chaldaic document. The use of Greek technical terms marks a period when commerce had already united Persia and Greece; and the occurrence of peculiar words which admit of an explanation by reference to Aryan, and not to Shemitic roots, is almost inexplicable on the supposition that the prophecies are a Palestinian forgery of the Maccabæan age.

The Greek translations of Daniel contain additions not found in the original text. The most important of these are the fragments contained in the Apocrypha of the English Bible, and known as the Song of the Three Holy Children, the History of Susannah, and the History of Bel and the Dragon.

The additions are found in both the Greek texts, the LXX. and Theodotion, in the old Latin and Vulgate, and in the existing Syriac and Arabic versions. On the other hand there is no evidence that these additions ever formed a part of the Hebrew text, and they were originally wanting in the Syriac.

Various conjectures have been made as to the origin of the additions. It has been supposed that they were derived from Aramaic originals, but the character of the additions themselves indicates rather the hand of an Alexandrine writer; and it is not unlikely that the translator of Daniel wrought up traditions which were already current, and appended them to his work.

THE TWELVE MINOR PROPHETS.

HOSEA.—Hosea, whose name signifies "safety" or "saviour," was the third of the prophets in order of time, and is considered the first of the minor prophets. He is described as the son of Beeri, but we know nothing of his life. The title of his book gives for the beginning of his ministry the reign of Uzziah, king of Judah, but limits this vague definition by reference to Jeroboam II., king of Israel; it therefore yields a date not later than B. C. 783. His life, or rather his prophetic career, probably extended from B. C. 784 to 725, a period of fifty-nine years. There seems to be a general consent among commentators that the prophecies of Hosea were delivered in the kingdom of Israel.

The book of Hosea contains properly two parts. The first three chapters contain a series of symbolical actions directed against the idolatries of Israel. It is disputed whether the marriage of the prophet was a real transaction, or an allegorical vision; in all probability the latter is the correct view; but in either case it illustrated the relations of idolatrous Israel to her covenant God. The remaining chapters are chiefly occupied with denunciations against Israel, and especially Samaria, for the worship of idols which prevailed there. Hosea's warnings are mingled with tender, pathetic expostulations.

He shows a joyous faith in the coming Redeemer, and is frequently quoted in the New Testament.

JOEL.—Joel, of whom we only know for certain that he was the son of Pethuel, most likely lived in Judah, for his commission was to Judah, and he makes frequent mention of Judah and Jerusalem. He probably lived in the reign of Uzziah, thus being contemporary with Hosea and Amos. We find, what we should expect on the supposition of Joel being the first prophet to Judah, only a grand outline of the whole terrible scene, which was to be depicted more and more in detail by subsequent prophets. The scope, therefore, is not any particular invasion, but the whole day of the Lord. The proximate event to which the prophecy is related was a public calamity, then impending on Judah, of a two-fold character: want of water, and a plague of locusts continuing for several years. The prophet exhorts the people to turn to God with penitence, fasting and prayer, and then, he says, the plague shall cease, the rain descend in its season, and the land yield her accustomed fruits. Their penitence shall also bring upon them an outpouring of God's Holy Spirit, and through them the blessings of true religion shall be extended to heathen lands.

AMOS.—Amos was a native of Tekoa, in Judah, about six miles south of Bethlehem, originally a shepherd and dresser of sycamore trees, who was called by God's Spirit to be a prophet, although not trained in any of the regular prophetic schools. He travelled from Judah into the northern kingdom of Israel, or "Ephraim," and there exercised his ministry, apparently not for any long time. His date cannot be later than the fifteenth year of Uzziah's reign, B. C. 808. His ministry probably occurred about the middle of the reign of Jeroboam. Israel was then at the height of its power and glory, and was given over to the idolatrous worship of golden calves. Amos went to rebuke this at Bethel itself, but was compelled to return to Judah by the high priest Amaziah, who procured from Jeroboam an order for his expulsion from the northern kingdom.

The book of the prophecies of Amos seems divided into four principal portions, closely connected together. (1) From chap. i. to ii. 3, he denounces the sins of the nations bordering on Judah and Israel, as a preparation for (2), in which, from chap. ii. 4 to vi. 14, he describes the state of those two kingdoms, especially the latter. This is followed by (3) chaps. vii. 1,–ix. 10, in which, after reflecting on the previous prophecy, he relates his visit to Bethel, and sketches the impending punishment of Israel which he predicted to Amaziah. After this, in (4), he rises to a loftier and more evangelical strain, looking forward to the time when the hope of the Messiah's kingdom will be fulfilled, and his people forgiven and established in the enjoyment of God's blessings to all eternity. The chief peculiarity of the style consists in the number of allusions to natural objects and agricultural occupations, as might be expected from the early life of the author.







OBADIAH.—Obadiah was the fourth of the Minor Prophets. We know nothing of him except what we can gather from the short book which bears his name. His date is a matter of dispute, but he is supposed to have prophesied about B. C. 587. Schnurrer says that the prophecy of Obadiah is an amplification of the last five verses of Amos, and was therefore placed next after the book of Amos. The book of Obadiah is a sustained denunciation of the Edomites, melting, as is the wont of the Hebrew prophets, into a vision of the future glories of Zion, when the arm of the Lord should have wrought her deliverance, and have repaid double upon her enemies.

JONAH.—Jonah was the son of Amittai, and a native of Gathhepher, a town of Lower Galilee, in Zebulun. He lived after the reign of Jehu, and probably not till the latter part of the reign of Jeroboam II. The general opinion is that Jonah was the first of the prophets. The king of Nineveh at this time is supposed to have been Pul, who is placed B. C. 750; but an earlier king, Adrammelech II. (B. C. 840) is regarded more probable by Drake. Our English Bible gives B. C. 862. The personal history of Jonah is brief, and is of an extraordinary and exceptional character. We feel ourselves precluded from any doubt of the reality of the transactions recorded in this book by the simplicity of the language itself; by the accordance with other authorities of the historical and geographical notices; above all, by the explicit words and teaching of our blessed Lord Himself (Matt. xii. 39–41; xvi. 4; Luke xi. 29).

Having already, as it seems, prophesied to Israel, he was sent to Nineveh. The time was one of political revival in Israel; but ere long the Assyrians were to be employed by God as a scourge upon them. The prophet shrank from a commission which he felt sure would result in the sparing of a hostile city. He attempted, therefore, to escape to Tarshish. The providence of God, however, watched over him, first in a storm, and then in his being swallowed by a large fish for the space of three days and three nights. After his deliverance, Jonah executed his commission; and the king, "believing him to be a minister from the supreme deity of the nation," and having heard of his miraculous deliverance, ordered a general fast, and averted the threatened judgment. But the prophet, not from personal but national feelings, grudged the mercy shown to a heathen nation. He was therefore taught, by the significant lesson of the "gourd," whose growth and decay brought the truth at once home to him, that he was sent to testify by deed, as other prophets would testify by word, the capacity of the Gentiles for salvation, and the design of God to make them partakers of it. This was "the sign of the prophet Jonas" (Luke xi. 29, 30). The resurrection of Christ itself was also shadowed forth in the history of the prophet. The old traditional burial-place of Jonah is at Gath-hepher. A modern tradition places it at Nebi-Yunus, opposite Mosul.

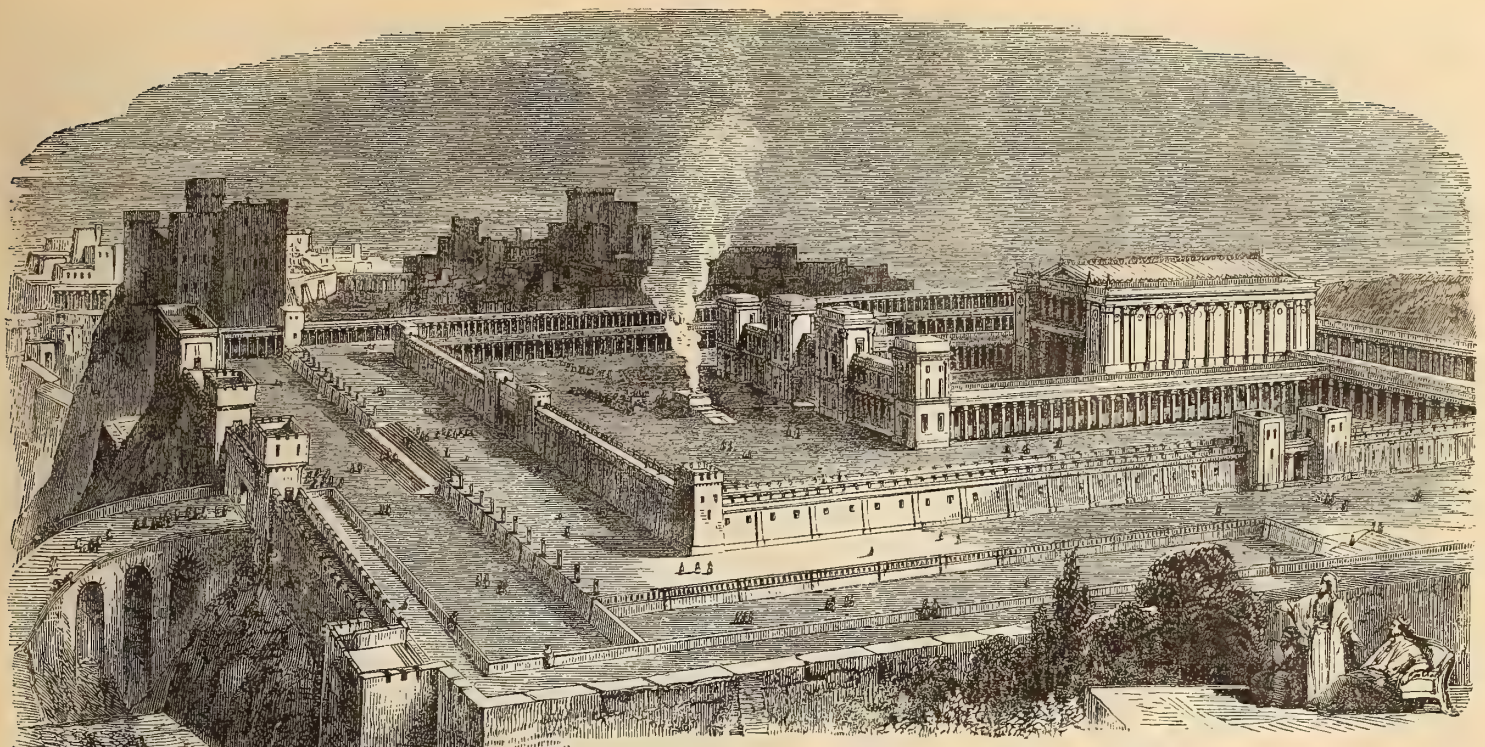


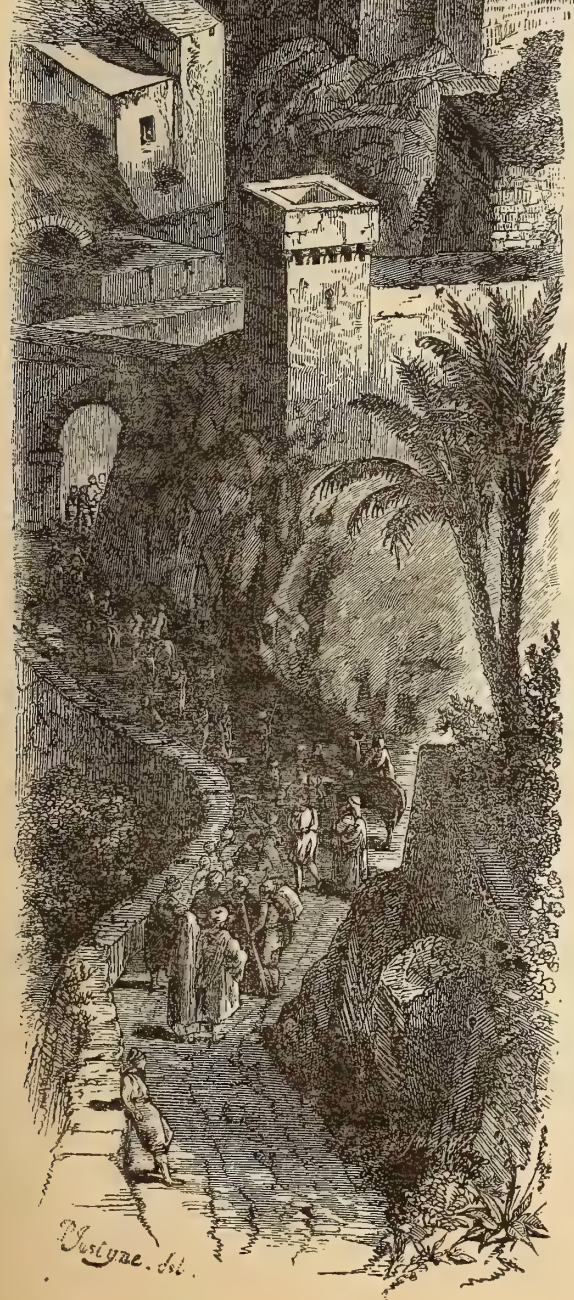
MICAH.—Micah was a native of Maresheth, a village near Eleutheropolis, in the west of Judah. His ministry extended over the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah, a period of about fifty years, B. C. 750–698. He was contemporary with Hosea and Amos during part of their ministry in Israel, and with Isaiah in Judah. He wrote in an elevated and vehement style, with frequent transitions. His prophecy relates to the sins and judgments of Israel and Judah, the destruction of Samaria and Jerusalem, the return of the Jews from captivity, and the punishment of their enemies. He proclaims the coming of the Messiah, as the foundation of all hope for the blessed and glorious future he describes, and specifies Bethlehem in Judah as the place where he should be born of woman (Micah v. 2, 3). The prediction was thus understood by the Jews (Matt. ii. 6; John vi. 41, 42).

NAHUM.—Nahum's name signifies "Consolation." The circumstances of his life are unknown, except that he was a native of Elkosh, which probably was a village in Galilee. Opinions are divided as to the time Nahum prophesied. The best interpreters adopt Jerome's opinion that he foretold the destruction of Nineveh in the time of Hezekiah, after the war of Sennacherib in Egypt, mentioned by Berosus. Nahum speaks of the taking of No-ammon, of the haughtiness of Rabshakeh, and of the defeat of Sennacherib as things that were past. He implies that the tribe of Judah were still in their own country, and that they there celebrated their festivals. He notices, also, the captivity and dispersion of the ten tribes. The subject of his prophesy is, in accordance with the superscription, "the burden of Nineveh," the destruction of which he predicts.

THE BOOK OF HABAKKUK.

HABAKKUK, perhaps, delivered his prophecy about the twelfth or thirteenth year of the reign of Josiah (B. C. 630, 629), though the date is only conjectural, and of his personal history nothing is known. The prophet foretells the doom of the Chaldæans, and the announcement is followed by a series of denunciations





pronounced upon them by the nations who had suffered from their oppression. The strophical arrangement of these "woes" is a remarkable feature of the prophecy. The whole concludes with the magnificent Psalm in chap. iii.

ZEPHANIAH.—Zephaniah lived also in the reign of Josiah, as we learn from the superscription to the book, where the prophet traces his pedigree to his fourth ancestor, Hezekiah, supposed to be the celebrated king of that name. His date is about 630 B. C. The destruction of Nineveh, foretold in Zeph. ii. 13, occurred in 625 B. C. His prophecy contains two oracles, in three chapters, directed against idolaters in Judah, against surrounding idolatrous nations, and against wicked rulers, priests and prophets. It closes with cheering promises of Gospel blessings. His style and manner are like those of Jeremiah, during whose early years they were contemporary. His subsequent history is unknown.

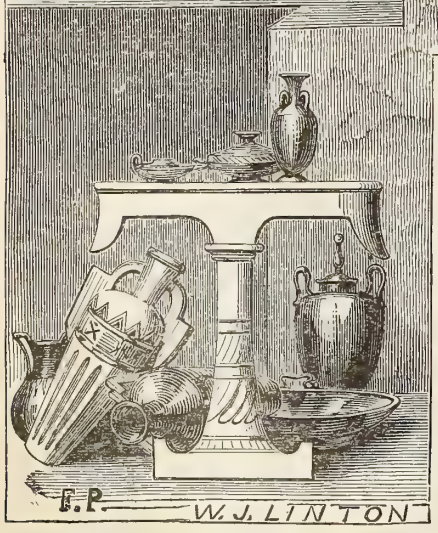
HAGGAI.—Haggai is the first of the Minor Prophets who prophesied after the Captivity. With regard to his tribe and parentage, both history and tradition are alike silent. In the absence of any direct evidence on the point, it is more than probable that he was one of the exiles who returned with Zerubbabel and Jehusa. He began to prophesy in the second year of Darius Hystaspes (B. C. 520); and the object of his prophesying was to excite his countrymen to begin again the building of the Temple, which had been so long interrupted. In this he was successful, Darius having granted a decree for this purpose (Ezra vi.) The exceeding glory of the second Temple was, as he had foretold, that Christ, "the desire of all nations, came to it," and made the place of his feet glorious (Hag. ii. 7, 9).

ZECHARIAH.—Zechariah was the son of Berechiah, and grandson of Iddo, the priest. Ezra calls him the son of Iddo. He was a priest as well as a prophet, and succeeded his grandfather in the sacred office. He returned from Babylon with Zerubbabel and began to prophesy while yet young (Zech. ii. 4) in the second year of Darius (B. C. 520), in the eighth month of the holy year, and two months after Haggai. The two prophets, with united zeal, encouraged the people to resume the work of the Temple, which had been discontinued for some years (Ezra v. 1).

Zechariah's prophecies concerning the Messiah are more particular and express than those of most other prophets, and many of them, like those of Daniel, are couched in symbols. The book opens with a brief introduction, after which six chapters contain a series of visions, setting forth the fitness of that time for the promised restoration of Israel, the destruction of the enemies of God's people, the conversion of the heathen, the advent of Messiah, the branch, the outpouring and blessed influences of the Holy Spirit, and the importance and safety of faithfully adhering to the service of their covenant God. Chapter vii. relates to commemorative observances. Chapters ix.–xi. predict the prosperity of Judah during the



THE BOOK OF MALACHI



times of the Maccabees, together with the fate of Persia and other adjacent kingdoms. The remaining three chapters describe the future destiny of the Jews, the siege of Jerusalem, the triumphs of Messiah, and the glories of the latter day, when "Holiness to the Lord" shall be inscribed on all things.

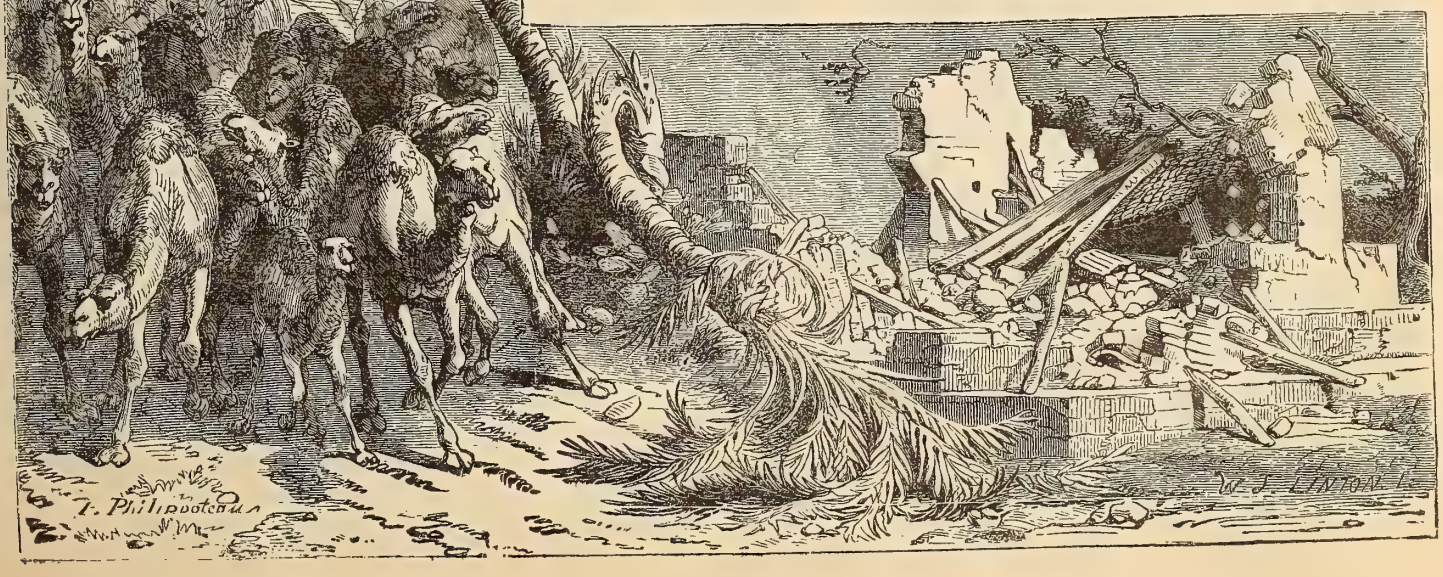
In what may be called the peculiarities of his prophecy, Zechariah approaches nearly to Ezekiel and Daniel. Like them, he delights in visions; like them, he uses symbols and allegories, rather than the bold figures and metaphors which lend so much force and beauty to the writings of the earlier prophets; like them, he beholds angels ministering before Jehovah, and fulfilling his behests on the earth. He is the only one of the prophets who speaks of Satan. That some of these peculiarities are owing to his Chaldæan education can hardly be doubted. Generally speaking, Zechariah's style is pure, and remarkably free from Chaldaisms. He seems to have striven to imitate the purity of the earlier models; but in orthography, and in the use of some words and phrases, he betrays the influence of a later age.

MALACHI.—Malachi (that is, *the angel or messenger of Jehovah*) is the last, and is therefore called "the *seal*" of the prophets, and his prophecies constitute the closing book of the Canon. Of his personal history nothing is known. He is believed to have been contemporary with Nehemiah, and it is most likely that he delivered his prophecies after the second return of Nehemiah from Persia (Neh. xiii. 6), and subsequently to the thirty-second year of Artaxerxes Longimanus (B. C. 220). From the striking parallelism between the state of things indicated in Malachi's prophecies and that actually existing on Nehemiah's return from the court of Artaxerxes, it is on all accounts highly probable that the efforts of the secular governor were on this occasion seconded by the preaching of "Jehovah's Messenger," and that Malachi occupied the same position with regard to the reformation under Nehemiah, which Isaiah held in the time of Hezekiah, and Jeremiah in that of Josiah. The last chapter of canonical Jewish history is the key to the last chapter of its prophecy. The whole prophecy naturally divides itself into three sections, in the first of which Jehovah is represented as the loving Father and Ruler of his people (chaps. i. 2,–ii. 9); in the second, as the supreme God and Father of all (chap. ii. 10–16); and in the third, as their righteous and final Judge (chap. ii. 17–end).



IV. THE POETICAL BOOKS.

THE BOOK OF JOB.—The book of Job is believed by critics to be the most ancient of all the books of the Bible. Job, from whom it takes its name, was a patriarch distinguished for his integrity and piety, his wealth, honors, and domestic happiness, whom God permitted, for the trial of his faith, to be deprived of friends, property and health, and at once plunged into deep affliction. He lived in the land of Uz, lying, it is generally thought, in eastern Edom, probably not far from Bozrah. The name and history of Job are spread throughout the East; Arabian writers mention him, and many Mohammedan families perpetuate his name. Five different places claim the possession of his tomb. The precise period of his life cannot be ascertained, yet no doubt can exist as to its patriarchal antiquity. The book seems to allude to the flood (chap. xxii. 15–17), but not to the destruction of Sodom, the exodus from Egypt, or the giving of the law. No reference is made to any order of priesthood, Job himself being the priest of his own household, like Noah and Abraham. There is allusion to the most ancient form of idolatry, star-worship, and to the earliest mode of writing (chap. xix. 24). The longevity of Job also places him among the patriarchs. He was an old man before his trial began, and survived that test one hundred and forty years. The period of long lives had not wholly



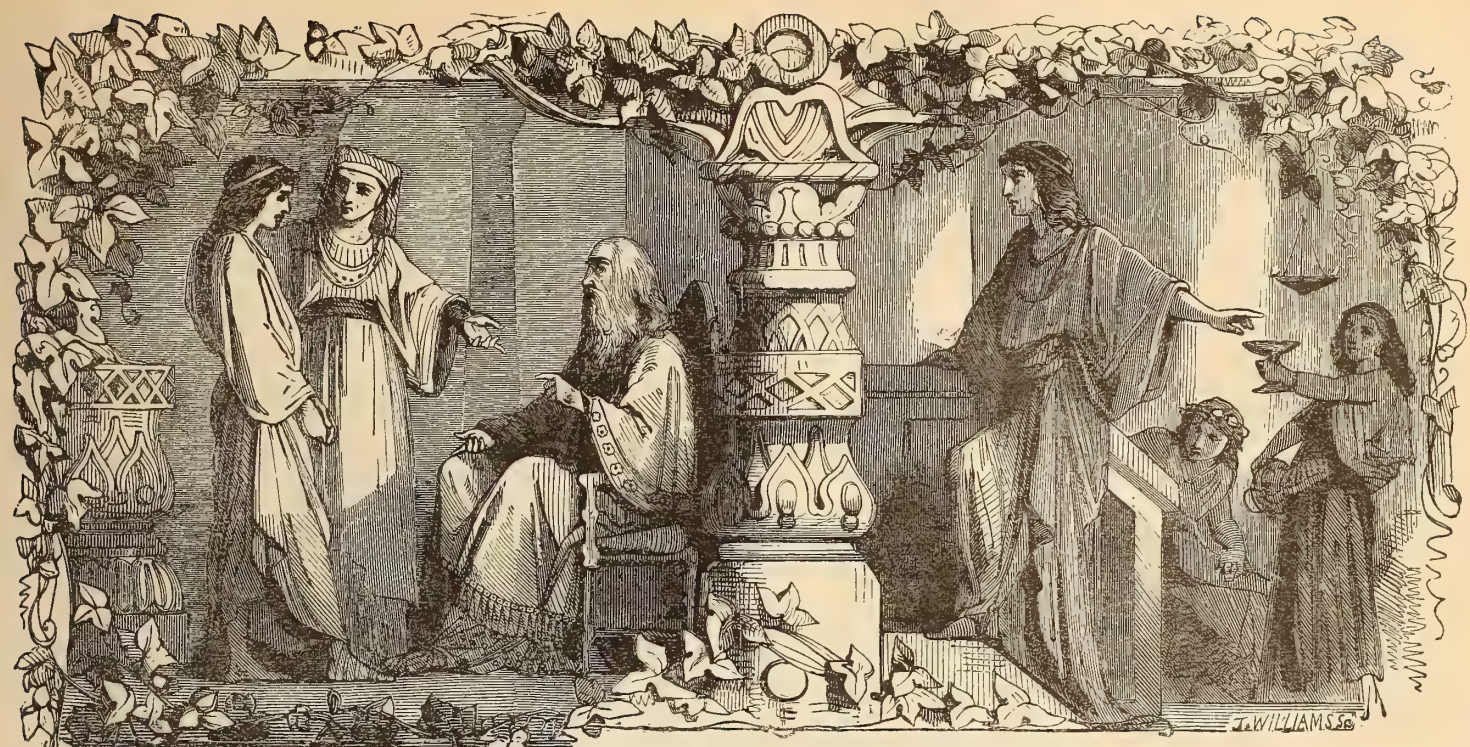


passed away. Hales places the trial of Job before the birth of Abraham, and Ussher about thirty years before the Exodus.

As to the authorship of the book, many opinions have been held. It has every appearance of an original composition, and its author must have been a Hebrew, since it is written in the purest Hebrew. It exhibits, moreover, the most intimate acquaintance with both Egyptian and Arabian scenery, and is in the loftiest style of Oriental poetry. All these circumstances are consistent with the views of those who regard Moses as its probable author. It has, however, been ascribed to other persons. It presents a beautiful exhibition of patriarchal religion. It teaches the being and perfections of God, His creation of all things, and His universal providence; the apostasy and guilt of evil spirits and of mankind; the mercy of God, on the basis of a sacrifice, and on condition of repentance and faith (chaps. xxxiii. 27–30; xlii. 6–8); the immortality of the soul, and the resurrection of the body (chaps. xiv. 7–15; xix. 25–27).

The main problem discussed in Job is, the justice of God in suffering the righteous to be afflicted, while the wicked prosper. It is settled by showing that, while the hand of a just God is manifest in His providential government of human affairs, it is His sovereign right to choose His own time and mode of retribution both to the evil and the good, and to subject the graces of His people to whatever trial He deems best. The whole book is written in the highest style of Hebrew poetry, except the two introductory chapters and part of the last, which are prose. As a poem it is full of sublime sentiments and bold and striking images.

THE BOOK OF PSALMS.—The book of Psalms contains 150 separate Psalms, and may be parted into five great divisions or books, which were formed at different periods. There is a remarkable difference between the several books in their use of the divine names Jehovah and Elohim, to designate Almighty God. In book I. (Pss. i.–xli.), the former name prevails; it is found 272 times, while Elohim occurs but fifteen times. In book II. (Pss. xlii.–lxxii.), Elohim is found more than five times as often as Jehovah. In book III. (Pss. lxxiii.–lxxxix.), the preponderance of Elohim in the earlier is balanced by that of Jehovah in the latter psalms of the book. In book IV. (Pss. xc.–cvi.) the name of Jehovah is exclusively employed; and also virtually in book V. (Pss. cvii.–cl.), Elohim being there found only in two passages incorporated from earlier Psalms.





Book I. is, by the superscriptions, entirely Davidic; nor do we find in it a trace of any but David's authorship. We may well believe the compilation of the book was also David's work. Book II. appears by the date of its latest Psalm (xlvi.) to have been compiled in the reign of King Hezekiah. It would naturally comprise (1) several or most of the Levitical Psalms anterior to that date; and (2) the remainder of the Psalms of David previously uncompiled. Book III., the interest of which centres in the times of Hezekiah, stretches out, by its last two Psalms, to the reign of Manasseh; it was probably compiled in the reign of Josiah. Book IV. contains the remainder of the Psalms, up to the date of the Captivity. Book V., the Psalms of the Return. There is nothing to distinguish these two books from each other in respect of outward decoration or arrangement, and they may have been compiled together in the days of Nehemiah.

Israelitish psalmody may be said to have virtually commenced with David. Previous mastery over his harp had probably prepared the way for his future strains, when the anointing oil of Samuel descended upon him, and he began to drink in special measure, from that day forward, of the Spirit of the Lord. It was then that, victorious at home over the mysterious melancholy of Saul, and in the field over the vaunting champion of the Philistine hosts, he sang how from even babes and sucklings God had ordained strength because of his enemies (Ps. viii.) His next Psalms are of a different character; his persecutions at the hands of Saul had commenced. When David's reign had begun, it is still with the most exciting incidents of his history, public or private, that his Psalms are mainly associated. After the conquest of Jerusalem his psalmody opened afresh with the solemn removal of the ark to Mount Zion; and in Ps. xxiv.–xxix., which belong together, we have the earliest definite instance of David's systematic composition or arrangement of Psalms for public use.

David's Psalms were written chiefly at the important crises of his life, but it was no doubt at the close of his reign, when his kingdom was at peace, that he finally arranged for the sanctuary service that portion of his psalms which now constitutes the first book of the Psalter. For a time the single psalm of Solomon (Ps. lxxii.) remained the only addition to those of David. If, however, religious psalmody were to revive, somewhat might be not unreasonably anticipated from the great assembly of King Asa (2 Chron. xv.); and Ps. l. suits so exactly with the circumstances of that occasion, that it may well be assigned to it. The great prophetical ode (Ps. xlv.) connects itself most readily with the splendors of Jehoshaphat's reign. And after that psalmody had thus definitely revived, there would be no reason why it should not thenceforward manifest itself in seasons of anxiety, as well as of festivity and thanksgiving. Hence Ps. xlix. Yet the psalms of this period flow but sparingly. Pss. xlii., xliv., lxxiv. are best assigned to the reign of Ahaz. The reign of Hezekiah is naturally rich in psalmody. Pss. xlvi., lxxiii., lxxv., lxxvi. connect themselves with the resistance to the supremacy of the Assyrians and the divine destruction of their host. We are now brought to a series of psalms of peculiar interest, springing out of the political

and religious history of the separated ten tribes. In date of actual composition they commence before the times of Hezekiah. The earliest is probably Ps. lxxx., a supplication for the Israelitish people at the time of the Syrian oppression. All these psalms (lxxx.–lxxxiii.) are referred by the superscriptions to the Levite singers, and thus bear witness to the efforts of the Levites to reconcile the two branches of the chosen nation. The captivity of Manasseh himself proved to be but temporary; but the sentence which his sins had provoked upon Judah and Jerusalem still remained to be executed, and precluded the hope that God's salvation could be revealed until after such an outpouring of His judgments as the nation had never yet known. The psalms of book IV. bear generally the impress of this feeling. We pass to book V. Ps. cvii. is the opening psalm of the return, sung, probably, at the first Feast of Tabernacles (Ezra iii.) The ensuing Davidic psalms may well be ascribed to Zerubbabel. A directly historical character belongs to Pss. cxx.–cxxxiv., styled in our A. V., "songs of degrees." Internal evidence refers these to the period when the Jews, under Nehemiah, were, in the very face of the enemy, repairing the walls of Jerusalem, and the title may well signify "Songs of going up upon the walls," the psalms being, from their brevity, well adapted to be sung by the workmen and guards, while engaged in their respective duties. Of somewhat earlier date, it may be, are Ps. cxxxvii. and the ensuing Davidic psalms. Pss. cxlvii.–cl. were probably sung on the occasion of the thanksgiving procession of Nehemiah xii., after the rebuilding of the walls of Jerusalem had been completed.

THE BOOK OF PROVERBS.—The superscriptions which are affixed to several portions of the book (in chaps. i.; x. 1; xxv. 1), attribute the authorship of those portions to Solomon, the son of David, king of Israel. With the exception of the last two chapters, which are directly assigned to other authors, it is probable that the statement of these superscriptions is in the main correct, and that the majority of the proverbs contained in the book were uttered or collected by Solomon. The book consists of a collection of pointed and sententious moral maxims, the fruit of Solomon's profound sagacity and unexampled experience, but above all, of the inspiration of God. It contains a complete code of practical rules for the regulation of life—rules that have a divine breadth and fulness, and can make men for time and also for eternity. The principles embodied in them admit of endlessly varied applications, so that the study of a life cannot exhaust them. The more they are pondered and prayed over, and reduced to practice, the more are their hidden treasures of wisdom brought to light. Solomon himself lived in the sphere of practical life. He had constantly to do with all classes, and he knew men and the course of human events most thoroughly. His maxims are therefore adapted to the actual condition of things, and not to an imaginary state of existence. They contain those broad principles of action which meet the wants of all men in al circumstances, in all ages and in all conditions of life. The first nine chapters, consisting of earnest and fatherly exhortations addressed to the young in a series of discourses, are written in admirable poetic style and are more continuous than the succeeding chapters, which consist mainly of separate maxims. "The Proverbs of Solomon" extend to the end of the twenty-fourth chapter, though these are but selections from the three thousand which he is said to have spoken. Chapters xxv.–xxix. are also the proverbs of Solomon which the men of Hezekiah copied out. The proverbs of this part are generally expressed in detached maxims: but occasionally there is a connection between adjacent verses. An effort is made to bring together related proverbs, as those concerning rulers, fools, sluggards, busybodies and talebearers. Chapter xxx. is ascribed to Augur and affords examples of the enigmatic proverbs so popular in the East. Chapter xxxi., by king Lemuel, is mainly a beautiful picture of female excellence. By whose care this book was collected in its present form is not known; but it is manifest, from the above, that it must have been arranged in its present form as late at least as the days of Hezekiah: while there is no book of the Old Testament whose canonical authority is better attested.

THE BOOK OF ECCLESIASTES.—The Hebrew name of this book is Koheleth, or the Preacher, the title being taken from the name by which Solomon, who is believed to be its author, uniformly speaks of himself throughout the book. Commentators differ most widely as to its plan and purpose. The uniform belief of the ancient church was that Solomon wrote this book in his old age, when brought to repentance for the idolatrous practices into which he had been seduced by his heathen wives. The great variety of opinions which have been held respecting it sufficiently indicates that it is as far removed as possible from being a formal treatise. It is certainly what it professes to be—the confession of a man of wide experience looking back upon his past life, and looking out upon the disorders and calamities which surround him—of a man who has thoroughly tried the world in all its forms of honor, wealth, pleasure, folly, and the pursuit of speculative wisdom—of a man who has sinned in giving way to extreme selfishness and sensuality, and who has paid the penalty of such sin in satiety and weariness of life—the constant burden being "Vanity of vanities, all is vanity, saith the Preacher." The conclusion to which he comes after he has learned the lesson God meant to teach him, for he has been under the discipline of a divine education, is that in such an empty and unsatisfying world, where disappointment and trouble and death cannot be avoided, the cheerful, quiet enjoyment of God's present gifts is the part of wisdom, for thus we make the best of things as we find them. But this enjoyment he most clearly points out—the true secret of a contented life—is to be found in the consecration of the vigor of youth to the service of God. The conclusion of the whole matter is, to "fear God and keep his commandments; for this is the whole duty of man," and in keeping of these is great reward and the attainment of the greatest and highest good possible to mortal man as an immortal soul.

THE SONG OF SOLOMON.—In the Hebrew this book is called the *Song of Songs;* that is, the most beautiful of Songs; in the Vulgate it is entitled *Canticum Canticorum;* whence it is frequently termed *Canticles* in English; while in the English Version it has the name of the *Song of Solomon.* This book forms a poem, and one of the many opinions that have been held respecting its meaning is, that the Song is intended to display *the victory of constant and humble love over the temptations of wealth and royalty.* The tempter is Solomon; the object of his seductive endeavors is a Shulamite shepherdess, who, surrounded by the glories of the court and the fascinations of unwonted splendor, pines for the shepherd lover from whom she has been involuntarily separated. The king's flatteries and promises are unavailing, and the constancy of the shepherdess triumphs. She is reunited to her lover, and together they return home, visiting, on their way, the tree beneath whose shade they first plighted their troth. Many eminent writers, however, have maintained that the book is an allegory, intended to set forth the love of Christ for the Church. So the Jews from the most ancient times have interpreted it. Looking at this Song from the position of the Old Testament, its ground idea is: "Thy Maker is thy husband." Identical with this is the New Testament idea: "The Bride the Lamb's wife." The germ of this representation exists in the Pentateuch, where idolatry is regarded as spiritual adultery; Ex. xxxiv. 15; Deut. xxxi. 16. We find it fully developed in the forty-fifth Psalm, which probably belongs to Solomon's age, and which is expressly quoted in the epistle to the Hebrews as a description of the Messiah. The same figure occurs in many passages of the prophets who lived after Solomon's reign. In the book of Revelation this imagery is repeated and amplified. This Song is a series of descriptive pictures, the great theme of which

in the separation of the bride from her beloved—the heavenly Bridegroom—for her sins and her reunion with him by repentance. In the spiritual application of its rich and gorgeous imagery we should confine ourselves to the main scope rather than dwell on particulars. Thus the fruitfulness of the Church is set forth under the image of a garden filled with spices and precious fruits. But we are not to seek for a hidden meaning in each particular spice or fruit—the saffron, the spikenard, the myrrh, the pomegranate, the apple; and the same is true with respect to the descriptions of the bride and bridegroom with which the book abounds.

THE APOCRYPHA.

THE primary meaning of *Apocrypha*, "hidden, secret," seems, toward the close of the second century, to have been associated with the signification "spurious," and ultimately to have settled down into the latter. The conjectural explanation given in the translation of the English Bible, "because they were wont to be read not openly and in common, but as it were in secret and apart," is, as regards some of the books now bearing the name, at variance with fact. The testimonies of the Fathers harmonize with the belief that the use of the word as applied to special books, originated in the claim, common to nearly all the sects that participated in the Gnostic character, to a secret, esoteric knowledge, deposited in books which were made known only to the initiated. The books of our own Apocrypha bear witness both to the feeling and the way in which it worked. Books in the existing Apocrypha bear the names of Solomon, Daniel, Jeremiah, Ezra. These books represent the period of transition and decay which followed on the return from Babylon, when the prophets who were then the teachers of the people had passed away, and the age of scribes succeeded. Uncertain as may be the dates of individual books, few, if any, can be thrown further back than the commencement of the third century, B. C. The latest, the second book of Esdras, is probably not later than 30 B. C., 2 Esdras vii. 28, being a subsequent interpolation. The alterations of the Jewish character, the different phases which Judaism presented in Palestine and Alexandria, the good and the evil which were called forth by contact with idolatry in Egypt, and by the struggle against it in Syria, all these present themselves to the reader of the Apocrypha with greater or less distinctness.

THE FIRST BOOK OF ESDRAS.—Esdras is the Greek form of the Hebrew Ezra. The first and second books of Esdras are called in the Vulgate, and in all the earlier editions of the English Bible, the *third* and *fourth books*. In the Vulgate, 1 Esdras means the canonical book of Ezra, and 2 Esdras means Nehemiah. The original MS. of the first book of Esdras of the Apocrypha is lost. The book is evidently a compilation from 2 Chronicles, Ezra, and Nehemiah. Chapters iii., iv., and v. to verse 6, are the only original portions of the book. The design of the writer is evidently to introduce and give scriptural sanction to the legend about Zerubbabel, and to explain the obscure passages of Ezra; in the last attempt he has failed signally.

THE SECOND BOOK OF ESDRAS.—This book was originally called "the Apocalypse of Ezra." The original MS., which was written in Greek, is lost. The common Latin text, which is followed in the English version, contains two important interpolations (chapters i.–ii., xv.–xvi.), which are not found in the Arabic and Æthiopic versions, and are separated from the genuine Apocalypse in the best Latin MSS. Both of these passages are evidently of Christian origin. The original Apocalypse (chapters iii.–xiv.) consists of a series of angelic revelations and visions, in which Ezra is instructed in some of the great mysteries of the moral world, and assured of the final triumph of the righteous.

THE BOOK OF TOBIT.—The scene of this book is placed in Assyria, whither Tobit, a Jew, had been carried as a captive by Shalmaneser. But it must have been written considerably later than the Babylonian captivity, and cannot be regarded as a true history. It is a didactic narrative; and its point lies in the moral lesson which it conveys, and not in the narrative. In modern times the moral excellence of the book has been rated high. It is a beautiful and complete picture of the domestic life of the Jews after the return.

THE BOOK OF JUDITH.—The book of Judith is evidently a fiction, for it is too full of inaccuracies to be regarded as a veritable history. Its object was doubtless to stimulate the patriotism of the Jewish people, and nurture in them the qualities depicted in the character of Judith, qualities by which the champions of Jewish freedom overcame the power of Syria, which seemed at the time scarcely less formidable than the imaginary hosts of Holofernes.

THE REST OF THE BOOK OF ESTHER.—This book consists of chapters which were added to the canonical book of Esther by some writer of a later date. Reference has already been made to it in the account we have given of the canonical book.

THE BOOK OF THE WISDOM OF SOLOMON.—From internal evidence it seems most reasonable to believe that this book was composed at Alexandria, some time before the time of Philo, about B. C. 120–80. It is an imitation of the Proverbs of Solomon, and may be divided into two parts, the first (chapters i.–ix.) containing the doctrine of wisdom in its moral and intellectual aspects; and the second (chapters x.–ix.), the doctrine of wisdom as shown in history.

THE BOOK OF ECCLESIASTICUS.—*The Wisdom of Jesus, the Son of Sirach*, or *Ecclesiasticus*, is the full title of this book in the English Bible. The former is the title given it in the Septuagint, and the latter that of the Vulgate, the name "*Ecclesiasticus*" indicating that the book was publicly used in the services of the Church. We know nothing of its author, but his Palestinian origin is supported by internal evidences. It is an important monument of the religious state of the Jews at the time of its composition. As an expression of Palestinian theology it stands alone. It marks the growth of that anxious legalism which was conspicuous in the sayings of the later doctors. Life is already imprisoned in rules; religion is degenerating into ritualism; knowledge has taken refuge in schools.

THE BOOK OF BARUCH.—This book is remarkable as the only one in the Apocrypha which is formed on the model of the Prophets; and though it is wanting in originality, it presents a vivid reflection of the ancient prophetic fire. The assumed author is evidently the companion of Jeremiah, but the details of the book are inconsistent with the assumption. It exhibits not only historical inaccuracies, but also evident traces of a later date than the beginning of the captivity. The date of its composition is probably about the time of the war of liberation (B. C. 160), or somewhat earlier.

THE SONG OF THE THREE HOLY CHILDREN.—This is a spurious addition to Daniel, and appears in the Greek versions of that book in chapter iii. It is not known to have existed in Hebrew, and was never acknowledged by the Jews as a part of the genuine book.

THE HISTORY OF SUSANNA.—Also an addition in the Greek version to the book of Daniel. It is clearly a fiction.

BEL AND THE DRAGON.—Also a Greek spurious addition to Daniel. It is a fiction, and describes an idolatry which never existed in Babylon.

THE PRAYER OF MANASSES.—This prayer is the work of a writer who endeavors to supply the omission of it in 2 Chronicles xxxiii. 18. The prayer was evidently written at a period not far from the Christian era.

THE FIRST AND SECOND BOOKS OF MACCABEES.—*The First Book of Maccabees* contains a history of the patriotic struggle, from the first resistance of Mattathias to the settled sovereignty and death of Simon, a period of thirty-three years, B. C. 168–135. The great marks of trustworthiness are everywhere conspicuous. Victory, and failure, and despondency are, on the whole, chronicled with the same candor. There is no attempt to bring into open display the working of Providence. The testimony of antiquity leaves no doubt but that the book was written first in Hebrew. Its whole structure points to Palestine as the place of its composition. There is, however, considerable doubt as to its date. Perhaps we may place it between B. C. 120–100. The date and person of the Greek translator are wholly undetermined.

The Second Book of Maccabees.—The history of the second book of the Maccabees begins somewhat earlier than that of the first book, and closes with the victory of Judas Maccabæus over Nicanor. It thus embraces a period of twenty years. It is not nearly so trustworthy as the first book. In the second book the groundwork of facts is true, but the dress in which the facts are presented is due, in part at least, to the narrator. The latter half of the book (chapters viii.–xv.) is to be regarded, not as a connected and complete history, but as a series of special incidents from the life of Judas, illustrating the Providential interference of God in behalf of His people, true in substance, but embellished in form.

There are two other books of the Maccabees, entitled the *Third* and the *Fourth*, not included in the English Apocrypha. *The Third Book of Maccabees* contains the history of events which preceded the great Maccabæan struggle. *The Fourth Book of Maccabees* contains a rhetorical narrative of the martyrdom of Eleazar and of the "Maccabæan family," following, in the main, the same outline as Second Maccabees.

THE NEW TESTAMENT.

THE very title of the New Testament, or rather the New Covenant, indicates its relation to the Old. The principle of that relation is expressed in our Lord's own words: "Think not that I am come to destroy the *Law and the Prophets:* I am not come to destroy, but to fulfil." And as, at every stage of His earthly course, to the very time of His ascension, He appealed to the written standards of Jewish faith, from which also His apostles argued, in all their preachings, that He was the Christ; so they, in their turn, provided a permanent, *written* standard of Christian truth. Their own witness is most emphatic to this their purpose, and to the aid of the Holy Spirit in its accomplishment. St. Luke's preface to his Gospel, which he writes to Theophilus, "that he might know the certainty of those things in which he was instructed;" St. John's declaration: "These things are *written in this book*, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name," followed by the attestation, "This is the disciple that testifieth of these things and *wrote* these things, and we know that his testimony is true;" St. Paul's frequent allusions to the authority of his Epistles; St. Peter's testimony, placing those Epistles on a level with *the other Scriptures:* these, to say nothing of innumerable allusions to the *Scriptures* as the standard of faith, are alone sufficient proofs of the principle that the Christian Covenant, like the Jewish, was to be embodied in a BOOK, a collection of writings, in which, as of old, "Holy men spake as they were moved by the Holy Ghost."

That *universal* character, in which the Christian Covenant differs from the Jewish, is seen in the very language in which each is expressed. The Hebrew was the peculiar dialect of the chosen race, to whom the ancient oracles were committed as a deposit; the *Greek* became, by the conquests of Alexander, the universal language of the civilized world. And as that world was reduced to one empire, in which Judæa herself was the last province incorporated, that so the preachers of the Gospel might have free course, so did a universal language give them a free audience; and the books which they wrote in Greek could be read from the Atlantic and Atlas to the Euphrates and Caucasus. Even if two books of the New Testament—the Gospel of Matthew and the Epistle to the Hebrews—were originally written for Jews in their own language, they form not even an exception to the statement; for the advocates of their Hebrew origin admit an equally original Greek version. But the Greek of the New Testament is a peculiar form of the Hellenic tongue, and requires distinct study. One of the most fruitful sources of error in the interpretation of the New Testament is the attempt to read it by the sole light of classical Greek.

It should always be borne in mind that the purely Christian element in the New Testament requires the most careful handling. Words and phrases already partially current were transfigured by embodying new truths, and forever consecrated to their service. To trace the history of these is a delicate question of lexicography which has not yet been thoroughly examined. There is a danger of confounding the apostolic usage on the one side with earlier Jewish usage, and on the other with later ecclesiastical terminology. For the language of the New Testament calls for the exercise of the most rigorous criticism. The complexity of the elements which it involves makes the inquiry wider and deeper, but does not set it aside. The literal sense of the apostolic writings must be gained in the same way as the literal sense of any other writings, by the fullest use of every appliance of scholarship, and the most complete confidence in the necessary and absolute connection of words and thoughts. No variation of phrase, no peculiarity of idiom, no change of tense, no change of order, can be neglected. The truth lies in the whole expression, and no one can presume to set aside any part as trivial or indifferent. The importance of investigating most faithfully the literal meaning of the sacred text must be felt with tenfold force when it is remembered that the literal sense is the outward embodiment of a spiritual sense, which lies beneath every part of Holy Scripture.

The New Testament, like the Old, is not merely a collection of books, each preferring an independent claim to divine authority. As a BOOK, one united whole, it claims to be the CANON, or *rule*, of Christian faith. The complete Canon of the New Testament, as commonly received at present, was ratified at the Third Council of Carthage, A. D. 397, and from that time it was received throughout the Latin Church, though occasional doubts as to the Epistle to the Hebrews still remained.

The New Testament consists of twenty-seven books. We shall, for purposes of convenience, speak of them in the following order:

I. *The Five Historical Books;* namely, the four Gospels, and the Acts of the Apostles.

II. *The Fourteen Epistles of St. Paul;* namely, ten addressed to eight churches, and four to three individuals—Philemon, Timothy, and Titus.

III. *The Seven Catholic or General Epistles.*

IV. *The Revelation of St. John.*



I. THE FIVE HISTORICAL BOOKS.

THE GOSPEL ACCORDING TO ST. MATTHEW.—Matthew, whose Hebrew name was Levi, the writer of this Gospel, was one of the twelve apostles of our Lord. He was a Galilean by birth, a Jew by religion, and a publican, or collector of taxes, by profession. His ordinary abode was at Capernaum, and his office probably on the main road, near the Sea of Tiberias. Here, while engaged in his business, he was called by Jesus to follow Him, and he obeyed. Of his life after the Ascension, we know nothing. One tradition, which seems to be endorsed by Clement, Origen and Tertullian, describes him as dying a natural death; another makes him a martyr to the cause of his Lord.

His Gospel is recognized as the oldest of the four, but the time of its preparation is uncertain. The most probable supposition is, that it was written between A. D. 50 and 60; the exact year cannot even be guessed at. There is not much doubt, however, that it was written in Palestine. This Gospel was written by the apostle, according to the testimony of all antiquity; but there has been much discussion as to the language in which it was originally composed. It must, however, be observed that every early writer who mentions that St. Matthew wrote a Gospel *at all* says that he wrote it in Hebrew (that is, in the Syro-Chaldaic), and in Palestine in the first century. Moreover, every early writer that has come down to us uses the *Greek* of St. Matthew, and this with the definite recognition that it is a translation; hence we may be sure that the Greek copy belongs to the Apostolic age, having been thus authoritatively used from and up to that time.

The principal divisions of the Gospel are: I. The introduction to the ministry of Christ; chaps. i.–iv. II. The laying down of the new Law for the Church in the Sermon on the Mount; chaps. v.–vii. III. Events in historical order, showing Him as the worker of miracles; chaps. viii. and ix. IV. The appointment of apostles to preach the kingdom; chap. x. V. The doubts and opposition excited by His activity in divers minds, in John's disciples, in sundry cities, in the Pharisees; chaps. xi. and xii. VI. A series of parables on the nature of the kingdom; chap. xiii. VII. Similar to V. The effects of His ministry on His countrymen, on Herod, on the people of Gennesaret, Scribes and Pharisees, and on multitudes whom He feeds; chaps. xiii. 53,–xvi. 12. VIII. Revelation to His disciples of His sufferings; His instructions to them thereupon; chaps. xvi. 13,–xviii. 35. IX. Events of a journey to Jerusalem; chaps. xix., xx. X. Entrance into Jerusalem, and resistance to Him there, and denunciation of the Pharisees; chaps. xxi.–xxiii. XI. Last discourses; Jesus as Lord and Judge of Jerusalem, and also of the world; chaps. xxiv., xxv. XII. Passion and Resurrection; chaps. xxvi.–xxviii.





THE GOSPEL ACCORDING TO ST. MARK.

MARK, or Marcus, the writer of this Gospel, is probably the same as "John, whose surname was Mark" (Acts xii. 12–25). He was the cousin and disciple of Barnabas (Col. iv. 10). He was also the companion of Barnabas and Paul in their journey through Greece to Antioch, Perga, and Pamphylia, at which last place he left them and returned to Jerusalem, much to Paul's dissatisfaction. Yet he labored faithfully with Barnabas at Cyprus, and Paul mentions him, when in his captivity at Rome, as one of those who were associated with him. He afterwards accompanied Peter also to Babylon. As he was the son of that Mary at whose house in Jerusalem the apostles were wont to convene, it is probable that he was particularly instructed in the doctrines of Christianity by Peter, who on that account calls him his *son*. Nothing is known of his later history. There is a tradition that he was sent on a mission to Egypt by Peter, and founded the Church of Alexandria, and there suffered a martyr's death; but the tradition rests upon a very uncertain foundation.

St. Mark's Gospel is the shortest of the four. There is much dispute as to the time at which it was written. According to some authorities it was written before the death of St. Peter. Irenæus says it was written after Peter's death. The most probable supposition is that it was written between A. D. 63 and 70. Clement, Eusebius, Jerome, and Epiphanius, pronounce for Rome, and many modern writers take the same view. The Gospel was written in Greek.

There is a generally received tradition that St. Mark drew his information principally from St. Peter. Whilst there is hardly any part of its narrative that is not common to it and some other Gospel, in the manner of the narrative there is often a marked character which puts aside at once the supposition that we have here a mere epitome of Matthew and Luke. The picture of the same events is far more vivid; touches are introduced such as could only be noticed by a vigilant eye-witness, and such as make us almost eye-witnesses of the Redeemer's doings. To this must be added that whilst Mark goes over the same ground for the most part as the other Evangelists, and especially Matthew, there are many facts thrown in which prove that we are listening to an independent witness. It is evident also, from the general character of the Gospel, that it was meant for use, in the first instance, amongst the Gentiles.

This Gospel has a character of its own. It is the history of the war of Jesus against sin and evil in the world during the time He dwelt as a man among men. The principal divisions of the Gospel are these: I. John the Baptist and Jesus; chap. i. 1–13. II. Acts of Jesus in Galilee; chaps. i. 14,–ix. 50. III. Teaching in Peræa, where the Spirit of the new kingdom of the Gospel is brought out; chap. x. 1–34. IV. Teachings, trials, and sufferings in Jerusalem; Jesus revealing himself as founder of the new kingdom; chaps. x. 33,–xv. 47. V. Resurrection; chap. xvi.



THE GOSPEL ACCORDING TO ST. LUKE.—The name Luke is the abbreviated form of Lucanus, or of Lucilius. The writer of this Gospel was a native of Antioch in Syria, and is believed to have been educated as a physician. There is also a tradition that he was a painter of unusual skill. He was not born a Jew, for he is not reckoned among them "of the circumcision" by St. Paul (comp. Colossians iv. 11 with verse 14). The date of his conversion is uncertain. The statement that he was one of the seventy disciples has nothing very improbable in it, whilst that which Theophylact adopts (on Luke xxiv.) that he was one of the two who journeyed to Emmaus with the risen Redeemer, has found modern defenders. He was the companion of St. Paul in most of his journeys which are recorded in the Acts of the Apostles, of which he is the author. He remained with St. Paul to the close of the apostle's first imprisonment at Rome. His personal history after this is unknown, but it is believed that he remained with St. Paul throughout his second imprisonment to the close of his sufferings. That he died a martyr between A. D. 75 and 100 would seem to have the balance of suffrages in its favor. He enjoyed the fullest confidence and warmest friendship of St. Paul, who speaks of him as "the beloved physician."

It is known that St. Luke's Gospel was in use before the year 120. It is most probable that it was written at Cæsarea during St. Paul's imprisonment there, A. D. 58–60. It has never been doubted that the Gospel was written in Greek. Whilst Hebraisms are frequent, classical idioms and Greek compound words abound.

The ancient opinion that Luke wrote his Gospel under the influence of Paul rests on the authority of Irenæus, Tertullian, Origen, and Eusebius. The language of the preface is against the notion of any exclusive influence of St. Paul. The Evangelist, a man on whom the Spirit of God was, made the history of the Saviour's life the subject of research, and with materials so obtained, he wrote, under the guidance of the Spirit that was upon him, the history now before us. The truth seems to be that St. Luke, seeking information from every quarter, sought it especially from the preaching of his beloved master, St. Paul; and the apostle in his turn employed the knowledge collected from other sources by St. Luke. It is not certain who was the Theophilus mentioned in the preface. He was probably a native of Italy, and perhaps an inhabitant of Rome.

This Gospel contains: I. A preface; chap. i. 1–4. II. An account of the time preceding the ministry of Jesus; chaps. i. 5 to ii. 52. III. Several accounts of discourses and acts of our Lord, common to Luke, Matthew, and Mark, related for the most part in their order, and belonging to Capernaum and the neighborhood; chaps. iii. 1 to ix. 50. IV. A collection of similar accounts, referring to a certain journey to Jerusalem, most of them peculiar to Luke; chaps. ix. 51 to xviii. 14. V. An account of the sufferings, death, and resurrection of Jesus, common to Luke with the other Evangelists, except as to some of the accounts of what took place after the resurrection; chap. xviii. 15 to the end.



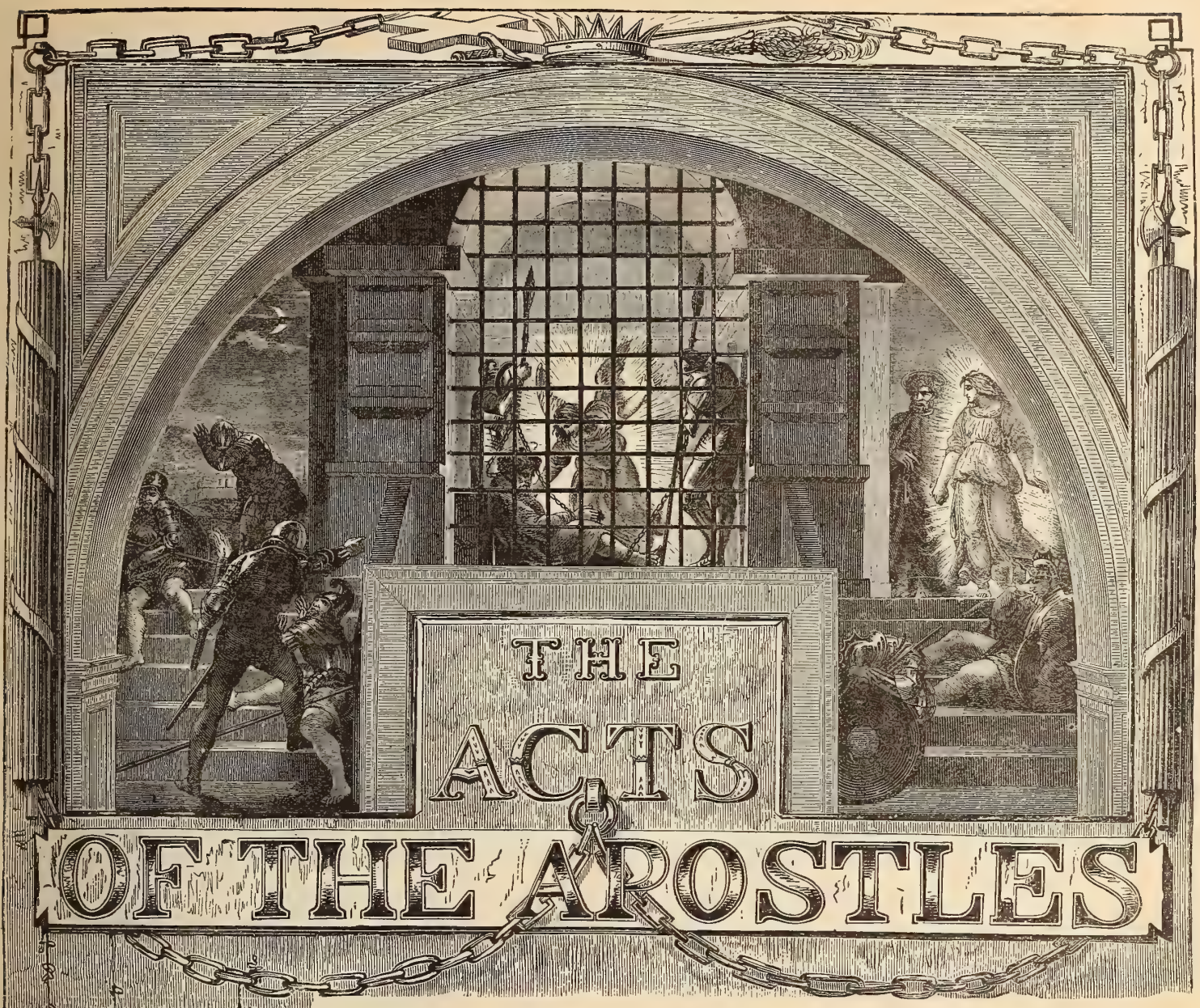
THE GOSPEL ACCORDING TO ST. JOHN.

JOHN, the writer of this Gospel, was a native of the town of Bethsaida in Galilee. His father, Zebedee, was a fisherman, as was also his brother James. John had once been a disciple of John the Baptist, but on the great preacher's directing his attention to Christ, he at once attached himself to the Lord. He was one of the first disciples, and is spoken of as "the disciple whom Jesus loved." He continued to reside at Jerusalem after the ascension of the Lord, and removed, it is believed, to Ephesus, about A. D. 65, where he exercised a powerful influence in spreading Christianity through Asia Minor. About A. D. 95, he was banished by the Emperor Domitian to the isle of Patmos, where he had the visions described in the Book of Revelation. He afterwards returned to Ephesus, where he died in the third year of Trajan, A. D. 100, being then, according to Epiphanius, ninety-four years of age.

Ephesus and Patmos are claimed by various writers as the place at which the Gospel was written. The weight of evidence seems to preponderate in favor of Ephesus. Probably the date of the Gospel was about A. D. 78.

The contents of the Gospel may be arranged in the following order: A. THE PROLOGUE, chap. i. 1–18. B. THE HISTORY, chaps. i. 19,–xx. 29. (*a*) Various events relating to our Lord's ministry, narrated in connection with seven journeys, chaps. i. 19,–xii. 50. First journey into Judæa, and beginning of His ministry, chaps. i. 19,–ii. 12. Second journey, and appearance at the Passover in the first year of His ministry, chaps. ii. 13,–iv.; the manifestation of His glory in Jerusalem, chaps. ii. 13,–iii. 21, and in the journey back, chaps. iii. 22,–iv. Third journey, in the second year of His ministry, about the Passover, chap. v. Fourth journey, about the Passover, in the third year of His ministry, beyond Jordan, chap. vi.; His glory shown by the multiplication of the loaves, and by His walking on the sea, and by the discourses with the Jews, His disciples, and His apostles. Fifth journey, six months before His death, began at the Feast of Tabernacles, chaps. vii.–x. 21. Circumstances in which the journey was undertaken, chap. vii. 1–13; five signs of His glory shown at Jerusalem, chaps. vii. 14,–x. 21. Sixth journey, about the Feast of Dedication, chap. x. 22–42; His testimony in Solomon's Porch, and His departure beyond Jordan. Seventh journey in Judæa towards Bethany, chap. xi. 1–54. The raising of Lazarus and its consequences. Eighth journey, before His last Passover, chaps. xi. 55,–xii. Plots of the Jews; His entry into Jerusalem, and into the Temple, and the manifestation of His glory there.

(*b*) History of the death of Christ, chaps. xiii.–xx. 29. 1. Preparation for His Passion, chaps. xiii.–xvii. Last Supper, discourse to His disciples, His commendatory prayer. 2. The circumstances of His Passion and death, chaps. xviii.–xix. His apprehension, trial and crucifixion. 3. His resurrection and the proofs of it, chap. xx. 1–29. (*c*) THE CONCLUSION, chaps. xx. 30,–xxi. 1. Scope of the foregoing history, chap. xx. 30, 31. 2. Confirmation of the authority of the Evangelist by additional historical facts, and by the testimony supposed to be that of the elders of the Church, chap. xxi. 1–24. 3. Reason of the termination of the history, chap. xxi. 25. The 25th verse, and the latter half of the 24th, chap. xxi., are generally received as an undisguised addition, probably by the elders of the Ephesian church, where this Gospel was first published.



THE ACTS OF THE APOSTLES

THE ACTS OF THE APOSTLES is described as a second treatise by St. Luke, its acknowledged author. It commences with an inscription to the same Theophilus to whom St. Luke dedicates his Gospel. But its design must not be supposed to be limited to the edification of Theophilus, whose name is prefixed only, as was customary then as now, by way of dedication. The readers were evidently intended to be the members of the Christian Church, whether Jews or Gentiles; for its contents are such as are of the utmost consequence to the whole Church. They are *the fulfilment of the promise of the Father by the descent of the Holy Spirit, and the results of that outpouring, by the dispersion of the Gospel among Jews and Gentiles.* St. Peter is the central figure about whom group the events of the first portion of the book. None of the twelve apostles were, humanly speaking, fitted to preach the Gospel to the cultivated Gentile world. God raised up another instrument among the highly educated and zealous Pharisees. The preparation of Saul of Tarsus for the work to be done, the progress of that work in his hand, his journeyings, preachings and perils, his stripes and imprisonments, his testifying in Jerusalem, and being brought to testify at Rome, these are the subjects of the latter half of the book, of which the great central figure is the Apostle Paul. The object of St. Luke in writing the Acts was beyond a doubt to offer simply a faithful history of such facts as seemed important in the spread of the Gospel.

As to the time and place at which the book was written, we are left to gather them entirely from indirect notices. It seems probable that the place of writing was Rome, and the time about two years from St. Paul's arrival there. Had any considerable alteration in the apostle's circumstances taken place before the publication, there can be no reason why it should not have been noticed. And on other accounts also this time was by far the most likely for the publication of the book. The arrival in Rome was an important period in the apostle's life; the quiet which succeeded it seemed to promise no immediate determination of his cause. A large amount of historic material had been collected in Judæa, and during the various missionary journeys. Or, taking another and not less probable view, Nero was beginning to undergo that change for the worse which disgraced the latter portion of his

reign; none could tell how soon the whole outward repose of Roman society might be shaken, and the tacit toleration which the Christians enjoyed be exchanged for bitter persecution. If such terrors were imminent, there would surely be in the Roman Church prophets and teachers who might tell them of the storm that was gathering, and warn them that the records lying ready for publication must be given to the faithful before its outbreak or event. Such *a priori* considerations would, it is true, weigh but little against presumptive evidence furnished by the book itself; but arrayed, as they are, in aid of such evidence, they carry some weight, when we find that the time naturally and fairly indicated in the book itself for its publication is that one, of all others, at which we should conceive that publication most likely. This would give us the year 63 A. D., according to the most probable assignment of the date of the arrival of St. Paul at Rome.

The genuineness of the Acts of the Apostles has ever been recognized by the Church. The text is very full of various readings; more so than any other book of the New Testament. To this several reasons may have contributed. In the many backward references to Gospel history, and the many anticipations of statements and expressions occurring in the Epistles, temptations abounded for a corrector to try his hand at assimilating, and, as he thought, reconciling, the various accounts. In places where ecclesiastical order or usage was in question, insertions or omissions were made to suit the habits and views of the Church in after times. Where the narrative simply related facts, any act or word apparently unworthy of the apostolic agent was modified for the sake of decorum. Where St. Paul repeats to different audiences, or the writer himself narrates the details of his miraculous conversion, the one passage was pieced from the other, so as to produce verbal accordance.

There are in this book an unusual number of those remarkable interpolations of considerable length, which are found in the Codex Bezæ (D) and its cognates. A critic of some eminence, Bornemann, believes that the text of the Acts originally contained them all, and has been abbreviated by correctors; and he has published an edition in which they are inserted in full. But while some of them bear an appearance of genuineness, the greater part are unmeaning and absurd.

II. THE FOURTEEN EPISTLES OF ST. PAUL.

THE term *Epistle* means simply a "letter;" but in the New Testament it is applied to the inspired letters written by the apostles, on various occasions, to approve, condemn, or direct the conduct of Christian churches. It is not to be supposed that every note or memorandum written by the hands of the apostles, or by their direction, was divinely inspired, or proper for preservation to distant ages. Those only have been preserved by the overruling hand of Providence which were so inspired, and from which useful directions had been drawn, and might in after ages be drawn, for faith and practice, always supposing that similar circumstances require similar directions. In reading an Epistle, we ought to consider the occasion of it, the circumstances of those to whom it was addressed, the scope and general design of it, as well as the intention of particular arguments and passages.

There are twenty-one Epistles in the New Testament; fourteen by St. Paul, one by St. James, two by St. Peter, three by St. John, and one by St. Jude. Being placed in our Canon without reference to their chronological order, they are perused under considerable disadvantages; and it would be well to read them occasionally in connection with what the history in the Acts of the Apostles relates respecting the several churches to which they are addressed. This would also give us nearly their order of time, which should also be considered, together with the situation of the writer; as it may naturally be inferred that such compositions would partake of the writer's recent and present feelings.

Paul, the great apostle of Christ to the Gentiles, was a native of Tarsus, a city of Cilicia, a province of Asia Minor. He was called, until his conversion, Saul. His parents were of the tribe of Benjamin, and he inherited from his father the privileges of a Roman citizen. He was carefully educated at Tarsus, and upon arriving at the proper age was sent to Jerusalem to complete his education in the school of Gamaliel, the most distinguished and right-minded of the Rabbis of that age. He does not appear to have been in Jerusalem during the ministry of Christ; and it was perhaps after his return to Tarsus that he learnt the art of tent-making, in accordance with the general practice among the Jews. He appears again at Jerusalem at the age of thirty, enjoying the confidence of the leading men of the nation, and noted for the zeal with which he persecuted the infant Christian Church. He was sent on a mission to Damascus to stir up a persecution against the Christians there, and on the way was miraculously converted to the very cause he had so fiercely assailed. We cannot give a complete outline here of his long and eventful life. It need only be stated that, through the grace given unto him, he became the instrument of introducing Christianity into Europe, and in various places in Asia Minor. He was three times imprisoned, once at Cæsarea by the sea, and twice at Rome, where he suffered martyrdom, in the reign of the Emperor Nero, some time between A. D. 65 and 68. After his conversion he was called Paul. He was a man of extraordinary natural ability, and was possessed of all the learning which was then current among the Jews. He appears also to have been acquainted with Greek literature, as is evinced by his mastery of the Greek language, his frequent discussions with their philosophers, and his quotations from their poets. It needed a brilliant and cultivated preacher to introduce Christianity to the ancient Greeks, and such a man was found in St. Paul.

The various Epistles of St. Paul were written at various periods of his life, and under peculiar circumstances, as we shall see in the special account of the respective Epistles. To the imprisonment at Rome to which St. Luke introduces us in the Acts of the Apostles belongs the noble group of Letters to Philemon, to the Colossians, to the Ephesians, and to the Philippians. The three former of these were written at one time and sent by the same messengers. Whether that to the Philippians was written before or after this, we cannot determine; but the tone of it seems to imply that a crisis was approaching, and therefore it is commonly regarded as the latest of the four. In this Epistle St. Paul twice expresses a confident hope that before long he may be able to visit the Philippians in person. Whether this hope was fulfilled or not, belongs to a question which has been the occasion of much controversy. According to the general opinion St. Paul, after a wearing imprisonment of two years or more at Rome, was set free, and spent some years in various journeyings eastwards and westwards. Towards the close of this time he pours out the warnings of his less vigorous but still brave and faithful spirit in the letters to Timothy and Titus. The first to Timothy and that to Titus were evidently written at very nearly the same time. After these were written he was apprehended again and sent to Rome. The apostle appears now to have been treated, not as an honorable state prisoner, but as a felon (2 Tim. ii. 9). But he was at least allowed to write this second letter to his "dearly beloved son" Timothy. This Epistle, surely no unworthy utterance, at such an age and in such an hour, even of a St. Paul, brings us, it may well be presumed, close to the end of his life. In this Epistle he expressed a confident expectation of his speedy death. He was not in the least daunted by his danger. He was more than ready to die, and had a sustaining experience of not being deserted by his Lord. Once already, in this second imprisonment, he had appeared before the authorities; and "the Lord then stood by him and strengthened him," and gave him a favorable opportunity for the one thing always nearest to his heart, the public declaration of His Gospel.

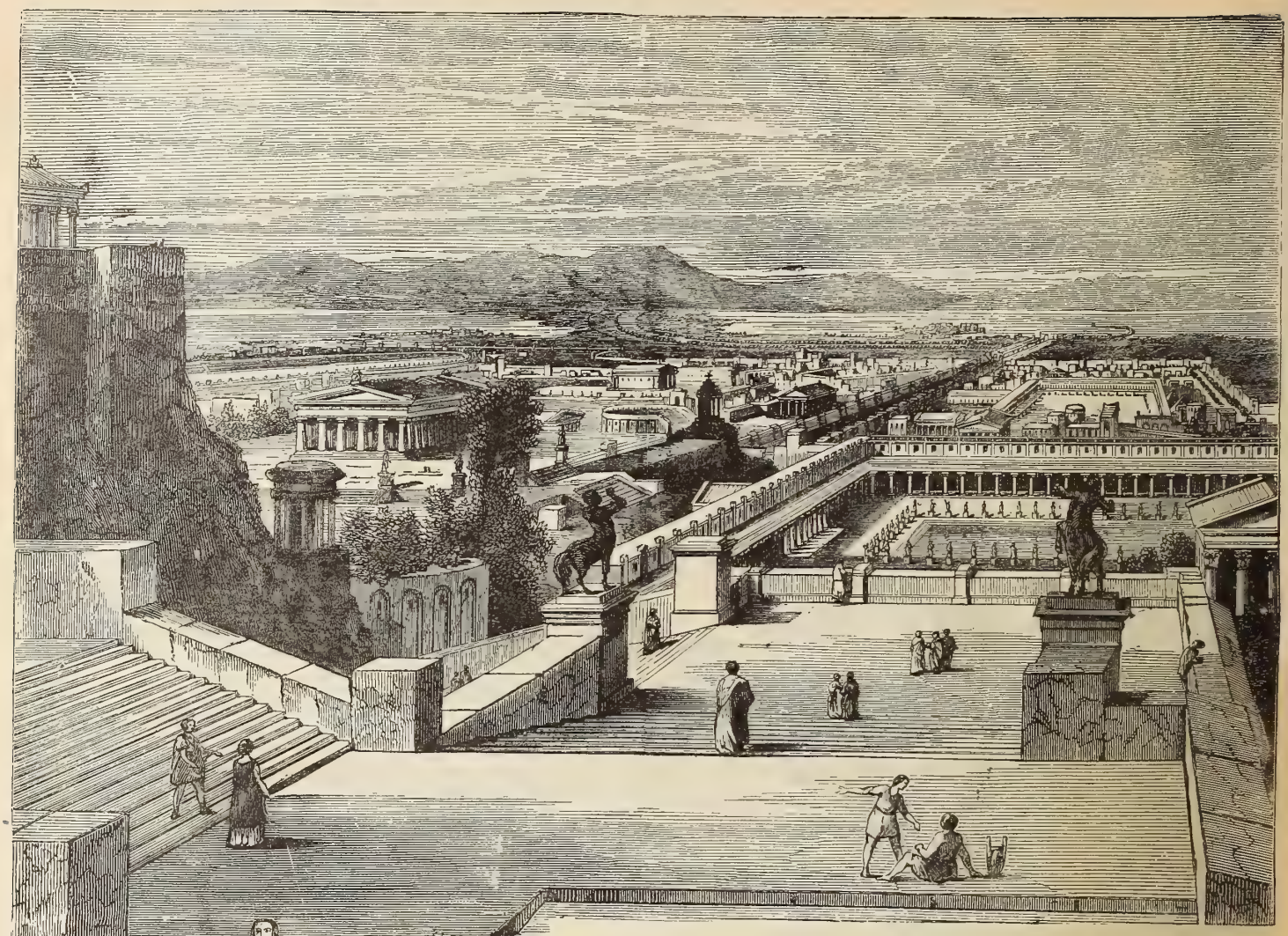


THE EPISTLE TO THE ROMANS.

THE Epistle to the Romans is universally regarded as the master-piece of St. Paul. It was written from Corinth, on the eve of the apostle's departure for Jerusalem, and was sent to Rome by Phœbe, a deaconess of Cenchræa, the port of Corinth, about A. D. 58. St. Paul had long purposed visiting Rome, and still retained this purpose, wishing also to extend his journey to Spain. For the time, however, he was prevented from carrying out his design, as he was bound for Jerusalem with the alms of the Gentile Christians, and meanwhile he addressed this letter to the Romans to supply the lack of his personal teaching. The Epistle was written in Greek.

It is the most important and systematic and argumentative of all the Epistles of St. Paul. Its immediate occasion seems to have been the misunderstanding which existed between the Jewish and Gentile converts, not only at Rome, but everywhere. The Jew felt himself in privilege superior to the Gentile; who, on the other hand, did not allow this superiority, and was vexed by the assertion of it. In reference to this, in the first five chapters, the apostle proves that the entire human race is depraved and under condemnation, that neither Gentile nor Jew has any privilege of birth or personal merit, but that each receives all benefits through the mere sovereign grace of God, Christ alone being our *justification*. He then proceeds to exhibit Christ as our *sanctification;* and answers the objections made to the doctrine of gratuitous justification, that it tends to encourage sin, and that God has no right to treat man in this way. In chaps. x., xi., he applies all this to the Jews. In the remainder of the Epistle, which is hortatory, the apostle lays down many practical rules of conduct, which are of the highest moment to all Christians.

THE FIRST EPISTLE TO THE CORINTHIANS.—This Epistle was written by St. Paul toward the close of his nearly three-year stay at Ephesus, which we learn from 1 Cor. xvi. 8, probably terminated with the Pentecost of A. D. 57 or 58. The bearers were probably (according to the common subscription) Stephanas, Fortunatus, and Achaicus, who had been recently sent to the apostle, and who, in the conclusion of this Epistle (chap. xvi. 17), are especially commended to the honorable regard of the church of Corinth. This varied and highly characteristic letter was addressed, not to any party, but to the whole body of the large Judæo-Gentile church of Corinth, and appears to have been called forth, 1st, by the information the apostle had received from members of the household of Chloe (chap. i. 11), of divisions that were existing among them, which were of so grave a nature as to have already induced the apostle to desire Timothy to visit Corinth (chap. iv. 17) after his journey to Macedonia; 2dly, by the information he had received of a grievous case of incest (chap. v. 1), and of the defective state of the Corinthian converts, not only in regard of general habits (chap. vi. 1, *sq.*) and church discipline (chap. xi. 20, *sq.*), but, as it would also seem, of doctrine (chap. xv.); 3dly, by the inquiries that had been specially addressed to St. Paul by the church of Corinth on several matters relating to Christian practice



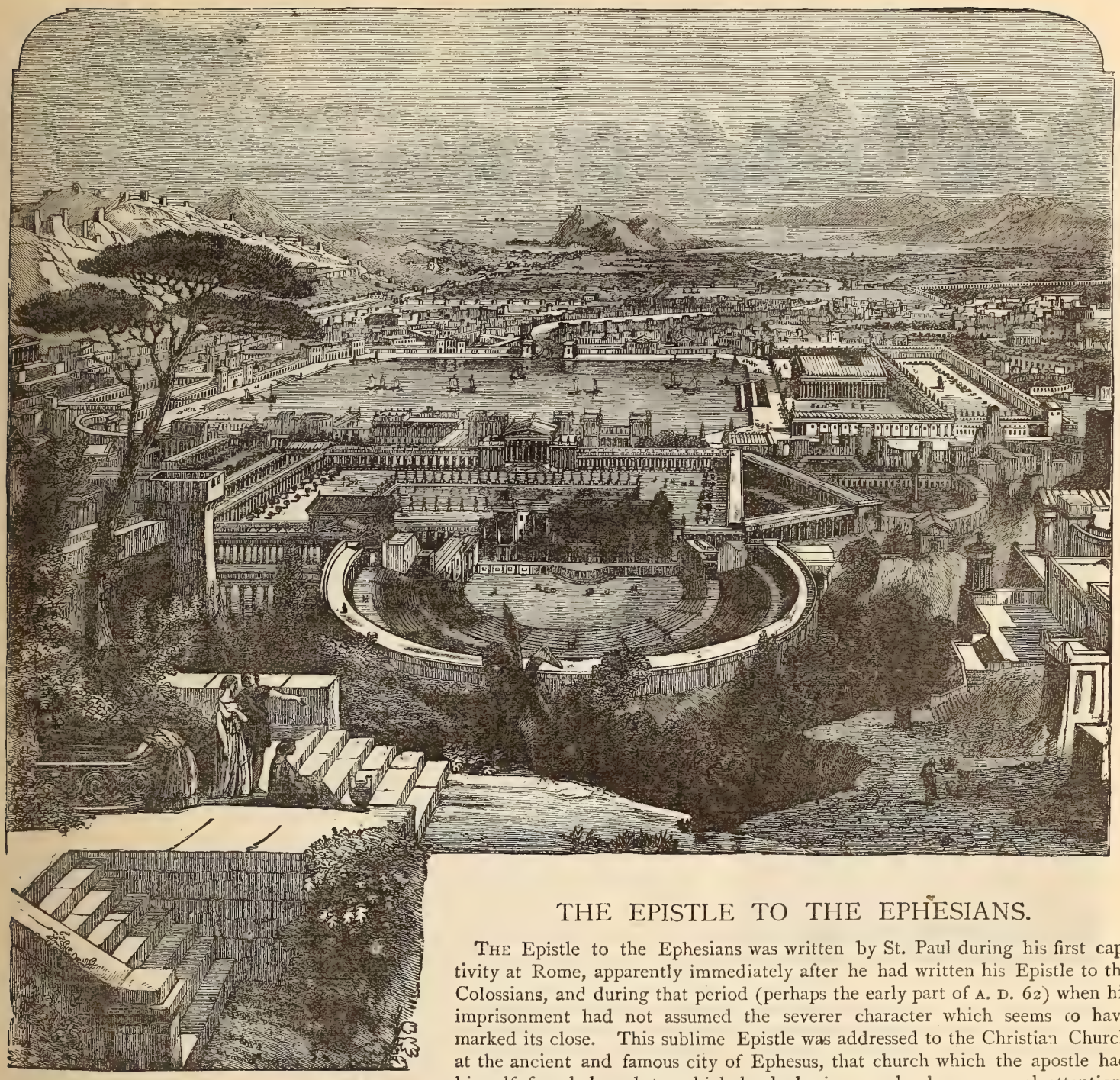
THE SECOND EPISTLE TO THE CORINTHIANS.

THE Second Epistle to the Corinthians was written a few months subsequently to the *first*, in the same years, and thus, if the dates assigned to the former Epistle be correct, about the autumn of A. D. 57 or 58, a short time previous to the apostle's three months' stay in Achaia (Acts xx. 3). The place where it was written was clearly Macedonia (chaps. vii. 5; viii. 1; ix. 2), whither the apostle went by way of Troas (chap. ii. 12), after waiting in the latter place a short time for the return of Titus (chap. ii. 13).

This Epistle was called forth by the information which the apostle had received of the reception of the first Epistle. These tidings were mainly favorable; the better part of the church were returning to their spiritual allegiance to their founder; but there was still a faction that were sharpened into even a more keen animosity against the apostle personally (chap. x. 1–10), and strenuously denied his claim to the apostleship. The contents of this Epistle are thus very varied, but may be roughly divided into *three* parts: 1st, The apostle's account of the character of his spiritual labors (chap. i.–vii.); 2dly, Directions about the collections (chaps. viii., ix.); 3dly, Defence of his own apostolical character (chaps. x.–xiii. 10).

THE EPISTLE TO THE GALATIANS.—The date of the Epistle to the Galatians can be fixed with tolerable certainty by internal evidence. It is most probable that it was written during Paul's residence at Ephesus.

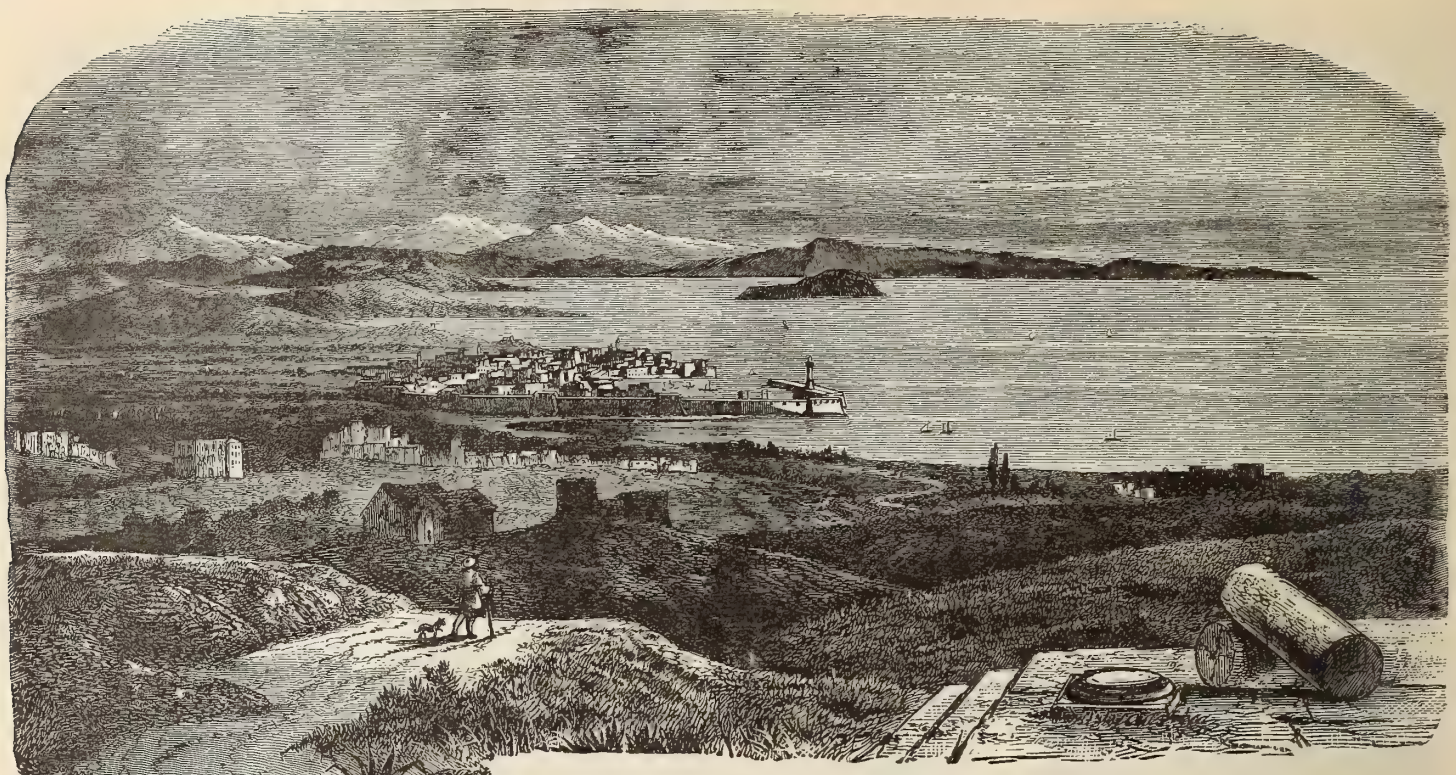
The occasion of the Epistle was the falling away of the church in Galatia from the standard erected by the apostle on his first visit there. Their fickle minds had been captivated by the description given by the Judaizers of the privileges of the sons of Abraham, till they even "desired to be under the law." They assailed his apostolic authority, and represented him as having derived his commission from the older apostles, whose views (those of Peter and James for example) they insinuated that he opposed. The Epistle is the apostle's answer and vindication. It sets forth the doctrines of the Gospel in the plainest manner, and utterly refutes the Judaizing heretics. He recalls the doctrines he had taught the Galatians, and declares that he had received both his doctrine and his commission directly from the Lord Jesus Christ. In conclusion he tenderly impresses upon the Galatians the responsibilities of their fellowship with Christ, urging them to fruitfulness in all the graces of their spiritual calling, and especially to brotherly consideration and unity.



THE EPISTLE TO THE EPHESIANS.

THE Epistle to the Ephesians was written by St. Paul during his first captivity at Rome, apparently immediately after he had written his Epistle to the Colossians, and during that period (perhaps the early part of A. D. 62) when his imprisonment had not assumed the severer character which seems to have marked its close. This sublime Epistle was addressed to the Christian Church at the ancient and famous city of Ephesus, that church which the apostle had himself founded, and to which he had given such close personal attention. The Epistle contains many of the thoughts that have pervaded the nearly contemporaneous Epistle to the Colossians, reiterating many of the same practical warnings and exhortations. The highest characteristic which these two Epistles have in common is that of a presentation of the Lord Jesus Christ, fuller and clearer than we find in previous writings, as the Head of creation and mankind. The Epistle to the Ephesians sets forth the eternity and universality of God's redeeming purpose in Christ, and the gathering of men unto him as His members, as gloriously revealed in the Gospel. The application of the truth concerning Christ as the image of God, and the Head of men, to the common relations of human life, and particularly of husband and wife, parents and children, masters and servants, is dwelt upon in such detail as to form a perfect code of Christian social morals.

THE EPISTLE TO THE PHILIPPIANS.—The Epistle to the Philippians was addressed to the church at Philippi, one of the most devoted of all the Christian communities founded by St. Paul, and was written towards the end of the apostle's imprisonment, in the latter part of A. D. 63. St. Paul was expecting a decisive close of his imprisonment, and at the time of the preparation of this Epistle was less hopeful of the release which subsequently came to him than he had been for some time. The Epistle was drawn out by the receipt of St. Paul, at the hands of Epaphroditus, of a contribution toward his expenses sent him by the Philippian Christians. The apostle writes to thank them for their affectionate remembrance of him. He dwells upon their fellowship in the work of spreading the Gospel, a work in which he was even now laboring, and scarcely with less effect on account of his bonds. His imprisonment had made him known, and had given him fruitful opportunities of declaring his Gospel amongst the Imperial Guard, and even in the household of the Cæsar. He professes his undiminished sense of the glory of following Christ, and his expectation of an approaching time in which the Lord Jesus should be revealed from heaven as a deliverer. There is a *gracious* tone running through the Epistle, expressive of humility, kindness, delight in all things fair and good, to which the favorable circumstances under which it was written gave occasion.





THE EPISTLE TO THE COLOSSIANS.

THE Epistle to the Colossians was addressed to the Church at Colossæ, a city in the upper part of the basin of the Mæander, on one of its affluents named the Lycus. The Epistle was written by St. Paul during his first captivity at Rome, about A. D. 62. The main object of the Epistle is not merely to exhort and to confirm, nor, as in that to the Ephesians, to set forth the great features of the Church of the chosen in Christ, but is especially designed to warn the Colossians against a spirit of semi-Judaistic and semi-Oriental philosophy which was corrupting the simplicity of their belief, and was noticeably tending to obscure the eternal glory and dignity of Christ.

THE FIRST EPISTLE TO THE THESSALONIANS.—This Epistle was written by the Apostle Paul at Corinth, a few months after he had founded the church at Thessalonica, at the close of the year 52, or the beginning of 53, A. D. The *occasion* of this Epistle was as follows: St. Paul had twice attempted to revisit Thessalonica, and both times had been disappointed. Thus prevented from seeing them in person, he had sent Timothy to inquire and report to him their condition. Timothy brought back the most favorable news. The apostle expresses his gratitude for this good report. He also warns them against certain dangers to which they were exposed. (1) The very intensity of their Christian faith, dwelling too exclusively on the day of the Lord's coming, had been attended with evil consequences. On the other hand, a theoretical difficulty had been felt. Certain members of the church had died, and there was great anxiety lest they should be excluded from any share in the glories of the Lord's advent. (2) The Thessalonians needed encouragement under persecution. (3) An unhealthy state of feeling with regard to spiritual gifts was manifesting itself. (4) There was danger of relapsing into their old heathen profligacy. Yet, notwithstanding all these drawbacks, the condition of the Thessalonian Church was highly satisfactory, and the most cordial relations existed between St. Paul and his converts there.

THE SECOND EPISTLE TO THE THESSALONIANS.—This Epistle appears to have been written from Corinth, not very long after the First. The leading motive of the apostle seems to have been the desire of correcting errors in the Church of Thessalonica. We notice two points especially which call for his rebuke. *First*, it seems that the anxious expectation of the Lord's advent, instead of subsiding, had gained ground since the writing of the First Epistle. *Secondly*, the apostle had also a *personal* ground of complaint. His authority was not denied by any; but it was tampered with, and an unauthorized use was made of his name. This Epistle, in the range of subject as well as in style and general character, closely resembles the First. The Epistle is divided into two parts, each of which closes with a prayer. The Epistle ends with a special direction and benediction.

THE FIRST AND SECOND EPISTLE TO TIMOTHY.—The First Epistle to Timothy was probably written in the interval between St. Paul's first and second imprisonments at Rome. Timothy, to whom it was addressed, was a young convert of St. Paul, and was a native of Derbe or Lystra, both cities of Lycaonia. His father was a Greek, his mother a Jewess. When he grew to manhood, he became the companion and assistant of St. Paul, doing good service in the cause of Christ. He shared a portion of the apostle's imprisonment at Rome, and was afterwards left by him at Ephesus to continue and perfect the work which Paul had begun in that city. It is believed that the First Epistle was written from Macedonia. The Second Epistle appears to have been written soon after, and from Rome. The following are the characteristics of these Epistles: 1. The ever-deepening sense in St. Paul's heart of the divine mercy, of which he was the object. 2. The greater abruptness of the Second Epistle. From first to last there is no plan; no

Timothy, to whom they are addressed, was a young convert of St. Paul: but according to ancient ideas one might be called a young man at any age under thirty-five or even forty years. St. Paul found Timothy in his second missionary journey, about A. D. 52. It is not necessary to assume that he was then more than twenty years old: so that at the time of St. Paul's martyrdom, about A. D. 67 or 68, he would still be a young man in their sense of the word. Eunice, the mother of Timothy, was a Jewess, distinguished for her piety, as was also his grandmother Lois. By them he was carefully trained in the knowledge of the Holy Scriptures; and had a good reputation among the brethren when St. Paul found him at Derbe and Lystra. His father being a Greek, he had never been subjected to the rite of circumcision: but in consideration of his mixed descent, to allay the prejudices of his countrymen, Paul took and circumcised him, while he would not allow this rite to be imposed on Titus, who was of unmixed Gentile origin. When he grew to manhood, he became the companion and assistant of St. Paul, doing good service in the cause of Christ. He shared a portion of the apostle's imprisonment at Rome, and was afterwards left by him at Ephesus to continue and perfect the work which Paul had begun in that city. It is believed that the First Epistle was written from Macedonia. The Second Epistle appears to have been written soon after, and from Rome. The following are the characteristics of these Epistles: 1. The ever-deepening sense in St. Paul's heart of the divine mercy, of which he was the object. 2. The greater abruptness of the Second Epistle. From first to last there is no plan; no treatment of subjects carefully thought out. All speaks of strong overflowing emotion; memories of the past, anxieties about the future. 3. The absence, as compared with St. Paul's other Epistles, of Old Testament references. 4. The conspicuous position of the "faithful sayings" as taking the place occupied in other Epistles by the Old Testament Scriptures. The way in which these are cited as authoritative, the variety of the subjects which they cover, suggest the thought that, in them, we have specimens of the prophecies of the Apostolic Church which had most impressed themselves on the mind of the apostle and of the disciples generally. 5. The tendency of the apostle's mind to dwell more on the universality of the redemptive work of Christ, and his strong desire that all the teaching of his disciples should be "sound." 6. The importance attached by him to the practical details of administration. The gathered experience of a long life had taught him that the wellbeing of the Church required these as its safeguards. 7. The recurrence of the doxologies, as from one living perpetually in the presence of God, to whom the language of adoration was as his natural speech.

But especially is this Second Epistle of Timothy of a personal and private character. It was written while Paul was a prisoner at Rome, and expecting soon to seal his testimony with his blood. In his extremity, when fidelity to him could be shown only at the hazard of life, many of his friends had forsaken him. He needed the help and presence of Timothy, and wrote urging him to come speedily, and to bring his cloak and specially the parchments which he had left at Troas. Feeling that his end was near, he improved the occasion to give Timothy his affectionate apostolic counsel and encouragement. This is undoubtedly the last of Paul's Epistles. As such we cannot but peruse it with solemnity as the closing testimony of one who has fought the good fight, finished the appointed course and kept the faith; and who here instructs him how he may do the same, and seeks to inspire him by holding up the crown of life that will be given to every faithful servant of the Lord Jesus Christ. "Thus we possess an Epistle calculated for all ages of the Church; and in which, while the maxims cited and encouragements given apply to all Christians, and especially to ministers of Christ, in their duties and difficulties, the affecting circumstances in which the writer himself is placed carry home to every heart his earnest and impassioned eloquence" (Alford Int. 2 Tim.)

THE EPISTLE TO TITUS.—This Epistle of St. Paul was written about A. D. 64 to Titus, a distinguished minister of Greek origin and a beloved companion in labor. It is in remarkable agreement with the Epistles to Timothy, both in subject-matter and in style, with additional exhortations that young men be sober-minded, and that the Cretan Christians obey magistrates, and be meek and gentle in deportment. With these counsels the apostle interweaves personal exhortations, and animating notices of God's grace in the Gospel and of the second coming of our Lord.

Respecting the founding of the Cretan churches we have no information in the Acts of the Apostles. The only time mentioned by Luke when Paul touched at Crete was on his voyage to Rome as a prisoner (Acts xxvii. 8), and then he had neither the time nor the liberty to preach the Gospel in the island. Crete contained many Jews, some of whom were present at Jerusalem and were doubtless converted on the day of Pentecost. The apostle's visit to Crete, referred to in this Epistle, we assume to have taken place between his first and second imprisonment at Rome. Whether the churches of the island were then founded for the first time or had previously existed, it is certain that Paul left them in an imperfect state of organization. For this reason he requested Titus to remain that he might set in order the things that were wanting and ordain elders in every city.

The absence of any notice of Titus in the Acts of the Apostles is very remarkable. From the Epistles of Paul we learn that he was his companion in travel, and intrusted by him at different times with missions to the churches. He accompanied Paul and Barnabas to the so-called Council of the Apostles and Elders at Jerusalem, where Paul defended his action in not having him undergo the rite of circumcision. Many notices of him occur in 2 Corinthians. His stay in Crete was not to be permanent, as the apostle directs that upon the arrival from him of a messenger he was to join him at Nicopolis.

THE EPISTLE TO PHILEMON.—This Epistle was written by St. Paul during his first captivity at Rome. Philemon was a resident and perhaps a native of Colossæ. One of his slaves, named Onesimus, also a Christian, and a convert of Paul, had escaped from him. St. Paul induced Onesimus to return to his master and submit himself to him. The apostle wrote to Philemon by the returned slave this Epistle, as evidence that Onesimus was a true and approved disciple of Christ, and entitled as such to be received not as a servant, but above a servant, as a brother in the faith, as the representative and equal in that respect, of the apostle himself, and worthy of the same consideration and love. He intercedes for him as his own child, promises reparation if he had done any wrong, demands for him not only a remission of all penalties, but the reception of sympathy, affection, and Christian brotherhood. We cannot doubt the result of this appeal.

THE EPISTLE TO THE HEBREWS.—The superscription, the ordinary source of information as to the authorship of the Epistles, is wanting in this one. Each of the thirteen preceding Epistles bears the name of Paul. But this one is without either name or address, and it omits also at the beginning the apostolic salutation. Thus it commences in the form of an essay, though it closes in that of an epistle. These circumstances, in connection with its peculiar style and diction and the range of topics discussed in it, have produced a divergence of opinion on the question whether Paul was its author in the immediate sense in which he was the author of the preceding Epistles.

The unanimous opinion of the *Eastern* Church, where we must suppose that it was first received and whence the knowledge of it was spread abroad, ascribed it to Paul as its author either immediately or virtually; for some, as Origen, accounted for its peculiar diction by the supposition that Paul furnished the thoughts while they were reduced to form by the pen of another person. In the



Western Church Clement of Rome did indeed refer to it as authoritative, but without naming the author. Its Pauline authority was not generally admitted, nor was it received as part of the sacred canon till the fourth century, when the opinion of the *Eastern* Church prevailed. The Muratorian canon, which represents the opinion of the *Western* Church before the fourth century, omits this Epistle. The Syriac Peshito, on the other hand, inserts it in accordance with its uniform reception by the *Eastern* Church. This uniformity of belief in the Eastern Church must have had for its starting point the Hebrews, to whom the Epistle was sent, and is the strongest argument for its apostolic authorship. No other writer has ever been shown to be the author of this magnificent work, and until then the Church will doubtless continue in the belief which ascribes it to Paul.

The time and the place of its composition are both uncertain. The Epistle was evidently written before the destruction of Jerusalem, A. D. 70. The date which best agrees with the traditionary account of the authorship and destination of the Epistle is A. D. 63, about the end of St. Paul's imprisonment at Rome, and soon after Albinus succeeded Festus as Procurator. As for the language in which it was originally written, we are uncertain. It is said to have been written by St. Paul in Hebrew and translated by St. Luke into Greek. It is believed to have been addressed to the Jews in Jerusalem. Some writers have maintained that it was addressed directly to Jewish believers everywhere.

The numerous Christian churches scattered throughout Judæa were continually exposed to persecution from the Jews; but in Jerusalem there was one additional weapon in the hands of the predominant oppressors of the Christians. The magnificent national Temple might be shut against the Hebrew Christian; and even if this affliction were not often laid upon him, yet there was a secret burthen which he bore within him, the knowledge that the end of all the beauty and awfulness of Zion was rapidly approaching. What could take the place of the Temple, and that which was behind the veil, the Levitical sacrifices, and the Holy City, when they should cease to exist? What compensation could Christianity offer him for the loss which was pressing the Hebrew Christian more and more? The writer of this Epistle meets the Hebrew Christians on their own ground. His answer is: "Your new faith gives you Christ, and in Christ all you seek, all your fathers sought. In Christ the Son of God you have an all-sufficient Mediator, nearer than angels to the Father, eminent above Moses as a benefactor, more sympathising and more prevailing than the High Priest as an intercessor; His Sabbath awaits you in heaven; to His covenant the old was intended to be subservient; His atonement is the eternal reality, of which sacrifices are but the passing shadow; His city heavenly, not made with hands. Having Him, believe in Him with all your heart, with a faith in the unseen future, strong as that of the saints of old, patient under present, and prepared for coming woe, full of energy, and hope, and holiness, and love." Such was the teaching of the Epistle to the Hebrews.

III. THE SEVEN CATHOLIC OR GENERAL EPISTLES.

THE EPISTLE OF JAMES.—The question respecting the identity of the James who wrote this Epistle is one of great difficulty. That "James, the Lord's brother," whom Paul names as one of the apostles (Gal. i. 19), is identical with the James mentioned by Luke in Acts xii. 17; xv. 13; and was the author of the present Epistle, is admitted by most writers. That this James was the James who is named with Joses, Simon and Judas as one of our Lord's brethren must be received as certain. But whether he was identical with "James the son of Alphæus," who was one of the twelve, is a question much discussed, and on which eminent biblical scholars

are found arrayed on opposite sides. The author of this Epistle is, beyond all reasonable doubt, the James who gave the final opinion in the assembly of the apostles and elders at Jerusalem (Acts xv. 13–21), whom Paul names with Cephas and John as one of the "pillars," and who elsewhere appears as a man of commanding influence in the church at Jerusalem; also called James the Just. If any one doubts his identity with James the Son of Alphæus, who was one of the twelve, it will not in anywise affect the canonical authority of the Epistle. It was written from Jerusalem, which St. James does not seem ever to have left, and the persons addressed are "the twelve tribes who are in the dispersion;" that is, that part of them who had embraced Christianity. *The dispersion* is a technical term for the Jews living out of Palestine among the Gentiles.

The time at which he wrote it has been fixed as early as A. D. 45, and as late as A. D. 62. The later date agrees best with the contents of the Epistle. The doctrine of justification by faith for which Paul had contended would naturally be abused precisely in the way here indicated, by the substitution of a barren speculative faith for the true faith that works by love and purifies the heart and life from sin. The age preceding the destruction of Jerusalem was one of abounding wickedness, especially in the form of strife and faction. It had been predicted by our Lord that the effect of this would be to chill the love of many of his visible followers and drive them from his service. "And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise and shall deceive many. And because iniquity shall abound the love of many shall wax cold."

This Epistle is eminently practical. If any part of it can be called argumentative, it is that in which the apostle shows that "faith without works is dead." The sins which he rebukes with such vividness and power were all pre-eminently the sins of his countrymen at that age—hearing God's word without doing it, resting in an empty faith that does not influence the life, inordinate love of worldly possessions and a self-confident spirit in the pursuit of them, wanton revelling in pleasure, partiality towards the rich, contempt of the poor, defrauding the poor of their wages, ambition to assume the office of teaching, a lawless and slandering tongue, bitter envying and strife; all these and many other sins indulged in with an unbelieving and complaining spirit towards God, he courageously reproves. He is the moral teacher, the preacher of righteousness of the New Testament.

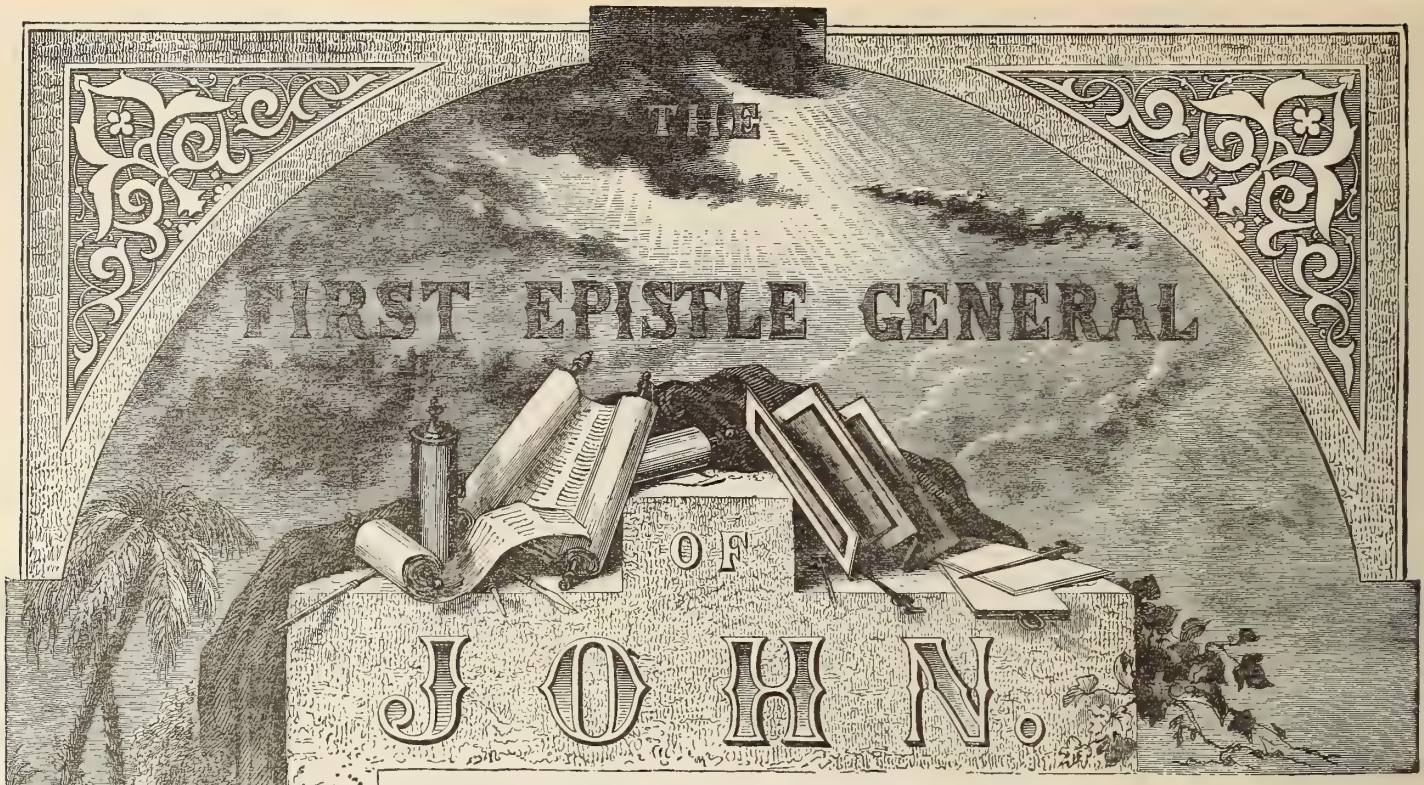
THE FIRST AND SECOND EPISTLES OF PETER.—That the First Epistle of Peter was written by the apostle Simon Peter has never been doubted; it was unanimously received by the primitive church as the genuine work of the man whose name it bears. Polycarp in his Epistle to the Philippians made numerous citations from it. Irenæus, Clement of Alexandria, Tertullian and Origen all quote it expressly. There is no valid reason for doubting that it was written from Babylon. That he used Babylon enigmatically for Rome is a conjecture in itself most improbable—the churches or readers addressed are "the elect sojourners of the dispersion of Pontus, Galatia, Cappadocia, Asia and Bithynia," all provinces of Asia Minor, and given in the order which would be natural for one writing from ancient Babylon.

The question of the date of this First Epistle is closely connected with its occasion. This seems to have been a "fiery trial" of persecution that had begun to come upon the Christians of the above-named provinces. The exact date and character of this persecution cannot be determined. The majority of commentators assign it to the latter years of Nero's reign, A. D. 64 to 68. The objects of the Epistle, as gathered from its contents, were: 1. To comfort and strengthen the Christians in a season of severe trial by fiery persecution. To this end he sets before them in glowing language the greatness and glory of the heavenly inheritance in reserve for them, which was purchased by the precious blood of Christ, and the dignity and blessedness of suffering for his sake, with the assurance of God's faithful presence and protection. 2. To enforce the practical and spiritual duties involved in their calling. He exhorts them as strangers and pilgrims to abstain from fleshly lusts and all the vices of their former life in ignorance; to commend their religion by a holy deportment which shall put to shame the calumnies of their adversaries; to perform faithfully all the duties of their several stations in life; to be humble, sober and vigilant, and ready always to give a reason of the hope that was within them; and, above all, to have fervent charity among themselves. 3. To remove all doubts as to the soundness and completeness of the religion which they had received, forasmuch as they were not following cunningly devised fables, but had received of the knowledge and the power of the Lord Jesus Christ, to whose majesty and glory the apostle himself had been an eyewitness. The closing chapter charms the reader by the holy tranquillity which pervades it throughout—a tranquillity deeply grounded in that faith which is "the substance of things hoped for, the evidence of things not seen."

The *Second Epistle of Peter* was addressed to the same persons as the former one; its general design being to confirm the doctrines which had been delivered in that, and to excite the Christian converts to a course of conduct becoming in every respect their high profession of attachment to Christ. This Epistle was less confidently ascribed to the great "apostle of circumcision" by the early church than the First Epistle. There is no sufficient ground, however, for doubting its canonical authority, or that Peter was its author; 2 Peter i. 1, 18; iii. 1; compare also 1 Peter iii. 20, 2 Peter ii. 5. The doubts as to its genuineness appear to have originated with the critics of Alexandria, where, however, the Epistle itself was formally recognized at a very early period.

The external testimony to this Second Epistle is scanty. We give only one reference from Origen, who says (Eusebius Hist. Eccl., 6, 25): "But Peter, upon whom is built the Church of Christ, against which the gates of hell shall not prevail, has left one acknowledged Epistle; a second also, if you will, for it is doubted of." In those of his works which are extant only in the Latin version of Rufinus, Origen in a number of passages quotes the present Epistle as Scripture. One of them, which occurs at the beginning of his seventh homily on Joshua, is so peculiar that without doubt Origen himself was its author. In allusion to the procession of priests blowing with trumpets when the Israelites compassed the walls of Jericho, he compares the writers of the New Testament to so many sacerdotal trumpeters, assigning to them trumpets for each book, and mentioning every book, as well the disputed as the acknowledged: "First, Matthew in his gospel gave a blast with his sacerdotal trumpet. Mark also, Luke and John sounded with their single sacerdotal trumpets. Peter also sounds aloud with the two trumpets of his Epistles; James also and Jude. But John adds yet again to blow with the trumpet through his Epistles and Apocalypse; Luke also narrating the Acts of the Apostles. But, last of all, that man came who said: 'I think that God hath set forth us apostles last,' and, thundering with the fourteen trumpets of his Epistles, overthrew to their foundations the walls of Jericho, and all the engines of idolatry, and the dogmas of philosophers." The Epistles through which the apostle John sounds are obviously his three Epistles. The fourteen trumpets upon which Paul blows include the Epistle to the Hebrews. In this remarkable passage we have an exhaustive list of our present canonical books, all in current ecclesiastical use in Origen's time.

THE FIRST EPISTLE OF JOHN.—The three Epistles ascribed to St. John are unquestionably the work of the "beloved disciple." The Church from the first accepted them as his work, and the internal evidences of his authorship are numerous. With regard to the time at which St. John wrote this Epistle, there is



considerable diversity of opinion. It was most likely written at the close of the first century. Like the Gospel, it was probably written from Ephesus. It was primarily meant for the churches of Asia under St. John's inspection, to whom he had already orally delivered his doctrine. In the introduction, the apostle states the purpose of his Epistle. It is to declare the Word of Life to those whom he is addressing, in order that he and they might be united in true communion with each other, and with God the Father, and his Son Jesus Christ. His lesson throughout is that the means of union with God are, on the part of Christ, His atoning blood and advocacy; on the part of man, holiness, obedience, purity, faith, and, above all, love.

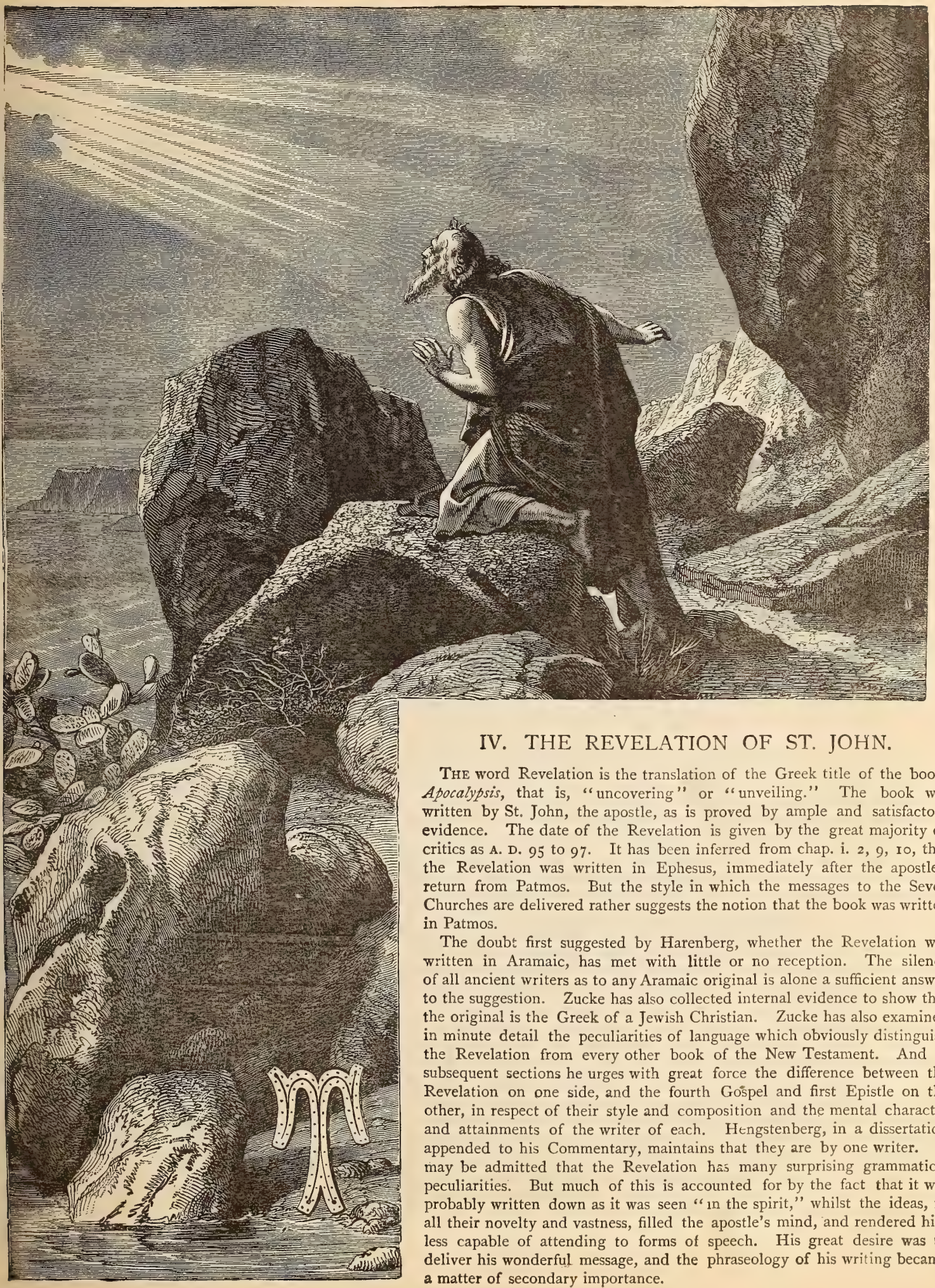
THE SECOND AND THIRD EPISTLES OF JOHN.—The Second and Third Epistles of St. John were among the last books admitted into the Canon of the New Testament. The reason is that they are *personal*, and not general, epistles. They both apply to individual cases of conduct, the principles of which had been laid down in their fulness in the First Epistle. We may conjecture that they were written from Ephesus, shortly after the First Epistle.

The *Second* Epistle is addressed ἐκλεκτῇ κυρίᾳ. An individual who had children, and a sister and nieces, is clearly indicated. Whether her name is given, and if so, what it is, has been doubted. According to one interpretation, she is "the Lady Electa," to another, "the elect Kyria," to a third, "the elect Lady." The English version is probably right. The object of St. John was to warn the lady to whom he wrote against abetting the teaching known as that of Basilides and his followers, by perhaps an undue kindness displayed by her toward the preachers of the false doctrine.

The Third Epistle is addressed to Gaius, or Caius. He was probably a convert of St. John, and a layman of wealth and distinction of some city near Ephesus. The Third Epistle was written for the purpose of commending to the kindness of Caius some Christians who were strangers in the place where he lived. It is probable that these Christians carried this letter with them to Caius as their introduction.

THE EPISTLE OF JUDE.—The writer of this Epistle styles himself (verse 1) "Jude, the brother of James," and has been usually identified with the Apostle Judas Lebbæus, or Thaddæus. But there are strong reasons for rendering the words, "Judas, the *son* of James;" and inasmuch as the author appears (verse 17) to distinguish himself from the apostles, we may agree with eminent critics in attributing the Epistle to another author. The most probable conclusion is that the author was Jude, one of the brethren of Jesus, and brother of James, not the apostle, the son of Alphæus, but the bishop of Jerusalem. The time and place of its composition are unknown. The Epistle is a fervid and vehement voice of warning against following certain false teachers in their errors and corruptions, and so sharing their awful doom. It strikingly resembles the Second Epistle of Peter.

Although the Epistle of Jude is one of the so-called *Antilegomena*, and its canonicity was questioned in the earliest ages of the Church, there never was any doubt of its genuineness among those by whom it was known. The question was never whether it was the work of an impostor, but whether its author was of sufficient weight to warrant its admission into the Canon. The question was gradually decided in its favor. It is wanting in the Peshito, nor is there any trace of its use by the Asiatic churches up to the commencement of the fourth century, but it is quoted as apostolic by Ephrem Syrus. The earliest notice of the Epistle is in the famous Muratorian fragment (about A. D. 170). Clement of Alexandria is the first father of the Church by whom it is recognized. Origen refers to it expressly as the work of the Lord's brother.



IV. THE REVELATION OF ST. JOHN.

THE word Revelation is the translation of the Greek title of the book, *Apocalypsis*, that is, "uncovering" or "unveiling." The book was written by St. John, the apostle, as is proved by ample and satisfactory evidence. The date of the Revelation is given by the great majority of critics as A. D. 95 to 97. It has been inferred from chap. i. 2, 9, 10, that the Revelation was written in Ephesus, immediately after the apostle's return from Patmos. But the style in which the messages to the Seven Churches are delivered rather suggests the notion that the book was written in Patmos.

The doubt first suggested by Harenberg, whether the Revelation was written in Aramaic, has met with little or no reception. The silence of all ancient writers as to any Aramaic original is alone a sufficient answer to the suggestion. Zucke has also collected internal evidence to show that the original is the Greek of a Jewish Christian. Zucke has also examined in minute detail the peculiarities of language which obviously distinguish the Revelation from every other book of the New Testament. And in subsequent sections he urges with great force the difference between the Revelation on one side, and the fourth Gospel and first Epistle on the other, in respect of their style and composition and the mental character and attainments of the writer of each. Hengstenberg, in a dissertation appended to his Commentary, maintains that they are by one writer. It may be admitted that the Revelation has many surprising grammatical peculiarities. But much of this is accounted for by the fact that it was probably written down as it was seen "in the spirit," whilst the ideas, in all their novelty and vastness, filled the apostle's mind, and rendered him less capable of attending to forms of speech. His great desire was to deliver his wonderful message, and the phraseology of his writing became a matter of secondary importance.

The book belongs, in its character, to the *prophetical* writings, and stands in intimate relations to the prophecies of the Old Testament, and more especially with the writings of the later prophets, as Ezekiel, Zechariah, and particularly Daniel, inasmuch as it is almost entirely symbolical. It consists of a series of visions witnessed by St. John "in the Spirit" at Patmos.

It is an expanded illustration of the first great promise, "the seed of the woman shall bruise the head of the serpent." Its figures and symbols are august and impressive. It is full of prophetic grandeur, and awful in its hieroglyphics and mystic symbols; seven seals opened, seven trumpets sounded, seven vials poured out; mighty antagonists and hostile powers full of malignity against Christianity, and for a season oppressing it, but at length defeated and annihilated; the darkened heaven, tempestuous sea, and convulsed earth fighting against them, while the issue of the long combat is the universal reign of peace and truth and righteousness—the whole scene being relieved at intervals by a choral burst of praise to God the Creator, and Christ the Redeemer and Governor. Thus its general scope is intelligible to all readers, or it could not yield either hope or comfort. It is also full of Christ. It exhibits his glory as Redeemer and Governor, and describes that deep and universal homage and praise which the "Lamb that was slain" is forever receiving before the throne.

Many attempts have been made to explain this book. The interval between the apostolic age and that of Constantine has been called the Chiliastic period of Apocalyptic interpretation. The visions of St. John were chiefly regarded as representations of general Christian truths, scarcely yet embodied in actual facts, for the most part to be exemplified or fulfilled in the reign of Antichrist, the coming of Christ, the Millennium, and the Day of Judgment. Immediately after the triumph of Constantine, the Christians, emancipated from persecution and oppression, and dominant and prosperous in their turn, began to lose their vivid expectation of our Lord's speedy advent, and their spiritual conception of His kingdom, and to look upon the temporal supremacy of Christianity as a fulfilment of the promised reign of Christ on earth. The Roman Empire, become Christian, was regarded no longer as a subject of prophetic denunciation, but as the scene of a millennial development. This view, however, was soon met by the figurative interpretation of the millennium as the reign of Christ in the hearts of all true believers. As the barbarous and heretical invaders of the falling empire appeared, they were regarded by the suffering Christians as fulfilling the woes denounced in Revelation. Modern interpreters are generally divided into three great divisions: (1) The Historical or continuous expositors, in whose opinion the Revelation is a progressive history of the fortunes of the Christian Church from the first century to the end of time. (2) The Præterist expositors, who are of opinion that the Revelation has been almost, or altogether, fulfilled in the time that has passed since it was written; that it refers principally to the triumph of Christianity over Judaism and Paganism, signalized by the downfall of Jerusalem and of Rome. (3) The Futurist expositors, whose views show a strong reaction against some of the extravagances of the two preceding schools. They believe that the whole book, excepting perhaps the first three chapters, refers principally, if not exclusively, to events which are yet to come. Bishop Newton wisely says: "To explain this book perfectly is not the work of one man, or of one age; probably it never will be clearly understood till it is all fulfilled."

Each of these three schemes is open to objection. Against the Futurist it is argued, that it is not consistent with the repeated declarations of a speedy fulfilment at the beginning and end of the book itself (see chaps. i. 3; xxii. 6, 7, 12, 20). Christians, to whom it was originally addressed, would have derived no comfort from it, had its fulfilment been altogether deferred for so many centuries. The rigidly literal interpretation of Babylon, the Jewish tribes, and other symbols, which generally forms a part of Futurist schemes, presents peculiar difficulties.

Against the Præterist expositors it is urged, that prophecies fulfilled ought to be rendered so perspicuous to the general sense of the Church as to supply an argument against infidelity; that the destruction of Jerusalem, having occurred twenty-five years previously, could not occupy a large space in prophecy; that the supposed predictions of the downfall of Jerusalem and of Nero appear from the context to refer to one event, but are by this scheme separated, and, moreover, placed in a wrong order; that the measuring of the temple and the altar, and the death of the two witnesses (chap. xi.) cannot be explained consistently with the context.

Against the Historical scheme it is urged, that its advocates differ very widely among themselves; that they assume, without any authority, that the 1260 days are so many years; that several of its applications—*e. g.*, of the symbol of the ten-horned beast to the Popes, and the sixth seal to the conversion of Constantine—are inconsistent with the context; that attempts by some of this school to predict future events by the help of the Revelation have ended in ridiculous failures.

In conclusion, it may be stated that two methods have been proposed by which the student of the Revelation may escape the incongruities and fallacies of the different interpretations, whilst he may derive edification from whatever truth they contain. It has been suggested that the book may be regarded as a prophetic poem, dealing in general and unspecific descriptions, much of which may be set down as poetic imagery, mere embellishment. But such a view would be difficult to reconcile with the belief that the book is an inspired prophecy. A better suggestion is made, or rather revived, by Dr. Arnold, in his sermons *On the Interpretation of Prophecy:* that we should bear in mind that predictions have a lower historical sense, as well as a higher spiritual sense; that there may be more than one typical, imperfect, historical fulfilment of a prophecy, in each of which the higher spiritual fulfilment is shadowed forth more or less distinctly. The recognition of this would pave the way for the acceptance in a modified sense of many of the interpretations of the Historical school, and would not exclude the most valuable portions of other schools.

The Apocalypse, despite its figurative presentation, throws light upon the whole mass of the doctrine of our faith. The doctrines of the Trinity of God, and of the relation of God to Christ, are here unmistakably raised above all Monophysitism, Arianism, and inner-Trinitary subordination. The creation here appears, in the reflex light of the new Paradise, as the original plan of a world of eternal spirit-life. The human race is represented by a selection of elect ones, of whom Christ is the absolute centre, glory and support. How fully, furthermore, are the fundamental traits of Redemption, Reconciliation and Salvation portrayed in contrast to the gloomy night side of human life and perdition! Dark as are many parts of the Apocalypse and difficult of interpretation, the book, as a whole, is radiant with the promise to God's people of a final and complete victory in their conflict with the kingdom of Satan. Though long delayed, as we mortals reckon time, it shall come at last with a brightness above the sun, and the earth be lighted from pole to pole with its glory. Then cometh the end of time, and God shall stand upon the mountains of his absolute eternity and Christ at his right hand radiant in his mediatorial glory, and from beneath the throne shall flow forth the waters of life to make glad all the paradise of the redeemed.

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McArdell

THE FALL OF NINEVEH

The Patriarchs, Prophets, and Kings of the Bible.

EMBRACING

SCENES AND INCIDENTS IN THE LIVES OF THE PRINCIPAL CHARACTERS OF THE OLD TESTAMENT.

COMPILED FROM AUTHENTIC SOURCES EXPRESSLY FOR THIS EDITION OF THE DEVOTIONAL AND EXPLANATORY PICTORIAL FAMILY BIBLE.

BY REV. PHILIP SMITH, D. D.

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THE DEATH OF ABEL.

After the expulsion from Eden, two sons were born to Adam and Eve. The eldest was called Cain, who became a "tiller of the ground;" the youngest Abel, who was "a keeper of sheep"—the first record of the two great branches of productive industry pursued by men in a primitive state of society—the agricultural and the pastoral. The two brothers at the same time brought the "first fruits" of their labors to offer them to God. Abel had led a life of purity, but Cain had passed his days in wickedness. Therefore, God preferred Abel's offering to Cain's, and Cain, filled with the fury of jealousy, fell upon his brother and slew him. This is the first crime or record, and it was promptly punished by the Almighty. (Gen. iv. 1–15.)



NOAH AND HIS FAMILY ENTERING THE ARK.

THE description given of the Ark in the Bible narrative is so accurate that it is easy to construct a vessel after the same model. The gopher wood, which Noah was to use in building the Ark, is supposed to have been that of the cypress tree. The ancient Egyptians used it for the coverings of their mummies, and the modern Greeks also choose this hard, odoriferous, and durable wood for their coffins. Externally the Ark was an oblong building; the length of it was six times the breadth, and ten times the height; and the roof was raised, or arched, a cubit above the sides, so that it was nearly flat. There was a door set in the side of it, and a window was provided for the admission of light. There were three stories above the hold of the vessel, besides which there was the attic or garret in the roof, so that, in the whole, there were five compartments, which were most likely divided into rooms. In these arrangements, the adaptation of the Ark to its intended purpose was complete; nor can this excite our surprise, when God himself was the artificer. In the beginning of the seventeenth century, Peter Haus, of Home, built two ships after the model or proportion of the Ark; one was 120 feet long, 20 wide, and 12 deep. These vessels, like that of Noah, were, at first, objects of ridicule and scorn, but experience demonstrated that they carried one-third more freight than vessels of a similar size, though they did not require a larger crew; they were better sailers, and made their way with more swiftness. The only inconvenience with which they were regarded as chargeable was, that they were not fitted to carry guns. In other instances, the ark has been shown to accord in its structure with the soundest principles of ship-building (Gen. vi. 14, 16).

At the beginning of the six hundredth year of Noah's life, the Ark was completed; and on the tenth day of the second month of that year he entered into it, by God's command, with his wife, his three sons and their wives—eight persons in all—who were saved from the flood. They took with them the food they would require, which was as yet of a vegetable nature. They also took two (a pair) of every animal; but of clean animals (for the use of sacrifice had already established this distinction) they took seven, by which is generally understood three pairs to continue the race, and one male for sacrifice. They took seven days to enter the Ark, and then "God shut Noah in." On the same day, namely, the seventeenth day of the second month of the six hundredth year of Noah's life, the flood began. Its physical causes are described simply as *phenomena*, in figurative language. The narrative is vivid and forcible, though entirely wanting in that sort of description which the modern historian or poet would have employed to depict the scene. We see nothing of the death-struggle of the doomed people; we hear nothing of their cries of despair; we are not called upon to witness the frantic agony of husband and wife, of parent and child, as they fled in vain before the rising waters. Nor is a word said of the sadness of the one righteous man, who, safe himself, looked upon the destruction which he could not avert. But one impression is left upon the mind with peculiar vividness from the very simplicity of the narrative, and it is that of utter desolation. Whether the flood was universal or partial has given rise to much controversy; but there can be no doubt that it was universal, so far as man was concerned.

For one hundred and fifty days, or five months, the ark floated alone upon the waste of waters that covered the face of the earth. Meanwhile God had not forgotten Noah and those that were with him in the ark. On the seventeenth day of the seventh month, of the six hundredth year of Noah's life, the subsiding waters left the ark aground upon the mountains of Ararat. More than two months were still required to uncover the tops of the mountains, which appeared on the first day of the tenth month. Noah still waited forty days (to the eleventh day of the eleventh month) before he opened the window of the ark. He sent out a raven, which flew to and fro, probably on the mountain tops, but did not return to the ark. After seven days more (the eighteenth day) he sent forth a dove, which found no resting place, and returned to the ark. In another seven days (the twenty-fifth) she was sent out again and returned with an olive leaf in her bill, the sign that even the low trees were uncovered, and the type for after ages of peace and rest. After seven days more (the second of the twelfth month), the dove was sent out again and proved by not returning that the waters had finally subsided. These periods of seven days clearly point to the division of time into weeks. Noah at length removed the covering of the ark, and beheld the newly uncovered earth, on the first day of the six hundred and first year of his age. On the twenty-seventh day of the second month after the commencement of the Deluge, the earth was dry, and Noah went out of the Ark by the command of God with all the creatures.



NOAH'S SACRIFICE AFTER LEAVING THE ARK.

His first act was to build an altar and offer a sacrifice of every clean beast and bird. This act of piety called forth the promise from God that He would not again curse the earth on account of man, nor destroy it as He had done; but that He would forbear with man's innate tendency to evil, and continue the existing course of nature until the appointed end of the world. His promise was ratified by the beautiful sign of the rainbow in the cloud, a natural phenomenon suited to the natural laws of whose permanence it was the token (Gen. viii. 20–22; ix. 12–17). God also repeated to Noah and his sons the blessing pronounced on Adam and Eve, that they should "be fruitful and multiply and replenish the earth," and that the inferior creatures should be subject to them. To this he added the use of animals for food. But the eating their blood was forbidden, because the blood is the life; and, lest the needful shedding of their blood should lead to deeds of blood, a new law was enacted against murder. The horror of the crime was clearly stated on the two grounds of the common brotherhood of man, which makes every murder a fratricide, and of the creation of man in God's image. The first murderer had been driven out as a vagabond and a fugitive; but his life was sacred. Now, however, the penalty was changed, and the law laid down: "He that sheddeth man's blood, by man shall his blood be shed." This law amounts to giving the civil magistrate "the power of the sword;" and hence we may consider three new precepts to have been given to Noah, in addition to the laws of the Sabbath and of marriage, which were revealed to Adam, namely, the abstinence from blood, the prohibition of murder, and the recognition of the civil authority. In addition to these promises and precepts God made with Noah a *Covenant;* that is, one of those agreements by which he had condescended to bind himself again and again towards man; not more sacred with him than a simple promise, but more satisfying to the weakness of our faith. Of these Covenants, that made with Noah on behalf of his descendants is the first; and it may be called the *Covenant of God's forbearance*, under which man lives to the end of time. It is important for us not to suffer our relations to Adam as our first father, or to Abraham as the father of the faithful, to overshadow our part in God's Covenant with Noah as the ancestor of the existing human race.

We are told that the Ark "rested upon the mountains of Ararat" (Gen. viii. 4), meaning the mountains of Armenia. The traditional mountain is the culminating point of the central range of Armenia, to which the name Ararat has been given by geographers. It is known to the Turks as *Aghri-Tágh.* It rises majestically out of the valley of the Araxes to an elevation of 17,260 feet above the level of the sea, and about 14,350 above the valley, and terminates in a double conical peak, the lower or Lesser Ararat being about 4,000 feet below the other. The summit is covered with eternal snow.

After his entrance into the Promised Land, Abram wandered from north to south, and was at length driven by the pressure of famine into Egypt, in which the mighty kingdom of the Pharaohs had long been established. In this crisis the faith of Abram failed. To protect his wife from the license of a despot, he stooped to that mean form of deceit, which is true in word but false in fact. He caused Sarai to pass as his sister, a term used in Hebrew, as in many other languages, for a niece, which she really was. The trick defeated itself. Sarai, as an unmarried woman, was taken to the harem of the king, who heaped wealth and honors upon Abram. Warned of his mistake by plagues sent upon him and his household, the king restored Sarai to her husband with a rebuke for his deceit, and sent him out of Egypt with all the wealth he had acquired. He was now "very rich in cattle, and in gold." He travelled back through the south of Palestine to his old encampment near Bethel, where he again established the worship of Jehovah (Gen. xii. 11, 20).

A similar incident occurred somewhat later in the life of the patriarch. Abraham's fourth resting-place in the land promised him by Jehovah was at Beersheba, at the southwestern extremity of the maritime plain, upon the borders of the desert. In this district the Philistines had already begun to form settlements, and a warlike king of this race named Abimelech reigned in the valley of Gerar. Abraham was afraid that Abimelech, attracted by Sarah's beauty, would kill him in order to obtain possession of her. He, therefore, passed her off as his sister, as he had done before, and Abimelech, not suspecting the truth, took her to his harem. The Almighty soon made it apparent to him that he had committed a great wrong, and sending for Abraham, he reproached him for his deceit, and restored Sarah, with a present of a thousand pieces of silver, and cattle and servants, as an atonement for his offence (Gen. xx.). The independent truth of each story is confirmed by the natural touches of variety, such as Abimelech's keen but gentle satire in recommending Sarai to buy a veil with the thousand pieces of silver which he gave to her husband.

We may also observe in the account given of this transaction the knowledge of the true God among Abimelech and his servants.

The student of the Bible will be struck with an occurrence similar to those we have related, in the history of Isaac. Driven from his resting-place at La-hai-roi by a famine, Isaac was forbidden by God to go down to Egypt, and was commanded to remain in the land. He betook himself to his father's old residence at Beersheba. The reigning monarch of this region was another Abimelech, evidently the son of Abraham's contemporary. "And the men of the place asked him of his wife, and he said, She is my sister; for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah, because she was fair to look upon." After he had been there a considerable time, Abimelech obtained conclusive proof that Rebekah was Isaac's wife, and not his sister. And Abimelech called Isaac, and said, Behold, of a surety, she is thy wife; and how saidest thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her." The king thereupon rebuked Isaac for his deception, pointing out to him the danger to which he had exposed his wife. The rebuke was followed by special protection and respect for Isaac and Rebekah from both the king and his people (Gen. xxvi. 1–11).



SARAH TAKEN FROM ABRAM BY PHARAOH.

The frequency of such occurrences as these will not surprise any one acquainted with the manners and customs of Oriental countries, especially at this early period; but it would have been indeed surprising if the author of any but a genuine narrative had exposed himself to a charge so obvious as that which has been founded on its repetition. The incidents related are so thoroughly characteristic of the people concerned that they carry with them the proof of their genuineness.

That Sarah and Rebekah were beautiful women would seem clear from the precautions taken by their husbands in the instances related, and that the latter were not too partial in their estimates is shown by the admiration displayed by the Philistines and Egyptians. In the case of Sarah it has been thought by some that the commendation which the princes of Pharaoh bestowed upon the charms of the lovely stranger was owing to the contrast which her fresh Mesopotamian complexion offered to the dusky hue of their own beauties. But so far as climate is concerned the nearer Syria could offer complexions as fair as hers; and, moreover, a people trained by their habits to admire "dusky" beauties were not likely to be inordinately attracted by a fresh complexion. It must have been some rare quality of personal beauty which drew the attention of the princes to her, and caused Pharaoh to take her for himself



THE SEPARATION OF ABRAM AND LOT.

During the first part of Abram's sojourn in Canaan, his nephew Lot dwelt with him. They became so wealthy that the land could not support Abram's cattle and Lot's, and their herdsmen were continually quarrelling. They decided to separate, and Abram, remembering that he was "the heir of better promises," gave the choice of the land to Lot. Their encampment looked westward on the rugged hills of Judæa and eastward on the fertile plain of the Jordan about Sodom. It was exactly the prospect to tempt a man who had no fixed purpose of his own, who had not, like Abram, obeyed a stern inward call of duty. So Lot left his uncle on the barren hills of Bethel, and chose all the precinct of the Jordan and journeyed east. Abram received his reward in a third blessing and promise from God, who bade him lift up his eyes and scan the whole land on every side, for it should be the possession of his seed. Abram now removed to the Oaks of Mamre, near Hebron, which became his usual abode. (Gen. xiii. 5–18.)



HAGAR AND ISHMAEL IN THE DESERT.

Having been driven from his home by Abraham, Hagar and Ishmael went

into the desert of Beersheba, which lies south of Palestine, and wandered there. Ishmael soon sunk under the severe heat after their water was exhausted. As he was at the point of death, God sent an angel to show the mother a fountain or spring of water close at hand, by means of which the lad was revived. God also repeated to Hagar the promise that he had made to Abraham that Ishmael should be the father of a great nation, which was fulfilled in his being the ancestor of the Arabs, who trace their descent from him. The Arabs have a tradition that Ishmael was the legitimate son and the true heir of his father, Abraham, and that the trial of the patriarch's faith consisted in the command of God to offer up Ishmael, and not Isaac, for a burnt sacrifice. They regard Ishmael as having inherited the promises made to Abraham, and consider those promises fulfilled in the triumph of the Mohammedan faith among the people of the East. (Gen. xxi. 9–21.)



ABRAHAM PREPARING TO SACRIFICE ISAAC.

ABRAHAM having been the recipient of many blessings, and of still greater promises, it pleased Jehovah to make a trial of the patriarch's faith in these promises, and in himself. God had promised him that through Isaac, his only son, he should become the ancestor of a mighty nation, and he now commanded Abraham to take Isaac to the summit of Mount Moriah, and slay him there, and offer him as a burnt offering to the Lord. The patriarch unhesitatingly prepared to comply with this command, which seemed to be in itself a complete annulment of all the prophecies of Jehovah. As he was in the act of taking his son's life in obedience to the Divine command, his hand was stayed by Jehovah, who, as a reward for his faith and unhesitating obedience, renewed the covenant with him, in its special blessings to the children of Abraham, and in its full spiritual extension to all the families of the earth, and for the first time Jehovah confirmed his promise with an oath. (Gen. xxii. 1–19.)

"And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh."

A very important lesson may be drawn from this incident. The primary doctrines taught are those of *sacrifice* and *substitution*, as the means appointed by God for taking away sin; and, as co-ordinate with these, the need of the obedience of faith, on the part of man, to receive the benefit (Heb. xi. 17). A confusion is often made between Isaac and the victim actually offered. Isaac himself is generally viewed as a type of the Son of God, offered for the sins of men; but Isaac, himself one of the sinful race for whom atonement was to be made—Isaac, who did not actually suffer death—was no fit type of Him who "was slain, the just for the unjust." But the animal, not of the human race, which God provided and Abraham offered, was, in the whole history of sacrifice, the recognized type of "the Lamb of God that taketh away the sins of the world." Isaac is the type of humanity itself, devoted to death for sin, and submitting to the sentence.

The scene of the sacrifice has been much disputed. Many believe that it took place on Mount Moriah. There would seem to be strong grounds for doubting this, however. Except in the case of Salem (Gen. xiv. 18), the name of Abraham does not appear once in connection with Jerusalem. Moreover, Jerusalem is incompatible with the circumstances of the narrative of Genesis xxii. The temple mount cannot be spoken of as a conspicuous eminence. If Salem was Jerusalem, then the trial of Abraham's faith, instead of taking place in the desolate spot implied by the narrative, actually took place under the very walls of the city of Melchizedek.

After the burial of Sarah, Abraham appears to have returned to Beersheba. Here Isaac, who was tenderly attached to his mother, became such a prey to melancholy in consequence of her loss, that Abraham determined that his son should marry, hoping that the society and love of a wife would prove the best solace for his grief. He chose for him a wife of his own kindred, and despatched his oldest and most trusted servant to Haran, in Mesopotamia, the residence of Nahor, the brother of Abraham. In order to make sure of the success of the mission, Abraham bound his servant, or steward, by a solemn oath that he would choose as the wife of his son only a maiden of the pure blood of the patriarch's own race. "Swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell." The servant readily gave the desired pledge, but called the attention of the patriarch to the probability that the maiden he might select might not be willing to follow him without having first seen Isaac. Abraham reassured him by telling him that as God had promised his seed the possession of the chosen land, so would He surely prepare the way for the success of the mission. The servant thereupon departed for Haran, which was reached in due time. Arriving near the "city of Nahor," the servant halted with his camels and attendants "by a well of water, at the time of the evening, even the time that the women go out to draw water. And he said, O Lord, God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham. Behold, I stand here by the well of water, and the daughters of the men of the city come out to draw water. And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink, also; let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master."

He had scarcely finished speaking when "Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher on her shoulder." Abraham's servant accosted her, and requested her to give him a drink of water. The maiden replied as he had prayed she might, and the servant, deeply impressed with the answer to his prayer, asked her name and family. Upon learning that she was his master's kinswoman, he was convinced that she was indeed the bride chosen for Isaac by God, and presented her with rich jewels. Rebekah hastened to her father's house, and told them of the arrival of the stranger, who was invited to become the guest of the family. He accepted the invitation, and at once stated his errand; making, in his master's name, a formal proposition for the hand of Rebekah, and relating the divine assistance by which he had been enabled to recognize her. The proposed alliance proving acceptable to the maiden and to her family, the servant escorted her to the home of Isaac, who dwelt by the well of *La-hai-roi*, in the extreme south of Palestine. "And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and saw, and behold the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master; therefore she took a veil and covered herself. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her; and Isaac was comforted after his mother's death" (Gen. xxiv.)

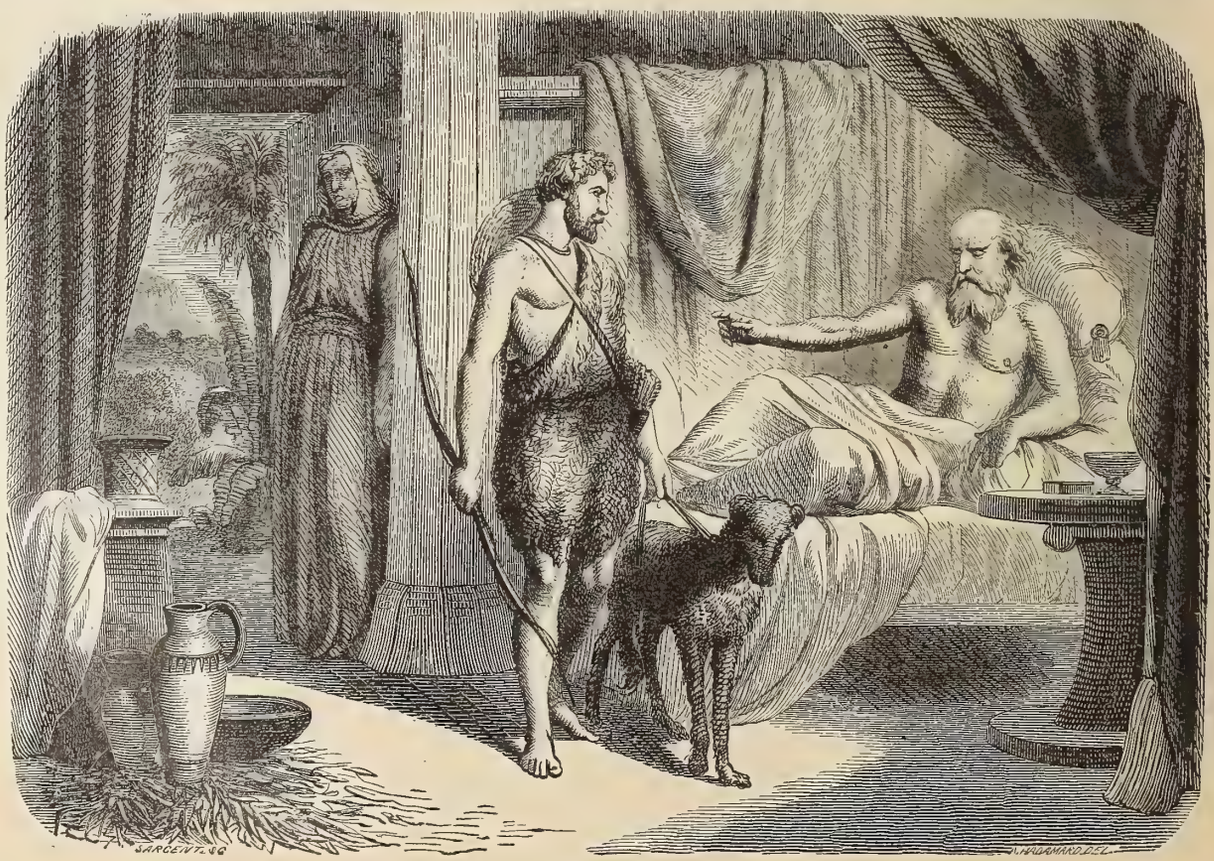


ABRAHAM'S SERVANT MEETING REBEKAH AT THE WELL.



THE MEETING OF ISAAC AND REBEKAH

Rebekah bore Isaac two sons, twins, born twenty years after their marriage. They were called Esau and Jacob. Esau, the first-born, was the father's favorite, and Jacob, the younger, the mother's darling. Esau was red and hairy, and grew up to be a rough, wild hunter, but the smooth Jacob became a quiet denizen of the tent. These differences of character were fostered by the foolish partiality of the parents, the great curse of all family life. Esau, as the first-born, was his father's heir, and the heir, also, to the blessings promised to Abraham and his seed; but he was careless of these advantages. Returning from hunting one day, and being in a famished state, he saw Jacob preparing some red pottage of lentils, and quickly asked for "some of that red, red." His impatience was natural, for food is not readily procured in an Eastern tent, and takes time to prepare. Jacob seized the occasion to obtain Esau's birthright as the price of the meal; and Esau consented with a levity which is marked by the closing words of the narrative—"thus Esau *despised* his birthright." For this the apostle calls him "a profane person, who for one morsel of food sold his birthright," and marks him as a pattern of those who sacrifice eternity for one moment of sensual enjoyment. The justice of this judgment appears from considering what the birthright was, which he sold at such a price. Esau was, by right of birth, the head of the family, its prophet, priest, and king; and no man can renounce such privileges, except as a sacrifice required by God, without "despising" God who gave them. But more than this: he was the head of the chosen family; on him devolved the blessing of Abraham, that "in his seed all the families of the earth should be blessed;" and, in despising his birthright, he put himself out of the sacred family, and so became "a profane person." His sin must not be overlooked in our indignation at the fraud of Jacob, which brought its own retribution as well as its own gain. Having thus secured his brother's inheritance, Jacob was enabled, through the connivance of his mother, to supplant him at the most critical moment of his life, and to obtain by fraud from their father the blessing of Abraham, which he was to hand down to another generation—an inheritance which involved a higher and spiritual blessing, including, in addition to all temporal prosperity, a dominion so universal that it could only be fulfilled by the Kingdom of the Messiah (Gen. xxv., xxvii.) The moral aspect of this transaction is plain to those who remember that the patriarchs are represented in the Bible as "men compassed with infirmity, favored by the grace of God, but not at all endowed with sinless perfection." It is just this, in fact, that makes their lives a moral lesson to us. The whole career of Jacob is the history of a growing moral discipline. We need not withhold indignant censure from Rebekah's cupidity on behalf of her favorite son, and the mean deceit to which she tempts him. Nor is Isaac free from the blame of that foolish fondness, which, as is usual with moral weakness, gives occasion to crime in others. The difference between them and Esau was simply this—that they, in their hearts, honored the God whom he despised, though their piety was corrupted by their selfish passions.



ESAU GOING FOR VENISON.

JACOB, having defrauded his brother of the patriarchal blessing, was obliged to fly from his home to escape the wrath of the wronged Esau. He accordingly set out for Haran, the home of his mother's family. Proceeding northward, he lighted on a place, the site, doubtless, of Abraham's encampment near Bethel, where he found some stones, which probably belonged to the altar set up by Abraham, one of which he made his pillow. Thus forlorn, amid the memorials of the Covenant, he was visited by God in a dream, which showed him a flight of stairs leading up from the earth to the gates of heaven, and trodden by angels, some descending on their errands "as ministering spirits" upon earth, and others ascending to carry their reports to Him, whose "face they ever watch" in dutiful service. This symbol of God's providence was crowned by a vision of Jehovah, and his voice added to the renewal of the Covenant a special promise of protection. Jacob awoke to acknowledge the awful presence of Jehovah, of which he had lain down unconscious, and to dedicate to Him himself and all that God should give him. As a memorial of his vow, he set up his pillow for a monument, consecrating it with oil, and called the place *Beth-el*, the "House of God." The date of this, the turning point in Jacob's religious life, is fixed by subsequent computations to his seventy-seventh year. Greatly cheered by this vision, Jacob hastened on his journey. His arrival at Padan-Aram presents us with a repetition of the pastoral scene, which Abraham's servant had witnessed at the same place. Rachel, the daughter of his uncle Laban, came with her sheep to the well, like her aunt Rebekah just a century before, and brought him to her father's house. Jacob was cordially welcomed, and engaged to serve Laban as a shepherd for wages; for it is not the custom with Orientals for even a relative to eat the bread of idleness. Laban had two daughters, Leah and Rachel, the former with some dulness or weakness of the eyes, but the latter of perfect beauty. Jacob loved Rachel, and agreed to serve for her seven years, "which seemed unto him but a few days for the love he had to her." When he claimed his reward, Laban, by a trick rendered easy by the forms of an Eastern wedding, where the bride is closely veiled, gave him Leah in place of Rachel, and excused the deceit by the impropriety of marrying the younger sister before the older; but he gave Jacob Rachel also, on the condition of another seven years' service.



JACOB KEEPING THE FLOCKS OF LABAN.

During these seven years, Jacob had eleven sons and a daughter born to him. These were as follows: 1. *The Sons of Leah:* Reuben, meaning "See," a son; Simeon, meaning "Healing;" Levi, meaning "Joined;" Judah, meaning "Praise;" Issachar, meaning "Hire;" Zebulon, meaning "Dwelling." 2. *The Sons of Rachel:* Joseph, meaning "Adding;" Benjamin, meaning "Son of the Right Hand." 3. *The Sons of Bilhah*, Rachel's handmaid: Dan, meaning "Judgment;" Naphtali, meaning "My Wrestling." 4. *The Sons of Zilpah*, Leah's handmaid: Gad, meaning "A Troop;" Asher, meaning "Happy." Jacob's only daughter was Dinah, meaning "Judgment." She was the daughter of Leah (Gen. xxix., xxx.) The evils of a mixed offspring resulting from a polygamous marriage were strikingly illustrated in the history of Jacob's children.



JACOB'S RETURN TO THE PROMISED LAND.

After the birth of Joseph, Jacob wished to become his own master; but Laban prevailed on him to serve him still for a part of the produce of his flocks, to be distinguished by certain marks. Jacob's artifice to make the most of his bargain may be regarded as another example of the defective morality of those times; but, as far as Laban was concerned, it was a fair retribution for his attempt to secure a contrary result. Jacob was now commanded by God to return to the land of his birth; and he fled secretly from Laban, taking with him his possessions, which were now considerable. Having crossed the Euphrates, Jacob struck across the desert by the great fountain at Palmyra, and journeying by the plain of Damascus, and the mountains of Gilead, crossed the Jordan, and encamped at Shechem, having first met and become reconciled with his brother Esau (Gen. xxx.–xxxiii.)

Of the twelve sons of Jacob, the youngest but one was Joseph, the child of Rachel. Although the character of Joseph is one of the purest to be found in Scripture, we see in it the injurious effects of parental partiality. Joseph, elated unduly by his father's preference, became a censor and informer upon his brethren, and thus incurred their bitter enmity. To add to their hostility, Joseph dreamed two dreams, which even his father, who seems to have discerned their prophetic character, censured his imprudence in repeating. In the first dream his brothers' sheaves of corn bowed down to his, which stood upright in their midst; a most fit type not only of their submission to him, but of their suing to him for corn in Egypt. The second dream was of a wider and higher import. It included his father and his mother, as well as his brethren, in the reverence done to him; and the emblems chosen leave little doubt that the dream prefigured the homage of all nature to Him whose sign was the Star of Bethlehem, and of whom Joseph was one of the clearest types (Gen. xxxvii. 1–11). It has been supposed by some commentators, from Jacob's language respecting Joseph's second dream, that Rachel was still alive at the time. It is indeed possible that the dream may have occurred some time before the selling of Joseph, and been interpreted by Jacob of Rachel, who certainly was not alive at its fulfilment, so that it could not apply to her. Yet, if Leah only survived, Jacob might have spoken of her as Joseph's mother.



JOSEPH'S DREAM.



JOSEPH CAST INTO THE PIT BY HIS BRETHREN.



JOSEPH SOLD BY HIS BRETHREN.

THE hatred of the sons of Jacob of their brother Joseph culminated in a determination to take his life. The occasion they sought soon presented itself. Jacob was sojourning with his father, Isaac, at Hebron, and had sent his ten sons to feed the flocks at Shechem. Being anxious to hear how they fared, he sent Joseph to them with a loving message. Upon reaching Shechem, Joseph found that his brethren had gone on to Dothan, a place in the neighborhood, and he hastened after them. They recognized him at a distance, and resolved to kill him as soon as he came up. Reuben opposed their bloody design, and succeeded in changing it into a resolution to cast him into a neighboring pit, from which he intended to deliver him. As soon as he arrived, they seized Joseph and cast him into the pit, and then sat down to eat bread. While thus engaged they saw a caravan of Arab merchants approaching by the highway which leads from Gilead through Dothan to Egypt, carrying to the latter country the spices and gums of the Syrian desert. At the suggestion of Judah, Joseph was sold to these Midianite merchants for twenty pieces of silver. The sons of Jacob then went back to their father with the tale that a wild beast



THE SONS OF JACOB FINDING THEIR MONEY IN THEIR SACKS.

had devoured Joseph, and the merchants went on to Egypt, carrying their captive with them. Upon reaching Egypt they sold him to Potiphar, the captain of Pharaoh's guard. Joseph was seventeen years old at this time (Gen. xxxvii. 12–36).

THE adventures of Joseph in Egypt, and the events which gained him the favor of Pharaoh, are known to all readers of the Bible. He became the chief minister of the great king, and rose to the second place in the kingdom. Having predicted the terrible famine, he prepared for it with so much wisdom and vigor that when the neighboring countries were suffering the keenest want, the kingdom of Pharaoh was abundantly supplied, and able even to furnish food to its neighbors. The famine lasted seven years, and the corn of Palestine became exhausted, and Jacob was obliged to send his sons into Egypt to buy corn. Benjamin, the youngest, he kept at home. The sons of Jacob reached Egypt, and Joseph at once recognized his brethren, but they failed to recognize him, and fulfilled his first dream by doing humble homage to him, as



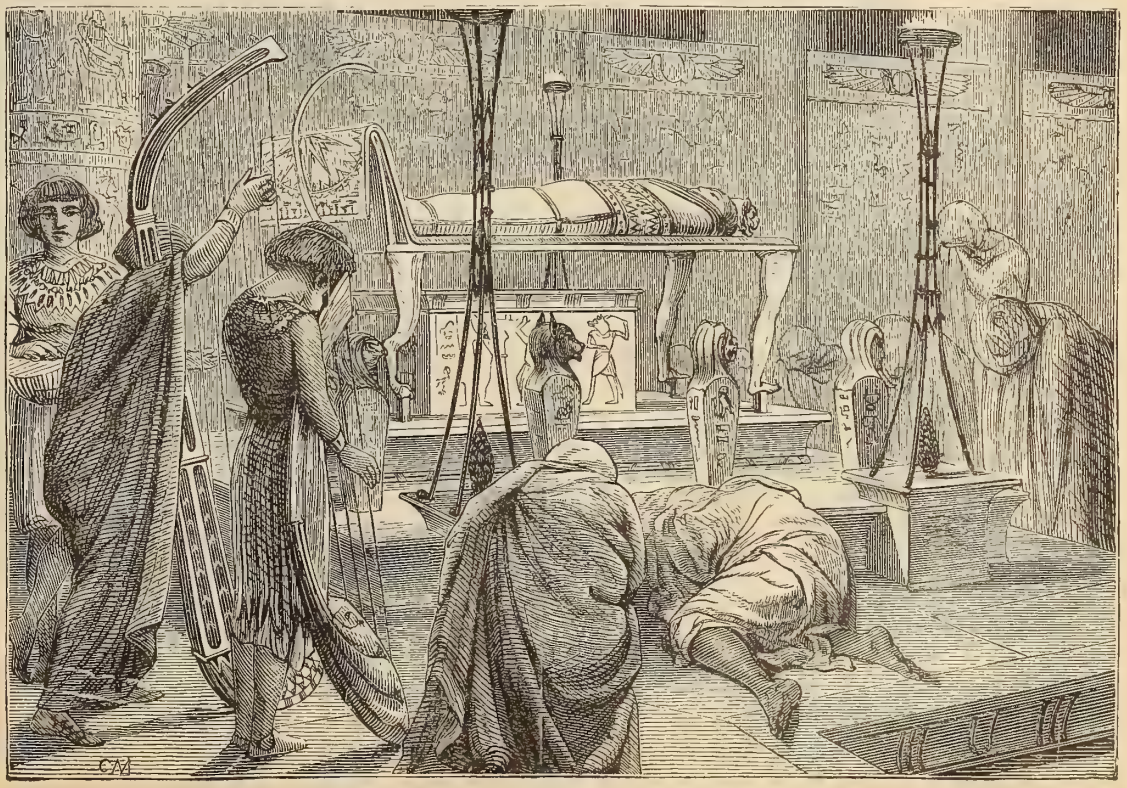
THE CUP FOUND IN BENJAMIN'S SACK.



JACOB SETTING OUT FOR EGYPT.

the powerful minister of a mighty king. He affected great harshness toward them, and greatly terrified them, but, as the sequel proved, this was done only to gain over them the power he was ready to use for their good. Benjamin having been sent down to Egypt in accordance with Joseph's demand, the latter determined to put into effect a stratagem which should test the strength of his brethren's affection for Benjamin. To effect this design, he ordered his steward to fill his brethren's sacks with corn, and to put every man's money in his sack, but to put into the sack of the youngest not only his money, but also the silver cup out of which he used to drink. This done, early the next morning they proceeded on their journey homeward, but had not gone far when they were overtaken by Joseph's steward, who reproached them with having stolen his lord's drinking cup. They indignantly denied the charge, but were dumbfounded when the sacks were searched and the cup found in Benjamin's sack. Overwhelmed with grief, for they had declared that he who should be proven the thief should become the slave of Joseph, they returned to the city, and, arriving in the presence of the viceroy, they fell on their faces at his feet in sorrowful submission. Judah made an eloquent plea in behalf of Benjamin, and begged that Joseph would take him as a slave in Benjamin's stead, and send the lad back to his father. Joseph, overcome with emotion at this generous offer, revealed himself to his brethren, and told them of his purpose to bring Jacob and his family into Egypt, where he could care for them and ensure them against suffering from the famine (Gen. xl.–xlv.)

Joseph, after making himself known to his brethren during their last journey to Egypt to buy corn, addressed himself to the task of bringing his father and family down to Egypt, where he could provide for their temporal wants. He sent wagons, provisions, and attendants to Palestine, in order that his father and the wives and children of his brethren might make the journey in comfort. When Jacob heard that his long lost son was a rich and powerful prince, the Viceroy of the great King of Egypt, who was at that time the sovereign



EMBALMING THE BODY OF JOSEPH.

lord of Canaan also, he refused to believe the good news; but the sight of the wagons and splendid retinue which Joseph had provided for him, convinced him that his sons had not deceived him. He at once resolved to go down into Egypt, and accept the protection offered him by his beloved son. "And Israel said, It is enough; Joseph, my son, is yet alive; I will go and see him before I die." Having come to this determination, he set out with his whole family for Egypt, where he was joyfully welcomed by Joseph, and given lands by the king (Gen. xlvi.)

At the death of Joseph, he was placed, according to his instructions, in a coffin, his body having been first embalmed. This was done in order that the Israelites might be able to carry his "bones" with them upon their departure from Egypt, which he predicted would take place under the leadership of Jehovah himself (Gen. xlvii. 24–26).

Common chronology assigns the commencement of the severe persecution which the Israelites endured in Egypt, to the beginning of the sixteenth century before Christ, and it is supposed by some that the Pharaoh who figures in Exodus as the enemy of the Hebrew race, was the first of the great Eighteenth Dynasty of native kings. Dreading some foreign war, and regarding with jealous fear the Israelites, "who were more numerous and mightier than his own subjects," he began a series of cruel persecutions, by which he hoped to exterminate them. He reduced them to slavery, and imposed upon them a series of tasks which he believed would be so onerous as to be fatal to many of them. The severer the labor, however, the more they increased, and as a means of checking this growth Pharaoh ordered the Hebrew midwives to kill all the male children at their birth, but to preserve the females alive. The midwives feared God, and refused to obey the barbarous edict. Pharaoh then commanded that all the new-born sons of the Israelites should be drowned in the Nile, but that the girls should be saved. At this time there lived among the Israelites a man named Amram, a grandson of Levi, whose wife, also of the tribe of Levi, was named Jochebed. They had two children, a daughter named Miriam, and a son named Aaron. Soon after the promulgation of Pharaoh's edict, a second son was born to them. The mother concealed him as long as possible, and when she could no longer hide him in her own house, she made a water-proof basket, in which she placed the babe, and laid it among the rushes that grew along the banks of the Nile. Then she went back to her home, leaving Miriam to watch the fate of the babe. The daughter of the king of Egypt, coming down to the river to bathe, discovered the babe, took compassion on him, adopted him as her own son, and gave him to his mother to nurse for her. He grew up to manhood at the court of Pharaoh, and was instructed in all the learning of the Egyptians. He was given the name of Moses (Ex. ii. 1–10). St. Stephen declares that Moses was "mighty in words, and in deeds;" and whatever we may think of the traditions about this period of his life, it was certainly a part of his training for his great mission as the leader of and legislator for the chosen people of God. The traditions respecting his earlier life are very interesting. He is said to have been educated at Heliopis as an Egyptian priest, and taught the whole range of Egyptian, Chaldee, Assyrian, and Greek literature. Another tradition states that he took part in an important military expedition against Ethiopia, holding a high command in the Egyptian army, and acquitting himself with great distinction. The narrative in Exodus, however, passes over this period, and takes up his history at the crisis at which he decided to cast his lot with his own people. The time of this event was "when Moses was grown," or "when he was come to years," or, as St. Stephen states, "when he was full forty years old."



THE FINDING OF MOSES BY PHARAOH'S DAUGHTER.

When Moses grew to man's estate, he felt keenly the wrongs inflicted upon his people; and once, his indignation having mastered him, he slew an Egyptian whom he saw beating a Hebrew. The affair coming to the knowledge of the king, Moses was obliged to fly from Egypt. He sought refuge in the desert which surrounds the head of the Red Sea, and which was inhabited by the people of Midian, who were descended from Abraham and Keturah. He entered into the service of Jethro, the prince and priest of the region, and finally married his daughter, Zipporah. By her he had a son, whom he called Gershom. He remained in the service of his father-in-law forty years, keeping his sheep. While here, Jehovah, who had heard the great groaning of the Israelites in their bondage, appeared to him in the symbol of a burning bush, and announced his intention to put an end to the captivity of the Israelites, and to lead them into the land He had promised their father Abraham. He commanded Moses to become His messenger to the king of Egypt, and the leader of his people. Jehovah met his protestation of his unworthiness to accept so great a charge by assuring him that He would be with him to sustain him in all things. He then revealed to Moses the name by which the God of the Hebrews has ever since been known. In order to remove the doubts which Moses entertained concerning his reception by the people, God added two signs — the hand made leprous and cured again, and the rod changed to a serpent, and restored to its former shape. These signs were worked on the spot, and each had its significance. The leprous hand and its cure indicated the power by which he should deliver the people whom the Egyptians regarded as lepers;



MOSES BEFORE PHARAOH'S DAUGHTER.



MOSES AND THE BURNING BUSH.

and the transformations of the shepherd's staff into a serpent, the Egyptian symbol for the evil spirit (Typhon), and then back again into the "rod of Moses," and "of God," was emblematic of the power which was to be committed to him as the leader of the people (Ex. ii.–iv.) But the more his mission was made clear to him the more was Moses staggered by its greatness. He pleaded his want of eloquence, which seems to have amounted to an impediment in his speech, a sorry qualification for an ambassador to a hostile king. Notwithstanding the promise that He who made man's mouth, and has the command of all the senses, would be with him and teach him what he should say, he desired to devolve the whole mission upon some other. Then did God in anger punish his reluctance, though in mercy He met his objections, by giving a share of the honor which might have been his alone, to his brother Aaron, a man who could speak well. But yet the word was not to be Aaron's own. He was to be the mouth of Moses; and Moses was to be to him as God, the direct channel of the Divine revelation. The rod of power became "Aaron's rod," though the power itself was put forth by the word of Moses. The two great functions conferred by the Divine mission were divided: Moses became the *prophet*, and Aaron the *priest;* and the whole arrangement exhibits the great principle of mediation. Moses obtained permission to return to his brethren in Egypt, and he received the signal of God for his departure, in the assurance that "the men were dead that sought his life." His mission to Pharaoh was summed up in the statement that God claimed the liberty of Israel as His first-born son; and if Pharaoh refused to let him go, He would slay his first-born.



AARON'S ROD CHANGED TO A SERPENT.

Aaron, having been ordered by God to accompany Moses to the presence of Pharaoh, the two brothers lost no time in making their mission known to the Israelites, and in demanding of the king permission for the Israelites to make the journey required by Jehovah. The king refused the demand, and increased the burdens of the Israelites. Moses and Aaron again sought the king, and in order to move him, resorted to the miracles provided for them by the Almighty. The first of these miracles was the changing of Aaron's rod into a serpent in the presence of the king. Then followed the series of wonderful works by which the Almighty forced Pharaoh to let his people depart from Egypt, and which are graphically recorded in the opening chapters of the Book of Exodus (Ex. vii. 8).

The Plague of Locusts was the eighth of the terrible visitations by which the Almighty broke the pride of the Egyptian king, and compelled him to render an unwilling obedience to the Divine commands. This plague differed from an ordinary visitation of locusts in that it was more intense and covered a wider range of country. The destruction ordinarily caused by the ravages of swarms of these insects is very great; in this case it was overwhelming (Ex. x. 12–20). The dense swarms of locusts alighted upon the fields green with the young blades of corn, the surface was blackened with their bodies, and in a few minutes the fields were desolate and the soil as bare as if burnt with fire. Whatever leaves and fruit the hail had left on the trees were likewise devoured, and the houses swarmed with the hideous destroyers. No plague could have been more impressive in the East, where the ravages of locusts are so dreadful, that they are chosen as the fit symbol of a destroying conqueror. The very threat had urged Pharaoh's courtiers to remonstrate, and he had offered to let the men only depart, but he had refused to yield more, and he had driven Moses and Aaron from his presence. Now he recalled them in haste, and asked them to forgive his sin "only this once," and to entreat God to take away "this death only." A strong west wind removed the locusts as an east wind had brought them; but their removal left Pharaoh's heart harder than ever.

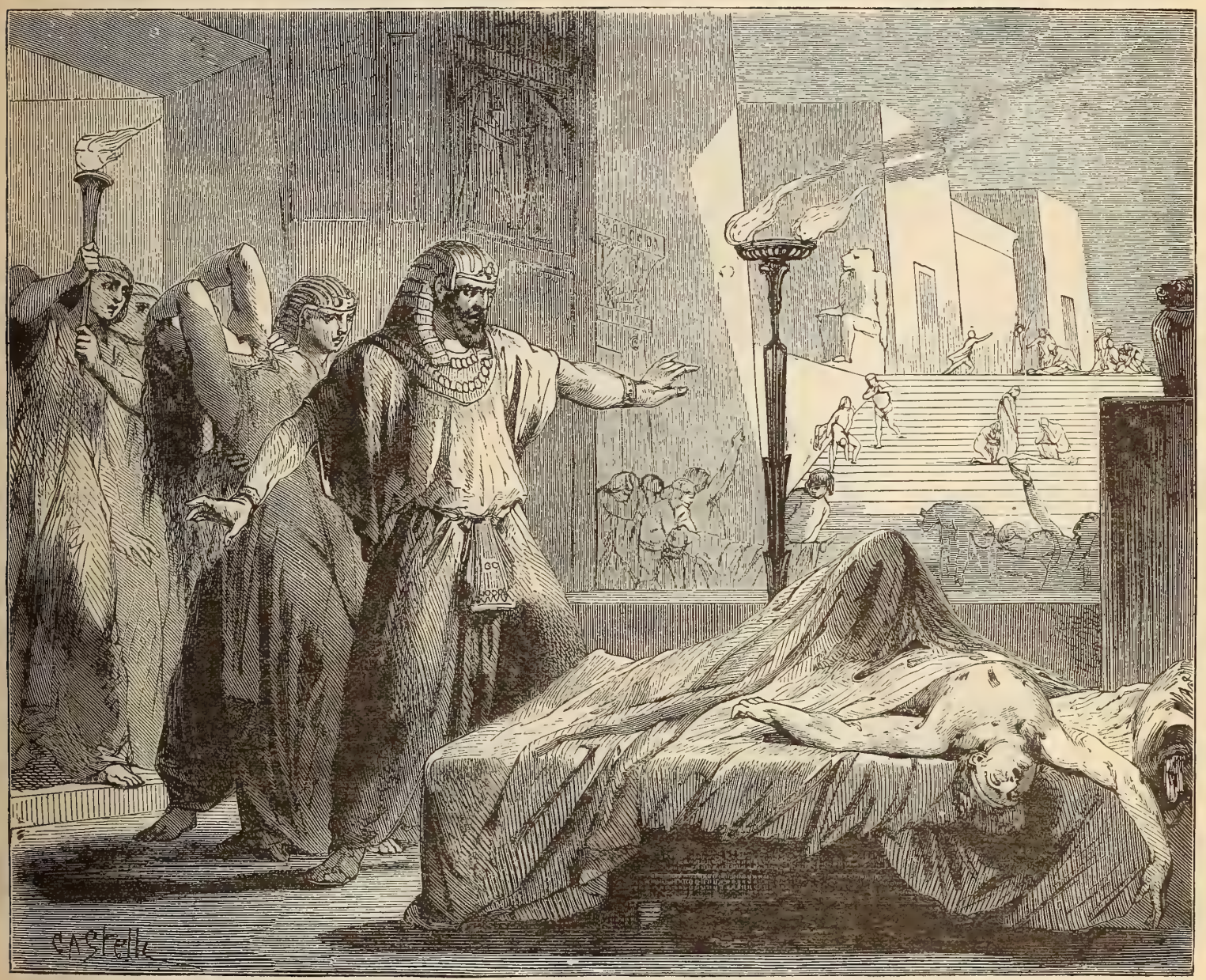
In the present day locusts are a great scourge in Egypt. They suddenly appear in the cultivated land, coming from the desert in a column of great length. They fly rapidly across the country, darkening the air with their compact ranks, and make a strange whizzing, noise. Where they alight they devour every green thing, even stripping the trees of their leaves. The following description of the Prophet Joel well describes the invasion of a swarm of locusts: "A fire devoureth before them; and behind them a flame burneth: the land is as the Garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle-array. Before their face the people shall be much pained: all faces shall gather blackness."



THE PLAGUE OF LOCUSTS.

The last of the plagues or afflictions by which God humbled the Egyptian king, and prepared the way for the departure of the Israelites from Egypt, was the most fearful blow that was struck at the hard-hearted Pharaoh. For three days there was a terrible darkness over Egypt, while the Israelites had light in their houses. Unable to see each other, or to move about, the Egyptians had still this one last opportunity of repentance, but they refused to embrace it, and Moses was sent out from Pharaoh's presence with the command to see his face no more. The contest was over. The doom of Pharaoh and his people, who had oppressed the children of God, had gone forth. On the night of the third day of darkness, while the Israelites, in obedience to the Divine command, were celebrating the first Passover, "at midnight, the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle." Taught by this terrible blow the folly of opposing the God of Israel, Pharaoh and his people hastened the departure of the Israelites (Ex. xii. 29). The Egyptians willingly gave them the jewels of gold and silver, and the raiment, which they asked for by the command of Moses, and so "they spoiled the Egyptians." Considerable criticism adverse to the morality of this transaction has been founded upon the word "*borrowed*," in the thirty-fifth verse of the twelfth chapter of Exodus. The correct translation is "asked." "There was no promise or intention of repayment," says Dr. Smith. "The jewels were *given* for *favor* as well as fear; and they were a slight recompense for all of which the Egyptians had robbed the Israelites during a century of bondage." The eagerness of the Egyptians to get the Israelites out of the country was so great that they would have hesitated at no price to accomplish their end. "The Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men." The Israelites had not even time to prepare their food, and only took the dough before it was leavened, in their kneading troughs, bound up in their clothes, upon their shoulders, and baked unleavened cakes at their first halt. But amid all this haste, some military order of march was preserved, and Moses forgot not to carry away the bones of Joseph.

The departure of the Israelites from Egypt closed the 430 years of their pilgrimage, which began from the call of Abram out of Ur of the Chaldees. Having learned the discipline of God's chosen family, and having been welded by the hammer of affliction into a nation, they were now called forth, under the prophet of God, alike from the bondage and the sensual pleasures of Egypt, to receive the laws of their new state amid the awful solitudes of Sinai. Egypt had been their home for 215 years, during which the Israelites, to all outward appearances, became Egyptians. As the history of their wanderings in the wilderness shows, they had become deeply affected by the superstitions and idolatries of Egypt. They were not fit to enter upon their inheritance. In order to render them so, they were to be carried through a course of discipline, which should make them truly a nation, and were to be taught a system of civil and religious legislation, which was to constitute their national strength, and in which was to be found their national and individual salvation.



DEATH OF THE FIRST-BORN OF EGYPT.

THE Israelites in their march out of Egypt moved towards the head of the Red Sea, or Gulf of Suez, which then extended much farther northward than it does now. The march of such a large body was necessarily slow, and it was not until the close of the third day that the people encamped "before Pi-hahiroth, between Migdol and the sea." In the meantime Pharaoh had recovered from the terror into which "the death of the first-born" had thrown him, and regretting the permission he had given the Israelites to depart, had determined to pursue them and compel them to return to Egypt. He set out at the head of a large army, and by a forced march came up with them as they were encamped near the Red Sea. In a military sense the Israelitish position was a false one. In front of them was the sea; on their right a difficult mountain range; and on their left and in their rear the king of Egypt disposed his army so as to cut off their escape. sacred narrative says: "And the Egyptians pursued, and went in after them to the midst of the sea, *even all Pharaoh's horses*, his *chariots*, *and his horsemen*. . . . And the waters returned, *and covered the chariots and the horsemen, and all the hosts of Pharaoh that came into the sea after them;* there remained not so much as one of them" (Ex. xiv. 23–28). It seems that the language italicized makes the true meaning of the Bible narrative plain. Pharaoh was pursuing the Israelites with an army, the strength of which is shown by its having 600 chariots, which in those days corresponded to the artillery of modern times. Such a force of chariots required a corresponding force of infantry and cavalry. Pharaoh found the Israelites encamped on the shore of the Red Sea. On their right the range of Jebel-Atakah cut off their retreat, and in their front was the sea, too deep to be forded. The Egyptian army promptly seized every line of

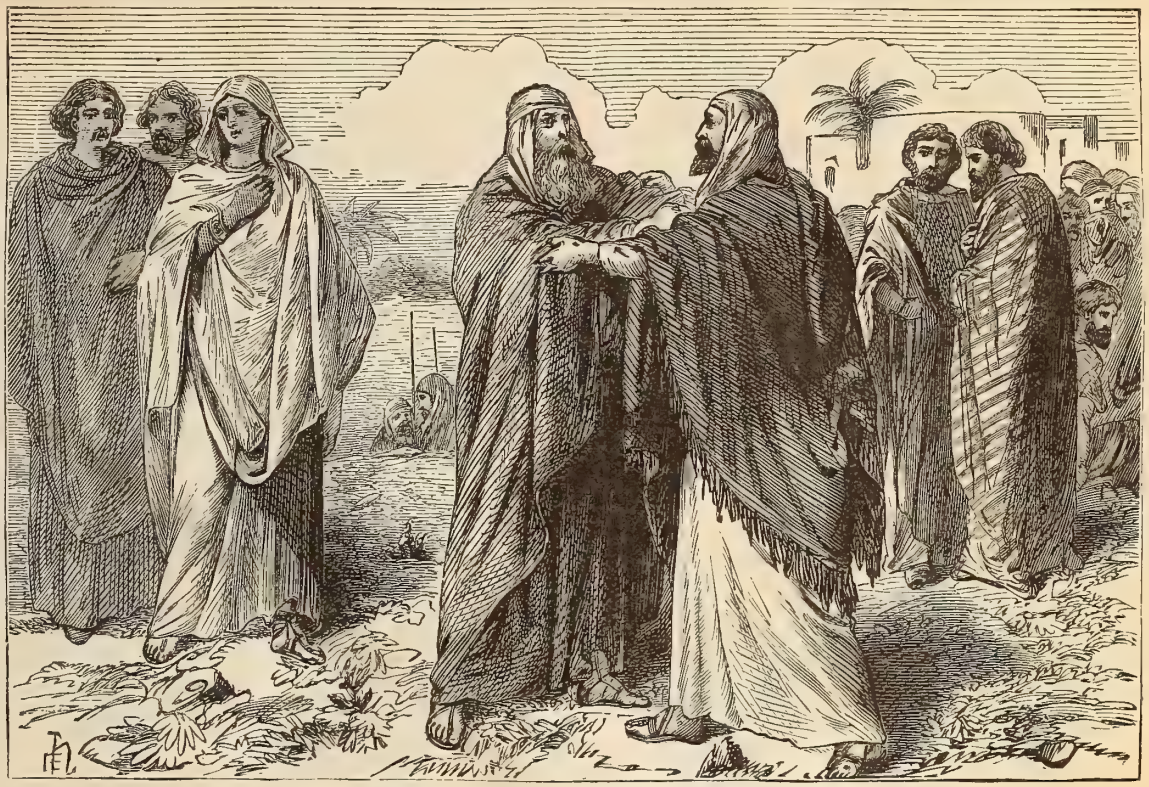


THE DESTRUCTION OF PHARAOH'S ARMY IN THE RED SEA.

Thus hemmed in they had no retreat; and without divine aid were lost. In this emergency God came to their assistance, and opened a passage for them across the Red Sea to the Arabian shore by causing the waters to recede in a miraculous manner. The Israelites crossed the sea by the path thus opened, and gained the opposite shore in safety. The Egyptian army, detecting the movement, at once gave pursuit. When the pursuing forces had become thoroughly involved in the sea, the waters flowed back at the command of God, and destroyed them. The Bible does not tell us that Pharaoh was drowned with his troops, nor do its assertions justify such an inference. That part of the Egyptian army which made the pursuit was drowned, and not the king, and Egyptian history makes it certain that the Pharaoh of the Exodus lived many years after this event, and died from disease. A brief examination of the language of the Bible will show that it does not assert that the king was drowned. The escape. By the power of God the camp of Pharaoh was plunged in total darkness (Ex. xiv. 19, 20). When the Egyptian advanced forces discovered the withdrawal of the Israelites during the night, the king must have supposed that the Israelites had discovered some line of retreat around the mountain range, as he knew the sea was too deep to be forded. He seems to have done what any prudent commander would have done under the circumstances. He threw forward his chariots and cavalry, "all Pharaoh's horses, his chariots, and his horsemen," to ascertain the exact nature of the movement. To have followed with all his troops would have been to abandon the vantage ground he already had. He, therefore, held his main force in readiness, and despatched a strong pursuing column after the Israelites. The darkness rendered the task of the cavalry and chariots a difficult one, and they did not discover their perilous position in the midst of the sea until the break of day. The first glance demoralized them,

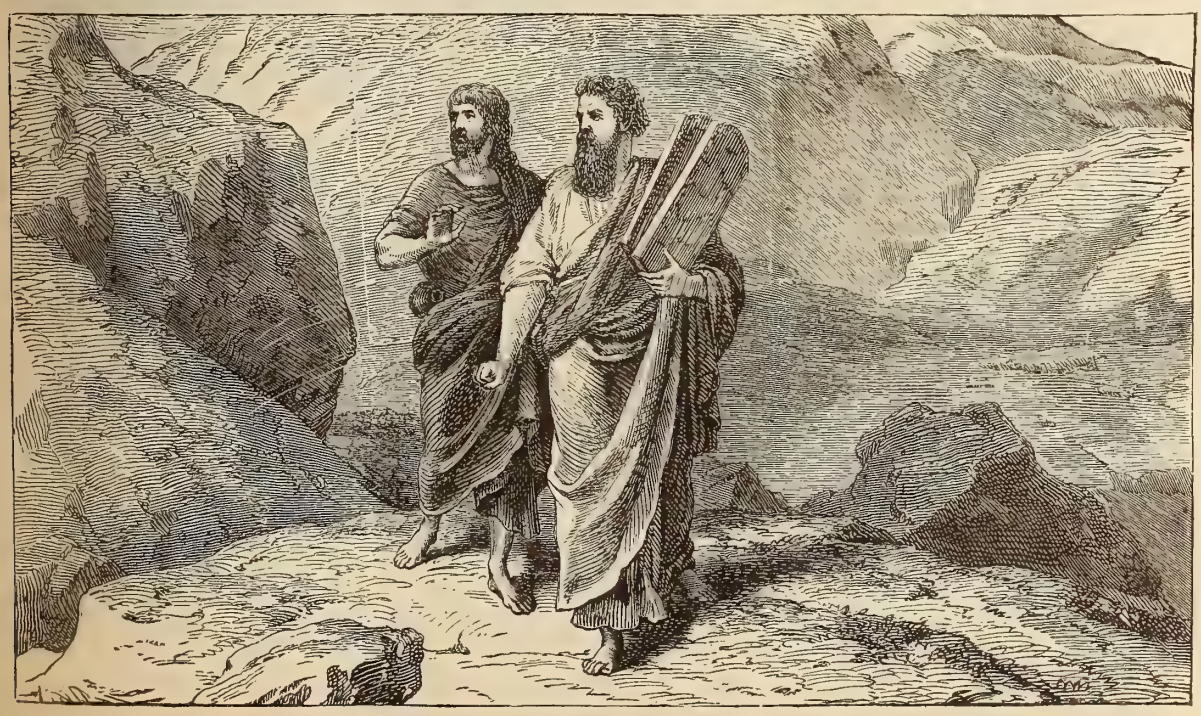
the chariots broke down, and the troops became a mob. The next moment they were engulfed by the returning waves, and not one of them escaped. "*The horse of Pharaoh went in with his chariots and with his horsemen into the sea*, and the Lord brought again the waters of the sea upon them" (Ex. xv. 19). To suppose that the king risked his whole army in this uncertain pursuit is to charge him with a blunder which the narrative does not warrant.

As the Israelites, on their march to Sinai, were nearing the mountain of God, Jethro, the father-in-law of Moses, arrived in the Hebrew camp, bringing with him the wife and two sons of Moses. He was received with honor, and gave Moses some sage advice with respect to the management of the people, but declined the invitation of Moses to accompany them to Canaan and cast his lot with them. Jethro was priest or prince of Midian, both offices probably being combined in one person. His knowledge of the Sinaitic Peninsula made Moses desirous of retaining him in the journey of the tribes. The land of Midian, the country over which he ruled, is believed to have been the Peninsula of Sinai. The Midianites were descended from Midian, the son of Abraham by Keturah. They were mostly dwellers in tents, not in towns, and pursued a roving life (Ex. xviii.)



THE MEETING OF MOSES AND JETHRO.

THE Law given by Jehovah to Israel at Mount Sinai was written on two tablets of stone—written, we are told, by the finger of God Himself. These tablets were broken by Moses in his indignation at the idolatry of the Israelites, whom, upon his return to the camp at the base of the mountain, he found engaged in the infamous worship of the "Molten calf." After the punishment of this sin, God committed to the care of Moses two new tablets engraved with the Ten Commandments. These tables were placed in the Ark of the Covenant, and kept there as a sacred relic. They shared the fortunes of the Ark during its captivity among the Philistines, after the conquest and occupation of the Promised Land, and were brought up to Jerusalem by David with the Ark, after he had captured that city, and made it the capital of his kingdom. They lay in their sacred repository a solemn and unchanging witness of the truth of the Law, and so far as we know, were not taken from the Ark or used in public. When Solomon erected his splendid Temple, the Ark of the Covenant was placed in the Holy of Holies, the same in shape and form that it had been during the Wanderings, and the Tables of the Law remained in it. Thus were the people reminded by these mementos of their days of trial, of the all-powerful goodness, and the great love of Jehovah, who had made of the fugitives from Egypt a great and powerful nation, feared and respected by their neighbors, and the happiest of all the races of the ancient world. When Solomon's Temple was destroyed by the Babylonians at the capture of Jerusalem by Nebuchadnezzar, the Ark and the Tables of the Law were doubtless destroyed. No further mention is made of them after this event. It was impossible that the sacred Ark and its contents should have escaped the general ruin, and we are warranted in believing that under no circumstances would the Almighty have suffered them to become the trophies of a pagan conqueror. Had they been taken, mention would have been made of them; but the Bible and profane history are silent concerning them. We can feel quite sure, therefore, that they were destroyed with the Temple. The Temple of Herod thus lacked these sacred objects, though it was more highly honored in being visited by the Lord Jesus Himself (Ex. xxxii.)



MOSES AND JOSHUA BEARING THE LAW.



CONSECRATION OF AARON AND HIS SONS.

During his abode on Mount Sinai, Moses received from the Almighty full directions as to the construction and adornment of the tabernacle. Then, all things being thus prepared, Moses was commanded to set up the Tabernacle, and place in it the Ark of the Covenant, and to anoint Aaron and his sons to the priesthood. The solemn ceremony took place on the first day of the first month of the second year from the epoch of the Exodus, March to April, B. C. 1490. The priesthood was confined to the family of Aaron, who alone could offer sacrifices (Ex. xl. 12–16). The form of consecration resembled other sacrificial ceremonies in containing, first, a sin offering, the form of cleansing from sin and reconciliation; a burnt offering, the symbol of entire devotion to God of the nature so purified; and a meat offering, the thankful acknowledgment and sanctifying of God's natural blessings. It had, however, besides these, the solemn assumption of the sacred robes (the garb of righteousness), the anointing (the symbol of God's grace), and the offering of the ram of consecration, the blood of which was sprinkled on Aaron and his sons, as upon the altar and vessels of the ministry, in order to sanctify them for the service of God. The former ceremonies represented the blessings and duties of the man; the latter the special consecration of the priest. God vouchsafed a visible token of His approval and presence by covering the Tabernacle with the cloud and filling it with His glory, so that Moses could not enter into the Tabernacle, and by sending down on the altar the sacred fire, with which alone the sacrifices were henceforth to be offered. A whole month was spent in arranging the service of the sanctuary, as it is set forth in the Book of Leviticus, before the people prepared for their onward journey.



AARON'S ROD THAT BUDDED.

After the rebellion of Korah, Dathan, and Abiram, who perished in an attempt to force themselves into the priesthood of the Lord, a new sign was given of Jehovah's special favor to the house of Aaron. Twelve rods, or sceptres, were chosen for the several tribes, and laid up in the Tabernacle before the Ark, the name of Aaron being inscribed on the rod of Levi. In the morning, Moses went into the Tabernacle and brought forth the rods, and returned them to the princes of the tribes, when Aaron's rod was seen covered with buds and blossoms, and full-blown almonds. The rest were still dry sticks (Num. xvii.)



BALAK'S MESSENGERS TO BALAAM.

BALAAM was a Midianite, and was endowed with the gift of prophecy. It has been supposed that he enjoyed among his own people the same authority that Moses did among the Israelites. He is one of those instances which meet us in Scripture of persons dwelling among heathens, but possessing a certain knowledge of the one true God. Balak, the king of Moab, having organized a league of the neighboring nations against the Israelites, who were at this time encamped in the plains of Moab, sent to Balaam to ask him to come and curse his enemies, or to devote them to destruction. Balaam consulted God, and was directed to refuse the king's offer. Balak sent again, and Balaam, anxious to gain the rewards promised by the king, again consulted God, instead of refusing at once. God granted him the desired permission, but warned him that his actions would be overruled according to the Divine will. Balaam therefore proceeded on his way with the messengers of Balak. But God's anger was kindled at this manifestation of determined self-will, and the angel of the Lord stood in the way for an adversary against him. "The dumb ass, speaking with man's voice, forbade the madness of the prophet." As God had warned him, his actions were overruled, and he was made to bless the Israelites, and to predict their ultimate triumph. Unable to curse them, Balaam suggested to the Moabites the expedient of seducing the Israelites into fornication. He took sides with the Midianites, and was soon afterward slain in a battle with the children of Israel. It is evident that Balaam, although acquainted with God, was desirous of throwing an air of mystery round his wisdom, from the instructions he gave to Balak to offer a bullock and a ram on the seven altars he everywhere prepared for him. His religion, therefore, was probably such as would be the natural result of a general acquaintance with God not confirmed by any covenant. There is an allusion to Balaam in the prophet Micah (vi. 5), where Bishop Butler thinks that a conversation is preserved which occurred between him and the king of Moab on this occasion. But such an opinion is hardly tenable (Num. xxii.–xxiv.)



BALAAM AND THE ANGEL.

On the narrative contained in Numbers xxii. 23–35, a difference of opinion has long existed, even among those who fully admit its authenticity. The advocates for a literal interpretation urge that, in a historical work, and a narrative bearing the same character, it would be unnatural to regard any of the occurrences as taking place in a vision, unless expressly so stated; that it would be difficult to determine where the vision begins, and where it ends; that God's "opening the mouth of the ass" must have been an external act; and, finally, that St. Peter's language is in favor of the literal sense (2 Peter ii. 6). Those who conceive that the speaking of the ass and the appearance of the angel occurred in vision to Balaam, insist upon the fact that dreams and visions were the ordinary methods by which God made Himself known to the prophets; they remark that Balaam, in the introduction to his third and fourth prophecies, speaks of himself as the man who had his eyes shut, and who, on falling down in prophetic ecstasy, had his eyes opened; that he expressed no surprise on hearing the ass speak; and that neither his servants nor the Moabitical princes who accompanied him appear to have been cognizant of any supernatural appearance.

Balaam having reached the dominions of Balak, was received by that king with high honor. The next day he brought him up into the high places of Baal, that from thence he might take a view of the camp of Israel. Whilst they were here, the prophet directed the king to have seven altars erected for him; and seven oxen, with seven rams to be prepared; which being done, they both together offered an ox and a ram upon each altar. Then leaving Balak to stand by his burnt offering, Balaam withdrew to consult the Lord, who met and instructed him what to say; and returning to Balak, whom he found standing at the altar, and the princes of Moab with him, he uttered an emphatic prophecy of the safety of Israel under the divine protection; and then setting forth the future prosperity and increase of Israel, he wished that his lot might be with them in life and death. Balak, as much alarmed as incensed at the prophecy of Balaam, so prophecy of the success and prosperity of Israel under the protection of God. Balak was so incensed at this prophecy, that he forbade Balaam to utter any more predictions; though, soon after, his eagerness to have Israel cursed, made him change his mind, for he called Balaam, and entreated him to try another place, in hopes God would permit him to curse Israel. Hereupon Balaam followed Balak to the top of Mount Peor, a hill that looked towards the wilderness.

Whatsoever ground Balak might have for his hopes, it is certain Balaam knew the positive will of God in this case was to bless and not to curse. Yet, stimulated with the blind desire of reward, he consented to Balak to tempt the Lord afresh: for he there erected seven altars, and laid seven sacrifices thereon. The result was a repetition of the blessings upon Israel, and a declaration that those who blessed the people of God should be blessed, and those who



BALAAM'S PROPHECY.

contrary to his expectation, passionately inquired: "What hast thou done? I sent for thee to curse mine enemies, and thou hast blessed them." Balaam excused himself by the necessity of his instructions from the Lord, from which at this time it was not in his power to deviate. Balak, though angry, was not discouraged, and taking Balaam into the field of Zophim, to the top of Pisgah, bade him curse his enemies from that point. Balaam, willing to please the king, had seven altars erected on this spot also, and a ram and a bullock offered on each. Then withdrawing again, as before, to consult the Lord, he received fresh instructions. Balak now began to understand the interview between the Lord and Balaam; and upon his return to him and his attendants, who were big with expectation, demanded what the Lord had spoken. Balaam's reply was a still more emphatic cursed them should be cursed. Balak was now very angry, and smiting his hands together, bade Balaam begone. "For I thought," said he, "to have promoted thee to great honor, if thou hadst answered my design in cursing Israel, but the Lord hath hindered thy preferment." Balaam had recourse to his old excuse, that he could not exceed the commands of the Lord, but must speak what he put in his mouth. Against his own inclination, he still bestowed blessings on Israel, and prophesied a star should come forth from Jacob, and a rod from Israel; that it should smite the chiefs of Moab, and destroy the children of Seth; that Edom should fall under its power, and that the Amalekites and Kenites should be extirpated. In fine, he foretold that the western nations, the Greeks and the Romans, should vanquish the Assyrians, destroy the Hebrews, and perish themselves.

Moses, being informed of his approaching end, was commanded by God to solemnly consecrate Joshua, "the son of Nun," as his successor in the leadership of the Israelites. "And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: and he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses (Num. xxvii. 22, 23). In his final parting with the people, Moses "gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee" (Deut. xxxi. 23). The man thus selected became after the death of Moses the military chief of the Israelites, and on him devolved the land east of the Jordan; and his steadfast obedience at Kadesh, when he stood alone with Caleb, "faithful among the faithless," and he lived for about twenty-five years more to finish his allotted work. These three periods of his life thus embrace the whole history of the moulding of the nation from its state of hopeless bondage, when Moses fled to Midian, till God "brought them in, and planted them in the mountain of his inheritance." His character was in accordance with his career; a devout warrior, blameless and fearless, who has been taught by serving as a youth how to command as a man; who earns by manly vigor a quiet, honored old age; who combines strength with gentleness, ever looking up for and obeying the Divine impulse with the simplicity of a child, while he wields great power, and directs it



MOSES DECLARING JOSHUA HIS SUCCESSOR.

task of leading the people into their inheritance, and giving them "rest." He was the son of Nun, a member of the tribe of Ephraim. His name at first was Oshea (that is, *Help* or *Saviour*), which Moses changed, by prefixing the name of Jehovah, to Joshua (that is, *God is the Saviour*), and this name, so descriptive of his work, was a type of the higher work of Jesus, in "saving his people from their sins." He was probably above eighty years of age when called to take command of the host of Israel, having been above forty at the beginning of the wandering in the wilderness. He had grown up to mature age in the state of Egyptian bondage; he had shared the experience and trials of the wilderness, as the chosen servant of Moses; he had proved his military capacity at Rephidim, and in the conquest of the calmly, and without swerving, to the accomplishment of a high unselfish purpose. He is one of the very few worthies of the Old Testament on whose character there is no stain, though his history is recorded with unusual fulness. After having conquered the Holy Land and divided it among the people, Joshua convoked an assembly from all Israel. He delivered two solemn addresses, reminding them of the fulfilment of God's promises to their fathers, and warning them of the conditions on which their prosperity depended; and lastly, he caused them to renew their covenant with God at Shechem, a place already famous in connection with Jacob. He died at the age of 110 years, and was buried in his own city of Timnath-serah, leaving behind him one of the most brilliant and spotless names in sacred history.



MOSES VIEWING THE PROMISED LAND.

It is difficult to ascertain clearly the sin of Moses which was punished by his exclusion from the Promised Land. Though forbidden to enter the land, God granted him the privilege of seeing it before his death. From the summit of Pisgah, a mountain on the borders of Moab, God showed him the Promised Land. Commentators are generally agreed that the view included only a portion of Canaan, but Dr. Thompson, in his valuable work, *The Land and the Book*, declares that he saw the head of Mount Hermon distinctly from the Dead Sea. "Nor shall I ever forget," says he, "the unexpected appearance of Mount Hermon towering to the sky, far up the ghor to the north, which convinced *me that Moses saw it also from the mountains of Moab.*" Pisgah, the mountain from which God showed Moses the Promised Land, is supposed to have been a range of mountains, or at least to have had several summits. The highest of these was called Nebo, and from it Moses obtained his view. The mountain is so minutely described in the sacred narrative that it would seem impossible not to recognize it; in the land of Moab; facing Jericho; the head or summit of a mountain called the Pisgah, which again seems to have formed a portion of the general range of the "mountains of Abarim." Its position is further denoted by the mention of the valley (or perhaps more correctly the ravine) in which Moses was buried, and which was apparently one of the clefts of the mountain itself, "a valley in the land of Moab over against (or facing) Beth-peor." And yet, notwithstanding the minuteness of this description, no one has yet succeeded in pointing out any spot which answers to Nebo (Deut. xxxiv.)

The Canaanitish tribes, alarmed by the great and rapid victories of the Israelites upon their entrance into the Promised Land, made common cause against them. One tribe, the Gibeonites, sought to secure its safety by a stratagem. A deputation was sent to Joshua to make a treaty with him. These messengers, assuming the dress and appearance of way-worn travellers, appeared before Joshua, and told him they had come from a far country in order to make a league with him and his people. The trick imposed upon Joshua and the princes of the congregation, who omitted to consult the oracle. They made peace with the Gibeonites, and swore to them by Jehovah to save their lives. Three days afterwards they learned the truth, and reached the cities of the Gibeonites by a three days' march. The oath was held sacred in spite of the murmurs of the Israelites; but, to punish their deceit, Joshua put the Gibeonites under a curse, by which they became devoted to Jehovah in irredeemable bondage; and they were employed as "hewers of wood and drawers of water for the house of God forever." The treaty evidently included the four cities, of which Gibeon was the chief (Josh. ix.) Gibeon afterwards fell to the lot of Benjamin, and became a Levitical city (Josh. xviii. 25; xxi. 17), where the Tabernacle was set up for many years under David and Solomon (1 Chron. xvi. 39; xxi. 29; 2 Chron. i. 3), the Ark being at the same time at Jerusalem (2 Chron. i. 4). It was here, as being the place of the altar, that the young Solomon offered a thousand burnt-offerings, and was rewarded by the vision which left him the wisest of men (1 Kings iii. 4–15:



JOSHUA AND THE GIBEONITES.

2 Chron. i. 3–13). This was the place where Abner's challenge to Joab brought defeat upon himself, and death upon his brother Asahel, and where Amasa was afterwards slain by Joab (2 Sam. xx. 8–12). The site is at present marked by the modern village of El-Jib, one of the most peculiar and interesting villages in the Holy Land.

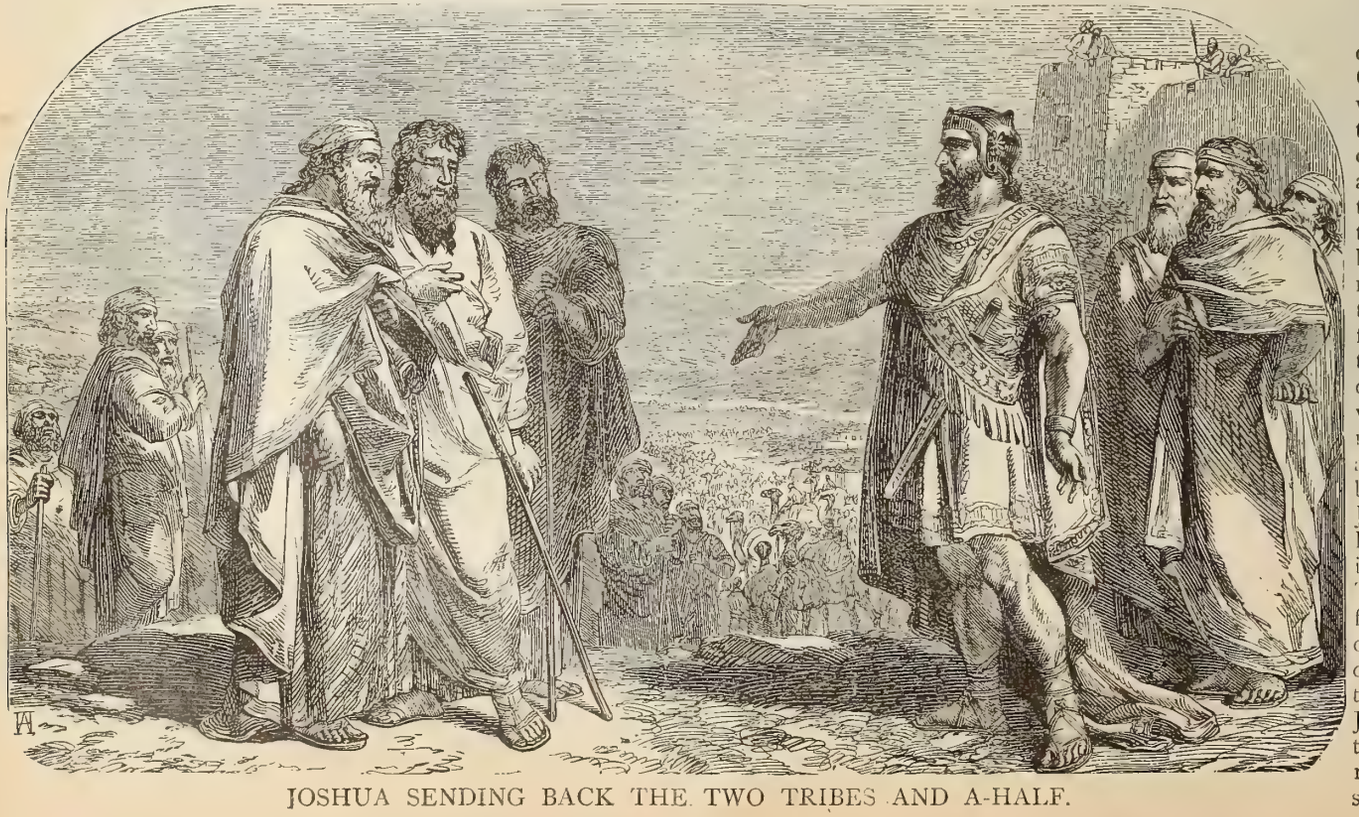
THE rapid conquest of Canaan by the Israelites under Joshua, and the defection of Gibeon, alarmed Adoni-Zedek, king of Jerusalem, and he made a league with the kings of Hebron, Jarmuth, Lachish, and Eglon, and laid siege to Gibeon. The Gibeonites sent for help to Joshua, who marched by night from the camp at Gilgal, took the confederated Amorites by surprise, and utterly routed them near Bethhoron. As the defeated Canaanites fled down the steep pass, they were overtaken by a miraculous hailstorm, which slew more than had fallen in the battle. It was then that Joshua, after a prayer to God, who had promised him this great victory, "said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel" (Josh. x. 12–14). The Amorites fled down the pass to the plain, and then along the base of the mountains towards their cities, Jarmuth, Eglon, and Lachish, which lay far away to the south. Jarmuth was the nearest city, and Joshua succeeded in cutting off the five kings from this place. They took refuge in a cave at Makkedah in the valley of Elah (the modern Wady Sumt). Joshua secured the cave and continued the pursuit, which was kept up until the Israelites "had made an end of slaying" their enemies. From Bethhoron to Jarmuth is about twenty-five miles, a distance that could not have been accomplished by the wearied armies in less than seven or eight hours. The Israelites encamped for the night at Makkedah, and the five kings were brought out of the cave and hanged by order of Joshua. The pass of Bethhoron, the scene of Joshua's great victory, is about four miles in length. The Roman road from the sea led up through this pass to Jerusalem. At the present day one of the roads from Jaffa to Jerusalem leads by way of Lydda up this pass. It is much easier, though longer, than the route by Ramleh up the Wady Aly, the usual road from Jaffa to the Holy City. The pass of Bethhoron was also the scene of the great victory of Judas Maccabæus over the Syrian army (1 Macc. iii. 13–24). In the last desperate struggle of the Jews for their freedom, at the very outbreak of the contest, the Roman army under Cestius Gallus was terribly defeated in this pass, and was driven back to Cæsarea. This was the last victory ever achieved by a Jewish army, and it is a singular coincidence that it should have been won on the very spot where the first great battle under Joshua had been gained. The pass and the towns of Upper and Nether, or Lower, Bethhoron were within the territory of Ephraim, and lay just beyond the northern border of Benjamin. The Upper Bethhoron was strongly fortified by Solomon, as it commanded the pass through which ran the principal road from Jerusalem to the sea (2 Chron. viii. 5).



JOSHUA COMMANDING THE SUN TO STAND STILL.



JOSHUA DIVIDING THE PROMISED LAND BY LOT.

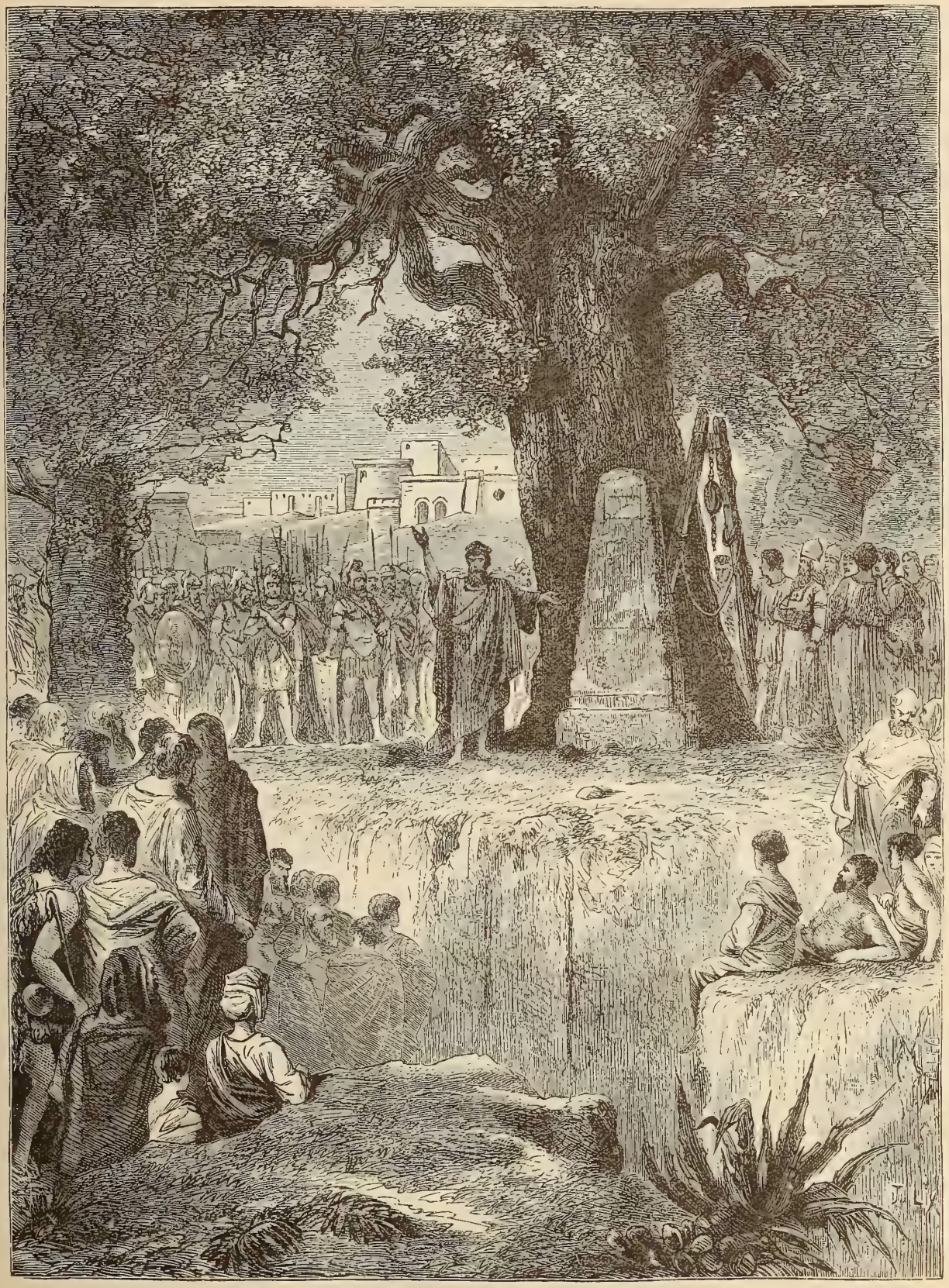


JOSHUA SENDING BACK THE TWO TRIBES AND A-HALF.

After the conquest of northern Canaan, Joshua was commanded to divide the country by lot among the nine tribes and a-half; the two and a-half having already received their allotment from Moses on the east of Jordan; and the Levites receiving no inheritance among their brethren, "for Jehovah, God of Israel, was their inheritance." Their withdrawal from the number of the tribes was compensated by the division of Joseph into the two tribes of Ephraim and Manasseh (Josh. xv.)

THE conquest of Canaan being accomplished, and the land divided, Joshua summoned the elders of the two tribes and a-half, who had faithfully kept their promise to their brethren to assist in winning the land, and dismissed them with a blessing, and an earnest exhortation to cleave to Jehovah, their God, and keep his commandments. Abundantly enriched with their share of the spoil of Canaan, they crossed the Jordan into the land of Gilead, and settled down in the homes assigned to them by Moses (Josh. xxii. 1–9).

JOSHUA closed his long and useful life with an act which marked a solemn crisis in the career of Israel. They had obtained possession of the land given them by Jehovah, and had attained that first success which is always a trial of human power and endurance, and which, in their case, was the test of their faithfulness to Jehovah. Joshua recognized the danger which threatened the nation—of forgetting the Eternal Giver of all their blessings, and of mingling with the people around them and lapsing into idolatry. He promptly assembled the entire nation at Shechem, and, after reminding them of all that God had done for them, he repeated to them the conditions upon which they were to enjoy these blessings. Going back to the call of Abraham, he reminded them of the time when their fathers "on the other side of the flood" of Euphrates had served other gods. Briefly mentioning the history of Abraham, Isaac, Esau, and Jacob, till the descent into Egypt, he recounted the mission of Moses and Aaron, the passage of the Red Sea, and the sojourn in the wilderness, the conquest of the Amorite kings, and the turning of Balaam's intended curse into a blessing; the passage of the Jordan, the capture of Jericho, and the deliverance of the nations of Canaan into their hands, "but not with thy sword, nor with thy bow;" and he reminded them that all they possessed was the gift of God, and the fruit of others' labors: "I have given you a land for which ye did not labor, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat." From all this he deduced the exhortation to fear Jehovah, and serve Him in sincerity and in truth, and to put away the gods which their fathers had served beyond the flood, and in Egypt. This was not a demand to purge themselves from actual idolatry, into which they had not yet fallen, but to renounce forever the examples which might seduce them to it; he ended with an appeal, unequalled in simple force except by that of Elijah to Israel; if they found fault with the service of Jehovah, let them at once choose whom they would serve. But his own choice was made. The people swore not to forsake Him who had done such wonders for them. Thus did Joshua make a covenant with the people, and set them a statute and an ordinance in Shechem (Josh. xxiv.)



JOSHUA'S COVENANT WITH ISRAEL.



RUTH GLEANING IN THE FIELD OF BOAZ.

A MAN named Elimelech, an Ephrathite of Benjamin-judah, had been driven by a famine into the country of Moab, with his wife Naomi, and their two sons, Mahlon and Chilion. The sons married women of Moab, Orpah and Ruth; and the family resided in that country for about ten years. The father died, and both his sons; and Naomi rose up to return to her own land. She gave leave to her daughters-in-law to go back to their own families; but both declared they would return with her. On her urging the point for their own sakes, Orpah bade her an affectionate farewell, and went back "to her people and her gods;" but Ruth cast in her lot wholly with Naomi, refused to leave her, and accompanied her to Bethlehem. Upon arriving at Bethlehem, Ruth sought employment as a gleaner in the field of a wealthy and powerful citizen of the town, named Boaz, whose grandfather, Nahshon, was prince of the tribe of Judah. Boaz was a very near kinsman, though not the nearest, to Naomi's deceased husband, Elimelech, and consequently to Ruth, as the widow of his son. Ruth attracted the attention of Boaz, and when he learned who she was, he bade her glean only in his field, and commanded the reapers to show her kindness. The Book of Ruth is taken up in a great measure with the story of the manner in which the fair gleaner became the wife of Boaz. Ruth bore to Boaz a son named Obed, who became the father of Jesse, whose son, David, became the great king of Israel (Ruth i., iv.) So Christ derived his lineage from a Moabitish woman, who had shown a faith rarely found in Israel, and whose husband was the son of the harlot Rahab.

SHAMGAR is commonly regarded as the third of the judges of Israel. He was the son of Anath, and is memorable for having delivered his country from the tyranny of the Philistines. He displayed his personal strength and courage by slaying six hundred Philistines with an ox-goad. The acts of Shamgar seem to have been, like those of Samson, irregular acts of personal prowess, having but little lasting effect on the condition of the people at large. They gave them courage, however, and showed them that the Philistines were not invincible. The deliverance begun by Shamgar was not completed until the time of Deborah and Barak (Judg. iii. 31). The date and duration of Shamgar's judgeship are unknown, but it is believed that his exploits may be assigned to the end of that long period of repose which followed the deliverance under Ehud. In Shamgar's time, as the Song of Deborah informs us (Judg. v. 6), the condition of the people was so deplorably insecure that the highways were forsaken, and travellers went through byways; for the same reason the villages were abandoned for the walled towns. It is not certain either whether Shamgar's deliverance freed the whole land of Israel from oppression, or only a part of it; and there seems to be good reason for regarding it as only a partial deliverance. The Philistines were a constant "thorn in the side" to Israel on the southwest frontier, in addition to all the other enemies they had to encounter. They had not yet, however, put forth all the might they were to show in after years, and had not as yet become the chief oppressors of Israel. It was not until the days of Eli, Samson, and Samuel that they scourged the Israelites with a ferocity that in the end led to their own destruction

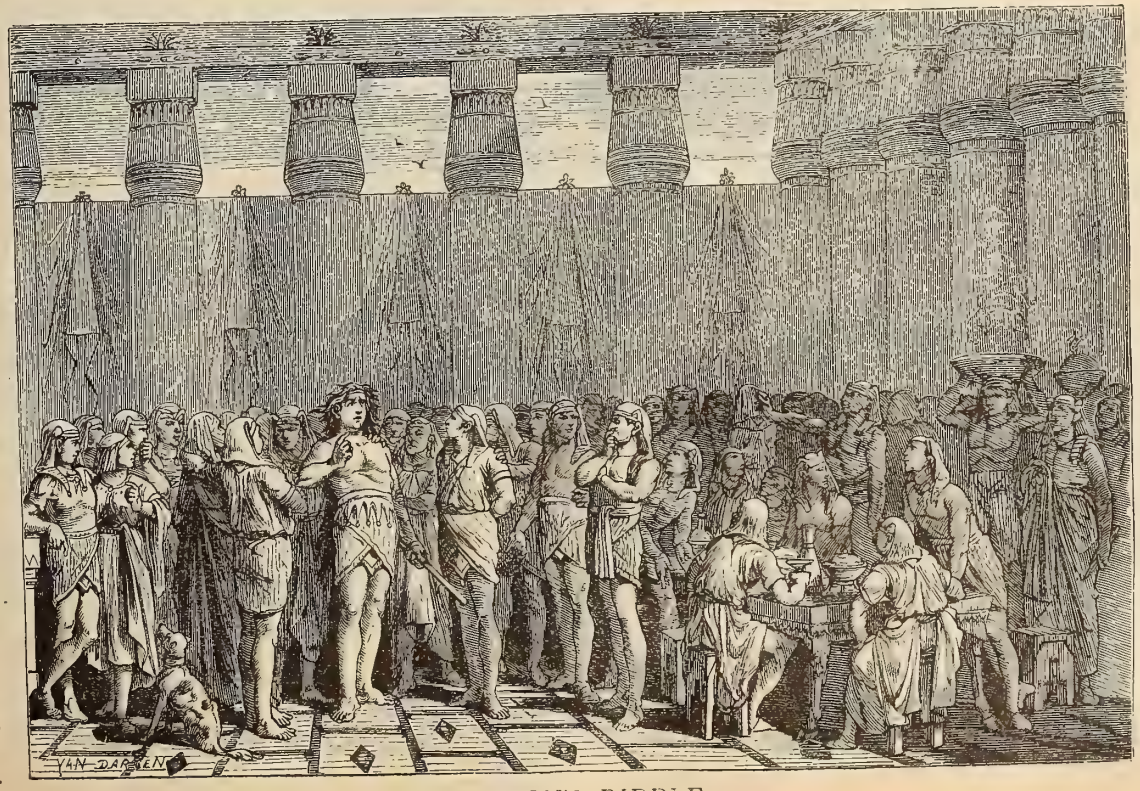


SHAMGAR SLAYING THE PHILISTINES WITH AN OX-GOAD.



THE DEATH OF ABIMELECH.

THE sixth judge of Israel was Abimelech, the son of Gideon by a concubine. He aimed at seizing the royal power, but was opposed by Jotham, the surviving son of Gideon, who denounced his ambition as a crime against God. Abimelech succeeded in securing the supreme power, but Shechem and other towns rebelled against him. Shechem was taken by a stratagem, and Abimelech laid siege to Thebez. The city was taken, and the inhabitants fled to a tower for safety. While endeavoring to set fire to this, Abimelech was struck on the head by a piece of millstone thrown by a woman. Feeling himself mortally wounded, he called upon his armor-bearer to despatch him with a sword, that it might not be said of him "a woman slew him" (Judg. ix.)



SAMSON'S RIDDLE.

SAMSON, who is commonly considered the thirteenth judge, though more properly the fourteenth, was a member of the tribe of Dan, and was devoted from his birth by the vow of a Nazarite. His extraordinary personal strength and courage have made him one of the most remarkable characters of

the Bible. Conscious of his power he began to seek a quarrel with the Philistines; and with this view he asked the hand of a Philistine woman whom he had seen at Timnath. One day, as he passed by the vineyards of the city on a visit to his intended bride, a young lion rushed out upon him; the spirit of Jehovah came on Samson, and, without a weapon, he tore the lion as he would have torn a kid, but he told no one of the exploit. As he passed that way again, he saw a swarm of bees in the carcass of the lion; and he ate of the honey, but he still told no one. Upon the occasion of his marriage he gave a feast to the relatives of his wife, which lasted seven days, and availed himself of this circumstance to lay a snare for the Philistines. Thirty young men had been assigned to him as companions or groomsmen, and to them he proposed a riddle to be solved in seven days, for a stake of thirty tunics and thirty changes of raiment. Being unable to solve the riddle themselves, the young men urged Samson's wife to draw the secret from her husband and reveal it to them. She, after much trouble, succeeded in inducing her husband to entrust her with the secret, and immediately betrayed it to the young men, who, at the appointed time, gave Samson the solution of his riddle. Samson, knowing that his wife had betrayed his confidence, showed his groomsmen that he was sensible of their treachery, and then proceeding to Askelon, a city of the Philistines, he slew thirty men, whose raiments he sent to the young men who had won the wager (Judg. xiii., xiv.) The Philistines avenged this act of Samson by giving his wife to one of the groomsmen, and on Samson's visiting her soon after, her father refused to let him see her. Samson revenged himself by taking three hundred foxes (or rather jackals), and tying them together two by two by the tails, with a firebrand between every pair of tails. These he let loose into the standing corn of the Philistines, which was ready for the harvest, and which was thus set on fire and consumed. The Philistines then burned Samson's wife and her father; but he fell upon them in return, and smote them with great slaughter, after which he took refuge in the territory of Judah. The Philistines then gathered an army, and marched against the men of Judah, who made their peace by inducing Samson to give himself up. He consented, and they bound him, and conducted him to the camp of the Philistines, who received him with shouts of triumph. The spirit of the Lord came upon him, and he burst the cords asunder, and finding the jawbone of an ass at hand, he slew with it a thousand of the Philistines. After a time he began to fall into temptations, formed his fatal connection with Delilah, a woman who had been bribed by the Philistine lords to entice from Samson the secret of his strength. Samson finally yielded to her, and told his secret. She then cut off his hair in his sleep. Being then helpless, he was captured by the Philistines, who put out his eyes, and made him grind in the prison. As his hair grew again, his strength returned. The Philistines brought him into the temple of Dagon, at one of their great feasts, to make sport for them. Then availing himself of his new strength, and with a prayer to God for aid, he pulled down the pillars which upheld the roof of the temple. The structure fell in ruins, and killed both Samson and all the Philistines collected within it.



SAMSON SLAYING THE LION.

During the period of the Judges, Israel frequently relapsed into the grossest idolatry, and the worship of Baal was openly practised. Their punishment followed swiftly upon their sin. The Midianites and Amalekites overran the land, plundered the Israelites and reduced them to a shameful slavery. Gideon, a valiant and distinguished man of the tribe of Manasseh, was called by the Lord to deliver Israel from their slavery and to restore the worship of Jehovah. He overthrew the altar of Baal, destroyed the idols of the people, and became the recognized leader of the little army of Israel in the conflict with the Midianites and Amalekites which ensued. He took position on Mount Gilboa, overlooking the great plain of Esdraelon, in which the host of the enemy lay. Before the conflict, Gideon prayed for a sign that God would save Israel by his hand. He spread a fleece of wool on his threshing-floor, and asked that it might be wet with dew while the earth around was dry, and in the morning he wrung a bowl full of water from the fleece. He prayed again for a sign. Heavy dews are common in the highlands of Palestine, and water has been wrung out of clothes which have been exposed during the entire night. This time, however, the fleece remained dry, while the earth around was wet. In accordance with his promise, the Lord gave Gideon a signal triumph over his enemies, but it was one that was not won by the valor of Israel, but by the power of Jehovah (Judg. vii.)



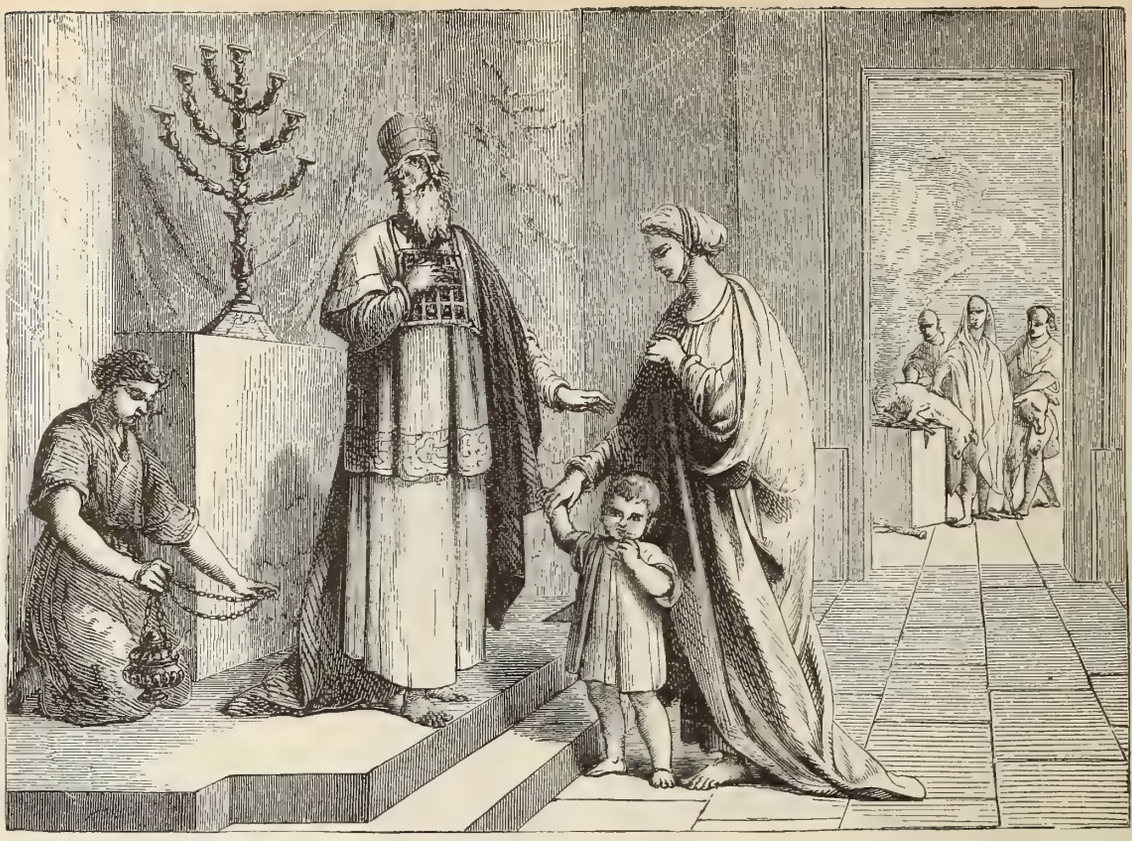
GIDEON'S FLEECE.

Jephthah, one of the most famous of the Judges of Israel, was the son of Gilead by a concubine of the lowest class. He entirely destroyed the power of the Ammonites, and reduced them to a state of subjection which lasted until the reign of Saul. At the outset of his campaign, he made that rash vow which has ever since been associated with his name.



JEPHTHAH MET BY HIS DAUGHTER.

devoting to Jehovah, as a burnt-offering, whatsoever should come forth out of his door to meet him, if he returned in peace a victor over the Ammonites. Upon his triumphal return to his home, the first person to meet him was his daughter. In his anguish he told her of his vow. The maiden submitted, asking only a respite of two months, during which time she and her companions wandered over the mountains of Gilead bewailing her sad fate, and especially that which, to a Hebrew woman, was the worst part of her doom, the loss of the hope of children, and so of the possible honor of being the mother of the Messiah. At the end of the two months she returned to her father, "*who did with her according to his vow which he had vowed*," words which can leave no possible doubt as to her fate (Judg. xi.)



DEDICATION OF SAMUEL.

SAMUEL was the fifteenth and last of the Judges of Israel, and the first in that regular succession of prophets which never ceased until after the return from the Babylonian captivity. He was also the founder of the Jewish monarchy. His birth was in answer to a special prayer on the part of his mother. As soon as he was weaned, he was taken by his mother to the Tabernacle at Shiloh, and there presented to the Lord. He remained in the Tabernacle from this time forth, and was carefully trained in the service of the Lord. He became, at length, the Judge of his people, their leader in affairs temporal as well as spiritual, and he forms one of the grandest and most perfect characters to be found among the grand collection of worthies in the sacred narrative. While yet a mere child, it pleased God to make him the medium of announcing to Eli the doom of his house. The engraving represents the child starting up from his sleep in response to the call of the Almighty, and listening to the message with which he was charged. From this time Samuel's prophetic office may be dated (1 Sam. i.–iii.) He thus became the first of the regular succession of prophets. Moses, Miriam, Deborah, and perhaps Ehud, had been prophets. His mother, though not expressly so called, was in fact a prophetess. But the connection of the continuity of the office with Samuel appears to be still more direct. It is in his lifetime, long after he had been "established as a prophet," that we hear of the companeis of disciples, called in the Old Testament "the Sons of the prophets," by modern writers, "the schools of the prophets." In those schools, and learning to cultivate the prophetic gifts, were some whom we know for certain, others whom we may almost certainly conjecture to have been so trained or influenced. One was Saul. Twice, at least, he is described as having been in the company of Samuel's disciples. Another was David. The first acquaintance of Samuel with David was when he privately anointed him at the house of Jesse. But the connection thus begun with the shepherd boy must have been continued afterwards. David at first fled to "Naioth in Ramah," as to his second home. It is needless to enlarge on the importance with which these incidents invest the appearance of Samuel. He there becomes the spiritual father of the Psalmist king. He is the founder of the first regular institutions of religious instruction, and communities for purposes of education,



SAMUEL CALLED BY GOD

At the height of his power Saul, King of Israel, was commanded by God, through the Prophet Samuel, to execute the long-deferred vengeance of the Lord upon Amalek. He was commanded to destroy Amalek utterly, man and woman, infant and suckling, ox and sheep, camel and ass. Assembling a powerful army, Saul defeated the Amalekites with terrible slaughter, sparing only the life of Agag, their king. He also reserved from the destruction the best part of the cattle and the flocks. For this direct disobedience to the command of God, he was sternly denounced by the Prophet Samuel, who declared to him, "Because thou hast rejected the word of Jehovah, He hath also rejected thee from being king." Overwhelmed with remorse, Saul confessed his fault, though still pleading that he had done it for fear of the people, and prayed Samuel to pardon his sin, and to turn back and join him in worshipping God. Samuel refused, and reiterated the sentence. As he turned to depart, Saul caught at his prophet's mantle, but only to receive a new sign of his fate. The mantle was rent, and Samuel said that even so had God rent the kingdom of Israel from Saul, and given it to a neighbor of his, who was better than himself. He confirmed the sentence by a solemn asseveration: "The strength of Israel will not lie nor repent; for He is not a man that He should repent." It is beyond the power of human judgment to decide what might have been the result, even at this last moment, if Saul had betaken himself to public humiliation and importunate prayer; but his only prayer was to be saved from public humiliation. "Then he said, I have sinned; yet honor me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God." Samuel consented, but he used the opportunity to inflict the sentence of death on Agag. He sent for the king of Amalek, who approached with every mark of outward deference, believing that "the bitterness of death was past." The pity we are tempted to feel for him is silenced by Samuel's declaration of the justice of his doom. And Samuel said, "As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal. Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul." This was Samuel's last interview with Saul, for whom he still retained that affection which is a strong tribute to the better features of the character of Saul. While the king went back to his royal residence at Gibeah, Samuel returned sadly to his house at Ramah, where he mourned for Saul with a prolonged bitterness which at last incurred the reproof of God, who had new work for him to perform in the designation of Saul's successor. Meanwhile God's repentance at having made Saul king is emphatically repeated. "And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite; for I have provided me a king among his sons." Nevertheless, the crown was not to pass from Saul until after his death, which took place in the bloody and disastrous battle of Mount Gilboa, in which Jonathan also was slain (1 Sam. xv., xvi. 1).



SAMUEL REPROVING SAUL.



SAMUEL ANOINTING DAVID.

SAUL having incurred the Divine displeasure (1 Sam. xv. 28), Samuel was commanded to go to Bethlehem and anoint his successor to the kingdom of Israel, God informing him that He had chosen one of the sons of Jesse to be king over His people. Upon reaching Bethlehem, Samuel summoned the family of Jesse before him. The family of Jesse made a goodly show; and he was surrounded by all his eight sons, except the youngest, who seems to have been of small consideration in the family, and was sent abroad to tend the sheep. Struck with the noble figure of Eliab, the eldest son, the very counterpart of Saul, Samuel said to himself, "Surely the Lord's anointed is before Him!" But he was warned not to judge a second time by so false a standard. God said to him: "Look not on his countenance, or on the height of his stature, because I have refused him; for it is not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." One after another the sons of Jesse passed before him, but the Lord commanded him to withhold his hand. David was not present, none of his family thinking him of sufficient importance to be admitted to an interview with the prophet. "Again Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse: The Lord hath not chosen these. And Samuel said unto Jesse: Are here all thy children? And he said: There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither." So Jesse, in obedience to the prophet's command, sent for David. Soon there entered a fair youth, with reddish or auburn hair, and keen, bright eyes, his beautiful countenance flushed with his healthy occupation, and his whole aspect pleasant to behold. Then Jehovah said to Samuel: "Up and anoint him; for this is he." In the presence of his brethren, Samuel poured the horn of sacred oil upon his head, and then returned to his house at Ramah, having performed his last public act (1 Sam. xvi. 1–12). From that day forth "the spirit of the Lord," we are told by the sacred writer, "came upon David," whose name means "the well beloved," he who was to be the new "root" of the princely tribe of Judah, the first true king of Israel, and the greatest since Abraham of the progenitors of the Christ, who, as David's son, was "anointed" in his anointing. There does not seem to have been any immediate change in David's position, though we may be quite sure that the prophet Samuel kept a close watch over him, and endeavored to prepare him for the high destiny to which, at God's command, he called him.

SAUL, having offended God by his constant and determined disobedience, was afflicted with the spirit of madness. The only thing that had power to soothe his frenzy was music. The most skilful musician known to the king's attendants was David, the son of Jesse, then a young shepherd of Bethlehem; and he was summoned to court and made the king's minstrel. "And it came to pass, when the evil spirit from God was upon Saul, that David took a harp, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him." It is most likely that Saul paid but little attention to his young musician in his lucid intervals. He saw him only in his fits of madness, and soon forgot him. When David presented himself before the king as he was about to set out to meet Goliath, Saul regarded him as a stranger. He did not recognize him as the minstrel whose sweet strains had soothed his troubled soul in his moments of madness and suffering, and turning to his chief officer, asked, "Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell" (1 Sam. xvi. 14, 23.)



DAVID PLAYING BEFORE SAUL.



DAVID SLAYING GOLIATH.



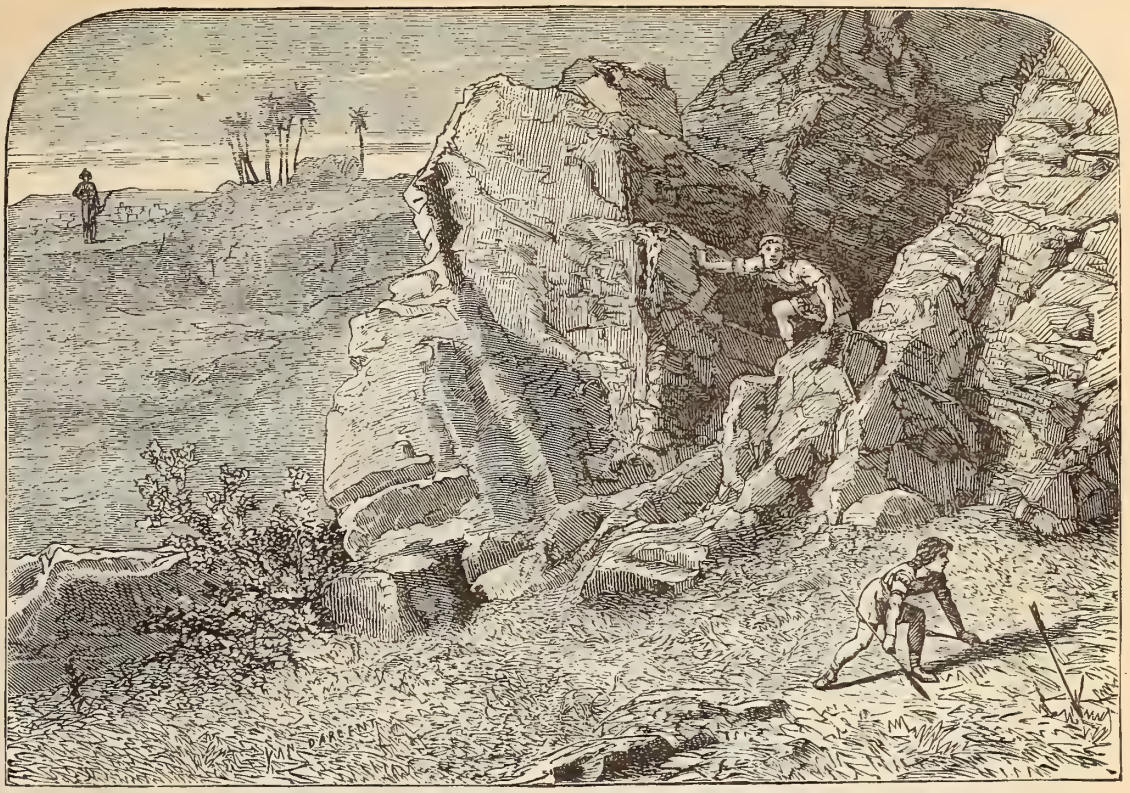
PARTING OF DAVID AND JONATHAN.

WHILE the Israelitish army, under Saul, lay confronting the host of the Philistines at the Valley of Elah, a strange cause delayed their conflict. Every morning, for the space of forty days, a champion of the Philistines, named Goliath, a man of immense stature and strength, presented himself before the camp of the Israelites, and proposed to settle the issue between them by a single combat. The Israelites, having no champion capable of meeting him, were in sore dismay. At this juncture David reached the army, on a visit to his brethren. Indignant at the insolence of Goliath, he sought and obtained Saul's permission to meet the Philistine champion in mortal combat. He entered upon the conflict in the name of Jehovah, whom Goliath had impiously defied, and, with only a sling and a stone, he felled the giant to the earth. Then, springing upon him, he cut off his head with his own sword. Dismayed by the fall of their champion, the Philistines fled, and the Israelites, pursuing, obtained a great victory over them (1 Sam. xvii.)

THE life of David, King of Israel, forms one of the most beautiful and thrilling romances to be met with in the whole range of sacred or secular literature. He was born at Bethlehem, and was the great-grandson of the beautiful Ruth. He was the youngest son of his father Jesse, and for this reason held rather an insignificant position in his father's household, being set to mind his father's flocks, which roamed over the country between Bethlehem and the Wilderness of Judæa. He was a comely youth, slight of stature, fair of face, and with red-dish hair and light eyes—such a youth as may even now be seen in the streets of Bethlehem. The task assigned him was that of a slave, but fortunately for him his natural abilities enabled him to make good use of the life thus forced upon him. While in charge of the flock he was his own master, and the dangers to which his charge was exposed developed in him qualities which subsequently made him a leader of men. He became an expert slinger, and in the defence of his flock acquired the daring and self-reliance of a trained soldier and hunter, encountering and slaying single-handed the fiercest of wild beasts, and driving back the scarcely less fierce Bedawin in their forays upon his father's possessions. He became hardened to fatigue and hunger, and indifferent to the elements. He learned to make lutes and harps, and became a skilful performer upon them, beguiling the long watches of the night with his minstrelsy. Under the silent expanse of heaven, and in communion with the glittering stars, the poetic instinct of the young shepherd was aroused, and he learned to give utterance to the emotions of his soul in those exquisite Psalms which have made him for all time the sweet singer of Israel. The Psalms abound in evidences of their origin. They are full of the influences of the night-watches amid the lonely wadies of the wilderness. The cattle and the flocks which were his constant companions are all reproduced in his verse, which sparkles with the glory of the night, and glows with the light of the morning star and the rosy flush of dawn. You can hear in many of the Psalms the roar of the lion, the growl of the bear, the scream of the birds of prey, and the "clash of resounding arms," as the Bedawin marauders are driven back into the desert. In others, the pensive night-watcher takes the place of the hunter and the warrior, and the poem is but the expression of the thoughts inspired by the silent contemplation of the glittering sky, and of the infinite trust in Jehovah aroused by such meditations. Such were the feelings of the royal Psalmist when he sang: "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his race. His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof" (Ps. xix. 1–6). This talent for music caused Saul to summon him to court that he might find relief from his madness in the strains of David's harp. Saul at this time was oppressed in spirit by the war against the Philistines, and by the foresight of the fate denounced against him by



SAUL ATTEMPTING TO KILL DAVID.



JONATHAN'S SIGNAL TO DAVID TO FLY.

Samuel, and became almost insane in his fits of gloom and violence, for "the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." His servants, who began to experience the terrible caprices of a despot's incipient madness, advised him to try the charms of music, always powerful against melancholy, and believed in the East to possess a magical influence over wild and venomous beasts, as well as savage men. Saul consented, and, as has been said, sent to Bethlehem for David, who was recommended to him as a minstrel of extraordinary talent. Jesse sent his son with a present to the king; and that harp, which has since cheered many a perturbed spirit, refreshed the soul of Saul, and dispelled his evil fancies. The narrator of this incident very naturally connects the favor gained by David's success with his ultimate advancement at the court of Saul, who obtained Jesse's consent to David's remaining with him, and made him his armor-bearer. But it does not follow that this took place at once; and such a view is quite inconsistent with the plain statement that David returned from Saul to feed his father's sheep at Bethlehem. His departure from the court explains Saul's subsequent forgetfulness of him when he returned to fight Goliath, and Abner's ignorance of his person and family. The commander of the forces was not likely to trouble himself about the young shepherd-minstrel; and, to say nothing about the proverbially short memory of kings for their benefactors, Saul had chiefly seen him in his hours of madness. His adventures at Saul's court, his encounter with and defeat of Goliath, the Philistine champion, his persecution by Saul, are related in the various portions of these Scripture illustrations. Saul's anger was drawn upon David, partly by his madness and partly by his fear that David was to succeed to the throne to the exclusion of Saul's own children. Twice he hurled his spear at him, and nearly pinned him to the wall of his house. At length he determined to put David to death, but the latter was assisted to escape from the royal city by Michal, his wife, Saul's daughter, and Jonathan, the heir apparent to the crown. Between David and Jonathan there had existed a tender friendship since the conflict with Goliath. David escaped to the suburbs of the city, and Jonathan the next morning by a preconcerted signal warned him to continue his flight. The two took a touching farewell, and then parted never to meet again on earth. Their affection did not cease, however, with this interview, and David's lament for his "brother Jonathan" is one of the most exquisite productions of the poet king. "The beauty of Israel is slain upon the high places: how are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished" (2 Sam. i. 19–27.) No more poetic outburst of grief ever proceeded from the lips and heart of poet or warrior.



DAVID SPARES THE LIFE OF SAUL.

Upon escaping from Saul, David first fled to Ramah, and took refuge with Samuel; but, receiving conclusive proof that Saul meant to seize him even there, he determined to leave his country, and take refuge in the court of his enemy. Before this last resolve, he visited Nob, the seat of the Tabernacle, partly to obtain a final interview with the high-priest, partly to obtain food and weapons. On the pretext of a secret mission from Saul, he gained an answer from the oracle, some of the consecrated loaves, and the sword of Goliath, that had been laid up as a sacred trophy in the Tabernacle. He then sought refuge in the

court of the Philistine king, Achish, at Gath; but the Philistine chieftains showed so quick a memory of his slaughter of Goliath, that he only saved his life by feigning the madness of a slavering idiot, and Achish dismissed him with contempt. He found a refuge for himself in the largest of the caves in the limestone rocks which border the *Shefelah*, or great maritime plain near Adullam, a city of Judah, not far from Bethlehem. Here he became established as an independent outlaw. Besides his brethren, who fled to him from their neighboring native city, he was joined by all those classes who are ever ready for revolt—debtors, malcontents, and persons in distress. His father and mother he placed in safety with the king of Moab, a people with whom the family were connected through Ruth. The neighboring king, Nahash, of Ammon, also treated him kindly. Here occurred the chivalrous exploit of the three heroes to procure water from the well of Bethlehem, and David's chivalrous answer. He was joined here by two separate bands. At the warning of Gad, the prophet, he fled next to the forest of Hareth. Saul now began to harass him again, and hunted him without success. Apparently advised by Gad, David now began to make descents upon the foraging parties of the Philistines, and relieved Keilah, in which he took up his abode. Here he was joined by Abiathar, the high-priest, who had escaped from Saul's massacre of the priests at Nob. By this time, the 400 who had joined David at Adullam had swelled to 600. The situation of David was now changed by the appearance of Saul himself on the scene. David was forced to move from one lurking place to another in the wilderness of Ziph, while Saul was in constant search of him. Thus hunted like a partridge over the hills of Judah, David fled to the wilderness of Maon, beyond Jeshimmon, in the extreme south. Saul followed, but was called away by the news of an invasion of the Philistines, and David betook himself to the dreary fastnesses of the wilderness of Engedi, on the margin of the Dead Sea. Saul having repelled the invaders, returned with 3,000 men to the pursuit of David and his little band. Twice during the pursuits to which he was subjected did David surprise the king asleep and helpless, but generously refused to take advantage of this and rid himself of his enemy. On one occasion he cut off the skirt of the robe of the king, as he lay asleep in a cave, and as the king was withdrawing called to him and exhibited the fragment of his robe as a proof of his generosity. Touched by this magnanimity, Saul consented to a reconciliation with David.

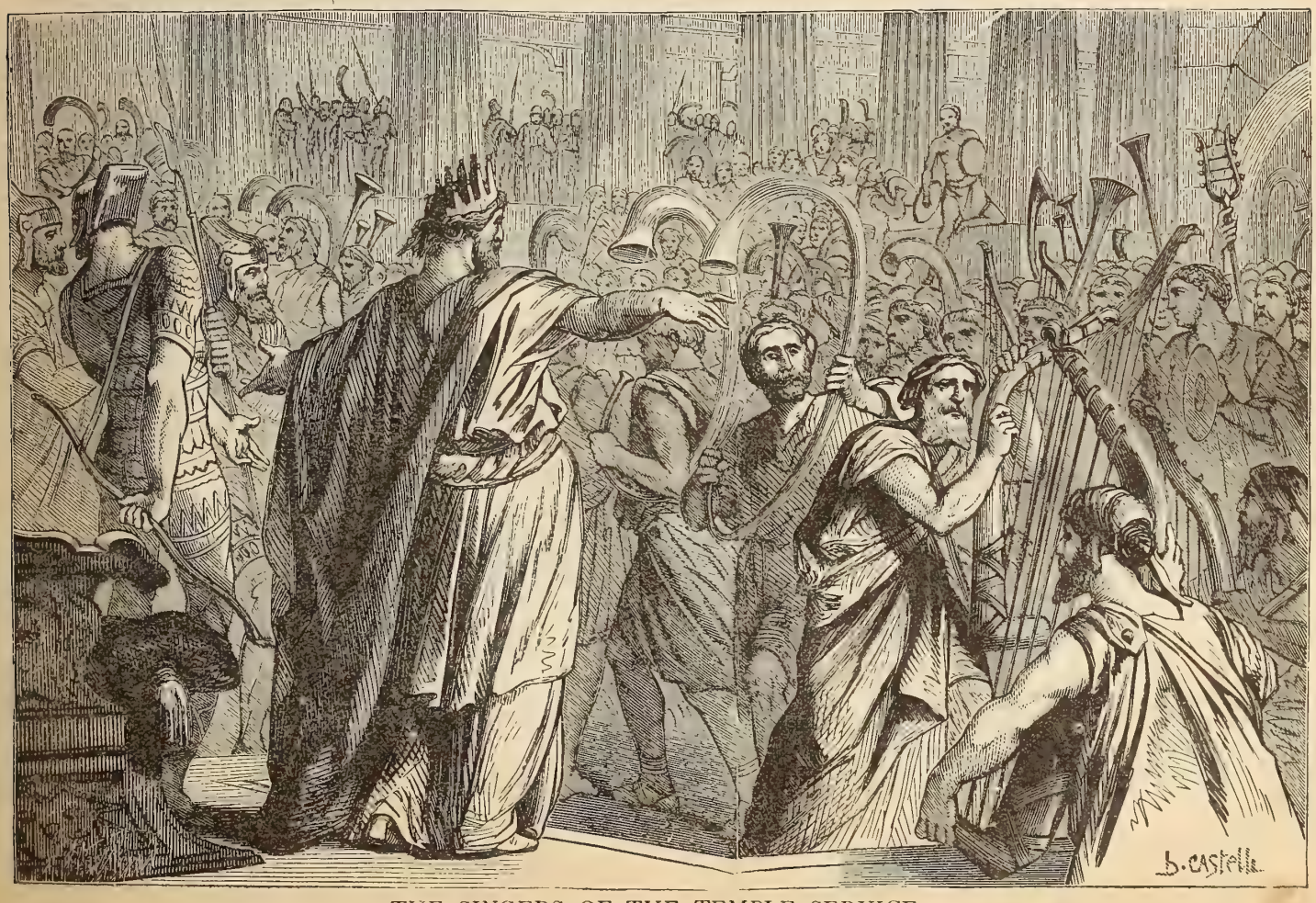


SAUL SEARCHING IN THE WILDERNESS FOR DAVID.

"And he said unto David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. And thou hast shewed this day how that thou hast dealt well with me: for as much as when the Lord had delivered me into thine hand, thou killedst me not. For if a man find his enemy, will he let him go well away? Wherefore the Lord reward thee good for that thou hast done unto me this day. And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. Swear now therefore unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold" (1 Sam. xxiv.)



DAVID BRINGS UP THE ARK OF GOD TO JERUSALEM.



THE SINGERS OF THE TEMPLE SERVICE.

DAVID began his reign upon the death of Saul. He was thirty years old (B. C. 1056), and he reigned in Hebron seven and a-half years before he became the acknowledged king of all Israel. Ten years later he captured the strong Jebusite fortress of Zion, and made Jerusalem the capital of his kingdom. He reigned in Jerusalem thirty-three years in addition to the seven and a-half years that he reigned in Hebron. As soon as he had fairly established himself at Jerusalem, he began to make preparations for the worship of Jehovah on Mount Zion, on a scale of magnificence greater than had ever been known before. He purchased a site for the Temple, and brought up the Ark of God to Jerusalem with great rejoicings (2 Sam. vi.)



HIRAM SENDS PRESENTS TO KING DAVID.

DAVID, the great king of Israel, did much to systematize and perfect the religious ceremonies of the Israelites. One of his most notable acts was his arrangement of the choral service of the Jewish Church. Besides furnishing the sublime Psalms, with which his name is immortally associated, he founded psalmody as an institution, taught it to Asaph and his immediate successors, and gave the model which all later psalmists followed. To this office David set apart three families, one from each of the three houses of the tribe, the Gershonites, Kohathites and Merarites. They were *prophets* as well as singers, "to prophesy with harps, with psalteries, and with cymbals;" and they handed down their art from generation to generation by a systematic course of instruction. These families were those of Asaph (the chief singer), the Gershonite; Heman, the Kohathite; and Jeduthun (or Ethan), the Merarite. The three families numbered 288 principal singers, divided by lot into twenty-four courses of twelve in each; but the total of the Levites engaged in praising Jehovah "with the instruments which David made" was 4,000 (1 Chron. xxiii.)

ONE of the first of the Eastern nations to acknowledge the royal dignity of David, and to seek the friendship and alliance of the Israelitish monarch, was the little kingdom of Phœnicia, which lay along the coast of the Mediterranean, and adjoined the kingdom of Israel. Hiram, king of Tyre, became the warm friend and ally of David, and sent him rich presents, and cedar timber from the forests of Lebanon, with masons and carpenters to build David a palace. This friendship was renewed by Hiram with Solomon, the son and successor of David, who, as has been elsewhere related, obtained from Hiram the materials of which the beautiful Temple at Jerusalem was constructed, and the artisans by whom it was erected (1 Chron. xiv. 1, 2). Solomon's alliance with Hiram was very profitable to him in other ways. The Hebrew king, by this treaty, was admitted to a share of the profits of the Phœnician traffic, and the wealth of the king was enormously increased by the vast influx of the precious metals and articles of luxury into Palestine. In connection with Hiram, Solomon established a fleet in the Red Sea, and manned it with Tyrian sailors, the most skilful, hardy, and famous of ancient navigators. These ships made regular voyages—three times every year—from the port of Ezion-geber, at the head of the eastern arm of the Red Sea, to Ophir, a country of ancient India, which has been shown to be the country of Abhira, near the present province of Guzerat.

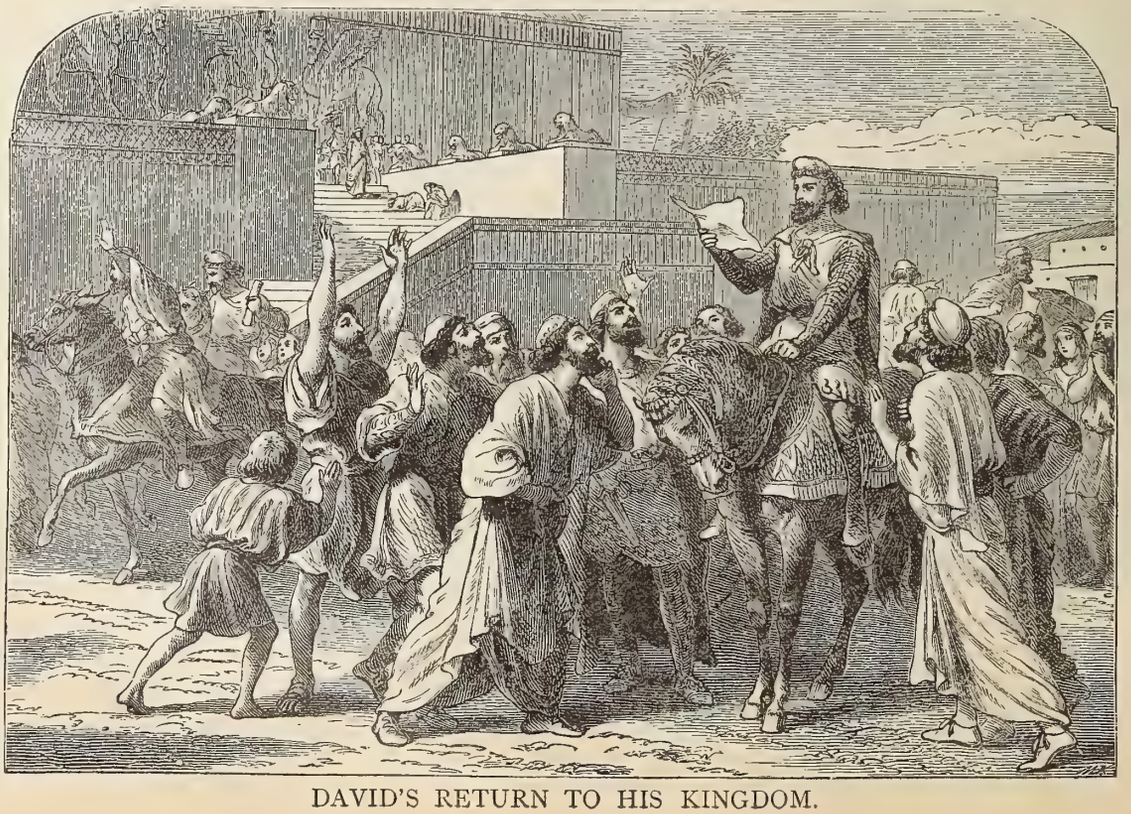
ABSALOM was the favorite son of David before the birth of Solomon. In revenge for an outrage offered his sister Tamar by his and her half-brother Amnon, Absalom slew Amnon, and fled to the court of his mother's father, the king of Geshur, where he remained for three years. In the meantime David grieved sorely for his absent son, but was not willing to recall him. Through the intercession of Joab he was at length induced to allow Absalom to return to Jerusalem, and sent Joab to bring him back, but still refused to see him. Absalom dwelt for two years in his house at Jerusalem, gaining favor with the people by his handsome person. At the end of that time Joab effected a reconciliation between the prince and his father, and the king kissed Absalom (2 Sam. xiii.–xiv.) Absalom, however, did not repay his father's love with gratitude. He used his restoration to royal favor to "steal" "the hearts of the men of Israel." So great was his popularity, and so adroit were his arts that he rapidly built up a party entirely devoted to him, his design being to overthrow David, his father, and make himself king in his place. When the plot was ripe Absalom obtained leave from the king to go with a numerous escort to Hebron, under the pretext of fulfilling a vow. Upon arriving there, he threw off the mask, set up the standard of revolt, and was joined by a strong force. He was at once proclaimed king at Hebron, and led his army towards Jerusalem. Not wishing to expose the capital to an assault, and not knowing how far the conspiracy had spread, David fled with his court and those who had remained faithful to him, beyond Jordan. Absalom entered Jerusalem in triumph, and was anxious to pursue David with a force of 12,000 men, and bring the matter to a close; but was persuaded by Hushai, who was secretly faithful to David, to wait and gather the whole force of Israel, and then attack David with an army which would prove irresistible. This was a fatal mistake on Absalom's part, as it enabled his father to rally his friends. David took post at Mahanaim, and divided his forces into three parts under the command of Joab, Abishai, and Ittai. Absalom having collected his army, crossed the Jordan and encamped in Mount Gilead. The king himself remained in the city to hold it in case of a defeat. His chief anxiety was for his rebellious son, whom he still tenderly loved, and he charged the officers of his army to "deal gently with the young man" should he fall into their hands. The two armies met in "the forest of Ephraim," in Mount Gilead, and David's tried veterans routed the rebel host with terrible slaughter. Absalom, in trying to escape, on a mule, was caught by his long hair, which was his pride, in the branches of a terebinth, and left hanging there. A soldier saw him, but remembering the king's command, spared him and passed on, but told Joab of the prince's plight. The stern chieftain at once repaired to the spot, and put an end to the rebellion by slaying Absalom with his own hand. David, upon hearing of the death of his son, gave himself up to his grief to such an extent that Joab was compelled to sternly recall him to the task of restoring order to the kingdom.



DAVID PARDONING ABSALOM.

DAVID ORDERING JOAB TO NUMBER THE PEOPLE.

"SATAN stood up against Israel, and provoked David to number the people," says the sacred narrative. This was no ordinary census, but the transaction seems to have sprung from a self-confident desire on the part of David to consolidate the forces of his kingdom, to exult in their greatness, and to hold them in the readiness of a full military organization for new enterprises. Nor is it unreasonable to suppose that some specific conquest was meditated beyond the limits of the Promised Land. And so God sent a punishment which showed how easily He who had promised that Israel should be increased like the stars of heaven and the sand by the seashore, and who could have added unto the people, how many soever they might be, an hundredfold, could cut down their numbers at a stroke. David's sin was punished by the visitation of a severe pestilence, of which 70,000 of the people died (2 Sam. xxiv.)



DAVID'S RETURN TO HIS KINGDOM.

THE rebellion of Absalom made it necessary for David to fly from Jerusalem, and take refuge beyond the Jordan. Upon the death

of the misguided prince, and the failure of the rebellion, David returned to Jerusalem. His return was hailed with the greatest delight by all the people but the tribe of Benjamin, who rebelled against David's authority. This outbreak was promptly checked (2 Sam. xix., xx.)

One of the last acts of David was to declare Solomon his successor on the throne of Israel. This choice caused Adonijah, David's fourth and eldest surviving son, to raise a revolt and proclaim himself king. The prophet Nathan informed Bathsheba, the mother of Solomon, of this outbreak, and arranged with her a plan to secure the interests of her son. Bathsheba went into David's chamber, followed soon after by Nathan, to tell him that Adonijah reigned, in spite of his promise wickedness shall be found in him, he shall die. So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house." Adonijah subsequently gave proof of his disloyalty, and was put to death by Solomon's order (1 Kings i. 51–53.)

Soon after the commencement of the reign of Solomon, an occasion arose to prove his Divine gift of wisdom. Two women appeared before his judgment-seat with a dead and a living infant. The one who appealed to the king for justice alleged that they had both been delivered in the same house, the other woman three days after herself; that the other had overlaid her child in the night, and had exchanged its corpse for the living child of the first while she slept. The second



SOLOMON PROCLAIMED KING OF ISRAEL.

to Solomon. The aged king had lost none of his prudence and decision. At his command, Zadok, the priest, and Nathan, the prophet, supported by Benaiah, with the body-guard of Cherethites and Pelethites, proclaimed Solomon king, amid the rejoicings of the people, and anointed him with the sacred oil, which Zadok took out of the Tabernacle. At the news of this decisive act, Adonijah's followers abandoned him, and he himself sought sanctuary at the horns of the altar. His life was spared by Solomon upon his promise of submission. "And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to-day that he will not slay his servant with the sword. And Solomon said, If he will show himself a worthy man, there shall not an hair of him fall to the earth; but if

declared that the living child was hers, and both were alike clamorous in demanding it. The king resolved to appeal to the maternal instinct, as a sure test even in the degraded class to which both the women belonged. Calling for a sword, he bade one of his guards divide the living child in two, and give half to one woman and half to the other. The woman who had borne the living child now prayed that it might be given to the other to save its life, while the latter consented to the cruel partition. The king had now no difficulty in deciding the dispute, and awarded the child to the true mother. The fame of the decision spread through all Israel, inspiring fear of the king's justice, and a conviction that God had given him that wise discernment which is prized in the East as a ruler's highest quality (1 Kings iii. 16, 28).



THE JUDGMENT OF SOLOMON.

The kingdom of Judah and Israel reached its greatest degree of splendor, prosperity, and strength under Solomon, the son of David. Peace reigned throughout the whole land, and Jerusalem became one of the most attractive and famous cities of the East. The Court of Solomon was conducted upon a scale of magnificence absolutely bewildering; but all this magnificence was transcended by the personal qualities of Solomon himself. He was the wisest man of his day, and to his great mental gifts was added the fascination and the grace of a noble presence. Seated "high on his throne of royal state," which shone with "the wealth of Ormuz and Ind," and "exceeding all the kings of the earth for riches and for wisdom," Solomon dispensed justice, and received the visitors from all parts of the world,



SOLOMON RECEIVING THE HOMAGE OF THE PRINCES OF ISRAEL.

who came to hear his wisdom, bringing their presents of vessels of gold and silver, garments, armor, spices, horses, and mules. He received tribute from almost the whole of Western Asia, and conducted a great and prosperous trade with India and other Eastern nations (1 Kings iv.)

PHŒNICIA was to the ancient what England is to the modern world—the chief commercial nation of the globe. Her ships covered every sea, and brought to her ports the wealth of every land. At the establishment of the Israelitish monarchy, Tyre had brought all the Phœnician cities under her supremacy, and had become the capital of the kingdom. Hiram, king of Tyre, made an alliance with David, and became the friend and ally of David's son and successor, Solomon. At the commencement of Solomon's reign, Hiram sent him rich presents. It was this alliance that enabled Solomon to secure the services of the Phœnician architects, the most skilful of their day, and the wood and stone needed, for the construction of the Temple at Jerusalem. The Phœnician architects also constructed a palace for David on Mount Zion, and a larger and more splendid palace for Solomon, which is believed to have stood on Mount Moriah, adjoining the Temple. The alliance with Phœnicia was of the greatest value to Solomon, but of little service to his people. It enabled him to establish a valuable commerce with India and other nations which yielded large sums as profits to the royal treasury. It added nothing to the wealth of the people, who were required to contribute to its expenses without enjoying any of its profits. The connection of Israel with Phœnicia had a most pernicious effect upon the former nation. It fastened upon it the worship of Baal and Ashtoreth, the chief deities of Phœnicia, and led the nation into a deep and most degrading idolatry, from which only the severest punishments could draw it, and then only after centuries of suffering (1 Kings v.) The religion of the Phœnicians was opposed to Monotheism, the vital principle of the Hebrew belief, and was a Pantheistical personification of the forces of nature, and, in its most philosophical shadowing forth of the Supreme powers, it may be said to have represented the male and female principles of production. In its popular form it was especially a worship of the sun, moon, and five planets, or, as it might have been expressed according to ancient notions, of the seven planets. These planets, however, were not regarded as lifeless globes of matter, obedient to physical laws, but as intelligent animated powers, influencing the human will, and controlling human destinies. Such a system of worship, being carried on in a country so close to the Hebrews, and brought so intimately into contact with them by the alliances of David and Solomon, could not fail to produce the most serious effects upon the chosen people. In the first place, the Phœnician religion was a continual temptation to Polytheism and idolatry. It can scarcely be doubted that the Phœnicians, as a great commercial people, were more generally intelligent, and as we should now say civilized, than the inland agricultural people of Palestine. When the simple-minded Hebrews, therefore, came in contact with a population more versatile, and apparently more enlightened than themselves, but who, nevertheless, either in a philosophical or in a popular form, admitted a system of Polytheism, an influence would be exerted on Hebrew minds, tending to make them regard their exclusive devotion to their own one God, Jehovah, however transcendent His attributes, as unsocial and morose. The Phœnician religion was likewise in other respects deleterious to the inhabitants of Palestine, being in some points essentially demoralizing. For example, it sanctioned the dreadful superstition of burning children as sacrifices to a Phœnician god—Moloch. Again, parts of the Phœnician religion, especially the worship of Astarte, or Ashtoreth, tended to encourage dissoluteness in the relations of the sexes, and even to sanctify impurities of the most abominable description. After Solomon fell away from the worship of God, he introduced the impure rites and practices of the Phœnicians into his kingdom, and thus started the nation upon its long course of idolatry. The Phœnicians, on their part, were condemned by the Divine wrath to subjugation to foreign conquerors, for leading the Israelites into their idolatries.



THE SERVANT OF HIRAM OF TYRE BRINGING PRESENTS TO KING SOLOMON.

The Queen of Sheba, having heard of the great wisdom of King Solomon, undertook a journey to Jerusalem to see and converse with the wisest of men. She brought with her rich and valuable presents, and was received and entertained by him with a splendid hospitality worthy of his great fame. Her kingdom of Sheba embraced the greater part of the Yemen or Arabia Felix. Its chief cities, and probably successive capitals, were Seba, San'a (Uzal), and Zafar (Sephar). The city of Seba was the centre of the ancient power of the Joktanite Arabs. It was named after Sheba, the son of Joktan, who was the grandson of the Patriarch Shem. Very little is known with certainty concerning the history of this kingdom. It is worthy of remark that the late Emperor, Theodore of Abyssinia, claimed to be descended from King Solomon and the Queen of Sheba. There can be no doubt that an examination of the existing remains of Sabæan and Himyerite cities and buildings would add much to our present knowledge of the history of this kingdom. The ancient buildings are of massive masonry, and evidently of Cushite workmanship or origin. Later temples, and palace temples, of which the Arabs give no description, were probably of less massive character; but the Sabæan art is an almost unknown and interesting subject of inquiry (1 Kings x. 1–13).

The object of the Queen of Sheba in visiting King Solomon was to prove his wisdom with those "hard questions" which have always formed the favorite exercise of Oriental ingenuity. "She communed with him of all that was in her heart." The perfect wisdom of the king's replies in this conflict of wit and learning, the magnificence of his buildings, the splendor of his royal state, the order of his court, completely overwhelmed the queen: "there was no more spirit in her." She confessed that all was true which she had heard, and refused to believe, in her own country; nay, the half of it had not been told her: and she blessed God, and the people to whom He had given such a king. Having given and received magnificent presents, she departed to her own country; and the memory of her visit was long preserved by such an abundance of spices as was never known at Jerusalem before or since. Whether she went back a convert to the true faith, as her praises of Jehovah seem partly to imply, and how far her visit tended to the planting of the numerous proselytes whom we afterwards find in Arabia, can only be matter of conjecture; and the traditions, by which the simple narrative of her visit is overlaid, scarcely deserve notice. But the zeal with which she journeyed from the ends of the earth, to prove for herself the wisdom of which she had heard so much, stands recorded by "One greater than Solomon" for the eternal shame of those who neglect to hear Him, when He stands in their very midst, Him who is the incarnate wisdom that formed the noblest subject of Solomon's discourse. The visit of the Queen of Sheba marks the culminating point of Solomon's greatness and glory. Up to that time he had walked faithfully in the ways of the God of his fathers. Now, puffed up by pride, he went astray after strange gods, and did evil in the sight of the Lord. The story of his later years conveys an impressive warning against the vanity of all human splendor and the inherent defects of despotism. The wealth, the power, and the glory of his kingdom could not soothe the reproaches of his troubled conscience, and he was forced to exclaim, as the conviction of his inmost soul, "vanity of vanities; all is vanity."



ARRIVAL OF THE QUEEN OF SHEBA AT THE COURT OF SOLOMON.

ZIMRI, having murdered Elah, his sovereign, usurped the throne, and became the fifth king of Israel. He enjoyed his usurpation at Tirzah only seven days. The whole military array of Israel were at the time engaged in the siege of Gibbethon, and having elected Omri, the captain of the host, as king, they marched to besiege Tirzah. The walls were soon taken, and Zimri shut himself up in the palace, which, like Sardanapalus, he burned over his head (1 Kings xvi. 8–13).

AHAB, king of Israel, and Jehoshaphat, king of Judah, having determined to attempt the recovery of Ramoth-Gilead from Syria, the latter desired to have the approval of the prophets. Four hundred of these promised victory, in the name of God. One alone, Micaiah, warned them against the attempt, and predicted the death of Ahab. The Israelitish king angrily threw him into prison, and proceeded with his ally to attack Ramoth-Gilead. In the battle which ensued, Ahab disguised himself, but was mortally wounded, and died in the midst of his beaten army (1 Kings xxii. 1–40).

JOASH (abbreviated from Jehoash), the eighth king of Judah, was the youngest son of Ahaziah, the sixth king. In the year B. C. 884 he was left apparently the sole survivor of the stem of David, lopped as it had been by repeated massacres. Jehoshaphat's sons were all slain by their eldest brother, Jehoram. All Jehoram's sons were killed by the invading Philistines and Arabians, except Ahaziah. Ahaziah's collateral kindred were put to death by Jehu, and his sons were all massacred by their grandmother Athaliah, except Joash, who was saved from that fate by the priest Jehoiada, who concealed him until he attained the age of seven years, when he showed him to the army and people assembled in the Temple, as the true heir of David, and crowned him amidst great rejoicings. Joash reigned forty years in Jerusalem (2 Kings xi.)



ZIMRI DESTROYING HIMSELF IN HIS PALACE.

Joash began his reign by destroying the idols, and renewing the covenant of the nation with God. As long as Jehoiada, the high-priest, lived, Joash remained faithful to the God of his fathers, and enjoyed a prosperous and peaceful reign. This portion of his reign covered a period of more than twenty-three years. He restored the Temple service, and repaired the sacred edifice. After the death of Jehoiada, however, a most unhappy change ensued. The princes of Judah, who had doubtless been jealous of the high-priest's unbounded influence, seem to have persuaded the king that it was time to be his own master; and the first use that he and they made of that liberty was to neglect the house of God, and to serve groves and idols. For this he was rebuked by Zechariah, the son of Jehoiada, and probably the high-priest, who told the king and the princes they could not prosper, because they had forsaken God. This aroused the wrath of Joash and his evil counsellors, and even in the court of the sanctuary, which they were perhaps endeavoring to profane by a sacrifice to Baal, the latter stoned him to death, by the king's order, between the Temple and the altar. This was the space within which Joash had been guarded in his childhood by Jehoiada and his line of Levites; and the narrative lays stress on the king's ingratitude to the son of the man who had saved his life. The dying cry of Zechariah, "The Lord look upon it, and require it," never ceases to echo through the annals of the Jews, till they "filled up the measure of their fathers" by invoking the guilt of Christ's blood upon their heads. Meanwhile it found an immediate response in the calamities of the last years of Joash. That very year Hazael, the king of Syria, marched against Jerusalem. His small force defeated the whole host of Judah; and the princes who had seduced Joash into idolatry were either killed in the battle, or given up to Hazael and put to death, as the ransom of the people from a massacre. Jerusalem itself was only saved from the horrors of a sack by the surrender of all the consecrated vessels and treasures both of the Temple and the king's palace. Thus within a year of the murder of Zechariah, "they executed judgment upon Joash." Scarcely had the Syrians retired, leaving Joash grievously ill in the fortress of Millo, whether from a wound or from vexation (for the cause is not stated), than he was slain in his bed by two of his servants, at the age of forty-seven. Thus ended a reign that had promised to restore the purity of David's kingdom. Joash was buried with his fathers in the city of David, and was succeeded by his son Amaziah.

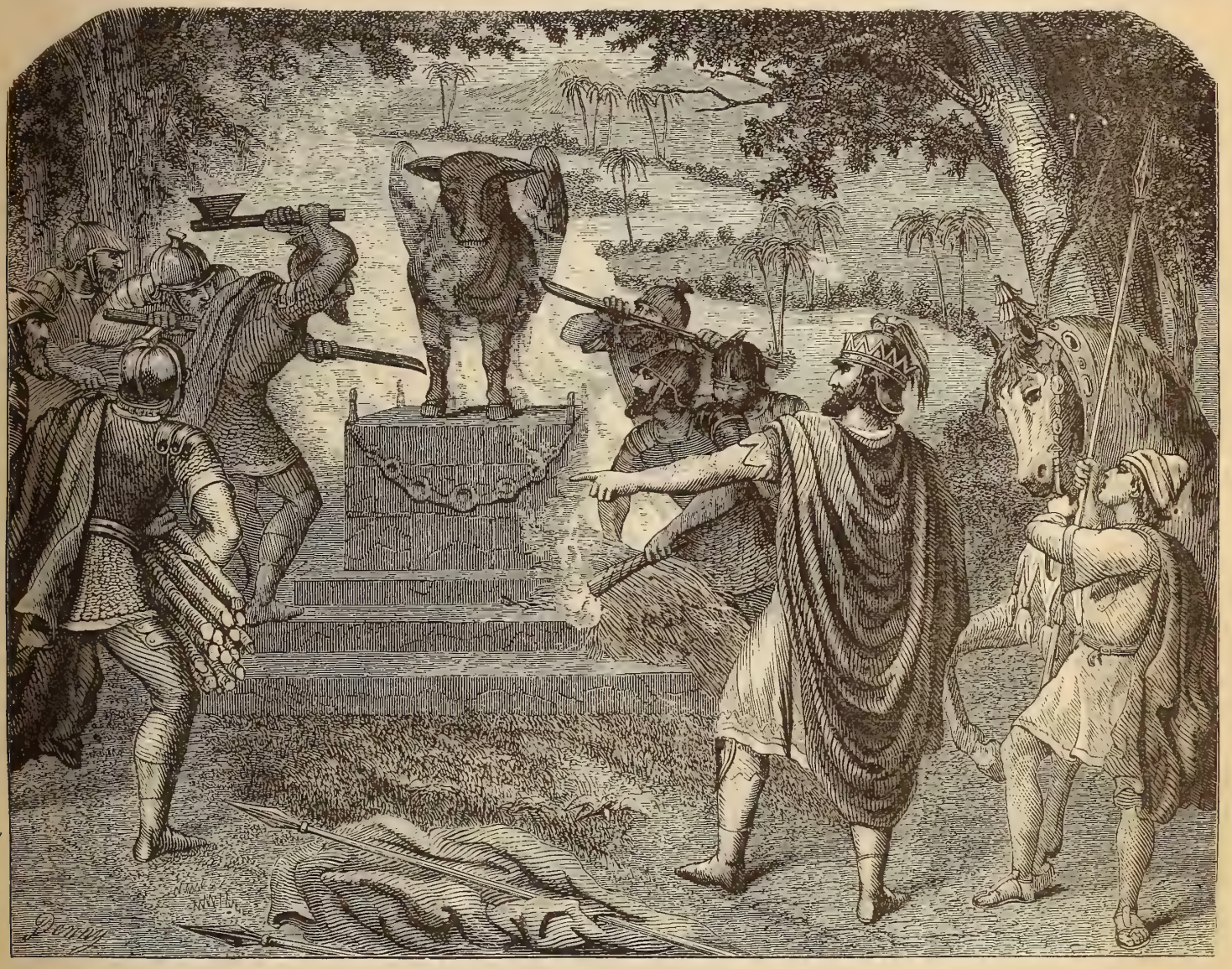


MICAIAH BEFORE AHAB AND JEHOSHAPHAT.



THE ENTHRONEMENT OF JOASH.

ASA, the third king of Judah, reigned for the long period of forty-one years. His name, which signifies *curing* or *physician*, was significant of his work. Himself a worthy son of David, and having "his heart perfect with Jehovah all his days," he reformed the religious and moral abuses of the three preceding reigns. He put down the unnatural vices which had grown up under Rehoboam, and destroyed the idols. Even his mother, Maachah, was deposed from the rank of "queen-mother"—which was reckoned a great dignity in the East—because she had set up an *Asherab* (or idol), probably for the impure orgies of Ashtoreth; and Asa cut down and burned her *Asherab*, and strewed its ashes on the brook Kidron, just as Moses had treated the golden calf (2 Chron. xiv.–xv.) Asa repaired Shishak's plunder of the Temple by rich offerings of gold and silver, in addition to those dedicated by his father, probably in the early part of his reign, but since transferred to the heathen shrines. He also renewed the great altar, which the idolatrous priests had apparently desecrated. Besides this, he fortified cities on his frontiers, and raised an army, amounting, according to 2 Chron. xiv. 8, to 580,000 men, a number probably exaggerated by an error of the copyist. This military preparation was probably connected with an attempt to throw off the tributary yoke which Shishak had imposed upon Rehoboam; and it brought upon Asa the whole force of the Egyptian monarchy. At least it is probable that "Zerah, the Cushite" (or Ethiopian), was a king of Egypt. He invaded Judah at the head of a million of men; but Asa encountered him at Mareshah (near the later Eleutheropolis), in the southwest of Judah; and, after a fervent prayer to God, he routed the Ethiopian host, and pursued them to Gerar. He returned to Jerusalem with the spoil of the cities around Gerar, and with innumerable sheep and cattle. A solemn appeal was made by God to king and people, while their hearts were still warm with the victory. The prophet Azariah, son of Oded, met Asa on his return, and exhorted him and his subjects to be strong, heart and hand, in seeking God. He gave an affecting description of the former state of Israel: "For a long season Israel hath been (or was) without the true God, and without a teaching priest, and without law." His words roused the hearers to a new and more thorough reformation. The idols were removed from all the cities of Judah and Benjamin, and those which had been won from Ephraim. In the third month of the fifteenth year of his reign, Asa called a great convocation at Jerusalem. It was attended, not only by all Judah and Benjamin, but by many of Ephraim and Manasseh, and other tribes; and a covenant was made, with solemn oaths, and joyful shouts and music, to serve God with all their hearts, and to punish idolatry with death. This general defection to Asa of all the worshippers of God throughout the kingdom of Israel, must have added great strength, especially moral strength, to Judah. It alarmed Baasha, the king of Israel, who renewed the war with all his forces, and fortified Ramah, "that he might not suffer any to go out or to come in unto Asa, king of Judah." It was then that the good king of Judah committed the one great error of his life. He not only sought the alliance of the heathen king of Damascus, Benhadad I., but he took the treasures of the house of God to purchase that alliance. Asa's want of faith was severely censured by the prophet Hanani, who seems to have excited some discontent in Jerusalem, in consequence of which he was imprisoned (2 Chron. xvi. 10). King Asa's body was laid in a bed of spices, in a sepulchre he had prepared for himself in the city of David, and precious odors were burned for him in great abundance, as was the custom at the funeral of worthy kings.



KING ASA DESTROYING THE IDOLS.

JOASH began his reign with great promise, under the guidance of the high-priest Jehoiada. In conjunction with Jehoiada, Joash undertook the reparation of the Temple, which had not only been plundered of its vessels for the service of Baal, but injured in its fabric during the reign of Athaliah. The king's zeal was not satisfied with the progress made by Jehoiada and the priests, in using the free contributions of the people. So the king constructed the first "money-box," in the well-known form of a chest with a hole in the lid, which was placed at the gate of the Temple for offerings, and each day its contents were counted by the king's officers, and handed over at once to the artificers. The repairs of the Temple were soon finished, and there was money enough left to provide vessels for the service of the sanctuary (2 Kings xii. 4–16).



JOASH COLLECTING MONEY FOR THE REPAIR OF THE TEMPLE.

The student of sacred history is deeply impressed with the vast amount of wealth lavished by the Jews upon the Temple. Solomon decorated the original structure with the utmost magnificence, expending untold sums upon it. In the reign of his son and successor, Rehoboam, Shishak, king of Egypt, took Jerusalem, and plundered the Temple of its treasures, which he carried off with him to his own country. Under Asa, the grandson of Rehoboam, the Temple was refitted, and the treasures carried away by Shishak were replaced. Vast sums were expended for this purpose, but it can hardly be supposed that the restored sanctuary was as splendid as in the days of Solomon. These same treasures were afterwards taken by Asa to purchase the alliance of Benhadad I., king of Damascus, against Baasha, king of Israel. During the reign of Athaliah, the wicked daughter of Ahab, who had usurped the crown of Judah, the Temple was not only plundered of its sacred vessels for the worship of Baal, but the edifice itself was greatly injured. Joash, as we have seen, induced the people to make large offerings for the restoration of the sacred house, and the revival of the worship of God. In the reign of Amaziah, the son of Joash, Jehoash, king of Israel, took Jerusalem, and stripped the Temple of all its valuables and treasures. The zeal of the people again replaced these; but in the reign of Ahaz, the sanctuary was despoiled once more, and this time by the high-priest, to please the wicked king. Under Hezekiah, king of Judah, another costly restoration took place; but in the reign of his son, Manasseh, the house of God was again despoiled and profaned. Josiah collected vast sums from the people, and expended them in restoring the Temple, and replacing its treasures. Nebuchadnezzar destroyed the Temple, and carried away an enormous amount of booty from it. The first care of the Jews after the return from the Babylonish Captivity was to restore the Temple, and vast sums were contributed for this purpose by the free-will offerings of the people. Ever after that the treasures of the Temple were maintained by the people with a free hand. When Pompey took Jerusalem, he spared the wealth of the sacred house, which has been estimated as amounting at the time to over $10,000,000—the offerings of pious Jews in every province of the Roman empire. Crassus pillaged the Temple of the wealth which Pompey had spared; and his plunder is said to have amounted to 10,000 talents, or more than $10,000,000. Yet in spite of this enormous loss, the Temple treasury was replenished by the offerings of the faithful, which were sent in from all parts of the world. Herod's Temple cost untold sums of money, and the king's liberality was even surpassed by the generosity of the people. To the last days of their national existence, the Jews kept up their sanctuary upon a scale of unparalleled magnificence. Even after the destruction of the Temple by Titus, when there seemed a prospect of rebuilding it under Julian the Apostate, money was freely offered for the purpose.



ELIJAH AND THE WIDOW OF ZAREPHATH.

When the drought in Israel had dried up all the water courses, the Prophet Elijah was commanded by God to take refuge in Phœnicia. He repaired to the city of Zarephath, afterwards called Sarepta, and sought shelter with a poor widow, who did not hesitate to share her scanty supply of food with him. As a reward for her faith and hospitality, her stock of provisions was miraculously increased until the return of the rain brought back an abundance of food. The widow in whose house the prophet was sheltered during this period seems to have been an Israelite, and not a worshipper of Baal, if we may take her adjuration by "Jehovah, thy God," as an indication. As to the location of the town itself the Bible gives us no clew, save the assertion that it was near to or dependent upon Sidon. Josephus states that it was "not far from Sidon and Tyre; for it lies between them." Jerome adds that it "lay on the public road" along the coast. Both these conditions are implied in the mention of it in the Itinerary of Paula by Jerome, and both are fulfilled in the situation of the modern village of *Surafend*. Of the old town considerable indications remain. One group of foundations is on a headland called 'Ain el-Kantarah; but the chief remains are south of this, and extend for a mile or more, with many fragments of columns, slabs, and other architectural features. It is believed that this city was honored by the presence of our Lord during His journey to the coasts of Tyre and Sidon (1 Kings xvii. 8–16).



ELIJAH CASTING HIS MANTLE ON ELISHA.

Elisha, the "servant," or attendant, and ultimately the successor of the prophet Elijah, was a native of Abel-meholah, a place in the valley of the Jordan, near its junction with the plain of Jezreel. He was ploughing with twelve yoke of oxen, himself guiding the twelfth, a proof of the wealth he abandoned to "put his hand to the plough" of Jehovah, when Elijah arrived on his way up the valley to Damascus, and, without saying a word, cast his prophet's mantle upon Elisha, as if claiming him for a son. Elisha, with a heart prepared by God, only begged to give his father and mother a parting embrace, and Elijah consented, in words implying a keen feeling of Elisha's separation from the ties of affection. He then followed Elijah, and became "his servant," for such was the relation existing between a prophet and his nearest comrade, as afterwards in the case of Elisha and Gehazi (1 Kings xix. 19–21). Seven or eight years must have elapsed between the call of Elisha and the departure of his master to heaven, and during the whole of that time we hear nothing of him. But when that period had elapsed he reappears, to become the most prominent figure in the history of his country during the rest of his long life. In almost every respect Elisha presents the most complete contrast to Elijah. The copious collection of his sayings and doings, which are preserved from the third to the ninth chapter of the 2d Book of Kings, is full of testimonies to this contrast. Elijah was a true Bedouin child of the desert. Elisha, on the other hand, is a civilized man, an inhabitant of cities. The call of Elisha seems to have taken place about four years before the death of Ahab, king of Israel. He died in the reign of Joash, grandson of Jehu. This embraces a period of not less than 65 years, for certainly 55 of which he held the office of "prophet in Israel" (2 Kings v. 8).

When the time had come that God had appointed to "take up Elijah into heaven by a whirlwind," the prophet was with Elisha at Gilgal. We know not what intimation he had received of the manner of his departure; but thus much is clear, that he desired to end his life, as he had passed its greater portion, in solitude with God. But his devoted servant had also been forewarned of his loss, and persisted in following him to Bethel. There the sons of the prophets met Elisha with the words, "Knowest thou that Jehovah will take away thy master from thy head to-day?" and he answers, "I do know it: hold ye your peace." The same scene is repeated at Jericho, where Elijah again fruitlessly asks Elisha to stay behind. They went on to Jordan, while fifty of the sons of the prophets came out to gaze after them across the plain. Arrived at the river's edge, Elijah rolled up his sheepskin mantle, and smote the water, which parted, as long ago before the ark, and they walked through on dry ground. At the moment of passing the river, they exchanged their last words. Elisha, desired to name a parting gift, asks that a double portion of Elijah's spirit may rest upon him; that is, that he may not only succeed to the prophetic office, but be made the true heir of the power to work miracles, and turn the hearts of Israel to their forsaken God. "Thou hast asked a hard (or bold) thing," said Elijah; "if thou see me taken from thee, it shall be so unto thee; but if not, it shall not be so." They were still talking as they walked forward, when Elisha found himself separated from his master by a chariot and horses of fire; and Elijah was borne up on the wings of the storm into the vault of heaven (2 Kings ii. 1–11).



THE TRANSLATION OF ELIJAH.

Jehoash, or Joash, the twelfth king of Israel, and the third of the line of Jehu, began to reign, in conjunction with his father, Jehoahas, in the thirty-seventh year of Joash, king of Judah (B. C. 841). He seems to have desired to serve Jehovah, although the people of Israel had become utterly given over to the calf-worship introduced by Jeroboam. He appears to have honored and loved the prophet Elisha, for when he was informed of Elisha's last sickness, he hastened to him, and mourned over him in his own words when he lost Elijah: "O my father! my father! the chariot of Israel, and the horsemen thereof!" The prophet assured him of victory over the Syrians by significant actions. He bade him shoot an arrow from the open window toward Syria, and himself laid his hands, with the king's, upon the bow, as if to give Divine power to the shot, which he called "the arrow of Jehovah's deliverance from the Syrians." Then he bade the king strike the ground with the arrows. The three strokes signified three victories; and the prophet was angry with the king for not striking five or six times, as he would then have consumed them utterly. The whole scene was a parable of the co-operation of human effort with the Divine counsels (2 Kings xiii. 14–19).

Uzziah, the tenth king of Judah, furnishes a striking example of the inability of a weak nature to bear the test of great success. Rendered arrogant by the glory which attended his reign, he claimed the functions of the priests; not those, which had always been exercised by the judges and kings, of offering burnt sacrifices, but those which belonged exclusively to the sons of Aaron. He entered into the Holy Place to burn incense on the golden altar. He was followed by the high-priest



JOASH SHOOTING ARROWS FROM A WINDOW AT THE COMMAND OF ELISHA.



UZZIAH STRUCK WITH LEPROSY.

Azariah, with eighty of the most courageous of the priests, prepared to resist the profanation by force. The high-priest reproved the king with all the boldness of his office, and warned him to leave the sanctuary, predicting that dishonor would befall him. What reply or deed Uzziah meditated in his rage, we are not told; but as he stood, censer in hand, there rose with the flush of anger to his forehead the spot of leprosy, the sign of his exclusion even from the court of the house of God. When the priests saw it, they thrust him out; nay, he himself was so struck with the judgments, that he hastened from the sanctuary. He remained a leper to the day of his death (2 Chron. xxvi.)



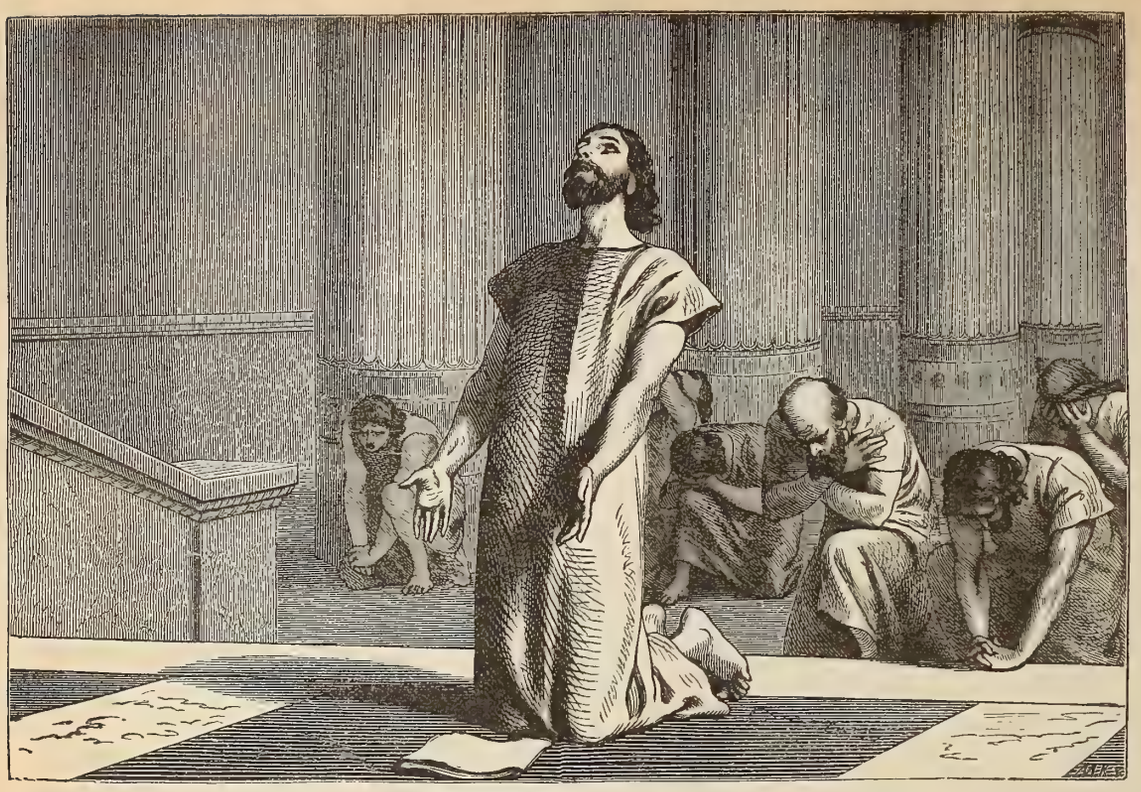
ISAIAH PREDICTING HEZEKIAH'S RECOVERY.

HEZEKIAH, the thirteenth king of Judah, having revolted against Assyria, was soon afterwards seized with a mortal illness, and the prophet Isaiah was sent to warn him of his approaching end. Deeply impressed by the warning, the king turned his face to the wall, and prayed and wept sore. The record of his feelings, written by his own hand when he recovered, is preserved for us by Isaiah in language highly poetical: "The writing of Hezekiah, king of Judah, when he had been sick, and was recovered of his sickness: I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord, in the land of the living: I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me. I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me. Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O Lord, I am oppressed; undertake for me. What shall I say? he hath spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul. O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live. Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth. The Lord was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord" (Is. xxxviii. 9–20). Meanwhile upon hearing the warning of Isaiah, Hezekiah prayed earnestly to the God of his fathers for mercy. His prayer was heard, and the prophet was sent back to him to promise that he should recover and go up to the house of God on the third day; at the same time he directed a poultice of figs to be laid upon the boil or carbuncle, for such was the king's disease. As was so usual with the Jews, Hezekiah asked for a sign; and the shadow of the sun went back ten degrees upon the dial of Ahaz, signifying a proportionate addition to the days of his life (2 Kings xx. 1–11). As the prophet had promised, Hezekiah recovered, and on the third day went up to the house of God.

THE news of Hezekiah's recovery brought an embassy of congratulation from Merodach-baladan, king of Babylon. The real purpose of the embassy was probably to form a league against Assyria. The kings of the lower Assyrian dynasty held Babylon by an insecure grasp, and Merodach was at the head of the party of independence. Hezekiah, moved, doubtless, by a desire to display his vast wealth, as well as to afford proof to the ambassadors of his ability to sustain a war, foolishly exhibited to them the treasures he had accumulated. But whatever the motive, the display was made in a spirit of self-glorification, which called down a divine judgment; and it must have been doubly bitter for Hezekiah to hear from Isaiah's lips that his kingdom was to fall a prey, not to Assyria, but to the very power whose alliance he was courting. "Then came Isaiah the prophet unto King Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon. And he said, What have they seen in thine house? And Hezekiah answered, All the things that are in mine house have they seen: there is nothing among my treasures that I have not shewed them. And Isaiah said unto Hezekiah, Hear the word of the Lord. Behold, the days shall come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon; nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away: and they shall be eunuchs in the palace of the king of Babylon. Then said Hezekiah unto Isaiah, Good is the word of the Lord which thou hast spoken. And he said, Is it not good, if peace and truth be in my days?" There had already been several predictions of the captivity of Judah; but this was the first distinct intimation of the quarter from which the judgment was to fall. Hezekiah humbled himself before God, and he was comforted by the assurance that the sentence should not be executed in his day (2 Kings xx. 12–19). The punishment of Hezekiah's vainglorousness came very soon. Sennacherib, the son and successor of Sargon, king of Assyria, crushed the revolt of the king of Babylon with a heavy hand, and then advanced against Judah to punish Hezekiah. The campaign was opened by an attack on the fortresses of Judah, several of which were taken. The success of Sennacherib was so overwhelming, that Hezekiah resolved to attempt to make his peace with him. While the Assyrian monarch was engaged in the siege of Lachish, a city in the southwest of Judah (apparently with the view of securing the whole country toward Egypt before attacking Jerusalem), Hezekiah sent him a message of complete submission: "I have offended; return from me; what thou puttest upon me I will bear." The Assyrian exacted a contribution of 300 talents of silver, and 30 talents of gold; to meet which Hezekiah took all the silver vessels of the Temple, and of his own palace, and cut off the gold with which he himself had overlaid the doors and pillars of the Temple, and sent it to Sennacherib. Thus were the boasted treasures of Hezekiah made the prey of a foreign conqueror. The Assyrian monarch accepted the vast sum tendered him; but he made no promise of peace. His determination was to destroy Jerusalem, and extirpate the Jewish people. The fulfilment of Isaiah's prophecy was deferred, however,



HEZEKIAH EXHIBITING HIS TREASURES TO THE MESSENGERS OF THE KING OF BABYLON.



HEZEKIAH'S PRAYER.

Upon the receipt of the letter of Sennacherib, demanding the surrender of Jerusalem, in which the Assyrian king blasphemously asserted his superiority in power to Jehovah, Hezekiah, king of Judah, took the letter into the Temple, and, spreading it out before the Lord, besought Him in prayer to vindicate His Majesty, and to save His holy city. The answer to the prayer was the destruction at Pelusium, on the borders of Egypt, of the vast host with which Sennacherib hoped to conquer Judah. We are not informed of the exact manner in which the judgment of God was executed upon the Assyrians; but of the miraculous character of the visitation there can be no doubt. When the watchmen looked forth in the early morning the plain was covered with the vast multitude of corpses. There is no doubt that some secondary cause was employed in the accomplishment of this miracle. The Assyrians may have been suffocated by the hot wind of the desert, or they may have fallen by tens of



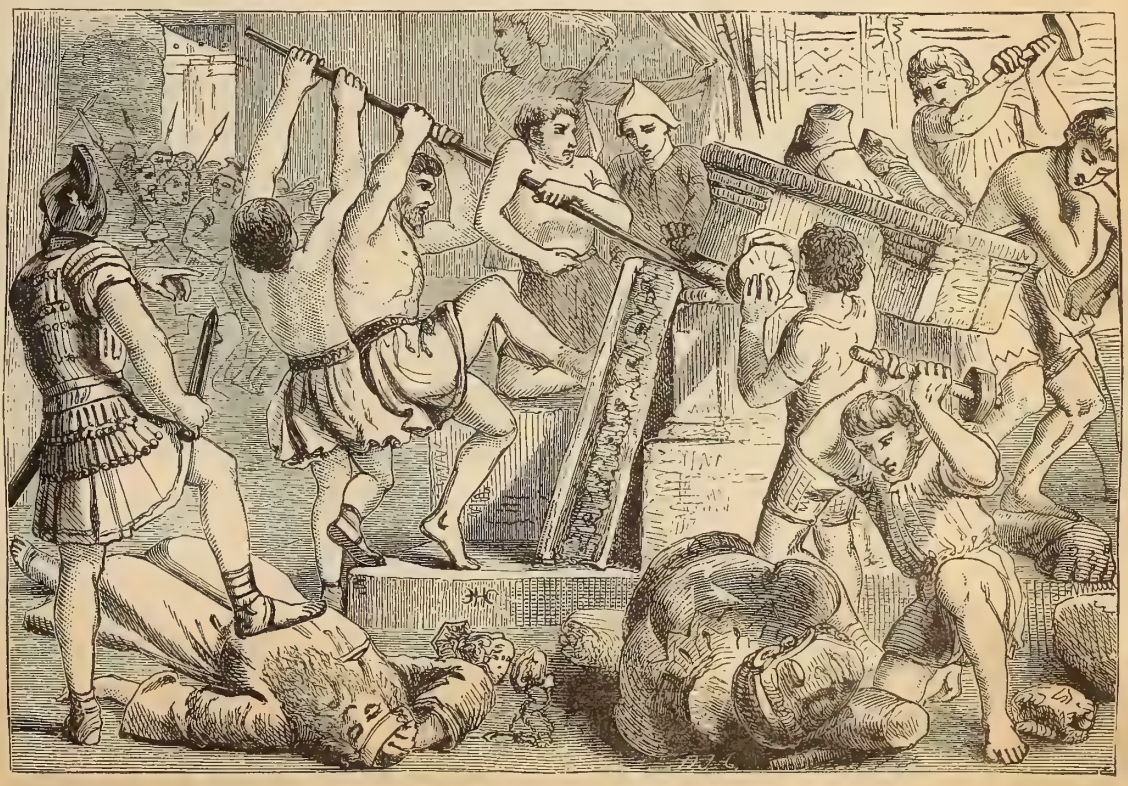
DESTRUCTION OF SENNACHERIB'S ARMY.



SENNACHERIB SLAIN BY HIS SONS.

thousands before "the pestilence that walketh in darkness." The main facts of the Bible narration are fully borne out by the records of Assyria, which the researches of the learned orientalists of the present day are successfully deciphering. These distinctly assert that the disaster to Sennacherib's army was of an extraordinary and supernatural character.

THE destruction of the army of Sennacherib, king of Assyria, was one of the most terrible punishments ever visited by God upon the enemies of Israel. The Assyrian army was, at the time of the dreadful event, encamped before Libnah, being on the march to Egypt. In a single night 185,000 men were slain by "the angel of Jehovah." This disaster at once put an end to the plans of the Assyrian king, and he retreated in haste to his own country, where he was slain some years later by two of his sons, in the Temple of Nisroch. The murderers were forced to flee into Armenia, and their brother, Esarhaddon, succeeded to his father's throne (2 Kings xviii.–xix.)



KING JOSIAH DESTROYING THE IDOLS OF BAAL.

JOSIAH, the sixteenth king of Judah, was eight years old at the time of his accession to the throne, and reigned thirty-one years at Jerusalem. He was one of the best of the Jewish kings, and shares with Hezekiah the praise of walking perfectly in the ways of his father David. He must not, however, be regarded as an example of the quiet growth of youthful piety under favorable culture. So evil were the influences about him that he only began to seek after God in his sixteenth year. His religion was his own decided choice, as the first act of his opening manhood; a choice prompted by that loyalty to his high calling as the son of David which marks every act of his reign. In the twelfth year of his reign, at the age of twenty, he made a progress not only through Judah, but through those parts of Israel which had recognized Hezekiah as their religious head—Simeon, Ephraim, Manasseh, and even as far as Naphtali—to put away all the objects of idolatry. The altars, groves and statues were thrown down and destroyed, the molten and chased images were ground to powder, and their dust sprinkled on the graves of their worshippers in the king's presence, and the bones of the idolatrous priests were disinterred and burned upon their own altars. These proceedings were continued for six years (2 Chron. xxxiv. 1–7).

The proceedings of King Josiah for the removal of idolatry from his kingdom were quickened by a most important discovery. He had issued a commission to his chief officers to co-operate with the high-priest Hilkiah in a thorough renovation of the Temple. Money had been collected by the priests from all the tribes that the king had visited; and it was delivered without reckoning to the workmen, who proved faithful to the trust—a striking contrast to the checks that were found necessary in the time of Joash. The ark, which appears to have been removed by Manasseh when he set up a carved image in the Holy of Holies, was restored to its place by Josiah. During these repairs, the high-priest, Hilkiah, found a copy of the sacred book of the law, and delivered it to Shaphan, the scribe, who read it before the king. We can hardly realize the importance of this discovery. It is hard for us to conceive of a state of things in which, during centuries of the nominal establishment of Christianity, the people should still observe the rites and practices, and the solemn festivals of old pagan times; and that the altars of the churches should smoke with sacrifices to heathen deities; all this lasting for centuries, with an occasional and partial return to the purer form of worship, while the Bible, never multiplied by printing, and only known in older and purer times through infrequent readings by the clergy, should have been utterly lost and forgotten. Add to this the supposition that the lost volume contained, not only the dark symbols of the Apocalypse, but the clear warning of national destruction and captivity to befall us, because of these idolatries, and then let us imagine our feelings on its sudden discovery! No wonder that Josiah rent his clothes, and could not rest till he found a prophet to explain these terrible denunciations. For the first time since the days of Deborah, we meet with a prophetess, Huldah, the wife of Shallum, keeper of the sacred vestments, who had her abode in the suburb of Jerusalem. Her reply to the high-priest and officers whom Josiah sent to consult her confirmed his worst fears for the safety of the city and the kingdom, but she added a message of comfort for the king. As he had shown a tender heart, and had humbled himself before God when he heard His words of threatening, he should be gathered to his fathers in peace, and not see the evil that was coming on Jerusalem. The peaceful end promised to Josiah stands in contrast to the captivity and ruin of the kingdom; and is in no way in-



SHAPHAN READING THE LAW TO KING JOSIAH.

consistent with the event of his death in battle. Josiah, upon hearing the message of the prophetess, convened a solemn assembly at the Temple for the public reading of the Law, and the renewal of the nation's covenant with God. This done, the people, with new zeal, addressed themselves to the work of purging Jerusalem from idolatry. All the statues and images, and other signs of heathenism, which had been set up in the Temple and in the city were destroyed, and the places at which pagan rites had been performed were laid in ruins, and devoted to defilement and disgrace.

Pharaoh-Nechoh, king of Egypt, being engaged in a war with Babylon, and having finished the conquest of the Philistines, advanced with a great army to attack Carchemish, which commanded the chief ford of the Euphrates. His line of march was through the great maritime plain and the valley of Esdraelon. Not only did he thus avoid Judah, but when Josiah showed signs of hostility, Nechoh sent him an emphatic but friendly warning to remain at peace. There has been much speculation on Josiah's motives for hostility. Some ascribe it to an honorable loyalty to Babylon as his sovereign; but we incline to think that he was carrying into action the patriotic principles he had learned from the Book of the Law, though miscalculating his own strength, and mistaking the Divine will. Marching down from the highlands of Manasseh, into the plain of Esdraelon, by the pass which issues near Megiddo, he encountered the whole force of the Egyptian army, and was defeated and slain. He was taken to Jerusalem and buried among the sepulchres of the kings (2 Chron. xxxv. 20–27).

The Prophet Jeremiah, whose name signifies "Raised up or appointed by God," was the son of Hilkiah, a priest of Anathoth, in the land of Benjamin. He is in many respects one of the most remarkable characters of the Old Testament. The word of the Lord came to him when he was very young, and for many years he was the mouthpiece by which the Almighty sought to warn the Jews of their approaching doom. In the discharge of his mission he showed such unswerving fidelity to his Divine Master, that he became an object of hatred to the rulers and the people, and suffered much persecution at their hands. Under the type of a potter marring the earthen vessel he was engaged in making, the prophet was commanded to show the rebellious people that the Almighty, who was the Maker of the Jewish nation, could destroy it as easily as the potter could the vessel of clay (Jer. xviii. 1–18).



DEATH OF KING JOSIAH.

Ezekiel, one of the four great prophets, was the son of a priest named Buzi. But little is known of his private life. He was taken captive in the captivity of Jehoiachin, eleven years before the destruction of Jerusalem by Nebuchadnezzar. He was a member of a community of Jewish exiles, who settled on the banks of the Chebar, a "river" or stream of Babylonia. It was by this river, "in the land of the Chaldæans," that God's message first reached him. His call



JEREMIAH AT THE POTTER'S HOUSE.



THE PROPHET EZEKIEL RECEIVING THE WORD OF THE LORD.

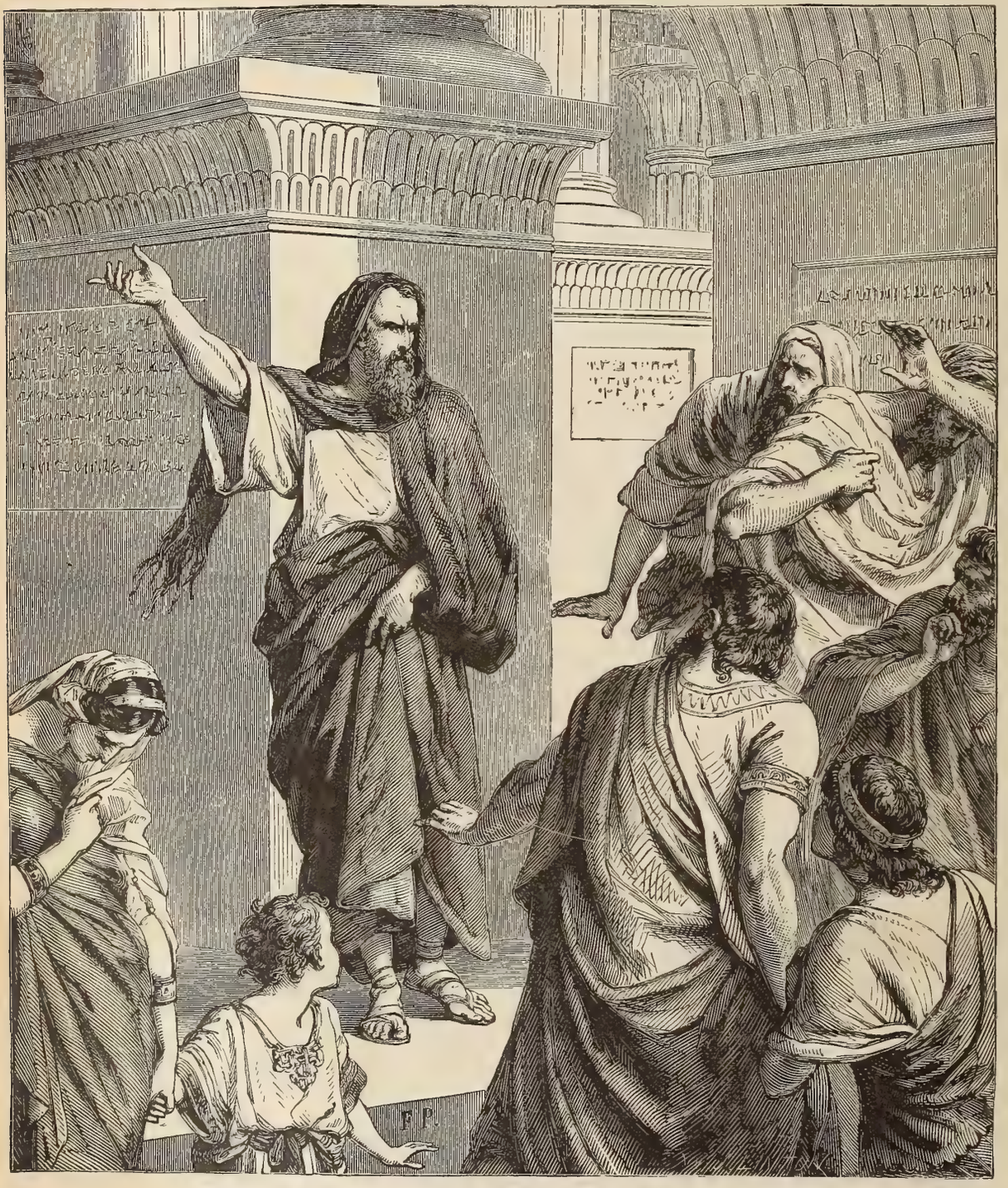
took place "in the fifth year of king Jehoiachin's captivity," B. C. 595. We learn from accidental allusion that he was married, and had a house in his place of exile, and lost his wife by a sudden and unforeseen stroke. He lived in the highest consideration among his companions in exile, and their elders consulted him on all occasions. He is said to have been murdered in Babylon by some Jewish prince whom he had convicted of idolatry, and to have been buried in the tomb of Shem and Arphaxad, on the banks of the Euphrates (Ez. i., viii., xi., xiv., xx., xxiv.)

NEBUCHADNEZZAR having laid siege to Jerusalem, Zedekiah, king of Judah, sent to entreat the prayers of the prophet Jeremiah. In reply, the prophet announced the coming destruction of the city, and the fate of the king himself. The king now attempted to silence him by a mild confinement in the court of the prison in the palace, where he had the society of Baruch. While thus shut up, and that in a city environed by a mighty enemy, Jeremiah purchased, as the "Goel," a field at his native village of Anathoth, in Benjamin, as a sign of that return which he went on to prophesy, together with the glories of Messiah's kingdom. "And Jeremiah said, The word of the Lord came unto me, saying, Behold Hanameel, the son of Shallum, thine uncle, shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it. So Hanameel, mine uncle's son, came to me in the court of the prison according to the word of the Lord, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the Lord. And I bought the field of Hanameel, my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver. And I subscribed the evidence and sealed it, and took witnesses, and weighed him the money in the balances. And I gave the evidence of the purchase unto Baruch, the son of Neriah, the son of Maaseiah, in the sight of Hanameel, mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison. And I charged Baruch before them, saying, Thus saith the Lord of Hosts, the God of Israel, Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. For thus saith the Lord of Hosts, the God of Israel: Houses and fields and vineyards shall be possessed again in this land. . . . Thou hast said unto me, O Lord God, Buy thee the field for money and take witnesses; for the city is given into the hand of the Chaldæans." This act of faith has been compared to that of the Roman who bought, at its full value, the ground on which Hannibal was encamped (Jer. xxxii. 6–25). Though it was God's design to punish the people for their sins by destroying their city, and for a time suspending their existence as a nation, He did not mean to leave them without hope. Therefore Jeremiah was made the means of showing them that after they had been sufficiently punished for their past sins, they would be given one more opportunity.



JEREMIAH BUYING A FIELD.

JERUSALEM being hard pressed by Nebuchadnezzar, Zedekiah sent secretly for Jeremiah, and asked him, "Is there any word from Jehovah?" "There is," replied the prophet, "thou shalt be delivered into the hand of the King of Babylon." Hoping, it would seem, for a more favorable answer, the king sent him back to the court of the prison, and ordered him to be fed while any bread was left in the city. In reply to another request which the king sent to him by Pashur and Zephaniah to inquire of Jehovah, the prophet pointed out a surrender as the only hope of safety. Upon this the princes demanded his death as a traitor, and the king confessed himself too weak to withstand them. They threw Jeremiah to perish in a hideous pit of the prison, where he sank into the mire; but the better feelings of the king came to his rescue at the intercession of the Ethiopian eunuch Ebed-melech, to whom he promised his life "for a prey" in the destruction of the city. Once more adjured by Zedekiah, in private, to give him counsel from God, the prophet pressed him to surrender; but the king was afraid of falling into the hands of the Jews who had revolted to Nebuchadnezzar, and who doubtless had many a wrong to avenge. So he entreated Jeremiah to keep the interview a secret, and sent him back to the court of the prison, where he remained until Jerusalem was taken (Jer. xxxvii. 11–21; xxxviii.)



JEREMIAH PREDICTING THE CAPTURE OF JERUSALEM.

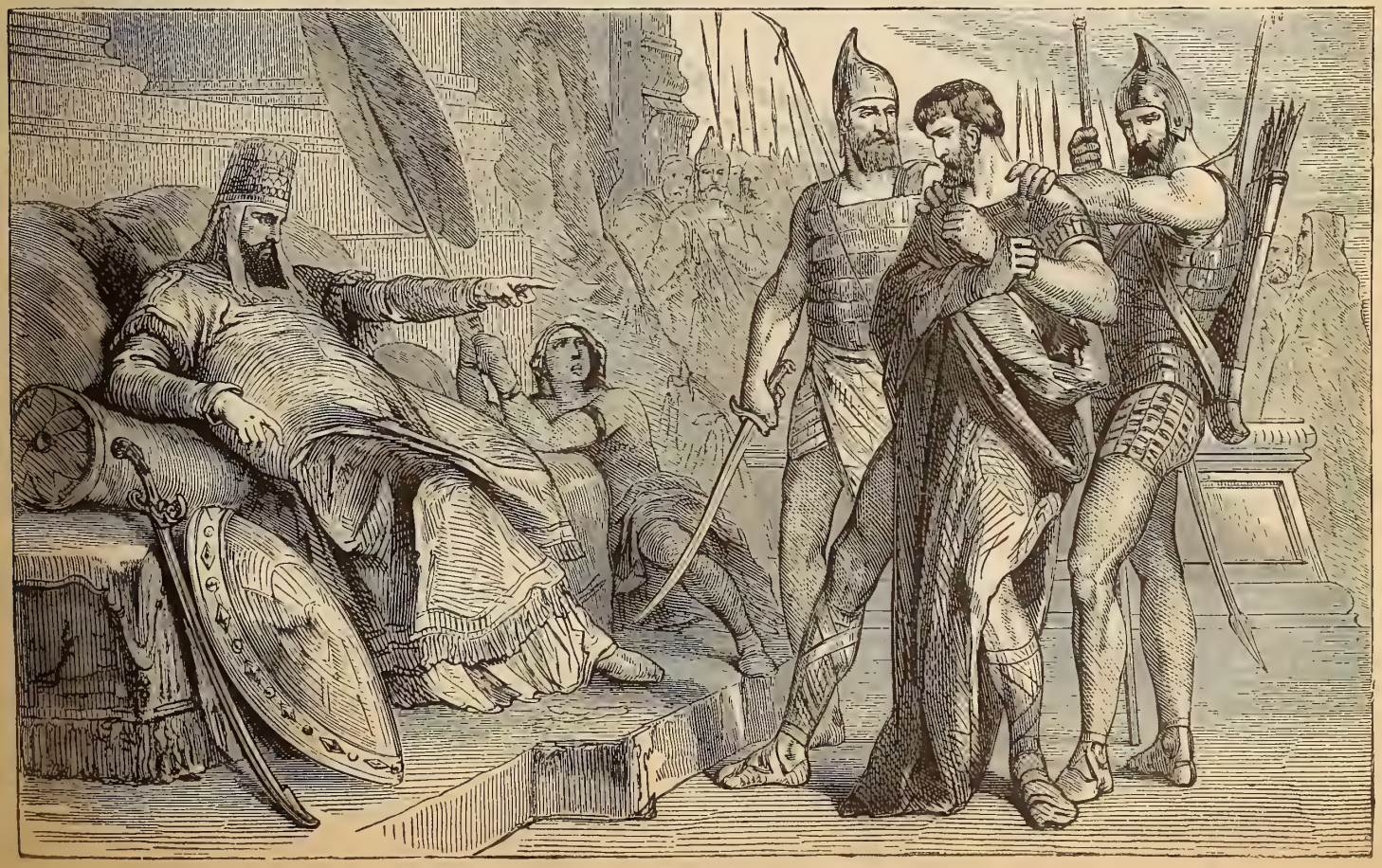
IN the nineteenth year of Nebuchadnezzar, as the eleventh year of Zedekiah drew to a close, Jerusalem, which had been besieged for two years and a half, with no relief except the brief diversion made by Pharaoh-hopbra, was reduced to the last extremities of famine. On the ninth day of the fourth month, an entrance was effected at night through a breach in the city wall, probably on the northern side, and the great officers of Nebuchadnezzar entered the Temple, and took their station in the middle court, as was the custom of the Babylonians at the conclusion of a siege. Zedekiah, with all his men of war, fled by the garden-gate of the royal palace on the south side, and took the road over the Mount of Olives to the valley of Jordan. They were hotly pursued with the morning light. Zedekiah was overtaken in the plain of Jericho, his army dispersed, and himself taken prisoner (Jer. xxxix. 1–5).

ZEDEKIAH, having been taken captive, was called to Nebuchadnezzar at Riblah, in Hamath, whither the king had gone to watch the siege of Tyre. Zedekiah spoke with his conqueror face to face, as Jeremiah had predicted. Having seen the slaughter of all his sons and the princes of Judah, his eyes were put out, and he was sent to Babylon, where he remained a close prisoner till his death. The pity, which might be felt for the sad fate of the last king who wore the crown of David at Jerusalem, must be withheld from the forsworn vassal, who accepted his nephew's throne at the hand of a conqueror, only to prove a traitor alike to his earthly master and to his King, Jehovah (Jer. xxxix. 5–7).

Jeremiah escaped the terrible doom which befell so many of his people. Nebuchadnezzar had formed a just estimate of his character, and of the value of his counsels, and gave a strict command to Nebuzar-adan, the general of his army, to spare the prophet, and treat him with kindness, to provide for his wants, and to follow his advice. "Now Nebuchadnezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying, Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee. So Nebuzar-adan the captain of the guard sent * * and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people" (Jer. xxxix. 11–14). Thus did God secure the safety of His faithful follower, whom no temptation or terror had been able to move from his stern sense of duty.



ZEDEKIAH TAKEN PRISONER.



ZEDEKIAH BEFORE THE KING OF BABYLON.

JEHOIACHIN, the nineteenth king of Judah, was the son of Jehoiakim. When his father was slain, B. C. 599, the king of Babylon allowed him, as the rightful heir, to succeed to the Jewish throne. He was then eighteen years of age according to 2 Kings xxiv. 8; but only eight according to 2 Chron. xxxvi. 9. Many attempts have been made to reconcile these dates, the most usual solution being that he reigned ten years in conjunction with his father, so that he was eight when his joint reign began, but eighteen when he began to reign alone. Jehoiachin followed the evil courses which had already brought so much disaster upon the royal house of David, and upon the people under its sway. He seems to have very speedily indicated a political bias adverse to the interests of the Chaldean empire; for in three months after his accession we find the generals of Nebuchadnezzar again laying siege to Jerusalem, according to the predictions of Jeremiah (xxii. 18; xxiv. 30). Convinced of the futility of resistance, Jehoiachin went out and surrendered as soon as Nebuchadnezzar arrived in person before the city. He was sent away as a captive to Babylon, with his mother, his generals, and his troops, together with the artificers and other inhabitants of Jerusalem, to the number of ten thousand. Few were left but the poorer sort of people and unskilled laborers, few, indeed, whose presence could be useful in Babylon, or dangerous in Palestine. Neither did the Babylonian king neglect to remove the treasures which could yet be gleaned from the palace or the Temple; and he now made spoil of those sacred vessels of gold which had been spared on former occasions. These were cut up for present use of the metal or for more convenient transport; whereas those formerly taken had been sent to Babylon entire, and there laid up as trophies of victory. Thus ended an unhappy reign of three months and ten days. If the Chaldean king had then put an end to the show of a monarchy and annexed the country to his own dominions, the event would have been probably less unhappy for the nation. But still adhering to his former policy, he placed on the throne Mattaniah, the only surviving son of Josiah, whose name he changed to Zedekiah. Thus the kingdom of Judah was permitted to exist as a subject nation, a little longer, and during this time Jehoiachin remained a captive at Babylon, suffering the hardships of a prisoner, which were made all the more severe by the contrast with his former state as the heir of David, and the ruler of the chosen people of God. His captivity lasted during the remainder of the lifetime of Nebuchadnezzar, and covered a period of about thirty-nine years. During this time the treason of Zedekiah brought ruin and destruction upon the Jewish nation, and his own terrible doom upon himself.



JEHOIACHIN RELEASED BY THE KING OF BABYLON.

Jehoiachin survived for many years after the fall of Zedekiah. For a long time his imprisonment at Babylon was rigorous; he was closely confined and clad in a prison dress. The plots of the Egyptian party and the hopes of his return held out by the false prophet Hananiah explain this severity; but, in the thirty-seventh year of his captivity, he was released by Evil-merodach, the son of Nebuchadnezzar, who had just succeeded to the throne of Babylon. He was received with kind words, was placed in the royal presence on a throne above all the other captive kings, was given a robe of honor, and a portion for his daily diet, until his death. With him expired the royal line of Solomon. "This man was written childless," as Jeremiah had declared; and "no man of his seed prospered, sitting upon the throne of David, and ruling any more in Judah." The inheritance of David passed on to the line of his son Nathan, whose representative, Salathiel, is therefore inserted in the genealogies as the son of Jehoiachin and the ancestor of Christ (2 Kings xxv. 27–30; Jer. lii. 31–34). See also in this connection, for the descent of Joseph, the husband of Mary, from the royal line, St. Matthew i. 12; and St. Luke iii. 27.

Among the captives carried away from Jerusalem by Nebuchadnezzar, upon his first capture of that city, were four Hebrew youths of noble birth, who were carefully trained for the royal service. One of these, Daniel by name, was advanced to high positions of trust in the kingdom. He remained true to the worship of God, however, and became one of the most favored Prophets of the Lord. At the close of his training Daniel had an opportunity of exercising his peculiar gift of interpreting dreams, on the occasion of Nebuchadnezzar's decree against the Magi. In consequence of his success, he was made "ruler of the whole province of Babylon," and "chief of the governors over all the wise men in Babylon." He retained his influence under Cyrus and Darius. In the prophecies of Ezekiel mention is made of Daniel as a pattern of righteousness and wisdom (Dan. i., ii.; Ezek. xxviii. 3).

Puffed up with pride, Nebuchadnezzar erected a magnificent image of himself, to which he required all his princes and people to pay reverence as to a god. The command was obeyed by all but the three Hebrews, Shadrach, Meshach and Abednego, whom the king had taken into favor. They refused to worship, or acknowledge any god but the God of Israel. Persisting in their refusal to obey the king's command they were cast in a fiery furnace, where their enemies supposed instant death awaited them. To the surprise of the king and his courtiers the fire had no effect upon them, and the monarch beheld a fourth person in the midst of the flames, "like the Son of God." Overwhelmed with astonishment and awe, he called the three Hebrews from the furnace and learned from them that their safety was due to the protection vouchsafed them by their God. There has been much discussion respecting the vision of the "Son of God" with the three Hebrews in the fiery furnace. His walking with them there seems to imply that they were conscious of His presence, and sustained by His comfort, like Stephen in the agony of his martyrdom, and they would doubtless recognize in Him the "Angel of Jehovah," who had so often shown Himself to their fathers, and who had promised, "When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." God's protecting Providence was well known, and could be easily recognized by the three Hebrews, whose devotion to Him had carried them to the point of braving death in its most horrible form rather than be false to the God of Abraham, Isaac, and Jacob. But with the proud and haughty king of Babylon, the case must of necessity have been very different. We are not to suppose that Nebuchadnezzar had such divine knowledge as to understand the true character of the companion of the Hebrews. To him the vision was that of some unknown deity, "a Son of the Gods"—but it was enough first to petrify him with astonishment, and then to extort from him a warmer acknowledgment of the God of the Hebrews. Their enemies were silenced, and they themselves were promoted to higher stations in Babylon. Daniel would appear to have been too firmly established in the king's favor for his enemies to attack him then.



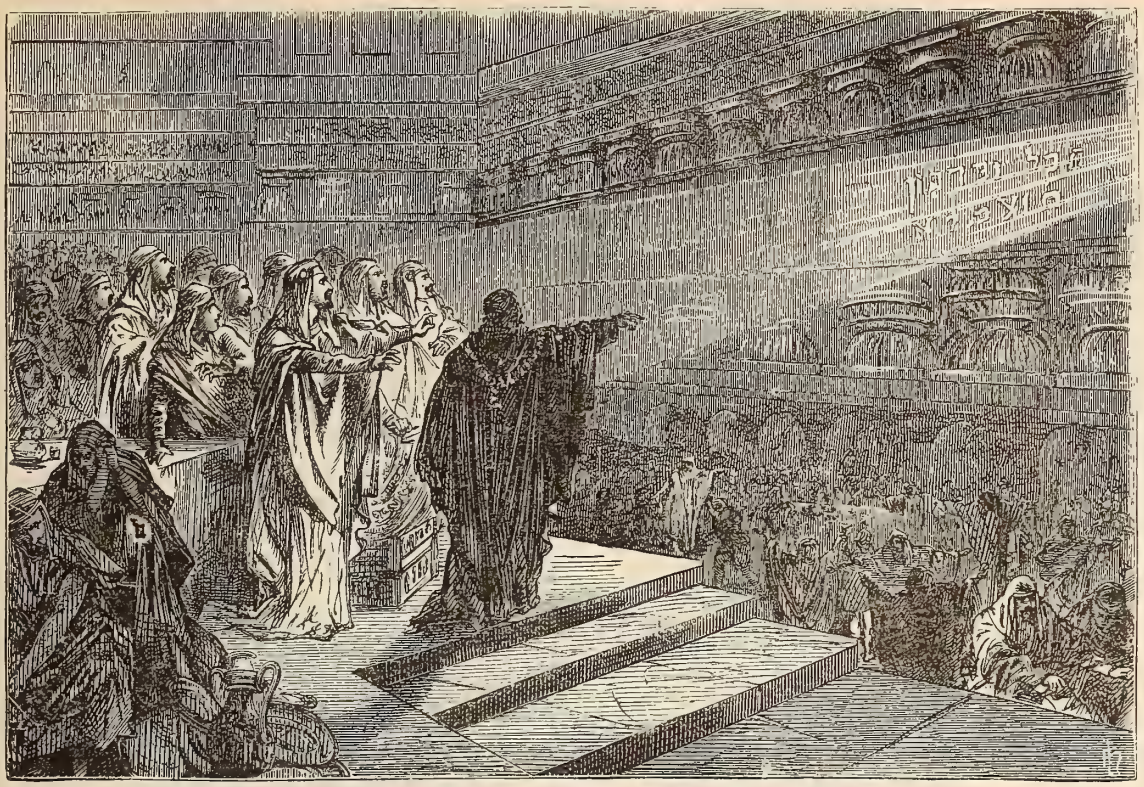
THE HEBREWS IN THE FIERY FURNACE.

NEBUCHADNEZZAR, at the height of his power, dreamed a strange dream, which his astrologers and soothsayers were powerless to interpret. Sending for Daniel, the prophet informed him that his reason should depart, and that he should be driven from among men to herd with the beasts of the field, till "seven times" had passed over his head. The judgment came upon him at the expiration of a year. For seven years he was afflicted with a terrible insanity, from which he was finally permitted to recover, and close his reign in peace. The malady of Nebuchadnezzar, which is not unknown to physicians, has been termed "Lycanthropy." It consists in the belief that one is not a man, but a beast, in the disuse of language, the rejection of all ordinary human food, and sometimes in the loss of the erect posture, and a preference for walking on all-fours. The great king became a wretched maniac. Allowed to indulge in his distempered fancy, he eschewed human habitations, lived in the open air night and day, fed on herbs, disused clothing, and became covered with a rough coat of hair. His subjects generally, it is probable, were not allowed to know of his condition, although they could not but be aware that he was suffering from some terrible malady. The queen most likely held the reins of power, and carried on the government in his name. The dream had been interpreted to mean that the lycanthropy would not be permanent; and even the date of recovery had been announced, only with a certain ambiguity. The Babylonians were thereby encouraged to await events, without taking any steps that would have involved them in difficulties if the malady ceased. And their faith and patience met with a reward. After suffering obscuration for the space of seven years, suddenly the king's intellect returned to him. His recovery was received with joy by his court. Lords and councillors gathered about him. He once more took the government into his own hands, issued his proclamations, and performed the other functions of royalty. He was now an old man, and his reign does not seem to have been much prolonged, but "the glory of his kingdom," his "honor and brightness" returned, his last days were as brilliant as his first. His sun set in an unclouded sky, shorn of none of the rays that had given splendor to its noonday. Nebuchadnezzar expired at Babylon in the forty-fourth year of his reign (B. C. 561), after an illness of no long duration. He was probably little short of eighty years old at the time of his death, and was the most powerful monarch, as well as the greatest conqueror of his times. He presents a singular instance of tyranny and moderation. His character is one of the most interesting in history. Assuredly Nebuchadnezzar is the grandest of all despots; but the climax of his grandeur is seen in his publishing the history of his own humiliation, in order to give glory to the most high God (Dan. iv.) "Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase" (Dan. iv. 37). These were surely remarkable words, coming from a pagan king. The lesson of adversity, however, had not been lost upon him, and he was forced to confess that there was One above him whose power even the greatest kings must yield to, and who is able to cast down or exalt, as seemeth to Him good.



DANIEL INTERPRETING NEBUCHADNEZZAR'S DREAM.

BELSHAZZAR, who had been associated in the kingdom of Babylon by his father, Nabonadius, had been left by him in charge of the capital while the latter made his vain attempt to stay the march of Cyrus. Having defeated Nabonadius, Cyrus besieged Babylon. Belshazzar, fancying the city impregnable, gave himself up to luxury and feasting, and neglected the defence. On the last night of the siege he held a great feast in honor of his gods, and impiously used at his banquet the sacred vessels from the Temple at Jerusalem. In the midst of the banquet a strange writing appeared on the wall of the royal hall. None of the magi could read it. The Prophet Daniel being summoned, interpreted it as a message from Jehovah announcing the overthrow of the kingdom. That night Cyrus gained the city by a stratagem, and destroyed the Babylonish empire. The means by which Cyrus gained an entrance into the city exhibits his skill as a general in the highest light.



DANIEL INTERPRETING THE WRITING ON THE WALL.

Babylon was a square city, at least five times as large as London, and was traversed diagonally by the river Euphrates. It was defended by walls 338 feet high and 85 feet thick, which were lined with towers. Its gates were of brass, and very strong. Such a city was impregnable to a direct attack. Cyrus marched a large force to a point several miles beyond the city, and caused them to dig a canal by which the waters of the stream were diverted from their original bed and made to overflow the adjacent plain, which is of a lower level. Upon the designated night the sluices were opened, and, when the water had left the river bed sufficiently dry, the Persian army entered Babylon by the channel of the river. Herodotus states that Babylon was taken "amid revelries," thus confirming the account given in the Scriptures concerning the circumstances of the capture. The conquest of Babylon by Cyrus was the first step in the Divine plan for the return of the Jews from captivity (Dan. v.)



CYRUS ENTERING BABYLON.

DANIEL prospered in the reign of Darius, as he had done under Nebuchadnezzar, and was received into high favor by the king, who made him the first of the three "presidents," who were placed over the 120 "princes" of the provinces. The Medo-Persian princes were doubly offended at being placed under a Jew by birth and a servant of the late dynasty. To accomplish his ruin, they set for him one of those ingenious traps in which religious persecution is concealed under the guise of loyalty. They induced the king to issue a decree forbidding any person to ask a petition of any god or man, save of the monarch himself, for the space of thirty days, under penalty of being cast into the den of lions. Undismayed by this prohibition, the faithful servant of God continued his prayers three times a day, neither diminishing their number, nor withdrawing from his open window which looked towards Jerusalem. The prophet's disobedience was promptly reported by his enemies to the king, who now saw for the first time the cause of their asking for the decree. By the law of his kingdom the king was powerless to withdraw a decree, once made; and he sorrowfully ordered Daniel to be cast into the den of lions, recommending him at the same time to the protection of the God in whom he trusted. The king passed the night in grief, and early the next morning hastened to the den, where he was overjoyed to find that God had indeed saved his servant by rendering the lions powerless to harm him. "And when he came to the den, he cried with a lamentable voice unto Daniel; and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God whom thou servest continually able to deliver thee from the lions? Then said Daniel unto the king, O king, live forever. My God hath sent an angel and shut the lions' mouths, that they have not hurt me; forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt." Darius commanded the instant release of Daniel, and punished the wickedness of his enemies by casting both them and their families into the den, where they were at once destroyed by the lions. Darius also issued a proclamation commanding special honors to be paid throughout his dominions to the God of Daniel. "King Darius wrote unto all people, nations, and languages that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel; for He is the living God, and steadfast forever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end. He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions." It would not be easy to overestimate the importance of such truths as these throughout the length and breadth of the Medo-Persian empire, which at that time embraced the whole eastern world. As for Daniel, the effect of his trial and his miraculous preservation was to raise him still higher in the king's favor. "So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian" (Dan. vi.)



DANIEL IN THE LIONS' DEN.

THE faith and obedience of Daniel won him a great share of the Divine favor. He knew that the time for the return of his people to their own land was at hand, and this filled him with joy. He grieved, however, that his advanced age did not permit him to accompany them. One day, oppressed with sorrow at a revelation that had been made to him, he was praying, when "there came and touched" him "one like the appearance of a man, and he strengthened" him, and imparted to him a still greater knowledge of God's purpose to deliver His people from their captivity (Dan. x. 18–21).

After the conquest of Babylon by the united powers of Media and Persia, Daniel seriously busied himself under the short reign (two years) of Darius the Mede, or Cyaxeres II., with the affairs of his people and their possible return from exile, the term of which was fast approaching, according to the prophecies of Jeremiah. In deep humility and prostration of spirit, he then prayed to the Almighty, in the name of his people, for forgiveness of their sins, and for the Divine mercy in their behalf; and the answering promises he received far exceeded the tenor of his prayer, for the visions of the seer were extended to the end of time (Dan. ix.) He had, at last, the happiness to see his most ardent wishes accomplished—to behold his people restored to their own land. Though his advanced age would not allow him to be among those who returned to Palestine, yet did he never for a moment cease to occupy his mind and heart with his people and their concerns. In the third year of Cyrus, he had a series of visions, in which he was informed of the minutest details respecting the future history and sufferings of his nation, to the period of their true redemption through Christ, as also a consolatory notice to himself to proceed calmly to the end of his days, and then await patiently the resurrection of the dead at the end of time.



DANIEL TOUCHED BY THE ANGEL.

Daniel prophesied during the whole period of the Captivity, but he probably did not long survive his last vision concerning the succession of the kings of Persia, which he beheld in the third year of Cyrus, when the prophet must have reached his ninetieth year. The general opinion is that he died in Persia. Some affirm that he died in Babylon: and they say that his sepulchre was there to be seen many years after in the royal cave. But it is more probable, according to the common tradition, that he was buried in Susa, or Shusan, where certainly he sometimes resided, and perhaps as governor of Persia, and where he was favored with some of his last visions. Benjamin Tudela, indeed, informs us that he was shown the reputed tomb of Daniel on the Tigris, where likewise, as we are assured by Josephus, was a magnificent edifice, in the form of a tower, which is said to have been built by Daniel, and which served as a sepulchre for the Persian and Parthian kings. This, in the time of the historian, retained its perfect beauty, and presented a very fine specimen of the prophet's skill in architecture. In the Book of the prophet Ezekiel, mention is made of Daniel as a pattern of righteousness (xiv. 14, 20) and wisdom (xxviii. 3). He was in all respects one of the most distinguished and remarkable men of his race, and it is no wonder that Ezekiel reckons him with Noah and Job. The Jews have always held the name and character of Daniel in the highest veneration. He was emphatically one of their great men.

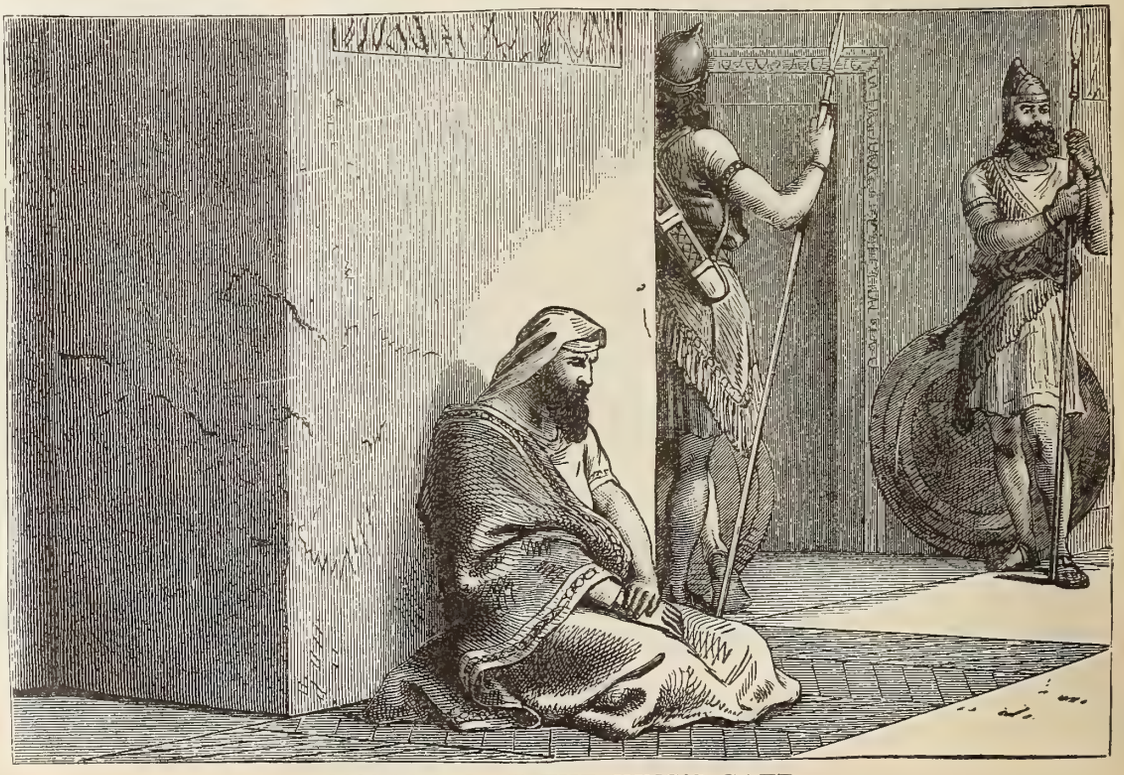
EZRA was a learned and pious Jewish priest residing at Babylon in the time of Artaxerxes Longimanus. In some way he obtained the favor of the king, who, in the seventh year of his reign, granted Ezra leave to go to Jerusalem with a company of priests, Levites, singers,



ARTAXERXES GIVING THE LETTER TO EZRA.

etc. Ezra's object was to establish a religious reform among the Jews, who were in danger of losing their distinctive character as worshippers of God. His mission was successful. On applying himself to the work of reformation, Ezra found the people already infected with the evil that had proved the root of all former mischief, intermarriage with the idolatrous nations around them. His first care was to impress them with the enormity of the sin. The example of his public mourning and prayer led some of the chief persons to come forward, and at their suggestion the whole people were summoned to Jerusalem on penalty of forfeiture and expulsion from the congregation. They assembled on the twentieth day of the ninth month (December, B. C. 458), amid a storm of rain, and having confessed their sin, they proceeded to the remedy with order and deliberation. All the strange wives were put away, including even those who had borne children, by the beginning of the new year (end of March, B. C. 457). At this point the account of Ezra's proceedings ends abruptly with the book that bears his name, and he does not appear again until thirteen years later as the associate of Nehemiah, his name appearing in the eighth chapter of the book written by that prophet. He applied himself with zeal to the task of collecting in one volume all the sacred writings of the Jews. The volume thus completed formed what we call the *Book of the Old Covenant.* (See Book of Ezra; Neh. viii.) Ezra is believed to have died in Persia, in which country the Jews say he was buried. Josephus gives no account of either his death or burial.

MORDECAI was the uncle and guardian of Queen Esther, the wife of Ahasuerus, or Xerxes II., the Persian king. He was a resident of Shushan during the Captivity, and after the elevation of Esther to the royal dignity, he was one of those "who sat in the king's gate." In this situation he saved the king's life by discovering the conspiracy of two eunuchs to kill him. Later on he became, under Divine Providence, the deliverer of the Jews from the destruction plotted against them by Haman, the chief minister of Xerxes. As regards his place in *profane* history, the domestic annals of the reign of Xerxes are so scanty that it would not surprise us to find no mention of Mordecai. But there is a person named by Cetesias, who probably saw the chronicles of the kings of Media and Persia referred to in Esther x. 2, whose name and character present some points of resemblance with Mordecai, viz., Matacas or Natacas, whom he describes as Xerxes' chief favorite, and the most powerful of them all. He relates of him, that when Xerxes, after his return from Greece, had commissioned Megabyzus to go and plunder the Temple of Apollo at Delphi, upon his refusal, he sent Matacas the eunuch to insult the god, and to plunder his property, which Matacas did, and returned to Xerxes. The known hatred of Xerxes to idol-worship makes his selection of a Jew for his prime-minister very probable; and there are strong points of resemblance in what is thus related of Matacas and what we know from Scripture of Mordecai. Again, that Mordecai was what Matacas is related to have been, a eunuch, seems not improbable from his having neither wife nor child, from his bringing up his cousin Esther in his own house, from his situation in the king's gate, from his access to the court of the women, and from his being raised to the highest post of power by the king, which we know from Persian history was so often the case with the king's eunuchs (Esth. ii. 21–23).



MORDECAI AT THE KING'S GATE.

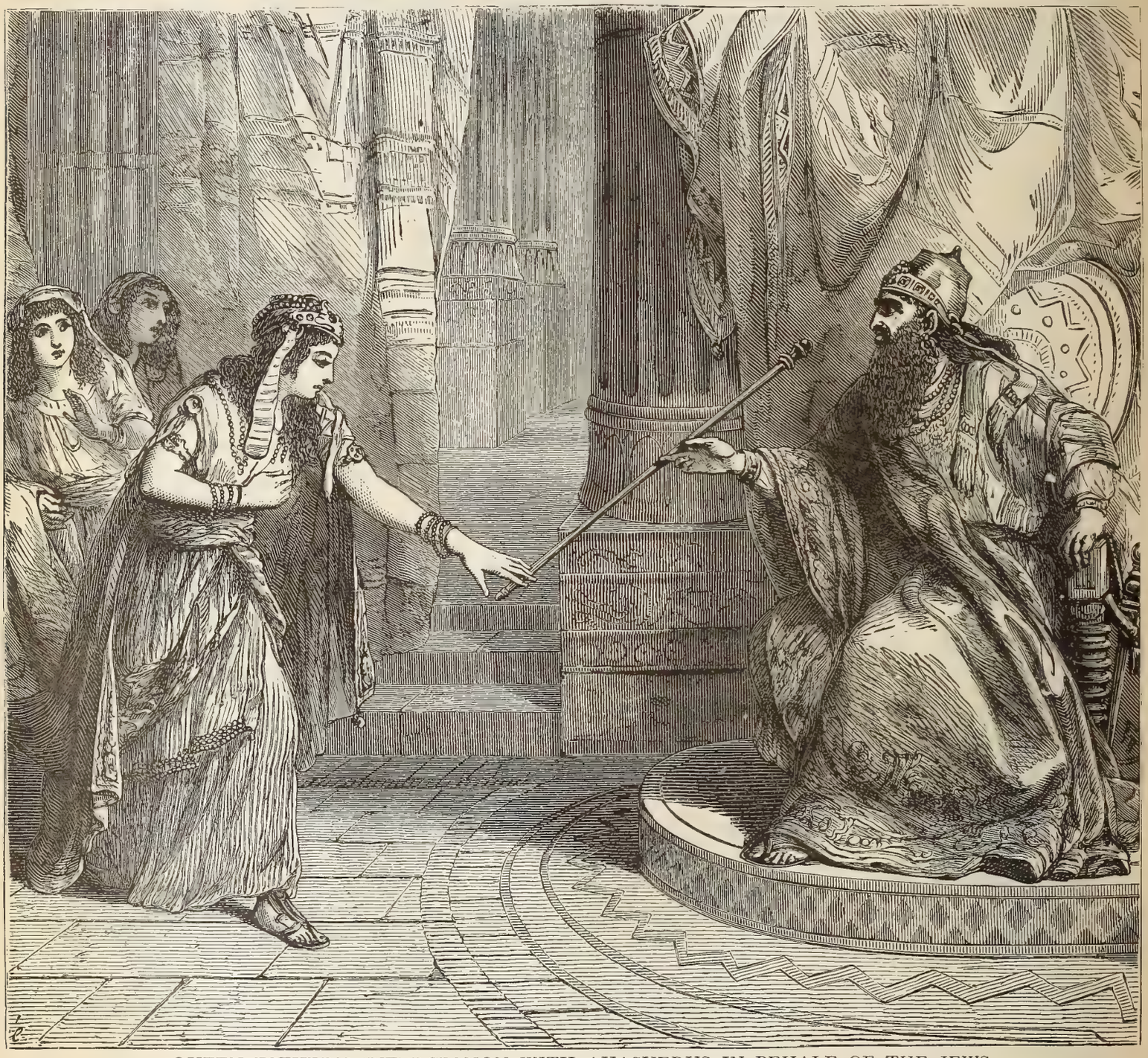
HAMAN was the favorite and most powerful minister of Ahasuerus, or Xerxes, who "set his seat above all the princes that were with him." At the king's command all the attendants and officers of the palace paid to Haman almost royal honors, which greatly elated the proud and haughty minister. Mordecai, who, after his discovery of the plot against Ahasuerus, continued to sit "in the king's gate," refused to do homage to Haman; "and when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath." He determined upon a dreadful revenge which should include not only Mordecai, but all the Jews in the Persian dominions, and by working upon the covetousness of the king, procured a royal order, commanding the massacre of all the Jews at a certain time. "Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of King Ahasuerus was it written, and sealed with the king's ring. And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey. The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day. The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city of Shushan was perplexed" (Esth. iii.)

The decree for the extermination of the Jews, which was granted at the request of Haman, however startling it may appear to those whose notions are grounded upon European institutions, would appear in nowise strange under an Oriental government, and the whole story would at the present day be received in Asia as the unexaggerated record of current events. Even in Europe the fanaticism and tyranny of ancient governments often produced similar proscriptions (sometimes with reference to the very same people), which, under the mildness and tranquillity of modern institutions, we are as little able to comprehend. But in the East we have no difficulty in discovering the traces of the same excesses of despotism, the same blind submission in the people, the same respect for the seal of the sovereign, and the same passive resignation to the sword which he uplifts or to the bowstring which he sends. Even in our own day we have seen imperial firmans consign to utter destruction in the mass the Greeks, the Druses, and the Maronites; and such things must and will occur wherever the extermination of a people costs a despot no further trouble than the drawing of a ring from his finger. Other times and other names make all the difference—the manners are the same. It may be well to observe that Haman never mentions Mordecai himself to the king; and that in speaking of the Jews he does not name them directly, but describes them as a "certain people" dispersed through the kingdom, and living separate under laws of their own; "neither keep they," he added, "the king's laws· therefore it is not for the king's profit to suffer them" (Esth. iii. 8). That this people or any other subject to his sceptre should require to be thus descriptively indicated, seems to show how little the king knew of the actual state of his dominions, or of persons beyond the immediate circle of the court. The indifference of Oriental despots to the people over whom they reign is well known, however, to every student of history. The monarch, secure in the seclusion of his palace, cares little for the people over whom he reigns. Their welfare or happiness are to him matters of the supremest indifference.



MORDECAI REFUSES TO DO HOMAGE TO HAMAN.

Mordecai, having learned of Haman's plot for the destruction of the Jews, was filled with grief and horror. He clothed himself in sackcloth, and "came even before the king's gate." Queen Esther learning of his presence there in such a plight, sent a chamberlain to inquire the cause. Mordecai sent her word of what was in store for her people, and urged her to appeal to the king in their behalf. The queen answered by reminding him of the law which punished with death all who should venture unsummoned into the royal presence, "except such to whom the king shall hold out the golden sceptre, that he may live." In reply Mordecai sternly declared to her that her duty required her to make the attempt, and warned her that her own fate would be sealed by the royal order. Impressed with these words, the queen announced her determination to make the effort, and requested him and all her people to fast and pray for her. Then arraying herself so as to display her wonderful beauty to the greatest advantage, she ventured into the presence of Ahasuerus, who, overcome by her charms, held out the golden sceptre to her and received her kindly. Not daring to risk too much, she contented herself with requesting the king to attend a banquet she intended to give the next day, and to bring Haman with him. "Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that stood not up, nor moved for him, he was full of indignation against Mordecai. Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said, moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate. Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon; then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made." The powerful favorite did not doubt that Ahasuerus would deliver up the Jew to the minister's vengeance.



QUEEN ESTHER'S INTERCESSION WITH AHASUERUS IN BEHALF OF THE JEWS.

On the night after Esther had requested him to attend her banquet, Ahasuerus could not sleep, and commanded his attendants to bring the "book of records of the chronicles" (or the official account of the history of his empire), and read them to him. Among the incidents recorded was the account of the discovery of the plot against the king by Mordecai the Jew. Upon hearing it read, Ahasuerus inquired what reward had been given Mordecai, and was answered, "There is nothing done for him." Surprised at this, Ahasuerus asked what officer was on duty, and was told that Haman was in the court. He at once sent for him, and without explaining his reason, asked him, "What shall be done unto the man whom the king delighteth to honor?" Haman, supposing that the king wished to bestow some fresh mark of favor upon him, answered that royal honors should be paid him at the hand of one of the highest princes of the



AHASUERUS HEARING THE CHRONICLES READ.

realm. He was astounded to receive an order from the king to pay, in his own person, such honors to Mordecai, the hated Jew, whose death he was at that moment plotting. Nevertheless he was forced to obey, and carried out the royal order with secret rage. "So," says the sacred narrative, "Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honor? Now Haman thought in his heart, To whom would the king delight to do honor more than to myself? And Haman answered the king, For the man whom the king delighteth to honor, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the royal crown which is set upon his head: And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honor, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honor. Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken. Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honor. And Mordecai came again to the king's gate. But Haman hastened to his house mourning, and having his head covered. And Haman told Zeresh his wife and all his friends everything that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him. And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared." All this while the gallows that had been prepared by Haman for his detested enemy was standing, but the carefully devised scheme of vengeance was not destined to be carried out. Haman, to his utter astonishment, had found that Mordecai had gained a hold upon the king's favor which even he, with all his power, could not shake, and the words of his wife and his "wise men" as to the certainty of Mordecai's prevailing against him must have sent him to the royal banquet with feelings very different from those he had experienced during the last few days. So true is it, that those who plot the destruction of the righteous generally make their plans without counting upon the favor with which the Most High encompasses those who serve him truly and faithfully (Esther vi.)

AHASUERUS and Haman attended the banquet given by queen Esther, who had wisely determined to allow the monarch to come under the full influence of her charms before presenting her petition to him. When the king therefore asked her the nature of the request she wished to make of him, she revealed to him the plot of Haman to destroy her and her people. Ahasuerus, seeing now for the first time, the true object of his favorite's design, was overwhelmed with rage, and rushed out into the palace garden to recover his self-control.



AHASUERUS ORDERS THE EXECUTION OF HAMAN.

Haman seized the moment to implore Esther to spare his life, and in his terror threw himself upon the couch on which she was reclining. The king re-entered, and, seeing the favorite in this position, supposed he had some evil design against the queen. Calling the attendants who were at hand, he ordered them to carry Haman forth to his death. He was hanged upon the gallows he had constructed for the execution of Mordecai. "And the king," says the narrative as recorded in the Book of Esther, "said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esher? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom. Then Esther the queen answered and said, If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage. Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen. And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face. And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows, fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrth pacified." The constitution of his kingdom forbidding him to revoke the order for the extermination of the Jews, the king allowed them to defend themselves against their enemies, which they did successfully. Mordecai was promoted to still greater honor (Esther vii., viii.) At the request of Esther king Ahasuerus caused the ten sons of Haman to be hanged upon the gallows upon which their father had perished. Haman's wealth and property were bestowed upon Mordecai, who became a personage of great importance in the kingdom. "And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea. And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the Chronicles of the kings of Media and Persia? For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed" (Esth. x.) The feast of Purim was established by Mordecai in memory of the deliverance of his people, and has ever since been kept by the Jews with great rejoicings.

THE prophet Isaiah, in predicting the kingdom of the Messiah, describes it as the reign of peace, in which innocence and mere brute strength shall dwell peacefully together. He illustrates this by the following passage: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Is. xi. 6–9).



"A LITTLE CHILD SHALL LEAD THEM."

THE return of Israel from the Babylonish captivity, and the rebuilding of the Holy City and the Temple, are related with great minuteness in the Books of Ezra and Nehemiah. They constitute one of the most important epochs of Jewish history. The temple was twenty-one years in building, and was finished on the third of the twelfth month (Adar=February-March), in the sixth year of Darius (B. C. 515). The Feast of Dedication was kept with great rejoicing; for "God had made them to rejoice with great joy; the wives also and the children rejoiced; so that the joy of Jerusalem was heard even afar off." Besides the seven hundred victims offered for a burnt-offering, twelve goats were offered for a sin-offering "for all Israel," one for each tribe—a decisive proof that the returned "children of the captivity" regarded themselves as the representatives of all Israel. The courses of the priests and Levites were set in order, according to the law of Moses and the institutions of David. The solemnities were concluded by the keeping of the Passover on the fourteenth day of the first month and of the seven days of the unleavened bread.

THE completion of the month was observed among the Israelites by the Feast of the New Moon. In every nation which uses a strictly lunar calendar, it is necessary to have a distinct public announcement of the beginning of each month, whether it be determined by an exact astronomical computation of the time of the moon's change, or by the first sight of her new crescent. This announcement was made to Israel by the sounding of the two sacred silver trumpets. The day was not kept as a Sabbath, but, besides the daily sacrifice, a burnt-offering was made of two bullocks, a ram and seven lambs, with a meat and drink-offering, and a goat for a sin-offering. In later times the kings offered sacrifices and feasted, on the New Moon, and pious disciples chose this as a stated period for visiting the prophets. The feast seems to have been gradually corrupted by the heathen worship of the moon itself, for we find the prophet Isaiah denouncing the practice in these words: "Bring no more vain oblations; . . . the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your ap-



REJOICINGS OF THE ISRAELITES UPON THE REBUILDING OF JERUSALEM.



BLOWING THE TRUMPET AT THE FEAST OF THE NEW MOON.



A STORM IN THE HARVEST SEASON.

pointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them" (Is. i. 13, 14). The feast was one of those left by the Apostle Paul to Christian liberty, for in the Epistle to the Colossians he says, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ" (Col. ii. 16, 17).

THE abundance of water in Palestine, from natural sources, made Canaan a contrast to rainless Egypt. Rain was commonly expected soon after the autumnal equinox or mid-Tisri; and if by the first of Kasleu none had fallen, a fast was proclaimed. The common scriptural expressions of the "early" and the "latter" rain (Deut. xi. 14; Jer. v. 24; Hos. vi. 3; Zech. x. 1; St. James v. 7) are scarcely confirmed by modern experience, the season of rains being unbroken, though perhaps the fall is more strongly marked at the beginning than at the end of it. The consternation caused by the failure of the former rain is depicted in the first and second chapters of Joel. The harvest fell at a season when the rains did not interfere with it, and the fruits of the earth were gathered in and stored in safety before the rains began to fall. Sometimes, however, a fierce and unlooked-for tempest, with rain and hail, and lightning and thunder, would sweep over the harvest fields, scattering ruin and desolation in its path. These sudden storms were regarded by the Israelites with great dread, and were considered the direct visitation of God. The prophet Isaiah, in threatening the people of Ephraim with the divine punishment for their sins, compares the wrath of God to a fierce tempest. "Behold the Lord hath a mighty and strong one, which, as a tempest of hail, and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand" (Is. xxviii. 2).

THE Jews remained in captivity in the Province of Babylon from the fall of Jerusalem, B. C. 586, to the first year of the sole reign of King Cyrus, B. C. 536, a period of fifty years. This term of captivity was characterized by much suffering and many severe trials, but these trials were, under the providence of God, a benefit to them, as is shown by the changes in the nation and the improvement in administration of public affairs subsequent to the rebuilding of the Holy City. The engraving illustrates the one hundred and thirty-seventh Psalm, which so eloquently sets forth the feelings of the people during their captivity. "By the rivers of Babylon there we sat down; yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. Let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Though they dare not sing Zion's songs among the Babylonians, yet they cannot forget them. If by Babylon is meant the country, then its rivers are, Chebar, Ulai, Tigris, Euphrates, and others (Ezek. i. 1; Dan. viii. 2), but if the city itself, then only the Euphrates, which ran through it, and is expressed by "rivers" because of the length of it, and its several canals, called many waters (Jer. li. 13).



JEWISH CAPTIVES IN BABYLONIA.



THE HEAP OF WITNESS.

When Jacob fled from his father-in-law Laban, the latter pursued him, his anger at the escape of his profitable son-in-law being increased by the loss of his "household gods," which Rachel had carried away with her. Being warned of God not to injure Jacob, Laban made a covenant with him, and a heap of stones was erected as a boundary between them. This boundary was preserved in later ages, and the site was subsequently occupied by the frontier fortress of Gilead, the most advanced post of Israel in that quarter. "As in later times, the fortress on these heights of Gilead became the frontier post of Israel against the Aramaic tribe that occupied Damascus, so now the same line of heights became the frontier of the nation in its youth and the older Aramaic tribe of Mesopotamia. As now the confines of two Arab tribes are marked by the rude cairn or pile of stones erected at the boundary of their respective territories, so the pile of stones and the tower or pillar, erected by the two tribes of Jacob and Laban, marked that the natural limit of the range of Gilead should be their actual limit also." The account given of this event in Genesis xxxi. is full of interest. Laban called the place in Syriac, Jegar-Sahadutha, and Jacob in Hebron, Galeed, *the heap of witness*. These were indeed distinct dialects of the same general language, which marked the inhabitants of the different regions, though they had no difficulty in understanding each other. And (verse 49) the place was called *Mizpah—a watch-tower*. Posterity being included in the league, care was taken that thus the memory of it should be preserved. Laban appealed to God under many titles, but Jacob only *swore by the fear of his father Isaac*, that is, the God whom his father Isaac feared, who had never served other gods, as Abraham and Nahor had done.

The cruel persecutions to which the Jews were subjected by Antiochus Epiphanes, king of Syria, culminated in an attempt to compel the Jews to abandon the worship of God and embrace that of Syria. Mattathias, a Jewish priest of the town of Modin, determined to resist this effort of the king. He slew the royal messenger, and called on his countrymen to unite with him in an effort to recover the independence of their country. His appeal was readily answered, and he and his party took up arms and fled to the mountains,



JUDAS MACCABÆUS ASSEMBLING HIS WARRIORS.

where they were joined by others. He did not long survive his bold effort, and, dying, left the leadership of the patriot forces to his heroic son, Judas, one of the truest heroes of ancient history. The brilliant exploits of Judas won him the surname of *Maccabæus*, or "The Hammer." Though Judas was cut short in his great career, his efforts were not lost. Under his successors the independence of Judæa was regained, and the Asmonæan monarchy firmly established on the Jewish throne. The engraving represents Judas assembling his



DEFEAT OF THE SYRIANS BY THE ISRAELITES, UNDER JUDAS MACCABÆUS.

handful of warriors on the eve of his last battle, and addressing them in those spiriting, stirring words by which he encouraged his little band in his attack on the Syrian army (1 and 2 Maccabees).

THE exploits of Judas Maccabæus form one of the most brilliant chapters of ancient history, and stamp him as one of the greatest heroes of any age. With only a handful of poorly armed men he defeated the powerful and splendidly equipped armies of Syria, and won for his country a proud independence and freedom from persecution. His greatest victory was won at Adasa. The Syrian army was routed with terrible slaughter, and Nicanor, its commander, was killed. This victory practically decided the question of Jewish independence, but it was followed by a severe reverse a short time later. Judas was defeated—his army having deserted him save a few devoted souls—at Eleasa, the Jewish Thermopylæ. When the few who remained faithful to Judas Maccabæus discovered their extreme weakness—only 800 standing true to their colors—they urged Judas to retreat, and await a more favorable opportunity for meeting the enemy. His reply shows that prophetic instinct which has often warned a hero of coming death. "If our time be come, let us die manfully for our brethren, and let us not stain our honor." In the terrible defeat of his forces which followed, Judas was slain. His brothers, Jonathan and Simon, recovered his body, and buried him in his father's sepulchre at Modin, amidst the lamentations of all Israel, as they cried, "How is the valiant man fallen that delivered Israel." "Among those lofty spirits," says Dean Milman, "who have asserted the liberty of their native land against wanton and cruel oppression, none have surpassed the most able of the Maccabees in accomplishing a great end with inadequate means; none ever united more generous valor with a better cause;" none, we may add, more completely gave God the glory. There is at least one worthy tribute to his honor in the splendid oratorio of Handel, which bears his name. The memory of Judas has ever been held in the highest honor by his countrymen, and the world has always esteemed him one of the best and truest of Jewish heroes. His great sacrifices and labors bore their fruit, however, and the independence of Judæa was successfully established under his successors (1 and 2 Maccabees).

APART from the beauty of its language, and the grandeur and sublimity of the subjects discussed in it, the book of Job comprises one of the most touching and memorable instances of unshaken faith in God and perfect submission to his will to be met with in the Holy Scriptures. Job, in his deepest affliction, never loses his trust in his Maker, and out of the most agonizing of his sufferings comes the cry, "Though he slay me, yet will I trust in him." His three friends are fair specimens of the self-righteous people of our own day, who can see the hand of God in each and every one of a neighbor's afflictions, and can tell accurately for what sin the visitation is inflicted, but fail to pull out the beam that is in their own eye. In the end God vindicated the righteousness of Job by restoring to him his prosperity, and rebuked the hypocrisy of the three friends, but pardoned it at Job's intercession (Job xiii. 15; xlii.)



JOB AND HIS THREE FRIENDS.

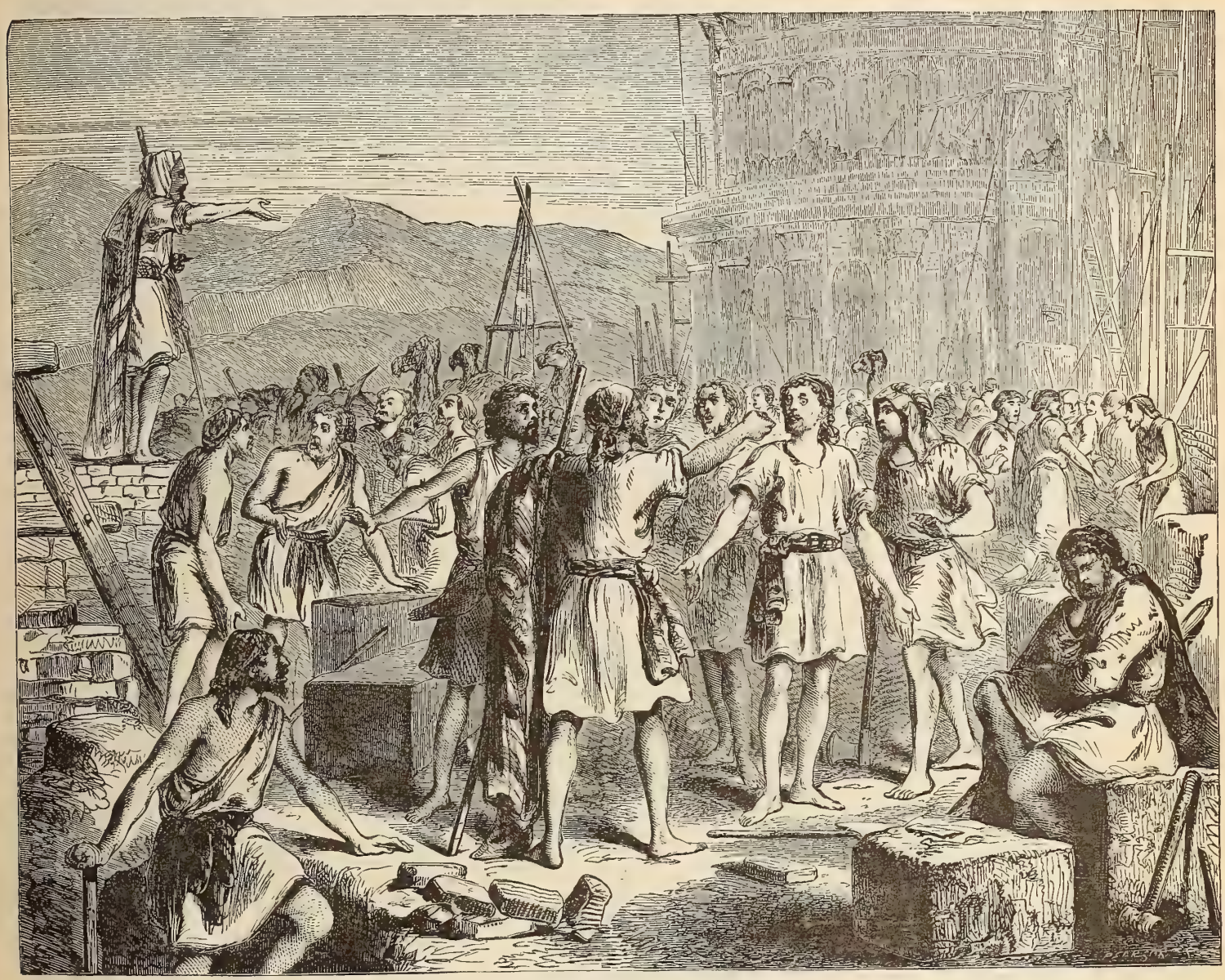
Gallery of Scripture Illustrations:

SHOWING

THE MANNERS AND CUSTOMS, RELIGIOUS RITES, CEREMONIES, ETC., OF THE NATIONS MENTIONED IN THE BIBLE.

With Descriptions and Explanations.

By Rev. John L. Williamson, D.D.



THE CONFUSION OF TONGUES.

From the three sons of Noah were descended the races which repeopled the earth after the Deluge. The region in which the sons of Noah settled after leaving the Ark appears to have been the mountain mass of Little Bokhara and Western Thibet, where the great rivers of Asia, the Indus, the Oxus, and the Jaxartes take their rise. Some generations later, the descendants of Noah, who had increased with great rapidity, wandered westward, and fixed their dwellings on the great plains watered by the Tigris and the Euphrates, in the country originally called Shinar. Here their pride in their numbers and strength led them to believe that they could baffle even God, and they began the erection of a city, and of a tower the top of which they meant should reach to heaven, and so enable them to escape any subsequent deluge that might be sent upon the earth. God suffered them to proceed for a while, and then punished their insolence. Up to this time all mankind spoke a common language. When the pride of the people was at its height, the Almighty suddenly put a stop to their work by confusing their speech, or causing them to speak different languages. Unable to understand each other, they were compelled to discontinue their work, and to disperse, "each family or group of families carrying with it the new language, from that time to become its own, and whence the idioms science now attempts to classify according to their analogies, are descended." The unfinished tower was called Babel, or "Confusion," on account of the confusion of languages which took place there. Hence the Greek name of the city—Babylon. By this dispersion the descendants of Noah were scattered all over the world. It is supposed that the Tower of Babel was afterwards completed, forming the hugest structure in the then known world, though, of course, not so lofty as its originators had designed.

THE Mosaic law of "eye for eye, tooth for tooth, life for life," justified the most rigid retribution. The custom of blood revenge was so firmly implanted among the Hebrews, in common with other nations of the East, that God directed Moses not to seek to eradicate it entirely, but only to seek to counteract and modify it by the establishment of Cities of Refuge, to which a man who had accidentally killed another might fly for safety from the avenger of blood. The fugitive was protected in these cities, and the avenger was not allowed to enter in pursuit of his victim. There were six cities set aside by the Mosaic law, and they served not only for the Hebrews, but for all strangers who resided in the country. Three of these cities were on the west side of the Jordan, namely, Kadesh, in Galilee, in the highlands of Naphtali; Shechem, in Mount Ephraim; and Hebron, in the mountains of Judah. The other three were east of the Jordan, and were, for Reuben, Bezer, in the wilderness; for Gad, Ramoth, in Gilead; and for the half-tribe of Manasseh, Golan, in Bashan.



A CITY OF REFUGE.

ZEDEKIAH, the twentieth and last king of Judah, was twenty years old at the time of his accession to the throne, and reigned eleven years, to the final destruction of Jerusalem. Zedekiah accepted his royalty over the impoverished remnant of the Jews as the vassal of Nebuchadnezzar, to whom he was bound by every principle of good faith. The fate of his brother and his nephew had proved the hopelessness of rebellion even before the strength of the nation had been carried away into captivity. Nevertheless, there were false prophets, especially among the captives in Babylon, who began to raise the hopes of the Jews by lying predictions that the time of their deliverance was near. The prophet Jeremiah sternly discountenanced all such vain hopes. He showed plainly the miserable fate that awaited the remnant left in Judah, and the folly of attempting to throw off the yoke of the king of Babylon. He also wrote to the elders, priests and prophets at Babylon, warning them against the false prophets who predicted their speedy restoration, and advising them to make their arrangements for a long residence in the land of their captivity. "Build ye houses, and dwell in them," wrote the prophet to his exiled countrymen; "and plant gardens, and eat the fruit of them. Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished." He repeated the prediction that their captivity should last for seventy years; adding that those left behind in Judah, after suffering from the sword, the famine, and the pestilence, should be dispersed over all the world, and become a byword and reproach. From what follows, we learn more of the false prophets whom Jeremiah denounced. Two among them, Ahab, the son of Kolaiah, and Zedekiah, the son of Maaseiah, were men whose lives were as profligate as their principles. Against them Jeremiah denounced a terrible doom: "Thus saith the Lord of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon; and he shall slay them before your eyes; And of them shall be taken up a curse by all of the captivity of Judah which are in Babylon, saying, The Lord make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire; Because they have committed villany in Israel, and have committed adultery with their neighbors' wives, and have spoken lying words in my name, which I have not commanded them." The terrible prediction was soon fulfilled. Nebuchadnezzar, having doubtless learned the efforts which the lying prophets were making to incite the Jews to revolt, caused them to be seized and brought before him, and condemned them to be burned alive in a "fiery furnace." The sentence was carried out in the presence of the people, as Jeremiah had predicted. This severe example must have been all the more striking from its contrast with the deliverance of Shadrach, Meshach and Abednego (Jeremiah xxix. 21, 22).

THE vines of ancient Palestine were celebrated for their luxuriant growth, and for the immense clusters of grapes which they produced. Even in modern times, travellers in the Holy Land have frequently testified to the large size of the grape clusters of that country. Schulz speaks of supping at Beitshin, a village near Ptolemais, under a vine whose stem was about a foot and a half in diameter, and whose height was about thirty feet, which by its branches formed a hut upwards of thirty feet broad and long. "The clusters of these extraordinary vines," he adds, "are so large that they weigh ten or twelve pounds, and the berries may be compared with our small plums." Especial mention is made in the Bible of the grapes of Eschol (Num. xiii. 24; xxxii. 9), of Sibmah, Heshbon, and Elealah (Is. xvi. 8–10; Jer. xlviii. 32), and Engedi (Song of Sol. i. 14). From the abundance and excellence of the vines, it may readily be understood how frequently this plant is the subject of metaphor in the



THE LYING PROPHETS CONDEMNED BY NEBUCHADNEZZAR TO BE BURNED TO DEATH.



EATING OF THE FRUIT OF THE VINE

Holy Scriptures. To dwell under the vine and fig tree is an emblem of domestic happiness and peace. The Prophet Micah, in describing the happiness of ransomed Israel, says: "They shall sit every man under his vine and under his fig tree; and none shall make them afraid" (iv. 4).

It was the custom among the ancient nations of the East for the victors in war to sell their captives into slavery. The Assyrians carried this on to a great extent. The engraving on this page represents



JEWISH CHILDREN SOLD INTO SLAVERY.

the breaking up of a captive Israelite family by such a sale in front of one of the royal palaces of Assyria. The Prophet Joel sternly denounces the vengeance of the Almighty upon those who had so wronged His people. His denunciation was directed against the inhabitants of Tyre and Sidon, who appear to have made a practice of kidnapping Jewish youths and selling them to the Grecians. "The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border" (Joel iii. 6).

The effort of Nehemiah to rebuild the walls of Jerusalem, though sanctioned and encouraged by the Persian king, met with a stubborn resistance from the Samaritans and the neighboring tribes. The builders worked with their swords at their sides and under the protection of an armed guard. They were frequently attacked, but always beat off their assailants, and at length brought their work to a successful close. The walls being finished, and the gates hung, and the porters and singers and Levites appointed to their several stations, Nehemiah committed the charge of the city to his brother Hanani and to Hananiah, the ruler of the palace. The gates were kept barred until the sun was hot, and the people were arranged in watches. Such care was the more needful as the city was yet much too large for its inhabitants, and but few houses had been built. The walls, having been completed, were solemnly dedicated amid great rejoicings. It now became necessary to take measures to secure a population sufficiently numerous to keep the Holy City from falling into the hands of its enemies, and before the people departed for their homes lots were drawn to see who should reside in Jerusalem, which would have been left almost without inhabitants had all taken up their residence on their old family allotments about the several cities and villages. It is a striking proof of the attachment of the Jews to their patrimonial possessions that the safer residence behind the walls of Jerusalem should not have been the object of competition. But it was regarded as a sacrifice to live there; "And the people blessed all the men that willingly offered themselves to dwell at Jerusalem. The rulers took up their abode in the capital; and for the rest every tenth man was chosen by lot to live there." The language of Nehemiah would almost seem to imply that those of the people who belonged to Israel (the Ten Tribes) had their possessions assigned in the cities of Judah, and that the inhabitants of Jerusalem were taken from the tribes of Judah and Benjamin. The priests and Levites were divided in due proportions between the city and the country.

In the thirty-second year of Artaxerxes-Longimanus, B. C. 433, Nehemiah returned to the Persian Court. After an interval, of what length we know not, he obtained the king's permission to visit Jerusalem again, in order to reform serious abuses which had grown up through the weakness of the high-priest Eliashib and the rapacity of the princes. These he swept away with a stern and unsparing hand. He most indignantly reproved the nobles for the profanation of the Sabbath, as the sin which had brought the wrath of God upon their fathers. In the cities of Judah the wine-presses were trodden on the holy day, and the gates of Jerusalem were



GUARDING THE GATES OF JERUSALEM ON THE SABBATH.

crowded with Syrian and other merchants, who carried in the supplies of luxury for a great city. Nehemiah solemnly assured them that if they did not desist from their trade on the Sabbath, he would proceed to inflict punishment on them. He also appointed the Levites to watch the gates, perhaps supposing they would be more regarded than his servants, and also because he would have the watch continued, even if he should leave Jerusalem. This reformation seems to have produced very durable effects, for in the after ages of the Jewish Church they became exact even to superstition. The due observance of the Lord's day forms an important object for the attention of those who would promote true godliness: and the Christian magistrate ought to take proper measures to prevent that sacred season from being profaned by labor, merchandise, or those occupations which subserve the luxury and pride of life. The Sabbath is of Divine appointment. It is richly fraught with blessings for every class of society. It is essential to the prosperity of any people. The whole history of the world proves this.



BUILDING THE WALLS OF JERUSALEM.

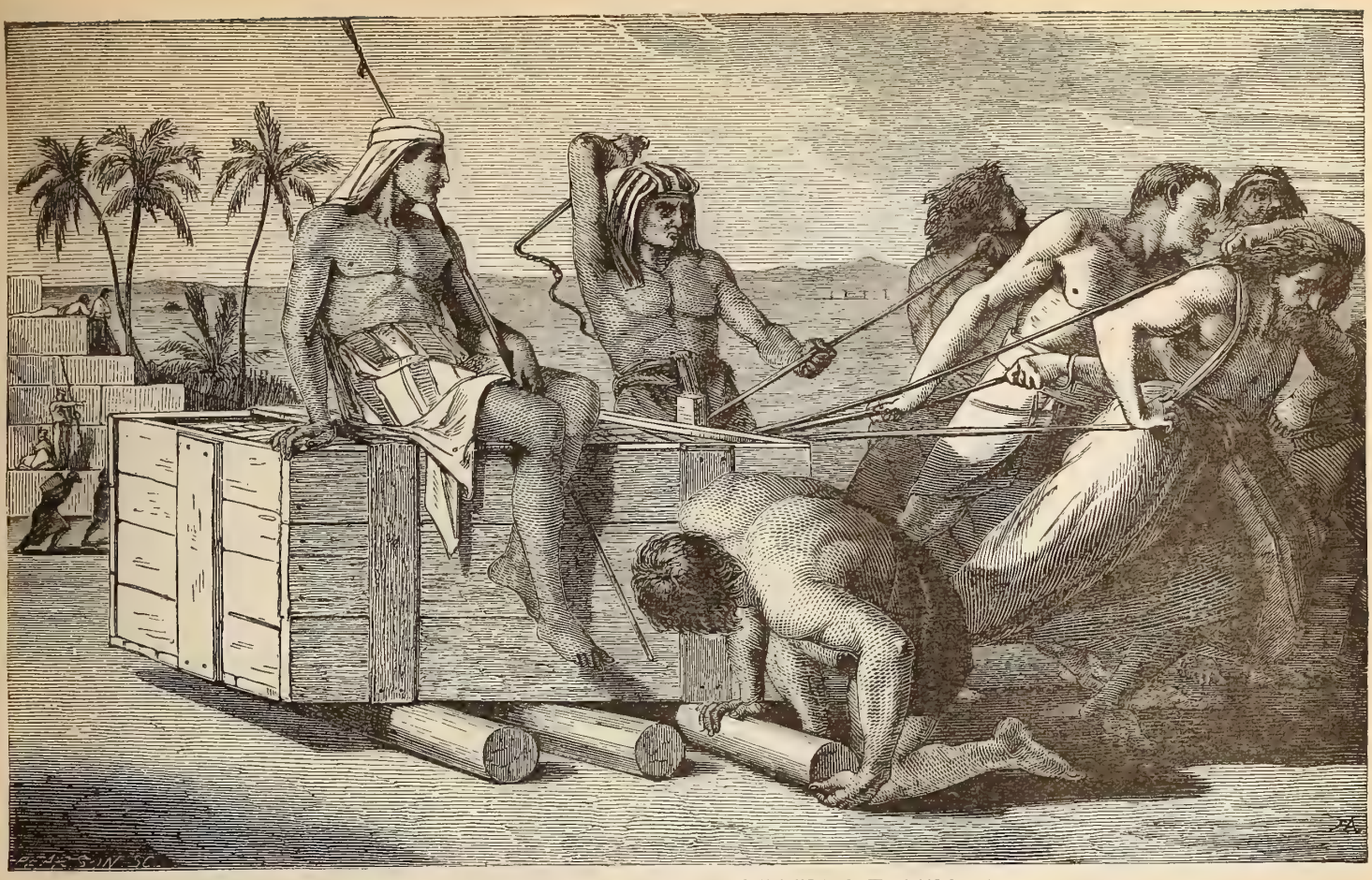


THE SPIES BEARING BACK THE GRAPES OF ESCHOL.

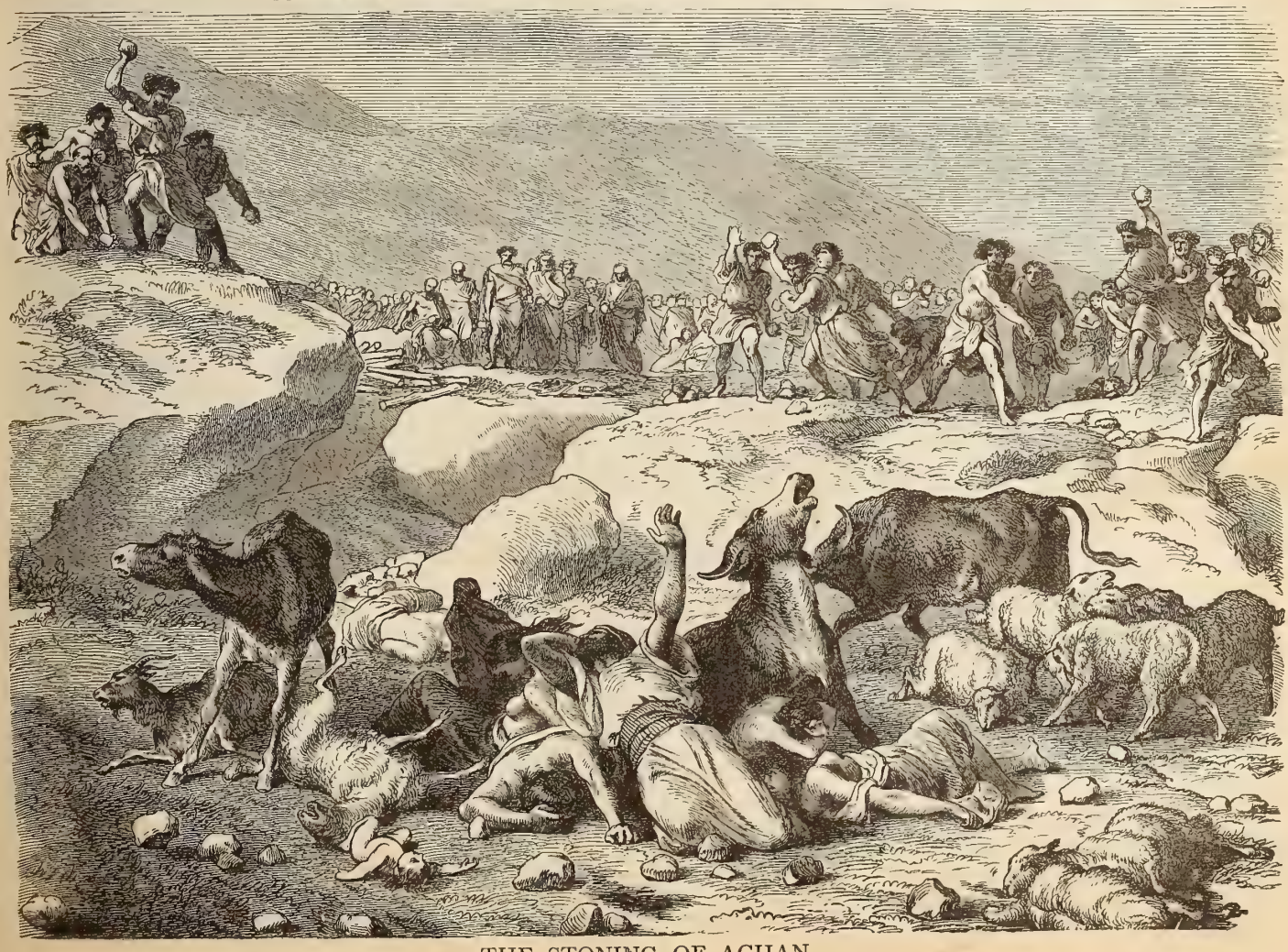
When the Israelites arrived at Kadesh in their wanderings, God declared to them that they had reached the point at which they were to begin their entrance into the Promised Land. But first the country was explored by twelve spies, who were the heads of their respective tribes. They searched the land for forty days, as far as Rehob (Anti-libanus) on the extreme north, and thence returned to Hebron, and explored the region around that city, in which their father Abraham had dwelt as a stranger, near the Amorite princes Aner, and Mamre and Eschol—the last of whom seems still to have derived his name (from Eschol—that is, "A Cluster of Grapes") from the rich vineclad valley of which he was the prince. From that valley the spies brought a cluster of grapes so large that it was borne between two men upon a staff, together with pomegranates and figs: for it was the season of the first ripe grapes. These proofs confirmed their report that the land was all that God had promised them. Nevertheless, the people were alarmed at their report of the character and strength of the inhabitants, and refused to make any attempt to enter the Holy Land (Num. xiii.–xiv.) But Caleb, who was evidently a man of true courage, steadfastly facing danger in the path of duty, said: "Let us go up at once, and possess it, for we are well able to overcome it." He did not say, "Let us go and *attack* the Canaanites," but, "Let us go up at once, and possess the land:" as if he thought the forty days spent in searching the land had been too long a delay, and was impatient to take possession of the country which God had given them.

The hard labors to which the Israelites were subjected during their sojourn in Egypt have already been referred to in these illustrations. Their tasks consisted chiefly in field work, especially in making bricks, and building the treasure cities (probably for storing up corn) Pithom and Raamses. Their taskmasters were ordered by the king, whose object was to reduce their numbers, to treat them with the greatest harshness and cruelty, and they faithfully executed their orders (Ex. i.)

At the capture of Jericho by the Israelites all the spoil taken was destroyed or dedicated to God. The Israelites were forbidden to keep anything for their own use. There was one man among them, however, whose lust of spoil made him unfaithful. His act brought a curse upon all Israel, so that they failed in their next enterprise, the attack on Ai. This disaster was so unexpected that Joshua and the elders besought God to show them the cause of it. The oracle replied that Israel had sinned in taking of the accursed thing and concealing it among their goods; and Joshua was commanded to ascertain the offender by lot, and when found, to slay him and burn him with all belonging to him. The lot revealed Achan, the son of Carmi, a member of the tribe of Judah, as the offender. He confessed that he had taken from the spoil of Jericho a goodly Babylonish garment, and 200 shekels of silver, and a wedge of gold of fifty shekels' weight, and had hid them in his tent, where they were found by men sent by Joshua. The offender was taken without the camp, and stoned to death, and afterwards burned, with his children, his cattle, and his tents; and a heap of stones was raised over them to mark the place. The historian, in Josh. xxii. 20, says: "that man perished not alone in his iniquity." He refers to the thirty-six men who were slain before Ai, as well as to the family of Achan, which had perished with him. Rulers should endeavor to restrain vice, lest it become national, and bring God's judgments on the community.



ISRAELITES LABORING UNDER EGYPTIAN TASKMASTERS.



THE STONING OF ACHAN.

The Feast of Purim, or of Lots, was an annual festival instituted to commemorate the preservation of the Jews in Persia from the massacre with which they were threatened through the machinations of the wicked Haman, and from which they were saved by the intercession of Queen Esther. The feast was probably called Purim by the Jews in irony. Their great enemy Haman appears to have been very superstitious and much given to casting lots (Esth. iii. 7). They gave the name of Purim, or Lots, to the commemorative festival, because he had thrown lots to ascertain what day would be auspicious for him to carry into effect the bloody decree which the king had issued at his instance (Esth. ix. 24). The festival lasted two days, and was regularly observed on the fourteenth and fifteenth of Adar. It is not easy to conjecture what may have been the ancient mode of observance, so as to have given the occasion something of the dignity of a national religious festival. According to modern custom, as soon as the stars begin to appear, when the fourteenth of the month has commenced, candles are lighted up in token of rejoicing, and the people assemble in the synagogue. After a short prayer and thanksgiving the reading of the Book of Esther commences. When the reader comes to the name of Haman, the whole congregation cry out, "May his name be blotted out," or "Let the name of the ungodly perish." When the names of the sons of Haman are read, the reader utters them with a continuous enunciation, so as to make them into one word, to signify that they were hanged all at once. After the Megilla is read through, the following benediction is pronounced by the reader, "Blessed art thou, O Lord our God, King of the universe, who hast contended our contest, judged our cause, hast avenged our wrongs, requited all the enemies of our souls, and hast delivered us from our oppressors. Blessed art thou who hast delivered thy people from all their oppressors, thou Lord of salvation." In the morning service in the synagogue, on the fourteenth, after prayers, the passage is read from the Law which relates the destruction of the Amalekites, the people of Agag, the supposed ancestors of Haman. The Book of Esther is then read again in the same manner, and with the same responses from the congregation as on the previous evening. The fourteenth of Adar, as the very day of the deliverance of the Jews, is more solemnly kept than the thirteenth. But when the service in the synagogue is over, all give themselves up to merry-making. In the United States the Jews celebrate the feast of Purim with public balls and social gatherings.

As has been before remarked the Holy Land was in ancient times a very fertile country, and even now some portions of it bear remarkably fine crops of grain and fruits. The Bible is full of allusions to the ancient fertility of the land, and the Jews were devoted to the labors of the husbandman. They were also very rich in cattle and flocks, which not only furnished them with abundant food, but provided the means of sacrifice. Large numbers of these were annually offered to the Lord, portions of them being consumed on the altar, and the remainder going to the support of the priests and Levites. Josephus (whose statements, however, must always be accepted with caution) informs us that at the Passover of A. D. 65, the last before the destruction of Jerusalem by Titus, 256,500 paschal lambs were offered in the Temple. This will give some idea of the pastoral wealth of the Jews, besides which their land yielded plentifully, grain, corn, wine, and oil.



ANCIENT JEWS CELEBRATING THE FEAST OF PURIM.



ANCIENT JEWISH LABORERS RETURNING FROM THE HARVEST FIELD.



HUSBANDMEN OF ANCIENT PALESTINE GOING FORTH TO WORK.

THE Passover was the greatest and most solemn festival of the Israelites, and was celebrated in commemoration of the "passing over" the houses of the Hebrews, by the angel of God, on the night in which the first-born of Egypt were slain. It thus commemorated God's judgment upon the Egyptians, His mercy towards His chosen people, and His deliverance of them from their bondage with a strong hand. The Passover was kept for seven days, from the evening which closed the fourteenth to the end of the twenty-first of the sacred year, Abib or Nisan (April). At the institution of the solemn festival in Egypt, the Paschal Lamb was slain in each house, and its blood was sprinkled on the door-posts; it was hurriedly roasted, and eaten by all the members of the family, clean and unclean, standing, and in haste. After the settlement of the Israelites in the Holy Land the Paschal Lamb was selected any time up to the day of the supper; it was sacrificed at the altar of burnt-offering; its fat was burnt, and its blood was sprinkled on the altar; the supper was eaten only by men, and they must be ceremonially clean; they sat or reclined at the feast, which they ate without haste, with various interesting ceremonies, and with the accompaniment of the *Hallel*, or singing of Psalms cxiii.–cxviii.



THE FIRST PASSOVER.

NADAB and Abihu were the eldest and the second of the sons of Aaron, who with their brothers Eleazar and Ithamar, were solemnly set apart to the priesthood. When at the first establishment of the ceremonial worship of the Tabernacle, the victims offered on the great brazen altar were consumed by fire from heaven, it was directed that this fire should be always kept up, and that the daily incense should be burnt in censers filled with fire from the great altar, but one day, Nadab and Abihu presumed to neglect this regulation, and offered incense in censers filled with "strange" or common fire. For this they were instantly struck dead by lightning, and were taken away and buried in their clothes without the camp. There can be no doubt that this severe example had the intended effect of enforcing becoming attention to the most minute observances of the ritual service. As immediately after the record of this transaction, and in apparent reference to it, comes a prohibition of wine or strong drink to the priests, whose turn it might be to enter the tabernacle, it is not unfairly surmised that Nadab and Abihu were intoxicated when they committed this serious error in their ministrations (Lev. x. 1-11). With what solemn attention should we hear these words of the great and terrible Lord God, "I will be sanctified in them that come nigh me, and before all the people I will be glorified." Contemplating with holy awe His majesty, purity, and avenging justice, we may well exclaim, "My flesh trembleth for fear of thee, and I am afraid of thy judgments."

KORAH, the great-grandson of Levi, jealous of the honors enjoyed by his cousins Moses and Aaron, organized a rebellion against them in the wilderness, together with Dathan and Abiram, of the tribe of Reuben. They thrust themselves into the priests' office, and attempted to perform the sacred functions of that rank. They were punished, together with all their followers, with death by the hand of God. The earth opened and swallowed nearly all of them, and the remainder were killed by fire from heaven. In the New Testament, Korah is coupled with Cain and Balaam. The particular grievance which rankled in the mind of Korah and his company was their exclusion from the office of the priesthood, and their being confined—those among them who were Levites—to the inferior service of the

Tabernacle. The appointment of Elizaphan to be chief of the Kohathites may have further inflamed his jealousy. Korah's position as leader in this rebellion was evidently the result of his personal character, which was that of a bold, haughty, and ambitious man. From some cause which does not clearly appear, the children of Korah were not involved in the destruction of their father (Num. xxvi. 11). Perhaps the fissure of the ground which swallowed up the tents of Dathan and Abiram did not extend beyond those of the Reubenites. From verse 27 it seems clear that Korah himself was not with Dathan and Abiram at the moment. He himself was doubtless with the 250 men who bare censers near the Tabernacle (ver. 19) and perished with them by the "fire from Jehovah" which accompanied the earthquake. The censers which they had used were afterwards made into plates, to form an outer covering to the altar (Num. xvi.) On, although named in the first instance with Dathan and Abiram, does not again appear either in the rebellion or its punishment. The effect of this terrible warning on the survivors of Korah was that the family attained high distinction subsequently. Samuel was a Korhite (1 Chron. vi. 22, 23). Korhites under David had the chief place in keeping the Tabernacle doors (1 Chron. vi. 32–37), and in the psalmody (ix. 19, 33). Eleven psalms are inscribed with their name as the authors (xlii., xliv., xlv., xlvi., xlvii., xlviii., xlix., lxxxiv., lxxxv., lxxxvii., lxxxviii.; compare 2 Chron. xx. 19). Their subject and tone are pleasant and cheerful, free from anything sad or harsh, more sublime and vehement than David's psalms, and glowing with spirituality and unction. Assir, Elkanah and Abiasaph were respectively the son, grandson and great-grandson of Korah (Ex. vi. 24).



THE DEATH OF NADAB AND ABIHU.



DESTRUCTION OF KORAH, DATHAN AND ABIRAM.

THE importance of "walking uprightly," that is, of leading a correct and useful life in the fear of the Lord, is insisted upon by none of the sacred writers more forcibly than by Solomon, the wisest of men. "He that walketh uprightly, walketh surely; but he that perverteth his ways shall be known" (Prov. x. 9). "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed" (xiii. 20). "Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool" (xix. 1). "Better is



"WHOSO WALKETH UPRIGHTLY SHALL BE SAVED."—PROV. xxviii. 18.

the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich" (xxviii. 6). "He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered" (xxviii. 26). Such are some of the admonitions of the great King. In the above engraving the artist has forcibly drawn the contrast between the youth who seeks the ways of righteousness and the wise counsels of his elders, and those who give themselves up to the mad pleasures of the moment.

IN all Eastern countries wells or fountains of water are regarded as among the most valuable possessions of the people, and as the supply is generally liable to exhaustion from droughts and other causes, the water is usually used with great care. In the desert wells are scarce, and are generally the property of the tribes that roam over these regions. While the tribe is encamped near it no person, not belonging to it, can draw water from the well without the leave of the chief. The caravans which journey across the deserts are entirely dependent upon the wells and springs, the locations of which are known to them for their supplies of water, and their daily journeys are generally so arranged that their camps may be pitched in the evening beside some well or fountain. Sometimes, however, this is impossible, and one or two days' journey must be made across the hot, blinding sands before a supply of water can be reached. At such times the travellers suffer terribly from thirst, but are buoyed up by the hope of finding water further on. Often, when the site of the well or spring is reached, it is found that the supply is exhausted, and no water is to be had. The sufferings of the members of the caravan now become agonizing, and death too often follows. The engraving eloquently portrays their despair upon finding no water at a fountain upon which all their hopes had been set.

As the Israelites approached the Promised Land, they found their progress barred by the strong city of Jericho. Joshua was commanded by God to take and destroy this city. In order to ascertain its strength he sent two spies into the city. They were harbored by a woman named Rahab, in whose mind the terror that had fallen on the Canaanites, when they heard all that God had done for Israel, had produced belief in Jehovah as the God of heaven and earth. She aided the spies to escape from the city, by lowering them from the window of her house, which stood upon the wall of the city, and, in return for this, was, with her father's family, spared from the general extermination of the inhabitants. Her faith was richly rewarded, she becoming the mother of Boaz (Ruth iv. 21), an ancestress of the Messiah, and one of the four women, all foreigners, Thamar, Rahab, Ruth and Bathsheba, named in Matthew's (i. 5) genealogy.

As to the statement made by Rahab respecting the spies (Josh. ii. 5), several things are to be considered. 1. Having been reared in the darkness of heathenism, she could not be expected to understand



A CARAVAN ARRIVING AT A FOUNTAIN WHERE THERE IS NO WATER.

fully the wrong of falsehood. 2. She was influenced by a desire to preserve her own life. She felt that the only way to secure this end, in the impending overthrow of the city, would be to place the victors under previous obligation by saving the lives of their spies. 3. James says (ii. 25) she was "justified" not by her words, but by her "works."

Believing knowledge of God's purpose concerning Israel and Jericho made her renounce the lower duty, patriotism, for the higher one, piety. She could only have been faithful to her country by unfaithfulness to her God. She renounced the pollutions of her country's gods, to join Jehovah and His people. Her hospitality to the spies was for their Lord's sake (Matt. x. 40–42). The season was four days before the passover, "on the tenth day of the first month," *barley* harvest time, when the Jordan periodically overflowed its banks. The flax harvest was simultaneous with barley harvest. Rahab "hid the spies with the stalks of *flax*," doubtless, spread on the roof of her house (Josh. ii. 6).



ESCAPE OF THE SPIES FROM JERICHO.

After the stoning of Achan, Joshua was commanded by God to make a new attack upon Ai. He determined to attempt the capture of the place by stratagem. He chose thirty thousand picked men, and sent them away to a designated place in the rear of the city by night. He ordered them to lie in ambush, in readiness to attack the city at a given signal. The next morning he advanced with the remainder of the host towards Ai, and posted a second column of five thousand picked men in ambush between that city and Bethel, on the west side of Ai. This done, he took post that night with the rest of the host in the valley before the city. "And it came to pass, when the king of Ai saw it, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that there were liers in ambush against him behind the city. And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. And all the people that were in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city. And there was not a man left in Ai or Bethel that went not out after Israel: and they left the city open, and pursued after Israel. And the Lord said unto Joshua, Stretch out the spear that is in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that he had in his hand toward the city And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire. And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers. And when Joshua and all Israel saw that the ambush had taken the city . . . then they turned again, and slew the men of Ai." At the same time the force that had taken Ai issued out of the city against the enemy, "so that they were in the midst of Israel, some on this side, and some on that side; and they smote them, so that they let none of them remain or escape." The king of Ai was taken prisoner, his army exterminated, and he himself was hanged. Ai was destroyed, with all its inhabitants, only the cattle being reserved as the spoil of the Lord. It seems to be implied that Bethel was taken at the same time (Josh. viii. 1–29).



THE INHABITANTS OF AI WITNESSING THE DEFEAT OF THEIR ARMY.

Moses remained on Mount Sinai forty days in communion with Jehovah, upon the solemn occasion of the giving of the Law to Israel, and the people, discouraged by his long absence, imagined that he was dead, or had deserted them. They, therefore, demanded of Aaron that he should make them gods to go before them. Weakly yielding to their demand, and, perhaps, hoping that they would not make the costly sacrifice, Aaron asked for their gold ear-rings, from which he made a "Molten Calf," the symbol of the Egyptian Apis. This he exhibited to the people as the image of the God who had brought them out of Egypt, and he built an altar before the idol. Moses descending from the mountain in the midst of the sinful rejoicings of the Israelites over their idol, proclaimed the anger of Jehovah against the offenders. He destroyed the "molten calf," and calling upon the sons of Levi to aid him, put over 3,000 of the people to the sword (Ex. xxxii).

On their journey from Mount Hor to compass the land of Edom, the Israelites, disheartened by the fatigues and perils of their journey, murmured against God and Moses, and as a punishment for this they were visited by fiery flying serpents, probably the *dipsas*, whose bite occasions a burning pain, accompanied with a fiery eruption, distress-

ing thirst, swelling of the body, ending in death. From the bite of these serpents many of the people died, and the rest, humbled and alarmed by the visitation, having besought Moses to intercede for them, the Lord directed him to make a serpent of brass, resembling doubtless those by which the people had been bitten, and to elevate it on a pole (*a signal post*, like a flagstaff with us), so that it might be easily visible to all. "And it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived" (Num. xxi. 4–9).

Besides the immediate relief there was a divinely intended historical type. God purposed that it should illustrate the doctrine of the gospel to be afterwards fully revealed. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life" (John iii. 14, 15). And never was this more signally illustrated than at the very time when Christ was "lifted up." There was the thief suffering worthily the punishment of his misdeeds: how should he obtain forgiveness and life? Little likely did it seem that one hanging crucified in weakness beside him could be his Saviour. Yet he looked to Him, he discovered in that innocent sufferer the divinely-appointed means of his salvation. He looked, and with new-born faith exclaimed, "Lord, remember me." The answer was immediate, the cure perfect, "To-day shalt thou be with me in Paradise" (Luke xxiii. 39–43). So mighty is the effect of a believing look to Jesus! And so still: the sinner is healed of the deadly wound of sin by faith in Christ. He looks and lives. Some writers have tried to find fanciful resemblances, as if the material and all the circumstantial details of the brazen serpent had their typical purport. It is enough to say with *Fairbairn*: "In the two related transactions there is a fitting correspondence as to the relations maintained, in both alike a wounded and dying condition in the first instance, then the elevation of an object apparently inadequate, yet really effectual, to accomplish the cure, and this through no other medium on the part of the affected, than their simply looking to the object so presented to their view. But with this pervading correspondence, what marked and distinctive characteristics! In the one case a dying body, in the other a perishing soul. There an uplifted serpent, of all instruments of healing from a serpent's bite the most unpromising; here the exhibition of one condemned and crucified as a malefactor, of all conceivable persons apparently the most impotent to save."



THE MOLTEN CALF.



THE BRAZEN SERPENT.

THE engraving represents "The Vision of the Holy Waters" shown to the prophet Ezekiel, who thus records it: "Afterward he brought me again to the door of the house; and, behold, the waters issued out from under the threshold of the house eastward: for the forefront of the house stood towards the east, and the waters came down from under from the right side of the house, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue out towards the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and everything shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto En-eglaim: they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine" (Ezek. xlvii. 1–12).



THE VISION OF THE HOLY WATERS.

THE folly of heaping up riches as the chief end of life is well shown by the Psalmist. Contrasting the vanity of earthly wealth with the favor of God, and the joys of His kingdom, he exclaims: "Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them. And now, Lord, what wait I for? my hope is in thee." The artist shows in the engraving the chamber of the dead man whose chief aim was to heap up riches. His servants are engaged in plundering his treasures which he could not carry with him, and are even stripping the ring from his lifeless finger (Ps. xxxix. 6, 7.)

THE Prophet Jonah was the son of Amittai, and was a native of the kingdom of Israel. He is believed to have lived about the time of Jeroboam II. Upon being ordered to go to Nineveh and prophesy, he attempted to flee from God, and took ship to Tarshish, as he was not willing to warn a hostile nation of its doom. His ship was



"HE HEAPETH UP RICHES AND KNOWETH NOT WHO SHALL GATHER THEM."

overtaken by a storm, and the sailors thinking to appease God for Jonah's flight cast him into the sea, where he was swallowed by a great fish for three days and nights. Upon his escape, he proceeded to Nineveh and executed his mission, and succeeded in awakening the city to a repentance which averted its punishment for a while. The prophet, not from personal but national feelings, grudged mercy shown a heathen nation. He was therefore taught by the significant lesson of the "gourd," whose growth and decay brought the truth at once home to him, that he was sent to testify by deed, as other prophets would afterwards testify by word, the capacity of Gentiles for salvation, and the design of God to make them partakers of it. This was "the sign of the Prophet Jonas," spoken of in the New Testament. But the resurrection of Christ itself was also shadowed forth in the history of the prophet. The mission of Jonah illustrates in a striking manner the great truth that



10 JONAH CAST INTO THE SEA.

God regards all men as His children and desires their happiness and final salvation. The great city of Nineveh was the centre of an immense population, given over to a corrupt religion and ignorant of Jehovah. Its wickedness was rapidly drawing upon it the divine vengeance; but in order that it might have an opportunity to repent and make atonement for its sins, God sent the prophet to give it the warning which it could never have gotten from its own faith, and so gave it another chance for mercy.



THE VISION OF THE GOLDEN CANDLESTICK.

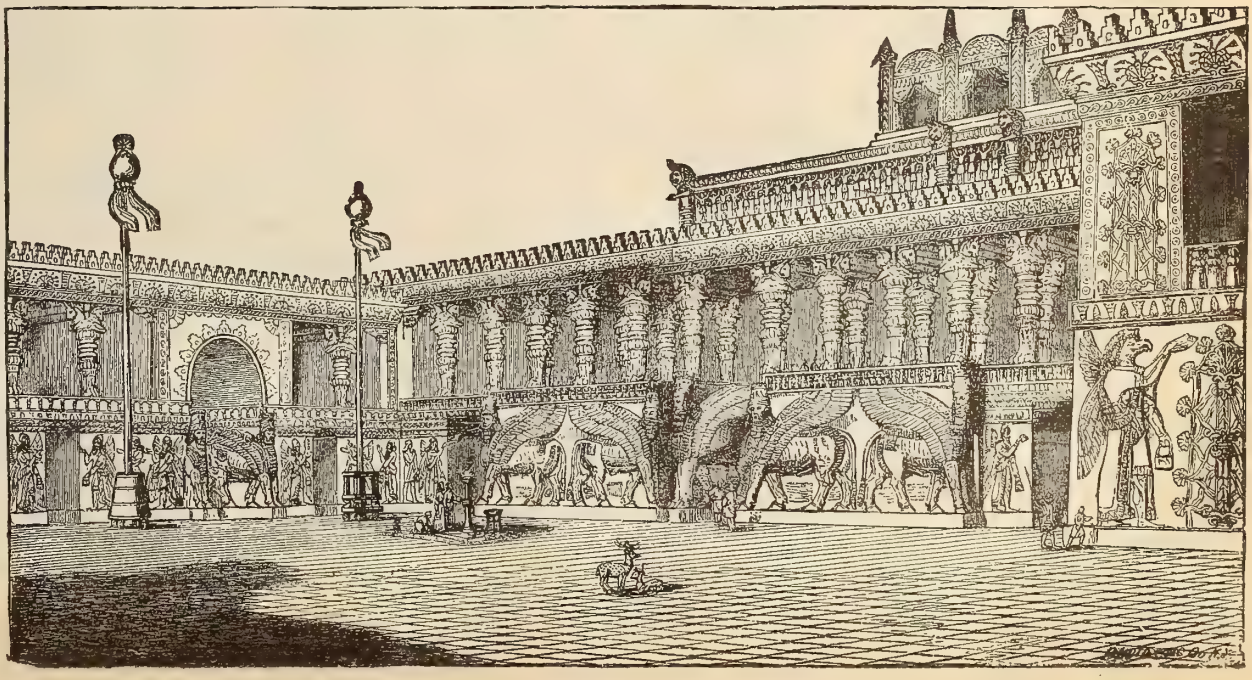
THE engraving represents the vision vouchsafed to the Prophet Zechariah, and which is thus recorded by him: "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep; And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; And two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof" (Zech. iv. 1–3). The vision was an image of the value and divine glory of the theocracy as now seen in the restored Jewish church, supported, not "by might nor by power, but by the spirit of Jehovah," and of the spiritual development of the old theocracy in the Christian church, which enlightens the world through the continuous influence of the Holy Ghost.

AFTER the capture of Jerusalem by Nebuchadnezzar the desolate land of Judah was not abandoned to anarchy. Gedaliah, the son of Ahakim, was appointed as governor at Mizpah, and around him gathered the people who were left in the land. Among these was the Prophet Jeremiah, who had been set free by the king of Babylon, with leave to go where he liked. The new governor exhorted the people to live quietly as the subjects of the king of Babylon, and for a while it seemed that something like peace might be restored to the afflicted country. This hope was cut short by the murder of Gedaliah by Ishmael and a number of other Jewish princes, who had the folly to attempt a new insurrection. Ishmael, after committing fresh atrocities, collected the people who were at Mizpah, and carried them off as captives towards Amon. He was pursued by the Jewish captains, headed by Johanan, who rescued the captives. Instead of returning to Mizpah, however, Johanan and the remnant marched southward to Bethlehem, intending to take refuge in Egypt from Nebuchadnezzar's vengeance for the murder of his governor. First, however, they asked Jeremiah for counsel from God. In ten days the answer came forbidding them to go to Egypt, promising them the protection of God if they remained, and assuring them that, if they persisted in departing, the evils from which they fled would overtake them in their new homes. Jeremiah's warning only brought upon him a charge of conspiring with Baruch to speak falsely in God's name; and both he and Baruch were carried to Egypt against their will, with all the remnant who had been left under Gedaliah (Jer. xli.–xliii). It is the folly of men that they know not when they are well off, and often ruin, by endeavoring to mend themselves, and it is the pride of great men, to force those they have under their power to follow them, though ever so much against their duty and interest.



JEREMIAH WARNS THE REMNANT NOT TO GO TO EGYPT.

SARGON was one of the greatest of the kings of Assyria. He headed a revolt against Shalmaneser, dethroned that king, and seized his crown. He proved himself a great and wise ruler. He built himself an immense palace at Khorsabad, and adorned it with magnificent sculptures and paintings. It consisted of a palace, a temple and an observatory, and was famed throughout the Eastern world for its splendor. The engraving represents the great central courtyard upon which opened the state apartments of the palace, and from which passages led to the women's apartments and the rooms of the king. Sargon was succeeded by his son, the celebrated Sennacherib.



THE COURT OF SARGON'S PALACE.

In the engraving below, the artist has illustrated the twenty-third verse of the one hundred and nineteenth Psalm: "Princes also did sit and speak against me: but thy servant did meditate in thy statutes." The psalmist in many passages points out the difficulties that await the servant of God in his effort to follow in the path marked out by Divine Wisdom. One of the darkest traits of our fallen human nature is its hating the good that reproves its evil. It hates not only the word that reproves its evil, but also the silent life that condemns it. In the thirty-eighth Psalm the sacred writer exclaims, "Mine enemies are lively, and they are strong; and they that hate me wrongfully are multiplied. They also that render evil for good are mine adversaries; because I follow the thing that good is" (verses 19, 20). When the Athenians were about to ostracise Aristides, who had acquired for himself the appellation of the *Just*, a peasant approaching him, asked him to write a vote for him, condemning Aristides to exile. The statesman, without betraying who he was, asked him what harm Aristides had done him. "None," the man replied, "but I am tired of hearing him called the *Just*." It was for no better reason that the enemies of David and of the Saviour hated them. It was their purity and well doing that offended their enemies most, because that purity and well doing reproved their wickedness. It is not alone by the world, however, that the believer is opposed in doing good. He finds his old nature opposing him, so that when he would do good, evil is present with him. He finds a law in his members warring against the law of his mind, and evermore threatening to bring him into captivity to the law of sin in his members. The unholy impulses of our old nature are lively and strong indeed, and hinder us when we would do good; and, except for these enemies within us, the enemies without could do no harm.

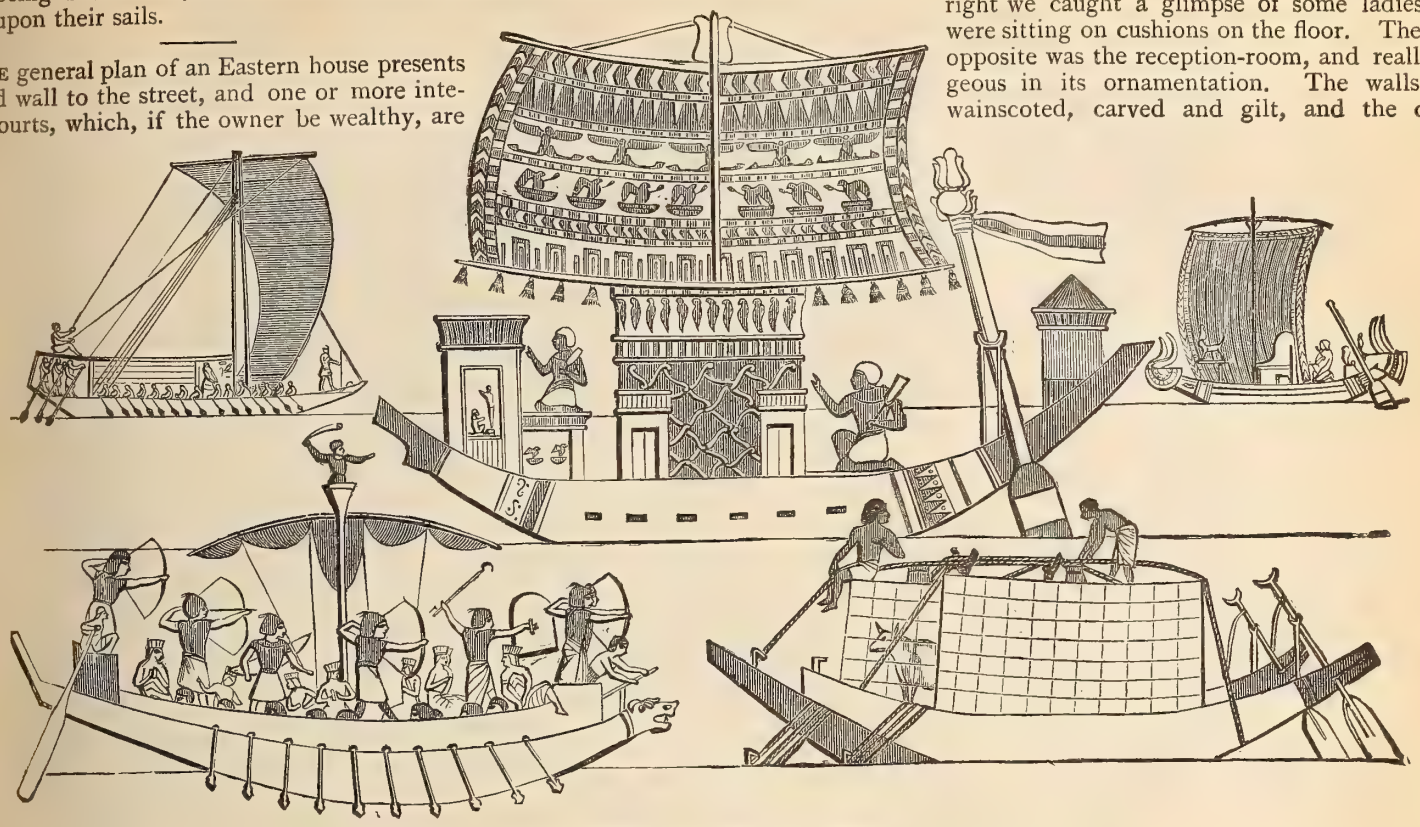


"PRINCES DID SIT AND SPEAK AGAINST ME."

Although the Egyptians possessed a magnificent waterway in their great river, the Nile, they had no timber with which to build vessels of any size, and ships appear to have been introduced into that country by the Phœnicians. The ships of the ancients, however, were comparatively insignificant when compared with those of modern times. Navigation then confined itself to coasting, or if necessity, foul weather, or chance drove a vessel from the land, a regard to safety urged the commander to a speedy return, for he had no guide but such as the stars might afford under skies with which he was but imperfectly acquainted. As Egypt advanced in power and importance, a navy was provided, and was generally manned by Phœnician sailors.

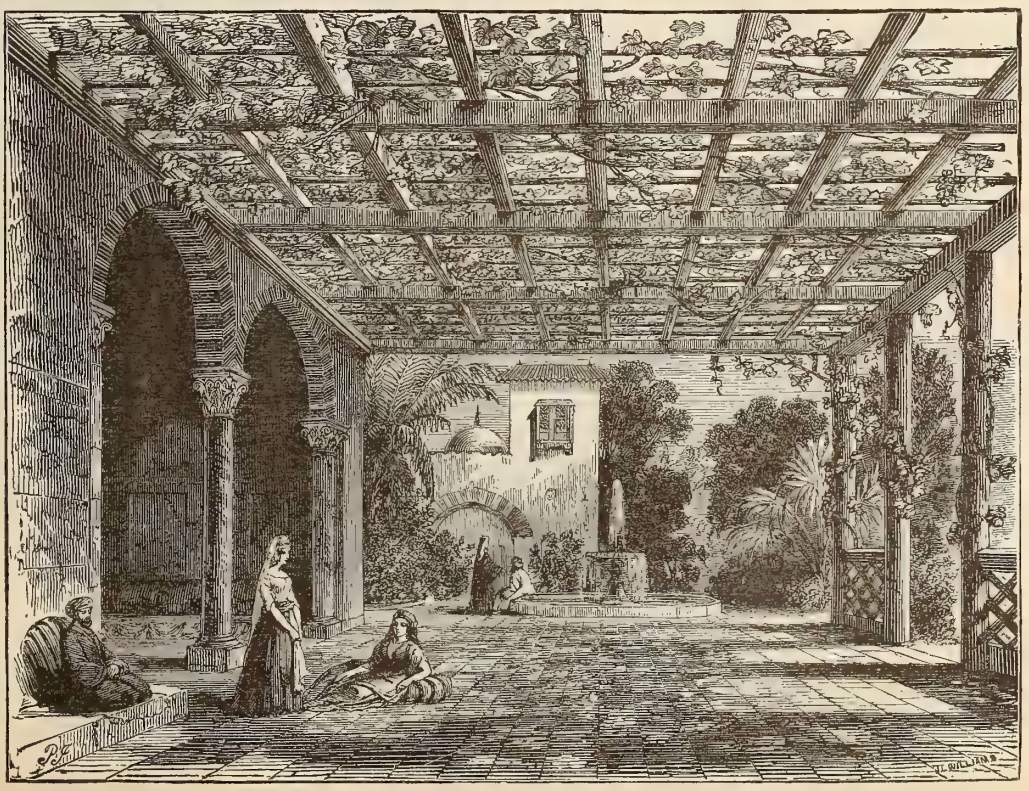
The Jews cannot be said to have been a seafaring people; yet their position on the map of the world is such as to lead us to feel sure that they could not have been ignorant of ships and the business which relates thereunto. Indeed the Old Testament abounds in references to ships. The earliest passages where seafaring is alluded to are in the following order: Gen. xlix. 13, in the prophecy of Jacob concerning Zebulun; Num. xxiv. 24, in Balaam's prophecy; Deut. xxviii. 68, in one of the warnings of Moses; Judg. v. 17, in Deborah's song. Later on Solomon owned ships which made voyages at stated intervals from the port of Ezion Geber at the head of the eastern arm

of the Red Sea, to India, and returned laden with the products of that country. The ships of the ancients were small and clumsy, and, being bad sailers, were forced to depend upon their oars more than upon their sails.

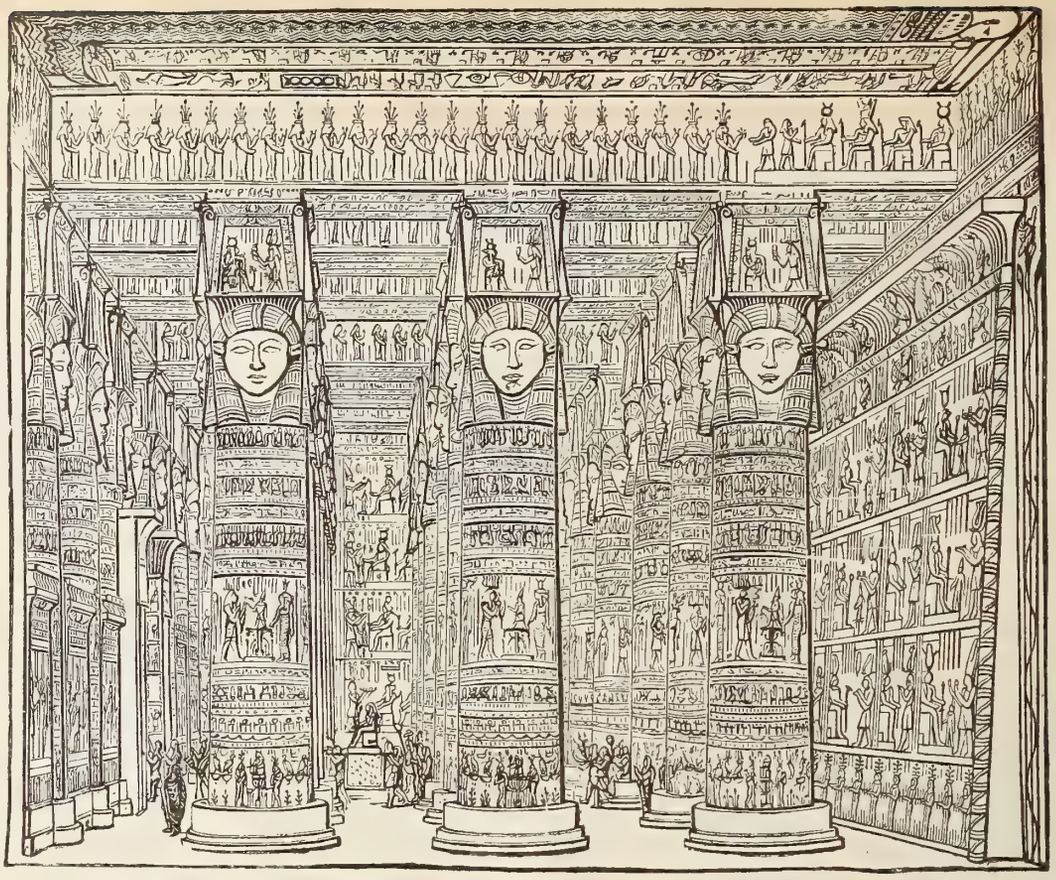


ANCIENT EGYPTIAN SHIPS.

THE general plan of an Eastern house presents a dead wall to the street, and one or more interior courts, which, if the owner be wealthy, are highly adorned. There is a low entrance-door with an inscription from the Koran, and over it a latticed window, or klosk, sometimes projecting like our antique bay windows; there may be also a few other latticed windows high up in the wall. A passage from the outer door, which is attended to by the porter (John xviii. 16, 17; Acts xii. 13, 14), leads into the first or outer court, but is so contrived that the entrance to the court is not exactly opposite to the external door, so that no view of the court is obtained from the street, nor any of the street from the court. The principal apartments look into this court, and some of them are open to it. A recent traveller thus describes a house which he visited at Damascus: "Our first call was at the house of a Jewish family. We entered a small, plain, cheerless court; but passed on through another gate into the central court, where the scene was almost fairy-like. Water splashed in marble fountains; over the tesselated pavement rose orange and citron trees, affording agreeable shade; while the air was perfumed by flowering shrubs and vines trained over trellis work. Rooms opened upon the four sides of the court; both the lower and upper stories being shaded by broad balconies supported by slender columns. In the centre of one side was the open *leewan*, to which we were ushered. In the room on the right we caught a glimpse of some ladies, who were sitting on cushions on the floor. The room opposite was the reception-room, and really gorgeous in its ornamentation. The walls were wainscoted, carved and gilt, and the ceiling ornamented in arabesque designs. The *salon* consisted of two parts —first, the *'alabet*, low, and paved with marble, and having a fountain in the centre; the other, raised about two steps higher, was carpeted and surrounded by low divans, upholstered in satin." The roof of Oriental houses is, of course, flat. It is formed by layers of branches, twigs, matting and earth, laid over the rafters and trodden down, after which it is covered with a compost, which acquires considerable hardness when dry. Such roofs would not, however, endure the heavy and continuous rains of our climate, and in those parts of Asia where the climate is more than usually moist, a stone roller is usually kept on every roof, and after a shower a great part of the population is engaged in drawing these rollers over the roofs. It is now very common, in countries where timber is scarce, to have domed roofs, but in that case the flat roof, which is indispensable to Eastern habits, is obtained by filling up the hollow intervals between the several domes, so as to form a flat surface at the top. These flat roofs are often alluded to in Scripture (2 Sam. xi. 2; Mark xiii. 15).



COURT-YARD OF AN EASTERN HOUSE.



INTERIOR OF PORTICO OF THE TEMPLE AT DENDERAH, EGYPT.

DENDERAH is a village of Upper Egypt, near the left bank of the Nile, and stands on the site of the ancient Tantyra. It is important for its antiquities, the most prominent of which is its beautiful ruined temple, which is one of the grandest monuments of ancient art remaining in Egypt. It is 220 feet in length, by 50 in breadth, with a portico supported by 24 columns. The ceilings, walls and columns are magnificently adorned with paintings and hieroglyphics relating the deeds of the ancient monarchs of Egypt. The beauty of these paintings, and the brilliance of their colors, which have withstood the ravages of centuries, excite the wonder and admiration of tourists. The colors are as fresh and vivid as if laid on yesterday. The public works of the ancient Egyptians were among the most remarkable constructions of any age or people; they were built without regard to labor or expense, and were intended to last far into distant ages. The decay of Egypt after the Persian, Greek and Roman conquests, caused these great works to fall into neglect, and many of them were covered over by the sands, which the winds drifted in from the desert. In this way they were preserved until the present day. During the past fifty years many of them have been cleared of the sands in which they lay buried for so long. Modern explorers are surprised at the beauty and freshness of the decorations as well as at the massiveness of the buildings. One of the most remarkable of these ancient structures is the *Menephtheion*, a palace temple of the Nineteenth Dynasty, which was among the grandest works of the wonderful city of No, or Thebes. Thousands of workmen were employed in the construction of this grand building, and the greatest skill in architecture and art was lavished upon it. Its ruins are beautiful and impressive. Not far distant was the famous temple of Karnak, which covered an area of about one and a half square miles. This beautiful temple received its embellishments from a succession of monarchs, who vied with each other in the lavishness of their expenditures upon it. Numerous historical sculptures are carved on the various parts of the temple, and more especially on the interior of its great hall, and furnish vivid representations of the events to which they refer. These sculptures and frescoes constituted the official history of the Egyptian monarchs.



FRONT OF THE ROCK TEMPLE OF IBSAMBUL, EGYPT.

AT Ibsambul, in Egypt, are two of the most remarkable structures on the globe. These are the famous rock temples. They are hewn into the solid sandstone which forms the side of the mountain, and in their day were magnificent and imposing works. The fronts were ornamented with massive figures, each of which was eighty feet high. The engraving here given represents the front of one of these temples before its destruction. In this connection it is well to remember that, notwithstanding its grand architecture, the religion of ancient Egypt was Nigritian fetishism, the lowest kind of nature worship. Instead of worshipping the true God, they deified a host of dead men, distinguished for nothing so much as for murder, drunkenness, and all kinds of debauchery. To such contemptible divinities splendid temples were erected, costly offerings presented, and rites and ceremonies performed, subversive of every principle of decency and morality.

During their sojourn in Egypt the children of Israel were thrown into constant contact with the idolatrous beliefs and practices of the people of that country. We are told that they forgot the God of their fathers, and we find that after their miraculous deliverance they often hankered after the gods of Egypt. The religion of Egypt was very prolific in gods and goddesses. The chief god was Amen-Ra, king of the gods, who typified the *Sun*. The next in rank was Osiris, the god of the Nile, the sacred river of Egypt. Isis, his wife, was the goddess of maternity, and was worshipped with the most degrading and immoral rites. Osiris and Isis were the only deities that were worshipped alike in every city of Egypt. They were believed to have once reigned on earth, and were feared less and loved more than the great gods, as being between them and the human race. Osiris was believed to be the judge of the dead. He stands like a mummy, wearing the crown of Upper Egypt, and holding the whip in one hand and the crook in the other. Athor was the goddess of love and beauty, and corresponds to the Venus Aphrodite of the Greeks and Romans; perhaps, also, to the Ashtoreth of the Israelites. Ptah was the god of fire, was worshipped in Memphis, and was little known in Upper Egypt. He was the chief god of Lower Egypt, as Amen-Ra was of Upper Egypt. Bubastis was a goddess of great power; the cat was sacred to her, and her worship was conducted with the most elaborate ceremonies. She is called by some writers Pasbt, and was the goddess of chastity. Apis, the sacred bull, was one of the especial deities of Memphis. It was worshipped with very peculiar ceremonies. It was carefully selected, was of a black color, with certain marks, and was kept in solemn state in the temple appointed for it. It was not allowed to live beyond a certain age, and upon reaching that was put to death, after which its body was embalmed and buried with great ceremony. Horus (the Hawk) was the son of Osiris and Isis. He wears the crowns of Upper and Lower Egypt. He was the avenger of his father's death. The Ibis, the Cat, the Beetle, the Crocodile, and other animals were set apart as sacred, and were worshipped with divine honors. Lucian says: "If you go into Egypt, you will see Jupiter with the face of a *ram*, Mercury as a fine *dog*, Pan is become a *goat*, another god is *Ibis*, another the *crocodile*, and another the *ape*. There, many shaven priests gravely tell us that the gods, being afraid of the rebellion of the giants assumed these shapes." Typhon, the wicked god, was represented as a hippopotamus walking on its hind legs. He was the author of evil, and killed his brother Osiris. Besides the gods in the shape of animals, the Egyptians had a sacred tree, though naturalists have not been able to determine which it was. In some of the modern superstitions, it seems to be a valuable fruit tree, which it was criminal to injure; in others it is a sensitive acacia, which bows its leaves when they are touched, and thus greets the traveller who seeks its shade.



1. ATHOR. 2. PTAH. 3. ISIS. 4. OSIRIS. 5. NEITH. 6. BUBASTIS. 7. APIS (THE BULL). 8. HORUS (THE HAWK). 9. IBIS (THE CRANE). 10. SHAU (THE CAT). 11. SCARABÆUS (BEETLE).

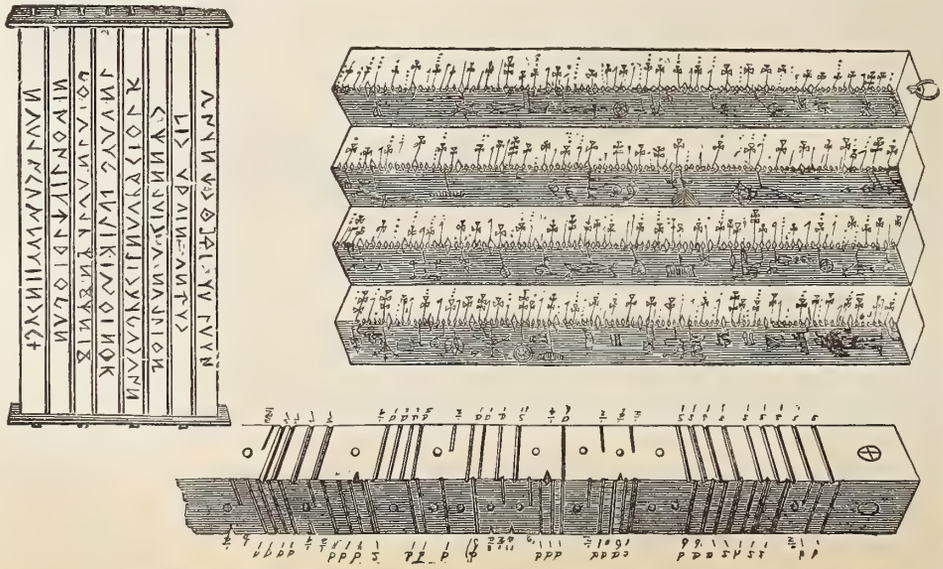
THE IDOLS OF EGYPT.



THE DESTRUCTION OF THE WICKED.

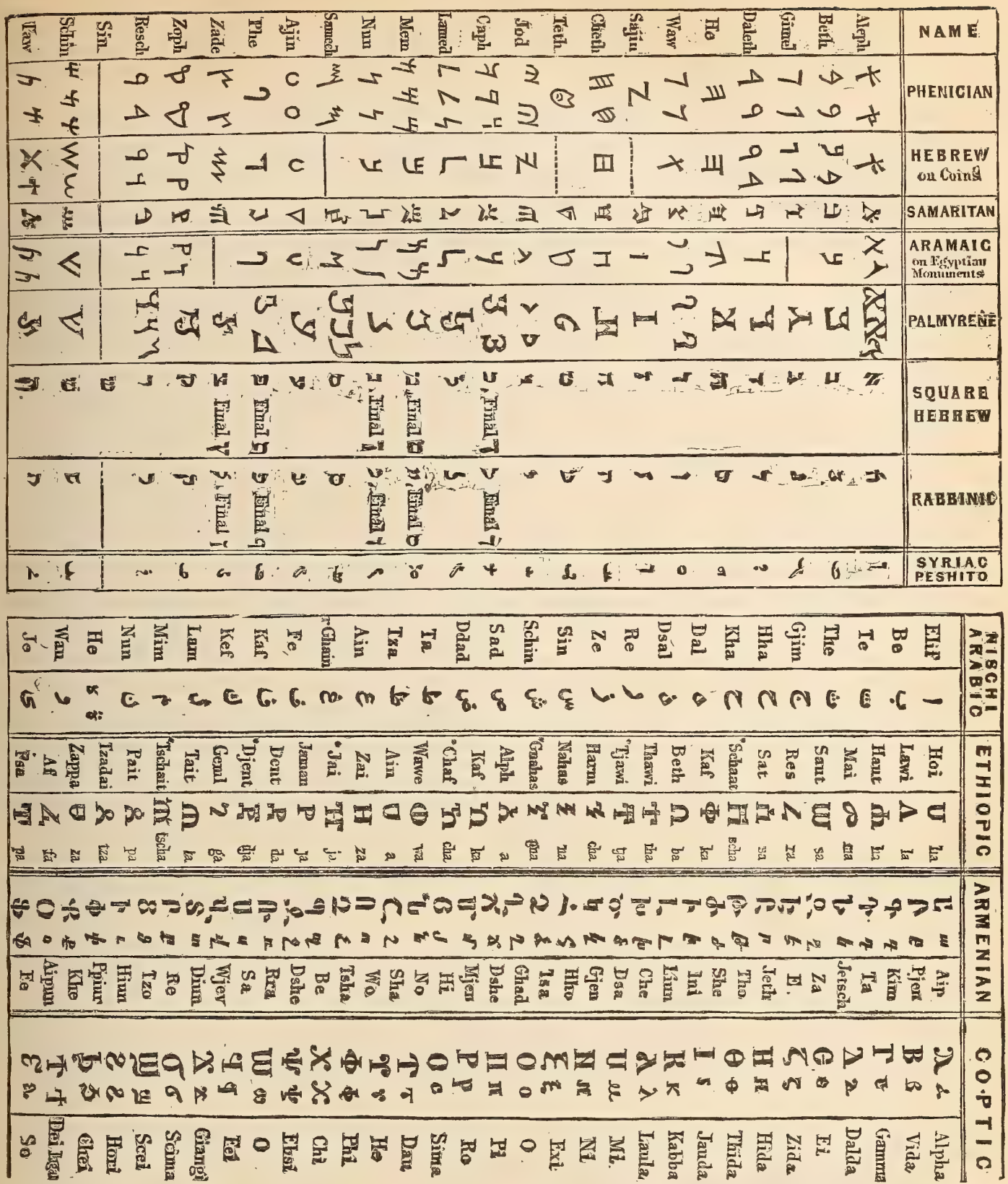
THE engraving illustrates the third and fourth verses of the ninety-seventh Psalm, which denounce the judgments of God upon the wicked. "A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world: the earth saw and trembled."

THE practice of writing on sticks (Ezek. xxxvii. 20) is as old as the days of Moses. It obtained among the ancient Greeks and Britons, and much more recently in Sweden. The stave calendars once in use in Sweden were of wood, some three feet or more long, sword-shaped, with Runic characters engraved upon them, and a species of hieroglyphics extending along their whole length. "The original manner of writing among the ancient Britons," says the learned Townley, "was by cutting the letters with a knife upon sticks, which were most commonly squared, and sometimes formed into three sides; consequently, a single stick contained either three or four lines. Several sticks with writing upon them were put together, forming a kind of frame, which was called *peithynen*, or elucidator, and was so constructed that each stick might be turned for the facility of reading, the end of each running out alternately on both sides of the frame. A continuation of this mode of writing may be found in the *Runic*, or log almanacs of the northern states of Europe, in which the engraving on square pieces of wood has been continued to the present time. A late writer



SPECIMENS OF ANCIENT WRITINGS ON STICKS.

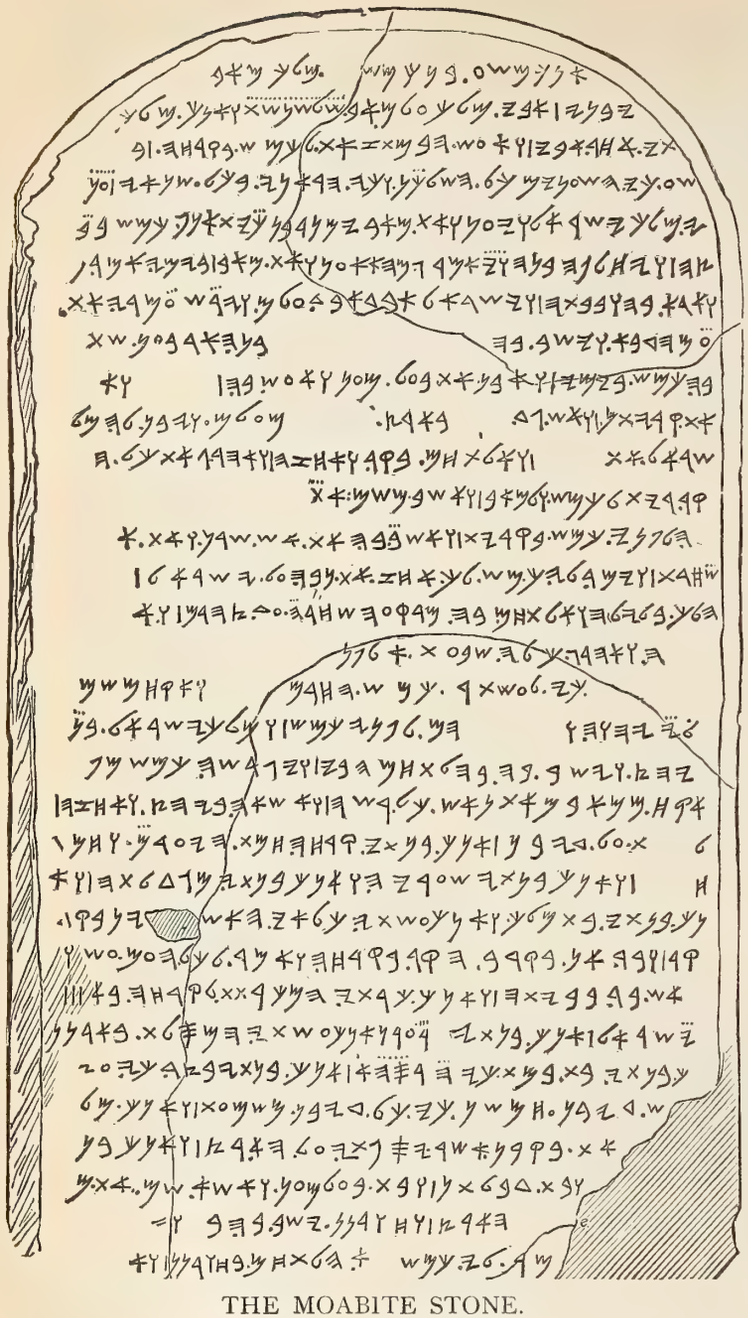
ANCIENT ALPHABETS.



informs us that the Boors of Œsel, an island in the Baltic Sea, at the entrance of the Gulf of Livonia, continue the practice of making these rude calendars for themselves, and that they are in use likewise in the isles of Ruhn and Molin."

THE accompanying tables will give the reader a fair idea of the most ancient alphabets, beginning with the Phœnician, the oldest of all. The discovery of the "Moabite Stone" has made it plain that the Phœnician was the model after which the Greek alphabet and the Hebrew were formed or copied.

THE "Moabite Stone" was found at Dhiban, August 19th, 1868, by Rev. F. A. Klein, a French clergyman employed by the English mission. Efforts were at once made to obtain possession of the stone, and they were so badly conducted that the anger of the Arabs was excited, and they broke the valuable relic into pieces. This remarkable stone is a monument which yields in importance to none yet found. The inscription is the narrative of a Moabite king of his battles and his conquests. The date of the stone is probably about 900 B. C. It was engraved, according to the opinion of the Count de Vogue, in the second year of the reign of Ahaz, king of Israel. It is older than Homer, older than the famous inscription of Ashmunazar; and is in all likelihood written in the same characters as those used by David in the Psalms, and by Solomon in his correspondence with Hiram, king of Tyre. It illustrates, to a hitherto unheard-of degree, the history of the writing which we all use at this time.



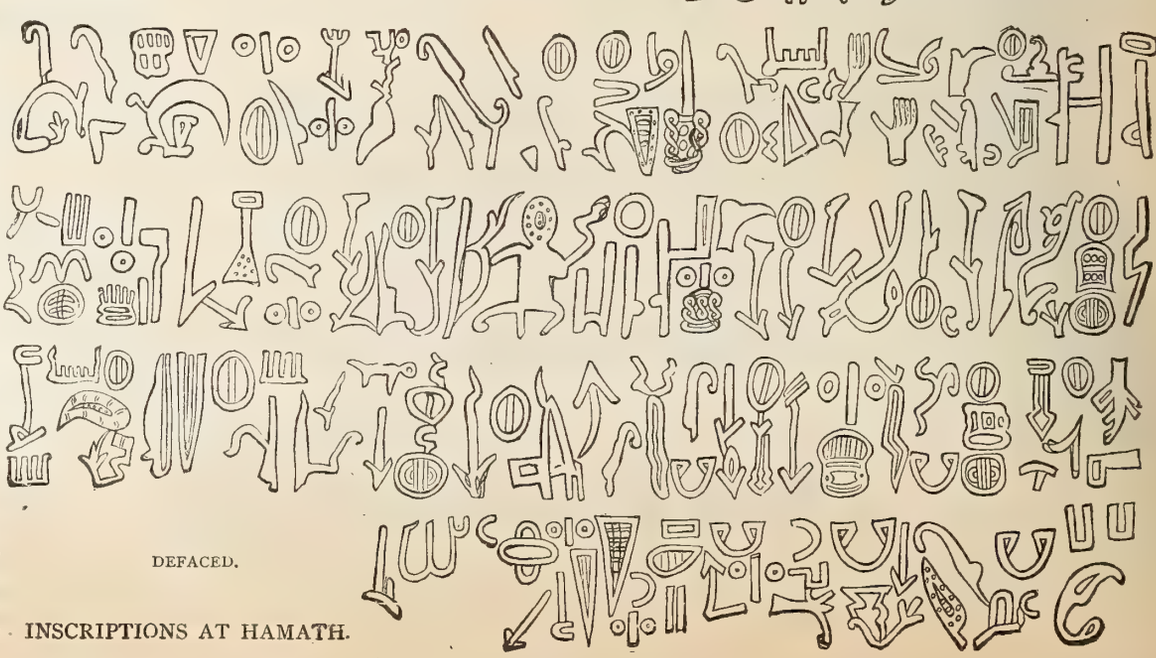
THE MOABITE STONE.

Nearly the whole of the Greek alphabet is found here; not merely similar to the "Phœnician shape," but as identical with it as can well be. The number of letters on the monument was over 1000. The number preserved is 669. It refers to events which are recorded in the book of Chronicles, and is a remarkable evidence of the truthfulness of the sacred narrative. It appears that the stone was set up by Mesha, or Mesa, king of Moab, son of Chemosh-Gad, who, speaking in the first person, records his wars with Omri, king of Israel, and his successors. Mesha fortified Baalmeon, and made a successful attack on Kiriathaim, took Ashtaroth, and put all the inhabitants to death. He then assaulted Nebo, slew seven thousand men, and devoted the women to Ashtar-Chemosh, and the vessels of Jehovah to the same god. The king of Israel fortified Jahaz and attacked Mesha, but was defeated and lost the city, which was thereupon occupied by the Moabites. Subsequently Mesha restored Korhah, rebuilt Aroer, Beth-bamoth, Bezer, Beth-gamul, Beth-diblathaim, and Beth-Baalmeon. In continuation Mesha relates his successful war against the Edomites. The fragments of the stone were purchased by the French government for 32,000 francs ($6,400), and were transported to the Museum of the Louvre in Paris, where they are now preserved.

HAMATH was the chief city of Upper Syria. It is repeatedly mentioned as the northern extremity of the Land of Promise, as Kadesh Barnea was its southern. It is in the upper valley of the Orontes, far beyond the crest of Lebanon, and is still a very important town of 30,000 inhabitants, called Hamah. From "the entrance of Hamath" (Num. xxxiv. 8) was to be the frontier; that is, from the pass on the water-shed of the Leontes and Orontes (see also Num. xiii. 21; Josh. xiii. 5). We next read of Hamath as an independent state, when (2 Sam. viii. 9, 10) Toi, its king, sent his son Joram with presents to congratulate king David on his conquest of Toi's old enemy, Hadadezer, king of Zobah, and probably to acknowledge David's suzerainty. Hamath was probably also tributary to Solomon, as included in the region named (1 Kings iv. 21); for we find that he built "store-cities" in Hamath (2 Chron. viii. 4)—like the old "factories" of England in the Levant—colonies of Israelite merchants, with their warehouses. At the rupture of Israel it became again independent, but was recovered, a hundred and fifty years afterwards, by Jeroboam II., king of Israel (2 Kings xiv. 28), who dismantled it (Amos vi. 2). It was soon afterwards taken by Sennacherib (2 Kings xviii. 34), and with this capture its connection with Bible history ends. Hamah is now remarkable for its great water-wheels for raising water from the Orontes for the gardens and houses. Its houses are built of sun-dried bricks and timber. Though plain and poor externally, some of them have splendid interiors. The inhabitants carry on a considerable trade in silks and woollens and cotton stuffs with the Bedawin. The 'alah or high land of Syria abounds in ruins of villages, three hundred and sixty-five, according to the Arabs. Hamath stones have been found, four blocks of basalt inscribed with hieroglyphics, first noticed by Burckhardt in 1810, the characters in cameo raised from two to four lines, not incised, as other Syrian inscriptions. One of these is shown in the engraving. The names of Thothmes III. and Amenophis I. are read by some scholars in them. Burton thinks these inscriptions form a connecting link between picture writing and alphabetic writing. Probably they were Hittite in origin.



DEFACED.



DEFACED.

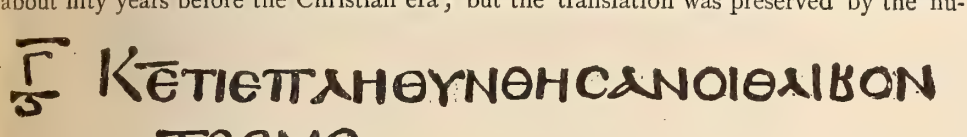
INSCRIPTIONS AT HAMATH.

SPECIMENS OF ANCIENT MANUSCRIPTS OF THE HOLY SCRIPTURES,

PRESERVED IN THE

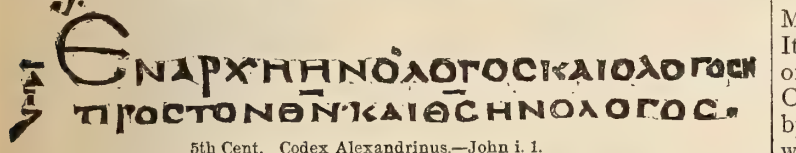
ORIGINAL GREEK AND HEBREW CHARACTERS.

THE oldest version of the Scriptures in any language is the Septuagint, so called from its being the work of seventy-two translators. Ptolemy Philadelphus, king of Egypt, caused this translation to be made between B. C. 286 and B. C. 280, at Alexandria, by seventy-two learned Jews. It comprised all the canonical books of the Old Testament. The *autograph*, or original copy of the Septuagint version, was, most probably, consumed in the fire which destroyed the Alexandrian Library, in the time of Julius Cæsar, about fifty years before the Christian era; but the translation was preserved by the numerous transcripts taken for the use of the different synagogues in Egypt, Greece, and Italy, and which were sure to be copied with the utmost accuracy and care. Other copies were also taken for the use of individuals. The evangelists, and apostles, and primitive fathers, made their quotations from this translation; all the Greek churches used it, and the Latins, till the time of Jerome, had no version of the Old Testament but what had been translated from it; and nearly all the older Oriental versions, as well as several of the western, are derived from it.



Codex Alexandrinus.

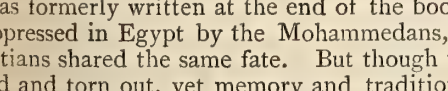
THE oldest known copy of the entire Bible is called the *Codex Alexandrinus*, or Alexandrian copy. It was presented in 1628 to Charles I. of England, by Sir Thomas Roe, from Cyril Lucar, Patriarch of Constantinople, who accompanied the MS. with the following letter written by his own hand: "This book of the Holy Scriptures of the New and Old Testament was written, according to tradition, by the hand of Thecla, a noble Egyptian woman, about thirteen hundred years since, a little after the Council of Nice. The name of Thecla was formerly written at the end of the book, but Christianity being suppressed in Egypt by the Mohammedans, the books also of the Christians shared the same fate. But though the name of Thecla be blotted and torn out, yet memory and tradition continue to preserve it.—*Cyril*, Patriarch of Constantinople."



5th Cent. Codex Alexandrinus.—John i. 1.

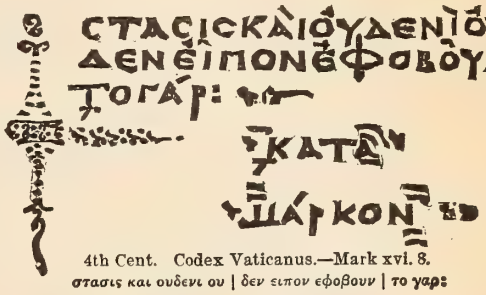
Εν αρχη ην ο λογος και ο λογος ην | προς τον θ[εο]ν· και θ[εο] ς ην ο λογος

The MS. is written on parchment, and, like the most ancient MS., in uncial characters, without distinction of chapters, verses, or words, and originally without accents. It consists of four folios, three of which contain the Old Testament, and the fourth the New Testament. It formerly belonged to the king's library, whence it was transferred in 1753, to the British Museum, where it now remains. A fac-simile edition of the New Testament of this MS. was published in 1786, by Dr. C. G. Whide, with types cast for the purpose, line for line, without intervals between the words, as in the MS. itself. It is a splendid folio; and is accompanied with a learned preface, containing an accurate description of the MS., with an exact list of all its various readings. In 1814, the British House of Commons ordered that a fac-simile edition also of the Old Testament should be executed at the public expense.



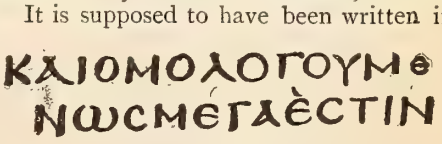
Codex Alexandrinus.

THE *Codex Vaticanus*, or Vatican copy, so called from belonging to the Vatican library, at Rome, contains not only the Old Testament, but also the New. It is supposed to have been written in the fifth or sixth century; and is executed in the uncial, or square characters (what we commonly term capitals), without distinction of chapters, verses, or words. Cardinal Carafa edited the first printed edition of this MS. by order of Pope Sixtus V. in folio; but without the New Testament. The Cardinal and his associates were employed nine years upon this edition, which was printed at Rome in 1587.



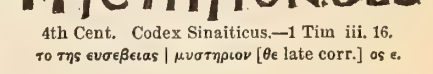
4th Cent. Codex Vaticanus.—Mark xvi. 8.

στασις και ουδενι ου | δεν ειπον εφοβουν | το γαρ



Codex Vaticanus.

THE *Codex Sinaiticus*, so called from its having been discovered at Mount Sinai, is one of the most ancient MS. versions of the Bible. It was found in the library of the monastery of St. Catherine, at Mount Sinai, by Tischendorf, in 1859, and was secured by him for the Emperor of Russia. It is now in St. Petersburg. A fac-simile of it was published at the Emperor's expense in 1862. It belongs to the fourth century. Besides the Old and New Testaments, it contains the Gospel and Epistle of Barnabas and the Epistle of Hermas, books not now recognized as canonical.



4th Cent. Codex Sinaiticus.—1 Tim iii. 16.

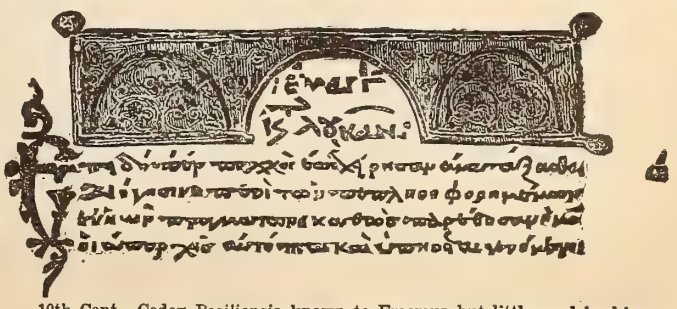
το της ευσεβειας | μυστηριον [θε late corr.] ος ε.



4th Cent. Codex Sinaiticus.—John i. 18.

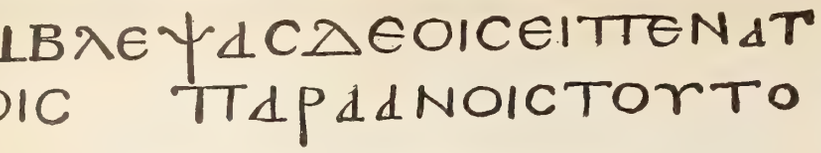
νογενης θ[εο]ς [ο ων corr.] εις τον.

Another ancient manuscript was the *Codex Basiliensis*, of which a specimen is given here. It was known to Erasmus, but was little used by him. It belongs to the tenth century.



10th Cent. Codex Basiliensis, known to Erasmus, but little used by him. Matt. i. 1-2 nearly, as in all Greek Testaments.

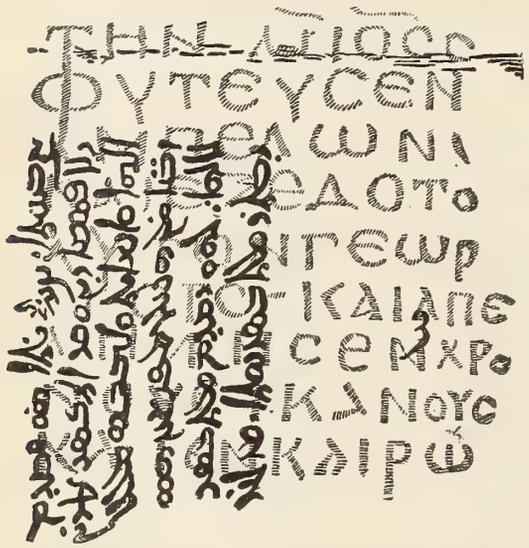
We give here a very interesting specimen from an ancient manuscript preserved in the library of Trinity College at Dublin. It is a palimpsest, or parchment manu-



Specimen of Ancient MS. At Trinity College, Dublin.

script, written on a second time, and belongs to the sixth century. The passage given is the twenty-sixth verse of the nineteenth chapter of the Gospel according to St. Matthew.

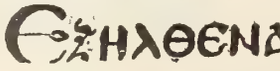
A very interesting manuscript was found at the convent on the Natron lakes, in Egypt, and contains a fragment of St. Luke's Gospel (xx. 9, 10), over which is written a work of Severus of Antioch.



Ancient MS. With Fragment of St. Luke's Gospel.

The high price of parchments and skins often tempted ancient writers to destroy older works in order to avail themselves of the materials used in them.

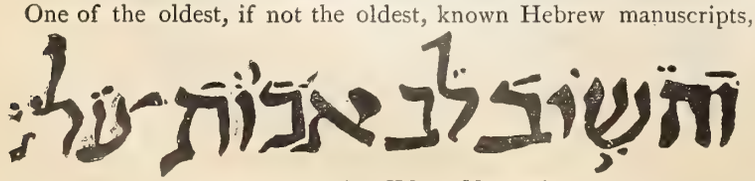
One of the earliest collections of the Scriptures was made by Origen, who was born at Alexandria, A. D. 185. He was a most voluminous writer, but the works that have immortalized his name are *The Hexapla*, or Collation of the Septuagint Version, which is supposed to have originally made fifty volumes, and his Vindication of Christianity. In the Collation of the Septuagint he labored with indefati-



Specimen of the Text of the Hexapla of Origen.

gable industry; and, having acquired a perfect knowledge of the Hebrew tongue, purchased from the Jews the most authentic copies of the Hebrew Scriptures; and having also obtained a correct copy of the Septuagint, or Greek version, he transcribed them, and placed them in parallel columns. In the first column was the Hebrew text in Hebrew characters; in the second the same text in Greek characters. In other columns he placed the Septuagint and other Greek translations. The differences between the Hebrew copies and the Septuagint were denoted by various marks. The specimen given here shows a passage from the Book of Genesis, written by him in Greek.

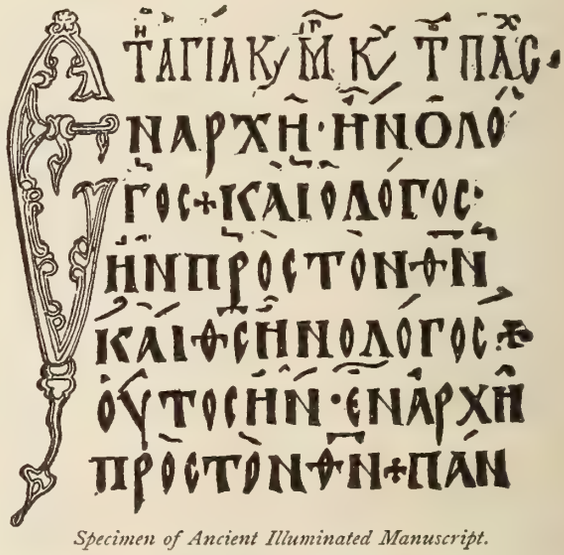
One of the oldest, if not the oldest, known Hebrew manuscripts,



Specimen of Ancient Hebrew Manuscript.

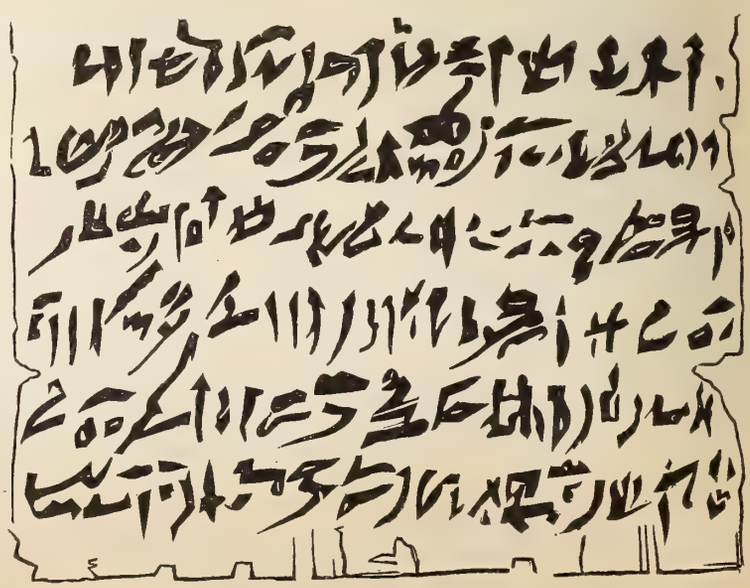
was found in the Karaite synagogue in the Crimea. It is in the shape of a roll, and is written on leather. It was preserved at Odessa, and was brought to that place from Darbend, in Dagheston. It is believed to date from A. D. 480, and was corrected in A. D. 580. The specimen given here is from the sixth verse of the fourth chapter of the Book of the Prophet Malachi. It is worthy of mention in this connection that able Biblical critics believe that the autograph of the Law, written by the hand of Moses, was upon prepared skins. We read, in Exodus xxvi. 14, that rams' skins, dyed red, made a part of the covering for the Tabernacle; and it is a singular circumstance that, in the year 1806, Dr. Claudius Buchanan obtained from one of the synagogues of the black Jews, in the interior of Malayala, in India, a very ancient manuscript roll, containing the major part of the Hebrew Scriptures, written upon goats' skins, mostly dyed red; and that the Cabul Jews, who travel annually into the interior of China, remarked that in some synagogues the Law is still found written on a roll of leather; not on vellum, but on a soft, flexible leather, made of goats' skins, and dyed red. Of the six synagogue copies of the Pentateuch in rolls, which are all at present known in England, exclusive of those in possession of the Jews, five are upon skins or leather, and the other upon vellum.

In conclusion we give a specimen from an illuminated manuscript, dated A. D. 995. The initial letter is in blue and red, and is beauti-



Specimen of Ancient Illuminated Manuscript.

fully executed and "illuminated." The text is in Greek, and the passage consists of the first and second verses of the first chapter of the Gospel according to St. John.



Specimen of Egyptian Manuscript.

THE WANDERINGS IN THE WILDERNESS,

BEING AN ACCOUNT OF

THE FORTY YEARS' SOJOURN OF THE ISRAELITES IN THE DESERT.

BY REV. EDWARD H. HARPER, D.D.

THE march of the Israelites from Egypt into the Promised Land may be divided into three distinct portions:

1. The march out of Egypt to Mount Sinai.
2. The march from Sinai to the borders of Canaan.
3. The wandering in the wilderness and entrance into Canaan.

Let us glance at the three grand divisions we have enumerated:

1. *The march out of Egypt to Mount Sinai.*—We are told that the object of going first to Mount Sinai was there to worship Jehovah. This occupied six weeks, making, with the fourteen days before the Passover, two months; and the encampment before Sinai, which



DEPARTURE OF THE ISRAELITES FROM EGYPT.

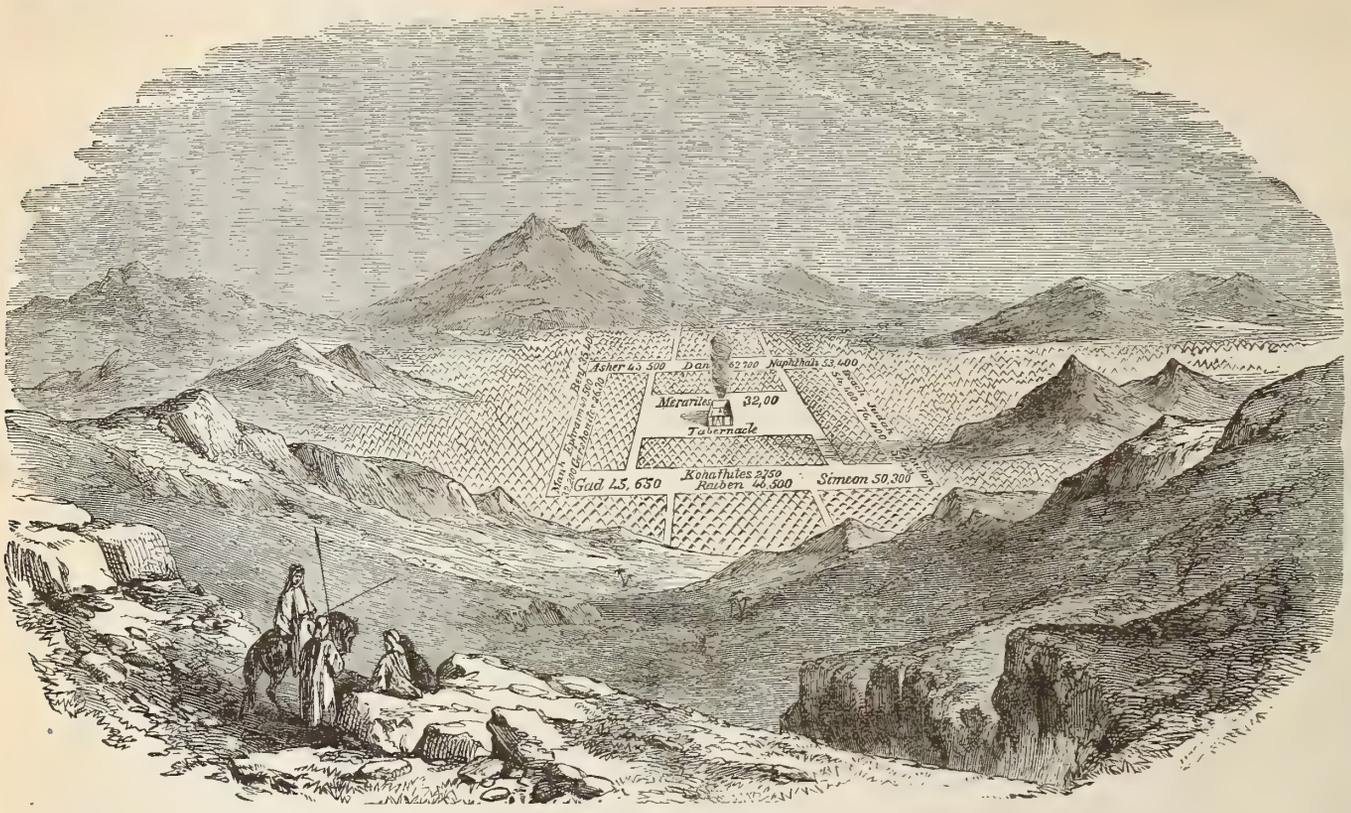
This covered a period of forty years, which may be divided as follows:

	Yrs.	Mos.	Days.
In Egypt before the Passover	0	0	14
From Egypt to Sinai	0	1	16
Encampment at Sinai	0	11	20
March to Kadesh (about)	0	4	10
Wanderings in the Wilderness	37	6	0
March from Kadesh to the plains of Moab	0	10	0
Encampment there to the passage of the Jordan	0	2	0
Total	40	0	0

lasted for ten months, made up the remainder of the first ecclesiastical year. The law was given during this period, and the Tabernacle was set up on the first day of the first month (Abib) of the second year (about April 1, 1490 B. C.) A month was consumed in its dedication. The taking of the first census of the nation was begun on the first day of the second month; and on the twentieth day of the second month of the second year the camp was broken up and the march begun towards Canaan.

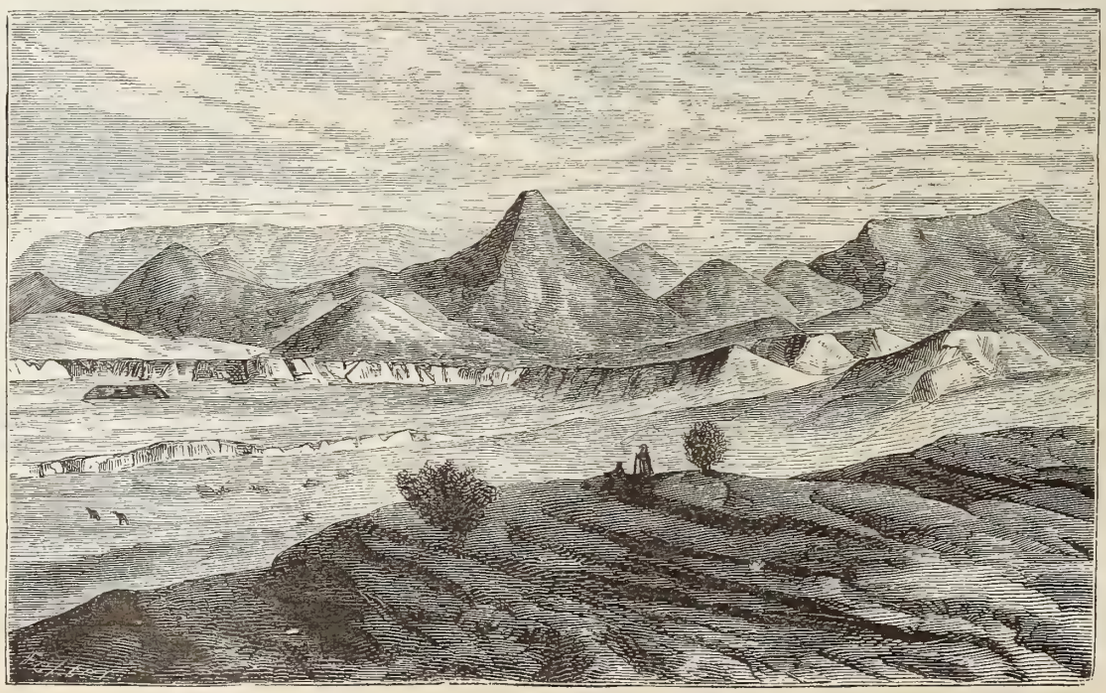
2. *The march from Sinai to the borders of Canaan.*—This distance is usually made in eleven days by Eastern caravans. The Israelites divided it by three chief halts. The first stage was made in three days, after which a halt of a month was made. The second halt con-

sumed about a week. At the end of the third stage the spies were sent out into the land, at whose borders they had not arrived, and a halt of forty days was made to await their return. The spies came back laden with rich clusters of grapes, as proofs of the great fertility of the land. Israel feared to trust God, however, and alarmed by the magnitude of the conquest before them, turned away from the beautiful land and began the long wanderings which God imposed upon them as a punishment for their sins.



THE CAMP OF ISRAEL IN THE WILDERNESS.

3. *The wandering in the Wilderness and entrance into Canaan.*—It is a habit with many persons to speak of the *forty years'* wanderings; but, in the proper sense, the *wanderings* covered a period of but thirty-seven years and six months. During this time they were completely cut off from the outer world. Moses has told the story of their wanderings, and of all that befell them at that time, with strict fidelity. In the first month of the fortieth year they came back to Kadesh, whence they had been led into the wilderness.



WILDERNESS OF KADESH.

The settlement of the location of Kadesh is one of the most difficult questions of sacred geography. Dr. Robinson and others place it at the modern 'Ain el-Weibeh. Professor Palmer, whose researches in the Sinai Peninsula are of the highest importance, locates it at *'Ain Gadis*, some distance west of the site advocated by Dr. Robinson. "Dr. Robinson's theory that Kadesh must be sought for at 'Ain el-Weibeh," says Professor Palmer, "in the neighborhood of the passes of Sufah and Tigreh, immediately below the southern border of Palestine, does not seem to me to be tenable, especially from strategic considerations; for the children of Israel would have been confined, as it were, in a *cul de sac*, with the subjects of King Arad, the Amorites, the Edomites, and the Moabites, completely hemming them in; whereas in the neighborhood of 'Ain Gadis they would have had nothing but the wilderness around them, and certainly no very formidable hostile peoples in their rear. Nor do I think that a good general like Moses would have chosen a bad position for so important a camp; and I am therefore confirmed in my belief that the 'Ain Gadis which we saw is actually the Kadesh of the Bible. . . . The Israelites were encamped, according to my theory, at the foot of the line of the cliffs in which 'Ain Gadis takes its rise, and their intention was evidently to march straight upon Palestine by the short and easy route which skirts the western edge of the mountains."

Advancing from Kadesh, the Israelites overthrew Sihon and Og, and spoiled the Midianites, and reached the plains of Moab, on the east of the Jordan, by the end of the tenth month, early in January, 1451 B. C. The rest of that year was occupied by the final exhortation and death of Moses, who was buried by the hand of God on Mount Nebo, after being permitted to view the land he could not enter. The exact time of the passage of the Jordan is not stated, but the harvest time identifies it with the season of the Passover; and thus the cycle of forty years is completed from the beginning of Abib, 1491, to the same date of 1451 B. C.

The following table (see Numbers xxxiii.) will enable the reader to

trace the entire journey of the Israelites from Egypt. The places named are the stations of the march in their regular order:

I. *In Egypt.*

1. Rameses.
2. Succoth.
3. Etham.
4. Pi-hahiroth, near Baal-zephon and Migdol.

II. *Before reaching Sinai.*

5. Through the sea to Marah.
6. Elim.
7. By the Red Sea.
8. Wilderness of Sin.
9. Dophkah.
10. Alush.
11. Rephidim.
12. Wilderness of Sinai.

III. *From Sinai to the frontier.*

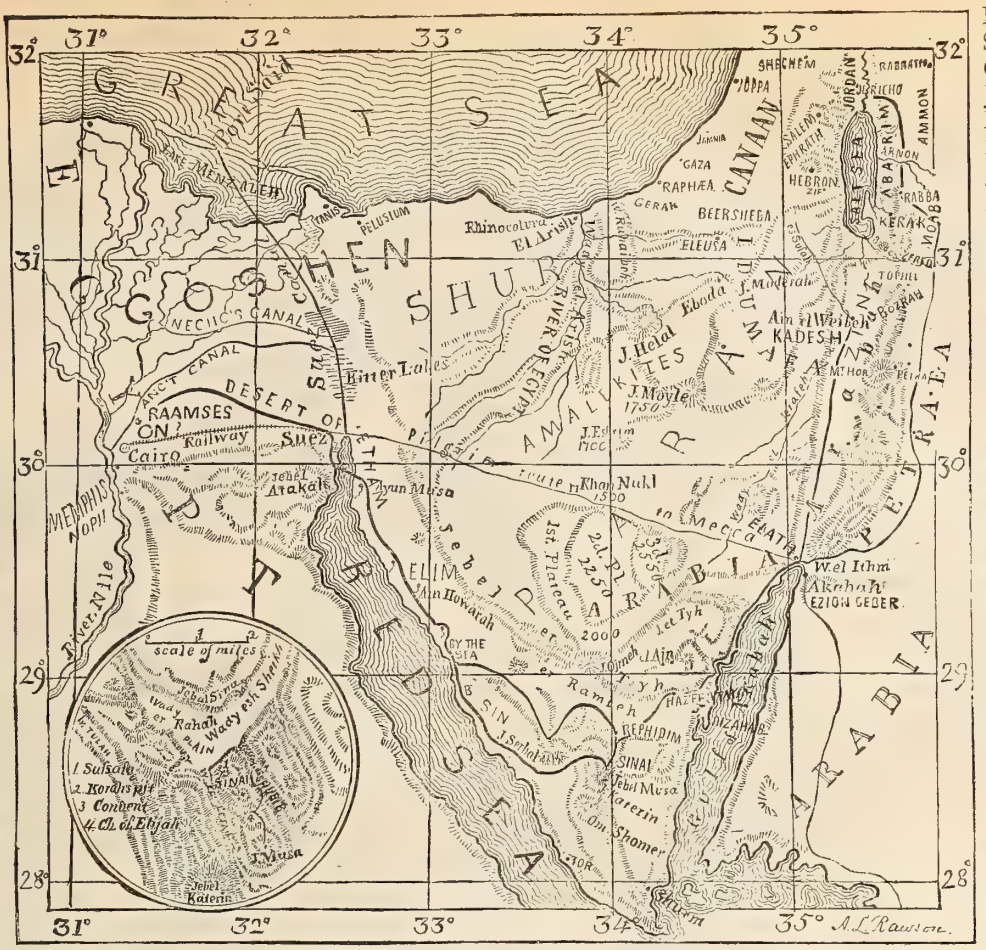
13. Kibroth-hattaavah.
14. Hazeroth.

IV. *Stations during the wandering till the return to Kadesh.*

15. Rithmah.
16. Rimmon-parez.
17. Libnah.
18. Rissah.
19. Kehelathah.
20. Mount Shapher.
21. Haradah.
22. Makheloth.
23. Tahath.
24. Tarah.
25. Mithcah.
26. Hashmonah.
27. Moseroth.
28. Bene-jaakan.
29. Hor-hagidgad.
30. Jotbathah.
31. Ebronah.
32. Ezion-Gaber.
33. Wilderness of Zin, which is Kadesh.

V. *Final journey after the forty years' wandering.*

34. Mount Hor, in the edge of Edom.
35. Zalmonah.
36. Punon.
37. Oboth.
38. Ije-Abarim (i. e., heaps of Abarim), in the border of Moab.
39. Dibon-gad.
40. Almon-Diblathaim.
41. Mountains of Abarim, before Nebo.
42. Plains of Moab, on the borders of Jordan.


GREAT SEA
GOSHEN
SHUR
CANAAN
ARABIA
EGYPT
ARABIA PETRÆA
RAAMSES
Cairo
Suez
Railway
SUEZ CANAL
River Nile
MEMPHIS
NOPH
Jebel Atakah
Ayun Musa
ELIM
Jebel Hamr
Wady Gharandel
Wady Rahah
Wady esh Sheikh
Jebel Serbal
SINAI
Jebel Katerin
Jebel Musa
Ras Sufsafeh
Convent
Ch. of Elijah
Rithmah
Kibroth-hattaavah
Hazeroth
Rephidim
Sinai
Jebel Musa
Katerin
Ezion Geber
Kadesh
Wel Ithm
Akrabah
Mecca
Hebron
Beersheba
Gaza
Raphæa
Joppa
Shechem
Jericho
Jordan
Ammon
Moab
Kerak
Tophel
Mt. Hor
Petra
Ain el Weibeh
Ain Kadeish
Rhinocolura
El Arish
Eleusa
Ebeda
Moyle
Jebel Helal
Jebel Tyh
1st Plateau
2d Plateau
Ramleh
Khan Nakl
Tomer
Ain
Shumm
Sin
Wilderness of Zin
Wilderness of Paran
Wilderness of Shur
Wilderness of Sin
Amalekites
Kenites
Midianites
Edomites
Canaanites
Jebusites
Amorites
Hittites
Perizzites
Hivites
Girgashites
Moabites
Ammonites
Philistines
Hamites
Shemites
Israelites
Egyptians
Arabians
Ishmael

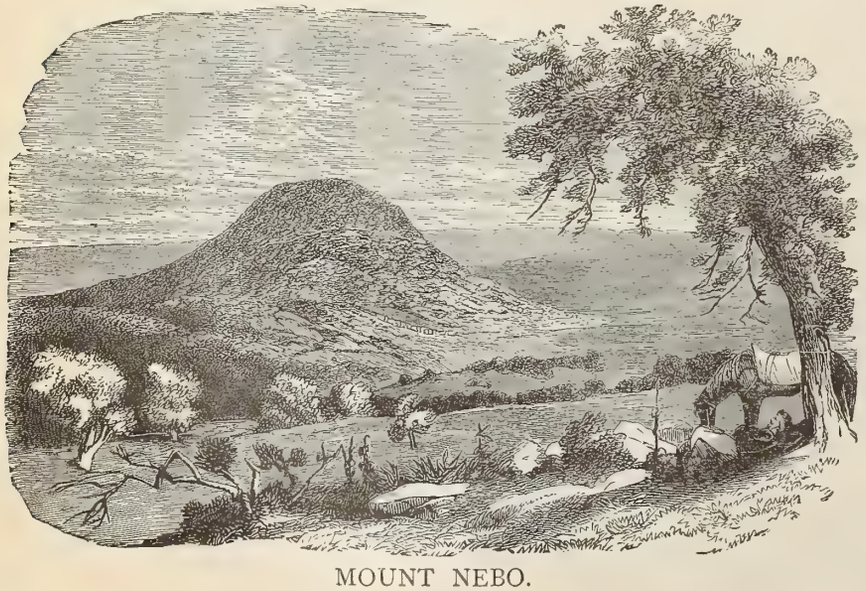
ites on their march. The very earth shook under their tread, and in the heavens above the Shechinah rose in its awful majesty. When they went into camp, their tents spread over miles of the country, and they formed such an imposing spectacle that the prophet of old was awe-struck as he looked upon them, and involuntarily he broke out into the enthusiastic cry, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes, which the Lord hath planted, and as cedar trees beside the waters!"



GATHERING MANNA.

During the wanderings of the Israelites in the Desert they were Divinely sustained by manna, a substance which fell from heaven every morning except the Sabbath. It was in the form of a small round seed resembling the hoar-frost, and was gathered early before the sun became hot enough to melt it. It was prepared for food by grinding and baking. The whole nation subsisted upon it for forty years. It suddenly ceased when they got the first new corn of the land of Canaan. It was always regarded by the Hebrews as a miraculous gift direct from God, and not as a product of nature. The natural products of the Arabian deserts and other Oriental regions, which bear the name of manna, have not the quality or the uses ascribed to the manna of Scripture. The substance now called manna in the Arabian desert, through which the Israelites passed, is collected in the month of June from the *tarfa* or tamarisk shrub. According to Burckhardt, it drops from the European commerce comes mostly from Calabria and Sicily. It is gathered during the months of June and July from some species of ash, from which it drops in consequence of a puncture by an insect resembling the locust, but distinguished from it by having a sting under its body. The substance is fluid at night, and resembles the dew, but in the morning it begins to harden.

The last stage in the wanderings of the Israelites was the encampment of the people in the plains of Moab, "by Jordan near Jericho." To the east of their position lay Mount Nebo, and before them the one great river which barred their entrance into the land which had been promised to them for a possession for themselves and their descendants. There occurred the final episodes of their long wanderings, the conquest of Bashan, the prophecy of Balaam, and the death of Moses, their great leader, upon Mount Nebo, or Pisgah. The position of the Israelites was immediately opposite the strong city of Jericho, and in full view of the Promised Land. With the passage of the Jordan, and the conquest of Jericho, the history of the wanderings comes to an end. They were now safely entered upon the heritage promised their fathers by God, and it only remained to them to occupy and possess it. Thus was verified in their experience the faithfulness of Him who "keeps covenant and mercy with his servants," whom no obstacles can hinder in the execution of his gracious purpose, and whose "counsel standeth for ever."



MOUNT NEBO.



STANDARDS OF THE TWELVE TRIBES.

thorns on the sticks and leaves with which the ground is covered, and must be gathered early in the day, or it will be melted by the sun. The Arabs cleanse and boil it, strain it through a cloth, and put it in leathern bottles; and in this way it can be kept uninjured for several years. They use it like honey or butter with their unleavened bread, but never make it into cakes or use it by itself. The manna of

THE TABERNACLE IN THE WILDERNESS.

BEING A DESCRIPTION OF THE FIRST SANCTUARY ERECTED BY THE ISRAELITES TO THE WORSHIP OF ALMIGHTY GOD.

BY REV. JOSEPH L. TOWNSEND, D. D.

THE spiritual discernment of the Israelites was so undeveloped at the time of their departure from Egypt, that it was necessary to appeal to their senses, in order to convince them of the actual presence of Jehovah with them, and to prove to them that He was guiding and sustaining them in their wanderings. On the very night of their departure from the land of oppression, the symbol of His presence went before them in the Shechinah, or pillar of fire by night, and of a cloud by day, the advance or halt of which was the signal for their march or rest. It is supposed that from the first there was a species of sacred tent, over which the Shechinah shone when at rest.

The materials of which it was to be constructed were to be the free-will offerings of the people. We read with delight of the enthusiasm with which they were given to Moses for his holy purpose. These materials were: 1. *Metals:* gold, silver, and brass. 2. *Textile Fabrics:* blue, purple, scarlet, and fine (white) linen, for the production of which Egypt was celebrated; also a fabric of goats' hair, the produce of their own flocks. 3. *Skins:* of the ram, dyed red, and of the badger. 4. *Wood:* the shittim-wood, the timber of the wild acacia of the desert itself, the tree of the "burning bush." 5. *Oil, spices,* and *incense,* for anointing the priests and burning in the Tabernacle. 6. *Gems:* onyx stones, and the precious stones for the breast-plate of the high-priest.



THE HIGH-PRIEST OFFERING INCENSE ON THE GOLDEN ALTAR.

Whether the sacrifices offered by Aaron and Jethro before Sinai were offered at this tent, it is impossible to say, but it was not long before Jehovah commanded Moses to set apart a particular place in which He might make His abode, and where alone sacrifices might be offered. Meanwhile the first ordinances given to Moses after the proclamation of the outline of the law from Sinai related to the ordering of the Tabernacle, its furniture and its service, as the type which was to be followed when the people came to their own home, and "found a place" for the abode of God. During the forty days of Moses' first retirement with God in Sinai, an exact pattern of the whole was shown him, and all was made according to it.

The people gave jewels and plates of gold and silver, and all the articles needed for the work with such liberality that the artificers soon had more than was needed. The superintendence of the work was intrusted to Bezaleel, of the tribe of Judah, and to Aholiab, of the tribe of Dan, who were skilled in "all manner of workmanship."

The Tabernacle was the Tent of Jehovah, called by the same name as the tents of His people, in the midst of which it stood. It is called also in the Sacred Books the Sanctuary and the Tabernacle of the

Congregation. It was a portable building, made so in order that the people might easily carry it with them in their wanderings. It was designed to contain the Sacred Ark, the special symbol of God's presence, and was surrounded by an outer court. The whole structure stood in the centre of the Camp of the host, and was guarded with especial care.

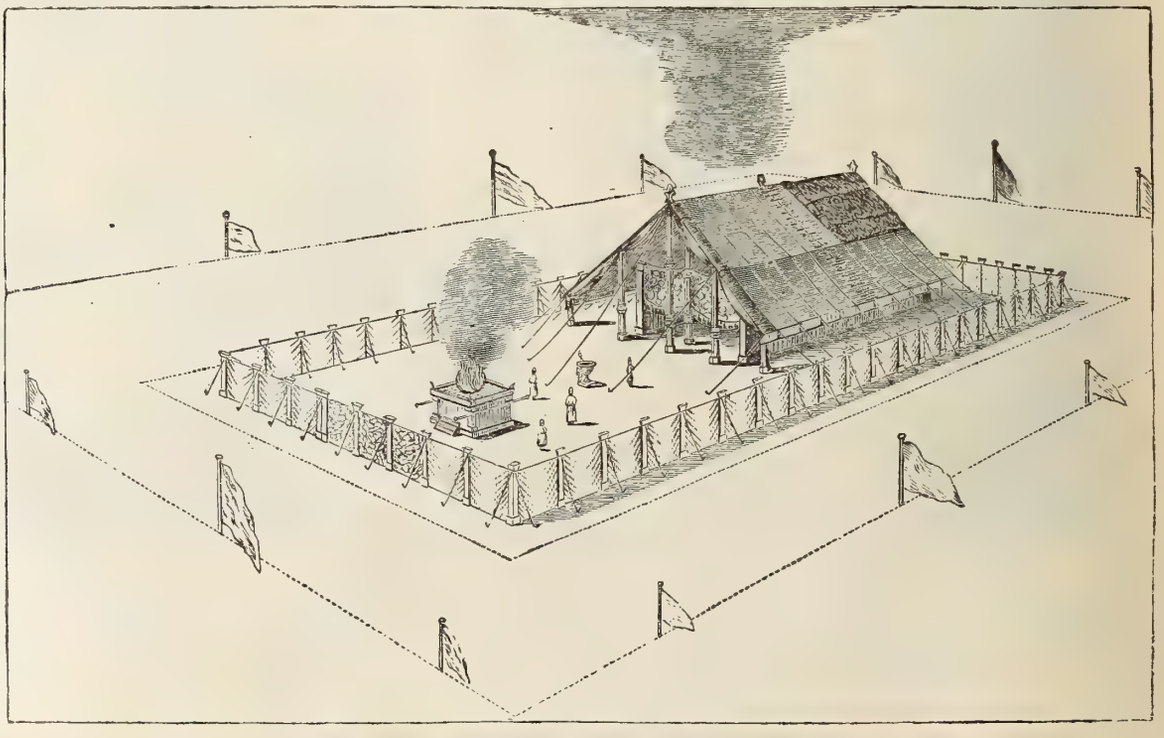


THE LEVITES SETTING UP THE TABERNACLE IN THE WILDERNESS.

The Court of the Tabernacle, in which the Tabernacle itself stood, was an oblong space, 100 cubits by 50 (*i. e.*, 150 feet by 75), having its longer axis east and west, with its front to the east. It was surrounded by canvas screens—in the East called Kannauts—5 cubits in height, and supported by pillars of brass 5 cubits apart, to which the curtains were attached by hooks and fillets of silver. There was but one opening in this enclosure—the entrance on the eastern side, which was 20 cubits wide, and closed by curtains of fine twined linen, of the most gorgeous colors, and richly ornamented with needle work. The Altar of Burnt-Offering stood in the outer or eastern half of the court, and between it and the Tabernacle itself was the Laver, in which the priests washed their hands and feet before entering the Sanctuary.

The Tabernacle itself was placed toward the western end of this enclosure. It was an oblong, rectangular structure, 30 cubits in length by 10 in width (45 feet by 15), and 10 in height; the interior being divided into two chambers, the first, or outer, of 20 cubits in length, the inner of 10 cubits, and consequently an exact cube. The former was the Holy Place, or First Tabernacle, containing the golden candlestick on one side, the table of shew-bread opposite, and between them, in the centre, the Altar of Incense. The latter was the Most Holy Place, or the Holy of Holies, containing the ark, surmounted by the cherubim, with the two tables inside.

The two sides and the further or western end were enclosed by boards of shittim-wood overlaid with gold, twenty on the north and south sides, six on the western side, and the corner-boards doubled. They stood upright, edge to edge, their lower ends being made with tenons, which dropped into sockets of silver, and the corner-boards being coupled at the top with rings. They were furnished with golden rings, through which passed bars of shittim-wood, overlaid with gold, five to each side, and the middle bar passing from end to end, so as to brace the whole together. Four successive coverings of curtains looped together were placed over the open top, and fell down over the sides. The first, or inmost, was a spendid fabric of linen embroidered with figures of cherubim, in blue, purple, and scarlet, and looped together by golden fastenings. It seems probable that the ends of this set of curtains hung down within the Tabernacle, forming a sumptuous tapestry. The next was a woollen covering of goats' hair; the third, of rams' skins dyed red; and the outermost,

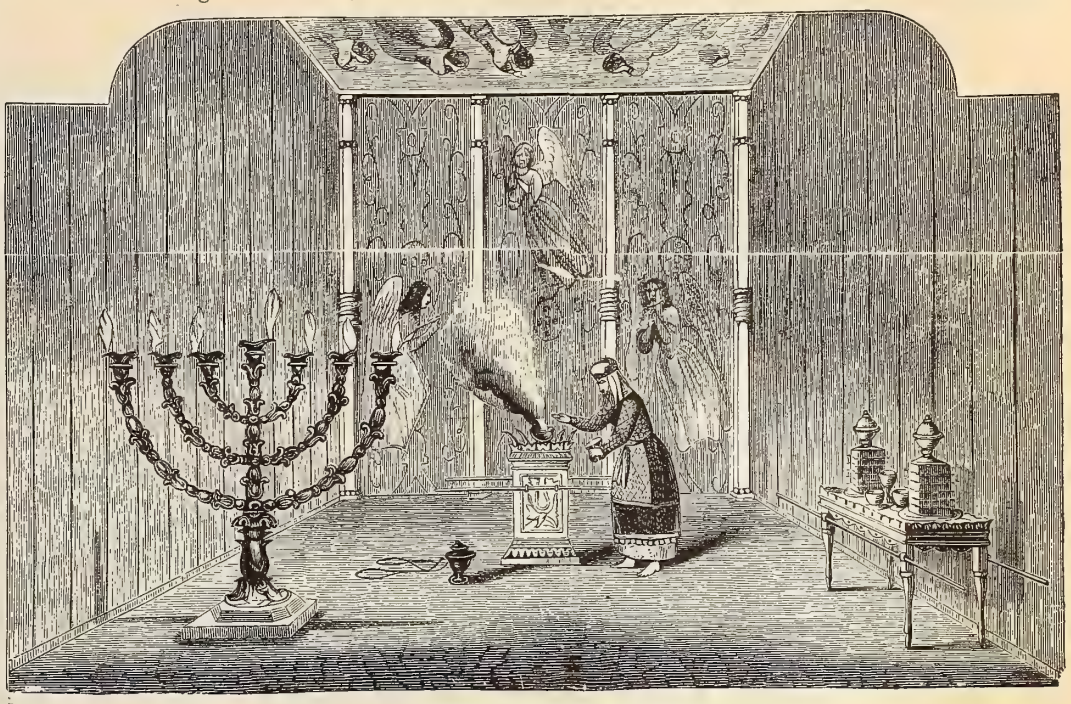


OUTLINE VIEW OF THE TABERNACLE.

or badgers' skins. It has been usually supposed that these coverings were thrown over the walls like a pall is thrown over a coffin; but this would have allowed every drop of rain that fell on the Tabernacle to fall through; for, however tightly the curtains might be stretched, the water could never run over the edge, and the sheepskins would only make the matter worse, as, when wetted, their weight would depress the centre, and probably tear any curtain that could be made. There can be no reasonable doubt that the tent had a ridge, as all tents have had from the days of Moses down to the present day.

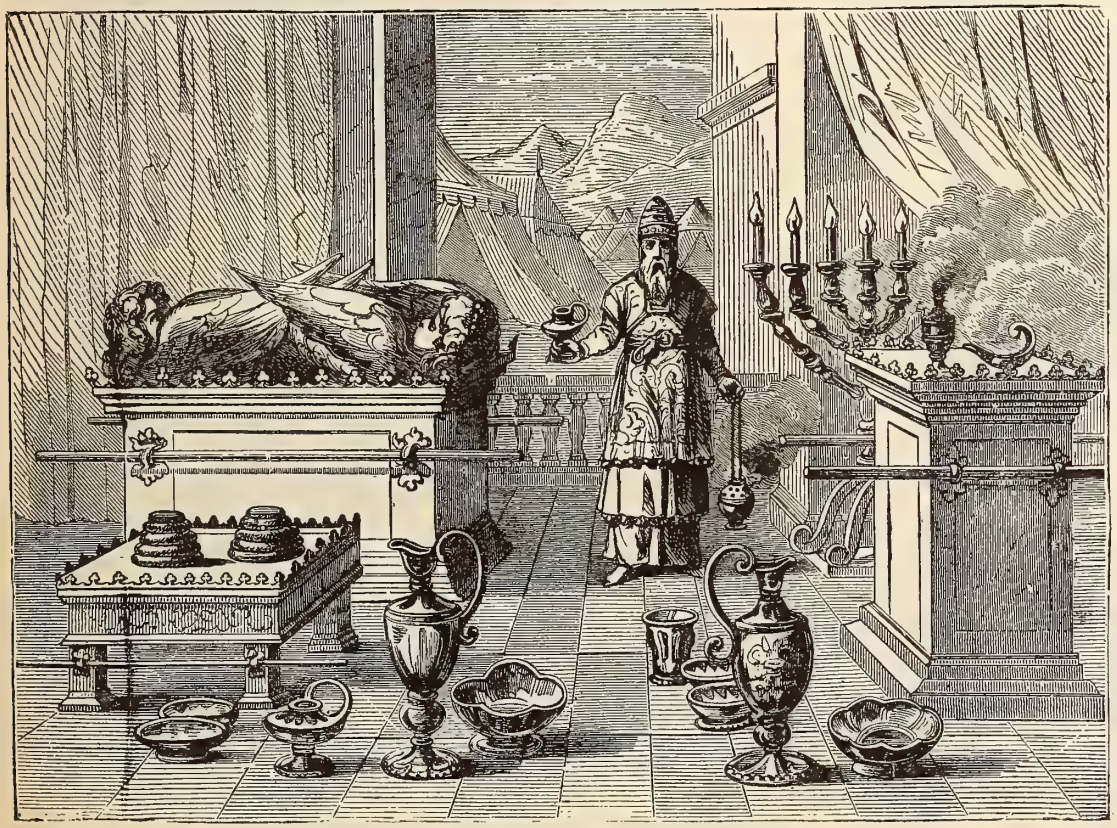
The front of the Sanctuary was closed by a hanging of fine linen, embroidered in blue, purple, and scarlet, and supported by golden hooks, on five pillars of shittim-wood overlaid with gold, and standing in brass sockets; and the covering of goats' hair was so made as to fall down over this when required. A more sumptuous curtain of the same kind, embroidered with cherubim, hung on four such pillars, with silver sockets, divided the Holy from the Most Holy Place. It was called the Veil, inasmuch as it hid from the eyes of all but the high-priest the innermost sanctuary where Jehovah manifested Himself on His Mercy Seat, between the Cherubim above the Ark. This veil was passed by the high-priest alone, and that but once a year, on the Day of Atonement, when, in token of the precious mediation of Christ, he went before God to make satisfaction for the sins of the whole people. He offered the blood of animals; but Christ with His own blood hath entered within the veil which separates Jehovah's abode from the earth. In the Temple, the solemn barrier was at length profaned by a Roman conqueror, and the Veil was at last rent by the hand of God Himself, when His Son had made upon the Cross the one perfect, full, and sufficient sacrifice and oblation for the sins of the whole world, to indicate that the entrance into the holiest of all is now laid open to all believers "by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh."

The Holy Place was entered daily by the priests, but by them alone, to offer incense at the time of morning and evening prayer and to renew the lights on the golden candlestick, and on the Sabbath to remove the old shew-bread and to place the new upon the table.



THE HOLY PLACE.

Let us now glance at the sacred furniture and instruments in use in the Tabernacle. The Altar of Burnt-Offering stood in the midst of the Outer Court, and formed the central point of the services in which the people had a part. On it all sacrifices and oblations were presented, except the sin-offerings, which were burnt without the camp. It was a large hollow case or coffer, 5 cubits square by 3 in height, made of shittim-wood, overlaid with plates of brass, and with a grating of brass in the middle to place the wood upon, and rings to lift the grating. At the four corners were projections called "horns," the "laying hold" of which was the sign of throwing one's self upon the mercy of God, and a means of fleeing to take sanctuary from man's vengeance. Like the Ark, the Altar of Incense, and Table of Shew-bread, it was furnished with rings, through which were passed bars to carry it when the people were on the march. Its utensils of brass are enumerated in Exod. xxxviii. 3. The priests went up to it, not by steps, but by a sloping mound of earth.



FURNITURE OF THE TABERNACLE.

The Brazen Laver, a vessel, on a foot, to hold water for the ablutions of the priests, stood between the altar of burnt-offering and the entrance to the Holy Place. It was made of the brass mirrors which were offered by the women. Its size and form are not mentioned: it is commonly represented as round; it need not have been very large, as the priests washed themselves *at*, not *in* it.

The furniture of the Holy Place was of two sorts. That of the Court was connected with sacrifice, that of the Sanctuary itself with the deeper mysteries of mediation and access to God. The First

Sanctuary contained three objects: the Altar of Incense in the centre, so as to be directly in front of the ark of the covenant, the Table of Shew-bread on its right or north side, and the Golden Candlestick on the left or south side. These objects were all considered as being placed before the presence of Jehovah, who dwelt in the holiest of all, though with the veil between.

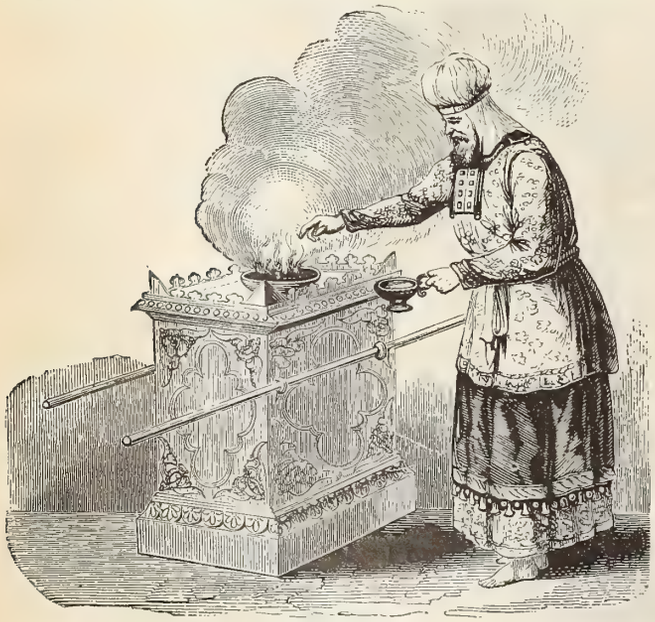
The Altar of Incense, a double cube of 1 cubit square by 2 high, with horns, was of shittim-wood, overlaid with gold, whence it is often called the Golden Altar, to distinguish it from the altar of burnt-offering, which was called the Brazen Altar. It had a cornice of gold, and four golden rings to receive the staves of shittim-wood overlaid with gold for carrying it. Neither burnt-offering, nor meat-offering, nor drink-offering was to be laid upon it; but the blood of the sin-offering of atonement was sprinkled upon its horns once a year. The incense burnt upon it was a sacred composition of spices of divine prescription. It was offered every morning and evening, at first by Aaron and his sons, and afterward by the priests officiating in weekly course, and by the high-priest on great occasions. The priest took some of the sacred fire off the altar of burnt-offering in his censer, and threw the incense upon it: then, entering the Holy Place, he emptied the censer upon the altar, prayed, and performed the other duties of his office. Meanwhile the people prayed outside; and thus was typified the intercession of Christ in heaven, making His people's prayers on earth acceptable. It was highly criminal to offer "strange" incense or "strange" fire upon the altar, or for any one to usurp the functions of the priests, or to make or apply to any other use the sacred incense. Nadab and Abihu were slain for the second of these offences; King Uzziah was smitten with leprosy for the third, and the punishment of death was appointed for the third.



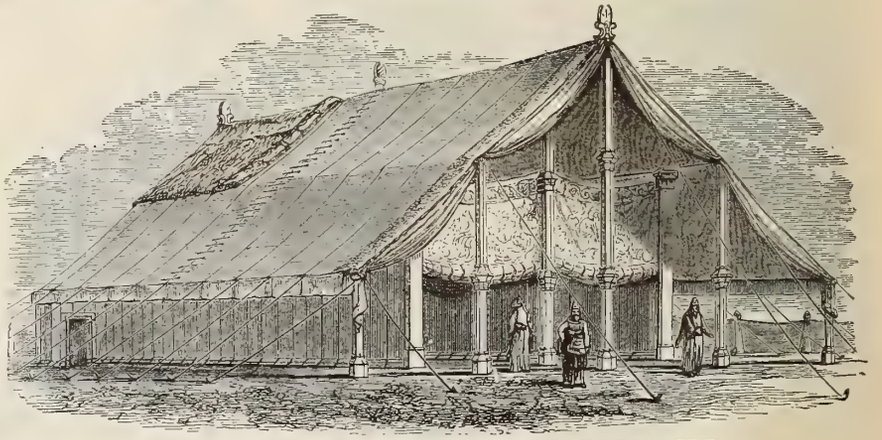
THE SCAPE-GOAT.

The Table of Shew-bread was an oblong table, with legs, 2 cubits long, 1 broad, 1½ high. It was of shittim-wood, covered with gold, and furnished, like the altar, with a golden rim, and four rings and staves. It was furnished with dishes, spoons, covers, and bowls of pure gold. It stood on the north or right side of the altar of incense. Upon this table were placed twelve cakes of fine flour, in two rows of six each, with frankincense upon each row. This Shew-bread, as it was called from being exposed before Jehovah, was placed fresh upon the table every Sabbath by the priests, who ate the old loaves in the place.

Besides the Shew-bread there was a Drink-offering of wine, placed in the covered bowls upon the table. Some of it was used for libations, and what remained at the end of the week was poured out before Jehovah. The Golden Candlestick, or Lamp Bearer, was placed on the left or south side of the altar of incense. It was made of pure beaten gold, and with its instruments weighed a talent. The value of the metal contained in it, excluding the workmanship, has been estimated at $25,380 in gold. The description of its form in the Book of Exodus agrees with the representation of the candlestick of the Second Temple, which with other trophies adorns the arch of Titus at Rome. It had an upright stem, from which branched out three pairs of arms, each pair forming a semicircle, and their tops coming to the same level as the top of the stem, so as to form with it supports for seven lamps. It was relieved by ornamental knobs and flowers along the branches and at their junction with the stem. There were oil vessels and lamp tongs, or snuffers, for trimming the seven lamps, and dishes for carrying away the snuff; an office performed by the priest when he went into the Sanctuary every morning to offer incense. All these utensils were of pure gold. The lamps were lighted at the time of the evening oblation. They were directed to be kept burning perpetually; but from their being lighted in the evening, this seems to mean only during the night. The Rabbis say that the central lamp only was alight in the day-time.



THE HIGH-PRIEST MINISTERING IN THE TABERNACLE.



SOUTHEAST VIEW OF THE TABERNACLE.

In the Holy of Holies, within the Veil, and shrouded in darkness, there was but one object, the most sacred of the whole. The Ark of the Covenant, or the Testimony, was a sacred chest, containing the two tables of stone, inscribed with the Ten Commandments. It was

two cubits and a half in length, by a cubit and a half both in width and height. It was of shittim-wood overlaid with pure gold, and had a golden mitre round the top. Through two pairs of golden rings on its sides passed two staves of shittim-wood, overlaid with gold, which



THE ARK OF THE COVENANT.

were drawn forward so as to press against the veil, and thus to remind the priests in the Holy Place of the presence of the unseen Ark. The cover of the Ark was a plate of pure gold, overshadowed by two cherubim, with their faces bent down and their wings meeting. This



THE GOLDEN LAMP-BEARER.

was the very throne of Jehovah, who was therefore said to "dwell between the cherubim." It was also called the Mercy-Seat or Propitiatory, because Jehovah there revealed himself, especially on the great Day of Atonement, as "God pardoning iniquity, transgression, and sin." Nor was it without the profoundest allusion to the coming dispensation of the Gospel, that God's throne of mercy covered and hid the tables of the law. The attitude of the cherubim was significant of the desire of angels to learn the Gospel mysteries that were hidden in the law.

The Tabernacle went with the Israelites during their wanderings, its entire service, as well as the moving and handling of it, being performed by the Levites. When the tribes entered and possessed the Land of Canaan, it rested at Shiloh, the place chosen for it by God himself. It remained there during the entire period of the Judges, but did not continue the one great place of the national worship as God had designed. Altars were gradually erected at other places—at first as memorials only, but at length for purposes of sacrifice. This opened the way for the sin of idolatry, which finally overspread the land. To rouse the people to their duty, God suffered the Ark of the Covenant to be captured by the Philistines. The Ark was never restored to this Tabernacle, and the glory of the Sanctuary was lost. It seems now to have changed its location frequently, and to have been settled at Nob during the reign of Saul. After the massacre of the priests and the flight of Abiathar, it was deprived of the presence of the high-priest. It was afterwards removed to Gibeon, where it subsequently became connected with the worship of the high places. It retained nothing but the old altar of burnt-offering, but it was regarded with too much veneration by Solomon to permit him to destroy it when the erection of the Temple put an end to Tabernacles, and it is supposed that it was carefully laid away in one of the rooms of the Temple, and perished with that structure.



THE BRAZEN LAVER.

The Laver, which was one of the utensils of the Tabernacle, was set up between the altar of burnt-offerings and the curtain of the Sanctuary. It was, as already hinted, constructed of the polished metallic looking-glasses which the devoted women (assembling at the door of the Tabernacle of God's meeting his people) offered, renouncing the instrument of personal vanity for the sake of the higher beauties



THE LAVER.

of holiness. Its shape is not known with certainty, but is thought to have been circular. It contained the water necessary for the ablutions of the priests during their ministrations. It had a "foot," which seems, from the distinct mention constantly made of it, to have been something more than a mere stand or support. Probably



NATIONAL SIN-OFFERING.



THE BREASTPLATE.

it formed a lower basin to catch the water which flowed, through taps or otherwise, from the laver. The priests could not have washed in the laver itself, as all the water would have been thereby defiled,



SIN-OFFERING OF THE POOR.

and so would have had to be renewed for each ablution. It has been suggested that they held their hands and feet under streams that flowed from the laver, and that the "foot" caught the water that fell. As



ALTAR OF BURNT-OFFERING.

no mention is made of a vessel whereat to wash the parts of the victims offered in sacrifice, it is presumed that the laver served this purpose also.

Objections have been found to the Mosaic narrative of the making and erection of the Tabernacle in the wilderness: it is urged that the Israelites could not have possessed the necessary skill, that the costly materials could not have been procured, that the setting-up and transport from place to place of such a structure would have required means which they did not possess, and that the time allowed for the work is too short. It may briefly be replied that the Israelites, engaged so long as laborers for the Egyptians, by whom the arts were cultivated, may readily be supposed to have had the necessary skill, that when they left Egypt they were supplied by their former taskmasters with gold and jewels, that they could not be far out of the track of caravans, from which they could doubtless obtain any merchandise they needed, that the boards, pillars, and curtains of the Tabernacle would pack into small compass—and not long after wagons were specially provided for the conveyance (Num. vii. 4–9)—and that the rapidity of the execution of the work is not surprising, when we recollect that there was a whole nation with little other employment from whom to select laborers.



THE HIGH-PRIEST IN FULL DRESS.

The Tabernacle was typical of several important truths. It symbolized the human nature of our Lord. He was "God manifest in the flesh," "Immanuel," God with us, and in him "dwelleth all the fulness of the Godhead bodily." Hence St. John, in speaking of the incarnation, says, "The word became flesh and *tabernacled* among us," where the language evidently points to the ancient Tabernacle as the symbolical residence of Jehovah, and in the book of Revelation the same apostle, in announcing the final presence of Christ, in his glorified humanity with his church, uses the expression: "The *Tabernacle* of God is with men." From these statements of the New Testament we may hold ourselves justified in concluding that the ancient Tabernacle, viewed in its general aspect as the dwelling of Jehovah, found its antitype in the human nature of Christ, in whom God really dwelt.

"MY FATHER'S HOUSE."

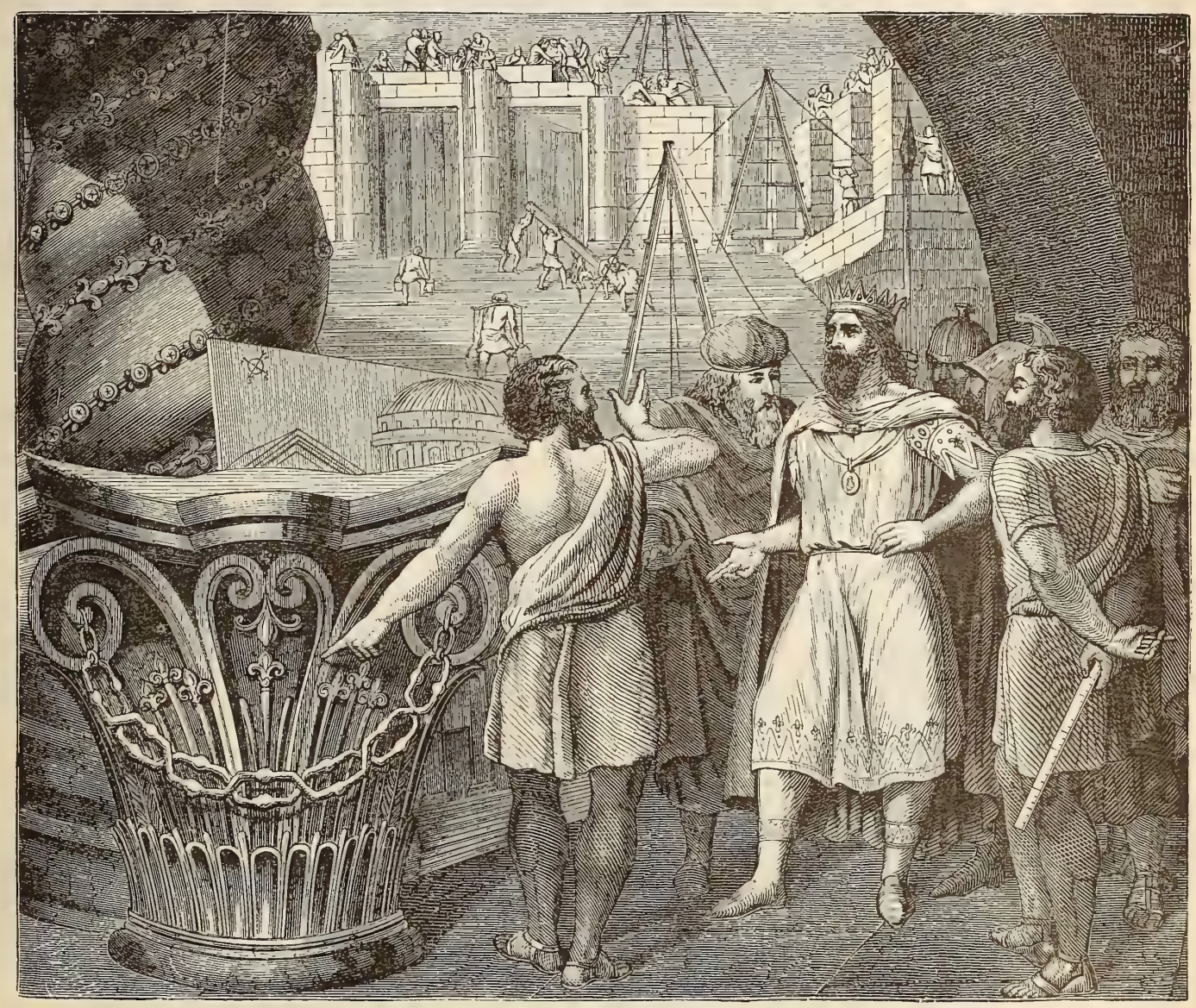
DESCRIPTIONS OF THE

TEMPLES OF SOLOMON AND HEROD.

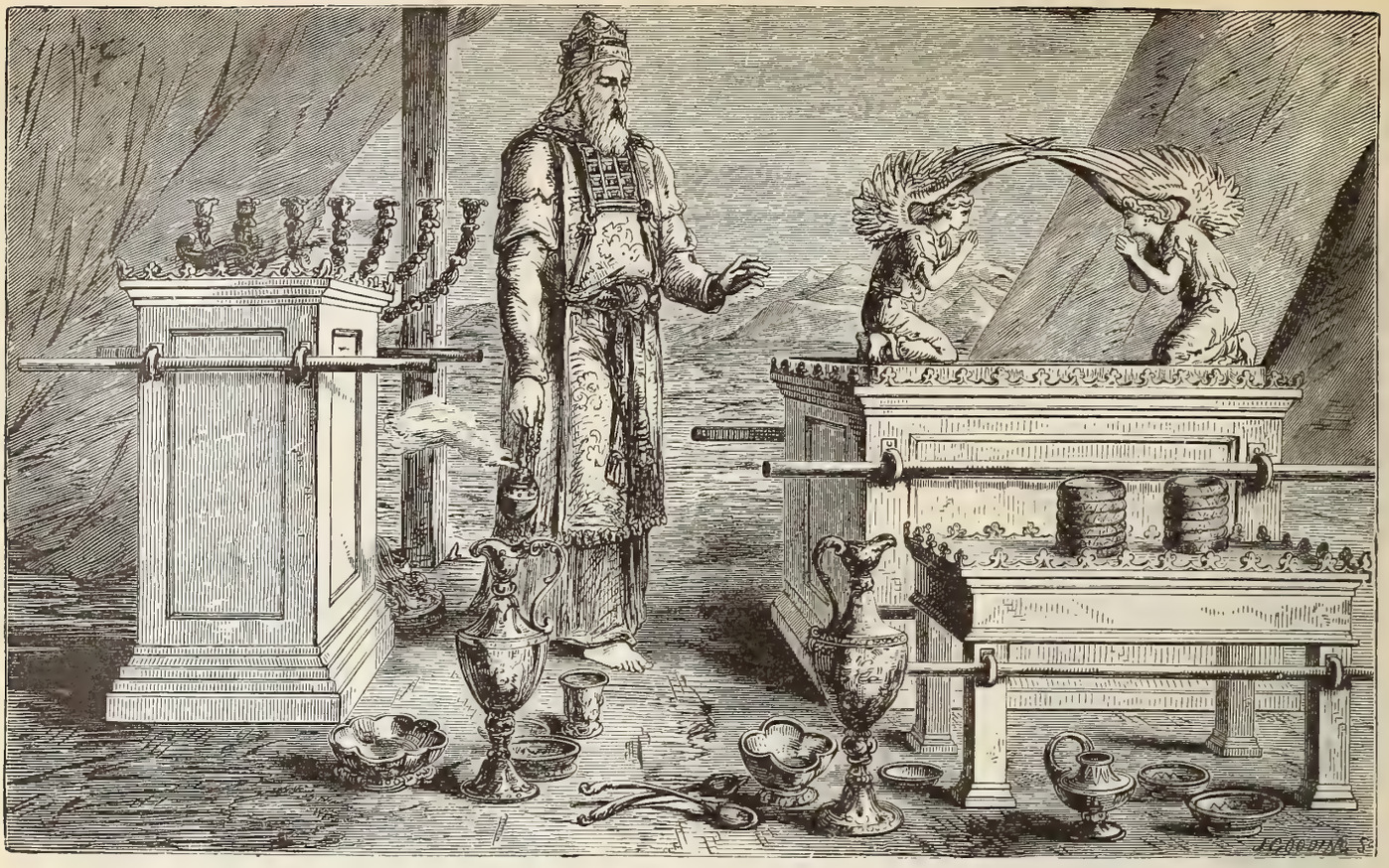
BY REV. PHILIP LEE, D.D.

THE most imposing and interesting of all the buildings of ancient Jerusalem was the Jewish Temple, the permanent sanctuary for the worship of the God of Israel. David, towards the close of his reign, conceived the idea of erecting in the city which he had made the capital of his kingdom an edifice in honor of Jehovah, which should serve as a place of worship for the whole nation, and become the successor of the ancient Tabernacle. The prophet Nathan encouraged the design of the king, but the Almighty commanded David to leave the execution of the project to his son and successor Solomon, whose reign should be more peaceful and unstained with blood (2 Sam vii.) David confined his task to the accumulation of materials and supplies for such a vast undertaking (1 Chron. xxii. 11–16); but it was in his reign that the site of the Temple was selected, and this, it would seem, was indicated by God Himself. About two years before the death of the warrior king (B. C. 1017), "Satan stood up against Israel, and provoked David to number Israel" (1 Chron. xxi. 1). This act was punished, as has been explained elsewhere, by a severe visitation of the Divine wrath, by which the people were taught anew their dependence upon God, and the impious pride of the king was humbled in the dust.

On the morning after the enumeration was finished the prophet Gad presented himself before the king with a startling message to him from God. David was informed that God had resolved to punish his wicked act by a decimation of the people; and he was commanded to choose between three modes of accomplishing this—a three years' famine, a three months' flight before his enemies, or a three days' pestilence. David, now alive to the enormity of his offence, and humble and contrite, chose the last, exclaiming with pious resignation, "Let me now fall into the hands of the Lord, for very great are His mercies; but let me not fall into the hand of man." The plague raged for three days, and 70,000 of the people died throughout the kingdom. The breaking out of the plague was accompanied by the awful spectacle of an angel hovering in the air just outside the wall of Jerusalem, and stretching out a naked sword towards the city. At sight of this terrible symbol of destruction, David besought God that He would spare the people, and let His vengeance fall upon him and



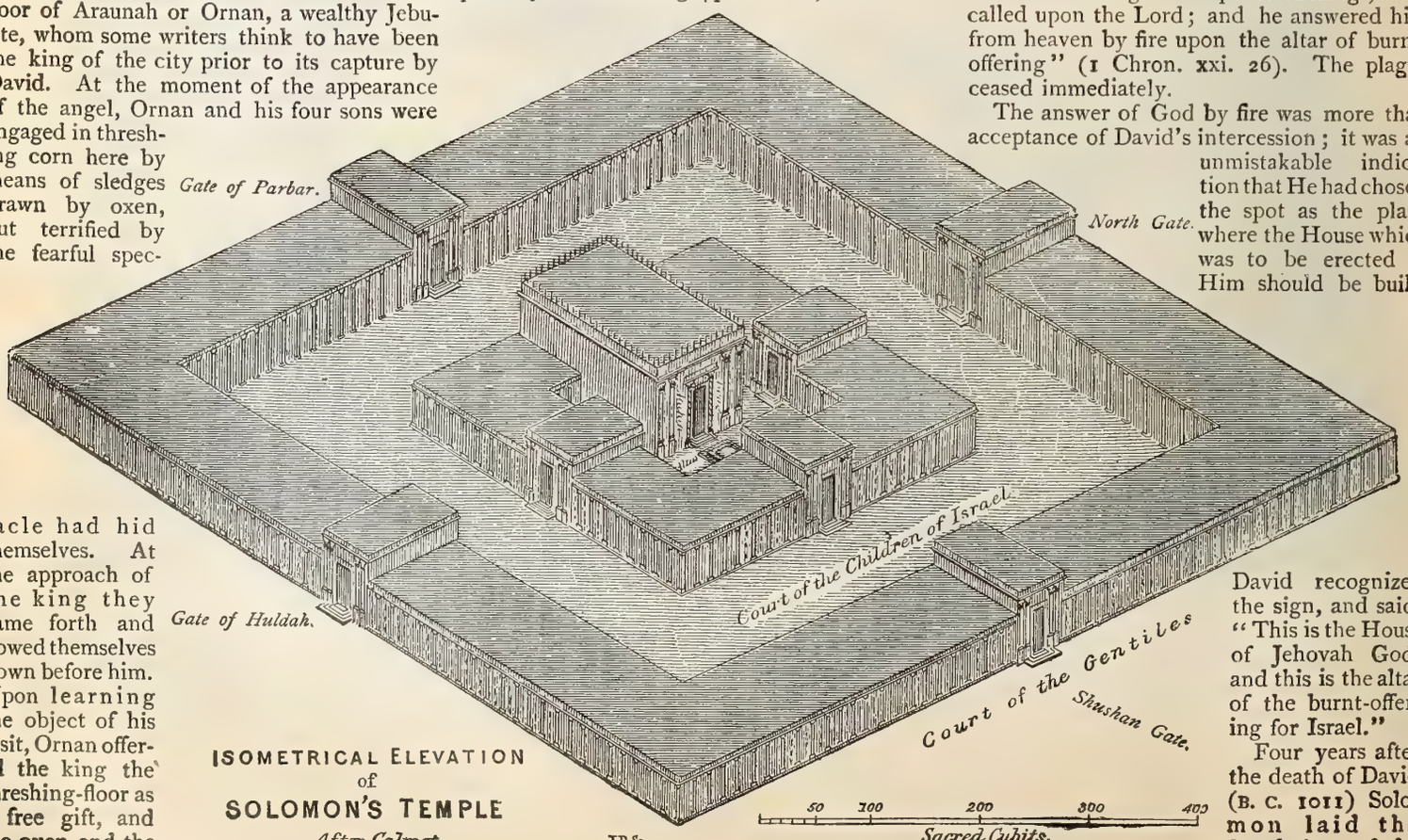
THE BUILDING OF SOLOMON'S TEMPLE.



THE SACRED FURNITURE OF THE TEMPLE.

his household. It pleased God to hear his appeal, and the prophet Gad was sent to him to direct him to build an altar to Jehovah, on the spot over which the angel had been seen. David at once repaired with his attendants to the spot, which was the summit of the hill known to us as Moriah, and which was occupied by the threshing-floor of Araunah or Ornan, a wealthy Jebusite, whom some writers think to have been the king of the city prior to its capture by David. At the moment of the appearance of the angel, Ornan and his four sons were engaged in threshing corn here by means of sledges drawn by oxen, but terrified by the fearful spectacle had hid themselves. At the approach of the king they came forth and bowed themselves down before him. Upon learning the object of his visit, Ornan offered the king the threshing-floor as a free gift, and the oxen and the threshing implements for a burnt-offering. David refused to offer to Jehovah that which had cost him nothing, and bought the place from its owner for 600 shekels of gold, giving fifty shekels of silver for the oxen. Then the king built an altar on the ground he had purchased, "and offered burnt-offerings and peace-offerings, and called upon the Lord; and he answered him from heaven by fire upon the altar of burnt-offering" (1 Chron. xxi. 26). The plague ceased immediately.

The answer of God by fire was more than acceptance of David's intercession; it was an unmistakable indication that He had chosen the spot as the place where the House which was to be erected to Him should be built.



ISOMETRICAL ELEVATION of SOLOMON'S TEMPLE *After Calmet.*

J.D.Sc.

David recognized the sign, and said, "This is the House of Jehovah God, and this is the altar of the burnt-offering for Israel."

Four years after the death of David (B. C. 1011) Solomon laid the foundations of the

Temple. Its construction occupied a period of seven and a half years, and so complete had been the preparations for it, that no sound of axe or hammer was heard about the building during its whole erection. It was completed in the eleventh year of Solomon's reign—B. C. 1005. It occupied the site prepared for it by David, on Mount Moriah. The whole area enclosed by the outer walls formed a square of about 600 feet; but the Sanctuary itself was comparatively small, inasmuch as it was intended only for the ministrations of the priests, the congregation of the people assembling in the Courts. In this, and in all other essential points, the Temple followed the model of the Tabernacle, from which it differed chiefly by having chambers built above the Sanctuary for the abode of the priests and attendants, and the keeping of treasures and stores. In all its dimensions, length, breadth, and height, the Sanctuary was exactly double those of the Tabernacle, the ground plan measuring 80 cubits by 40, while that of the Tabernacle was 40 by 20, and the height of the Temple being 30 cubits, while that of the Tabernacle was 15.



THE MOLTEN SEA.

As in the Tabernacle, the Temple consisted of three parts, the Porch, the Holy Place, and the Holy of Holies. The porch of the Temple was 10 cubits deep (in the Tabernacle 5), the width in both instances being the width of the house. The front of the porch was supported, after the manner of some Egyptian temples, by two great brazen pillars, Jachin and Boaz, 18 cubits high, with capitals of 5 cubits more, adorned with lilywork and pomegranates. The Holy Place, or outer hall, was 40 cubits long by 20 wide, being in the Tabernacle 20 by 10. The Holy of Holies was a cube of 20 cubits, being in the Tabernacle 10. The places of the two "veils" of the Tabernacle were occupied by partitions, in which were folding-doors. The whole interior was lined with woodwork richly carved and overlaid with gold. Indeed, both within and without, the building was conspicuous chiefly by the lavish use of the gold of Ophir and Parvaim. It glittered in the morning sun (it has been well said) like the sanctuary of an El Dorado. Above the sacred ark, which was placed, as of old, in the Most Holy Place, were made new cherubim, one pair of whose wings met above the ark, and another pair reached to the walls behind them. In the Holy Place, besides the Altar of Incense, which was made of cedar overlaid with gold, there were seven golden candlesticks instead of one, and the table of shew-bread was replaced by ten golden tables



OFFERINGS OF THE FIRST-FRUITS BY THE ISRAELITES.

bearing, besides the shew-bread, the innumerable golden vessels for the service of the sanctuary. The Outer Court was no doubt double the size of that of the Tabernacle; and we may therefore safely assume that it was 10 cubits in height, 100 cubits north and south, and 200 east and west. It contained an inner court called the "court of the priests;" but the arrangement of the courts and of the porticos and gateways of the enclosure, though described by Josephus, belongs apparently to the temple of Herod. There was an eastern porch to Herod's temple which was called Solomon's Porch, and Josephus tells us it was built by that monarch; but of this there is absolutely no proof, and as neither in the account of Solomon's building nor in any subsequent repairs or incidents is any mention made of such buildings, we may safely conclude that they did not exist before the time of the great rebuilding immediately preceding the Christian era.

In the outer court there was a new Altar of Burnt-offering much larger than the old one. Like the latter, it was square; but the length and breadth were now 20 cubits and the height 10. It differed, too, in the material of which it was made, being entirely of brass. It had no grating, and, instead of a single gradual slope, the ascent to it was probably made by three successive platforms, to each of which it has been supposed that steps led. Instead of the brazen laver, there was "a Molten Sea" of brass, a master-piece of Hiram's skill, for the ablution of the priests. It was called a "sea" from its great size, being 5 cubits in height, 10 in diameter, and 30 in circumference, and containing 2000 baths. It stood on 12 oxen, three toward each quarter of the heavens, and all looking outward. The brim itself, or lip, was wrought "like the brim of a cup, with flowers of lilies," that is, carved outward like a lily or lotus flower. There were, besides, ten smaller lavers for the ablution of the burnt-offerings. The chambers for the priests were arranged in successive stories against the sides of the sanctuary; not, however, reaching to the top, so as to leave space for the windows to light the Holy and Most Holy Places. We are told by Josephus and the Talmud, that there was a superstructure on the Temple equal in height to the lower part; and this is confirmed in the Books of Chronicles, that Solomon "overlaid the upper chambers with gold." Moreover, "the altars on the top of the upper chamber," mentioned in the Books of Kings, were apparently upon the Temple.



PRIEST. HIGH-PRIEST. LEVITE.

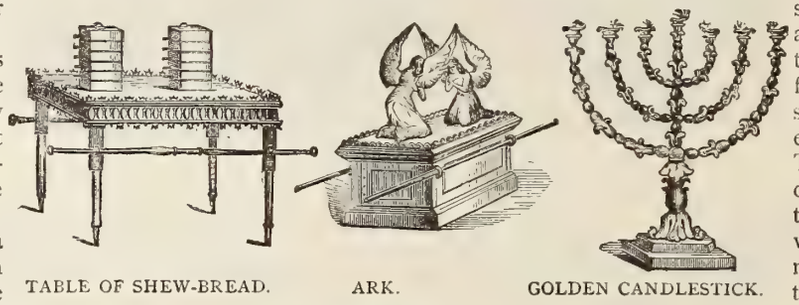
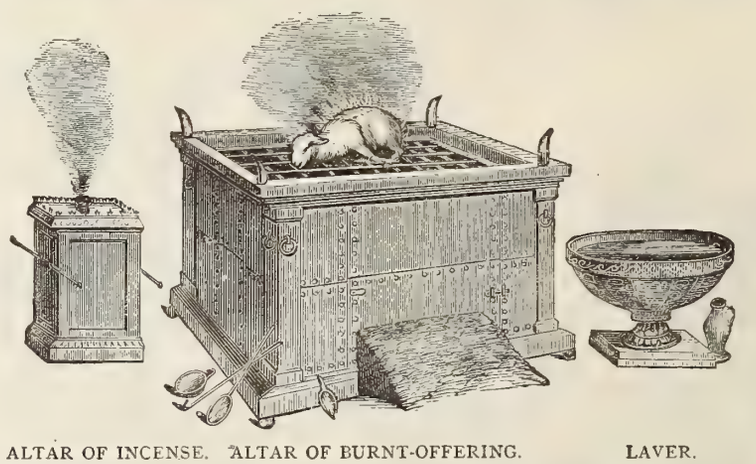
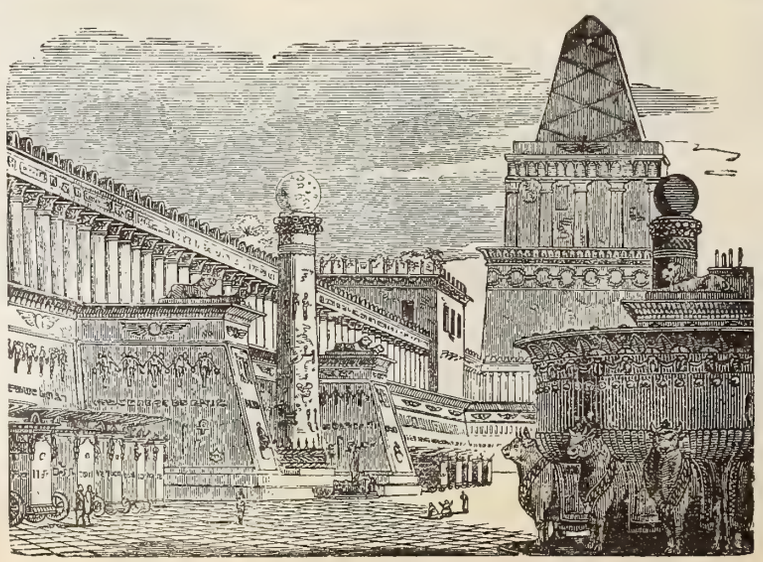


TABLE OF SHEW-BREAD. ARK. GOLDEN CANDLESTICK.



ALTAR OF INCENSE. ALTAR OF BURNT-OFFERING. LAVER.

DRESS OF PRIESTS AND FURNITURE OF THE TEMPLE.



OUTER COURT OF SOLOMON'S TEMPLE.

Such were the chief features of this sacred edifice.

"And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building." When finished, the Temple was dedicated with the most solemn and impressive ceremonies. The account of the dedication is given at length in 1 Kings and 2 Chronicles, together with the sublime prayer of the king. This prayer was followed by a miraculous sign of God's presence in the House built unto his name. The fire came down from heaven, and consumed the sacrifices, while the Shekinah again filled the house, preventing the entrance of the priests, as if for that one day God claimed the sanctuary as his very own, to the exclusion of all mere creatures. Then Solomon and all the people offered their sacrifices on the altar, the priests executing their office, while the Levites played upon their musical instruments and sang in the order and to the words of David. A great feast followed, and lasted fourteen days, seven for the Feast of Tabernacles, and seven for the Dedication, and on the 23d day of the month Solomon dismissed the people to their homes, and they departed from Jerusalem with rejoicing, glad and merry in heart for all the goodness that Jehovah had showed unto David, and to Solomon, and to Israel, his people.

The splendor of these ceremonies contrasts strikingly with the simple features of the consecration of the Tabernacle in the wilderness. This difference serves to show us how rapidly, under God's protecting care, Israel had increased in wealth and power since their entrance upon their heritage. The fame and glory of Solomon, and the matchless wisdom with which God had endowed him, had extended unto the ends of the earth, bringing potentates to his court to learn of him, so that the queen of Sheba said to him: "Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom."

The Temple was of so much political importance that it had its own guards, who were commanded by an officer corresponding in rank to a general. This officer, Josephus tells us, had to maintain his own secretary, and also the police of the courts. He appears to have been of sufficient dignity to be mentioned together with the chief priests. It seems that his Hebrew title,

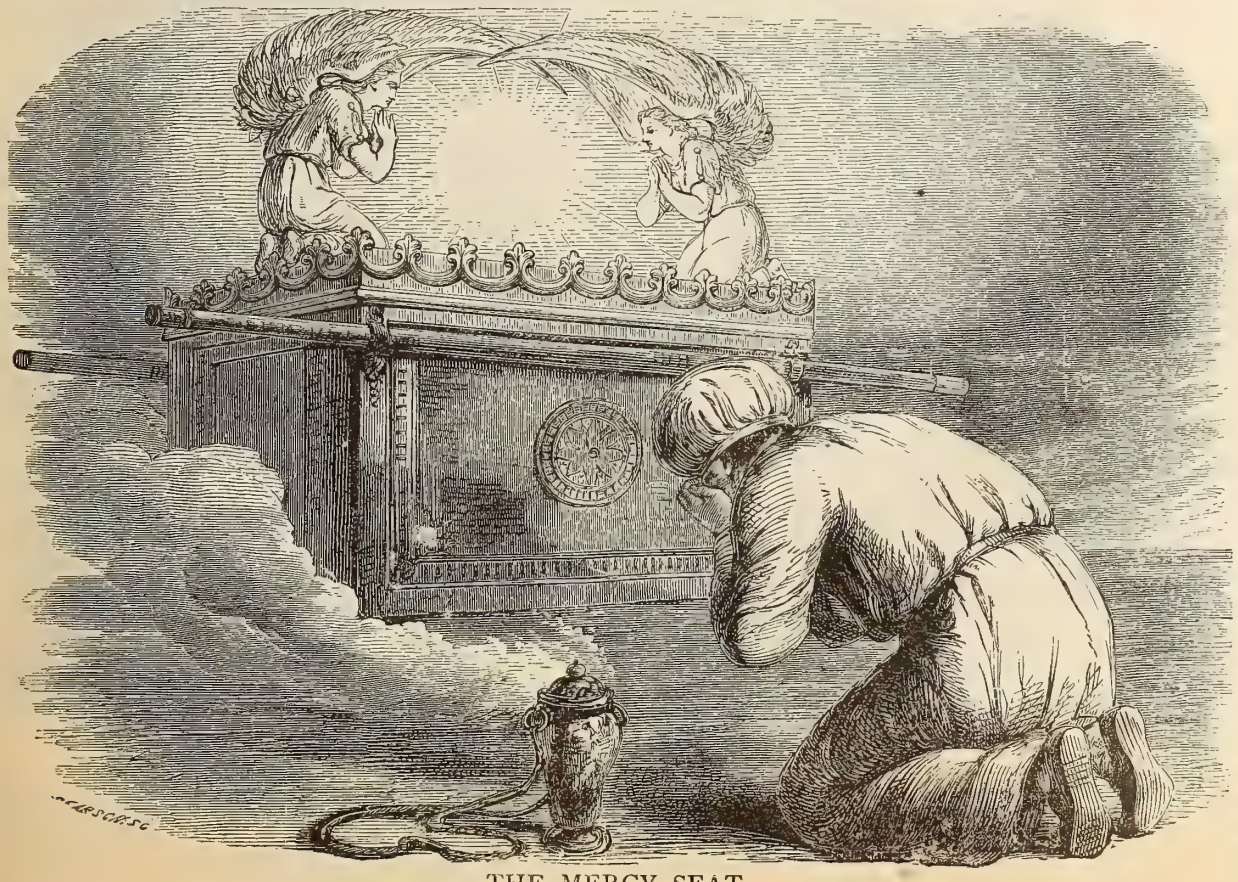
rendered into English, was "The Man of the Mountain of the House."

Twenty men were required for the opening and shutting of the eastern gate. The priests themselves kept watch on three different posts, and the Levites on twenty-one posts. It was the duty of the police of the Temple to prevent women from entering the inner court, and to take care that no person who was Levitically unclean should enter within the sacred precincts. Gentiles were permitted to pass the first enclosure, which was therefore called the Court of the Gentiles; but persons who were on any account Levitically unclean were not even permitted to advance thus far. Some sorts of uncleanness, for instance that arising from the touch of a corpse, excluded only from the court of the men. If an unclean person had entered by mistake, he was required to offer sacrifices of purification. The High-Priest himself was forbidden to enter the Holy of Holies under penalty of death on any other day but the day of atonement. Nobody was admitted within the precincts of the Temple who carried a stick or a basket, and who wanted to pass merely to shorten his way, or who had dusty shoes. Solomon's Temple remained standing 423 years, and was destroyed, with the city, by Nebuchadnezzar in B. C. 588.



FIRE FROM HEAVEN AT THE DEDICATION OF THE TEMPLE.

The *Second Temple* was begun after the return from the captivity, B. C. 534, and was completed nineteen years later (B. C. 515). It was not equal to the first in splendor, and suffered very greatly from the attacks upon the city by foreign nations, and also at the hands of the Jews themselves during their civil wars in the two centuries immediately preceding the birth of Christ. When Herod the Great became king, he determined to signalize his reign and at the same time conciliate the Jews by rebuilding the Temple upon a scale of magnificence which should eclipse the glories of the first edifice. The work was commenced in the eighteenth year of his reign. The Temple itself was completed by the priests and Levites in a year and a half after the beginning of the work; the construction of the outer buildings and courts required eight years more; and long after this colonnades, porches, and other adornments continued to be added, so that the saying of the Jews to Jesus, "forty and six years was this Temple in building" (John ii. 20), was literally true. The Temple, indeed, was not completed until a few years before the attack upon the city by Titus, in which it was destroyed.

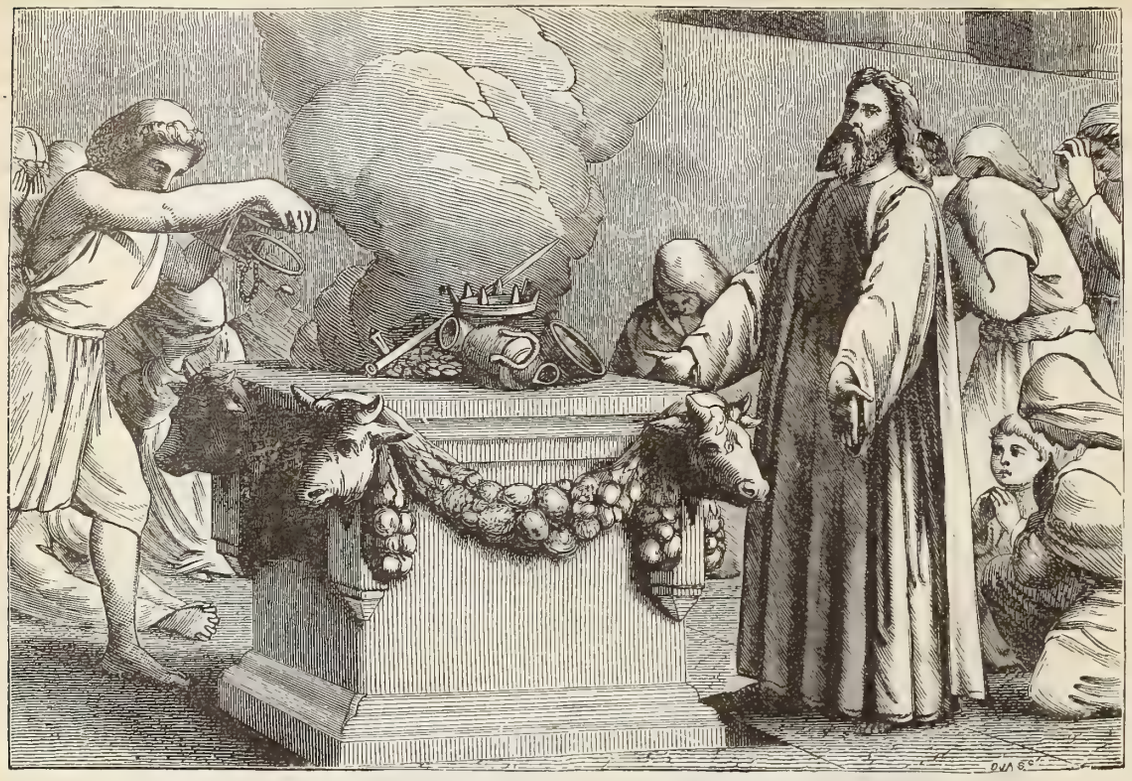


THE MERCY SEAT.

The only description that has come down to us of this noble structure is to be found in the works of Josephus. He gives two accounts of it, one in his *Antiquities*, in which he relates the reconstruction by Herod, and the other in his *Wars of the Jews*, preceding the account of its destruction. The latter is the more complete and satisfactory.

According to Josephus, the Temple was built upon a rocky eminence opposite Zion and Akra. The level space on the summit was originally too small, being scarcely sufficient for the sanctuary and the altar, and the sides were steep and precipitous. Solomon built a

wall along the eastern side, and filled in the site from the sanctuary to this wall, along which he built a colonnade, but the area on the other three sides was open. In the course of time, however, additions were made to the embankment, and the hill was levelled and made broader. At length the northern wall was thrown down, and as much space as the circuit of the Temple area afterwards occupied was enclosed. The hill was then surrounded with a triple wall from the base, the upper boundary walls were erected, and the lower court of the Temple was built. This work consumed many generations, and required an outlay of vast sums of money, but its result was the noble platform on which stood the Temple and its magnificent courts and cloisters.



FREE-WILL OFFERINGS OF THE PEOPLE.

"The lowest part of the lower or outer court was built up from a depth of 300 cubits (525 feet), and in some places more. The entire depth of the foundations, however, was not discernible; for, with a view to level the streets of the town, they filled up the ravines to a considerable extent. There were stones used in this building which measured forty cubits in length. So ample was the supply of money, and such the zeal of the people, that incredible success attended the undertaking, and that of which hope itself could not anticipate the accomplishment was by time and perseverance completed."

The enclosure thus completed was a quadrangle, measuring one stadium on each side, or four stadia in circumference. Josephus again gives the circumference, including the Antonia, at six stadia.

Upon this platform stood the Temple and its buildings. A spacious double portico or cloister ran around the Temple area, 52½ feet broad, supported by 162 columns, which supported a cedar ceiling of the most exquisite finish. The pillars were each cut out of a single block of marble of glittering whiteness, and were each 43¾ feet high. Along the southern side the cloisters were triple.

There were eight gates to the Temple enclosure—one to the north, one to the east, two to the south, and four to the west. One of these led to the palace, one to the city, one at the corner to the Antonia, and one down towards the gardens.

The courts, which were open, were paved with inlaid marble of various colors. The outer court of the Gentiles was separated from the second court of the Israelites by a stone railing of beautiful workmanship, a little over five feet high. Pillars were set up at regular intervals along this railing, bearing inscriptions in Hebrew, Greek, and Latin, warning strangers and all Jews not ceremonially clean from entering the Holy Court beyond. From this an ascent of fourteen steps led to a terrace 17½ feet wide, beyond which rose the wall of the Inner Court. This wall was 70 feet high on the outside, and 43¾ feet on the inside, the difference being caused by an ascent of five more steps from the terrace to the Inner Court. The Inner Court had four gates opening on the north, four on the south, two on the east, but had no gate on the west. One of the eastern gates was for the use of the women, for whom a portion of the Inner Court was set apart, and beyond which they were forbidden to advance. One of the northern and one of the southern gates also led to this court, and were reserved for the women.



THANK OFFERINGS OF THE PEOPLE.

This was the Temple honored by the presence and ministry of the Lord Jesus Christ. It was destroyed by the Romans under Titus, and the only attempt to rebuild it, the impious effort of the Emperor Julian, resulted in an ignominious failure.

JERUSALEM:

The City of David and David's Greater Son.

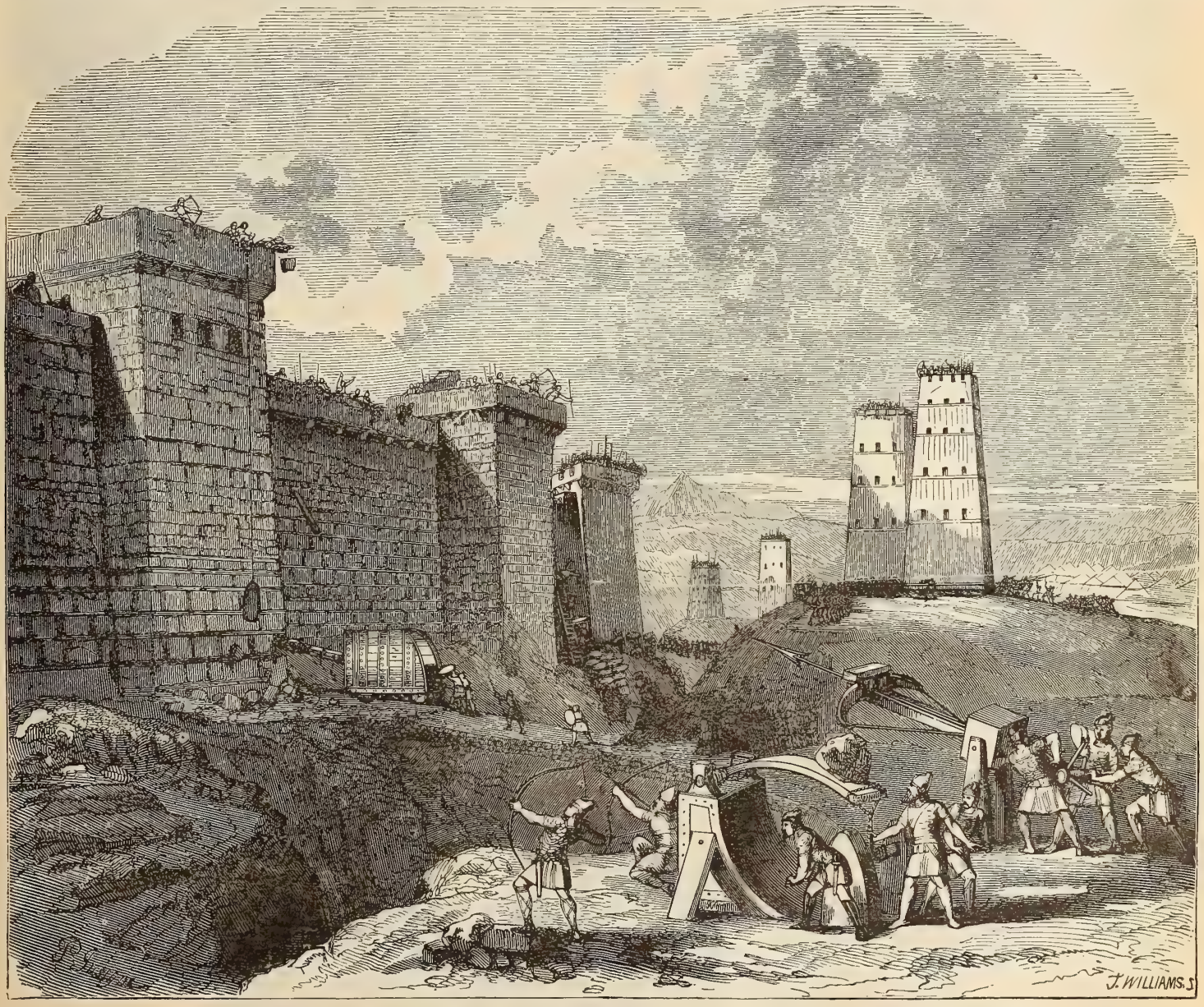
WITH DESCRIPTIONS OF

ZION, MOUNT MORIAH, THE MOUNT OF OLIVES,

AND OTHER SACRED LOCALITIES.

BY REV. THOMAS W. DAVIS, D.D.

JERUSALEM stands in latitude 31° 46′ 35″ north, and longitude 35° 18′ 30″ east of Greenwich. It is 32 miles distant from the sea, and 18 from the Jordan; 20 from Hebron, and 36 from Samaria. In several respects its situation is singular among the cities of Palestine. Its elevation is remarkable, not from its being on the summit of one of the numerous hills of Judæa, like most of the towns and villages, but because it is on the edge of one of the highest table-lands of the country. Hebron, indeed, is higher still by some hundred feet, and from the south, accordingly (even from Bethlehem), the approach to Jerusalem is by a slight descent. But from any other side, the ascent is perpetual; and to the traveller approaching the city from the east or west, it must always have presented the appearance beyond any other capital of the then known world—we may say beyond any important city that has ever existed on the earth—of a mountain city; breathing, as compared with the sultry plains of Jordan, a mountain air; enthroned, as compared with Jericho or Damascus, Gaza or Tyre, on a mountain fastness. The general elevation of the western ridge of the city, which forms its highest point, is about 2,600 feet above the level of the sea. The Mount of Olives rises slightly above this, 2,724 feet. Beyond the Mount of Olives, however, the

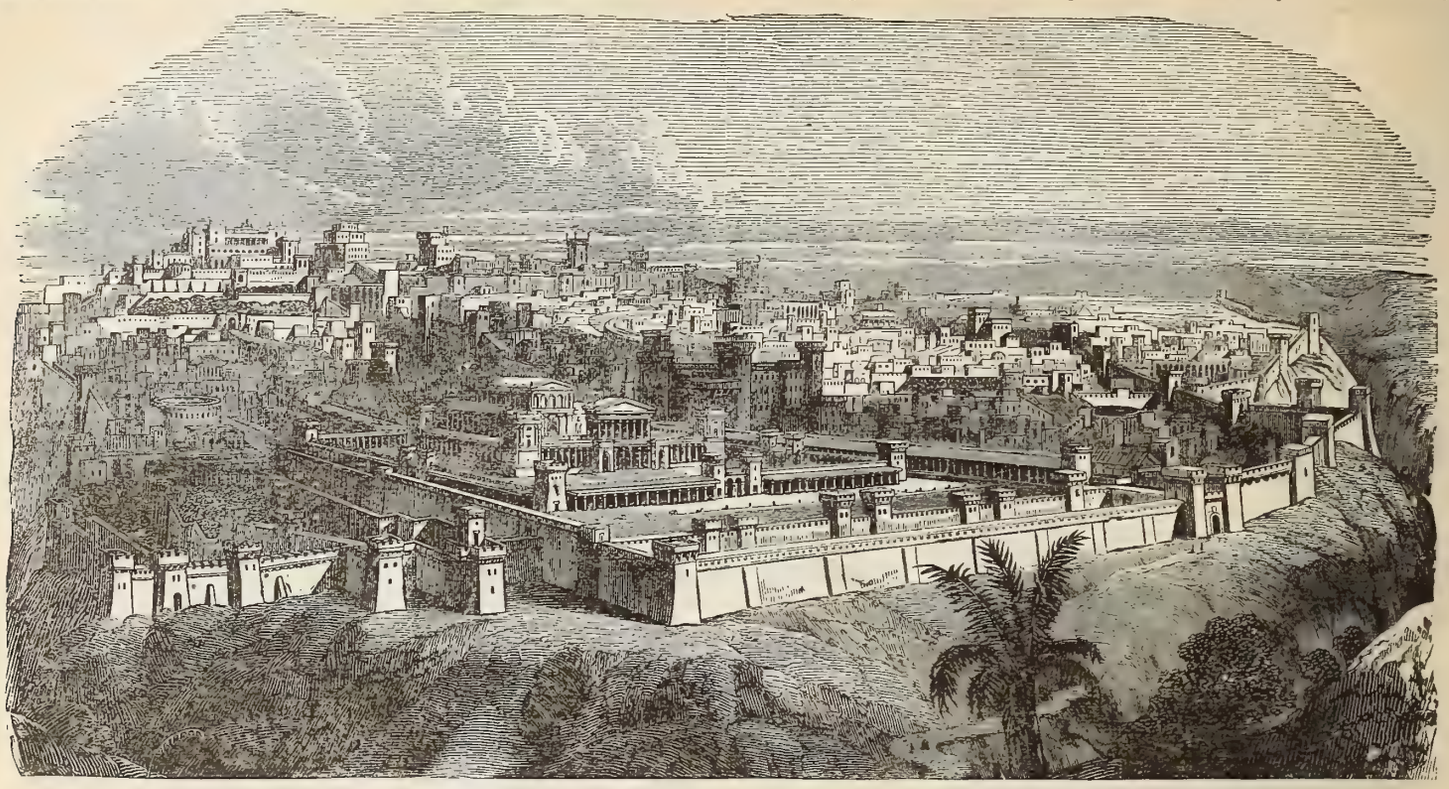


SIEGE OF JERUSALEM BY TITUS.

descent is remarkable, Jericho, 13 miles off, being no less than 3,624 feet below, viz., 900 feet under the Mediterranean. On the north, Bethel, at a distance of 11 miles, is 419 feet below Jerusalem. On the west Ramleh—25 miles—is 2,274 feet below. Only to the south are the heights slightly superior—Bethlehem, 2,704; Hebron, 3,029.

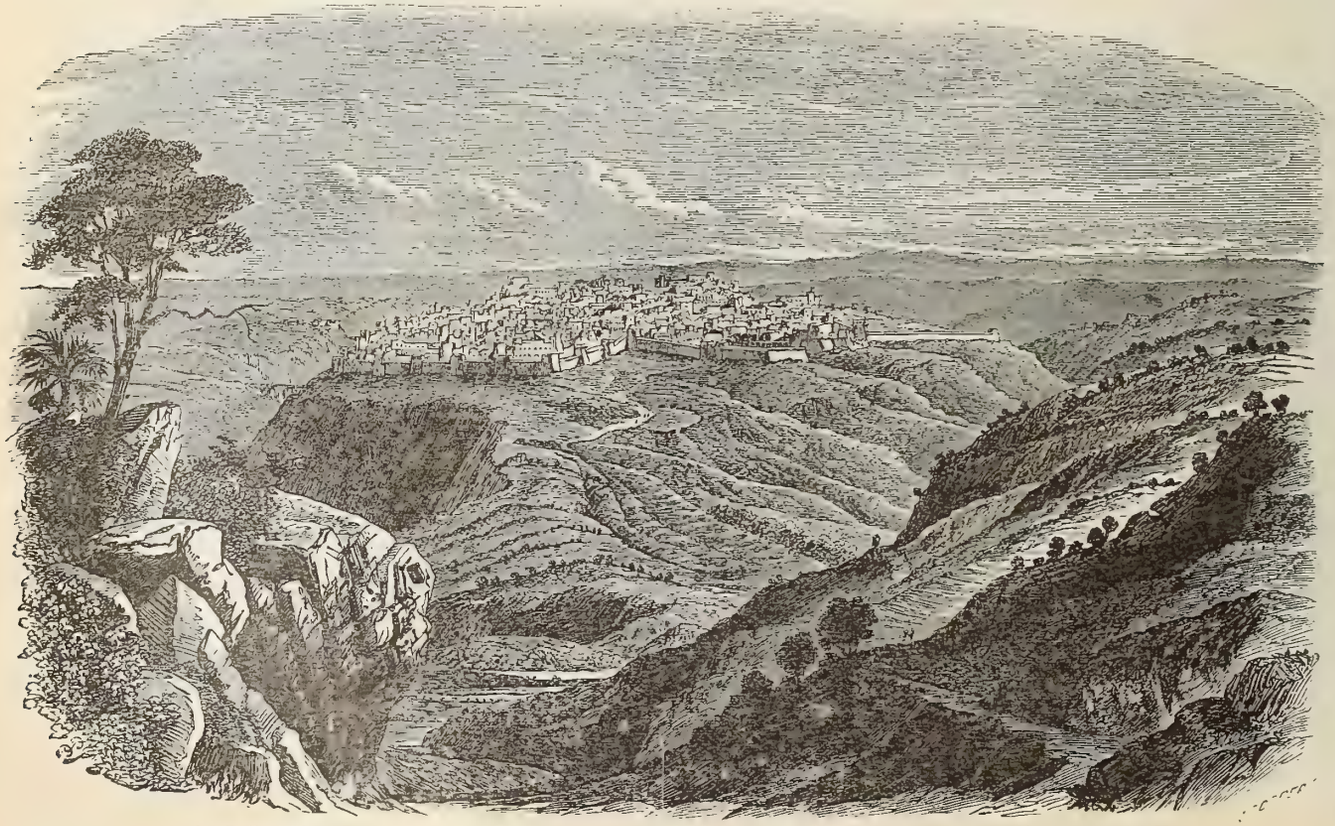
Jerusalem, if not actually in the centre of Palestine, was yet virtually so. It was on the ridge, the broadest and most strongly marked ridge, of the backbone of the complicated hills which extend through the whole country, from the plain of Esdraelon to the desert. It was the water-shed between the streams, or rather, the torrent beds, which find their way eastward to the Jordan, and those which pass westward to the Mediterranean.

With regard to the actual position of the city itself, it occupied



JERUSALEM IN THE TIME OF OUR SAVIOUR.

the southern termination of a table-land, which is cut off from the country round it on its west, south, and east sides, by ravines more than usually precipitous. These ravines leave the level of the table-land, the one on the west and the other on the northeast of the city, and fall rapidly until they form a junction below its south-east corner. The eastern one—the Valley of Kidron, commonly called the Valley of Jehoshaphat—runs nearly straight from north to south. But the western one—the Valley of Hinnom—runs south for a time, and then takes a sudden bend to the east until it meets the Valley of Jehoshaphat, after which the two rush off as one to the Dead Sea. How sudden is their descent may be gathered from the fact that the level at the point of junction—about a mile and a quarter from the starting point of each—is more than 600 feet below that of the upper plateau from which they commenced their descent. Thus while on the north there is no material difference between the general level of the country



JERUSALEM IN THE TIME OF DAVID, AS SEEN FROM THE SOUTH.

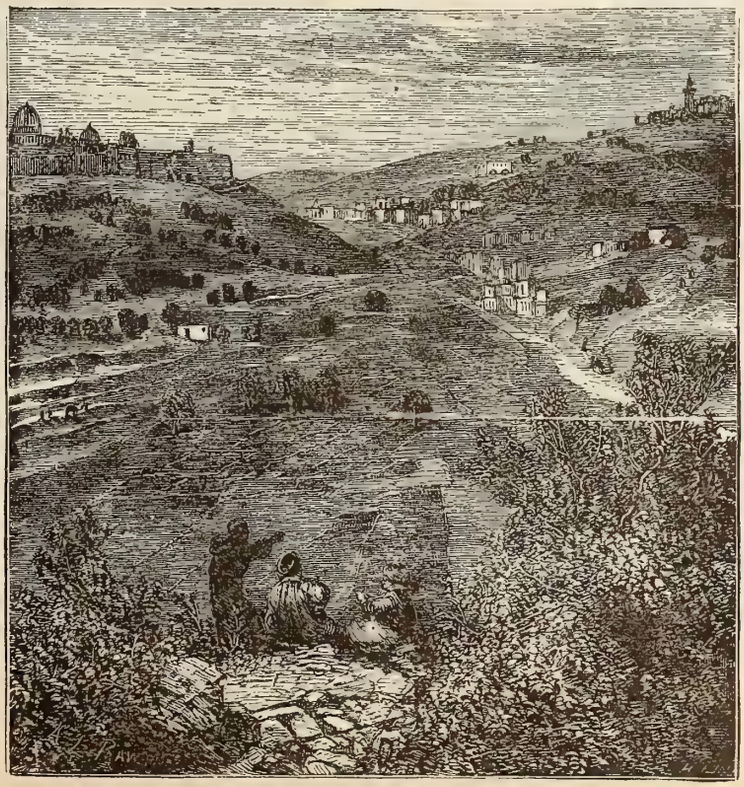


DESPAIR OF THE DEFENDERS OF JERUSALEM.

outside the walls and that of the highest parts of the city, on the other three sides, so steep is the fall of the ravines, so trench-like their character, and so close do they keep to the promontory at whose feet they run, as to leave on the beholder almost the impression of the ditch at the foot of a fortress rather than of valleys formed by nature.

The promontory thus encircled is itself divided by a longitudinal ravine running up it from south to north, rising gradually from the south like the external ones, till at last it arrives at the level of the upper plateau, and dividing the central mass into two unequal portions. Of these two, that on the west is the higher and more massive —the Mount Zion of modern tradition. It was the citadel of the Jebusites, and the fortress of Zion, which David built. The hill on the east is considerably lower and smaller, so that, to a spectator from the south, the city appears to slope sharply towards the east. Here was the lower city of the Jebusites, Mount Moriah, the "Akra," or "lower city," of Josephus, now occupied by the great Mohammedan sanctuary, with its mosques and domes. This central valley, at about half way up its length, threw out a subordinate on its left or west side, the "Tyropæan Valley" of Josephus.

One more valley must be noted. It was on the north of Moriah, and separated it from a hill on which, in the time of Josephus, stood a suburb or part of the city called Bezetha, or the New Town. Part of this depression is still preserved in the large reservoir with two arches, usually called the Pool of Bethesda, near the St. Stephen's gate. The accompanying Plan of Ancient Jerusalem will enable the reader to distinguish the localities mentioned in the Scriptures.



THE VALLEY OF KIDRON.

Jerusalem is sometimes called Salem in the sacred narrative. It is first mentioned in Gen. xiv. 18, 1913 years B. C. The principal events of its subsequent history are as follows:

Its king was slain by Joshua	1455 B. C.
Taken by David from the Jebusites, and called the City of David, who made it his capital	1048 B. C.
The first Temple founded by Solomon	1012 B. C.
The Temple dedicated	1004 B. C.
The city taken and the Temple pillaged by Shishak, king of Egypt	971 B. C.
The city taken, the Temple destroyed, and the Jews carried away captives by Nebuchadnezzar, who burned the city to ashes	587 B. C.
The return from captivity	536 B. C.
The second Temple completed	515 B. C.
The Romans, under Pompey, take the city	63 B. C.
Jesus Christ born	4 A. D.
The Crucifixion and Resurrection of Our Lord	33 A. D.
The city taken by Titus and razed to the ground	70 A. D

A city called Ælia built on the ruins by Julius Severus in the reign of Adrian	130	A. D.
Jerusalem taken by the Persians	614	"
" " " " Saracens	637	"
" " " " Crusaders	1099	"
" " from the Christians by Saladin	1187	"
" " by the Turks, who drive away the Saracens	1217 and 1239	"
Surrendered to the Emperor Frederic II. by treaty	1228	"
Taken by the Turks	1517	"
Held by the French under Napoleon Bonaparte, Feb.	1799	"
The Protestant bishopric of Jerusalem erected under the protection of Great Britain and Prussia; S. M. S. Alexander consecrated bishop, Nov. 7th	1841	"



ONE OF THE OLD GATES OF JERUSALEM.

Jerusalem and the neighborhood surveyed by a party of engineers of the English army between Sept. 1864 and June	1865	A. D.

Christian Kings of Jerusalem.

Godfrey of Bouillon	1099	A. D.
Baldwin I.	1100	"
Baldwin II.	1118	"
Fulk of Anjou	1131	"
Baldwin III.	1144	"
Amauri (or Almeric)	1162	"
Baldwin IV.	1173	"
Sibyl; then his son, Baldwin V.	1185	"
Guy de Lusignan	1186	"
Henry of Champagne	1192	"
Amauri de Lusignan	1197	A. D.
Jeanne de Brienne	1210	"
Emperor Frederick II.	1229-39	"

Josephus gives the entire circuit of Jerusalem as it existed in his day, at 33 stadia, equal to 4½ Roman miles, or 3⅓ geographical miles, and this agrees pretty exactly with the line of the exterior walls as traced by the most recent explorers of the city. Hecatæus of Abdera, a contemporary of Alexander the Great, says that the city was 50 stadia in circumference, and had a population of 120,000; and yet in his day it could not have been by one-third as large as when Bezetha was enclosed by Agrippa. Eusebius quotes two other writers prior to Josephus, one of whom gives the circuit at 40, and the other at only 27 stadia. But Josephus's estimate, perhaps *measurement*, of 33 stadia appears to be the most accurate. A city of such dimensions—granting that it was densely populated—could not have afforded accommodation to more than 100,000 people; and as we know that a considerable portion of the ground was taken up by the buildings and courts of the Temple, and that a part of the newly enclosed quarter was but thinly peopled, the ordinary population did not, perhaps, exceed 70,000. This number, however, affords no adequate



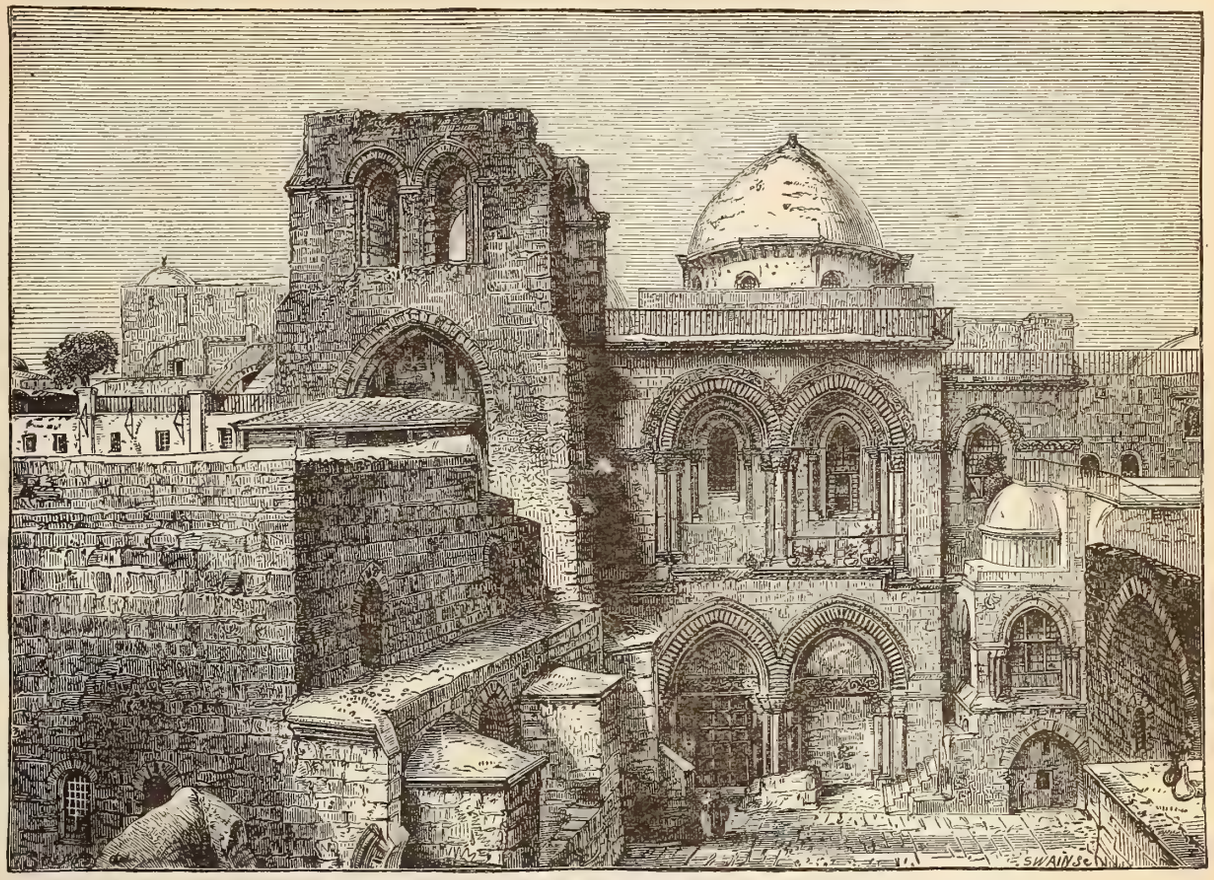
THE VALLEY OF TOPHET.

idea of the multitudes that crowded the houses and streets of the city, and encamped in the glens and on the hillsides, during the celebration of the annual feasts. Josephus states that, from an estimate made on one occasion during the feast of the Passover, it was ascertained that there were in the city 2,700,000 souls; and he assures us that when the city was attacked by Titus, vast numbers had assembled to celebrate the feast. Of these, 1,100,000 perished by pestilence, famine, or the sword; 40,000 were permitted to go free; and 97,000 were taken prisoners and sold to slavery.

Jerusalem lies in a rocky limestone country, in which there are but few fountains and wells. In the city itself there is little if any living water; and in its immediate vicinity are only the three small fountains in the valley of Jehoshaphat. Yet the Holy City has always possessed an abundant supply of water, even during its most desperate sieges. Each house of any importance is supplied with one

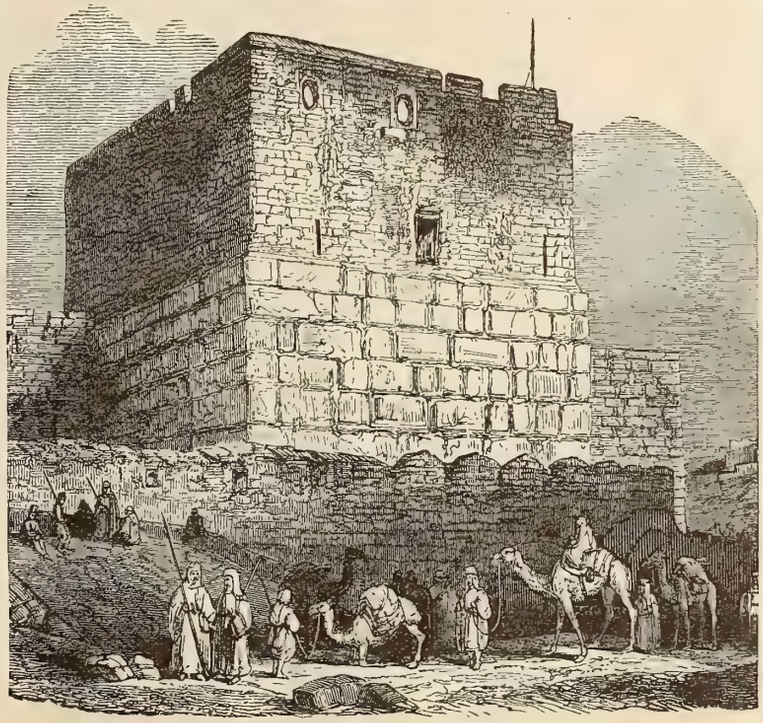
or more cisterns, into which the water from the roofs and court yards is conducted by pipes and drains during the winter rains. Besides these cisterns, there are many large open reservoirs in and around the city. One of the most prominent of these is the Pool of Hezekiah, which lies in the centre of a group of buildings on the west side of "Christian Street." It is about 240 feet long by 144 feet wide. It is not very deep. The bottom is the natural rock, levelled and covered with cement. It is supplied with water by a small drain from the Upper Pool of Gihon. It was built by King Hezekiah (2 Kings xx. 20; 2 Chron. xxxii. 30).

Modern Jerusalem, called by the Arabs, El-Kuds, "the holy," occupies unquestionably the site of the Jerusalem of the Bible. The modern wall, built in 1542, varies from twenty to sixty feet in height, and is about two and a half miles in circuit. On the eastern and shortest side its course is nearly straight; and it coincides, in the southern half, on this side, with the wall of the sacred area now called El-Haram, "the holy." This area, 510 yards long from north to south, and 310 to 350 yards in breadth, is enclosed by high walls, the lower stones of which are, in many parts, very large, and much more ancient than the superstructure. It is occupied by the great octagonal mosque called Kubbet-es-Sukhrab, or Dome of the Rock, and the mosque El-Aksa, with their grounds. It covers the site of the ancient Temple, and of the great tower Antonia. At its southeast corner, where the wall is 77 feet high, the ground at its base is 150 feet above the dry bed of Kidron. From this corner the wall runs irregularly west by south, crosses Mount Zion, leaving the greater part of it unenclosed on the south, and at its western verge turns north to the Jaffa gate, where the lower part of a very old and strong tower still remains. The upper part of this tower is less ancient and massive. It is known as the "Tower of David," and is generally thought to have been the Hippicus of Josephus. Thence the wall sweeps irregularly round to the northeast corner. It is flanked at unequal distances by square towers, and has battlements running all around on its summit, with loopholes in them for arrows and muskets. There are now in use only four gates: the Jaffa or Bethlehem gate, on the west, the Damascus gate on the north, St. Stephen's gate on the east, and Zion gate on the south. In the eastern wall of El-Haram is the "Golden gate," long since blocked up, and in the city wall two smaller gates, more recently closed, namely, Herod's gate, on the northeast, and Dung gate in the Tyropœon, on the south.



CHURCH OF THE HOLY SEPULCHRE.

Within the city the streets are narrow, ill-graded, often unpaved, and in some places filthy, though less so than is common in the East. The houses are of hewn stone, with but few windows towards the streets. Their flat roofs are strengthened and ornamented by many small domes. The most beautiful part of the city is the area of the great mosque—from which, until recently, all Christians have been rigorously excluded for six centuries—with its lawns and cypress trees, and noble dome rising high above the wall. On Mount Zion, much of the space within the wall is occupied by the huge Armenian convent, with the Syrian convent and the church of St. James. Beyond the wall, and far to the south, is a Mohammedan mosque, professedly over the Tomb of David. This is more jealously guarded against Christians than even the Mosque of Omar. Near it is the small cemetery of the American missionaries. At the northwest corner of Zion rises the high square citadel, ancient and grand. Still farther north is the Latin convent, in the most westerly part of Jerusalem; and between it and the centre of the city stands the Church of the Holy Sepulchre, over the traditional scenes of the death and resurrection of Our Blessed Lord.



DAVID'S TOWER AT JERUSALEM.

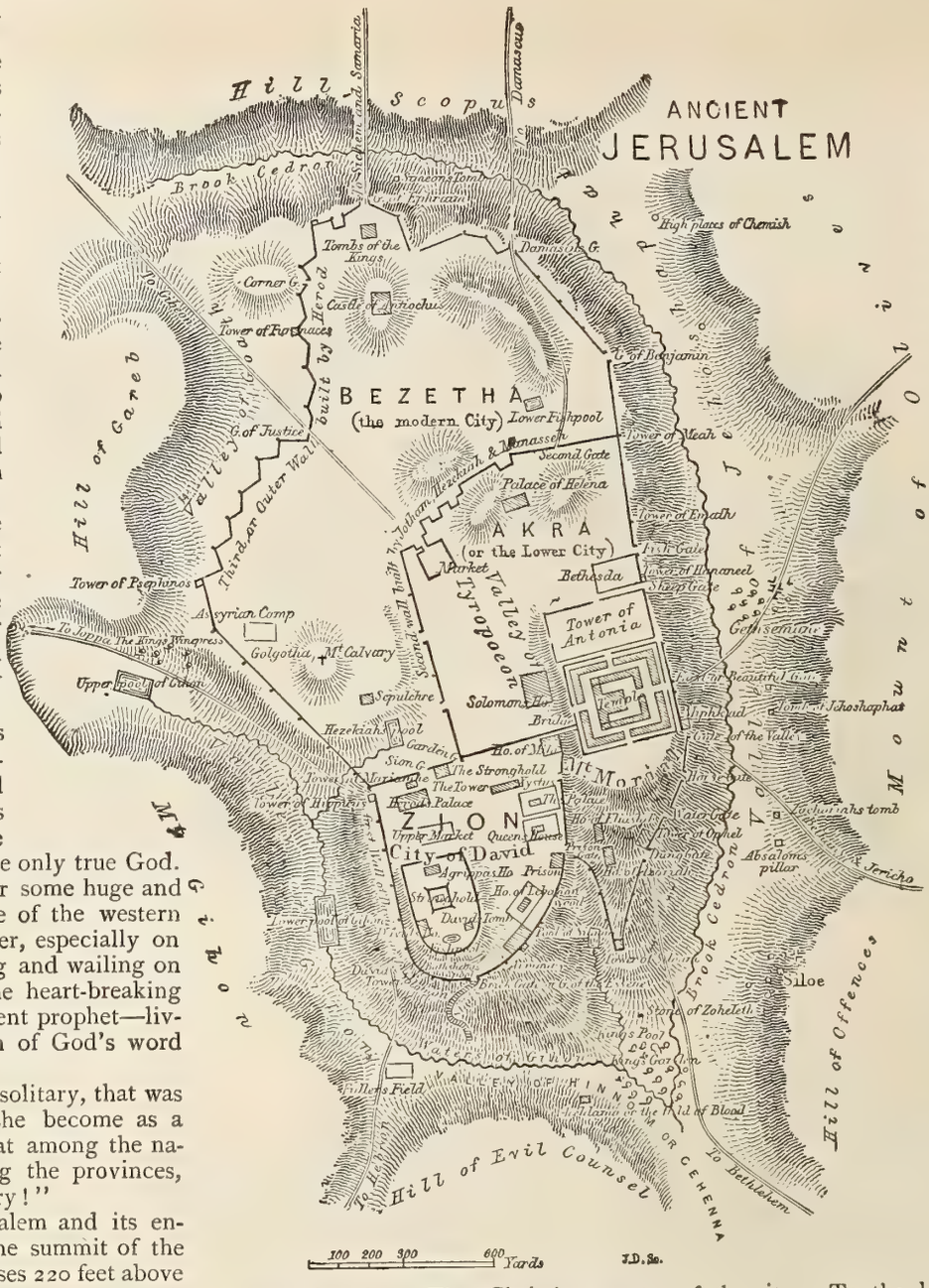
The present population of Jerusalem is about 12,000 souls, of whom about two-fifths are Mohammedans, from 3,000 to 5,000 Jews, and the remainder Christians. There is also a considerable garrison, 800 to 1,000, stationed there, and in April of each year, many thousand pilgrims from foreign lands make a flying visit to the sacred places. The Moslemim occupy the centre of the city, and toward

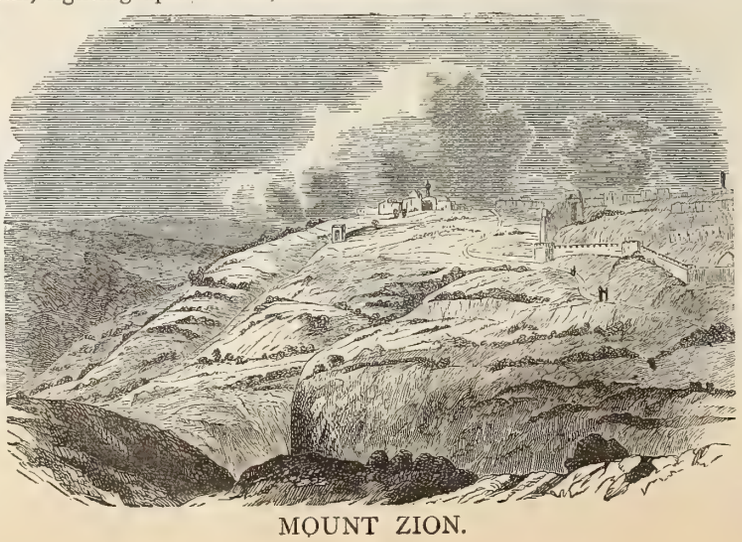
the north and east. The Jews' quarter is on the northeast side of Zion. The Greek, Latin, Armenian, Syrian, and Coptic Christians are located chiefly around their respective convents, and their burial-places are on Mount Zion, as well as that of the American Protestant mission. The Jews bury on Mount Olivet, and the Mohammedans in several places, though preferring the eastern brow of Moriah. Jerusalem is but the melancholy shadow of its former self. The nominal Christians residing there are in a state of degraded and ignorant subjection to the Mohammedans, and their petty discords and superstition are a reproach to the Christian name. The Jews are still more oppressed and abject. Most of them were born in other lands, and have come here to die in a city no longer their own. Discouraged by endless exactions, they subsist on the charities of their brethren abroad. It is only as a purchased privilege that they are allowed to approach the foundations of the sacred hill where their fathers worshipped the only true God. Here, in a small area near some huge and ancient stones in the base of the western wall of Moriah, they gather, especially on sacred days, to sit weeping and wailing on the ground, taking up the heart-breaking lamentations of their ancient prophet—living witnesses of the truth of God's word fulfilled in them.

"How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary!"

The best view of Jerusalem and its environs is obtained from the summit of the Mount of Olives, which rises 220 feet above Moriah, and is only a mile and a half distant from the city. The view is finest and most striking in the early morning, when the valleys are still in shade, and the bright sun, lighting up the hills, throws them into bold relief. One looks down the shelving side of Olivet into the Kidron, sweeping from the distance on the right away down to the left. The eye follows it till it is joined by another ravine, coming in from behind a high ridge to the westward. This ravine is Hinnom, and that ridge Zion. On the left bank of the Kidron, the gazer can just observe through the olive trees the white pointed top of Absalom's pillar, and the flat grave-stones of the Jewish cemetery, and farther to the left the gray excavated cliffs and houses of Siloam. In the foreground beyond the ravine is the beautiful enclosure of the Haram—the octagonal mosque with its noble dome in the centre, occupying the site of Ornan's threshing-floor and Solomon's Temple; the flagged platform around it; and then a grassy area with olives and cypresses encircling the whole. At the left hand extremity is the mosque el-Aksa, easily distinguished by its peaked roofs and dome. Beside the enclosure at the right hand corner is a prominent group of buildings with a tall minaret adjoining them. This is the Pasha's residence, and the site of the fortress of Antonia. The massive ancient masonry at the southern angle of the wall is very conspicuous; and so likewise is the double arched gateway in the side, generally called the "Golden Gate." Farther to the right, north of the Haram, is St. Stephen's Gate. Northward of the gate, along the brow of the valley, runs the city wall, formidable looking in the distance with its square towers. To the right of the Haram a broad irregular ridge extends northward, thinly inhabited, interspersed with gardens, and crowned by a mosque and minaret. This is Bezetha. The low ridge of Ophel is on the opposite side of the Haram, sinking down rapidly into the bed of the Kidron beyond Siloam; it contains no buildings, but is thickly sprinkled with olives. To the right is Akra rising to an angle, near which are the large white buildings of the Latin Convent; below them, a little to the left, are the two domes and heavy square tower of the Church of the Sepulchre; and still farther to the left an open space marking the site of the palace of the Knights of St. John. Akra is now the Christian quarter of the city. To the left is Zion, the most prominent of the hills. Its northern limits are distinctly marked by the massive towers of the citadel. Close to these, but presenting a striking contrast in its fresh look, is the English Church; farther to the left is the Armenian Convent, a vast mass of houses, with a little dome in the midst of them. The Jewish quarter occupies the steep face of the hill. Without the wall on the south is a group of buildings, amid which we see a white dome and high minaret, marking the Mohammedan, and probably the real tomb of king David.

On the south side of the valley of Hinnom is the Hill of Evil Counsel, with a ruined village and a solitary tree on its summit. Beyond it is the plain of Rephaim, or "Valley of the Giants;" and away on the south, about three miles distant, is the Convent of Elias, crowning a rise on the road to Bethlehem.





MOUNT ZION.

A COMPREHENSIVE DESCRIPTION
OF
THE HOLY LAND.

BY REV. WILLIAM REYBURN, D. D.

THE name Palestina, or Palestine, occurs but four times in the English Bible. The first instance is in the Song of Moses, after the passage of the Red Sea (Ex. xv. 14). It is found twice in the 14th chapter of Isaiah (29, 31); and once in the fourth verse of the 3d chapter of Joel. In the first three instances the translated word is *Palestina*, in the last *Palestine*. The Hebrew word is the same in each case—*Pelesheth*. The same word occurs in the Hebrew, in Psalms lx. 8; lxxxiii. 7; lxxxvii. 4; and cviii. 9; and is rendered by our translators, "Philistia" and "Philistines." Though commonly employed to designate the Holy Land, the word Palestine is Biblically a misnomer, for, in the authorized version, it means simply Philistia. The Hebrews themselves applied the word *Pelesheth* to the long wide maritime plain which lay between them and the Mediterranean, and was inhabited by the people known as Philistines; and it would seem that the Greeks attached the same meaning to the word. The western nations first employed the term to designate this plain, which, lying upon the sea and nearest to Europe, and being the great route between Egypt and Western Asia, was first known to them. As they became acquainted with the region lying farther inland, they called it Syria Palæstina, or Philistine Syria. By degrees the name spread over the whole country, until, by the period of the Roman Conquest, it had become generally used by Europeans to designate the country of the Jews on both sides of the Jordan. Since then Palestine and the Holy Land have been synonymous terms.

The Bible designates the Holy Land by several different names. In the history of the Patriarchal period, and as late as the days of the Judges, it is called "Canaan," or more frequently the "land of Canaan." It is styled "the land of the Hebrews," by Joseph in Gen. xl. 15; and, in Joshua i. 4, it is called "the land of the Hittites," a singular expression, found only in this passage. In the days of the Monarchy, it was commonly called "the land of Israel." Hosea (ix. 3) calls it "the land of Jehovah." Zechariah (ii. 12) styles it "the Holy Land;" Daniel (xi. 41), "the glorious land;" Amos (ii. 10), "the land of the Amorite." Sometimes it is spoken of simply as "the land" (Ruth i. 1; Jeremiah xxii. 27; Luke iv. 25). After the captivity the entire southern portion came to be known as "Judæa," which name it bore at the period of our Lord's nativity (Matt. xix. 1; Mark x. 1). The Romans divided the country into provinces, and, during their sway, it can hardly be said to have had any distinct general name. By the second century of the Christian era, it had begun to be known as *Palæstina*. The Talmudists usually style it "the land of Israel." During the



HARVEST SCENE IN ANCIENT PALESTINE.

Middle Ages, and since then, it is most frequently called "the Holy Land."

The Holy Land is not in size or physical characteristics proportioned to its moral and historical position as the theatre of the most momentous events of the world's history. It is but a strip of country about the size of Wales, less than 140 miles in length, and barely 40 in average breadth, on the very frontier of the East, hemmed in between the Mediterranean Sea on the one hand and the enormous trench of the Jordan valley on the other, by which it is effectually cut off from the mainland of Asia behind it. On the north it is shut in by the ranges of Lebanon and Ante-Lebanon, and by the chasm of the Litâny. On the south it is no less enclosed by the arid and inhospitable deserts of the upper part of the peninsula of Sinai.

Its position on the map of the world—as the world was when the Holy Land first made its appearance in history—is a very remarkable one. It is on the very edge of the East, separated from the West only by the Mediterranean Sea, which, when the time came, proved to be no barrier, but the readiest medium of communication between the two continents. Thus it was open to all the gradual influences of the rising communities of the West, while it was saved from the retrogression and the decrepitude which have ultimately been the



THE JORDAN AT SUCCOTH.

doom of all purely Eastern states whose connections were limited to the East only. Being situated between the two great monarchies of Assyria and Egypt, and commanding the only route by which these powers could reach each other, it became, like the Netherlands in Europe, the battle-field of the powers contending for the mastery of the East.

Palestine is essentially a mountainous country, not in the sense of containing independent mountain ranges, but because every part of the highland is in greater or less undulation. But it is not only a mountainous country. The mass of hills which occupies the centre of the country is bordered or framed on both sides, east and west, by a broad belt of lowland, sunk deep below its own level. The slopes or cliffs which form, as it were, the retaining walls of this depression, are furrowed and cleft by the torrent beds which discharge the waters of the hills, and form the means of communication between the upper and lower level. On the west this lowland interposes between the mountains and the sea, and is the Plain of Philistia and of Sharon. On the east it is the broad bottom of the Jordan valley, deep down in which rushes the one river of Palestine to its grave in the Dead Sea.

About half way up the coast the maritime plain is suddenly interrupted by a long ridge thrown out from the central mass, rising considerably above the general level, and terminating in a bold promontory on the very edge of the Mediterranean. This ridge is Mount Carmel. On its upper side, the plain, as if to compensate for its temporary displacement, invades the centre of the country, and forms an undulating hollow right across it from the Mediterranean to the Jordan valley. This central lowland, which divides with its broad depression the mountains of Ephraim from the mountains of Galilee, is the Plain of Esdraelon or Jezreel, the great battle-field of Palestine. North of Carmel the lowland resumes its position by the sea-side till it is again interrupted and finally put an end to by the northern mountains, which push their way out into the sea, ending in the white promontory of the Ras-Nakhûra. Above this is the ancient Phœnicia. Behind Phœnicia, north of Esdraelon, and enclosed between it, the Litâny, and the upper valley of the Jordan, is a continuation of the mountain district, rising gradually in occasional elevation until it reaches the main ranges of Lebanon and Ante-Lebanon (or Hermon), as from their lofty heights they overlook the whole land below them.

The country thus roughly portrayed, and which, as before stated, is less than 140 miles in length, and not more than 40 in average breadth, is, to all intents and purposes, the whole land of Israel. The northern portion is Galilee; the centre, Samaria; the south, Judæa. This is the land of Canaan, which was bestowed on Abraham; the covenanted home of his descendants. The two tribes and a half remained on the uplands beyond Jordan; and the result was, that these tribes soon ceased to have any close connection with the others, or to form any virtual part of the nation. But even this definition might without impropriety be further circumscribed; for during the greater part of the Old Testament times the chief events of the history were confined to the district south of Esdraelon, which contained the cities of Hebron, Jerusalem, Bethel, Shiloh, Shechem, and Samaria, the Mount of Olives, and Mount Carmel. The battles of the conquest and the early struggles of the era of the Judges once passed, Galilee subsided into obscurity and unimportance till the time of Christ.

The highland district, surrounded and intersected by its broad lowland plains, preserves from north to south a remarkably even and horizontal profile. Its average height may be taken as 1500 to 1800 feet above the Mediterranean. It can hardly be denominated a plateau, yet so evenly is the general level preserved, and so thickly do the hills stand behind and between one another, that, when seen from the coast or the western part of the maritime plain, it has quite the appearance of a wall. This general monotony of profile is, however, accentuated at intervals by certain centres of elevation. Between these elevated points runs the water-shed of the country, sending off on either hand—to the Jordan valley on the east, and the Mediterranean on the west—the long, tortuous arms of its many torrent beds. The valleys on the two sides of the water-shed differ considerably in character. Those on the east are extremely steep and rugged. This is the case during the whole length of the southern and middle portions of the country. It is only when the junction between the Plain of Esdraelon and the Jordan valley is reached, that the

slopes become gradual, and the ground fitted for the manœuvres of anything but detached bodies of foot soldiers. But rugged and difficult as they are, they form the only access to the upper country from this side; and every man, or body of men, who reached the territory of Judah, Benjamin, or Ephraim from the Jordan valley, must have climbed one or other of them. The western valleysaremore gradual in their slope. Thelevel of the external plain on this side is higher, and therefore the fall less, while, at the same time, the distance to be traversed is much greater. Here again the valleys are the only means of communication between the lowland and the highland. From Jaffa and the central part of the plain there are two of these roads "going up to Jerusalem"



SCENE IN MOUNT LEBANON.

When the highlands of the country are more closely examined, a considerable difference will be found to exist in the natural condition and appearance of their different portions. The south, as being nearer the arid desert, and farther removed from the drainage of the mountains, is drier and less productive than the north. The tract below Hebron, which forms the link between the hills of Judah and the desert, was known to the ancient Hebrews by a term originally derived from its dryness (*Negeb*). This was the South country. As the traveller advances north of this tract there is an improvement; but perhaps no country equally cultivated is more monotonous, bare, or uninviting in its aspect, than a great part of the highlands of Judah and Benjamin during the largest portion of the year. The spring covers even those bald, gray rocks with verdure and color, and fills the ravines with torrents of rushing water; but in summer and autumn the look of the country from Hebron up to Bethel is very dreary and desolate. At Jerusalem this reaches its climax. To the west and northwest of the highlands, where the sea-breezes are felt, there is considerably more vegetation.



SHEPHERD'S FIELD AT BETHLEHEM.

Hitherto we have spoken of the central and northern portions of Judæa. Its eastern portion — a tract some 9 or 10 miles in width, by about 35 in length — which intervenes between the centre and the abrupt descent to the Dead Sea, is far more wild and desolate, and that not for a portion of the year only, but throughout it. This must have been always what it is now—an uninhabited desert, because uninhabitable. No descriptive sketch of this part of the country can be complete which does not allude to the caverns, characteristic of all limestone districts, but here existing in astonishing numbers. Every hill and ravine is pierced with them, some very large and of curious for-

mation—perhaps partly natural, partly artificial—others mere grottoes. Many of them are connected with most important and interesting events of the ancient history of the country. Especially is this true of the district now under consideration. Machpelah, Makkedah, Adullam, Engedi, names inseparably connected with the lives, adventures, and deaths of Abraham, Joshua, David, and other Old Testament worthies, are all within the small circle of the territory of Judæa. Moreover, there is perhaps hardly one of these caverns, however small, which has not at some time or other furnished a hiding-place to some ancient Hebrew from the sweeping incursions of Philistine or Amalekite.

The bareness and dryness which prevail more or less in Judæa are owing partly to the absence of wood, partly to its proximity to the desert, and partly to a scarcity of water arising from its distance from the Lebanon. But to this discouraging aspect there are some important exceptions. The Valley of Urtàs, south of Bethlehem, contains springs which, in abundance and excellence, rival even those of *Nablûs;* the huge "Pools of Solomon" are enough to supply a district for many miles around them; and the soil, under a generous course of irrigation, would produce its fruits in abundance. There is every evidence that the country was once more thickly wooded, but the trees have disappeared before the frequent wars of the olden



THE SEA OF GALILEE.

time. This vegetation must have reacted on the moisture of the climate, and by preserving the water in many a ravine and natural reservoir where it is now rapidly dried up by the hot sun of the early summer, must have influenced materially the look and resources of the country.

Advancing northward from Judæa, the country (Samaria) becomes gradually more open and pleasant. Plains of good soil occur between the hills, at first small, but afterward comparatively large. The hills assume here a more varied aspect than in the southern districts, springs are more abundant and more permanent, until, at last, when the district of *Jebel Nablûs* is reached—the ancient Mount Ephraim—the traveller encounters an atmosphere and an amount of vegetation and water which is greatly superior to anything he has met with in Judæa, and even sufficient to recall much of the scenery of the West. But with all its richness and all its advance on the southern part, there is a strange dearth of natural wood about this central district. No sooner, however, is the Plain of Esdraelon passed, than a considerable improvement is perceptible. The low hills which spread down from the mountains of Galilee, and form the barrier between the plains of Akka and Esdraelon, are covered with timber, of moderate size, it is true, but of thick, vigorous growth, and pleasant to the eye. Eastward of these hills rises the round mass of Tabor, dark with its copses of oak, and set off by contrast with the bare slopes of *Jebel el' Duhy* (the so-called "Little Hermon") and the white hills of Nazareth. North of Tabor and Nazareth is the plain of *El-Buttauf,* an upland tract hitherto very imperfectly described, but apparently of a similar nature to Esdraelon, though much more elevated. The notices of this romantic district in the Bible are but scanty; in fact, till the date of the New Testament, when it had acquired the name Galilee, it may be said, for all purposes of history, to be hardly mentioned. And even in New Testament times the interest is confined to a very small portion—the south and southwest corner, containing Nazareth, Cana, and Nain, on the confines of Esdraelon, Capernaum, Tiberias, and Gennesaret, on the margin of the lake.

Few things are a more constant source of surprise to the stranger in the Holy Land than the manner in which the hill-tops are, throughout, selected for habitation. A town in a valley is a rare exception. On the other hand, scarce a single eminence of the multitude always in sight but is crowned with its city or village, inhabited or in ruins, often so placed as if not accessibility but inaccessibility had been the object of its builders. And indeed such was their object. These groups of naked, forlorn structures, piled irregularly one over the other on the curve of the hill-top, are the lineal descendants, if, indeed, they do not sometimes contain the actual remains, of the "fenced cities great and walled up to heaven," which are so frequently mentioned in the records of the Israelite conquest.

Monotonous and uninviting as the Holy Land appears to persons of to-day visiting it from the more fertile lands of Europe and America, it was a very Eden to the Israelites after their forty years of wandering in the frightful desert. After marching all day through the blinding clouds of dust stirred up by the immense procession, and hailing with delight an occasional glimpse of the sea, or watching for the well by which the halt for the night was to be made, and crowding and fighting for the scanty supply of water when it was reached; after loathing the "light bread" of the wandering, and craving the rare treat of animal food when the quails descended, or an occasional approach to the sea permitted them to enjoy a brief indulgence in fish; after enduring the heat, the toil, the despondency, and all the various hardships of that desert march, we may imagine with what delight the Israelites entered upon their long promised heritage. We can well understand how grateful was the rest which followed their long wanderings, how delicious the shade, scanty though it were, of the hills and ravines, the gushing springs and green plains, even the mere wells and cisterns, the vineyards and olive yards, and "fruit trees in abundance," the cattle, sheep and goats covering the country with their long black lines, the bees swarming round their pendant combs in rock or wood. When the Israelites passed the Jordan, the land was clothed in all the beauty of spring, for it was at the season of the Passover; and coming as they did, from the bleak desert, we can easily understand how, in their delight, they declared it to be "a land flowing with milk and honey, the glory of all lands."

The glowing descriptions of the Bible and the statements of history

as to its fertility and the vast population inhabiting it, are in striking contrast with its present aspect of barrenness and desolation. The curse brought down by the unbelief of the Jews still blights it. Long ages of misrule and warfare have despoiled and depopulated it. Its



MOUNT HATTIN.

hills, once so luxuriant with waving grain and bending vine, are now bare rocks. Its early and latter rains, once preserved in reservoirs, and conducted by winding channels to water the ground in the seasons of drought, now flow off unheeded to the sea. The land, stripped of its forests, lies open to the sun, which now scorches where it once fertilized. Everything bears the mark of the curse, but also affords unanswerable testimony to the truth of Him who has said He will yet gather Israel from the four quarters of the earth unto His own land again.

Of the rivers of the Holy Land, the most important, whether we consider its physical peculiarities, or its sacred and historic interest, is the Jordan. Its highest source, or rather, the source of its principal tributary, is in Wady el-Teim, near the village of Hasbeiya, at the western base of Hermon; but the true historic sources of the river are at Tell el-Kâdy (Dan), in the plain of Hûleh; and at Banias (Cæsarea-Philippi), on the southern slope of Hermon. The three streams unite, and fall into Lake Hûleh, about ten miles below Tell el-Kâdy. Issuing from this little Lake, the river rushes on through a narrow volcanic valley to the Sea of Galilee. On leaving the Sea of Galilee it runs in a tortuous course to the Dead Sea. Previous to the expedition of Lieutenant Lynch, it had been conjectured that there must be some error in the calculation of the relative levels of the Dead Sea and the Lake of Tiberias. The distance between thet wo is only sixty miles; and it was thought impossible that the Jordan could fall so much as was represented in that space. But it is now seen that in sixty miles of direct distance the course of the river cannot be less than 200 miles, owing to its tortuous channel. The total fall is 660 feet. The whole length of the Jordan, from the fountain at Dan to the place where it enters the Dead Sea, is ninety-two miles as the crow flies.

The breadth and depth of the river vary greatly. In spring, when highest, it has been found to be 180 yards wide in some places,



COAST OF TYRE AND SIDON.

and entirely unfordable. In other places, in the summer, it is but three feet deep. The valley through which it flows, is about five miles wide, and is hemmed in by bold cliffs; the soil is sandy and barren, but the banks of the river are fringed with

a thick undergrowth. The waters of the Jordan are very clear and sweet.

The ORONTES ranks next in importance to the Jordan. Its modern name is el'-Asy ("The Rebellious"); and it is also called el-Màklüb ("The Inverted"), from the fact of its running, as is thought, in a wrong direction. Its highest source is in the plain of Bukâ'a, at the base of Anti-Lebanon, beside the ruins of Lybon. Its length, from



THE CHAIN OF LEBANON.

the fountain to the bend at the lake near Antioch, is about one hundred and twenty-five miles; and from thence to the sea, twenty-four miles.

The LITANY is the next in magnitude. There is some doubt about its ancient name. It rises near Ba'albek, flows in an easy current down the Bukâ'a, receiving several tributaries from the mountain ranges on each side. After leaving the plain, it enters a sublime gorge intersecting the edge of Lebanon, and falls into the Mediterranean a few miles north of Tyre. Its total length is about fifty-five miles.

The Orontes and the Litany are not properly rivers of the Holy Land proper, but as they are so closely connected with its associations, we include them in this sketch.

Immediately after the conquest of Canaan by the Israelites, the land was divided among the nine and a-half tribes which crossed the Jordan and settled in Palestine. Reuben and Gad and the half-tribe of Manasseh, pleased with the rich grazing land east of the Jordan, made their home in that section, and were allowed to do so upon the condition of first assisting in the conquest of Canaan, which condition they fulfilled. They were very rich in flocks and herds, and the rich, well-watered pasture lands east of the Jordan attracted them strongly.

The boundaries of the tribes can be given only with approximation, owing to the want of a really excellent map, and this remark applies as well to the larger part of Palestine as to the Trans-Jordanic district. The territory of Reuben was the most southern. Its southern boundary was the river Arnon, which stream empties into the Dead Sea, about midway between its northern and southern ends. The northern boundary extended from the upper end of the Dead Sea eastward to the desert.

The territory of Gad began at the northern boundary of Reuben, and at first the river Jabbok formed their northern limit. At a later period, however, the Gadites, a bold, lawless tribe, impatient of control, pushed their advance farther northward and occupied the territory bordering the great plain of the Haurân.

The half-tribe of Manasseh were assigned the country to the north of Gad, and their domain included the fertile and thickly wooded country of Bashan, and Argob, with its teeming population and strongly fortified cities, up to the slopes of Mount Hermon.

The division of the country west of the Jordan was made by lot, and was conducted by Joshua. The exactness and fairness with which the different territories were assigned to the tribes have excited the surprise and admiration of all historians.

Judah seems to have had the first share, in consequence of the assertion of Caleb's claim to Hebron, which Moses had promised to him as a special reward for his fidelity. His claim was admitted, and Joshua added his blessing. Caleb, who at the age of eighty-five was still as strong for war as when he was forty, drove out the Anakim from Hebron, and then attacked Debir, which was taken by his nephew Othniel, whose valor was rewarded with the hand of Caleb's daughter Achsah. Her demand of a special inheritance from her father, who gave her the upper and the nether springs, is an interesting picture of patriarchal life. The general inheritance of Judah began at the wilderness of Zin, on the border of Edom, while their southern border stretched across the wilderness to "the river of Egypt." The Dead Sea formed their east coast, and the northern border was drawn from the mouth of Jordan westward, past the south side of the hill of Jerusalem (which lay therefore outside the boundary) to Kirjath-jearim, in Mount Ephraim, whence the western border skirted the land of the Philistines, and touched the Mediterranean.

The tribe of JOSEPH had the centre of the land across from Jordan to the Mediterranean. EPHRAIM lay north of Judah; but between



MOUNT TABOR.

them were the districts afterward allotted to Benjamin and Dan. The southern border was drawn from the Jordan along the north side of the plain of Jericho to Bethel, whence it took a bend southward to Beth-Horon, and thence up again to the sea near Joppa. The northern border passed west from the Jordan opposite the mouth of the Jabbok past Michmethah to the mouth of the river Kanah (the "reedy," probably the *Nahr Falaik* or *Wâdy al-Khassab*, which has

the same signification). Besides the sacred valley of Shechem, it included some of the finest parts of Palestine, the mountains of Ephraim, and the great and fertile maritime plain of Sharon, proverbial for its roses.

MANASSEH, in addition to the land of Bashan and Gilead, east of the Jordan, which had been allotted to Machir and his son Gilead, had a lot on the west of Jordan, north of Ephraim. The extent of the territories of this tribe is accounted for, first, by the reward due to the valor of Machir,—and next by the right established by the daughters of Zelophehad to a share of the inheritance. The northern frontier is very difficult to determine, some very important towns of Manasseh being expressly named as within the lots of Asher and Issachar. Further we find the children of Joseph complaining to Joshua that they had only one lot, namely, Mount Ephraim, instead of the two given them by Jacob, and that they could not drive out the Canaanites from Beth-shean and the valley of Jezreel, because of their chariots of iron, and Joshua assigns to them "the wooded mountain," which can hardly be any other than Carmel.

During the long time that the encampment at Gilgal remained the head-quarters of the Israelites, they seem to have preserved the military system organized in the desert, with the tabernacle in the centre of the camp. But at length they removed to SHILOH, south of Shechem, in the territory of Ephraim, and there they set up the tabernacle, where it remained till the time of Samuel. There were still seven tribes that had not received their inheritance, and Joshua reproved them for their slackness in taking possession of the land. We are not told on what principles the portions already allotted had been divided, except that on the east of Jordan the boundaries were assigned to Moses. Now, however, three men were appointed from each tribe to make a survey of the rest of the land, and to divide it into seven portions, which, with their several cities, they described in a book. The survey being finished, Joshua cast lots for the seven portions before the tabernacle in Shiloh. The result was as follows, the tribes being named in the order in which their lots came out:

BENJAMIN had the eastern part of the territory that lay between Judah and Ephraim, embracing the plain of Jericho and the northern highlands of the later Judæa, a region admirably suited to the wild and martial character of the tribe.

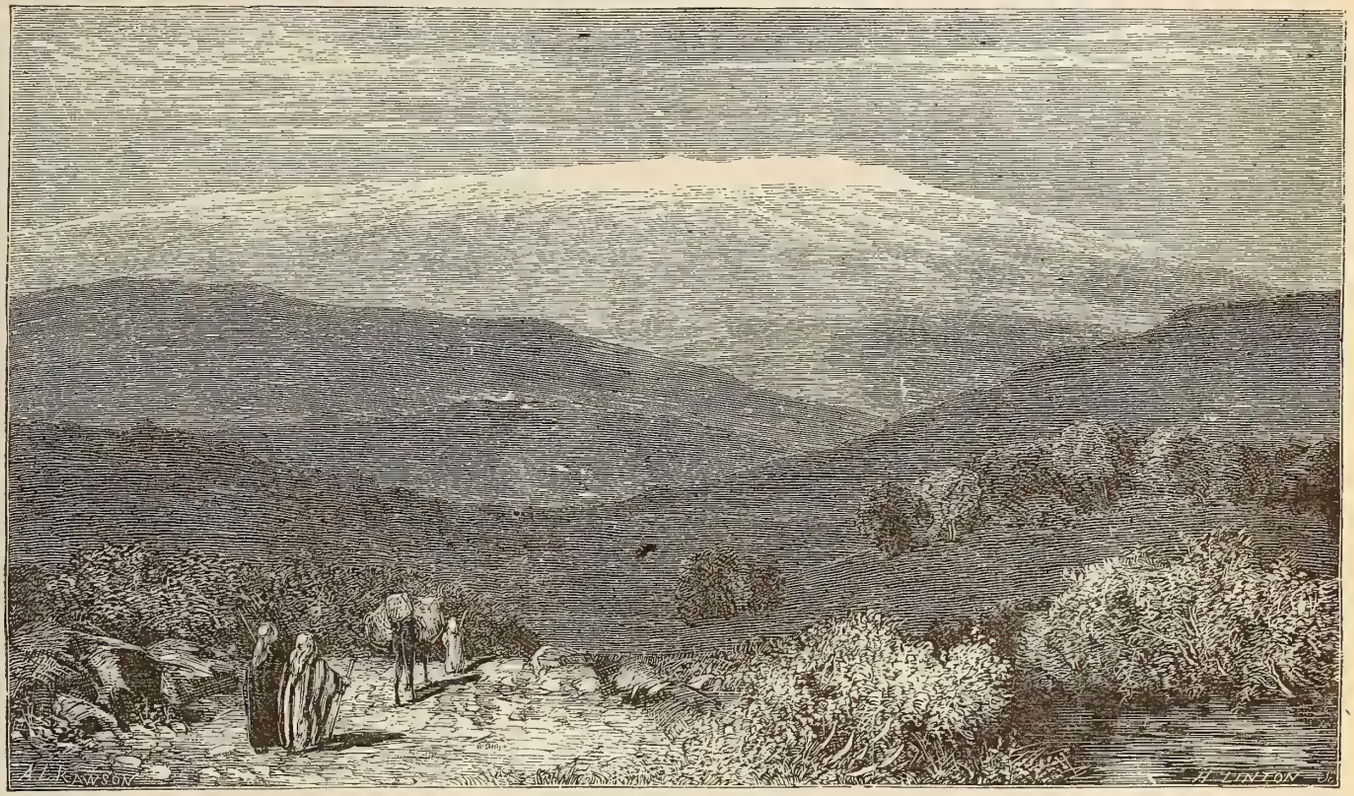
SIMEON had an inheritance taken out of the portion already allotted to Judah, for whom it was found to be too large, namely, the southwestern part of the maritime plain, with the land bordering on the desert, as far eastward as Beer-sheba. Their western coast lay along the Mediterranean to the north of Askelon.

ZEBULUN received the mountain range which forms the northern border of the great plain of Jezreel or Esdraelon, between the eastern slopes of Carmel on the west, and the southwest shore of the Sea of Chinneroth and the course of the Jordan, to about opposite the mouth of the Hieromax on the east. The rich mountain passes which led down to the valley of Jezreel seem to be referred to in the blessing of Moses, "Rejoice, O Zebulun, in thy goings out."

ISSACHAR'S inheritance corresponded almost exactly to the great valley of Jezreel, otherwise called the plain of Esdraelon, which opened to the Jordan on the east, and was enclosed on the south by the hills of Gilboa, and on the north by the highlands of Issachar, among which Mount Tabor was conspicuous on the frontier. The territory seems to have been taken out of that of Manasseh, as Simeon's was out of Judah. The effect of its richness and seclusion on the character and history of the tribe has been noticed in connection with Jacob's blessing.

ASHER had the rich maritime plain extending from Mount Carmel to "great Sidon," and "the strong city of Tyre:" the territory of the former was included in their inheritance, though they failed to possess it. In their case, too, both Jacob and Moses had given a prophetic intimation of the influence of the tribe's position.

NAPHTALI, the most powerful of the northern tribes, obtained the highlands which form the southern prolongation of the range of Lebanon, bounded on the east by the Upper Jordan, the "waters of Merom," and the Sea of Chinneroth; and looking down on the west upon the maritime plain of Asher, just as Zebulon looked down from the southern part of the same highlands into the valley of Esdraelon.



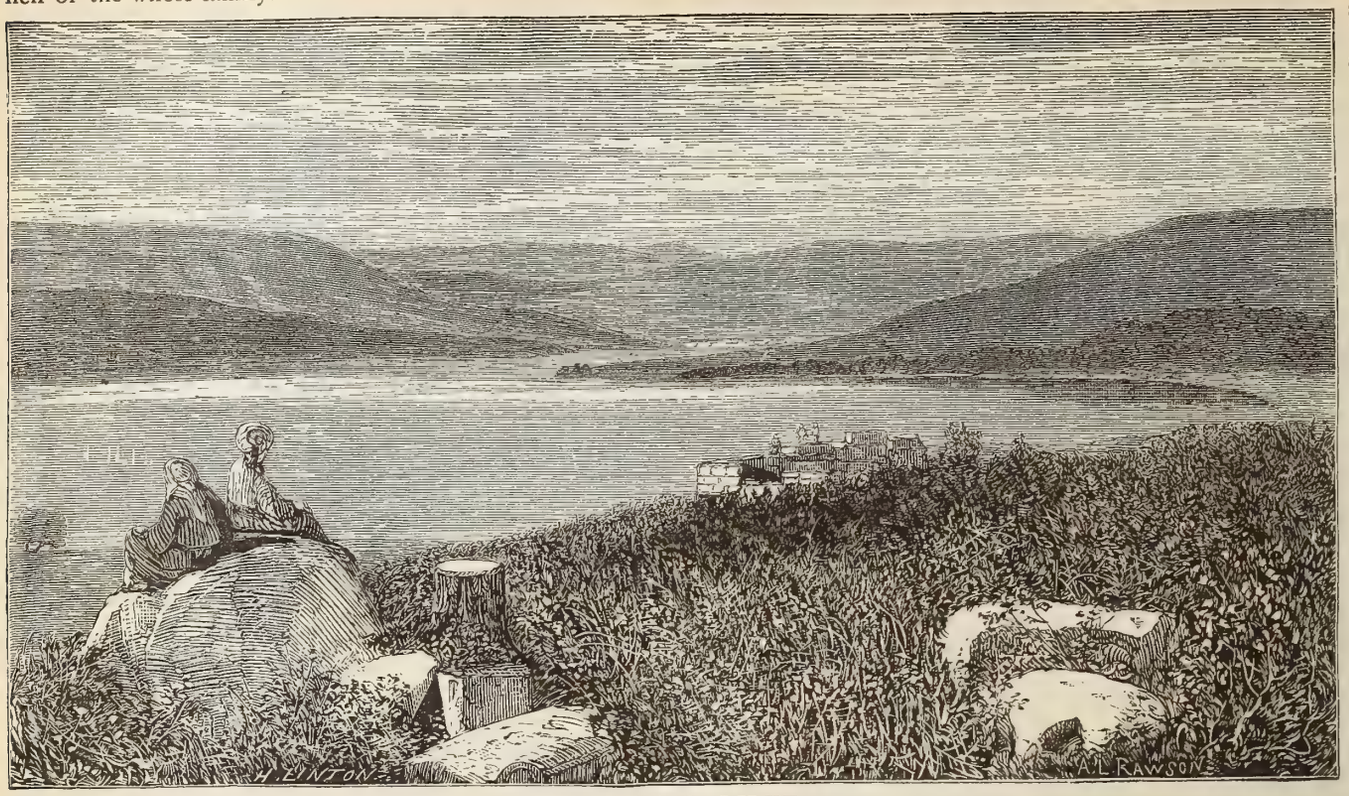
MOUNT HERMON.

DAN had at first a very small territory northwest of Judah, from Japho (Joppa) to the border of Simeon, almost entirely occupied by the Philistines. For this reason, and because they found their lot too small for them, they made an expedition against Leshem, or Laish, in the extreme north of the land, at the sources of the Jordan. They took the city and destroyed the inhabitants, and gave it the name of Dan. It became one of the two landmarks in the phrase which was used to describe the whole extent of the land from north to south, "from Dan even to Beersheba." In the Book of Judges, we have a fuller account of the expedition at the time when it took place (about B. C. 1406).

Lastly, Joshua himself received, as his personal inheritance, the place he asked for, namely, Timnath-serah, in Mount Ephraim, and he built the city of that name.

It must be remembered that the allotments were made not only to the tribes as a whole, but to the families of each tribe, as is expressly stated in each case: "This is the inheritance of the tribes *by their families*." Thus we shall expect to find the possessions of each tribe proportional to the number of its families, as determined by the census taken in the plains of Moab. This is generally the case; but there still remain inequalities which can only be accounted for by the relative importance assigned to the tribes, on principles already indicated

in the dying prophecy of Jacob. The great preponderance of Judah and Joseph relates to their respective pre-eminence as the prince and heir of the whole family.



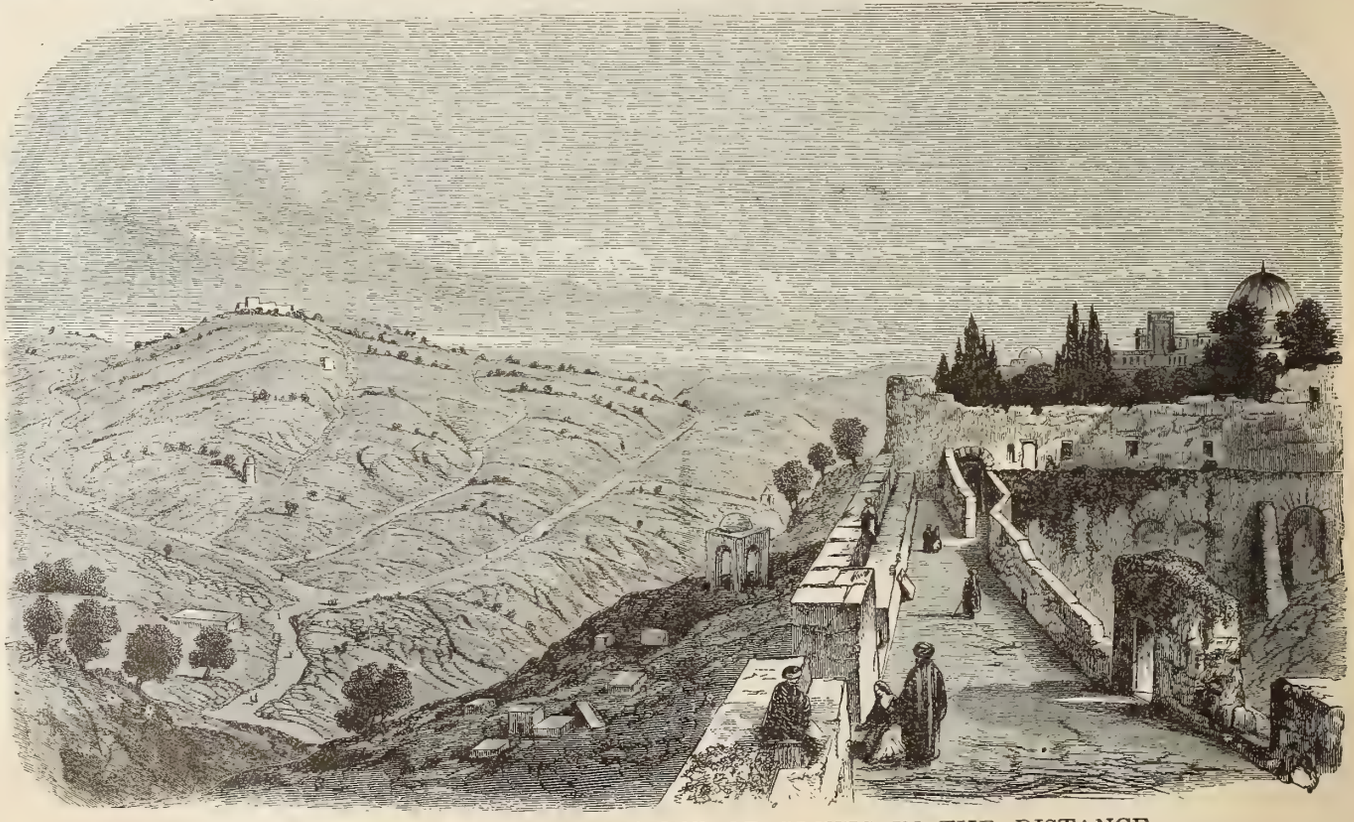
SCENE IN GALILEE.

Each of the twelve tribes having received the lot of its inheritance, provision was next made for the habitation of the Levites and the cities of refuge. Six cities of refuge were appointed by the people themselves: three on the west of Jordan, namely, *Kadesh* in Galilee, in the highlands of Naphtali; *Shechem*, in Mount Ephraim, and *Hebron*, in the mountains of Judah; and three on the east of Jordan, namely, for Reuben, *Bezer*, in the wilderness; for Gad, *Ramoth*, in Gilead; for the half-tribe of Manasseh, *Golan*, in Bashan.

The Levites having claimed the right given to them by Moses, received forty-eight cities and their suburbs, which were given up by the several tribes in proportion to the cities they possessed. Their allotment among the three families of the Levites has already been described.

Thus did Jehovah give Israel the land which he had sworn to their father, and they dwelt in it. They had obtained their promised rest in this world, though a better rest remained, and still remains. Their enemies were delivered into their hand; and all open resistance ceased. "There failed not aught of any good thing which Jehovah had spoken to the house of Israel: all came to pass." The failures afterward brought to light were in the people themselves.

And what encouragement is here furnished to the heaven-bound pilgrim! To the land which was received by God's ancient people they went through many hardships and difficulties, through floods, and wildernesses and legions of opposing foes. They had both real and imaginary discouragements to grapple with. Even so the kingdom of heaven suffers violence, and through much tribulation we must enter into it, though it be a purchased possession and a promised inheritance. But as neither Sihon king of the Amorites, nor Og king of Bashan, nor the formidable giants the sons of Anak, could hinder the Israelites from their promised rest, so neither shall the power of the enemy, however great and dreadful, be able to retard the obscurest and feeblest saint who takes unto him the whole armor of God.

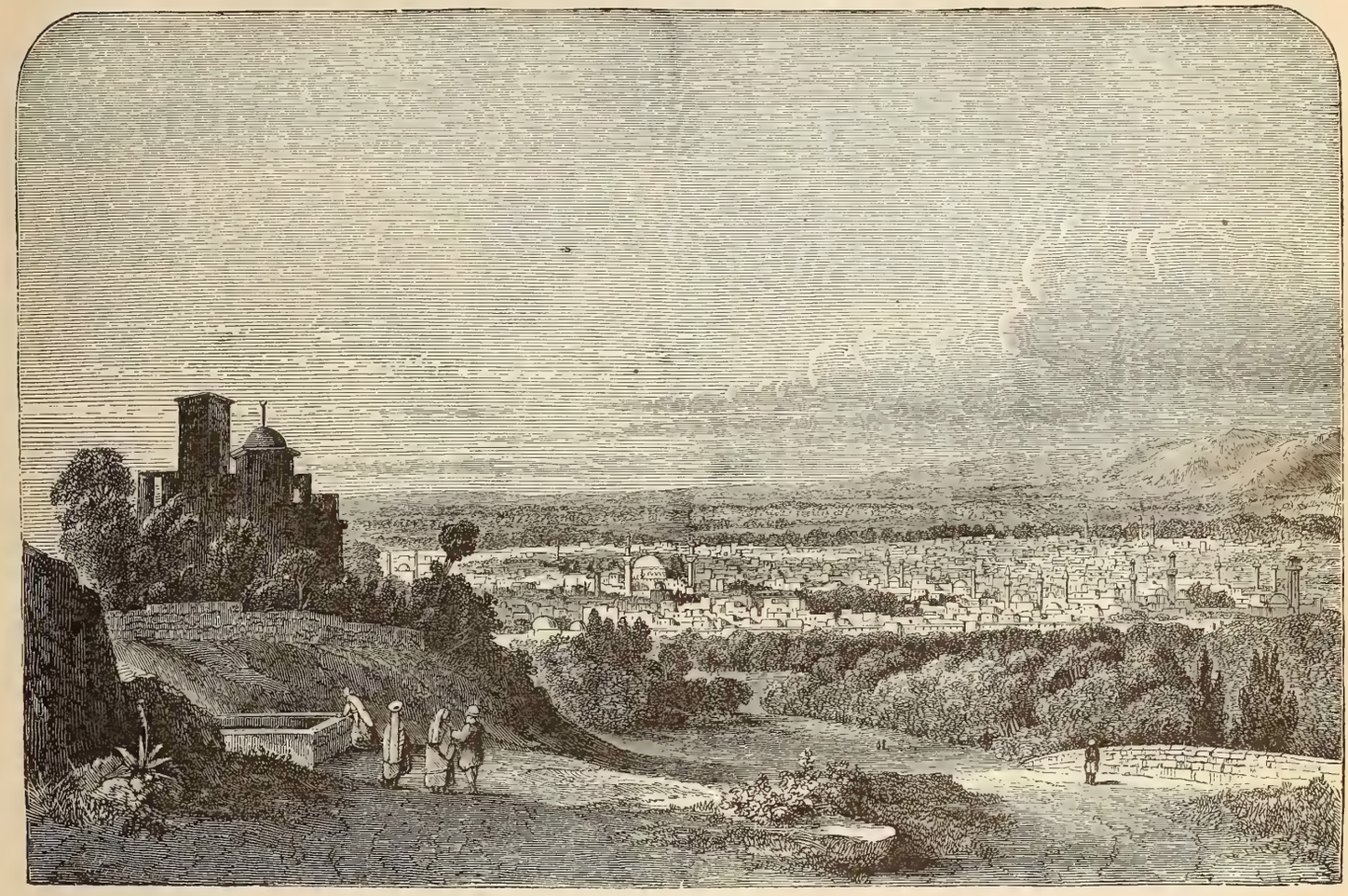


MOUNT MORIAH, WITH THE MOUNT OF OLIVES IN THE DISTANCE.

CITIES AND TOWNS OF THE BIBLE,

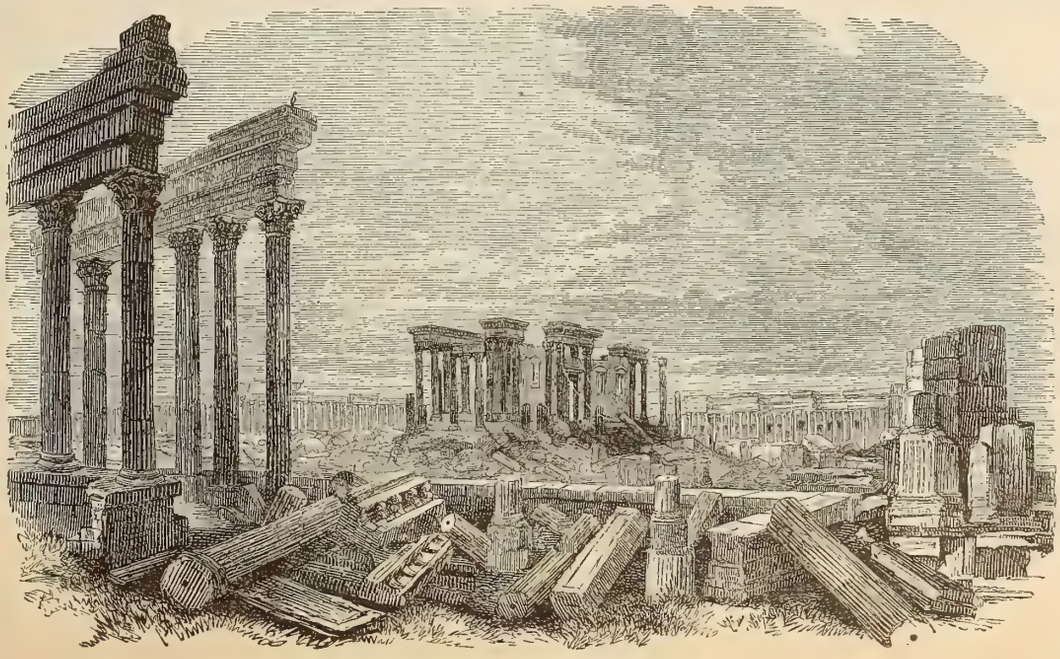
WITH DESCRIPTIONS AND EXPLANATIONS.

BY REV. JOHN WILSON.



DAMASCUS.

DAMASCUS is believed to be the oldest city on the globe. Josephus says it was founded by Uz, the son of Aram. However this may be, it was a noted city in the days of Abram, whose steward Eliezer was a native of the place. It subsequently became a royal city, with its own kings. It was taken by David (2 Sam. viii. 5) and by Jeroboam II. (2 Kings xiv. 28). It is frequently mentioned in the Bible, and at one time was a formidable rival of the Israelitish monarchy. Naaman the Syrian dwelt here, and it was here that the miraculous conversion of St. Paul occurred. The city has been held by the Assyrians, Babylonians, Persians, Seleucidæ, Romans, and Turks. The last have held it since A. D. 1506. It now contains a population of about 150,000 souls. It is celebrated with travellers as one of the most beautiful and delightful cities in the East. The orientals call it the "Paradise on earth." The surrounding country is very fertile and beautiful. It is the most purely oriental city yet remaining of all that are mentioned in the Bible. Its public buildings are extremely fine. Many of its private residences, though not very attractive outwardly, are fitted up within in the most costly and beautiful manner.



RUINS OF CORINTH.

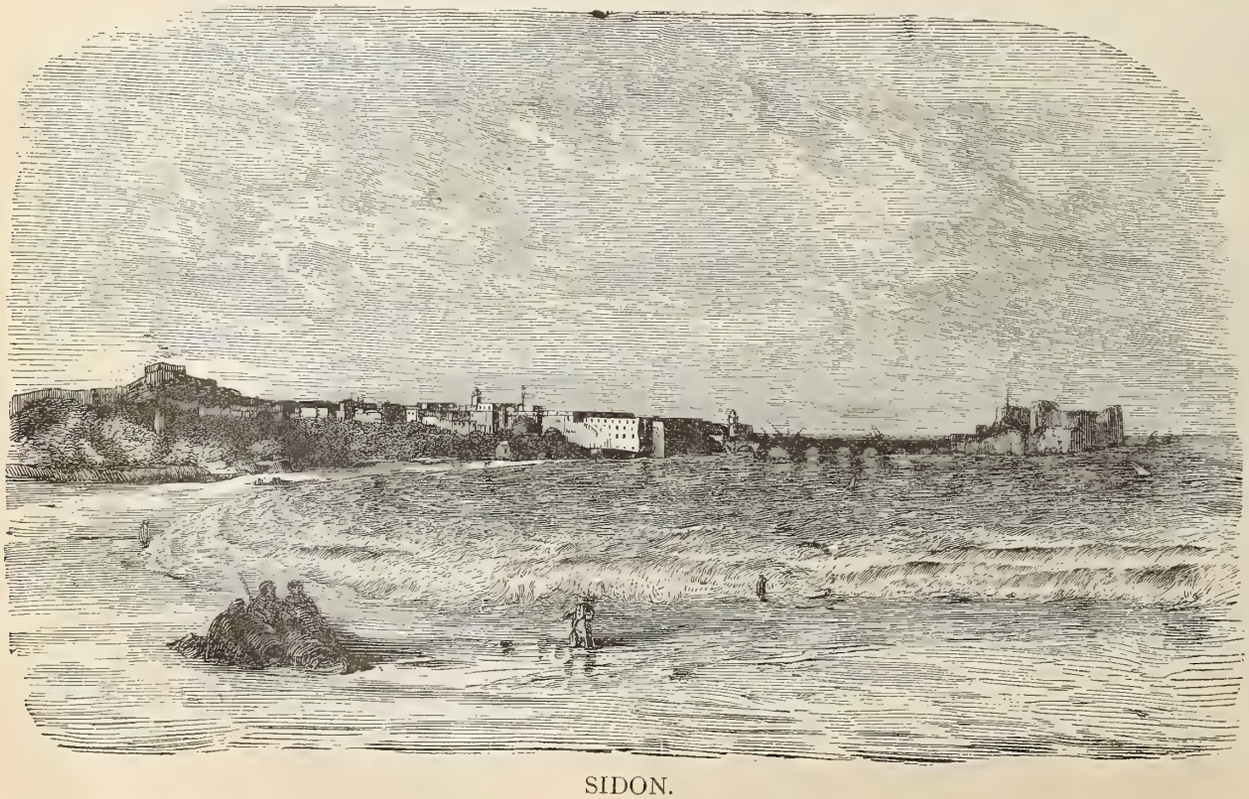
THE ancient city of Corinth was the capital of Achaia, and was situated on the isthmus which separates the Ionian sea from the Ægean. The city stood on a small island, and possessed two ports —one on the east and one on the west. Its location made it of necessity one of the most important commercial cities of Greece, and also a military post of the greatest strategic value. Besides controlling the trade between the east and west, it was the key of the Peloponnesus, and the highway between northern and

southern Greece. It was strongly fortified, a prominent feature of its defence consisting of the Acro-Corinth, a huge rock rising 2,000 feet above the level of the sea, with almost perpendicular sides, and room for a town upon its summit. Corinth was one of the largest, most densely populated and wealthiest cities of Greece. It was noted for its wickedness, and the infamous worship of Venus which was celebrated here. The Romans destroyed the city B. C. 140, but Julius Cæsar made it a Roman colony, and it speedily regained its former magnificence and prosperity, and relapsed into its old wickedness. The Apostle Paul labored here a year and a half, and two of his Epistles are addressed to the church he founded here. The site is now unhealthy, and Corinth is a wretched place, with few vestiges of its former greatness.



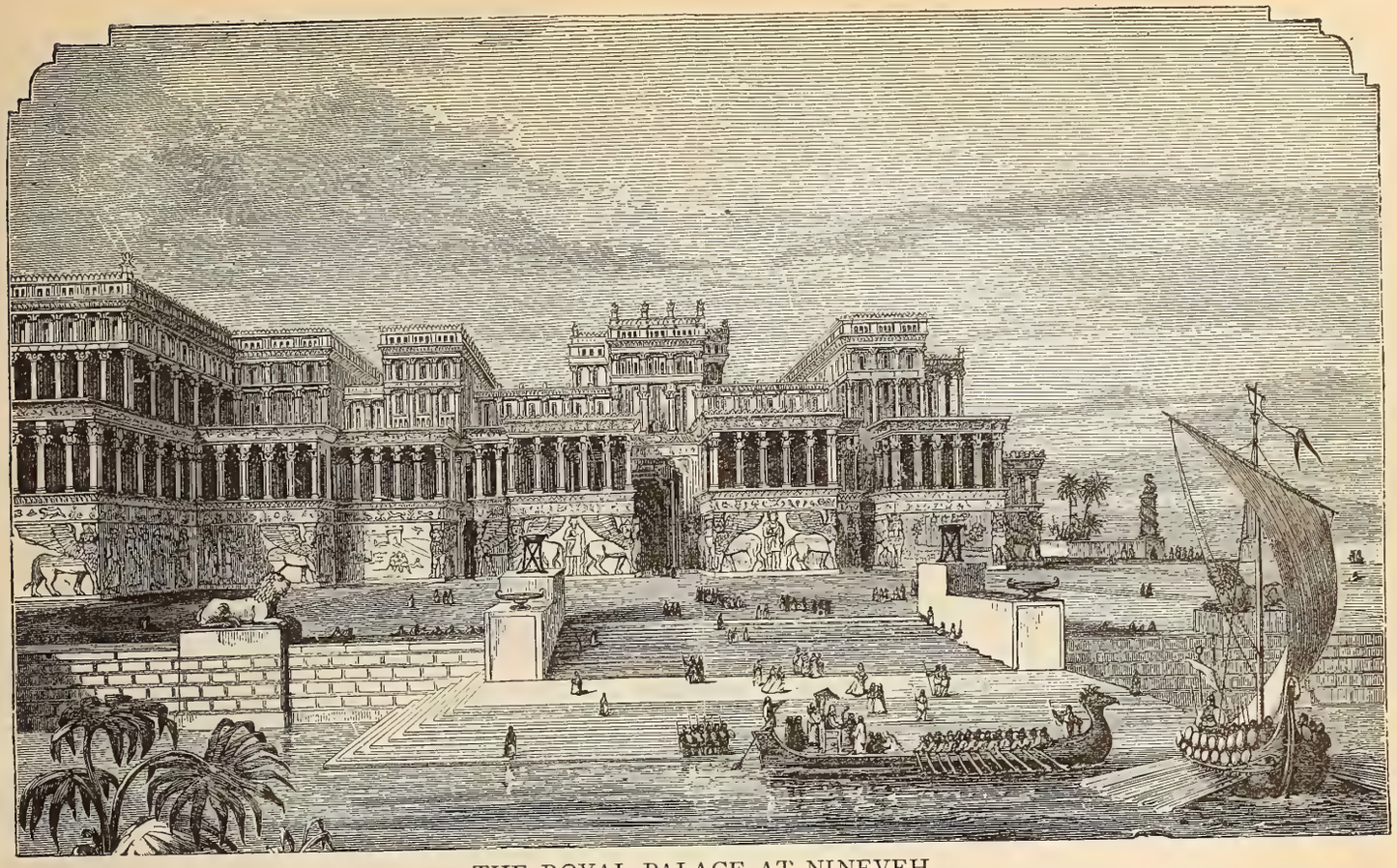
THE CITY AND HARBOR OF LA VALETTA.

THE island of Malta, or Melita, as it is called in Acts xxviii. 1, is noted as the scene of the shipwreck of St. Paul. It is a rocky island in the Mediterranean, sixty-two miles south of Sicily, seventeen miles long and nine broad, containing about 100 square miles. The population numbers about 100,000. It is an important military and commercial point, and its possession has always been desired by the great trading nations of Europe. It was seized by the Phœnicians at an early day. These were dispossessed by the Greeks of Sicily, who were driven out by the Carthaginians, who in 242 B. C. were expelled by the Romans. It was a Roman possession in the days of St. Paul. It is now held by the English, who obtained possession of it in 1814. It is regarded as the key to the Mediterranean. The principal city, La Valetta, possesses a fine harbor, and is strongly fortified. St. Paul's bay, which is believed to be the scene of the Apostle's shipwreck, is a small inlet on the north side of the island, opening towards the east, which answers well to the description in the 27th chapter of Acts.



SIDON.

SIDON, the Zidon of the Old Testament, and now called Saida, was situated on the Mediterranean, 20 miles north of Tyre, and the same distance south of the present city of Beyrout. It is one of the most ancient cities in the world, and is mentioned by Jacob in Genesis xlix. 13. It is believed to have been founded by Zidon, the eldest son of Canaan, soon after the deluge. It was once a place of great wealth and importance, possessing a splendid harbor and an extensive maritime trade. Its inhabitants were famous for their skill in navigation, astronomy, architecture, and glass-making. Sidon was visited by the Saviour, and many of the inhabitants believed on him.



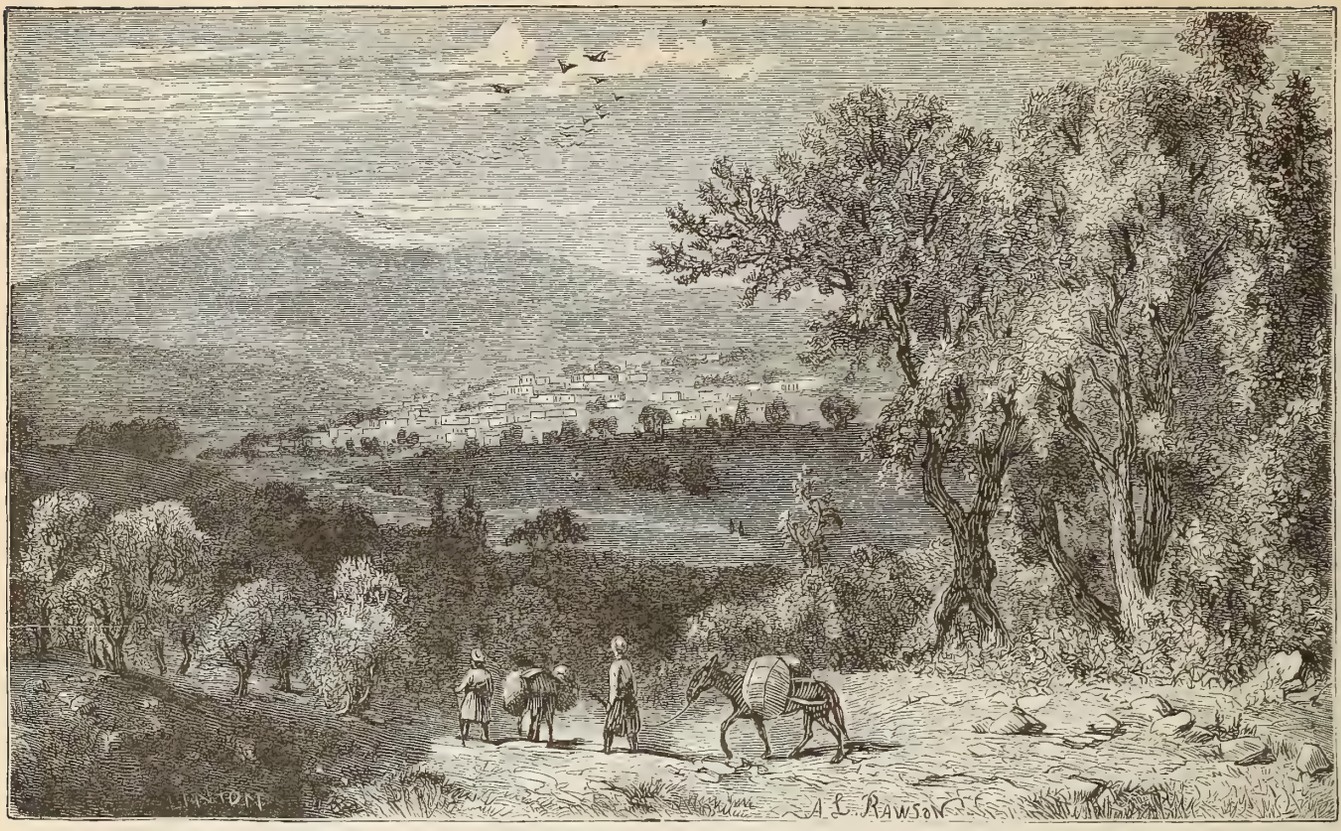
THE ROYAL PALACE AT NINEVEH.

THE City of Nineveh was the metropolis of ancient Assyria. It was situated on the banks of the Tigris, opposite and below the modern Mosul. It is described as an immense city, three days' journey in circuit. Its inhabitants were warlike, wealthy, and far advanced in civilization. The great city had long been the mistress of the East; but it was steeped in wickedness and luxury. The prophet Jonah was sent more than 800 years before Christ to warn it of its approaching destruction. By a timely repentance it averted its doom for a while; but about 753 B.C., the period of the founding of Rome, it was captured by the Medes under Arbaces, and nearly a century later, in strict accordance with the prophecies of Nahum (i. 3) and Zephaniah (ii. 13), it was a second time captured by Cyaraxes and Nabopolassar; and so complete was its destruction that, for ages, its site has been well nigh lost. Infidels have denied that the Nineveh of the Bible ever existed. The mounds which were the "grave" of its ruins (Nah. i. 14) were so covered with soil as to seem like natural hills. Since 1841, Layard and Botta have excavated its ruins, making many important discoveries.



TYRE.

TYRE, one of the most famous cities of ancient times, was the capital of Phœnicia, and the seat of enormous wealth and power. It was situated on the eastern coast of the Mediterranean Sea, within the limits assigned the tribe of Asher by Joshua (Josh. xix. 29). It was originally a colony of Zidon, but rapidly became the most powerful



CANA OF GALILEE.

Two sites are claimed as Cana of Galilee, the village which had the honor of being the scene of our Lord's first miracle. The traditional site is at *Kefr Kenna*, a small village about 4½ miles northwest of Nazareth. It now contains only the ruins of a church said to stand over the house in which the miracle was performed. It also contains the fountain, from which it is asserted the water which was made wine was drawn. The claims of the other site are advocated by no less an authority than Dr. Robinson, who places the village of the Gospel at *Kana-el-jelil*, which is situated about nine miles north of Nazareth.

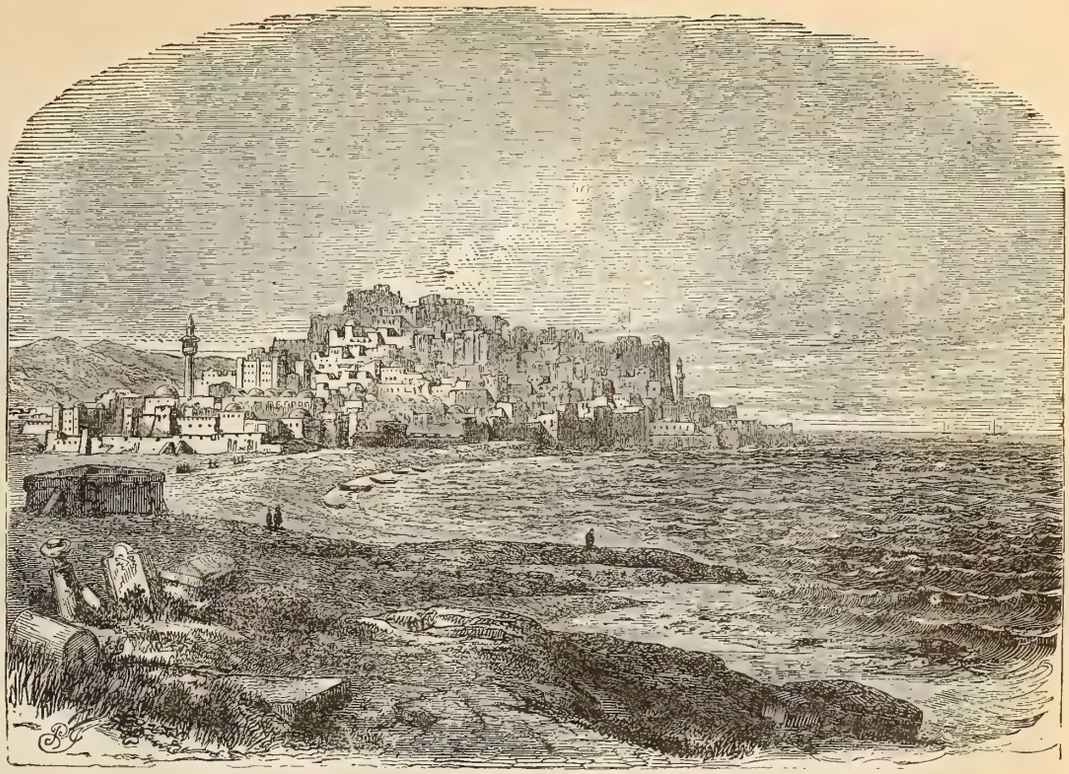
and opulent city of the East. It possessed large fleets, and controlled the trade of the Mediterranean. Tyre does not begin to figure in the Bible until the reign of David, who formed a close alliance with the famous Tyrian monarch Hiram, which was continued by Solomon. The Tyrians rendered important aid in the construction of David's Palace, and Solomon's Temple and royal residence at Jerusalem. The Tyrians were gross idolaters, and the marriage of Ahab King of Israel with a princess of this nation brought many woes upon Israel. The prophecies of the Old Testament abound in denunciations of Tyre for her wickedness, and predictions of her punishment. The city was taken and destroyed by Nebuchadnezzar, as had been foretold; but the great body of the inhabitants fled from the mainland to an island opposite, and about thirty stadia from the old city, and which had served as a sort of suburb or port to it. Here a new Tyre was founded, which at length rivalled its predecessor in riches, magnificence, and power. It was strongly fortified, and when Alexander the Great summoned it to yield to him, B. C. 332, it was able to resist him in a siege of seven months' duration. Alexander built a causeway of the ruins of the old city from the mainland to the island, and the city was taken. After various changes, Tyre at length became a possession of the Romans. It was taken by the Christians during the Crusades, and subsequently recaptured by the Turks.



GEBAL.

Gebal was a seaport and district of Phœnicia, and was situated north of Beyrout. It was a place of importance in ancient times (Ezek. xxvii. 9), and the seat of the worship of Thammuz, a Syrian idol generally supposed to be the same as the Phœnician Adonis, and perhaps the Egyptian Osiris. The district of Gebal and all Lebanon were assigned to the Hebrews, but were never fully possessed.

JOPPA, now called Jaffa, is one of the most ancient seaports in the world. It was in former times the principal port of the Holy Land, because of its nearness to Jerusalem. It lies on the Mediterranean, 35 miles northwest of Jerusalem, and 30 miles south of Cæsarea. It was a border town of the tribe of Dan. Here were landed the materials for building both the first and second Temples, which were sent from Tyre and Lebanon. Jonah took ship here for Tarshish, and here St. Peter raised Dorcas from the dead, and enjoyed the heavenly vision which taught him God's intention to save the Gentiles as well as the Jews. The city is still an important port. Its harbor is bad, being shallow and exposed to the winds. The city stands on a promontory jutting out into the sea, rising to a height of about 150 feet, crowned with a fortress, and offering on all sides picturesque and varied prospects. The population numbers about 15,000, more than one-half being Turks and Arabs. The Latins, Greeks, and Armenians have each a church here.



JAFFA, OR JOPPA.

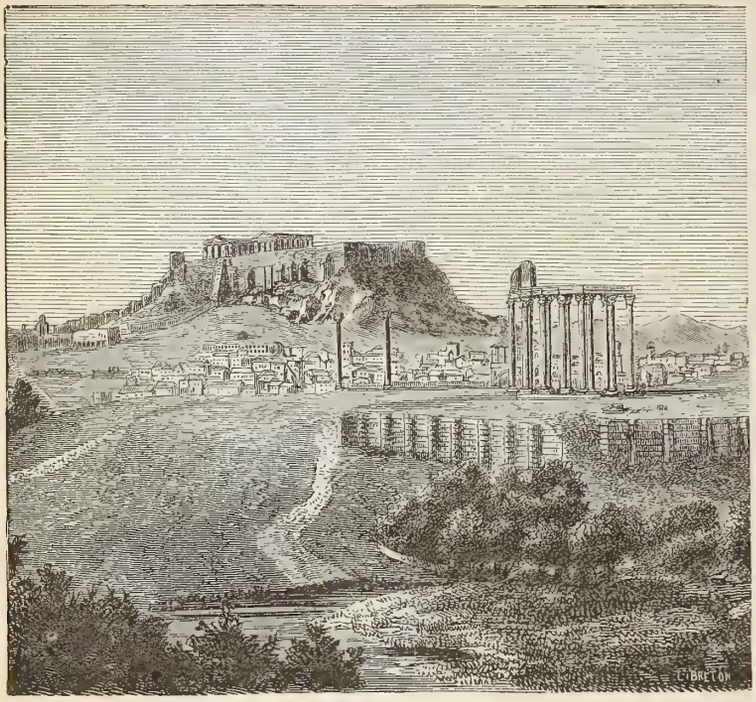
JERICHO was a city of Benjamin, lying about 7 miles from the Jordan, and 18 miles east-northeast from Jerusalem. It was a very ancient city, and was the first place in the Promised Land taken by the Israelites after their passage of the Jordan, the capture being accomplished by the miraculous destruction of its walls. A new Jericho was afterwards built on a neighboring site, and became a noted place, second in importance only to Jerusalem. It contained a school of the prophets, and was the residence of Elisha. Our Saviour visited it, and gave sight to two blind men here (Matt. xx. 29–34), and forgave Zaccheus (Luke xix. 1–10). Tradition makes the lofty mountain, called Quarantana, to the northwest of the city, the scene of the fasting and temptation of our Lord in the Wilderness after his baptism. The exact site of Jericho is a matter of dispute.



THE FALL OF JERICHO.

THE city of Athens was the capital of Attica, in Greece, and the chief seat of Grecian learning and civilization. The modern city stands on the site of its ancient predecessor, and is the capital of the modern kingdom of Greece. The ancient city was situated four miles east of the Saronic Gulf, and four and a half miles from the town of Piræus, which constituted its port and naval station. In its palmy days Athens was connected with Piræus by a system of fortifications known as the Long Walls. These enclosed the space between the city and port, and preserved uninterrupted communication between them. In course of time Athens became the most powerful as well as the most splendid city of Greece, and the fame of its beauty, the magnificence of its public works, and the brilliancy of its literature, will never die. After experiencing various vicissitudes of fortune, it passed under the dominion of the Romans, and during this period was visited by the Apostle Paul in his journey from Macedonia. St. Paul appears to have remained in Athens some time, and during his residence there delivered his famous discourse on the Areopagus to "the men of Athens." The remark of the writer of the Acts concerning the inquisitive character of the people of Athens is attested by the unanimous voice of antiquity. St. Paul founded a Christian Church at Athens during his stay there. The city of Athens was built round a central rocky height called the Acropolis, an elevation about three hundred feet above the general level of the town, and six hundred feet above the Mediterranean. Near this height are several smaller elevations with valleys between. Northwest of the Acropolis is a moderate hill, on which stands the temple of Theseus. At a short distance from the northwest angle is the Areopagus, where St. Paul delivered his memorable address to "the men of Athens." The principal buildings on the summit of the Acropolis were the Propylæa, the Erechtheum, and the Parthenon. The Propylæa served as an ornament to the hill, and also as a military defence of the approach from the city to the summit of the hill. Among the ancients it was even

more admired than the Parthenon for its grandeur and general effect, and for the skill with which the difficulties of the site were overcome. The approach to it was seventy feet broad, and consisted of a flight of sixty marble steps. It contained the only gates by which the Acropolis could be entered. Passing through the Propylæa, one entered the Acropolis itself, and saw on the right hand the grand building of the Parthenon, and on the left the scarcely less beautiful Erechtheum. The Parthenon was by common consent the noblest building of the ancient world, and the most beautiful monument of Athens. It stood on the very summit of the Acropolis, and was constructed of pure white marble. It was a temple erected in honor of Pallas Athené, the protecting divinity of Athens, and was regarded as the most sacred place in the city. It formed the most conspicuous object in any view of the town, and was the first thing to greet the eye of the traveller approaching from the sea. It is regarded by modern architects as the most perfect building ever constructed, and was adorned with rare and beautiful sculptures from the hand of Phidias, the greatest of the artists of Greece. It was built in the best period of architecture, and under the inspiration of the highest genius in art. After the introduction of Christianity it was converted into a Christian Church, and used as such until the conquest of Greece by the Turks. In 1687, during a war between the Turks and Venetians, the former converted it into a powder magazine. A Venetian shell exploded the magazine and threw down the interior of the temple. During the last century some of its most beautiful sculptures were carried to England by Lord Elgin, and are now in the British Museum at London.



RUINS OF THE ACROPOLIS—ATHENS.



RUINS OF THE TEMPLE OF VICTORY—ATHENS.

The Erechtheum stood on the left or northern side of the Acropolis. It was oblong in shape, with a portico of six Ionic columns at the east end, and a kind of transept at the west, a portico of four columns on the north, and the portico of caryatides standing on a basement, eight feet high, on the south. It was regarded as one of the most beautiful works of ancient times, and was held in the highest veneration by the Athenians.

Besides the buildings already enumerated, several others of less size and importance stood upon the Acropolis. One of the most famous of these was the temple of Nike Apteros, or Wingless Victory, shown in the engraving. It was a small but very beautiful structure, built of white marble, and adorned with statuary and sculptures. The ruins have been cleared of the rubbish which surrounded them, and the modern traveller can obtain from them a very fair idea of the original shape and appearance of the ancient structure. To Pericles, above all their other leaders, the Athenians owed the beauty and perfection of the buildings upon the Acropolis. He was resolved that this, the most sacred spot in Attica, should be also the most noted for its beauty and splendor, and he lavished with a liberal though judicious hand the revenues of the state upon this great work. It was in full sight of all this magnificence that St. Paul appealed to the Athenians to forsake the worship of their heathen deities, and turn to the faith of the God who dwelleth in temples not made with hands. The Athenians heard him with interest, but with characteristic levity. The majority treated his message as something to be listened to for amusement; but a few took the message to heart and became Christians.



RUINS OF THE PARTHENON—ATHENS.

NATURAL HISTORY OF THE BIBLE.

CONTAINING DESCRIPTIONS OF THE

ANIMALS, BIRDS, INSECTS AND REPTILES

THAT ARE MENTIONED IN THE HOLY SCRIPTURES.

BY THE REV. A. F. THOMPSON, A. M.

THE eleventh chapter of Leviticus contains directions to regulate the animal food of the Israelites, and to keep them from defilement by contact with any sort of dead flesh which they were not permitted to eat. Of *quadrupeds*, those only might be eaten which completely divide the hoof and chew the cud (verses 3–8). Of *fish*, all those might be eaten which have both scales and fins, but no others (verses 9–12). Of *birds*, nineteen are prohibited by name, which appear to comprise types of all sorts of birds of prey, along with the bat, which was classed as a bird (verses 13–19). Of *flying insects*, those only which are furnished with two long legs for leaping, like the grasshopper, were permitted to be eaten (verses 20–23). Of *creeping things*, or vermin, including small quadrupeds, such as rats and mice, with reptiles, worms, mollusks and crawling insects, none might be eaten (verses 29–38, 41–44).



GROUP OF ANIMALS WHICH THE ISRAELITES WERE FORBIDDEN TO USE AS FOOD.

The *coney*, called by naturalists *Hyrax Syriachus*, is about the size of a well-grown rabbit, with short ears, round head, long plantigrade foot, no tail, and nails instead of claws. The toes of the *camel*, of which it is said "he divideth not the hoof," are divided above, but they are united in a sort of cushion or pad resting upon the hard bottom of the foot, which is "like the sole of a shoe." Of all the quadrupeds of which the Law forbids the flesh to be eaten, the *swine* seems to have been regarded as the most unclean (Is. lxv. 4; lxvi. 3, 17; 2 Macc. vi. 18, 19). By "*the eagle*" is probably meant the Griffon Vulture, *vulture fulvus*, called by the Arabs, *Nisr*. The "*vulture*" is supposed to designate the black kite, *Milvus ater*. By "*the owl*" (verse 16) some suppose the *ostrich* to be intended, the name of which appears to mean "the daughter of greediness," but others explain it as "the daughter of wailing." The "*great owl*" was probably the horned owl (*Bubo maximus*) well known in Egypt. The "*pelican*" is a large and heavy bird, with a great extent of wing, and is an excellent swimmer. The Hebrew term for it signifies "vomiter," most probably from its disgorging what it has swallowed. Mr. Tristram is inclined to identify "*the swan*" with the purple water-hen, *Porphyrio antiquarum*, which frequents marshes and the sedge by the banks of rivers in the regions bordering on the Mediterranean. The name "stork" most likely designates both the white stork and the black stork, which are found in the Holy Land and the East.

Various opinions have been formed as to what considerations directed the line by which clean animals were separated from unclean. It has been held (1) that the food forbidden was a test of obedience, like the prohibition to Adam of "the tree of knowledge;" (2) that it is impossible to refer the line of demarcation to anything but the arbitrary will of God; (3) but the notion which has been accepted with most favor is, that the distinction is based wholly or mainly upon symbolical ground. It was Israel's call to be Jehovah's peculiar people (Deut. xiv. 21). Their daily meals should remind them of the covenant which separated them from the whole Gentile world as holy unto the Lord. The clean animals answer typically to God's holy people, the unclean to the idolatrous Gentiles. So St. Peter's vision (Acts x. 11–15) of the "sheet bound by *four* (the number for world-wide extension) *rope ends*, containing all kinds of four-footed beasts, creeping things and fowls," of all which he was commanded to eat, was the appropriate type of the abolition of distinction not only between meats (comp. 1 Tim. iv. 4, Matt. xv. 11), but between Jew and Gentile. Henceforth "the kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost" (Rom. xiv. 17).

THE camel has been called "the ship of the desert." It was the principal beast of burden used by the Orientals of ancient times, and to-day is their chief dependence in long journeys across their wastes of burning sand. There are two kinds of this animal: one large and strong, with two humps on the back, which is the Bactrian camel, or camel proper, and the Arabian, or one-humped camel, improperly called the dromedary—improperly because *dromedary* is a Greek word, equivalent to the English term *courser*, which quality no more belongs to all Arabian camels than it does to all thorough-bred horses. Strictly speaking, there is no difference between the camel and the dromedary, the latter being merely a finer breed of the same species. The Arabs call it the *Heirie*. The dromedary, as it is called, can perform a journey of fifty leagues in one day, travel nine or ten days consecutively, with but an hour's rest per day, and live on one ball of paste per day, and be the carrier of his own and his rider's food. This great speed they will make only in a level country. Both the camel and the dromedary can carry great burdens, travel long distances, and endure great privations. The camel is commonly used in the East for the conveyance of special messages. The rider is belted on, and the animal is urged to its full speed. The animal is provided with a peculiar saddle when used for riding. Its hair is valuable as an article of commerce. The Arabs and the Persians weave it into carpets, tent coverings, shawls and other materials. It is also made into brushes, and the French manufacture hats of it. The camel which was in common use among the Jews was the Arabian or one-humped camel. The animal is constantly mentioned in the Bible, and we can readily give credence to the immense numbers that are spoken of as the property either of tribes or individuals. The three thousand camels of Job may be illustrated to the very letter by a passage in Aristotle (H. A. ix. 37, § 5): "Now some men in upper Asia possess as many as three thousand camels."



BACTRIAN CAMEL.

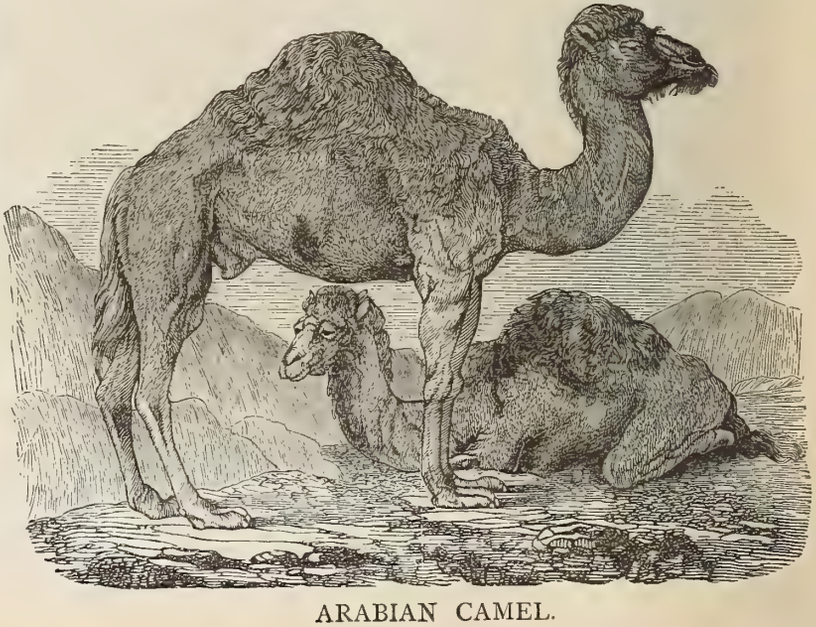
In the antique sculptures camels are often represented with bells. Collars and bands of dyed wool, adorned with tassels and embroidered with shells and beads, often hang about the neck and head of favorite animals, while a showy ornament, with a looking-glass for a centre-piece, covers the entire forehead. They are also decked with long strings of little brass bells suspended from the saddle, or fastened to the head, legs, and even the tail. This is their holiday attire, and thus are they represented on the slabs of the palaces of Nineveh, when brought as articles of tribute to the Assyrian kings. The favorite camels of Zebah and Zalmunud, kings of Midian, who were slain by the hand of Gideon, were ornamented in a similar but much more costly manner.

To enable the camel to receive its load, by a special provision of nature, it is formed to kneel down whenever it desires to rest, or to drink; and it also prefers feeding in this posture.

Two passages in the New Testament—"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matt. xix. 24), and the reproof of "blind guides, which strain at a gnat, and swallow a camel" (xxiii. 24)—are held to be proverbial expressions.



THE CAMEL POST.



ARABIAN CAMEL.

In ancient times, in the East, the horse was but little used for travel, but was reserved for warlike operations. In the Bible the horse is mentioned exclusively in its military aspect. In no instance is that useful animal employed for the purposes of ordinary locomotion or agriculture, if we except Isaiah xxviii. 28, where we learn that horses (or "horsemen," as the A. V. has it) were employed in threshing, not, however, in that case, put in the gears, but simply driven about wildly over the strewed grain. The thirty-ninth chapter of the Book of Job (19–25) contains the finest description of a war-horse ever written. Two descriptions of horses were used in war—one of a very heavy build, for driving in the chariots, the other for riding, and especially for cavalry service. The horse was first introduced into the military service of the Israelites by David, who established a cavalry force. Solomon also established a very active trade in horses, which were brought by dealers out of Egypt, and resold, at a profit, to the Hittites, who lived between Palestine and the Euphrates (1 Kings x. 28, 29). The Assyrian cavalry was regarded as the most efficient and formidable in the East, and is frequently mentioned by the prophets.



WAR HORSES.

The wild asses mentioned in the Bible were of the species *Asinus hemippus*, which inhabits the deserts of Syria, Mesopotamia, and the northern parts of Arabia; the *Asinus vulgaris* of the northeast of Africa, the true onager, or aboriginal wild ass, whence the domesticated breed has sprung; and probably the *Asinus onager*, the Koulan or Ghorkhur, which is found in Western Asia from latitude 48° north, southward to Persia, Beloochistan, and Western India. The wild ass is an astonishingly swift animal, so that on the level ground even the best horse has scarcely a chance of overtaking it. It is exceedingly wary, its sight, hearing, and sense of scent being equally keen, so that to approach it by craft is a most difficult task. And its disposition is intractable. Doubtless some of the most useful animals to man were created to be, from man's first being, his domestic attendants. Possibly some of the wild species have sprung from those originally tame. The wild asses' characteristics noticed in holy writ are their love of unrestrained freedom, self-will in pursuit of lust (Jer. ii. 24), fondness for solitary places (Hos. viii. 9), standing on high places when athirst (Jer. xiv. 6.) When even the *pere*, usually so inured to want of water, suffers, the drought must be terrible, indeed.



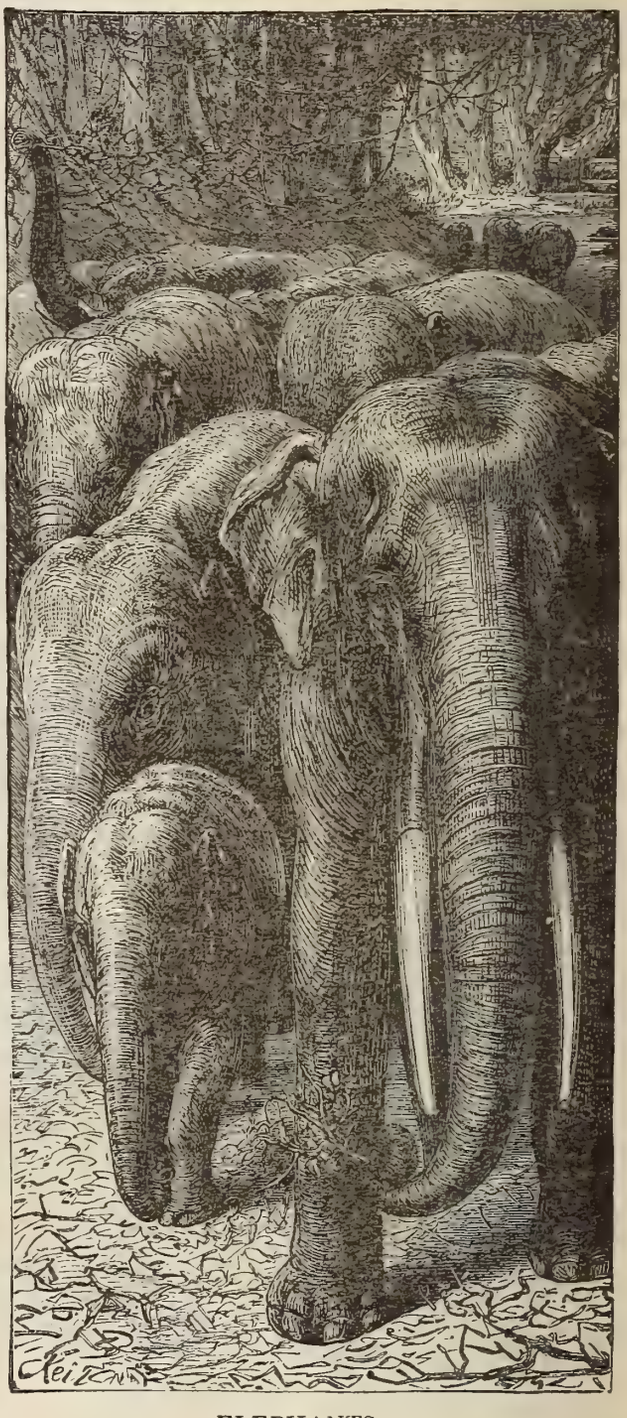
THE WILD ASS.

THE Bear mentioned in the Bible is unquestionably the Syrian bear, which is still found on the higher mountains of Palestine. During the summer months, these bears confine themselves to the snowy summits of Lebanon, but in the winter they descend to the villages and gardens in search of food. It is probable also that at this period, in former days, they extended their visits to other parts of Palestine. We read in the Scriptures of a bear being found in a wood between Jericho and Bethel (2 Kings ii. 24); it is not improbable, therefore, that the destruction of the forty-two children who mocked Elisha took place some time in the winter when these animals inhabited the lowlands of Palestine.



SYRIAN BEARS.

THE common Sheep of Syria and Palestine were the broad-tail (*Ovis laticaudatus*). In a nomadic state of society, every man, from the sheik down to the slave, is more or less a shepherd. The progenitors of the Jews, in the patriarchal age, were nomads, and their history is rich in scenes of pastoral life. The occupation of tending the flocks was undertaken, not only by the sons of wealthy chiefs, but even by their daughters. The Egyptian captivity did much to implant a love of settled abode, and consequently we find the tribes which still retained a taste for shepherd life selecting their own quarters apart from their brethren, in the trans-Jordanic district. Henceforward, in Palestine proper, the Shepherd held a subordinate position. The office of the Eastern shepherd was attended with much hardship, and even danger. He was exposed to the extremes of heat and cold; and his food frequently consisted of the precarious supplies afforded by nature, which barely sustained life. He was obliged to protect his flock against the attacks of wild beasts, such as the bear, the lion, the wolf, the panther, as well as from the predatory bands which infested the country. His dress consisted of a sheepskin mantle, with the fleece on, the wool being turned next



ELEPHANTS.

THE word Elephant does not occur in the text of the Canonical Scriptures of the Authorized Version, but is found as a marginal reading to *Behemoth*, in Job xl. 15. "*Elephant's teeth*" is the marginal reading for "ivory," in 1 Kings x. 22; 2 Chron. ix. 41. Elephants, however, are repeatedly mentioned in the First and Second Books of Maccabees, in the Apocryphal writings, as being used in warfare.

to his body in cold weather, a scrip or wallet to hold his food, a sling, which is still the favorite weapon of the Bedouin shepherd, a staff, which served him as a weapon of defence, and a crook for the management of his flock. If the flock was at a distance from home, he was given a light tent, which could be readily transported. In



SHEPHERD LEADING HIS FLOCKS.

certain localities, moreover, towers were erected for the double purpose of spying an enemy at a distance and protecting the flock. The shepherd's duties were as follows: In the morning he led forth his flock from the fold, which he did by going before them and calling



SYRIAN GOATS.

to them; he watched the flock with the assistance of dogs, and should any sheep stray, he searched for it till he found it; he supplied them with water, and at evening he brought them back to the fold and reckoned them to see that none were missing.

One kind of goat wandering in the pastures of Syria and Canaan differs little from the species with which we are familiar; but there is another, remarkable for the length of its ears. These goats yield a considerable quantity of milk, and chiefly for this they have been and are still kept by the people. A kid of the goats is considered a great



WOLVES.

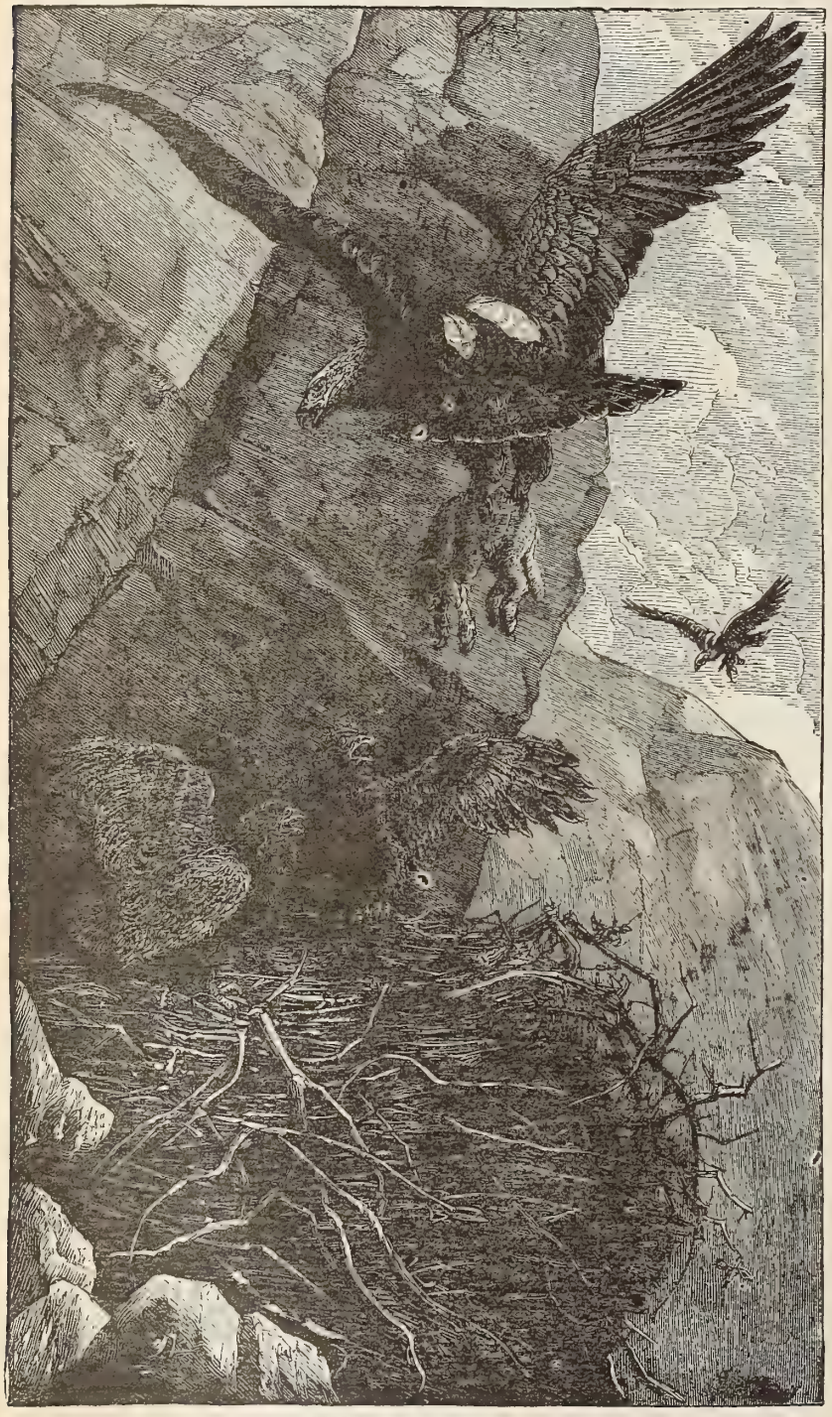
delicacy. The hair of the goat is of two kinds. One is long and coarse; the other, growing under the former, is almost equal to silk in fineness. The coarsest hair was probably employed by Jacob in the fraud by which he won the blessing of his father. It was easy for Isaac, whose sight was almost gone, to be deceived thus by his touch.



THE SYRIAN FOX-JACKALS.

The wolves of Palestine were in former times especially destructive and troublesome. They made frequent forays upon the fold, usually at sunset or after dark, and carried off many a victim. They are less common now, but are occasionally seen by travellers. Cruel persecutions are compared with wolves (Matt. x. 16; Acts xx. 29).

THE Eagle, which is frequently mentioned in the Old Testament, is a very large and powerful bird of prey, and is called the king of birds. There are several species of eagles described by naturalists, and it is probable that this word in the Bible comprehends more than one of these. The noble eastern species, called by Mr. Bruce "the golden eagle," measures eight feet four inches from wing to wing; and from the tip of his tail to the point of his beak, when dead, four feet seven inches. The eagle flies higher and more rapidly than any known bird. It is said to live to a great age. Like other birds of prey, it sheds its feathers at the opening of the spring, and then assumes a fresh and youthful appearance. It is remarkable for its keen scent. To the Jew it was an unclean bird, and was not allowed for food; nor do any of the Gentile nations make such a use of it. It was and is the national emblem of many countries. In ancient times it was the especial emblem of Persia and of Rome.



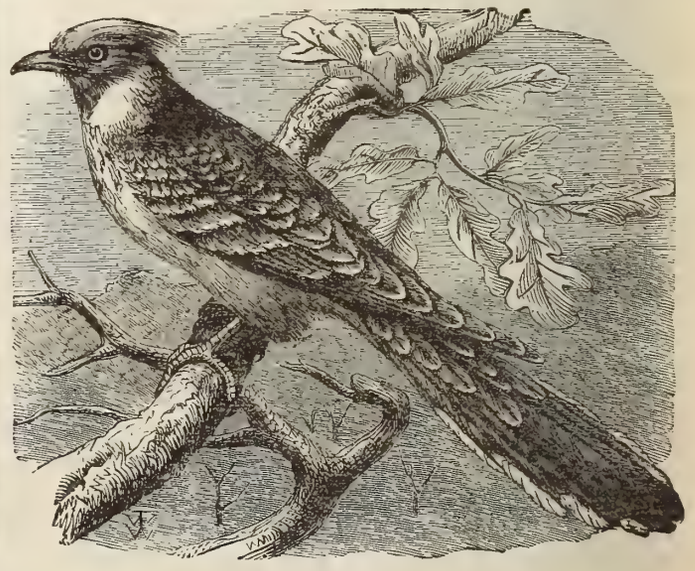
THE EAGLE.

THE Hebrew word which is translated "kite" in Leviticus xi. 14, and Deuteronomy xiv. 13, is translated "vulture" in Job xxviii. 7. The kite and the vulture are entirely different, however. Both are birds of prey, and are remarkably clear-sighted and swift-winged, but the kite subsists on living prey, while the vulture plays the part of a scavenger by consuming dead prey. Two species of the kite are found in the Holy Land. The red kite is found everywhere. It has long and powerful wings, and a deeply-forked tail. The black kite is also very common. Both species are very swift upon the wing, and fierce in pursuit of their prey.



THE KITE.

THE Cuckoo is found in the list of unclean birds in Lev. xi. 16 and Deut. xiv. 15. The Hebrew word (*Shachaph*) is translated "Cuckoo" in the passages just noted, but that this is the bird intended some think improbable, partly because the cuckoo is not in affinity with any of the other birds mentioned, partly because of its great variety in the part of the world inhabited by those for whom the prohibition was designed. The LXX. and the Vulgate make it the sea-gull or sea-mew. The true cuckoo is a moderate-sized bird, of an ash-gray color, the belly whitish, rayed with dusky black across, and tail feathers laterally spotted with white. They are celebrated for the singular habit of depositing their eggs in the nests of insectivorous (as well as granivorous) birds; and, what is not less extraordinary, the foster parents, often of species much inferior in size, bestow as much care on the young cuckoo as on their own proper nestlings, even although the deposition of the strange egg is followed by the destruction of whatever others may have been in the nest. If other eggs are subsequently laid and hatched with the young cuckoo, the latter is endowed with the astonishing in stinct, about the eighth day, of ejecting its helpless companions by insinuating itself under them, and then by a jerk casting them successively over the rim of the nest.



THE CUCKOO.

THE Hoopoe is a beautiful bird, chiefly distinguished for the double range of long, erectile feathers on the head, which form a splendid crest. The European Hoopoe is of a rufous-chestnut color, varied with black and white; it searches for insects in the moist ground, nestles in the holes of trees or walls, and migrates south in winter.



HOOPOE.

THE Falcons constitute the second and by much the most numerous division of the diurnal birds of prey. They have the head and neck covered with feathers; their eyebrows form a projection which occasions the eye to appear sunk, and imparts a very different character to their physiognomy from that of the vultures. The majority of them subsist on living prey, but they differ much in the amount of courage displayed in the pursuit of it. The female is generally one-third larger than the male. The Lanner Falcon is much larger than the Peregrine, or ordinary falcon. It is found in Eastern countries only, and is not known in Europe. It derives its name from the Latin word *Lanarius* (a butcher, or one who tears things to pieces), in consequence of its ferocity.



THE LANNER FALCON.



THE BITTERN.

THE Bittern is a fowl about the same size and of the same genus as the heron. It has the feathers of the neck lax and separated, which increases its apparent size. It is commonly rayed or speckled, and has shorter legs than the true heron. It inhabits marshes and the banks of rivers and lakes, rarely venturing upon solid ground, and then only frequenting ruined buildings. It is silent during the day, but at night utters a peculiar and harsh cry. It is mentioned in the Bible as the symbol of desolation. Nineveh and Babylon became a possession for the "bittern" (Isaiah xiv. 13; xxxiv. 11; Zeph. ii. 14).

THE Oriental Quail is a bird of passage about the size of a turtle-dove, and nearly resembling the American partridge. Hasselquist states that it is plentiful near the Dead Sea and the Jordan, and in the deserts of Arabia: and Diodorus affirms that it is caught in immense numbers about Rhinocolura, at the southwest corner of Palestine. It flies very low, especially when fatigued. It migrates in vast flocks, and when, at night, it settles on the ground, it is so much exhausted that it may be caught with the hand. It was by the Lord's power that at the very time needed they were made to abound in the locality where the tribes had pitched their tents (Exod. xvi. 13; Num. xi. 31, 32; Ps. cv. 40). The two recorded occasions on which quails were sent seem to have been in the springs of successive years, as the flight of the birds was from the sea, that is, from that quarter. They had come probably from southern Egypt, and were proceeding northward. It may be, that, fatigued by being long upon the wing, these quails flew near the surface of the ground, and were thus more easily caught, and this may be the explanation of the words: "two cubits upon the face of the earth."



QUAILS.

THE gentle Dove was often used by the ancients as an emblem of tenderness and affection. The Psalmist-King, in one of his beautiful songs, the thirty-seventh, compares himself to a Turtle Dove: "O, deliver not the soul of thy turtle dove unto the multitude of the wicked." King Solomon, in his Song, very beautifully says: "The winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." The Israelites offered it in sacrifice as an atonement for sin. If a person was too poor to bring a lamb, then he was to bring two turtle doves or two young pigeons, to be offered as a sacrifice for his trespass or sin. The name of this bird is phonetic, evidently derived from the plaintive cooing of the bird. It was the first bird domesticated by the Israelites, and from its habit of pairing for life, and its fidelity for its mate, it was a symbol of purity. The regular migration of the turtle dove, and its return in spring, are alluded to in Jer. viii. 7, and Cant. ii. 12.



THE RING DOVE.



THE TURTLE DOVE.



THE THRUSH.



THE OWL.

THE Owl is a night-bird of prey, and was to the Jews an unclean bird, unfit for food. The owl is a frequenter of ruined places, and is generally mentioned in the Holy Scriptures as a symbol of desolation, destruction, and solitude.



DOMESTIC FOWLS.

THE common barnyard Fowl is not often referred to in the Bible (Mark xiii. 35; xiv. 30; Luke xxii. 34), but it is raised very extensively in Palestine and Syria at present, and, with its eggs, constitutes a very large portion of the food of the people of that country. The care of a hen to protect her brood from the hawks is used by the Saviour as an illustration of his love and care for his people (Matt. xxiii. 37; xxiv. 32).



THE PALMER-WORM.

THE Palmer-Worm, or Pilgrim-Worm, mentioned in Joel i. 4, and Amos iv. 9, was a voracious, hairy caterpillar, which was, with the locust, a scourge of the East. Even before it reaches the winged state it is very destructive, but after it attains that period, its ravages are terrible.

THE Hornet is a well-known insect which has a powerful sting. The Lord drove out many of the Canaanites before Israel by means of this insect (Ex. xxiii. 28; Deut. vii. 20; Josh. xxiv. 12).

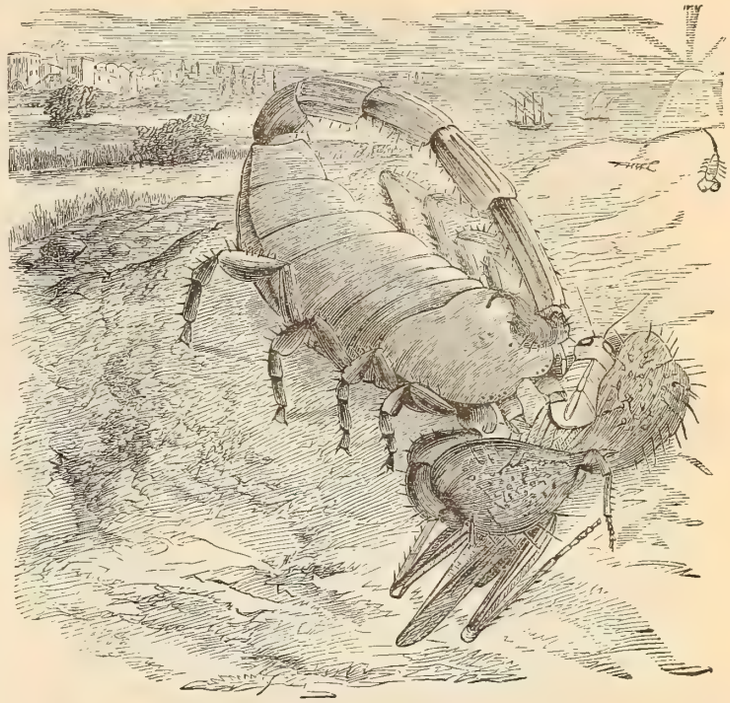
THE Locust, or grasshopper, is one of the most formidable insects mentioned in the sacred writings. It is used as the symbol of desolation, so great and terrible were its ravages. A distinguished writer



THE HORNET.

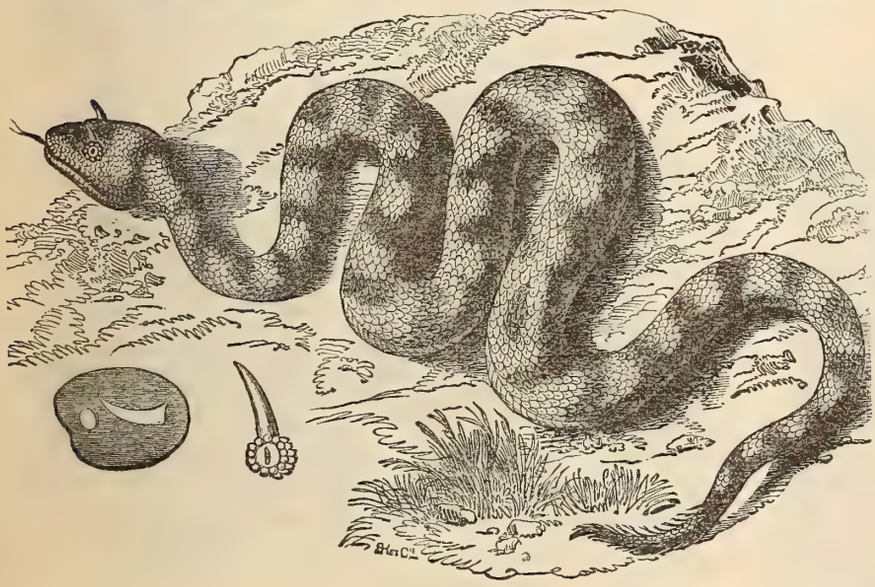
says, "It is difficult to express the effect produced by the sight of the whole atmosphere filled to a great height, by an innumerable quantity of these insects, whose flight is slow and uniform, and whose noise resembles that of rain; the sky was darkened, and the light of the sun almost obscured. In a moment the houses, the streets, and all the fields were covered by these insects, and in two days they had devoured all the leaves of the plants."

act of biting, when it was elevated to penetrate the flesh. The term adder is used in the Scriptures to describe several species of snake. The adder is made by Jacob to characterize the tribe of Dan: "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward."



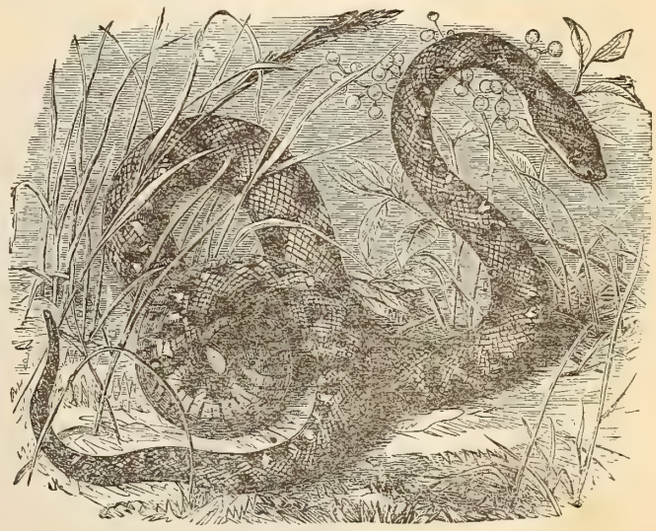
THE SCORPION.

THE Scorpion is one of the largest and most malignant of the insect tribe. It somewhat resembles the lobster in general appearance, but is much more hideous. It is from two to four inches in length. It lives upon other insects, but kills and devours its own species also. It frequents dry and hot places, and lies under stones and in the crevices of old ruins. The Jews encountered it in the Wilderness (Deut. viii. 15). The bite of the scorpion is generally fatal, but not always so. The poison is injected by means of a sharp, curved sting at the end of the six-jointed tail. It occasions great pain, inflammation, and hardness, with alternate chills and burning.



THE ADDER.

THE terms Asp and Adder are used almost as synonyms in the Scriptures. The true asp was a most venomous reptile, whose bite was followed by dimness of vision, swelling, pain, stupor, convulsions, and death. The poison was contained in a small sac in the mouth, and was ejected through a groove or orifice in one of the teeth, which was so constructed as to lie flat on the roof of the mouth, except in the



THE VIPER.

THE habit of lurking in the sand and biting at the horse's heels suits the character of a well-known species of venomous snake, and helps us to identify it with the celebrated viper, the asp of Cleopatra, which is found in the dry, sandy deserts of Egypt, Syria, and Arabia. The snake that fastened upon St. Paul's hand, when he was at Melita (Acts xxviii. 3), was probably the common viper of tropical countries. So venomous is the bite of these creatures that they were thought by the ancients to be sent as executors of divine vengeance.

TREES, PLANTS, FLOWERS AND FRUITS OF THE BIBLE,

WITH DESCRIPTIONS BY

REV. WILLIAM JONES.



CEDAR OF LEBANON.

THE Cedar of Lebanon, or cedar larch, is a native of the coldest parts of Mount Lebanon and the range of the Taurus, and from its superior magnificence became, with the inspired writers, the emblem of greatness, splendor, and majesty. The durability and fragrance of the wood caused it to be used for the most costly buildings. It formerly covered Lebanon with such thick forests that Solomon employed fourscore thousand hewers in obtaining timber. Now the cedars have dwindled down to a few groves, the principal of which contains but 380 trees. The largest of these trees have a diameter of nine feet.



WEEPING WILLOW, "WILLOW OF BABYLON."

WILLOWS are mentioned in Lev. xxiii. 40; Job xl. 22; Is. xliv. 4; Ps. cxxxvii. 2. With respect to the tree upon which the captive Israelites hung their harps, there can be no doubt that the weeping willow (*Salix Babylonica*) is intended. This tree grows abundantly on the banks of the Euphrates, in other parts of Asia as in Palestine. The Hebrew word translated willows is generic, and includes several species of the large family of *Salices*, which is well represented in Palestine and the Bible lands, such as the *Salix alba*, *S. viminalis* (osier), *S. Ægyptiaca*.

THE first mention of the Olive Tree in the Bible is in the relation of the return of the dove sent out of the Ark by Noah, with an olive branch in its beak. It furnishes the inspired writers with numerous metaphors. The tree was cultivated to a great extent in the Holy Land, and was closely connected with the domestic life, the commerce, and the religious ceremonies of the Israelites. The oil was used at the coronation of the sovereign, and was mixed with the offerings in sacrifice. The wood was used extensively in Solomon's Temple. Almost every village had its olive grove, and has to this day. The berries, which produce the oil, were gathered, sometimes by shaking the tree, and sometimes by beating it. Then the fruit was trodden in the "oil fat" (Joel ii. 24), and the oil extracted. The wind often stripped the tree of the blossoms before the fruit was formed, and the locust frequently destroyed the crop. The tree thrives best in warm, sunny situations. It is of moderate height, with knotty, gnarled trunk, and a smooth, ash-colored bark. It grows slowly, but it lives to an immense age. Its foliage forms a pleasant shade, and those who are familiar with the tree find an inexpressible charm in the rippling changes of its slender gray-green leaves.



OLIVE FRUIT.



JUNIPER.

THE word rendered Juniper in the Scriptures refers to a sort of broom which is found in the Desert of Sinai, and is called by the Arabs the *Rethem*. It is very abundant in the Desert of Sinai, and affords shade and protection, both in heat and storm, to travellers. It is a leguminous plant, and bears a white flower. It is found in Palestine, in Spain, and in Portugal.

THE Carob is a native of Palestine. It is a leguminous tree, of the evergreen species, which grows in clusters in hedges. Its fruit is a long brown pulp, which resembles that of the locust very closely, both as to its general appearance and its pulp, except that it is larger. The pulp is very sweet, and is used for food. The monks call it St. John's Bread, alleging that this was the "locust" that formed a part of the Baptist's food.



CAROB FRUIT.

IT has often perplexed many persons to know how the Mustard plant could become a tree, and one in whose branches the fowls of the air could lodge (Matt. xiii. 31, 32); but it is known now that there is a mustard *tree* as well as a mustard *plant*. This tree, or shrub, is the one of which a portion is shown in the engraving on this page. It is called by botanists the *Salvadora Persica*, and by the Arabs *Khardal*, or Mustard. We are told that it will reach the height of twenty-five feet, that its leaves taste like cresses, that its seed is bruised and used for mustard, and that an application of the bark will raise blisters. The seed is very much smaller than the black pepper corn. It grows on the banks of the Jordan, and along the shores of the Sea of Tiberias, where our Lord addressed his parable to the multitude: "The kingdom of heaven is



THE MUSTARD OF SCRIPTURE.

like to a grain of mustard-seed, which a man took and sowed in his field: which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

THE Mastic Tree (*Pistacia lentiscus*) is mentioned only in the Apocrypha (Susan. verse 54). It produces the fragrant resin known in the arts as "mastic," and this is obtained by making incisions in the trunk in the month of August. It was used by the ancients, as it is with us, to strengthen the teeth and gums, and was highly prized for this purpose, as well as for many medicinal virtues it was supposed to possess.



WHEAT.

IN ancient times Egypt was the granary of the world. Wheat is produced in almost every part of the world, but the wheat of Egypt was justly celebrated for its excellence. It has five or seven ears on one head, so that it presented its usual appearance in this respect in Pharaoh's dream (Gen. xli. 5–7). The "meat-offerings" of the Mosaic service (Lev. ii.) were all made of wheaten flour.

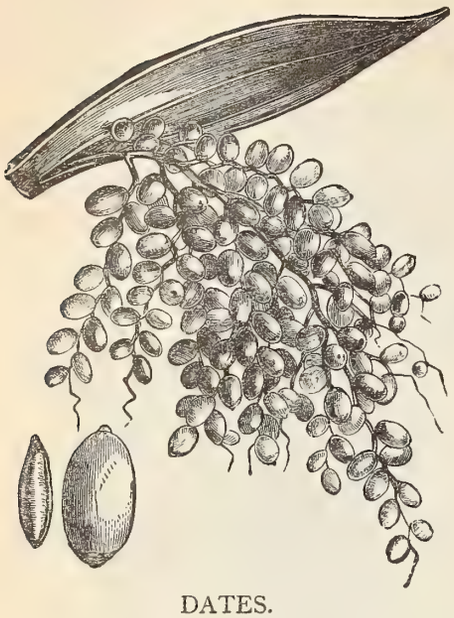


MASTIC TREE.



HYSSOP PLANT.

THE Hyssop is a plant which grows to the height of about eighteen inches, the stalks and branches terminating in erect spikes of flowers. The leaves, which are small, spear-shaped, and close-sitting, have a rich aromatic flavor, and to the taste are warm and pungent.



DATES.



THE MYRTLE.



THE LILY OF SYRIA.

THE Date Palm (*Phœnix dactylifera*) grew very abundantly in many parts of the East, but was regarded by the ancients as peculiarly characteristic of Palestine and the neighboring regions. The trunk is of a moderate size, and is marked with seams of the fallen leaves; the leaves are pinnate, with linear pinnæ. It is dicœcious, its fertile or pistilliferous flowers being borne on a different tree from the staminiferous ones, rendering the crop entirely useless, unless the tree has been either naturally or artificially impregnated; and it has always been the custom of the Arabs to hang clusters of staminiferous flowers on those trees which bore only pistilliferous ones. This occurrence is celebrated by a feast at the proper season of the year, and is called the "Marriage of the Palms;" and so well is this practice known, that the half savage tribes destroy the subsistence of their enemies by cutting down the male trees during their predatory incursions.



DATE-PALM.

THE Myrtle is a fragrant evergreen, which grew in the Holy Land. It was used by the Jews to adorn the booths and sheds in which they dwelt when they came up to Jerusalem to attend the great Feast of Tabernacles.



MANDRAKES.

THERE is every evidence that the Lily was quite common to Palestine in ancient times. It must have flourished on the shores of the Lake of Gennesaret, and in the broad, deep valleys of the Holy Land. That its flowers were brilliant in color seems plain, for it is said to surpass the glorious apparel of Solomon. The *Lilium Chalcedonicum*, or Scarlet Martagon, which grows in profusion in the Levant, would seem to be the lily of the Scriptures.

THE Mandrake is called *dudaim* in the Bible. It grew in the fields of Mesopotamia, and was gathered in the month of the wheat harvest —that is, in May. It grows also in Palestine, where it is very strong scented. There is some doubt in the minds of some writers as to the identity of the *dudaim* with the Mandrake (*Atropa Mandragora*). "It is known," says Oldman, "that Orientals place especial value on strongly-smelling things, that to more delicate senses are unpleasing. . . . The intoxicating qualities of the mandrake, far from lessening its value, would rather add to it, for every one knows with what relish the orientals use all kinds of preparations to produce intoxication."



FITCHES.

FITCHES (sometimes called Vetches) are a species of wild pea. Two Hebrew words are translated "fitches," one of which probably means "*spelt*" (Ezek. iv. 9), and the other *gith*, a plant resembling fennel, and very pungent (Isa. xxviii. 25). The seed is black and aromatic.



THE LILY OF SYRIA.

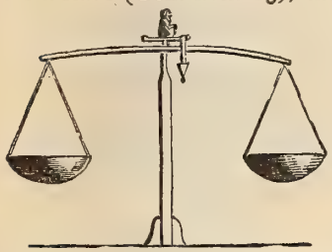
ILLUSTRATIONS AND DESCRIPTIONS OF ANCIENT MONEY,

INCLUDING THE

GREEK, ROMAN AND HEBREW COINS MENTIONED IN THE BIBLE,

WITH TABLES OF THEIR VALUE IN AMERICAN MONEY.

We have no evidence of the use of coined money before the return from the Babylonian Captivity; but *silver* was used for money in quantities determinate by *weight*, at least as early as the time of Abraham; and its earliest mention is in the generic sense of the price paid for a slave (Gen. xvii. 13), the one thousand pieces of silver paid by



SCALES FOR WEIGHING ANCIENT MONEY.



DEMI-SHEKEL.



COPPER.

Abimelech to Abraham (Gen. xx. 16), and the twenty pieces of silver for which Joseph was sold to the Ishmaelites (Gen. xxxvii. 28), were probably rings, such as we see on the Egyptian monuments in the act of being weighed.

In the first recorded transaction of commerce, the cave of Mach-

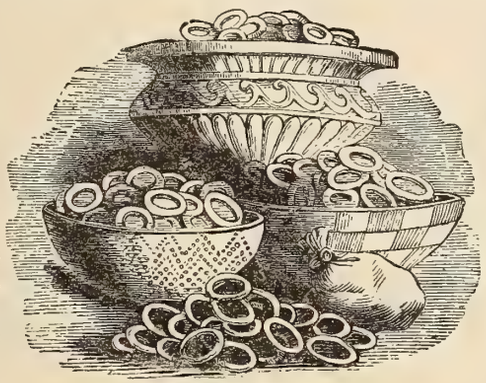


QUARTER-SHEKEL. SILVER.



KENNICOTT'S QUARTER-SHEKEL.

pelah is purchased by Abraham for four hundred shekels of silver, and it was this *just weight* that was recognized as current with the merchants ("money" is not in the original: Gen. xxiii. 15, 16). The *shekel weight* of silver was the unit of value through the whole age of Hebrew history down to the Babylonian captivity. In only one place is there a mention of so many *shekels of gold* as a sum of money (1 Chr. xxi. 25), and even here, in the older parallel passage, *silver* only is mentioned (2 Sam. xxiv. 9). In the transaction between Naaman and Gehazi, the "six thousand of gold" (2 Kings v. 5, where *pieces* is not in the original) probably denotes *shekels*, like the "six hundred of gold" in 1 Kings x. 16.



ANCIENT MONEY.

After the Captivity we have the earliest mention of *coined money*, in allusion, as might have been expected, to the Persian coinage, the gold *Daric* (Heb. *darkmon*, LXX. δραχμή and χρυσοῦς, Vulg. *drachma* and *solidus*, A. V. *dram*: Ezra ii. 69, viii. 27; Neh. vii. 70, 71, 72). The actual weight of these Darics, about 128 grains, corresponds nearly enough to the *gold shekel* of 132 grains.





DARIC.

No native Jewish coinage appears to have existed till Antiochus VII. Sidetes granted Simon Maccabæus the license to coin money (B. C. 140); and it is now generally agreed that the oldest Jewish *silver coins* belong to this period. They are *shekels* and *half-shekels*, of the weights, as already stated, of 220 and 110 grains. With this silver there was associated a *copper* coinage, some pieces of which have been supposed to reach as high as Judas Maccabæus; but probably none are really older than John Hyrcanus (B. C. 135), from whom the series is continued, almost without interruption, to the end of the Asmonæan house. Most of them are marked as the *half* or *quarter* (doubtless of the *shekel*), their average weights being 235½ and 132 grains; and there is a third piece of about 82 grains, which seems to be the sixth of a skekel.





MITES OF HEROD THE GREAT.

The abundant money of *Herod the Great*, which is of a thoroughly Greek character, and of *copper* only, seems to have been a continuation of the copper coinage of the Maccabees, with some adaptation to the Roman standard. It appears to be of three denominations: the *smallest* being a piece of brass (χαλκοῖς), of which the next was the *double* (δίχαλκος), and the third the treble (τρίχαλκος). The first



HALF-SHEKEL.



COIN OF HEROD AGRIPPA. SILVER.

and commonest of these, some specimens of which are much like the abundant copper coinage of Alexander Jannæus, seems to have been connected, on the one hand, with the *quarter-shekel* of the old coinage, and on the other with the *farthing* (*quadrans*) of the New Testament.

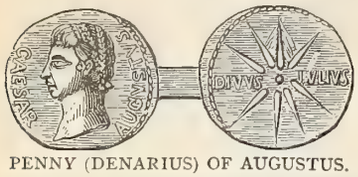
In the money of the *New Testament*, we see the *native copper coinage* side by side with the Græco-Roman copper, silver, and gold. An interesting illustration occurs in our Lord's first commission to the Apostles. St. Matthew (x. 9), with comprehensive generality, mentions all the three metals: "Provide neither *gold*, nor *silver*, nor *brass*, in your girdles." St. Mark (vi. 8) names only the *copper* (χαλκόν) which formed the native currency. St. Luke (ix. 3) uses the general work for *money* (ἀργύριον).



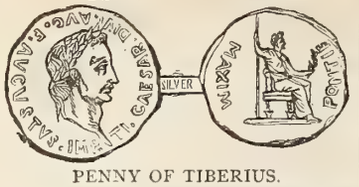
ASMONÆAN COINS.

1. Shekel, time of Simon the Maccabee.
2. Half-Shekel, time of Simon the Maccabee.
3. Copper Coin, time of Simon the Maccabee.
4. Copper Coin, of Judas the Maccabee.
5. Copper Coin, of Jonathan.

Copper or Brass Money.—The word *Farthing* is used in our version for two different coins: (1) The *Assarius Nummus* (ἀσσάριον), or Roman *As*, as the Vulgate correctly renders it (Matt. x. 29). In Luke xii. 6, the Vulgate translates ἀσσαρίων δύο by *dipondio, i. e.*, the coin which was originally two pounds of copper, or the double *As*.



PENNY (DENARIUS) OF AUGUSTUS.



PENNY OF TIBERIUS.

But, by the successive reductions of the Roman copper coinage, the *As* had come to signify merely the 16th part of the reduced *denarius* of the early imperial age, or less than a half-penny.

(2) The other *farthing* (κοδράντης, Vulg. *quadrans*) is defined as *two mites* (λεπτά, Vulg. *minuta*, Mark xii. 42; Luke xxi. 2). Both these are foreign names, but they are used to describe the native cop-


SHEKEL OF THE SANCTUARY.

per coinage. The proper λεπτόν was a small Attic copper coin, seven of which went to the χαλκοῦς, and was worth about one-tenth of our farthing; and the Roman *quadrans* or *teruncius* was the *quarter-As*—originally a piece of three *unciæ*, worth about half a farthing. But at this time there were no Roman coins current in Palestine of a smaller value than the *As*, and this *farthing* and *mite* are doubtless to be referred to the Maccabæan and Herodian copper coinage. The *mite* may have been that smallest copper coin, which is supposed to have been the sixth of a shekel, and the *farthing* was probably the smallest Herodian coin, reduced from the Asmonæan quarter-shekel, the current specimens of which would pass at the value fixed by Herod. The name of *quadrans*, Hellenized into κοδραντης (*farthing, i. e.*, fourth part), may have referred both to the origin of the coin as the *fourth part of the shekel*, and to its current value, as the *fourth part of the Roman As*.



SILVER SHEKEL



TETRADRACHM OF ANTIOCHUS IV. EPIPHANES OF SYRIA.


GRECIAN DIDRACHM.

Both pieces were probably supplied by the abundant coinage of Alexander Jannæus, besides Herod's farthings. The use of the *mite* among the poorest sort of the people is indicated by the affecting circumstance that the poor widow cast *two* such pieces into the treasury to make up the insignificant sum of a farthing; nor, we may observe in passing, did she yield to the temptation of giving only *one*. If the *farthing* was the quarter of the *As*, its value would be about half a farthing, or one-eighth of a penny, and the *mite* a quarter of a farthing, or one-sixteenth of a penny.

Of *Silver money*, two standards are mentioned in the New Testament, one *Hellenistic* and the other *Roman*.

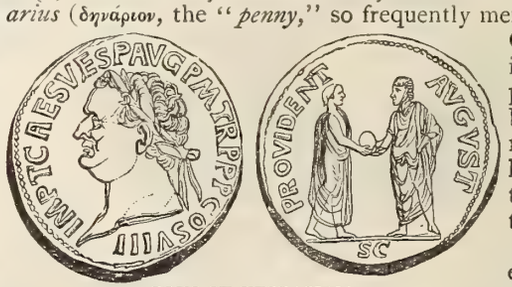
At the time when the Maccabees coined their silver *shekels*, the ordinary Greek silver was the *drachma* and its multiples, the *didrachm* (2 dr.) and the *tetradrachm* (4 dr.) But these were of two different standards, the *Attic*, which was universal in Europe, and general in Asia Minor; and the *Ptolemaic*, which prevailed in the commercial cities of Egypt and Phœnicia. That the *tetradrachm*, *didrachm*, and *drachma* of this latter scale were equivalent to the Jewish *shekel*, *half-shekel*, and *quarter-shekel*, may be inferred from the fact that the LXX. translate the *half-shekel*, which was the poll-tax for the Temple-service, as a *didrachm*. At the time of Jesus Christ the didrachms



COINS STRUCK BY THE EMPEROR VESPASIAN, COMMEMORATING THE CONQUEST OF JUDÆA.

had fallen into disuse, though the name was still preserved as money of account, and the *tetradrachm* was the *stater* (*i. e.*, standard coin) of the Greek imperial silver. Such a tetradrachm was the *stater* (στατῆρ, Vulg. *stater*, A. V. *piece of money*), which St. Peter was directed by our Lord to take out of the fish's mouth, and to pay "the receivers of didrachms" for *Jesus and himself*, as equal to two half-shekels (Matt. xvii. 24–27). The simple *drachma* occurs in the Maccabæan history (2 Macc. iv. 19, x. 20, xii. 43); and once in the Gospels, in the parable of the lost "piece of silver" (Luke xv. 8; δραχμὰς δέκα, δραχμὴν μίαν, Vulg. *drachmas decem, drachmam unam*). In this passage it probably denotes the *denarius*, to which the Greek *drachmæ* of this period were regarded as equivalent.

(2) The ordinary silver currency of Palestine was the Roman *denarius* (δηνάριον, the "*penny*," so frequently mentioned in the gospels. Originally, as its name implies, it was a silver piece equal to *ten Ases*; but, with the successive reductions of the *As*, it had become, after the time of Augustus, equal to sixteen *Ases*.



COIN OF VESPASIAN.

Under Augustus eighty-four *denarii* were coined from the Roman pound of silver, *i. e.*, seven from the Roman ounce, which only fell short of the ounce avoirdupois by about seven grains; and the denarius weighed a little over sixty grains.

The "penny," bearing "Cæsar's image and superscription," which was brought to Christ on his demand to see the tribute-money, was a denarius of Tiberius (Matt. xxii. 15–21; Mark xiii. 15–17; Luke xx. 19–25). From the parable of the laborers in the vineyard, it would seem that the rate of wages was a *denarius* a day. In Rev. vi. 6, a prophecy of famine gives the prices of "a *chœnix* or (*quart*) of wheat for a penny, and three chœnices of barley for a penny." As the *drachma* was reckoned the equivalent of the *denarius*, the latter was considered the fourth part of the silver *stater* or tetradrachm, which, in its turn, was considered the equivalent of the *shekel*.

The "thirty pieces of silver," (ἀργύρια) promised to Judas as the price of his treachery (Matt. xxvi. 15, xxvii. 3–6, 9), in all probability denote *shekels*, as in those passages of the Old Testament where



COINS OF THE EMPEROR HADRIAN AUGUSTUS.

numerals are given without specific values, like the "thirty of silver" in Zechariah's prophecy of this very transaction (Zech. xi. 12, 13).

TABLES OF ANCIENT COINS, AND THEIR VALUE.

OLD HEBREW MONEY.

	Doll.	Cts.	Mills.
Gerah, one-twentieth of a shekel		2	5
Reba, one-fourth of a shekel		12	5
Beka, one-half of a shekel (shekel of the king)		25	0
Shekel of Silver (shekel of the Sanctuary)		50	0
Shekel of Gold	5	00	0
Maneh of Silver (60 shekels)	30	00	0
Maneh of Gold (60 shekels)	300	00	0
Talent of Silver (3000 shekels)	1500	00	0
Talent of Gold (3000 shekels)	15000	00	0

NOTE.—The Shekel is variously estimated at from 50 to 62½ cents American coin.

A TABLE, SHOWING THE WEIGHT OF HEBREW COIN.

	Avoirdupois.
Shekel, 218 grains, or about	½ oz.
Maneh, 13,080 grains, or	1 pound 14 oz.
Talent, 654,000 grains, or	93 pounds 12 oz.

A TABLE OF GREEK (ATTIC) COINS AND THEIR VALUE IN AMERICAN MONEY.

	Doll.	Cts.	Mills.
Lepton (Mite)	00	0	2
Obolus	00	2	6
Drachm	00	15	6
Didrachm	00	31	2
Stater or Tetradrachm	00	62	4
Mina of Silver	15	60	0
Mina of Gold	156	00	0
Talent of Silver	936	00	0
Talent of Gold	9360	00	0

A TABLE OF ROMAN COINS, AND THEIR VALUE IN AMERICAN MONEY.

	Doll.	Cts.	Mills.
Assarius, one-tenth of a denarius	00	1	6
Quadrans, or Sestertius, one-fourth of a denarius	00	4	0
Quinarius, one-half of a denarius	00	8	0
Denarius (the penny of the New Testament, Matt. xxii. 21)	00	16	0

COINS OF OTHER NATIONS.

MANY of the Phœnician coins were stamped with the image of Astarte, or Ashtoreth, who was their principal female divinity, and whose worship was established wherever their colonies were founded.



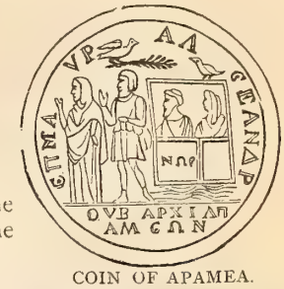
PHŒNICIAN COIN.

THE coin of Apamea, in Phrygia, shown in the engraving, has a picture of an ark over water, with the dove and olive branch, and the people leaving it. It was struck in the reign of the Emperor Septimius Severus to commemorate the tradition of the deluge.



ANCIENT PHŒNICIAN COIN.

THE Phœnician coin, stamped with the image of Dagon, the fish god, is one of the most ancient pieces of money known.



COIN OF APAMEA.

THE coins of Syria were in common circulation in Palestine during the latter period of Jewish history. Among the most perfect preserved to us are those of Antiochus Tryphon, a usurper, who killed the young Antiochus, son of Alexander Balas, and ascended the throne B. C. 142.



COINS OF ANTIOCHUS TRYPHON.

THE coin struck by Alexander Balas is also an excellent specimen of ancient workmanship.

TARSUS, in Cilicia, being a free city, coined its own money, a fine specimen of which is shown in the engraving. The city is memorable as the birth-place of the Apostle Paul.

THE coin represented in the engraving was struck in Cyprus during the reign of Claudius Cæsar. The island of Cyprus lies in the Mediterranean, off the



COIN OF ALEXANDER BALAS.



COINS OF ANTIOCHUS TRYPHON.

coast of Syria, and to the south of Asia Minor. It is one of the most fertile islands in the world.



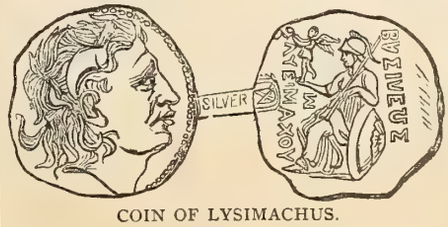
COIN OF TARSUS.

LYSIMACHUS was a bodyguard of Alexander the Great, and became one of his successors as king of Macedonia and a part of Asia Minor, 315 B. C. He placed the head of Alexander on his coins. Few of the coins of Alexander's own reign bear his image.



COIN OF CYPRUS.

THE coin shown in the engraving was struck at Brutii, in Italy, about the time of St. Paul's last journey through Greece. It is stamped with the images of Castor and Pollux, "the twins," the fabled sons of Jupiter and Leda.



COIN OF LYSIMACHUS.

THE coin shown in the engraving was struck in Macedonia, during the reign of Philip, father of Alexander the Great. It is stamped with the head of Philip and the club of Hercules.

THE farthing was equal to two lepta (mites), about three-eighths of a cent. The specimens now extant are very neatly and artistically made of copper or bronze, ex-

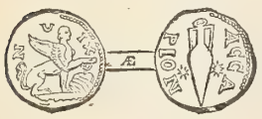


COIN OF BRUTII.



MACEDONIAN COIN.

cept that, like all ancient coins, the edge is unfinished. The smallest circulating coin of the Greeks was the lepton.



THE FARTHING.



COIN OF TROAS.

TROAS preserves a tradition of Homer's heroes on this coin, besides that of the wolf-nurse of the founders of Rome. Alexander, Julius Cæsar and Constantine each thought of making Troas their capital.



COIN OF ANTONINUS PIUS.

ANTONINUS PIUS was one of the emperors of Rome, the successor of Hadrian, and the father-in-law of Marcus Aurelius. He was one of the wisest and noblest of all the Cæsars. He protected the Christians, who became very numerous during his reign.



COIN OF SARDIS.

THE coin shown in the engraving was struck at Sardis. It is of brass and is of elegant design. It is stamped with the images of a Greek king of Lydia and the goddess Ceres.



COIN OF LAODICEA.

THE coin of Laodicea, shown in the engraving, was struck by the Asiarch in honor of the annual games. It bears his image and that of the goddess Diana drawn by lions, and appropriate inscriptions.



COIN OF PTOLEMY I.



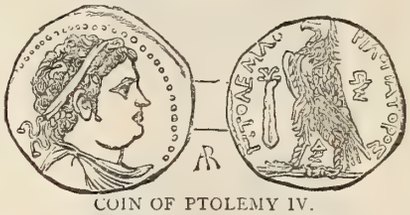
COIN OF PTOLEMY II.

THE dynasty of the Ptolemies inaugurated a new era in the history of Egypt. It was founded by Ptolemy I., who had been one of the generals of Alexander the Great, and who, upon the death of the conqueror and the destruction of his empire, secured for himself the kingdom of Egypt. Under the Ptolemies, Egypt reached a high state of power and prosperity. Ptolemy I. abdicated in favor of his son, Ptolemy II., two years before his death. Ptolemy II. not only subjected Judæa to a great danger from his military power, but to a sore trial from the success

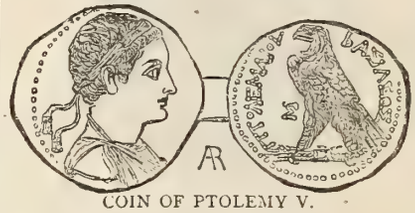


COIN OF PTOLEMY III.

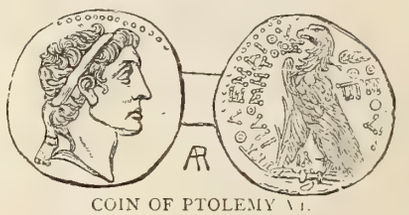
of his efforts to establish a new school of thinkers and philosophers at Alexandria. Ptolemy III. invaded and conquered Syria. He was succeeded by his eldest son, Ptolemy IV., a weak and sensual monarch, who offered sacrifices of thanksgiving in the Temple at Jerusalem. Attempting to force his way into the Holy of Holies, he was stricken with paralysis. His successor was his son, Ptolemy V., a child of only five years. Under this king the Romans first obtained a foothold in Egypt. He was poisoned by his officers. His son, Ptolemy VI., aged seven years, succeeded him. The kingdom of the Ptolemies ended with the famous Cleopatra, daughter of the twelfth king of that name. It extended from the accession of Ptolemy I., B. C. 323, to the death of Cleopatra, B. C. 30.



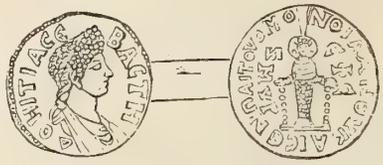
COIN OF PTOLEMY IV.



COIN OF PTOLEMY V.

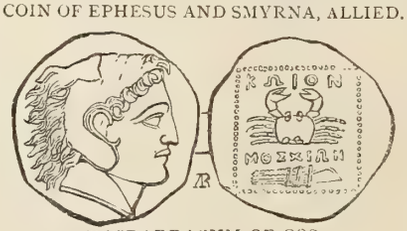


COIN OF PTOLEMY VI.



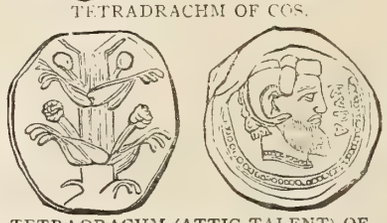
COIN OF EPHESUS AND SMYRNA, ALLIED.

THE coin shown in this engraving was of copper, and was stamped with the head of the proconsul, and on the reverse side was the image of the Ephesian Diana. It gives an admirable idea of the image of the Ephesian goddess. The coin commemorates the alliance of two of the most powerful cities of Asia Minor.



TETRADRACHM OF COS.

COS was a small island in the Mediterranean. It is mentioned in the journeys of St. Paul. The coin given here is stamped with the head of young Hercules, and on the reverse is a crab and a bow in its case, enclosed in a dotted square.



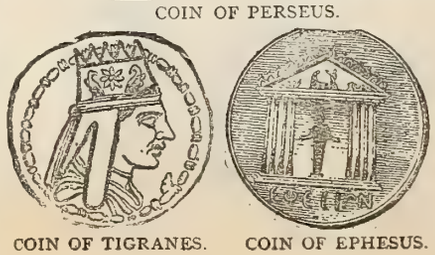
TETRADRACHM (ATTIC TALENT) OF CYRENE.

CYRENE was the principal city of that part of northern Africa which was called Cyrenaica. The coins of the city bore the sacred silphium plant on one side, and the head of the bearded Jupiter Ammon on the other.



COIN OF PERSEUS.

PERSEUS was the last king of Macedonia. He continued the war with Rome after his father's death, but his kingdom was overrun and made a part of the Roman empire, B. C. 148.



COIN OF TIGRANES. COIN OF EPHESUS.

TIGRANES was a king of Armenia, and ruled Syria B. C. 83–64, when the Romans conquered it.

THE coins of Ephesus were all stamped with a representation of the beautiful Temple of Diana, the presiding goddess of their city, which building was regarded as one of the wonders of the world.

BIOGRAPHICAL SKETCHES
OF THE
TRANSLATORS, REFORMERS AND MARTYRS
WHO HAVE PRESERVED FOR ALL FUTURE GENERATIONS THE GREAT TRUTHS OF THE HOLY SCRIPTURES.

By Rev. Joseph Jenkins.

JOHN WYCLIFFE.

John Wycliffe, who has been called "the morning star of the Reformation," was born, it is believed, in a village which bears his name, near Richmond, in Yorkshire, about 1324. Being destined for the priesthood, he was educated at Queen's and Merton Colleges, Oxford. A terrible plague, known as the "Black Death," swept over Europe, and scourged England in 1348. This awoke Wycliffe to a sense of his spiritual condition, and he began the diligent and systematic study of the Bible. He derived great spiritual comfort from these studies, and came to have a clearer conception of the true faith of Christ than was held by any man in England at that day. He was unwilling to keep this knowledge to himself, and resolved to make it known to others, that they might share in the joy it brought him. He was aware of the opposition he would encounter from the clergy, whose system he was about to attack, and he began with caution. About 1360 he became involved in a dispute with the mendicant friars, upholding the authority of the parochial clergy over them.

Wycliffe was a man of profound learning, a popular teacher, and an eloquent speaker. He was master of the theology of the Church, as well as deeply learned in the Scriptures. He became bolder, and now publicly declared that the clergy had banished the Scriptures, and demanded that the word of God should once more be set up as the chief authority in the Church.



JOHN WYCLIFFE.

Wycliffe took up the cause with great fervor, and defended it with such ability that he won the royal favor, and was rewarded with a professorship of divinity at Oxford, and was made a chaplain to the king. He took advantage of the opportunities offered by this position to assail the corruptions of the clergy, and to labor for the restoration of the Scriptures. Two years later he was sent to Bruges as one of the royal commissioners to settle the dispute between the king and the pope. He was absent two years, and upon his return was rewarded with the prebendary of Aust in the collegiate church of Westbury and the rectory of Lutterworth. He also retained his professorship in the university. He had seen much during his residence abroad to convince him of the actual condition of the papacy. He now began to teach from his chair in the university, and from the pulpit, that the pope's supremacy was a false claim that might be lawfully resisted, that the pontiff might be reprimanded for his errors even by a layman, and that "the gospel is the only source of religion."

These bold doctrines gave great offence to the clergy. Courtenay, Bishop of London, a stern but honest prelate, resolved to call Wycliffe to account for such utterances. He summoned him to appear before the Convocation assembled at St. Paul's to answer to the charge of heresy. Wycliffe appeared before that body on the 19th of February, 1377, accompanied by his patrons, John of Gaunt, Duke of Lancaster, the actual ruler of England, and Lord Percy, Earl Marshal of England. An altercation broke out between Lancaster and Courtenay, and the assembly ended in a tumult; the people of London siding with their bishop, attacked the Duke and Earl Percy, and attempted to destroy the magnificent palace of the Savoy—the residence of the former. It was saved through the interposition of Courtenay. Wycliffe was dismissed with a warning to preach no more heresy. He paid no attention to this warning, but taught even more boldly than before. He denied that the pope was the head of the Church—"Christ, alone," he said, was its head. He declared, also, that a man could not be excommunicated, unless he, by his own sins, had cut himself off from the covenant.

The pope now took up his own cause, and in obedience to the papal order, the Archbishop of Canterbury summoned Wycliffe, early in 1378, to appear before a synod of the clergy at Lambeth Palace. Wycliffe obeyed. The people resented the interference of Rome in the affairs of England, and with great unanimity upheld the cause of Wycliffe. He was, therefore, released with a warning to discontinue his teachings. He paid no attention to this admonition, and resumed his lectures, sermons, and writings. His greatest work was the translation into English of the whole Bible from the Latin Vulgate, which he completed about 1383. He was assisted in this work by pupils and learned friends, and by their aid copies of the translation were multiplied.

In 1381 Wycliffe took his boldest step by lecturing at Oxford against the doctrine of transubstantiation. This turned many of his old friends against him, and even the university was numbered among his opponents. Courtenay, who was now Archbishop of Canterbury, called another synod which pronounced Wycliffe's opinions heretical, and urged the most vigorous measures for their suppression. The archbishop also brought a bill into Parliament, which passed the House of Lords, for imprisoning all persons who should preach heresies and notorious errors. As soon as the bill had passed the Lords, the archbishop began to act upon it, whereupon the Commons, indignant at this disregard of their rights, demanded its annulment, as it had not obtained their consent. Courtenay was not to be defeated thus, however. He procured an order from the king directing the Chancellor of the University of Oxford to banish Wycliffe from Oxford. The chancellor replied that to put such an order into execution would be to produce a serious disturbance, as Wycliffe's followers were prepared to defend him with arms. The reformer, however, voluntarily submitted to the royal command, and retired to his rectory of Lutterworth. There he carried on his war against the pope with renewed vigor. Urban VI. summoned him to Rome, but he refused to go, pleading his age and feebleness as his excuse. He was seized with a stroke of palsy as he was celebrating the service in his church, and died at the age of sixty. His influence upon his own countrymen did

not end with his life. The work he began went on until it culminated in the Reformation. His writings were widely circulated in Bohemia, and produced the conversion of John Huss; "and Huss," as Southey well says, "prepared the way for Luther."

JOHN HUSS.

John Huss was born at Hussinetz, a town of Bohemia, near the border of Bavaria, about 1373. He obtained his early education in his native town, after which he studied at Prachatitz, from which he passed to the University of Prague, where he graduated in 1393. In 1398 he was made a lecturer upon theology and philosophy in the university, having in the meantime taken priest's orders. His mind was deeply impressed by a perusal of the writings of Wycliffe, and he became the head of a party of priests and scholars who meditated reforms in the doctrine and discipline of the church.

He now began to denounce the vices and abuses of the clergy, and called on the secular authorities to punish them, and demanded that the costly ornaments of the churches should be devoted to the support of the poor. This drew upon him the bitter hostility of the ecclesiastics, who watched their opportunity to crush him. This opposition



JOHN HUSS LECTURING IN THE UNIVERSITY OF PRAGUE.

was increased by a quarrel which now broke out in the university. That institution was divided into four *nations*—the Bohemian, the Saxon, the Bavarian, and the Polish. Each nation possessed one vote in the management of the affairs of the university. By the teachings of Huss, the views of the English reformer Wycliffe had been generally accepted by the Bohemians, whose acknowledged leader Huss became. In 1409 Wenceslaus, King of Bohemia, changed the constitution of the university, giving three votes to the Bohemian nation and only one to all the others. This arbitrary action caused the withdrawal of the German students and professors, nearly all of whom went to the university recently founded at Leipzig. The reformers were now supreme at Prague, and Huss was made rector of the university. The Archbishop of Prague took up the quarrel, and there was a bitter struggle between the university and the cathedral. It went on for several years, and at length Huss was excommunicated by the pope and ordered to quit Prague, which city was placed under a ban as long as he should remain in it. In the hope of preserving peace, he left Prague, but his followers hotly resented the course of the church; an outbreak followed, and the archbishop was driven from the city. Huss came back in triumph, and resumed his preaching with greater boldness than ever. He declared that it was not the priest's word, but the power of God, that wrought the change of transubstantiation, and that any one who felt moved by the Holy Spirit had the right to preach, and maintained the right of conscience against the decrees of councils and bulls of the popes. He was declared a heretic, and in 1414 was summoned to appear before the Council of Constance. He obeyed the summons, and repaired to Constance under the safe-conduct of the Emperor Sigismund. For some time after his arrival he was allowed to go where he pleased, and to preach at will; but on the 28th of November he was arrested and imprisoned. He was kept a prisoner for six months, and then brought before the council again, and upon refusing to abjure the doctrines he had taught, was condemned to death as a heretic. He was burned at the stake on the 6th of July, 1415. His followers in Bohemia took up arms to avenge his death, and a bloody war of fifteen years ensued.

JEROME OF PRAGUE.

Jerome, the disciple and companion of Huss, was born in Prague about 1355. He was educated in his native city, and graduated with honor at the university, after which he spent some time at the Universities of Cologne, Heidelberg, Paris, and Oxford. At the last named place he became familiar with the doctrines of Wycliffe, which he adopted. On his return to Paris from England he preached boldly against the abuses of the clergy, and in favor of reforms in the church. After this he went to Poland, and was employed by King Ladislas II. to organize the University of Cracow. Returning to Bohemia he began about 1402 to disseminate secretly the doctrines of Wycliffe, and being much attracted by John Huss, who was then in the midst of his labors, he attached himself to him, and in 1408 openly advocated the principles taught by him. Huss was the more powerful character—Jerome was the more eloquent orator. Greater in genius, and more popular in gifts, Jerome maintained, nevertheless, towards Huss the relation of a disciple. It was a beautiful instance of Christian humility. The calm reason of the master was a salutary restraint upon the impetuosity of the disciple. The union of these two men gave a sensible impulse to the cause. While Jerome debated in the schools, and thundered in the popular assemblies, Huss expounded the Scriptures in his chapel, or toiled with his pen at the refutation of some manifesto of the doctors of the university, or some bull of the Vatican.

When Jerome heard of the arrest of Huss, he hastened to Constance in the hope of being able to help his beloved master in some way. When he saw that he was unable to render Huss any assistance, and was simply perilling his own life, he fled from Constance. He was already far on his way back to Prague, when he was arrested by order of the Count Palatine of Neuberg-Sulzbach, sent back to Constance, and delivered over to the council on the 23d of May, 1415. He was at once thrown into prison, loaded with fetters, and treated with great cruelty. He was several times examined by the council, but his great learning and skill in debate enabled him to successfully refute all the arguments brought against him. On his third examination, September 3d, 1415, he made a qualified recantation of his views respecting the sacrament, being induced to do so by the suffering he had endured, and his dread of a cruel death. This did not satisfy his enemies, however, and he was remanded to prison and kept in confinement until May 26th, 1416, when he was again brought before the council. He had recovered his courage, and now solemnly retracted his recantation, and reaffirmed his belief. This enraged his enemies and hastened his doom. He was condemned to death, and was burned at the stake at Constance on the 30th of May, 1416, meeting his fate with Christian fortitude and courage.

LORD COBHAM.

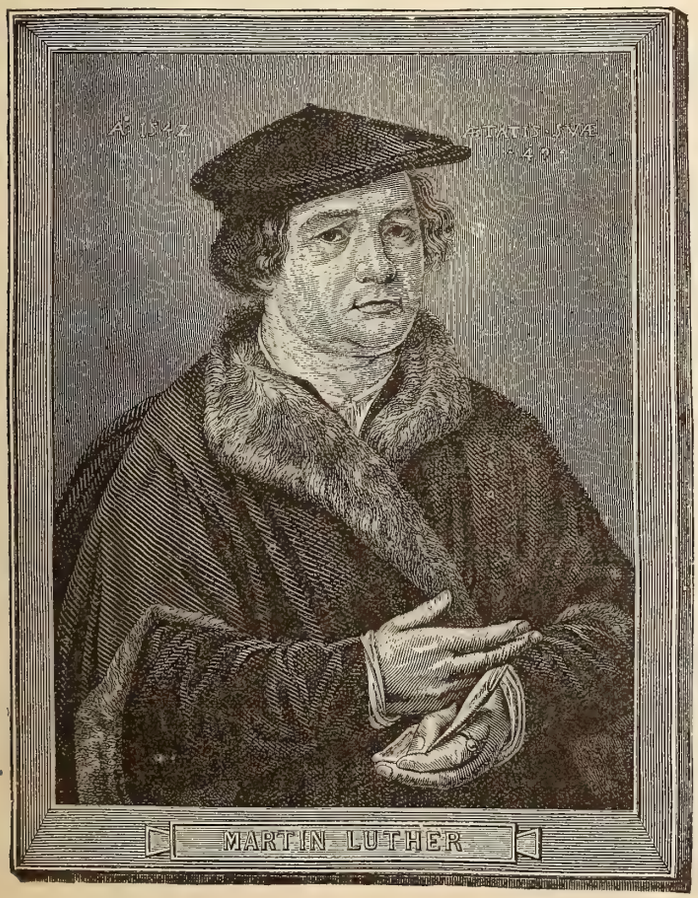
Sir John Oldcastle, better known by his title of Lord Cobham, was born in England in the reign of Edward III. He gained his title by his marriage with the granddaughter and heiress of Lord Cobham. During his youth and early manhood he was addicted to pleasure and gay living, but the reading of the Bible and the study of Wycliffe's writings had changed his heart; and now to his knightly virtues of bravery and honor he added the Christian graces of humility and purity. He had fought gallantly in France under Henry IV., who thought highly of his military skill and accomplishments; and was not less esteemed by Henry V. for his private worth.

With characteristic frankness, Lord Cobham made no secret of his

attachment to the doctrines of Wycliffe. He avowed in his place in Parliament, as early as the year 1391, "that it would be very commodious for England if the pope's jurisdiction stopped at the town of Calais, and did not cross the sea." He threw open Cowling Castle to the Lollard (or Wycliffite) preachers, making it their headquarters while they were preaching in the neighborhood. He himself often attended their sermons, taking his stand, sword in hand, by the preacher's side to defend him from the insults of the friars. Such bold conduct drew upon him the enmity of the priests, and marked him as the object of their vengeance. The king, who knew the danger of his old friend, remonstrated with him, and warned him not to incur the wrath of the pope. "Next to God," replied the brave old knight, "I profess obedience to my king; but as to the spiritual dominion of the pope, I can pay him no obedience." These words changed the narrow-minded Henry from a friend to an enemy of Cobham, and he gave his consent to the demand of Archbishop Arundel that the reformer should be dealt with as a heretic. Accordingly Lord Cobham was summoned to appear before the ecclesiastical tribunal. He paid no attention to the summons, and the archbishop pronounced the sentence of excommunication upon him. The king then issued an order for his arrest, and he was seized and confined in the tower of London. On the 23d of September, 1413, he was brought before the Archbishop of Canterbury and his court, and upon refusing to recant his doctrines was sentenced to be burned. He was returned to the Tower to await his doom, but escaped from his prison and fled to Wales. A large reward was offered for his capture, dead or alive. Four years later he was betrayed, made prisoner and conducted to London. The priests caused him to be hanged in chains on a gibbet in St. Giles' fields, and while hanging there he was roasted alive by a fire kindled under him. His martyrdom occurred on the 14th of December, 1417. His memory is reverently cherished by the Church of England.

MARTIN LUTHER.

Martin Luther was the son of a Saxon miner, and was born at Eisleben, now a town of Prussian Saxony, on St. Martin's eve,



November 10th, 1483. His father was originally a poor peasant, but by industry and energy managed to acquire a house and two furnaces at Mansfeld, to which place he removed about six months after Luther's birth. The future reformer was reared under pious but very severe discipline, and it is recorded that at school he was once flogged fifteen times in a single afternoon. While at school at Mansfeld he had to beg his bread by singing from door to door in the neighboring villages. At the age of fourteen he was sent to the Franciscan school at Magdeburg, where he was obliged to support himself in the same way. A year later he went to Eisnach, where he had relatives. They were too poor to help him, and his songs were still his main reliance for his bread. One day, while singing in the



LUTHER BEFORE CARDINAL CAJETANUS.

streets, he attracted the attention of a charitable lady, Ursula Cotta, who took him to her house, and befriended him until he was prepared to enter the University of Erfurt, at the age of eighteen. Here he prosecuted his studies with such vigor that in 1505 he graduated with the degree of master of arts. He gave great attention to the study of the Scriptures, complete copies of which he found in the convent library. Johann Staupitz, the Superior of the Augustinian order in Germany, took a great interest in him, gave him a copy of the Bible for his own use, and in other ways assisted him in his studies. In 1507 he took priest's orders, and the next year he was made professor of scholastic philosophy in the University of Wittenberg.

The insight which he had gained into monastic life by his residence in the convent inclined Luther to doubt some of the practices and doctrines of the church, and these doubts were increased by a journey which he made to Rome in 1510, in the interests of his order.

A few years later, Pope Leo X., in order to raise funds for the rebuilding of St. Peter's, at Rome, authorized the sale of indulgences, and intrusted this iniquitous traffic in Saxony to a Dominican monk named John Tetzel, who proved himself such a trickster that many devout Catholics were shocked at his manner of disposing of his wares. When he came to Wittenberg, Luther sternly denounced the traffic in indulgences, and declared that he would refuse absolution to any one who should purchase them. On the 31st of October, 1517, he took a more decisive step in advance, and affixed to the door of the castle church at Wittenberg a thesis made up of ninety-five propositions, in which he denounced the assumptions of the papacy, and declared that every sincere penitent would receive absolution of his sins from Christ direct, without the intervention of the church. This was an open rupture with Rome, and is usually regarded as the beginning of the Reformation. A sharp controversy followed, in which Luther decidedly worsted Tetzel and the other writers on the

Romish side. The articles were widely read throughout Germany, and produced a marked effect upon the popular mind. In 1520 Luther issued his famous address to the German nobility, and from that time took his stand as the thorough and uncompromising enemy of Roman Catholicism, which he held as anti-christian, and calculated to prevent the believer from attaining the truest development of Christianity. Throughout this controversy Luther was supported by his university, the Elector of Saxony, and a large and growing party in Germany, especially in the north. Pope Leo X., who had at first treated the whole matter as a mere quarrel among the German monks, now became alarmed, and on the 15th of June, 1520, issued a bull denouncing the penalties of excommunication against Luther, if he should not recant his doctrines within one hundred days. On the 10th of December, Luther burned this bull in the presence of the students and professors of the university.



LUTHER BEFORE THE DIET AT WORMS.

The Emperor Charles V. now summoned him to appear before the Imperial Diet at Worms, and he promptly obeyed the summons, though his friends, mindful of the fate of Huss and Jerome, warned him not to appear. In the presence of this brilliant assembly he boldly defended his doctrines, and proclaimed the authority of the Bible, the conscience, and private judgment, against tradition, the pope, and the councils. The emperor, who had given Luther a safe-conduct, refused to order his arrest, and suffered him to depart unmolested from Worms, but warned him that he must henceforth expect the treatment of a heretic. He subsequently issued an edict declaring Luther a heretic, and putting under the ban of the empire all who should shelter him, or print, sell, or read his books.

On his return from Worms, Luther was suddenly seized by a band of armed and masked horsemen and hurried away from his companions, and it was rumored throughout Germany that he had been waylaid and murdered, or was at all events immured in a dungeon. The arrest, however, was only a ruse on the part of the Elector of Saxony to ensure Luther's safety. The reformer was conducted by his captors to the strong Castle of the Wartburg, where he was lodged in comfort and safety, and his presence kept secret. He spent ten months here, hunting, issuing tracts, and translating the Scriptures into the German language. In March, 1522, he returned to Wittenberg, in spite of the remonstrance of the elector, in order to check some serious disturbances that had broken out there among his own followers. He succeeded in controlling his more radical disciples, and in restoring order. Soon after this he published his translation of the New Testament into the German language, and in 1534 followed it with his translation of the whole Bible. He also wrote theological works which were widely circulated.

In 1525, Luther, to the great surprise of his friends, married Catharine Von Bora, an ex-nun. This he did, he said, "to please his father, to tease the pope, and to vex the devil." The marriage proved a happy one.

Had Luther been less conservative, and possessed of less moderation, he might have been ruined by either of two outbreaks which occurred about this time. The Anabaptists took up arms to better their condition, and appealed to him to give them the help of his name and sympathy. He refused, and counselled them to submit to the authorities. The outbreak was put down. In 1524 and 1525 the Peasants' War occurred. Luther opposed this uprising, and urged the authorities to put it down by force.

In the meantime the movement begun by Luther had spread in many parts of Germany. The Elector of Saxony had become a Lutheran, as had also the Landgrave of Hessen, and several of the imperial cities had embraced the new doctrines. Protestantism had taken a hold upon Germany which it was never to lose, and the great reformer was beginning to see the reward of his labors. In 1530 the Diet met at Augsburg, and in that year Melanchthon presented to the emperor the "Augsburg Confession," the formal declaration of the faith and practices of the Lutherans. During this time Luther remained at the Castle of Coburg cheering his friends by his letters and writings. His last years were devoted to theological writings, to managing the affairs of the party which looked to him as its head in ecclesiastical matters, and to completing a commentary on Genesis. He died at his native place of Eisleben on the 18th of February, 1546. His remains were conducted in solemn procession to Wittenberg, and buried near the pulpit in the castle church. His death was deeply felt throughout Germany, and occasioned the profoundest grief among the Protestant princes and people.



LUTHER BURNING THE POPE'S BULL.

PHILIP MELANCHTHON.

PHILIP MELANCHTHON was born at Bretten, a town in the present Grand Duchy of Baden, on the 16th of February, 1497. He received his education at the Latin school of Pforzheim, and the Universities of Heidelberg and Tübingen. He attracted great attention during his student life by his remarkable precocity, and graduated in 1514, at the age of seventeen, with the degree of master of arts. Although so young he began to lecture at Tübingen, published a Greek grammar and an edition of Terence, and even planned a new edition of Aristotle. These achievements, so remarkable in one of his age, placed him among the first Greek and Latin scholars of his day. Being deeply religious, Melanchthon gave much time to a study of the Bible in the original. When Luther began his controversy with Tetzel, in 1517, Melanchthon was ready to sustain him. A little later he was given the professorship of Greek in the University of Wittenberg (1518), and was thus brought into direct contact with Luther. In 1519, having graduated as bachelor of divinity, he began to lecture upon theology, and from this time devoted himself mainly to this subject. He never took orders, however, and would never accept the title of "Doctor of Divinity," though it was several times offered to him. He ranks next to Luther and Calvin in the history of the Reformation in Continental Europe. He was warmly attached to Luther, and was of great service to him, moderating the fiery zeal of his leader with his own gentleness, and assisting him with his own vast learning. Between 1522 and 1534 he gave valuable aid to Luther in his translation of the Bible. In 1529 he attended the Diet of Spires, in company with the Elector of Saxony, and helped to draw up the protest of the evangelical party, which won for them the name of Protestants. In 1530 he was present at the Diet at Augsburg, and wrote the Augsburg Confession, which was signed by the Lutheran princes, and became the acknowledged creed of the Lutheran Church. He signed the Articles of "Smalcald," and was the delegate of the Lutheran party to the conferences with the Roman Catholic party at Worms in 1540. After the death of Luther, in 1546, he was the acknowledged leader of the German Protestants, and was consulted by the princes and schools of his party as Luther had been. In the controversies which broke out among the Lutherans, some of his former friends resented his conciliatory spirit, and denounced him severely; but he bore their abuse with meekness and patience. He maintained friendly relations with Calvin, and was invited to visit England by the Protestants of that country. He was sent to the Council of Trent as a delegate from Saxony, but the dispersion of that body rendered his presence there unnecessary. In 1557 he attended, at the request of the emperor, the last theological conference held between the Lutherans and Catholics at Worms. In March, 1560, he took cold on a journey to Leipzig. Soon after his return to Wittenberg he was confined to his bed. He knew that his end was at hand, and declared that his greatest sorrow was the distracted condition of the church, which he had fondly but vainly hoped to unite. His son-in-law, perceiving his condition, asked him if he desired anything. "Nothing but heaven," was his reply. Soon after this he breathed his last, expiring peacefully on the 19th of April, 1560. He was buried in the castle church of Wittenberg by the side of Luther.

ULRICH ZWINGLI.

ULRICH ZWINGLI, or Zwinglius, as it is often written, was born at Wildhaus, in Switzerland, in 1484. In 1499 he went to Vienna, where for two years he studied philosophy in the university. He was an ardent student, and with the more solid branches gave attention to the lighter, especially to music. When he was about eighteen years old he began the study of the New Testament in the original Greek, and this caused him to doubt many of the pretensions and doctrines of the church.

In 1506 Zwingli was ordained to the priesthood, and was made pastor of Glarus, a large parish not far from his native place. During his residence at Glarus he had diligently prosecuted his studies of the New Testament, committing a large part of it to memory, and after moving to Einsiedeln he committed the remainder to memory, together with portions of the Old. He now began to offer a bolder and more decided opposition to certain teachings of the church, and when warned by the pope's nuncio of the consequences of his course, replied, "With the help of God I will go on preaching the gospel, and this preaching will make Rome totter."

In December, 1518, Zwingli was elected pastor of the Cathedral at Zurich, which from this time became the centre of the Reformation in Switzerland. He devoted his sermons to practical explanations of the Gospels, chapter by chapter, and on Fridays preached to the country people who came in town to market. In 1522 he made great changes in the service of his church, dropping some of the ceremonies; the bishop resisted, but the council of Zurich sustained the reformer. Zwingli now declared himself in favor of the marriage of the priests, and called upon the bishop to allow the free preaching of the gospel in the cantons. This aroused a storm of indignation throughout Switzerland, and at Lucerne, Zwingli was burned in effigy. Conferences were held in the hope of quieting these troubles, and at these meetings the reformer completely worsted his adversaries. On the 2d of April, 1524, Zwingli married Anna Reinhard, a widow of high social position, who made him a most excellent wife. In 1528 he took part in the disputation at Bern, and with such success, that the cantons of Bern and Basel united with Zurich in the Protestant movement, and St. Gall and Schaffhausen were profoundly moved.

Upon returning to Zurich, Zwingli found matters in a very bad state. The controversy between the Catholic and Protestant cantons had grown into a war, and both sides were preparing to take up arms. A temporary peace was arranged in June, 1529, but the Catholics soon broke it. They arrested the Protestant ministers passing through their cantons, and even burned one of them. On the 10th of October, 1531, the Catholics sent a force of 8,000 soldiers up the Lake of Zug, taking the people of Zurich by surprise. The latter could gather but 1,900 men, but bravely took the field; Zwingli accompanying them as chaplain. Next day a battle was fought at Kappel, in which the Protestants were defeated. Zwingli, while stooping down to console a dying soldier, was severely wounded, and was left on the field. That night he was discovered by soldiers, who were searching the slain for plunder, and upon being recognized was at once put to death. Not content with his death, his enemies caused his body to be quartered and burned.

JOHANNES ŒCOLAMPADIUS.

THE real name of Œcolampadius was Hussgen, or Huesgen. He was born at Weinsberg, in Swabia, in 1482. He received his preparatory education in his native town, and studied law at Bologna, and theology at Heidelberg. Later on, having taken orders, he was given a benefice founded by his parents, but resigned it to pursue his ecclesiastical studies. Entertaining a profound admiration for Erasmus, he went to Basel in 1516, and assisted him to prepare his "Annotations on the New Testament." In the latter part of 1518 he visited Augsburg. At the time of his arrival, the city was excited over a disputation between Luther and the legate of the pope. He sided with Luther, but alarmed by the violence of the dispute he withdrew in 1520 to the monastery of St. Bridget near Augsburg. In 1525 he was appointed by the government Scripture reader to the University of Basel, but that institution refused to recognize him. Large crowds thronged to hear his lectures, however, and his popularity was so great that, in 1525, he was regularly appointed Curate of St. Martin's. He attended the Conference at Baden in the same year, and led the dispute with Dr. Eck, the papal champion, distinguishing himself by his moderation as well as by his ability. Some of his most important writings had been directed against the celibacy of the clergy, and in 1530 he gave proof of his sincerity by marrying a lady of gentle birth. He took part in the dispute between Zwingli and Luther, concerning the Lord's Supper, supporting the former with great force and originality. This was his last important service. He died at Basel on the 23d of November, 1531, greatly regretted by his brethren in the faith.

WILLIAM FAREL.

WILLIAM FAREL was born near the village of Gap, in Dauphiny, in 1489. His parents were very pious people, and devoted adherents of the Romish church, and the boy was raised in the same faith. In 1510 he entered the University of Paris, where he became a pupil of the famous Jacques Lefevre d'Etoples. Farel proved an apt scholar, and a warm and enduring friendship sprang up between the master and pupil. After graduating he took orders, and went with Lefevre to Meaux, where he began to preach. One of the first converts Lefevre and Farel made at this place was William Briçonnet, the Bishop of Meaux, who had just returned from a visit to Rome, where his eyes had been thoroughly opened. In 1523 Farel returned to Paris, and in 1526 went to Basel in Switzerland. At that place he made the acquaintance of Zwingli, Haller, and the other reformers. After this he went to Montbéliard and other towns of France, where he preached with great eloquence, but with such intemperate zeal as

to bring him into trouble with the authorities. In 1532 he was a delegate to the synod of the reformed churches convened by the Vaudois of Piedmont at Chanforans. On his return he was invited to a conference with the Catholics at Geneva, where his fiery temper got the better of him, and the controversy broke up in a tumult. The magistrates interfered, restored order, and banished Farel from the city. He returned in 1533, but was again banished. In 1534 he came back with letters from the magistrates of Bern, and two years later succeeded in inducing Calvin to aid him in establishing a reformed church at Geneva. In 1538 the "Libertines" gained the control of Geneva, and both Calvin and Farel were banished. Farel fled to Strassburg, where, in spite of serious opposition, he succeeded in organizing the Protestants into a compact body. In March, 1543, one of his meetings at Gorze was attacked by the royal soldiery, and Farel himself was seriously wounded. He recovered, however, and somewhat later became pastor of the reformed church at Neufchâtel. In 1561 he was arrested and imprisoned at Gap, in consequence of a sermon he preached there, but his followers procured his escape, and lowered him over the walls of the town in a basket. Hearing of Calvin's illness in the spring of 1564, Farel set out on foot from Neufchâtel to Geneva, and reached that city in time to see his beloved friend before his death. Farel did not long survive his fellow-worker. He died peacefully at Neufchâtel, on the 15th of September, 1565.

THEODORE BEZA.

Theodore Beza was born at Vezelay, in France, in 1519. He was brought up by his uncle, who was a councillor and member of the parliament of Paris, and who intended him for the profession of the law. While studying at Bourges his tutor, Melchior Volmar, won him over to the Lutheran doctrines, though he did not succeed in making a religious man of him. Beza returned to Paris, where from 1539 to 1548 he passed his time in the pursuit of pleasure and in literary tasks. In the latter year he was afflicted with a serious illness, which caused him to change his course of life. He retired to Geneva upon his recovery, and there formally made a profession of religion, and attached himself to the reformed church. One of his greatest works was the conversion of Antoine de Bourbon and his wife Jeanne d'Albret (the parents of Henry IV. of France) to Protestantism. In 1561 he was the official representative of the Huguenots at the conferences of Poissy, and won great credit by his ability and moderation. Being determined to carry his cause into the heart of France, he went to Paris in 1562, and began to preach the reformed doctrines in that city. The Prince of Condé made him his chaplain, and showed him great favor. He was soon obliged to leave Paris, however, and in 1563 went back to Geneva. After the death of Calvin, in 1564, he took the place of the great teacher at the head of the church in Geneva. He was the delegate and leader of his brethren at the synods of La Rochelle and Nismes, and ably championed their cause. He was a man of great ability, of remarkable personal vigor, and lived to a good old age. He died at Geneva, on the 13th of October, 1605.

PETER MARTYR.

Pietro Martire Vermigli, usually known as Peter Martyr, was born in Florence, Italy, in 1500. He was educated for the church, and while still very young, entered the order of regular canons of St. Augustine. He was possessed of great learning, and was a man of remarkable eloquence. During a residence at Naples he became intimate with a Protestant convert, through whom he was made acquainted with the writings of Bucer, Zwingli and Melanchthon. The result was that he adopted the Protestant faith, and fled to Switzerland in 1542. Soon after this he was made professor of divinity in the University at Strassburg. Archbishop Cranmer, having heard of his great talents, invited him to visit England, and in 1547 he went to that country, where he was warmly welcomed by the English reformers. Edward VI. appointed him lecturer upon the Holy Scriptures at Oxford. The accession of Queen Mary, and her violent efforts to force Romanism upon England, caused him to fly to the continent. He returned to Strassburg, where he resumed his professorship of divinity. In 1556 he became professor of theology at Zurich. In 1561 he attended the conference of Poissy as a delegate. He died at Zurich on the 15th of November, 1562. He was one of the most deeply learned of the reformers; his writings are numerous, and are marked by great ability and true Christian spirit.

JOHN CALVIN.

John Calvin was born at Noyon, a town in the northern part of France, on the 10th of July, 1509. His father was apostolic notary and fiscal procurator of the town, and his mother a woman of very rigid religious views. He was educated with the children of the noble De Mommor family. He was a diligent and successful student from the first, and was noted for his wonderful memory, and his habits of strict morality. At the age of eighteen, he was given the living of Marteville, which he exchanged in 1529 for that of Pont l'Evêque. He now began his career as a preacher by delivering short sermons, and at the same time prosecuted his studies with great diligence. His father now changed his mind concerning him, withdrew him from his ecclesiastical positions and studies, and sent him to Orleans to study law under the eminent jurist, Pierre l'Etoille.

It was at this time that he became intimate with his relative, Robert Olivetan, who had translated the Scriptures into French, and the influence of this person, and the better knowledge he gave his young relative of the word of God, caused Calvin to entertain serious doubts as to some of the doctrines of the church. He now began a systematic and exhaustive study of the Scriptures, pursuing it by night, while he devoted the day to his legal studies. He made such progress in the law that he was often called, though only a student, to fill the place of the professor during the absence of that person. From Orleans, Calvin went to Bourges to continue his legal studies. He took such a high position in the university, that when the opinion of that institution was asked as to the legality of the marriage of Henry VIII. of England with Catharine of Aragon, he was appointed to prepare the opinion.



In 1530 the university course of Calvin was interrupted by the death of his father, and for the next two or three years he seems to have had a hard struggle to maintain himself, spending the most of this time in Paris. This was a season of severe persecution for the reformed church in France, and especially in Paris. The Sorbonne had just formally condemned the doctrines of Luther, and the principal reformers had either been arrested and burned, or had fled from Paris. The condition of affairs was trying to the stoutest heart; but it was at this juncture that Calvin deliberately abandoned the law, and joined the reformers as one of their preachers. He preached to congregations, regardless of the danger which threatened him, and did much

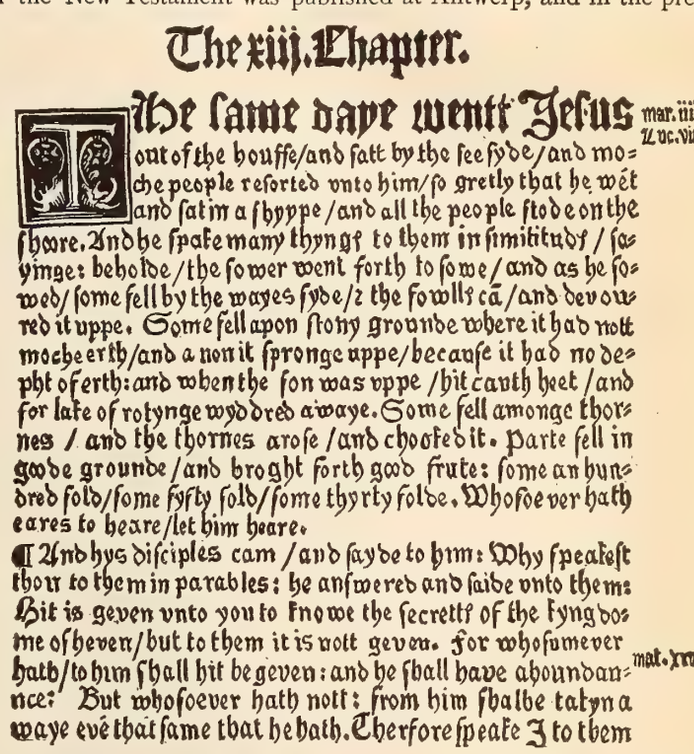
to restore the courage and confidence of his people. The excessive zeal of the reformers drew upon them a new persecution in 1535, and Calvin, who was sorely in need of rest, went to Strassburg, and afterwards to Basel. He now entered into hearty fellowship with the German reformers, and in 1535 published the first edition of his "Institutes of the Christian Faith," the first systematic work on the doctrines of the reformers ever issued. This edition was published in French. In 1536 a second edition was issued at Basel, in Latin. Other and greatly improved editions were published during his life. William Farel was at that time laboring with great success in Geneva. He had succeeded in establishing the reformed service at that place, and gladly welcomed Calvin, from whose assistance he hoped great things. Calvin wished to continue his journey to Strassburg, but Farel induced him to remain at Geneva, and labor there. He did so with abundant success, and won a position in the affections of the people and magistrates, which made him the most influential man in Geneva. In 1538 Calvin went to Strassburg, where he was warmly welcomed by Bucer. He was placed in charge of a church of French refugees, and was given the right of citizenship by the magistrates. He drew crowds of students to listen to his lectures, especially those upon the Gospel of St. John and the Epistle to the Romans. His views upon the Eucharist were expressed in a treatise published in 1540. He held that Christ was *spiritually* present, and *spiritually* received in the Lord's supper, thus taking a position midway between Luther and Zwingli.

In 1540 Calvin returned to Geneva, and was received with public rejoicing. In 1541 he was appointed a member of a commission to codify the laws of the state, and the code prepared by this body was adopted on the 10th of January, 1543. A strong opposition grew up against the reformer, his adversaries declaring that he was assuming and exercising undue power in the civil affairs of the state, and these quarrels led to bloodshed. In the end Calvin triumphed. During all this time he was constantly engaged in theological labors, and in furthering the progress of the Reformation. One of his most important works was the care which he bestowed upon the Academy of Geneva, founded in 1559, mainly through his influence. This institution had schools of Hebrew, theology, philology and philosophy. Its first rector was Theodore Beza, Calvin's devoted friend, and Calvin himself held the chair of theology in it. By means of this institution Calvinism was spread throughout Europe. The reformer himself was ceaseless in his labors. Besides attending to his proper duties in Geneva, he was the counsellor of the reformed churches everywhere; but it was chiefly in France that he was potential. "The wide influence thus begun in life was perpetuated after Calvin's death. His system of doctrine and polity has shaped more minds and entered into more nations than that of any other reformer. In every land it made men strong against the attempted interference of the secular power with the rights of Christians."

In the early part of 1564 the reformer began to give way under the strain which his great labors had imposed upon his constitution. On the 27th of April he caused the lesser council to assemble at his bedside to receive his last words; and the next day took a similar farewell of the ministers of the city and vicinity. He died, after intense suffering which he bore with fortitude, on the 27th of May, 1564. He was buried in the cemetery of Plain Palais, and, at his own request, no monument was set up to mark his grave. The exact spot is now unknown.

WILLIAM TYNDALE.

William Tyndale was born at North Nibley, in Gloucestershire, England, about the year 1484. Being intended for the priesthood, he was educated at Oxford and Cambridge, after which he took orders and was made tutor and chaplain in the family of Sir John Welch, near Bristol. He was early drawn into sympathy with the Reformation, and his studies only confirmed his first views. While residing in the family of Sir John Welch, he translated into English the "Soldier's Manual," of Erasmus. His boldness of speech aroused the suspicion that he was a heretic, and he was obliged to seek shelter in London, where he began the translation of the New Testament into English. Being soon compelled to flee again, he went to Hamburg, where he continued his work of translation. He remained a year at Hamburg, and then went to Cologne, where the first ten sheets of his translation were put to press. From Cologne he removed to Worms, where, in 1525, he published anonymously two editions of the New Testament. They were sent to England, where they were quickly and extensively circulated. The Bishop of London endeavored to suppress them, and denounced heavy penalties against any one who should read or be found in possession of one of the Testaments; but this only increased the demand for them. Plots were laid for the seizure and punishment of the reformer, but he evaded them by quitting Worms and going to Marburg in 1528. In 1529 he published the fifth edition of his New Testament, and followed it in 1530 with his translation of the Pentateuch. In 1534 a new and revised edition of the New Testament was published at Antwerp, and in the preface



The xiij. Chapter.

The same daye went Jesus out of the houffe/and satt by the see fyde/and moche people reforted vnto him/so gretly that he wēt and satt in a shyppe/and all the people stode on the shore. And he spake many thynge to them in similitudes/sayinge: behold/the sower went forth to sowe/and as he sowed/some fell by the wayes syde/and the fowles cā/and devoured it uppe. Some fell apon stony grounde where it had nott moche erth/and anon it sprange uppe/because it had no depht of erth: and when the son was vppe/hit cauth heet/and for lake of rotynge wydered awaye. Some fell amonge thornes/and the thornes arose/and choked it. Parte fell in gode grounde/and broght forth good frute: some an hundred fold/some fyfty fold/some thyrty folde. Whosoever hath eares to heare/let him heare.

mar. iiij. Luc. viij.

¶ And hys disciples cam/and sayde to him: Why speakest thou to them in parables: he answered and saide vnto them: Hit is geven vnto you to knowe the secretes of the kyngdome of heven/but to them it is nott geven. For whosomever hath/to him shall hit be geven: and he shall have aboundance: But whosoever hath nott: from him shalbe taken awaye evē that same that he hath. Therfore speake I to them

mat. xvo

FAC-SIMILE ST. MATT. XIII.—1–15. TYNDALE'S TESTAMENT.

to this Tyndale acknowledged his responsibility for the work. This brought matters to a crisis. The English ambassador demanded the arrest of Tyndale, and he was seized by the authorities of Antwerp and sent to Vilvoorden. He was kept in prison there for eighteen months, at the end of which time he was strangled and his body burned on the 6th of October, 1536.

JOHN ROGERS.

John Rogers was born in England about the year 1500. He was educated at Cambridge, and entered the priesthood there upon his graduation. Upon leaving the university he became intimate with Tyndale and Coverdale, and embraced the reformed views. He was deeply interested in the study of the Scriptures, and from the manuscripts of Tyndale and Coverdale's published version compiled a complete Bible in English. To this he added a large number of very valuable marginal notes and a copious index. In 1537 he published this Bible under the assumed name of Thomas Matthew. When Edward VI. became King of England, Rogers returned to his native country and was made by Bishop Ridley prebendary and divinity reader of St. Paul's cathedral. For a while he enjoyed this honorable position and the associations it brought him, but Edward's reign was short and trouble was at hand. In August, 1553, Queen Mary made her triumphal entry into London, and the next Sunday Rogers preached a sermon at St. Paul's Cross, in which he exhorted the people to remain steadfast in the reformed faith, and to resist all efforts to restore Romanism. For this he was summoned before the privy council, but defended himself so well that he was released with a warning. His enemies were determined that he should not escape them, and on the 18th of August he was ordered to remain in his own house a prisoner. He was kept there for six months, and then removed to Newgate. In January, 1555, he was tried before Bishop Gardiner and condemned to be burned. The sentence was carried out on the 4th of February, 1555, at Smithfield. Rogers was the first of the long list of martyrs that suffered during the terrible persecution that blackened the reign of Queen Mary.

MILES COVERDALE.

MILES COVERDALE was born in Yorkshire, England, in 1487. He received his education in the house of the Augustine friars at Cambridge, and was ordained priest in 1514. He was one of the first persons in the university to adopt the reformed faith, and was so open in his avowal of it that he was obliged to quit England. He went to the Low Countries, where he assisted Tyndale in his translation of the Scriptures, and in 1535 published a translation of his own, which he dedicated to Henry VIII. This was the first complete translation of the Bible into English. In 1538 he went to Paris to superintend the publication of a new edition of his Bible. The Romanists were on the alert, however; the translation was denounced by the Inquisition, and 2,500 copies, all that had been printed, were condemned to the flames. A few copies were sold as waste paper, and were thus preserved. Some of these were sent to England, and were used in the preparation of the "Great Bible" of Cranmer. In 1551 Edward VI., at the solicitation of Cranmer, appointed Coverdale Bishop of Exeter. Upon the accession of Queen Mary, he was deprived of his bishopric and imprisoned. Two years later, at the request of the king of Denmark, whose chaplain was the husband of Coverdale's sister, he was released from captivity on the condition of quitting England. He sought refuge in Denmark, from which country he passed to Geneva. During his residence in that city he assisted in a translation of the Scriptures into English, known as the "Geneva Bible." Upon the accession of Elizabeth to the English throne he returned to his native country. In 1563 he was offered the bishopric of Llandoff, but declined it, and accepted the rectorship of St. Magnus, London Bridge. He resigned this charge in 1566, and spent his last days in translating into English the writings of the reformers of the continent. He died in 1568, and was buried in the church of St. Bartholomew, in London.

THOMAS CRANMER.

THOMAS CRANMER was born at Aslacton, England, in 1489. When fourteen years of age he was sent to Jesus College, Cambridge. In 1523 he took the degree of Doctor of Divinity. When Henry VIII. asked the opinion of many learned men concerning the validity of his marriage with Catharine of Aragon, his brother's widow, Cranmer answered that the question ought to be decided from the Bible; that the king ought to consult the divines of the English universities. Henry, well pleased with this answer, summoned him to court, made him a royal chaplain, and appointed him to prepare an argument on the subject of the marriage. The substance of Cranmer's argument was, that a marriage with a brother's widow was condemned by the Scriptures, the councils, and the fathers. The matter being still before the pope, who alone could grant the dispensation which would enable Henry to marry Anne Boleyn, Cranmer went to Germany to influence the Lutheran clergy to give their support to the king, and while there became a convert to the doctrines of Luther. Upon returning to England he was made Archbishop of Canterbury, and in this capacity he declared the marriage between Henry and Catharine null and void from the beginning. He was present at the marriage of Henry to Anne Boleyn, but did not perform the ceremony. The pope now cut away the last tie between England and Rome by excommunicating Henry, and Cranmer was free to press forward the work of the Reformation, which he did with great vigor and discretion. He obtained the translation and publication of the Scriptures in English. In his will Henry appointed Cranmer one of the Council of Regency which was to govern the kingdom during the minority of Edward VI. His influence with the young king was very great, and he used it to secure the success of the Reformation. At the death of Edward he reluctantly gave his adhesion to the party of Lady Jane Grey. Upon her downfall he was ordered to confine himself to his palace at Lambeth. Mary and her supporters were resolved to proceed to decisive measures against him as soon as they could find a pretext. This was furnished by a declaration written by him against the mass a little later. He was at once arrested, taken before the council, and sentenced to be burned at the stake. His cruel death sealed the fate of Romanism in England.



JOHN KNOX PREACHING TO QUEEN MARY.

JOHN KNOX.

JOHN KNOX was born at Haddington, Scotland, about the year 1505. He graduated at the University of St. Andrews and was ordained priest, and appointed teacher of philosophy in the university. In 1542 he openly avowed his acceptance of the doctrines of the reformers, and he was deprived of his office, declared a heretic, and obliged to leave St. Andrews. He took refuge in the southern part of Scotland. In 1539 he went to England, where he was made one of the chaplains of Edward VI. He was highly esteemed by the authorities of the English church, who offered him a bishopric, which he declined. When Mary became queen, he fled to France, and from that country went to Geneva. He spent thirty months in Geneva, enjoying the companionship of Calvin, Beza, and other learned men, and regarded this as the happiest period of his life. During his residence in Geneva he was condemned by the Romish clergy at Edinburgh as a contumacious heretic.

The queen regent (Mary of Guise) having resolved to exterminate Protestantism in Scotland, Knox was invited by the Scotch Protestants to resume his labors among them. He landed at Leith in 1559. He at once arrayed himself among the leaders of his party, and soon after his arrival preached a bold sermon to a large crowd at Perth against the idolatry of the mass and the veneration of images. When he had concluded, a priest undertook to celebrate mass, which so angered the crowd that they sacked the churches, broke the images, and destroyed the pictures and sacred ornaments. They then plundered and laid in ruins the houses of the Dominican and Franciscan monks, and the monastery of the Carthusians. The queen regent at once marched upon Perth with a considerable army, but, finding the Protestants of that place so well prepared to resist her, proposed a settlement of the quarrel, which was effected.

The Scottish Protestants seeing that their safety lay in their strength only, now united themselves in a bond or covenant. They were known as the Congregation, and their leaders as the Lords of the Congregation. Knox was a prominent leader and adviser in all that concerned his people. The queen regent was assisted by a French force, and the reformers by troops sent by Elizabeth of England. After a year of civil war, Protestantism was established in Scotland by act of Parliament, and Roman Catholicism interdicted. Knox was now settled as minister in Edinburgh. Soon after the arrival of the young queen, Mary Stuart, Knox was summoned to her presence. He had several interviews with her, and discussed the questions at issue between them with such bluntness that he drove her to tears. She had him arrested on a charge of treason in 1563, but he was acquitted. Having incurred the enmity of Darnley, the husband of Mary, he was obliged to discontinue preaching for a time; and when Mary returned to Edinburgh, after the murder of Rizzio, he fled from the city. When the infant James VI. was crowned at Stirling, in 1567, Knox preached the coronation sermon. During the troubles which followed the assassination of the Regent Moray, he took a prominent part as a leader of the ultra wing of his party, and excited such enmity that he was obliged to withdraw to St. Andrews in May, 1571. He returned to the capital the next year. His powers were failing, however, and he died at Edinburgh on the 24th of November, 1572.

ILLUSTRATIONS AND EXPLANATIONS
OF THE
PROVERBS OF SOLOMON.

BY REV. EDWARD D. LEWIS, D.D., LL.D.

THAT Solomon was the author of the Book of Proverbs has never been questioned. Some indeed have thought that he composed a part only of the proverbs included in that book, and collected the others from various sources. It is probable indeed that he availed himself of any sayings already current which he regarded as useful and important. Whether he ever made any *collection* of his proverbs in writing is, however, doubtful. From the twenty-fifth chapter to the end, we are expressly informed, was written out and added to the previous portions by order of King Hezekiah. The divine authority of the book is sufficiently proved by the quotations made from it in the New Testament. The book has in all ages been regarded as a great storehouse of practical wisdom. The early fathers held it in the highest admiration. Modern writers have equally admired the profound knowledge of human nature displayed in it, its accurate delineations of character, and the wonderful richness and appropriateness of its instructions.



Solomon doubtless had reasons for selecting the proverbial style for conveying instruction which were peculiar to the age and country in which he lived. The Hebrews have been called a nation of children. The mode of teaching by aphorisms is especially adapted to men in an early stage of culture, who have not yet learned to arrange and connect their various knowledges into a system. The deductions of their experience lie in their minds in the form of detached and disconnected maxims. Not being able to trace the philosophical connection between different facts, and caring not to investigate causes, they are more impressed by the bold assertion, the energetic command, or the brief warning, than by amplified and elaborate discourses. Accordingly we find this mode of writing employed in the most remote ages; and wise sayings, maxims, apophthegms, constitute a large part of the early literature of most nations. Especially is this true of the Oriental nations. The fondness of the people of the East for parables, enigmas, allegories, and pithy sayings, has itself become a proverb. It is recorded as a proof of the wisdom of Solomon, that "he spoke three thousand proverbs" (1 Kings iv. 32); and Solomon himself says that in his time such sayings formed the chief study of the learned. Modern travellers in the East assure us that this reverence for proverbs still exists there; and that nothing gives a man so much advantage in an argument as the ability to quote one of them on his side. We may therefore conclude that the wise king could have found no better mode of impressing the truth on the minds of his countrymen than the one he has here chosen. If we turn our attention to the maxims which compose the greater part of the Book of Proverbs, we shall find enough to excite our wonder and admiration. Here are not only the results of the profoundest human sagacity, the counsels and admonitions of the man who excelled in wisdom all who went before and all who came after him, but of such a man writing under divine inspiration. And how numerous, how various, how profound, how important are his instructions! These directions are adapted to the wants of every class and rank of men, and to every relation of life. The rich and the poor, the learned and the ignorant, the master and the servant, the monarch and the subject, may here find the counsels they need.

In the accompanying illustrations the pencil of the artist has shown how completely the wise king has told an entire story in a single sentence. It would be simply impossible to give illustrations of *all* the proverbs, but the few here offered will serve the purpose. The artist has also drawn in several instances upon the Book of Ecclesiastes.

Ecclesiastes xii. 1. Instead of that vain and vicious conduct, which tends to so many future evils, Solomon recommends an early attention to religion. In allusion to man's natural *forgetfulness* of God, he calls upon young persons to "remember their Creator." They should remember his glorious perfections as displayed in the work of creation, their own relations and obligations to him, and dependence on him, as their Creator and Lord, the duties thence resulting, and the account which they must render, the value of his favor, and "the power of his wrath," in whom they live, move, and are. They should remember their sins against their Creator, and repent and seek forgiveness of them.

Prov. xvii. 3. The refiner's *fining-pot and furnace try* his metals. But Jehovah claims to himself the prerogative of *trying the hearts*. "His eyes are as a flame of fire." Nothing deceives — nothing

escapes his probing search. The gold must be put into *the furnace*. So mixed is it with dross, that the workman's eye can scarcely discover it. No burnishing is of any avail. Till it has undergone the fire, it is unfit for use. And must there not be a furnace for the child of God?

Proverbs xx. 11. Let parents watch their children's early habits, tempers, *doings*. Generally the discerning eye will mark something in the budding of the young tree by which the tree in maturity *may be known*. No wise parent will pass over little faults, as if it was only a child doing childish things. Everything should be looked at as the index of the secret principle, and the work or word judged by the principle. If a child be deceitful, quarrelsome, obstinate, rebellious, selfish, how can we help trembling for his growth? A docile, truth-loving, obedient, generous child—how joyous is the prospect of the blossom and fruit from this hopeful budding!



Ecclesiastes ix. 4–6. Whilst life is prolonged, an afflicted man may expect better days, and the conversion of the vilest sinner may be hoped for, since he continues in the land of hope. In this view life is very valuable, and the proverb is applicable, that "a living dog is better than a dead lion." The condition of the meanest or most despicable living man is preferable to that of the most noble and renowned of those who have died impenitent. For "the living know that they shall die," and so may prepare for that solemn event.

Proverbs xvi. 32. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." A great conflict and a glorious victory are here set out—a conflict not in notion, but in action: hidden from *the mighty* ones of the earth—known only to those who, having enlisted under the banner of true religion, are "manfully fighting" against their spiritual enemies. The heart is the field of battle. All its evil and powerful passions are deadly foes. They must be met and triumphed over in the strength of God. Those who are ignorant of God and of themselves make light of them. They scarcely acknowledge them as such. Instead of being *slow to anger*, under provocation, they think that they "do well to be angry." It is a disgrace to put up with wrong. An hasty temper is an infirmity. They are hardly responsible for it, nay, the indulgence is a relief, and they hope to cool down in time, utterly unconscious of any sin against God. Thus, instead of *having rule over their spirit*, they are captives, not conquerors.

Proverbs xxv. 21, 22. Too often our love "to our enemies" is only ceasing to strive with them. If we put off revenge as inconsistent with our Christian name, yet do we "put on as the elect of God, bowels of mercies, forgiving one another, if any man have a quarrel against any?" Love is of too substantial a nature to be made up of mere negatives, and withal too operative, to terminate in base desires. We may profess our good-will towards *our enemy*, that we forgive and pray for him from our heart. But unless we are ready with the practical exercise of sympathy, *feeding him, when he is hungry, and giving him to drink, when thirsty*, we are only the victims of our own self-delusion.

Proverbs xvii. 6. "Children's children are the crown of old men, and the glory of children are their fathers." This proverb has its limit. What a *crown* of thorns to each other are an ungodly progeny and graceless parents! Little *glory* indeed did Rehoboam and his son add to *their fathers*. As little was the godly Hezekiah dignified by his reprobate parent. But in the ordinary course gracious children and parents reflect honor upon each other. Such parents rejoice in the number and growth of their *children*. Such children regard *their father's* name as *their glory*. Joseph was indeed *a crown* to his aged father, as was Jacob himself *the glory of his child*, even in a heathen nation.

Proverbs xxix. 15. Discipline is the order of God's government. Parents are his dispensers of it to their children. The child must be broken in to "bear the yoke in his youth." Let *reproof* be first tried, and if it succeed, let *the rod* be spared. If not, let it do its work. Eli gave the *reproof*, "but spared *the rod*." Some give *the rod* without *reproof*—without any effort to produce sensibility of conscience. From this tyranny or caprice nothing can be expected. The combined influence not only "drives foolishness far away," but—as a positive blessing—*gives wisdom*. God's own children grow wiser under correction. They see their folly, and in genuine shame turn from it, blessing him for his rod of faithfulness and love.

Proverbs x. 5. The importance of opportunity is practically admitted in temporal matters. Joseph wisely *gathered in summer and harvest* for the coming need. And have not we our special season for attaining permanent good? *Such a season is youth*, when life is fresh, the time for discipline, storing the mind, stimulating the energies. How will the *wise gathering in this summer* give substance, vigor, high tone and power of usefulness in after-life! How often may we trace poverty of mind, enervation of character, unprofitable habits, to *sleeping* in this fruitful *harvest!*

Proverbs xxx. 17. What a picture is here given of infamy! Perhaps the case of Absalom furnishes the most striking illustration—a self-willed youth and rebel against his father and his sovereign—made a spectacle of shame before his people! the vengeance of God inflicting the punishment, which was due at the bar of human justice! But we may observe a more general illustration of the frightful



picture. How many confessions on the scaffold have borne testimony, that the first step towards that untimely end was contempt of parental authority and restraint! The bodies of such criminals were deprived of the rites of burial—exposed either on the gallows or cast out into the valley, as meat for the fowls of the air.

Proverbs xii. 10. *A righteous man regardeth the life of his beast*, duly attends to its comfort, and never presses it beyond its strength. The brutal habits, therefore, the coarse words, inhuman blows, and hard tyranny on the public roads is disgraceful to our nature. The delight of children in putting animals to pain for amusement, if not



early restrained, will mature them in cruelty, demoralize their whole character, and harden them against all the sympathies of social life. *The tender mercies of the wicked are cruel*—having no right feeling, only a milder exercise of barbarity, and usually meted out for some selfish end.

Proverbs xxvii. 18. An encouragement to diligence in our calling. *The fig-tree* was a valuable product of Judæa. The cultivation was probably a profitable labor, and therefore illustrated the general reward of faithfulness. The dresser's industry was recompensed by *eating the fruit thereof*. The fidelity of the attached servant will

be similarly *honored*—Eliezer's uprightness, and Deborah's long and faithful services were suitably *honored*. Elisha's affectionate devotedness to *his master was honored* with a double portion of his spirit. The centurion's care for his servant was probably an acknowledgment of diligent *waiting upon his master*. The exceptive instances of ingratitude do not invalidate the rule.

Proverbs xxiii. 10, 11. Many would not dare to touch the rich, while they oppress the poor at their will. But *the field of the fatherless* is under the Almighty protection. Beware of arming against yourself the Divine vengeance by *entering into it*. Helpless they may seem to be. But have they no counsel to plead their cause? *Their Redeemer is mighty: he shall plead their cause with thee.* The endearing title of the Redeemer is "the Father of the fatherless." His moral government shows that "in him they find" not "mercy" only, but justice also. Here is their strong confidence when human help is gone. "The poor committeth himself unto thee; thou art the helper of *the fatherless*." "Pure and undefiled religion is," therefore, to follow his heavenly pattern — "to visit *the fatherless* and widows in their affliction."



Proverbs iii. 3. *Mercy and truth* are the glorious perfections of God — always in exercise—always in combination for his people's good. While we rest upon them for salvation, let us copy them in our profession. Let these graces be in us, as with God, in combination. Nor must they be in temporary or occasional exercise. *Let them not forsake thee. Bind them* as jewels *about thy neck*. Let them be "*written*, not in tables of stone, but in fleshly tables of the heart. *So shalt thou find favor and good understanding* (success) *in the sight of God and man.*" Witness Joseph in Egypt; David in the family of Saul; the servants of God in the Eastern courts; the early Christians with the people around them. What is more lovely than thus to live down reproach by consistent godliness?

Proverbs xx. 23. "Divers weights are an abomination unto the Lord, and a false balance is not good." Most palpable is the need for this repeated word. The evil runs through our commercial sphere. *The divers weights*, though once and again declared to be abominable—yea, *an abomination* to God—yet how often are they palliated, as of daily occurrence, perhaps even of necessity! But "the scant measure will fill up a full measure of guilt, and the light weights bring upon the soul an heavy weight of judgment." If Job was fearful lest his "land and furrows should cry out against him," let the trader beware lest his weights and measures bear witness against him.

Proverbs xv. 16, 17. Truly "a man's life consisteth not in the abundance of the things which he possesseth." The universe will not fill a worldly, while a *little* will suffice for an heavenly heart. There must be *trouble with great treasure* without *the fear of the Lord*. And far more destitute is its possessor in his unsubstantial happiness, than the man of God who is eating his bread in the sweat of his brow. Jacob's ladder, which conveys to heaven, may have its foot in the smoking cottage. And as to this world's comforts, the *dinner of herbs*, the homely meal of *love*, is better than the *stalled ox*, prepared for a sumptuous but unbrotherly feast. *Love* sweetens the meanest food. *Hatred* embitters the richest feast.

Proverbs xxiii. 31, 32. Wisdom's voice is: Avoid the allurements of sin. Often has a *look*, harmless in itself, proved a fearful temptation. *Look not therefore at the wine when it is red.* Its very color, its sparkling transparency *in the cup*, the relish with which it *moves itself aright*, "or goes down pleasant," all tends to excite the irregular appetite. Crush it in its beginnings, and prove that you have learnt the first lesson in the Christian school—"Deny yourself." Whatever be its present zest, *at the last it biteth like a serpent, and stingeth like an adder*. Did it *bite* first, who would touch it? Did Satan present the cup in his own naked form, who would dare to take it? Yet it comes from his hand as truly as if he were visible to the eyes. If poison was seen in the cup, who would venture upon it? Yet, is the poison less dangerous because it is unseen? *The adder's sting* is concealed, yet most fatal. The cup of sparkling wine becomes "a cup of fearful trembling in the hands of the Lord."

Proverbs xviii. 19. "He loveth transgression that loveth strife, and he that exalteth his gate seeketh destruction." We may indeed fall into *strife* without *loving* it. But let us always look at it as a branch from the root of sin—the prolific source of sin. The *love* of it is therefore *the love of transgression*. Yet who will own the charge? The man engaged in *strife* protests that he loves peace, only his neighbor's perverseness drives him into *strife*. And yet if we are frequently in it, if we take no pains, make no sacrifice of self-will or interest to avoid the occasion of *strife*, does not conscience bring home the charge? The *love* of transgression lies deeper than we often see. Very generally it proceeds from the root of pride. The man *exalts his gate* above his neighbor, and affects a style beyond his rank. Or his ambition would tread his neighbor under his feet. Sometimes he will even stand in defiance of his God. The sluggard sees his ruin before him and indolently waits for it, without making any effort to avert it. But the proud man *seeketh destruction*. He puts himself in the road, and sooner or later his day comes, and his name, glory, and honor are swept away.

Proverbs vi. 6–11. Here we have a picture of the "sluggard."



"It is a shame," said the heathen philosopher, "not to learn morals from the small animals." Yet what a proof is it of the degradation of the fall, that "man, created in the image of God," and made wiser than the creation, should be sent, as here, to this insignificant school for instruction! *The ant, having no guide* to direct her work, no *overseer* to inspect her, *or ruler* to call her to account, yet *gathereth* with diligent foresight the *summer and harvest* store for her winter need. Let *the sluggard consider her ways and be wise.* He sleeps over his work, and if for a moment half-startled by some rousing call, still pleads for *a little* more *sleep, and folds his hands to sleep.*



Present ease and freedom from trouble is all he calculates on—all he provides for. The future he carefully keeps out of sight, to be provided for, like the present, when it comes. Thus life runs to waste. *Poverty comes* step by step, *as one that travelleth, and, like an armed man,* with irresistible violence.

Perhaps he perverts his Master's word to excuse his sloth. But if we are to "take no *anxious* thought for the morrow" (his true meaning), are we to take none at all? Care is a duty, a parental obligation, and therefore a component part of godliness. Carefulness is a sin, a needless burden to ourselves, an unworthy distrust of God.

Prudent care is distinct from covetousness. The stores of the ant were not the hoarding for the distant indulgence, but the supply for immediate necessity. The diligent use of providential means is to the honor of God.

Proverbs x. 26. "As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him." A lively figure of the vexation of the *sluggard* to his employers. Suppose a fire to be extinguished, medical assistance needed, a message of urgent haste to be conveyed, he is worse than unserviceable. Common prudence dictates the selection of active and industrious servants. And such, when influenced by godly principles, are "worthy of double honor."

Does, then, *the sluggard* disappoint and provoke his earthly master? See that we be not such *sluggards* to our heavenly Master. Men born of the Laodicean church are specially hateful in his sight. The slothful minister carries in a tremendous account *to him* that *sent him.* No more pitiable object is found than the man who has time to spare; who has no object of commanding interest, and is going on to the end as if he had spent his whole life in children's play, thus living for no useful purpose. He may probably have parcelled out a portion of his time for some miscalled religious duty. But he might as well be asleep on his knees, in dissipation as meditation, so little pain, so little heart is connected with his duties!



Proverbs xii. 11. "He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding." Special honor is given to the work of *tilling the land.* God assigned it to Adam in Paradise. He chose it as the employment of his eldest son. Its origin appears to have been under immediate Divine Teaching. In ancient times it was the business or relaxation of kings. A blessing is ensured to diligence, sometimes abundant, always such as we should be *satisfied with.* The principle applies alike to every lawful calling. Industry is an ornamental grace, and a Christian obligation. Most ample is its reward in the work of God. How rich is the harvest for the diligent student of the Scriptures! Truly he shall be *satisfied with bread.* But idleness is a spot upon our royal name. "The proud person," as an old writer observes, "is Satan's *throne*, and the *idle* man his *pillow.* He sitteth in the former, and sleepeth quietly on the latter." The man therefore that *followeth vain persons,* instead of honest labor, proves himself to be *void of understanding,* and will reap the fruits of his folly. "If he has not been faithful in the unrighteous mammon, who will commit to his trust the true riches?"

Proverbs xx. 19. *The talebearer's* name describes his work—indulging an impertinent curiosity, making a *tale* of everything that he sees or hears. It is the business of his life, for which all other business is sacrificed—as if the whole man were one tongue, in its restless babbling discovering the grand secret of perpetual motion. He *flattereth with his lips.* Thus he insinuates himself into the *secrets* of the unwary, and gains his materials for *talebearing, flattering* at the present at the expense of the absent. Such an one, *meddle not with him.* We would not wish him to look over our wall, much less to enter into our houses, least of all to associate with our family circle, where his whole employment would be either to draw out, or to put in, what "was not convenient."

Proverbs xi. 13. "A talebearer revealeth secrets." It is most unsafe to be within the breath of this cruel trifler with the happiness of his fellow-creatures. For as readily as he *reveals our* neighbor's secrets to us will he reveal ours to him. All the bonds of confidence and friendship are broken in pieces. Let ears and lips be closed against him. It is of great moment to our peace that those about us should be of *a faithful spirit,* fully worthy of our confidence, to whom it is not necessary on every occasion to *enjoin secresy,* true to our interest as to their own, who would rather refuse a trust than betray it, whose bosom is a cover of *concealment,* except when the honor of God and the interests of society plainly forbid.

Proverbs xxv. 17. "Too much of a good thing. Familiarity breeds contempt." Kindly intercourse with *our neighbor* cannot be maintained without a considerate feeling. An ordinary acquaintance would give just umbrage in claiming the free and unrestrained intercourse of intimate friendship. And the intruder would probably receive a plain intimation that he was an unwelcome guest. To *withdraw the foot* is an useful rule to prevent so mortifying a result. "*Make thy foot precious to thy neighbor*" by not giving it too often. It is far safer to err on the side of reserve than to incur contempt by the opposite mistake.

Proverbs xvii. 14. Both the destructive elements, fire and water, illustrate the danger of *the beginning of strife.* To neither element can we say, "Hitherto shalt thou come, and no further." As well might we command the raging storm as the uncontrolled passion, "Peace! be still." The dam may restrain a large body of waters. But cut the sluices, and *the letting out of water* may be a sweeping inundation. Thus fearfully has *the beginning of strife* resulted in the murder of thousands, and in the desolation of kingdoms. One provoking word brings on another. Every retort widens the breach. The time to *leave off contention* is not when we see its worst, but its *beginning*—yea, *before it be meddled with,* restraining the first rising in ourselves, mortifying our own proud tempers, and cultivating our Master's meek and self-denying spirit.

THE PARABLES OF OUR LORD
AND
SAVIOUR JESUS CHRIST.

WITH ILLUSTRATIONS AND EXPLANATIONS.

BY REV. JOSEPH HAINES, D.D.

All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them.—Matt. xiii. 34.

THE word *Parable* does not of itself imply a narrative. The juxtaposition of two things, differing in most points, but agreeing in some, is sufficient to bring the comparison thus produced within the etymology of the word. In Hellenistic Greek the word acquired a meaning coextensive with that of the Hebrew Mâshâl, for which the LXX. writers, with hardly an exception, make it the equivalent. That word, equivalent to our English term *Similitude*, had a large range of application, and was sometimes applied to the shortest proverbs (1 Sam. x. 12, xxiv. 13; 2 Chron. vii. 20), sometimes to dark prophetic utterances (Num. xxiii. 7–18, xxiv. 3; Ez. xx. 49), sometimes to enigmatic maxims (Ps. lxxviii. 2; Prov. i. 6), or metaphors expanded into a narrative (Ez. xii. 22). In Ecclesiasticus the word occurs with a striking frequency, and its use by the son of Sirach throws light on the position occupied by parables in our Lord's teaching. In the New Testament itself the word is used with a like latitude. While attached most frequently to the illustrations which have given it a special meaning, it is also applied to a short saying, like "Physician, heal thyself," to a mere comparison without a narrative (Matt. xxiv. 32), to the figurative character of the Levitical ordinances (Heb. ix. 9), or of single facts in patriarchal history (Heb. xi. 19).



To understand the relation of the parables of the Gospels to our Lord's teaching, we must go back to the use made of them by previous or contemporary writers. We have sufficient evidence that they were frequently employed by them. By the Rabbis of our Lord's time the parables in use were intended for the scribe who devoted himself to study. They were at once his glory and reward. The parable was made the instrument for teaching the young disciple to discern the treasures of wisdom of which the "accursed" multitude were ignorant. The teaching of our Lord at the commencement of His ministry was, in every way, the opposite of this. The Sermon on the Mount may be taken as the type of the "words of grace" which He spake, "not as the scribes." So for some months He taught in the synagogues and on the seashore of Galilee, as He had before taught in Jerusalem, and as yet without a parable. But then there comes a change. The direct teaching was met with scorn, unbelief, hardness, and He seems for a time to abandon it for that which took the form of parables. The question of the disciples (Matt. xiii. 10) implies that they were astonished. Their Master was no longer proclaiming the Gospel of the Kingdom as before. He was falling back into one at least of the forms of Rabbinic teaching. He was speaking to the multitude in the parables and dark sayings which the Rabbis reserved for their chosen disciples. Here, for them, were two grounds of wonder. Here, for us, is the key to the explanation which He gave, that He had chosen this form of teaching because the people were spiritually blind and deaf (Matt. xiii. 13), and in order that they might remain so (Mark iv. 12). Upon this we may observe that all experience shows (1) that parables do attract, and, when once understood, are sure to be remembered; (2) that men may listen to them and see that they have a meaning, and yet never care to ask what that meaning is. Their worth, as instruments of teaching, lies in their being at once a test of character, and in their presenting each form of character with that which, as a penalty or blessing, is adapted to it. They withdraw the light from those who love darkness. They protect the truth which they enshrine from the mockery of the scoffer. They leave something even with the careless which may be interpreted and understood afterward. They reveal, on the other hand, the seekers after truth. These ask the meaning of the parable, will not rest till the teacher has explained it, are led step by step to the laws of interpretation, so that they can "understand all parables," and then pass on into the higher region



in which the parables are no longer necessary, but all things are spoken plainly. In this way the parable did its work, found out the fit hearers and led them on.

From the time indicated by Matthew xiii., accordingly, parables enter largely into our Lord's recorded teaching. Each parable of those which we read in the Gospels may have been repeated more than once with greater or less variation (as *e. g.* those of the Pounds and the Talents, Matt. xxv. 14, and Luke xix. 12; of the Supper, in Matt. xxii. 2, and Luke xiv. 16). Everything leads us to believe that there were many others of which we have no record (Matt. xiii. 34; Mark iv. 33). In those which remain it is possible to trace something like an order.



I. There is the group with which the new mode of teaching is ushered in, and which have for their subject the laws of the Divine Kingdom, in its growth, its nature, its consummation. Under this head we have:

1. The Sower. (Matt. xiii.; Mark iv.; Luke vii.)
2. The Wheat and the Tares. (Matt. xiii.)
3. The Mustard Seed. (Matt. xiii.; Mark iv.)
4. The Seed Cast into the Ground. (Mark iv.)
5. The Leaven. (Matt. xiii.)
6. The Hid Treasure. (Matt. xiii.)



7. The Pearl of Great Price. (Matt. xiii.)
8. The Net Cast into the Sea. (Matt. xiii.)

II. After this there is an interval of some months, of which we know comparatively little. Either there was a return to the more direct teaching, or else these were repeated, or others like them spoken. When the next parables meet us, they are of a different type and occupy a different position. They occur chiefly in the interval between the mission of the Seventy and the last approach to Jerusalem. They are drawn from the life of men rather than from the world of nature. Often they occur, not as in Matt. xiii., in discourses, but in answer to the questions of the disciples or other inquirers. They are such as these:



9. The Two Debtors. (Luke vii.)
10. The Merciless Servant. (Matt. xviii.)
11. The Good Samaritan. (Luke x.)
12. The Friend at Midnight. (Luke xi.)
13. The Rich Fool. (Luke xii.)
14. The Wedding Feast. (Luke xii.)
15. The Fig Tree. (Luke xiii.)
16. The Great Supper. (Luke xiv.)
17. The Lost Sheep. (Matt. xviii.; Luke xv.)
18. The Lost Piece of Money. (Luke xv.)





19. The Prodigal Son. (Luke xv.)
20. The Unjust Steward. (Luke xvi.)
21. The Rich Man and Lazarus. (Luke xvi.)
22. The Unjust Judge. (Luke xviii.)
23. The Pharisee and the Publican. (Luke xviii.)
24. The Laborers in the Vineyard. (Matt. xx.)

III. Towards the close of our Lord's Ministry, immediately before and after the entry into Jerusalem, the parables assume a new character. They are again theocratic, but the phase of the Divine Kingdom on which they chiefly dwell is that of its final consummation. They are prophetic, in part, of the rejection of Israel, in part of the great retribution of the coming of the Lord. They are to the earlier parables what the prophecy of Matt. xxiv. is to the Sermon on the Mount. To this class we may refer:

25. The Pounds. (Luke xix.)
26. The Two Sons. (Matt. xxi.)
27. The Vineyard let out to Husbandmen. (Matt. xxi.; Mark xii.; Luke xx.)
28. The Marriage Feast. (Matt. xxii.)
29. The Wise and Foolish Virgins. (Matt. xxv.)



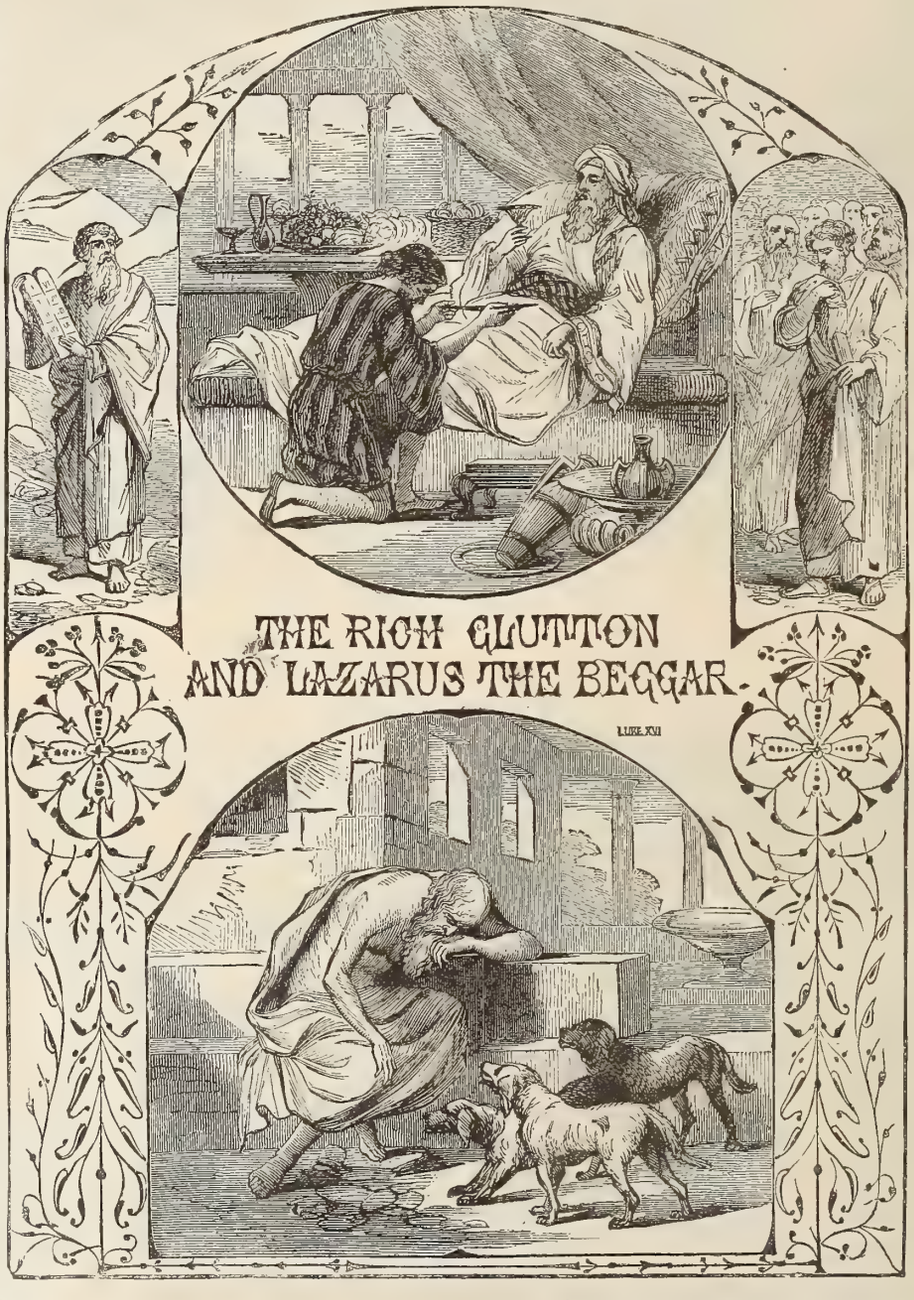


30. The Talents. (Matt. xxv.)
31. The Sheep and the Goats. (Matt. xxv.)

It is characteristic of the several Gospels that the greater part of the parables of the first and third groups belong to St. Matthew, emphatically the Evangelist of the Kingdom. Those of the second are found, for the most part, in St. Luke. They are such as we might expect to meet with in the Gospel which dwells most on the sympathy of Christ for all men. St. Mark, as giving vivid recollections of the acts rather than the teachings of Christ, is the scantiest of the three synoptic Gospels. It is not less characteristic that there are no parables, properly so called, in St. John. It is as if he, sooner than any other, had passed into the higher stage of knowledge, in which parables were no longer necessary, and therefore dwelt less on them. That which his spirit appropriated most readily were the words of eternal life, figurative it might be in form, abounding in bold analogies, but not in any single instance taking the form of a narrative.

Lastly, there is the law of interpretation. It has been urged by some writers, that there is a scope or purpose for each parable, and that our aim must be to discern this, not to find a special significance in each circumstance or incident. The rest, it is said, may be dealt with as the drapery which the parable needs for its grace

and completeness, but which is not essential. It may be questioned, however, whether this canon of interpretation is likely to lead us to the full meaning of this portion of our Lord's teaching. True, as it doubtless is, that there was in each parable a leading thought, to be learned partly from the parable itself, partly from the occasion of its utterance, and that all else gathers round that thought as a centre, it must be remembered that in the great patterns of interpretation, which He Himself has given us, there is more than this. Not only the sower and the seed and the several soils have their counterpart in the spiritual life, but the birds of the air, the thorns, the scorching heat, have each of them a significance. The explanation of the wheat and the tares, given with less fulness (an outline as it were, which the advancing scholars would be able to fill up), is equally specific. It may be inferred from these two instances that we are at least justified in looking for a meaning even in the seeming accessories of a parable. The very form of the teaching makes it probable that there may be, in any case, more than one legitimate explanation. The outward fact in nature or in social life may correspond to spiritual facts at once in God's government of the world, and in the history of the individual soul. A parable may be at once ethical, and, in the highest sense of the term, prophetic. There is thus a wide field open to the discernment of the interpreter. There are also restraints upon the mere fertility of his imagination. (1.) The analogies must be real, not arbitrary. (2.) The parables are to be considered as parts of a whole, and the interpretation of one is not to override or encroach upon the lessons taught by others. (3.) The direct teaching of Christ presents the standard to which all *our* interpretations are to be referred, and by which they are to be measured.



The parables of the Lord Jesus have always been admired for the beauty and simplicity of the stories they relate, apart from their excellence as a mode of conveying instruction. We can imagine with what delight the people to whom He spoke listened to His words, and how deeply they sunk into their hearts, as the seed cast upon good ground. Though suited to the needs and tastes of the most learned, they are readily comprehended by the simplest child, and so reach all classes of His people, and afford a beautiful instance of the sublime and far-reaching wisdom of Him who "spoke as never man spoke."

In studying the parable of the Rich Man and Lazarus, it should be noticed, 1. That the rich man is not punished for being rich, nor the poor man rewarded for being poor. Riches are no crime, neither is poverty a virtue. The different conditions of human life are an ordinance of God, intended to bind us all together in mutual dependence, by exercising us in the various charities of life, and riches are to be regarded as one of the many talents for the use of which an account must be given.

2. There is, generally speaking, more danger to the soul from riches than from poverty. As riches afford the means of indulging that natural love of ease and sensual pleasure which the Christian should ever be striving against, it is too commonly found that the rich give way to the temptation, and instead of considering themselves God's stewards for the poor, bound to labor in useful and charitable works, they are too apt to live for themselves, as if there were nothing for them to think of but how they can enjoy themselves most in present pleasures. "Pride and idleness" too often go along with "fulness of bread" (Ezek. xvi. 49), and the heart, accustomed to indulge its worldly and carnal lusts, becomes hardened in selfishness and sensuality. Thus it is found, that rich and luxurious people are sometimes unwilling even to hear of the sorrows and sufferings of their fellow-creatures, they do not like to be reminded that such things are the common lot of man, they hide their faces from the very sight of such calamities, and still more do they banish from their minds the thoughts of death, of God, and of eternity.

3. We should again and again meditate on the insight which the parable affords of the world to come. The great truth is plainly intimated, that there are but two conditions hereafter, the one of joy unspeakable, the other of torment and misery, and between the two "a great gulf fixed," so that there is no way of passing from the one condition to the other: in other words, there is no room for repentance in the grave.

4. We here learn the sufficiency of Revelation. "If they hear not Moses and the prophets," said Abraham to the rich man's entreaty, "neither will they be persuaded, though one rose from the dead." People are apt to think, that if they actually saw an angel from heaven, or a departed friend from the dead, they would be moved to a livelier faith than they at present have, and a deeper repentance. But what could such a visitor tell us that we know not now? It is not want of testimony which keeps us from living a godly life, but want of heart for such a life. We know the main truths which it concerns us to be informed of with as much certainty now, as if one had risen from the dead to tell us of them. An impression might indeed be made on us by such a visitor from the unseen world. But impressions of that kind soon wear off, and after a time we should begin to doubt whether our senses might not have been deceived as to the reality of what we believed in, on their testimony. When Lazarus, the brother of Martha and Mary, rose from the dead, we do not find the Jews in general persuaded to forsake their sins, nor yet when our Lord Himself rose again.



THE FALL OF OUR FIRST PARENTS.
Gen. iii. v. 6.



ADAM AND EVE DRIVEN OUT OF PARADISE.
Gen. iii. v. 23, 24.



AFTER THE BANISHMENT FROM PARADISE.
Gen. iii. v. 19.



SACRIFICE OF CAIN AND ABEL.
Gen. iv. v. 4, 5.



THE DEATH OF ABEL.
Gen. iv. v. 8.



NOAH COMMANDED TO BUILD THE ARK.
Gen. vi. v. 13–18.



NOAH LEAVING THE ARK.
Gen. viii. v. 18, 19.



NOAH'S THANK-OFFERING.
Gen. viii. v. 20.



NOAH CURSES HAM.
Gen. ix. v. 24, 25.



THE TOWER OF BABEL.
Gen. xi. v. 7, 8.



ABRAHAM SEES THE PROMISED LAND.
Gen. xii. v. 3–7.



GOD'S PROMISE TO ABRAHAM.
Gen. xv. v. 5.



LOT AND HIS DAUGHTERS LEAVING SODOM.
Gen. xix. v. 24-26.



JACOB'S DEPARTURE FOR CANAAN.
Gen. xxxi. v. 17, 18.



JACOB WRESTLING WITH THE ANGEL.
Gen. xxxii. v. 24.



JOSEPH INTERPRETS PHARAOH'S DREAM.
Gen. xli. v. 29, 30.



DEATH OF THE FIRST-BORN.
Ex. xi. v. 5.



MOSES DESTROYS THE TABLES OF THE LAW.
Ex. xxxii. v. 19.



THE DEATH OF MOSES.
Deut. xxxiv. v. 5, 6.



DIVIDING THE LAND AMONG THE TRIBES.
Josh. xiii. v. 6, 7.



SAMSON SLAYING A LION.
Judges xiv. v. 6.



SAMSON SLAYS THE PHILISTINES.
Judges xv. ·· 16.



SAMSON SHORN OF HIS STRENGTH
Judges xvi. v. 21.



SAMSON'S VENGEANCE AND DEATH.
Judges xvi. v. 29, 30.



JEPHTHAH'S RASH VOW.
Judges xi. v. 34.



RUTH GLEANING IN BOAZ'S FIELD.
Ruth ii. v. 5.



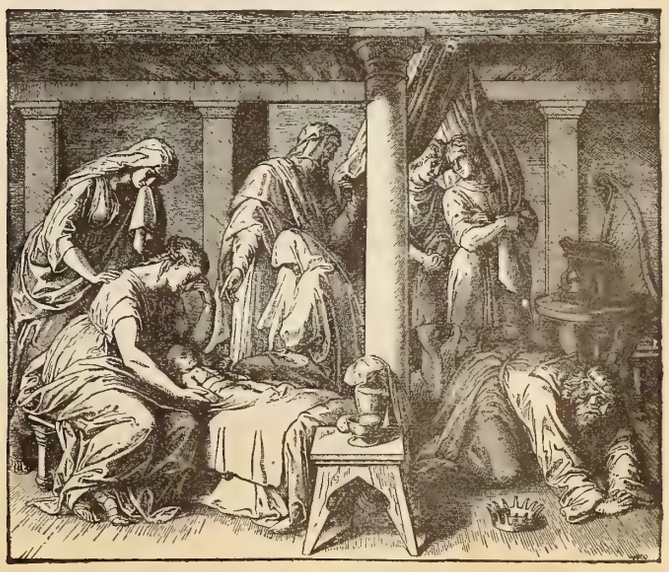
SAUL AND THE WITCH OF ENDOR
1 Sam. xxviii. v. 16, 17.



PARTING OF DAVID AND JONATHAN.
1 Sam. xx. v. 42.



DAVID AND ABIGAIL.
1 Sam. v. v. 32, 33.



DAVID MOURNS THE DEATH OF HIS CHILD
2 Sam. xii. v. 18.



THE RIGHTEOUS JUDGMENT OF SOLOMON.
1 Kings iii. v. 26, 27.



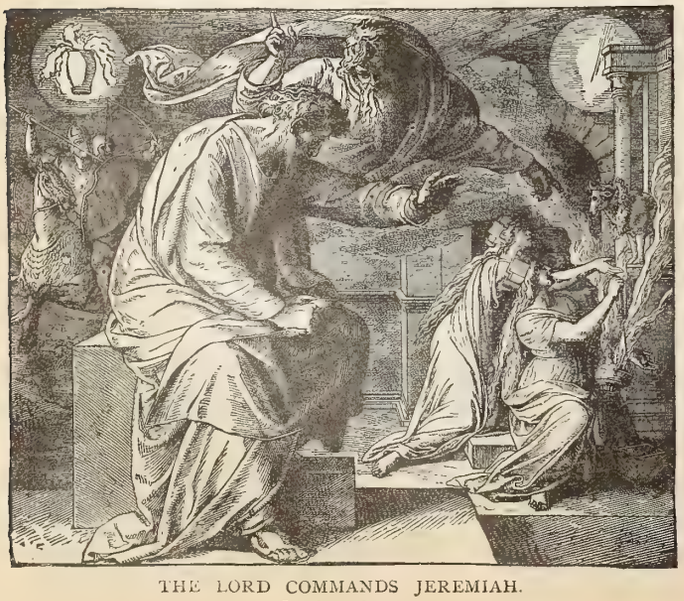
THE WIDOW'S SON RESTORED TO LIFE.
1 Kings xvii. v. 21, 22.



GOD APPEARS TO ELIJAH ON MOUNT HOREB.
1 Kings xix. v. 11, 12.



THE TRANSLATION OF ELIJAH.
2 Kings ii. v. 11.



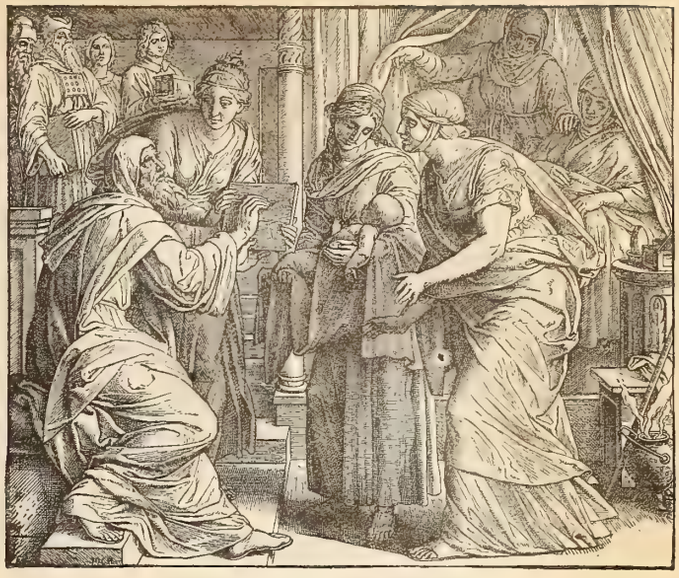
THE LORD COMMANDS JEREMIAH.
Jer. i. v. 16, 17.



DANIEL IN THE LION'S DEN.
Dan. vi. v. 19, 20.



JUDITH BEHEADS HOLOFERNES.
Judith xiii. v. 9, 10.



THE BIRTH OF ST. JOHN.
Luke i. v. 62–64.



THE ANGEL ANNOUNCES THE BIRTH OF CHRIST.
Luke ii. v. 10, 11.



THE BIRTH OF CHRIST.
Luke ii. v. 10–12.



JOSEPH COMMANDED TO FLEE INTO EGYPT.
Matt. ii. v. 13.



THE FLIGHT INTO EGYPT.
Matt. ii. v. 14, 15.



PRESENTATION IN THE TEMPLE.
Luke ii. v. 27, 28.



CHRIST TEACHES IN THE TEMPLE.
Luke ii. v. 46, 47.



CHRIST TEACHES NICODEMUS.
John iii. v. 2, 3.



SENDING FORTH THE TWELVE APOSTLES.
Matt. x. v. 5–7.



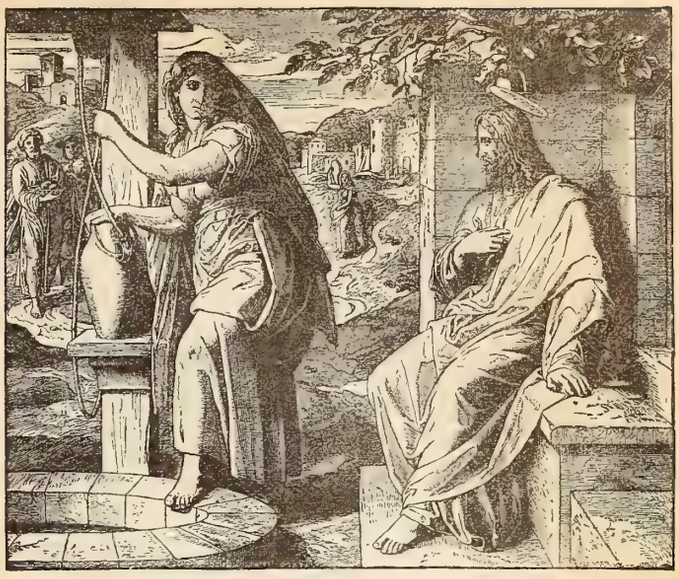
CHRIST FEEDING THE FIVE THOUSAND.
John vi. v. 10, 11.



"SUFFER LITTLE CHILDREN TO COME UNTO ME."
Mark x. v. 14.



THE GOOD SAMARITAN.
Luke x. v. 33, 34.



CHRIST AND THE WOMAN OF SAMARIA.
John iv. v. 25, 26.



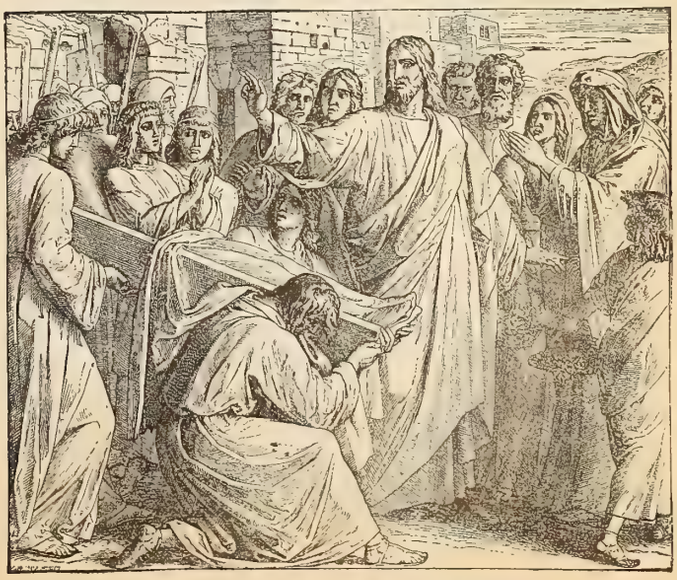
JESUS DRIVES OUT THE MONEY-CHANGERS.
John ii. v. 15, 16.



THE ADULTERESS TAKEN BEFORE CHRIST.
John viii. v. 4–7.



CHRIST RAISES THE DAUGHTER OF JAIRUS.
Mark v. v. 41, 42.



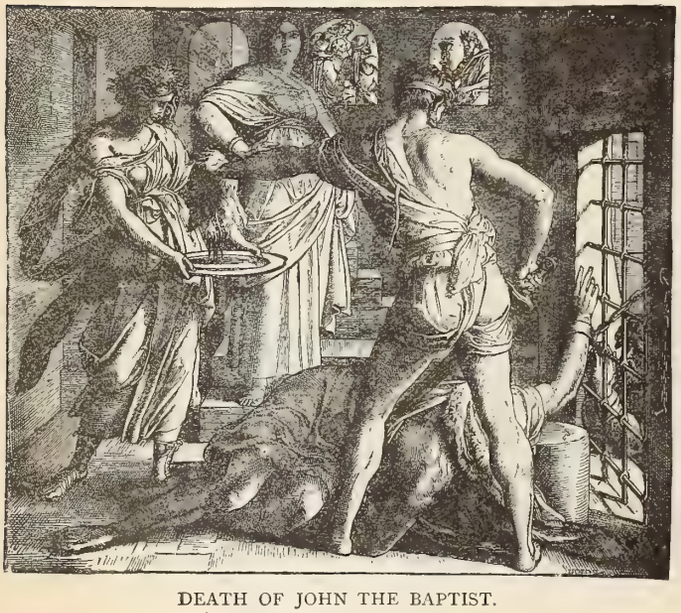
CHRIST RAISES THE WIDOW'S SON.
Luke vii. v. 14, 15.



JESUS SUPPORTS THE SINKING PETER.
Matt. xiv. v. 30, 31.



THE RETURN OF THE PRODIGAL SON.
Luke xv. v. 22.



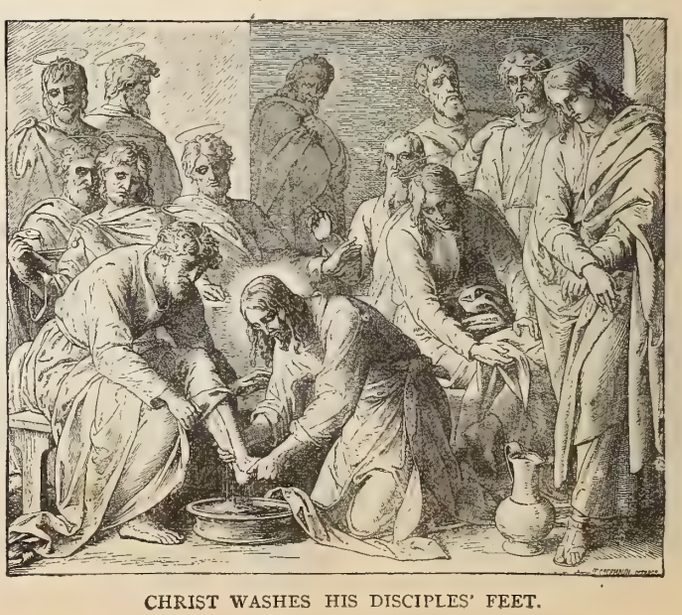
DEATH OF JOHN THE BAPTIST.
Mark vi. v. 27, 28.



CHRIST'S ENTRY INTO JERUSALEM.
Matt. xxi. v. 8, 9.



MARY MAGDALENE ANOINTS THE HEAD OF CHRIST,
Matt. xxvi. v. 10–12.



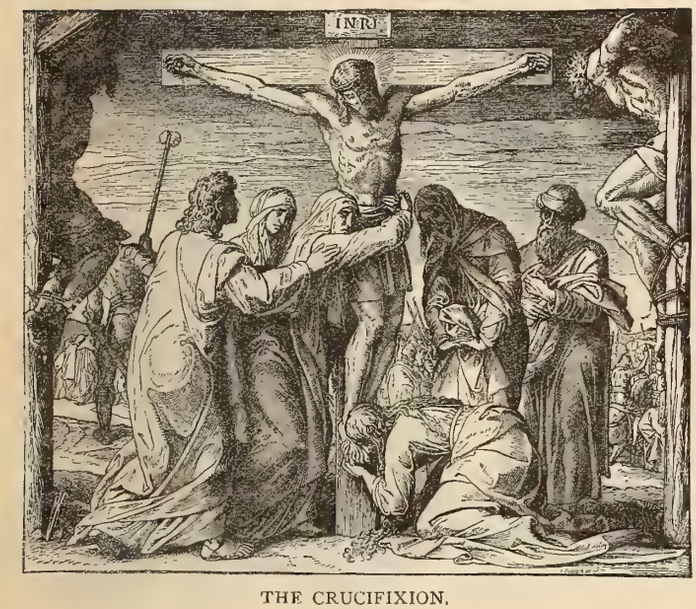
CHRIST WASHES HIS DISCIPLES' FEET.
John xiii, v. 2–5.



THE END OF JUDAS ISCARIOT.
Matt. xxvii. v. 3–5.



CHRIST FALLS UNDER THE CROSS
Luke xxiii. v. 27, 28.



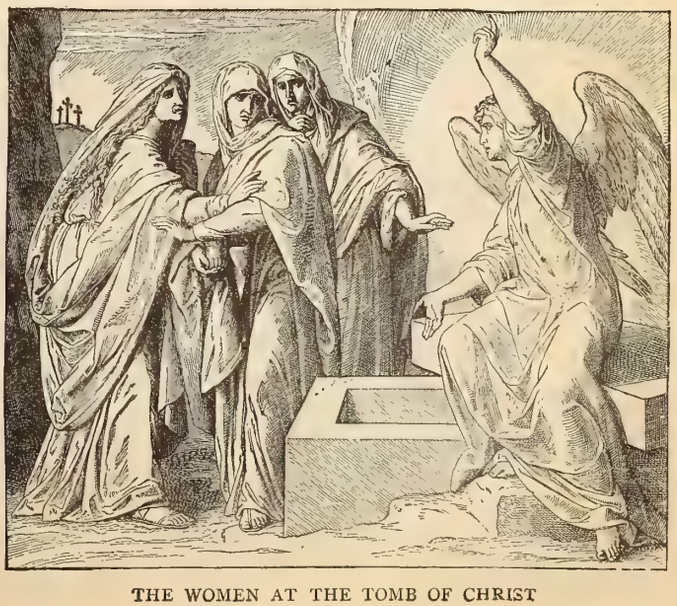
THE CRUCIFIXION.
John xix. v. 30.



THE BURIAL OF CHRIST.
John xix. v. 41, 42.



THE RESURRECTION.
Matt xxviii. v. 2-4.



THE WOMEN AT THE TOMB OF CHRIST
Mark xvi. v. 5, 6.



CHRIST APPEARS TO TWO OF HIS DISCIPLES.
Luke xxiv. v. 15.



THE ASCENSION.
Luke xxiv. v. 50, 51.



PAUL AND BARNABAS AT LYSTRA.
Acts xiv. v. 14, 15.



PAUL TAKING LEAVE OF THE ELDERS.
Acts xx. v. 37, 38.



OPENING OF THE SEVENTH SEAL.
Rev. viii. v. 1–6.



THE NEW JERUSALEM.
Rev. xxi. v. 1, 2.



Caper Plant.



Apple of Sodom.



Cinamon-Cassia.



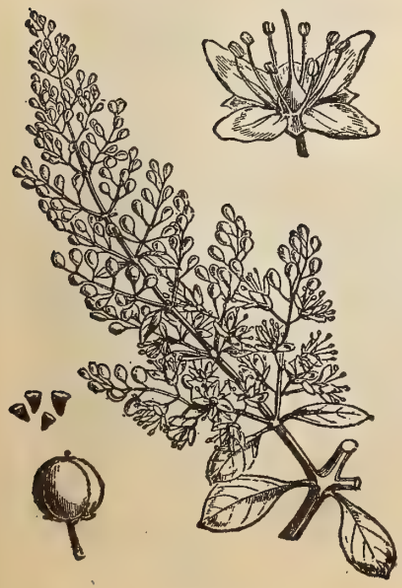
Pomegranate.



Citron.



White Lily.



Camphire-Henna.



Scarlet Martagon.



Great Prickly-cupped Oak.



Mandrake.



Maize.



Oriental Gall-Oak.



Coriander.



Cane.



Christ's Thorn.



Cinnamon.



Cassia.



Melon.



Worm Wood.



Oak of Palestine.



Bearded Darnel.



Oriental Plane.



Sandal Wood.



Colocynth.



Cummin.



Paper Reed.



Branch of Coral.



Zizyphus



Storax.



Thyine Wood.



Reed.



Willow.



Thorn.



Cypress.



Frankincense.



Almond Tree.



Sycamore.



Fig.



Grapes of Palestine.



Rock Rose.



Flax.



Laurus Kinnamomum.



Myrrh.



Rue.



Egyptian Willow.



Saffron.



Henna.



The Dill.



Nutmeg Flower.



Storace.



The Ivy.



Lily of Chalcedony.



The Reed.



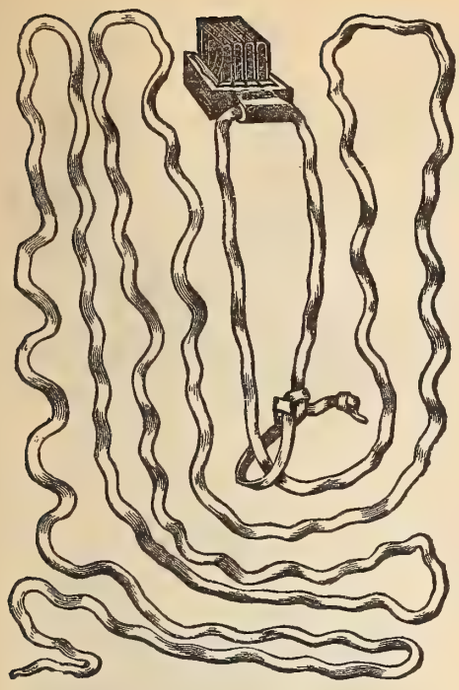
Ladanum.



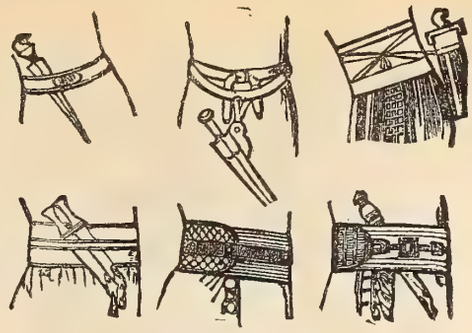
Coriander.



Persimmon.



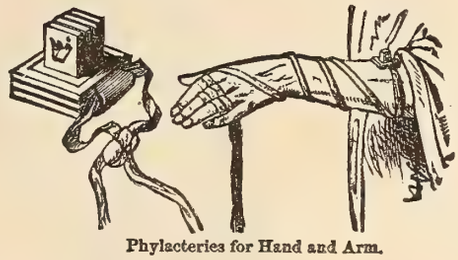
Phylactery for the Arm.



Ancient Girdles.



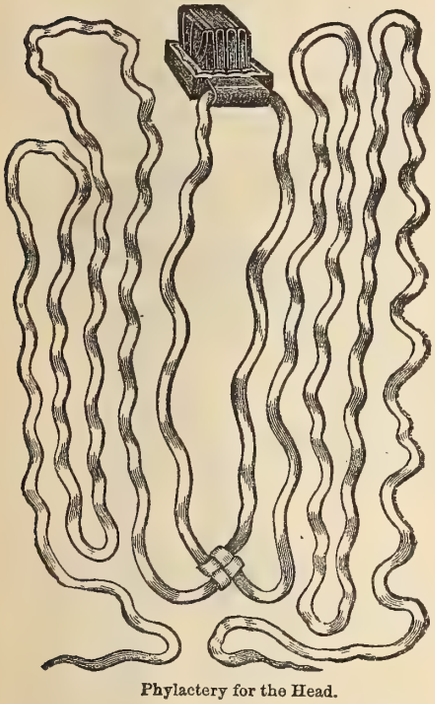
Egyptian Mitres.



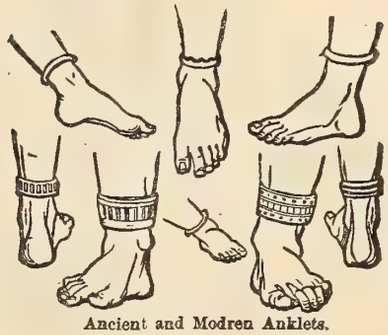
Phylacteries for Hand and Arm.



Horn Head Ornaments.



Phylactery for the Head.



Ancient and Modren Anklets.

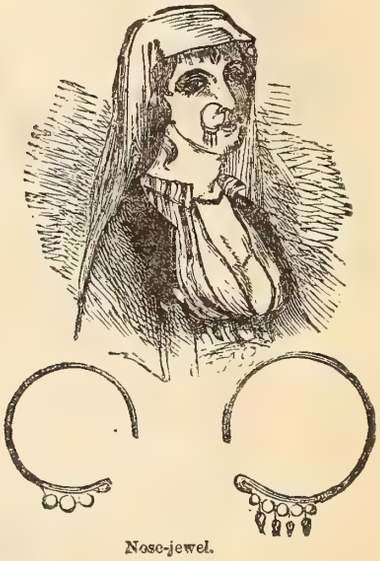


Egyptian and Assyrian Ear-rings.

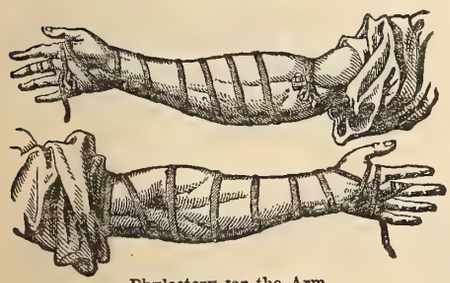




Egyptian Anklets.



Nose-jewel.



Phylactery for the Arm.



Greek and Roman Sandals.



Varieties of Assyrian Fringe.



Fringes of Ancient Egyptian Linen.



Modern Egyptian Nose-rings.



Mode of Salutation.



Mourning at Grave, Lifting up hands, etc.



Dress Veils, etc.



Mode of Salutation.



Dress Veils, etc.—Indoor.



Female. Priests. Warrior.



Mode of Salutation.



Out-door Veils.



Garden Dress.



Egyptian Mourners—Ashes on head.



Wail with Tabrets, etc.



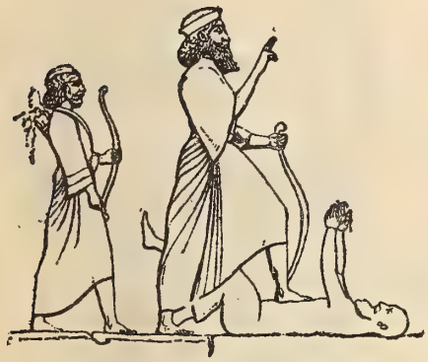
Skin-bottle Carriers.



Philistine Wagons Attacked by Egyptians.



Assyrian Shooting Birds.



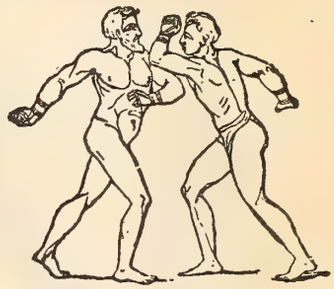
King Putting his Foot on an Enemy.



Forehead Marks.



Quoit Throwing.



Ancient Games.



Ancient Games.



Egyptian Palanquins.



Egyptian Carying Fish.



Tribute of Elephants' Tusks brought to Thothmes III.



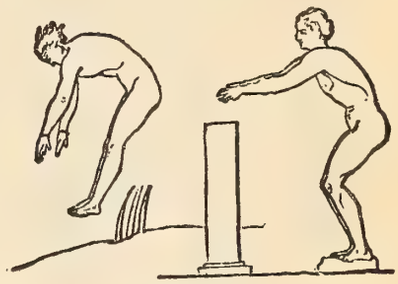
Ancient Games.



Fisherman Dragging a Net.



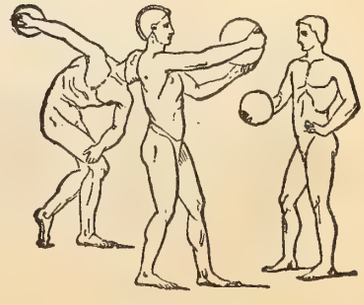
Heads of Philistine Prisoners.



Egyptian Games.



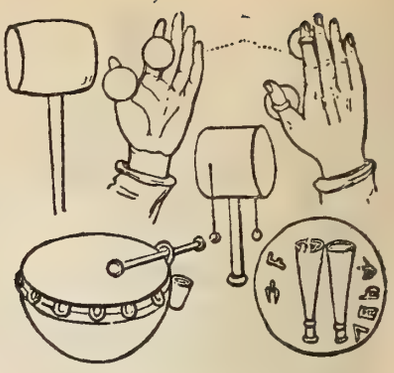
Shalmanezer receiving Tribute from Jehu of Israel.



Egyptian Games.



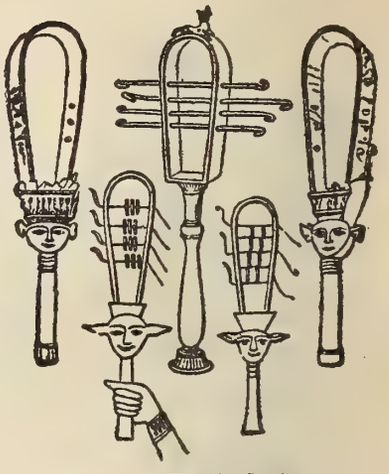
Procession of Assyrian Musicians.



Instruments of Percussion.



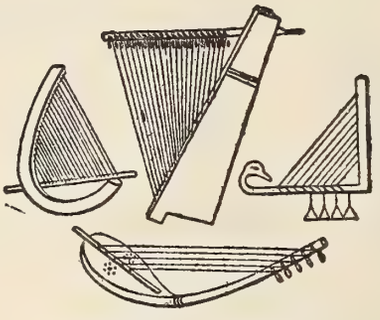
Various forms of Egyptian Harps.



Sistra, various Egyptian Specimens.



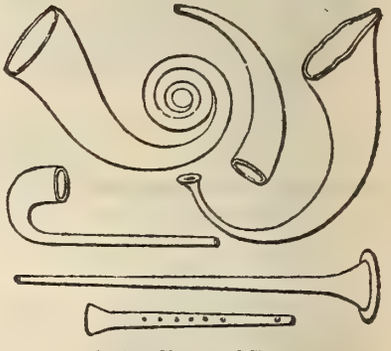
Egyptian Lutes.



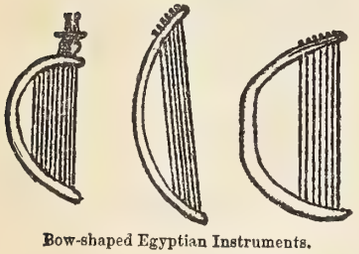
Egyptian Triangular Instruments.



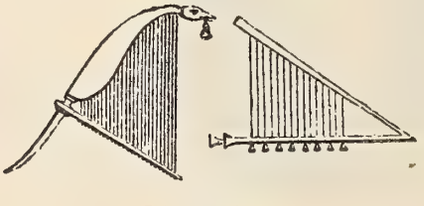
Chief of Musicians.



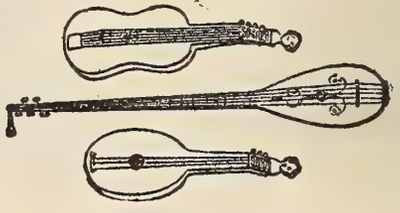
Ancient Horns and Trumpets.



Bow-shaped Egyptian Instruments.



Triangular Harps.



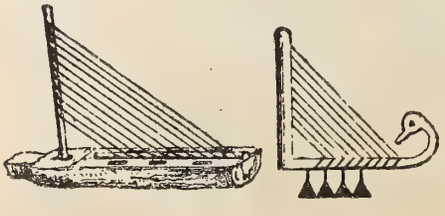
Ancient Stringed Instruments.



Assyrian Lute.



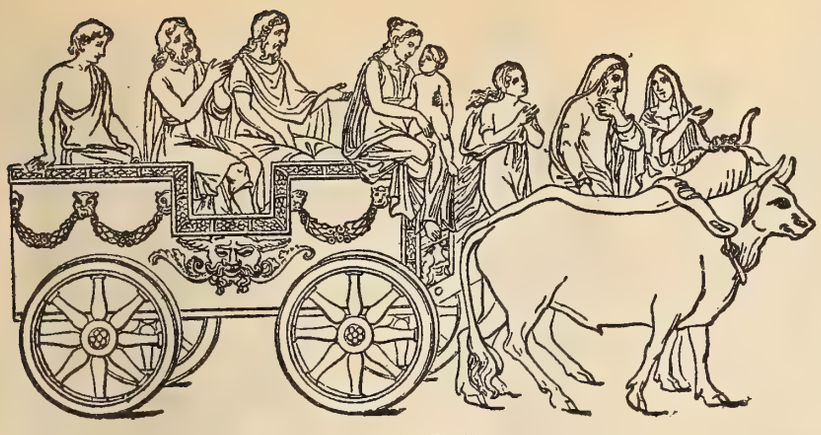
Other forms of Egyptian Harps.



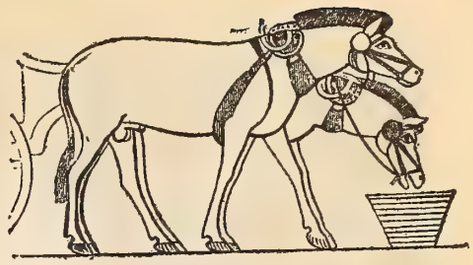
Triangular Harps.

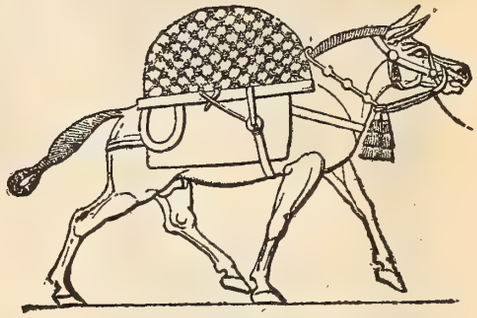


Assyrian Tamborine.

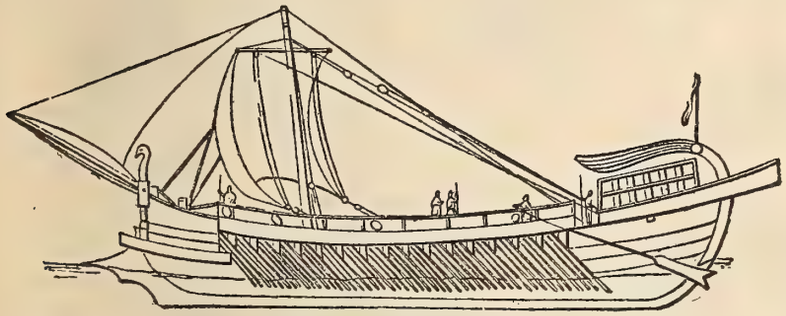


A Scythian Family.

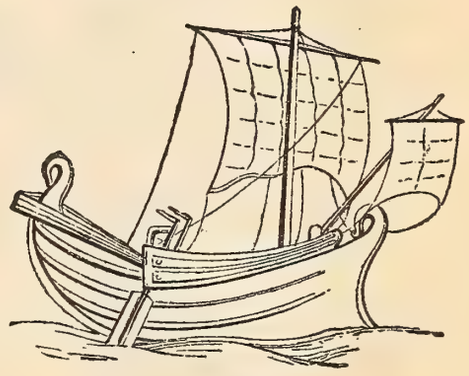




Egyptian and Assyrian Mules.



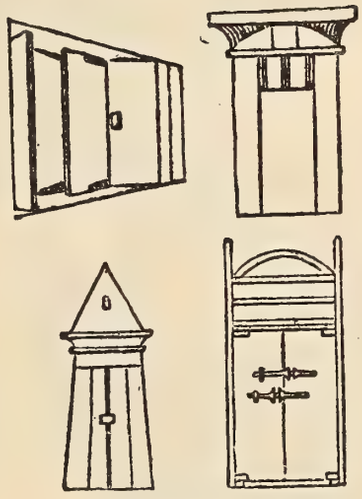
Ancient Ship of the largest kind.



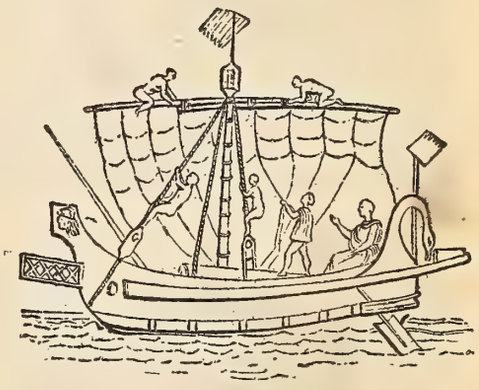
Ship under Sail.



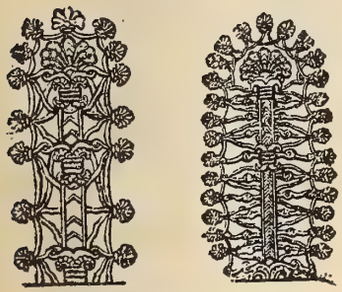
Ethiopians.



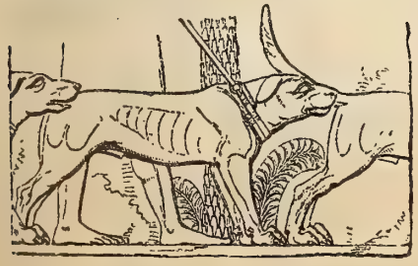
Egyptian Doors.



Ship under Sail.



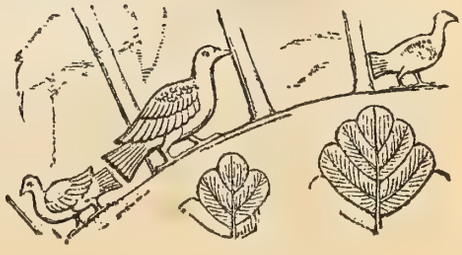
Two forms of the Sacred Tree.



Assyrian Hunting Dogs.



Egyptian Fowler



Partridges.



Relief on one of the Pilasters of Persipolis.



Nimrod.



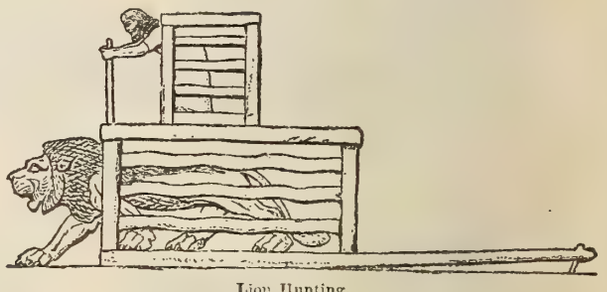
Diana of Ephesus.



Nisroch.



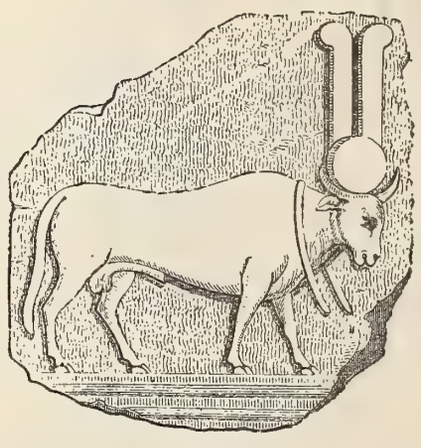
Symbol of the God Asshur.



Lion Hunting.



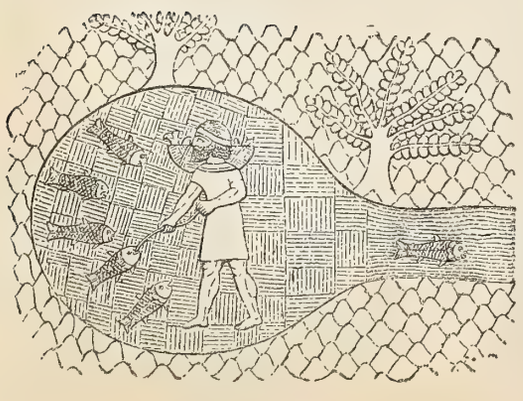
Chariot-horse of Rameses III.



Mnevis or Mne.



Sargon in his Chariot.



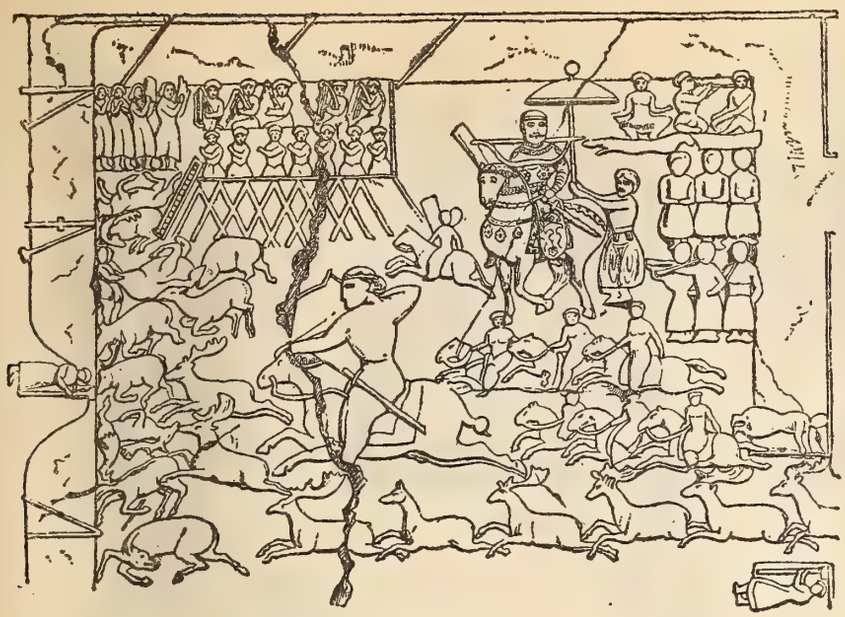
Assyrian Fishing.



Assyrian Riding Horse.



Ancient Summer House.



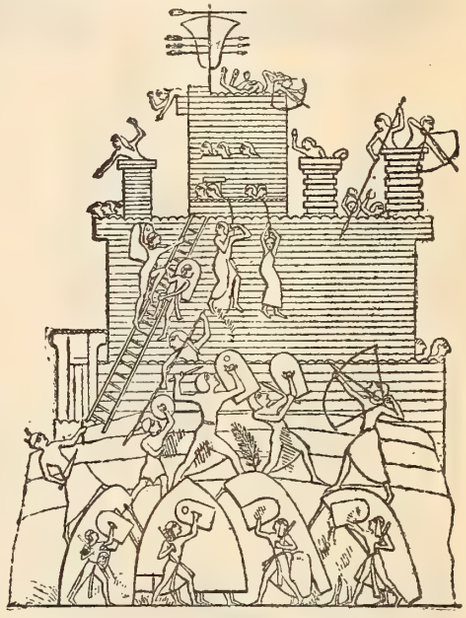
Persian Hunting Scene.



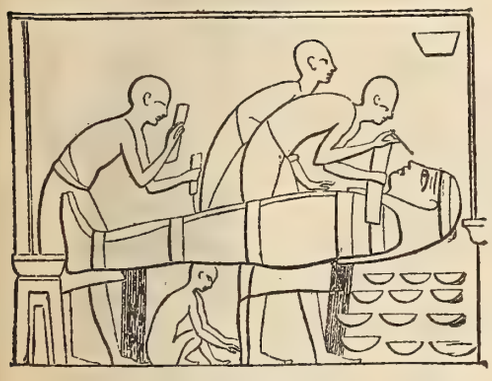
Egyptian Women Weeping and Throwing Dust on their Heads.



Deer Shooting within a Netted Enclosure.



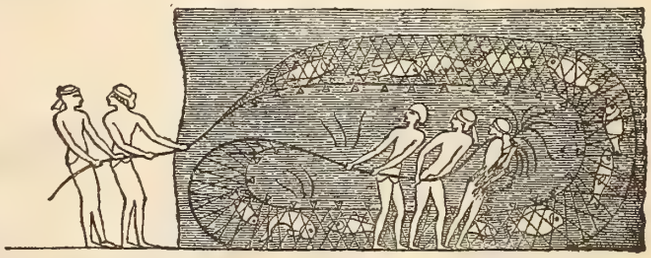
Egyptians Attacking a Fort on a Rock.



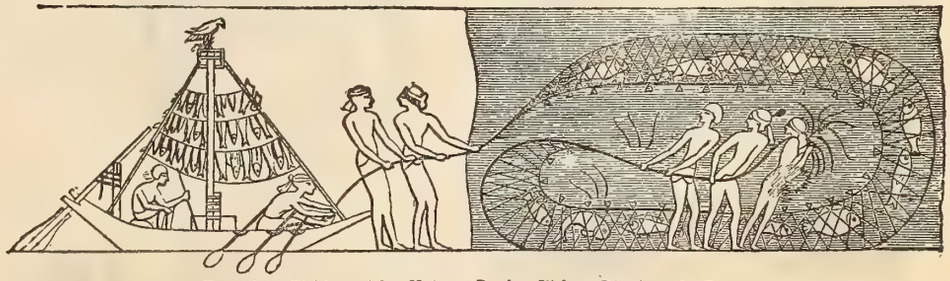
Painting the Mummy Case.



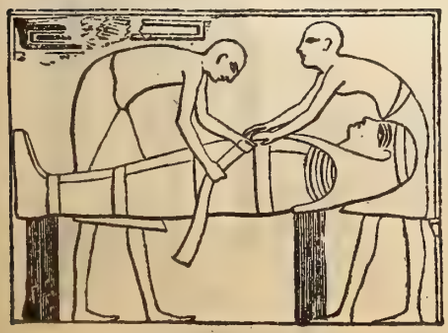
Anointing a Guest.



Egyptians Fishing with a Net.



Egyptians Fishing with a Net and Drying Fish on Rigging of a Boat.



Swathing a Mummy.



Ancient Egyptian Potters.



Egyptian Spearing Fish.



Greek Shield.



Roman Shields.



Roman Cuirasses.



Assyrian Spearman.



Greek and Roman Cuirasses.



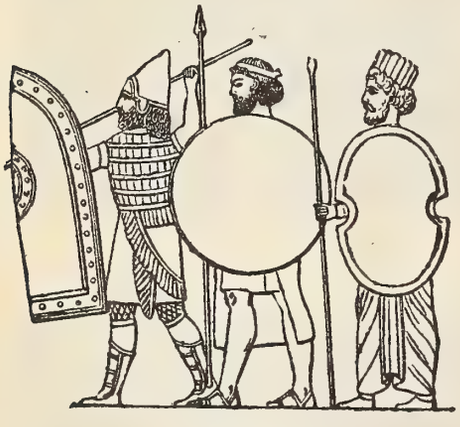
Egyptian Archer and Quiver.



Egyptian heavy-armed Soldier.



Merchant of Cairo.



Assyrian Shields.



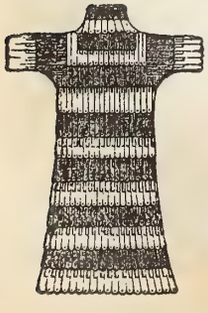
Parthian Horseman.



Egyptian Soldiers.



Ethiopian.

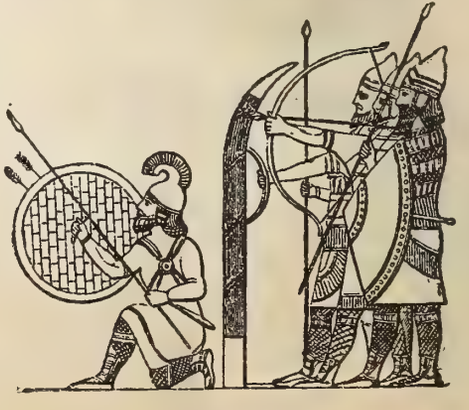




Egyptian Cuirasses.



Ancient Persian Guards.



Assyrian Shields.



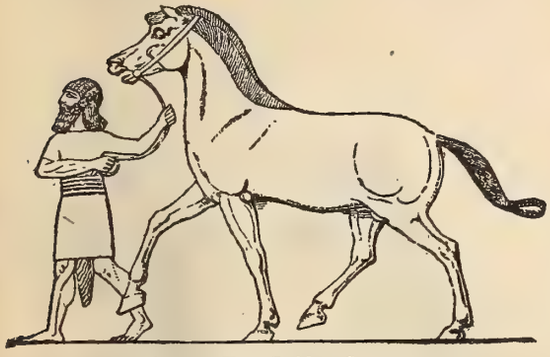
Assyrian Slinger. Egyptian Slinger



Miriam's Dance, from Tombs to Thebes.



Chaldean Diviner.



Assyrian Horse Led by a Groom.



Boxing with the Cestus.



Parthian, with Bow and Javelin.



Pulling Corn and Binding Sheaves.



Pouring Emblems of Life and Purity.



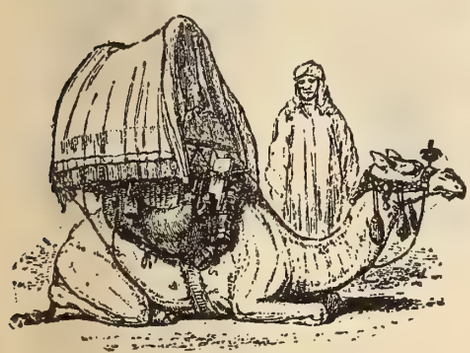
A King anointing the Statue of the God Kham.



Egyptian carrying Hares.



Talmai.



Camel Bearing the Hódaj.



Egyptian Scribes.



Assyrian King Placing his Foot on the Neck of an Enemy.



Roman Slinger.



Legionary Soldiers.



Legionary Soldiers.



Female Warrior.



Chaldean Priest.



Assyrian Execution.



Assyrian Archer.



Persian, with Bow and Quiver.



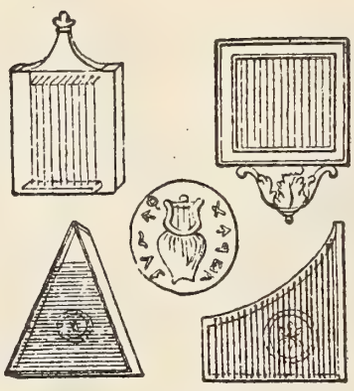
Egyptian Lady in full dress.



Girdle and Tunic.



Assyrian Scribes.



Miscellaneous Stringed Instruments.



Ancient Egyptian Drums.



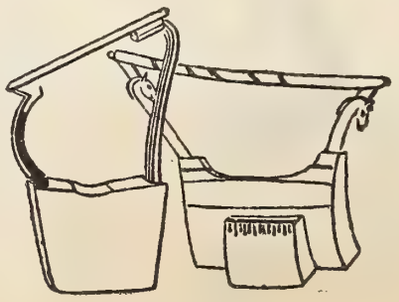
Egyptian Double Pipe.



New Year's Trumpet.



Sackbut.



Egyptian Lyres.

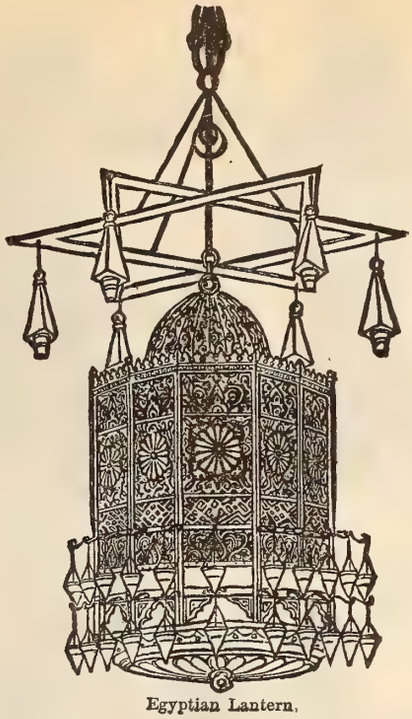


Court of a Persian House.

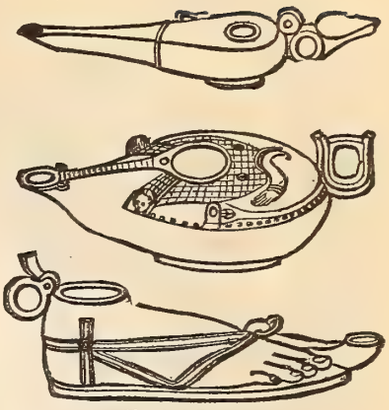
GALLERY OF SCRIPTURE ILLUSTRATIONS.



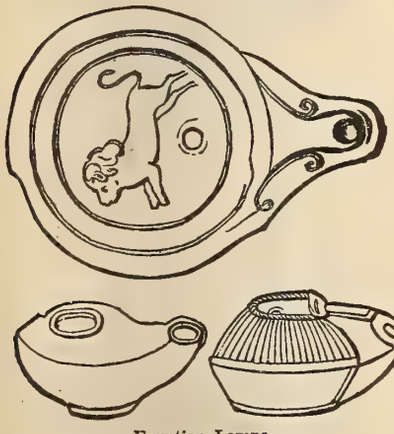
Portion of bas-relief on Arch of Titus.



Egyptian Lantern.



Classical Lamps.



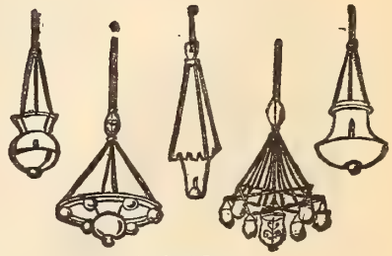
Egyptian Lamps.



Ancient Egyptian Lamp.



Modern Egyptian Lamp.



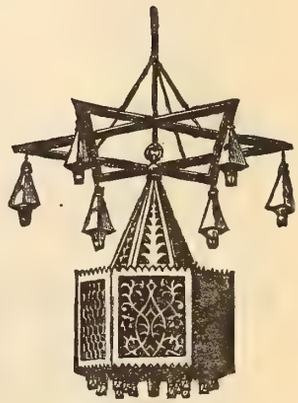
Ancient Lamps.



Egyptian Priests wearing linen dresses and leopard skins.



Ancient Egyptian Oven.



Egyptian Lantern.



Reaping.



Sole of a Camel's foot.



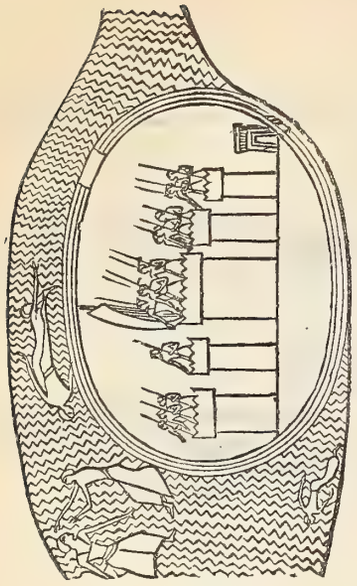
Assyrian Wagon.



Binding Sheaves.



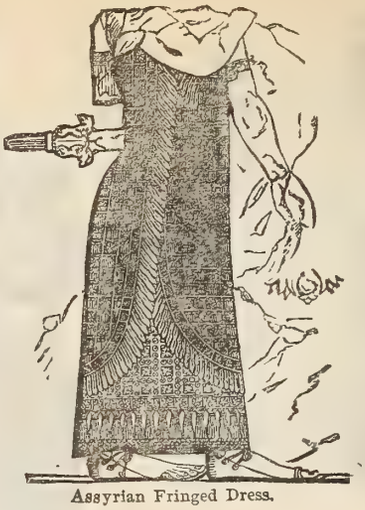
Egyptian Mummy.



Assyrian Warfare.



Assyrian Embroidered Robe.



Assyrian Fringed Dress.



Modern Asiatic Crowns.



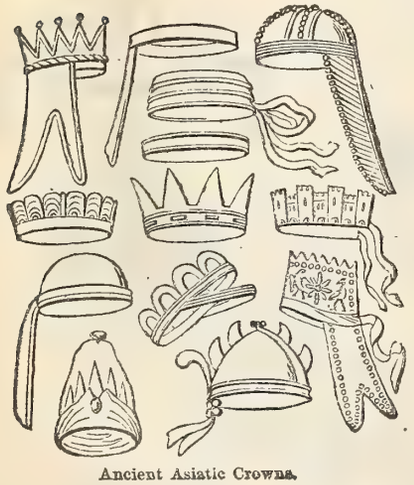
Indoor Veils.



Bedouin Arabs.



Egyptian Tunic.



Ancient Asiatic Crowns.



Embroidered Dress of Sardanapalus III.



Roman Emperor and Empress.



Falith or Wrapper.



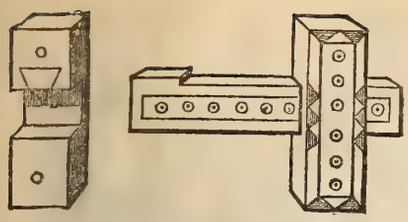
Egyptian Embroidered Dresses.

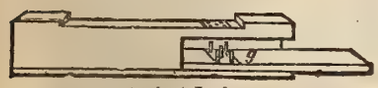


Assyrian manner of wearing the Hair.

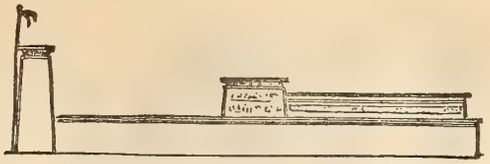


Falith.





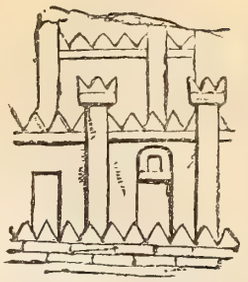
Ancient Locks.

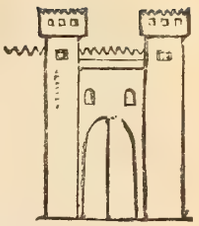


Side-elevation of Ptolemaic Temple at Edfou.

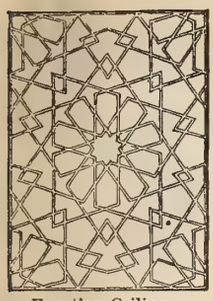


Lattice-work, Cairo.

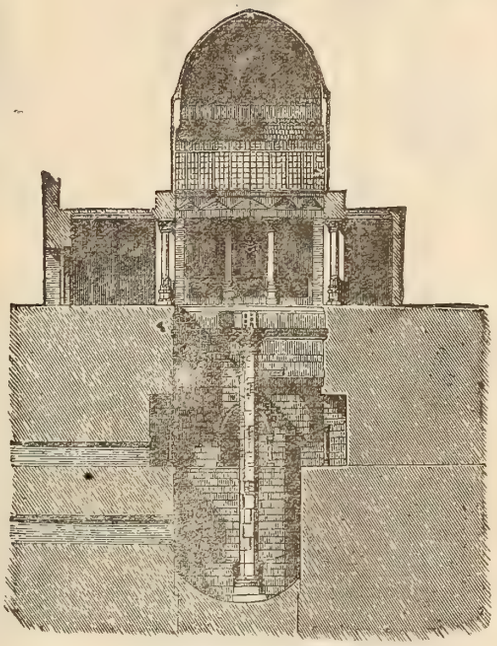




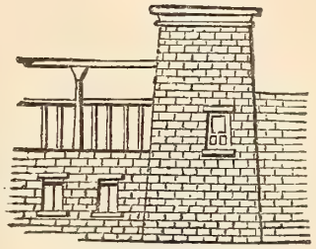
Chamber over Gateway.



Egyptian Ceiling.

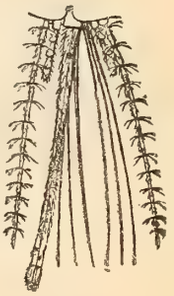


The Nilometer on the Island of Rhoda, general section,
[From a Description de l'Égypte.]



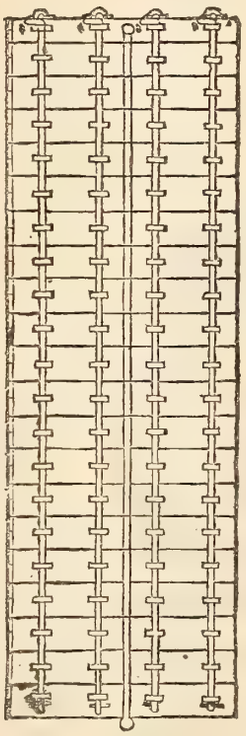
Ancient Egyptian House.



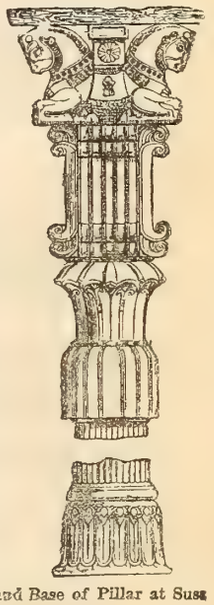




Façade of a Temple, time of the Pharaohs.



Wall of Planks.



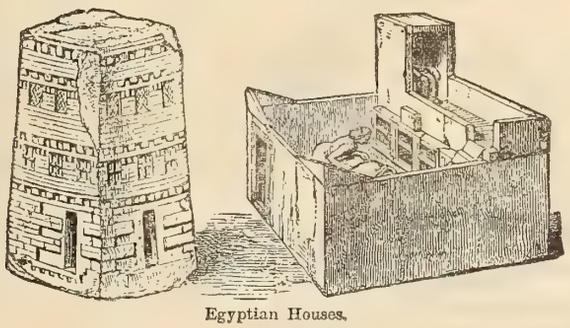
Capital and Base of Pillar at Susa



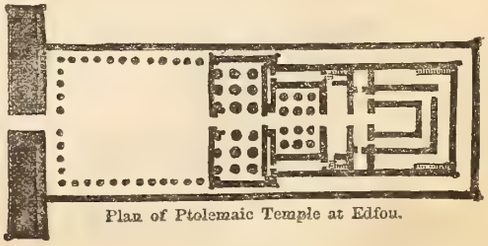
From Colonnade, Philœ.



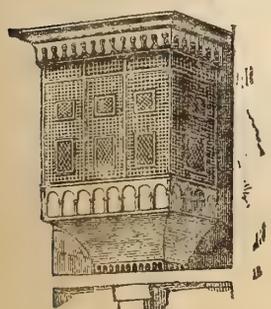
Houses, from the triumph of Sardanapalus III. over the Susians.



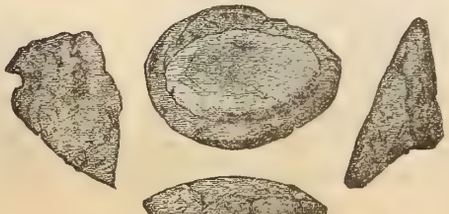
Egyptian Houses.



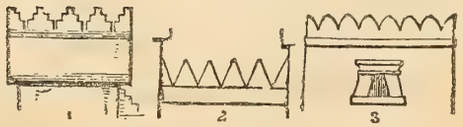
Plan of Ptolemaic Temple at Edfou.



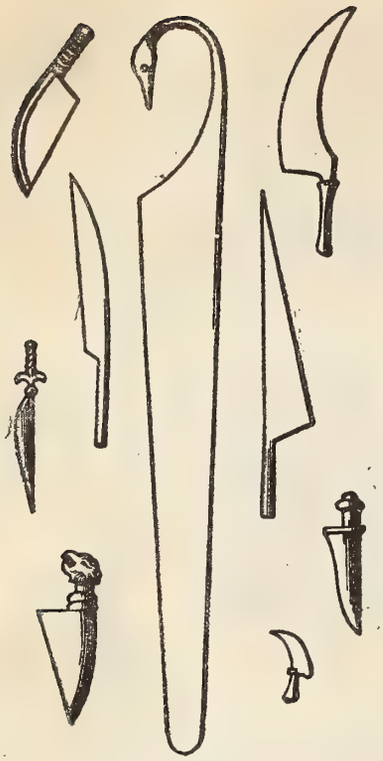
Lattice-window, Cairo.



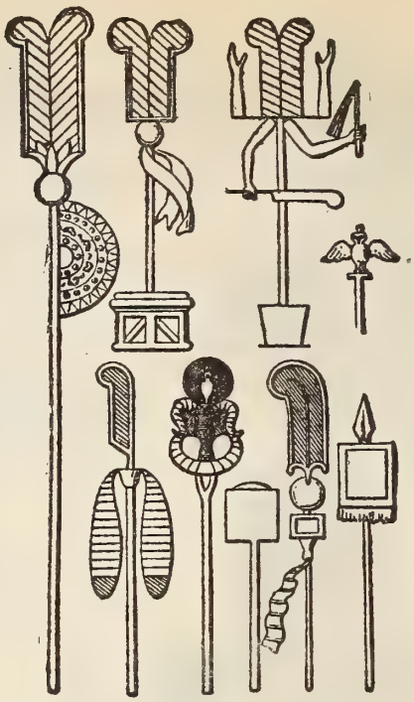
Egyptian Cakes or Loaves of Bread. [From specimens in the British Museum.]



Ancient Battlements.—1, 2, Assyrian. 3. Egyptian.



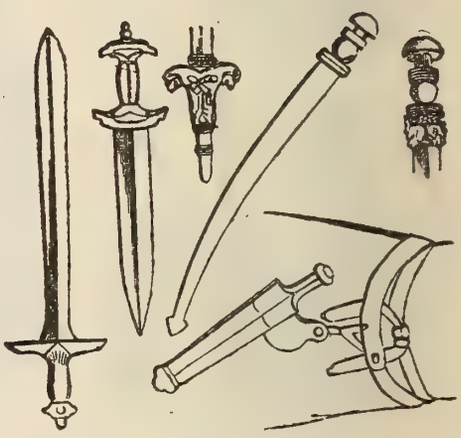
Ancient Knives.



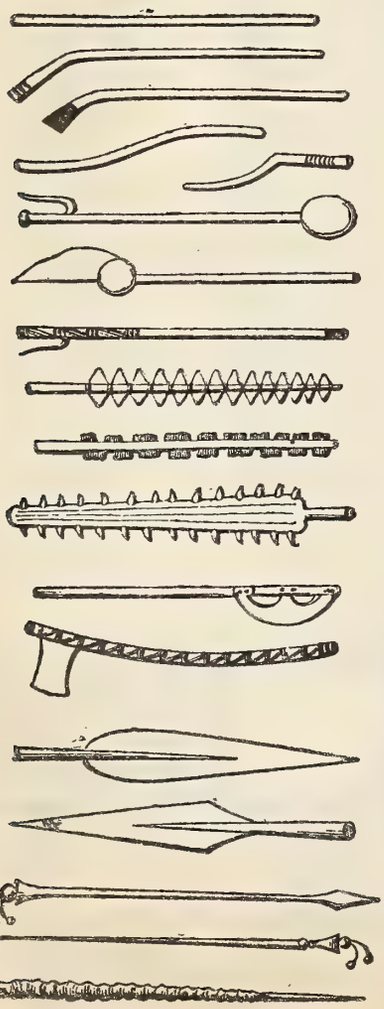
Ancient Standards.



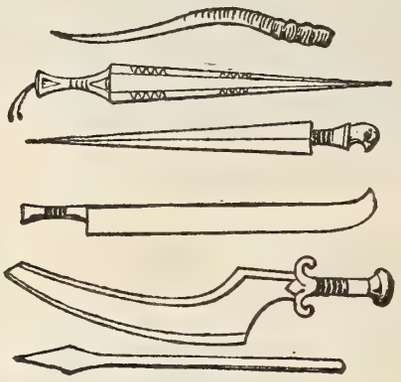
Ancient Armor.



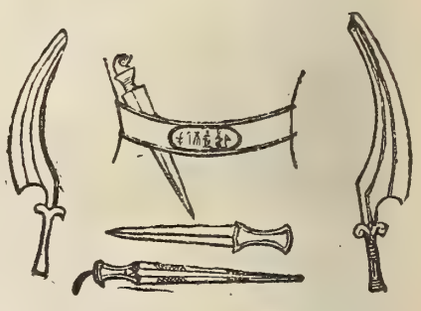
Various Swords.



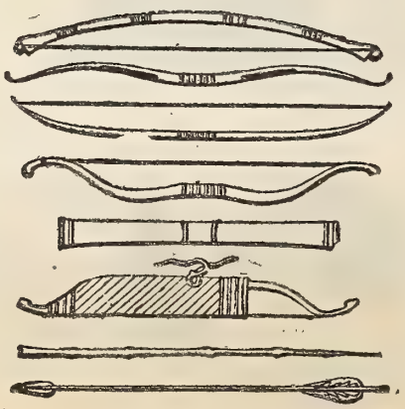
Implements of War.



Ancient Swords and Daggers.



Egyptian Daggers and Falchions.



Ancient Bows and Arrows.



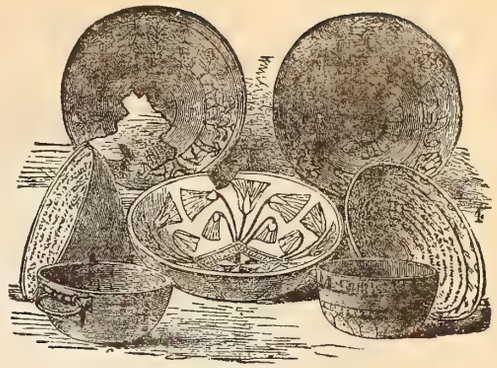
Roman and Greek Helmets



Egyptian Bottles of Glass and Earthenware.



Alabaster Ointment Vessels.



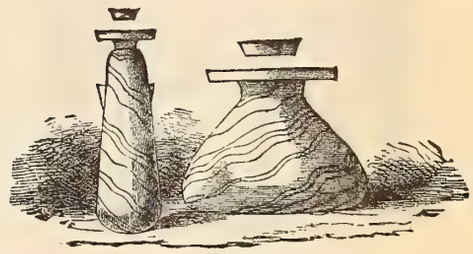
Assyrian and Egyptian Bowls.



Ancient Assyrian Lamps.



1, 2. Gold. 3. Cut glass. 4. Earthenware. 5, 7. Porcelain. 6. Hard stone. 8. Gold, with plates and bands. 9. Stone. 10. Alabaster, with lid.



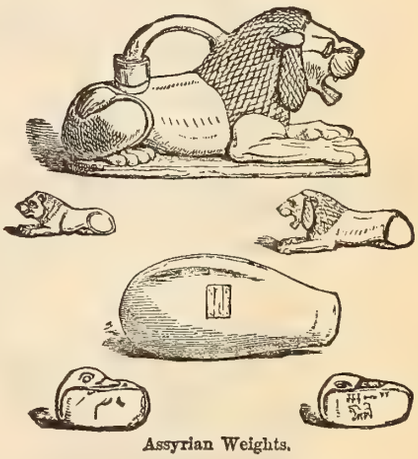
Alabastrons.



Egyptian Earthenware.



Assyrian Bottles of Glass.



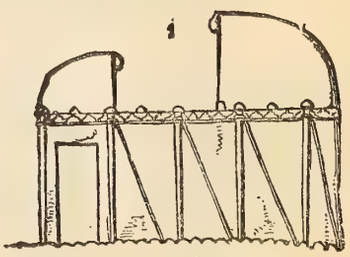
Assyrian Weights.



Ancient Egyptian Vessels.



Grecian manner of wearing the Hair.





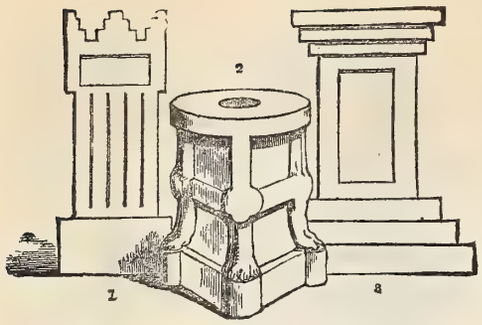
Assyrian Wagon.—Bas-relief from Nimroud, in Brit. M.



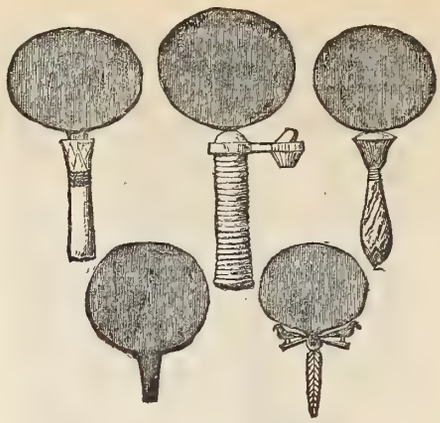
Hills of Termites or White Ants of Africa.



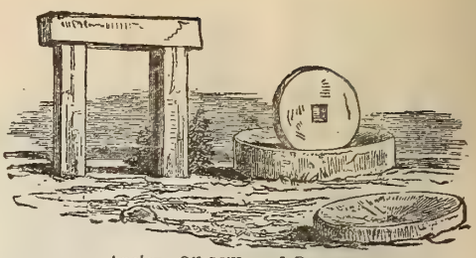
Assyrian Tents.



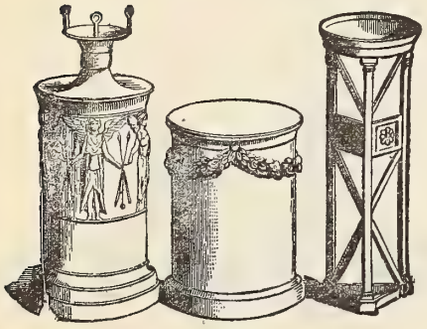
Altars.—1 and 2, Assyrian; 3, Persian.



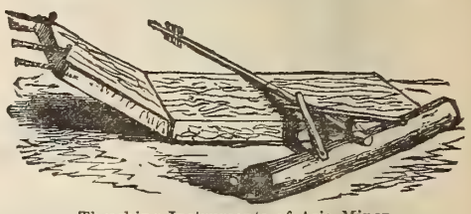
Ancient Looking-glasses.



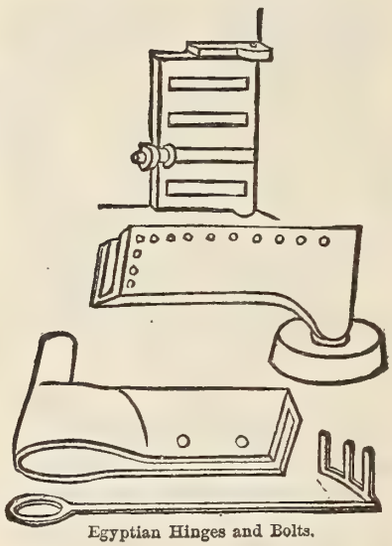
Ancient Oil Mills and Presses.



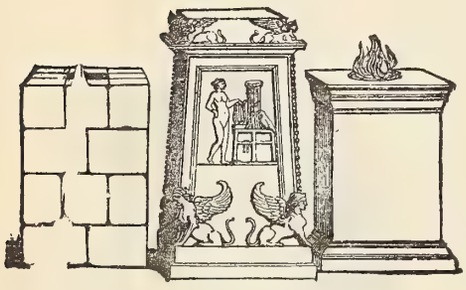
Ancient Altars.



Thrashing Instruments of Asia Minor.



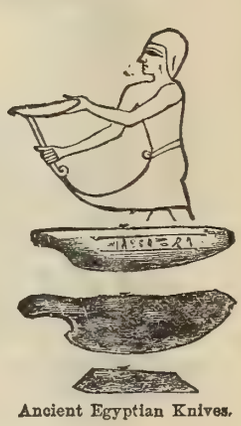
Egyptian Hinges and Bolts.



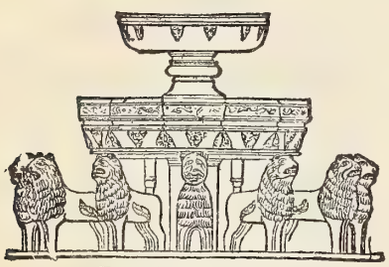
Greek and Roman Altars.



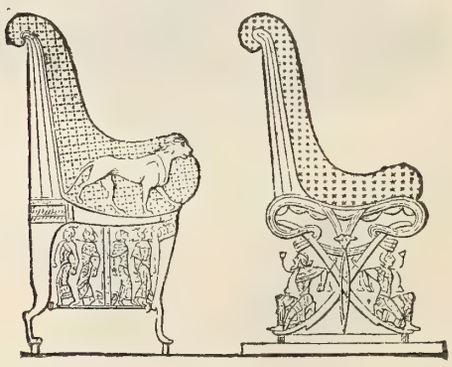
Palette of the Egyptian Scribe Phthames.



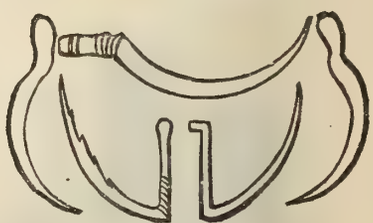
Ancient Egyptian Knives.



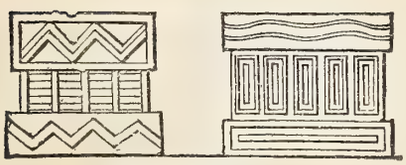
Fountain of the Lions.



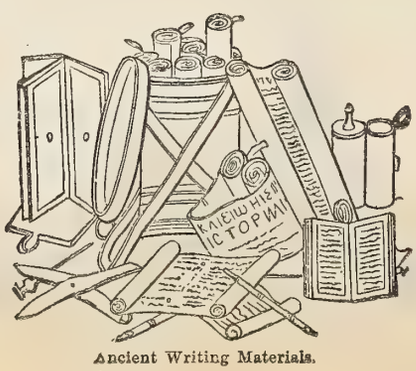
Egyptian Thrones.



Sickles.



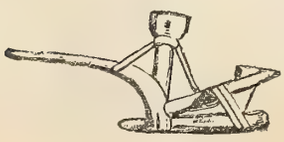
Babylonian Altars.



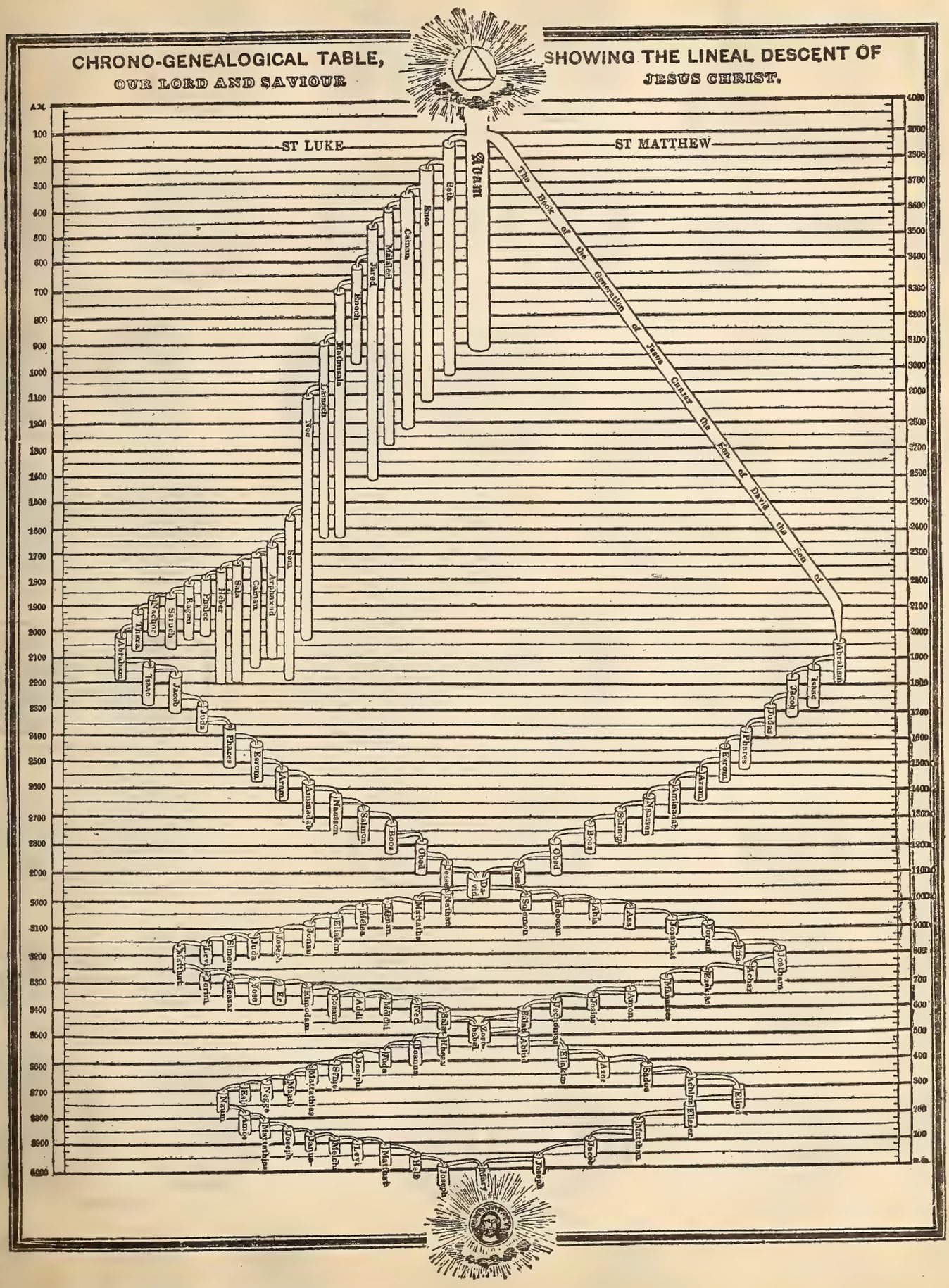
Ancient Writing Materials.



Egyptian Ceiling.



Assyrian Plough.


CHRONO-GENEALOGICAL TABLE,
OUR LORD AND SAVIOUR
SHOWING THE LINEAL DESCENT OF
JESUS CHRIST.
ST LUKE
ST MATTHEW
Adam
Seth
Enos
Cainan
Mahalaleel
Jared
Enoch
Methusala
Lamech
Noe
Sem
Arphaxad
Cainan
Sala
Heber
Phalec
Ragau
Saruch
Nachor
Thara
Abraham
Isaac
Jacob
Judas
Phares
Esrom
Aram
Aminadab
Naasson
Salmon
Booz
Obed
Jesse
David
Solomon
Roboam
Abia
Asa
Josaphat
Joram
Ozias
Joatham
Achaz
Ezekias
Manasses
Amon
Josias
Jechonias
Salathiel
Zorobabel
Abiud
Eliakim
Azor
Sadoc
Achim
Eliud
Eleazar
Matthan
Jacob
Joseph
Mary
Jesus
The Book of the Generation of Jesus Christ the Son of David the Son of



Ancient Seals.

1, Signet Cylinder. 2, Signet Cylinder of Sennacherib.
3, Seal of Chalcedony, with Phœnician inscription.
4, Seal of Sapphire Chalcedony, with Assyrian inscription.
5, Seal of Chalcedony, with Persian inscription.
6, Seal in form of a Duck with the head resting on the back.
7, Clay impression from Seal of Esarhaddon.—From Kouyunjik.
8, Clay impression from Seal—device ear of wheat.—From Kouyunjik.
9, Clay impression from Seal—device a scorpion.—From Kouyunjik.



Coin of Tyre.



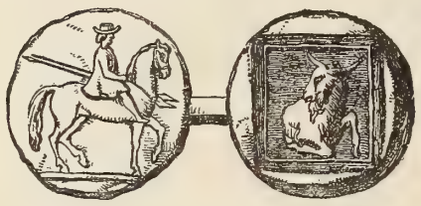
Coin of Tarsus.



Coin of Thessalonica.



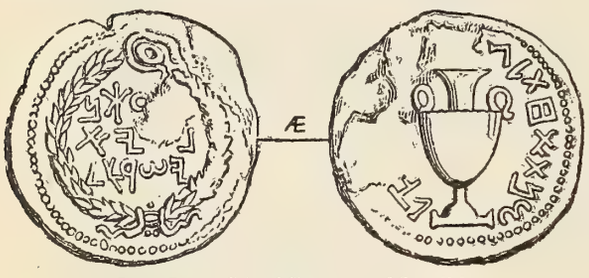
Coin of Herod the Great.



Tetradrachm of Archelaus, King of Macedon.



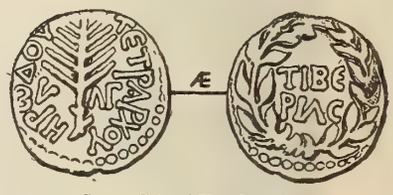
Sixth-part Copper Shekel of Simon Maccabæus



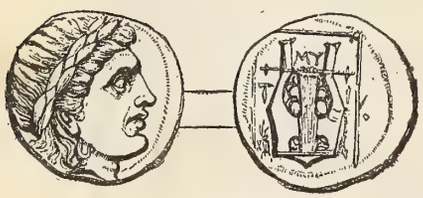
Large Copper Coin of Simon, son of Gamaliel.



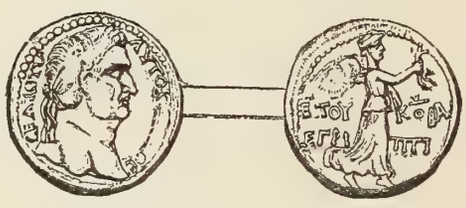
Copper Coin of Agrippa II.



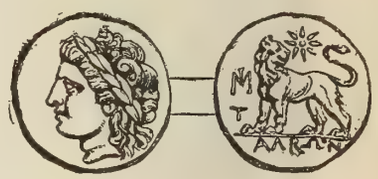
Copper Coin of Herod Antipas.



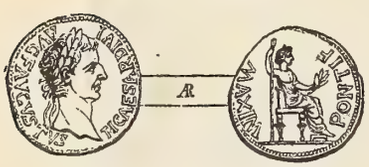
Silver Coin of Mitylene.



Coin of Herod Agrippa II., with Head of Titus.



Silver Coin of Miletus.



Denarius of Tiberius Cesar.



Assarion.



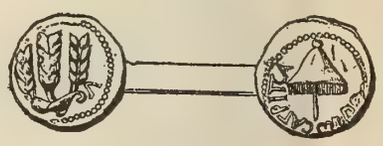
Copper Coin of Herod the Great.



Quarter Copper Shekel of Simon Maccabæus.



Coin of Antoninus struck at Corinth.



Coin of Herod Agrippa I.



Coin of Herod Agrippa II., with Head of Nero.



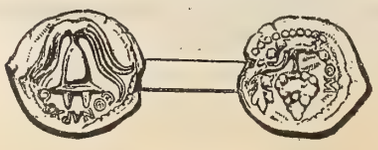
Denarius of Augustus.



Coin of Sidon.



Brass of Ephesus.



Coin of Herod Archelaus.



Copper Coins of Simon, son of Gamaliel.

GOD

SPAKE ALL THESE WORDS.

I.

THOU shalt have no other gods before me.

II.

THOU shalt not make unto thee any graven image, or any likeness of any thing that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

III.

THOU shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV.

REMEMBER the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work: But the seventh day is the Sabbath of the Lord thy God: In it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the Sabbath-day, and hallowed it.

V.

HONOUR thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

VI.

THOU shalt not kill.

VII.

THOU shalt not commit adultery.

VIII.

THOU shalt not steal.

IX.

THOU shalt not bear false witness against thy neighbour.

X.

THOU shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

THOU

shalt
love the

LORD thy GOD

with all thy heart, and with all thy

Soul and with all thy Mind

This is the first and great

Commandment

And the second is like unto it,

Thou shalt love thy

Neighbour as thyself

ON

these two commandments

hang all the law and the

Prophets.

THE FIRST BOOK OF MOSES,

CALLED

GENESIS.

Year before the ommon Year of CHRIST, 4004.——Julian Period, 0710.——Cycle of the Sun, 0010.——Dominical Letter, B.
Cycle of the Moon, 0007.——Indiction, 0005.——Creation from Tisri, 0001.

CHAPTER I.

The creation of heave and earth. 14 *Of the sun, moon, and stars.* 26 *Of man in the ima of God.* 29 *Also the appointment of food.*

IN the [a]beginnin [b]God created the heaven and the earth.

2 And the earthwas without form, and void; and darkness *was* upo the face of the deep: [c]and the Spirit of God mov upon the face of the waters.

3 ¶ [d]And God sd, [e]Let there be light: and there was light.

4 And God savthe light, that *it was* good: and God divided † theight from the darkness.

5 And God cald the light [f]Day, and the darkness he called Nght: † and the evening and the morning were thirst day.

6 ¶ And God sid, [g]Let there be a † firmament in the midst of te waters: and let it divide the waters from the wters.

7 And God mae the firmament, [h]and divided the waters which *were* nder the firmament from the waters which *were* [i]abve the firmament: and it was so.

8 And God calld the firmament Heaven: and the evening and th morning were the second day.

9 ¶ And God sid, [k]Let the waters under the heaven be gatherec together unto one place, and let the dry *land* appar: and it was so.

10 And God calld the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *i was* good.

11 And God sad, Let the earth [l]bring forth † grass, the herb yelding seed, *and* the fruit-tree yielding [m]fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be [n]lights in the firmament of the heaven, to divide † the day from the night; and let them be for signs, and [o]for seasons, and for days, and years.

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God [p]made two great lights; the greater light † to rule the day, and [q]the lesser light to rule the night: *he made* [r]the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to [s]rule over the day, and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

20 ¶ And God said, Let the waters bring forth abundantly the ‖ moving creature that hath † life, and † fowl *that* may fly above the earth in the † open firmament of heaven.

21 And [u]God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God blessed them, saying, [w]Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

26 ¶ And God said, [x]Let us make man in our image, after our likeness: and [y]let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, [z]in the image of God created he him; [a]male and female created he them.

28 And God blessed them, and God said unto them, [b]Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that † moveth upon the earth.

29 ¶ And God said, Behold, I have given you every

Before CHRIST 4004.

[a] John 1. 1, 2. Heb. 1. 10.
[b] Ps. 8. 3. & 33. 6. & 89. 11, 12. & 102. 25. & 136. 5. & 146. 6. Isa. 44. 24. Jer. 10. 12. & 51. 15. Zech. 12. 1. Acts 14. 15. & 17. 24. Col. 1. 16, 17. Heb. 11. 3. Rev. 4. 11. & 10. 6.
[c] Ps. 33. 6. Isa. 40. 13, 14.
[d] Ps. 36. 9. [e] 2 Cor. 4. 6.
† Heb. *between the light and between the darkness.*
[f] Ps. 74. 16. & 104. 20.
† Heb. *and the evening was, and the morning was.*
[g] Job 37. 18. Ps. 136. 5. Jer. 10. 12. & 51. 15.
† Heb. *expansion.*
[h] Prov. 8. 28.
[i] Ps. 148. 4.
[k] Job 26. 10. & 38. 8. Ps. 33. 7. & 95. 5. & 104. 9. & 136. 6. Prov. 8. 29. Jer. 5. 22. 2 Pet. 3. 5.
[l] Heb. 6. 7.
† Heb. *tender grass.*
[m] Luke 6. 44.
[n] Deut. 4. 19. Ps. 74. 16. & 136. 7.
† Heb. *between the day and between the night.*
[o] Ps. 74. 17. & 104. 19.

Before CHRIST 4004.

[p] Ps. 136. 7, 8, 9. & 148. 3, 5.
† Heb. *for the rule of the day.*
[q] Ps. 8. 3.
[r] Job 38. 7.
[s] Jer. 31. 35.
‖ Or, *creeping.*
† Heb. *soul.*
† Heb. *let fowl fly.*
† Heb. *face of the firmament of heaven.*
[u] ch. 6. 20. & 7. 14. & 8. 19. Ps. 104. 26.
[w] ch. 8. 17.
[x] ch. 5. 1. & 9. 6. Ps. 100. 3. Eccl. 7. 29. Acts 17. 20, 28, 29. 1 Cor. 11. 7. Eph. 4. 24. Col. 3. 10. Jam. 3. 9.
[y] ch. 9. 2. Ps. 8. 6.
[z] 1 Cor. 11. 7.
[a] ch. 5. 2. Mal. 2. 15. Matt. 19. 4. Mark 10. 6.
[b] ch. 9. 1, 7. Lev. 26. 9. Ps. 127. 3. & 128. 3, 4.
† Heb. *creepeth.*

herb † bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; [c]to you it shall be for meat.

30 And to [d]every beast of the earth, and to every [e]fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* † life, *I have given* every green herb for meat: and it was so.

31 And [f]God saw every thing that he had made: and behold, *it was* very good. And the evening and the morning were the sixth day.

CHAP. II.

1 *The first Sabbath.* *The manner of the creation.* 19, 20 *The naming of the creatures.* 21 *The making of woman, and institution of marriage.*

THUS the heavens and the earth were finished, and [a]all the host of them.

2 [b]And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God [c]blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God † created and made.

4 ¶ [d]These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 And every [e]plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not [f]caused it to rain upon the earth, and *there was* not a man [g]to till the ground.

6 But || there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man † *of* the [h]dust of the ground, and [i]breathed into his [k]nostrils the breath of life; and [l]man became a living soul.

8 ¶ And the LORD God planted [m]a garden [n]eastward in [o]Eden; and there [p]he put the man whom he had formed.

9 And out of the ground made the LORD God to grow [q]every tree that is pleasant to the sight, and good for food; [r]the tree of life also in the midst of the garden, [s]and the tree of knowledge of good and evil.

10 ¶ And a river went out of Eden to water the garden: and from thence it was parted, and became into four heads.

11 The name of the first *is* Pison: that *is* it which compasseth [u]the whole land of Havilah, where *there is* gold;

12 And the gold of that land *is* good: [w]there *is* bdellium and the onyx-stone.

13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of † Ethiopia.

14 And the name of the third river *is* [x]Hiddekel: that *is* it which goeth || toward the east of Assyria. And the fourth river *is* Euphrates.

15 ¶ And the LORD God took || the man, and [y]put him into the garden of Eden, to dress it, and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden † thou mayest freely eat:

17 [z]But of the tree of the knowledge of good and evil, [a]thou shalt not eat of it: for in the day that thou eatest thereof [b]† thou shalt surely die.

18 ¶ And the LORD God said, *It is* not good that the man should be alone: [c]I will make him an help † meet for him.

19 [e]And out of the ground the LORD God formed every beast of the field, and every fowl of the air, and [f]brought *them* unto || Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam † gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him.

21 ¶ And the LORD God caused a [g]deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof:

22 And the rib, which the LORD God had taken from man, † made he a woman, and [h]brought her unto the man.

23 And Adam said, This *is* now [i]bone of my bones, and flesh of my flesh: she shall be called † Woman, because she was [k]taken out of † man.

24 [l]Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 [m]And they were both naked, the man and his wife, and were not [n]ashamed.

CHAP. III.

1 *The serpent deceiveth Eve.* 6 *Man's shameful fall.* 15 *The punishment of mankind.* 22 *Their casting out of paradise.*

NOW [a]the serpent was [b]more subtile than any beast of the field which the LORD God had made: and he said unto the woman, † Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 [c]But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 [d]And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know, that in the day ye eat thereof, then [e]your eyes shall be opened; and ye shall be as gods, knowing good and evil.

6 ¶ And when the woman saw that the tree *was* good for food, and that it *was* † pleasant to the eyes, and a tree to be desired to make *one* wise; she took of the fruit thereof, [f]and did eat, and gave also unto her husband with her, [g]and he did eat.

7 And [h]the eyes of them both were opened, [i]and they knew that they *were* naked; and they sewed fig-leaves together, and made themselves || aprons.

8 And they heard [k]the voice of the LORD God walking in the garden in the † cool of the day: and Adam and his wife [l]hid themselves from the presence of the LORD God amongst the trees of the garden.

9 ¶ And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden, [m]and I was afraid, because I *was* naked; and I hid myself.

Before CHRIST 4004.

† Heb. *seeding seed.*
[c] ch. 9. 3. Job 36. 31. Ps. 104. 14, 15. & 136. 25. & 146. 7. Acts 14. 17.
[d] Ps. 145. 15, 16. & 147. 9.
[e] Job 38. 41.
† Heb. *a living soul.*
[f] Ps. 104. 24. 1 Tim. 4. 4.
[a] Ps. 33. 6.
[b] Ex. 20. 11. & 31. 17. Deut. 5. 14. Heb. 4. 4.
[c] Neh. 9. 14. Isa. 58. 13.
† Heb. *created to make.*
[d] ch. 1. 1. Ps 90. 1, 2.
[e] ch. 1. 12. Ps. 104. 14.
[f] Job 38. 26, 27, 28.
[g] ch. 3. 23.
|| Or, *a mist which went up from, &c.*
† Heb. *dust of the ground.*
[h] ch. 3. 19, 23. Ps. 103. 14. Eccl. 12. 7. Isa. 64. 8. 1 Cor. 15. 47.
[i] Job 33. 4. Acts 17. 25.
[k] ch. 7. 22. Isa. 2. 22.
[l] 1 Cor. 15. 45.
[m] ch. 13. 10. Isa. 51. 3. Ezek. 28. 13. Joel 2. 3.
[n] ch. 3. 24.
[o] ch. 4. 16. 2 Kings 19. 12. Ezek. 27. 23
[p] ver. 15.
[q] Ezek. 31. 8.
[r] ch. 3. 22. Prov. 3. 18. & 11. 30. Rev. 2. 7. & 22. 2, 14.
[s] ver. 17.
[u] ch. 25. 18.
[w] Num. 11.
† Heb. *Cush.*
[x] Dan. 10. 4.
|| Or, *eastward to Assyria.*
|| Or, *Adam.*
[y] ver 8.
† Heb. *eating thou shalt eat.*
[z] ver. 9.
[a] ch. 3. 1, 3, 11, 17.
[b] ch. 3. 3, 19. Rom. 6. 23. 1 Cor. 15. 56. Jam. 1. 15. 1 John 5. 16.
† Heb. *dying thou shalt die.*
[c] ch. 3. 12. 1 Cor. 11. 9. 1 Tim. 2. 13.
† Heb. *as before him.*
[e] ch. 1. 20, 24.
[f] Ps. 8. 6. See ch. 6. 21.
|| Or, *the man.*
† Heb. *called.*
[g] ch. 15. 12. 1 Sam. 26. 12.
† Heb. *builded.*
[h] Prov. 18. 22. Heb. 13. 4.
[i] ch. 29. 14. Judg. 9. 2. 2 Sam. 5. 1. & 19. 13. Eph. 5. 30.
† Heb. *Isha.*
[k] 1 Cor. 11. 8.
† Heb. *Ish.*
[l] ch. 31. 15. Ps. 45. 10. Matt. 19. 5. Mark 10. 7. 1 Cor. 6. 16. Eph. 5. 3, 16.
[m] ch. 3. 7, 10, 11.
[n] Ex. 32. 25. Isa. 47. 3.
[a] Rev. 12. 9. & 20. 2.
[b] Matt. 10. 16. 2 Cor. 11. 3.
† Heb. *Yea, because, &c.*
[c] ch. 2. 17.
[d] ver. 13. 2 Cor. 11. 3. 1 Tim. 2. 14.
[e] ver. 7. Acts 26. 18.
† Heb. *a desire.*
[f] 1 Tim. 2. 14.
[g] ver. 12, 17.
[h] ver. 5.
[i] ch. 2. 25.
|| Or, *things to gird about.*
[k] Job 38. 1.
† Heb. *wind.*
[l] Job 31. 33. Jer. 23. 24. Amos 9. 3.
[m] ch. 2. 25. Ex. 3. 6. 1 John 3. 20.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree whereof I commanded thee, that thou shouldest not eat?

12 And the man said, [n]The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, [o]The serpent beguiled me, and I did eat.

14 ¶ And the LORD God said [p]unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and [q]dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between [r]thy seed and [s]her seed: [t]it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; [u]in sorrow thou shalt bring forth children: [w]and thy desire *shall be* ‖ to thy husband, and he shall [x]rule over thee.

17 And unto Adam he said, [y]Because thou hast hearkened unto the voice of thy wife, [z]and hast eaten of the tree [a]of which I commanded thee, saying, Thou shalt not eat of it: [b]cursed *is* the ground for thy sake; [c]in sorrow shalt thou eat *of* it all the days of thy life.

18 [d]Thorns also and thistles shall it †bring forth to thee; and [e]thou shalt eat the herb of the field:

19 [f]In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: [g]for dust thou *art*, and [h]unto dust shalt thou return.

20 And Adam called his wife's name †‖ Eve, because she was the mother of all living.

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

22 ¶ And the LORD God said, [i]Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, [k]and take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden, [l]to till the ground from whence he was taken.

24 So he drove out the man: and he placed [m]at the east of the garden of Eden [n]Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

CHAP. IV.

1 *The birth, trade, and religion of Cain and Abel.* 8 *The murder of Abel.* 11 *The curse of Cain.*

AND Adam knew Eve his wife; and she conceived, and bare ‖ Cain, and said, I have gotten a man from the LORD.

2 And she again bare his brother †Abel: and Abel was †a keeper of sheep, but Cain was [a]a tiller of the ground.

3 And †in process of time it came to pass, that Cain brought [b]of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of [c]the firstlings of his †flock, and of the fat thereof. And the LORD had [d]respect unto Abel, and to his offering:

5 But unto Cain, and to his offering, he had not respect: and Cain was very wroth, [e]and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not ‖ be accepted? and if thou doest not well, sin lieth at the door: and ‖ unto thee *shall be* his desire, and thou shalt rule over him.

8 And Cain talked with Abel his brother: and it came to pass when they were in the field, that Cain rose up against Abel his brother, and [f]slew him.

9 ¶ And the LORD said unto Cain, [g]Where *is* Abel thy brother? And he said, [h]I know not: *Am* I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's †blood [i]crieth unto me from the ground.

11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength: A fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, ‖ My punishment *is* greater than I can bear.

14 [k]Behold, thou hast driven me out this day from the face of the earth; and [l]from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, [m]*that* every one that findeth me shall slay me.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him [n]seven-fold. And the LORD [o]set a mark upon Cain, lest any finding him should kill him.

16 ¶ And Cain [p]went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

17 And Cain knew his wife, and she conceived, and bare †Enoch: and he builded a city, [q]and called the name of the city after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael and Methusael begat †Lamech.

19 ¶ And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have* cattle.

21 And his brother's name *was* Jubal: he was the [r]father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an †instructor of every artificer in brass and iron: and the sister of Tubal-cain *was* Naamah.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, hearken unto my speech: for ‖ I have slain a man to my wounding, and a young man ‖ to my hurt.

24 [s]If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.

25 ¶ And Adam knew his wife again, and she

Before CHRIST 4004.

[n] ch. 2. 18. Job 31. 33. Prov. 28. 13.

[o] ver. 4. 2 Cor. 11. 3. 1 Tim. 2. 14.

[p] Ex. 21. 29, 32.

[q] Isa. 65. 25. Mic. 7. 17.

[r] Matt. 3. 7. & 13. 38. & 23. 33. John 8. 44. Acts 13. 10. 1 John 3. 8.

[s] Ps. 132. 11. Isa. 7. 14. Mic. 5. 3. Matt. 1. 23, 25. Luke 1. 31, 34, 35. Gal. 4. 4.

[t] Rom. 16. 20. Col. 2. 15. Heb. 2. 14. 1 John 5. 5. Rev. 12. 7, 17.

[u] Ps. 48. 6. Isa. 15. 8. & 21. 3. John 16. 21. 1 Tim. 2. 15.

[w] ch. 4. 7. ‖ Or, *subject to thy husband.*

[x] 1 Cor. 11. 3. & 14. 34. Eph. 5. 22, 23, 24. 1 Tim. 2. 11, 12. Tit. 2. 5. 1 Pet. 3. 1, 5, 6.

[y] 1 Sam. 15. 23.

[z] ver. 6.

[a] ch. 2. 17.

[b] Eccl. 1. 2, 3. Isa. 24. 5, 6. Rom. 8. 20.

[c] Job 5. 7. Eccl. 2. 23.

[d] Job 31. 40. †Heb. *cause to bud.*

[e] Ps. 104. 14.

[f] Eccl. 1. 13. 2 Thess. 3. 10.

[g] ch. 2. 7.

[h] Job 21. 26. & 34. 15. Ps. 104. 29. Eccl. 3. 20. & 12. 7. Rom 5. 12. Heb. 9. 27. †Heb. *Chavah.* ‖ That is, *living.*

[i] ver. 5. Like Is. 19. 12. & 47. 12, 13. Jer. 22. 23.

[k] ch. 2. 9. & 9. 20.

[l] ch. 4. 2.

[m] ch. 2. 8.

[n] Ps. 104. 4. Heb. 1. 7.

Before CHRIST 4003.

‖ That is, *gotten*, or, *acquired.*

† Heb. *Hebel.*

† Heb. *a feeder.*

[a] ch. 3. 23. & 9. 20.

† Heb. *at the end of days.*

[b] Num. 18. 12.

[c] Num. 18. 17. Prov. 3. 9.

Before CHRIST 3875.

† Heb. *sheep*, or, *goats.*

[d] Heb. 11. 4.

[e] ch. 31. 2.

‖ Or, *have the excellency* Heb. 11. 4. ‖ Or, *subject unto thee.*

ch. 3. 16. about 3875.

[f] Matt. 23. 35. 1 John 3. 12. Jude 11.

[g] Ps. 9. 12.

[h] John 8. 44.

† Heb. *bloods.*

[i] Heb. 12. 24. Rev. 6. 10.

‖ Or, *Mine iniquity is greater than* that it may be *forgiven.*

[k] Job 15. 20–24.

[l] Ps. 51. 11.

[m] ch. 9. 6. Num. 35. 19, 21, 27.

[n] Ps. 79. 12.

[o] Ezek. 9. 4, 6.

[p] 2 Kings 13. 23. & 24. 20. Jer. 23. 39. & 52. 3.

about 3875. † Heb. *Chanock.*

[q] Ps. 49. 11.

† Heb. *Lemech.*

[r] Rom. 4. 11, 12.

† Heb. *whetter.*

‖ Or, *I would slay a man in my wound*, &c. ‖ Or, *in my hurt.*

[s] ver. 15.

bare a son, and [t]called his name †|| Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, [u]to him also there was born a son; and he called his name † Enos: then began men ||[w]to call upon the name of the LORD.

CHAP. V.

The genealogy, age, and death of the patriarchs from Adam unto Noah. 24 *The godliness and translation of Enoch.*

THIS *is* the [a]book of the generations of Adam: In the day that God created man, in [b]the likeness of God made he him:

2 [c]Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

3 And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and [d]called his name Seth:

4 [e]And the days of Adam after he had begotten Seth were eight hundred years: [f]and he begat sons and daughters:

5 And all the days that Adam lived were nine hundred and thirty years; [g]and he died.

6 And Seth lived an hundred and five years, and [h]begat Enos:

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years; and he died.

9 ¶ And Enos lived ninety years, and begat † Cainan:

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years; and he died.

12 ¶ And Cainan lived seventy years, and begat † Mahalaleel:

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 And all the days of Cainan were nine hundred and ten years; and he died.

15 ¶ And Mahalaleel lived sixty and five years, and begat † Jared:

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years; and he died.

18 ¶ And Jared lived an hundred sixty and two years, and he begat [i]Enoch:

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred sixty and two years; and he died.

21 ¶ And Enoch lived sixty and five years, and begat † Methuselah:

22 And Enoch [k]walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

Before CHRIST 3874.

[t] ch. 5. 3. † Heb. *Sheth.*

3769.

|| That is, *appointed*, or, *put.*

[u] ch. 5. 6. † Heb. *Enosh.*

|| Or, *to call themselves by the name of the* LORD.

[w] 1 Kings 18. 24. Ps. 116. 17. Joel 2. 32. Zeph. 3. 9. 1 Cor. 1. 2.

4004.

[a] 1 Chron. 1. 1. Luke 3. 36.

[b] ch. 1. 26. Eph. 4. 24. Col. 3. 10.

[c] ch. 1. 27.

3874.

[d] ch. 4. 25.

[e] 1 Chron. 1. 1, &c.

[f] ch. 1. 28.

[g] ch. 3. 19. Heb. 9. 27.

3769.

[h] ch. 4. 26.

3679.

† Heb. *Kenan.*

3609.

† Gr. *Maleleel.*

3544.

† Heb. *Jered.*

3382.

[i] Jude 14, 15.

3317.

† Gr. *Mathusala.*

[k] ch. 6. 9. & 17. 1. & 24. 40. 2 Kings 20. 3. Ps. 16. 8. & 116. 9. & 128. 1. Mic. 6. 8. Mal. 2. 6.

Before CHRIST 3317.

[l] 2 Kings 2. 11. Heb. 11. 5.

3130.

† Heb. *Lemech.*

2948.

† Gr. *Noe.* Luke 3. 36. Heb. 11. 7. 1 Pet. 3. 20.

|| That is, *rest*, or, *comfort.*

[m] ch. 3. 17. & 4. 11.

2353.

[n] ch. 6. 10.

[o] ch. 10. 21.

2448.

[a] ch. 1. 28.

[b] Deut. 7. 3, 4.

[c] Gal. 5. 16, 17. 1 Pet. 3. 19, 20.

[d] Ps. 78. 39.

|| Or, *the whole imagination:* The Hebrew word signifieth not only *the imagination*, but also *the purposes and desires.*

[e] ch. 8. 21. Deut. 29. 19. Prov. 6. 18. Matt. 15. 19.

† Heb. *every day.*

2469.

[f] See Num. 23. 19. 1 Sam. 15. 11, 29. 2 Sam. 24. 16. Mal. 3. 6. Jam. 1. 17.

[g] Isa. 63. 10. Eph. 4. 30.

† Heb. *from man unto beast.*

[h] ch. 19. 19. Ex. 33. 12, 13, 16, 17. Luke 1. 30. Acts 7. 46.

2448.

[i] ch. 7. 1. Ezek. 14. 14, 20. Rom. 1. 17. Heb. 11. 7. 2 Pet. 2. 5.

|| Or, *upright.*

[k] ch. 5. 22.

[l] ch. 5. 32.

[m] ch. 7. 1. & 10. 9. & 13. 13. 2 Chron. 34. 27. Luke 1. 6. Rom. 2. 13. & 3. 19.

[n] Ezek. 8. 17. & 28. 16. Hab. 2. 8, 17.

[o] ch. 18. 21. Ps. 14. 2. & 33. 13, 14. & 53. 2, 3.

23 And all the days of Enoch were three hundred sixty and five years:

24 And [l]Enoch walked with God, and he *was* not: for God took him.

25 And Methuselah lived an hundred eighty and seven years, and begat † Lamech:

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years; and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name †|| Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground [m]which the LORD hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

31 And all the days of Lamech were seven hundred seventy and seven years; and he died.

32 ¶ And Noah was five hundred years old: and Noah begat [n]Shem, Ham, [o]and Japheth.

CHAP. VI.

1 *The wickedness of the world, which provoked God's wrath, and caused the flood.* 14 *The order and form of the ark.*

AND it came to pass, [a]when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men that they *were* fair; and they [b]took them wives of all which they chose.

3 And the LORD said, [c]My Spirit shall not always strive with man, [d]for that he also *is* flesh: yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them: the same *became* mighty men, which *were* of old, men of renown.

5 ¶ And God saw that the wickedness of man *was* great in the earth, and *that* ||every [e]imagination of the thoughts of his heart *was* only evil †continually.

6 And [f]it repented the LORD that he had made man on the earth, and it [g]grieved him at his heart.

7 And the LORD said, I will destroy man whom I have created from the face of the earth; †both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8 But Noah [h]found grace in the eyes of the LORD.

9 ¶ These *are* the generations of Noah: [i]Noah was a just man, *and* ||perfect in his generations, *and* Noah [k]walked with God.

10 And Noah begat three sons, [l]Shem, Ham, and Japheth.

11 The earth also was corrupt [m]before God; and the earth was [n]filled with violence.

12 And God [o]looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, [p]The end of all flesh is come before me; for the earth is filled with violence through them: [q]and behold, I will destroy them ||with the earth.

14 ¶ Make thee an ark of gopher-wood: † rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this *is the fashion* which thou shalt make it *of:* The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: *with* lower, second, and third *stories* shalt thou make it.

17 [r]And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven: *and* every thing that *is* in the earth shall die.

18 But with thee will I establish my covenant: and [s]thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, [t]two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee: they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind; two of every *sort* [u]shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22 [w]Thus did Noah; [x]according to all that God commanded him, so did he.

CHAP. VII.

1 *Noah, with his family, and the living creatures, enter the ark.* 17 *The beginning and continuance of the flood.*

AND the LORD said unto Noah, [a]Come thou and all thy house into the ark: for [b]thee have I seen righteous before me in this generation.

2 Of every [c]clean beast thou shalt take to thee by † sevens, the male and his female: [d]and of beasts that *are* not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth [e]forty days and forty nights: and every living substance that I have made will I †destroy from off the face of the earth.

5 [f]And Noah did according unto all that the LORD commanded him.

6 And Noah *was* six hundred years old when the flood of waters was upon the earth.

7 ¶ [g]And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass, ||after seven days, that the waters of the flood were upon the earth.

11 ¶ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all [h]the fountains of the great deep broken up, and ||[i]the windows of heaven were opened.

12 [k]And the rain was upon the earth forty days and forty nights.

13 In the self-same day [l]entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark:

14 [m]They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every † sort.

15 And they [n]went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life.

16 And they that went in, went in male and female of all flesh, [o]as God had commanded him: and the LORD shut him in.

17 [p]And the flood was forty days upon the earth: and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth: [q]and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth: [r]and all the high hills that *were* under the whole heaven were covered.

20 Fifteen cubits upward did the waters prevail: and the mountains were covered.

21 [s]And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22 All in [t]whose nostrils *was* † the breath of life, of all that *was* in the dry *land*, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and [u]Noah only remained *alive*, and they that *were* with him in the ark.

24 [w]And the waters prevailed upon the earth an hundred and fifty days.

CHAP. VIII.

1 *The waters assuage.* 4 *The ark resteth on Ararat.* 18 *Noah goeth forth of the ark.* 20 *He buildeth an altar, and offereth sacrifice.*

AND God [a]remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: [b]and God made a wind to pass over the earth, and the waters assuaged.

2 [c]The fountains also of the deep, and the windows of heaven were stopped, and [d]the rain from heaven was restrained.

3 And the waters returned from off the earth

Before CHRIST 2448.

[p] Jer. 51. 13. Ezek. 7. 2, 3, 6. Amos 8. 2. 1 Pet. 4. 7.
[q] ver. 17.
|| Or, *from the earth.*
† Heb. *nests.*
[r] ver. 13. ch. 7. 4, 21, 22, 23. 2 Pet. 2. 5.
[s] ch. 7. 1, 7, 13. 1 Pet. 3. 20. 2 Pet. 2. 5.
[t] ch. 7. 8, 9, 15, 16.
[u] ch. 7. 9, 15. See ch. 2. 19.
[w] Heb. 11. 7. See Ex. 40. 16.
[x] ch. 7. 5, 9, 16.

2349.

[a] ver. 7, 13. Matt. 24. 38. Luke 17. 26. Heb. 11. 7. 1 Pet. 3. 20. 2 Pet. 2. 5.
[b] ch. 6. 9. Ps. 33. 18, 19. Prov. 10. 9. 2 Pet. 2. 9.
[c] ver. 8. Lev. ch. 11.
† Heb. *seven seven.*
[d] Lev. 10. 10. Ezek. 44. 23.
[e] ver. 12, 17.
† Heb. *blot out.*
[f] ch. 6. 22.

2349.

[g] ver. 1.

Before CHRIST 2349.

|| Or, *on the seventh day.*
[h] ch. 8. 2. Prov. 8. 28. Ezek. 26. 19.
|| Or, *flood-gates.*
[i] ch. 1. 7. & 8. 2. Ps. 78. 23.
[k] ver. 4, 17.
[l] ver. 1, 7. ch. 6. 18. Heb. 11. 7. 1 Pet. 3. 20. 2 Pet. 2. 5.
[m] ver. 2, 3, 8, 9.
† Heb. *wing.*
[n] ch. 6. 20.
[o] ver. 2, 3.
[p] ver. 4, 12.
[q] Ps. 104. 26.
[r] Ps. 104. 6. Jer. 3. 23.
[s] ch. 6. 13, 17. ver. 4. Job 22. 16. Matt. 24. 39. Luke 17. 27.
[t] 2 Pet. 3. 6. ch. 2. 7.
† Heb. *the breath of the spirit of life.*
[u] 1 Pet. 3. 20. 2 Pet. 2. 5. & 3. 6.
[w] ch. 8. 3. & ch. 8. 4, compared with ver. 11. of this chap.

[a] ch. 19. 29. Ex. 2. 24. 1 Sam. 1. 19.
[b] Ex. 14. 21.
[c] ch. 7. 11.
[d] Job 38. 37.

† continually; and after the end [e]of the hundred and fifty days the waters were abated.

4 ¶ And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5 And the waters †decreased continually, until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that Noah opened [f]the window of the ark which he had made:

7 And he sent forth a raven, which went forth †to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground.

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark; for the waters *were* on the face of the whole earth. Then he put forth his hand, and took her, and †pulled her in unto him into the ark.

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark.

11 And the dove came in to him in the evening, and lo, in her mouth *was* an olive-leaf, pluckt off. So Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days, and sent forth the dove; which returned not again unto him any more.

13 ¶ And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 Go forth of the ark, [g]thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee [h]every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and [i]be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their †kinds, went forth out of the ark.

20 ¶ And Noah builded an altar unto the LORD, and took of [k]every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

21 And the LORD smelled [l]a †sweet savour; and the LORD said in his heart, I will not again [m]curse the ground any more for man's sake; ‖ for the [n]imagination of man's heart *is* evil from his youth: [o]neither will I again smite any more every thing living, as I have done.

22 [p]† While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and [q]day and night, shall not cease.

Before CHRIST 2349.

†Heb. *in going and returning.*
[e]ch. 7. 24.
†Heb. *were in going and decreasing.*
[f]ch. 6. 16.
†Heb. *in going forth and returning.*
†Heb. *caused her to come.*
2348.
[g]ch. 7. 13.
[h]ch. 7. 15.
[i]ch. 1. 22.
†Heb. *families.*
[k]Lev. ch. 11.
[l]Lev. 1. 9. Ezek. 20. 41. 2 Cor. 2. 15. Eph. 5. 2.
†Heb. *a savour of rest.*
[m]ch. 3. 17. & 6. 17.
‖ Or, *though.*
[n]ch. 6. 5. Job 14. 4. & 15. 14. Ps. 51. 5. Jer. 17. 9. Matt. 15. 19. Rom. 1. 21. & 3. 23.
[o]ch. 9. 11, 15.
[p]Isa. 54. 8.
†Heb. *As yet all the days of the earth.*
[q]Jer. 33. 20, 25.

Before CHRIST 2348.

[a]ch. 1. 28. ver. 7, 19. ch. 10. 32.
[b]ch. 1. 28. Hos. 2. 18.
[c]Deut. 12. 15. & 14. 3, 9, 11. Acts 10. 12, 13.
[d]ch. 1. 29.
[e]Rom. 14. 14, 20. 1 Cor. 10. 23, 26. Col. 2. 16. 1 Tim. 4. 3, 4.
[f]Lev. 17. 10, 11, 14. & 19, 26. Deut. 12. 23. 1 Sam. 14. 34. Acts 15. 20, 29.
[g]Ex. 21. 28.
[h]ch. 4. 9, 10. Ps. 9. 12.
[i]Acts 17. 26.
[k]Ex. 21. 12, 14. Lev. 24. 17. Matt. 26. 52. Rev. 13. 10.
[l]ch. 1. 27.
[m]ver. 1. 19. & ch. 1. 28.
[n]ch. 6. 18.
[o]Isa. 54. 9.
[p]Ps. 145. 9.
[q]Isa. 54. 9.
[r]ch. 17. 11.
[s]Rev. 4. 3.
[t]Ex. 28. 12. Lev. 26. 42, 45. Ezek. 16. 60.
[u]ch. 17. 13, 19
2347.
[x]ch. 10. 6.
†Heb. *Chenaan.*
[y]ch. 5. 32.
[z]ch. 10. 32. 1 Chron. 1. 4, &c.
[a]ch. 3. 19, 23. & 4. 2. Prov. 12. 11.

CHAP. IX.

1 God blesseth Noah. 4 Blood and murder are forbidden. 8 God's covenant, 13 signified by the rainbow. 18 Noah replenisheth the world, 21 is drunken, and mocked of his son, 25 curseth Canaan, 29 and dieth.

AND God blessed Noah and his sons, and said unto them, [a]Be fruitful, and multiply, and replenish the earth.

2 [b]And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.

3 [c]Every moving thing that liveth shall be meat for you; even as the [d]green herb have I given you [e]all things.

4 [f]But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

5 And surely your blood of your lives will I require: [g]at the hand of every beast will I require it, and [h]at the hand of man; at the hand of every [i]man's brother will I require the life of man.

6 [k]Whoso sheddeth man's blood, by man shall his blood be shed: [l]for in the image of God made he man.

7 And you, [m]be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

9 And I, [n]behold, I establish [o]my covenant with you, and with your seed after you;

10 [p]And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth.

11 And [q]I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, [r]This *is* the token of the covenant which I make between me and you, and every living creature that *is* with you, for perpetual generations.

13 I do set [s]my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And [u]I will remember my covenant, which *is* between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember [w]the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

17 And God said unto Noah, This *is* the token of the covenant which I have established between me and all flesh that *is* upon the earth.

18 ¶ And the sons of Noah that went forth of the ark, were Shem, and Ham, and Japheth: [x]and Ham *is* the father of †Canaan.

19 [y]These *are* the three sons of Noah: [z]and of them was the whole earth overspread.

20 And Noah began *to be* [a]a husbandman, and he planted a vineyard:

21 And he drank of the wine, [b]and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 [c]And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father: and their faces *were* backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, [d]Cursed *be* Canaan: [e]a servant of servants shall he be unto his brethren.

26 And he said, [f]Blessed *be* the LORD God of Shem; and Canaan shall be ‖ his servant.

27 God shall ‖ enlarge Japheth, [g]and he shall dwell in the tents of Shem; and Canaan shall be his servant.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

Before CHRIST 2347.

[b] Prov. 20. 1. 1 Cor. 10. 12.

[c] Ex. 20. 12. Gal. 6. 1.

[d] Deut. 27. 16.

[e] Josh. 9. 23. 1 Kings 9. 20, 21.

[f] Ps. 144. 15. Heb. 11. 16.

‖ Or, *servant to them.*

‖ Or, *persuade.*

[g] Eph. 2. 13, 14. & 3. 6.

1998.

CHAP. X.

1 *The generations of Noah.* 8 *Nimrod the first monarch.*

NOW these *are* the generations of the sons of Noah; Shem, Ham, and Japheth: [a]and unto them were sons born after the flood.

2 [b]The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and ‖ Dodanim.

5 By these were [c]the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶ [d]And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat Nimrod: he began to be a mighty one in the earth.

9 He was a mighty [e]hunter [f]before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 [g]And the beginning of his kingdom was †Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land ‖ went forth Asshur, and builded Nineveh, and ‖ the city Rehoboth, and Calah,

12 And Resen between Nineveh and Calah: the same *is* a great city.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim, ([h]out of whom came Philistim,) and Caphtorim.

15 ¶ And Canaan begat †Sidon his first-born, and Heth,

Before CHRIST 2218.

[a] ch. 9. 1, 7, 19.

[b] 1 Chron. 1. 5, &c.

‖ Or, as some read it, *Rodanim.*

[c] Ps. 72. 10. Jer. 2. 10. & 25. 22. Zeph. 2. 11.

[d] 1 Chron. 1. 8, &c.

†Heb. *lip.*

about 2218.

†Heb. *words.*

about 2247.

[e] Jer. 16. 16. Mic. 7. 2.

[f] ch. 6. 11.

[g] Mic. 5. 6.

†Gr. *Babylon.*

‖ Or, *he went out into Assyria.*

‖ Or, *the streets of the city.*

[h] 1 Chron. 1. 12.

†Heb. *Taidon.*

16 And the Jebusite, and the Amorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 [i]And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto †Gaza; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

21 ¶ Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

22 The [k]children of Shem; Elam, and Asshur, and †Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat †[l]Salah; and Salah begat Eber.

25 [m]And unto Eber were born two sons: the name of one *was* ‖ Peleg, for in his days was the earth divided; and his brother's name *was* Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east.

31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 [n]These *are* the families of the sons of Noah, after their generations, in their nations: [o]and by these were the nations divided in the earth after the flood.

[i] ch. 13. 12, 14, 15, 17. & 15. 18–21. Num. 34. 2–12. Josh. 12. 7, 8.

†Heb. *Azzah.*

[k] 1 Chron. 1. 17, &c.

†Heb. *Arpachshad.*

†Heb. *Shelah.*

[l] ch. 11. 12. 2247.

[m] 1 Chron. 1. 19.

‖ That is, *division.*

[n] ver. 1.

[o] ch. 9. 19.

CHAP. XI.

1 *One language in the world.* 3 *The building of Babel.* 5 *The confusion of tongues.*

AND the whole earth was of one †language, and of one †speech.

2 And it came to pass, as they journeyed ‖ from the east, that they found a plain in the land of Shinar; and they dwelt there.

3 And †they said one to another, Go to, let us make brick, and †burn them thoroughly. And they had brick for stone, and slime had they for mortar.

4 And they said, Go to, let us build us a city, and a tower, [a]whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5 [b]And the LORD came down to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold, [c]the people *is* one, and they have all [d]one language; and this they begin to do: and now nothing will be restrained from them, which they have [e]imagined to do.

7 Go to, [f]let us go down, and there confound

†Heb. *lip.*

†Heb. *words.*

‖ Or, *eastward*, as ch. 13. 11.

2 Sam. 6. 2. with 1 Chron. 13. 6.

†Heb. *a man said to his neighbour.*

†Heb. *burn them to a burning.*

[a] Deut. 1. 28.

[b] ch. 18. 21.

[c] ch. 9, 10. Acts 17. 26.

[d] ver. 1.

[e] Ps. 2. 1.

[f] ch. 1. 26. Ps. 2. 4. Acts 2. 4, 5, 6.

their language, that they may [e]not understand one another's speech.

8 So [h]the LORD scattered them abroad from thence [i]upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called ‖ Babel, [k]because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

10 ¶ [l]These *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood:

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, [m]and begat Salah:

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber:

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16 [n]And Eber lived four and thirty years, and begat [o]Peleg:

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu:

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat [p]Serug:

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor:

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat [q]Terah:

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and [r]begat Abram, Nahor, and Haran.

27 ¶ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran: and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife *was* [s]Sarai; and the name of Nahor's wife [t]Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 But [u]Sarai was barren; she *had* no child.

31 And Terah [w]took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from [x]Ur of the Chaldees, to go into [y]the land of Canaan; and they came unto Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

Before CHRIST about 2247.

[g] ch. 42. 23. Deut. 28. 49. Jer. 5. 15. 1 Cor. 14. 2, 11.
[h] Luke 1. 51.
[i] ch. 10. 25, 32.
‖ That is, *confusion.*
[k] 1 Cor. 14. 23.
[l] ch. 10. 22. 1 Chron. 1. 17.

2346.

2311.

[m] See Luke 3. 36.

2281.

2247.

[n] 1 Chron. 1. 19.
[o] Called, Luke 3. 35, *Phalec.*

2217.

2185.

[p] Luke 3. 35, *Saruch.*

2155.

2126.

[q] Luke 3. 34, *Thara.*

[r] Josh. 24. 2. 1 Chron. 1. 26.

1996.

[s] ch. 17. 15. & 20. 12.
[t] ch. 22. 20.

[u] ch. 16. 1, 2. & 18. 11, 12.
[w] ch. 12. 1.

[x] Neh. 9. 7. Acts 7. 4.
[y] ch. 10. 19.

about 1923.

1921.

Before CHRIST 1921.

[a] ch. 15. 7. Neh. 9. 7. Isa. 41. 2. Acts 7. 3. Heb. 11. 8.

[b] ch. 17. 6. & 18. 18. Deut. 26. 5. 1 Kings 3. 8.
[c] ch. 24. 35.
[d] ch. 28. 4. Gal. 3. 14.
[e] ch. 27. 29. Ex. 23. 22. Num. 24. 9.
[f] ch. 18. 18. & 22. 18. & 26. 4. Ps. 72. 17. Acts 3. 25. Gal. 3. 8.

[g] ch. 14. 14.
[h] ch. 11. 31.

[i] Heb. 11. 9.
[k] Deut. 11. 30. Judg. 7. 1.
[l] ch. 10. 18, 19. & 13. 7.
[m] ch. 17. 1.
[n] ch. 13. 15. & 17. 8. Ps. 105. 9, 11.
[o] ch. 13. 4.

[p] ch. 13. 4.

† Heb. *in going and journeying.*
[q] ch. 13. 3.
[r] ch. 26. 1.
[s] Ps. 105. 13.
[t] ch. 43. 1.

[u] ver. 14. ch. 26. 7.

[w] ch. 20. 11. & 26. 7.
[x] ch. 20. 5, 13. See ch. 26. 7.

[y] ch. 39. 7. Matt. 5. 28.

[z] ch. 20. 2.
[a] ch. 20. 14.

[b] ch. 20. 18. 1 Chron. 16. 21. Ps. 105. 14. Heb. 13. 4.
[c] ch. 20. 9. & 26. 10.

CHAP. XII.

1 *God calleth Abram, and blesseth him with a promise of Christ.* 6 *He journeyeth through Canaan.* 10 *He is driven by a famine into Egypt.*

NOW the [a]LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 [b]And I will make of thee a great nation, [c]and I will bless thee, and make thy name great; [d]and thou shalt be a blessing:

3 [e]And I will bless them that bless thee, and curse him that curseth thee: [f]and in thee shall all families of the earth be blessed.

4 So Abram departed, as the LORD had spoken unto him, and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and [g]the souls that they had gotten [h]in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 ¶ And Abram [i]passed through the land unto the place of Sichem, [k]unto the plain of Moreh. [l]And the Canaanite *was* then in the land.

7 [m]And the LORD appeared unto Abram, and said, [n]Unto thy seed will I give this land: and there builded he an [o]altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and [p]called upon the name of the LORD.

9 And Abram journeyed, †[q]going on still toward the south.

10 ¶ And there was [r]a famine in the land: and [s]Abram went down into Egypt to sojourn there; for the famine *was* [t]grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* [u]a fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they [w]will kill me, but they will save thee alive.

13 [x]Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

14 ¶ And it came to pass, that when Abram was come into Egypt, the Egyptians [y]beheld the woman that she *was* very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was [z]taken into Pharaoh's house.

16 And he [a]entreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

17 And the LORD [b]plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

18 And Pharaoh called Abram, and said, [c]What *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?



AS MOSES LIFTED UP THE SERPENT IN THE WILDERNESS

19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.

20 [d]And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

CHAP. XIII.

1 *Abram and Lot return out of Egypt.* 14 *God reneweth the promise to Abram.* 18 *He removeth to Hebron, and there buildeth an altar.*

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, [a]into the south.

2 [b]And Abram *was* very rich in cattle, in silver, and in gold.

3 And he went on his journeys [c]from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the [d]place of the altar, which he had made there at the first: and there Abram [e]called on the name of the LORD.

5 ¶ And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And [f]the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was [g]a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: [h]and the Canaanite and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, [i]Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* † brethren.

9 [k]*Is* not the whole land before thee? Separate thyself, I pray thee, from me: [l]if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all [m]the plain of Jordan, that it *was* well watered every where, before the LORD [n]destroyed Sodom and Gomorrah, [o]*even* as the garden of the LORD, like the land of Egypt, as thou comest unto [p]Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot [r]dwelled in the cities of the plain, and [r]pitched *his* tent toward Sodom.

13 But the men of Sodom [s]*were* wicked, and [t]sinners before the LORD exceedingly.

14 ¶ And the LORD said unto Abram, after that Lot [u]was separated from him, Lift up now thine eyes, and look from the place where thou art, [w]northward, and southward, and eastward, and westward:

15 For all the land which thou seest, [x]to thee will I give it, and [y]to thy seed for ever.

16 And [z]I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee.

18 Then Abram removed *his* tent, and came and [a]dwelt in the † plain of Mamre, [b]which *is* in Hebron, and built there an altar unto the LORD.

Before CHRIST about 1918.

[d] Prov. 21. 1.

about 1918.

[a] ch. 12. 9.

[b] ch. 24. 35. Ps. 112. 3. Prov. 10. 22.

[c] ch. 12. 8,9.

[d] ch. 12. 7,8.

[e] Ps. 116. 17.

[f] ch. 36. 7.

[g] ch. 26. 20.

[h] ch. 12. 6.

[i] 1 Cor. 6. 7. †Heb. *men brethren:* See ch. 11. 27, 31. Ex. 2. 13. Ps. 133. 1. Acts 7. 26.

[k] ch. 20. 15. & 34. 10.

[l] Rom. 12. 18. Heb. 12. 14. Jam. 3. 17.

[m] ch. 19. 17. Deut. 34. 3. Ps. 107. 34.

[n] ch. 19. 24, 25.

[o] ch. 2. 10. Isa. 51. 3.

[p] ch. 14. 2, 8. & 19. 22.

[q] ch. 19. 29.

[r] ch. 14. 12. & 19. 1. 2 Pet 2. 7, 8.

[s] ch. 18. 20. Ezek. 16. 49. 2 Pet. 2. 7, 8.

about 1917.

[t] ch. 6. 11.

[u] ver. 11.

[w] ch. 28. 14.

[x] ch. 12. 7. & 15. 18. & 17. 8. & 24. 7. & 26. 4. Num. 34. 12. Deut. 34. 4. Acts 7. 5.

[y] 2 Chron. 20. 7. Ps. 37. 22, 29. & 112. 2.

[z] ch. 15. 5. & 22. 17. & 26. 4. & 28. 14. & 32. 12. Ex. 32. 13. Num. 23. 10. Deut. 1. 10. 1 Kings 4. 20. 1 Chron. 27. 23. Isa. 48. 19. Jer. 33. 22. Rom. 4. 16, 17, 18. Heb. 11. 12.

Before CHRIST about 1913.

[a] ch. 14. 13. †Heb. *plains.*

[b] ch. 35. 27. & 37. 14.

[a] ch. 10. 10. & 11. 2.

[b] Isa. 11. 11.

[c] Deut. 29. 23.

[d] ch. 19. 22.

about 1913.

[e] Deut. 3. 17. Num. 34. 12. Josh. 3. 16. Ps. 107. 34.

[f] ch. 9. 26.

[g] ch. 15. 20. Deut. 3. 11.

[h] Josh. 12. 4. & 13. 12.

[i] Deut 2. 20.

[k] Deut. 2. 10, 11. ‖ Or, *the plain of Kiriathaim.*

[l] Deut. 2. 12, 22. ‖ Or, *the plain of Paran,* ch. 21. 21. Num. 12. 16 & 13. 3.

[m] 2 Chron. 20. 2.

[n] ch. 11. 3.

[o] ch. 19. 17, 30.

[p] ver. 16, 21.

[q] ch. 12. 5.

[r] ch. 13. 12.

[s] ch. 13. 18.

[t] ver. 24.

[u] ch. 13. 8.

‖ Or, *led forth.* ‖ Or, *instructed.*

[w] ch. 15. 3. & 17. 12, 27. Eccl. 2. 7.

[x] Deut. 34. 1. Judg. 18. 29.

[y] Isa. 41 2, 3.

[z] ver. 11, 12.

[a] Judg. 11. 34. 1 Sam. 18. 6.

[b] Heb. 7. 1.

[c] 2 Sam. 18. 18.

[d] Heb. 7. 1.

CHAP. XIV.

1 *The battle of the kings.* 12 *Lot is taken prisoner.* 18 *Melchizedek blesseth Abram.* 20 *Abram giveth him tithe.*

AND it came to pass, in the days of Amraphel king [a]of Shinar, Arioch king of Ellasar, Chedorlaomer king of [b]Elam, and Tidal king of nations;

2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of [c]Admah, and Shemeber king of Zeboiim, and the king of Bela, which is [d]Zoar.

3 All these were joined together in the vale of Siddim, [e]which is the salt sea.

4 Twelve years [f]they served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote [g]the Rephaims [h]in Ashteroth Karnaim, and [i]the Zuzims in Ham, [k]and the Emims in ‖ Shaveh Kiriathaim,

6 [l]And the Horites in their mount Seir, unto ‖ El-paran, which *is* by the wilderness.

7 And they returned, and came to En-mishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt [m]in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, (the same *is* Zoar;) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim *was full of* [n]slime-pits; and the kings of Sodom and Gomorrah fled, and fell there: and they that remained fled [o]to the mountain.

11 And they took [p]all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's [q]brother's son, [r]who dwelt in Sodom, and his goods, and departed.

13 ¶ And there came one that had escaped, and told Abram the Hebrew; for [s]he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: [t]and these *were* confederate with Abram.

14 And when Abram heard that [u]his brother was taken captive, he ‖ armed his ‖ trained *servants*, [w]born in his own house, three hundred and eighteen, and pursued *them* [x]unto Dan.

15 And he divided himself against them, he and his servants, by night, and [y]smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.

16 And he brought back [z]all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 ¶ And the king of Sodom [a]went out to meet him, [b](after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him,) at the valley of Shaveh, which *is* the [c]king's dale.

18 And [d]Melchizedek king of Salem brought

forth bread and wine: and he *was* [e]the priest of [f]the most high God.

19 And he blessed him, and said, Blessed *be* Abram of the most high God, [g]possessor of heaven and earth:

20 And [h]blessed *be* the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes [i]of all.

21 And the king of Sodom said unto Abram, Give me the † persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, I [k]have lifted up my hand unto the LORD, the most high God, [l]the possessor of heaven and earth,

23 That [m]I will not *take* from a thread even to a shoe-latchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men [n]which went with me, Aner, Eshcol, and Mamre; let them take their portion.

CHAP. XV.

1 *God encourageth Abram,* 4 *promiseth him a son, and a multiplying of his seed.* 6 *Abram is justified by faith.* 7 *Canaan is promised, and confirmed by a vision.*

AFTER these things the word of the LORD came unto Abram [a]in a vision, saying, [b]Fear not, Abram: I *am* thy [c]shield, *and* thy exceeding [d]great reward.

2 And Abram said, Lord GOD, what wilt thou give me, [e]seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and lo, [f]one born in my house is mine heir.

4 And behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that [g]shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and [h]tell the [i]stars, if thou be able to number them: and he said unto him, [k]So shall thy seed be.

6 And he [l]believed in the LORD; and he [m]counted it to him for righteousness.

7 And he said unto him, I *am* the LORD that [n]brought thee out of [o]Ur of the Chaldees, [p]to give thee this land to inherit it.

8 And he said, Lord GOD, [q]whereby shall I know that I shall inherit it?

9 And he said unto him, Take me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and [r]divided them in the midst, and laid each piece one against another: but [s]the birds divided he not.

11 And when the fowls came down upon the carcases, Abram drove them away.

12 And when the sun was going down, [t]a deep sleep fell upon Abram; and lo, a horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety [u]that thy seed shall be a stranger in a land *that is*

Before CHRIST about 1913.

[e] Ps. 110. 4. Heb. 5. 6.
[f] Mic. 6. 6. Acts 16. 17.
Ruth 3. 10. 2 Sam. 2. 5.
[g] ver. 22. Matt. 11. 25.
[h] ch. 24. 27.
[i] Heb. 7. 4.

† Heb. *souls.*

[k] Ex. 6. 8. Dan. 12. 7. Rev. 10. 5, 6.
[l] ver. 19. ch. 21. 33.
[m] So Esther 9. 15, 16.

[n] ver. 13.

[a] Dan. 10. 1. Acts 10. 10, 11.
[b] ch. 26. 24. Dan. 10. 12.
[c] Luke 1. 13, 30.
[d] Ps. 3. 3. & 5. 12. & 84. 11. & 91. 4. & 119. 114.
[e] Ps. 16. 5. & 58. 11. Prov. 11. 18.
[f] Acts 7. 5. ch. 14. 14.
[g] 2 Sam. 7. 12. & 16. 11. 2 Chron. 32. 21.

[h] Ps. 147. 4.
[i] Jer. 33. 22.
[k] ch. 22. 17. Ex. 32. 13. Deut. 1. 10. & 10. 22. 1 Chron. 27. 23. Rom. 4. 18. Heb. 11. 12.
[l] Rom. 4. 3, 9, 22. Gal. 3. 6. Jam. 2. 23.
[m] Ps. 106. 31.
[n] ch. 12. 1.
[o] ch. 11. 28, 31.
[p] Ps. 105. 42, 44. Rom. 4. 13.
[q] See ch. 24. 13, 14. Judg. 6. 17, 37.
[r] 1 Sam. 14. 9, 10. 2 Kings 20. 8. Luke 1. 18.
[s] Jer. 34. 18, 19.
* Lev. 1. 17.

[t] Gen. 2. 21. Job. 4. 13.

[u] Ex. 12. 40 Ps. 105. 23. Acts 7. 6

Before CHRIST about 1913.

[w] Ex. 1. 11. Ps. 105. 25.
[x] Ex. 6. 6. Deut. 6. 22.
[y] Ex. 12. 36. Ps. 105. 37.
[z] Job 5. 26.
[a] Acts 13. 36.
[b] ch. 25. 8.
[c] Ex. 12. 40.
[d] 1 Kings 21. 26.
[e] Dan. 8. 23. Matt. 23. 32. 1 Thes. 2. 16.
† Heb. *a lamp of fire.*
[f] Jer. 34. 18, 19.
[g] ch. 24. 7.
[h] ch. 12. 7. & 13. 15. & 26. 4. Ex. 23. 31. Num. 34. 3. Deut. 1. 7. & 11. 24. & 34. 4. Josh. 1. 4. 1 Kings 4. 21. 2 Chron. 9. 26. Neh. 9. 8. Ps. 105. 11. Isa. 27. 12.

[a] ch. 15. 2, 3.
[b] ch. 21. 9.
[c] Gal. 4. 24.
[d] ch. 30. 3.
[e] ch. 20. 18. & 30. 2. 1 Sam. 1. 5, 6.
[f] So ch. 30. 3, 8.
† Heb. *be builded by her.*
[g] ch. 3. 17. 1911.
[h] ch. 12. 5.

[i] 2 Sam. 6. 10. Prov. 30. 21, 23.

[k] ch. 31. 53. 1 Sam. 24. 12.
[l] Prov. 15. 1. 1 Pet. 3. 7.
[m] Job. 2. 6. Ps. 106. 41, 42. Jer. 38. 5.
† Heb. that which is *good in thine eyes.*
† Heb. *afflicted her.*
[n] Ex. 2. 15.
[o] ch. 25. 18.
[p] Ex. 15. 22.

[q] Tit. 2. 9. 1 Pet. 2. 18.
[r] ch. 17. 20. & 21. 18. & 25. 12.

[s] ch. 17. 19. Matt. 1. 21. Luke 1. 13, 31.

not theirs, and shall serve them; and [w]they shall afflict them four hundred years;

14 And also that nation whom they shall serve, [x]will I judge: and afterward [y]shall they come out with great substance.

15 And [z]thou shalt go [a]to thy fathers in peace; [b]thou shalt be buried in a good old age.

16 But [c]in the fourth generation they shall come hither again: for the iniquity [d]of the Amorites [e]*is* not yet full.

17 And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and †a burning lamp that [f]passed between those pieces.

18 In that same day the LORD [g]made a covenant with Abram, saying, [h]Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

CHAP. XVI.

1 *Sarai being barren giveth Hagar to Abram.* 15 *Ishmael is born.*

NOW Sarai, Abram's wife, [a]bare him no children: and she had an handmaid, [b]an Egyptian, whose name *was* [c]Hagar.

2 [d]And Sarai said unto Abram, Behold now, the LORD [e]hath restrained me from bearing: I pray [f]thee go in unto my maid; it may be that I may †obtain children by her. And Abram [g]hearkened to the voice of Sarai.

3 And Sarai, Abram's wife, took Hagar her maid the Egyptian, after Abram [h]had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was [i]despised in her eyes.

5 And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: [k]the LORD judge between me and thee.

6 [l]But Abram said unto Sarai, [m]Behold, thy maid *is* in thy hand; do to her † as it pleaseth thee. And when Sarai † dealt hardly with her, [n]she fled from her face.

7 ¶ And the angel of the LORD found her by a fountain of water in the wilderness, [o]by the fountain in the way to [p]Shur.

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, Return to thy mistress, and [q]submit thyself under her hands.

10 And the angel of the LORD said unto her, [r]I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, [s]and

shalt call his name || Ishmael; because the LORD hath heard thy affliction.

12 [t]And he will be a wild man; his hand *will be* against every man, and every man's hand against him; [u]and he shall dwell in the presence of all his brethren.

13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him [x]that seeth me?

14 Wherefore the well was called [y]|| Beer-lahai-roi; behold *it is* [z]between Kadesh and Bered.

15 ¶ And [a]Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, [b]Ishmael.

16 And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram.

CHAP. XVII.

1 *God reneweth the covenant.* 10 *Circumcision is instituted.* 16 *Isaac is promised.* 23 *Abraham and Ishmael are circumcised.*

AND when Abram was ninety years old and nine, the LORD [a]appeared to Abram, and said unto him, [b]I *am* the Almighty God; [c]walk before me, and be thou || [d]perfect.

2 And I will make my covenant between me and thee, and [e]will multiply thee exceedingly.

3 And Abram [f]fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant *is* with thee, and thou shalt be [g]a father of †many nations.

5 Neither shall thy name any more be called Abram; but [h]thy name shall be || Abraham: [i]for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make [k]nations of thee; and [l]kings shall come out of thee.

7 And I will [m]establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; [n]to be a God unto thee, and to [o]thy seed after thee.

8 And [p]I will give unto thee, and to thy seed after thee, the land †[q]wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and [r]I will be their God.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

10 This *is* my covenant, which ye shall keep, between me and you, and thy seed after thee; [s]Every man-child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be [t]a token of the covenant betwixt me and you.

12 And †he that is eight days old [u]shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul [w]shall be cut off from his people; he hath broken my covenant.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but || Sarah *shall* her name *be*.

16 And I will bless her, [x]and give thee a son also of her: yea, I will bless her, and † she shall be *a mother* [y]of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, [z]and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, [a]Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and [b]will multiply him exceedingly: [c]twelve princes shall he beget, [d]and I will make him a great nation.

21 But my covenant will I establish with Isaac, [e]which Sarah shall bear unto thee at this set time in the next year.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin, in the self-same day, as God had said unto him.

24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the self-same day was Abraham circumcised, and Ishmael his son;

27 And [f]all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

1 *Abraham entertaineth three angels.* 17 *The destruction of Sodom is revealed to Abraham.*

AND the LORD appeared unto him in the [a]plains of Mamre: and he sat in the tent-door in the heat of the day;

2 [b]And he lifted up his eyes and looked, and lo, three men stood by him: [c]and when he saw *them*, he ran to meet them from the tent-door, and bowed himself toward the ground,

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

4 Let [d]a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

5 And [e]I will fetch a morsel of bread, and †[f]comfort ye your hearts; after that ye shall pass on: [g]for therefore †are ye come to your servant. And they said, So do, as thou hast said.

Before CHRIST 1910.

|| That is, *God shall hear.*
[t] ch. 21. 20.
[u] ch. 25. 18.
[x] ch. 31. 42.
[y] ch. 24. 62. & 25. 11.
|| That is, *the well of him that liveth* and *seeth me.*
[z] Num. 13. 26.
[a] Gal. 4. 22.
[b] ver. 11.

1910.

[a] ch. 12. 1.
[b] ch. 28. 3. & 35. 11. Ex. 6. 3. Deut. 10. 17.
[c] ch. 5. 22. & 48. 15. 1 Kings 2. 4. & 8. 25. 2 Kings 20. 3.
|| Or, *upright*, or, *sincere.*
[d] ch. 6. 9. Deut. 18. 13. Job. 1. 1. Matt. 5. 48.
[e] ch. 12. 2. & 13. 16. & 22. 17.
[f] ver. 17.
[g] Rom. 4. 11, 12, 16. Gal. 3. 29.
† Heb. *multitude of nations.*
[h] Neh. 9. 7.
|| That is, *Father of a great multitude.*
[i] Rom. 4. 17.
[k] ch. 35. 11.
[l] ver. 16. ch. 35. 11.
Matt. 1. 6. &c.
[m] Gal. 3. 17.
[n] ch. 26. 24. & 28. 13. Heb. 11. 16.
[o] Rom. 9. 8.
[p] ch. 12. 7. & 13. 15. Ps. 105. 9, 11.
† Heb. *of thy sojournings.*
[q] ch. 23. 4. & 28. 4.
[r] Ex. 6. 7. Lev. 26. 12. Deut. 4. 37. & 14. 2. & 26. 18. & 29. 13.
[s] Acts 7. 8.
[t] Acts 7. 8. Rom. 4. 11.
† Heb. *a son of eight days.*
[u] Lev. 12. 3. Luke 2. 21. John 7. 22. Phil. 3. 5.

Before CHRIST 1910.

[w] Ex. 4. 24.
|| That is, *Princess.*
[x] ch. 18. 10.
† Heb. *she shall become nations.*
[y] ch. 35. 11. Gal. 4. 31. 1 Pet. 3. 6.
[z] ch. 18. 12. & 21. 6.
[a] ch. 18. 10. & 21. 2. Gal. 4. 28.
[b] ch. 16. 10.
[c] ch. 25. 12, 16.
[d] ch. 21. 18.
[e] ch. 21. 2.
[f] ch. 18. 19.

1898.

[a] ch. 13. 18. & 14. 13.
[b] Heb. 13. 2.
[c] ch. 19. 1. 1 Pet. 4. 9.
[d] ch. 19. 2. & 43. 24.
[e] Judg. 6. 18. & 13. 15.
† Heb. *stay.*
[f] Judg. 19. 5. Ps. 104. 15.
[g] ch. 19. 8. & 33. 10.
† Heb. *you have passed*

6 And Abraham hastened into the tent unto Sarah, and said, † Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.

8 And [h]he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

9 ¶ And they said unto him, Where *is* Sarah thy wife? And he said, Behold, [i]in the tent.

10 And he said, I [k]will certainly return unto thee [l]according to the time of life; and lo, [m]Sarah thy wife shall have a son. And Sarah heard *it* in the tent-door, which *was* behind him.

11 Now [n]Abraham and Sarah *were* old *and* well stricken in age; *and* it ceased to be with Sarah [o]after the manner of women.

12 Therefore Sarah [p]laughed within herself, saying, [q]After I am waxed old shall I have pleasure, my [r]lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 [s]Is any thing too hard for the LORD? [t]At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

16 ¶ And the men rose up from thence, and looked toward Sodom: and Abraham went with them [u]to bring them on the way.

17 And the LORD said, [w]Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be [x]blessed in him?

19 For I know him, [y]that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment, that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because [z]the cry of Sodom and Gomorrah is great, and because their sin is very grievous,

21 [a]I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, [b]I will know.

22 And the men turned their faces from thence, [c]and went toward Sodom: but Abraham [d]stood yet before the LORD.

23 ¶ And Abraham [e]drew near, and said, [f]Wilt thou also destroy the righteous with the wicked?

24 [g]Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked; and [h]that the righteous should be as the wicked, that be far from thee: [i]Shall not the Judge of all the earth do right?

26 And the LORD said, [k]If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, [l]Behold now, I have taken upon me to speak unto the LORD, which *am* [m]*but* dust and ashes:

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30 And he said *unto him*, Oh, let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it* if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32 And he said, [n]Oh, let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there. [o]And he said, I will not destroy *it* for ten's sake.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

CHAP. XIX.

1 *Lot entertaineth two angels.* 4 *The vicious Sodomites are stricken with blindness.* 24 *Sodom and Gomorrah are destroyed.* 26 *Lot's wife is made a pillar of salt.* 31 *The incestuous origin of Moab and Ammon.*

AND there [a]came two angels to Sodom at even; and Lot sat in the gate of Sodom; and [b]Lot, seeing *them*, rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, [c]turn in, I pray you, into your servant's house, and tarry all night, and [d]wash your feet, and ye shall rise up early, and go on your ways. And they said, [e]Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; [f]and he made them a feast, and did bake unleavened bread, and they did eat.

4 ¶ But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 [g]And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? [h]bring them out unto us, that we [i]may know them.

6 And [k]Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

8 [l]Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; [m]for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said

Before CHRIST 1898.

† Heb. *Hasten.*

Before CHRIST 1898.

[h] ch. 19. 3.
[i] ch. 24. 67.
[k] ver. 14.
[l] 2 Kings 4. 16.
[m] ch. 17. 19, 21. & 21. 2. Rom. 9. 9.
[n] ch. 17. 17. Rom. 4. 19. Heb. 11. 11, 12, 19.
[o] ch. 31. 35.
[p] ch. 17. 17.
[q] Luke 1. 18.
[r] 1 Pet. 3. 6.
[s] Jer. 32. 17. Zech. 8. 6. Matt. 3. 9. & 19. 26. Luke 1. 37.
[t] ch. 17. 21. ver. 10. 2 Kings 4. 16.
[u] Rom. 15. 24. 3 John 6.
[w] Ps. 25. 14. Amos 3. 7. John 15. 15
[x] ch. 12. 3. & 22. 18. Acts 3. 25. Gal. 3. 8.
[y] Deut. 4. 9, 10. & 6. 7. Josh. 24. 15. Eph. 6. 4.
[z] ch. 4. 10. & 19. 13. Jam. 5. 4.
[a] ch. 11. 5. Ex. 3. 8.
[b] Deut. 8. 2. & 13. 3. Josh. 22. 22. Luke 16. 15. 2 Cor. 11. 11.
[c] ch. 19. 1.
[d] ver. 1.
[e] Heb. 10. 22.
[f] Num. 16. 22. 2 Sam. 24. 17.
[g] Jer. 5. 1.
[h] Job. 8. 20. Isa. 3. 10, 11.
[i] Job. 8. 3. & 34. 17. Ps. 58. 11. & 94. 2. Rom. 3. 6.
[k] Jer. 5. 1. Ezek. 22. 30.
[l] Luke 18. 1.
[m] ch. 3. 19. Job 4. 19. Eccl. 12. 7. 1 Cor. 15. 47, 48. 2 Cor. 5. 1.
[n] Judg. 6. 39.
[o] Jam. 5. 16.
[a] ch. 18. 22.
[b] ch. 18. 1, &c.
[c] Heb. 13. 2.
[d] ch. 18. 4.
[e] See Luke 24. 28.
[f] ch. 18. 8.
[g] Isa. 3. 9.
[h] Judg. 19. 22.
[i] ch. 4. 1. Rom. 1. 24, 27. Jude 7.
[k] Judg. 19. 23.
[l] See Judg. 19. 24.
[m] See ch. 18. 5.

again, This one *fellow* [n]came in to sojourn, [o]and he will needs be a judge: now will we deal worse with thee than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men [p]that *were* at the door of the house with blindness, both small and great; so that they wearied themselves to find the door.

12 ¶ And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, [q]bring *them* out of this place:

13 For we will destroy this place, because the [r]cry of them is waxen great before the face of the LORD; and [s]the LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons-in-law, [t]which married his daughters, and said, [u]Up, get you out of this place; for the LORD will destroy this city: [x]but he seemed as one that mocked unto his sons-in-law.

15 ¶ And when the morning arose, then the angels hastened Lot, saying, [y]Arise, take thy wife, and thy two daughters which † are here, lest thou be consumed in the || iniquity of the city.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; [a]the LORD being merciful unto him; [b]and they brought him forth, and set him without the city.

17 ¶ And it came to pass, when they had brought them forth abroad, that he said, [c]Escape for thy life; [d]look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, [e]not so, my Lord:

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life: and I cannot escape to the mountain, lest some evil take me, and I die:

20 Behold now, this city *is* near to flee unto, and it *is* a little one; Oh, let me escape thither! (*is* it not a little one?) and my soul shall live.

21 And he said unto him, See, [f]I have accepted † thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for [g]I cannot do any thing till thou be come thither: therefore [h]the name of the city was called || Zoar.

23 ¶ The sun was † risen upon the earth when Lot entered into Zoar.

24 Then [i]the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and [k]that which grew upon the ground.

26 ¶ But his wife looked back from behind him, and she became [l]a pillar of salt.

27 ¶ And Abraham gat up early in the morning to the place where [m]he stood before the LORD:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, [n]the smoke of the country went up as the smoke of a furnace.

29 ¶ And it came to pass, when God destroyed the cities of the plain, that God [o]remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

30 ¶ And Lot went up out of Zoar, and [p]dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he, and his two daughters.

31 And the first-born said unto the younger, Our father *is* old, and *there is* not a man in the earth [q]to come in unto us after the manner of all the earth:

32 Come, let us make our father drink wine, and we will lie with him, that we [r]may preserve seed of our father.

33 And they made their father drink wine that night: and the first-born went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

37 And the first-born bare a son, and called his name Moab: [s]the same *is* the father of the Moabites unto this day.

38 And the younger she also bare a son, and called his name Ben-ammi: [t]the same *is* the father of the children of Ammon unto this day.

CHAP. XX.

1 *Abraham sojourneth at Gerar.* 2 *He denieth his wife and loseth her.*

AND Abraham journeyed from [a]thence toward the south country, and dwelled between [b]Kadesh and Shur, and [c]sojourned in Gerar.

2 And Abraham said of Sarah his wife, [d]She *is* my sister: and Abimelech king of Gerar sent and [e]took Sarah.

3 But [f]God came to Abimelech [g]in a dream by night, and said to him, [h]Behold, thou *art but* a dead man, for the woman which thou hast taken: for she *is* † a man's wife.

4 But Abimelech had not come near her: and he said, LORD, [i]wilt thou slay also a righteous nation?

5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: [k]in the || integrity of my heart and innocency of my hands have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for [l]I also withheld thee from sinning [m]against me: therefore suffered I thee not to touch her.

7 Now therefore restore the man *his* wife; [n]for he

Before CHRIST 1898.

[n] 2 Pet. 2. 7, 8.
[o] Ex. 2. 14.
[p] See 2 Kings 6. 18. Acts 13. 11.
[q] ch. 7. 1. 2 Pet. 2. 7, 9.
[r] ch. 18. 20.
[s] 1 Chron. 21. 15.
[t] Matt. 1. 18.
[u] Num. 16. 21, 45.
[x] Ex. 9. 21. Luke 17. 28. & 24. 11.
[y] Num. 16. 24, 26. Rev. 18. 4.
† Heb. *are found.*
|| Or, *punishment.*
[a] Luke 18. 13. Rom. 9. 15, 16.
[b] Ps. 34. 22.
[c] 1 Kings 19. 3.
[d] ver. 26. Matt. 24. 16, 17, 18. Luke 9. 62. Phil. 3. 13, 14.
[e] Acts 10. 14.
[f] Job 42. 8, 9. Ps. 145. 19.
† Heb. *thy face.*
[g] See ch. 32. 25, 26. Ex. 32. 10. Deut. 9. 14. Mark 6. 5.
[h] ch. 13. 10. & 14. 2.
|| That is, *little.*
[i] ver. 20.
† Heb. *gone forth.*
[k] Deut. 29. 23. Isa. 13. 19. Jer. 20. 16. & 50. 40. Ezek. 16. 49, 50. Hos. 11. 8. Amos 4. 11. Zeph. 2. 9. Luke 17. 29. 2 Pet. 2. 6. Jude 7.
[l] ch. 14. 3. Ps. 107. 34.
[m] Luke 17. 32.
[n] ch. 18. 22.

Before CHRIST about 1898.

[n] Rev. 18. 9.
[o] ch. 8. 1. & 18. 23.
[p] ver. 17, 19.
[q] ch. 16. 2, 4. ch. 38. 8, 9. Deut. 25. 5.
[r] Mark 12. 19.
1897.
[s] Deut. 2. 9.
[t] Deut. 2. 19.

about 1898.

[a] ch. 18. 1.
[b] ch. 16. 7, 14.
[c] ch. 26. 6.
[d] ch. 12. 13. & 26. 7.
[e] ch. 12. 15.
[f] Ps. 105. 14.
[g] Job 33. 15.
[h] ver. 7.
† Heb. *married to an husband.*
[i] ch. 18. 23. ver. 18.
[k] 2 Kings 20. 3. 2 Cor. 1. 12.
|| Or, *simplicity*, or, *sincerity.*
[l] ch. 31. 7. & 35. 5. Ex. 34. 24. 1 Sam. 25. 26, 34.
[m] ch. 39. 9. Lev. 6. 2. Ps. 51. 4.
[n] 1 Sam. 7. 5. 2 Kings 5. 11. Job 42. 8. Jam. 5. 14, 15. 1 John 5. 16.

is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, [o]know thou that thou shalt surely die, thou, [p]and all that *are* thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these [†]things in their ears: and the men were sore afraid.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have offended thee, [q]that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me [r]that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely [s]the fear of God *is* not in this place; and [t]they will slay me for my wife's sake.

12 And yet indeed [u]*she is* my sister; she *is* the daughter of my father, but not the daughter of my mother: and she became my wife.

13 And it came to pass, when [x]God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt shew unto me; at every place whither we shall come, [y]say of me, He *is* my brother.

14 And Abimelech [z]took sheep, and oxen, and men-servants, and women-servants, and gave *them* unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, [a]my land *is* before thee: dwell † where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given [b]thy brother a thousand *pieces* of silver: [c]behold, he *is* to thee [d]a covering of the eyes unto all that *are* with thee, and with all *other:* thus she was reproved.

17 ¶ So Abraham [e]prayed unto God: and God healed Abimelech, and his wife, and his maid-servants; and they bare *children.*

18 For the LORD [f]had fast closed up all the wombs of the house of Abimelech, because of Sarah, Abraham's wife.

CHAP. XXI.

1 *Isaac is born.* 4 *He is circumcised.* 9 *Hagar and Ishmael are cast forth.*

AND the LORD [a]visited Sarah as he had said, and the LORD did unto Sarah [b]as he had spoken.

2 For Sarah [c]conceived, and bare Abraham a son in his old age, [d]at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, [e]Isaac.

4 And Abraham [f]circumcised his son Isaac, being eight days old, [g]as God had commanded him.

5 And [h]Abraham was an hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, [i]God hath made me to laugh, *so that* all that hear [k]will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? [l]for I have borne *him* a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar [m]the Egyptian, [n]which she had borne unto Abraham, [o]mocking.

10 Wherefore she said unto Abraham, [p]Cast out this bond-woman, and her son: for the son of this bond-woman shall not be heir with my son, *even* with Isaac.

11 And the thing was very grievous in Abraham's sight, [q]because of his son.

12 ¶ And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice: for [r]in Isaac shall thy seed be called.

13 And also of the son of the bond-woman will I make [s]a nation, because he *is* thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, (putting *it* on her shoulder) and the child, and [t]sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against *him,* a good way off, as it were a bow-shot: for she said, Let me not see the death of the child. And she sat over against *him,* and lifted up her voice, and wept.

17 And [u]God heard the voice of the lad: and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not; for God hath heard the voice of the lad where he *is.*

18 Arise, lift up the lad, and hold him in thine hand: for [w]I will make him a great nation.

19 And [x]God opened her eyes, and she saw a well of water: and she went, and filled the bottle with water, and gave the lad drink.

20 And God [y]was with the lad; and he grew, and dwelt in the wilderness, [z]and became an archer.

21 And he dwelt in the wilderness of Paran: and his mother [a]took him a wife out of the land of Egypt.

22 ¶ And it came to pass at that time, that [b]Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, [c]God *is* with thee in all that thou doest:

23 Now therefore [d]swear unto me here by God, †that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants [e]had violently taken away.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it,* but to-day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech: and both of them [f]made a covenant.

28 And Abraham set seven ewe-lambs of the flock by themselves.

29 And Abimelech said unto Abraham, [g]What

Before CHRIST about 1898.

[o] ch. 2. 17.
[p] Num. 16. 32, 33.
[q] ch. 26. 10. Ex. 32. 21. Josh. 7. 25.
[r] ch. 34. 7.
[s] ch. 42. 18. Ps. 36. 1. Prov. 16. 6.
[t] ch. 12. 12. & 26. 7.
[u] See ch. 11. 29.
[x] ch. 12. 1, 9, 11, &c. Heb. 11. 8.
[y] ch. 12. 13.
[z] ch. 12. 16.
[a] ch. 13. 9.
† Heb. *as is good in thine eyes.*
[b] ver. 5.
[c] ch. 26. 11.
[d] ch. 24. 65.
[e] Job 42. 9, 10.
[f] ch. 12. 17.
[a] 1 Sam. 2. 21.
[b] ch. 17. 19. & 18. 10, 14. Gal. 4. 23, 28.
[c] Acts 7. 8. Gal. 4. 22. Heb. 11. 11.
[d] ch. 17. 21.
[e] ch. 17. 19.
[f] Acts 7. 8.
[g] ch. 17. 10, 12.
about 1897.
[h] ch. 17. 1, 17.
[i] Ps. 126. 2. Isa. 54. 1. Gal. 4. 27.
[k] Luke 1. 58
[l] ch. 18. 11, 12.
[m] ch. 16. 1.

Before CHRIST about 1892.

[n] ch. 16. 15.
[o] Gal. 4. 22.
about 1892.
[p] Gal. 4. 30. See ch. 25. 6. & 36. 6, 7.
[q] ch. 17. 18.
[r] Rom. 9. 7, 8. Heb. 11. 18.
[s] ver. 18. ch. 16. 10. & 17. 20.
[t] John. 8. 35.
[u] Ex. 3. 7.
[w] ver. 13.
[x] Num. 22. 31. See 2 Kings 6. 17, 18, 20. Luke 24. 16, 31.
[y] ch. 28. 15. & 39. 2, 3, 21.
[z] ch. 16. 12.
[a] ch. 24. 4.
[b] ch. 20. 2. & 26. 26.
[c] ch. 26. 28.
[d] Josh. 2. 12. 1 Sam. 24. 21.
† Heb. *if thou shalt lie unto me.*
[e] See ch. 26. 15, 18, 20, 21, 22.
[f] ch. 26. 31.
[g] ch. 33. 8.

mean these seven ewe-lambs, which thou hast set by themselves?

30 And he said, For *these* seven ewe-lambs shalt thou take of my hand, that [h]they may be a witness unto me that I have digged this well.

31 Wherefore he [i]called that place || Beer-sheba; because there they sware both of them.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 ¶ And *Abraham* planted a || grove in Beer-sheba, and [k]called there on the name of the LORD [l]the everlasting God.

34 And Abraham sojourned in the Philistines' land many days.

CHAP. XXII.

Abraham is tempted to offer Isaac. 3 *He giveth proof of his faith and obedience.*

AND it came to pass after these things, that [a]God did tempt Abraham, and said unto him, Abraham: and he said, † Behold, *here* I *am*.

2 And he said, Take now thy son, [b]thine only *son* Isaac, whom thou lovest, and get thee [c]into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt-offering, and [d]laid *it* upon Isaac his son; and he took the fire in his hand and a knife: and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, † Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the || lamb for a burnt-offering?

8 And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order; and bound Isaac his son, and [e]laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham. And he said, Here *am* I.

12 And he said, [f]Lay not thine hand upon the lad, neither do thou anything unto him: for [g]now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son*, from me.

13 And Abraham lifted up his eyes, and looked, and behold, behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

14 And Abraham called the name of that place || Jehovah-jireh: as it is said *to* this day, In the mount of the LORD it shall be seen.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, [h]By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed [i]as the stars of the heaven, [k]and as the sand which *is* upon the sea-† shore; and [l]thy seed shall possess [m]the gate of his enemies;

18 [n]And in thy seed shall all the nations of the earth be blessed; [o]because thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up, and went together to [p]Beer-sheba; and Abraham dwelt at Beer-sheba.

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, [q]Milcah, she hath also borne children unto thy brother Nahor;

21 [r]Huz his first-born, and Buz his brother, and Kemuel the father [s]of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And [t]Bethuel begat [u]Rebekah: these eight Milcah did bare to Nahor, Abraham's brother.

24 And his concubine, whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

CHAP. XXIII.

1 *The age and death of Sarah.* 3 *The purchase of Machpelah.*

AND Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah.

2 And Sarah died in [a]Kirjath-arba; the same *is* [b]Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 [c]I *am* a stranger and a sojourner with you: [d]give me a possession of a burying-place with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord; thou *art* † [e]a mighty prince among us: in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up and bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for † as much money as it is worth he shall give it me, for a possession of a burying-place among you.

Before CHRIST about 1891.

[h] ch. 31. 48, 52.

[i] ch. 26. 33. || That is, *The well of the oath.*

about 1891.

[k] ch. 4. 26.

[l] Deut. 33. 27. Isa. 40. 28. Rom. 16. 26. 1 Tim. 1. 17.

1872. *Jos. Ant.*

[a] 1 Cor. 10. 13. Heb. 11. 17. Jam. 1. 12. 1 Pet. 1. 7.

† Heb. *Behold me.*

[b] Heb. 11. 17.

[c] 2 Chron. 3. 1.

[d] John 19. 17.

† Heb. *Behold me.*

|| Or, *kid.*

[e] Heb. 11. 17. Jam. 2. 21.

[f] 1 Sam. 15. 22. Mic. 6. 7, 8.

[g] ch. 26. 5. Jam. 2. 22.

Before CHRIST 1872.

|| That is, *The* LORD *will see*, or, *provide.*

[h] Ps. 105. 9. Luke 1. 73. Heb. 6. 13, 14.

[i] ch. 15. 5. Jer. 33. 22.

[k] ch. 13. 16. † Heb. *lip.*

[l] ch. 24. 60.

[m] Mic. 1. 9.

[n] ch. 12. 3. & 18. 18. & 26. 4. Acts 3. 25. Gal. 3. 8, 9, 16, 18.

[o] ver. 3, 10. ch. 26. 5.

[p] ch. 21. 31.

[q] ch. 11. 29.

[r] Job 1. 1.

[s] Job 32. 2.

[t] ch. 24. 15.

[u] Called, Rom. 9. 10, *Rebecca.*

1860.

[a] Josh. 14. 15. Judg. 1. 10.

[b] ch. 13, 18. ver. 19.

[c] ch. 17. 8. 1 Chron. 29. 15. Ps. 105. 12. Heb. 11. 9, 13.

[d] Acts 7. 5.

† Heb. *a prince of God.*

[e] ch. 13. 2. & 14. 14. & 24. 35.

† Heb. *full money.*

10 And Ephron dwelt among the children of Heth. And Ephron the Hittite answered Abraham in the † audience of the children of Heth, *even* of all that [f]went in at the gate of his city, saying,

11 [g]Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field: take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land *is worth* four hundred [h]shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron, and Abraham [i]weighed to Ephron the silver which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.

17 ¶ And [k]the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein [l]were made sure unto Abraham for a possession of a burying-place, by the sons of Heth.

CHAP. XXIV

1 *Abraham sweareth his servant;* 12 *his prayer;* 14 *his sign. Rebekah meeteth him,* 18 *and fulfilleth his sign.* 34 *The servant sheweth his message.* 50 *Laban and Bethuel approve it.* 58 *Rebekah consenteth to go.*

AND Abraham [a]was old *and* † well stricken in age: and the LORD [b]had blessed Abraham in all things.

2 And Abraham said [c]unto his eldest servant of his house, that [d]ruled over all that he had, [e]Put, I pray thee, thy hand under my thigh:

3 And I will make thee [f]swear by the LORD, the God of heaven, and the God of the earth, that [g]thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell:

4 [h]But thou shalt go [i]unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou, that thou bring not my son thither again.

7 ¶ The LORD God of heaven, which [k]took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, [l]Unto thy seed will I give this land: [m]he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then [n]thou shalt be clear from this mine oath; only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took ten camels, of the camels of his master, and departed; [o]|| (for all the goods of his master *were* in his hand;) and he arose, and went to Mesopotamia, unto [p]the city of Nahor.

11 And he made his camels to kneel down without the city by a well of water, at the time of the evening, *even* the time † [q]that women go out to draw *water:*

12 And he said, [r]O LORD, God of my master Abraham, I pray thee, [s]send me good speed this day, and shew kindness unto my master Abraham.

13 Behold, [t]I stand *here* by the well of water; and [u]the daughters of the men of the city come out to draw water:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be* she *that* thou hast appointed for thy servant Isaac; and [w]thereby shall I know that thou hast shewed kindness unto my master.

15 ¶ And it came to pass, before he had done speaking, that behold, Rebekah came out, who was born to Bethuel, son of [x]Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel [y]*was* † very fair to look upon, a virgin; neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 [z]And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man, wondering at her, held his peace, to wit whether [a]the LORD had made his journey prosperous, or not.

22 And it came to pass, as the camels had done drinking, that the man took a golden [b]|| ear-ring, of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold,

23 And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?

Before CHRIST 1860.

† Heb. *ears.*
[f] ch. 34. 20, 24. Ruth 4. 4.
[g] See 2 Sam. 24. 21–24.
[h] Ex. 30. 15. Ezek. 45. 12.
[i] Jer. 32. 9.
[k] ch. 25. 9. & 49. 30, 31, 32. & 50. 13. Acts 7. 16.
[l] See Ruth 4. 7, 8, 9, 10. Jer. 32. 10, 11.

Before CHRIST 1857.

[a] ch. 18. 11. & 21. 5.
† Heb. *gone into days.*
[b] ch. 13. 2. ver. 35. Ps. 112. 3. Prov. 10. 22.
[c] ch. 15. 2.
[d] ver. 10. ch. 39. 4, 5, 6.
[e] ch. 47. 29. 1 Chron. 29. 24. Lam. 5. 6.
[f] ch. 14. 22. Deut. 6. 13. Josh. 2. 12.
[g] ch. 26. 35. & 27. 46. & 28. 2. Ex. 34. 16. Deut. 7. 3.
[h] ch. 28. 2.
[i] ch. 12. 1.
[k] ch. 12. 1, 7.
[l] ch. 12. 7. & 13. 15. & 15. 18. & 17. 8. Ex. 32. 13. Deut. 1. 8. & 34. 4. Acts 7. 5.
[m] Ex. 23. 20, 23. & 33. 2. Heb. 1. 14.
[n] Josh. 2. 17, 20.
[o] ver. 2. || Or, *and.*
[p] ch. 27. 43.
† Heb. *that women which draw* water *go forth.*
[q] Ex. 2. 16. 1 Sam. 9. 11.
[r] ver. 27. ch. 26. 24. & 28. 13. & 32. 9. Ex. 3. 6, 15.
[s] Neh. 1. 11. Ps. 37. 5.
[t] ver. 43.
[u] ch. 29. 9. Ex. 2. 16.
[w] See Judg. 6. 17, 37. 1 Sam. 6. 7. & 14. 8. & 20. 7.
[x] ch. 11. 29. & 22. 23.
[y] ch. 26. 7.
† Heb. *good of countenance.*
[z] 1 Pet. 3. 8. & 4. 9.
[a] ver. 12, 56.
[b] Ex. 32. 2, 3. Isa. 3. 19, 20, 21. Ezek. 16. 11, 12. 1 Pet. 3. 3.
|| Or, *jewel for the forehead.*

24 And she said unto him, [c]I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said, moreover, unto him, We have both straw and provender enough, and room to lodge in.

26 And the man [d]bowed down his head, and worshipped the LORD.

27 And he said, [e]Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master of [f]his mercy and his truth: I *being* in the way, the LORD [g]led me to the house of my master's brethren.

28 And the damsel ran, and told *them of* her mother's house these things.

29 ¶ And Rebekah had a brother, and his name *was* [h]Laban: and Laban ran out unto the man, unto the well.

30 And it came to pass, when he saw the ear-ring, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man, and behold, he stood by the camels at the well.

31 And he said, Come in, [i]thou blessed of the LORD, wherefore standest thou without? for I have prepared the house, and room for the camels.

32 ¶ And the man came into the house: and he ungirded his camels, and [k]gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him.

33 And there was set *meat* before him to eat; but he said, [l]I will not eat until I have told mine errand. And he said, Speak on.

34 And he said, I *am* Abraham's servant.

35 And the LORD [m]hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah, my master's wife, [n]bare a son to my master when she was old: and [o]unto him hath he given all that he hath.

37 And my master [p]made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 [q]But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 [r]And I said unto my master, Peradventure the woman will not follow me.

40 [s]And he said unto me, The LORD, [t]before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house.

41 [u]Then shalt thou be clear from *this* mine oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, [w]O LORD God of my master Abraham, if now thou do prosper my way which I go:

43 [x]Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out for my master's son.

45 [y]And before I had done [z]speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I [a]put the ear-ring upon her face, and the bracelets upon her hands.

48 [b]And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take [c]my master's brother's daughter unto his son.

49 And now if ye will [d]deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel answered, and said, [e]The thing proceedeth from the LORD: we cannot [f]speak unto thee bad or good.

51 Behold, Rebekah [g]*is* before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, he [k]worshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth †[i]jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah. He gave also to her brother and to her mother [k]precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, [l]Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us ‖ *a few* days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way: send me away, that I may go to my master.

57 And they said, We will call the damsel, and inquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and [m]her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister; be thou [n]*the mother* of thousands of millions, and [o]let thy seed possess the gate of those which hate them.

61 ¶ And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

Before CHRIST 1857.

[c] ch. 22. 23.
[d] ver. 52. Ex. 4. 31.
[e] Ex. 18. 10. Ruth 4. 14. 1 Sam. 25. 32, 39. 2 Sam. 18. 28. Luke 1. 68.
[f] ch. 32. 10. Ps. 98. 3.
[g] ver. 48.
[h] ch. 29. 5.
[i] ch. 26. 29. Judg. 17. 2. Ruth 3. 10. Ps. 115. 15.
[k] ch. 43. 24. Judg. 19. 21.
[l] Job 23. 12. John 4. 34. Eph. 6. 5, 6, 7.
[m] ver. 1. ch. 13. 2.
[n] ch. 21. 2.
[o] ch. 21. 10. & 25. 5.
[p] ver. 3.
[q] ver. 4.
[r] ver. 5.
[s] ver. 7.
[t] ch. 17. 1.
[u] ver. 8.
[w] ver. 12.
[x] ver. 13.

Before CHRIST 1857.

[y] ver. 15, &c.
[z] 1 Sam. 1. 13.
[a] Ezek. 16. 11, 12.
[b] ver. 26.
[c] ch. 22. 23.
[d] ch. 47. 29. Josh. 2. 14.
[e] Ps. 118. 23. Matt. 21. 42. Mark 12. 11.
[f] ch. 31. 24.
[g] ch. 20. 15.
[h] ver. 26.
† Heb. *vessels.*
[i] Ex. 3. 22. & 11. 2. & 12. 35.
[k] 2 Chron. 21. 3. Ezra 1. 6.
[l] ver. 56, & 59.
‖ Or, *a full year*, or, *ten* months. Judg. 14. 8.
[m] ch. 35. 8.
[n] ch. 17. 16.
[o] ch. 22. 17.

62 And Isaac came from the way of the [p]well Lahai-roi; for he dwelt in the south country.

63 And Isaac went out ‖ [q]to meditate in the field at the even-tide: and he lifted up his eyes, and saw, and behold, the camels *were* coming.

64 And Rebekah lifted up her eyes, and when she saw Isaac, [r]she lighted off the camel.

65 For she had said unto the servant, What man *is* this that walketh in the field to meet us? And the servant had said, It *is* my master: therefore she took a vail and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac [s]was comforted after his mother's *death.*

CHAP. XXV.

2 The sons of Abraham by Keturah. 7 His age, and death. 12 The generations of Ishmael. 21 Isaac prayeth for Rebekah, being barren. 24 The birth of Esau and Jacob. 29 Esau selleth his birthright.

THEN again Abraham took a wife, and her name *was* Keturah.

2 And [a]she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these *were* the children of Keturah.

5 ¶ And [b]Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines which Abraham had, Abraham gave gifts, and [c]sent them away from Isaac his son (while he yet lived) eastward, unto [d]the east country.

7 And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and [e]died in a good old age, an old man, and full *of years;* and [f]was gathered to his people.

9 And [g]his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

10 [h]The field which Abraham purchased of the sons of Heth: [i]there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac: and Isaac dwelt by the [k]well Lahai-roi.

12 ¶ Now these *are* the generations of Ishmael, Abraham's son, [l]whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.

13 And [m]these *are* the names of the sons of Ishmael, by their names, according to their generations: the first-born of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 ‖ Hadar, and Tema, Jetur, Naphish, and Kedemah:

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles: [n]twelve princes according to their nations.

17 And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and he [o]gave up the ghost and died, and was gathered unto his people.

18 [p]And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria: *and* he † died [q]in the presence of all his brethren.

19 ¶ And these *are* the generations of Isaac, Abraham's son: [r]Abraham begat Isaac:

20 And Isaac was forty years old when he took Rebekah to wife, [s]the daughter of Bethuel the Syrian of Padan-aram, [t]the sister to Laban the Syrian.

21 And Isaac entreated the LORD for his wife, because she *was* barren: [u]and the LORD was entreated of him, and [w]Rebekah his wife conceived.

22 And the children struggled together within her: and she said, If *it be* so, why *am* I thus? [x]And she went to inquire of the LORD.

23 And the LORD said unto her, [y]Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels: and [z]*the one* people shall be stronger than *the other* people; and [a]the elder shall serve the younger.

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the first came out red, [b]all over like an hairy garment: and they called his name Esau.

26 And after that came his brother out, and [c]his hand took hold on Esau's heel; and [d]his name was called Jacob: and Isaac *was* threescore years old when she bare them.

27 And the boys grew: and Esau was [e]a cunning hunter, a man of the field; and Jacob *was* [f]a plain man, [g]dwelling in tents.

28 And Isaac loved Esau, because † he did [h]eat of *his* venison: [i]but Rebekah loved Jacob.

29 ¶ And Jacob sod pottage: and Esau came from the field, and he *was* faint.

30 And Esau said to Jacob, Feed me, I pray thee, † with that same red *pottage;* for I *am* faint: therefore was his name called ‖ Edom.

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I *am* † at the point to die: and what profit shall this birthright do to me?

33 And Jacob said, Swear to me this day; and he sware unto him: and [k]he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles; and [l]he did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.

Before CHRIST 1857.

[p] ch. 16. 14. & 25. 11.
‖ Or, *to pray.*
[q] Josh. 1. 8. Ps. 1. 2. & 77. 12. & 119. 15. & 143. 5.
[r] Josh. 15. 18.
[s] ch. 38. 12.
[a] 1 Chron. 1. 32.
[b] ch. 24. 36.
[c] ch. 21. 14.
[d] Judg. 6. 3.
1822.
[e] ch. 15. 15. & 49. 29.
[f] ch. 35. 29. & 49. 33.
[g] ch. 35. 29. & 50. 13.
[h] ch. 23. 16.
[i] ch. 49. 31.
[k] ch. 16. 14. & 24. 62.
[l] ch. 16. 15.
about 1800.
[m] 1 Chron. 1. 29.

Before CHRIST 1800.

‖ Or, *Hadad.* 1 Chron. 1. 30.
[n] ch. 17. 20.
1773.
[o] ver. 8.
[p] 1 Sam. 15. 7.
† Heb. *fell.* Ps. 78. 64.
[q] ch. 16. 12.
[r] Matt. 1. 2.
1857.
[s] ch. 22. 23.
[t] ch. 24. 29.
1838.
[u] 1 Chron. 5. 20. 2 Chron. 33. 13. Ezra 8. 23.
[w] Rom. 9. 10.
[x] 1 Sam. 9. 9. & 10. 22.
[y] ch. 17. 16. & 24. 60.
[z] 2 Sam. 8. 14.
[a] ch. 27. 29. Mal. 1. 3. Rom. 9. 12.
[b] ch. 27. 11, 16, 23.
[c] Hos. 12. 3.
[d] ch. 27. 36.
1837.
[e] ch. 27. 3, 5.
[f] Job 1. 1, 8. & 2. 3. Ps. 37. 37.
[g] Heb. 11. 9.
† Heb. *venison was in his mouth.*
[h] ch. 27. 19, 25, 31.
[i] ch. 27. 6.
1805.
† Heb. *with that red,* with that *red* pottage.
‖ That is, *red.*
† Heb. *going to die.*
[k] Heb. 12. 16.
[l] Eccl. 8. 15. Isa. 22. 13. 1 Cor. 15. 32.

CHAP. XXVI.

1 *Isaac because of famine goeth to Gerar.* 26 *Abimelech's covenant with him at Beer-sheba.*

AND there was a famine in the land, besides [a]the first famine that was in the days of Abraham. And Isaac went unto [b]Abimelech king of the Philistines unto Gerar.

2 And the LORD appeared unto him, and said, Go not down into Egypt: dwell in [c]the land which I shall tell thee of.

3 [d]Sojourn in this land, and [e]I will be with thee, and [f]will bless thee: for unto thee, and unto thy seed [g]I will give all these countries, and I will perform [h]the oath which I sware unto Abraham thy father;

4 And [i]I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: [k]and in thy seed shall all the nations of the earth be blessed:

5 [l]Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in Gerar:

7 And the men of the place asked *him* of his wife; and [m]he said, She *is* my sister: for [n]he feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah; because she [o]*was* fair to look upon.

8 And it came to pass when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and behold, Isaac *was* sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and [p]thou shouldest have brought guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that [q]toucheth this man or his wife shall surely be put to death.

12 Then Isaac sowed in that land, and † received in the same year [r]an hundred-fold: and the LORD [s]blessed him:

13 And the man [t]waxed great, and † went forward, and grew until he became very great.

14 For he had possession of flocks, and possession of herds, and great store of ‖ servants: and the Philistines [u]envied him.

15 For all the wells [w]which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16. And Abimelech said unto Isaac, Go from us: for [x]thou art much mightier than we.

17 ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: [y]and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of † springing water.

20 And the herdmen of Gerar [z]did strive with Isaac's herdmen, saying, The water *is* ours: and he called the name of the well ‖ Esek; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it ‖ Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it ‖ Rehoboth; and he said, For now the LORD hath made room for us, and we shall [a]be fruitful in the land.

23 And he went up from thence to Beer-sheba.

24 And the LORD appeared unto him the same night, and said, [b]I *am* the God of Abraham thy father: [c]fear not, for [d]I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he [e]builded an altar there, and [f]called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, [g]and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing [h]ye hate me, and have [i]sent me away from you?

28 And they said, † We saw certainly that the LORD [k]was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee:

29 † That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: [l]thou *art* now the blessed of the LORD.

30 [m]And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and [n]sware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it ‖ Shebah: [o]therefore the name of the city *is* ‖ Beer-sheba unto this day.

34 ¶ [p]And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

35 Which [q]were † a grief of mind unto Isaac and to Rebekah.

CHAP. XXVII.

1 *Isaac sendeth Esau for venison.* 6 *Rebekah instructeth Jacob to obtain the blessing.* 34 *Esau complaineth, and by importunity obtaineth a blessing.*

AND it came to pass, that when Isaac was old, and [a]his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto

Before CHRIST about 1804.

about 1804.

[a] ch. 12. 10.

[b] ch. 20. 2.

[c] ch. 12. 1.

[d] ch. 20. 1. Ps. 39. 12. Heb. 11. 9.
[e] ch. 28. 15.
[f] ch. 12. 1.
[g] ch. 13. 15, & 15. 18.
[h] ch. 22. 16. Ps. 105. 9.
[i] ch. 15. 5. & 22. 17.

[k] ch. 12. 3. & 22. 18.

[l] ch. 22. 16, 18.

[m] ch. 12. 13. & 20. 2, 13.
[n] Prov. 29. 25.

[o] ch. 24. 16.

[p] ch. 20. 9.

[q] Ps. 105. 15

† Heb. *found.*
[r] Matt. 13. 8. Mark 4. 8.
[s] ver. 3. ch. 24. 1, 35. Job 42. 12.
[t] ch. 24. 35. Ps. 112. 3. Prov. 10. 22
† Heb. *went going.*
‖ Or, *husbandry.*
[u] ch. 37. 11. Eccl. 4. 4.
[w] ch. 21. 30.

[x] Ex. 1. 9.

about 1760.

[a] ch. 48. 10. 1 Sam. 3. 2.

Before CHRIST about 1804.

[y] ch. 21. 31.

† Heb. *living.*
[z] ch. 21. 25.

‖ That is, *Contention.*

‖ That is, *Hatred.*

‖ That is, *Room.*

[a] ch. 17. 6. & 28. 3. & 41. 52. Ex. 1. 7.

[b] ch. 17. 7. & 24. 12. & 28. 13. Ex. 3. 6. Acts 7. 32.
[c] ch. 15. 1.
[d] ver. 3, 4.
[e] ch. 12. 7. & 13. 18. Ps. 116. 17.

[f] ch. 21. 22.

[g] Jud. 11. 7.
[h] ver. 16.

† Heb. *Seeing we saw.*
[k] ch. 21. 22, 23.

† Heb. *If thou shalt, &c.*

[l] ch. 24. 31. Ps. 115. 15.
[m] ch. 19. 3.

[n] ch. 21. 31.

‖ That is, *an oath.*
[o] ch. 21. 31.
‖ That is, *the well of the oath.*
1796.
[p] ch. 36. 2.
[q] ch. 27. 46. & 28. 1, 8.
† Heb. *bitterness of spirit.*

him, My son: and he said unto him, Behold, *here am* I.

2 And he said, Behold now, I am old, I [b]know not the day of my death:

3 [c]Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and † take me *some* venison;

4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul [d]may bless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son: and Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD, before my death.

8 Now therefore, my son, [e]obey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them [f]savoury meat for thy father, such as he loveth:

10 And thou shalt bring *it* to thy father, that he may eat, and that he [g]may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, [h]Esau my brother *is* a hairy man, and I *am* a smooth man:

12 My father peradventure will [i]feel me, and I shall seem to him as a deceiver; and I shall bring [k]a curse upon me, and not a blessing.

13 And his mother said unto him, [l]Upon me *be* thy curse, my son; only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother [m]made savoury meat, such as his father loved.

15 And Rebekah took †[n]goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father. And he said, Here *am* I; who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, [o]that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* † to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I [p]may feel thee, my son, whether thou *be* my very son Esau, or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because [q]his hands were hairy, as his brother Esau's hands: so he blessed him.

24 And he said, *Art* thou my very son Esau? And he said, I *am*.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, [r]that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, [s]the smell of my son *is* as the smell of a field which the LORD hath blessed:

28 Therefore [t]God give thee of [u]the dew of heaven, and [w]the fatness of the earth, and [x]plenty of corn and wine:

29 [y]Let people serve thee, and nations bow down to thee; be lord over thy brethren, and [z]let thy mother's sons bow down to thee: [a]cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and [b]eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy first-born, Esau.

33 And Isaac † trembled very exceedingly, and said, Who? where *is* he that hath † taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, [c]*and* he shall be blessed.

34 And when Esau heard the words of his father, [d]he cried with a great and exceeding bitter cry, and said unto his father, bless me, *even* me also, O my father!

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, [e]Is not he rightly named ‖ Jacob? for he hath supplanted me these two times: [f]he took away my birth-right; and behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, [g]Behold, I have made him thy lord, and all his brethren have I given to him for servants; and [h]with corn and wine have I ‖ sustained him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father! And Esau lifted up his voice, [i]and wept.

39 And Isaac his father answered, and said unto him, Behold, [k]thy dwelling shall be ‖ the fatness of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, and [l]shalt serve thy brother: and [m]it shall come to pass when

Before CHRIST about 1760.

[b] Prov. 27. 1. Jam. 4. 14.
[c] ch. 25. 27, 28.
† Heb. *hunt.*
[d] ver. 27. ch. 48. 9, 15. & 49. 28. Deut. 33. 1.
[e] ver. 13.
[f] ver. 4.
[g] ver. 4.
[h] ch. 25. 25.
[i] ver. 22.
[k] ch. 9. 25. Deut. 27. 18.
[l] ch. 43. 9. 1 Sam. 25. 24. 2 Sam. 14. 9. Matt. 27. 25
[m] ver. 4, 9.
† Heb. *desirable.*
[n] ver. 27.
[o] ver. 4.
† Heb. *before me.*
[p] ver. 12.
[q] ver. 16.

Before CHRIST about 1760.

[r] ver. 4.
[s] Hos. 14. 6.
[t] Heb. 11. 20.
[u] Deut. 33. 13, 28. 2 Sam. 1. 21
[w] ch. 45. 18.
[x] Deut. 33. 28.
[y] ch. 9. 25. & 25. 23.
[z] ch. 49. 8.
[a] ch. 12. 3. Num. 24. 9.
[b] ver. 4.
† Heb. *trembled with a great trembling greatly.*
† Heb. *hunted.*
[c] ch. 28. 3, 4. Rom. 11. 29.
[d] Heb. 12. 17.
[e] ch. 25. 26. ‖ That is, *a supplanter.*
[f] ch. 25. 33.
[g] Fulfilled. 2 Sam. 8. 14. ver. 29.
[h] ver. 28. ‖ Or, *supported.*
[i] Heb. 12. 17.
[k] ver. 28. Heb. 11. 20. ‖ Or, *of the fatness.*
[l] ch. 25. 23. Obad. 18, 19, 20. 2 Sam. 8. 14.
[m] 2 Kings 8. 20.

thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41 ¶ And Esau [n]hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, [o]The days of mourning for my father are at hand, [p]then will I slay my brother Jacob.

42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth [q]comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice: and arise, flee thou to Laban my brother [r]to Haran.

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence. Why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, [s]I am weary of my life, because of the daughters of Heth: [t]if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

CHAP. XXVIII.

1 Isaac blesseth Jacob, and sendeth him to Padan-aram. 12 *The vision of Jacob's ladder.* 18 *The stone of Beth-el.* 20 *Jacob's vow.*

AND Isaac called Jacob, and [a]blessed him, and charged him, and said unto him, [b]Thou shalt not take a wife of the daughters of Canaan.

2 [c]Arise, go to [d]Padan-aram, to the house of [e]Bethuel thy mother's father; and take thee a wife from thence of the daughters of [f]Laban thy mother's brother.

3 [g]And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be † a multitude of people;

4 And give thee [h]the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land † [i]wherein thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father, and his mother, and was gone to Padan-aram;

8 And Esau seeing [k]that the daughters of Canaan ¶ pleased not Isaac his father;

9 Then went Esau unto Ishmael, and took unto the wives which he had, [l]Mahalath the daughter of Ishmael, Abraham's son, [m]the sister of Nebajoth, to be his wife.

10 ¶ And Jacob [n]went out from Beer-sheba, and went toward [o]Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

12 And he [p]dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven: and behold, [q]the angels of God ascending and descending on it.

13 [r]And behold, the LORD stood above it, and said, [s]I *am* the LORD God of Abraham thy father, and the God of Isaac: [t]the land whereon thou liest, to thee will I give it, and to thy seed.

14 And [u]thy seed shall be as the dust of the earth; and thou shalt † spread abroad [w]to the west, and to the east, and to the north, and to the south: and in thee and [x]in thy seed shall all the families of the earth be blessed.

15 And behold, [y]I *am* with thee, and will [z]keep thee in all *places* whither thou goest, and will [a]bring thee again into this land: for [b]I will not leave thee, [c]until I have done *that* which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in [d]this place; and I knew *it* not.

17 And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and [e]set it up *for* a pillar, [f]and poured oil upon the top of it.

19 And he called the name of [g]that place || Beth-el: but the name of that city *was called* Luz at the first.

20 [h]And Jacob vowed a vow, saying, If [i]God will be with me, and will keep me in this way that I go, and will give me [k]bread to eat, and raiment to put on,

21 So that [l]I come again to my father's house in peace; [m]then shall the LORD be my God:

22 And this stone, which I have set *for* a pillar, [n]shall be God's house: [o]and of all that thou shalt give me, I will surely give the tenth unto thee.

CHAP. XXIX.

1 Jacob cometh to the well of Haran: 18 *He covenanteth for Rachel;* 23 *He is deceived with Leah:* 28 *He marrieth also Rachel, and serveth for her seven years more.*

THEN Jacob † went on his journey, [a]and came into the land of the † people of the east.

2 And he looked, and behold, a well in the field, and lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*.

6 And he said unto them, † [b]*Is* he well? And they said, *He is* well: and behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, † *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*.

Before CHRIST about 1760.

[n] ch. 37. 1, 8.
[o] ch. 50. 3, 4, 10.
[p] Obad. 10.
[q] Ps. 64. 5.
[r] ch. 11. 31.
[s] ch. 26. 35. & 28. 8.
[t] ch. 24. 3.

1760.
[a] ch. 27. 33.
[b] ch. 24. 3.
[c] Hos. 12. 12
[d] ch. 25. 20.
[e] ch. 22. 23.
[f] ch. 24. 29.
[g] ch. 17. 1, 6.
† Heb. *an assembly of people.*
[h] ch. 12. 2.
† Heb. *of thy sojournings*
[i] ch. 17. 8.
[k] ch. 24. 3. & 26. 35.
†Heb were *evil in the eyes, &c.*
about 1760.
[l] ch. 36. 3, she is called *Bashemath.*
[m] ch. 25. 13.
[n] Hos. 12. 12.
[o] Called, Acts. 7. 2, *Charran.*

Before CHRIST about 1760.

[p] ch. 41. 1. Job 33. 15.
[q] John 1. 51. Heb. 1. 14.
[r] ch. 35. 1. & 48. 3.
[s] ch. 26. 24.
[t] ch. 13. 15. & 35. 12.
[u] ch. 13. 16.
† Heb. *break forth.*
[w] ch. 13. 14. Deut. 12. 20.
[x] ch. 12. 3. & 18. 18. & 22. 18. & 26. 4.
[y] see ver. 20, 21. ch. 26. 24. & 31. 3.
[z] ch. 48. 16. Ps. 121. 5, 7, 8.
[a] ch. 35. 6.
[b] Deut. 28. 6. Josh. 1. 5. 1 Kings 8. 57. Heb. 13. 5.
[c] Num. 23. 19.
[d] Ex. 3. 5. Josh. 5. 15.
[e] ch. 31. 13, 45. & 35. 14.
[f] Lev. 8. 10, 11, 12. Num. 7. 1.
[g] Judg. 1. 23, 26. Hos. 4. 15.
|| That is, *the house of God.*
[h] ch. 31. 13. Judg. 11. 30. 2 Sam. 15. 8.
[i] ver. 15.
[k] 1 Tim. 6. 8.
[l] Judg. 11. 31. 2 Sam. 19. 24, 30.
[m] Deut. 26. 17. 2 Sam. 15. 8. 2 Kings 5. 17.
[n] ch. 35. 7, 14.
[o] Lev. 27. 30.
† Heb. *lift up his feet.*
[a] Num. 23. 7. Hos. 12. 12.
† Heb. *children.*
† Heb. *is there peace to him?*
[b] ch. 43. 27.
† Heb. *yet the day is great.*

8 And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

9 ¶ And while he yet spake with them, [c]Rachel came with her father's sheep: for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and [d]rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob [e]kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* [f]her father's brother, and that he *was* Rebekah's son: [g]and she ran and told her father.

13 And it came to pass when Laban heard the † tidings of Jacob his sister's son, that [h]he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, [i]Surely thou *art* my bone and my flesh: and he abode with him † the space of a month.

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be?*

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender-eyed, but Rachel was beautiful and well-favoured.

18 And Jacob loved Rachel; and said, [k]I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob [l]served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

21 ¶ And Jacob said unto Laban, Give *me* my wife (for my days are fulfilled) that I may [m]go in unto her.

22 And Laban gathered together all the men of the place, and [n]made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah, Zilpah his maid, *for* an handmaid.

25 And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our country, † to give the younger before the first-born.

27 [o]Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter Bilhah his handmaid, to be her maid.

30 And he went in also unto Rachel, and he [p]loved also Rachel more than Leah, and served with him [q]yet seven other years.

31 ¶ And when the LORD [r]saw that Leah *was* hated, he [s]opened her womb: but Rachel *was* barren.

32 And Leah conceived, and bare a son; and she called his name ‖ Reuben: for she said, Surely the LORD hath [t]looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name ‖ Simeon.

34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have borne him three sons: therefore was his name called ‖ Levi.

35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name [u]‖ Judah, and † left bearing.

CHAP. XXX.

1 *Rachel's grief for her barrenness.* 5 *Bilhah beareth Dan and Naphtali.* 9 *Zilpah beareth Gad and Asher.* 14 *Reuben findeth mandrakes.* 17 *Leah beareth Issachar, Zebulun, and Dinah.* 22 *Rachel beareth Joseph.* 25 *Jacob desireth to depart.* 37 *His policy, whereby he becometh rich.*

AND when Rachel saw that [a]she bare Jacob no children, Rachel [b]envied her sister; and said unto Jacob, Give me children, [c]or else I die.

2 And Jacob's anger was kindled against Rachel; and he said, [d]*Am* I in God's stead, who hath withheld from thee the fruit of the womb?

3 And she said, Behold [e]my maid Bilhah, go in unto her; [f]and she shall bear upon my knees, [g]that I may also † have children by her.

4 And she gave him Bilhah her handmaid [h]to wife: and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath [i]judged me, and hath also heard my voice, and hath given me a son: therefore called she his name ‖ Dan.

7 And Bilhah, Rachel's maid, conceived again, and bare Jacob a second son.

8 And Rachel said, With † great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name ‖ [k]Naphtali.

9 When Leah saw that she had left bearing, she took Zilpah, her maid, and [l]gave her Jacob to wife.

10 And Zilpah, Leah's maid, bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name ‖ Gad.

12 And Zilpah, Leah's maid, bare Jacob a second son.

13 And Leah said, † Happy am I, for the daughters [m]will call me blessed: and she called his name ‖ Asher.

14 ¶ And Reuben went in the days of wheat-harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, [n]Give me, I pray thee, of thy son's mandrakes.

Before CHRIST about 1760.

[c] Ex. 2. 16.

[d] Ex. 2. 17.

[e] ch. 33. 4. & 45. 14, 15.

[f] ch. 13. 8. & 14. 14, 16.

[g] ch. 24. 28.

† Heb. *hearing.*

[h] ch. 24. 29.

[i] ch. 2. 23. Judg. 9. 2. 2 Sam. 5. 1. & 19. 12, 13.

† Heb. *a month of days.*

[k] ch. 31. 41. 2 Sam. 3. 14

[l] ch. 30. 26. Hos. 12. 12.

1753.

[m] Judg. 15. 1.

[n] Judg. 14. 18. John 2. 1, 2.

† Heb. *wrestlings of God.* ch. 23. 6.

[o] Judges 14. 12.

Before CHRIST about 1753.

[p] ver. 20. Deut. 21. 15.

[q] ch. 30. 26. & 31. 41. Hos. 12. 12.

[r] Ps. 127. 3.

[s] ch. 30. 1.

about 1752.

‖ That is, *see a son.*

[t] Ex. 3. 7. & 4. 31. Deut. 26. 7. Ps. 25. 18. & 106. 44.

about 1751.

‖ That is, *hearing.*

about 1750.

‖ That is, *joined.* See Num. 18. 2, 4.

about 1749.

[u] Matt. 1. 2.

‖ That is, *praise.*

† Heb. *stood from bearing.*

about 1749.

[a] ch. 29. 31.

[b] ch. 37. 11.

[c] Job 5. 2.

[d] ch. 16. 2. 1 Sam. 1. 5.

[e] ch. 16. 2.

[f] ch. 50. 23. Job 3. 12.

[g] ch. 16. 2.

† Heb. *be built by her.*

[h] ch. 16. 3. & 35. 22.

about 1748.

[i] Ps. 35. 24. & 43. 1. Lam. 3. 59.

‖ That is, *judging.*

about 1747.

† Heb. *wrestlings of God.*

| That is, *my wrestling.*

about 1749.

about 1748.

[k] Called, Matt. 4. 13, *Nephthalim.*

about 1747.

[l] ver. 4.

† That is, *a troop,* or, *company.* Isa. 65. 11.

† Heb. *in my happiness.*

[m] Prov. 31. 28. Luke 1. 48.

‖ That is, *happy.*

about 1748.

[n] ch. 25. 30.

15 And she said unto her, [o]*Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name ‖ Issachar.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have borne him six sons: and she called his name ‖ [p]Zebulun.

21 And afterwards she bare a daughter, and called her name ‖ Dinah.

22 ¶ And God [q]remembered Rachel, and God hearkened to her, and [r]opened her womb.

23 And she conceived, and bare a son; and said, God hath taken away [s]my reproach:

24 And she called his name ‖ Joseph; and said, [t]The LORD shall add to me another son.

25 ¶ And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, [u]Send me away, that I may go unto [x]mine own place, and to my country.

26 Give *me* my wives and my children, [y]for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry: for* [z]I have learned by experience that the LORD hath blessed me [a]for thy sake.

28 And he said, [b]Appoint me thy wages, and I will give *it.*

29 And he said unto him, [c]Thou knowest how I have served thee, and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came*, and it is *now* †increased unto a multitude; and the LORD hath blessed thee †since my coming: and now, when shall I [d]provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing. If thou wilt do this thing for me, I will again feed *and* keep thy flock:

32 I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and [e]*of such* shall be my hire.

33 So shall my [f]righteousness answer for me †in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats that were ring-streaked and spotted, and all the she-goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hands of his sons.

36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 ¶ And [g]Jacob took him rods of green poplar, and of the hazel and chesnut-tree; and pilled white streaks in them, and made the white appear which *was* in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering-troughs when the flocks came to drink; that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ring-streaked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-streaked, and all the brown in the flock of Laban: and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man [h]increased exceedingly, and [i]had much cattle, and maid-servants, and men servants, and camels, and asses.

CHAP. XXXI.

1 *Jacob departeth secretly.* 19 *Rachel stealeth her father's images.* 36 *Jacob's complaint of Laban.* 43 *The covenant of Laban and Jacob at Galeed.*

AND he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this [a]glory.

2 And Jacob beheld [b]the countenance of Laban, and behold, it *was* not [c]toward him † as before.

3 And the LORD said unto Jacob, [d]Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, [e]I see your father's countenance, that it *is* not toward me as before: but the God of my father [f]hath been with me.

6 And [g]ye know that with all my power I have served your father.

7 And your father hath deceived me, and [h]changed my wages [i]ten times: but God [k]suffered him not to hurt me.

8 If he said thus, [l]The speckled shall be thy wages; then all the cattle bare speckled: and if

Before CHRIST about 1748.

o Num. 16. 2–3.

Before CHRIST about 1745.

about 1747.

g See ch. 31. 9–12.

‖ That is, *an hire.*

‖ That is, *dwelling.*

about 1745.

p Called, Matt. 4. 13, *Zabulon.*

‖ That is, *judgment.*

q ch. 8. 1. 1 Sam. 1. 19.

r ch. 29. 31.

s 1 Sam. 1. 6. Isa. 4. 1. Luke 1. 25.

‖ That is, *adding.*

t ch. 35. 17.

u ch. 24. 54, 56.

x ch. 18. 33. & 31. 55.

y ch. 29. 20, 30.

h ver. 30.

i ch. 13. 2. & 24. 35. & 26. 13, 14.

z ch. 39. 3, 5.

a See ch. 26. 24.

b ch. 29. 15.

1739.

c ch. 31. 6, 38, 39, 40. Matt. 24. 45. Tit. 2. 10.

a Ps. 49. 16.

† Heb. *broken forth.* ver. 43.

b ch. 4. 5.

c Deut. 28. 54.

† Heb. *at my foot.*

† Heb. *as yesterday and the day before.* 1 Sam. 19. 7.

d 1 Tim. 5. 8.

d ch. 28. 15. 20. 21. & 32. 9.

e ver. 2.

f ver. 3.

g ver. 38, 39, 40, 41. ch. 30. 29.

e ch. 31. 8.

f Ps. 37. 6.

† Heb. *to-morrow.* Ex. 13. 14.

h ver. 41.

i Num. 14. 22. Neh. 4. 12. Job 19. 3. Zech. 8. 23.

k ch. 20. 6. Ps. 105. 14.

l ch. 30. 32.

he said thus, The ring-streaked shall be thy hire; then bare all the cattle ring-streaked.

9 Thus God hath [m]taken away the cattle of your father, and given *them* to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and behold, the ‖rams which leaped upon the cattle *were* ring-streaked, speckled, and grizzled.

11 And [n]the angel of God spake unto me in a dream, *saying*, Jacob: And I said, Here *am* I.

12 And he said, Lift up now thine eyes and see, all the rams which leap upon the cattle *are* ring-streaked, speckled, and grizzled: for [o]I have seen all that Laban doeth unto thee.

13 I *am* the God of Beth-el, [p]where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now [q]arise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered, and said unto him, [r]*Is there* yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for [s]he hath sold us, and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do.

17 ¶ Then Jacob rose up, and set his sons and his wives upon camels;

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram; for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the †[t]images that *were* her father's.

20 And Jacob stole away †unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he rose up, and passed over the river, and [u]set his face *toward* the mount Gilead.

22 And it was told Laban on the third day, that Jacob was fled.

23 And he took [x]his brethren with him, and pursued after him seven days' journey: and they overtook him in the mount Gilead.

24 And God [y]came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou [z]speak not to Jacob †either good or bad.

25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and [a]carried away my daughters, as captives *taken* with the sword?

27 Wherefore didst thou flee away secretly, and †steal away from me, and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

28 And hast not suffered me [b]to kiss my sons, and my daughters? [c]thou hast now done foolishly in *so* doing.

29 It is in the power of my hand to do you hurt: but the [d]God of your father spake unto me [e]yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house; *yet* wherefore hast thou [f]stolen my gods?

31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, [g]let him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee: for Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents; but he found *them* not. Then he went out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban †searched all the tent, but found *them* not.

35 And she said to her father, Let it not displease my lord that I cannot [h]rise up before thee; for the custom of women *is* upon me. And he searched, but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob answered, and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household-stuff? set *it* here before my brethren, and thy brethren, that they may judge betwixt us both.

38 This twenty years *have* I *been* with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

39 [i]That which was torn *of beasts*, I brought not unto thee; I bare the loss of it; of [k]my hand didst thou require it, *whether* stolen by day, or stolen by night.

40 *Thus* I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house: I [l]served thee fourteen years for thy two daughters, and six years for thy cattle: and [m]thou hast changed my wages ten times.

42 [n]Except the God of my father, the God of Abraham, and [o]the Fear of Isaac had been with me, surely thou hadst sent me away now empty. [p]God hath seen mine affliction, and the labour of my hands, and [q]rebuked *thee* yesternight.

43 ¶ And Laban answered, and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine; and what can I do this day unto these my daughters, or unto their children which they have borne?

44 Now therefore come thou, [r]let us make a covenant, I and thou; [s]and let it be for a witness between me and thee.

Before CHRIST 1739.

m ver. 1, 16.

‖ Or, *he-goats.*

n ch. 48. 16.

o Ex. 3. 7.

p ch. 28. 18, 19, 20.

q ver. 3. ch. 32. 9.

r ch. 2. 24.

s ch. 29. 15, 27.

1739.

† Heb. *teraphim.* Judg. 17. 5. 1 Sam. 19. 13. Hos. 3. 4.

t ch. 35. 2.

† Heb. *the heart of Laban.*

u ch. 46. 28. 2 Kings 12. 17. Luke 9. 51, 53.

x ch. 13. 8.

y ch. 20. 3. Job 33. 15. Matt. 1. 20.

z ch. 24. 50.

† Heb. *from good to bad.*

a 1 Sam. 30. 2.

† Heb. *hast stolen me.*

b ver. 55. Ruth 1. 9, 14. 1 Kings 19. 20. Acts 20. 37.

c 1 Sam. 13. 13. 2 Chron. 16. 9.

Before CHRIST 1739.

d ver. 53. ch. 28. 13

e ver. 24.

f ver. 19. Judg. 18. 24.

g See ch. 44. 9.

† Heb. *felt.*

h Ex. 20. 12. Lev. 19. 32.

i Ex. 22. 10, &c.

k Ex. 22. 12.

l ch. 29. 27, 28.

m ver. 7.

n Ps. 124. 1, 2.

o ver. 53. Isa. 8. 13.

p ch. 29. 32. Ex. 3. 7.

q 1 Chron. 12. 17. Jude 9.

r ch. 26. 28.

s Josh. 24. 27.

45 And Jacob [t]took a stone, and set it up *for* a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

47 And Laban called it ‖ Jegar-sahadutha: but Jacob called it ‖Galeed:

48 And Laban said, [u]This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed:

49 And [x] ‖ Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives besides my daughters; no man *is* with us; see, God *is* witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, [y]judge betwixt us. And Jacob [z]sware by [a]the Fear of his father Isaac.

54 Then Jacob ‖ offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and [b]blessed them: and Laban departed, and [c]returned unto his place.

CHAP. XXXII.

3 Jacob's message to Esau. 9 He prayeth for his deliverance. 13 He sendeth a present to Esau. 24 He wrestleth with an angel at Peniel, where he is called Israel. 31 He halteth.

AND Jacob went on his way, and [a]the angels of God met him.

2 And when Jacob saw them, he said, This *is* God's [b]host: and he called the name of that place ‖ Mahanaim.

3 And Jacob sent messengers before him to Esau his brother, [c]unto the land of Seir, [d]the † country of Edom.

4 And he commanded them, saying, [e]Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And [f]I have oxen, and asses, flocks, and menservants, and women-servants: and I have sent to tell my lord, that [g]I may find grace in thy sight.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also [h]he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid, and [i]distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 ¶ [k]And Jacob said, [l]O God of my father Abraham, and God of my father Isaac, the LORD [m]which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10 † I am not worthy of the least of all the [n]mercies, and of all the truth, which thou hast shewed unto thy servant: for with [o]my staff have I passed over this Jordan, and now I am become two bands.

11 [p]Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* [q]the mother † with the children.

12 And [r]thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 ¶ And he lodged there that same night, and took of that which came to his hand [s]a present for Esau his brother;

14 Two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams,

15 Thirty milch camels with their colts, forty kine and ten bulls, twenty she-asses and ten foals.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, *They be* thy servant Jacob's: it *is* a present sent unto my lord Esau: and behold also he *is* behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will [t]appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept † of me.

21 So went the present over before him; and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, [u]and passed over the ford Jabbok.

23 And he took them, and † sent them over the brook, and sent over that he had.

24 ¶ And Jacob was left alone; and there [x]wrestled a man with him, until the † breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and [y]the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And [z]he said, Let me go, for the day breaketh: and he said, [a]I will not let thee go, except thou bless me.

27 And he said unto him, What *is* thy name? And he said, Jacob.

Before CHRIST 1739.

[t] ch. 28. 18.

‖ That is, *the heap of witness.* Chald.
‖ That is, *the heap of witness.* Heb.
[u] Josh. 24. 27.
[x] Judg. 11. 29.
1 Sam. 7. 5.
‖ That is, *a beacon,* or, *watch-tower.*

[y] ch. 16. 5.
[z] ch. 21. 23.
[a] ver. 42.
‖ Or, *killed beasts.*

[b] ch. 28. 1.
[c] ch. 18. 33. & 30. 25.

[a] Ps. 91. 11. Heb. 1. 14.

[b] Josh. 5. 14. Ps. 103. 21. & 148. 2. Luke 2. 13.
‖ That is, *two hosts,* or, *camps.*
[c] ch. 33. 14, 16.
[d] ch. 36. 6, 7, 8. Deut. 2. 5. Josh. 24. 4.
† Heb. *field.*
[e] Prov. 15 1.
[f] ch. 30. 43.
[g] ch. 33. 8, 15.
[h] ch. 33. 1.
[i] ch. 35. 3.

Before CHRIST 1739.

[k] Ps. 50. 15.
[l] ch. 28. 13.
[m] ch. 31. 3, 13.
† Heb. *I am less than all, &c.*
[n] ch. 24. 27.
[o] Job 8. 7.
[p] Ps. 59. 1, 2.
[q] Hos. 10. 14.
† Heb. *upon.*
[r] ch. 28. 13, 14, 15.
[s] ch. 43. 11. Prov. 18. 16.
[t] Prov. 21. 14.
† Heb. *my face.* Job 42. 8, 9.
[u] Deut. 3. 16.
† Heb. *caused to pass.*
[x] Hos. 12. 3, 4. Eph. 6. 12.
† Heb. *ascending of the morning.*
[y] See Matt. 26. 41. 2 Cor. 12. 7.
[z] See Luke 24. 28.
[a] Hos. 12. 4.

28 And he said, [b]Thy name shall be called no more Jacob, but ‖ Israel: for as a prince hast thou [c]power with God, and [d]with men, and hast prevailed.

29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name: and he said, [e]Wherefore *is* it *that* thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place ‖ Peniel: for [f]I have seen God face to face, and my life is preserved.

31 And as he passed over Penuel, the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank.

CHAP. XXXIII.

1 *The kindness of Jacob and Esau at their meeting.* 18 *At Shalem he buyeth a field, and buildeth an altar called El-Elohe-Israel.*

AND Jacob lifted up his eyes, and looked, and behold, [a]Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3 And he passed over before them, and [b]bowed himself to the ground seven times, until he came near to his brother.

4 [c]And Esau ran to meet him, and embraced him, [d]and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children, and said, Who *are* those † with thee? And he said, The children [e]which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves; and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, †What *meanest* thou by [f]all this drove which I met? And he said, *These are* [g]to find grace in the sight of my lord.

9 And Esau said, I have enough, my brother; †keep that thou hast unto thyself.

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I [h]have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, [i]my blessing that is brought to thee; because God hath dealt graciously with me, and because I have † enough: [k]and he urged him, and he took *it*.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me, and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according † as the cattle that goeth before me and the children be able to endure; until I come unto my lord [l]unto Seir.

15 And Esau said, Let me now † leave with thee *some* of the folk that *are* with me: And he said, † What needeth it? [m]Let me find grace in the sight of my lord.

16 ¶ So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to [n]Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called ‖ Succoth.

18 ¶ And Jacob came to [o]Shalem, a city of ‖ [p]Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

19 And [q]he bought a parcel of a field, where he had spread his tent, at the hand of the children of ‖ Hamor, Shechem's father, for an hundred ‖ pieces of money.

20 And he erected there an altar, and [r]called it ‖ El-Elohe-Israel.

CHAP. XXXIV.

1 *Dinah is ravished by Shechem.* 4 *He sueth to marry her.* 13 *The sons of Jacob offer the condition of circumcision to the Shechemites.* 30 *Jacob reproveth Simeon and Levi.*

AND [a]Dinah the daughter of Leah, which she bare unto Jacob, [b]went out to see the daughters of the land.

2 And when Shechem the son of Hamor the Hivite, prince of the country, [c]saw her, he [d]took her, and lay with her, and † defiled her.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake † kindly unto the damsel.

4 And Shechem [e]spake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: (now his sons were with his cattle in the field: and Jacob [f]held his peace until they were come.)

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard *it*: and the men were grieved, and they [g]were very wroth, because he [h]had wrought folly in Israel, in lying with Jacob's daughter; [i]which thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and [k]the land shall be before you; dwell and [l]trade ye therein, and [m]get you possessions therein.

11 And Shechem said unto her father, and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me, I will give.

12 Ask me never so much [n]dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13 And the sons of Jacob answered Shechem

Before CHRIST 1739.

[b] ch. 35. 10. 2 Kings 17. 34.
‖ That is, *a prince of God.*
[c] Hos. 12. 3, 4.
[d] ch. 25. 31. & 27. 33.
[e] Judg. 13. 18.
‖ That is, *the face of God.*
[f] ch. 16. 13. Ex. 24. 11. & 33. 20. Deut. 5. 24. Judg. 6. 22. & 13. 22. Isa. 6. 5.

[a] ch. 32. 6.

[b] ch. 18. 2. & 42. 6. & 43. 26.

[c] ch. 32. 28.
[d] ch. 45. 14, 15.
† Heb. *to thee.*
[e] ch. 48. 9. Ps. 127. 3. Isa. 8. 18.

† Heb. *What is all this band to thee?*
[f] ch. 32. 16.
[g] ch. 32. 5.
† Heb. *be that to thee that* is *thine.*
[h] ch. 43. 3. 2 Sam. 3. 13. & 14. 24, 28, 32. Matt. 18. 10.
[i] Judg. 1. 15. 1 Sam. 25. 27. & 30. 26. 2 Kings 5. 15.
† Heb. *all things.* Phil. 4. 18.
[k2] Kings 5. 23.

Before CHRIST about 1739.

† Heb. *according to the foot of the work, &c. and according to the foot of the children.*
[l] ch. 32. 3.
† Heb. *set,* or, *place.*
† Heb. *Wherefore* is *this?*
[m] ch. 34. 11. & 47. 25. Ruth 2. 13.
[n] Josh. 13. 27. Judg. 8. 5. Ps. 60. 6.
‖ That is, *booths.*
[o] John 3. 23.
‖ Called, Acts 7. 16, *Sychem.*
[p] Josh. 24. 1. Judg. 9. 1.
[q] Josh. 24. 32. John 4. 5.
‖ Called, Acts 7. 16, *Emmor.*
‖ Or, *lambs.*
[r] ch. 35. 7.
‖ That is, *God the God of Israel.*

about 1732.
[a] ch. 30. 21.
[b] Tit. 2. 5.

[c] ch. 6. 2. Judg. 14. 1.
[d] ch. 20. 2.
† Heb. *humbled her.* Deut. 22. 29.
† Heb. *to the heart of the damsel.* See Isa. 40. 2. Hos. 2. 14.
[e] Judg. 14. 2.

[f] 1 Sam. 10. 27. 2 Sam. 13. 20.

[g] ch. 49. 7. 2 Sam. 13. 21.
[h] Josh. 7. 15. Judg. 20. 6.
[i] Deut. 23. 17. 2 Sam. 13. 12.

[k] ch. 13. 9. & 20. 15.
[l] ch. 42. 34.
[m] ch. 47. 27.

[n] Ex. 22. 16, 17. Deut. 22. 29. 1 Sam. 18. 25.

and Hamor his father [o]deceitfully, and said, Because he had defiled Dinah their sister:

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised: for [p]that *were* a reproach unto us:

15 But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem, Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* [q]more honorable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us, therefore let them dwell in the land, and trade therein: for the land, behold, *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 *Shall* not their cattle, and their substance, and every beast of theirs *be* ours? only let us consent unto them, and they will dwell with us.

24 And unto Hamor, and unto Shechem his son, hearkened all that [r]went out of the gate of his city: and every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, [s]Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

26 And they slew Hamor and Shechem his son with the † edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city; because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field.

29 And all their wealth and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.

30 And Jacob said to Simeon and Levi, [t]Ye have [u]troubled me [x]to make me to stink among the inhabitants of the land, among the Canaanites, and the Perizzites: [y]and I *being* few in number, they shall gather themselves together against me, and slay me, and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with an harlot?

Before CHRIST about 1732.

[o] See 2 Sam. 13. 24, &c.
[p] Josh. 5. 9.
[q] 2 Chron. 4. 9.
[r] ch. 23. 10.
[s] ch. 49. 5, 6, 7.
† Heb. *mouth*.
[t] ch. 49. 6.
[u] Josh. 7. 25.
[x] Ex. 5. 21. 1 Sam. 13. 4.
[y] Deut. 4. 27. Ps. 105. 12.

Before CHRIST about 1732.

[a] ch. 28. 19.
[b] ch. 28. 13.
[c] ch. 27. 43.
[d] ch. 18. 19. Josh. 24. 15.
[e] ch. 31. 19, 34. Josh. 24. 2, 23. 1 Sam. 7. 3.
[f] Ex. 19. 10.
[g] ch. 32. 7, 24. Ps. 107. 6.
[h] ch. 28. 20. & 31. 3, 42.
[i] Hos. 2. 13.
[k] Josh. 24. 26. Judg. 9. 6.
[l] Ex. 15. 16. & 23. 27. & 34. 24. Deut. 11. 25. Josh. 2. 9. & 5. 1. 1 Sam. 14. 15. 2 Chron. 14. 14.
[m] ch. 28. 19, 22.
[n] Eccles. 5. 4.
‖ That is, *The God of Beth-el.*
[o] ch. 28. 13.
[p] ch. 24. 59.
‖ That is, *the oak of weeping.*
[q] Hos. 12. 4.
[r] ch. 17. 5.
[s] ch. 32. 28.
[t] ch. 17. 1. & 48. 3, 4. Ex. 6. 3.
[u] ch. 17. 5, 6, 16. & 28. 3. & 48. 4.
[w] ch. 12. 7. & 13. 15. & 26. 3, 4. & 28. 13.
[x] ch. 17. 22.
[y] ch. 28. 18.
[z] ch. 28. 19.
† Heb. *a little piece of ground.* 2 Kings 5. 19.
[a] ch. 30. 24. 1 Sam. 4. 20.

about 1729.

CHAP. XXXV.

1 *God sendeth Jacob to Beth-el.* 2 *He purgeth his house of Idols.* 9 *God blesseth Jacob at Beth-el.* 16 *Rachel travaileth of Benjamin, and dieth in the way to Edar.* 23 *The sons of Jacob.* 28 *The age, death, and burial of Isaac.*

AND God said unto Jacob, Arise, go up to [a]Beth-el, and dwell there: and make there an altar unto God, [b]that appeared unto thee [c]when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his [d]household, and to all that *were* with him, Put away [e]the strange gods that *are* among you, and [f]be clean and change your garments:

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, [g]who answered me in the day of my distress, [h]and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* [i]ear-rings which *were* in their ears; and Jacob hid them under [k]the oak which *was* by Shechem.

5 And they journeyed: and [l]the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6 ¶ So Jacob came to [m]Luz, which *is* in the land of Canaan (that *is* Beth-el), he and all the people that *were* with him.

7 And he [n]built there an altar, and called the place ‖ El-beth-èl; because [o]there God appeared unto him, when he fled from the face of his brother.

8 But [p]Deborah, Rebekah's nurse, died, and she was buried beneath Beth-el, under an oak: and the name of it was called ‖ Allon-bachuth.

9 ¶ And [q]God appeared unto Jacob again when he came out of Padan-aram; and blessed him.

10 And God said unto him, Thy name *is* Jacob: [r]thy name shall not be called any more Jacob, [s]but Israel shall be thy name; and he called his name Israel.

11 And God said unto him, [t]I *am* God Almighty: be fruitful and multiply; [u]a nation and a company of nations shall be of thee, and kings shall come out of thy loins.

12 And the land [w]which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And God [x]went up from him, in the place where he talked with him.

14 And Jacob [y]set up a pillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, [z]Beth-el.

16 ¶ And they journeyed from Beth-el; and there was but † a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

17 And it came to pass when she was in hard labour, that the midwife said unto her, Fear not; [a]thou shalt have this son also.

18 And it came to pass as her soul was in de

parting, (for she died,) that she called his name || Ben-oni: but his father called him || Benjamin.

19 And [b]Rachel died, and was buried in the way to [c]Ephrath, which *is* Beth-lehem.

20 And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave [d]unto this day.

21 ¶ And Israel journeyed, and spread his tent beyond [e]the tower of Edar.

22 And it came to pass, when Israel dwelt in that land, that Reuben went and [f]lay with Bilhah his father's concubine: and Israel heard *it.* Now the sons of Jacob were twelve:

23 The sons of Leah; [g]Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

24 The sons of Rachel; Joseph, and Benjamin:

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher. These *are* the sons of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Isaac his father unto [h]Mamre, unto the [i]city of Arbah (which *is* Hebron) where Abraham and Isaac sojourned.

28 And the days of Isaac were an hundred and fourscore years.

29 And Isaac gave up the ghost and died, and [k]was gathered unto his people, *being* old and full of days; and [l]his sons Esau and Jacob buried him.

CHAP. XXXVI.

1 Esau's three wives. 6 His removing to mount Seir. 15 The dukes which descended of his sons.

NOW these *are* the generations of Esau, [a]who *is* Edom.

2 [b]Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and [c]Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;

3 And [d]Bashemath, Ishmael's daughter, sister of Nebajoth.

4 And [e]Adah bare to Esau, Eliphaz; and Bashemath bare Reuel;

5 And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.

6 And Esau took his wives, and his sons, and his daughters, and all the † persons of his house, and his cattle, and all his beasts, and all his substance which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

7 [f]For their riches were more than that they might dwell together: and [g]the land wherein they were strangers could not bear them, because of their cattle.

8 Thus dwelt Esau in [h]mount Seir: [i]Esau *is* Edom.

9 ¶ And these *are* the generations of Esau the father of the † Edomites, in mount Seir:

10 These *are* the names of Esau's sons; [k]Eliphaz the son of Adah the wife of Esau; Reuel the son of Bashemath the wife of Esau.

11 And the sons of Eliphaz were, Teman, Omar, || Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz, Esau's son; and she bare to Eliphaz, [l]Amalek: these *were* the sons of Adah, Esau's wife.

13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath, Esau's wife.

14 ¶ And these were the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife: and she bare to Esau, Jeush, and Jaalam, and Korah.

15 ¶ These *were* dukes of the sons of Esau: the sons of Eliphaz, the first-born *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of Eliphaz, in the land of Edom: these *were* the sons of Adah.

17 ¶ And these *are* the sons of Reuel, Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel, in the land of Edom: these *are* the sons of Bashemath, Esau's wife.

18 ¶ And these *are* the sons of Aholibamah, Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau (who *is* Edom) and these *are* their dukes.

20 ¶ [m]These *are* the sons of Seir [n]the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori, and || Heman: and Lotan's sister *was* Timna.

23 And the children of Shobal *were* these; || Alvan, and Manahath, and Ebal, || Shepho, and Onam.

24 And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found [o]the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah *were* these; Dishon, and Aholibamah the daughter of Anah.

26 And these *are* the children of Dishon; || Hemdan, and Eshban, and Ithran, and Cheran.

27 The children of Ezer *are* these; Bilhan, and Zaavan, and || Akan.

28 The children of Dishan *are* these; Uz, and Aran.

29 These *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31 ¶ And [p]these *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah.

Before CHRIST about 1729.

|| That is, *the son of my sorrow.*
|| That is, *the son of the right hand.*
[b] ch. 48. 7.
[c] Ruth 1. 2. & 4. 11. Micah 5. 2. Matt. 2. 6.
[d] 1 Sam. 10. 2. 2 Sam. 18. 18.
[e] Mic. 4. 8.
[f] ch. 49. 4. 1 Chron. 5. 1. See 2 Sam. 16. 22. & 20. 3. 1 Cor. 5. 1.
[g] ch. 46. 8. Ex. 1. 2.

[h] ch. 13. 18. & 23. 2, 19.
[i] Josh. 14. 15. & 15. 13.
1716.

[k] ch. 15. 15. & 25. 8.
[l] See ch. 25. 9. & 49. 31.

Before CHRIST about 1740.

|| Or, *Zephi,* 1 Chron. 1. 36.
[l] Ex. 17. 8, 14. Num. 24. 20. 1 Sam. 15. 2, 3, &c.

about 1715.

about 1840.

[m] 1 Chron. 1. 38.
[n] ch. 14. 6. Deut. 2. 12, 22.

about 1796.
[a] ch. 25. 30.

[b] ch. 26. 34.

|| Or, *Homam,* 1 Chron. 1. 39.
[c] ver. 25.
|| Or, *Alian,* 1 Chron. 1. 40.
about 1760.
[d] ch. 28. 9.
|| Or, *Shephi,* 1 Chron. 1. 40.
[e] 1 Chron. 1. 35.
[o] See Lev. 19. 19.

about 1740.
† Heb. *souls.*
|| Or, *Amram,* 1 Chron. 1. 41.
|| Or, *Jakan,* 1 Chron. 1. 42.
[f] ch. 13. 6, 11.
[g] ch. 17. 8. & 28. 4.
about 1780.

[h] ch. 32. 3. Deut. 2. 5. Josh. 24. 4.
[i] ver. 1.
† Heb. *Edom.*
[k] 1 Chron. 1. 35, &c.
[p] 1 Chron. 1. 43.

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

35 And Husham died, and Hadad the son of Bedad (who smote Midian in the field of Moab) reigned in his stead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Masrekah reigned in his stead.

37 And Samlah died, and Saul of Rehoboth *by* the river reigned in his stead.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and [q]Hadar reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 And these *are* the names of [r]the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke ‖Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations, in the land of their possession: he *is* Esau, the father of †the Edomites.

CHAP. XXXVII.

1 *Joseph is hated of his brethren.* 5 *His two dreams.* 18 *His brethren conspire his death.* 21 *Reuben saveth him.* 26 *They sell him to the Ishmaelites.* 36 *He is sold to Potiphar in Egypt.*

AND Jacob dwelt in the land †[a]wherein his father was a stranger, in the land of Canaan.

2 These *are* the generations of Jacob: Joseph *being* seventeen years old, was feeding the flock with his brethren, and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father [b]their evil report.

3 Now Israel loved Joseph more than all his children, because he *was* [c]the son of his old age: and he made him a coat of *many* ‖colours.

4 And when his brethren saw that their father loved him more than all his brethren, they [d]hated him, and could not speak peaceably unto him.

5 ¶ And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For [e]behold, we *were* binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams and for his words.

9 ¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more: and behold, [f]the sun and the moon and the eleven stars made obeisance to me.

Before CHRIST about 1780.

† Heb. *Edom.*

† Heb. *of his father's sojournings.* 1729.

[a] ch. 17. 8. & 23. 4. & 28. 4. & 36. 7. Heb. 11. 9.

[b] 1 Sam. 2. 22, 23, 24.

[c] ch. 44. 20.

‖ Or, *pieces.* Judg. 5. 30. 2 Sam. 13. 18.

[d] ch. 27. 41. & 49. 23.

[e] ch. 42. 6, 9. & 43. 26. & 44. 14.

[f] ch. 46. 29.

Before CHRIST about 1729.

[g] ch. 27. 29.

[h] Acts 7. 9.

[i] Dan. 7. 28. Luke 2. 19, 51. about 1729.

† Heb. *see the peace of thy brethren, &c.* ch. 29. 6.

[k] ch. 35. 27.

[l] Cant. 1. 7.

[m] 2 Kings 6. 13.

[n] 1 Sam. 19. 1. Ps. 31. 13. & 37. 12, 32. & 94. 21. Matt. 27. 1. Mark 14. 1. John 11. 53. Acts 23. 12.

† Heb. *master of dreams.*

[o] Prov. 1. 11, 16. & 6. 17. & 27. 4.

[p] ch. 42. 22.

[q] Prov. 30. 20. Amos 6. 6.

[r] see ver. 28, 36.

[s] Jer. 8. 22.

[t] ch. 4. 10. ver. 20. Job 16. 18.

[u] 1 Sam. 18. 17.

[x] ch. 42. 21.

[y] ch. 29. 14.

† Heb. *hearkened*

[z] Judg. 6. 3. ch. 45. 4, 5.

[a] Ps. 105. 17. Acts 7. 9.

[b] See Matt. 27. 9.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and [g]thy brethren indeed come to bow down ourselves to thee to the earth?

11 And [h]his brethren envied him; but his father [i]observed the saying.

12 ¶ And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? Come, and I will send thee unto them. And he said to him, Here *am* I.

14 And he said to him, Go, I pray thee, †see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of [k]Hebron, and he came to Shechem.

15 ¶ And a certain man found him, and behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: [l]tell me, I pray thee, where they feed *their flocks.*

17 And the man said, They are departed hence: for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in [m]Dothan.

18 And when they saw him afar off, even before he came near unto them, [n]they conspired against him to slay him.

19 And they said one to another, Behold this †dreamer cometh.

20 [o]Come now therefore, and let us slay him, and cast him into some pit; and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams.

21 And [p]Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his* coat of *many* ‖colours that *was* on him.

‖ Or, *pieces*

24 And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

25 [q]And they sat down to eat bread: and they lifted up their eyes and looked, and behold, a company of [r]Ishmaelites came from Gilead, with their camels bearing spicery, and [s]balm, and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and [t]conceal his blood?

27 Come, and let us sell him to the Ishmaelites, and [u]let not our hand be upon him; for he *is* [x]our brother, *and* [y]our flesh: and his brethren †were content.

28 Then there passed by [z]Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, [a]and sold Joseph to the Ishmaelites for [b]twenty *pieces* of silver: and they brought Joseph into Egypt.

29 ¶ And Reuben returned unto the pit; and be-

hold, Joseph *was* not in the pit: and he [c]rent his clothes.

30 And he returned unto his brethren, and said, The child [d]*is* not: and I, whither shall I go?

31 And they took [e]Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood:

32 And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no.

33 And he knew it, and said, *It is* my son's coat; an [f]evil beast hath devoured him: Joseph is without doubt rent in pieces.

34 And Jacob [g]rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters [h]rose up to comfort him; but he refused to be comforted, and he said, For [i]I will go down into the grave unto my son mourning. Thus his father wept for him.

36 And [k]the Midianites sold him into Egypt unto Potiphar, an † officer of Pharaoh's, *and* † || captain of the guard.

CHAP. XXXVIII.

6 *Er marrieth Tamar.* 13 *She deceiveth Judah.* 27 *She beareth twins, Pharez and Zarah.*

AND it came to pass at that time, that Judah went down from his brethren, and [a]turned in to a certain Adullamite, whose name *was* Hirah.

2 And Judah [b]saw there a daughter of a certain Canaanite, whose name *was* [c]Shuah; and he took her, and went in unto her.

3 And she conceived, and bare a son; and he called his name [d]Er.

4 And she conceived again, and bare a son; and she called his name [e]Onan.

5 And she yet again conceived and bare a son; and called his name [f]Shelah: and he was at Chezib, when she bare him.

6 And Judah [g]took a wife for Er his first-born, whose name *was* Tamar.

7 And [h]Er, Judah's first-born, was wicked in the sight of the LORD; [i]and the LORD slew him.

8 And Judah said unto Onan, Go in unto [k]thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should not be [l]his: and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

10 And the thing which he did † displeased the LORD: wherefore he slew [m]him also.

11 Then said Judah to Tamar his daughter-in-law, [n]Remain a widow at thy father's house, till Shelah my son be grown; (for he said, Lest peradventure he die also as his brethren *did*:) and Tamar went and dwelt [o]in her father's house.

12 And † in process of time, the daughter of Shuah, Judah's wife, died: and Judah [p]was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father-in-law goeth up [q]to Timnath, to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and [s]sat in † an open place, which *is* by the way to Timnath: for she saw [t]that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her *to be* an harlot; because she had covered her face.

16 And he turned unto her by the way, and said Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter-in-law:) and she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, [u]I will send *thee* † a kid from the flock: and she said, [w]Wilt thou give *me* a pledge, till thou send *it*?

18 And he said, What pledge shall I give thee? And she said, [x]Thy signet, and thy bracelets, and thy staff that *is* in thy hand: and he gave *it* her, and came in unto her, and she conceived by him.

19 And she arose and went away and [y]laid by her vail from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot that *was* || openly by the wayside? And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

23 And Judah said, Let her take *it* to her, lest we † be shamed: behold, I sent this kid, and thou hast not found her.

24 ¶ And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath [z]played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, [a]and let her be burnt.

25 When she *was* brought forth, she sent to her father-in-law, saying, By the man whose these *are*, *am* I with child: and she said, [b]Discern, I pray thee, whose *are* these, [c]the signet, and bracelets, and staff.

26 And Judah [d]acknowledged *them*, and said, [e]She hath been more righteous than I; because that [f]I gave her not to Shelah my son. and he knew her again [g]no more.

27 ¶ And it came to pass in the time of her travail, that behold, twins *were* in her womb.

28 And it came to pass when she travailed, that *the one* put out *his* hand; and the midwife took and bound upon his hand a scarlet thread, saying, this came out first.

29 And it came to pass as he drew back his hand, that behold, his brother came out; and she said || How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called || [k]Pharez.

30 And afterward came out his brother that had the scarlet thread upon his hand; and his name was called Zarah.

Before CHRIST about 1729.

[c] Job 1. 20.
[d] ch. 42.13, 36. Jer. 31. 15.
[e] ver. 23.
[f] ver. 20. ch. 44. 28.
[g] ver. 29. 2Sam.3.31.
[h] 2 Sam.12. 17.
[i] ch. 42. 38. & 44.29,31.
[k] ch. 39. † Heb. *eunuch*: But the word doth signify not only *eunuchs*, but also *chamberlains, courtiers*, and *officers*. Esth. 1.10. † Heb. *chief of the slaughtermen*, or, *executioners*. || Or, *chief marshal*.
[a] ch. 19.3. 2Kings4.8.
[b] ch. 34. 2.
[c] 1 Chron. 2. 3.
[d] ch. 46.12. Num. 26. 19.
[e] ch. 46. 12. Num. 26. 19.
[f] ch. 46.12. Num. 26. 20.
[g] ch. 21. 21.
[h] ch. 46.12. Num. 26. 19.
[i] 1 Chron. 2. 3.
[k] Deut. 25. 5. Matt.22.24
[l] Deut.25.6
‡ Heb *was evil in the eyes of the* LORD.
[m] ch.46.12. Num. 26. 19.
[n] Ruth 1.13.
[o] Lev.22.13.
† Heb. *the days were multiplied*
[p] 2 Sam. 13. 39.

Before CHRIST about 1727.

[q] Josh. 15. 10, 57. Judg. 14.1.
[s] Prov. 7. 12. † Heb. *the door of eyes*, or, *of Enajim*.
[t] ver.11,26.
[u] Ezek. 16. 33. † Heb. *a kid of the goats*.
[w] ver. 20.
[x] ver. 25.
[y] ver. 14.
|| Or, *in Enajim*.
† Heb. *become a contempt*.
[z] Judg.19.2.
[a] Lev.21.9. Deut. 22. 21.
[b] ch. 37.32.
[c] ver. 18.
[d] ch. 37, 33.
[e] 1 Sam. 24. 17.
[f] ver. 14.
[g] Job 34.31, 32.
|| Or, *Wherefore hast thou made this breach against thee?* || That is, *a breach*.
[k] ch. 46. 12. Num. 26. 20. 1 Chron. 2. 4. Matt. 1. 3.

CHAP. XXXIX.

1 *Joseph advanced in Potiphar's house.* 7 *He resisteth his mistress's temptation.* 20 *He is cast into prison.*

Before CHRIST 1729.

1729.

AND Joseph was brought down to Egypt: and [a]Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, [b]bought him of the hands of the Ishmaelites, which had brought him down thither.

[a] ch. 37.36. Ps. 105.17.
[b] ch. 37.28.

2 And [c]the LORD was with Joseph, and he was a prosperous man: and he was in the house of his master the Egyptian.

[c] ver. 21. ch. 21. 22. & 26. 24, 28. & 28. 15. 1 Sam. 16. 18. & 18. 14, 28. Acts 7. 9.

3 And his master saw that the LORD *was* with him, and that the LORD [d]made all that he did to prosper in his hand.

[d] Ps. 1. 3.

4 And Joseph [e]found grace in his sight, and he served him: and he made him [f]overseer over his house, and all *that* he had he put into his hand.

[e] ch. 18. 3. & 19. 19. ver. 21.
[f] Gen. 24. 2.

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that [g]the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

[g] ch. 30. 27.

6 And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat: and Joseph [h]was *a* goodly *person*, and well-favoured.

[h] 1 Sam. 16. 12.

7 ¶ And it came to pass after these things, that his master's wife cast her eyes upon Joseph: and she said, [i]Lie with me.

[i] 2 Sam. 13. 11.

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand;

9 *There is* none greater in this house than I; neither hath he kept back any thing from me, but thee, because thou *art* his wife: [k]how then can I do this great wickedness, and [l]sin against God?

[k] Prov. 6. 29, 32.
[l] ch. 20. 6. Lev. 6. 2. 2 Sam. 12. 13. Ps. 51. 4.

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.

12 And [m]she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

[m] Prov. 7. 13, &c.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us: he came in unto me to lie with me, and I cried with a †loud voice:

† Heb. *great.*

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she [n]spake unto him according to these words, saying, The Hebrew servant which thou hast brought unto us, came in unto me to mock me:

[n] Ex. 23. 1. Ps. 120. 3.

18 And it came to pass as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his [o]wrath was kindled.

[o] Prov. 6. 34, 35.

20 And Joseph's master took him, and [p]put him into the [q]prison, a place where the king's prisoners *were* bound: and he was there in the prison.

[p] Ps. 105. 18. 1 Pet. 2. 19.
[q] See ch. 40. 3, 15. & 41. 14.

21 ¶ But the LORD was with Joseph, and †shewed him mercy, and [r]gave him favour in the sight of the keeper of the prison.

† Heb. *extended kindness unto him.*
[r] Ex. 3. 21. & 11. 3. & 12. 36. Ps. 106. 46. Prov. 16. 7. Dan. 1. 9. Acts 7. 9, 10.

22 And the keeper of the prison [s]committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it.*

[s] ch. 40. 3, 4.

23 The keeper of the prison looked not to any thing *that was* under his hand; because [t]the LORD was with him: and *that* which he did, the LORD made *it* to prosper.

[t] ver. 2. 3.

CHAP. XL.

1 *The butler and baker of Pharaoh in prison.* 5 *He interpreteth their dreams.* 23 *The ingratitude of the butler.*

about 1720.

AND it came to pass after these things, *that* the [a]butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

[a] Neh. 1. 11.

2 And Pharaoh was [b]wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.

[b] Prov. 16. 14.

3 [c]And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound.

[c] ch. 39. 20, 23.

4 And the captain of the guard charged Joseph with them, and he served them; and they continued a season in ward.

about 1718.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream; the butler and the baker of the king of Egypt, which *were* bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and behold, they *were* sad.

7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore †look ye *so* sadly to-day?

† Heb. are *your faces evil?* Neh. 2. 2.

8 And they said unto him, [d]We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, [e]*Do* not interpretations *belong* to God? Tell me *them*, I pray you.

[d] ch. 41. 15.
[e] See ch. 41. 16. Dan. 2. 11, 28, 47.

9 And the chief butler told his dream to Joseph, and said unto him, In my dream, behold, a vine *was* before me;

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, [f]This *is* the interpretation of it: The three branches [g]*are* three days:

[f] ver. 18. ch. 41. 12, 25. Judg. 7. 14. Dan. 2. 36. & 4. 19.
[g] ch. 41. 26.

13 Yet within three days shall Pharaoh [h]‖lift up thy head, and restore thee unto thy place: and thou

[h] 2 Kings 25. 27. Ps. 3. 3. Jer. 52. 31.

‖ Or, *reckon.*

shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But †[f]think on me when it shall be well with thee, and [k]shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was stolen away out of the land of the Hebrews: [l]and here also have I done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and behold, *I had* three ‖white baskets on my head:

17 And in the uppermost basket *there was* of all manner of †bake-meats for Pharaoh: and the birds did eat them out of the basket upon my head.

18 And Joseph answered, and said, [m]This *is* the interpretation thereof: The three baskets *are* three days:

19 [n]Yet within three days shall Pharaoh ‖lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

20 ¶ And it came to pass the third day, *which was* Pharaoh's [o]birth-day, that he [p]made a feast unto all his servants: and he [q]‖lifted up the head of the chief butler and of the chief baker among his servants.

21 And he [r]restored the chief butler unto his butlership again; and [s]he gave the cup into Pharaoh's hand:

22 But he [t]hanged the chief baker, as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, but [u]forgat him.

CHAP. XLI.

1 *Pharaoh's two dreams.* 25 *Joseph interpreteth them.* 33 *He giveth Pharaoh counsel.* 38 *Joseph is advanced.* 50 *He begetteth Manasseh and Ephraim.* 54 *The famine beginneth.*

AND it came to pass at the end of two full years that Pharaoh dreamed: and behold, he stood by the river.

2 And behold, there came up out of the river seven well-favoured kine and fat-fleshed; [a]and they fed in a meadow.

3 And behold, seven other kine came up after them out of the river, ill-favoured and lean-fleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and behold, seven ears of corn came up upon one stalk, †rank and good.

6 And behold, seven thin ears and blasted with the east wind sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and behold, *it was* a dream.

8 And it came to pass in the morning, [a]that his spirit was troubled; and he sent and called for all [b]the magicians of Egypt, and all the [c]wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

Before CHRIST about 1718.

† Heb. *remember me with thee.*

[f] Luke 23. 42.
[k] Josh. 2. 12.
[l] Sam. 20. 14, 15.
2 Sam. 9. 1.
[l] Kings 2. 7.
[l] ch. 39. 20.
[m] Or, *full of holes.*
† Heb. *meat of Pharaoh, the work of a baker,* or, *cook.*
[m] ver. 12.
[n] ver. 13.
‖ Or, *reckon thee,* and take thy office *from thee.*
[o] Matt. 14. 6.
[p] Mark 6. 21.
[q] ver. 13, 19. Matt. 25. 19.
‖ Or, *reckoned.*
[r] ver. 13.
[s] Neh. 2. 1.
[t] ver. 19.
[u] Job 19. 14. Ps. 31. 12. Eccl. 9. 15, 16. Amos 6. 6.

1715.

† Heb. *come to the inward parts of them.*

‖ Or, *small.*

[a] Dan. 2. 1. & 4. 5, 19.
[b] Ex. 7. 11, 22. Isa. 29. 14. Dan. 1. 20. & 2. 2. & 4. 7.
[c] Matt. 2. 1.

Before CHRIST 1715.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was [d]wroth with his servants, [e]and put me in ward in the captain of the guard's house, *both* me, and the chief baker:

11 And [f]we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, [g]servant to the captain of the guard; and we told him, and he [h]interpreted to us our dreams; to each man according to his dream he did interpret.

13 And it came to pass, [i]as he interpreted to us, so it was: me he restored unto mine office, and him he hanged.

14 ¶ [k]Then Pharaoh sent and called Joseph, and they †[l]brought him hastily [m]out of the dungeon: and he shaved *himself,* and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: [n]and I have heard say of thee, *that* ‖thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, [o]*It is* not in me: [p]God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, [q]In my dream, behold, I stood upon the bank of the river:

18 And behold, there came up out of the river seven kine, fat-fleshed, and well-favoured; and they fed in a meadow:

19 And behold, seven other kine came up after them, poor, and very ill-favoured, and lean-fleshed, such as I never saw in all the land of Egypt for badness:

20 And the lean and the ill-favoured kine did eat up the first seven fat kine:

21 And when they had †eaten them up, it could not be known that they had eaten them; but they *were* still ill-favoured, as at the beginning So I awoke.

22 And I saw in my dream, and behold, seven ears came up in one stalk, full and good:

23 And behold, seven ears, ‖withered, thin, *and* blasted with the east wind, sprung up after them:

24 And the thin ears devoured the seven good ears: and [r]I told *this* unto the magicians; but *there was* none that could declare *it* to me.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: [s]God hath shewed Pharaoh what he *is* about to do.

26 The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one.

27 And the seven thin and ill-favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be [t]seven years of famine.

28 [u]This *is* the thing which I have spoken unto Pharaoh: what God *is* about to do he sheweth unto Pharaoh.

[d] ch. 40. 2, 3.
[e] ch. 39. 20.
[f] ch. 40. 5.
[g] ch. 37. 36.
[h] ch. 40. 12, &c.
[i] ch. 40. 22.
[k] Ps. 105. 20.
[l] Dan. 2. 25.
† Heb. *made him run.*
[m] 1 Sam. 2. 8. Ps. 113. 7, 8.
[n] ver. 12. Ps. 25. 14. Dan. 5. 16.
‖ Or, when *thou hearest a dream thou canst interpret it.*
[o] Dan. 2. 30. Acts 3. 12. 2 Cor. 3. 5.
[p] ch. 40. 8. Dan. 2. 22, 28, 47. & 4. 2.
[q] ver. 1.
[r] ver. 8. Dan. 4. 7.
[s] Dan. 2. 28, 29, 45. Rev. 4. 1.
[t] 2 Kings 8. 1.
[u] ver. 25.

29 Behold, there come [z]seven years of great plenty throughout all the land of Egypt:

30 And there shall [y]arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine [z]shall consume the land:

31 And the plenty shall not be known in the land by reason of that famine following: for it *shall be* very †grievous.

32 And for that the dream was doubled unto Pharaoh twice; *it is* because the [a]thing *is* ||established by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint ||officers over the land, and [b]take up the fifth part of the land of Egypt in the seven plenteous years.

35 And [c]let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh; and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land †[d]perish not through the famine.

37 ¶ And [e]the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man [f]in whom the spirit of God *is?*

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art:*

40 [g]Thou shalt be over my house, and according unto thy word shall all my people †be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have [h]set thee over all the land of Egypt.

42 And Pharaoh [i]took off his ring from his hand, and put it upon Joseph's hand, and [k]arrayed him in vestures of ||fine linen, [l]and put a gold chain about his neck;

43 And he made him to ride in the second chariot which he had: [m]and they cried before him, ||† Bow the knee: and he made him *ruler* [n]over all the land of Egypt.

44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name ||Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah ||priest of On: and Joseph went out over *all* the land of Egypt.

46 ¶ And Joseph *was* thirty years old when he [o]stood before Pharaoh king of Egypt: and Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field which *was* round about every city, laid he up in the same.

49 And Joseph gathered corn [p]as the sand of the sea, very much, until he left numbering; for *it was* without number.

50 [q]And unto Joseph were born two sons before the years of famine came: which Asenath the daughter of Poti-pherah ||priest of On bare unto him.

51 And Joseph called the name of the first-born ||Manasseh; For God, *said he*, hath made me forget all my toil, and all my father's house.

52 And the name of the second called he ||Ephraim: For God hath caused me to be [r]fruitful in the land of my affliction.

53 ¶ And the seven years of plenteousness that was in the land of Egypt were ended.

54 [s]And the seven years of dearth began to come, [t]according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: and Joseph opened †all the store-houses, and [u]sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 [x]And all countries came into Egypt to Joseph for to buy *corn;* because that the famine was *so* sore in all lands.

CHAP. XLII.

1 *Jacob sendeth his ten sons to buy corn in Egypt.* 16 *They are imprisoned by Joseph for spies.* 24 *Simeon is kept for a pledge.* 36 *Jacob refuseth to send Benjamin.*

NOW when [a]Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may [b]live, and not die.

3 ¶ And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, [c]Lest peradventure mischief befall him.

5 And the sons of Israel came to buy *corn* among those that came: for the famine was [d]in the land of Canaan.

6 And Joseph *was* the governor [e]over the land, *and* he *it was* that sold to all the people of the land: and Joseph's brethren came, and [f]bowed down themselves before him *with* their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake †roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph [g]remembered the dreams which he

Before CHRIST 1715.

[z] ver. 47.
[y] ver. 54.
[z] ch. 47. 13.
† Heb. *heavy.*
[a] Num. 23. 19. Isa. 46. 10, 11.
||Or, *prepared of God.*
[b] Prov. 6. 6, 7, 8.
[c] ver. 48.
[d] ch. 47. 15, 19.
[e] Ps 105. 19. Acts 7. 10.
[f] Num. 27. 18. Job 32. 8. Prov. 2. 6. Dan. 4. 8, 18. & 5. 11, 14. & 6. 3.
[g] Ps. 105. 21, 22. Acts 7. 10.
† Heb. *be armed,* or, *kiss.*
[h] Dan. 6. 3.
[i] Esth. 3. 10. & 8. 2, 8.
[k] Esth. 8. 15.
||Or, *silk.*
[l] Dan. 5. 7, 29.
[m] Esth. 6. 9.
||Or, *Tender father* ch. 45. 8.
† Heb. *Abrech.*
[n] ch. 42. 6. & 45. 8, 26. Acts 7. 10.
||Which in the Coptic signifies, *A revealer of secrets,* or, *The man to whom secrets are revealed.*
[o] about 1715.
||Or, *prince.* Ex. 2. 16. 2Sam. 8. 18. & 20. 26.
[o] 1 Sam. 16. 21. 1 Kings 12. 6, 8. Dan. 1. 19.

Before CHRIST 1715.

[p] ch. 22. 17. Judg. 7. 12. 1 Sam. 13 5. Ps. 78. 27.
[q] ch. 46. 20. & 48. 5.
|| Or, *prince,* ver. 45. 2Sam 8. 18. about 1712.
|| That is, *forgetting* about 1711.
|| That is, *fruitful.*
[r] ch. 49. 22.
1708.
[s] Ps. 105. 16. Acts 7. 11.
[t] ver. 30.
† Heb. *all wherein* was.
[u] ch. 42. 6. & 47. 14, 24.
[x] Deut. 9. 3.
1707.
[a] Acts 7. 12.
[b] ch. 43. 8. Ps. 118. 17. Isa. 38. 1.
[c] ver. 38.
[d] Acts 7. 11.
[e] ch. 41. 41.
[f] ch. 37. 7.
† Heb. *hard things with them.*
[g] ch. 37. 5, 9.

dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We *are* all one man's sons; we *are* true *men;* thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan: and behold, the youngest *is* this day with our father, and one [h]*is* not.

14 And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies:

15 Hereby ye shall be proved: [i]By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be †kept in prison, that your words may be proved, whether *there be any* truth in you: or else, by the life of Pharaoh, surely ye *are* spies.

17 And he †put them all together into ward three days.

18 And Joseph said unto them the third day, This do, and live; [k]*for* I fear God:

19 If ye *be* true *men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 But [l]bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

21 ¶ And they said one to another, [m]We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; [n]therefore is this distress come upon us.

22 And Reuben answered them, saying, [o]Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore behold also his blood is [p]required.

23 And they knew not that Joseph understood *them;* for †he spake unto them by an interpreter.

24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and [q]thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as [r]one of them opened his sack to give his ass provender in the inn, he espied his money: for behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and lo, *it is* even in my sack: and their heart †failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them, saying,

30 The man *who is* the lord of the land, [s]spake †roughly to us, and took us for spies of the country.

31 And we said unto him, We *are* true *men;* we are no spies:

32 We *be* twelve brethren, sons of our father: one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, [t]Hereby shall I know that ye *are* true *men:* leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone:

34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men: so* will I deliver you your brother, and ye shall [u]traffick in the land.

35 ¶ And it came to pass as they emptied their sacks, that behold, [x]every man's bundle of money *was* in his sack; and when *both* they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye [y]bereaved *of my children:* Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away:* all these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for [z]his brother is dead, and he is left alone: [a]if mischief befall him by the way in the which ye go, then shall ye [b]bring down my gray hairs with sorrow to the grave.

CHAP. XLIII.

1 *Jacob is hardly persuaded to send Benjamin.* 15 *Joseph entertaineth his brethren.* 31 *He maketh them a feast.*

AND the famine *was* [a]sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man †did solemnly protest unto us, saying, Ye shall not see my face, except your [b]brother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they said, The man †asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the †tenor of these words: †Could we certainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones.

Before CHRIST 1707.

Before CHRIST 1707.

[h] ch. 37. 30. Lam. 5. 7. See ch. 44. 20.

[i] See 1 Sam. 1. 26. & 17. 55.

† Heb. *bound.*

† Heb. *gathered.*

[k] Lev. 25. 43. Neh. 5. 15.

[l] ver. 34. ch. 43. 5. & 44. 23.

[m] Job 36. 8, 9. Hos. 5. 15.

[n] Prov. 21. 13. Matt. 7. 2.

[o] ch. 37. 21.

[p] ch. 9. 5. 1 Kings 2. 32. 2 Chron. 24. 22. Ps. 9. 12. Luke 11. 50, 51.

† Heb. *an interpreter* was *between them.*

[q] Matt. 5. 44. Rom. 12. 17, 20, 21.

[r] See ch. 43. 21.

† Heb. *went forth*

[s] ver. 7.

† Heb. *with us hard things.*

[t] ver. 15, 19, 20.

[u] ch. 34. 10.

[x] See ch. 43. 21.

[y] ch. 43. 14.

[z] ver. 13. & ch. 37. 33. & 44. 28.

[a] ver. 4. & ch. 44. 29.

[b] ch. 37. 35. & 44. 31.

[a] ch. 41. 54, 57.

[b] ch. 42. 20. & 44. 23.

† Heb. *protesting protested.*

† Heb. *asking asked us.*

† Heb. *mouth.*

† Heb. *Knowing could we know?*

9 I will be surety for him; of my hand shalt thou require him: [c]if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned ‖this second time.

11 And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in he land in your vessels, and [d]carry down the man a present, a little [e]balm, and a little honey, spices, and myrrh, nuts, and almonds:

12 And take double money in your hand; and the money [f]that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight:

13 Take also your brother, and arise, go again unto the man:

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin: [g]‖If I be bereaved *of my children*, I am bereaved.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the [h]ruler of his house, Bring *these* men home, and †slay, and make ready: for *these* men shall †dine with me at noon.

17 And the man did as Joseph bade: and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time, are we brought in; that he may †seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, [i]†we came indeed down at the first time to buy food:

21 And [k]it came to pass, when we came to the inn, that we opened our sacks, and behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: †I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and [l]gave *them* water, and they washed their feet; and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and [m]bowed themselves to him to the earth.

27 And he asked them of *their* †welfare, and said, †*Is* your father well, the old man [n]of whom ye spake? *Is* he yet alive?

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive: [o]and they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, [p]his mother's son, and said, *Is* this your younger brother, [q]of whom ye spake unto me? And he said, God be gracious unto thee, my son.

30 And Joseph made haste; for [r]his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and [s]wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on [t]bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* [u]an abomination unto the Egyptians.

33 And they sat before him, the first-born according to his birth-right, and the youngest according to his youth; and the men marvelled one at another.

34 And he took *and sent* messes unto them from before him: but Benjamin's mess was [x]five times so much as any of theirs. And they drank, and †were merry with him.

CHAP. XLIV.

1 *Joseph's policy to stay his brethren.* 14 *Judah's humble supplication to Joseph.*

AND he commanded † the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn-money: and he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they, and their asses.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it* in which my lord drinketh, and whereby indeed he ‖ divineth? ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

8 Behold, [a]the money which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, [b]both let him die, and we also will be my lord's bondmen.

10 And he said, Now also *let* it *be* according unto

Before CHRIST 1707.

[c] ch. 44.32. Philem.18. 19.

‖ Or, *twice by this.*

[d] ch. 32.20. Prov. 18. 16.
[e] ch. 37.25. Jer. 8. 22.

[f] ch. 42.25, 35.

[g] Esth.4.16.
‖ Or, *and I as I have been, &c.*

[h] ch. 24. 2. & 39. 4. & 44. 1.
† Heb. *kill a killing.* 1 Sam. 25. 11.
† Heb. *eat.*

† Heb. *roll himself upon us.* Job 30. 14.

[i] ch.42.3,10.
† Heb. *coming down we came down.*
[k] ch. 42. 27, 35.

† Heb. *your money came to me.*

[l] ch. 18. 4. & 24. 32.

[m] ch. 37. 7, 10.

Before CHRIST 1707.

† Heb. *peace.* ch. 37. 14.
† Heb. Is there *peace to your father?*
[n] ch. 42. 11, 13.
[o] ch. 37. 7, 10.
[p] ch. 35.17, 18.
[q] ch. 42. 13.

[r] 1 Kings 3. 26.

[s] ch. 42. 24.

[t] ver. 25.

[u] ch. 46.34. Ex. 8. 26.

[x] ch. 45.22.
† Heb. *drank largely.* See Hag. 1. 6. John 2. 10.

† Heb. him *that* was *over his house.*

‖ Or, *maketh trial.*

[a] ch. 43.21.

[b] ch. 31. 32.

your words: he with whom it is found shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

13 Then they [c]rent their clothes, and laded every man his ass, and returned to the city.

14 ¶ And Judah and his brethren came to Joseph's house, (for he *was* yet there:) and they [d]fell before him on the ground.

15 And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly ‖divine?

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold [e]we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, [f]God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

18 ¶ Then Judah came near unto him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and [g]let not thine anger burn against thy servant: for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and [h]a child of his old age, a little one: and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, [i]Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.

23 And thou saidst unto thy servants, [k]Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass, when we came up unto thy servant my father, we told him the words of my lord.

25 And [l]our father said, Go again, *and* buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that [m]my wife bare me two *sons*:

28 And the one went out from me, and I said, [n]Surely he is torn in pieces; and I saw him not since:

29 And if ye [o]take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us; (seeing that [p]his life is bound up in the lad's life;)

31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, [q]If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, [r]let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall †come on my father.

CHAP. XLV.

1 *Joseph maketh himself known to his brethren.* 9 *He sendeth for his father.* 25 *Jacob is revived by the news.*

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me: and there stood no man with him, while Joseph made himself known unto his brethren.

2 And he †wept aloud; and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, [a]I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were ‖troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you: and they came near: and he said, I *am* Joseph your brother, [b]whom ye sold into Egypt.

5 Now therefore [c]be not grieved, †nor angry with yourselves, that ye sold me hither: [d]for God did send me before you to preserve life.

6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest.

7 And God sent me before you, †to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now *it was* not you *that* sent me hither, but God: and he hath made me [e]a father to Pharaoh, the lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not:

10 And [f]thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee, (for yet *there are* five years of famine;) lest thou, and thy household, and all that thou hast, come to poverty.

12 And behold, your eyes see, and the eyes of my brother Benjamin, that *it is* [g]my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen: and ye shall haste, and [h]bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover, he kissed all his brethren, and wept

Before CHRIST 1707.

Before CHRIST 1707.

[c] ch. 37. 29, 34. Num. 14. 6. 2 Sam. 1. 11.
[d] ch. 37. 7. †Heb. *find my father.* Ex. 18. 8. Job 31. 29. Ps. 116. 3. & 119. 143.
‖ Or, *make trial.* ver. 5.
[e] ver. 9.
[f] Prov. 17. 15. †Heb. *gave forth his voice in weeping.* Num. 14. 1. [a] Acts 7. 13.
‖ Or, *terrified.* Job 4. 5. & 23. 15.
[g] ch. 18. 30, 32. Ex. 32. 22. Mark 6. 50.
[b] ch. 37. 28. [c] Isa. 40. 2. 2 Cor. 2. 7. 1706. †Heb. *neither let there be anger in your eyes.* [d] ch. 50. 20. Ps. 105. 16, 17.
[h] ch. 37. 3.
[i] ch. 42. 15, 20. See 2 Sam. 16. 10, 11. Acts 4. 24. †Heb. *to put for you a remnant*
[k] ch. 43. 3, 5. [e] ch. 41. 43. Judg. 17. 10. Job 29. 16.
[l] ch. 43. 2.
[f] ch. 47. 1.
[m] ch. 46. 19.
[n] ch. 37. 33. [g] ch. 42. 23.
[o] ch. 42. 36, 38.
[h] Acts 7. 14.
[p] 1 Sam. 18. 1.

upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it †pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

18 And take your father, and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat [i]the fat of the land.

19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also †regard not your stuff: for the good of all the land of Egypt *is* yours.

21 And the children of Israel did so: and Joseph gave them wagons, according to the †commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred *pieces* of silver, and [k]five changes of raiment.

23 And to his father he sent after this *manner;* ten asses †laden with the good things of Egypt, and ten she-asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. [l]And †Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

28 And Israel said, *It is* enough: Joseph my son *is* yet alive: I will go and see him before I die.

CHAP. XLVI.

1 *Jacob is comforted by God at Beer-sheba.* 5 *Thence he with his company goeth into Egypt.*

AND Israel took his journey with all that he had, and came to [a]Beer-sheba, and offered sacrifices [b]unto the God of his father Isaac.

2 And God spake unto Israel [c]in the visions of the night, and said, Jacob, Jacob! and he said, Here *am* I.

3 And he said, I *am* God, [d]the God of thy father: fear not to go down into Egypt; for I will there [e]make of thee a great nation:

4 [f]I will go down with thee into Egypt; and I will also surely [g]bring thee up *again:* and [h]Joseph shall put his hand upon thine eyes.

5 And [i]Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons [k]which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods which they had gotten in the land of Canaan, and came into Egypt, [l]Jacob, and all his seed with him;

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8 ¶ And [m]these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: [n]Reuben, Jacob's first-born.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And [o]the sons of Simeon; ‖Jemuel, and Jamin, and Ohad, and ‖Jachin, and ‖Zohah, and Shaul the son of a Canaanitish woman.

11 ¶ And the sons of [p]Levi; ‖Gershon, Kohath, and Merari.

12 ¶ And the sons of [q]Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but [r]Er and Onan died in the land of Canaan. And [s]the sons of Pharez were Hezron, and Hamul.

13 ¶ [t]And the sons of Issachar; Tola, and ‖Phuvah, and Job, and Shimron.

14 ¶ And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

16 ¶ And the sons of Gad; [u]Ziphion, and Haggi, Shuni, and ‖Ezbon, Eri, and ‖Arodi, and Areli.

17 ¶ [x]And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister. And the sons of Beriah; Heber, and Malchiel.

18 [y]These *are* the sons of Zilpah, [z]whom Laban gave to Leah his daughter: and these she bare unto Jacob, *even* sixteen souls.

19 The sons of Rachel, [a]Jacob's wife; Joseph, and Benjamin.

20 ¶ [b]And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah ‖priest of On bare unto him.

21 ¶ [c]And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, [d]Ehi, and Rosh, [e]Muppim, and ‖Huppim, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob; all the souls *were* fourteen.

23 ¶ [f]And the sons of Dan; ‖Hushim.

24 ¶ [g]And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 [h]These *are* the sons of Bilhah, [i]which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 [k]All the souls that came with Jacob into Egypt, which came out of his †loins, besides Jacob's sons' wives, all the souls *were* threescore and six;

27 And the sons of Joseph which were born him in Egypt, *were* two souls: [l]all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

28 ¶ And he sent Judah before him unto Joseph, [m]to direct his face unto Goshen; and they came [n]into the land of Goshen.

Before CHRIST 1706.

†Heb. *was good in the eyes of Pharaoh.* ch. 41. 37.

[i] ch. 27. 28. Num. 18. 12, 29.

†Heb. *let not your eye spare, &c.*

†Heb. *mouth.* Num. 3. 16.

[k] ch. 43. 34.

†Heb. *carrying.*

[l] Job 29. 24. Ps. 126. 1. Luke 24. 11, 41.

†Heb. *his.*

1706.

[a] ch. 21. 31, 33. & 28. 10.

[b] ch. 26. 24, 25. & 28. 13 & 31. 42.

[c] ch. 15. 1. Job 33. 14, 15.

[d] ch. 28. 13.

[e] ch. 12. 2. Deut. 26. 5.

[f] ch. 28. 15. & 48. 21.

[g] ch. 15. 16 & 50. 13, 24, 25. Ex. 3. 8.

[h] ch. 50. 1.

[i] Acts 7. 15.

[k] ch. 45. 19, 21.

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[l] Deut. 26 5. Josh. 24. 4. Ps. 105. 23. Isa. 52. 4.

[m] Ex. 1. 1. & 6. 14.

[n] Num. 26. 5. 1 Chron. 5. 1.

[o] Ex. 6. 15. 1 Chron. 4. 24.

‖ Or, *Nemuel.*

‖ Or, *Jarib.*

‖ Or, *Zerah,* 1 Chron. 4. 24.

[p] 1 Chron. 6. 1, 16.

‖ Or, *Gershom.*

[q] 1 Chron 2. 3. & 4 21.

[r] ch. 38. 3, 7, 10.

[s] ch. 38. 29. 1 Chron. 2. 5.

[t] 1 Chron. 7. 1.

‖ Or, *Puah, and Jashub.*

[u] Num. 26. 15, &c. *Zephon.*

‖ Or, *Ozni.*

‖ Or, *Arod.*

[x] 1 Chron. 7. 30.

[y] ch. 30. 10.

[z] ch. 29. 24.

[a] ch. 44. 27.

[b] ch. 41. 50.

‖ Or, *prince.*

[c] 1 Chron. 7. 6. & 8. 1.

[d] Num. 26. 38. *Ahiram.*

[e] Num. 26. 39. *Shupham.* 1 Chron. 7. 12. *Shuppim.* ‖ *Hupham,* Num. 26. 39.

[f] 1 Chron. 7. 12.

‖ Or, *Shuham,* Num. 26. 42.

[g] 1 Chron. 7. 13.

[h] ch. 30. 5, 7.

[i] ch. 29. 29.

[k] Ex. 1. 5.

†Heb. *thigh.* ch. 35. 11.

[l] Deut. 10. 22. See Acts 7. 14.

[m] ch. 31. 21.

[n] ch. 47. 1.

29 And Joseph made ready his chariot, and went up to meet Israel his father to Goshen; and presented himself unto him: and he [o]fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, [p]Now let me die, since I have seen thy face, because thou *art* yet alive.

31 And Joseph said unto his brethren, and unto his father's house, [q]I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me:

32 And the men *are* shepherds, for †their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, [r]What *is* your occupation?

34 That ye shall say, Thy servants' [s]trade hath been about cattle [t]from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* [u]an abomination unto the Egyptians.

CHAP. XLVII.

1 *Joseph presenteth five of his brethren, and his father, before Pharaoh.* 28 *Jacob's age.* 29 *He sweareth Joseph to bury him with his fathers.*

THEN Joseph [a]came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and behold, they *are* in [b]the land of Goshen.

2 And he took some of his brethren, *even* five men, and [c]presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, [d]What *is* your occupation? And they said unto Pharaoh, [e]Thy servants *are* shepherds, both we, *and* also our fathers.

4 They said moreover unto Pharaoh, [f]For to sojourn in the land are we come: for thy servants have no pasture for their flocks, [g]for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants [h]dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 [i]The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell; [k]in the land of Goshen let them dwell; and if thou knowest *any* men of activity among them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, †How old *art* thou?

9 And Jacob said unto Pharaoh, [l]The days of the years of my pilgrimage *are* an hundred and thirty years: [m]few and evil have the days of the years of my life been, and [n]have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob [o]blessed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of [p]Rameses, [q]as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread ||†according to *their* families.

13 ¶ And *there was* no bread in all the land; for the famine *was* very sore, [r]so that the land of Egypt, and *all* the land of Canaan, fainted by reason of the famine.

14 [s]And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for [t]why should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he †fed them with bread, for all their cattle, for that year.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle: there is not aught left in the sight of my lord, but our bodies and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

22 [u]Only the land of the ||priests bought he not; for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands.

23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved our lives: [x]let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; [y]except the land of the ||priests only, *which* became not Pharaoh's.

27 ¶ And Israel [z]dwelt in the land of Egypt, in

Before CHRIST 1706.

[o] So ch. 45. 14.
[p] So Luke 2. 29, 30.
[q] ch. 47. 1.
† Heb. *they are men of cattle.*
[r] ch. 47. 2, 3.
[s] ver. 32.
[t] ch. 30. 35. & 34. 5. & 37. 12.
[u] ch. 43. 32. Ex. 8. 26.
1706.
[a] ch. 46. 31.
[b] ch. 45. 10. & 46. 28.
[c] Acts 7. 13.
[d] ch. 46. 33.
[e] ch. 46. 34.
[f] ch. 15. 13. Deut 26. 5.
[g] ch. 43. 1. Acts 7. 11.
[h] ch. 46. 34.
[i] ch. 20. 15.
[k] ver. 4.
† Heb. *How many* are *the days of the years of thy life?*
[l] Heb. 11. 9, 13. Ps. 39. 12.
[m] Job 14. 1
[n] ch. 25. 7. & 35. 28.
[o] ver. 7.

Before CHRIST 1706.

[p] Ex. 1. 11. & 12. 37.
[q] ver. 6.
|| Or, *as a little child is nourished.*
† Heb. *according to the little ones.*
ch. 50. 21.
[r] ch. 41. 30. Acts 7. 11.
[s] ch. 41. 56.
1702.
[t] ver. 19.
† Heb. *led them.*
1701.
[u] Ezra 7. 24.
|| Or, *princes.* ch. 41. 45. 2 Sam. 8. 18.
[x] ch. 33. 15.
[y] ver. 22.
|| Or, *princes.* ver. 22.
[z] ver. 11.

the country of Goshen; and they had possessions therein, and [a]grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt seventeen years: so †the whole age of Jacob was an hundred forty and seven years.

29 And the time [b]drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, [c]put, I pray thee, thy hand under my thigh, and [d]deal kindly and truly with me; [e]bury me not, I pray thee, in Egypt:

30 But [f]I will lie with my fathers, and thou shalt carry me out of Egypt, and [g]bury me in their burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me: and he sware unto him. And [h]Israel bowed himself upon the bed's head.

CHAP. XLVIII.

1 *Joseph with his sons visiteth his sick father.* 2 *Jacob strengtheneth himself to bless them.* 3 *He repeateth the promise.* 21 *He prophesieth their return to Canaan.*

AND it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim.

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, God Almighty appeared unto me at [a]Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee, [b]*for* an everlasting possession.

5 ¶And now, thy [c]two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine: as Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, [d]Rachel died by me in the land of Canaan, in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath, the same *is* Beth-lehem.

8 And Israel beheld Joseph's sons, and said, Who *are* these?

9 And Joseph said unto his father, [e]They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and [f]I will bless them.

10 (Now [g]the eyes of Israel were †dim for age, *so that* he could not see:) and he brought them near unto him; and [h]he kissed them, and embraced them.

11 And Israel said unto Joseph, [i]I had not thought to see thy face: and lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, [l]guiding his hands wittingly; for Manasseh *was* the first-born.

15 ¶And [l]he blessed Joseph, and said, God, [m]before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

16 The Angel [n]which redeemed me from all evil, bless the lads; and let [o]my name be named on them, and the name of my fathers Abraham and Isaac: and let them †grow into a multitude in the midst of the earth.

17 And when Joseph saw that his father [p]laid his right hand upon the head of Ephraim, it ‖displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father: for this *is* the first-born; put thy right hand upon his head.

19 And his father refused, and said, [q]I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly [r]his younger brother shall be greater than he, and his seed shall become a †multitude of nations.

20 And he blessed them that day, saying, [s]In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

21 And Israel said unto Joseph, Behold, I die; but [t]God shall be with you, and bring you again unto the land of your fathers.

22 Moreover [u]I have given to thee one portion above thy brethren, which I took out of the hand [x]of the Amorite with my sword and with my bow.

CHAP. XLIX.

1 *Jacob calleth his sons to bless them.* 3 *Their blessings in particular.* 29 *He chargeth them about his burial.* 33 *He dieth.*

AND Jacob called unto his sons, and said, Gather yourselves together, that I may [a]tell you *that* which shall befall you [b]in the last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and [c]hearken unto Israel your father.

3 ¶Reuben, thou *art* [d]my first-born, my might, [e]and the beginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as water, †[f]thou shalt not excel; because thou [g]wentest up to thy father's bed; then defiledst thou *it*: ‖he went up to my couch.

5 ¶[h]Simeon and Levi *are* [i]brethren; ‖[k]instruments of cruelty *are in* their habitations.

6 O my soul, [l]come not thou into their secret: [m]unto their assembly, [n]mine honour, be not thou united! for [o]in their anger they slew a man, and in their self-will they ‖digged down a wall.

7 Cursed *be* their anger, for *it was* fierce: and their wrath, for it was cruel: [p]I will divide them in Jacob, and scatter them in Israel.

8 ¶[q]Judah, thou *art he* whom thy brethren shall

Before CHRIST 1701.

[a] ch. 46. 3. 1689.
† Heb. *the days of the years of his life.* See ver. 9.
[b] So Deut. 31. 14. 1 Kings 2. 1.
[c] ch. 24. 2.
[d] ch. 24. 49.
[e] So ch. 50. 25.
[f] 2 Sam. 19. 37.
[g] ch. 49. 29. & 50. 5, 13.
[h] ch. 48. 2. 1 Kings 1. 47. Heb. 11. 21.

1689.

[a] ch. 28. 13, 19. & 35. 6, 9, &c.
[b] ch. 17. 8.
[c] ch. 41. 50 & 46. 20. Josh. 13. 7. & 14. 4.
[d] ch. 35. 9, 16, 19.
[e] So ch. 33. 5.
[f] ch. 27. 4.
[g] ch. 27. 1.
† Heb. *heavy:* Isa. 6. 10. & 59. 1.
[h] ch. 27. 27.
[i] ch. 45. 26.

Before CHRIST 1689.

[k] ver. 19.
[l] Heb. 11. 21.
[m] ch. 17. 1. & 24. 40.
[n] ch. 28. 15. & 31. 11, 13, 24. Ps. 34. 22. & 121. 7.
[o] Amos 9. 12. Acts 15. 17.
† Heb. *as fishes do increase.* See Num. 26. 34, 37.
[p] ver. 11.
‖ *was evil in his eyes.* ch. 28. 8.
[q] ver. 14.
[r] Num. 1. 33, 35, & 2. 19, 21. Deut. 33. 17. Rev. 7. 6, 8.
† Heb. *fulness.*
[s] So Ruth 4. 11, 12.
[t] ch. 46. 4. & 50. 24.
[u] Josh. 24. 32. John 4. 5.
[x] ch. 15. 16. & 34. 28. Josh. 17. 14, &c.
[a] Deut. 33. 1. Amos 3. 7.
[b] Deut. 4 30 Num. 24. 14. Isa. 2. 2. & 39. 6. Jer. 23. 20. Dan. 2. 28, 29. Acts 2. 17. Heb. 1. 2.
[c] Ps. 34. 11.
[d] ch. 29. 32.
[e] Deut. 21. 17. Ps. 78. 51.
† Heb. *do not thou excel.*
[f] 1 Chron. 5. 1.
[g] ch. 35. 22. 1 Chron. 5. 1. Deut 27. 20.
‖ Or, *my couch is gone.*
[h] ch. 29. 33, 34.
[i] Prov 18. 9.
‖ Or, *their swords* are *weapons of violence.*
[k] ch. 34. 25.
[l] Prov. 1. 15, 16.
[m] Ps. 26. 9. Eph. 5. 11.
[n] Ps. 16. 9. & 30. 12. & 57. 8.
[o] ch. 34. 26.
‖ Or *houghed oxen.*
[p] Josh. 19. 1. & 21. 5, 6, 7.
[q] ch. 29. 35. Deut. 33. 7.

praise; [r]thy hand *shall be* in the neck of thine enemies; [s]thy father's children shall bow down before thee.

9 Judah *is* [t]a lion's whelp; from the prey, my son, thou art gone up: [u]he stooped down, he couched as a lion, and as an old lion: who shall rouse him up?

10 [x]The sceptre shall not depart from Judah, nor [y]a lawgiver [z]from between his feet, [a]until Shiloh come: [b]and unto him *shall* the gathering of the people *be*.

11 [c]Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His [d]eyes *shall be* red with wine, and his teeth white with milk.

13 ¶ [e]Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

14 ¶ Issachar *is* a strong ass, couching down between two burdens:

15 And he saw that rest *was* good, and the land that *it was* pleasant; and bowed [f]his shoulder to bear, and became a servant unto tribute.

16 ¶ [g]Dan shall judge his people, as one of the tribes of Israel.

17 [h]Dan shall be a serpent by the way, †an adder in the path, that biteth the horse-heels, so that his rider shall fall backward.

18 [i]I have waited for thy salvation, O LORD!

19 ¶ [k]Gad, a troop shall overcome him: but he shall overcome at the last.

20 ¶ Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

21 ¶ [m]Naphtali *is* a hind let loose: he giveth goodly words.

22 ¶ Joseph *is* a fruitful bough, *even* a fruitful bough by a well, *whose* †branches run over the wall:

23 The archers have [n]sorely grieved him, and shot *at him*, and hated him:

24 But his [o]bow abode in strength, and the arms of his hands were made strong by the hands of [p]the mighty *God* of Jacob: ([q]from thence [r]*is* the shepherd, [s]the stone of Israel:)

25 [t]*Even* by the God of thy father, who shall help thee, [u]and by the Almighty, [x]who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb:

26 The blessings of thy father have prevailed above the blessings of my progenitors, [y]unto the utmost bound of the everlasting hills; [z]they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

27 ¶ Benjamin shall [a]ravin *as* a wolf; in the morning he shall devour the prey, [b]and at night he shall divide the spoil.

28 ¶ All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29 And he charged them, and said unto them, I [c]am to be gathered unto my people: [d]bury me with my fathers [e]in the cave that *is* in the field of Ephron the Hittite,

30 In the cave that *is* in the field of Machpelah which *is* before Mamre, in the land of Canaan, [f]which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.

31 ([g]There they buried Abraham and Sarah his wife; [h]there they buried Isaac and Rebekah his wife; and there I buried Leah.)

32 The purchase of the field and of the cave that *is* therein, *was* from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and [i]was gathered unto his people.

CHAP. L.

1 *The mourning for Jacob.* 4 *Joseph getteth leave of Pharaoh to go to bury him.* 24 *He prophesieth unto his brethren of their return.* 25 *He taketh an oath of them for his bones.* 26 *He dieth.*

AND Joseph [a]fell upon his father's face, and [b]wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to [c]embalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians †[d]mourned for him threescore and ten days.

4 And when the days of his mourning were past, Joseph spake unto [e]the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 [f]My father made me swear, saying, Lo, I die: in my grave [g]which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshing-floor of Atad, which *is* beyond Jordan, and there they [h]mourned with a great and very sore lamentation: [i]and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called ‖Abelmizraim, which *is* beyond Jordan.

12 And his sons did unto him according as he commanded them:

13 For [k]his sons carried him into the land of

Before CHRIST 1689.

[r] Ps. 18.40.
[s] ch. 27. 29. 1 Chron. 5. 2.
[t] Hos. 5. 4. Rev 5. 5.
[u] Num. 23. 24. & 24. 9.
[x] Jer. 30.21.
[y] Ps. 60. 7. & 108. 8.
[z] Deut. 28. 57.
[a] Isa. 11. 1. & 62. 11. Ezek. 21. 27. Matt. 21.9.
[b] Isa. 2. 2. & 11.10. & 42. 1, 4. & 49.6, 7, 22, 23. & 55. 4, 5. & 60. 1, 3, 4, 5.
[c] 2 Kings 18. 32.
[d] Prov. 23. 29.
[e] Deut. 33. 18, 19.
[f] 1 Sam.10. 9.
[g] Deut. 33. 22. Judg. 18. 1, 2.
[h] Judg. 18. 27.
† Heb. *an arrow-snake.*
[i] Ps.25.6. & 119. 166, 174. Isa. 25. 9.
[k] Deut. 33. 20. 1 Chron. 5. 18.
[m] Deut. 33 23.
† Heb. *daughters*
[n] ch. 37. 4, 24,28. & 39. 20. & 42.21. Ps. 118. 13.
[o] Job 29. 20. Ps. 37. 15.
[p] Ps. 132.2, 5.
[q] ch. 45. 11. & 47. 12. & 50. 21.
[r] Ps. 80 1.
[s] Isa.28.16.
[t] ch. 28. 13, 21. & 35. 3. & 43. 23.
[u] ch. 17. 1. & 35. 11.
[x] Deut. 33. 13.
[y] Deut. 33. 15. Hab. 3. 6.
[z] Deut. 33. 16.
[a] Judg. 20. 21, 25. Ezek. 22. 25, 27.
[b] Num. 23. 24. Esth. 8. 11. Ezek. 39. 10. Zech. 14. 1, 7.
[c] ch. 15. 15. & 25. 8.
[d] ch. 47. 30. 2 Sam. 19. 37.

Before CHRIST 1689.

[e] ch. 50. 13.
[f] ch. 23.16.
[g] ch. 23. 19. & 25. 9.
[h] ch. 35. 29.
[i] ver. 29.
[a] ch. 46. 4.
[b] 2 Kings 13. 14.
[c] ver. 26. 2 Chron. 16. 14. Matt 26 12. Mark 14. 8. & 16. 1. Luke 24. 1. John 12. 7. & 19.39,40.
† Heb. *wept.*
[d] Num. 20. 29. Deut. 34.8.
[e] Esth. 4. 2.
[f] ch. 47.29.
[g] 2 Chron. 16. 14. Isa. 22. 16. Matt.27.60.
[h] 2 Sam. 1. 17. Acts 8. 2.
[i] 1 Sam. 31. 13. Job 2. 13.
‖ That is, *the mourning of the Egyptians*
[k] ch. 49. 29, 30. Acts 7. 16.



AND HE DREAMED, AND BEHOLD A LADDER SET UP ON THE EARTH, AND THE TOP OF IT REACHED TO HEAVEN: AND BEHOLD THE ANGELS OF GOD ASCENDING AND DESCENDING ON IT.—*GEN. XXVIII.* 12.



AND JOSEPH SAID UNTO HIS BRETHREN, COME NEAR TO ME, I PRAY YOU. AND THEY CAME NEAR. AND HE SAID, I AM JOSEPH YOUR BROTHER, WHOM YE SOLD INTO EGYPT.—*GEN. XLV.* 4.



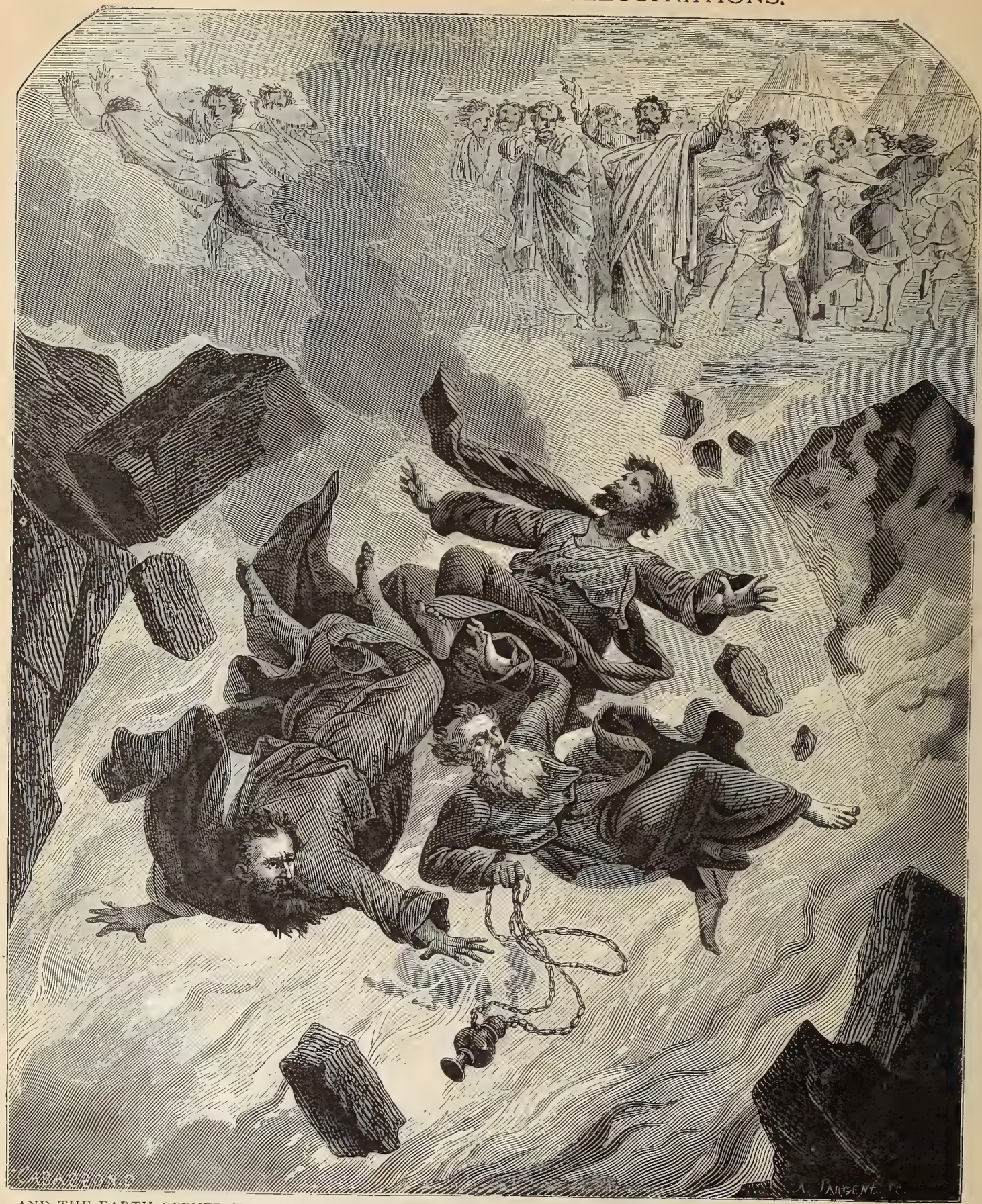
AND MOSES AND AARON WENT IN UNTO PHARAOH, AND THEY DID SO AS THE LORD HAD COMMANDED: AND AARON CAST DOWN HIS ROD BEFORE PHARAOH, AND IT BECAME A SERPENT.—*EXOD. VII.* 10.



AND AARON STRETCHED OUT HIS HAND OVER THE WATERS OF EGYPT; AND THE FROGS CAME UP, AND COVERED THE LAND OF EGYPT.—*EXOD. VIII.* 6.



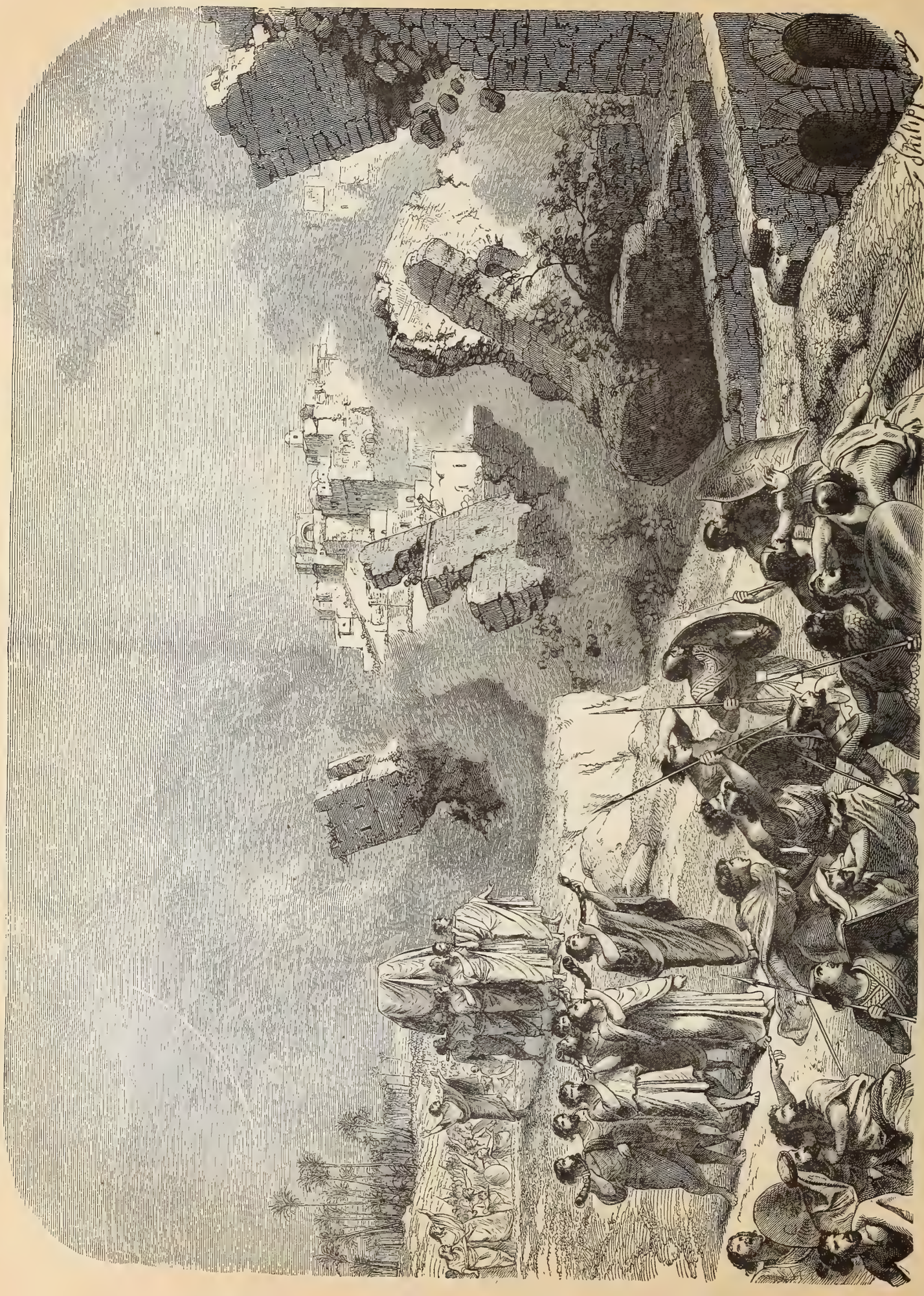
AND MOSES SAID UNTO AARON, WHAT DID THIS PEOPLE UNTO THEE, THAT THOU HAST BROUGHT SO GREAT A SIN UPON THEM?—*EXOD. XXXII. 21.*



AND THE EARTH OPENED HER MOUTH, AND SWALLOWED THEM UP, AND THEIR HOUSES, AND ALL THE MEN THAT APPERTAINED UNTO KORAH, AND ALL THEIR GOODS.—*NUM. XVI.* 32.



THE PEOPLE REMOVED FROM THEIR TENTS TO PASS OVER JORDAN, THE PRIESTS BEARING THE ARK OF THE COVENANT BEFORE THE PEOPLE.—*JOSH. III.* 14.



AND IT CAME TO PASS, WHEN THE PEOPLE HEARD THE SOUND OF THE TRUMPET, AND THE PEOPLE SHOUTED WITH A GREAT SHOUT, THAT THE WALL FELL DOWN FLAT, SO THAT THE PEOPLE WENT UP INTO THE CITY.—*JOSHUA VI.* 20.

Canaan, and buried him in the cave of the field of Machpelah, which Abraham [t]bought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead, [m]they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they †sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; [n]for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of [o]the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and [p]fell down before his face: and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, [q]Fear not: [r]for *am* I in the place of God?

20 [s]But as for you, ye thought evil against me; *but* [t]God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: [u]I will nourish you, and your little ones. And he comforted them, and spake †kindly unto them.

22 ¶ And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children [x]of the third *generation:* [y]the children also of Machir, the son of Manasseh, [z]were †brought up upon Joseph's knees.

24 And Joseph said unto his brethren, I die; and [a]God will surely visit you, and bring you out of this land, unto the land [b]which he sware to Abraham, to Isaac, and to Jacob.

25 And [c]Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 So Joseph died, *being* an hundred and ten years old: and they [d]embalmed him, and he was put in a coffin in Egypt.

Before CHRIST 1689.

[t] ch. 23. 16.

[m] Job 15. 21, 22.

† Heb. *charged.*

[n] Prov. 28. 13.
[o] ch. 49. 25.

[p] ch. 37. 7, 10.
[q] ch. 45. 5.
[r] Deut. 32. 35. Job 34. 29. Rom. 12. 19. Heb. 10. 30. 2 Kings 5. 7.

Before CHRIST 1689.

[s] Ps. 56. 5. Isa. 10. 7.
[t] ch. 45. 5, 7. Acts 3. 13, 14, 15.
[u] ch. 47. 12. Matt. 5. 44. 1635.
† Heb. *to their hearts.* ch. 34. 3.

[x] Job 42. 16.

[y] Num. 32. 39.
[z] ch. 30. 3.
† Heb. *borne.*

[a] ch. 15. 14. & 46. 4. & 48. 21. Ex. 3. 16, 17. Heb. 11. 22.
[b] ch. 15. 14. & 26. 3. & 35. 12. & 46. 4.
[c] Ex. 13. 19. Josh. 24. 32. Acts 7. 16.
[d] ver. 2. 1635.

The SECOND Book of Moses, called EXODUS.

CHAP. I.

22 Pharaoh commandeth the male children to be cast into the river.

NOW [a]these *are* the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the †loins of Jacob were [b]seventy souls: for Joseph was in Egypt *already.*

6 And [c]Joseph died, and all his brethren, and all that generation.

7 ¶ [d]And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there [e]arose up a new king over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, [f]the people of the children of Israel *are* more and mightier than we.

10 [g]Come on, let us [h]deal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.

11 Therefore they did set over them task-masters, [i]to afflict them with their [k]burdens. And they built for Pharaoh treasure-cities, Pithom, [l]and Raamses.

12 †But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour.

14 And they [m]made their lives bitter with hard bondage, [n]in mortar, and in brick, and in all manner of service in the field: all their service wherein they made them serve *was* with rigour.

15 ¶ And the king of Egypt spake to the Hebrew midwives (of which the name of one *was* Shiphrah, and the name of the other Puah;)

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill him; but if it *be* a daughter, then she shall live.

17 But the midwives [o]feared God, and did not [p]as the king of Egypt commanded them, but saved the men-children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men-children alive?

19 And [q]the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

20 [r]Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, [s]that he made them houses.

22 And Pharaoh charged all his people, saying [t]Every son that is born ye shall cast into the river and every daughter ye shall save alive.

Before CHRIST 1706.

[a] Gen. 46. 8. ch. 6. 14.

† Heb. *thigh.*
[b] Gen. 46. 26, 27. ver. 20. Deut. 10. 22. 1635.
[c] Gen. 50. 26. Acts 7. 15.
[d] Gen. 46. 3. Deut. 26. 5. Ps. 105. 24. Acts 7. 17.
[e] Acts 7. 18.

[f] Ps. 105. 24.

[g] Ps. 10. 2. & 83. 3, 4.
[h] Job 5. 13. Ps. 105. 25. Prov. 16. 25. & 21. 30. Acts 7. 19.
[i] Gen. 15. 13. ch. 3. 7. Deut. 26. 6.
[k] ch. 2. 11. & 5. 4, 5. Ps. 81. 6.
[l] Gen. 47. 11.
† Heb. *And as they afflicted them, so they multiplied, &c.*
[m] ch. 2. 23. & 6. 9. Num. 20. 15. Acts 7. 19, 34.

Before CHRIST 1635.

[n] Ps. 81. 6. about 1635.

[o] Prov. 16 6.
[p] Dan. 3. 16, 18. & 6. 13. Acts 5. 29.

[q] See Josh. 2. 4, &c. 2 Sam. 17. 19, 20.

[r] Prov. 11. 18. Eccl. 8. 12. Isa. 3. 10. Heb. 6. 10.
[s] See 1 Sam. 2. 35. 2 Sam. 7. 11, 13, 27, 29. 1 Kings 2. 24. & 11. 38. Ps. 127. 1. about 1573.
[t] Acts 7. 19.

CHAP. II.

2 Moses is born, 3 and in an ark cast into the flags. 11 *He slayeth an Egyptian.* 21 *He marrieth Zipporah.*

AND there went a [a]man of the house of Levi, and took *to wife* a daughter of Levi.

2 And the woman conceived and bare a son:

[a] ch. 6. 20. Num. 26. 59. 1 Chron. 23. 14.

and [b]when she saw him that he *was a* goodly *child*, she hid him three months.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink.

4 [c]And his sister stood afar off, to wit what would be done to him.

5 ¶ And the [d]daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child: and behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go, and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away and nurse it for me, and I will give *thee* thy wages. And the woman took the child and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became [e]her son. And she called his name ‖Moses: and she said, Because I drew him out of the water.

11 ¶ And it came to pass in those days, [f]when Moses was grown, that he went out unto his brethren, and looked on their [g]burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that *there was* no man, he [h]slew the Egyptian, and hid him in the sand.

13 And [i]when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, [k]Who made thee †a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But [l]Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by [m]a well.

16 [n]Now the ‖priest of Midian had seven daughters: [o]and they came and drew *water*, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and [p]watered their flock.

18 And when they came to [q]Reuel their father, he said, How *is it that* ye are come so soon to-day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where *is* he? why *is* it *that* ye have left the man? call him, that he may [r]eat bread.

Before CHRIST 1571.

[b]Acts 7.20. Heb.11.23

[c]ch. 15. 20. Num. 26. 59.

[d]Acts 7.21.

[e]Acts 7. 21.

‖ That is, *drawn out*

[f]Acts 7.23, 24. Heb. 11. 24,25,26.

[g]ch. 1. 11.

1531.

[h]Acts 7. 24.

[i]Acts 7. 26.

[k]Acts 7. 27, 28.

† Heb. *a man, a prince.*

Gen. 13. 8.

[l]Acts 7. 29. Heb.11.27.

[m]Gen. 24. 11. & 29. 2.

[n]ch. 3. 1.

‖ Or, *prince*, as Gen. 41. 45.

[o]Gen.24.11. & 29. 10. 1 Sam.9.11.

[p]Gen. 29. 10.

[q]Num. 10. 29. called also *Jethro*, or, *Jether*. ch. 3. 1. & 4. 18. & 18. 1, &c.

[r]Gen. 31. 54. & 43. 25.

Before CHRIST 1531.

[s]ch. 4. 25. & 18. 2.

‖ That is, *a stranger here.*

[t]ch. 18. 3.

[u]Acts 7.29. Heb. 11. 13, 14.

[x]ch. 7. 7. Acts 7. 30.

[y]Num. 20. 16. Deut. 26. 7. Ps. 12. 5.

[z]Gen. 18. 20. ch. 3. 9. & 22. 23, 27. Deut. 24. 15. James 5. 4.

[a]ch. 6. 5.

[b]ch. 6. 5. Ps. 105. 8, 42. & 106. 45.

[c]Gen. 15. 14. & 46. 4.

[d]ch. 4. 31. 1 Sam.1.11. 2 Sam. 16. 12. Luke 1. 25.

† Heb. *knew.*

[e]ch. 3. 7. 1491.

[a]ch. 2. 16.

[b]ch. 18. 5. 1 Kings 19. 8.

[c]Deut. 33. 16. Isa. 63. 9. Acts 7. 30.

[d]Ps. 111.2. Acts 7. 31.

[e]Deut. 33. 16.

[f]ch. 19. 12. Josh. 5. 15. Acts 7. 33.

[g]Gen. 28. 13. ver. 15. ch. 4. 5. Matt. 22. 32. Mark 12. 26. Luke 20.37. Acts 7. 32.

[h]So 1 Kings 19. 13. Isa. 6. 1, 5. Neh. 9. 9. Ps. 106. 44. Acts 7. 34.

[i]ch. 2. 23, 24.

[k]ch. 1. 11.

[l]Gen.18.21. ch. 2. 25.

[m]Gen. 11. 5, 7. & 18. 21. & 50.24.

[n]ch. 6. 6, 8. & 12. 51.

[o]Deut.1.25. & 8. 7, 8, 9.

[p]ver. 17. ch. 13. 5. & 33. 3. Num. 13. 27. Deut. 26. 9, 15. Jer. 11. 5. & 32. 22. Ezek. 20.6.

[q]Gen. 15. 18.

[r]ch. 2. 23.

[s]ch. 1. 11, 13,14,22.

[t]Ps. 105.26. Micah 6. 4.

[u]See ch. 6. 12. 1 Sam. 18. 18. Isa. 6. 5, 8. Jer. 1. 6.

[z]Gen. 31.3. Deut.31 33. Josh. 1. 5. Rom. 8. 31.

21 And Moses was content to dwell with the man: and he gave Moses, [s]Zipporah his daughter.

22 And she bare *him* a son, and he called his name ‖[t]Gershom: for he said, I have been [u]a stranger in a strange land.

23 ¶ And it came to pass, [x]in process of time, that the king of Egypt died: and the children of Israel [y]sighed by reason of the bondage, and they cried; and [z]their cry came up unto God, by reason of the bondage.

24 And God [a]heard their groaning, and God [b]remembered his [c]covenant with Abraham, with Isaac, and with Jacob.

25 And God [d]looked upon the children of Israel, and God †[e]had respect unto *them*.

CHAP. III.

2 *God appeareth to Moses in a burning bush.* 9 *He sendeth him to deliver Israel.* 14 *The name of God.* 15 *His message to Israel.*

NOW Moses kept the flock of Jethro his father-in-law, [a]the priest of Midian: and he led the flock to the back side of the desert, and came to [b]the mountain of God, *even* to Horeb.

2 And [c]the Angel of the LORD appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush *was* not consumed.

3 And Moses said, I will now turn aside, and see this [d]great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called [e]unto him out of the midst of the bush and said, Moses, Moses! And he said, Here *am* I

5 And he said, Draw not nigh hither: [f]put off thy shoes from off thy feet; for the place whereon thou standest *is* holy ground.

6 Moreover he said, [g]I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for [h]he was afraid to look upon God.

7 ¶ And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and [i]have heard their cry [k]by reason of their taskmasters; for [l]I know their sorrows:

8 And [m]I am come down to [n]deliver them out of the hand of the Egyptians, and to bring them up out of that land, [o]unto a good land, and a large, unto a land [p]flowing with milk and honey; unto the place of [q]the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, [r]the cry of the children of Israel is come unto me: and I have also seen the [s]oppression wherewith the Egyptians oppress them

10 [t]Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt.

11 ¶ And Moses said unto God, [u]Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, [x]Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the

people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: And he said, Thus shalt thou say unto the children of Israel, [y]I AM hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* [z]my name for ever, and this *is* my memorial unto all generations.

16 Go, and [a]gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, [b]I have surely visited you, and *seen* that which is done to you in Egypt:

17 And I have said, [c]I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And [d]they shall hearken to thy voice; and [e]thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath [f]met with us; and now let us go (we beseech thee) three days' journey into the wilderness, that we may sacrifice to the LORD our God.

19 ¶ And I am sure that the king of Egypt [g]will not let you go, ‖no, not by a mighty hand.

20 And I will [h]stretch out my hand, and smite Egypt with [i]all my wonders which I will do in the midst thereof: and [k]after that he will let you go.

21 And [l]I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22 [m]But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and [n]ye shall spoil ‖the Egyptians.

CHAP. IV.

1 *Moses' rod is turned into a serpent.* 14 *Aaron is appointed to assist him.*
21 *God's message to Pharaoh.* 24 *Zipporah circumciseth her son.*
27 *Aaron is sent to meet Moses.*

AND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What *is* that in thine hand? And he said, [a]A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent: and Moses fled from before it.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 That they may [b]believe that [c]the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous [d]as snow.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again, and plucked it out of his bosom, and behold, [e]it was turned again as his *other* flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land*: and [f]the water which thou takest out of the river †shall become blood upon the dry *land*.

10 ¶ And Moses said unto the LORD, O my Lord, I *am* not †eloquent, neither †heretofore, nor since thou hast spoken unto thy servant: but [g]I *am* slow of speech, and of a slow tongue.

11 And the LORD said unto him, [h]Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be [i]with thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, [k]send, I pray thee by the hand *of him whom* thou ‖wilt send.

14 And the anger of the LORD was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also, behold, [l]he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And [m]thou shalt speak unto him, and [n]put words in his mouth: and I will be with thy mouth, and with his mouth, and [o]will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and [p]thou shalt be to him instead of God.

17 And thou shalt take [q]this rod in thine hand, wherewith thou shalt do signs.

18 ¶ And Moses went, and returned to †Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

19 And the LORD said unto Moses in Midian, Go, return into Egypt: for [r]all the men are dead which sought thy life.

20 And Moses took his wife, and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took [s]the rod of God in his hand.

21 ¶ And the LORD said unto Moses, When thou goest to return into Egypt, see *that* thou do all those [t]wonders before Pharaoh which I have put in thine hand: but [u]I will harden his heart, that he shall not let the people go.

Before CHRIST 1491.

[y] ch. 6. 3. John 8. 58. 2 Cor. 1. 20. Heb. 13. 8. Rev. 1. 4.
[z] Ps. 135. 13. Hos. 12. 5.
[a] ch. 4. 29.
[b] Gen. 50. 24. ch. 2. 25. & 4. 31. Luke 1. 68.
[c] Gen. 15. 14, 16. ver. 8.
[d] ch. 4. 31.
[e] ch. 5. 1, 3.
[f] Num. 23. 3, 4, 15, 16.
[g] ch. 3. 2. & 7. 4. ‖Or, *but by strong hand.*
[h] ch. 6. 6. & 7. 5. & 9. 15.
[i] ch. 7. 3. & 11. 9. Deut. 6. 22. Neh. 9. 10. Ps. 105. 27. & 135. 9. Jer. 32. 20. Acts 7. 36. See ch. 7. to ch. 13.
[k] ch. 12. 31.
[l] ch. 11. 3. & 12. 36. Ps. 106. 46. Prov. 16. 7.
[m] Gen. 15. 14. ch. 11. 2. & 12. 35, 36.
[n] Job 27. 17. Prov. 13. 22. Ezek. 39. 10. ‖Or, *Egypt.*

[a] ver. 17, 20.

Before CHRIST 1491.

[b] ch. 19. 9.
[c] ch. 3. 15.
[d] Num. 12. 10. 2 Kings 5. 27.
[e] Deut. 32. 39. Num. 12. 13, 14. 2 Kings 5. 14. Matt. 8. 3.
[f] ch. 7. 19. †Heb. *shall be and shall be.*
† Heb. *a man of words.* †Heb. *since yesterday, nor since the third day.*
[g] ch. 6. 12. Jer. 1. 6.
[h] Ps. 94. 9.
[i] Isa. 50. 4. Jer. 1. 9. Matt. 10. 19. Mark 13. 11. Luke 12. 11, 12. & 21. 14, 15.
[k] See Jonah 1. 3. ‖ Or, *shouldest.*
[l] ver. 27. 1 Sam. 10. 2, 3, 5.
[m] ch. 7. 1, 2.
[n] Num. 22. 38. & 23. 5, 12, 16. Deut. 18. 18. Isa. 51. 16. Jer. 1. 9.
[o] Deut. 5. 31.
[p] ch. 7. 1. & 18. 19.
[q] ver. 2. †Heb. *Jether.*

[r] ch. 2. 15, 23. Matt. 2. 20.

[s] ch. 17. 9. Num. 20. 8, 9.
[t] ch. 3. 20.
[u] ch. 7. 3. 13. & 9. 12, 35. & 10. 1. & 14. 8. Deut. 2. 30. Josh. 11. 20. Isa. 63. 17. John 12. 40. Rom. 9. 18.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, [z]Israel *is* my son, [y]*even* my first-born.

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, [z]I will slay thy son, *even* thy first-born.

24 ¶ And it came to pass by the way in the inn, that the LORD [a]met him, and sought to [b]kill him.

25 Then Zipporah took [c]a sharp ||stone, and cut off the foreskin of her son, and †cast *it* at his feet, and said, Surely a bloody husband *art* thou to me.

26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

27 ¶ And the LORD said to Aaron, Go into the wilderness [d]to meet Moses. And he went, and met him in [e]the mount of God, and kissed him.

28 And Moses [f]told Aaron all the words of the LORD who had sent him, and all the [g]signs which he had commanded him.

29 ¶ And Moses and Aaron [h]went, and gathered together all the elders of the children of Israel.

30 [i]And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

31 And the people [k]believed: and when they heard that the LORD had [l]visited the children of Israel, and that he [m]had looked upon their affliction, then [n]they bowed their heads and worshipped.

CHAP. V.

1 *Pharaoh chideth Moses and Aaron for their message.* 5 *He increaseth the Israelites' task.*

AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold [a]a feast unto me in the wilderness.

2 And Pharaoh said, [b]Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, [c]neither will I let Israel go.

3 And they said, [d]The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your [e]burdens.

5 And Pharaoh said, Behold, the people of the land now *are* [f]many, and ye make them rest from their burdens.

6 And Pharaoh commanded the same day the [g]taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks which they did make heretofore, ye shall lay upon them; ye shall not diminish *aught* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

9 †Let there more work be laid upon the men, that they may labour therein: and let them not regard vain words.

10 ¶ And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: yet not aught of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt, to gather stubble instead of straw.

13 And the taskmasters hasted *them*, saying, Fulfil your works, *your* †daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick, both yesterday and to-day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and behold, thy servants *are* beaten; but the fault *is* in thine own people.

17 But he said, Ye *are* idle, *ye are* idle: therefore ye say, Let us go, *and* do sacrifice to the LORD.

18 Go therefore now, *and* work: for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they *were* in evil *case*, after it was said, Ye shall not minish *aught* from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 [h]And they said unto them, The LORD look upon you, and judge; because ye have made our savour †to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou *so* evil-entreated this people? why *is* it *that* thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people: †neither hast thou delivered thy people at all.

CHAP. VI.

1 *God reneweth his promise by his name JEHOVAH.*

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for [a]with a strong hand shall he let them go, and with a strong hand [b]shall he drive them out of his land.

2 And God spake unto Moses, and said unto him, I *am* ||the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob by *the name of* [c]God Almighty, but by my name [d]JEHOVAH was I not known to them.

4 [e]And I have also established my covenant with them, [f]to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And [g]I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage: and I have remembered my covenant.

6 Wherefore say unto the children of Israel, [h]I *am* the LORD, and [i]I will bring you out from under

Before CHRIST 1491.

[z] Hos. 11. 1. Rom. 9. 4. 2 Cor. 6. 18.
[y] Jer. 31. 9. Jam. 1. 18.
[z] ch. 11. 5. & 12. 29.
[a] Num. 22. 22.
[b] Gen. 17. 14.
[c] Josh. 5. 2, 3.
||Or, *knife*.
†Heb. *made* it *touch*.
[d] ver. 14.
[e] ch. 3. 1.
[f] ver. 15, 16.
[g] ver. 8, 9.
[h] ch. 3. 16.
[i] ver. 16.
[k] ch. 3. 18. ver. 8, 9.
[l] ch. 3. 16.
[m] ch. 2. 25. & 3. 7.
[n] Gen. 24. 26. ch. 12. 27. 1 Chron. 29. 20.
[a] ch. 10. 9.
[b] 2 Kings 18. 35. Job 21. 15.
[c] ch. 3. 19.
[d] ch. 3. 18.
[e] ch. 1. 11.
[f] ch. 1. 7, 9.
[g] ch. 1. 11.
†Heb. *Let the work be heavy upon the men.*

Before CHRIST 1491.

†Heb. *a matter of a day in his day.*
[h] ch. 6. 9.
†Heb. *to stink.* Gen. 34. 30. 1 Sam. 13. 4. & 27. 12. 2 Sam. 10. 6. 1 Chron. 19. 6.
†Heb. *delivering thou hast not delivered.*
[a] ch. 3. 19.
[b] ch. 11. 1. & 12. 31, 33, 39.
|| Or, JEHOVAH.
[c] Gen. 17. 1. & 35. 11. & 48. 3.
[d] ch. 3. 14. Ps. 68. 4. & 83. 18. John 8. 58. Rev. 1. 4.
[e] Gen. 15. 18. & 17. 4, 7.
[f] Gen. 17. 8. & 28. 4.
[g] ch. 2. 24.
[h] ver. 2, 8, 29.
[i] ch. 3. 17. & 7. 4. Deut. 26. 8. Ps. 81. 6. & 136. 11, 12.

the burdens of the Egyptians, and I will rid you out of their bondage, and I will [k]redeem you with a stretched-out arm, and with great judgments:

7 And I will [l]take you to me for a people, and [m]I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out [n]from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did †[o]swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.

9 ¶ And Moses spake so unto the children of Israel: [p]but they hearkened not unto Moses, for †anguish of spirit, and for cruel bondage.

10 And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have [q]not hearkened unto me; how then shall Pharaoh hear me, [r]who *am* of uncircumcised lips?

13 And the LORD spake unto Moses, and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* the heads of their fathers' houses: [s]The sons of Reuben the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

15 [t]And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

16 ¶ And these *are* the names of [u]the sons of Levi, according to their generations; Gershon, and Kohath, and Merari. And the years of the life of Levi *were* an hundred thirty and seven years.

17 [x]The sons of Gershon; Libni, and Shimi, according to their families.

18 And [y]the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* an hundred thirty and three years.

19 And [z]the sons of Merari; Mahali and Mushi: these *are* the families of Levi, according to their generations.

20 And [a]Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses. And the years of the life of Amram *were* an hundred and thirty and seven years.

21 ¶ And [b]the sons of Izhar; Korah, and Nepheg, and Zithri.

22 And the [c]sons of Uzziel; Mishael, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba daughter of [d]Amminadab, sister of Naashon, to wife; and she bare him [e]Nadab and Abihu, Eleazar and Ithamar.

24 And the [f]sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.

25 And Eleazar, Aaron's son, took him *one* of the daughters of Putiel to wife; and [g]she bare him Phinehas: these *are* the heads of the fathers of the Levites, according to their families.

26 These *are* that Aaron and Moses, [h]to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their [i]armies.

27 These *are* they which [k]spake to Pharaoh king of Egypt, [l]to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

28 ¶ And it came to pass on the day *when* the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, [m]I *am* the LORD: [n]speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Behold, [o]I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?

CHAP. VII.

1 *Moses is encouraged to go to Pharaoh.* 7 *His age.* 8 *His rod is turned into a serpent.* 13 *Pharaoh's heart is hardened.* 19 *The river is turned into blood.*

AND the LORD said unto Moses, See, I have made thee [a]a god to Pharaoh: and Aaron thy brother shall be [b]thy prophet.

2 Thou [c]shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And [d]I will harden Pharaoh's heart, and [e]multiply my [f]signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, [g]that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Israel, out of the land of Egypt, [h]by great judgments.

5 And the Egyptians [i]shall know that I *am* the LORD, when I [k]stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron [l]did as the LORD commanded them, so did they.

7 And Moses *was* [m]fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses, and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, [n]Shew a miracle for you: then thou shalt say unto Aaron, [o]Take thy rod, and cast *it* before Pharaoh, *and* it shall become a serpent.

10 ¶ And Moses and Aaron went in unto Pharaoh, and they did so [p]as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it [q]became a serpent.

11 Then Pharaoh also [r]called the wise men, and [s]the sorcerers: now the magicians of Egypt, they also [t]did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

13 And he hardened Pharaoh's heart that he hearkened not unto them; [u]as the LORD had said.

14 ¶ And the LORD said unto Moses, [x]Pharaoh's heart *is* hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water, and thou shalt stand by the

Before CHRIST 1491.

[k] ch. 15. 13. Deut. 7. 8. 1 Chron. 17. 21. Neh. 1. 10.
[l] Deut. 4. 20. & 7. 6. & 14. 2. & 26. 18. 2 Sam. 7. 24.
[m] Gen. 17. 7, 8. ch. 29. 45, 46. Deut. 29. 13. Rev. 21. 7.
[n] ch. 5. 4, 5. Ps. 81. 6.
† Heb. *lift up my hand.* See Gen. 14. 22. Deut. 32. 40.
[o] Gen. 15. 18. & 26. 3. & 28. 13. & 35. 12.
[p] ch. 5. 21.
† Heb. *shortness,* or, *straitness.*
[q] ver. 9.
[r] ver. 30. ch. 4. 10. Jer. 1. 6.
[s] Gen. 46. 9. 1 Chron. 5. 3.
[t] 1 Chron. 4. 24. Gen. 46. 10.
[u] Gen. 46. 11. Num. 3. 17. 1 Chron. 6. 1, 16.
1619.
[x] 1 Chron. 6. 17. & 23. 7.
[y] Num. 26. 57. 1 Chron. 6. 2, 18.
[z] 1 Chron. 6. 19. & 23. 21.
[a] ch. 2. 1, 2. Num. 26. 59.
[b] Num. 16. 1. 1 Chron. 6. 37, 38.
[c] Lev. 10. 4. Num. 3. 30.
about 1530
[d] Ruth 4. 19, 20. 1 Chron. 2. 10. Matt. 1. 4.
[e] Lev. 10. 1. Num. 3. 2. & 26. 60. 1 Chron. 6. 3. & 24. 1.
[f] Num. 26. 11.
[g] Num. 25. 7, 11. Josh. 24. 33.

Before CHRIST about 1530.

[h] ver. 13.
[i] ch. 7. 4. & 12. 17, 51. Num. 33. 1. 1491.
[k] ch. 5. 1, 3. & 7. 10.
[l] ver. 13. ch. 32. 7. & 33. 1. Ps. 77. 20.
[m] ver. 2.
[n] ver. 11. ch. 7. 2.
[o] ver. 12. ch. 4. 10.
[a] ch. 4. 16. Jer. 1. 10.
[b] ch. 4. 16.
[c] ch. 4. 15.
[d] ch. 4. 21.
[e] ch. 11. 9.
[f] ch. 4. 7.
[g] ch. 10. 1. & 11. 9.
[h] ch. 6. 6.
[i] ver. 17. ch. 8. 22. & 14. 4, 18. Ps. 9. 16.
[k] ch. 3. 20.
[l] ver. 2. 1491.
[m] Deut. 29. 5. & 31. 2. & 34. 7. Acts 7. 23, 30.
[n] Isa. 7. 11. John 2. 18. & 6. 30.
[o] ch. 4. 2, 17.
[p] ver. 9.
[q] ch. 4. 3.
[r] Gen. 41. 8.
[s] 2 Tim. 3. 8.
[t] ver. 22. ch. 8. 7, 18.
[u] ch. 4. 21. ver. 4.
[x] ch. 8. 15. & 10. 1, 20, 27.

river's brink against he come: and [y]the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, [z]The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, [a]that they may serve me in the wilderness: and behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this [b]thou shalt know that I *am* the LORD: behold, I will smite with the rod that *is* in my hand upon the waters which *are* in the river, and [c]they shall be turned [d]to blood.

18 And the fish that *is* in the river shall die, and the river shall stink: and the Egyptians shall [e]loathe to drink of the water of the river.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and [f]stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their †pools of water, that they may become blood: and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone.

20 And Moses and Aaron did so, as the LORD commanded; and he [g]lifted up the rod and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the [h]waters that *were* in the river were turned into blood.

21 And the fish that *was* in the river died; and the river stank, and the Egyptians [i]could not drink of the water of the river; and there was blood throughout all the land of Egypt.

22 [k]And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; [l]as the LORD had said.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fulfilled after that the LORD had smitten the river.

CHAP. VIII.

1 *Frogs are sent.* 25 *Pharaoh inclineth to let the people go,* 32 *but yet is hardened.*

AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, [a]that they may serve me.

2 And if thou [b]refuse to let *them* go, behold, I will smite all thy borders with [c]frogs:

3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into [d]thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy ‖ kneading-troughs:

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, [e]Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and [f]the frogs came up, and covered the land of Egypt.

7 [g]And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt

8 ¶ Then Pharaoh called for Moses and Aaron, and said, [h]Entreat the LORD that he may take away the frogs from me, and from my people: and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, ‖ Glory over me: ‖ when shall I entreat for thee and for thy servants, and for thy people, † to destroy the frogs from thee, and thy houses, *that* they may remain in the river only?

10 And he said, ‖ To-morrow. And he said, *Be it* according to thy word: that thou mayest know that [i]*there is* none like unto the LORD our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 ¶ And Moses and Aaron went out from Pharaoh: and Moses [k]cried unto the LORD, because of the frogs which he had brought against Pharaoh.

13 And the LORD did according to the word of Moses: and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land stank.

15 But when Pharaoh saw that there was [l]respite, [m]he hardened his heart, and hearkened not unto them; as the LORD had said.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and [n]it became lice in man and in beast: all the dust of the land became lice throughout all the land of Egypt.

18 And [o]the magicians did so with their enchantments to bring forth lice, but they [p]could not: so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, This *is* [q]the finger of God: and Pharaoh's [r]heart was hardened, and he hearkened not unto them; as the LORD had said.

20 ¶ And the LORD said unto Moses, [s]Rise up early in the morning, and stand before Pharaoh; (lo, he cometh forth to the water;) and say unto him, Thus saith the LORD, [t]Let my people go, that they may serve me:

21 Else, if thou wilt not let my people go, behold, I will send ‖ swarms *of flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms *of flies*, and also the ground whereon they *are*.

22 And [u]I will sever in that day the land of Goshen, in which my people dwell, that no swarms *of flies* shall be there; to the end thou mayest know that I *am* the LORD in the midst of the earth.

Before CHRIST 1491.

[y] ch. 4. 2, 3. & ver. 10.
[z] ch. 3. 18.
[a] ch. 3. 12, 18. & 5. 1, 3.
[b] ch. 5. 2. ver. 5.
[c] ch. 4. 9.
[d] Rev. 16. 4, 6.
[e] ver. 24.
[f] ch. 8. 5, 6, 16. & 9. 22. & 10. 12, 21. & 14. 21, 26.
† Heb. *gathering of their waters.*
[g] ch. 17. 5.
[h] Ps. 78. 44. & 105. 29.
[i] ver. 18.
[k] ver. 11.
[l] ver. 3.
[a] ch. 3. 12, 18.
[b] ch. 7. 14. & 9. 2.
[c] Rev. 16. 13.
[d] Ps. 105. 30.
‖ Or, *dough.*
[e] ch. 7. 19.

Before CHRIST 1491.

[f] Ps. 78. 45. & 105. 30.
[g] ch. 7. 11.
[h] ch. 9. 28. & 10. 17. Num. 21. 7. 1 Kings 13. 6. Acts 8. 24.
‖ Or, *Have this honour over me, &c.*
‖ Or, *against when.*
† Heb. to *cut off.*
‖ Or, *against to-morrow.*
[i] ch. 9. 14. Deut. 33. 26. 2 Sam. 7. 22. 1 Chron. 17. 20. Ps. 86. 8. Isa. 46. 9. Jer. 10. 6, 7.
[k] ver. 30. ch. 9. 33. & 10. 18. & 32. 11. Jam. 5. 16, 17, 18.
[l] Eccl. 8. 11.
[m] ch. 7. 14.
[n] Ps. 105. 31.
[o] ch. 7. 11.
[p] Luke 10. 18. 2 Tim. 3. 8, 9.
[q] 1 Sam. 6. 3, 9. Ps. 8. 3. Matt. 12. 28. Luke 11. 20.
[r] ver. 15.
[s] ch. 7. 15.
[t] ver. 1.
‖ Or, *a mixture of* noisome beasts, &c.
[u] ch. 9. 4, 6, 26. & 10. 23. & 11. 6, 7. & 12. 13.

23 And I will put †a division between my people and thy people: ‖to-morrow shall this sign be.

24 And the LORD did so: and [x]there came a grievous swarm *of flies* into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt: the land was ‖corrupted by reason of the swarms *of flies*.

25 ¶ And Pharaoh called for Moses, and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do; for we shall sacrifice [y]the abomination of the Egyptians to the LORD our God: Lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go [z]three days' journey into the wilderness, and sacrifice to the LORD our God, as [a]he shall command us.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: [b]entreat for me.

29 And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms *of flies* may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh [c]deal deceitfully any more, in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and [d]entreated the LORD:

31 And the LORD did according to the word of Moses; and he removed the swarms *of flies* from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh [e]hardened his heart at this time also, neither would he let the people go.

CHAP. IX.

1 *The murrain of beasts.* 27 *Pharaoh sueth to Moses,* 35 *but yet is hardened.*

THEN the LORD said unto Moses, [a]Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou [b]refuse to let *them* go, and wilt hold them still,

3 Behold, the [c]hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.

4 And [d]the LORD shall sever between the cattle of Israel, and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed a set time, saying, To-morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and [e]all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead. And [f]the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be [g]a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven: and it became [h]a boil breaking forth *with* blains upon man, and upon beast.

11 And the [i]magicians could not stand before Moses, because of the boils: for the boil was upon the magicians, and upon all the Egyptians.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; [k]as the LORD had spoken unto Moses.

13 ¶ And the LORD said unto Moses, [l]Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people: [m]that thou mayest know that *there is* none like me in all the earth.

15 For now I will [n]stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

16 And in very deed for [o]this *cause* have I †raised thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth.

17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

19 Send therefore now, *and* gather thy cattle, and all that thou hast in the field: *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

21 And he that †regarded not the word of the LORD left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be [p]hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven, and [q]the LORD sent thunder and hail, and the fire ran along upon the ground: and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast, and the hail [r]smote every herb of the field and brake every tree of the field.

Before CHRIST 1491.

†Heb. *a redemption.*
‖ Or, *by to-morrow*
[z]Ps. 78. 45. & 105. 31.
‖ Or, *destroyed.*
[y]Gen. 43. 32. & 46. 34. Deut. 7. 25, 26. & 12. 31.
[z]ch. 3. 18.
[a]ch. 3. 12.
[b]ver. 8. ch. 9. 28. 1 Kings 13. 6.
[c]ver. 15.
[d]ver. 12.
[e]ver. 15. ch. 4. 21.
[a]ch. 8. 1.
[b]ch. 8. 2.
[c]ch. 7. 4.
[d]ch. 8. 22.
[e]Ps. 78. 50.
[f]ch. 7. 14. & 8. 32.

Before CHRIST 1491.

[g]Rev. 16. 2.
[h]Deut. 28. 27.
[i]ch. 8. 18, 19. 2 Tim. 3. 9.
[k]ch. 4. 21.
[l]ch. 8. 20.
[m]ch. 8. 10.
[n]ch. 3. 20.
[o]Rom. 9. 17. See ch. 14. 17. Prov. 16. 4. 1 Pet. 2. 9. †Heb. *made thee stand.*
†Heb. *set not his heart unto.* ch. 7. 23.
[p]Rev. 16. 21.
[q]Josh. 10. 11. Ps. 18. 13. & 78. 47. & 105. 32. & 148. 8. Isa. 30. 30. Ezek. 38. 22. Rev. 8. 7.
[r]Ps 105. 33.

26 [s]Only in the land of Goshen, where the children of Israel *were*, was there no hail.

27 ¶ And Pharaoh sent and called for Moses and Aaron, and said unto them, [t]I have sinned this time: [u]the LORD *is* righteous, and I and my people *are* wicked.

28 [x]Entreat the LORD (for *it is* enough) that there be no *more* † mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will [y]spread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the [z]earth *is* the LORD's.

30 But as for thee and thy servants, [a]I know that ye will not yet fear the LORD God.

31 And the flax and the barley was smitten: [b]for the barley *was* in the ear, and the flax *was* bolled.

32 But the wheat and the rye were not smitten: for they *were* † not grown up.

33 And Moses went out of the city from Pharaoh, and [c]spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain and the hail and thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And [d]the heart of Pharaoh was hardened, neither would he let the children of Israel go; as he LORD had spoken † by Moses.

CHAP. X.

7 Pharaoh, moved by his servants, inclineth to let the Israelites go. 12 The plague of the locusts. 16 Pharaoh sueth to Moses.

AND the LORD said unto Moses, Go in unto Pharaoh: [a]for I have hardened his heart, and the heart of his servants; [b]that I might shew these my signs before him:

2 And that [c]thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to [d]humble thyself before me? Let my people go, that they may serve me.

4 Else, if thou refuse to let my people go, behold, to-morrow will I bring the [e]locusts into thy coast:

5 And they shall cover the † face of the earth, that one cannot be able to see the earth: and [f]they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

6 And they [g]shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

Before CHRIST 1491.

[s] ch. 8. 22. & 9. 4, 6. & 10. 23. & 11. 7. & 12. 13. Isa. 32. 18, 19.
[t] ch. 10. 16.
[u] 2 Chron. 12. 6. Ps. 129. 4. & 145. 17. Lam. 1. 18. Dan. 9. 14.
[x] ch. 8. 8, 28. & 10. 17. Acts 8. 24.
† Heb. *voices of God.* Ps. 29. 3, 4.
[y] 1 Kings 8. 22, 38. Ps. 143. 6. Isa. 1. 15.
[z] Ps. 24. 1. 1 Cor. 10. 26, 28.
[a] Isa. 26. 10.
[b] Ruth 1. 22. & 2. 23.
† Heb. *hidden*, or, *dark.*
[c] ver. 29. ch. 8. 12.
[d] ch. 4. 21.
† Heb. *by the hand of Moses.* ch. 4. 13.
[a] ch. 4. 21. & 7. 14.
[b] ch. 7. 4.
[c] Deut. 4. 9. Ps. 44. 1. & 71. 18. & 78. 5, &c. Joel 1. 3.
[d] 1 Kings 21. 29. 2 Chron. 7. 14. & 34. 27. Job 42. 6. Jer. 13. 18. Jam. 4. 10. 1 Pet. 5. 6.
[e] Prov. 30. 27. Rev. 9. 3.
† Heb. *eye.* ver. 15.
[f] ch. 9. 32. Joel 1. 4. & 2. 25.
[g] ch. 8. 3, 21.

Before CHRIST 1491.

[h] ch. 23. 33. Josh. 23. 13. 1 Sam. 18. 21. Eccl. 7. 26. 1 Cor. 7. 35.
† Heb. *who and who, &c.*
[i] ch. 5. 1.
[k] ch. 7. 19.
[l] ver. 4, 5.
[m] Ps. 78. 46. & 105. 34.
[n] Joel 2. 2.
[o] ver. 5.
[p] Ps. 105. 35.
† Heb. *hastened to call.*
[q] ch. 9. 27.
[r] ch. 9. 28. 1 Kings 13. 6.
[s] ch. 8. 30.
† Heb. *fastened.*
[t] Joel 2. 20.
[u] ch. 4. 21. & 11. 10.
[x] ch. 9. 22.
† Heb. *that one may feel darkness.*
[y] Ps. 105. 28.
[z] ch. 8. 22.

7 And Pharaoh's servants said unto him, How long shall this man be [h]a snare unto us? Let the men go, that they may serve the LORD their God: Knowest thou not yet that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* † who *are* they that shall go?

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go: for [i]we *must hold* a feast unto the LORD.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look *to it;* for evil *is* before you.

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, [k]Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and [l]eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night: *and* when it was morning, the east wind brought the locusts.

14 And [m]the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they;* [n]before them there were no such locusts as they, neither after them shall be such.

15 For they [o]covered the face of the whole earth, so that the land was darkened; and they [p]did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh † called for Moses and Aaron in haste; and he said, [q]I have sinned against the LORD your God, and against you.

17 Now therefore forgive, I pray thee, my sin only this once, and [r]entreat the LORD your God that he may take away from me this death only.

18 And he [s]went out from Pharaoh, and entreated the LORD.

19 And the LORD turned a mighty strong west wind which took away the locusts, and † cast them [t]into the Red sea: there remained not one locust in all the coasts of Egypt.

20 But the LORD [u]hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, [x]Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, † even darkness *which* may be felt.

22 And Moses stretched forth his hand toward heaven: and there was a [y]thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: [z]but all the children of Israel had light in their dwellings.

24 ¶ And Pharaoh called unto Moses, and [a]said, Go ye, serve the LORD: only let your flocks and your herds be stayed: let your [b]little ones also go with you.

25 And Moses said, Thou must give †us also sacrifices, and burnt-offerings, that we may sacrifice unto the LORD our God.

26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

27 ¶ But the LORD [c]hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more: for in *that* day thou seest my face, thou shalt die.

29 And Moses said, Thou hast spoken well, [d]I will see thy face again no more.

CHAP. XI.

1 *God's message to the Israelites to borrow jewels of their neighbours.* 4 *Moses threateneth Pharaoh with the death of the first-born.*

AND the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: [a]when he shall let *you* go, he shall surely thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, [b]jewels of silver, and jewels of gold.

3 [c]And the LORD gave the people favour in the sight of the Egyptians. Moreover, the man [d]Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 And Moses said, Thus saith the LORD, [e]About midnight will I go out into the midst of Egypt:

5 And [f]all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that *is* behind the mill; and all the first-born of beasts.

6 [g]And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 [h]But against any of the children of Israel [i]shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

8 And [k]all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people †that follow thee; and after that I will go out. And he went out from Pharaoh in †a great anger.

9 And the LORD said unto Moses, [l]Pharaoh shall not hearken unto you; that [m]my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh; [n]and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

Before CHRIST 1491.

[a] ver. 8.
[b] ver. 10.
†Heb. *into our hands.*

[c] ver. 20. ch. 4. 21. & 14.4,8.

[d] Heb. 11. 27.

[a] ch. 12. 31. 38, 39.

[b] ch. 3. 22. & 12. 35.

[c] ch. 3. 21. & 12. 36. Ps. 106. 46.

[d] 2 Sam. 7. 9. Esther 9.4.

[e] ch. 12. 12, 23, 29. Amos 5.17.

[f] ch. 12.12, 29. Amos 4.10.

[g] ch. 12. 30. Amos 5.17.

[h] ch. 8. 22.
[i] Josh. 10. 21.

[k] ch. 12. 33.

†Heb. *that is at thy feet.* So Judg. 4. 10. & 8. 5. 1 Kings 20. 10. 2 Kings 3.9.
†Heb. *heat of anger.*
[i] ch. 3.19. & 7.4. & 10.1.
[m] ch. 7. 3.

[n] ch. 10. 20, 27. Rom. 2. 5. & 9. 22.

Before CHRIST 1491.

[a] ch. 13. 4. Deut. 16.1.

‖ Or, *kid.*

[b] Lev. 22. 19,20,21. Mal. 1.8,14. Heb. 9. 14 1 Pet. 1.19.
† Heb. *son of a year.* Lev. 23.12.
[c] Lev. 23.5. Num. 9. 3. & 28. 16. Deut. 16.1, 6.
† Heb. *between the two evenings.* ch. 16. 12.

[d] ch. 34. 25. Deut. 16.3. Num. 9.11. 1 Cor. 5. 8.

[e] Deut. 16.7.

[f] ch. 23.18. & 34. 25.

[g] Deut. 16. 5.

[h] ch. 11.4,5. Amos 5.17.

[i] Num. 33.4.

‖ Or, *princes.* ch. 21. 6. & 22. 28. Ps. 82. 1,6. John 10. 34, 35.
[k] ch. 6. 2.

† Heb. *for a destruction.*
[l] ch. 13. 9.
[m] Lev. 23. 4, 5. 2 Kings 23. 21.
[n] ver. 24, 43. & ch. 13. 10.
[o] ch. 13.6,7. & 23. 15. & 34. 18, 25. Lev. 23.5,6. Num. 28. 17. Deut. 16. 3, 8.
1 Cor. 5. 7.
[p] Gen. 17. 14. Num. 9.13.
[q] Lev. 23. 7, 8. Num. 28. 18, 25.

CHAP. XII.

1 *The beginning of the year is changed.* 3 *The passover is instituted.* 29 *The first-born are slain.* 31 *The Israelites are driven out of the land.* 43 *The ordinance of the passover.*

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 [a]This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a ‖lamb according to the house of *their* fathers, a lamb for an house:

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls: every man according to his eating shall make your count for the lamb.

5 Your lamb shall be [b]without blemish, a male †of the first year: ye shall take *it* out from the sheep or from the goats:

6 And ye shall keep it up until the [c]fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it †in the evening.

7 And they shall take of the blood, and strike *it* on the two side-posts, and on the upper door-post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and [d]unleavened bread; *and* with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but [e]roast *with* fire; his head with his legs, and with the purtenance thereof.

10 [f]And ye shall let nothing of it remain until the morning: and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste; [g]it *is* the LORD's passover.

12 For I [h]will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast: and [i]against all the ‖gods of Egypt I will execute judgment: [k]I *am* the LORD.

13 And the blood shall be to you for a token upon the houses where ye *are:* and when I see the blood, I will pass over you, and the plague shall not be upon you †to destroy *you*, when I smite the land of Egypt.

14 And this day shall be unto you [l]for a memorial; and ye shall keep it a [m]feast to the LORD throughout your generations: ye shall keep it a feast [n]by an ordinance for ever.

15 [o]Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, [p]that soul shall be cut off from Israel.

16 And in the first day *there shall be* [q]an holy convocation, and in the seventh day there shall be

an holy convocation to you: no manner of work shall be done in them, save *that* which every †man must eat, that only may be done of you.

17 And ye shall observe *the feast of* unleavened bread; for [r]in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 ¶ [s]In the first *month*, on the fourteenth day of the month, at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 [t]Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, [u]even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened: in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, [x]Draw out, and take you a ‖lamb, according to your families, and kill the passover.

22 [y]And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the basin, and [z]strike the lintel and the two side-posts with the blood that *is* in the basin: and none of you shall go out at the door of his house until the morning.

23 [a]For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the LORD will pass over the door, and [b]will not suffer [c]the destroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, [d]according as he hath promised, that ye shall keep this service.

26 [e]And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, [f]It *is* the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people [g]bowed the head and worshipped.

28 And the children of Israel went away, and [h]did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ [i]And it came to pass, that at midnight [k]the LORD smote all the first-born in the land of Egypt, [l]from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that *was* in the †dungeon; and all the first-born of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a [m]great cry in Egypt: for *there was* not a house where *there was* not one dead.

31 ¶ And [n]he called for Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people, [o]both ye and the children of Israel: and go, serve the LORD, as ye have said.

32 [p]Also take your flocks and your herds, as ye have said, and be gone: and [q]bless me also.

33 [r]And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, [s]We *be* all dead *men*.

34 And the people took their dough before it was leavened, their ‖kneading troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses: and they borrowed of the Egyptians [t]jewels of silver, and jewels of gold, and raiment.

36 [u]And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required:* and [x]they spoiled the Egyptians.

37 ¶ And [y]the children of Israel journeyed from [z]Rameses to Succoth, about [a]six hundred thousand on foot *that were* men, beside children.

38 And †a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened: because [b]they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the sojourning of the children of Israel who dwelt in Egypt, was [c]four hundred and thirty years.

41 And it came to pass, at the end of the four hundred and thirty years, even the self-same day it came to pass, that all [d]the hosts of the LORD went out from the land of Egypt.

42 It *is* †[e]a night to be much observed unto the LORD, for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations.

43 ¶ And the LORD said unto Moses and Aaron, This *is* [f]the ordinance of the passover: there shall no stranger eat thereof:

44 But every man's servant that is bought for money, when thou hast [g]circumcised him, then shall he eat thereof.

45 [h]A foreigner, and a hired servant shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house: [i]neither shall ye break a bone thereof.

47 [k]All the congregation of Israel shall †keep it.

48 And [l]when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 [m]One law shall be to him that is home-born, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 [n]And it came to pass the self-same day, *that* the LORD did bring the children of Israel out of the land of Egypt [o]by their armies.

Before CHRIST 1491.

†Heb. *soul.*

[r] ch. 13. 3.

[s] Lev. 23. 5. Num. 28. 16.

[t] Ex. 23. 15. & 34. 18. Deut. 16. 3. 1 Cor. 5. 7, 8.

[u] Num. 9. 13.

[x] ver. 3. Num. 9. 4. Josh. 5. 10. 2 Kings 23. 21. Ezra 6. 20. Matt. 26. 18, 19. Mark 14. 12–16. Luke 22. 7, &c.

‖ Or, *kid.*

[y] Heb. 11. 28.

[z] ver. 7.

[a] ver 12, 13

[b] Ezek. 9. 6. Rev. 7. 3. & 9. 4.

[c] 2 Sam. 24. 16. 1 Cor 10. 10. Heb. 11. 23.

[d] ch. 3. 8, 17.

[e] ch. 13. 8, 14. Deut. 32. 7. Josh. 4. 6. Ps. 78. 6.

[f] ver. 11.

[g] ch. 4. 31.

[h] Heb. 11. 28.

[i] ch. 11. 4.

[k] Num. 8. 17. & 33. 4. Ps. 78. 51. & 105. 36. & 135. 8. & 136. 10.

[l] ch. 4. 23. & 11. 5.

† Heb. *house of the pit.*

[m] ch. 11. 6. Prov. 21. 13. Amos 5. 17. Jam. 2. 13.

[n] ch. 11. 1. Ps. 105. 38.

[o] ch. 10. 9.

Before CHRIST 1491.

[p] ch. 10. 26.

[q] Gen. 27. 34.

[r] ch. 11. 8. Ps. 105. 38.

[s] Gen. 20. 3.

‖ Or, *dough*, ch. 8. 3.

[t] ch. 3. 22. & 11. 2.

[u] ch. 3. 21. & 11. 3.

[x] Gen. 15. 14. ch. 3. 22. Ps. 105. 37.

[y] Num. 33. 3, 5.

[z] Gen. 47. 11.

[a] Gen. 12. 2. & 46. 3. ch. 38. 26. Num. 1. 46. & 11. 21.

† Heb. *a great mixture.* Num. 11. 4.

[b] ch. 6. 1. & 11. 1. & ver. 33.

[c] Gen. 15. 13. Acts 7. 6. Gal. 3. 17.

[d] ch. 7. 4. & ver. 51.

† Heb. *a night of observations*

[e] See Deut. 16. 6.

[f] Num. 9. 14.

Gen. 17. 12, 13.

[g] Lev. 22. 10.

[h] Num. 9. 12. John 19. 33, 36.

[i] ver. 6. Num. 9. 13.

† Heb. *do it.*

[k] Num. 9. 14.

[l] Num. 9. 14. & 15. 15, 16. Gal. 3. 28.

[m] ver. 41.

[n] ch. 6. 26.

CHAP. XIII.

1 *The first-born are sanctified to God.* 11 *The firstlings of beasts are set apart.* 17 *The Israelites go out of Egypt.* 21 *God guideth them by a pillar of a cloud, and a pillar of fire.*

Before CHRIST 1491.

AND the LORD spake unto Moses, saying,
2 [a]Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.

[a] ver. 12, 13, 15. ch. 22. 29, 30. & 34. 19. Lev. 27. 26. Num. 3. 13. & 8. 16, 17. & 18. 15. Deut. 15. 19. Luke 2. 23.

3 ¶ And Moses said unto the people, [b]Remember this day, in which ye came out from Egypt, out of the house of †bondage; for [c]by strength of hand the LORD brought you out from this *place:* [d]there shall no leavened bread be eaten.

[b] ch. 12. 42. Deut. 16. 3. † Heb. *servants.* [c] ch. 6. 1. [d] ch. 12. 8.

4 [e]This day came ye out, in the month Abib.

[e] ch. 23. 15. & 34. 18. Deut. 16. 1.

5 ¶ And it shall be when the LORD shall [f]bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he [g]sware unto thy fathers to give thee, a land flowing with milk and honey; [h]that thou shalt keep this service in this month.

[f] ch. 3. 8. [g] ch. 6. 8. [h] ch. 12. 25, 26.

6 [i]Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

[i] ch. 12. 15, 16.

7 Unleavened bread shall be eaten seven days; and there shall [k]no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

[k] ch. 12. 19.

8 ¶ And thou shalt [l]shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

[l] ver. 14. ch. 12. 26.

9 And it shall be for [m]a sign unto thee upon thine hand, and for a memorial between thine eyes; that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

[m] See ver. 16. ch. 12. 14. Num. 15. 39. Deut. 6. 8. & 11. 18. Prov. 1. 9. Isa. 49. 16. Jer. 22. 24. Matt. 23. 5.

10 [n]Thou shalt therefore keep this ordinance in his season from year to year.

[n] ch. 12. 14, 24.

11 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee;

12 [o]That thou shalt †set apart unto the LORD all that openeth the matrix; and every firstling that cometh of a beast which thou hast, the males *shall be* the LORD's.

[o] ver. 2. ch. 22. 29. & 34. 19. Lev. 27. 26. Num. 8. 17. & 18. 15. Deut. 15. 19. Ezek. 44. 30. † Heb. *cause to pass over.*

13 And [p]every firstling of an ass thou shalt redeem with a ||lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children [q]shalt thou redeem.

[p] ch. 34. 20. Num. 18. 15, 16. || Or, *kid.* [q] Num. 3. 46, 47. & 18. 15, 16.

14 ¶ [r]And it shall be when thy son asketh thee †in time to come, saying, What *is* this? that thou shalt say unto him, [s]By strength of hand the LORD brought us out from Egypt, from the house of bondage:

[r] ch. 12. 26. Deut. 6. 20. Josh. 4. 6, 21. † Heb. *tomorrow.* [s] ver. 3.

15 And it came to pass, when Pharaoh would hardly let us go, that [t]the LORD slew all the firstborn in the land of Egypt, both the first-born of man, and the first-born of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the first-born of my children I redeem.

[t] ch. 12. 29.

16 And it shall be for [u]a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

[u] ver. 9.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people [x]repent when they see war, and [y]they return to Egypt:

[x] ch. 14. 11, 12. Num. 14. 1–4. [y] Deut. 17. 16.

18 But God [z]led the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up ||harnessed out of the land of Egypt.

[z] ch. 14. 2. Num. 33. 6, &c. || Or, *by five in a rank.*

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, [a]God will surely visit you; and ye shall carry up my bones away hence with you.

[a] Gen. 50. 25. Josh. 24. 32. Acts 7. 16.

20 ¶ And [b]they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

[b] Num. 33. 6.

21 And [c]the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light: to go by day and night.

[c] ch. 14. 19, 24. & 40. 38. Num. 9. 15. & 10. 34. & 14. 14. Deut. 1. 33. Neh. 9. 12, 19. Ps. 78. 14. & 99. 7. & 105. 39. Isa. 4. 5. 1 Cor. 10. 1.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

CHAP. XIV.

1 *God instructeth the Israelites in their journey.* 5 *Pharaoh pursueth after them.* 21 *The Israelites pass through the Red sea,* 23 *which drowneth the Egyptians.*

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, [a]that they turn and encamp before [b]Pi-hahiroth, between [c]Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

[a] ch. 13. 18. [b] Num. 33. 7. [c] Jer. 44. 1.

3 For Pharaoh will say of the children of Israel, [d]They *are* entangled in the land, the wilderness hath shut them in.

[d] Ps. 71. 11.

4 And [e]I will harden Pharaoh's heart, that he shall follow after them; and I [f]will be honoured upon Pharaoh, and upon all his host; [g]that the Egyptians may know that I *am* the LORD. And they did so.

[e] ch. 4. 21. & 7. 3. [f] ch. 9. 16. ver. 17, 18. Rom. 9. 17, 22, 23. [g] ch. 7. 5.

5 ¶ And it was told the king of Egypt that the people fled: and [h]the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

[h] Ps. 105. 25.

6 And he made ready his chariot, and took his people with him:

7 And he took [i]six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

[i] ch. 15. 4.

8 And the LORD [k]hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and [l]the children of Israel went out with an high hand.

[k] ver. 4. [l] ch. 6. 1. & 13. 9. Num. 33. 3.

9 But the [m]Egyptians pursued after them (all the horses *and* chariots of Pharaoh, and his horsemen, and his army) and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

[m] ch. 15. 9. Josh. 24. 6.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold, the Egyptians marched after them; and they were

sore afraid: and the children of Israel [n]cried out unto the LORD.

11 [o]And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 [p]*Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, [q]Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to-day: ‖for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

14 [r]The LORD shall fight for you, and ye shall [s]hold your peace.

15 ¶ And the LORD said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward:

16 But [t]lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.

17 And I, behold, I will [u]harden the hearts of the Egyptians, and they shall follow them: and I will [x]get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians [y]shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the angel of God [z]which went before the camp of Israel, removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and [a]it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.

21 And Moses [b]stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and [c]made the sea dry *land*, and the waters were [d]divided.

22 And [e]the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* [f]a wall unto them on their right hand, and on their left.

23 ¶ And the Egyptians pursued, and went in after them, to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning-watch [g]the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot-wheels, ‖that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD [h]fighteth for them against the Egyptians.

26 ¶ And the LORD said unto Moses, [i]Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea [k]returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD [l]†overthrew the Egyptians in the midst of the sea.

28 And [m]the waters returned, and [n]covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them: there remained not so much as one of them.

29 [o]But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD [p]saved Israel that day out of the hand of the Egyptians: and Israel [q]saw the Egyptians dead upon the sea-shore.

31 And Israel saw that great †work which the LORD did upon the Egyptians: and the people feared the LORD, and [r]believed the LORD, and his servant Moses.

CHAP. XV.

1 *Moses' song.* 23 *The waters at Marah are bitter.*

THEN sang [a]Moses and the children of Israel this song unto the LORD, and spake, saying, I will [b]sing unto the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

2 The LORD *is* my strength and [c]song, and he is become my salvation: he *is* my God, and I will prepare him [d]an habitation; my [e]father's God, and I [f]will exalt him.

3 The LORD *is* a man of [g]war: the LORD *is* his [h]name.

4 [i]Pharaoh's chariots and his host hath he cast into the sea: [k]his chosen captains also are drowned in the Red sea.

5 [l]The depths have covered them: [m]they sank into the bottom as a stone.

6 [n]Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine [o]excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* [p]consumed them [q]as stubble.

8 And [r]with the blast of thy nostrils the waters were gathered together, [s]the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea.

9 [t]The enemy said, I will pursue, I will overtake, I will [u]divide the spoil: my lust shall be satisfied upon them; I will draw my sword, mine hand shall ‖destroy them.

10 Thou didst [x]blow with thy wind, [y]the sea covered them: they sank as lead in the mighty waters.

11 [z]Who *is* like unto thee, O LORD, among the ‖gods? who *is* like thee, [a]glorious in holiness, fearful *in* praises, [b]doing wonders?

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[n] Josh. 24. 7. Neh. 9. 9. Ps. 34. 17. & 107. 6.
[o] Ps. 106. 7, 8.
[p] ch. 5. 21. & 6. 9.
[q] 2 Chron. 20. 15, 17. Isa. 41. 10. 13, 14.
‖ Or, *for whereas ye have seen the Egyptians to-day, &c.*
[r] ver. 25. Deut. 1. 30. & 3. 22. & 20. 4. Josh. 10. 14, 42. & 23. 3. 2 Chron. 20. 29. Neh. 4. 20. Isa. 31. 4.
[s] Isa. 30. 15.
[t] ver. 21, 26. ch. 7. 19.
[u] ver. 8. ch. 7. 3.
[x] ver. 4.
[y] ver. 4.
[z] ch. 13. 21. & 23. 20. & 32. 34. Num. 20. 16. Isa. 63. 9.
[a] See Isa. 8. 14. 2 Cor. 4. 3.
[b] ver. 16.
[c] Ps. 66. 6.
[d] ch. 15. 8. Josh. 3. 16. & 4. 23. Neh. 9. 11. Ps. 74. 13. & 106. 9. & 114. 3. Isa. 63. 12.
[e] ver. 29. ch. 15. 19. Num. 33. 8. Ps. 66. 6. & 78. 13. Isa. 63. 13. 1 Cor. 10. 1. Heb. 11. 29.
[f] Hab. 3. 10.
[g] See Ps. 77. 17, &c.
‖ Or, *and made them to go heavily.*
[h] ver. 14.
[i] ver. 16.

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[k] Josh. 4. 18.
[l] ch. 15. 1, 7.
† Heb. *shook off.* Deut. 11. 4 Ps. 78. 53. Neh. 9. 11. Heb. 11. 29
[m] Hab. 3. 8, 13.
[n] Ps. 106. 11.
[o] ver. 22. Ps. 77. 20. & 78. 52, 53.
[p] Ps. 106. 8, 10.
[q] Ps. 58. 10. & 59. 10.
† Heb. *hand.*
[r] ch. 4. 31. & 19. 9. Ps. 106. 12. John 2. 11. & 11. 45.
[a] Judg. 5. 1 2 Sam. 22. 1. Ps. 106. 12.
[b] ver. 21.
[c] Deut. 10. 21. Ps. 18. 2. & 22. 3. & 59. 17. & 62. 6. & 109. 1. & 118. 14. & 140. 7. Isa. 12. 2. Hab. 3. 18, 19.
[d] Gen. 28. 21, 22. 2 Sam. 7. 5. Ps. 132. 5.
[e] ch. 3. 15, 16. 2 Sam. 22. 47. Ps. 99. 5. & 118. 28. Isa. 25. 1.
[f] Ps. 24. 8. Rev. 19. 11.
[g] ch. 6. 3. Ps. 83. 18.
[h] ch. 14. 28.
[i] ch. 14. 7.
[k] ch. 14. 28.
[l] Neh. 9. 11.
[m] Ps. 118. 15, 16.
[n] Deut. 33. 26.
[o] Ps. 59. 13.
[p] Isa. 5. 24. & 47. 14.
[q] ch. 14. 21. 2 Sam. 22. 16. Job 4. 9. 2 Thes. 2. 8.
[r] Ps. 78. 13. Hab. 3. 10.
[s] Judg. 5. 30.
[t] Gen. 49. 27. Isa. 53. 12. Luke 11. 22.
‖ Or, *re-possess.*
[u] ch. 14. 21. Ps. 147. 18.
[x] ver. 5. ch. 14. 28.
[y] 2 Sam. 7. 22. 1 Kings 8. 23. Ps. 71. 19. & 86. 8. & 89. 6, 8. Jer. 10. 6. & 49. 19.
[z] Or, *mighty ones.*
[a] Isa. 6. 3.
[b] Ps. 77. 14.

12 Thou stretchedst out [c]thy right hand, the earth swallowed them.

13 Thou in thy mercy hast [d]led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto [e]thy holy habitation.

14 [f]The people shall hear, *and* be afraid: [g]sorrow shall take hold on the inhabitants of Palestina.

15 [h]Then [i]the dukes of Edom shall be amazed; [k]the mighty men of Moab, trembling shall take hold upon them; [l]all the inhabitants of Canaan shall melt away.

16 [m]Fear and dread shall fall upon them; by the greatness of thine arm they shall be *as* still [n]as a stone; till thy people pass over, O LORD, till the people pass over, [o]*which* thou hast purchased.

17 Thou shalt bring them in, and [p]plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in; *in* the [q]sanctuary, O LORD, *which* thy hands have established.

18 [r]The LORD shall reign for ever and ever.

19 For the [s]horse of Pharaoh went in with his chariots and with his horsemen into the sea, and [t]the LORD brought again the waters of the sea upon them: but the children of Israel went on dry *land* in the midst of the sea.

20 ¶ And Miriam [u]the prophetess, [x]the sister of Aaron, [y]took a timbrel in her hand; and all the women went out after her, [z]with timbrels, and with dances.

21 And Miriam [a]answered them, [b]Sing ye to the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

22 So Moses brought Israel from the Red sea, and they went out into the wilderness of [c]Shur; and they went three days in the wilderness, and found no water.

23 ¶ And when they came to [d]Marah, they could not drink of the waters of Marah; for they *were* bitter: therefore the name of it was called ‖ Marah.

24 And the people [e]murmured against Moses, saying, What shall we drink?

25 And he [f]cried unto the LORD; and the LORD shewed him a tree, [h]*which* when he had cast into the waters, the waters were made sweet: there he [i]made for them a statute and an ordinance, and there [k]he proved them,

26 And said, [l]If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these [m]diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD [n]that healeth thee.

27 ¶ [o]And they came to Elim, where *were* twelve wells of water, and threescore and ten palm-trees, and they encamped there by the waters.

CHAP. XVI.

2 *The Israelites murmur for want of bread.* 4 *God promiseth them bread from heaven.* 11 *Quails are sent,* 14 *and manna.*

AND they [a]took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of [b]Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel [c]murmured against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them, [d]Would to God we had died by the hand of the LORD in the land of Egypt, [e]when we sat by the flesh-pots, *and* when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 ¶ Then said the LORD unto Moses, Behold, I will rain [f]bread from heaven for you; and the people shall go out and gather †a certain rate every day, that I may [g]prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and [h]it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, [i]At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see [k]the glory of the LORD: for that he heareth your murmurings against the LORD: and [l]what *are* we, that ye murmur against us?

8 And Moses said, *This shall be* when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but [m]against the LORD.

9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, [n]Come near before the LORD: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the LORD [o]appeared in the cloud.

11 ¶ And the LORD spake unto Moses, saying,

12 [p]I have heard the murmurings of the children of Israel; speak unto them, saying, [q]At even ye shall eat flesh, and [r]in the morning ye shall be filled with bread: and ye shall know that I *am* the LORD your God.

13 And it came to pass, that at even [s]the quails came up, and covered the camp: and in the morning [t]the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* [u]a small round thing, *as* small as the hoar frost on the ground:

15 And when the children of Israel saw *it*, they said one to another, ‖ It *is* manna: for they wist not what it *was*. And Moses said unto them, [x]This *is* the bread which the LORD hath given you to eat.

16 ¶ This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating: [y]an omer †for every man *according to* the

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[c] ver. 6.
[d] Ps. 77. 15, 20. & 78. 52. & 80. 1. & 106. 9. Isa. 63. 12, 13. Jer. 2. 6.
[e] Ps. 78. 54.
[f] Num. 14. 14. Deut. 2. 25. Josh. 2. 9, 10.
[g] Ps. 48. 6.
[h] Gen. 36. 40.
[i] Deut. 2. 4.
[k] Num. 22. 3. Hab. 3. 7.
[l] Josh. 5. 1.
[m] Deut. 2. 25. & 11. 25. Josh. 2. 9.
[n] 1 Sam. 25. 27.
[o] ch. 19. 5. Deut. 32. 9. 2 Sam. 7. 23. Ps. 74. 2. Isa. 43. 1, 3. & 51. 10. Jer. 31. 11. Tit. 2. 14. 1 Pet. 2. 9. 2 Pet. 2. 1.
[p] Ps. 44. 2. & 80. 8.
[q] Ps. 78. 54.
[r] Ps. 10. 16. & 29. 10. & 146. 10. Isa. 57. 15.
[s] ch. 14. 23. Prov. 21. 31.
[t] ch. 14. 28, 29.
[u] Judg. 4. 4. 1 Sam. 10. 5.
[x] Num. 26. 59.
[y] 1 Sam. 18. 6.
[z] Judg. 11. 34. & 21. 21. 2 Sam. 6. 16. Ps. 68. 11, 25. & 149. 3. & 150. 4.
[a] 1 Sam. 18. 7.
[b] ver. 1.
[c] Gen. 16. 7. & 25. 18.
[d] Num. 33. 8.

‖ That is, *bitterness.*

Ruth 1. 20.
[e] ch. 16. 2. & 17. 3.
[f] ch. 14. 10. & 17. 4. Ps. 50. 15.
[h] See 2 Kings 2. 21. & 4. 41.
[i] See Josh. 24. 25.
[k] ch. 16. 4. Deut. 8. 2, 16. Judg. 2. 22. & 3. 1, 4. Ps. 66. 10. & 81. 7.
[l] Deut. 7. 12, 15.
[m] Deut. 28. 27, 60.
[n] ch. 23. 25. Ps. 41. 3, 4. & 103. 3. & 147. 3.
[o] Num. 33. 9.

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[a] Num. 33. 10, 11.

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[b] Ezek. 30. 15.
[c] ch. 15. 24. Ps. 106. 25. 1 Cor. 10. 10.
[d] Lam. 4. 9.
[e] Num. 11. 4, 5.
[f] Ps. 78. 24, 25. & 105. 40. John 6. 31, 32. 1 Cor. 10. 3.

† Heb. *the portion of a day in his day.*

Prov. 30. 8. Matt. 6. 11.
[g] ch. 15. 25. Deut. 8. 2, 16.
[h] See ver. 22. Lev. 25. 21.
[i] See ver. 12, 13. & ch. 6. 7. Num. 16. 28, 29, 30.
[k] See ver. 10. Isa. 35. 2. & 40. 5. John 11. 4, 40.
[l] Num. 16. 11.
[m] See 1 Sam. 8. 7. Luke 10. 16. Rom. 13. 2.
[n] Num. 16. 16.
[o] ver. 7. ch. 13. 21. Num. 16. 19. 1 Kings 8. 10, 11.
[p] ver. 8.
[q] ver. 6.
[r] ver. 7.
[s] Num. 11. 31. Ps. 78. 27, 28. & 105. 40.
[t] Num. 11. 9.
[u] Num. 11. 7. Deut. 8. 3. Neh. 9. 15. Ps. 78. 24. & 105. 40.

‖ Or, *What is this?* or, *it is a portion.*

[x] John 6. 31, 49, 58. 1 Cor. 10. 3.
[y] ver. 36.

† Heb. *by the poll,* or, *head.*

number of your †persons, take ye every man for *them* which *are* in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, [z] he that gathered much had nothing over, and he that gathered little had no lack: they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding, they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot it melted.

22 ¶ And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man:* and all the rulers of the congregation came and told Moses.

23 And he said unto them, This *is that* which the LORD hath said, To-morrow *is* [a] the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to-day*, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not [b] stink, neither was there any worm therein.

25 And Moses said, Eat that to-day; for to-day *is* a sabbath unto the LORD; to-day ye shall not find it in the field.

26 [c] Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

27 ¶ And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long [d] refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and [e] it *was* like coriander-seed, white; and the taste of it *was* like wafers *made* with honey.

32 ¶ And Moses said, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, [f] Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up [g] before the Testimony, to be kept.

35 And the children of Israel did eat manna [h] forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer *is* the tenth *part* of an ephah.

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† Heb. *souls.*

[z] 2 Cor. 8. 15

[a] ch. 16. 1. Num. 33. 12, 14.

[b] Num. 20. 3, 4.

[c] Deut. 6. 16. Ps. 78. 18, 41. Isa. 7. 12. Matt. 4. 7. 1 Cor. 10. 9.

[d] ch. 16. 2.

[a] Gen. 2. 3. ch. 20. 8. & 31. 15. & 35. 3. Lev. 23. 3.

[b] ver. 20.

[c] ch. 20. 9, 10

[d] 2 Kings 17. 14. Ps. 78. 10, 22. & 106. 13.

[e] Num. 11. 7, 8.

[f] Heb. 9. 4.

[g] ch. 25. 16, 21. & 40. 20. Num. 17 10. Deut. 10. 5 1 Kings 8. 9.

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[h] Num. 33. 38. Deut. 8 2, 3. Neh. 9. 20, 21. John 6. 31, 49. [i] Josh. 5. 12. Neh. 9. 15.

[e] ch. 14. 15.

[f] 1 Sam. 30. 6. John 8. 59. & 10. 31. [g] Ezek. 2. 6.

[h] ch. 7. 20. Num. 20. 8.

[i] Num. 20. 10, 11. Ps. 78. 15, 20. & 105. 41 & 114. 8. 1 Cor. 10. 4.

[k] Num. 20. 13. Ps. 81. 7. & 95. 8. Heb. 3. 8. ‖ That is, *tentation.* ‖ That is, *chiding*, or, *strife.*

[l] Gen. 36. 12. Num. 24. 20. Deut. 25. 17. 1 Sam. 15. 2.

[m] Called *Jesus.* Acts 7. 45. Heb. 4. 8.

[n] ch. 4. 20.

[o] Jam. 5. 16.

[p] ch. 34. 27. [q] Num. 24. 20. Deut. 25. 19. 1 Sam. 15. 3, 7. & 30. 1, 17. 2 Sam. 8. 12. Ezra 9. 14.

CHAP. XVII.

1 *The people murmur for water at Rephidim.* 8 *Amalek is overcome.* 15 *Moses buildeth the altar JEHOVAH-nissi.*

AND [a] all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

2 [b] Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye [c] tempt the LORD?

3 And the people thirsted there for water; and the people [d] murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt to kill us and our children and our cattle with thirst?

4 And Moses [e] cried unto the LORD, saying, What shall I do unto this people? they be almost ready to [f] stone me.

5 And the LORD said unto Moses, [g] Go on before the people, and take with thee of the elders of Israel: and thy rod, wherewith [h] thou smotest the river, take in thine hand, and go.

6 [i] Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place [k] ‖ Massah, and ‖ Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

8 ¶ [l] Then came Amalek, and fought with Israel in Rephidim.

9 And Moses said unto [m] Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with [n] the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill.

11 And it came to pass, when Moses [o] held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

12 But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, [p] Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for [q] I will utterly put out the remembrance of Amalek from under heaven.

15 And Moses built an altar, and called the name of it ‖JEHOVAH-nissi:

16 For he said, ‖Because †the LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation.

CHAP. XVIII.

1 *Jethro bringeth to Moses his wife and two sons.* 7 *Moses entertaineth him.*

WHEN [a]Jethro the priest of Midian, Moses' father-in-law, heard of all that [b]God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt:

2 Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, [c]after he had sent her back,

3 And her [d]two sons; of which the [e]name of the one *was* ‖Gershom; (for he said, I have been an alien in a strange land:)

4 And the name of the other *was* ‖Eliezer; (for the God of my father, *said he*, *was* mine help, and delivered me from the sword of Pharaoh:)

5 And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at [f]the mount of God:

6 And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.

7 ¶And Moses [g]went out to meet his father-in-law, and did obeisance, and [h]kissed him: and they asked each other of *their* †welfare; and they came into the tent.

8 And Moses told his father-in-law all that the LORD had done unto Pharaoh, and to the Egyptians for Israel's sake, *and* all the travail that had †come upon them by the way, and *how* the LORD [i]delivered them.

9 And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, [k]Blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD *is* [l]greater than all gods: [m]for in the thing wherein they dealt [n]proudly, *he was* above them.

12 And Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law, [o]before God.

13 ¶And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses' father-in-law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father-in-law, Because [p]the people come unto me to inquire of God:

16 When they have [q]a matter, they come unto me, and I judge between †one and another, and

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‖ That is, *the* LORD *my banner*: See Judg. 6. 24.
‖ Or, *Because the hand of* Amalek is *against the throne of the* LORD, therefore, &c.
† Heb. *the hand upon the throne of the* LORD.

[a] ch. 2. 16. & 3. 1.
[b] Ps. 44. 1. & 77. 14, 15. & 78. 4. & 105. 5, 43. & 106. 2, 8.
[c] ch. 4. 26.
[d] Acts 7. 29.
[e] ch. 2. 22.
‖ That is, *a stranger there.*
‖ That is, *my God* is *an help.*

[f] ch. 3. 1, 12.

[g] Gen. 14. 17. & 18. 2. & 19. 1.
[h] Kings 2. 19.
[h] Gen. 29. 13. & 33. 4.
† Heb. *peace.* Gen. 43. 27.
[i] Sam. 11. 7.

† Heb. *found them.* Gen. 44. 34. Num. 20. 14.
[i] Ps. 78. 42. & 81. 7. & 106. 10. & 107. 2.
[k] Gen. 14. 20.
[k] Sam. 18. 28. Luke 1. 68.

[l] 2 Chron. 2. 5. Ps. 95. 3. & 97. 9. & 135. 5.
[m] ch. 1. 10, 16, 22. & 5. 2, 7. & 14. 8, 18.
[n] 1 Sam. 2. 3. Neh. 9. 10, 16, 29. Job 40. 11, 12. Ps. 31. 23. & 119. 21. Luke 1. 51.
[o] Deut. 12. 7. 1 Chron. 29. 22. 1 Cor. 10. 18, 21, 31.
[p] Lev. 24. 12. Num. 15. 34.
[q] ch. 23. 7. & 24. 14. Deut. 17. 8. [2] Sam. 15. 3. Job 31. 13. Acts 18. 15. 1 Cor. 6. 1.
† Heb. *a man and his fellow.*

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[r] Lev. 24. 15. Num. 15. 35. & 27. 6, &c., & 36. 6, 7, 8, 9.
† Heb. *Fading thou wilt fade.*
[s] Num. 11. 14, 17. Deut. 1. 9, 12.

[t] ch. 3. 12.
[u] ch. 4. 16. & 20. 19. Deut. 5. 5.
[x] Num. 27. 5.
[y] Deut. 4. 1, 5. & 5. 1. & 6. 1, 2. & 7. 11.
[z] Ps. 143. 8.
[a] Deut. 1. 18.
[b] ver. 25. Deut. 1. 15, 16. & 10. 18. 2 Chron. 19. 5–10. Acts 6. 3.
[c] Gen. 42. 18. 2 Sam. 23. 3. 2 Chron. 19. 9.
[d] Ezek. 18. 8.
[e] Deut. 16. 19.
[f] ver. 26.
[g] ver. 26. Lev. 24. 11. Num. 15. 33. & 27. 2. & 36. 1. Deut. 1. 17. & 17. 8.
[h] Num. 11. 17.
[i] ver. 18.
[k] Gen. 18. 33. & 30. 25. ch. 16. 29. 2 Sam. 19. 39.
[l] Deut. 1. 15. Acts 6. 5.

[m] ver. 22.
[n] Job 29. 16.

[o] Num. 10. 29, 30.

1491.

[a] Num. 33. 15.
[b] ch. 17. 1, 8.
[c] ch. 3. 1, 12.
[d] ch. 20. 21. Acts 7. 38.
[e] ch. 3. 4.
[f] Deut. 29. 2.
[g] Deut. 32. 11. Isa. 63. 9. Rev. 12. 14.
[h] Deut. 5. 2
[i] Deut. 4. 20. & 7. 6. & 14. 2, 21. & 26. 18. & 32. 8, 9.
[k] Kings 8. 53. Ps. 135. 4. Cant. 8. 12. Isa. 41. 8. & 43. 1. Jer. 10. 16. Mal. 3. 17. Tit. 2. 14.
[l] ch. 9. 29. Deut. 10. 14. Job 41. 11. Ps. 24. 1. & 50. 12. 1 Cor. 10. 26, 28.
[l] Deut. 33. 2, 3, 4. 1 Pet. 2. 5, 9. Rev. 1. 6. & 5. 10. & 20. 6.

I do [r]make *them* know the statutes of God, and his laws.

17 And Moses' father-in-law said unto him, The thing that thou doest *is* not good.

18 †Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; [s]thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and [t]God shall be with thee: Be thou [u]for the people to God-ward, that thou mayest [x]bring the causes unto God:

20 And thou shalt [y]teach them ordinances and laws, and shalt shew them [z]the way wherein they must walk, and [a]the work that they must do.

21 Moreover, thou shalt provide out of all the people, [b]able men, such as [c]fear God, [d]men of truth, [e]hating covetousness; and place *such* over them *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people [f]at all seasons; [g]and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and [h]they shall bear *the burden* with thee.

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be [i]able to endure, and all this people shall also go to [k]their place in peace.

24 So Moses hearkened to the voice of his father-in-law, and did all that he had said.

25 And [l]Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they [m]judged the people at all seasons: the [n]hard causes they brought unto Moses, but every small matter they judged themselves.

27 ¶And Moses let his father-in-law depart; and [o]he went his way into his own land.

CHAP. XIX.

1 *The people come to Sinai.* 3 *God's message by Moses unto the people out of the mount.* 12 *The mountain must not be touched.* 16 *The presence of God upon the mount.*

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day [a]came they *into* the wilderness of Sinai.

2 For they were departed from [b]Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before [c]the mount.

3 And [d]Moses went up unto God, and the LORD [e]called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 [f]Ye have seen what I did unto the Egyptians, and *how* [g]I bare you on eagles' wings, and brought you unto myself.

5 Now [h]therefore, if ye will obey my voice indeed, and keep my covenant, then [i]ye shall be a peculiar treasure unto me above all people: for [k]all the earth *is* mine:

6 And ye shall be unto me a [l]kingdom of priests,

and an [m]holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And [n]all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, Lo, I come unto thee [o]in a thick cloud, [p]that the people may hear when I speak with thee, and [q]believe thee for ever. And Moses told the words of the people unto the LORD.

10 ¶ And the LORD said unto Moses, Go unto the people, and [r]sanctify them to-day and to-morrow, and let them [s]wash their clothes,

11 And be ready against the third day: for the third day the LORD [t]will come down in the sight of all the people upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye* go *not* up into the mount, or touch the border of it: [u]whosoever toucheth the mount shall be surely put to death:

13 There shall not a hand touch it, but he shall surely be stoned or shot through: whether *it be* beast or man, it shall not live: when the ||[x]trumpet soundeth long, they shall come up to the mount.

14 ¶ And Moses went down from the mount unto the people, and [y]sanctified the people; and they washed their clothes.

15 And he said unto the people, [z]Be ready against the third day: [a]come not at *your* wives.

16 ¶ And it came to pass on the third day in the morning, that there were [b]thunders and lightnings, and a [c]thick cloud upon the mount, and the [d]voice of the trumpet exceeding loud; so that all the people that *was* in the camp [e]trembled.

17 And [f]Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And [g]mount Sinai was altogether on a smoke, because the LORD descended upon it [h]in fire: [i]and the smoke thereof ascended as the smoke of a furnace, and [k]the whole mount quaked greatly.

19 And [l]when the voice of the trumpet sounded long, and waxed louder and louder, [m]Moses spake, and [n]God answered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, †charge the people, lest they break through unto the LORD [o]to gaze, and many of them perish.

22 And let the priests also which come near to the LORD, [p]sanctify themselves, lest the LORD [q]break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, [r]Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through, to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

CHAP. XX.

1 *The ten commandments.* 22 *Idolatry is forbidden.* 24 *Of what sort the altar should be.*

AND God spake [a]all these words, saying,

2 [b]I *am* the LORD thy God, which have brought thee out of the land of Egypt, [c]out of the house of †bondage.

3 [d]Thou shalt have no other gods before me.

4 [e]Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

5 [f]Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* [g]a jealous God, [h]visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

6 And [i]showing mercy unto thousands of them that love me, and keep my commandments.

7 [k]Thou shalt not take the name of the LORD thy God in vain: for the LORD [l]will not hold him guiltless that taketh his name in vain.

8 [m]Remember the sabbath-day to keep it holy.

9 [n]Six days shalt thou labour, and do all thy work:

10 But the [o]seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, [p]nor thy stranger that *is* within thy gates:

11 For [q]*in* six days the LORD made heaven and earth, the sea and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath-day, and hallowed it.

12 ¶ [r]Honour thy father and thy mother; that thy days may be long upon the land which the LORD thy God giveth thee.

13 [s]Thou shalt not kill.

14 [t]Thou shalt not commit adultery.

15 [u]Thou shalt not steal.

16 [w]Thou shalt not bear false witness against thy neighbour.

17 [x]Thou shalt not covet thy neighbour's house, [y]thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

18 ¶ And [z]all the people [a]saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain [b]smoking: and when the people saw *it*, they removed, and stood afar off.

19 And they said unto Moses, [c]Speak thou with us, and we will hear: but [d]let not God speak with us, lest we die.

20 And Moses said unto the people, [e]fear not:

Before CHRIST 1491.

[m] Lev. 20. 24, 26. Deut. 7. 6. & 26. 19. & 28. 9. Isa. 62. 12. 1 Cor. 3. 17. 1 Thes. 5. 27.
[n] ch. 24. 3, 7. Deut. 5. 27. & 26. 17.
[o] ver. 16. ch. 20. 21. & 24. 15, 16. Deut. 4. 11. Ps. 18. 11, 12. & 97. 2. Matt. 17. 5.
[p] Deut. 4. 12, 36. John 12. 29, 30.
[q] ch. 14. 31.
[r] Lev. 11. 44, 45. Heb. 10. 22.
[s] ver. 14. Gen. 35. 2. Lev. 15. 5.
[t] ver. 16, 18. ch. 34. 5. Deut. 33. 2.
[u] Heb. 12. 20.
||Or, *cornet*
[x] ver. 16, 19.
[y] ver. 10.
[z] ver. 11.
[a] 1 Sam. 21. 4, 5. Zech. 7. 3. 1 Cor. 7. 5.
[b] Ps. 77. 18. Heb. 12. 18, 19. Rev. 4. 5. & 8. 5. & 11. 19.
[c] ver. 9. ch. 40. 34. 2 Chron. 5. 14.
[d] Rev. 1. 10. & 4. 1.
[e] Heb. 12. 21.
[f] Deut. 4. 10.
[g] Deut. 4. 11. & 33. 2. Judg. 5. 5. Ps. 68. 7, 8. Isa. 6. 4. Hab. 3. 3.
[h] ch. 3. 2. & 24. 17. 2 Chron. 7. 1, 2, 3.
[i] Gen. 15. 17. Ps. 144. 5. Rev. 15. 8.
[k] Ps. 68. 8. & 77. 18. & 114. 7. Jer. 4. 24. Heb. 12. 26.
[l] ver. 13.
[m] Heb. 12. 21.
[n] Neh. 9. 13. Ps. 81. 7.
† Heb. *contest.*
[o] See ch. 3. 5. 1 Sam. 6. 19.
[p] Lev. 10. 3.
[q] 2 Sam. 6. 7, 8.
[r] ver. 12. Josh. 3. 4.

[a] Deut. 5. 2.
[b] Lev. 26. 1, 13. Deut. 5. 6. Ps. 81. 10. Hos. 13. 4.
[c] ch. 13. 3.
† Heb. *servants.*
[d] Deut. 5. 7. & 6. 14.

Before CHRIST 1491.

2 Kings 17. 35. Jer. 25. 6. & 35. 15.
[e] Lev. 26. 1. Deut. 4. 16. & 5. 8. & 27. 15. Ps. 97. 7.
[f] ch. 23. 24. Josh. 23. 7. 2 Kings 17. 35. Isa. 44. 15, 19.
[g] ch. 34. 14. Deut. 4. 24. & 6. 15. Josh. 24. 19. Nah. 1. 2.
[h] ch. 34. 7. Lev. 20. 5. & 26. 39, 40. Num. 14. 18, 33. 1 Kings 21. 29. Job 5. 4. & 21. 19. Ps. 79. 8. & 109. 4. Isa. 14. 20, 21. & 65. 6, 7. Jer. 2. 9. & 32. 18.
[i] ch. 34. 7. Deut. 7. 9. Ps. 89. 34. Rom. 11. 28.
[k] ch. 23. 1. Lev. 19. 12. Deut. 5. 11. Ps. 15. 4. Matt. 5. 33.
[l] Mic. 6. 11.
[m] ch. 31. 13, 14. Lev. 19. 3, 30. & 26. 2. Deut. 5. 12.
[n] ch. 23. 12. & 31. 15. & 34. 21. Lev. 23. 3. Ezek. 20. 12. Luke 13. 14.
[o] Gen 2. 2, 3. ch. 16. 26. & 31. 15.
[p] Neh. 13. 16, 17, 18, 19.
[q] Gen. 2. 2.
[r] ch. 23. 26. Lev. 19. 3. Deut. 5. 16. Jer. 35. 7, 18, 19. Matt. 15. 4. & 19. 19. Mark 7. 10. & 10. 19. Luke 18. 20. Eph. 6. 2.
[s] Deut. 5. 17. Matt. 5. 21. Rom. 13. 9.
[t] Deut. 5. 18. Matt. 5. 27.
[u] Lev. 19. 11. Deut. 5. 19. Matt. 19. 18. Rom. 13. 9. 1 Thes. 4. 6.
[w] ch. 23. 1. Deut. 5. 20. & 19. 16. Matt. 19. 18.
[x] Deut. 5. 21. Mic. 2. 2. Hab. 2. 9. Luke 12. 15. Acts 20. 33. Rom. 7. 7. & 13. 9. Eph. 5. 3, 5. Heb. 13. 5.
[y] Job 31. 9. Prov. 6. 29. Jer. 5. 8. Matt. 5. 28.
[z] Heb. 12. 18.
[a] Rev. 1. 10, 12.
[b] ch. 19. 18.
[c] Deut. 5 27. & 18. 16. Gal. 3. 19, 20. Heb. 12. 19.
[d] Deut 5. 25.
[e] 1 Sam. 12. 20. Isa. 41. 10, 13.

[f] for God is come to prove you, and [g] that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto [h] the thick darkness where God *was*.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel; Ye have seen that I have talked with you [i] from heaven.

23 Ye shall not make [k] with me gods of silver, neither shall ye make unto you gods of gold.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, [l] thy sheep, and thine oxen: in all [m] places where I record my name I will come unto thee, and I will [n] bless thee.

25 And [o] if thou wilt make me an altar of stone, thou shalt not †build it of hewn stone, for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

CHAP. XXI.

Sundry laws for men-servants, &c.

NOW these *are* the judgments which thou shalt [a] set before them.

2 [b] If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

3 If he came in †by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself.

5 [c] And if the servant †shall plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto the [d] judges: he shall also bring him to the door, or unto the door-post; and his master shall [e] bore his ear through with an awl; and he shall serve him for ever.

7 ¶ And if a man [f] sell his daughter to be a maid-servant, she shall not go out [g] as the men-servants do.

8 If she †please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another *wife;* her food, her raiment, [h] and her duty of marriage shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money.

12 ¶ [i] He that smiteth a man, so that he die, shall be surely put to death.

13 And [k] if a man lie not in wait, but God [l] deliver *him* into his hand; then [m] I will appoint thee a place whither he shall flee.

14 But if a man come [n] presumptuously upon his neighbour, to slay him with guile; [o] thou shalt take him from mine altar, that he may die.

15 ¶ And he that smiteth his father, or his mother, shall be surely put to death.

16 ¶ And [p] he that stealeth a man and [q] selleth him, or if he be [r] found in his hand, he shall surely be put to death.

17 ¶ And [s] he that ‖curseth his father or his mother, shall surely be put to death.

18 ¶ And if men strive together, and one smite ‖another with a stone, or with *his* fist, and he die not, but keepeth *his* bed:

19 If he rise again, and walk abroad [t] upon his staff, then shall he that smote *him* be quit: only he shall pay *for* †the loss of his time, and shall cause *him* to be thoroughly healed.

20 ¶ And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely †punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for [u] he *is* his money.

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall [x] pay as the judges *determine*.

23 And if *any* mischief follow, then thou shalt give life for life,

24 [y] Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.

28 ¶ If an ox gore a man or a woman, that they die: then [z] the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be* quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for [a] the ransom of his life whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a man-servant, or a maid-servant; he shall give unto their master [b] thirty shekels of silver, and the [c] ox shall be stoned.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

Before CHRIST 1491.

[f] Gen. 22. 1. Deut. 13. 3.
[g] Deut. 4 10. & 6. 2. & 10. 12. & 17. 13, 19. & 19. 20. & 28. 58. Prov. 3. 7. & 16. 6. Isa. 8. 13.
[h] ch. 19. 16. Deut. 5. 5. 1 Kings 8. 12.
[i] Deut. 4. 36. Neh. 9. 13.
[k] ch. 32. 1, 2, 4.
[l] Lev. 1. 2.
[m] Deut. 12. 5, 11, 21, & 14. 23. & 16. 6, 11. & 26. 2.
[n] Gen. 12. 2. Deut. 7. 13.
[o] Deut. 27. 5. Josh. 8. 31.
† Heb. *build them* with *hewing*.

[a] ch. 24. 3, 4.
[b] Lev. 25. 39, 40, 41. Deut. 15. 12. Jer. 34. 14.
† Heb. *with his body*.
[c] Deut. 15. 16, 17.
† Heb. *saying shall say*.
[d] ch. 12. 12. & 22. 8, 28.
[e] Ps. 40. 6.
[f] Neh. 5. 5.
[g] ver. 2, 3.
† Heb. *be evil in the eyes of, &c.*
[h] 1 Cor. 7. 5.
[i] Gen. 9. 6. Lev. 24. 17. Num. 35. 30, 31. Matt. 26. 52.
[k] Num. 35. 22. Deut. 19. 4, 5.
[l] 1 Sam. 24. 4, 10, 18.

Before CHRIST 1491.

[m] Num. 35. 11. Deut. 19. 3. Josh. 20. 2.
[n] Num. 15. 30. & 35. 20. Deut. 19. 11, 12. Heb. 10. 26.
[o] 1 Kings 2. 28–34. 2 Kings 11. 15.
[p] Deut. 24. 7.
[q] Gen. 37. 28.
[r] ch. 22. 4.
[s] Lev. 20. 9. Prov. 20. 20. Matt. 15. 4. Mark 7. 10.
‖ Or, *revileth*.
‖ Or, *his neighbour*.
[t] 2 Sam. 3. 29.
† Heb. *his ceasing*.
† Heb. *avenged*. Gen. 4. 15, 24. Rom. 13. 4.
[u] Lev. 25. 45, 46.
[x] ver. 30. Deut. 22. 18, 19.
[y] Lev. 24. 20. Deut. 19. 21. Matt. 5. 38.
[z] Gen. 9. 5.
[a] ver. 22. Num. 35. 31.
[b] See Zech. 11, 12, 13. Matt. 26. 15. Phil. 2. 7.
[c] ver. 28.

34 The owner of the pit shall make *it* good, *and* give money unto the owner of them; and the dead *beast* shall be his.

35 ¶ And if one man's ox hurt another's that he die, then they shall sell the live ox, and divide the money of it, and the dead *ox* also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox, and the dead shall be his own.

CHAP. XXII.

1 *Of theft and other offences.* 29 *Of the first fruits.*

IF a man shall steal an ox, or a ‖sheep, and kill it, or sell it; he shall restore five oxen for an ox, and [a]four sheep for a sheep.

2 ¶ If a thief be found [b]breaking up, and be smitten that he die, *there shall* [c]no blood *be shed* for him.

3 If the sun be risen upon him, *there shall be* blood *shed* for him: *for* he should make full restitution; if he have nothing, then he shall be [d]sold for his theft.

4 If the theft be certainly [e]found in his hand alive, whether it be ox, or ass, or sheep; he shall [f]restore double.

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field: of the best of his own field, and of the best of his own vineyard shall he make restitution.

6 ¶ If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field be consumed *therewith;* he that kindled the fire shall surely make restitution.

7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; [g]if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the [h]judges, *to see* whether he have put his hand unto his neighbour's goods.

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing which *another* challengeth to be his: the [i]cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast to keep; and it die, or be hurt, or driven away, no man seeing *it:*

11 *Then* shall an [k]oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof,* and he shall not make *it* good.

12 And [l]if it be stolen from him, he shall make restitution unto the owner thereof.

13 If it be torn in pieces; *then* let him bring it *for* witness, *and* he shall not make good that which was torn.

14 ¶ And if a man borrow *aught* of his neighbour, and it be hurt, or die, the owner thereof *eing* not with it, he shall surely make *it* good.

15 *But* if the owner thereof *be* with it, he shall not make *it* good: if it *be* an hired *thing,* it came for his hire.

16 ¶ And [m]if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

17 If her father utterly refuse to give her unto him, he shall †pay money according to the [n]dowry of virgins.

18 ¶ [o]Thou shalt not suffer a witch to live.

19 ¶ [p]Whosoever lieth with a beast shall surely be put to death.

20 ¶ [q]He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

21 ¶ [r]Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

22 ¶ [s]Ye shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they [t]cry at all unto me, I will surely [u]hear their cry;

24 And my [x]wrath shall wax hot, and I will kill you with the sword; and [y]your wives shall be widows, and your children fatherless.

25 ¶ [z]If thou lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

26 [a]If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he [b]crieth unto me, that I will hear; for I *am* [c]gracious.

28 ¶ [d]Thou shalt not revile the ‖gods, nor curse the ruler of thy people.

29 ¶ Thou shalt not delay *to offer* †[e]the first of thy ripe fruits, and of thy †liquors: [f]the first-born of thy sons shalt thou give unto me.

30 [g]Likewise shalt thou do with thine oxen, *and* with thy sheep: [h]seven days it shall be with his dam; on the eighth day thou shalt give it me.

31 ¶ And ye shall be [i]holy men unto me: [k]neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

CHAP. XXIII.

1 *Of slander and false witness.* 3, 6 *Of justice.* 4 *Of charitableness.* 10 *Of the year of rest.* 12 *Of the Sabbath.* 13 *Of idolatry.* 14 *Of the three feasts.* 18 *Of the blood and the fat of the sacrifice.* 20 *An Angel is promised.*

THOU [a]shalt not ‖raise a false report: put not thine hand with the wicked to be an [b]unrighteous witness.

2 ¶ [c]Thou shalt not follow a multitude to *do* evil; [d]neither shalt thou †speak in a cause to decline after many to wrest *judgment:*

3 ¶ Neither shalt thou countenance a poor man in his cause.

4 ¶ [e]If thou meet thine enemy's ox or his ass

Before CHRIST 1491.

‖ Or, *goat.*

[a] 2 Sam. 12. 6. Luke 19. 8. See Prov. 6. 31.
[b] Matt. 24. 43.
[c] Num. 35. 27.
[d] ch. 21. 2.
[e] ch. 21. 16.
[f] See ver. 1, 7. Prov. 6. 31.
[g] ver. 4.
[h] ch. 21. 6. & ver. 28.
[i] Deut. 25. 1. 2 Chron. 19. 10.
[k] Heb. 6. 16.
[l] Gen. 31. 39.

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[m] Deut. 22. 28, 29.
† Heb. *weigh.* Gen. 23. 16.
[n] Gen. 34. 12. 1 Sam. 18. 25.
[o] Lev. 19. 26, 31. & 20. 27. 1 Sam. 28. 3, 9.
[p] Lev. 18. 23. & 20. 15.
[q] Num. 25. 2, 7, 8.
[r] ch. 23. 9. Jer. 7. 6. Zech. 7. 10. Mal. 3. 5.
[s] Ps. 94. 6. Isa. 1. 17, 23. & 10. 2.
[t] Job 35. 9. Luke 18. 7.
[u] ver. 23. Ps. 18. 6. & 145. 19. Jam. 5. 4.
[x] Job 31. 23. Ps. 69. 24.
[y] Ps. 109. 9. Lam. 5. 3.
[z] Neh. 5. 7. Ps. 15. 5. Ezek. 18. 8, 17.
[a] Job 22. 6. & 24. 3, 9. Ezek. 18. 7, 16. Amos 2. 8.
[b] ver. 23. [c] ch. 34. 6. Ps. 86. 15. [d] Eccl. 10. 20. Acts 23. 5.
‖ Or, *judges* ver. 8, 9. Ps. 82. 6.
† Heb. *thy fulness.*
[e] ch. 23. 16, 19. Prov. 3. 9.
† Heb. *tear.*
[f] ch. 13. 2, 12. & 34. 19.
[g] Deut. 15. 19.
[h] Lev. 22. 27.
[i] ch. 19. 6. [k] Lev. 22. 8. Ezek. 4. 14.
[a] ver. 7. Ps. 15. 3. & 101. 5. See 2 Sam. 19. 27, with 16. 3.
‖ Or, *receive.*
[b] ch. 20. 16. Ps. 35. 11. See 1 Kings 21. 10, 13. Matt. 26. 59, 60, 61. Acts 6. 11, 13.
[c] Gen. 7. 1. & 19. 4, 7. ch. 32. 1, 2. Josh. 24. 15. 1 Sam. 15. 9. Job 31. 34. Matt. 27. 24, 26. Luke 23. 23. Acts 24. 27.
[d] ver. 6, 7. Ps. 72. 2.
† Heb. *answer.*
[e] Job 31. 29. Matt. 5. 44. Rom. 12. 20.

going astray, thou shalt surely bring it back to him again.

5 [f]If thou see the ass of him that hateth thee lying under his burden, ||and wouldest forbear to help him, thou shalt surely help with him.

6 [g]Thou shalt not wrest the judgment of thy poor in his cause.

7 [h]Keep thee far from a false matter; [i]and the innocent and righteous slay thou not: for [k]I will not justify the wicked.

8 ¶And [l]thou shalt take no gift; for the gift blindeth †the wise, and perverteth the words of the righteous.

9 ¶Also [m]thou shalt not oppress a stranger: for ye know the †heart of a stranger, seeing ye were strangers in the land of Egypt.

10 And [n]six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy ||oliveyard.

12 [o]Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

13 And in all *things* that I have said unto you, [t]be circumspect: and [q]make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 ¶[r]Three times thou shalt keep a feast unto me in the year.

15 [s]Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: [t]and none shall appear before me empty:)

16 [u]And the feast of harvest, the first-fruits of thy labours, which thou hast sown in the field: and [x]the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

17 [y]Three times in the year all thy males shall appear before the LORD God.

18 [z]Thou shalt not offer the blood of my sacrifice with leavened bread: neither shall the fat of my ||sacrifice remain until the morning.

19 [a]The first of the first-fruits of thy land thou shalt bring into the house of the LORD thy God. [b]Thou shalt not seethe a kid in his mother's milk.

20 ¶[c]Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, [d]provoke him not; for he will [e]not pardon your transgressions: for [f]my name *is* in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then [g]I will be an enemy unto thine enemies, and ||an adversary unto thine adversaries.

23 [h]For mine Angel shall go before thee, and [i]bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, *and* the Hivites, and the Jebusites; and I will cut them off.

24 Thou shalt not [k]bow down to their gods, nor serve them, [l]nor do after their works: [m]but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall [n]serve the LORD your God, and [o]he shall bless thy bread, and thy water; and [p]I will take sickness away from the midst of thee.

26 ¶[q]There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will [r]fulfil.

27 I will send [s]my fear before thee, and will [t]destroy all the people to whom thou shalt come, and I will make all thine enemies turn their †backs unto thee.

28 And [u]I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee.

29 [w]I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And [x]I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will [y]deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

32 [z]Thou shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, [a]it will surely be a snare unto thee.

CHAP. XXIV.

1 *Moses is called up into the mountain.* 4 *Moses buildeth an altar, and twelve pillars.* 6 *He sprinkleth the blood of the covenant.* 9 *The glory of God appeareth.* 15 *Moses continueth forty days and forty nights in the mount.*

AND he said unto Moses, Come up unto the LORD, thou, and Aaron, [a]Nadab, and Abihu, [b]and seventy of the elders of Israel; and worship ye afar off.

2 And Moses [c]alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 ¶And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, [d]All the words which the LORD hath said will we do.

4 And Moses [e]wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve [f]pillars according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the LORD.

6 And Moses [g]took half of the blood, and put *it* in basins; and half of the blood he sprinkled on the altar.

Before CHRIST 1491.

[f] Deut. 22. 4.
|| Or, *wilt thou cease to help him?* or, *and wouldest cease to leave* thy business *for him; thou shalt surely leave* it to join *with him.*
[g] ver. 2. Job 31. 13, 21. Isa. 10. 1, 2. Jer. 5. 28. & 7. 6. Amos 5. 12. Mal. 3. 5.
[h] ver. 1. Luke 3. 14. Eph. 4. 25.
[i] Ps. 94. 21. Jer. 7. 6. Matt. 27. 4.
[k] ch. 34. 7. Rom. 1. 18.
[l] 1 Sam. 8. 3. & 12. 3. Ps. 26. 10. Prov. 15. 27. & 17. 8, 23. & 29. 4. Isa. 1. 23. & 5. 23. & 33. 15. Ezek. 22. 12. Amos 5. 12. Acts 24. 26.
† Heb. *the seeing.*
[m] ch. 22. 21. Ps. 94. 6. Ezek. 22. 7 Mal. 3. 5.
† Heb. *soul.*
[n] Lev. 25. 3, 4.
|| Or, *olive-trees.*
[o] ch. 20. 8, 9. Luke 13. 14.
[p] Josh. 22. 5. Ps. 39. 1. Eph. 5. 15.
[q] Num. 32. 38. Josh. 23. 7. Ps. 16. 4. Hos. 2. 17.
[r] Zech. 13. 2. ch. 34. 23.
[s] ch. 12. 15. & 13. 6. & 34. 18.
[t] ch. 34. 20.
[u] ch. 34. 22.
[x] Deut. 16. 13.
[y] ch. 34. 23.
[z] ch. 12. 8. & 34. 25.
|| Or, *feast.*
[a] ch. 22. 29. & 34. 26. Neh. 10. 35.
[b] ch. 34. 26.
[c] ch. 14. 19. & 32. 34. & 33. 2, 14. Josh. 5. 13. & 6. 2. Ps. 91. 11. Isa. 63. 9.
[d] Ps. 78. 40, 56. Eph. 4. 30. Heb. 3. 10, 16.
[e] ch. 33. 34. Heb. 3. 11. 1 John 5. 16.
[f] Isa. 9. 6. John 10. 30, 38.
[g] Gen. 12. 3. Jer. 30. 20.
|| Or, *I will afflict them that afflict thee.*
[h] ver. 20

Before CHRIST 1491.

[i] Josh. 24. 8, 11.
[k] ch. 20. 5.
[l] Lev. 18. 3.
[m] ch. 34. 13.
[n] Josh. 22. 5. & 24. 14, 15, 21, 24. Matt. 4. 10.
[o] Deut. 7. 13. & 28. 5, 8.
[p] ch. 15. 26.
[q] Deut. 7. 14. & 28. 4. Job 21. 10.
[r] Gen. 25. 8. & 35. 29. Ps. 55. 23. & 90. 10.
[s] Gen. 35. 5. ch. 15. 14, 16. Josh. 2. 9, 11. 2 Chron. 14. 14.
[t] Deut. 7. 23.
† Heb. *neck*
Ps. 18. 40.
[u] Deut. 7. 20.
[w] Deut. 7. 22.
[x] Gen. 15. 18. Ps. 72. 8.
[y] Josh. 21. 44. Judg. 1. 4. & 11. 21.
[z] ch. 34. 12, 15. Deut. 7. 2.
[a] ch. 34. 12. Deut. 7. 16. & 12. 30. Josh. 23. 13. Judg. 2. 3. 1 Sam. 18. 21. Ps. 106. 36.
[a] ch. 28. 1. Lev. 10. 1, 2.
[b] ch. 1. 5. Num. 11. 16.
[c] ver. 13, 15, 18.
[d] ver. 7. ch. 19. 8. Deut. 5. 27. Gal. 3. 19, 20.
[e] Deut. 31. 9.
[f] Gen. 28. 18. & 31. 45.
[g] Heb. 9. 18.

7 And he [h]took the book of the covenant, and read in the audience of the people: and they said, [i]All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and sprinkled *it* on the people, and said, Behold [k]the blood of the covenant, which the LORD hath made with you concerning all these words.

9 ¶ Then [l]went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10 And they [m]saw the God of Israel: and *there was* under his feet as it were a paved work of a [n]sapphire-stone, and as it were the [o]body of heaven in *his* clearness.

11 And upon the nobles of the children of Israel he [p]laid not his hand: also [q]they saw God, and did [r]eat and drink.

12 ¶ And the LORD said unto Moses, [s]Come up to me into the mount, and be there: and I will give thee [t]tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

13 And Moses rose up, and [u]his minister Joshua: and Moses [w]went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 And Moses went up into the mount, and [x]a cloud covered the mount.

16 And [y]the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD *was* like [z]devouring fire on the top of the mount in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and [a]Moses was in the mount forty days and forty nights.

CHAP. XXV.

1 *What the Israelites must offer for the making of the tabernacle.* 10 *The form of the ark.* 17 *The mercy-seat with the cherubims.* 23 *The table with the furniture thereof.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they †bring me an ‖offering: [a]of every man that giveth it willingly with his heart ye shall take my offering.

3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,

4 And blue, and purple, and scarlet, and ‖fine linen, and goats' *hair*,

5 And rams' skins died red, and badgers' skins, and shittim-wood,

6 [b]Oil for the light, [c]spices for anointing oil, and for [d]sweet incense,

7 Onyx-stones, and stones to be set in the [e]ephod, and in the [f]breast-plate.

8 And let them make me a [g]sanctuary; that [h]I may dwell among them.

9 [i]According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

10 ¶ [k]And they shall make an ark *of* shittim-wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it; and shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves *of* shittim-wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15 [l]The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the ark [m]the testimony which I shall give thee.

17 And [n]thou shalt make a mercy-seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* ‖of the mercy-seat shall ye make the cherubims on the two ends thereof.

20 And [o]the cherubims shall stretch forth *their* wings on high, covering the mercy-seat with their wings, and their faces *shall look* one to another; toward the mercy-seat shall the faces of the cherubims be.

21 [p]And thou shalt put the mercy-seat above upon the ark; and [q]in the ark thou shalt put the testimony that I shall give thee.

22 And [r]there I will meet with thee, and I will commune with thee from above the mercy-seat, from [s]between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

23 ¶ [t]Thou shalt also make a table *of* shittim-wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an hand-breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border shall the rings be for places of the staves to bear the table.

28 And thou shalt make the staves *of* shittim

Before CHRIST 1491.

[h] Heb. 9. 19.
[i] ver. 3.
[k] Heb. 9. 20. & 13. 20. 1 Pet. 1. 2.
[l] ver. 1.
[m] See Gen. 32. 30. ch. 3. 6. Judg. 13. 22. Isa. 6. 1, 5. with ch. 33. 20, 23. John 1. 18. 1 Tim. 6. 16. 1 John 4. 12.
[n] Ezek. 1. 26. & 10. 1. Rev. 4. 3.
[o] Matt. 17. 2.
[p] ch. 19. 21.
[q] ver. 10. ch. 33. 20. Gen. 16. 13. & 32. 30. Deut. 4. 33. Judg. 13. 22.
[r] Gen. 31. 54. ch. 18. 12. 1 Cor. 10. 18.
[s] ver. 2, 15, 18.
[t] ch. 31. 18. & 32. 15, 16. Deut. 5. 22.
[u] ch. 32. 17. & 33. 11.
[w] ver. 2.
[x] ch. 19. 9, 16. Matt. 17. 5.
[y] ch. 16. 10. Num. 14. 10.
[z] ch. 3. 2. & 19. 18. Deut. 4. 36. Heb. 12. 18, 29.
[a] ch. 34. 28. Deut. 9. 9.

†Heb. *take for me.*
‖Or, *heave-offering.*
[a] ch. 35. 5, 21. 1 Chron. 29. 3, 5, 9, 14. Ezra 2. 68. & 3. 5. & 7. 16. Neh. 11. 2. 2 Cor. 8. 12. & 9. 7.
‖Or, *silk.*
Gen. 41. 42.
[b] ch. 27. 20.
[c] ch. 30. 23.
[d] ch. 30. 34.
[e] ch. 28. 4, 6.
[f] ch. 28. 15.
[g] ch. 36. 1, 3, 4. Lev. 4. 6. & 10. 4. & 21. 12. Heb. 9. 1, 2.
[h] ch. 29. 45. 1 Kings 6. 13. 2 Cor. 6. 16. Heb. 3. 6. Rev. 21. 3.

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[i] ver. 40.
[k] ch. 37. 1. Deut. 10. 3. Heb. 9. 4.
[l] 1 Kings 8. 18.
[m] ch. 16. 34. & 31. 18. Deut. 10. 2, 5. & 31. 26. 1 Kings 8. 9. 2 Kings 11. 12. Heb. 9. 4.
[n] ch. 37. 6. Rom. 3. 25. Heb. 9. 5.

‖Or, *of the matter of the mercy-seat.*

[o] 1 Kings 8. 7. 1 Chron. 28. 18. Heb. 9. 5.
[p] ch. 26. 34.
[q] ver. 16.
[r] ch. 29. 42, 43. & 30. 6, 36. Lev. 16. 2. Num. 17. 4.
[s] Num. 7. 89. 1 Sam. 4. 4. 2 Sam. 6. 2. 2 Kings 19. 15. Ps. 80. 1. & 90. 1. Isa. 37. 16.
[t] ch. 37. 10. 1 Kings 7. 48. 2 Chron. 4. 8. Heb. 9. 2.

wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make [u]the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, ||to cover withal: *of* pure gold shalt thou make them.

30 And thou shalt set upon the table [w]shew-bread before me alway.

31 ¶ [x]And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all of it *shall be* one beaten work *of* pure gold.

37 And thou shalt make the seven lamps thereof: and [y]they shall ||light the lamps thereof, that they may [z]give light over against †it.

38 And the tongs thereof, and the snuff-dishes thereof, *shall be of* pure gold.

39 *Of* a talent of pure gold shall he make it, with all these vessels.

40 And [a]look that thou make *them* after their pattern, †which was shewed thee in the mount.

CHAP. XXVI.

Directions for the Tabernacle.

MOREOVER, [a]thou shalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims †of cunning work shalt thou make them.

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And [b]thou shalt make curtains *of* goats' *hair* to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the fore-front of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the ||tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the back-side of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side †of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

14 And [c]thou shalt make a covering for the tent *of* rams' skins dyed red, and a covering above *of* badgers' skins.

15 ¶ And thou shalt make boards for the tabernacle *of* shittim-wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two †tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty sockets of silver under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle on the north side *there shall be* twenty boards.

21 And their forty sockets *of* silver; two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be †coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under one board, and two sockets under another board.

Before CHRIST 1491.

[u] ch. 37. 16. Num. 4. 7.

‖ Or, *to pour out withal.*

[w] Lev. 24. 5, 6.

[x] ch. 37. 17. 1 Kings 7. 49. Zech. 4. 2. Heb. 9. 2. Rev. 1. 12. & 4. 5.

‖ Or, *covering.*

† Heb. *in the remainder*, or, *surplusage.*

[c] ch. 36. 19.

[y] ch. 27. 21. & 30. 8. Lev. 24. 3, 4. 2 Chron. 13. 11.

‖ Or, *cause to ascend.*

[z] Num. 8. 2.

† Heb. *the face of it.*

[a] ch. 26. 30. Num. 8. 4. 1 Chron. 28. 11, 19. Acts 7. 44. Heb. 8. 5.

† Heb. *which thou wast caused to see.*

[a] ch. 36. 8.

† Heb. *the work of a cunning workman*, or, *embroiderer.*

[b] ch. 36. 14.

† Heb. *twined.*

26 ¶ And thou shalt make bars *of* shittim-wood; five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle [d]according to the fashion thereof which was shewed thee in the mount.

31 ¶ And [e]thou shalt make a vail *of* blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made.

32 And thou shalt hang it upon four pillars of shittim-*wood* overlaid with gold: their hooks *shall be of* gold upon the four sockets of silver.

33 ¶ And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail [f]the ark of the testimony: and the vail shall divide unto you between [g]the holy *place* and the most holy.

34 And [h]thou shalt put the mercy-seat upon the ark of the testimony in the most holy *place*.

35 And [i]thou shalt set the table without the vail, and [k]the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

36 And [l]thou shalt make an hanging for the door of the tent, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needle-work.

37 And thou shalt make for the hanging [m]five pillars *of* shittim-*wood*, and overlay them with gold, *and* their hooks *shall be of* gold: and thou shalt cast five sockets of brass for them.

CHAP. XXVII.

The altar of burnt-offering, with the vessels thereof, &c.

AND thou shalt make [a]an altar *of* shittim-wood, five cubits long, and five cubits broad; the altar shall be four-square: and the height thereof *shall be* three cubits.

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and [b]thou shalt overlay it with brass.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his flesh-hooks, and his fire-pans: all the vessels thereof thou shalt make *of* brass.

4 And thou shalt make for it a grate of network *of* brass; and upon the net shalt thou make four brazen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves *of* shittim-wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shall thou make it: [e]†as it was shewed thee in the mount, so shall they make *it*.

9 ¶ And [d]thou shalt make the court of the tabernacle: for the south side southward *there shall be* hangings for the court *of* fine twined linen of an hundred cubits long for one side:

10 And the twenty pillars thereof and their twenty sockets *shall be of* brass: the hooks of the pillars and their fillets *shall be of* silver.

11 And likewise for the north side in length *there shall be* hangings of an hundred *cubits* long, and his twenty pillars and their twenty sockets *of* brass: the hooks of the pillars and their fillets *of* silver.

12 ¶ And *for* the breadth of the court on the west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward *shall be* fifty cubits.

14 The hangings on one side *of the gate shall be* fifteen cubits: their pillars three, and their sockets three.

15 And on the other side *shall be* hangings, fifteen *cubits*: their pillars three, and their sockets three.

16 ¶ And for the gate of the court *shall be* an hanging of twenty cubits, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needle-work: *and* their pillars *shall be* four and their sockets four.

17 All the pillars round about the court *shall be* filleted with silver: their hooks *shall be of* silver, and their sockets *of* brass.

18 ¶ The length of the court *shall be* an hundred cubits, and the breadth †fifty every where, and the height five cubits *of* fine twined linen, and their sockets *of* brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of* brass.

20 ¶ And [e]thou shalt command the children of Israel, that they bring thee pure oil-olive beaten for the light, to cause the lamp †to burn always.

21 In the tabernacle of the congregation [f]without the vail, which *is* before the testimony, [g]Aaron and his sons shall order it from evening to morning before the LORD: [h]*It shall be* a statute for ever unto their generations on the behalf of the children of Israel.

CHAP. XXVIII.

1 *Aaron and his sons are set apart for the priest's office.* 2 *Holy garments are appointed.* 30 *The Urim and Thummim.* 31 *The robe of the ephod.* 40 *The garments for Aaron's sons.*

AND take thou unto thee [a]Aaron thy brother and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu Eleazar and Ithamar, Aaron's sons.

2 And [b]thou shalt make holy garments for Aaron thy brother, for glory and for beauty.

Before CHRIST 1491.

[d] ch. 25. 9, 40. & 27. 8. Acts 7. 44. Heb. 8. 5.

[e] ch. 36. 35. Lev. 16. 2. 2 Chron. 3. 14. Matt. 27. 51. Heb. 9. 3.

[f] ch. 25. 16. & 40. 21. [g] Lev. 16. 2. Heb. 9. 2, 3.

[h] ch. 25. 21. & 40. 20. Heb. 9. 5.

[i] ch. 40. 22. Heb. 9. 2.

[k] ch. 40. 24.

[l] ch. 36. 37.

[m] ch. 36. 38.

[a] ch. 38. 1. Ezek. 43. 13.

[b] See Num. 16. 38.

Before CHRIST 1491.

[e] ch. 25. 40. & 26. 30. † Heb. *be shewed.*

[d] ch. 38. 9.

†Heb. *fifty by fifty.*

[e] Lev. 24. 2. † Heb. *to ascend up.*

[f] ch. 26. 31, 33.

[g] ch. 30. 8. 1 Sam. 3. 3. 2 Chron. 13. 11.

[h] ch. 28. 43. & 29. 9, 28. Lev. 3. 17. & 16. 34. & 24. 9. Num. 18. 23. & 19. 21. 1 Sam. 30. 25.

[a] Num. 18. 7. Heb. 5. 1, 4.

[b] ch. 29. 5, 29. & 31. 10. & 39. 1, 2. Lev. 8. 7, 30. Num. 20. 26, 28.

3 And [c]thou shalt speak unto all *that are* wise-hearted, [d]whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

4 And these *are* the garments which they shall make; [e]a breast-plate, and [f]an ephod, and [g]a robe, and [h]a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ [i]And they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and *so* it shall be joined together.

8 And the ‖curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two onyx-stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.

11 With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and [l]Aaron shall bear their names before the LORD upon his two shoulders [m]for a memorial.

13 And thou shalt make ouches *of* gold;

14 And two chains *of* pure gold at the ends; *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And [n]thou shalt make the breast-plate of judgment with cunning work; after the work of the ephod thou shalt make it; *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen shalt thou make it.

16 Four-square it shall be, *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

17 [o]And thou shalt †set in it settings of stones, *even* four rows of stones; *the first* row *shall be* a ‖sardius, a topaz, and a carbuncle: *this shall be* the first row.

18 And the second row *shall be* an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their †inclosings.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes.

22 ¶ And thou shalt make upon the breast-plate chains at the ends *of* wreathen work *of* pure gold.

23 And thou shalt make upon the breast-plate two rings of gold, and shalt put the two rings on the two ends of the breast-plate.

24 And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breast-plate.

25 And *the other* two ends of the two wreathen *chains* thou shalt fasten in the two ouches, and put *them* on the shoulder-pieces of the ephod before it.

26 ¶ And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breast-plate in the border thereof, which *is* in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the fore-part thereof, over against the *other* coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breast-plate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breast-plate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breast-plate of judgment upon his heart, when he goeth in unto the holy *place*, [p]for a memorial before the LORD continually.

30 ¶ And [q]thou shalt put in the breast-plate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

31 ¶ And [r]thou shalt make the robe of the ephod all *of* blue.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 ¶ And *beneath*, upon the ‖hem of it thou shalt make pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof; and bells of gold between them round about:

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron, to minister: and his sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.

36 ¶ And [t]thou shalt make a plate *of* pure gold, and grave upon it *like* the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the fore-front of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that

Before CHRIST 1491.

[c] ch. 31. 6. & 36. 1.
[d] ch. 31. 3. & 35. 30, 31.
[e] ver. 15.
[f] ver. 6.
[g] ver. 31.
[h] ver. 39.
[i] ch. 39. 2.
‖ Or, *embroiderer.*
[l] ver. 29. ch. 39. 7.
[m] See Josh. 4. 7. Zech. 6. 14.
[n] ch. 39. 8.
[o] ch. 39. 10, &c.
† Heb. *fill it in fillings of stone.*
‖ Or, *ruby.*
† Heb. *fillings.*

Before CHRIST 1491.

[p] ver. 12.
[q] Lev. 8. 8. Num. 27. 21. Deut. 33. 8. 1 Sam. 28. 6. Ezra 2. 63. Neh. 7. 65.
[r] ch. 39. 22.
‖ Or, *skirts.*
[t] ch. 39. 30. Zech. 14. 20.

Aaron may [u]bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be [w]accepted before the LORD.

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre *of* fine linen, and thou shalt make the girdle *of* needle-work.

40 ¶ [x]And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him: and shalt [y]anoint them, and †[z]consecrate them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them [a]linen breeches to cover †their nakedness: from the loins even unto the thighs they shall †reach:

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near [b]unto the altar to minister in the holy *place;* that they [c]bear not iniquity and die. [d] *It shall be* a statute for ever unto him, and his seed after him.

CHAP. XXIX.

1 *The sacrifice and ceremonies of consecrating the priests.* 38 *The continual burnt-offering.* 45 *God's promise to dwell among the children of Israel.*

AND this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: [a]Take one young bullock, and two rams without blemish,

2 And [b]unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, [c]and shalt wash them with water.

5 [d]And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breast-plate, and gird him with [e]the curious girdle of the ephod:

6 [f]And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing [g]oil, and pour *it* upon his head, and anoint him.

8 And [h]thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles (Aaron and his sons) and †put the bonnets on them; and [i]the priest's office shall be theirs for a perpetual statute: and thou shalt †[k]consecrate Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation; and [l]Aaron and his sons shall put their hands upon the head of the bullock.

11 And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.

12 And thou [m]shalt take of the blood of the bullock, and put *it* upon [n]the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13 And [o]thou shalt take all the fat that covereth the inwards, and ‖the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

14 But [p]the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it *is* a sin-offering.

15 ¶ [q]Thou shalt also take one ram; and Aaron and his sons shall [r]put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and ‖unto his head.

18 And thou shalt burn the whole ram upon the altar: it *is* a burnt-offering unto the LORD: it *is* a [s]sweet savour, an offering made by fire unto the LORD.

19 ¶ [t]And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that *is* upon the altar, and of [u]the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and [w]he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder: for it *is* a ram of consecration:

23 [x]And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread, that *is* before the LORD.

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt †[y]wave them *for* a wave-offering before the LORD.

25 [z]And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt-offering, for a sweet savour before the LORD: it *is* an offering made by fire unto the LORD.

26 And thou shalt take [a]the breast of the ram of Aaron's consecration, and wave it *for* a wave-offering before the LORD: and [b]it shall be thy part.

27 And thou shalt sanctify [c]the breast of the wave-offering, and the shoulder of the heave-offering, which is waved and which is heaved up,

Before CHRIST 1491.

[u] ver. 43. Lev. 10. 17. & 22. 9. Num. 18. 1. Isa. 53. 11. Ezek. 4. 4, 5, 6. John 1. 29. Heb. 9. 28. 1 Pet. 2. 24.
[w] Lev. 1. 4. & 22. 27. & 23. 11. Isa. 56. 7.
[x] ver. 4. ch. 39. 27, 28, 29, 41. Ezek. 44. 17, 18.
[y] ch. 29. 7. & 30. 30. & 40. 15. Lev. 10. 7.
† Heb. *fill their hand*
[z] ch. 29. 9, &c. Lev. ch. 8. Heb. 7. 28.
[a] ch. 39. 28. Lev. 6. 10. & 16. 4. Ezek. 44. 18.
† Heb. *flesh of their nakedness.*
† Heb. *be.*
[b] ch. 20. 26.
[c] Lev. 5. 1, 17. & 20. 19, 20. & 22. 9. Num. 9. 13. & 18. 22.
[d] ch. 27. 21. Lev. 17. 7.

[a] Lev. 8. 2.

[b] Lev. 2. 4. & 6. 20, 21, 22.

[c] ch. 40. 12. Lev. 8. 6. Heb. 10. 22.
[d] ch. 28. 2. Lev. 8. 7.
[e] ch. 28. 8.
[f] Lev. 8. 9.
[g] ch. 28. 41. & 30. 25. Lev. 8. 12. & 10. 7. & 21. 10. Num. 35. 25.
[h] Lev. 8. 13.
† Heb. *bind.*
[i] Num. 18. 7.
† Heb. *fill the hand of.*
[k] ch. 28. 41. Lev. 8. 22, &c. Heb. 7. 28.
[l] Lev. 1. 4. & 8. 14.

Before CHRIST 1491.

[m] Lev. 8. 15.
[n] ch. 27. 2. & 30. 2.
[o] Lev. 3. 3.
‖ It seemeth by Anatomy, and the Hebrew Doctors, to be *the midriff.*
[p] Lev. 4. 11, 12, 21. Heb. 13. 11.
[q] Lev. 8. 18.
[r] Lev. 1. 4–9.
‖ Or, *upon.*
[s] Gen. 8. 21.
[t] ver. 3. Lev. 8. 22.
[u] ch. 30. 25, 31. Lev. 8. 30.
[w] ver. 1. Heb. 9. 22.
[x] Lev. 8. 26.
† Heb. *shake to and fro.*
[y] Lev. 7. 30.
[z] Lev. 8. 28.
[a] Lev. 8. 29.
[b] Ps. 99. 6.
[c] Lev. 7. 31, 34. Num. 18. 11, 18. Deut. 18. 3.

of the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which *is* for his sons:

28 And it shall be Aaron's and his sons' [d]by a statute for ever, from the children of Israel: for it *is* an heave-offering: and [e]it shall be an heave-offering from the children of Israel of the sacrifice of their peace-offerings, *even* their heave-offering unto the LORD.

29 ¶ And the holy garments of Aaron [f]shall be his sons' after him, [g]to be anointed therein, and to be consecrated in them.

30 *And* †[h]that son that is priest in his stead shall put them on [i]seven days, when he cometh into the tabernacle of the congregation to minister in the holy *place*.

31 ¶ And thou shalt take the ram of the consecration, and [k]seethe his flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the [l]bread that *is* in the basket, *by* the door of the tabernacle of the congregation.

33 And [m]they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: [n]but a stranger shall not eat *thereof*, because they *are* holy.

34 And if aught of the flesh of the consecrations, or of the bread, remain unto the morning, then [o]thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: [p]seven days shalt thou consecrate them.

36 And thou shalt [q]offer every day a bullock *for* a sin-offering for atonement; and thou shalt cleanse the altar, when thou hast made an atonement for it, [r]and thou shalt anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; [s]and it shall be an altar most holy: [t]whatsoever toucheth the altar shall be holy.

38 ¶ Now this *is that* which thou shalt offer upon the altar; [u]two lambs of the first year [w]day by day continually.

39 The one lamb thou shalt offer [x]in the morning; and the other lamb thou shalt offer at even:

40 And with the one lamb a tenth-deal of flour mingled with the fourth part of an hin of beaten oil: and the fourth part of an hin of wine *for* a drink-offering.

41 And the other lamb thou shalt [y]offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 *This shall be* [z]a continual burnt-offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD: [a]where I will meet you to speak there unto thee.

43 And there I will meet with the children of Israel; and ‖*the tabernacle* [b]shall be sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will [c]sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 ¶ And [d]I will dwell among the children of Israel, and I will be their God.

46 And they shall know that [e]I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

CHAP. XXX.

1 *The altar of incense.* 11 *The ransom of souls.* 17 *The brazen laver.* 22 *The holy anointing oil.* 34 *The composition of the perfume.*

AND thou shalt make [a]an altar [b]to burn incense upon: *of* shittim-wood shalt thou make it.

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof; four-square shall it be; and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

3 And thou shalt overlay it with pure gold, the †top thereof, and the †sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it under the crown of it, by the two †corners thereof, upon the two sides of it shalt thou make *it;* and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves *of* shittim wood, and overlay them with gold.

6 And thou shalt put it before the vail that *is* by the ark of the testimony, before the [c]mercy-seat that *is* over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon †[d]sweet incense every morning: when [e]he dresseth the lamps, he shall burn incense upon it.

8 And when Aaron ‖†lighteth the lamps †at even, he shall burn incense upon it; a perpetual incense before the LORD, throughout your generations.

9 Ye shall offer no [f]strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

10 And [g]Aaron shall make an atonement upon the horns of it once in a year, with the blood of the sin-offering of atonements: once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD.

11 ¶ And the LORD spake unto Moses, saying,

12 [h]When thou takest the sum of the children of Israel after †their number, then shall they give every man [i]a ransom for his soul unto the LORD, when thou numberest them: that there be no [k]plague among them when *thou* numberest them.

13 [l]This they shall give, every one that passeth among them that are numbered, half a shekel, after the shekel of the sanctuary: (a shekel *is* twenty gerahs:) [n]an half shekel *shall be* the offering of the LORD.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

15 The [o]rich shall not †give more, and the poor

Before CHRIST 1491.

[d] Lev. 10. 15.
[e] Lev. 7.34.
[f] Num. 20. 26, 28.
[g] Num. 18. 8. & 35. 25.
† Heb. he *of his sons.*
[h] Num. 20. 28.
[i] Lev. 8.35. & 9. 1, 8.
[k] Lev. 8.31.
[l] Matt.12.4.
† Heb. *roof.*
† Heb. *walls.*
[m] Lev. 10. 14,15,17.
[n] Lev. 22. 10.
† Heb. *ribs.*
[o] Lev. 8.32.
[p] Ex.40.12. Lev. 8. 33, 34, 35.
[q] Heb. 10. 1.
† Heb. *incense of spices.*
[r] ch. 30. 26, 28, 29. & 40. 10.
[s] ch. 40. 10.
[t] ch. 30. 29. Matt.23.19.
[u] Num. 28. 3. 1 Chron. 16. 40. 2 Chron. 2. 4. & 13. 11. & 31. 3. Ezra 3. 3.
[w] See Dan. 9. 27. & 12. 11.
[x] 2 Kings 16. 15. Ezek. 46. 13,14,15.
[y] 1 Kings 18.29,36. 2 Kings 16. 15. Ezra 9.4,5. Ps. 141. 2. Dan. 9. 21.
[z] ver. 38. ch. 30. 8. Num. 28.6. Dan. 8. 11, 12, 13.
[a] ch. 25. 22. & 30. 6, 36. Num. 17.4.
‖ Or, Israel.
[b] ch. 40. 34. 1 Kings 8. 11. 2 Chron. 5. 14. & 7. 1, 2, 3. Ezek. 43.5. Hag. 2.7,9. Mal. 3. 1.
[c] Lev. 21. 15. & 22. 9. 16.

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[d] Ex. 25. 8. Lev. 26.12. Zech. 2. 10. John 14. 17, 23. 2 Cor. 6.16. Rev. 21. 3.
[e] ch. 20. 2.
[a] ch. 37. 25. & 40. 5.
[b] See ver. 7, 8, 10. Lev. 4. 7–18. Rev. 8. 3.
[c] ch. 25. 21, 22.
† Heb. *incense of spices.*
[d] ver. 34. 1 Sam. 2. 28. 1 Chron. 23. 13. Luke 1. 9.
[e] ch. 27. 21.
‖ Or, *setteth up.*
† Heb. *causeth to ascend.*
† Heb. *between the two evens.* ch. 12. 6.
[f] Lev.10.1.
[g] Lev. 16. 18.& 23.27.
[h] ch. 38. 25. Num. 1. 2, 5.& 26.2. 2Sam.24.2.
† Heb. *them that are to be numbered:* See Num. 31. 50.
[i] Job 33.24. & 36. 18. Ps. 49. 7. Matt.20.28. Mark 10. 45. 1 Tim. 2. 6. 1 Pet. 1. 18, 19.
[k] 2 Sam.24. 15.
[l] Matt. 17. 24.
[m] Lev. 27. 25. Num. 3.47. Ezek. 45. 12.
[n] ch. 38. 26.
[o] Job 34. 19. Prov. 22.2. Eph. 6. 9. Col. 3. 25.
† Heb. *multiply.*

shall not †give less than half a shekel, when *they* give an offering unto the LORD to make an [p]atonement for your souls.

16 And thou shalt take the atonement-money of the children of Israel, and [q]shalt appoint it for the service of the tabernacle of the congregation; that it may be [r]a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17 ¶And the LORD spake unto Moses, saying,

18 [s]Thou shalt also make a laver *of* brass, and his foot *also of* brass, to wash *withal:* and thou shalt [t]put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons [u]shall wash their hands and their feet thereat:

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not: or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

21 So they shall wash their hands and their feet, that they die not: and [w]it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

22 ¶Moreover, the LORD spake unto Moses, saying,

23 Take thou also unto thee [x]principal spices, of pure [y]myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet [z]calamus two hundred and fifty *shekels*,

24 And of [a]cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil-olive an [b]hin:

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the ‖apothecary: it shall be [c]an holy anointing oil.

26 [d]And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt-offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: [e]whatsoever toucheth them shall be holy.

30 [f]And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: [g]it *is* holy, *and* it shall be holy unto you.

33 [h]Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, [i]shall even be cut off from his people.

34 ¶And the LORD said unto Moses, [k]Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices, with pure frankincense: of each shall there be a like *weight:*

35 And thou shalt make it a perfume, a confection [l]after the art of the apothecary, †tempered together, pure *and* holy:

36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, [m]where I will meet with thee: [n]it shall be unto you most holy.

37 And *as for* the perfume which thou shalt make, [o]ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

38 [p]Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

CHAP. XXXI.

2 Bezaleel and Aholiab are called, and made meet for the work of the tabernacle. 12 The observation of the sabbath is again commanded. 18 Moses receiveth the two tables.

AND the LORD spake unto Moses, saying,

2 [a]See, I have called by name Bezaleel the [b]son of Uri, the son of Hur, of the tribe of Judah:

3 And I have [c]filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones to set *them*, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given with him [d]Aholiab the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are [e]wise-hearted I have put wisdom; that they may make all that I have commanded thee:

7 [f]The tabernacle of the congregation, and [g]the ark of the testimony, and [h]the mercy-seat that *is* thereupon, and all the †furniture of the tabernacle,

8 And [i]the table and his furniture, and [k]the pure candlestick with all his furniture, and the altar of incense,

9 And [l]the altar of burnt-offering with all his furniture, and [m]the laver and his foot,

10 And [n]the clothes of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,

11 [o]And the anointing oil, and [p]sweet incense for the holy *place:* according to all that I have commanded thee shall they do.

12 ¶And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, [q]Verily my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you.

14 [r]Ye shall keep the sabbath therefore: for it *is* holy unto you. Every one that defileth it shall surely be put to death: for [s]whosoever doeth *any* work therein, that soul shall be cut off from among his people.

15 [t]Six days may work be done, but in the [u]seventh *is* the sabbath of rest, †holy to the LORD:

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†Heb. *diminish.*
[p] ver. 12.
[q] ch. 38. 25.
[r] Num. 16. 40.
[s] ch. 38. 8. 1 Kings 7. 38.
[t] ch. 40. 7, 30.
[u] ch. 40. 31, 32. Ps. 26. 6. Isa. 52. 11. John 13. 10. Heb. 10. 22.
[w] ch. 28. 43.
[x] Cant. 4. 14. Ezek. 27. 22.
[y] Ps. 45. 8. Prov. 7. 17.
[z] Cant. 4. 14. Jer. 6. 20.
[a] Ps. 45. 8.
[b] ch. 29. 40.
‖ Or, *perfumer.*
[c] ch. 37. 29. Num. 35. 25. Ps. 89. 20. & 133. 2.
[d] ch. 40. 9. Lev. 8. 10. Num. 7. 1.
[e] ch. 29. 37.
[f] ch. 29. 7, &c. Lev. 8. 12, 30.
[g] ver. 25, 37.
[h] ver. 38.
[i] Gen. 17. 14. ch. 12. 15. Lev. 7. 20, 21.
[k] ch. 25. 6. & 37. 29.

Before CHRIST 1491.

[l] ver. 25.
† Heb. *salted.* Lev. 2. 13.
[m] ch. 29. 42. Lev. 16. 2.
[n] ver. 32. ch. 29. 37. Lev. 2. 3.
[o] ver. 32.
[p] ver. 33.
[a] ch. 35. 30. & 36. 1.
[b] 1 Chron. 2. 20.
[c] ch. 35. 31. 1 Kings 7. 14.
[d] ch. 35. 34.
[e] ch. 28. 3. & 35. 10, 35. & 36. 1.
[f] ch. 36. 8.
[g] ch. 37. 1.
[h] ch. 37. 6.
† Heb. *vessels.*
[i] ch. 37. 10.
[k] ch. 37. 17.
[l] ch. 38. 1.
[m] ch. 38. 8.
[n] ch. 39. 1, 41. Num. 4. 5, 6, &c.
[o] ch. 30. 25, 31. & 37. 29.
[p] ch. 30. 34. & 37. 29.
[q] Lev. 19. 3, 30. & 26. 2. Ezek. 20. 12, 20. & 44. 24.
[r] ch. 20. 8. Deut. 5. 12. Ezek. 20. 12.
[s] ch. 35. 2. Num. 15. 35.
[t] ch. 20. 9.
[u] Gen. 2. 2. ch. 16. 23. & 20. 10.
† Heb. *holiness.*

whosoever doeth *any* work in the sabbath-day he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.

17 It *is* [x]a sign between me and the children of Israel for ever: for [y]*in* six days the LORD made heaven and earth, and on the seventh day he rested and was refreshed.

18 ¶And he gave unto Moses, when he had [z]made an end of communing with him upon mount Sinai, [z]two tables of testimony, tables of stone, written with the finger of God.

CHAP. XXXII.

1 *The people, in the absence of Moses, cause Aaron to make a calf.* 15 *Moses cometh down with the tables.* 19 *He breaketh them.* 20 *He destroyeth the calf.* 30 *He prayeth for the people.*

AND when the people saw that Moses [a]delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, [b]Up, make us gods which shall [c]go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the [d]golden ear-rings which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden ear-rings which *were* in their ears, and brought *them* unto Aaron.

4 [e]And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw *it*, he built an altar before it; and Aaron made [f]proclamation, and said, To-morrow *is* a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the [g]people sat down to eat and to drink, and rose up to play.

7 ¶And the LORD said unto Moses, [h]Go, get thee down: for thy people, which thou broughtest out of the land of Egypt, [i]have corrupted *themselves*:

8 They have turned aside quickly out of the way which [k]I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, [l]These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, [m]I have seen this people, and behold, it *is* a stiff-necked people:

10 Now therefore [n]let me alone, that [o]my wrath may wax hot against them, and that I may consume them: and [p]I will make of thee a great nation.

11 [q]And Moses besought †the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt, with great power, and with a mighty hand?

12 [r]Wherefore should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath and [s]repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou [t]swarest by thine own self, and saidst unto them, [u]I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

14 And the LORD [w]repented of the evil which he thought to do unto his people.

15 ¶And [x]Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

16 And the [y]tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp.

18 And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for †being overcome: *but* the noise of *them that* sing do I hear.

19 ¶And it came to pass as soon as he came nigh unto the camp, that [z]he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 [a]And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strewed *it* upon the water, and made the children of Israel drink *of it*.

21 And Moses said unto Aaron, [b]What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot: [c]thou knowest the people, that they *are set* on mischief.

23 For they said unto me, [d]Make us gods which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there [e]came out this calf.

25 ¶And when Moses saw that the people *were* [f]naked, (for Aaron [g]had made them naked unto *their* shame among †their enemies,)

26 Then Moses stood in the gate of the camp, and said, Who *is* on the LORD's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and [h]slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

29 [i]||For Moses had said, †Consecrate your

Before CHRIST 1491.

[x] ver. 13. Ezek. 20. 12, 20.
[y] Gen. 1. 31. & 2. 2.

1491.

[z] ch. 24. 12. & 32. 15, 16. & 34. 28, 29. Deut. 4. 13. & 5. 22. & 9. 10, 11. 2 Cor. 3. 3.

1491.

[a] ch. 24. 18. Deut. 9. 9.

[b] Acts 7. 40
[c] ch. 13. 21.

†Heb. *weakness.*

[d] Judg. 8. 24, 25, 26, 27.

[e] ch. 20. 23. Deut. 9. 16. Judg. 17. 3, 4. 1 Kings 12. 28. Neh. 9. 18. Ps. 106. 19. Isa. 46. 6. Acts 7. 41. Rom. 1. 23.
[f] Lev. 23. 2, 4, 21, 37. 2 Kings 10. 20. 2 Chron. 30. 5.
[g] 1 Cor. 10. 7.
[h] Deut. 9. 12. ver. 1. ch. 33. 1. Dan. 9. 24.
[i] Gen. 6. 11, 12. Deut. 4. 16. & 32. 5. Judg. 2. 19. Hos. 9. 9.
[k] ch. 20. 3, 4, 23. Deut. 9. 16.
[l] 1 Kings 12. 28.
[m] ch. 33. 3, 5. & 34. 9. Deut. 9. 6, 13. & 31. 27. 2 Chron. 30. 8. Isa. 48. 4. Acts 7. 51.
[n] Deut. 9. 14, 19.
[o] ch. 22. 24.
[p] Num. 14. 12.
[q] Deut. 9. 18, 26, 27, 28, 29. Ps. 74. 1, 2. & 106. 23.

†Heb. *the face of the* LORD.

[r] Num. 14. 13. Deut. 9. 28. & 32. 27.

Before CHRIST 1491.

[s] ver. 14.
[t] Gen. 22. 16. Heb. 6. 13.
[u] Gen. 12. 7. & 13. 15. & 15. 7, 18. & 26. 4. & 28. 13. & 35. 11, 12.

[w] Deut. 32. 26. 2 Sam. 24. 16. 1 Chron. 21. 15. Ps. 106. 45. Jer. 18. 8. & 26. 13, 19. Joel 2. 13. Jonah 3. 10. & 4. 2.
[x] Deut. 9. 15.
[y] ch. 31. 18.

[z] Deut. 9. 16, 17.

[a] Deut. 9. 21.

[b] Gen. 20. 9. & 26. 10.

[c] ch. 14. 11. & 15. 24. & 16. 2, 20, 28. & 17. 2, 4.
[d] ver. 1.

[e] ver. 4.
[f] ch. 33 4, 5.
[g] 2 Chron. 28. 19.

†Heb. *those that rose up against them.*

[h] Num. 25. 5. Deut. 33. 9.
[i] Num. 25. 11, 12, 13. Deut. 13. 6–11. & 33. 9, 10. 1 Sam. 15. 18, 22. Prov. 21. 3. Zech. 13. 3. Matt. 10. 37.

‖ Or, *And Moses said Consecrate yourselves to-day to the* LORD, *because every man* hath been *against his son, and against his brother, &c.*

†Heb. *Fill your hands.*

selves to-day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 ¶ And it came to pass on the morrow, that Moses said unto the people, [k]Ye have sinned a great sin: and now I will go up unto the LORD; [l]peradventure I shall [m]make an atonement for your sin.

31 And Moses [n]returned unto the LORD, and said, Oh, this people have sinned a great sin, and have [o]made them gods of gold.

32 Yet now, if thou wilt forgive their sin: and if not, [p]blot me, I pray thee, [q]out of thy book which thou hast written.

33 And the LORD said unto Moses, [r]Whosoever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto *the place* of which I have spoken unto thee: [s]Behold, mine Angel shall go before thee: nevertheless, [t]in the day when I visit, I will visit their sin upon them.

35 And the LORD plagued the people, because [u]they made the calf which Aaron made.

CHAP. XXXIII.

1 The Lord refuseth to go, as he had promised, with the people. 9 The Lord talketh familiarly with Moses. 12 Moses desireth to see the glory of God.

AND the LORD said unto Moses, Depart *and* go up hence, thou [a]and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, [b]Unto thy seed will I give it:

2 [c]And I will send an angel before thee; [d]and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 [e]Unto a land flowing with milk and honey: [f]for I will not go up in the midst of thee; for thou *art* a [g]stiff-necked people: lest [h]I consume thee in the way.

4 ¶ And when the people heard these evil tidings, [i]they mourned: [k]and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, [l]Ye *are* a stiff-necked people: I will come up [m]into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may [n]know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 And Moses took the tabernacle, and pitched it without the camp afar off from the camp, [o]and called it the Tabernacle of the Congregation. And it came to pass, *that* every one which [p]sought the LORD, went out unto the tabernacle of the congregation, which *was* without the camp.

8 And it came to pass when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man [q]*at* his tent-door, and looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the LORD* [r]talked with Moses.

10 And all the people saw the cloudy pillar stand *at* the tabernacle-door: and all the people rose up and [s]worshipped, every man *in* his tent-door.

11 And [t]the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but [u]his servant Joshua the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the LORD, See, [x]thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, [y]I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, [z]if I have found grace in thy sight, [a]shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* [b]thy people.

14 And he said, [c]My presence shall go *with thee*, and I will give thee [d]rest.

15 And he said unto him, [e]If thy presence go not *with me*, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? [f]*Is it* not in that thou goest with us? So [g]shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD said unto Moses, [h]I will do this thing also that thou hast spoken: for [i]thou hast found grace in my sight, and I know thee by name.

18 And he said, I beseech thee, shew me [k]thy glory.

19 And he said, [l]I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; [m]and will be [n]gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face: for [o]there shall no man see me, and live.

21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee [p]in a cleft of the rock; and will [q]cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall [r]not be seen.

CHAP. XXXIV.

1 The tables are renewed. 5 The name of the LORD proclaimed. 10 God maketh a covenant with them. 28 Moses cometh down with the tables. His face shineth, and he covereth it with a vail.

AND the LORD said unto Moses, [a]Hew thee two tables of stone like unto the first: [b]and I will write upon *these* tables the words that were in the first tables which thou breakest.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me [c]in the top of the mount.

3 And no man shall [d]come up with thee, neither let any man be seen throughout all the mount:

Before CHRIST 1491.

[k] 1 Sam. 12. 20, 23. Luke 15. 18.
[l] 2 Sam. 16. 12. Amos 5. 15.
[m] Num. 25. 13.
[n] Deut. 9. 18.
[o] ch. 20. 23.
[p] Ps. 69. 28. Rom. 9. 3.
[q] Ps. 56. 8. & 139. 16. Dan. 12. 1. Phil. 4. 3. Rev. 3. 5. & 13. 8. & 17. 8. & 20. 12, 15. & 21. 27. & 22. 19.
[r] Lev. 23. 30. Ezek. 18. 4.
[s] ch. 33. 2, 14, &c. Num. 20. 16.
[t] Deut. 32. 35. Amos 3. 14. Rom. 2. 5, 6.
[u] 2 Sam. 12. 9. Acts 7. 41.

[a] ch. 32. 7.

[b] Gen. 12. 7. ch. 32. 13.
[c] ch. 32. 34. & 34. 11.
[d] Deut. 7. 22. Josh. 24. 11.

[e] ch. 3. 8.
[f] ver. 15, 17.
[g] ch. 32. 9. & 34. 9. Deut. 9. 6, 13.
[h] ch. 23. 21. & 32. 10. Num. 16 21, 45.
[i] Num. 14. 1, 39.
[k] Lev. 10. 6. 2 Sam. 19. 24. 1 Kings 21. 27. 2 Kings 19. 1. Esther 4. 1, 4. Ezra 9. 3. Job 1. 20. & 2. 12. Isa. 32. 11. Ezek. 24. 17, 23. & 26. 16.
[l] ver. 3.
[m] See Num. 16. 45, 46.
[n] Deut. 8. 2. Ps. 139, 23.
[o] ch. 29. 42, 43.
[p] Deut. 4. 29. 2 Sam. 21. 1.

[q] Num. 16. 27.

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[r] ch. 25. 22. & 31. 18. Ps. 99. 7.
[s] ch. 4. 31.
[t] Gen. 32. 30. Num. 12. 8. Deut. 34. 10.
[u] ch. 24. 13.

[x] ch. 32. 34.

[y] ver. 17. Gen. 18. 19. Ps. 1. 6. Jer. 1. 5. John 10. 14, 15. 2 Tim. 2. 19.
[z] ch. 34. 9.
[a] Ps. 25. 4. & 27. 11. & 86. 11. & 119. 33.
[b] Deut. 9. 26, 29. Joel 2. 17.
[c] ch. 13. 21. & 40. 34–38. Isa. 63. 9.
[d] Deut. 3. 20. Josh. 21. 44. & 22. 4. & 23. 1. Ps. 95. 11.
[e] ver. 3. ch. 34. 9.
[f] Num. 14. 14.
[g] ch. 34. 10. Deut. 4. 7, 34. 2 Sam. 7. 23. 1 Kings 8. 53. Ps. 147. 20.
[h] Gen. 19. 21. James 5. 16.
[i] ver. 12.
[k] ver. 20. 1 Tim. 6. 16.
[l] ch. 34. 5, 6, 7. Jer. 31. 14.
[m] Rom. 9. 15, 16, 18.
[n] Rom. 4. 4, 16.
[o] Gen. 32. 30. Deut. 5. 24. Judg. 6. 22. & 13. 22. Isa. 6. 5. Rev. 1. 16, 17. See ch. 24. 10.
[p] Isa. 2. 21.
[q] Ps. 91. 1, 4.

[r] ver. 20. John 1. 18.

[a] ch. 32. 16, 19. Deut. 10. 1.
[b] ver. 28. Deut. 10. 2, 4.

[c] ch. 19. 20. & 24. 12.
[d] ch. 19. 12, 13, 21.

neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of stone, like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and [e]proclaimed the name of the LORD.

6 And the LORD passed by before him, and proclaimed, The LORD, The LORD [f]God, merciful and gracious, long-suffering, and abundant in [g]goodness and [h]truth,

7 [i]Keeping mercy for thousands, [k]forgiving iniquity and transgression and sin, and [l]that will by no means clear *the guilty;* visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation.*

8 And Moses made haste, and [m]bowed his head toward the earth, and worshipped.

9 And he said, If I now have found grace in thy sight, O Lord, [n]let my Lord, I pray thee, go among us (for [o]it *is* a stiff-necked people), and pardon our iniquity and our sin, and take us for [p]thine inheritance.

10 ¶ And he said, Behold, [q]I make a covenant: before all thy people I will [r]do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it *is* [s]a terrible thing that I will do with thee.

11 [t]Observe thou that which I command thee this day: Behold, [u]I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 [x]Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for [y]a snare in the midst of thee:

13 But ye shall [z]destroy their altars, break their †images, and [a]cut down their groves:

14 For thou shalt worship [b]no other god: for the LORD, whose [c]name *is* Jealous, *is* a [d]jealous God:

15 [e]Lest thou make a covenant with the inhabitants of the land, and they [f]go a whoring after their gods, and do sacrifice unto their gods, and *one* [g]call thee, and thou [h]eat of his sacrifice;

16 And thou take of [i]their daughters unto thy sons, and their daughters [k]go a whoring after their gods, and make thy sons go a whoring after their gods.

17 [l]Thou shalt make thee no molten gods.

18 ¶ The feast of [m]unleavened bread shalt thou keep. Seven days shalt thou eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the [n]month Abib thou camest out from Egypt.

19 [o]All that openeth the matrix *is* mine: and every firstling among thy cattle, *whether* ox or sheep, *that is male.*

20 But [p]the firstling of an ass thou shalt redeem with a ‖lamb: and if thou redeem *him* not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem. And none shall appear before me [q]empty.

21 ¶ [r]Six days thou shalt work, but on the seventh day thou shalt rest: in earing-time and in harvest thou shalt rest.

22 ¶ And thou shalt observe the feast of weeks, of the first-fruits of [s]wheat-harvest, and the feast of ingathering at the †year's end.

23 ¶ [t]Thrice in the year shall all your men-children appear before the LORD God, the God of Israel.

24 For I will [u]cast out the nations before thee, and [x]enlarge thy borders: [y]neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

25 [z]Thou shalt not offer the blood of my sacrifice with leaven, [a]neither shall the sacrifice of the feast of the passover be left until the morning.

26 [b]The first of the first-fruits of thy land thou shalt bring unto the house of the LORD thy God. [c]Thou shalt not seethe a kid in his mother's milk.

27 And the LORD said unto Moses, Write thou [d]these words: for after the tenor of these words I have made a covenant with thee, and with Israel.

28 [e]And he was there with the LORD forty days and forty nights; he did neither eat bread nor drink water. And [f]he wrote upon the tables the words of the covenant, the ten †commandments.

29 ¶ And it came to pass when Moses came down from mount Sinai (with the [g]two tables of testimony in Moses' hand, when he came down from the mount) that Moses wist not that [h]the skin of his face shone, while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: [i]and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And *till* Moses had done speaking with them, he put [k]a vail on his face.

34 But [l]when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with Him.

CHAP. XXXV.

1 *The sabbath.* 4 *The free gifts for the tabernacle.* 30 *Bezaleel and Aholiab are called to the work.*

AND Moses gathered all the congregation of the children of Israel together, and said unto them, [a]These *are* the words which the LORD hath commanded, that *ye* should do them.

2 [b]Six days shall work be done, but on the seventh day there shall be to you †an holy day, a sab

Before CHRIST 1491.

[e] ch. 33. 19. Num. 14. 17.
[f] Num. 14. 18. 2 Chron. 30. 9. Neh. 9. 17. Ps. 86. 15. & 103. 8. & 111. 4. & 112. 4. & 116. 5. & 145. 8. Joel 2. 13.
[g] Ps. 31. 19. Rom. 2. 4.
[h] Ps. 57. 10. & 108. 4.
[i] ch. 20. 6. Deut. 5. 10. Ps. 86. 15. Jer. 32. 18. Dan. 9. 4.
[k] Ps. 103. 3. & 130. 4. Dan. 9. 9. Eph. 4. 32. 1 John 1. 9.
[l] ch. 23. 7, 21. Josh. 24. 19. Job 10. 14. Mich. 6. 11. Nah. 1. 3.
[m] ch. 4. 31.
[n] ch. 33. 15, 16.
[o] ch. 33. 3.
[p] Deut. 32. 9. Ps. 28. 9. & 33. 12. & 78. 62. & 94. 14. Jer. 10. 16. Zech. 2. 12.
[q] Deut. 5. 2. & 29. 12, 14.
[r] Deut. 4. 32. 2 Sam. 7. 23. Ps. 77. 14. & 78. 12. & 147. 20.
[s] Deut. 10. 21. Ps. 145. 6. Isa. 64. 3.
[t] Deut. 5. 32. & 6. 3, 25. & 12. 28, 32. & 28. 1.
[u] ch. 33. 2.
[x] ch. 23. 32. Deut. 7. 2. Judg. 2. 2.
[y] ch. 23. 33.
[z] ch. 23. 24. Deut. 12. 3. Judg. 2. 2.
† Heb. *statues.*
[a] Deut. 7. 5. & 12. 2. Judg. 6. 25. 2 Kings 18 4. & 23. 14. 2 Chron. 31. 1. & 34. 3, 4.
[b] ch. 20. 3, 5.
[c] So Isa. 9. 6. & 57. 15.
[d] ch. 20. 5.
[e] ver. 12.
[f] Deut. 31. 16. Judg. 2. 17. Jer. 3. 9. Ezek. 6. 9.
[g] Num. 25. 2. 1 Cor. 10. 27.
[h] Ps. 106. 28. 1 Cor. 8. 4, 7, 10.
[i] Deut. 7. 3. 1 Kings 11. 2. Ezra 9. 2. Neh. 13. 25.
[k] Num. 25. 1, 2. 1 Kings 11. 4.
[l] ch. 32. 8. Lev. 19. 4.
[m] ch. 12. 15. & 23. 15.
[n] ch. 13. 4.

Before CHRIST 1491.

[o] ch. 13. 2, 12. & 22. 29. Ezek. 44. 30. Luke 2. 23.
[p] ch. 13. 13. Num. 18. 15.
‖ Or, *kid.*

[q] ch. 23. 15. Deut. 16. 16. 1 Sam. 9. 7, 8. 2 Sam. 24. 24.
[r] ch. 20. 9. & 23. 12. & 35. 2. Deut. 5. 12, 13. Luke 13. 14.
[s] ch. 23. 16. Deut. 16. 10. 13.
† Heb. *revolution of the year.*
[t] ch. 23. 14, 17. Deut. 16. 16.
[u] ch. 33. 2. Lev. 18. 24. Deut. 7. 1. Ps. 78. 55. & 80. 8.
[x] Deut. 12. 20. & 19. 8.
[y] See Gen. 35. 5. 2 Chron. 17. 10. Prov. 16. 7. Acts 18. 10.
[z] ch. 23. 18.
[a] ch. 12. 10.
[b] ch. 23. 19. Deut. 26. 2, 10.
[c] ch. 23. 19. Deut. 14. 21.
[d] ver. 10. Deut. 4. 13. & 31. 9.
[e] ch. 24. 18. Deut. 9. 9, 18.
[f] ver. 1. ch. 31. 18. & 32. 16. Deut. 4. 13. & 10. 2, 4.
† Heb. *words.*
[g] ch. 32. 15.
[h] Matt. 17. 2. 2 Cor. 3. 7, 13.
[i] ch. 24. 3.

[k] 2 Cor. 3. 13.
[l] 2 Cor. 3. 16.

[a] ch. 34. 32.
[b] ch. 20. 9. & 31. 14, 15. Lev. 23. 3. Num. 15. 32, &c. Deut. 5. 12. Luke 13. 14.
† Heb. *holiness.*

bath of rest to the LORD: whosoever doeth work therein shall be put to death.

3 [c]Ye shall kindle no fire throughout your habitations upon the sabbath-day.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, [d]This *is* the thing which the LORD commanded, saying,

5 Take ye from among you an offering unto the LORD: [e]whosoever *is* of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,

6 And blue, and purple, and scarlet, and fine linen, and goats' *hair*,

7 And rams' skins dyed red, and badgers' skins, and shittim-wood,

8 And oil for the light, [f]and spices for anointing oil, and for the sweet incense,

9 And onyx-stones, and stones to be set for the ephod, and for the breast-plate.

10 And [g]every wise-hearted among you shall come, and make all that the LORD hath commanded;

11 [h]The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets;

12 [i]The ark, and the staves thereof, *with* the mercy-seat, and the vail of the covering;

13 The [k]table, and his staves, and all his vessels, [l]and the shew-bread;

14 [m]The candlestick also for the light, and his furniture, and his lamps, with the oil for the light;

15 [n]And the incense-altar, and his staves, [o]and the anointing oil, and [p]the sweet incense, and the hanging for the door at the entering in of the tabernacle;

16 [q]The altar of burnt-offering, with his brazen grate, his staves, and all his vessels, the laver and his foot;

17 [r]The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court;

18 The pins of the tabernacle, and the pins of the court, and their cords;

19 [s]The clothes of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one [t]whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing-hearted, *and* brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold unto the LORD.

23 And [u]every man with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*.

24 Every one that did offer an offering of silver and brass brought the LORD's offering: and every man with whom was found shittim-wood for any work of the service, brought *it*.

25 And all the women that were [w]wise-hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.

26 And all the women whose heart stirred them up in wisdom spun goats' *hair*.

27 And [x]the rulers brought onyx-stones, and stones to be set, for the ephod, and for the breast-plate;

28 And [y]spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a [z]willing offering unto the LORD, every man and woman, whose heart made them willing to bring, for all manner of work which the LORD had commanded to be made by the hand of Moses.

30 ¶ And Moses said unto the children of Israel, See, [a]the LORD hath called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah;

31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he may teach, *both* he, and [b]Aholiab, the son of Ahisamach, of the tribe of Dan.

35 Them hath he [c]filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

CHAP. XXXVI.

The offerings are delivered to the workmen.

THEN wrought Bezaleel and Aholiab, and every [a]wise-hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the [b]sanctuary, according to all that the LORD had commanded.

2 And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the LORD had put wisdom, *even* every one [c]whose heart stirred him up to come unto the work to do it:

3 And they received of Moses all the offering which the children of Israel [d]had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free-offerings every morning.

4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

5 ¶ And they spake unto Moses, saying, [e]The people bring much more than enough for the service of the work which the LORD commanded to make.

Before CHRIST 1491.

[c] ch. 16. 23.
[d] ch. 25. 1, 2.
[e] ch. 25. 2.
[f] ch. 25. 6.
[g] ch. 31. 6.
[h] ch. 26. 1, 2, &c.
[i] ch. 25. 10, &c.
[k] ch. 25. 23.
[l] ch. 25. 30. Lev. 24. 5, 6.
[m] ch. 25. 31, &c.
[n] ch. 30. 1.
[o] ch. 30. 23.
[p] ch. 30. 34.
[q] ch. 27. 1.
[r] ch. 27. 9.
[s] ch. 31. 19. & 39. 1, 41. Num. 4. 5, 6, &c.
[t] ver. 5, 22, 26, 29. ch. 25. 2. & 36. 2. 1 Chron. 28. 2, 9. & 29. 9. Ezra 7. 27. 2 Cor. 8. 12. & 9. 7.
[u] 1 Chron. 29. 8.

Before CHRIST 1491.

[w] ch. 28. 3. & 31. 6. & 36. 1. 2 Kings 23. 7. Prov. 31. 19, 22, 24.
[x] 1 Chron. 29. 6. Ezra 2. 68.
[y] ch. 30. 23.
[z] ver. 21. 1 Chron. 29. 9.
[a] ch. 31. 2, &c.
[b] ch. 31. 6.
[c] ver. 31. ch. 31. 3, 6. 1 Kings 7. 14. 2 Chron 2. 14. Isa. 28. 26.

1491.

[a] ch. 28. 3. & 31. 6. & 35. 10, 35.
[b] ch. 25. 8.
[c] ch. 35. 2, 26. 1 Chron. 29. 5.
[d] ch. 35. 27.
[e] 2 Cor. 8. 2, 3.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 ¶ [f]And every wise-hearted man among them that wrought the work of the tabernacle made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.

10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

12 [g]Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle.

14 ¶ [h]And he made curtains *of* goats' *hair* for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches *of* brass to couple the tent together, that it might be one.

19 [i]And he made a covering for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that.*

20 ¶ [k]And he made boards for the tabernacle *of* shittim-wood, standing up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the south side southward:

24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle *which is* toward the north corner, he made twenty boards,

26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were †coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards; and their sockets *were* sixteen sockets of silver, †under every board two sockets.

31 ¶ And he made [l]bars *of* shittim-wood; five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

35 ¶ And he made [m]a vail *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.

36 And he made thereunto four pillars *of* shittim-*wood*, and overlaid them with gold: their hooks *were of* gold; and he cast for them four sockets of silver.

37 ¶ And he made a [n]hanging for the tabernacle-door *of* blue, and purple, and scarlet, and fine twined linen, † of needle-work;

38 And the five pillars of it, with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets *were of* brass.

CHAP. XXXVII.

1 *The ark.* 6 *The mercy-seat with cherubims.* 10 *The table with his vessels.*

AND Bezaleel made [a]the ark *of* shittim-wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, *to be set* by the four corners of it: even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves *of* shittim-wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 ¶ And he made the [b]mercy-seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy-seat;

8 One cherub ‖on the end on this side, and another cherub ‖on the *other* end on that side: out of the mercy-seat made he the cherubims on the two ends thereof.

9 And the cherubims spread out *their* wings on

Before CHRIST 1491.

† Heb. *twined.*

† Heb. *two sockets, two sockets under one board.*

† Heb. *the work of a needle-worker*, or, *embroiderer.*

‖ Or, *out of, &c.*

‖ Or, *out of, &c.*

[f] ch. 26. 1.
[g] ch. 26. 5.
[h] ch. 26. 7.
[i] ch. 26. 14.
[k] ch. 26. 15.
[l] ch. 26. 26.
[m] ch. 26. 31.
[n] ch. 26. 36.
[a] ch. 25. 10.
[b] ch. 25. 17.

high, *and* covered with their wings over the mercy-seat, with their faces one to another; *even* to the mercy-seat-ward were the faces of the cherubims.

10 ¶ And he made [c]the table *of* shittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an hand-breadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves *of* shittim-wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his [d]dishes, and his spoons, and his bowls, and his covers ‖to cover withal, *of* pure gold.

17 ¶ And he made the [e]candlestick *of* pure gold; *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick *were* four bowls made like almonds, his knops and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one beaten work *of* pure gold.

23 And he made his seven lamps, and his snuffers, and his snuff-dishes, *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the vessels thereof.

25 ¶ [f]And he made the incense-altar *of* shittim-wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* four-square; and two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves *of* shittim-wood and overlaid them with gold.

Before CHRIST 1491.

[c] ch. 25. 23.

[d] ch. 25. 29.

‖ Or, *to pour out withal.*

[e] ch. 25. 31.

Before CHRIST 1491.

[f] ch. 30. 1, 34.

[a] ch. 27. 1.

[b] ch. 30. 18.

‖ Or, *brazen glasses.*

† Heb. *assembling by troops*, as 1 Sam. 2. 22.

[c] ch. 27. 9.

29 ¶ And he made [g]the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

CHAP. XXXVIII.

1 *The altar of burnt-offering.* 8 *The laver of brass.*

AND [a]he made the altar of burnt-offering *of* shittim-wood: five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* four-square; and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basins, *and* the flesh-hooks, and the fire-pans: all the vessels thereof made he *of* brass.

4 And he made for the altar a brazen grate of net-work under the compass thereof beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.

6 And he made the staves *of* shittim-wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made [b]the laver *of* brass, and the foot of it *of* brass, of the ‖looking-glasses of *the women* †assembling, which assembled *at* the door of the tabernacle of the congregation.

9 ¶ And he made [c]the court: on the south side southward the hangings of the court *were of* fine twined linen, an hundred cubits:

10 Their pillars *were* twenty, and their brazen sockets twenty; the hooks of the pillars, and their fillets, *were of* silver.

11 And for the north side, *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty: the hooks of the pillars, and their fillets, *of* silver.

12 And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars, and their fillets, *of* silver.

13 And for the east side eastward fifty cubits.

14 The hangings of the one side *of the gate were* fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court-gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about *were* of fine twined linen.

17 And the sockets for the pillars *were of* brass; the hooks of the pillars, and their fillets, *of* silver; and the overlaying of their chapiters *of* silver; and all the pillars of the court *were* filleted with silver.

18 And the hanging for the gate of the court *was* needle work, *of* blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.

19 And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their chapiters and their fillets *of* silver.

20 And all the [d]pins of the tabernacle, and of the court round about, *were of* brass.

21 ¶ This is the sum of the tabernacle, *even* of [e]the tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites, [f]by the hand of Ithamar, son to Aaron the priest.

22 And [g]Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after [h]the shekel of the sanctuary.

25 And the silver of them that were numbered of the congregation *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

26 [i]A bekah for † every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for [k]six hundred thousand and three thousand and five hundred and fifty *men*.

27 And of the hundred talents of silver were cast [l]the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAP. XXXIX.

The clothes of service, and holy garments, viewed and approved by Moses.

AND of [a]the blue, and purple, and scarlet, they made [b]clothes of service, to do service in the holy *place*, and made the holy garments for Aaron; [c]as the LORD commanded Moses.

2 [d]And he made the ephod *of* gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

4 They made shoulder-pieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof; *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 ¶ [e]And they wrought onyx-stones inclosed in ouches of gold, graven as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be* stones for a [f]memorial to the children of Israel; as the LORD commanded Moses.

8 ¶ [g]And he made the breast-plate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.

9 It was four-square; they made the breast-plate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 [h]And they set in it four rows of stones: *the first* row *was* a ‖sardius, a topaz, and a carbuncle: this *was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breast-plate chains at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings, and put the two rings in the two ends of the breast-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breast-plate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breast-plate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod:

21 And they did bind the breast-plate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breast-plate might not be loosed from the ephod; as the LORD commanded Moses.

22 ¶ [i]And he made the robe of the ephod *of* woven work, all *of* blue.

23 And *there was* a hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe

Before CHRIST 1491.

[d] ch. 27. 19.

[e] ch. 28. 9.

[e] Num. 1. 50, 53. & 9. 15. & 10. 11. & 17. 7, 8. & 18. 2.

2 Chron. 24. 6. Acts 7. 44.

[f] ch. 28. 12.

[f] Num. 4. 28, 33.

[g] ch. 31. 2, 6.

[g] ch. 28. 15.

[h] ch. 28. 17, &c.

‖ Or, *ruby*.

[h] ch. 30. 13, 24. Lev. 5. 15. & 27. 3, 25. Num. 3. 47. & 18. 16.

[i] ch. 30. 13, 15.

† Heb. *a poll*.

[k] Num. 1. 46.

[l] ch. 26. 19, 21, 25, 32.

[a] ch. 35. 23.

[b] ch. 31. 10. & 35. 19.

[c] ch. 28. 4.

[d] ch. 28. 6.

[i] ch. 28. 31.

pomegranates *of* blue, and purple, and scarlet, *and* twined *linen.*

25 And they made [k]bells *of* pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in;* as the LORD commanded Moses.

27 ¶ [l]And they made coats *of* fine linen, *of* woven work, for Aaron and for his sons,

28 [m]And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and [n]linen breeches *of* fine twined linen,

29 [o]And a girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* needle-work; as the LORD commanded Moses.

30 ¶ [p]And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did [q]according to all that the LORD commanded Moses, so did they.

33 ¶ And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets;

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering;

35 The ark of the testimony, and the staves thereof, and the mercy-seat;

36 The table, *and* all the vessels thereof, and the shew-bread;

37 The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light;

38 And the golden altar, and the anointing oil, and †the sweet incense, and the hanging for the tabernacle-door;

39 The brazen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot;

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court-gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation;

41 The clothes of service to do service in the holy *place,* and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 According to all that the LORD commanded Moses, so the children of Israel [r]made all the work.

43 And Moses did look upon all the work, and behold, they had done it as the LORD had commanded, even so had they done it: and Moses [s]blessed them.

Before CHRIST 1491.

[k] ch. 28. 33.

[l] ch. 28. 39, 40.

[m] ch. 28. 4, 39. Ezek. 44. 18.

[n] ch. 28. 42.

[o] ch. 28. 39.

[p] ch. 28. 36, 37.

[q] ver. 42, 43. ch. 25. 40.

† Heb. *the incense of sweet spices.*

[r] ch. 35. 10.

[s] Lev. 9. 22, 23. Num. 6. 23. Josh. 22. 6. 2 Sam. 6. 18. 1 Kings 8. 14. 2 Chron. 30, 27.

Before CHRIST 1491.

[a] ch 12. 2. & 13. 4.

[b] ver. 17. & ch. 26. 1, 30.

[c] ver. 21. ch. 26. 33. Num. 4. 5.

[d] ver. 22. ch. 26. 35.

[e] ver. 23. ch. 25. 30. Lev. 24. 5, 6.

† Heb. *the order thereof.*

[f] ver. 24, 25.

[g] ver. 26.

[h] ver. 30. ch. 30. 18.

[i] ch. 30. 26.

[k] ch. 29. 36, 37.

† Heb. *holiness of holinesses.*

[l] Lev. 8. 1–13.

[m] ch. 28. 41.

[n] Num. 25. 13.

1490.

[o] ver. 1. Num. 7. 1.

[p] ch. 25. 16.

CHAP. XL.

1 *The tabernacle is commanded to be reared.* 13 *Aaron and his sons to be sanctified.* 34 *A cloud covereth the tabernacle.*

AND the LORD spake unto Moses, saying,

2 On the first day of the [a]first month shalt thou set up [b]the tabernacle of the tent of the congregation.

3 And [c]thou shalt put therein the ark of the testimony, and cover the ark with the vail.

4 And [d]thou shalt bring in the table, and [e]set in order †the things that are to be set in order upon it; [f]and thou shalt bring in the candlestick, and light the lamps thereof.

5 [g]And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation.

7 And [h]thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the hanging at the court-gate.

9 And thou shalt take the anointing oil, and [i]anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and [k]it shall be an altar †most holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 [l]And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, [m]and anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be [n]an everlasting priesthood throughout their generations.

16 Thus did Moses; according to all that the LORD commanded him, so did he.

17 ¶ And it came to pass in the first month, in the second year, on the first *day* of the month, *that* the [o]tabernacle was reared up.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 ¶ And he took and put [p]the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark:

21 And he brought the ark into the tabernacle,

and [g]set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

22 ¶ [r]And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

23 [s]And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

24 ¶ [t]And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And [u]he lighted the lamps before the LORD, as the LORD commanded Moses.

26 ¶ [x]And he put the golden altar in the tent of the congregation, before the vail:

27 [y]And he burnt sweet incense thereon; as the LORD commanded Moses.

28 ¶ [z]And he set up the hanging *at* the door of the tabernacle.

29 [a]And he put the altar of burnt-offering *by* the door of the tabernacle of the tent of the congregation, and [b]offered upon it the burnt-offering, and the meat-offering; as the LORD commanded Moses.

30 ¶ [c]And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

31 And Moses, and Aaron, and his sons, washed their hands and their feet thereat:

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; [d]as the LORD commanded Moses.

33 [e]And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court-gate: so Moses finished the work.

34 ¶ [f]Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses [g]was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 [h]And when the cloud was taken up from over the tabernacle, the children of Israel †went onward in all their journeys:

37 But [i]if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For [k]the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

Before CHRIST 1490.

[g] ch. 26. 33. & 35. 12.
[r] ch. 26. 35.
[s] ver. 4.
[t] ch. 26. 35.
[u] ver. 4. ch. 25. 37.
[x] ver. 5. ch. 30. 6.
[y] ch. 30. 7.
[z] ver. 5. ch. 26. 36.
[a] ver. 6.
[b] ch. 29. 38, &c.
[c] ver. 7. ch. 30. 18.

Before CHRIST 1490.

[d] ch. 30. 19, 20.
[e] ver. 8. ch. 27. 9, 16.
[f] ch. 29. 43. Lev. 16. 2. Num. 9. 15. 1 Kings 8. 10, 11. 2 Chron. 5. 13. & 7. 2. Isa. 6. 4. Hag. 2. 7, 9. Rev. 15. 8.
[g] Lev. 16. 2. 1 Kings 8. 11. 2 Chron. 5. 14.
[h] Num. 9. 17. & 10. 11. Neh. 9. 19. † Heb. *journeyed*
[i] Num. 9. 19–22.
[k] ch. 13. 21. Num. 9. 15.

The THIRD Book of Moses, called LEVITICUS.

CHAP. I.

1 *The burnt-offerings.* 3 *Of the herd,* 10 *of the flocks,* 14 *of the fowls.*

AND the LORD [a]called unto Moses, and spake unto him [b]out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, [c]If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

3 If his offering *be* a burnt-sacrifice of the herd, let him offer a male [d]*without* blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

4 [e]And he shall put his hand upon the head of the burnt-offering; and it shall be [f]accepted for him [g]to make atonement for him.

5 And he shall kill the [h]bullock before the LORD: [i]and the priests, Aaron's sons, shall bring the blood, [k]and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

6 And he shall flay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and [l]lay the wood in order upon the fire.

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar.

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt-sacrifice, an offering made by fire, of a [m]sweet savour unto the LORD.

10 ¶ And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt-sacrifice, he shall bring it a male [n]without blemish.

11 [o]And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar:

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar:

13 But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if the burnt-sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of [p]turtle-doves, or of young pigeons.

15 And the priest shall bring it unto the altar, and ‖wring off his head, and burn *it* on the altar: and the blood thereof shall be wrung out at the side of the altar:

16 And he shall pluck away his crop with ‖his feathers, and cast it [q]beside the altar on the east part, by the place of the ashes:

17 And he shall cleave it with the wings thereof, *but* [r]shall not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: [s]*it is* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

Before CHRIST 1490.

[a] Ex. 19. 3.
[b] Ex. 40. 34, 35. Num. 12. 4, 5.
[c] ch. 22. 18, 19.
[d] Ex. 12. 5. ch. 3. 1. & 22. 20, 21. Deut. 15. 21. Mal. 1. 14. Eph. 5. 27. Heb. 9. 14. 1 Pet. 1. 19.
[e] ch. 4. 15. & 3. 2, 8, 13. & 8. 14, 22. & 16. 21. Ex. 29. 10, 15, 19.
[f] ch. 22. 21, 27. Isa. 56. 7. Rom. 12. 1. Phil. 4. 18.
[g] ch. 4. 20, 26, 31, 35. & 9. 7. & 16. 24. Num. 15. 25. 2 Chron. 29. 23, 24. Rom. 5. 11.
[h] Mic. 6. 6.
[i] 2 Chron. 35. 11. Heb. 10. 11.
[k] ch. 3. 8. Heb. 12. 24. 1 Pet. 1. 2.
[l] Gen. 22. 9.

Before CHRIST 1490.

[m] Gen. 8. 21. Ezek. 20. 28, 41. 2 Cor. 2. 15. Eph. 5. 2. Phil. 4. 18.
[n] ver. 3.
[o] ver. 5.
[p] ch. 5. 7. & 12. 8. Luke 2. 24.
‖ Or, *pinch off the head with the nail.*
‖ Or, *the filth thereof.*
[q] ch. 6. 10.
[r] Gen. 15. 10.
[s] ver. 9, 13.

CHAP. II.

The meat-offering of flour with oil and incense.

AND when any will offer [a]a meat-offering unto the LORD, his offering shall be *of* fine flour; and he shall pour oil upon it, and put frankincense thereon:

2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof, and the priest shall burn [b]the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD:

3 And [c]the remnant of the meat-offering *shall be* Aaron's and his sons': [d]*it is* a thing most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a meat-offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers [e]anointed with oil.

5 ¶ And if thy oblation *be* a meat-offering *baken* ‖in a pan, it shall be *of* fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: it *is* a meat-offering.

7 ¶ And if thy oblation *be* a meat-offering *baken* in the frying-pan, it shall be made *of* fine flour with oil.

8 And thou shalt bring the meat-offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat-offering a memorial [f]thereof, and shall burn *it* upon the altar: *it is* an [g]offering made by fire, of a sweet savour unto the LORD.

10 And [h]that which is left of the meat-offering *shall be* Aaron's and his sons': *it is* a thing most holy, of the offerings of the LORD made by fire.

11 No meat-offering which ye shall bring unto the LORD shall be made with [i]leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 ¶ [k]As for the oblation of the first-fruits, ye shall offer them unto the LORD: but they shall not †be burnt on the altar for a sweet savour.

13 And every oblation of thy meat-offering [l]shalt thou season with salt; neither shalt thou suffer [m]the salt of the covenant of thy God to be lacking from thy meat-offering: [n]with all thine offerings thou shalt offer salt.

14 And if thou offer a meat-offering of thy first-fruits unto the LORD, [o]thou shalt offer for the meat-offering of thy first-fruits, green ears of corn dried by the fire, *even* corn beaten out of [p]full ears.

15 And [q]thou shalt put oil upon it, and lay frankincense thereon: it *is* a meat-offering.

16 And the priest shall burn [r]the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

Before CHRIST 1490.

[a] ch. 6. 14. & 9. 17. Num. 15. 4.
[b] ver. 9. & ch. 5. 12. & 6. 15. & 24. 7. Isa. 66. 3. Acts 10. 4.
[c] ch. 7. 9. & 10. 12, 13.
[d] Ex. 29. 37. Num. 18. 9.
[e] Ex. 29. 2.
‖ Or, *on a flat plate*, or, *slice*.
[f] ver. 2.
[g] Ex. 29. 18.
[h] ver. 3.
[i] ch. 6. 17. See Matt. 16. 12. Mark 8. 15. Luke 12. 1. 1 Cor. 5. 8. Gal. 5. 9.
[k] Ex. 22. 29. ch. 23. 10, 11.
† Heb. *ascend.*
[l] Mark 9. 49. Col. 4. 6.
[m] Num. 18. 19.
[n] Ezek. 43. 24.
[o] ch. 23. 10, 14.
[p] 2 Kings 4. 42.
[q] ver. 1.
[r] ver. 2.

Before CHRIST 1490.

[a] ch. 7. 11, 29. & 22. 21.
[b] ch. 1. 3.
[c] ch. 1. 4, 5. Ex. 29. 10.
[d] Ex. 29. 13, 22. ch. 4. 8, 9.
‖ Or, *suet.*
‖ Or, *midriff over the liver*, and *over the kidneys.*
[e] ch. 6. 12. Ex. 29. 13.
[f] ver. 1, &c.
[g] See ch. 21. 6, 8, 17, 21, 22. & 22. 25. Ezek. 44. 7. Mal. 1. 7, 12.
[h] ver. 1, 7, &c.
[i] ch. 7. 23, 25. 1 Sam. 2. 15. 2 Chron. 7. 7.
[k] ch. 6. 18. & 7. 36. & 17. 7. & 23. 14.
[l] ver. 16. compare with Deut. 32. 14. Neh. 8. 10.
[m] Gen. 9. 4. ch. 7. 23, 26. & 17. 10, 14. Deut. 12. 16. 1 Sam. 14. 33. Ezek. 44. 7, 15.

CHAP. III.

1 *The peace-offering of the herd,* 6 *of the flock.*

AND if his oblation *be* a [a]sacrifice of peace-offering, if he offer *it* of the herd, whether *it be* a male or female; he shall offer it [b]without blemish before the LORD.

2 And [c]he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the LORD; [d]the ‖fat that covereth the inwards, and all the fat that *is* upon the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the ‖caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons [e]shall burn it on the altar, upon the burnt-sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD.

6 ¶ And if his offering for a sacrifice of peace-offering unto the LORD be *of* the flock, male or female; [f]he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD: the fat thereof, *and* the whole rump, (it shall he take off hard by the backbone;) and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: *it is* [g]the food of the offering made by fire unto the LORD.

12 ¶ And if his offering *be* a goat, then [h]he shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: [i]all the fat *is* the LORD's.

17 *It shall be* a [k]perpetual statute for your generations throughout all your dwellings, that ye eat neither [l]fat nor [m]blood.

CHAP. IV.

1 *The sin-offering of ignorance.* 3 *for the priest.* 27 *for any of the people.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, [a]If a soul shall sin through ignorance against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against any of them:

3 [b]If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin which he hath sinned, [c]a young bullock without blemish unto the LORD for a sin-offering.

4 And he shall bring the bullock [d]unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed [e]shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

7 And the priest shall [f]put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour [g]all the blood of the bullock at the bottom of the altar of the burnt-offering, which *is at* the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 [h]As it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering.

11 [i]And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung;

12 Even the whole bullock shall he carry forth †without the camp unto a clean place, [k]where the ashes are poured out, and [l]burn him on the wood with fire: †where the ashes are poured out shall he be burnt.

13 ¶And [m]if the whole congregation of Israel sin through ignorance, [n]and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD *concerning things* which should not be done, and are guilty;

14 When the sin which they have sinned against it is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation [o]shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

16 [p]And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the vail.

18 And he shall put *some* of the blood upon the horns of the altar, which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which *is at* the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did [q]with the bullock for a sin-offering, so shall he do with this: [r]and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a sin-offering for the congregation.

22 ¶When a ruler hath sinned, and [s]done *somewhat* through ignorance *against* any of the commandments of the LORD his God *concerning things* which should not be done, and is guilty;

23 Or [t]if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

24 And [u]he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the LORD: it *is* a sin offering.

25 [x]And the priest shall take of the blood of the sin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

26 And he shall burn all his fat upon the altar, as [y]the fat of the sacrifice of peace-offerings: [z]and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶And [a]if †any one of the †common people sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD *concerning things* which ought not to be done, and be guilty;

28 Or [b]if his sin which he hath sinned come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 [c]And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And [d]he shall take away all the fat thereof, [e]as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn *it* upon the altar for a [f]sweet savour unto the LORD; [g]and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin-offering, [h]he shall bring it a female without blemish.

Before CHRIST 1490.

[a] ch. 5. 15, 17. Num. 15. 22, &c. 1 Sam. 14. 27. Ps. 19. 12.
[b] ch. 8. 12.
[c] ch. 9. 2.
[d] ch. 1. 3, 4.
[e] ch. 16. 14. Num. 19. 4.
[f] ch. 8. 15. & 9. 9. & 16. 18.
[g] ch. 5. 9.
[h] ch. 3. 3, 4, 5.
[i] Ex. 29. 14. Num. 19. 5.
† Heb. *to without the camp.*
[k] ch. 6. 11.
[l] Heb. 13. 11.
† Heb. *at the pouring out of the ashes.*
[m] Num. 15. 24. Josh. 7. 11.
[n] ch. 5. 2, 3, 4, 17.
[o] ch. 1. 4.
[p] ver. 5. Heb. 9. 12, 13, 14.

Before CHRIST 1490.

[q] ver. 3.
[r] Num. 15. 25. Dan. 9. 24. Rom. 5. 11. Heb. 2. 17. & 10. 10, 11, 12. 1 John 1. 7. & 2. 2.
[s] ver. 2, 13.
[t] ver. 14.
[u] ver. 4, &c.
[x] ver. 30.
[y] ch. 3. 5.
[z] ver. 20. Num. 15. 28.
[a] ver. 2. Num. 15. 27.
† Heb. *any soul.*
† Heb. *people of the land.*
[b] ver. 23.
[c] ver. 4, 24.
[d] ch. 3. 14.
[e] ch. 3. 3.
[f] Ex. 29. 18. ch. 1. 9.
[g] ver. 26.
[h] ver. 28.

33 And he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering in the place where they kill the burnt-offering.

34 And the priest shall take of the blood of the sin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings; and the priest shall burn them upon the altar, [i]according to the offerings made by fire unto the LORD: [k]and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

CHAP. V.

1 *The trespass-offering in sacrilege.* 17 *and in sins of ignorance.*

AND if a soul sin, [a]and hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it:* if he do not utter *it*, then he shall [b]bear his iniquity.

2 Or [c]if a soul touch any unclean thing, whether *it be* a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and *if* it be hidden from him; he also shall be unclean, and [d]guilty.

3 Or if he touch [e]the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty.

4 Or if a soul swear, pronouncing with *his* lips [f]to do evil, or [g]to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these *things*, that he shall [h]confess that he hath sinned in that *thing:*

6 And he shall bring his trespass-offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin-offering; and the priest shall make an atonement for him concerning his sin.

7 And [i]if †he be not able to bring a lamb, then he shall bring for his trespass which he hath committed, two [k]turtle-doves, or two young pigeons, unto the LORD; one for a sin-offering, and the other for a burnt-offering.

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin-offering first, and [l]wring off his head from his neck, but shall not divide *it* asunder:

9 And he shall sprinkle of the blood of the sin-offering upon the side of the altar; and [m]the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin-offering.

10 And he shall offer the second *for* a burnt-offering, according to the ‖[n]manner: [o]and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11 ¶ But if he be not able to bring two turtle-doves, or two young pigeons; then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering; [p]he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin-offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, [q]*even* a memorial thereof, and burn *it* on the altar, [r]according to the offerings made by fire unto the LORD: it *is* a sin-offering.

13 [s]And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and [t]*the remnant* shall be the priest's, as a meat-offering.

14 ¶ And the LORD spake unto Moses, saying,

15 [u]If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then [x]he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after [y]the shekel of the sanctuary, for a trespass-offering:

16 And he shall make amends for the harm that he hath done in the holy thing, and [z]shall add the fifth part thereto, and give it unto the priest; [a]and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

17 ¶ And if a [b]soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; [c]though he wist *it* not, yet is he [d]guilty, and shall bear his iniquity.

18 [e]And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering unto the priest; [f]and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him.

19 It *is* a trespass-offering: [g]he hath certainly trespassed against the LORD.

CHAP. VI.

1 *The trespass-offering for sins done wittingly.* 19 *The offering at the consecration of a priest.* 24 *The law of the sin-offering.*

AND the LORD spake unto Moses, saying,

2 If a soul sin, and [a]commit a trespass against the LORD, and [b]lie unto his neighbour in that [c]which was delivered him to keep, or in ‖†fellowship, or in a thing taken away by violence, or hath [d]deceived his neighbour;

3 Or [e]have found that which was lost, and lieth concerning it, and [f]sweareth falsely; in any of all these that a man doeth, sinning therein:

4 Then it shall be, because he hath sinned and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even [g]restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, ‖†in the day of his trespass-offering.

6 And he shall bring his trespass-offering unto

Before CHRIST 1490.

[a] 1 Kings 8. 31. Matt. 26. 63.
[b] ver. 17. ch. 7. 18. & 17. 16. & 19. 8. & 20. 17. Num. 9. 13.
[c] ch. 11. 24, 28, 31, 39. Num. 19. 11, 13, 16.
[d] ver. 17.
[e] ch. 12. & 13. & 15.
[f] See 1 Sam. 25. 22. Acts 23. 12.
[g] See Mark 6. 23.
[h] ch. 16. 21. & 26. 40. Num. 5. 7. Ezra 10. 11, 12.
[i] ch. 12. 8. & 14. 21.
† Heb. *his hand cannot reach to the sufficiency of a lamb.*
[k] ch. 1. 14.
[l] ch. 1. 15.
[m] ch. 4. 7, 18, 30, 34.
‖ Or, *ordinance.*
[n] ch. 1. 14.
[o] ch. 4. 26.

Before CHRIST 1490.

[p] Num. 5. 15.
[q] ch. 2. 2.
[r] ch. 4. 35.
[s] ch. 4. 26.
[t] ch. 2. 3.
[u] ch. 22. 14.
[x] Ezra 10. 19.
[y] Ex. 30. 13. ch. 27. 25.
[z] ch. 6. 5. & 22. 14. & 27. 13, 15, 27, 31. Num. 5. 7.
[a] ch. 4. 26.
[b] ch. 4. 2.
[c] ver. 15. ch. 4. 2, 13, 22, 27. Ps. 19. 12. Luke 12. 48.
[d] ver. 1, 2.
[e] ver. 15.
[f] ver. 16.
[g] Ezra 10. 2.
[a] Num. 5. 6.
[b] ch. 19. 11. Acts 5. 4. Col. 3. 9.
[c] Ex. 22. 7, 10.
‖ Or, *in dealing.*
† Heb. *putting of the hand.*
[d] Prov. 24. 28. & 26. 19.
[e] Deut. 22. 1, 2, 3.
[f] Ex. 22. 11. ch. 19. 12. Jer. 7. 9. Zech. 5. 4.
[g] ch. 5. 16. Num. 5. 7. 2 Sam. 12. 6. Luke 19. 8.
‖ Or, *in the day of his being found guilty.*
† Heb. *in the day of his trespass.*

the LORD, [h]a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest:

7 [i]And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This *is* the law of the burnt-offering: it *is* the burnt-offering, ‖because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

10 [k]And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them [l]beside the altar.

11 And [m]he shall put off his garments, and put on other garments, and carry forth the ashes without the camp [n]unto a clean place.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon [o]the fat of the peace-offerings.

13 The fire shall ever be burning upon the altar; it shall never go out.

14 ¶ [p]And this *is* the law of the meat-offering. The sons of Aaron shall offer it before the LORD, before the altar.

15 And he shall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincense which *is* upon the meat-offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the [q]memorial of it, unto the LORD.

16 And [r]the remainder thereof shall Aaron and his sons eat: [s]with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 [t]It shall not be baken with leaven. [u]I have given it *unto them for* their portion of my offerings made by fire. [x]It *is* most holy, as *is* the sin-offering, and as the trespass-offering.

18 [y]All the males among the children of Aaron shall eat of it. [z]*It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire: [a]every one that toucheth them shall be holy.

19 ¶ And the LORD spake unto Moses, saying,

20 [b]This *is* the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an [c]ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oil; *and when it is* baken, thou shalt bring it in: *and* the baken pieces of the meat-offering shalt thou offer *for* a sweet savour unto the LORD.

22 And the priest of his sons [d]that is anointed in his stead shall offer it: *It is* a statute for ever unto the LORD; [e]it shall be wholly burnt.

23 For every meat-offering for the priest shall be wholly burnt: it shall not be eaten.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, [f]This *is* the law of the sin-offering: [g]In the place where the burnt-offering is killed shall the sin-offering be killed before the LORD: [h]it *is* most holy.

26 [i]The priest that offereth it for sin shall eat it: [k]in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 [l]Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden [m]shall be broken: and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water.

29 [n]All the males among the priests shall eat thereof: [o]it *is* most holy.

30 [p]And no sin-offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, shall be eaten: it shall be burnt in the fire.

CHAP. VII.

1 The law of the trespass-offering, 11 and of the peace-offerings. 22 The fat, 26 and the blood, are forbidden. 28 The priest's portion in the peace-offerings.

LIKEWISE [a]this *is* the law of the trespass-offering: [b]it *is* most holy.

2 [c]In the place where they kill the burnt-offering shall they kill the trespass-offering: and the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of it [d]all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away:

5 And the priest shall burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass-offering.

6 [e]Every male among the priests shall eat thereof: it shall be eaten in the holy place: [f]it *is* most holy.

7 As the sin-offering *is*, so *is* [g]the trespass-offering: *there is* one law for them: the priest that maketh atonement therewith shall have *it*.

8 And the priest that offereth any man's burnt-offering, *even* the priest shall have to himself the skin of the burnt-offering which he hath offered.

9 And [h]all the meat-offering that is baken in the oven, and all that is dressed in the frying-pan, and ‖in the pan, shall be the priest's that offereth it.

10 And every meat-offering mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

11 And [i]this *is* the law of the sacrifice of peace-offerings, which he shall offer unto the LORD.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers [k]anointed with oil, and cakes mingled with oil of fine flour, fried.

Before CHRIST 1490.

[h] ch. 5. 15.
[i] ch. 4. 26.
[f] ch. 4. 2.
[g] ch. 1. 3,5, 11. & 4. 24, 29, 33.
[h] ver. 17. ch. 21. 22.
[i] ch. 10. 17, 18. Num. 18. 9, 10. Ezek. 44. 28, 29.
‖ Or, *for the burning.*
[k] ver. 16.
[l] Ex. 29. 37.&30.29.
[k] ch. 16. 4. Ex 28. 39, 40, 41, 43. Ezek. 44. 17, 18.
[m] ch.11.33. & 15. 12.
[l] ch. 1. 16.
[n] ver. 18. Num. 18. 10.
[m] Ezek. 44. 19.
[o] ver. 25.
[p] ch. 4. 7, 11, 12, 18, 21.& 10.18. & 16. 27. Heb.13.11.
[n] ch. 4. 12.
[o] ch. 3. 3, 9, 14.
[a] ch. 5. & 6. 1–7.
[p] ch. 2. 1. Num.15.4.
[b] ch. 6. 17, 25.& 21.22.
[c] ch. 1. 3, 5, 11. & 4. 24, 29, 33.
[d] ch. 3. 4, 9, 10, 14, 15, 16.& 4.8,9. Ex. 29. 13.
[q] ch. 2. 2,9.
[r] ch. 2. 3. Ezek. 44. 29.
[s] ver. 26. ch. 10. 12, 13. Num. 18. 10.
[t] ch. 2. 11.
[u] Num. 18. 9, 10.
[e] ch. 6. 16, 17, 18. Num. 18. 9, 10.
[x] ver. 25. ch. 2. 3. & 7. 1. Ex. 29. 37.
[f] ch. 2. 3.
[g] ch. 6. 25, 26.& 14.13.
[y] ver. 29. Num. 18. 10.
[z] ch. 3. 17.
[a] ch. 22. 3, 4, 5, 6, 7. Ex. 29. 37.
[h] ch. 2. 3, 10. Num.18.9. Ezek. 44. 29.
[b] Ex. 29. 2.
‖ Or, *on the flat plate*, or, *slice.*
[c] Ex. 1. 36.
[i] ch. 3. 1. & 22.18,21.
[d] ch. 4. 3.
[k] ch. 2. 4. Num.6.15.
[e] Ex.29.25.

13 Besides the cakes, he shall offer *for* his offering, [k]leavened bread, with the sacrifice of thanksgiving of his peace-offerings.

14 And of it he shall offer one out of the whole oblation *for* an heave-offering unto the LORD, [m]*and* it shall be the priest's that sprinkleth the blood of the peace-offerings.

15 [n]And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

16 But [o]if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

18 And if *any* of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be [p]accepted, neither shall it be [p]imputed unto him that offereth it: it shall be an [q]abomination, and the soul that eateth of it shall bear his iniquity.

19 And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth *of* the flesh of the sacrifice of peace-offerings that *pertain* unto the LORD, [r]having his uncleanness upon him, even that soul [s]shall be cut off from his people.

21 Moreover, the soul that shall touch any unclean *thing*, *as* [t]the uncleanness of man, or *any* [u]unclean beast, or any [w]abominable unclean *thing*, and eat of the flesh of the sacrifice of peace-offerings which *pertain* unto the LORD, even that soul [x]shall be cut off from his people.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, [y]Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the †beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* shall be cut off from his people.

26 [z]Moreover, ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, [a]He that offereth the sacrifice of his peace-offerings unto the LORD, shall bring his oblation unto the LORD of the sacrifice of his peace-offerings.

30 [b]His own hands shall bring the offerings of the LORD made by fire; the fat with the breast, it shall he bring, that [c]the breast may be waved *for* a wave-offering before the LORD.

31 [d]And the priest shall burn the fat upon the altar: [e]but the breast shall be Aaron's and his sons'.

32 And [f]the right shoulder shall ye give unto the priest *for* an heave-offering of the sacrifices of your peace-offerings.

33 He among the sons of Aaron that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for *his* part.

34 For [g]the wave-breast and the heave-shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children of Israel.

35 ¶ This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office;

36 Which the LORD commanded to be given them of the children of Israel, [h]in the day that he anointed them, *by* a statute for ever throughout their generations.

37 This *is* the law [i]of the burnt-offering, [k]of the meat-offering, [l]and of the sin-offering, [m]and of the trespass-offering, [n]and of the consecrations, and [o]of the sacrifice of the peace-offerings;

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel [p]to offer their oblations unto the LORD, in the wilderness of Sinai.

CHAP. VIII.

1 *Moses consecrateth Aaron and his sons.* 31 *The place and time of their consecration.*

AND the LORD spake unto Moses, saying,

2 [a]Take Aaron and his sons with him, and [b]the garments, and [c]the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread;

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, [d]This *is* the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his sons, [e]and washed them with water.

7 [f]And he put upon him the [g]coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the breast-plate upon him: also he [h]put in the breast-plate the Urim and the Thummim.

9 [i]And he put the mitre upon his head; also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown; as the LORD [k]commanded Moses.

10 [l]And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.

Before CHRIST 1490.

[l] Amos 4. 5.
[m] Num. 18. 8, 11, 19.
[n] ch. 22. 30.
[o] ch. 19. 6, 7, 8.
[p] Num. 18. 27.
[q] ch. 11. 10, 11, 41. & 19. 7.
[r] ch. 15. 3.
[s] Gen. 17. 14
[t] ch. 12. & 13. & 15.
[u] ch. 11. 24, 28.
[w] Lzek. 4. 14.
[x] ver. 20.
[y] ch. 3. 17.
† Heb. *carcass.*
ch. 17. 15. Deut. 14. 21. Ezek. 4. 14. & 44. 31.
[z] Gen. 9. 4. ch. 3. 17. & 17. 10–14.
[a] ch. 3. 1.
[b] ch. 3. 3, 4, 9, 14.
[c] Ex. 29. 24, 27. ch. 8. 27. & 9. 21. Num. 6. 20.

Before CHRIST 1490.

[d] ch. 3. 5, 11, 16.
[e] ver. 34.
[f] ver. 34. ch. 9. 21. Num. 6. 20.
[g] Ex. 29. 28. ch. 10. 14, 15. Num. 18. 18, 19. Deut. 18. 3.
[h] ch. 8. 12, 30. Ex. 40. 13, 15.
[i] ch. 6. 9.
[k] ch. 6. 14.
[l] ch. 6. 25.
[m] ver. 1.
[n] ch. 6. 20. Ex. 29. 1.
[o] ver. 11.
[p] ch. 1. 2.
[a] Ex. 29. 1, 2, 3.
[b] Ex. 28. 2, 4.
[c] Ex. 30. 24, 25.
[d] Ex. 29. 4.
[e] Ex. 29. 4.
[f] Ex. 29. 5.
[g] Ex. 28. 4.
[h] Ex. 28. 30.
[i] Ex. 29. 6.
[k] Ex. 28. 37, &c.
[l] Ex. 30. 26, 27, 28, 29.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12 And he [m]poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

13 [n]And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and †put bonnets upon them; as the LORD commanded Moses.

14 [o]And he brought the bullock for the sin-offering: and Aaron and his sons [p]laid their hands upon the head of the bullock for the sin-offering.

15 And he slew *it;* [q]and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16 [r]And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD [s]commanded Moses.

18 ¶ [t]And he brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it;* and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt-sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; [u]as the LORD commanded Moses.

22 ¶ And [w]he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew *it;* and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 [x]And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 [y]And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27 And he put all [z]upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave-offering before the LORD.

28 [a]And Moses took them from off their hands, and burnt *them* on the altar upon the burnt-offering:

Before CHRIST 1490.

[m] ch. 21. 10, 12. Ex. 29. 7. & 30. 30 Ps. 133. 2.
[n] Ex. 29. 8, 9.
† Heb. *bound.*
[o] Ex. 29. 10. Ezek. 43. 19.
[p] ch. 4. 4.
[q] Ex. 29. 12, 36. ch. 4. 7. Ezek. 43. 20, 26. Heb. 9. 22.
[r] Ex. 29. 13. ch. 4. 8.
[s] ch. 4. 11, 12.
[t] Ex. 29. 14. [t] Ex. 29. 15.
[u] Ex. 29. 18.
[w] Ex. 29. 19, 31.
[x] Ex. 29. 22.
[y] Ex. 29. 23.
[z] Ex. 29. 24, &c.
[a] Ex. 29. 25.

Before CHRIST 1490.

they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the LORD.

29 And Moses took the breast, and waved it *for* a wave-offering before the LORD: *for* of the ram of consecration it was Moses' [b]part; as the LORD commanded Moses.

30 And [c]Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

31 ¶ And Moses said unto Aaron and to his sons, [d]Boil the flesh *at* the door of the tabernacle of the congregation; and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 [e]And that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for [f]seven days shall he consecrate you.

34 [g]As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and [h]keep the charge of the LORD, that ye die not: for so I am commanded.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

[b] Ex. 29. 26.
[c] Ex. 29. 21. & 30. 30. Num. 3. 3.
[d] Ex. 29. 31, 32.
[e] Ex. 29. 34.
[f] Ex. 29. 30, 35. Ezek. 43. 25, 26.
[g] Heb. 7. 16.
[h] Num. 3. 7. & 9. 19. Deut. 11. 1. 1 Kings 2. 3.

CHAP. IX.

1 *The first offerings of Aaron for himself and the people.* 23 *Moses and Aaron bless the people.* 24 *Fire cometh from the Lord upon the altar.*

AND [a]it came to pass on the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, [b]take thee a young calf for a sin-offering, [c]and a ram for a burnt-offering, without blemish, and offer *them* before the LORD.

3 And unto the children of Israel thou shalt speak, saying, [d]Take ye a kid of the goats for a sin-offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt-offering;

4 Also a bullock and a ram for peace-offerings, to sacrifice before the LORD; and [e]a meat-offering mingled with oil: for [f]to-day the LORD will appear unto you.

5 ¶ And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and [g]the glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and [h]offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people: and [i]offer the offering of the peo-

[a] ch. 4. 3. & 8. 14. Ex. 29. 1. [b] ch. 8. 18.
[c] ch. 4. 23. Ezra 6. 17. & 10. 19.
[d] ch. 2. 4.
[e] ver. 6, 23. Ex. 29. 43.
[f] ver. 23. Ex. 24. 16.
[g] ch. 4. 3. 1 Sam. 3. 14. Heb. 5. 3. & 7. 27. & 9. 7.
[h] ch. 4. 16, 20. Heb. 5. 1.

ple, and make an atonement for them; as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin-offering, which *was* for himself.

9 [k]And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and [l]put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 [m]But the fat, and the kidneys, and the caul *above* the liver of the sin-offering, he burnt upon the altar; [n]as the LORD commanded Moses.

11 [o]And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt-offering; and Aaron's sons presented unto him the blood, [p]which he sprinkled round about upon the altar.

13 [q]And they presented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

14 [r]And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ [s]And he brought the people's offering, and took the goat, which *was* the sin-offering for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt-offering, and offered it [t]according to the ‖manner.

17 And he brought [u]the meat-offering, and †took an handful thereof, and burnt *it* upon the altar, [x]besides the burnt-sacrifice of the morning.

18 He slew also the bullock and the ram *for* [y]a sacrifice of peace-offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock, and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 And they put the fat upon the breasts, [z]and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved [a]*for* a wave-offering before the LORD; as Moses commanded.

22 And Aaron lifted up his hand toward the people, and [b]blessed them; and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: [c]and the glory of the LORD appeared unto all the people.

24 And [d]there came a fire out from before the LORD, and consumed upon the altar the burnt-offering and the fat: *which* when all the people saw, [e]they shouted, and fell on their faces.

CHAP. X.

1 *Nadab and Abihu, for offering of strange fire, are burnt by fire.* 8 *The priests are forbidden wine when they are to go into the tabernacle.*

AND [a]Nadab and Abihu, the sons of Aaron, [b]took either of them his censer, and put fire therein, and put incense thereon, and offered [c]strange fire before the LORD, which he commanded them not.

2 And there [d]went out fire from the LORD, and devoured them, and they died before the LORD.

3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them [e]that come nigh me, and before all the people I will be [f]glorified. [g]And Aaron held his peace.

4 And Moses called Mishael and Elzaphan, the sons of [h]Uzziel the uncle of Aaron, and said unto them, Come near, [i]carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar, and unto Ithamar, his sons, [k]Uncover not your heads, neither rend your clothes; lest ye die, and lest [l]wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 [m]And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: [n]for the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron, saying,

9 [o]Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:

10 And that ye may [p]put difference between holy and unholy, and between unclean and clean;

11 [q]And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take [r]the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for [s]it *is* most holy:

13 And ye shall eat it in the holy place, because it *is* thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for [t]so I am commanded.

14 And [u]the wave-breast and heave-shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace-offerings of the children of Israel.

15 [x]The heave-shoulder and the wave-breast shall they bring, with the offerings made by fire of the fat, to wave *it for* a wave-offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

16 ¶ And Moses diligently sought [y]the goat of the sin-offering, and behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were* left *alive*, saying,

17 [z]Wherefore have ye not eaten the sin-offering in the holy place, seeing it *is* most holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, [a]the blood of it was not brought in

Before CHRIST 1490.

[k] ch. 8. 15.
[l] See ch. 4. 7.
[m] ch. 8. 16.
[n] ch. 4. 8.
[o] ch. 4. 11. & 8. 17.
[p] ch. 1. 5. & 8. 19.
[q] ch. 8. 20.
[r] ch. 8. 21.
[s] ver. 3. Isa. 53. 10. Heb. 2. 17. & 5. 3.
[t] ch. 1. 3, 10. ‖ Or, *ordinance.*
[u] ver. 4. ch. 2. 1, 2. † Heb. *filled his hand out of it.*
[x] Ex. 29. 38.
[y] ch. 3. 1, &c.
[z] ch. 3. 5, 16.
[a] Ex. 29. 24, 26. ch. 7. 30, 31, 32, 33, 34.
[b] Num. 6. 23. Deut. 21. 5. Luke 24. 50.
[c] ver. 6. Num. 14. 10. & 16. 19, 42.
[d] Gen. 4. 4. Judg. 6. 21. 1 Kings 18. 38. 2 Chron. 7. 1.
[e] Ps. 20. 3. 1 Kings 18. 39. 2 Chron. 7. 3. Ezra 3. 11.
[a] ch. 16. 1. & 22. 9. Num. 3. 4. & 26. 61. 1 Chron. 24. 2.
[b] ch. 16. 12. Num. 16. 18.

Before CHRIST 1490.

[c] Ex. 30. 9.
[d] ch. 9. 24. Num. 16. 35. 2 Sam. 6. 7.
[e] Ex. 19. 22. & 29. 43. ch. 21. 6, 17, 21. Isa. 52. 11. Ezek. 20. 41. & 42. 13.
[f] Isa. 49. 3. Ezek. 28. 22. John 13. 31, 32. & 14. 13. 2 Thess. 1. 10.
[g] Ps. 39. 9.
[h] Ex. 6. 18, 22. Num. 3. 19, 30.
[i] Luke 7. 12. Acts 5. 6, 9, 10. & 8. 2.
[k] Ex. 33. 5. ch. 13. 45. & 21. 1, 10. Num. 6. 6, 7. Deut. 33. 9. Ezek. 24. 16, 17.
[l] Num. 16. 22, 46. Josh. 7. 1. & 22. 18, 20. 2 Sam. 24. 1.
[m] ch. 21. 12.
[n] Ex. 28. 41. ch. 8. 30.
[o] Ezek. 44. 21. Luke 1. 15. 1 Tim. 3. 3. Tit. 1. 7.
[p] ch. 11. 47. & 20. 25. Jer. 15. 19. Ezek. 22. 26. & 44. 23.
[q] Deut. 24. 8. Neh. 8. 2, 8, 9, 13. Jer. 18. 18. Mal. 2. 7.
[r] Ex. 29. 2. ch. 6. 16. Num. 18. 9, 10.
[s] ch. 21. 22.
[t] ch. 2. 3. & 6. 16.
[u] Ex. 29. 24, 26, 27. ch. 7. 31, 34. Num. 18. 11.
[x] ch. 7. 29, 30, 34.
[y] ch. 9. 3, 15.
[z] ch. 6. 26, 29.
[a] ch. 6. 30.

within the holy *place:* ye should indeed have eaten it in the holy *place,* [b]as I commanded.

19 And Aaron said unto Moses, Behold, [c]this day have they offered their sin-offering, and their burnt-offering before the LORD; and such things have befallen me: and *if* I had eaten the sin-offering to-day, [d]should it have been accepted in the sight of the LORD?

20 And when Moses heard *that,* he was content.

CHAP. XI.

1 What beasts may, 4 and what may not be eaten. 9 What fishes. 13 What fowls. 29 The creeping things which are unclean.

AND the LORD spake unto Moses and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, [a]These *are* the beasts which ye shall eat among all the beasts that *are* on the earth.

3 Whatsoever parteth the hoof, and is cloven-footed, *and* cheweth the cud among the beasts, that shall ye eat.

4 Nevertheless, these shall ye not eat, of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; [c]he *is* unclean to you.

8 Of their flesh shall ye not eat, and their carcass shall ye not touch; [d]they *are* unclean to you.

9 [e]These shall ye eat, of all that *are* in the waters; whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an [f]abomination unto you:

11 They shall be even an abomination unto you: ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ¶ [g]And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the owl, and the night-hawk, and the cuckoo, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier-eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

Before CHRIST 1490.

[b] ch. 6. 26.
[c] ch. 9. 8, 12.
[d] Jer. 6. 20. & 14. 12. Hos. 9. 4. Mal. 1. 10, 13.
[a] Deut. 14. 4. Acts 10. 12, 14.
[c] Isa. 65. 4. & 66. 3, 17.
[d] Isa. 52. 11. See Matt. 15. 11, 20. Mark 7. 2, 15, 18. Acts 10. 14, 15. & 15. 29. Rom. 14. 14, 17. 1 Cor. 8. 8. Col. 2. 16, 21. Heb. 9. 10.
[e] Deut. 14. 9.
[f] ch. 7. 18. Deut. 14. 3.
[g] Deut. 14. 12.

Before CHRIST 1490.

[h] Matt. 3. 4. Mark 1. 6.
[i] ch. 14. 8. & 15. 5. Num. 19. 10, 22. & 31. 24.
[k] Isa. 66. 17.
[l] ch. 15. 12.
[m] ch. 6. 28. & 15. 12.

† Heb. *a gathering together of waters.*

21 Yet these may ye eat, of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may eat; [h]the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcass of them shall be unclean until the even.

25 And whosoever beareth *aught* of the carcass of them [i]shall wash his clothes, and be unclean until the even.

26 *The carcasses* of every beast which divideth the hoof and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcass shall be unclean until the even.

28 And he that beareth the carcass of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

29 ¶ These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and [k]the mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be,* wherein *any* work is done, [l]it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and [m]ye shall break it.

34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean; and all drink that may be drunk in every *such* vessel, shall be unclean.

35 And every *thing* whereupon *any part* of their carcass falleth, shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for* they *are* unclean, and shall be unclean unto you.

36 Nevertheless, a fountain or pit, †*wherein there is* plenty of water, shall be clean: but that which toucheth their carcass shall be unclean.

37 And if *any part* of their carcass fall upon any sowing-seed which is to be sown, it *shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcass fall thereon, it *shall be* unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcass thereof shall be unclean until the even.

40 And [n]he that eateth of the carcass of it shall wash his clothes, and be unclean until the even; he also that beareth the carcass of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever †hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

43 [o]Ye shall not make your †selves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For I *am* the LORD your God: ye shall therefore sanctify yourselves, and [p]ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 [q]For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: [r]ye shall therefore be holy, for I *am* holy.

46 This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth;

47 [s]To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

CHAP. XII.

The purification of a woman after child-birth.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a [a]woman have conceived seed, and borne a man-child, then [b]she shall be unclean seven days; [c]according to the days of the separation for her infirmity shall she be unclean.

3 And in the [d]eighth day the flesh of his foreskin shall be circumcised.

4 And she shall then continue in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid-child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

6 And [e]when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb †of the first year for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath borne a male or a female.

8 [f]And if †she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: [g]and the priest shall make an atonement for her, and she shall be clean.

CHAP. XIII.

The laws and tokens whereby the priest is to be guided in discerning the leprosy.

AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh a ‖rising, [a]a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; [b]then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

3 And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague seven days:

5 And the priest shall look on him the seventh day: and behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more:

6 And the priest shall look on him again the seventh day: and behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: it *is but* a scab: and he [c]shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 And *if* the priest see, that behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest:

10 [d]And the priest shall see *him:* and behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* †quick raw flesh in the rising:

11 It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy.

Before CHRIST 1490.

[n] ch. 17. 15. & 22. 8. Deut. 14. 21. Ezek. 4. 14. & 44. 31.

†Heb. *doth multiply feet.*

[o] ch. 20. 25. † Heb. *souls.*

[p] Ex. 19. 6. ch. 19. 2. & 20. 7, 26. 1 Thess. 4. 7. 1 Pet. 1. 15, 16.

[q] Ex. 6. 7.

[r] ver. 44.

[s] ch. 10. 10.

[a] ch. 15. 19.

[b] Luke 2. 22.

[c] ch. 15. 19.

[d] Gen. 17. 12. Luke 1. 59. & 2. 21. John 7. 22, 23.

[e] Luke 2. 22.

† Heb. *a son of his year.*

[f] ch. 5. 7. Luke 2. 24. † Heb. *her hand find not sufficiency of.*

Before CHRIST 1490.

[g] ch. 4. 26.

‖ Or, *swelling.*

[a] Deut. 28. 27. Isa. 3. 17.

[b] Deut. 17. 9, & 24. 8. Luke 17. 14.

[c] ch. 11. 25. & 14. 8.

[d] Num. 12. 10, 12. 2 Kings 5. 27. 2 Chron. 26. 20.

†Heb. *the quickening of living flesh.*

16 Or if the raw flesh turn again, and be changed into white, he shall come unto the priest;
17 And the priest shall see him: and behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.
18 ¶ The flesh also, in which, *even* in the skin thereof, was a [e]boil, and is healed,
19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;
20 And if, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil.
21 But if the priest look on it, and behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days:
22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague.
23 But if the bright spot stay in his place, *and* spread not, it *is* a burning boil; and the priest shall pronounce him clean.
24 ¶ Or if there be *any* flesh, in the skin whereof *there is* †a hot burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white;
25 Then the priest shall look upon it: and behold, *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin; it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy.
26 But if the priest look on it, and behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest shall shut him up seven days:
27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosy.
28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation of the burning.
29 ¶ If a man or woman have a plague upon the head or the beard;
30 Then the priest shall see the plague: and behold, if it *be* in sight deeper than the skin, and *there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard.
31 And if the priest look on the plague of the scall, and behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days:
32 And in the seventh day the priest shall look on the plague: and behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin;
33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more:
34 And in the seventh day the priest shall look on the scall: and behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.
35 But if the scall spread much in the skin after his cleansing;
36 Then the priest shall look on him: and behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.
37 But if the scall be in his sight at a stay, and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.
38 ¶ If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;
39 Then the priest shall look: and behold, *if* the bright spots in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in the skin; he *is* clean.
40 And the man whose †hair is fallen off his head, he *is* bald; *yet is* he clean.
41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead-bald; *yet is* he clean.
42 And if there be in the bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead.
43 Then the priest shall look upon it: and behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;
44 He is a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head.
45 And the leper in whom the plague *is*, his clothes shall be rent, and his head bare, and he shall [f]put a covering upon his upper lip, and shall cry, [g]Unclean, unclean.
46 All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone, [h]without the camp *shall* his habitation *be*.
47 ¶ The garment also that the plague of leprosy is in, *whether it be* a woollen garment, or a linen garment;
48 Whether *it be* in the warp, or woof, of linen, or of woollen: whether in a skin, or in any †thing made of skin:
49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any †thing of skin; it *is* a plague of leprosy, and shall be shewed unto the priest:
50 And the priest shall look upon the plague, and shut up it *that hath* the plague seven days:
51 And he shall look on the plague on the seventh day: if the plague be spread in the garment,

Before CHRIST 1490.

Before CHRIST 1490.

[e] Ex. 9. 9.

† Heb. *a burning of fire.*

† Heb. *head is piled.*

[f] Ezek. 24. 17, 22. Mic. 3. 7. [g] Lam. 4. 15.

[h] Num. 5. 2. & 12. 14. 2 Kings 7. 3. & 15. 5. 2 Chron. 26. 21. Luke 17. 12.

† Heb. *work of.*

† Heb. *vessel*, or, *instrument.*

either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin; the plague *is* [i]a fretting leprosy; it *is* unclean.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and behold, the plague be not spread in the garment, either in the warp or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more:

55 And the priest shall look on the plague after that it is washed: and behold, *if* the plague have not changed his colour, and the plague be not spread; it *is* unclean; thou shalt burn it in the fire; it *is* fret inward, †*whether* it *be* bare within or without.

56 And if the priest look, and behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a spreading *plague:* thou shalt burn that wherein the plague *is* with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This *is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAP. XIV.

1 *The rites and sacrifices in cleansing of the leper.* 37 *The signs of leprosy in a house.*

AND the LORD spake unto Moses, saying,

2 This shall be the law of the leper in the day of his cleansing: He [a]shall be brought unto the priest:

3 And the priest shall go forth out of the camp: and the priest shall look, and behold, *if* the plague of leprosy be healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed two ‖birds alive *and* clean, and [b]cedar-wood, and [c]scarlet and [d]hyssop.

5 And the priest shall command that one of the birds be killed in an earthen vessel, over running water.

6 As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them, and the living bird, in the blood of the bird *that was* killed over the running water.

7 And he shall [e]sprinkle upon him that is to be cleansed from the leprosy, [f]seven times, and shall pronounce him clean, and shall let the living bird loose †into the open field.

8 And he that is to be cleansed [g]shall wash his clothes, and shave off all his hair, [h]and wash himself in water, that he may be clean: and after that he shall come into the camp, and [i]shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head, and his beard, and his eye-brows, even all his hair he shall shave off; and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day [k]he shall take two he-lambs without blemish, and one ewe-lamb †of the first year without blemish, and three tenth-deals of fine flour *for* [l]a meat-offering, mingled with oil, and one log of oil.

11 And the priest that maketh *him* clean, shall present the man that is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of the congregation.

12 And the priest shall take one he-lamb, and [m]offer him for a trespass-offering, and the log of oil, and [n]wave them *for* a wave-offering before the LORD.

13 And he shall slay the lamb [o]in the place where he shall kill the sin-offering and the burnt-offering, in the holy place: for [p]as the sin-offering *is* the priest's, *so is* the trespass-offering: [q]it *is* most holy.

14 And the priest shall take *some* of the blood of the trespass-offering, and the priest shall put *it* [r]upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD.

17 And of the rest of the oil that *is* in his hand, shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering.

18 And the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed: [s]and the priest shall make an atonement for him before the LORD.

19 And the priest shall offer [t]the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt-offering.

20 And the priest shall offer the burnt-offering, and the meat-offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21 And [u]if he *be* poor, and †cannot get so much; then he shall take one lamb *for* a trespass-offering †to be waved, to make an atonement for him, and one tenth-deal of fine flour mingled with oil for a meat-offering, and a log of oil;

22 [w]And two turtle-doves, or two young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering.

23 [x]And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

Before CHRIST 1490.

[i] ch. 14. 44.

† Heb. whether *it* be *bald in the head thereof, or in the forehead thereof.*

[a] Matt. 8. 2, 4. Mark 1.40, 44. Luke 5. 12, 14. & 17.14.

‖ Or, *sparrows.*
[b] Num. 19. 6.
[c] Heb. 9.19.
[d] Ps. 51. 7.

[e] Heb. 9.13.
[f] 2 Kings 5. 10; 14.

† Heb. *upon the face of the field.*
[g] ch. 13. 6.
[h] ch. 11. 25.

Before CHRIST 1490.

[i] Num. 12. 15.

[k] Matt. 8.4. Mark 1.44. Luke 5. 14.
† Heb. *the daughter of her year.*
[l] ch. 2. 1. Num. 15. 4, 15.

[m] ch. 5. 2, 18. & 6. 6, 7.
[n] Ex. 29.24.

[o] Ex. 29.11. ch. 1. 5, 11. & 4. 4, 24.
[p] ch. 7. 7.
[q] ch. 2. 3. & 7.6. & 21.22.

[r] Ex. 29.20. ch. 8. 23.

[s] ch. 4. 26.
[t] ch. 5. 1, 6. & 12. 7.

[u] ch. 5. 7. & 12. 8.
† Heb. *his hand reach not.*
† Heb. *for a waving.*

[w] ch. 12. 8. & 15.14, 15.

[x] ver. 11.

24 [y]And the priest shall take the lamb of the trespass-offering, and the log of oil, and the priest shall wave them *for* a wave-offering before the LORD.

25 And he shall kill the lamb of the trespass-offering, [z]and the priest shall take *some* of the blood of the trespass-offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the priest shall pour of the oil into the palm of his own left hand.

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD:

28 And the priest shall put of the oil that *is* in his hand, upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering.

29 And the rest of the oil that *is* in the priest's hand, he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of [a]the turtle-doves, or of the young pigeons, such as he can get;

31 *Even* such as he is able to get, the one *for* a sin-offering, and the other *for* a burnt-offering, with the meat-offering. And the priest shall make an atonement for him that is to be cleansed, before the LORD.

32 This *is* the law *of him* in whom *is* the plague of leprosy, whose hand is not able to get [b]*that which pertaineth* to his cleansing.

33 ¶And the LORD spake unto Moses and unto Aaron, saying,

34 [c]When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were [d]a plague in the house:

36 Then the priest shall command that they ‖empty the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean; and afterward the priest shall go in to see the house:

37 And he shall look on the plague, and behold, *if* the plague *be* in the walls of the house, with hollow streaks, greenish, or reddish, which in sight *are* lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

39 And the priest shall come again the seventh day, and shall look; and behold, *if* the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city:

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaster the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered;

44 Then the priest shall come and look; and behold, *if* the plague be spread in the house, it *is* [e]a fretting leprosy in the house: it *is* unclean.

45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house: and he shall carry *them* forth out of the city into an unclean place.

46 Moreover, he that goeth into the house all the while that it is shut up, shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes: and he that eateth in the house shall wash his clothes.

48 And if the priest †shall come in, and look *upon it*, and behold, the plague hath not spread in the house, after the house was plastered: then the priest shall pronounce the house clean, because the plague is healed.

49 And [f]he shall take to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop:

50 And he shall kill the one of the birds in an earthen vessel, over running water:

51 And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet:

53 But he shall let go the living bird out of the city into the open fields, and [g]make an atonement for the house: and it shall be clean.

54 This *is* the law for all manner of plague of leprosy, and [h]scall,

55 And for the [i]leprosy of a garment, [k]and of an house,

56 And [l]for a rising, and for a scab, and for a bright spot:

57 To [m]teach †when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

Before CHRIST 1490.

[y] ver. 12.
[z] ver. 14.
[a] ver. 22. ch. 15. 15.
[b] ver. 10.
[c] Gen. 17. 8. Num. 32. 22. Deut. 7. 1. & 32. 49.
[d] Ps. 91. 10. Prov. 3. 33. Zech. 5. 4.
‖ Or, *prepare.*
† Heb. *in the day of the unclean, and in the day of the clean.*
[a] ch. 22. 4. Num. 5. 2. 2 Sam. 3. 29. Matt. 9. 20. Mark 5. 25. Luke 8. 43.
‖ Or, *running of the reins.*

Before CHRIST 1490.

[e] ch. 13. 51. Zech. 5. 4.
† Heb. *in coming in shall come in, &c.*
[f] ver. 4.
[g] ver. 20.
[h] ch. 13. 30.
[i] ch. 13. 47.
[k] ver. 34.
[l] ch. 13. 2.
[m] Deut. 24. 8. Ezek. 44. 23.

CHAP. XV.

1 *The uncleanness of men in their issues.* 19 *The uncleanness of women in their issues.*

AND the LORD spake unto Moses and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, [a]When any man hath a ‖running issue out of his flesh, *because of* his issue, he *is* unclean.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness.

4 Every bed whereon he lieth that hath the issue, is unclean: and every †thing whereon he sitteth, shall be unclean.

5 And whosoever toucheth his bed, shall wash his clothes, [b]and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue, shall be unclean.

10 And whosoever toucheth any thing that was under him, shall be unclean until the even: and he that beareth *any of* those things, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue (and hath not rinsed his hands in water) he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

12 And the [c]vessel of earth that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue is cleansed of his issue; then [d]he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him [e]two turtle-doves, or two young pigeons, and come before the LORD, unto the door of the tabernacle of the congregation, and give them unto the priest:

15 And the priest shall offer them, [f]the one *for* a sin-offering, and the other *for* a burnt-offering; [g]and the priest shall make an atonement for him before the LORD for his issue.

16 And [h]if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and [i]be unclean until the even.

19 ¶ And [k]if a woman have an issue, *and* her issue in her flesh be blood, she shall be †put apart seven days: and whosoever toucheth her shall be unclean until the even.

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it he shall be unclean until the even.

24 And [l]if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days: and all the bed whereon he lieth shall be unclean.

25 And if [m]a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation; she *shall be* unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But [n]if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin-offering, and the other *for* a burnt-offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus shall ye [o]separate the children of Israel from their uncleanness: that they die not in their uncleanness, when they [p]defile my tabernacle that *is* among them.

32 [q]This *is* the law of him that hath an issue, [r]and *of him* whose seed goeth from him, and is defiled therewith;

33 [s]And of her that is sick of her flowers, and of him that hath an issue, of the man, [t]and of the woman, [u]and of him that lieth with her that is unclean.

CHAP. XVI.

1 *How the high priest must enter into the holy place.* 20 *The scape-goat.* 29 *The yearly feast of the expiations.*

AND the LORD spake unto Moses after [a]the death of the two sons of Aaron, when they offered before the LORD, and died:

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he [b]come not at all times into the holy *place* within the vail, before the mercy-seat, which *is* upon the ark; that he die not: for [c]I will appear in the cloud upon the mercy-seat.

3 Thus shall Aaron [d]come into the holy *place:* [e]with a young bullock for a sin-offering, and a ram for a burnt-offering.

4 He shall put on [f]the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore [g]shall he wash his flesh in water and *so* put them on.

Before CHRIST 1490.

† Heb. *vessel.*

[b] ch. 11. 25. & 17. 15.

[c] ch. 6. 28. & 11. 32, 33.

[d] ver. 28. ch. 14. 8.

[e] ch. 14. 22, 23.

[f] ch. 14. 30, 31.

[g] ch. 14. 19, 31.

[h] ch. 22. 4. Deut. 23. 10.

[i] 1 Sam. 21. 4.

[k] ch. 12. 2.

† Heb. *in her separation.*

Before CHRIST 1490.

[l] See ch. 20. 18.

[m] Matt. 9. 20. Mark 5. 25. Luke 8. 43.

[n] ver. 13.

[o] ch. 11. 47. Deut. 24. 8. Ezek. 44. 23.

[p] Num. 5. 3. & 19. 13, 20. Ezek. 5. 11. & 23. 38.

[q] ver. 2.

[r] ver. 16.

[s] ver. 19.

[t] ver. 25.

[u] ver. 24.

[a] ch. 10. 1, 2.

[b] Ex. 30. 10. ch. 23. 27. Heb. 9. 7. & 10. 19.

[c] Ex. 25. 22. & 40. 34. 1 Kings 8. 10, 11, 12.

[d] Heb. 9. 7, 12, 24, 25.

[e] ch. 4. 3.

[f] Ex. 28. 39, 42, 43. ch. 6. 10. Ezek. 44. 17, 18.

[g] Ex. 30. 20. ch. 8. 6, 7.

5 And he shall take of [h]the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering.

6 And Aaron shall offer his bullock of the sin-offering, which *is* for himself, and [i]make an atonement for himself, and for his house.

7 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the †scape-goat.

9 And Aaron shall bring the goat upon which the LORD's lot †fell, and offer him *for* a sin-offering.

10 But the goat on which the lot fell to be the scape-goat, shall be presented alive before the LORD to make [k]an atonement with him, *and* to let him go for a scape-goat into the wilderness.

11 And Aaron shall bring the bullock of the sin-offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which *is* for himself:

12 And he shall take [l]a censer full of burning coals of fire from off the altar before the LORD, and his hands full of [m]sweet incense beaten small, and bring *it* within the vail:

13 [n]And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the [o]mercy-seat that *is* upon the testimony that he die not.

14 And [p]he shall take of the blood of the bullock, and [q]sprinkle *it* with his finger upon the mercy-seat eastward: and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15 ¶ [r]Then shall he kill the goat of the sin-offering that *is* for the people, and bring his blood [s]within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat:

16 And he shall [t]make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that †remaineth among them in the midst of their uncleanness.

17 [u]And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that *is* before the LORD, and [x]make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and [y]hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of [z]reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

Before CHRIST 1490.

[h] See ch. 4. 14. Num. 29. 11. 2 Chron. 29. 21. Ezra 6. 17. Ezek. 45. 22, 23.
[i] ch. 9. 7. Heb. 5. 2. & 7. 27, 28. & 9. 7.
† Heb. *Azazel.*
† Heb. *went up.*
[k] 1 John 2. 2.
[l] ch. 10. 1. Num. 16. 18, 46. Rev. 8. 5.
[m] Ex. 30. 34.
[n] Ex. 30. 1, 7, 8. Num. 16. 7, 18, 46. Rev. 8. 3, 4.
[o] Ex. 25. 21.
[p] ch. 4. 5. Heb. 9. 13, 25. & 10. 4.
[q] ch. 4. 6.
[r] Heb. 2. 17. & 5. 2. & 9. 7, 28.
[s] ver. 2. Heb. 6. 19. & 9. 3, 7, 12.
[t] See Ex. 29. 36. Ezek. 45. 18. Heb. 9. 22, 23.
† Heb. *dwelleth.*
[u] See Ex. 34. 3. Luke 1. 10.
[x] Ex. 30. 10. ch. 4. 7, 18. Heb. 9. 22, 23.
[y] Ezek. 43. 20.
[z] ver. 16. Ezek. 45. 20.

Before CHRIST 1490.

[a] Isa. 53. 6.
† Heb. *a man of opportunity.*
[b] Isa. 53. 11, 12. John 1. 29. Heb. 9. 28. 1 Pet. 2. 24.
† Heb. *of separation.*
[c] Ezek. 42. 14. & 44. 19.
[d] ver. 3, 5.
[e] ch. 4. 10.
[f] ch. 15. 5.
[g] ch. 4. 12, 21. & 6. 30. Heb. 13. 11.
[h] Ex. 30. 10. ch. 23. 27. Num. 29. 7. Isa. 58. 3, 5. Dan. 10. 3, 12.
[i] Ps. 51. 2. Jer. 33. 8. Eph. 5. 26. Heb. 9. 13, 14. & 10. 1, 2. 1 John 1. 7, 9.
[k] ch. 23. 32.
[l] ch. 4. 3, 5, 16.
† Heb. *fill his hand.*
[m] Ex 29. 29, 30. Num. 20. 26, 28.
[n] ver. 4.
[o] ver. 6. 16, 18, 19, 24.
[p] ch. 23. 31. Num. 29. 7.
[q] Ex. 30. 10. Heb. 9. 7, 25.

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, [a]putting them upon the head of the goat, and shall send *him* away by the hand of †a fit man into the wilderness:

22 And the goat shall [b]bear upon him all their iniquities unto a land †not inhabited: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congegration, [c]and shall put off the linen garments which he put on when he went into the holy *place*, and shall leave them there:

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, [d]and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.

25 And [e]the fat of the sin-offering shall he burn upon the altar.

26 And he that let go the goat for the scape-goat shall wash his clothes, [f]and bathe his flesh in water, and afterward come into the camp.

27 [g]And the bullock *for* the sin-offering, and the goat *for* the sin-offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And *this* shall be a statute for ever unto you: *that* [h]in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:

30 For on that day shall *the priest* make an atonement for you, to [i]cleanse you, *that* ye may be clean from all your sins before the LORD.

31 [k]It *shall be* a sabbath of rest unto you, and ye shall afflict your souls by a statute for ever.

32 [l]And the priest whom he shall anoint, and whom he shall †[m]consecrate to minister in the priest's office in his father's stead, shall make the atonement, and [r]shall put on the linen clothes, *even* the holy garments:

33 And [o]he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation.

34 [p]And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins [q]once a year. And he did as the LORD commanded Moses.

CHAP. XVII.

The blood of all slain beasts must be offered to the Lord. 7 *They must not offer to devils.* 10 *All eating of blood is forbidden.*

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and

unto all the children of Israel, and say unto them, This *is* the thing which the LORD hath commanded, saying,

3 What man soever *there be* of the house of Israel, [a]that killeth an ox, or lamb, or goat in the camp, or that killeth *it* out of the camp,

4 [b]And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD: blood shall be [c]imputed unto that man, he hath shed blood, and that man [d]shall be cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices [e]which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace-offerings unto the LORD.

6 And the priest [f]shall sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and [g]burn the fat for a sweet savour unto the LORD.

7 And they shall no more offer their sacrifices [h]unto devils, after whom they [i]have gone a whoring: This shall be a statute for ever unto them throughout their generations.

8 ¶ And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, [k]that offereth a burnt-offering or sacrifice,

9 And [l]bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

10 ¶ [m]And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; [n]I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 [o]For the life of the flesh *is* in the blood; and I have given it to you upon the altar, [p]to make an atonement for your souls: for [q]it *is* the blood *that* maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, †which [r]hunteth and catcheth any beast or fowl that may be eaten; he shall even [s]pour out the blood thereof, and [t]cover it with dust.

14 [u]For *it is* the life of all flesh, the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off.

15 [x]And every soul that eateth †that which died *of itself*, or that which was torn *with beasts*, (*whether it be* one of your own country, or a stranger,) [y]he shall both wash his clothes, [z]and bathe *himself* in water, and be unclean until the even: then shall he be clean.

16 But if he wash *them* not, nor bathe his flesh; then [a]he shall bear his iniquity.

CHAP. XVIII.

1 *Unlawful marriages.* 19 *Unlawful lusts.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, [a]I *am* the LORD your God.

3 [b]After the doings of the land of Egypt wherein ye dwelt, shall ye not do: and [c]after the doings of the land of Canaan whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

4 [d]Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God.

5 Ye shall therefore keep my statutes and my judgments: [e]which if a man do, he shall live in them: [f]I *am* the LORD.

6 ¶ None of you shall approach to any that is †near of kin to him, to uncover *their* nakedness: I *am* the LORD.

7 [g]The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother, thou shalt not uncover her nakedness.

8 [h]The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.

9 [i]The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, (she *is* thy sister) thou shalt not uncover her nakedness.

12 [k]Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

14 [l]Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.

15 [m]Thou shalt not uncover the nakedness of thy daughter-in-law: she *is* thy son's wife, thou shalt not uncover her nakedness.

16 [n]Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.

17 [o]Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for* they *are* her near kinswomen: it *is* wickedness.

18 Neither shalt thou take ‖a wife to her sister, [p]to vex *her*, to uncover her nakedness, besides the other in her life-*time*.

19 [q]Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20 Moreover, [r]thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

Before CHRIST 1490.

[a] See Deut. 12. 5,15,21.

[b] Deut. 12. 5, 6, 13, 14.

[c] Rom. 5. 13.

[d] Gen. 17. 14.

[e] Gen. 21. 33. & 22. 2. & 31. 54. Deut. 12. 2. 1 Kings 14. 23. 2 Kings 16. 4. & 17. 10. 2 Chron. 28. 4. Ezek. 20. 28. & 22. 9.

[f] ch. 3. 2.

[g] Ex. 29. 18. ch. 3. 5, 11, 16. & 4. 31. Num. 18. 17.

[h] Deut. 32. 17. 2 Chron. 11. 15. Ps. 106. 37. 1 Cor. 10. 20. Rev. 9. 20.

[i] Ex. 34. 15. ch. 20. 5. Deut. 31. 16. Ezek. 23. 8.

[k] ch. 1. 2, 3.

[l] ver. 4.

[m] Gen. 9. 4. ch. 3. 17. & 7. 26, 27. & 19. 26. Deut. 12. 16, 23. & 15. 23. 1 Sam. 14. 33. Ezek. 44. 7.

[n] ch. 20. 3, 5, 6. & 26. 17. Jer. 44. 11. Ezek. 14. 8. & 15. 7.

[o] ver. 14.

[p] Matt. 26. 28. Mark 14. 24. Rom. 3. 25. & 5. 9. Eph. 1. 7. Col. 1. 14, 20. Heb. 13. 12. 1 Pet. 1. 2. 1 John 1. 7. Rev. 1. 5.

[q] Heb. 9. 22.

†Heb. *that hunteth any hunting.*

[r] ch. 7. 26.

[s] Deut. 12. 16, 24. & 15. 23.

[t] Ezek. 24. 7.

[u] ver. 11, 12 Gen. 9. 4. Deut. 12. 23.

[x] Ex. 22. 31. ch. 22. 8. Deut. 14. 21. Ezek. 4. 14. & 44. 31.

†Heb. *a carcass.*

[y] ch. 11. 25.

[z] ch. 15. 5.

Before CHRIST 1490.

[a] ch. 5. 1. & 7. 18. & 19. 8. Num. 19. 20.

[a] ver. 4. Ex. 6. 7. ch. 11. 44. & 19. 4, 10, 34. & 20. 7. Ezek. 20. 5, 7, 19, 20.

[b] Ezek. 20. 8. & 23. 8. Ex. 23. 24. ch. 20. 23. Deut. 12. 4, 30, 31.

[c] Deut. 4. 1, 2. & 6. 1. Ezek. 20. 19.

[d] Ezek. 20. 11, 13, 21. Luke 10. 28. Rom. 10. 5. Gal. 3. 12.

[e] Ex. 6. 2, 6, 29. Mal. 3. 6.

†Heb. *remainder of his flesh.*

[f] ch. 20. 11.

[g] Gen. 49. 4. ch. 20. 11. Deut. 22. 30. & 27. 20. Ezek. 22. 10 Amos 2. 7. 1 Cor. 5. 1.

[h] ch. 20. 17. 2 Sam. 13. 12. Ezek. 22. 11

[i] ch. 20. 20.

[k] ch. 10. 19.

[l] Gen. 38. 18, 26. ch. 20. 12. Ezek. 22. 11

[m] ch. 20. 21. Matt. 14. 4 See Deut. 25. 5. Matt. 22. 24. Mark 12. 19.

[n] ch. 20 14.

‖ Or, one *wife to another.* Ex. 26. 3.

[o] 1 Sam. 1. 6, 8.

[p] ch. 20. 18. Ezek. 18. 6. & 22. 10.

[q] ch. 20. 10. Ex. 20. 14. Deut. 5. 18. & 22. 22. Prov. 6. 29, 32. Mal. 3. 5. Matt. 5. 27. Rom. 2. 22. 1 Cor. 6. 9. Heb. 13. 4

21 And thou shalt not let any of thy seed [s]pass through *the fire* to [t]Molech, neither shalt thou [u]profane the name of thy God: I *am* the LORD.

22 [x]Thou shalt not lie with mankind, as with womankind: it *is* abomination.

23 [y]Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* [z]confusion.

24 [a]Defile not ye yourselves in any of these things: [b]for in all these the nations are defiled which I cast out before you:

25 And [c]the land is defiled: therefore I do [d]visit the iniquity thereof upon it, and the land itself [e]vomiteth out her inhabitants.

26 Ye shall therefore [f]keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;)

28 That [g]the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.

30 Therefore shall ye keep mine ordinance, [h]that *ye* commit not *any one* of these abominable customs, which were committed before you, and that ye [i]defile not yourselves therein: [k]I *am* the LORD your God.

CHAP. XIX.

A repetition of sundry laws.

AND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, [a]Ye shall be holy: for I the LORD your God *am* holy.

3 [b]Ye shall fear every man his mother and his father, and [c]keep my sabbaths: I *am* the LORD your God.

4 [d]Turn ye not unto idols, [e]nor make to yourselves molten gods: I *am* the LORD your God.

5 And [f]if ye offer a sacrifice of peace-offerings unto the LORD, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if aught remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD; and that soul shall be cut off from among his people.

9 And [g]when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the LORD your God.

11 [h]Ye shall not steal, neither deal falsely, [i]neither lie one to another.

12 And ye shall not [k]swear by my name falsely, [l]neither shalt thou profane the name of thy God: I *am* the LORD.

13 [m]Thou shalt not defraud thy neighbour, neither rob *him*: [n]the wages of him that is hired shall not abide with thee all night until the morning.

14 Thou shalt not curse the deaf, [o]nor put a stumbling-block before the blind, but shalt [p]fear thy God: I *am* the LORD.

15 [q]Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

16 [r]Thou shalt not go up and down *as* a talebearer among thy people; neither shalt thou [s]stand against the blood of thy neighbour; I *am* the LORD.

17 [t]Thou shalt not hate thy brother in thine heart: [u]thou shalt in any wise rebuke thy neighbour, ‖and not suffer sin upon him.

18 [x]Thou shalt not avenge, nor bear any grudge against the children of thy people, [y]but thou shalt love thy neighbour as thyself: I *am* the LORD.

19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: [z]Thou shalt not sow thy field with mingled seed: [a]neither shall a garment mingled of linen and woollen come upon thee.

20 And whosoever lieth carnally with a woman that *is* a bond-maid ‖†betrothed to an husband, and not at all redeemed, nor freedom given her; ‖†she shall be scourged: they shall not be put to death, because she was not free.

21 And [b]he shall bring his trespass-offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass-offering.

22 And the priest shall make an atonement for him with the ram of the trespass-offering before the LORD for his sin which he hath done; and the sin which he hath done shall be forgiven him.

23 And when ye shall come into the land, and shall have planted all manner of trees for food; then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be †holy [c]to praise the LORD *withal*.

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the LORD your God.

26 [d]Ye shall not eat *any thing* with the blood: [e]neither shall ye use enchantment, nor observe times.

27 [f]Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

28 Ye shall not [g]make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the LORD.

29 [h]Do not †prostitute thy daughter to cause

Before CHRIST 1490.

[s] ch. 20. 2. 2 Kings 16. 3. & 21. 6. & 23. 10. Jer. 19. 5. Ezek. 20. 31 & 23. 37, 39.
[t] 1 Kings 11. 7, 33. Called, Acts 7. 43, *Moloch*.
[u] ch. 19 12. & 20. 3. & 21. 6. & 22. 2, 32. Ezek. 36. 20, &c. Mal. 1. 12.
[x] ch. 20. 13. Rom. 1. 27. 1 Cor. 6. 9. 1 Tim. 1. 10.
[y] ch. 20. 15, 16. Ex. 22. 19.
[z] ch. 20. 12.
[a] ver. 30. Matt. 15. 18, 19, 20. Mark 7. 21, 22, 23. 1 Cor. 3. 17.
[b] ch. 20. 23. Deut. 18. 12.
[c] Num. 35. 34. Jer. 2. 7. & 16. 18. Ezek. 36. 17
[d] Ps. 89. 32. Isa. 26. 21. Jer. 5. 9, 29. & 9. 9. & 14. 10. & 23. 2. Hos. 2. 13. & 8. 13. & 9. 9.
[e] ver. 28.
[f] ver. 5. 30. ch. 20. 22, 23.
[g] ch. 20. 22. Jer. 9. 19. Ezek. 36. 13, 17.
[h] ver. 3. 26. ch. 20. 23. Deut. 18. 9.
[i] ver. 24.
[k] ver. 2, 4.

[a] ch. 11. 44. & 20. 7, 26. 1 Pet. 1. 16.

[b] Ex. 20. 12.

[c] Ex. 20. 8. & 31. 13.

[d] Ex. 20. 4. ch. 26. 1. 1 Cor. 10. 14. 1 John 5. 21.
[e] Ex. 34. 17. Deut. 27. 15.
[f] ch. 7. 16.

[g] ch. 23. 22. Deut. 24. 19, 20, 21. Ruth 2. 15, 16.

[h] Ex. 20. 15. & 22. 1, 7, 10. Deut. 5. 19.
[i] ch. 6. 2. Eph. 4. 25. Col. 3. 9.
[k] Ex. 20. 7. ch. 6. 3. Deut. 5. 11. Matt. 5. 33. Jam. 5. 12.
[l] ch. 18. 21.
[m] Mark 10. 10. 1 Thes. 4. 6

Before CHRIST 1490.

[n] Deut. 24. 14, 15. Mal. 3. 5. Jam. 5. 4.
[o] Deut. 27. 18. Rom. 14. 13.
[p] ver. 32. ch. 25. 17. Gen. 42. 18. Eccl. 5. 7. 1 Pet. 2. 17.
[q] Ex. 23. 2, 3. Deut. 1. 17. & 16. 19. & 27. 19. Ps. 82. 2. Prov. 24. 23. Jam. 2. 9.
[r] Ex. 23. 1. Ps. 15. 3. & 50. 20. Prov. 11. 13. & 20. 19. Ezek. 22. 9.
[s] Ex. 23. 1, 7. 1 Kings 21. 13. Matt. 26. 60, 61. & 27. 4.
[t] 1 John 2. 9, 11. & 3. 15.
[u] Matt. 18. 15. Luke 17. 3. Gal. 6. 1. Eph. 5. 11. 1 Tim. 5. 20. 2 Tim. 4. 2. Tit. 1. 13. & 2. 15.
‖ Or, *that thou bear not sin for him*: See Rom. 1. 32. 1 Cor. 5. 2. 1 Tim. 5. 22. 2 John 11.
[x] 2 Sam. 13. 22. Prov. 20. 22. Rom. 12. 17, 19. Gal. 5. 20. Eph. 4. 31. 1 Pet. 2. 1. Jam. 5. 9.
[y] Matt. 5. 43. & 22. 39. Rom. 13. 9. Gal. 5. 14. Jam. 2. 8.
[z] Deut. 22. 9, 10.
[a] Deut. 22. 11.
‖ Or, *abused by any*.
† Heb. *reproached by*, or, *for man*.
‖ Or, *they*.
† Heb. *there shall be a scourging*.
[b] ch. 5. 15. & 6. 6.
† Heb. *holiness of praises to the* LORD.
[c] Deut. 12. 17, 18. Prov. 3. 9.
[d] ch. 17. 10, &c. Deut. 12. 23.
[e] Deut. 18. 10, 11, 14. 1 Sam. 15. 23. 2 Kings 17. 17. & 21. 6. 2 Chron. 33. 6. Mal. 3. 5.
[f] ch. 21. 5. Jer. 9. 26. & 48. 37. Isa. 15. 2.
[g] ch. 21. 5. Deut. 14. 1. Jer. 16. 6. & 48. 37.
[h] Deut. 23. 17.
† Heb. *profane*

her to be a whore: lest the land fall to whoredom, and the land become full of wickedness.

30 ¶ [i]Ye shall keep my sabbaths, and [k]reverence my sanctuary: I *am* the LORD.

31 ¶ [l]Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the LORD your God.

32 ¶ [m]Thou shalt rise up before the hoary head, and honour the face of the old man, and [n]fear thy God: I *am* the LORD.

33 ¶ And [o]if a stranger sojourn with thee in your land, ye shall not ‖vex him.

34 [p]*But* the stranger that dwelleth with you shall be unto you as one born among you, and [q]thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God.

35 ¶ [r]Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure.

36 [s]Just balances, just †weights, a just ephah, and a just hin shall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.

37 [t]Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

CHAP. XX.

6 *Of going to wizards.* 7 *Of sanctification.* 9 *Of him that curseth his parents.* 10 *Of adultery.* 11, 14, 17, 19 *Of incest.* 13 *Of sodomy.* 15 *Of bestiality.*

AND the LORD spake unto Moses, saying,

2 [a]Again thou shalt say to the children of Israel, [b]Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech, he shall surely be put to death: the people of the land shall stone him with stones.

3 And [c]I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to [d]defile my sanctuary, and [e]to profane my holy name.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and [f]kill him not;

5 Then [g]I will set my face against that man, and [h]against his family, and will cut him off, and all that [i]go a whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And [k]the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

7 ¶ [l]Sanctify yourselves therefore and be ye holy: for I *am* the LORD your God.

8 [m]And ye shall keep my statutes, and do them: [n]I *am* the LORD which sanctify you.

9 ¶ [o]For every one that curseth his father or his mother, shall be surely put to death: he hath cursed his father or his mother: [p]his blood *shall be* upon him.

10 ¶ And [q]the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 [r]And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death: their blood *shall be* upon them.

12 [s]And if a man lie with his daughter-in-law, both of them shall surely be put to death: [t]they have wrought confusion; their blood *shall be* upon them.

13 [u]If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

14 [x]And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they: that there be no wickedness among you.

15 [y]And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast; they shall surely be put to death; their blood *shall be* upon them.

17 [z]And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness: it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 [a]And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath †discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19 [b]And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: [c]for he uncovereth his near kin: they shall bear their iniquity.

20 [d]And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21 [e]And if a man shall take his brother's wife, it *is* †an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

22 ¶ Ye shall therefore keep all my [f]statutes, and all my judgments, and do them: that the land whither I bring you to dwell therein, [g]spue you not out.

23 [h]And ye shall not walk in the manners of the nations which I cast out before you: for they committed all these things, and [i]therefore I abhorred them.

24 But [k]I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, [l]which have separated you from *other* people.

25 [m]Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: [n]and ye shall not make your souls abominable by beast or by fowl, or by any manner of living thing that ‖creepeth on the ground, which I have separated from you as unclear.

26 And ye shall be holy unto me: [o]for I the

Before CHRIST 1490.	Before CHRIST 1490.
[i] ver. 3. ch. 26. 2.	[r] ch. 18. 8. Deut. 27. 23.
[k] Eccl. 5.1.	[s] ch. 18. 15.
[l] Ex.22.18. ch.20.6,27. Deut. 18. 10. 1Sam.28.7. 1 Chron. 10. 13. Isa. 8. 19. Acts 16.16.	[t] ch. 18. 23.
[m] Prov.20. 29. 1 Tim. 5.1.	[u] ch. 18. 22. Deut. 23. 17. See Gen. 19. 5. Judg. 19. 22.
[n] ver. 14.	[x] ch. 18.17. Deut. 27. 23.
[o] Ex. 22. 21. & 23. 9.	[y] ch. 18.23. Deut. 27. 21.
‖ Or, *oppress.*	
[p] Ex. 12. 48, 49.	
[q] Deut. 10. 19.	
[r] ver. 15.	[z] ch. 18. 9. Deut. 27. 22. See Gen. 20. 12.
[s] Deut. 25. 13, 15. Prov. 11.1. & 16. 11. & 20. 10.	[a] ch. 18.19. See ch. 15. 24.
† Heb. *stones.*	† Heb. *made naked.*
[t] ch.18.4,5. Deut. 4. 5, 6. & 5. 1. & 6. 25.	[b] ch. 18.12, 13.
[a] ch. 18.21.	[c] ch. 18. 6.
[b] ch. 18. 21. Deut. 12. 31.& 18.10. 2 Kings 17. 17.& 23.10. 2 Chron. 33. 6. Jer. 7. 31. & 32. 35. Ezek. 20. 26, 31.	[d] ch. 18.14.
[c] ch. 17.10.	[e] ch. 18.16.
[d] Ezek. 5. 11. & 23. 38, 39.	† Heb. *a separation.*
[e] ch. 18.21.	[f] ch. 18.26. & 19. 37.
[f] Deut. 17. 2, 3, 5.	[g] ch. 18.25, 28.
[g] ch. 17.10.	[h] ch. 18. 3, 24, 30.
[h] Ex. 20. 5.	[i] ch. 18. 27. Deut. 9. 5.
[i] ch. 17. 7.	[k] Ex. 3. 17. & 6. 8.
[k] ch. 19.31.	[l] ver. 26. Ex. 19. 5. & 33. 16. Deut. 7. 6. & 14. 2. 1 Kings 8. 53.
[l] ch. 11.44. & 19. 2. 1 Pet. 1.16	[m] ch.11.47. Deut.14.4.
[m] ch.19.37	[n] ch. 11.43.
[n] Ex.31.13. ch. 21. 8. Ezek. 37. 28.	‖ Or, *moveth.*
[o] Ex.21.17. Deut. 27. 16. Prov. 20. 20. Matt. 15.4.	[o] ver. 7. ch. 19. 2. 1 Pet. 1.16.
[p] ver. 11, 12,13,16,27. 2Sam.1.16.	
[q] ch. 18.20. Deut. 22. 22. John 8.4,5.	

LORD *am* holy, and [f]have severed you from *other* people, that ye should be mine.

27 ¶ [g]A man also, or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: [r]their blood *shall be* upon them.

CHAP. XXI.

1 *Of the priest's mourning.* 7, 13 *Of their marriages.*

AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, [a]There shall none be defiled for the dead, among his people:

2 But for his kin, that is near unto him, *that is,* for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband: for her may he be defiled.

4 *But* ‖he shall not defile himself, *being* a chief man among his people, to profane himself.

5 [b]They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 They shall be holy unto their God, and [c]not profane the name of their God: for the offerings of the LORD made by fire, *and* [d]the bread of their God they do offer: therefore they shall be holy.

7 [e]They shall not take a wife *that is* a whore, or profane; neither shall they take a woman [f]put away from her husband: for he *is* holy unto his God.

8 Thou shalt sanctify him therefore, for he offereth the bread of thy God: he shall be holy unto thee: [g]for I the LORD, which sanctify you, *am* holy.

9 ¶ [h]And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 [i]And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and [k]that is consecrated to put on the garments, [l]shall not uncover his head, nor rend his clothes;

11 Neither shall he [m]go in to any dead body, nor defile himself for his father, or for his mother;

12 [n]Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for [o]the crown of the anointing oil of his God *is* upon him: I *am* the LORD.

13 And [p]he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among his people: for [q]I the LORD do sanctify him.

16 ¶ And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, let him not [r]approach to offer the ‖bread of his God:

18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing [s]superfluous,

19 Or a man that is broken-footed, or broken-handed,

20 Or crook-backed, or ‖a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or [t]hath his stones broken;

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to [u]offer the offerings of the LORD made by fire; he hath a blemish, he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, *both* of the [x]most holy, and of the [y]holy.

23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that [z]he profane not my sanctuaries: for I the LORD do sanctify them.

24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

CHAP. XXII.

The priests in their uncleanness must abstain from the holy things.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they [a]separate themselves from the holy things of the children of Israel, and that they [b]profane not my holy name *in those things* which they [c]hallow unto me: I *am* the LORD.

3 Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, [d]having his uncleanness upon him, that soul shall be cut off from my presence: I *am* the LORD.

4 What man soever of the seed of Aaron *is* a leper, or hath [e]a †running issue; he shall not eat of the holy things, [f]until he be clean. And [g]whoso toucheth any thing *that is* unclean *by* the dead, or [h]a man whose seed goeth from him;

5 Or [i]whosoever toucheth any creeping thing, whereby he may be made unclean, or [k]a man of whom he may take uncleanness, whatsoever uncleanness he hath:

6 The soul which hath touched any such shall be unclean until the even, and shall not eat of the holy things, unless he [l]wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things, because [m]it *is* his food.

8 [n]That which dieth of itself, or is torn *with beasts,* he shall not eat to defile himself therewith: I *am* the LORD.

9 They shall therefore keep mine ordinance, [o]lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

10 [p]There shall no stranger eat *of* the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.

11 But if the priest buy *any* soul †with his money, he shall eat of it, and he that is born in his house: [q]they shall eat of his meat.

12 If the priest's daughter also be *married* unto †a stranger, she may not eat of an offering of the holy things.

Before CHRIST 1490.

[p] ver. 24. Tit. 2. 14.
[q] ch. 19. 31. Ex. 22. 18. Deut. 18. 10, 11. 1 Sam. 28. 7, 8
[r] ver. 9.
[a] Ezek. 44. 25.
‖ Or, *being a husband among his people, he shall not defile himself* for his wife, &c. See Ezek. 24. 16, 17.
[b] ch. 19. 27, 28. Deut. 14. 1. Ezek. 44. 20.
[c] ch. 18. 21. & 19. 12.
[d] See ch. 3. 11.
[e] Ezek. 44. 22.
[f] See Deut. 24. 1, 2.
[g] ch. 20. 7, 8.
[h] Gen. 38. 24.
[i] Ex. 29. 29, 30. ch. 8. 12. & 16. 22. Num. 35. 25.
[k] Ex. 28. 2. ch. 16. 32.
[l] ch. 10. 6.
[m] Num. 19. 14. See ver. 1, 2.
[n] ch. 10. 7.
[o] Ex. 28. 36. ch. 8. 9, 12, 30.
[p] ver. 7. Ezek. 44. 22.
[q] ver. 8.
[r] ch. 10. 3. Num. 16. 5. Ps. 64. 4.
‖ Or, *food.* ch. 3. 11
[s] ch. 22. 23.

Before CHRIST 1490.

‖ Or, *too slender.*
[t] Deut. 23. 1.
[u] ver. 6.
[x] ch. 2. 3, 10. & 6. 17, 29. & 7. 1. & 24. 9. Num. 18. 9.
[y] ch. 22. 10, 11, 12. Num. 18. 19.
[z] ver. 12.
[a] Num. 6. 3.
[b] ch. 18. 21.
[c] Ex. 28. 38. Num. 18. 32. Deut. 15. 19.
[d] ch. 7. 20.
[e] ch. 15. 2. † Heb. *running of the reins.*
[f] ch. 14. 2. & 15. 13.
[g] Num. 19. 11, 22.
[h] ch. 15. 16.
[i] ch. 11. 24, 43, 44.
[k] ch. 15. 7, 19.
[l] ch. 15. 5. Heb. 10. 22.
[m] ch. 21. 22. Num. 18. 11, 13.
[n] Ex. 22. 31. ch. 17. 15. Ezek. 44. 31.
[o] Ex. 28. 43. Num. 18. 22, 32.
[p] See 1 Sam. 21. 6.
† Heb. *with the purchase of his money.*
[q] Num. 18. 11, 13.
† Heb. *a man, a stranger.*

13 But if the priest's daughter be a widow, or divorced, and have no child, and is [r]returned unto her father's house, [s]as in her youth, she shall eat of her father's meat; but there shall no stranger eat thereof.

14 ¶ [t]And if a man eat *of* the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest, with the holy thing.

15 And [u]they shall not profane the holy things of the children of Israel which they offer unto the LORD:

16 Or ‖suffer them [x]to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, [y]Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the LORD for a burnt-offering:

19 [z]*Ye shall offer* at your own will a male without blemish of the beeves, of the sheep, or of the goats.

20 [a]*But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.

21 And [b]whosoever offereth a sacrifice of peace-offerings unto the LORD [c]to accomplish *his* vow, or a free-will-offering in beeves, or ‖sheep, it shall be perfect to be accepted: there shall be no blemish therein.

22 [d]Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make [e]an offering by fire of them upon the altar unto the LORD.

23 Either a bullock, or a ‖lamb that hath any thing [f]superfluous or lacking in his parts, that mayest thou offer *for* a free-will-offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.

25 Neither [g]from a stranger's hand shall ye offer [h]the bread of your God of any of these; because their [i]corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.

26 ¶ And the LORD spake unto Moses, saying,

27 [k]When a bullock, or a sheep, or a goat is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

28 And *whether it be* cow, or ‖ewe, ye shall not kill it [l]and her young both in one day.

29 And when ye will [m]offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

30 On the same day it shall be eaten up, ye shall leave [n]none of it until the morrow: I *am* the LORD.

31 [o]Therefore shall ye keep my commandments, and do them: I *am* the LORD.

32 [p]Neither shall ye profane my holy name; but [q]I will be hallowed among the children of Israel: I *am* the LORD which [r]hallow you,

33 [s]That brought you out of the land of Egypt, to be your God: I *am* the LORD.

Before CHRIST 1490.

[r] Gen. 38. 11.
[s] ch. 10. 14. Num. 18. 11, 19.
[t] ch. 5. 15, 16.
[u] Num. 18. 32.
[x] ver. 9.
[y] ch. 1. 2, 3, 10. Num. 15. 14.
[z] ch. 1. 3.
[a] Deut. 15. 21. & 17. 1. Mal. 1. 8, 14.
[b] Eph. 5. 27. Heb. 9. 14. 1 Pet. 1. 19.
[c] ch. 3. 1, 6.
[d] ch. 7. 16. Num. 15. 3, 8. Deut. 23. 21, 23. Ps. 61. 8. & 65. 1. Eccl. 5. 4, 5.
[e] ver. 20. Mal. 1. 8. ch. 1. 9, 13. & 3. 3, 5.
[f] ch. 21. 18.
[g] Num. 15. 15, 16.
[h] ch. 21. 6, 17.
[i] Mal. 1. 14.
[k] Ex. 22. 30.
[l] Deut. 22. 6.
[m] ch. 7. 12. Ps. 107. 22. & 116. 17. Amos 4. 5.
[n] ch. 7. 15.
[o] ch. 19. 37. Num. 15. 40. Deut 4. 40.
[p] ch. 18. 21.

Before CHRIST 1490.

[q] ch. 10. 3. Matt. 6. 9. Luke 11. 2.
[r] ch. 20. 8.
[s] Ex. 6. 7. ch. 11. 45. & 19. 36. & 25. 38. Num. 15. 41.
[a] ver. 4, 37.
[b] Ex. 32. 5. 2 Kings 10. 20. Ps. 81. 3.
[c] Ex. 20. 9. & 23. 12. & 31. 15. & 34. 21. ch. 19. 3. Deut. 5. 13. Luke 13. 14.
[d] ver. 2, 37. Ex. 23. 14.
[e] Ex. 12. 6, 14, 18. & 13. 3, 10. & 23. 15. & 34. 18. Num. 9. 2, 3. & 28. 16, 17. Deut. 16. 1–8. Josh. 5. 10.
[f] Ex. 12. 16. Num. 28. 18, 25.
[g] Ex. 23. 16, 19. & 34. 22, 26. Num. 15. 2, 18. & 28. 26. Deut. 16. 9. Josh. 3. 15.
[h] Rom. 11. 16. 1 Cor. 15. 20. Jam. 1. 18. Rev. 14. 4.
[i] Ex. 29. 24.
[k] ch. 2. 4, 15, 16.
[l] ch. 25. 8. Ex. 34. 22. Deut. 16. 9.
[m] Acts 2. 1.
[n] Num. 28. 26.
[o] Ex. 23. 16, 19. & 22. 29. & 34. 22, 26. Num. 15. 17. & 28. 26. Deut. 26. 1.

CHAP. XXIII.

1 *The feasts of the Lord.* 3 *The sabbath.* 26 *The day of atonement.* 33 *The feast of tabernacles.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, *Concerning* [a]the feasts of the LORD, which ye shall [b]proclaim *to be* holy convocations, *even* these *are* my feasts.

3 [c]Six days shall work be done; but the seventh day *is* the sabbath of rest, an holy convocation: ye shall do no work *therein:* it *is* the sabbath of the LORD in all your dwellings.

4 ¶ [d]These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.

5 [e]In the fourteenth *day* of the first month at even *is* the LORD's passover.

6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 [f]In the first day ye shall have an holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation, ye shall do no servile work *therein.*

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, [g]When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a ‖†sheaf of [h]the first-fruits of your harvest unto the priest:

11 And he shall [i]wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day when ye wave the sheaf, an he-lamb without blemish of the first year for a burnt-offering unto the LORD.

13 [k]And the meat-offering thereof *shall be* two tenth-deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink-offering thereof *shall be* of wine, the fourth *part* of an hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: *it shall be* a statute forever throughout your generations in all your dwellings.

15 ¶ And [l]ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number [m]fifty days; and ye shall offer [n]a new meat-offering unto the LORD.

17 Ye shall bring out of your habitations two wave-loaves of two tenth-deals: they shall be of fine flour, they shall be baken with leaven, *they are* [o]the first-fruits unto the LORD.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt-offering unto the LORD, with their meat-offering, and their drink-offerings, *even* an offering made by fire of sweet savour unto the LORD.

19 Then ye shall sacrifice [p]one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of [q]peace-offerings.

20 And the priest shall wave them with the bread of the first-fruits *for* a wave-offering before the LORD, with the two lambs: [r]they shall be holy to the LORD for the priest.

21 And ye shall proclaim on the self-same day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein: it shall be* a statute for ever in all your dwellings throughout your generations.

22 ¶ And [s]when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, [t]neither shalt thou gather any gleaning of thy harvest; thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the [u]seventh month, in the first *day* of the month, shall ye have a sabbath, [x]a memorial of blowing of trumpets, an holy convocation.

25 Ye shall do no servile work *therein;* but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

27 [y]Also on the tenth *day* of this seventh month *there shall be* a day of atonement; it shall be an holy convocation unto you, and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do nō work in that same day; for it *is* a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, [z]he shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any work in that same day, [a]the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye † celebrate your sabbath.

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, [b]The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD.

35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein.*

36 Seven days ye shall offer an offering made by fire unto the LORD; [c]on the eighth day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the LORD: it *is* a [d]solemn assembly; *and* ye shall do no servile work *therein.*

37 [e]These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day:

38 [f]Besides the sabbaths of the LORD, and besides your gifts, and besides all your vows, and besides all your free-will-offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have [g]gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And [h]ye shall take you on the first day the † boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; [i]and ye shall rejoice before the LORD your God seven days.

41 [k]And ye shall keep it a feast unto the LORD seven days in the year: *it shall be* a statute for ever in your generations; ye shall celebrate it in the seventh month.

42 [l]Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 [m]That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moses [n]declared unto the children of Israel the feasts of the LORD.

CHAP. XXIV.

13 *The law of blasphemy.* 17 *Of murder.*

AND the LORD spake unto Moses, saying,

2 [a]Command the children of Israel, that they bring unto thee pure oil-olive beaten for the light, † to cause the lamps to burn continually.

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.

4 He shall order the lamps upon [b]the pure candlestick before the LORD continually.

5 ¶ And thou shalt take fine flour, and bake twelve [c]cakes thereof: two tenth-deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, [d]upon the pure table before the LORD.

7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

8 [e]Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

9 And [f]it shall be Aaron's and his sons'; [g]and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

Before CHRIST 1490.

† Heb. day of *restraint.*

[d] Deut. 16. 8. 2 Chron. 7. 9. Neh. 8. 18. Joel 1. 14. & 2. 15.

[e] ver. 2, 4.

[f] Num. 29. 39.

[g] Ex. 23. 16. Deut. 16. 13.

[h] Neh. 8. 15.

† Heb. *fruit.*

[i] Deut. 16. 14, 15.

[k] Num. 29. 12. Neh. 8. 18.

[l] Neh. 8. 14, 15, 16.

[m] Deut. 31. 13. Ps. [illegible] 5, 6.

[n] ver. 2.

[p] ch. 4. 23, 28. Num. 28. 30.

[q] ch. 3. 1.

[r] Num. 18. 12. Deut. 18. 4.

[s] ch. 19. 9.

[t] Deut. 24. 19.

[u] Num. 29. 1.

[x] ch. 25. 9.

[y] ch. 16. 30. Num. 29. 7.

[z] Gen. 17. 14.

[a] ch. 20. 3, 5, 6.

† Heb. *rest.*

[b] Ex. 23. 16. Num. 29. 12. Deut. 16. 13. Ezra 3. 4. Neh. 8. 14. Zech. 14. 16. John 7. 2.

[c] Num. 29. 35. Neh. 8. 18. John 7. 37.

[a] Ex. 27. 20, 21.

† Heb. *to cause to ascend.*

[b] Ex. 31. 8. & 39. 37.

[c] Ex. 25. 30.

[d] 1 Kings 7. 48. 2 Chron. 4. 19. & 13. 11. Heb. 9. 2.

[e] Num. 4. 7. 1 Chron. 9. 32. 2 Chron. 2. 4.

[f] 1 Sam. 21. 6. Matt. 12. 4. Mark 2. 26. Luke 6. 4.

[g] Ex. 29. 33. ch. 8. 3. & 21. 22.

10 ¶ And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel; and this son of the Israelitish *woman* and a man of Israel strove together in the camp;

11 And the Israelitish woman's son [h]blasphemed the name *of the* LORD, and [i]cursed; and they [k]brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)

12 And they [l]put him in ward, †[m]that the mind of the LORD might be shewed them.

13 And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp; and let all that heard *him* [n]lay their hands upon his head, and let all the congregation stone him.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God [o]shall bear his sin.

16 And he that [p]blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the* LORD, shall be put to death.

17 ¶ [q]And he that †killeth any man shall surely be put to death.

18 [r]And he that killeth a beast shall make it good; †beast for beast.

19 And if a man cause a blemish in his neighbour; as [s]he hath done, so shall it be done to him:

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

21 [t]And he that killeth a beast, he shall restore it: [u]and he that killeth a man, he shall be put to death.

22 Ye shall have [x]one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

23 ¶ And Moses spake to the children of Israel, [y]that they should bring forth him that had cursed out of the camp, and stone him with stones: and the children of Israel did as the LORD commanded Moses.

CHAP. XXV.

8 *The year of jubilee.* 35 *Compassion of the poor.* 39 *The usage of bondmen.* 47 *The redemption of servants.*

AND the LORD spake unto Moses in mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land †keep [a]a sabbath unto the LORD.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

5 [b]That which groweth of its own accord of thy harvest, thou shalt not reap, neither gather the grapes †of thy vine undressed: *for* it is a year of rest unto the land.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

8 ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet †of the jubilee to sound, on the tenth *day* of the seventh month, [c]in the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and [d]proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; [e]and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you: [f]ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

12 For it *is* the jubilee; it shall be holy unto you: [g]ye shall eat the increase thereof out of the field.

13 [h]In the year of this jubilee ye shall return every man unto his possession.

14 And if thou sell aught unto thy neighbour, or buyest *aught* of thy neighbour's hand, [i]ye shall not oppress one another:

15 [k]According to the number of years after the jubilee, thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee:

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee.

17 [l]Ye shall not therefore oppress one another; [m]but thou shalt fear thy God: for I *am* the LORD your God.

18 ¶ [n]Wherefore ye shall do my statutes, and keep my judgments, and do them; [o]and ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and [p]ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, [q]What shall we eat the seventh year? behold, [r]we shall not sow nor gather in our increase:

21 Then I will [s]command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 [t]And ye shall sow the eighth year, and eat *yet* of [u]old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*.

23 ¶ The land shall not be sold ‖†for ever; for [x]the land *is* mine, for ye *are* [y]strangers and sojourners with me.

24 And in all the land of your possession ye shall grant a redemption for the land.

Before CHRIST 1490.

h ver. 16.
i Job 1.5,11, 22.& 2.5, 9, 10. Isa. 8. 21.
k Ex. 18. 22, 26.
l Num. 15. 34.
† Heb. *to expound unto them according to the mouth of the* LORD.
m Ex. 18. 15, 16. Num. 27.5. & 36.5,6.
n Deut. 13. 9.& 17.7.
o ch. 5. 1. & 20. 17. Num.9.13.
p 1 Kings 21.10,13. Ps. 74. 10, 18. Matt. 12. 31. Mark 3.28. Jam. 2. 7.
q Ex.21.12. Num. 35. 31. Deut. 19. 11, 12.
† Heb. *smiteth the life of a man.*
r ver. 21.
† Heb. *life for life.*
s Ex 21.24. Deut. 19. 21. Matt. 5.38. & 7. 2.
t Ex.21.33. ver. 18.
u ver. 17.
x Ex.12.49. ch. 19. 34. Num. 15. 16.
y ver. 14.

1491.

† Heb. *rest.*
a Ex.23.10. See ch. 26. 34, 35. 2Chron.36. 21.
b 2 Kings 19. 29.
† Heb. *of thy separation.*

Before CHRIST 1491.

c ch. 23. 24, 27.
d Isa. 61.2. & 63. 4. Jer. 34. 8, 15, 17. Luke 4. 19.
e ver. 13. Num. 36.4.
f ver. 5.
g ver. 6, 7.
h ver. 10. ch. 27. 24. Num. 36.4.
i ver. 17. ch. 19. 13. 1 Sam. 12. 3, 4. Mic. 2. 2. 1 Cor. 6. 8.
k ch. 27.18, 23.
l ver. 14.
m ver. 43. ch. 19. 14, 32.
n ch. 19.37.
o ch. 26. 5. Deut. 12. 10. Ps. 4. 8. Prov. 1.33. Jer. 23. 6.
p ch. 26. 5. Ezek. 34. 25, 27, 28.
q Matt. 6. 25, 31.
r ver. 4, 5.
s Deut.28.8. See Ex. 16. 29.
t 2 Kings 19. 29.
u Josh. 5. 11, 12.
‖ Or, *to be quite cut off.*
† Heb. *for cutting off.*
x Deut. 32. 43. 2 Chron. 7. 20. Ps. 85. 1. Joel 2. 18. & 3. 2.
y 1 Chron. 29. 15. Ps. 39. 12. &119.19. 1 Pet. 2.11.

25 ¶ [z]If thy brother be waxen poor, and hath sold away *some* of his possession, and if [a]any of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and †himself be able to redeem it;

27 Then [b]let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: [c]and in the jubilee it shall go out, and he shall return unto his possession.

29 And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold: *within* a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it, throughout his generations: it shall not go out in the jubilee.

31 But the houses of the villages which have no walls round about them, shall be counted as the fields of the country: †they may be redeemed, and they shall go out in the jubilee.

32 Notwithstanding [d]the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

33 And if ‖a man purchase of the Levites, then the house that was sold, and the city of his possession [e]shall go out in *the year of* jubilee; for the houses of the cities of the Levites *are* their possession among the children of Israel.

34 But [f]the field of the suburbs of their cities may not be sold, for it *is* their perpetual possession.

35 ¶ And if thy brother be waxen poor, and †fallen in decay with thee; then thou shalt †[g]relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee.

36 [h]Take thou no usury of him, or increase; but [i]fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 [k]I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 ¶ And [l]if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not †compel him to serve as a bond-servant:

40 *But* as an hired servant, *and* as a sojourner he shall be with thee, *and* shall serve thee unto the year of jubilee:

41 And *then* shall he depart from thee, *both* he and his children [m]with him, and shall return unto his own family, and [n]unto the possession of his fathers shall he return.

42 For they *are* [o]my servants which I brought forth out of the land of Egypt; they shall not be sold †as bond-men.

43 [p]Thou shalt not rule over him [q]with rigour, but [r]shalt fear thy God.

Before CHRIST 1491.

[z] Ruth 2. 20. & 4. 4, 6.
[a] See Ruth 3. 2, 9, 12. Jer. 32. 7, 8.
† Heb. *his hand hath attained and found sufficiency*
ch. 5. 7.
[b] ver. 50, 51, 52.
[c] ver. 13.
† Heb. *redemption belongeth unto it.*
[d] See Num. 35. 2. Josh. 21. 2, &c.
‖ Or, one *of the Levites redeem* them.
[e] ver. 28.
[f] See Acts 4. 36, 37.
† Heb. *his hand faileth.*
† Heb. *strengthen.*
[g] Deut. 15. 7, 8. Ps. 37. 26. & 41. 1. & 112. 5, 9. Prov. 14. 31. Luke 6. 35. Acts 11. 29. Rom. 12. 18. 1 John 3. 17.
[h] Ex. 22. 25. Deut. 23. 19. Neh. 5. 7. Ps. 15. 5. Prov. 28. 8. Ezek. 18. 8, 13, 17. & 22. 12.
[i] ver. 17. Neh. 5. 9.
[k] ch. 22. 32, 33.
[l] Ex. 21. 2. Deut. 15. 12. 1 Kings 9. 22. 2 Kings 4. 1. Neh. 5. 5. Jer. 34. 14.
† Heb. *serve thyself with him with the service, &c.* ver. 46. Ex. 1. 14. Jer. 25. 14. & 27. 7. & 30. 8.
[m] Ex. 21. 3.
[n] ver. 28.
[o] ver 55. Rom. 6. 22. 1 Cor. 7. 23.
† Heb. *with the sale of a bond-man.*
[p] Eph. 6. 9. Col. 4. 1.
[q] ver. 46. Ex. 1. 13.
[r] ver. 17. Ex. 1. 17, 21. Deut. 25. 18. Mal. 3. 5.

Before CHRIST 1491.

[z] ver. 26.
[a] Job 7. 1. Isa. 16. 14. & 21. 16.
‖ Or, *by these* means.
[b] ver. 41. Ex. 21. 2, 3.
[c] ver. 42.
[d] Ex. 20. 4, 5. Deut. 5. 8. & 16. 22. & 27. 15. Ps. 97. 7.
‖ Or, *pillar.*
‖ Or, *figured stone.*
† Heb. *a stone of picture.*
[b] ch. 19. 30.
[c] Deut. 11. 13, 14, 15. & 28. 1–14.
[d] Isa. 30. 23. Ezek. 34. 26. Joel 2. 23, 24.
[e] Ps. 67. 6. & 85. 12. Ezek. 34. 27. & 36. 30. Zech. 8. 12.
[f] Amos 9. 13.

44 Both thy bond-men, and thy bond-maids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bond-men and bond-maids.

45 Moreover, of [s]the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.

46 And [t]ye shall take them as an inheritance for your children after you, to inherit *them for* a possession, †they shall be your bond-men for ever: but over your brethren the children of Israel, [u]ye shall not rule one over another with rigour.

47 ¶ And if a sojourner or a stranger †wax rich by thee, and [x]thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be redeemed again; one of his brethren may [y]redeem him:

49 Either his uncle, or his uncle's son may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if [z]he be able, he may redeem himself.

50 And he shall reckon with him that bought him, from the year that he was sold to him, unto the year of jubilee: and the price of his sale shall be according unto the number of years, [a]according to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him: *and the other* shall not rule with rigour over him in thy sight.

54 And if he be not redeemed ‖in these *years*, then [b]he shall go out in the year of jubilee, *both* he, and his children with him.

55 For [c]unto me the children of Israel *are* servants, they *are* my servants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

CHAP. XXVI.

1 *Of idolatry.* 3 *A blessing to them that keep the commandments.* 14 *A curse to those that break them.*

YE shall make you [a]no idols nor graven image, neither rear you up a ‖standing image, neither shall ye set up *any* ‖†image of stone in your land, to bow down unto it: for I *am* the LORD your God.

2 ¶ [b]Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

3 ¶ [c]If ye walk in my statutes and keep my commandments, and do them;

4 [d]Then I will give you rain in due season, [e]and the land shall yield her increase, and the trees of the field shall yield their fruit:

5 And [f]your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing-

time; and [s]ye shall eat your bread to the full, and [t]dwell in your land safely.

6 And [i]I will give peace in the land, and [k]ye shall lie down, and none shall make *you* afraid: and I will †rid [l]evil beasts out of the land, neither shall [m]the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And [n]five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will [o]have respect unto you, and [p]make you fruitful, and multiply you, and establish my covenant with you.

10 And ye shall eat [q]old store, and bring forth the old because of the new.

11 [r]And I will set my tabernacle among you: and my soul shall not [s]abhor you.

12 [t]And I will walk among you, and [u]will be your God, and ye shall be my people.

13 [w]I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen, [x]and I have broken the bands of your yoke, and made you go upright.

14 ¶ [y]But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall [z]despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

16 I also will do this unto you, I will even appoint †over you [a]terror, [b]consumption, and the burning ague, that shall [c]consume the eyes, and cause sorrow of heart: and [d]ye shall sow your seed in vain; for your enemies shall eat it.

17 And [e]I will set my face against you, and [f]ye shall be slain before your enemies: [g]they that hate you shall reign over you, and [h]ye shall flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you [i]seven times more for your sins.

19 And I will [k]break the pride of your power; and I [l]will make your heaven as iron, and your earth as brass:

20 And your [m]strength shall be spent in vain: for [n]your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 ¶ And if ye walk ‖contrary unto me, and will not hearken unto me, I will bring seven times more plagues upon you according to your sins.

22 [o]I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number, and [p]your *high*-ways shall be desolate.

23 And if ye [q]will not be reformed by me by these things, but will walk contrary unto me;

24 [r]Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And [s]I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, [t]I will send the pestilence among you: and ye shall be delivered into the hand of the enemy.

26 [u]*And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and [x]ye shall eat and not be satisfied.

27 And [y]if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also [z]in fury; and I, even I, will chastise you seven times for your sins.

29 [a]And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And [b]I will destroy your high places, and cut down your images, and [c]cast your carcasses upon the carcasses of your idols, and my soul shall [d]abhor you.

31 [e]And I will make your cities waste, and [f]bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

32 [g]And I will bring the land into desolation: and your enemies which dwell therein shall be [h]astonished at it.

33 And [i]I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 [k]Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your [l]sabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you, [m]I will send a faintness into their hearts in the lands of their enemies; and [n]the sound of a †shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall, when none pursueth.

37 And [o]they shall fall one upon another, as it were before a sword, when none pursueth: and [p]ye shall have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you [q]shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

40 [r]If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their [s]uncircumcised hearts be [t]humbled, and they then accept of the punishment of their iniquity:

42 Then will I [u]remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will [x]remember the land.

43 [y]The land also shall be left of them, and shall

Before CHRIST 1491.

[g] ch. 25.19. Deut. 11. 15. Joel 2. 19, 26.
[h] ch. 25.18. Job 11.18. Ezek 34. 25, 27, 28.
[i] 1 Chron. 22. 9. Ps. 29. 11. &147.14. Isa. 45. 7. Hag. 2. 9.
[k] Job 11.19. Ps. 3. 5. & 4. 8. Isa. 35. 9. Jer. 30. 10. Ezek. 34. 25. Hos. 2. 18. Zeph. 3.13.
† Heb. *cause to cease.*
[l] 2 Kings 17. 25. Ezek. 5.17. & 14. 15.
[m] Ezek. 14. 17.
[n] Deut. 32. 30. Josh.23.10.
[o] Ex. 2. 25. 2 Kings 13. 23.
[p] Gen. 17. 6, 7. Neh. 9. 23. Ps. 107.38.
[q] ch. 25.22.
[r] Ex. 25. 8. & 29. 45. Josh.22.19. Ps. 76. 2. Ezek. 37. 26,27,28. Rev. 21. 3.
[s] ch. 20. 23. Deut. 32. 19.
[t] 2Cor.6.16.
[u] Ex. 6. 7. Jer. 7. 23. & 11. 4. & 30. 22. Ezek. 11. 20.& 36.28.
[w] ch.25.38, 42, 55.
[x] Jer. 2. 20. Ezek. 34. 27.
[y] Deut. 28. 15. Lam. 2. 17. Mal. 2. 2.
[z] ver. 43. 2 Kings 17. 15.
† Heb. *upon you.*
[a] Deut. 28. 65,66,67. & 32. 25. Jer. 15. 8.
[b] Deut. 28. 22.
[c] 1 Sam. 2 33.
[d] Deut. 28. 33, 51. Job 31. 8. Jer. 5. 17. & 12. 13. Mic. 6. 15.
[e] ch. 17.10.
[f] Deut. 28. 25. Judg. 2.14. Jer. 19. 7.
[g] Ps.106.41.
[h] ver. 36. Ps. 53. 5. Prov. 28.1.
[i] 1Sam.2.5. Ps.119.164. Prov. 24. 16.
[k] Isa.25.11. & 26. 5. Ezek. 7.24. & 30. 6.
[l] Deut. 28. 23.
[m] Ps.127.1. Isa. 49. 4.
[n] Deut. 11. 17.& 28.18. Hag. 1. 10.
‖ Or, *at all adventures with me*, and so ver. 24.

Before CHRIST 1491.

[o] Deut. 32. 24. 2 Kings 17. 25. Ezek. 5.17. & 14. 15.
[p] Judg 5.6. 2 Chron. 15. 5. Isa. 33. 8. Lam 1. 4. Zech. 7.14.
[q] Jer. 2. 30. & 5. 3. Amos 4. 6–12.
[r] 2Sam. 22. 27. Ps. 18. 26.
[s] Ezek. 5. 17.& 6.3.& 14.17.&29. 8. & 33. 2.
[t] Num. 14. 12. Deut. 28. 21. Jer. 14. 12. & 24. 10. & 29. 17, 18. Amos4. 10.

[u] Ps.105.16. Isa. 3. 1. Ezek.4.16. & 5.16.& 14. 13.
[x] Isa. 9. 20. Mic. 6. 14. Hag. 1. 6.
[y] ver.21,24.
[z] Isa.59.18. & 63.3.& 66. 15. Jer. 21. 5. Ezek. 5.13, 15. & 8. 18.
[a] Deut. 28. 53. 2 Kings 6. 29. Ezek. 5.10. Lam. 4.10.
[b] 2 Chron. 34. 3, 4, 7. Isa. 27.9. Ezek. 6. 3, 4, 5, 6, 13.
[c] 2 Kings 23. 20. 2 Chron. 34. 5.
[d] Lev. 20. 23. Ps. 78. 59. & 89. 38. Jer. 14. 19.
[e] Neh. 2. 3. Jer. 4. 7. Ezek. 6. 6.
[f] Ps. 74. 7. Lam. 1. 10. Ezek. 9. 6. & 21. 7.
[g] Jer. 9. 11. & 25.11,18.
[h] Deut. 28. 37. 1Kings9. 8. Jer. 18. 16. & 19. 8. Ezek. 5.15.
[i] Deut. 4. 27.& 28.64. Ps. 44. 11. Jer. 9. 16. Ezek. 12. 15.& 20.23. & 22. 15. Zech. 7.14.
[k] 2 Chron. 36. 21.
[l] ch. 25. 2.
[m] Ezek 21. 7, 12, 15.
[n] ver. 17. Job 15. 21. Prov. 28.1.
† Heb. *driven.*
[o] Isa. 10. 4. See Judg. 7. 22. 1 Sam. 14. 15, 16.
[p] Josh. 7. 12, 13. Judg. 2.14.
[q] Deut. 4. 27.& 28.65. Neh. 1. 9. Jer. 3. 25.& 29. 12, 13. Ezek. 4.17. & 6. 9. & 20. 43. & 24. 23. &

enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they [z]despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, [a]I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

45 But I will [b]for their sakes remember the covenant of their ancestors, [c]whom I brought forth out of the land of Egypt [d]in the sight of the heathen, that I might be their God: I *am* the LORD.

46 [e]These *are* the statutes, and judgments, and laws, which the LORD made between him and the children of Israel [f]in mount Sinai by the hand of Moses.

CHAP. XXVII.

1 He that maketh a singular vow must be the Lord's.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, [a]When a man shall make a singular vow, the persons *shall be* for the LORD, by thy estimation.

3 And thy estimation shall be, of the male from twenty years old even unto sixty years old; even thy estimation shall be fifty shekels of silver, [b]after the shekel of the sanctuary.

4 And if it *be* a female, then thy estimation shall be thirty shekels.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him: according to his ability that vowed shall the priest value him.

9 And if *it be* a beast whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: †as thou valuest it *who art* the priest, so shall it be.

13 [c]But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

14 ¶ And when a man shall sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 [d]And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: ‖an homer of barley-seed *shall be valued* at fifty shekels of silver.

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubilee, then the priest shall [e]reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

19 [f]And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, [g]when it goeth out in the jubilee, shall be holy unto the LORD, as a field [h]devoted: [i]the possession thereof shall be the priest's.

22 And if *a man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of [k]his possession;

23 [l]Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubilee: and he shall give thine estimation in that day, *as* a holy thing unto the LORD.

24 [m]In the year of the jubilee the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*.

25 And all thy estimations shall be according to the shekel of the sanctuary: [n]twenty gerahs shall be the shekel.

26 ¶ Only the †[o]firstling of the beasts, which should be the LORD's firstling, no man shall sanctify it; whether *it be* ox, or sheep: it *is* the LORD's.

27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, [p]and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 [q]Notwithstanding, no devoted thing that a man shall devote unto the LORD of all that he hath *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.

29 [r]None devoted, which shall be devoted of men, shall be redeemed: *but* shall surely be put to death.

30 And [s]all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD.

31 [t]And if a man will at all redeem *aught* of his tithes, he shall add thereto the fifth *part* thereof.

Before CHRIST 1491.

[z] 33. 10. & 36. 31. Hos. 5. 15. Zech. 10.9.
[r] Num. 5.7. 1 Kings 8. 33,35,47. Neh. 9. 2. Dan. 9.3,4. Prov. 28. 13. Luke15.18. 1 John 1.9.
[a] See Jer.6. 10. & 9. 25, 26. Ezek. 44.7. Acts 7. 51. Rom.2.29. Col. 2. 11.
[b] 1 Kings 21. 29. 2Chron.12. 6,7,12. & 32. 26. & 33.12,13.
[c] Ex. 2. 24. & 6. 5. Ps. 106.45. Ezek. 16. 60.
[d] Ps.136.23.
[e] ver.34,35.

[z] ver. 15.
[a] Deut. 4. 31. 2 Kings 13. 23. Rom. 11.2.
[b] Rom. 11. 28.
[c] ch. 22. 33. & 25. 38.
[d] Ps. 98. 2. Ezek. 20.9, 14, 22.
[e] ch. 27. 34. Deut. 6. 1. & 12. 1. & 33. 4. John 1. 17.
[f] ch. 25. 1.

[a] Num.6.2. See Judg. 11.30,31, 39. 1 Sam. 1. 11, 28.
[b] Ex.30. 13.

[c] ver. 13.

[d] ver. 13.

‖ Or, the land of *an homer*, &c.

[e] ch. 25. 15, 16.

[f] ver. 13.

[g] ch. 25.10, 28, 31.
[h] ver. 28.
[i] Num. 18. 14. Ezek. 44. 29.
[k] ch. 25.10, 25.
[l] ver. 18.

[m] ch. 25.28.

[n] Ex.30.13. Num.3.47. & 18. 16. Ezek. 45. 12.
† Heb. *firstborn, &c.*
[o] Ex. 13. 2, 12.& 22.30. Num. 18. 17. Deut. 15. 19.
[p] ver. 11, 12, 13.

[q] ver. 21. Josh. 6.17, 18, 19.

[r] Num. 21. 2, 3.

† Heb. *according to thy estimation, O priest, &c.*
[s] Gen. 28. 22. Num. 18. 21, 24. 2 Chron. 31. 5, 6, 12. Neh.13.12. Mal. 3. 8, 10.
[t] ver. 13.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever [u]passeth under the rod, the tenth shall be holy unto the LORD.

33 He shall not search whether it be good or bad, [x]neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34 [y]These *are* the commandments which the LORD commanded Moses for the children of Israel in mount Sinai.

Before CHRIST 1491.

[u] See Jer. 33. 13. Ezek. 20. 37. Mic. 7. 14.
[x] ver. 10.
[y] ch. 26. 46.

The FOURTH Book of Moses, called NUMBERS.

CHAP. I.

1 *God commandeth Moses to number the people.*

AND the LORD spake unto Moses [a]in the wilderness of Sinai, [b]in the tabernacle of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying,

2 [c]Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls:

3 From twenty years old and upward, all that are able to go forth to war in Israel; thou and Aaron shall number them by their armies.

4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

5 ¶ And these *are* the names of the men that shall stand with you: of *the tribe of* Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; Nahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher, Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of [d]Deuel.

15 Of Naphtali; Ahira the son of Enan.

16 [e]These *were* the renowned of the congregation, princes of the tribes of their fathers, [f]heads of thousands in Israel.

17 ¶ And Moses and Aaron took these men which are expressed by *their* names:

18 And they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

20 And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.

Before CHRIST 1490.

[a] Ex. 19. 1. Num. 10. 11, 12.
[b] Ex. 25. 22.
[c] Ex. 30. 12. & 38. 26. ch. 26. 2, 63, 64. 2 Sam. 24. 2. 1 Chron. 21. 2.
[d] ch. 2. 14, he is called *Reuel*.
[e] ch. 7. 2. 1 Chron. 27. 16.
[f] Ex. 18. 21, 25.

Before CHRIST 1490.

22 ¶ Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 ¶ Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

26 ¶ Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.

28 ¶ Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 ¶ Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 ¶ Of the children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

34 ¶ Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names,

from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

36 ¶ Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 ¶ Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 ¶ Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

42 ¶ Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

44 [g]These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered, were [h]six hundred thousand and three thousand and five hundred and fifty.

47 ¶ But [i]the Levites, after the tribe of their fathers, were not numbered among them.

48 For the LORD had spoken unto Moses, saying,

49 [k]Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 [l]But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof, and they shall minister unto it, [m]and shall encamp round about the tabernacle.

51 [n]And when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up: [o]and the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall pitch their tents, [p]every man by his own camp, and every man by his own standard, throughout their hosts.

53 [q]But the Levites shall pitch round about the tabernacle of testimony; that there be no [r]wrath upon the congregation of the children of Israel: [s]and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

CHAP. II.

The order of the tribes in their tents.

AND the LORD spake unto Moses and unto Aaron, saying,

2 [a]Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: †[b]far off about the tabernacle of the congregation shall they pitch.

3 And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and [c]Nahshon the son of Amminadab *shall be* captain of the children of Judah.

4 And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

7 *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah *were* an hundred thousand and fourscore thousand and six thousand and four hundred throughout their armies: [d]these shall first set forth.

10 ¶ On the south side *shall be* the standard of the camp of Reuben, according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of ‖Reuel.

15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thou

Before CHRIST 1490.

Before CHRIST 1490.

[o] ch. 3. 10, 38. & 18. 22.
[p] ch. 2. 2, 34.
[q] ver. 50.
[r] Lev. 10. 6. ch. 8. 19. & 16. 46. & 18. 5. 1 Sam. 6. 19.
[s] ch. 3. 7, 8. & 8. 24, 25, 26. & 18. 3, 4, 5. & 31. 30, 47. 1 Chron. 23. 32. 2 Chron. 13. 10.
[a] ch. 1. 52.
† Heb. *over against.*
[b] Josh. 3. 4.
[c] ch. 10. 14. Ruth 4. 20. 1 Chron. 2. 10. Matt. 1. 4. Luke 3. 32, 33.
[g] ch. 26. 64.
[d] ch. 10. 14.
[h] Ex. 38. 26. See Ex. 12. 37. ch. 2. 32. & 26. 51.
[i] ch. 2. 33. See ch. 3. & 4. & 26. 57. 1 Chron. 6. & 21. 6.
[k] ch. 2. 33. & 26. 62.
[l] Ex. 38. 21. ch. 3. 7, 8. & 4. 15, 25, 26, 27, 33.
‖ *Deuel.* ch. 1. 14. & 7. 42, 47. & 10. 20.
[m] ch. 3. 23, 29, 35, 38.
[n] ch. 10. 17, 21.

sand and four hundred and fifty, throughout their armies: [c]and they shall set forth in the second rank.

17 ¶ [f]Then the tabernacle of the congregation shall set forward with the camp of the Levites, in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

18 ¶ On the west side *shall be* the standard of the camp of Ephraim, according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, *were* forty thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies: [g]and they shall go forward in the third rank.

25 ¶ The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.

27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

29 ¶ Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.

30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred: [h]they shall go hindmost with their standards.

32 ¶ These *are* those which were numbered of the children of Israel by the house of their fathers: [i]all those that were numbered of the camps throughout their hosts, *were* six hundred thousand and three thousand and five hundred and fifty.

33 But [k]the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

34 And the children of Israel did according to all that the LORD commanded Moses: [l]so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

Before CHRIST 1490.

[c] ch. 10. 18.
[f] ch. 10. 17, 21.
[g] ch. 10. 22.
[h] ch. 10. 25.
[i] Ex. 38. 26. ch. 1. 46. & 11. 21.
[k] ch. 1. 47.
[l] ch. 24. 2, 5, 6.

Before CHRIST 1491.

[a] Ex. 6. 23.
[b] Ex. 28. 41. Lev. 8. † Heb. *whose hand he filled.*
[c] Lev. 10. 1. ch. 26. 61. 1 Chron. 24. 2.
[d] ch. 8. 6. & 18. 2.
[e] See ch. 1. 50. & 8. 11, 15, 24, 26.
[f] ch. 8. 19. & 18. 6.
[g] ch. 18. 7. [h] ver. 38. ch. 1. 51. & 16. 40.
[i] ver. 41. ch. 8. 16. & 18. 6.
[k] Ex. 13. 2. Lev. 27. 26. ch. 8. 16. Luke 2. 23. [l] Ex. 13. 12, 15. ch. 8. 17.
[m] ver. 39. ch. 26. 62.
† Heb. *mouth.*
[n] Gen. 46. 11. Ex. 6. 16. ch. 26. 57. 1 Chron. 6. 1, 16. & 23. 6. [o] Ex. 6. 17.
[p] Ex. 6. 18.
[q] Ex. 6. 19.

CHAP. III.

5 *The Levites are given to the priests for the service of the tabernacle.*

THESE also *are* the generations of Aaron and Moses, in the day *that* the LORD spake with Moses in mount Sinai.

2 And these *are* the names of the sons of Aaron; Nadab the [a]first-born, and Abihu, Eleazar, and Ithamar.

3 These *are* the names of the sons of Aaron, [b]the priests which were anointed, † whom he consecrated to minister in the priest's office.

4 [c]And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

5 ¶ And the LORD spake unto Moses, saying,

6 [d]Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do [e]the service of the tabernacle.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And [f]thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, [g]and they shall wait on their priest's office: [h]and the stranger that cometh nigh shall be put to death.

11 And the LORD spake unto Moses, saying,

12 And I, behold, [i]I have taken the Levites from among the children of Israel, instead of all the first-born that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

13 Because [k]all the first-born *are* mine; [l]*for* on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast: mine shall they be: I *am* the LORD.

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the house of their fathers, by their families: [m]every male from a month old and upward shalt thou number them.

16 And Moses numbered them according to the † word of the LORD, as he was commanded.

17 [n]And these were the sons of Levi, by their names; Gershon, and Kohath, and Merari.

18 And these *are* the names of the sons of Gershon by their families; [o]Libni, and Shimei.

19 And the sons of Kohath by their families; [p]Amram, and Izehar, Hebron, and Uzziel.

20 [q]And the sons of Merari by their families; Mahli, and Mushi: these *are* the families of the Levites, according to the house of their fathers.

21 Of Gershon *was* the family of the Libnites,

and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them, *were* seven thousand and five hundred.

23 [r]The families of the Gershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.

25 And [s]the charge of the sons of Gershon in the tabernacle of the congregation *shall be* [t]the tabernacle, and [u]the tent, [x]the covering thereof, and [y]the hanging for the door of the tabernacle of the congregation,

26 And [z]the hangings of the court, and [a]the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and [b]the cords of it, for all the service thereof.

27 ¶ [c]And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

29 [d]The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.

31 And [e]their charge *shall be* [f]the ark, and [g]the table, and [h]the candlestick, and [i]the altars, and the vessels of the sanctuary wherewith they minister, and [k]the hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males from a month old and upward, *were* six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: [l]*these* shall pitch on the side of the tabernacle northward.

36 And †[m]*under* the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ [n]But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, [o]keeping the charge of the sanctuary, [p]for the charge of the children of Israel; and [q]the stranger that cometh nigh shall be put to death.

39 [r]All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

40 ¶ And the LORD said unto Moses, [s]Number all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names.

41 [t]And thou shalt take the Levites for me (I *am* the LORD) instead of all the first-born among the children of Israel; and the cattle of the Levites, instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the first-born among the children of Israel.

43 And all the first-born males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the LORD spake unto Moses, saying,

45 [u]Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I *am* the LORD.

46 And for those that are to be [x]redeemed of the two hundred and threescore and thirteen, of the first-born of the children of Israel, [y]which are more than the Levites:

47 Thou shalt even take [z]five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take *them*: [a]the shekel *is* twenty gerahs.

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites:

50 Of the first-born of the children of Israel took he the money; [b]a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary.

51 And Moses [c]gave the money of them that were redeemed unto Aaron, and to his sons, according to the word of the LORD, as the LORD commanded Moses.

CHAP. IV.

1 *The age and time of the Levites' service.* 17 *The office of the priests.*

AND the LORD spake unto Moses and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers;

3 [a]From thirty years old and upward, even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

4 [b]This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* [c]the most holy things

Before CHRIST 1490.

p ver. 7. 8.
q ver. 10.
r See ch. 26. 62.
r ch. 1. 53.
s ver. 15.
s ch. 4. 24, 25, 26.
t Ex. 25. 9.
t ver. 12, 45.
u Ex. 26. 1.
x Ex. 26. 7, 14.
y Ex. 26. 36.
z Ex. 27. 9.
a Ex. 27. 16.
b Ex. 35. 18.
c 1 Chron. 26. 23.
u ver. 12, 41.
d ch. 1. 53.
x Ex. 13. 13. ch. 18. 15.
y ver. 39, 43.
e ch. 4. 15.
f Ex. 25. 10.
g Ex. 25. 23.
h Ex. 25. 31.
i Ex. 27. 1. & 30. 1.
k Ex. 26. 32.
z Lev. 27. 6. ch. 18. 16.
a Ex. 30. 13. Lev. 27. 25. ch. 18. 16. Ezek. 45. 12.
b ver. 46, 47.
c ver. 48.
l ch. 1. 53.
† Heb. *the office of the charge.*
m ch. 4. 31, 32.
n ch. 1. 53.
o ch. 18. 5.
a See ch. 8, 24. 1 Chron. 23. 3, 24, 27.
b ver. 15.
c ver. 19.

5 ¶ And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down [c]the covering vail, and cover the [c]ark of testimony with it:

6 And shall put thereon the covering of badgers' skins, and shall spread over *it* a cloth wholly of blue, and shall put in [f]the staves thereof.

7 And upon the [g]table of shew-bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to ‖ cover withal: and the continual bread shall be thereon:

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the [h]candlestick of the light, [i]and his lamps, and his tongs, and his snuff-dishes, and all the oil-vessels thereof, wherewith they minister unto it:

10 And they shall put it, and all the vessels thereof, within a covering of badgers' skins, and shall put *it* upon a bar.

11 And upon [k]the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:

12 And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar.

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the flesh-hooks, and the shovels, and the ‖ basins, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, [t]the sons of Kohath shall come to bear *it:* [m]but they shall not touch *any* holy thing, lest they die. [n]These *things are* the burden of the sons of Kohath in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar the son of Aaron the priest *pertaineth* [o]the oil for the light, and the [p]sweet incense, and [q]the daily meat-offering, and the [r]anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

17 ¶ And the LORD spake unto Moses and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto [s]the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

20 [t]But they shall not go in to see when the holy things are covered, lest they die.

21 ¶ And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;

23 [u]From thirty years old and upward until fifty years old shalt thou number them; all that enter in †to perform the service, to do the work in the tabernacle of the congregation.

24 This *is* the service of the families of the Gershonites, to serve, and for ‖ burdens:

25 And [x]they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27 At the †appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 [y]From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the †service, to do the work of the tabernacle of the congregation.

31 And [z]this *is* the charge of their burden, according to all their service in the tabernacle of the congregation; [a]the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall [b]reckon the instruments of the charge of their burden.

33 This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

34 ¶ [c]And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,

35 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them by their families were two thousand seven hundred and fifty.

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which

Before CHRIST 1490.

[c] Ex.26.31. [c] Ex. 25. 10, 16.

[f] Ex.25.13.

[g] Ex. 25. 23,29,30. Lev.24.6,8.

‖ Or, *pour out withal.*

[h] Ex.25.31. [i] Ex. 25. 37, 38.

[k] Ex. 30. 1, 3.

[t] ch. 7. 9. & 10. 21. Deut. 31.9. 2Sam.6.13. 1 Chron. 15. 2, 15.

[m] 2 Sam. 6. 6, 7. 1 Chron. 13. 9, 10.

[n] ch. 3. 31.

[o] Ex. 25. 6. Lev. 24. 2.

[p] Ex.30.34.

[q] Ex.29.40.

[r] Ex.30.23.

[s] ver. 4.

[t] See Ex. 19. 21. 1 Sam. 6. 19.

Before CHRIST 1490.

[u] ver. 3.

† Heb. *to war the warfare.*

‖ Or, *carriage.*

[x] ch. 3. 25, 26.

† Heb. *mouth.*

[y] ver. 3.

† Heb. *warfare.*

[z] ch. 3. 36, 37.

[a] Ex.26.15.

[b] Ex.38.21.

[c] ver. 2.

Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

38 And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 [d]These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

42 ¶And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

44 Even those that were numbered of them after their families, were three thousand and two hundred.

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered [e]according to the word of the LORD by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,

47 [f]From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD they were numbered by the hand of Moses, [g]every one according to his service, and according to his burden: thus were they numbered of him, [h]as the LORD commanded Moses.

CHAP. V.

5 *Restitution is to be made in trespasses.* 11 *The trial of jealousy.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they put out of the camp every [a]leper, and every one that hath an [b]issue, and whosoever is defiled by the [c]dead:

3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, [d]in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

5 ¶And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, [e]When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

7 [f]Then they shall confess their sin which they have done: and he shall recompense his trespass [g]with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; besides [h]the ram of the atonement, whereby an atonement shall be made for him.

9 And every ‖[i]offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be [k]his.

11 ¶And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

13 And a man [l]lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner;*

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley-meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, [m]bringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before the LORD:

17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water:

18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy-offering: and the priest shall have in his hand the bitter water that causeth the curse:

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness ‖†*with another* instead of thy husband, be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee besides thy husband:

21 Then the priest shall [n]charge the woman with an oath of cursing, and the priest shall say unto the woman, [o]The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to † rot, and thy belly to swell;

22 And this water that causeth the curse [p]shall

Before CHRIST 1490.

[d] ver. 22.

[e] ver. 29.

[f] ver. 3, 23, 30.

[g] ver. 15, 24, 31.

[h] ver. 1, 21.

[a] Lev. 13. 3, 46. & ch. 12. 14.
[b] Lev. 15. 2.
[c] Lev. 21. 1. ch. 9. 6, 10. & 19. 11, 13. & 31. 19.
[d] Lev. 26. 11, 12. 2 Cor. 6. 16.

[e] Lev. 6. 2, 3.

Before CHRIST 1490.

[f] Lev. 5. 5. & 26. 40. Josh. 7. 19.
[g] Lev. 6. 5.
[h] Lev. 6. 6, 7. & 7. 7.
‖ Or, *heave-offering.*
[i] Ex. 29. 28. Lev. 6. 17, 18, 26. & 7. 6, 7, 9, 10, 14. ch. 18. 8, 9, 19. Deut. 18. 3, 4. Ezek. 44. 29, 30.
[k] Lev. 10. 13.
[l] Lev. 18. 20.
[m] 1 Kings 17. 18. Ezek. 29. 16.
‖ Or, being *in the power of thy husband.* Rom. 7. 2.
† Heb. *under thy husband.*
[n] Josh. 6. 26. 1 Sam. 14. 24. Neh. 10. 29.
[o] Jer. 29. 22.
† Heb. *fall.*
[p] Ps. 109. 18.

go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot. [q]And the woman shall say, Amen, amen.

23 And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter.

25 Then the priest shall take the jealousy-offering out of the woman's hand, and shall [r]wave the offering before the LORD, and offer it upon the altar:

26 [s]And the priest shall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, *that*, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman [t]shall be a curse among her people.

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This *is* the law of jealousies, when a wife goeth aside *to another* [u]instead of her husband, and is defiled;

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman [x]shall bear her iniquity.

CHAP. VI.

1 *The law of the Nazarites.* 22 *The form of blessing the people.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall ‖ [a]separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD:

3 [b]He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his ‖ separation shall he eat nothing that is made of the †vine-tree, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no [c]razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD, [d]he shall come at no dead body.

7 [e]He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the †consecration of his God *is* upon his head.

8 All the days of his separation he *is* holy unto the LORD.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall [f]shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And [g]on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year [h]for a trespass-offering: but the days that were before shall †be lost, because his separation was defiled.

13 ¶ And this *is* the law of the Nazarite: [i]When the days of his separation are fulfilled, he shall be brought unto the door of the tabernacle of the congregation:

14 And he shall offer his offering unto the LORD, one he-lamb of the first year without blemish for a burnt-offering, and one ewe-lamb of the first year without blemish [k]for a sin-offering, and one ram without blemish [l]for peace-offerings,

15 And a basket of unleavened bread, [m]cakes of fine flour mingled with oil, and wafers of unleavened bread [n]anointed with oil, and their meat-offering and their [o]drink-offerings.

16 And the priest shall bring *them* before the LORD, and shall offer his sin-offering, and his burnt-offering:

17 And he shall offer the ram *for* a sacrifice of peace-offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering.

18 [p]And the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace-offerings.

19 And the priest shall take the [q]sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and [r]shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven:

20 And the priest shall wave them *for* a wave-offering before the LORD: [s]this *is* holy for the priest, with the wave-breast, and heave-shoulder: and after that, the Nazarite may drink wine.

21 This *is* the law of the Nazarite who hath vowed, *and of* his offering unto the LORD for his separation, besides *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise [t]ye shall bless the children of Israel, saying unto them,

24 The LORD bless thee, and [u]keep thee:

Before CHRIST 1490.

q Deut. 27. 15.

r Lev. 8. 27.

s Lev. 2. 2, 9.

t Deut. 28. 37. Ps. 83. 9, 11. Jer. 24. 9. & 29. 18, 22. & 42. 18. Zech. 8. 13.

u ver. 19.

x Lev. 20. 17, 19, 20.

‖ Or, *make* themselves *Nazarites.*

a Lev. 27. 2. Judg. 13. 5. Acts 21. 23. Rom. 1. 1.

b Amos 2. 12. Luke 1. 15.

‖ Or, *Nazaritesh.*

†Heb. *vine of the wine.*

c Judg. 13. 5. & 16. 17. 1 Sam. 1. 11.

d Lev. 21. 11. ch. 19. 11, 16.

e Lev. 21. 1, 2, 11. ch. 9. 6.

†Heb. *separation.*

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f Acts 18. 18. & 21. 24.

g Lev. 5. 7. & 14. 22. & 15. 14, 29.

h Lev. 5. 6.

†Heb. *fall.*

i Acts 21. 26.

k Lev. 4. 2, 27, 32.

l Lev. 3. 6.

m Lev. 2. 4.

n Ex. 29. 2.

o ch. 15. 5, 7, 10.

p Acts 21. 24.

q 1 Sam. 2. 15.

r Ex. 29. 23, 24.

s Ex. 29. 27, 28.

t Lev. 9. 22. 1 Chron. 23. 13.

u Ps. 121. 7. John 17. 11.

25 The LORD [w]make his face shine upon thee, and [x]be gracious unto thee:

26 [y]The LORD lift up his countenance upon thee, and [z]give thee peace.

27 [a]And they shall put my name upon the children of Israel, and [b]I will bless them.

CHAP. VII.

1 *The offering of the princes at the dedication of the tabernacle.*

AND it came to pass on the day that Moses had fully [a]set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

2 That [b]the princes of Israel, heads of the house of their fathers, who *were* the princes of the tribes, †and were over them that were numbered, offered:

3 And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 And the LORD spake unto Moses, saying,

5 Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the wagons and the oxen, and gave them unto the Levites:

7 Two wagons and four oxen [c]he gave unto the sons of Gershon, according to their service:

8 [d]And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, [e]under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none: because [f]the service of the sanctuary belonging unto them [g]*was that* they should bear upon their shoulders.

10 ¶ And the princes offered for [h]dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

11 And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the first day was [i]Nahshon the son of Amminadab, of the tribe of Judah:

13 And his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after [k]the shekel of the sanctuary; both of them *were* full of fine flour mingled with oil for a [l]meat-offering:

14 One spoon of ten *shekels* of gold, full of [m]incense:

15 [n]One young bullock, one ram, one lamb of the first year, for a burnt-offering:

16 One kid of the goats for a [o]sin-offering:

17 And for [p]a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.

18 ¶ On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:

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[w] Ps. 31. 16. & 67. 1. & 80. 3, 7, 19. & 119. 135. Dan. 9. 17.
[x] Gen. 43. 29.
[y] Ps. 4. 6.
[z] John 14. 27. 2 Thess. 3. 16.
[a] Deut. 28. 10. 2 Chron. 7. 14. Isa. 43. 7. Dan. 9. 18, 19.
[b] Ps. 115. 12.

[a] Ex. 40. 18. Lev. 8. 10, 11.
[b] ch. 1. 4, &c.
† Heb. *who stood*

[c] ch. 4. 25.
[d] ch. 4. 31.
[e] ch. 4. 28, 33.
[f] ch. 4. 15.
[g] ch. 4. 6, 8, 10, 12, 14. 2 Sam. 6. 13.
[h] See Deut. 20. 5. 1 Kings 8. 63. 2 Chron. 7. 5, 9. Ezra 6. 16. Neh. 12. 27. Ps. 30, title.
[i] ch. 2. 3.
[k] Ex. 30. 13.
[l] Lev. 2. 1.
[m] Ex. 30. 34.
[n] Lev. 1. 2.
[o] Lev. 4. 23.
[p] Lev. 3. 1.

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19 He offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

22 One kid of the goats for a sin-offering:

23 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Nethaneel the son of Zuar.

24 ¶ On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer:*

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

28 One kid of the goats for a sin-offering:

29 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Eliab the son of Helon.

30 ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer:*

31 His offering *was* one silver charger, of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year for a burnt-offering:

34 One kid of the goats for a sin-offering:

35 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer:*

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

38 One golden spoon of ten *shekels*, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

40 One kid of the goats for a sin-offering:

41 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered:*
43 His offering *was* one silver charger, of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:
44 One golden spoon of ten *shekels*, full of incense:
45 One young bullock, one ram, one lamb of the first year, for a burnt-offering:
46 One kid of the goats for a sin-offering:
47 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Eliasaph the son of Deuel.
48 ¶ On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered:*
49 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:
50 One golden spoon of ten *shekels*, full of incense:
51 One young bullock, one ram, one lamb of the first year, for a burnt-offering:
52 One kid of the goats for a sin-offering:
53 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Elishama the son of Ammihud.
54 ¶ On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh:
55 His offering *was* one silver charger, of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:
56 One golden spoon of ten *shekels*, full of incense:
57 One young bullock, one ram, one lamb of the first year, for a burnt-offering:
58 One kid of the goats for a sin-offering:
59 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Gamaliel the son of Pedahzur.
60 ¶ On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered:*
61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:
62 One golden spoon of ten *shekels*, full of incense:
63 One young bullock, one ram, one lamb of the first year, for a burnt-offering:
64 One kid of the goats for a sin-offering:
65 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Abidan the son of Gideoni.
66 ¶ On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered:*
67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:
68 One golden spoon of ten *shekels*, full of incense:
69 One young bullock, one ram, one lamb of the first year, for a burnt-offering:
70 One kid of the goats for a sin-offering:
71 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Ahiezer the son of Ammishaddai.
72 ¶ On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, *offered:*
73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:
74 One golden spoon of ten *shekels*, full of incense:
75 One young bullock, one ram, one lamb of the first year, for a burnt-offering:
76 One kid of the goats for a sin-offering:
77 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran.
78 ¶ On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered:*
79 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:
80 One golden spoon of ten *shekels*, full of incense:
81 One young bullock, one ram, one lamb of the first year, for a burnt-offering:
82 One kid of the goats for a sin-offering:
83 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Ahira the son of Enan.
84 This *was* the dedication of the altar (in the day when it was anointed) by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:
85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary:
86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*.
87 All the oxen for the burnt-offering *were*

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twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering: and the kids of the goats for sin-offering, twelve.

38 And all the oxen for the sacrifice of the peace-offerings *were* twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was [q]anointed.

89 And when Moses was gone into the tabernacle of the congregation [r]to speak with ‖him, then he heard [s]the voice of one speaking unto him from off the mercy-seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

CHAP. VIII.

1 *How the lamps are to be lighted.* 5 *The consecration of the Levites.* 23 *The age and time of their service.*

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou [a]lightest the lamps, the seven lamps shall give light over against the candlestick.

3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

4 [b]And this work of the candlestick *was of* beaten gold, unto the shaft thereof, unto the flowers thereof, *was* [c]beaten work: [d]according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

5 ¶ And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them: Sprinkle [e]water of purifying upon them, and †[f]let them shave all their flesh, and let them wash their clothes, and *so* make themselves clean.

8 Then let them take a young bullock with [g]his meat-offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin-offering.

9 [h]And thou shalt bring the Levites before the tabernacle of the congregation: [i]and thou shalt gather the whole assembly of the children of Israel together:

10 And thou shalt bring the Levites before the LORD: and the children of Israel [k]shall put their hands upon the Levites:

11 And Aaron shall †offer the Levites before the LORD *for* an †offering of the children of Israel, that †they may execute the service of the LORD.

12 [l]And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin-offering, and the other *for* a burnt-offering, unto the LORD, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD.

14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be [m]mine.

15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and [n]offer them *for* an offering.

16 For they *are* wholly given unto me from among the children of Israel; [o]instead of such as open every womb, *even instead of* the first-born of all the children of Israel, have I taken them unto me.

17 [p]For all the first-born of the children of Israel *are* mine, *both* man and beast: on the day that I smote every first-born in the land of Egypt I sanctified them for myself.

18 And I have taken the Levites for all the first-born of the children of Israel.

19 And [q]I have given the Levites *as* †a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: [r]that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 [s]And the Levites were purified, and they washed their clothes; [t]and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them.

22 [u]And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: [x]as the LORD had commanded Moses concerning the Levites, so did they unto them.

23 ¶ And the LORD spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites: [y]From twenty and five years old and upward they shall go in †to wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall †cease waiting upon the service *thereof*, and shall serve no more:

26 But shall minister with their brethren in the tabernacle of the congregation, [z]to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

CHAP. IX.

15 *The cloud guideth the removings and encampings of the Israelites.*

AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep [a]the passover at his appointed season.

3 In the fourteenth day of this month, †at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And [b]they kept the passover on the fourteenth

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[q] ver. 1.
[r] ch. 12. 8. Ex. 33. 9, 11.
‖ That is, *God.*
[s] Ex. 25. 22.
[a] Ex. 25. 37. & 40. 25.
[b] Ex. 25. 31.
[c] Ex. 25. 18.
[d] Ex. 25. 40.
[e] ch. 19. 9, 17, 18.
† Heb. *let them cause a razor to pass over, &c.*
[f] Lev. 14. 8, 9.
[g] Lev. 2. 1.
[h] See Ex. 29. 4. & 40. 12.
[i] Lev. 8. 3.
[k] Lev. 1. 4.
† Heb. *wave.*
† Heb. *wave-offering.*
† Heb. *they may be to execute, &c.*
[l] Ex. 29. 10.
[m] ch. 3. 45. & 16. 9.

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[n] ver. 11, 13.
[o] ch. 3. 12, 45.
[p] Ex. 13. 2, 12, 13, 15. ch. 3. 13. Luke 2. 23.
[q] ch. 3. 9.
† Heb. *given.*
[r] ch. 1. 53. & 16. 46. & 18. 5. 2 Chron. 26. 16.
[s] ver. 7.
[t] ver. 11, 12.
[u] ver. 15.
[x] ver. 5, &c.
[y] See ch. 4. 3. 1 Chron. 23. 3, 24, 27.
† Heb. *to war the warfare of, &c.* 1 Tim. 1. 18.
† Heb. *return from the warfare of the service.*
[z] ch. 1. 53.
[a] Ex. 12. 1, &c. Lev. 23. 5. ch. 28. 16. Deut. 16. 1, 2.
† Heb. *between the two evenings.* Ex. 12. 6.
[b] Josh. 5. 10.

day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

6 ¶ And there were certain men, who were [c]defiled by the dead body of a man, that they could not keep the passover on that day: [d]and they came before Moses and before Aaron on that day:

7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and [e]I will hear what the LORD will command concerning you.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD.

11 [f]The fourteenth day of the second month at even they shall keep it, *and* [g]eat it with unleavened bread and bitter *herbs*.

12 [h]They shall leave none of it unto the morning, [i]nor break any bone of it: [k]according to all the ordinances of the passover they shall keep it.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the passover, even the same soul [l]shall be cut off from among his people: because he [m]brought not the offering of the LORD in his appointed season, that man shall [n]bear his sin.

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: [o]ye shall have one ordinance both for the stranger, and for him that was born in the land.

15 ¶ And [p]on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely*, the tent of the testimony: and [q]at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was always: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud [r]was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: [s]as long as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud †tarried long upon the tabernacle many days, then the children of Israel [t]kept the charge of the LORD, and journeyed not.

20 And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *so* it was, when the cloud †abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel [u]abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the LORD they rested in their tents, and at the commandment of the LORD they journeyed: they [x]kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

CHAP. X.

11 *The Israelites remove from Sinai to Paran.* 14 *The order of their march.*

AND the LORD spake unto Moses, saying,

2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the [a]calling of the assembly, and for the journeying of the camps.

3 And when [b]they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow *but* with one *trumpet*, then the princes, *which are* [c]heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then [d]the camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then the camps that lie [e]on the south side shall take their journey: they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, [f]ye shall blow, but ye shall not [g]sound an alarm.

8 [h]And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

9 And [i]if ye go to war in your land against the enemy that [k]oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be [l]remembered before the LORD your God, and ye shall be saved from your enemies.

10 Also [m]in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you [n]for a memorial before your God: I *am* the LORD your God.

11 ¶ And it came to pass on the twentieth *day* of the second month, in the second year, that the cloud [o]was taken up from off the tabernacle of the testimony.

12 And the children of Israel took [p]their journeys out of the [q]wilderness of Sinai; and the cloud rested in the [r]wilderness of Paran.

13 And they first took their journey [s]according to the commandment of the LORD by the hand of Moses.

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†Heb. *was.*

[c] ch. 5. 2. & 19. 11, 16. See John 18. 28.
[d] Ex. 18. 15, 19, 26. ch. 27. 2.
[e] ch. 27. 5.
[f] 2 Chron. 30. 2, 15.
[g] Ex. 12. 8.
[h] Ex. 12. 10.
[i] Ex. 12. 46. John 19. 36.
[k] Ex. 12. 43.
[l] Gen. 17. 14. Ex. 12. 15.
[m] ver. 7.
[n] ch. 5. 31.
[o] Ex. 12. 49.
[p] Ex. 40. 34. Neh. 9. 12, 19. Ps. 78. 14.
[q] Ex. 13. 21. & 40. 38.
[r] Ex. 40. 36. ch. 10. 11, 33, 34. Ps. 80. 1.
[s] 1 Cor. 10. 1.
† Heb. *prolonged.*
[t] ch. 1. 53. & 3. 8.

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[u] Ex. 40. 36, 37.
[x] ver. 19.
[a] Isa. 1. 13.
[b] Jer. 4. 5. Joel 2. 15.
[c] Ex. 18. 21. ch. 1. 16. & 7. 2.
[d] ch. 2. 3.
[e] ch. 2. 10.
[f] ver. 3.
[g] Joel 2. 1.
[h] ch. 31. 6. Josh. 6. 4. 1 Chron. 15. 24. 2 Chron. 13. 12.
[i] ch. 31. 6. Josh. 6. 5. 2 Chron. 13. 14.
[k] Judg. 2. 18. & 4. 3. & 6. 9. & 10. 8, 12. 1 Sam. 10. 18. Ps. 106. 42.
[l] Gen. 8. 1. Ps. 106. 4.
[m] ch. 29. 1. Lev. 23. 24. 1 Chron. 15. 24. 2 Chron. 5. 12. & 7. 6. & 29. 26. Ezra 3. 10. Neh. 12. 35. Ps. 81. 3.
[n] ver. 9.
[o] ch. 9. 17.
[p] Ex. 40. 36. ch. 2. 9, 16, 24, 31.
[q] Ex. 19. 1. ch. 1. 1. & 9. 5.
[r] Gen. 21. 21. ch. 12. 16. & 13. 3, 26. Deut. 1. 1.
[s] ver. 5, 6. ch. 2. 34.

14 ¶ [t]In the first *place* went the standard of the camp of the children of Judah according to their armies: and over his host *was* [u]Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon.

17 And [x]the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, [y]bearing the tabernacle.

18 ¶ And [z]the standard of the camp of Reuben set forward according to their armies: and over his host *was* Elizur the son of Shedeur.

19 And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel.

21 And the Kohathites set forward, bearing the [a]sanctuary: and ‖ *the other* did set up the tabernacle against they came.

22 ¶ And [b]the standard of the camp of the children of Ephraim set forward according to their armies: and over his host *was* Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.

25 ¶ And [c]the standard of the camp of the children of Dan set forward, *which was* the rere-ward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.

28 † [d]Thus *were* the journeyings of the children of Israel according to their armies, when they set forward.

29 ¶ And Moses said unto Hobab, the son of [e]Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the LORD said, [f]I will give it you: come thou with us, and [g]we will do thee good: for [h]the LORD hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee: forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us [i]instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that [k]what goodness the LORD shall do unto us, the same will we do unto thee.

33 ¶ And they departed from [l]the mount of the LORD three days' journey: and the ark of the covenant of the LORD [m]went before them in the three days' journey, to search out a resting-place for them.

34 And [n]the cloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, [o]Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O LORD, unto the † many thousands of Israel.

[t] ch. 2. 3, 9.
[u] ch. 1. 7.
[x] ch. 1. 51.
[y] ch. 4. 24, 31. & 7. 6, 7, 8.
[z] ch. 2. 10, 16.
[a] ch. 4. 4, 15. & 7. 9.
‖ That is, *the Gershonites and the Merarites:* See ver. 17. ch. 1. 51.
[b] ch. 2. 18, 24.
[c] ch. 2. 25, 31. Josh. 6. 9.
† Heb. *These.*
[d] ch. 2. 34.
[e] Ex. 2. 18.
[f] Gen. 12. 7.
[g] Judg. 1. 16. & 4. 11.
[h] Gen. 32. 12. Ex. 3. 8. & 6. 7, 8.
[i] Job 29. 15.
[k] Judg. 1. 16.
[l] See Ex. 3. 1.
[m] Deut. 1. 33. Josh. 3. 3, 4, 6. Ps. 132. 8. Jer. 31. 2. Ezek. 20. 6.
[n] Ex. 13. 21. Neh. 9. 12, 19.
[o] Ps. 68. 1, 2 & 132. 8.
† Heb. *ten thousand thousands.*

CHAP. XI.

4 *The people lust for flesh, and loathe manna.* 31 *Quails are given in wrath at Kibroth-hattaavah.*

AND [a]*when* the people ‖ complained, † it displeased the LORD: and the LORD heard *it:* [b]and his anger was kindled; and the [c]fire of the LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp.

2 And the people cried unto Moses; and when Moses [d]prayed unto the LORD, the fire † was quenched.

3 And he called the name of the place ‖ Taberah: because the fire of the LORD burnt among them.

4 ¶ And the [e]mixed multitude that *was* among them † fell a lusting: and the children of Israel also † wept again, and said, [f]Who shall give us flesh to eat?

5 [g]We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic.

6 But now [h]our soul *is* dried away; *there is* nothing at all, besides this manna, *before* our eyes.

7 And [i]the manna *was* as coriander-seed, and the † colour thereof as the colour of [k]bdellium.

8 *And* the people went about, and gathered *it,* and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and [l]the taste of it was as the taste of fresh oil.

9 And [m]when the dew fell upon the camp in the night, the manna fell upon it.

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and [n]the anger of the LORD was kindled greatly; Moses also was displeased.

11 [o]And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, [p]Carry them in thy bosom, as a [q]nursing-father beareth the sucking child, unto the land which thou [r]swarest unto their fathers?

13 [s]Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 [t]I am not able to bear all this people alone, because *it is* too heavy for me.

15 And if thou deal thus with me, [u]kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not [x]see my wretchedness.

16 ¶ And the LORD said unto Moses, Gather unto me [y]seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and [z]officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And I will [a]come down and talk with thee there; and [b]I will take of the spirit which *is* upon

[a] Deut. 9. 22. ‖ Or, *were as it were complainers.* † Heb. *it was evil in the ears of, &c.*
[b] Ps. 78. 21.
[c] Lev. 10. 2. ch. 16. 35. 2 Kings 1. 12. Ps. 106. 18.
[d] Jam. 5. 16. † Heb. *sunk.*
‖ That is, *A burning.* Deut. 9. 22.
[e] As Ex. 12. 38.
† Heb. *lusted a lust.*
† Heb. *returned and wept.*
[f] Ps. 78. 18. & 106. 14. 1 Cor. 10. 6.
[g] Ex. 16. 3.
[h] ch. 21. 5.
[i] Ex. 16. 14, 31.
† Heb. *eye of it as the eye of.*
[k] Gen. 2. 12.
[l] Ex. 16. 31.
[m] Ex. 16. 13, 14.
[n] Ps. 78. 21.
[o] Deut. 1. 12.
[p] Isa. 40. 11.
[q] Isa. 49. 23. 1 Thess. 2. 7.
[r] Gen. 26. 3. & 50. 24. Ex. 13. 5.
[s] Matt. 15. 33. Mark 8. 4.
[t] Ex. 18. 18.
[u] See 1 Kings 19. 4. Jonah 4. 3.
[x] Zeph. 3. 15.
[y] See Ex. 24. 1, 9.
[z] Deut. 16. 18.
[a] ver. 25. Gen. 11. 5. & 18. 21. Ex. 19. 20.
[b] 1 Sam. 10. 6. 2 Kings 2. 15. Neh. 9. 20. Isa. 44. 3. Joel 2. 28.

thee, and will put *it* upon them: and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

18 And say thou unto the people, [c]Sanctifiy yourselves against to-morrow, and ye shall eat flesh: for ye have wept [d]in the ears of the LORD, saying, Who shall give us flesh to eat? [e]for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 [f]*But* even a †whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which *is* among you, and have wept before him, saying, [g]Why came we forth out of Egypt?

21 And Moses said, [h]The people among whom I *am*, *are* six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22 [i]Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, [k]Is the LORD'S hand waxed short? thou shalt see now whether [l]my word shall come to pass unto thee, or not.

24 ¶ And Moses went out, and told the people the words of the LORD, and [m]gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD [n]came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that* [o]when the spirit rested upon them, [p]they prophesied, and did not cease.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but [q]went not out unto the tabernacle: and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, [r]forbid them.

29 And Moses said unto him, Enviest thou for my sake? [s]would God that all the LORD'S people were prophets, *and* that the LORD would put his spirit upon them.

30 And Moses gat him into the camp, he and the elders of Israel.

31 ¶ And there went forth a [t]wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, †as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth.

32 And the people stood up all that day, and all [u]*that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten [u]homers: and they spread *them* all abroad for themselves round about the camp.

33 And while the [x]flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

34 And he called the name of that place ‖Kibroth-hattaavah: because there they buried the people that lusted.

35 [y]*And* the people journeyed from Kibroth-hattaavah unto Hazeroth: and †abode at Hazeroth.

CHAP. XII.

God rebuketh the sedition of Miriam and Aaron.

AND Miriam and Aaron spake against Moses because of the ‖Ethiopian woman whom he had married: for [a]he had †married an Ethiopian woman.

2 And they said, Hath the LORD indeed spoken only by Moses? [b]hath he not spoken also by us? And the LORD [c]heard *it*.

3 (Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.)

4 [e]And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 [f]And the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him [g]in a vision, *and* will speak unto him [h]in a dream.

7 [i]My servant Moses *is* not so, [k]who *is* faithful in all [l]mine house.

8 With him will I speak [m]mouth to mouth, even [n]apparently, and not in dark speeches; and [o]the similitude of the LORD shall he behold: wherefore then [p]were ye not afraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle; and [q]behold, Miriam *became* [r]leprous, *white* as snow: and Aaron looked upon Miriam, and behold, *she was* leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, [s]lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be [t]as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, [u]If her father had but spit in her face, should she not be ashamed seven days? let her be [x]shut out from the camp seven days, and after that let her be received in *again*.

15 [y]And Miriam was shut out from the camp

Before CHRIST 1490.

[c] Ex.19.10.
[d] Ex. 16. 7.
[e] ver. 5. Acts 7. 39.
[f] Ps.78.29. &106.15.
† Heb. *month of days.*
[g] ch. 21. 5.
[h] Gen.12.2. Ex. 12. 37. & 38. 26. ch. 1. 46.
[i] See 2Kings7.2. Matt. 15. 33. Mark 8. 4. John 6.7,9.
[k] Isa. 50. 2. & 59.1.
[l] ch. 23. 19. Ezek. 12. 25. & 24. 14.
[m] ver. 16.
[n] ver. 17. ch. 12. 5.
[o] See 2 Kings 2. 15.
[p] See 1 Sam. 10. 5, 6, 10. & 19.20,21, 23. Joel 2. 29. Acts 2. 17, 18. 1 Cor. 14. 1, &c.
[q] See 1 Sam. 20. 26. Jer. 33. 5.
[r] See Mark 9.38. Luke 9. 49. John 3. 26.
[s] 1 Cor. 14. 5.
[t] Ex.16.13. Ps. 78. 26, 27, 28. & 105. 40.
† Heb. *as it were the way of a day.*

Before CHRIST 1490.

[u] Ex.16.36. Ezek. 45. 11.
[x] Ps. 78. 30, 31.
‖ That is, *The graves of lust.* Deut.9. 22.
[y] ch. 33.17.
† Heb. *they were in, &c.*
‖ Or, *Cushite.*
[a] Ex. 2. 21.
† Heb. *taken.*
[b] Ex.15.20. Mic. 6. 4.
[c] Gen. 29. 33. ch. 11. 1. 2 Kings 19. 4. Isa. 37. 4. Ezek. 35. 12, 13.
[e] Ps. 76. 9.
[f] ch. 11.25. & 16. 19.
[g] Gen.15.1. & 46. 2. Job 33. 15. Ezek. 1. 1. Dan. 8. 2. & 10. 8, 16, 17. Luke 1. 11, 22. Acts 10.11, 17. & 22. 17, 18.
[h] Gen. 31. 10, 11. 1 Kings 3. 5. Matt. 1.20.
[i] Ps.105.26.
[k] Heb. 3.2, 5.
[l] 1 Tim. 3. 15.
[m] Ex.33.11. Deut. 34. 10.
[n] 1 Cor. 13. 12.
[o] Ex.33.19.
[p] 2 Pet.2. 10. Jude 8.
[q] Deut. 24. 9.
[r] 2Kings 5. 27. & 15. 5. 2 Chron. 26.19,20.
[s] 2 Sam.19. 19.& 24.10. Prov. 30. 32.
[t] Ps. 88. 4.
[u] See Heb. 12. 9.
[x] Lev. 13. 46. ch. 5. 2, 3.
[y] Deut. 24. 9. 2 Chron. 26.20,21.

seven days: and the people journeyed not till Miriam was brought in *again*.

16 And afterward the people removed from [z]Hazeroth, and pitched in the wilderness of Paran.

CHAP. XIII.

1 The names of the men who were sent to search the land. 26 Their relation.

AND the LORD spake unto Moses, saying,

2 [a]Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses by the commandment of the LORD sent them [b]from the wilderness of Paran: all those men *were* heads of the children of Israel.

4 And these *were* their names: Of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 [c]Of the tribe of Judah, [d]Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, [e]Oshea the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to spy out the land. And Moses called [f]Oshea the son of Nun, Jehoshua.

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* [g]southward, and go up into [h]the mountain:

18 And see the land, what it *is*; and the people that dwelleth therein, whether they *be* strong *or* weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds;

20 And what the land *is*, whether it *be* [i]fat or lean, whether there be wood therein, or not. And [k]be ye of good courage, and bring of the fruit of the land. Now the time *was* the time of the first ripe grapes.

21 ¶ So they went up, and searched the land [l]from the wilderness of Zin unto [m]Rehob, as men come to Hamath.

22 And they ascended by the south, and came unto Hebron; where [n]Ahiman, Sheshai, and Talmai, [o]the children of Anak, *were*. (Now [p]Hebron was built seven years before [q]Zoan in Egypt.)

23 [r]And they came unto the ‖brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two

Before CHRIST 1490.

[z] ch. 11. 35. & 33. 18.

[a] ch. 32. 8. Deut. 1. 22.

1490.

[b] ch. 12. 16. & 32. 8. Deut. 1. 19. & 9. 23.

[c] ch. 34. 19. 1 Chron. 4. 15.

[d] ver. 30. ch. 14. 6, 30. Josh. 14. 6, 7, 13, 14. Judg. 1. 12.

[e] ver. 16.

[f] ver. 8. Ex. 17. 9. ch. 14. 6, 30.

[g] ver. 21.

[h] Gen. 14. 10. Judg. 1. 9, 19.

[i] Neh. 9. 25, 35. Ezek. 34. 14.

[k] Deut. 31. 6, 7, 23.

[l] ch. 34. 3. Josh. 15. 1.

[m] Josh. 19. 28.

[n] Josh. 11. 21, 22. & 15. 13, 14. Judg. 1. 10.

[o] ver. 33.

[p] Josh. 21. 11.

[q] Ps. 78. 12. Isa. 19. 11. & 30. 4.

[r] Deut. 1. 24, 25.

‖ Or, *valley*, ch. 32. 9. Judg. 16. 4.

Before CHRIST about 1490.

‖ Or, *valley*.

‖ That is, *a cluster of grapes*.

upon a staff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the ‖brook ‖Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, [s]unto the wilderness of Paran, to [t]Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with [u]milk and honey; [x]and this *is* the fruit of it.

28 Nevertheless, [y]the people *be* strong that dwell in the land, and the cities *are* walled, *and* very great: and moreover, we saw [z]the children of Anak there.

29 [a]The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And [b]Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 [c]But the men that went up with him said, We be not able to go up against the people; for they *are* stronger than we.

32 And they [d]brought up an evil report of the land which they had searched unto the children of Israel, saying, The land through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and [e]all the people that we saw in it *are* †men of a great stature.

33 And there we saw the giants, [f]the sons of Anak, *which come* of the giants: and we were in our own sight as [g]grasshoppers, and so we were [h]in their sight.

[s] ver. 3.

[t] ch. 20. 1, 16. & 32. 8. & 33. 36. Deut. 1. 19. Josh. 14. 6.

[u] Ex. 3. 8. & 33. 3.

[x] Deut. 1. 25.

[y] Deut. 1. 28. & 9. 1, 2.

[z] ver. 33.

[a] Ex. 17. 8. ch. 14. 43. Judg. 6. 3. 1 Sam. 14. 48. & 15. 3, &c.

[b] See ch. 14. 6, 24. Josh. 14. 7.

[c] ch. 32. 9. Deut. 1. 28. Josh. 14. 8.

[d] ch. 14. 36, 37.

[e] Amos 2. 9.

†Heb. *men of statures*.

[f] Deut. 1. 28. & 2. 10. & 9. 2.

[g] Isa. 40. 22.

[h] 1 Sam. 17. 42.

CHAP. XIV.

The people murmur at the news.

AND all the congregation lifted up their voice, and cried; and [a]the people wept that night.

2 [b]And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or [c]would God we had died in this wilderness!

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, [d]Let us make a captain, and [e]let us return into Egypt.

5 Then [f]Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 ¶ [g]And Joshua the son of Nun, and Caleb the

[a] ch. 11. 4.

[b] Ex. 16. 2. & 17. 3. ch. 16. 41. Ps. 106. 25.

[c] See ver. 28, 29.

[d] Neh. 9. 17.

[e] See Deut. 17. 16. Acts 7. 39.

[f] ch. 16. 4, 22.

[g] ver. 24, 30, 38. ch. 13. 6, 8.

son of Jephunneh, *which were* of them that searched the land, rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, [h]The land, which we passed through to search it, *is* an exceeding good land.

8 If the LORD [i]delight in us, then he will bring us into this land, and give it us; [k]a land which floweth with milk and honey.

9 Only [l]rebel not ye against the LORD, [m]neither fear ye the people of the land; for [n]they *are* bread for us: their †defence is departed from them, [o]and the LORD *is* with us: fear them not.

10 [p]But all the congregation bade stone them with stones. And [q]the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

11 ¶ And the LORD said unto Moses, How long will this people [r]provoke me? and how long will it be ere they [s]believe me, for all the signs which I have shewed among them?

12 I will smite them with the pestilence, and disinherit them, and [t]will make of thee a greater nation and mightier than they.

13 ¶ And [u]Moses said unto the LORD, Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them;)

14 And they will tell *it* to the inhabitants of this land: [x]*for* they have heard that thou LORD *art* among this people, that thou LORD art seen face to face, and *that* [y]thy cloud standeth over them, and *that* thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

15 ¶ Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because the LORD was not [z]able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying,

18 The LORD *is* [a]long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, [b]visiting the iniquity of the fathers upon the children unto the third and fourth *generation*.

19 [c]Pardon, I beseech thee, the iniquity of this people [d]according unto the greatness of thy mercy, and [e]as thou hast forgiven this people, from Egypt even ‖ until now.

20 And the LORD said, I have pardoned [f]according to thy word:

21 But *as* truly *as* I live, [g]all the earth shall be filled with the glory of the LORD.

22 [h]Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now [i]these ten times, and have not hearkened to my voice;

23 [k]† Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:

24 But my servant [l]Caleb, because he had another spirit with him, and [m]hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

25 (Now the Amalekites, and the Canaanites dwelt in the valley.) To-morrow turn you, [n]and get you into the wilderness by the way of the Red sea.

26 ¶ And the LORD spake unto Moses and unto Aaron, saying,

27 [o]How long *shall I bear with* this evil congregation, which murmur against me? [p]I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, [q]*As truly as* I live, saith the LORD, [r]as ye have spoken in mine ears, so will I do to you:

29 Your carcasses shall fall in this wilderness; and [s]all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me.

30 Doubtless ye shall not come into the land *concerning* which I †sware to make you dwell therein, [t]save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 [u]But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which [x]ye have despised.

32 But *as for* you, [y]your carcasses, they shall fall in this wilderness.

33 And your children shall ‖[z]wander in the wilderness [a]forty years, and [b]bear your whoredoms, until your carcasses be wasted in the wilderness

34 [c]After the number of the days in which ye searched the land, *even* [d]forty days (each day for a year) shall ye bear your iniquities, *even* forty years; [e]and ye shall know ‖ my breach of promise.

35 [f]I the LORD have said, I will surely do it unto all [g]this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 [h]And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 Even those men that did bring up the evil report upon the land, [i]died by the plague before the LORD.

38 [k]But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

39 And Moses told these sayings unto all the children of Israel: [l]and the people mourned greatly.

40 ¶ And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, [m]we *be here*, and will go up unto the place which the LORD hath promised: for we have sinned.

41 And Moses said, Wherefore now do ye transgress [n]the commandment of the LORD? but it shall not prosper.

42 [o]Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword:

Before CHRIST about 1490.

h ch. 13.27. Deut. 1.25.
i Deut. 10. 15. 2 Sam. 15. 25, 26. & 22. 20. 1 Kings 10. 9. Ps. 22. 8. & 147. 10, 11. Isa. 62. 4.
k ch. 13.27.
l Deut. 9.7, 23, 24.
m Deut. 7. 18. & 20. 3.
n ch. 24. 8.
† Heb. *shadow.* Ps. 121. 5. Isa. 30.2,3. Jer. 48. 45.
o Gen. 48. 21. Ex. 33. 16. Deut. 20.1, 3,4.& 31. 6, 8. Josh. 1. 5. Judg. 1.22. 2Chron.13. 12. & 15. 2. & 20. 17.&32.8. Ps.46.7,11. Isa. 41. 10. Amos 5.14. Zech. 8.23.
p Ex. 17.4.
q Ex.16.10. & 24.16,17. & 40. 34. Lev. 9. 23. ch. 16. 19, 42. & 20. 6.
r ver. 23. Deut. 9 7, 8, 22. Ps. 95. 8. Heb. 3. 8, 16.
s Deut. 1. 32. & 9. 23. Ps. 78. 22, 32, 42. & 106. 24. John12.37. Heb. 3. 18.
t Ex.32.10.
u Ex.32.12. Ps. 106.23. Deut.9.26, 27, 28. & 32. 27. Ezek.20.9, 14.
x Ex.15.14. Josh. 2. 9, 10.& 5.1.
y Ex.13.21. & 40. 38. ch. 10. 34. Neh. 9. 12. Ps. 78. 14. &105.39.
z Deut. 9. 28. Josh. 7. 9.
a Ex. 34. 6, 7. Ps. 103. 8. & 145. 8. Jonah 4. 2.
b Ex. 20. 5. & 34. 7.
c Ex. 34. 9.
d Ps.106.45.
e Ps. 78.38.
‖ Or, *hitherto.*
f Ps. 106. 23. Jam. 5. 16. 1 John 5. 14,15,16.
g Ps. 72.19.
h Deut. 1. 35. Ps. 95. 11. & 106.26. Heb. 3. 17, 18.
i Gen. 31.7.
k ch. 32.11. Ezek. 20. 15.
† Heb. *If they see the land.*
l Deut.1.36. Josh. 14. 6, 8, 9, 14.

Before CHRIST 1490.

m ch.32.12.
n Deut. 1. 40.
c ver. 11. Ex. 16. 28. Matt. 17.7.
p Ex. 16. 12.
q ver. 23. ch. 26. 65. & 32. 11. Deut. 1.35. Heb. 3. 17.
r See ver.2.
s ch. 1. 45. & 26. 64.
† Heb. *lifted up my hand.* Gen.14.22.
t ver. 38. ch. 26. 65. & 32. 12. Deut. 1.36, 38.
u Deut. 1. 30.
x Ps.106.24.
y 1 Cor. 10. 5. Heb. 3. 17.
‖ Or, *feed.*
z ch. 32. 13. Ps. 107.40. 1490.
a See Deut. 2. 14.
b Ezek. 23. 35.
c ch. 13. 25.
d Ps. 95.10. Ezek. 4. 6.
e See 1 Kings 8. 56. Ps. 77 8. & 105.42. Heb. 4. 1.
‖ Or, *altering of my purpose.*
f ch. 23.19.
g ver.27,29. ch. 26. 65. 1 Cor.10.5.
h ch. 13.31, 32.
i 1Cor. 10. 10. Heb. 3. 17. Jude 5.
k ch. 26. 65. Josh. 14. 6, 10.
l Ex. 33. 4.
m Deut. 1. 41.
n ver. 25. 2Chron.24. 20.
o Deut. 1. 42.

[f]because ye are turned away from the LORD, therefore the LORD will not be with you.

44 [g]But they presumed to go up unto the hill-top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

45 [r]Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto [s]Hormah.

CHAP. XV.

The law of the meat-offering, and the drink-offering.

AND the LORD spake unto Moses, saying,

2 [a]Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

3 And [b]will make an offering by fire unto the LORD, a burnt-offering, or a sacrifice [c]in †performing a vow, or in a free-will-offering, or [d]in your solemn feasts, to make a [e]sweet savour unto the LORD, of the herd, or of the flock:

4 Then [f]shall he that offereth his offering unto the LORD bring [g]a meat-offering of a tenth-deal of flour mingled [h]with the fourth *part* of an hin of oil.

5 [i]And the fourth *part* of an hin of wine for a drink-offering shalt thou prepare with the burnt-offering or sacrifice, for one lamb.

6 [k]Or for a ram, thou shalt prepare *for* a meat-offering two tenth-deals of flour mingled with the third *part* of an hin of oil.

7 And for a drink-offering thou shalt offer the [l]third *part* of an hin of wine, *for* a sweet savour unto the LORD.

8 And when thou preparest a bullock *for* a burnt-offering, or *for* a sacrifice in performing a vow, or [l]peace-offerings unto the LORD:

9 Then shall he bring [m]with a bullock a meat-offering of three tenth-deals of flour mingled with half an hin of oil.

10 And thou shalt bring for a drink-offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD:

11 [o]Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

14 And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

15 [p]One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

18 [q]Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be, that when ye eat of [r]the bread of the land, ye shall offer up an heave-offering unto the LORD.

20 [s]Ye shall offer up a cake of the first of your dough *for* an heave-offering: as *ye do* [t]the heave-offering of the threshing-floor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD an heave-offering in your generations.

22 ¶ And [u]if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations;

24 Then it shall be [x]if *aught* be committed by ignorance †without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the LORD, [y]with his meat-offering, and his drink-offering, according to the ‖manner, and [z]one kid of the goats for a sin-offering.

25 [a]And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-offering before the LORD, for their ignorance:

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

27 ¶ And [b]if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering.

28 [c]And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

29 [d]Ye shall have one law for him that † sinneth through ignorance, *both for* him that is born among the children of Israel, and for the stranger that sojourneth among them.

30 ¶ [e]But the soul that doeth *aught* †presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.

31 Because he hath [f]despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; [g]his iniquity *shall be* upon him.

32 ¶ And while the children of Israel were in the wilderness, [h]they found a man that gathered sticks upon the sabbath-day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him [i]in ward, because it was not declared what should be done to him.

35 And the LORD said unto Moses, [k]The man

Before CHRIST 1490.

[p] 2 Chron. 15. 2.
[q] Deut. 1. 43.
[r] ver. 43. Deut. 1.44.
[s] ch. 21. 3. Judg. 1.17.
[a] ver. 18. Lev. 23.10. Deut. 7. 1.
[b] Lev. 1.2,3.
[c] Lev. 7.16. & 22.18,21. † Heb. *separating.* Lev. 27. 2.
[d] Lev. 23.8, 12, 36. ch. 28. 19, 27. & 29. 2, 8, 13. Deut. 16. 10.
[e] Gen. 8.21. Ex. 29. 18.
[f] Lev. 2. 1. & 6. 14.
[g] Ex. 29.40. Lev. 23.13.
[h] Lev. 14. 10. ch. 28. 5.
[i] ch. 28. 7, 14.
[k] ch. 28. 12, 14.
[l] Lev. 7.11.
[m] ch. 28. 12, 14.
[o] ch. 28.
[p] ver. 29. Ex. 12. 49. ch. 9. 14.
[q] ver. 2. Deut. 26. 1.

Before CHRIST 1490.

[r] Josh. 5. 11, 12.
[s] Deut. 26. 2, 10. Prov. 3. 9, 10.
[t] Lev. 2. 14. & 23. 10, 16.
[u] Lev. 4. 2.
[x] Lev. 4. 13. † Heb. *from the eyes.*
[y] ver. 8, 9, 10. ‖ Or, *ordinance.*
[z] See Lev. 4. 23. ch. 28. 15. Ezra 6. 17. & 8. 35.
[a] Lev. 4. 20.
[b] Lev. 4. 27, 28.
[c] Lev. 4. 35.
[d] ver. 15. † Heb. *doth.*
[e] Deut. 17. 12. Ps. 19. 13. Heb. 10. 26. 1 Pet. 2. 10. † Heb. *with an high hand.*
[f] 2 Sam. 12. 9. Prov. 13. 13.
[g] Lev. 5. 1. Ezek. 18. 20.
[h] Ex. 31. 14, 15. & 35. 2, 3.
[i] Lev. 24. 12.
[k] Ex. 31. 14, 15.

shall be surely put to death: all the congregation shall [l]stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid [m]them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a riband of blue:

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye [n]seek not after your own heart and your own eyes, after which ye use [o]to go a whoring:

40 That ye may remember, and do all my commandments, and be [p]holy unto your God.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

CHAP. XVI.

The rebellion of Korah, Dathan, and Abiram.

NOW [a]Korah, the son of Izhar, the son of Kohath, the son of Levi; and Dathan and Abiram, the sons of Eliab; and On, the son of Peleth, sons of Reuben, took *men;*

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, [b]famous in the congregation, men of renown:

3 And [c]they gathered themselves together against Moses and against Aaron, and said unto them, †*Ye take* too much upon you, seeing [d]all the congregation *are* holy, every one of them, [e]and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?

4 And when Moses heard *it*, [f]he fell upon his face:

5 And he spake unto Korah and unto all his company, saying, Even to-morrow the LORD will shew who *are* his, and *who is* [g]holy; and will cause *him* to come near unto him: even *him* whom he hath [h]chosen will he cause to [i]come near unto him.

6 This do; Take you censers, Korah, and all his company;

7 And put fire therein, and put incense in them before the LORD to-morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: *ye take* too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

9 *Seemeth it but* [k]a small thing unto you, that the God of Israel hath [l]separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

Before CHRIST 1490.

[l] Lev. 24. 14. 1 Kings 21. 13. Acts 7. 58.

[m] Deut. 22. 12. Matt. 23. 5.

[n] See Deut. 29. 19. Job 31. 7. Jer. 9. 14. Ezek. 6. 9.

[o] Ps. 73. 27. & 106. 39. James 4. 4.

[p] Lev. 11. 44, 45. Rom. 12. 1. Col. 1. 22. 1 Pet. 1. 15, 16.

about 1471.

[a] Ex. 6. 21. ch. 26. 9. & 27. 3. Jude 11.

[b] ch. 26. 9.

[c] Ps. 106. 16.

† Heb. It is *much for you.*

[d] Ex. 19. 6.

[e] Ex. 29. 45. ch. 14. 14. & 35. 34.

[f] ch. 14. 5. & 20. 6.

[g] ver. 3. Lev. 21. 6, 7, 8, 12, 15.

[h] Ex. 28. 1. ch. 17. 5. 1 Sam. 2. 28. Ps. 105. 26.

[i] ch. 3. 10. Lev. 10. 3. & 21. 17, 18. Ezek. 40. 46. & 44. 15, 16.

[k] 1 Sam. 18. 23. Isa. 7. 13.

[l] ch. 3. 41, 45. & 8. 14. Deut. 10. 8.

Before CHRIST about 1471.

11 For which cause *both* thou and all thy company *are* gathered together against the LORD: [m]and what *is* Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:

13 [n]*Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou [o]make thyself altogether a prince over us?

14 Moreover, thou hast not brought us into [p]a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou † put out the eyes of these men? we will not come up.

15 And Moses was very wroth, and said unto the LORD, [q]Respect not thou their offering: [r]I have not taken one ass from them, neither have I hurt one of them.

16 And Moses said unto Korah, [s]Be thou and all thy company [t]before the LORD, thou, and they, and Aaron, to-morrow:

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also and Aaron each *of you* his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and [u]the glory of the LORD appeared unto all the congregation.

20 And the LORD spake unto Moses and unto Aaron, saying,

21 [x]Separate yourselves from among this congregation, that I may [y]consume them in a moment.

22 And they [z]fell upon their faces, and said, O God, [a]the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up, and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, [b]Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, [c]Hereby ye shall know that the LORD hath sent me to do all these works; for *I have* not *done them* [d]of mine own mind.

29 If these men die † the common death of all men or if they be [e]visited after the visitation of all men; *then* the LORD hath not sent me.

30 But if the LORD † make [f]a new thing, and the

[m] Ex. 16. 8. 1 Cor. 3. 5.

[n] ver. 9.

[o] Ex. 2. 14. Acts 7. 27, 35.

[p] Ex. 3. 8. Lev. 20. 24.

† Heb. *bore out.*

[q] Gen. 4. 4, 5.

[r] 1 Sam. 12. 3. Acts 20. 33. 2 Cor. 7. 2.

[s] ver. 6, 7.

[t] 1 Sam. 12. 3, 7.

[u] ver. 42. Ex. 16. 7, 10. Lev. 9. 6, 23. ch. 14. 10.

[x] ver. 45. See Gen. 19. 17, 22. Jer. 51. 6. Acts 2. 40. Rev. 18. 4.

[y] ver. 45. Ex. 32. 10. & 33. 5.

[z] ver. 45. ch. 14. 5.

[a] ch. 27. 16. Job 12. 10. Eccl. 12. 7. Isa. 57. 16. Zech. 12. 1. Heb. 12. 9.

[b] Gen. 19. 12, 14. Isa. 52. 11. 2 Cor. 6. 17. Rev. 18. 4.

[c] Ex. 3. 12. Deut. 18. 22. Zech. 2. 9, 10. & 4. 9. John 5. 36.

[d] ch. 24. 13. Jer. 23. 16. Ezek. 13. 17. John 5. 30. & 6. 38.

† Heb. *as every man dieth.*

[e] Ex. 20. 5. & 32. 34. Job 35. 15. Isa. 10. 3. Jer. 5. 9.

† Heb. *create a creature.*

Isa. 45. 7.

[f] Job 31. 3. Isa. 28. 21.

earth open her mouth, and swallow them up, with all that *appertain* unto them, and they [g]go down quick into the pit; then ye shall understand that these men have provoked the LORD.

31 ¶ [h]And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and [i]all the men that *appertained* unto Korah and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that *were* round about them, fled at the cry of them: for they said, Lest the earth swallow us up *also*.

35 And there [k]came out a fire from the LORD, and consumed [l]the two hundred and fifty men that offered incense.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for [m]they are hallowed.

38 The censers of these [n]sinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: [o]and they shall be a sign unto the children of Israel.

39 And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of Israel, [p]that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

41 ¶ But on the morrow [q]all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

42 And it came to pass when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and behold, [r]the cloud covered it, and [s]the glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 [t]Get you up from among this congregation, that I may consume them as in a moment. And [u]they fell upon their faces.

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: [x]for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and behold, the plague was begun among the people: and he

Before CHRIST about 1471.

[g] ver. 33. Ps. 55. 15.

[h] ch. 26. 10. & 27. 3. Deut. 11. 6. Ps. 106. 17.

[i] See ver. 17. & ch. 26. 11. 1 Chron. 6. 22, 37.

[k] Lev. 10. 2. ch. 11. 1. Ps. 106. 18.

[l] ver. 17.

[m] See Lev. 27. 28.

[n] Prov. 20. 2. Hab. 2. 10.

[o] ch. 17. 10. & 26. 10. Ezek. 14. 8.

[p] ch. 3. 10. 2 Chron. 26. 18.

[q] ch. 14. 2. Ps. 106. 25.

[r] Ex. 40. 34.

[s] ver. 19. ch. 20. 6.

[t] ver. 21, 24.

[u] ver. 22. ch. 20. 6.

[x] Lev. 10. 6. ch. 1. 53. & 8. 19. & 11. 33. & 18. 5. 1 Chron. 27. 24. Ps. 106. 29.

Before CHRIST about 1471.

[a] Ex. 25. 22. & 29. 42, 43. & 30. 36.

[b] ch. 16. 5.

[c] ch. 16. 11.

† Heb. *a rod for one prince, a rod for one prince.*

[d] Ex. 38. 21. Num. 18. 2. Acts 7. 44.

[e] Heb. 9. 4.

[f] ch. 16. 38. † Heb. *children of rebellion.*

[g] ver. 5.

[h] ch. 1. 51, 53. & 18. 4, 7.

[a] ch. 17. 13.

put on incense, and made an atonement for the people.

48 And he stood between the dead and the living; and the plague was stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

CHAP. XVII.

Aaron's rod among all the rods of the tribes only flourisheth.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers, twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, [a]where I will meet with you.

5 And it shall come to pass, *that* the man's rod [b]whom I shall choose shall blossom: and I will make to cease from me the murmurings of the children of Israel, [c]whereby they murmur against you.

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him † a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods.

7 And Moses laid up the rods before the LORD in [d]the tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 ¶ And the LORD said unto Moses, Bring [e]Aaron's rod again before the testimony, to be kept [f]for a token against the † rebels; [g]and thou shalt quite take away their murmurings from me, that they die not.

11 And Moses did *so:* as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

13 [h]Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

CHAP. XVIII.

1 *The charge of the priests and Levites.* 8 *The priests' portion.* 21 *The Levites' portion.*

AND the LORD said unto Aaron, [a]Thou, and thy sons, and thy father's house with thee,

shall [b]bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be [c]joined unto thee, and [d]minister unto thee; but [e]thou and thy sons with thee *shall minister* before the tabernacle of witness.

3 And they shall keep thy charge, and [f]the charge of all the tabernacle: [g]only they shall not come nigh the vessels of the sanctuary and the altar, [h]that neither they, nor ye also, die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: [i]and a stranger shall not come nigh unto you.

5 And ye shall keep [k]the charge of the sanctuary, and the charge of the altar; [l]that there be no wrath any more upon the children of Israel.

6 And I, behold, I have [m]taken your brethren the Levites from among the children of Israel: [n]to you *they are* given *as* a gift for the LORD, to do the service of the tabernacle of the congregation.

7 Therefore [o]thou and thy sons with thee shall keep your priest's office for every thing of the altar, and [p]within the vail; and ye shall serve: I have given your priest's office *unto you as* a service of gift: and the stranger that cometh nigh shall be put to death.

8 ¶ And the LORD spake unto Aaron, Behold, [q]I also have given thee the charge of mine heave-offerings of all the hallowed things of the children of Israel; unto thee have I given them [r]by reason of the anointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the most holy things *reserved* from the fire: every oblation of theirs, every [s]meat-offering of theirs, and every [t]sin-offering of theirs, and every [u]trespass-offering of theirs, which they shall render unto me, *shall be* most holy for thee and for thy sons.

10 [x]In the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee.

11 And this *is* thine; [y]the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto [z]thee, and to thy sons, and to thy daughters with thee, by a statute for ever: [a]every one that is clean in thy house shall eat of it.

12 [b]All the † best of the oil, and all the best of the wine and of the wheat, [c]the first-fruits of them which they shall offer unto the LORD, them have I given thee.

13 *And* whatsoever is first ripe in the land, [d]which they shall bring unto the LORD, shall be thine; [e]every one that is clean in thine house shall eat *of* it.

14 [f]Every thing devoted in Israel shall be thine.

15 Every thing that openeth [g]the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless, [h]the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed from a month old shalt thou redeem, [i]according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, [k]which *is* twenty gerahs.

17 [l]But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: [m]thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as the [n]wave-breast and as the right shoulder are thine.

19 [o]All the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: [p]it *is* a covenant of salt for ever before the LORD unto thee and to thy seed with thee.

20 ¶ And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: [q]I *am* thy part and thine inheritance among the children of Israel.

21 And behold, [r]I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* [s]the service of the tabernacle of the congregation.

22 [t]Neither must the children of Israel hence forth come nigh the tabernacle of the congregation, [u]lest they bear sin, † and die.

23 [x]But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 [y]But the tithes of the children of Israel, which they offer *as* an heave-offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, [z]Among the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the LORD, *even* [a]a tenth *part* of the tithe.

27 [b]And *this* your heave-offering shall be reckoned unto you, as though *it were* the corn of the threshing-floor, and as the fulness of the wine-press.

28 Thus ye also shall offer an heave-offering unto the LORD of all your tithes which ye receive of the children of Israel; and ye shall give thereof the LORD's heave-offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave-offering of the LORD, of all the † best thereof, *even* the hallowed part thereof out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, [c]then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the wine-press.

31 And ye shall eat it in every place, ye and

Before CHRIST about 1471.

[b] Ex.28.38.
[c] See Gen. 29. 34.
[d] ch. 3. 6, 7.
[e] ch. 3. 10.
[f] ch 3. 25, 31, 36.
[g] ch. 16. 40.
[h] ch. 4. 15.
[i] ch. 3. 10.
[k] Ex.27.21. & 30. 7. Lev. 24. 3. ch. 8. 2.
[l] ch. 16. 46.
[m] ch. 3. 12, 45.
[n] ch. 3. 9. & 8. 19.
[o] ver. 5. ch. 3. 10.
[p] Heb. 9. 3, 6.
[q] Lev. 6.16, 18, 26. & 7. 6, 32. ch. 5. 9.
[r] Ex.29.29. & 40.13,15.
[s] Lev. 2. 2, 3. & 10. 12, 13.
[t] Lev. 4.22, 27. & 6. 25, 26.
[u] Lev. 5. 1. & 7.7.& 10. 12.& 14.13.
[x] Lev.6.16, 18,26,29. & 7. 6.
[y] Ex. 29. 27, 28. Lev. 7. 30, 34.
[z] Lev.10.14. Deut. 18.3.
[a] Lev.22.2, 3, 11,12,13.
[b] Ex.23.19. Deut. 18.4. Neh.10.35, 36.
† Heb. *fat.* ver. 29.
[c] Ex.22.29.
[d] Ex.22.29. & 23. 19. & 34. 26. Lev. 2. 14. ch. 15. 19. Deut. 26.2.
[e] ver. 11.
[f] Lev. 27. 28.
[g] Ex. 13. 2. & 22. 29. Lev. 27.26. ch. 3. 13.
[h] Ex.13.13. & 34. 20.

Before CHRIST about 1471.

[i] Lev. 27.2, 6. ch. 3. 47.
[k] Ex.30.13. Lev. 27.25. ch. 3. 47. Ezek. 45. 12.
[l] Deut. 15. 19.
[m] Lev. 3. 2, 5.
[n] Ex.29.26, 28. Lev. 7. 31, 32, 34.
[o] ver. 11.
[p] Lev.2.13. 2 Chron. 13. 5.
[q] Deut. 10. 9. & 12. 12. & 14. 27, 29. & 18. 1, 2. Josh.13.14, 33. & 14. 3.& 18.7. Ps. 16. 5. Ezek. 44. 28.
[r] ver.24,26. Lev. 27.30, 32. Neh.10.37. & 12. 44. Heb. 7. 5, 8, 9.
[s] ch. 3. 7, 8.
[t] ch. 1. 51.
[u] Lev.22.9. † Heb. *to die.*
[x] ch. 3. 7.
[y] ver. 21.
[z] ver. 20. Deut. 10.9. & 14. 27, 29.&18.1.
[a] Neh. 10. 38.
[b] ver. 30.
† Heb. *fat.* ver. 12.
[c] ver. 27.

your households: for it *is* [d]your reward for your service in the tabernacle of the congregation.

32 And ye shall [e]bear no sin [f]by reason of it, when ye have heaved from it the best of it: neither shall ye [f]pollute the holy things of the children of Israel, lest ye die.

CHAP. XIX.

The water of separation made of the ashes of a red heifer.

AND the LORD spake unto Moses and unto Aaron, saying,

2 This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, [a]*and* upon which never came yoke:

3 And ye shall give her unto Eleazar the priest, that he may bring her [b]forth without the camp, and *one* shall slay her before his face:

4 And Eleazar the priest shall take of her blood with his finger, and [c]sprinkle of her blood directly before the tabernacle of the congregation seven times:

5 And *one* shall burn the heifer in his sight; [d]her skin, and her flesh, and her blood, with her dung, shall he burn:

6 And the priest shall take [e]cedar-wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

7 [f]Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall [f]come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man *that is* clean shall gather up [g]the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel [h]for a water of separation: it *is* a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ [i]He that toucheth the dead body of any †man shall be unclean seven days.

12 [k]He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, [l]defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because [m]the water of separation was not sprinkled upon him, he shall be unclean; [n]his uncleanness *is* yet upon him.

14 This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent shall be unclean seven days.

15 And every [o]open vessel which hath no covering bound upon it, *is* unclean.

16 And [p]whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean *person* they shall take of the †[q]ashes of the burnt heifer of purification for sin, and † running water shall be put thereto in a vessel:

18 And a clean person shall take [r]hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, of one slain, or one dead, or a grave:

19 And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: [s]and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath [t]defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And [u]whatsoever the unclean *person* toucheth shall be unclean; and [x]the soul that toucheth *it* shall be unclean until even.

CHAP. XX.

2 *The children of Israel murmur for want of water.* 7 *Moses, smiting the rock, bringeth forth water at Meribah.*

THEN [a]came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and [b]Miriam died there, and was buried there.

2 [c]And there was no water for the congregation: [d]and they gathered themselves together against Moses and against Aaron.

3 And the people [e]chode with Moses, and spake, saying, Would God that we had died [f]when our brethren died before the LORD!

4 And [g]why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and [h]they fell upon their faces: and [i]the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

8 [k]Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and [l]thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod [m]from before the LORD, as he commanded him.

Before CHRIST about 1471.

[d] Matt. 10. 10. Luke 10. 7. 1 Cor. 9. 13. 1 Tim. 5. 18.
[e] Lev. 19. 8. & 22. 16.
[f] Lev. 22. 2, 15.
† Heb. *dust.*
[q] ver. 9.
† Heb. *living waters shall be given.* Gen. 26. 19.
[r] Ps. 51. 7.
[a] Deut. 21. 3. 1 Sam. 6. 7.
[b] Lev. 4. 12, 21. & 16. 27. Heb. 13. 11.
[c] Lev. 4. 6. & 16. 14, 19. Heb. 9. 13.
[d] Ex. 29. 14. Lev. 4. 11, 12.
[e] Lev. 14. 4, 6, 49.
[f] Lev. 11. 25. & 15. 5.
[g] Heb. 9. 13.
[h] ver. 13, 20, 21. ch. 31. 23.
[i] ver. 16. Lev. 21. 1. ch. 5. 2. & 9. 6, 10. & 31. 19. Lam. 4. 14. Hag. 2. 13.
† Heb. *soul of man.*
[k] ch. 31. 19.
[l] Lev. 15. 31.
[m] ver. 9. ch. 8. 7.
[n] Lev. 7. 20. & 22. 3.
[o] Lev. 11. 32. ch. 31. 20.

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[p] ver. 11.
[s] Lev. 14. 9.
[t] ver. 13.
[u] Hag. 2. 13.
[x] Lev. 15. 5.

1453.

[a] ch. 33. 36.
[b] Ex. 15. 20. ch. 26. 59.
[c] Ex. 17. 1.
[d] ch. 16. 19, 42.
[e] Ex. 17. 2. ch. 14. 2.
[f] ch. 11. 1, 33. & 14. 37. & 16. 32, 35, 49.
[g] Ex. 17. 3.
[h] ch. 14. 5. & 16. 4, 22, 45.
[i] ch. 14. 10.
[k] Ex. 17. 5.
[l] Neh. 9. 15. Ps. 78. 15, 16. & 105. 41. & 114. 8. Isa. 43. 20. & 48. 21.
[m] ch. 17. 10.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, [n]Hear now, ye rebels; must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and [o]the water came out abundantly, and the congregation drank, and their beasts *also*.

12 ¶ And the LORD spake unto Moses and Aaron, Because [p]ye believed me not, to [q]sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 [r]This *is* the water of ||Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

14 ¶ [s]And Moses sent messengers from Kadesh unto the king of Edom, [t]Thus saith thy brother Israel, Thou knowest all the travail that hath †befallen us:

15 [u]How our fathers went down into Egypt, [w]and we have dwelt in Egypt a long time; [x]and the Egyptians vexed us, and our fathers:

16 And [y]when we cried unto the LORD, he heard our voice, and [z]sent an angel, and hath brought us forth out of Egypt: and behold, we *are* in Kadesh, a city in the uttermost of thy border:

17 [a]Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high*way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the highway: and if I and my cattle drink of thy water, [b]then I will pay for it: I will only, without *doing* any thing *else*, go through on my feet.

20 And he said, [c]Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom [d]refused to give Israel passage through his border: wherefore Israel [e]turned away from him.

22 ¶ And the children of Israel, *even* the whole congregation, journeyed from [f]Kadesh, [g]and came unto mount Hor.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be [h]gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because [i]ye rebelled against my †word at the water of Meribah.

25 [k]Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

28 [l]And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and [m]Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron [n]thirty days, *even* all the house of Israel.

CHAP. XXI.

7 *The people repenting, are healed by a brazen serpent.* 21 *Sihon is overcome,* 33 *and Og.*

AND *when* [a]king Arad the Canaanite, which dwelt in the south, heard tell that Israel came [b]by the way of the spies; then he fought against Israel, and took *some* of them prisoners.

2 [c]And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then [d]I will utterly destroy their cities.

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place ||Hormah.

4 ¶ And [e]they journeyed from mount Hor by the way of the Red sea, to [f]compass the land of Edom: and the soul of the people was much ||†discouraged because of the way.

5 And the people [g]spake against God, and against Moses, [h]Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and [i]our soul loatheth this light bread.

6 And [k]the LORD sent [l]fiery serpents among the people, and they bit the people; and much people of Israel died.

7 ¶ [m]Therefore the people came to Moses, and said, We have sinned, for [n]we have spoken against the LORD, and against thee; [o]pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And [p]Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

10 ¶ And the children of Israel set forward, and [q]pitched in Oboth.

11 And they journeyed from Oboth, and [r]pitched at ||Ije-abarim, in the wilderness which *is* before Moab, toward the sun-rising.

12 ¶ [s]From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for [t]Arnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book of the wars of the LORD, ||What he did in the Red sea, and in the brooks of Arnon,

Before CHRIST 1453.

[n] Ps. 106. 33.

[o] Ex. 17. 6. Deut. 8. 15. 1 Cor. 10. 4.

[p] ch. 27. 14. Deut. 1. 37. & 3. 26. & 32. 51.

[q] Lev. 10. 3. Ezek. 20. 41. & 36. 23. & 38. 16. 1 Pet. 3. 15.

[r] Deut. 33. 8. Ps. 95. 8. & 106. 32, &c.

|| That is, *strife.* See Ex. 17. 7.

[s] Judg. 11. 16, 17.

[t] Deut. 2. 4, &c. & 23. 7. Obad. 10. 12.

† Heb. *found us.*

[u] Gen. 46. 6. Acts 7. 15.

[w] Ex. 12. 40.

[x] Ex. 1. 11, &c. Deut. 26. 6. Acts 7. 19.

[y] Ex. 2. 23. & 3. 7.

[z] Ex. 3. 2. & 14. 19. & 23. 20. & 33. 2.

[a] See ch. 21. 22. Deut. 2. 27.

[b] Deut. 2. 6, 28.

[c] Judg. 11. 17.

[d] See Deut. 2. 27, 29.

[e] Deut. 2. 4, 5, 8. Judg. 11. 18.

[f] ch. 33. 37.

[g] ch. 21. 4.

[h] Gen. 25. 8. ch. 27. 13. & 31. 2. Deut. 32. 50.

[i] ver. 12.

† Heb. *mouth.*

[k] ch. 33. 38. Deut. 32. 50.

Before CHRIST 1453.

[l] Ex. 29. 29, 30. 1452.

[m] ch. 33. 38. Deut. 10. 6. & 32. 50.

[n] So Deut. 34. 8.

1452.

[a] ch. 33. 40. See Judg. 1. 16.

[b] ch. 13. 21.

[c] Gen. 28. 20. Judg. 11. 30.

[d] Lev. 27. 28.

|| That is, *utter destruction.*

[e] ch. 20. 22. & 33. 41.

[f] Judg. 11. 18.

|| Or, *grieved.*

† Heb. *shortened.*

[g] Ex. 6. 9. Ps. 78. 19.

[h] Ex. 16. 3. & 17. 3.

[i] ch. 11. 6.

[k] 1 Cor. 10. 9.

[l] Deut. 8. 15.

[m] Ps. 78. 34.

[n] ver. 5.

[o] Ex. 8. 8, 28. 1 Sam. 12. 19. 1 Kings 13. 6. Acts 8. 24.

[p] 2 Kings 18. 4. John 3. 14, 15.

[q] ch. 33. 43.

[r] ch. 33. 44.

|| Or, *heaps of Abarim.*

[s] Deut. 2. 13.

[t] ch. 22. 36. Judg. 11. 18.

|| Or, *Vaheb in Suphah.*

15 And at the stream of the brooks that goeth down to the dwelling of Ar, [u]and †lieth upon the border of Moab.

16 And from thence *they went* [x]to Beer: that *is* the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

17 ¶ [y]Then Israel sang this song, †Spring up, O well; ‖sing ye unto it:

18 The princes digged the well, the nobles of the people digged it, by *the direction of* [z]the law-giver, with their staves. And from the wilderness *they went* to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley, that *is* in the †country of Moab, to the top of ‖Pisgah, which looketh [a]toward ‖Jeshimon.

21 ¶ And [b]Israel sent messengers unto Sihon king of the Amorites, saying,

22 [c]Let me pass through thy land: we will not turn into the fields, or into the vineyards: we will not drink *of* the waters of the well: *but* we will go along by the king's *high*-way, until we be past thy borders.

23 [d]And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: [e]and he came to Jahaz, and fought against Israel:

24 And [f]Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the †villages thereof.

26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared.

28 For there is [g]a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed [h]Ar of Moab, *and* the lords of the high places of Arnon.

29 Woe to thee, Moab! thou art undone, O people of [i]Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have shot at them; Heshbon is perished even [k]unto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto [l]Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out [m]Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

33 ¶ [n]And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle [o]at Edrei.

34 And the LORD said unto Moses, [p]Fear him not: for I have delivered him into thy hand, and all his people, and his land; and [q]thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 [r]So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

Before CHRIST 1452.

[u] Deut. 2. 18, 29.
† Heb. *leaneth.*
[x] Judg. 9. 21.
[y] Ex. 15. 1. Ps. 105. 2. & 106. 12.
† Heb. *Ascend.*
‖ Or, *answer.*
[z] Isa. 33. 22.
[a] ch. 33. 48.
† Heb. *field.*
‖ Or, *the hill.*
[a] ch. 23. 28.
‖ Or, *the wilderness.*
[b] Deut. 2. 26, 27. Judg. 11. 19.
[c] ch. 20. 17.
[d] Deut. 29. 7.
[e] Deut. 2. 32. Judg. 11. 20.
[f] Deut. 2. 33. & 29. 7. Josh. 12. 1, 2. & 24. 8. Neh. 9. 22. Ps. 135. 10, 11. & 136. 19. Amos 2. 9.
† Heb. *daughters.*
[g] Jer. 48. 45, 46.
[h] Deut. 2. 9, 18. Isa. 15. 1.
[i] Judg. 11. 24. 1 Kings 11. 7, 33. 2 Kings 23. 13. Jer. 48. 7, 13.
[k] Jer. 48. 18, 22.
[l] Isa. 15. 2.
[m] ch. 32. 1. Jer. 48. 32.
[n] Deut. 3. 1. & 29. 7.
[o] Josh. 13. 12.
[p] Deut. 3. 2.

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[q] ver. 24. Ps. 135. 10, 11. & 136. 20.
[r] Deut. 3. 3, 4, &c.
[b] Judg. 11. 25.
[c] Ex. 15. 15.
[d] ch. 31. 8. Josh. 13. 21.
[e] Deut. 23. 4. Josh. 13. 22. & 24. 9. Neh. 13. 1, 2. Mic. 6. 5. 2 Pet. 2. 15. Jude 11. Rev. 2. 14.
[f] See ch. 23. 7. Deut. 23. 4.
† Heb. *eye.*
[g] ch. 23. 7.
[h] 1 Sam. 9. 7, 8.
[i] ver. 19.
[k] Gen. 20. 3. ver. 20.
† Heb. *I shall prevail in fighting against him.*
[l] ch. 23. 20. Rom. 11. 29.

CHAP. XXII.

2 Balak's message for Balaam. 22 An angel would have slain him, if his ass had not saved him.

AND [a]the children of Israel set forward, and pitched in the plains of Moab on this side Jordan *by* Jericho.

2 ¶ And [b]Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And [c]Moab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel.

4 And Moab said unto [d]the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

5 [e]He sent messengers therefore unto Balaam the son of Beor to [f]Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the † face of the earth, and they abide over against me:

6 Come now therefore, I pray thee, [g]curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.

7 And the elders of Moab and the elders of Midian departed with [h]the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, [i]Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

9 [k]And God came unto Balaam, and said, What men *are* these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure †I shall be able to overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for [l]they *are* blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 ¶ And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, † Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: [m]come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, [n]If Balak would give me his house full of silver and gold, [o]I cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, [p]tarry ye also here this night, that I may know what the LORD will say unto me more.

20 [q]And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but [r]yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ And God' anger was kindled because he went: [s]and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him.

23 And [t]the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

24 But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD [u]opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, [x]for now would I kill thee.

30 [y]And the ass said unto Balaam, *Am* not I thine ass, †upon which thou hast ridden ‖ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

31 Then the LORD [z]opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he [a]bowed down his head, and ‖fell flat on his face.

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out †to withstand thee, because *thy* way is [b]perverse before me:

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, [c]I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it †displease thee, I will get me back again.

35 And the angel of the LORD said unto Balaam, Go with the men: [d]but only the word that I shall speak unto thee, that thou shalt speak: so Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, [e]he went out to meet him unto a city of Moab, [f]which *is* in the border of Arnon, which *is* in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed [g]to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? [h]the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto ‖Kirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the [i]high places of Baal, that thence he might see the utmost *part* of the people.

CHAP. XXIII.

1, 13, 28 *Balak's sacrifice.* 7, 18 *Balaam's parable.*

AND Balaam said unto Balak, [a]Build me here seven altars, and prepare me here seven oxen and seven rams.

2 And Balak did as Balaam had spoken; and Balak and Balaam [b]offered on *every* altar a bullock and a ram.

3 And Balaam said unto Balak, [c]Stand by thy burnt-offering, and I will go; peradventure the LORD will come [d]to meet me: and whatsoever he sheweth me I will tell thee. And ‖he went *to* an high place.

4 [e]And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD [f]put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and lo, he stood by his burnt-sacrifice, he, and all the princes of Moab.

7 And he [g]took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, [h]Come, curse me Jacob, and come, [i]defy Israel.

8 [k]How shall I curse, *whom* God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, [l]the people shall dwell alone, and [m]shall not be reckoned among the nations.

10 [n]Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let †me die [o]the death of the righteous, and let my last end be like his!

Before CHRIST 1452.

† Heb. *Be not thou letted from, &c.*
[m] ver. 6.
[n] ch. 24. 13.
[o] 1 Kings 22. 14. 2 Chron. 18. 13.
[p] ver. 8.
[q] ver. 9.
[r] ver. 35. ch. 23. 12, 26. & 24. 13.
[s] Ex. 4. 24.
[t] See 2 Kings 6. 17. Dan. 10. 7. Acts 22. 9. 2 Pet. 2. 16. Jude 11.
[u] 2 Pet. 2. 16.
[x] Prov. 12. 10.
[y] 2 Pet. 2. 16.
† Heb. *who hast ridden upon me.*
‖ Or, *ever since thou wast, &c.*
[z] See Gen. 21. 19. 2 Kings 6. 17. Luke 24. 16, 31.
[a] Ex. 34. 8.
‖ Or, *bowed himself.*
† Heb. *to be an adversary unto thee.*
[b] 2 Pet. 2. 14, 15.

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[c] 1 Sam. 15. 24, 30. & 26. 21. 2 Sam. 12. 13. Job 34. 31, 32.
† Heb. *be evil in thine eyes.*
[d] ver. 20.
[e] Gen. 14. 17.
[f] ch. 21. 13.
[g] ver. 17. ch. 24. 11.
[h] ch. 23. 26. & 24. 13. 1 Kings 22. 14. 2 Chron. 18. 13.
‖ Or, *a city of streets.*
[i] Deut. 12. 2.
[a] ver. 29.
[b] ver. 14, 30.
[c] ver. 15.
[d] ch. 24. 1.
‖ Or, *he went solitary.*
[e] ver. 16.
[f] ver. 16. ch. 22. 35. Deut. 18. 18. Jer. 1. 9.
[g] ver. 18. ch. 24. 3, 15, 23. Job 27. 1. & 29. 1. Ps. 78. 2. Ezek. 17. 2. Mic. 2. 4. Hab. 2. 6.
[h] ch. 22. 6, 11, 17.
[i] 1 Sam. 17. 10.
[k] Isa. 47. 12, 13.
[l] Deut. 33. 28.
[m] Ex. 33. 16. Ezra 9. 2. Eph. 2. 14.
[n] Gen. 13. 16. & 22. 17.
† Heb. *my soul*, or, *my life.*
[o] Ps. 116. 15.

11 And Balak said unto Balaam, What hast thou done unto me? [p]I took thee to curse mine enemies, and behold, thou hast blessed *them* altogether.

12 And he answered and said, [q]Must I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of ‖Pisgah, [r]and built seven altars, and offered a bullock and a ram on *every* altar.

15 And he said unto Balak, Stand here by thy burnt-offering, while I meet *the LORD* yonder.

16 And the LORD met Balaam, and [s]put a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 And he took up his parable, and said, [t]Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 [u]God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it?* or hath he spoken, and shall he not make it good?

20 Behold, I have received *commandment* to bless: and [x]he hath blessed, and I cannot reverse it.

21 [y]He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: [z]the LORD his God *is* with him, [a]and the shout of a king *is* among them.

22 [b]God brought them out of Egypt; he hath as it were [c]the strength of an unicorn.

23 Surely *there is* no enchantment ‖against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, [d]What hath God wrought!

24 Behold, the people shall rise up [e]as a great lion, and lift up himself as a young lion: [f]he shall not lie down until he eat *of* the prey, and drink the blood of the slain.

25 ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, [g]All that the LORD speaketh, that I must do?

27 ¶ And Balak said unto Balaam, [h]Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh [i]toward Jeshimon.

29 And Balaam said unto Balak, [k]Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

Before CHRIST 1452.

[p] ch. 22. 11, 17. & 24. 10.
[q] ch. 22. 38.
[r] ver. 1, 2.
[s] ver. 5. ch. 22. 35.
[t] Judg. 3. 20.
[u] 1 Sam. 15. 29. Mal. 3. 6. Rom. 11. 29. Jam. 1. 17. Tit. 1. 2.
[x] Gen. 12. 2. & 22. 17. Num. 22. 12.
[y] Rom. 4. 7, 8.
[z] Ex. 13. 21. & 29. 45, 46. & 33. 14.
[a] Ps. 89. 15.
[b] ch. 24. 8.
[c] Deut. 33. 17.
[d] Ps. 31. 19. & 44. 1.
[e] Gen. 49. 9.
[f] Gen. 49. 27.
[g] ver. 12. ch. 22. 38. 1 Kings 22. 14.
[h] ver. 13.
[i] ch. 21. 20.
[k] ver. 1.

‖ Or, *the hill.*
† Heb. *who had his eyes shut,* but now opened.
‖ Or, *against.*

Before CHRIST 1452.

[a] ch. 23. 3, 15.
[b] ch. 2. 2, &c.
[c] ch. 11. 25. 1 Sam. 10. 10. & 19. 20, 23. 2 Chron. 15. 1.
[d] ch. 23. 7, 18.
[e] See 1 Sam. 19. 24. Ezek. 1. 28. Dan. 8. 18. & 10. 15, 16. 2 Cor. 12. 2, 3, 4. Rev. 1. 10, 17.
[f] Ps. 1. 3. Jer. 17. 8.
[g] Ps. 104. 16.
[h] Jer. 51. 13. Rev. 17. 1, 15.
[i] 1 Sam. 15. 9.
[k] 2 Sam. 5. 12. 1 Chron. 14. 2.
[l] ch. 23. 22.
[m] ch. 14. 9. & 23. 24.
[n] Ps. 2. 9. Isa. 38. 13. Jer. 50. 17.
[o] Ps. 45. 5. Jer. 50. 9.
[p] Gen. 49. 9.
[q] Gen. 12. 3. & 27. 29.
[r] Ezek. 21. 14, 17. & 22. 13.
[s] ch. 23. 11. Deut. 23. 4, 5. Josh. 24. 9, 10. Neh. 13. 2.
[t] ch. 22. 17, 37.
[u] ch. 22. 18.
[x] Mic. 6. 5. Rev. 2. 14.
[y] Gen. 49. 1. Dan. 2. 28. & 10. 14.
[z] ver. 3, 4.
[a] Rev. 1. 7.
[b] Matt. 2. 2. Rev. 22. 16.
[c] Gen. 49. 10. Ps. 110. 2.
[d] Num. 24. 17.
[e] 2 Sam. 8. 2. Jer. 48. 45.

‖ Or, *smite through the princes of Moab.*

CHAP. XXIV.

1 *Balaam prophesieth the happiness of Israel.* 15 *He prophesieth of the Star of Jacob.*

AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at [a]other times, †to seek for enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel [b]abiding *in his tents* according to their tribes, and [c]the spirit of God came upon him.

3 [d]And he took up his parable, and said, Balaam the son of Beor hath said, and the man †whose eyes are open hath said:

4 He hath said, *which* heard the words of God, which saw the vision of the Almighty, [e]falling *into a trance,* but having his eyes open:

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!

6 As the valleys are they spread forth, as gardens by the river's side, [f]as the trees of lign-aloes [g]which the LORD hath planted, *and* as cedar-trees beside the waters.

7 He shall pour the water out of his buckets, and his seed *shall be* [h]in many waters, and his king shall be higher than [i]Agag, and his [k]kingdom shall be exalted.

8 [l]God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall [m]eat up the nations his enemies, and shall [n]break their bones, and [o]pierce *them* through with his arrows.

9 [p]He couched, he lay down as a lion, and as a great lion: who shall stir him up? [q]Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

10 ¶ And Balak's anger was kindled against Balaam, and he [r]smote his hands together: and Balak said unto Balaam, [s]I called thee to curse mine enemies, and behold, thou hast altogether blessed *them* these three times.

11 Therefore now flee thou to thy place: [t]I thought to promote thee unto great honour; but lo, the LORD hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 [u]If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?

14 And now, behold, I go unto my people: come *therefore, and* [x]I will advertise thee what this people shall do to thy people [y]in the latter days.

15 ¶ [z]And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16 He hath said, which heard the words of God, and knew the knowledge of the Most High, *which* saw the vision of the Almighty, falling *into a trance,* but having his eyes open:

17 [a]I shall see him, but not now: I shall behold him, but not nigh: there shall come [b]a Star out of Jacob, and [c]a Sceptre shall rise out of Israel, and shall ‖smite the corners of Moab, and destroy all the children of Sheth.

18 And [d]Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 [e]Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 ¶ And when he looked on Amalek, he took up his parable, and said, Amalek *was* ‖the first of the nations, but his latter end ‖*shall be* that he perish for ever.

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock.

22 Nevertheless, †the Kenite shall be wasted, ‖until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas, who shall live when God doeth this!

24 And ships *shall come* from the coast of [f]Chittim, and shall afflict Asshur, and shall afflict [g]Eber, and he also shall perish for ever.

25 And Balaam rose up, and went and [h]returned to his place: and Balak also went his way.

CHAP. XXV.

6 *Phinehas killeth Zimri and Cozbi.* 10 *God therefore giveth him an everlasting priesthood.*

AND Israel abode in [a]Shittim, and [b]the people began to commit whoredom with the daughters of Moab.

2 And [c]they called the people unto [d]the sacrifices of their gods: and the people did eat, and [e]bowed down to their gods.

3 And Israel joined himself unto Baal-peor: and [f]the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, [g]Take all the heads of the people, and hang them up before the LORD against the sun, [h]that the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto [i]the judges of Israel, [k]Slay ye every one his men that were joined unto Baal-peor.

6 ¶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, [l]who *were* weeping *before* the door of the tabernacle of the congregation.

7 And [m]when Phinehas, [n]the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly: So [o]the plague was stayed from the children of Israel.

9 And [p]those that died in the plague were twenty and four thousand.

10 ¶ And the LORD spake unto Moses, saying,

11 [q]Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel (while he was zealous †for my sake among them) that I consumed not the children of Israel in [r]my jealousy.

12 Wherefore say, [s]Behold, I give unto him my covenant of peace:

13 And he shall have it, and [t]his seed after him, *even* the covenant of [u]an everlasting priesthood; because he was [x]zealous for his God, and [y]made an atonement for the children of Israel.

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of a †chief house among the Simeonites.

15 And the name of the Midianitish woman that was slain *was* Cozbi the daughter of [z]Zur; he *was* head over a people, *and* of a chief house in Midian.

16 ¶ And the LORD spake unto Moses, saying,

17 [a]Vex the Midianites and smite them:

18 For they vex you with their [b]wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

CHAP. XXVI.

The sum of all Israel is taken in the plains of Moab.

AND it came to pass after the plague, that the LORD spake unto Moses, and unto Eleazar the son of Aaron the priest, saying,

2 [a]Take the sum of all the congregation of the children of Israel, [b]from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them [c]in the plains of Moab by Jordan *near* Jericho, saying,

4 *Take the sum of the people,* from twenty years old and upward; as the LORD [d]commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 ¶ [e]Reuben the eldest son of Israel: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These *are* the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram, *which were* [f]famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

10 [g]And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: [h]and they became a sign.

11 Notwithstanding [i]the children of Korah died not.

12 ¶ The sons of Simeon after their families: of [k]Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of [l]Jachin, the family of the Jachinites:

13 Of [m]Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

Before CHRIST 1452.

[d] 2 Sam. 8. 14. Ps. 60. 8, 9, 12.
[e] Gen. 49. 10.
‖ Or, *the first of the nations that warred against Israel.* Ex. 17. 8.
‖ Or, shall be *even to destruction.* Ex. 17. 14. 1 Sam. 15. 3, 8.
† Heb. *Kain.* Gen. 15. 19.
‖ Or, *how long* shall it be ere *Asshur carry thee away captive?*
[f] Gen. 10. 4. Dan. 11. 30.
[g] Gen. 10. 21, 25.
[h] See ch. 31. 8.

[a] ch. 33. 49. Josh. 2. 1. Mic. 6. 5.
[b] ch. 31. 16. 1 Cor. 10. 8.
[c] Josh. 22. 17. Ps. 106. 28. Hos. 9. 10.
[d] Ex. 34. 15, 16. 1 Cor. 10. 20.
[e] Ex. 20. 5.
[f] Ps. 106. 29.
[g] Deut. 4. 3. Josh. 22. 17.
[h] ver. 11. Deut. 13. 17.
[i] Ex. 18. 21, 25.
[k] Ex. 32. 27. Deut. 13. 6, 9, 13, 15.
[l] Joel 2. 17.
[m] Ps. 106. 30.
[n] Ex. 6. 25.
[o] Ps. 106. 30.
[p] Deut. 4. 3. 1 Cor. 10. 8.
[q] Ps. 106. 30.
† Heb. *with my zeal:* See 2 Cor. 11. 2.
[r] Ex. 20. 5. Deut. 32. 16, 21. 1 Kings 14. 22. Ps. 78. 58. Ezek. 16. 38. Zeph. 1. 18. & 3. 8.

Before CHRIST 1452.

[s] Mal. 2. 4, 5. & 3. 1.
[t] See 1 Chron. 6. 4, &c.
[u] Ex. 40. 15.
[x] Acts 22. 3. Rom. 10. 2.
[y] Heb. 2. 17.
† Heb. *house of a father.*
[z] ch. 31. 8. Josh. 13. 21.
[a] ch. 31. 2.
[b] ch. 31. 16. Rev. 2. 14.

[a] Ex. 30. 12. & 38. 25, 26. ch. 1. 2.
[b] ch. 1. 3.
[c] ver. 63. ch. 22. 1. & 31. 12. & 33. 48. & 35. 1.
[d] ch. 1. 1.
[e] Gen. 46. 8. Ex. 6. 14. 1 Chron. 5. 1.
[f] ch. 16. 1, 2.
[g] ch. 16. 32, 35.
[h] ch. 16. 38. See 1 Cor. 10. 6. 2 Pet. 2. 6.
[i] Ex. 6. 24. 1 Chron. 6. 22.
[k] Gen. 46. 10. Ex. 6. 15. *Jemuel.*
[l] 1 Chron. 4. 24. *Jarib.*
[m] Gen. 46. 10. *Zohar.*

14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.

15 ¶ The children of Gad after their families: of [n]Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of ‖ Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of [o]Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These *are* the families of the children of Gad, according to those that were numbered of them, forty thousand and five hundred.

19 ¶ [p]The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

20 And [q]the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 These *are* the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

23 ¶ [r]*Of* the sons of Issachar after their families: *of* Tola, the family of the Tolaites: of ‖ Pua, the family of the Punites:

24 Of ‖ Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

26 ¶ [s]*Of* the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These *are* the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

28 ¶ [t]The sons of Joseph after their families *were* Manasseh and Ephraim.

29 Of the sons of Manasseh: of [u]Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

30 These *are* the sons of Gilead: *of* [x]Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And *of* Asriel, the family of the Asrielites: and *of* Shechem, the family of the Shechemites:

32 And *of* Shemida, the family of the Shemidaites: and *of* Hepher, the family of the Hepherites.

33 ¶ And [y]Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

35 ¶ These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of [z]Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

37 These *are* the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

38 ¶ [a]The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of [b]Ahiram, the family of the Ahiramites:

39 Of [c]Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were [d]Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

41 These *are* the sons of Benjamin after their families: and they that were numbered of them *were* forty and five thousand and six hundred.

42 ¶ [e]These *are* the sons of Dan after their families: of ‖ Shuham, the family of the Shuhamites. These *are* the families of Dan after their families.

43 All the families of the Shuhamites according to those that were numbered of them, *were* threescore and four thousand and four hundred.

44 ¶ [f]*Of* the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 These *are* the families of the sons of Asher according to those that were numbered of them; *who were* fifty and three thousand and four hundred.

48 ¶ [g]*Of* the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of [h]Shillem, the family of the Shillemites.

50 These *are* the families of Naphtali according to their families: and they that were numbered of them, *were* forty and five thousand and four hundred.

51 [i]These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

52 ¶ And the LORD spake unto Moses, saying,

53 [k]Unto these the land shall be divided for an inheritance, according to the number of names.

54 [l]To many thou shalt † give the more inheritance, and to few thou shalt † give the less inheritance: to every one shall his inheritance be given, according to those that were numbered of him.

55 Notwithstanding, the land shall be [m]divided by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.

57 ¶ [n]And these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

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[n] Gen. 46. 16, *Ziphion.*

‖ Or, *Ezbon*, Gen. 46. 16.

[o] Gen. 46. 16, *Arodi.*

[p] Gen. 38. 2, &c. & 46. 12.

[q] 1 Chron. 2. 3.

[r] Gen. 46. 13. 1 Chron. 7. 1.

‖ Or, *Phuvah.*

‖ Or, *Job.*

[s] Gen. 46. 14.

[t] Gen. 46. 20.

[u] Josh. 17. 1. 1 Chron. 7. 14, 15.

[x] Called *Abiezer*, Josh. 17. 2. Judg. 6. 11, 24, 34.

[y] ch. 27. 1. & 36. 11.

[z] 1 Chron. 7. 20, *Bered.*

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[a] Gen. 46. 21. 1 Chron. 7. 6.

[b] Gen. 46. 21, *Ehi.* 1 Chron. 8. 1, *Aharah.*

[c] Gen. 46. 21, *Muppim and Huppim.*

[d] 1 Chron. 8. 3, *Addar.*

[e] Gen. 46. 23.

‖ Or, *Hushim.*

[f] Gen. 46. 17. 1 Chron. 7. 30.

[g] Gen. 46. 24. 1 Chron. 7. 13.

[h] 1 Chron. 7. 13, *Shallum.*

[i] See ch. 1. 46.

[k] Josh. 11. 23. & 14. 1.

[l] ch. 33. 54. † Heb. *multiply his inheritance.* † Heb. *diminish his inheritance.*

[m] ch. 33. 54. & 34. 13. Josh. 11. 23. & 14. 2.

[n] Gen. 46. 11. Ex. 6. 16, 17, 18, 19. 1 Chron. 6. 1, 16.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife *was* [o]Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram, Aaron and Moses, and Miriam their sister.

60 [p]And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.

61 And [q]Nadab and Abihu died, when they offered strange fire before the LORD.

62 [r]And those that were numbered of them were twenty and three thousand, all males from a month old and upward: [s]for they were not numbered among the children of Israel, because there was [t]no inheritance given them among the children of Israel.

63 ¶ These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel [u]in the plains of Moab by Jordan *near* Jericho.

64 [x]But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

65 For the LORD had said of them, They [y]shall surely die in the wilderness. And there was not left a man of them, [z]save Caleb the son of Jephunneh, and Joshua the son of Nun.

CHAP. XXVII.

6 *The law of inheritances.* 12 *Moses being told of his death, sueth for a successor.*

THEN came the daughters of [a]Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the princes, and all the congregation, *by* the door of the tabernacle of the congregation, saying,

3 Our father [b]died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD [c]in the company of Korah; but died in his own sin, and had no sons.

4 Why should the name of our father be †done away from among his family, because he hath no son? [d]Give unto us *therefore* a possession among the brethren of our father.

5 And Moses [e]brought their cause before the LORD.

6 ¶ And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: [f]thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel [g]a statute of judgment, as the LORD commanded Moses.

12 ¶ And the LORD said unto Moses, [h]Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou also [i]shalt be gathered unto thy people, as Aaron thy brother was gathered.

14 For ye [k]rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that *is* the [l]water of Meribah in Kadesh in the wilderness of Zin.

15 ¶ And Moses spake unto the LORD, saying,

16 Let the LORD, [m]the God of the spirits of all flesh, set a man over the congregation,

17 [n]Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not [o]as sheep which have no shepherd.

18 ¶ And the LORD said unto Moses, Take thee Joshua the son of Nun, a man [p]in whom *is* the spirit, and [q]lay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation: and [r]give him a charge in their sight.

20 And [s]thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel [t]may be obedient.

21 [u]And he shall stand before Eleazar the priest, who shall ask *counsel* for him [x]after the judgment of Urim before the LORD: [y]at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, [z]and gave him a charge, as the LORD commanded by the hand of Moses.

CHAP. XXVIII.

Offerings are to be observed.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering, *and* [a]my bread for my sacrifices made by fire, *for* †a sweet savour unto me, shall ye observe to offer unto me in their due season.

3 And thou shalt say unto them, [b]This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot †day by day, *for* a continual burnt-offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer †at even:

5 And [c]a tenth *part* of an ephah of flour for

Before CHRIST 1452.

o Ex. 2. 1, 2. & 6. 20.
p ch. 3. 2.
q Lev. 10. 1, 2. ch. 3. 4. 1 Chron. 24. 2.
r See ch. 3. 39.
s ch. 1. 49.
t ch. 18. 20, 23, 24. Deut. 10.9. Josh. 13.14, 33. & 14. 3.
u ver. 3.
x ch. 1. Deut. 2.14, 15.
y ch. 14. 28, 29. 1 Cor. 10.5, 6.
z ch. 14. 30.
a ch. 26.33. & 36. 1, 11. Josh. 17.3.
b ch. 14. 35. & 26.64,65.
c ch. 16.1,2.
† Heb. *diminished.*
d Josh. 17. 4.
e Ex. 18.15, 19.
f ch. 36. 2.

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g ch. 35. 29.
h ch. 33.47. Deut. 3.27. & 32. 49. & 34. 1.
i ch. 20. 24, 28. & 31. 2. Deut. 10.6.
k ch. 20. 12, 24. Deut. 1. 37. & 32. 51. Ps. 106.32.
l Ex. 17. 7.
m ch. 16.22. Heb. 12. 9.
n Deut. 31. 2. 1 Sam. 8.20. & 18. 13. 2 Chron. 1. 10.
o 1 Kings 22. 17. Zech. 10.2. Matt. 9.36. Mark 6.34.
p Gen. 41. 38. Judg. 3.10. & 11. 29. 1 Sam. 16. 13, 18.
q Deut. 34. 9.
r Deut. 31. 7.
s See ch. 11. 17, 28. 1 Sam. 10. 6, 9. 2 Kings 2. 15.
t Josh. 1. 16, 17.
u See Josh. 9. 14. Judg. 1. 1. & 20. 18, 23, 26. 1 Sam. 23. 9. & 30. 7.
x Ex. 28. 30.
y Josh. 9. 14. 1 Sam. 22. 10, 13, 15.
z Deut. 3. 28. & 31. 7.
a Lev. 3. 11. & 21. 6, 8. Mal. 1. 7, 12.
† Heb. *a savour of my rest.*
b Ex. 29. 38.
† Heb. *in a day.*
† Heb. *between the two evenings.* Ex. 12. 6.
c Ex. 16. 36. Ch. 15. 4.

a [d]meat-offering, mingled with the fourth *part* of an [e]hin of beaten oil.

6 *It is* [f]a continual burnt-offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink-offering thereof *shall be* the fourth *part* of an hin for the one lamb: [g]in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink-offering:

8 And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.

9 ¶And on the sabbath-day two lambs of the first year without spot, and two tenth-deals of flour *for* a meat-offering, mingled with oil, and the drink-offering thereof:

10 *This is* [h]the burnt-offering of every sabbath, beside the continual burnt-offering, and his drink-offering.

11 ¶And [i]in the beginnings of your months ye shall offer a burnt-offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

12 And [k]three tenth-deals of flour *for* a meat-offering, mingled with oil, for one bullock; and two tenth-deals of flour *for* a meat-offering, mingled with oil, for one ram;

13 And a several tenth-deal of flour mingled with oil *for* a meat-offering unto one lamb, *for* a burnt-offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink-offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt-offering of every month throughout the months of the year.

15 And [l]one kid of the goats for a sin-offering unto the LORD shall be offered, beside the continual burnt-offering, and his drink-offering.

16 [m]And in the fourteenth day of the first month *is* the passover of the LORD.

17 [n]And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

18 In the [o]first day *shall be* an holy convocation; ye shall do no manner of servile work *therein:*

19 But ye shall offer a sacrifice made by fire *for* a burnt-offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: [p]they shall be unto you without blemish:

20 And their meat-offering *shall be of* flour mingled with oil: three tenth-deals shall ye offer for a bullock, and two tenth-deals for a ram;

21 A several tenth-deal shalt thou offer for every lamb, throughout the seven lambs:

22 And [q]one goat *for* a sin-offering, to make an atonement for you.

23 Ye shall offer these beside the burnt-offering in the morning, which *is* for a continual burnt-offering.

24 After this manner ye shall offer daily throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt-offering, and his drink-offering.

25 And [r]on the seventh day ye shall have an holy convocation; ye shall do no servile work.

26 ¶Also [s]in the day of the first-fruits, when ye bring a new meat-offering unto the LORD, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt-offering for a sweet savour unto the LORD; [t]two young bullocks one ram, seven lambs of the first year;

28 And their meat-offering of flour mingled with oil, three tenth-deals unto one bullock, two tenth-deals unto one ram,

29 A several tenth-deal unto one lamb, throughout the seven lambs;

30 *And* one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* beside the continual burnt-offering and his meat-offering ([u]they shall be unto you without blemish) and their drink-offerings.

CHAP. XXIX.

The offering at the feasts.

AND in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: [a]it is a day of blowing the trumpets unto you.

2 And ye shall offer a burnt-offering for a sweet savour unto the LORD; one young bullock, one ram, *and* seven lambs of the first year without blemish:

3 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals for a bullock, *and* two tenth-deals for a ram,

4 And one tenth-deal for one lamb, throughout the seven lambs:

5 And one kid of the goats *for* a sin-offering, to make an atonement for you:

6 Beside [b]the burnt-offering of the month, and his meat-offering, and [c]the daily burnt-offering, and his meat-offering, and their drink-offerings, [d]according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 ¶And [e]ye shall have on the tenth *day* of this seventh month an holy convocation: and ye shall [f]afflict your souls: ye shall not do any work *therein:*

8 But ye shall offer a burnt-offering unto the LORD *for* a sweet savour; one young bullock, one ram, *and* seven lambs of the first year; [g]they shall be unto you without blemish:

9 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals to a bullock, *and* two tenth-deals to one ram,

10 A several tenth-deal for one lamb, throughout the seven lambs:

11 One kid of the goats *for* a sin-offering; beside [h]the sin-offering of atonement, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

12 ¶And [i]on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall

Before CHRIST 1452.

[d] Lev. 2. 1.
[e] Ex. 29. 40.
[f] Ex. 29. 42. See Amos 5. 25.
[g] Ex. 29. 42.
[h] Ezek. 46. 4.
[i] ch. 10. 10. 1 Sam. 20. 5. 1 Chron. 23. 31. 2 Chron. 2. 4. Ezra 3. 5. Neh. 10. 33. Isa. 1. 13, 14. Ezek. 45. 17. & 46. 6. Hos. 2. 11. Col. 2. 16.
[k] ch. 15. 4–12.
[l] ver. 22. ch. 15. 24.
[m] Ex. 12. 6, 18. Lev. 23. 5. ch. 9. 3. Deut. 16. 1. Ezek. 45. 21.
[n] Lev. 23. 6.
[o] Ex. 12. 16. Lev. 23. 7.
[p] ver. 31. Lev. 22. 20. ch. 29. 8. Deut. 15. 21.
[q] ver. 15.

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[r] Ex. 12. 16. & 13. 6. Lev. 23. 8.
[s] Ex. 23. 16. & 34. 22. Lev. 23. 10, 15. Deut. 16. 10. Acts 2. 1.
[t] See Lev. 23. 18, 19.
[u] ver. 19.
[a] Lev. 23. 24.
[b] ch. 28. 11.
[c] ch. 28. 3.
[d] ch. 15. 11, 12.
[e] Lev. 16. 29. & 23. 27.
[f] Ps. 35. 13. Isa. 58. 5.
[g] ch. 28. 19.
[h] Lev. 16. 3, 5.
[i] Lev. 23. 33. Deut. 16. 13. Ezek. 45. 25.

do no servile work, and ye shall keep a feast unto the LORD seven days:

13 And [k]ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the first year; they shall be without blemish:

14 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams,

15 And a several tenth-deal to each lamb of the fourteen lambs:

16 And one kid of the goats *for* a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

17 ¶ And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot:

18 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, [l]after the manner:

19 And one kid of the goats *for* a sin-offering; beside the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish:

21 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, [m]after the manner:

22 And one goat *for* a sin-offering; beside the continual burnt-offering, and his meat-offering, and his drink-offering.

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish:

24 Their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

25 And one kid of the goats *for* a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot:

27 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

28 And one goat *for* a sin-offering; beside the continual burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish:

30 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

31 And one goat *for* a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish:

33 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

34 And one goat *for* a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

35 ¶ On the eighth day ye shall have a [n]solemn assembly: ye shall do no servile work *therein:*

36 But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:

37 Their meat-offering and their drink-offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

38 And one goat *for* a sin-offering; beside the continual burnt-offering, and his meat-offering, and his drink-offering.

39 These *things* ye shall ‖ do unto the LORD in your [o]set feasts, beside your [p]vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

40 And Moses told the children of Israel according to all that the LORD commanded Moses.

CHAP. XXX.

Vows are not to be broken.

AND Moses spake unto [a]the heads of the tribes concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded.

2 [b]If a man vow a vow unto the LORD, or [c]swear an oath to bind his soul with a bond; he shall not †break his word, he shall [d]do according to all that proceedeth out of his mouth.

3 If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if her father disallow her in the day that he heareth, not any of her vows or of her bonds wherewith she hath bound her soul shall stand; and the LORD shall forgive her, because her father disallowed her.

6 And if she had at all an husband when †she vowed, or uttered aught out of her lips, wherewith she bound her soul:

7 And her husband heard *it,* and held his peace at her in the day that he heard *it:* then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband [e]disallowed her on the day that he heard *it,* then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect; and the LORD shall forgive her.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

Before CHRIST 1452.

[k] Ezra 3. 4.

[l] ver. 3, 4, 9, 10. ch. 15. 12. & 28. 7, 14.

[m] ver. 18.

[n] Lev. 23. 36.

‖ Or, *offer.*

[o] Lev. 23. 2. 1 Chron. 23. 31. 2 Chron. 31. 3. Ezra 3. 5. Neh. 10. 33. Isa. 1. 14.

[p] Lev. 7. 11, 16. & 22. 21, 23.

[a] ch. 1. 4, 16. & 7. 2.

[b] Lev. 27. 2. Deut. 23. 21. Judg. 11. 30, 35. Eccl. 5. 4.

[c] Lev. 5. 4. Matt. 14. 9. Acts 23. 14.

† Heb. *profane.*

Ps. 55. 20.

[d] Job 22. 27. Ps. 22. 25. & 50. 14. & 66. 13, 14. & 116. 14, 18. Nah. 1. 15.

† Heb. *her vows were upon her.*

Ps. 56. 12.

[e] Gen. 3. 16.

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard *them*; *then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*.

15 But if he shall any ways make them void after that he hath heard *them*; then he shall bear her iniquity.

16 These *are* the statutes which the LORD commanded Moses between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

CHAP. XXXI.

The Midianites are spoiled, and Balaam slain.

AND the LORD spake unto Moses, saying,

2 [a]Avenge the children of Israel of the Midianites: afterward shalt thou [b]be gathered unto thy people.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

4 †Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and [c]the trumpets to blow in his hand.

7 And they warred against the Midianites, as the LORD commanded Moses; and [d]they slew all the [e]males.

8 And they slew the kings of Midian, beside the rest of them that were slain; *namely*, [f]Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: [g]Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And [h]they took all the spoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil unto Moses and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

Before CHRIST 1452.

[a] ch. 25. 17.

[b] ch. 27. 13.

† Heb. *A thousand of a tribe, a thousand of a tribe.*

[c] ch. 10. 9.

[d] Deut. 20. 13. Judg 21.11. 1Sam.27.9.

[e] See Judg. 6. 1, 2, 33.

[f] Josh. 13. 21.

[g] Josh. 13. 22.

[h] Deut. 20. 14.

Before CHRIST 1452.

† Heb. *host of war.*

[i] See Deut. 20. 13. 1Sam.15.3.

[k] ch. 25. 2.

[l] ch. 24. 14. 2 Pet. 2.15. Rev. 2. 14.

[m] ch. 25. 9.

[n] Judg. 21. 11.

† Heb. *a male.*

[o] ch. 5. 2.

[p] ch. 19. 11, &c.

† Heb. *instrument*, or, *vessel of skins.*

[q] ch. 19. 9, 17.

[r] Lev. 11. 25.

† Heb. *of the captivity.*

[s] Josh. 22. 8. 1 Sam.30.4.

[t] See ver. 30, 47. & ch. 18. 26.

[u] See ver. 42–47.

‖ Or, *goats.*

[x] ch. 3. 7, 8, 25, 31, 36. & 18. 3, 4.

13 ¶ And Moses and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the †battle.

15 And Moses said unto them, Have ye saved [i]all the women alive?

16 Behold, [k]these caused the children of Israel, through the [l]counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and [m]there was a plague among the congregation of the LORD.

17 Now therefore [n]kill every male among the little ones, and kill every woman that hath known man by lying with †him.

18 But all the women-children, that have not known a man by lying with him, keep alive for yourselves.

19 And [o]do ye abide without the camp seven days: whosoever hath killed any person, and [p]whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

20 And purify all *your* raiment, and all †that is made of skins, and all work of goats' *hair*, and all things made of wood.

21 ¶ And Eleazar the priest said unto the men of war which went to the battle, This *is* the ordinance of the law which the LORD commanded Moses;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified [q]with the water of separation: and all that abideth not the fire ye shall make go through the water.

24 [r]And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the prey †that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

27 And [s]divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

28 And levy a tribute unto the LORD of the men of war which went out to battle: [t]one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep:

29 Take *it* of their half, and give *it* unto Eleazar the priest, *for* an heave-offering of the LORD.

30 And of the children of Israel's half, thou shalt take [u]one portion of fifty, of the persons, of the beeves, of the asses, and of the ‖ flocks, of all manner of beasts, and give them unto the Levites, [x]which keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,
35 And thirty and two thousand persons in all, of women that had not known man by lying with him.
36 And the half *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:
37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.
38 And the beeves *were* thirty and six thousand; of which the LORD's tribute *was* threescore and twelve.
39 And the asses *were* thirty thousand and five hundred; of which the LORD's tribute *was* threescore and one.
40 And the persons *were* sixteen thousand, of which the LORD's tribute *was* thirty and two persons.
41 And Moses gave the tribute, *which was* the LORD's heave-offering, unto Eleazar the priest, [y] as the LORD commanded Moses.
42 And of the children of Israel's half, which Moses divided from the men that warred,
43 (Now the half *that pertained unto* the congregation was three hundred thousand and thirty thousand *and* seven thousand and five hundred sheep,
44 And thirty and six thousand beeves,
45 And thirty thousand asses and five hundred,
46 And sixteen thousand persons;)
47 Even [z] of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.
48 ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:
49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our † charge, and there lacketh not one man of us.
50 We have therefore brought an oblation for the LORD, what every man hath † gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, [a] to make an atonement for our souls before the LORD.
51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.
52 And all the gold of the † offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.
53 (*For* [b] the men of war had taken spoil, every man for himself.)
54 And Moses and Eleazar the priest took the gold of the captains of thousands, and of hundreds, and brought it into the tabernacle of the congregation, [c] *for* a memorial for the children of Israel before the LORD.

CHAP. XXXII.

1 *The Reubenites and Gadites sue for their inheritance on that side Jordan.* 39 *They conquer it.*

NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of [a] Jazer, and the land of Gilead, that behold, the place *was* a place for cattle;

Before CHRIST 1452.

[y] ch. 18. 8, 19.
[z] ver. 30.
† Heb. *hand.*
† Heb. *found.*
[a] Ex. 30. 12, 16.
† Heb. *heave-offering.*
[b] Deut. 20. 14.
[c] Ex. 30. 16.
[a] ch. 21. 32. Josh. 13. 25. 2 Sam. 24. 5.

Before CHRIST 1452.

[b] ver. 36, *Beth-nimrah.*
[c] ver. 38, *Shibmah.*
[d] ver. 38, *Baal-meon.*
[e] ch. 21. 24, 34.
† Heb. *break.*
[f] ch. 13. 3, 26.
[g] Deut. 1. 22.
[h] ch. 13. 24, 31. Deut. 1. 24, 28.
[i] ch. 14. 11, 21. Deut. 1. 34.
[k] ch. 14. 28, 29. Deut. 1. 35.
[l] ch. 14. 24, 30.
† Heb. *fulfilled after me.*
[m] ch. 14. 24. Deut. 1. 36. Josh. 14. 8, 9.
[n] ch. 14. 33, 34, 35.
[o] ch. 26. 64, 65.
[p] Deut. 1. 34.
[q] Deut. 30. 17. Josh. 22. 16, 18. 2 Chron. 7. 19. & 15. 2.
[r] Josh. 4. 12, 13.
[s] Josh. 22. 24.
[t] ver. 33. Josh. 12. 1. & 13. 8.
[u] Deut. 3. 18. Josh. 1. 14. & 4. 12, 13.

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,
3 Ataroth, and Dibon, and Jazer, and [b] Nimrah, and Heshbon, and Elealeh, and [c] Shebam, and Nebo, and [d] Beon,
4 *Even* the country [e] which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle:
5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.
6 ¶ And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?
7 And wherefore † discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?
8 Thus did your fathers, [f] when I sent them from Kadesh-barnea [g] to see the land.
9 For [h] when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.
10 [i] And the LORD's anger was kindled the same time, and he sware, saying,
11 Surely none of the men that came up out of Egypt, [k] from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because [l] they have not † wholly followed me:
12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: [m] for they have wholly followed the LORD.
13 And the LORD's anger was kindled against Israel, and he made them [n] wander in the wilderness forty years, until [o] all the generation that had done evil in the sight of the LORD was consumed.
14 And behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the [p] fierce anger of the LORD toward Israel.
15 For if ye [q] turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.
16 ¶ And they came near unto him, and said, We will build sheep-folds here for our cattle, and cities for our little ones:
17 But [r] we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities, because of the inhabitants of the land.
18 [s] We will not return unto our houses, until the children of Israel have inherited every man his inheritance.
19 For we will not inherit with them on yonder side Jordan, or forward; [t] because our inheritance is fallen to us on this side Jordan eastward.
20 ¶ And [u] Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,
21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And [x]the land be subdued before the LORD: then afterward [y]ye shall return, and be guiltless before the LORD, and before Israel; and [z]this land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure [a]your sin will find you out.

24 [b]Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 [c]Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

27 [d]But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

28 So [e]concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* ours.

33 And [f]Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh, the son of Joseph, [g]the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

34 ¶ And the children of Gad built [h]Dibon, and Ataroth, and [i]Aroer,

35 And Atroth, Shophan, and Jaazer, and Jogbehah,

36 And [l]Beth-nimrah, and Beth-haran, [m]fenced cities: and folds for sheep.

37 And the children of Reuben [n]built Heshbon, and Elealeh, and Kirjathaim,

38 And [o]Nebo, and [p]Baal-meon, ([q]their names being changed,) and Shibmah: and †gave other names unto the cities which they builded.

39 And the children of [r]Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

40 And Moses [s]gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 And [t]Jair the son of Manasseh went and took the small towns thereof, and called them [u]Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

Before CHRIST 1452.

[x] Deut. 3. 20. Josh. 11. 23. & 18. 1.
[y] Josh. 22. 4.
[z] Deut. 3. 12, 15, 16, 18. Josh. 1. 15. & 13. 8, 32. & 22. 4, 9.
[a] Gen. 4. 7. & 44. 16. Isa. 59. 12.
[b] ver. 16, 34, &c.
[c] Josh. 1. 14.
[d] Josh. 4. 12.
[e] Josh. 1. 13.
[f] Deut. 3. 12–17. & 29. 8. Josh. 12. 6. & 13. 8. & 22. 4.
[g] ch. 21. 24, 33, 35.
[h] ch. 33. 45, 46.
[i] Deut. 2. 36.
[l] ver. 3. *Nimrah.*
[m] ver. 24.
[n] ch. 21. 27.
[o] Isa. 46. 1.
[p] ch. 22. 41.
[q] See ver. 3. Ex. 23. 13. Josh. 23. 7.
† Heb. *they called by names the names of the cities.*
[r] Gen. 50. 23.
[s] Deut. 3. 12, 13, 15. Josh. 13. 31. & 17. 1.
[t] Deut. 3. 14. Josh. 13. 30. 1 Chron. 2. 21, 22, 23.
[u] Judg. 10. 4. 1 Kings 4. 13.

Before CHRIST 1452.

[a] Ex. 12. 37. 1491.
[b] Ex. 12. 2. & 13. 4.
[c] Ex. 14. 8.
[d] Ex. 12. 29.
[e] Ex. 12. 12. & 18. 11. Isa. 19. 1. Rev. 12. 8.
[f] Ex. 12. 37.
[g] Ex. 13. 20.
[h] Ex. 14. 2, 9.
[i] Ex. 14. 22. & 15. 22, 23.
[k] Ex. 15. 27.
[l] Ex. 16. 1.
[m] Ex. 17. 1. & 19. 2.
1490.
[n] Ex. 16. 1. & 19. 1, 2.
[o] ch. 11. 34.
‖ That is, *the graves of lust.*
[p] ch. 11. 35.
[q] ch. 12. 16.

CHAP. XXXIII.

Two and forty journeys of the Israelites.

THESE *are* the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these *are* their journeys according to their goings out.

3 And they [a]departed from Rameses in [b]the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out [c]with an high hand in the sight of all the Egyptians.

4 For the Egyptians buried all *their* first-born, [d]which the LORD had smitten among them; [e]upon their gods also the LORD executed judgments.

5 [f]And the children of Israel removed from Rameses, and pitched in Succoth.

6 And they departed from [g]Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

7 And [h]they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and [i]passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they removed from Marah, and [k]came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm-trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

11 And they removed from the Red sea, and encamped in the [l]wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at [m]Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the [n]wilderness of Sinai.

16 And they removed from the desert of Sinai, and pitched [o]at ‖ Kibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and [p]encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in [q]Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and [r]encamped at Moseroth.

31 And they departed from Moseroth, and pitched in Bene-jaakan.

32 And they removed from [s]Bene-jaakan, and [t]encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, [u]and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the [w]wilderness of Zin, which *is* Kadesh.

37 And they removed from [x]Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And [y]Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.

40 And [z]king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from mount [a]Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and [b]pitched in Oboth.

44 And [c]they departed from Oboth, and pitched in ‖[d]Ije-abarim, in the border of Moab.

45 And they departed from Iim, and pitched [e]in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-[f]diblathaim.

47 And they removed from Almon-diblathaim, [g]and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and [h]pitched in the plains of Moab by Jordan *near* Jericho.

49 And they pitched by Jordan, from Beth-jesimoth *even* unto †[i]Abel-shittim in the plains of Moab.

50 ¶ And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, [k]When ye are passed over Jordan into the land of Canaan;

52 [l]Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.

54 And [m]ye shall divide the land by lot for an inheritance among your families: *and* to the more ye shall †give the more inheritance, and to the fewer ye shall †give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* [n]pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover, it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

CHAP. XXXIV.

The names of the men which shall divide the land.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into [a]the land of Canaan; (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)

3 Then [b]your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of [c]the salt sea eastward:

4 And your border shall turn from the south [d]to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south [e]to Kadesh-barnea, and shall go on to [f]Hazar-addar, and pass on to Azmon:

5 And the border shall fetch a compass from Azmon [g]unto the river of Egypt, and the goings out of it shall be at the sea.

6 And *as for* the western border, ye shall even have the great sea for a border: this shall be your west border.

7 And this shall be your north border: from the great sea ye shall point out for you [h]mount Hor:

8 From mount Hor ye shall point out *your border* [i]unto the entrance of Hamath: and the goings forth of the border shall be to [k]Zedad:

9 ¶ And the border shall go on to Ziphron, and the goings out of it shall be at [l]Hazar-enan: this shall be your north border.

10 And ye shall point out your east border from Hazar-enan to Shepham:

11 And the coast shall go down from Shepham [m]to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the †side of the sea [n]of Chinnereth eastward:

12 And the border shall go down to Jordan, and the goings out of it shall be at [o]the salt sea. This shall be your land with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, [p]This *is* the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:

Before CHRIST 1490.

1453.

1452.

[r] Deut. 10. 6.

[s] See Gen. 36. 27. Deut. 10. 6. 1 Chron. 1. 42.

[t] Deut. 10. 7.

[u] Deut. 2. 8. 1 Kings 9. 26. & 22. 48

[w] ch. 20. 1. & 27. 14.

[x] ch. 20. 22, 23. & 21. 4.

[y] ch. 20. 25, 28. Deut. 10. 6. & 32. 50.

[z] ch. 21. 1, &c.

[a] ch. 21. 4.

[b] ch. 21. 10.

[c] ch. 21. 11.

‖ Or, *heaps of Abarim.*

[d] ch. 21. 11.

[e] ch. 32. 34.

[f] Jer. 48. 22. Ezek. 6. 14.

[g] ch. 21. 20. Deut. 32. 49.

[h] ch. 22. 1.

‖ Or, *the plains of Shittim.*

[i] ch. 25. 1. Josh. 2. 1.

[k] Deut. 7. 1, 2. & 9. 1. Josh. 3. 17.

[l] Ex. 23. 24, 33. & 34. 13. Deut. 7. 2, 5. & 12. 3. Josh. 11. 12. Jud 2. 2.

Before CHRIST 1452.

[m] ch. 26. 53, 54, 55.

† Heb. *multiply his inheritance.*

† Heb. *diminish his inheritance.*

[n] Josh. 23. 13. Judg. 2. 3. Ps. 106. 34, 36. See Ex. 23. 33. Ezek. 28. 24.

[a] Gen. 17. 8. Deut. 1. 7. Ps. 78. 55. & 105. 11. Ezek. 47. 14.

[b] Josh. 15. 1. See Ezek. 47. 13, &c.

[c] Gen. 14. 3. Josh. 15. 2.

[d] Josh. 15. 3.

[e] ch. 13. 26. & 32. 8.

[f] See Josh. 15. 3, 4.

[g] Gen. 15. 18. Josh. 15. 4, 47. 1 Kings 8. 65. Isa. 27. 12.

[h] ch. 33. 37.

[i] ch. 13. 21. 2 Kings 14. 25.

[k] Ezek. 47. 15.

[l] Ezek. 47. 17.

[m] 2 Kings 23. 33. Jer. 39. 5, 6.

† Heb. *shoulder.*

[n] Deut. 3. 17. Josh. 11. 2. & 19. 35. Matt. 14. 34. Luke 5. 1.

[o] ver. 3.

[p] ver. 1. Josh. 14. 1, 2.

14 [q]For the tribe of the children of Reuben, according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance;* and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half-tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sun-rising.

16 And the LORD spake unto Moses, saying,

17 These *are* the names of the men which shall divide the land unto you: [r]Eleazar the priest, and Joshua the son of Nun.

18 And ye shall take one [s]prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* these: Of the tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

CHAP. XXXV.

1 *Eight and forty cities for the Levites, with their suburbs, and measure thereof.* 6 *Six of them are to be cities of refuge.* 9 *The laws of murder.* 31 *No satisfaction for murder.*

AND the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

2 [a]Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites *there shall be* [b]six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and †to them ye shall add forty and two cities.

7 *So* all the cities which ye shall give to the Levites *shall be* [c]forty and eight cities: them *shall ye give* with their suburbs.

8 And the cities which ye shall give *shall be* [d]of the possession of the children of Israel: [e]from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which †he inheriteth.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, [f]When ye be come over Jordan into the land of Canaan;

11 Then [g]ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person †at unawares.

12 [h]And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give, [i]six cities shall ye have for refuge.

14 [k]Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

15 These six cities shall be a refuge, *both* for the children of Israel, and [l]for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

16 [m]And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.

17 And if he smite him †with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

18 Or *if* he smite him with an hand-weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

19 [n]The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But [o]if he thrust him of hatred, or hurl at him [p]by laying of wait, that he die;

21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly [q]without enmity, or have cast upon him any thing without laying of wait,

23 Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm:

24 Then [r]the congregation shall judge between the slayer and the revenger of blood according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and [s]he shall abide in it unto the death of the high priest, [t]which was anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled:

Before CHRIST 1452.

[q] ch. 32.33. Josh. 14. 2, 3.

[r] Josh. 14.1. & 19. 51.

[s] ch. 1. 4, 16.

Before CHRIST 1451.

1451.

[a] Josh. 14. 3, 4. & 21. 2. See Ezek. 45.1, &c. & 48. 8, &c.

[b] ver. 13. Deut. 4.41. Josh. 20.2, 7,8.& 21. 3, 13, 21, 27, 32,36, 38.

† Heb. *above them ye shall give.*

[c] Josh. 21. 41.

[d] Josh. 21. 3.

[e] ch. 26. 54.

† Heb. *they inherit.*

[f] Deut. 19. 2. Josh. 20. 2.

[g] Ex. 21. 13.

† Heb. *by error.*

[h] Deut. 19. 6. Josh. 20. 3, 5, 6.

[i] ver. 6.

[k] Deut. 4. 41. Josh. 20. 8.

[l] ch. 15. 16.

[m] Ex. 21. 12, 14. Lev. 24. 17. Deut. 19. 11, 12.

† Heb. *with a stone of the hand.*

[n] ver. 21, 24, 27. Deut. 19. 6, 12. Josh. 20. 3, 5.

[o] Gen. 4. 8. 2 Sam. 3. 27. & 20. 10. 1 Kings 2. 31, 32.

[p] Ex. 21. 14. Deut. 19. 11.

[q] Ex. 21. 13.

[r] ver. 12. Josh. 20. 6.

[s] Josh. 20. 6.

[t] Ex. 29. 7. Lev. 4. 3. & 21. 10.

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; †he shall not be guilty of blood:

28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

29 So these *things* shall be for [u]a statute of judgment unto you throughout your generations in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the [x]mouth of witnesses: but one witness shall not testify against any person *to cause him* to die.

31 Moreover, ye shall take no satisfaction for the life of a murderer, which *is* †guilty of death: but he shall be surely put to death.

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye *are:* for blood [y]it defileth the land: and †the land cannot be cleansed of the blood that is shed therein, but [z]by the blood of him that shed it.

34 [a]Defile not therefore the land which ye shall inhabit, wherein I dwell: for [b]I the LORD dwell among the children of Israel.

CHAP. XXXVI.

The daughters of Zelophehad marry their father's brothers' sons.

AND the chief fathers of the families of the [a]children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

2 And they said, [b]The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and [c]my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe †whereunto they are received: so shall it be taken from the lot of our inheritance.

4 And when [d]the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph [e]hath said well.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them †marry to whom they think best; [f]only to the family of the tribe of their father shall they marry.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall †[g]keep himself to the inheritance of the tribe of his fathers.

8 And [h]every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 Even as the LORD commanded Moses, so did the daughters of Zelophehad;

11 [i]For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:

12 *And* they were married †into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

13 These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel [k]in the plains of Moab by Jordan *near* Jericho.

Before CHRIST 1451.

† Heb. *no blood* shall be *to him.* Ex. 22. 2.

[u] ch. 27. 11.

[x] Deut. 17. 6. & 19. 15. Matt. 18. 16. 2 Cor. 13. 1. Heb. 10. 28.

† Heb. *faulty to die.*

[y] Ps. 106. 38. Mic. 4. 11.

† Heb. *there can be no expiation for the land.*

[z] Gen. 9. 6.

[a] Lev. 18. 25. Deut. 21. 23.

[b] Ex. 29. 45, 46.

[a] ch. 26. 29.

[b] ch. 26. 55. & 33. 54. Josh 17. 3.

[c] ch. 27. 1, 7. Josh. 17. 3, 4.

Before CHRIST 1451.

† Heb. *unto whom they shall be.*

[d] Lev. 25. 10.

[e] ch. 27. 7.

† Heb. *be wives.*

[f] ver. 12.

† Heb. *cleave to the, &c.*

[g] 1 Kings 21. 3.

[h] 1 Chron. 23. 22.

[i] ch. 27. 1.

† Heb. to some that were *of the families.*

[k] ch. 26. 3. & 33. 50.

The FIFTH Book of Moses, called DEUTERONOMY.

CHAP. I.

1 *Moses' speech rehearsing the story of God's promise,* 19 *of sending the spies to search the land.*

THESE *be* the words which Moses spake unto all Israel [a]on this side Jordan in the wilderness, in the plain over against ‖the Red *sea,* between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (*There are* eleven days' *journey* from Horeb by the way of mount Seir [b]unto Kadesh-barnea.)

3 And it came to pass [c]in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 [d]After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth [e]in Edrei:

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 The LORD our God spake unto us [f]in Horeb, saying, Ye have dwelt long [g]enough in this mount:

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto †all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea-side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have †set the land before you: go

Before CHRIST 1451.

[a] Josh. 9. 1, 10. & 22. 4, 7.

‖ Or, *Zuph.*

[b] Num. 13. 26. ch. 9. 23.

[c] Num. 33. 38. 1451.

Before CHRIST 1451.

[d] Num. 21. 24, 33.

[e] Num. 21. 33. Josh. 13. 12. 1451.

[f] Ex. 3. 1.

[g] See Ex. 19. 1. Num. 10. 11.

† Heb. *all his neighbours.*

† Heb. *given.*

in and possess the land which the LORD sware unto your fathers, [h]Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

9 ¶And [i]I spake unto you at that time, saying, I am not able to bear you myself alone:

10 The LORD your God hath multiplied you, and behold, [k]ye *are* this day as the stars of heaven for multitude.

11 ([l]The LORD God of your fathers make you a thousand times so many more as ye *are*, and bless you, [m]as he hath promised you!)

12 [n]How can I myself alone bear your cumbrance, and your burden, and your strife?

13 [o]†Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do.

15 So I took the chief of your tribes, wise men, and known, [p]and †made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and [q]judge righteously between *every* man and his [r]brother, and the stranger *that is* with him.

17 [s]Ye shall not †respect persons in judgment; *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for [t]the judgment *is* God's: and the cause that is too hard for you, [u]bring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye should do.

19 ¶And when we departed from Horeb, [x]we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us, and [y]we came to Kadesh-barnea.

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee: [z]fear not, neither be discouraged.

22 ¶And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well: and [a]I took twelve men of you, one of a tribe:

24 And [b]they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, [c]*It is* a good land which the LORD our God doth give us.

26 [d]Notwithstanding, ye would not go up, but rebelled against the commandment of the LORD your God:

Before CHRIST 1451.

[h] Gen. 12. 7. & 15. 18. & 17. 7, 8. & 26. 4. & 28. 13.
[i] Ex. 18. 18. Num. 11. 14.
[k] Gen. 15. 5. ch. 10. 22. & 28. 62.
[l] 2 Sam. 24. 3.
[m] Gen. 15. 5. & 22. 17. & 26. 4. Ex. 32. 13.
[n] 1 Kings 3. 8, 9.
[o] See Ex. 18. 21. Num. 11. 16, 17.
† Heb. *give.*
[p] Ex. 18. 25.
† Heb. *gave.*
[q] ch. 16. 18. John 7. 24.
[r] Lev. 24. 22.
[s] Lev. 19. 15. ch. 16. 19. 1 Sam 16. 7. Prov. 27. 23. James 2. 1.
† Heb. *acknowledge faces.*
[t] 2 Chron. 19. 6.
[u] Ex. 18. 22, 26.
[x] Num. 10. 12. ch. 8. 15. Jer. 2. 6.
[y] Num. 13. 26.
[z] Josh. 1. 9.
[a] Num. 13. 3.
[b] Num. 13. 22, 23, 24.
[c] Num. 13. 27.
[d] Num. 14. 1, 2, 3, 4. Ps. 106. 24, 25.

Before CHRIST 1451.

[e] ch. 9. 28.
† Heb. *melted.* Josh. 2. 11.
[f] Num. 13. 28, 31, 32, 33. ch. 9. 1, 2.
[g] Num. 13. 28.
[h] Ex. 14. 14, 25. Neh. 4. 20.
[i] Ex. 19. 4. ch. 32. 11, 12. Isa. 46. 3, 4. & 63. 9. Hos. 11. 3. See on Acts 13. 18.
[k] Ps. 106. 24. Jude 5.
[l] Ex. 13. 21. Ps. 78. 14.
[m] Num. 10. 33. Ezek. 20. 6.
[n] ch. 2. 14, 15.
[o] Num. 14. 22, 23. Ps. 95. 11.
[p] Num. 14. 24, 30. Josh. 14. 9.
[q] Num. 14. 24.
† Heb. *fulfilled* to go *after.*
[r] Num. 20. 12. & 27. 14. ch. 3. 26. & 4. 21. & 34. 4. Ps. 106. 32.
[s] Num. 14. 30.
[t] Ex. 24. 13. & 33. 11. See 1 Sam. 16. 22.
[u] Num. 27. 18, 19. ch. 31. 7, 23.
[x] Num. 14. 31.
[y] Num. 14. 3.
[z] Isa. 7. 15, 16. Rom. 9. 11.
[a] Num. 14. 25.
[b] Num. 14. 40.
[c] Num. 14. 42.
† Heb. *ye were presumptuous and went up.*
[d] Num. 14. 44, 45.
[e] Ps. 118. 12.

27 And ye murmured in your tents, and said, Because the LORD [e]hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have †discouraged our heart, saying, [f]The people *is* greater and taller than we: the cities *are* great and walled up to heaven; and moreover, we have seen the sons of the [g]Anakims there.

29 Then I said unto you, Dread not, neither be afraid of them.

30 [h]The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;

31 And in the wilderness, where thou hast seen how that the LORD thy God [i]bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing [k]ye did not believe the LORD your God,

33 [l]Who went in the way before you, [m]to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day.

34 And the LORD heard the voice of your words, and was wroth, [n]and sware, saying,

35 [o]Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

36 [p]Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because [q]he hath †wholly followed the LORD.

37 [r]Also the LORD was angry with me, for your sakes, saying, Thou also shalt not go in thither.

38 [s]*But* Joshua the son of Nun, [t]which standeth before thee, he shall go in thither. [u]Encourage him: for he shall cause Israel to inherit it.

39 [x]Moreover, your little ones, which [y]ye said should be a prey, and your children, which in that day [z]had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 [a]But *as for* you, turn you, and take your journey into the wilderness by the way of the Red sea.

41 Then ye answered and said unto me, [b]We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, [c]Go not up, neither fight; for I *am* not among you; lest ye be smitten before your enemies.

43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and †[d]went presumptuously up into the hill.

44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, [e]as bees do, and destroyed you in Seir, *even* unto Hormah.

45 And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46 [f]So ye abode in Kadesh many days, according unto the days that ye abode *there*.

CHAP. II.

The story is continued, that they were not to meddle with the Edomites, Moabites, nor Ammonites, &c.

THEN we turned, and took our journey into the wilderness by the way of the Red sea, [a]as the LORD spake unto me: and we compassed mount Seir many days.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain [b]long enough: turn you northward.

4 And command thou the people, saying, [c]Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:

5 Meddle not with them; for I will not give you of their land, †no, not so much as a foot-breadth; [d]because I have given mount Seir unto Esau *for* a possession.

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: [e]these forty years the LORD thy God *hath been* with thee: thou hast lacked nothing.

8 [f]And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from [g]Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

9 And the LORD said unto me, ‖ Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a possession; because I have given [h]Ar unto [i]the children of Lot *for* a possession.

10 ([k]The Emims dwelt therein in times past, a people great, and many, and tall as [l]the Anakims;

11 Which also were accounted giants, as the Anakims: but the Moabites call them Emims.

12 [m]The Horims also dwelt in Seir before-time, but the children of Esau †succeeded them, when they had destroyed them from before them, and dwelt in their ‖stead; as Israel did unto the land of his possession, which the LORD gave unto them.)

13 Now rise up, *said I*, and get you over [n]the ‖brook Zered: and we went over the brook Zered.

14 And the space in which we came [o]from Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; [p]until all the generation of the men of war were wasted out from among the host, [q]as the LORD sware unto them.

15 For indeed the [r]hand of the LORD was against them, to destroy them from among the host, until they were consumed.

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day:

19 And *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto [s]the children of Lot *for* a possession.

20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them [t]Zamzummims;

21 [u]A people great, and many, and tall as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead;

22 As he did to the children of Esau, [x]which dwelt in Seir, when he destroyed [y]the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

23 And [z]the Avims which dwelt in Hazerim, *even* unto [a]Azzah, [b]the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

24 ¶ Rise ye up, take your journey, and [c]pass over the river Arnon: behold, I have given into thy hand Sihon the Amorite, king of Heshbon, and his land: † begin to possess *it*, and contend with him in battle,

25 [d]This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 ¶ And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon [e]with words of peace, saying,

27 [f]Let me pass through thy land: I will go along by the highway, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: [g]only I will pass through on my feet;

29 ([h]As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.

30 [i]But Sihon king of Heshbon would not let us pass by him: for [k]the LORD thy God [l]hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to [m]give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 [n]Then Sihon came out against us, he and all his people, to fight at Jahaz.

33 And [o]the LORD our God delivered him before us, and [p]we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and [q]utterly destroyed †the men, and the women, and the little ones of every city; we left none to remain:

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 [r]From Aroer which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us: [s]the LORD our God delivered all unto us:

37 Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river [t]Jabbok, nor unto the cities in the mountains, nor unto [u]whatsoever the LORD our God forbade us.

Before CHRIST 1451.

[f] Num. 13. 25. & 20. 1, 22. Judg. 11. 17.
[a] Num. 14. 25. ch. 1. 40.
[b] See ver. 7, 14.
[c] Num. 20. 14.
† Heb. *even to the treading of the sole of the foot.*
[d] Gen. 36. 8. Josh. 24. 4.
[e] ch. 8. 2, 3, 4.
[f] Judg. 11. 18.
[g] 1 Kings 9. 26.
‖ Or, *Use no hostility against Moab.*
[h] Num. 21. 28.
[i] Gen. 19. 36, 37.
[k] Gen. 14. 5.
[l] Num. 13. 22, 33. ch. 9. 2.
[m] ver. 22. Gen. 14. 6. & 36. 20.
† Heb. *inherited them.*
‖ Or, *room.*
[n] Num. 21. 12.
‖ Or, *valley.*
[o] Num. 13. 26.
[p] Num. 14. 33. & 26. 64.
[q] Num. 14. 35. ch. 1. 34, 35. Ezek. 20. 15.
[r] Ps. 78. 33. & 106. 26.

Before CHRIST 1451.

[s] Gen. 19. 38.
[t] Gen. 14. 5, *Zuzims.*
[u] See ver. 10.
[x] Gen. 36. 8.
[y] Gen. 14. 6. & 36. 20–30. ver. 12.
[z] Josh. 13. 3.
[a] Jer. 25. 20.
[b] Gen. 10. 14. Amos 9. 7.
[c] Num. 21. 13, 14. Judg. 11. 18, 21.
† Heb. *begin, possess.*
[d] Ex. 15. 14, 15. ch. 11. 25. Josh. 2. 9, 10.
[e] ch. 20. 10.
[f] Num. 21. 21, 22. Judg. 11. 19.
[g] Num. 20. 19.
[h] See Num. 20. 18. ch. 23. 3, 4. Judg. 11. 17, 18.
[i] Num. 21. 23.
[k] Josh. 11. 20.
[l] Ex. 4. 21.
[m] ch. 1. 8.
[n] Num. 21. 23.
[o] ch. 7. 2. & 20. 16.
[p] Num. 21. 24. ch. 29. 7.
[q] Lev. 27. 28. ch. 7. 2, 26.
† Heb. *every city of men, and women, and little ones.*
[r] ch. 3. 12. & 4. 48. Josh. 13. 9.
[s] Ps. 44. 3.
[t] Gen. 32. 22. Num. 21. 24. ch. 3. 16.
[u] ver. 5, 9, 19.

CHAP. III.

23 Moses' prayer to enter into the land. 27 He is permitted to see it.

THEN we turned, and went up the way to Bashan: and [a]Og the king of Bashan came out against us, he and all his people, to battle [b]at Edrei.

2 And the LORD said unto me, Fear him not; for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto [c]Sihon king of the Amorites, which dwelt at Heshbon.

3 So the LORD our God delivered into our hands Og also the king of Bashan, and all his people: [d]and we smote him until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, [e]all the region of Argob, the kingdom of Og in Bashan.

5 All these cities *were* fenced with high walls, gates, and bars; beside unwalled towns a great many.

6 And we utterly destroyed them, as we did unto Sihon king [f]of Heshbon, utterly destroying the men, women, and children of every city.

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the Amorites the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon;

9 (*Which* [g]Hermon the Sidonians call Sirion; and the Amorites call it [h]Shenir;)

10 [i]All the cities of the plain, and all Gilead, and [k]all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 [l]For only Og king of Bashan remained of the remnant of [m]giants; behold, his bedstead *was* a bedstead of iron; *is* it not in [n]Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 And this land, *which* we possessed at that time, [o]from Aroer, which *is* by the river Arnon, and half mount Gilead, and [p]the cities thereof, gave I unto the Reubenites and to the Gadites.

13 [q]And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half-tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 [r]Jair the son of Manasseh took all the country of Argob, [s]unto the coasts of Geshuri, and Maachathi; and [t]called them after his own name, Bashan-havoth-jair, unto this day.

15 [u]And I gave Gilead unto Machir.

16 And unto the Reubenites [w]and unto the Gadites I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the river Jabbok, [x]*which is* the border of the children of Ammon:

17 The plain also, and Jordan, and the coast *thereof,* from [y]Chinnereth [z]even unto the sea of the plain, [a]*even* the salt sea, ‖under Ashdoth-pisgah eastward.

18 ¶ And I commanded you at that time, saying, The LORD your God hath given you this land to possess it; [b]ye shall pass over armed before your brethren the children of Israel, all *that are* † meet for the war.

19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you;

20 Until the LORD have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye [c]return every man unto his possession which I have given you.

21 ¶ And [d]I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for [e]the LORD your God he shall fight for you.

23 And [f]I besought the LORD at that time, saying,

24 O Lord GOD, thou hast begun to shew thy servant [g]thy greatness, and thy mighty hand: for [h]what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and see [i]the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.

26 But the LORD [k]was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

27 [l]Get thee up into the top of ‖Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

28 But [m]charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in [n]the valley over against Beth-peor.

CHAP. IV.

Moses appointeth the three cities of refuge on that side Jordan.

NOW therefore hearken, O Israel, unto [a]the statutes and unto the judgments, which I teach you, for to do *them,* that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

2 [b]Ye shall not add unto the word which I command you, neither shall ye diminish *aught* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen what the LORD did because of [c]Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that did cleave unto the LORD your God, *are* alive every one of you this day.

5 Behold, I have taught you statutes, and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them:* for this *is* [d]your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.

Before CHRIST 1451.

[a] Num. 21. 33, &c. ch. 29. 7.
[b] ch. 1. 4.
[c] Josh. 22. 4.
[d] Num. 27. 18.
[e] Ex. 14. 14. ch. 1. 30. & 20. 4.
[f] See 2 Cor. 12. 8, 9.
[g] ch. 11. 2.
[h] Ex. 15. 11. 2 Sam. 7. 22. Ps. 71. 19. & 86. 8. & 89. 6, 8.
[i] Ex. 3. 8. ch. 4. 22.
[k] Num. 20. 12. & 27. 14. ch. 1. 37. & 31. 2. & 32. 51, 52. & 34. 4. Ps. 106. 32.
[l] Num. 27. 12. ‖ Or, *the hill.*
[m] Num. 27. 18, 23. ch. 1. 38. & 31. 3, 7.
[n] ch. 4. 46. & 34. 6.
[o] ch. 2. 36. Josh. 12. 2.
[p] Num. 32. 33. Josh. 12. 6. & 13. 8, &c.
[q] Josh. 13. 29.
[r] 1 Chron. 2. 22.
[s] Josh. 13. 13. 2 Sam. 3. 3. & 10. 6.
[t] Num. 32. 41.
[u] Num. 32. 39.
[w] 2 Sam. 24. 5.
[x] Num. 21. 24. Josh. 12. 2.
[y] Num. 34. 11.
[z] ch. 4. 49. Num. 34. 11. Josh. 12. 3.
[a] Gen. 14. 3. ‖ Or, *under the springs of Pisgah,* or, *the hill.*
[b] Num. 32. 20, &c. †Heb. *sons of power.*

Before CHRIST 1451.

[a] Lev. 19. 37. & 20. 8. & 22. 31. ch. 5. 1. & 8. 1. Ezek. 20. 11. Rom. 10. 5.
[b] ch. 12. 32. Josh. 1. 7. Prov. 30. 6. Eccl. 12. 13. Rev. 22. 18, 19.
[c] Num. 25. 4, &c. Josh. 22. 17. Ps. 106. 28, 29.
[d] Job 28. 28. Ps. 19. 7. & 111. 10. Prov. 1. 7.

7 For [c]what nation *is there so* great, who *hath* [f]God *so* nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for?*

8 And what nation *is there so* great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day?

9 Only take heed to thyself, and [g]keep thy soul diligently, [h]lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but [i]teach them thy sons, and thy sons' sons:

10 *Specially* [k]the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.

11 And ye came near and stood under the mountain; and the [l]mountain burned with fire unto the †midst of heaven, with darkness, clouds, and thick darkness.

12 [m]And the LORD spake unto you out of the midst of the fire: [n]ye heard the voice of the words, but saw no similitude; [o]†only *ye heard* a voice.

13 [p]And he declared unto you his covenant, which he commanded you to perform, *even* [q]ten commandments: and [r]he wrote them upon two tables of stone.

14 ¶ And [s]the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 [t]Take ye therefore good heed unto yourselves; (for ye saw no manner of [u]similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire;)

16 Lest ye [x]corrupt *yourselves*, and [y]make you a graven image, the similitude of any figure, [z]the likeness of male or female,

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

19 And lest thou [a]lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* [b]all the host of heaven, shouldest be driven to [c]worship them, and serve them, which the LORD thy God hath ‖divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and [d]brought you forth out of the iron furnace, *even* out of Egypt, [e]to be unto him a people of inheritance, as *ye are* this day.

21 Furthermore, [f]the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land which the LORD thy God giveth thee *for* an inheritance:

22 But [g]I must die in this land, [h]I must not go over Jordan: but ye shall go over, and possess [i]that good land.

23 Take heed unto yourselves, [k]lest ye forget the covenant of the LORD your God, which he made with you, [l]and make you a graven image, *or* the likeness of any *thing* which the LORD thy God hath forbidden thee.

24 For [m]the LORD thy God *is* a consuming fire, *even* [n]a jealous God.

25 ¶ When thou shalt beget children, and children's children, and ye shall have remained long in the land, and [o]shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and [p]shall do evil in the sight of the LORD thy God, to provoke him to anger;

26 [q]I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it: ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the LORD [r]shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And [s]there ye shall serve gods, the work of men's hands, wood and stone, [t]which neither see, nor hear, nor eat, nor smell.

29 [u]But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart, and with all thy soul.

30 When thou art in tribulation, and all these things †are come upon thee, [x]*even* in the latter days, if thou [y]turn to the LORD thy God, and shalt be obedient unto his voice;

31 (For the LORD thy God *is* [z]a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them.

32 For [a]ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* [b]from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

33 [c]Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, [d]by temptations, [e]by signs, and by wonders, and by war, and [f]by a mighty hand, and [g]by a stretched-out arm, [h]and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest know that the LORD he *is* God: [i]*there is* none else beside him.

36 [k]Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

37 And because [l]he loved thy fathers, therefore he chose their seed after them, and [m]brought thee out in his sight with his mighty power out of Egypt;

38 [n]To drive out nations from before thee, greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and consider *it* in thine heart, that [o]the LORD he *is* God in heaven above and upon the earth beneath: *there is* none else.

40 [p]Thou shalt keep therefore his statutes and his

Before CHRIST 1451.

[c] 2 Sam. 7. 23.
[f] Ps. 46. 1. &145.18. &148.14. Isa. 55. 6.
[g] Prov. 4. 23.
[h] Prov. 3.1, 3.& 4.21.
[i] Gen. 18. 19. ch. 6. 7. & 11. 19. Ps. 78. 5,6. Eph. 6. 4.
[k] Ex. 19. 9, 16.& 20.18. Heb.12.18, 19.
[l] Ex.19.18. ch. 5. 23.
† Heb. *heart.*
[m] ch. 5. 4, 22.
[n] ver. 33, 36.
[o] Ex.20.22. 1 Kings 19. 12.
† Heb. *save a voice.*
[p] ch.9.9,11.
[q] Ex.34.28.
[r] Ex.24.12. & 31. 18.
[s] Ex. 21. 1. & ch. 22. & ch. 23.
[t] Josh. 23. 11.
[u] Isa. 40. 18.
[x] Ex. 32. 7.
[y] Ex. 20. 4, 5. ver. 23. ch. 5. 8.
[z] Rom. 1. 23.
[a] ch. 17. 3. Job 31. 26, 27.
[b] Gen. 2. 1. 2 Kings 17. 16. & 21. 3.
[c] Rom. 1. 25.
‖ Or, *imparted.*
[d] 1 Kings 8. 51. Jer. 11. 4.
[e] Ex. 19. 5. ch. 9. 29. & 32. 9.
[f] Num. 20. 12. ch. 1. 37. & 3. 26.
[g] See 2 Pet. 1.13, 14, 15.
[h] ch. 3. 27.
[i] ch. 3. 25.
[k] ver. 9.
[l] ver. 16. Ex. 20.4,5.

Before CHRIST 1451.

[m] Ex. 24. 17. ch. 9. 3. Isa. 33. 14. Heb.12.29.
[n] Ex. 20. 5. ch. 6. 15. Isa. 42. 8.
[o] ver. 16.
[p] 2 Kings 17. 17, &c.
[q] ch. 30. 18, 19. Isa. 1. 2. Mic. 6. 2.
[r] Lev. 26. 33. ch. 28. 62, 64. Neh. 1. 8.
[s] ch. 28. 64. 1 Sam. 26. 19. Jer. 16. 13.
[t] Ps. 115.4, 5. & 135. 15, 16. Isa. 44. 9. & 46. 7.
[u] Lev. 26. 39, 40. ch. 30. 1, 2, 3. 2 Chron. 15. 4. Neh. 1. 9. Isa. 55.6,7. Jer. 29. 12, 13, 14.
† Heb. *have found thee.* Ex. 18. 8. ch. 31. 17.
[x] Gen.49.1. ch. 31. 29. Jer. 23. 20. Hos. 3. 5.
[y] Joel 2.12.
[z] 2 Chron. 30. 9. Neh. 9. 31. Ps. 116. 5. Jonah 4. 2.
[a] Job 8. 8.
[b] Matt. 24. 31.
[c] Ex.24.11. & 33. 20. ch. 5.24,26.
[d] ch. 7. 19. & 29. 3.
[e] Ex. 7. 3.
[f] Ex. 13.3.
[g] Ex. 6. 6.
[h] ch. 26. 8. & 34. 12.
[i] ch. 32. 39. 1 Sam. 2.2. Isa. 45. 5, 18, 22. Mark 12. 29, 32.
[k] Ex. 19. 9, 19. & 20. 18, 22. & 24. 16. Heb.12.18.
[l] ch. 10. 15.
[m] Ex. 13.3, 9, 14.
[n] ch. 7. 1.& 9. 1, 4, 5.
[o] ver. 35. Josh. 2.11.
[p] Lev. 22. 31.

commandments which I command thee this day, [q]that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

41 ¶ Then Moses [r]severed three cities on this side Jordan, toward the sun-rising;

42 [s]That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

43 *Namely*, [t]Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

44 ¶ And this *is* the law which Moses set before the children of Israel:

45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

46 On this side Jordan, [u]in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel [x]smote, after they were come forth out of Egypt:

47 And they possessed his land, and the land [y]of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan, toward the sun-rising;

48 [z]From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* [a]Hermon,

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the [b]springs of Pisgah.

CHAP. V.

1 *The covenant in Horeb.* 6 *The ten commandments.* 22 *At the people's request Moses receiveth the law from God.*

AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and †keep, and do them.

2 [a]The LORD our God made a covenant with us in Horeb.

3 The LORD [b]made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

4 [c]The LORD talked with you face to face in the mount, out of the midst of the fire,

5 ([d]I stood between the LORD and you at that time, to shew you the word of the LORD: for [e]ye were afraid by reason of the fire, and went not up into the mount,) saying,

6 ¶ [f]I *am* the LORD thy God, which brought thee out of the land of Egypt, from the house of †bondage.

7 [g]Thou shalt have none other gods before me.

8 [h]Thou shalt not make thee *any* graven image, *or* any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, [i]visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,

Before CHRIST 1451.

[q] ch. 5. 16. & 6.3,18. & 12. 25, 28. & 22. 7. Eph. 6. 3.
[r] Num. 35. 6, 14.
[s] ch. 19. 4.
[t] Josh. 20.8.
[u] ch. 3. 29.
[x] Num. 21. 24. ch. 1. 4.
[y] Num. 21. 35. ch. 3. 3, 4.
[z] ch. 2. 36. & 3. 12.
[a] ch. 3. 9. Ps. 133. 3.
[b] ch. 3. 17.

† Heb. *keep to do them.*

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[a] Ex. 19. 5. c) 4. 23.
[b] M... 13. 17. Heb. 8. 9.
[c] Ex. 19. 9, 19. & 20. 22. ch. 4. 33, 36. & 34. 10.
[d] Ex. 20. 21. Gal. 3. 19.
[e] Ex. 19. 16. & 20. 18. & 24. 2.
[f] Ex. 20. 2, &c. Lev. 26. 1. ch. 6. 4. Ps 81. 10.

† Heb. *servants.*

[g] Ex. 20. 3.
[h] Ex. 20. 4.
[i] Ex. 34. 7.

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[k] Jer. 32. 18. Dan. 9. 4.
[l] Ex. 20. 7. Lev. 19. 12. Matt. 5. 33.
[m] Ex. 20. 8.
[n] Ex. 23. 12. & 35. 2. Ezek. 20. 12.
[o] Gen. 2. 2. Ex. 16. 29, 30. Heb. 4. 4.
[p] ch. 15. 15. & 16. 12. & 24. 18, 22.
[q] ch. 4. 34, 37.
[r] Ex. 20. 12. Lev. 19. 3. ch. 27. 16. Eph. 6. 2, 3. Col. 3. 20.
[s] ch. 4. 40.
[t] Ex. 20. 13. Matt. 5. 21.
[u] Ex. 20. 14. Luke 18. 20. Jam. 2. 11.
[x] Ex. 20. 15. Rom. 13. 9.
[y] Ex. 20. 16.
[z] Ex. 20. 17. Mic. 2. 2. Hab. 2. 9. Luke 12. 15. Rom. 7. 7. & 13. 9.
[a] Ex. 24. 12. & 31. 18. ch. 4. 13.
[b] Ex. 20. 18, 19.
[c] Ex. 19. 19.
[d] ch. 4. 33. Judg. 13. 22.
[e] ch. 18. 16.

† Heb. *add to hear.*

[f] ch. 4. 33.
[g] Ex. 20. 19. Heb. 12. 19.
[h] ch. 18. 17.

10 [k]And shewing mercy unto thousands of them that love me, and keep my commandments.

11 [l]Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.

12 [m]Keep the sabbath-day to sanctify it, as the LORD thy God hath commanded thee.

13 [n]Six days thou shalt labour, and do all thy work;

14 But the seventh day *is* the [o]sabbath of the LORD thy God: *in it* thou shalt not do any work thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy man-servant and thy maid-servant may rest as well as thou.

15 [p]And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence [q]through a mighty hand and by a stretched-out arm: therefore the LORD thy God commanded thee to keep the sabbath-day.

16 ¶ [r]Honour thy father and thy mother, as the LORD thy God hath commanded thee; [s]that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 [t]Thou shalt not kill.

18 [u]Neither shalt thou commit adultery.

19 [x]Neither shalt thou steal.

20 [y]Neither shalt thou bear false witness against thy neighbour.

21 [z]Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

22 ¶ These words the LORD spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more: and [a]he wrote them in two tables of stone, and delivered them unto me.

23 [b]And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath shewed us his glory, and his greatness, and [c]we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he [d]liveth.

25 Now therefore why should we die? for this great fire will consume us: [e]if we †hear the voice of the LORD our God any more, then we shall die.

26 [f]For who *is there of* all flesh that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?

27 Go thou near, and hear all that the LORD our God shall say: and [g]speak thou unto us all tha the LORD our God shall speak unto thee; and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: [h]they have well said all that they have spoken.

29 [i]O that there were such an heart in them, that they would fear me, and [k]keep all my commandments always, [l]that it might be well with them, and with their children for ever!

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, [m]and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: [n]ye shall not turn aside to the right hand or to the left.

33 Ye shall walk in [o]all the ways which the LORD your God hath commanded you, that ye may live, [p]and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye shall possess.

CHAP. VI.

1 *The end of the law is obedience.* 3 *An exhortation thereto.*

NOW these *are* [a]the commandments, the statutes, and the judgments which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye †go to possess it:

2 [b]That thou mightest fear the LORD thy God, to keep all his statutes and his commandments which I command thee, thou, and thy son, and thy son's son, all the days of thy life; [c]and that thy days may be prolonged.

3 ¶ Hear therefore, O Israel, and observe to do *it;* that it may be well with thee, and that ye may increase mightily, [d]as the LORD God of thy fathers hath promised thee, in [e]the land that floweth with milk and honey.

4 [f]Hear, O Israel: The LORD our God *is* one LORD:

5 And [g]thou shalt love the LORD thy God [h]with all thine heart, and with all thy soul, and with all thy might.

6 And [i]these words which I command thee this day, shall be in thine heart:

7 And [k]thou shalt †teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 [l]And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 [m]And thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, [n]which thou buildedst not,

11 And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive-trees, which thou plantedst not; [o]when thou shalt have eaten and be full;

12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of †bondage.

13 Thou shalt [p]fear the LORD thy God, and serve him, and [q]shalt swear by his name.

14 Ye shall not [r]go after other gods, [s]of the gods of the people which *are* round about you;

Before CHRIST 1451.

[i] ch. 32. 29. Ps. 81. 13. Isa. 48. 18. Matt. 23. 37. Luke 19. 42.
[k] ch. 11. 1.
[l] ch. 4. 40.
[m] Gal. 3. 19.
[n] ch. 17. 20. & 28. 14. Josh. 1. 7. & 23. 6. Prov. 4. 27.
[o] ch. 10. 12. Ps. 119. 6. Jer. 7. 23. Luke 1. 6.
[p] ch. 4. 40.
[a] ch. 4. 1. & 5. 31. & 12. 1
† Heb. *pass over.*
[b] Ex. 20. 20. ch. 10. 12, 13. Ps. 111. 10. & 128. 1. Eccles. 12. 13.
[c] ch. 4. 40. Prov. 3. 1, 2.
[d] Gen. 15. 5. & 22. 17.
[e] Ex. 3. 8.
[f] Isa. 42. 8. Mark 12. 29, 32. John 17. 3. 1 Cor. 8. 4, 6.
[g] ch. 10. 12. Matt. 22. 37. Mark 12. 30. Luke 10. 27.
[h] 2 Kings 23. 25.
[i] ch. 11. 18. & 32. 46. Ps. 37. 31. & 40. 8. & 119. 11, 98. Prov. 3. 3. Isa. 51. 7.
[k] ch. 4. 9. & 11. 19. Ps. 78. 4, 5, 6. Eph. 6. 4.
† Heb. *whet*, or, *sharpen.*
[l] Ex. 13. 9, 16. ch. 11. 18. Prov. 3. 3. & 6. 21. & 7. 3.
[m] ch. 11. 20. Isa. 57. 8.
[n] Josh. 24. 13. Ps. 105. 44.
[o] ch. 8. 10, &c.
† Heb. *bond-men*, or, *servants.*
[p] ch. 10. 12, 20. & 13. 4. Matt. 4. 10. Luke 4. 8.
[q] Ps. 63. 11. Isa. 45. 23. & 65. 16. Jer. 4. 2. & 5. 7. & 12. 16.
[r] ch. 8. 19. & 11. 28. Jer. 25. 6.
[s] ch. 13. 7.

Before CHRIST 1451.

15 (For [t]the LORD thy God *is* a jealous God among you;) [u]lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16 ¶ [x]Ye shall not tempt the LORD your God, [y]as ye tempted *him* in Massah.

17 Ye shall [z]diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou [a]shalt do *that which is* right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,

19 [b]To cast out all thine enemies from before thee, as the LORD hath spoken.

20 *And* [c]when thy son asketh thee †in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaoh's bond-men in Egypt; and the LORD brought us out of Egypt [d]with a mighty hand:

22 [e]And the LORD shewed signs and wonders, great and †sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24 And the LORD commanded us to do all these statutes, [f]to fear the LORD our God, [g]for our good always, that [h]he might preserve us alive, as *it is* at this day.

25 And [i]it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

[t] Ex. 20. 5. ch. 4. 24.
[u] ch. 7. 4. & 11. 17.
[x] Matt. 4. 7. Luke 4. 12.
[y] Ex. 17. 2, 7. Num. 20. 3, 4. & 21. 4, 5. 1 Cor. 10. 9.
[z] ch. 11. 13, 22. Ps. 119. 4.
[a] Ex. 15. 26. ch. 12. 28. & 13. 18.
[b] Num. 33. 52, 53.
[c] Ex. 13. 14.
† Heb. *to-morrow.*
[d] Ex. 3. 19. & 13. 3.
[e] Ex. 7. & 8. & 9. & 10. & 11. & 12. Ps. 135. 9.
† Heb. *evil.*
[f] ver. 2.
[g] ch. 10. 13. Job 35. 7, 8. Jer. 32. 39.
[h] ch. 4. 1. & 8. 1. Ps. 41. 2. Luke 10. 28.
[i] Lev. 18. 5. ch. 24. 13. Rom. 10. 3, 5.

CHAP. VII.

1 *All communion with the nations is forbidden.*

WHEN the [a]LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, [b]the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations [c]greater and mightier than thou;

2 And when the LORD thy God shall [d]deliver them before thee, thou shalt smite them, *and* [e]utterly destroy them, [f]thou shalt make no covenant with them, nor shew mercy unto them:

3 [g]Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: [h]so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall [i]destroy their altars, and break down their †images, and cut down their groves, and burn their graven images with fire.

6 [k]For thou *art* an holy people unto the LORD thy God: [l]the LORD thy God hath chosen thee to

[a] ch. 31. 3. Ps. 44. 2, 3.
[b] Gen. 15. 19, &c. Ex. 33. 2.
[c] ch. 4. 38. & 9. 1.
[d] ver. 23. ch. 23. 14.
[e] Lev. 27. 28, 29. Num. 33. 52. ch. 20. 16, 17. Josh. 6. 17. & 8. 24. & 9. 24. & 10. 28, 40. & 11. 11, 12.
[f] Ex. 23. 32. & 34. 12, 15, 16. Judg. 2. 2. See ch. 20. 10, &c. Josh. 2. 14. & 9. 18. Judg. 1. 24.
[g] Josh. 23. 12. 1 Kings 11. 2. Ezra 9. 2.
[h] ch. 6. 15.
[i] Ex. 23. 24. & 34. 13. ch. 12. 2, 3.
† Heb. *statues*, or, *pillars.*
[k] Ex. 19. 6. ch. 14. 2. & 26. 19. Ps. 50. 5. Jer. 2. 3.
[l] Ex. 19. 5. Amos 3. 2. 1 Pet. 2. 9.

be a special people unto himself, above all people that *are* upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* [m]the fewest of all people:

8 But [n]because the LORD loved you, and because he would keep [o]the oath which he had sworn unto your fathers, [p]hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he *is* God, [q]the faithful God, [r]which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

10 And [s]repayeth them that hate him to their face, to destroy them: [t]he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 ¶ [u]Wherefore it shall come to pass, †if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee [x]the covenant and the mercy which he sware unto thy fathers:

13 And he will [y]love thee, and bless thee, and multiply thee: [z]he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou shalt be blessed above all people: [a]there shall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all sickness, and will put none of the [b]evil diseases of Egypt which thou knowest upon thee; but will lay them upon all *them* that hate thee.

16 And [c]thou shalt consume all the people which the LORD thy God shall deliver thee: [d]thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* [e]a snare unto thee.

17 If thou shalt say in thine heart, These nations *are* more than I, how can I [f]dispossess them?

18 [g]Thou shalt not be afraid of them; *but* shalt well [h]remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 [i]The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched-out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

20 [k]Moreover, the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God *is* [l]among you, [m]a mighty God and terrible.

22 [n]And the LORD thy God will †put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the LORD thy God shall deliver them †unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And [o]he shall deliver their kings into thine hand, and thou shalt destroy their name [p]from under heaven: [q]there shall no man be able to stand before thee, until thou have destroyed them.

25 The graven images of their gods [r]shall ye burn with fire: thou [s]shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be [t]snared therein: for it *is* [u]an abomination to the LORD thy God.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; [x]for it *is* a cursed thing.

CHAP. VIII.

An exhortation to obedience in regard of God's dealing with them.

ALL the commandments which I command thee this day [a]shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2 And thou shalt remember all the way which the LORD thy God [b]led thee these forty years in the wilderness, to humble thee, *and* [c]to prove thee, [d]to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and [e]suffered thee to hunger, and [f]fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth [g]not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD, doth man live.

4 [h]Thy raiment waxed not old upon thee, neither did thy foot swell these forty years.

5 [i]Thou shalt also consider in thine heart, that as a man chasteneth his son, *so* the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, [k]to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, [l]a land of brooks of water, of fountains, and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land †of oil-olive, and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land [m]whose stones *are* iron, and out of whose hills thou mayest dig brass.

10 [n]When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 [o]Lest *when* thou hast eaten, and art full, and hast built goodly houses, and dwelt *therein;*

13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 [p]Then thine heart be lifted up, and thou [q]forget

Before CHRIST 1451.

[m] ch. 10. 22.
[n] ch. 10. 15.
[o] Ex. 32. 13. Ps. 105. 8, 9, 10. Luke 1. 55, 72, 73.
[p] Ex. 13. 3, 14.
[q] Isa. 49. 7. 1 Cor. 1. 9. & 10. 13. 2 Cor. 1. 18. 1 Thess. 5. 24. 2 Thess. 3. 3. 2 Tim. 2. 13. Heb. 11. 11. 1 John 1. 9.
[r] Ex. 20. 6. ch. 5. 10. Neh. 1. 5. Dan. 9. 4.
[s] Isa. 59. 18. Nah. 1. 2.
[t] ch. 32. 35.
[u] Lev. 26. 3. ch. 28. 1.
† Heb. *because.*
[x] Ps. 105. 8, 9. Luke 1. 55, 72, 73.
[y] John 14. 21.
[z] ch. 28. 4.
[a] Ex. 23. 26, &c.
[b] Ex. 9. 14. & 15. 26. ch. 28. 27, 60.
[c] ver. 2.
[d] ch. 13. 8. & 19. 13, 21. & 25. 12.
[e] Ex. 23. 33. ch. 12. 30. Judg. 8. 27. Ps. 106. 36.
[f] Num. 33. 53.
[g] ch. 31. 6.
[h] Ps. 105. 5.
[i] ch. 4. 34. & 29. 3.
[k] Ex. 23. 28. Josh. 24. 12.
[l] Num. 11. 20. & 14. 9, 14, 42. & 16. 3. Josh. 3. 10.
[m] ch. 10. 17. Neh. 1. 5. & 4. 14. & 9. 32.
[n] Ex. 23. 29, 30.
† Heb. *pluck off.*

Before CHRIST 1451.

† Heb. *before thy face.* ver. 2.
[o] Josh. 10. 24, 25, 42. & 12. 1, &c.
[p] Ex. 17. 14. ch. 9. 14. & 25. 19. & 29. 20.
[q] ch. 11. 25. Josh. 1. 5. & 10. 8. & 23. 9.
[r] ver. 5. Ex. 32. 20. ch. 12. 3. 1 Chron. 14. 12.
[s] Josh. 7. 1, 21.
[t] Judg. 8. 27. Zeph. 1. 3.
[u] ch. 17. 1.
[x] Lev. 27. 28. ch. 13. 17. Josh. 6. 17, 18. & 7. 1.
[a] ch. 4. 1. & 5. 32, 33. & 6. 1, 2, 3.
[b] ch. 1. 3. & 2. 7. & 29. 5. Ps. 136. 16. Amos 2. 10.
[c] Ex. 16. 4. ch. 13. 3.
[d] 2 Chron. 32. 31. John 2. 25.
[e] Ex. 16. 2, 3.
[f] Ex. 16. 12, 14, 35.
[g] Ps. 104. 29. Matt. 4. 4. Luke 4. 4.
[h] ch. 29. 5. Neh. 9. 21.
[i] 2 Sam. 7. 14. Ps. 89. 32. Prov. 3. 12. Heb. 12. 5, 6. Rev. 3. 19.
[k] ch. 5. 33.
[l] ch. 11. 10, 11, 12.
† Heb. *of olive-tree of oil.*
[m] ch. 33. 25.
[n] ch. 6. 11, 12.
[o] ch. 28. 47. & 32. 15. Prov. 30. 9. Hos. 13. 6.
[p] 1 Cor. 4. 7.
[q] Ps. 106. 21.

the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who [r]led thee through that great and terrible wilderness, [s]*wherein were* fiery serpents, and scorpions, and drought, where *there was* no water: [t]who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderness with [u]manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, [x]to do thee good at thy latter end:

17 [y]And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: [z]for *it is* he that giveth thee power to get wealth, [a]that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, [b]I testify against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, [c]so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

CHAP. IX.

Moses dissuadeth them from the opinion of their own righteousness.

HEAR, O Israel: Thou *art* to [a]pass over Jordan this day, to go in to possess nations [b]greater and mightier than thyself, cities great and [c]fenced up to heaven,

2 A people great and tall, [d]the children of the Anakims, whom thou knowest, and *of whom* thou hast heard *say*, Who can stand before the children of Anak?

3 Understand therefore this day, that the LORD thy God *is* he which [e]goeth over before thee; *as* a [f]consuming fire [g]he shall destroy them, and he shall bring them down before thy face: [h]so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 [i]Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but [k]for the wickedness of these nations the LORD doth drive them out from before thee.

5 [l]Not for thy righteousness, or for the uprightness of thine heart dost thou go to possess their land: but for the wickedness of these nations, the LORD thy God doth drive them out from before thee, and that he may perform [m]the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* [n]a stiff-necked people.

7 ¶ Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: [o]from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also [p]in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

9 [q]When I was gone up into the mount, to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then [r]I abode in the mount forty days and forty nights, I neither did eat bread, nor drink water:

10 [s]And the LORD delivered unto me two tables of stone written with the finger of God; and on them *was written* according to all the words which the LORD spake with you in the mount, out of the midst of the fire, [t]in the day of the assembly.

11 And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.

12 And the LORD said unto me, [u]Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves;* they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore, [y]the LORD spake unto me, saying, I have seen this people, and behold, [z]it *is* a stiff-necked people:

14 [a]Let me alone, that I may destroy them, and [b]blot out their name from under heaven: [c]and I will make of thee a nation mightier and greater than they.

15 [d]So I turned and came down from the mount, and [e]the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And [f]I looked, and behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I [g]fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 ([h]For I was afraid of the anger and hot displeasure wherewith the LORD was wroth against you to destroy you.) [i]But the LORD hearkened unto me at that time also.

20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And [k]I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at [l]Taberah, and at [m]Massah, and at [n]Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewise [o]when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and [p]ye believed him not, nor hearkened to his voice.

24 [q]Ye have been rebellious against the LORD from the day that I knew you.

Before CHRIST 1451.

r Isa. 63. 12,13,14. Jer. 2. 6.
s Num. 21. 6. Hos. 13. 5.
t Num. 20. 11. Ps. 78. 15. & 114. 8.
u ver. 3. Ex. 16. 15.
x Jer. 24. 5, 6. Heb. 12. 11.
y ch. 9. 4. 1 Cor. 4. 7.
z Prov. 10. 22. Hos. 2. 8.
a ch. 7. 8, 12.
b ch. 4. 26. & 30. 18.
c Dan. 9. 11, 12.
d Num. 13. 22, 28, 32, 33.
e ch. 31. 3. Josh. 3. 11.
f ch. 4. 24. Heb. 12. 29.
g ch. 7. 23.
h Ex. 23. 31. ch. 7. 24.
i ch. 8. 17. Rom. 11. 6, 20. 1 Cor. 4. 4, 7.
k Gen. 15. 16. Lev. 18. 24, 25. ch. 18. 12.
l Tit. 3. 5.
m Gen. 12. 7. & 13. 15. & 15. 7. & 17. 8. & 26. 4. & 28. 13.
n ver. 13. Ex. 32. 9. & 33. 3. & 34. 9.
o Ex. 14. 11. & 16. 2. & 17. 2. Num. 11. 4. & 20. 2. & 25. 2. ch. 31. 27.
p Ex. 32. 4. Ps. 106. 19.

Before CHRIST 1451.

q Ex. 24. 12, 15.
r Ex. 24. 18. & 34. 28.
s Ex. 31. 18.
t Ex. 19. 17. & 20. 1. ch. 4. 10. & 10. 4. & 18. 16.
u Ex. 32. 7.
x ch. 31. 29. Judg. 2. 17.
y Ex. 32. 9.
z ver. 6. ch. 10. 16. & 31. 27. 2 Kings 17. 14.
a Ex. 32. 10.
b ch. 29. 20. Ps. 9. 5. & 109. 13.
c Num. 14. 12.
d Ex. 32. 15.
e Ex. 19. 18. ch. 4. 11. & 5. 23.
f Ex. 32. 19.
g Ex. 34. 28. Ps. 106. 23.
h Ex. 32. 10, 11.
i Ex. 32. 14. & 33. 17. ch. 10. 10. Ps. 106. 23.
k Ex. 32. 20. Isa. 31. 7.
l Num. 11. 1, 3, 5.
m Ex. 17. 7.
n Num. 11. 4, 34.
o Num. 13. 3. & 14. 1.
p Ps. 106. 24, 25.
q ch. 31. 27.

25 [r]Thus I fell down before the LORD forty days and forty nights, as I fell down *at the first;* because the LORD had said he would destroy you.

26 [s]I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest [t]the land whence thou broughtest us out, say, [u]Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 [x]Yet they *are* thy people and thine inheritance which thou broughtest out by thy mighty power and by thy stretched-out arm.

CHAP. X.

1 *God's mercy in restoring the two tables,* 6, *and in continuing the priesthood.*

AT that time the LORD said unto me, [a]Hew thee two tables of stone like unto the first, and come up unto me into the mount, and [b]make thee an ark of wood.

2 And I will write on the tables the words that were in the first tables which thou brakest, and [c]thou shalt put them in the ark.

3 And I made an ark *of* [d]shittim-wood, and [e]hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And [f]he wrote on the tables, according to the first writing, the ten †commandments, [g]which the LORD spake unto you in the mount, out of the midst of the fire, [h]in the day of the assembly: and the LORD gave them unto me.

5 And I turned myself and [i]came down from the mount, and [k]put the tables in the ark which I had made; [l]and there they be, as the LORD commanded me.

6 ¶ And the children of Israel took their journey from Beeroth [m]of the children of Jaakan to [n]Mosera: [o]there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 [p]From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time [q]the LORD separated the tribe of Levi, [r]to bear the ark of the covenant of the LORD, [s]to stand before the LORD to minister unto him, and [t]to bless in his name, unto this day.

9 [u]Wherefore Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.

10 And [x]I stayed in the mount, according to the ‖first time, forty days and forty nights; and [y]the LORD hearkened unto me at that time also, *and* the LORD would not destroy thee.

11 [z]And the LORD said unto me, Arise, †take *thy* journey before the people, that they may go in and possess the land which I sware unto their fathers to give unto them.

12 ¶ And now, Israel, [a]what doth the LORD thy God require of thee but [b]to fear the LORD thy God, [c]to walk in all his ways, and [d]to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day [e]for thy good?

14 Behold, [f]the heaven and the heaven of heavens *is* the LORD's thy God, [g]the earth *also,* with all that therein *is.*

15 [h]Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

16 Circumcise therefore [i]the foreskin of your heart, and be no more [k]stiff-necked.

17 For the LORD your God *is* [l]God of gods, and [m]Lord of lords, a great God, [n]a mighty, and a terrible, which [o]regardeth not persons, nor taketh reward:

18 [p]He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 [q]Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 [r]Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou [s]cleave, [t]and swear by his name.

21 [u]He *is* thy praise, and he *is* thy God, [x]that hath done for thee these great and terrible things which thine eyes have seen.

22 Thy fathers went down into Egypt [y]with threescore and ten persons; and now the LORD thy God hath made thee [z]as the stars of heaven for multitude.

CHAP. XI.

18 *A careful study is required in God's words.* 26 *The blessing and curse is set before them.*

THEREFORE thou shalt [a]love the LORD thy God, and [b]keep his charge, and his statutes, and his judgments, and his commandments, always.

2 And know ye this day: for *I speak* not with your children which have not known, and which have not seen [c]the chastisement of the LORD your God, [d]his greatness, [e]his mighty hand, and his stretched-out arm,

3 [f]And his miracles, and his acts, which he did in the midst of Egypt, unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; [g]how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

5 And what he did unto you in the wilderness, until ye came into this place;

6 And [h]what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the ‖substance that †*was* in their possession, in the midst of all Israel:

7 But [i]your eyes have seen all the great acts of the LORD which he did.

8 Therefore shall ye keep all the command-

Before CHRIST 1451.

r ver. 18.
s Ex.32.11, &c.
t Gen. 41. 57. 1 Sam. 14. 25.
u Ex.32.12. Num. 14. 16.
x ch. 4. 20. 1 Kings 8. 51. Neh. 1. 10. Ps. 95. 7.

1491.

a Ex. 34. 1, 2.
b Ex.25.10.
c Ex.25.16, 21.
d Ex. 25. 5, 10.&37.1.
e Ex. 34. 4.
f Ex.34.28.
† Heb. *words.*
g Ex. 20. 1.
h Ex.19.17. ch. 9. 10. & 18. 16.
i Ex. 34.29.
k Ex.40.20.
l 1 Kings 8. 9.
m Num.33. 31.
n Num. 33. 30.
o Num. 20. 28. & 33. 38.
p Num. 33. 32, 33.
q Num. 3. 6. & 4. 4. & 8. 14. & 16. 9.
r Num. 4. 15.
s ch. 18. 5.
t Lev. 9.22. Num.6.23. ch. 21. 5.
u Num. 18. 20, 24. ch. 18. 1, 2. Ezek. 44. 28.

1491.

x Ex.34.28. ch.9.18,25.
‖ Or, *former days.*
y Ex.32.14, 33, 34. & 33. 17. ch. 9. 19.
z Ex.32.34. & 33. 1.
† Heb. *go in journey.*

Before CHRIST 1451.

a Mic. 6. 8.
b ch. 6. 13.
c ch. 5. 33.
d ch. 6. 5. & 11. 13. & 30. 16,20. Matt. 22. 37.
e ch. 6. 24.
f 1 Kings 8. 27. Ps. 115.16. & 148. 4.
g Gen. 14. 19. Ex. 19. 5. Ps. 24. 1.
h ch. 4. 37.
i See Lev.26.41. ch. 30. 6. Jer. 4. 4. Rom. 2.28, 29. Col. 2. 11.
k ch. 9. 6, 13.
l Josh. 22. 22. Ps. 136. 2. Dan. 2. 47. & 11. 36.
m Rev. 17. 14.& 19.16.
n ch. 7. 21.
o 2 Chron. 19. 7. Job 34. 19. Acts 10.34. Rom. 2.11. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1.17.
p Ps. 68. 5. & 146. 9.
q Lev. 19. 33, 34.
r ch. 6. 13. Matt. 4.10. Luke 4. 8.
s ch. 11. 22. & 13. 4.
t Ps. 63.11.
u Ex. 15. 2. Ps. 22. 3. Jer. 17. 14.
x 1 Sam.12. 24. 2Sam.7.23. Ps. 106.21, 22.
y Gen. 46. 27. Ex. 1. 5. Acts 7. 14.
z Gen.15.5. ch. 1. 10. & 28. 62.

a ch. 10. 12. & 30.16,20.
b Zech.3.7.
c ch. 8. 5.
d ch. 5. 24.
e ch. 7. 19.
f Ps 78.12. & 135. 9.
g Ex.14.27, 28. & 15. 9, 10. Ps. 101.11.
h Num. 16. 1, 31. & 27. 3. Ps. 106.17.
‖ Or, *living substance which followed them.*
† Heb. was *at their feet.*
i ch. 5. 3. & 7. 19.

ments which I command you this day, that ye may [k]be strong, and go in and possess the land, whither ye go to possess it;

9 And [l]that ye may prolong *your* days in the land [m]which the LORD sware unto your fathers to give unto them, and to their seed, [n]a land that floweth with milk and honey.

10 ¶ For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, [o]where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs:

11 [p]But the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

12 A land which the LORD thy God †careth for: [q]the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

13 ¶ And it shall come to pass, if ye shall hearken [r]diligently unto my commandments which I command you this day, [s]to love the LORD your God, and to serve him with all your heart and with all your soul,

14 That [t]I will give *you* the rain of your land in his due season, [u]the first rain and the latter rain, that thou mayest gather in thy corn and thy wine, and thine oil.

15 [x]And I will †send grass in thy fields for thy cattle, that thou mayest [y]eat and be full.

16 Take heed to yourselves, [z]that your heart be not deceived, and ye turn aside, and [a]serve other gods, and worship them;

17 And *then* [b]the LORD's wrath be kindled against you, and he [c]shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* [d]ye perish quickly from off the good land which the LORD giveth you.

18 ¶ Therefore [e]shall ye lay up these my words in your heart and in your soul, and [f]bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 [g]And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 [h]And thou shalt write them upon the doorposts of thine house, and upon thy gates:

21 That [i]your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, [k]as the days of heaven upon the earth.

22 ¶ For if [l]ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and [m]to cleave unto him;

23 Then will the LORD [n]drive out all these nations from before you, and ye shall [o]possess greater nations and mightier than yourselves.

24 [p]Every place whereon the soles of your feet shall tread shall be yours: [q]from the wilderness, and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

25 [r]There shall no man be able to stand before you: *for* the LORD your God shall [s]lay the fear of you, and the dread of you upon all the land that ye shall tread upon, [t]as he hath said unto you.

26 ¶ [x]Behold, I set before you this day a blessing and a curse:

27 [x]A blessing, if ye obey the commandments of the LORD your God which I command you this day;

28 And a [y]curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods which ye have not known.

29 And it shall come to pass when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put [z]the blessing upon mount Gerizim, and the curse upon mount Ebal.

30 *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, [a]beside the plains of Moreh?

31 [b]For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe [c]to do all the statutes and judgments which I set before you this day.

CHAP. XII.

1 *Monuments of idolatry are to be destroyed.* 16, 23 *Blood is forbidden.*

THESE [a]*are* the statutes and judgments which ye shall observe to do in the land which the LORD God of thy fathers giveth thee to possess it, [b]all the days that ye live upon the earth.

2 [c]Ye shall utterly destroy all the places, wherein the nations which ye shall ‖possess served their gods, [d]upon the high mountains, and upon the hills, and under every green tree:

3 And [e]ye shall †overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

4 [f]Ye shall not do so unto the LORD your God.

5 But unto the place which the LORD your God shall [g]choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come:

6 And [h]thither ye shall bring your burnt-offerings, and your sacrifices, and your [i]tithes, and heave-offerings of your hand, and your vows, and your free-will-offerings, and the firstlings of your herds, and of your flocks:

7 And [k]there ye shall eat before the LORD your God, and [l]ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all *the things* that we do here this day, [m]every man whatsoever *is* right in his own eyes.

9 For ye are not as yet come to the rest and to the inheritance which the LORD your God giveth you.

10 But *when* [n]ye go over Jordan, and dwell in the land which the LORD your God giveth you to

Before CHRIST 1451.

[k] Josh. 1.6, 7.
[l] ch. 4. 40. & 5. 16. Prov. 10. 27.
[m] ch. 9. 5.
[n] Ex. 3. 8.
[o] Zech. 14. 18.
[p] ch. 8. 7.
† Heb. *seeketh.*
[q] 1 Kings 9. 3.
[r] ver. 22. ch. 6. 17.
[s] ch. 10. 12.
[t] Lev. 26.4. ch. 28. 12.
[u] Joel 2.23. James 5. 7.
[x] Ps. 104. 14.
† Heb. *give.*
[y] ch. 6. 11. Joel 2. 19.
[z] ch. 29. 18. Job 31. 27.
[a] ch. 8. 19. & 30. 17.
[b] ch. 6. 15.
[c] 1 Kings 8. 35. 2 Chron. 6. 26. & 7. 13.
[d] ch. 4. 26. & 8. 19, 20. & 30. 18. Josh. 23. 13, 15, 16.
[e] ch. 6. 6. & 32. 46.
[f] ch. 6. 8.
[g] ch. 4. 9, 10. & 6. 7.
[h] ch. 6. 9.
[i] ch. 4. 40. & 6. 2. Prov. 3. 2. & 4. 10. & 9. 11.
[k] Ps. 72. 5. & 89. 29.
[l] ver. 13. ch. 6. 17.
[m] ch. 10. 20. & 30. 20.
[n] ch. 4. 38. & 9. 5.
[o] ch. 9. 1.
[p] Josh. 1. 3. & 14. 9.
[q] Gen. 15. 18. Ex. 23. 31. Num. 34. 3, &c

Before CHRIST 1451.

[r] ch. 7. 24.
[s] ch. 2. 25.
[t] Ex. 23. 27.
[u] ch. 30. 1, 15, 19.
[x] ch. 28. 2.
[y] ch. 28. 15.
[z] ch. 27. 12, 13. Josh. 8. 33.
[a] Gen. 12. 6. Judg. 7. 1.
[b] ch. 9. 1. Josh. 1. 11.
[c] ch. 5. 32. & 12. 32.
[a] ch. 6. 1.
[b] ch. 4. 10. 1 Kings 8. 40.
[c] Ex. 34. 13. ch. 7. 5.
‖ Or, *inherit.*
[d] 2 Kings 16. 4. & 17. 10, 11. Jer. 3. 6.
[e] Num. 33. 52. Judg. 2. 2.
† Heb. *break down.*
[f] ver. 31.
[g] ver. 11. ch. 26. 2. Josh. 9. 27. 1 Kings 8. 29. 2 Chron. 7. 12. Ps. 78. 68.
[h] Lev. 17. 3, 4.
[i] ver. 17. ch. 14. 22, 23. & 15. 19, 20.
[k] ch. 14. 26.
[l] ver. 12, 18. Lev. 23. 40. ch. 16. 11, 14, 15. & 26. 11. & 27. 7.
[m] Judg. 17. 6. & 21. 25.
[n] ch. 11. 31.

inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety:

11 Then there shall be [o]a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all †your choice vows which ye vow unto the LORD:

12 And [p]ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that *is* within your gates; forasmuch as [q]he hath no part nor inheritance with you.

13 [r]Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest:

14 [s]But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

15 Notwithstanding, [t]thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: [u]the unclean and the clean may eat thereof, [x]as of the roe-buck, and as of the hart.

16 [y]Only ye shall not eat the blood; ye shall pour it upon the earth as water.

17 ¶ Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy free-will offerings, or heave-offering of thine hand:

18 [z]But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

19 [a]Take heed to thyself that thou forsake not the Levite †as long as thou livest upon the earth.

20 ¶ When the LORD thy God shall enlarge thy border, [b]as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh, thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 [c]Even as the roe-buck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat *of* them alike.

23 [d]Only †be sure that thou eat not the blood: [e]for the blood *is* the life; and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; [f]that it may go well with thee, and with thy children after thee, [g]when thou shalt do *that which is* right in the sight of the LORD.

26 Only thy [h]holy things which thou hast, and [i]thy vows, thou shalt take, and go unto the place which the LORD shall choose:

27 And [k]thou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, [l]that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God.

29 ¶ When [m]the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou †succeedest them, and dwellest in their land;

30 Take heed to thyself [n]that thou be not snared †by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 [o]Thou shalt not do so unto the LORD thy God; for every †abomination to the LORD which he hateth have they done unto their gods; for [p]even their sons and their daughters they have burnt in the fire to their gods.

32 What thing soever I command you, observe to do it: [q]thou shalt not add thereto, nor diminish from it.

CHAP. XIII.

6 Enticers to idolatry are to be stoned to death. 16 Idolatrous cities are not to be spared.

IF there arise among you a prophet, or a [a]dreamer of dreams, [b]and giveth thee a sign or a wonder,

2 And [c]the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them,

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God [d]proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

4 Ye shall [e]walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and [f]cleave unto him.

5 And [g]that prophet, or that dreamer of dreams, shall be put to death; because he hath †spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. [h]So shalt thou put the evil away from the midst of thee.

6 ¶ [i]If thy brother, the son of thy mother, or thy son, or thy daughter, or [k]the wife of thy bosom, or thy friend, [l]which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

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o ver. 5, 14, 18, 21, 26. & ch. 14. 23. & 15. 20. & 16. 2, &c. & 17. 8. & 18. 6. & 23. 16. & 26. 2. & 31. 11. Josh. 18. 1. 1 Kings 8. 29. Ps. 78. 68.
† Heb. *the choice of your vows.*
p ver. 7.
q ch. 10. 9. & 14. 29.
r Lev. 17. 4.
s ver. 11.
† Heb. *inheritest*, or, *possessest them.*
t ver. 21.
u ver. 22.
x ch. 14. 5. & 15. 22.
y Gen. 9. 4. Lev. 7. 26. & 17. 10. ch. 15. 23. & ver. 23, 24.
† Heb. *abomination of the.*
z ver. 11, 12. & ch. 14. 23.
a ch. 14. 27.
† Heb. *all thy days.*
b Gen. 15. 18. & 28. 14. Ex. 34. 24. ch. 11. 24. & 19. 8.
c ver. 15.
d ver. 16.
† Heb. *be strong.*
e Gen. 9. 4. Lev. 17. 11, 14.
f ch. 4. 40. Isa. 3. 10.
g Ex. 15. 26. ch. 13. 18. 1 Kings 11. 38.
h Num. 5. 9, 10. & 18. 19.
i 1 Sam. 1. 21, 22, 24.
k Lev. 1. 5, 9, 13. & 17. 11.
l ver. 25.
m Ex. 23. 23. ch. 19. 1. Josh. 23. 4.
† Heb. *inheritest*, or, *possessest them.*
n ch. 7. 16.
† Heb. *after them.*
o ver. 4. Lev. 18. 3, 26, 30. 2 Kings 17. 15.
† Heb. *abomination of the.*
p Lev. 18. 21. & 20. 2. ch. 18. 10. Jer. 32. 35. Ezek. 23. 37.
q ch. 4. 2. & 13. 18. Josh. 1. 7. Prov. 30. 6. Rev. 22. 18.
a Zech. 10. 2.
b Matt. 24. 24. 2 Thess. 2. 9.
c See ch. 18. 22. Jer. 28. 9. Matt. 7. 22.
d ch. 8. 2. See Matt. 24. 24. 1 Cor. 11. 19. 2 Thess. 2. 11. Rev. 13. 14.
e 2 Kings 23. 3. 2 Chron. 34. 31.
f ch. 10. 20. & 30. 20.
g ch. 18. 20. Jer. 14. 15. Zech. 13. 3.
† Heb. *spoken revolt against the* LORD.
h ch. 17. 7. & 22. 21, 22, 24. 1 Cor. 5. 13.
i ch. 17. 2.
k See Gen. 16. 5. ch. 28. 54. Prov. 5. 20. Mic. 7. 5.
l 1 Sam. 18. 1, 8. & 20. 17.

8 Thou shalt [m]not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shall thou spare, neither shalt thou conceal him:

9 But [n]thou shalt surely kill him; [o]thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And thou shalt stone him with stones that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt from the house of †bondage.

11 And [p]all Israel shall hear, and fear, and shall do no more any such wickedness as this is, among you.

12 ¶ [q]If thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 *Certain* men, ‖the children of Belial, [r]are gone out from among you, and have [s]withdrawn the inhabitants of their city, saying, [t]Let us go and serve other gods, which ye have not known;

14 Then shalt thou inquire, and make search, and ask diligently; and behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, [u]destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt [x]burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be [y]an heap for ever; it shall not be built again.

17 And [z]there shall cleave nought of the ‖cursed thing to thine hand: that the LORD may [a]turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, [b]as he hath sworn unto thy fathers;

18 When thou shalt hearken to the voice of the LORD thy God, [c]to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

CHAP. XIV.

3 *What may and what may not be eaten,* 4 *of beasts,* 9 *of fishes,* 11 *of fowls.*

YE *are* [a]the children of the LORD your God: [b]ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

2 [c]For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

3 ¶ [d]Thou shalt not eat any abominable thing.

4 [e]These *are* the beasts which ye shall eat: The ox, the sheep, and the goat,

5 The hart, and the roe-buck, and the fallow-deer, and the wild-goat, and the ‖†pygarg, and the wild-ox, and the chamois.

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless, these ye shall not eat, of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, [f]nor touch their dead carcass.

9 ¶ [g]These ye shall eat, of all that *are* in the waters: all that have fins and scales shall ye eat:

10 And whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.

11 ¶ *Of* all clean birds ye shall eat.

12 [h]But these *are they* of which ye shall not eat: The eagle, and the ossifrage, and the ospray,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night-hawk, and the cuckoo, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat.

19 And [i]every creeping thing that flieth *is* unclean unto you: [k]they shall not be eaten.

20 *But of* all clean fowls ye may eat.

21 ¶ [l]Ye shall not eat *of* any thing that dieth of itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien: [m]for thou *art* an holy people unto the LORD thy God. [n]Thou shalt not seethe a kid in his mother's milk.

22 [o]Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 [p]And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the [q]firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it; *or* [r]if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul †desireth: [s]and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household.

27 And [t]the Levite that *is* within thy gates; thou shalt not forsake him: for [u]he hath no part nor inheritance with thee.

28 ¶ [x]At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates:

29 [y]And the Levite, (because [z]he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied;

Before CHRIST 1451.

[m] Prov. 1. 10.
[n] ch. 17. 5.
[o] ch. 17. 7. Acts 7. 58.
† Heb. *bond-men.*
[p] ch. 17. 13. & 19. 20.
[q] Josh. 22. 11, &c. Judg. 20. 1, 2.
‖ Or, *naughty men*; See Judg. 19. 22. 1 Sam. 2. 12. & 25. 17, 28. 1 Kings 21. 10, 13. 2 Cor. 6. 15.
[r] 1 John 2. 19. Jude 19.
[s] 2 Kings 17. 21.
[t] ver. 2, 6.
[u] Ex. 22. 20. Lev. 27. 28. Josh. 6. 17, 21.
[x] Josh. 6. 24.
[y] Josh. 8. 28. Isa. 17. 1. & 25. 2. Jer. 49. 2.
[z] ch. 7. 26. Josh. 6. 18.
‖ Or, *devoted.*
[a] Josh. 6. 26.
[b] Gen. 22. 17. & 26. 4, 24. & 28. 14.
[c] ch. 12. 25, 28, 32.
[a] Rom. 8. 16. & 9. 8, 26. Gal. 3. 26.
[b] Lev. 19. 28. & 21. 5. Jer. 16. 6. & 41. 5. & 47. 5. 1 Thess. 4. 13.
[c] Lev. 20. 26. ch. 7. 6. & 26. 18, 19.
[d] Ezek. 4. 14. Acts 10. 13, 14.
[e] Lev. 11. 2, &c.
‖ Or, *bison.*
† Heb. *dishon.*
[f] Lev. 11. 26, 27.
[g] Lev. 11. 9.
[h] Lev. 11. 13.
[i] Lev. 11. 20.
[k] See Lev. 11. 21.
[l] Lev. 17. 15. & 22. 8. Ezek. 4. 14.
[m] ver. 2.
[n] Ex. 23 19. & 34. 26.
[o] Lev. 27. 30. ch. 12. 6, 17. Neh. 10. 37.
[p] ch. 12. 5, 6, 7, 17, 18.
[q] ch. 15. 19, 20.
[r] ch. 12. 21.
† Heb. *asketh of thee.*
[s] ch. 12. 7, 18. & 26. 11.
[t] ch. 12. 12, 18, 19.
[u] Num. 18. 20. ch. 18. 1, 2.
[x] ch. 26. 12. Amos 4. 4.
[y] ch. 26. 12.
[z] ver. 27. ch. 12. 12.

that [r]the LORD thy God may bless thee in all the work of thine hand which thou doest.

CHAP. XV.

1 *The seventh year a year of release for the poor.* 19 *All firstling males of cattle to be sanctified unto the Lord.*

AT the end of [a]*every* seven years thou shalt make a release.

2 And this *is* the manner of the release: Every †creditor that lendeth *aught* unto his neighbour, shall release *it;* he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD's release.

3 [b]Of a foreigner thou mayest exact *it again:* but *that* which is thine with thy brother thine hand shall release:

4 ‖Save when there shall be no poor among you; [c]for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it:

5 Only [d]if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee: and [e]thou shalt lend unto many nations, but thou shalt not borrow; and [f]thou shalt reign over many nations, but they shall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, [g]thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

8 [h]But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9 Beware that there be not a †thought in thy †wicked heart, saying, The seventh year, the year of release, is at hand; and thine [i]eye be evil against thy poor brother, and thou givest him nought; and [k]he cry unto the LORD against thee, and [l]it be sin unto thee.

10 Thou shalt surely give him, and [m]thine heart shall not be grieved when thou givest unto him: because that [n]for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For [o]the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ *And* [p]if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the LORD thy God hath [q]blessed thee thou shalt give unto him.

15 And [r]thou shalt remember that thou wast a bond-man in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to-day.

16 And it shall be, [s]if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;

17 Then thou shalt take an awl, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maid-servant thou shalt do likewise.

18 It shall not seem hard unto thee, when thou sendest him away free from thee: for he hath been worth [t]a double hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

19 ¶ [u]All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

20 [x]Thou shalt eat *it* before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.

21 [y]And if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

22 Thou shalt eat it within thy gates: [z]the unclean and the clean *person shall eat it* alike, as the roe-buck, and as the hart.

23 [a]Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

CHAP. XVI.

1 *The feast of the passover,* 9 *of weeks,* 13 *of tabernacles.*

OBSERVE the [a]month of Abib, and keep the passover unto the LORD thy God: for [b]in the month of Abib the LORD thy God brought thee forth out of Egypt [c]by night.

2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and [d]the herd, in the [e]place which the LORD shall choose to place his name there.

3 [f]Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; (for thou camest forth out of the land of Egypt in haste:) that thou mayest remember the day when thou camest forth out of the land of Egypt, all the days of thy life.

4 [g]And there shall be no leavened bread seen with thee in all thy coasts seven days; [h]neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

5 Thou mayest not ‖sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover [i]at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt [k]roast and eat *it* [l]in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

8 Six days thou shalt eat unleavened bread: and [m]on the seventh day *shall be* a †solemn assembly to the LORD thy God: thou shalt do no work *therein.*

9 ¶ [n]Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn

Before CHRIST 1451.

[a] ch. 15.10. Prov. 3. 9, 10. See Mal. 3. 10.
[a] Ex. 21. 2. & 23. 10, 11. Lev. 25. 2, 4. ch. 31. 10. Jer. 34. 14.
† Heb. *master of the lending of his hand.*
[b] See ch. 23. 20.
‖ Or, *To the end that there be no poor among you.*
[c] ch. 28. 8.
[d] ch. 28.
[e] ch. 28. 12, 44.
[f] ch. 28.13. Prov. 22.7.
[g] 1 John 3. 17.
[h] Lev. 25. 35. Matt. 5.42. Luke 6. 34, 35.
† Heb. *word.*
† Heb. *Belial.*
[i] ch. 28. 54, 56. Prov. 23.6. & 28. 22. Matt. 20. 15.
[k] ch. 24. 15.
[l] Matt. 25. 41, 42.
[m] 2 Cor. 9. 5, 7.
[n] ch. 14.29. & 24. 19. Ps. 41. 1. Prov. 22.9.
[o] Matt. 26. 11. Mark 14.7. John 12. 8.
[p] Ex. 21.2. Lev. 25.39. Jer. 34. 14.
[q] Prov. 10 22.
[r] ch. 5. 15. & 16. 12.
[s] Ex. 21. 5, 6.

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[t] See Isa. 16. 14. & 21. 16.
[u] Ex. 13. 2. & 34. 19. Lev. 27.26. Num. 3.13.
[x] ch. 12. 5, 6,7, 17.& 14. 23. & 16. 11,14.
[y] Lev. 22. 20. ch. 17. 1.
[z] ch. 12. 15, 22.
[a] ch. 12. 16, 23.
[a] Ex. 12. 2, &c.
[b] Ex 13. 4. & 34. 18.
[c] Ex. 12.29, 42.
[d] Num. 28. 19.
[e] ch. 12. 5, 26.
[f] Ex.12.15, 19, 39. & 13. 3,6,7. & 34. 18.
[g] Ex. 13. 7.
[h] Ex.12.10. & 34. 25.
‖ Or, *kill.*
[i] Ex. 12. 6.
[k] Ex. 12. 8, 9. 2 Chron. 35. 13.
[l] 2 Kings 23. 23. John 2. 13, 23. & 11. 55.
[m] Ex.12.16. & 13. 6. Lev. 23. 8.
† Heb. *restraint.* Lev. 23.36.
[n] Ex.23.16. & 34. 22. Lev. 23.15. Num. 28. 26. Acts 2. 1.

10 And thou shalt keep the feast of weeks unto the LORD thy God with ‖a tribute of a free-will-offering of thine hand, which thou shalt give *unto the LORD thy God*, [o]according as the LORD thy God hath blessed thee:

11 And [p]thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 [q]And thou shalt remember that thou wast a bond-man in Egypt: and thou shalt observe and do these statutes.

13 ¶ [r]Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy †corn, and thy wine.

14 And [s]thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates:

15 [t]Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

16 ¶ [u]Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and [x]they shall not appear before the LORD empty:

17 Every man *shall give* †as he is able, [y]according to the blessing of the LORD thy God which he hath given thee.

18 ¶ [z]Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19 [a]Thou shalt not wrest judgment; [b]thou shalt not respect persons, [c]neither take a gift: for a gift doth blind the eyes of the wise, and pervert the ‖words of the righteous.

20 †That which is altogether just shalt thou follow, that thou mayest [d]live, and inherit the land which the LORD thy God giveth thee.

21 ¶ [e]Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 [f]Neither shalt thou set thee up *any* ‖image; which the LORD thy God hateth.

CHAP. XVII.

1 *The things sacrificed must be sound.* 2 *Idolaters must be slain.*

THOU [a]shalt not sacrifice unto the LORD thy God *any* bullock, or ‖sheep, wherein is blemish, *or* any evil favouredness: for that *is* an abomination unto the LORD thy God.

2 ¶ [b]If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman that hath wrought wickedness in the sight of the LORD thy God, [c]in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either [d]the sun, or moon, or any of the host of heaven, [e]which I have not commanded;

4 [f]And it be told thee, and thou hast heard *of it*, and inquired diligently, and behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and [g]shalt stone them with stones, till they die.

6 [h]At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

7 [i]The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So [k]thou shalt put the evil away from among you.

8 ¶ [l]If there arise a matter too hard for thee in judgment, [m]between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, [n]and get thee up into the place which the LORD thy God shall choose;

9 And [o]thou shalt come unto the priests the Levites, and [p]unto the judge that shall be in those days, and inquire; [q]and they shall shew thee the sentence of judgment:

10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, *to* the right hand, nor *to* the left.

12 And [r]the man that will do presumptuously, †and will not hearken unto the priest [s]that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and [t]thou shalt put away the evil from Israel.

13 [u]And all the people shall hear, and fear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, [x]I will set a king over me, like as all the nations that *are* about me;

15 Thou shalt in any wise set *him* king over thee [y]whom the LORD thy God shall choose: *one* [z]from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

16 But he shall not multiply [a]horses to himself, nor cause the people [b]to return to Egypt, to the end that he should multiply horses: forasmuch as [c]the LORD hath said unto you, [d]Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that [e]his heart turn not away: neither shall he greatly multiply to himself silver and gold.

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‖ Or, *sufficiency.*
[o] ver. 17. 1 Cor. 16. 2.
[p] ch. 12. 7, 12, 18. ver. 14.
[q] ch. 15. 15.
[r] Ex. 23. 16. Lev. 23. 34. Num. 29. 12.
† Heb. *floor, and thy wine-press.*
[s] Neh. 8. 9, &c.
[t] Lev. 23. 39, 40.
[u] Ex. 23. 14, 17. & 34. 23.
[x] Ex. 23. 15. & 34. 20.
† Heb. *according to the gift of his hand.*
2 Cor. 8. 12.
[y] ver. 10.
[z] ch. 1. 16. 1 Chron. 23. 4. & 26. 29. 2 Chron. 19. 5, 8.
[a] Ex. 23. 2, 6. Lev. 19. 15.
[b] ch. 1. 17. Prov. 24. 23.
[c] Ex. 23. 8. Prov. 17. 23. Eccl. 7. 7.
‖ Or, *matters.*
† Heb. *Justice, justice.*
[d] Ezek. 18. 5, 9.
[e] Ex. 34. 13. 1 Kings 14. 15. & 16. 33. 2 Kings 17. 16. & 21. 3. 2 Chron. 33. 3.
[f] Lev. 26. 1.
‖ Or, *statue*, or, *pillar.*
[a] ch. 15. 21. Mal. 1. 8, 13, 14.
‖ Or, *goat.*
[b] ch. 13. 6.
[c] Josh. 7. 11, 15. & 23. 16. Judg. 2. 20. 2 Kings 18. 12. Hos. 8. 1.

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[d] ch. 4. 19. Job 31. 26.
[e] Jer. 7. 22, 23, 31. & 19. 5. & 32. 35.
[f] ch. 13. 12, 14.
[g] Lev. 24. 14, 16. ch. 13. 10. Josh. 7. 25.
[h] Num. 35. 30. ch. 19. 15. Matt. 18. 16. John 8. 17. 2 Cor. 13. 1. 1 Tim. 5. 19. Heb. 10. 28.
[i] ch. 13. 9. Acts 7. 58.
[k] ver. 12. ch. 13. 5. & 19. 19.
[l] 2 Chron. 19. 10. Hag. 2. 11. Mal. 2. 7.
[m] See Ex. 21. 13, 20, 22, 28. & 22. 2. Num. 35. 11, 16, 19. ch. 19. 4, 10, 11.
[n] ch. 12. 5. & 19. 17. Ps. 122. 5.
[o] See Jer. 18. 18.
[p] ch. 19. 17.
[q] Ezek. 44. 24.
[r] Num. 15. 30. Ezra 10. 8. Hos. 4. 4.
† Heb. *not to hearken.*
[s] ch. 18. 5, 7.
[t] ch. 13. 5.
[u] ch. 13. 11. & 19. 10.
[x] 1 Sam. 8. 5, 19, 20.
[y] See 1 Sam. 9. 15. & 10. 24. & 16. 12. 1 Chron. 22. 10.
[z] Jer. 30. 21.
[a] 1 Kings 4. 26. & 10. 26, 28. Ps. 20. 7.
[b] Isa. 31. 1. Ezek. 17. 15.
[c] Ex. 13. 17. Num. 14. 3, 4.
[d] ch. 28. 68. Hos. 11. 5.
[e] See Jer. 42. 15.
[f] See 1 Kings 11. 3, 4.

18 [f]And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of [g]*that which is* before the priests the Levites.

19 And [h]it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

20 That his heart be not lifted up above his brethren, and that he [i]turn not aside from the commandment *to* the right hand or *to* the left: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

CHAP. XVIII.

1 *The Lord is the priests' and Levites' inheritance.* 3 *The priest's due.* 15 *Christ the prophet is to be heard.*

THE priests the Levites, *and* all the tribe of Levi, [a]shall have no part nor inheritance with Israel: they [b]shall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath said unto them.

3 ¶ And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and [c]they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 [d]The first-fruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5 For [e]the LORD thy God hath chosen him out of all thy tribes, [f]to stand to minister in the name of the LORD, him and his sons for ever.

6 ¶ And if Levite come from any of thy gates out of all Israel, where he [g]sojourned, and come with all the desire of his mind [h]unto the place which the LORD shall choose;

7 Then he shall minister in the name of the LORD his God, [i]as all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have like [k]portions to eat, beside †that which cometh of the sale of his patrimony.

9 ¶ When thou art come into the land which the LORD thy God giveth thee, [l]thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any one* that maketh his son or his daughter [m]to pass through the fire, [n]*or* that useth divination, *or* an observer of times, or an enchanter, or a witch,

11 [o]Or a charmer, or a consulter with familiar spirits, or a wizard, or a [p]necromancer.

12 For all that do these things *are* an abomination unto the LORD: and [q]because of these abominations the LORD thy God doth drive them out from before thee.

13 Thou shalt be ‖ perfect with the LORD thy God.

14 For these nations, which thou shalt ‖ possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so *to do*.

15 ¶ [r]The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

16 According to all that thou desiredst of the LORD thy God in Horeb [s]in the day of the assembly, saying, [t]Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, [u]They have well *spoken that* which they have spoken.

18 [x]I will raise them up a Prophet from among their brethren, like unto thee, and [y]will put my words in his mouth; [z]and he shall speak unto them all that I shall command him.

19 [a]And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

20 But [b]the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or [c]that shall speak in the name of other gods, even that prophet shall die.

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 [d]When a prophet speaketh in the name of the LORD, [e]if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it [f]presumptuously: thou shalt not be afraid of him.

CHAP. XIX.

1 *The cities of refuge.* 15 *Two witnesses at the least.* 16 *The punishment of a false witness.*

WHEN the LORD thy God [a]hath cut off the nations, whose land the LORD thy God giveth thee, and thou †succeedest them, and dwellest in their cities, and in their houses;

2 [b]Thou shalt separate three cities for thee in the midst of thy land which the LORD thy God giveth thee to possess it.

3 Thou shalt prepare thee a way, and divide the coasts of thy land which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 ¶ And [c]this *is* the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not †in time past;

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the †head slippeth from the †helve, and †lighteth upon his neighbour, that he die; he shall flee unto one of these cities, and live:

6 [d]Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and †slay him; whereas he *was* not worthy of death, inasmuch as he hated him not †in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God [e]enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

9 If thou shalt keep all these commandments to do

Before CHRIST 1451.

[f] 2 Kings 11. 12.
[g] ch. 31. 9, 26.
See 2 Kings 22. 8.
[h] Josh. 1. 8. Ps. 119. 97, 98.
[i] ch. 5. 32. 1 Kings 15. 5.
[a] Num. 18. 20. & 26. 62. ch. 10. 9.
[b] Num. 18. 8, 9. 1 Cor. 9. 13.
[c] Lev. 7. 30–34.
[d] Ex. 22. 29. Num. 18. 12, 24.
[e] Ex. 28. 1. Num. 3. 10.
[f] ch. 10. 8. & 17. 12.
[g] Num. 35. 2, 3.
[h] ch. 12. 5.
[i] 2 Chron. 31. 2.
[k] 2 Chron. 31. 4. Neh. 12. 44, 47.
† Heb. *his sales by the fathers.*
[l] Lev. 18. 26, 27, 30. ch. 12. 29, 30, 31.
[m] Lev. 18. 21. ch. 12. 31.
[n] Lev. 19. 26, 31. & 20. 27. Isa. 8. 19.
[o] Lev. 20. 27.
[p] 1 Sam. 28. 7.
[q] Lev. 18. 24, 25. ch. 9. 4.
‖ Or, *upright*, or, *sincere*. Gen. 17. 1.
‖ Or, *inherit*.
[r] ver. 18. John 1. 45. Acts 3. 22. & 7. 37.

Before CHRIST 1451.

[s] ch. 9. 10.
[t] Ex. 20. 19. Heb. 12. 19.
[u] ch. 5. 28.
[x] ver. 15. John 1. 45. Acts 3. 22. & 7. 37.
[y] Isa. 51. 16. John 17. 8.
[z] John 4. 25. & 8. 28. & 12. 49, 50.
[a] Acts 3. 23.
[b] ch. 13. 5. Jer. 14. 14, 15. Zech. 13. 3.
[c] ch. 13. 1, 2. Jer. 2. 8.
[d] Jer. 28. 9.
[e] See ch. 13. 2.
[f] ver. 20.
[a] ch. 12. 29.
† Heb. *inheritest*, or, *possessest*.
[b] Ex. 21. 13. Num. 35. 10, 14. Josh. 20. 2.
[c] Num. 35. 15. ch. 4. 42.
† Heb. *from yesterday the third day*.
† Heb. *iron*.
† Heb. *wood*.
† Heb. *findeth*.
[d] Num. 35. 12.
† Heb. *smite him in life*.
† Heb. *from yesterday the third day*.
[e] Gen. 15. 18. ch. 12. 20.

them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; [f] then shalt thou add three cities more for thee beside these three:

10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

11 ¶ But [g] if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him †mortally that he die, and fleeth into one of these cities:

12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 [h] Thine eye shall not pity him, [i] but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

14 ¶ [k] Thou shalt not remove thy neighbour's land-mark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

15 ¶ [l] One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth; at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 ¶ If a false witness [m] rise up against any man to testify against him ‖ *that which is* wrong;

17 Then both the men between whom the controversy *is* shall stand before the LORD, [n] before the priests and the judges, which shall be in those days;

18 And the judges shall make diligent inquisition: and behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother;

19 [o] Then shall ye do unto him, as he had thought to have done unto his brother: so [p] shalt thou put the evil away from among you.

20 [q] And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21 [r] And thine eye shall not pity; *but* [s] life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP. XX.

The priest's exhortation to encourage the people to battle.

WHEN thou goest out to battle against thine enemies, and seest [a] horses, and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* [b] with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people.

3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts †faint, fear not, and do not †tremble, neither be ye terrified because of them;

4 For the LORD your God *is* he that goeth with you, [t] to fight for you against your enemies, to save you.

5 ¶ And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not [d] dedicated it? let him go and return unto his house, lest he die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* †eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

7 [e] And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, [f] What man *is there that is* fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart †faint as well as his heart.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies †to lead the people.

10 ¶ When thou comest nigh unto a city to fight against it, [g] then proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein, shall be tributaries unto thee, and they shall serve thee.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

13 And when the LORD thy God hath delivered it into thine hands, [h] thou shalt smite every male thereof with the edge of the sword:

14 But the women, and the little ones, and [i] the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou †take unto thyself: and [k] thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

16 But [l] of the cities of these people which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth:

17 But thou shalt utterly destroy them, *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the LORD thy God hath commanded thee:

18 That [m] they teach you not to do after all their abominations which they have done unto their gods; so should ye [n] sin against the LORD your God.

19 ¶ When thou shalt besiege a city a long time in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them; for thou mayest eat of them: and thou shalt not cut them down (‖ for the tree of the field *is* man's *life*) †to employ *them* in the siege:

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until †it be subdued.

CHAP. XXI.

18 *A stubborn son is to be stoned to death.* 22 *The malefactor must not hang all night on a tree.*

IF *one* be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him:

Before CHRIST 1451.

[f] Josh. 20. 7, 8.

[g] Ex.21.12, &c. Num. 35. 16, 24. ch. 27, 24. Prov. 28. 17.
† Heb. *in life.*

[h] ch. 13. 8. & 25. 12.
[i] Num. 35. 33, 34. ch. 21. 9. 1 Kings 2. 31.
[k] ch. 27.17. Job 24. 2. Prov. 22. 28. Hos. 5. 10.

[l] Num. 35. 30. ch. 17. 6. Matt. 18. 16. John 8. 17. 2 Cor. 13.1. 1 Tim.5.19. Heb.10.28.
[m] Ps.27.12. & 35. 11.
‖ Or, *falling away.*
[n] ch. 17. 9. & 21. 5.

[o] Prov. 19. 5, 9. Dan. 6. 24.
[p] ch. 13. 5. & 17. 7. & 21. 21. & 22. 21, 24. & 24. 7.
[q] ch. 17. 13. & 21. 21.

[r] ver. 13.
[s] Ex.21,23. Lev. 24.20. Matt. 5.38.

[a] See Ps. 20. 7. Isa. 31. 1.

[b] Num. 23. 21. ch. 31. 6, 8. 2Chron.13. 12, & 32. 7, 8.

† Heb. *be tender.*
† Heb. *make haste.*

[t] ch. 1. 30. & 3. 22. Josh.23.10.

[d] See Neh.12.27. Ps.30,title.

Before CHRIST 1451.

† Heb. *made it common:* See Lev. 19. 23,24. ch. 28. 30.
[e] ch. 24. 5.

[f] Judg.7.3.

† Heb. *melt.*

† Heb. to be *in the head of the people.*
[g] 2 Sam.20. 18, 20.

[h] Num. 31. 7.

[i] Josh. 8.2.

† Heb. *spoil.*
[k] Josh.22.8.

[l] Num. 21. 2, 3, 35. & 33. 52. ch. 7. 1, 2. Josh. 11. 14.

[m] ch. 7. 4. & 12. 30, 31. & 18. 9.
[n] Ex.23.33.

‖ Or, *for, O man, the tree of the field* is *to be employed in the siege.*
† Heb. *to go from before thee.*
† Heb. *it come down.*

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain:

3 And it shall be *that* the city *which is* next unto the slain man, even the elders of that city shall take an heifer which hath not been wrought with, *and* which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley;

5 And the priests the sons of Levi shall come near, (for [a]them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD,) and [b]by their †word shall every controversy and every stroke be *tried;*

6 And all the elders of that city *that are* next unto the slain *man*, [c]shall wash their hands over the heifer that is beheaded in the valley:

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it.*

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, [d]and lay not innocent blood †unto thy people of Israel's charge. And the blood shall be forgiven them.

9 So [e]shalt thou put away the *guilt of* innocent blood from among you, when thou shalt do *that which is* right in the sight of the LORD.

10 ¶ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife:

12 Then thou shalt bring her home to thine house, and she shall shave her head, and ‖†pare her nails:

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and [f]bewail her father and her mother a full month: and after that, thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money; thou shalt not make merchandise of her, because thou hast [g]humbled her.

15 ¶ If a man have two wives, one beloved, [h]and another hated, and they have borne him children, *both* the beloved and the hated; and *if* the first-born son be hers that was hated:

16 Then it shall be, [i]when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved first-born, before the son of the hated, *which is indeed* the first-born:

17 But he shall acknowledge the son of the hated *for* the first-born, [k]by giving him a double portion of all †that he hath: for he *is* [l]the beginning of his strength; [m]the right of the first-born *is* his.

18 ¶ If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that,* when they have chastened him, will not hearken unto them:

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

21 And all the men of his city shall stone him with stones, that he die: [n]so shalt thou put evil away from among you, [o]and all Israel shall hear, and fear.

22 ¶ And if a man have committed a sin [p]worthy of death, and he be to be put to death, and thou hang him on a tree:

23 [q]His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for [r]he that is hanged *is* †accursed of God;) that [s]thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

Before CHRIST 1451.

[a] ch. 10. 8. 1 Chron. 23. 13.

[b] ch. 17. 8, 9. † Heb. *mouth.*

[c] See Ps. 19. 12. & 26. 6. Matt. 27. 24.

[d] Jonah 1. 14. † Heb. *in the midst.*

[e] ch. 19. 13.

‖ Or, *suffer to grow.* † Heb. *make,* or, *dress.*

[f] See Ps. 45. 10.

[g] Gen. 34. 2. ch. 22. 29. Judg. 19. 24.

[h] Gen. 29. 33.

[i] 1 Chron. 5. 2. & 26. 10. 2 Chron. 11. 19, 22.

[k] See 1 Chron. 5. 1. † Heb. *that is found with him.*

[l] Gen. 49. 3.

[m] Gen. 25. 31, 33.

Before CHRIST 1451.

[n] ch. 13. 5. & 19. 19, 20. & 22. 21, 24.

[o] ch. 13. 11.

[p] ch. 19. 6. & 22. 26. Acts 23. 29. & 25. 11, 25. & 26. 31.

[q] Josh. 8. 29. & 10. 26, 27. John 19. 31.

[r] Gal. 3. 13. † Heb. *the curse of God:* See Num. 25. 4. 2 Sam. 21. 6.

[s] Lev. 18. 25. Num. 35. 34.

CHAP. XXII.

1 *Of humanity towards brethren.* 5 *The sex is to be distinguished by apparel.* 20, 22 *Of adultery.* 25 *Of rape,* 28 *and of fornication.* 30 *Of incest.*

THOU [a]shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 ¶ [b]Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.

5 ¶ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the LORD thy God.

6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, [c]thou shalt not take the dam with the young:

7 *But* thou shalt in any wise let the dam go, and take the young to thee; [d]that it may be well with thee, and *that* thou mayest prolong *thy* days.

8 ¶ When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

9 ¶ [e]Thou shalt not sow thy vineyard with divers seeds: lest the †fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

10 ¶ [f]Thou shalt not plough with an ox and an ass together.

11 ¶ [g]Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.

12 ¶ Thou shalt make thee [h]fringes upon the four †quarters of thy vesture, wherewith thou coverest *thyself.*

[a] Ex. 23. 4.

[b] Ex. 23. 5.

[c] Lev. 22 28.

[d] ch. 4. 40.

[e] Lev. 19. 19. † Heb. *fulness of thy seed.*

[f] See 2 Cor. 6. 14, 15, 16.

[g] Lev. 19. 19.

[h] Num. 15. 38. Matt. 23. 5. † Heb. *wings.*

13 ¶ If any man take a wife, and [i]go in unto her, and hate her,

14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her,

17 And lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

19 And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die; because she hath [k]wrought folly in Israel, to play the whore in her father's house: [l]so shalt thou put evil away from among you.

22 ¶ [m]If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 ¶ If a damsel *that is* a virgin be [n]betrothed unto an husband, and a man find her in the city, and lie with her;

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath [o]humbled his neighbour's wife: [p]so thou shalt put away evil from among you.

25 ¶ But if a man find a betrothed damsel in the field, and the man ‖force her, and lie with her; then the man only that lay with her shall die:

26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter:

27 For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.

28 ¶ [q]If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; [r]because he hath humbled her, he may not put her away all his days.

30 ¶ [s]A man shall not take his father's wife, nor discover his father's skirt.

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[i] Gen. 29. 21. Judg. 15.1.

[k] Gen. 34. 7. Judg. 20.6, 10. 2 Sam. 13. 12, 13.

[l] ch. 13. 5.

[m] Lev. 20. 10. John 8. 5.

[n] Matt. 1. 18, 19.

[o] ch. 21. 14.

[p] ver.21,22.

‖ Or, *take strong hold of her.* 2 Sam. 13. 14.

[q] Ex.22.16, 17.

[r] ver. 24.

[s] Lev. 18.8. & 20. 11. ch. 27. 20. 1 Cor. 5. 1.

[t] See Ruth 3. 9. Ezek. 16.8

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[a] Neh. 13. 1, 2.

[b] See ch. 2. 29.

[c] Num. 22. 5, 6.

[d] Ezra 9. 12.

† Heb. *good.*

[e] Gen. 25. 24,25,26. Obad. 10. 12.

[f] Ex.22.21. & 23. 9. Lev. 19.34. ch. 10. 19.

[g] Lev. 15. 16.

† Heb. *turneth toward.*

[h] Lev. 15.5.

† Heb. *sittest down.*

[i] Lev. 26. 12.

† Heb. *nakedness of any thing.*

[k] 1 Sam. 30. 15.

† Heb. *is good for him.*

[l] Ex.22.21.

‖ Or, *sodomitess.*

[m] Lev. 19. 29. See Prov. 2. 16.

[n] Gen. 19. 5. 2 Kings 23. 7.

[o] Ex.22.25. Lev.25.36, 37. Neh. 5.2,7. Ps. 15. 5. Luke 6. 34, 35.

CHAP. XXIII.

9 *Uncleanness to be avoided in the host.* 19 *Of usury.* 21 *Of vows.* 24 *Of trespasses.*

HE that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

3 [a]An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD forever:

4 [b]Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and [c]because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

5 Nevertheless, the LORD thy God would not hearken unto Balaam: but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

6 [d]Thou shalt not seek their peace, nor their †prosperity all thy days for ever.

7 ¶ Thou shalt not abhor an Edomite, [e]for he *is* thy brother: thou shalt not abhor an Egyptian, because [f]thou wast a stranger in his land.

8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

9 ¶ When the host goeth forth against thine enemies, then keep thee from every wicked thing.

10 ¶ [g]If there be among you any man that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:

11 But it shall be, when evening †cometh on, [h]he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon: and it shall be when thou †wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back, and cover that which cometh from thee:

14 For the LORD thy God [i]walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no †unclean thing in thee, and turn away from thee.

15 ¶ [k]Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:

16 He shall dwell with thee, *even* among you in that place which he shall choose in one of thy gates where it †liketh him best: [l]thou shalt not oppress him.

17 ¶ There shall be no ‖whore [m]of the daughters of Israel, nor [n]a sodomite of the sons of Israel.

18 Thou shalt not bring the hire of a whore, or the price of a dog into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God.

19 ¶ [o]Thou shalt not lend upon usury to thy bro-

ther; usury of money, usury of victuals, usury of any thing that is lent upon usury:

20 [p]Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: [q]that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

21 ¶ [r]When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 [s]That which is gone out of thy lips thou shalt keep and perform; *even* a free-will-offering, according as thou hast vowed unto the LORD thy God which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill, at thine own pleasure; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing-corn of thy neighbour, [t]then thou mayest pluck the ears with thine hand: but thou shalt not move a sickle unto thy neighbour's standing-corn.

CHAP. XXIV.

1 *Of divorce.* 6, 10 *Of pledges.* 7 *Of man-stealers.* 14 *The hire is to be given.* 16 *Of justice.* 19 *Of charity.*

WHEN a [a]man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found †some uncleanness in her: then let him write her a bill of †divorcement, and give *it* in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's *wife*.

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

4 [b]Her former husband which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance.

5 ¶ [c]When a man hath taken a new wife, he shall not go out to war, †neither shall he be charged with any business: *but* he shall be free at home one year, and shall [d]cheer up his wife which he hath taken.

6 ¶ No man shall take the nether or the upper millstone to pledge: for he taketh *a man's* life to pledge.

7 ¶ [e]If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die: [f]and thou shalt put evil away from among you.

8 ¶ Take heed in [g]the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do.

9 [h]Remember what the LORD thy God did [i]unto Miriam by the way, after that ye were come forth out of Egypt.

10 ¶ When thou dost †lend thy brother any thing, thou shalt not go into his house to fetch his pledge:

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee:

12 And if the man *be* poor, thou shalt not sleep with his pledge:

13 [k]In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and [l]bless thee; and [m]it shall be righteousness unto thee before the LORD thy God.

14 ¶ Thou shalt not [n]oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates:

15 At his day [o]thou shalt give *him* his hire, neither shall the sun go down upon it, for he *is* poor, and †setteth his heart upon it: [p]lest he cry against thee unto the LORD, and it be sin unto thee.

16 [q]The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 ¶ [r]Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless, [s]nor take a widow's raiment to pledge:

18 But [t]thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ [u]When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may [x]bless thee in all the work of thine hands.

20 When thou beatest thine olive-tree, †thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* †afterward: it shall be for the stranger, for the fatherless, and for the widow.

22 And [y]thou shalt remember that thou wast a bond-man in the land of Egypt: therefore I command thee to do this thing.

CHAP. XXV.

1 *Stripes must not exceed forty.* 4 *The ox is not to be muzzled.* 13 *Of unjust weights.*

IF there be a [a]controversy between men, and they come unto judgment, that *the judges* may judge them; then they [b]shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man *be* [c]worthy to be beaten, that the judge shall cause him to lie down, [d]and to be beaten before his face, according to his fault, by a certain number.

3 [e]Forty stripes he may give him, *and* not exceed: lest *if* he should exceed, and beat him above these with many stripes, then thy brother should [f]seem vile unto thee.

4 ¶ [g]Thou shalt not muzzle the ox when he †treadeth out *the corn*.

5 ¶ [h]If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger: her ‖husband's

Before CHRIST 1451.

[p] See Lev. 19. 34. & ch. 15. 3.
[q] ch. 15. 10.
[r] Num. 30. 2. Eccl. 5.4,5.
[s] Num. 30. 2. Ps. 66. 13, 14.
[t] Matt. 12. 1. Mark 2.23. Luke 6. 1.
[a] Matt. 5. 31. & 19. 7. Mark 10.4.
[b] Jer. 3. 1.
[c] ch. 20. 7.
[d] Prov. 5. 18.
[e] Ex.21.16.
[f] ch. 19.19.
[g] Lev.13.2. & 14. 2.
[h] See Luke 17. 32. 1 Cor.10.6. 1490.
[i] Num. 12. 10.
[k] Ex.22.26.
[l] Job 29.11, 13. & 31. 20. 2 Cor.9.13. 2 Tim.1.18.
[m] ch. 6. 25. Ps. 106.31. & 112. 9. Dan. 4. 27.
[n] Mal. 3. 5.
[o] Lev. 19. 13. Jer. 22. 13. James 5. 4.
[p] James 5. 4.
[q] 2 Kings 14. 6. 2 Chron. 25. 4. Jer. 31. 29, 30. Ezek. 18. 20.
[r] Ex.22.21, 22. Prov. 22. 22. Isa. 1. 23. Jer. 5. 28. & 22. 3. Ezek. 22. 29. Zech. 7.10. Mal. 3. 5.
[s] Ex.22.26.
[t] ver. 22. ch. 16. 12.
[u] Lev.19.9, 10. & 23. 22.
[x] ch. 15.10. Ps. 41. 1. Prov. 19. 17.
[y] ver. 18.
[a] ch. 19.17. Ezek. 44. 24.
[b] See Prov. 17. 15.
[c] Luke 12. 48.
[d] Matt. 10. 17. 2 Cor. 11. 24.
[e] Job 18. 3. Prov. 12. 10. 1 Cor. 9. 9. 1 Tim.5.18.
[f] Hos.10.11.
[g] Matt. 22. 24. Mark 12. 19. Luke20.28.
[h] Or, *next kinsman.* Gen. 38. 8. Ruth 1. 12, 13. & 3.9.

† Heb. *lend the loan of any thing to, &c.*
† Heb. *lifteth his soul unto it.*
† Heb. *matter of nakedness.*
† Heb. *cutting off.*
† Heb. *thou shalt not bough it after thee.*
† Heb. *after thee.*
† Heb. *not any thing shall pass upon him.*
† Heb. *thresheth.*
‖ Or, *next kinsman.*

brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

6 And it shall be, *that* the first-born which she beareth, [i]shall succeed in the name of his brother *which is* dead, that [k]his name be not put out of Israel.

7 And if the man like not to take his ‖brother's wife, then let his brother's wife go up to the [l]gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, [m]I like not to take her,

9 Then shall his brother's wife come unto him in the presence of the elders, and [n]loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not [o]build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 ¶ When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12 Then thou shalt cut off her hand, [p]thine eye shall not pity *her*.

13 ¶ [q]Thou shalt not have in thy bag †divers weights, a great and a small:

14 Thou shalt not have in thine house †divers measures, a great and a small:

15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have; [r]that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For [s]all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God.

17 ¶ [t]Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary: and he [u]feared not God.

19 Therefore it shall be, [x]when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt [y]blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*.

CHAP. XXVI.

The covenant between God and the people.

AND it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein;

2 [a]That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt [b]go unto the place which the LORD thy God shall choose to place his name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, [c]A Syrian [d]ready to perish *was* my father; and [e]he went down into Egypt, and sojourned there with a [f]few, and became there a nation, great, mighty, and populous:

6 And [g]the Egyptians evil-entreated us, and afflicted us, and laid upon us hard bondage:

7 And [h]when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:

8 And [i]the LORD brought us forth out of Egypt with a mighty hand, and with an out-stretched arm, and [k]with great terribleness, and with signs, and with wonders;

9 And he hath brought us into this place, and hath given us this land, *even* [l]a land that floweth with milk and honey.

10 And now, behold, I have brought the first-fruits of the land, which thou, O LORD, hast given me: and thou shalt set it before the LORD thy God, and worship before the LORD thy God:

11 And [m]thou shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou and the Levite, and the stranger that *is* among you.

12 ¶ When thou hast made an end of tithing all the [n]tithes of thine increase the third year, *which is* [o]the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled:

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, [p]neither have I forgotten *them*:

14 [q]I have not eaten thereof in my mourning, neither have I taken away *aught* thereof for *any* unclean *use*, nor given *aught* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me.

15 [r]Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

16 ¶ This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast [s]avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

Before CHRIST 1451.

[i] Gen. 38. 9.
[k] Ruth 4. 10.
‖ Or, *next kinsman's wife.*
[l] Ruth 4. 1, 2.
[m] Ruth 4. 6.
[n] Ruth 4. 7.
[o] Ruth 4. 11.
[p] ch. 19. 13.
[q] Lev. 19. 35, 36. Prov. 11. 1. Ezek. 45. 10. Mic. 6. 11.
† Heb. *a stone and a stone.*
† Heb. *an ephah and an ephah.*
[r] Ex. 20. 12.
[s] Prov. 11. 1. 1 Thess. 4. 6.
[t] Ex. 17. 8.
[u] Ps. 36. 1. Prov. 16. 6. Rom. 3. 18.
[x] 1 Sam. 15. 3.
[y] Ex. 17. 14.
[a] Ex. 23. 19 & 34. 26. Num. 18 13. ch. 16. 10. Prov. 3. 9.
[b] ch. 12. 5.

Before CHRIST 1451.

[c] Hos. 12. 12.
[d] Gen. 43. 1, 2. & 45. 7, 11.
[e] Gen. 46. 1, 6. Acts 7. 15.
[f] Gen. 46. 27. ch. 10. 22.
[g] Ex. 1. 11, 14.
[h] Ex. 2. 23, 24, 25. & 3. 9. & 4. 31.
[i] Ex. 12. 37, 51. & 13. 3, 14, 16. ch. 5. 15.
[k] ch. 4. 34.
[l] Ex. 3. 8.
[m] ch. 12. 7, 12, 18. & 16. 11.
[n] Lev. 27. 30. Num. 18. 24.
[o] ch. 14. 28, 29.
[p] Ps. 119. 141, 153, 176.
[q] Lev. 7. 20. & 21. 1, 11. Hos. 9. 4.
[r] Isa. 63. 15. Zech. 2. 13.
[s] Ex. 20. 19.

18 And [t]the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments;

19 And to make thee [u]high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be [x]an holy people unto the LORD thy God, as he hath spoken.

CHAP. XXVII.

The curses pronounced on mount Ebal.

AND Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be on the day [a]when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that [b]thou shalt set thee up great stones, and plaster them with plaster:

3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be, when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, [c]in mount Ebal, and thou shalt plaster them with plaster.

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: [d]thou shalt not lift up *any* iron *tool* upon them.

6 Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt-offerings thereon unto the LORD thy God:

7 And thou shalt offer peace-offerings, and shalt eat there, and rejoice before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law, very plainly.

9 ¶ And Moses and the priests the Levites spake unto all Israel, saying, Take heed and hearken, O Israel, [e]this day thou art become the people of the LORD thy God.

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand [f]upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

13 And [g]these shall stand upon mount Ebal †to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 ¶ And [h]the Levites shall speak, and say unto all the men of Israel with a loud voice,

15 [i]Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in *a* secret *place*: [k]and all the people shall answer and say, Amen.

16 [l]Cursed *be* he that setteth light by his father or his mother: and all the people shall say, Amen.

17 [m]Cursed *be* he that removeth his neighbour's land-mark: and all the people shall say, Amen.

18 [n]Cursed *be* he that maketh the blind to wander out of the way: and all the people shall say, Amen.

19 [o]Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen.

20 [p]Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt: and all the people shall say, Amen.

21 [q]Cursed *be* he that lieth with any manner of beast: and all the people shall say, Amen.

22 [r]Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen.

23 [s]Cursed *be* he that lieth with his mother-in-law: and all the people shall say, Amen.

24 [t]Cursed *be* he that smiteth his neighbour secretly: and all the people shall say, Amen.

25 [u]Cursed *be* he that taketh reward to slay an innocent person: and all the people shall say, Amen.

26 [x]Cursed *be* he that confirmeth not *all* the words of this law to do them: and all the people shall say, Amen.

CHAP. XXVIII.

1 *The blessings for obedience.* 15 *The curses for disobedience.*

AND it shall come to pass, [a]if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day: that the LORD thy God [b]will set thee on high above all nations of the earth:

2 And all these blessings shall come on thee, and [c]overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 [d]Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* [e]in the field.

4 Blessed *shall be* [f]the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* thy basket and thy ‖store.

6 [g]Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

7 The LORD [h]shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD shall [i]command the blessing upon thee in thy ‖store-houses, and in all that thou [k]settest thine hand unto: and he shall bless thee in the land which the LORD thy God giveth thee.

9 [l]The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth shall see that thou art [m]called by the name of the LORD; and they shall be [n]afraid of thee.

11 And [o]the LORD shall make thee plenteous ‖in goods, in the fruit of thy †body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee

Before CHRIST 1451.

[t] Ex. 6. 7. & 19. 5. ch. 7. 6. & 14. 2. & 28. 9.
[u] ch. 4. 7, 8. & 28. 1. Ps. 148. 14.
[x] Ex. 19. 6. ch. 7. 6. & 28. 9. 1 Pet. 2. 9.
[a] Josh. 4. 1.
[b] Josh. 8. 32.
[c] ch. 11. 29. Josh. 8. 30.
[d] Ex. 20. 25. Josh. 8. 31.
[e] ch. 26. 18.
[f] ch. 11. 29. Josh. 8. 33. Judg. 9. 7.
[g] ch. 11. 29. Josh. 8. 33.
† Heb. *for a cursing.*
[h] ch. 33. 10. Josh. 8. 33. Dan. 9. 11.
[i] Ex. 20. 4, 23. & 34. 17. Lev. 19. 4. & 26. 1. ch. 4. 16, 23. & 5. 8. Isa. 44. 9. Hos. 13. 2.
[k] See Num. 5. 22. Jer. 11. 5. 1 Cor. 14. 16.
[l] Ex. 20. 12. & 21. 17. Lev. 19. 3. ch. 21. 18.

Before CHRIST 1451.

[m] ch. 19. 14. Prov. 22. 28.
[n] Lev. 19. 14.
[o] Ex. 22. 21, 22. ch. 10. 18. & 24. 17. Mal. 3. 5.
[p] Lev. 18. 8. & 20. 11.
[q] ch. 22. 30.
[q] Lev. 18. 23. & 20. 15.
[r] Lev. 18. 9. & 20. 17.
[s] Lev. 18. 17. & 20. 14.
[t] Ex. 20. 13. & 21. 12, 14. Lev. 24. 17. Num. 35. 31. ch. 19. 11.
[u] Ex. 23. 7, 8. ch. 10. 17. & 16. 19. Ezek. 22. 12.
[x] ch. 28. 15. Ps. 119. 21. Jer. 11. 3. Gal. 3. 10.
[a] Ex. 15. 26. Lev. 26. 3. Isa. 55. 2.
[b] ch. 26. 19.
[c] ver. 15. Zech. 1. 6.
[d] Ps. 128. 1, 4.
[e] Gen. 39. 5.
[f] ver. 11. Gen. 22. 17. & 49. 25. ch. 7. 13. Ps. 107. 38. & 127. 3. & 128. 3. Prov. 10. 22. 1 Tim. 4. 8.
‖ Or, *dough*, or, *kneading-trough.*
[g] Ps. 121. 8.
[h] Lev. 26. 7, 8. 2 Sam. 22. 38, 39, 41. Ps. 89. 23.
[i] See ver. 25. Lev. 25. 21.
‖ Or, *barns.* Prov. 3. 10.
[k] ch. 15. 10.
[l] Ex. 19. 5, 6. ch. 7. 6. & 26. 18, 19. & 29. 13.
[m] Num. 6. 27. 2 Chron. 7. 14. Isa. 63. 19. Dan. 9. 18, 19.
[n] ch. 11. 25.
[o] ver. 4. ch. 30. 9. Prov. 10. 22.
‖ Or, *for good.*
† Heb. *belly.*

12 The LORD shall open unto thee his good treasure, the heaven [p]to give the rain unto thy land in his season, and [q]to bless all the work of thine hand: and [r]thou shalt lend unto many nations, and thou shalt not borrow.

13 And the LORD shall make thee [s]the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them:*

14 [t]And thou shalt not go aside from any of the words which I command thee this day, *to* the right hand or *to* the left, to go after other gods to serve them.

15 ¶ But it shall come to pass, [u]if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day: that all these curses shall come upon thee, and [x]overtake thee:

16 Cursed *shalt* thou *be* [y]in the city, and cursed *shalt* thou *be* in the field.

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The LORD shall send upon thee [z]cursing, [a]vexation, and [b]rebuke, in all that thou settest thine hand unto †for to do, until thou be destroyed, and until thou perish quickly: because of the wickedness of thy doings whereby thou hast forsaken me.

21 The LORD shall make [c]the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 [d]The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the ‖sword, and with [e]blasting, and with mildew: and they shall pursue thee until thou perish.

23 And [f]thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25 [g]The LORD shall cause thee to be smitten before thine enemies; thou shalt go out one way against them, and flee seven ways before them; and [h]shalt be †removed into all the kingdoms of the earth.

26 And [i]thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

27 The LORD will smite thee with [k]the botch of Egypt, and with [l]the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee with madness, and blindness, and [m]astonishment of heart:

29 And thou shalt [n]grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee.*

30 [o]Thou shalt betroth a wife, and another man shall lie with her: [p]thou shalt build an house, and thou shalt not dwell therein: [q]thou shalt plant a vineyard, and shalt not †gather the grapes thereof.

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and †shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them.*

32 Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and [r]fail *with longing* for them all the day long: and *there shall be* no might in thine hand.

33 [s]The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up: and thou shalt be only oppressed and crushed alway:

34 So that thou shalt be mad [t]for the sight of thine eyes which thou shalt see.

35 The LORD shall [u]smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall [x]bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and [y]there shalt thou serve other gods, wood and stone.

37 And thou shalt become [z]an astonishment, a proverb, [a]and a by-word, among all nations whither the LORD shall lead thee.

38 [b]Thou shalt carry much seed out into the field, and shalt gather *but* little in: for [c]the locust shall consume it.

39 Thou shalt plant vineyards and dress *them,* but shalt neither drink *of* the wine, nor gather *the grapes:* for the worms shall eat them.

40 Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil: for thine olive shall cast *his fruit.*

41 Thou shalt beget sons and daughters, but †thou shalt not enjoy them: for [d]they shall go into captivity.

42 All thy trees and fruit of thy land shall the locust ‖consume.

43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

44 [e]He shall lend to thee, and thou shalt not lend to him: [f]he shall be the head, and thou shalt be the tail.

45 Moreover, [g]all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed: because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee.

46 And they shall be upon thee [h]for a sign and for a wonder, and upon thy seed for ever.

47 [i]Because thou servedst not the LORD thy God with joyfulness and with gladness of heart, [k]for the abundance of all *things;*

48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things:* and he [l]shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 [m]The LORD shall bring a nation against thee from far, from the end of the earth, [n]*as swift* as the

Before CHRIST 1451.

[p] Lev. 26. 4. ch. 11. 14.
[q] ch. 14. 29.
[r] ch. 15. 6.
[s] Isa. 9. 14, 15.
[t] ch. 5. 32. & 11. 26.
[u] Lev. 26. 14. Lam. 2. 17. Dan. 9. 11, 13. Mal. 2. 2.
[x] ver. 2.
[y] ver. 3, &c.
[z] Mal. 2. 2.
[a] 1 Sam. 14. 20. Zech. 14. 13.
[b] Ps. 80. 16. Isa. 30. 17. & 51. 20. & 66. 15.
† Heb. *which thou wouldest do.*
[c] Lev. 26. 25. Jer. 24. 10.
[d] Lev. 26. 16.
‖ Or, *drought.*
[e] Amos 4. 9.
[f] Lev. 26. 19.
[g] ver. 7. Lev. 26. 17, 37. ch. 32. 30. Isa. 30. 17
[h] Jer. 15. 4. & 24. 9. Ezek. 23. 46.
† Heb. *for a removing.*
[i] 1 Sam. 17. 44, 46. Ps. 79. 2. Jer. 7. 33. & 16. 4. & 34. 20.
[k] ver. 35. Ex. 9. 9. & 15. 26.
[l] 1 Sam. 5. 6. Ps. 78. 66.
[m] Jer. 4. 9.
[n] Job 5. 14. Isa. 59. 10.
[o] Job 31. 10. Jer. 8. 10.
[p] Job 31. 8. Jer. 12. 13. Amos 5. 11. Mic. 6. 15. Zeph. 1. 13.

Before CHRIST 1451.

[q] ch. 20. 6.
† Heb. *profane,* or, *use it as common meat:* as ch. 20. 6.
† Heb. *shall not return to thee.*
[r] Ps. 119. 82.
[s] ver. 51. Lev. 26. 16. Jer. 5. 17.
[t] ver. 67.
[u] ver. 27.
[x] 2 Kings 17. 4, 6. & 14. 12, 14. & 25. 7, 11. 2 Chron. 33. 11. & 36. 6, 20.
[y] ch. 4. 28. & ver. 64. Jer. 16. 13.
[z] 1 Kings 9. 7, 8. Jer. 24. 9. & 25. 9. Zech. 8. 13.
[a] Ps. 44. 14.
[b] Mic. 6. 15. Hag. 1. 6.
[c] Joel 1. 4.
† Heb. *they shall not be thine.*
[d] Lam. 1. 5.
‖ Or, *possess.*
[e] ver. 12.
[f] ver. 13. Lam. 1. 5.
[g] ver. 15.
[h] Isa. 8. 18. Ezek. 14. 8.
[i] Neh. 9. 35, 36, 37.
[k] ch. 32. 15.
[l] Jer. 28. 14.
[m] Jer. 5. 15. & 6. 22, 23. Luke 19. 43.
[n] Jer. 48. 40. & 49. 22. Lam. 4. 19. Ezek. 17. 3, 12. Hos. 8. 1

eagle flieth, a nation whose tongue thou shalt not †understand;

50 A nation †of fierce countenance, [o]which shall not regard the person of the old, nor shew favour to the young:

51 And he shall [p]eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall [q]besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land which the LORD thy God hath given thee.

53 And [r]thou shalt eat the fruit of thine own †body, the flesh of thy sons and of thy daughters which the LORD thy God hath given thee, in the siege and in the straitness wherewith thine enemies shall distress thee:

54 *So that* the man *that is* tender among you, and very delicate, [s]his eye shall be evil toward his brother, and toward [t]the wife of his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege and in the straitness wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, [u]her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her †young one that cometh out [x]from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear [y]this glorious and fearful name THE LORD THY GOD;

59 Then the LORD will make thy plagues [z]wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover, he will bring upon thee all [a]the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague which *is* not written in the book of this law, them will the LORD †bring upon thee, until thou be destroyed.

62 And ye [b]shall be left few in number, whereas ye were [c]as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

63 And it shall come to pass, *that* as the LORD [d]rejoiced over you to do you good, and to multiply you; so the LORD [e]will rejoice over you to destroy you and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD [f]shall scatter thee among all people from the one end of the earth even unto the other; and [g]there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 And [h]among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: [i]but the LORD shall give thee there a trembling heart, and failing of eyes, and [k]sorrow of mind.

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67 [l]In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt [m]fear, and [m]for the sight of thine eyes which thou shalt see.

68 And the LORD [n]shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, [o]Thou shalt see it no more again: and there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy *you*.

Before CHRIST 1451.

† Heb. *hear.*
† Heb. *strong of face.*
[p] Prov. 7.13. Eccl. 8. 1. Dan. 8. 23.
[o] 2 Chron. 36. 17. Isa. 47. 6.
[p] ver. 33. Isa. 1. 7. & 62. 8.
[q] 2 Kings 25. 1, 2, 4.
[r] Lev. 26. 29. 2 Kings 6. 28, 29. Jer. 19. 9. Lam. 2. 20. & 4. 10.
† Heb. *belly.*
[s] ch. 15. 9.
[t] ch. 13. 6.
[u] ver. 54.
† Heb. *after-birth.*
[x] Gen. 49. 10.
[y] Ex. 6. 3.
[z] Dan. 9. 12.
[a] ch. 7. 15.
† Heb. *cause to ascend.*
[b] ch. 4. 27.
[c] ch. 10. 22. Neh. 9. 23.
[d] ch. 30. 9. Jer. 32. 41.
[e] Prov. 1. 26. Isa. 1. 24.

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[f] Lev. 26. 33. ch. 4. 27, 28. Neh. 1. 8. Jer. 16. 13.
[g] ver. 36.
[h] Amos 9. 4.
[i] Lev. 26. 36.
[k] Lev. 26. 16.
[l] Job 7. 4.
[m] ver. 34.
[n] Jer. 44. 7. Hos. 8. 13. & 9. 3.
[o] ch. 17. 16.

CHAP. XXIX.

1 *Moses exhorteth them to obedience, by the memory of the works they have seen.* 29 *Secret things belong unto God.*

THESE *are* the words of the covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, besides [a]the covenant which he made with them in Horeb.

2 ¶ And Moses called unto all Israel, and said unto them, [b]Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 [c]The great temptations which thine eyes have seen, the signs, and those great miracles:

4 Yet [d]the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

5 [e]And I have led you forty years in the wilderness: [f]your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

6 [g]Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, [h]Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

8 And we took their land, and [i]gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manasseh.

9 [k]Keep therefore the words of this covenant, and do them, that ye may [l]prosper in all that ye do.

10 ¶ Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy stranger that *is* in thy camp, from [m]the hewer of thy wood unto the drawer of thy water:

12 That thou shouldest †enter into covenant with the LORD thy God, and [n]into his oath, which the LORD thy God maketh with thee this day:

13 That he may [o]establish thee to-day for a peo-

[a] ch. 5. 2, 3.
[b] Ex. 19. 4.
[c] ch. 4. 34. & 7. 19.
[d] See Isa. 6. 9, 10. & 63. 17. John 8. 43. Acts 28. 26, 27. Eph. 4. 18. 2 Thess. 2 11, 12.
[e] ch. 1. 3. & 8. 2.
[f] ch. 8. 4.
[g] See Ex. 16. 12. ch. 8. 3. Ps. 78. 24, 25.
[h] Num. 21. 23, 24, 33. ch. 2. 32. & 3. 1.
[i] Num. 32. 33. ch. 3. 12, 13.
[k] ch. 4. 6. Josh. 1. 7. 1 Kings 2. 3.
[l] Josh. 1. 7.
[m] See Josh. 9. 21, 23, 27.
† Heb. *pass.*
[n] Neh. 10. 29.
[o] ch. 28. 9.

ple unto himself, and *that* he may be unto thee a God, [p]as he hath said unto thee, and [q]as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only [r]do I make this covenant and this oath;

15 But with *him* that standeth here with us this day before the LORD our God, [s]and also with *him* that *is* not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their †idols, wood and stone, silver and gold, which *were* among them:)

18 Lest there should be among you man, or woman, or family, or tribe, [t]whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; [u]lest there should be among you a root that beareth ‖†gall and wormwood;

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk [w]in the ‖imagination of mine heart, [x]to add †drunkenness to thirst:

20 [y]The LORD will not spare him, but then [z]the anger of the LORD and [a]his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD [b]shall blot out his name from under heaven.

21 And the LORD [c]shall separate him unto evil out of all the tribes of Israel according to all the curses of the covenant that †are written in this book of the law:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses † which the LORD hath laid upon it;

23 *And that* the whole land thereof *is* brimstone [d]and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, [e]like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger and in his wrath:

24 Even all nations shall say, [f]Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For they went and served other gods, and worshipped them, gods whom they knew not, and ‖*whom* he had not †given unto them:

27 And the anger of the LORD was kindled against this land, [g]to bring upon it all the curses that are written in this book:

28 And the LORD [h]rooted them out of their land in anger and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The secret *things belong* unto the LORD our God: but those *things which are* revealed *belong* unto us, and to our children for ever, that *we* may do all the words of this law.

Before CHRIST 1451.

[p] Ex. 6. 7.
[q] Gen. 17. 7.
[r] Jer. 31. 31, 32, 33. Heb. 8. 7, 8.
[s] See Acts 2. 39. 1 Cor. 7. 14.
† Heb. *dungy gods.*
[t] ch. 11. 16.
[u] Acts 8. 23. Heb. 12. 15.
‖ Or, *a poisonful herb.*
† Heb. *rosh.*
[w] Num. 15. 39. Eccl. 11. 9.
‖ Or, *stubbornness.*
[x] Jer. 3. 17. & 7. 24.
[y] Isa. 30. 1.
† Heb. *the drunken to the thirsty.*
[z] Ezek. 14. 7, 8.
[a] Ps. 74. 1. Ps. 79. 5. Ezek. 23. 25.
[b] ch. 9. 14.
[c] Matt. 24. 51.
† Heb. *is written.*
† Heb. *wherewith the* LORD *hath made it sick.*
[d] Ps. 107. 34. Jer. 17. 6. Zeph. 2. 9.
[e] Gen. 19. 24, 25. Jer. 20. 16.
[f] 1 Kings 9. 8, 9. Jer. 22. 8, 9.
‖ Or, who *had not given to them* any portion.
† Heb. *divided.*
[g] Dan. 9. 11, 13, 14.
[h] 1 Kings 14. 15. 2 Chron. 7. 20. Ps. 52. 5. Prov. 2. 22.

Before CHRIST 1451.

[a] Lev. 26. 40.
[b] ch. 28.
[c] ch. 4. 29, 30. 1 Kings 8. 47, 48.
[d] Neh. 1. 9. Isa. 55. 7. Lam. 3. 40. Joel 2. 12, 13.
[e] Ps. 106. 45. & 126. 1, 4. Jer. 29. 14. Lam. 3. 22, 32.
[f] Ps. 147. 2. Jer. 32. 37. Ezek. 34. 13. & 36. 24.
[g] ch. 28. 64. Neh. 1. 9.
[h] ch. 10. 16. Jer. 32. 39. Ezek. 11. 19. & 36. 26.
[i] ch. 28. 11.
[k] ch. 28. 63. Jer. 32. 41.
[l] Isa. 45. 19.
[m] Rom. 10. 6, &c.
[n] ver. 1. 19. ch. 11. 26.

CHAP. XXX.

1 *Great mercies promised unto the repentant.* 15 *Life and death are set before them.*

AND [a]it shall come to pass, when [b]all these things are come upon thee, the blessing and the curse, which I have set before thee, and [c]thou shalt call *them* to mind among all the nations whither the LORD thy God hath driven thee,

2 And shalt [d]return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3 [e]That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and [f]gather thee from all the nations whither the LORD thy God hath scattered thee.

4 [g]If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers.

6 And [h]the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 [i]And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again [k]rejoice over thee for good, as he rejoiced over thy fathers:

10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart and with all thy soul.

11 ¶For this commandment which I command thee this day, [l]it *is* not hidden from thee, neither *is* it far off.

12 [m]It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 ¶See, [n]I have set before thee this day life and good, and death and evil;

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 [o]I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it.

19 [p]I call heaven and earth to record this day against you, *that* [q]I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

20 That thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him (for he *is* thy [r]life, and the length of thy days): that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

CHAP. XXXI.

1 *Moses encourageth the people, and Joshua.* 9 *He delivereth the law unto the priests.* 14 *God giveth a charge to Joshua.*

AND Moses went and spake these words unto all Israel.

2 And he said unto them, I [a]*am* an hundred and twenty years old this day; I can no more [b]go out and come in: also the LORD hath said unto me, [c]Thou shalt not go over this Jordan.

3 The LORD thy God, [d]he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua he shall go over before thee, [e]as the LORD hath said.

4 [f]And the LORD shall do unto them [g]as he did to Sihon, and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

5 And [h]the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 [i]Be strong and of a good courage, [k]fear not, nor be afraid of them: for the LORD thy God, [l]he *it is* that doth go with thee, [m]he will not fail thee, nor forsake thee.

7 ¶ And Moses called unto Joshua, and said unto him in the sight of all Israel, [n]Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the LORD, [o]he *it is* that doth go before thee; [p]he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9 ¶ And Moses wrote this law, [q]and delivered it unto the priests the sons of Levi, [r]which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the [s]year of release, [t]in the feast of tabernacles,

11 When all Israel is come to [u]appear before the LORD thy God in the place which he shall choose, [x]thou shalt read this law before all Israel in their hearing.

12 [y]Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

13 And *that* their children, [z]which have not known *any thing*, [a]may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 ¶ And the LORD said unto Moses, [b]Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that [c]I may give him a charge. And Moses and Joshua went and presented themselves in the tabernacle of the congregation.

15 And [d]the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 ¶ And the LORD said unto Moses, Behold, thou shalt †sleep with thy fathers, and this people will [e]rise up, and [f]go a whoring after the gods of the strangers of the land, whither they go *to be* among them, and will [g]forsake me, and [h]break my covenant which I have made with them.

17 Then my anger shall be kindled against them in that day, and [i]I will forsake them, and I will [k]hide my face from them, and they shall be devoured, and many evils and troubles shall †befall them, so that they will say in that day, [l]Are not these evils come upon us, because our God *is* [m]not among us?

18 And [n]I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song for you and teach it the children of Israel: put it in their mouths, that this song may be [o]a witness for me against the children of Israel.

20 For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, [p]and waxen fat; [q]then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, [r]when many evils and troubles are befallen them, that this song shall testify †against them as a witness: for it shall not be forgotten out of the mouths of their seed: for [s]I know their imagination [t]which †they go about, even now, before I have brought them into the land which I sware.

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

23 [u]And he gave Joshua the son of Nun a charge, and said, [x]Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.

24 ¶ And it came to pass, when Moses had made an end of [y]writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, [z]and put it in the side of the ark of the covenant of the LORD your God, that it may be there [a]for a witness against thee.

Before CHRIST 1451.

o ch. 4. 26. & 8. 19.
p ch. 4. 26. & 31. 28.
q ver. 15.
r Ps. 27. 1. & 66. 9. John 11. 25.
a Ex. 7. 7. ch. 34. 7.
b Num. 27. 17. 1 Kings 3. 7.
c Num. 20. 12. & 27. 13. ch. 3. 27.
d ch. 9. 3.
e Num. 27. 21. ch. 3. 28.
f ch. 3. 21.
g Num. 21. 24, 33.
h ch. 7. 2.
i Josh. 10. 25. 1 Chron. 22. 13.
k ch. 1. 29. & 7. 18.
l ch. 20. 4.
m Josh. 1. 5. Heb. 13. 5.
n ver. 23. ch. 1. 38. & 3. 28. Josh. 1. 6.
o Ex. 13. 21, 22. & 33. 14. ch. 9. 3.
p Josh. 1. 5, 9.
q 1 Chron. 28. 20.
r ver. 25. ch. 17. 18.
s Num. 4. 15. Josh. 3. 3. 1 Chron. 15. 12, 15.
t ch. 15. 1. t Lev. 23. 34.
u ch. 16. 16.
x Josh. 8. 34, 35. 2 Kings 23. 2. Neh. 8. 1, 2, 3, &c.
y ch. 4. 10.

Before CHRIST 1451.

z ch. 11. 2.
a Ps. 78. 6, 7.
b Num. 27. 13. ch. 34. 5.
c ver. 23. Num. 27. 19.
d Ex. 33. 9.
† Heb. *lie down.* 2 Sam. 7. 12.
e Ex. 32. 6.
f Ex. 34. 15. Judg. 2. 17.
g ch. 32. 15. Judg. 2. 12. & 10. 6, 13.
h Judg. 2. 20.
i 2 Chron. 15. 2.
k ch. 32. 20. Ps. 104. 29. Isa. 8. 17. & 64. 7. Ezek. 39. 23.
† Heb. *find them.* Neh. 9. 32.
l Judg. 6. 13.
m Num. 14. 42.
n ver. 17.
o ver. 26.
p ch. 32. 15. Neh. 9. 25, 26. Hos. 13. 6.
q ver. 16.
r ver. 17.
† Heb. *before.*
s Hos. 5. 3. & 13. 5, 6.
t Amos 5. 25, 26.
† Heb. *do.*
u ver. 14.
x ver. 7. Josh. 1. 6.
y ver. 9.
z See 2 Kings 22. 8.
a ver. 19.

27 [b]For I know thy rebellion, and thy [c]stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

28 ¶ Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, [d]and call heaven and earth to record against them.

29 For I know that after my death ye will utterly [e]corrupt *yourselves*, and turn aside from the way which I have commanded you; and [f]evil will befall you [g]in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song until they were ended.

CHAP. XXXII.

1 *Moses' song, which setteth forth God's mercy and vengeance.* 48 *God sendeth him up to mount Nebo, to see the land.*

GIVE [a]ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 [b]My doctrine shall drop as the rain, my speech shall distil as the dew, [c]as the small rain upon the tender herb, and as the showers upon the grass:

3 Because I will publish the name of the LORD: [d]ascribe ye greatness unto our God.

4 *He is* [e]the Rock, [f]his work *is* perfect: for [g]all his ways *are* judgment: [h]a God of truth and [i]without iniquity, just and right *is* he.

5 †[k]They have corrupted themselves, ‖ their spot *is* not *the spot* of his children: *they are* a [l]perverse and crooked generation.

6 Do ye thus [m]requite the LORD, O foolish people and unwise? *is* not he [n]thy father *that* hath [o]bought thee? hath he not [p]made thee, and established thee?

7 ¶ Remember the days of old, consider the years of †many generations: [q]ask thy father, and he will shew thee; thy elders, and they will tell thee.

8 When the Most High [r]divided to the nations their inheritance, when he [s]separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

9 For [t]the LORD'S portion *is* his people; Jacob *is* the †lot of his inheritance.

10 He found him [u]in a desert land, and in the waste howling wilderness; he ‖ led him about, he [x]instructed him, he [y]kept him as the apple of his eye.

11 [z]As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings;

12 So the LORD alone did lead him, and *there was* no strange god with him.

13 [a]He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck [b]honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, [c]with the fat of kidneys of wheat; and thou didst drink the pure [d]blood of the grape.

15 ¶ But [e]Jeshurun waxed fat, and [f]kicked: [g]thou art waxen fat, thou art grown thick, thou art covered *with fatness;* then he [h]forsook God *which* [i]made him, and lightly esteemed the [k]Rock of his salvation.

16 [l]They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.

17 [m]They sacrificed unto devils, ‖ not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

18 [n]Of the Rock *that* begat thee thou art unmindful, and hast [o]forgotten God that formed thee.

19 [p]And when the LORD saw *it*, he ‖ abhorred *them*, [q]because of the provoking of his sons, and of his daughters.

20 And he said, [r]I will hide my face from them, I will see what their end *shall be:* for they *are* a very froward generation, [s]children in whom *is* no faith.

21 [t]They have moved me to jealousy with *that which is* not God; they have provoked me to anger [u]with their vanities: and [x]I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

22 For [y]a fire is kindled in mine anger, and ‖ shall burn unto the lowest hell, and ‖ shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will [z]heap mischiefs upon them; [a]I will spend mine arrows upon them.

24 *They shall be* burnt with hunger, and devoured with †burning heat, and with bitter destruction: I will also send [b]the teeth of beasts upon them, with the poison of serpents of the dust.

25 [c]The sword without, and terror †within, shall †destroy both the young man and the virgin, the suckling *also* with the man of gray hairs.

26 [d]I said, I would scatter them into corners, I would make the remembrance of them to cease from among men;

27 Were it not that I feared the wrath of the enemy, lest their adversaries [e]should behave themselves strangely, *and* lest they should [f]say, ‖ Our hand *is* high, and the LORD hath not done all this.

28 For they *are* a nation void of counsel, [g]neither *is there any* understanding in them.

29 [h]O that they were wise, *that* they understood this, [i]*that* they would consider their latter end!

30 How should [k]one chase a thousand, and two put ten thousand to flight, except their Rock [l]had sold them, and the LORD had shut them up?

31 For [m]their rock *is* not as our Rock, [n]even our enemies themselves *being* judges:

32 For [o]their vine ‖ *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:

33 Their wine *is* [p]the poison of dragons, and the cruel [q]venom of asps.

34 *Is* not this [r]laid up in store with me, *and* sealed up among my treasures?

35 [s]To me *belongeth* vengeance, and recompense: their foot shall slide in *due* time: for [t]the day of their calamity *is* at hand, and the things that shall come upon them make haste.

Before CHRIST 1451.

[b] ch. 9. 24. & 32. 20.
[c] Ex. 32. 9. ch. 9. 6.
[d] ch. 30. 19. & 32. 1.
[e] ch. 32. 5. Judg. 2. 19. Hos. 9. 9.
[f] ch. 28. 15.
[g] Gen. 49. 1. ch. 4. 30.
[a] ch. 4. 26. & 30. 19. & 31. 28. Ps. 50. 4. Isa. 1. 2. Jer. 2. 12. & 6. 19.
[b] Isa. 55. 10, 11.
[c] 1 Cor. 3. 6, 7, 8.
[d] Ps. 72. 6. Mic. 5. 7.
[e] 1 Chron. 29. 11.
[f] 2 Sam. 22. 3. & 23. 3. Ps. 18. 2, 31, 46. Hab. 1. 12.
[g] 2 Sam. 22. 31. Dan. 4. 37. Rev. 15. 3.
[h] Jer. 10. 10.
[i] Job 34. 10. Ps. 92. 15.
† Heb. *He hath corrupted to himself.*
[k] ch. 31. 29.
‖ Or, that they are *not his children*, that is *their blot.*
[l] Matt. 17. 17. Luke 9. 41. Phil. 2. 15.
[m] Ps. 116. 12.
[n] Isa. 63. 16.
[o] Ps. 74. 2.
[p] ver. 15. Isa. 27. 11. & 44. 2.
† Heb. *generation and generation.*
[q] Ex. 13. 14. Ps. 44. 1. & 78. 3, 4.
[r] Zech. 9. 2. Acts 17. 26.
[s] Gen. 11. 8.
[t] Ex. 15. 16. & 19. 5.
[u] Sam. 10. 1. Ps. 78. 71.
† Heb. *cord.*
[u] ch. 8. 15. Jer. 2. 6. Hos. 13. 5.
‖ Or, *compassed him about.*
[z] Deut. 4. 36.
[y] Ps. 17. 8. Prov. 7. 2. Zech. 2. 8.
[z] Ex. 19. 4. ch. 1. 31. Isa. 31. 5. & 46. 4. & 63. 9. Hos. 11. 3.
[a] ch. 33. 29. Isa. 58. 14.
[b] Job 29. 6. Ps. 81. 16.
[c] Ps. 81. 16. & 147. 14.
[d] Gen. 49. 11.

Before CHRIST 1451.

[e] ch. 33. 5, 26. Isa. 44. 2.
[f] 1 Sam. 2. 29.
[g] ch. 31. 20. Ps. 17. 10. Jer. 2. 7. & 5. 7, 28.
[h] ch. 31. 16. Isa. 1. 4.
[i] ver. 6. Isa. 51. 13.
[k] 2 Sam. 22. 47. Ps. 89. 26.
[l] 1 Kings 14. 22. 1 Cor. 10. 22.
[m] Lev. 17. 7. Ps. 106. 37. 1 Cor. 10. 20. Rev. 9. 20.
‖ Or, which were *not God.*
[n] Isa. 17. 10.
[o] Jer. 2. 32.
[p] Judg. 2. 14.
‖ Or, *despised.* Lam. 2. 6.
[q] Isa. 1. 2.
[r] ch. 31. 17.
[s] Isa. 30. 9. Matt. 17. 17.
[t] ver. 16. Ps. 78. 58.
[u] 1 Sam. 12. 21. Ps. 31. 6. Acts 14. 15.
[z] Hos. 1. 10. Rom. 10. 19.
[y] Jer. 15. 14. & 17. 4. Lam. 4. 11.
‖ Or, *hath burned.*
‖ Or, *hath consumed.*
[z] Isa. 26. 5.
[a] Ps. 7. 12, 13.
† Heb. *burning coals.* Hab. 3. 5.
[b] Lev. 26. 22.
[c] Lam. 1. 20. 2 Cor. 7. 5.
† Heb. *from the chambers.*
† Heb. *bereave.*
[d] Ezek. 20. 13, 14, 23.
[e] Jer. 19. 4.
[f] Ps. 140. 8.
‖ Or, *Our high hand, and not the* LORD, *hath done all this.*
[g] Isa. 27. 11.
[h] ch. 5. 29. Luke 19 42.
[i] Isa. 47. 7. Lam. 1. 9.
[k] Josh. 23. 10.
[l] Ps. 44. 12. Isa. 50. 1.
[m] 1 Sam. 2. 2.
[n] 1 Sam. 4. 8.
[o] Isa. 1. 10.
‖ Or, is worse *than the vine of Sodom, &c.*
[p] Ps. 58. 4.
[q] Ps. 140. 3. Rom. 3. 13.
[r] Job 14. 17 Rom. 2. 5.
[s] Ps. 94. 1. Rom. 12. 19.
[t] 2 Pet. 2. 3.

36 [u]For the LORD shall judge his people, [x]and repent himself for his servants; when he seeth that *their* †power is gone, and [y]*there is* none shut up, or left.

37 And he shall say, [z]Where *are* their gods, *their* rock in whom they trusted,

38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink-offerings? let them rise up and help you, *and* be †your protection.

39 See now that [a]I, *even* I, *am* he, and [b]*there is* no god with me: [c]I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 [d]For I lift up my hand to heaven, and say, I live for ever.

41 [e]If I whet my glittering sword, and mine hand take hold on judgment; [f]I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows [g]drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives from the beginning of [h]revenges upon the enemy.

43 ‖ [i]Rejoice, O ye nations, *with* his people: for he will [k]avenge the blood of his servants, and [l]will render vengeance to his adversaries, and [m]will be merciful unto his land, *and* to his people.

44 ¶ And Moses came and spake all the words of this song in the ears of the people, he and ‖ Hoshea the son of Nun.

45 And Moses made an end of speaking all these words to all Israel:

46 And he said unto them, [n]Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it *is* not a vain thing for you: [o]because it *is* your life; and through this thing ye shall prolong *your* days in the land whither ye go over Jordan to possess it.

48 [p]And the LORD spake unto Moses that self-same day, saying,

49 Get thee up into this [q]mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan which I give unto the children of Israel for a possession:

50 And die in the mount whither thou goest up, and be gathered unto thy people; as [r]Aaron thy brother died in mount Hor, and was gathered unto his people:

51 Because [s]ye trespassed against me among the children of Israel at the waters of ‖ Meribah-Kadesh, in the wilderness of Zin; because ye [t]sanctified me not in the midst of the children of Israel.

52 [u]Yet thou shalt see the land before *thee*, but thou shalt not go thither unto the land which I give the children of Israel.

CHAP. XXXIII.

1 *The majesty of God.* 6 *The blessings of the twelve tribes.* 26 *The excellency of Israel.*

AND this *is* [a]the blessing wherewith Moses [b]the man of God blessed the children of Israel before his death.

Before CHRIST 1451.

[u] Ps. 135. 14.
[x] Judg. 2. 18.
† Heb. *hand.*
[y] 1 Kings 14. 10. 2 Kings 9. 8.
[z] Judg. 10. 14.
† Heb. *an hiding for you.*
[a] Ps. 102. 27. Isa. 41. 4.
[b] Isa. 45. 5.
[c] 1 Sam. 2. 6. Ps. 68. 20.
[d] Gen. 14. 22.
[e] Isa. 27. 1.
[f] Isa. 1. 24.
[g] Jer. 46. 10.
[h] Job 13. 24.
‖ Or, *Praise his people, ye nations:* or, *Sing ye.*
[i] Rom. 15. 10.
[k] Rev. 6. 10.
[l] ver. 41.
[m] Ps. 85. 1.
‡ Or, *Joshua.*
[n] ch. 6. 6. & 11. 18. Ezek. 40. 4.
[o] ch. 30. 19. Lev. 18. 5. Prov. 3. 2, 22. & 4. 22. Rom. 10. 5.
[p] Num. 27. 12, 13.
[q] Num. 33. 47, 48. ch. 34. 1.
[r] Num. 20. 25, 28. & 33. 38.
[s] Num. 20. 11, 12, 13. & 27. 14.
‖ Or, *strife at Kadesh.*
[t] See Lev. 10. 3.
[u] Num. 27. 12. ch. 34. 4.
[a] Gen. 49. 28.
[b] Ps. 90. title.

Before CHRIST 1451.

[c] Ex. 19. 18, 20. Judg. 5. 4, 5. Hab. 3. 3.
[d] See Ps. 68. 17. Dan. 7. 10. Acts 7. 53. Gal. 3. 19. Heb. 2. 2. Rev. 5. 11. & 9. 16.
† Heb. *a fire of law.*
[e] Ex. 19. 5. ch. 7. 7, 8. Ps. 47. 4. Hos. 11. 1. Mal. 1. 2.
[f] ch. 7. 6. 1 Sam. 2. 9. Ps. 50. 5.
[g] Luke 10. 39. Acts 22. 3.
[h] Prov. 2. 1.
[i] John 1. 17. & 7. 19.
[k] Ps. 119. 111.
[l] See Gen. 36. 31. Judg. 9. 2. & 17. 6.
[m] ch. 32. 15.
[n] Gen. 49. 8.
[o] Ps. 146. 5.
[p] Ex. 28. 30.
[q] Ex. 17. 7. Num. 20. 13. ch. 8. 2, 3, 16. Ps. 81. 7.
[r] Gen. 29. 32. 1 Chron. 17. 17. Job 37. 24.
[s] Ex. 32. 26, 27, 28.
[t] See Jer. 18. 18. Mal. 2. 5, 6.
‖ Or, *Let them teach, &c.*
[u] Lev. 10. 11 ch. 17. 9, 10, 11. & 24. 8. Ezek. 44. 23, 24. Mal. 2. 7.
‖ Or, *Let them put incense.*
[x] Ex. 30. 7, 8. Num. 16. 40. 1 Sam. 2. 28.
† Heb. *at thy nose.*
[y] Lev. 1. 9, 13, 17. Ps. 51. 19. Ezek. 43. 27.
[z] 2 Sam. 24. 23. Ps. 20. 3. Ezek. 20. 40, 41. & 43. 27.
[a] Gen. 49. 25.
[b] Gen. 27. 28.
† Heb. *thrust forth.*
† Heb. *moons.*
[c] Gen. 49. 26.
[d] Hab. 3. 6.
[e] Ex. 3. 2, 4. Acts 7. 30, 35.
[f] Gen. 49. 26.
[g] 1 Chron. 5. 1.
[h] Num. 23. 22. Ps. 92. 10.
† Heb. *an unicorn.*
[i] 1 Kings 22. 11. Ps. 44. 5.
[k] Gen. 48. 19.
[l] Gen. 49. 13, 14, 15.
[m] Isa. 2. 3.
[n] Ps. 4. 5.

2 And he said, [c]The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with [d]ten thousands of saints: from his right hand *went* † a fiery law for them.

3 Yea, [e]he loved the people; [f]all his saints *are* in thy hand: and they [g]sat down at thy feet; *every one* shall [h]receive of thy words.

4 [i]Moses commanded us a law; [k]*even* the inheritance of the congregation of Jacob.

5 And he was [l]king in [m]Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

6 ¶ Let Reuben live, and not die; and let *not* his men be few.

7 ¶ And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: [n]let his hands be sufficient for him, and be thou [o]an help *to him* from his enemies.

8 ¶ And of Levi he said, [p]*Let* thy Thummim and thy Urim *be* with thy holy one, [q]whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah;

9 Who said unto his father and to his mother, I have not [r]seen him, [s]neither did he acknowledge his brethren, nor knew his own children: for [t]they have observed thy word, and kept thy covenant.

10 ‖ [u]They shall teach Jacob thy judgments, and Israel thy law; ‖ [x]they shall put incense † before thee, [y]and whole burnt sacrifice upon thine altar.

11 Bless, LORD, his substance, and [z]accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they raise not again.

12 ¶ *And* of Benjamin he said, The beloved of the LORD shall dwell in safety by him; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders.

13 ¶ And of Joseph he said, [a]Blessed of the LORD *be* his land, for the precious things of heaven, for [b]the dew, and for the deep that coucheth beneath,

14 And for the precious fruits *brought forth* by the sun, and for the precious things † put forth by the † moon,

15 And for the chief things of [c]the ancient mountains, and for the precious things [d]of the lasting hills,

16 And for the precious things of the earth and fulness thereof, and *for* the good will of [e]him that dwelt in the bush: let *the blessing* [f]come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

17 His glory *is like* the [g]firstling of his bullock, and his horns *are like* [h]the horns of † unicorns: with them [i]he shall push the people together to the ends of the earth: and [k]they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

18 ¶ And of Zebulun he said, [l]Rejoice, Zebulun, in thy going out; and Issachar, in thy tents.

19 They shall [m]call the people unto the mountain; there [n]they shall offer sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand.

20 ¶ And of Gad he said, Blessed *be* he that

[o]enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And [p]he provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* †seated: and [q]he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

22 ¶ And of Dan he said, Dan *is* a lion's whelp: [r]he shall leap from Bashan.

23 ¶ And of Naphtali he said, O Naphtali, [s]satisfied with favour, and full with the blessing of the LORD, [t]possess thou the west and the south.

24 ¶ And of Asher he said, [u]*Let* Asher *be* blessed with children; let him be acceptable to his brethren, and let him [x]dip his foot in oil.

25 ‖Thy shoes *shall be* [y]iron and brass; and as thy days, *so shall* thy strength *be*.

26 ¶ *There is* [z]none like unto the God of [a]Jeshurun, [b]*who* rideth upon the heaven in thy help, and in his excellency on the sky.

27 The eternal God *is thy* [c]refuge, and underneath *are* the everlasting arms: and [d]he shall thrust out the enemy from before thee; and shall say, Destroy *them*.

28 [e]Israel then shall dwell in safety alone; [f]the fountain of Jacob *shall be* upon a land of corn and wine, also his [g]heavens shall drop down dew.

29 [h]Happy *art* thou, O Israel: [i]who *is* like unto thee, O people saved by the LORD, [k]the shield of thy help, and who *is* the sword of thy excellency! and thine enemies [l]‖shall be found liars unto thee: and [m]thou shalt tread upon their high places.

CHAP. XXXIV.

1 *Moses from mount Nebo vieweth the land.* 5 *He dieth there.* 6 *His burial.* 7 *His age.*

AND Moses went up from the plains of Moab, [a]unto the mountain of Nebo, to the top of ‖Pisgah, that *is* over against Jericho: and the LORD [b]shewed him all the land of Gilead, [c]unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, [d]unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, [e]the city of palm-trees, unto Zoar.

4 And the LORD said unto him, [f]This *is* the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: [g]I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

5 ¶ [h]So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 And he buried him in a valley in the land of Moab, over against Beth-peor: but [i]no man knoweth of his sepulchre unto this day.

7 ¶ [k]And Moses *was* an hundred and twenty years old when he died: [l]his eye was not dim, nor his †natural force †abated.

8 ¶ And the children of Israel wept for Moses in the plains of Moab [m]thirty days: so the days of weeping *and* mourning for Moses were ended.

9 ¶ And Joshua the son of Nun was full of the [n]spirit of wisdom; for [o]Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 ¶ And there [p]arose not a prophet since in Israel like unto Moses, [q]whom the LORD knew face to face,

11 In all [r]the signs and the wonders which the LORD sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land;

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

The Book of JOSHUA.

CHAP. I.

The Lord appointeth Joshua to succeed Moses.

NOW after the death of Moses, the servant of the LORD, it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' [a]minister, saying,

2 [b]Moses my servant is dead; now therefore arise, go over this Jordan, thou and all this people, unto the land which I do give to them, *even* to the children of Israel.

3 [c]Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 [d]From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

5 [e]There shall not any man be able to stand before thee all the days of thy life: [f]as I was with Moses, *so* [g]I will be with thee: [h]I will not fail thee, nor forsake thee.

6 [i]Be strong and of a good courage: for ‖unto this people shalt thou divide for an inheritance the land which I sware unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law [k]which Moses my servant commanded thee: [l]turn not from it *to* the right hand or *to* the left, that thou mayest ‖prosper whithersoever thou goest.

8 [m]This book of the law shall not depart out of thy mouth; but [n]thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt ‖have good success.

9 [o]Have not I commanded thee? Be strong and of a good courage; [p]be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest.

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the host and command the people, saying, Prepare you victuals; for [q]within

three days ye shall pass over this Jordan, to go in to possess the land which the LORD your God giveth you to possess it.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember [r]the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren †armed, all the mighty men of valour, and help them;

15 Until the LORD have given your brethren rest, as *he hath given* you, and they also have possessed the land which the LORD your God giveth them: [s]then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sun-rising.

16 ¶ And they answered Joshua, saying, All that thou commandest us, we will do, and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God [t]be with thee, as he was with Moses.

18 Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

CHAP. II.

Rahab concealeth the two spies sent from Shittim.

AND Joshua the son of Nun ||sent [a]out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and [b]came into an harlot's house, named [c]Rahab, and †lodged there.

2 And [d]it was told the king of Jericho, saying, Behold, there came men in hither to-night of the children of Israel, to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

4 [e]And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were:*

5 And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly; for ye shall overtake them.

6 But [f]she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

8 ¶ And before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, I know that the LORD hath given you the land, and that [g]your terror is fallen upon us, and that all the inhabitants of the land †faint because of you.

10 For we have heard how the LORD [h]dried up the water of the Red sea for you, when ye came out of Egypt; and [i]what ye did unto the two kings of the Amorites that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

11 And as soon as we had [k]heard *these things*, [l]our hearts did melt, neither † did there remain any more courage in any man, because of you: for [m]the LORD your God, he *is* God in heaven above, and in earth beneath.

12 Now therefore, I pray you, [n]swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto [o]my father's house, and [p]give me a true token:

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life † for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that [q]we will deal kindly and truly with thee.

15 Then she [r]let them down by a cord through the window: for her house *was* upon the town-wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We *will be* [s]blameless of this thine oath which thou hast made us swear

18 [t]Behold *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: [u]and thou shalt †bring thy father, and thy mother, and thy brethren, and all thy father's household home unto thee.

19 And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, [x]his blood *shall be* on our head, if *any* hand be upon him.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, so *be* it. And she sent them away, and they departed and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them:

24 And they said unto Joshua, Truly [y]the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do †faint because of us.

CHAP. III.

1 *Joshua cometh to Jordan.* 14 *The waters of Jordan are divided.*

AND Joshua rose early in the morning; and they removed [a]from Shittim, and came to

Before CHRIST 1451.

r Num. 32. 20–28. ch. 22. 2, 3, 4.

† Heb. *marshalled by five:* as Ex. 13. 18.

s ch. 22. 4, &c.

t ver. 5. 1 Sam. 20. 13. 1 Kings 1. 37.

‖ Or, *had sent.*

a Num. 25. 1.

b Heb. 11. 31. James 2. 25.

c Matt. 1. 5. † Heb. *lay.*

d Ps. 127. 1. Prov. 21. 30.

e See 2 Sam. 17. 19, 20.

f See Ex. 1. 17. 2 Sam. 17. 19.

g Gen. 35. 5. Ex. 23. 27. Deut. 2. 25. & 11. 25.

† Heb. *melt.* Ex. 15. 15.

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h Ex. 14. 21. ch. 4. 23.

i Num. 21. 24, 34, 35.

k Ex. 15. 14, 15.

l ch. 5. 1. & 7. 5. Isa. 13. 7.

† Heb. *rose up.*

m Deut. 4. 39.

n See 1 Sam. 20. 14, 15, 17.

o See 1 Tim. 5. 8.

p ver. 18.

† Heb. *instead of you to die.*

q Judg. 1. 24. Matt. 5. 7.

r Acts 9. 25.

s Ex. 20. 7.

t ver. 12.

u ch. 6. 23.

† Heb. *gather.*

x Matt. 27. 25.

y Ex. 23. 31. ch. 6. 2. & 21. 44.

† Heb. *melt,* ver. 9

a ch. 2. 1.

Jordan, he and all the children of Israel, and lodged there before they passed over.

2 And it came to pass [b]after three days, that the officers went through the host;

3 And they commanded the people, saying, [c]When ye see the ark of the covenant of the LORD your God, [d]and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

4 [e]Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go; for ye have not passed *this* way †heretofore.

5 And Joshua said unto the people, [f]Sanctify yourselves: for to-morrow the LORD will do wonders among you.

6 And Joshua spake unto the priests, saying, [g]Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to [h]magnify thee in the sight of all Israel, that they may know that [i]as I was with Moses, *so* I will be with thee.

8 And thou shalt command [k]the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, [l]ye shall stand still in Jordan.

9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that [m]the living God *is* among you, and *that* he will without fail [n]drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of [o]the LORD of all the earth passeth over before you into Jordan.

12 Now therefore [p]take you twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, [q]as soon as the soles of the feet of the priests that bear the ark of the LORD, [r]the LORD of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they [s]shall stand upon an heap.

14 ¶ And it came to pass, when the people removed from their tents to pass over Jordan, and the priests bearing the [t]ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and [u]the feet of the priests that bare the ark were dipped in the brim of the water, (for [x]Jordan overfloweth all his banks [y]all the time of harvest,)

16 That the waters which came down from above stood *and* rose up upon an heap very far from the city Adam, that *is* beside [z]Zaretan; and those that came down [a]toward the sea of the plain, *even* [b]the salt sea, failed, *and* were cut off: and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, [c]and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

Before CHRIST 1451.

[b] ch. 1. 10, 11.

[c] See Num. 10. 33.

[d] Deut. 31. 9, 25.

[e] Ex. 19. 12.

† Heb. *since yesterday, and the third day.*

[f] Ex. 19. 10, 14, 15. Lev. 20. 7. Num. 11. 18. ch. 7. 13. 1 Sam. 16. 5. Joel 2. 16.

[g] Num. 4. 15.

[h] ch. 4. 14. 1 Chron. 29. 25. 2 Chron. 1. 1.

[i] ch. 1. 5.

[k] ver. 3.

[l] ver. 17.

[m] Deut. 5. 26. 1 Sam. 17. 26. 2 Kings 19. 4. Hos. 1. 10. Matt. 16. 16. 1 Thess. 1. 9.

[n] Ex. 33. 2. Deut. 7. 1. Ps. 44. 2.

[o] ver. 13. Mic. 4. 13. Zech. 4. 14. & 6. 5.

[p] ch. 4. 2.

[q] ver. 15, 16.

[r] ver. 11.

[s] Ps. 78. 13. & 114. 3.

[t] Acts 7. 45.

[u] ver. 13.

[x] 1 Chron. 12. 15. Jer. 12. 5. & 49. 19.

[y] ch. 4. 18. & 5. 10, 12.

[z] 1 Kings 4. 12. & 7. 46.

[a] Deut. 3. 17.

[b] Gen. 14. 3. Num. 34. 3.

[c] See Ex. 14. 29.

Before CHRIST 1451.

[a] Deut. 27. 2. ch. 3. 17.

[b] ch. 3. 12.

[c] ch. 3. 13.

[d] ver. 19, 20.

[e] ver. 21. Ex. 12. 26. & 13. 14. Deut. 6. 20. Ps. 44. 1. & 78. 3, 4, 5, 6.

† Heb. *to-morrow.*

[f] ch. 3. 13, 16.

[g] Ex. 12. 14. Num. 16. 40.

[h] Num. 32. 20, 27, 28.

‖ Or, *ready armed.*

[i] ch. 3. 7.

[k] Ex. 25. 16, 22.

CHAP. IV.

Twelve men are appointed to take twelve stones for a memorial out of Jordan

AND it came to pass, when all the people were clean passed [a]over Jordan, that the LORD spake unto Joshua, saying,

2 [b]Take you twelve men out of the people, out of every tribe a man,

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where [c]the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in [d]the lodging-place where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, *that* [e]when your children ask *their fathers* †in time to come, saying, What *mean* ye by these stones?

7 Then ye shall answer them, That [f]the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for [g]a memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 ¶ And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

10 ¶ For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over.

11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests in the presence of the people.

12 And [h]the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:

13 About forty thousand ‖ prepared for war, passed over before the LORD unto battle, to the plains of Jericho.

14 ¶ On that day the LORD [i]magnified Joshua in the sight of all Israel, and they feared him as they feared Moses, all the days of his life.

15 And the LORD spake unto Joshua, saying,

16 Command the priests that bear [k]the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, *and* the soles of the priests' feet were †lifted up unto the dry land, that the waters of Jordan returned unto their place, [t]and †flowed over all his banks, as *they did* before.

19 ¶And the people came up out of Jordan on the tenth *day* of the first month, and encamped [m]in Gilgal, in the east border of Jericho.

20 And [n]those twelve stones which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, [o]When your children shall ask their fathers †in time to come, saying, What *mean* these stones?

22 Then ye shall let your children know, saying, [p]Israel came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, [q]which he dried up from before us, until we were gone over:

24 [r]That all the people of the earth might know the hand of the LORD, that it *is* [s]mighty: that ye might [t]fear the LORD your God †for ever.

CHAP. V.

2 Joshua reneweth circumcision. 10 The passover is kept at Gilgal. 12 Manna ceaseth.

AND it came to pass, when all the kings of the Amorites which *were* on the side of Jordan westward, and all the kings of the Canaanites [a]which *were* by the sea, [b]heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted; [c]neither was there spirit in them any more, because of the children of Israel.

2 ¶At that time the LORD said unto Joshua, Make thee ‖[d]sharp knives, and circumcise again the children of Israel the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at ‖the hill of the foreskins.

4 And this *is* the cause why Joshua did circumcise: [e]All the people that came out of Egypt, *that were* males, *even* all the men of war died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised; but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they had not circumcised.

6 For the children of Israel walked [f]forty years in the wilderness, till all the people *that were* men of war which came out of Egypt were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that [g]he would not shew them the land which the LORD sware unto their fathers that he would give us, [h]a land that floweth with milk and honey.

7 And [i]their children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, †when they had done circumcising all the people, that they abode in their places in the camp, [k]till they were whole.

9 And the LORD said unto Joshua, This day have I rolled away [l]the reproach of Egypt from off you. Wherefore the name of the place is called ‖[m]Gilgal unto this day.

10 ¶And the children of Israel encamped in Gilgal, and kept the passover [n]on the fourteenth day of the month at even, in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes and parched *corn* in the self-same day.

12 ¶And [o]the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

13 ¶And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood [p]a man over against him [q]with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries?

14 And he said, Nay; but *as* ‖captain of the host of the LORD am I now come. And Joshua [r]fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

15 And the captain of the LORD's host said unto Joshua, [s]Loose thy shoe from off thy foot, for the place whereon thou standest *is* holy: and Joshua did so.

CHAP. VI.

1 Jericho is shut up. 2 God instructeth Joshua how to besiege it. 22 Rahab is saved.

NOW Jericho †was straitly shut up, because of the children of Israel: none went out, and none came in.

2 And the LORD said unto Joshua, See, [a]I have given into thine hand Jericho, and the [b]king thereof, *and* the mighty men of valour.

3 And ye shall compass the city, all *ye* men of war, *and* go round about the city once: thus shalt thou do six days.

4 And seven priests shall bear before the ark seven [c]trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and [d]the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout: and the wall of the city shall fall down †flat, and the people shall ascend up every man straight before him.

6 ¶And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

8 ¶And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before

Before CHRIST 1451.

†Heb. *plucked up.*
[t] ch. 3. 15.
†Heb. *went.*
[m] ch. 5. 9.
[n] ver. 3.
[o] ver. 6.
†Heb. *to-morrow.*
[p] ch. 3. 17.
[q] Ex. 14. 21.
[r] 1 Kings 8. 42, 43. 2 Kings 19. 19. Ps. 106. 8.
[s] Ex. 15. 16. 1 Chron. 29. 12. Ps. 89. 13.
[t] Ex. 14. 31. Deut. 6. 2. Ps. 89. 7. Jer. 10. 7.
†Heb. *all days.*
[a] Num. 13. 29.
[b] Ex. 15. 14, 15. ch. 2. 9, 10, 11. Ps. 48. 6. Ezek. 21. 7.
[c] 1 Kings 10. 5.
‖Or, *knives of flints.*
[d] Ex. 4. 25.
‖Or, *Gibeah-haaraloth.*
[e] Num. 14. 29. & 26. 64, 65. Deut. 2. 16.
[f] Num. 14. 33. Deut. 1. 3. & 2. 7, 14. Ps. 95. 10.
[g] Num. 14. 23. Ps. 95. 11. Heb. 3. 11.
[h] Ex. 3. 8.
[i] Num. 14. 31. Deut. 1. 39.
†Heb. *when the people had made an end to be circumcised.*

Before CHRIST 1451.

[k] See Gen. 34. 25.
[l] Gen. 34. 14. 1 Sam. 14. 6. See Lev. 18. 3. ch. 24. 14. Ezek. 20. 7. & 23. 3, 8.
‖That is, *rolling.*
[m] ch. 4. 19.
[n] Ex. 12. 6. Num. 9. 5.
[o] Ex. 16. 35.
[p] Gen. 18. 2. & 32. 24. Ex. 23. 23. Zech. 1. 8. Acts 1. 10.
[q] Num. 22. 23.
‖Or, *prince.* See Ex. 23. 20. Dan. 10. 13, 21. & 12. 1. Rev. 12. 7. & 19. 11, 14.
[r] Gen. 17. 3.
[s] Ex. 3. 5. Acts 7. 33.
†Heb. *did shut up, and was shut up.*
[a] ch. 2. 9, 24. & 8. 1.
[b] Deut. 7. 24.
[c] See Judg. 7. 16, 22.
[d] Num. 10. 8.
†Heb. *under it.*

the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 ¶ And the armed men went before the priests that blew with the trumpets, [e]and the †rere-ward came after the ark, *the priests* going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor †make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout, then shall ye shout.

11 So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 ¶ And Joshua rose early in the morning, [f]and the priests took up the ark of the LORD.

13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rere-ward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp. So they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

17 ¶ And the city shall be ||accursed, *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because [g]she hid the messengers that we sent.

18 And ye, [h]in any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, [i]and trouble it.

19 But all the silver, and gold, and vessels of brass and iron, *are* †consecrated unto the LORD; they shall come into the treasury of the LORD.

20 So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that [k]the wall fell down †flat, so that the people went up into the city, every man straight before him, and they took the city.

21 And they [l]utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, [m]as ye sware unto her.

23 And the young men that were spies went in, and brought out Rahab, [n]and her father, and her mother, and her brethren, and all that she had; and they brought out all her †kindred, and left them without the camp of Israel.

Before CHRIST 1451.

e Num. 10. 25. † Heb. *gathering* host.

† Heb. *make your voice to be heard.*

f Deut. 31. 25.

‖ Or, *devoted.* Lev. 27. 28. Mic. 4. 13.

g ch. 2. 4.

h Deut. 7. 26. & 13. 17. ch. 7. 1, 11, 12.

i ch. 7. 25. 1 Kings 18. 17, 18 Jonah 1. 12. † Heb. *holiness.*

k ver. 5. Heb. 11. 30. † Heb. *under it.*

l Deut. 7. 2.

m ch. 2. 14. Heb. 11. 31.

n ch. 2. 13.

† Heb. *families.*

Before CHRIST 1451.

o ver. 19.

p See Matt. 1. 5.

q 1 Kings 16. 34.

r ch. 1. 5.

s ch. 9. 1, 3.

a ch. 22. 20. ‖ 1 Chron. 2. 7, *Achar,* ¶ Or, *Zimri,* 1 Chron. 2. 6.

† Heb. *about* 2000 *men, or about* 3000 *men.*

b Lev. 26. 17. Deut. 28. 25.

‖ Or, *in Morad.*

c ch. 2. 9, 11. Lev. 26. 36. Ps. 22. 14.

d Gen. 37. 29, 34.

e 1 Sam. 4. 12. 2 Sam. 1. 2. & 13. 19. Neh. 9. 1. Job 2. 12.

f Ex. 5. 22. 2 Kings 3. 10.

† Heb. *necks.*

g Ps. 83. 4.

h See Ex. 32. 12. Num. 14. 13.

† Heb. *fallest.*

i ver. 1.

k ch. 6. 17, 18.

l See Acts 5. 1, 2.

24 And they burnt the city with fire, and all that *was* therein: [o]only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and [p]she dwelleth in Israel *even* unto this day; because she hid the messengers which Joshua sent to spy out Jericho.

26 ¶ And Joshua adjured *them* at that time, saying, [q]Cursed *be* the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest *son* shall he set up the gates of it.

27 [r]So the LORD was with Joshua; and [s]his fame was *noised* throughout all the country.

CHAP. VII.

1 *The Israelites are smitten at Ai.* 6 *Joshua's complaint.*

BUT the children of Israel committed a trespass in the accursed thing: for [a]‖Achan, the son of Carmi, the son of ‖Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

2 And Joshua sent men from Jericho to Ai, which *is* beside Beth-aven, on the east side of Bethel, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let †about two or three thousand men go up and smite Ai; *and* make not all the people to labour thither; for they *are but* few.

4 So there went up thither of the people about three thousand men: [b]and they fled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate *even* unto Shebarim, and smote them ‖in the going down: wherefore [c]the hearts of the people melted, and became as water.

6 ¶ And Joshua [d]rent his clothes, and fell to the earth upon his face before the ark of the LORD until the even-tide, he and the elders of Israel, and [e]put dust upon their heads.

7 And Joshua said, Alas! O Lord GOD, [f]wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

8 O Lord, what shall I say, when Israel turneth their †backs before their enemies!

9 For the Canaanites and all the inhabitants of the land shall hear *of it*, and shall environ us round, and [g]cut off our name from the earth: and [h]what wilt thou do unto thy great name?

10 ¶ And the LORD said unto Joshua, Get thee up; wherefore †liest thou thus upon thy face?

11 [i]Israel hath sinned, and they have also transgressed my covenant which I commanded them: [k]for they have even taken of the accursed thing, and have also stolen, and [l]dissembled also, and they have put *it* even among their own stuff.

12 [m]Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because [n]they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, [o]sanctify the people, and say, [p]Sanctify yourselves against to-morrow: for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which [q]the LORD taketh shall come according to the families *thereof;* and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

15 [r]And it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath [s]transgressed the covenant of the LORD, and because he [t]hath wrought ‖folly in Israel.

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, [u]was taken.

19 And Joshua said unto Achan, My son, [x]give, I pray thee, glory to the LORD God of Israel, [y]and make confession unto him; and [z]tell me now what thou hast done, hide *it* not from me.

20 And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done.

21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a †wedge of gold of fifty shekels weight, then I coveted them, and took them, and behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

22 So Joshua sent messengers, and they ran unto the tent, and behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and †laid them out before the LORD.

24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto [a]the valley of Achor.

25 And Joshua said, [b]Why hast thou troubled us? the LORD shall trouble thee this day. [c]And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

26 And they [d]raised over him a great heap of stones unto this day. So [e]the LORD turned from the fierceness of his anger: wherefore the name of that place was called, [f]The valley of ‖Achor, unto this day.

Before CHRIST 1451.

[m] See Num. 14. 45. Judg. 2. 14.
[n] Deut. 7. 26. ch. 6. 18.
[o] Ex. 19. 10.
[p] ch. 3. 5.
[q] Prov. 16. 33.
[r] See 1 Sam. 14. 38, 39.
[s] ver. 11.
[t] Gen. 34. 7. Judg. 20. 6.
‖ Or, *wickedness.*
[u] 1 Sam. 14. 42.
[x] See 1 Sam. 6. 5. Jer. 13. 16. John 9. 24.
[y] Num. 5. 6, 7. 2 Chron. 30. 22. Ps. 51. 3. Dan. 9. 4.
[z] 1 Sam. 14. 43.
† Heb. *tongue.*
† Heb. *poured.*
[a] ver. 26. ch. 15. 7.
[b] ch. 6. 18. 1 Chron. 2. 7. Gal. 5. 12.
[c] Deut. 17. 5.
[d] ch. 8. 29. 2 Sam. 18. 17. Lam. 3. 53.

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[e] Deut. 13. 17. 2 Sam. 21. 14.
[f] ver. 24. Isa. 65. 10. Hos. 2. 15.
‖ That is, *trouble.*
[a] Deut. 1. 21. & 7. 18. & 31. 8. ch. 1. 9.
[b] ch. 6. 2.
[c] ch. 6. 21.
[d] Deut. 20. 14.
[e] Judg. 20. 29.
[f] Judg. 20. 32.
† Heb. *pulled.*
[g] 2 Sam. 13. 28.
[h] ver. 5.
‖ Or, *of Ai.*
† Heb. *their lying in wait.* ver. 4.
[i] Judg. 20. 34. Eccl. 9. 12.

CHAP. VIII.

1 God encourageth Joshua. 3 The stratagem whereby Ai was taken. 30 Joshua buildeth an altar. 33 Propoundeth blessings and cursings.

AND the LORD said unto Joshua, [a]Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, [b]I have given into thy hand the king of Ai, and his people, and his city, and his land:

2 And thou shalt do to Ai and her king, as thou didst unto [c]Jericho and her king: only [d]the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

3 ¶ So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

4 And he commanded them, saying, Behold, [e]ye shall lie in wait against the city, *even* behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city: and it shall come to pass when they come out against us, as at the first, that [f]we will flee before them,

6 (For they will come out after us) till we have †drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

8 And it shall be when ye have taken the city, *that* ye shall set the city on fire: according to the commandment of the LORD shall ye do. [g]See, I have commanded you.

9 ¶ Joshua therefore sent them forth; and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 [h]And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai on the west side ‖of the city.

13 And when they had set the people, *even* all the host that *was* on the north of the city, and †their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

14 ¶ And it came to pass when the king of Ai saw *it*, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain: but he [i]wist not that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel [k]made as if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai, or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, Stretch out the spear that *is* in thine hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted, and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and behold, the smoke of the city ascended up to heaven, and they had no †power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they [l]let none of them remain or escape.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And *so* it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai.

26 For Joshua drew not his hand back wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 [m]Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he [n]commanded Joshua.

28 And Joshua burnt Ai, and made it [o]an heap for ever, *even* a desolation unto this day.

29 [p]And the king of Ai he hanged on a tree until even-tide: [q]and as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and [r]raise thereon a great heap of stones, *that remaineth* unto this day.

30 ¶ Then Joshua built an altar unto the LORD God of Israel [s]in mount Ebal,

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the [t]book of the law of Moses, an altar of whole stones, over which no man hath lifted up *any* iron: and [u]they offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings.

32 ¶ And [x]he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, [y]which bare the ark of the covenant of the LORD, as well [z]the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; [a]as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

34 And afterward [b]he read all the words of the law, [c]the blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, [d]with the women, and the little ones, and [e]the strangers that †were conversant among them.

CHAP. IX.

1 *The kings combine against Israel.* 3 *The Gibeonites, by craft, obtain a league.*

AND it came to pass, when all the kings which *were* on this side Jordan, in the hills, and in the valleys, and in all the coasts of [a]the great sea over against Lebanon, [b]the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite heard *thereof;*

2 That they [c]gathered themselves together, to fight with Joshua and with Israel, with one †accord.

3 ¶ And when the inhabitants of [d]Gibeon [e]heard what Joshua had done unto Jericho and to Ai,

4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up;

5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry *and* mouldy.

6 And they went to Joshua [f]unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

7 And the men of Israel said unto the [g]Hivites, Peradventure ye dwell among us; and [h]how shall we make a league with you?

8 And they said unto Joshua, [i]We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye?

9 And they said unto him, [k]From a very far country thy servants are come, because of the name of the LORD thy God: for we have [l]heard the fame of him, and all that he did in Egypt,

10 And [m]all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroth.

11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals

Before CHRIST 1451.

[k] Judg. 20. 36, &c.

[l] Deut. 7.2.

[m] Num. 31. 22, 26.

[n] ver. 2.

[o] Deut. 13. 16.

[p] ch. 10.26. Ps. 107.40. & 110. 5.

[q] Deut. 21. 23. ch. 10. 27.

[r] ch. 7. 26. & 10. 27.

[s] Deut. 27. 4, 5.

[t] Ex.20.25. Deut. 27. 5, 6.

[u] Ex. 20.24

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[x] Deut. 27. 2, 8.

[y] Deut. 31. 9, 25.

[z] Deut. 31. 12.

[a] Deut. 11. 29. & 27. 12.

[b] Deut. 31. 11. Neh. 8. 3.

[c] Deut. 28. 2, 15, 45. & 29. 20, 21. & 30. 19.

[d] Deut. 31. 12.

[e] ver. 33.

† Heb. *hand.*

† Heb. *walked.*

[a] Num. 34. 6.

[b] Ex. 3. 17. & 23. 23.

[c] Ps. 83. 3, 5.

† Heb. *mouth.*

[d] ch. 10. 2. 2 Sam. 21. 1, 2.

[e] ch. 6. 27.

[f] ch. 5. 10.

[g] ch. 11. 19.

[h] Ex.23.32. Deut. 7. 2. & 20. 16. Judg. 2. 2.

[i] Deut. 20. 11. 2 Kings 10. 5.

[k] Deut. 20. 15.

[l] Ex.15.14. Josh. 2.10.

[m] Num. 21. 24, 33.

†with you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league with us:

12 This our bread we took hot *for* our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine which we filled, *were* new, and behold they be rent: and these our garments and our shoes are become old by reason of the very long journey.

14 And ‖the men took of their victuals, [n]and asked not *counsel* at the mouth of the LORD.

15 And Joshua [o]made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

16 ¶And it came to pass at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* [p]Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Israel smote them not, [q]because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

20 This we will do to them; we will even let them live, lest [r]wrath be upon us, because of the oath which we sware unto them.

21 And the princes said unto them, Let them live; but let them be [s]hewers of wood, and drawers of water unto all the congregation; as the princes had [t]promised them.

22 ¶And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, [u]We *are* very far from you; when [x]ye dwell among us?

23 Now therefore ye *are* [y]cursed, and there shall †none of you be freed from being bond-men, and [z]hewers of wood and drawers of water for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God [a]commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore [b]we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, we *are* [c]in thine hand: as it seemeth good and right unto thee to do unto us, do.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua †made them that day [d]hewers of wood and drawers of water for the congregation and for the altar of the LORD, even unto this day, [e]in the place which he should choose.

Before CHRIST 1451.

† Heb. *in your hand.*

‖ Or, *they received the men by reason of their victuals.*

[n] Num. 27. 21. Isa. 30.1,2. See Judg. 1. 1. 1 Sam. 22. 10. & 23. 10, 11. & 30. 8.

[o] 2 Sam. 2.1. & 5. 19.

[p] ch. 11. 19. 2 Sam. 21. 2.

[q] ch. 18.25, 26, 28. Ezra 2. 25.

[r] Eccl. 5. 2. Ps. 15. 4.

[r] See 2 Sam. 21. 1, 2, 6. Ezek. 17. 13, 15, 18, 19.

[s] Zech. 5. 3, 4. Mal. 3. 5.

[t] Deut. 29. 11.

[t] ver. 15.

[u] ver. 6, 9.

[x] ver. 16.

[y] Gen. 9.25.

† Heb. *not be cut off from you.*

[z] ver. 21, 27.

[a] Ex. 23.32. Deut. 7. 1, 2.

[b] Ex. 15.14.

[c] Gen. 16.6.

† Heb. *gave*, or, *delivered to be.*

[d] 1 Chron. 9. 2. Ezra 8. 20.

[d] ver. 21, 23.

[e] Deut. 12. 5.

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[a] ch. 6. 21.

[b] ch. 8. 22, 26, 28.

[c] ch. 9. 15.

[d] Ex. 15.14, 15, 16. Deut. 11. 25.

† Heb. *cities of the kingdom.*

[e] ver. 1. ch. 9. 15.

[f] ch. 9. 2.

[g] ch. 5. 10. & 9. 6.

[h] ch. 8. 1.

[i] ch. 11. 6. Judg. 4. 14.

[k] ch. 1. 5.

[l] Judg. 4. 15. 1 Sam. 7. 10, 12. Ps. 18. 14. Isa. 28. 21.

[m] ch. 16. 3, 5.

[n] ch. 15.35.

[o] Ps. 18.13, 14. & 77. 17. Isa. 30. 30. Rev. 16.21.

[p] Isa. 28. 21. Hab. 3. 11.

† Heb. *be silent.*

[q] Judg. 12. 12.

[r] 2 Sam. 1. 18.

‖ Or, *the upright.*

CHAP. X.

1 *Five kings war against Gibeon.* 12 *The sun and moon stand still at the word of Joshua.*

NOW it came to pass, when Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; [a]as he had done to Jericho and her king, so he had done to [b]Ai and her king; and [c]how the inhabitants of Gibeon had made peace with Israel, and were among them;

2 That they [d]feared greatly, because Gibeon *was* a great city, as one of the †royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: [e]for it hath made peace with Joshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, [f]gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 ¶And the men of Gibeon sent unto Joshua [g]to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he, and [h]all the people of war with him, and all the mighty men of valour.

8 ¶And the LORD said unto Joshua, [i]Fear them not: for I have delivered them into thine hand; [k]there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, *and* went up from Gilgal all night.

10 And the LORD [l]discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up [m]to Beth-horon, and smote them to [n]Azekah, and unto Makkedah.

11 And it came to pass as they fled from before Israel, *and* were in the going down to Beth-horon, [o]that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword.

12 ¶Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, [p]Sun, †stand thou still upon Gibeon, and thou Moon, in the valley of [q]Ajalon.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. [r]*Is* not this written in the book of ‖Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14 And there was [a]no day like that before it or after it, that the LORD hearkened unto the voice of a man: for [b]the LORD fought for Israel.

15 ¶ [c]And Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 But these five kings fled, and hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them:

19 And stay ye not, *but* pursue after your enemies, and †smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah in peace: [x]none moved his tongue against any of the children of Israel.

22 Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, [y]put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

25 And Joshua said unto them, [z]Fear not, nor be dismayed, be strong and of good courage: for [a]thus shall the LORD do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they [b]were hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they [c]took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which remain* until this very day.

28 And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah [d]as he did unto the king of Jericho.

29 Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah:

30 And the LORD delivered it also, and the king thereof, into the hand of Israel: and he smote it with the edge of the sword, and all the souls that *were* therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

31 ¶ And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

33 ¶ Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 ¶ And from Lachish Joshua passed unto Eglon, and all Israel with him: and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish.

36 And Joshua went up from Eglon, and all Israel with him, unto [e]Hebron; and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein; he left none remaining, according to all that he had done to Eglon, but destroyed it utterly, and all the souls that *were* therein.

38 ¶ And Joshua returned, and all Israel with him, to [f]Debir; and fought against it:

39 And he took it, and the king thereof, and all the cities thereof, and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel [g]commanded.

41 And Joshua smote them from Kadesh-barnea even unto [h]Gaza, [i]and all the country of Goshen, even unto Gibeon.

42 And all these kings and their land did Joshua take at one time; [k]because the LORD God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

CHAP. XI.

Divers kings overcome at the waters of Merom.

AND it came to pass, when Jabin king of Hazor had heard *those things*, that he [a]sent to Jobab king of Madon, and to the king [b]of Shimron, and to the king of Achshaph,

2 And to the kings that *were* on the north of the mountains, and of the plains south of [c]Cinneroth, and in the valley, and in the borders [d]of Dor on the west,

3 *And to* the Canaanite on the east and on the west, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, [e]and *to* the Hivite under [f]Hermon [g]in the land of Mizpeh.

4 And they went out, they and all their hosts

Before CHRIST 1451.

[a] See Isa. 38. 8.
[b] Deut. 1. 30. ver. 42. & ch. 23. 3.
[c] ver. 43.
† Heb. *cut off the tail.*
[x] Ex. 11. 7.
[y] Ps. 107. 40. & 110. 5. & 149. 8, 9. Isa. 26. 5, 6. Mal. 4. 3.
[z] Deut. 31. 6, 8. ch. 1. 9.
[a] Deut. 3. 21. & 7. 19.
[b] ch. 8. 29.
[c] Deut. 21. 23. ch. 8. 29.
[d] ch. 6. 21.
[e] See ch. 14. 13. & 15. 13. Judg. 1. 10.
[f] See ch. 15. 15. Judg. 1. 11.
[g] Deut. 20. 16, 17.
[h] Gen. 10. 19.
[i] ch. 11. 16.
[k] ver. 14.

Before CHRIST 1450.

[a] ch. 10. 3.
[b] ch. 19. 15.
[c] Num. 34. 11.
[d] ch. 17. 11. Judg. 1. 27. 1 Kings 4. 11.
[e] Judg. 3. 3.
[f] ch. 13. 11.
[g] Gen. 31. 49.

with them, much people, [h]even as the sand that *is* upon the sea-shore in multitude, with horses and chariots very many.

5 And when all these kings were †met together, they came and pitched together at the waters of Merom, to fight against Israel.

6 ¶ And the LORD said unto Joshua, [i]Be not afraid because of them: for to-morrow about this time will I deliver them up all slain before Israel: thou shalt [k]hough their horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly, and they fell upon them.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto ‖great Zidon, and unto [l]‖†Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them [m]as the LORD bade him: he houghed their horses, and burnt their chariots with fire.

10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them:* there was not †any left to breathe: and he burnt Hazor with fire.

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, *and* he utterly destroyed them, [n]as Moses the servant of the LORD commanded.

13 But *as for* the cities that stood still †in their strength, Israel burned none of them, save Hazor only; *that* did Joshua burn.

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves: but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

15 ¶ [o]As the LORD commanded Moses his servant, so [p]did Moses command Joshua, and [q]so did Joshua: †he left nothing undone of all that the LORD commanded Moses.

16 So Joshua took all that land, [r]the hills, and all the south country, [s]and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;

17 [t]*Even* from ‖the mount Halak, that goeth up to Seir, even unto Baal-gad, in the valley of Lebanon under mount Hermon: and [u]all their kings he took, and smote them, and slew them.

18 ‖Joshua made war a long time with all those kings.

19 There was not a city that made peace with the children of Israel, save [x]the Hivites the inhabitants of Gibeon: all *other* they took in battle.

20 For [y]it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour, but that he might destroy them, [z]as the LORD commanded Moses.

21 ¶ And at that time came Joshua and cut off [a]the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

22 There was none of the Anakims [b]left in the land of the children of Israel: only in Gaza, in [b]Gath, [c]and in Ashdod, there remained.

23 So Joshua took the whole land, [d]according to all that the LORD said unto Moses, and Joshua gave it for an inheritance unto Israel [e]according to their divisions by their tribes. [f]And the land rested from war.

CHAP. XII.

The one and thirty kings on the other side Jordan which Joshua smote.

NOW these *are* the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, [a]from the river Arnon, [b]unto mount Hermon, and all the plain on the east:

2 [c]Sihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, *which is* the border of the children of Ammon;

3 And [d]from the plain to the sea of Cinneroth on the east, and unto the sea of the plain, *even* the salt sea on the east, [e]the way to Beth-jeshimoth; and from ‖the south, under ‖[f]Ashdoth-pisgah:

4 ¶ And [g]the coast of Og king of Bashan, *which was* of [h]the remnant of the giants, [i]that dwelt at Ashtaroth and at Edrei,

5 And reigned in [k]mount Hermon, [l]and in Salcah, and in all Bashan, [m]unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

6 [n]Them did Moses the servant of the LORD, and the children of Israel smite: and [o]Moses the servant of the LORD gave it *for* a possession unto the Reubenites, and the Gadites, and the half-tribe of Manasseh.

7 ¶ And these *are* the kings of the country [p]which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon, even unto the mount Halak that goeth up to [q]Seir; which Joshua [r]gave unto the tribes of Israel *for* a possession according to their divisions;

8 [s]In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; [t]the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 [u]The king of Jericho, one; [x]the king of Ai, which *is* beside Beth-el, one;

10 [y]The king of Jerusalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; [z]the king of Gezer, one;

13 [a]The king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

Before CHRIST 1450.

[h] Gen. 22. 17. & 32. 12. Judg. 7. 12. 1 Sam. 13. 5.
† Heb. *assembled by appointment.*
[i] ch. 10. 8.
[k] 2 Sam. 8. 4.
‖ Or, *Zidon-rabbah.*
[l] ch. 13. 6.
‖ Or, *salt pits.*
† Heb. *burnings.*
[m] ver. 6.
[n] Num. 33. 52. Deut. 7. 2. & 20. 16, 17.
† Heb. *on their heap.*
[o] Ex. 34. 11, 12.
[p] Deut. 7. 2.
[q] ch. 1. 7.
† Heb. *he removed nothing.*
[r] ch. 12. 8.
[s] ch. 10. 41.
[t] ch. 12. 7.
‖ Or, *the smooth mountain.*
[u] Deut. 7. 24. ch. 12. 7.
‖ Till 1445, ver. 23.
[x] ch. 9. 3, 7.
[y] Deut. 2. 30. Judg. 14. 4. 1 Sam. 2. 25. 1 Kings 12. 15. Rom. 9. 18.

Before CHRIST 1445.

[z] Deut. 20. 16, 17.
[a] Num. 13. 22, 33. Deut. 1. 28. ch. 15. 13, 14.
[b] 1 Sam. 17. 4.
[c] ch. 15. 46.
[d] Num. 34. 2, &c.
[e] Num. 26. 53. ch. 14. & 15. & 16. & 17. & 18. & 19.
[f] ch. 14. 15. & 21. 44. & 22. 4. & 23. 1. 1445. ver. 18.

1452.

[a] Num. 21. 24.
[b] Deut. 3. 8, 9.
[c] Num. 21. 24. Deut. 2. 33, 36. & 3. 6, 16.
[d] Deut. 3. 17.
[e] ch. 13. 20.
‖ Or, *Teman.*
‖ Or, *the springs of Pisgah,* or, *the hill.*
[f] Deut. 3. 17. & 4. 49.
[g] Num. 21. 35. Deut. 3. 4, 10.
[h] Deut. 3. 11. ch. 13. 12.
[i] Deut. 1. 4.
[k] Deut. 3. 8.
[l] Deut. 3. 10. ch. 13. 11.
[m] Deut. 3. 14.
[n] Num. 21. 24, 33.
[o] Num. 32. 29, 33 Deut. 3. 11, 12. ch. 13. 8.
[p] ch. 11. 17.
[q] Gen. 14. 6. & 32. 3. Deut. 2. 1, 4.
[r] ch. 11. 23.
[s] ch. 10. 40. & 11. 16.
[t] Ex. 3. 8. & 23. 23. ch. 9. 1.
[u] ch. 6. 2. 1451.
[x] ch. 8. 29.
[y] ch. 10. 23.
[z] ch. 10. 33.
[a] ch. 10. 38.

15 [b]The king of Libnah, one; the king of Adullam, one;

16 [c]The king of Makkedah, one; [d]the king of Beth-el, one;

17 The king of Tappuah, one; [e]the king of Hepher, one;

18 The king of Aphek, one; the king of ||Lasharon, one;

19 The king of Madon, one; [f]the king of Hazor, one;

20 The king of [g]Shimron-meron, one; the king of Achshaph, one;

21 The king of Taanach, one; the king of Megiddo, one;

22 [h]The king of Kedesh, one; the king of Jokneam of Carmel, one;

23 The king of Dor in the [i]coast of Dor, one; the king of [k]the nations of Gilgal, one;

24 The king of Tirzah, one: all the kings thirty and one.

CHAP. XIII.

2 The bounds of the land not yet conquered. 22 Balaam slain.

NOW Joshua [a]was old *and* stricken in years; and the LORD said unto him, Thou art old *and* stricken in years, and there remaineth yet very much land †to be possessed.

2 [b]This *is* the land that yet remaineth: [c]all the borders of the Philistines, and all [d]Geshuri,

3 [e]From Sihor, which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: [f]five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also [g]the Avites:

4 From the south all the land of the Canaanites, and ||Mearah that *is* beside the Sidonians, [h]unto Aphek to the borders of [i]the Amorites:

5 And the land of [k]the Giblites, and all Lebanon toward the sun-rising, [l]from Baal-gad under mount Hermon unto the entering into Hamath.

6 All the inhabitants of the hill-*country* from Lebanon unto [m]Misrephoth-maim, *and* all the Sidonians, them [n]will I drive out from before the children of Israel: only [o]divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half-tribe of Manasseh,

8 With whom the Reubenites and the Gadites have received their inheritance, [p]which Moses gave them, beyond Jordan eastward, *even* as Moses the servant of the LORD gave them;

9 From Aroer that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, [q]and all the plain of Medeba unto Dibon;

10 And [r]all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

11 [s]And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained

Before CHRIST 1451.

[b] ch. 10. 29.
[c] ch. 10. 28.
[d] ch. 8. 17. Judg. 1. 22.
[e] 1 Kings 4. 10.
|| Or, *Sharon.* Isa. 33. 9.
[f] ch. 11. 10. 1450.
[g] ch. 11. 1. & 19. 15.
[h] ch. 19. 37.
[i] ch. 11. 2.
[k] Gen. 14. 1, 2. Isa. 9. 1.

1445.

[a] See ch. 14. 10. & 23. 1.
† Heb. *to possess it.*
Deut. 31. 3.
[b] Judg. 3. 1.
[c] Joel 3. 4.
[d] ver. 13. 2 Sam. 3. 3. & 13. 37, 38.
[e] Jer. 2. 18.
[f] Judg. 3. 3. 1 Sam. 6. 4, 16. Zeph. 2. 5.
[g] Deut. 2. 23.
|| Or, *the cave.*
[h] ch. 19. 30.
[i] See Judg. 1. 34.
[k] 1 Kings 5. 18. Ps. 83. 7. Ezek. 27. 9.
[l] ch. 12. 7.
[m] ch. 11. 8.
[n] See ch. 23. 13. Judg. 2. 21, 23.
[o] ch. 14. 1, 2.
[p] Num. 32. 33. Deut. 3. 12, 13. ch. 22. 4.
[q] ver. 16. Num. 21. 30.
[r] Num. 21. 24, 25.
[s] ch. 12. 5.

Before CHRIST 1445.

[t] Deut. 3. 11. ch. 12. 4.
[u] Num. 21. 24, 35.
[x] ver. 11.
[y] Num. 18. 20, 23, 24. ch. 14. 3, 4.
[z] ver. 33.
[a] ch. 12. 2.
[b] Num. 21. 28.
[c] Num. 21. 30. ver. 9.
|| Or, *the high places of Baal, and house of Baal-meon.* See Num. 32. 38.
[d] Num. 21. 23.
[e] Num. 32. 37.
[f] Num. 32. 38.
[g] Deut. 3. 17. ch. 12. 3.
|| Or, *springs of Pisgah,* or, *the hill.*
[h] Deut. 3. 10.
[i] Num. 21. 24.
[k] Num. 31. 8.
[l] Num. 22. 5. & 31. 8.
|| Or, *diviner.*
[m] Num. 32. 35.
[n] Compare Num. 21. 26, 28, 29, with Deut. 2. 19. & Judg. 11. 13, 15, &c.
[o] 2 Sam. 11. 1. & 12. 26.
[p] Num. 32. 36.
[q] Gen. 33. 17. 1 Kings 7. 46.
[r] Num. 34. 11.
[s] Num. 32. 41. 1 Chron. 2. 23.
[t] ch. 12. 4.
[u] Num. 32. 39, 40.

of [t]the remnant of the giants. [u]For these did Moses smite, and cast them out.

13 Nevertheless, the children of Israel expelled [x]not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 [y]Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire *are* their inheritance, [z]as he said unto them.

15 ¶ And Moses gave unto the tribe of the children of Reuben *inheritance* according to their families.

16 And their coast was [a]from Aroer that *is* on the bank of the river Arnon, [b]and the city that *is* in the midst of the river, [c]and all the plain by Medeba:

17 Heshbon, and all her cities that *are* in the plain; Dibon, and ||Bamoth-baal, and Beth-baal-meon,

18 [d]And Jahaza, and Kedemoth, and Mephaath,

19 [e]And Kirjathaim, and [f]Sibmah, and Zareth-shahar in the mount of the valley,

20 And Beth-peor, and [g]||Ashdoth-pisgah, and Beth-jeshimoth,

21 [h]And all the cities of the plain, and all the kingdom of Sihon king of the Amorites which reigned in Heshbon, [i]whom Moses smote [k]with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.

22 ¶ [l]Balaam also the son of Beor, the ||soothsayer, did the children of Israel slay with the sword, among them that were slain by them.

23 And the border of the children of Reuben was Jordan, and the border *thereof.* This *was* the inheritance of the children of Reuben, after their families, the cities and the villages thereof.

24 And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families.

25 [m]And their coast was Jazer, and all the cities of Gilead, [n]and half the land of the children of Ammon, unto Aroer that *is* before [o]Rabbah;

26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

27 And in the valley, [p]Beth-aram, and Beth-nimrah, [q]and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge [r]of the sea of Cinnereth, on the other side Jordan eastward.

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

29 ¶ And Moses gave *inheritance* unto the half-tribe of Manasseh: and *this* was *the possession* of the half-tribe of the children of Manasseh by their families.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and [s]all the towns of Jair, which *are* in Bashan, threescore cities:

31 And half Gilead, and [t]Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, *even* to the one half of the [u]children of Machir by their families.

32 These *are the countries* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan by Jericho eastward.

33 [x]But unto the tribe of Levi, Moses gave not *any* inheritance: the LORD God of Israel *was* their inheritance, [y]as he said unto them.

CHAP. XIV.

Caleb by privilege obtaineth Hebron.

AND these *are the countries* which the children of Israel inherited in the land of Canaan, [a]which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel distributed for inheritance to them.

2 [b]By lot *was* their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half-tribe.

3 [c]For Moses had given the inheritance of two tribes and an half-tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

4 For [d]the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell *in*, with their suburbs for their cattle, and for their substance.

5 [e]As the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 ¶ Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the [f]Kenezite said unto him, Thou knowest [g]the thing that the LORD said unto Moses the man of God concerning me and thee [h]in Kadesh-barnea.

7 Forty years old *was* I when Moses the servant of the LORD [i]sent me from Kadesh-barnea to espy out the land; and I brought him word again as *it was* in mine heart.

8 Nevertheless, [k]my brethren that went up with me made the heart of the people melt: but I wholly [l]followed the LORD my God.

9 And Moses sware on that day, saying, [m]Surely the land [n]whereon thy feet have trodden shall be thine inheritance, and thy children's for ever; because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, [o]as he said, these forty and five years, even since the LORD spake this word unto Moses, while *the children of* Israel †wandered in the wilderness: and now, lo, I *am* this day fourscore and five years old.

11 [p]As yet I *am as* strong this day, as *I was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both [q]to go out, and to come in.

12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how [r]the Anakims *were* there, and *that* the cities *were* great *and* fenced: [s]if so be the LORD *will be* with me, then [t]I shall be able to drive them out, as the LORD said.

13 And Joshua [u]blessed him, [x]and gave unto Caleb the son of Jephunneh, Hebron for an inheritance.

14 [y]Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day; because that he [z]wholly followed the LORD God of Israel.

15 And [a]the name of Hebron before *was* Kirjath-arba; *which Arba was* a great man among the Anakims. [b]And the land had rest from war.

Before CHRIST 1445.

[x] ver. 14. ch. 18. 7.
[y] Num. 18. 20. Deut. 10. 9. & 18. 1, 2.

about 1444.

[a] Num. 34. 17, 18.
[b] Num. 26. 55. & 33. 54. & 34. 13.
[c] ch. 13. 8, 32, 33.
[d] Gen. 48. 5. 1 Chron. 5. 1, 2.
[e] Num. 35. 2. ch. 21. 2.
[f] Num. 32. 12. & ch. 15. 17.
[g] Num. 14. 24, 30. Deut. 1. 36, 38.
[h] Num. 13. 26.
[i] Num. 13. 6. & 14. 6.
[k] Num. 13. 31, 32. Deut. 1. 28.
[l] Num. 14. 24. Deut. 1. 36.
[m] Num. 14. 23, 24. Deut. 1. 36. ch. 1. 3.
[n] See Num. 13. 22.
[o] Num. 14. 30.

1444.

† Heb. *walked.*

[p] See Deut. 34. 7.
[q] Deut. 31. 2.
[r] Num. 13. 28, 33.
[s] Ps. 18. 32, 34. & 60. 12. Rom. 8. 31.
[t] ch. 15. 14. Judg. 1. 20.
[u] ch. 22. 6.
[x] ch. 10. 37. & 15. 13. Judg. 1. 20. See ch. 21. 11, 12. 1 Chron. 6. 55, 56.
[y] ch. 21. 12.

Before CHRIST 1444.

[z] ver. 8, 9.
[a] Gen. 23. 2. ch. 15. 13.
[b] ch. 11. 23.

CHAP. XV.

The borders of the lot of Judah.

THIS then was the lot of the tribe of the children of Judah by their families; [a]*even* to the border of Edom, the [b]wilderness of Zin southward *was* the uttermost part of the south coast.

2 And their south border was from the shore of the salt sea, from the †bay that looketh southward:

3 And it went out to the south side [c]to ‖Maaleh-acrabbim, and passed along to Zin and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

4 *From thence* it passed [d]toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

5 And the east border *was* the salt sea, *even* unto the end of Jordan: and *their* border in the north quarter *was* from the bay of the sea, at the uttermost part of Jordan:

6 And the border went up to [e]Beth-hogla, and passed along by the north of Beth-arabah; and the border went up [f]to the stone of Bohan the son of Reuben:

7 And the border went up toward Debir from [g]the valley of Achor, and so northward looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at [h]En-rogel:

8 And the border went up [i]by the valley of the son of Hinnom, unto the south side of the [k]Jebusite; the same *is* Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which *is* at the end [l]of the valley of the giants northward:

9 And the border was drawn from the top of the hill unto [m]the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn [n]to Baalah, which *is* [o]Kirjath-jearim:

10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim (which *is* Chesalon) on the north side, and went down to Beth-shemesh, and passed on to [p]Timnah:

11 And the border went out unto the side of [q]Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

12 And the west border *was* [r]to the great sea, and the coast *thereof:* this *is* the coast of the children of Judah round about, according to their families.

13 ¶ [s]And unto Caleb the son of Jephunneh he gave a part among the children of Judah, accord-

[a] Num. 34. 3.
[b] Num. 33. 36.

† Heb. *tongue.*

[c] Num. 34. 4. ‖ Or, *the going up to Acrabbim.*
[d] Num. 34. 5.
[e] ch. 18. 19.
[f] ch. 18. 17.
[g] ch. 7. 26.
[h] 2 Sam. 17. 17. 1 Kings 1. 9.
[i] ch. 18. 16. 2 Kings 23. 10. Jer. 19. 2, 6.
[k] ch. 18. 28. Judg. 1. 21. & 19. 10.
[l] ch. 18. 16.
[m] ch. 18. 15.
[n] 1 Chron. 13. 6.
[o] Judg. 18. 12.
[p] Gen. 38. 13. Judg. 14. 1.
[q] ch. 19. 43.
[r] ver. 47. Num. 34. 6, 7.
[s] ch. 14. 13.

ing to the commandment of the LORD to Joshua, *even* [t]||the city of Arba the father of Anak, which *city is* Hebron.

14 And Caleb drove thence [u]the three sons of Anak, [x]Sheshai, and Ahiman, and Talmai, the children of Anak.

15 And [y]he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher.

16 ¶ [z]And Caleb said, he that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

17 And [a]Othniel the [b]son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.

18 [c]And it came to pass, as she came *unto him*, that she moved him to ask of her father a field: and [d]she lighted off *her* ass; and Caleb said unto her, What wouldest thou?

19 Who answered, Give me a [e]blessing; for thou hast given me a south land, give me also springs of water: and he gave her the upper springs, and the nether springs.

20 This *is* the inheritance of the tribe of the children of Judah according to their families.

21 And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,

26 Amam, and Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beer-sheba, and Bizjothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and Hormah,

31 And [f]Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine, with their villages:

33 *And* in the valley, [g]Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, ||and Gederothaim; fourteen cities with their villages:

37 Zenan, and Hadashah, and Migdal-gad,

38 And Dilean, and Mizpeh, [h]and Joktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages:

42 Libnah, and Ether, and Ashan,

43 And Jiphtah, and Ashnah, and Nezib,

44 And Keilah, and Achzib, and Mareshah; nine cities with their villages:

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[t] ch. 14. 15. ||Or, *Kirjath-arba.*

[u] Judg. 1. 10, 20.

[x] Num. 13. 22.

[y] ch. 10. 38. Judg. 1. 11.

[z] Judg. 1. 12.

[a] Judg. 1. 13. & 3. 9.

[b] Num. 32. 12. ch. 14. 6.

[c] Judg. 1. 14.

[d] See Gen. 24. 64. 1 Sam. 25. 23.

[e] Gen. 33. 11.

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†Heb. *by the place of.*

[i] ver. 4.

[k] Num. 34. 6.

[l] ch. 10. 41. & 11. 16.

||Or, *Janus.*

[m] ch. 14. 15. & ver. 13.

[n] ch. 18. 14.

[o] See Judg. 1. 8, 21. 2 Sam. 5. 6.

[p] Judg. 1. 21.

†Heb. *went forth.*

[q] 1 Sam. 27. 6.

[a] ch. 18. 13. Judg. 1. 26.

[b] ch. 18. 13. 2 Chron. 8. 5.

[c] 1 Chron. 7. 28. 1 Kings 9. 15. Joh. 17. 14.

[d] Joh. 17. 14.

[e] ch. 18. 13.

[f] 2 Chron. 8. 5.

[g] ch. 17. 7.

[h] 1 Chron. 7. 28.

[i] ch. 17. 9.

45 Ekron, with her towns and her villages:

46 From Ekron even unto the sea, all that *lay* †near Ashdod, with their villages:

47 Ashdod, with her towns and her villages; Gaza, with her towns and her villages, unto [i]the river of Egypt, and [k]the great sea, and the border *thereof*:

48 ¶ And in the mountains, Shamir, and Jattir, and Socoh,

49 And Dannah, and Kirjath-sannah, which *is* Debir,

50 And Anab, and Eshtemoh, and Anim,

51 [l]And Goshen, and Holon, and Giloh; eleven cities with their villages:

52 Arab, and Dumah, and Eshean,

53 And ||Janum, and Beth-tappuah, and Aphekah,

54 And Humtah, and [m]Kirjath-arba (which *is* Hebron), and Zior; nine cities with their villages:

55 Maon, Carmel, and Ziph, and Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah; ten cities with their villages:

58 Halhul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon; six cities with their villages:

60 [n]Kirjath-baal (which *is* Kirjath-jearim), and Rabbah; two cities with their villages:

61 In the wilderness, Beth-arabah, Middin, and Secacah,

62 And Nibshan, and the city of Salt, and En gedi; six cities with their villages.

63 ¶ As for the Jebusites, the inhabitants of Jerusalem, [o]the children of Judah could not drive them out: [p]but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

CHAP. XVI.

1 *The general borders of the sons of Joseph,* 5 *and of Ephraim.*

AND the lot of the children of Joseph †fell from Jordan by Jericho, unto the water of Jericho, on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el,

2 And goeth out from Beth-el to [a]Luz, and passeth along unto the borders of Archi to Ataroth,

3 And goeth down westward to the coast of Japhleti, [b]unto the coast of Beth-horon the nether, and to [c]Gezer: and the goings out thereof are at the sea.

4 [d]So the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 ¶ And the border of the children of Ephraim according to their families was *thus:* even the border of their inheritance on the east side was [e]Ataroth-addar, [f]unto Beth-horon the upper;

6 And the border went out toward the sea to [g]Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;

7 And it went down from Janohah to Ataroth, [h]and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah westward unto the [i]river Kanah; and the goings out thereof

were at the sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

9 And [k]the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

10 [l]And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

CHAP. XVII.

The lot of Manasseh.

THERE was also a lot for the tribe of Manasseh; for he *was* the [a]first-born of Joseph; *to wit*, for [b]Machir the first-born of Manasseh, the father of Gilead: because he was a man of war, therefore he had [c]Gilead and Bashan.

2 There was also *a lot* for [d]the rest of the children of Manasseh by their families; [e]for the children of ‖Abiezer, and for the children of Helek, [f]and for the children of Asriel, and for the children of Shechem, [g]and for the children of Hepher, and for the children of Shemida: these *were* the male children of Manasseh the son of Joseph by their families.

3 ¶ But [h]Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before [i]Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, [k]The LORD commanded Moses to give us an inheritance among our brethren: therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, besides the land of Gilead and Bashan, which *were* on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

7 ¶ And the coast of Manasseh was from Asher to [l]Michmethah, that *lieth* before Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah.

8 *Now* Manasseh had the land of Tappuah: but [m]Tappuah on the border of Manasseh *belonged* to the children of Ephraim:

9 And the coast descended [n]unto the ‖river Kanah, southward of the river. [o]These cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and the out-goings of it were at the sea:

10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

11 [p]And Manasseh had in Issachar and in Asher, [q]Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

12 Yet [r]the children of Manasseh could not drive out *the inhabitants of* those cities; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to [s]tribute; but did not utterly drive them out.

14 [t]And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* [u]one lot and one portion to inherit, seeing I *am* [x]a great people, forasmuch as the LORD hath blessed me hitherto?

15 And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood-*country*, and cut down for thyself there in the land of the Perizzites and of the ‖giants, if mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have [y]chariots of iron, *both they* who *are* of Beth-shean and her towns, and *they* who *are* [z]of the valley of Jezreel.

17 And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot *only*:

18 But the mountain shall be thine; for it *is* a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, [a]though they have iron chariots, *and* though they *be* strong.

CHAP. XVIII.

The tabernacle is set up at Shiloh.

AND the whole congregation of the children of Israel assembled together [a]at Shiloh, and [b]set up the tabernacle of the congregation there: and the land was subdued before them.

2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, [c]How long *are* ye slack to go to possess the land which the LORD God of your fathers hath given you?

4 Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them, and they shall come *again* to me.

5 And they shall divide it into seven parts: [d]Judah shall abide in their coast on the south, and [e]the house of Joseph shall abide in their coasts on the north.

6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, [f]that I may cast lots for you here before the LORD our God.

7 [g]But the Levites have no part among you; for the priesthood of the LORD *is* their inheritance; [h]and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

8 ¶ And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go, and walk through the land, and describe

Before CHRIST 1444.

[k] ch. 17. 9.

[l] Judg. 1. 29. See 1 Kings 9. 16.

[a] Gen. 41. 51. & 46. 20. & 48. 18.

[b] Gen. 50. 23. Num. 26. 29. & 32. 39, 40. 1 Chron. 7. 14.

[c] Deut. 3. 15.

[d] Num. 26. 29–32. [e] 1 Chron. 7. 18.

‖ Num. 26. 30, *Jezer*. [f] Num. 26. 31. [g] Num. 26. 32.

[h] Num. 26. 33. & 27. 1. & 36. 2.

[i] ch. 14. 1.

[k] Num. 27. 6, 7.

[l] ch. 16. 6.

[m] ch. 16. 8.

[n] ch. 16. 8. ‖ Or, *brook of reeds*. [o] ch. 16. 9.

[p] 1 Chron. 7. 29. [q] 1 Sam. 31. 10. 1 Kings 4. 12.

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[r] Judg. 1. 27, 28.

[s] ch. 16. 10.

[t] ch. 16. 4.

[u] Gen. 48. 22. [x] Gen. 48. 19. Num. 26. 34, 37.

‖ Or, *Rephaims*. Gen. 14. 5. & 15. 20.

[y] Judg. 1. 19. & 4. 3.

[z] ch. 19. 18. 1 Kings 4. 12.

[a] Deut. 20. 1.

[a] ch. 19. 51. & 21. 2. & 22. 9. Jer. 7. 12. [b] Judg. 18. 31. 1 Sam. 1. 3, 24. & 4. 3, 4.

[c] Judg. 18. 9.

[d] ch. 15. 1. [e] ch. 16. 1, 4.

[f] ch. 14. 2. & ver. 10.

[g] ch. 13. 33.

[h] ch. 13. 8.

it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came *again* to Joshua to the host at Shiloh.

10 ¶ And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

12 [i]And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.

13 And the border went over from thence toward Luz, to the side of Luz ([k]which *is* Beth-el) southward; and the border descended to Ataroth-adar, near the hill that *lieth* on the south side [l]of the nether Beth-horon.

14 And the border was drawn *thence*, and compassed the corner of the sea southward, from the hill that *lieth* before Beth-horon southward; and the goings out thereof were at [m]Kirjath-baal (which *is* Kirjath-jearim), a city of the children of Judah. This *was* the west quarter.

15 And the south quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to [n]the well of waters of Nephtoah:

16 And the border came down to the end of the mountain that *lieth* before [o]the valley of the son of Hinnom, *and* which *is* in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to [p]En-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which *is* over against the going up of Adummim, and descended to [q]the stone of Bohan the son of Reuben,

18 And passed along toward the side over against [r]‖ Arabah northward, and went down unto Arabah:

19 And the border passed along to the side of Beth-hoglah northward: and the out-goings of the border were at the north †bay of the salt sea at the south end of Jordan. This *was* the south coast.

20 And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families, were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and [s]Jebusi (which *is* Jerusalem), Gibeath, *and* Kirjath; fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.

Before CHRIST 1444.

Before CHRIST 1444.

[i] See ch. 16. 1.
[k] Gen. 28. 19. Judg. 1. 23.
[l] ch. 16. 3.
[m] See ch. 15. 9.
[n] ch. 15. 9.
[o] ch. 15. 8.
[p] ch. 15. 7.
[q] ch. 15. 6.
[r] ch. 15. 6.
‖ Or, *the plain.*
† Heb. *tongue.*
[s] ch. 15. 8.

[a] ver. 9.
[b] 1 Chron. 4. 28.
[c] ver. 1.
[d] Gen. 49. 13.
[e] ch. 12. 22.
‖ Or, *which is drawn.*

CHAP. XIX.

The children of Israel give an inheritance to Joshua.

AND the second lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: [a]and their inheritance was within the inheritance of the children of Judah.

2 And [b]they had in their inheritance, Beer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhen; thirteen cities and their villages:

7 Ain, Remmon, and Ether, and Ashan; four cities and their villages:

8 And all the villages that *were* round about these cities to Baalath-beer, Ramath of the south. This *is* the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: [c]therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:

11 [d]And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that *is* [e]before Jokneam,

12 And turned from Sarid eastward, toward the sun-rising, unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-‖methoar to Neah;

14 And the border compasseth it on the north side to Hannathon: and the out-goings thereof are in the valley of Jiphthah-el:

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem; twelve cities with their villages.

16 This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ *And* the fourth lot came out to Issachar, for the children of Issachar according to their families.

18 And their border was toward Jezreel, and Chesulloth, and Shunem,

19 And Hapharaim, and Shihon, and Anaharath,

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzez;

22 And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh; and the out-goings of their border were at Jordan: sixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihor-libnath;

27 And turneth toward the sun-rising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,

28 And Hebron, and Rehob, and Hammon, and Kanah, [f]*even* unto great Zidon;

29 And *then* the coast turneth to Ramah, and to the strong city †Tyre; and the coast turneth to Hosah: and the out-goings thereof are at the sea from the coast to [g]Achzib:

30 Ummah also, and Aphek, and Rehob: twenty and two cities with their villages.

31 This *is* the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali according to their families.

33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the out-goings thereof were at Jordan:

34 And *then* [h]the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sun-rising.

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Cinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 ¶ *And* the seventh lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And [i]Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border ‖before ‖Japho.

47 And [k]the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, [l]Dan, after the name of Dan their father.

48 This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:

50 According to the word of the LORD they gave him the city which he asked, *even* [m]Timnath-[n]serah in mount Ephraim: and he built the city, and dwelt therein.

51 [o]These *are* the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot [p]in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

CHAP. XX.

1 God commandeth, 7 and the children of Israel appoint the six cities of refuge.

THE LORD also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, [a]Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

3 That the slayer that killeth *any* person unawares *and* unwittingly, may flee thither: and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities shall stand at the entering of [b]the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

5 [c]And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, [d]until he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 ¶ And they †appointed [e]Kedesh in Galilee in mount Naphtali, and [f]Shechem in mount Ephraim, and [g]Kirjath-arba (which *is* Hebron) in the [h]mountain of Judah.

8 And on the other side Jordan by Jericho eastward, they assigned [i]Bezer in the wilderness upon the plain out of the tribe of Reuben, and [k]Ramoth in Gilead out of the tribe of Gad, and [l]Golan in Bashan out of the tribe of Manasseh.

9 [m]These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, [n]until he stood before the congregation.

CHAP. XXI.

Eight and forty cities given unto the Levites.

THEN came near the heads of the fathers of the Levites unto [a]Eleazar the priest, and unto

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[m] ch. 24. 30.
[n] 1 Chron. 7. 24.
1444.
[o] Num. 34. 17. ch. 14. 1.
[p] ch. 18. 1, 10.
[f] ch. 11. 8. Judg. 1. 31.
† Heb. *Tzor.*
2 Sam. 5. 11.
[g] Gen. 38. 5. Judg. 1. 31. Mic. 1. 14.
[a] Ex. 21. 13. Num. 35. 6, 11, 14. Deut. 19. 2, 9.
[b] Ruth 4. 1, 2.
[h] Deut. 33. 23.
[c] Num. 35. 12.
[d] Num. 35. 12, 25.
† Heb. *sanctified.*
[e] ch. 21. 32. 1 Chron. 6. 76.
[f] ch. 21. 21. 2 Chron. 10. 1.
[g] ch. 14. 15. & 21. 11, 13.
[h] Luke 1. 39.
[i] Judg. 1. 35.
[i] Deut. 4. 43. ch. 21. 36. 1 Chron. 6. 78.
[k] ch. 21. 38. 1 Kings 22. 3.
[l] ch. 21. 27.
[m] Num. 35. 15.
‖ Or, *over against.*
‖ Or, *Joppa,* Acts 9. 36.
[k] See Judg. 18.
[n] ver. 6.
[l] Judg. 18. 29.
[a] ch. 14. 1. & 17. 4.

Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at [b]Shiloh in the land of Canaan, saying, [c]The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

4 And the lot came out for the families of the Kohathites: and [d]the children of Aaron the priest, *which were* of the Levites, [e]had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And [f]the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manasseh, ten cities.

6 And [g]the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half-tribe of Manasseh in Bashan, thirteen cities.

7 [h]The children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 [i]And the children of Israel gave by lot unto the Levites these cities with their suburbs, [k]as the LORD commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* †mentioned by name,

10 [l]Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: for theirs was the first lot.

11 [m]And they gave them ‖the city of Arba the father of [n]Anak (which *city is* Hebron) [o]in the hill-*country* of Judah, with the suburbs thereof round about it.

12 But [p]the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

13 ¶ Thus [q]they gave to the children of Aaron the priest, [r]Hebron with her suburbs, *to be* a city of refuge for the slayer; [s]and Libnah with her suburbs,

14 And [t]Jattir with her suburbs, [u]and Eshtemoa with her suburbs,

15 And [x]Holon with her suburbs, [y]and Debir with her suburbs,

16 And [z]Ain with her suburbs, [a]and Juttah with her suburbs, *and* [b]Beth-shemesh with her suburbs; nine cities out of those two tribes.

17 And out of the tribe of Benjamin, [c]Gibeon with her suburbs, [d]Geba with her suburbs,

18 Anathoth with her suburbs, and [e]Almon with her suburbs; four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 ¶ [f]And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them [g]Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities.

25 And out of the half-tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities.

26 All the cities *were* ten with their suburbs, for the families of the children of Kohath that remained.

27 ¶ [h]And unto the children of Gershon, of the families of the Levites, out of the *other* half-tribe of Manasseh, *they gave* [i]Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer, and Beesh-terah with her suburbs; two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, En-gannim with her suburbs; four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs; four cities.

32 And out of the tribe of Naphtali, [k]Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities.

33 All the cities of the Gershonites, according to their families, *were* thirteen cities with their suburbs.

34 ¶ [l]And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.

36 And out of the tribe of Reuben, [m]Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

38 And out of the tribe of Gad, [n]Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot twelve cities.

41 [o]All the cities of the Levites within the possession of the children of Israel *were* forty and eight cities with their suburbs.

42 These cities were every one with their suburbs round about them. Thus *were* all these cities.

43 ¶ And the LORD gave unto Israel [p]all the land which he sware to give unto their fathers: and they possessed it, and dwelt therein.

44 [q]And the LORD gave them rest round about, according to all that he sware unto their fathers: and [r]there stood not a man of all their enemies

Before CHRIST 1444.

[b] ch. 18. 1.
[c] Num. 35. 2.
[d] ver. 8, 19.
[e] See ch. 24. 33.
[f] ver. 20, &c.
[g] ver. 27, &c.
[h] ver. 34, &c.
[i] ver. 3.
[k] Num. 35. 2.
† Heb. *called.*
[l] ver. 4.
[m] 1 Chron. 6. 55.
‖ Or, *Kirjath-arba.* Gen. 23. 2.
[n] ch. 15. 13, 14.
[o] ch. 20. 7. Luke 1. 39.
[p] ch. 14. 14. 1 Chron. 6. 56.
[q] 1 Chron. 6. 57, &c
[r] ch. 15. 54. & 20. 7.
[s] ch. 15. 42.
[t] ch. 15. 48.
[u] ch. 15. 50.
[x] 1 Chron. 6. 58, *Hilen.* ch. 15. 51.
[y] ch. 15. 49.
[z] 1 Chron. 6. 59, *Ashan.* ch. 15. 42.
[a] ch. 15. 55.
[b] ch. 15. 10.
[c] ch. 18. 25.
[d] ch. 18. 24, *Gaba.*
[e] 1 Chron. 6. 60, *Alemeth.*
[f] ver. 5. 1 Chron. 6. 66.

Before CHRIST 1444.

[g] ch. 20. 7.
[h] ver. 6. 1 Chron. 6. 71.
[i] ch. 20. 8.
[k] ch. 20. 7.
[l] ver. 7. See 1 Chron. 6. 77.
[m] ch. 20. 8.
[n] ch. 20. 8.
[o] Num. 35. 7.
[p] Gen. 13. 15. & 15. 18. & 26. 3. & 28. 4, 13.
[q] ch. 11. 23. & 22. 4.
[r] Deut. 7. 24.

before them; the LORD delivered all their enemies into their hand.

45 [s]There failed not aught of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

CHAP. XXII.

The two tribes and half-tribe with a blessing are sent home.

THEN Joshua called the Reubenites, and the Gadites, and the half-tribe of Manasseh,

2 And said unto them, Ye have kept [a]all that Moses the servant of the LORD commanded you, [b]and have obeyed my voice in all that I commanded you:

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, *and* unto the land of your possession, [c]which Moses the servant of the LORD gave you on the other side Jordan.

5 But [d]take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, [e]to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart, and with all your soul.

6 So Joshua [f]blessed them, and sent them away; and they went unto their tents.

7 ¶ Now to the *one* half of the tribe of Manasseh, Moses had given *possession* in Bashan: [g]but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them,

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: [h]divide the spoil of your enemies with your brethren.

9 ¶ And the children of Reuben, and the children of Gad, and the half-tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go unto [i]the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh built there an altar by Jordan, a great altar to see to.

11 ¶ And the children of Israel [k]heard say, Behold, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And when the children of Israel heard *of it*, [l]the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel [m]sent unto the children of Reuben, and to the children of Gad, and t the half-tribe of Manasseh into the land of Gilead, [n]Phinehas the son of Eleazar the priest,

14 And with him ten princes, of each †chief house a prince throughout all the tribes of Israel; and [o]each one *was* an head of the house of their fathers among the thousands of Israel.

15 ¶ And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the LORD, What trespass *is* this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, [p]that ye might rebel this day against the LORD?

17 *Is* the iniquity [q]of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

18 But that ye must turn away this day from following the LORD? and it will be, *seeing* ye rebel to-day against the LORD, that to-morrow [r]he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession *be* unclean, *then* pass ye over unto the land of the possession of the LORD, [s]wherein the LORD's tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.

20 [t]Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

21 ¶ Then the children of Reuben, and the children of Gad, and the half-tribe of Manasseh answered, and said unto the heads of the thousands of Israel,

22 The LORD [u]God of gods, the LORD God of gods, he [x]knoweth, and Israel he shall know; if *it be* in rebellion, or if in transgression against the LORD, (save us not this day,)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering, or meat-offering, or if to offer peace-offerings thereon, let the LORD himself [y]require *it;*

24 And if we have not *rather* done it for fear of *this* thing, saying, †In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD. So shall your children make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice:

27 But *that* it *may be* [z]a witness between us and you, and our generations after us, that we might [a]do the service of the LORD before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings; that your children may

Before CHRIST 1444.

[a] ch. 23. 14.
[b] Num. 32. 20. Deut. 3. 18. ch. 1. 16, 17.
[c] Num. 32. 33. Deut. 29. 8. ch. 13. 8.
[d] Deut. 6. 6, 17. & 11. 22.
[e] Deut. 10. 12.
[f] Gen. 47. 7. Ex. 39. 43. ch. 14. 13. 2 Sam. 6. 18. Luke 24. 50.
[g] ch. 17. 5.
[h] Num. 31. 27. 1 Sam. 30. 24.
[i] Num. 32. 1, 26, 29.
[k] Deut. 13. 12, &c. Judg. 20. 12.
[l] Judg. 20. 1.
[m] Deut. 13. 14. Judg. 20. 12.
[n] Ex. 6. 25. Num. 25. 7.
† Heb. *house of the father.*
[o] Num. 1. 4.
[p] See Lev. 17. 8, 9. Deut. 12. 13, 14.
[q] Num. 25. 3, 4. Deut. 4. 3.
[r] Num. 16. 22.
[s] ch. 18. 1.
[t] ch. 7. 1, 5.
[u] Deut. 10. 17.
[x] 1 Kings 8. 39. Job 10. 7. & 23. 10. Ps. 44. 21. & 139. 1, 2. Jer. 12. 3. 2 Cor. 11. 11, 31.
[y] Deut. 18. 19. 1 Sam. 20. 16.
† Heb. *To-morrow.*
[z] Gen. 31. 48. ch. 24. 27. ver. 34.
[a] Deut. 12. 5, 6, 11, 12, 17, 18, 26, 27.

not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be, when they should *so* say to us or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for sacrifices; but it *is* a witness between us and you.

29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, [b]to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, besides the altar of the LORD our God that *is* before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation, and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh spake, †it pleased them.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD *is* [c]among us, because ye have not committed this trespass against the LORD: †now ye have delivered the children of Israel out of the hand of the LORD.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel; and the children of Israel [d]blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben, and the children of Gad called the altar ‖*Ed:* for it *shall be* a witness between us that the LORD *is* God.

CHAP. XXIII.

1 *Joshua's exhortation before his death,* 3 *by former benefits,* 5 *by promises,* 11 *and by threatenings.*

AND it came to pass, a long time after that the LORD [a]had given rest unto Israel from all their enemies round about, that Joshua [b]waxed old *and* †stricken in age.

2 And Joshua [c]called for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the [d]LORD your God *is* he that hath fought for you.

4 Behold, [e]I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea †westward.

5 And the LORD your God, [f]he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, [g]as the LORD your God hath promised unto you.

6 [h]Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, [i]that ye turn not aside therefrom *to* the right hand or *to* the left;

7 That ye [k]come not among these nations, these that remain among you; neither [l]make mention of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them:

8 ‖But [m]cleave unto the LORD your God, as ye have done unto this day.

9 ‖[n]For the LORD hath driven out from before you great nations and strong: but *as for* you, [o]no man hath been able to stand before you unto this day.

10 [p]One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, [q]as he hath promised you.

11 [r]Take good heed therefore unto †yourselves, that ye love the LORD your God.

12 Else if ye do in any wise [s]go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall [t]make marriages with them, and go in unto them, and they to you:

13 Know for a certainty that [u]the LORD your God will no more drive out *any of* these nations from before you: [x]but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

14 And behold, this day [y]I *am* going the way of all the earth; and ye know in all your hearts and in all your souls, that [z]not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

15 [a]Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you [b]all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

CHAP. XXIV.

1 *Joshua assembleth the tribes at Shechem.* 14 *He reneweth a covenant between them and God.*

AND Joshua gathered all the tribes of Israel to [a]Shechem, and [b]called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they [c]presented themselves before God.

2 And Joshua said unto all the people, Thus saith the LORD God of Israel, [d]Your fathers dwelt on the other side of the flood in old time, *even*

Before CHRIST 1444.

[b] Deut. 12. 13, 14.

† Heb. *it was good in their eyes.*

[c] Lev. 26. 11, 12. 2 Chron. 15. 2.
† Heb. *then.*

[d] 1 Chron. 29. 20. Neh. 8. 6. Dan. 2. 19. Luke 2. 28.

‖ That is, a witness: So ch. 24. 27.

Before CHRIST about 1427.

[g] Num. 33. 53.
[h] ch. 1. 7.
[i] Deut. 5. 32. & 28. 14.
[k] Ex. 23. 33. Deut. 7. 2, 3. Prov. 4. 14. Eph. 5. 11.
[l] Ex. 23. 13. Ps. 16. 4. Jer. 5. 7. Zeph. 1. 5. See Num. 32. 38.
‖ Or, *For if ye will cleave, &c.*
[m] Deut. 10. 20. & 11. 22. & 13. 4. ch. 22. 5.
‖ Or, *Then the* LORD *will drive.*
[n] Deut. 11. 23.
[o] ch. 1. 5.
[p] Lev. 26. 8. Deut. 32. 30. See Judg. 3. 31. & 15. 15. 2 Sam. 23. 8.
[q] Ex. 14. 14. & 23. 27. Deut. 3. 22.
[r] ch. 22. 5.
† Heb. *your souls.*
[s] Heb. 10. 38, 39. 2 Pet. 2. 20, 21.
[t] Deut. 7. 3.
[u] Judg. 2. 3.
[x] Ex. 23. 33. Num. 33. 55. Deut. 7. 16. 1 Kings 11. 4.
[y] 1 Kings 2. 2. See Heb. 9. 27.
[z] ch. 21. 45. Luke 21. 33.
[a] Deut. 28. 63.
[b] Lev. 26. 16. Deut. 28. 15, 16, &c.

about 1427.

[a] ch. 21. 44. & 22. 4.
[b] ch. 13. 1.
† Heb. *come into days.*
[c] Deut. 31. 28. ch. 24. 1. 1 Chron. 28. 1.
[d] Ex. 14. 14. ch. 10. 14, 42.
[e] ch. 13. 2, 6. & 18. 10.
† Heb. *at the sunset.*
[f] Ex. 23. 30. & 33. 2. & 34. 11. Deut. 11. 23. ch. 13. 6.

[a] Gen. 35. 4.
[b] ch. 23. 2.
[c] 1 Sam. 10. 19.
[d] Gen. 11. 26, 31.

Terah, the father of Abraham, and the father of Nachor: and [e]they served other gods.

3 And [f]I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and [g]gave him Isaac.

4 And I gave unto Isaac [h]Jacob and Esau: and I gave unto [i]Esau mount Seir, to possess it; [k]but Jacob and his children went down into Egypt.

5 [l]I sent Moses also and Aaron, and [m]I plagued Egypt, according to that which I did among them: and afterward I brought you out.

6 And I [n]brought your fathers out of Egypt; and [o]ye came unto the sea; [p]and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they [q]cried unto the LORD, [r]he put darkness between you and the Egyptians, [s]and brought the sea upon them, and covered them; and [t]your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness [u]a long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; [x]and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then [y]Balak the son of Zippor, king of Moab, arose and warred against Israel, and [z]sent and called Balaam the son of Beor to curse you:

10 [a]But I would not hearken unto Balaam; [b]therefore he blessed you still: so I delivered you out of his hand.

11 And [c]ye went over Jordan, and came unto Jericho: and [d]the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites, and I delivered them into your hand.

12 And [e]I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites: *but* [f]not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and [g]cities which ye built not, and ye dwell in them; of the vineyards and olive-yards which ye planted not do ye eat.

14 ¶ [h]Now therefore fear the LORD, and serve him in [i]sincerity and in truth; and [k]put away the gods which your fathers served on the other side of the flood, and [l]in Egypt; and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, [m]choose you this day whom ye will serve, whether [n]the gods which your fathers served that *were* on the other side of the flood, or [o]the gods of the Amorites, in whose land ye dwell: [p]but as for me and my house, we will serve the LORD.

16 And the people answered, and said, God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, he *it is* that brought us up, and our fathers, out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the LORD; for he *is* our God.

19 And Joshua said unto the people, [q]Ye cannot serve the LORD: for he *is* an [r]holy God: he *is* [s]a jealous God; [t]he will not forgive your transgressions, nor your sins.

20 [u]If ye forsake the LORD, and serve strange gods, [x]then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the LORD.

22 And Joshua said unto the people, Ye *are* witnesses against yourselves that [y]ye have chosen you the LORD, to serve him. And they said, *We are* witnesses.

23 Now therefore [z]put away (*said he*) the strange gods which *are* among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua [a]made a covenant with the people that day, and set them a statute and an ordinance [b]in Shechem.

26 ¶ And Joshua [c]wrote these words in the book of the law of God, and took [d]a great stone, and [e]set it up there [f]under an oak that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, this stone shall be [g]a witness unto us; for [h]it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So [i]Joshua let the people depart, every man unto his inheritance.

29 ¶ [k]And it came to pass after these things, that Joshua the son of Nun the servant of the LORD died, *being* an hundred and ten years old.

30 And they buried him in the border of his inheritance in [l]Timnath-serah, which *is* in mount Ephraim, on the north side of the hill of Gaash.

31 And [m]Israel served the LORD all the days of Joshua, and all the days of the elders that †overlived Joshua, and which had [n]known all the works of the LORD that he had done for Israel.

32 ¶ And [o]the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground [p]which Jacob bought of the sons of Hamor the father of Shechem for an hundred ‖pieces of silver; and it became the inheritance of the children of Joseph.

33 And Eleazar the son of Aaron died; and they buried him in a hill *that pertained to* [q]Phinehas his son, which was given him in mount Ephraim.

Before CHRIST about 1427.

[e] Gen. 31. 53.
[f] Gen. 12. 1. Acts 7. 2, 3.
[g] Gen. 21. 2, 3. Ps. 127. 3.
[h] Gen. 25. 24, 25, 26.
[i] Gen. 36. 8. Deut. 2. 5.
[k] Gen. 46. 1, 6. Acts 7. 15.
[l] Ex. 3. 10.
[m] Ex. 7. & 8. & 9. & 10. & 12.
[n] Ex 12. 37, 51.
[o] Ex. 14. 2.
[p] Ex. 14. 9.
[q] Ex. 14. 10.
[r] Ex. 14. 20.
[s] Ex. 14. 27, 28.
[t] Deut. 4. 34. & 29. 2.
[u] ch. 5. 6.
[x] Num. 21. 21, 33. Deut. 2. 32. & 3. 1.
[y] See Judg. 11. 25.
[z] Num. 22. 5. Deut. 23. 4.
[a] Deut. 23. 5.
[b] Num. 23. 11, 20. & 24. 10.
[c] ch. 3. 14, 17. & 4. 10, 11, 12.
[d] ch. 6. 1. & 10. 1. & 11. 1.
[e] Ex. 23. 28. Deut. 7. 20.
[f] Ps. 44. 3, 6.
[g] Deut. 6. 10, 11. ch. 11. 13.
[h] Deut. 10. 12. 1 Sam. 12. 24.
[i] Gen. 17. 1. & 20. 5. Deut. 18. 13. Ps. 119. 1. 2 Cor. 1. 12. Eph. 6. 24.
[k] ver. 2, 23. Lev. 17. 7. Ezek. 20. 18.
[l] Ezek. 20. 7, 8. & 23. 3.
[m] See Ruth 1. 15. 1 Kings 18. 21. Ezek. 20. 39. John 6. 67.
[n] ver. 14.
[o] Ex. 23. 24, 32, 33. & 34. 15. Deut. 13. 7. & 29. 18. Judg. 6. 10.
[p] Gen. 18. 19.

Before CHRIST about 1427.

[q] Matt. 6. 24.
[r] Lev. 19. 2. 1 Sam. 6. 20. Ps. 99. 5, 9. Isa. 5. 16.
[s] Ex. 20. 5.
[t] Ex. 23. 21.
[u] 1 Chron. 28. 9. 2 Chron. 15. 2. Ezra 8. 22. Isa. 1. 28. & 65. 11, 12. Jer. 17. 13.
[x] ch. 23. 15. Isa. 63. 10. Acts 7. 42.
[y] Ps. 119. 173.
[z] ver. 14. Gen. 35. 2. Judg. 10. 16. 1 Sam. 7. 3.
[a] See Ex. 15. 25. 2 Kings 11. 17.
[b] ver. 26.
[c] Deut. 31. 24.
[d] See Judg. 9. 6.
[e] See Gen. 28. 18. ch. 4. 3.
[f] Gen. 35. 4.
[g] See Gen. 31. 48, 52. Deut. 31. 19, 21, 26. ch. 22. 27, 28, 34.
[h] Deut. 32. 1.
[i] Judg. 2. 6.
[k] Judg. 2. 8.
about 1426.
[l] ch. 19. 50. Judg. 2. 9.
[m] Judg. 2. 7.
† Heb. *prolonged.* their *days after Joshua.*
[n] See Deut. 11. 2. & 31. 13.
[o] Gen. 50. 25. Ex. 13. 19.
[p] Gen. 33. 19.
‖ Or, *lambs.*
about 1420.
[q] Ex. 6. 25. Judg. 20. 28.

The Book of JUDGES.

CHAP. I.

1 The acts of Judah and Simeon. 8 Jerusalem taken. 21 The acts of Benjamin, Manasseh, &c.

NOW after the death of Joshua it came to pass, that the children of Israel [a]asked the LORD, saying, Who shall go up for us against the Canaanites first to fight against them?

2 And the LORD said, [b]Judah shall go up: behold, I have delivered the land into his hand.

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and [c]I likewise will go with thee into thy lot. So Simeon went with him.

4 And Judah went up, and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in [d]Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having †their thumbs and their great toes cut off, ‖gathered *their meat* under my table; [e]as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

8 (Now [f]the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.)

9 ¶[g]And afterward the children of Judah went down to fight against the Canaanites that dwelt in the mountain, and in the south, and in the ‖valley.

10 And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before *was* [h]Kirjath-arba:) and they slew Sheshai, and Ahiman, and Talmai.

11 [i]And from thence he went against the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher:

12 [k]And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

13 And Othniel the son of Kenaz, [l]Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 [m]And it came to pass, when she came *to him*, that she moved him to ask of her father a field: and she lighted from off *her* ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, [n]Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs, and the nether springs,

16 ¶[o]And the children of the Kenite, Moses' father-in-law, went up out [p]of the city of palm-trees with the children of Judah into the wilderness of Judah, which *lieth* in the south of [q]Arad; [r]and they went and dwelt among the people.

17 [s]And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called [t]Hormah.

18 Also Judah took [u]Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

19 And [x]the LORD was with Judah; and ‖he drave out *the inhabitants of* the mountain; but could not drive out the inhabitants of the valley, because they had [y]chariots of iron.

20 [z]And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

21 [a]And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶And the house of Joseph, they also went up against Beth-el: [b]and the LORD *was* with them.

23 And the house of Joseph [c]sent to descry Beth-el. Now the name of the city before *was* [d]Luz.

24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and [e]we will shew thee mercy.

25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword: but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

27 ¶[f]Neither did Manasseh drive out *the inhabitants of* Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns; but the Canaanites would dwell in that land.

28 And it came to pass when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 ¶[g]Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

30 ¶Neither did Zebulun drive out the inhabitants of Kitron, nor the [h]inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

31 ¶[i]Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:

32 But the Asherites [k]dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 ¶[l]Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he [m]dwelt among the Canaanites, the inhabitants of the land: nevertheless, the inhabitants of Beth-shemesh and of Beth-anath [n]became tributaries unto them.

34 And the Amorites forced the children of Dan

Before CHRIST about 1425.

[a] Num. 27. 21. ch. 20. 18.
[b] Gen. 49. 8.
[c] ver. 17.
[d] 1 Sam. 11. 8.
† Heb. *the thumbs of their hands and of their feet.*
‖ Or, *gleaned.*
[e] Lev. 24. 19. 1 Sam. 15. 33. Jam. 2. 13.
[f] See Josh. 15. 63.
[g] Josh. 10. 6. & 11. 21. & 15. 13.
‖ Or, *low country.*
[h] Josh. 14. 15. & 15. 13, 14.
[i] Josh. 15. 15.

1444.

[k] Josh. 15. 16, 17.
[l] ch. 3. 9.
[m] Josh. 15. 18, 19.
[n] Gen. 33. 11.

about 1425.

[o] ch. 4. 11, 17. 1 Sam. 15. 6. 1 Chron. 2. 55. Jer. 35. 2.
[p] Deut. 34. 3.
[q] Num. 21. 1.
[r] Num. 10. 32.
[s] ver. 3.

Before CHRIST about 1425.

[t] Num. 21. 3. Josh. 19. 4.
[u] Josh. 11. 22.
[x] ver. 2. 2 Kings 18. 7.
‖ Or, *he possessed the mountain.*
[y] Josh. 17. 16, 18.
[z] Num. 14. 24. Deut. 1. 36. Josh. 14. 9, 13. & 15. 13, 14.
[a] See Josh. 15. 63. & 18. 28.
[b] ver. 19.
[c] Josh. 2. 1. & 7. 2. ch. 18. 2.
[d] Gen. 28. 19.
[e] Josh. 2. 12, 14.
[f] Josh. 17. 11, 12, 13.
[g] Josh. 16. 10. 1 Kings 9. 16.
[h] Josh. 19. 15.
[i] Josh. 19. 24-30.
[k] Ps. 106. 34, 35.
[l] Josh. 19. 38.
[m] ver. 32
[n] ver. 30.

into the mountain: for they would not suffer them to come down to the valley:

35 But the Amorites would dwell in mount Heres [o]in Aijalon, and in Shaalbim: yet the hand of the house of Joseph †prevailed, so that they became tributaries.

36 And the coast of the Amorites *was* [p]from ‖the going up to Akrabbim, from the rock, and upward.

CHAP. II.

1 An angel rebuketh the people at Bochim. 20 The Canaanites are left to prove Israel.

AND an ‖angel of the LORD came up from Gilgal [a]to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and [b]I said, I will never break my covenant with you.

2 And [c]ye shall make no league with the inhabitants of this land; [d]ye shall throw down their altars: [e]but ye have not obeyed my voice: why have ye done this?

3 Wherefore I also said, I will not drive them out from before you; but they shall be [f]*as thorns* in your sides, and [g]their gods shall be a [h]snare unto you.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of that place ‖ Bochim: and they sacrificed there unto the LORD.

6 ¶ And when [i]Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 [k]And the people served the LORD all the days of Joshua, and all the days of the elders that †outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.

8 And [l]Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

9 [m]And they buried him in the border of his inheritance in [n]Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which [o]knew not the LORD, nor yet the works which he had done for Israel.

11 ¶ And the children of Israel did evil in the sight of the LORD, and served Baalim:

12 And they [p]forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed [q]other gods, of the gods of the people that *were* round about them, and [r]bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, [s]and served Baal and Ashtaroth.

14 ¶ [t]And the anger of the LORD was hot against Israel, and he [u]delivered them into the hands of spoilers that spoiled them, and [x]he sold them into the hands of their enemies round about, so that they [y]could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and [z]as the LORD had sworn unto them: and they were greatly distressed.

16 ¶ Nevertheless [a]the LORD raised up judges, which †delivered them out of the hand of those that spoiled them.

17 And yet they would not hearken unto their judges, but they [b]went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; *but* they did not so.

18 And when the LORD raised them up judges, then [c]the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: ([d]for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.)

19 And it came to pass, [e]when the judge was dead, *that* they returned, and ‖corrupted *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them; they †ceased not from their own doings, nor from their stubborn way.

20 ¶ [f]And the anger of the LORD was hot against Israel; and he said, Because that this people hath [g]transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

21 [h]I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

22 [i]That through them I may [k]prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep *it*, or not.

23 Therefore the LORD ‖left those nations, without driving them out hastily, neither delivered he them into the hand of Joshua.

CHAP. III.

1 The nations which were left to prove Israel. 6 By communion with them, they commit idolatry.

NOW these *are* [a]the nations which the LORD left, to prove Israel by them, (*even* as many *of Israel* as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel might know to teach them war, at the least such as before knew nothing thereof;)

3 *Namely*, [b]five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

4 [c]And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

5 ¶ [d]And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And [e]they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 [f]And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, [g]and served Baalim, and [h]the groves.

8 ¶ Therefore the anger of the LORD was hot against Israel, and he [i]sold them into the hand of [k]Chushan-rishathaim king of †Mesopotamia: and the children of Israel served Chushan-rishathaim eight years

Before CHRIST about 1425.

[o] Josh. 19. 42.
† Heb. *was heavy.*
[p] Num. 34. 4. Josh. 15. 3.
‖ Or, *Maaleh-akrabbim.*

Before CHRIST about 1406.

[a] ver. 5.
[b] Gen. 17. 7.
[c] Deut. 7. 2.
[d] Deut. 12. 3.
[e] ver. 20. Ps. 106. 34.
[f] Josh. 23. 13.
[g] ch. 3. 6.
[h] Ex. 23. 33. & 34. 12. Deut. 7. 16. Ps. 106. 36.
‖ That is, *weepers.*
[i] Josh. 22. 6. & 24. 28.

about 1444.

[k] Josh. 24. 31.
† Heb. *prolonged days after Joshua.*
[l] Josh. 24. 29.

about 1426.

[m] Josh. 24. 30.
[n] Josh. 19. 50. & 24. 30, *Timnath-serah.*
[o] Ex. 5. 2. 1 Sam. 2. 12. 1 Chron. 28. 9. Jer. 9. 3. & 22. 16. Gal. 4. 8. 2 Thess. 1. 8. Tit. 1. 16.

about 1406.

[p] Deut. 31. 16.
[q] Deut. 6. 14.
[r] Ex. 20. 5.
[s] ch. 3. 7. & 10. 6. Ps. 106. 36.
[t] ch. 3. 8. Ps. 106. 40, 41, 42.
[u] 2 Kings 17. 20.
[x] ch. 3. 8. & 4. 2. Ps. 44. 12. Isa. 50. 1
[y] Lev. 26. 37. Josh. 7. 12, 13.
[z] Lev. 26. Deut. 28.
[a] ch. 3. 9, 10, 15. 1 Sam. 12. 11. Acts 13. 20.

† Heb. *saved.*
[b] Ex. 34. 15, 16. Lev. 17. 7.
[c] Josh. 1. 5.
[d] See Gen. 6. 6. Deut. 32. 36. Ps. 106. 44, 45.
[e] ch. 3. 12. & 4. 1. & 8. 33.
‖ Or, *were corrupt.*
† Heb. *they let nothing fall of their.*
[f] ver. 14.
[g] Josh. 23. 16.
[h] Josh. 23. 13.
[i] ch. 3. 1, 4.
[k] Deut. 8. 2, 16. & 13. 3.
‖ Or, *suffered.*

[a] ch. 2. 21, 22.
[b] Josh. 13. 3.
[c] ch. 2. 22.
[d] Ps. 106. 35.
[e] Ex. 34. 16. Deut. 7. 3.

about 1406.

[f] ch. 2. 11.
[g] ch. 2. 13.
[h] Ex. 34. 13. Deut. 16. 21. ch. 6. 25.
[i] ch. 2. 14.
[k] Hab. 3. 7.

about 1402.

† Heb. *Aramnaharaim.*

9 And when the children of Israel [l]cried unto the LORD, the LORD [m]raised up a †deliverer to the children of Israel, who delivered them, *even* [n]Othniel the son of Kenaz, Caleb's younger brother.

10 And [o]the Spirit of the LORD †came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of †Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

11 And the land had rest forty years: and Othniel the son of Kenaz died.

12 ¶ [p]And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened [q]Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

13 And he gathered unto him the children of Ammon and [r]Amalek, and went and smote Israel, and possessed [s]the city of palm-trees.

14 So the children of Israel [t]served Eglon the king of Moab eighteen years.

15 But when the children of Israel [u]cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, ‖a Benjamite, a man †left-handed: and by him the children of Israel sent a present unto Eglon the king of Moab.

16 But Ehud made him a dagger which had two edges, of a cubit length: and he did gird it under his raiment upon his right thigh.

17 And he brought the present unto Eglon king of Moab: and Eglon *was* a very fat man.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again [x]from the ‖quarries that *were* by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in †a summer-parlour, which he had for himself alone: and Ehud said, I have a message from God unto thee. And he arose out of *his* seat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:

22 And the haft also went in after the blade: and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and ‖the dirt came out.

23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour *were* locked, they said, Surely he ‖covereth his feet in his summer-chamber.

25 And they tarried till they were ashamed: and behold, he opened not the doors of the parlour, therefore they took a key and opened *them*: and behold, their lord *was* fallen down dead on the earth.

26 And Ehud escaped while they tarried; and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass when he was come, that [y]he blew a trumpet in the [z]mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

28 And he said unto them, Follow after me: for [a]the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took [b]the fords of Jordan toward Moab, and suffered not a man to pass over.

29 And they slew of Moab at that time about ten thousand men, all †lusty, and all men of valour; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel: and [c]the land had rest fourscore years.

31 ¶ And after him was [d]Shamgar the son of Anath, which slew of the Philistines six hundred men [e]with an ox-goad; [f]and he also delivered [g]Israel.

CHAP. IV.

4, 6 *Deborah and Barak deliver Israel from Jabin and Sisera.*

AND [a]the children of Israel again did evil in the sight of the LORD when Ehud was dead.

2 And the LORD [b]sold them into the hand of Jabin king of Canaan that reigned in [c]Hazor, the captain of whose host *was* [d]Sisera, which dwelt in Harosheth of the Gentiles.

3 [e]And the children of Israel cried unto the LORD; for he had nine hundred [f]chariots of iron; and twenty years [g]he mightily oppressed the children of Israel.

4 ¶ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 [h]And she dwelt under the palm-tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called [i]Barak the son of Abinoam out [k]of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, *saying*, Go, and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun?

7 And [l]I will draw unto thee, to the [m]river Kishon, Sisera the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall [n]sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10 ¶ And Barak called [o]Zebulun and Naphtali to Kedesh; and he went up with ten thousand men [p]at his feet: and Deborah went up with him.

11 Now Heber [q]the Kenite, *which was* of the children of [r]Hobab the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, [s]which *is* by Kedesh.

12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera †gathered together all his chariots, *even* nine hundred chariots of iron, and all the

Before CHRIST about 1402.

[l] ver. 15. & ch. 4. 3. & 6. 7. & 10. 10. 1 Sam. 12. 10. Neh. 9. 27. Ps. 22. 5. & 106. 44. & 107. 13, 19.
about 1394.
[m] ch. 2. 16.
† Heb. *saviour.*
[n] ch. 1. 13.
about 1354.
[o] See Num. 27. 18.
ch. 6. 34. & 11. 29. & 13. 25. & 14. 6, 19. 1 Sam. 11. 6. 2 Chron. 15. 1.
† Heb. *was.*
† Heb. *Aram.*
about 1336.
[p] ch. 2. 19.
[q] 1 Sam. 12. 9.
[r] ch. 5. 14.
[s] ch. 1. 16.
[t] Deut. 28. 40.
[u] ver. 9. Ps. 78. 34.
‖ Or, *the son of Gemini.*
† Heb. *shut of his right hand.* ch. 20. 16.

[x] Josh. 4. 20.
‖ Or, *graven images.*

† Heb. *a parlour of cooling:* See Amos 3. 15.

‖ Or, *it came out at the fundament.*

‖ Or, *doeth his easement.* 1 Sam. 24. 3.

[y] ch. 5. 14. & 6. 34. 1 Sam. 13. 3.
[z] Josh. 17. 15. ch. 7. 24. & 17. 1. & 19. 1.

Before CHRIST about 1336.

[a] ch. 7. 9, 15. 1 Sam. 17. 47.
[b] Josh. 2. 7. ch. 12. 5.
† Heb. *fat.*
[c] ver. 11.
[d] ch. 5. 6, 8. 1 Sam. 13. 19, 22.
It seems to concern only the country next to the Philistines.
[e] 1 Sam. 17. 47, 50.
[f] ch. 2. 16.
[g] So part is called Israel. ch. 4. 1, 3, &c. & 10. 7, 17. & 11. 4, &c. 1 Sam. 4. 1.

about 1316.
[a] ch. 2. 19.

[b] ch. 2. 14.

[c] Josh. 11. 1, 10. & 19. 36.
[d] 1 Sam. 12. 9. Ps. 83. 9.
It seems to concern only North Israel.
[e] ver. 13, 16.
[f] ch. 1. 19.
[g] ch. 5. 8. Ps. 106. 42.

[h] Gen. 35. 8.

about 1296.
[i] Heb. 11. 32.
[k] Josh. 19. 37.

[l] Ex. 14. 4.
[m] ch. 5. 21.
1 Kings 18. 40. Ps. 83. 9, 10.

[n] ch. 2. 14.

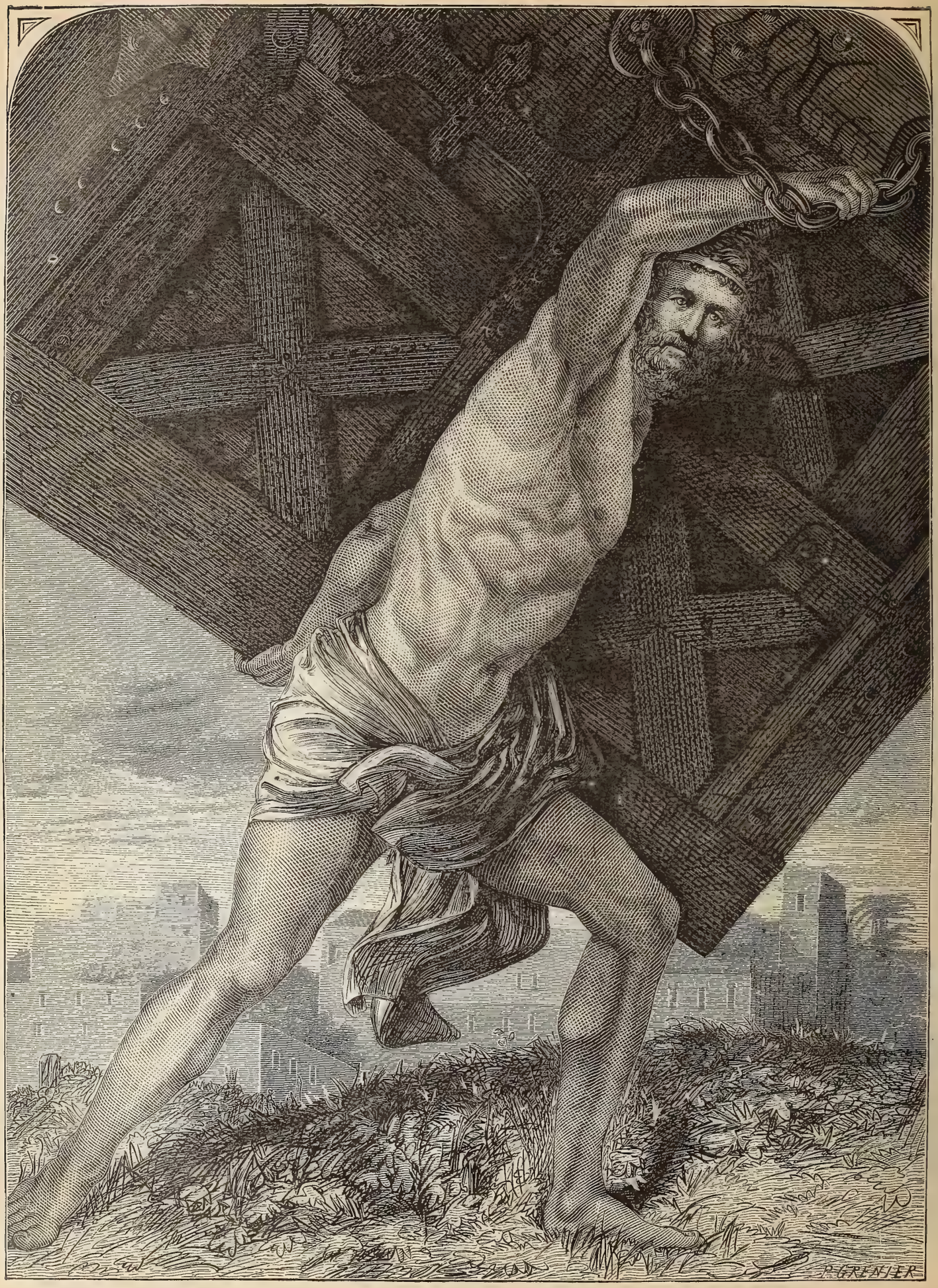
[o] ch. 5. 18.

[p] See Ex. 11. 8. 1 Kings 20. 10.
[q] ch. 1. 16.
[r] Num. 10. 29.
[s] ver. 6.

† Heb. *gathered by cry,* or, *proclamation.*



THEN SPAKE JOSHUA TO THE LORD IN THE DAY WHEN THE LORD DELIVERED UP THE AMMONITES BEFORE THE CHILDREN OF ISRAEL, AND HE SAID IN THE SIGHT OF ISRAEL, SUN, STAND THOU STILL UPON GIBEON, AND THOU, MOON, IN THE VALLEY OF AJALON.—*JOSHUA X.* 12.



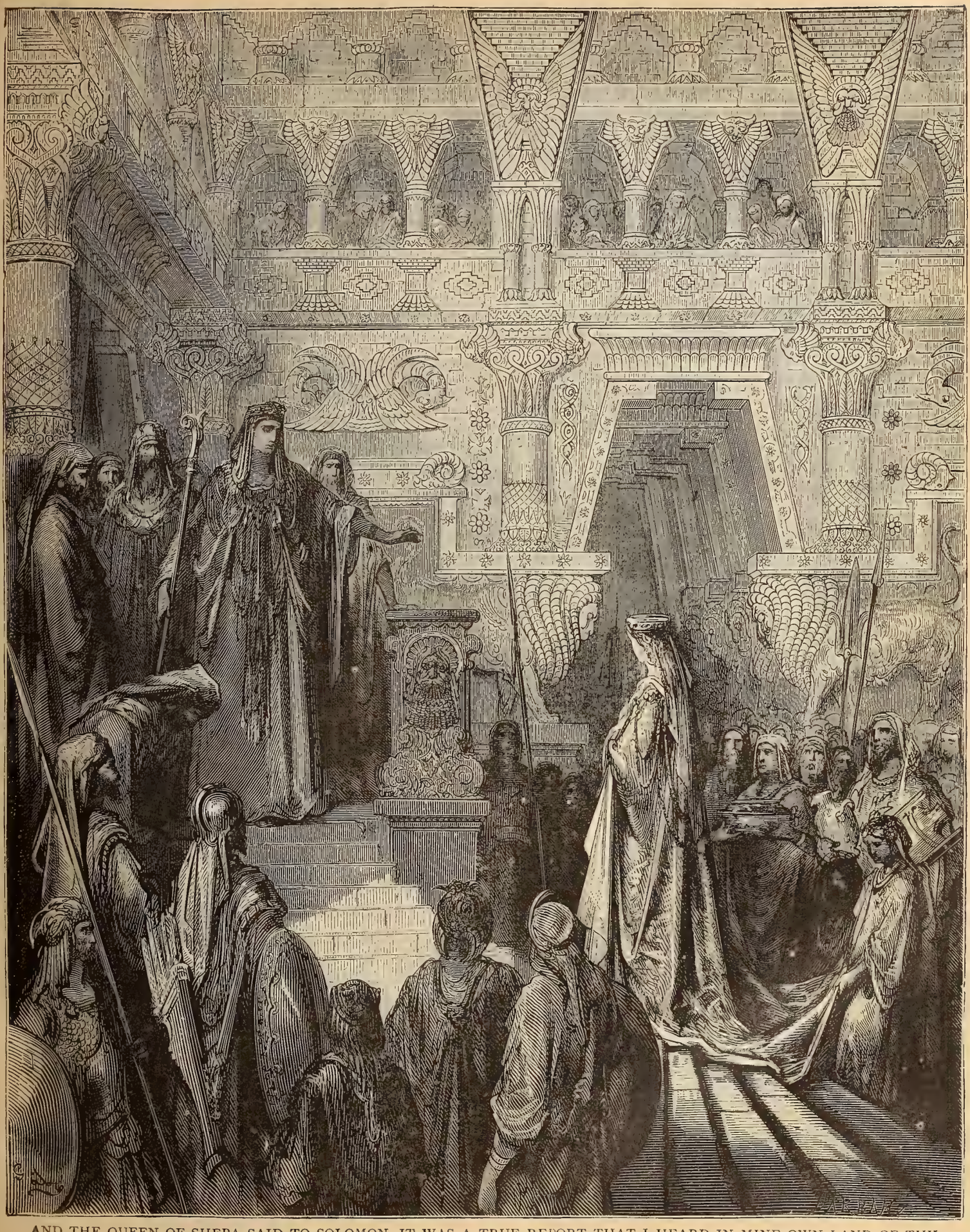
AND SAMSON AROSE AT MIDNIGHT, AND TOOK THE DOORS OF THE GATE OF THE CITY, AND THE TWO POSTS, AND CARRIED THEM UP TO THE TOP OF AN HILL THAT IS BEFORE HEBRON.—*JUDGES XVI.* 3.



THEN SAID SAUL UNTO HIS ARMOUR-BEARER, DRAW THY SWORD, AND THRUST ME THROUGH THEREWITH. BUT HIS ARMOUR-BEARER WOULD NOT. THEREFORE SAUL TOOK A SWORD, AND FELL UPON IT.—*I SAM. XXXI.* 4.



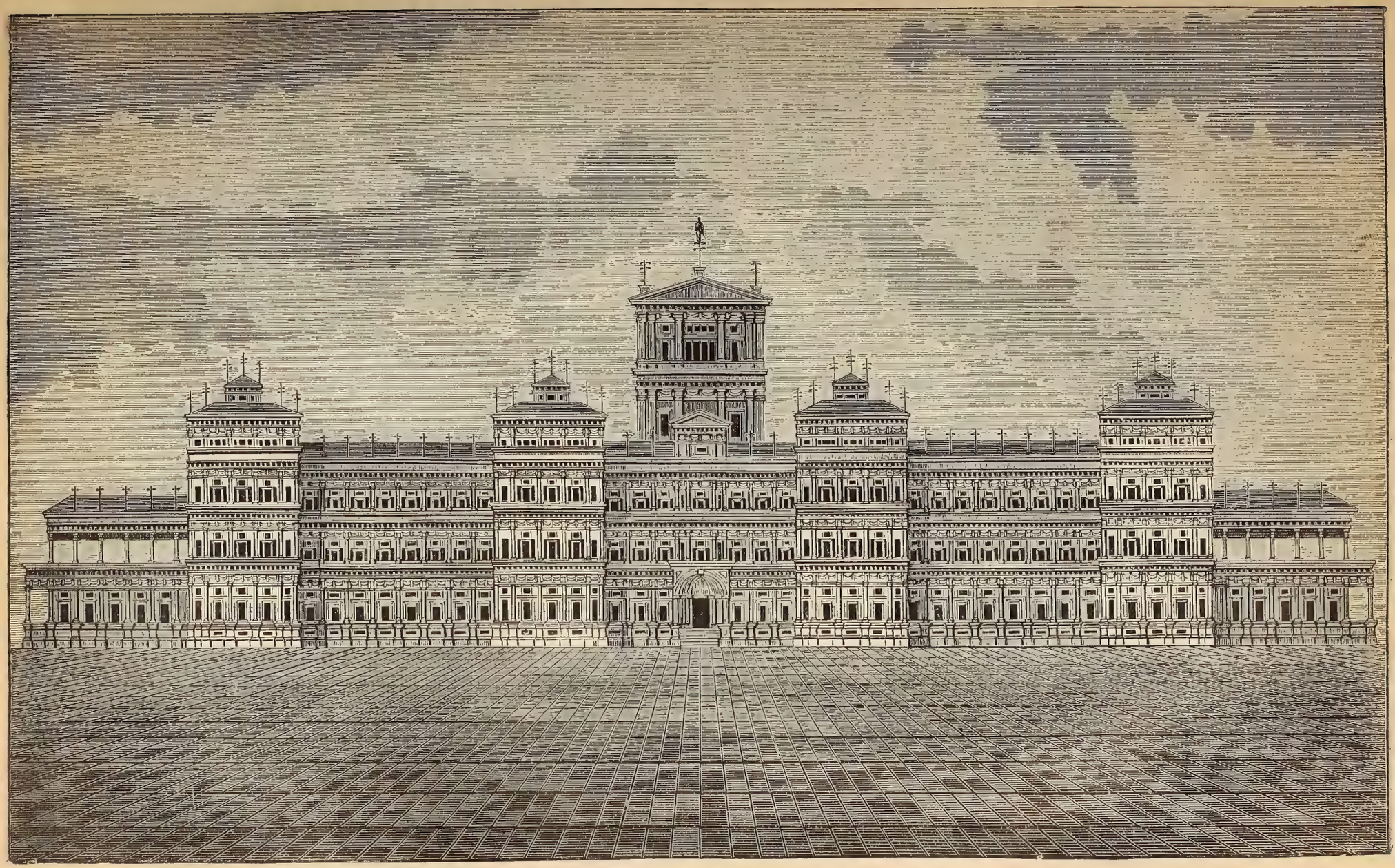
LET US FETCH THE ARK OF THE COVENANT OF THE LORD OUT OF SHILOH UNTO US, THAT, WHEN IT COMETH AMONG US, IT MAY SAVE US OUT OF THE HAND OF OUR ENEMIES.—*1 SAM. IV.* 3.



AND THE QUEEN OF SHEBA SAID TO SOLOMON, IT WAS A TRUE REPORT THAT I HEARD IN MINE OWN LAND OF THY ACTS AND OF THY WISDOM. HOWBEIT I BELIEVED NOT THE WORDS, UNTIL I CAME, AND MINE EYES HAD SEEN IT: AND, BEHOLD, THE HALF WAS NOT TOLD ME.—*I KINGS X.* 6, 7.



AND AS HE LAY AND SLEPT UNDER A JUNIPER TREE, BEHOLD, THEN AN ANGEL TOUCHED HIM, AND SAID UNTO HIM, ARISE AND EAT.—*I KINGS XIX.* 5.



SOLOMON'S TEMPLE.

TAKE HEED NOW, FOR THE LORD HATH CHOSEN THEE TO BUILD AN HOUSE FOR THE SANCTUARY: BE STRONG, AND DO IT.—*I CHRON. XXVIII.* 10.



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BIRD'S EYE VIEW OF THE HOLY LAND.

Showing Cities, Mountains, Seas, Rivers, and other Important Places mentioned in the HOLY SCRIPTURES.

1. Damascus.
2. River Pharpar.
3. River Abana.
4. Safet.
5. Mount of Beatitudes.
6. Ruins of Capernaum.
7. Plains of Gennesaret.
8. Sea of Tiberias.
9. Site of Bethsaida.
10. City of Tiberias.
11. Village of Magdala.
12. Nazareth.
13. Mount Tabor.
14. Endor.
15. Nain.
16. Acre.
17. Great Plain of Esdraelon.
18. Haifa.
19. Mount Carmel.
20. Convent of Mt. Carmel.
21. Bay of Acre.
22. Ruins of Samaria.
23. Mount Ebal.
24. Mount Gerizim.
25. Shechem.
26. Mountains of Gilead.
27. The Jordan joining the Dead Sea.
28. Waters of Gadarah.
29. Jokneam.
30. Ruins of Cæsarea.
31. River Akhdar.
32. Lydda.
33. Ramah.
34. Samuel's Tomb.
35. Emmaus.
36. Beer.
37. Bethel.
38. Gilgal.
39. Hills of Ephraim.
40. Jordan. Place of Baptism.
41. Jericho.
42. Mount of Temptation.
43. Bethany.
44. Bethphage.
45. Brook Kedron.
46. Siloam.
47. Monastery of St. Saba.
48. The Dead Sea.
49. Mount of Olives.
50. Garden of Gethsemane.
51. Point of Ascension.
52. Valley of Jehoshaphat.
53. Mosque of Omar.
54. Palace of the Pasha.
55. Church of the Holy Sepulchre.
56. Calvary.
57. Castle of David.
58. Bethlehem or Jaffa Gate.
59. Mount Zion.
60. Valley of Hinnom.
61. Ramlah.
62. Jaffa, formerly Joppa.
63. Vale of Sharon.
64. Wilderness of St. John.
65. Bethlehem.
66. Chapel of Nativity.
67. Engedi.
68. Caves of Adullam.
69. Tomb of Rachel.
70. Convent of St. John.
71. Hebron.
72. Borders of Edom or Idumea.
73. Zoar.
74. Askelon.
75. Gaza.
76. River Eschol.
77. Ziklag.
78. Moab, the country beyond Jordan.
79. The Mediterranean Sea.
80. Tyre.
81. Sidon.
82. Mountains of Lebanon.
83. Vale of Lebanon.
84. Ruins of Cæsarea Philippi.
85. Waters of Merom.
86. Anti-Lebanon.
87. Mount Hermon.

I WILL BRING YOU . . . . UNTO A LAND FLOWING WITH MILK AND HONEY.—*EXOD. III.* 17.

people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: [t]is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And [u]the LORD discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not †a man left.

17 Howbeit, Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 ¶And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a ‖mantle.

19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened [x]a bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael Heber's wife [y]took a nail of the tent, and †took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep, and weary. So he died.

22 And behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples.

23 So [z]God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel †prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

CHAP. V.

The song of Deborah and Barak.

THEN [a]sang Deborah and Barak the son of Abinoam on that day, saying,

2 Praise ye the LORD for the [b]avenging of Israel, [c]when the people willingly offered themselves.

3 [d]Hear, O ye kings; give ear, O ye princes; I, *even* I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel.

4 LORD, [e]when thou wentest out of Seir, when thou marchedst out of the field of Edom, [f]the earth trembled, and the heavens dropped, the clouds also dropped water.

5 [g]The mountains †melted from before the LORD, *even* [h]that Sinai from before the LORD God of Israel.

Before CHRIST about 1296.

[t] Deut. 9. 3. 2 Sam. 5. 24. Ps. 68. 7. Isa. 52. 12.
[u] Ps. 83. 9, 10. See Josh. 10. 10.
† Heb. *unto one.*
‖ Or, *rug*, or, *blanket.*
[x] ch. 5. 25.
[y] ch. 5. 26.
† Heb. *put.*
[z] Ps. 18. 47.
† Heb. *going went and was hard.*
about 1296.
[a] See Ex. 15. 1. Ps. 18, title.
[b] Ps. 18. 47.
[c] 2 Chron. 17. 16.
[d] Deut. 32. 1, 3. Ps. 2. 10.
[e] Deut. 33. 2. Ps. 68. 7.
[f] 2 Sam. 22. 8. Ps. 68. 8. Isa. 64. 3. Hab. 3. 3, 10.
[g] Deut. 4. 11. Ps. 97. 5.
† Heb. *flowed.*
[h] Ex. 19. 18.

Before CHRIST about 1296.

[i] ch. 3. 31.
[k] ch. 4. 17.
[l] Lev. 26. 22. 2 Chron. 15. 5. Isa. 33. 8. Lam. 1. 4. & 4. 18.
† Heb. *walkers of paths.*
† Heb. *crooked ways.*
[m] Isa. 49. 23.
[n] Deut. 32. 16. ch. 2. 12, 17.
[o] So 1 Sam. 13. 19, 22. ch. 4. 3.
[p] ver. 2.
‖ Or, *Meditate.*
[q] Ps. 105. 2. & 145. 5.
[r] ch. 10. 4. & 12. 14.
[s] Ps. 107. 32.
† Heb. *righteousnesses of the* LORD.
[t] 1 Sam. 12. 7. Ps. 145. 7.
[u] Ps. 57. 8.
[x] Ps. 68. 18.
[y] Ps. 49. 14.
[z] ch. 3. 27.
[a] ch. 3. 13.
[b] Num. 32. 39, 40.
† Heb. *draw with the pen, &c.*
[c] ch. 4. 14.
† Heb. *his feet.*
‖ Or, *in the divisions, &c.*
† Heb. *impressions.*
[d] Num. 32. 1.
‖ Or, *in.*
[e] See Josh. 13. 25, 31.
[f] Josh. 19. 29, 31.
‖ Or, *port.*
‖ Or, *creeks.*
[g] ch. 4. 10.
† Heb. *exposed to reproach.*
[h] ch. 4. 16. Ps. 44. 12. See ver. 30.
[i] See Josh. 10. 11. Ps. 77. 17, 18.
[k] ch. 4. 15.
† Heb. *paths.*
[l] ch. 4. 7.
‖ Or, *tramplings*, or, *plungings.*
[m] ch. 21. 9, 10. Neh. 3. 5.
[n] 1 Sam. 17. 47. & 18. 17. & 25. 28.
[o] ch. 4. 17.
[p] Luke 1. 28.
[q] ch. 4. 19.

6 In the days of [i]Shamgar the son of Anath, in the days of [k]Jael, [l]the highways were unoccupied, and the †travellers walked through †by-ways.

7 *The inhabitants of* the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose [m]a mother in Israel.

8 They [n]chose new gods; then *was* war in the gates: [o]was there a shield or spear seen among forty thousand in Israel?

9 My heart *is* toward the governors of Israel that [p]offered themselves willingly among the people: Bless ye the LORD.

10 ‖[q]Speak, ye [r]that ride on white asses, [s]ye that sit in judgment, and walk by the way.

11 *They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse the †[t]righteous acts of the LORD, *even* the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the LORD go down to the gates.

12 [u]Awake, awake, Deborah; awake, awake, utter a song: arise, Barak, and [x]lead thy captivity captive, thou son of Abinoam.

13 Then he made him that remaineth [y]have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 [z]Out of Ephraim *was there* a root of them [a]against Amalek; after thee, Benjamin, among thy people; out of [b]Machir came down governors, and out of Zebulun they that †handle the pen of the writer.

15 And the princes of Issachar *were* with Deborah; even Issachar, and also [c]Barak: he was sent on †foot into the valley. ‖For the divisions of Reuben *there were* great †thoughts of heart.

16 Why abodest thou [d]among the sheep-folds, to hear the bleatings of the flocks? ‖For the divisions of Reuben *there were* great searchings of heart.

17 [e]Gilead abode beyond Jordan: and why did Dan remain in ships? [f]Asher continued on the sea-‖shore, and abode in his ‖breaches.

18 [g]Zebulun and Naphtali *were* a people *that* †jeoparded their lives unto the death in the high places of the field.

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; [h]they took no gain of money.

20 [i]They fought from heaven; [k]the stars in their †courses fought against Sisera.

21 [l]The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

22 Then were the horse-hoofs broken by the means of the ‖prancings, the prancings of their mighty ones.

23 Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; [m]because they came not to the help [n]of the LORD, to the help of the LORD against the mighty.

24 Blessed above women shall [o]Jael the wife of Heber the Kenite be, [p]blessed shall she be above women in the tent.

25 [q]He asked water, *and* she gave *him* milk; she brought forth butter in a lordly dish.

26 [r]She put her hand to the nail, and her right hand to the workman's hammer; and †with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

27 †At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down †dead.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned †answer to herself,

30 [s]Have they not sped? have they *not* divided the prey; †to every man a damsel *or* two; to Sisera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both sides, *meet* for the necks of *them that take* the spoil?

31 [t]So let all thine enemies perish, O LORD: but *let* them that love him *be* [u]as the sun [x]when he goeth forth in his might. And the land had rest forty years.

CHAP. VI.

1 *The Israelites for their sin are oppressed by Midian.* 28 *Joash defendeth his son, and calleth him Jerubbaal.*

AND [a]the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand [b]of Midian seven years.

2 And the hand of Midian †prevailed against Israel: *and* because of the Midianites the children of Israel made them [c]the dens which *are* in the mountains, and caves, and strong holds.

3 And *so* it was, when Israel had sown, that the Midianites came up, and [d]the Amalekites, [e]and the children of the east, even they came up against them:

4 And they encamped against them, and [f]destroyed the increase of the earth, till thou come unto Gaza; and left no sustenance for Israel, neither ‖sheep, nor ox, nor ass.

5 For they came up with their cattle and their tents, and they came [g]as grasshoppers for multitude; *for* both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel [h]cried unto the LORD.

7 ¶ And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

8 That the LORD sent †a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and [i]drave them out from before you, and gave you their land;

10 And I said unto you, I *am* the LORD your God; [k]fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

11 ¶ And there came an angel of the LORD, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash [l]the Abi-ezrite: and his son [m]Gideon threshed wheat by the wine-press, †to hide *it* from the Midianites.

12 And the [n]angel of the LORD appeared unto him, and said unto him, The LORD *is* [o]with thee, thou mighty man of valour.

13 And Gideon said unto him, O my Lord, if the LORD be with us, why then is all this befallen us? and [p]where *be* all his miracles [q]which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath [r]forsaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and said, [s]Go in this thy might, and thou shalt save Israel from the hand of the Midianites: [t]have not I sent thee?

15 And he said unto him, O my Lord, wherewith shall I save Israel? behold, [u]†my family *is* poor in Manasseh, and I *am* the least in my father's house.

16 And the LORD said unto him, [x]Surely I will be with thee, and thou shalt smite the Midianites as one man.

17 And he said unto him, If now I have found grace in thy sight, then [y]shew me a sign that thou talkest with me.

18 [z]Depart not hence, I pray thee, until I come unto thee, and bring forth my ‖present, and set *it* before thee. And he said, I will tarry until thou come again.

19 ¶ [a]And Gideon went in, and made ready †a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and [b]lay *them* upon this rock, and [c]pour out the broth. And he did so.

21 ¶ Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and [d]there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

22 And when Gideon [e]perceived that he *was* an angel of the LORD, Gideon said, Alas, O Lord GOD! [f]for because I have seen an angel of the LORD face to face.

23 And the LORD said unto him, [g]Peace *be* unto thee; fear not: thou shalt not die.

24 Then Gideon built an altar there unto the LORD, and called it ‖Jehovah-shalom: unto this day it *is* yet [h]in Ophrah of the Abi-ezrites.

25 ¶ And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, ‖even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and [i]cut down the grove that *is* by it:

26 And build an altar unto the LORD thy God upon the top of this †rock, ‖in the ordered place, and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and did as the LORD had said unto him: and *so* it was, because he feared his father's household, and

Before CHRIST about 1296.

r ch. 4. 21. † Heb. *she hammered.*
† Heb. *Between.*
† Heb. *destroyed.*
s So Ps. 89. 49. Isa. 59. 1. & 63. 15.
q Ps. 44. 1.
r 2 Chron. 15. 2.
† Heb. *her words.*
s Ex. 15. 9.
† Heb. *to the head of a man.*
t Ps. 83. 9, 10.
u 2 Sam. 23. 4.
x Ps. 19. 5.
a ch. 2. 19.
b Hab. 3. 7.
† Heb. *was strong.*
c 1 Sam. 13. 6. Heb. 11. 38.
d ch. 3. 13.
e Gen. 29. 1. ch. 7. 12. & 8. 10. 1 Kings 4. 30. Job 1. 3.
f Lev. 26. 16. Deut. 28. 30, 33, 51. Mic. 6. 15.
‖ Or, *goat.*
g ch. 7. 12.
h ch. 3. 15. Hos. 5. 15.
about 1249.
† Heb. *a man a prophet.*
i Ps. 44. 2, 3.
k 2 Kings 17. 35, 37, 38. Jer. 10. 2.
l Josh. 17. 2.
m Heb. 11. 32, called *Gedeon.*

Before CHRIST about 1249.

† Heb. *to cause it to flee.*
n ch. 13. 3. Luke 1. 11, 28.
o Josh. 1. 5.
p See Ps. 89. 49. Isa. 59. 1. & 63. 15.
q Ps. 44. 1.
r 2 Chron. 15. 2.
s 1 Sam. 12. 11. Heb. 11. 32, 34.
t Josh. 1. 9. ch. 4. 6.
u See 1 Sam. 9. 21.
† Heb. *my thousand is the meanest.* Ex. 18. 21, 25. Mic. 5. 2.
x Ex. 3. 12. Josh. 1. 5.
y Ex. 4. 1–8. ver. 36, 37. 2 Kings 20. 8. Ps. 86. 17. Isa. 7. 11.
z Gen. 18. 3, 5. ch. 13. 15.
‖ Or, *meat-offering.*
a Gen. 18. 6, 7, 8.
† Heb. *a kid of the goats.*
b ch. 13. 19.
c See 1 Kings 18. 33, 34.
d Lev. 9. 24. 1 Kings 18. 38. 2 Chron. 7. 1.
e ch. 13. 21.
f Gen. 16. 13. & 32. 30. Ex. 33. 20. ch. 13. 22.
g Dan. 10. 19.
‖ That is, *the* LORD *send peace:* See Gen. 22. 14. Ex. 17. 15. Jer. 33. 16. Ezek. 48. 35.
h ch. 8. 32.
‖ Or, *and.*
i Ex. 34. 13. Deut. 7. 5.
† Heb. *strong place.*
‖ Or, *in an orderly manner.*

the men of the city, that he could not do *it* by day, that he did *it* by night.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built.

29 And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst *it is yet* morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar.

32 Therefore on that day he called him ||[k]Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ Then all [l]the Midianites, and the Amalekites, and the children of the east were gathered together, and went over, and pitched in [m]the valley of Jezreel.

34 But [n]the Spirit of the LORD †came upon Gideon, and he [o]blew a trumpet; and Abi-ezer †was gathered after him.

35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 ¶ And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,

37 [p]Behold, I will put a fleece of wool in the floor: *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl-full of water.

39 And Gideon said unto God, [q]Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

CHAP. VII.

1, 7 *Gideon's army of two and thirty thousand is brought to three hundred.*

THEN [a]Jerubbaal (who *is* Gideon) and all the people that *were* with him, rose up early and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them by the hill of Moreh, in the valley.

2 And the LORD said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel [b]vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, [c]Whosoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

4 And the LORD said unto Gideon, The people *are* yet *too* many; bring them down unto the water, and I will try them for thee there; and it shall be *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon; Every one that lappeth of the water with his tongue as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, [d]By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men. And the host of Midian was beneath him in the valley.

9 ¶ And it came to pass the same [e]night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand.

10 But if thou fear to go down, go thou with Phurah thy servant down to the host:

11 And thou shalt [f]hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the ||armed men that *were* in the host.

12 And the Midianites, and the Amalekites, and [g]all the children of the east, lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea-side for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and lo, a cake of barley-bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it that the tent lay along.

14 And his fellow answered, and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.

15 ¶ And it was *so*, when Gideon heard the telling of the dream, and †the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

16 And he divided the three hundred men *into* three companies, and he put †a trumpet in every man's hand, with empty pitchers, and ||lamps within the pitchers.

Before CHRIST about 1249.

Before CHRIST about 1249.

|| That is, *Let Baal plead.*

[k] 1 Sam. 12. 11. 2 Sam. 11. 21, *Jerubbesheth:* that is, *Let the shameful thing plead:* See Jer. 11. 13. Hos. 9. 10. about 1249.

[l] ver. 3.

[m] Josh. 17. 16.

[n] ch. 3. 10. 1 Chron. 12. 18. 2 Chron. 24. 20.

† Heb. *clothed.*

[o] Num. 10. 3. ch. 3. 27.

† Heb. *was called after him.*

[p] See Ex. 4. 3, 4, 6, 7.

[q] Gen. 18. 32.

[a] ch. 6. 32.

[b] Deut. 8. 17. Isa. 10. 13. 1 Cor. 1. 29. 2 Cor. 4. 7.

[c] Deut. 20. 8.

[d] 1 Sam. 14. 6.

[e] Gen. 46. 2, 3.

[f] ver. 13, 14, 15. See Gen. 24. 14. 1 Sam. 14. 9, 10.

|| Or, *ranks by five.* Ex. 13. 18.

[g] ch. 6. 5, 33. & 8. 10.

† Heb. *the breaking thereof.*

† Heb. *trumpets in the hand of all of them.*

|| Or, *fire-brands*, or, *torches.*

17 And he said unto them, Look on me, and do likewise: and behold, when I come to the outside of the camp, it shall be *that* as I do, so shall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword* of the LORD, and of Gideon.

19 ¶ So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal:* and they cried, The sword of the LORD, and of Gideon.

21 And they [h]stood every man in his place round about the camp; [i]and all the host ran, and cried, and fled.

22 And the three hundred [k]blew the trumpets, and [l]the LORD set [m]every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah ‖in Zererath, *and* to the †border of Abel-meholah, unto Tabbath.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon sent messengers throughout all [n]mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and [o]took the waters unto [p]Beth-barah and Jordan.

25 And they took [q]two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon [r]the rock Oreb, and Zeeb they slew at the wine-press of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the [s]other side Jordan.

CHAP. VIII.

1 *Gideon pacifieth the Ephraimites.* 4 *Succoth and Penuel refuse to relieve Gideon's army.*

AND [a]the men of Ephraim said unto him, †Why hast thou served us thus, that thou calledst us not when thou wentest to fight with the Midianites? and they did chide with him †sharply.

2 And he said unto them, What have I done now in comparison of you? *Is* not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?

3 [b]God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their †[c]anger was abated toward him, when he had said that.

4 ¶ And Gideon came to Jordan, *and* passed over, he, and the three hundred men that *were* with him, faint, yet pursuing *them.*

5 And he said unto the men of [d]Succoth, Give, I pray you, loaves of bread unto the people that follow me: for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 ¶ And the princes of Succoth said, [e]*Are* the hands of Zeba and Zalmunna now in thine hand, that [f]we should give bread unto thine army?

7 And Gideon said, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, [g]then I will †tear your flesh with the thorns of the wilderness and with briers.

8 ¶ And he went up thence [h]to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered *him.*

9 And he spake also unto the men of Penuel, saying, When I [i]come again in peace, [k]I will break down this tower.

10 ¶ Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand *men,* all that were left of [l]all the hosts of the children of the east: for there fell ‖an hundred and twenty thousand men that drew sword.

11 ¶ And Gideon went up by the way of them that dwelt in tents on the east of [m]Nobah and Jogbehah, and smote the host: for the host was [n]secure.

12 And when Zebah and Zalmunna fled, he pursued after them, and [o]took the two kings of Midian, Zebah and Zalmunna, and †discomfited all the host.

13 ¶ And Gideon the son of Joash returned from battle before the sun *was up,*

14 And caught a young man of the men of Succoth, and inquired of him: and he †described unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did [p]upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that are* weary?

16 [q]And he took the elders of the city, and thorns of the wilderness, and briers, and with them he †taught the men of Succoth.

17 [r]And he beat down the tower of [s]Penuel, and slew the men of the city.

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at [t]Tabor? And they answered, As thou *art,* so *were* they; each one †resembled the children of a king.

19 And he said, They *were* my brethren, *even* the sons of my mother: *as* the LORD liveth, if ye had saved them alive, I would not slay you.

20 And he said unto Jether his first-born, Up, *and* slay them. But the youth drew not his sword: for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is, so is* his strength. And Gideon arose, and [u]slew Zebah and Zalmunna, and took away the ‖ornaments that *were* on their camels' necks.

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: [x]the LORD shall rule over you.

24 ¶ And Gideon said unto them, I would desire

Before CHRIST about 1249.

[h] Ex. 14. 13, 14. 2 Chron. 20. 17.
[i] 2 Kings 7. 7.
[k] Josh. 4. 16, 20. See 2 Cor. 4. 7.
[l] Ps. 83. 9. Isa. 9. 4.
[m] 1 Sam. 14. 20. 2 Chron. 20. 23.
‖ Or, *toward.*
† Heb. *lip.*
[n] ch. 3. 27.
[o] ch. 3. 28.
[p] John 1. 28.
[q] ch. 8. 3. Ps. 83. 11.
[r] Isa. 10. 26.
[s] ch. 8. 4.
[a] See ch. 12. 1.
2 Sam. 19. 41.
† Heb. *What thing* is *this thou hast done unto us?*
† Heb. *strongly.*
[b] ch. 7. 24, 25. Phil. 2. 3.
† Heb. *spirit.*
[c] Prov. 15. 1.
[d] Gen. 33. 17. Ps. 60. 6.
[e] See 1 Kings 20. 11.

Before CHRIST about 1249.

[f] See 1 Sam. 25. 11.
[g] ver. 16.
† Heb. *thresh.*
[h] Gen. 32. 30. 1 Kings 12. 25.
[i] 1 Kings 22. 27.
[k] ver. 17.
[l] ch. 7. 12.
‖ Or, *an hundred and twenty thousand, every one drawing a sword.* ch. 20. 2, 15, 17, 25.
2 Kings 3. 26.
[m] Num. 32. 35, 42.
[n] ch. 18. 27. 1 Thess. 5. 3.
[o] Ps. 83. 11.
† Heb. *terrified.*
† Heb. *writ.*
[p] ver. 6.
[q] ver. 7.
† Heb. *made to know.*
[r] ver. 9.
[s] 1 Kings 12. 25.
[t] ch. 4. 6. Ps. 89. 12.
† Heb. *according to the form, &c.*
[u] Ps. 83. 11.
‖ Or, *ornaments like the moon.*
[x] 1 Sam. 8. 7. & 10. 19. & 12. 12.

a request of you, that you would give me every man the ear-rings of his prey. (For they had golden ear-rings, [y]because they *were* Ishmaelites.)

25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requested, was a thousand and seven hundred *shekels* of gold; besides ornaments, and ‖ collars, and purple raiment that *was* on the kings of Midian, and besides the chains that *were* about their camels' necks.

27 And Gideon [z]made an ephod thereof, and put it in his city, *even* [a]in Ophrah: and all Israel [b]went thither a whoring after it: which thing became [c]a snare unto Gideon, and to his house.

28 ¶Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. [d]And the country was in quietness forty years in the days of Gideon.

29 ¶And Jerubbaal the son of Joash went and dwelt in his own house.

30 And Gideon had [e]threescore and ten sons †of his body begotten: for he had many wives.

31 [f]And his concubine that *was* in Shechem, she also bare him a son, whose name he †called Abimelech.

32 ¶And Gideon the son of Joash died [g]in a good old age, and was buried in the sepulchre of Joash his father, [h]in Ophrah of the Abi-ezrites.

33 And it came to pass [i]as soon as Gideon was dead, that the children of Israel turned again, and [k]went a whoring after Baalim, [l]and made Baal-berith their god.

34 And the children of Israel [m]remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

35 [n]Neither shewed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had shewed unto Israel.

CHAP. IX.

Abimelech, by conspiracy with the Shechemites, and murder of his brethren, is made king.

AND Abimelech the son of Jerubbaal went to Shechem unto [a]his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, †Whether *is* better for you, either that all the sons of Jerubbaal, *which are* [b]threescore and ten persons, reign over you, or that one reign over you? remember also that I *am* [c]your bone and your flesh.

3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined †to follow Abimelech; for they said, He *is* our [d]brother.

4 And they gave him threescore and ten *pieces* of silver out of the house of [e]Baal-berith, wherewith Abimelech hired [f]vain and light persons, which followed him.

5 And he went unto his father's house [g]at Ophrah, and [h]slew his brethren the sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwithstanding, yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the house of Millo, and went and made Abimelech king, †by the plain of the pillar that *was* in Shechem.

7 ¶And when they told *it* to Jotham, he went and stood in the top of [i]mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

8 [k]The trees went forth *on a time* to anoint a king over them; and they said unto the olive-tree, [l]Reign thou over us.

9 But the olive-tree said unto them, Should I leave my fatness, [m]wherewith by me they honour God and man, and †go to be promoted over the trees?

10 And the trees said to the fig-tree, Come thou, *and* reign over us.

11 But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, [n]which cheereth God and man, and go to be promoted over the trees?

14 Then said all the trees unto the ‖bramble, Come thou, *and* reign over us.

15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my [o]shadow: and if not, [p]let fire come out of the bramble, and devour the [q]cedars of Lebanon.

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him [r]according to the deserving of his hands:

17 (For my father fought for you, and †adventured his life far, and delivered you out of the hand of Midian:

18 [s]And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maid-servant, king over the men of Shechem, because he *is* your brother:)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* [t]rejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, [u]let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to [x]Beer, and dwelt there, for fear of Abimelech his brother.

22 ¶When Abimelech had reigned three years over Israel,

23 Then [y]God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem [z]dealt treacherously with Abimelech:

Before CHRIST about 1249.

[y] Gen. 25. 13. & 37. 25, 28.

‖ Or, *sweet jewels.*

[z] ch. 17. 5.

[a] ch 6. 24.

[b] Ps. 106. 39.

[c] Deut. 7. 16.

[d] ch. 5. 31.

[e] ch. 9. 2, 5.

† Heb. *going out of his thigh.*

[f] ch. 9. 1.

† Heb. *set.*

[g] Gen. 25. 8. Job 5. 26.

about 1209.

[h] ver. 27. ch. 6. 24.

[i] ch. 2. 19.

[k] ch. 2. 17.

[l] ch. 9. 4, 46.

[m] Ps. 78. 11, 42. & 106. 13, 21.

[n] ch. 9. 16, 17, 18. Eccl. 9. 14, 15.

about 1209.

[a] ch. 8. 31.

† Heb. *What is good? whether, &c.*

[b] ch. 8. 30.

[c] Gen. 29. 14.

† Heb. *after.*

[d] Gen. 29. 15.

[e] ch. 8. 33.

[f] ch. 11. 3. 2 Chron. 13. 7. Prov. 12. 11.

Acts 17. 5.

[g] ch. 6. 24.

[h] 2 Kings 11. 1, 2.

Before CHRIST about 1209.

† Heb. or, *by the oak of the pillar.* See Josh. 24. 26.

about 1209.

[i] Deut. 11. 29. & 27. 12. Josh. 8. 33. John 4. 20.

[k] See 2 Kings 14. 9.

[l] ch. 8. 22, 23.

[m] Ps. 104. 15.

† Heb. *go up and down for* other *trees.*

[n] Ps. 104. 15.

‖ Or, *thistle.*

[o] Isa. 30. 2. Dan. 4. 12. Hos. 14. 7.

[p] ver. 20. Num. 21. 28. Ezek. 19. 14.

[q] 2 Kings 14. 9. Ps. 104. 16. Isa. 2. 13. & 37. 24. Ezek. 31. 3.

[r] ch. 8. 35.

† Heb. *cast his life.*

[s] ver. 5, 6.

[t] Isa. 8. 6. Phil. 3. 3.

[u] ver. 15, 56, 57.

[x] 2 Sam. 20. 14.

about 1206.

[y] 1 Sam. 16. 14. & 18. 9, 10. See 1 Kings 12. 15. & 22. 22. 2 Chron. 10. 15. & 18. 19, &c. Isa. 19. 2, 14.

[z] Isa. 33. 1.

24 [a]That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother which slew them, and upon the men of Shechem which †aided him in the killing of his brethren.

25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made ‖merry, and went into [b]the house of their god, and did eat and drink, and cursed Abimelech.

28 And Gaal the son of Ebed said, [c]Who *is* Abimelech, and who *is* Shechem, that we should serve him? *is* not *he* the son of Jerubbaal? and Zebul his officer? serve the men of [d]Hamor the father of Shechem: for why should we serve him?

29 And [e]would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was ‖kindled.

31 And he sent messengers unto Abimelech †privily, saying, Behold, Gaal the son of Ebed, and his brethren, be come to Shechem; and behold, they fortify the city against thee.

32 Now therefore up by night, thou, and the people that *is* with thee, and lie in wait in the field:

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them †as thou shalt find occasion.

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as *if they were* men.

37 And Gaal spake again, and said, See, there come people down by the †middle of the land, and another company come along by the plain of ‖Meonenim.

38 Then said Zebul unto him, Where *is* now thy mouth, wherewith thou [f]saidst, Who *is* Abimelech, hat we should serve him? *is* not this the people that thou hast despised? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and behold, the people *were* come forth out of the city; and he rose up against them, and smote them.

44 And Abimelech, and the company that *was* with him, rushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them.

45 And Abimelech fought against the city all that day; and [g]he took the city, and slew the people that *was* therein, and [h]beat down the city, and sowed it with salt.

46 ¶ And when all the men of the tower of Shechem heard *that*, they entered into an hold of the house [i]of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount [k]Zalmon, he and all the people that *were* with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, What ye have seen †me do, make haste, *and* do as I *have done*.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them: so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman [l]cast a piece of a millstone upon Abimelech's head, and all to break his skull.

54 Then [m]he called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ [n]Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came [o]the curse of Jotham the son of Jerubbaal.

Before CHRIST about 1206.

[a] 1 Kings 2. 32. Esth. 9. 25. Ps. 7. 16. Matt. 23. 35, 36.

† Heb. *strengthened his hands to kill.*

‖ Or, *songs:* See Isa. 16. 9, 10. Jer. 25. 30.

[b] ver. 4.

[c] 1 Sam. 25. 10. 1 Kings 12. 16.

[d] Gen. 34. 2, 6.

[e] 2 Sam. 15. 4.

‖ Or, *hot.*

† Heb. *craftily*, or, *to Tormah.*

† Heb. *as thy hand shall find.* 1 Sam. 10. 7. & 25. 8. Eccl. 9. 10.

† Heb. *navel.*

‖ Or, *the regarders of the times.* Deut. 18. 14.

[f] ver. 28, 29.

Before CHRIST about 1206.

[g] ver. 20.

[h] Deut. 29. 23. 1 Kings 12. 25. 2 Kings 3. 25.

[i] ch. 8. 33.

[k] Ps. 68. 14.

† Heb. *I have done.*

[l] 2 Sam. 11. 21.

[m] So 1 Sam. 31. 4.

[n] ver. 24. Job 31. 3. Ps. 94. 23. Prov. 5. 22.

[o] ver. 20.

CHAP. X.

Tola judgeth Israel in Shamir.

AND after Abimelech there [a]arose to ||†defend Israel, Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that [b]rode on thirty ass colts, and they had thirty cities, [c]which are called ||Havoth-jair unto this day, which *are* in the land of Gilead.

5 And Jair died, and was buried in Camon.

6 ¶ And [d]the children of Israel did evil again in the sight of the LORD, and [e]served Baalim, and Ashtaroth, and [f]the gods of Syria, and the gods of [g]Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

7 And the anger of the LORD was hot against Israel, and he [h]sold them into the hands of the Philistines, and into the hands of the children of Ammon.

8 And that year they vexed and †oppressed the children of Israel eighteen years, all the children of Israel that *were* on the other side Jordan in the land of the Amorites, which *is* in Gilead.

9 Moreover, the children of Ammon passed over Jordan, to fight also against Judah, and against Benjamin, and against the house of Ephraim: so that Israel was sore distressed.

10 ¶ [i]And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And the LORD said unto the children of Israel, *Did* not *I deliver you* [k]from the Egyptians, and [l]from the Amorites, [m]from the children of Ammon, [n]and from the Philistines?

12 [o]The Zidonians also, [p]and the Amalekites, and the Maonites [q]did oppress you; and ye cried to me, and I delivered you out of their hand.

13 [r]Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go and [s]cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the LORD, We have sinned: [t]do thou unto us whatsoever †seemeth good unto thee; deliver us only, we pray thee, this day.

16 [u]And they put away the †strange gods from among them, and served the LORD: and [x]his soul †was grieved for the misery of Israel.

17 Then the children of Ammon were †gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in [y]Mizpeh.

18 And the people *and* princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall [z]be head over all the inhabitants of Gilead.

Before CHRIST about 1206.

about 1206.

[a] ch. 2. 16. ‖ Or, *deliver.* † Heb. *save.*

[b] ch. 5. 10. & 12. 14.

[c] Deut. 3. 14. ‖ Or, *the villages of Jair.* Num. 32. 41.

about 1161.

[d] ch. 2. 11. & 3. 7. & 4. 1. & 6. 1. & 13. 1.

[e] ch. 2. 13.

[f] ch. 2. 12.

[g] 1 Kings 11. 33. Ps. 106. 36.

about 1161.

[h] ch. 2. 14. 1 Sam. 12. 9.

† Heb. *crushed.*

[i] 1 Sam. 12. 10.

[k] Ex. 14. 30.

[l] Num. 21. 21, 24, 25.

[m] ch. 3. 12, 13.

[n] ch. 3. 31.

[o] ch. 5. 19.

[p] ch. 6. 3.

[q] Ps. 106. 42, 43.

[r] Deut. 32. 15. Jer. 2. 13.

[s] Deut. 32. 37, 38. 2 Kings 3. 13. Jer. 2. 28.

[t] 1 Sam. 3. 18. 2 Sam. 15. 26. † Heb. *is good in thine eyes.*

[u] 2 Chron. 7. 14. & 15. 8. Jer. 18. 7, 8. † Heb. *gods of strangers.*

[x] Ps. 106. 44, 45. Isa. 63. 9. † Heb. *was shortened.*

† Heb. *cried together.*

[y] ch. 11. 11, 29. Gen. 31. 49.

[z] ch. 11. 8, 11.

Before CHRIST about 1161.

[a] Heb. 11. 32, called *Jephthae.* [b] ch. 6. 12. 2 Kings 5. 1. † Heb. *a woman a harlot.*

† Heb. *from the face.*

[c] ch. 9. 4. 1 Sam. 22. 2. † Heb *after days.*

[d] Gen. 26. 27.

[e] ch. 10. 18.

[f] Luke 17. 4.

[g] ch. 10. 18.

[h] Jer. 42. 5. † Heb. *be the hearer between us.*

[i] ver. 8.

[k] ch. 10. 17. & 20. 1. 1 Sam. 10. 17. & 11. 15.

[l] Num. 21. 24, 25, 26.

[m] Gen. 32. 22.

[n] Deut. 2. 9, 19.

[o] Num. 14. 25. Deut. 1. 40. Josh. 5. 6.

[p] Num. 13. 26. & 20. 1. Deut. 1. 46.

[q] Num. 20. 14.

[r] Num. 20. 18, 21.

CHAP. XI.

The covenant between Jephthah and the Gileadites.

NOW [a]Jephthah the Gileadite was [b]a mighty man of valour, and he *was* the son of †an harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou *art* the son of a strange woman.

3 Then Jephthah fled †from his brethren, and dwelt in the land of Tob: and there were gathered [c]vain men to Jephthah, and went out with him.

4 ¶ And it came to pass †in process of time, that the children of Ammon made war against Israel.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, [d]Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 [e]And the elders of Gilead said unto Jephthah, Therefore we [f]turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be [g]our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, [h]The LORD †be witness between us, if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him [i]head and captain over them: and Jephthah uttered all his words [k]before the LORD in Mizpeh.

12 ¶ And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, [l]Because Israel took away my land, when they came up out of Egypt, from Arnon even unto [m]Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.

14 And Jephthah sent messengers again unto the king of the children of Ammon:

15 And said unto him, Thus saith Jephthah, [n]Israel took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel came up from Egypt, and [o]walked through the wilderness unto the Red sea, and [p]came to Kadesh;

17 Then [q]Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: [r]but the king of Edom would not hearken

thereto. And in like manner they sent unto the king of Moab; but he would not *consent.* And Israel [s]abode in Kadesh.

18 Then they went along through the wilderness, and [t]compassed the land of Edom, and the land of Moab, and [u]came by the east side of the land of Moab, [x]and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon *was* the border of Moab.

19 And [y]Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, [z]Let us pass, we pray thee, through thy land unto my place.

20 [a]But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they [b]smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed [c]all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

24 Wilt not thou possess that which [d]Chemosh thy god giveth thee to possess? So whomsoever [e]the LORD our God shall drive out from before us, them will we possess.

25 And now *art* thou any thing better than [f]Balak the son of Zippor king of Moab? did he ever strive against Israel, or did he ever fight against them,

26 While Israel dwelt in [g]Heshbon and her towns, and in [h]Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD [i]the Judge [k]be judge this day between the children of Israel and the children of Ammon.

28 Howbeit, the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then [l]the Spirit of the LORD came upon ‖ Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

30 And Jephthah [m]vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31 Then it shall be, that † whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, [n]shall surely be the LORD's, ‖ [o]and I will offer it up for a burnt-offering.

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them: and the LORD delivered them into his hands.

33 And he smote them from Aroer even till thou come to [p]Minnith, *even* twenty cities, and unto ‖ the plain of the vineyards, with a very great slaughter.

Before CHRIST about 1161.

[s] Num. 20. 1.
[t] Num. 21. 4. Deut. 2. 1–8.
[u] Num. 21. 11.
[x] Num. 21. 13. & 22. 36.
[y] Num. 21. 21. Deut. 2. 26.
[z] Num. 21. 22. Deut. 2. 27.
[a] Num. 21. 23. Deut. 2. 32.
[b] Num. 21. 24, 25. Deut. 2. 33, 34.
[c] Deut. 2. 36.
[d] Num. 21. 29. 1 Kings 11. 7. Jer. 48. 7.
[e] Deut. 9. 4, 5. & 18. 12. Josh. 3. 10.
[f] Num. 22. 2. See Josh. 24. 9.
[g] Num. 21. 25.
[h] Deut. 2. 36.
[i] Gen. 18. 25.
[k] Gen. 16. 5. & 31. 53. 1 Sam. 24. 12, 15.
[l] ch. 3. 10. ‖ Jephthah seems to have been Judge only of North-east *Israel.*
[m] Gen. 28. 20. 1 Sam. 1. 11. † Heb. *that which cometh forth, which shall come forth.*
[n] See Lev. 27. 2, 3, &c. 1 Sam. 1. 11, 28. & 2. 18.
‖ Or, *or I will offer it, &c.*
[o] Ps. 66. 13. See Lev. 27. 11, 12.
[p] Ezek. 27. 17. ‖ Or, *Abel.*

Before CHRIST about 1143.

[q] ch. 10. 17. & ver. 11.
[r] Ex. 15. 20. 1 Sam. 18. 6. Ps. 68. 25. Jer. 31. 4. ‖ Or, *he had not of his own either son or daughter.* † Heb. *of himself.*
[s] Gen. 37. 29, 34.*
[t] Eccl. 5. 2.
[u] Num. 30. 2. Ps. 15. 4. Eccl. 5. 4, 5.
[x] Num. 30. 2.
[y] 2 Sam. 18. 19, 31.
† Heb. *go and go down.*
[z] ver. 31. 1 Sam. 1. 22, 24. & 2. 18.
‖ Or, *ordinance.* † Heb. *from year to year.* ‖ Or, *to talk with.* ch. 5. 11.

Thus the children of Ammon were subdued before the children of Israel.

34 ¶ And Jephthah came to [q]Mizpeh unto his house, and behold, [r]his daughter came out to meet him with timbrels and with dances: and she *was his* only child; ‖ † besides her he had neither son nor daughter.

35 And it came to pass, when he saw her, that he [s]rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I [t]have opened my mouth unto the LORD, and [u]I cannot go back.

36 And she said unto him, My father, *if* thou hast opened thy mouth unto the LORD, [x]do to me according to that which hath proceeded out of thy mouth; forasmuch as [y]the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me: Let me alone two months, that I may † go up and down upon the mountains, and bewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who [z]did with her *according* to his vow which he had vowed: and she knew no man. And it was a ‖ custom in Israel,

40 *That* the daughters of Israel went † yearly ‖ to lament the daughter of Jephthah the Gileadite four days in a year.

CHAP. XII.

The Ephraimites, quarrelling with Jephthah, and discerned by Shibboleth, are slain by the Gileadites.

AND [a]the men of Ephraim † gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered *me* not, I [b]put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites [c]*are* fugitives of Ephraim among the Ephraimites, *and* among the Manassites.

5 And the Gileadites took the [d]passages of Jordan before the Ephraimites: and it was *so,* that when those Ephraimites which were escaped, said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay;

6 Then said they unto him, Say now ‖ Shibboleth: and he said Sibboleth: for he could not frame to pronounce *it* right. Then they took him and slew

[a] See ch. 8. 1. † Heb. *were called.*
[b] 1 Sam. 19. 5. & 28. 21. Job 13. 14. Ps. 119. 109.
[c] See 1 Sam. 25. 10. Ps. 78. 9.
[d] Josh. 22. 11. ch. 3. 28. & 7. 24.
‖ Which signifieth *a stream,* or, *flood.* Ps. 69. 2, 15. Isa. 27. 12.

him at the passages of Jordan. And there fell at that time of the Ephraimites forty and two thousand.

7 And Jephthah judged Israel six years: then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

8 ¶ And after him ‖Ibzan of Beth-lehem judged Israel.

9 And he had thirty sons and thirty daughters, *whom* he sent abroad, and took in thirty daughters from abroad for his sons: and he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him ‖Elon, a Zebulonite, judged Israel, and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

13 ¶ And after him ‖Abdon the son of Hillel, a Pirathonite, judged Israel.

14 And he had forty sons and thirty †nephews, that [e]rode on threescore and ten ass colts: and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, [f]in the mount of the Amalekites.

CHAP. XIII.

1 *Israel is in the hand of the Philistines.* 24 *Samson is born.*

AND the children of Israel †[a]did evil again in the sight of the LORD; ‖and the LORD delivered them [b]into the hand of the Philistines forty years.

2 ¶ And there was a certain man of [c]Zorah, of the family of the Danites, whose name *was* Manoah; and his wife *was* barren, and bare not.

3 And the [d]angel of the LORD appeared unto the woman, and said unto her, Behold, now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and [e]drink not wine, nor strong drink, and eat not any unclean *thing*:

5 For lo, thou shalt conceive, and bear a son; and no [f]razor shall come on his head: for the child shall be [g]a Nazarite unto God from the womb: and he shall [h]begin to deliver Israel out of the hand of the Philistines.

6 ¶ Then the woman came and told her husband, saying, [i]A man of God came unto me, and his [k]countenance *was* like the countenance of an angel of God, very terrible: but I [l]asked him not whence he *was*, neither told he me his name:

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing*: for the child shall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah entreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field; but Manoah her husband *was* not with her.

Before CHRIST about 1137.

about 1137.

‖ He seems to have been only a civil Judge to do justice in North-east *Israel*.

about 1130.

‖ A civil Judge in North-east *Israel*.

about 1120.

‖ A civil Judge also in North-east *Israel*.

† Heb. *sons' sons*.

[e] ch. 5. 10. & 10. 4.

about 1112.

[f] ch. 3. 13, 27. & 5. 14.

about 1161.

† Heb. *added to commit, &c.*

[a] ch. 2. 11. & 3. 7. & 4. 1. & 6. 1. & 10. 6.

‖ This seems a partial Captivity.

[b] 1 Sam. 12. 9.

[c] Josh. 19. 41.

[d] ch. 6. 12. Luke 1. 11, 13, 28, 31.

[e] ver. 14. Num. 6. 2, 3. Luke 1. 15.

[f] Num. 6. 5. 1 Sam. 1. 11.

[g] Num 6. 2.

[h] See 1 Sam. 7. 13. 2 Sam. 8. 1. 1 Chron. 18. 1.

[i] Deut. 33. 1. 1 Sam. 2. 27. & 9. 6. 1 Kings 17. 24.

[k] Matt. 28. 3. Luke 9. 29. Acts 6. 15.

[l] ver. 17, 18.

Before CHRIST about 1161.

[o] Gen. 32. 29.

‖ Or, *wonderful*. Isa. 9. 6.

[p] ch. 6. 19, 20.

[q] Lev. 9. 24. 1 Chron. 21. 16. Ezek. 1. 28 Matt. 17. 6.

[r] ch. 6. 22.

[s] Gen. 32. 30. Ex. 33. 20. Deut. 5. 26. ch. 6. 22.

[t] Heb. 11. 32.

[u] 1 Sam. 3. 19. Luke 1. 80. & 2. 52.

[x] ch. 3. 10. 1 Sam. 11. 6. Matt. 4. 1.

† Heb. *Mahaneh-dan*, as ch. 18. 12.

[y] Josh. 15. 33. ch. 18. 11.

about 1141.

[a] Gen. 38. 13. Josh. 15. 10.

[b] Gen. 34. 2.

10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman? And he said, I *am*.

12 And Manoah said, Now let thy words come to pass. †How shall we order the child, and ‖†*how* shall we do unto him?

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman, let her beware.

14 She may not eat of any *thing* that cometh of the vine, [m]neither let her drink wine or strong drink, nor eat any unclean *thing*: all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, [n]let us detain thee, until we shall have made ready a kid †for thee.

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou must offer it unto the LORD. For Manoah knew not that he *was* an angel of the LORD.

17 And Manoah said unto the angel of the LORD, What *is* thy name, that when thy sayings come to pass, we may do thee honour?

18 And the angel of the LORD said unto him, [o]Why askest thou thus after my name, seeing it *is* ‖secret?

19 So Manoah took a kid, with a meat-offering, [p]and offered *it* upon a rock unto the LORD: and *the angel* did wondrously, and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar, and Manoah and his wife looked on *it*, and [q]fell on their faces to the ground.

21 But the angel of the LORD did no more appear to Manoah and to his wife. [r]Then Manoah knew that he *was* an angel of the LORD.

22 And Manoah said unto his wife, [s]We shall surely die, because we have seen God.

23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have shewed us all these *things*, nor would as at this time have told us *such things* as these.

24 ¶ And the woman bare a son, and called his name [t]Samson. And [u]the child grew, and the LORD blessed him.

25 [x]And the Spirit of the LORD began to move him at times in †the camp of Dan, [y]between Zorah and Eshtaol.

CHAP. XIV.

Samson desireth a wife of the Philistines.

AND Samson went down [a]to Timnath, and [b]saw a woman in Timnath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath

of the daughters of the Philistines: now therefore [c]get her for me to wife.

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of [d]thy brethren, or among all my people, that thou goest to take a wife of the [e]uncircumcised Philistines? And Samson said unto his father, Get her for me, for †she pleaseth me well.

4 But his father and his mother knew not that it *was* [f]of the LORD, that he sought an occasion against the Philistines: for at that time [g]the Philistines had dominion over Israel.

5 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared †against him.

6 And [h]the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down, and talked with the woman; and she pleased Samson well.

8 ¶ And after a time he returned to take her, and he turned aside to see the carcass of the lion: and behold, *there was* a swarm of bees and honey in the carcass of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the lion.

10 ¶ So his father went down unto the woman, and Samson made there a feast; for so used the young men to do.

11 And it came to pass, when they saw him, that they brought thirty companions to be with him.

12 ¶ And Samson said unto them, I will now [i]put forth a riddle unto you: if ye can certainly declare it me [k]within the seven days of the feast, and find *it* out, then I will give you thirty ‖sheets and thirty [l]change of garments:

13 But if ye cannot declare *it* me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, [m]Entice thy husband, that he may declare unto us the riddle, [n]lest we burn thee and thy father's house with fire: have ye called us †to take that we have? *is it* not *so?*

16 And Samson's wife wept before him and said, [o]Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee?

17 And she wept before him ‖the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day before the sun went down, What *is* sweeter than honey? and what *is* stronger than a lion? And he said unto them, If ye had not ploughed with my heifer, ye had not found out my riddle.

19 ¶ And [p]the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their ‖spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

20 But Samson's wife [q]was *given* to his companion, whom he had used as [r]his friend.

CHAP. XV.

Samson burneth the Philistines' corn with foxes and fire-brands.

BUT it came to pass within a while after, in the time of wheat-harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly [a]hated her; therefore I gave her to thy companion: *is* not her younger sister fairer than she? †take her, I pray thee, instead of her.

3 ¶ And Samson said concerning them, ‖Now shall I be more blameless than the Philistines, though I do them a displeasure.

4 And Samson went and caught three hundred foxes, and took ‖fire-brands, and turned tail to tail, and put a fire-brand in the midst between two tails.

5 And when he had set the brands on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards *and* olives.

6 ¶ Then the Philistines said, Who hath done this? And they answered, Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion. [b]And the Philistines came up, and burnt her and her father with fire.

7 ¶ And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter. And he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philistines went up, and pitched in Judah, and spread themselves [c]in Lehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah †went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines *are* [d]rulers over us? what *is* this *that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of

Before CHRIST about 1141.

[c] Gen. 21. 21. & 34. 4.
[d] Gen. 24. 3, 4.
[e] Gen. 34. 14. Ex. 34. 16. Deut. 7. 3.
† Heb. *she is right in mine eyes.*
[f] Josh. 11. 20.
[g] 1 Kings 12. 15. 2 Kings 6. 33. 2 Chron. 10. 15. & 22. 7. & 25. 20.
[h] ch. 13. 1. Deut. 28. 48.
† Heb. *in meeting him.*
[i] ch. 3. 10. & 13. 25. 1 Sam. 11. 6.
[k] 1 Kings 10. 1. Ezek. 17. 2. Luke 14. 7. Gen. 29. 27.
‖ Or, *shirts.*
[l] Gen. 45. 22. 2 Kings 5. 22.
[m] ch. 16. 5.
[n] ch. 15. 6.
† Heb. *to possess us*, or, *to impoverish us.*
[o] ch. 16. 15.
‖ Or, the rest of *the seven days, &c.*

Before CHRIST about 1141.

[p] ch. 3. 10. & 13. 25.
‖ Or, *apparel.*
[q] ch. 15. 2.
[r] John 3. 29.

about 1140.

[a] ch. 14. 20.
† Heb. *let her be thine.*
‖ Or, *Now shall I be blameless from the Philistines, though, &c.*
‖ Or, *torches.*
[b] ch. 14. 15.
[c] ver. 19.
† Heb. *went down.*
[d] ch. 14. 4.

the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ *And* when he came unto Lehi, the Philistines shouted against him: and [e]the Spirit of the LORD came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands †loosed from off his hands.

15 And he found a †new jaw-bone of an ass, and put forth his hand, and took it, and [f]slew a thousand men therewith.

16 And Samson said, With the jaw-bone of an ass, †heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called that place ‖Ramath-lehi.

18 ¶ And he was sore athirst, and called on the LORD, and said, [g]Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

19 But God clave an hollow place that *was* in ‖the jaw, and there came water thereout; and when he had drunk, [h]his spirit came again, and he revived. Wherefore he called the name thereof ‖En-hakkore, which *is* in Lehi unto this day.

20 ‖And he judged Israel [i]in the days of the Philistines twenty years.

CHAP. XVI.

Samson escapeth, and carrieth away the gates of Gaza.

THEN went Samson to Gaza, and saw there †an harlot, and went in unto her.

2 *And it was told* the Gazites, saying, Samson is come hither. And they [a]compassed *him* in, and laid wait for him all night in the gate of the city, and were †quiet all the night, saying, In the morning when it is day we shall kill him.

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, †bar and all, and put *them* upon his shoulders, and carried them up to the top of an hill that *is* before Hebron.

4 ¶ And it came to pass afterward, that he loved a woman ‖in the valley of Sorek, whose name *was* Delilah.

5 And the lords of the Philistines came up unto her, and said unto her, [b]Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to ‖afflict him: and we will give thee every one of us eleven hundred *pieces* of silver.

6 ¶ And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, If they bind me with seven ‖†green withs, that were never dried, then shall I be weak, and be as †another man.

8 Then the lords of the Philistines brought up to her seven green withs, which had not been dried, and she bound him with them.

9 (Now *there were* men lying in wait, abiding with her in the chamber.) And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs as a thread of tow is broken when it †toucheth the fire. So his strength was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, If they bind me fast with new ropes †that never were occupied, then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. (And *there were* liers in wait abiding in the chamber.) And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened *it* with the pin, and said unto him, The Philistines *be* upon thee, Samson, And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

15 ¶ And she said unto him, [e]How canst thou say, I love thee, when thine heart *is* not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*.

16 And it came to pass when she pressed him daily with her words, and urged him, *so* that his soul was †vexed unto death;

17 That he [d]told her all his heart, and said unto her, [e]There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19 [f]And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD [g]was departed from him.

21 ¶ But the Philistines took him, and †put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison-house.

Before CHRIST about 1140.

[e] ch. 3. 10. & 14. 6.

[f] ch. 3. 31.

Before CHRIST about 1120.

‖ Or, *new cords.*
† Heb. *moist.*
† Heb. *one.*
† Heb. *smelleth.*
† Heb. *were melted.*
† Heb. *moist.*
Lev. 26. 8. Josh. 23. 10.
† Heb. *wherewith work hath not been done.*
† Heb. *a heap, two heaps.*
‖ That is, *the lifting up of the jaw-bone,* or, *casting away of the jaw-bone.*

[g] Ps. 3. 7.
‖ Or, *Lehi.*
[h] Gen. 45. 27. Isa. 40. 29.
‖ That is, *the well of him that called,* or, *cried.*
Ps. 34. 6.
[i] He seems to have judged South-west Israel during twenty years of their servitude of the Philistines.
[i] ch. 13. 1.

about 1120.

† Heb. *a woman a harlot.*
[a] 1 Sam. 23. 26. Ps. 118. 10, 11, 12.
Acts 9. 24.
† Heb. *silent.*
† Heb. *with the bar.*
‖ Or, *by the brook.*
[b] ch. 14. 15. See Prov. 2. 16–19. & 5. 3–11. & 6. 24, 25, 26. & 7. 21, 22, 23.
‖ Or, *humble.*

† Heb. *shortened.*
[d] Mic. 7. 5.
[e] Num. 6. 5. ch. 13. 5.
[f] Prov. 7. 26, 27.
[g] Num. 14. 9, 42, 43. Josh. 7. 12. 1 Sam. 16. 14. & 18. 12. & 28. 15, 16. 2 Chron. 15. 2.
† Heb. *bored out.*

22 Howbeit the hair of his head began to grow again ‖after he was shaven.

23 Then the lords of the Philistines gathered them together, for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they [h]praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country; †which slew many of us.

25 And it came to pass, when their hearts were merry, that they said, Call for Samson that he may make us sport. And they called for Samson out of the prison-house; and he made †them sport: and they set him between the pillars.

26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women: and all the lords of the Philistines *were* there: and *there were* upon the [k]roof about three thousand men and women, that beheld while Samson made sport.

28 And Samson called unto the LORD, and said, O Lord GOD, [l]remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

29 And Samson took hold of the two middle pillars upon which the house stood, and ‖on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samson said, Let †me die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life.

31 Then his brethren and all the house of his father came down, and took him, and brought *him* up, and [m]buried him between Zorah and Eshtaol in the burying-place of Manoah his father. And he judged Israel twenty years.

CHAP. XVII.

Micah hireth a Levite to be his priest.

AND there was a man of mount Ephraim, whose name *was* Micah.

2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver *is* with me; I took it. And his mother said, [a]Blessed *be thou* of the LORD, my son.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to [b]make a graven image and a molten image: now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother [c]took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

5 And the man Micah had an house of gods, and made an [d]ephod, and [e]teraphim, and †consecrated one of his sons, who became his priest.

6 [f]In those days *there was* no king in Israel, [g]*but* every man did *that which was* right in his own eyes

7 ¶And there was a young man out of [h]Beth lehem-judah, of the family of Judah, who *was* a Levite, and he sojourned there.

8 And the man departed out of the city from Beth-lehem-judah, to sojourn where he could find *a place:* and he came to mount Ephraim to the house of Micah, †as he journeyed.

9 And Micah said unto him, Whence comest thou? And he said unto him, I *am* a Levite of Beth-lehem-judah, and I go to sojourn where I may find *a place.*

10 And Micah said unto him, Dwell with me, [i]and be unto me a [k]father and a priest, and I will give thee ten *shekels* of silver by the year, and ‖†a suit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah [l]consecrated the Levite; and the young man [m]became his priest, and was in the house of Micah.

13 Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to *my* priest.

CHAP. XVIII.

The Danites send five men to seek out an inheritance.

IN [a]those days *there was* no king in Israel: and in those days [b]the tribe of the Danites sought them an inheritance to dwell in; for unto that day *all their* inheritance had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family five men from their coasts, †men of valour, from [c]Zorah, and from Eshtaol, [d]to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the [e]house of Micah, they lodged there.

3 When they *were* by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place?* and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and [f]hath hired me, and I am his priest.

5 And they said unto him, [g]Ask counsel, we pray thee, [h]of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, [i]Go in peace: before the LORD *is* your way wherein ye go.

7 ¶Then the five men departed, and came to [k]Laish, and saw the people that *were* therein, [l]how they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there was* no †magistrate in the land, that might put *them* to shame in *any* thing; and they *were* far from the Zidonians, and had no business with *any* man.

Before CHRIST about 1120.

‖ Or, *as when he was shaven.*

h Dan. 5. 4.

† Heb. *and who multiplied our slain.*

i ch. 9. 27.

† Heb. *before them.*

k Deut. 22. 8.

l Jer. 15. 15.

about 1120.

Before CHRIST about 1406.

about 1406.

a Gen. 14. 19. Ruth 3. 10.

b See Ex. 20. 4, 23. Lev. 19. 4.

c Isa. 46. 6.

d ch. 8. 27.

e Gen. 31. 19, 30. Hos. 3. 4.

† Heb. *filled the hand.* Ex. 29. 9. 1 Kings 13. 33.

f ch. 18. 1. & 19. 1. & 21. 25. Deut. 33. 5.

g Deut. 12. 8.

h See Josh. 19. 15. ch. 19. 1. Ruth 1. 1, 2. Mic. 5. 2. Matt. 2. 1, 5, 6.

† Heb. *in making his way.*

i ch. 18. 19.

k Gen. 45. 8. Job 29. 16.

‖ Or, *a double suit, &c.*

† Heb. *an order of garments.*

l ver. 5.

m ch. 18. 30.

† Heb. *my soul.*

a ch. 17. 6. & 21. 25.

b Josh. 19. 47.

† Heb. *sons.*

c ch. 13. 25.

d Num. 13. 17. Josh. 2. 1.

e ch. 17. 1.

f ch. 17. 10.

g 1 Kings 22. 5. Isa. 30. 1. Hos. 4. 12.

h See ch. 17. 5. & ver. 14.

i 1 Kings 22. 6.

k Josh. 19. 47. called *Leshem.*

l ver. 27, 28.

† Heb. *possessor,* or, *heir of restraint.*

8 And they came unto their brethren to [m]Zorah and Eshtaol: and their brethren said unto them, What *say* ye?

9 And they said, [n]Arise, that we may go up against them: for we have seen the land, and behold, it *is* very good: and *are* ye [o]still? be not slothful to go, *and* to enter to possess the land.

10 When ye go, ye shall come unto a people [p]secure, and to a large land: for God hath given it into your hands; [q]a place where *there is* no want of any thing that *is* in the earth.

11 ¶ And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men †appointed with weapons of war.

12 And they went up, and pitched in [r]Kirjath-jearim, in Judah: wherefore they called that place [s]Mahaneh-dan unto this day: behold, *it is* behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto [t]the house of Micah.

14 ¶ [u]Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that [x]there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and †saluted him.

16 And the [y]six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate.

17 And [z]the five men that went to spy out the land went up, *and* came in thither, *and* took [a]the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men *that were* appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, [b]lay thine hand upon thy mouth, and go with us, [c]and be to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones, and the cattle, and the carriage before them.

22 ¶ *And* when they were a good way from the house of Micah, the men that *were* in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee, †that thou comest with such a company?

24 And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what *is* this *that* ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest †angry fellows run upon thee, and thou lose thy life, with the lives of thy household.

26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned and went back unto his house.

27 And they took *the things* which Micah had made, and the priest which he had, and [d]came unto Laish, unto a people *that were* at quiet and secure: [e]and they smote them with the edge of the sword, and burnt the city with fire.

28 And *there was* no deliverer, because it *was* [f]far from Zidon, and they had no business with *any* man; and it was in the valley that *lieth* [g]by Beth-rehob. And they built a city, and dwelt therein.

29 And [h]they called the name of the city [i]Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city *was* Laish at the first.

30 ¶ And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan [k]until the day of the captivity of the land.

31 And they set them up Micah's graven image which he made, [l]all the time that the house of God was in Shiloh.

CHAP. XIX.

A Levite goeth to Beth-lehem to fetch home his wife.

AND it came to pass in those days, [a]when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him †a concubine out of [b]Beth-lehem-judah.

2 And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there ‖†four whole months.

3 And her husband arose, and went after her, to speak †friendly unto her, *and* to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 ¶ And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son-in-law, †[c]Comfort thine heart with a morsel of bread, and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father-in-law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried †until afternoon, and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the dam-

Before CHRIST about 1406.

[m] ver. 2.
[n] Num. 13. 30. Josh. 2. 23, 24.
[o] 1 Kings 22. 3.
[p] ver. 7, 27.
[q] Deut. 8. 9.
† Heb. *girded.*
[r] Josh. 15. 60.
[s] ch. 13. 25.
[t] ver. 2.
[u] 1 Sam. 14. 28.
[x] ch. 17. 5.
[y] ver. 11.
[z] ver. 2, 14.
[a] ch. 17. 4, 5.
[b] Job 21. 5. & 29. 9. & 40. 4. Prov. 30. 32. Mic. 7. 16.
[c] ch. 17. 10.
† Heb. *that thou art gathered together.*

Before CHRIST about 1406.

† Heb. *bitter of soul.*
2 Sam. 17. 8.
[d] ver. 7, 10. Deut. 33. 29.
[e] Josh. 19. 47.
[f] ver. 7.
[g] Num. 13. 21. 2 Sam. 10. 6.
[h] Josh. 19. 47.
[i] Gen. 14. 14. ch. 20. 1. 1 Kings 12. 29, 30. & 15. 20.
[k] ch. 13. 1. 1 Sam. 4. 2, 3, 10, 11. Ps. 78. 60, 61.
[l] Josh. 18. 1. ch. 19. 18. & 21. 12.
† Heb. *asked him of peace.* Gen. 43. 27. 1 Sam. 17. 22.
[a] ch. 17. 6. & 18. 1. & 21. 25.
† Heb. *a woman a concubine,* or, *a wife a concubine.*
[b] ch. 17. 7.
‖ Or, *a year* and *four months.*
† Heb. *days four months.*
† Heb. *to her heart.* Gen. 34. 3.
† Heb. *strengthen.*
[c] Gen. 18. 5.
† Heb. *till the day declined.*

sel's father, said unto him, Behold, now the day †draweth toward evening, I pray you tarry all night: behold, †the day groweth to an end, lodge here, that thine heart may be merry; and to-morrow get you early on your way, that thou mayest go †home.

10 But the man would not tarry that night, but he rose up and departed, and came †over against [d]Jebus, which *is* Jerusalem: and *there were* with him two asses saddled, his concubine also *was* with him.

11 *And* when they *were* by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city [e]of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger, that *is* not of the children of Israel; we will pass over [f]to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in [g]Ramah.

14 And they passed on and went their way; and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for *there was* no man that [h]took them into his house to lodging.

16 ¶ And behold, there came an old man from [i]his work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah; but the men of the place *were* Benjamites.

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We *are* passing from Beth-lehem-judah toward the side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to [k]the house of the LORD; and there *is* no man that †receiveth me to house.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing.

20 And the old man said, [l]Peace *be* with thee; howsoever, *let* all thy wants *lie* upon me; [m]only lodge not in the street.

21 [n]So he brought him into his house, and gave provender unto the asses: [o]and they washed their feet, and did eat and drink.

22 ¶ *Now* as they were making their hearts merry, behold, [p]the men of the city, certain [q]sons of Belial, beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, [r]Bring forth the man that came into thine house, that we may know him.

23 And [s]the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not *so* wickedly; seeing that this man is come into mine house, [t]do not this folly.

24 [u]Behold, *here is* my daughter, a maiden, and his concubine; them I will bring out now, and [x]humble ye them, and do with them what seemeth good unto you: but unto this man do not †so vile a thing.

Before CHRIST about 1406.

†Heb. *is weak.*
†Heb. it is *the pitching* time *of the day.*
†Heb. *to thy tent.*
†Heb. *to over against.*
[d] Josh. 18. 28.
[e] Josh. 15. 8, 63. ch. 1. 21. 2 Sam. 5. 6.
[f] Josh. 18. 28.
[g] Josh. 18. 25.
[h] Matt. 25. 43. Heb. 13. 2.
[i] Ps. 104. 23.
[k] Josh. 18. 1. ch. 18. 31. & 20. 18. 1 Sam. 1. 3, 7.
†Heb. *gathereth.* ver. 15.
[l] Gen. 43. 23. ch. 6. 23.
[m] Gen. 19. 2.
[n] Gen. 24. 32. & 43. 24.
[o] Gen. 18. 4. John 13. 5.
[p] Gen. 19. 4. ch. 20. 5. Hos. 9. 9. & 10. 9.
[q] Deut. 13. 13.
[r] Gen. 19. 5. Rom. 1. 26, 27.
[s] Gen. 19. 6, 7.
[t] 2 Sam. 13. 12.
[u] Gen. 19. 8.
[x] Gen. 34. 2. Deut. 21. 14.
†Heb. *the matter of this folly.*

Before CHRIST about 1406.

[y] Gen. 4. 1.
[z] ch. 20. 5.
[a] ch. 20. 6. See 1 Sam. 11. 7.
[b] ch. 20. 7. Prov. 13. 10.
[a] Deut. 13. 12. Josh. 22. 12. ch. 21. 5. 1 Sam. 11. 7.
[b] ch. 18. 29. 1 Sam. 3. 20. 2 Sam. 3. 10. & 24. 2.
[c] Judg. 10. 17. & 11. 11. 1 Sam. 7. 5. & 10. 17.
[d] ch. 8. 10.
†Heb. *the man the Levite.*
[e] ch. 19. 15.
[f] ch. 19. 22.
[g] ch. 19. 25, 26.
†Heb. *humbled.*
[h] ch. 19. 29.
[i] Josh. 7. 15.
[k] ch. 19. 30.

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they [y]knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord *was*, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and behold, the woman his concubine was fallen down *at* the door of the house, and her hands *were* upon the threshold.

28 And he said unto her, Up, and let us be going. But [z]none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and [a]divided her, *together* with her bones, into twelve pieces, and sent her into all the coasts of Israel.

30 And it was so, that all that saw it, said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, [b]take advice, and speak *your minds.*

CHAP. XX.

The war between the Benjamites and the Israelites.

THEN [a]all the children of Israel went out, and the congregation was gathered together as one man, from [b]Dan even to Beer-sheba, with the land of Gilead, unto the LORD [c]in Mizpeh.

2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen [d]that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell *us*, how was this wickedness?

4 And †the Levite, the husband of the woman that was slain, answered and said, [e]I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

5 [f]And the men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me: [g]and my concubine have they †forced, that she is dead.

6 And [h]I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they [i]have committed lewdness and folly in Israel.

7 Behold, ye *are* all children of Israel; [k]give here your advice and counsel.

8 ¶ And all the people arose as one man, saying, We will not any *of us* go to his tent, neither will we any *of us* turn into his house:

9 But now this *shall be* the thing which we will do to Gibeah: *we will go up* by lot against it;

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do,

when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, †knit together as one man.

12 ¶ [t]And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you?

13 Now therefore deliver *us* the men, [m]the children of Belial, which *are* in Gibeah, that we may put them to death, and [n]put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, besides the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people *there were* seven hundred chosen men [o]left-handed; every one could sling stones at an hair-*breadth*, and not miss.

17 And the men of Israel, besides Benjamin, were numbered four hundred thousand men that drew sword: all these *were* men of war.

18 ¶ And the children of Israel arose, and [p]went up to the house of God, and [q]asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah *shall go up* first.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And [r]the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

22 And the people, the men of Israel, encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 ([s]And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And [t]Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

26 ¶ Then all the children of Israel, and all the people, [u]went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt-offerings and peace-offerings before the LORD.

27 And the children of Israel inquired of the LORD, (for [x]the ark of the covenant of God *was* there in those days,

28 [y]And Phinehas, the son of Eleazar, the son of Aaron, [z]stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to-morrow I will deliver them into thine hand.

29 And Israel [a]set liers in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, *and* were drawn away from the city; and they began †to smite of the people, *and* kill, as at other times, in the highways, of which one goeth up to ‖the house of God, and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They *are* smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: [b]but they knew not that evil *was* near them.

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword.

36 So the children of Benjamin saw that they were smitten: [c]for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 [d]And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait ‖drew *themselves* along, and smote all the city with the edge of the sword.

38 Now there was an appointed ‖sign between the men of Israel †and the liers in wait, that they should make a great †flame with smoke rise up out of the city.

39 And when the men of Israel retired in the battle, Benjamin began †to smite *and* kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as *in* the first battle.

40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites [e]looked behind them, and behold, †the flame of the city ascended up to heaven.

41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil †was come upon them.

42 Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which *came* out of the cities they destroyed in the midst of them.

43 *Thus* they inclosed the Benjamites round about, *and* chased them, *and* trode them down ‖with ease †over against Gibeah toward the sun-rising.

44 And there fell of Benjamin eighteen thousand men; all these *were* men of valour.

45 And they turned and fled toward the wilderness unto the rock of [f]Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

Before CHRIST about 1406.

† Heb. *fellows.*

[t] Deut. 13. 14. Josh. 22. 13, 16.

[m] Deut. 13. 13. ch. 19. 22.

[n] Deut. 17. 12.

† Heb. *to smite of the people wounded as at, &c.*
‖ Or, *Beth-el.*

[o] ch. 3. 15. 1 Chron. 12. 2.

[b] Josh. 8. 14. Isa. 47. 11.

[p] ver. 23, 26.

[q] Num. 27. 21. ch. 1. 1.

[c] Josh. 8. 15.

[d] Josh. 8. 19.

‖ Or, *made a long* sound with the trumpets. Josh. 6. 5.
‖ Or, *time.*
† Heb. *with.*
† Heb. *elevation.*
† Heb. *to smite the wounded.*

[r] Gen. 49. 27.

[s] ver. 26, 27.

[e] Josh. 8. 20.
† Heb. *the whole consumption.*

[t] ver. 21.

† Heb. *touched them.*

[u] ver. 18.

‖ Or, from *Menuchah, &c.*
† Heb. *unto over against.*

[x] Josh. 18. 1. 1 Sam. 4. 3, 4.

[y] Josh. 24. 33.

[z] Deut. 10. 8. & 18. 5.

[f] Josh. 15. 32.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these *were* men of valour.

47 [g]But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that †came to hand: also they set on fire all the cities that †they came to.

CHAP. XXI.

The people bewail the desolation of Benjamin.

NOW [a]the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

2 And the people came [b]to the house of God, and abode there till even before God, and lifted up their voices, and wept sore;

3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people rose early, and [c]built there an altar, and offered burnt-offerings, and peace-offerings.

5 And the children of Israel said, Who *is there* among all the tribes of Israel that came not up with the congregation unto the LORD? [d]For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD, that we will not give them of our daughters to wives?

8 ¶ And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to the LORD? And behold, there came none to the camp from [e]Jabesh-gilead to the assembly.

9 For the people were numbered, and behold *there were* none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, [f]Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this *is* the thing that ye shall do, [g]Ye shall utterly destroy every male, and every woman that †hath lain by man.

Before CHRIST about 1406.

[g] ch. 21. 13.

† Heb. *was found.*

† Heb. *were found.*

[a] ch. 20. 1.

[b] ch. 20. 18, 26.

[c] 2 Sam. 24. 25.

[d] Judg. 5. 23.

[e] 1 Sam. 11. 1. & 31. 11.

[f] ver. 5. & ch. 5. 23. 1 Sam. 11. 7.

[g] Num. 31. 17.

† Heb. *knoweth the lying with man.*

Before CHRIST about 1406.

† Heb. *young women virgins.*

[h] Josh. 18. 1.

† Heb. *and spake and called.*

[i] ch. 20. 47.

‖ Or, *proclaim peace.*

Deut. 20. 10.

[k] ver. 6.

[l] ver. 1. Judg. 11. 35.

† Heb. *from year to year.*

‖ Or, *toward the sun-rising.*

‖ Or, *on.*

[m] See Ex. 15. 20. ch. 11. 34. 1 Sam. 18. 6. Jer. 31. 13.

‖ Or, *Gratify us in them.*

[n] See ch. 20. 48.

[o] ch. 17. 6. & 18. 1. & 19. 1.

[p] Deut. 12. 8. ch. 17. 6.

12 And they found among the inhabitants of Jabesh-gilead four hundred †young virgins that had known no man by lying with any male: and they brought them unto the camp to [h]Shiloh, which *is* in the land of Canaan.

13 And the whole congregation sent *some* †to speak to the children of Benjamin [i]that *were* in the rock Rimmon, and to ‖call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

15 And the people [k]repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit, we may not give them wives of our daughters: [l]for the children of Israel have sworn, saying, Cursed *be* he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is* a feast of the LORD in Shiloh †yearly *in a place* which *is* on the north side of Beth-el, ‖on the east side ‖of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Go, and lie in wait in the vineyards;

21 And see, and behold, if the daughters of Shiloh come out [m]to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, ‖Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye should be guilty.

23 And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and [n]repaired the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

25 [o]In those days *there was* no king in Israel: [p]every man did *that which was* right in his own eyes.

The Book of RUTH.

CHAP. I.

Elimelech driven by famine into Moab, dieth there.

NOW it came to pass in the days when [a]the judges †ruled, that there was [b]a famine in the land. And a certain man of [c]Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

Before CHRIST about 1322.

[a] Judg. 2. 16.

† Heb. *judged.*

[b] See Gen. 12. 10. & 26. 1. 2 Kings 8. 1.

[c] Judg 17. 8.

Before CHRIST about 1322.

[d] See Gen. 35. 19.

[e] Judg. 5. 30.

† Heb. *were.*

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, [d]Ephrathites of Beth-lehem-judah. And they came [e]into the country of Moab, and †continued there.

3 And Elimelech Naomi's husband died, and she was left, and her two sons.

4 And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

6 ¶ Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had [f]visited his people in [g]giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters-in-law, [h]Go, return each to her mother's house: [i]the LORD deal kindly with you, as ye have dealt with [k]the dead, and with me.

9 The LORD grant you that ye may find [l]rest, each *of you* in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? *are* there yet *any more* sons in my womb, [m]that they may be your husbands?

12 Turn again, my daughters, go *your way;* for I am too old to have an husband. If I should say, I have hope, ‖ *if* I should have an husband also to-night, and should also bear sons;

13 Would ye †tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for †it grieveth me much for your sakes, that [n]the hand of the LORD is gone out against me.

14 And they lifted up their voice, and wept again. And Orpah kissed her mother-in-law; but Ruth [o]clave unto her.

15 And she said, Behold, thy sister-in-law is gone back unto her people, and unto [p]her gods: [r]return thou after thy sister-in-law.

16 And Ruth said, ‖[s]Entreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: [t]thy people *shall be* my people, and thy God my God:

17 Where thou diest, will I die, and there will I be buried; [u]the LORD do so to me, and more also, *if aught* but death part thee and me.

18 [x]When she saw that she †was steadfastly minded to go with her, then she left speaking unto her.

19 ¶ So they two went until they came to Bethlehem. And it came to pass, when they were come to Beth-lehem, that [y]all the city was moved about them, and they said, [z]*Is* this Naomi?

20 And she said unto them, Call me not ‖Naomi, call me ‖Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, [a]and the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess her daughter-in-law with her, which returned out of the country of Moab: and they came to Bethlehem [b]in the beginning of barley-harvest.

Before CHRIST about 1312.

[f] Ex. 4. 31. Luke 1. 68.
[g] Ps. 132. 15. Matt. 6. 11.
[h] See Josh. 24. 15.
[i] 2 Tim. 1. 16,17,18.
[k] ver. 5. ch. 2. 20.
[l] ch. 3. 1.
[m] Gen. 38. 11. Deut. 25. 5.
‖ Or, *if I were with a husband.*
† Heb. *hope.*
† Heb. *I have much bitterness.*
[n] Judg. 2. 15. Job 19. 21. Ps. 32. 4. & 38. 2. & 39. 9, 10.
[o] Prov. 17. 17. & 18. 24.
[p] Judg. 11. 24.
[r] See Josh. 24. 15, 19. 2 Kings 2. 2. Luke 24. 28.
‖ Or, *Be not against me.*
[s] 2 Kings 2. 2, 4, 6.
[t] ch. 2. 11, 12.
[u] 1 Sam. 3. 17. & 25. 22. 2 Sam. 19. 13. 2 Kings 6. 31.
[x] Acts 21. 14.
† Heb. *strengthened herself.*
[y] Matt. 21. 10.
[z] See Isa. 23. 7. Lam. 2. 15.
‖ That is, *pleasant.*
‖ That is, *bitter.*
[a] Job 1. 21.

Before CHRIST about 1312.

[b] Ex. 9. 31, 32. ch. 2. 23. 2 Sam. 21. 9.

CHAP. II.

Ruth gleaneth in the fields of Boaz.

AND Naomi had a [a]kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name *was* [b]‖ Boaz.

[a] ch. 3. 2, 12.
[b] ch. 4. 21. ‖ Called *Booz,* Matt. 1. 5.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and [c]glean ears of corn after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter.

[c] Lev. 19. 9. Deut. 24. 19.

3 And she went, and came, and gleaned in the field after the reapers; and her †hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

† Heb. *happened.*

4 ¶ And behold, Boaz came from Beth-lehem, and said unto the reapers, [d]The LORD *be* with you: and they answered him, The LORD bless thee.

[d] Ps. 129. 7, 8. Luke 1. 28. 2 Thess 3. 16.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this?

6 And the servant that was set over the reapers answered and said, It *is* the Moabitish damsel [e]that came back with Naomi out of the country of Moab:

[e] ch. 1. 22.

7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn.

10 Then she [f]fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger?

[f] 1 Sam. 25. 23.

11 And Boaz answered and said unto her, It hath fully been shewed me [g]all that thou hast done unto thy mother-in-law since the death of thine husband: and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

[g] ch. 1. 14, 16, 17.

12 [k]The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, [i]under whose wings thou art come to trust.

[k] 1 Sam. 24. 19.
[i] ch. 1. 16. Ps. 17. 8. & 36. 7. & 57. 1. & 63. 7.

13 Then she said, ‖[k]Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken †friendly unto thine handmaid, [l]though I be not like unto one of thine handmaidens.

‖ Or, *I find favour.*
[k] Gen. 33. 15. 1 Sam. 1. 18.
† Heb. *to the heart.* Gen. 34. 3. Judg. 19. 3.
[l] 1 Sam. 25. 41.

14 And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched *corn,* and she did eat, and [m]was sufficed, and left.

[m] ver. 18.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and †reproach her not:

† Heb. *shame her not.*

16 And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

18 ¶ And she took *it* up, and went into the city: and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her [n] that she had reserved after she was sufficed.

19 And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did [o] take knowledge of thee. And she shewed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day *is* Boaz.

20 And Naomi said unto her daughter-in-law, [p] Blessed *be* he of the LORD, who [q] hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, [r] ‖ one of our next kinsmen.

21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter-in-law, *It is* good, my daughter, that thou go out with his maidens, that they ‖ meet thee not in any other field.

23 So she kept fast by the maidens of Boaz to glean unto the end of barley-harvest and of wheat-harvest; and dwelt with her mother-in-law.

CHAP. III.

1 *By Naomi's instruction,* 6 *Ruth lieth at Boaz's feet.*

THEN Naomi her mother-in-law said unto her, My daughter, [a] shall I not seek [b] rest for thee, that it may be well with thee?

2 And now *is* not Boaz of our kindred, [c] with whose maidens thou wast? Behold, he winnoweth barley to-night in the threshing floor.

3 Wash thyself therefore, [d] and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and ‖ uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, All that thou sayest unto me I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drunk, and [e] his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

8 ¶ And it came to pass at midnight, that the man was afraid, and ‖ turned himself: and behold, a woman lay at his feet.

9 And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: [f] spread therefore thy skirt over thine handmaid; for thou *art* ‖ [g] a near kinsman.

10 And he said, [h] Blessed *be* thou of the LORD, my daughter: *for* thou hast shewed more kindness in the latter end than [i] at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the † city of my people doth know that thou *art* [k] a virtuous woman.

12 And now it is true that I *am thy* [l] near kinsman: howbeit [m] there is a kinsman nearer than I.

13 Tarry this night, and it shall be in the morning, *that* if he will [n] perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, [o] *as* the LORD liveth: lie down until the morning.

14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, [p] Let it not be known that a woman came into the floor.

15 Also he said, Bring the ‖ vail that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: and she went into the city.

16 And when she came to her mother-in-law, she said, Who *art* thou, my daughter? and she told her all that the man had done to her.

17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother-in-law.

18 Then said she, [q] Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he hath finished the thing this day

CHAP. IV.

Boaz calleth into judgment the next kinsman.

THEN went Boaz up to the gate, and sat him down there: and behold, [a] the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten men of [b] the elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's:

4 And † I thought to advertise thee, saying, [c] Buy *it* [d] before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*: but if thou wilt not redeem *it*, *then* tell me, that I may know: [e] for *there is* none to redeem *it* besides thee; and I *am* after thee. And he said, I will redeem *it*.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, [f] to raise up the name of the dead upon his inheritance.

6 ¶ [g] And the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it*.

7 [h] Now this *was the manner* in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off

Before CHRIST about 1312.

[n] ver. 14.
[o] ver. 10. Ps. 41. 1.
[p] ch. 3. 10. 2 Sam. 2. 5. Job 29. 13.
[q] Prov. 17. 17.
[r] ch. 3. 9. & 4. 6.
‖ Or, *one that hath right to redeem:* See Lev. 25. 25.
‖ Or, *fall upon thee.*
[a] 1 Cor. 7. 36. 1 Tim. 5. 8.
[b] ch. 1. 9.
[c] ch. 2. 8.
[d] 2 Sam. 14. 2.
‖ Or, *lift up the clothes that are on his feet.*
[e] Judg. 19. 6, 9, 22. 2 Sam. 13. 28. Esth. 1. 10.
‖ Or, *took hold on.*
[f] Ezek. 16. 8.
‖ Or, *one that hath right to redeem.*
[g] ch. 2. 20. & ver. 12.

Before CHRIST about 1312.

[h] ch. 2. 20.
[i] ch. 1. 8.
† Heb. *gate.*
[k] Prov. 12. 4.
[l] ver. 10.
[m] ch. 4. 1.
[n] Deut. 25. 5. ch. 4. 5. Matt. 22. 24.
[o] Judg. 8. 19. Jer. 4. 2.
[p] Rom. 12. 17. & 14. 16. 1 Cor. 10. 32. 2 Cor. 8. 21. 1 Thess. 5. 22.
‖ Or, *sheet,* or, *apron.*
[q] Ps. 37. 3, 5.
[a] ch. 3. 12.
[b] 1 Kings 21. 8. Prov. 31. 23.
† Heb. *I said I will reveal* in *thine ear.*
[c] Jer. 32. 7, 8.
[d] Gen. 23. 18.
[e] Lev. 25. 25.
[f] Gen. 38. 8. Deut. 25. 5, 6. ch. 3. 13. Matt. 22. 24.
[g] ch. 3. 12, 13.
[h] Deut. 25. 7, 9.

his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe.

9 ¶ And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, [i]that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day.

11 And all the people that *were* in the gate, and the elders, said, *We are* witnesses. [k]The LORD make the woman that is come into thine house like Rachel and like Leah, which two did [l]build the house of Israel: and ‖do thou worthily in [m]Ephratah and †be famous in Beth-lehem:

12 And let thine house be like the house of Pharez, [n]whom Tamar bare unto Judah, of [o]the seed which the LORD shall give thee of this young woman.

Before CHRIST about 1312.

[i] Deut. 25. 6.

[k] Ps. 127. 3. & 128. 3.
[l] Deut. 25. 9.
‖ Or, *get thee riches*, or, *power*.
[m] Gen. 35. 16, 19.
† Heb. *proclaim thy name*.
[n] Gen. 38. 29. 1 Chron. 2. 4. Matt. 1. 3.
[o] 1 Sam. 2. 20.

Before CHRIST about 1312.

13 ¶ So Boaz [p]took Ruth, and she was his wife: and when he went in unto her, [q]the LORD gave her conception, and she bare a son.

14 And [r]the women said unto Naomi, Blessed *be* the LORD, which hath not †left thee this day without a ‖kinsman, that his name may be famous in Israel.

15 And he shall be unto thee a restorer of *thy* life, and †a nourisher of †thine old age: for thy daughter-in-law, which loveth thee, which is [s]better to thee than seven sons, hath borne him.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 [t]And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he *is* the father of Jesse, the father of David.

18 ¶ Now these *are* the generations of Pharez. [u]Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat [x]Nahshon, and Nahshon begat [y]‖ Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat [z]David.

[p] ch. 3. 11.
[q] Gen. 29. 31. & 33. 5.
[r] Luke 1. 58. Rom. 12. 15.
† Heb. *caused to cease unto thee*.
‖ Or, *redeemer*.
† Heb. *to nourish*. Gen. 45. 11. Ps. 55. 22.
† Heb. *thy gray hairs*.
[s] 1 Sam. 1. 8.
[t] Luke 1. 58, 59.

[u] 1 Chron. 2. 4, &c. Matt. 1. 3.

[x] Num. 1. 7.
[y] Matt. 1. 4, &c.
‖ Or, *Salmah*.
[z] 1 Chron. 2. 15. Matt. 1. 6.

The FIRST Book of SAMUEL,

Otherwise called The FIRST Book of the KINGS.

CHAP. I.

Hannah having borne Samuel, presenteth him to the LORD.

NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name *was* [a]Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, [b]an Ephrathite:

2 And he had two wives; the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city [c]†yearly [d]to worship and to sacrifice unto the LORD of hosts in [e]Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, *were* there.

4 ¶ And when the time was that Elkanah [f]offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:

5 But unto Hannah he gave ‖a worthy portion; for he loved Hannah; [g]but the LORD had shut up her womb.

6 And her adversary also †[h]provoked her sore, for to make her fret, because the LORD had shut up her womb.

7 And *as* he did so year by year, ‖†when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I [i]better to thee than ten sons?

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk: (now Eli the priest sat upon a seat by a post of [k]the temple of the LORD:)

10 [l]And she *was* †in bitterness of soul, and prayed unto the LORD, and wept sore.

11 And she [m]vowed a vow, and said, O LORD of hosts, if thou wilt indeed [n]look on the affliction of thine handmaid, and [o]remember me, and not forget thine handmaid, but wilt give unto thine handmaid †a man-child, then I will give him unto the LORD all the days of his life, and [p]there shall no razor come upon his head.

12 And it came to pass, as she †continued praying before the LORD, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord, I *am* a woman †of a sorrowful spirit: I have drunk neither wine nor strong drink, but have [q]poured out my soul before the LORD.

16 Count not thine handmaid for a daughter of [r]Belial: for out of the abundance of my ‖complaint and grief have I spoken hitherto.

17 Then Eli answered and said, [s]Go in peace: and [t]the God of Israel grant *thee* thy petition that thou hast asked of him.

18 And she said, [u]Let thine handmaid find grace in thy sight. So the woman [x]went her way, and did eat, and her countenance was no more *sad*.

Before CHRIST about 1171.

[a] 1 Chron. 6. 27, 34.
[b] Ruth 1. 2.

[c] Ex. 23. 14. Deut. 16. 16. Luke 2. 41.
† Heb. *from year to year*.
[d] Deut. 12. 5, 6, 7.
[e] Josh. 18. 1.
[f] Deut. 12. 17, 18. & 16. 11.
‖ Or, *a double portion*.
[g] Gen. 30. 2.

† Heb. *hard of spirit*.
[q] Ps. 62. 8. & 142. 2.

[r] Deut. 13. 13.
‖ Or, *meditation*.
[s] Judg. 18. 6. Mark 5. 34. Luke 7. 50. & 8. 48.
[t] Ps. 20. 4, 5.
[u] Gen. 33. 15. Ruth 2. 13.
[x] Eccl. 9. 7.

Before CHRIST about 1171.

[h] ch. 3. 3.
[i] Job 7. 11. & 10. 1.
† Heb. *bitter of soul*.
2 Sam. 17. 8.
[m] Gen. 28. 20. Num. 30. 3. Judg. 11. 30.
[n] Gen. 29. 32. Ex. 4. 31. 2 Sam. 16. 12. Ps. 25. 18.
[o] Gen. 8. 1. & 30. 22.
† Heb. *seed of men*.
[p] Num. 6. 5. Judg. 13. 5.
† Heb. *multiplied to pray*.

† Heb. *angered her*.
[k] Job 24. 21.

‖ Or, *from the time that she, &c.*
† Heb. *from her going up*.

[i] Ruth. 4. 15.

19 ¶ And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah [y]knew Hannah his wife; and [z]the LORD remembered her.

20 Wherefore it came to pass, †when the time was come about after Hannah had conceived, that she bare a son, and called his name ‖Samuel, *saying*, Because I have asked him of the LORD.

21 And the man Elkanah, and all his house, [a]went up to offer unto the LORD the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will [b]bring him, that he may appear before the LORD, and there [c]abide [d]for ever.

23 And [e]Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; [f]only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.

24 ¶ And when she had weaned him, she [g]took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto [h]the house of the LORD in Shiloh: and the child *was* young.

25 And they slew a bullock, and [i]brought the child to Eli.

26 And she said, O my lord, [k]*as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

27 [l]For this child I prayed; and the LORD hath given me my petition which I asked of him:

28 [m]Therefore also I have ‖lent him to the LORD: as long as he liveth ‖he shall be lent to the LORD. And he [n]worshipped the LORD there.

CHAP. II.

1 *Hannah's song in thankfulness.* 12 *The sin of Eli's sons.*

AND Hannah [a]prayed, and said, [b]my heart rejoiceth in the LORD, [c]mine horn is exalted in the LORD; my mouth is enlarged over mine enemies; because I [d]rejoice in thy salvation.

2 [e]*There is* none holy as the LORD: for *there is* [f]none beside thee: neither *is there* any rock like our God.

3 Talk no more so exceeding proudly; [g]let *not* †arrogancy come out of your mouth: for the LORD *is* a God of knowledge, and by him actions are weighed.

4 [h]The bows of the mighty men *are* broken, and they that stumbled are girded with strength.

5 [i]*They that were* full have hired out themselves for bread; and *they that were* hungry ceased: so that [k]the barren hath borne seven; and [l]she that hath many children is waxed feeble.

6 [m]The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The LORD [n]maketh poor, and maketh rich: [o]he bringeth low, and lifteth up.

8 [p]He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, [q]to set *them* among princes, and to make them inherit the throne of glory: for [r]the pillars of the earth *are* the LORD's, and he hath set the world upon them.

Before CHRIST about 1171.

[y] Gen. 4. 1.
[z] Gen. 30. 22.
† Heb. *in revolution of days.*
about 1171.
‖ That is, *asked of God.*
[a] ver. 3.
[b] Luke 2. 22.
[c] ver. 11, 28. & ch. 2. 11, 18. & 3. 1.
[d] Ex. 21. 6.
[e] Num. 30. 7.
[f] 2 Sam. 7. 25.
[g] Deut. 12. 5, 6, 11.
[h] Josh. 18. 1.
[i] Luke 2. 22.
about 1165.
[k] Gen. 42. 15.
2 Kings 2. 2, 4, 6.
[l] Matt. 7. 7.
[m] ver. 11, 22.
‖ Or, *returned him whom I have obtained by petition to the* LORD.
‖ Or, *he whom I have obtained by petition shall be returned.*
[n] Gen. 24. 26, 52.

[a] Phil. 4. 6.
[b] See Luke 1. 46, &c.
[c] Ps. 92. 10. & 112. 9.
[d] Ps. 9. 14. & 13. 5. & 20. 5. & 35. 9.
[e] Ex. 15. 11. Deut. 3. 24. & 32. 4. Ps. 86. 8. & 89. 6, 8.
[f] Deut. 4. 35. 2 Sam. 22. 32.
[g] Ps. 94. 4. Mal. 3. 13. Jude 15.
† Heb. *hard.*
[h] Ps. 37. 15, 17. & 76. 3.
[i] Ps. 34. 10. Luke 1. 53.
[k] Ps. 113. 9.
[l] Isa. 54. 1. Jer. 15. 9.
[m] Deut. 32. 39. Job 5. 18. Hos. 6. 1.
[n] Job 1. 21.
[o] Ps. 75. 7.
[p] Ps. 113. 7, 8. Dan. 4. 17. Luke 1. 52.
[q] Job 36. 7.
[r] Job 38. 4, 5, 6. Ps. 24. 2. & 102. 25. & 104. 5. Heb. 1. 3.

Before CHRIST about 1165.

[a] Ps. 91. 11. & 121. 3.
[b] Ps. 2. 9.
[u] ch. 7. 10. Ps. 18. 13.
[x] Ps. 96. 13. & 98. 9.
[y] Ps. 89. 24.
[z] ver. 18. ch. 3. 1.
[a] Deut. 13. 13.
[b] Judg. 2. 10. Jer. 22. 16. Rom. 1. 28.
[c] Lev. 3. 3, 4, 5, 16.
† Heb. *as on the day.*
[d] Gen. 6. 11.
[e] Mal. 2. 8.
[f] ver. 11.
[g] Ex. 28. 4. 2 Sam. 6. 14.
[h] ch. 1. 3.
[k] Gen. 14. 19.
‖ Or, *petition which she asked, &c.*
[l] ch. 1. 28.
[m] Gen. 21. 1.
[n] ver. 26. ch. 3. 19. Judg. 13. 24. Luke 1. 80. & 2. 40.
[o] See Ex. 38. 8.
† Heb. *assembled by troops.*
‖ Or, *I hear evil words of you.*
‖ Or, *to cry out.*
[p] Num. 15. 30.
[q] Josh. 11. 20. Prov. 15. 10.
[r] ver. 21.
[s] Prov. 3. 4. Luke 2. 52. Acts 2. 47. Rom. 14. 18.
[t] 1 Kings 13. 1.

9 [s]He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

10 The adversaries of the LORD shall be [t]broken to pieces; [u]out of heaven shall he thunder upon them: [x]the LORD shall judge the ends of the earth; and he shall give strength unto his king, and [y]exalt the horn of his Anointed.

11 And Elkanah went to Ramah to his house. [z]And the child did minister unto the LORD before Eli the priest.

12 ¶ Now the sons of Eli *were* [a]sons of Belial; [b]they knew not the LORD.

13 And the priest's custom with the people *was, that,* when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand;

14 And he struck *it* into the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also before they [c]burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And *if* any man said unto him, Let them not fail to burn the fat †presently, and *then* take *as much* as thy soul desireth; then he would answer him, *Nay;* but thou shalt give *it me* now: and if not, I will take *it* by force.

17 Wherefore the sin of the young men was very great [d]before the LORD: for men [e]abhorred the offering of the LORD.

18 ¶ [f]But Samuel ministered before the LORD, *being* a child, [g]girded with a linen ephod.

19 Moreover his mother made him a little coat, and brought *it* to him from year to year, when she [h]came up with her husband, to offer the yearly sacrifice.

20 ¶ And Eli [k]blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the ‖loan which is [l]lent to the LORD. And they went unto their own home.

21 And the LORD [m]visited Hannah, so that she conceived, and bare three sons and two daughters And the child Samuel [n]grew before the LORD.

22 ¶ Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with [o]the women that †assembled *at* the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for ‖I hear of your evil dealings by all this people.

24 Nay, my sons; for *it is* no good report that I hear: ye make the LORD's people ‖to transgress.

25 If one man sin against another, the judge shall judge him: but if a man [p]sin against the LORD, who shall entreat for him? Notwithstanding, they hearkened not unto the voice of their father, [q]because the LORD would slay them.

26 And the child Samuel [r]grew on, and was [s]in favour both with the LORD, and also with men.

27 ¶ [t]And there came a man of God unto Eli, and

said unto him, Thus saith the LORD, [x]Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I [x]choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and [y]did I give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore [z]kick ye at my sacrifice and at mine offering, which I have commanded *in my* [a]habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, [b]I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, [c]Be it far from me; for them that honour me [d]I will honour, and [e]they that despise me shall be lightly esteemed.

31 Behold, [f]the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

32 And thou shalt see ‖an enemy *in my* habitation, in all *the wealth* which *God* shall give Israel: and there shall not be [g]an old man in thine house for ever.

33 And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die †in the flower of their age.

34 And this *shall be* [h]a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas: [i]in one day they shall die both of them.

35 And [k]I will raise me up a faithful priest, *that* shall do according to *that* which *is* in mine heart and in my mind: and [l]I will build him a sure house; and he shall walk before [m]mine Anointed for ever.

36 [n]And it shall come to pass, *that* every one that is left in thine house, shall come *and* crouch to him for a piece of silver and a morsel of bread, and shall say, †Put me, I pray thee, into ‖one of the priests' offices, that I may eat a piece of bread.

CHAP. III.

How the word of the Lord was first revealed to Samuel.

AND [a]the child Samuel ministered unto the LORD before Eli. And [b]the word of the LORD was precious in those days; *there was* no open vision.

2 And it came to pass at that time, when Eli *was* laid down in his place, [c]and his eyes began to wax dim, *that* he could not see;

3 And ere [d]the lamp of God went out [e]in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep;*

4 That the LORD called Samuel: and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again.

Before CHRIST about 1165.

[x] Ex. 4. 14, 27.
[z] Ex. 28. 1, 4. Num. 16. 5. & 18. 1, 7.
[y] Lev. 2. 3, 10. & 6. 16. & 7. 7, 8, 34, 35. & 10. 14, 15. Num. 5. 9, 10. & 18. 8–19.
[z] Deut. 32. 15.
[a] Deut. 12. 5, 6.
[b] Ex. 29. 9.
[c] Jer. 18. 9, 10.
[d] Ps. 18. 20. & 91. 14.
[e] Mal. 2. 9.
[f] 1 Kings 2. 27. Ezek. 44. 10. See ch. 4. 11, 18, 20. & 14. 3. & 22. 18, &c.
‖ Or, *the affliction of the tabernacle, for all the wealth which God would have given Israel.*
[g] See Zech. 8. 4.
[h] 1 Kings 13. 3.
[i] ch. 4. 11.
[k] 1 Kings 2. 35. 1 Chron. 29. 22. Ezek. 44. 15.
[l] 2 Sam. 7. 11, 27. 1 Kings 11. 38.
[m] Ps. 2. 2. & 18. 50.
[n] 1 Kings 2. 27.
† Heb. *Join.*
‖ Or, *somewhat about the priesthood.*

[a] ch. 2. 11.
[b] Ps. 74. 9. Amos 8. 11. See ver. 21.

about 1141.

[c] Gen. 27. 1. & 48. 10. ch. 2. 22. & 4. 15.
[d] Ex. 27. 21. Lev. 24. 3. 2 Chron. 13. 11.
[e] ch. 1. 9.

Before CHRIST about 1141.

‖ Or, *Thus* did *Samuel before he knew the* LORD, *and before the word of the* LORD *was revealed unto him.*
[f] See Acts 19. 2.
[g] 2 Kings 21. 12. Jer. 19. 3.
[h] ch. 2. 30–36.
† Heb. *beginning and ending.*
‖ Or, *And I will tell him, &c.*
[i] ch. 2. 29. 30, 31, &c.
[k] Ezek. 7. 3. & 18. 30.
[l] ch. 2. 12, 17, 22.
‖ Or, *accursed.*
† Heb. *frowned not upon them.*
[m] ch. 2. 23, 25.
[n] Num. 15. 30, 31. Isa. 22. 14.

[o] Ruth 1. 17.
† Heb. *so add.*
‖ Or, *word.*
† Heb. *all the things*, or, *words.*
[p] Job 1. 21. & 2. 10. Ps. 39. 9. Isa. 39. 8.
[q] ch. 2. 21.
[r] Gen. 39. 2, 21, 23.
[s] ch. 9. 6.
[t] Judg. 20. 1.

about 1141.

‖ Or, *faithful.*
[u] ver. 1, 4.

‖ Or, *came to pass.*
† Heb. *was.*
[a] ch. 5. 1. & 7. 12.

† Heb. *the battle was spread.*
† Heb. *the array.*

† Heb. *take unto us.*

7 ‖Now Samuel [f]did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 ¶And the LORD said to Samuel, Behold, I will do a thing in Israel, [g]at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli [h]all *things* which I have spoken concerning his house: †when I begin, I will also make an end.

13 ‖[i]For I have told him, that I will [k]judge his house for ever, for the iniquity which he knoweth: because [l]his sons made themselves ‖vile, and he †[m]restrained them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house [n]shall not be purged with sacrifice nor offering for ever.

15 ¶And Samuel lay until the morning, and opened the doors of the house of the LORD: and Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.

17 And he said, What *is* the thing that *the LORD* hath said unto thee? I pray thee hide *it* not from me: [o]God do so to thee, and †more also, if thou hide *any* ‖thing from me, of all the things that he said unto thee.

18 And Samuel told him †every whit, and hid nothing from him. And he said, [t]It *is* the LORD: let him do what seemeth him good.

19 ¶And Samuel [q]grew, and [r]the LORD was with him, [s]and did let none of his words fall to the ground.

20 And all Israel, [t]from Dan even to Beer-sheba, knew that Samuel *was* ‖established *to be* a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by [u]the word of the LORD.

CHAP. IV.

The Israelites are overcome by the Philistines at Eben-ezer.

AND the word of Samuel ‖†came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside [a]Eben-ezer: and the Philistines pitched in Aphek.

2 And the Philistines put themselves in array against Israel: and when †they joined battle, Israel was smitten before the Philistines: and they slew of †the army in the field about four thousand men.

3 ¶And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to-day before the Philistines? Let us †fetch the ark of the covenant of the LORD out of Shiloh unto us, that when it cometh among us, it may save us out of the hand of our enemies

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, [b]which dwelleth *between* [c]the cherubims: and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing †heretofore.

8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues in the wilderness.

9 [d]Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, [e]as they have been to you: †quit yourselves like men, and fight.

10 ¶ And the Philistines fought, and [f]Israel was smitten, and they fled every man into his tent: and there was a very great slaughter, for there fell of Israel thirty thousand footmen.

11 And [g]the ark of God was taken; and [h]the two sons of Eli, Hophni and Phinehas, †were slain.

12 ¶ And there ran a man of Benjamin out of the army, and [i]came to Shiloh the same day with his clothes rent, and [k]with earth upon his head.

13 And when he came, lo, Eli sat upon [l]a seat by the way-side watching: for his heart trembled for the ark of God. And when the man came into the city and told *it*, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and [m]his eyes †were dim, that he could not see.

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to-day out of the army. And he said, [n]What †is there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. ‖And he had judged Israel forty years.

19 ¶ And his daughter-in-law, Phinehas' wife, was with child *near* ‖to be delivered: and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself, and travailed; for her pains †came upon her.

20 And about the time of her death, [o]the women that stood by her said unto her, Fear not; for thou

Before CHRIST about 1141.

[b] 2 Sam. 6. 2. Ps. 80. 1. & 99. 1.
[c] Ex. 25. 18, 22. Num. 7. 89.
† Heb. *yesterday*, or, *the third day*.
[d] 1 Cor. 16. 13.
[e] Judg. 13. 1.
† Heb. *be men*.
[f] ver. 2. Lev. 26. 17. Deut. 28. 25. Ps. 78. 9, 62.
[g] ch. 2. 32. Ps. 78. 61.
[h] ch. 2. 34. Ps. 78. 64.
† Heb. *died*.
[i] 2 Sam. 1. 2.
[k] Josh. 7. 6. 2 Sam. 13. 19. & 15. 32. Neh. 9. 1. Job 2. 12.
[l] ch. 1. 9.
[m] ch. 3. 2.
† Heb. *stood*.
[n] 2 Sam. 1. 4.
† Heb. *is the thing?*

about 1141.

‖ He seems to have been a Judge to do justice only, and that in Southwest *Israel*.
† Heb. *were turned*.
[o] Gen. 35. 17.

Before CHRIST about 1141.

† Heb. *set not her heart*.
‖ That is, *where is the glory?* or, there is *no glory*.
[p] ch. 14. 3.
[q] Ps. 26. 8. & 78. 61.
[a] ch. 4. 1. & 7. 12.
[b] Judg. 16. 23.
[c] Isa. 19. 1. & 46. 1, 2.
[d] Isa. 46. 7.
[e] Jer. 50. 2. Ezek. 6. 4, 6. Mic. 1. 7.
‖ Or, *the fishy part*.
[f] See Zeph. 1. 9.
[g] ver. 7, 11. Ex. 9. 3. Ps. 32. 4. Acts 13. 11.
[h] ch. 6. 5.
[i] Deut. 28. 27. Ps. 78. 66.
[k] Deut. 2. 15. ch. 7. 13. & 12. 15.
[l] ver. 11.
[m] ver. 6. Ps. 78. 66.

† Heb. *me, to slay me and my*.
† Heb. *me not, and my*.
[n] ver. 6, 9.

hast borne a son. But she answered not, †neither did she regard *it*.

21 And she named the child ‖[p]I-chabod, saying, [q]The glory is departed from Israel: (because the ark of God was taken, and because of her father-in-law and her husband.)

22 And she said, The glory is departed from Israel: for the ark of God is taken.

CHAP. V.

The ark is brought into Ashdod, and set in the house of Dagon.

AND the Philistines took the ark of God, and brought it [a]from Eben-ezer unto Ashdod.

2 When the Philistines took the ark of God, they brought it into the house of [b]Dagon, and set it by Dagon.

3 ¶ And when they of Ashdod arose early on the morrow, behold, Dagon *was* [c]fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and [d]set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD: and [e]the head of Dagon, and both the palms of his hands *were* cut off upon the threshold; only ‖*the stump of* Dagon was left to him.

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, [f]tread on the threshold of Dagon in Ashdod unto this day.

6 But [g]the hand of the LORD was heavy upon them of Ashdod, and he [h]destroyed them, and smote them with [i]emerods, *even* Ashdod, and the coasts thereof.

7 And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 They sent therefore, and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

9 And it was *so*, that after they had carried it about, [k]the hand of the LORD was against the city [l]with a very great destruction: and [m]he smote the men of the city both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the ark of God to Ekron. And it came to pass as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to †us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay †us not, and our people: for there was a deadly destruction throughout all the city; [n]the hand of God was very heavy there.

12 And the men that died not, were smitten with the emerods: and the cry of the city went up to heaven.

CHAP. VI.

The Philistines take counsel how to send back the ark.

AND the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines [a]called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not [b]empty; but in any wise return him [c]a trespass-offering: then ye shall be healed, and it shall [d]be known to you why his hand is not removed from you.

4 Then said they, What *shall be* the trespass-offering which we shall return to him? They answered, Five golden emerods, and five golden mice, [e]*according to* the number of the lords of the Philistines: for one plague *was* on †you all, and on your lords.

5 Wherefore ye shall make images of your emerods, and images of your mice that [f]mar the land; and ye shall [g]give glory unto the God of Israel: peradventure he will [h]lighten his hand from off you, and from off [i]your gods, and from off your land.

6 Wherefore then do ye harden your hearts, [k]as the Egyptians and Pharaoh hardened their hearts? when he had wrought ‖wonderfully among them, [l]did they not let †the people go, and they departed?

7 Now therefore make [m]a new cart, and take two milch-kine [n]on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart; and put [o]the jewels of gold which ye return him *for* a trespass-offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to [p]Beth-shemesh, *then* ‖he hath done us this great evil: but if not, then [q]we shall know that *it is* not his hand *that* smote us; it *was* a chance *that* happened to us.

10 ¶And the men did so; and took two milch-kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, *and* went along the highway, lowing as they went, and turned not aside *to* the right hand or *to* the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And *they of* Beth-shemesh *were* reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see *it*.

14 And the cart came into the field of Joshua, a Beth-shemite, and stood there, where *there was* a great stone: and they clave the wood of the cart, and offered the kine a burnt-offering unto the LORD.

15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone: and the men of Beth-shemesh offered burnt-offerings and sacrificed sacrifices the same day unto the LORD.

16 And when [r]the five lords of the Philistines had seen *it*, they returned to Ekron the same day.

17 [s]And these *are* the golden emerods which the Philistines returned *for* a trespass-offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one;

18 And the golden mice, *according to* the number of all the cities of the Philistines *belonging* to the five lords, *both* of fenced cities, and of country villages, even unto the ‖great *stone of* Abel, whereon they set down the ark of the LORD: *which stone remaineth* unto this day in the field of Joshua the Beth-shemite.

19 ¶And [t]he smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

20 And the men of Beth-shemesh said, [u]Who is able to stand before this holy LORD God? and to whom shall he go up from us?

21 ¶And they sent messengers to the inhabitants of [x]Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, *and* fetch it up to you.

CHAP. VII.

They of Kirjath-jearim bring the ark into the house of Abinadab, to keep it.

AND the men of [a]Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of [b]Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.

3 ¶And Samuel spake unto all the house of Israel, saying, If ye do [c]return unto the LORD with all your hearts, *then* [d]put away the strange gods, and [e]Ashtaroth, from among you, and [f]prepare your hearts unto the LORD, and [g]serve him only; and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away [h]Baalim, and Ashtaroth, and served the LORD only.

5 And Samuel said, [i]Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, [k]and drew water, and poured *it* out before the LORD, and [l]fasted on that day, and said there, [m]We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard *it*, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, †[o]Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

9 ¶And Samuel took a sucking lamb, and offered

Before CHRIST about 1140.

[a] Gen. 41. 8. Ex. 7. 11. Dan. 2. 2. & 5. 7. Matt. 2. 4.

[b] Ex. 23. 15. Deut. 16. 16.

[c] Lev. 5. 15, 16.

[d] ver. 9.

[e] See ver. 17, 18. Josh. 13. 3. Judg. 3. 3. †Heb. *them.*

[f] ch. 5. 6.

[g] Josh. 7. 19 Isa. 42. 12. Mal. 2. 2. John 9. 24.

[h] See ch. 5. 6, 11. Ps. 39. 10.

[i] ch. 5. 3, 4, 7.

[k] Ex. 7. 13. & 8. 15. & 14. 17.

[l] Or, *reproachfully.* Ex. 12. 31. †Heb. *them.*

[m] 2 Sam. 6. 3.

[n] Num. 19. 2.

[o] ver. 4, 5.

[p] Josh. 15. 10.

‖Or, *it.*

[q] ver. 3.

Before CHRIST about 1140.

[r] Josh. 13. 3.

[s] ver. 4.

‖Or, *great stone.*

[t] See Ex. 19. 21. Num. 4. 5, 15, 20. 2 Sam. 6. 7.

[u] 2 Sam. 6. 9. Mal. 3. 2.

[x] Josh. 18. 14. Judg. 18. 12. 1 Chron. 13. 5, 6.

[a] ch. 6. 21. Ps. 132. 6.

[b] 2 Sam. 6. 4.

[c] Deut. 30. 2–10. 1 Kings 8. 48. Isa. 55. 7. Hos. 6. 1. Joel 2. 12.

[d] Gen. 35. 2. Josh. 24. 14, 23. about 1120.

[e] Judg. 2. 13.

[f] 2 Chron. 30. 19. Job 11. 13, 14.

[g] Deut. 6. 13. & 10. 20. & 13. 4. Matt. 4. 10. Luke 4. 8.

[h] Judg. 2. 11.

[i] Judg. 20. 1. 2 Kings 25. 23.

[k] 2 Sam. 14. 14.

[l] Neh. 9. 1, 2. Dan. 9. 3, 4, 5. Joel 2. 12.

[m] Judg. 10. 10. 1 Kings 8. 47. Ps. 106. 6.

†Heb. *Be not silent from us from crying.*

[o] Isa. 37. 4.

it for a burnt-offering wholly unto the LORD: and [q]Samuel cried unto the LORD for Israel; and the LORD ‖heard him.

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: [r]but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until *they came* under Beth-car.

12 Then Samuel [s]took a stone, and set *it* between Mizpeh and Shen, and called the name of it ‖Ebenezer, saying, Hitherto hath the LORD helped us.

13 ¶ [t]So the Philistines were subdued, and they [u]came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines: and there was peace between Israel and the Amorites.

15 And Samuel [x]judged Israel all the days of his life.

16 And he went from year to year †in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And [y]his return *was* to Ramah; for there *was* his house; and there he judged Israel; and there he [z]built an altar unto the LORD.

CHAP. VIII.

By occasion of the ill government of Samuel's sons, the Israelites ask a king.

AND it came to pass, when Samuel was old, that he [a]made his [b]sons judges over Israel.

2 Now the name of his first-born was ‖Joel; and the name of his second, Abiah: *they were* judges in Beer-sheba.

3 And his sons [c]walked not in his ways, but turned aside [d]after lucre, and [e]took bribes, and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now [f]make us a king to judge us like all the nations.

6 ¶ But the thing †displeased Samuel, when they said, Give us a king to judge us: and Samuel prayed unto the LORD.

7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for [g]they have not rejected thee, but [h]they have rejected me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore ‖hearken unto their voice: ‖howbeit, yet protest solemnly unto them, and [i]shew them the manner of the king that shall reign over them.

Before CHRIST about 1120.

[q] Ps. 99. 6. Jer. 15. 1. ‖ Or, *answered.*

[r] See Josh. 10. 10. Judg. 4. 15. & 5. 20. ch. 2. 10. 2 Sam. 22. 14, 15.

[s] Gen. 28. 18. & 31. 45. & 35. 14. Josh. 4. 9. & 24. 26. ‖ That is, *The stone of help.* ch. 4. 1.

[t] Judg. 13. 1.

[u] ch. 13. 5.

[x] ver. 6. ch. 12. 11. Judg. 2. 16.

† Heb. *and he circuited.*

[y] ch. 8. 4.

[z] Judg. 21. 4.

about 1112.

[a] Deut. 16. 18. 2 Chron. 19. 5.

[b] See Judg. 10. 4. & 12. 14, compared with Judg. 5. 10. ‖ *Vashni,* 1 Chron. 6. 28.

[c] Jer. 22. 15, 16, 17.

[d] Ex. 18. 21. 1 Tim. 3. 3. & 6. 10.

[e] Deut. 16. 19. Ps. 15. 5. 1095.

[f] ver. 19, 20. Deut. 17. 14. Hos. 13. 10. Acts 13. 21. † Heb. *was evil in the eyes of Samuel.*

[g] See Ex. 16. 8.

[h] ch. 10. 19. & 12. 17, 19. Hos. 13. 10, 11. ‖ Or, *obey.* ‖ Or, *notwithstanding when thou hast solemnly protested against them, then thou shalt shew, &c.*

[i] ver. 11.

Before CHRIST 1095.

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, [k]This will be the manner of the king that shall reign over you: [l]He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And [m]he will take your fields, and your vineyards, and your olive-yards, *even* the best *of them,* and give *them* to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his †officers, and to his servants.

16 And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put *them* to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD [n]will not hear you in that day.

19 ¶ Nevertheless, the people [o]refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

20 That we also may be [p]like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, [q]Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

[k] See Deut. 17. 16, &c. ch. 10. 25.

[l] ch. 14. 52.

[m] 1 Kings 21. 7. See Ezek. 46. 18.

† Heb. *eunuchs.* Gen. 37. 36.

[n] Prov. 1. 25, 26, 27, 28. Isa. 1. 15. Mic. 3. 4.

[o] Jer. 44. 16.

[p] ver. 5.

[q] ver. 7. Hos. 13. 11.

CHAP. IX.

19 *Samuel entertaineth Saul at the feast.* 25 *Samuel, after secret communication, bringeth Saul on his way.*

NOW there was a man of Benjamin whose name *was* [a]Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, ‖a Benjamite, a mighty man of ‖power.

2 And he had a son, whose name *was* Saul, a choice young man, and a goodly: and *there was* not among the children of Israel a goodlier person than he: [b]from his shoulders and upward *he was* higher than any of the people.

3 And the asses of Kish, Saul's father, were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through mount Ephraim, and passed through the land of [c]Shalisha, but they found *them* not: then they passed through the land of Shalim, and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not.

5 *And* when they were come to the land of Zuph, Saul said to his servant that *was* with him, Come,

[a] ch. 14. 51. 1 Chron. 8. 33. & 9. 39.

‖ Or, *the son of a man of Jemini.* ‖ Or, *substance.*

[b] ch. 10. 23.

[c] 2 Kings 4. 42.

and let us return; lest my father leave *caring* for the asses, and take thought for us.

6 And he said unto him, Behold now, *there is* in this city [d]a man of God, and *he is* an honourable man; [e]all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go.

7 Then said Saul to his servant, But behold, *if* we go, [f]what shall we bring the man? for the bread †is spent in our vessels, and *there is* not a present to bring to the man of God: what † have we?

8 And the servant answered Saul again, and said, Behold, †I have here at hand the fourth part of a shekel of silver: *that* will I give to the man of God, to tell us our way.

9 (Beforetime in Israel, when a man [g]went to inquire of God, thus he spake, Come, and let us go to the seer: for *he that is* now *called* a Prophet was beforetime called [h]a Seer.)

10 Then said Saul to his servant, †Well said; come, let us go: so they went unto the city where the man of God *was*.

11 ¶*And* as they went up †the hill to the city, [i]they found young maidens going out to draw water, and said unto them, Is the seer here?

12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to-day to the city; for [k]*there is* a ‖sacrifice of the people to-day [l]in the high place:

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; *and* afterwards they eat that be bidden. Now therefore get you up: for about †this time ye shall find him.

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 ¶[m]Now the LORD had †told Samuel in his ear a day before Saul came, saying,

16 To-morrow about this time I will send thee a man out of the land of Benjamin, [n]and thou shalt anoint him *to be* captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have [o]looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the LORD said unto him, [p]Behold the man whom I spake to thee of! this same shall †reign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house *is*.

19 And Samuel answered Saul, and said, I *am* the seer: go up before me unto the high place; for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that *is* in thine heart.

20 And as for [q]thine asses that were lost †three days ago, set not thy mind on them; for they are found. And on whom [r]*is* all the desire of Israel? *Is it* not on thee, and on all thy father's house?

21 And Saul answered and said, [s]*Am* not I a Benjamite, of the [t]smallest of the tribes of Israel? and [u]my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou †so to me?

22 And Samuel took Saul, and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which *were* about thirty persons.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up [x]the shoulder, and *that* which *was* upon it, and set *it* before Saul. And *Samuel* said, Behold that which is ‖left! set *it* before thee, *and* eat; for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

25 ¶And when they were come down from the high place into the city, *Samuel* communed with Saul upon [y]the top of the house.

26 And they arose early: and it came to pass about the spring of the day that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 *And* as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still †a while, that I may shew thee the word of God.

CHAP. X.

1 *Samuel anointeth Saul.* 2 *He comfirmeth him by prediction.*

THEN [a]Samuel took a vial of oil, and poured *it* upon his head, [b]and kissed him, and said, *Is it* not because [c]the LORD hath anointed thee *to be* captain over [d]his inheritance?

2 When thou art departed from me to-day, then thou shalt find two men by [e]Rachel's sepulchre in the border of Benjamin [f]at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and lo, thy father hath left †the care of the asses, and sorroweth for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up [g]to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will †salute thee, and give thee two *loaves* of bread; which thou shalt receive of their hands.

5 After that thou shalt come to [h]the hill of God, [i]where *is* the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down [k]from the high place with a psaltery, and a tabret, and a pipe, and a harp before them; [l]and they shall prophesy:

6 And [m]the Spirit of the LORD will come upon thee, and [n]thou shalt prophesy with them, and shalt be turned into another man.

7 And †let it be, when these [o]signs are come unto thee, †*that* thou do as occasion serve thee; for [p]God *is* with thee.

Before CHRIST about 1095.

[d] Deut. 33. 1. 1 Kings 13. 1.
[e] ch. 3. 19.
[f] See Judg. 6. 18. & 13. 17. 1 Kings 14. 3. 2 Kings 4. 42. & 8. 8.
† Heb. *is gone out of, &c.*
† Heb. *is with us.*
† Heb. *there is found in my hand.*
[g] Gen. 25. 22.
[h] 2 Sam. 24. 11. 2 Kings 17. 13. 1 Chron. 26. 28. & 29. 29. 2 Chron. 16. 7, 10. Isa. 30. 10. Amos 7. 12.
† Heb. *Thy word* is *good.*
† Heb. *in the ascent of the city.*
[i] Gen. 24. 11.
[k] Gen. 31. 54. ch. 16. 2.
‖ Or, *feast.*
[l] 1 Kings 3. 2.
† Heb. *to-day.*
[m] ch. 15. 1. Acts 13. 21.
† Heb. *revealed the ear of Samuel.* ch. 20. 2.
[n] ch. 10. 1.
[o] Ex. 2. 25. & 3. 7, 9.
[p] ch. 16. 12. Hos. 13. 11.
† Heb. *restrain in.*
[q] ver. 3.
† Heb. *to-day three days.*
[r] ch. 8. 5, 19. & 12. 13.
[s] ch. 15. 17.
[t] Judg. 20. 46, 47, 48. Ps. 68. 27.
[u] See Judg. 6. 15.

Before CHRIST about 1095.

† Heb. *according to this word.*
[z] Lev. 7. 32, 33. Ezek. 24. 4.
‖ Or, *reserved.*
[y] Deut. 22. 8. 2 Sam. 11. 2. Acts 10. 9.
† Heb. *to-day.*
[a] ch. 9. 16. & 16. 13. 2 Kings 9. 3, 6.
[b] Ps. 2. 12.
[c] Acts 13. 21.
[d] Deut. 32. 9. Ps. 78. 71.
[e] Gen. 35. 19, 20.
[f] Josh. 18. 28.
† Heb. *the business.*
[g] Gen. 28. 22. & 35. 1, 3, 7.
† Heb. *ask thee of peace:* as Judges 18. 15.
[h] ver. 10.
[i] ch. 13. 3.
[k] ch. 9. 12.
[l] Ex. 15. 20, 21. 2 Kings 3. 15. 1 Cor. 14. 1.
[m] Num. 11. 25. ch. 16. 13.
[n] ver. 10. ch. 19. 23, 24.
† Heb. *it shall come to pass, that when these signs, &c.*
[o] Ex. 4. 8. Luke 2. 12.
† Heb. *do for thee as thy hand shall find.* Judg. 9. 33.
[p] Judg. 6. 12.

8 And thou shalt go down before me [q]to Gilgal; and behold, I will come down unto thee, to offer burnt-offerings, *and* to sacrifice sacrifices of peace-offerings: [r]seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

9 ¶ And it was *so*, that when he had turned his †back to go from Samuel, God †gave him another heart: and all those signs came to pass that day.

10 And [s]when they came thither to the hill, behold, [t]a company of prophets met him; and [u]the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass when all that knew him beforetime, saw, that, behold, he prophesied among the prophets, then the people said †one to another, What *is* this *that* is come unto the son of Kish? [x]*Is* Saul also among the prophets?

12 And one †of the same place answered and said, But [y]who *is* their father? Therefore it became a proverb, *Is* Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 ¶ And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that *they were* nowhere, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

17 ¶ And Samuel called the people together [z]unto the LORD [a]to Mizpeh;

18 And said unto the children of Israel, [b]Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you:

19 [c]And ye have this day rejected your God, who himself saved you out of all your adversities, and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

20 And when Samuel had [d]caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they [e]inquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, [f]he was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him [g]whom the LORD hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, [h]†God save the king.

25 Then Samuel told the people [i]the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home [k]to Gibeah; and there went with him a band of men, whose hearts God had touched.

27 [l]But the [m]children of Belial said, How shall this man save us? And they despised him, [n]and brought him no presents. But ‖he held his peace

CHAP. XI.

Nahash offereth them of Jabesh-gilead a reproachful condition.

THEN [a]Nahash the Ammonite came up, and encamped against [b]Jabesh-gilead: and all the men of Jabesh said unto Nahash, [c]Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this *condition* will I make *a covenant* with you, that I may thrust out all your right eyes, and lay it *for* [d]a reproach upon all Israel.

3 And the elders of Jabesh said unto him, †Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee.

4 ¶ Then came the messengers [e]to Gibeah of Saul, and told the tidings in the ears of the people: and [f]all the people lifted up their voices, and wept.

5 And behold, Saul came after the herd out of the field; and Saul said, What *aileth* the people that they weep? And they told him the tidings of the men of Jabesh.

6 [g]And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and [h]hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, [i]Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out †with one consent.

8 And when he numbered them in [k]Bezek, the children [l]of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by *that time* the sun be hot, ye shall have ‖help. And the messengers came and shewed *it* to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, To-morrow [m]we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was *so* on the morrow, that [n]Saul put the people [o]in three companies; and they came into the midst of the host in the morning-watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

12 ¶ And the people said unto Samuel, [p]Who *is* he that said, Shall Saul reign over us? [q]bring the men, that we may put them to death.

13 And Saul said, [r]There shall not a man be put to death this day: for to-day [s]the LORD hath wrought salvation in Israel.

Before CHRIST 1095.

[q] ch. 11. 14, 15. & 13. 4.
[r] ch. 13. 8.
† Heb. *shoulder.*
† Heb. *turned.*
[s] ver. 5.
[t] ch. 19. 20.
[u] ver. 6.
† Heb. a *man to his neighbour.*
[x] ch. 19. 24. Matt. 13. 54, 55. John 7. 15. Acts 4. 13.
† Heb. *from thence.*
[y] Isa. 54. 13. John 6. 45. & 7. 16.
[z] Judg. 11. 11. & 20. 1. ch. 11. 15.
[a] ch. 7. 5, 6.
[b] Judg. 6. 8, 9.
[c] ch. 8. 7, 19. & 12. 12.
[d] Josh. 7. 14, 16, 17. Acts 1. 24, 26.
[e] ch. 23. 2, 4, 10, 11.
[f] ch. 9. 2.
[g] 2 Sam. 21. 6.
[h] 1 Kings 1. 25, 39. 2 Kings 11. 12.
† Heb. *Let the king live.*
[i] See Deut. 17. 14, &c. ch. 8. 11.

Before CHRIST 1095.

[k] Judg. 20. 14. ch. 11. 4.
[l] ch. 11. 12.
[m] Deut. 13. 13.
[n] 2 Sam. 8. 2. 1 Kings 4. 21. & 10. 25. 2 Chron. 17. 5. Ps. 72. 10. Matt. 2. 11.
‖ Or, *he was as though he had been deaf.*
[a] ch. 12. 12.
[b] Judg. 21. 8.
[c] Gen. 26. 28. Ex. 23. 32. 1 Kings 20. 34. Job 41. 4. Ezek. 17. 13.
[d] Gen. 34. 14. ch. 17. 26.
† Heb. *Forbear us.*
[e] ch. 10. 26. & 15. 34. 2 Sam. 21. 6.
[f] Judg. 2. 4. & 21. 2.
[g] Judg. 3. 10. & 6. 34. & 11. 29. & 13. 25. & 14. 6. ch. 10. 10. & 16. 13.
[h] Judg. 19. 29.
[i] Judg. 21. 5, 8, 10.
† Heb. *as one man.* Judg. 20. 1.
[k] Judg. 1. 5.
[l] 2 Sam. 24. 9.
‖ Or, *deliverance.*
[m] ver. 3.
[n] See ch. 31. 11.
[o] Judg. 7. 16.
[p] ch. 10. 27.
[q] See Luke 19. 27.
[r] 2 Sam. 19. 22.
[s] Ex. 14. 13, 30. ch. 19. 5.

14 Then said Samuel to the people, Come, and let us go [t]to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal; and there they made Saul king [u]before the LORD in Gilgal: and [x]there they sacrificed sacrifices of peace-offerings before the LORD: and there Saul and all the men of Israel rejoiced greatly.

CHAP. XII.

Samuel testifieth his integrity.

AND Samuel said unto all Israel, Behold, I have hearkened unto [a]your voice in all that ye said unto me, and [b]have made a king over you.

2 And now, behold, the king [c]walketh before you: [d]and I am old and gray-headed; and behold, my sons *are* with you: and I have walked before you from my childhood unto this day.

3 Behold, here I *am:* witness against me before the LORD, and before [f]his anointed; [g]whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* †bribe ‖to [h]blind mine eyes therewith? and I will restore it you.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand.

5 And he said unto them, The LORD *is* witness against you, and his anointed *is* witness this day, [i]that ye have not found aught [k]in mine hand. And they answered, *He is* witness.

6 ¶ And Samuel said unto the people, [l]*It is* the LORD that ‖advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may [m]reason with you before the LORD of all the †righteous acts of the LORD, which he did †to you and to your fathers.

8 [n]When Jacob was come into Egypt, and your fathers [o]cried unto the LORD, then the LORD [p]sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they [q]forgat the LORD their God, [r]he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of [s]the Philistines, and into the hand of the king [t]of Moab, and they fought against them.

10 And they cried unto the LORD, and said, [u]We have sinned, because we have forsaken the LORD, [x]and have served Baalim and Ashtaroth: but now [y]deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent [z]Jerubbaal, and Bedan, and [a]Jephthah, and [b]Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And when ye saw that [c]Nahash the king of the children of Ammon came against you, [d]ye said unto me, Nay; but a king shall reign over us: when [e]the LORD your God *was* your king.

13 Now therefore, [f]behold the king [g]whom ye have chosen, *and* whom ye have desired! and behold, [h]the LORD hath set a king over you.

14 If ye will [i]fear the LORD, and serve him, and obey his voice, and not rebel against the †commandment of the LORD, then shall both ye, and also the king that reigneth over you, †continue following the LORD your God.

15 But if ye will [k]not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, [l]as *it was* against your fathers.

16 ¶ Now therefore [m]stand and see this great thing, which the LORD will do before your eyes.

17 *Is it* not [n]wheat-harvest to-day? [o]I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that [p]your wickedness *is* great, which ye have done in the sight of the LORD, in asking you a king.

18 So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and [q]all the people greatly feared the LORD and Samuel.

19 And all the people said unto Samuel, [r]Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

20 ¶ And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart;

21 And [s]turn ye not aside: [t]for *then should ye go* after vain *things*, which cannot profit nor deliver; for they *are* vain.

22 For [u]the LORD will not forsake his people [x]for his great name's sake: because [y]it hath pleased the LORD to make you his people.

23 Moreover as for me, God forbid that I should sin against the LORD †[z]in ceasing to pray for you: but [a]I will teach you the [b]good and the right way:

24 [c]Only fear the LORD, and serve him in truth with all your heart: for [d]consider ‖how [e]great *things* he hath done for you.

25 But if ye shall still do wickedly, [f]ye shall be consumed, [g]both ye and your king.

CHAP. XIII.

1 *Saul's selected band.* 3 *He calleth the Hebrews to Gilgal against the Philistines.*

SAUL †reigned one year; and when he had reigned two years over Israel,

2 Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in [a]Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 And Jonathan smote [b]the garrison of the Philistines that *was* in ‖Geba; and the Philistines heard *of it.* And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

4 And all Israel heard say *that* Saul had smitten a garrison of the Philistines, and *that* Israel also †was had in abomination with the Philistines: and the people were called together after Saul to Gilgal.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which

Before CHRIST 1095.

[t] ch. 10. 8.
[u] ch. 10 17.
[x] ch. 10. 8.
[a] ch. 8. 5, 19, 20.
[b] ch. 10. 24. & 11. 14, 15.
[c] Num. 27. 17. ch. 8. 20.
[d] ch. 8. 1, 5.
[f] ver. 5. ch. 10. 1. & 24. 6. 2 Sam. 1. 14, 16.
[g] Num. 16. 15. Acts 20. 33. 1 Thess. 2. 5.
† Heb. *ransom.*
‖ Or, *that I should hide mine eyes at him.*
[h] Deut. 16. 19.
[i] John 18. 38. Acts 23. 9. & 24. 16, 20.
[k] Ex. 22. 4.
[l] Mic 6. 4.
‖ Or, *made.*
[m] Isa. 1. 18. & 5. 3, 4. Mic. 6. 2, 3.
† Heb. *righteousnesses*, or, *benefits.*
[n] Gen. 46. 5, 6.
[o] Ex. 2. 23.
[p] Ex. 3. 10. & 4. 16.
[q] Judg. 3. 7.
[r] Judg. 4. 2.
[s] Judg. 10. 7. & 13 1.
[t] Judg. 3. 12.
[u] Judg. 10. 10.
[x] Judg. 2. 13.
[y] Judg. 10. 15, 16.
[z] Judg. 6. 14, 32.
[a] Judg. 11. 1.
[b] ch. 7. 13.
[c] ch. 11. 1.
[d] ch. 8. 3, 19.
[e] Judg. 8. 23. ch. 8. 7. & 10. 19.
[f] ch. 10. 24.
[g] ch. 8. 5. & 9. 20.
[h] Hos. 13. 11.
[i] Josh. 24. 14. Ps. 81. 13, 14.

Before CHRIST 1095.

† Heb. *mouth.*
† Heb. *be after.*
[k] Lev. 26. 14, 15, &c. Deut. 28. 15, &c. Josh. 24. 20.
[l] ver. 9.
[m] Ex. 14. 13, 31.
[n] Prov. 26. 1.
[o] Josh. 10. 12. ch. 7. 9, 10. Jam. 5. 16, 17, 18.
[p] ch. 8 7.
[q] Ex. 14. 31. See Ezra 10. 9
[r] Ex. 9 28. & 10. 17. Jam. 5. 15. 1 John 5. 16.
[s] Deut. 11. 16.
[t] Jer. 16. 19. Hab. 2. 18. 1 Cor. 8. 4.
[u] 1 Kings 6. 13. Ps. 94. 14
[z] Josh. 7. 9. Ps. 106. 8. Jer. 14. 21. Ezek. 20. 9, 14.
[y] Deut. 7. 7, 8. & 14. 2. Mal. 1. 2.
† Heb. *from ceasing.*
[z] Acts 12. 5. Rom. 1. 9. Col. 1. 9. 2 Tim. 1. 3.
[a] Ps. 34. 11. Prov. 4. 11.
[b] 1 Kings 8. 36. 2 Chron. 6. 27. Jer. 6. 16.
[c] Eccl. 12. 13.
[d] Isa. 5. 12.
‖ Or, *what a great* thing, &c.
[e] Deut. 10. 21. Ps. 126. 2, 3.
[f] Josh. 24. 20.
[g] Deut. 28. 36.
† Heb. *the son of one year in his reigning.* 1093.
[a] ch. 10. 26.
[b] ch. 10. 5.
‖ Or, *the hill.*
† Heb. *did stink.* Gen. 34. 30. Ex. 5. 21.

is on the sea-shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven.

6 When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people [c]did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *some of* the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he *was* yet in Gilgal, and all the people †followed him trembling.

8 ¶ [d]And he tarried seven days, according to the set time that Samuel *had appointed:* but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt-offering, behold, Samuel came; and Saul went out to meet him, that he might †salute him.

11 ¶ And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash;

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not †made supplication unto the LORD: I forced myself therefore, and offered a burnt-offering.

13 And Samuel said to Saul, [e]Thou hast done foolishly: [f]thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

14 [g]But now thy kingdom shall not continue: [h]the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people *that were* †present with him, [i]about six hundred men.

16 And Saul, and Jonathan his son, and the people *that were* present with them, abode in †Gibeah of Benjamin: but the Philistines encamped in Michmash.

17 ¶ And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* [k]Ophrah, unto the land of Shual:

18 And another company turned the way *to* [l]Beth-horon: and another company turned *to* the way of the border that looketh to the valley of [m]Zeboim toward the wilderness.

19 ¶ Now [n]there was no smith found throughout all the land of Israel: (for the Philistines said, Lest the Hebrews make *them* swords or spears:)

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.

21 Yet they had †a file for the mattocks, and for the coulters, and for the forks, and for the axes, and †to sharpen the goads.

22 So it came to pass in the day of battle, that [o]there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

23 [p]And the ‖garrison of the Philistines went out to the passage of Michmash.

CHAP. XIV.

Jonathan goeth and miraculously smiteth the Philistines' garrison.

NOW ‖it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison that *is* on the other side. But he told not his father.

2 And Saul tarried in the uttermost part of Gibeah under a pomegranate-tree which *is* in Migron: and the people that *were* with him *were* [a]about six hundred men;

3 And [b]Ahiah, the son of Ahitub, [c]I-chabod's brother, the son of Phinehas, the son of Eli, the LORD'S priest in Shiloh, [d]wearing an ephod. And the people knew not that Jonathan was gone.

4 ¶ And between the passages by which Jonathan sought to go over [e]unto the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez, and the name of the other Seneh.

5 The †forefront of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for *there is* no restraint to the LORD [f]to save by many or by few.

7 And his armour-bearer said unto him, Do all that *is* in thine heart: turn thee; behold, I *am* with thee according to thine heart.

8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them.

9 If they say thus unto us, †Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand; and [h]this *shall be* a sign unto us.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armour-bearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armour-bearer, Come up after me: for the LORD hath delivered them into the hand of Israel.

13 And Jonathan climbed up upon his hands and upon his feet, and his armour-bearer after him: and they fell before Jonathan; and his armour-bearer slew after him.

Before CHRIST 1093.

[c] Judg. 6. 2.

[d] ch. 10. 8.

[e] 2 Chron. 16. 9.

[f] ch. 15. 11.

[g] ch. 15. 28.

[h] Ps. 89. 20. Acts 13. 22.

[i] ch. 14. 2.

[k] Josh. 18. 23.

[l] Josh. 16. 3. & 18. 13, 14.

[m] Neh. 11. 34.

[n] See 2 Kings 24. 14. Jer. 24. 1.

Before CHRIST 1093.

[o] So Judg. 5. 8.

[p] ch. 14. 1, 4. ‖ Or, *standing camp.*

† Heb. *trembled after him.*

about 1087.

‖ Or, *there was a day.*

[a] ch. 13. 15.

† Heb. *bless him.*

[b] ch. 22. 9, 11, 20. called *Ahimelech.*

[c] ch. 4. 21.

[d] ch. 2. 28.

[e] ch. 13. 23.

† Heb. *entreated the face.*

† Heb. *tooth.*

[f] Judg. 7. 4, 7. 2 Chron. 14. 11.

† Heb. *found.*

† Heb. *Be still.*

† Heb. *Gebah.* ver. 3.

[h] See Gen. 24. 14. Judg. 7. 11.

† Heb. *a file with mouths.*

† Heb. *to set.*

14 And that first slaughter, which Jonathan and his armour-bearer made, was about twenty men, within as it were ‖an half-acre of land, *which* a yoke *of oxen might plough.*

15 And [f]there was trembling in the host, in the field, and among all the people: the garrison, and [g]the spoilers, they also trembled, and the earth quaked: so it was †[h]a very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and behold, the multitude melted away, and they [m]went on beating down *one another.*

17 Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer *were* not *there.*

18 And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

19 ¶And it came to pass while Saul [n]talked unto the priest, that the ‖noise that *was* in the host of the Philistines went on, and increased: and Saul said unto the priest, Withdraw thine hand.

20 And Saul and all the people that *were* with him †assembled themselves, and they came to the battle: and behold, [o]every man's sword was against his fellow, *and there was* a very great discomfiture.

21 Moreover, the Hebrews *that* were with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which [p]had hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

23 [q]So the LORD saved Israel that day: and the battle passed over [r]unto Beth-aven.

24 ¶And the men of Israel were distressed that day: for Saul had [s]adjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food.

25 [t]And all *they of* the land came to a wood; and there was [u]honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped: but no man put his hand to his mouth; for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honey-comb, and put his hand to his mouth; and his eyes were enlightened.

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were ‖faint.

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

30 How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did eat *them* [x]with the blood.

33 ¶Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have ‖transgressed: roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox †with him that night, and slew *them* there.

35 And Saul [y]built an altar unto the LORD: †the same was the first altar that he built unto the LORD.

36 ¶And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But [z]he answered him not that day.

38 And Saul said, [a]Draw ye near hither all the †chief of the people: and know and see wherein this sin hath been this day.

39 For [b]*as* the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people *that* answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, ‖[c]Give a perfect *lot.* [d]And Saul and Jonathan were taken: but the people †escaped.

42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, [e]Tell me what thou hast done. And Jonathan told him, and said, [f]I did but taste a little honey with the end of the rod that *was* in mine hand, *and* lo, I must die.

44 And Saul answered, [g]God do so, and more also: [h]for thou shalt surely die, Jonathan.

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: [i]*as* the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of [k]Ammon, and

Before CHRIST about 1087.

‖ Or, *half a furrow of an acre of land.* Judg. 7.21.
[f] 2 Kings 7. 7.
Job 18. 11.
[g] ch. 13.17.
† Heb. *a trembling of God.*
[h] Gen. 35.5.
‖ Or, *dealt treacherously.*
[m] ver. 20.
† Heb. *in his hand.*
[n] Num. 27. 21.
‖ Or, *tumult.*
† Heb. *were cried together.*
[o] Judg. 7. 22. 2 Chron. 20. 23.
[p] ch. 13. 6.
[q] Ex. 14.30. Ps. 44. 6,7. Hos. 1. 7.
[r] ch. 13. 5.
[s] Josh. 6. 26.
[t] Deut. 9. 28. Matt. 3. 5.
[u] Ex. 3. 8. Num. 13. 27.
Matt. 3. 4.
† Heb. *went forth.*
[x] Lev. 3.17. & 7. 26. & 17. 10. & 19. 26. Deut. 12. 16,23,24.
[y] ch. 7. 17.
† Heb. *that altar he began to build unto the* LORD.
[z] ch. 28. 6.
[a] Josh. 7. 14. ch. 10. 19.
† Heb. *corners.* Judg. 20.2.
[b] 2 Sam. 12. 5.
‖ Or, *shew the innocent.*
[c] Prov. 16. 33. Acts 1. 24.
[d] Josh. 7. 16. ch. 10. 20, 21.
† Heb. *went forth.*
[e] Josh. 7. 19.
[f] ver. 27.
[g] Ruth. 1. 17.
[h] ver. 39.
[i] 2 Sam. 14. 11. 1 Kings 1. 52. Luke 21. 18.
[k] ch. 11.11.

against Edom, and against the kings of [e]Zobah, and against the Philistines: and whithersoever he turned himself, he vexed *them.*

48 And he ‖gathered an host, and [m]smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 Now [n]the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters *were these;* the name of the first-born Merab, and the name of the younger Michal:

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* †Abner, the son of Ner, Saul's uncle.

51 [o]And Kish *was* the father of Saul; and Ner the father of Abner *was* the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, [p]he took him unto him.

CHAP. XV.

Samuel sendeth Saul to destroy Amalek.

SAMUEL also said unto Saul, [a]The LORD sent me to anoint thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

2 Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, [b]how he laid *wait* for him in the way, when he came up from Egypt.

3 Now go and smite Amalek, and [c]utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and ‖laid wait in the valley.

6 ¶And Saul said unto [d]the Kenites, [e]Go, depart, get you down from among the Amalekites, lest I destroy you with them: for [f]ye shewed kindness to all the children of Israel when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 [g]And Saul smote the Amalekites from [h]Havilah, *until* thou comest to [i]Shur, that *is* over against Egypt.

8 And [k]he took Agag the king of the Amalekites alive, and [l]utterly destroyed all the people with the edge of the sword.

9 But Saul and the people [m]spared Agag, and the best of the sheep, and of the oxen, and ‖of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

10 ¶Then came the word of the LORD unto Samuel, saying,

11 [n]It repenteth me that I have set up Saul *to be* king: for he is [o]turned back from following me, [p]and hath not performed my commandments. And it [q]grieved Samuel; and he cried unto the LORD all night.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to [r]Carmel, and behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, [s]Blessed *be* thou of the LORD: I have performed the commandment of the LORD.

14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: [t]for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, [u]When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites, and fight against them until †they be consumed.

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, [x]I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 [y]But the people took of the spoil, sheep and oxen, the chief of the things, which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, [z]Hath the LORD *as great* delight in burnt-offerings and sacrifices, as in obeying the voice of the LORD? Behold, [a]to obey *is* better than sacrifice, *and* to hearken than the fat of rams.

23 For rebellion *is as* the sin of †witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the word of the LORD, [b]he hath also rejected thee from *being* king.

24 ¶[c]And Saul said unto Samuel, I have sinned, for I have transgressed the commandment of the LORD, and thy words: because I [d]feared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, I will not return with thee: [e]for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, [f]he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, [g]The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine *that is* better than thou.

29 And also the ‖Strength of Israel [h]will not lie nor repent: for he *is* not a man, that he should repent.

30 Then he said, I have sinned: *yet* [i]honour me now, I pray thee, before the elders of my people

Before CHRIST about 1087.

[l] 2 Sam. 10. 6.
‖ Or, *wrought mightily.*
[m] ch. 15. 3, 7.
[n] ch. 31. 2. 1 Chron. 8. 33.
† Heb. *Abiner.*
[o] ch. 9. 1.
[p] ch. 8. 11.
about 1079.
[a] ch. 9. 16.
[b] Ex. 17. 8, 14. Num. 24. 20. Deut. 25. 17, 18, 19.
[c] Lev. 27. 28, 29. Josh. 6. 17, 21.
‖ Or, *fought.*
[d] Num. 24. 21. Judg. 1. 16. & 4. 11.
[e] Gen. 18. 25. & 19. 12, 14. Rev. 18. 4.
[f] Ex. 18. 10, 19. Num. 10. 29, 32.
[g] ch. 14. 48.
[h] Gen. 2. 11. & 25. 18.
[i] Gen. 16. 7.
[k] See 1 Kings 20. 34, 35, &c.
[l] See ch. 30. 1.
[m] ver. 3, 15.
‖ Or, *of the second sort.*
[n] ver. 35. Gen. 6. 6, 7. 2 Sam. 24. 16.
[o] Josh. 22. 16. 1 Kings 9. 6.
[p] ch. 13. 13. ver. 3, 9.
[q] ver. 35. ch. 16. 1.

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[r] Josh. 15. 55.
[s] Gen. 14. 19. Judg. 17. 2. Ruth 3. 10.
[t] ver. 9, 21. Gen. 3. 12. Prov. 28. 13.
[u] ch. 9. 21.
[x] ver. 13.
[y] ver. 15.
[z] Ps. 50. 8, 9. Prov. 21. 3. Isa. 1. 11, 12, 13, 16, 17. Jer. 7. 22, 23. Mic. 6. 6, 7, 8. Heb. 10. 6, 7, 8, 9.
[a] Eccl. 5. 1. Hos. 6. 6. Matt. 5. 24. & 9. 13. & 12. 7. Mark 12. 33.
† Heb. *divination.* Deut. 18. 10.
[b] ch. 13. 14.
[c] See 2 Sam. 12. 13.
[d] Ex. 23. 2. Prov. 29. 25. Isa. 51. 12, 13.
[e] See ch. 2. 30.
[f] See 1 Kings 11. 30.
[g] ch. 28. 17, 18. 1 Kings 11. 31.
[h] Num. 23. 19. Ezek. 24. 14. 2 Tim. 2. 13. Tit. 1. 2.
[i] John 5. 44. & 12. 43.

and before Israel, and turn again with me, that I may worship the LORD thy God.

31 So Samuel turned again after Saul; and Saul worshipped the LORD.

32 ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, [k]As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 ¶ Then Samuel went to Ramah; and Saul went up to his house to [l]Gibeah of Saul.

35 And [m]Samuel came no more to see Saul until the day of his death: nevertheless Samuel [n]mourned for Saul: and the LORD [o]repented that he had made Saul king over Israel.

CHAP. XVI.

Samuel anointeth David.

AND the LORD said unto Samuel, [a]How long wilt thou mourn for Saul, seeing [b]I have rejected him from reigning over Israel? [c]fill thy horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for [d]I have provided me a king among his sons.

2 And Samuel said, How can I go? if Saul hear *it*, he will kill me. And the LORD said, Take an heifer †with thee, and say, [e]I am come to sacrifice to the LORD.

3 And call Jesse to the sacrifice, and [f]I will shew thee what thou shalt do: and [g]thou shalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town [h]trembled at his †coming, and said, [i]Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the LORD: [k]sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass when they were come, that he looked on [l]Eliab, and [m]said, Surely the LORD's anointed *is* before him.

7 But the LORD said unto Samuel, Look not on [n]his countenance, or on the height of his stature; because I have refused him: [o]for *the* LORD *seeth* not as man seeth; for man [p]looketh on the †outward appearance, but the LORD looketh on the [q]heart.

8 Then Jesse called [r]Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made [s]‖Shammah to pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel: and Samuel said unto Jesse, The LORD hath not chosen these.

11 And Samuel said unto Jesse, Are here all *thy* children? And he said, [t]There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, [u]Send and fetch him: for we will not sit †down till he come hither.

12 And he sent, and brought him in. Now he *was* [x]ruddy, *and* withal †of a beautiful countenance, and goodly to look to. [y]And the LORD said, Arise, anoint him: for this *is* he.

13 Then Samuel took the horn of oil, and [z]anointed him in the midst of his brethren: and [a]the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

14 ¶ [b]But the Spirit of the LORD departed from Saul, and [c]an evil spirit from the LORD ‖troubled him.

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants, *which are* [d]before thee, to seek out a man *who is* a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall [e]play with his hand, and thou shalt be well.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is* cunning in playing, and a [f]mighty valiant man, and a man of war, and prudent in ‖matters, and a comely person, and [g]the LORD *is* with him.

19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, [h]which *is* with the sheep.

20 And Jesse [i]took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

21 And David came to Saul, and [k]stood before him: and he loved him greatly; and he became his armour-bearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

23 And it came to pass, when [l]the *evil* spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

CHAP. XVII.

Goliath cometh forth to challenge a combat with the Israelites.

NOW the Philistines [a]gathered together their armies to battle, and were gathered together at [b]Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in ‖Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and †set the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

4 ¶ And there went out a champion out of the camp of the Philistines, named [c]Goliath, of [d]Gath, whose height *was* six cubits and a span.

5 And *he had* an helmet of brass upon his head, and he *was* †armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass.

6 And *he had* greaves of brass upon his legs, and a ‖target of brass between his shoulders.

7 And the [e]staff of his spear *was* like a weaver's

Before CHRIST about 1079.

[k] Ex. 17. 11. Num. 14. 45. See Judg. 1. 7.

[l] ch. 11. 4.

[m] See ch. 19. 24.

[n] ver. 11. ch. 16. 1.

[o] ver. 11.

Before CHRIST about 1063.

about 1063.

[a] ch. 15. 35.

[b] ch. 15. 23.

[c] ch. 9. 16. 2 Kings 9. 1.

[d] Ps. 78. 70. & 89. 19, 20. Acts 13. 22.

† Heb. *in thy hand.*

[e] ch. 9. 12. & 20. 29.

[f] Ex. 4. 15.

[g] ch. 9. 16.

[h] ch. 21. 1.

† Heb. *meeting.*

[i] 1 Kings 2. 13. 2 Kings 9. 22.

[k] Ex. 19. 10, 14.

[l] ver. 14, 16.

[a] ch. 13. 5.

[b] Josh. 15. 35. 2 Chron. 28. 18.

‖ Or, *the coast of Dammim*, called *Pasdammim*, 1 Chron. 11. 13.

† Heb. *ranged the battle.*

[c] 2 Sam. 21. 19.

[d] Josh. 11. 22.

† Heb. *clothed.*

‖ Or, *gorget.*

[e] 2 Sam. 21. 19.

[k] ch. 17. 13. called *Elihu.* 1 Chron. 27. 18.

[m] 1 Kings 12. 26.

[n] Ps. 147. 10, 11.

[o] Isa. 55. 8.

[p] 2 Cor. 10. 7.

† Heb. *eyes.*

[q] 1 Kings 8. 39. 1 Chron. 28. 9. Ps. 7. 9. Jer. 11. 20. & 17. 10. & 20. 12. Acts 1. 24.

[r] ch. 17. 13.

[s] ch. 17. 13. ‖ *Shimeah*, 2 Sam. 13. 3. *Shimma*, 1 Chron. 2. 13.

[t] ch. 17. 12.

[u] 2 Sam. 7. 8. Ps. 78. 70.

† Heb. *round.*

beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *am* not I a Philistine, and ye [f]servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and [g]serve us.

10 And the Philistine said, I [h]defy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 ¶ Now David *was* [i]the son of that [k]Ephrathite of Beth-lehem-judah, whose name *was* Jesse; and he had [l]eight sons: and the man went among men *for* an old man in the days of Saul.

13 And the three eldest sons of Jesse went *and* followed Saul to the battle: and the [m]names of his three sons that went to the battle *were* Eliab the first-born, and next unto him Abinadab, and the third Shammah.

14 And David *was* the youngest: and the three eldest followed Saul.

15 But David went and returned from Saul [n]to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren:

18 And carry these ten †cheeses unto the †captain of *their* thousand, and [o]look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the ‖trench, as the host was going forth to the ‖fight, and shouted for the battle,

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left †his carriage in the hand of the keeper of the carriage, and ran into the army, and came and †saluted his brethren.

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake [p]according to the same words: and David heard *them*.

24 And all the men of Israel, when they saw the man, fled †from him, and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and [q]will give him his daughter, and make his father's house free in Israel.

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[f] ch. 8. 17.

[g] ch. 11. 1.

[h] ver. 26. 2 Sam. 21. 21.

[i] ver. 58. Ruth 4. 22. ch. 16. 1, 18.

[k] Gen. 35. 19.

[l] ch. 16. 10, 11. See 1 Chron. 2. 13, 14, 15.

[m] ch. 16. 6, 8, 9. 1 Chron. 2. 13.

[n] ch. 16. 19.

† Heb. *cheeses of milk.*

† Heb. *captain of a thousand.*

[o] Gen. 37. 14.

‖ Or, *place of the carriage.* ch. 26. 5.

‖ Or, *battle array*, or, *place of fight.*

† Heb. *the vessels from upon him.*

† Heb. *asked his brethren of peace*, as Judg. 18. 15.

[p] ver. 8.

† Heb. *from his face.*

[q] Josh. 15. 16.

Before CHRIST about 1063.

[r] ch. 11. 2.

[s] ch. 14. 6.

[t] ver. 10.

[u] Deut. 5. 26.

[x] ver. 25.

[y] Gen. 37. 4, 8, 11. Matt. 10. 36.

[z] ver. 17.

[a] ver. 26, 27.

† Heb. *word.*

† Heb. *took him.*

[b] Deut. 20. 1, 3.

[c] ch. 16. 18.

[d] See Num. 13. 31. Deut. 9. 2.

‖ Or, *kid.*

[e] Ps. 18. 16, 17, & 63. 7. & 77. 11. 2 Cor. 1. 10. 2 Tim. 4. 17, 18.

[f] ch. 20. 13. 1 Chron. 22. 11, 16.

† Heb. *clothed David with his clothes.*

‖ Or, *valley.*

† Heb. *vessel.*

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away [r]the reproach from Israel? for who *is* this [s]uncircumcised Philistine, that he should [t]defy the armies of [u]the living God?

27 And the people answered him after this manner, saying, [x]So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and Eliab's [y]anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? [z]*Is there* not a cause?

30 ¶ And he turned from him toward another, and [a]spake after the same †manner: and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed *them* before Saul: and he †sent for him.

32 ¶ And David said to Saul, [b]Let no man's heart fail because of him; [c]thy servant will go and fight with this Philistine.

33 And Saul said to David, [d]Thou art not able to go against this Philistine to fight with him: for thou *art but* a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a ‖lamb out of the flock:

35 And I went out after him and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, [e]The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and [f]the LORD be with thee.

38 ¶ And Saul †armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these, for I have not proved *them*. And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the ‖brook and put them in a shepherd's †bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

41 And the Philistine came on, and drew near unto David; and the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw David, he [g]disdained him: for he was *but* a youth, and [h]ruddy, and of a fair countenance.

43 And the Philistine said unto David, [i]*Am* I a dog, that thou comest to me with staves? and the Philistine cursed David by his gods.

44 And the Philistine [k]said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: [l]but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast [m]defied.

46 This day will the LORD †deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give [n]the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth: [o]that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the LORD [p]saveth not with sword and spear: for [q]the battle *is* the LORD's, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So [r]David prevailed over the Philistine with a sling and with a stone, and smote the Philistine and slew him; but *there was* no sword in the hand of David.

51 Therefore David ran and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, [s]they fled.

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to [t]Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

55 ¶ And when Saul saw David go forth against the Philistine, he said unto Abner the captain of the host, Abner, [u]whose son *is* this youth? And Abner said, *As* thy soul liveth, O king, I cannot tell.

56 And the king said, Inquire thou whose son the stripling *is*.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul [x]with the head of the Philistine in his hand.

58 And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, [y]*I am* the son of thy servant Jesse the Beth-lehemite.

Before CHRIST about 1063.

[g] Ps. 123.4, 5.
[1] Cor. 1.27, 28.
[h] ch. 16.12.
[i] ch. 24. 14. [2] Sam. 3.8. & 9. 8. & 16. 9. [2] Kings 8. 13.
[k] [1] Kings 20.10,11.
[l] [2] Sam. 22. 33, 35. Ps. 124. 8. & 125. 1. [2] Cor. 10.4. Heb. 11. 33, 34.
[m] ver. 10.
† Heb. *shut thee up.*
[n] Deut. 28. 26.
[o] Josh. 4.24. [1] Kings 8. 43. & 18. 36. [2] Kings 19. 19. Isa. 52. 10.
[p] Ps. 44.6,7. Hos. 1. 7. Zech. 4. 6.
[q] [2] Chron. 20. 15.
[r] ch. 21. 9. See Judg. 3. 31. & 15. 15. ch. 23. 21.
[s] Heb. 11. 34.
[t] Josh. 15. 36.
[u] See ch. 16.21,22.
[x] ver. 54.
[y] ver. 12.

Before CHRIST about 1063.

[a] Gen. 44. 30.
[b] ch. 19. 2. & 20. 17. [2] Sam. 1.26. Deut. 13.6.
[c] ch. 17. 15.
‖ Or, *prospered.* ver. 14, 15, 30.
‖ Or, *Philistines.*
[d] Ex. 15.20. Judg. 11. 34.
† Heb. *three-stringed instruments.*
[e] Ex. 15.21.
[f] ch. 21. 11. & 29. 5.
† Heb. *was evil in his eyes.*
[g] Eccl. 4.4.
[h] ch. 15.28.
[i] ch. 16. 14.
[k] ch. 19.24. [1] Kings 18. 29. Acts 16.16.
[l] eh. 19. 9.
[m] ch. 19.10. & 20. 33. Prov. 27.4.
[n] ver. 15. 29.
[o] ch. 16. 13, 18.
[p] ch. 16. 14. & 28. 15.
[q] ver. 16. Num. 27. 17. [2] Sam. 5.2.
‖ Or, *prospered.* ver. 5.
[r] Gen. 39. 2, 3, 23. Josh. 6. 27.
[s] ver. 5.
[t] ch. 17. 25.
† Heb. *a son of valour.*
[u] Num. 32. 20,27,29. ch. 25. 28.
[x] ver. 21,25. [2] Sam. 12.9.
[y] See ver. 23. ch. 9. 21. [2] Sam. 7.18.
[z] [2] Sam. 21. 8.
[a] Judg. 7. 22.

CHAP. XVIII.

1 *Jonathan loveth David.* 5 *Saul envieth his praise.*

AND it came to pass, when he had made an end of speaking unto Saul, that [a]the soul of Jonathan was knit with the soul of David, [b]and Jonathan loved him as his own soul.

2 And Saul took him that day, [c]and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 ¶ And David went out whithersoever Saul sent him, *and* ‖behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 And it came to pass as they came, when David was returned from the slaughter of the ‖Philistine, that the [d]women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with †instruments of music.

7 And the women [e]answered *one another* as they played, and said, [f]Saul hath slain his thousands, and David his ten thousands.

8 And Saul was very wroth, and the saying †[g]displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but [h]the kingdom?

9 And Saul eyed David from that day and forward.

10 ¶ And it came to pass on the morrow, that [i]the evil spirit from God came upon Saul, [k]and he prophesied in the midst of the house: and David played with his hand, as at other times: [l]and *there was* a javelin in Saul's hand.

11 And Saul [m]cast the javelin; for he said, I will smite David even to the wall *with it*. And David avoided out of his presence twice.

12 ¶ And Saul was [n]afraid of David, because [o]the LORD was with him, and was [p]departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand; and [q]he went out and came in before the people.

14 And David ‖behaved himself wisely in all his ways; and [r]the LORD *was* with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But [s]all Israel and Judah loved David, because he went out and came in before them.

17 And Saul said to David, Behold, my elder daughter Merab, [t]her will I give thee to wife: only be thou †valiant for me, and fight [u]the LORD's battles. For Saul said, [x]Let not mine hand be upon him, but let the hand of the Philistines be upon him.

18 And David said unto Saul, [y]Who *am* I? and what *is* my life, *or* my father's family in Israel, that I should be son-in-law to the king?

19 But it came to pass at the time when Merab, Saul's daughter, should have been given to David, that she was given unto [z]Adriel the [a]Meholathite to wife.

20 [b]And Michal, Saul's daughter, loved David: and they told Saul, and the thing †pleased him.

21 And Saul said, I will give him her, that she may be [c]a snare to him, and that [d]the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt [e]this day be my son-in-law, in *the one of* the twain.

22 ¶ And Saul commanded his servants, *saying*, commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son-in-law.

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you *a* light *thing* to be a king's son-in-law, seeing that I *am* a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, †On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any [f]dowry, but an hundred foreskins of the Philistines, to be [g]avenged of the king's enemies. But Saul [h]thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son-in-law: and [i]the days were not †expired.

27 Wherefore David arose and went, he and [k]his men, and slew of the Philistines two hundred men; and [l]David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him Michal his daughter to wife.

28 ¶ And Saul saw and knew that the LORD *was* with David, and *that* Michal, Saul's daughter, loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines [m]went forth: and it came to pass, after they went forth, *that* David [n]behaved himself more wisely than all the servants of Saul: so that his name was much †set by.

CHAP. XIX.

Jonathan discloseth his father's purpose to kill David.

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan, Saul's son, [a]delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself:

3 And I will go out and stand beside my father in the field where thou *art*, and I will commune with my father of thee; and what I see, that I will tell thee.

4 ¶ And Jonathan [b]spake good of David unto Saul his father, and said unto him, Let not the king [c]sin against his servant, against David; because he hath not sinned against thee, and because his works *have been* to thee-ward very good:

5 For he did put his [d]life in his hand, and [e]slew the Philistine, and [f]the LORD wrought a great salvation for all Israel: thou sawest *it*, and didst rejoice: [g]wherefore then wilt thou [h]sin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul sware, *As* the LORD liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, [i]as †in times past.

8 ¶ And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from †him.

9 And [k]the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with *his* hand.

10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 [l]Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal, David's wife, told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain.

12 ¶ So Michal [m]let David down through a window: and he went, and fled, and escaped.

13 And Michal took an †image, and laid *it* in the bed, and put a pillow of goats' *hair* for his bolster, and covered *it* with a cloth.

14 And when Saul sent messengers to take David, she said, He *is* sick.

15 And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' *hair* for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? and Michal answered Saul, He said unto me, Let me go; [n]why should I kill thee?

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David *is* at Naioth in Ramah.

20 And [o]Saul sent messengers to take David: [p]and when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also [q]prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah.

23 And he went thither to Naioth in Ramah: and [r]the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.

24 [s]And he stripped off his clothes also, and prophesied before Samuel in like manner, and †lay down [t]naked all that day and all that night. Wherefore they say, [u]*Is* Saul also among the prophets?

Before CHRIST about 1063.

[b] ver. 28. † Heb. *was right in his eyes.*
[c] Ex. 10. 7.
[d] ver. 17.
[e] See ver. 26.
† Heb. *according to these words.*
[f] Gen. 34. 12. Ex. 22. 17.
[g] ch. 14. 24.
[h] ver. 17.
[i] See ver. 21.
† Heb. *fulfilled.*
[k] ver. 13.
[l] 2 Sam. 3. 14.
[m] 2 Sam. 11. 1.
[n] ver. 5.
† Heb. *precious.* ch. 26. 21. 2 Kings 1. 13. Ps. 116. 15.
[a] ch. 18. 1.
[b] Prov. 31. 8, 9.
[c] Gen. 42. 22. Ps. 35. 12. & 109. 5. Prov. 17. 13. Jer. 18. 20.
[d] Judg. 9. 17. & 12. 3. ch. 28. 21. Ps. 119. 109.
[e] ch. 17. 49, 50.
[f] 1 Sam. 11. 13. 1 Chron. 11. 14.
[g] ch. 20. 32.
[h] Matt. 27. 4.

Before CHRIST about 1063.

[i] ch. 16. 21. & 18. 2, 13.
† Heb. *yesterday third day.* about 1062.
† Heb. *his face.*
[k] ch. 16. 14. & 18. 10, 11.
[l] Ps. 59. title.
[m] So Josh. 2. 15. Acts 9. 24, 25.
† Heb. *teraphim.* Gen. 31. 19. Judg. 17. 5.
[n] 2 Sam. 2. 22.
[o] See John 7. 32, 45, &c.
[p] 1 Cor. 14. 3, 24, 25. ch. 10. 5, 6.
[q] Num. 11. 25. Joel 2. 28.
[r] ch. 10. 10.
[s] Isa. 20. 2.
† Heb. *fell.* Num. 24. 4.
[t] Mic. 1. 8. See 2 Sam. 6. 14, 20.
[u] ch. 10. 11.

CHAP. XX.

David consulteth with Jonathan for his safety.

AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will †shew it me: and why should my father hide this thing from me? it *is* not *so*.

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly *as* the LORD liveth, and *as* thy soul liveth, *there is* but a step between me and death.

4 Then said Jonathan unto David, ‖Whatsoever thy soul †desireth, I will even do *it* for thee.

5 And David said unto Jonathan, Behold, to-morrow *is* the [a]new moon, and I should not fail to sit with the king at meat: but let me go, that I may [b]hide myself in the field unto the third *day* at even.

6 If thy father at all miss me, then say, David earnestly asked *leave* of me, that he might run [c]to Beth-lehem his city: for *there is* a yearly ‖sacrifice there for all the family.

7 [d]If he say thus, *It is* well; thy servant shall have peace: but if he be very wroth, *then* be sure that [e]evil is determined by him.

8 Therefore thou shalt [f]deal kindly with thy servant; for [g]thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, [h]if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly?

11 ¶And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel, when I have †sounded my father about to-morrow any time, *or* the third *day*, and behold, *if there be* good toward David, and I then send not unto thee, and †shew it thee;

13 [i]The LORD do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and [k]the LORD be with thee, as he hath been with my father.

14 And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not:

15 But *also* [l]thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan †made *a covenant* with the house of David, *saying*, [m]Let the LORD even require *it* at the hand of David's enemies.

Before CHRIST about 1062.

‖ Or, *by his love toward him.*
[n] ch. 18. 1.
[o] ver. 5.
† Heb. *missed.*

‖ Or, *diligently.*
† Heb. *greatly.*
[p] ch. 19. 2.
† Heb. *in the day of the business.*
‖ Or, *that sheweth the way.*

† Heb. *uncover mine ear.* ver. 12. ch. 9. 15.

‖ Or, *say what* is *thy mind, and I will do, &c.*
† Heb. *speaketh,* or, *thinketh.*
[a] Num. 10. 10. & 28. 11.
[b] ch. 19. 2.
[c] ch. 16. 4.

‖ Or, *feast.* ch. 9. 12.

[d] See Deut. 1.23. 2Sam. 17.4.

[e] ch. 25. 17. Esth. 7. 7.
[f] Josh. 2.14.

[g] ver. 16. ch. 18. 3. & 23. 18.

[h] 2 Sam. 14. 32.

† Heb. *searched.*

† Heb. *uncover thine ear.* ver. 2.
[i] Ruth 1.17.

[k] Josh. 1.5. ch. 17. 37. 1 Chron. 22.11,16.

† Heb. *cut.*
[l] 2 Sam. 9. 1, 3, 7. & 21. 7.

† Heb. *cut.*
[m] ch. 25.22. See ch. 31. 2. 2 Sam. 4.7. & 21. 8.

Before CHRIST about 1062.

17 And Jonathan caused David to swear again, ‖because he loved him: [n]for he loved him as he loved his own soul.

18 Then Jonathan said to David, [o]To-morrow *is* the new moon: and thou shalt be missed, because thy seat will be †empty.

19 And *when* thou hast stayed three days, *then* thou shalt go down ‖†quickly, and come to [p]the place where thou didst hide thyself †when the business was *in hand*, and shalt remain by the stone ‖Ezel

20 And I will shoot three arrows on the side *thereof* as though I shot at a mark.

21 And behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and †no hurt; [q]*as* the LORD liveth.

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for the LORD hath sent thee away.

23 And *as touching* [r]the matter which thou and I have spoken of, behold, the LORD *be* between thee and me for ever.

24 ¶So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he *is* [s]not clean; surely he *is* not clean.

27 And it came to pass on the morrow, *which was* the second *day* of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to-day?

28 And Jonathan [t]answered Saul, David earnestly asked *leave* of me *to go* to Beth-lehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother he hath commanded me *to be there:* and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, ‖†Thou son of the perverse rebellious *woman*, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he †shall surely die.

32 And Jonathan answered Saul his father, and said unto him, [u]Wherefore shall he be slain? what hath he done?

33 And Saul [x]cast a javelin at him to smite him: [y]whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce

[s] ver. 6.

‖ Or, *thou perverse rebel.*
† Heb. *Son of perverse rebellion.*

† Heb. is *the son of death.*
[u] ch. 19. 5. Matt. 27. 23. Luke 23. 22.
[x] ch. 18. 11.
[y] ver. 7.

anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran, he shot an arrow †beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his †artillery unto †his lad, and said unto him, Go, carry *them* to the city.

41 ¶ *And* as soon as the lad was gone, David arose out of *a place* toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, [z]Go in peace, ||forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

CHAP. XXI.

David at Nob obtaineth of Ahimelech hallowed bread.

THEN came David to Nob to [a]Ahimelech the priest: and Ahimelech was [b]afraid at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee?

2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place.

3 Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is †present.

4 And the priest answered David, and said, *There is* no common bread under mine hand, but there is [c]hallowed bread; [d]if the young men have kept themselves at least from women.

5 And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the [e]vessels of the young men are holy, and *the bread is* in a manner common, ||yea, though it were sanctified this day [f]in the vessel.

6 So the priest [g]gave him hallowed *bread:* for there was no bread there but the shew-bread, [h]that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul *was* there that day, detained before the LORD; and his name *was* [t]Doeg, an Edomite, the chiefest of the herdmen that *belonged* to Saul.

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in [k]the valley of Elah, [l]behold, it *is here* wrapped in a cloth behind the ephod: if thou wilt take that, take *it:* for *there is* no other save that here. And David said, *There is* none like that; give it me.

10 ¶ And David arose, and fled that day for fear of Saul, and went to ||Achish the king of Gath.

11 And [m]the servants of Achish said unto him, *Is* not this David the king of the land? did they not sing one to another of him in dances, saying, [n]Saul hath slain his thousands, and David his ten thousands?

12 And David [o]laid up these words in his heart, and was sore afraid of Achish the king of Gath.

13 And [p]he changed his behaviour before them, and feigned himself mad in their hands, and ||scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, Lo, ye see the man ||is mad: wherefore *then* have ye brought him to me?

15 Have I need of mad-men, that ye have brought this *fellow* to play the mad-man in my presence? shall this *fellow* come into my house?

CHAP. XXII.

Companies resort unto David at Adullam.

DAVID therefore departed thence, and [a]escaped [b]to the cave Adullam: and when his brethren and all his father's house heard *it,* they went down thither to him.

2 [c]And every one *that was* in distress, and every one that †*was* in debt, and every one *that was* †discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

3 ¶ And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

5 ¶ And the prophet [d]Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

6 ¶ When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeah under a ||tree in Ramah, having his spear in his hand, and all his servants *were* standing about him;)

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse [e]give every one of you fields and vine-

Before CHRIST about 1062.

† Heb. *to pass over him.*

† Heb. *instruments.*
† Heb. *that* was *his.*

[z] ch. 1. 17.

|| Or, the LORD be witness of that *which,* &c. See ver. 23.

[a] ch. 14. 3, called *Ahiah,* called also *Abiathar,* Mark 2. 26.
[b] ch. 16. 4.

[c] Ex. 25. 30. Lev. 24. 5. Matt. 12. 4.
[d] Ex. 19. 15. Zech. 7. 3.
[e] 1 Thess. 4. 4.
|| Or, *especially when this day there is* other *sanctified in the vessel.*
[f] Lev. 8. 26.
[g] Matt. 12. 3, 4. Mark 2. 25, 26. Luke 6. 3, 4.
[h] Lev. 24. 8, 9.

Before CHRIST about 1062.

[t] ch. 22. 9. Ps. 52, title.

[k] ch. 17. 2, 50.
[l] See ch. 31. 10.

|| Or, *Abimelech,* Ps. 34, title.
[m] Ps. 56, title.

[n] ch. 18. 7. & 29. 5.

[o] Luke 2. 19.

[p] Ps. 34, title.
|| Or, *made marks.*

|| Or, *playeth the mad-man.*

[a] Ps. 57, title. & 142, title.
[b] 2 Sam. 23. 13.

[c] Judg. 11. 3.
† Heb. *had a creditor.*
† Heb. *bitter of soul.*

[d] 2 Sam. 24. 11. 1 Chron. 21. 9. 2 Chron. 29. 25.

|| Or, *grove in a high place.*

[e] ch. 8. 14.

yards, *and* make you all captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and *there is* none that †sheweth me that [f]my son hath made a league with the son of Jesse, and *there is* none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

9 ¶ Then answered [g]Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to [h]Ahimelech the son of [i]Ahitub.

10 [k]And he inquired of the LORD for him, and [l]gave him victuals, and gave him the sword of Goliath the Philistine.

11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, †Here I *am*, my lord.

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me, to lie in wait, as at this day?

14 Then Ahimelech answered the king, and said, And who *is so* faithful among all thy servants as David, which is the king's son-in-law, and goeth at thy bidding, and is honourable in thine house?

15 Did I then begin to inquire of God for him? be it far from me. Let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, †less or more.

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

17 ¶ And the king said unto the ‖†footmen that stood about him, Turn, and slay the priests of the LORD; because their hand also *is* with David, and because they knew when he fled, and did not shew it to me. But the servants of the king [m]would not put forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and [n]slew on that day fourscore and five persons that did wear a linen ephod.

19 [o]And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

20 ¶ [p]And one of the sons of Ahimelech the son of Ahitub, named Abiathar, [q]escaped, and fled after David.

21 And Abiathar shewed David that Saul had slain the LORD's priests.

22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned *the death* of all the persons of thy father's house.

23 Abide thou with me, fear not: [r]for he that seeketh my life seeketh thy life: but with me thou *shalt be* in safe-guard.

Before CHRIST about 1062.

†Heb. *uncovereth mine ear.*

[f] ch. 20. 2.
[g] ch. 18. 3. & 20. 30.
[g] ch. 21. 7. Ps. 52, title, & ver. 1, 2, 3.
[h] ch. 21. 1.
[i] ch. 14. 3.
[k] Num. 27. 21.
[l] ch. 21. 6, 9.

†Heb. *Behold me.*

[c] ch. 22. 20.

about 1061.

[d] Num. 27. 21. ch. 30. 7.

†Heb. *little or great.*

[e] ch. 22. 19.

‖Or, *guard.*
†Heb. *runners.*

[m] See Ex. 1. 17.

†Heb. *shut up.*

[f] ch. 22. 2. & 25. 13.

[n] See ch. 2. 31.

[o] ver. 9, 11.

[p] ch. 23. 6.
[q] ch. 2. 33.

[r] 1 Kings 2. 26.

Before CHRIST about 1062.

[a] Josh. 15. 44.

[b] ver. 4, 6, 9. ch. 30. 8. 2 Sam. 5. 19, 23.

CHAP. XXIII.

David, inquiring of the Lord by Abiathar, rescueth Keilah.

THEN they told David, saying, Behold, the Philistines fight against [a]Keilah, and they rob the threshing-floors.

2 Therefore David [b]inquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

4 Then David inquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech [c]fled to David to Keilah, *that* he came down *with* an ephod in his hand.

7 ¶ And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul secretly practised mischief against him; and [d]he said to Abiathar the priest, Bring hither the ephod.

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, [e]to destroy the city for my sake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

12 Then said David, Will the men of Keilah †deliver me and my men into the hand of Saul? And the LORD said, They will deliver *thee* up.

13 ¶ Then David and his men, [f]*which were* about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth.

14 And David abode in the wilderness in strong holds, and remained in a [g]mountain in the wilderness of [h]Ziph. And Saul [i]sought him every day, but God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

16 ¶ And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and [k]that also Saul my father knoweth.

18 And they two [l]made a covenant before the

[a] Josh. 15. 44.
[b] ver. 4, 6, 9. ch. 30. 8. 2 Sam. 5. 19, 23.
[c] ch. 22. 20.
[d] Num. 27. 21. ch. 30. 7.
[e] ch. 22. 19.
[f] ch. 22. 2. & 25. 13.
[g] Ps. 11. 1.
[h] Josh. 15. 55.
[i] Ps. 54. 3, 4.
[k] ch. 24. 20.
[l] ch. 18. 3. & 20. 16, 42. 2 Sam. 21. 7.

LORD: and David abode in the wood, and Jonathan went to his house.

19 ¶ Then [m]came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which *is* †on the south of ‖ Jeshimon?

20 Now therefore, O king, come down according to all the desire of thy soul to come down; and our part *shall be* to deliver him into the king's hand.

21 And Saul said, Blessed *be* ye of the LORD; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know, and see his place where his †haunt is, *and* who hath seen him there: for it is told me *that* he dealeth very subtilly.

23 See therefore, and take knowledge of all the lurking-places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men *were* in the wilderness [o]of Maon, in the plain on the south of Jeshimon.

25 Saul also and his men went to seek *him*. And they told David: wherefore he came down ‖into a rock, and abode in the wilderness of Maon. And when Saul heard *that*, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: [p]and David made haste to get away for fear of Saul; for Saul and his men [q]compassed David and his men round about to take them.

27 ¶ [r]But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have †invaded the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place ‖Sela-hammah-lekoth.

29 ¶ And David went up from thence, and dwelt in strong holds at [s]En-gedi.

CHAP. XXIV.

David in a cave at En-gedi, having cut off Saul's skirt, spareth his life.

AND it came to pass, [a]when Saul was returned from †following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of En-gedi.

2 Then Saul took three thousand chosen men out of all Israel, and [b]went to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheep-cotes by the way, where *was* a cave; and [c]Saul went in to [d]cover his feet: and [e]David and his men remained in the sides of the cave.

4 [f]And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of †Saul's robe privily.

5 And it came to pass afterward, that [g]David's heart smote him, because he had cut off Saul's skirt.

Before CHRIST about 1061.

[m] See ch. 26. 1. Ps. 54, title.

† Heb. *on the right hand.*

‖ Or, *the wilderness.*

[n] Ps. 54. 3.

† Heb. *foot shall be.*

[o] Josh. 15. 55. ch. 25. 2.

‖ Or, *from the rock.*

[p] Ps. 31.22.

[q] Ps. 17. 9.

[r] See 2 Kings 19. 9.

† Heb. *spread themselves upon, &c.*

‖ That is, *the rock of divisions.*

[s] 2 Chron. 20. 2.

Before CHRIST about 1061.

[a] ch. 23. 28.

† Heb. *after.*

[b] Ps. 38.12.

[c] Ps. 141.6.

[d] Judg. 3. 24.

[e] Ps. 57, title, & 142, title.

[f] ch. 26. 8.

† Heb. *the robe which was Saul's.*

[g] 2 Sam. 24. 10.

[h] ch. 26. 11.

† Heb. *cut off.*

[i] Ps. 7. 4. Matt. 5. 44. Rom. 12. 17, 19.

[k] Ps. 141.6. Prov. 16. 28. & 17. 9.

[l] Ps. 7. 3. & 35. 7.

[m] ch.26.20.

[n] Gen. 16.5. Judg. 11. 27. ch. 26. 10. Job 5. 8.

[o] ch. 17. 43. 2 Sam. 9.8.

[p] ch. 26.20.

[q] ver. 12.

[r] 2 Chron. 24. 22.

[s] Ps. 35. 1. & 43.1.& 119. 154. Mic. 7. 9.

† Heb. *judge.*

[t] ch. 26. 17.

[u] ch. 26.21.

[x] Gen. 38. 26.

[y] Matt. 5. 44.

[z] ch. 26. 23.

† Heb. *shut up.* ch. 23. 12. & 26. 8.

[a] ch. 23. 17.

[b] Gen. 21. 23.

[c] 2 Sam.21. 6, 8.

[d] ch. 23.29.

6 And he said unto his men, [h]The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the LORD.

7 So David †[i]stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his* way.

8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 ¶ And David said to Saul, [k]Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD hath delivered thee to-day into mine hand in the cave: and *some* bade *me* kill thee; but *mine eye* spared thee; and I said, I will not put forth mine hand against my lord; for he *is* the LORD's anointed.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* [l]neither evil nor transgression in mine hand, and I have not sinned against thee: yet thou [m]huntest my soul to take it.

12 [n]The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? [o]after a dead dog, after [p]a flea.

15 [q]The LORD therefore be judge, and judge between me and thee, and [r]see, and [s]plead my cause, and †deliver me out of thine hand.

16 ¶ And it came to pass when David had made an end of speaking these words unto Saul, that Saul said, [t]*Is* this thy voice, my son David? And Saul lifted up his voice, and wept.

17 [u]And he said to David, Thou *art* [x]more righteous than I: for [y]thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast shewed this day how that thou hast dealt well with me; forasmuch as when [z]the LORD had †delivered me into thine hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good, for that thou hast done unto me this day.

20 And now, behold, [a]I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

21 [b]Swear now therefore unto me by the LORD, [c]that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

22 And David sware unto Saul. And Saul went home; but David and his men gat them up unto [d]the hold.

CHAP. XXV.

1 *Samuel dieth.* 2 *David in Paran sendeth to Nabal.*

Before CHRIST about 1060.

AND [a]Samuel died: and all the Israelites were gathered together, and [b]lamented him, and buried him in his house at Ramah. And David arose, and went down [c]to the wilderness of Paran.

2 And *there was* a man [d]in Maon, whose ‖ possessions *were* in [e]Carmel; and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man *was* Nabal; and the name of his wife Abigail: and *she was* a woman of good understanding, and of a beautiful countenance: but the man *was* churlish and evil in his doings; and he *was* of the house of Caleb.

4 ¶And David heard in the wilderness that Nabal did [f]shear his sheep.

5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and †greet him in my name;

6 And thus shall ye say to him that liveth *in prosperity*, [g]Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast.

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we †hurt them not, [h]neither was there aught missing unto them, all the while they were in Carmel.

8 Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in [i]a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and †ceased.

10 ¶And Nabal answered David's servants, and said, [k]Who *is* David? and who *is* the son of Jesse? there be many servants now-a-days that break away every man from his master.

11 [l]Shall I then take my bread, and my water, and my †flesh that I have killed for my shearers, and give *it* unto men, whom I know not whence they *be?*

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred [m]abode by the stuff.

14 ¶But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he †railed on them.

15 But the men *were* very good unto us, and [n]we were not †hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields:

16 They were [o]a wall unto us both by night and day, all the while we were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do: for [p]evil is determined against our master, and against all his household: for he *is such* a son of [q]Belial, that *a man* cannot speak to him.

18 ¶Then Abigail made haste, and [r]took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched *corn*, and an hundred ‖ clusters of raisins, and two hundred cakes of figs, and laid *them* on asses.

19 And she said unto her servants, [s]Go on before me; behold, I come after you. But she told not her husband Nabal.

20 And it was *so, as* she rode on the ass, that she came down by the covert of the hill, and behold, David and his men came down against her; and she met them.

21 (Now David had said, Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* unto him: and he hath [u]requited me evil for good.

22 [x]So and more also do God unto the enemies of David, if I [y]leave of all that *pertain* to him by the morning light [z]any that pisseth against the wall.)

23 And when Abigail saw David, she hasted, [a]and lighted off the ass, and fell before David on her face, and bowed herself to the ground.

24 And fell at his feet, and said, Upon me, my lord, *upon* me *let this* iniquity *be:* and let thine handmaid, I pray thee, speak in thine †audience, and hear the words of thine handmaid.

25 Let not my lord, I pray thee, †regard this man of Belial, *even* Nabal: for as his name *is*, so *is* he; ‖ Nabal *is* his name, and folly *is* with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, [b]*as* the LORD liveth, and *as* thy soul liveth, seeing the LORD hath [c]withholden thee from coming to *shed* blood, and from †[d]avenging thyself with thine own hand, now [e]let thine enemies, and they that seek evil to my lord, be as Nabal.

27 And now [f]this ‖ blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that †follow my lord.

28 I pray thee, forgive the trespass of thine handmaid: for [g]the LORD will certainly make my lord a sure house; because my lord [h]fighteth the battles of the LORD, and [i]evil hath not been found in thee *all* thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he [k]sling out, †*as out* of the middle of a sling.

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

31 That this shall be †no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

32 ¶And David said to Abigail, [l]Blessed *be* the

[a] ch. 28. 3. [b] Num. 20. 29. Deut. 34. 8. [c] Gen. 21. 21. Ps. 120. 5. [d] ch. 23. 24. ‖ Or, *business.* [e] Josh. 15. 55. [f] Gen. 38. 13. [2] Sam. 13. 23. † Heb. *ask him in my name of peace.* ch. 17. 22. [g] 1 Chron. 12. 18. Ps. 122. 7. Luke 10. 5. † Heb. *shamed.* [h] ver. 15, 21. [i] Neh. 8. 10. Esth. 9. 19. [k] Judg. 9. 28. Ps. 73. 7, 8. & 123. 3, 4. [l] Judg. 8. 6. † Heb. *slaughter.* † Heb. *rested.* † Heb. *saving thyself.* [d] Rom. 12. 19. [e] 2 Sam. 18. 32. [f] Gen. 33. 11. ch. 30. 26. 2 Kings 5. 15. ‖ Or, *present.* † Heb. *walk at the feet of, &c.* ver. 42. Judg. 4. 10. [g] 2 Sam. 7. 11, 27. 1 Kings 9. 5. 1 Chron. 17. 10, 25. [h] ch. 18. 17. [i] ch. 24. 11. [k] Jer. 10. 18. † Heb. *in the midst of the bow of a sling.* † Heb. *flew upon them.* [m] ch. 30. 24. [n] ver. 7. † Heb. *shamed.* † Heb. *no staggering*, or, *stumbling.* [o] Ex. 14. 22. Job 1. 10. [p] ch. 20. 7. [q] Deut. 13. 13. Judg. 19. 22. [r] Gen. 32. 13. Prov. 18. 16. & 21. 14. ‖ Or, *lumps.* [s] Gen. 32. 16, 20. [u] Ps. 109. 5. Prov. 17. 13. [x] Ruth 1. 17. ch. 3. 17. & 20. 13, 16. [y] ver. 34. [z] 1 Kings 14. 10. & 21. 21. 2 Kings 9. 8. [a] Josh. 15. 18. Judg. 1. 14. † Heb. *ears.* † Heb. *lay it to his heart.* ‖ That is, *fool.* [b] 2 Kings 2. 2. [c] Gen. 20. 6. ver. 33. [d] Rom. 12. 19. [e] 2 Sam. 18. 32. [f] Gen. 33. 11. ch. 30. 26. 2 Kings 5. 15. [g] 2 Sam. 7. 11, 27. 1 Kings 9. 5. 1 Chron. 17. 10, 25. [h] ch. 18. 17. [i] ch. 24. 11. [k] Jer. 10. 18. [l] Gen. 24. 27. Ex. 18. 10. Ps. 41. 13. & 72. 18. Luke 1. 68.

LORD God of Israel, which sent thee this day to meet me:

33 And blessed *be* thy advice, and blessed *be* thou, which hast [m]kept me this day from coming to *shed* blood, and from avenging myself with mine own hand.

34 For in very deed, *as* the LORD God of Israel liveth, which hath [n]kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had [o]not been left unto Nabal by the morning light any that pisseth against the wall.

35 So David received of her hand *that* which she had brought him, and said unto her, [p]Go up in peace to thine house; see, I have hearkened to thy voice, and have [q]accepted thy person.

36 ¶ And Abigail came to Nabal; and behold, [r]he held a feast in his house, like the feast of a king; and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore she told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became *as* a stone.

38 And it came to pass about ten days *after*, that the LORD smote Nabal, that he died.

39 And when David heard that Nabal was dead, he said, [s]Blessed *be* the LORD, that hath [t]pleaded the cause of my reproach from the hand of Nabal, and hath [u]kept his servant from evil: for the LORD hath [x]returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on *her* face to the earth, and said, Behold, *let* [y]thine handmaid *be* a servant to wash the feet of the servants of my lord.

42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went †after her; and she went after the messengers of David, and became his wife.

43 David also took Ahinoam [z]of Jezreel; [a]and they were also both of them his wives.

44 ¶ But Saul had given [b]Michal his daughter, David's wife, to ‖Phalti the son of Laish, which *was* of [c]Gallim.

CHAP. XXVI.

Saul cometh to Hachilah against David.

AND the Ziphites came unto Saul to Gibeah, saying, [a]Doth not David hide himself in the hill of Hachilah, *which is* before Jeshimon?

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose and came to the place where Saul had pitched: and David beheld the place where Saul lay, and [b]Abner the son of Ner, the captain of his host. And Saul lay in the ‖trench, and the people pitched round about him.

6 Then answered David and said to Ahimelech the Hittite, and to Abishai [c]the son of Zeruiah, brother to Joab, saying, Who will [d]go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night: and behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God hath †delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear, even to the earth at once, and I will not *smite* him the second time.

9 And David said to Abishai, Destroy him not: [e]for who can stretch forth his hand against the LORD's anointed, and be guiltless?

10 David said furthermore, *As* the LORD liveth, [f]the LORD shall smite him; or [g]his day shall come to die; or he shall [h]descend into battle, and perish.

11 [i]The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go.

12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they *were* all asleep; because [k]a deep sleep from the LORD was fallen upon them.

13 ¶ Then David went over to the other side and stood on the top of an hill afar off; a great space *being* between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king?

15 And David said to Abner, *Art* not thou a *valiant* man? and who *is* like to thee in Israel? Wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

16 This thing *is* not good that thou hast done. *As* the LORD liveth, ye *are* †worthy to die, because ye have not kept your master the LORD's anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster.

17 And Saul knew David's voice, and said, [l]*Is* this thy voice, my son David? and David said, *It is* my voice, my lord, O king.

18 And he said, [m]Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have [n]stirred thee up against me, let him †accept an offering: but if *they be* the children of men, cursed *be* they before the LORD; [o]for they have driven me

Before CHRIST about 1060.

[m] ver. 26.
‖ Or, *midst of his carriages.* ch. 17. 20.
[n] ver. 26.
[o] ver. 22.
[p] ch. 20. 42. 2 Sam. 15. 9. 2 Kings 5. 19. Luke 7. 50. & 8. 48.
[q] Gen. 19. 21.
[r] 2 Sam. 13. 23.
[s] ver. 32.
[t] Prov. 22. 23.
[u] ver. 26, 34.
[x] 1 Kings 2. 44. Ps. 7. 16.
[y] Ruth 2. 10, 13. Prov. 15. 33.
† Heb. *at her feet.* ver. 27.
[z] Josh. 15. 56.
[a] ch. 27. 3. & 30. 5.
[b] 2 Sam. 3. 14.
‖ *Phaltiel.* 2 Sam. 3. 15.
[c] Isa. 10. 30.
[a] ch. 23. 19. Ps. 54, title.

Before CHRIST about 1060.

[b] ch. 14. 50. & 17. 55.
[c] 1 Chron. 2. 16.
[d] Judg. 7. 10, 11.
† Heb. *shut up.* ch. 24. 18.
[e] ch. 24. 6, 7. 2 Sam. 1. 16.
[f] ch. 25. 38. Ps. 94. 1, 2, 23. Luke 18. 7. Rom. 12. 19.
[g] See Gen. 47. 29. Deut. 31. 14. Job 7. 1. & 14. 5. Ps. 37. 13.
[h] ch. 31. 6.
[i] ch. 24. 6, 12.
[k] Gen. 2. 21. & 15. 12.
† Heb. *the sons of death.* 2 Sam. 12. 5.
[l] ch. 24. 16.
[m] ch. 24. 9, 11.
[n] 2 Sam. 16. 11. & 24. 1.
† Heb. *smell.* Gen. 8. 21. Lev. 26. 31.
[o] Deut. 4. 28. Ps. 120. 5.

out this day from †abiding in the [f]inheritance of the LORD, saying, Go, serve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek [g]a flea, as when one doth hunt a partridge in the mountains.

21 ¶ Then said Saul, [r]I have sinned: return, my son David; for I will no more do thee harm, because my soul was [s]precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 [t]The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand to-day, but I would not stretch forth mine hand against the LORD'S anointed.

24 And behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed *be* thou, my son David: thou shalt both do great *things*, and also shalt still [u]prevail. So David went on his way, and Saul returned to his place.

CHAP. XXVII.

Saul hearing David to be in Gath, seeketh no more for him.

AND David said in his heart, I shall now †perish one day by the hand of Saul: *there is* nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, [a]and he passed over with the six hundred men that *were* with him [b]unto Achish, the son of Maoch, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, *even* David [c]with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him Ziklag that day: wherefore [d]Ziklag pertaineth unto the kings of Judah unto this day.

7 And †the time that David dwelt in the country of the Philistines was †a full year and four months.

8 ¶ And David and his men went up, and invaded [e]the Geshurites, [f]and the ‖Gezrites, and the [g]Amalekites: for those *nations were* of old the inhabitants of the land, [h]as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

Before CHRIST about 1060.

†Heb. *cleaving.*

[r] 2 Sam. 14. 16. & 20. 19.

[s] ch. 24. 14.

[t] ch. 15. 24. & 24. 17.

[u] ch. 18. 30.

[t] Ps. 7. 8. & 18. 20.

[u] Gen. 32. 28.

about 1058.

†Heb. *be consumed.*

[a] ch. 25. 13.

[b] ch. 21. 10.

[c] ch. 25. 43.

[d] See Josh. 15. 31. & 19. 5.

†Heb. *the number of days.*

†Heb. a year *of days:*

[e] See ch. 29. 3, till 1056.

[f] Josh. 13. 2.

[g] Josh. 16. 10. Judg. 1. 29.

‖Or, *Gerzites.*

[h] Ex. 17. 16. See ch. 15. 7, 8. Gen. 25. 18.

Before CHRIST about 1058.

‖Or, *Did you not make a road, &c.*

[i] See 1 Chron. 2. 9, 25.

[k] Judg. 1. 16.

†Heb. *to stink.*

[a] ch. 29. 1.

about 1056.

[b] ch. 25. 1.

[c] ver. 9. Ex. 22. 18. Lev. 19. 31. & 20. 27. Deut. 18. 10, 11.

[d] Josh. 19. 18. 2 Kings 4. 8.

[e] ch. 31. 1.

[f] Job 18. 11.

[g] ch. 14. 37. Prov. 1. 28. Lam. 2. 9.

[h] Num. 12. 6.

[i] Ex. 28. 30. Num. 27. 21. Deut. 33. 8.

[k] Deut. 18. 11. 1 Chron. 10. 13. Isa. 8. 19.

[l] ver. 3.

[m] Ex. 22. 28.

10 And Achish said, ‖Whither have ye made a road to-day? And David said, Against the south of Judah, and against the south of [i]the Jerahmeelites, and against the south of [k]the Kenites.

11 And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, Lest they should tell on us, saying, So did David, and so *will be* his manner all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made his people Israel †utterly to abhor him; therefore he shall be my servant for ever.

CHAP. XXVIII.

The witch, encouraged by Saul, raiseth up Samuel.

AND [a]it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now [b]Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away [c]those that had familiar spirits, and the wizards, out of the land.

4 And the Philistines gathered themselves together, and came and pitched in [d]Shunem: and Saul gathered all Israel together, and they pitched in [e]Gilboa.

5 And when Saul saw the host of the Philistines, he was [f]afraid, and his heart greatly trembled.

6 And when Saul inquired of the LORD, [g]the LORD answered him not, neither by [h]dreams, nor [i]by Urim, nor by prophets.

7 ¶ Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor.

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and [k]he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath [l]cut off those that have familiar spirits, and the wizards, out of the land; wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the LORD, saying, *As* the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw [m]gods ascending out of the earth.

14 And he said unto her, †What form *is* he of? and she said, An old man cometh up; and he *is* covered with [n]a mantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself.

15 ¶And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, [p]I am sore distressed; for the Philistines make war against me, and [q]God is departed from me, and [r]answereth me no more, neither †by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done ‖to him, [t]as he spake by †me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:

18 [u]Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19 Moreover, the LORD will also deliver Israel with thee into the hand of the Philistines: and to-morrow *shalt* thou and thy sons *be* with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul †fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 ¶And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have [x]put my life in mine hand, and have hearkened unto thy words which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou goest on thy way.

23 But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof:

25 And she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

CHAP. XXIX.

Achish dismisseth David with commendations of his fidelity.

NOW [a]the Philistines gathered together all their armies [b]to Aphek: and the Israelites pitched by a fountain which *is* in Jezreel.

2 And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rere-ward [c]with Achish.

3 Then said the princes of the Philistines, What *do* these Hebrews *here?* And Achish said unto the princes of the Philistines, *Is* not this David, the servant of Saul the king of Israel, which hath been with me [d]these days, or these years, and I have [e]found no fault in him since he fell *unto me* unto this day?

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, [f]Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest [g]in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? *should it* not *be* with the heads of these men?

5 *Is* not this David of whom they sang one to another in dances, saying, [h]Saul slew his thousands, and David his ten thousands?

6 ¶Then Achish called David, and said unto him, Surely, *as* the LORD liveth, thou hast been upright, and [i]thy going out and thy coming in with me in the host *is* good in my sight: for [k]I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless †the lords favour thee not.

7 Wherefore now return, and go in peace, that thou †displease not the lords of the Philistines.

8 ¶And David said unto Achish, But what have I done? and what hast thou found in thy servant, so long as I have been †with thee unto this day, that I may not go fight against the enemies of my lord the king.

9 And Achish answered and said to David, I know that thou *art* good in my sight, [l]as an angel of God: notwithstanding, [m]the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. [n]And the Philistines went up to Jezreel.

CHAP. XXX.

1 *The Amalekites spoil Ziklag.* 7 *David pursueth them.*

AND it came to pass, when David and his men were come to Ziklag on the third day, that the [a]Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;

2 And had taken the women captives that *were* therein; they slew not any, either great or small, but carried *them* away, and went on their way.

3 ¶So David and his men came to the city, and behold, *it was* burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that *were* with him lifted up their voice and wept, until they had no more power to weep.

5 And David's [b]two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed: [c]for the people spake of stoning him, because the soul of all the people was †grieved, every man for his sons, and for his daughters: [d]but David encouraged himself in the LORD his God.

Before CHRIST about 1056.

† Heb. *What* is *his form?*
[n] ch. 15. 27. 2 Kings 2. 8, 13.
[p] Prov. 5. 11, 12, 13. & 14. 14.
[q] ch. 18. 12.
[r] ver. 6.
† Heb. *by the hand of prophets.*
‖ Or, *for himself.* Prov. 16. 4.
[t] ch. 15. 28.
† Heb. *My hand.*
[u] ch. 15. 9. 1 Kings 20. 42. 1 Chron. 10. 13. Jer. 48. 10.
† Heb. *made haste, and fell with the fulness of his stature.*
[x] Judg. 12. 3. ch. 19. 5. Job 13. 14.
[a] ch. 28. 1.
[b] ch. 4. 1.
[c] ch. 28. 1, 2.

Before CHRIST about 1056.

[d] See ch. 27. 7.
[e] Dan. 6. 5.
[f] 1 Chron. 12. 19.
[g] As ch. 14. 21.
[h] ch. 18. 7. & 21. 11.
[i] 2 Sam. 3. 25. 2 Kings 19. 27.
[k] ver. 3.
† Heb. *thou* art *not good in the eyes of the lords.*
† Heb. *do not evil in the eyes of the lords.*
† Heb. *before thee.*
[l] 2 Sam. 14. 17, 20. & 19. 27.
[m] ver. 4.
[n] 2 Sam. 4. 4.
[a] see ch. 15. 7. & 27. 8.
[b] ch. 25. 42, 43. 2 Sam. 2. 2.
[c] Ex. 17. 4.
† Heb. *bitter.* Judg. 18. 25. ch. 1. 10. 2 Sam. 17. 8. 2 Kings 4. 27.
[d] Ps. 42. 5. & 56. 3, 4, 11. Hab. 3. 17, 18.

7 [c]And David said to Abiathar the priest, Ahimelech's son, I pray thee bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 [f]And David inquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake *them*, and without fail recover *all*.

9 So David went, he and the six hundred men that *were* with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: [g]for two hundred abode behind, which were so faint that they could not go over the brook Besor.

11 ¶And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and [h]when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick.

14 We made an invasion *upon* the south of [i]the Cherethites, and upon *the coast* which *belongeth* to Judah, and upon the south of [k]Caleb; and we burned Ziklag with fire.

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 ¶And when he had brought him down, behold, *they were* spread abroad upon all the earth, [l]eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of †the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: [m]David recovered all.

20 And David took all the flocks and the herds, *which* they drave before those *other* cattle, and said, This *is* David's spoil.

21 ¶And David came to the [n]two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David and to meet the people that *were* with him: and when David came near to the people, he ‖saluted them.

22 Then answered all the wicked men, and *men* [o]of Belial, of †those that went with David, and said, Because they went not with us, we will not give them *aught* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

23 Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? but [p]as his part *is* that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike.

25 And it was *so* from that day †forward, that he made it a statute and an ordinance for Israel unto this day.

26 ¶And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his friends, saying, Behold a †present for you, of the spoil of the enemies of the LORD;

27 To *them* which *were* in Beth-el, and to *them* which *were* in [q]south Ramoth, and to *them* which *were* in [r]Jattir,

28 And to *them* which *were* in [s]Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in [t]Eshtemoa,

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of [u]the Jerahmeelites, and to *them* which *were* in the cities of the [x]Kenites,

30 And to *them* which *were* in [y]Hormah, and to *them* which *were* in Chor-ashan, and to *them* which *were* in Athach,

31 And to *them* which *were* in [z]Hebron, and to all the places where David himself and his men were wont to haunt.

CHAP. XXXI.

Saul and his armour-bearer kill themselves.

NOW [a]the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down ‖slain in mount [b]Gilboa.

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew [c]Jonathan, and Abinadab and Melchishua, Saul's sons.

3 And [d]the battle went sore against Saul, and the †archers †hit him; and he was sore wounded of the archers.

4 [e]Then said Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith; lest [f]these uncircumcised come and thrust me through, and ‖abuse me. But his armour-bearer would not; [g]for he was sore afraid. Therefore Saul took a sword, and [h]fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armour bearer, and all his men, that same day together.

7 ¶And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the

Before CHRIST about 1056.

[c] ch. 23. 6, 9.
[f] ch. 23. 2, 4.
[g] ver. 21.
[h] So Judg. 15. 19. ch. 14. 2.
[i] ver. 16. 2 Sam. 8. 18. 1 Kings 1. 38, 44. Ezek. 25. 16. Zeph. 2. 5.
[k] Josh. 14. 13. & 15. 13.
[l] 1 Thess. 5. 3.
[m] ver. 8.
[n] ver. 10.
‖ Or, *asked them how they did.* Judg. 18. 15.
[o] Deut. 13. 13. Judg. 19. 22.
† Heb. *men.*
[p] See Num. 31. 27. Josh. 22. 8.
† Heb. *and forward.*
† Heb. *blessing.* Gen. 33. 11. ch. 25. 27.
[q] Josh. 19. 8.
[r] Josh. 15. 48.
[s] Josh. 13. 16.
[t] Josh. 15. 50.
[u] ch. 27. 10.
[x] Judg. 1. 16.
[y] Judg. 1. 17.
[z] Josh. 14. 13. 2 Sam. 2. 1.
[a] 1 Chron. 10. 1–12.
‖ Or, *wounded.*
[b] ch. 28. 4.
[c] ch. 14. 49. 1 Chron. 8. 33.
[d] See 2 Sam. 1. 6, &c.
† Heb. *shooters, men with bows.*
† Heb. *found him.*
[e] So Judg. 9. 54.
[f] ch. 14. 6. & 17. 26.
‖ Or, *mock me.*
[g] 2 Sam. 1. 14.
[h] 2 Sam. 1. 10.

Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to [i]publish *it in* the house of their idols, and among the people.

10 [k]And they put his armour in the house of [l]Ashtaroth: and [m]they fastened his body to the wall of [n]Beth-shan.

Before CHRIST about 1056.

[i] 2 Sam. 1. 20.
[k] ch. 21. 9.
[l] Judg. 2. 13.
[m] 2 Sam. 21. 12.
[n] Josh. 17. 11. Judg. 1. 27.

11 ¶ [o]And when the inhabitants of Jabesh-gilead heard ‖of that which the Philistines had done to Saul,

12 [p]All the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and [q]burnt them there.

13 And they took their bones, and [r]buried *them* under a tree at Jabesh, and [s]fasted seven days.

Before CHRIST about 1056.

[o] ch. 11. 3, 9, 11.
‖ Or, *concerning him.*
[p] See ch. 11. 1–11.
[q] Jer. 34. 5. Amos 6. 10.
[r] 2 Sam. 2. 4, 5. & 21. 12, 13, 14.
[s] Gen. 50. 10.

The SECOND Book of SAMUEL,

Otherwise called The SECOND Book of the KINGS.

CHAP. I.

David lamenteth Saul and Jonathan with a song.

NOW it came to pass after the death of Saul, when David was returned from [a]the slaughter of the Amalekites, and David had abode two days in Ziklag;

2 It came even to pass on the third day, that behold, [b]a man came out of the camp from Saul [c]with his clothes rent, and earth upon his head: and *so* it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, †How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him said, As I happened by chance upon [d]mount Gilboa, behold, [e]Saul leaned upon his spear; and lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me. And I answered, †Here *am* I.

8 And he said unto me, Who *art* thou? And I answered him, I *am* an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me: for ‖anguish is come upon me, because my life *is* yet whole in me.

10 So I stood upon him, and [f]slew him, because I was sure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 Then David took hold on his clothes, and [g]rent them; and likewise all the men that *were* with him.

12 And they mourned and wept, and fasted until even, for Saul and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man tha told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite.

Before CHRIST 1056.

[a] 1 Sam. 30. 17, 26.
[b] ch. 4. 10.
[c] 1 Sam. 4. 12.
† Heb. *What was, &c.* 1 Sam. 4. 16.
[d] 1 Sam. 31. 1.
[e] See 1 Sam. 31. 2, 3, 4.
† Heb. *Behold me.*
‖ Or, *my coat of mail*, or, *my embroidered coat hindereth me, that my, &c.*
[f] Judg. 9. 54.
[g] ch. 3. 31. & 13. 31.

Before CHRIST 1056.

[h] Num. 12. 8.
[i] 1 Sam. 31. 4.
[k] 1 Sam. 24. 6. & 26. 9. Ps. 105. 15.
[l] ch. 4. 10, 12.
[m] 1 Sam. 26. 9. 1 Kings 2. 32, 33, 37.
[n] ver. 10. Luke 19. 22.
[o] 1 Sam. 31. 3.
[p] Josh. 10. 33.
‖ Or, *of the upright.*
[q] ver. 27.
[r] 1 Sam. 31. 9. Mic. 1. 10. See Judg. 16. 23.
[s] See Ex. 15. 20. Judg. 11. 34. 1 Sam. 18. 6.
[t] 1 Sam. 31. 4.
[u] 1 Sam. 31. 1.
[z] So Judg. 5. 23. Job 3. 3, 4. Jer. 20. 14.
[y] 1 Sam. 10. 1.
[z] 1 Sam. 18. 4.
‖ Or, *sweet.*
[a] Judg. 14. 18.
[b] 1 Sam. 18. 1, 3. & 19. 2. & 20. 17, 41. & 23. 16.
[c] ver. 19.
[a] Judg. 1. 1. 1 Sam. 23. 2, 4, 9. & 30. 7, 8.

14 And David said unto him, [h]How wast thou not [i]afraid to [k]stretch forth thine hand to destroy the LORD's anointed?

15 And [l]David called one of the young men, and said, Go near, *and* fall upon him. And he smote him that he died.

16 And David said unto him, [m]Thy blood *be* upon thy head; for [n]thy mouth hath testified against thee, saying, I have slain the LORD's anointed.

17 ¶ And David lamented with this lamentation over Saul, and over Jonathan his son:

18 ([o]Also he bade them teach the children of Judah *the use of* the bow: behold, *it is* written [p]in the book ‖of Jasher.)

19 The beauty of Israel is slain upon thy high places: [q]how are the mighty fallen!

20 [r]Tell *it* not in Gath, publish *it* not in the streets of Askelon; lest [s]the daughters of [t]the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye [u]mountains of Gilboa, [z]*let there be* no dew, neither *let there be* rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had* not *been* [y]anointed with oil.

22 From the blood of the slain, from the fat of the mighty, [z]the bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul and Jonathan *were* lovely and ‖pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were [a]stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with *other* delights; who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thine high places.

26 I am distressed for thee, my brother Jonathan very pleasant hast thou been unto me: [b]thy love to me was wonderful, passing the love of women.

27 [c]How are the mighty fallen, and the weapons of war perished!

CHAP. II.

David goeth to Hebron, where he is made king of Judah.

AND it came to pass after this, that David [a]inquired of the LORD, saying, Shall I go up into

any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto [b]Hebron.

2 So David went up thither, and his [c]two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.

3 And [d]his men that *were* with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4 [e]And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, *That* [f]the men of Jabesh-gilead *were they* that buried Saul.

5 ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, [g]Blessed *be* ye of the LORD, that ye have shewed this kindness unto your lord, *even* unto Saul, and have buried him.

6 And now [h]the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and †be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 ¶ But [i]Abner the son of Ner, captain of †Saul's host, took ‖Ish-bosheth the son of Saul, and brought him over to Mahanaim;

9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth Saul's son *was* forty years old when he began to reign over Israel, and reigned two years: but the house of Judah followed David.

11 And [k]the †time that David was king in Hebron, over the house of Judah, was seven years and six months.

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to [l]Gibeon.

13 And Joab the son of Zeruiah, and the servants of David went out, and met †together by [m]the pool of Gibeon: and they sat down, the one on the one side of the pool and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.

15 Then there arose, and went over by number, twelve of Benjamin, which *pertained* to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and *thrust* his sword in his fellow's side: so they fell down together: wherefore that place was called ‖Helkath-hazzurim, which *is* in Gibeon.

17 And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

18 ¶ And there were [n]three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel *was* [o]*as* light †of foot †[p]as a wild roe.

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left †from following Abner.

20 Then Abner looked behind him, and said, *Art* thou Asahel? And he answered, I *am*.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his ‖armour. But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him [q]under the fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died, stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah, by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then ere thou bid the people return from following their brethren?

27 And Joab said, *As* God liveth, unless [r]thou hadst spoken, surely then †in the morning the people had ‖gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bith-ron, and they came to Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men, and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men, *so that* three hundred and threescore men died.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which *was in* Bethlehem. And Joab and his men went all night, and they came to Hebron at break of day.

CHAP. III.

During the war David still waxeth stronger.

NOW there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 ¶ And [a]unto David were sons born in Hebron: and his first-born was Amnon, [b]of Ahinoam the Jezreelitess;

3 And his second, ‖Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah, the daughter of Talmai king of [c]Geshur;

Before CHRIST 1056.

[b] 1 Sam. 30. 31. ver. 11. ch. 5. 1, 3. 1 Kings 2. 11.
[c] 1 Sam. 30. 5.
[d] 1 Sam. 27. 2, 3. & 30. 1. 1 Chron. 12. 1.
[e] ver. 11. ch. 5. 5.
[f] 1 Sam. 31. 11, 13.
[g] Ruth 2. 20. & 3. 10. Ps. 115. 15.
[h] 2 Tim. 1. 16, 18.
† Heb. *be ye the sons of valour.*
[i] 1 Sam. 14. 50.
† Heb. *the host which* was *Saul's.*
‖ Or, *Esh-baal.* 1 Chron. 8. 33. & 9. 39.
1055.
[k] ch. 5. 5. 1 Kings 2. 11.
† Heb. *number of days.*
[l] Josh. 18. 25.
† Heb. *them together.*
[m] Jer. 41. 12.
‖ That is, *The field of strong men.*
[n] 1 Chron. 2. 16.
[o] 1 Chron. 12. 8.
† Heb. *of his feet.*
† Heb. *as one of the roes that* is *in the field.*
[p] Ps. 18. 33. Cant. 2. 17. & 8. 14.

Before CHRIST about 1053.

† Heb. *from after Abner.*
‖ Or, *spoil.* Judg. 14. 19.
[q] ch. 3. 27. & 4. 6. & 20. 10.
[r] ver. 14. Prov. 17. 14.
† Heb. *from the morning.*
‖ Or, *gone away.*
[a] 1 Chron. 3. 1–4.
[b] 1 Sam. 25. 43.
‖ Or, *Daniel,* 1 Chron. 3. 1.
[c] 1 Sam. 27. 8.
[ch] 13. 37.

4 And the fourth, [d]Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;

5 And the sixth, Ithream, by Eglah, David's wife. These were born to David in Hebron.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

7 And Saul had a concubine, whose name *was* Rizpah, the daughter of Aiah: and *Ish-bosheth* said to Abner, Wherefore hast thou [f]gone in unto my father's concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, *Am* I [g]a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman?

9 [h]So do God to Abner, and more also, except, [i]as the LORD hath sworn to David, even so I do to him;

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, [k]from Dan even to Beer-sheba.

11 And he could not answer Abner a word again, because he feared him.

12 ¶ And Abner sent messengers to David on his behalf, saying, Whose *is* the land? saying *also*, Make thy league with me, and behold, my hand *shall be* with thee, to bring about all Israel unto thee.

13 ¶ And he said, Well; I will make a league with thee: but one thing I require of thee, † that is, [l]Thou shalt not see my face, except thou first bring [m]Michal, Saul's daughter, when thou comest to see my face.

14 And David sent messengers to Ish-bosheth, Saul's son, saying, Deliver *me* my wife Michal, which I espoused to me [n]for an hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took her from *her* husband, *even* from [o]Phaltiel the son of Laish.

16 And her husband went with her †along weeping behind her to [p]Bahurim. Then said Abner unto him, Go, return. And he returned.

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David †in times past *to be* king over you:

18 Now then do *it:* [q]for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of [r]Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him: and David made Abner, and the men that *were* with him, a feast.

21 And Abner said unto David, I will arise and go, and [s]will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest [t]reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

Before CHRIST about 1053.

[d] 1 Kings 1. 5.

[e] ch. 21. 8, 10.
[f] ch. 16. 21.

[g] Deut. 23. 18.
1 Sam. 24. 15.
ch. 9. 8. & 16. 9.

[h] Ruth 1. 17.
1 Kings 19. 2.
[i] 1 Sam. 15. 28. & 16. 1, 12. & 28. 17.
1 Chron. 12. 23.
[k] Judg. 20. 1.
ch. 17. 11.
1 Kings 4. 25.

1048.

† Heb. *saying.*
[l] So Gen. 43. 3.
[m] 1 Sam. 18. 20.

[n] 1 Sam. 18. 25, 27.

[o] 1 Sam. 25. 44, *Phalti.*
† Heb. *going and weeping.*
[p] ch. 19. 16.

† Heb. *both yesterday and the third day.*
[q] ver. 9.

[r] 1 Chron. 12. 29.

[s] ver. 10, 12.

[t] 1 Kings 11. 37.

Before CHRIST about 1048.

[u] 1 Sam. 29. 6.
Isa. 37. 28.

[w] 1 Kings 2. 5.
So ch. 20. 9, 10.
‖ Or, *peaceably.*
[z] ch. 4. 6.
[y] ch. 2. 23.
[z] Deut. 19. 13. & 21. 8, 9.
1 Kings 2. 31.
† Heb. *bloods.*
[a] 1 Kings 2. 32, 33.
† Heb. *be cut off.*
[b] Lev. 15. 2.

[c] ch. 2. 23.

[d] Josh. 7. 6. ch. 1. 2, 11.
[e] Gen. 37. 34.
† Heb. *bed.*

[f] ch. 13. 12, 13.

† Heb. *children of iniquity.*
[g] ch. 12. 17. Jer. 16. 7.

[h] Ruth 1. 17.
[i] ch. 1. 12.

† Heb. *was good in their eyes.*

† Heb. *tender.*
[k] ch. 19. 7.
[l] See ch. 19. 13.
1 Kings 2. 5, 6, 33, 34.
Ps. 28. 4. & 62. 12.
[z] Tim. 4. 14.

22 ¶ And behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why *is* it *that* thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know [u]thy going out and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

27 And when Abner was returned to Hebron, Joab [w]took him aside in the gate to speak with him ‖ quietly, and smote him there [x]under the fifth *rib* that he died, for the blood of [y]Asahel his brother.

28 ¶ And afterward when David heard *it*, he said, [z]I and my kingdom *are* guiltless before the LORD for ever from the † blood of Abner the son of Ner:

29 [a]Let it rest on the head of Joab, and on all his father's house; and let there not † fail from the house of Joab one [b]that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother [c]Asahel at Gibeon in the battle.

31 ¶ And David said to Joab, and to all the people that *were* with him, [d]Rend your clothes, and [e]gird you with sackcloth, and mourn before Abner. And king David *himself* followed the † bier.

32 And they buried Abner in Hebron: and the king lifted up his voice and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a [f]fool dieth?

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before † wicked men, *so* fellest thou. And all the people wept again over him.

35 And when all the people came [g]to cause David to eat meat while it was yet day, David sware, saying, [h]So do God to me, and more also, if I taste bread or aught else, [i]till the sun be down.

36 And all the people took notice *of it*, and it † pleased them: as whatsoever the king did pleased all the people.

37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I *am* this day † weak, though anointed king; and these men the sons of Zeruiah [k]*be* too hard for me. [l]The LORD shall reward the doer of evil according to his wickedness.

CHAP. IV.

Baanah and Rechab slay Ish-bosheth.

AND when Saul's son heard that Abner was dead in Hebron, [a]his hands were feeble, and all the Israelites were [b]troubled.

2 And Saul's son had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the †other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for [c]Beeroth also was reckoned to Benjamin:

3 And the Beerothites fled to [d]Gittaim, and were sojourners there until this day.)

4 And [e]Jonathan, Saul's son, had a son *that was* lame of *his* feet: he was five years old when the tidings came of Saul and Jonathan [f]out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame: and his name *was* ||Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him [g]under the fifth *rib:* and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bed-chamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, [h]which sought thy life; and the LORD hath avenged my lord the king this day of Saul and of his seed.

9 ¶And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the LORD liveth, [i]who hath redeemed my soul out of all adversity,

10 When [k]one told me, saying, Behold, Saul is dead, (†thinking to have brought good tidings,) I took hold of him, and slew him in Ziklag, ||who *thought* that I would have given him a reward for his tidings:

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now [l]require his blood of your hand, and take you away from the earth?

12 And David [m]commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried *it* in the [n]sepulchre of Abner in Hebron.

CHAP. V.

The tribes come to Hebron to anoint David over Israel.

THEN [a]came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, [b]we *are* thy bone and thy flesh.

2 Also in time past, when Saul was king over us, [c]thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, [d]Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

Before CHRIST about 1048.

[a] Ezra 4. 4. Isa. 13. 7.
[b] Matt. 2. 3.
† Heb. *second.*
[c] Josh. 18. 25.
[d] Neh. 11. 33.
[e] ch. 9. 3.
[f] 1 Sam. 29. 1, 11.
‖ Or, *Meribbaal,* 1 Chron. 8. 34. & 9. 40.
[g] ch. 2. 23.
[h] 1 Sam. 19. 2, 10, 11. & 23. 15. & 25. 29.
[i] Gen. 48. 16. 1 Kings 1. 29. Ps. 31. 7.
[k] ch. 1. 2, 4, 15.
† Heb. *he was in his own eyes as a bringer, &c.*
‖ Or, *which* was *the reward I gave him for his tidings.*
[l] Gen. 9. 5, 6.
[m] ch. 1. 15.
[n] ch. 3. 32.
[a] 1 Chron. 11. 1. & 12. 23.
[b] Gen. 29. 14.
[c] 1 Sam. 18. 13.
[d] 1 Sam. 16. 1, 12. Ps. 78. 71. See ch. 7. 7.

Before CHRIST about 1048.

[e] 1 Chron. 11. 3.
[f] 2 Kings 11. 17.
[g] Judg. 11. 11. 1 Sam. 23. 18.
[h] 1 Chron. 26. 31. & 29. 27.
[i] ch. 2. 11. 1 Chron. 3. 4.
[k] Judg. 1. 21.
[l] Josh. 15. 63. Judg. 1. 8. & 19. 11, 12.
‖ Or, *saying David shall not, &c.*
[m] ver. 9. 1 Kings 2. 10. & 8. 1.
[n] 1 Chron. 11. 6–9.
‖ Or, *Because they had said, even the blind and the lame, He shall not come into the house.*
[o] ver. 7.
† Heb. *went going and growing,* about 1043.
[p] 1 Kings 5. 2. 1 Chron. 14. 1.
† Heb. *hewers of the stone of the wall.*
[q] Deut. 17. 17. 1 Chron. 3. 9. & 14. 3.
[r] 1 Chron. 3. 5. & 14. 4.
‖ Or, *Shimea,* 1 Chron. 3. 5.
‖ Or, *Elishama,* 1 Chron. 3. 6.
‖ Or, *Beeliada,* 1 Chron. 14. 7.
[s] 1 Chron. 11. 16. & 14. 8. 1047.
[t] ch. 23. 14.
[u] Josh. 15. 8. Isa. 17. 5.
[x] ch. 2. 1. 1 Sam. 23. 2, 4. & 30. 8.
[y] Isa. 28. 21.
‖ That is, *The plain of breaches.*
[z] Deut. 7. 5, 25. 1 Chron. 14. 12.
‖ Or, *took them away.*
[a] 1 Chron. 14. 13.
[b] ver. 19.

3 [e]So all the elders of Israel came to the king to Hebron; [f]and king David made a league with them in Hebron [g]before the LORD: and they anointed David king over Israel.

4 ¶David *was* thirty years old when he began to reign, [h]*and* he reigned forty years.

5 In Hebron he reigned over Judah [i]seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 ¶And the king and his men went [k]to Jerusalem unto [l]the Jebusites the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: ||thinking, David cannot come in hither.

7 Nevertheless, David took the strong hold of Zion: [m]the same *is* the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, [n]*he shall be chief and captain.* ||Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it, [o]The city of David. And David built round about from Millo and inward.

10 And David †went on, and grew great, and the LORD God of hosts *was* with him.

11 ¶And [p]Hiram king of Tyre sent messengers to David, and cedar-trees, and carpenters, and †masons: and they built David an house.

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 ¶And [q]David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

14 And [r]these *be* the names of those that were born unto him in Jerusalem; ||Shammuah, and Shobab, and Nathan, and Solomon,

15 Ibhar also, and ||Elishua, and Nepheg, and Japhia,

16 And Elishama, and ||Eliada, and Eliphalet.

17 ¶[s]But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard *of it,* [t]and went down to the hold.

18 The Philistines also came and spread themselves in [u]the valley of Rephaim.

19 And David [x]inquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

20 And David came to [y]Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place ||Baal-perazim.

21 And there they left their images, and David and his men [z]||burned them.

22 ¶[a]And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 And when [b]David inquired of the LORD, he

said, Thou shalt not go up: *but* fetch a compass behind them, and come upon them over against the mulberry-trees.

24 And let it be, when thou [c]hearest the sound of a going in the tops of the mulberry-trees, that then thou shalt bestir thyself: for then [d]shall the LORD go out before thee, to smite the host of the Philistines.

25 And David did so as the LORD had commanded him; and smote the Philistines from [e]Geba until thou come to [f]Gazer.

CHAP. VI.

David fetcheth the ark from Kirjath-jearim on a new cart.

AGAIN, David gathered together all *the* chosen *men* of Israel, thirty thousand.

2 And [a]David arose, and went with all the people that *were* with him from ||Baale of Judah, to bring up from thence the ark of God, ||whose name is called by the name of The LORD of hosts [b]that dwelleth *between* the cherubims.

3 And they †set the ark of God [c]upon a new cart, and brought it out of the house of Abinadab that *was* in ||Gibeah: and Uzzah and Ahio the sons of Abinadab drave the new cart.

4 And they brought it out of [d]the house of Abinadab, which *was* at Gibeah, †accompanying the ark of God: and Ahio went before the ark.

5 And David and all the house of Israel played before the LORD on all manner of *instruments made of* fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to [e]Nachon's threshing-floor, Uzzah [f]put forth *his hand* to the ark of God, and took hold of it: for the oxen ||shook *it*.

7 And the anger of the LORD was kindled against Uzzah, and [g]God smote him there for *his* ||error; and there he died by the ark of God.

8 And David was displeased, because the LORD had †made a breach upon Uzzah: and he called the name of the place ||Perez-uzzah to this day.

9 And [h]David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom [i]the Gittite.

11 [k]And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD [l]blessed Obed-edom and all his household.

12 ¶ And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. [m]So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was *so*, that when [n]they that bare the ark of the LORD had gone six paces, he sacrificed [o]oxen and fatlings.

14 And David [p]danced before the LORD with all *his* might; and David *was* girded [q]with a linen ephod.

15 [r]So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And [s]as the ark of the LORD came into the city of David, Michal, Saul's daughter, looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

17 ¶ [t]And they brought in the ark of the LORD, and set it in [u]his place, in the midst of the tabernacle that David had †pitched for it: and David [x]offered burnt offerings and peace-offerings before the LORD.

18 And as soon as David had made an end of offering burnt-offerings and peace-offerings, [y]he blessed the people in the name of the LORD of hosts.

19 [z]And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon *of wine*. So all the people departed every one to his house.

20 ¶ [a]Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to-day, who [b]uncovered himself to-day in the eyes of the handmaids of his servants, as one of the [c]vain fellows ||shamelessly uncovereth himself!

21 And David said unto Michal, *It was* before the LORD, [d]which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

22 And I will yet be more vile than thus, and will be base in mine own sight: and ||of the maidservants which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child [e]unto the day of her death.

CHAP. VII.

David's prayer and thanksgiving.

AND it came to pass, [a]when the king sat in his house, and the LORD had given him rest round about from all his enemies,

2 That the king said unto Nathan the prophet, See now, I dwell in [b]an house of cedar, [c]but the ark of God dwelleth within [d]curtains.

3 And Nathan said to the king, Go, do all that *is* [e]in thine heart: for the LORD *is* with thee.

4 ¶ And it came to pass that night, that the word of the LORD came unto Nathan, saying,

5 Go and tell †my servant David, Thus saith the LORD, [f]Shalt thou build me an house for me to dwell in?

6 Whereas I have not dwelt in *any* house [g]since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in [h]a tent and in a tabernacle.

7 In all *the places* wherein I have [i]walked with all the children of Israel spake I a word with ||any of the tribes of Israel, whom I commanded [k]to feed my people Israel, saying, Why build ye not me an house of cedar?

8 Now therefore, so shalt thou say unto my servant David, Thus saith the LORD of hosts, [l]I took thee from the sheep-cote, †from following the sheep, to be ruler over my people, over Israel:

9 And [m]I was with thee whithersoever thou went

Before CHRIST about 1048.

[c] So 2 Kings 7. 6.
[d] Judg. 4. 14.
[e] 1 Chron. 14. 16, *Gibeon.*
[f] Josh. 16. 10.

1042.

[a] 1 Chron. 13. 5, 6.
‖ Or, *Baalah*, that is, *Kirjath-jearim.* Josh. 15. 9, 60.
‖ Or, *at which the name*, even *the name of the* LORD *of hosts, was called upon.*
[b] 1 Sam. 4. 4. Ps. 80. 1.
† Heb. *made to ride.*
[c] See Num. 7. 9. 1 Sam. 6. 7.
‖ Or, *the hill.*
[d] 1 Sam. 7. 1.
† Heb. *with.*
[e] 1 Chron. 13. 9, he is called *Chidon.*
[f] See Num. 4. 15.
‖ Or, *stumbled.*
[g] 1 Sam. 6. 19.
‖ Or, *rashness.*
† Heb. *broken.*
‖ That is, *The breach of Uzzah.*
[h] Ps. 119. 120. See Luke 5. 8, 9.
[i] 1 Chron. 13. 13.
[k] 1 Chron. 13. 14.
[l] Gen. 30. 27. & 39. 5.
[m] 1 Chron. 15. 25.
[n] Num. 4. 15. Josh. 3. 3. 1 Chron. 15. 2, 15.
[o] See 1 Kings 8. 5. 1 Chron. 15. 26.
[p] See Ex. 15. 20. Ps. 30. 11.
[q] 1 Sam. 2. 18. 1 Chron. 15. 27.
[r] 1 Chron. 15. 28.
[s] 1 Chron. 15. 29.

Before CHRIST 1042.

[t] 1 Chron. 16. 1.
[u] 1 Chron. 15. 1. Ps. 132. 8.
† Heb. *stretched.*
[x] 1 Kings 8. 5, 62, 63.
[y] 1 Kings 8. 55. 1 Chron. 16. 2.
[z] 1 Chron. 16. 3.

about 1042.
[a] Ps. 30, title.
[b] ver. 14, 16. 1 Sam. 19. 24.
[c] Judg. 9. 4.
‖ Or, *openly.*
[d] 1 Sam. 13. 14. & 15. 28.
‖ Or, *of the handmaids* of my servants.
[e] See 1 Sam. 15. 35. Isa. 22. 14. Matt. 1. 25.

1042.
[a] 1 Chron. 17. 1, &c.
[b] ch. 5. 11.
[c] See Acts 7. 46.
[d] Ex. 26. 1. & 40. 21.
[e] 1 Kings 8. 17, 18. 1 Chron. 22. 7. & 28. 2.
† Heb. *to my servant, to David.*
[f] See 1 Kings 5. 3. & 8. 19. 1 Chron. 22. 8. & 28. 3.
[g] 1 Kings 8. 16.
[h] Ex. 40. 18, 19, 34.
[i] Lev. 26. 11, 12. Deut. 23. 14.
‖ 1 Chron. 17. 6, *any of the judges.*
[k] ch. 5. 2. Ps. 78. 71, 72. Matt. 2. 6. Acts 20. 28.
[l] 1 Sam. 16. 11, 12. Ps. 78. 70.
† Heb. *from after.*
[m] 1 Sam. 18. 14. ch. 5. 10. & 8. 6, 14.

est, [n]and have cut off all thine enemies †out of thy sight, and have made thee [o]a great name, like unto the name of the great *men* that *are* in the earth.

10 Moreover, I will appoint a place for my people Israel, and will [p]plant them, that they may dwell in a place of their own, and move no more; [q]neither shall the children of wickedness afflict them any more, as beforetime,

11 And as [r]since the time that I commanded judges *to be* over my people Israel, and have [s]caused thee to rest from all thine enemies. Also the LORD telleth thee [t]that he will make thee an house.

12 ¶ And [u]when thy days be fulfilled, and thou [x]shalt sleep with thy fathers, [y]I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 [z]He shall build an house for my name, and I will [a]stablish the throne of his kingdom for ever.

14 [b]I will be his father, and he shall be my son. [c]If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shall not depart away from him, [d]as I took *it* from Saul, whom I put away before thee.

16 And [e]thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 ¶ Then went king David in, and sat before the LORD, and he said, [f]Who *am* I, O Lord GOD? and what *is* my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord GOD; [g]but thou hast spoken also of thy servant's house for a great while to come. [h]And *is* this the †manner of man, O Lord GOD?

20 And what can David say more unto thee? for thou, Lord GOD, [i]knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore [k]thou art great, O LORD God: for [l]*there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

23 And [m]what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before [n]thy people which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For [o]thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: [p]and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast †revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O Lord GOD, thou *art* that God, and [q]thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now †let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken *it*: and with thy blessing let the house of thy servant be blessed [r]for ever.

CHAP. VIII.

David subdueth the Philistines and the Moabites.

NOW [a]after this it came to pass, that David smote the Philistines, and subdued them: and David took ‖Metheg-ammah out of the hand of the Philistines.

2 And [b]he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And *so* the Moabites [c]became David's servants, *and* [d]brought gifts.

3 ¶ David smote also ‖Hadadezer, the son of Rehob, king of [e]Zobah, as he went to recover [f]his border at the river Euphrates.

4 And David took ‖from him a thousand ‖*chariots*, and seven hundred horsemen, and twenty thousand footmen: and David [g]houghed all the chariot-*horses*, but reserved of them *for* an hundred chariots.

5 [h]And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria of Damascus: and the Syrians [i]became servants to David, *and* brought gifts. [k]And the LORD preserved David whithersoever he went.

7 And David took [l]the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And from ‖Betah, and from ‖Berothai, cities of Hadadezer, king David took exceeding much brass.

9 ¶ When ‖Toi king of Hamath heard that David had smitten all the host of Hadadezer,

10 Then Toi sent [m]Joram his son unto king David, to †salute him, and to bless him, because he had fought against Hadadezer, and smitten him: (for Hadadezer †had wars with Toi.) And *Joram* †brought with him vessels of silver, and vessels of gold, and vessels of brass:

11 Which also king David [n]did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued;

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer son of Rehob, king of Zobah.

13 And David gat *him* a name when he returned from †smiting of the Syrians in [o]the valley of salt, [p]‖*being* eighteen thousand *men*.

14 And he put garrisons in Edom; throughout all Edom put he garrisons, and [q]all they of Edom became David's servants. [r]And the LORD preserved David whithersoever he went.

15 And David reigned over all Israel; and David executed judgment and justice unto all his people.

Before CHRIST 1042.

[n] 1 Sam. 31. 6. Ps. 89. 23. † Heb. *from thy face.* [o] Gen. 12. 2. [p] Ps. 44. 2. & 80. 8. Jer. 24. 6. Amos 9. 15. [q] Ps. 89. 22. [r] Judg. 2. 14, 15, 16. 1 Sam. 12. 9, 11. Ps. 106. 42. [s] ver. 1. [t] Ex. 1. 21. ver. 27. 1 Kings 11. 38. [u] 1 Kings 2. 1. [x] Deut. 31. 16. 1 Kings 1. 21. Acts 13. 36. [y] 1 Kings 8. 20. Ps. 132. 11. [z] 1 Kings 5. 5. & 6. 12. & 8. 19. 1 Chron. 22. 10. & 28. 6. [a] ver. 16. Ps. 89. 4, 29, 36, 37. [b] Ps. 89. 26, 27. Heb. 1. 5. [c] Ps. 89. 30, 31, 32, 33. [d] 1 Sam. 15. 23, 28. & 16. 14. 1 Kings 11. 13, 34. [e] ver. 13. Ps. 89. 36, 37. John 12. 34. [f] Gen. 32. 10. [g] ver. 12, 13. [h] Isa. 55. 8. † Heb. *law.* [i] Gen. 18. 19. Ps. 139. 1. [k] 1 Chron. 16. 25. 2 Chron. 2. 5. Ps. 48. 1. & 86. 10. & 96. 4. & 135. 5. & 145. 3. Jer. 10. 6. [l] Deut. 3. 24. & 4. 35. & 32. 39. 1 Sam. 2. 2. Ps. 86. 8. & 89. 6, 8. Isa. 45. 5, 18, 22. [m] Deut. 4. 7, 32, 34. & 33. 29. Ps. 147. 20. [n] Deut. 9. 26. Neh. 1. 10. [o] Deut. 26. 18. [p] Ps. 48. 14. † Heb. *opened the ear.* Ruth 4. 4. 1 Sam. 9. 15.

Before CHRIST about 1040.

[q] John 17. 17. † Heb. *be thou pleased and bless.* [r] ch. 22. 51. [a] 1 Chron. 18. 1, &c. ‖ Or, *the bridle of Ammah.* [b] Num. 24. 17. [c] ver. 6, & 14. [d] Ps. 72. 10. See 1 Sam. 10. 27. ‖ Or, *Hadarezer.* 1 Chron. 18. 3. [e] ch. 10. 6. Ps. 60, title. [f] See Gen. 15. 18. ‖ Or, *of his.* ‖ As 1 Chron. 18. 4. [g] Josh. 11. 6, 9. [h] 1 Kings 11. 23, 24, 25. [i] ver. 2. [k] ver. 14. ch. 7. 9. [l] See 1 Kings 10. 16. ‖ Or, *Tibhath.* ‖ Or, *Chun,* 1 Chron. 18. 8. ‖ *Tou,* 1 Chron. 18. 9. [m] 1 Chron. 18. 10, *Hadoram.* † Heb. *ask him of peace.* † Heb. *was a man of wars with.* † Heb. *in his hand were.* [n] 1 Kings 7. 51. 1 Chron. 18. 11. & 26. 26. † Heb. *his smiting.* [o] 2 Kings 14. 7. [p] See 1 Chron. 18. 12. Ps. 60, title. ‖ Or, *slaying.* [q] Gen. 27. 29, 37, 40. Num. 24. 18. [r] ver. 6.

16 [s]And Joab the son of Zeruiah *was* over the host: and [t]Jehoshaphat the son of Ahilud *was* ||recorder;

17 And [u]Zadok the son of Ahitub, and Ahimelech the son of Abiathar, *were* the priests; and Seraiah *was* the ||scribe;

18 [x]And Benaiah the son of Jehoiada *was over* both the [y]Cherethites and the Pelethites; and David's sons were ||chief rulers.

CHAP. IX.

David by Ziba sendeth for Mephibosheth.

AND David said, Is there yet any that is left of the house of Saul, that I may [a]shew him kindness for Jonathan's sake?

2 And *there was* of the house of Saul a servant whose name *was* [b]Ziba. And when they had called him unto David, the king said unto him, *Art* thou Ziba? And he said, Thy servant *is he.*

3 And the king said, *Is* there not yet any of the house of Saul, that I may shew [c]the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, *which is* [d]lame on *his* feet.

4 And the king said unto him, Where *is* he? And Ziba said unto the king, Behold, he *is* in the house of [e]Machir, the son of Ammiel, in Lo-debar.

5 ¶ Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when ||Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

7 ¶ And David said unto him, Fear not: [f]for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What *is* thy servant, that thou shouldest look upon such [g]a dead dog as I *am?*

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, [h]I have given unto thy master's son all that pertained to Saul, and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits* that thy master's son may have food to eat: but Mephibosheth thy master's son [i]shall eat bread alway at my table. Now Ziba had [k]fifteen sons and twenty servants.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, [l]whose name *was* Micha. And all that dwelt in the house of Ziba *were* servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: [m]for he did eat continually at the king's table; and [n]was lame on both his feet.

Before CHRIST about 1040.

[a] ch. 19. 13. & 20. 23. 1 Chron. 11. 6. & 18. 15.
[t] 1 Kings 4. 3.
‖ Or, *remembrancer*, or, *writer of chronicles.*
[u] 1 Chron. 24. 3.
‖ Or, *secretary.*
[x] 1 Chron. 18. 17.
[y] 1 Sam. 30. 14.
‖ Or, *princes.* ch. 20. 26.

[a] 1 Sam. 18. 3. & 20. 14, 15, 16, 17, 42. Prov. 27. 10.
[b] ch. 16. 1. & 19. 17, 29.
[c] 1 Sam. 20. 14.
[d] ch. 4. 4.
[e] ch. 17. 27.
‖ Called, *Meribbaal*, 1 Chron. 8. 34.
[f] ver. 1, 3.
[g] 1 Sam. 24. 14. ch. 16. 9.
[h] See ch. 16. 4. & 19. 29.
[i] ver. 7, 11, 13. ch. 19. 28.
[k] ch. 19. 17.
[l] 1 Chron. 8. 34.
[m] ver. 7, 10.
[n] ver. 3.

Before CHRIST about 1037.

[a] 1 Chron. 19. 1, &c.
† Heb. *In thine eyes doth David?*
[b] Isa. 20. 4. & 47. 2.
[c] Gen. 34. 30. Ex. 5. 21. 1 Sam. 13. 4.
[d] ch. 8. 3, 5.
‖ Or, *the men of Tob:* See Judg. 11. 3, 5.
[e] ch. 23. 8.
[f] ver. 6.
[g] Deut. 31. 6.
[h] 1 Sam. 4. 9. 1 Cor. 16. 13.
[i] 1 Sam. 3. 18.

about 1036.

CHAP. X.

David's messengers are sent to comfort Hanun the son of Nahash.

AND it came to pass after this, that the [a]king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, †Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, [b]*even* to their buttocks, and sent them away.

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they [c]stank before David, the children of Ammon sent and hired [d]the Syrians of Beth-rehob, and the Syrians of Zobah, twenty thousand footmen, and of king Maacah a thousand men, and of ||Ish-tob twelve thousand men.

7 And when David heard of *it*, he sent Joab, and all the host of [e]the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and [f]the Syrians of Zobah and of Rehob, and Ish-tob, and Maacah *were* by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 [g]Be of good courage, and let us [h]play the men for our people, and for the cities of our God: and [i]the LORD do that which seemeth him good.

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the

Syrians that *were* beyond ‖ the river: and they came to Helam: and ‖ Shobach the captain of the host of Hadarezer *went* before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew *the men of* seven hundred chariots of the Syrians, and forty thousand [k]horsemen, and smote Shobach the captain of their host, who died there.

19 And when all the kings *that were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and [l]served them. So the Syrians feared to help the children of Ammon any more.

CHAP. XI.

While Joab besiegeth Rabbah, David committeth adultery with Bath-sheba.

AND it came to pass, †after the year was expired, at the time when kings go forth *to battle*, that [a]David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

2 ¶ And it came to pass in an evening-tide, that David arose from off his bed, [b]and walked upon the roof of the king's house: and from the roof he [c]saw a woman washing herself; and the woman *was* very beautiful to look upon.

3 And David sent and inquired after the woman. And *one* said, *Is* not this ‖ Bath-sheba the daughter of ‖ Eliam, the wife [d]of Uriah the Hittite?

4 And David sent messengers and took her: and she came in unto him, and [e]he lay with her; (‖ for she was [f]purified from her uncleanness:) and she returned unto her house.

5 And the woman conceived, and sent and told David, and said, I *am* with child.

6 ¶ And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* †how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, Go down to thy house, and [g]wash thy feet. And Uriah departed out of the king's house, and there †followed him a mess *of meat* from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not †from *thy* journey? why *then* didst thou not go down unto thine house?

11 And Uriah said unto David, [h]The ark, and Israel, and Judah, abide in tents; and [i]my lord Joab, and the servants of my lord are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? *As* thou livest, and *as* thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him [k]drunk: and at even he went out to lie on his bed [l]with the servants of his lord, but went not down to his house.

14 ¶ And it came to pass in the morning, that David [m]wrote a letter to Joab, and sent *it* by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the †hottest battle, and retire ye †from him, that he may [n]be smitten, and die.

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were*.

17 And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote [o]Abimelech the son of [p]Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall that he died in Thebez? why went ye nigh the wall? Then say thou, Thy servant Uriah the Hittite is dead also.

22 ¶ So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants: and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing †displease thee, for the sword devoureth †one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent and fetched her to his house, and she [q]became his wife, and bare him a son. But the thing that David had done †displeased the LORD.

CHAP. XII.

Nathan's parable of the ewe-lamb, causeth David to be his own judge.

AND the LORD sent Nathan unto David. And [a]he came unto him, and [b]said unto him, There were two men in one city; the one rich, and the other poor.

2 The rich *man* had exceeding many flocks and herds:

3 But the poor *man* had nothing save one little

Before CHRIST about 1036.

‖ That is, *Euphrates.*
‖ Or, *Shophach*, 1 Chron. 19. 16.
[k] 1 Chron. 19. 18, *footmen.*
[l] ch. 8. 6.

about 1035.

† Heb. *at the return of the year.*
1 Kings 20. 22, 26. 2 Chron. 36. 10.
[a] 1 Chron. 20. 1.
[b] Deut. 22. 8.
[c] Gen. 34. 2. Job 31. 1. Matt. 5. 28.
‖ Or, *Bath-shuah.* 1 Chron. 3. 5.
‖ Or, *Ammiel.*
[d] ch. 23. 39.
[e] Ps. 51, title. Jam. 1. 14.
‖ Or, *and when she had purified herself, &c., she returned.*
[f] Lev. 15. 19, 28. & 18. 19.
† Heb. *of the peace of, &c.*
[g] Gen. 18. 4. & 19. 2.
† Heb. *went out after him.*
[h] ch. 7. 2, 6.
[i] ch. 20. 6.

Before CHRIST about 1035.

[k] Gen. 19. 33, 35.
[l] ver. 9.
[m] See 1 Kings 21. 8, 9.
† Heb. *strong.*
† Heb. *from after him.*
[n] ch. 12. 9.
[o] Judg. 9. 53.
[p] Judg. 6. 32, *Jerubbaal.*
† Heb. *be evil in thine eyes.*
† Heb. *so and such.*
[q] ch. 12. 9.
† Heb. *was evil in the eyes of.*

about 1034.

[a] Ps. 51, title.
[b] See ch. 14. 5, &c. 1 Kings 20. 35-41. Isa. 5. 3.

ewe-lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own †meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the way-faring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing* ‖shall surely die.

6 And he shall restore the lamb [c]four-fold, because he did this thing, and because he had no pity.

7 ¶ And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I [d]anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

9 [e]Wherefore hast thou [f]despised the commandment of the LORD, to do evil in his sight? [g]thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore [h]the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold I will raise up evil against thee out of thine own house, and I will [i]take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* secretly: [k]but I will do this thing before all Israel, and before the sun.

13 [l]And David said unto Nathan, [m]I have sinned against the LORD. And Nathan said unto David, The LORD also hath [n]put away thy sin; thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD [p]to blaspheme, the child also *that is* born unto thee shall surely die.

15 ¶ And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child; and David †fasted, and went in, and [q]lay all night upon the earth.

17 And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then †vex himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? and they said, He is dead.

20 Then David arose from the earth, and washed, and [r]anointed *himself*, and changed his apparel, and came into the house of the LORD, and [s]worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child *while it was* alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted, and wept: [t]for I said, Who can tell *whether* God will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but [u]he shall not return to me.

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and [x]she bare a son, and [y]he called his name Solomon: and the LORD loved him.

25 And he sent by the hand of Nathan the prophet; and he called his name ‖Jedidiah, because of the LORD.

26 ¶ And [z]Joab fought against [a]Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and †it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 [b]And he took their king's crown from off his head, (the weight whereof *was* a talent of gold with the precious stones,) and it was *set* on David's head. And he brought forth the spoil of the city †in great abundance.

31 And he brought forth the people that *were* therein, and put *them* under saws and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

CHAP. XIII.

Amnon feigning himself sick, ravisheth Tamar.

AND it came to pass after this, [a]that Absalom the son of David had a fair sister, whose name *was* [b]Tamar; and Amnon the son of David loved her.

2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she *was* a virgin; and †Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whose name *was* Jonadab, [c]the son of Shimeah David's brother: and Jonadab *was* a very subtle man.

4 And he said unto him, Why *art* thou, *being*

Before CHRIST about 1034.

†Heb. *morsel.*

‖Or, is *worthy to die*, or, is *a son of death.* 1 Sam. 26. 16.

c Ex. 22. 1. Luke 19. 8.

d 1 Sam. 16. 13.

e See 1 Sam. 15. 19.

f Num. 15. 31.

g ch. 11. 15, 16, 17, 27.

h Amos 7. 9.

i Deut. 28. 30. ch. 16. 22.

k ch. 16. 22.

l See 1 Sam. 15. 24.

m ch. 24. 10. Job 7. 20. Ps. 32. 5. & 51. 4. Prov. 28. 13.

n ch. 24. 10. Ps. 32. 1. Job 7. 21. Mic. 7. 18. Zech. 3. 4.

p Isa. 52. 5. Ezek. 36. 20, 23. Rom. 2. 24.

†Heb. *fasted a fast.*

q ch. 13. 31.

Before CHRIST about 1034.

†Heb. *do hurt.*

r Ruth 3. 3.

s Job 1. 20.

t See Isa. 38. 1, 5. Jonah 3. 9.

u Job 7. 8, 9, 10. 1033.

x Matt. 1. 6.

y 1 Chron. 22. 9.

‖That is, *Beloved of the Lord.*

z 1 Chron. 20. 1.

a Deut. 3. 11.

†Heb. *my name be called upon it.*

b 1 Chron. 20. 2.

†Heb. *very great.*

about 1032.

a ch. 3. 2, 3.

b 1 Chron. 3. 9.

†Heb. *it was marvellous*, or, *hidden in the eyes of Amnon.*

c See 1 Sam. 16. 9.

the king's son, †lean †from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

5 [a]And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand.

6 ¶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and [d]make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house; and he was laid down. And she took ||flour, and kneaded *it*, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured *them* out before him: but he refused to eat. And Amnon said, [e]Have out all men from me. And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought *them* unto him to eat, he [f]took hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not †force me; for [g]†no such thing ought to be done in Israel: do not thou this [h]folly.

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; [i]for he will not withhold me from thee.

14 Howbeit, he would not hearken unto her voice: but, being stronger than she, [k]forced her, and lay with her.

15 ¶ Then Amnon hated her †exceedingly; so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

16 And she said unto him, *There is* no cause: this evil in sending me away *is* greater than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And *she had* [l]a garment of divers colours upon her: for with such robes were the king's daughters *that were* virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 ¶ And Tamar put [m]ashes on her head, and rent her garment of divers colours that *was* on her, and [n]laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath †Amnon thy brother been with thee? but hold now thy peace, my sister: he *is* thy brother; †regard not this thing. So Tamar remained †desolate in her brother Absalom's house.

21 ¶ But when king David heard of all these things, he was very wroth.

22 And Absalom spake unto his brother Amnon [o]neither good nor bad: for Absalom [p]hated Amnon, because he had forced his sister Tamar.

23 ¶ And it came to pass after two full years, that Absalom [q]had sheep-shearers in Baal-hazor, which *is* beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheep-shearers: let the king, I beseech thee, and his servants go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's [r]heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: ||have not I commanded you? be courageous, and be †valiant.

29 And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man †gat him up upon his mule, and fled.

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king arose, and [s]tare his garments, and [t]lay on the earth; and all his servants stood by with their clothes rent.

32 And [u]Jonadab, the son of Shimeah, David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the †appointment of Absalom this hath been ||determined from the day that he forced his sister Tamar.

33 Now therefore [x]let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

34 [y]But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and behold, there came much people by the way of the hill-side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come: †as thy servant said, so it is.

36 And it came to pass, as soon as he had made an end of speaking, that behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept †very sore.

37 ¶ But Absalom fled, and went to [z]Talmai, the son of ||Ammihud, king of Geshur. And *David* mourned for his son every day.

Before CHRIST about 1032.

†Heb. *thin.*
†Heb. *morning by morning.*
[a] Gen. 24. 50. & 31. 24.
[d] Gen. 18. 6.
[e] Gen. 45. 1.
[f] Gen. 39. 12.
†Heb. *humble me.*
Gen. 34. 2.
[g] Lev. 18. 9, 11. & 20. 17.
†Heb. *it ought not so to be done.*
[h] Gen. 34. 7. Judg. 19. 23. & 20. 6.
[i] See Lev. 18. 9, 11.
[k] Deut. 22. 25. See ch. 12. 11.
†Heb. *with great hatred greatly.*
[l] Gen. 37. 3. Judg. 5. 30. Ps. 45. 14.
[m] Josh. 7. 6. ch. 1. 2. Job 2. 12.
[n] Jer. 2. 37.
†Heb. *Aminon.*
†Heb. *set not thy heart.*

Before CHRIST about 1032.

†Heb. *and desolate.*
[o] Gen. 24. 50. & 31. 24.
[p] Lev. 19. 17, 18. 1030.
[q] See Gen. 38. 12, 13. 1 Sam. 25. 4, 36.
[r] Judg. 19. 6, 9, 22. Ruth 3. 7. 1 Sam. 25. 36. Esth. 1. 10. Ps. 104. 15.
‖Or, *will you not, since I have commanded you?* Josh. 1. 9.
†Heb. *sons of valour.*
†Heb. *rode.*
[s] ch. 1. 11.
[t] ch. 12. 16.
[u] ver. 3.
†Heb. *mouth.*
‖Or, *settled.*
[x] ch. 19. 19.
[y] ver. 38.
†Heb. *according to the word of thy servant.*
†Heb. *with a great weeping, greatly.* 1030.
[z] ch. 3. 3.
‖Or, *Ammihur.*

38 So Absalom fled, and went to [a]Geshur, and was there three years.

39 And *the soul of* king David ||longed to go forth unto Absalom: for he was [b]comforted concerning Amnon, seeing he was dead.

CHAP. XIV.

Absalom by Joab is brought into the king's presence.

NOW Joab the son of Zeruiah perceived that the king's heart *was* [a]toward Absalom.

2 And Joab sent to [b]Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, [c]and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and speak on this manner unto him. So Joab [d]put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king, she [e]fell on her face to the ground, and did obeisance, and said, †[f]Help, O king.

5 And the king said unto her, What aileth thee? And she answered, [g]I *am* indeed a widow woman, and mine husband is dead.

6 And thy handmaid had two sons, and they two strove together in the field, and *there was* †none to part them, but the one smote the other, and slew him.

7 And behold, [h]the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder †upon the earth.

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, [i]the iniquity *be* on me, and on my father's house: [k]and the king and his throne *be* guiltless.

10 And the king said, Whosoever saith *aught* unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king remember the LORD thy God, †that thou wouldest not suffer [l]the revengers of blood to destroy any more, lest they destroy my son. And he said, [m]*As* the LORD liveth, there shall not one hair of thy son fall to the earth.

12 Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou thought such a thing against [n]the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again [o]his banished.

14 For we [p]must needs die, and *are* as water spilt on the ground, which cannot be gathered up again; ||neither doth God respect *any* person: yet doth he [q]devise means, that his banished be not expelled from him.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be †comfortable: for [r]as an angel of God, so *is* my lord the king †to discern good and bad: therefore the LORD thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from aught that my lord the king hath spoken: for thy servant Joab, he bade me, and [s]he put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, [t]according to the wisdom of an angel of God, to know all *things* that *are* in the earth.

21 ¶ And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and †thanked the king: and Joab said, To-day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of ||his servant.

23 So Joab arose [u]and went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him [x]not see my face. So Absalom returned to his own house, and saw not the king's face.

25 ¶ †But in all Israel there was none to be so much praised as Absalom for his beauty: [y]from the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he polled his head, (for it was at every year's end that he polled *it;* because *the hair* was heavy on him, therefore he polled it;) he weighed the hair of his head at two hundred shekels after the king's weight.

27 And [z]unto Absalom there were born three sons, and one daughter, whose name *was* Tamar: she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full years in Jerusalem, [a]and saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is †near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto

Before CHRIST 1020.

[a] ch. 14. 23, 32. & 15. 8.
‖ Or, *was consumed.* Ps. 84. 2.
[b] Gen. 38. 12.

1027.

† Heb. *for rest.*
[a] ch. 13. 39.
[r] ver. 20. ch. 19. 27.
[b] 2 Chron. 11. 6.
† Heb. *to hear.*
[c] See Ruth 3. 3.
[d] ver. 19. Ex. 4. 15.
[e] 1 Sam. 20. 41. ch. 1. 2.
† Heb. *Save.*
[f] See 2 Kings 6. 26, 28.
[g] See ch. 12. 1.
† Heb. *no deliverer between them.*
[h] Num. 35. 19. Deut. 19. 12.
† Heb. *upon the face of the earth.*
[i] Gen. 27. 13. 1 Sam. 25. 24. Matt. 27. 25.
[k] ch. 3. 28, 29.
[l] Kings 2. 33.
† Heb. *that the revengers of blood do not multiply to destroy.*
[i] Num. 35. 19.
[m] 1 Sam. 14. 45. Acts 27. 34.
[n] Judg. 20. 2.
[o] ch. 13. 37, 38.
[p] Job 34. 15. Heb. 9. 27.
‖ Or, *because God hath not taken away his life, he hath also devised means, &c.*
[q] Num. 35. 15, 25, 28.

Before CHRIST 1027.

† Heb. *comfortable.*
[r] ver. 17. ch. 19. 27.
[s] ver. 3.
† Heb. *blessed.*
‖ Or, *thy.*
[u] ch. 13. 37.
[x] Gen. 43. 3. ch. 3. 13.
† Heb. *And as Absalom there was not a beautiful man in all Israel to praise greatly.*
[y] Isa. 1. 6.
[z] See ch. 18. 18.
[a] ver. 24.
† Heb. *near my place.*

his house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been* good for me *to have been* there still: now therefore let me see the king's face; and if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king [b]kissed Absalom.

CHAP. XV.

Absalom, by fair speeches and courtesies, stealeth the hearts of Israel.

Before CHRIST 1027.

AND [a]it came to pass after this, that Absalom [b]prepared him chariots and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood beside the way of the gate: and it was *so*, that when any man that had a controversy †came to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel.

3 And Absalom said unto him, See, thy matters *are* good and right; but ‖*there is* no man *deputed* of the king to hear thee.

4 Absalom said moreover, [c]Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: [d]so Absalom stole the hearts of the men of Israel.

7 ¶And it came to pass [e]after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

8 [f]For thy servant [g]vowed a vow [h]while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 ¶But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, *that were* [i]called; and they went [k]in their simplicity, and they knew not any thing.

12 And Absalom sent for Ahithophel the Gilonite, [l]David's counsellor, from his city, *even* from [m]Giloh, while he offered sacrifices. And the conspiracy was strong; for the people [n]increased continually with Absalom.

13 ¶And there came a messenger to David, saying, [o]The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us [p]flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and †bring evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord the king shall †appoint.

16 And [q]the king went forth, and all his household †after him. And the king left [r]ten women *which were* concubines to keep the house.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; [s]and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

19 ¶Then said the king to [t]Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king; for thou *art* a stranger, and also an exile.

20 Whereas thou camest *but* yesterday, should I this day †make thee go up and down with us? seeing I go [u]whither I may; return thou, and take back thy brethren: mercy and truth *be* with thee.

21 And Ittai answered the king, and said, [x]*As* the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook ‖Kidron, and all the people passed over, toward the way of the [y]wilderness.

24 ¶And lo, Zadok also, and all the Levites *were* with him, [z]bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he [a]will bring me again, and shew me *both* it, and his habitation:

26 But if he thus say, I have no [b]delight in thee; behold, *here am* I, [c]let him do to me as seemeth good unto him.

27 The king said also unto Zadok the priest, *Art not* thou a [d]seer? return into the city in peace, and [e]your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I [f]will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 ¶And David went up by the ascent of *mount* Olivet, †and wept as he went up, and [g]had his head covered, and he went [h]barefoot: and all the people that *was* with him [i]covered every man his head, and they went up, [k]weeping as they went up.

31 ¶And *one* told David, saying, [l]Ahithophel *is*

Before CHRIST 1025.

Before CHRIST 1024.

Before CHRIST 1023.

1023.

[b] Gen. 33. 4. & 45. 15. Luke 15. 20.

[a] ch. 12. 11.

[b] 1 Kings 1. 5.

† Heb. *to come.*

‖ Or, *none will hear thee from the king* downward.

[c] Judg. 9. 29.

[d] Rom. 16. 18.

[e] 1 Sam. 16. 1.

[f] 1 Sam. 16. 2.

[g] Gen. 28. 20, 21.

[h] ch. 13. 38.

[i] 1 Sam. 9. 13. & 16. 3, 5.

[k] Gen. 20. 5.

[l] Ps. 41. 9. & 55. 12, 13, 14.

[m] Josh. 15. 51.

[n] Ps. 3. 1.

[o] ver. 6. Judg. 9. 3.

[p] ch. 19. 9. Ps. 3, title.

† Heb. *thrust.*

† Heb. *choose.*

[q] Ps. 3, title.

† Heb. *at his feet.*

[r] ch. 16. 21, 22.

[s] ch. 8. 18.

[t] ch. 18. 2.

† Heb. *make thee wander in going.*

[u] 1 Sam. 23. 13.

[x] Ruth 1. 16, 17. Prov. 17. 17. & 18. 24.

‖ Called, John 18. 1, *Cedron.*

[y] ch. 16. 2.

[z] Num. 4. 15.

[a] Ps. 43. 3.

[b] Num. 14. 8. 2 Sam. 22. 20. 1 Kings 10. 9. 2 Chron. 9. 8. Isa. 62. 4.

[c] 1 Sam. 3. 18.

[d] 1 Sam. 9. 9.

[e] See ch. 17. 17.

[f] ch. 17. 16.

† Heb. *going up and weeping.*

[g] ch. 19. 4. Esth. 6. 12.

[h] Isa. 20. 2, 4.

[i] Jer. 14. 3, 4.

[k] Ps. 126. 6.

[l] Ps. 3. 1, 2. & 55. 12, &c.

among the conspirators with Absalom. And David said, O LORD, I pray thee, [m]turn the counsel of Ahithophel into foolishness.

32 ¶ And it came to pass, that *when* David was come to the top *of the mount*, where he worshipped God, behold, Hushai the [n]Archite came to meet him [o]with his coat rent, and earth upon his head:

33 Unto whom David said, If thou passest on with me, then thou shalt be [p]a burden unto me:

34 But if thou return to the city, and say unto Absalom, [q]I will be thy servant, O king; *as* I *have been* thy father's servant hitherto, *so will* I now also *be* thy servant: then mayest thou for me defeat the counsel of Ahithophel.

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, [r]thou shalt tell *it* to Zadok and Abiathar the priests.

36 Behold, *they have* there [s]with them their two sons, Ahimaaz, Zadok's *son*, and Jonathan, Abiathar's *son;* and by them ye shall send unto me every thing that ye can hear.

37 So Hushai [t]David's friend came into the city, [u]and Absalom came into Jerusalem.

CHAP. XVI.

5 Shimei curseth David. 9 David with patience abstaineth from revenge.

AND [a]when David was a little past the top *of the hill*, behold, [b]Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, [c]that such as be faint in the wilderness may drink.

3 And the king said, And where *is* thy master's son? [d]And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To-day shall the house of Israel restore me the kingdom of my father.

4 [e]Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, †I humbly beseech thee *that* I may find grace in thy sight, my lord, O king.

5 ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name *was* [f]Shimei, the son of Gera: ‖he came forth, and cursed still as he came.

6 And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men *were* on his right hand and on his left.

7 And thus said Shimei when he cursed, Come out, come out, thou †bloody man, and thou [g]man of Belial:

8 The LORD hath [h]returned upon thee all [i]the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and †behold, thou *art taken* in thy mischief, because thou *art* a bloody man.

9 ¶ Then said Abishai the son of Zeruiah unto the king, Why should this [k]dead dog [l]curse my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, [m]What have I to do with you, ye sons of Zeruiah? so let him curse, because [n]the LORD hath said unto him, Curse David. [o]Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, [p]my son, which [q]came forth of my bowels, seeketh my life: how much more now *may this* Benjamite *do it?* let him alone, and let him curse; for the LORD hath bidden him.

12 It may be that the LORD will look on mine ‖†affliction, and that the LORD will [r]requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and †cast dust.

14 And the king, and all the people that *were* with him, came weary, and refreshed themselves there.

15 ¶ And [s]Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass, when Hushai the Archite, [t]David's friend, was come unto Absalom, that Hushai said unto Absalom, †God save the king, God save the king.

17 And Absalom said to Hushai, *Is* this thy kindness to thy friend? [u]why wentest thou not with thy friend?

18 And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel choose, his will I be, and with him will I abide.

19 And again, [x]whom should I serve? *should I* not *serve* in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

20 ¶ Then said Absalom to Ahithophel, Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, Go in unto thy father's [y]concubines, which he hath left to keep the house; and all Israel shall hear that thou [z]art abhorred of thy father: then shall [a]the hands of all that *are* with thee be strong.

22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines [b]in the sight of all Israel.

23 And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had inquired at the †oracle of God: so *was* all the counsel of Ahithophel [c]both with David and with Absalom.

CHAP. XVII.

Ahithophel's counsel is overthrown by Hushai's.

MOREOVER, Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night.

2 And I will come upon him while he *is* [a]weary and weak-handed, and will make him afraid: and all the people that *are* with him shall flee; and I will [b]smite the king only:

3 And I will bring back all the people unto thee: the man whom thou seekest *is* as if all returned: *so* all the people shall be in peace.

Before CHRIST 1023.

[m] ch. 16. 23. & 17. 14, 23.
[n] Josh. 16. 2.
[o] ch. 1. 2.
[p] ch. 19. 35.
[q] ch. 16. 19.
[r] ch. 17. 15, 16.
[s] ver. 27.
[t] ch. 16. 16. 1 Chron. 27. 33.
[u] ch. 16. 15.
[a] ch. 15. 30, 32.
[b] ch. 9. 2.
[c] ch. 15. 23. & 17. 29.
[d] ch. 19. 27.
[e] Prov. 18. 13.
† Heb. *I do obeisance.*
[f] ch. 19. 16. 1 Kings 2. 8, 44.
‖ Or, *he still came forth and cursed.*
† Heb. *man of blood.*
[g] Deut. 13. 13.
[h] Judg. 9. 24, 56, 57. 1 Kings 2. 32, 33.
[i] See ch. 1. 16. & 3. 28, 29. & 4. 11, 12.
† Heb. *behold thee in thy evil.*

Before CHRIST 1023.

[k] 1 Sam. 24. 14. ch. 9. 8.
[l] Ex. 22. 28.
[m] ch. 19. 22. 1 Pet. 2. 23.
[n] See 2 Kings 18. 25. Lam. 3. 38.
[o] Rom. 9. 20.
[p] ch. 12. 11.
[q] Gen. 15. 4.
‖ Or, *tears.*
† Heb. *eye.* Gen. 29. 32. 1 Sam. 1. 11. Ps. 25. 18.
[r] Rom. 8. 28.
† Heb. *dusted him with dust.*
[s] ch. 15. 37.
[t] ch. 15. 37.
† Heb. *Let the king live.*
[u] ch. 19. 25. Prov. 17. 17.
[x] ch. 15. 34.
[y] ch. 15. 16. & 20. 3.
[z] Gen. 34. 30. 1 Sam. 13. 4.
[a] ch. 2. 7. Zech. 8. 13.
[b] ch. 12. 11, 12.
† Heb. *word.*
[c] ch. 15. 12.
[a] See Deut. 25. 18. ch. 16. 14.
[b] Zech 13. 7.

4 And the saying †pleased Absalom well, and all the elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise †what he saith.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his †saying? if not, speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath †given *is* not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they *be* mighty men, and they *be* †chafed in their minds, as [c]a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people.

9 Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be †overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly [d]melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counsel that all Israel be generally gathered unto thee, [e]from Dan even to Beer-sheba, [f]as the sand that *is* by the sea for multitude; and †that thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel. For [g]the LORD had †appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

15 ¶ [h]Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night [i]in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him.

17 [k]Now Jonathan and Ahimaaz [l]stayed by [m]Enrogel; (for they might not be seen to come into the city) and a wench went and told them; and they went and told king David.

18 Nevertheless, a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house [n]in Bahurim, which had a well in his court; whither they went down.

19 And [o]the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And [p]the woman said unto them, They be gone over the brook of water. And when they had sought and could not find *them*, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, [q]Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel saw that his counsel was not †followed, he saddled *his* ass, and arose, and gat him home to his house, to [r]his city, and †put his household in order, and [s]hanged himself, and died, and was buried in the sepulchre of his father.

24 Then David came to [t]Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.

25 And Absalom made Amasa captain of the host instead of Joab: which Amasa *was* a man's son, whose name *was* ‖Ithra, an Israelite, that went in to [u]†Abigail the daughter of ‖Nahash, sister to Zeruiah, Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that [x]Shobi the son of Nahash of Rabbah of the children of Ammon, and [y]Machir the son of Ammiel of Lo-debar, and [z]Barzillai the Gileadite of Rogelim,

28 Brought beds, and ‖basins, and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*,

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that *were* with him, to eat: for they said, The people *is* hungry, and weary, and thirsty, [a]in the wilderness.

CHAP. XVIII.

Absalom, hanging in an oak, is slain by Joab.

AND David numbered the people that *were* with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, [a]and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

3 [b]But the people answered, Thou shalt not go forth: for if we flee away, they will not †care for us; neither if half of us die, will they care for us: but now *thou art* †worth ten thousand of us: therefore now *it is* better that thou †succour us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the

Before CHRIST 1023.

† Heb. *was right in the eyes of, &c.*
[c] 1 Sam. 18. 20.
† Heb. *what* is *in his mouth.*
† Heb. *word.*
† Heb. *counselled.*
† Heb. *bitter of soul.*
[c] Judg. 18. 25.
[c] Hos. 13. 8.
† Heb. *done.*
† Heb. *fallen.*
[d] Josh. 2. 11.
[e] Judg. 20. 1.
[f] Gen. 22. 17.
† Heb. *that thy face*, or, *presence go, &c.*
[g] ch. 15. 31, 34.
† Heb. *commanded.*
[h] ch. 15. 35.
[i] ch. 15. 28.
[k] ch. 15. 27, 36.
[l] Josh. 2. 4, &c.
[m] Josh. 15. 7. & 18. 16.
[n] ch. 16. 5.
[o] See Josh. 2. 6.

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[p] See Ex. 1. 19. Josh. 2. 4, 5.
[q] ver. 15, 16.
† Heb. *done.*
[r] ch. 15. 12.
† Heb. *gave charge concerning his house.*
2 Kings 20. 1.
[s] Matt. 27. 5.
[t] Gen. 32. 2. Josh. 13. 26. ch. 2. 8.
‖ Or, *Jether an Ishmaelite.*
[u] 1 Chron. 2. 16, 17.
† Heb. *Abigal.*
‖ Or, *Jesse.* See 1 Chron. 2. 13, 16.
[x] See ch. 10. 1. & 12. 30.
[y] ch. 9. 4.
[z] ch. 19. 31, 32.
1 Kings 2. 7.
‖ Or, *cups.*
[a] ch. 16. 2.
[a] ch. 15. 19.
[b] ch. 21. 17.
† Heb. *set* their *heart on us.*
† Heb. *as ten thousand of us.*
† Heb. *be to succour.*

gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded Joab and Abishai and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. [c]And all the people heard when the king gave all the captains charge concerning Absalom.

6 ¶ So the people went out into the field against Israel: and the battle was in the [d]wood of Ephraim;

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*.

8 For the battle was there scattered over the face of all the country: and the wood †devoured more people that day than the sword devoured.

9 ¶ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

12 And the man said unto Joab, Though I should †receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: [e]for in our hearing the king charged thee and Abishai and Ittai, saying, † Beware that none *touch* the young man Absalom.

13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against *me*.

14 Then said Joab, I may not tarry thus †with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the †midst of the oak.

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and [f]laid a very great heap of stones upon him: and all Israel fled every one to his tent.

18 ¶ Now Absalom in his life-time had taken and reared up for himself a pillar, which *is* in [g]the king's dale: for he said, [h]I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath †avenged him of his enemies.

20 And Joab said unto him, Thou shalt not †bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

Before CHRIST 1023.

[c] ver. 12.

[d] Josh. 17. 15, 18.

† Heb. *multiplied to devour.*

† Heb. *weigh upon my hand.*

[e] ver. 5.

† Heb. *Beware whosoever ye be of, &c.*

† Heb. *before thee.*

† Heb. *heart.*

[f] Josh. 7. 26.

[g] Gen. 14. 17.

[h] See ch. 14. 27.

† Heb. *judged him from the hand, &c.*

† Heb. *be a man of tidings.*

Before CHRIST 1023.

† Heb. *be what may.*

‖ Or, *convenient.*

† Heb. *I see the running.*

‖ Or, *Peace* be to thee.

† Heb. *Peace.*

† Heb. *shut up.*

† Heb. Is there *peace?*

† Heb. *Tidings is brought.*

† Heb. *salvation*, or, *deliverance.*

[a] ver. 32.

[b] ch. 15. 30.

[c] ch. 18. 33.

[k] ch. 19. 4.

21 Then said Joab to Cushi, Go, tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But †howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ‖ready?

23 But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi.

24 And David sat between the two gates: and [i]the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he *be* alone *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold, *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, †Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, ‖†All is well. And he fell down to the earth upon his face before the king, and said, Blessed *be* the LORD thy God, which hath †delivered up the men that lifted up their hand against my lord the king.

29 And the king said, †Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.

30 And the king said *unto him*, Turn aside *and* stand here. And he turned aside, and stood still.

31 And behold, Cushi came; and Cushi said, †Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*.

33 ¶ And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, [k]O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

CHAP. XIX.

Joab causeth the king to cease his mourning.

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the †victory that day was *turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day [a]into the city, as people being ashamed steal away when they flee in battle.

4 But the king [b]covered his face, and the king cried with a loud voice, [c]O my son Absalom! O Absalom, my son, my son!

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 †In that thou lovest thine enemies, and hatest thy friends: for thou hast declared this day, †that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

7 Now therefore arise, go forth, and speak †comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.

8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

9 ¶ And all the people were at strife throughout all the tribes of Israel, saying, the king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is [d]fled out of the land for Absalom.

10 And Absalom, whom we anointed over us, is dead in battle. Now therefore why †speak ye not a word of bringing the king back?

11 ¶ And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house.

12 Ye *are* my brethren, ye *are* [e]my bones and my flesh: wherefore then are ye the last to bring back the king?

13 [f]And say ye to Amasa, *Art* thou not of my bone, and of my flesh? [g]God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, [h]even as *the heart of* one man; so that they sent *this word* unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to [i]Gilgal, to go to meet the king, to conduct the king over Jordan.

16 ¶ And [k]Shimei the son of Gera, a Benjamite, which *was* of Bahurim, hasted and came down with the men of Judah to meet king David.

17 And *there were* a thousand men of Benjamin with him, and [l]Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry-boat to carry over the king's household, and to do †what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan;

19 And said unto the king, [m]Let not my lord impute iniquity unto me, neither do thou remember [n]that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should [o]take it to his heart.

20 For thy servant doth know that I have sinned: therefore behold, I am come the first this day of all [p]the house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he [q]cursed the LORD's anointed?

22 And David said, [r]What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? [s]shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?

23 Therefore [t]the king said unto Shimei, Thou shalt not die: and the king sware unto him.

24 ¶ And [u]Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, [x]Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame.

27 And [y]he hath slandered thy servant unto my lord the king; [z]but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes.

28 For all *of* my father's house were but †dead men before my lord the king: [a]yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And [b]Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourscore years old: and [c]he had provided the king of sustenance while he lay at Mahanaim: for he *was* a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, †How long have I to live, that I should go up with the king unto Jerusalem?

35 I *am* this day [d]fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing-men and singing-women? wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

Before CHRIST 1023.

†Heb. *By loving, &c.*

†Heb. *that princes or servants* are *not to thee.*

†Heb. *to the heart of thy servants.* Gen. 34. 3.

†Heb. are *ye silent?*

†Heb. *men of death,* 1 Sam. 26. 16.

†Heb. *How many days* are *the years of my life?*

†Heb. *the good in his eyes.*

[d] ch. 15. 14.
[e] ch. 5. 1.
[f] ch. 17. 25.
[g] Ruth 1. 17.
[h] Judg. 20. 1.
[i] Josh. 5. 9.
[k] ch. 16. 5. 1 Kings 2. 8.
[l] ch. 9. 2, 10. & 16. 1, 2.
[m] 1 Sam. 22. 15.
[n] ch. 16. 5, 6, &c.
[o] ch. 13. 33.
[p] See ch. 16. 5.
[q] Ex. 22. 28.
[r] ch. 16. 10.
[s] 1 Sam. 11. 13.
[t] 1 Kings 2. 8, 9, 37, 46.
[u] ch. 9. 6.
[x] ch. 16. 17.
[y] ch. 16. 3.
[z] ch. 14. 17, 20.
[a] ch. 9. 7, 10, 13.
[b] 1 Kings 2. 7.
[c] ch. 17. 27.
[d] Ps. 90. 10.

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother: but behold thy servant [e]Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt †require of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king [f]kissed Barzillai, and blessed him: and he returned unto his own place.

40 Then the king went on to Gilgal, and †Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

41 ¶ And behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and [g]have brought the king, and his household, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, Because the king *is* [h]near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost?* or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye †despise us, that our advice should not be first had in bringing back our king? And [i]the words of the men of Judah were fiercer than the words of the men of Israel.

CHAP. XX.

By occasion of the quarrel, Sheba maketh a party in Israel.

AND there happened to be there a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, [a]We have no part in David, neither have we inheritance in the son of Jesse: [b]every man to his tents, O Israel.

2 So every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

3 ¶ And David came to his house at Jerusalem; and the king took the ten women *his* [c]concubines, whom he had left to keep the house, and put them in †ward, and fed them, but went not in unto them. So they were †shut up unto the day of their death, †living in widowhood.

4 ¶ Then said the king to Amasa, [d]†Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble *the men of* Judah: but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou [e]thy lord's servants and pursue after him, lest he get him fenced cities, and †escape us.

Before CHRIST 1023.

e 1 Kings 2. 7. Jer. 41. 17.

†Heb. *choose.*

f Gen. 31. 55.

†Heb. *Chimhan.*

g ver. 15.

h ver. 12.

†Heb. *set us at light.*

i See Judg. 8. 1. & 12. 1.

about 1022.

a ch. 19. 43.

b 1 Kings 12. 16. 2 Chron. 10. 16.

c ch. 15. 16. & 16. 21, 22.

†Heb. *a house of ward.*

†Heb. *bound.*

†Heb. *in widowhood of life.*

d ch. 19. 13.

†Heb. *Call.*

e ch. 11. 11. 1 Kings 1. 33.

†Heb. *deliver himself from our eyes.*

Before CHRIST about 1022.

f ch. 8. 18. 1 Kings 1. 38.

g Matt. 26. 49. Luke 22. 47.

h 1 Kings 2. 5.

i ch. 2. 23.

†Heb. *doubled not his stroke.*

k 2 Kings 15. 29. 2 Chron. 16. 4.

l 2 Kings 19. 32.

‖Or, *it stood against the outmost wall.*

†Heb. *marred to throw down.*

‖Or, *They plainly spake in the beginning, saying, Surely they will ask of Abel, and so make an end:* See Deut. 20. 11.

m 1 Sam. 26. 19. ch. 21. 3.

†Heb. *by his name.*

n Eccl. 9. 14, 15.

7 And there went out after him Joab's men, and the [f]Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they *were* at the great stone which *is* in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joab said to Amasa, *Art* thou in health, my brother? [g]And Joab took Amasa by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that *was* in Joab's hand: so [h]he smote him therewith [i]in the fifth *rib*, and shed out his bowels to the ground, and †struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And he went through all the tribes of Israel unto [k]Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachah, and they [l]cast up a bank against the city, and ‖it stood in the trench: and all the people that *were* with Joab †battered the wall, to throw it down.

16 ¶ Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, I *am he.* Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, ‖They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter.*

19 I *am one of them that are* peaceable *and* faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up [m]the inheritance of the LORD?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter *is* not so: but a man of mount Ephraim, Sheba the son of Bichri †by name, hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people [n]in her wisdom: and they cut off the head of Sheba

the son of Bichri and cast *it* out to Joab. And he blew a trumpet, and they †retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

23 ¶Now [o]Joab *was* over all the host of Israel: and Benaiah the son of Jehoiada *was* over the Cherethites and over the Pelethites:

24 And Adoram *was* [p]over the tribute: and [q]Jehoshaphat the son of Ahilud *was* ‖recorder:

25 And Sheva *was* scribe: and [r]Zadok and Abiathar *were* the priests:

26 [s]And Ira also the Jairite was ‖a chief ruler about David.

CHAP. XXI.

The three years' famine for the Gibeonites cease.

THEN there was a famine in the days of David three years, year after year; and David †inquired of the LORD. And the LORD answered, *It is* for Saul, and for *his* bloody house, because he slew the Gibeonites.

2 And the king called the Gibeonites, and said unto them; (now the Gibeonites *were* not of the children of Israel, but [a]of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them, in his zeal to the children of Israel and Judah.)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless [b]the inheritance of the LORD?

4 And the Gibeonites said unto him, ‖We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you.

5 And they answered the king, The man that consumed us, and that ‖devised against us, *that* we should be destroyed from remaining in any of the coasts of Israel,

6 Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD [c]in Gibeah of Saul, [d]‖*whom* the LORD did choose. And the king said, I will give *them*.

7 But the king spared Mephibosheth, the son of Jonathan, the son of Saul, because of [e]the LORD's oath that *was* between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of [f]Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of ‖Michal the daughter of Saul, whom she †brought up for Adriel, the son of Barzillai the Meholathite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill [g]before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley-harvest.

10 ¶And [h]Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, [i]from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

Before CHRIST 1021.

† Heb. *were scattered.*

[o] ch. 8. 16, 18.

[p] 1 Kings 4. 6.

[q] ch. 8. 16. 1 Kings 4. 3.

‖ Or, *remembrancer.*

[r] ch. 8. 17. 1 Kings 4. 4.

[s] ch. 23. 38.

‖ Or, *a prince.* Gen. 41. 45. Ex. 2. 16. ch. 8. 18.

1021.

† Heb. *sought the face, &c.* See Num. 27. 21.

[a] Josh. 9. 3, 15, 16, 17.

[b] ch. 20. 19.

‖ Or, it is *not silver nor gold that we have to do with Saul or his house, neither* pertains it *to us to kill, &c.*

‖ Or, *cut us off.*

[c] 1 Sam. 10. 26. & 11. 4.

[d] 1 Sam. 10. 24.

‖ Or, *chosen of the* LORD.

[e] 1 Sam. 18. 3. & 20. 8, 15, 42. & 23. 18.

[f] ch. 3. 7.

‖ Or, *Michal's sister.*

† Heb. *bare to Adriel.*

1 Sam. 18. 19.

1019.

[g] ch. 6. 17.

[h] ver. 8. ch. 3. 7.

[i] See Deut. 21. 23.

Before CHRIST 1019.

11 And it was told David what Rizpah the daughter of Aiah the concubine of Saul had done.

12 ¶And David went and took the bones of Saul and the bones of Jonathan his son from the men of [k]Jabesh-gilead, which had stolen them from the street of Beth-shan, where the [l]Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul and the bones of Jonathan his son: and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in [m]Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that [n]God was entreated for the land.

15 ¶Moreover, the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbi-benob, which *was* of the sons of ‖the giant, the weight of whose †spear *weighed* three hundred *shekels* of brass in weight, he being girded with a new *sword*, thought to have slain David.

17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, [o]Thou shalt go no more out with us to battle, that thou quench not the [p]†light of Israel.

18 [q]And it came to pass after this, that there was again a battle with the Philistines at Gob: then [r]Sibbechai the Hushathite slew ‖Saph, which *was* of the sons of ‖the giant.

19 And there was again a battle in Gob with the Philistines, where Elhanan the son of ‖Jaare-oregim, a Beth-lehemite, slew [s]*the brother of* Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.

20 And [t]there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to ‖the giant.

21 And when he ‖defied Israel, Jonathan the son of [u]Shimeah the brother of David slew him.

22 [x]These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

[k] 1 Sam. 31. 11, 12, 13.

[l] 1 Sam. 31. 10.

[m] Josh. 18. 28.

[n] So Josh. 7. 26. ch. 24. 25. about 1018.

‖ Or, *Rapha.*

† Heb. *the staff,* or, *the head.*

[o] ch. 18. 3.

[p] 1 Kings 11. 36. & 15. 4. Ps. 132. 17.

† Heb. *candle,* or, *lamp.*

[q] 1 Chron. 20. 4.

[r] 1 Chron. 11. 29.

‖ Or, *Sippai.*

‖ Or, *Rapha.*

‖ Or, *Jair.*

[s] See 1 Chron. 20. 5.

[t] 1 Chron. 20. 6.

‖ Or, *Rapha.*

‖ Or, *reproached.*

1 Sam. 17. 10, 25, 26.

[u] 1 Sam. 16. 9, *Shammah.*

[x] 1 Chron. 20. 8.

CHAP. XXII.

A psalm of thanksgiving for God's powerful deliverance and manifold blessings.

AND David [a]spake unto the LORD the words of this song in the day *that* the LORD had [b]delivered him out of the hand of all his enemies, and out of the hand of Saul:

2 And he said, [c]The LORD *is* my rock, and my fortress, and my deliverer;

3 The God of my rock; [d]in him will I trust: *he is* my [e]shield, and the [f]horn of my salvation, my high [g]tower, and my [h]refuge, my saviour; thou savest me from violence.

4 I will call on the LORD, *who is* worthy to be praised: so shall I be saved from mine enemies.

[a] Ex. 15. 1. Judg. 5. 1.

[b] Ps. 18, title. & Ps. 34. 19.

[c] Deut. 32. 4. Ps. 18. 2, &c. & 31. 3. & 71. 3. & 91. 2. & 144. 2.

[d] Heb. 2. 13.

[e] Gen. 15. 1.

[f] Luke 1. 69.

[g] Prov. 18. 10.

[h] Ps. 9. 9. & 14. 6. & 59. 16. & 71. 7. Jer. 16. 19

5 When the ‖waves of death compassed me, the floods of †ungodly men made me afraid;

6 The ‖[f]sorrows of hell compassed me about; the snares of death prevented me;

7 In my distress [k]I called upon the LORD, and cried to my God: and he did [l]hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then [m]the earth shook and trembled: [n]the foundations of heaven moved and shook, because he was wroth.

9 There went up a smoke †out of his nostrils, and [o]fire out of his mouth devoured: coals were kindled by it.

10 He [p]bowed the heavens also, and came down; and [q]darkness *was* under his feet.

11 And he rode upon a cherub, and did fly: and he was seen [r]upon the wings of the wind.

12 And he made [s]darkness pavilions round about him, †dark waters, *and* thick clouds of the skies.

13 Through the brightness before him were [t]coals of fire kindled.

14 The LORD [u]thundered from heaven, and the Most High uttered his voice.

15 And he sent out [x]arrows, and scattered them; lightning, and discomfited them.

16 And the channels of the sea appeared, the foundations of the world were discovered, at the [y]rebuking of the LORD, at the blast of the breath of his ‖nostrils.

17 [z]He sent from above, he took me; he drew me out of ‖many waters:

18 [a]He delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me.

19 They prevented me in the day of my calamity: but the LORD was my stay.

20 [b]He brought me forth also into a large place: he delivered me, because he [c]delighted in me.

21 [d]The LORD rewarded me according to my righteousness: according to the [e]cleanness of my hands hath he recompensed me.

22 For I have [f]kept the ways of the LORD, and have not wickedly departed from my God.

23 For all his [g]judgments *were* before me: and *as for* his statutes, I did not depart from them.

24 I was also [h]upright †before him, and have kept myself from mine iniquity.

25 Therefore [i]the LORD hath recompensed me according to my righteousness; according to my cleanness †in his eye-sight.

26 With [k]the merciful thou wilt shew thyself merciful, *and* with the upright man thou wilt shew thyself upright.

27 With the pure thou wilt shew thyself pure; and [l]with the froward thou wilt ‖shew thyself unsavoury.

28 And the [m]afflicted people thou wilt save: but thine eyes *are* upon [n]the haughty, *that* thou mayest bring *them* down.

29 For thou *art* my ‖lamp, O LORD: and the LORD will lighten my darkness.

30 For by thee I have ‖run through a troop: by my God have I leaped over a wall.

31 *As for* God, [o]his way *is* perfect; [p]the word of the LORD *is* ‖tried: he *is* a buckler to all them that trust in him.

32 For [q]who *is* God, save the LORD? and who *is* a rock, save our God?

33 God *is* my [r]strength *and* power: and he †[s]maketh my way [t]perfect.

34 He †maketh my feet [u]like hinds' *feet:* and [x]setteth me upon my high places.

35 [y]He teacheth my hands †to war; so that a bow of steel is broken by mine arms.

36 Thou hast also given me the shield of thy salvation: and thy gentleness hath †made me great.

37 Thou hast [z]enlarged my steps under me: so that my †feet did not slip.

38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen [a]under my feet.

40 For thou hast [b]girded me with strength to battle: [c]them that rose up against me hast thou †subdued under me.

41 Thou hast also given me the [d]necks of mine enemies, that I might destroy them that hate me.

42 They looked, but *there was* none to save; *even* [e]unto the LORD, but he answered them not.

43 Then did I beat them as small [f]as the dust of the earth, I did stamp them [g]as the mire of the street, *and* did spread them abroad.

44 [h]Thou also hast delivered me from the strivings of my people, thou hast kept me *to be* [i]head of the heathen: [k]a people *which* I knew not shall serve me.

45 †Strangers shall ‖†submit themselves unto me: as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be afraid [l]out of their close places.

47 The LORD liveth; and blessed *be* my rock; and exalted be the God of the [m]rock of my salvation.

48 It *is* God that †avengeth me, and that [n]bringeth down the people under me,

49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the [o]violent man.

50 Therefore I will give thanks unto thee, O LORD, among [p]the heathen, and I will sing praises unto thy name.

51 [q]*He is* the tower of salvation for his king: and sheweth mercy to his [r]anointed, unto David, and [s]to his seed for evermore.

CHAP. XXIII.

David in his last words professeth his faith in God's promises.

NOW these *be* the last words of David. David the son of Jesse said, [a]and the man *who was* raised up on high, [b]the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2 [c]The Spirit of the LORD spake by me, and his word *was* in my tongue.

Before CHRIST 1018.

‖ Or, *pangs.* † Heb. *Belial.* ‖ Or, *cords.*
[f] Ps. 116. 3.
[k] Ps. 116. 4. & 120. 1. Jonah 2. 2.
[l] Ex. 3. 7. Ps. 34. 6, 15, 17.
[m] Judg. 5. 4. Ps. 77. 18. & 97. 4.
[n] Job 26. 11.
† Heb. *by.*
[o] Ps. 97. 3. Hab. 3. 5. Heb. 12. 29.
[p] Ps. 144. 5. Isa. 64. 1.
[q] Ex. 20. 21. 1 Kings 8. 12. Ps. 97. 2.
[r] Ps. 104. 3.
[s] ver. 10. Ps. 97. 2.
† Heb. *binding of waters.*
[t] ver. 9.
[u] Judg. 5. 20. Ps. 29. 3. Isa. 30. 30.
[x] Deut. 32. 23. Ps. 7. 13. & 77. 17. & 144. 6. Hab. 3. 11.
[y] Ex. 15. 8. Nah. 1. 4. Matt. 8. 26.
‖ Or, *anger.*
[z] Ps. 74. 1.
[a] Ps. 144. 7.
‖ Or, *great.*
[a] ver. 1.
[b] Ps. 31. 8. & 118. 5.
[c] ch. 15. 26. Ps. 22. 8.
[d] ver. 25. 1 Sam. 26. 23. 1 Kings 8. 32. Ps. 7. 8.
[e] Ps. 24. 4.
[f] Gen. 18. 19. Ps. 119. 3. & 128. 1.
[g] Deut. 7. 12. Ps. 119. 30, 102.
[h] Gen. 6. 9. & 17. 1. Job 1. 1.
† Heb. *to him.*
[i] ver. 21.
† Heb. *before his eyes.*
[k] Matt. 5. 7.
[l] Lev. 26. 23.
‖ Or, *wrestle,* Ps. 18 26.
[m] Ex. 3. 7, 8. Ps. 72. 12, 13.
[n] Job 40. 11, 12. Isa. 2. 11, 12, 17. Dan. 4. 37.
‖ Or, *candle,* Job 29. 3. Ps. 27. 1.
‖ Or, *broken a troop.*

Before CHRIST 1018.

[o] Deut. 32. 4. Dan. 4. 37. Rev. 15. 3.
[p] Ps. 12. 6. & 119. 140.
‖ Or, *refined.*
[q] 1 Sam. 2. 2. Isa. 45. 5, 6.
[r] Ex. 15. 2. Ps. 27. 1. & 28. 7, 8. & 31. 4. Isa. 12. 2.
† Heb. *riddeth,* or, *looseth.*
[s] Heb. 13. 21.
[t] Deut. 18. 13. Job 22. 3. Ps. 101. 2, 6. & 119. 1.
† Heb. *equalleth.*
[u] ch. 2. 18. Hab. 3. 19.
[z] Deut. 32. 13. Isa. 33. 16. & 58. 14.
[y] Ps. 144. 1.
† Heb. *for the war.*
† Heb. *multiplied me.*
[z] Prov. 4. 12.
† Heb. *ankles.*
[a] Mal. 4. 3.
[b] Ps. 18. 32, 39.
[c] Ps. 44. 5.
† Heb. *caused to bow.*
[d] Gen. 49. 8. Ex. 23. 27. Josh. 10. 24.
[e] Job 27. 9. Prov. 1. 28. Isa. 1. 15. Mic. 3. 4.
[f] 2 Kings 13. 7. Ps. 35. 5. Dan. 2. 35.
[g] Isa. 10. 6. Mic. 7. 10. Zech. 10. 5.
[h] ch. 3. 1. & 5. 1. & 19. 9, 14. & 20. 1, 2, 22.
[i] Deut. 28. 13. ch. 8. 1–14. Ps. 2. 8.
[k] Isa. 55. 5.
† Heb. *Sons of the stranger.*
‖ Or, *yield feigned obedience.*
† Heb. *lie:* See Deut. 33. 29. Ps. 66. 3. & 81. 15.
[l] Mic. 7. 17.
[m] Ps. 89. 26.
† Heb. *giveth avengement for me.*
[n] 1 Sam. 25. 39. ch. 18. 19, 31.
[n] Ps. 144. 2.
[o] Ps. 140. 1.
[p] Rom. 15. 9.
[q] Ps. 144. 10.
[r] Ps. 89. 20.
[s] ch. 7. 12, 13. Ps. 89. 29.
[a] ch. 7. 8, 9. Ps. 78. 70, 71. & 89. 27.
[b] 1 Sam. 16. 12, 13. Ps. 89. 20.
[c] 2 Pet. 1. 21.

3 The God of Israel said, [a]the Rock of Israel spake to me, ||He that ruleth over men *must be* just, ruling [c]in the fear of God.

4 And [f]*he shall be* as the light of the morning *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain.

5 Although my house *be* not so with God; [g]yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.

6 But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands:

7 But the man *that* shall touch them must be †fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place.

8 ¶ These *be* the names of the mighty men whom David had: ||The Tachmonite that sat in the seat, chief among the captains; the same *was* Adino the Eznite: ||*he lifted up his spear* against eight hundred, †whom he slew at one time.

9 And after him *was* [h]Eleazar the son of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away:

10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.

11 And after him *was* [i]Shammah the son of Agee the Hararite. [k]And the Philistines were gathered together ||into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory.

13 And [l]||three of the thirty chief went down, and came to David in the harvest-time unto [m]the cave of Adullam: and the troop of the Philistines pitched in [n]the valley of Rephaim.

14 And David *was* then in an [o]hold, and the garrison of the Philistines *was* then *in* Beth-lehem.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the LORD.

17 And he said, Be it far from me, O LORD, that I should do this: *is not this* [p]the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

18 And [q]Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, †*and* slew *them*, and had the name among three.

19 Was he not most honourable of three? therefore ne was their captain: howbeit he attained not unto the *first* three.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of [r]Kabzeel, †who had done many acts, [s]he slew two †lion-like men of Moab: he went down also and slew a lion in the midst of a pit in time of snow:

21 And he slew an Egyptian, †a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was ||more honourable than the thirty, but he attained not to the *first* three. And David set him [t]over his ||†guard.

24 [u]Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Beth-lehem,

25 [x]Shammah the Harodite, Elika the Harodite,

26 Helez the Paltite, Ira the son of Ikkesh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the ||brooks of [y]Gaash,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite; of the sons of Jashen, Jonathan,

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Naharai the Beerothite, armour-bearer to Joab the son of Zeruiah,

38 [z]Ira an Ithrite, Gareb an Ithrite,

39 [a]Uriah the Hittite: thirty and seven in all.

Before CHRIST 1018.

[d] Deut. 32. 4, 31. ch. 22.2,32. ||Or, *Be thou ruler, &c.* Ps. 110. 2. [e] Ex. 18.21. 2 Chron. 19. 7, 9. [f] Judg. 5. 31. Ps. 89. 36. Prov. 4.18. Hos. 6. 5. See Ps. 110. 3. [g] ch. 7. 15, 16. Ps. 89. 29. Isa. 55. 3. †Heb. *filled.* ||Or, *Josheb-bassebet the Tachmonite, head of the three.* ||See 1 Chron. 11. 11. & 27. 2. †Heb. *slain.* [h] 1 Chron. 11. 12. & 27. 4. [i] 1 Chron. 11. 27. [k] See 1 Chron. 11.13,14. ||Or, *for foraging.* [l] 1 Chron. 11. 15. ||Or, *the three captains over the thirty.* [m] 1 Sam. 22. 1. [n] ch. 5. 18. [o] 1 Sam. 22. 4, 5. [p] Lev. 17. 10. [q] 1 Chron. 11. 20. †Heb. *slain.*

Before CHRIST 1018.

[r] Josh. 15. 21. †Heb. *great of acts.* [s] Ex. 15.15. 1 Chron. 11. 22. †Heb. *lions of God.* †Heb. *a man of countenance*, or, *sight:* called 1 Chron. 11. 23, *a man of* great *stature.* ||Or, *honourable among the thirty.* [t] ch. 8. 18. & 20. 23. ||Or, *council.* †Heb. *at his command.* 1 Sam. 22. 14. [u] ch. 2. 18. [x] See 1 Chron. 11. 27. ||Or, *valleys.* Deut. 1.24. [y] Judg. 2.9. [z] ch. 20. 26. [a] ch.11.3,6.

1017.

[a] ch. 21. 1. ||*Satan*, See 1 Chron. 21. 1. Jam. 1. 13, 14. [b] 1 Chron. 27.23,24. ||Or, *Compass.* [c] Judg. 20. 1. [d] Jer. 17.5.

CHAP. XXIV.

David tempted by Satan, forceth Joab to number the people.

AND [a]again the anger of the LORD was kindled against Israel, and ||he moved David against them to say, [b]Go, number Israel and Judah.

2 For the king said to Joab, the captain of the host, which *was* with him, ||Go now through all the tribes of Israel, [c]from Dan even to Beer-sheba, and number ye the people, that [d]I may know the number of the people.

3 And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundred-fold, and that the eyes of my lord the king may see *it:* but why doth my lord the king delight in this thing?

4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host.

And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in [r]Aroer, on the right side of the city that *lieth* in the midst of the ||river of Gad, and toward [s]Jazer:

6 Then they came to Gilead, and to the ||land of Tahtim-hodshi; and they came to [t]Dan-jaan, and about to [u]Zidon,

7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: [v]and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.

10 ¶ And [w]David's heart smote him after that he had numbered the people. And David said unto the LORD, [x]I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have [y]done very foolishly.

11 For when David was up in the morning, the word of the LORD came unto the prophet [z]Gad, David's [a]seer, saying,

12 Go and say unto David, Thus saith the LORD, I offer thee three *things;* choose thee one of them, that I may do *it* unto thee.

13 So Gad came to David, and told him, and said unto him, Shall [b]seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? Now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; [c]for his mercies *are* ||great; and [d]let me not fall into the hand of man.

15 ¶ So [e]the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men.

16 [f]And when the angel stretched out his hand upon Jerusalem to destroy it, [g]the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshing-place of [h]Araunah the Jebusite.

17 And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, [i]I have sinned, and I have done wickedly: but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house.

18 ¶ And Gad came that day to David, and said unto him, [j]Go up, rear an altar unto the LORD in the threshing-floor of †Araunah the Jebusite.

19 And David, according to the saying of Gad, went up as the LORD commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? [k]And David said, To buy the threshing-floor of thee, to build an altar unto the LORD, that [l]the plague may be stayed from the people.

22 And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: [m]behold, *here be* oxen for burnt-sacrifice, and threshing-instruments and *other* instruments of the oxen for wood.

23 All these *things* did Araunah, *as* a king, give unto the king. And Araunah said unto the king, The LORD thy God [n]accept thee.

24 And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt-offerings unto the LORD my God of that which doth cost me nothing. So [o]David bought the threshing-floor and the oxen for fifty shekels of silver.

25 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings. [p]So the LORD was entreated for the land, and [q]the plague was stayed from Israel.

Before CHRIST 1017.

[r] Deut. 2. 36. Josh. 13. 9, 16.
‖ Or, *valley.*
[s] Num. 32. 1, 3.
‖ Or, *nether land newly inhabited.*
[t] Josh. 19. 47. Judg. 18. 29.
[u] Josh. 19. 28. Judg. 18. 28.
[v] See 1 Chron. 21. 5.
[w] 1 Sam. 24. 5.
[x] ch. 12. 13.
[y] 1 Sam. 13. 13.
[z] 1 Sam. 22. 5.
[a] 1 Sam. 9. 9. 1 Chron. 29. 29.
[b] See 1 Chron. 21. 12.
[c] Ps. 103. 8, 13, 14. & 119. 156.
‖ Or, *many.*
[d] See Isa. 47. 6. Zech. 1. 15.
[e] 1 Chron. 21. 14. & 27. 24.

Before CHRIST 1017.

[f] Ex. 12. 23. 1 Chron. 21. 15.
[g] Gen. 6. 6. 1 Sam. 15. 11. Joel 2. 13, 14.
[h] 1 Chron. 21. 15, *Ornan:* See ver. 18. 2 Chron. 3. 1.
[i] 1 Chron. 21. 17.
[j] 1 Chron. 21. 18, &c.
† Heb. *Araniah.*
[k] See Gen. 23. 8–16.
[l] Num. 16. 48, 50.
[m] 1 Kings 19. 21.
[n] Ezek. 20. 40, 41.
[o] See 1 Chron. 21. 24, 25.
[p] ch. 21. 14.
[q] ver. 21.

The FIRST Book of the KINGS,

Commonly called The THIRD Book of the KINGS.

CHAP. I.

Solomon, by David's appointment, is anointed king.

NOW king David was old *and* †stricken in years; and they covered him with clothes, but he gat no heat.

2 Wherefore his servants said unto him, †Let there be sought for my lord the king †a young virgin: and let her stand before the king, and let her †cherish him, and let her lie in thy bosom, that my lord the king may get heat.

3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a [a]Shunammite, and brought her to the king.

4 And the damsel *was* very fair and cherished the king, and ministered to him: but the king knew her not.

5 ¶ Then [b]Adonijah the son of Haggith exalted himself, saying, I will †be king: and [c]he prepared him chariots and horsemen, and fifty men to run before him.

Before CHRIST 1015.

† Heb. *entered into days.*
† Heb. *Let them seek.*
† Heb. *a damsel, a virgin.*
† Heb. *be a cherisher unto him.*

Before CHRIST 1015.

[a] Josh. 19. 18.
[b] 2 Sam. 3. 4.
† Heb. *reign.*
[c] 2 Sam. 15. 1.



JUDGMENT OF SOLOMON.

6 And his father had not displeased him †at any time in saying, Why hast thou done so? and he also *was a* very goodly *man;* [d]and *his mother* bare him after Absalom.

7 And †he conferred with Joab the son of Zeruiah, and with [e]Abiathar the priest: and [f]they, †following Adonijah, helped *him.*

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and [g]Shimei, and Rei, and [h]the mighty men which *belonged* to David, were not with Adonijah.

9 And Adonijah slew sheep, and oxen, and fat cattle, by the stone of Zoheleth, which *is* by ‖En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

11 ¶Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of [i]Haggith doth reign, and David our lord knoweth *it* not?

12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

13 Go, and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, [k]Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkest there with the king, I also will come in after thee, and †confirm thy words.

15 ¶And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, †What wouldest thou?

17 And she said unto him, My lord, [l]thou swarest by the LORD thy God unto thine handmaid, *saying,* Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest *it* not:

19 [m]And he hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall [n]sleep with his fathers, that I and my son Solomon shall be counted †offenders.

22 ¶And lo, while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 [o]For he is gone down this day, and hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and behold, they eat and drink before him, and say, [p]†God save king Adonijah.

26 But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant, who should sit on the throne of my lord the king after him?

28 ¶Then king David answered and said, Call me Bath-sheba. And she came †into the king's presence, and stood before the king.

29 And the king sware, and said, [q]*As* the LORD liveth, that hath redeemed my soul out of all distress,

30 [r]Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, [s]Let my lord king David live for ever.

32 ¶And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, [t]Take with you the servants of your lord, and cause Solomon my son to ride upon †mine own mule, and bring him down to [u]Gihon:

34 And let Zadok the priest and Nathan the prophet [x]anoint him there king over Israel: and [y]blow ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so *too.*

37 [z]As the LORD hath been with my lord the king, even so be he with Solomon, and [a]make his throne greater than the throne of my lord king David.

38 So Zadok the priest, and Nathan the prophet, [b]and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took an horn of [c]oil out of the tabernacle, and [d]anointed Solomon. And they blew the trumpet; [e]and all the people said, God save king Solomon.

40 And all the people came up after him, and the people piped with ‖pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

41 ¶And Adonijah and all the guests that *were* with him heard *it* as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore *is this* noise of the city being in an uproar?

42 And while he yet spake, behold, Jonathan the

Before CHRIST 1015.

†Heb. *from his days.*
[d] 2 Sam. 3. 3, 4. 1 Chron. 3. 2.
†Heb. *his words were with Joab.*
[e] 2 Sam. 20. 25.
[f] ch. 2. 22, 28.
†Heb. *helped after Adonijah.*
[g] ch. 4. 18.
[h] 2 Sam. 23. 8.
‖Or, *the well Rogel.*
2 Sam. 17. 17.
[i] 2 Sam. 3. 4.
[k] 1 Chron. 22. 9.
†Heb. *fill up.*
†Heb. *What to thee?*
[l] ver. 13, 30.
[m] ver. 7, 8, 9, 25.
[n] Deut. 31. 16. ch. 2. 10.
†Heb. *sinners.*

Before CHRIST 1015.

[o] ver. 19.
[p] 1 Sam. 10. 24.
†Heb. *Let king Adonijah live.*
†Heb. *before the king.*
[q] 2 Sam. 4. 9.
[r] ver. 17.
[s] Neh. 2. 3. Dan. 2. 4.
[t] 2 Sam. 20. 6.
†Heb. *which belongeth to me:* See Esth. 6. 8.
[u] 2 Chron. 32. 30.
[x] 1 Sam. 10. 1. & 16. 3, 12. 2 Sam. 2. 4. & 5. 3. ch. 19. 16. 2 Kings 9. 3. & 11. 12.
[y] 2 Sam. 15. 10 2 Kings 9. 13. & 11. 14.
[z] Josh. 1. 5, 17. 1 Sam. 20. 13.
[a] ver. 47.
[b] 2 Sam. 8. 18. & 23. 20–23.
[c] Ex. 30. 23, 25, 32. Ps. 89. 20.
[d] 1 Chron. 29. 22.
[e] 1 Sam. 10. 24.
‖Or, *flutes.*

son of Abiathar the priest came: and Adonijah said unto him, Come in; for [f] thou *art* a valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This *is* the noise that ye have heard.

46 And also Solomon [g] sitteth on the throne of the kingdom.

47 And moreover the king's servants came to bless our lord king David, saying, [h] God make the name of Solomon better than thy name, and make his throne greater than thy throne. [i] And the king bowed himself upon the bed.

48 And also thus said the king, Blessed *be* the LORD God of Israel, which hath [k] given *one* to sit on my throne this day, mine eyes even seeing *it*.

49 And all the guests that *were* with Adonijah were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because of Solomon, and arose, and went, and [l] caught hold on the horns of the altar.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to-day that he will not slay his servant with the sword.

52 And Solomon said, If he will shew himself a worthy man, [m] there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

CHAP. II.

David, having given a charge to Solomon, dieth.

NOW [a] the days of David drew nigh that he should die; and he charged Solomon his son, saying,

2 [b] I go the way of all the earth: [c] be thou strong therefore, and shew thyself a man;

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses that thou mayest [d] ‖ prosper in all that thou doest, and whithersoever thou turnest thyself.

4 That the LORD may [e] continue his word which he spake concerning me, saying, [f] If thy children take heed to their way, to [g] walk before me in truth, with all their heart, and with all their soul, [h] there shall not † fail thee (said he) a man on the throne of Israel.

5 Moreover, thou knowest also what Joab the son of Zeruiah [i] did to me, *and* what he did to the two captains of the hosts of Israel, unto [k] Abner the son of Ner, and unto [l] Amasa the son of Jether, whom he slew, and † shed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet.

6 Do therefore [m] according to thy wisdom, and let not his hoar head go down to the grave in peace.

7 But shew kindness unto the sons of [n] Barzillai the Gileadite, and let them be of those that [o] eat at thy table: for so [p] they came to me when I fled because of Absalom thy brother.

8 And behold, *thou hast* with thee [q] Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a † grievous curse in the day when I went to Mahanaim: but [r] he came down to meet me at Jordan, and [s] I sware to him by the LORD, saying, I will not put thee to death with the sword.

9 Now therefore [t] hold him not guiltless: for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoar head [u] bring thou down to the grave with blood.

10 ¶ So [x] David slept with his fathers, and was buried in [y] the city of David.

11 And the days that David [z] reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 ¶ [a] Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

13 ¶ And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon: and she said, [b] Comest thou peaceably? And he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was [c] mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for [d] it was his from the LORD.

16 And now I ask one petition of thee, † deny me not. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me [e] Abishag the Shunammite to wife.

18 And Bath-sheba said, Well; I will speak for thee unto the king.

19 Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and [f] bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; [g] and she sat on his right hand.

20 Then she said, I desire one small petition of thee; *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he *is* mine elder brother; even for him, and for [h] Abiathar the priest, and for Joab the son of Zeruiah.

23 Then king Solomon sware by the LORD, saying, [i] God do so to me, and more also, if Adonijah have not spoken this word against his own life.

Before CHRIST 1015.

[f] 2 Sam. 18. 27.
[g] 1 Chron. 29. 23.
[h] ver. 37.
[i] Gen. 47. 31.
[k] ch. 3. 6. Ps. 132. 11, 12.
[l] ch. 2. 28.
[m] 1 Sam. 14. 45. 2 Sam. 14. 11. Acts 27. 34.
[a] Gen. 47. 29. Deut. 31. 14.
[b] Josh. 23. 14.
[c] Deut. 17. 19, 20.
[d] Deut. 29. 9. Josh. 1. 7. 1 Chron. 22. 12, 13.
‖ Or, *do wisely.*
1 Sam. 18. 5, 14, 40.
[e] 2 Sam. 7. 25.
[f] Ps. 132. 12.
[g] 2 Kings 20. 3.
[h] 2 Sam. 7. 12, 13. ch. 8. 25.
† Heb. *be cut off from thee from the throne.*
[i] 2 Sam. 3. 39. & 18. 5, 12, 14. & 19. 5, 6, 7.
[k] 2 Sam. 3. 27.
[l] 2 Sam. 20. 10.

Before CHRIST 1015.

† Heb. *put.*
[m] ver. 9. Prov. 20. 26.
[n] 2 Sam. 12. 31, 38.
[o] 2 Sam. 9. 7, 10. & 19. 28.
[p] 2 Sam. 17. 27.
[q] 2 Sam. 16. 5.
† Heb. *strong.*
[r] 2 Sam. 19. 18.
[s] 2 Sam. 19. 23.
[t] Ex. 20. 7. Job 9. 28.
[u] Gen. 42. 38. & 44. 31.
[x] ch. 1. 21. Acts 2. 29. & 13. 36.
[y] 2 Sam. 5. 7.
[z] 2 Sam. 5. 4. 1 Chron. 29. 26, 27.
[a] 1 Chron. 29. 23. 2 Chron. 1. 1.
1014.
[b] 1 Sam. 16. 4, 5.
[c] ch. 1. 5.
[d] 1 Chron. 22. 9, 10. & 28. 5, 6, 7. Prov. 21. 30. Dan. 2. 21.
† Heb. *turn not away my face.*
Ps. 132. 10.
[e] ch. 1. 3, 4.
[f] Ex. 20. 12.
[g] See Ps. 45. 9.
[h] ch. 1. 7.
[i] Ruth 1. 17.

24 Now therefore, *as* the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he [k]promised, Adonijah shall be put to death this day.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

26 ¶ And unto Abiathar the priest said the king, Get thee to [l]Anathoth, unto thine own fields; for thou *art* † worthy of death: but I will not at this time put thee to death, [m]because thou barest the ark of the Lord GOD before David my father, and because [n]thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might [o]fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

28 ¶ Then tidings came to Joab: (for Joab [p]had turned after Adonijah, though he turned not after Absalom;) and Joab fled unto the tabernacle of the LORD, and [q]caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and behold, *he is* by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, [r]Do as he hath said, and fall upon him, and bury him; [s]that thou mayest take away the innocent blood which Joab shed, from me, and from the house of my father.

32 And the LORD [t]shall return his blood upon his own head, who fell upon two men more righteous [u]and better than he, and slew them with the sword, my father David not knowing *thereof, to wit,* [x]Abner the son of Ner, captain of the host of Israel, and [y]Amasa the son of Jether, captain of the host of Judah.

33 Their blood shall therefore return upon the head of Joab, and [z]upon the head of his seed for ever: [a]but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

35 ¶ And the king put Benaiah the son of Jehoiada in his room over the host: and [b]Zadok the priest did the king put in the room of [c]Abiathar.

36 ¶ And the king sent and called for [d]Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, *that* on the day thou goest out, and passest over [e]the brook Kidron, thou shalt know for certain that thou shalt surely die: [f]thy blood shall be upon thine own head.

38 And Shimei said unto the king, The saying *is* good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto [g]Achish son of Maachah king of Gath: and they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei arose and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king said moreover to Shimei, Thou knowest [h]all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall [i]return thy wickedness upon thine own head;

45 And king Solomon *shall be* blessed, and [k]the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the [l]kingdom was established in the hand of Solomon.

CHAP. III.

Solomon's judgment between the two harlots, maketh him renowned.

AND [a]Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the [b]city of David, until he had made an end of building his [c]own house, and [d]the house of the LORD, and [e]the wall of Jerusalem round about.

2 [f]Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.

3 And Solomon [g]loved the LORD, [h]walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

4 And [i]the king went to Gibeon to sacrifice there; [k]for that *was* the great high place: a thousand burnt-offerings did Solomon offer upon that altar.

5 ¶ [l]In Gibeon the LORD appeared to Solomon [m]in a dream by night: and God said, Ask what I shall give thee.

6 [n]And Solomon said, Thou hast shewed unto thy servant David my father great ‖mercy, according as he [o]walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou [p]hast given him a son to sit on his throne, as *it is* this day.

7 And now, O LORD my God, thou hast made thy servant king instead of David my father: [q]and I *am but* a little child: I know not *how* [r]to go out or come in.

8 And thy servant *is* in the midst of thy people which thou [s]hast chosen, a great people, [t]that cannot be numbered nor counted for multitude.

9 [u]Give therefore thy servant an † understanding heart [x]to judge thy people, that I may [y]discern

Before CHRIST 1015. 1014. 1014. 1011.

[k] 2 Sam. 7. 11, 13. 1 Chron. 22. 10.
[l] Josh. 21. 18.
† Heb. *a man of death.*
[m] 1 Sam. 23. 6. 2 Sam. 15. 24, 29.
[n] 1 Sam. 22. 20, 23. 2 Sam. 15. 24.
[o] 1 Sam. 2. 31–35.
[p] ch. 1. 7.
[q] ch. 1. 50.
[r] Ex. 21. 14.
[s] Num. 35. 33. Deut. 19. 13. & 21. 8, 9.
[t] Judg. 9. 24, 57. Ps. 7. 16.
[u] 2 Chron. 21. 13.
[x] 2 Sam. 3. 27.
[y] 2 Sam. 20. 10.
[z] 2 Sam. 3. 29.
[a] Prov. 25. 5.
[b] Num. 25. 11, 12, 13. 1 Sam. 2. 35. See 1 Chron. 6. 53. & 24. 3.
[c] ver. 27.
[d] 2 Sam. 16. 5. ver. 8.
[e] 2 Sam. 15. 23.
[f] Lev. 20. 9. Josh. 2. 29. 2 Sam. 1. 16.

[g] 1 Sam. 27. 2.
[h] 2 Sam. 16. 5.
[i] Ps. 7. 16. Ezek. 17. 19.
[k] Prov. 25. 5.
[l] ver. 12. 2 Chron. 1. 1.
[a] ch. 7. 8. & 9. 24.
[b] 2 Sam. 5. 7.
[c] ch. 7. 1.
[d] ch. 6.
[e] ch. 9. 15, 19.
[f] Lev. 17. 3, 4, 5. Deut. 12. 2, 4, 5. ch. 22. 43.
[g] Deut. 6. 5. & 30. 16, 20. Ps. 31. 23. Rom. 8. 28. 1 Cor. 8. 3.
[h] ver. 6, 14.
[i] 2 Chron. 1. 3.
[k] 1 Chron. 16. 39. 2 Chron. 1. 3.
[l] ch. 9. 2. 2 Chron. 1. 7.
[m] Num. 12. 6. Matt. 1. 20. & 2. 13, 19.
[n] 2 Chron. 1. 8, &c.
‖ Or, *bounty.*
[o] ch. 2. 4. & 9. 4. 2 Kings 20. 3. Ps. 15. 2.
[p] ch. 1. 48.
[q] 1 Chron. 29. 1.
[r] Num. 27. 17.
[s] Deut. 7. 6.
[t] Gen. 13. 16. & 15. 5.
[u] 2 Chron. 1. 10. Prov. 2. 3–9. James 1. 5.
† Heb. *hearing.*
[x] Ps. 72. 1, 2.
[y] Heb. 5. 14.

between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the LORD, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast [z]not asked for thyself †long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies: but hast asked for thyself understanding †to discern judgment;

12 [a]Behold, I have done according to thy words: [b]lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also [c]given thee that which thou hast not asked, both [d]riches, and honour: so that there ||shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, [e]as thy father David did walk, then I will [f]lengthen thy days.

15 And Solomon [g]awoke; and behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt-offerings, and offered peace-offerings, and [h]made a feast to all his servants.

16 ¶ Then came there two women, *that were* harlots, unto the king, and [i]stood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; because she overlaid it.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I arose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead; and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child *was* unto the king, for [k]her bowels †yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but* divide *it*.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the [l]wisdom of God *was* †in him, to do judgment.

CHAP. IV.

1 *Solomon's princes.* 7 *His twelve officers for provision.*

SO king Solomon was king over all Israel.

2 And these *were* the princes which he had. Azariah the son of Zadok the ||priest;

3 Elihoreph and Ahiah, the sons of Shisha, ||scribes; [a]Jehoshaphat the son of Ahilud, the ||recorder.

4 And [b]Benaiah the son of Jehoiada *was* over the host: and Zadok and [c]Abiathar *were* the priests:

5 And Azariah the son of Nathan *was* over [d]the officers: and Zabud the son of Nathan *was* [e]principal officer, *and* [f]the king's friend:

6 And Ahishar *was* over the household: and [g]Adoniram the son of Abda *was* over the ||tribute.

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.

8 And these *are* their names: ||The son of Hur, in mount Ephraim:

9 ||The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan:

10 ||The son of Hesed, in Aruboth; to him *pertained* Sochoh, and all the land of Hepher:

11 ||The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife:

12 Baana the son of Ahilud; *to him pertained* Taanach and Megiddo, and all Beth-shean, which *is* by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, *even* unto *the place that is* beyond Jokneam;

13 ||The son of Geber, in Ramoth-gilead; to him *pertained* [h]the towns of Jair the son of Manasseh, which *are* in Gilead; to him *also pertained* [i]the region of Argob, which *is* in Bashan, threescore great cities with walls and brazen bars:

14 Ahinadab the son of Iddo *had* ||Mahanaim:

15 Ahimaaz *was* in Naphtali; he also took Basmath the daughter of Solomon to wife:

16 Baanah the son of Hushai *was* in Asher and in Aloth:

17 Jehoshaphat the son of Paruah, in Issachar:

18 Shimei the son of Elah, in Benjamin.

19 Geber the son of Uri *was* in the country of Gilead, *in* [k]the country of Sihon king of the Amorites, and of Og king of Bashan; and *he was* the only officer which *was* in the land.

20 ¶ Judah and Israel *were* many, [l]as the sand which *is* by the sea in multitude, [m]eating and drinking, and making merry.

21 And [n]Solomon reigned over all kingdoms from [o]the river unto the land of the Philistines, and unto the border of Egypt: [p]they brought presents, and served Solomon all the days of his life.

22 ¶ And Solomon's †provision for one day was thirty †measures of fine flour, and threescore measures of meal,

Before CHRIST 1014.

[z] Jam. 4. 3.
† Heb. *many days.*
† Heb. *to hear.*
[a] 1 John 5. 14, 15.
[b] ch. 4. 29, 30, 31. & 5. 12. & 10. 24. Eccl. 1. 16.
[c] Matt. 6. 33. Eph. 3. 20.
[d] ch. 4. 21, 24. & 10. 23,25,&c. Prov. 3. 16.
|| Or, *hath not been.*
[e] ch. 15. 5.
[f] Ps. 91. 16. Prov. 3. 2.
[g] So Gen. 41. 7.
[h] So Gen. 40. 20. ch. 8. 65. Esth. 1. 3. Dan. 5. 1. Mark 6. 21.
[i] Num. 27. 2.
[k] Gen. 43. 30. Isa. 49. 15. Jer. 31. 20. Hos. 11. 8.
† Heb. *were hot.*

Before CHRIST 1014.

[l] ver. 9, 11, 12.
† Heb. *in the midst of him.*
|| Or, *the chief officer.*
|| Or, *secretaries.*
[a] 2 Sam. 8. 16. & 20. 24.
|| Or, *remembrancer.*
[b] ch. 2. 35.
[c] See ch. 2. 27.
[d] ver. 7.
[e] 2 Sam. 8. 18. & 20. 26.
[f] 2 Sam. 15. 37. & 16. 16.
1 Chron. 27. 33.
[g] ch. 5. 14.
|| Or, *levy.*
|| Or, *Ben-hur.*
|| Or, *Ben-dekar.*
|| Or, *Ben-hesed.*
|| Or, *Ben-abinadab.*
|| Or, *Ben-geber.*
[h] Num. 32. 41.
[i] Deut. 3. 4.
|| Or, *to Mahanaim.*
[k] Deut. 3. 8.
[l] Gen. 22. 17. ch. 3. 8. Prov. 14. 28.
[m] Ps. 72. 3, 7. Mic. 4. 4.
[n] 2 Chron. 9. 26. Ps. 72. 8.
[o] Gen. 15. 18. Josh. 1. 4.
[p] Ps. 68. 29. & 72. 10, 11.
† Heb. *bread.*
† Heb. *cors.*

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, besides harts, and roe-bucks, and fallow-deer, and fatted fowl.

24 For he had dominion over all *the region* on this side the river, from Tiphsah even to Azzah, over [q]all the kings on this side the river: and [r]he had peace on all sides round about him.

25 And Judah and Israel [s]dwelt †safely, [t]every man under his vine and under his fig-tree, [u]from Dan even to Beer-sheba, all the days of Solomon.

26 ¶ And [x]Solomon had forty thousand stalls of [y]horses for his chariots, and twelve thousand horsemen.

27 And [z]those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and ‖dromedaries brought they unto the place where *the officers* were, every man according to his charge.

29 ¶ And [a]God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea-shore.

30 And Solomon's wisdom excelled the wisdom of all the children [b]of the east country, and all [c]the wisdom of Egypt.

31 For he was [d]wiser than all men; [e]than Ethan the Ezrahite, [f]and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

32 And [g]he spake three thousand proverbs: and his [h]songs were a thousand and five.

33 And he spake of trees, from the cedar-tree that *is* in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And [i]there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

CHAP. V.

Hiram sendeth to congratulate Solomon.

AND [a]Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: [b]for Hiram was ever a lover of David.

2 And [c]Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build an house unto the name of the LORD his God, [d]for the wars which were about him on every side, until the LORD put them under the soles of his feet.

4 But now the LORD my God hath given me [e]rest on every side, *so that there is* neither adversary nor evil occurrent.

5 [f]And behold, I †purpose to build an house unto the name of the LORD my God, [g]as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

6 Now therefore command thou, that they hew me [h]cedar-trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt †appoint: for thou knowest that *there is* not among us any that can skill to hew timber like unto the Sidonians.

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed *be* the LORD this day, which hath given unto David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have †considered the things which thou sentest to m for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of fir.

9 My servants shall bring *them* down from Lebanon unto the sea: [i]and I will convey them by sea in floats unto the place that thou shalt †appoint me, and will cause them to be discharged there, and thou shalt receive *them:* and thou shalt accomplish my desire, [k]in giving food for my household.

10 So Hiram gave Solomon cedar-trees and fir-trees *according to* all his desire.

11 [l]And Solomon gave Hiram twenty thousand †measures of wheat *for* food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wisdom, [m]as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

13 ¶ And king Solomon raised a †levy out of all Israel; and the levy was thirty thousand men.

14 And he sent them to Lebanon ten thousand a month by courses; a month they were in Lebanon, *and* two months at home. And [n]Adoniram *was* over the levy.

15 [o]And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;

16 Besides the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, *and* [p]hewed stones, to lay the foundation of the house.

18 And Solomon's builders, and Hiram's builders did hew *them*, and the ‖stone-squarers: so they prepared timber and stones to build the house.

CHAP. VI.

The building of Solomon's temple.

AND [a]it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that [b]he †began to build the house of the LORD.

2 And [c]the house which king Solomon built for the LORD, the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3 And the porch before the temple of the house, twenty cubits *was* the length thereof, according to

Before CHRIST 1014.

Before CHRIST 1014.

q Ps. 72.11.
r 1 Chron. 22. 9.
s See Jer. 23. 6.
† Heb. *confidently.*
t Mic. 4. 4. Zech. 3.10.
u Judg. 20. 1.
x ch. 10.26. 2 Chron. 1. 14.&9.25.
y See Deut. 17. 16.
z ver. 7.
‖ Or, *mules*, or, *swift beasts.* Esth. 8.14. Mic. 1. 13.
a ch. 3. 12.
b Gen.25.6.
c See Acts 7. 22.
d ch. 3. 12.
e 1 Chron. 15. 19. Ps. 89, title.
f See 1 Chron. 2. 6.&6.33. & 15. 19. Ps. 88, title.
g Prov.1.1. Eccl. 12.9.
h Cant. 1.1.
i ch. 10. 1. 2 Chron. 9. 1, 23.

† Heb. *say.*
† Heb. *heard.*
i 2 Chron. 2. 16.
† Heb. *send.*
k See Ezra 3. 7. Ezek. 27. 17. Acts 12.20.
l See 2 Chron. 2. 10.
† Heb. *cors.*
m ch. 3. 12.
n ch. 4. 6.
o ch. 9. 21. 2 Chron. 2. 17, 18.
p 1 Chron. 22. 2.
‖ Or, *Giblites:* as Ezek. 27. 9.

a ver. 10. & 18. 2 Chron. 2. 3, *Huram.*
b 2 Sam. 5. 11. 1 Chron. 14. 1. Amos 1. 9.
c 2 Chron. 2. 3.
d 1 Chron. 22. 8. & 28. 3.
e ch. 4. 24. 2 Chron. 22. 9.
f 2 Chron. 2. 4.
† Heb. *say.*
g 2 Sam. 7. 13. 1 Chron. 17. 12. & 22. 10.
h 2 Chron. 2. 8, 10.

a 2 Chron. 3. 1, 2.
1012.
b Acts 7. 47.
† Heb. *built.*
c See Ezek. 41. 1, &c.

the breadth of the house; *and* ten cubits *was* the breadth thereof, before the house.

4 And for the house he made [d] ‖windows of narrow lights.

5 ¶ And ‖against the wall of the house he built [e] †chambers round about, *against* the walls of the house round about, *both* of the temple [f] and of the oracle: and he made †chambers round about.

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made †narrowed rests round about, that *the beams* should not be fastened in the walls of the house.

7 And [g] the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe, *nor* any tool of iron heard in the house, while it was in building.

8 The door for the middle chamber *was* in the right †side of the house: and they went up with winding stairs into the middle *chamber*, and out of the middle into the third.

9 [h] So he built the house, and finished it; and covered the house ‖with beams and boards of cedar.

10 And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, saying,

12 *Concerning* this house which thou art in building, [i] if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, [k] which I spake unto David thy father:

13 And [l] I will dwell among the children of Israel, and will not [m] forsake my people Israel.

14 [n] So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, ‖both the floor of the house, and the walls of the ceiling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the [o] most holy *place*.

17 And the house, that *is*, the temple before it, was forty cubits *long*.

18 And the cedar of the house within *was* carved with ‖knops and †open flowers: all *was* cedar; there was no stone seen.

19 And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

20 And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with †pure gold; and *so* covered the altar *which was of* cedar.

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also [p] the whole altar that *was* by the oracle he overlaid with gold.

23 ¶ And within the oracle [q] he made two cherubims *of* ‖†olive-tree, *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure and one size.

26 The height of the one cherub *was* ten cubits, and so *was it* of the other cherub.

27 And he set the cherubims within the inner house: and [r] ‖they stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with carved figures of cherubims, and palm-trees, and †open flowers, within and without.

30 And the floor of the house he overlaid with gold, within and without.

31 ¶ And for the entering of the oracle he made doors *of* olive-tree: the lintel *and* side-posts *were* ‖a fifth part *of the wall*.

32 The ‖two doors also *were of* olive-tree; and he carved upon them carvings of cherubims, and palm-trees, and †open flowers, and overlaid *them* with gold, and spread gold upon the cherubims and upon the palm-trees.

33 So also made he for the door of the temple, posts *of* olive-tree, ‖a fourth part *of the wall*.

34 And the two doors *were of* fir-tree: the [s] two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims, and palm-trees, and open flowers; and covered *them* with gold, fitted upon the carved work.

36 ¶ And he built the inner court with three rows of hewed stone, and a row of cedar beams.

37 ¶ [t] In the fourth year was the foundation of the house of the LORD laid, in the month Zif:

38 And in the eleventh year, in the month Bul (which *is* the eighth month) was the house finished ‖throughout all the parts thereof, and according to all the fashion of it. So was he [u] seven years in building it.

CHAP. VII.

1 *The building of Solomon's house,* 2 *of the house of Lebanon.*

BUT Solomon was building his own house [a] thirteen years, and he finished all his house.

2 ¶ He built also the house of the forest of Lebanon; the length thereof *was* an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

3 And *it was* covered with cedar above upon the †beams that *lay* on forty-five pillars, fifteen *in* a row.

4 And *there were* windows *in* three rows, and †light *was* against light *in* three ranks.

Before CHRIST 1012.

[d] See Ezek. 40. 16. & 41. 16.
‖ Or, *windows broad* within, and *narrow* without: or, *skewed* and *closed*.
‖ Or, *upon*, or, *joining to*.
[e] See Ezek. 41. 6.
† Heb. *floors*.
[f] ver. 16, 19, 20, 21, 31.
† Heb. *ribs*.
† Heb. *narrowings*, or, *rebatements*.
[g] See Deut. 27. 5, 6. ch. 5. 18.
† Heb. *shoulder*.
[h] ver. 14, 38.
‖ Or, *the vault-beams and the ceilings with cedar*.
[i] ch. 2. 4. & 9. 4.
[k] 2 Sam. 7. 13. 1 Chron. 22. 10.
[l] Ex. 25. 8. Lev. 26. 11. 2 Cor. 6. 16. Rev. 21. 3.
[m] Deut. 31. 6.
[n] ver. 38.
‖ Or, *from the floor of the house unto the walls, &c.* and so ver. 16.
[o] Ex. 26. 33. Lev. 16. 2. ch. 8. 6. 2 Chron. 3. 8. Ezek. 45. 3. Heb. 9. 3.
‖ Or, *gourds*.
† Heb. *openings of flowers*.
† Heb. *shut up*.

Before CHRIST 1012.

[p] Ex. 30. 1, 3, 6.
[q] Ex. 37. 7, 8, 9. 2 Chron. 3. 10, 11, 12.
‖ Or, *oily*.
† Heb. *trees of oil*.
[r] Ex. 25. 20. & 37. 9. 2 Chron. 5. 8.
‖ Or, *the cherubims stretched forth their wings*.
† Heb. *openings of flowers*.
‖ Or, *five-square*.
‖ Or, *leaves of the doors*.
† Heb. *openings of flowers*.
‖ Or, *four-square*.
[s] Ezek. 41. 23, 24, 25.
[t] ver. 1.
‖ Or, *with all the appurtenances thereof, and with all the ordinances thereof*.
1005.
[u] Compare ver. 1.

1005. till 992.
[a] ch. 9. 10. 2 Chron. 8. 1.
† Heb. *ribs*.
† Heb. *sight against sight*.

5 And all the ||doors and posts *were* square with the windows: and light *was* against light *in* three ranks.

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* ||before them: and the *other* pillars and the thick beam *were* ||before them.

7 ¶ Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar †from one side of the floor to the other.

8 ¶ And his house where he dwelt *had* another court within the porch, *which* was of the like work. Solomon made also an house for Pharaoh's daughter, [b]whom he had taken *to wife*, like unto this porch.

9 All these *were of* costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and *so* on the outside toward the great court.

10 And the foundation *was of* costly stones, *even* great stones; stones of ten cubits, and stones of eight cubits.

11 And above *were* costly stones, after the measures of hewed stones, and cedars.

12 And the great court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, [c]and for the porch of the house.

13 ¶ And king Solomon sent and fetched [d]Hiram out of Tyre.

14 [e]He *was* †a widow's son of the tribe of Naphtali, and [f]his father *was* a man of Tyre, a worker in brass; and [g]he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

15 For he †cast [h]two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

16 And he made two chapiters *of* molten brass, to set upon the tops of the pillars: the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits:

17 *And* nets of checker-work, and wreaths of chain-work, for the chapiters which *were* upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapiters that *were* upon the top, with pomegranates: and so did he for the other chapiter.

19 And the chapiters that *were* upon the top of the pillars *were* of lily-work in the porch, four cubits.

20 And the chapiters upon the two pillars *had pomegranates* also above, over against the belly which *was* by the net-work: and the pomegranates *were* [i]two hundred in rows round about upon the other chapiter.

21 [k]And he set up the pillars in [l]the porch of the temple: and he set up the right pillar, and called the name thereof ||Jachin: and he set up the left pillar, and called the name thereof ||Boaz.

22 And upon the top of the pillars *was* lily-work: so was the work of the pillars finished.

Before CHRIST 1005.

||Or, *spaces and pillars* were *square in prospect.*

||Or, *according to them.*

||Or, *according to them.*

†Heb. *from floor to floor.*

[b] ch. 3. 1. 2 Chron. 8. 11.

[c] John 10. 23. Acts 3. 11.

[d] 2 Chron. 4. 11, *Huram:* See ver. 40.

[e] 2 Chron. 2. 14.

†Heb. *the son of a widow woman.*

[f] 2 Chron. 4. 16.

[g] Ex. 31. 3. & 36. 1.

†Heb. *fashioned.*

[h] 2 Kings 25. 17. 2 Chron. 3. 15.&4.12. Jer. 52. 21.

[i] See 2 Chron. 3. 16.&4.13. Jer. 52. 23.

[k] 2 Chron. 3. 17.

[l] ch. 6. 3.

||That is, *He shall establish.*

||That is, *In it* is *strength.*

Before CHRIST 1005.

23 ¶ And he made [m]a molten sea, ten cubits †from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about.

24 And under the brim of it round about *there were* knops compassing it, ten in a cubit, [n]compassing the sea round about: the knops *were* cast in two rows, when it was cast.

25 It stood upon [o]twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

26 And it *was* an hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained [p]two thousand baths.

27 ¶ And he made ten bases of brass; four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases *was* on this *manner:* they had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every base had four brazen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten, at the side of every addition.

31 And the mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and a half: and also upon the mouth of it *were* gravings with their borders, four square, not round.

32 And under the borders *were* four wheels; and the axletrees of the wheels *were* †*joined* to the base: and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, *were* all molten.

34 And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base itself.

35 And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm-trees, according to the †proportion of every one, and additions round about.

37 After this *manner* he made the ten bases: all of them had one casting, one measure, *and* one size.

38 ¶ Then [q]made he ten lavers of brass: one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten bases one laver.

39 And he put five bases on the right †side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward, over against the south.

[m] 2 Kings 25. 13. 2 Chron. 4. 2. Jer. 52. 17.

†Heb. *from his brim to his brim.*

[n] 2 Chron. 4. 3.

[o] 2 Chron. 4. 4, 5. Jer. 52. 20.

[p] See 2 Chron. 4. 5.

†Heb. *in the base.*

†Heb. *nakedness.*

†Heb. *shoulder.*

[q] 2 Chron. 4. 6.

40 ¶ And †Hiram made the lavers, and the shovels, and the basins. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:

41 The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars; and the two [r]net-works, to cover the two bowls of the chapiters which *were* upon the top of the pillars;

42 And four hundred pomegranates for the two net-works, *even* two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that *were* † upon the pillars;

43 And the ten bases, and ten lavers on the bases;

44 And one sea, and twelve oxen under the sea;

45 [s]And the pots, and the shovels, and the basins: and all these vessels which Hiram made to king Solomon for the house of the LORD, *were of* †bright brass.

46 [t]In the plain of Jordan did the king cast them, †in the clay-ground between [u]Succoth and [x]Zarthan.

47 And Solomon left all the vessels *unweighed*, †because they were exceeding many: neither was the weight of the brass †found out.

48 And Solomon made all the vessels that *pertained* unto the house of the LORD: [y]the altar of gold, and [z]the table of gold, whereupon [a]the shewbread *was*,

49 And the candlesticks of pure gold, five on the right *side*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold,

50 And the bowls, and the snuffers, and the basins, and the spoons, and the †censers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner house, the most holy *place*, *and* for the doors of the house, *to wit*, of the temple.

51 So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the †things [b]which David his father had dedicated: *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

CHAP. VIII.

1 *The feast of the dedication of the temple.* 22 *Solomon's prayer.*

THEN [a]Solomon assembled the elders of Israel, and all the heads of the tribes, the †chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, [b]that they might bring up the ark of the covenant of the LORD [c]out of the city of David, which *is* Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the [d]feast in the month Ethanim, which *is* the seventh month.

3 And all the elders of Israel came, [e]and the priests took up the ark.

4 And they brought up the ark of the LORD, [f]and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, [g]sacrificing sheep and oxen, that could not be told nor numbered for multitude.

Before CHRIST 1005.

† Heb. *Hirom:* See ver. 13.

[r] ver. 17, 18.

† Heb. *upon the face of the pillars.*

[s] Ex. 27. 3. 2 Chron. 4. 16.

† Heb. *made bright*, or, *scoured.*

[t] 2 Chron. 4. 17.

† Heb. *in the thickness of the ground.*

[u] Gen. 33. 17.

[x] Josh. 3. 16.

† Heb. *for the exceeding multitude.*

† Heb. *searched.*

1 Chron. 22. 14.

[y] Ex. 37. 25, &c.

[z] Ex. 37. 10, &c.

[a] Ex. 25. 30. Lev. 24. 5–8.

† Heb. *ash-pans.*

† Heb. *holy things of David.*

[b] 2 Sam. 8. 11. 2 Chron. 5. 1.

[a] 2 Chron. 5. 2, &c.

† Heb. *princes.*

[b] 2 Sam. 6. 17.

[c] 2 Sam. 5. 7, 9. & 6. 12, 16.

[d] Lev. 23. 34. 2 Chron. 7. 8.

1004.

[e] Num. 4. 15. Deut. 31. 9. Josh. 3. 3, 6. 1 Chron. 15. 14, 15.

[f] ch. 3. 4. 2 Chron. 1. 3.

[g] 2 Sam. 6. 13.

Before CHRIST 1004.

[h] 2 Sam. 6. 17.

[i] Ex. 26. 33, 34. ch. 6. 19.

[k] ch. 6. 27.

[l] Ex. 25. 14, 15.

† Heb. *heads.*

‖ Or, *ark:* as 2 Chron. 5. 9.

[m] Ex. 25. 21. Deut. 10. 2.

[n] Deut. 10. 5. Heb. 9. 4.

[o] Ex. 40. 20.

‖ Or, *where.*

[p] Ex. 34. 27, 28. Deut. 4. 13. ver. 21.

[q] Ex. 40. 34, 35. 2 Chron. 5. 13, 14. & 7. 2.

[r] 2 Chron. 6. 1, &c.

[s] Lev. 16. 2. Ps. 18. 11. & 97. 2.

[t] 2 Sam. 7. 13.

[u] Ps. 132. 14.

[x] 2 Sam. 6. 18.

[y] Luke 1. 68.

[z] 2 Sam. 7. 5, 25.

[a] 2 Sam. 7. 6. 2 Chron. 6. 5, &c.

[b] ver. 29. Deut. 12. 11.

[c] 1 Sam. 16. 1. 2 Sam. 7. 8. 1 Chron. 28. 4.

[d] 2 Sam. 7. 2. 1 Chron. 17. 1.

[e] 2 Chron. 6. 8, 9.

[f] 2 Sam. 7. 5, 12, 13. ch. 5. 3, 5.

[g] 1 Chron. 28. 5, 6.

[h] ver. 9. Deut. 31. 26.

[i] 2 Chron. 6. 12, &c.

[k] Ex. 9. 33. Ezra 9. 5. Isa. 1. 15.

[m] Ex. 15. 11. 2 Sam. 7. 22.

[n] Deut. 7. 9. Neh. 1. 5. Dan. 9. 4.

[o] Gen. 17. 1. ch. 3. 6. 2 Kings 20. 3.

6 And the priests [h]brought in the ark of the covenant of the LORD unto [i]his place, into the oracle of the house, to the most holy *place*, *even* [k]under the wings of the cherubims.

7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they [l]drew out the staves, that the †ends of the staves were seen out in the ‖holy *place* before the oracle, and they were not seen without: and there they are unto this day.

9 [m]*There was* nothing in the ark [n]save the two tables of stone, which Moses [o]put there at Horeb, ‖[p]when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the holy *place*, that the cloud [q]filled the house of the LORD,

11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

12 ¶ [r]Then spake Solomon, The LORD said that he would dwell [s]in the thick darkness.

13 [t]I have surely built thee an house to dwell in, [u]a settled place for thee to abide in for ever.

14 And the king turned his face about, and [x]blessed all the congregation of Israel: and all the congregation of Israel stood;

15 And he said, [y]Blessed *be* the LORD God of Israel, which [z]spake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying,

16 [a]Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that [b]my name might be therein; but I chose [c]David to be over my people Israel.

17 And [d]it was in the heart of David my father to build an house for the name of the LORD God of Israel.

18 [e]And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.

19 Nevertheless, [f]thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, [g]as the LORD promised, and have built an house for the name of the LORD God of Israel.

21 And I have set there a place for the ark, wherein *is* [h]the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon stood before [i]the altar of the LORD in the presence of all the congregation of Israel, and [k]spread forth his hands toward heaven:

23 And he said, LORD God of Israel, [m]*there is* no God like thee, in heaven above, or on earth beneath, [n]who keepest covenant and mercy with thy servants that [o]walk before thee with all their heart:

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also

with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, [b]†There shall not fail thee a man in my sight to sit on the throne of Israel; †so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26 [q]And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But [r]will God indeed dwell on the earth? behold the heaven and [s]heaven of heavens cannot contain thee; how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day:

29 That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, [t]My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make [u]||toward this place.

30 [x]And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray ||toward this place: and hear thou in heaven thy dwelling-place: and when thou hearest, forgive.

31 ¶If any man trespass against his neighbour, †and [y]an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants, [z]condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

33 ¶[a]When thy people Israel be smitten down before the enemy, because they have sinned against thee, and [b]shall turn again to thee, and confess thy name, and pray, and make supplication unto thee ||in this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 ¶[c]When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou [d]teach them [e]the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

37 ¶[f]If there be in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be caterpillar; if their enemy besiege them in the land of their ||cities, whatsoever plague, whatsoever sickness *there be;*

38 What prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, [g]knowest the hearts of all the children of men;)

40 [h]That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

41 Moreover, concerning a stranger, that *is* not of thy people Israel, but cometh out of a far country for thy name's sake;

42 (For they shall hear of thy great name, and of thy [i]strong hand, and of thy stretched-out arm;) when he shall come and pray toward this house;

43 Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for: [k]that all people of the earth may know thy name, to [l]fear thee, as *do* thy people Israel; and that they may know that †this house which I have builded is called by thy name.

44 ¶If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD †toward the city which thou hast chosen, and *toward* the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their ||cause.

46 If they sin against thee, ([m]for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives [n]unto the land of the enemy, far or near;

47 [o]*Yet* if they shall †bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, [p]saying, We have sinned, and have done perversely, we have committed wickedness;

48 And *so* [q]return unto thee with all their heart, and with all their soul, in the land of their enemies which led them away captive, and [r]pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their ||cause,

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and [s]give them compassion before them who carried them captive, that they may have compassion on them:

51 For [t]they *be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, [u]from the midst of the furnace of iron:

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, *to be* thine inheritance, [x]as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.

Before CHRIST 1004.

[p] ch. 2. 4. 2 Sam. 7. 12, 16.
† Heb. *There shall not be cut off unto thee a man from my sight.*
† Heb. *only if.*
[q] 2 Sam. 7. 25.
[r] 2 Chron. 2. 6. Isa. 66. 1. Jer. 23. 24. Acts 7. 49. & 17. 24.
[s] 2 Cor. 12. 2.
[t] Deut. 12. 11.
[u] Dan. 6. 10.
‖ Or, *in this place.*
[x] 2 Chron. 20. 9. Neh. 1. 6.
‖ Or, *in this place.*
† Heb. *and he require an oath of him,* Lev. 5. 1.
[y] Ex. 22. 11.
[z] Deut. 25. 1.
[a] Lev. 26. 17. Deut. 28. 25.
[b] Lev. 26. 39, 40. Neh. 1. 9.
‖ Or, *toward.*
[c] Lev. 26. 19. Deut. 28. 23.
[d] Ps. 25. 4. & 27. 11. & 94. 12. & 143. 8.
[e] 1 Sam. 12. 23.
[f] Lev. 26. 16, 25, 26. Deut. 28. 21, 22, 27, 38, 42, 52. 2 Chron. 20. 9.
‖ Or, *jurisdiction.*

Before CHRIST 1004.

[g] 1 Sam. 16. 7. 1 Chron. 28. 9. Ps. 11. 4. Jer. 17. 10. Acts 1. 24.
[h] Ps. 130. 4.
[i] Deut. 3. 24.
[k] 1 Sam. 17. 46. 2 Kings 19. 19. Ps. 67. 2.
[l] Ps. 102. 15.
† Heb. *thy name is called upon this house.*
† Heb. *the way of the city.*
‖ Or, *right.*
[m] 2 Chron. 6. 36. Prov. 20. 9. Eccl. 7. 20. James 3. 2. 1 John 1. 8, 10.
[n] Lev. 26. 34, 44. Deut. 28. 36, 64.
[o] Lev. 26. 40.
† Heb. *bring back to their heart.*
[p] Neh. 1. 6. Ps. 106. 6. Dan. 9. 5.
[q] Jer. 29. 12, 13, 14.
[r] Dan. 6. 10.
‖ Or, *right.*
[s] Ezra 7. 6. Ps. 106. 46.
[t] Deut. 9. 29. Neh. 1. 10.
[u] Deut. 4. 20. Jer. 11. 4.
[x] Ex. 19. 5. Deut. 9. 26, 29. & 14. 2.

54 And it was *so*, that when Solomon had made and end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

55 And he stood [y]and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: [z]there hath not †failed one word of all his good promise, which he promised by the hand of Moses his servant.

57 The LORD our God be with us, as he was with our fathers: [a]let him not leave us, nor forsake us:

58 That he may [b]incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel †at all times, as the matter shall require:

60 [c]That all the people of the earth may know that [d]the LORD *is* God, *and that there is* none else.

61 Let your [e]heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

62 ¶ And [f]the king, and all Israel with him, offered sacrifice before the LORD.

63 And Solomon offered a sacrifice of peace-offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.

64 [g]The same day did the king hallow the middle of the court that *was* before the house of the LORD: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings: because [h]the brazen altar that *was* before the LORD *was* too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 And at that time Solomon held [i]a feast, and all Israel with him, a great congregation, from [k]the entering in of Hamath unto [l]the river of Egypt, before the LORD our God, [m]seven days and seven days, *even* fourteen days.

66 [n]On the eighth day he sent the people away: and they ‖ blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

CHAP. IX.

God's covenant in a vision with Solomon.

AND [a]it came to pass, when Solomon had finished the building of the house of the LORD, [b]and the king's house, and [c]all Solomon's desire which he was pleased to do,

2 That the LORD appeared to Solomon the second time, [d]as he had appeared unto him at Gibeon.

3 And the LORD said unto him, [e]I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house, which thou hast built, [f]to put my name there for ever; [g]and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt [h]walk before me, [i]as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments:

5 Then I will establish the throne of thy kingdom upon Israel for ever, [k]as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 [l]*But* if ye shall at all turn from following me, ye or your children, and will not keep my commandments *and* my statutes which I have set before you, but go and serve other gods, and worship them:

7 [m]Then will I cut off Israel out of the land which I have given them; and this house which I have hallowed [n]for my name, will I cast out of my sight; [o]and Israel shall be a proverb and a by-word among all people:

8 And [p]at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, [q]Why hath the LORD done thus unto this land, and to this house?

9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

10 ¶ And [r]it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,

11 ([s]*Now* Hiram the king of Tyre had furnished Solomon with cedar-trees and fir-trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they †pleased him not.

13 And he said, What cities *are* these which thou hast given me, my brother? [t]And he called them the land of ‖ Cabul unto this day.

14 And Hiram sent to the king sixscore talents of gold.

15 ¶ And this *is* the reason of [u]the levy which king Solomon raised; for to build the house of the LORD, and his own house, and [x]Millo, and the wall of Jerusalem, and [y]Hazor, and [z]Megiddo, and [a]Gezer.

16 *For* Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, [b]and slain the Canaanites that dwelt in the city, and given it *for* a present unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and [c]Beth-horon the nether,

18 And [d]Baalath, and Tadmor in the wilderness, in the land,

19 And all the cities of store that Solomon had, and cities for [e]his chariots, and cities for his horsemen, and †that which Solomon [f]desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

Before CHRIST 1004.

[y] 2 Sam. 6. 18.
[z] Deut. 12. 10. Josh. 21. 45. & 23. 14. † Heb. *fallen.*
[a] Deut. 31. 6. Josh. 1. 5.
[b] Ps. 119. 36.
† Heb. *the thing of a day in his day.*
[c] Josh. 4. 24. 1 Sam. 17. 46. 2 Kings 19. 19.
[d] Deut. 4. 35, 39.
[e] ch. 11. 4. & 15. 3, 14. 2 Kings 20. 3.
[f] 2 Chron. 7. 4, &c.
[g] 2 Chron. 7. 7.
[h] 2 Chron. 4. 1.
[i] ver. 2. Lev. 23. 34.
[k] Num. 34. 8. Josh. 13. 5. Judg. 3. 3. 2 Kings 14. 25.
[l] Gen. 15. 18. Num. 34. 5.
[m] 2 Chron. 7. 8.
[n] 2 Chron. 7. 9, 10. ‖ Or, *thanked.*

about 992.

[a] 2 Chron. 7. 11, &c.
[b] ch. 7. 1.
[c] 2 Chron. 8. 6.
[d] ch. 3. 5.
[e] 2 Kings 20. 5. Ps. 10. 17.

Before CHRIST about 992.

[f] ch. 8. 29.
[g] Deut. 11. 12.
[h] Gen. 17. 1.
[i] ch. 11. 4, 6, 38. & 14. 8. & 15. 5.
[k] 2 Sam. 7. 12, 16. ch. 2. 4. & 6. 12. 1 Chron. 22. 10. Ps. 132. 12.
[l] 2 Sam. 7. 14. 2 Chron. 7. 19, 20. Ps. 89. 30, &c.
[m] Deut. 4. 26. 2 Kings 17. 23. & 25. 21.
[n] Jer. 7. 14.
[o] Deut. 28. 37. Ps. 44. 14.
[p] 2 Chron. 7. 21.
[q] Deut. 29. 24, 25, 26. Jer. 22. 8, 9.
[r] ch. 6. 37, 38. & 7. 1. 2 Chron. 8. 1.
[s] 2 Chron. 8. 2.
† Heb. *were not right in his eyes.*
[t] Josh. 19. 27.
‖ That is, *displeasing*, or, *dirty.*
[u] ch. 5. 13.
[x] ver. 24. 2 Sam. 5. 9. about 992.
[y] Josh. 19. 36.
[z] Josh. 17. 11.
[a] Josh. 16. 10. Judg. 1. 29. about 1014.
[b] Josh. 16. 10.
[c] Josh. 16. 3, &21. 22. 2 Chron. 8. 5.
[d] Josh. 19. 44. 2 Chron. 8. 4, 6, &c.
[e] ch. 4. 26.
† Heb. *the desire of Solomon which he desired.*
[f] ver. 1.

20 [g] *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel,

21 Their children [h] that were left after them in the land, [i] whom the children of Israel also were not able utterly to destroy, [k] upon those did Solomon levy a tribute of [l] bond-service unto this day.

22 But of the children of Israel did Solomon [m] make no bond-men: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These *were* the chief of the officers that *were* over Solomon's work, [n] five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But [o] Pharaoh's daughter came up out of the city of David unto [p] her house which *Solomon* had built for her: [q] then did he build Millo.

25 ¶ [r] And three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the LORD, and he burnt incense †upon the altar that *was* before the LORD. So he finished the house.

26 ¶ And [s] king Solomon made a navy of ships in [t] Ezion-geber, which *is* beside Eloth, on the †shore of the Red sea, in the land of Edom.

27 [u] And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

28 And they came to [x] Ophir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.

CHAP. X.

The queen of Sheba admireth the wisdom of Solomon.

AND when the [a] queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came [b] to prove him with hard questions.

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon told her all her †questions: there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the †attendance of his ministers, and their apparel, and his ‖cup-bearers, [c] and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

6 And she said to the king, It was a true †report that I heard in mine own land of thy ‖acts and of thy wisdom.

7 Howbeit, I believed not the words, until I came, and mine eyes had seen *it:* and behold, the half was not told me: †thy wisdom and prosperity exceedeth the fame which I heard.

8 [d] Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.

Before CHRIST about 992.

[g] 2 Chron. 8. 7, &c.
[h] Judg. 1. 21,27,29. & 3. 1.
[i] Josh. 15. 63. & 17. 12.
[k] Judg. 1. 28.
[l] See Gen. 9. 25, 26. Ezra 2. 55, 58. Neh. 7. 57. & 11. 3.
[m] Lev. 25. 39.
[n] See 2 Chron. 8. 10.
[o] ch. 3. 1. 2 Chron. 8. 11.
[p] ch. 7. 8.
[q] 2 Sam. 5. 9. ch. 11. 27. 2 Chron. 32. 5.
[r] 2 Chron. 8. 12, 13, 16.
† Heb. *upon it.*
[s] 2 Chron. 8. 17, 18.
[t] Num. 33. 35. Deut. 2. 8. ch. 22. 48.
† Heb. *lip.*
[u] ch. 10. 11.
[x] Job 22. 24.
[a] 2 Chron. 9. 1, &c. Matt. 12. 42. Luke 11. 31.
[b] See Judg. 14. 12. Prov. 1. 6.
† Heb. *words.*
† Heb. *standing.*
‖ Or, *butlers.*
[c] 1 Chron. 26. 16.
† Heb. *word.*
‖ Or, *sayings.*
† Heb. *thou hast added wisdom and goodness to the fame.*
[d] Prov. 8. 34.

Before CHRIST about 992.

[e] ch. 5. 7.
[f] 2 Sam. 8. 15. Ps. 72. 2. Prov. 8. 15.
[g] Ps. 72. 10, 15.
[h] ch. 9. 27.
‖ 2 Chron. 2. 8. & 9. 10, 11, *algum-trees.*
[i] 2 Chron. 9. 11.
‖ Or, *rails.*
† Heb. *a prop.*
[k] 2 Chron. 9. 10.
† Heb. *according to the hand of king Solomon.*
[l] 2 Chron. 9. 24. Ps. 72. 10.
‖ Or, *captains.*
[m] ch. 14. 26.
[n] ch. 7. 2.
[o] 2 Chron. 9. 17, &c.
† Heb. *on the hinder part thereof.*
† Heb. *hands.*
† Heb. *so.*
[p] 2 Chron. 9. 20, &c.
‖ Or, there was *no silver* in them.
[q] Gen. 10. 4. 2 Chron. 20. 36.
‖ Or, *elephants' teeth.*
[r] ch. 3. 12, 13. & 4. 30.
† Heb. *sought the face of.*
[s] ch. 4. 26. 2 Chron. 1. 14. & 9. 25.
[t] Deut. 17. 16.

9 [e] Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, [f] to do judgment and justice.

10 And she [g] gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11 [h] And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of ‖almug-trees, and precious stones.

12 [i] And the king made of the almug-trees ‖† pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such [k] almug-trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, besides *that* which Solomon gave her †of his royal bounty. So she turned and went to her own country, she and her servants.

14 ¶ Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,

15 Besides *that he had* of the merchant-men, and of the traffic of the spice-merchants, and [l] of all the kings of Arabia, and of the ‖governors of the country.

16 ¶ And king Solomon made two hundred targets *of* beaten gold; six hundred *shekels* of gold went to one target.

17 And *he made* [m] three hundred shields *of* beaten gold; three pounds of gold went to one shield: and the king put them in the [n] house of the forest of Lebanon.

18 ¶ [o] Moreover, the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne *was* round †behind: and *there were* †stays on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not †the like made in any kingdom.

21 ¶ [p] And all king Solomon's drinking vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold; ‖none *were of* silver: it was nothing accounted of in the days of Solomon.

22 For the king had at sea a navy of [q] Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ‖ivory, and apes, and peacocks.

23 So [r] king Solomon exceeded all the kings of the earth for riches and for wisdom.

24 ¶ And all the earth †sought to Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ¶ [s] And Solomon [t] gathered together chariots, and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen,

whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 [u]And the king †made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycamore-trees that *are* in the vale, for abundance.

28 ¶ [x]†And Solomon had horses brought out of Egypt, and [y]linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: [z]and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out †by their means.

CHAP. XI.

Solomon's acts, reign, and death.

BUT [a]king Solomon loved [b]many strange women, ‖together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites;

2 Of the nations *concerning* which the LORD said unto the children of Israel, [c]Ye shall not go in to them, neither shall they come in unto you: *for* surely they will turn away your heart after their gods: Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

4 For it came to pass, when Solomon was old, [d]*that* his wives turned away his heart after other gods: and his [e]heart was not perfect with the LORD his God, [f]as *was* the heart of David his father.

5 For Solomon went after [g]Ashtoreth the goddess of the Zidonians, and after ‖Milcom the abomination of the Ammonites.

6 And Solomon did evil in the sight of the LORD, and †went not fully after the LORD, as *did* David his father.

7 [h]Then did Solomon build an high place for [i]Chemosh, the abomination of Moab, in [k]the hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 ¶ And the LORD was angry with Solomon, because [l]his heart was turned from the LORD God of Israel, [m]which had appeared unto him twice,

10 And [n]had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, Forasmuch as this †is done of thee, and thou hast not kept my covenant and my statutes which I have commanded thee, [o]I will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding, in thy days I will not do it for David thy father's sake: *but* I will rend it out of the hand of thy son.

13 [p]Howbeit, I will not rend away all the kingdom; *but* will give [q]one tribe to thy son, for David my servant's sake, and for Jerusalem's sake [r]which I have chosen.

Before CHRIST about 992.

[u] 2 Chron. 1. 15–17.
† Heb. *bare.*
[z] Deut. 17. 16.
2 Chron. 1. 16.&9.28.
† Heb. *And the going forth of the horses which* was *Solomon's.*
[y] Ezek. 27. 7.
[z] Josh. 1. 4.
2 Kings 7. 6.
† Heb. *by their hand.*

[a] Neh. 13. 26.
[b] Deut. 17. 17.
‖ Or, *beside.*

[c] Ex. 34. 16. Deut. 7. 3, 4.

about 984.

[d] Deut. 17. 17. Neh. 13. 26.
[e] ch. 8. 61.
[f] ch. 9. 4.

[g] ver. 33. Judg. 2. 13. 2 Kings 23. 13.
‖ Called, *Molech,* ver. 7.

† Heb. *fulfilled not after.* Num. 14. 24.
[h] Num. 33. 52.
[i] Num. 21. 29. Judg. 11. 24.
[k] 2 Kings 23. 13.

[l] ver. 2, 3.

[m] ch. 3. 5. & 9. 2.
[n] ch. 6. 12. & 9. 6.

† Heb. *is with thee.*
[o] ver. 31. ch. 12. 15, 16.

[p] 2 Sam. 7. 15. Ps. 89. 33.
[q] ch. 12. 20.
[r] Deut. 12. 11.

Before CHRIST about 984.

[s] 1 Chron. 5. 26.
[t] 2 Sam. 8. 14. 1 Chron. 18. 12, 13.
[u] Num. 24. 19. Deut. 20. 13.

[z] 1 Kings 2. 10, 34.

† Heb. *Send me away.*

† Heb. *Not.*

[y] 2 Sam. 8. 3.

[z] 2 Sam. 8. 3. & 10. 8, 18.

[a] ch. 12. 2. 2 Chron. 13. 6.

[b] 2 Sam. 20. 21.

[c] ch. 9. 24.
† Heb. *closed.*

† Heb. *did work.*
† Heb. *burden.*

about 980.

[d] ch. 14. 2.

[e] See 1 Sam. 15. 27. & 24. 5.
[f] ver. 11, 13.

14 ¶ And the LORD [s]stirred up an adversary unto Solomon, Hadad the Edomite: he *was* of the king's seed in Edom.

15 [t]For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, [u]after he had smitten every male in Edom;

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt, which gave him an house, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 [x]And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, †Let me depart, that I may go to mine own country.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, †Nothing: howbeit, let me go in any wise.

23 ¶ And God stirred him up *another* adversary, Rezon the son of Eliadah, which fled from his lord [y]Hadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band, [z]when David slew them *of Zobah:* and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, besides the mischief that Hadad *did:* and he abhorred Israel, and reigned over Syria.

26 ¶ And [a]Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name *was* Zeruah, a widow woman, even he [b]lifted up *his* hand against the king.

27 And this *was* the cause that he lifted up *his* hand against the king: [c]Solomon built Millo, *and* †repaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he †was industrious, he made him ruler over all the †charge of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet [d]Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two *were* alone in the field:

30 And Ahijah caught the new garment that *was* on him, and [e]rent it *in* twelve pieces:

31 And he said to Jeroboam, Take thee ten pieces: for [f]thus saith the LORD, the God of Israel,

Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 [g]Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my statutes and my judgments, as *did* David his father.

34 Howbeit, I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

35 But [h]I will take the kingdom out of his son's hand, and will give it unto thee, *even* ten tribes.

36 And unto his son will I give one tribe, that [i]David my servant may have a †light alway before me in Jerusalem, the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did; that [k]I will be with thee, and [l]build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but not for ever.

40 Solomon sought therefore to kill Jeroboam: and Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

41 ¶ And [m]the rest of the ‖acts of Solomon, and all that he did, and his wisdom, *are* they not written in the book of the acts of Solomon?

42 [n]And the †time that Solomon reigned in Jerusalem over all Israel *was* forty years.

43 [o]And Solomon slept with his fathers, and was buried in the city of David his father: and [p]Rehoboam his son reigned in his stead.

CHAP. XII.

The Israelites assembled at Shechem to crown Rehoboam.

AND [a]Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass, when [b]Jeroboam the son of Nebat, who was yet in [c]Egypt, heard *of it*, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our [d]yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet *for* three days, then come again to me. And the people departed.

6 ¶ And king Rehoboam consulted with the old men that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, [e]If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him:

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people †roughly, and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people: for [f]the cause was from the LORD, that he might perform his saying, which the LORD [g]spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

16 ¶ So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, [h]What portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 But [i]*as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam [k]sent Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam †made speed to get him up to his chariot, to flee to Jerusalem.

19 So [l]Israel ‖rebelled against the house of David unto this day.

20 And it came to pass when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah [m]only.

21 ¶ And when [n]Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the

Before CHRIST about 980.

975.

about 980.

Before CHRIST 975.

[g] ver. 5, 6, 7.
[h] ch. 12. 16, 17.
[i] 1 Kings 15. 4. 2 Kings 8. 19. Ps. 132. 17.
† Heb. *lamp*, or, *candle*.
[k] Josh. 1. 5.
[l] 2 Sam. 7. 11, 27.
† Heb. *hardly*.
[m] 2 Chron. 9. 29.
‖ Or, *words*, or, *things*.
[n] 2 Chron. 9. 30.
† Heb. *days*.
[o] 2 Chron. 9. 31.
[p] Matt. 1. 7, called *Roboam*.
[a] 2 Chron. 10. 1, &c.
[b] ch. 11. 26.
[c] ch. 11. 40.
[d] 1 Sam. 8. 11–18. ch. 4. 7.
[e] 2 Chron. 10. 7. Prov. 15. 1.
[f] ver. 24. Judg. 14. 4. 2 Chron. 10. 15. & 22. 7. & 25. 20.
[g] ch. 11. 11, 31.
[h] 2 Sam. 20. 1.
[i] ch. 11. 13, 36.
[k] ch. 4. 6. & 5. 14.
† Heb. *strengthened himself*.
[l] 2 Kings 17. 21.
‖ Or, *fell away*.
[m] ch. 11. 13, 32.
[n] 2 Chron. 11. 1.

tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 But [c]the word of God came unto Shemaiah the man of God, saying,

23 Speak unto Rehoboam the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; [p]for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 ¶ Then Jeroboam [q]built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built [r]Penuel.

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David.

27 If this people [s]go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counsel, and [t]made two calves *of* gold, and said unto them, It is too much for you to go up to Jerusalem: [u]behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in [x]Beth-el, and the other put he in [y]Dan.

30 And this thing became [z]a sin: for the people went *to worship* before the one, *even* unto Dan.

31 And he made an [a]house of high places, [b]and made priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto [c]the feast that *is* in Judah, and he ‖offered upon the altar. So did he in Beth-el, ‖sacrificing unto the calves that he had made: [d]and he placed in Beth-el the priests of the high places which he had made.

33 So he ‖offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had [e]devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, †and [f]burnt incense.

CHAP. XIII.

1 *Jeroboam's hand withereth; 6 and, at the prayer of the prophet, is restored.*

AND behold, there came [a]a man of God out of Judah by the word of the LORD unto Beth-el: [b]and Jeroboam stood by the altar ‖to burn incense.

2 And he cried against the altar in the word of the LORD, and said, O altar, altar! thus saith the LORD; Behold, a child shall be born unto the house of David, [c]Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

3 And he gave [d]a sign the same day, saying, This *is* the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.

4 And it came to pass when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, [e]Entreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought †the LORD, and the king's hand was restored him again, and became as *it was* before.

7 And the king said unto the man of God, Come home with me, and refresh thyself, and [f]I will give thee a reward.

8 And the man of God said unto the king, [g]If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For so was it charged me by the word of the LORD, saying, [h]Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Beth-el; and his †sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? for his sons had seen what way the man of God went which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 And went after the man of God, and found him sitting under an oak: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, I *am*.

15 Then he said unto him, Come home with me and eat bread.

16 And he said, [i]I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

17 For †it was said to me [k]by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, I *am* a prophet also as thou *art;* and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his house and drank water.

20 ¶ And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came

Before CHRIST 975.

[c] 2 Chron. 11. 2.

[p] ver. 15.

[q] See Judg. 9. 45.

[r] Judg. 8. 17.

[s] Deut. 12. 5, 6.

[t] 2 Kings 10. 29. & 17. 16.

[u] Ex. 32. 4, 8.

[x] Gen. 28. 19. Hos. 4. 15.

[y] Judg. 18. 29.

[z] ch. 13. 34. 2 Kings 17. 21.

[a] ch. 13. 32.

[b] Num. 3. 10. ch. 13. 33. 2 Kings 17. 32. 2 Chron. 11. 14, 15. Ezek. 44. 7, 8.

[c] Lev. 23. 33, 34. Num. 29. 12.

[d] ch. 8. 2, 5.

‖ Or, *went up to the altar, &c.*

‖ Or, *to sacrifice.*

[d] Amos 7. 13.

‖ Or, *went up to the altar, &c.*

[e] Num. 15. 39.

† Heb. *to burn incense.*

[f] ch. 13. 1.

[a] 2 Kings 23. 17.

[b] ch. 12. 32, 33.

‖ Or, *to offer.*

[c] 2 Kings 23. 15, 16.

[d] Isa. 7. 14. John 2. 18. 1 Cor. 1. 22.

Before CHRIST 975.

[e] Ex. 8. 8. & 9. 28. & 10. 17. Num. 21. 7. Acts 8. 24. Jam. 5. 16.

† Heb. *the face of the* LORD.

[f] 1 Sam. 9. 7. 2 Kings 5. 15.

[g] So Num. 22. 18. & 24. 13.

[h] 1 Cor. 5. 11.

† Heb. *son.*

[i] ver. 8, 9.

† Heb. *a word* was.

[k] ch. 20. 35. 1 Thess. 4. 15.

from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place, [l]of the which *the LORD* did say to thee, Eat no bread, and drink no water; thy carcass shall not come unto the sepulchre of thy fathers.

23 ¶And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit,* for the prophet whom he had brought back.

24 And when he was gone, [m]a lion met him by the way, and slew him: and his carcass was cast in the way, and the ass stood by it, the lion also stood by the carcass.

25 And behold, men passed by, and saw the carcass cast in the way, and the lion standing by the carcass: and they came and told *it* in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way heard *thereof,* he said, It *is* the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath †torn him, and slain him, according to the word of the LORD, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him.*

28 And he went and found his carcass cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten the carcass, nor †torn the ass.

29 And the prophet took up the carcass of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

30 And he laid his carcass in his own grave; and they mourned over him, *saying,* [n]Alas, my brother!

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; [o]lay my bones beside his bones:

32 [p]For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which *are* in the cities of [q]Samaria, shall surely come to pass.

33 ¶[r]After this thing Jeroboam returned not from his evil way, but †made again of the lowest of the people priests of the high places: whosoever would, he †consecrated him, and he became *one* of the priests of the high places.

34 [s]And this thing became sin unto the house of Jeroboam, even [t]to cut *it* off, and to destroy *it* from off the face of the earth.

Before CHRIST 975.

[l] ver. 9.
[m] ch. 20. 36.
† Heb. *broken.*
† Heb. *broken.*
[n] Jer. 22. 18.
[o] 2 Kings 23. 17, 18.
[p] ver. 2.
2 Kings 23. 16, 19.
[q] See ch. 16. 24.
[r] ch. 12. 31, 32.
2 Chron. 11. 15. & 13. 9.
† Heb. *returned and made.*
† Heb. *filled his hand.*
Judg. 17. 12.
[s] ch. 12. 30.
[t] ch. 14. 10.

CHAP. XIV.

Jeroboam sendeth his wife to the prophet Ahijah at Shiloh.

AT that time Abijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there *is* Ahijah the prophet, which told me that [a]*I should be* king over this people.

Before CHRIST 956.

[a] ch. 11. 31.
[b] See 1 Sam. 9. 7, 8.
† Heb. *in thy hand.*
‖ Or, *cakes.*
‖ Or, *bottle.*
[c] ch. 11. 29.
† Heb. *stood for his hoariness.*
† Heb. *hard.*
[d] See 2 Sam. 12. 7, 8. ch. 16. 2.
[e] ch. 11. 31.
[f] ch. 11. 33, 38. & 15. 5.
[g] ch. 12. 28. 2 Chron. 11. 15.
[h] Neh. 9. 26. Ps. 50. 17. Ezek. 23. 35.
about 956.
[i] ch. 15. 29.
[k] ch. 21. 21. 2 Kings 9. 8.
[l] Deut. 32. 36. 2 Kings 14. 26.
[m] ch. 16. 4. & 21. 24.
[n] ver. 17.
[o] 2 Chron. 12. 12. & 19. 3.
[p] ch. 15. 27, 28, 29.
[q] 2 Kings 17. 6. Ps. 52. 5.
[r] Josh. 23. 15, 16.
[s] 2 Kings 15. 29.
[t] Ex. 34. 13. Deut. 12. 3, 4.
[u] ch. 12. 30. & 13. 34. & 15. 30, 34. & 16. 2.
[x] ch. 16. 6, 8, 15, 23. Cant. 6. 4.
[y] ver. 12.
[z] ver. 13.

3 [b]And take †with thee ten loaves, and ‖cracknels, and a ‖cruse of honey, and go to him: he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, [c]and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes †were set by reason of his age.

5 ¶And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be* another *woman.*

6 And it was *so,* when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself *to be* another? for I *am* sent to thee *with* †heavy *tidings.*

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, [d]Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And [e]rent the kingdom away from the house of David, and gave it thee: and *yet* thou hast not been as my servant David, [f]who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes;

9 But hast done evil above all that were before thee: [g]for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and [h]hast cast me behind thy back:

10 Therefore behold, [i]I will bring evil upon the house of Jeroboam, and [k]will cut off from Jeroboam him that pisseth against the wall, [l]*and* him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

11 [m]Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it.*

12 Arise thou therefore, get thee to thine own house: *and* [n]when thy feet enter into the city, the child shall die.

13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him [o]there is found *some* good thing toward the LORD God of Israel in the house of Jeroboam.

14 [p]Moreover, the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall [q]root up Israel out of this [r]good land, which he gave to their fathers, and shall scatter them [s]beyond the river, [t]because they have made their groves, provoking the LORD to anger.

16 And he shall give Israel up because of the sins of Jeroboam, [u]who did sin, and who made Israel to sin.

17 ¶And Jeroboam's wife arose, and departed, and came to [x]Tirzah: *and* [y]when she came to the threshold of the door, the child died:

18 And they buried him; and all Israel mourned for him, [z]according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

19 And the rest of the acts of Jeroboam, how he [z]warred, and how he reigned, behold, they *are* written in the book of the Chronicles of the kings of Israel.

20 And the days which Jeroboam reigned *were* two and twenty years: and he †slept with his fathers; and Nadab his son reigned in his stead.

21 ¶ And Rehoboam the son of Solomon reigned in Judah. [b]Rehoboam *was* forty and one years old when he began to reign; and he reigned seventeen years in Jerusalem, the city [c]which the LORD did choose out of all the tribes of Israel, to put his name there: [d]and his mother's name *was* Naamah an Ammonitess.

22 [e]And Judah did evil in the sight of the LORD, and they [f]provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

23 For they also built them [g]high places, and ‖images [h]and groves, on every high hill, and [i]under every green tree.

24 [k]And there were also sodomites in the land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

25 ¶ [l]And it came to pass in the fifth year of king Rehoboam, *that* Shishak king of Egypt came up against Jerusalem:

26 [m]And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold [n]which Solomon had made.

27 And king Rehoboam made in their stead brazen shields, and committed *them* unto the hands of the chief of the †guard, which kept the door of the king's house.

28 And it was *so*, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard-chamber.

29 ¶ [o]Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

30 And there was [p]war between Rehoboam and Jeroboam all *their* days.

31 [q]And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. [r]And his mother's name *was* Naamah an Ammonitess. And [s]Abijam his son reigned in his stead.

CHAP. XV.

1 *Abijam's wicked reign.* 7 *Asa succeedeth him.*

NOW [a]in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.

2 Three years reigned he in Jerusalem. [b]And his mother's name *was* [c]Maachah, the daughter of [d]Abishalom.

3 And he walked in all the sins of his father, which he had done before him: and [e]his heart was not perfect with the LORD his God, as the heart of David his father.

4 Nevertheless, [f]for David's sake did the LORD his God give him a ‖lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

5 Because David [g]did *that which was* right in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, [h]save only in the matter of Uriah the Hittite.

6 [i]And there was war between Rehoboam and Jeroboam all the days of his life.

7 [k]Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 [l]And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

9 ¶ And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem. And his ‖mother's name *was* Maachah, the daughter of Abishalom.

11 [m]And Asa did *that which was* right in the eyes of the LORD, as *did* David his father.

12 [n]And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

13 And also [o]Maachah his mother, even her he removed from *being* queen, because she had made an idol in a grove; and Asa †destroyed her idol, and [p]burnt *it* by the brook Kidron.

14 [q]But the high places were not removed: nevertheless Asa's [r]heart was perfect with the LORD all his days.

15 And he brought in the †things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

16 ¶ And there was war between Asa and Baasha king of Israel all their days.

17 And [s]Baasha king of Israel went up against Judah, and built [t]Ramah, [u]that he might not suffer any to go out or come in to Asa king of Judah.

18 Then Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to [x]Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at [y]Damascus, saying,

19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may †depart from me.

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote [z]Ijon, and [a]Dan, and [b]Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

22 [c]Then king Asa made a proclamation throughout all Judah; none *was* †exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them [d]Geba of Benjamin, and [e]Mizpah.

Before CHRIST 956.

[a] 2 Chron. 13. 2,&c.

† Heb. *lay down.*

954.

[b] 2 Chron. 12. 13.

[c] ch. 11. 36.

[d] ver. 31.

972.

[e] 2 Chron. 12. 1.

[f] Deut. 32. 21. Ps. 78. 58. 1 Cor. 10. 22.

[g] Deut. 12. 2. Ezek. 16. 24, 25.

‖ Or, *standing images*, or, *statues.*

[h] 2 Kings 17. 9, 10.

[i] Isa. 57. 5.

[k] Deut. 23. 17. ch. 15. 12. & 22. 46. 2 Kings 23. 7.

971.

[l] ch. 11. 40. 2 Chron. 12. 2.

[m] 2 Chron. 12. 9, 10, 11.

[n] ch. 10. 17.

† Heb. *runners.*

[o] 2 Chron. 12. 15.

[p] ch. 12. 24. & 15. 6. 2 Chron. 12. 15.

[q] 2 Chron. 12. 16.

958.

[r] ver. 21.

[s] 2 Chron. 12. 16, *Abijah.* Matt. 1. 7, *Abia.*

958.

[a] 2 Chron. 13. 1, 2.

[b] 2 Chron. 11. 20, 21, 22.

[c] 2 Chron. 13. 2, *Michaia the daughter of Uriel.*

[d] 2 Chron. 11. 21, *Absalom.*

[e] ch. 11. 4. Ps. 119 80.

[f] ch. 11. 32, 36. 2 Chron. 21. 7.

‖ Or, *candle.*

[g] ch. 11. 36. [h] ch. 14. 8.

Before CHRIST 958.

[h] 2 Sam. 11. 4, 15. & 12. 9.

[i] ch. 14. 30.

[k] 2 Chron. 13. 2, 3, 22.

955.

[l] 2 Chron. 14. 1.

‖ That is, *grandmother's.* ver. 2.

[m] 2 Chron. 14. 2.

about 951.

[n] ch. 14. 24. & 22. 46.

[o] 2 Chron. 15. 16.

† Heb. *cut off.*

[p] So Ex. 32. 20.

[q] ch. 22. 43. 2 Chron. 15. 17, 18.

[r] See ver. 3.

† Heb. *holy.*

[s] 2 Chron. 16. 1, &c.

[t] Josh. 18. 25.

[u] See ch. 12. 27.

[x] 2 Chron. 16. 2.

[y] ch. 11. 23, 24.

† Heb. *go up.*

[z] 2 Kings 15. 29.

[a] Judg. 18. 29.

[b] 2 Sam. 20. 14.

[c] 2 Chron. 16. 6.

† Heb. *free.*

[d] Josh. 21. 17.

[e] Josh. 18. 26.

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the Chronicles of the kings of Judah? Nevertheless [f] in the time of his old age he was diseased in his feet.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: [g] and [h] Jehoshaphat his son reigned in his stead.

25 ¶ And Nadab the son of Jeroboam †began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in [i] his sin wherewith he made Israel to sin.

27 ¶ [k] And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at [l] Gibbethon, which *belonged* to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto [m] the saying of the LORD, which he spake by his servant Ahijah the Shilonite:

30 [n] Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

31 ¶ Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?

32 [o] And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the LORD, and walked in [p] the way of Jeroboam, and in his sin wherewith he made Israel to sin.

CHAP. XVI.

1, 7 *Jehu's prophecy against Baasha.* 6 *Elah succeedeth him.*

THEN the word of the LORD came to [a] Jehu the son of Hanani against Baasha, saying,

2 [b] Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel, and [c] thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will [d] take away the posterity of Baasha, and the posterity of his house; and will make thy house like [e] the house of Jeroboam the son of Nebat.

4 [f] Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

5 Now the rest of the acts of Baasha, and what he did, and his might, [g] *are* they not written in the book of the Chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in [h] Tirzah: and Elah his son reigned in his stead.

7 And also by the hand of the prophet [i] Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because [k] he killed him.

8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 [l] And his servant Zimri, captain of half *his* chariots, conspired against him, as he was in Tirzah drinking himself drunk in the house of Arza, †steward of *his* house in Tirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him [m] not one that pisseth against a wall, ‖ neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, [n] according to the word of the LORD, which he spake against Baasha †[o] by Jehu the prophet,

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger [p] with their vanities.

14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people *were* encamped [q] against Gibbethon, which *belonged* to the Philistines.

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died,

19 For his sins which he sinned in doing evil in the sight of the LORD, [r] in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

20 Now the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the Chronicles of the kings of Israel?

21 ¶ Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son o Ginath: so Tibni died, and Omri reigned.

23 ¶ In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, †[s] Samaria.

Before CHRIST about 951.

[f] 2 Chron. 16. 12.

[g] 2 Chron. 17. 1.

954.

[h] Matt. 1. 8, called, *Josaphat.*

† Heb. *reigned.*

[i] ch. 12. 30. & 14. 16.

[k] ch. 14. 14.

[l] Josh. 19. 44. & 21. 23. ch. 16. 15.

[m] ch. 14. 10, 14.

[n] ch. 14. 9, 16.

[o] ver. 16.

[p] ch. 12. 28, 29. & 13. 33. & 14. 16.

about 930.

[a] ver. 7. 2 Chron. 19. 2. & 20. 34.

[b] ch. 14. 7.

[c] ch. 15. 34.

[d] ver. 11.

[e] ch. 14. 10. & 15. 29.

[f] ch. 14. 11.

[g] 2 Chron. 16. 1.

930.

[h] ch. 14. 17. & 15. 21.

[i] ver. 1.

Before CHRIST 930.

[k] ch. 15. 27, 29. See Hos. 1. 4.

930.

[l] 2 Kings 9. 31.

† Heb. *which was over.*

929.

[m] 1 Sam. 25. 22. ‖ Or, *both his kinsmen and his friends.*

[n] ver. 3.

† Heb. *by the hand of.*

[o] ver. 1.

[p] Deut. 32. 21. 1 Sam. 12. 21. Isa. 41. 29. Jonah 2. 8. 1 Cor. 8. 4. & 10. 19.

929.

[q] ch. 15. 27.

[r] ch. 12. 28. & 15. 26, 34.

925.

† Heb. *Shomeron.*

[s] See ch. 13. 32. 2 Kings 17. 24. John 4. 4.

25 ¶ But [t]Omri wrought evil in the eyes of the LORD, and did worse than all that *were* before him.

26 For he [u]walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their [x]vanities.

27 Now the rest of the acts of Omri which he did, and his might that he shewed, *are* they not written in the book of the Chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the LORD above all that *were* before him.

31 And it came to pass, †as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, [y]that he took to wife Jezebel the daughter of Ethbaal king of the [z]Zidonians, [a]and went and served Baal, and worshipped him.

32 And he reared up an altar for Baal in [b]the house of Baal, which he had built in Samaria.

33 [c]And Ahab made a grove; and Ahab [d]did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

34 ¶ In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest *son* Segub, [e]according to the word of the LORD, which he spake by Joshua the son of Nun.

CHAP. XVII.

1 *Elijah is fed by ravens.* 17 *He raiseth the widow's son.*

AND †Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, [a]*As* the LORD God of Israel liveth, [b]before whom I stand, [c]there shall not be dew nor rain [d]these years, but according to my word.

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that *is* before Jordan.

4 And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass †after a while, that the brook dried up, because there had been no rain in the land.

8 ¶ And the word of the LORD came unto him, saying,

9 Arise, get thee to [e]Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, *As* the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son.

14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD †sendeth rain upon the earth.

15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat ‖*many* days.

16 *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake †by Elijah.

17 ¶ And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, [f]What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 [g]And he †stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come †into him again.

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he [h]revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 ¶ And the woman said to Elijah, Now by this [i]I know that thou *art* a man of God, *and* that the word of the LORD in thy mouth *is* truth.

CHAP. XVIII.

Elijah, by prayer obtaining rain, followeth Ahab to Jezreel.

AND it came to pass *after* [a]many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and [b]I will send rain upon the earth.

2 And Elijah went to shew himself unto Ahab. And *there was* a sore famine in Samaria.

3 And Ahab called †Obadiah, which *was* †the governor of *his* house. (Now Obadiah feared the LORD greatly:

4 For it was *so*, when †Jezebel cut off the prophets of the LORD, that Obadiah took an hundred

Before CHRIST about 925.

[t] Mic. 6.16.
[u] ver. 19.
[x] ver. 13.
918.
† Heb. *giveth.*
† Heb. *was it a light thing, &c.*
[y] Deut. 7.3.
[z] Judg. 18. 7.
[a] ch. 21. 25, 26. 2 Kings 10. 18. & 17. 16.
[b] 2 Kings 10. 21, 26, 27.
[c] 2 Kings 13. 6. & 17. 10. & 21. 3. Jer. 17. 2.
[d] ver. 30. ch. 21. 25.
[e] Josh. 6. 26.

about 910.
† Heb. *Elijahu.* Luke 1. 17. & 4. 25, he is called, *Elias.*
[a] 2 Kings 3. 14.
[b] Deut. 10. 8.
[c] Jam. 5. 17.
[d] Luke 4. 25.
† Heb. *at the end of days.*
[e] Obad. 20. Luke 4. 26, called, *Sarepta.*

Before CHRIST about 910.

‖ Or, *a full year.*
† Heb. *by the hand of.*
[f] See Luke 5. 8.
[g] 2 Kings 4. 34, 35.
† Heb. *measured.*
† Heb. *into his inward parts.*
[h] Heb. 11. 35.
[i] John 3. 2. & 16. 30.

about 906.
[a] Luke 4. 25. Jam. 5. 17.
[b] Deut. 28. 12.
† Heb. *Obadiahu.*
† Heb. *over his house.*
† Heb. *Izebel.*

prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5 And Ahab said unto Obadiah, Go into the land unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, †that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way, by himself.

7 ¶And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art* thou that my lord Elijah?

8 And he answered him, I *am:* go, tell thy lord, Behold, Elijah *is here.*

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 *As* the LORD thy God liveth, there is no nation or kingdom whither my lord hath not sent to seek thee: and when they said, *He is* not *there;* he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here.*

12 And it shall come to pass, *as soon as* I am gone from thee, that [c]the Spirit of the LORD shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here;* and he shall slay me.

15 And Elijah said, *As* the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to-day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶And it came to pass when Ahab saw Elijah, that Ahab said unto him, [d]*Art* thou he that [e]troubleth Israel?

18 And he answered, I have not troubled Israel; but thou, and thy father's house, [f]in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send, *and* gather to me all Israel unto mount [g]Carmel, and the prophets of Baal four hundred and fifty, [h]and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and [i]gathered the prophets together unto mount Carmel,

21 And Elijah came unto all the people, and said, [k]How long halt ye between two ||opinions? if the LORD *be* God, follow him: but if [l]Baal, *then* follow him. And the people answered him not a word.

22 Then said Elijah unto the people, [m]I, *even* I only, remain a prophet of the LORD; [n]but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under:* and I will dress the other bullock, and lay *it* on wood, and put no fire *under:*

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that [o]answereth by fire, let him be God. And all the people answered and said, †It is well spoken.

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under.*

26 And they took the bullock which was given them, and they dressed *it,* and called on the name of Baal from morning even until noon, saying, O Baal, ||hear us. But *there was* [p]no voice, nor any that ||answered. And they ||leaped upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry †aloud: for he *is* a god: either ||he is talking, or he †is pursuing, or he is in a journey, *or* peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and [q]cut themselves after their manner with knives and lancets, till †the blood gushed out upon them.

29 And it came to pass, when mid-day was past, [r]and they prophesied until the *time* of the †offering of the *evening* sacrifice, that *there was* [s]neither voice, nor any to answer, nor any †that regarded.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. [t]And he repaired the altar of the LORD *that was* broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, [u]Israel shall be thy name:

32 And with the stones he built an altar [x]in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he [y]put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and [z]pour *it* on the burnt-sacrifice, and on the wood.

34 And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.

35 And the water †ran round about the altar; and he filled [a]the trench also with water.

36 And it came to pass at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near and said, LORD [b]God of Abraham, Isaac, and of Israel, [c]let it be known this day that thou *art* God in Israel, and *that* I *am* thy servant, and *that* [d]I have done all these things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again.

38 Then [e]the fire of the LORD fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

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†Heb. *that we cut not off* ourselves *from the beasts.*

[c] 2 Kings 2. 16. Ezek. 3. 12, 14. Matt. 4. 1. Acts 8. 39.

[d] ch. 21. 20.

[e] Josh. 7. 25. Acts 16. 20.

[f] 2 Chron. 15. 2.

[g] Josh. 19. 26.

[h] ch. 16. 33.

[i] ch. 22. 6.

[k] 2 Kings 17. 41. Matt. 6. 24.

||Or, *thoughts.*

[l] See Josh 24. 15.

[m] ch. 19. 10, 14.

[n] ver. 19.

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[o] ver. 38. 1 Chron. 21. 26.

†Heb. *The word* is *good.*

||Or, *answer.*

[p] Ps. 115. 5. Jer. 10. 5. 1 Cor. 8. 4. & 12. 2.

||Or, *heard.*

||Or, *leaped up and down at the altar.*

†Heb. *with a great voice.*

||Or, *he meditateth.*

†Heb. *hath a pursuit.*

[q] Lev. 19. 28. Deut. 14. 1.

†Heb. *poured out blood upon them.*

[r] 1 Cor. 11. 4, 5.

†Heb. *ascending.*

[s] ver. 26.

†Heb. *attention.*

[t] ch. 19. 10.

[u] Gen. 32. 28. & 35. 10. 2 Kings 17. 34.

[x] Col. 3. 17.

[y] Lev. 1. 6, 7, 8.

[z] See Judg. 6. 20.

†Heb. *went.*

[a] ver. 32, 38.

[b] Ex. 3. 6.

[c] ch. 8. 43. 2 Kings 19. 19. Ps. 83. 18.

[d] Num. 16. 28.

[e] Lev. 9. 24 Judg. 6. 21 1 Chron. 21. 26. 2 Chron. 7. 1.

39 And when all the people saw *it*, they fell on their faces: and they said, [f]The LORD, he *is* the God; the LORD, he *is* the God.

40 And Elijah said unto them, ||[g]Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and [h]slew them there.

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* ||a sound of abundance of rain.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; [i]and he cast himself down upon the earth, and put his face between his knees,

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times.

44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, †Prepare *thy chariot*, and get thee down, that the rain stop thee not.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the hand of the LORD was on Elijah; and he [k]girded up his loins, and ran before Ahab †to the entrance of Jezreel.

CHAP. XIX.

Elisha, taking leave of his friends, followeth Elijah.

AND Ahab told Jezebel all that Elijah had done, and withal how he had [a]slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, [b]So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by to-morrow about this time.

3 And when he saw *that*, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree: and he [c]requested †for himself that he might die: and said, It is enough; now, O LORD, take away my life; for I *am* not better than my fathers.

5 And as he lay and slept under a juniper-tree, behold, then an angel touched him, and said unto him, Arise *and* eat.

6 And he looked, and behold, *there was* a cake baken on the coals, and a cruse of water at his †head: and he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat, because the journey *is* too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat [d]forty days and forty nights unto [e]Horeb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there; and behold, the word of the LORD *came* to him, and he said unto him, What doest thou here, Elijah?

10 And he said, [f]I have been very [g]jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and [h]slain thy prophets with the sword; and [i]I, *even* I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand [k]upon the mount before the LORD. And behold, the LORD passed by, and [l]a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice.

13 And it was *so*, when Elijah heard *it*, that [m]he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. [n]And behold, *there came* a voice unto him, and said, What doest thou here, Elijah?

14 [o]And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: [p]and when thou comest, anoint Hazael *to be* king over Syria:

16 And [q]Jehu the son of Nimshi shalt thou anoint *to be* king over Israel: and [r]Elisha the son of Shaphat of Abel-meholah shalt thou anoint *to be* prophet in thy room.

17 And [s]it shall come to pass, *that* him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu [t]shall Elisha slay.

18 [u]Yet ||I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, [x]and every mouth which hath not kissed him.

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who *was* ploughing *with* twelve yoke *of oxen* before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, [y]Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, †Go back again: for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and slew them, and [z]boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose and went after Elijah, and ministered unto him.

CHAP. XX.

By the direction of the prophet the Syrians are slain.

AND Ben-hadad the king of Syria gathered all his host together: and *there were* thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, *are* mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I *am* thine, and all that I have.

Before CHRIST about 906.

[f] ver. 24.
[g] Or, *apprehend.* 2 Kings 10. 25.
[h] Deut. 13. 5. & 18. 20.
[i] James 5. 17, 18.
‖ Or, *a sound of a noise of rain.*
† Heb. *tie*, or, *bind.*
[k] 2 Kings 4. 29. & 9. 1.
† Heb. *till thou come to Jezreel.*
[a] ch. 18. 40.
[b] Ruth 1. 17. ch. 20. 10. 2 Kings 6. 31.
[c] Num. 11. 15. Jonah 4. 3, 8.
† Heb. *for his life.*
† Heb. *bolster.*
[d] So Ex. 34. 28. Deut. 9. 9, 18. Matt. 4. 2.
[e] Ex. 3. 1.
[f] Rom. 11. 3.
[g] Num. 25. 11, 13. Ps. 69. 9.

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[h] ch. 18. 4.
[i] ch. 18. 22. Rom. 11. 3.
[k] Ex. 24. 12.
[l] Ezek. 1. 4. & 37. 7.
[m] So Ex. 3. 6. Isa. 6. 2.
[n] ver. 9.
[o] ver. 10.
[p] 2 Kings 8. 12, 13.
[q] 2 Kings 9. 1–3.
[r] Luke 4. 27, called, *Eliseus.*
[s] 2 Kings 8. 12. & 9. 14, &c. & 10. 6, &c. & 13. 3.
[t] See Hos. 6. 5.
[u] Rom. 11. 4.
‖ Or, *I will leave.*
[x] See Hos. 13. 2.
[y] Matt. 8. 21, 22. Luke 9. 61, 62.
† Heb. *Go return.*
[z] 2 Sam. 24. 22.

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5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is †pleasant in thine eyes, they shall put *it* in their hand, and take *it* away.

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this *man* seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold, and †I denied him not.

8 And all the elders and all the people said unto him, Hearken not *unto him*, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first, I will do: but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, [a]The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that †follow me.

11 And the king of Israel answered and said, Tell *him*, Let not him that girdeth on *his harness* boast himself as he that putteth it off.

12 And it came to pass, when *Ben-hadad* heard this †message as he *was* [b]drinking, he and the kings in the ‖pavilions, that he said unto his servants, ‖Set *yourselves in array*. And they set *themselves in array* against the city.

13 ¶And behold, there †came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, [c]I will deliver it into thine hand this day; and thou shalt know that I *am* the LORD.

14 And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the ‖young men of the princes of the provinces. Then he said, Who shall †order the battle? And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, *even* all the children of Israel, *being* seven thousand.

16 And they went out at noon. But Ben-hadad *was* [d]drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: [e]for at the return of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, Their gods *are* gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:

25 And number thee an army, like the army †that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so.

26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to [f]Aphek, †to fight against Israel.

27 And the children of Israel were numbered, and ‖were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

28 ¶And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD *is* God of the hills, but he *is* not God of the valleys, therefore [g]will I deliver all this great multitude into thine hand, and ye shall know that I *am* the LORD.

29 And they pitched one over against the other seven days. And *so* it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were* left. And Ben-hadad fled, and came into the city, ‖†into an inner chamber.

31 ¶And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, [h]put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

32 So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? he *is* my brother.

33 Now the men did diligently observe whether *any thing would come* from him, and did hastily catch *it:* and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And *Ben-hadad* said unto him, [i]The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus,

Before CHRIST 901.

† Heb. *desirable.*

† Heb. *I kept not back from him.*

[a] ch. 19. 2.

† Heb. are *at my feet:* So Ex. 11. 8. Judg. 4. 10.

† Heb. *word.*

[b] ver. 16.

‖ Or, *tents.*

‖ Or, *place* the engines: *And they placed* engines.

† Heb. *approached.*

[c] ver. 28.

‖ Or, *servants.*

† Heb. *bind,* or, *tie.*

[d] ver. 11. ch. 16. 9.

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[e] 2 Sam. 11. 1.

† Heb. *that was fallen.*

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[f] Josh. 13. 4.

† Heb. *to the war with Israel.*

‖ Or, *were victualled.*

[g] ver. 13.

‖ Or, *from chamber to chamber.*

† Heb. *into a chamber within a chamber.* ch. 22. 25.

[h] Gen. 37. 34.

[i] ch. 15. 20.

as my father made in Samaria. Then *said Ahab*, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

35 ¶ And a certain man of [k]the sons of the prophets said unto his neighbour [l]in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.

36 Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, [m]a lion found him, and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, †so that in smiting he wounded *him*.

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

39 And [n]as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then [o]shall thy life be for his life, or else thou shalt †pay a talent of silver.

40 And as thy servant was busy here and there, †he was gone. And the king of Israel said unto him, So *shall* thy judgment *be;* thyself hast decided *it*.

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets.

42 And he said unto him, Thus saith the LORD, [p]Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

43 And the king of Israel [q]went to his house heavy and displeased, and came to Samaria.

CHAP. XXI.

Elijah denounceth judgments against Ahab and Jezebel.

AND it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy [a]vineyard, that I may have it for a garden of herbs, because it *is* near unto my house: and I will give thee for it a better vineyard than it; *or* if it †seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The LORD forbid it me, [b]that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto the elders and to the nobles that *were* in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth †on high among the people:

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst [c]blaspheme God and the king. And *then* carry him out, and [d]stone him, that he may die.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them.

12 [e]They proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. [f]Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ [g]And the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, [h]which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, [i]In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, [k]Hast thou found me, O mine enemy? And he answered, I have found *thee:* because [l]thou hast sold thyself to work evil in the sight of the LORD.

21 Behold, [m]I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab [n]him that pisseth against the wall, and [o]him that is shut up and left in Israel,

22 And will make thine house like the house of [p]Jeroboam the son of Nebat, and like the house

Before CHRIST 900.

[k] 2 Kings 2. 3, 5, 7, 15.
[l] ch. 13. 17, 18.
[m] ch. 13.24.
† Heb. *smiting and wounding.*
[n] See 2 Sam. 12. 1, &c.
[o] 2 Kings 10. 24.
† Heb. *weigh.*
† Heb. *he was not.*
[p] ch. 22. 31–37.
[q] ch. 21. 4.
[a] 1 Sam. 8. 14.
† Heb. be *good in thine eyes.*
[b] Lev. 25. 23. Num. 36.7. Ezek. 46. 18.

Before CHRIST 899.

† Heb. *in the top of the people.*
[c] Ex. 22.28. Lev. 24.15, 16. Acts 6. 11.
[d] Lev. 24. 14.
[e] Isa. 58. 4.
[f] See 2 Kings 9. 26.
899.
[g] Ps. 9. 12.
[h] ch. 13.32. 2 Chron. 22. 9.
[i] ch. 22. 38.
[k] ch. 18. 17.
[l] 2 Kings 17. 17. Rom. 7.14.
[m] ch. 14.10. 2 Kings 9. 8.
[n] 1 Sam. 25. 22.
[o] ch. 14. 10.
[p] ch. 15. 29.

of [q]Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin.

23 And [r]of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the ‖wall of Jezreel.

24 [s]Him that dieth of Ahab in the city the dogs shall eat: and him that dieth in the field shall the fowls of the air eat.

25 ¶ But [t]there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, [u]whom Jezebel his wife ‖stirred up.

26 And he did very abominably in following idols, according to all *things* [x]as did the Amorites, whom the LORD cast out before the children of Israel.

27 And it came to pass, when Ahab heard those words, that he rent his clothes, and [y]put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: *but* [z]in his son's days will I bring the evil upon his house.

CHAP. XXII.

Ahab, seduced by false prophets, is slain at Ramoth-gilead.

AND they continued three years without war between Syria and Israel.

2 And it came to pass in the third year, that [a]Jehoshaphat the king of Judah came down to the king of Israel.

3 And the king of Israel said unto his servants, Know ye that [b]Ramoth in Gilead *is* ours, and we *be* †still, *and* take it not out of the hand of the king of Syria?

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, [c]I *am* as thou *art*, my people as thy people, my horses as thy horses.

5 And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD to-day.

6 Then the king of Israel [d]gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the LORD shall deliver *it* into the hand of the king.

7 And [e]Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might inquire of him?

8 And the king of Israel said unto Jehoshaphat, *There is* yet one man, Micaiah the son of Imlah, by whom we may inquire of the LORD: but I hate him: for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an ‖officer, and said, Hasten *hither* Micaiah the son of Imlah.

10 And the king of Israel, and Jehoshaphat the king of Judah, sat each on his throne, having put on their robes, in a †void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good.

14 And Micaiah said, *As* the LORD liveth, [f]what the LORD saith unto me, that will I speak.

15 ¶ So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver *it* into the hand of the king.

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the LORD?

17 And he said, I saw all Israel [g]scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master; let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the LORD: [h]I saw the LORD sitting on his throne, [i]and all the host of heaven standing by him on his right hand and on his left.

20 And the LORD said, Who shall ‖persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, [k]Thou shalt persuade *him*, and prevail also: go forth, and do so.

23 [l]Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, [m]Which way went the Spirit of the LORD from me to speak unto thee?

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go ‖into †an inner chamber to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction, and with water of affliction, until I come in peace.

28 And Micaiah said, If thou return at all in peace, [n]the LORD hath not spoken by me. And he said, Hearken, O people, every one of you.

Before CHRIST 899.

[q] ch. 16. 3, 11.
[r] 2 Kings 9. 36.
‖ Or, *ditch.*
[s] ch. 14. 11. & 16. 4.
[t] ch. 16. 30, &c.
[u] ch. 16. 31.
‖ Or, *incited.*
[x] Gen. 15. 16. 2 Kings 21. 11.
[y] Gen. 37. 34.
[z] 2 Kings 9. 25.

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[a] 2 Chron. 18. 2, &c.
[b] Deut. 4. 43.
† Heb. *silent from taking it.*
[c] 2 Kings 3. 7.
[d] ch. 18. 19.
[e] 2 Kings 3. 11.
‖ Or, *eunuch.*
† Heb. *floor.*

Before CHRIST 897.

[f] Num. 22. 38.
[g] Matt. 9. 36.
[h] Isa. 6. 1. Dan. 7. 9.
[i] Job 1. 6. & 2. 1. Ps. 103. 20, 21. Dan. 7. 10. Zech. 1. 10. Matt. 18. 10. Heb. 1. 7, 14.
‖ Or, *deceive.*
[k] Judg. 9. 23. Job 12. 16. Ezek. 14. 9. 2 Thess. 2. 11.
[l] Ezek. 14. 9.
[m] 2 Chron. 18. 23.
‖ Or, *from chamber to chamber.*
† Heb. *a chamber in a chamber.* ch. 20. 30.
[n] Num. 16. 29. Deut. 18. 20, 21, 22.

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, ‖I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel [o]disguised himself, and went into the battle.

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And they turned aside to fight against him: and Jehoshaphat [p]cried out.

33 And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him.

34 And a *certain* man drew a bow †at a venture, and smote the king of Israel between the †joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am †wounded.

35 And the battle †increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the †midst of the chariot.

36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city and every man to his own country.

37 ¶So the king died, and †was brought to Samaria; and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour: according [q]unto the word of the LORD which he spake.

39 Now the rest of the acts of Ahab, and all that he did, and [r]the ivory house which he made, and all the cities that he built, *are* they not written in the book of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 ¶And [s]Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat *was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

43 And [t]he walked in all the ways of Asa his father; he turned not aside from it, doing *that which was* right in the eyes of the LORD: nevertheless [u]the high places were not taken away; *for* the people offered and burnt incense yet in the high places.

44 And [x]Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the Chronicles of the kings of Judah?

46 [y]And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

47 [z]*There was* then no king in Edom: a deputy *was* king.

48 [a]Jehoshaphat ‖[b]made ships of Tharshish to go to Ophir for gold: [c]but they went not: for the ships were broken at [d]Ezion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 ¶And [e]Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 ¶[f]Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the LORD, and [g]walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:

53 For [h]he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

Before CHRIST 897.

‖ Or, *when he was to disguise himself, and enter into the battle.*

[o] 2 Chron. 35. 22.

[p] 2 Chron. 18. 31. Prov. 13. 20.

† Heb. *in his simplicity.* 2 Sam. 15. 11.

† Heb. *joints and the breastplate.*

† Heb. *made sick.*

† Heb. *ascended.*

† Heb. *bosom.*

† Heb. *came.*

[q] ch. 21. 19.

[r] Amos 3. 15.

897.

[s] 2 Chron. 20. 31.

914. Began to reign alone, ver. 51.

Before CHRIST 914.

[t] 2 Chron. 17. 3.

[u] ch. 14. 23. & 15. 14. 2 Kings 12. 3.

[x] 2 Chron. 19. 2. 2 Cor. 6. 14.

[y] ch. 14. 24. & 15. 12.

913.

[z] Gen. 25. 23. 2 Sam. 8. 14. 2 Kings 3. 9. & 8. 20.

[a] 2 Chron. 20. 35, &c.

‖ Or, had *ten ships.*

[b] ch. 10. 22.

[c] 2 Chron. 20. 37.

[d] ch. 9. 26.

[e] 2 Chron. 21. 1.

889. Now he begins to reign alone.

[f] ver. 40.

898.

[g] ch. 15. 26.

[h] Judg. 2. 11. ch. 16. 31.

The SECOND Book of the KINGS,

Commonly called The FOURTH Book of the KINGS.

CHAP. I.

Elijah bringeth fire from heaven upon them whom Ahaziah sent to apprehend him.

THEN Moab [a]rebelled against Israel [b]after the death of Ahab.

2 And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of Baal-zebub the god of [c]Ekron, whether I shall recover of this disease.

3 But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of he king of Samaria, and say unto them, *Is it* not because *there is* not a God in Israel, *that* ye go to inquire of Baal-zebub the god of Ekron?

4 Now therefore thus saith the LORD, †Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

5 ¶And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it* not because *there is* not a God in Israel, *that* thou sendest to inquire of Baal-zebub the god of Ekron? therefore thou shalt

Before CHRIST about 896.

[a] 2 Sam. 8. 2.

[b] ch. 3. 5.

[c] 1 Sam. 5. 10.

Before CHRIST about 896.

† Heb. *The bed whither thou art gone up, thou shalt not come down from it.*

not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, †What manner of man *was he* which came up to meet you, and told you these words?

8 And they answered him, *He was* [d]an hairy man, and girt with a girdle of leather about his loins. And he said, It *is* Elijah the Tishbite.

9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, If I *be* a man of God, then [e]let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 ¶ And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and †fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, [f]be precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, (*is it* not because *there is* no God in Israel to inquire of his word?) therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 ¶ So he died according to the word of the LORD which Elijah had spoken. And ‖Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

18 Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the Chronicles of the kings of Israel?

CHAP. II.

9 Elijah is taken up by a fiery chariot into heaven. 23 Bears destroy the children that mocked Elisha.

AND it came to pass, when the LORD would [a]take up Elijah into heaven by a whirlwind, that Elijah went with [b]Elisha from Gilgal.

2 And Elijah said unto Elisha, [c]Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said *unto him, As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they went down to Beth-el.

3 And [c]the sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he said, Yea, I know *it;* hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he answered, Yea, I know *it;* hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood †to view afar off: and they two stood by Jordan.

8 And Elijah took his mantle, and wrapped *it* together, and smote the waters, and [f]they were divided hither and thither, so that they two went over on dry ground.

9 ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, †Thou hast asked a hard thing: *nevertheless,* if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so.*

11 And it came to pass, as they still went on, and talked, that behold, *there appeared* [g]a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12 ¶ And Elisha saw *it,* and he cried, [i]My father, my father, the chariot of Israel, and the horsemen thereof! And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the †bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the LORD God of Elijah? And when he also had smitten the waters, [k]they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets which *were* [l]to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

16 ¶ And they said unto him, Behold now, there be with thy servants fifty †strong men: let them go, we pray thee, and seek thy master: [m]lest peradventure the Spirit of the LORD hath taken him up, and cast him upon †some mountain, or into some valley. And he said, Ye shall not send.

Before CHRIST about 896.

† Heb. *What* was *the manner of the man?*

[d] See Zech. 13. 4. Matt. 3. 4.

[e] Luke 9. 54.

† Heb. *in sight,* or, *over against.*

[f] So Ex. 14. 21. Josh. 3. 16. ver. 14.

† Heb. *bowed.*

[f] 1 Sam. 26. 21. Ps. 72. 14.

† Heb. *Thou hast done hard in asking.*

[g] ch. 6. 17. Ps. 104. 4.

[i] ch. 13. 14.

896.

† Heb. *lip.*

‖ The second year that *Jehoram* was *Prorex,* and the eighteenth of *Jehoshaphat,* ch. 3. 1.

[k] ver. 8.

[l] ver. 7.

[a] Gen. 5. 24.

† Heb. *sons of strength.*

[m] See 1 Kings 18. 12. Ezek. 8. 3. Acts 8. 39.

[b] 1 Kings 19. 21.

[c] See Ruth 1. 15, 16.

† Heb. *one of the mountains.*

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth: but the water *is* naught, and the ground †barren.

20 And he said, Bring me a new cruse, and put salt therein. And they brought *it* to him.

21 And he went forth unto the spring of the waters, and [n]cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren *land*.

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald-head; go up, thou bald-head.

24 And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she-bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 *Jehoram's reign.* 4 *Mesha rebelleth.*

NOW [a]Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the sight of the LORD, but not like his father, and like his mother: for he put away the †image of Baal [b]that his father had made.

3 Nevertheless, he cleaved unto [c]the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

4 ¶ And Mesha king of Moab was a sheep-master, and rendered unto the king of Israel an hundred thousand [d]lambs, and an hundred thousand rams, with the wool.

5 But it came to pass, when [e]Ahab was dead, that the king of Moab rebelled against the king of Israel.

6 ¶ And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: [f]I *am* as thou *art*, my people as thy people, *and* my horses as thy horses.

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle †that followed them.

10 And the king of Israel said, Alas, that the LORD hath called these three kings together, to deliver them into the hand of Moab!

11 But [g]Jehoshaphat said, *Is there* not here a prophet of the LORD, that we may inquire of the LORD by him? And one of the king of Israel's servants answered and said, Here *is* Elisha the son of Shaphat which poured water on the hands of Elijah,

12 And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom [h]went down to him.

13 And Elisha said unto the king of Israel, [i]What have I to do with thee? [k]get thee to [l]the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, [m]*As* the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15 But now bring me a [n]minstrel. And it came to pass, when the minstrel played, that [o]the hand of the LORD came upon him.

16 And he said, Thus saith the LORD, [p]Make this valley full of ditches.

17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this is *but* a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and †mar every good piece of land with stones.

20 And it came to pass in the morning, when [q]the meat-offering was offered, that behold, there came water by the way of Edom, and the country was filled with water.

21 ¶ And when all the Moabites heard that the kings were come up to fight against them, they †gathered all that were able to †put on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood:

23 And they said, This *is* blood: the kings are surely †slain, and they have smitten one another: now therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but ‖they went forward smiting the Moabites, even in *their* country.

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: †only in [r]Kir-haraseth left they the stones thereof; howbeit the slingers went about *it*, and smote it.

26 ¶ And when the king of Moab saw that the battle was too sore for him, he took with him seven

Before CHRIST 896.

†Heb. *causing to miscarry.*

[n] See Ex. 15. 25. ch. 4. 41. & 6. 6. John 9. 6.

[a] ch. 1. 17.

896.

†Heb. *grieve.*

†Heb. *statue.*

[b] 1 Kings 16. 31, 32.

[c] 1 Kings 12. 28, 31, 32.

[d] See Isa. 16. 1.

[e] ch. 1. 1.

†Heb. *destroyed.*

895.

[f] 1 Kings 22. 4.

‖ Or, *they smote in it even smiting.*

†Heb. *until he left the stones thereof in Kir-haraseth.*

†Heb. *at their feet.* See Ex. 11. 8.

Before CHRIST 895.

[g] 1 Kings 22. 7.

[h] ch. 2. 25.

[i] Ezek. 14. 3.

[k] So Judg. 10. 14. Ruth 1. 15.

[l] 1 Kings 18. 19.

[m] 1 Kings 17. 1. ch. 5. 16.

[n] See 1 Sam. 10. 5.

[o] Ezek. 1. 3. & 3. 14, 22. & 8. 1.

[p] ch. 4. 3.

[q] Ex. 29. 39, 40.

†Heb. *were cried together.*

†Heb. *gird himself with a girdle.*

[r] Isa. 16. 7, 11.

hundred men that drew swords, to break through *even* unto the king of Edom; but they could not.

27 Then [s]he took his eldest son, that should have reigned in his stead, and offered him *for* a burnt-offering upon the wall: and there was great indignation against Israel: [t]and they departed from him, and returned to *their own* land.

CHAP. IV.

[f]1 *Elisha multiplieth the widow's oil.* 38 *He healeth the deadly pottage.*

NOW there cried a certain woman of the wives of [a]the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come [b]to take unto him my two sons to be bondmen.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house save a pot of oil.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels; [c]||borrow not a few.

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. And the oil stayed.

7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy ||debt, and live thou and thy children of the rest.

8 ¶And †it fell on a day, that Elisha passed to [d]Shunem, where *was* a great woman; and she †constrained him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, [e]About this †season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, [f]do not lie unto thine handmaid.

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

18 ¶And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to-day? *it is* neither new-moon, nor sabbath. And she said, *It shall be* †well.

24 Then she saddled an ass, and said to her servant, Drive, and go forward; †slack not *thy* riding for me, except I bid thee.

25 So she went and came unto the man of God [g]to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *Is it* well with thy husband? *Is it* well with the child? And she answered, *It is* well.

27 And when she came to the man of God to the hill, she caught †him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul *is* †vexed within her: and the LORD hath hid *it* from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? [h]did I not say, Do not deceive me?

29 Then he said to Gehazi, [i]Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, [k]salute him not; and if any salute thee, answer him not again: and [l]lay my staff upon the face of the child.

30 And the mother of the child said, [m]*As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor †hearing. Wherefore he went again to meet him, and told him, saying, The child is [n]not awaked.

32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.

33 He [o]went in therefore, and shut the door upon them twain, [p]and prayed unto the LORD.

Before CHRIST 895.

[s] Amos 2.1.
[t] ch. 8. 20.
[a] 1 Kings 20. 35.
[b] See Lev. 25. 39. Matt. 18. 25.
[c] See ch. 3. 16.
|| Or, *scant not.*
† Heb. *peace.*
† Heb. *restrain not for me to ride.*
[g] ch. 2. 25.
|| Or, *creditor.*
† Heb. *there was a day.*
[d] Josh. 19. 18.
† Heb. *laid hold on him.*
† Heb. *by his feet.* Matt. 28.9.
† Heb. *bitter.* 1 Sam. 1. 10.
[h] ver. 16.
[i] 1 Kings 18. 46. ch. 9. 1.
[k] Luke 10. 4.
[l] See Ex. 7. 19. & 14. 16. ch. 2. 8, 14. Acts 19.12.
[m] ch. 2. 2.
† Heb. *attention.*
[n] John 11. 11.
[o] ver. 4. Matt. 6. 6.
[p] 1 Kings 17. 20.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and [q]he stretched himself upon the child; and the flesh of the child waxed warm.

35 Then he returned, and walked in the house †to and fro; and went up, [r]and stretched himself upon him: and [s]the child sneezed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and [t]took up her son, and went out.

38 ¶ And Elisha came again to [u]Gilgal. And *there was* a [x]dearth in the land; and the sons of the prophets *were* [y]sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O *thou* man of God, *there is* [z]death in the pot. And they could not eat *thereof.*

41 But he said, Then bring meal. And [a]he cast *it* into the pot; and he said, Pour out for the people, that they may eat. And there was no †harm in the pot.

42 ¶ And there came a man from [b]Baal-shalisha, [c]and brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn ‖in the husk thereof. And he said, Give unto the people, that they may eat.

43 And his servitor said, [d]What! should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, [e]They shall eat, and shall leave *thereof.*

44 So he set *it* before them, and they did eat, [f]and left *thereof,* according to the word of the LORD.

CHAP. V.

Naaman is sent to Samaria to be cured of his leprosy.

NOW [a]Naaman, captain of the host of the king of Syria, was [b]a great man †with his master, and ‖†honourable, because by him the LORD had given ‖deliverance unto Syria: he was also a mighty man in valour, *but he was* a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she †waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord *were* †with the prophet that *is* in Samaria! for he would †recover him of his leprosy.

4 And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and [c]took †with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, *Am* I [d]God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 ¶ And it was *so,* when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and [e]wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, †‖I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and †strike his hand over the place, and recover the leper.

12 *Are* not ‖Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it?* how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and [f]his flesh came again like unto the flesh of a little child, and [g]he was clean.

15 ¶ And he returned to the man of God, he and all his company, and came and stood before him: and he said, Behold, now I know that *there is* [h]no God in all the earth, but in Israel: now therefore, I pray thee, take [i]a blessing of thy servant.

16 But he said, [k]*As* the LORD liveth, before whom I stand, [l]I will receive none. And he urged him to take *it;* but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and [m]he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

19 And he said unto him, Go in peace. So he departed from him †a little way.

20 ¶ But Gehazi, the servant of Elisha the man

Before CHRIST 895.

[q] 1 Kings 17. 21. Acts 20. 10.

† Heb. *once hither, and once thither.*

[r] 1 Kings 17. 21.

[s] ch. 8. 1, 5.

[t] 1 Kings 17. 23. Heb. 11. 35.

about 891.

[u] ch. 2. 1.

[x] ch. 8. 1.

[y] ch. 2. 3. Luke 10. 39. Acts 22. 3.

[z] Ex. 10. 17.

[a] See Ex. 15. 25. ch. 2. 21. & 5. 10. John 9. 6.

† Heb. *evil thing.*

[b] 1 Sam. 9. 4.

[c] 1 Sam. 9. 7. 1 Cor. 9. 11. Gal. 6. 6.

‖ Or, *in his scrip,* or, *garment.*

[d] Luke 9. 13. John 6. 9.

[e] Luke 9. 17. John 6. 11.

[f] Matt. 14. 20. & 15. 37. John 6. 13.

about 894.

[a] Luke 4. 27.

[b] Ex. 11. 3.

† Heb. *before.*

‖ Or, *gracious.*

† Heb. *lifted up,* or, *accepted in countenance.*

‖ Or, *victory.*

† Heb. *was before.*

† Heb. *before.*

† Heb. *gather in.*

[c] 1 Sam. 9. 8. ch. 8. 8, 9.

† Heb. *in his hand.*

Before CHRIST cir. 894.

[d] Gen. 30. 2. Deut. 32. 39. 1 Sam. 2. 6.

[e] See ch. 4. 41. John 9. 7.

† Heb. *I said.*

‖ Or, *I said with myself, He will surely come out, &c.*

† Heb. *move up and down.*

‖ Or, *Amana.*

[f] Job 33. 25.

[g] Luke 4. 27.

[h] Dan. 2. 47. & 3. 29. & 6. 26, 27.

[i] Gen. 33. 11.

[k] ch. 3. 14.

[l] Gen. 14. 23. See Matt. 10. 8. Acts 8. 18, 20.

[m] ch. 7. 2, 17.

† Heb. *a little piece of ground,* as Gen. 35. 16.

of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but *as* the LORD liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, †*Is* all well?

22 And he said, All *is* well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him.

24 And when he came to the ‖tower, he took *them* from their hand, and bestowed *them* in the house: and he let the men go, and they departed.

25 But he went in, and stood before his master: and Elisha said unto him, Whence *comest thou*, Gehazi? And he said, Thy servant went †no whither.

26 And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

27 The leprosy therefore of Naaman [n]shall cleave unto thee and unto thy seed for ever. And he went out from his presence [o]a leper *as white* as snow.

CHAP. VI.

The army which was sent to Dothan, to apprehend Elisha, is smitten with blindness.

Before CHRIST about 894.

AND [a]the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the †axe-head fell into the water: and he cried, and said, Alas, master! for it was borrowed.

6 And the man of God said, Where fell it? And he shewed him the place. And [b]he cut down a stick, and cast *it* in thither; and the iron did swim.

7 Therefore said he, Take *it* up to thee. And he put out his hand, and took it.

8 ¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* my ‖camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

Before CHRIST about 893.

11 Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel?

12 And one of his servants said, †None, my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber.

13 ¶ And he said, Go, and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in [c]Dothan.

14 Therefore sent he thither horses, and chariots, and a †great host: and they came by night, and compassed the city about.

15 And when the ‖servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master: how shall we do?

16 And he answered, Fear not: for [d]they that *be* with us *are* more than they that *be* with them.

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and behold, the mountain *was* full of [e]horses and chariots of fire round about Elisha.

18 And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And [f]he smote them with blindness, according to the word of Elisha.

19 ¶ And Elisha said unto them, This *is* not the way, neither *is* this the city: †follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these *men*, that they may see. And the LORD opened their eyes, and they saw; and behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them?* shall I smite *them?*

22 And he answered, Thou shalt not smite *them:* wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? [g]set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So [h]the bands of Syria came no more into the land of Israel.

about 892.

24 ¶ And it came to pass after this, that Benhadad king of Syria gathered all his host, and went up, and besieged Samaria.

25 And there was a great famine in Samaria: and behold, they besieged it, until an ass's head was *sold* for fourscore *pieces* of silver, and the fourth part of a cab of dove's dung for five *pieces* of silver.

26 And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

[n] 1 Tim. 6. 10.
[o] Ex. 4. 6. Num. 12. 10. ch. 15. 5.
about 893.
[a] ch. 4. 38.
[b] ch. 2. 21.
[c] Gen. 37. 17.
[d] 2 Chron. 32. 7. Ps. 55. 18. Rom. 8. 31.
[e] ch. 2. 11. Ps. 34. 7. & 68. 17. Zech. 1. 8. & 6. 1–7.
[f] Gen. 19. 11.
[g] Rom. 12. 20.
[h] ch. 5. 2. ver. 8, 9.

† Heb. *No.*
† Heb. Is there *peace?*
† Heb. *heavy.*
‖ Or, *minister.*
‖ Or, *secret place.*
† Heb. *not hither, or thither.*
† Heb. *come ye after me.*
† Heb. *iron.*
‖ Or, *encamping.*

27 And he said, ‖If the LORD do not help thee whence shall I help thee? out of the barn-floor, or out of the wine-press?

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow.

29 So [t]we boiled my son, and did eat him: and I said unto her on the †next day, Give thy son, that we may eat him: and she hath hid her son.

30 ¶And it came to pass, when the king heard the words of the woman, that he [k]rent his clothes; and he passed by upon the wall, and the people looked, and behold, *he had* sackcloth within upon his flesh.

31 Then he said, [l]God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha sat in his house, and [m]the elders sat with him; and *the king* sent a man from before him: but ere the messenger came to him, he said to the elders, [n]See ye how this son of [o]a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: *is* not the sound of his master's feet behind him?

33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil *is* of the LORD; [p]what should I wait for the LORD any longer?

CHAP. VII.

Elisha prophesieth incredible plenty in Samaria.

THEN Elisha said, Hear ye the word of the LORD; Thus saith the LORD, [a]To-morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

2 [b]Then †a lord on whose hand the king leaned answered the man of God, and said, Behold, [c]*if* the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof.

3 ¶And there were four leprous men [d]at the entering in of the gate: and they said one to another, Why sit we here until we die?

4 If we say, We will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there.

6 For the LORD had made the host of the Syrians [e]to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us [f]the kings of the Hittites, and the kings of the Egyptians, to come upon us.

7 Wherefore they [g]arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it:* and came again, and entered into another tent, and carried thence *also*, and went and hid *it.*

9 Then they said one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning-light, †some mischief will come upon us: now therefore come, that we may go and tell the king's household.

10 So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were.*

11 And he called the porters; and they told *it* to the king's house within.

12 ¶And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we *be* hungry; therefore are they gone out of the camp, to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left †in the city, (behold, they *are* as all the multitude of Israel that are left in it: behold, *I say,* they *are* even as all the multitude of the Israelites that are consumed:) and let us send and see.

14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan: and lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, [h]according to the word of the LORD.

17 ¶And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, [i]as the man of God had said, who spake when the king came down to him.

18 And it came to pass as the man of God had spoken to the king, saying, [k]Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria:

19 And that lord answered the man of God, and said, Now, behold, *if* the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

Before CHRIST about 892.

‖ Or, *Let not the* LORD *save thee.*

[t] Lev. 26. 29. Deut. 28. 53, 57.

† Heb. *other.*

† Heb. *we shall find punishment.*

[k] 1 Kings 21. 27.

[l] Ruth 1. 17. 1 Kings 19. 2.

[m] Ezek. 8. 1. & 20. 1.

[n] Luke 13. 32.

[o] 1 Kings 18. 4.

[p] Job 2. 9.

† Heb. *in it.*

about 892.

[a] ver. 18, 19.

[b] ver. 17, 19, 20.

† Heb. *a lord which* belonged *to the king leaning upon his hand.*

[c] ch. 5. 18.

[d] Mal. 3. 10. Lev. 13. 46.

[h] ver. 1.

[i] ch. 6. 32. ver. 2.

[k] ver. 1.

[e] 2 Sam. 5. 24. ch. 19. 7. Job 15. 21.

[f] 1 Kings 10. 29.

[g] Ps. 48. 4, 5, 6. Prov. 28. 1.

CHAP. VIII.

1 *The Shunammite, for Elisha's miracle's sake, hath her land restored by the king.* 16 *Jehoram's wicked reign in Judah.*

THEN spake Elisha unto the woman, [a]whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD [b]hath called for a famine; and it shall also come upon the land seven years.

2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house, and for her land.

4 And the king talked with [c]Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

5 And it came to pass, as he was telling the king how he had [d]restored a dead body to life, that behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this *is* the woman, and this *is* her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain ‖officer, saying, Restore all that *was* hers, and all the fruits of the field since the day that she left the land, even until now.

7 ¶And Elisha came to Damascus: and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither.

8 And the king said unto [e]Hazael, [f]Take a present in thine hand, and go, meet the man of God, and [g]inquire of the LORD by him, saying, Shall I recover of this disease?

9 So Hazael went to meet him, and took a present †with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit, the LORD hath shewed me, that [h]he shall surely die.

11 And he settled his countenance †steadfastly, until he was ashamed: and the man of God [i]wept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know [k]the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and [l]wilt dash their children, and rip up their women with child.

13 And Hazael said, But what! [m]*is* thy servant a dog, that he should do this great thing? And Elisha answered, [n]The LORD hath shewed me that thou *shalt be* king over Syria.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? and he answered, He told me *that* thou shouldest surely recover.

15 And it came to pass on the morrow, that he took a thick cloth, and dipped *it* in water, and spread *it* on his face, so that he died: and Hazael reigned in his stead.

16 ¶And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, [o]Jehoram the son of Jehoshaphat king of Judah †began to reign.

17 [p]Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

18 And he walked in the way of the kings of Israel, as did the house of Ahab: for [q]the daughter of Ahab was his wife: and he did evil in the sight of the LORD.

19 Yet the LORD would not destroy Judah, for David his servant's sake, [r]as he promised him to give him always a †light, *and* to his children.

20 ¶In his days [s]Edom revolted from under the hand of Judah, [t]and made a king over themselves.

21 So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 ‖Yet Edom revolted from under the hand of Judah unto this day. [u]Then Libnah revolted at the same time.

23 And the rest of the acts of Joram, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

24 And Joram slept with his fathers, and was buried with his fathers in the city of David; and [x]‖Ahaziah his son reigned in his stead.

25 ¶In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

26 [y]Two and twenty years old *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name *was* Athaliah, the ‖daughter of Omri king of Israel.

27 [z]And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab: for he *was* the son-in-law of the house of Ahab.

28 ¶And he went [a]with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram.

29 And [b]king Joram went back to be healed in Jezreel of the wounds †which the Syrians had given him at ‖Ramah, when he fought against Hazael king of Syria. [c]And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was †sick.

CHAP. IX.

1 *Elisha sendeth a young prophet with instructions to anoint Jehu at Ramoth-gilead.*

AND Elisha the prophet called one of [a]the children of the prophets, and said unto him, [b]Gird up thy loins, and take this box of oil in thine hand, [c]and go to Ramoth-gilead:

2 And when thou comest thither, look out there Jehu the son of Jehoshaphat, the son of Nimshi, and go in, and make him arise up from among [d]his brethren, and carry him to an †inner chamber;

Before CHRIST about 891.

[a] ch. 4. 35.

892.

[o] 2 Chron. 21. 3, 4.
† Heb. *reigned.*
Began to reign in consort with his father.
[p] 2 Chron. 21. 5, &c.
[q] ver. 26.

about 885.

[r] 2 Sam. 7. 13. 1 Kings 11. 36. & 15. 4. 2 Chron. 21. 7.
† Heb. *candle*, or, *lamp.*

[s] Gen. 27. 40.
ch. 3. 27.
2 Chron. 21. 8, 9, 10.
[t] 1 Kings 22. 47.
‖ And so fulfilled, Gen. 27. 40.
[u] 2 Chron. 21. 10.

[b] ch. 5. 27.

[d] ch. 4. 35.

‖ Or, *eunuch.*

885.

[x] 2 Chron. 22. 1.
‖ Called, *Azariah*, 2 Chron. 22. 6, and *Jehoahaz*, 2 Chron. 21. 17. & 25. 23.
[y] See 2 Chron. 22. 2.

885.

[e] 1 Kings 19. 15.
[f] 1 Sam. 9. 7. 1 Kings 14. 3. ch. 5. 5.
[g] ch. 1. 2.

Or, *grand-daughter:* See ver. 18.
[z] 2 Chron. 22. 3, 4.

† Heb. *in his hand.*

884.

[a] 2 Chron. 22. 5.

[b] ch. 9. 15.
† Heb. *wherewith the Syrians had wounded.*
‖ Called, *Ramoth*, ver. 28.
[c] ch. 9. 16. 2 Chron. 22. 6, 7.
† Heb. *wounded.*

[h] ver. 15.

† Heb. *and set it.*
[i] Luke 19. 41.

[k] ch. 10. 32. & 12. 17. & 13. 3, 7. Amos 1. 3.

[l] ch. 15. 16. Hos. 13. 16. Amos 1. 13.

[m] 1 Sam. 17. 43.

884.

[a] 1 Kings 20. 35.
[b] ch. 4. 29. Jer. 1. 17.

[n] 1 Kings 19. 15.

[c] ch. 8. 28, 29.

[d] ver. 5, 11.
† Heb. *chamber in a chamber.*

3 Then [c]take the box of oil, and pour *it* on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host *were* sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house; and he poured the oil on his head, and said unto him, [f]Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, *even* over Israel.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, [g]at the hand of Jezebel.

8 For the whole house of Ahab shall perish: and [h]I will cut off from Ahab [i]him that pisseth against the wall, and [k]him that is shut up and left in Israel:

9 And I will make the house of Ahab like the house of [l]Jeroboam the son of Nebat, and like the house of [m]Baasha the son of Ahijah:

10 [n]And the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be* none to bury *her*. And he opened the door, and fled.

11 ¶ Then Jehu came forth to the servants of his lord: and *one* said unto him, *Is* all well? wherefore came [o]this mad *fellow* to thee? And he said unto them, Ye know the man, and his communication.

12 And they said, *It is* false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they hasted, and [p]took every man his garment, and put *it* under him on the top of the stairs, and blew with trumpets, saying, Jehu †is king.

14 So Jehu the son of Jehoshaphat, the son of Nimshi, conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria.

15 But [q]king †Joram was returned to be healed in Jezreel of the wounds which the Syrians †had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, *then* †let none go forth *nor* escape out of the city to go to tell *it* in Jezreel.

16 So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. [r]And Ahaziah king of Judah was come down to see Joram.

17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman and send to meet them, and let him say, *Is it* peace?

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it* peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it* peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the ‖driving *is* like the driving of Jehu the son of Nimshi; for he driveth †furiously.

21 And Joram said, †Make ready. And his chariot was made ready. And [s]Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and †met him in the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, *Is it* peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts *are so* many?

23 And Joram turned his hands, and fled, and said to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu †drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he †sunk down in his chariot.

25 Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, [t]the LORD laid this burden upon him;

26 Surely I have seen yesterday the †blood of Naboth, and the blood of his sons, saith the LORD; and [u]I will requite thee in this ‖plat, saith the LORD. Now therefore take *and* cast him into the plat *of ground*, according to the word of the LORD.

27 ¶ But when Ahaziah the king of Judah saw *this*, he fled by the way of the garden-house. And Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which *is* by Ibleam. And he fled to [x]Megiddo, and died there.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it;* [y]and she †painted her face, and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, [z]*Had* Zimri peace, who slew his master?

32 And he lifted up his face to the window, and said, Who *is* on my side? who? And there looked out to him two *or* three ‖eunuchs.

33 And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

34 And when he was come in, he did eat and drink, and said, Go, see now this cursed *woman*, and bury her: for [a]she *is* a king's daughter.

35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him. And he said, This *is* the word of the LORD, which he spake †by his servant Elijah the Tishbite,

Before CHRIST 884.

[c] 1 Kings 19. 16.

‖ Or, *marching.*
† Heb. *in madness.*
† Heb. *Bind.*

[s] 2 Chron. 22. 7.

† Heb. *found.*

[f] 1 Kings 19. 16.
2 Chron. 22. 7.

[g] 1 Kings 18. 4. & 21. 15.

† Heb. *filled his hand with a bow.*

[h] 1 Kings 14. 10. & 21. 21.
[i] 1 Sam. 25. 22.
[k] Deut. 32. 36.
[l] 1 Kings 14. 10. & 15. 29. & 21. 22.
[m] 1 Kings 16. 3, 11.
[n] 1 Kings 21. 23. ver. 35, 36.

† Heb. *bowed.*

[t] 1 Kings 21. 29.

[o] Jer. 29. 26. John 10. 20. Acts 26. 24. 1 Cor. 4. 10.

† Heb. *bloods.*

[u] 1 Kings 21. 19.

‖ Or, *portion.*

[p] Matt. 21. 7.

[x] In the kingdom of *Samaria*, 2 Chron. 22. 9.

† Heb. *reigneth.*

about 886. Then he began to reign as Viceroy to his Father in his sickness, 2 Chron. 21. 18, 19. But in Joram's 12th Year he began to reign alone, ch. 8. 25. about 884.

[q] ch. 8. 29.
† Heb. *Jehoram.*
† Heb. *smote.*

[y] Ezek. 23. 40.
† Heb. *put her eyes in painting.*

† Heb. *let no escaper go, &c.*

[r] ch. 8. 29.

[z] 1 Kings 16. 9–20.

‖ Or, *chamberlains.*

[a] 1 Kings 16. 31.

† Heb. *by the hand of.*

THE BRAZEN SERPENT. NUM.

saying, [b]In the portion of Jezreel shall dogs eat the flesh of Jezebel:

37 And the carcass of Jezebel shall be [c]as dung upon the face of the field in the portion of Jezreel; *so* that they shall not say, This *is* Jezebel.

CHAP. X.

Jehu by his letters causeth seventy of Ahab's children to be beheaded.

AND Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to †them that brought up Ahab's *children*, saying,

2 Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour;

3 Look even out the best and meetest of your master's sons, and set *him* on his father's throne, and fight for your master's house.

4 But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand?

5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up *of the children*, sent to Jehu, saying, We *are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye *be* †mine, and *if* ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. (Now the king's sons *being* seventy persons, *were* with the great men of the city, which brought them up.)

7 And it came to pass, when the letter came to them, that they took the king's sons, and [a]slew seventy persons, and put their heads in baskets, and sent him *them* to Jezreel.

8 ¶And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye *be* righteous: behold, [b]I conspired against my master, and slew him: but who slew all these?

10 Know now that there shall [c]fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done *that* which he spake [d]†by his servant Elijah.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his ‖kinsfolks, and his priests, until he left him none remaining.

12 ¶And he arose and departed, and came to Samaria. *And* as he *was* at the †shearing-house in the way,

13 [e]Jehu †met with the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down †to salute the children of the king and the children of the queen.

14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing-house, *even* two and forty men; neither left he any of them.

15 ¶And when he was departed thence, he †lighted on [f]Jehonadab the son of [g]Rechab *coming* to meet him: and he †saluted him, and said to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, [h]give *me* thine hand. And he gave *him* his hand: and he took him up to him into the chariot.

16 And he said, Come with me, and see my [i]zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, [k]he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, [l]which he spake to Elijah.

18 ¶And Jehu gathered all the people together, and said unto them, [m]Ahab served Baal a little, *but* Jehu shall serve him much.

19 Now therefore call unto me all the [n]prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal: whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, †Proclaim a solemn assembly for Baal. And they proclaimed *it*.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the [o]house of Baal; and the house of Baal was ‖full from one end to another.

22 And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands escape, *he that letteth him go*, [p]his life *shall be* for the life of him.

25 And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard and to the captains, Go in, *and* slay them; let none come forth. And they smote them with †the edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal.

26 And they brought forth the †[q]images out of the house of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the house of Baal, [r]and made it a draught-house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶Howbeit, *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, [s]the golden calves that *were* in Beth-el, and that *were* in Dan.

Before CHRIST 884.

[b] 1 Kings 21. 23.
[c] Ps. 83. 10.
884.
†Heb. *nourishers.*
†Heb. *for me.*
[a] 1 Kings 21. 21.
[b] ch. 9. 14, 24.
[c] 1 Sam. 3. 19.
[d] 1 Kings 21. 19, 21, 29.
†Heb. *by the hand of.*
‖Or, *acquaintance.*
†Heb. *house of shepherds binding sheep.*
[e] ch. 8. 29. 2 Chron. 22. 8.
†Heb. *found.*
†Heb. *to the peace of, &c.*

Before CHRIST 884.

†Heb. *found.*
[f] Jer. 35. 6, &c.
[g] 1 Chron. 2. 55.
†Heb. *blessed.*
[h] Ezra 10. 19.
[i] 1 Kings 19. 10.
[k] ch. 9. 8. 2 Chron. 22. 8.
[l] 1 Kings 21. 21.
[m] 1 Kings 16. 31, 32.
[n] 1 Kings 22. 6.
†Heb. *Sanctify.*
[o] 1 Kings 16. 32.
‖Or, so *full*, that they stood *mouth to mouth.*
[p] 1 Kings 20. 39.
†Heb. *the mouth.*
†Heb. *statues.*
[q] 1 Kings 14. 23.
[r] Ezra 6. 11. Dan. 2. 5 & 3. 29.
[s] 1 Kings 12. 28, 29.

30 And the LORD said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, [t]thy children of the fourth *generation* shall sit on the throne of Israel.

31 But Jehu †took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from [u]the sins of Jeroboam, which made Israel to sin.

32 ¶ In those days the LORD began †to cut Israel short: and [x]Hazael smote them in all the coasts of Israel;

33 From Jordan †eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which *is* by the river Arnon, ‖even [y]Gilead and Bashan.

34 Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the Chronicles of the kings of Israel?

35 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

36 And †the time that Jehu reigned over Israel in Samaria *was* twenty and eight years.

CHAP. XI.

13 *Athaliah slain.* 17 *Jehoiada restoreth the worship of God.*

AND when [a]Athaliah [b]the mother of Ahaziah saw that her son was dead, she arose and destroyed all the †seed royal.

2 But ‖Jehosheba, the daughter of king Joram, sister of Ahaziah, took ‖Joash the son of Ahaziah, and stole him from among the king's sons *which were* slain; and they hid him, *even* him and his nurse, in the bed-chamber, from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

4 ¶ And [c]the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.

5 And he commanded them, saying, This *is* the thing that ye shall do: A third part of you that enter in [d]on the sabbath shall even be keepers of the watch of the king's house;

6 And a third part *shall be* at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, ‖that it be not broken down.

7 And two ‖†parts of all you that go forth on the sabbath, *even* they shall keep the watch of the house of the LORD about the king.

8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain. And be ye with the king as he goeth out and as he cometh in.

9 [e]And the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds did the priest give king David's spears and shields, that *were* in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right †corner of the temple, to the left corner of the temple, *along* by the altar and the temple.

12 And he brought forth the king's son, and put the crown upon him, and *gave him* the testimony; and they made him king, and anointed him; and they clapped their hands, and said, †[f]God save the king.

13 ¶ [g]And when Athaliah heard the noise of the guard *and* of the people, she came to the people into the temple of the LORD.

14 And when she looked, behold, the king stood by [h]a pillar, as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets. And Athaliah rent her clothes, and cried, Treason, treason!

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

17 ¶ [i]And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD's people; [k]between the king also and the people.

18 And all the people of the land went into the [l]house of Baal, and brake it down; his altars and his images [m]brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And [n]the priest appointed †officers over the house of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword *beside* the king's house.

21 [o]Seven years old *was* Jehoash when he began to reign.

CHAP. XII.

Jehoash reigneth well all the days of Jehoiada.

IN the seventh year of Jehu, [a]Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name *was* Zibiah of Beer-sheba.

2 And Jehoash did *that which was* right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

3 But [b]the high places were not taken away:

Before CHRIST 884.

[t] See ver. 35. ch. 13. 1, 10. & 14. 23. & 15. 8, 12.
† Heb. *observed not.*
[u] 1 Kings 14. 16.
† Heb. *shoulder.*
about 860.
† Heb. *to cut off the ends.*
[x] ch. 8. 12.
† Heb. *toward the rising of the sun.*
‖ Or, *even to Gilead and Bashan.*
[y] Amos 1. 3.
[h] ch. 23. 3. 2 Chron. 34. 31.
† Heb. *the days* were.

884.

[a] 2 Chron. 22. 10.
[b] ch. 8. 26.
† Heb. *seed of the kingdom.*
‖ 2 Chron. 22. 11, *Jehoshabeath.*
‖ Or, *Jehoash.*
[i] 2 Chron. 23. 16.
[k] 2 Sam. 5. 3.
[l] ch. 10. 26.
[m] Deut. 12. 3. 2 Chron. 12. 17.
[n] 2 Chron. 23. 18, &c.
† Heb. *offices.*

878.

[c] 2 Chron. 23. 1, &c.
[d] 1 Chron. 9. 25.
‖ Or, *from breaking up.*
‖ Or, *companies.*
† Heb. *bands.*
[e] 2 Chron. 23. 8.
[o] 2 Chron. 24. 1.

[a] 2 Chron. 24. 1.
[b] 1 Kings 15. 14. & 22. 43. ch. 14. 4.

the people still sacrificed and burnt incense in the high places.

4 ¶And Jehoash said to the priests, [c]All the money of the ||†dedicated things that is brought into the house of the LORD, *even* [d]the money of every one that passeth *the account*, †the money that every man is set at, *and* all the money that †[e]cometh into any man's heart to bring into the house of the LORD,

5 Let the priests take *it* to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was *so*, *that* †in the three and twentieth year of king Jehoash [f]the priests had not repaired the breaches of the house.

7 [g]Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest took [h]a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the †door put therein all the money *that was* brought into the house of the LORD.

10 And it was *so*, when they saw that *there was* much money in the chest, that the king's ||scribe and the high priest came up, and they †put up in bags, and told the money *that was* found in the house of the LORD.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they †laid it out to the carpenters and builders, that wrought upon the house of the LORD,

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that †was laid out for the house to repair *it*.

13 Howbeit, [i]there were not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD:

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover, [k]they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

16 [l]The trespass-money and sin-money was not brought into the house of the LORD: [m]it was the priests'.

17 ¶Then [n]Hazael king of Syria went up, and fought against Gath, and took it: and [o]Hazael set his face to go up to Jerusalem.

18 And Jehoash king of Judah [p]took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treasures of the house of the LORD,

Before CHRIST 878.

[c] ch. 22. 4.
‖ Or, *holy things.*
† Heb. *holinesses.*
[d] Ex. 30. 13.
† Heb. *the money of the souls of his estimation,* Lev. 27. 2.
856.
† Heb. *ascendeth upon the heart of a man.*
[e] Ex. 35. 5. 1 Chron. 29. 9.
† Heb. *in the twentieth year and third year.*
[f] 2 Chron. 24. 5.
[g] 2 Chron. 24. 6.

† Heb. *walked after*

[h] 2 Chron. 24. 8, &c.

about 849.
[a] Judg. 2. 14.
[b] ch. 8. 12.
about 842.
† Heb. *threshold.*

[c] Ps. 78. 34.
[d] Ex. 3. 7. ch. 14. 26.
¶ Or, *secretary.*
† Heb. *bound up.*
[e] See ver. 25. & ch. 14. 25, 27.
† Heb. *as yesterday and third day.*

† Heb. *brought it forth.*

† Heb. *he walked.*
[f] 1 Kings 16. 33.
† Heb. *stood.*
† Heb. *went forth.*
[g] Amos 1. 3.
[i] See 2 Chron. 24. 14.

839.
‖ ver. 10, *Jehoash.*
* Along, 841.
[k] ch. 22. 7.
‖ In consort with his Father, ch. 14. 1.
[l] Lev. 5. 15, 18.
[m] Lev. 7. 7. Num. 18. 9.
about 840.
[n] ch. 8. 12.
[o] See 2 Chron. 24. 23.
[p] 1 Kings 15. 18. ch. 18. 15, 16.

Before CHRIST about 840.

† Heb. *went up.*
[q] ch. 14. 5. 2 Chron. 24. 25.
839.
‖ Or, *Beth-millo.*
[r] 2 Chron. 24. 26, *Zabad.*
839.
‖ Or, *Shimrith.*
[s] 2 Chron. 24. 27.

856.
† Heb. *the twentieth year and third year.*

and in the king's house, and sent *it* to Hazael king of Syria: and he †went away from Jerusalem.

19 ¶And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

20 And [q]his servants arose, and made a conspiracy, and slew Joash in ||the house of Millo, which goeth down to Silla.

21 For [r]Jozachar the son of Shimeath, and Jehozabad the son of ||Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and [s]Amaziah his son reigned in his stead.

CHAP. XIII.

Jehoahaz's wicked reign.

IN †the three and twentieth year of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years.

2 And he did *that which was* evil in the sight of the LORD, and †followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

3 ¶And [a]the anger of the LORD was kindled against Israel, and he delivered them into the hand of [b]Hazael king of Syria, and into the hand of Benhadad the son of Hazael, all *their* days.

4 And Jehoahaz [c]besought the LORD, and the LORD hearkened unto him: for [d]he saw the oppression of Israel, because the king of Syria oppressed them.

5 ([e]And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, †as beforetime.

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* †walked therein: [f]and there †remained the grove also in Samaria.)

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, [g]and had made them like the dust by threshing.

8 ¶Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the Chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and ||Joash his son reigned in his stead.*

10 ¶In the thirty and seventh year of Joash king of Judah began ||Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years.

11 And he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin; *but* he walked therein.

12 [h]And the rest of the acts of Joash, and [i]all that he did, and [k]his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the Chronicles of the kings of Israel?

13 And Joash slept with his fathers; and Jeroboam sat upon his throne; and Joash was buried in Samaria with the kings of Israel.

[a] Judg. 2. 14.
[b] ch. 8. 12.
about 842.
[c] Ps. 78. 34.
[d] Ex. 3. 7. ch. 14. 26.
[e] See ver. 25. & ch. 14. 25, 27.
[f] 1 Kings 16. 33.
† Heb. *stood.*
[g] Amos 1. 3.
839.
‖ ver. 10, *Jehoash.*
* Along, 841.
‖ In consort with his Father, ch. 14. 1.
[h] ch. 14. 15.
[i] See ver. 14, & 25.
[k] ch. 14. 9, &c. 2 Chron. 25. 17, &c.
825.

14 ¶ Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father! [i]the chariot of Israel, and the horsemen thereof!

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, †Put thine hand upon the bow. And he put his hand *upon it:* and Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward. And he opened *it.* Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in [n]Aphek, till thou have consumed *them.*

18 And he said, Take the arrows. And he took *them.* And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed *it:* [o]whereas now thou shalt smite Syria *but* thrice.

20 ¶ And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man, that behold, they spied a band *of men*; and they cast the man into the sepulchre of Elisha: and when the man †was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

22 ¶ But [q]Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 [r]And the LORD was gracious unto them, and had compassion on them, and [s]had respect unto them, [t]because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his †presence as yet.

24 So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

25 And Jehoash the son of Jehoahaz †took again out of the hand of Ben-hadad the son of Hazael the cities which he had taken out of the hand of Jehoahaz his father by war. [u]Three times did Joash beat him, and recovered the cities of Israel.

CHAP. XIV.

1 *Amaziah's good reign.* 5 *His justice on the murderers of his father.*

IN [a]the second year of Joash son of Jehoahaz king of Israel reigned [b]Amaziah the son of Joash king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

3 And he did *that which was* right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.

4 [c]Howbeit, the high places were not taken away: as yet the people did sacrifice, and burnt incense on the high places.

5 ¶ And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants [d]which had slain the king his father.

6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, [e]The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

7 [f]He slew of Edom in [g]the valley of salt ten thousand, and took ‖Selah by war, [h]and called the name of it Joktheel unto this day.

8 ¶ [i]Then Amaziah sent messengers to Jehoash, the son of Jehoahaz, son of Jehu king of Israel, saying, Come, let us look one another in the face.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, [k]The thistle that *was* in Lebanon sent to the [l]cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and [m]thine heart hath lifted thee up: glory *of this,* and tarry †at home: for why shouldest thou meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

11 But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at [n]Beth-shemesh, which *belongeth* to Judah.

12 And Judah †was put to the worse before Israel; and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from [o]the gate of Ephraim unto [p]the corner-gate, four hundred cubits.

14 And he took all [q]the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

15 ¶ [r]Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the Chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17 ¶ [s]And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

18 And the rest of the acts of Amaziah, *are* they not written in the book of the Chronicles of the kings of Judah?

19 Now [t]they made a conspiracy against him in Jerusalem: and he fled to [u]Lachish; but they sent after him to Lachish, and slew him there.

20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

21 ¶ And all the people of Judah took *Azariah,

Before CHRIST about 839.

[i] ch. 2. 12.

† Heb. *Make thy hand to ride.*

about 827.

[n] 1 Kings 20. 26.

[o] ver. 25.

about 838.

† Heb. *went down.*

[q] ch. 8. 12.

[r] ch. 14. 27.

[s] Ex. 2. 24, 25.

[t] Ex. 32. 13.

† Heb. *face.*

about 839.

† Heb. *returned and took.*

about 836.

[u] ver. 18, 19.

839.

[a] ch. 13. 10.

[b] 2 Chron. 25. 1.

[c] ch. 12. 3.

Before CHRIST 839.

[d] ch. 12. 20.

[e] Deut. 24. 16. Ezek. 18. 4, 20.

about 827.

[f] 2 Chron. 25. 11.

[g] 2 Sam. 8. 13. Ps. 60, title.

about 826. *Joseph.* Ant. IX. ‖ Or, *the rock.*

[h] Josh. 15. 38.

[i] 2 Chron. 25. 17, 18, &c.

[k] See Judg. 9. 8.

[l] 1 Kings 4. 33.

[m] Deut. 8. 14. 2 Chron. 32. 25. Ezek. 28. 2, 5, 17. Hab. 2. 4.

† Heb. *at thy house.*

[n] Josh. 19. 38. & 21. 16.

† Heb. *was smitten.*

[o] Neh. 8. 16. & 12. 39.

[p] Jer. 31. 38. Zech. 14. 10.

[q] 1 Kings 7. 51.

about 825.

[r] ch. 13. 12.

[s] 2 Chron. 25. 25, &c.

[t] 2 Chron. 25. 27. 810.

[u] Josh. 10. 31.

[z] ch. 15. 13. & 2 Chron. 26. 1, he is called *Uzziah.*

which *was* sixteen years old, and made him king instead of his father Amaziah.

22 He built [y]Elath, and restored it to Judah, after that the king slept with his fathers.

23 ¶ In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria, *and reigned* forty and one years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel [z]from the entering of Hamath unto [a]the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant [b]Jonah, the son of Amittai, the prophet, which *was* of [c]Gath-hepher.

26 For the LORD [d]saw the affliction of Israel, *that it was* very bitter: for [e]*there was* not any shut up, nor any left, nor any helper for Israel.

27 [f]And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, [g]*which belonged* to Judah, for Israel, *are* they not written in the book of the Chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, *even* with the kings of Israel; and [h]Zachariah his son reigned in his stead.

CHAP. XV.

1 *Azariah's good reign.* 5 *Jotham succeedeth him.*

IN the twenty and seventh year of Jeroboam king of Israel [a]began [b]Azariah son of Amaziah king of Judah to reign.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name *was* Jecholiah of Jerusalem.

3 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah had done;

4 [c]Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

5 ¶ And the LORD [d]smote the king, so that he was a leper unto the day of his death, and [e]dwelt in a several house. And Jotham the king's son *was* over the house, judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

7 So Azariah slept with his fathers; and [f]they buried him with his fathers in the city of David; and Jotham his son reigned in his stead.

8 ¶ In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he did *that which was* evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

Before CHRIST 810.

[y] ch. 16. 6. 2 Chron. 26. 2.

825. Now he begins to reign alone.

[z] Num. 13. 21. & 34. 8.
[a] Deut. 3. 17.
[b] Jonah 1. 1. Matt. 12. 39, 40, called, *Jonas*.
822.
[c] Josh. 19. 13.
[d] ch. 13. 4.
[e] Deut. 32. 36.
[f] ch. 13. 5.
[g] 2 Sam. 8. 6. 1 Kings 11. 24. 2 Chron. 8. 3.
[h] After an interregnum of 11 years, ch. 15. 8.

784.

This is the 27th year of Jeroboam's Partnership in the Kingdom with his Father, who made him consort at his going to the Syrian Wars. It is the 16th year of Jeroboam's Monarchy.

about 765.
[a] ch. 14. 21. 2 Chron. 26. 1, 3, 4.
[b] called, *Uzziah*, ver. 13, 30, &c. & 2 Chron. 26. 1.
[c] ver. 35. ch. 12. 3. & 14. 4.
[d] 2 Chron. 26. 19–21.
[e] Lev. 13. 46.

about 758.

[f] 2 Chron. 26. 23.

about 773. There having been an interregnum for 11 years.

Before CHRIST about 772.

[g] As prophesied, Amos 7. 9.

[h] ch. 10. 30.

about 772.

[i] Matt. 1. 8, 9, called, *Ozias*, and ver. 1, *Azariah*.
† Heb. *a month of days*.
[k] 1 Kings 14. 17.

[l] 1 Kings 4. 24.

[m] ch. 8. 12.

772.

771.

[n] 1 Chron. 5. 26. Isa. 9. 1. Hos. 8. 9.
[o] ch. 14. 5.

† Heb. *caused to come forth*.

761.

759.

[p] Isa. 7. 1.

10 And Shallum the son of Jabesh conspired against him, and [g]smote him before the people, and slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, they *are* written in the book of the Chronicles of the kings of Israel.

12 This *was* [h]the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth *generation*. And so it came to pass.

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of [i]Uzziah king of Judah; and he reigned †a full month in Samaria.

14 For Menahem the son of Gadi went up from [k]Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they *are* written in the book of the Chronicles of the kings of Israel.

16 ¶ Then Menahem smote [l]Tiphsah, and all that *were* therein, and the coasts thereof from Tirzah: because they opened not *to him*, therefore he smote *it; and* all [m]the women therein that were with child he ripped up.

17 In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, *and reigned* ten years in Samaria.

18 And he did *that which was* evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19 ¶ *And* [n]Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to [o]confirm the kingdom in his hand.

20 And Menahem †exacted the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

21 ¶ And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

23 ¶ In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria, *and reigned* two years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth year of Azariah king of Judah, [p]Pekah the son of Remaliah began to reign over Israel in Samaria, *and reigned* twenty years.

28 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 ¶ In the days of Pekah king of Israel [q] came Tiglath-pileser king of Assyria, and took [r] Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

30 ¶ And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and [s] reigned in his stead, [t] in the twentieth year of Jotham the son of Uzziah.

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Israel.

32 ¶ In the second year of Pekah the son of Remaliah king of Israel began [u] Jotham the son of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name *was* Jerusha, the daughter of Zadok.

34 And he did *that which was* right in the sight of the LORD: he did [x] according to all that his father Uzziah had done.

35 [y] Howbeit, the high places were not removed: the people sacrificed and burned incense still in the high places. [z] He built the higher gate of the house of the LORD.

36 ¶ Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

37 In those days the LORD began to send against Judah, [a] Rezin the king of Syria, and [b] Pekah the son of Remaliah.

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

CHAP. XVI.

1 *Ahaz's wicked reign.* 19 *Hezekiah succeedeth him.*

IN the seventeenth year of Pekah the son of Remaliah, [a] Ahaz the son of Jotham king of Judah began to reign.

2 Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, [b] and made his son to pass through the fire, according to the [c] abominations of the heathen, whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and [d] on the hills, and under every green tree.

5 ¶ [e] Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome *him.*

6 At that time Rezin king of Syria [f] recovered Elath to Syria, and drave the Jews from †Elath: and the Syrians came to Elath, and dwelt there unto this day.

7 So Ahaz sent messengers [g] to †Tiglath-pileser king of Assyria, saying, I *am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And Ahaz [h] took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent *it for* a present to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against †Damascus, and [i] took it, and carried *the people of* it captive to Kir, and slew Rezin.

10 ¶ And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* against king Ahaz came from Damascus.

12 And when the king was come from Damascus, the king saw the altar: and [k] the king approached to the altar, and offered thereon.

13 And he burnt his burnt-offering and his meat offering, and poured his drink-offering, and sprinkled the blood of †his peace-offerings upon the altar.

14 And he brought also the [l] brazen altar, which *was* before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn [m] the morning burnt-offering, and the evening meat-offering, and the king's burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice: and the brazen altar shall be for me to inquire *by.*

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 ¶ [n] And king Ahaz cut off [o] the borders of the bases, and removed the laver from off them; and took down [p] the sea from off the brazen oxen that *were* under it, and put it upon a pavement of stones.

18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

19 ¶ Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the Chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and [q] was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

CHAP. XVII.

Hoshea's wicked reign.

IN the twelfth year of Ahaz king of Judah began [a] Hoshea the son of Elah, to reign in Samaria over Israel nine years.

2 And he did *that which was* evil in the sight of

Before CHRIST 759.

[q] 1 Chron. 5. 26. Isa. 9. 1. 740.
[r] 1 Kings 15. 20.
[s] After an Anarchy for some years. ch. 17. 1. Hos. 10. 3, 7, 15. 758.
[t] In the Fourth Year of Ahaz, in the Twentieth Year after Jotham had begun to reign: *Ush.*
[u] 2 Chron. 27. 1.
[x] ver. 3.
[y] ver. 4.
[z] 2 Chron. 27. 3, &c.

about 742. At the end of Jotham's reign.
[a] ch. 16. 5. Isa. 7. 1. 742.
[b] ver. 27.

about 742.
[a] 2 Chron. 28. 1, &c.

[b] Lev. 18. 21. 2 Chron. 28. 3. Ps. 106. 37, 38.
[c] Deut. 12. 31.
[d] Deut. 12. 2. 1 Kings 14. 23. 742.
[e] Isa. 7. 1, 4, &c.
[f] ch. 14. 22.
[g] ch. 15. 29.

730.

Before CHRIST 740.

[h] ch. 12. 18. See 2 Chron. 28. 21.
[i] Foretold, Amos 1. 5.
[k] 2 Chron. 26. 16, 19.
[l] 2 Chron. 4. 1.
[m] Ex. 29. 39, 40, 41.

739.
[n] 2 Chron. 28. 24.
[o] 1 Kings 7. 27, 28.
[p] 1 Kings 7. 23, 25.
[q] 2 Chron. 28. 27.

[a] After an Interregnum. ch. 15. 30.

† Heb. *Damascus.*
† Heb. *Eloth.*
† Heb. *Tilgath-pileser.* 1 Chron. 5. 26. & 2 Chron. 28. 20. *Tilgath-pilneser.* 740.
† Heb. *which were his.*

the LORD, but not as the kings of Israel that were before him.

3 ¶ Against him came up [b]Shalmaneser king of Assyria; and Hoshea became his servant, and †gave him ||presents.

4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound him in prison.

5 ¶ Then [c]the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 ¶ [d]In the ninth year of Hoshea the king of Assyria took Samaria, and [e]carried Israel away into Assyria, [f]and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.

7 For *so* it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And [g]walked in the statutes of the heathen whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

9 And the children of Israel did secretly *those* things that *were* not right against the LORD their God, and they built them high places in all their cities, [h]from the tower of the watchmen to the fenced city.

10 [i]And they set them up †images and [k]groves [l]in every high hill, and under every green tree:

11 And there they burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

12 For they served idols, [m]whereof the LORD had said unto them, [n]Ye shall not do this thing.

13 Yet the LORD testified against Israel, and against Judah, †by all the prophets, *and by* all [o]the seers, saying, [p]Turn ye from your evil ways, and keep my commandments, *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding, they would not hear, but [q]hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

15 And they rejected his statutes, [r]and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed [s]vanity, and [t]became vain, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they should [u]not do like them.

16 And they left all the commandments of the LORD their God, and [x]made them molten images, *even* two calves, [y]and made a grove, and worshipped all the host of heaven, [z]and served Baal.

17 [a]And they caused their sons and their daughters to pass through the fire, and [b]used divination and enchantments, and [c]sold themselves to do evil in the sight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left [d]but the tribe of Judah only.

19 Also [e]Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the LORD rejected all the seed of Israel, and afflicted them, and [f]delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For [g]he rent Israel from the house of David; and [h]they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin.

22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;

23 Until the LORD removed Israel out of his sight, [i]as he had said by all his servants the prophets. [k]So was Israel carried away out of their own land to Assyria unto this day.

24 ¶ [l]And the king of Assyria brought *men* [m]from Babylon, and from Cuthah, and from [n]Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

25 And *so* it was at the beginning of their dwelling there, *that* they feared not the LORD: therefore the LORD sent lions among them, which slew *some* of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD.

29 Howbeit, every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of [o]Babylon made Succothbenoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 [p]And the Avites made Nibhaz and Tartak, and the Sepharvites [q]burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, [r]and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

33 [s]They feared the LORD, and served their own gods, after the manner of the nations ||whom they carried away from thence.

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the

Before CHRIST 730.

b ch. 18. 9.
† Heb. *rendered.* 2 Sam. 8. 2.
|| Or, *tribute.*
725.
723.
c ch. 18. 9.
721.
d ch. 18. 10, 11. Hos. 13. 16, foretold.
e Lev. 26. 32, 33. Deut. 28. 36, 64. & 29. 27, 28.
f 1 Chron. 5. 26.
g Lev. 18. 3. Deut. 18. 9. ch. 16. 3.
h ch. 18. 8.
i 1 Kings. 14. 23. Isa. 57. 5.
† Heb. *statues.*
k Ex. 34. 13. Deut 16. 21. Mic. 5. 14.
l Deut. 12. 2. ch. 16. 4.
m Ex. 20. 3, 4. Lev. 26. 1. Deut. 5. 7, 8.
n Deut. 4. 19.
† Heb. *by the hand of all.*
o 1 Sam. 9. 9.
p Jer. 18. 11. & 25. 5. & 35. 15.
q Deut. 31. 27. Prov. 29. 1.
r Deut. 29. 25.
s Deut. 32. 21. 1 Kings 16. 13. 1 Cor. 8. 4.
t Ps. 115. 8. Rom. 1. 21.
u Deut. 12. 30, 31.
x Ex. 32. 8. 1 Kings 12. 28.
y 1 Kings 15. 15, 23. & 15. 13. & 16. 33.
z 1 Kings 16. 31. & 22. 53. ch. 11. 18.
a Lev. 18. 21 ch. 16. 3. Ezek. 23. 37.
b Deut. 18. 10.
c 1 Kings 21. 20.

Before CHRIST 678.

d 1 Kings 11. 13, 32.
e Jer. 3. 8.
f ch. 13. 3. & 15. 29.
g 1 Kings 11. 11, 31.
h 1 Kings 12. 20, 28.
i 1 Kings 14. 16.
k ver. 6.
l Ezra 4. 2, 10.
m See ver. 30.
n ch. 18. 34, *Ivah.*
o ver. 24.
p Ezra 4. 9.
q Lev. 18. 21. Deut. 12. 31.
r 1 Kings 12. 31.
s Zeph. 1. 5.
|| Or, *who carried them away from thence.*

law and commandment which the LORD commanded the children of Jacob, [t]whom he named Israel;

35 With whom the LORD had made a covenant, and charged them, saying, [u]Ye shall not fear other gods, nor [x]bow yourselves to them, nor serve them, nor sacrifice to them:

36 But the LORD, who brought you up out of the land of Egypt with great power and [y]a stretched-out arm, [z]him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes, and the ordinances, and the law, and the commandment which he wrote for you, [a]ye shall observe to do for evermore; and ye shall not fear other gods.

38 And the covenant that I have made with you ye shall not forget; [b]neither shall ye fear other gods.

39 But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken, but they did after their former manner.

41 [c]So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

CHAP. XVIII.

1 *Hezekiah's good reign.* 4 *He destroyeth idolatry, and prospereth.*

NOW it came to pass in the third year of Hoshea son of Elah king of Israel, *that* [a]Hezekiah the son of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also *was* [b]Abi the daughter of Zachariah.

3 And he did *that which was* right in the sight of the LORD, according to all that David his father did.

4 ¶ [c]He removed the high places, and brake the †images, and cut down the groves, and brake in pieces the [d]brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it ‖Nehushtan.

5 He [e]trusted in the LORD God of Israel; [f]so that after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For he [g]clave to the LORD, *and* departed not †from following him, but kept his commandments, which the LORD commanded Moses.

7 And the LORD [h]was with him: *and* he [i]prospered whithersoever he went forth: and he [k]rebelled against the king of Assyria, and served him not.

8 [l]He smote the Philistines, *even* unto †Gaza, and the borders thereof, [m]from the tower of the watchmen to the fenced city.

9 ¶ And [n]it came to pass in the fourth year of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel, *that* Shalmaneser king of Assyria came up against Samaria, and besieged it.

10 And at the end of three years they took it: *even* in the sixth year of Hezekiah, (that *is*, [o]the ninth year of Hoshea king of Israel,) Samaria was taken.

11 [p]And the king of Assyria did carry away Israel unto Assyria, and put them [q]in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes:

Before CHRIST about 678.

[t] Gen. 32. 28. & 35. 10.
1 Kings 11. 31.
[u] Judg. 6. 10.
[x] Ex. 20. 5.
[y] Ex. 6. 6.
[z] Deut. 10. 20.
[a] Deut. 5. 32.
[b] Deut. 4. 23.
[c] ver. 32, 33.

about 726.

[a] 2 Chron. 28. 27. & 29. 1.
He is called, *Ezekias*, Matt. 1. 9.
[b] 2 Chron. 29. 1, *Abijah*.
[c] 2 Chron. 31. 1.
† Heb. *statues*.
[d] Num. 21. 9.
‖ That is, *a piece of brass*.
[e] ch. 19. 10. Job 13. 15. Ps. 13. 5.
[f] ch. 23. 25.
[g] Deut. 10. 20. Josh. 23. 8.
† Heb. *from after him*.
[h] 2 Chron. 15. 2.

about 725.

[i] 1 Sam. 18. 5, 14. Ps. 60. 12.
[k] ch. 16. 7.
[l] 1 Chron. 4. 41. Isa. 14. 29.
† Heb. *Azzah*.
[m] ch. 17. 9.
[n] ch. 17. 3.

about 723.

about 721.

[o] ch. 17. 6.
[p] ch. 17. 6.
[q] 1 Chron. 5. 26.
[r] ch. 17. 7. Dan. 9. 6, 10.

713.

[s] 2 Chron. 32. 1, &c. Isa. 36. 1, &c.
† Heb. *Sanherib*.

[t] ch. 16. 8.

† Heb. *them*.

about 710.

† Heb. *heavy*.

[u] Isa. 7. 3.

‖ Or, *secretary*.

[x] 2 Chron. 32. 10, &c.

‖ Or, *talkest*.
† Heb. *word of the lips*.
‖ Or, *but counsel and strength are for the war*.
[y] Ezek. 29. 6, 7.
† Heb. *trustest thee*.
[z] ver. 4. 2 Chron. 31. 1. & 32. 12.

‖ Or, *hostages*.

12 [r]Because they obeyed not the voice of the LORD their God, but transgressed his covenant, *and* all that Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*.

13 ¶ Now [s]in the fourteenth year of king Hezekiah did †Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

15 And Hezekiah [t]gave *him* all the silver that was found in the house of the LORD, and in the treasures of the king's house.

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave †it to the king of Assyria.

17 ¶ And the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a †great host against Jerusalem: and they went up, and came to Jerusalem: and when they were come up, they came and stood by the conduit of the upper pool, [u]which *is* in the highway of the fuller's field.

18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which *was* over the household, and Shebna the ‖scribe, and Joah the son of Asaph the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, [x]What confidence *is* this wherein thou trustest?

20 Thou ‖sayest, (but *they are but* †vain words,) ‖*I have* counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

21 [y]Now behold, thou †trustest upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it; so *is* Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the LORD our God: *is* not that he [z]whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give ‖pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand *it*: and talk not with us in the Jews' language in the ears of the people that *are* on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he* not *sent me* to the men which sit on the wall, that they may eat their own dung, and drink †their own piss with you?

28 Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, [a]Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Hearken not to Hezekiah: for thus saith the king of Assyria, ‖†Make *an agreement* with me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his ‖cistern:

32 Until I come and take you away to a land like your own land, [b]a land of corn and wine, a land of bread and vineyards, a land of oil-olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he ‖persuadeth you, saying, the LORD will deliver us.

33 [c]Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 [d]Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and [e]Ivah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countries that have delivered their country out of mine hand, [f]that the LORD should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah [g]with *their* clothes rent, and told him the words of Rab-shakeh.

CHAP. XIX.

Hezekiah mourning, sendeth to Isaiah to pray for them.

AND [a]it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, which *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to [b]Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and ‖blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

4 [c]It may be the LORD thy God will hear all the words of Rab-shakeh, [d]whom the king of Assyria his master hath sent to reproach the living God; and will [e]reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that are †left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶[f]And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the [g]servants of the king of Assyria have blasphemed me.

7 Behold, I will send [h]a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed [i]from Lachish.

9 And [k]when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God [l]in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

12 [m]Have the gods of the nations delivered them which my fathers have destroyed; *as* Gozan, and Haran, and Rezeph, and the children of [n]Eden which *were* in Thelasar?

13 [o]Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶[p]And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed before the LORD and said, O LORD God of Israel, [q]which dwellest *between* the cherubims, [r]thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 LORD, [s]bow down thine ear, and hear: [t]open, LORD, thine eyes, and see: and hear the words of Sennacherib, [u]which hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

18 And have †cast their gods into the fire: for they *were* no gods, but [x]the work of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, [y]that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou only.

20 ¶Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, [z]*That* which thou hast prayed to me against Sennacherib king of Assyria [a]I have heard.

21 This *is* the word that the LORD hath spoken concerning him: The virgin [b]the daughter of Zion hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem [c]hath shaken her head at thee.

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the [d]Holy *One* of Israel.

Before CHRIST about 710.

†Heb. *the water of their feet?*

‖Or, *Seek my favour.* †Heb. *Make with me a blessing,* Gen. 32. 20. & 33. 11. Prov. 18. 16.

‖Or, *pit.*

‖Or, *deceiveth.*

‖Or, *provocation.*

†Heb. *found.*

Before CHRIST 710.

†Heb. *given.*

[a] 2 Chron. 32. 15.

[b] Deut. 8. 7, 8.

[c] ch. 19. 12. 2 Chron. 32. 14. Isa. 10. 10, 11.

[d] ch. 19. 13.

[e] ch. 17. 24, *Ava.*

[f] Dan. 3. 15.

[g] Isa. 33. 7.

[a] Isa. 37. 1, &c.

[b] Luke 3. 4, called *Esaias.*

[c] 2 Sam. 16. 12.

[d] ch. 18. 35.

[e] Ps. 50. 21.

[f] Isa. 37. 6, &c.

[g] ch. 18. 17.

[h] ver. 35, 36, 37. Jer. 51. 1.

[i] ch. 18. 14.

[k] See 710.

[l] ch. 18. 5.

[m] ch. 18. 33.

[n] Ezek. 27. 23.

[o] ch. 18. 34.

[p] Isa. 37. 14, &c.

[q] 1 Sam. 4. 4. Ps. 80. 1.

[r] 1 Kings 18. 39. Isa. 44. 6. Jer. 10. 10, 11, 12.

[s] Ps. 31. 2.

[t] 2 Chron. 6. 40.

[u] ver. 4.

[x] Ps. 115. 4. Jer. 10. 3.

[y] Ps. 83. 18.

[z] Isa. 37. 21, &c.

[a] Ps. 65. 2.

[b] Lam. 2. 13.

[c] Job 16. 4. Ps. 22. 7, 8. Lam. 2. 15.

[d] Ps. 71. 22. Isa. 5. 24. Jer. 51. 5.

23 †[e]By thy messengers thou hast reproached the Lord, and hast said, [f]With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down †the tall cedar-trees thereof, *and* the choice fir-trees thereof: and I will enter into the lodgings of his borders, *and into* ||the forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of ||besieged places.

25 ||Hast thou not heard long ago *how* [g]I have done it, *and* of ancient times that I have formed it? now have I brought it to pass, that [h]thou shouldest be to lay waste fenced cities *into* ruinous heaps.

26 Therefore their inhabitants were †of small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* [i]the grass on the house-tops, and *as corn* blasted before it be grown up.

27 But [k]I know thy ||abode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me and thy tumult is come up into mine ears, therefore [l]I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back [m]by the way by which thou camest.

29 And this *shall be* [n]a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 [o]And †the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and †they that escape out of mount Zion: [p]the zeal of the Lord *of hosts* shall do this.

32 Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

34 For [q]I will defend this city, to save it, for mine own sake, and [r]for my servant David's sake.

35 ¶And [s]it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at [t]Nineveh.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that [u]Adrammelech and Sharezer his sons [v]smote him with the sword: and they escaped into the land of †Armenia: and [z]Esar-haddon his son reigned in his stead.

CHAP. XX.

1 Hezekiah, by prayer, hath his life lengthened. 20 *Manasseh succeedeth him.*

IN [a]those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, †Set thine house in order; for thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the Lord, saying,

3 I beseech thee, O Lord, [b]remember now how I have [c]walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept †sore.

4 And it came to pass, afore Isaiah was gone out into the middle ||court, that the word of the Lord came to him, saying,

5 Turn again, and tell Hezekiah [d]the captain of my people, Thus saith the Lord, the God of David thy father, [e]I have heard thy prayer, I have seen [f]thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord.

6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and [g]I will defend this city for mine own sake, and for my servant David's sake.

7 And [h]Isaiah said, Take a lump of figs. And they took and laid *it* on the boil, and he recovered.

8 ¶And Hezekiah said unto Isaiah, [i]What *shall be* the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day?

9 And Isaiah said, [k]This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the Lord: and [l]he brought the shadow ten degrees backward, by which it had gone down in the †dial of Ahaz.

12 ¶[m]At that time ||Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

13 And [n]Hezekiah hearkened unto them, and shewed them all the house of his ||precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his ||†armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

14 ¶Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, *even* from Babylon.

15 And he said, What have they seen in thine house? And Hezekiah answered, [o]All *the things* that *are* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

16 And Isaiah said unto Hezekiah, Hear the word of the Lord.

17 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, [p]shall be carried into Babylon: nothing shall be left, saith the Lord.

Before CHRIST 710.

† Heb. *By the hand of.*
[e] ch. 18.17.
[f] Ps. 20. 7.
† Heb. *the tallness, &c.*
‖ Or, *the forest* and *his fruitful field.* Isa. 10. 18.
‖ Or, *fenced.*
‖ Or, *Hast thou not heard* how *I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste,* and *fenced cities* to be *ruinous heaps?*
[g] Isa. 45. 7.
[h] Isa. 10.5.
† Heb. *short of hand.*
[i] Ps. 129.6.
[k] Ps. 139.1, &c.
‖ Or, *sitting.*
[l] Job 41. 2. Ezek. 29.4. & 38. 4. Amos 4. 2.
[m] ver. 33, 36, 37.
[n] 1 Sam. 2. 34. ch. 20. 8,9. Isa. 7. 11, 14. Luke 2.12.
[o] 2 Chron. 32.22,23.
† Heb. *the escaping of the house of Judah that remaineth.*
† Heb. *the escaping.*
[p] Isa. 9. 7.

[q] ch. 20. 6.
[r] 1 Kings 11.12,13.
[s] 2 Chron. 32. 21. Isa. 37. 36.

[t] Gen. 10. 11.

[u] 2 Chron. 32. 21.
[v] ver. 7.
† Heb. *Ararat.*
[z] Ezra 4. 2.

7 13.
[a] 2 Chron. 32.24,&c. Isa. 38. 1, &c.

Before CHRIST 713.

† Heb. *Give charge concerning thy house.*
2 Sam. 17. 23.
[b] Neh. 13. 22.
[c] Gen 17.1. 1 Kings 3. 6.
† Heb. *with a great weeping.*
‖ Or, *city.*
[d] 1 Sam. 9. 16. & 10. 1.
[e] ch. 19. 20. Ps. 65. 2.
[f] Ps. 39.12. & 56. 8.

[g] ch. 19.34.

[h] Isa. 38.21.

[i] See Judg. 6. 17, 37, 39. Isa. 7. 11, 14. & 38. 22.
[k] See Isa. 38. 7, 8.

[l] See Josh. 10.12,14. Isa. 38. 8. 7 12.
† Heb. *degrees.*
[m] Isa. 39. 1, &c.
‖ Or, *Merodach-baladan.*
[n] 2 Chron. 32.27,31.
‖ Or, *spicery.*

‖ Or, *jewels.*
† Heb. *vessels.*

[o] ver. 13.

[p] ch. 24.13. & 25.13. Jer. 27. 21, 22. & 52. 17.

18 And of thy sons that shall issue from thee, which thou shalt beget, [g]shall they take away; ||and they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, [r]Good *is* the word of the LORD which thou hast spoken. And he said, ||*Is it* not *good*, if peace and truth be in my days?

20 ¶ [s]And the rest of the acts of Hezekiah, and all his might, and how he [t]made a pool, and a conduit, and [u]brought water into the city, *are* they not written in the book of the Chronicles of the kings of Judah?

21 And [x]Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

CHAP. XXI.

1 *Manasseh's reign.* 3 *His great idolatry.*

MANASSEH [a]*was* twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name *was* Hephzi-bah.

2 And he did *that which was* evil in the sight of the LORD, [b]after the abominations of the heathen, whom the LORD cast out before the children of Israel.

3 For he built up again the high places [c]which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, [d]as did Ahab king of Israel; and [e]worshipped all the host of heaven, and served them.

4 And [f]he built altars in the house of the LORD, of which the LORD said, [g]In Jerusalem will I put my name.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 [h]And he made his son pass through the fire, and observed [i]times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke *him* to anger.

7 And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, [k]In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever:

8 [l]Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But they hearkened not: and Manasseh [m]seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

10 ¶ And the LORD spake by his servants the prophets, saying,

11 [n]Because Manasseh king of Judah hath done these abominations, [o]*and* hath done wickedly above all that the Amorites did, which *were* before him, and [p]hath made Judah also to sin with his idols:

12 Therefore thus saith the LORD God of Israel, Behold, I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both [q]his ears shall tingle.

13 And I will stretch over Jerusalem [r]the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as *a man* wipeth a dish †wiping *it*, and turning *it* upside down.

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 Because they have done *that which was* evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

16 [s]Moreover, Manasseh shed innocent blood very much, till he had filled Jerusalem †from one end to another; besides his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD.

17 ¶ Now [t]the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the Chronicles of the kings of Judah?

18 And [u]Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

19 ¶ [x]Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah.

20 And he did *that which was* evil in the sight of the LORD, [y]as his father Manasseh did.

21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:

22 And he [z]forsook the LORD God of his fathers and walked not in the way of the LORD.

23 ¶ [a]And the servants of Amon conspired against him, and slew the king in his own house.

24 And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

25 Now the rest of the acts of Amon which he did, *are* they not written in the book of the Chronicles of the kings of Judah?

26 And he was buried in his sepulchre in the garden of Uzza: and [b]Josiah his son reigned in his stead.

CHAP. XXII.

1 *Josiah's good reign.* 8 *Hilkiah findeth the book of the law*

JOSIAH [a]*was* eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name *was* Jedidah the daughter of Adaiah of [b]Boscath.

2 And he did *that which was* right in the sight of the LORD, and walked in all the way of David his father, and [c]turned not aside to the right hand or to the left.

3 ¶ [d]And it came to pass in the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

4 Go up to Hilkiah the high priest, that he may sum the silver which is [e]brought into the house of the LORD, which [f]the keepers of the †door have gathered of the people:

Before CHRIST about 710.

[g] ch. 24. 12. 2 Chron. 33. 11.
||Fulfilled, Dan. 1. 3.
[r] 1 Sam. 3. 18. Job 1. 21. Ps. 39. 9.
||Or, *Shall there not be peace and truth, &c.*
about 710.
[s] 2 Chron. 32. 32.
[t] Neh. 3. 16.
about 698.
[u] 2 Chron. 32. 30.
[x] 2 Chron. 32. 33.

about 698
[a] 2 Chron. 33. 1, &c.

[b] ch. 16. 3.

[c] ch. 18. 4.

[d] 1 Kings 16. 32, 33.
[e] Deut. 4. 19. & 17. 3. ch. 17. 16.

[f] Jer. 32. 34.

[g] 2 Sam. 7. 13. 1 Kings 8. 29. & 9. 3.

[h] Lev. 18. 21. & 20. 2. ch. 16. 3. & 17. 17.
[i] Lev. 19. 26, 31. ch. 17. 17. Deut. 18. 10, 11.

[k] 2 Sam. 7. 13. 1 Kings 8. 29. & 9. 3. ch. 23. 27. Ps. 132. 13, 14. Jer. 32. 34.
[l] 2 Sam. 7. 10.

[m] Prov. 29. 12.

[n] ch. 23. 26, 27. & 24. 3, 4. Jer. 15. 4.
[o] 1 Kings 21. 26.
[p] ver. 9.

[q] 1 Sam. 3. 11. Jer. 19. 3.
[r] See Isa. 34. 11. Lam. 2. 8. Amos 7. 7, 8.

Before CHRIST about 698.

† Heb. *he wipeth and turneth* it *upon the face thereof.*

[s] ch. 24. 4.

† Heb. *from mouth to mouth.*

[t] 2 Chron. 33. 11–19.

[u] 2 Chron. 33. 20. 643.

[x] 2 Chron. 33. 21–23.

[y] ver. 2, &c.

[z] 1 Kings 11. 33.

641.
[a] 2 Chron. 33. 24, 25.

[b] Matt. 1. 10, called *Josias.*

641.
[a] 2 Chron. 34. 1.

[b] Josh. 15. 39.

[c] Deut. 5. 32.

about 624.
[d] 2 Chron. 34. 8, &c.

[e] ch. 12. 4.

[f] ch. 12. 9. Ps. 84. 10.
† Heb. *threshold.*

5 And let them [g]deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work, which *is* in the house of the LORD, to repair the breaches of the house,

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit, [h]there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

8 ¶ And Hilkiah the high priest said unto Shaphan the scribe, [i]I have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have †gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and [k]Achbor the son of ||Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

13 Go ye, inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* [l]the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of [m]Tikvah, the son of ||Harhas, keeper of the †wardrobe; (now she dwelt in Jerusalem ||in the college;) and they communed with her.

15 ¶ And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, [n]I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read:

17 [o]Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

18 But to [p]the king of Judah which sent you to inquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard;

19 Because thine [q]heart was tender, and thou hast [r]humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become [s]a desolation and [t]a curse, and hast rent thy clothes, and wept before me; I also have heard *thee*, saith the LORD.

20 Behold therefore, I will gather thee unto thy fathers, and thou [u]shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

CHAP. XXIII.

Josiah causeth the book to be read in a solemn assembly.

AND [a]the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, †both small and great: and he read in their ears all the words of the book of the covenant [b]which was found in the house of the LORD.

3 ¶ And the king [c]stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all *their* heart, and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

4 And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for [d]the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

5 And he †put down †the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the ||planets, and to [e]all the host of heaven.

6 And he brought out the [f]grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped *it* small to powder, and cast the powder thereof upon [g]the graves of the children of the people.

7 And he brake down the houses [h]of the sodomites that *were* by the house of the LORD, [i]where the women wove †hangings for the grove.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from [k]Geba to Beer-sheba, and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city.

9 [l]Nevertheless, the priests of the high places came not up to the altar of the LORD in Jerusalem, [m]but they did eat of the unleavened bread among their brethren.

10 And he defiled [n]Topheth, which *is* in [o]the valley of the children of Hinnom, [p]that no man might make his son or his daughter to pass through the fire to Molech.

11 And he took away the horses that the kings

Before CHRIST about 624.

g ch. 12.11, 12, 14.

h ch. 12. 15.

i Deut. 31. 24, &c. 2 Chron. 34.14,&c.

†Heb. *melted.*

k *Abdon,* 2 Chron. 34. 20.

‖Or, *Micah.*

l Deut. 29. 27.

m *Tikvath,* 2 Chron. 34. 22.

‖Or, *Hasrah.*

†Heb. *garments.*

‖Or, *in the second part.*

n Deut. 29. 27. Dan. 9.11, 12,13,14.

o Deut. 29. 25,26,27.

p 2 Chron. 34.26,&c.

q Ps.51. 17. Isa. 57. 15.

r 1 Kings 21. 29.

s Lev. 26. 31, 32.

Before CHRIST 624.

t Jer. 26. 6. & 44. 22.

u Ps. 37. 37. Isa. 57.1,2.

a 2 Chron. 34.29,30, &c.

†Heb. *from small even unto great.*

b ch. 22. 8.

c ch. 11. 14, 17.

d ch. 21. 3, 7.

†Heb. *caused to cease.*

†Heb. *chemarim,* Hos. 10. 5. Foretold, Zeph. 1. 4.

‖Or, *twelve signs,* or, *constellations.*

e ch. 21. 3.

f ch. 21. 7.

g 2 Chron. 34. 4.

h 1 Kings 14. 24. & 15. 12.

i Ezek. 16. 16.

†Heb. *houses.*

k 1 Kings 15. 22.

l See Ezek. 44.10-14.

m 1 Sam. 2. 36.

n Isa. 30. 33. Jer. 7. 31. & 19. 6, 11,12,13.

o Josh. 15. 8.

p Lev. 18. 21. Deut. 18. 10. Ezek. 23. 37, 39.

of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the ||chamberlain, which *was* in the suburbs, and burned the chariots of the sun with fire.

12 And the altars that *were* [q]on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which [r]Manasseh had made in the two courts of the house of the LORD, did the king beat down, and ||brake *them* down from thence, and cast the dust of them into the brook Kidron.

13 And the high places that *were* before Jerusalem, which *were* on the right hand of ||the mount of Corruption, which [s]Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

14 And he [t]brake in pieces the †images, and cut down the groves, and filled their places with the bones of men.

15 ¶Moreover, the altar that *was* at Beth-el, *and* the high place [u]which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, *and* stamped *it* small to powder, and burned the grove.

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burned *them* upon the altar, and polluted it, according to the [x]word of the LORD which the man of God proclaimed, who proclaimed these words.

17 Then he said, What title *is* that that I see? And the men of the city told him, *It is* [y]the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let his bones †alone, with the bones of [z]the prophet that came out of Samaria.

19 And all the houses also of the high places that *were* [a]in the cities of Samaria, which the kings of Israel had made to provoke *the* LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And [b]he ||[c]slew all the priests of the high places that *were* there upon the altars, and [d]burned men's bones upon them, and returned to Jerusalem.

21 ¶And the king commanded all the people, saying, [e]Keep the passover unto the LORD your God, [f]as *it is* written in the book of this covenant.

22 Surely [g]there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover, [h]the *workers with* familiar spirits, and the wizards, and the ||images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of [i]the law which were

Before CHRIST 624.

||Or, *eunuch*, or, *officer*.

[q] See Jer. 19. 13. Zeph. 1. 5.

[r] ch. 21. 5.

||Or, *ran from thence*.

||That is, the mount of Olives.

[s] 1 Kings 11. 7.

[t] Ex. 23. 24. Deut. 7. 5, 25.

†Heb. *statues*.

[u] 1 Kings 12. 28, 33.

[x] 1 Kings 13. 2.

[y] 1 Kings 13. 1, 30.

†Heb. *to escape*.

[z] 1 Kings 13. 31.

[a] See 2 Chron. 34. 6, 7.

[b] 1 Kings 13. 2.

||Or, *sacrificed*.

[c] Ex. 22. 20. 1 Kings 18. 40. ch. 11. 18.

[d] 2 Chron. 34. 5.

[e] 2 Chron. 35. 1.

[f] Ex. 12. 3. Lev. 23. 5. Num. 9. 2. Deut. 16. 2.

[g] 2 Chron. 35. 18, 19.

about 623.

His 18th year ending.

[h] ch. 21. 6.

||Or, *teraphim*, Gen 31. 19.

[i] Lev. 19. 31. & 20. 27. Deut. 18. 11.

Before CHRIST about 623.

[k] ch. 18. 5.

[l] ch. 21. 11, 12. & 24. 3, 4. Jer. 15. 4.

†Heb. *angers*.

[m] ch 17. 18, 20. & 18. 11. & 21. 13.

[n] 1 Kings 8. 29. & 9. 3. ch. 21. 4, 7.

610.

[o] 2 Chron. 35. 20.

[p] Zech. 12. 11.

[q] ch. 14. 8.

[r] 2 Chron. 35. 24.

[s] 2 Chron. 36. 1.

||Called *Shallum*, 1 Chron. 3. 15. Jer. 22. 11.

[t] ch. 24. 18.

[u] ch. 25. 6. Jer. 52. 27.

||Or, *because he reigned*.

†Heb. *set a mulct upon the land*, 2 Chron. 36. 3.

[x] 2 Chron. 36. 4.

[y] See ch. 24. 17. Dan. 1. 7.

[z] Matt. 1. 11, called *Jakim*.

[a] Jer. 22. 11, 12. Ezek. 19. 3, 4. 610.

[b] ver. 33.

[c] 2 Chron. 36. 5.

607. 606. 603. 600.

[a] 2 Chron. 36. 6. Jer. 25. 1, 9. Dan. 1. 1.

[b] Ezek. 19. 8. Jer. 25. 9. & 32. 28.

[c] ch. 20. 17. & 21. 12, 13, 14. & 23. 27

written in the book of the house of the LORD.

25 [k]And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

26 ¶Notwithstanding, the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, [l]because of all the †provocations that Manasseh had provoked him withal.

27 And the LORD said, I will remove Judah also out of my sight, as [m]I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, [n]My name shall be there.

28 Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

29 ¶[o]In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at [p]Megiddo, when he [q]had seen him.

30 [r]And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And [s]the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

31 ¶||Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name *was* [t]Hamutal, the daughter of Jeremiah of Libnah.

32 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands [u]at Riblah in the land of Hamath, ||that he might not reign in Jerusalem; and †put the land to a tribute of an hundred talents of silver, and a talent of gold.

34 And [x]Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and [y]turned his name to [z]Jehoiakim, and took Jehoahaz away: [a]and he came to Egypt, and died there.

35 And Jehoiakim gave [b]the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

36 ¶[c]Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.

37 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

CHAP. XXIV.

8 *Jehoiachin's evil reign.* 10 *Jerusalem is taken.*

IN [a]his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

2 [b]And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, [c]accord-

ing to the word of the LORD, which he spake †by his servants the prophets.

3 Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of his sight, [d]for the sins of Manasseh, according to all that he did;

4 [e]And also for the innocent blood that he shed, (for he filled Jerusalem with innocent blood,) which the LORD would not pardon.

5 ‖Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

6 [f]So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

7 And [g]the king of Egypt came not again any more out of his land: for [h]the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

8 ¶‖[i]Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did *that which was* evil in the sight of the LORD, according to all that his father had done.

10 ¶[k]At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city †was besieged.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 [l]And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his ‖officers: [m]and the king of Babylon [n]took him [o]in the eighth year of his reign.

13 [p]And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and [q]cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, [r]as the LORD had said.

14 And [s]he carried away all Jerusalem, and all the princes, and all the mighty men of valour, [t]*even* ten thousand captives, and [u]all the craftsmen, and smiths: none remained, save [x]the poorest sort of the people of the land.

15 And [y]he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his ‖officers, and the mighty of the land, *those* carried he into captivity from Jerusalem to Babylon.

16 And [z]all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, all *that were* strong *and* apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶And [a]the king of Babylon made Mattaniah [b]his father's brother king in his stead, and [c]changed his name to Zedekiah.

18 [d]Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* [e]Hamutal, the daughter of Jeremiah of Libnah.

19 [f]And he did *that which was* evil in the sight of the LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD it came to pass in Jerusalem, and Judah, until he had cast them out from his presence, [g]that Zedekiah rebelled against the king of Babylon.

Before CHRIST 600.

† Heb. *by the hand of.*
[d] ch. 21. 2, 11. & 23. 26.
[e] ch. 21. 16.

599.
[f] See 2 Chron. 36. 6, 8. Jer. 22. 18, 19. & 36. 30.
[g] See Jer. 37. 5, 7.
[h] Jer. 46. 2.

‖ Called *Jeconiah*, 1 Chron. 3. 16. Jer. 24. 1, and *Coniah*, Jer. 22. 24, 28.
[i] 2 Chron. 36. 9.

[k] Dan. 1. 1.

† Heb. *came into siege.*

[l] Jer. 24. 1. & 29. 1, 2. Ezek. 17. 12.
‖ Or, *eunuchs.*
599.
[m] *Nebuchadnezzar's* eighth year, Jer. 25. 1.
[n] See ch. 25. 27.
[o] See Jer. 52. 28.
[p] ch. 20. 17. Isa. 39. 6.
[q] See Dan. 5. 2, 3.
[r] Jer. 20. 5.
[s] Jer. 24. 1.
[t] See Jer. 52. 28.
[u] So 1 Sam. 13. 19, 22.
[x] ch. 25. 12. Jer. 40. 7.
[y] 2 Chron. 36. 10. Esther 2. 6. Jer. 22. 24, &c.
‖ Or, *eunuchs.*
[z] See Jer. 52. 28.

599.
[a] Jer. 37. 1.
[b] 1 Chron. 3. 15. 2 Chron. 36. 10.
[c] So ch. 23. 34. 2 Chron. 36. 4.
[d] 2 Chron. 36. 11. Jer. 37. 1. & 52. 1.
[e] ch. 23. 31.
593.
[f] 2 Chron. 36. 12.

Before CHRIST 599.

[g] 2 Chron. 36. 13. Ezek. 17. 15.

590.
[a] 2 Chron. 36. 17. Jer. 34. 2. & 39. 1. & 52. 4, 5. Ezek. 24. 1.

588.
[b] Jer. 39. 2. & 52. 6.

[c] Jer. 39. 2. & 52. 7, &c.

[d] Jer. 39. 4–7. & 52. 7. Ezek. 12. 12.

[e] ch. 23. 33. Jer. 52. 9.
† Heb. *spake judgment with him.*
† Heb. *made blind.*
[f] Jer. 39. Ezek. 12. 13.
[g] See Jer. 52. 12–14.
[h] See ch. 24. 12. & ver. 27.
[i] Jer. 39. 9.
‖ Or, *chief marshal.*
[k] 2 Chron. 36. 19. Ps. 79. 1.
[l] Jer. 39. 8. Amos 2. 5.

[m] Neh. 1. 3. Jer. 52. 14.

[n] Jer. 39. 9. & 52. 15.
† Heb. *fallen away.*

[o] ch. 24. 14. Jer. 39. 10. & 40. 7. & 52. 16.
[p] ch. 20. 17. Jer. 27. 19, 22. & 52. 17, &c.
[q] 1 Kings 7. 15.
[r] 1 Kings 7. 27.
[s] 1 Kings 7. 23.
[t] Exod. 27. 3. 1 Kings 7. 45, 50.

† Heb. *the one sea.*
[u] 1 Kings 7. 47.

[x] 1 Kings 7. 15. Jer. 52. 21.

CHAP. XXV.

Zedekiah taken, his sons slain, and his eyes put out.

AND it came to pass [a]in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

2 And the city was besieged unto the eleventh year of king Zedekiah.

3 And on the ninth *day* of the [b]*fourth* month the famine prevailed in the city, and there was no bread for the people of the land.

4 ¶And [c]the city was broken up, and all the men of war *fled* by night by the way of the gate between two walls, which *is* by the king's garden: (now the Chaldees *were* against the city round about;) and [d]*the king* went the way toward the plain.

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

6 So they took the king, and brought him up to the king of Babylon [e]to Riblah; and they †gave judgment upon him.

7 And they slew the sons of Zedekiah before his eyes, and †[f]put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

8 ¶And in the fifth month, [g]on the seventh *day* of the month, (which *is* [h]the nineteenth year of king Nebuchadnezzar king of Babylon,) [i]came Nebuzar-adan, ‖captain of the guard, a servant of the king of Babylon, unto Jerusalem:

9 [k]And he burnt the house of the LORD, [l]and the king's house, and all the houses of Jerusalem, and every great *man's* house burnt he with fire.

10 And all the army of the Chaldees, that *were* with the captain of the guard, [m]brake down the walls of Jerusalem round about.

11 [n]Now the rest of the people that were left in the city, and the †fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard [o]left of the poor of the land *to be* vine-dressers and husbandmen.

13 And [p]the [q]pillars of brass that *were* in the house of the LORD, and [r]the bases, and [s]the brazen sea that *was* in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.

14 And [t]the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

15 And the fire-pans, and the bowls, *and* such things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard took away.

16 The two pillars, †one sea, and the bases which Solomon had made for the house of the LORD; [u]the brass of all these vessels was without weight.

17 [x]The height of the one pillar *was* eighteen cubits, and the chapiter upon it *was* brass: and the height of the chapiter three cubits; and the wreathen

work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen work.

18 ¶ [y]And the captain of the guard took [z]Seraiah the chief priest, and [a]Zephaniah the second priest, and the three keepers of the †door:

19 And out of the city he took an ||officer that was set over the men of war, and [b]five men of them that †were in the king's presence, which were found in the city, and the ||principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land *that were* found in the city:

20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah:

21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. [c]So Judah was carried away out of their land.

22 ¶ [d]And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

23 And when all the [e]captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon, and it shall be well with you.

25 But [f]it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed †royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people, both small and great, and the captains of the armies, arose, [g]and came to Egypt: for they were afraid of the Chaldees.

27 ¶ [h]And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the year that he began to reign [i]did lift up the head of Jehoiachin king of Judah out of prison;

28 And he spake †kindly to him, and set his throne above the throne of the kings that *were* with him in Babylon;

29 And changed his prison garments: and he did [k]eat bread continually before him all the days of his life.

30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

Before CHRIST 588.

[y] Jer. 52. 24, &c.
[z] 1 Chron. 6. 14. Ezra 7. 1.
[a] Jer. 21. 1. & 29. 25.
† Heb. *threshold.*
|| Or, *eunuch.*
[b] See Jer. 52. 25.
† Heb. *saw the king's face.* Esther 1. 14.
|| Or, *scribe of the captain of the host.*
[c] Lev. 26. 33. Deut. 28. 36, 64. ch. 23. 27.
[d] Jer. 40. 5.
[e] Jer. 40. 7, 8, 9.

Before CHRIST 588.

588.
[f] Jer. 41. 1, 2.
† Heb. *of the kingdom.*
[g] Jer. 43. 4, 7.
562.
[h] Jer. 52. 13, &c.
[i] See Gen. 40. 13, 20.
† Heb. *good things with him.*
[k] 2 Sam. 9. 7.

The First Book of the CHRONICLES.

CHAP. I.

1 *Adam's line to Noah.* 5 *The sons of Japheth.*

Before CHRIST 4004, &c.

ADAM, [a]Sheth, Enosh,
2 Kenan, Mahalaleel, Jered,
3 Henoch, Methuselah, Lamech,
4 Noah, Shem, Ham, and Japheth.

5 ¶ [b]The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

6 And the sons of Gomer; Ashchenaz, and ||Riphath, and Togarmah.

7 And the sons of Javan; Elishah, and Tarshish, Kittim, and ||Dodanim.

8 ¶ [c]The sons of Ham; Cush, and Mizraim, Put, and Canaan.

9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.

10 And Cush [d]begat Nimrod. He began to be mighty upon the earth.

11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and [e]Caphthorim.

13 And [f]Canaan begat Zidon his first-born, and Heth,

14 The Jebusite also, and the Amorite, and the Girgashite,

15 And the Hivite, and the Archite, and the Sinite,

Before CHRIST 4004, &c.

[a] Gen. 4. 25, 26. & 5. 3, 9.
[b] Gen. 10. 2, &c.
|| Or, *Diphath,* as it is in some Copies.
|| Or, *Rodanim,* according to some Copies.
[c] Gen. 10. 6, &c.
[d] Gen. 10. 8, 13, &c.
[e] Deut. 2. 23.
[f] Gen. 10. 15, &c.

[g] Gen. 10. 22. & 11. 10.
|| Or, *Mash,* Gen. 10. 23.
|| That is, *Division,* Gen. 10. 25.
[h] Gen. 10. 26.
[i] Gen. 11. 10, &c. Luke 3. 34, &c.
[k] Gen. 11. 15.
[l] Gen. 17. 5.
[m] Gen. 21. 2, 3.
[n] Gen. 16. 11, 15.
[o] Gen. 25. 13–16.
|| Or, *Hadar,* Gen. 25. 15.
[p] Gen. 25. 1, 2.

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The sons of [g]Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and ||Meshech.

18 And Arphaxad begat Shelah, and Shelah begat Eber.

19 And unto Eber were born two sons: the name of the one *was* ||Peleg; because in his days the earth was divided: and his brother's name *was* Joktan.

20 And [h]Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

21 Hadoram also, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab. All these *were* the sons of Joktan.

24 ¶ [i]Shem, Arphaxad, Shelah,
25 [k]Eber, Peleg, Reu,
26 Serug, Nahor, Terah,
27 [l]Abram; the same *is* Abraham.

28 The sons of Abraham; [m]Isaac, and [n]Ishmael.

29 ¶ These *are* their generations. The [o]first-born of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,

30 Mishma, and Dumah, Massa, ||Hadad, and Tema,

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

32 ¶ Now [p]the sons of Keturah, Abraham's con-

cubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

33 And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these *are* the sons of Keturah.

34 And [q]Abraham begat Isaac. [r]The sons of Isaac; Esau, and Israel.

35 ¶ The sons of [s]Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

36 The sons of Eliphaz; Teman, and Omar, ||Zephi, and Gatam, Kenaz, and Timna, and Amalek.

37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 And [t]the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.

39 And the sons of Lotan; Hori, and ||Homam: and Timna *was* Lotan's sister.

40 The sons of Shobal; ||Alian, and Manahath, and Ebal, ||Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.

41 The sons of Anah; [x]Dishon. And the sons of Dishon; ||Amram, and Eshban, and Ithran, and Cheran.

42 The sons of Ezer; Bilhan, and Zavan, *and* ||Jakan. The sons of Dishan; Uz, and Aran.

43 ¶ Now these *are* the [z]kings that reigned in the land of Edom before *any* king reigned over the children of Israel; Bela the son of Beor: and the name of his city *was* Dinhabah.

44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.

45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 [y]And when Samlah was dead, Shaul of Reboboth by the river reigned in his stead.

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

50 And when Baal-hanan was dead, ||Hadad reigned in his stead: and the name of his city *was* ||Pai; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

51 ¶ Hadad died also. And the [z]dukes of Edom were; duke Timnah, duke ||Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. These *are* the dukes of Edom.

CHAP. II.

1 *The sons of Israel.* 3 *The prosperity of Judah.*

THESE *are* the sons of ||Israel; [a]Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 ¶ The sons of [b]Judah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of [c]Shua the Canaanitess. And [d]Er, the firstborn of Judah, was evil in the sight of the LORD; and he slew him.

4 And [e]Tamar his daughter-in-law bare him Pharez and Zerah. All the sons of Judah *were* five.

5 The sons of [f]Pharez; Hezron, and Hamul.

6 And the sons of Zerah; ||Zimri, [g]and Ethan, and Heman, and Calcol, and ||Dara: five of them in all.

7 And the sons of [h]Carmi; ||Achar, the troubler of Israel, who transgressed in the thing [i]accursed.

8 And the sons of Ethan; Azariah.

9 The sons also of Hezron, that were born unto him; Jerahmeel, and ||Ram, and ||Chelubai.

10 And Ram [k]begat Amminadab; and Amminadab begat Nahshon, [l]prince of the children of Judah;

11 And Nahshon begat ||Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jesse.

13 ¶ [m]And Jesse begat his first-born Eliab, and Abinadab the second, and ||Shimma the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the sixth, David the seventh:

16 Whose sisters *were* Zeruiah, and Abigail. [n]And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.

17 And [o]Abigail bare Amasa: and the father of Amasa *was* ||Jether the Ishmeelite.

18 ¶ And Caleb the son of Hezron begat *children* of Azubah *his* wife, and of Jerioth: her sons *are* these; Jesher, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him [p]Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat [q]Bezaleel.

21 ¶ And afterwards Hezron went in to the daughter of [r]Machir the father of Gilead, whom he †married when he *was* threescore years old; and she bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 [s]And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath and the towns thereof, *even* threescore cities. All these *belonged to* the sons of Machir the father of Gilead.

24 And after that Hezron was dead in Caleb-ephratah, then Abiah, Hezron's wife bare him [t]Ashur the father of Tekoa.

25 ¶ And the sons of Jerahmeel the first-born of Hezron were, Ram the first-born, and Bunah, and Oren, and Ozem, *and* Ahijah.

26 Jerahmeel had also another wife, whose name *was* Atarah; she *was* the mother of Onam.

27 And the sons of Ram, the first-born of Jerahmeel, were, Maaz, and Jamin, and Eker.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur *was* Abihail; and she bare him Ahban, and Molid.

30 And the sons of Nadab; Seled, and Appaim: but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And [u]the children of Sheshan; Ahlai

Before CHRIST about 1676.

about 1676.

about 1471.

about 1471.

about 1496.

1752, &c.

Before CHRIST 1752, &c.

[c] Gen. 38.2.
[d] Gen. 38.7.
[e] Gen. 38. 29, 30. Matt. 1. 3.
[f] Gen. 46. 12. Ruth 4. 18.
[g] Or, *Zabdi*, Josh. 7. 1.
[h] 1 Kings 4. 31.
[i] Or, *Darda*.
[k] See ch. 4. 1.
[l] Or, *Achan*.
[m] Josh. 6. 18. & 7. 1.
[n] Or, *Aram*, Matt. 1. 3, 4.
[o] Or, *Caleb*, ver. 18, 42.
[p] Ruth 4. 19, 20. Matt. 1. 4.
[q] Num. 1. 7. & 2. 3.
[r] Or, *Salmon*, Ruth 4. 21. Matt. 1. 4.
[s] 2 Sam. 16. 6.
[t] Or, *Shammah*, 1 Sam. 16. 9.
[u] 2 Sam. 2. 18.
[v] 2 Sam. 17. 25.
[w] 2 Sam. 17. 25. *Ithra an Israelite.*
[x] ver. 50.
[y] Ex. 31. 2.
[z] Num. 27. 1.
† Heb. *took.*
[a] Num. 32. 41. Deut. 3. 14. Josh. 13. 30.
[b] Gen. 36. 37.
[c] Or, *Hadar*, Gen. 36. 39.
[d] Or, *Pau*, Gen. 36. 39.
[e] Gen. 36. 40.
[f] Or, *Alvah.*
[g] Gen. 29. 32. & 30. 5. & 35. 18, 22. & 46. 8, &c.
[h] Gen. 38. 3. & 46. 12. Num. 26. 19.
[i] See ver. 34, 35.
[k] ch. 4. 5.

32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 ¶ Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name *was* Jarha.

35 And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 ¶ Now the sons of Caleb the brother of Jerahmeel *were*, Mesha his first-born, which *was* the father of Ziph; and the sons of Mareshah the father of Hebron.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the son of Shammai *was* Maon: and Maon *was* the father of Beth-zur.

46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph.

48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb *was* [y] Achsa.

50 ¶ These were the sons of Caleb the son of Hur, the first-born of ‖ Ephratah; Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had sons; ‖ Haroeh, *and* ‖ half of the Manahethites.

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites: of them came the Zareathites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the Netophathites, ‖ Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites. These *are* the [z] Kenites that came of Hemath, the father of the house of [a] Rechab.

CHAP. III.

1 The sons of David. 10 *His line to Zedekiah.*

NOW these were the sons of David, which were born unto him in Hebron; the first-born [a] Amnon, of Ahinoam the [b] Jezreelitess; the second, ‖ Daniel, of Abigail the Carmelitess:

2 The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith:

3 The fifth, Shephatiah of Abital: the sixth, Ithream by [c] Eglah his wife.

4 *These* six were born unto him in Hebron; and [d] there he reigned seven years and six months: and [e] in Jerusalem he reigned thirty and three years.

5 [f] And these were born unto him in Jerusalem; ‖ Shimea, and Shobab, and Nathan, and [g] Solomon, four, of ‖ Bath-shua the daughter of ‖ Ammiel:

6 Ibhar also, and ‖ Elishama, and Eliphelet,

7 And Nogah, and Nepheg, and Japhia,

8 And Elishama, and ‖ Eliada, and Eliphelet, [h] nine.

9 *These were* all the sons of David, besides the sons of the concubines, and [i] Tamar their sister.

10 ¶ And Solomon's son *was* [k] Rehoboam, ‖ Abia his son, Asa his son, Jehoshaphat his son,

11 Joram his son, ‖ Ahaziah his son, Joash his son,

12 Amaziah his son, ‖ Azariah his son, Jotham his son,

13 Ahaz his son, Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son.

15 And the sons of Josiah *were*, the first-born ‖ Johanan, the second ‖ Jehoiakim, the third ‖ Zedekiah, the fourth Shallum.

16 And the sons of [l] Jehoiakim; ‖ Jeconiah his son, Zedekiah [m] his son.

17 ¶ And the sons of Jeconiah; Assir, † Salathiel [n] his son,

18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiah *were*, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five.

21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; [o] Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

23 And the sons of Neariah; Elioenai, and † Hezekiah, and Azrikam, three.

24 And the sons of Elioenai *were*, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

CHAP. IV.

The posterity of Jabez, and his prayer.

THE sons of Judah; [a] Pharez, Hezron, and ‖ Carmi, and Hur, and Shobal.

2 And ‖ Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These *are* the families of the Zorathites.

3 And these *were of* the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister *was* Hazelelponi:

Before CHRIST about 1471.

[a] 2 Sam. 3. 2.
[b] Josh. 15. 56.
‖ Or, *Chileab*, 2 Sam. 3. 3.
[c] 2 Sam. 3. 5.
[d] 2 Sam. 2. 11.
[e] 2 Sam. 5. 5.
[f] 2 Sam. 5. 14.
[z] ch. 11. 41.
ch. 14. 4.
‖ Or, *Shammua*, 2 Sam. 5. 14.
[g] 2 Sam. 12. 24.
‖ Or, *Bathsheba*, 2 Sam. 11. 3.
‖ Or, *Eliam*, 2 Sam. 11. 3.
‖ Or, *Elishua*, 2 Sam. 5. 15.
‖ Or, *Beeliada*, ch. 14. 7.
[h] See 2 Sam. 5. 14, 15, 16.
[i] 2 Sam. 13. 1.
[k] 1 Kings 11. 43. & 15. 6.
‖ Or, *Abijam*, 1 Kings 15. 1.
‖ Or, *Azariah*, 2 Chron. 22. 6, or, *Jehoahaz*, 2 Chron. 21. 17.
‖ Or, *Uzziah*, 2 Kings 15. 30.
‖ Or, *Jehoahaz*, 2 Kings 23. 30.
‖ Or, *Eliakim*, 2 Kings 23. 34.
‖ Or, *Mattaniah*, 2 Kings 24. 17.
[l] Matt. 1. 11.
‖ Or, *Jehoiachin*, 2 Kings 24. 6, or, *Coniah*, Jer. 22. 24.
[m] 2 Kings 24. 17, being his Uncle.
† Heb. *Shealtiel.*
[n] Matt. 1. 12.
[o] Ezra 8. 2.
† Heb. *Hiskijahu.*

Before CHRIST about 1053.

[y] Josh. 15. 17.
‖ Or, *Ephrath*, ver. 19.
‖ Or, *Reaiah*, ch. 4. 2.
‖ Or, *half of the Menuchites*, or, *Hatsi-hammenuchoth.*
‖ Or, *Asarites*, or, *crowns of the house of Joab.*
1300, &c.
[a] Gen. 38. 29. & 46. 12.
‖ Or, *Chelubai*, ch. 2. 9, or, *Caleb*, ch. 2. 18.
‖ Or, *Haroeh*, ch. 2. 52.
about 1053, &c.

4 And Penuel the father of Gedor, and Ezer the father of Hushah. These *are* the sons of [b]Hur, the first-born of Ephratah, the father of Beth-lehem.

5 ¶ And [c]Ashur the father of Tekoa had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These *were* the sons of Naarah.

7 And the sons of Helah *were* Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

9 ¶ And Jabez was [d]more honourable than his brethren: and his mother called his name ||Jabez, saying, Because I bare him with sorrow.

10 And Jabez called on the God of Israel, saying, †Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest †keep *me* from evil, that it may not grieve me! And God granted him that which he requested.

11 ¶ And Chelub the brother of Shuah begat Mehir, which *was* the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of ||Irnahash. These *are* the men of Rechah.

13 And the sons of Kenaz; [e]Othniel, and Seraiah: and the sons of Othniel; ||Hathath.

14 And Meonothai begat Ophrah; and Seraiah begat Joab, the father of [f]the ||valley of ||Charashim; for they were craftsmen.

15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, ||even Kenaz.

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra *were* Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 And his wife ||Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these *are* the sons of Bithiah the daughter of Pharaoh, which Mered took.

19 And the sons of *his* wife ||Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

20 And the sons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi *were*, Zoheth, and Ben-zoheth.

21 ¶ The sons of Shelah [g]the son of Judah *were* Er, the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And *these are* ancient things.

23 These *were* the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

24 ¶ The sons of Simeon *were*, ||Nemuel, and Jamin, ||Jarib, Zerah, *and* Shaul:

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters: but his brethren had not many children, neither did all their family multiply †like to the children of Judah.

28 And they dwelt at [h]Beer-sheba, and Moladah and Hazar-shual,

29 And at ||Bilhah, and at Ezem, and at ||Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and ||Hazarsusim, and at Beth-birei, and at Shaaraim. These *were* their cities unto the reign of David.

32 And their villages *were*, ||Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities:

33 And all their villages that *were* round about the same cities unto ||Baal. These *were* their habitations, and ||their genealogy.

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah.

38 These †mentioned by *their* names *were* princes in their families: and the house of their fathers increased greatly.

39 ¶ And they went to the entrance of Gedor, *even* unto the east side of the valley, to seek pasture for their flocks.

40 And they found fat pasture and good, and the land *was* wide, and quiet, and peaceable; for *they* of Ham had dwelt there of old.

41 And these written by name came in the days of Hezekiah king of Judah, and [i]smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because *there was* pasture there for their flocks.

42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah and Uzziel, the sons of Ishi.

43 And they smote [k]the rest of the Amalekites that were escaped, and dwelt there unto this day.

CHAP. V.

The line of Reuben unto the captivity.

NOW the sons of Reuben, the first-born of Israel, (for [a]he *was* the first-born; but, forasmuch as he [b]defiled his father's bed, [c]his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

2 For [d]Judah prevailed above his brethren, and of him *came* the [e]chief ||ruler; but the birthright *was* Joseph's:)

3 The sons, *I say*, of [f]Reuben the first-born of Israel *were*, Hanoch, and Pallu, Hezron, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

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Before CHRIST 1300, &c.

[b] ch. 2. 50.
[c] ch. 2. 24.
† Heb. *unto.*
[h] Josh. 19. 2.
|| Or, *Balak*, Josh. 19. 3.
|| Or, *Eltolad*, Josh. 19. 4.
|| Or, *Hazar-susah*, Josh. 19. 5.
|| Or, *Ether*, Josh. 19. 7.
[d] Gen. 34. 19.
|| That is, *sorrowful.*
† Heb. *If thou wilt, &c.*
† Heb. *do me.*
|| Or, *Baalath-beer*, Josh. 19. 8.
|| Or, *as they divided themselves by nations among them.*
|| Or, *the city of Nahash.*
[e] Josh. 15. 17.
|| Or, *Hathath*, and *Meonothai*, who *begat*, &c.
[f] Neh. 11. 35.
|| Or, inhabitants *of the valley.*
|| That is, *craftsmen.*
|| Or, *Uknaz.*
† Heb. *coming.*
about 715.
[i] 2 Kings 18. 8.
|| Or, *the Jewess.*
|| Or, *Jehudijah*, mentioned before.
[k] See 1 Sam. 15. 8. & 30. 17. & 2 Sam. 8. 12.
[g] Gen. 38. 1, 5. & 46. 12.
1300, &c.
[a] Gen. 29. 32. & 49. 3.
[b] Gen. 35. 22. & 49. 4.
[c] Gen. 48. 15, 22.
[d] Gen. 49. 8, 10. Ps. 60. 7. & 108. 8.
[e] Mic. 5. 2. Matt. 2. 6.
|| Or, *prince.*
[f] Gen. 46. 9. Ex. 6. 14. Num. 26. 5.
|| Or, *Jemuel*, Gen. 46. 10. Ex. 6. 15. Num. 26. 12.
|| Or, *Jachin, Zohar.*

5 Micah his son, Reaia his son, Baal his son,
6 Beerah his son, whom ‖Tilgath-pilneser king of Assyria carried away *captive:* he *was* prince of the Reubenites.
7 And his brethren by their families, (ᵍwhen the genealogy of their generations was reckoned,) *were* the chief, Jeiel, and Zechariah,
8 And Bela the son of Azaz, the son of ‖Shema, the son of Joel, who dwelt in ʰAroer, even unto Nebo, and Baal-meon:
9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied ⁱin the land of Gilead.
10 And in the days of Saul they made war ᵏwith the Hagarites, who fell by their hand: and they dwelt in their tents †throughout all the east *land* of Gilead.
11 ¶And the children of Gad dwelt over against them, in the land of ˡBashan unto Salcah:
12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.
13 And their brethren of the house of their fathers *were*, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.
14 These *are* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;
15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.
16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of ᵐSharon, upon †their borders.
17 All these were reckoned by genealogies in the days of ⁿJotham king of Judah, and in the days of ᵒJeroboam king of Israel.
18 ¶The sons of Reuben, and the Gadites, and half the tribe of Manasseh, †of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and threescore, that went out to the war.
19 And they made war with the Hagarites, with ᵖJetur, and Nephish, and Nodab.
20 And ᵍthey were helped against them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was entreated of them; because they ʳput their trust in him.
21 And they †took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of †men an hundred thousand.
22 For there fell down many slain, because the war *was* of God. And they dwelt in their steads until ˢthe captivity.
23 ¶And the children of the half-tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto mount Hermon.
24 And these *were* the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, †famous men, *and* heads of the house of their fathers.

Before CHRIST 1300, &c.

‖ Or, *Tiglath-pileser*, 2 Kings 15. 29. & 16. 7.
ᵍ See ver. 17.
‖ Or, *Shemaiah*, ver. 4.
ʰ Josh. 13. 15, 16.
ⁱ Josh. 22. 9.
ᵏ Gen. 25. 12.
† Heb. *upon all the face of the east.*
ˡ Josh. 13. 11, 24.
ᵐ ch. 27. 29.
† Heb. *their goings forth.*
ⁿ 2 Kings 15. 5, 32.
ᵒ 2 Kings 14. 16, 28.
† Heb. *sons of valour.*
ᵖ Gen. 25. 15. ch. 1. 31.
ᵍ See ver. 22.
ʳ Ps. 22. 4, 5.
† Heb. *led captive.*
† Heb. *souls of men;* as Num. 31. 35.
ˢ 2 Kings 15. 29. & 17. 6.
† Heb. *men of names.*

Before CHRIST about 771.

ᵗ 2 Kings 17. 7.
about 771.
ᵘ 2 Kings 15. 19.
about 740.
ˣ 2 Kings 15. 29.
ʸ 2 Kings 17. 6. & 18. 11.
ᵃ Gen. 46. 11. Ex. 6. 16. Num. 26. 57. ch. 23. 6.
‖ Or, *Gershom*, ver. 16.
ᵇ See ver. 22.
ᶜ Lev. 10. 1.
ᵈ 2 Sam. 8. 17.
ᵉ 2 Sam. 15. 27.
ᶠ See 2 Chron. 26. 17, 18.
† Heb. *in the house.*
ᵍ 1 Kings 6.
2 Chron. 3.
ʰ See Ezra 7. 3.
‖ Or, *Meshullam*, ch. 9. 11.
ⁱ Neh. 11. 11.
ᵏ 2 Kings 25. 18.
ˡ Ex. 6. 16.
‖ Or, *Gershon*, ver. 1.
ᵐ ver. 42.
‖ Or, *Ethan*, ver. 42.
‖ Or, *Adaiah*, ver. 41.
‖ Or, *Ethni*, ver. 41.
‖ Or, *Izhar*, ver. 2, 18.

25 ¶And they transgressed against the God of their fathers, and went a ᵗwhoring after the gods of the people of the land, whom God destroyed before them.
26 And the God of Israel stirred up the spirit of ᵘPul king of Assyria, and the spirit of ˣTilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto ʸHalah, and Habor, and Hara, and to the river Gozan, unto this day.

CHAP. VI.

1 *The sons of Levi.* 4 *The line of the priests.*

THE sons of Levi; ᵃ‖Gershon, Kohath, and Merari.
2 And the sons of Kohath; Amram, ᵇIzhar, and Hebron, and Uzziel.
3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; ᶜNadab, and Abihu, Eleazar, and Ithamar.
4 ¶Eleazar begat Phinehas, Phinehas begat Abishua,
5 And Abishua begat Bukki, and Bukki begat Uzzi,
6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,
7 Meraioth begat Amariah, and Amariah begat Ahitub,
8 And ᵈAhitub begat Zadok, and ᵉZadok begat Ahimaaz,
9 And Ahimaaz begat Azariah, and Azariah begat Johanan,
10 And Johanan begat Azariah, (he *it is* ᶠthat executed the priest's office †in the ᵍtemple that Solomon built in Jerusalem:)
11 And ʰAzariah begat Amariah, and Amariah begat Ahitub,
12 And Ahitub begat Zadok, and Zadok begat ‖Shallum,
13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,
14 And Azariah begat ⁱSeraiah, and Seraiah begat Jehozadak,
15 And Jehozadak went *into captivity*, ᵏwhen the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.
16 ¶The sons of Levi; ˡ‖Gershom, Kohath, and Merari.
17 And these *be* the names of the sons of Gershom; Libni, and Shimei.
18 And the sons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.
19 The sons of Merari; Mahli, and Mushi And these *are* the families of the Levites according to their fathers.
20 Of Gershom; Libni his son, Jahath his son, ᵐZimmah his son,
21 ‖Joah his son, ‖Iddo his son, Zerah his son, ‖Jeaterai his son.
22 The sons of Kohath; ‖Amminadab his son, Korah his son, Assir his son,
23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, ‖Uriel his son, Uzziah his son, and Shaul his son.

25 And the sons of Elkanah; [n]Amasai, and Ahimoth.

26 *As for* Elkanah: the sons of Elkanah; ‖Zophai his son, and [o]Nahath his son,

27 [p]Eliab his son, Jeroham his son, Elkanah his son.

28 And the sons of Samuel; the first-born ‖Vashni, and Abiah.

29 The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Asaiah his son.

31 And these *are they* whom David set over the service of song in the house of the LORD, after that the [q]ark had rest.

32 And they ministered before the dwelling-place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and *then* they waited on their office, according to their order.

33 And these *are* they that †waited with their children. Of the sons of the Kohathites; Heman a singer, the son of Joel, the son of Shemuel,

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of ‖Toah,

35 The son of ‖Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of ‖Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of [r]Ebiasaph, the son of Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother Asaph, who stood on his right hand, *even* Asaph the son of Berachiah, the son of Shimea,

40 The son of Michael, the son of Baaseiah, the son of Malchiah,

41 The son of [s]Ethni, the son of Zerah, the son of Adaiah,

42 The son of Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of Gershom, the son of Levi.

44 And their brethren the sons of Merari *stood* on the left hand: ‖Ethan the son of ‖Kishi, the son of Abdi, the son of Malluch,

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 Their brethren also the Levites *were* appointed unto all manner of service of the tabernacle of the house of God.

49 ¶ But Aaron and his sons offered [t]upon the altar of the burnt-offering, and [u]on the altar of incense, *and were appointed* for all the work of the *place* most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

Before CHRIST about 1300, &c.

‖ Or, *Zephaniah, Azariah, Joel,* ver. 36.

[n] See ver. 35, 36.

‖ Or, *Zuph,* ver. 35.

[o] ver. 34, *Toah.*

[p] ver. 34, *Eliel.*

‖ Called also *Joel,* ver. 33. & 1 Sam. 8. 2.

about 1280, &c.

[q] ch. 16. 1.

† Heb. *stood.*

‖ ver. 26, *Nahath.*

‖ Or, *Zophai.*

‖ ver. 24, *Shaul, Uzziah, Uriel.*

[r] Ex. 6. 24.

[s] See ver. 21.

‖ Called *Jeduthun,* ch. 9. 16. & 25. 1, 3, 6.

‖ Or, *Kushaiah,* ch. 15. 17.

[t] Lev. 1. 9.

[u] Ex. 30. 7.

Before CHRIST about 1444, &c.

[x] Josh. 21.

[y] Josh. 21. 11, 12.

[z] Josh. 14. 13. & 15. 13.

[a] Josh. 21. 13.

‖ Or, *Holon,* Josh. 21. 15.

‖ Or, *Ain,* Josh. 21. 16.

‖ Or, *Almon,* Josh. 21. 18.

[b] ver. 66.

[c] Josh. 21. 5.

[d] Josh. 21. 7, 34.

[e] ver. 61.

[f] Josh. 21. 21.

[g] See Josh. 21. 22–35, where many of these cities have other names.

50 And these *are* the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

54 ¶ [x]Now these *are* their dwelling-places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites; for theirs was the lot.

55 [y]And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 [z]But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 And [a]to the sons of Aaron they gave the cities of Judah, *namely,* Hebron, *the city* of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,

58 And ‖Hilen with her suburbs, Debir with her suburbs,

59 And ‖Ashan with her suburbs, and Beth-shemesh with her suburbs:

60 And out of the tribe of Benjamin; Geba with her suburbs, and ‖Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families *were* thirteen cities.

61 And unto the sons of Kohath [b]*which were* left of the family of that tribe, *were cities given* out of the half-tribe, *namely, out of* the half-*tribe* of Manasseh, [c]by lot, ten cities.

62 And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the sons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, [d]twelve cities.

64 And the children of Israel gave to the Levites *these* cities with their suburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by *their* names.

66 And [e]*the residue* of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

67 [f]And they gave unto them, *of* the cities of refuge, Shechem in mount Ephraim with her suburbs; *they gave* also Gezer with her suburbs,

68 And [g]Jokmeam with her suburbs, and Beth-horon with her suburbs,

69 And Aijalon with her suburbs, and Gath-rimmon with her suburbs:

70 And out of the half-tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom *were given* out of the family of the half-tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

72 And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,

75 And Hukok with her suburbs, and Rehob with her suburbs:

76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:

78 And on the other side Jordan by Jericho, on the east side of Jordan, *were given them* out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

80 And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Jazer with her suburbs.

CHAP. VII.

1 *The sons of Issachar.* 6 *Of Benjamin.* 13 *Of Naphtali.*

NOW the sons of Issachar *were* [a]Tola, and ‖Puah, Jashub, and Shimron, four.

2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit*, of Tola: *they were* valiant men of might in their generations; [b]whose number *was* in the days of David two and twenty thousand and six hundred.

3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five; all of them chief men.

4 And with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men*: for they had many wives and sons.

5 And their brethren among all the families of Issachar *were* valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.

6 ¶ *The sons* of [c]Benjamin; Bela, and Becher, and Jediael, three.

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, was twenty thousand and two hundred.

10 The sons of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred *soldiers*, fit to go out for war *and* battle.

12 [d]Shuppim also, and Huppim, the children of ‖Ir, *and* Hushim, the sons of ‖Aher.

13 ¶ The sons of Naphtali; Jahziel, and Guni, and Jezer, and [e]Shallum, the sons of Bilhah.

14 ¶ The sons of Manasseh; Ashriel, whom she bare: (*but* his concubine the Aramitess bare Machir the father of Gilead:

15 And Machir took to wife *the sister* of Huppim and Shuppim, whose sister's name *was* Maachah;) and the name of the second *was* Zelophehad: and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam, and Rakem.

17 And the sons of Ulam; [f]Bedan. These *were* the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and [g]Abiezer, and Mahalah.

19 And the sons of Shemida were Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And [h]the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 ¶ And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they came down to take away their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 ¶ And when he went in to his wife, she conceived and bare a son, and he called his name Beriah, because it went evil with his house.

24 (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah.)

25 And Rephah *was* his son, also Resheph, and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

27 ‖Non his son, Jehoshua his son.

28 ¶ And their possessions and habitations *were* Beth-el, and the towns thereof, and eastward [i]Naaran, and westward Gezer, with the †towns thereof; Shechem also and the towns thereof, unto ‖Gaza and the towns thereof:

29 And by the borders of the children of [k]Manasseh, Beth-shean and her towns, Taanach and her towns, [l]Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

30 ¶ [m]The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet, and [n]Shomer, and Hotham, and Shua their sister.

33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These *are* the children of Japhlet.

34 And the sons of [o]Shamer; Ahi, and Rohgah Jehubbah, and Aram.

Before CHRIST 1444, &c.

[a] Gen. 46. 13. Num. 26. 23. ‖ *Phuvah, Job.*

[b] 2 Sam. 24. 1, 2. ch. 27. 1.

[c] Gen. 46. 21. Num. 26. 38. ch. 8. 1, &c.

[d] Num. 26. 39, *Shupham*, and *Hupham*. ‖ Or, *Iri*, ver. 7. ‖ Or, *Ahiram*, Num. 26. 38.

[e] Gen. 46. 24, *Shillem.*

[f] 1 Sam. 12. 11.

[g] Num. 26. 30, *Jezer.*

[h] Num. 26. 35.

‖ Or, *Nun*, Num. 13. 8, 16.

[i] Josh. 16. 7, *Naarath.* †Heb. *daughters.* ‖ Or, *Adasa.*

[k] Josh. 17. 7.

[l] Josh. 17. 11.

[m] Gen. 46. 17. Num. 26. 44.

[n] ver. 34, *Shamer.*

[o] ver. 32, *Shomer.*

35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.

36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sons of Jether; Jephunneh, and Pispah, and Ara.

39 And the sons of Ulla; Arah, and Haniel, and Rezia.

40 All these *were* the children of Asher, heads of *their* father's house, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battle *was* twenty and six thousand men.

CHAP. VIII.

The sons and chief men of Benjamin.

Before CHRIST 1444, &c.

NOW Benjamin begat [a]Bela his first-born, Ashbel the second, and Aharah the third,

2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela were, ||Addar, and Gera, and Abihud,

4 And Abishua, and Naaman, and Ahoah,

5 And Gera, and ||Shephuphan, and Huram.

6 And these *are* the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to [b]Manahath:

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.

8 And Shaharaim begat *children* in the country of Moab, after he had sent them away; Hushim and Baara *were* his wives.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. These *were* his sons, heads of the fathers.

11 And of Hushim he begat Abitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof:

13 Beriah also, and [c]Shema, who *were* heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:

14 And Ahio, Shashak, and Jeremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of Beriah;

17 And Zebadiah, and Meshullam, and Hezeki, and Heber,

18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the sons of ||Shimhi;

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedeiah, and Penuel, the sons of Shashak;

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

1400, &c.

[a] Gen. 46. 21. Num. 26. 38. ch. 7. 6.

||Or, *Ard*, Gen. 46. 21.

||Or, *Shupham*, Num. 26. 39. See ch. 7. 12.

[b] ch. 2. 52.

[c] ver. 21.

||Or, *Shema*, ver. 13.

Before CHRIST 1400, &c.

||Called, *Jehiel*, ch. 9. 35.

[d] ch. 9. 35.

||Or, *Zechariah*, ch. 9. 37.

||Or, *Shimeam*, ch. 9. 38.

[e] 1 Sam. 14. 51.

[f] 1 Sam. 14. 49, *Ishui*. ||Or, *Ishbosheth*, 2 Sam. 2. 8. ||Or, *Mephibosheth*, 2 Sam. 4. 4. & 9. 6, 10.

[g] 2 Sam. 9. 12.

||Or, *Tahrea*, ch. 9. 41.

[h] *Jarah*, ch. 9. 42.

[i] ch. 9. 43, *Rephaiah*.

1200, &c.

[a] Ezra 2. 59.

about 536.

[b] Ezra 2. 70. Neh. 7. 73.

[c] Josh. 9. 27. Ezra 2. 43. & 8. 20.

[d] Neh. 11. 1.

[e] Neh. 11. 10, &c.

28 These *were* heads of the fathers, by their generations, chief *men*. These dwelt in Jerusalem.

29 And at Gibeon dwelt the ||father of Gibeon; whose [d]wife's name *was* Maachah:

30 And his first-born son Abdon, and Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and ||Zacher.

32 And Mikloth begat ||Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.

33 ¶ And [e]Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and [f]Abinadab, and ||Esh-baal.

34 And the son of Jonathan *was* ||Merib-baal; and Merib-baal begat [g]Micah.

35 And the sons of Micah *were*, Pithon, and Melech, and ||Tarea, and Ahaz.

36 And Ahaz begat [h]Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

37 And Moza begat Binea: [i]Rapha *was* his son, Eleasah his son, Azel his son.

38 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these *were* the sons of Azel.

39 And the sons of Eshek his brother *were*, Ulam his first-born, Jehush the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these *are* of the sons of Benjamin.

CHAP. IX.

The genealogies of Israel and Judah.

SO [a]all Israel were reckoned by genealogies; and behold, they *were* written in the book of the kings of Israel and Judah, *who* were carried away to Babylon for their transgression.

2 ¶ [b]Now the first inhabitants that *dwelt* in their possessions in their cities *were*, the Israelites, the priests, Levites, and [c]the Nethinims.

3 And in [d]Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh:

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

5 And of the Shilonites; Asaiah the first-born, and his sons.

6 And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.

7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah;

9 And their brethren, according to their generations, nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.

10 ¶ [e]And of the priests; Jedaiah, and Jehoiarib, and Jachin,

11 And ‖Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; †very able men for the work of the service of the house of God.

14 And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters *were* Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief;

18 Who hitherto *waited* in the king's gate eastward: they *were* porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren of the house of his father, the Korahites, *were* over the work of the service, keepers of the †gates of the tabernacle: and their fathers, *being* over the host of the LORD, *were* keepers of the entry.

20 And [f]Phinehas the son of Eleazar was the ruler over them in time past, *and* the LORD *was* with him.

21 *And* Zechariah the son of Meshelemiah *was* porter of the door of the tabernacle of the congregation.

22 All these *which were* chosen to be porters in the gates *were* two hundred and twelve. These were reckoned by their genealogy in their villages, whom [g]David and Samuel [h]the seer †did ordain in their ‖set office.

23 So they and their children *had* the oversight of the gates of the house of the LORD, *namely*, the house of the tabernacle, by wards.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their villages, *were* to come [i]after seven days from time to time with them.

26 For these Levites, the four chief porters, were in *their* ‖set office, and were over the ‖chambers and treasuries of the house of God.

27 ¶And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the ministering vessels, that they should †bring them in and out by tale.

29 *Some* of them also *were* appointed to oversee the vessels, and all the ‖instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And *some* of the sons of the priests made [k]the ointment of the spices.

31 And Mattithiah, *one* of the Levites, who *was* the first-born of Shallum the Korahite, had the ‖set office [l]over the things that were made ‖in the pans.

32 And *other* of their brethren, of the sons of the Kohathites, [m]*were* over the †shew-bread, to prepare *it* every sabbath.

33 And these *are* [n]the singers, chief of the fathers of the Levites, *who remaining* in the chambers *were* free: for †they were employed in *that* work day and night.

34 These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

35 ¶And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name *was* [o]Maachah:

36 And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

39 [p]And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal.

40 And the son of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah *were*, Pithon, and Melech, and Tahrea, [q]*and Ahaz*.

42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these *were* the sons of Azel.

Before CHRIST 1200, &c.

‖ Neh. 11. 11, *Seraiah.*

† Heb. *mighty men of valour.*

† Heb. *bread of ordering.*

† Heb. *upon them.*

† Heb. *thresholds.*

[f] Num. 31. 6.

[g] ch. 26. 1, 2.

[h] 1 Sam. 9. 9.

† Heb. *founded.*

‖ Or, *trust.*

[i] 2 Kings 11. 5.

‖ Or, *trust.*

‖ Or, *storehouses.*

† Heb. *bring them in by tale, and carry them out by tale.*

‖ Or, *vessels.*

Before CHRIST 1200, &c.

[k] Ex. 30. 23.

‖ Or, *trust.*

[l] Lev. 2. 5. & 6. 21.

‖ Or, *on flat plates*, or, *slices.*

[m] Lev. 24. 8.

† Heb. *bread of ordering.*

[n] ch. 6. 31. & 25. 1.

† Heb. *upon them.*

[o] ch. 8. 29.

[p] ch. 8. 33.

[q] ch. 8. 35.

1056.

[a] 1 Sam. 31. 1, 2.

‖ Or, *wounded.*

‖ Or, *Ishui*, 1 Sam. 14. 49.

† Heb. *shooters with bows.*

† Heb. *found him.*

† Or *mock me.*

CHAP. X.

2 *Saul's overthrow.* 8 *The Philistines triumph over Saul.*

NOW [a]the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down ‖slain in mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and ‖Abinadab, and Malchi-shua, the sons of Saul.

3 And the battle went sore against Saul, and the †archers †hit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and †abuse me. But his armour-bearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that *were* in the valley saw that they fled, and that Saul and his

sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 [b]And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

11 ¶ And when all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

13 ¶ So Saul died for his transgression which he †committed against the LORD, [c]*even* against the word of the LORD, which he kept not, and also for asking *counsel* of *one that had* a familiar spirit, [d]to inquire *of it;*

14 And inquired not of the LORD: therefore he slew him, and [e]turned the kingdom unto David the son of †Jesse.

CHAP. XI.

David by a general consent is made king at Hebron.

THEN [a]all Israel gathered themselves to David unto Hebron, saying, Behold, we *are* thy bone and thy flesh.

2 And moreover †in time past, even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt ‖[b]feed my people Israel, and thou shalt be ruler over my people Israel.

3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and [c]they anointed David king over Israel, according to the word of the LORD †by [d]Samuel.

4 ¶ And David and all Israel [e]went to Jerusalem, which *is* Jebus; [f]where the Jebusites *were*, the inhabitants of the land.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which *is* the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be †chief and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle; therefore they called ‖it, The city of David.

8 And he built the city round about, even from Millo round about: and Joab †repaired the rest of the city.

9 So David †waxed greater and greater: for the LORD of hosts *was* with him.

10 ¶ [g]These also *are* the chief of the mighty men whom David had, who ‖strengthened themselves with him in his kingdom, *and* with all Israel, to make him king according to [h]the word of the LORD concerning Israel.

11 And this *is* the number of the mighty men whom David had; Jashobeam ‖an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain *by him* at one time.

12 And after him *was* Eleazar the son of Dodo, the Ahohite, who *was one* of the three mighties.

13 He was with David at ‖Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.

14 And they ‖set themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and the LORD saved *them* by a great ‖deliverance.

15 ¶ Now ‖three of the thirty captains [i]went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped [k]in the valley of Rephaim.

16 And David *was* then in the hold, and the Philistines' garrison *was* then at Beth-lehem.

17 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate!

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink *of* it, but poured it out to the LORD,

19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men †that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

20 ¶ [l]And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them*, and had a name among the three.

21 [m]Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the *first* three.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, †who had done many acts; [n]he slew two lion-like men of Moab: also he went down and slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, †a man of *great* stature, five cubits high; and in the Egyptian's hand *was* a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

24 These *things* did Benaiah the son of Jehoiada, and had a name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the *first* three: and David set him over his guard.

26 ¶ Also the valiant men of the armies *were*, [o]Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

27 ‖Shammoth the ‖Harorite, Helez the ‖Pelonite,

28 Ira the son of Ikkesh the Tekoite, Abiezer the Antothite,

29 ‖Sibbecai the Hushathite, ‖Ilai the Ahohite,

30 Maharai the Netophathite, ‖Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

Before CHRIST 1056.

Before CHRIST 1048.

[b] 1 Sam. 31. 10.

[c] 1 Sam. 13. 13. & 15. 23.

[d] 1 Sam. 28. 7.

[e] 1 Sam. 15. 28. 2 Sam. 3. 9, 10. & 5. 3.

[a] 2 Sam. 5. 1.

[b] Ps. 78. 71.

[c] 2 Sam. 5. 3.

[d] 1 Sam. 16. 1, 12, 13.

[e] 2 Sam. 5. 6.

[f] Judg. 1. 21. & 19. 10.

[g] 2 Sam. 23. 8.

[h] 1 Sam. 16. 1, 12.

[i] 2 Sam. 23. 13.

[k] ch. 14. 9.

[l] 2 Sam. 23. 18, &c.

[m] 2 Sam. 23. 19, &c.

[n] 2 Sam. 23. 20.

[o] 2 Sam. 23. 24.

† Heb. *transgressed.*

† Heb. *Isai.*

† Heb. *with their lives.*

† Heb. *both yesterday and the third day.*

‖ Or, *rule.*

† Heb. *by the hand of.*

† Heb. *a man of measure.*

† Heb. *head.*

‖ That is, *Zion*, 2 Sam. 5. 7.

† Heb. *revived.*

† Heb. *went in going and increasing.*

‖ Or, *held strongly with him.*

‖ Or, *son of Hachmoni.*

1047.

‖ Or, *Ephes-dammim*, 1 Sam. 17. 1.

‖ Or, *stood.*

‖ Or, *salvation.*

‖ Or, *three captains over the thirty.*

† Heb. *great of deeds.*

‖ Or, *Shammah.*

‖ Or, *Harodite*, 2 Sam. 23. 25.

‖ Or, *Paltite*, 2 Sam. 23. 26.

‖ Or, *Mebunnai.*

‖ Or, *Zalmon.*

‖ Or, *Heleb.*

32 ‖ Hurai of the brooks of Gaash, ‖ Abiel the Arbathite,
33 Azmaveth the Baharumite, Eliahba the Shaalbonite,
34 The sons of ‖ Hashem the Gizonite, Jonathan the son of Shage the Hararite,
35 Ahaim the son of ‖ Sacar the Hararite, ‖ Eliphal the son of ‖ Ur,
36 Hepher the Mecherathite, Ahijah the Pelonite,
37 ‖ Hezro the Carmelite, ‖ Naarai the son of Ezbai,
38 Joel the brother of Nathan, Mibhar ‖ the son of Haggeri,
39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the son of Zeruiah,
40 Ira the Ithrite, Gareb the Ithrite,
41 Uriah the Hittite, Zabad the son of Ahlai,
42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,
43 Hanan the son of Maachah, and Joshaphat the Mithnite,
44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hotham the Aroerite,
45 Jediael the ‖ son of Shimri, and Joha his brother, the Tizite,
46 Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,
47 Eliel, and Obed, and Jasiel the Mesobaite.

CHAP. XII.

The companies that came to David at Ziklag.

Before CHRIST 1047.

NOW [a]these *are* they that came to David to [b]Ziklag, †while he yet kept himself close because of Saul the son of Kish: and they *were* among the mighty men, helpers of the war.

2 *They were* armed with bows, and could use both the right hand and [c]the left in *hurling* stones, and *shooting* arrows out of a bow, *even* of Saul's brethren of Benjamin.

3 The chief *was* Ahiezer, then Joash, the sons of ‖ Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,

4 And Ishmaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,

7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor.

8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, *and* men †of war *fit* for the battle, that could handle shield and buckler, whose faces *were like* the faces of lions, and *were* [d]†as swift as the roes upon the mountains;

9 Ezer the first, Obadiah the second, Eliab the third,
10 Mishmannah the fourth, Jeremiah the fifth,
11 Attai the sixth, Eliel the seventh,
12 Johanan the eighth, Elzabad the ninth,

Before CHRIST about 1058.

13 Jeremiah the tenth, Machbanai the eleventh.
14 These *were* of the sons of Gad, captains of the host: ‖ one of the least *was* over an hundred, and the greatest over a thousand.
15 These *are* they that went over Jordan in the first month, when it had †overflown all his [e]banks; and they put to flight all *them* of the valleys, *both* toward the east, and toward the west.
16 And there came of the children of Benjamin and Judah to the hold unto David.
17 And David went out †to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall †be knit unto you: but if *ye be come* to betray me to mine enemies, seeing *there is* no ‖ wrong in mine hands, the God of our fathers look *thereon*, and rebuke *it*.
18 Then †the spirit came upon [f]Amasai, *who was* chief of the captains, *and he said*, Thine *are we*, David, and on thy side, thou son of Jesse: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.
19 And there fell *some* of Manasseh to David, [g]when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, [h]He will fall to his master Saul †to *the jeopardy of* our heads.
20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that *were* of Manasseh.
21 And they helped David ‖ against [i]the band *of the rovers:* for they *were* all mighty men of valour, and were captains in the host.
22 For at *that* time day by day there came to David to help him, until *it was* a great host, like the host of God.
23 ¶ And these *are* the numbers of the ‖ †bands *that were* ready armed to the war, *and* [k]came to David to Hebron, to [l]turn the kingdom of Saul to him, [m]according to the word of the LORD.
24 The children of Judah that bare shield and spear *were* six thousand and eight hundred, ready ‖ armed to the war.
25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.
26 Of the children of Levi four thousand and six hundred.
27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thousand and seven hundred;
28 And [n]Zadok, a young man mighty of valour, and of his father's house twenty and two captains.
29 And of the children of Benjamin, the †kindred of Saul, three thousand: for hitherto †[o]the greatest part of them had kept the ward of the house of Saul.
30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, †famous throughout the house of their fathers.
31 And of the half-tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.

Before CHRIST about 1056.

about 1058.

[a] 1 Sam. 27. 2.
[b] 1 Sam. 27. 6.
† Heb. being *yet shut up.*
[c] Judg. 20. 16.
‖ Or, *Hasmaah.*
[d] 2 Sam. 2. 18.
† Heb. *as the roes upon the mountains to make haste.*
‖ Or, *Hiddai.*
‖ Or, *Abialbon.*
‖ Or, *Jashen.* See 2 Sam. 23. 32, 33.
‖ Or, *Sharar.*
‖ Or, *Eliphelet.*
‖ Or, *Ahasbai.*
‖ Or, *Hezrai.*
‖ Or, *Paarai the Arbite.*
‖ Or, *the Haggerite.*
‖ Or, *Shimrite.*
[e] Josh. 3. 15.
† Heb. *before them.*
† Heb. *be one.*
‖ Or, *violence.*
† Heb. *the spirit clothed Amasai:* So Judg. 6. 34.
[f] 2 Sam. 17. 25.
[g] 1 Sam. 29. 2.
[h] 1 Sam. 29. 4.
† Heb. *on our heads.*
‖ Or, *with a band.*
[i] 1 Sam. 30. 1, 9, 10.
1048.
‖ Or, *captains,* or, *men.*
† Heb. *heads.*
[k] 2 Sam. 2. 3, 4. & 5. 1. ch. 11. 1.
[l] ch. 10. 14.
[m] 1 Sam. 16. 1, 3.
‖ Or, *prepared.*
[n] 2 Sam. 8. 17.
† Heb. *brethren,* Gen. 31. 23.
† Heb. *a multitude of them.*
[o] 2 Sam. 2. 8, 9.
† Heb. *men of names.*

32 And of the children of Issachar, [p]*which were* *men* that had understanding of the times, to know what Israel ought to do; the heads of them *were* two hundred; and all their brethren *were* at their commandment.

33 Of Zebulun, such as went forth to battle, ‖expert in war, with all instruments of war, fifty thousand, which could ‖keep rank: *they were* †not of double heart.

34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.

35 And of the Danites expert in war twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, ‖expert in war, forty thousand.

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half-tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart to make David king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover, they that were nigh them, *even* unto Issachar, and Zebulun, and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, *and* ‖meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy in Israel.

CHAP. XIII.

David fetcheth the ark from Kirjath-jearim.

AND David consulted with the captains of thousands, and hundreds, *and* with every leader.

2 And David said unto all the congregation of Israel, If *it seem* good unto you, and *that it be* of the LORD our God, †let us send abroad unto our brethren every where, *that are* [a]left in all the land of Israel, and with them *also* to the priests and Levites *which are* †in their cities *and* suburbs, that they may gather themselves unto us:

3 And let us †bring again the ark of our God to us: [b]for we inquired not at it in the days of Saul.

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

5 So [c]David gathered all Israel together, from [d]Shihor of Egypt even unto the entering of Hemath, to bring the ark of God [e]from Kirjath-jearim.

6 And David went up, and all Israel, to [f]Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, [g]that dwelleth *between* the cherubims, whose name is called *on it*.

7 And they †carried the ark of God [h]in a new cart [i]out of the house of Abinadab: and Uzza and Ahio drave the cart.

8 [k]And David and all Israel played before God with all *their* might, and with †singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

Before CHRIST 1048.

[p] Esth. 1. 13.

‖ Or, *rangers of battle*, or, *ranged in battle.*

‖ Or, *set the battle in array.*

† Heb. *without a heart and a heart.*

Ps. 12. 2.

‖ Or, *keeping their rank.*

‖ Or, *victual of meal.*

† Heb. *let us break forth* and *send.*

[a] 1 Sam. 31. 1. Isa. 37. 4.

† Heb. *in the cities of their suburbs.*

† Heb. *bring about.*

[b] 1 Sam. 7. 1, 2.

[c] 1 Sam. 7. 1. 2 Sam. 6. 1.

[d] Josh. 13. 3.

[e] 1 Sam. 6. 21. & 7. 1.

[f] Josh. 15. 9, 60.

[g] 1 Sam. 4. 4. 2 Sam. 6. 2.

† Heb. *made the ark to ride.*

[h] See Num. 4. 15. ch. 15. 2, 13.

[i] 1 Sam. 7. 1.

[k] 2 Sam. 6. 5.

† Heb. *songs.*

Before CHRIST 1045.

‖ Called *Nachon*, 2 Sam. 6. 6.

† Heb. *shook it.*

[l] Num. 4. 15. ch. 15. 13, 15.

[m] Lev. 10. 2.

‖ That is, *The breach of Uzza.*

† Heb. *removed.*

[n] 2 Sam. 6. 11.

[o] As Gen. 30. 27. ch. 26. 5.

[a] 2 Sam. 5. 11, &c.

† Heb. *yet.*

[b] ch. 3. 5.

‖ Or, *Eliada*, 2 Sam. 5. 16.

[c] 2 Sam. 5.

1047.

[d] ch. 11. 15.

‖ That is, *a place of breaches.*

[e] 2 Sam. 5. 22.

[f] 2 Sam. 5. 23.

9 ¶ And when they came unto the threshing-floor of ‖Chidon, Uzza put forth his hand to hold the ark; for the oxen †stumbled.

10 And the anger of the LORD was kindled against Uzza, and he smote him, [l]because he put his hand to the ark: and there he [m]died before God.

11 And David was displeased because the LORD had made a breach upon Uzza: wherefore that place is called ‖Perez-uzza to this day.

12 And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me?

13 So David †brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 [n]And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed [o]the house of Obed-edom, and all that he had.

CHAP. XIV.

1 Hiram's kindness to David. 2 His felicity.

NOW [a]Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

2 And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

3 ¶ And David took †more wives at Jerusalem: and David begat more sons and daughters.

4 Now [b]these *are* the names of *his* children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and ‖Beeliada, and Eliphalet.

8 ¶ And when the Philistines heard that [c]David was anointed king over all Israel, all the Philistines went up to seek David. And David heard *of it*, and went out against them.

9 And the Philistines came and spread themselves [d]in the valley of Rephaim.

10 And David inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand.

11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place ‖Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

13 [e]And the Philistines yet again spread themselves abroad in the valley.

14 Therefore David inquired again of God: and God said unto him, Go not up after them; turn away from them, [f]and come upon them over against the mulberry-trees.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry-trees, *that* then thou shalt go out to battle: for God is gone forth before thee, to smite the host of the Philistines.

16 David therefore did as God commanded him:

and they smote the host of the Philistines from [e]Gibeon even to Gazer.

17 And [h]the fame of David went out into all lands; and the LORD [i]brought the fear of him upon all nations.

CHAP. XV.

1 *David ordereth the priests and Levites to bring the ark from Obed-edom.* 25 *He performeth the solemnity thereof with great joy.* 29 *Michal despiseth him.*

AND *David* made him houses in the city of David, and prepared a place for the ark of God, [a]and pitched for it a tent.

2 Then David said, †None ought to carry the [b]ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.

3 And David [c]gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites:

5 Of the sons of Kohath; Uriel the chief, and his ‖brethren an hundred and twenty:

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty:

7 Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty:

8 Of the sons of [d]Elizaphan; Shemaiah the chief, and his brethren two hundred:

9 Of the sons of [e]Hebron; Eliel the chief, and his brethren fourscore:

10 Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And said unto them, Ye *are* the chief of the fathers of the Levites: sanctify yourselves, *both* ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto *the place that* I have prepared for it.

13 For [f]because ye *did it* not at the first, [g]the LORD our God made a breach upon us, for that we sought him not after the due order.

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as [h]Moses commanded, according to the word of the LORD.

16 And David spake to the chief of the Levites to appoint their brethren *to be* the singers with instruments of music, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed [i]Heman the son of Joel; and of his brethren, [k]Asaph the son of Berechiah; and of the sons of Merari their brethren, [l]Ethan the son of Kushaiah;

18 And with them their brethren of the second *degree*, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

Before CHRIST 1042.

[a] ch. 16. 1.

† Heb. It is *not to carry the ark of God, but for the Levites.*

[b] Num. 4. 2, 15. Deut. 10. 8. & 31. 9. about 1042.

[c] 1 Kings 8. 1. ch. 13. 5.

‖ Or, *kinsmen.*

[d] Ex. 6. 22.

[e] Ex. 6. 18.

[f] 2 Sam. 6. 3. ch. 13. 7.

[g] ch. 13. 10, 11.

[h] Ex. 25. 14. Num. 4. 15. & 7. 9.

[i] ch. 6. 33.

[k] ch. 6. 39.

[l] ch. 6. 44.

Before CHRIST about 1042.

‖ ver. 18, *Jaaziel.*

[m] Ps. 46, title.

‖ Or, *on the eighth to oversee*, Ps. 6. title.

‖ Or, was *for the carriage: he instructed about the carriage.*

† Heb. *lifting up.*

[n] Num. 10. 8. Ps. 81. 3.

[o] 2 Sam. 6. 12, 13, &c. 1 Kings 8. 1.

‖ Or, *carriage.*

[p] ch. 13. 8.

[q] 2 Sam. 6. 16.

[r] 2 Sam. 6. 17–19.

[s] Ps. 38. & 70. title.

† Heb. *with instruments of psalteries and harps.*

[t] See 2 Sam. 23. 1

19 So the singers, Heman, Asaph, and Ethan *were appointed* to sound with cymbals of brass;

20 And Zechariah, and ‖Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries [m]on Alamoth;

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps ‖on the Sheminith to excel.

22 And Chenaniah, chief of the Levites, ‖*was* for †song: he instructed about the song because he *was* skilful.

23 And Berechiah and Elkanah *were* door-keepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, [n]did blow with the trumpets before the ark of God: and Obed-edom and Jehiah *were* door-keepers for the ark.

25 ¶ So [o]David and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy.

26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the ‖song with the singers: David also *had* upon him an ephod of linen.

28 [p]Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

29 ¶ And it came to pass, [q]*as* the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

CHAP. XVI.

1 *David's festival sacrifice.* 7 *His psalm of thanksgiving.*

SO [a]they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt-sacrifices and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings and the peace-offerings, he blessed the people in the name of the LORD.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon *of wine*.

4 ¶ And he appointed *certain* of the Levites to minister before the ark of the LORD, and to [b]record, and to thank and praise the LORD God of Israel:

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel †with psalteries and with harps; but Asaph made a sound with cymbals;

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day David delivered [t]first *this*

psalm to thank the LORD, into the hand of Asaph and his brethren.

8 [d]Give thanks unto the LORD, call upon his name, make known his deeds among the people.

9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

10 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

11 Seek the LORD and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;

13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He *is* the LORD our God; his judgments *are* in all the earth.

15 Be ye mindful always of his covenant; the word *which* he commanded to a thousand generations;

16 *Even of the* [e]*covenant* which he made with Abraham, and of his oath unto Isaac;

17 And hath confirmed the same to Jacob, for a law, *and* to Israel *for* an everlasting covenant,

18 Saying, Unto thee will I give the land of Canaan, †the lot of your inheritance;

19 When ye were but †few, [f]even a few, and strangers in it.

20 And *when* they went from nation to nation, and from *one* kingdom to another people;

21 He suffered no man to do them wrong: yea, he [g]reproved kings for their sakes,

22 *Saying*, [h]Touch not mine anointed, and do my prophets no harm.

23 [i]Sing unto the LORD, all the earth; shew forth from day to day his salvation.

24 Declare his glory among the heathen; his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praised: he also *is* to be feared above all gods.

26 For all the gods [k]of the people *are* idols: but the LORD made the heavens.

27 Glory and honour *are* in his presence; strength and gladness *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

29 Give unto the LORD the glory *due* unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let *men* say among the nations, The LORD reigneth.

32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that *is* therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

34 [l]O give thanks unto the LORD; for *he is* good; for his mercy *endureth* for ever.

35 [m]And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praise.

36 [n]Blessed *be* the LORD God of Israel for ever and ever. And all [o]the people said, Amen, and praised the LORD.

37 ¶ So he left there before the ark of the covenant of the LORD, Asaph and his brethren, to minister before the ark continually, as every day's work required:

38 And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah *to be* porters:

39 And Zadok the priest, and his brethren the priests, [p]before the tabernacle of the LORD [q]in the high place that *was* at Gibeon,

40 To offer burnt-offerings unto the LORD upon the altar of the burnt-offering continually [r]†morning and evening, and *to do* according to all that is written in the law of the LORD, which he commanded Israel;

41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, [s]because his mercy *endureth* for ever;

42 And with them Heman and Jeduthun, with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun *were* †porters.

43 [t]And all the people departed every man to his house: and David returned to bless his house.

CHAP. XVII.

11 *Nathan promiseth David a blessing.* 16 *David's prayer.*

NOW [a]it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

2 Then Nathan said unto David, Do all that *is* in thine heart; for God *is* with thee.

3 ¶ And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:

5 For I have not dwelt in an house since the day that I brought up Israel unto this day: but †have gone from tent to tent, and from *one* tabernacle *to another*.

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheep-cote, *even* †from following the sheep, that thou shouldest be ruler over my people Israel:

8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall

Before CHRIST about 1042.

[d] Ps. 105. 1–15.

[e] Gen. 17. 2. & 26. 3. & 28. 13. & 35. 11.

† Heb. *the cord.*

† Heb. *men of number.*

[f] Gen. 34. 30.

[g] Gen. 12. 17. & 20. 3.

[h] Ex. 7. 15–18.

[i] Ps. 96. 1, &c.

[k] Lev. 19 4.

[l] Ps. 106. 1. & 107. 1. & 118. 1. & 136. 1.

[m] Ps. 106. 47, 48.

Before CHRIST about 1042.

[n] 1 Kings 8. 15.

[o] Deut. 27. 15.

[p] ch. 21. 29. 2 Chron. 1. 3.

[q] 1 Kings 3. 4.

[r] Ex. 29. 38. Num. 28. 3.

† Heb. *in the morning, and in the evening.*

[s] ver. 34. 2 Chron. 5. 13. & 7. 3. Ezra 3. 11. Jer. 33. 11.

† Heb. *for the gate.*

[t] 2 Sam. 6. 19, 20.

[a] 2 Sam. 7. 1, &c.

† Heb. *have been.*

† Heb. *from after.*

the children of wickedness waste them any more, as at the beginning,

10 And since the time that I commanded judges *to be* over my people Israel. Moreover, I will subdue all thine enemies. Furthermore, I tell thee that the LORD will build thee an house.

11 ¶ And it shall come to pass, when thy days be expired that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 He shall build me an house, and I will stablish his throne for ever.

13 [b]I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took *it* from *him* that was before thee:

14 But [c]I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 ¶ [d]And David the king came and sat before the LORD, and said, Who *am* I, O LORD God, and what *is* mine house, that thou hast brought me hitherto?

17 And *yet* this was a small thing in thine eyes, O God; for thou hast *also* spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.

18 What can David *speak* more to thee for the honour of thy servant? for thou knowest thy servant.

19 O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all *these* †great things.

20 O LORD, *there is* none like thee, neither *is there any* God besides thee, according to all that we have heard with our ears.

21 And what one nation in the earth *is* like thy people Israel, whom God went to redeem, *to be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

22 For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

23 Therefore now, LORD, let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts *is* the God of Israel, *even* a God to Israel: and *let* the house of David thy servant *be* established before thee.

25 For thou, O my God, †hast told thy servant that thou wilt build him an house: therefore thy servant hath found *in his heart* to pray before thee.

26 And now, LORD, thou art God, and hast promised this goodness unto thy servant:

27 Now therefore ‖let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and *it shall be* blessed for ever.

Before CHRIST about 1042.

[b] 2 Sam. 7. 14, 15.

[c] Luke 1. 33.

[d] 2 Sam. 7. 18.

Before CHRIST about 1040.

[a] 2 Sam. 8. 1, &c.

‖ Or, *Hadadezer*, 2 Sam. 8. 3.

[b] ~ Sam. 8. 4, *seven hundred.*

† Heb. *Darmesek.*

‖ Called in the book of Samuel *Betah, and Berothai.*

[c] 1 Kings 7. 15, 23. 2 Chron. 4. 12, 15, 16.

‖ Or, *Toi*, 2 Sam. 8. 9.

‖ Or, *Joram*, 2 Sam. 8. 10.

‖ Or, *to salute.*

† Heb. *to bless.*

† Heb. *was the man of wars.*

† Heb. *Abshai.*

[d] 2 Sam. 8. 13.

[e] 2 Sam. 8. 14, &c.

‖ Or, *remembrancer.*

‖ Called *Ahimelech*, 2 Sam. 8. 17.

‖ Called *Seraiah*, 2 Sam. 8. 17, and *Shisha*, 1 Kings 4. 3.

[f] 2 Sam. 8. 18.

† Heb. *hast revealed the ear of thy servant.*

† Heb. *at the hand of the king.*

‖ Or, *it hath pleased thee.*

about 1037.

[a] 2 Sam. 10. 1, &c.

CHAP. XVIII.

David subdueth the Philistines and the Moabites.

NOW after this [a]it came to pass that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

2 And he smote Moab; and the Moabites became David's servants, *and* brought gifts.

3 ¶ And David smote ‖Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates.

4 And David took from him a thousand chariots, and [b]seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot-*horses* but reserved of them an hundred chariots.

5 And when the Syrians of †Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put *garrisons* in Syria-damascus; and the Syrians became David's servants, *and* brought gifts. Thus the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from ‖Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith [c]Solomon made the brazen sea, and the pillars, and the vessels of brass.

9 ¶ Now when ‖Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah;

10 He sent ‖Hadoram his son to king David, | to inquire of his welfare, and †to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer †had war with Tou;) and *with him* all manner of vessels of gold, and silver, and brass.

11 ¶ Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 Moreover, †Abishai the son of Zeruiah slew of the Edomites in the valley of salt [d]eighteen thousand.

13 ¶ [e]And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

14 ¶ So David reigned over all Israel, and executed judgment and justice among all his people.

15 And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud, ‖recorder.

16 And Zadok the son of Ahitub, and ‖Abimelech the son of Abiathar, *were* the priests; and ‖Shavsha *was* scribe;

17 [f]And Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and the sons of David *were* chief †about the king.

CHAP. XIX.

David sendeth messengers to comfort Hanun the son of Nahash.

NOW [a]it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

2 And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, †Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?

4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.

5 Then there went *certain*, and told David how the men were served; and he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶And when the children of Ammon saw that they had made themselves †odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, [b]and out of Zobah.

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people, who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard *of it*, he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come *were* by themselves in the field.

10 Now when Joab saw that †the battle was set against him before and behind, he chose out of all the ‖choice of Israel, and put *them* in array against the Syrians.

11 And the rest of the people he delivered unto the hand of †Abishai his brother, and they set *themselves* in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do *that which is* good in his sight.

14 So Joab and the people that *were* with him drew nigh before the Syrians unto the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 ¶And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the ‖river: and ‖Shophach the captain of the host of Hadarezer *went* before them.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel; and David slew of the Syrians seven thousand *men which fought in* chariots, and forty thousand footmen, and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

CHAP. XX.

Rabbah is besieged by Joab, and spoiled by David.

AND [a]it came to pass, that †after the year was expired, at the time that kings go out *to battle*, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah: but David tarried at Jerusalem. And [b]Joab smote Rabbah, and destroyed it.

2 And David [c]took the crown of their king from off his head, and found it †to weigh a talent of gold, and *there were* precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

3 And he brought out the people that *were* in it, and cut *them* with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4 ¶And it came to pass after this, [d]that there ‖†arose war at ‖Gezer with the Philistines: at which time [e]Sibbechai the Hushathite slew ‖Sippai, *that was* of the children of ‖the giant: and they were subdued.

5 And there was war again with the Philistines; and Elhanan the son of ‖Jair slew Lahmi the brother of Goliath the Gittite, whose spear-staff *was* like a weaver's beam.

6 And yet again [f]there was war at Gath, where was †a man of *great* stature, whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot*: and he also was †the son of the giant.

7 But when he ‖defied Israel, Jonathan the son of ‖Shimea, David's brother, slew him.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

CHAP. XXI.

David, tempted by Satan, forceth Joab to number the people.

AND [a]Satan stood up against Israel, and provoked David to number Israel.

2 And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; [b]and bring the number of them to me, that I may know *it*.

3 And Joab answered, The LORD make his people an hundred times so many more as they *be*: but, my lord the king, *are* they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?

Before CHRIST about 1037.

† Heb. *In thine eyes doth David, &c.*

Before CHRIST about 1036.

[a] 2 Sam. 11. 1.
† Heb. *at the return of the year.*

† Heb. *to stink.*

[b] 2 Sam. 12. 26. about 1033.
[c] 2 Sam. 12. 30, 31.
† Heb. *the weight of.*

[b] ch. 18. 5, 9.

[d] 2 Sam. 21. 18.
‖ Or, *continued.* about 1018.
† Heb. *stood.*
‖ Or, *Gob.*
[e] ch. 11. 29.
‖ Or, *Saph*, 2 Sam. 21. 18.
‖ Or, *Rapha.*
‖ Called also *Jaare-oregim*, 2 Sam. 21. 19.
[f] 2 Sam. 21. 20.
† Heb. *a man of measure.*
† Heb. *born to the giant*, or, *Rapha.*
‖ Or, *reproached.*
‖ Called, *Shammah*, 1 Sam. 16. 9.

† Heb. *the face of the battle was.*
‖ Or, *young men.*

† Heb. *Abshai.*

1017.
[a] 2 Sam. 24. 1, &c.

[b] ch. 27. 23.

about 1036.

‖ That is, *Euphrates.*
‖ Or, *Shobach*, 2 Sam. 10. 16.

4 Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 ¶ And Joab gave the sum of the number of the people unto David. And all *they of* Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah *was* four hundred threescore and ten thousand men that drew sword.

6 [c]But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 †And God was displeased with this thing, therefore he smote Israel.

8 And David said unto God, [d]I have sinned greatly, because I have done this thing: [e]but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

9 ¶ And the LORD spake unto Gad, David's [f]seer, saying,

10 Go and tell David, saying, Thus saith the LORD, I †offer thee three *things:* choose thee one of them, that I may do *it* unto thee.

11 So Gad came to David, and said unto him, Thus saith the LORD, †choose thee

12 [g]Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh *thee;* or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very ‖great *are* his mercies: but let me not fall into the hand of man.

14 ¶ So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.

15 And God sent an [h]angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and [i]he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshing-floor of ‖Ornan the Jebusite.

16 And David lifted up his eyes, and [k]saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand, stretched out over Jerusalem. Then David and the elders *of Israel, who were* clothed in sackcloth, fell upon their faces.

17 And David said unto God, *Is it* not I *that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for* these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

18 ¶ Then the [l]angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshing-floor of Ornan the Jebusite.

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

Before CHRIST about 1017.

[c] ch. 27. 24.

† Heb. *And it was evil in the eyes of the* LORD *concerning this thing.*

[d] 2 Sam. 24. 10.
[e] 2 Sam. 12. 13.

[f] See 1 Sam. 9. 9.

† Heb. *stretch out.*

† Heb. *take to thee.*

[g] 2 Sam. 24. 13.

[h] 2 Sam. 24. 16.

[i] See Gen. 6. 6.

‖ Or, *Araunah,* 2 Sam. 24. 18.

[k] 2 Chron. 3. 1.

[l] 2 Chron. 3. 1.

Before CHRIST about 1017.

‖ Or, *When Ornan turned back and saw the angel,* then he *and his four sons with him hid themselves.*

† Heb. *Give.*

[m] 2 Sam. 24. 24.

[n] Lev. 9. 24. 2 Chron. 3. 1. & 7. 1.

[o] ch. 16. 39.

‖ Or, *many.*

[p] 1 Kings 3. 4. ch. 16. 39. 2 Chron. 1. 3.

20 ‖ And Ornan turned back, and saw the angel, and his four sons with him hid themselves. Now Ornan was threshing wheat.

21 And as David came to Ornan, Ornan looked, and saw David, and went out of the threshing-floor, and bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, †Grant me the place of *this* threshing-floor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.

23 And Ornan said unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt-offerings, and the threshing instruments for wood, and the wheat for the meat-offering; I give it all.

24 And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt-offerings without cost.

25 So [m]David gave to Ornan for the place six hundred shekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD; and [n]he answered him from heaven by fire upon the altar of burnt-offering.

27 And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

28 ¶ At that time when David saw that the LORD had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there.

29 [o]For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt-offering, *were* at that season in the high place at [p]Gibeon.

30 But David could not go before it to inquire of God: for he was afraid because of the sword of the angel of the LORD.

CHAP. XXII.

David instructeth Solomon in God's promises, and his duty in building the temple.

THEN David said, [a]This *is* the house of the LORD God, and this *is* the altar of the burnt-offering for Israel.

2 And David commanded to gather together [b]the strangers that *were* in the land of Israel; and he set masons to hew wrought stones to build the house of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance [c]without weight;

4 Also cedar-trees in abundance: for the [d]Zidonians and they of Tyre brought much cedar-wood to David.

5 And David said, [e]Solomon my son *is* young and tender, and the house *that is* to be builded for the LORD *must be* exceeding magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

[a] Deut. 12. 5. 2 Sam. 24. 18. ch. 21. 18, 19, 26, 28. 2 Chron. 3. 1.

[b] 1 Kings 9. 21.

[c] ver. 14. 1 Kings 7. 47.

[d] 1 Kings 5. 6.

[e] ch. 29. 1.

6 ¶ Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, [f]it was in my mind to build an house [g]unto the name of the LORD my God.

8 But the word of the LORD came to me, saying, [h]Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

9 [i]Behold, a son shall be born to thee, who shall be a man of rest; and I will give him [k]rest from all his enemies round about: for his name shall be ‖ Solomon, and I will give peace and quietness unto Israel in his days.

10 [l]He shall build an house for my name; and [m]he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, [n]the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Only the LORD [o]give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

13 [p]Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: [q]be strong, and of good courage; dread not, nor be dismayed.

14 Now behold, ‖ in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron [r]without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

15 Moreover, *there are* workmen with thee in abundance, hewers and ‖ workers of stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron *there is* no number. Arise, *therefore*, and be doing, and [s]the LORD be with thee.

17 ¶ David also commanded all the princes of Israel to help Solomon his son, *saying*,

18 *Is* not the LORD your God with you? [t]and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.

19 Now [u]set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to [x]bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built [y]to the name of the LORD.

CHAP. XXIII.

David in his old age maketh Solomon king.

SO when David was old and full of days, he made [a]Solomon his son king over Israel.

2 ¶ And he gathered together all the princes of Israel, with the priests and the Levites.

Before CHRIST about 1017.

[f] 2 Sam. 7. 2. 1 Kings 8. 17. ch. 17. 1. & 28. 2.
[g] Deut. 12. 5, 11.
[h] 1 Kings 5. 3. ch. 28. 3.
[i] ch. 28. 5.
[k] 1 Kings 4. 25. & 5. 4.
‖ That is, *peaceable.*
[l] 2 Sam. 7. 13. 1 Kings 5. 5. ch. 17. 12, 13. & 28. 6.
[m] Heb. 1. 5.
[n] ver. 16.
[o] 1 Kings 3. 9, 12. Ps. 72. 1.
[p] Josh. 1. 7, 8. ch. 28. 7.
[q] Deut. 31. 7, 8. Josh. 1. 6, 7, 9. ch. 28. 20.
‖ Or, *in my poverty.*
[r] As ver. 3.
‖ That is, *masons and carpenters.*
[s] ver. 11.
[t] Deut. 12. 10. Josh. 22. 4. 2 Sam. 7. 1. ch. 23. 25.
[u] 2 Chron. 20. 3.
[x] 1 Kings 8. 6, 21. 2 Chron. 5. 7. & 6. 11.
[y] ver. 7. 1 Kings 5. 3.

1015.

[a] 1 Kings 1. 33–39. ch. 28. 5. 1015.

Before CHRIST about 1045.

[b] Num. 4. 3, 47.
‖ Or, *to oversee.*
[c] Deut. 16. 18. ch. 26. 29. 2 Chron. 19. 8.
[d] See 2 Chron. 29. 25, 26. Amos 6. 5.
[e] Ex. 6. 16. Num. 26. 57. ch. 6. 1, &c. 2 Chron. 8. 14. & 29. 25.
† Heb. *divisions.*
[f] ch. 26. 21.
‖ Or, *Libni*, ch. 6. 17.
‖ Or, *Zizah*, ver. 11.
† Heb. *did not multiply sons.*
[g] Ex. 6. 18.
[h] Ex. 6. 20.
[i] Ex. 28. 1. Heb. 5. 4.
[k] Ex. 30. 7. Num. 16. 40. 1 Sam. 2. 28.
[l] Deut. 21. 5.
[m] Num. 6. 23.
[n] See ch. 26. 23, 24, 25.
[o] Ex. 2. 22. & 18. 3, 4.
[p] ch. 26. 24.
‖ *Shubael*, ch. 24. 20.
[q] ch. 26. 25.
‖ Or, *the first.*
† Heb. *were highly multiplied.*
‖ *Shelomoth*, ch. 24. 22.
[r] ch. 24. 23.
[s] ch. 24. 26.
[t] ch. 24. 29.
[u] ch. 24. 28.
‖ Or, *kinsmen.*
[z] See Num. 36. 6, 8.
[y] ch. 24. 30.
[z] Num. 10. 17, 21.
[a] ver. 27. See Num. 1. 3. & 4. 3. & 8. 24. Ezra 3. 8.
[b] ch. 22. 18
‖ Or, *and he dwelleth in Jerusalem, &c.*
[c] Num. 4. 5, &c.

3 Now the Levites were numbered from the age of [b]thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.

4 Of which, twenty and four thousand *were* ‖ to set forward the work of the house of the LORD; and six thousand *were* [c]officers and judges:

5 Moreover, four thousand *were* porters; and four thousand praised the LORD with the instruments [d]which I made, *said David*, to praise *therewith.*

6 And [e]David divided them into † courses among the sons of Levi, *namely*, Gershon, Kohath, and Merari.

7 ¶ Of the [f]Gershonites *were* ‖ Laadan and Shimei.

8 The sons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan.

10 And the sons of Shimei *were*, Jahath, ‖ Zina, and Jeush, and Beriah. These four *were* the sons of Shimei.

11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah † had not many sons: therefore they were in one reckoning, according to *their* father's house.

12 ¶ [g]The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The sons of [h]Amram; Aaron and Moses: and [i]Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, [k]to burn incense before the LORD, [l]to minister unto him, and [m]to bless in his name for ever.

14 Now *concerning* Moses the man of God, [n]his sons were named of the tribe of Levi.

15 [o]The sons of Moses *were*, Gershom, and Eliezer.

16 Of the sons of Gershom, [p] ‖ Shebuel *was* the chief.

17 And the sons of Eliezer *were*, [q]Rehabiah ‖ the chief. And Eliezer had none other sons; but the sons of Rehabiah † were very many.

18 Of the sons of Izhar; ‖ Shelomith the chief.

19 [r]Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Of the sons of Uzziel; Micah the first, and Jesiah the second.

21 ¶ [s]The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and [t]Kish.

22 And Eleazar died, and [u]had no sons, but daughters: and their ‖ brethren the sons of Kish [x]took them.

23 [y]The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

24 ¶ These *were* the sons of [z]Levi after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of [a]twenty years and upward.

25 For David said, The LORD God of Israel [b]hath given rest unto his people, ‖ that they may dwell in Jerusalem for ever;

26 And also unto the Levites: they shall no *more* [c]carry the tabernacle, nor any vessels of it for the service thereof.



THEN HE CALLED FOR SOLOMON HIS SON, AND CHARGED HIM TO BUILD AN HOUSE FOR THE LORD GOD OF ISRAEL.—*1 CHRON. XXII.* 6.



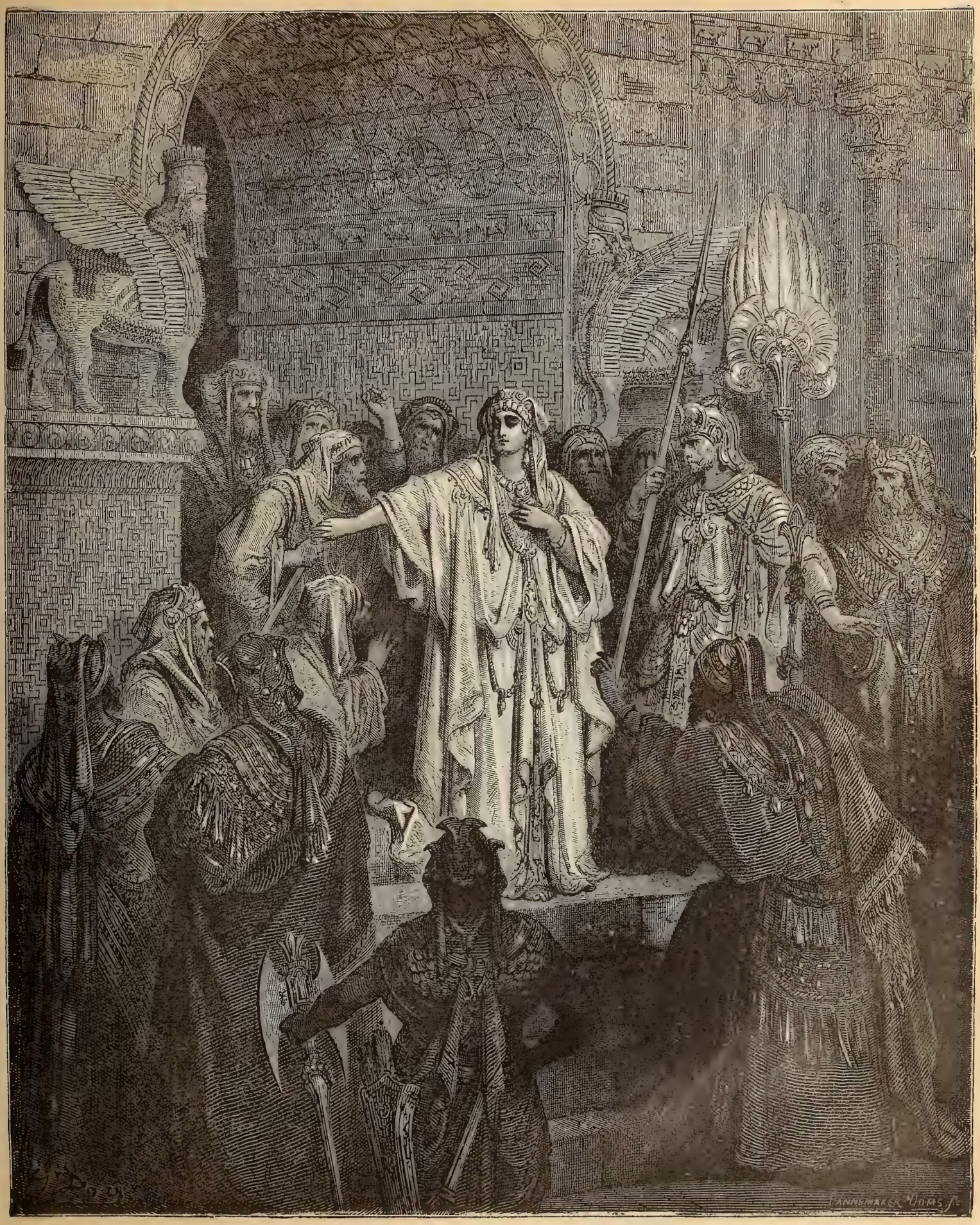
AND THEY BURNT THE HOUSE OF GOD, AND BRAKE DOWN THE WALL OF JERUSALEM, AND BURNT ALL THE PALACES WITH FIRE, AND DESTROYED ALL THE GOODLY VESSELS THEREOF.—2 *CHRON. XXXVI.* 19.



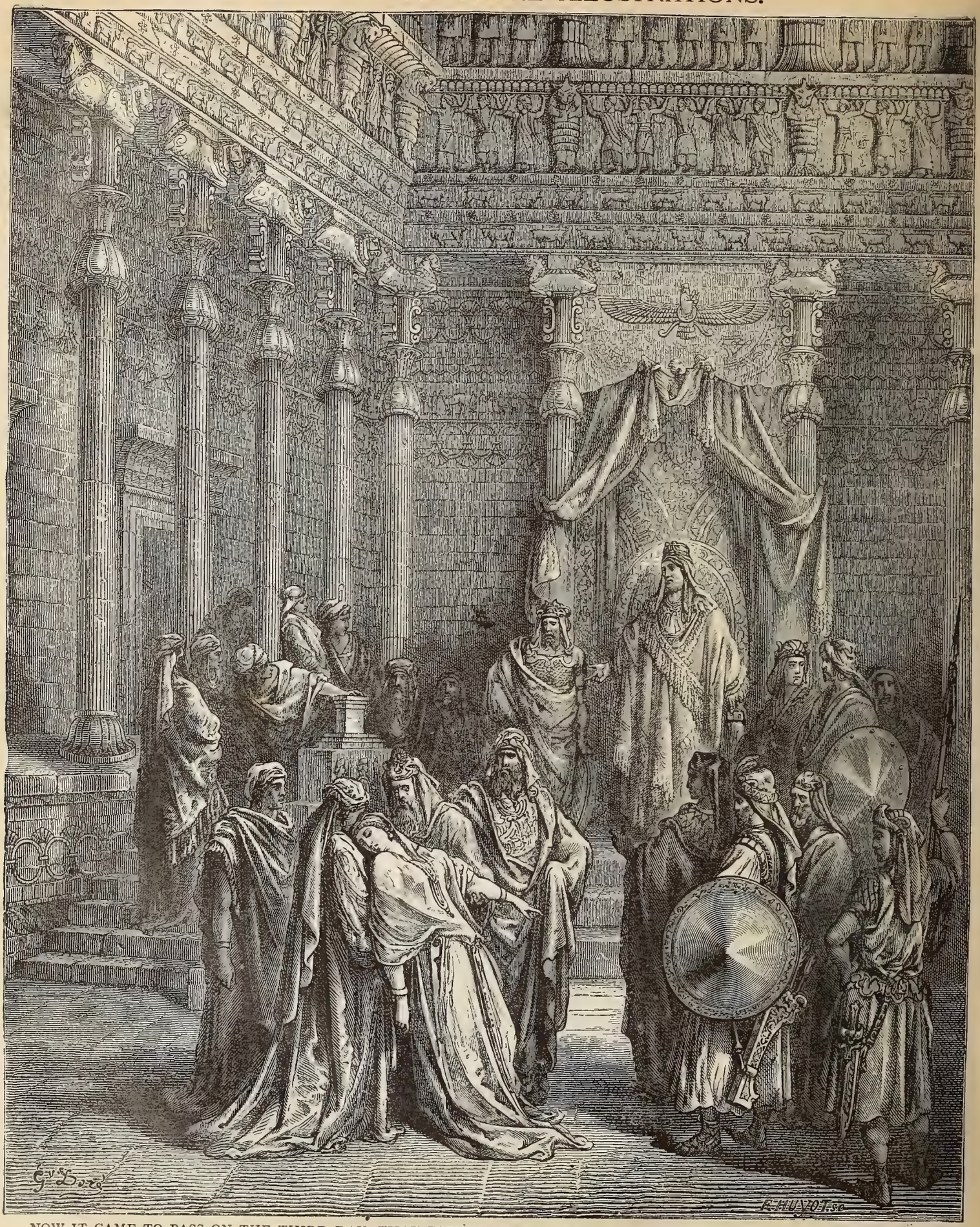
ALSO CYRUS THE KING BROUGHT FORTH THE VESSELS OF THE HOUSE OF THE LORD, WHICH NEBUCHADNEZZAR HAD BROUGHT FORTH OUT OF JERUSALEM, AND HAD PUT THEM IN THE HOUSE OF HIS GODS.—*EZRA I.* 7.



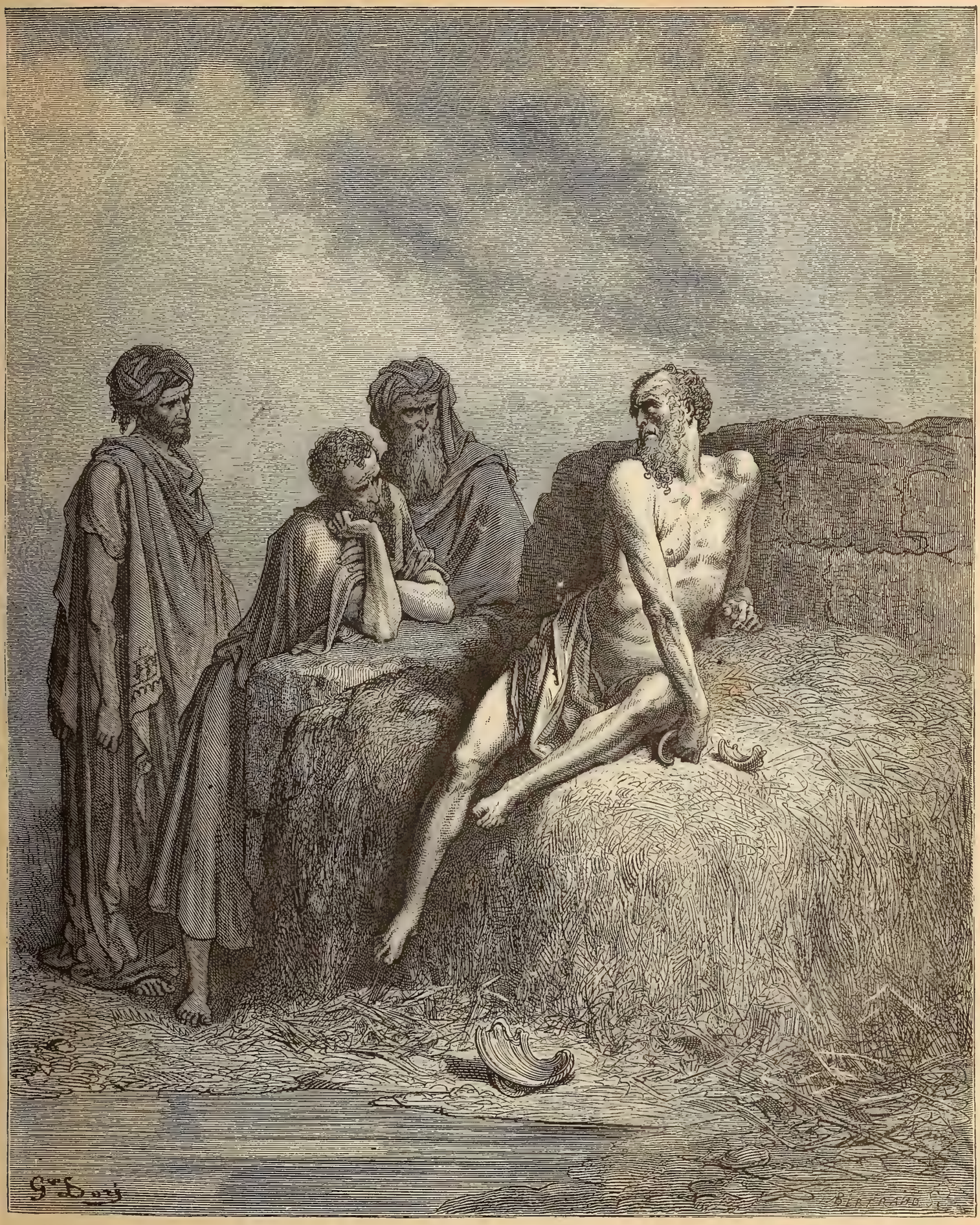
I MAKE A DECREE THAT ALL THEY OF THE PEOPLE OF ISRAEL, AND OF HIS PRIESTS AND LEVITES, IN MY REALM, WHICH ARE MINDED OF THEIR OWN FREE-WILL TO GO UP TO JERUSALEM, GO WITH THEE.—*EZRA VII.* 13.



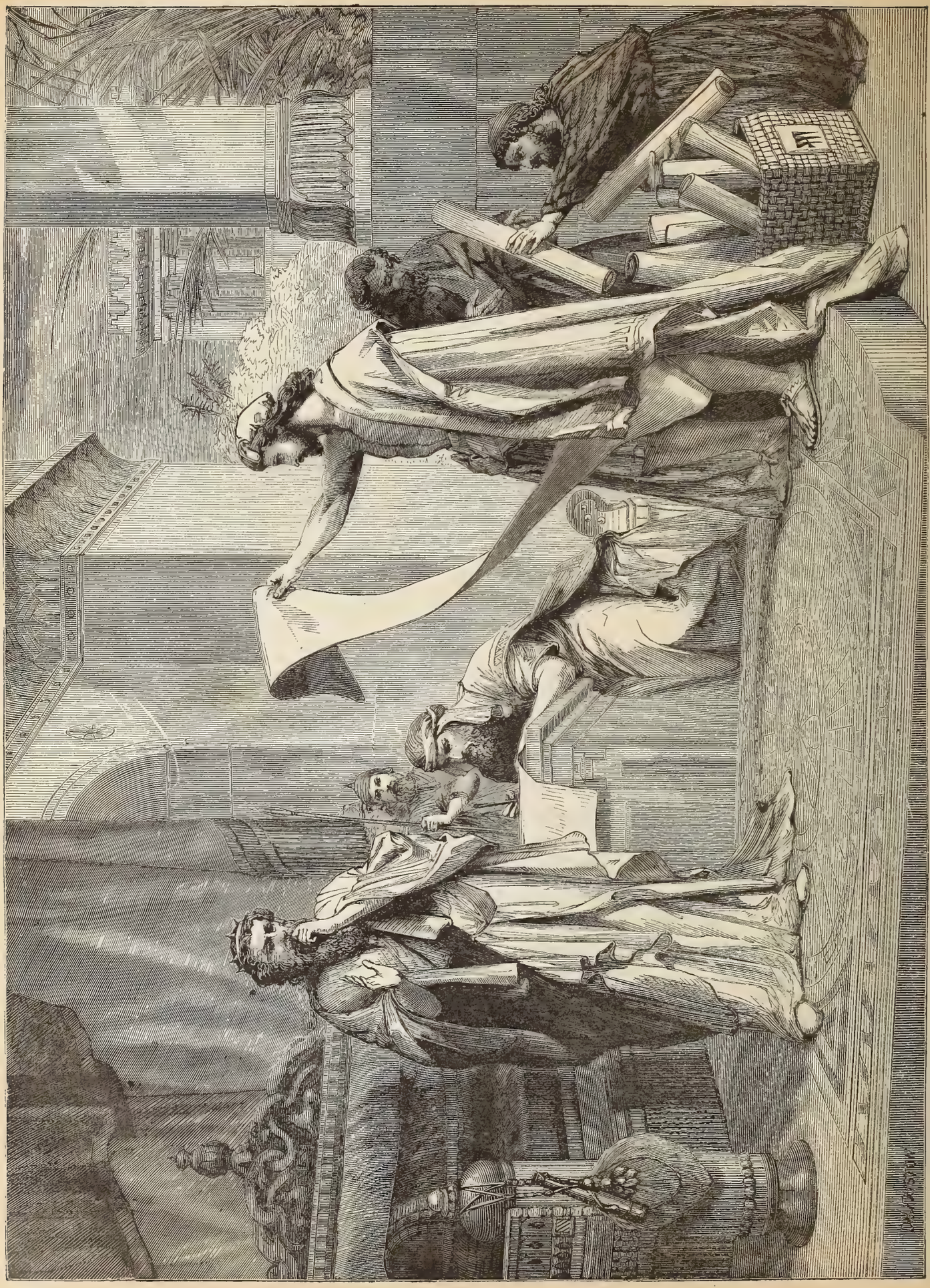
BUT QUEEN VASHTI REFUSED TO COME AT THE KING'S COMMANDMENT BY HIS CHAMBERLAINS: THEREFORE WAS THE KING VERY WROTH, AND HIS ANGER BURNED IN HIM.—*ESTHER I.* 12.



NOW IT CAME TO PASS ON THE THIRD DAY, THAT ESTHER PUT ON HER ROYAL APPAREL, AND STOOD IN THE INNER COURT OF THE KING'S HOUSE, AND THE KING SAT UPON HIS ROYAL THRONE.—*ESTHER V.* 1.



NOW WHEN JOB'S THREE FRIENDS HEARD OF ALL THIS EVIL THAT WAS COME UPON HIM, THEY CAME EVERY ONE FROM HIS OWN PLACE . . . . TO MOURN WITH HIM AND TO COMFORT HIM.—*JOB II.* 11.



OPEN THOU MINE EYES, THAT I MAY BEHOLD WONDROUS THINGS OUT OF THY LAW.—*PSALMS* CXIX. 18.

27 For by the last words of David the Levites *were* †numbered from twenty years old and above:

28 Because †their office *was* to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both for [d]the shew-bread, and for [e]the fine flour for meat-offering, and for [f]the unleavened cakes, and for [g]*that which is baked in* the ‖pan, and for that which is fried, and for all manner of [h]measure and size;

30 And to stand every morning to thank and praise the LORD, and likewise at even;

31 And to offer all burnt-sacrifices unto the LORD [i]in the sabbaths, in the new-moons, and on the [k]set feasts, by number, according to the order commanded unto them, continually before the LORD:

32 And that they should [l]keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and [m]the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

CHAP. XXIV.

The division of the sons of Aaron by lot into four and twenty orders.

Before CHRIST about 1045.

NOW *these are* the divisions of the sons of Aaron. [a]The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

2 But [b]Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar according to the house of their fathers.

5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors *of the house* of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one †principal household being taken for Eleazar, and *one* taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to [c]Abijah,

11 The ninth to Jeshuah, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Aphses,

Before CHRIST 1015.

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 These *were* the orderings of them in their service [d]to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

20 ¶ And the rest of the sons of Levi *were these:* Of the sons of Amram; [e]Shubael: of the sons of Shubael; Jehdeiah.

21 Concerning [f]Rehabiah: of the sons of Rehabiah, the first *was* Isshiah.

22 Of the Izharites; [g]Shelomoth: of the sons of Shelomoth; Jahath.

23 And the sons *of* [h]*Hebron;* Jeriah *the first*, Amariah the second, Jahaziel the third, Jekameam the fourth.

24 *Of* the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25 The brother of Michah *was* Isshiah: of the sons of Isshiah; Zechariah.

26 [i]The sons of Merari *were* Mahli, and Mushi: the sons of Jaaziah; Beno.

27 ¶ The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, [k]who had no sons.

29 Concerning Kish: the son of Kish *was* Jerahmeel.

30 [l]The sons also of Mushi: Mahli, and Eder, and Jerimoth. These *were* the sons of the Levites after the house of their fathers.

31 These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

CHAP. XXV.

The number and offices of the singers.

about 1015.

MOREOVER, David and the captains of the host separated to the service of the sons of [a]Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and ‖Asarelah, the sons of Asaph under the hands of Asaph, which prophesied †according to the order of the king.

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and ‖Zeri, and Jeshaiah, Hashabiah, and Mattithiah, ‖six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, ‖Uzziel, ‖Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, *and* Mahazioth:

5 All these *were* the sons of Heman the king's

[a] Lev. 10. 1, 6. Num. 26. 60.
[b] Num. 3. 4. & 26. 61.
[c] Neh. 12. 4, 17. Luke 1. 5.
[d] Ex. 25. 30. [e] Lev. 6. 20. ch. 9. 29, &c. [f] Lev. 2. 4. [g] Lev. 2. 5, 7. [h] Lev. 19. 35.
[i] Num. 10. 10. Ps. 81. 3. [k] Lev. 23. 4.
[l] Num. 1. 53.
[m] Num. 3. 6–9.
[a] ch. 6. 33, 39, 44.
[c] ch. 9. 25.
[e] ch. 23. 16, *Shebuel.*
[f] ch. 23. 17.
[g] ch. 23. 18, *Shelomith.*
[h] ch. 23. 19. & 26. 31.
[i] Ex. 6. 19. ch. 23. 21.
[k] ch. 23. 22.
[l] ch. 23. 23.

† Heb. *numbers.*
† Heb. *their station was at the hand of the sons of Aaron.* Neh. 11. 24.
† Heb. *house of the father.*
‖ Otherwise called *Jesharelah*, ver. 14.
† Heb. *by the hands of the king:* So ver. 6.
‖ Or, *Izri*, ver. 11.
‖ With Shimei, mentioned ver. 17.
‖ Or, *Azareel*, ver. 18.
‖ Or, *Shubael*, ver. 20.

seer in the ‖words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.

6 All these *were* under the hands of their father for song *in* the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, [b]†according to the king's order to Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the LORD, *even* all that were cunning, was two hundred fourscore and eight.

8 ¶ And they cast lots, ward against *ward*, as well the small as the great, [c]the teacher as the scholar.

9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who, with his brethren and sons, *were* twelve:

10 The third to Zaccur, *he*, his sons, and his brethren, *were* twelve:

11 The fourth to Izri, *he*, his sons, and his brethren, *were* twelve:

12 The fifth to Nethaniah, *he*, his sons, and his brethren, *were* twelve:

13 The sixth to Bukkiah, *he*, his sons, and his brethren, *were* twelve:

14 The seventh to Jesharelah, *he*, his sons, and his brethren, *were* twelve:

15 The eighth to Jeshaiah, *he*, his sons, and his brethren, *were* twelve:

16 The ninth to Mattaniah, *he*, his sons, and his brethren, *were* twelve:

17 The tenth to Shimei, *he*, his sons, and his brethren, *were* twelve:

18 The eleventh to Azareel, *he*, his sons, and his brethren, *were* twelve:

19 The twelfth to Hashabiah, *he*, his sons, and his brethren, *were* twelve:

20 The thirteenth to Shubael, *he*, his sons, and his brethren, *were* twelve:

21 The fourteenth to Mattithiah, *he*, his sons, and his brethren, *were* twelve:

22 The fifteenth to Jeremoth, *he*, his sons, and his brethren, *were* twelve:

23 The sixteenth to Hananiah, *he*, his sons, and his brethren, *were* twelve:

24 The seventeenth to Joshbekashah, *he*, his sons, and his brethren, *were* twelve:

25 The eighteenth to Hanani, *he*, his sons, and his brethren, *were* twelve:

26 The nineteenth to Mallothi, *he*, his sons, and his brethren, *were* twelve:

27 The twentieth to Eliathah, *he*, his sons, and his brethren, *were* twelve:

28 The one and twentieth to Hothir, *he*, his sons, and his brethren, *were* twelve:

29 The two and twentieth to Giddalti, *he*, his sons, and his brethren, *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his sons, and his brethren, *were* twelve:

31 The four and twentieth to Romamti-ezer, *he*, his sons, and his brethren, *were* twelve,

Before CHRIST about 1015.

‖ Or, *matters.*

[b] ver. 2. † Heb. *by the hands of the king.*

[c] 2 Chron. 23. 13.

Before CHRIST about 1015.

‖ Or, *Shelemiah*, ver. 14.

‖ Or, *Ebiasaph*, ch. 6. 37. & 9. 19.

‖ That is, Obed-edom, as ch. 13. 14.

CHAP. XXVI.

1 *The divisions of the porters.* 13 *The gates assigned by lot.*

CONCERNING the divisions of the porters: Of the Korhites *was* ‖Meshelemiah the son of Kore, of the sons of ‖Asaph.

2 And the sons of Meshelemiah *were*, Zechariah the first-born, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover the sons of Obed-edom *were*, Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed ‖him.

6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they *were* mighty men of valour.

7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren *were* strong men, Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they and their sons and their brethren, able men for strength for the service, *were* threescore and two of Obed-edom.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

[a] ch. 16. 38.

10 Also [a]Hosah of the children of Merari, had sons; Simri the chief, (for *though* he was not the first-born, yet his father made him the chief;)

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah *were* thirteen.

12 Among these *were* the divisions of the porters, *even* among the chief men, *having* wards one against another, to minister in the house of the LORD.

‖ Or, *as well for the small as for the great.*

13 ¶ And they cast lots, ‖as well the small as the great, according to the house of their fathers, for every gate.

‖ Called, *Meshelemiah*, ver. 1.

14 And the lot eastward fell to ‖Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.

† Heb. *gatherings.*

15 To Obed-edom southward; and to his sons the house of †Asuppim.

16 To Shuppim and Hosah *the lot came forth* westward, with the gate Shallecheth, by the causeway of the going ‖up, ward against ward.

‖ See 1 Kings 10. 5. 2 Chron. 9. 4.

17 Eastward *were* six Levites, northward four a day, southward four a day, and toward Asuppim, two *and* two.

18 At Parbar westward, four at the causeway, *and* two at Parbar.

19 These *are* the divisions of the porters among the sons of Kore, and among the sons of Merari.

[b] ch. 28. 12. Mal. 3. 10.

20 ¶ And of the Levites, Ahijah *was* [b]over the treasures of the house of God, and over the treasures of the †dedicated things.

† Heb. *holy things.*

‖ Or, *Libni*, ch. 6. 17.

21 *As concerning* the sons of ‖Laadan; the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* ‖Jehieli.

‖ Or, *Jehiel*, ch. 23. 8. & 29. 8.

22 The sons of Jehieli; Zetham, and Joel his

brother, *which were* over the treasures of the house of the LORD.

23 Of the Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:

24 And [c]Shebuel the son of Gershom, the son of Moses, *was* ruler of the treasures.

25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and [d]Shelomith his son.

26 Which Shelomith and his brethren *were* over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host had dedicated.

27 †Out of the spoils won in battles did they dedicate to maintain the house of the LORD.

28 And all that Samuel [e]the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; *and* whosoever had dedicated *any thing, it was* under the hand of Shelomith, and of his brethren.

29 ¶Of the Izharites, Chenaniah and his sons *were* for the outward business over Israel, for [f]officers and judges.

30 *And* of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, *were* †officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king.

31 Among the Hebronites *was* [g]Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour [h]at Jazer of Gilead.

32 And his brethren, men of valour, *were* two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half-tribe of Manasseh, for every matter pertaining to God, and †[i]affairs of the king.

CHAP. XXVII.

The twelve captains for every several month.

NOW the children of Israel after their number, *to wit,* the chief fathers, and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course *were* twenty and four thousand.

2 Over the first course for the first month *was* [a]Jashobeam the son of Zabdiel: and in his course *were* twenty and four thousand.

3 Of the children of Perez *was* the chief of all the captains of the host for the first month.

4 And over the course of the second month *was* ‖Dodai an Ahohite, and of his course *was* Mikloth also the ruler: in his course likewise *were* twenty and four thousand.

5 The third captain of the host for the third month *was* Benaiah the son of Jehoiada, a ‖chief priest: and in his course *were* twenty and four thousand.

Before CHRIST about 1015.

[c] ch. 23. 16.

[d] ch. 23. 18.

† Heb. *Out of the battles and spoils.*

[e] 1 Sam. 9. 9.

[f] ch. 23. 4.

† Heb. *over the charge.*

[g] ch. 23. 19.

[h] See Josh. 21. 39.

† Heb. *thing.*

[i] 2 Chron. 19. 11.

[a] 2 Sam. 23. 8. ch. 11. 11.

‖ Or, *Dodo,* 2 Sam. 23. 9.

‖ Or, *principal officer,* 1 Kings 4. 5.

Before CHRIST about 1015.

[b] 2 Sam. 23. 20, 22, 23. ch. 11. 22, &c.

[c] 2 Sam. 23. 24. ch. 11. 26.

[d] ch. 11. 28.

[e] ch. 11. 27.

[f] 2 Sam. 21. 18. ch. 11. 29.

[g] ch. 11. 28.

[h] 2 Sam. 23. 28. ch. 11. 30.

[i] ch. 11. 31.

‖ Or, *Heled,* ch. 11. 30.

[k] ch. 26. 30.

[l] 1 Sam. 16. 6, *Eliab.*

[m] Gen. 15. 5.

about 1017.

[n] 2 Sam. 24. 15. ch. 21. 7.

† Heb. *ascended.*

about 1015.

6 This *is that* Benaiah, *who was* [b]mighty *among* the thirty, and above the thirty: and in his course *was* Ammizabad his son.

7 The fourth *captain* for the fourth month *was* [c]Asahel the brother of Joab, and Zebadiah his son after him: and in his course *were* twenty and four thousand.

8 The fifth captain for the fifth month *was* Shamhuth the Izrahite: and in his course *were* twenty and four thousand.

9 The sixth *captain* for the sixth month *was* [d]Ira the son of Ikkesh the Tekoite: and in his course *were* twenty and four thousand.

10 The seventh *captain* for the seventh month *was* [e]Helez the Pelonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

11 The eighth *captain* for the eighth month *was* [f]Sibbecai the Hushathite, of the Zarhites: and in his course *were* twenty and four thousand.

12 The ninth *captain* for the ninth month *was* [g]Abiezer the Anetothite, of the Benjamites: and in his course *were* twenty and four thousand.

13 The tenth *captain* for the tenth month *was* [h]Maharai the Netophathite, of the Zarhites: and in his course *were* twenty and four thousand.

14 The eleventh *captain* for the eleventh month *was* [i]Benaiah the Pirathonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

15 The twelfth *captain* for the twelfth month *was* ‖Heldai the Netophathite, of Othniel: and in his course *were* twenty and four thousand.

16 ¶Furthermore over the tribes of Israel: the ruler of the Reubenites *was* Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:

17 Of the Levites, [k]Hashabiah the son of Kemuel: of the Aaronites, Zadok:

18 Of Judah, [l]Elihu, *one* of the brethren of David: of Issachar, Omri the son of Michael:

19 Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

20 Of the children of Ephraim, Hoshea the son of Azaziah: of the half-tribe of Manasseh, Joel the son of Pedaiah:

21 Of the half-*tribe* of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

22 Of Dan, Azareel the son of Jeroham. These *were* the princes of the tribes of Israel.

23 ¶But David took not the number of them from twenty years old and under: because [m]the LORD had said he would increase Israel like to the stars of the heavens.

24 Joab the son of Zeruiah began to number, but he finished not, because [n]there fell wrath for it against Israel; neither †was the number put in the account of the chronicles of king David.

25 ¶And over the king's treasures *was* Azmaveth the son of Adiel: and over the store-houses in the fields, in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uzziah:

26 And over them that did the work of the field for tillage of the ground *was* Ezri the son of Chelub:

27 And over the vineyards *was* Shimei the Ramathite: †over the increase of the vineyards for the wine-cellars *was* Zabdi the Shiphmite:

28 And over the olive-trees and the sycamore-trees that *were* in the low plains *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joash:

29 And over the herds that fed in Sharon *was* Shitrai the Sharonite: and over the herds *that were* in the valleys *was* Shaphat the son of Adlai.

30 Over the camels also *was* Obil the Ishmaelite: and over the asses *was* Jehdeiah the Meronothite:

31 And over the flocks *was* Jaziz the Hagerite. All these *were* the rulers of the substance which *was* king David's.

32 Also Jonathan, David's uncle, was a counsellor, a wise man, and a ‖scribe: and Jehiel the ‖son of Hachmoni *was* with the king's sons:

33 And [o]Ahithophel *was* the king's counsellor: and [p]Hushai the Archite *was* the king's companion:

34 And after Ahithophel *was* Jehoiada the son of Benaiah, and [q]Abiathar: and the general of the king's army *was* [r]Joab.

CHAP. XXVIII.

David encourageth Solomon to build the temple.

AND David assembled all the princes of Israel, [a]the princes of the tribes, and [b]the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and [c]the stewards over all the substance and ‖possession of the king, ‖and of his sons, with the ‖officers, and with [d]the mighty men, and with all the valiant men unto Jerusalem.

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me,* [e]I *had* in mine heart to build an house of rest for the ark of the covenant of the LORD, and for [f]the footstool of our God, and had made ready for the building:

3 But God said unto me, [g]Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed †blood.

4 Howbeit the LORD God of Israel [h]chose me before all the house of my father to be king over Israel for ever: for he hath chosen [i]Judah *to be* the ruler; and of the house of Judah, [k]the house of my father; and [l]among the sons of my father he liked me to make *me* king over all Israel:

5 [m]And of all my sons, (for the LORD hath given me many sons,) [n]he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.

6 And he said unto me, [o]Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father.

7 Moreover I will establish his kingdom for ever, [p]if he be †constant to do my commandments and my judgments, as at this day.

8 Now therefore in the sight of all Israel, the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my son, [q]know thou the God of thy father, and serve him [r]with a perfect heart, and with a willing mind: for [s]the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: [t]if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

10 Take heed now; [u]for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do *it.*

11 ¶ Then David gave to Solomon his son [z]the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat,

12 And the pattern †of all that he had by the Spirit, of the courts of the house of the LORD, and of all the chambers round about, [y]of the treasuries of the house of God, and of the treasuries of the dedicated things:

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

14 *He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick.

16 And by weight *he gave* gold for the tables of shew-bread, for every table: and *likewise* silver for the tables of silver:

17 Also pure gold for the flesh-hooks, and the bowls, and the cups: and for the golden basins *he gave gold* by weight for every basin; and *likewise silver* by weight for every basin of silver:

18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the [z]cherubims, that spread out *their wings,* and covered the ark of the covenant of the LORD.

19 All *this, said David,* [a]the LORD made me understand in writing by *his* hand upon me, *even* all the works of this pattern.

20 And David said to Solomon his son, [b]Be strong, and of good courage, and do *it:* fear not, nor be dismayed, for the LORD God, *even* my God, *will be* with thee; [c]he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21 And behold, [d]the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee for all manner of workmanship [e]every willing skilful man, for any manner of service: also the princes and all the people *will be* wholly at thy commandment

Before CHRIST about 1015.

† Heb. *over that which* was *of the vineyards.*

‖ Or, *secretary.*
‖ Or, *Hachmonite.*
† Heb. *of all that was with him.*
‖ Or, *cattle.*
‖ Or, *and his sons.*
‖ Or, *eunuchs.*
† Heb. *bloods.*
† Heb. *strong.*

[o] 2 Sam. 15. 12.
[p] 2 Sam. 15. 37. & 16. 16.
[q] 1 Kings 1. 7.
[r] ch. 11. 6.
[a] ch. 27. 16.
[b] ch. 27. 1, 2.
[c] ch. 27. 25.
[d] ch. 11. 10.
[e] 2 Sam. 7. 2. Ps. 132. 3, 4, 5.
[f] Ps. 99. 5. & 132. 7.
[g] 2 Sam. 7. 5, 13. 1 Kings 5. 3. ch. 17. 4. & 22. 8.
[h] 1 Sam. 16. 7–13.
[i] Gen. 49. 8. ch. 5. 2. Ps. 60. 7. & 78. 68.
[k] 1 Sam. 26. 1.
[l] 1 Sam. 16. 12, 13.
[m] ch. 3. 1, &c. & 23. 1.
[n] ch. 22. 9.
[o] 2 Sam. 7. 13, 14. ch. 22. 8, 10. 2 Chron. 1. 9.
[p] ch. 22. 13.
[q] Jer. 9. 24. Hos. 4. 1. John 17. 3.
[r] 2 Kings 20. 3. Ps. 101. 2.
[s] 1 Sam. 16. 7. 1 Kings 8. 39. ch. 29. 17. Ps. 7. 9. & 139. 2. Prov. 17. 3. Jer. 11. 20. & 17. 10. & 20. 12. Rev. 2. 23.
[t] 2 Chron. 15. 2.
[u] ver. 6.
[z] See Ex. 25. 40. ver. 19.
[y] ch. 26. 20.
[z] Ex. 25. 18–22. 1 Sam. 4. 4. 1 Kings 6. 23, &c.
[a] See Ex. 25. 40. ver. 11, 12.
[b] Deut. 31. 7, 8. Josh. 1. 6, 7, 9. ch. 22. 13.
[c] Josh. 1. 5.
[d] ch. 24, & 25, & 26.
[e] Ex. 35. 25, 26. & 36. 1, 2.

CHAP. XXIX.

10 *David's thanksgiving and prayer.* 26 *His reign and death.*

FURTHERMORE, David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, *is yet* [a]young and tender, and the work *is* great; for the palace *is* not for man, but for the LORD God.

2 Now I have prepared with all my might for the house of my God the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; [b]onyx-stones, and *stones* to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* three thousand talents of gold, of the gold of [c]Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal:*

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing †to consecrate his service this day unto the LORD?

6 ¶ Then [d]the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with [e]the rulers of the king's work, offered willingly,

7 And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found gave *them* to the treasure of the house of the LORD, by the hand of [f]Jehiel the Gershonite.

9 Then the people rejoiced, for that they offered willingly, because with perfect heart they [g]offered willingly to the LORD: and David the king also rejoiced with great joy.

10 ¶ Wherefore David blessed the LORD before all the congregation: and David said, Blessed *be* thou, LORD God of Israel our father, for ever and ever.

11 [h]Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine;* thine *is* the kingdom, O LORD, and thou art exalted as head above all.

12 [i]Both riches and honour *come* of thee, and thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But who *am* I, and what *is* my people, that we should be †able to offer so willingly after this sort? for all things *come* of thee, and †of thine own have we given thee.

15 For [k]we *are* strangers before thee, and sojourners, as *were* all our fathers: [l]our days on the earth *are* as a shadow, and *there is* none †abiding.

16 O LORD our God, all this store that we have prepared to build thee an house for thine holy name *cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou [m]triest the heart, and [n]hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are ‖present here, to offer willingly unto thee.

18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and ‖prepare their heart unto thee:

19 And [o]give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, *for* the which [p]I have made provision.

20 ¶ And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.

21 And they sacrificed sacrifices unto the LORD, and offered burnt-offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel:

22 And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and [q]anointed *him* unto the LORD *to be* the chief governor, and Zadok *to be* priest.

23 Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, [r]†submitted themselves unto Solomon the king.

25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and [s]bestowed upon him *such* royal majesty as had not been on any king before him in Israel.

26 ¶ Thus David the son of Jesse reigned over all Israel.

27 [t]And the time that he reigned over Israel *was* forty years; [u]seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem.

28 And he [x]died in a good old age, [y]full of days, riches, and honour: and Solomon his son reigned in his stead.

29 Now the acts of David the king, first and last, behold, they *are* written in the ‖†book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,

30 With all his reign and his might, [z]and the times that went over him, and over Israel, and over all the kingdoms of the countries.

Before CHRIST 1015.

[a] 1 Kings 3. 7. ch. 22. 5. Prov. 4. 3.

[b] See Isa. 54.11,12. Rev. 21. 18, &c.

[c] 1 Kings 9. 28.

†Heb. *to fill his hand.*

[d] ch. 27. 1.

[e] ch. 27.25, &c.

[f] ch. 26. 21.

[g] 2 Cor. 9. 7.

[h] Matt. 6. 13. 1 Tim. 1. 17. Rev. 5. 13.

[i] Rom. 11. 36.

†Heb. *retain*, or, *obtain strength.* †Heb. *of thy hand.*

Before CHRIST 1015.

[k] ch. 39.12. Heb. 11.13. 1 Pet. 2.11.

[l] Job 14. 2. Ps. 90. 9. & 102.11.& 144. 4.

†Heb. *expectation.*

[m] 1 Sam. 16. 7. ch. 28. 9.

[n] Prov. 11. 20.

‖Or, *found.*

‖Or, *stablish,* Ps. 10. 17.

[o] Ps. 72. 1.

[p] ver. 2. ch. 22. 14.

[q] 1 Kings 1. 35, 39.

[r] Eccl. 8.2. †Heb. *gave the hand under Solomon:* See Gen. 24. 2. & 47. 29. 2 Chron. 30. 8. Ezek. 17. 18.

[s] 1 Kings 3. 13. 2 Chron. 1. 12. Eccl. 2. 9.

[t] 2 Sam. 5. 4. 1 Kings 2. 11.

[u] 2 Sam. 5. 5.

[x] Gen. 25.8.

[y] ch. 23. 1.

‖Or, *history.* †Heb. *words.*

[z] Dan. 2.21.

The Second Book of the CHRONICLES.

CHAP. I.

Solomon's choice of wisdom is blessed by God.

AND [a]Solomon the son of David was strengthened in his kingdom, and [b]the LORD his God *was* with him, and [c]magnified him exceedingly.

2 Then Solomon spake unto all Israel, to [d]the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.

3 So Solomon, and all the congregation with him, went to the high place that *was* at [e]Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness.

4 [f]But the ark of God had David brought up from Kirjath-jearim to *the place which* David had prepared for it: for he had pitched a tent for it at Jerusalem.

5 Moreover, [g]the brazen altar that [h]Bezaleel the son of Uri, the son of Hur, had made, ‖he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it.

6 And Solomon went up thither to the brazen altar before the LORD, which *was* at the tabernacle of the congregation, and [i]offered a thousand burnt-offerings upon it.

7 ¶ [k]In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me [l]to reign in his stead.

9 Now, O LORD God, let thy promise unto David my father be established: [m]for thou hast made me king over a people †like the dust of the earth in multitude.

10 [n]Give me now wisdom and knowledge, that I may [o]go out and come in before this people: for who can judge this thy people, *that is so* great?

11 [p]And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people over whom I have made thee king:

12 Wisdom and knowledge *is* granted unto thee; and I will give thee riches, and wealth, and honour, such as [q]none of the kings have had that *have been* before thee, neither shall there any after thee have the like.

13 ¶ Then Solomon came *from his journey* to the high place that *was* at Gibeon to Jerusalem, from *before* the tabernacle of the congregation, and reigned over Israel.

14 [r]And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot-cities, and with the king at Jerusalem.

15 [s]And the king †made silver and gold at Jerusalem *as plenteous* as stones, and cedar-trees made he as the sycamore-trees that *are* in the vale, for abundance.

16 [t]And † Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, †by their means.

CHAP. II.

Solomon's labourers for the building of the temple.

AND Solomon [a]determined to build an house for the name of the LORD, and an house for his kingdom.

2 And [b]Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

3 ¶ And Solomon sent to ‖Huram the king of Tyre, saying, [c]As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me.*

4 Behold, [d]I build an house to the name of the LORD my God, to dedicate *it* to him, *and* [e]to burn before him †sweet incense, and for [f]the continual shew-bread, and for [g]the burnt-offerings morning and evening, on the sabbaths, and on the new-moons, and on the solemn feasts of the LORD our God. This *is an ordinance* for ever to Israel.

5 And the house which I build *is* great: for [h]great *is* our God above all gods.

6 [i]But who †is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who *am* I then that I should build him an house, save only to burn sacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill †to grave with the cunning men that *are* with me in Judah and in Jerusalem, [k]whom David my father did provide.

8 [l]Send me also cedar-trees, fir-trees, and ‖algum-trees out of Lebanon: (for I know that thy servants can skill to cut timber in Lebanon;) and behold, my servants *shall be* with thy servants,

9 Even to prepare me timber in abundance: for the house which I am about to build *shall be* †wonderful great.

10 [m]And behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

11 ¶ Then Huram the king of Tyre answered in writing, which he sent to Solomon, [n]Because the LORD hath loved his people, he hath made thee king over them.

12 Huram said moreover, [o]Blessed *be* the LORD God of Israel, [p]that made heaven and earth, who hath given to David the king a wise son, †endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

Before CHRIST 1015.

[a] 1 Kings 2. 46.
[b] Gen. 30. 2.
[c] 1 Chron. 29. 25.
[d] 1 Chron. 27. 1.
† Heb. *by their hand.*
[e] 1 Kings 3. 4. 1 Chron. 16. 39. & 21. 29.
[f] 1 Sam. 6. 2, 17. 1 Chron. 15. 1.
[g] Ex. 27. 1, 2. & 38. 1, 2.
[h] Ex. 31. 2.
‖ Or, *was there.*
[i] 1 Kings 3. 4.
[k] 1 Kings 3. 5, 6.
[l] 1 Chron. 28. 5.
[m] 1 Kings 3. 7, 8.
† Heb. *much as the dust of the earth.*
[n] 1 Kings 3. 9.
[o] Num. 27. 17. Deut. 31. 2.
[p] 1 Kings 3. 11, 12, 13.
[q] 1 Chron. 29. 25. ch. 9. 22. Eccl. 2. 9.
[r] 1 Kings 4. 26. & 10. 26, &c. ch. 9. 25.
[s] 1 Kings 10. 27. ch. 9. 27. Job 22. 24.
† Heb. *gave.*
[t] 1 Kings 10. 28, 29. ch. 9. 28.
† Heb. *the going forth of the horses which was Solomon's.*

Before CHRIST 1015.

[a] 1 Kings 5. 5.
[b] 1 Kings 5. 15. ver. 18.
‖ Or, *Hiram,* 1 Kings 5. 1.
[c] 1 Chron. 14. 1.
[d] ver. 1.
[e] Ex. 30. 7.
† Heb. *incense of spices.*
[f] Ex. 25. 30. Lev. 24. 8.
[g] Num. 28. 3, 9, 11.
[h] Ps. 135. 5.
[i] 1 Kings 8. 27. ch. 6. 18. Isa. 66. 1.
† Heb. *hath retained,* or, *obtained strength.*
† Heb. *to grave gravings.*
[k] 1 Chron. 22. 15.
[l] 1 Kings 5. 6.
‖ Or, *almuggim,* 1 Kings 10. 11.
† Heb. *great and wonderful.*
[m] 1 Kings 5. 11.
[n] 1 Kings 10. 9. ch. 9. 8.
[o] 1 Kings 5. 7.
[p] Gen. 1. & 2. Ps. 33. 6. & 102. 25. & 124. 8. & 136. 5, 6. Acts 4. 24. & 14. 15. Rev. 10. 6.
† Heb. *knowing prudence and understanding.*

13 And now I have sent a cunning man, endued with understanding, of Huram my father's,

14 [r]The son of a woman of the daughters of Dan, and his father *was* a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine which [r]my lord hath spoken of, let him send unto his servants;

16 [s]And we will cut wood out of Lebanon, †as much as thou shalt need: and we will bring it to thee in floats by sea to †Joppa; and thou shalt carry it up to Jerusalem.

17 ¶ [t]And Solomon numbered all †the strangers that *were* in the land of Israel, after the numbering wherewith [u]David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred.

18 And he set [x]threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people a-work.

CHAP. III.

The place and time of building the temple.

THEN [a]Solomon began to build the house of the LORD at [b]Jerusalem in mount Moriah, ‖where *the LORD* appeared unto David his father, in the place that David had prepared in the threshingfloor of [c]‖Ornan the Jebusite.

2 And he began to build in the second *day* of the second month, in the fourth year of his reign.

3 ¶ Now these *are the things* [d]*wherein* Solomon was †instructed for the building of the house of God. The length by cubits after the first measure *was* threescore cubits, and the breadth twenty cubits.

4 And the [e]porch that *was* in the front *of the house*, the length *of it was* according to the breadth of the house, twenty cubits, and the height *was* an hundred and twenty: and he overlaid it within with pure gold.

5 And [f]the greater house he ceiled with fir-tree, which he overlaid with fine gold, and set thereon palm-trees and chains.

6 And he †garnished the house with precious stones for beauty: and the gold *was* gold of Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

8 And he made the most holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents.

9 And the weight of the nails *was* fifty shekels of gold. And he overlaid the upper chambers with gold.

10 [g]And in the most holy house he made two cherubims ‖of image-work, and overlaid them with gold.

11 ¶ And the wings of the cherubims *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the house: and the other wing *was likewise* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits *also*, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* ‖inward.

14 ¶ And he made the [h]vail *of* blue, and purple, and crimson, and fine linen, and †wrought cherubims thereon.

15 Also he made before the house [i]two pillars of thirty and five cubits †high, and the chapiter that *was* on the top of each of them *was* five cubits.

16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars; and made [k]an hundred pomegranates, and put *them* on the chains.

17 And he [l]reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand ‖Jachin, and the name of that on the left ‖Boaz.

CHAP. IV.

The altar of brass and ornaments for the house.

MOREOVER he made [a]an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ [b]Also he made a molten sea of ten cubits †from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 [c]And under it *was* the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast, when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

5 And the thickness of it *was* an hand-breadth, and the brim of it like the work of the brim of a cup, ‖with flowers of lilies; *and* it received and held [d]three thousand baths.

6 ¶ He made also [e]ten lavers, and put five on the right hand, and five on the left, to wash in them: †such things as they offered for the burnt-offering they washed in them; but the sea *was* for the priests to wash in.

7 [f]And he made ten candlesticks of gold [g]according to their form, and set *them* in the temple, five on the right hand, and five on the left.

8 [h]He made also ten tables, and placed *them* in the temple, five on the right side, and five on the left. And he made an hundred ‖basins of gold.

9 ¶ Furthermore [i]he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

Before CHRIST 1013.

[q] 1 Kings 7. 13, 14.

[r] ver. 10.

[s] 1 Kings 5. 8, 9. †Heb. *according to all thy need.*

†Heb. *Japho*, Josh. 19. 46. Acts 9. 36.

[t] As ver. 2. 1 Kings 5. 13, 15, 16. & 9. 20, 21. ch. 8. 7, 8. †Heb. *the men the strangers.*

[u] 1 Chron. 22. 2.

[x] As it is ver. 2.

Before CHRIST 1012.

[a] 1 Kings 6. 1, &c.

[b] Gen. 22. 2, 14. ‖Or, *which was seen of David his father.*

[c] 1 Chron. 21. 18. & 22. 1. ‖Or, *Araunah*, 2 Sam. 24. 18.

[d] 1 Kings 6. 2. †Heb. *founded.*

[e] 1 Kings 6. 3.

[f] 1 Kings 6. 17.

†Heb. *covered.*

[g] 1 Kings 6. 23, &c. ‖Or, (as some think) *of movable work.*

‖Or, *toward the house.*

[h] Ex. 26. 31. Matt. 27. 51. Heb. 9. 3. †Heb. *caused to ascend.*

[i] 1 Kings 7. 15–21. Jer. 52. 21. †Heb. *long.*

[k] 1 Kings 7. 20.

[l] 1 Kings 7. 21.

‖That is, *he shall establish.* ‖That is, *in it is strength.*

[a] Ex. 27. 1, 2. 2 Kings 16. 14. Ezek. 43. 13, 16.

[b] 1 Kings 7. 23. †Heb. *from his brim to his brim.*

[c] 1 Kings 7. 24, 25, 26.

‖Or, *like a lily-flower.*

[d] See 1 Kings 7. 26.

[e] 1 Kings 7. 38. †Heb. *the work of burnt-offering.*

[f] 1 Kings 7. 49.

[g] Ex. 25. 31, 40. 1 Chron. 28. 12, 19.

[h] 1 Kings 7. 48.

‖Or, *bowls.*

[i] 1 Kings 6. 36.

10 And [k]he set the sea on the right side of the east end, over against the south.

11 And [l]Huram made the pots, and the shovels, and the ||basins. And Huram †finished the work that he was to make for king Solomon for the house of God;

12 *To wit,* the two pillars, and [m]the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which *were* on the top of the pillars;

13 And [n]four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which *were* †upon the pillars.

14 He made also [o]bases, and ||lavers made he upon the bases;

15 One sea, and twelve oxen under it.

16 The pots also, and the shovels, and the fleshhooks, and all their instruments, did [p]Huram his father make to king Solomon for the house of the LORD, of †bright brass.

17 [q]In the plain of Jordan did the king cast them, in the †clay ground between Succoth and Zeredathah.

18 [r]Thus Solomon made all these vessels in great abundance; for the weight of the brass could not be found out.

19 ¶ And [s]Solomon made all the vessels that *were for* the house of God, the golden altar also, and the tables whereon [t]the shew-bread *was set;*

20 Moreover the candlesticks with their lamps, that they should burn [u]after the manner before the oracle, of pure gold;

21 And [x]the flowers, and the lamps, and the tongs, *made he of* gold, *and* that †perfect gold;

22 And the snuffers, and the ||basins, and the spoons, and the censers, *of* pure gold: and the entry of the house, the inner doors thereof for the most holy *place,* and the doors of the house of the temple, *were of* gold.

CHAP. V.

God being praised, giveth a visible sign of his favour.

THUS [a]all the work that Solomon made for the house of the LORD was finished: and Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 ¶ [b]Then Solomon assembled †the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD [c]out of the city of David, which *is* Zion.

3 [d]Wherefore all the men of Israel assembled themselves unto the king [e]in the feast which *was* in the seventh month.

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up.

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy *place, even* under the wings of the cherubims:

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark, and the staves thereof above.

9 And they drew out the staves *of the ark,* that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And ||there it is unto this day.

10 *There was* nothing in the ark save the two tables which Moses [f]put *therein* at Horeb, ||when the LORD made *a covenant* with the children of Israel, when they came out of Egypt.

11 ¶ And it came to pass, when the priests were come out of the holy *place,* (for all the priests *that were* †present were sanctified, *and* did not *then* wait by course:

12 [g]Also the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren; *being* arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, [h]and with them an hundred and twenty priests sounding with trumpets:)

13 It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the trumpets and cymbals and instruments of music, and praised the LORD, *saying,* [i]For *he is* good; for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the LORD;

14 So that the priests could not stand to minister by reason of the cloud: [k]for the glory of the LORD had filled the house of God.

CHAP. VI.

Solomon's prayer at the consecration of the temple.

THEN [a]said Solomon, The LORD hath said that he would dwell in the [b]thick darkness.

2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.

4 And he said, Blessed *be* the LORD God of Israel, who hath with his hands fulfilled *that* which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:

6 [c]But I have chosen Jerusalem, that my name might be there; and [d]have chosen David to be over my people Israel.

7 Now [e]it was in the heart of David my father to

Before CHRIST 1012.

[k] 1 Kings 7. 39.
[l] See 1 Kings 7. 40.
|| Or, *bowls.*
† Heb. *finished to make.*
[m] 1 Kings 7. 41.
[n] See 1 Kings 7. 20.
† Heb. *upon the face.*
[o] 1 Kings 7. 27, 43.
|| Or, *caldrons.*
[p] 1 Kings 7. 14, 45.
† Heb. *made bright,* or, *scoured.*
[q] 1 Kings 7. 46.
† Heb. *thicknesses of the ground.*
[r] 1 Kings 7. 47.
[s] 1 Kings 7. 48, 49, 50.
[t] Ex. 25. 30.
[u] Ex. 27. 20, 21.
[x] Ex. 25. 31, &c.
† Heb. *perfections of gold.*
|| Or, *bowls.*

1005.

[a] 1 Kings 7. 51.

1004.

[b] 1 Kings 8. 1, &c.
[c] 2 Sam. 6. 12.
[d] 1 Kings 8. 2.
[e] See ch. 7. 8, 9, 10.

Before CHRIST 1004.

|| Or, *they are there,* as 1 Kings 8. 8.
[f] Deut. 10. 2, 5. ch. 6. 11.
|| Or, *where.*
† Heb. *found.*
[g] 1 Chron. 25. 1.
[h] 1 Chron. 15. 24.
[i] Ps. 136. See 1 Chron. 16. 34, 41.
[k] Ex. 40. 35. ch. 7. 2.

[a] 1 Kings 8. 12, &c.
[b] Lev. 16. 2.
[c] ch. 12. 13.
[d] 1 Chron. 28. 4.
[e] 2 Sam. 7. 2. 1 Chron. 17. 1. & 28. 2.

build an house for the name of the LORD God of Israel;

8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart;

9 Notwithstanding, thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel.

11 And in it have I put the ark, [f]wherein *is* the covenant of the LORD, that he made with the children of Israel.

12 ¶ [g]And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands:

13 (For Solomon had made a brazen scaffold, of five cubits †long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,)

14 And said, O LORD God of Israel, [h]*there is* no God like thee in the heaven, nor in the earth; which keepest covenant, and *shewest* mercy unto thy servants, that walk before thee with all their hearts:

15 [i]Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, [k]†There shall not fail thee a man in my sight to sit upon the throne of Israel; [l]yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.

17 Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 But will God in very deed dwell with men on the earth? [m]Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!

19 Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said, that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth ‖toward this place.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall †make toward this place: hear thou from thy dwelling-place, *even* from heaven; and when thou hearest, forgive.

22 ¶ If a man sin against his neighbour, † and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;

23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head: and by justifying the righteous, by giving him according to his righteousness.

24 ¶ And if thy people Israel ‖be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee ‖in this house;

25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

26 ¶ When the [n]heaven is shut up, and there is no rain, because they have sinned against thee; *yet* if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

28 ¶ If there [o]be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them †in the cities of their land; whatsoever sore, or whatsoever sickness *there be:*

29 *Then* what prayer, *or* what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore, and his own grief, and shall spread forth his hands ‖in this house;

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only [p]knowest the hearts of the children of men:)

31 That they may fear thee, to walk in thy ways, †so long as they live †in the land which thou gavest unto our fathers.

32 Moreover, concerning the stranger, [q]which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm; if they come and pray in this house;

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that †this house which I have built is called by thy name.

34 If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;

35 Then hear thou from the heavens their prayer and their supplication, and maintain their ‖cause.

36 ¶ If they sin against thee, (for *there is* [r]no man which sinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and †they carry them away captives unto a land far off or near;

Before CHRIST 1004.

[f] ch. 5. 10.

[g] 1 Kings 8. 22.

† Heb. *the length thereof, &c.*

[h] Ex. 15. 11. Deut. 4. 39. & 7. 9.

[i] 1 Chron. 22. 9.

[k] 2 Sam. 7. 12, 16. 1 Kings 2. 4. & 6. 12. ch. 7. 18.

† Heb. *There shall not a man be cut off.*

[l] Ps. 132. 12.

[m] ch. 2. 6. Isa. 66. 1. Acts 7. 49.

‖ Or, *in this place.*

† Heb. *pray.*

† Heb. *and he require an oath of him.*

Before CHRIST 1004.

‖ Or, *be smitten.*

‖ Or, *toward.*

[n] 1 Kings 17. 1.

[o] ch. 20. 9.

† Heb. *in the land of their gates.*

‖ Or, *toward this house.*

[p] 1 Chron. 28. 9.

† Heb. *all the days which.*

† Heb. *upon the face of the land.*

[q] John 12. 20. Acts 8. 27.

† Heb. *thy name is called upon this house.*

‖ Or, *right.*

[r] Prov. 20. 9. Eccl. 7. 20. James 3. 2. 1 John 1. 8.

† Heb. *they that take them captives carry them away.*

37 Yet *if* they †bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;

38 If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the house which I have built for thy name;

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their supplications, and maintain their ‖cause, and forgive thy people which have sinned against thee.

40 Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears *be* attent †unto the prayer *that is made* in this place.

41 Now [s]therefore arise, O LORD God, into thy resting-place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints [u]rejoice in goodness.

42 O LORD God, turn not away the face of thine anointed: [x]remember the mercies of David thy servant.

CHAP. VII.

God giveth to Solomon promises upon condition.

NOW [a]when Solomon had made an end of praying, the [b]fire came down from heaven, and consumed the burnt-offering and the sacrifices; and [c]the glory of the LORD filled the house.

2 [d]And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, [e]*saying*, For *he is* good; [f]for his mercy *endureth* for ever.

4 ¶ [g]Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep. So the king and all the people dedicated the house of God.

6 [h]And the priests waited on their offices: the Levites also with instruments of music of the LORD, which David the king had made to praise the LORD, because his mercy *endureth* for ever, when David praised †by their ministry; and [i]the priests sounded rumpets before them, and all Israel stood.

7 Moreover [k]Solomon hallowed the middle of the tourt that *was* before the house of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 ¶ [l]Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto [m]the river of Egypt.

9 And in the eighth day they made †a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

10 And [n]on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

11 Thus [o]Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

12 ¶ And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and [p]have chosen this place to myself for an house of sacrifice.

13 [q]If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

14 If my people, †which are called by my name, shall [r]humble themselves, and pray, and seek my face, and turn from their wicked ways; [s]then will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now [t]mine eyes shall be open, and mine ears attent †unto the prayer *that is made* in this place.

16 For now have [u]I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 [x]And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments:

18 Then will I stablish the throne of thy kingdom according as I have covenanted with David thy father, saying, [y]†There shall not fail thee a man *to be* ruler in Israel.

19 [z]But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;

20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb and a by-word among all nations.

21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, [a]Why hath the LORD done thus unto this land, and unto this house?

22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

CHAP. VIII.

1 *Solomon's buildings.* 17 *He fetcheth gold from Ophir.*

AND [a]it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house,

2 That the cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

Before CHRIST 1004.

† Heb. *bring back to their heart.*

‖ Or, *right.*

† Heb. *to the prayer of this place.*

† Heb. *upon whom my name is called.*

† Heb. *to the prayer of this place.*

† Heb. *There shall not be cut off to thee.*

† Heb. *by their hand.*

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Before CHRIST 1004.

† Heb. *a restraint.*

[n] 1 Kings 8. 66.

[o] 1 Kings 9. 1, &c.

[p] Deut. 12. 5.

[q] ch. 6. 26, 28.

[s] Ps. 132. 8, 9, 10, 16.

[t] 1 Chron. 28. 2.

[u] Neh. 9. 25.

[x] Ps. 132. 1. Isa. 55. 3.

[a] 1 Kings 8. 54.

[b] Lev. 9. 24. Judg. 6. 21. 1 Kings 18. 38. 1 Chron. 21. 26.

[c] 1 Kings 8. 10, 11. ch. 5. 13, 14. Ezek. 10. 3, 4.

[d] ch. 5. 14.

[e] ch. 5. 13. Ps. 136. 1.

[f] 1 Chron. 16. 41. ch. 20. 21.

[g] 1 Kings 8. 62, 63.

[h] 1 Chron. 15. 16.

[i] ch. 5. 12.

[k] 1 Kings 8. 64.

[l] 1 Kings 8. 65.

[m] Josh. 13. 3.

[t] ch. 6. 40.

[u] 1 Kings 9. 3. ch. 6. 6.

[x] 1 Kings 9. 4, &c.

[y] ch. 6. 16.

[z] Lev. 26. 14–33. Deut. 28. 15, 36, 37.

[a] Deut. 29. 24. Jer. 22. 8, 9.

[a] 1 Kings 9. 10, &c.

3 And Solomon went to Hamath-zobah, and prevailed against it.

4 [b]And he built Tadmor in the wilderness, and all the store-cities, which he built in Hamath.

5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And Baalath, and all the store-cities that Solomon had, and all the chariot-cities, and the cities of the horsemen, and †all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 ¶ [c]*As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel,

8 *But* of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

9 But of the children of Israel did Solomon make no servants for his work; but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the chief of king Solomon's officers, *even* [d]two hundred and fifty, that bare rule over the people.

11 ¶ And Solomon [e]brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are* †holy, whereunto the ark of the LORD hath come.

12 ¶ Then Solomon offered burnt-offerings unto the LORD on the altar of the LORD, which he had built before the porch,

13 Even after a certain rate [f]every day, offering according to the commandment of Moses, on the sabbaths, and on the new-moons, and on the solemn feasts, [g]three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 ¶ And he appointed, according to the order of David his father, the [h]courses of the priests to their service, and [i]the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the [k]porters also by their courses at every gate: for †so had David the man of God commanded.

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. *So* the house of the LORD was perfected.

17 ¶ Then went Solomon to [l]Ezion-geber, and to ‖Eloth, at the sea-side in the land of Edom.

18 [m]And Huram sent him by the hands of his servants, ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

Before CHRIST 992.

[b] 1 Kings 9. 17, &c.

† Heb. *all the desire of Solomon which he desired to build.*

[c] 1 Kings 9. 20, &c.

[d] See 1 Kings 9. 23.

[e] 1 Kings 3. 1. & 7. 8. & 9. 24.

† Heb. *holiness.*

[f] Ex. 29. 38. Num. 28. 3, 9, 11, 26. & 29. 1, &c.

[g] Ex. 23. 14. Deut. 16. 16.

[h] 1 Chron. 24. 1.

[i] 1 Chron. 25. 1.

[k] 1 Chron. 9. 17. & 26. 1.

† Heb. *so was the commandment of David the man of God.*

[l] 1 Kings 9. 26.

‖ Or, *Elath*, Deut. 2. 8. 2 Kings 14. 22.

[m] 1 Kings 9. 27. ch. 9. 10, 13.

Before CHRIST about 992.

[a] 1 Kings 10. 1, &c. Matt. 12. 42. Luke 11. 31.

‖ Or, *butlers.*

† Heb. *word.*

‖ Or, *sayings.*

[b] ch. 8. 18.

[c] 1 Kings 10. 11, *almug-trees.*

‖ Or, *stays.*

† Heb. *highways.*

‖ Or, *captains.*

CHAP. IX.

The queen of Sheba admireth the wisdom of Solomon.

AND [a]when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his ‖cup-bearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her.

5 And she said to the king, *It was* a true †report which I heard in mine own land of thine ‖acts, and of thy wisdom:

6 Howbeit, I believed not their words, until I came, and mine eyes had seen *it:* and behold, the one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard.

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, *to be* king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Huram, and the servants of Solomon, [b]which brought gold from Ophir, brought [c]algum-trees and precious stones.

11 And the king made *of* the algum-trees ‖†terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides *that* which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

13 ¶ Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;

14 Besides *that which* chapmen and merchants brought. And all the kings of Arabia and ‖governors of the country brought gold and silver to Solomon.

15 ¶ And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon.

17 ¶ Moreover, the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and †stays on each side of the sitting-place, and two lions standing by the stays:

19 And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

20 ¶ And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* †pure gold: ‖none *were of* silver; it was *not* any thing accounted of in the days of Solomon.

21 For the king's ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold, and silver, ‖ivory, and apes, and peacocks.

22 And king Solomon passed all the kings of the earth in riches and wisdom.

23 ¶ And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 ¶ And Solomon [d]had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot-cities, and with the king at Jerusalem.

26 ¶ [e]And he reigned over all the kings [f]from the ‖river even unto the land of the Philistines, and to the border of Egypt.

27 [g]And the king †made silver in Jerusalem as stones, and cedar-trees made he as the sycamore-trees that *are* in the low plains in abundance.

28 [h]And they brought unto Solomon horses out of Egypt, and out of all lands.

29 ¶ [i]Now the rest of the acts of Solomon, first and last, *are* they not written in the †book of Nathan the prophet, and in the prophecy of [k]Ahijah the Shilonite, and in the visions of [l]Iddo the seer against Jeroboam the son of Nebat?

30 [m]And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

CHAP. X.

The Israelites assemble at Shechem to crown Rehoboam.

AND [a]Rehoboam went to Shechem: for to Shechem were all Israel come to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt, [b]whither he had fled from the presence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt.

3 And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye *me* to return answer to this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye, that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him, spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 For whereas my father †put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly; and king Rehoboam forsook the counsel of the old men

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

15 So the king hearkened not unto the people: [c]for the cause was of God, that the LORD might perform his word, which he spake by the [d]hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 ¶ And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now, David, see to thine own house. So all Israel went to their tents.

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Hadoram that *was* over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam †made speed to get him up to *his* chariot, to flee to Jerusalem.

19 [e]And Israel rebelled against the house of David unto this day.

CHAP. XI.

Rehoboam, preparing to subdue Israel, is forbidden by Shemaiah.

AND [a]when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen *men* which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

Before CHRIST about 992.

975.

†Heb. *hands.*

†Heb. *shut up.* ‖Or, there was *no silver* in them.

‖Or, *elephants' teeth.*

†Heb. *laded.*

[d] 1 Kings 4. 26. & 10. 26. ch. 1. 14.

[e] 1 Kings 4. 21. [f] Gen. 15. 18. Ps. 72. 8. ‖That is, *Euphrates.*

[g] 1 Kings 10. 27. ch. 1. 15.

†Heb. *gave.*

[h] 1 Kings 10. 28. ch. 1. 16.

[i] 1 Kings 11. 41.

†Heb. *words.*

[k] 1 Kings 11. 29. [l] ch. 12. 25. & 13. 22.

[m] 1 Kings 11. 42, 43.

975.

[a] 1 Kings 12. 1, &c.

[b] 1 Kings 11. 40.

[c] 1 Sam. 2. 25. 1 Kings 12. 15, 24.

[d] 1 Kings 11. 29.

†Heb. *strengthened himself.*

[e] 1 Kings 12. 19.

[a] 1 Kings 12. 21, &c.

2 But the word of the LORD came [b]to Shemaiah the man of God, saying,

3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

5 ¶ And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareshah, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which *are* in Judah and in Benjamin, fenced cities.

11 And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine.

12 And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 ¶ And the priests and the Levites that *were* in all Israel †resorted to him out of all their coasts.

14 (For the Levites left [c]their suburbs and their possession, and came to Judah and Jerusalem: for [d]Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:

15 [e]And he ordained him priests for the high places, and for [f]the devils, and for [g]the calves which he had made.)

16 [h]And after them out of all the tribes of Israel, such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

17 So they [i]strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, *and* Abihail the daughter of Eliab the son of Jesse;

19 Which bare him children, Jeush, and Shamariah, and Zaham.

20 And after her he took [k]Maachah, the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.)

22 And Rehoboam [l]made Abijah the son of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king.

23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired †many wives.

Before CHRIST 975.

[b] ch. 12. 15.

[c] Num. 35. 2.
[d] ch. 13. 9.

[e] 1 Kings 12. 31. & 13. 33. & 14. 9. Hos. 13. 2.
[f] Lev. 17. 7. 1 Cor. 10. 20.
[g] 1 Kings 12. 28.
[h] See ch. 15. 9. & 30. 11, 18.

[i] ch. 12. 1.

[k] 2 Kings 15. 2. She is called Michaiah the daughter of Uriel, ch. 13. 2.

[l] See Deut. 21. 15, 16, 17.

† Heb. *a multitude of wives.*

Before CHRIST 972.

[a] ch. 11. 17.

[b] 1 Kings 14. 22, 23, 24.

[c] 1 Kings 14. 24, 25. 971.

[d] ch. 16. 8.

[e] ch. 11. 2.

[f] ch. 15. 2.

[g] Jam. 4. 10.
[h] Ex. 9. 27.

[i] 1 Kings 21. 28, 29.

‖ Or, *a little while.*

[k] See Isa. 26. 13.
[l] Deut. 28. 47, 48.

[m] 1 Kings 14. 25, 26.

[n] 1 Kings 10. 16, 17. ch. 9. 15, 16.

[o] 2 Sam. 8. 18.

‖ Or, *and yet in Judah there were good things:* See Gen. 18. 24, & 1 Kings 14. 13. ch. 19. 3.
[p] 1 Kings 14. 21.
[q] ch. 6. 6.

‖ Or, *fixed.*

† Heb. *words.*
[r] ch. 9. 29. & 13. 22.
[s] 1 Kings 14. 30.

CHAP. XII.

Rehoboam, forsaking the Lord, is punished by Shishak.

AND [a]it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, [b]he forsook the law of the LORD, and all Israel with him.

2 [c]And it came to pass, *that* in the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,

3 With twelve hundred chariots, and threescore thousand horsemen; and the people *were* without number that came with him out of Egypt; [d]the Lubims, the Sukkiims, and the Ethiopians.

4 And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

5 ¶ Then came [e]Shemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, [f]Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel, and the king [g]humbled themselves; and they said, [h]The LORD *is* righteous.

7 And when the LORD saw that they humbled themselves, [i]the word of the LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them, but I will grant them ‖some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless [k]they shall be his servants; that they may know [l]my service, and the service of the kingdoms of the countries.

9 [m]So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had [n]made.

10 Instead of which, king Rehoboam made shields of brass, and committed *them* [o]to the hands of the chief of the guard, that kept the entrance of the king's house.

11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard-chamber.

12 And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: ‖and also in Judah things went well.

13 ¶ So king Rehoboam strengthened himself in Jerusalem, and reigned; for [p]Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, [q]the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess.

14 And he did evil, because he ‖prepared not his heart to seek the LORD.

15 Now the acts of Rehoboam, first and last, *are* they not written in the †book of Shemaiah the prophet, [r]and of Iddo the seer concerning genealogies? [s]And *there were* wars between Rehoboam and Jeroboam continually.

16 And Rehoboam slept with his fathers, and was buried in the city of David: and [t]Abijah his son reigned in his stead.

CHAP. XIII.

Abijah succeeding, maketh war against Jeroboam.

NOW [a]in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jerusalem. His mother's name also *was* [b]Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

3 And Abijah †set the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.

4 ¶ And Abijah stood up upon mount [c]Zemaraim, which *is* in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;

5 Ought ye not to know that the LORD God of Israel [d]gave the kingdom over Israel to David for ever, *even* to him and to his sons [e]by a covenant of salt?

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath [f]rebelled against his lord.

7 And there are gathered unto him [g]vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tender-hearted, and could not withstand them.

8 And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam [h]made you for gods.

9 [i]Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? [k]so that whosoever cometh †to consecrate himself with a young bullock and seven rams, *the same* may be a priest of *them that are* no gods.

10 But as for us, the LORD *is* our God, and we have not forsaken him; and the priests, which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon *their* business:

11 [l]And they burn unto the LORD every morning and every evening burnt-sacrifices and sweet incense: the [m]shew-bread also *set they in order* upon the pure table; and the candlestick of gold with the lamps thereof [n]to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.

12 And behold, God himself *is* with us for *our* captain, [o]and his priests with sounding trumpets to cry alarm against you. O children of Israel, [p]fight ye not against the LORD God of your fathers; for ye shall not prosper.

13 ¶ But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.

Before CHRIST 971.

[t] 1 Kings 14. 31, *Abijam.*

958.

[a] 1 Kings 15. 1, &c.

[b] See ch. 11. 20.

957.

† Heb. *bound together.*

[c] Josh. 9. 22.

[d] 2 Sam. 7. 12, 13, 16.

[e] Num. 18. 19.

[f] 1 Kings 11. 26. & 12. 20.

[g] Judg. 9. 4.

[h] 1 Kings 12. 28. & 14. 9. Hos. 8. 6.

[i] ch. 11. 14, 15.

[k] Ex. 29. 35. † Heb. *to fill his hand:* See Ex. 29. 1. Lev. 8. 2.

[l] ch. 2. 4.

[m] Lev. 24. 6.

[n] Ex. 27. 20, 21. Lev. 24. 2, 3.

[o] Num. 10. 8.

[p] Acts 5. 39.

Before CHRIST 957.

[q] ch. 14. 12.

[r] 1 Chron. 5. 20. Ps. 22. 5.

957.

[s] Josh. 15. 9.

[t] 1 Sam. 25. 38.

[u] 1 Kings 14. 20.

‖ Or, *commentary.*

[x] ch. 12. 15.

955.

[a] 1 Kings 15. 8, &c.

about 951.

[b] See 1 Kings 15. 14. ch. 15. 17.

[c] Ex. 34. 13. † Heb. *statues.*

[d] 1 Kings 11. 7.

† Heb. *sun images.*

941.

[e] ch. 16. 8.

[f] Josh. 15. 44.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God [g]smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, [r]because they relied upon the LORD God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and [s]Ephrain with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD [t]struck him, and [u]he died.

21 ¶ But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the ‖story of the prophet [x]Iddo.

CHAP. XIV.

Asa destroyeth idolatry, and overcometh Zerah.

SO Abijah slept with his fathers, and they buried him in the city of David: and [a]Asa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did *that which was* good and right in the eyes of the LORD his God:

3 For he took away the altars of the strange *gods*, and [b]the high places, and [c]brake down the †images, [d]and cut down the groves:

4 And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the †images: and the kingdom was quiet before him.

6 ¶ And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land *is* yet before us; because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side. So they built, and prospered.

8 And Asa had an army *of men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

9 ¶ [e]And there came out against them Zerah the Ethiopian, with an host of a thousand thousand, and three hundred chariots; and came unto [f]Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11 And Asa [g]cried unto the LORD his God, and said, LORD, *it is* [h]nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and [i]in thy name we go against this multitude. O LORD, thou *art* our God; let not ‖man prevail against thee.

12 So the LORD [k]smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

13 And Asa and the people that *were* with him pursued them unto [l]Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were †destroyed before the LORD, and before his host; and they carried away very much spoil.

14 And they smote all the cities round about Gerar; for [m]the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

CHAP. XV.

Asa and Judah make a covenant with God.

AND [a]the Spirit of God came upon Azariah the son of Oded:

2 And he went out to †meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; [b]The LORD *is* with you, while ye be with him; and [c]if ye seek him, he will be found of you; but [d]if ye forsake him, he will forsake you.

3 Now [e]for a long season Israel *hath been* without the true God, and without [f]a teaching priest, and without law.

4 But [g]when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

5 And [h]in those times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.

6 [i]And nation was †destroyed of nation, and city of city: for God did vex them with all adversity.

7 Be ye strong therefore, and let not your hands be weak; for your work shall be rewarded.

8 And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the †abominable idols out of all the land of Judah and Benjamin, and out of the cities [k]which he had taken from mount Ephraim, and renewed the altar of the LORD, that *was* before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and [l]the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him.

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 [m]And they offered unto the LORD †the same time, of [n]the spoil *which* they had brought, seven hundred oxen and seven thousand sheep.

12 And they [o]entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;

13 [p]That whosoever would not seek the LORD God of Israel [q]should be put to death, whether small or great, whether man or woman.

14 And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and [r]sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

16 ¶ And also *concerning* [s]Maachah the ‖mother of Asa the king, he removed her from *being* queen, because she had made an †idol in a grove: and Asa cut down her idol, and stamped *it*, and burnt *it* at the brook Kidron.

17 But [t]the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

18 ¶ And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Asa.

CHAP. XVI.

Asa diverteth Baasha from building of Ramah.

IN the six and thirtieth year of the reign of Asa, [a]Baasha king of Israel came up against Judah, and built Ramah, [b]to the intent that he might let none go out or come in to Asa king of Judah.

2 Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at †Damascus, saying,

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha, king of Israel, that he may depart from me.

4 And Ben-hadad hearkened unto king Asa, and sent the captains of †his armies against the cities of Israel; and they smote Ijon, and Dan, and Abelmaim, and all the store-cities of Naphtali.

5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building, and he built therewith Geba and Mizpah.

7 ¶ And at that time [c]Hanani the seer came to Asa king of Judah, and said unto him, [d]Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.

8 Were not [e]the Ethiopians and [f]the Lubims †a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.

9 [g]For the eyes of the LORD run to and fro throughout the whole earth, ‖to shew himself strong in the behalf of *them* whose heart *is* perfect

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[g] Ex. 14. 10. ch. 13. 14. Ps. 22. 5.
[h] 1 Sam. 14. 6.
[i] 1 Sam. 17. 45. Prov. 18. 10.
‖ Or, *mortal man.*
[k] ch. 13. 15.
[l] Gen. 10. 19. & 20. 1.
† Heb. *broken.*
[m] Gen. 35. 5. ch. 17. 10.
[a] Num. 24. 2. Judg. 3. 10. ch. 20. 14. & 24. 20.
† Heb. *before Asa.*
[b] Jam. 4. 8.
[c] ver. 4. 15. 1 Chron. 28. 9. ch. 33. 12, 13. Jer. 29. 13. Matt. 7. 7.
[d] ch. 24. 20.
[e] Hos. 3. 4.
[f] Lev. 10. 11.
[g] Deut. 4. 29.
[h] Judg. 5. 6.
[i] Matt. 24. 7.
† Heb. *beaten in pieces.*
† Heb. *abominations.*
[k] ch. 13. 19.
[l] ch. 11. 16.
[m] ch. 14. 15.
† Heb. *in that day.*
[n] ch. 14. 13.
[o] 2 Kings 23. 3. ch. 34. 31. Neh. 10. 29.

Before CHRIST 941.

[p] Ex. 22. 20.
[q] Deut. 13. 5, 9, 15.
[r] ver. 2.
[s] 1 Kings 15. 13.
‖ That is, *grandmother.*
1 Kings 15. 2, 10.
† Heb. *horror.*
[t] ch. 14. 3, 5. 1 Kings 15. 14, &c.
940, *viz.* From the rending of the ten tribes from Judah, over which Asa was now king.
[a] 1 Kings 15. 17, &c.
[b] ch. 15. 9.
† Heb. *Darmeseh.*
† Heb. *which* were *his.*
† Heb. *in abundance.*
[g] Job 34. 21. Prov. 5. 21. & 15. 3. Jer. 16. 17. & 32. 19. Zech. 4. 10.
‖ Or, *strongly to hold with* them, &c.

941.
[c] 1 Kings 16. 1. ch. 19. 2.
[d] Isa. 31. 1. Jer. 17. 5.
[e] ch. 14. 9.
[f] ch. 12. 3.

toward him. Herein [h]thou hast done foolishly: therefore from henceforth [i]thou shalt have wars.

10 Then Asa was wroth with the seer, and [k]put him in a prison-house; for *he was* in a rage with him because of this *thing*. And Asa †oppressed *some* of the people the same time.

11 ¶ [l]And behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding *great:* yet in his disease he [m]sought not to the LORD, but to the physicians.

13 ¶ [n]And Asa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres which he had †made for himself in the city of David, and laid him in the bed which was filled [o]with sweet odours, and divers kinds *of spices* prepared by the apothecaries' art: and they made [p]a very great burning for him.

CHAP. XVII.

Jehoshaphat, succeeding Asa, reigneth and prospereth.

AND [a]Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, [b]which Asa his father had taken.

3 And the LORD was with Jehoshaphat, because he walked in the first ways ‖of his father David, and sought not unto Baalim;

4 But sought to the *LORD* God of his father, and walked in his commandments, and not after [c]the doings of Israel.

5 Therefore the LORD stablished the kingdom in his hand; and all Judah [d]†brought to Jehoshaphat presents; [e] and he had riches and honour in abundance.

6 And his heart ‖was lifted up in the ways of the LORD: moreover [f]he took away the high places and groves out of Judah.

7 ¶ Also in the third year of his reign he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, [g]to teach in the cities of Judah.

8 And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama and Jehoram, priests.

9 [h]And they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 ¶ And [i]the fear of the LORD †fell upon all the kingdoms of the lands that *were* round about Judah, so that they made no war against Jehoshaphat.

11 Also *some* of the Philistines [k]brought Jehoshaphat presents, and tribute-silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

12 And Jehoshaphat waxed great exceedingly; and he built in Judah ‖castles, and cities of store.

13 And he had much business in the cities of Judah: and the men of war, mighty men of valour, *were* in Jerusalem.

14 And these *are* the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand.

15 And †next to him *was* Jehohanan the captain and with him two hundred and fourscore thousand.

16 And next him *was* Amasiah the son of Zichri, [l]who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

18 And next him *was* Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, besides [m]*those* whom the king put in the fenced cities throughout all Judah.

CHAP. XVIII.

Jehoshaphat goeth with Ahab against Ramoth-gilead.

NOW Jehoshaphat [a]had riches and honour in abundance, and [b]joined affinity with Ahab.

2 [c]And †after *certain* years he went down to Ahab, to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

4 ¶ And Jehoshaphat said unto the king of Israel, [d]Inquire, I pray thee, at the word of the LORD to-day.

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver *it* into the king's hand.

6 But Jehoshaphat said, *Is there* not here a prophet of the LORD †besides, that we might inquire of him?

7 And the king of Israel said unto Jehoshaphat, *There is* yet one man, by whom we may inquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same *is* Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one *of his* ‖officers, and said, †Fetch quickly Micaiah the son of Imla.

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in *their* robes, and they sat in a ‖void place at the entering in of the gate of Samaria: and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said. Thus saith the

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[h] 1 Sam. 13. 13.
[i] 1 Kings 15. 32.
[k] ch. 18. 26. Jer. 20. 2. Matt. 14. 3.
† Heb. *crushed.*
[l] 1 Kings 15. 23.
[m] Jer. 17. 5.
914.
[n] 1 Kings 15. 24.
† Heb. *digged.*
[o] Gen. 50. 2. Mark 16. 1. John 19. 39, 40.
[p] ch. 21. 19. Jer. 34. 5.
[a] 1 Kings 15. 24.
[b] ch. 15. 8.
‖ Or, *of his father, and of David.*
[c] 1 Kings 12. 28.
[d] 1 Sam. 10. 27. 1 Kings 10. 25.
† Heb. *gave.*
[e] 1 Kings 10. 27. ch. 18. 1.
913.
‖ That is, *was encouraged.*
[f] 1 Kings 22. 43. ch. 15. 17. & 19. 3. & 20. 33.
[g] ch. 15. 3.
912.
[h] ch. 35. 3. Neh. 8. 7.
[i] Gen. 35. 5.
† Heb. *was.*
[k] 2 Sam. 8. 2.

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‖ Or, *palaces.*
† Heb. *at his hand.*
[l] Judg. 5. 2, 9.
[m] ver. 2.
897.
[a] ch. 17. 5.
[b] 2 Kings 8. 18.
[c] 1 Kings 22. 2, &c.
† Heb. *at the end of years.*
[d] 1 Sam. 23. 2, 4, 9. 2 Sam. 2. 1.
† Heb. *yet*, or, *more.*
‖ Or, *eunuchs.*
† Heb. *Hasten.*
‖ Or, *floor.*

LORD, With these thou shalt push Syria until †they be consumed.

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets *declare* good to the king †with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

13 And Micaiah said, *As* the LORD liveth, [e]even what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return *therefore* every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, ‖but evil?

18 Again he said, Therefore hear the word of the LORD: I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and *on* his left.

19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner.

20 Then there came out a [f]spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the LORD* said, Thou shalt entice *him*, and thou shalt also prevail: go out and do *even* so.

22 Now therefore, behold, [g]the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

23 Then Zedekiah the son of Chenaanah came near, and [h]smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go ‖into †an inner chamber to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, [i]Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.

27 And Micaiah said, If thou certainly return in peace, *then* hath not the LORD spoken by me. And he said, Hearken, all ye people.

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†Heb. thou *consume them.*

†Heb. *with one mouth.*

[e] Num. 22. 18,20,35. & 23. 12, 26. & 24. 13. 1 Kings 22. 14.

†Heb. *from after him.* †Heb. *in his simplicity.* †Heb. *between the joints and between the breast-plate.* †Heb. *made sick.*

‖Or, *but for evil.*

[f] Job 1. 6.

[g] Job 12. 16. Isa. 19. 14. Ezek. 14. 9.

[h] Jer. 20. 2. Mark 14. 65. Acts 23. 2.

‖Or, *from chamber to chamber.* †Heb. *a chamber in a chamber.*

[i] ch. 16. 10.

28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them *to depart* from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again †from pursuing him.

33 And a *certain* man drew a bow †at a venture, and smote the king of Israel †between the joints of the harness: therefore he said to his chariot-man, Turn thine hand, that thou mayest carry me out of the host; for I am †wounded.

34 And the battle increased that day: howbeit the king of Israel stayed *himself* up in *his* chariot against the Syrians until the even: and about the time of the sun going down he died.

CHAP. XIX.

Jehoshaphat, reproved by Jehu, visiteth his kingdom.

AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

Before CHRIST 897.

896.

2 And Jehu the son of Hanani [a]the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and [b]love them that hate the LORD? therefore *is* [c]wrath upon thee from before the LORD.

[a] 1 Sam. 9. 9.

[b] Ps. 139. 21.

[c] ch. 32. 25.

3 Nevertheless, there are [d]good things found in thee, in that thou hast taken away the groves out of the land, and hast [e]prepared thine heart to seek God.

[d] ch. 17. 4, 6. See ch. 12. 12.

[e] ch. 30. 19. Ezra 7. 10.

4 And Jehoshaphat dwelt at Jerusalem: and †he went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

†Heb. *he returned and went out.*

5 ¶ And he set judges in the land throughout all the fenced cities of Judah, city by city;

6 And said to the judges, Take heed what ye do: for [f]ye judge not for man, but for the LORD, [g]who *is* with you †in the judgment.

[f] Deut. 1. 17.

[g] Ps. 82. 1. Eccl. 5. 8.

†Heb. *in the matter of judgment.*

7 Wherefore now let the fear of the LORD be upon you: take heed and do *it:* for [h]*there is* no iniquity with the LORD our God, nor [i]respect of persons, nor taking of gifts.

[h] Deut. 32. 4. Rom. 9. 14.

[i] Deut. 10. 17. Job 34. 19. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.

8 ¶ Moreover, in Jerusalem did Jehoshaphat [k]set of the Levites, and *of* the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

[k] Deut. 16. 18, ch. 17. 8.

9 And he charged them, saying, Thus shall ye do [l]in the fear of the LORD, faithfully, and with a perfect heart.

[l] 2 Sam. 23. 3.

10 [m]And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and *so* [n]wrath come upon [o]you, and upon your brethren: this do, and ye shall not trespass.

11 And behold, Amariah the chief priest *is* over you [p]in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites *shall be* officers before you. †Deal courageously, and the LORD shall be [q]with the good.

CHAP. XX.

1 *Jehoshaphat proclaimeth a fast.* 5 *His prayer.*

IT came to pass after this also, *that* the children of Moab, and the children of Ammon, and with them *other* besides the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and behold, they *be* [a]in Hazazon-tamar, which *is* [b]En-gedi.

3 And Jehoshaphat feared, and set †himself to [c]seek the LORD, and [d]proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together, to ask *help* of the LORD; even out of all the cities of Judah they came to seek the LORD.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,

6 And said, O LORD God of our fathers, *art* not thou [e]God in heaven? and [f]rulest *not* thou over all the kingdoms of the heathen? and [g]in thine hand *is there not* power and might, so that none is able to withstand thee?

7 *Art* not thou [h]our God, †*who* [i]didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham [k]thy friend for ever?

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 [l]If, *when* evil cometh upon us, *as* the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy [m]name *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon and Moab, and mount Seir, whom thou [n]wouldest not let Israel invade, when they came out of the land of Egypt, but [o]they turned from them, and destroyed them not;

11 Behold, *I say*, *how* they reward us, [p]to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not [q]judge them? for we have no might against this great company that cometh against us; neither know we what to do: but [r]our eyes *are* upon thee.

13 And all Judah stood before the LORD, with their little ones, their wives and their children.

Before CHRIST 896.

[m] Deut. 17. 8, &c.

[n] Num. 16. 46.

[o] Ezek. 3. 18.

[p] 1 Chron. 26. 30.

† Heb. *take courage and do.*

[q] ch. 15. 2.

[a] Gen. 14. 7.

[b] Josh. 15. 62.

† Heb. *his face.*

[c] ch. 19. 3.

[d] Ezra 8. 21. Jer. 36. 9. Jonah 3. 5.

[e] Deut. 4. 39. Josh. 2. 11. 1 Kings 8. 23. Matt. 6. 9.

[f] Ps. 47. 2, 8.

Dan. 4. 17, 25, 32.

[g] 1 Chron. 29. 12. Ps. 62. 11. Matt. 6. 13.

[h] Gen. 17. 7. Ex. 6. 7.

† Heb. *thou.*

[i] Ps. 44. 2.

[k] Isa. 41. 8. Jam. 2. 23.

[l] 1 Kings 8. 33, 37. ch. 6. 28, 29, 30.

[m] ch. 6. 20.

[n] Deut. 2. 4, 9, 19.

[o] Num. 20. 21.

[p] Ps. 83. 12.

[q] 1 Sam. 3. 13.

[r] Ps. 25. 15. & 121. 1, 2. & 123. 1, 2. & 141. 8.

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[s] Num. 11. 25, 26. & 24. 2. ch. 15. 1. & 24. 20.

[t] Ex. 14. 13, 14. Deut. 1. 29, 30. & 31. 6, 8. ch. 32. 7.

† Heb. *ascent.*

‖ Or, *valley.*

[u] Ex. 14. 13, 14.

[x] Num. 14. 9. ch. 15. 2. & 32. 8.

[y] Ex. 4. 31.

[z] Isa. 7. 9.

[a] 1 Chron. 16. 29.

† Heb. *praisers.*

[b] 1 Chron. 16. 34. Ps. 136. 1.

[c] 1 Chron. 16. 41. ch. 5. 13. & 7. 3, 6.

† Heb. *And in the time that they, &c.*

† Heb. *in singing and praise.*

[d] Judg. 7. 22.

1 Sam. 14. 20.

‖ Or, *they smote one another.*

† Heb. *for the destruction.*

† Heb. there was *not an escaping.*

‖ That is, *blessing.*

14 ¶ Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, [s]came the Spirit of the LORD in the midst of the congregation;

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, [t]Be not afraid nor dismayed by reason of this great multitude; for the battle *is* not yours, but God's.

16 To-morrow go ye down against them: behold, they come up by the †cliff of Ziz; and ye shall find them at the end of the ‖brook, before the wilderness of Jeruel.

17 [u]Ye shall not *need* to fight in this *battle:* set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem; fear not, nor be dismayed; to-morrow go out against them: [x]for the LORD *will be* with you.

18 And Jehoshaphat [y]bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

20 ¶ And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; [z]Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper

21 And when he had consulted with the people, he appointed singers unto the LORD, [a]and †that should praise the beauty of holiness, as they went out before the army, and to say, [b]Praise the LORD; [c]for his mercy *endureth* for ever.

22 ¶ †And when they began †to sing and to praise, [d]the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and ‖they were smitten.

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy *them:* and when they had made an end of the inhabitants of Seir, every one helped †to destroy another.

24 And when Judah came toward the watchtower in the wilderness, they looked unto the multitude, and behold, they *were* dead bodies fallen to the earth, and †none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

26 ¶ And on the fourth day they assembled themselves in the valley of ‖Berachah: for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

27 Then they returned, every man of Judah and

Jerusalem, and Jehoshaphat in the †fore-front of them, to go again to Jerusalem with joy; for the LORD had [e]made them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.

29 And [f]the fear of God was on all the kingdoms of *those* countries, when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet: for his [g]God gave him rest round about.

31 ¶ [h]And Jehoshaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not from it, doing *that which was* right in the sight of the LORD.

33 Howbeit, [i]the high places were not taken away: for as yet the people had not [k]prepared their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the †book of Jehu the son of Hanani, [l]who †*is* mentioned in the book of the kings of Israel.

35 ¶ And after this [m]did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:

36 ‖And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-gaber.

37 Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. [n]And the ships were broken, that they were not able to go to [o]Tarshish.

CHAP. XXI.

Jehoram, succeeding Jehoshaphat, slayeth his brethren.

NOW [a]Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son ‖reigned in his stead.

2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.

3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to ‖Jehoram; because he *was* the first-born.

4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and *divers* also of the princes of Israel.

5 ¶ [b]Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of [c]Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.

7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a †light to him and to his [d]sons for ever.

8 ¶ [e]In his days the Edomites revolted from under the †dominion of Judah, and made themselves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

11 Moreover, he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to [f]commit fornication, and compelled Judah *thereto*.

12 ¶ And there came a ‖writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13 But hast walked in the way of the kings of Israel, and hast [g]made Judah and the inhabitants of Jerusalem to [h]go a whoring, like to the [i]whoredoms of the house of Ahab, and also hast [k]slain thy brethren of thy father's house, *which were* better than thyself:

14 Behold, with †a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods:

15 And thou *shalt have* great sickness by [l]disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

16 ¶ Moreover, the LORD [m]stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that *were* near the Ethiopians:

17 And they came up into Judah, and brake into it, and †carried away all the substance that was found in the king's house, and [n]his sons also, and his wives; so that there was never a son left him, save ‖Jehoahaz the youngest of his sons.

18 ¶ ‖And after all this the LORD smote him [o]in his bowels with an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like [p]the burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed †without being desired: howbeit they buried him in the city of David, but not in the sepulchres of the kings.

CHAP. XXII.

1 *Ahaziah reigneth wickedly.* 5 *He is slain by Jehu.*

AND the inhabitants of Jerusalem made [a]Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the [b]eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2 [c]Forty and two years old *was* Ahaziah when he

Before CHRIST 896.

† Heb. *head.*
[e] Neh. 12. 43.
[f] ch. 17. 10.
[g] ch. 15. 15. Job 34. 29.
[h] 1 Kings 22.41,&c.
[i] See ch. 17. 6.
[k] ch. 12.14. & 19. 3.
† Heb. *words.*
[l] 1 Kings 16. 1, 7.
† Heb. *was made to ascend.*
[m] 1 Kings 22.48,49.

896.
‖ At first Jehoshaphat was unwilling, 1 Kings 22. 49.

[n] 1 Kings 22. 48.
[o] ch. 9. 21.

889.
[a] 1 Kings 22. 50.
‖ Alone.

892.
‖ Jehoram made partner of the kingdom with his father, 2 Kings 8. 16.

[b] In consort, 2 Kings 8. 17, &c.
[c] ch. 22. 2.

Before CHRIST about 892.

† Heb. *lamp*, or, *candle.* 889.
[d] 2 Sam. 7. 12, 13. 1 Kings 11. 36. 2 Kings 8. 19. Ps. 132.11, &c.
[e] 2 Kings 8. 20,&c.
† Heb. *hand.*
[f] Lev. 17.7. & 20. 5. ver. 13.
‖ Which was writ before his death, 2 Kings 2. 1.
[g] ver. 11.
[h] Ex. 34. 15. Deut. 31. 16.
[i] 1 Kings 16.31–33. 2 Kings 9. 22.
[k] ver. 4.
† Heb. *a great stroke.*
[l] ver. 18, 19.

about 887.
[m] 1 Kings 11.14,23.

† Heb. *carried captive.* See ch. 22. 1.
[n] ch. 24. 7. 887.
‖ Or, *Ahaziah*, ch. 22. 1. or, *Azariah*,ch.22.6. 885.
‖ His son, *Ahaziah, Prorex*, 2 Kings 9. 29, soon after.
[o] ver. 15.
[p] ch.16. 14.

† Heb. *without desire*, Jer. 22. 18.

[a] 2 Kings 8, 24,&c. See ch. 21. 17, ver. 6.
[b] ch. 21.17.
[c] See 2 Kings 8. 26.

began to reign, and he reigned one year in Jerusalem. His mother's name also *was* [d]Athaliah the daughter of Omri.

3 He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors, after the death of his father, to his destruction.

5 ¶ He walked also after their counsel, and [e]went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

6 [f]And he returned to be healed in Jezreel because of the wounds †which were given him at Ramah, when he fought with Hazael king of Syria. And ‖Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the †destruction of Ahaziah [g]was of God by coming to Joram: for when he was come, he [h]went out with Jehoram against Jehu the son of Nimshi, [i]whom the LORD had anointed to cut off the house of Ahab.

8 And it came to pass, that when Jehu was [k]executing judgment upon the house of Ahab, and [l]found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 [m]And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he *is* the son of Jehoshaphat, who [n]sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

10 ¶ [o]But when Athaliah the mother of Ahaziah saw that her son was dead, she arose, and destroyed all the seed royal of the house of Judah.

11 But [p]Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bed-chamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years: and Athaliah reigned over the land.

CHAP. XXIII.

Jehoiada restoreth the worship of God.

AND [a]in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath [b]said of the sons of David.

4 This *is* the thing that ye shall do; A third part of you [c]entering on the sabbath, of the priests and of the Levites, *shall be* porters of the †doors;

5 And a third part *shall be* at the king's house; and a third part at the gate of the foundation: and all the people *shall be* in the courts of the house of the LORD.

6 But let none come into the house of the LORD, save the priests, and [d]they that minister of the Levites; they shall go in, for they *are* holy: but all the people shall keep the watch of the LORD.

7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not [e]the courses.

9 Moreover, Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which *were* in the house of God.

10 And he set all the people, every man having his weapon in his hand, from the right †side of the †temple to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son, and put upon him the crown, and [f]*gave him* the testimony, and made him king. And Jehoiada and his sons anointed him, and said, †God save the king.

12 ¶ Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:

13 And she looked, and behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets: also the singers with instruments of music, and [g]such as taught to sing praise. Then Athaliah rent her clothes, and said, †Treason, treason!

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her; and when she was come to the entering [h]of the horse-gate by the king's house, they slew her there.

16 ¶ And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD's people.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and [i]slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had [k]distributed in the house

Before CHRIST 885.

[d] ch. 21. 6

884.

[e] 2 Kings 8. 28, &c.

[f] 2 Kings 9. 15.
† Heb. *wherewith they wounded him.*
‖ Otherwise called, *Ahaziah*, ver 1. and *Jehoahaz*, ch 21. 17
† Heb *treading down.*
[g] Judg. 14. 4.
1 Kings 12 15
ch. 10. 15
[h] 2 Kings 9. 21.
[i] 2 Kings 9. 6, 7
[k] 2 Kings 10. 10, 11.
[l] 2 Kings 10. 13, 14
† Heb. *shoulder.*
† Heb. *house.*
[m] 2 Kings 9 27, at *Megiddo* in the kingdom of *Samaria.*
[n] ch. 17 4
† Heb *Let the king live.*

884

[o] 2 Kings 11. 1, &c.

[p] 2 Kings 11. 2, *Jehosheba.*

878.

[a] 2 Kings 11. 4, &c.

[b] 2 Sam. 7. 12.
1 Kings 2. 4 & 9. 5.
ch 6 16. & 7 18 & 21. 7.

Before CHRIST 878

[c] 1 Chron. 9. 25.
† Heb *thresholds.*

[d] 1 Chron. 23 28, 29

[e] See 1 Chron 24. & 25.

[f] Deut. 17. 18.

[g] 1 Chron. 25. 8.

† Heb. *Conspiracy.*

[h] Neh. 3. 28.

[i] Deut. 13. 9.

[k] 1 Chron. 23. 6, 30, 31. & 24 1.

of the LORD, to offer the burnt-offerings of the LORD, as *it is* written in the [l]law of Moses, with rejoicing and with singing, *as it was ordained* †by David.

19 And he set the [m]porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

20 [n]And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

CHAP. XXIV.

Joash reigneth well all the days of Jehoiada.

JOASH [a]*was* seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also *was* Zibiah of Beer-sheba.

2 And Joash [b]did *that which was* right in the sight of the LORD all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives; and he begat sons and daughters.

4 ¶ And it came to pass after this, *that* Joash was minded †to repair the house of the LORD.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and [c]gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened *it* not.

6 [d]And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, *according to the commandment* of [e]Moses the servant of the LORD, and of the congregation of Israel, for the [f]tabernacle of witness?

7 For [g]the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the [h]dedicated things of the house of the LORD did they bestow upon Baalim.

8 And at the king's commandment [i]they made a chest, and set it without at the gate of the house of the LORD.

9 And they made †a proclamation through Judah and Jerusalem, to bring in to the LORD [k]the collection *that* Moses the servant of God *laid* upon Israel in the wilderness.

10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and [l]when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So the workmen wrought, and †the work was perfected by them, and they set the house of God in his state, and strengthened it.

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, [m]whereof were made vessels for the house of the LORD, *even* vessels to minister, and ‖to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt-offerings in the house of the LORD continually all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

17 Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.

18 And they left the house of the LORD God of their fathers, and served [n]groves and idols: and [o]wrath came upon Judah and Jerusalem for this their trespass.

19 Yet he [p]sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

20 And [q]the Spirit of God †came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, [r]Why transgress ye the commandments of the LORD, that ye cannot prosper? [s]because ye have forsaken the LORD, he hath also forsaken you.

21 And they conspired against him, and [t]stoned him with stones at the commandment of the king, in the court of the house of the LORD.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon *it* and require *it*.

23 ¶ And it came to pass †at the end of the year, *that* [u]the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of †Damascus.

24 For the army of the Syrians [x]came with a small company of men, and the LORD [y]delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they [z]executed judgment against Joash.

25 And when they were departed from him, (for they left him in great diseases,) [a]his own servants conspired against him for the blood of the [b]sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these *are* they that conspired against him; ‖Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of ‖Shimrith a Moabitess.

27 ¶ Now *concerning* his sons, and the greatness

Before CHRIST 878.

[l] Num. 28. 2.
† Heb. *by the hands of David,* 1 Chron. 25. 2, 6.
[m] 1 Chron. 26. 1, &c.
[n] 2 Kings 11. 19.

[m] See 2 Kings 12. 13.
‖ Or, *pestils.*

about 850.

[a] 2 Kings 11. 21. & 12. 1, &c.

about 840.

[b] See ch. 26. 5.

[n] 1 Kings 14. 23.
[o] Judg. 5. 8. ch. 19. 2. & 28. 13. & 29. 8. & 32. 25.
[p] ch. 36. 15. Jer. 7. 25, 26. & 25. 4.
[q] ch. 15. 1. & 20. 14.
† Heb. *clothed,* as Judg. 6. 34.
[r] Num. 14. 41.
[s] ch. 15. 2.

† Heb. *to renew.*

856.

[c] 2 Kings 12. 4.

[d] 2 Kings 12. 7.

840.
[t] Matt. 23. 35. Acts 7. 58, 59.

[e] Ex. 30. 12, 13, 14, 16.
[f] Num. 1. 50.
Acts 7. 44.
[g] ch. 21. 17.

[h] 2 Kings 12. 4.

[i] 2 Kings 12. 9.

840.
† Heb. *in the revolution of the year.*
[u] 2 Kings 12. 17.
839.
† Heb. *Darmesek.*
[x] Lev. 26. 8. Deut. 32. 30. Isa. 30. 17.
[y] Lev. 26. 25. Deut. 28. 25.
[z] ch. 22. 8. Isa. 10. 5.

† Heb. *a voice.*
[k] ver. 16.

[l] 2 Kings 12. 10.

[a] 2 Kings 12. 20.
[b] ver. 21.

‖ Or, *Jozachar,* 2 Kings 12. 21.
‖ Or, *Shomer.*

839.

of [c]the burdens *laid* upon him, and the †repairing of the house of God, behold, they *are* written in the ‖story of the book of the kings. [d]And Amaziah his son reigned in his stead.

CHAP. XXV.

1 *Amaziah's reign.* 17 *He provoketh Joash to his overthrow.*

AMAZIAH [a]*was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

2 And he did *that which was* right in the sight of the LORD, [b]but not with a perfect heart.

3 ¶ [c]Now it came to pass, when the kingdom was †established to him, that he slew his servants that had killed the king his father.

4 But he slew not their children, but *did* as *it is* written in the law in the book of Moses, where the LORD commanded, saying, [d]The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

5 ¶ Moreover, Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them [e]from twenty years old and above, and found them three hundred thousand choice *men, able* to go forth to war, that could handle spear and shield.

6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD *is* not with Israel, *to wit, with* all the children of Ephraim.

8 But if thou wilt go, do *it,* be strong for the battle: God shall make thee fall before the enemy: for God hath [f]power to help, and to cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the †army of Israel? And the man of God answered, [g]The LORD is able to give thee much more than this.

10 Then Amaziah separated them, *to wit,* the army that was come to him out of Ephraim, to go †home again: wherefore their anger was greatly kindled against Judah, and they returned home †in great anger.

11 ¶ And Amaziah strengthened himself, and led forth his people, and went [h]to the valley of Salt, and smote of the children of Seir ten thousand.

12 And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

13 ¶ But †the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that [i]he brought the gods of the children of Seir, and set them up *to be* [k]his gods, and bowed down himself before them, and burned incense unto them.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after [l]the gods of the people, which [m]could not deliver their own people out of thine hand?

16 And it came to pass, as he talked with him, that *the king* said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbare, and said, I know that God hath †[n]determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17 ¶ Then [o]Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The ‖thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by †a wild beast that *was* in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

20 But Amaziah would not hear; for [p]it *came* of God, that he might deliver them into the hand *of their enemies,* because they [q]sought after the gods of Edom.

21 So Joash the king of Israel went up; and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh, which *belongeth* to Judah.

22 And Judah was †put to the worse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of [r]Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim to †the corner-gate, four hundred cubits.

24 And *he took* all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

25 ¶ [s]And Amaziah, the son of Joash king of Judah, lived after the death of Joash, son of Jehoahaz king of Israel, fifteen years.

26 Now the rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the kings of Judah and Israel?

27 ¶ Now after the time that Amaziah did turn away †from following the LORD they †made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of ‖Judah.

Before CHRIST 839.

[c] 2 Kings 12. 18. †Heb. *founding.* ‖ Or, *commentary.* [d] 2 Kings 12. 21.

[a] 2 Kings 14. 1, &c.

[b] See 2 Kings 14. 4. ver. 14.

†Heb. *confirmed upon him.*

[c] 2 Kings 14. 5, &c.

[d] Deut. 24. 16. 2 Kings 14. 6. Jer. 31. 30. Ezek. 18. 20.

[e] Num. 1. 3.

[f] ch. 20. 6.

†Heb. *hand.*

[g] Prov. 10. 22.

†Heb. *to their place.* †Heb. *in heat of anger.*

about 8 7.

[h] 2 Kings 14. 7.

†Heb. *the sons of the band.*

Before CHRIST about 827.

[i] See ch. 28. 23. [k] Ex. 20. 3, 5.

[l] Ps. 96. 5. [m] ver. 11.

†Heb. *counselled.* [n] 1 Sam. 2. 25. 826.

[o] 2 Kings 14. 8, 9, &c.

‖ Or, *furze-bush,* or, *thorn.*

†Heb. *a beast of the field.*

[p] 1 Kings 12. 15. ch. 22. 7.

[q] ver. 14.

†Heb. *smitten.*

[r] See ch. 21. 17. & 22. 1, 6.

†Heb. *the gate of it that looketh.*

[s] 2 Kings 14. 17.

810.

†Heb. *from after.* †Heb. *conspired a conspiracy.* ‖ That is, *the city of David,* as it is 2 Kings 14. 20.

CHAP. XXVI.

Uzziah invadeth the priest's office, and is smitten.

THEN all the people of Judah took [a]||Uzziah, who *was* sixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also *was* Jecoliah of Jerusalem.

4 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah did.

5 And [b]he sought God in the days of Zechariah, who [c]had understanding †in the visions of God: and, as long as he sought the LORD, God made him to prosper.

6 And he went forth and [d]warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities ||about Ashdod, and among the Philistines.

7 And God helped him against [e]the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites [f]gave gifts to Uzziah: and his name †spread abroad *even* to the entering in of Egypt: for he strengthened *himself* exceedingly.

9 Moreover, Uzziah built towers in Jerusalem at the [g]corner-gate, and at the valley-gate, and at the turning *of the wall*, and ||fortified them.

10 Also he built towers in the desert, and ||digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen *also*, and vine-dressers in the mountains, and in ||Carmel: for he loved †husbandry.

11 Moreover, Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred.

13 And under their hand *was* †an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them throughout all the host, shields, and spears, and helmets, and habergeons, and bows, and †slings *to cast* stones.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name †spread far abroad; for he was marvellously helped, till he was strong.

16 ¶But [h]when he was strong, his heart was [i]lifted up to *his* destruction: for he transgressed against the LORD his God, and [k]went into the temple of the LORD to burn incense upon the altar of incense.

17 And [l]Azariah the priest went in after him, and with him fourscore priests of the LORD, *that were* valiant men:

18 And they withstood Uzziah the king, and said unto him, *It* [m]*appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the [n]priests, the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD God.

19 Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, [o]the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense-altar.

20 And Azariah the chief priest, and all the priests looked upon him, and behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself [p]hasted also to go out, because the LORD had smitten him.

21 [q]And Uzziah the king was a leper unto the day of his death, and dwelt in a [r]†several house, *being* a leper: for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.

22 ¶Now the rest of the acts of Uzziah, first and last, did [s]Isaiah the prophet, the son of Amos, write.

23 [t]So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, He *is* a leper: and Jotham his son reigned in his stead.

Before CHRIST 810.

[a] 2 Kings 14. 21, 22. & 15. 1, &c.
||Or, *Azariah.*
[b] See ch. 24. 2.
[c] Gen. 41. 15. Dan. 1. 17. & 2. 19. & 10. 1.
†Heb. *in the seeing of God.*
[d] Isa. 14. 29.
||Or, *in* the country *of Ashdod.*
[e] ch. 21. 16.
[f] 2 Sam. 8. 2. ch. 17. 11.
†Heb. *went.*
[g] 2 Kings 14. 13. Neh. 3. 13, 19, 32. Zech. 14. 10.
||Or, *repaired.*
||Or, *cut out many cisterns.*
||Or, *fruitful fields.*
†Heb. *ground.*
†Heb. *the power of an army.*
†Heb. *stones of slings.*
†Heb. *went forth.*
about 765
[h] Deut. 32. 15.
[i] Deut. 8. 14. ch. 25. 19.
[k] So 2 Kings 16. 12, 13.
[l] 1 Chron. 6. 10.

Before CHRIST about 765.

[m] Num. 16. 40. & 18. 7.
[n] Ex. 30. 7, 8.
[o] Num. 12. 10. 2 Kings 5. 27.
[p] As Esth. 6. 12.
[q] 2 Kings 15. 5.
[r] Lev. 13. 46. Num. 5. 2.
†Heb. *free.*
[s] Isa. 1. 1.
[t] 2 Kings 15. 7. Isa. 6. 1.

CHAP. XXVII.

1 *Jotham reigneth well.* 9 *Ahaz succeedeth him.*

JOTHAM [a]*was* twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the daughter of Zadok.

2 And he did *that which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit, he entered not into the temple of the LORD. And [b]the people did yet corruptly.

3 He built the high gate of the house of the LORD, and on the wall of ||Ophel he built much.

4 Moreover, he built cities in the mountains of Judah, and in the forests he built castles and towers.

5 ¶He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. †So much did the children of Ammon pay unto him, both the second year, and the third.

6 So Jotham became mighty, because he ||prepared his ways before the LORD his God.

7 ¶Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 ¶[c]And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

758.
[a] 2 Kings 15. 32, &c.
[b] 2 Kings 15. 35.
||Or, *the tower*, ch. 33. 14. Neh. 3. 26.
†Heb. *This.*
||Or, *established.*
about 742.
[c] 2 Kings 15. 38.

CHAP. XXVIII.

Ahaz reigning wickedly, is afflicted by the Syrians.

AHAZ [a]*was* twenty years old when he began to reign, and he reigned sixteen years in Jeru-

741.
[a] 2 Kings 16. 2.

salem: but he did not *that which was* right in the sight of the LORD, like David his father:

2 For he walked in the ways of the kings of Israel, and made also [b]molten images for [c]Baalim.

3 Moreover, he ‖burnt incense in [d]the valley of the son of Hinnom, and burnt [e]his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore [f]the LORD his God delivered him into the hand of the king of Syria; and they [g]smote him, and carried away a great multitude of them captives, and brought *them* to †Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 ¶ For [h]Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all †valiant men; because they had forsaken the LORD God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* †next to the king.

8 And the children of Israel carried away captive of their [i]brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name *was* Oded: and he went out before the host that came to Samaria, and said unto them, Behold, [k]because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* [l]reacheth up unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for [m]bond-men and bond-women unto you: *but are there* not with you, even with you, sins against the LORD your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: [n]for the fierce wrath of the LORD *is* upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men [o]which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and [p]gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, [q]the city of palm-trees, to their brethren: then they returned to Samaria.

16 ¶ [r]At that time did king Ahaz send unto the kings of Assyria to help him.

17 For again the Edomites had come and smitten Judah, and carried away †captives.

18 [s]The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.

19 For the LORD brought Judah low because of Ahaz king of [t]Israel: for he [u]made Judah naked, and transgressed sore against the LORD.

20 And [x]Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.

21 For Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.

22 ¶ And in the time of his distress did he trespass yet more against the LORD: this *is that* king Ahaz.

23 For [y]he sacrificed unto the gods of †Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that [z]they may help me. But they were the ruin of him, and of all Israel.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, [a]and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places ‖to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

26 ¶ [b]Now the rest of his acts and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

CHAP. XXIX.

1 *Hezekiah's good reign.* 3 *He restoreth religion.*

HEZEKIAH [a]began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name *was* Abijah the daughter [b]of Zechariah.

2 And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

3 ¶ He, in the first year of his reign, in the first month, [c]opened the doors of the house of the LORD, and repaired them.

4 And he brought in the priests and the Levites, and gathered them together into the east street,

5 And said unto them, Hear me, ye Levites: [d]Sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy *place*.

6 For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have [e]turned away their faces from the habitation of the LORD, and †turned *their* backs.

Before CHRIST 741.

[b] Ex. 34. 17. Lev. 19. 4.
[c] Judg. 2. 11.
‖ Or, *offered sacrifice.*
[d] 2 Kings 23. 10.
[e] Lev. 18. 21. 2 Kings 16. 3. ch. 33. 6.
[f] Isa. 7. 1. about 741.
[g] 2 Kings 16. 5, 6.
† Heb. *Darmesek.*
[h] 2 Kings 15. 27.
† Heb. *sons of valour.*
† Heb. *the second to the king.*
[i] ch. 11. 4.
[k] Ps. 69. 26. Isa. 10. 5. & 47. 6. Ezek. 25. 12, 15. & 26. 2. Obad. 10, &c. Zech. 1. 15.
[l] Ezra 9. 6. Rev. 18. 5.
[m] Lev. 25. 39, 42, 43, 46.
[n] Jam. 2. 13.
[o] ver. 12.
[p] 2 Kings 6. 22. Prov. 25. 21, 22. Luke 6. 27. Rom. 12. 20.
[q] Deut. 34. 3. Judg. 1. 16.
[r] 2 Kings 16. 7.

Before CHRIST about 741.

† Heb. *a captivity.*
[s] Ezek. 16. 27, 57.
[t] ch. 21. 2.
[u] Ex. 32. 25.
740.
[x] 2 Kings 15. 29. & 16. 7, 8, 9.
[y] See ch. 25. 14.
† Heb. *Darmesek.*
[z] Jer. 44. 17, 18.
[a] See ch. 29. 3, 7.
‖ Or, *to offer.*
[b] 2 Kings 16. 19, 20.
726.
726.
[a] 2 Kings 18. 1.
[b] ch. 26. 5.
726.
[c] See ch. 28. 24. ver. 7.
[d] 1 Chron. 15. 12. ch. 35. 6.
[e] Jer. 2. 27. Ezek. 8. 16.
† Heb. *given the neck.*

7 [f]Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt-offerings in the holy *place* unto the God of Israel.

8 Wherefore the [g]wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to †trouble, to astonishment, and to [h]hissing, as ye see with your eyes.

9 For lo, [i]our fathers have fallen by the sword, and our sons and our daughters and our wives *are* in captivity for this.

10 Now *it is* in mine heart to make [k]a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons, ‖be not now negligent: for the LORD hath [l]chosen you to stand before him, to serve him, and that ye should minister unto him, and ‖burn incense.

12 ¶Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari; Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and [m]sanctified themselves, and came, according to the commandment of the king, ‖by the words of the LORD, [n]to cleanse the house of the LORD.

16 And the priests went into the inner part of the house of the LORD, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the LORD, into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

17 Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD, in eight days; and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table, with all the vessels thereof.

19 Moreover all the vessels, which king Ahaz in his reign did [o]cast away in his transgression, have we prepared and sanctified, and behold, they *are* before the altar of the LORD.

20 ¶Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a [p]sin-offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and [q]sprinkled *it* on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought †forth the he-goats *for* the sin-offering before the king and the congregation; and they laid their [r]hands upon them:

24 And the priests killed them, and they made reconciliation with their blood upon the altar, [s]to make an atonement for all Israel: for the king commanded *that* the burnt-offering and the sin-offering *should be made* for all Israel.

25 [t]And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, [u]according to the commandment of David, and of [x]Gad the king's seer, and Nathan the prophet: [y]for *so was* the commandment †of the LORD †by his prophets.

26 And the Levites stood with the instruments [z]of David, and the priests with [a]the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar. And †when the burnt-offering began, [b]the song of the LORD began *also* with the trumpets, and with the †instruments *ordained* by David king of Israel.

28 And all the congregation worshipped, and the †singers sang, and the trumpeters sounded: *and* all *this continued* until the burnt-offering was finished.

29 And when they had made an end of offering, [c]the king and all that were †present with him bowed themselves, and worshipped.

30 Moreover, Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have ‖consecrated yourselves unto the LORD, come near and bring sacrifices and [d]thank-offerings into the house of the LORD. And the congregation brought in sacrifices and thank-offerings; and, as many as were of a free heart, burnt-offerings.

32 And the number of the burnt-offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt-offering to the LORD.

33 And the consecrated things *were* six hundred oxen and three thousand sheep.

34 But the priests were too few, so that they could not flay all the burnt-offerings: wherefore [e]their brethren the Levites† did help them till the work was ended, and until the *other* priests had sanctified themselves: [f]for the Levites *were* more [g]upright in heart to sanctify themselves than the priests.

35 And also the burnt-offerings *were* in abundance, with [h]the fat of the peace-offerings, and [i]the drink-offerings for *every* burnt-offering. So the service of the house of the LORD was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly.

Before CHRIST 726.

[f] ch. 28. 24.

[g] ch. 24. 18.

† Heb. *commotion.*

Deut. 28. 25.

[h] 1 Kings 9. 8. Jer. 18. 16. & 19. 8. & 25. 9, 18. & 29. 18.

[i] ch. 28. 5, 6, 8, 17.

[k] ch. 15. 12.

‖ Or, *be not now deceived.*

[l] Num. 3. 6. & 8. 14. & 18. 2, 6.

‖ Or, *offer sacrifice.*

[m] ver. 5.

‖ Or, *in the business of the* LORD, ch. 30. 12.

[n] 1 Chron. 23. 28.

726.

[o] ch. 28. 24.

[p] Lev. 4. 3, 14.

Before CHRIST 726.

[q] Lev. 8. 14, 15, 19, 24. Heb. 9. 21.

† Heb. *near.*

[r] Lev. 4. 15, 24.

[s] Lev. 14. 20.

[t] 1 Chron. 16. 4. & 25. 6.

[u] 1 Chron. 23. 5. & 25. 1.

[x] ch. 8. 14.

[y] 2 Sam. 24. 11. ch. 30. 12.

† Heb. *by the hand of the* LORD.

† Heb. *by the hand of.*

[z] 1 Chron. 23. 5. Amos 6. 5.

[a] Num. 10. 8, 10. 1 Chron. 15. 24. & 16. 6.

† Heb. *in the time.*

[b] ch. 23. 18.

† Heb. *hands of instruments.*

† Heb. *song.*

[c] ch. 20. 18.

† Heb. *found.*

‖ Or, *filled your hand,* ch. 13. 9.

[d] Lev. 7. 12.

[e] ch. 35. 11.

† Heb. *strengthened them.*

[f] ch. 30. 3.

[g] Ps. 7. 10.

[h] Lev. 3. 16.

[i] Num. 15. 5, 7, 10.

CHAP. XXX.

Hezekiah proclaimeth a solemn passover.

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second [a]month.

3 For they could not keep it [b]at that time, [c]because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing †pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done *it* of a long *time in such sort* as it was written.

6 So the posts went with the letters †from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, [d]turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you that are escaped out of the hand of [e]the kings of Assyria.

7 And be not ye [f]like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore [g]gave them up to desolation, as ye see.

8 Now †be ye not [h]stiff-necked, as your fathers *were, but* †yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, [i]that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children *shall find* [k]compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God *is* [l]gracious and merciful, and will not turn away *his* face from you, if ye [m]return unto him.

10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but [n]they laughed them to scorn, and mocked them.

11 Nevertheless, [o]divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

12 Also in Judah [p]the hand of God was to give them one heart to do the commandment of the king and of the princes, [q]by the word of the LORD.

13 ¶And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose and took away the [r]altars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron.

15 Then they killed the passover on the fourteenth *day* of the second month: and the priests and the Levites were [s]ashamed, and sanctified themselves, and brought in the burnt-offerings into the house of the LORD.

16 And they stood in †their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites.

17 For *there were* many in the congregation that were not sanctified: [t]therefore the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD.

18 For a multitude of the people, *even* [u]many of Ephraim, and Manasseh, Issachar and Zebulun, had not cleansed themselves, [x]yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one

19 *That* [y]prepareth his heart to seek God, the LORD God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary.

20 And the LORD hearkened to Hezekiah, and healed the people.

21 And the children of Israel *that were* †present at Jerusalem kept [z]the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, *singing* with †loud instruments unto the LORD.

22 And Hezekiah spake †comfortably unto all the Levites [a]that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace-offerings, and [b]making confession to the LORD God of their fathers.

23 And the whole assembly took counsel to keep [c]other seven days: and they kept *other* seven days with gladness.

24 For Hezekiah king of Judah †[d]did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests [e]sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation [f]that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel *there was* not the like in Jerusalem.

27 ¶Then the priests the Levites arose and [g]blessed the people: and their voice was heard, and their prayer came *up* to †his holy dwelling-place, *even* unto heaven.

CHAP. XXXI.

The people forward in destroying idolatry.

NOW when all this was finished, all Israel *that were* †present went out to the cities of Judah, and [a]brake the †images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, †until they had utterly dstroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

Before CHRIST 726.

[a] Num. 9. 10, 11.
[b] Ex. 12. 6, 18.
[c] ch. 29. 34.
† Heb. *was right in the eyes of the king.*
† Heb. *from the hand.*
[d] Jer. 4. 1. Joel 2. 13.
[e] 2 Kings 15. 19, 29.
[f] Ezek. 20. 18.
[g] ch. 29. 8.
[h] Deut. 10. 16.
† Heb. *harden not your necks.*
† Heb. *give the hand:* See 1 Chron. 29. 24. Ezra 10. 19.
[i] ch. 29. 10.
[k] Ps. 106. 46.
[l] Ex. 34. 6.
[m] Isa. 55. 7.
[n] ch. 36. 16.
[o] So ch. 11. 16. ver. 18, 21.
[p] Phil. 2. 13.
[q] ch. 29. 25.
[r] ch. 28. 24.

Before CHRIST 726.

[s] ch. 29. 34.
† Heb. *their standing.*
[t] ch. 29. 34.
[u] ver. 11.
[x] Ex. 12. 43, &c.
[y] ch. 19. 3.
† Heb. *found.*
[z] Ex. 12. 15. & 13. 6.
† Heb. *instruments of strength.*
† Heb. *to the heart of all, &c.* Isa. 40. 2.
[a] ch. 17. 9. & 35. 3. Deut. 33. 10.
[b] Ezra 10. 11.
[c] See 1 Kings 8. 65.
† Heb. *lifted up,* or, *offered.*
[d] ch. 35. 7, 8.
[e] ch. 29. 34.
[f] ver. 11, 18.
[g] Num. 6. 23.
† Heb. *the habitation of his holiness,* Ps. 68. 5.
† Heb. *found.*
[a] 2 Kings 18. 4.
† Heb. *statues,* ch. 30. 14.
† Heb. *until to make an end.*

2 ¶ And Hezekiah appointed [b]the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites [c]for burnt-offerings and for peace-offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.

3 *He appointed* also the king's portion of his substance for the burnt-offerings, *to wit*, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new-moons, and for the set feasts, as *it is* written in the [d]law of the LORD.

4 Moreover, he commanded the people that dwelt in Jerusalem to give the [e]portion of the priests and the Levites, that they might be encouraged in [f]the law of the LORD.

5 ¶ And as soon as the commandment †came abroad, the children of Israel brought in abundance [g]the first-fruits of corn, wine, and oil, and ‖honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly.

6 And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the [h]tithe of holy things which were consecrated unto the LORD their God, and laid *them* †by heaps.

7 In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok answered him, and said, [i]Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left *is* this great store.

11 ¶ Then Hezekiah commanded to prepare ‖chambers in the house of the LORD; and they prepared *them*,

12 And brought in the offerings and the tithes, and the dedicated *things* faithfully: [k]over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers †under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore the son of Imnah the Levite, the porter toward the east, *was* over the free-will-offerings of God, to distribute the oblations of the LORD, and the most holy things.

15 And †next him *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the [l]cities of the priests, in *their* ‖set office, to give to their brethren by courses, as well to the great as to the small:

16 Besides their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses;

17 Both to the genealogy of the priests by the house of their fathers, and the Levites [m]from twenty years old and upward, in their charges, by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their ‖set office they sanctified themselves in holiness.

19 Also of the sons of Aaron the priests, *which were* in [n]the fields of the suburbs of their cities, in every several city, the men that were [o]expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and [p]wrought *that which was* good and right and truth before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

CHAP. XXXII.

Sennacherib invading Judah, Hezekiah fortifieth himself.

AFTER [a]these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought †to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that †he was purposed to fight against Jerusalem,

3 He took counsel with his princes and his mighty men to stop the waters of the fountains which *were* without the city: and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brook that †ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also [b]he strengthened himself, [c]and built up all the wall that was broken, and raised *it* up to the towers, and another wall without, and repaired [d]Millo *in* the city of David, and made ‖darts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and †spake comfortably to them, saying,

7 [e]Be strong and courageous, [f]be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for [g]*there be* more with us than with him.

8 With him *is* an [h]arm of flesh; but [i]with us *is* the LORD our God to help us, and to fight our battles. And the people †rested themselves upon the words of Hezekiah king of Judah.

9 ¶ [k]After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself laid siege* against Lachish, and all his †power with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying,

Before CHRIST 726.

[b] 1 Chron. 23. 6. & 24. 1.
[c] 1 Chron. 23.30,31.
[d] Num. 28. & 29.
[e] Num. 18. 8, &c. Neh. 13.10.
[f] Mal. 2. 7.
† Heb. *brake forth.*
[g] Ex. 22.29. Neh. 13.12.
‖ Or, *dates.*
[h] Lev. 27. 30. Deut. 14. 28.
† Heb. *heaps, heaps.*
[i] Mal. 3.10.
‖ Or, *store-houses.*
[k] Neh. 13. 13.
† Heb. *at the hand.*
[l] Josh. 21. 9.
‖ Or, *trust.* 1 Chron. 9. 22.

Before CHRIST 726.

‖ Or, *trust.*
[m] 1 Chron. 23.24,27.
[n] Lev. 25. 34. Num. 35.2.
[o] ver. 12, 13,14,15.
[p] 2 Kings 20. 3.
[a] 2 Kings 18.13, &c. Isa. 36. 1, &c.
† Heb. *to break them up.*
† Heb. *his face* was *to war.*
† Heb. *over-flowed*
[b] Isa. 22. 9, 10.
[c] ch. 25.23.
[d] 2 Sam. 5. 9. 1 Kings 9. 24.
‖ Or, *swords*, or, *weapons.*
† Heb. *spake to their heart.* ch. 20. 22. Isa. 40. 2.
[e] Deut. 31. 6.
[f] ch. 20. 15.
[g] 2 Kings 6. 16.
[h] Jer. 17. 5.
[i] 1 John 4. 4. ch. 13. 12. Rom. 8.31.
† Heb. *leaned.*
710.
[k] 2 Kings 18. 17.
† Heb. *dominion.*

10 [t]Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide ‖in the siege in Jerusalem?

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, [m]The LORD our God shall deliver us out of the hand of the king of Assyria?

12 [n]Hath not the same Hezekiah taken away his high places, and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? [o]were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore [p]let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

16 And his servants spake yet *more* against the LORD God, and against his servant Hezekiah.

17 [q]He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, [r]As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 [s]Then they cried with a loud voice, in the Jews' speech, unto the people of Jerusalem [t]that *were* on the wall, to affright them, and to trouble them; that they might take the city.

19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* [u]the work of the hands of man.

20 [x]And for this *cause* Hezekiah the king, and [y]the prophet Isaiah the son of Amoz, prayed and cried to heaven.

21 ¶ [z]And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels †slew him there with the sword.

22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and guided them on every side.

23 And many brought gifts unto the LORD to Jerusalem, and †[a]presents to Hezekiah king of Judah: so that he was [b]magnified in the sight of all nations from thenceforth.

24 ¶ [c]In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he ‖gave him a sign.

25 But Hezekiah [d]rendered not again according to the benefit *done* unto him; for [e]his heart was lifted up: [f]therefore there was wrath upon him, and upon Judah and Jerusalem.

26 [g]Notwithstanding, Hezekiah humbled himself for †the pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them [h]in the days of Hezekiah.

27 ¶ And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of †pleasant jewels:

28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover, he provided him cities, and possessions of flocks and herds in abundance: for [i]God had given him substance very much.

30 [k]This same Hezekiah also stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31 ¶ Howbeit, in *the business of* the †ambassadors of the princes of Babylon, who [l]sent unto him to inquire of the wonder that was *done* in the land, God left him, to [m]try him, that he might know all *that was* in his heart.

32 ¶ Now the rest of the acts of Hezekiah, and his †goodness, behold, they *are* written in [n]the vision of Isaiah the prophet, the son of Amoz, *and* in the [o]book of the kings of Judah and Israel.

33 [p]And Hezekiah slept with his fathers, and they buried him in the ‖chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him [q]honour at his death: and Manasseh his son reigned in his stead.

CHAP. XXXIII.

1 *Manasseh's wicked reign.* 3 *He setteth up idolatry.*

MANASSEH [a]*was* twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:

2 But did *that which was* evil in the sight of the LORD, like unto the [b]abominations of the heathen, whom the LORD had cast out before the children of Israel.

3 ¶ For †he built again the high places which Hezekiah his father had [c]broken down; and he reared up altars for Baalim, and [d]made groves, and worshipped [e]all the host of heaven, and served them.

4 Also he built altars in the house of the LORD, whereof the LORD had said, [f]In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven [g]in the two courts of the house of the LORD.

6 [h]And he caused his children to pass through the fire in the valley of the son of Hinnom: [i]also he observed times, and used enchantments, and used witchcraft, and [k]dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

7 And [l]he set a carved image, the idol which he had made, in the house of God, of which God had

Before CHRIST 710.

[t] 2 Kings 18. 19. ‖ Or, *in the strong-hold.*
[m] 2 Kings 18. 30.
[n] 2 Kings 18. 22.
[o] 2 Kings 18. 33, 34, 35.
[p] 2 Kings 18. 29.
[q] 2 Kings 19. 9.
[r] 2 Kings 19. 12.
[s] 2 Kings 18. 28.
[t] 2 Kings 18. 26, 27, 28.
[u] 2 Kings 19. 18.
[x] 2 Kings 19. 15.
[y] 2 Kings 19. 2; 4.
about 10. [z] 2 Kings 19. 35, &c.
†Heb. *made him fall.*
†Heb. *precious things.*
[a] ch. 17. 5.
[b] ch. 1. 1.
Before CHRIST 713.
[c] 2 Kings 20. 1. Isa. 38. 1. ‖ Or, *wrought a miracle for him.*
[d] Ps. 116. 12.
[e] ch. 26. 16. Hab. 2. 4.

Before CHRIST 713.

[f] ch. 24. 18. [g] Jer. 26. 18, 19.
†Heb. *the lifting up.*
[h] 2 Kings 20. 19.
†Heb. *instruments of desire.*
[i] 2 Chron. 29. 12.
[k] Isa. 22. 9, 11.
712. †Heb. *interpreters.*
[l] 2 Kings 20. 12. Isa. 39. 1.
[m] Deut. 8. 2.
†Heb. *kindnesses.*
[n] Isa. 36, & 37, & 38, & 39.
[o] 2 Kings 18, & 19, & 20.
[p] 2 Kings 20. 21. ‖ Or, *highest.*
[q] Prov. 10. 7.
698. [a] 2 Kings 21. 1, &c.
[b] Deut. 18. 9. 2 Chron. 28. 3.
†Heb. *he returned and built.*
[c] 2 Kings 18. 4. ch. 30. 14. & 31. 1. & 32. 12.
[d] Deut. 16. 21.
[e] Deut. 17. 3.
[f] Deut. 12. 11. 1 Kings 8. 29. & 9. 3. ch. 6. 6. & 7. 16.
[g] ch. 4. 9.
[h] Lev. 18. 21. Deut. 18. 10. 2 Kings 23. 10. ch. 28. 3. Ezek. 23. 37, 39.
[i] Deut. 18. 10, 11.
[k] 2 Kings 21. 6.
[l] 2 Kings 21. 7.

said to David and to Solomon his son, In [m]this house and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

8 [n]Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 And the LORD spake to Manasseh, and to his people: but they would not hearken.

11 ¶ [o]Wherefore the LORD brought upon them the captains of the host †of the king of Assyria, which took Manasseh among the thorns, and [p]bound him with ‖fetters, and carried him to Babylon.

12 And when he was in affliction, he besought the LORD his God, and [q]humbled himself greatly before the God of his fathers,

13 And prayed unto him: and he was [r]entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh [s]knew that the LORD he *was* God.

14 Now after this, he built a wall without the city of David, on the west side of [t]Gihon, in the valley, even to the entering in at the fish-gate, and compassed [u]about ‖Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the [x]strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city.

16 And he repaired the altar of the LORD, and sacrificed thereon peace-offerings and [y]thank-offerings, and commanded Judah to serve the LORD God of Israel.

17 [z]Nevertheless, the people did sacrifice still in the high places, *yet* unto the LORD their God only.

18 ¶ Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of [a]the seers that spake to him in the name of the LORD God of Israel, behold, they *are written* in the book of the kings of Israel.

19 His prayer also, and *how God* was entreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they *are* written among the sayings of ‖the seers.

20 ¶ [b]So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

21 ¶ [c]Amon *was* two and twenty years old when he began to reign, and reigned two years in Jerusalem.

22 But he did *that which was* evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;

23 And humbled not himself before the LORD, [d]as Manasseh his father had humbled himself; but Amon †trespassed more and more.

24 [e]And his servants conspired against him, and slew him in his own house.

25 ¶ But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

CHAP. XXXIV.

1 *Josiah's good reign.* 3 *He destroyeth idolatry.*

JOSIAH [a]*was* eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

2 And he did *that which was* right in the sight of the LORD, and walked in the ways of David his father, and declined *neither* to the right hand, nor to the left.

3 ¶ For in the eighth year of his reign, while he was yet young, he began to [b]seek after the God of David his father: and in the twelfth year he began [c]to purge Judah and Jerusalem [d]from the high places, and the groves, and the carved images, and the molten images.

4 [e]And they brake down the altars of Baalim in his presence; and the ‖images that *were* on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust *of them*, [f]and strewed *it* upon the †graves of them that had sacrificed unto them.

5 And he [g]burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their ‖mattocks round about.

7 And when he had broken down the altars and the groves, and had [h]beaten the graven images †into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 ¶ Now [i]in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

9 And when they came to Hilkiah the high priest, they delivered [k]the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

10 And they put *it* in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house:

11 Even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and ‖to floor the houses which the kings of Judah had destroyed.

12 And the men did the work faithfully: and the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other of* the Levites, all that could skill of instruments of music.

Before CHRIST 698.

[m] Ps. 132. 14.
[n] 2 Sam. 7. 10.
677.
[o] Deut. 28. 36. Job 36. 8.
† Heb. *which* were *the king's.*
[p] Ps. 107. 10, 11.
‖ Or, *chains.*
[q] 1 Pet. 5. 6.
[r] 1 Chron. 5. 20. Ezra 8. 23.
[s] Ps. 9. 16. Dan. 4. 25.
[t] 1 Kings 1. 33.
[u] ch. 27. 3.
‖ Or, *the tower.*
[x] ver. 3, 5, 7.
[y] Lev. 7. 12.
[z] ch. 32. 12.
[a] 1 Sam. 9. 9.
‖ Or, *Hosai.*
[b] 2 Kings 21. 18.
[c] 2 Kings 21. 19, &c.

Before CHRIST 677.

[d] ver. 12.
† Heb. *multiplied trespass.*
[e] 2 Kings 21. 23, 24.
641.
[a] 2 Kings 22. 1, &c.
634.
[b] ch. 15. 2.
630.
[c] 1 Kings 13. 2.
[d] ch. 33. 17, 22.
[e] Lev. 26. 30. 2 Kings 23. 4.
‖ Or, *sun images.*
[f] 2 Kings 23. 4.
† Heb. *face of the graves.*
[g] 1 Kings 13. 2.
‖ Or, *mauls.*
[h] Deut. 9. 21.
† Heb. *to make powder.*
624.
[i] 2 Kings 22. 3.
[k] See 2 Kings 12. 4, &c.
‖ Or, *to rafter.*

13 Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: [l]and of the Levites *there were* scribes, and officers, and porters.

14 ¶ And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest [m]found a book of the law of the LORD *given* by †Moses.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed †to thy servants, they do *it*.

17 And they have †gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read †it before the king.

19 And it came to pass when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and ‖Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

21 Go, inquire of the LORD for me, and for them that are left in Israel, and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of [n]Tikvath, the son of ‖Hasrah, keeper of the †wardrobe; (now she dwelt in Jerusalem ‖in the college:) and they spake to her to that *effect*.

23 ¶ And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to inquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard;

27 Because thine heart was tender, and thou didst humble thyself before God when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ [o]Then the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the LORD, and all the men of Judah and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, †great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

31 And the king stood in his [p]place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And he caused all that were †present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the [q]abominations out of all the countries that *pertained* to the children of Israel, and made all that were present in Israel to serve, *even* to serve the LORD their God. [r]*And* all his days they departed not †from following the LORD, the God of their fathers.

CHAP. XXXV.

Josiah keepeth a most solemn passover.

MOREOVER, [a]Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the [b]fourteenth *day* of the first month.

2 And he set the priests in their [c]charges, and [d]encouraged them to the service of the house of the LORD,

3 And said unto the Levites [e]that taught all Israel, which were holy unto the LORD, [f]Put the holy ark [g]in the house which Solomon the son of David king of Israel did build: [h]*it shall* not *be* a burden upon *your* shoulders: serve now the LORD your God, and his people Israel,

4 And prepare *yourselves* by the [i]houses of your fathers after your courses, according to the [k]writing of David king of Israel, and according to the [l]writing of Solomon his son:

5 And [m]stand in the holy *place* according to the divisions of †the families of the fathers of your brethren †the people, and *after* the division of the families of the Levites.

6 So kill the passover, and [n]sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.

7 And Josiah †[o]gave to the people, of the flock, lambs and kids, all for the passover-offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of the king's substance.

8 And his princes †gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto

Before CHRIST 624.

[l] 1 Chron. 23. 4, 5.

[m] 2 Kings 22. 8, &c. †Heb. *by the hand of.*

†Heb. *to the hand of.* †Heb. *poured out*, or, *melted.*

†Heb. *found.*

†Heb. *in it.*

[q] 1 Kings 11. 5.

‖Or, *Achbor.* [r] 2 Kings 22. 12. [r] Jer. 3. 10. †Heb. *from after.*

about 623.

[a] 2 Kings 23. 21, 22.

[b] Ex. 12. 6. Ezra 6. 19.
[c] ch. 23. 18. Ezra 6. 18.
[d] ch. 29. 5, 11.

[n] 2 Kings 22. 14. ‖Or, *Harhas.* †Heb. *garments.* ‖Or, *in the school*, or, *in the second part.*

[e] Deut. 23. 10. ch. 30. 22. Mal. 2. 7.
[f] See ch. 34. 14.
[g] ch. 5. 7.
[h] 1 Chron. 23. 26.

[i] 1 Chron. 9. 10.
[k] 1 Chron. 23, & 24, & 25, & 26.
[l] ch. 8. 14.

[m] Ps. 134. 1. †Heb. *the house of the fathers.* †Heb. *the sons of the people.*
[n] ch. 29. 5, 15. & 30. 3, 15. Ezra 6. 20. †Heb. *offered.*
[o] ch. 30. 24.

†Heb. *offered.*

the priests for the passover-offerings two thousand and six hundred *small cattle*, and three hundred oxen.

9 Conaniah also, and Shemaiah, and Nethaneel, his brethren, and Hashabiah, and Jeiel, and Jozabad, chief of the Levites, †gave unto the Levites for passover-offerings five thousand *small cattle*, and five hundred oxen.

10 So the service was prepared, and the priests [o]stood in their place, and the Levites in their courses, according to the king's commandment.

11 And they killed the passover, and the priests [q]sprinkled *the blood* from their hands, and the Levites [r]flayed *them*.

12 And they removed the burnt-offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is* written [s]in the book of Moses. And so *did they* with the oxen.

13 And they [t]roasted the passover with fire, according to the ordinance: but the *other* holy *offerings* [u]sod they in pots, and in caldrons, and in pans, and †divided *them* speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers the sons of Asaph *were* in their †place, according to the [x]commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters [y]*waited* at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel *that were* †present kept the passover at that time, and the feast of [z]unleavened bread seven days.

18 And [a]there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

20 ¶ [b]After all this, when Josiah had prepared the †temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him.

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against †the house wherewith I have war: for God commanded me to make haste: forbear thee from *meddling with* God, who *is* with me, that he destroy thee not.

22 Nevertheless Josiah would not turn his face from him, but [c]disguised himself that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore †wounded.

24 [e]His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried ‖in *one of* the sepulchres of his fathers And [f]all Judah and Jerusalem mourned for Josiah.

25 ¶ And Jeremiah [g]lamented for Josiah: and [h]all the singing men and the singing women spake of Josiah in their lamentations to this day, [i]and made them an ordinance in Israel: and behold, they *are* written in the Lamentations.

26 Now the rest of the acts of Josiah, and his †goodness, according to *that which was* written in the law of the LORD,

27 And his deeds, first and last, behold, they *are* written in the book of the kings of Israel and Judah.

CHAP. XXXVI.

Jehoahaz succeeding, is deposed by Pharaoh.

THEN [a]the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt †put him down at Jerusalem, and †condemned the land in an hundred talents of silver and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ [c]Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the LORD his God.

6 [d]Against him came up Nebuchadnezzar king of Babylon, and bound him in ‖fetters, to [e]carry him to Babylon.

7 [f]Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they *are* written in the book of the kings of Israel and Judah. And ‖Jehoiachin his son reigned in his stead.

9 ¶ [g]Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the LORD.

10 And †when the year was expired, [h]king Nebuchadnezzar sent, and brought him to Babylon. [i]with the †goodly vessels of the house of the LORD, and made ‖[k]Zedekiah his brother king over Judah and Jerusalem.

11 ¶ [l]Zedekiah *was* one and twenty years old

Before CHRIST about 623.

†Heb. *offered.*

[p] Ezra 6. 18.

[q] ch. 29 22.

[r] See ch. 29. 34.

[s] Lev. 3. 3.

[t] Ex. 12. 8, 9. Deut. 16. 7.

[u] 1 Sam. 2. 13, 14, 15.

†Heb. *made them run.*

†Heb. *station.*

[x] 1 Chron. 25. 1, &c.

[y] 1 Chron. 9. 17, 18. & 26. 14, &c.

[z] Ex. 12. 15. & 13. 6.

[a] 2 Kings 23. 22, 23.

†Heb. *found.*

Before CHRIST 610.

[b] 2 Kings 23. 29. Jer. 46. 2.

†Heb. *house.*

†Heb. *the house of my war.*

[c] So 1 Kings 22. 34.

†Heb. *made sick,* 1 Kings 22. 34.

[e] 2 Kings 23. 30.

‖ Or, *among the sepulchres.*

[f] Zech. 12. 11.

[g] Lam. 4. 20.

[h] See Matt. 9. 23.

[i] Jer. 22. 20.

†Heb. *kindnesses.*

[a] 2 Kings 23. 30, &c.

†Heb. *removed him.*

†Heb. *mulcted.*

610.

[c] 2 Kings 23. 36, 37.

[d] 2 Kings 24. 1.

‖ Or, *chains:* foretold, Hab. 1. 6. 607, 606.

[e] See 2 Kings 24. 6. Jer. 22. 18. 19. & 36. 30.

[f] 2 Kings 24. 13. Dan. 1. 1, 2. & 5. 2.

599.

‖ Or, *Jeconiah,* 1 Chron. 3. 16. or, *Coniah,* Jer. 22. 24.

[g] 2 Kings 24. 8.

†Heb. *at the return of the year.*

[h] 2 Kings 24. 10–17.

[i] Dan. 1. 1, 2. & 5. 2.

599.

†Heb. *vessels of desire.*

‖ Or, *Mattaniah, his father's brother,* 2 Kings 24. 17.

[k] Jer. 37. 1.

[l] 2 Kings 24. 18. Jer. 52. 1, &c.

when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was* evil in the sight of the LORD his God, *and* humbled not himself before Jeremiah the prophet *speaking* from the mouth of the LORD.

13 And [m]he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he [n]stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

14 ¶ Moreover, all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.

15 [o]And the LORD God of their fathers sent to them †by his messengers, rising up ‖betimes and sending; because he had compassion on his people, and on his dwelling-place:

16 [p]But they mocked the messengers of God, and [q]despised his words, and [r]misused his prophets, until the [s]wrath of the LORD arose against his people, till *there was* no †remedy.

17 [t]Therefore he brought upon them the king of the Chaldees, who [u]slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

18 [x]And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

19 [y]And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And †[z]them that had escaped from the sword carried he away to Babylon; [a]where they were servants to him and his sons until the reign of the kingdom of Persia:

21 To fulfil the word of the LORD by the mouth of [b]Jeremiah, until the land [c]had enjoyed her sabbaths: *for* as long as she lay desolate [d]she kept sabbath, to fulfil threescore and ten years.

22 ¶ [e]Now in the first year of Cyrus king of Persia, that the word of the LORD *spoken* by the mouth of [f]Jeremiah might be accomplished, the LORD stirred up the spirit of [g]Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

23 [h]Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.

Before CHRIST 593.

Before CHRIST 588.

[m] Jer. 52. 3. Ezek. 17. 15, 18.
[n] 2 Kings 17. 14.
[o] Jer. 25. 3, 4. & 35. 15. & 44. 4.
† Heb. *by the hand of his messengers.*
‖ That is, *continually and carefully.*
[p] Jer. 5.12, 13.
[q] Prov. 1. 25, 30.
[r] Jer. 32. 3. & 38. 6. Matt. 23. 34.
[s] Ps. 74. 1. & 79. 5.
† Heb. *healing.*
590.
[t] Deut. 28. 49. 2 Kings 25. 1, &c. Ezra 9. 7. 588.
[u] Ps. 74. 20. & 79. 2, 3.
[x] 2 Kings 25. 13, &c.
[y] 2 Kings 25. 9. Ps. 74. 6, 7. & 79. 1, 7.
† Heb. *the remainder from the sword.*
[z] 2 Kings 25. 11.
[a] Jer. 27. 7.
[b] Jer. 25. 9, 11, 12. & 25. 6, 7. & 29. 10.
[c] Lev. 26. 34, 35, 43. Dan. 9. 2.
[d] Lev. 25. 4, 5. 536.
[e] Ezra 1. 1.
[f] Jer. 25. 12, 13. & 29. 10. & 33. 10, 11, 14.
[g] Isa. 44. 28.
[h] Ezra 1. 2, 3.

EZRA.

CHAP. I.

The proclamation of Cyrus for the building of the temple.

NOW in the first year of Cyrus king of Persia, that the word of the LORD [a]by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, [b]that he †made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath [c]charged me to build him an house at Jerusalem, which *is* in Judah.

3 Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, ([d]he *is* the God,) which *is* in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place †help him with silver, and with gold, and with goods, and with beasts, besides the free-will-offering for the house of God that *is* in Jerusalem.

5 ¶ Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit [e]God had raised, to go up to build the house of the LORD which *is* in Jerusalem.

6 And all they that *were* about them ‖strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all *that* was willingly offered.

7 ¶ [f]Also Cyrus the king brought forth the vessels of the house of the LORD, [g]which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto [h]Sheshbazzar, the prince of Judah.

9 And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second *sort* four hundred and ten, *and* other vessels a thousand.

11 All the vessels of gold and of silver *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with *them of* †the captivity that were brought up from Babylon unto Jerusalem.

CHAP. II.

The number that return of the people and priests.

NOW [a]these *are* the children of the province that went up out of the captivity, of those which had been carried away, [b]whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

2 Which came with Zerubbabel: Jeshua, Nehemiah, ‖Seraiah, ‖Reelaiah, Mordecai, Bilshan, ‖Mizpar, Bigvai, ‖Rehum, Baanah. The number of the men of the people of Israel:

3 The children of Parosh, two thousand an hundred seventy and two.

Before CHRIST 536.

Before CHRIST 536.

[a] 2 Chron. 36. 22, 23. Jer. 25. 12. & 29. 10.
[b] ch. 5. 13, 14.
† Heb. *caused a voice to pass.*
[c] Isa. 44. 28. & 45. 1, 13.
[d] Dan. 6. 26.
† Heb. *lift him up.*
[e] Phil. 2. 13.
‖ That is, *helped them.*
[f] ch. 5. 14. & 6. 5.
[g] 2 Kings 24. 13. 2 Chron. 36. 7.
[h] See ch. 5. 14.
† Heb. *the transportation.*
about 536.
[a] Neh. 7. 6, &c.
[b] 2 Kings 24. 14, 15, 16. & 25. 11. 2 Chron. 36. 20.
‖ Or, *Azariah,* Neh. 7. 7.
‖ Or, *Raamiah.*
‖ Or, *Mispereth.*
‖ Or, *Nehum.*

4 The children of Shephatiah, three hundred seventy and two.
5 The children of Arah, [c]seven hundred seventy and five.
6 The children of [d]Pahath-moab, of the children of Jeshua *and* Joab, two thousand eight hundred and twelve.
7 The children of Elam, a thousand two hundred fifty and four.
8 The children of Zattu, nine hundred forty and five.
9 The children of Zaccai, seven hundred and threescore.
10 The children of ||Bani, six hundred forty and two.
11 The children of Bebai, six hundred twenty and three.
12 The children of Azgad, a thousand two hundred twenty and two.
13 The children of Adonikam, six hundred sixty and six.
14 The children of Bigvai, two thousand fifty and six.
15 The children of Adin, four hundred fifty and four.
16 The children of Ater of Hezekiah, ninety and eight.
17 The children of Bezai, three hundred twenty and three.
18 The children of ||Jorah, an hundred and twelve.
19 The children of Hashum, two hundred twenty and three.
20 The children of ||Gibbar, ninety and five.
21 The children of Beth-lehem, an hundred twenty and three.
22 The men of Netophah, fifty and six.
23 The men of Anathoth, an hundred twenty and eight.
24 The children of ||Azmaveth, forty and two.
25 The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three.
26 The children of Ramah and Gaba, six hundred twenty and one.
27 The men of Michmas, an hundred twenty and two.
28 The men of Beth-el and Ai, two hundred twenty and three.
29 The children of Nebo, fifty and two.
30 The children of Magbish, an hundred fifty and six.
31 The children of the other [e]Elam, a thousand two hundred fifty and four.
32 The children of Harim, three hundred and twenty.
33 The children of Lod, ||Hadid, and Ono, seven hundred twenty and five.
34 The children of Jericho, three hundred forty and five.
35 The children of Senaah, three thousand and six hundred and thirty.
36 ¶ The priests: the children of [f]Jedaiah, of the house of Jeshua, nine hundred seventy and three.
37 The children of [g]Immer, a thousand fifty and two.
38 The children of [h]Pashur, a thousand two hundred forty and seven,

Before CHRIST 536.

[c] See Neh. 7. 10.
[d] Neh. 7. 11.
||Or, *Binnui*, Neh. 7. 15.
||Or, *Hariph*, Neh. 7. 24.
||Or, *Gibeon*, Neh. 7. 25.
||Or, *Beth-azmaveth*, Neh. 7. 28.
[e] See ver. 7.
||Or, *Harid*, as it is in some copies.
[f] 1 Chron. 24. 7.
[g] 1 Chron. 24. 14.
[h] 1 Chron. 9. 12.

Before CHRIST about 536.

[i] 1 Chron. 24. 8.
||Or, *Judah*, ch. 3. 9. called also *Hodevah*, Neh. 7. 43.
[k] 1 Chron. 9. 2.
||Or, *Sia*.
||Or, *Shamlai*.
||Or, *Nephishesim*.
||Or, *Bazlith*, Neh. 7. 54.
[l] 1 Kings 9. 21.
||Or, *Perida*, Neh. 7. 57.
||Or, *Amon*, Neh. 7. 59.
[m] Josh. 9. 21, 27. 1 Chron. 9. 2.
[n] 1 Kings 9. 21.
||Or, *Addon*, Neh. 7. 61.
||Or, *pedigree*.
[o] 2 Sam. 17. 27.
[p] Num. 3. 10.
†Heb. *they were polluted from the priesthood*.
||Or, *governor*: See Neh. 8. 9.
[q] Lev. 22. 2, 10, 15, 16.
[r] Ex. 28. 30. Num. 27. 21.
[s] Neh. 7. 67.

39 The children of [i]Harim, a thousand and seventeen.
40 ¶ The Levites: the children of Jeshua and Kadmiel, of the children of ||Hodaviah, seventy and four.
41 ¶ The singers: the children of Asaph, an hundred twenty and eight.
42 ¶ The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all an hundred thirty and nine.
43 ¶ [k]The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth,
44 The children of Keros, the children of ||Siaha, the children of Padon,
45 The children of Lebanah, the children of Hagabah, the children of Akkub,
46 The children of Hagab, the children of ||Shalmai, the children of Hanan,
47 The children of Giddel, the children of Gahar, the children of Reaiah,
48 The children of Rezin, the children of Nekoda, the children of Gazzam,
49 The children of Uzza, the children of Paseah, the children of Besai,
50 The children of Asnah, the children of Mehunim, the children of ||Nephusim,
51 The children of Bakbuk, the children of Hakupha, the children of Harhur,
52 The children of ||Bazluth, the children of Mehida, the children of Harsha,
53 The children of Barkos, the children of Sisera, the children of Thamah,
54 The children of Neziah, the children of Hatipha.
55 ¶ The children of [l]Solomon's servants: the children of Sotai, the children of Sophereth, the children of ||Peruda,
56 The children of Jaalah, the children of Darkon, the children of Giddel,
57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ||Ami.
58 All the [m]Nethinims, and the children of [n]Solomon's servants, *were* three hundred ninety and two.
59 And these *were* they which went up from Tel-melah, Tel-harsa, Cherub, ||Addan, *and* Immer: but they could not shew their father's house, and their ||seed, whether they *were* of Israel:
60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.
61 ¶ And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai: which took a wife of the daughters of [o]Barzillai the Gileadite, and was called after their name:
62 These sought their register *among* those that were reckoned by genealogy, but they were not found: [p]therefore †were they, as polluted, put from the priesthood.
63 And the ||Tirshatha said unto them, that they [q]should not eat of the most holy things, till there stood up a priest with [r]Urim and with Thummim.
64 ¶ [s]The whole congregation together *was* forty and two thousand three hundred *and* threescore,

65 Besides their servants and their maids, of whom *there were* seven thousand three hundred thirty and seven: and *there were* among them two hundred singing-men and singing-women.

66 Their horses *were* seven hundred thirty and six; their mules, two hundred forty and five;

67 Their camels, four hundred thirty and five; *their* asses, six thousand seven hundred and twenty.

68 ¶ [t]And *some* of the chief of the fathers, when they came to the house of the LORD which *is* at Jerusalem, offered freely for the house of God to set it up in his place:

69 They gave after their ability unto the [u]treasure of the work threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' garments.

70 [x]So the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

CHAP. III.

1 *The altar is set up.* 4 *Offerings frequented.*

AND when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up ||Jeshua the son of Jozadak, and his brethren the priests, and ||Zerubbabel the son of [b]Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as *it is* [c]written in the law of Moses the man of Moses the man of God.

3 And they set the altar upon his bases; for fear *was* upon them because of the people of those countries: and they offered burnt-offerings thereon unto the LORD, *even* [d]burnt-offerings morning and evening.

4 [e]They kept also the feast of tabernacles, [f]as *it is* written, and [g]*offered* the daily burnt-offerings by number, according to the custom, †as the duty of every day required;

5 And afterward *offered* the [h]continual burnt-offering, both of the new-moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a free-will-offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt-offerings unto the LORD. But †the foundation of the temple of the LORD was not *yet* laid.

7 They gave money also unto the masons, and to the ||carpenters; and [i]meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of [k]Joppa, [l]according to the grant that they had of Cyrus king of Persia.

8 ¶ Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; [m]and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

9 Then stood [n]Jeshua *with* his sons and his brethren, Kadmiel and his sons, the sons of ||Judah, †together, to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, [o]they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the [p]ordinance of David king of Israel.

11 [q]And they sang together by course in praising and giving thanks unto the LORD; [r]because *he is* good, [s]for his mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

12 [t]But many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice: and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

CHAP. IV.

1 *The decree of Artaxerxes.* 23 *The building is hindered.*

NOW when [a]the adversaries of Judah and Benjamin heard that †the children of the captivity builded the temple unto the LORD God of Israel;

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye *do;* and we do sacrifice unto him [b]since the days of Esarhaddon king of Assur, which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, [c]Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as [d]king Cyrus the king of Persia hath commanded us.

4 Then [e]the people of the land weakened the hands of the people of Judah, and troubled them in building,

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of †Ahasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of Artaxerxes wrote ||Bishlam, Mithredath, Tabeel, and the rest of their †companions unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor and Shimshai the ||scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their †companions; [f]the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites,

Before CHRIST about 536.

Before CHRIST 535.

about 678.

529.

522.

535.

‖ Or, *Hodaviah*, ch. 2. 40.
† Heb. *as one.*
[o] 1 Chron. 16. 5, 6, 42.
[p] 1 Chron. 6. 31. & 16. 4. & 25. 1.
[q] Ex. 15. 21. 2 Chron. 7. 3. Neh. 12. 24.
[r] 1 Chron. 16. 34. Ps. 136. 1.
[s] 1 Chron. 16. 41. Jer. 33. 11.
[t] See Hag. 2. 3.
[u] 1 Chron. 26. 20.
[x] ch. 6. 16, 17. Neh. 7. 73.
‖ Or, *Joshua*, Hag. 1. 1. & 2. 2. Zech. 3. 1.
‖ Called *Zorobabel*, Matt. 1. 12. Luke 3. 27.
[b] Matt. 1. 12. & Luke 3. 27. called *Salathiel.*
[c] Deut. 12. 5.
[d] Num. 28. 3, 4.
[e] Neh. 8. 14, 17. Zech. 14. 16, 17.
[f] Ex. 23. 16.
[g] Num. 29. 12, &c.
† Heb. *the matter of the day in his day.*
[h] Ex. 29. 38. Num. 28. 3, 11, 19, 26. & 29. 2, 8, 13.
† Heb. *the temple of the* LORD *was not* yet *founded.*
‖ Or, *workmen.*
[i] 1 Kings 5. 6, 9. 2 Chron. 2. 10. Acts 12. 20.
[k] 2 Chron. 2. 16. Acts 9. 36.
[l] ch. 6. 3.
‖ Or, *in peace.*
† Heb. *societies.*
‖ Or, *secretary.*
[m] 1 Chron. 23. 24, 27.
† Chald. *societies.*
[n] ch. 2. 40.
[a] See ver. 7, 8, 9.
† Heb. *the sons of the transportation.*
[b] 2 Kings 17. 24, 32, 33. & 19. 37.
ver. 10.
[c] Neh. 2. 20.
[d] ch. 1. 1, 2, 3.
[e] ch. 3. 3.
534.
† Heb. *Ahashverosh.*
[f] 2 Kings 17. 30, 31.

10 [e]And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, [h]and †at such a time.

11 ¶This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us, are come unto Jerusalem, building the rebellious and the bad city, and have ‖set up the walls *thereof*, and †joined the foundations.

13 Be it known now unto the king, that if this city be builded, and the walls set up *again*, *then* will they not †pay [i]toll, tribute, and custom, and *so* thou shalt endamage the ‖revenue of the kings.

14 Now because †we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have †moved sedition †within the same of old time: for which cause was this city destroyed.

16 We certify the king that, if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

17 ¶*Then* sent the king an answer unto Rehum the chancellor, and *to* Shimshai the scribe, and *to* the rest of their †companions that dwell in Samaria, and *unto* the rest beyond the river, Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And †I commanded, and search hath been m[illegible]e, and it is found that this city of old time hath †made insurrection against kings, and *that* rebellion and sedition have been made therein.

20 There have been mighty kings also over Jerusalem, which have [k]ruled over all *countries* [l]beyond the river: and toll, tribute, and custom, was paid unto them.

21 †Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 ¶Now when the copy of king Artaxerxes' letter *was* read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease †by force and power.

24 Then ceased the work of the house of God which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

CHAP. V.

Zerubbabel and Jeshua set forward the building of the temple.

THEN the prophets, [b]Haggai the prophet, and [c]Zechariah the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem in the name of the God of Israel, *even* unto them.

2 Then rose up [d]Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem: and with them *were* the prophets of God helping them.

3 ¶At the same time came to them [e]Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, [f]Who hath commanded you to build this house, and to make up this wall?

4 [g]Then said we unto them after this manner, What are the names of the men †that make this building?

5 But [h]the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned [i]answer by letter concerning this *matter*.

6 ¶The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai; [k]and his companions the Apharsachites, which *were* on this side the river, sent unto Darius the king:

7 They sent a letter unto him, †wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with †great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then asked we those elders, *and* said unto them thus, [l]Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded [m]and set up.

12 But [n]after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of [o]Nebuchadnezzer the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.

13 But in the first year of [p]Cyrus the king of Babylon, *the same* king Cyrus made a decree to build this house of God.

14 And [q]the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, [r]whose name *was* Sheshbazzar, whom he had made ‖governor;

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, *and* [s]laid the foundation of the house of God which *is* in Jerusalem: and since that time even until now hath it been in building, and [t]*yet* it is not finished.

Before CHRIST about 678.

[g] ver. 1. about 678.
[h] So ver. 11, 17. & ch. 7. 12.
† Chald. *Cheeneth.* 522.
‖ Or, *finished.*
† Chald. *sewed together.*
† Chald. *give.*
[i] ch. 7. 24.
‖ Or, *strength.*
† Chald. *we are salted with the salt of the palace.*
† Chald. *made.*
† Chald. *in the midst thereof.*
† Chald. *societies.*
† Chald. *by me a decree is set.*
† Chald. *lifted up itself.*
[k] 1 Kings 4. 21. Ps. 72. 8.
[l] Gen. 15. 18. Josh. 1. 4.
† Chald. *Make a decree.*
† Chald. *by arm and power.*

Before CHRIST 520.

[d] ch. 3. 2.
[e] ver. 6. ch. 6. 6.
[f] ver. 9.
[g] ver. 10.
† Chald. *that build this building?*
[h] See ch. 7. 6, 28. Ps. 33. 18.
[i] ch. 6. 6.
519.
[k] ch. 4. 9.
† Chald. *in the midst whereof.*
† Chald. *stones of rolling.*
[l] ver. 3, 4.
[m] 1 Kings 6. 1.
[n] 2 Chron. 36. 16, 17.
[o] 2 Kings 24. 2. & 25. 8, 9, 11.
536.
[p] ch. 1. 1.
[q] ch. 1. 7, 8. & 6. 5.
[r] Hag. 1. 14. & 2. 21.
‖ Or, *deputy.*
[s] ch. 3. 8, 10.
5[illegible]0.
[b] Hag. 1. 1.
[c] Zech. 1. 1.
[t] ch. 6. 15.

17 Now therefore, if *it seem* good to the king, [a]let there be search made in the king's treasure-house, which *is* there at Babylon, whether it be *so*, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

CHAP. VI.

13 *The temple finished.* 16 *The feast of dedication kept.*

THEN Darius the king made a decree, [a]and search was made in the house of the †rolls, where the treasures were †laid up in Babylon.

2 And there was found at ‖Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

3 In the first year of Cyrus the king, *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, *and* the breadth thereof threescore cubits;

4 [b]*With* three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house:

5 And also let [c]the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and †brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

6 [d]Now *therefore*, Tatnai, governor beyond the river, Shethar-boznai, and †your companions the Apharsachites, which *are* beyond the river, be ye far from thence:

7 Let the work of this house of God alone; let the governor of the Jews, and the elders of the Jews, build this house of God in his place.

8 Moreover, †I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expenses be given unto these men, that they be not †hindered.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail:

10 [e]That they may offer sacrifices †of sweet savours unto the God of heaven, and [f]pray for the life of the king, and of his sons.

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, †let him be hanged thereon; [g]and let his house be made a dunghill for this.

12 And the God that hath caused his [h]name to dwell there destroy all kings and people, that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. I Darius have made a decree; let it be done with speed.

13 ¶Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 [i]And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished *it*, according to the commandment of the God of Israel, and according to the †commandment of [k]Cyrus, and [l]Darius, and [m]Artaxerxes king of Persia.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 ¶And the children of Israel, the priests, and the Levites, and the rest of †the children of the captivity, kept [n]the dedication of this house of God with joy,

17 And [o]offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they set the priests in their [p]divisions, and the Levites in their [q]courses, for the service of God, which *is* at Jerusalem; †[r]as it is written in the book of Moses.

19 And the children of the captivity kept the passover [s]upon the fourteenth *day* of the first month.

20 For the priests and the Levites were [t]purified together, all of them *were* pure, and [u]killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the [x]filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

22 And kept the [y]feast of unleavened bread seven days with joy: for the LORD had made them joyful, and [z]turned the heart [a]of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

CHAP. VII.

The gracious commission of Artaxerxes to Ezra.

NOW after these things, in the reign of [b]Artaxerxes king of Persia, Ezra the son of Seraiah [c]the son of Azariah, the son of Hilkiah,

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerahiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon; and he *was* [d]a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, [e]according to the hand of the LORD his God upon him.

7 [f]And there went up *some* of the children of Israel

Before CHRIST 519.

[a] ch. 6. 1, 2.
[a] ch. 5. 17.
†Chald. *books.*
†Chald. *made to descend.*
‖Or, *Ecbatana*, or, *in a coffer.*
[b] 1 Kings 6. 36.
[c] ch. 1. 7, 8. & 5. 14.
†Chald. *go.*
[d] ch. 5. 3.
†Chald. *their societies.*
†Chald. *by me a decree is made.*
†Chald. *made to cease.*
[e] ch. 7. 23. Jer. 29. 7.
†Chald. *of rest.*
[f] 1 Tim. 2. 1, 2.
†Chald. *let him be destroyed.*
[g] Dan. 2. 5. & 3. 29.
[h] 1 Kings 9. 3.

Before CHRIST 519.

[i] ch. 5. 1, 2.
†Chald. *decree.*
[k] ch. 1. 1. & 5. 13.
ver. 3. 515.
[l] ch. 4. 24.
[m] ch. 7. 1.
†Chald. *the sons of the transportation.*
[n] 1 Kings 8. 63. 2 Chron. 7. 5.
[o] ch. 8. 35.
[p] 1 Chron. 24. 1.
[q] 1 Chron. 23. 6.
†Chald. *according to the writing.*
[r] Num. 3. 6. & 8. 9.
[s] Ex. 12. 6.
[t] 2 Chron. 30. 15.
[u] 2 Chron. 35. 11.
[x] ch. 9. 11.
[y] Ex. 12. 15. & 13. 6. 2 Chron. 30. 21. & 35. 17.
[z] Prov. 21. 1.
[a] 2 Kings 23. 29. 2 Chron. 33. 11. ch. 1. 1. & ver. 6, &c.
[b] Neh. 2. 1.
[c] 1 Chron. 6. 14.
[d] ver. 11, 12, 21.
[e] ver. 9. ch. 8. 22, 31.
[f] ch. 8. 1.

and of the priests, and [g]the Levites, and the singers, and the porters, and [h]the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

9 For upon the first *day* of the first month †began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, [i]according to the good hand of his God upon him.

10 For Ezra had prepared his heart to [k]seek the law of the LORD, and to do *it*, and to [l]teach in Israel statutes and judgments.

11 ¶Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

12 Artaxerxes, [m]king of kings, ‖Unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, [n]and at such a time.

13 I make a decree, that all they of the people of Israel, and *of* his priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent †of the king, and of his [o]seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand;

15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, [p]whose habitation *is* in Jerusalem.

16 [q]And all the silver and gold that thou canst find in all the province of Bayblon, with the free-will-offering of the people, and of the priests, [r]offering willingly for the house of their God which *is* in Jerusalem:

17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their [s]meat-offerings and their drink-offerings, and [t]offer them upon the altar of the house of your God which *is* in Jerusalem.

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

19 The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure-house.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

22 Unto an hundred talents of silver, and to an hundred †measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*.

23 †Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after the wisdom of thy God, that *is* in thine hand, [u]set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and [x]teach ye them that know *them* not.

26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or †to banishment, or to confiscation of goods, or to imprisonment.

27 ¶[y]Blessed *be* the LORD God of our fathers, [z]which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem:

28 And [a]hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as [b]the hand of the LORD my God *was* upon me, and I gathered together out of Israel chief men to go up with me

CHAP. VIII.

The companions of Ezra, who returned from Babylon.

THESE *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; [b]Hattush.

3 Of the sons of Shechaniah, of the sons of [c]Pharosh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.

4 Of the sons of Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males.

5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of Elam; Jeshaiah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of Azgad; Johanan ‖the son of Hakkatan, and with him an hundred and ten males.

13 And of the last sons of Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of Bigvai; Uthai, and ‖Zabbud, and with them seventy males.

15 ¶And I gathered them together to the river that runneth to Ahava; and there ‖abode we in tents three days: and I viewed the people, and the priests, and found there none of the [d]sons of Levi.

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for

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Before CHRIST 515.

[g] See ch. 8. 15, &c.
457.
[h] ch. 2. 43. & 8. 20. about 457.
† Heb. was *the foundation of the going up.*
[i] ver. 6. Neh. 2. 8, 18.
[k] Ps. 119. 45.
[l] ver. 6, 25. Deut. 33. 10. Neh. 8. 1–8. Mal. 2. 7.
[m] Ezek. 26. 7. Dan. 2. 37.
‖ Or, *To Ezra the priest, a perfect scribe of the law of the God of heaven,* peace, &c.
[n] ch. 4. 10.
† Chald. *from before the king.*
[o] Esth. 1. 14.
[p] 2 Chron. 6. 2. Ps. 135. 21.
[q] ch. 8. 25.
[r] 1 Chron. 29. 6, 9.
[s] Num. 15. 4–13.
[t] Deut. 12. 5, 11.
† Chald. *cors.*
† Heb. *Whatsoever* is *of the decree.*

Before CHRIST about 457.

[u] Ex. 18. 21, 22. Deut. 16. 18.
[x] ver. 10. 2 Chron. 17. 7. Mal. 2. 7. Matt. 23. 2, 3.
† Chald. *to rooting out.*
[y] 1 Chron. 29. 10.
[z] ch. 6. 22.
[a] ch. 9. 9.
[b] See ch. 5. 5. & ver. 6, 9. & ch. 8. 18.
[b] 1 Chron. 3. 22.
[c] ch. 2. 3.
‖ Or, *the youngest son.*
‖ Or, *Zaccur,* as some read.
‖ Or, *pitched.*
[d] See ch. 7. 7.

Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

17 And I sent them with commandment unto Iddo the chief at the place Casiphia, and †I told them what they should say unto Iddo, *and* to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

18 And by the good hand of our God upon us they [e]brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;

19 And Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty;

20 [f]Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

21 ¶ Then I [g]proclaimed a fast there, at the river of Ahava, that we might [h]afflict ourselves before our God, to seek of him a [i]right way for us, and for our little ones, and for all our substance.

22 For [k]I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, [l]The hand of our God *is* upon all them for [m]good that seek him; but his power and his wrath *is* [n]against all them that [o]forsake him.

23 So we fasted and besought our God for this: and he was [p]entreated of us.

24 ¶ Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 And weighed unto them [q]the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present, had offered:

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents;

27 Also twenty basins of gold, of a thousand drams; and two vessels of †fine copper, †precious as gold.

28 And I said unto them, Ye *are* [r]holy unto the LORD; the vessels *are* [s]holy also; and the silver and the gold *are* a free-will-offering unto the LORD God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them*, before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

31 ¶ Then we departed from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem: and [t]the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we [u]came to Jerusalem, and abode there three days.

33 ¶ Now on the fourth day was the silver and the gold and the vessels [x]weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him *was* Eleazar the son of Phinehas; and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

34 By number *and* by weight of every one; and all the weight was written at that time.

35 *Also* the children of those that had been carried away, which were come out of the captivity, [y]offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats *for* a sin-offering: all *this was* a burnt-offering unto the LORD.

36 ¶ And they delivered the king's [z]commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

CHAP. IX.

Ezra prayeth unto God with confession of sins.

NOW when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not [b]separated themselves from the people of the lands, [c]*doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have [d]taken of their daughters for themselves, and for their sons: so that the [e]holy seed have [f]mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing, [g]I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down [h]astonied.

4 Then were assembled unto me every one that [i]trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonied until the [k]evening sacrifice.

5 ¶ And at the evening sacrifice I arose up from my ‖heaviness; and having rent my garment and my mantle, I fell upon my knees, and [l]spread out my hands unto the LORD my God,

6 And said, O my God, I am [m]ashamed and blush to lift up my face to thee, my God: for [n]our iniquities are increased over *our* head, and our ‖trespass is [o]grown up unto the heavens.

7 Since the days of our fathers *have* [p]we *been* in a great trespass unto this day; and for our iniquities [q]have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to [r]confusion of face, as *it is* this day.

8 And now for a †little space grace hath been *shewed* from the LORD our God, to leave us a remnant to escape, and to give us ‖a nail in his holy place, that our God may [s]lighten our eyes, and give us a little reviving in our bondage.

9 [t]For we *were* bond-men; [u]yet our God hath not forsaken us in our bondage, but [x]hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and †to repair the desolations thereof, and to give us [y]a wall in Judah and in Jerusalem.

Before CHRIST about 457.

† Heb. *I put words in their mouth:* See 2 Sam. 14. 3, 19.

[e] Neh. 8. 7. & 9. 4, 5.

[f] See ch. 2. 43.

[g] 2 Chron. 20. 3.
[h] Lev. 16. 29. & 23. 29. Isa. 58. 3, 5.
[i] Ps. 5. 8.
[k] So 1 Cor. 9. 15.

[l] ch. 7. 6, 9, 28.
[m] Ps. 33. 18, 19. & 34. 15, 22. Rom. 8. 28.
[n] Ps. 34. 16.
[o] 2 Chron. 15. 2.
[p] 1 Chron. 5. 20. 2 Chron. 33. 13. Isa. 19. 22.

[q] ch. 7. 15, 16.

† Heb. *yellow*, or, *shining brass.*
† Heb. *desirable.*
[r] Lev. 21. 6, 7, 8. Deut. 33. 8.
[s] Lev. 22. 2, 3. Num. 4. 4, 15, 19, 20.

[t] ch. 7. 6, 9, 28.

[u] Neh. 2. 11.

[x] ver. 26, 30.

Before CHRIST about 457.

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[y] So ch. 6. 17.

[z] ch. 7. 21.

[b] ch. 6. 21. Neh. 9. 2.
[c] Deut. 12. 30, 31.

[d] Ex. 34. 16. Deut. 7. 3. Neh. 13. 23.
[e] Ex. 19. 6. & 22. 31. Deut. 7. 6. & 14. 2.
[f] 2 Cor. 6. 14.
[g] Job 1. 20.

[h] Ps. 143. 4.

[i] ch. 10. 3. Isa. 66. 2.

[k] Ex. 29. 39.

‖ Or, *affliction.*
[l] Ex. 9. 29, 33.

[m] Dan. 9. 7, 8.
[n] Ps. 38. 4.

‖ Or, *guiltiness.*
[o] 2 Chron. 28. 9. Rev. 18. 5.
[p] Ps. 106. 6. Dan. 9. 5, 6, 8.
[q] Deut. 28. 36, 64. Neh. 9. 30.

[r] Dan. 9. 7, 8.

† Heb. *moment.*

‖ Or, *a pin:* that is, *a constant and sure abode:* so Isa. 22. 23.
[s] Ps. 13. 3. & 34. 5.
[t] Neh. 9. 36.
[u] Ps. 136. 23.
[x] ch. 7. 28.

† Heb. *to set up.*
[y] Isa. 5. 2.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded †by thy servants the prophets, saying, The land unto which ye go to possess it, is an unclean land with the [z]filthiness of the people of the lands, with their abominations, which have filled it †from one end to another with their uncleanness.

12 Now therefore [a]give not your daughters unto their sons, neither take their daughters unto your sons, [b]nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and [c]leave *it* for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God [d]†hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this;

14 Should we [e]again break thy commandments, and [f]join in affinity with the people of these abominations? wouldest not thou be [g]angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping?

15 O LORD God of Israel, [h]thou *art* righteous; for we remain yet escaped, as *it is* this day: behold, we *are* [i]before thee [k]in our trespasses; for we cannot [l]stand before thee because of this.

CHAP. X.

Ezra mourning, assembleth the people.

NOW [a]when Ezra had prayed, and when he had confessed, weeping and casting himself down [b]before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people †wept very sore.

2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have [c]trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.

3 Now therefore let us make a [d]covenant with our God †to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that [e]tremble at [f]the commandment of our God; and let it be done according to the law.

4 Arise; for *this* matter *belongeth* unto thee: we also *will be* with thee: [g]be of good courage, and do *it*.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, [h]to swear that they should do according to this word. And they sware.

6 ¶ Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and *when* he came thither, he [k]did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be †forfeited, and himself separated from the congregation of those that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It *was* the ninth month, on the twentieth *day* of the month; and [l]all the people sat in the street of the house of God, trembling because of *this* matter, and for †the great rain.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and †have taken strange wives to increase the trespass of Israel.

11 Now therefore [m]make confession unto the LORD God of your fathers, and do his pleasure: and [n]separate yourselves from the people of the land, and from the strange wives.

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

13 But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for ‖we are many that have transgressed in this thing.

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until [o]the fierce wrath of our God ‖for this matter be turned from us.

15 ¶ Only Jonathan the son of Asahel and Jahaziah the son of Tikvah †were employed about this *matter:* and Meshullam and Shabbethai the Levite helped them.

16 And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.

18 ¶ And among the sons of the priests there were found that had taken strange wives: *namely*, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they [p]gave their hands that they would put away their wives; and *being* [q]guilty, *they offered* a ram of the flock for their trespass.

20 And of the sons of Immer; Hanani, and Zebadiah.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah (the same *is* Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover, of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

Before CHRIST 457.

† Heb. *by the hand of thy servants.*
[z] ch. 6. 21.

† Heb. *from mouth to mouth;* as 2 Kings 21. 16.
[a] Ex. 23. 32. & 34. 16. Deut. 7. 3.
[b] Deut. 23. 6.
[c] Prov. 13. 22. & 20. 7.

[d] Ps. 103. 10.
† Heb. *hast withheld beneath our iniquities.*
[e] John 5. 14.
2 Pet. 2. 20, 21.
[f] ver. 2. Neh. 13. 23, 27.
[g] Deut. 9. 8.
[h] Neh. 9. 33. Dan. 9. 14.
[i] Rom. 3. 19.
[k] 1 Cor. 15. 17.
[l] Ps. 130. 3.

[a] Dan. 9. 20.

[b] 2 Chron. 20. 9.

† Heb. *wept a great weeping.*

[c] Neh. 13. 27.

[d] 2 Chron. 34. 31.
† Heb. *to bring forth.*
[e] ch. 9. 4.
[f] Deut. 7. 2, 3.

[g] 1 Chron. 28. 10.

[h] Neh. 5. 12.

[k] Deut. 9. 18.

† Heb. *devoted.*

Before CHRIST 457.

[l] See 1 Sam. 12. 18.

† Heb. *the showers.*

† Heb. *have caused to dwell,* or, *have brought back.*
[m] Josh. 7. 19. Prov. 28. 13.
[n] ver. 3.

‖ Or, *we have greatly offended in this thing.*

[o] 2 Chron. 30. 8.
‖ Or, *till this matter* be despatched.
† Heb. *stood.*

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[p] 2 Kings 10. 15. 1 Chron. 29. 24. 2 Chron. 30. 8.
[q] Lev. 6. 4, 6.

27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.
28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.
29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.
30 And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.
31 And *of* the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,
32 Benjamin, Malluch, *and* Shemariah.
33 Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei.

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34 Of the sons of Bani; Maadai, Amram, and Uel,
35 Benaiah, Bedeiah, Chelluh,
36 Vaniah, Meremoth, Eliashib,
37 Mattaniah, Mattenai, and Jaasau,
38 And Bani, and Binnui, Shimei,
39 And Shelemiah, and Nathan, and Adaiah,
40 ‖ Machnadebai, Shashai, Sharai,
41 Azareel, and Shelemiah, Shemariah,
42 Shallum, Amariah, *and* Joseph.
43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.
44 All these had taken strange wives: and *some* of them had wives by whom they had children.

‖ Or, *Mabnadebai*, according to some copies.

The BOOK of NEHEMIAH.

CHAP. I.

Nehemiah mourneth, fasteth, and prayeth.

THE words of [a]Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,
2 That Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.
3 And they said unto me, The remnant that are left of the captivity there in the province *are* in great affliction and reproach: [b]the wall of Jerusalem also [c]*is* broken down, and the gates thereof are burned with fire.
4 ¶ And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,
5 And said, I beseech thee, [d]O LORD God of heaven, the great and terrible God, [e]that keepeth covenant and mercy for them that love him and observe his commandments:
6 Let thine ear now be attentive, and [f]thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and [g]confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.
7 [h]We have dealt very corruptly against thee, and have [i]not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.
8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, [k]*If* ye transgress, I will scatter you abroad among the nations:
9 [l]But *if* ye turn unto me, and keep my commandments, and do them; [m]though there were of you cast out unto the uttermost part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.
10 [n]Now these *are* thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.
11 O LORD, I beseech thee, [o]let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who [p]desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's [q]cup-bearer.

Before CHRIST about 446.

Before CHRIST about 446.

[a] ch. 10. 1.
[b] ch. 2. 17.
[c] 2 Kings 25. 10.
[d] Dan. 9. 4.
[e] Ex. 20. 6.
[f] 1 Kings 8. 28, 29. 2 Chron. 6. 40. Dan. 9. 17, 18.
[g] Dan. 9. 20.
[h] Ps. 106. 6. Dan. 9. 5.
[i] Deut. 28. 15.
[k] Lev. 26. 33. Deut. 4. 25, 26, 27. & 28. 64.
[l] Lev. 26. 39 &c. Deut. 4. 29, 30, 31. & 30. 2.
[m] Deut. 30. 4.
[n] Deut. 9. 29. Dan. 9. 15.
[o] ver. 6.
[p] Isa. 26. 8. Heb. 13. 18.
[q] ch. 2. 1.

CHAP. II.

Artaxerxes sendeth Nehemiah to Jerusalem.

AND it came to pass in the month Nisan, in the twentieth year of [a]Artaxerxes the king, *that* wine *was* before him: and [b]I took up the wine, and gave *it* unto the king. Now I had not been *beforetime* sad in his presence.
2 Wherefore the king said unto me, Why *is* thy countenance sad, seeing thou *art* not sick? this *is* nothing *else* but [c]sorrow of heart. Then I was very sore afraid,
3 And said unto the king, [d]Let the king live for ever: why should not my countenance be sad, when [e]the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are consumed with fire?
4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.
5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.
6 And the king said unto me, (the †queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him [f]a time.
7 Moreover, I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;
8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* [g]to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, [h]according to the good hand of my God upon me.
9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

about 445.

[a] Ezra 7. 1.
[b] ch. 1. 11.
[c] Prov. 15. 13.
[d] 1 Kings 1. 31. Dan. 2. 4. & 5. 10. & 6. 6, 21.
[e] ch. 1. 3.
† Heb. *wife.*
[f] ch. 5. 14. & 13. 6.
[g] ch. 3. 7.
[h] Ezra 5. 5. & 7. 6, 9, 28. ver. 18. 445.

THE ATTACK ON FORT MOULTRIE

10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So I [i]came to Jerusalem, and was there three days.

12 ¶ And I arose in the night, I and some few men with me; neither told I *any* man what my God had put in my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon.

13 And I went out by night [k]by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jerusalem, which were [l]broken down, and the gates thereof were consumed with fire.

14 Then I went on to the [m]gate of the fountain, and to the king's pool: but *there was* no place for the beast *that was* under me to pass.

15 Then went I up in the night by the [n]brook, and viewed the wall, and turned back, and entered by the gate of the valley, and *so* returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more [o]a reproach.

18 Then I told them of [p]the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they [q]strengthened their hands for *this* good *work*.

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it*, they [r]laughed us to scorn, and despised us, and said, What *is* this thing that ye do? [s]will ye rebel against the king?

20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: [t]but ye have no portion, nor right, nor memorial, in Jerusalem.

CHAP. III.

The names and order of them that builded the wall.

THEN [a]Eliashib the high priest rose up with his brethren the priests, [b]and they builded the sheep-gate; they sanctified it, and set up the doors of it; [c]even unto the tower of Meah they sanctified it, unto the tower of [d]Hananeel.

2 And †next unto him builded [e]the men of Jericho. And next to them builded Zaccur the son of Imri.

3 [f]But the fish-gate did the sons of Hassenaah build, who *also* laid the beams thereof, and [g]set up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.

Before CHRIST 445.

i Ezra 8. 32.

k 2 Chron. 26. 9. ch. 3. 13.

l ch. 1. 3. & ver. 17.

m ch. 3. 15.

n 2 Sam. 15. 23. Jer. 31. 40.

o ch. 1. 3. Ps. 44. 13. & 79. 4. Jer. 24. 9. Ezek. 5. 14, 15. & 22. 4.

p ver. 8.

q 2 Sam. 2. 7.

r Ps. 44. 13. & 79. 4. & 80. 6.

s ch. 6. 6.

t Ezra 4. 3.

Before CHRIST 445.

a ch. 12. 10.

b John 5. 2.

c ch. 12. 39.

d Jer. 31. 38. Zech. 14. 10.

† Heb. *at his hand.*

e Ezra 2. 34.

f 2 Chron. 33. 14. ch. 12. 39. Zeph. 1. 10.

g See ch. 6. 1. & 7. 1.

h Judg. 5. 23.

i ch. 12. 39.

k ch. 2. 8.

‖ Or, *left Jerusalem unto the broad wall.*

l ch. 12. 38.

† Heb. *second measure.*

m ch. 12. 38.

n ch. 2. 13.

o ch. 2. 13.

p ch. 2. 14.

q John 9. 7.

r 2 Kings 20. 20. Isa. 22. 11.

s 2 Chron. 26. 9.

‖ Or, *Zaccai.*

5 And next unto them the Tekoites repaired; but their nobles put not their necks to [h]the work of their Lord.

6 Moreover, [i]the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the [k]throne of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of *one of* the apothecaries, and they ‖fortified Jerusalem unto the [l]broad wall.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.

11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the †other piece, [m]and the tower of the furnaces.

12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.

13 [n]The valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto [o]the dung-gate.

14 But the dung-gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But [p]the gate of the fountain repaired Shallum the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of [q]Siloah by the king's garden, and unto the stairs that go down from the city of David.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto *the place* over against the sepulchres of David, and to the [r]pool that was made, and unto the house of the mighty.

17 After him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armory, at the [s]turning *of the wall*.

20 After him Baruch the son of ‖Zabbai earnestly repaired the other piece, from the turning *of the wall* unto the door of the house of Eliashib the high priest.

21 After him repaired Meremoth the son of Urijah, the son of Koz, another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the plain.

23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah, by his house.

24 After him repaired Binnui the son of Henadad, another piece, from the house of Azariah unto [t]the turning *of the wall*, even unto the corner.

25 Palal the son of Uzai, over against the turning *of the wall*, and the tower which lieth out from the king's high house, that *was* by the [u]court of the prison. After him, Pedaiah the son of Parosh.

26 Moreover, [x]the Nethinims ‖dwelt in [y]‖Ophel, unto *the place* over against [z]the water-gate toward the east, and the tower that lieth out.

27 After them the Tekoites repaired another piece, over against the great tower that lieth out even unto the wall of Ophel.

28 From above the [a]horse-gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer, over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

31 After him repaired Malchiah the goldsmith's son, unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the ‖going up of the corner.

32 And between the going up of the corner unto the sheep-gate repaired the goldsmiths and the merchants.

CHAP. IV.

While the enemies scoff, Nehemiah prayeth.

BUT it came to pass [a]that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he spake before his brethren, and the army of Samaria, and said, What do these feeble Jews? will they †fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

3 Now [b]Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

4 [c]Hear, O our God; for we are †despised: and [d]turn their reproach upon their own head, and give them for a prey in the land of captivity:

5 And [e]cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked *thee* to anger before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

7 ¶ But it came to pass, *that* [f]when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem †were made up, *and* that the breaches began to be stopped, then they were very wroth,

8 And [g]conspired all of them together to come *and* to fight against Jerusalem, and †to hinder it.

9 Nevertheless [h]we made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, ‖From all places whence ye shall return unto us *they will be upon you.*

13 ¶ Therefore set I †in the lower places behind the wall, *and* on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, [i]Be not ye afraid of them: remember the LORD *which is* [k]great and terrible, and [l]fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, [m]and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

18 For the builders, every one had his sword girded †by his side, and *so* builded. And he that sounded the trumpet *was* by me.

19 ¶ And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: [n]our God shall fight for us.

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, ‖*saving that* every one put them off for washing.

CHAP. V.

The Jews complain of their debt and bondage.

AND there was a great [a]cry of the people and of their wives against their [b]brethren the Jews

Before CHRIST 445.

t ver. 19.

u Jer. 32.2. & 33. 1. & 37. 21.

x Ezra 2. 43. ch. 11. 21.

‖ Or, which *dwelt in Ophel*, repaired *unto*.

y 2 Chron. 27. 3.

‖ Or, *the tower*.

z ch. 8. 1, 3. & 12. 37.

a 2 Kings 11. 16. 2 Chron. 23. 15. Jer. 31. 40.

‖ Or, *corner-chamber*.

a ch. 2. 10, 19.

† Heb. *leave to themselves*.

b ch. 2. 10, 19.

c Ps. 123.3, 4.

† Heb. *despite*.

d Ps. 79.12. Prov. 3.34.

e Ps. 69. 27, 28. & 109. 14, 15. Jer. 18. 23.

f ver. 1.

† Heb. *ascended*.

g Ps. 83. 3, 4, 5.

† Heb. *to make an error to it*

Before CHRIST 445.

h Ps. 50.15.

‖ Or, *That from all places ye must return to us*.

† Heb. *from the lower parts of the place, &c.*

i Num. 14. 9. Deut. 1. 29.

k Deut. 10. 17.

l 2 Sam. 10. 12.

m Job 5.12.

† Heb. *on his loins*.

n Ex. 14. 14, 25. Deut. 1. 30. & 3. 22. & 20. 4. Josh. 23. 10.

‖ Or, *every one* went *with his weapon for water*. See Judg. 5. 11.

a Isa. 5. 7.

b Lev. 25. 35, 36, 37. Deut. 15. 7.

2 For there were that said, We, our sons, and our daughters, *are* many: therefore we take up corn *for them*, that we may eat, and live.

3 *Some* also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

4 There were also that said, We have borrowed money for the king's tribute, *and that upon* our lands and vineyards.

5 Yet now [c]our flesh *is* as the flesh of our brethren, our children as their children: and lo, we [d]bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought into bondage *already:* neither *is it* in our power *to redeem them;* for other men have our lands and vineyards.

6 ¶And I was very angry when I heard their cry and these words.

7 Then †I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, [e]Ye exact usury, every one of his brother. And I set a great assembly against them.

8 And I said unto them, We, after our ability, have [f]redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing *to answer*.

9 Also I said, It *is* not good that ye do: ought ye not to walk [g]in the fear of our God [h]because of the reproach of the heathen our enemies?

10 I likewise, *and* my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their olive-yards, and their houses, also the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I called the priests, [i]and took an oath of them, that they should do according to this promise.

13 Also [k]I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and †emptied. And all the congregation said, Amen, and praised the LORD. [l]And the people did according to this promise.

14 ¶Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year [m]even unto the two and thirtieth year of Artaxerxes the king, *that is,* twelve years, I and my brethren have not [n]eaten the bread of the governor.

15 But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver: yea, even their servants bare rule over the people; but [o]so did not I, because of the [p]fear of God.

16 Yea, also, I continued in the work of this wall, neither bought we any land: and all my servants *were* gathered thither unto the work.

17 Moreover, *there were* [q]at my table an hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen that *are* about us.

18 Now *that* [r]which was prepared *for me* daily *was* one ox *and* six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this [s]required not I the bread of the governor, because the bondage was heavy upon this people.

19 [t]Think upon me, my God, for good, *according* to all that I have done for this people.

CHAP. VI.

Sanballat practiseth by craft to terrify Nehemiah.

NOW it came to pass, [a]when Sanballat, and Tobiah, and ‖Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein; ([b]though at that time I had not set up the doors upon the gates;)

2 That Sanballat and Geshem [c]sent unto me, saying, Come, let us meet together in *some one of* the villages in the plain of [d]Ono. But they [e]thought to do me mischief.

3 And I sent messengers unto them, saying, I *am* doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

5 Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;

6 Wherein *was* written, It is reported among the heathen, and ‖Gashmu saith *it*, [f]*that* thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is* a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, *O God*, strengthen my hands.

10 Afterward I came unto the house of Shemaiah the son of Delaiah, the son of Mehetabeel, who *was* shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

11 And I said, Should such a man as I flee? and who *is there*, that, *being* as I *am*, would go into the temple to save his life? I will not go in.

12 And lo, I perceived that God had not sent him; but that [g]he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore *was* he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter* for an evil report, that they might reproach me.

Before CHRIST 445.

Before CHRIST 445.

[c] Isa. 58. 7.
[d] Ex. 21. 7. Lev. 25. 39.
† Heb. *my heart consulted in me.*
[e] Ex. 22. 25. Lev. 25. 36. Ezek. 22. 12.
[f] Lev. 25. 48.
[g] Lev. 25. 36.
[h] 2 Sam. 12. 14. Rom. 2. 24. 1 Pet. 2. 12.
[i] Ezra 10. 5. Jer. 34. 8, 9.
[k] Matt. 10. 14. Acts 13. 51. & 18. 6.
† Heb. *empty*, or, *void.*
[l] 2 Kings 23. 3.
[m] ch. 13. 6.
[n] 1 Cor. 9. 4, 15.
[o] 2 Cor. 11. 9. & 12. 13.
[p] ver. 9.
[q] 2 Sam. 9. 7. 1 Kings 18. 19.
[r] 1 Kings 4. 22.
[s] ver. 14, 15.
[t] ch. 13. 22.
[a] ch. 2. 10, 19. & 4. 1, 7.
‖ Or, *Gashmu*, ver. 6.
[b] ch. 3. 1, 3.
[c] Prov. 26. 24, 25.
[d] 1 Chron. 8. 12. ch. 11. 35.
[e] Ps. 37. 12, 32.
‖ Or, *Geshem*, ver. 1.
[f] ch. 2. 19.
[g] Ezek. 13. 22.

14 [k]My God, think thou upon Tobiah and Sanballat, according to these their works, and on the [l]prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

15 ¶ So the wall was finished in the twenty and fifth *day* of *the month* Elul, in fifty and two days.

16 And it came to pass, that [k]when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were much cast down in their own eyes: for [l]they perceived that this work was wrought of our God.

17 ¶ Moreover, in those days the nobles of Judah †sent many letters unto Tobiah, and *the letters* of Tobiah came unto them.

18 For *there were* many in Judah sworn unto him, because he *was* the son-in-law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my ‖words to him. *And* Tobiah sent letters to put me in fear.

CHAP. VII.

A register of those who returned from Babylon.

NOW it came to pass, when the wall was built, and I had [a]set up the doors, and the porters, and the singers, and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler [b]of the palace, charge over Jerusalem: for he *was* a faithful man, and [c]feared God above many.

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors and bar *them:* and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be* over against his house.

4 Now the city *was* †large and great: but the people *were* few therein, and the houses *were* not builded.

5 ¶ And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein,

6 [d]These *are* the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

7 Who came with Zerubbabel, Jeshua, Nehemiah, ‖Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, *I say*, of the men of the people of Israel *was this;*

8 The children of Parosh, two thousand an hundred seventy and two.

9 The children of Shephatiah, three hundred seventy and two.

10 The children of Arah, six hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred *and* eighteen.

12 The children of Elam, a thousand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and threescore.

15 The children of ‖Binnui, six hundred forty and eight.

16 The children of Bebai, six hundred twenty and eight.

17 The children of Azgad, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred threescore and seven.

19 The children of Bigvai, two thousand threescore and seven.

20 The children of Adin, six hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Hashum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of ‖Hariph, an hundred and twelve.

25 The children of ‖Gibeon, ninety and five.

26 The men of Beth-lehem and Netophah, an hundred fourscore and eight.

27 The men of Anathoth, an hundred twenty and eight.

28 The men of ‖Beth-azmaveth, forty and two.

29 The men of ‖Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of Ramah and Gaba, six hundred twenty and one.

31 The men of Michmas, an hundred and twenty and two.

32 The men of Beth-el and Ai, an hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other [e]Elam, a thousand two hundred fifty and four.

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.

38 The children of Senaah, three thousand nine hundred and thirty.

39 ¶ The priests: the children of [f]Jedaiah, of the house of Jeshua, nine hundred seventy and three.

40 The children of [g]Immer, a thousand fifty and two.

41 The children of [h]Pashur, a thousand two hundred forty and seven.

42 The children of [i]Harim, a thousand and seventeen.

43 ¶ The Levites: the children of Jeshua, of Kadmiel, *and* of the children of ‖Hodevah, seventy and four.

44 ¶ The singers: the children of Asaph, an hundred forty and eight.

45 ¶ The porters: the children of Shallum, the children of Ater, the children of Talmon, the chil-

Before CHRIST 445.

[k] ch. 13.29.
[l] Ezek. 13. 17.

about 445.

‖ Or, *Bani.*

[k] ch. 2. 10. & 4. 1, 7. & 6. 1.

[l] Ps. 126.2.

† Heb. *multiplied their letters passing to Tobiah.*

‖ Or, *matters.*

‖ Or, *Jora.*

‖ Or, *Gibbar.*

[a] ch. 6. 1.

[b] ch. 2. 8.

‖ Or, *Azmaveth.*

[c] Ex.18.21.

‖ Or, *Kirjath-arim.*

† Heb. *broad in spaces.*

[e] See ver. 12.

about 536.

[d] Ezra 2.1, &c.

[f] 1 Chron. 24. 7.

‖ Or, *Seraiah:* See Ezra 2. 2.

[g] 1 Chron. 24. 14.

[h] See 1 Chron. 9. 12. & 24. 9.

[i] 1 Chron. 24. 8.

Before CHRIST about 536.

‖ Or, *Hodaviah,* Ezra 2. 40. or, *Judah,* Ezra 3. 9.

dren of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

46 ¶ The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth,

47 The children of Keros, the children of ‖ Sia, the children of Padon,

48 The children of Lebana, the children of Hagaba, the children of ‖ Shalmai,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaseah,

52 The children of Besai, the children of Meunim, the children of ‖ Nephishesim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of ‖ Bazlith, the children of Mehida, the children of Harsha,

55 The children of Barkos, the children of Sisera, the children of Tamah,

56 The children of Neziah, the children of Hatipha.

57 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of ‖ Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ‖ Amon.

60 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.

61 [k]And these *were* they which went up *also* from Tel-melah, Tel-haresha, Cherub, ‖ Addon, and Immer: but they could not shew their father's house, nor their ‖ seed, whether they *were* of Israel.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

63 ¶ And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 These sought their register *among* those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

65 And ‖ the Tirshatha said unto them, that they should not eat of the most holy things, till there stood *up* a priest with Urim and Thummim.

66 ¶ The whole congregation together *was* forty and two thousand three hundred and threescore.

67 Besides their man-servants and their maid-servants, of whom *there were* seven thousand three hundred thirty and seven: and they had two hundred forty and five singing-men and singing-women.

68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five:

69 *Their* camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

Before CHRIST about 536.

‖ Or, *Siaha.*

‖ Or, *Shamlai.*

‖ Or, *Nephusim.*

‖ Or, *Bazluth.*

k Ezra 2. 59.

‖ Or, *Addan*

‖ Or, *pedigree.*

‖ Or, *the governor*, ch. 8. 9.

70 ¶ And †some of the chief of the fathers gave unto the work. [l]The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.

71 And *some* of the chief of the fathers gave to the treasure of the work [m]twenty thousand drams of gold, and two thousand and two hundred pounds of silver.

72 And *that* which the rest of the people gave *was* twenty thousand drams of gold, and two thousand pounds of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, dwelt in their cities; [n]and when the seventh month came, the children of Israel *were* in their cities.

CHAP. VIII.

The religious manner of reading and hearing the law.

AND all [a]the people gathered themselves together as one man into the street that *was* [b]before the water-gate; and they spake unto Ezra the [c]scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.

2 And Ezra the priest brought [d]the law before the congregation both of men and women, and all †that could hear with understanding, [e]upon the first day of the seventh month.

3 And he read therein before the street that *was* before the water-gate †from the morning until mid-day, before the men and the women, and those that could understand; and the ears of all the people *were attentive* unto the book of the law.

4 And Ezra the scribe stood upon a †pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, *and* Meshullam.

5 And Ezra opened the book in the †sight of all the people; (for he was above all the people;) and when he opened it, all the people [f]stood up:

6 And Ezra blessed the LORD, the great God. And all the people [g]answered, Amen, Amen, with [h]lifting up their hands: and they [i]bowed their heads, and worshipped the LORD with *their* faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, [k]caused the people to understand the law: and the people *stood* in their place.

8 So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading.

9 ¶ [l]And Nehemiah, which *is* ‖ the Tirshatha, and Ezra the priest the scribe, [m]and the Levites that taught the people, said unto all the people, [n]This day *is* holy unto the LORD your God; [o]mourn not, nor weep. For all the people wept, when they heard the words of the law.

10 Then he said unto them, Go your way, eat

about 445.

a Ezra 3. 1.

b ch. 3. 26.

c Ezra 7. 6.

d Deut. 31. 11, 12.

† Heb. *that understood in hearing.*

e Lev. 23. 24.

† Heb. *from the light.*

† Heb. *tower of wood.*

† Heb. *eyes.*

f Judg. 3. 20.

g 1 Cor. 14. 16.

h Lam. 3. 41. 1 Tim. 2. 8.

i Ex. 4. 31. & 12. 27. 2 Chron. 20. 18.

k Lev. 10. 11. Deut. 33. 10. 2 Chron. 17. 7, 8, 9. Mal. 2. 7.

l Ezra 2. 63. ch. 7. 65. & 10. 1.

‖ Or, *the governor.*

m 2 Chron. 35. 3. ver. 8.

n Lev. 23. 24. Num. 29. 1.

o Deut. 16. 14, 15. Eccles. 3. 4.

the fat, and drink the sweet, [p]and send portions unto them for whom nothing is prepared: for *this* day *is* holy unto our LORD: neither be ye sorry; for the joy of the LORD is your strength.

11 So the Levites stilled all the people, saying, Hold your peace, for the day *is* holy; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to [q]send portions, and to make great mirth, because they had [r]understood the words that were declared unto them.

13 ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even ‖to understand the words of the law.

14 And they found written in the law which the LORD had commanded †by Moses, that the children of Israel should dwell in [s]booths in the feast of the seventh month:

15 And [t]that they should publish and proclaim in all their cities, and [u]in Jerusalem, saying, Go forth unto the mount, and [x]fetch olive-branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as *it is* written.

16 ¶ So the people went forth, and brought *them*, and made themselves booths, every one upon the [y]roof of his house, and in their courts, and in the courts of the house of God, and in the street of the [z]water-gate, [a]and in the street of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths; for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very [b]great gladness.

18 Also [c]day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day *was* †a solemn assembly, [d]according unto the manner.

CHAP. IX.

A solemn fast, and repentance of the people.

NOW in the twenty and fourth day of [a]this month the children of Israel were assembled with fasting, and with sackclothes, [b]and earth upon them.

2 And [c]the seed of Israel separated themselves from all †strangers, and stood and confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and [d]read in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confessed, and worshipped the LORD their God.

4 ¶ Then stood up upon the ‖stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said, Stand up, *and* bless the LORD your God for ever and ever: and blessed be [e]thy glorious name, which is exalted above all blessing and praise.

Before CHRIST about 445.

[p] Esth. 9. 19, 22. Rev. 11. 10.

[q] ver. 10.

[r] ver. 7, 8.

‖ Or, *that they might instruct in the words of the law.*

† Heb. *by the hand of.*

[s] Lev. 23. 34, 42. Deut. 16. 13.

[t] Lev. 23. 4.

[u] Deut. 16. 16.

[x] Lev. 23. 40.

[y] Deut. 22. 8.

[z] ch. 12. 37.

[a] 2 Kings 14. 13. ch. 12. 39.

[b] 2 Chron. 30. 21.

[c] Deut. 31. 10, &c.

† Heb. *a restraint.*

[d] Lev. 23. 36. Num. 29. 35.

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[a] ch. 8. 2.

[b] Josh. 7. 6. 1 Sam. 4. 12. 2 Sam. 1. 2. Job 2. 12.

[c] Ezra 10. 11. ch. 13. 3, 30.

† Heb. *strange children.*

[d] ch. 8. 7, 8.

‖ Or, *scaffold.*

[e] 1 Chron. 29. 13.

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[f] 2 Kings 19. 15, 19. Ps. 86. 10. Isa. 37. 16, 20.

[g] Gen. 1. 1. Ex. 20. 11. Rev. 14. 7.

[h] Deut. 10. 14. 1 Kings 8. 27.

[i] Gen. 2. 1.

[k] Ps. 36. 6.

[l] Gen. 11. 31. & 12. 1.

[m] Gen. 17. 5.

[n] Gen. 15. 6.

[o] Gen. 12. 7. & 15. 18. & 17. 7, 8.

[p] Josh. 23. 14.

[q] Ex. 2. 25. & 3. 7.

[r] Ex. 14. 10.

[s] Ex. 7. 8, 9, 10, 12, & 14, chapters.

[t] Ex. 18. 11.

[u] Ex. 9. 16. Isa. 63. 12, & 14. Jer. 32. 20. Dan. 9. 15.

[x] Ex. 14. 21, 22, 27, 28. Ps. 78. 13.

[y] Ex. 15. 5, 10.

[z] Ex. 13. 21.

[a] Ex. 19. 20. & 20. 1.

[b] Ps. 19. 8, 9. Rom. 7. 12.

† Heb. *laws of truth.*

[c] Gen. 2. 3. Ex. 20. 8, 11.

[d] Ex. 16. 14, 15. John 6. 31.

[e] Ex. 17. 6. Num. 20. 9, &c.

[f] Deut. 1. 8.

† Heb. *which thou hadst lift up thy hand to give them.* Num. 14. 30.

[g] ver. 29. Ps. 106. 6.

[h] Deut. 31. 27. 2 Kings 17. 14. 2 Chron. 30. 8. Jer. 19. 15.

[i] Ps. 78. 11, 42, 43.

[k] Num. 14. 4.

† Heb. *a God of pardons.*

[l] Ex. 34. 6. Num. 14. 18. Ps. 86. 5, 15. Joel 2. 13.

[m] Ex. 32. 4.

[n] ver. 27. Ps. 106. 45.

[o] Ex. 13. 21, 22. Num. 14. 14. 1 Cor. 10. 1.

[p] Num. 11. 17. Isa. 63. 11.

[q] Ex. 16. 15. Josh. 5. 12.

[r] Ex. 17. 6.

[s] Deut. 2. 7.

6 [f]Thou, *even* thou, *art* LORD alone; [g]thou hast made heaven, [h]the heaven of heavens, with [i]all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou [k]preservest them all; and the host of heaven worshippeth thee.

7 Thou *art* the LORD the God, who didst choose [l]Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of [m]Abraham;

8 And foundest his heart [n]faithful before thee, and madest a [o]covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it*, *I say*, to his seed, and [p]hast performed thy words; for thou *art* righteous:

9 [q]And didst see the affliction of our fathers in Egypt, and [r]heardest their cry by the Red sea:

10 And [s]shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they [t]dealt proudly against them. So didst thou [u]get thee a name, as *it is* this day.

11 [x]And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, [y]as a stone into the mighty waters.

12 Moreover, thou [z]leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 [a]Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them [b]right judgments, and †true laws, good statutes and commandments:

14 And madest known unto them thy [c]holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And [d]gavest them bread from heaven for their hunger, and [e]broughtest forth water for them out of the rock for their thirst, and promisedst them that they should [f]go in to possess the land †which thou hadst sworn to give them.

16 [g]But they and our fathers dealt proudly, and [h]hardened their necks, and hearkened not to thy commandments,

17 And refused to obey, [i]neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed [k]a captain to return to their bondage: but thou *art* †a God ready to pardon, [l]gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

18 Yea, [m]when they had made them a molten calf, and said, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations;

19 Yet thou in thy [n]manifold mercies forsookest them not in the wilderness: the [o]pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

20 Thou gavest also thy [p]good Spirit to instruct them, and withheldest not thy [q]manna from their mouth, and gavest them [r]water for their thirst.

21 Yea, [s]forty years didst thou sustain them in

the wilderness, *so that* they lacked nothing; their [r]clothes waxed not old, and their feet swelled not.

22 Moreover, thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of [u]Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 [x]Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess *it*.

24 So [y]the children went in and possessed the land, and [z]thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them †as they would.

25 And they took strong cities, and a [a]fat land, and possessed [b]houses full of all goods, ‖wells digged, vineyards and oliveyards, and †fruit-trees in abundance: so they did eat, and were filled, and [c]became fat, and delighted themselves in thy great [d]goodness.

26 Nevertheless, they [e]were disobedient, and rebelled against thee, and [f]cast thy law behind their backs, and slew thy [g]prophets which testified against them to turn them to thee, and they wrought great provocations.

27 [h]Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou [i]heardest *them* from heaven; and according to thy manifold mercies [k]thou gavest them saviours, who saved them out of the hand of their enemies.

28 But after they had rest †[l]they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned and cried unto thee, thou heardest *them* from heaven; and [m]many times didst thou deliver them according to thy mercies;

29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they [n]dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, ([o]which if a man do, he shall live in them;) and †withdrew the shoulder, and hardened their neck, and would not hear.

30 Yet many years didst thou †forbear them, and testifiedst [p]against them by thy Spirit †[q]in thy prophets: yet would they not give ear: [r]therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless, for thy great mercies' sake [s]thou didst not utterly consume them, nor forsake them; for thou *art* [t]a gracious and merciful God.

32 Now therefore, our God, the great, the [u]mighty, and the terrible God, who keepest covenant and mercy, let not all the †trouble seem little before thee, †that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, [x]since the time of the kings of Assyria unto this day.

33 Howbeit, [y]thou *art* just in all that is brought upon us; for thou hast done right, but [z]we have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

35 For they have [a]not served thee in their kingdom, and in [b]thy great goodness that thou gavest them, and in the large and [c]fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, [d]we *are* servants this day, and *for* the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we *are* servants in it:

37 And [e]it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have [f]dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress.

38 And because of all this we [g]make a sure *covenant* and write *it;* and our princes, Levites, *and* priests, †[h]seal *unto it*

CHAP. X.

The names of them that sealed the covenant.

NOW †those that sealed *were*, [a]Nehemiah ‖the Tirshatha, [b]the son of Hachaliah, and Zidkijah,

2 [c]Seraiah, Azariah, Jeremiah,

3 Pashur, Amariah, Malchijah,

4 Hattush, Shebaniah, Malluch,

5 Harim, Meremoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meshullam, Abijah, Mijamin,

8 Maaziah, Bilgai, Shemaiah: these *were* the priests.

9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

11 Micha, Rehob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodijah, Bani, Beninu.

14 The chief of the people: [d]Parosh, Pahath, moab, Elam, Zatthu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hizkijah, Azzur,

18 Hodijah, Hashum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Magpiash, Meshullam, Hezir,

21 Meshezabeel, Zadok, Jaddua,

22 Pelatiah, Hanan, Anaiah,

23 Hoshea, Hananiah, Hashub,

24 Hallohesh, Pileha, Shobek,

25 Rehum, Hashabnah, Maaseiah.

26 And Ahijah, Hanan, Anan,

27 Malluch, Harim, Baanah.

28 ¶ [e]And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, [f]and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They clave to their brethren, their nobles, [g]and entered into a curse, and into an oath, [h]to walk in God's law, which was given †by Moses the servant of God, and to observe and do all the com

Before CHRIST about 445.

[t] Deut. 8.4. & 29. 5.
[u] Num. 21. 21, &c.
[x] Gen. 22. 17.
[y] Josh. 1. 2, &c.
[z] Ps. 44. 2, 3.
† Heb. *according to their will.*
[a] ver. 35. Num. 13. 27. Deut. 8. 7, 8. Ezek. 20.6.
[b] Deut. 6. 11.
‖ Or, *cisterns.*
† Heb. *tree of food.*
[c] Deut. 32. 15.
[d] Hos. 3.5.
[e] Judg. 2. 11, 12. Ezek. 20. 21.
[f] 1 Kings 14. 9. Ps. 50. 17.
[g] 1 Kings 18. 4. & 19. 10. 2 Chron. 24.20,21. Matt. 23. 37. Acts 7. 52.
[h] Judg. 2. 14. & 3. 8, &c. Ps. 106. 41, 42.
[i] Ps. 106. 44.
[k] Judg. 2. 18 & 3.9.
† Heb. *they returned to do evil.*
[l] So Judg. 3. 11, 12, 30.& 4.1. & 5. 31. & 6. 1.
[m] Ps. 106. 43.
[n] ver. 16.
[o] Lev.18. 5. Ezek. 20. 11. Rom. 10.5. Gal. 3. 12.
† Heb. *they gave a withdrawing shoulder,* Zech. 7.11.
† Heb. *protract over them.*
[p] 2 Kings 17. 13. 2 Chron. 36. 15. Jer. 7. 25. & 25. 4.
† Heb. *in the hand of thy prophets.*
[q] See Acts 7. 51. 1 Pet.1.11. 2 Pet.1.21.
[r] Isa. 5. 5. & 42. 24. Jer. 4. 27. & 5. 10, 18. ver. 17.
[u] Ex. 34. 6, 7. ch. 1. 5.
† Heb. *weariness.*
† Heb. *that hath found us.*
[x] 2 Kings 17. 3. Dan. 9. 14. Ps.119.137.
[y] Ps.106.6. Dan. 9. 5, 6, 7.
[z] Before CHRIST 445.
[a] Deut. 28. 47.
[b] ver. 25.
[c] ver. 25.
[d] Deut. 28. 48. Ezra 9. 9.
[e] Deut. 28. 33, 51.
[f] Deut. 28. 48.
[g] 2 Kings 23. 3. 2 Chron. 29. 10. & 34. 31. ch. 10. 29. Ezra 10. 3.
† Heb. are *at the sealing,* or, *sealed.*
[h] ch. 10. 1.
† Heb. *at the sealings,* ch. 9. 38.
[a] ch. 8. 9.
‖ Or, *the governor.*
[b] ch. 1. 1.
[c] See ch.12. 1–21.
[d] See Ezra 2. 3, &c. ch.7. 8,&c.
[e] Ezra 2. 36–43.
[f] Ezra 9.1. & 10. 11, 12, 19. ch. 13. 3.
[g] Deut. 29. 12, 14. ch. 5. 12, 13. Ps. 119. 106.
[h] 2 Kings 23. 3. 2 Chron. 34. 31.
† Heb. *by the hand of.*

mandments of the LORD our Lord, and his judgments and his statutes;

30 And that we would not give [i]our daughters unto the people of the land, nor take their daughters for our sons:

31 [k]And *if* the people of the land bring ware or any victuals on the sabbath day to sell, *that* we would not buy it of them on the sabbath, or on the holy day: and *that* we would leave the [l]seventh year, and the [m]exaction of †every debt.

32 Also we made ordinances for us, to charge curselves yearly with the third part of a shekel for the service of the house of our God;

33 For [n]the shew-bread, and for the [o]continual meat-offering, and for the continual burnt-offering, of the sabbaths, of the new-moons, for the set feasts, and for the holy *things*, and for the sin-offerings to make an atonement for Israel, and *for* all the work of the house of our God.

34 And we cast the lots among the priests, the Levites, and the people, [p]for the wood-offering, to bring *it* into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, [q]as *it is* written in the law:

35 And [r]to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the LORD:

36 Also the first-born of our sons, and of our cattle, as *it is* written [s]in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God.

37 [t]And *that* we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and [u]the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites [x]when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to [y]the chambers, into the treasure-house.

39 For the children of Israel and the children of Levi [z]shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: [a]and we will not forsake the house of our God.

CHAP. XI.

A catalogue of those who dwelt at Jerusalem.

AND the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem [a]the holy city, and nine parts *to dwell* in *other* cities.

2 And the people blessed all the men that [b]willingly offered themselves to dwell at Jerusalem.

3 ¶ [c]Now these *are* the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the priests, and the Levites, and [d]the Nethinims, and [e]the children of Solomon's servants.

4 And [f]at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of [g]Perez;

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem *were* four hundred threescore and eight valiant men.

7 And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri *was* their overseer: and Judah the son of Senuah *was* second over the city.

10 [h]Of the priests: Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler of the house of God.

12 And their brethren that did the work of the house *were* eight hundred twenty and two; and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer *was* Zabdiel, ‖the son of *one of* the great men.

15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

16 And Shabbethai and Jozabad, of the chief of the Levites, †*had* the oversight of [i]the outward business of the house of God.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in [k]the holy city *were* two hundred fourscore and four.

19 Moreover, the porters, Akkub, Talmon, and their brethren that kept †the gates, *were* an hundred seventy and two.

20 ¶ And the residue of Israel, of the priests, *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 [l]But the Nethinims dwelt in ‖Ophel: and Ziha and Gispa *were* over the Nethinims.

22 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hasha-

Before CHRIST 445.

i Ex. 34. 16. Deut. 7. 3. Ezra 9. 12, 14.
k Ex. 20. 10. Lev. 23. 3. Deut. 5. 12. ch. 13. 5, &c.
l Ex. 23. 10, 11. Lev. 25. 4.
m Deut. 15. 1, 2. ch. 5. 12.
† Heb. *every hand.*
n Lev. 24. 5, &c. 2 Chron. 2. 4.
o See Num. 28. & 29.
p ch. 13. 31. Isa. 40. 16.
q Lev. 6. 12.
r Ex. 23. 19. & 34. 26. Lev. 19. 23. Num. 18. 12. Deut. 26. 2.
s Ex. 13. 2, 12, 13. Lev. 27. 26, 27. Num. 18. 15, 16.
t Lev. 23. 17. Num. 15. 19. & 18. 12, &c. Deut. 18. 4. & 26. 2.
u Lev. 27. 30. Num. 18. 21, &c.
x Num. 18. 26.
y 1 Chron. 9. 26. 2 Chron. 31. 11.
z Deut. 12. 6, 11. 2 Chron. 31. 12. ch. 13. 12.
a ch. 13. 10, 11.
b Judg. 5. 9.
c 1 Chron. 9. 2, 3.

Before CHRIST 445.

d Ezra 2. 43.
e Ezra 2. 55.
f 1 Chron. 9. 3, &c.
g Gen. 38. 29, *Pharez.*
h 1 Chron. 9. 10, &c.
‖ Or, *the son of Haggedolim.*
† Heb. were *over.*
i 1 Chron. 26. 29.
k ver. 1.
† Heb. *at the gates.*
a ver. 18. Matt. 4. 5. & 27. 53.
l See ch. 3. 26.
‖ Or, *the tower.*

biah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers *were* over the business of the house of God.

23 For [m]*it was* the king's commandment concerning them, that ‖a certain portion should be for the singers, due for every day.

24 And Pethahiah the son of Meshezabeel, of the children of [n]Zerah the son of Judah, *was* [o]at the king's hand in all matters concerning the people.

25 And for the villages, with their fields, *some* of the children of Judah dwelt at [p]Kirjath-arba, and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jekabzeel, and *in* the villages thereof,

26 And at Jeshua, and at Moladah, and at Beth-phelet,

27 And at Hazar-shual, and at Beer-sheba, and *in* the villages thereof,

28 And at Ziklag, and at Mekonah, and *in* the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachish, and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom.

31 The children also of Benjamin ‖from Geba *dwelt* ‖at Michmash, and Aija, and Beth-el, and *in* their villages.

32 *And* at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, [q]the valley of craftsmen.

36 And of the Levites *were* divisions *in* Judah, *and* in Benjamin.

CHAP. XII.

The solemnity of the dedication of the walls.

NOW these *are* the [a]priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: [b]Seraiah, Jeremiah, Ezra,

2 Amariah, ‖Malluch, Hattush,

3 ‖Shechaniah, ‖Rehum, ‖Meremoth,

4 Iddo, ‖Ginnetho, [c]Abijah,

5 ‖Miamin, ‖Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 ‖Sallu, Amok, Hilkiah, Jedaiah. These *were* the chief of the priests and of their brethren in the days of [d]Jeshua.

8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, [e]*which was* over ‖the thanksgiving, he and his brethren.

9 Also Bakbukiah and Unni, their brethren, *were* over against them in the watches.

10 ¶And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;

13 Of Ezra, Meshullam; of Amariah, Jehohanan;

14 Of Melicu, Jonathan; of Shebaniah, Joseph;

15 Of Harim, Adna; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginnethon, Meshullam;

17 Of Abijah, Zichri: of Miniamin, of Moadiah, Piltai;

18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;

19 And of Joiarib, Mattenai; of Jedaiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

22 ¶The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: also the priests, to the reign of Darius the Persian.

23 The sons of Levi, the chief of the fathers, *were* written in the book of the [f]Chronicles, even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise *and* to give thanks, [g]according to the commandment of David the man of God, [h]ward over against ward.

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters keeping the ward at the ‖thresholds of the gates.

26 These *were* in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah [i]the governor, and of Ezra the priest, [k]the scribe.

27 ¶And at [l]the dedication of the wall of Jerusalem, they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, [m]both with thanksgivings, and with singing, *with* cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;

29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave* thanks, *whereof* [n]*one* went on the right hand upon the wall [o]toward the dung-gate:

32 And after them went Hoshaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And *certain* of the priests' sons [p]with trumpets; *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with [q]the musical instruments of David the man of God, and Ezra the scribe before them.

37 [r]And at the fountain-gate, which was over against them, they went up by [s]the stairs of the city of David, at the going up of the wall, above the house of David, even unto [t]the water-gate eastward.

38 [u]And the other *company of them that gave*

Before CHRIST 445.

[m] See Ezra 6. 8, 9. & 7. 20, &c.
‖ Or, *to a sure ordinance.*
[n] Gen. 38. 30, *Zarah.*
[o] 1 Chron. 18. 17. & 23. 28.
[p] Josh. 14. 15.
[f] 1 Chron. 9. 14, &c.
[g] 1 Chron. 23, & 25, & 26.
[h] Ezra 3. 11.
‖ Or, *treasuries*, or, *assemblies.*
[i] ch. 8. 9.
[k] Ezra 7. 6, 11.
445.
[l] Deut. 20. 5. Ps. 30, title.
‖ Or, *of Geba.*
‖ Or, *to Michmash.*
[m] 1 Chron. 25. 6. 2 Chron. 5. 13. & 7. 6.
[q] 1 Chron. 4. 14.

about 536.
[a] Ezra 2. 1, 2.
[b] See ch. 10. 2–8.
‖ Or, *Melicu*, ver. 14.
‖ Or, *Shebaniah*, ver. 14.
‖ Or, *Harim*, ver. 15.
‖ Or, *Meraioth*, ver. 15.
‖ Or, *Ginnethon*, ver. 16.
[c] Luke 1. 5.
‖ Or, *Miniamin*, ver. 17.
‖ Or, *Moadiah*, ver. 17.
‖ Or, *Sallai*, ver. 20.
[d] Ezra 3. 2. Hag. 1. 1. Zech. 3. 1.
[e] ch. 11. 17.
‖ That is, *the psalms of thanksgiving.*
[n] See ver. 38.
[o] ch. 2. 13. & 3. 13.
[p] Num. 10. 2, 8.
[q] 1 Chron. 23. 5.
[r] ch. 2. 14. & 3. 15.
[s] ch. 3. 15.
[t] ch. 3. 26. & 8. 1, 3, 16.
[u] See ver. 31.

thanks went over against *them*, and I after them, and the half of the people upon the wall, from beyond [z]the tower of the furnaces even unto [y]the broad wall;

39 [z]And from above the gate of Ephraim, and above [a]the old gate, and above [b]the fish-gate, [c]and the tower of Hananeel, and the tower of Meah, even unto [d]the sheep-gate: and they stood still in [e]the prison-gate.

40 So stood the two *companies of them that gave* thanks in the house of God, and I, and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers †sang loud, with Jezrahiah *their* overseer.

43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

44 ¶ [f]And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them out of the fields of the cities the portions ‖of the law for the priests and Levites: †for Judah rejoiced for the priests and for the Levites †that waited.

45 And both the singers and the porters kept the ward of their God, and the ward of the purification, [g]according to the commandment of David, *and* of Solomon his son.

46 For in the days of David [h]and Asaph of old *there were* chief of the singers, and songs of praise and thanksgiving unto God.

47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: [i]and they ‖sanctified *holy things* unto the Levites; [k]and the Levites sanctified *them* unto the children of Aaron.

CHAP. XIII.

Divers abuses reformed by Nehemiah.

ON that day [a]† they read in the book of Moses in the †audience of the people; and therein was found written, [b]that the Ammonite and the Moabite should not come into the congregation of God forever;

2 Because they met not the children of Israel with bread and with water, but [c]hired Balaam against them, that he should curse them: [d]howbeit, our God turned the curse into a blessing.

3 Now it came to pass, when they had heard the law, [e]that they separated from Israel all the mixed multitude.

4 ¶ And before this, Eliashib the priest, †having the oversight of the chamber of the house of our God, *was* allied unto Tobiah.

5 And he had prepared for him a great chamber, [f]where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, (†[g]which was commanded *to be given* to the Levites, and the singers and the porters,) and the offerings of the priests.

6 But in all this *time* was not I at Jerusalem: [h]for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and †after certain days ‖obtained I leave of the king:

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in [i]preparing him a chamber in the courts of the house of God.

8 And it grieved me sore: therefore I cast forth all the household-stuff of Tobiah out of the chamber.

9 Then I commanded, and they [k]cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.

10 ¶ And I perceived that the portions of the Levites had [l]not been given *them:* for the Levites and the singers, that did the work, were fled every one to [m]his field.

11 Then [n]contended I with the rulers, and said, [o]Why is the house of God forsaken? And I gathered them together, and set them in their †place.

12 [p]Then brought all Judah the tithe of the corn and the new wine and the oil unto the ‖treasuries.

13 [q]And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe; and of the Levites, Pedaiah: and †next to them *was* Hanan the son of Zaccur, the son of Mattaniah: for they were counted [r]faithful, and †their office *was* to distribute unto their brethren.

14 [s]Remember me, O my God, concerning this, and wipe not out my †good deeds that I have done for the house of my God, and for the ‖offices thereof.

15 ¶ In those days saw I in Judah *some* treading wine-presses [t]on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, [u]which they brought into Jerusalem on the sabbath day: and I testified *against them* in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 [x]Then I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath day?

18 [y]Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

19 And it came to pass, that, when the gates of Jerusalem [z]began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: [a]and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day.

20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye †about the wall? if ye do *so* again, I will lay hands on you. From that time forth came they no *more* on the sabbath.

Before CHRIST 445.

[z] ch. 3. 11.
[y] ch. 3. 8.
[z] 2 Kings 14. 13. ch. 8. 16.
[a] ch. 3. 6.
[b] ch. 3. 3.
[c] ch. 3. 1.
[d] ch. 3. 32.
[e] Jer. 32. 2.
† Heb. *made* their voice *to be heard.*
[f] 2 Chron. 13.11,12. ch.13.5,12, 13.
‖ That is, *appointed by the law.*
† Heb. *for the joy of Judah.*
† Heb. *that stood.*
[g] 1 Chron. 25. & 26.
[h] 1 Chron. 25.1,&c. 2 Chron. 29. 30.
[i] Num. 18. 21, 24.
‖ That is, *set apart.*
[k] Num. 18. 26.
[a] Deut. 31. 11, 12. 2 Kings 23. 2. ch. 8. 3, 8. & 9. 3. Isa. 34. 16.
† Heb. *there was read.*
† Heb. *ears.*
[b] Deut. 23. 3, 4.
[c] Num. 22. 5. Josh. 24. 9, 10.
[d] Num. 23. 11. & 24. 10. Deut. 23.5.
[e] ch. 9. 2. & 10. 28.
† Heb. *being set over,* ch. 12. 44.
[f] ch. 12. 44.
† Heb. *the commandment of the Levites.*
[g] Num. 18. 21, 24.

Before CHRIST about 434.

[h] ch. 5. 14.
† Heb. *at the end of days.*
‖ Or, *I earnestly requested.*
[i] ver. 1, 5.
[k] 2 Chron. 29. 5, 15, 16, 18.
[l] Mal. 3. 8.
[m] Num. 35. 2.
[n] ver. 17, 25. Prov. 28.4.
[o] ch. 10. 39.
† Heb. *standing.*
[p] ch. 10. 38, 39. & 12. 44.
‖ Or, *store-houses.*
[q] ch. 12.44. 2 Chron. 31. 12.
† Heb. *at their hand.*
[r] ch. 7. 2. 1 Cor. 4. 2.
† Heb. it was *upon them.*
[s] ver.22,31. ch. 5. 19.
† Heb. *kindnesses.*
‖ Or, *observations.*
[t] Ex.20.10.
[u] Jer. 17. 21, 22. ch. 10. 31.
[x] ver. 11.
[y] Jer. 17. 21,22,23.
[z] Lev. 23. 32.
[a] Jer. 17. 21, 22.
† Heb. *before the wall?*

22 And I commanded the Levites, that [b]they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath day. [c]Remember me, O my God, *concerning* this also, and spare me according to the ‖greatness of thy mercy.

23 ¶In those days also saw I Jews *that* †[d]had married wives of Ashdod, of Ammon, *and* of Moab:

24 And their children spake half in the speech of Ashdod, and †could not speak in the Jews' language, but according to the language †of each people.

25 And I [e]contended with them, and ‖cursed them, and smote certain of them, and plucked off their hair and made them [f]swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 [g]Did not Solomon king of Israel sin by these things? yet [h]among many nations was there no king like him, [i]who was beloved of his God, and God made him king over all Israel: [k]nevertheless even him did outlandish women cause to sin.

27 Shall we then hearken unto you to do all this great evil, to [l]transgress against our God in marrying strange wives?

28 And *one* of the sons [m]of Joiada, the son of Eliashib the high priest, *was* son-in-law to Sanballat the Horonite: therefore I chased him from me.

29 [n]Remember them, O my God, †because they have defiled the priesthood, and [o]the covenant of the priesthood, and of the Levites.

30 [p]Thus cleansed I them from all strangers, and [q]appointed the wards of the priests and the Levites, every one in his business;

31 And for [r]the wood-offering, at times appointed, and for the first-fruits. [s]Remember me, O my God, for good.

Before CHRIST about 434.

[b] ch. 12. 30.
[c] ver. 14, 31.
‖ Or, *multitude.*
about 434.
† Heb. *had made to dwell* with them.
[d] Ezra 9. 2.
† Heb. *they discerned not to speak.*
† Heb. *of people and people.*
[e] ver. 11. Prov. 28. 4.
‖ Or, *reviled them.*
[f] Ezra 10. 5. ch. 10. 29, 30.
[g] 1 Kings 11. 1, &c.
[h] 1 Kings 3. 13. 2 Chron. 1. 12.

Before CHRIST about 434.

[i] 2 Sam. 12. 24.
[k] 1 Kings 11. 4, &c.
[l] Ezra 10. 2.
[m] ch. 12. 10, 22.
[n] ch. 6. 14.
† Heb. *for the defilings.*
[o] Mal. 2. 4, 11, 12.
[p] ch. 10. 30.
[q] ch. 12. 1, &c.
[r] ch. 10. 34.
[s] ver. 14, 22.

The BOOK of ESTHER.

CHAP. I.

1 *Ahasuerus maketh royal feasts.* 10 *Vashti sent for.*

NOW it came to pass in the days of [a]Ahasuerus, (this *is* Ahasuerus which reigned [b]from India even unto Ethiopia, [c]*over* an hundred and seven and twenty provinces:)

2 *That* in those days, when the king Ahasuerus [d]sat on the throne of his kingdom, which *was* in [e]Shushan the palace,

3 In the third year of his reign, he [f]made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him:

4 When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, *even* an hundred and fourscore days.

5 And when these days were expired, the king made a feast unto all the people that were †present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

6 *Where were* white, green, and ‖blue *hangings*, fastened with cords of fine linen and purple to silver rings and pillars of marble: [g]the beds *were of* gold and silver, upon a pavement ‖of red, and blue, and white, and black marble.

7 And they gave *them* drink in vessels of gold, (the vessels being diverse one from another,) and †royal wine in abundance, †according to the state of the king.

8 And the drinking *was* according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women *in* the royal house which *belonged* to king Ahasuerus.

10 ¶On the seventh day, when [h]the heart of the king was merry with wine, he commanded Mehuman, Biztha, [i]Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven ‖chamberlains that served in the presence of Ahasuerus the king,

Before CHRIST about 521.

[a] Ezra 4. 6 Dan. 9. 1.
[b] ch. 8. 9.
[c] Dan. 6. 1.
[d] 1 Kings 1. 46.
[e] Neh. 1. 1. about 519.
[f] Gen. 40. 20. ch. 2. 18. Mark 6. 21.
† Heb. *found.*
‖ Or, *violet.*
[g] See ch. 7. 8. Ezek. 23. 41. Amos 2. 8. & 6. 4.
‖ Or, *of porphyre, and marble, and alabaster, and stone of blue colour.*
† Heb. *wine of the kingdom.*
† Heb. *according to the hand of the king.*
[h] 2 Sam. 13. 28.
[i] ch. 7. 9.
‖ Or, *eunuchs.*

Before CHRIST about 519.

† Heb. *good of countenance.*
† Heb. *which* was *by the hand of* his *eunuchs.*
[k] Jer. 10. 7. Dan. 2. 12. Matt. 2. 1.
[l] 1 Chron. 12. 32.
[m] Ezra 7. 14.
[n] 2 Kings 25. 19.
† Heb. *What to do.*
[o] Eph. 5. 33.
† Heb. *If it be good with the king.*
† Heb. *from before him.*
† Heb. *that it pass not away.* ch. 8. 8. Dan. 6. 8, 12, 15.
† Heb. *unto her companion*

11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she *was* †fair to look on.

12 But the queen Vashti refused to come at the king's commandment †by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

13 ¶Then the king said to the [k]wise men, [l]which knew the times, (for so *was* the king's manner toward all that knew law and judgment:

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, the [m]seven princes of Persia and Media, [n]which saw the king's face, *and* which sat the first in the kingdom;)

15 †What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall [o]despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath.

19 †If it please the king, let there go a royal commandment †from him, and ¶let it be written among the laws of the Persians and the Medes, †that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate †unto another that is better than she.

20 And when the king's decree which he shall

make shall be published throughout all his empire, (for it is great,) all the wives shall [p]give to their husbands honour, both to great and small.

21 And the saying †pleased the king and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, [q]into every province according to the writing thereof, and to every people after their language, that every man should [r]bear rule in his own house; and †that *it* should be published according to the language of every people.

CHAP. II.

Out of the choice of virgins, a queen is to be chosen.

AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and [a]what was decreed against her.

2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, †unto the custody of ‖Hege the king's chamberlain, keeper of the women; and let their things for purification be given *them:*

4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

5 ¶ *Now* in Shushan the palace there was a certain Jew, whose name *was* Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

6 [b]Who had been carried away from Jerusalem with the captivity which had been carried away with ‖Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he †brought up Hadassah, (that *is* Esther,) [c]his uncle's daughter: for she had neither father nor mother, and the maid *was* †fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were [d]gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her [e]things for purification, with †such things as belonged to her, and seven maidens *which were* meet to be given her, out of the king's house: and †he preferred her and her maids unto the best *place* of the house of the women.

10 [f]Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew *it.*

11 And Mordecai walked every day before the court of the women's house, †to know how Esther did, and what should become of her.

Before CHRIST about 519.

[p] Eph. 5. 33. Col. 3. 18. 1 Pet. 3. 1.
† Heb. *was good in the eyes of the king.*
[q] ch. 8. 9.
[r] Eph. 5. 22,23,24. 1 Tim. 2. 12.
† Heb. *that one should publish* it *according to the language of his people.*

518.

[a] ch. 1. 19, 20.

† Heb. *unto the hand.*
‖ Or, *Hegai,* ver. 8.

[b] 2 Kings 24. 14,15. 2 Chron. 36. 10,20. Jer. 24. 1.
‖ Or, *Jehoiachin.* 2 Kings 24. 6.
† Heb. *nourished.* Eph. 6. 4.
[c] ver. 15.
† Heb. *fair of form and good of countenance.*

[d] ver. 3.

[e] ver. 3, 12.
† Heb. *her portions.*
† Heb. *he changed her.*

[f] ver. 20.

† Heb. *to know the peace.*

Before CHRIST about 515.

about 515.
[g] ver. 7.

‖ Or, *kindness.*
† Heb. *before him.*

about 514.
[h] ch. 1. 3.

† Heb. *rest.*

[i] ver. 21. ch. 3. 2.
[k] ver. 10.

‖ Or, *Bigthana.* ch. 6. 2.
† Heb. *the threshold.*

[m] ch. 6. 2.

[n] ch. 6. 1.

about 510.

[b] Num. 24. 7. 1 Sam. 15. 8.
[c] ch. 2. 19.

[d] ver. 5. Ps. 15. 4.

12 ¶ Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit,* six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;)

13 Then thus came *every* maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 ¶ Now when the turn of Esther, [g]the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.

16 So Esther was taken unto king Ahasuerus into his house-royal in the tenth month, which *is* the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and ‖favour †in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king [h]made a great feast unto all his princes and his servants, *even* Esther's feast; and he made a †release to the provinces, and gave gifts, according to the state of the king.

19 And when the virgins were gathered together the second time, then Mordecai sat [i]in the king's gate.

20 [k]Esther had not *yet* shewed her kindred, nor her people, as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

21 ¶ In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, ‖Bigthan and Teresh, of those which kept †the door, were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was known to Mordecai, [m]who told *it* unto Esther the queen; and Esther certified the king *thereof* in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in [n]the book of the Chronicles before the king.

CHAP. III.

Haman seeketh revenge upon all the Jews.

AFTER these things did king Ahasuerus promote Haman the son of Hammedatha the [b]Agagite, and advanced him, and set his seat above all the princes that *were* with him.

2 And all the king's servants that *were* [c]in the king's gate, bowed, and reverenced Haman; for the king had so commanded concerning him. But Mordecai [d]bowed not, nor did *him* reverence.

3 Then the king's servants which *were* in the king's gate, said unto Mordecai, Why transgressest thou the [e]king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew.

5 And when Haman saw that Mordecai [f]bowed not, nor did him reverence, then was Haman [g]full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman [h]sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

7 ¶ In the first month, (that *is*, the month Nisan,) in the twelfth year of king Ahasuerus, [i]they cast Pur, that *is*, the lot, before Haman from day to day, and from month to month, *to* the twelfth *month*, that *is*, the month Adar.

8 ¶ And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and [k]their laws *are* diverse from all people; neither keep they the king's laws: therefore it *is* not †for the king's profit to suffer them.

9 If it please the king, let it be written †that they may be destroyed: and I will †pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries.

10 And the king [l]took [m]his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' ‖enemy.

11 And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as it seemeth good to thee.

12 [n]Then were the king's ‖scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province, [o]according to the writing thereof, and *to* every people after their language; [p]in the name of king Ahasuerus was it written, and sealed with the king's ring.

13 And the letters were [q]sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, [r]in one day, *even* upon the thirteenth *day* of the twelfth month, which *is* the month Adar, and [t]*to take* the spoil of them for a prey.

14 [u]The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but [x]the city Shushan was perplexed.

CHAP. IV.

The great mourning of Mordecai and the Jews.

WHEN Mordecai perceived all that was done, Mordecai [a]rent his clothes, and put on sackcloth [b]with ashes, and went out into the midst of the city, and [c]cried with a loud and a bitter cry;

2 And came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth.

3 And in every province whithersoever the king's commandment and his decree came, *there was* great mourning among the Jews, and fasting, and weeping, and wailing; and †many lay in sackcloth and ashes.

4 ¶ So Esther's maids and her †chamberlains came and told *it* her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not.

5 Then called Esther for Hatach, *one* of the king's chamberlains, †whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

6 So Hatach went forth to Mordecai, unto the street of the city, which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of [d]the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

8 Also he gave him [e]the copy of the writing of the decree that was given at Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the [f]inner court, who is not called, [g]*there is* one law of his to put *him* to death, except such [h]to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, *then* shall there †enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth, whether thou art come to the kingdom for *such* a time as this?

15 ¶ Then Esther bade *them* return Mordecai *this answer*,

16 Go, gather together all the Jews *that are* †present in Shushan, and fast ye for me, and neither eat nor drink [i]three days, night or day: I also and my maidens will fast likewise: and so will I go in unto the king, which *is* not according to the law; [k]and if I perish, I perish.

17 So Mordecai †went his way, and did according to all that Esther had commanded him.

Before CHRIST about 510.

[e] ver. 2.

[f] ver. 2. ch. 5. 9.

[g] Dan. 3. 19.

[h] Ps. 83. 4.

510.

[i] ch. 9. 24.

[k] Ezra 4. 13. Acts 16. 20. †Heb. *meet*, or, *equal*. †Heb. *to destroy them*. †Heb. *weigh*.

[l] Gen. 41. 42.

[m] ch. 8. 2, 8. ‖Or, *oppressor*, ch. 7. 6.

[n] ch. 8. 9. ‖Or, *secretaries*.

[o] ch. 1. 22. & 8. 9.

[p] 1 Kings 21. 8. ch. 8. 8, 10.

[q] ch. 8. 10.

[r] ch. 8. 12, &c.

[t] ch. 8. 11.

[u] ch. 8. 13, 14.

[x] See ch. 8. 15. Prov. 29. 2.

about 510.

[a] 2 Sam. 1. 11.

Before CHRIST about 510.

[b] Josh. 7. 6. Ezek. 27. 30.

[c] Gen. 27. 34.

†Heb. *sackcloth and ashes were laid under many*. Isa. 58. 5. Dan. 9. 3.

†Heb. *eunuchs*.

†Heb. *whom he had set before her*.

[d] ch. 3. 9.

[e] ch. 3. 14, 15.

[f] ch. 5. 1.

[g] Dan. 2. 9.

[h] ch. 5. 2. & 8. 4.

†Heb. *respiration*. Job 9. 18.

†Heb. *found*.

[i] See ch. 5. 1.

[k] See Gen. 43. 14.

†Heb. *passed*.

CHAP. V.

Esther obtaineth the grace of the golden sceptre.

NOW it came to pass [a]on the third day, that Esther put on *her* royal *apparel*, and stood in [b]the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw Esther the queen standing in the court, *that* [c]she obtained favour in his sight: and [d]the king held out to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what is thy request? [e]it shall be even given thee to the half of the kingdom.

4 And Esther answered, If *it seem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ [f]And the king said unto Esther at the banquet of wine, [g]What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

7 Then answered Esther, and said, My petition and my request *is:*

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and †to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.

9 ¶ Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, [h]that he stood not up, nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless, Haman [i]refrained himself; and when he came home, he sent and †called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and [k]the multitude of his children, and all *the things* wherein the king had promoted him, and how he had [l]advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king.

13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

14 ¶ Then said Zeresh his wife and all his friends unto him, Let a †[m]gallows be made of fifty cubits high, and to-morrow [n]speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused [o]the gallows to be made.

Before CHRIST about 510.

[a] See ch. 4. 16.
[b] See ch. 4. 11. & ch. 6. 4.
[c] See Esth. 15. 7, 8. Prov. 21. 1.
[d] ch. 4. 11. & 8. 4.
[e] So Mark 6. 23.
[f] ch. 7. 2.
[g] ch. 9. 12.
† Heb. *to do.*
[h] ch. 3. 5.
[i] So 2 Sam. 13. 22.
† Heb. *caused to come.*
[k] ch. 9. 7, &c.
[l] ch. 3. 1.
† Heb. *tree.*
[m] ch. 7. 9.
[n] ch. 6. 4.
[o] ch. 7. 10.

Before CHRIST about 510.

† Heb. *the king's sleep fled away.*
[a] ch. 2. 23.
‖ Or, *Bigthan*, ch. 2. 21.
† Heb. *threshold.*
[b] See ch. 5. 1.
[c] ch. 5. 14.
† Heb. *in whose honour the king delighteth.*
† Heb. *in whose honour the king delighteth.*
† Heb. *Let them bring the royal apparel.*
† Heb. *wherewith the king clotheth* himself.
[d] 1 Kings 1. 33.
† Heb. *cause him to ride.*
[e] Gen. 41. 43.
† Heb. *suffer not a whit to fall.*
[f] 2 Chron. 26. 20.
[g] 2 Sam. 15. 30. Jer. 14. 3, 4.
[h] ch. 5. 8.

CHAP. VI.

Ahasuerus rewardeth Mordecai.

ON that night †could not the king sleep, and he commanded to bring [a]the book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of ‖Bigthana and Teresh, two of the king's chamberlains, the keepers of the †door, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

4 ¶ And the king said, Who *is* in the court? (Now Haman was come into [b]the outward court of the king's house, [c]to speak unto the king to hang Mordecai on the gallows that he had prepared for him.)

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man †whom the king delighteth to honour? (Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?)

7 And Haman answered the king, For the man †whom the king delighteth to honour,

8 †Let the royal apparel be brought †which the king *useth* to wear, and [d]the horse that the king rideth upon, and the crown royal which is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and †bring him on horseback through the street of the city, [e]and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

10 Then the king said to Haman, Make haste, *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: †let nothing fail of all that thou hast spoken.

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai came again to the king's gate. But Haman [f]hasted to his house mourning, [g]and having his head covered.

13 And Haman told Zeresh his wife and all his friends every *thing* that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

14 And while they *were* yet talking with him, came the king's chamberlains, and hasted to bring Haman unto [h]the banquet that Esther had prepared.

CHAP. VII.

Esther maketh suit for her own life and her people's.

Before CHRIST about 510.

SO the king and Haman came †to banquet with Esther the queen.

2 And the king said again unto Esther on the second day [a]at the banquet of wine, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom.

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

4 For we are [b]sold, I and my people, †to be destroyed, to be slain, and to perish. But if we had been sold for bond-men and bond-women, I had held my tongue, although the enemy could not countervail the king's damage.

5 ¶ Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, †that durst presume in his heart to do so?

6 And Esther said, †The adversary and enemy *is* this wicked Haman. Then Haman was afraid ‖before the king and the queen.

7 ¶ And the king arising from the banquet of wine in his wrath *went* into the palace-garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace-garden into the place of the banquet of wine; and Haman was fallen upon [c]the bed whereon Esther *was*. Then said the king, Will he force the queen also †before me in the house? As the word went out of the king's mouth, they [d]covered Haman's face.

9 And [e]Harbonah, one of the chamberlains, said before the king, Behold also [f]the †gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So [g]they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

CHAP. VIII.

Esther maketh suit to reverse Haman's letters.

ON that day did the king Ahasuerus give the house of Haman, the Jews' enemy, unto Esther the queen. And Mordecai came before the king; for Esther had told [a]what he *was* unto her.

2 And the king took off [b]his ring which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

3 ¶ And Esther spake yet again before the king, and fell down at his feet, †and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

4 Then [c]the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king.

5 And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to reverse †the letters devised by Haman the son of Hammedatha the Agagite, ‖which he wrote to destroy the Jews which *are* in all the king's provinces:

6 For how can I †endure to see [d]the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 ¶ Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, [e]I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, [f]may no man reverse.

9 [g]Then were the king's scribes called at that time in the third month, that *is*, the month Sivan, on the three and twentieth *day* thereof; and it was written, according to all that Mordecai commanded, unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* [h]from India unto Ethiopia, an hundred twenty and seven provinces, unto every province [i]according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 [k]And he wrote in the king Ahasuerus's name, and sealed *it* with the king's ring, and sent letters by posts on horseback, *and* riders on mules, camels, *and* young dromedaries:

11 Wherein the king granted the Jews which *were* in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, and [l]*to take* the spoil of them for a prey,

12 [m]Upon one day in all the provinces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar.

13 [n]The copy of the writing for a commandment to be given in every province *was* †published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

14 *So* the posts that rode upon mules *and* camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 ¶ And Mordecai went out from the presence of the king in royal apparel of ‖blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and [o]the city of Shushan rejoiced, and was glad:

16 The Jews had [p]light, and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast [q]and a good day. And many of the people of the land [r]became Jews; for [s]the fear of the Jews fell upon them.

Before CHRIST about 510.

†Heb. *to drink.*

[a] ch. 5. 6.

†Heb. *be able that I may see.*
[d] ch. 7. 4. Neh. 2. 3.

[e] ver. 1. Prov. 13. 22.

[b] ch. 3. 9. & 4. 7.
†Heb. *that they should destroy, and kill, and cause to perish.*

[f] See ch. 1. 19. Dan. 6. 8, 12, 15.
[g] ch. 3. 12.

†Heb. *whose heart hath filled him.*
†Heb. *The man adversary.*
‖Or, *at the presence of.*

[h] ch. 1. 1.
[i] ch. 1. 22. & 3. 12.

[k] 1 Kings 21. 8. ch. 3. 12, 13.

[c] ch. 1. 6.
†Heb. *with me.*

[d] Job 9. 24.
[e] ch. 1. 10.
[f] ch. 5. 14. Ps. 7. 16. Prov. 11. 5, 6.
†Heb. *tree.*

[g] Dan. 6. 24. Ps. 37. 35, 36.

[l] See ch. 9. 10, 15, 16.
[m] ch. 3. 13, &c., & 9. 1.

[n] ch. 3. 14, 15.
†Heb. *revealed.*

[a] ch. 2. 7.
[b] ch. 3. 10.

‖Or, *violet.*

[o] See ch. 3. 15. Prov. 29. 2.
[p] Ps. 97. 11.

†Heb. *and she wept, and besought him.*

[c] ch. 4. 11. & 5. 2.

[q] 1 Sam. 25. 8. ch. 9. 19, 22.
[r] Ps. 18. 43.
[s] Gen. 35. 5. Ex. 15. 16. Deut. 2. 25. & 11. 25. ch. 9. 2.

CHAP. IX.

The Jews slay their enemies, and the sons of Haman.

Before CHRIST about 509.

NOW [a]in the twelfth month, that *is*, the month Adar, on the thirteenth day of the same, [b]when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews [c]had rule over them that hated them;)

2 The Jews [d]gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to [e]lay hand on such as sought their hurt: and no man could withstand them; for [f]the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and †officers of the king helped the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai *was* great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai [g]waxed greater and greater.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did †what they would unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 [h]The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; [i]but on the spoil laid they not their hand.

11 On that day the number of those that were slain in Shushan the palace †was brought before the king.

12 ¶And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now [k]what *is* thy petition? and it shall be granted thee: or what *is* thy request further? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan to do to-morrow also [l]according unto this day's decree, and †let Haman's ten sons [m]be hanged upon the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that *were* in Shushan [n]gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; [o]but on the prey they laid not their hand.

16 But the other Jews that *were* in the king's provinces [p]gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, [q]but they laid not their hands on the prey,

17 On the thirteenth day of the month Adar; and on the fourteenth day †of the same rested they, and made it a day of feasting and gladness.

Before CHRIST 509.

18 But the Jews that *were* at Shushan assembled together [r]on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar [s]*a day of* gladness and feasting, [t]and a good day, and of [u]sending portions one to another.

20 ¶And Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far,

21 To establish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22 As the days wherein the Jews rested from their enemies, and the month which was [y]turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of [z]sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, [a]had devised against the Jews to destroy them, and had cast Pur, that *is*, the lot, to †consume them, and to destroy them;

25 But †[b]when *Esther* came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should [c]return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim after the name of ‖Pur. Therefore, for all the words of [d]this letter, and *of that* which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as [e]joined themselves unto them, so as it should not †fail, that they would keep these two days according to their writing, and according to their *appointed* time every year;

28 And *that* these days *should be* remembered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not †fail from among the Jews, nor the memorial of them †perish from their seed.

29 Then Esther the queen, [f]the daughter of Abihail, and Mordecai the Jew, wrote with †all authority, to confirm this [g]second letter of Purim.

30 And he sent the letters unto all the Jews, to [h]the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth,

31 To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed †for themselves and for their seed, the matters of [i]the fastings and their cry.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

[a] ch. 8. 12.
[b] ch. 3. 13.
[c] 2 Sam. 22. 41.
[d] ch. 8. 11. & ver. 16.
[e] Ps. 71. 13, 24.
[f] ch. 8. 17.
† Heb. *those which did the business that* belonged *to the king.*
[g] 2 Sam. 3. 1. 1 Chron. 11. 9. Prov. 4. 18.
† Heb. *according to their will.*
[h] ch. 5. 11. Job 18. 19. & 27. 13, 14, 15. Ps. 21. 10.
[i] See ch. 8. 11.
† Heb. *came.*
[k] ch. 5. 6. & 7. 2.
[l] ch. 8. 11.
† Heb. *let men hang.*
[m] 2 Sam. 21. 6, 9.
[n] ver. 2. & ch. 8. 11.
[o] ver. 10.
[p] ver. 2. & ch. 8. 11.
[q] See ch. 8. 11.
† Heb. *in it.*
[r] ver. 11, 15.
[s] Deut. 16. 11, 14.
[t] ch. 8. 17.
[u] ver. 22. Neh. 8. 10, 12.
[y] Ps. 30. 11.
[z] ver. 19. Neh. 8. 11.
[a] ch. 3. 6, 7.
† Heb. *crush.*
† Heb. *when she came.*
[b] ver. 13, 14. ch. 7. 5, &c. & 8. 3, &c.
[c] ch. 7. 10. Ps. 7. 16.
‖ That is, *lot.*
[d] ver. 20.
[e] ch. 8. 17. Isa. 56. 3, 6. Zech. 2. 11.
† Heb. *pass.*
† Heb. *pass.*
† Heb. *be ended.*
[f] ch. 2. 15.
† Heb. *all strength.*
[g] See ch. 8. 10. & ver. 20.
[h] ch. 1. 1.
† Heb. *for their souls.*
[i] ch. 4. 3, 16.

THE TRIUMPH OF JOHN THE GREAT.

CHAP. X.

1 Ahasuerus's greatness. Mordecai's advancement.

AND the king Ahasuerus laid a tribute upon the land, and *upon* [a]the isles of the sea.

2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, [b]whereunto the king †advanced him, *are* they not written in the book of the Chronicles of the kings of Media and Persia?

3 For Mordecai the Jew *was* [c]next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, [d]seeking the wealth of his people, and speaking peace to all his seed.

Before CHRIST about 495.

[a] Gen. 10. 5. Ps. 72. 10. Isa. 24. 15.
[b] ch. 8. 15. & 9. 4.
† Heb. *made him great.*
[c] Gen. 41. 40. 2 Chron. 28. 7.
[d] Neh. 2. 10. Ps. 122. 8, 9.

The BOOK of JOB.*

CHAP. I.

The holiness, and righteous care of Job for his children.

THERE was a man [a]in the land of Uz, whose name *was* [b]Job; and that man was [c]perfect and upright, and one that [d]feared God, and eschewed evil.

2 And there were born unto him seven sons and three daughters.

3 His ‖substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great ‖household; so that this man was the greatest of all the †men of the east.

4 And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

5 And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, [e]and offered burnt-offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and [f]cursed God in their hearts. Thus did Job †continually.

6 ¶ Now [g]there was a day [h]when the sons of God came to present themselves before the LORD, and †Satan came also †among them.

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From [i]going to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, †[k]Hast thou considered my servant Job, that *there is* none like him in the earth, [l]a perfect and an upright man, one that feareth God, and escheweth evil?

9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

10 [m]Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? [n]thou hast blessed the work of his hands, and his ‖substance is increased in the land.

11 [o]But put forth thine hand now, and touch all that he hath, †and he will [p]curse thee to thy face.

12 And the LORD said unto Satan, Behold, all that he hath *is* in thy †power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

13 ¶ And there was a day [q]when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them:

15 And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he *was* yet speaking, there came also another, and said, ‖The fire of God is fallen from heaven, and hath burned up the sheep and the servants, and consumed them; and I only am escaped alone to tell thee.

17 While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and †fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he *was* yet speaking, there came also another, and said, [r]Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

19 And behold, there came a great wind †from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

20 Then Job arose, [s]and rent his ‖mantle, and shaved his head, and [t]fell down upon the ground, and worshipped,

21 And said, [u]Naked came I out of my mother's womb, and naked shall I return thither: The LORD [x]gave, and the LORD hath [y]taken away; [z]blessed be the name of the LORD.

22 [a]In all this Job sinned not, nor ‖charged God foolishly.

CHAP. II.

Satan obtaineth further leave to tempt Job.

AGAIN [a]there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

2 And the LORD said unto Satan, From whence comest thou? And [b]Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, [c]a perfect and an upright man, one that feareth God, and escheweth evil? and still he [d]holdeth fast his integrity, although thou movedst me against him, †[e]to destroy him without cause.

4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

5 [f]But put forth thine hand now, and touch his [g]bone and his flesh, and he will curse thee to thy face.

Before CHRIST about 1520.

* *Moses* is thought to have written the Book of *Job*, whilst among the *Midianites*, Before Christ about 1520.
[a] Gen. 22. 20, 21.
[b] Ezek. 14. 14. Jam. 5. 11.
[c] Gen. 6. 9. & 17. 1. ch. 2. 3.
[d] Prov. 8. 13. & 16. 6.
‖ Or, *cattle.*
‖ Or, *husbandry.*
† Heb. *sons of the east.*
[e] Gen. 8. 20. ch. 42. 8.
[f] 1 Kings 21. 10, 13.
† Heb. *all the days.*
[g] ch. 2. 1.
[h] 1 Kings 22. 19. ch. 38. 7.
† Heb. *the adversary.*
[i] 1 Chron. 21. 1. Rev. 12. 9, 10.
† Heb. *in the midst of them.*
[k] ch. 2. 2. Matt. 12. 43. 1 Pet. 5. 8.
† Heb. *Hast thou set thy heart on.*
[l] ch. 2. 3.
[m] ver. 1.
[n] Ps. 34. 7. Isa. 5. 2.
[o] Ps. 128. 1, 2. Prov. 10. 22.
‖ Or, *cattle.*
[p] ch. 2. 5. & 19. 21.
† Heb. *if he curse thee not to thy face.*
[q] Isa. 8. 21. Mal. 3. 13, 14.
† Heb. *hand.* Gen. 16. 6.
[r] Eccles. 9. 12.

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‖ Or, *a great fire.*
† Heb. *rushed.*
[r] ver. 4, 13.
† Heb. *from aside, &c.*
[s] Gen. 37. 29. Ezra 9. 3.
‖ Or, *robe.*
[t] 1 Pet. 5. 6.
[u] Ps. 49. 17. Eccles. 5. 15. 1 Tim. 6. 7.
[x] Eccles. 5. 19. Jam. 1. 17.
[y] Matt. 20. 15.
[z] Ephes. 5. 20. 1 Thess. 5. 18.
[a] ch. 2. 10.
‖ Or, *attributed folly to God.*
[a] ch. 1. 6.
[b] ch. 1. 7.
[c] ch. 1. 1, 8.
[d] ch. 27. 5, 6.
† Heb. *to swallow him up.*
[e] ch. 9. 17.
[f] ch. 1. 11.
[g] ch. 19. 20.

6 [h]And the LORD said unto Satan, Behold, he *is* in thine hand; ||but save his life.

7 ¶So went Satan forth from the presence of the LORD, and smote Job with sore boils [i]from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; [k]and he sat down among the ashes.

9 ¶Then said his wife unto him, [l]Dost thou still [m]retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What! [n]shall we receive good at the hand of God, and shall we not receive evil? [o]In all this did not Job [p]sin with his lips.

11 ¶Now when Job's three [q]friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the [r]Temanite, and Bildad the [s]Shuhite, and Zophar the Naamathite: for they had made an appointment together to come [t]to mourn with him, and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and [u]sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground [x]seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

CHAP. III.

Job curseth the day and services of his birth.

AFTER this opened Job his mouth, and cursed his day.

2 And Job †spake, and said,

3 [a]Let the day perish wherein I was born, and the night *in which* it was said, There is a man child conceived.

4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

5 Let darkness and [b]the shadow of death ||stain it; let a cloud dwell upon it; ||let the blackness of the day terrify it.

6 *As for* that night, let darkness seize upon it; ||let it not be joined unto the days of the year; let it not come into the number of the months.

7 Lo, let that night be solitary; let no joyful voice come therein.

8 Let them curse it that curse the day, [c]who are ready to raise up their ||mourning.

9 Let the stars of the twilight thereof be dark; let it look for light, but *have* none; neither let it see †the dawning of the day.

10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

11 [d]Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly?

12 [e]Why did the knees prevent me? or why the breasts that I should suck?

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,

14 With kings and counsellors of the earth, which [f]built desolate places for themselves;

15 Or with princes that had gold, who filled their houses with silver:

16 Or [g]as an hidden untimely birth I had not been; as infants *which* never saw light.

17 There the wicked cease *from* troubling; and there the †weary be at rest.

18 *There* the prisoners rest together; [h]they hear not the voice of the oppressor.

19 The small and great are there; and the servant *is* free from his master.

20 [i]Wherefore is light given to him that is in misery, and life unto the [k]bitter *in* soul;

21 Which †[l]long for death, but it *cometh* not; and dig for it more than [m]for hid treasures;

22 Which rejoice exceedingly, *and* are glad, when they can find the grave?

23 *Why is light given* to a man whose way is hid, [n]and whom God hath hedged in?

24 For my sighing cometh †before I eat, and my roarings are poured out like the waters.

25 For †the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

CHAP. IV.

Eliphaz reproveth Job for want of religion.

THEN Eliphaz the Temanite answered and said,

2 *If* we assay †to commune with thee, wilt thou be grieved? but †who can withhold himself from speaking?

3 Behold, thou hast instructed many, and thou [a]hast strengthened the weak hands.

4 Thy words have upholden him that was falling, and thou [b]hast strengthened †the feeble knees.

5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

6 *Is* not *this* [c]thy fear, [d]thy confidence, thy hope, and the uprightness of thy ways?

7 Remember, I pray thee, [e]who *ever* perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, [f]they that plough iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and ||by the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and [g]the teeth of the young lions, are broken.

11 [h]The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now a thing was †secretly brought to me, and mine ear received a little thereof.

13 [i]In thoughts from the visions of the night, when deep sleep falleth on men,

14 Fear †came upon me, and [k]trembling, which made †all my bones to shake.

15 Then a spirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes, ||*there was* silence, and I heard a voice, *saying*,

17 [l]Shall mortal man be more just than God? shall a man be more pure than his Maker?

Before CHRIST about 1520.

[h] ch. 1. 12. ‖ Or, *only*. [i] Isa. 1. 6.

[k] 2 Sam. 13. 19. ch. 42. 6. Ezek. 27. 30. Matt. 11. 21.

[l] ch. 21. 15. [m] ver. 3. [n] ch. 1. 21. Rom. 12. 12. Jam. 5. 10, 11. [o] ch. 1. 22. [p] Ps. 39. 1. [q] Prov. 17. 17. [r] Gen. 36. 11. Jer. 49. 7. [s] Gen. 25. 2.

[t] ch. 42. 11. Rom. 12. 15.

[u] Neh. 9. 1. Lam. 2. 10. Ezek. 27. 30. [x] Gen. 50. 10.

† Heb. *answered*. [a] ch. 10. 18, 19. Jer. 15. 10. & 20. 14.

[b] ch. 10. 21, 22. & 16. 16. & 28. 3. Ps. 23. 4. & 44. 19. & 107. 10, 14. Jer. 13. 16. Amos 5. 8. ‖ Or, *challenge it*. ‖ Or, *let them terrify it, as those* who have *a bitter day*. Amos 8. 10. ‖ Or, *let it not rejoice among the days*. [c] Jer. 9. 17, 18. ‖ Or, *a leviathan*. † Heb. *the eyelids of the morning*. ch. 41. 18. [d] ch. 10. 18. [e] Gen. 30. 3. Isa. 66. 12.

[f] ch. 15. 28.

Before CHRIST about 1520.

[g] Ps. 58. 8. † Heb. *wearied* in *strength*. [h] ch. 39. 7.

[i] Jer. 20. 18.

[k] 1 Sam. 1. 10. 2 Kings 4. 27. Prov. 31. 6. † Heb. *wait*. [l] Rev. 9. 6. [m] Prov. 2. 4.

[n] ch. 19. 8. Lam. 3. 7. † Heb. *before my meat*.

† Heb. *I feared a fear, and it came upon me*.

† Heb. *a word*. † Heb. *who can refrain from words?*

[a] Isa. 35. 3.

[b] Isa. 35. 3. † Heb. *the bowing knees*. Heb. 12. 12.

[c] ch. 1. 1. [d] Prov. 3. 26.

[e] Ps. 37. 25.

[f] Ps. 7. 14. Prov. 22. 8. Hos. 10. 13. Gal. 6. 7, 8. ‖ That is, *by his anger*: as Isa. 30. 33. See Ex. 15. 8. ch. 1. 19. & 15. 30. Isa. 11. 4. 2 Thess. 2. 8. [g] Ps. 58. 6. [h] Ps. 34. 10. † Heb. *by stealth*.

[i] ch. 33. 15.

† Heb. *met me*. [k] Hab. 3. 16. † Heb. *the multitude of my bones*.

‖ Or, *I heard a still voice*.

[l] ch. 9. 2.

18 Behold, [m]he put no trust in his servants; ||and his angels he charged with folly:

19 [n]How much less *in* them that dwell in [o]houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth?

20 [p]They are †destroyed from morning to evening; they perish for ever without any regarding *it.*

21 [q]Doth not their excellency *which is* in them go away? [r]they die, even without wisdom.

CHAP. V.

God is to be regarded in affliction.

CALL now, if there be any that will answer thee; and to which of the saints wilt thou ||turn?

2 For wrath killeth the foolish man, and ||envy slayeth the silly one.

3 [a]I have seen the foolish taking root: but suddenly I cursed his habitation.

4 [b]His children are far from safety, and they are crushed in the gate, [c]neither *is there* any to deliver *them.*

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and [d]the robber swalloweth up their substance.

6 Although ||affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

7 Yet man is [e]born unto ||trouble, as † the sparks fly upward.

8 I would seek unto God, and unto God would I commit my cause:

9 [f]Which doeth great things †and unsearchable; marvellous things †without number:

10 [g]Who giveth rain upon the earth, and sendeth waters upon the †fields:

11 [h]To set up on high those that be low; that those which mourn may be exalted to safety.

12 [i]He disappointeth the devices of the crafty, so that their hands ||cannot perform *their* enterprise.

13 [k]He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

14 [l]They ||meet with darkness in the day-time, and grope in the noon-day as in the night.

15 But [m]he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 [n]So the poor hath hope, and iniquity stoppeth her mouth.

17 [o]Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

18 [p]For he maketh sore, and bindeth up: he woundeth, and his hands make whole.

19 [q]He shall deliver thee in six troubles: yea, in seven [r]there shall no evil touch thee.

20 [s]In famine he shall redeem thee from death: and in war †from the power of the sword.

21 [t]Thou shalt be hid ||from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh: [u]neither shalt thou be afraid of the beasts of the earth.

23 [x]For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.

Before CHRIST about 1520.

[m] ch. 15.15. & 25. 5.
2 Pet. 2. 4.
‖ Or, *nor in his angels*, in whom *he put light.*
[n] ch. 15.16.
[o] 2 Cor. 4. 7. & 5. 1.
[p] Ps. 90. 5, 6.
† Heb. *beaten in pieces.*
[q] Ps. 39. 11. & 49. 14.
[r] ch. 36. 12.

‖ Or, *look.*
‖ Or, *indignation.*
[a] Ps. 37. 35, 36.
Jer. 12. 2, 3.
[b] Ps. 119. 155. & 127. 5.
[c] Ps. 109. 12.
[d] ch. 18. 9.
‖ Or, *iniquity.*
[e] Gen. 3. 17, 18, 19.
1 Cor. 10. 13.
‖ Or, *labour.*
† Heb. *the sons of the burning coal lift up to fly.*
[f] ch. 9. 10. & 37. 5. Ps. 40. 5. & 72. 18. & 145. 3. Rom. 11. 33.
† Heb *and* there is *no search.*
† Heb. *till* there be *no number.*
[g] ch. 28. 26. Ps. 65. 9, 10. & 147. 8. Jer. 5. 24. & 10. 13. & 51. 16. Acts 14. 17.
† Heb. *out-places.*
[h] 1 Sam. 2. 7. Ps. 113. 7.
[i] Neh. 4. 15. Ps. 33. 10. Isa. 8. 10.
‖ Or, *cannot perform any thing.*
[k] Ps. 9. 15. 1 Cor. 3. 19.
[l] Deut. 28. 29. Isa. 59. 10. Amos 8. 9.
‖ Or, *run into.*
[m] Ps. 35. 10.
[n] 1 Sam. 2. 9. Ps. 107. 42.
[o] Ps. 94. 12. Prov. 3. 11, 12. Heb. 12. 5. Jam. 1. 12. Rev. 3. 19.
[p] Deut. 32. 39. 1 Sam. 2. 6. Isa. 30. 26. Hos. 6. 1.
[q] Ps. 34. 19. & 91. 3. Prov. 24. 16. 1 Cor. 10. 13.
[r] Ps. 91. 10.
[s] Ps. 33. 19. & 37. 19.
† Heb. *from the hands.*
[t] Ps. 31. 20.
‖ Or, *when the tongue scourgeth.*
[u] Isa. 11. 9. & 35. 9. & 65. 25. Ezek. 34. 25.
[x] Ps. 91. 12. Hos. 2. 18.

24 And thou shalt know ||that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not ||sin.

25 Thou shalt know also that [y]thy seed *shall be* ||great, and thine offspring [z]as the grass of the earth.

26 [a]Thou shalt come to *thy* grave in a full age, like as a shock of corn †cometh in in his season.

27 Lo this, we have [b]searched it, so it *is;* hear it, and know thou *it* †for thy good.

CHAP. VI.

Job sheweth that his complaints are not causeless.

BUT Job answered and said,

2 Oh that my grief were thoroughly weighed, and my calamity †laid in the balances together!

3 For now it would be heavier [a]than the sand of the sea: therefore ||my words are swallowed up.

4 [b]For the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirit: [c]the terrors of God do set themselves in array against me.

5 Doth the wild ass bray †when he hath grass? or loweth the ox over his fodder?

6 Can that which is unsavoury be eaten without salt? or is there *any* taste in the white of an egg?

7 The things *that* my soul refused to touch *are* as my sorrowful meat.

8 Oh that I might have my request; and that God would grant *me* †the thing that I long for!

9 Even [d]that it would please God to destroy me; that he would let loose his hand, and cut me off!

10 Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for [e]I have not concealed the words of [f]the Holy One.

11 What *is* my strength, that I should hope? And what *is* mine end, that I should prolong my life?

12 *Is* my strength the strength of stones? or *is* my flesh of †brass?

13 *Is* not my help in me? and is wisdom driven quite from me?

14 †[g]To him that is afflicted pity *should be shewed* from his friend; but he forsaketh the fear of the Almighty.

15 [h]My brethren have dealt deceitfully as a brook, *and* [i]as the stream of brooks they pass away;

16 Which are blackish by reason of the ice, *and* wherein the snow is hid:

17 What time they wax warm, †they vanish: †when it is hot, they are †consumed out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troops of [k]Tema looked, the companies of [l]Sheba waited for them.

20 They were [m]confounded because they had hoped; they came thither, and were ashamed.

21 ||For now [n]ye are †nothing; ye see *my* casting down, and [o]are afraid.

22 Did I say, Bring unto me? or, Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

Before CHRIST about 1520.

‖ Or, *that peace* is *thy tabernacle.*
‖ Or, *err.*
[y] Ps. 112. 2.
‖ Or, *much.*
[z] Ps. 72. 16.
[a] Prov. 9. 11. & 10. 27.
† Heb. *ascendeth.*
[b] Ps. 111. 2.
† Heb. *for thyself.*
Prov. 9. 12.

† Heb. *lifted up.*
[a] Prov. 27. 3.
‖ That is, *I want words to express my grief.*
Ps. 77. 4.
[b] Ps. 38. 2.
[c] Ps. 88. 15, 16.
† Heb. *at grass.*

† Heb. my *expectation.*
[d] 1 Kings 19. 4.

[e] Acts 20. 20.
[f] Lev. 19. 2. Isa. 57. 15. Hos. 11. 9.

† Heb. *brazen.*

† Heb. *To him that melteth.*
[g] Prov. 17. 17.

[h] Ps. 38. 11. & 41. 9.
[i] Jer. 15. 18.

† Heb. *they are cut off.*
† Heb. *in the heat thereof.*
† Heb. *extinguished.*
[k] Gen. 25. 15.
[l] 1 Kings 10. 1. Ps. 72. 10. Ezek. 27. 22, 23.
[m] Jer. 14. 3.
‖ Or, *For now ye are* like *to them.*
Heb. *to it.*
[n] ch. 13. 4.
† Heb. *not.*
[o] Ps. 38. 11.

25 How forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to reprove words, and the speeches of one that is desperate, *which are* as wind?

27 Yea, †ye overwhelm the fatherless, and ye [t]dig *a pit* for your friend.

28 Now therefore be content, look upon me; for *it is* †evident unto you if I lie.

29 [q]Return, I pray you, let it not be iniquity; yea, return again, my righteousness *is* ‖in it.

30 Is there iniquity in my tongue! cannot †my taste discern perverse things?

CHAP. VII.

Job excuseth his desire of death.

IS there not ‖[a]an appointed time to man upon earth? *are not* his days also like the days of an hireling?

2 As a servant †earnestly desireth the shadow, and as an hireling looketh for *the reward of* his work:

3 So am I made to possess [b]months of vanity, and wearisome nights are appointed to me.

4 [c]When I lie down, I say, When shall I arise, and †the night be gone? and I am full of tossings to and fro unto the dawning of the day.

5 My flesh is [d]clothed with worms and clods of dust; my skin is broken, and become loathsome.

6 [e]My days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that [f]my life *is* wind: mine eye †shall no more ‖see good.

8 [g]The eye of him that hath seen me shall see me no *more:* thine eyes *are* upon me, and ‖I *am* not.

9 *As* the cloud is consumed and vanisheth away: so [h]he that goeth down to the grave shall come up no *more.*

10 He shall return no more to his house, [i]neither shall his place know him any more.

11 Therefore I will [k]not refrain my mouth; I will speak in the anguish of my spirit; I will [l]complain in the bitterness of my soul.

12 *Am* I a sea, or a whale, that thou settest a watch over me?

13 [m]When I say, My bed shall comfort me, my couch shall ease my complaint;

14 Then thou scarest me with dreams, and terrifiest me through visions:

15 So that my soul chooseth strangling, *and* death rather †than my life.

16 [n]I loathe *it;* I would not live alway: [o]let me alone; [p]for my days *are* vanity.

17 [q]What *is* man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

18 And *that* thou shouldest visit him every morning, *and* try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

20 I have sinned; what shall I do unto thee, [r]O thou preserver of men? why [s]hast thou set me as a mark against thee, so that I am a burden to myself?

21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I *shall* not *be.*

CHAP. VIII.

Bildad sheweth God's justice in dealing with men.

THEN answered Bildad the Shuhite, and said,

2 How long wilt thou speak these *things?* and *how long shall* the words of thy mouth *be like* a strong wind?

3 [a]Doth God pervert judgment; or doth the Almighty pervert justice?

4 If [b]thy children have sinned against him, and he have cast them away †for their transgression;

5 [c]If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

6 If thou *wert* pure and upright, surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 [d]For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

9 (For [e]we *are but of* yesterday, and know †nothing, because our days upon earth *are* a shadow:)

10 Shall not they teach thee, *and* tell thee, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

12 [f]Whilst it *is* yet in his greenness, *and* not cut down, it withereth before any *other* herb.

13 So *are* the paths of all that forget God; and the [g]hypocrite's hope shall perish:

14 Whose hope shall be cut off, and whose trust *shall be* †a spider's web.

15 [h]He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He *is* green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, *and* seeth the place of stones.

18 [i]If he destroy him from his place, then *it* shall deny him, *saying,* I have not seen thee.

19 Behold, this *is* the joy of his way, and [k]out of the earth shall others grow.

20 Behold, God will not cast away a perfect *man,* neither will he †help the evil doers:

21 Till he fill thy mouth with laughing, and thy lips with †rejoicing.

22 They that hate thee shall be [l]clothed with shame; and the dwelling-place of the wicked †shall come to nought.

CHAP. IX.

Man's innocency is not to be condemned by afflictions.

THEN Job answered and said,

2 I know *it is* so of a truth: but how should [a]man be just ‖with God?

3 If he will contend with him, he cannot answer him one of a thousand.

4 [b]*He is* wise in heart, and mighty in strength: who hath hardened *himself* against him, and hath prospered?

Before CHRIST about 1520.

† Heb. *ye cause to fall upon.*
[p] Ps. 57. 6.

† Heb. *before your face.*
[q] ch. 17. 10.
‖ That is, *in this matter.*
† Heb. *my palate,* ch. 12. 11. & 34. 3.

‖ Or, *a warfare.*
[a] ch. 14. 5, 13, 14. Ps. 39. 4.

† Heb. *gapeth after.*

[b] See ch. 29. 2.

[c] Deut. 28. 67. ch. 17. 12.
† Heb. *the evening be measured.*
[d] Isa. 14. 11.

[e] ch. 9. 25. & 16. 22. & 17. 11. Ps. 90. 6. & 102. 11. & 103. 15. & 144. 4. Isa. 38. 12. & 40. 6. Jam. 4. 14.
[f] Ps. 78. 39. & 89. 47.
† Heb. *shall not return.*
‖ To see, that is, *to enjoy.*
[g] ch. 20. 9.
‖ That is, *I can live no longer.*
[h] 2 Sam. 12. 23.
[i] ch. 8. 18. & 20. 9. Ps. 103. 16.
[k] Ps. 39. 1, 9. & 40. 9.
[l] 1 Sam. 1. 10. ch. 10. 1.
[m] ch. 9. 27.

† Heb. *than my bones.*
[n] ch. 10. 1.
[o] ch. 10. 20. & 14. 6. Ps. 39. 13.
[p] Ps. 62. 9.
[q] Ps. 8. 4. & 144. 3. Heb. 2. 6.

[r] Ps. 36. 6.

[s] ch. 16. 12. Ps. 21. 12. Lam. 3. 12.

Before CHRIST about 1520.

[a] Gen. 18. 25. Deut. 32. 4. 2 Chron. 19. 7. ch. 34. 12, 17. Dan. 9. 14. Rom. 3. 5.
[b] ch. 1. 5, 18.
† Heb. *in the hand of their transgression.*
[c] ch. 5. 8. & 11. 13. & & 22. 23, &c.

[d] Deut. 4. 32. & 32. 7. ch. 15. 18.
[e] Gen. 47. 9. 1 Chron. 29. 15. ch. 7. 6. Ps. 39. 5. & 102. 11. & 144. 14.
† Heb. *not.*

[f] Ps. 129. 6. Jer. 17. 6.

[g] ch. 11. 20. & 18. 14. & 27. 8. Ps. 112. 10. Prov. 10. 28.
† Heb. *a spider's house.*
Isa. 59. 5, 6.
[h] ch. 27. 18.

[i] ch. 7. 10. & 20. 9. Ps. 37. 36.
[k] Ps. 113. 7.

† Heb. *take the ungodly by the hand.*
† Heb. *shouting for joy.*
[l] Ps. 35. 26. & 109. 29.
† Heb. *shall not be.*

[a] Ps. 143. 2. Rom. 3. 20.
‖ Or, *before God.*

[b] ch. 36. 5.

5 Which removeth the mountains, and they know not: which overturneth them in his anger;
6 Which [c]shaketh the earth out of her place, and [d]the pillars thereof tremble;
7 Which commandeth the sun, and it riseth not; and sealeth up the stars;
8 [e]Which alone spreadeth out the heavens, and treadeth upon the †waves of the sea;
9 [f]Which maketh †Arcturus, Orion, and Pleiades, and the chambers of the south;
10 [g]Which doeth great things past finding out; yea, and wonders without number.
11 [h]Lo, he goeth by me, and I see *him* not: he passeth on also, but I perceive him not.
12 [i]Behold, he taketh away, †who can hinder him? who will say unto him, What doest thou?
13 *If* God will not withdraw his anger, [k]the †proud helpers do stoop under him.
14 How much less shall I answer him, *and* choose out my words *to reason* with him?
15 [l]Whom, though I were righteous, *yet* would I not answer, *but* I would make supplication to my judge.
16 If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.
17 For he breaketh me with a tempest, and multiplieth my wounds [m]without cause.
18 He will not suffer me to take my breath, but filleth me with bitterness.
19 If *I speak* of strength, lo, *he is* strong: and if of judgment, who shall set me a time *to plead?*
20 If I justify myself, mine own mouth shall condemn me: *If I say*, I *am* perfect, it shall also prove me perverse.
21 *Though* I *were* perfect, *yet* would I not know my soul: I would despise my life.
22 This *is* one *thing*, therefore I said *it*, [n]He destroyeth the perfect and the wicked.
23 If the scourge slay suddenly, he will laugh at the trial of the innocent.
24 The earth is given into the hand of the wicked: [o]he covereth the faces of the judges thereof; if not, where, *and* who *is* he?
25 Now [p]my days are swifter than a post; they flee away, they see no good.
26 They are passed away as the †||swift ships: [q]as the eagle *that* hasteth to the prey.
27 [r]If I say, I will forget my complaint, I will leave off my heaviness, and comfort *myself:*
28 [s]I am afraid of all my sorrows, I know that thou [t]wilt not hold me innocent.
29 *If* I be wicked, why then labour I in vain?
30 [u]If I wash myself with snow-water, and make my hands never so clean;
31 Yet shalt thou plunge me in the ditch, and mine own clothes shall ||abhor me.
32 For [x]*he is* not a man, as I *am*, *that* I should answer him, *and* we should come together in judgment.
33 [y]Neither is there †any ||days-man betwixt us, *that* might lay his hand upon us both.
34 [z]Let him take his rod away from me, and let not his fear terrify me:

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[c] Isa. 2. 19, 21. Hag. 2. 6, 21. Heb. 12. 26.
[d] ch. 26. 11.
[e] Gen. 1. 6. Ps. 104. 2, 3.
† Heb. *heights.*
[f] Gen. 1. 16. ch. 38. 31, &c. Amos 5. 8.
† Heb. *Ash, Cecil, and Cimath.*
[g] ch. 5. 9. Ps. 71. 15.
[h] ch. 23. 8, 9. & 35. 14.
[i] Isa. 45. 9. Jer. 18. 6. Rom. 9. 20.
† Heb. *who can turn him away?*
[k] ch. 11. 10. ch. 26. 12. Isa. 30. 7.
† Heb. *helpers of pride*, or, *strength.*
[l] ch. 10. 15.
[m] ch. 2. 3. & 34. 6.
[n] Eccles. 9. 2, 3. Ezek. 21. 3.
[o] 2 Sam. 15. 30. & 19. 4. Jer. 14. 4.
[p] ch. 7. 6, 7.
† Heb. *ships of desire.*
|| Or, *ships of Ebeh.*
[q] Hab. 1. 8.
[r] ch. 7. 13.
[s] Ps. 119. 120.
[t] Ex. 20. 7.
[u] Jer. 2. 22.
|| Or, *make me to be abhorred.*
[z] Eccles. 6. 10. Isa. 45. 9. Jer. 49. 19. Rom. 9. 20.
[y] ver. 19. 1 Sam. 2. 25.
† Heb. *one that should argue.*
|| Or, *umpire.*
[z] ch. 13. 20, 21, 22. & 33. 7. Ps. 39. 10.

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35 *Then* would I speak, and not fear him; †but *it is* not so with me.

CHAP. X.

Job expostulateth with God about his afflictions.

MY [a]soul is ||weary of my life; I will leave my complaint upon myself; [b]I will speak in the bitterness of my soul.
2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.
3 *Is it* good unto thee that thou shouldest oppress, that thou shouldest despise †the work of thine hands, and shine upon the counsel of the wicked?
4 Hast thou eyes of flesh? or, [c]seest thou as man seeth?
5 *Are* thy days as the days of man? *are* thy years as man's days,
6 That thou inquirest after mine iniquity, and searchest after my sin?
7 †[d]Thou knowest that I am not wicked; and *there is* none that can deliver out of thine hand.
8 [e]Thine hands †have made me and fashioned me together round about; yet thou dost destroy me.
9 Remember, I beseech thee, that [f]thou hast made me as the clay; and wilt thou bring me into dust again?
10 [g]Hast thou not poured me out as milk, and curdled me like cheese?
11 Thou hast clothed me with skin and flesh, and hast †fenced me with bones and sinews.
12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.
13 And these *things* hast thou hid in thine heart: I know that this *is* with thee.
14 If I sin, then [h]thou markest me, and thou wilt not acquit me from mine iniquity.
15 If I be wicked, [i]woe unto me; [k]and *if* I be righteous, *yet* will I not lift up my head. *I am* full of confusion; therefore [l]see thou mine affliction;
16 For it increaseth. [m]Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.
17 Thou renewest ||thy witnesses against me, and increasest thine indignation upon me; changes and war *are* against me.
18 [n]Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!
19 I should have been as though I had not been; I should have been carried from the womb to the grave.
20 [o]*Are* not my days few? [p]cease *then, and* [q]let me alone, that I may take comfort a little,
21 Before I go *whence* I shall not return, [r]*even* to the land of darkness, [s]and the shadow of death;
22 A land of darkness, as darkness *itself; and* of the shadow of death, without any order, and *where* the light *is* as darkness.

[a] 1 Kings 19. 4. ch. 7. 16. Jonah 4. 3, 8.
|| Or, *cut off while I live.*
[b] ch. 7. 11.
† Heb. *the labour of thy hands?* Ps. 138. 8. Isa. 64. 8.
[c] 1 Sam. 16. 7.
† Heb. It is *upon thy knowledge.*
[d] Ps. 139. 1, 2.
[e] Ps. 119. 73.
† Heb. *took pains about me.*
[f] Gen. 2. 7. & 3. 19. Isa. 64. 8.
[g] Ps. 139. 14, 15, 16.
† Heb. *hedged.*
[h] Ps. 139. 1.
[i] Isa. 3. 11.
[k] ch. 9. 12, 15, 20, 21.
[l] Ps. 25. 18.
[m] Isa. 38. 13. Lam. 3. 10.
|| That is, *thy plagues,* Ruth 1. 21.
[n] ch. 3. 11.
[o] See ch. 7. 6, 16. & 8. 9. Ps. 39. 5.
[p] Ps. 39. 13.
[q] ch. 7. 16, 19.
[r] Ps. 88. 12.
[s] Ps. 23. 4.

CHAP. XI.

Zophar reproveth Job for justifying himself.

THEN answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered? and should †a man full of talk be justified?
3 Should thy ‖lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?
4 For [a]thou hast said, My doctrine *is* pure, and I am clean in thine eyes.
5 But oh that God would speak, and open his lips against thee;
6 And that he would shew thee the secrets of wisdom, that *they are* double to that which is! Know therefore that [b]God exacteth of thee *less* than thine iniquity *deserveth*.
7 [c]Canst thou by searching find out God? canst thou find out the Almighty unto perfection?
8 *It is* †as high as heaven; what canst thou do? deeper than hell; what canst thou know?
9 The measure thereof *is* longer than the earth, and broader than the sea.
10 [d]If he ‖cut off, and shut up, or gather together, then †who can hinder him?
11 For [e]he knoweth vain men: he seeth wickedness also; will he not then consider *it?*
12 For †[f]vain man would be wise, though man be born *like* a wild ass's colt.
13 [g]If thou [h]prepare thine heart, and [i]stretch out thine hands toward him;
14 If iniquity *be* in thine hand, put it far away, and [k]let not wickedness dwell in thy tabernacles.
15 [l]For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear:
16 Because thou shalt [m]forget *thy* misery, *and* remember *it* as waters *that* pass away;
17 And *thine* age †[n]shall be clearer than the noonday: thou shalt shine forth, thou shalt be as the morning.
18 And thou shalt be secure, because there is hope; yea, thou shalt dig *about thee, and* [o]thou shalt take thy rest in safety.
19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall †make suit unto thee.
20 But [p]the eyes of the wicked shall fail, and †they shall not escape, and [q]their hope *shall be as* ‖ the giving up of the ghost.

CHAP. XII.

Job maintaineth himself against his friends.

AND Job answered and said,
2 No doubt but ye *are* the people, and wisdom shall die with you.
3 But [a]I have †understanding as well as you; †I *am* not inferior to you: yea, †who knoweth not such things as these?
4 [b]I am *as* one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright *man is* laughed to scorn.
5 [d]He that is ready to slip with *his* feet *is as* a lamp despised in the thought of him that is at ease.
6 [e]The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly*.
7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:
8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.
9 Who knoweth not in all these that the hand of the LORD hath wrought this?
10 [f]In whose hand *is* the ‖soul of every living thing, and the breath of all †mankind.
11 [g]Doth not the ear try words? and the †mouth taste his meat?
12 [h]With the ancient *is* wisdom; and in length of days understanding.
13 ‖[i]With him *is* wisdom and strength, he hath counsel and understanding.
14 Behold, [k]he breaketh down, and it cannot be built again: he [l]shutteth †up a man, and there can be no opening.
15 Behold, he [m]withholdeth the waters, and they dry up: also he [n]sendeth them out, and they overturn the earth.
16 [o]With him *is* strength and wisdom: the deceived and the deceiver *are* his.
17 He leadeth counsellors away spoiled, and [p]maketh the judges fools.
18 He looseth the bond of kings, and girdeth their loins with a girdle.
19 He leadeth princes away spoiled, and overthroweth the mighty.
20 [q]He removeth away †the speech of the trusty, and taketh away the understanding of the aged.
21 [r]He poureth contempt upon princes, and ‖weakeneth the strength of the mighty.
22 [s]He discovereth deep things out of darkness, and bringeth out to light the shadow of death.
23 [t]He increaseth the nations, and destroyeth them; he enlargeth the nations, and †straiteneth them *again*.
24 He taketh away the heart of the chief of the people of the earth, and [u]causeth them to wander in a wilderness *where there is* no way.
25 [x]They grope in the dark without light, and he maketh them to †[y]stagger like *a* drunken *man*.

CHAP. XIII.

Job reproveth his friends of partiality.

LO, mine eye hath seen all *this*, mine ear hath heard and understood it.
2 [a]What ye know, *the same* do I know also: I *am* not inferior unto you.
3 [b]Surely I would speak to the Almighty, and I desire to reason with God.
4 But ye *are* forgers of lies, [c]ye *are* all physicians of no value.
5 O that ye would altogether hold your peace; and [d]it should be your wisdom.
6 Hear now my reasoning, and hearken to the pleadings of my lips.
7 [e]Will ye speak wickedly for God? and talk deceitfully for him?
8 Will ye accept his person? will ye contend for God?
9 Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him?
10 He will surely reprove you, if ye do secretly accept persons.

Before CHRIST about 1520.

† Heb. *a man of lips.* ‖ Or, *devices.*
[a] ch. 6. 10. & 10. 7.
[b] Ezra 9. 13.
[c] Eccles. 3. 11. Rom. 11. 33.
† Heb. *the heights of heaven.*
[d] ch. 9. 12. & 12. 14. Rev. 3. 7.
‖ Or, *make a change.*
† Heb. *who can turn him away?* ch. 9. 12.
[e] Ps. 10. 11, 14. & 35. 22. & 94. 11.
† Heb. *empty.*
[f] Ps. 73. 22, & 92. 6. Eccles. 3. 18. Rom. 1. 22.
[g] ch. 5. 8. & 22. 21.
[h] 1 Sam. 7. 3. Ps. 78. 8.
[i] Ps. 88. 9. & 143. 6.
[k] Ps. 101. 3.
[l] See Gen. 4. 5, 6. ch. 22. 26. Ps. 119. 6. 1 John 3. 21.
[m] Isa. 65. 16.
† Heb. *shall arise above the noon-day.*
[n] Ps. 37. 6. & 112. 4. Isa. 58. 8, 10.
[o] Lev. 26. 5, 6. Ps. 3. 5. & 4. 8. Prov. 3. 24.
† Heb. *entreat thy face,* Ps. 45. 12.
[p] Lev. 26. 16. Deut. 28. 65.
† Heb. *flight shall perish from them.*
[q] ch. 8. 14. & 18. 14. Prov. 11. 7.
‖ Or, a *puff of breath.*

[a] ch. 13. 2.
† Heb. *a heart.*
† Heb. *I fall not lower than you.*
† Heb. *with whom* are *not such as these?*
[b] ch. 16. 10. & 17. 2, 6. & 21. 3. & 30. 1.
[c] Ps. 91. 15.
[d] Prov. 14. 2.
[e] ch. 21. 7. Ps. 37. 1, 35. & 73. 11, 12. & 92. 7. Jer. 12. 1. Mal. 3. 15.

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[f] Num. 16. 22. Dan. 5. 23. Acts 17. 28.
‖ Or, *life.*
† Heb. *all flesh of man.*
[g] ch. 34. 3.
† Heb. *palate.* ch. 6. 30.
[h] ch. 32. 7.
‖ That is, *with God.*
[i] ch. 9. 4. & 36. 5.
[k] ch. 11. 10.
[l] Isa. 22. 22. Rev. 3. 7.
† Heb. *upon.*
[m] 1 Kings 8. 35. & 17. 1.
[n] Gen. 7. 11, &c.
[o] ver. 13.
[p] 2 Sam. 15. 31. & 17. 14, 23. Isa. 19. 12. & 29. 14. 1 Cor. 1. 19.
[q] ch. 32. 9. Isa. 3. 1, 2, 3.
† Heb. *the lip of the faithful.*
[r] Ps. 107. 40. Dan. 2. 21.
‖ Or, *looseth the girdle of the strong.*
[s] Dan. 2. 22. Matt. 10. 26. 1 Cor. 4. 5.
[t] Ps. 107. 38. Isa. 9. 3. & 26. 15.
† Heb. *leadeth in.*
[u] Ps. 107. 4, 40.
[x] Deut. 28. 29. ch. 5. 14.
† Heb. *wander.*
[y] Ps. 107. 27.

[a] ch. 12. 3.
[b] ch. 23. 3. & 31. 35.
[c] ch. 6. 21. & 16. 2.
[d] Prov. 17. 28.
[e] ch. 17. 5. & 32. 21. & 36. 4.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances *are* like unto ashes, your bodies to bodies of clay.

13 †Hold your peace, let me alone, that I may speak, and let come on me what *will*.

14 Wherefore [f]do I take my flesh in my teeth, and [g]put my life in mine hand?

15 [h]Though he slay me, yet will I trust in him: [i]but I will †maintain mine own ways before him.

16 He also *shall be* my salvation: for an hypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered *my* cause; I know that I shall be justified.

19 [k]Who *is* he *that* will plead with me? for now, if I hold my tongue, I shall give up the ghost.

20 [l]Only do not two *things* unto me: then will I not hide myself from thee.

21 [m]Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will answer: or let me speak, and answer thou me.

23 How many *are* mine iniquities and sins? make me to know my transgression and my sin.

24 [n]Wherefore hidest thou thy face, and [o]holdest me for thine enemy?

25 [p]Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and [q]makest me to possess the iniquities of my youth.

27 [r]Thou puttest my feet also in the stocks, and †lookest narrowly unto all my paths; thou settest a print upon the †heels of my feet.

28 And he, as a rotten thing, consumeth, as a garment that is moth-eaten.

CHAP. XIV.

Job entreateth God for favour, by the shortness of life.

MAN *that is* born of a woman *is* †of few days, and [a]full of trouble.

2 [b]He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3 And [c]dost thou open thine eyes upon such an one, and [d]bringest me into judgment with thee?

4 †Who [e]can bring a clean thing out of an unclean? not one.

5 [f]Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass;

6 [g]Turn from him, that he may †rest, till he shall accomplish, [h]as an hireling, his day.

7 For there is hope of a tree, if it be cut down, [i]that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 *Yet* through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and †wasteth away: yea, man giveth up the ghost, and where *is* he?

11 *As* the waters fail from the sea, and the flood decayeth and drieth up:

12 So man lieth down, and riseth not: [k]till the heavens *be* no more, they shall not awake, nor be raised out of their sleep.

13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time and remember me!

14 If a man die, shall he live *again?* all the days of my appointed time [l]will I wait [m]till my change come.

15 [n]Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

16 [o]For now thou numberest my steps: dost thou not watch over my sin?

17 [p]My transgression *is* sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling †cometh to nought, and the rock is removed out of his place.

19 The waters wear the stones: thou †washest away the things which grow *out* of the dust of the earth; and thou destroyest the hope of man.

20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

21 His sons come to honour, and [q]he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

CHAP. XV.

Eliphaz reproveth Job's impiety in justifying himself.

THEN answered Eliphaz the Temanite, and said,

2 Should a wise man utter vain †knowledge, and fill his belly with the east wind?

3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

4 Yea, †thou castest off fear, and restrainest ‖prayer before God.

5 For thy mouth †uttereth thine iniquity, and thou choosest the tongue of the crafty.

6 [a]Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.

7 *Art* thou the first man *that* was born? [b]or wast thou made before the hills?

8 [c]Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?

9 [d]What knowest thou that we know not? *what* understandest thou, which *is* not in us?

10 [e]With us *are* both the gray-headed and very aged men, much elder than thy father.

11 *Are* the consolations of God small with thee? is there any secret thing with thee?

12 Why doth thine heart carry thee away? and what do thine eyes wink at,

13 That thou turnest thy spirit against God, and lettest *such* words go out of thy mouth?

14 [f]What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous?

15 [g]Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

Before CHRIST about 1520.

†Heb. *Be silent from me.*

†Heb. *prove*, or, *argue.*

†Heb. *fadeth.* †Heb. *overflowest.*

†Heb. *knowledge of wind.*

†Heb. *thou makest void.* ‖Or, *speech.* †Heb. *teacheth.*

†Heb. *short of days.*

†Heb. *Who will give?*

†Heb. *is weakened*, or, *cut off.*

[f] ch. 18. 4.
[g] 1 Sam. 28. 21. Ps. 119. 109.
[h] Ps. 23. 4. Prov. 14. 32.
[i] ch. 27. 5.
[k] ch. 33. 6. Isa. 50. 8.
[l] ch. 9. 34. & 33. 7.
[m] Ps. 39. 10.
[n] Deut. 32. 20. Ps. 13. 1. & 44. 24. & 88. 14. Isa. 8. 17.
[o] Deut. 32. 42. Ruth 1. 21. ch. 16. 9. & 19. 11. & 33. 10. Lam. 2. 5.
[p] Isa. 42. 3.
[q] ch. 20. 11. Ps. 25. 7.
[r] ch. 33. 11.
[a] ch. 5. 7. Eccles. 2. 23.
[b] ch. 8. 9. Ps. 90. 5, 6, 9. & 102. 11. & 103. 15. & 144. 4. Isa. 40. 6. Jam. 1. 10, 11. & 4. 14. 1 Pet. 1. 24.
[c] Ps. 144. 3.
[d] Ps. 143. 2.
[e] Gen. 5. 3. Ps. 51. 5. John 3. 6. Rom. 5. 12. Eph. 2. 3.
[f] ch. 7. 1.
[g] ch. 7. 16, 19. & 10. 20. Ps. 39. 13.
[h] ch. 7. 1.
[i] ver. 14.

Before CHRIST about 1520.

[k] Ps. 102. 26. Isa. 51. 6. & 65. 17. & 66. 22. Acts 3. 21. Rom. 8. 20. 2 Pet. 3. 7, 10, 11. Rev. 20. 11. & 21. 1.
[l] ch. 13. 15.
[m] ver. 7.
[n] ch. 13. 22.
[o] ch. 10. 6, 14. & 13. 27. & 31. 4. & 34. 21. Ps. 56. 8. & 139. 1, 2, 3. Prov. 5. 21. Jer. 32. 19.
[p] Deut. 32. 34. Hos. 13. 12.
[q] Eccles. 9. 5. Isa. 63. 16.
[a] Luke 19. 22.
[b] Ps. 90. 2. Prov. 8. 25.
[c] Rom. 11. 34. 1 Cor. 2. 11.
[d] ch. 13. 2.
[e] ch. 32. 6, 7.
[f] 1 Kings 8. 46. 2 Chron. 6. 36. ch. 14. 4. Ps. 14. 3. Prov. 20. 9. Eccles. 7. 20. 1 John 1. 8, 10.
[g] ch. 4. 18. & 25. 5.

16 [h]How much more abominable and filthy *is* man, [i]which drinketh iniquity like water?

17 I will shew thee, hear me; and that *which* I have seen, I will declare;

18 Which wise men have told [k]from their fathers, and have not hid *it:*

19 Unto whom alone the earth was given, and [l]no stranger passed among them.

20 The wicked man travaileth with pain all *his* days, [m]and the number of years is hidden to the oppressor.

21 †A dreadful sound *is* in his ears: [n]in prosperity the destroyer shall come upon him.

22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

23 He [o]wandereth abroad for bread, *saying,* Where *is it?* he knoweth that [p]the day of darkness is ready at his hand.

24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

26 He runneth upon him, *even* on *his* neck, upon the thick bosses of his bucklers:

27 [q]Because he covereth his face with his fatness, and maketh collops of fat on *his* flanks.

28 And he dwelleth in desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not depart out of darkness; the flame shall dry up his branches, and [r]by the breath of his mouth shall he go away.

31 Let not him that is deceived [s]trust in vanity: for vanity shall be his recompense.

32 It shall be ‖accomplished [t]before his time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34 For the congregation of hypocrites *shall be* desolate, and fire shall consume the tabernacles of bribery.

35 [u]They conceive mischief, and bring forth ‖vanity, and their belly prepareth deceit.

CHAP. XVI.

Job maintaineth his innocence.

THEN Job answered and said,

2 I have heard many such things: ‖[a]miserable comforters *are* ye all.

3 Shall †vain words have an end? or what emboldeneth thee that thou answerest?

4 I also could speak as ye *do:* if your soul were in my soul's stead, I could heap up words against you, and [b]shake mine head at you.

5 *But* I would strengthen you with my mouth, and the moving of my lips should assuage *your grief.*

6 Though I speak, my grief is not assuaged: and *though* I forbear, †what am I eased?

7 But now he hath made me weary: thou hast made desolate all my company.

8 And thou hast filled me with wrinkles, *which* is a witness *against me:* and my leanness rising up in me beareth witness to my face.

9 [c]He teareth *me* in his wrath, who hateth me: he gnasheth upon me with his teeth; [d]mine enemy sharpeneth his eyes upon me.

10 They have [e]gaped upon me with their mouth; they [f]have smitten me upon the cheek reproachfully; they have [g]gathered themselves together against me.

11 God [h]†hath delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at ease, but he hath broken me asunder: he hath also taken *me* by my neck, and shaken me to pieces, and [i]set me up for his mark.

13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach, he runneth upon me like a giant.

15 I have sewed sackcloth upon my skin, and [k]defiled my horn in the dust.

16 My face is foul with weeping, and on mine eyelids *is* the shadow of death;

17 Not for *any* injustice in mine hands: also my prayer *is* pure.

18 O earth, cover not thou my blood, and [l]let my cry have no place.

19 Also now, behold, [m]my witness *is* in heaven, and my record *is* on †high.

20 My friends †scorn me: *but* mine eye poureth out *tears* unto God.

21 [n]O that one might plead for a man with God, as a man *pleadeth* for his ‖neighbour!

22 When †a few years are come, then I shall [o]go the way *whence* I shall not return.

CHAP. XVII.

Job appealeth from men to God.

MY ‖breath is corrupt, my days are extinct, the [a]graves *are ready* for me.

2 *Are there* not mockers with me? and doth not mine eye †continue in their [b]provocation?

3 Lay down now, put me in a surety with thee: who *is* he *that* [c]will strike hands with me?

4 For thou hast hid their heart from understanding; therefore shalt thou not exalt *them.*

5 He that speaketh flattery to *his* friends, even the eyes of his children shall fail.

6 He hath made me also [d]a by-word of the people: and ‖aforetime I was as a tabret.

7 [e]Mine eye also is dim by reason of sorrow, and all ‖my members *are* as a shadow.

8 Upright *men* shall be astonied at this, and the innocent shall stir up himself against the hypocrite.

9 The righteous also shall hold on his way, and he that hath [f]clean hands †shall be stronger and stronger.

10 But as for you all, [g]do ye return, and come now: for I cannot find *one* wise *man* among you.

11 [h]My days are past, my purposes are broken off, *even* †the thoughts of my heart.

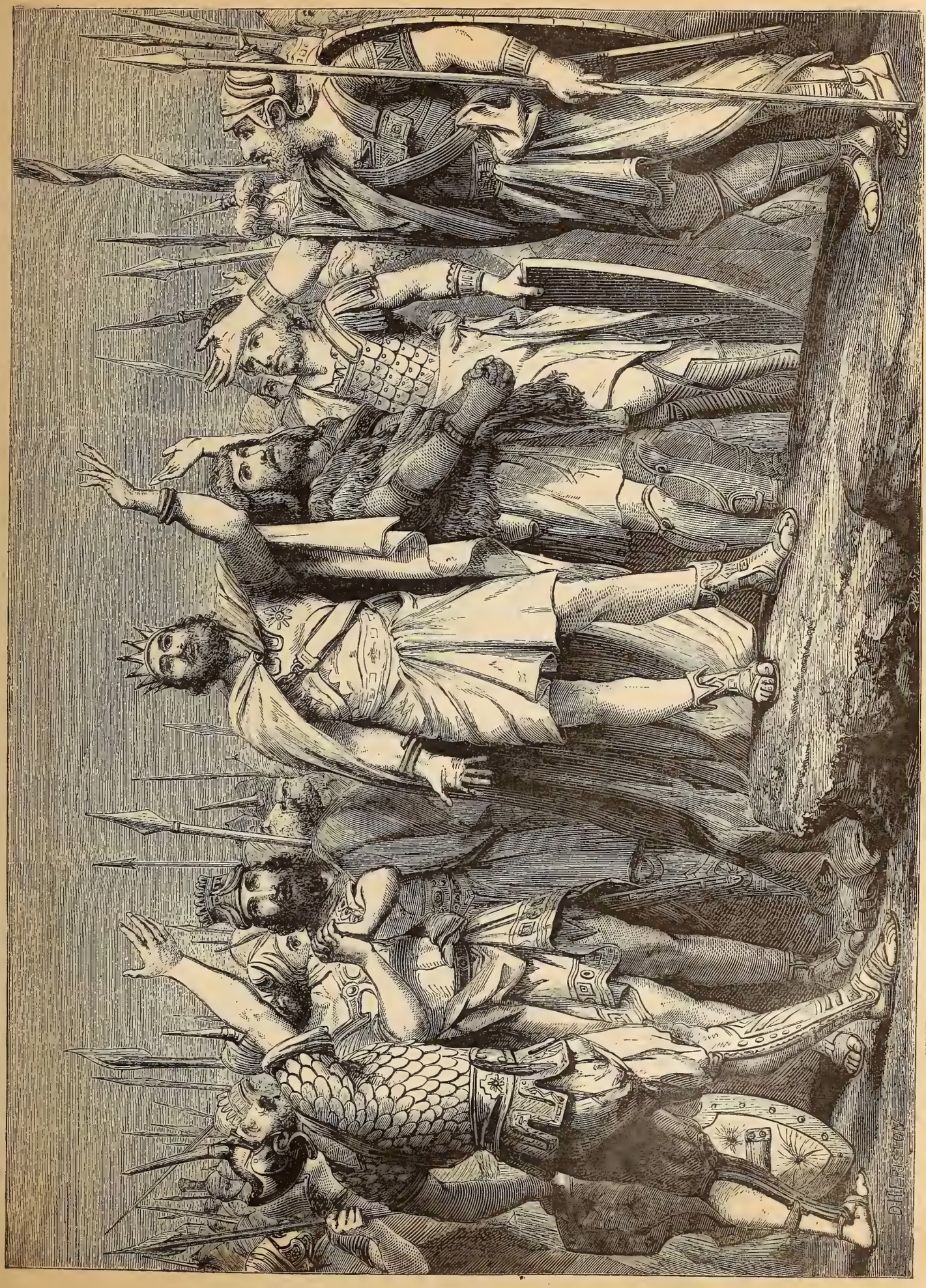
12 They change the night into day: the light *is* †short because of darkness.

Before CHRIST about 1520.

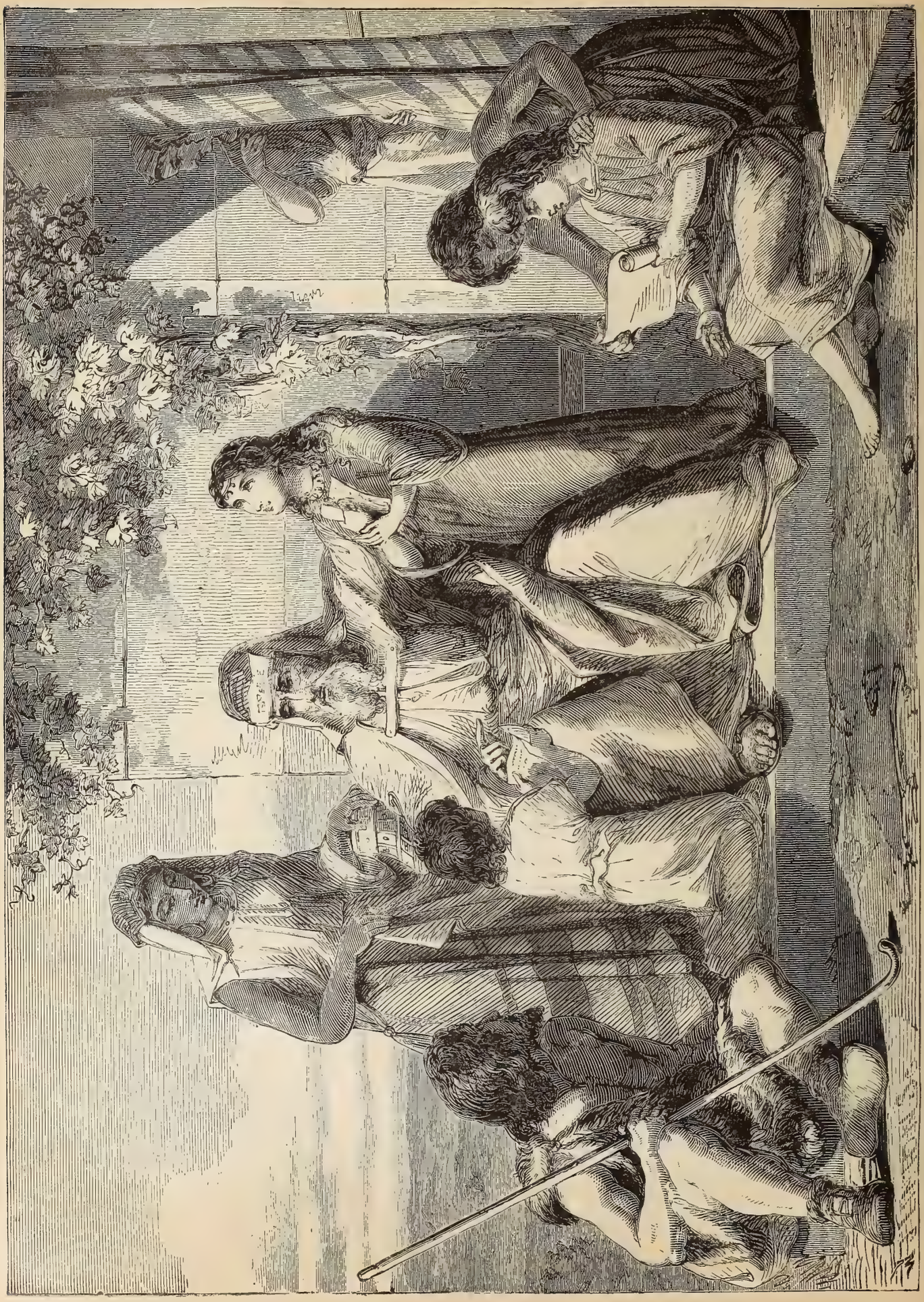
[h] ch. 4. 19. Ps. 14. 3. & 53. 3.
[i] ch. 34. 7. Prov. 19. 28.
[k] ch. 8. 8.
[l] Joel 3. 17.
[m] Ps. 90. 12.
† Heb. *A sound of fears.*
[n] 1 Thess. 5. 3.
[o] Ps. 59. 15. & 109. 10.
[p] ch. 18. 12.
[q] ch. 17. 10.
[r] ch. 4. 9.
[s] Isa. 59. 4.
‖ Or, *cut off.*
[t] ch. 22. 16. Ps. 55. 23.
[u] Ps. 7. 14. Isa. 59. 4. Hos. 10. 13.
‖ Or, *iniquity.*
‖ Or, *troublesome.*
[a] ch. 13. 4.
† Heb. *words of wind.*
[b] Ps. 22. 7. & 109. 25. Lam. 2. 15.
† Heb. *what goeth from me?*

Before CHRIST about 1520.

[c] ch. 10. 16, 17.
[d] ch. 13. 24.
[e] Ps. 22. 13.
[f] Lam. 3. 30. Mic. 5. 1.
[g] Ps. 35. 15.
[h] ch. 1. 15, 17.
† Heb. *hath shut me up.*
[i] ch. 7. 20.
[k] ch. 30. 19. Ps. 7. 5.
[l] ch. 27. 9. Ps. 66. 18, 19.
[m] Rom. 1. 9.
† Heb. *in the high places.*
† Heb. are *my scorners.*
[n] ch. 31. 35. Eccles. 6. 10. Isa. 45. 9. Rom. 9. 20.
‖ Or, *friend.*
† Heb. *years of number.*
[o] Eccles. 12. 5.
‖ Or, *spirit is spent.*
[a] Ps. 88. 3, 4.
† Heb. *lodge.*
[b] 1 Sam. 1. 6, 7.
[c] Prov. 6. 1. & 17. 18. & 22. 26.
[d] ch. 30. 9.
‖ Or, *before them.*
[e] Ps. 6. 7. & 31. 9.
‖ Or, *my thoughts.*
[f] Ps. 24. 4.
† Heb. *shall add strength.*
[g] ch. 6. 29.
[h] ch. 7. 6. & 9. 25.
† Heb. *the possessions.*
† Heb. *near.*



GIVE UNTO THE LORD, O YE MIGHTY, GIVE UNTO THE LORD GLORY AND STRENGTH.—*PSALMS XXIX.* 1.



GIVE ME UNDERSTANDING, THAT I MAY LEARN THY COMMANDMENTS.—*PSALMS CXIX.* 73.



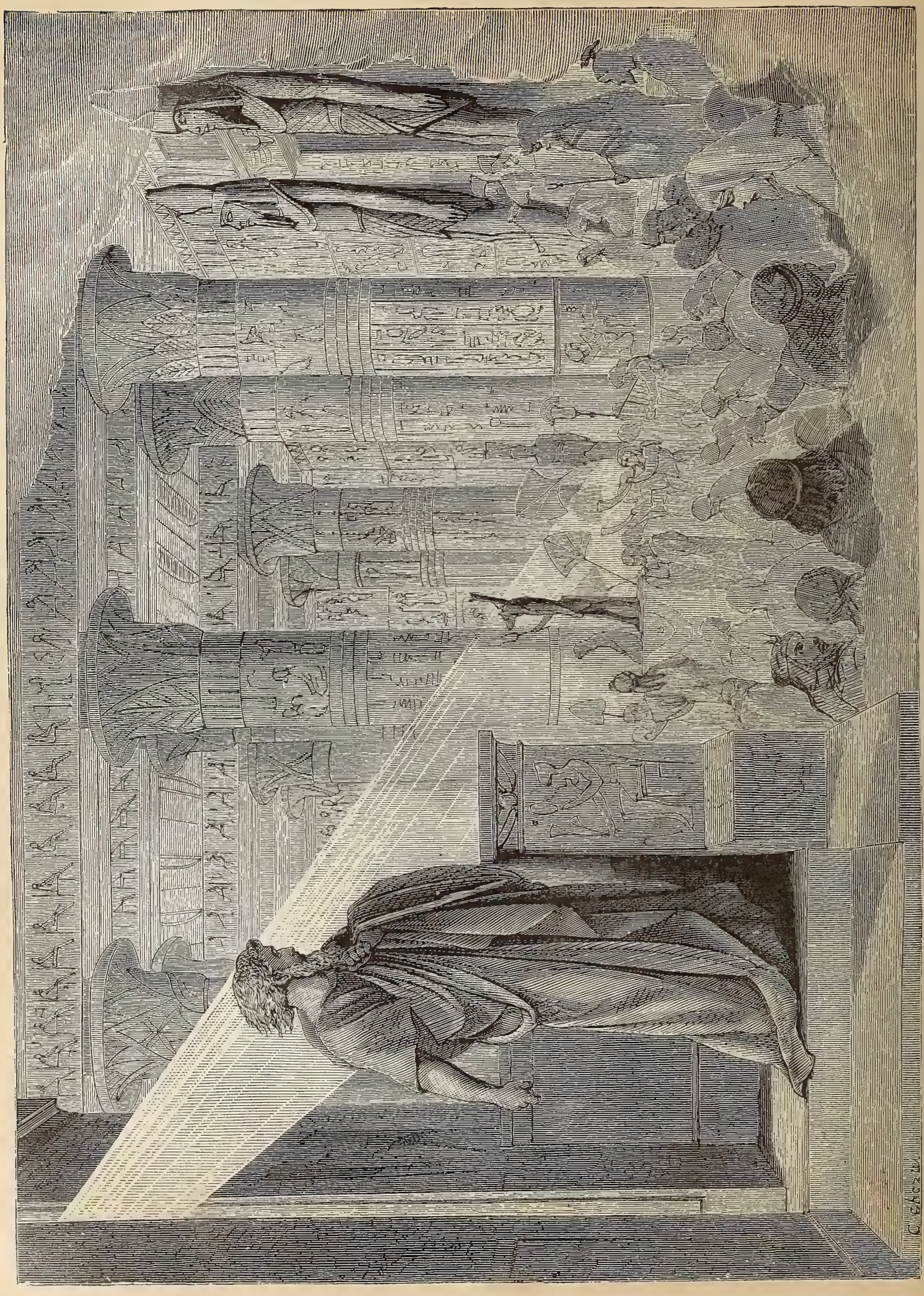
WE HAVE HEARD WITH OUR EARS, O GOD, OUR FATHERS HAVE TOLD US, WHAT WORK THOU DIDST IN THEIR DAYS, IN THE TIMES OF OLD.—*PSALMS XLIV* 1.



THEN FLEW ONE OF THE SERAPHIMS UNTO ME, HAVING A LIVE COAL IN HIS HAND, WHICH HE HAD TAKEN WITH THE TONGS FROM OFF THE ALTAR.—*ISAIAH VI.* 6.



AND HE SAW A CHARIOT WITH A COUPLE OF HORSEMEN, A CHARIOT OF ASSES, AND A CHARIOT OF CAMELS.—*ISAIAH XXI. 7.*



AND HE SAID UNTO ME, GO IN, AND BEHOLD THE WICKED ABOMINATIONS THAT THEY DO HERE.—*EZEKIEL VIII. 9.*



THIS IS THE INTERPRETATION OF THE THING: *MENE;* GOD HATH NUMBERED THY KINGDOM, AND FINISHED IT. *TEKEL;* THOU ART WEIGHED IN THE BALANCES, AND ART FOUND WANTING. *PERES;* THY KINGDOM IS DIVIDED, AND GIVEN TO THE MEDES AND PERSIANS.—*DANIEL V.* 26–28.



AND HELIODORUS FELL SUDDENLY UNTO THE GROUND, AND WAS COMPASSED WITH GREAT DARKNESS: BUT THEY THAT WERE WITH HIM TOOK HIM UP, AND PUT HIM INTO A LITTER.—2 *MACC. III.* 27.

13 If I wait, the grave *is* mine house: I have made my bed in the darkness.

14 I have †said to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my sister.

15 And where *is* now my hope? as for my hope, who shall see it?

16 They shall go down [i]to the bars of the pit, when *our* [k]rest together *is* in the dust.

CHAP. XVIII.

Bildad reproveth Job of presumption and impatience.

THEN answered Bildad the Shuhite, and said,

2 How long *will it be ere* ye make an end of words? mark, and afterwards we will speak.

3 Wherefore are we counted [a]as beasts, *and* reputed vile in your sight?

4 [b]He teareth †himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea, [c]the light of the wicked shall be put out, and the spark of his fire shall not shine.

6 The light shall be dark in his tabernacle, [d]and his ‖candle shall be put out with him.

7 The steps of his strength shall be straitened, and [e]his own counsel shall cast him down.

8 For [f]he is cast into a net by his own feet, and he walketh upon a snare.

9 The gin shall take *him* by the heel, *and* [g]the robber shall prevail against him.

10 The snare *is* †laid for him in the ground, and a trap for him in the way.

11 [h]Terrors shall make him afraid on every side, and shall †drive him to his feet.

12 His strength shall be hunger-bitten, and [i]destruction *shall be* ready at his side.

13 It shall devour the † strength of his skin: *even* the first-born of death shall devour his strength.

14 [k]His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

15 It shall dwell in his tabernacle, because *it is* none of his: brimstone shall be scattered upon his habitation.

16 [l]His roots shall be dried up beneath, and above shall his branch be cut off.

17 [m]His remembrance shall perish from the earth, and he shall have no name in the street.

18 †He shall be driven from light into darkness, and chased out of the world.

19 [n]He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

20 They that come after *him* shall be astonied at his day, as they that ‖went before †were affrighted.

21 Surely such *are* the dwellings of the wicked, and this *is* the place *of him that* [p]knoweth not God.

CHAP. XIX.

Job craveth pity. 25 *He believeth the resurrection.*

THEN Job answered and said,

2 How long will ye vex my soul, and break me in pieces with words?

3 These [a]ten times have ye reproached me: ye are not ashamed *that* ye ‖make yourselves strange to me.

4 And be it indeed *that* I have erred, mine error remaineth with myself.

5 If indeed ye will [b]magnify *yourselves* against me, and plead against me my reproach:

6 Know now that God hath overthrown me, and hath compassed me with his net.

7 Behold, I cry out of ‖wrong, but I am not heard: I cry aloud, but *there is* no judgment.

8 [c]He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

9 [d]He hath stripped me of my glory, and taken the crown *from* my head.

10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.

11 He hath also kindled his wrath against me, and [e]he counteth me unto him as *one of* his enemies.

12 His troops come together, and [f]raise up their way against me, and encamp round about my tabernacle.

13 [g]He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave *me* no answer; I entreated him with my mouth.

17 My breath is strange to my wife, though I entreated for the children's *sake* of †mine own body.

18 Yea, ‖[h]young children despised me; I arose, and they spake against me.

19 [i]All †my inward friends abhorred me: and they whom I loved are turned against me.

20 [k]My bone cleaveth to my skin ‖and to my flesh, and I am escaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends; [l]for the hand of God hath touched me.

22 Why do ye [m]persecute me as God, and are not satisfied with my flesh?

23 †O that my words were now written! O that they were printed in a book!

24 That they were graven with an iron pen and lead in the rock for ever!

25 For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:

26 ‖And *though* after my skin *worms* destroy this *body*, yet [n]in my flesh shall I see God:

27 Whom I shall see for myself, and mine eyes shall behold, and not †another; ‖*though* my reins be consumed †within me.

28 But ye should say, [o]Why persecute we him, ‖seeing the root of the matter is found in me?

29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, [p]that ye may know *there is* a judgment.

CHAP. XX.

Zophar sheweth the state and portion of the wicked.

THEN answered Zophar the Naamathite, and said,

2 Therefore do my thoughts cause me to answer, and for *this* †I make haste.

3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

Before CHRIST about 1520.

† Heb. *cried*, or, *called.*

[i] ch. 18. 13.

[k] ch. 3. 17, 18, 19.

[a] Ps. 73. 22.

[b] ch. 13. 14.
† Heb. *his soul.*

[c] Prov. 13. 9. & 20. 20. & 24. 20.

[d] ch. 21. 17. Ps. 18. 28.
‖ Or, *lamp.*

[e] ch. 5. 13.

[f] ch. 22. 10. Ps. 9. 15. & 35. 8.

[g] ch. 5. 5.

† Heb. *hidden.*

[h] ch. 15. 21. & 20. 25. Jer. 6. 25. & 20. 3. & 46. 5. & 49. 29.

† Heb. *scatter him.*

[i] ch. 15. 23.

† Heb. *bars.*

[k] ch. 8. 14. & 11. 20. Ps. 112. 10. Prov. 10. 28.

[l] ch. 29. 19. Isa. 5. 24. Amos 2. 9. Mal. 4. 1.

[m] Ps. 34. 16. & 109. 13. Prov. 2. 22. & 10. 7.

† Heb. *They shall drive him.*

[n] Isa. 14. 22. Jer. 22. 30.

[o] Ps. 37. 13.
‖ Or, *lived with him.*
† Heb. *laid hold on horror.*

[p] Jer. 9. 3. & 10. 25. 1 Thess. 4. 5. 2 Thess. 1. 8. Tit. 1. 16.

[a] Gen. 31. 7. Lev. 26. 26.
‖ Or, *harden yourselves against me.*

Before CHRIST about 1520.

[b] Ps. 38. 16.

‖ Or, *violence.*

[c] ch. 3. 23. Ps. 88. 8.

[d] Ps. 89. 44.

[e] ch. 13. 24. Lam. 2. 5.

[f] ch. 30. 12.

[g] Ps. 31. 11. & 38. 11. & 69. 8. & 88. 8, 18.

† Heb. *my belly.*
‖ Or, *the wicked.*

[h] 2 Kings 2. 23.

[i] Ps. 41. 9. & 55. 13, 14, 20.

† Heb. *the men of my secret.*

[k] ch. 30. 30. Ps. 102. 5. Lam. 4. 8.
‖ Or, *as.*

[l] ch. 1. 11. Ps. 38. 2.

[m] Ps. 69. 26.

† Heb. *Who will give, &c.*
‖ Or, *After I shall awake, though this* body *be destroyed, yet out of my flesh shall I see God.*

[n] Ps. 17. 15. 1 Cor. 13. 12. 1 John 3. 2.

† Heb. *a stranger.*
‖ Or, *my reins within me are consumed with earnest desire* [for that day.]
† Heb. *in my bosom.*

[o] ver. 22.
‖ Or, *and* what *root of matter is found in me?*

[p] Ps. 58. 10, 11.

† Heb. *my haste* is *in me.*

4 Knowest thou *not* this of old, since man was placed upon earth,

5 [a]That the triumphing of the wicked *is* †short, and the joy of the hypocrite *but* for a moment?

6 [b]Though his excellency mount up to the heavens, and his head reach unto the †clouds;

7 *Yet* he shall perish for ever [c]like his own dung: they which have seen him shall say, Where *is* he?

8 He shall fly away [d]as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

9 [e]The eye also *which* saw him shall *see him* no more; neither shall his place any more behold him.

10 ||His children shall seek to please the poor, and his hands [f]shall restore their goods.

11 His bones are full *of* [g]*the sin* of his youth, [h]which shall lie down with him in the dust.

12 Though wickedness be sweet in his mouth, *though* he hide it under his tongue;

13 *Though* he spare it, and forsake it not; but keep it still †within his mouth:

14 *Yet* his meat in his bowels is turned, *it is* the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

16 He shall suck the poison of asps: the viper's tongue shall slay him.

17 He shall not see [i]the rivers, ||the floods, the brooks of honey and butter.

18 That which he laboured for [k]shall he restore, and shall not swallow *it* down: †according to *his* substance *shall* the restitution *be*, and he shall not rejoice *therein*.

19 Because he hath †oppressed *and* hath forsaken the poor; *because* he hath violently taken away an house which he builded not;

20 [l]Surely he shall not †feel quietness in his belly, he shall not save of that which he desired.

21 ||There shall none of his meat be left; therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straits: every hand of the ||wicked shall come upon him.

23 *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall rain *it* upon him [m]while he is eating.

24 [n]He shall flee from the iron weapon, *and* the bow of steel shall strike him through.

25 It is drawn, and cometh out of the body; yea, [o]the glittering sword cometh out of his gall: [p]terrors *are* upon him.

26 All darkness *shall be* hid in his secret places: [q]a fire not blown shall consume him: it shall go ill with him that is left in his tabernacle.

27 The heaven shall reveal his iniquity; and the earth shall rise up against him.

28 The increase of his house shall depart, *and his goods* shall flow away in the day of his wrath.

29 [r]This *is* the portion of a wicked man from God, and the heritage †appointed unto him by God.

Before CHRIST about 1520.

[a] Ps. 37. 35, 36.
† Heb. *from near.*
[b] Isa. 14. 13, 14. Obad. 3, 4.
† Heb. *cloud.*
[c] Ps. 83. 10.
[d] Ps. 73. 20. & 90. 5.
[e] ch. 7. 8, 10. & 8. 18. Ps. 37. 36. & 103. 16.
|| Or, *The poor shall oppress his children.*
[f] ver. 18.
[g] ch. 13. 26. Ps. 25. 7.
[h] ch. 21. 26.
† Heb. *in the midst of his palate.*
[i] Ps. 36. 9. Jer. 17. 6.
|| Or, *streaming brooks.*
[k] ver. 10, 15.
† Heb. *according to the substance of his exchange.*
† Heb. *crushed.*
[l] Eccles. 5. 12, 14.
† Heb. *know.*
|| Or, *There shall be none left for his meat.*
|| Or, *troublesome.*
[m] Num. 11. 33. Ps. 78. 30, 31.
[n] Isa. 24. 18. Jer. 48. 43. Amos 5. 19.
[o] ch. 16. 13.
[p] ch. 18. 11.
[q] Ps. 21. 9.
[r] ch. 27. 13. & 31. 2, 3.
† Heb. *of his decree from God.*

Before CHRIST about 1520.

[a] ch. 16. 10. & 17. 2.
† Heb. *shortened.*
† Heb. *Look unto me.*
[b] Judg. 18. 19. ch. 29. 9. & 40. 4. Ps. 39. 9.
[c] ch. 12. 6. Ps. 17. 10, 14. & 73. 3, 12. Jer. 12. 1. Hab. 1. 16.
† Heb. are *peace from fear.*
[d] Ps. 73. 5.
[e] Ex. 23. 26.
[f] ch. 36. 11.
|| Or, *in mirth.*
[g] ch. 22. 17.
[h] Ex. 5. 2. ch. 34. 9.
[i] ch. 35. 3. Mal. 3. 14.
[k] ch. 22. 18. Ps. 1. 1. Prov. 1. 10.
[l] ch. 18. 6.
|| Or, *lamp.*
[m] Luke 12. 46.
[n] Ps. 1. 4. & 35. 5. Isa. 17. 13. & 29. 5. Hos. 13. 3.
† Heb. *stealeth away.*
|| That is, *the punishment of his iniquity.*
[o] Ex. 20. 5.
[p] Ps. 75. 8. Isa. 51. 17. Jer. 25. 15. Rev. 14. 10. & 19. 15.
[q] Isa. 40. 13. & 45. 9. Rom. 11. 34. 1 Cor. 2. 16.
† Heb. *in his very perfection*, or, *in the strength of his perfection.*
|| Or, *milk pails.*
[r] ch. 20. 11. Eccles. 9. 2,
[s] ch. 20. 7.
† Heb. *the tent of the tabernacles of the wicked.*

CHAP. XXI.

The judgment of the wicked is in another world.

BUT Job answered and said,

2 Hear diligently my speech, and let this be your consolations.

3 Suffer me that I may speak; and after that I have spoken, [a]mock on.

4 As for me, *is* my complaint to man? and if *it were so*, why should not my spirit be †troubled?

5 †Mark me, and be astonished, [b]and lay *your* hand upon *your* mouth.

6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

7 [c]Wherefore do the wicked live, become old, yea, are mighty in power?

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses †*are* safe from fear, [d]neither *is* the rod of God upon them.

10 Their bull gendereth, and faileth not: their cow calveth, and [e]casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

13 They [f]spend their days ||in wealth, and in a moment go down to the grave.

14 [g]Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways

15 [h]What *is* the Almighty, that we should serve him? and [i]what profit should we have, if we pray unto him?

16 Lo, their good *is* not in their hand: [k]the counsel of the wicked is far from me.

17 [l]How oft is the ||candle of the wicked put out? and *how oft* cometh their destruction upon them? *God* [m]distributeth sorrows in his anger.

18 [n]They are as stubble before the wind, and as chaff that the storm †carrieth away.

19 God layeth up ||his iniquity [o]for his children: he rewardeth him, and he shall know *it*.

20 His eyes shall see his destruction, and [p]he shall drink of the wrath of the Almighty.

21 For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?

22 [q]Shall *any* teach God knowledge? seeing he judgeth those that are high.

23 One dieth †in his full strength, being wholly at ease and quiet.

24 His ||breasts are full of milk, and his bones are moistened with marrow.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall [r]lie down alike in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.

28 For ye say, [s]Where *is* the house of the prince? and where *are* †the dwelling-places of the wicked?

29 Have ye not asked them that go by the way? and do ye not know their tokens,

30 [r]That the wicked is reserved to the day of destruction? they shall be brought forth to †the day of wrath.

31 Who shall declare his way [u]to his face? and who shall repay him *what* he hath done?

32 Yet shall he be brought to the †grave, and shall †remain in the tomb.

33 The clods of the valley shall be sweet unto him, and [x]every man shall draw after him, as *there are* innumerable before him.

34 How then comfort ye me in vain, seeing in your answers there remaineth †falsehood?

CHAP. XXII.

Eliphaz sheweth that man's goodness profiteth not God.

THEN Eliphaz the Temanite answered and said,

2 [a]Can a man be profitable unto God, ‖as he that is wise may be profitable unto himself?

3 *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makest thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

5 *Is* not thy wickedness great? and thine iniquities infinite?

6 For thou hast [b]taken a pledge from thy brother for nought, and †stripped the naked of their clothing.

7 Thou hast not given water to the weary to drink, and thou [c]hast withholden bread from the hungry.

8 But *as for* †the mighty man, he had the earth; and the †honourable man dwelt in it.

9 Thou hast sent widows away empty, and the arms of [d]the fatherless have been broken.

10 Therefore [e]snares *are* round about thee, and sudden fear troubleth thee;

11 Or darkness, *that* thou canst not see; and abundance of [f]waters cover thee.

12 *Is* not God in the height of heaven? and behold †the height of the stars, how high they are!

13 And thou sayest, ‖[g]How doth God know? can he judge through the dark cloud?

14 [h]Thick clouds *are* a covering to him, that he seeth not; and he walketh in the circuit of heaven.

15 Hast thou marked the old way which wicked men have trodden?

16 Which [i]were cut down out of time, †whose foundation was overflown with a flood:

17 [k]Which said unto God, Depart from us: and [l]what can the Almighty do ‖for them?

18 Yet he filled their houses with good *things*: but [m]the counsel of the wicked is far from me.

19 [n]The righteous see *it* and are glad: and the innocent laugh them to scorn.

20 Whereas our ‖substance is not cut down, but ‖the remnant of them the fire consumeth.

21 Acquaint now thyself ‖with him, and [o]be at peace: thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth, and [p]lay up his words in thine heart.

23 [q]If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

24 Then shalt thou [r]lay up gold ‖as dust, and the *gold* of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy ‖defence, and thou shalt have †plenty of silver.

26 For then shalt thou have thy [s]delight in the Almighty, and [t]shalt lift up thy face unto God.

27 [u]Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

29 When *men* are cast down, then thou shalt say, *There is* lifting up; and [x]he shall save the †humble person.

30 ‖He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

CHAP. XXIII.

God, who is invisible, observeth our ways.

THEN Job answered and said,

2 Even to-day *is* my complaint bitter: †my stroke is heavier than my groaning.

3 [a]Oh that I knew where I might find him! *that* I might come *even* to his seat!

4 I would order *my* cause before him, and fill my mouth with arguments.

5 I would know the words *which* he would answer me, and understand what he would say unto me.

6 [b]Will he plead against me with *his* great power? No; but he would put *strength* in me.

7 There the righteous might dispute with him; so should I be delivered for ever from my judge.

8 [c]Behold, I go forward, but he *is* not *there;* and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold *him:* he hideth himself on the right hand, that I cannot see *him:*

10 But he [d]knoweth †the way that I take: *when* [e]he hath tried me, I shall come forth as gold.

11 [f]My foot hath held his steps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips; †[g]I have esteemed the words of his mouth more than ‖my necessary *food.*

13 But he *is* in one *mind*, and [h]who can turn him? and *what* [i]his soul desireth, even that he doeth.

14 For he performeth *the thing that is* [k]appointed for me: and many such *things are* with him.

15 Therefore am I troubled at his presence: when I consider, I am afraid of him.

16 For God [l]maketh my heart soft, and the Almighty troubleth me:

17 Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face.

CHAP. XXIV.

1 *Wickedness goeth often unpunished.* 17 *There is a secret judgment for the wicked.*

WHY, seeing [a]times are not hidden from the Almighty, do they that know him not see his days?

2 *Some* remove the [b]landmarks; they violently take away flocks, and ‖feed *thereof.*

Before CHRIST about 1520.

[t] Prov. 16. 4. 2 Pet. 2. 9. †Heb. *the day of wraths.*
[u] Gal. 2. 11. †Heb. *graves.* †Heb. *watch in the heap.*
[x] Heb. 9. 27.
†Heb. *transgression.*
[a] ch. 35. 7. Ps. 16. 2. Luke 17. 10. ‖Or, *if he may be profitable*, doth his *good success* depend *thereon?*
[b] Ex. 22. 26, 27. Deut. 24. 10, &c. ch. 24. 3, 9. Ezek. 18. 12. †Heb. *stripped the clothes of the naked.*
[c] See ch. 31. 17. Deut. 15. 7, &c. Isa. 58. 7. Ezek. 18. 7, 16. Matt. 25. 42.
†Heb. *the man of arm.* †Heb. *eminent*, or, *accepted for countenance.*
[d] ch. 31. 21. Isa. 10. 2. Ezek. 22. 7.
[e] ch. 18. 8, 9, 10. & 19. 6.
[f] Ps. 69. 1, 2. & 124. 4. Lam. 3. 54. †Heb. *the head of the stars.*
‖Or, *What.*
[g] Ps. 10. 11. & 59. 7. & 73. 11. & 94. 7.
[h] Ps. 139. 11, 12.
[i] ch. 15. 32. Ps. 55. 23. & 102. 24. Eccles. 7. 17. †Heb. *a flood was poured upon their foundation.* Gen. 7. 11. 2 Pet. 2. 5.
[k] ch. 21. 14.
[l] Ps. 4. 6. ‖Or, *to them.*
[m] ch. 21. 16.
[n] Ps. 58. 10. & 107. 42. ‖Or, *estate.*
‖Or, *their excellency.* ‖That is, *with God.*
[o] Isa. 27. 5.
[p] Ps. 119. 11.
[q] ch 8. 5, 6. & 11. 13, 14.

Before CHRIST about 1520.

[r] 2 Chron. 1. 15. ‖Or, *on the dust.* ‖Or, *gold.* †Heb. *silver of strength.*
[s] ch. 27. 10. Isa. 58. 14.
[t] ch. 11. 15.
[u] Ps. 50. 14, 15. Isa. 58. 9.
[x] Prov. 29. 23. Jam. 4. 6. 1 Pet. 5. 5. †Heb. *him that hath low eyes.* ‖Or, *The innocent shall deliver the island.* Gen. 18. 26, &c.
†Heb. *my hand.*
[a] ch. 13. 3. & 16. 21.
[b] Isa. 27. 4, 8. & 57. 16.
[c] ch. 9. 11.
[d] Ps. 139. 1, 2, 3. †Heb. *the way* that is *with me.*
[e] Ps. 17. 3. & 66. 10. Jam. 1. 12.
[f] Ps. 44. 18.
†Heb. *I have hid*, or, *laid up.*
[g] John 4. 32, 34. ‖Or, *my appointed portion.*
[h] ch. 9. 12, 13. & 12. 14. Rom. 9. 19.
[i] Ps. 115. 3.
[k] 1 Thess. 3. 3.
[l] Ps. 22. 14.
[a] Acts. 1. 7.
[b] Deut. 19. 14. & 27. 17. Prov. 22. 28. & 23. 10. Hos. 5. 10. ‖Or, *feed* them.

3 They drive away the ass of the fatherless, they [c]take the widow's ox for a pledge.

4 They turn the needy out of the way: [d]the poor of the earth hide themselves together.

5 Behold, *as* wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them *and* for *their* children.

6 They reap *every one* his †corn in the field: and †they gather the vintage of the wicked.

7 They [e]cause the naked to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the showers of the mountains, and [f]embrace the rock for want of a shelter.

9 They pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry;

11 *Which* make oil within their walls, *and* tread *their* wine-presses, and suffer thirst.

12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly *to them.*

13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 [g]The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

15 [h]The eye also of the adulterer waiteth for the twilight, [i]saying, No eye shall see me: and †disguiseth *his* face.

16 In the dark they dig through houses, *which* they had marked for themselves in the day-time: they [k]know not the light.

17 For the morning *is* to them even as the shadow of death: if *one* know *them, they are in* the terrors of the shadow of death.

18 He *is* swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat †consume the snow-waters: *so doth* the grave *those which* have sinned.

20 The womb shall forget him; the worm shall feed sweetly on him; [l]he shall be no more remembered; and wickedness shall be broken as a tree.

21 He evil-entreateth the barren *that* beareth not: and doeth not good to the widow.

22 He draweth also the mighty with his power: he riseth up, ‖and no *man* is sure of life.

23 *Though* it be given him *to be* in safety, whereon he resteth; yet [m]his eyes *are* upon their ways.

24 They are exalted for a little while, but †are gone and brought low; they are †taken out of the way as all *other*, and cut off as the tops of the ears of corn.

25 And if *it be* not *so* now, who will make me a liar, and make my speech nothing worth?

CHAP. XXV.

Bildad sheweth that man cannot be justified before God.

THEN answered Bildad the Shuhite, and said,

2 Dominion and fear *are* with him, he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not [a]his light arise?

4 [b]How then can man be justified with God? or how can he be clean *that is* born of a woman?

5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.

6 How much less man, *that is* [c]a worm; and the son of man *which is* a worm?

CHAP. XXVI.

Job reproveth the uncharitable spirit of Bildad.

BUT Job answered and said,

2 How hast thou helped *him that is* without power? *how* savest thou the arm *that hath* no strength?

3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the thing as it is?

4 To whom hast thou uttered words? and whose spirit came from thee?

5 Dead *things* are formed from under the waters, ‖and the inhabitants thereof.

6 [a]Hell *is* naked before him, and destruction hath no covering.

7 [b]He stretcheth out the north over the empty place, *and* hangeth the earth upon nothing.

8 [c]He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

9 He holdeth back the face of *his* throne, *and* spreadeth his cloud upon it.

10 [d]He hath compassed the waters with bounds, †until the day and night come to an end.

11 The pillars of heaven tremble, and are astonished at his reproof.

12 [e]He divideth the sea with his power, and by his understanding he smiteth through †the proud.

13 [f]By his Spirit he hath garnished the heavens; his hand hath formed [g]the crooked serpent.

14 Lo, these *are* parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?

CHAP. XXVII.

The blessings which the wicked have are turned into curses.

MOREOVER, Job †continued his parable, and said,

2 *As* God liveth, [a]*who* hath taken away my judgment; and the Almighty, *who* hath †vexed my soul;

3 All the while my breath *is* in me, and ‖the spirit of God *is* in my nostrils;

4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should justify you: till I die [b]I will not remove mine integrity from me.

6 My righteousness I [c]hold fast, and will not let it go: [d]my heart shall not reproach *me* †so long as I live.

7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 [e]For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?

9 [f]Will God hear his cry when trouble cometh upon him?

10 [g]Will he delight himself in the Almighty? will he always call upon God?

Before CHRIST about 1520.

[c] ch. 22. 6. Deut. 24. 6, 10, 12, 17.
[d] Prov. 28. 28.
† Heb. *mingled corn*, or, *dredge.*
† Heb. *the wicked gather the vintage.*
[e] Ex 22. 26, 27. Deut. 24. 12, 13. ch. 22. 6.
[f] Lam. 4. 5.
[g] Ps. 10. 8.
[h] Prov. 7. 9.
[i] Ps. 10. 11.
† Heb. *setteth* his *face in secret.*
[k] John 3. 20.
† Heb. *violently take.*
[l] Prov. 10. 7.
‖ Or, *he trusteth not* his own *life.*
[m] Ps. 11. 4. Prov. 15. 3.
† Heb. *are not.*
† Heb. *closed up.*
[a] Jam. 1. 17.

Before CHRIST about 1520.

[b] ch. 4. 17, &c. & 15. 14, &c. Ps. 130. 3. & 143. 2.
[c] Ps. 22. 6.
‖ Or, *with the inhabitants.*
[a] Ps. 139. 8, 11. Prov. 15. 11. Heb. 4. 13.
[b] ch. 9. 8. Ps. 24. 2. & 104. 2, &c.
[c] Prov. 30. 4.
[d] ch. 38. 8. Ps. 33. 7. & 104. 9. Prov. 8. 29. Jer. 5. 22.
† Heb. *until the end of light with darkness.*
[e] Ex. 14. 21. Ps. 74. 13. Isa. 51. 15. Jer. 31. 35.
† Heb. *pride.*
[f] Ps. 33. 6.
[g] Isa. 27. 1.
† Heb. *added to take up.*
[a] ch. 34. 5.
† Heb. *made my soul bitter.* Ruth 1. 20. 2 Kings 4. 27.
‖ That is, *the breath which God gave him,* Gen. 2. 7.
[b] ch. 2. 9. & 13. 15.
[c] ch. 2. 3.
[d] Acts 24. 16.
† Heb. *from my days.*
[e] Matt. 16. 26. Luke 12. 20.
[f] ch. 35. 12. Ps. 18. 41. & 109. 7. Prov. 1. 28. & 28. 9. Isa. 1. 15. Jer. 14. 12. Ezek. 8. 18. Mic. 3. 4. John 9. 31. Jam. 4. 3.
[g] See ch. 22. 26, 27.

11 I will teach you ‖by the hand of God: *that* which *is* with the Almighty will I not conceal.

12 Behold, all ye yourselves have seen *it;* why then are ye thus altogether vain?

13 [h]This *is* the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.

14 [i]If his children be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death: and [k]his widows shall not weep.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare *it*, but [l]the just shall put *it* on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and [m]as a booth *that* the keeper maketh.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* not.

20 [n]Terrors take hold on him as waters, a tempest stealeth him away in the night.

21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

22 For *God* shall cast upon him, and not spare: †he would fain flee out of his hand.

23 *Men* shall clap their hands at him, and shall hiss him out of his place.

CHAP. XXVIII.

There is a knowledge of natural things.

SURELY there is ‖a vein for the silver, and a place for gold *where* they fine *it*.

2 Iron is taken out of the ‖earth, and brass *is* molten *out of* the stone.

3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The stones of it *are* the place of sapphires: and it hath ‖dust of gold.

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the ‖rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods †from overflowing; and *the thing that is* hid bringeth he forth to light.

12 [a]But where shall wisdom be found? and where *is* the place of understanding?

13 Man knoweth not the [b]price thereof; neither is it found in the land of the living.

14 [c]The depth saith, It *is* not in me: and the sea saith, *It is* not with me.

15 †It [d]cannot be gotten for gold, neither shall silver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it: and the exchange of it *shall not be for* ‖jewels of fine gold.

18 No mention shall be made of ‖coral, or of pearls: for the price of wisdom *is* above rubies.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 [e]Whence then cometh wisdom? and where *is* the place of understanding?

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the ‖air.

22 [f]Destruction and death say, We have heard the fame thereof with our ears.

23 God understandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* [g]seeth under the whole heaven;

25 [h]To make the weight for the winds; and he weigheth the waters by measure.

26 When he [i]made a decree for the rain, and a way for the lightning of the thunder;

27 Then did he see it, and ‖declare it; he prepared it, yea, and searched it out.

28 And unto man he said, Behold, [k]the fear of the LORD, that *is* wisdom; and to depart from evil *is* understanding.

CHAP. XXIX.

Job bemoaneth himself of his former prosperity.

MOREOVER, Job †continued his parable, and said,

2 Oh that I were [a]as *in* months past, as *in* the days *when* God preserved me;

3 [b]When his ‖candle shined upon my head, *and when* by his light I walked *through* darkness;

4 As I was in the days of my youth, when [c]the secret of God *was* upon my tabernacle;

5 When the Almighty *was* yet with me, *when* my children *were* about me;

6 When [d]I washed my steps with butter, and [e]the rock poured †me out rivers of oil;

7 When I went out to the gate through the city, *when* I prepared my seat in the street!

8 The young men saw me, and hid themselves: and the aged arose, *and* stood up.

9 The princes refrained talking, and [f]laid *their* hand on their mouth.

10 †The nobles held their peace, and their [g]tongue cleaved to the roof their mouth.

11 When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me:

12 Because [h]I delivered the poor that cried, and the fatherless, and *him that had* none to help him.

13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

14 [i]I put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.

15 I was [k]eyes to the blind, and feet *was* I to the lame.

16 I *was* a father to the poor: and [l]the cause *which* I knew not I searched out.

Before CHRIST about 1520.

‖ Or, being *in the hand, &c.*
[h] ch. 20. 29.
[i] Deut. 28. 41. Esth. 9. 10. Hos. 9. 13.
[k] Ps. 78. 64.
[l] Prov. 28. 8. Eccles. 2. 26.
[m] Isa. 1. 8. Lam. 2. 6.
[n] ch. 18. 11.
† Heb. *in fleeing he would flee.*

‖ Or, *a mine.*
‖ Or, *dust.*
‖ Or, *gold ore.*
‖ Or, *flint.*
† Heb. *from weeping.*
[a] ver. 20. Eccles. 7. 24.
[b] Prov. 3. 15.
[c] ver. 22. Rom. 11. 33, 34.
† Heb. *Fine gold shall not be given for it.*
[d] Prov. 3. 13, 14, 15. & 8. 10, 11, 19. & 16. 16.

Before CHRIST about 1520.

‖ Or, *vessels of fine gold.*
‖ Or, *Ramoth.*
[e] ver. 12.
‖ Or, *heaven.*
[f] ver. 14.
[g] Prov. 15. 3.
[h] Ps. 135. 7.
[i] ch. 38. 25.
‖ Or, *number it.*
[k] Deut. 4. 6. Ps. 111. 10. Prov. 1. 7. & 9. 10. Eccles. 12. 13.
† Heb. *added to take up.*
[a] See ch. 7. 3.
[b] ch. 18. 6.
‖ Or, *lamp,* Ps. 18. 28.
[c] Ps. 25. 14.
[d] Gen. 49. 11. Deut. 32. 13. & 33. 24. ch. 20. 17.
[e] Ps. 81. 16.
† Heb. *with me.*
[f] ch. 21. 5.
† Heb. *The voice of the nobles was hid.*
[g] Ps. 137. 6.
[h] Ps. 72. 12. Prov. 21. 13. & 24. 11.
[i] Deut. 24. 13. Ps. 132. 9. Isa. 59. 17. & 61. 10. Ephes. 6. 14, &c. 1 Thess. 5. 8.
[k] Num. 10. 31.
[l] Prov. 29. 7.

17 And I brake [m] †the jaws of the wicked, and †plucked the spoil out of his teeth.

18 Then I said, [n] I shall die in my nest, and I shall multiply *my* days as the sand.

19 [o] My root *was* †spread out [p] by the waters, and the dew lay all night upon my branch.

20 My glory *was* †fresh in me, and [q] my bow was †renewed in my hand.

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again; and my speech dropped upon them.

23 And they waited for me as for the rain; and they opened their mouth wide *as* for [r] the latter rain.

24 *If* I laughed on them, they believed *it* not; and the light of my countenance they cast not down.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

CHAP. XXX.

Job's honour is turned into extreme contempt.

BUT now *they that are* †younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?

3 For want and famine *they were* ‖solitary; fleeing into the wilderness †in former time desolate and waste.

4 Who cut up mallows by the bushes, and juniper-roots *for* their meat.

5 They were driven forth from among *men*, (they cried after them as *after* a thief;)

6 To dwell in the cliffs of the valleys, *in* †caves of the earth, and *in* the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 *There were* children of fools, yea, children of †base men: they were viler than the earth.

9 [a] And now am I their song, yea, I am their by-word.

10 They abhor me, they flee far from me, †and spare not [b] to spit in my face.

11 Because he [c] hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

12 Upon *my* right *hand* rise the youth; they push away my feet, and [d] they raise up against me the ways of their destruction.

13 They mar my path, they set forward my calamity, they have no helper.

14 They came *upon me* as a wide breaking in *of waters:* in the desolation they rolled themselves *upon me.*

15 Terrors are turned upon me: they pursue †my soul as the wind: and my welfare passeth away as a cloud.

16 [e] And now my soul is poured out upon me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night season: and my sinews take no rest.

18 By the great force *of my disease* is my garment changed: it bindeth me about as the collar of my coat

19 He hath cast me into the mire, and I am become like dust and ashes.

20 I cry unto thee, and thou dost not hear me I stand up, and thou regardest me *not.*

21 Thou art †become cruel to me: with †thy strong hand thou opposest thyself against me.

22 Thou liftest me up to the wind; thou causest me to ride *upon it,* and dissolvest my ‖substance.

23 For I know *that* thou wilt bring me *to* death, and *to* the house [f] appointed for all living.

24 Howbeit he will not stretch out *his* hand to the †grave, though they cry in his destruction.

25 [g] Did not I weep †for him that was in trouble? was *not* my soul grieved for the poor?

26 [h] When I looked for good, then evil came *unto me:* and when I waited for light, there came darkness.

27 My bowels boiled, and rested not: the days of affliction prevented me.

28 [i] I went mourning without the sun: I stood up, *and* I cried in the congregation.

29 [k] I am a brother to dragons, and a companion to ‖owls.

30 [l] My skin is black upon me, and [m] my bones are burned with heat.

31 My harp also is *turned* to mourning, and my organ into the voice of them that weep.

CHAP. XXXI.

Job maketh a solemn protestation of his integrity.

I MADE a covenant with mine [a] eyes; why then should I think upon a maid?

2 For what [b] portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is* not destruction to the wicked? and a strange *punishment* to the workers of iniquity?

4 [c] Doth not he see my ways, and count all my steps?

5 If I have walked with vanity, or if my foot hath hasted to deceit;

6 †Let me be weighed in an even balance, that God may know mine integrity.

7 If my step hath turned out of the way, and [d] mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;

8 *Then* let me [e] sow, and let another eat; yea, let my offspring be rooted out.

9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door;

10 *Then* let my wife grind unto [f] another, and let others bow down upon her.

11 For this *is* an heinous crime; yea, [g] it *is* an iniquity *to be punished by* the judges.

12 For it *is* a fire *that* consumeth to destruction and would root out all mine increase.

13 If I did despise the cause of my man-servant or of my maid-servant, when they contended with me;

14 What then shall I do when [h] God riseth up? and when he visiteth, what shall I answer him?

15 [i] Did not he that made me in the womb make him? and ‖did not one fashion us in the womb?

16 If I have withheld the poor from *their* desire or have caused the eyes of the widow to fail;

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[m] Ps. 58.6. Prov. 30. 14.
† Heb. *the jaw-teeth,* or, *the grinders.*
† Heb. *cast.*
[n] Ps. 30. 6.
[o] ch. 18. 16.
† Heb. *opened.*
[p] Ps. 1. 3. Jer. 17. 8.
† Heb. *new.*
[q] Gen. 49. 24.
† Heb. *changed.*
[r] Zech. 10. 1.

† Heb. *of fewer days than I.*

‖ Or, *dark as the night.*
† Heb. *yesternight.*

† Heb. *holes.*

† Heb. *men of no name.*
[a] ch. 17. 6. Ps. 35. 15. & 69. 12. Lam. 3. 14, 63.
† Heb. *and withhold not spittle from my face.*
[b] Num. 12. 14. Deut. 25. 9. Isa. 50. 6. Matt. 26. 67. & 27. 30.
[c] See ch. 12. 18.
[d] ch. 19. 12.

† Heb. *my principal one.*

[e] Ps. 42. 4.

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† Heb. *turned to be cruel.*
† Heb. *the strength of thy hand.*
‖ Or, *wisdom.*

[f] Heb. 9. 27.

† Heb. *heap.*
[g] Ps. 35. 13, 14. Rom. 12. 15.
† Heb. *for him that was hard of day.*
[h] Jer. 8. 15.

[i] Ps. 38. 6. & 42. 9. & 43. 2.

[k] Ps. 102. 6. Mic. 1. 8.
‖ Or, *ostriches.*
[l] Ps. 119. 83. Lam. 4. 8. & 5. 10.
[m] Ps. 102. 3.

[a] Matt. 5. 28.

[b] ch. 20. 29. & 27. 13.

[c] 2 Chron. 16. 9. ch. 34. 21. Prov. 5. 21. & 15. 3. Jer. 32. 19.

† Heb. *Let him weigh me in balances of justice.*

[d] See Num. 15. 39. Eccles. 11. 9. Ezek. 6. 9. Matt. 5. 29.
[e] Lev. 26. 16. Deut. 28. 30, 38, &c.

[f] 2 Sam. 12. 11. Jer. 8. 10.

[g] Gen. 38. 24. Lev. 20. 10. Deut. 22. 22. See ver. 28.

[h] Ps. 44. 21.
[i] ch. 34. 19. Prov. 14. 31. & 22. 2. Mal. 2. 10.
‖ Or, *did he not fashion us in one womb?*

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

18 (For from my youth he was brought up with me, as *with* a father, and I have guided ‖her from my mother's womb;)

19 If I have seen any perish for want of clothing, or any poor without covering;

20 If his loins have not [k]blessed me, and *if* he were *not* warmed with the fleece of my sheep;

21 If I have lifted up my hand [l]against the fatherless, when I saw my help in the gate:

22 *Then* let mine arm fall from my shoulder-blade, and mine arm be broken from ‖the bone.

23 For [m]destruction *from* God *was* a terror to me, and by reason of his highness I could not endure.

24 [n]If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence;

25 [o]If I rejoiced because my wealth *was* great, and because mine hand had †gotten much;

26 [p]If I beheld †the sun when it shined, or the moon walking †*in* brightness;

27 And my heart hath been secretly enticed, or †my mouth hath kissed my hand:

28 This also *were* [q]an iniquity *to be punished by* the judge: for I should have denied the God *that is* above.

29 [r]If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:

30 ([s]Neither have I suffered †my mouth to sin by wishing a curse to his soul.)

31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.

32 [t]The stranger did not lodge in the street: *but* I opened my doors ‖to the traveller.

33 If I covered my transgressions ‖[u]as Adam, by hiding mine iniquity in my bosom:

34 Did I fear a great [x]multitude, or did the contempt of families terrify me, that I kept silence, *and* went not out of the door?

35 [y]Oh that one would hear me! ‖behold, my desire *is*, [z]*that* the Almighty would answer me, and *that* mine adversary had written a book.

36 Surely I would take it upon my shoulder, *and* bind it *as* a crown to me.

37 I would declare unto him the number of my steps; as a prince would I go near unto him.

38 If my land cry against me, or that the furrows likewise thereof †complain:

39 If [a]I have eaten †the fruits thereof without money, or [b]have †caused the owners thereof to lose their life:

40 Let [c]thistles grow instead of wheat, and ‖cockle instead of barley. The words of Job are ended.

CHAP. XXXII.

Elihu is angry with Job and his three friends.

SO these three men ceased †to answer Job, because he *was* [a]righteous in his own eyes.

2 Then was kindled the wrath of Elihu the son of Barachel [b]the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified †himself rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job.

4 Now Elihu had †waited till Job had spoken, because they *were* †elder than he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, I *am* †young, [c]and ye *are* very old; wherefore I was afraid, and †durst not shew you mine opinion.

7 I said, Days should speak, and multitude of years should teach wisdom.

8 But *there is* a spirit in man: and [d]the inspiration of the Almighty giveth them understanding.

9 [e]Great men are not *always* wise; neither do the aged understand judgment.

10 Therefore I said, Hearken to me; I also will shew mine opinion.

11 Behold, I waited for your words; I gave ear to your †reasons, whilst ye searched out †what to say.

12 Yea, I attended unto you, and behold, *there was* none of you that convinced Job, *or* that answered his words:

13 [f]Lest ye should say, We have found out wisdom: God thrusteth him down, not man.

14 Now he hath not ‖directed *his* words against me: neither will I answer him with your speeches.

15 They were amazed, they answered no more: †they left off speaking.

16 When I had waited, (for they spake not, but stood still, *and* answered no more;)

17 *I said*, I will answer also my part, I also will shew mine opinion.

18 For I am full of †matter, †the spirit within me constraineth me.

19 Behold, my belly *is* as wine *which* †hath no vent; it is ready to burst like new bottles.

20 I will speak, †that I may be refreshed: I will open my lips and answer.

21 Let me not, I pray you, [g]accept any man's person, neither let me give flattering titles unto man.

22 For I know not to give flattering titles; *in so doing* my Maker would soon take me away.

CHAP. XXXIII.

Elihu offereth himself, instead of God, to reason with Job.

WHEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken †in my mouth.

3 My words *shall be of* the uprightness of my heart: and my lips shall utter knowledge clearly.

4 [a]The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

6 [b]Behold, I *am* †according to thy wish in God's stead: I also am †formed out of the clay.

7 [c]Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken †in mine hearing, and I have heard the voice of *thy* words, *saying*,

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‖ That is, *the widow.*

[k] See Deut. 24. 13.

[l] ch. 22. 9.

‖ Or, *the chanel-bone.*

[m] Isa. 13. 6. Joel 1. 15. [n] Mark 10. 24. 1 Tim. 6. 17.

[o] Ps. 62. 10. Prov. 11. 28.

† Heb. *found much.*

[p] Deut. 4. 19. & 11. 16. & 17. 3. Ezek. 8. 16.

† Heb. *the light.*

† Heb. *bright.*

† Heb. *my hand hath kissed my mouth.*

[q] ver. 11.

[r] Prov. 17. 7.

[s] Matt. 5. 44. Rom. 12. 14.

† Heb. *my palate.*

[t] Gen. 19. 2, 3. Judg. 19. 20, 21. Rom. 12. 13. Heb. 13. 2. 1 Pet. 4. 9.

‖ Or, *to the way.*

‖ Or, *after the manner of men.*

[u] Gen. 3. 8, 12. Prov. 28. 13. Hos. 6. 7.

[x] Ex. 23. 2.

[y] ch. 33. 6.

‖ Or, *behold, my sign* is that *the Almighty will answer me.*

[z] ch. 13. 22.

† Heb. *weep.*

[a] Jam. 5. 4.

† Heb. *the strength thereof.*

[b] 1 Kings 21. 19.

† Heb. *caused the soul of the owners thereof to expire*, or, *breathe out.*

[c] Gen. 3. 18.

‖ Or, *noisome weeds.*

† Heb. *from answering.*

[a] ch. 33. 9.

[b] Gen. 22. 21.

† Heb. *his soul.*

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† Heb. *expected Job, in words.*

† Heb. *elder for days.*

† Heb. *few of days.*

[c] ch. 15. 10.

† Heb. *feared.*

[d] 1 Kings 3. 12. & 4. 29. ch. 35. 11. & 38. 36. Prov. 2. 6. Eccles. 2. 26. Dan. 1. 17. & 2. 21. Matt. 11. 25. Jam. 1. 5.

[e] 1 Cor. 1. 26.

† Heb. *understandings.*

† Heb. *words.*

[f] Jer. 9. 23. 1 Cor. 1. 29.

‖ Or, *ordered* his *words.*

† Heb. *they removed speeches from themselves.*

† Heb. *words.*

† Heb. *the spirit of my belly.*

† Heb. *is not opened.*

† Heb. *that I may breathe.*

[g] Lev. 19. 15. Deut. 1. 17. & 16. 19. Prov. 24. 23. Matt. 22. 16.

[a] Gen. 2. 7.

[b] ch. 9. 34, 35. & 13. 20, 21. & 31. 35.

† Heb. *according to thy mouth.*

† Heb. *cut out of the clay.*

[c] ch. 9. 34. & 13. 21.

† Heb. *in mine ears.*

9 [d]I am clean without transgression, I *am* innocent; neither *is there* iniquity in me.

10 Behold, he findeth occasions against me, [e]he counteth me for his enemy.

11 [f]He putteth my feet in the stocks, he marketh all my paths.

12 Behold, *in* this thou art not just: I will answer thee, that God is greater than man.

13 Why dost thou [g]strive against him? for †he giveth not account of any of his matters.

14 [h]For God speaketh once, yea twice, *yet man* perceiveth it not.

15 [i]In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 [k]Then †he openeth the ears of men, and sealeth their instruction,

17 That he may withdraw man *from his* †purpose, and hide pride from man.

18 He keepeth back his soul from the pit, and his life †from perishing by the sword.

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain:*

20 [l]So that his life abhorreth bread, and his soul †dainty meat.

21 His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen, stick out.

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found ‖a ransom.

25 His flesh shall be fresher †than a child's: he shall return to the days of his youth:

26 He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.

27 ‖He looketh upon men, and *if any* [m]say, I have sinned, and perverted *that which was* right, and it [n]profited me not;

28 ‖He will [o]deliver his soul from going into the pit, and his life shall see the light.

29 Lo, all these *things* worketh God †oftentimes with man,

30 [p]To bring back his soul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me: speak, for I desire to justify thee.

33 If not, [q]hearken unto me: hold thy peace, and I shall teach thee wisdom.

CHAP. XXXIV.

1 *Elihu accuseth Job for charging God with injustice.* 10 *God omnipotent cannot be unjust.* 31 *Man must humble himself unto God.* 34 *Elihu reproveth Job.*

FURTHERMORE Elihu answered and said,

2 Hear my words, O ye wise *men;* and give ear unto me, ye that have knowledge.

3 [a]For the ear trieth words, as the †mouth tasteth meat.

4 Let us choose to us judgment: let us know among ourselves what *is* good.

5 For Job hath said, [b]I am righteous: and [c]God hath taken away my judgment.

6 [d]Should I lie against my right? †my wound *is* incurable without transgression.

7 What man *is* like Job, [e]*who* drinketh up scorning like water;

8 Which goeth in company with the workers of iniquity, and walketh with wicked men?

9 For [f]he hath said, It profiteth a man nothing that he should delight himself with God.

10 Therefore hearken unto me, ye †men of understanding: [g]far be it from God, *that he should do* wickedness; and *from* the Almighty, *that he should commit* iniquity.

11 [h]For the work of a man shall he render unto him, and cause every man to find according to *his* ways.

12 Yea, surely God will not do wickedly, neither will the Almighty [i]pervert judgment.

13 Who hath given him a charge over the earth? or who hath disposed †the whole world?

14 If he set his heart †upon man, *if* he [k]gather unto himself his spirit and his breath;

15 [l]All flesh shall perish together, and man shall turn again unto dust.

16 If now *thou hast* understanding, hear this: hearken to the voice of my words.

17 [m]Shall even he that hateth right †govern? and wilt thou condemn him that is most just?

18 [n]*Is it fit* to say to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?

19 *How much less to him* that [o]accepteth not the persons of princes, nor regardeth the rich more than the poor? for [p]they all *are* the work of his hands.

20 In a moment shall they die, and the people shall be troubled [q]at midnight, and pass away: and †the mighty shall be taken away without hand.

21 [r]For his eyes *are* upon the ways of man, and he seeth all his goings.

22 [s]*There is* no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

23 For he will not lay upon man more *than right;* that he should †enter into judgment with God.

24 [t]He shall break in pieces mighty men †without number, and set others in their stead.

25 Therefore he knoweth their works, and he overturneth *them* in the night, so that they are †destroyed.

26 He striketh them as wicked men †in the open sight of others;

27 Because they [u]turned back †from him, and [x]would not consider any of his ways:

28 So that they [y]cause the cry of the poor to come unto him, and he [z]heareth the cry of the afflicted.

29 When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only.

30 That the hypocrite reign not, lest [a]the people be ensnared.

Before CHRIST about 1520.

[d] ch. 9. 17. & 10. 7. & 11. 4. & 16. 17. & 23. 10, 11. & 27. 5. & 29. 14. & 31. 1.
[e] ch. 13. 24. & 16. 9. & 19. 11.
[f] ch. 13. 27. & 14. 16. & 31. 4.
[g] Isa. 45. 9.
† Heb. *he answereth not.*
[h] ch. 40. 5. Ps. 62. 11.
[i] Num. 12. 6. ch. 4. 13.
[k] ch. 36. 10, 15.
† Heb. *he revealeth,* or, *uncovereth.*
† Heb. *work.*
† Heb. *from passing by the sword.*
[l] Ps. 107. 18.
† Heb. *meat of desire.*
‖ Or, *an atonement.*
† Heb. *than childhood.*
‖ Or, *He shall look upon men, and say, I have sinned, &c.*
[m] 2 Sam. 12. 13. Prov. 28. 13. Luke. 15. 21. 1 John 1. 9.
[n] Rom. 6. 21.
‖ Or, *He hath delivered my soul, &c., and my life.*
[o] Isa. 38. 17.
† Heb. *twice* and *thrice.*
[p] ver. 28. Ps. 56. 13.
[q] Ps. 34. 11.

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[a] ch. 6. 30. & 12. 11.
† Heb. *palate.*
[b] ch. 33. 9.
[c] ch. 27. 2.
[d] ch. 9. 17.
† Heb. *mine arrow.* ch. 6. 4. & 16. 13.
[e] ch. 15. 16.
[f] ch. 9. 22, 23, 30. & 35. 3. Mal. 3. 14.
† Heb. *men of heart.*
[g] Gen. 18. 25. Deut. 32. 4. 2 Chron. 19. 7. ch. 8. 3. & 36. 23. Ps. 92. 15. Rom. 9. 14.
[h] Ps. 62. 12. Prov. 24. 12. Jer. 32. 19. Ezek. 33. 20. Matt. 16. 27. Rom. 2. 6. 2 Cor. 5. 10. 1 Pet. 1. 17. Rev. 22. 12.
[i] ch. 8. 3.
† Heb. *all of it.*
† Heb. *upon him.*
[k] Ps. 104. 29.
[l] Gen. 3. 19. Eccles. 12. 7.
[m] Gen. 18. 25. 2 Sam. 23. 3.
† Heb. *bind.*
[n] Ex. 22. 28.
[o] Deut. 10. 17. 2 Chron. 19. 7. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Ephes. 6. 9. Col. 3. 25. 1 Pet. 1. 17.
[p] ch. 31. 15.
[q] Ex. 12. 29, 30.
† Heb. *they shall take away the mighty.*
[r] 2 Chron. 16. 9. ch. 31. 4. Ps. 34. 15. Prov. 5. 21. & 15. 3. Jer. 16. 17. & 32. 19.
[s] Ps. 139. 12. Amos 9. 2, 3. Heb. 4. 13.
† Heb. *go.*
[t] Dan. 2. 21.
† Heb. *without searching out.*
† Heb. *crushed.*
† Heb. *in the place of beholders.*
[u] 1 Sam. 15. 11.
† Heb. *from after him.*
[x] Ps. 28. 5. Isa. 5. 12.
[y] ch. 35. 9. Jam. 5. 4.
[z] Ex. 22. 23.
[a] 1 Kings 12. 28, 30. 2 Kings 21. 9.

31 Surely it is meet to be said unto God, [b]I have borne *chastisement*, I will not offend *any more:*

32 *That which* I see not, teach thou me: if I have done iniquity, I will do no more.

33 †*Should it be* according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.

34 Let men †of understanding tell me, and let a wise man hearken unto me.

35 [c]Job hath spoken without knowledge, and his words *were* without wisdom.

36 ‖My desire *is that* Job may be tried unto the end, because of *his* answers for wicked men.

37 For he addeth rebellion unto his sin, he clappeth *his hands* among us, and multiplieth his words against God.

CHAP. XXXV.

Comparison is not to be made with God.

ELIHU spake moreover, and said,

2 Thinkest thou this to be right, *that* thou saidst, My righteousness *is* more than God's?

3 For [a]thou saidst, What advantage will it be unto thee? *and*, What profit shall I have ‖*if I be cleansed* from my sin?

4 †I will answer thee, and [b]thy companions with thee.

5 [c]Look unto the heavens, and see; and behold the clouds *which* are higher than thou.

6 If thou sinnest, what doest thou [d]against him? or *if* thy transgressions be multplied, what doest thou unto him?

7 [e]If thou be righteous, what givest thou him? or what receiveth he of thine hand?

8 Thy wickedness *may hurt* a man as thou *art:* and thy righteousness *may profit* the son of man.

9 [f]By reason of the multitude of oppressions they make *the oppressed* to cry: they cry out by reason of the arm of the mighty.

10 But none saith, [g]Where *is* God my maker, [h]who giveth songs in the night;

11 Who [i]teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 [k]There they cry, but none giveth answer, because of the pride of evil men.

13 [l]Surely God will not hear vanity, neither will the Almighty regard it.

14 [m]Although thou sayest thou shalt not see him, *yet* judgment *is* before him; therefore [n]trust thou in him.

15 But now, because *it is* not *so*, ‖he hath [o]visited in his anger; yet ‖he knoweth *it* not in great extremity:

16 [p]Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

CHAP. XXXVI.

Elihu sheweth how God is just in his ways.

ELIHU also proceeded and said,

2 Suffer me a little, and I will shew thee †that *I have* yet to speak on God's behalf.

3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

4 For truly my words *shall* not *be* false: he that is perfect in knowledge *is* with thee.

5 Behold, God *is* mighty, and despiseth not *any:* [a]*he is* mighty in strength *and* †wisdom.

6 He preserveth not the life of the wicked: but giveth right to the ‖poor.

7 [b]He withdraweth not his eyes from the righteous: but [c]with kings *are they* on the throne; yea, he doth establish them for ever, and they are exalted.

8 And [d]if *they be* bound in fetters, *and* be holden in cords of affliction,

9 Then he sheweth them their work, and their transgressions that they have exceeded.

10 [e]He openeth also their ear to discipline, and commandeth that they return from iniquity.

11 If they obey and serve *him*, they shall [f]spend their days in prosperity, and their years in pleasures.

12 But if they obey not, †they shall perish by the sword, and they shall die without knowledge.

13 But the hypocrites in heart [g]heap up wrath: they cry not when he bindeth them.

14 [h]†They die in youth, and their life *is* among the ‖unclean.

15 He delivereth the ‖poor in his affliction, and openeth their ears in oppression.

16 Even so would he have removed thee out of the strait [i]*into* a broad place, where *there is* no straitness; and †[k]that which should be set on thy table *should be* full of [l]fatness.

17 But thou hast fulfilled the judgment of the wicked; ‖judgment and justice take hold *on thee.*

18 Because *there is* wrath, *beware* lest he take thee away with *his* stroke: then [m]a great ransom cannot †deliver thee.

19 [n]Will he esteem thy riches? *no*, not gold, nor all the forces of strength.

20 Desire not the night, when people are cut off in their place.

21 Take heed, [o]regard not iniquity: for [p]this hast thou chosen rather than affliction.

22 Behold, God exalteth by his power: [q]who teacheth like him?

23 [r]Who hath enjoined him his way? or [s]who can say, Thou hast wrought iniquity?

24 Remember that thou [t]magnify his work, which men behold.

25 Every man may see it; man may behold *it* afar off.

26 Behold, God *is* great, and we [u]know *him* not, [x]neither can the number of his years be searched out.

27 For he [y]maketh small the drops of water: they pour down rain according to the vapour thereof;

28 [z]Which the clouds do drop *and* distil upon man abundantly.

29 Also can *any* understand the spreadings of the clouds, *or* the noise of his tabernacle?

30 Behold, he [a]spreadeth his light upon it, and covereth †the bottom of the sea.

31 For [b]by them judgeth he the people; he [c]giveth meat in abundance.

32 [d]With clouds he covereth the light; and commandeth it *not to shine* by *the cloud* that cometh betwixt.

Before CHRIST about 1520.

[b] Dan. 9. 7–14.

† Heb. Should it be *from with thee?*

† Heb. *of heart.*

[c] ch. 35. 16.

‖ Or, *My father, let Job be tried.*

[a] ch. 21. 15. & 34. 9.

‖ Or, by it *more than by my sin.*

† Heb. *I will return to thee words.*

[b] ch. 34. 8.

[c] ch. 22. 12.

[d] Prov. 8. 36. Jer. 17. 19.

[e] ch. 22. 2, 3. Ps. 16. 2. Prov. 9. 12. Rom. 11. 35.

[f] Ex. 2. 23. ch. 34. 28.

[g] Isa. 51. 13.

[h] Ps. 42. 8. & 77. 6. & 149. 5. Acts 16. 25.

[i] Ps. 94. 12.

[k] Prov. 1. 28.

[l] ch. 27. 9. Prov. 15. 29. Isa. 1. 15. Jer. 11. 11.

[m] ch. 9. 11.

[n] Ps. 37. 5, 6.

‖ That is, *God.*

[o] Ps. 89. 32.

‖ That is, *Job.*

[p] ch. 34. 35, 37. & 38. 2.

† Heb. *that* there are *yet words for God.*

Before CHRIST about 1520.

[a] ch. 9. 4. & 12. 13, 16. & 37. 23. Ps. 99. 4.

† Heb. *heart.*

‖ Or, *afflicted.*

[b] Ps. 33. 18. & 34. 15.

[c] Ps. 113. 8.

[d] Ps. 107. 10.

[e] ch. 33. 16, 23.

[f] ch. 21. 13. Isa. 1. 19, 20.

† Heb. *they shall pass away by the sword.*

[g] Rom. 2. 5.

[h] ch. 15. 32. & 22. 16. Ps. 55. 23.

† Heb. *Their soul dieth.*

‖ Or, *sodomites.* Deut. 23. 17.

‖ Or, *afflicted.*

[i] Ps. 18. 19. & 31. 8. & 118. 5.

† Heb. *the rest of thy table.*

[k] Ps. 23. 5.

[l] Ps. 36. 8.

‖ Or, *judgment and justice should uphold* thee.

[m] Ps. 49. 7.

† Heb. *turn thee aside.*

[n] Prov. 11.

[o] Ps. 66. 18.

[p] See Heb. 11. 25.

[q] Isa. 40. 13, 14. Rom. 11. 34. 1 Cor. 2. 16.

[r] ch. 34. 13.

[s] ch. 34. 10.

[t] Ps. 92. 5. Rev. 15. 3.

[u] 1 Cor. 13. 12.

[x] Ps. 90. 2. & 102. 24, 27. Heb. 1. 12.

[y] Ps. 147. 8.

[z] Prov. 3. 20.

[a] ch. 37. 3.

† Heb. *the roots.*

[b] ch. 37. 13. & 38. 23.

[c] Ps. 136. 25. Acts 14. 17.

[d] Ps. 147. 8.

33 [c]The noise thereof sheweth concerning it, the cattle also concerning †the vapour.

CHAP. XXXVII.

God is to be feared because of his great works.

AT this also my heart trembleth, and is moved out of his place.

2 †Hear attentively the noise of his voice, and the sound *that* goeth out of his mouth.

3 He directeth it under the whole heaven, and his †lightning unto the †ends of the earth.

4 After it [a]a voice roareth; he thundereth with the voice of his excellency: and he will not stay them when his voice is heard.

5 God thundereth marvellously with his voice; [b]great things doeth he, which we cannot comprehend.

6 For [c]he saith to the snow, Be thou *on* the earth; †likewise to the small rain, and to the great rain of his strength.

7 He sealeth up the hand of every man; [d]that all men may know his work.

8 Then the beasts [e]go into dens, and remain in their places.

9 †Out of the south cometh the whirlwind: and cold out of the †north.

10 [f]By the breath of God frost is given: and the breadth of the waters is straitened.

11 Also by watering he wearieth the thick cloud: he scattereth †his bright cloud:

12 And it is turned round about by his counsels: that they may [g]do whatsoever he commandeth them upon the face of the world in the earth.

13 [h]He causeth it to come, whether for †correction, or [i]for his land, or [k]for mercy.

14 Hearken unto this, O Job: stand still, and [l]consider the wondrous works of God.

15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 [m]Dost thou know the balancings of the clouds, the wondrous works of [n]him which is perfect in knowledge?

17 How thy garments *are* warm, when he quieteth the earth by the south *wind?*

18 Hast thou with him [o]spread out the sky, *which is* strong, *and* as a molten looking-glass?

19 Teach us what we shall say unto him; *for* we cannot order *our speech* by reason of darkness.

20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

21 And now *men* see not the bright light which *is* in the clouds: but the wind passeth, and cleanseth them.

22 †Fair weather cometh out of the north: with God *is* terrible majesty.

23 *Touching* the Almighty, [p]we cannot find him out: [q]*he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict.

24 Men do therefore [r]fear him: he respecteth not any *that are* [s]wise of heart.

CHAP. XXXVIII.

God, by his mighty works, convinceth Job of ignorance.

THEN the LORD answered Job [a]out of the whirlwind, and said,

Before CHRIST about 1520.

[c] 1 Kings 18.41,45.
† Heb. *that which goeth up.*
† Heb. *Hear in hearing*
† Heb. *light.*
† Heb. *wings of the earth.*
[a] Ps. 29. 3. & 68. 33.
[b] ch. 5. 9. & 9. 10. & 36. 26. Rev. 15. 3.
[c] Ps. 147. 16, 17.
† Heb. *and to the shower of rain, and to the showers of rain of his strength.*
[d] Ps. 109. 27.
[e] Ps. 104. 22.
† Heb. *Out of the chamber.*
† Heb. *scattering* winds.
[f] ch. 38. 29, 30. Ps. 147. 17, 18.
† Heb. *the cloud of his light.*
[g] Ps. 148. 8.
[h] Ex. 9. 18, 23. 1 Sam. 12. 18, 19. Ezra 10. 9. ch. 36. 31.
† Heb. *a rod.*
[i] ch. 38. 26, 27.
[k] 2 Sam. 21. 10. 1 Kings 18. 45.
[l] Ps. 111. 2.
[m] ch. 36. 29.
[n] ch. 36. 4.
[o] Gen. 1. 6. Isa. 44. 24.
† Heb. *Gold.*
[p] 1 Tim. 6. 16.
[q] ch. 36. 5.
[r] Matt. 10. 28.
[s] Matt. 11. 25. 1 Cor. 1. 26.
[a] So Ex. 19. 16, 18. 1 Kings 19. 11. Ezek. 1. 4. Nah. 1. 3.

Before CHRIST about 1520.

[b] ch. 34. 35. & 42. 3.
[c] 1 Tim. 1. 7.
[d] ch. 40. 7.
† Heb. *make me know.*
[e] Ps. 104. 5. Prov. 8. 29. & 30. 4.
† Heb. *if thou knowest understanding.*
† Heb. *sockets.*
† Heb. *made to sink.*
[f] ch. 1. 6.
[g] Gen. 1. 9. Ps. 33. 7. & 104. 9. Prov. 8. 29. Jer. 5. 22.
‖ Or, *established my decree upon it.*
[h] ch. 26. 10.
† Heb. *the pride of thy waves.*
[i] Ps. 89. 9. & 93. 4.
[k] Ps. 74. 16. & 148. 5.
† Heb. *wings.*
[l] Ps. 104. 35.
[m] ch. 18. 5.
[n] Ps. 10. 15.
[o] Ps. 77. 19.
[p] Ps. 9. 13.
‖ Or, *at.*
[q] Ps. 135. 7.
[r] Ex. 9. 18. Josh. 10. 11. Isa. 30. 30. Ezek. 13. 11, 13. Rev. 16. 21.
[s] ch. 28. 26.
[t] Ps. 107. 35.
[u] Jer. 14. 22. Ps. 147. 8.
[x] Ps. 147. 16.
† Heb. *is taken.*
[y] ch. 37. 10.
[z] ch. 9. 9. Amos 5. 8.
‖ Or, *the seven stars.*
† Heb. *Cimah.*
† Heb. *Cesil.*

2 [b]Who *is* this that darkeneth counsel by [c]words without knowledge?

3 [d]Gird up now thy loins like a man; for I will demand of thee, and †answer thou me.

4 [e]Where wast thou when I laid the foundations of the earth? declare, †if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the †foundations thereof †fastened? or who laid the corner-stone thereof:

7 When the morning stars sang together, and all [f]the sons of God shouted for joy?

8 [g]Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddling band for it.

10 And ‖[h]brake up for it my decreed *place,* and set bars and doors,

11 And said, Hitherto shalt thou come, but no further: and here shall †thy proud waves [i]be stayed?

12 Hast thou [k]commanded the morning since thy days; *and* caused the day-spring to know his place;

13 That it might take hold of the †ends of the earth, that [l]the wicked might be shaken out of it?

14 It is turned as clay *to* the seal; and they stand as a garment.

15 And from the wicked their [m]light is withholden, and [n]the high arm shall be broken.

16 Hast thou [o]entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have [p]the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

19 Where *is* the way *where* light dwelleth? and *as for* darkness, where *is* the place thereof,

20 That thou shouldest take it ‖to the bound thereof, and that thou shouldest know the paths *to* the house thereof?

21 Knowest thou *it,* because thou wast then born? or *because* the number of thy days *is* great?

22 Hast thou entered into [q]the treasures of the snow? or hast thou seen the treasures of the hail,

23 [r]Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, *which* scattereth the east wind upon the earth?

25 Who [s]hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

26 To cause it to rain on the earth, *where* no man *is;* *on* the wilderness, wherein *there is* no man;

27 [t]To satisfy the desolate and waste *ground;* and to cause the bud of the tender herb to spring forth?

28 [u]Hath the rain a father? or who hath begotten the drops of dew?

29 Out of whose womb came the ice? and the [x]hoary frost of heaven, who hath gendered it?

30 The waters are hid as *with* a stone, and the face of the deep †is [y]frozen.

31 Canst thou bind the sweet influences of [z]‖†Pleiades, or loose the bands of †Orion?

32 Canst thou bring forth ‖ Mazzaroth in his season? or canst thou †guide Arcturus with his sons?

33 Knowest thou [a]the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou send lightnings, that they may go, and say unto thee, † Here we *are?*

36 [b]Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

37 Who can number the clouds in wisdom? or †who can stay the bottles of heaven,

38 ‖When the dust †groweth into hardness, and the clods cleave fast together?

39 [c]Wilt thou hunt the prey for the lion? or fill †the appetite of the young lions,

40 When they couch in *their* dens, *and* abide in the covert to lie in wait?

41 [d]Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

CHAP. XXXIX.

Of the wild goats and hinds, &c.

KNOWEST thou the time when the wild goats of the rock bring forth? *or* canst thou mark when [a]the hinds do calve?

2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

6 [b]Whose house I have made the wilderness, and the †barren land his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying † of the driver.

8 The range of the mountains *is* his pasture, and he searcheth after every green thing.

9 Will the [c]unicorn be willing to serve thee, or abide by thy crib?

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength *is* great? or wilt thou leave thy labour to him?

12 Wilt thou believe him, that he will bring home thy seed, and gather *it into* thy barn?

13 *Gavest thou* the goodly wings unto the peacocks? or ‖wings and feathers unto the ostrich?

14 Which leaveth her eggs in the earth, and warmeth them in dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is [d]hardened against her young ones, as though *they were* not hers: her labour is in vain without fear;

17 Because God hath deprived her of wisdom, neither hath he [e]imparted to her understanding.

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

Before CHRIST about 1520.

‖ Or, *the twelve signs.*
† Heb. *guide them.*
[a] Jer. 31. 35.
† Heb. *Behold us.*
[b] ch. 32. 8. Ps. 51. 6. Eccles. 2. 26.
† Heb. *who can cause to lie down.*
‖ Or, *When the dust is turned into mire.*
† Heb. *is poured.*
[c] Ps. 104. 21. & 145. 15.
† Heb. *the life.*
[d] Ps. 147. 9. Matt. 6. 26.
[a] Ps. 29. 9.
[b] ch. 24. 5. Jer. 2. 24. Hos. 8. 9.
† Heb. *salt places.*
† Heb. *of the exactor,* ch. 3. 18.
[c] Num. 23. 22. Deut. 33. 17.
[d] Lam. 4. 3.
[e] ch. 35. 11.

Before CHRIST about 1520.

† Heb. *terrors.*
‖ Or, His feet *dig.*
[f] Jer. 8. 6.
† Heb. *the armour.*
† Heb. *by thy mouth.*
[g] Jer. 49. 16. Obad. 4.
[h] Matt. 24. 28. Luke 17. 37.
[a] ch. 33. 13.
[b] Ezra 9. 6. ch. 42. 6. Ps. 51. 4.
[c] ch. 29. 9. Ps. 39. 9.
[d] ch. 38. 1.
[e] ch. 38. 3.
[f] ch. 42. 4.
[g] Ps. 51. 4. Rom. 3. 4.
[h] ch. 37. 4. Ps. 29. 3, 4.
[i] Ps. 93. 1. & 104. 1.
[k] Isa. 2. 12. Dan. 4. 37.
‖ Or, *the elephant,* as some think.
‖ Or, *He setteth up.*

19 Hast thou given the horse strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils † *is* terrible.

21 ‖He paweth in the valley, and rejoiceth in *his* strength: [f]he goeth on to meet the †armed men.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage; neither believeth he that *it is* the sound of the trumpet.

25 He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth the hawk fly by thy wisdom, *and* stretch her wings toward the south?

27 Doth the eagle mount up †at thy command, and [g]make her nest on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From thence she seeketh the prey, *and* her eyes behold afar off.

30 Her young ones also suck up blood: and [h]where the slain *are*, there *is* she.

CHAP. XL.

Job humbleth himself to God.

MOREOVER, the LORD answered Job, and said,

2 Shall he that [a]contendeth with the Almighty instruct *him?* he that reproveth God, let him answer it.

3 ¶ Then Job answerered the LORD, and said,

4 [b]Behold, I am vile; what shall I answer thee? [c]I will lay mine hand upon my mouth.

5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

6 ¶ [d]Then answered the LORD unto Job out of the whirlwind, and said,

7 [e]Gird up thy loins now like a man; [f]I will demand of thee, and declare thou unto me.

8 [g]Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 Hast thou an arm like God? or canst thou thunder with [h]a voice like him?

10 [i]Deck thyself now *with* majesty and excellency; and array thyself with glory and beauty.

11 Cast abroad the rage of thy wrath: and behold every one *that is* proud, and abase him.

12 Look on every one *that is* [k]proud, *and* bring him low; and tread down the wicked in their place.

13 Hide them in the dust together; *and* bind their faces in secret.

14 Then will I also confess unto thee that thine own right hand can save thee.

15 ¶ Behold now ‖Behemoth, which I made with thee; he eateth grass as an ox.

16 Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly.

17 ‖He moveth his tail like a cedar; the sinews of his stones are wrapped together.

18 His bones *are as* strong pieces of brass; his bones *are* like bars of iron.

19 He *is* the chief of the ways of God: he that made him can make his sword to approach *unto him.*

20 Surely the mountains [l]bring him forth food, where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him *with* their shadow; the willows of the brook compass him about.

23 Behold, †he drinketh up a river, *and* hasteth not: he trusteth that he can draw up Jordan into his mouth.

24 ‖He taketh it with his eyes: *his* nose pierceth through snares.

CHAP. XLI.

Of God's great power in the leviathan.

CANST thou draw out ‖[a]leviathan with an hook? or his tongue with a cord †*which* thou lettest down?

2 Canst thou [b]put an hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall the companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish-spears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him?

10 None *is so* fierce that dare stir him up: who then is able to stand before me?

11 [c]Who hath prevented me, that I should repay *him?* [d]*whatsoever is* under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can discover the face of his garment? *or* who can come *to him* ‖with his double bridle?

14 Who can open the doors of his face? his teeth *are* terrible round about.

15 *His* †scales *are his* pride, shut up together *as with* a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning.

19 Out of his mouth go burning lamps, *and* sparks of fire leap out.

20 Out of his nostrils goeth smoke, as *out* of a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and †sorrow is turned into joy before him.

Before CHRIST about 1520.

[l] Ps. 104. 14.

‖ Or, *breast plate.*

† Heb. *he oppresseth.*

‖ Or, *Will* any *take him in his sight*, or, *bore* his *nose with a gin?*

[a] ch. 41. 1, 2.

† Heb. *sharp pieces of potsherd.*

‖ That is, *a whale*, or, *a whirlpool.*

[a] Ps. 104. 26. Isa. 27. 1.

† Heb. which *thou drownest.*

[b] Isa. 37. 29.

‖ Or, *who behave themselves, without fear.*

[c] Rom. 11. 35.

[d] Ex. 19. 5. Deut. 10. 14. Ps. 24. 1. & 50. 12. 1 Cor. 10. 26, 28.

‖ Or, *within.*

† Heb. *pieces of shields.*

† Heb. *the fallings.*

Before CHRIST about 1520.

23 †The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether *millstone.*

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the ‖habergeon.

27 He esteemeth iron as straw, *and* brass as rotten wood.

28 The arrow cannot make him flee: sling-stones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 †Sharp stones *are* under him: he spreadeth sharp-pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like, ‖who is made without fear.

34 He beholdeth all high *things:* he *is* a king o'er all the children of pride.

CHAP. XLII.

1 Job submitteth himself unto God. 16 Job's age and death.

THEN Job answered the LORD, and said,

2 I know that thou [a]canst do every *thing*, and *that* ‖no thought can be withholden from thee.

3 [b]Who *is* he that hideth counsel without knowledge? therefore have I uttered that I understood not; [c]things too wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak: [d]I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee:

6 Wherefore I [e]abhor *myself*, and repent in dust and ashes.

7 ¶ And it was *so*, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is* right, as my servant Job *hath.*

8 Therefore take unto you now [f]seven bullocks and seven rams, and [g]go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall [h]pray for you: for †him will I accept: lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is* right, like my servant Job.

9 So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted †Job.

10 [i]And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD †gave Job [k]twice as much as he had before.

11 Then came there unto him [l]all his brethren and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and com-

[a] Gen. 18. 14. Matt. 19. 26. Mark 10. 27. & 14. 36. Luke 18. 27.

‖ Or, *no thought of thine can be hindered.*

[b] ch. 38. 2.

[c] Ps. 40. 5. & 131. 1. & 139. 6.

[d] ch. 38. 3. & 40. 7.

[e] Ezra 9. 6. ch. 40 4.

[f] Num. 23. 1.

[g] Matt. 5. 24.

[h] Gen. 20. 17. Jam. 5. 15, 16. 1 John 5. 16.

† Heb. *his face*, or, *person.* 1 Sam. 25. 35. Mal. 1. 8.

† Heb. *the face of Job.*

[i] Ps. 14. 7. & 126. 1.

† Heb. *added all that* had been *to Job unto the double.*

[k] Isa. 40. 2.

[l] See ch. 19. 13.

forted him over all the evil that the LORD had brought upon him; every man also gave him a piece of money, and every one an ear-ring of gold.

12 So the LORD blessed [m]the latter end of Job more than his beginning: for he had [n]fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13 [o]He had also seven sons, and three daughters.

14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

15 And in all the land were no women found *so* fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this [p]lived Job an hundred and forty years, and saw his sons, and his sons' sons, *even* four generations.

17 So Job died, *being* old and [q]full of days.

Before CHRIST about 1520.

[m] ch. 8. 7. Jam. 5. 11.
[n] See ch. 1. 3.
[o] ch. 1. 2.
[p] ch. 5. 26. Prov. 3. 16.
[q] Gen. 25. 8.

The BOOK of PSALMS.†

PSALM I.

1 *The happiness of the godly.* 4 *The unhappiness of the ungodly.*

BLESSED [a]*is* the man that walketh not in the counsel of the ‖ungodly, nor standeth in the way of sinners, [b]nor sitteth in the seat of the scornful.

2 But [c]his delight *is* in the law of the LORD; [d]and in his law doth he meditate day and night.

3 And he shall be like a tree [e]planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not †wither; and whatsoever he doeth shall [f]prosper.

4 The ungodly *are* not so: but *are* [g]like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For [i]the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

† Luke 20. 42. Acts 1. 20.
[a] Prov. 4. 14, 15.
‖ Or, *wicked.*
[b] Ps. 26. 4. Jer. 15. 17.
[c] Ps. 119. 35,47,92.
[d] Josh. 1. 8. Ps. 119. 1, 97.
[e] Jer. 17. 8. Ezek. 47. 12.
† Heb. *fade.*
[f] Gen. 39. 3, 23. Ps. 128. 2. Isa. 3. 10.
[g] Job 21. 18. Ps. 35. 5. Isa. 17. 13. & 29. 5. Hos. 13. 3.
[i] Ps. 37. 18. Nah. 1. 7. John 10. 14. 2 Tim. 2. 19.

PSALM II.

1 *The kingdom of Christ.* 10 *Kings are exhorted to accept it.*

WHY [a]do the heathen ‖rage, and the people †imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his [b]Anointed, *saying*,

3 [c]Let us break their bands asunder, and cast away their cords from us.

4 [d]He that sitteth in the heavens [e]shall laugh: the LORD shall have them in derision.

5 Then shall he speak unto them in his wrath, and ‖vex them in his sore displeasure.

6 Yet have I †set my King †[f]upon my holy hill of Zion.

7 I will declare ‖the decree: the LORD hath said unto me, [g]Thou *art* my Son; this day have I begotten thee.

8 [h]Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

9 [i]Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 [k]Serve the LORD with fear, and rejoice [l]with trembling.

12 [m]Kiss the Son, lest he be angry, and ye perish *from* the way, when [n]his wrath is kindled but a little. [o]Blessed *are* all they that put their trust in him.

1047.
[a] Ps. 46. 6. Acts 4. 25, 26.
‖ Or, *tumultuously assemble.*
† Heb. *meditate.*
[b] Ps. 45. 7. John 1. 41.
[c] Jer. 5. 5. Luke 19. 14.
[d] Ps. 11. 4.
[e] Ps. 37. 13. & 59. 8. Prov. 1. 26.
‖ Or, *trouble.*
† Heb. *anointed.*
† Heb. *upon Zion, the hill of my holiness.*
[f] 2 Sam. 5. 7.
‖ Or, *for a decree.*
[g] Acts 13. 33. Heb. 1. 5. & 5. 5.
[h] Ps. 22. 27, & 72. 8. & 89. 27. Dan. 7. 13, 14. See John 17. 4, 5. & 19. 15.
[i] Ps. 89. 23. Rev. 2. 27. & 12. 5.
[k] Heb. 12. 28.
[l] Phil. 2. 12.
[m] Gen. 41. 40. 1 Sam. 10. 1. John 5. 23.
[n] Rev. 6. 16, 17.
[o] Ps. 34. 8. & 84. 12. Prov. 16. 20. Isa. 30. 18. Jer. 17. 7. Rom. 9. 33. & 10. 11. 1 Pet. 2. 6.

PSALM III.

The security of God's protection.

¶ A Psalm of David, *when he fled from Absalom his son.

LORD, [a]how are they increased that trouble me? many *are* they that rise up against me.

2 Many *there be* which say of my soul, [b]*There is* no help for him in God. Selah.

3 But thou, O LORD, *art* [c]a shield ‖for me; my glory, and [d]the lifter up of mine head.

4 I cried unto the LORD with my voice, and [e]he heard me out of his [f]holy hill. Selah.

5 [g]I laid me down and slept, I awaked; for the LORD sustained me.

6 [h]I will not be afraid of ten thousands of people, that have set *themselves* against me round about.

7 Arise, O LORD; save me, O my God; [i]for thou hast smitten all mine enemies *upon* the cheek-bone; thou hast broken the teeth of the ungodly.

8 [k]Salvation *belongeth* unto the LORD: thy blessing *is* upon thy people. Selah.

*2 Sam. 15. & 16. & 17. & 18. 1023.
[a] 2 Sam. 15. 12. & 16. 15.
[b] 2 Sam. 16. 8. Ps. 71. 11.
[c] Gen. 15. 1. Ps. 28. 7. & 119. 114.
‖ Or, *about.*
[d] Ps. 27. 6.
[e] Ps. 34. 4.
[f] Ps. 2. 6. & 43. 3. & 99. 9.
[g] Lev. 26. 6. Ps. 4. 8. Prov. 3. 24.
[h] Ps. 27. 3.
[i] Job 16. 10. & 29. 17. Ps. 58. 6. Lam. 3. 30.
[k] Prov. 21. 31. Isa. 43. 11. Jer. 3. 23. Hos. 13. 4. Jonah 2. 9. Rev. 7. 10. & 19. 1.

PSALM IV.

1 *David prayeth for audience.* 2 *He reproveth and exhorteth his enemies.* 6 *Man's happiness is in God's favour.*

¶ To the ‖chief Musician on Neginoth, A Psalm of David.

HEAR me when I call, O God of my righteousness; thou hast enlarged me *when I was* in distress; ‖have mercy upon me, and hear my prayer.

2 O ye sons of men, how long *will ye turn* my glory into shame? *how long* will ye love vanity, *and* seek after leasing? Selah.

3 But know that the [a]LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

4 [b]Stand in awe, and sin not: [c]commune with your own heart upon your bed, and be still. Selah.

5 Offer [d]the sacrifices of righteousness, and [e]put your trust in the LORD.

6 *There be* many that say, Who will shew us *any* good? [f]LORD, lift thou up the light of thy countenance upon us.

7 Thou hast put [g]gladness in my heart, more than in the time *that* their corn and their wine increased.

8 [h]I will both lay me down in peace, and sleep: [i]for thou, LORD, only makest me dwell in safety.

‖ Or, *overseer.* Hab. 3. 19.
‖ Or, *be gracious unto me.*
[a] 2 Tim. 2. 19. 2 Pet. 2. 9.
[b] Ephes. 4. 26.
[c] Ps. 77. 6. 2 Cor 13. 5.
[d] Deut. 33. 19. Ps. 50. 14. & 51. 19. 2 Sam. 15. 12.
[e] Ps. 37. 3. & 62. 8.
[f] Num. 6. 26. Ps. 80. 3, 7, 19. & 119. 135.
[g] Isa. 9. 3.
[h] Job 11. 18, 19. Ps. 3. 5.
[i] Lev. 25. 18, 19. & 26. 5. Deut. 12. 10

PSALM V.

1 David prayeth, and professeth his study in prayer. 7 David, professing his faith, prayeth unto God to guide him.

¶ To the chief Musician upon Nehiloth, A Psalm of David.

GIVE ear to my words, O LORD, consider my meditation.

2 Hearken unto the [a]voice of my cry, my King, and my God: for [b]unto thee will I pray.

3 [c]My voice shalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will look up.

4 For thou *art* not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

5 [d]The foolish shall not stand †in thy sight: thou hatest all workers of iniquity.

6 [e]Thou shalt destroy them that speak leasing: [f]the LORD will abhor †the bloody and deceitful man.

7 But as for me, I will come *into* thy house in the multitude of thy mercy: *and* in thy fear will I worship [g]toward †thy holy temple.

8 [h]Lead me, O LORD, in thy righteousness, because of †mine enemies; [i]make thy way straight before my face.

9 For *there is* no ‖faithfulness †in their mouth; their inward part *is* †very wickedness; [k]their throat *is* an open sepulchre; [l]they flatter with their tongue.

10 ‖Destroy thou them, O God; [m]let them fall ‖by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But let all those that put their trust in thee [n]rejoice: let them ever shout for joy, because †thou defendest them: Let them also that love thy name be joyful in thee.

12 For thou, LORD, [o]wilt bless the righteous; with favour wilt thou †compass him as *with* a shield.

[a] Ps. 3. 4.
[b] Ps. 65. 2.
[c] Ps. 30. 5. & 88. 13. & 130. 6.
[d] Hab.1.13. † Heb. *before thine eyes.*
[e] Rev.21.8.
[f] Ps.55.23. † Heb. *the man of blood and deceit.*
[g] 1 Kings 8. 29, 30, 35, 38. Ps.28. 2. & 132. 7. & 138. 2. † Heb. *the temple of thy holiness.*
[h] Ps. 25. 5. † Heb. *those which observe me.* Ps. 27. 11.
[i] Ps. 25. 4. & 27. 11. ‖ Or, *steadfast.* † Heb. *in his mouth,* that is, *in the mouth of any of them.*
† Heb. *wickednesses.*
[k] Luke 11. 44. Rom. 3.13.
[l] Ps. 62. 4. ‖ Or, *Make them guilty.*
[m] 2 Sam. 15. 31. & 17.14,23. ‖ Or, *from their counsels.*
[n] Isa.65.13. † Heb. *thou coverest over,* or, *protectest them.*
[o] Ps.115.13. † Heb. *crown him.*

PSALM VI.

David's complaint in his sickness.

¶ To the chief Musician on Neginoth ‖*upon Sheminith, A Psalm of David.

O [a]LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2 [b]Have mercy upon me, O LORD; for I *am* weak: O LORD, [c]heal me; for my bones are vexed.

3 My soul is also sore vexed: but thou, O LORD, [d]how long?

4 Return, O LORD, deliver my soul: oh save me for thy mercies' sake!

5 [e]For in death *there is* no remembrance of thee: in the grave who shall give thee thanks?

6 I am weary with my groaning; ‖all the night make I my bed to swim; I water my couch with my tears.

7 [f]Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

8 [g]Depart from me, all ye workers of iniquity; for the LORD hath [h]heard the voice of my weeping.

9 The LORD hath heard my supplication; the LORD will receive my prayer.

10 Let all mine enemies be ashamed and sore vexed: let them return *and* be ashamed suddenly.

‖ Or, *upon the eighth:* See 1 Chron. 15. 21.
* Ps. 12, title.
[a] Ps. 38. 1. Jer. 10. 24. & 46. 28.
[b] Ps. 41. 4.
[c] Hos. 6. 1.
[d] Ps.90. 13.
[e] Ps. 30. 9. & 88. 11. & 115.17. & 118.17. Isa. 38. 18.
‖ Or, *every night.*
[f] Job 17. 7. Ps. 31. 9. & 38. 10. & 88. 9. Lam. 5. 17.
[g] Ps. 119. 115. Matt. 7.23. & 25. 41. Luke 13. 27.
[h] Ps. 3. 4.

PSALM VII.

David prayeth against the malice of his enemies.

¶ *Shiggaion of David, which he sang unto the LORD, *concerning the ‖words of Cush the Benjamite.

O LORD my God, in thee do I put my trust: [a]save me from all them that persecute me, and deliver me:

2 [b]Lest he tear my soul like a lion, [c]rending *it* in pieces, while *there is* †none to deliver.

3 O LORD my God, [d]if I have done this; if there be [e]iniquity in my hands;

4 If I have rewarded evil unto him that was at peace with me; (yea, [f]I have delivered him that without cause is mine enemy:)

5 Let the enemy persecute my soul, and take *it;* yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

6 Arise, O LORD, in thine anger, [g]lift up thyself because of the rage of mine enemies: and [h]awake for me *to* the judgment *that* thou hast commanded.

7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

8 The LORD shall judge the people: judge me, O LORD, [i]according to my righteousness, and according to mine integrity *that is* in me.

9 O let the wickedness of the wicked come to an end; but establish the just: [k]for the righteous God trieth the hearts and reins.

10 †My defence *is* of God, which saveth the [l]upright in heart.

11 ‖God judgeth the righteous, and God is angry *with the wicked* every day.

12 If he turn not, he will [m]whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; [n]he ordaineth his arrows against the persecutors.

14 [o]Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 †He made a pit, and digged it, [p]and is fallen into the ditch *which* he made.

16 [q]His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

* Hab.3.1.
*2 Sam.16. ‖ Or, *business.* about1062.
[a] Ps.31.15.
[b] Isa.38.13.
[c] Ps. 50.22. † Heb. *not a deliverer.*
[d] 2 Sam. 16. 7, 8.
[e] 1 Sam. 24. 11.
[f] 1 Sam.24. 7.&26.9.
[g] Ps. 94. 2.
[h] Ps.44.23.
[i] Ps. 18.20. & 35. 24.
[k] 1 Sam. 16. 7. 1 Chron. 28. 9. Ps. 139. 1. Jer. 11. 20. & 17. 10. & 20. 12. Rev. 2. 23. † Heb. *My buckler* is *upon God.*
[l] Ps.125. 4. ‖ Or, *God is a righteous judge.*
[m] Deut.32. 41.
[n] Deut. 32. 23, 42. Ps. 64. 7.
[o] Job 15.35. Isa. 33. 11. & 59. 4. Jam. 1. 15. † Heb. *He hath digged a pit.*
[p] Esth. 7. 10. Job 4. 8. Ps.9. 15. & 10. 2. & 35. 8. & 94. 23. & 141. 10. Prov.5.22. & 26. 27. Eccles. 10. 8.
[q] 1 Kings 2. 32. Esth. 9. 25.

PSALM VIII.

God's glory magnified by his works, and by his love to man.

¶ To the chief Musician *upon Gittith, A Psalm of David.

O LORD our Lord, how [a]excellent *is* thy name in all the earth! who [b]hast set thy glory above the heavens.

2 [c]Out of the mouth of babes and sucklings hast thou †ordained strength because of thine enemies, that thou mightest still [d]the enemy and the avenger

3 When I [e]consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained;

* Ps. 81. & 84, title.
[a] Ps. 148. 13.
[b] Ps.113.4.
[c] See Matt. 11. 25. & 21. 16. 1 Cor.1.27. † Heb. *founded.*
[d] Ps.44.16.
[e] Ps. 111.2.

4 [f]What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 [g]Thou madest him to have dominion over the works of thy hands; [h]thou hast put all *things* under his feet:

7 †All sheep and oxen, yea, and the beasts of the field;

8 The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.

9 [i]O LORD our Lord, how excellent *is* thy name in all the earth!

PSALM IX.

David praiseth God for executing of judgment.

¶ To the chief Musician upon Muth-labben, A Psalm of David.

I WILL praise *thee*, O LORD, with my whole heart; I will shew forth all thy marvellous works.

2 I will be glad and [a]rejoice in thee: I will sing praise to thy name, O [b]thou Most High.

3 When mine enemies are turned back, they shall fall and perish at thy presence.

4 For †thou hast maintained my right and my cause; thou satest in the throne judging †right.

5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast [c]put out their name for ever and ever.

6 ||O thou enemy! destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

7 [d]But the LORD shall endure for ever: he hath prepared his throne for judgment.

8 And [e]he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9 [f]The LORD also will be †a refuge for the oppressed, a refuge in times of trouble.

10 And they that [g]know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

11 Sing praises to the LORD, which dwelleth in Zion: [h]declare among the people his doings.

12 [i]When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the ||humble.

13 Have mercy upon me, O LORD: consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death:

14 That I may shew forth all thy praise in the gates of the daughter of Zion: I will [k]rejoice in thy salvation.

15 [l]The heathen are sunk down in the pit *that* they made: in the net which they hid is their own foot taken.

16 The LORD is [m]known *by* the judgment *which* he executeth: the wicked is snared in the work of his own hands. ||[n]Higgaion. Selah.

17 The wicked shall be turned into hell, *and* all the nations [o]that forget God.

18 [p]For the needy shall not always be forgotten: [q]the expectation of the poor shall *not* perish for ever.

19 Arise, O LORD; let not man prevail: let the heathen be judged in thy sight.

20 Put them in fear, O LORD: *that* the nations may know themselves *to be but* men. Selah.

PSALM X.

1 *David complaineth to God.* 12 *He prayeth for remedy.* 17 *He professeth his confidence.*

WHY standest thou afar off, O LORD? *why* hidest thou *thyself* in times of trouble?

2 †The wicked in *his* pride doth persecute the poor: [a]let them be taken in the devices that they have imagined.

3 For the wicked [b]boasteth of his †heart's desire, and [c]||blesseth the covetous, *whom* the LORD abhorreth.

4 The wicked, through the pride of his countenance, [d]will not seek *after God:* ||God *is* not in all his [e]thoughts.

5 His ways are always grievous; [f]thy judgments *are* far above out of his sight: *as for* all his enemies, [g]he puffeth at them.

6 [h]He hath said in his heart, I shall not be moved: [i]for *I shall* †never *be* in adversity.

7 [k]His mouth is full of cursing and †deceit and fraud: [l]under his tongue *is* mischief [m]and ||vanity.

8 He sitteth in the lurking-places of the villages: [n]in the secret places doth he murder the innocent: [o]his eyes †are privily set against the poor.

9 [p]He lieth in wait †secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

10 †He croucheth, *and* humbleth himself, that the poor may fall ||by his strong ones.

11 He hath said in his heart, God hath forgotten: [q]he hideth his face; he will never see *it.*

12 Arise, O LORD; O God, [r]lift up thine hand: forget not the ||humble.

13 Wherefore doth the wicked contemn God: he hath said in his heart, Thou wilt not require *it.*

14 Thou hast seen *it;* for thou beholdest mischief and spite, to requite *it* with thy hand: the poor †[s]committeth himself unto thee; [t]thou art the helper of the fatherless.

15 [u]Break thou the arm of the wicked and the evil *man:* seek out his wickedness *till* thou find none.

16 [x]The LORD *is* King for ever and ever: the heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble: thou wilt ||[y]prepare their heart, thou wilt cause thine ear to hear:

18 To [z]judge the fatherless and the oppressed, that the man of the earth may no more ||oppress.

PSALM XI.

David encourageth himself in God against his enemies.

¶ To the chief Musician, *A Psalm* of David.

[a]IN the LORD put I my trust: [b]how say ye to my soul, Flee *as* a bird to your mountain?

2 For lo, [c]the wicked bend *their* bow, [d]they make ready their arrow upon the string, that they may †privily shoot at the upright in heart.

3 [e]If the foundations be destroyed, what can the righteous do?

4 [f]The LORD *is* in his holy temple, the LORD's

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[f] Job 7.17. Ps. 144. 3. Heb. 2. 6.
[g] Gen. 1. 26, 28.
[h] 1 Cor. 15. 27. Heb. 2. 8.
† Heb. *Flocks and oxen all of them.*
[i] ver. 1.
[a] Ps. 5. 11.
[b] Ps. 56. 2. & 83. 18.
† Heb. *thou hast made my judgment.*
† Heb. *in righteousness.*
[c] Deut. 9. 14. Prov. 10. 7.
|| Or, *The destructions of the enemy are come to a perpetual end: and* their *cities hast thou destroyed, &c.*
[d] Ps. 102. 12, 26. Heb. 1. 11.
[e] Ps. 96. 13. & 98. 9.
[f] Ps. 32. 7. & 37. 39. & 46. 1. & 91. 2.
† Heb. *a high place.*
[g] Ps. 91. 14.
[h] Ps. 107. 22.
[i] Gen. 9. 5.
|| Or, *afflicted.*
[k] Ps. 13. 5. & 20. 5. & 35. 9.
[l] Ps. 7. 15, 16. & 35. 8. & 57. 6. & 94. 23. Prov. 5. 22. & 22. 8. & 26. 27.
[m] Ex. 7. 5. & 14. 4, 10, 31.
|| That is, *meditation.*
[n] Ps. 19. 14. & 92. 3.
[o] Job 8. 13. Ps. 50. 22.
[p] ver. 12. Ps. 12. 5.
[q] Prov. 23. 18. & 24. 14.
† Heb. *In the pride of the wicked he doth persecute.*
[a] Ps. 7. 16. & 9. 15, 16. Prov. 5. 22.
[b] Ps. 94. 4.
† Heb. *soul's.*
[c] Prov. 28. 4. Rom. 1. 32.
|| Or, *the covetous blesseth* himself, *he abhorreth the* LORD.
[d] Ps. 14. 2.
|| Or, *all his thoughts* are, There is *no God.*
[e] Ps. 14. 1. & 53. 1.
[f] Prov. 24. 1. Isa. 26. 11.
[g] Ps. 12. 5.
[h] Ps. 30. 6. Eccles. 8, 11. Isa. 56. 12.
[i] Rev. 18. 7.
† Heb. *unto generation and generation.*
[k] Rom. 3. 14.
† Heb. *deceits.*
[l] Job 20. 12.
[m] Ps. 12. 2.
|| Or, *iniquity.*
[n] Hab. 3. 14.
[o] Ps. 17. 11.
† Heb. *hide themselves.*
[p] Ps. 17. 12. Mic. 7. 2.
† Heb. *in the secret places.*
† Heb. *he breaketh himself.*
|| Or, *into his strong parts.*
[q] Job 22. 13. Ps. 73. 11. & 94. 7. Ezek. 8. 12. & 9. 9.
[r] Mic. 5. 9.
|| Or, *afflicted.*
† Heb. *cleaveth.*
[s] 2 Tim. 1. 12. 1 Pet. 4. 19.
[t] Ps. 68. 5. Hos. 14. 3.
[u] Ps. 37. 17.
[x] Ps. 29. 10. & 145. 13. & 146. 10. Jer. 10. 10. Lam. 5. 19. Dan. 4. 34. & 6. 26. 1 Tim. 1. 17.
|| Or, *establish.*
[y] 1 Chron. 29. 18.
[z] Ps. 82. 3. Isa. 11. 4.
|| Or, *terrify.*
[a] Ps. 56. 11.
[b] See 1 Sam. 26. 19, 20. about 1060.
[c] Ps. 64. 3, 4.
[d] Ps. 21. 12.
† Heb. *in darkness.*
[e] Ps. 82. 5.
[f] Hab. 2. 20.

throne *is* in heaven: [h]his eyes behold, his eyelids try the children of men.

5 The LORD [i]trieth the righteous: but the wicked and him that loveth violence his soul hateth.

6 [k]Upon the wicked he shall rain ||snares, fire and brimstone, and ||an horrible tempest: [l]*this shall be* the portion of their cup.

7 For the righteous LORD [m]loveth righteousness; [n]his countenance doth behold the upright.

PSALM XII.

David's confidence in God's tried promises.

¶ To the chief Musician ||* upon Sheminith, A Psalm of David.

HELP, ||LORD; for [a]the godly man ceaseth; for the faithful fail from among the children of men.

2 [b]They speak vanity every one with his neighbour: [c]*with* flattering lips *and* with †a double heart do they speak.

3 The LORD shall cut off all flattering lips, *and* the tongue that speaketh [d]†proud things:

4 Who have said, With our tongue will we prevail; our lips †*are* our own: who *is* lord over us?

5 For the [e]oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set *him* in safety *from him that* ||[f]puffeth at him.

6 The words of the LORD *are* [g]pure words: *as* silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve †them from this generation for ever.

8 The wicked walk on every side, when †the vilest men are exalted.

PSALM XIII.

3 *David prayeth for preventing grace.* 5 *He boasteth of divine mercy.*

¶ To the ||chief Musician, A Psalm of David.

HOW long wilt thou forget me, O LORD? for ever? [a]how long wilt thou hide thy face from me?

2 How long shall I take counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider *and* hear me, O LORD my God: [b]lighten mine eyes, [c]lest I sleep the *sleep of* death.

4 [d]Lest mine enemy say, I have prevailed against him; *and* those that trouble me rejoice when I am moved.

5 But I have [e]trusted in thy mercy; my heart shall rejoice in thy salvation.

6 I will sing unto the LORD because he hath [f]dealt bountifully with me.

PSALM XIV.

1 *David describeth the corruption of a natural man.* 4 *He convinceth the wicked by the light of their conscience.*

¶ To the chief Musician, *A Psalm* of David.

THE [a]fool hath said in his heart, *There is* no God. [b]They are corrupt, they have done abominable works, *there is* none that doeth good.

2 [c]The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God.

3 [d]They are all gone aside, they are *all* together become †filthy: *there is* none that doeth good, no, not one.

4 Have all the workers of iniquity no knowledge? who [e]eat up my people *as* they eat bread, and [f]call not upon the LORD.

5 There †were they in great fear: for God *is* in the generation of the righteous.

6 Ye have shamed the counsel of the poor, because the LORD *is* his [g]refuge.

7 †[h]Oh that the salvation of Israel *were come* out of Zion! [i]when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and* Israe shall be glad.

PSALM XV.

David describeth a citizen of Zion.

¶ A Psalm of David.

LORD, [a]who shall †abide in thy tabernacle? who shall dwell in [b]thy holy hill?

2 [c]He that walketh uprightly, and worketh righteousness, and [d]speaketh the truth in his heart.

3 [e]*He that* backbiteth not with his tongue, nor doeth evil to his neighbour, [f]nor ||taketh up a reproach against his neighbour.

4 [g]In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. *He that* [h]sweareth to *his own* hurt, and changeth not.

5 [i]*He that* putteth not out his money to usury, [k]nor taketh reward against the innocent. He that doeth these *things* [l]shall never be moved.

PSALM XVI.

David, in distrust of merits, sheweth the hope of his calling, of the resurrection, and life everlasting.

¶ ||* Michtam of David.

PRESERVE me, O God: [a]for in thee do I put my trust.

2 *O my soul*, thou hast said unto the LORD, Thou *art* my Lord: [b]my goodness *extendeth* not to thee;

3 *But* to the saints that *are* in the earth, and *to* the excellent, in whom *is* all my delight.

4 Their sorrows shall be multiplied *that* ||hasten *after* another *god*: their drink-offerings of blood will I not offer, [c]nor take up their names into my lips.

5 [d]The LORD *is* the portion †of mine inheritance and [e]of my cup: thou maintainest my lot.

6 The lines are fallen unto me in pleasant *places*: yea, I have a goodly heritage.

7 I will bless the LORD, who hath given me counsel: [f]my reins also instruct me in the night seasons.

8 [g]I have set the LORD always before me: because [h]*he is* at my right hand, [i]I shall not be moved.

9 Therefore my heart is glad, [k]and my glory rejoiceth: my flesh also shall †rest in hope.

10 [l]For thou wilt not leave [m]my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

11 Thou wilt shew me the [n]path of life: [o]in thy presence *is* fulness of joy; [p]at thy right hand *there are* pleasures for evermore.

PSALM XVII.

David craveth defence of God against his enemies.

¶ A Prayer of David.

HEAR †the right, O LORD, attend unto my cry, give ear unto my prayer, *that goeth* †not out of feigned lips.

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[g] Ps. 2. 4. Isa. 66. 1. Matt. 5. 34. & 23. 22. Acts 7. 49. Rev. 4. 2.
[h] Ps. 33. 13. & 34. 15, 16. & 66. 7.
[i] Gen. 22. 1. Jam. 1. 12.
[k] Gen. 19. 24. Ezek. 38. 22.
|| Or, *quick-burning coals.*
|| Or, *a burning tempest.*
[l] See Gen. 43. 34. 1 Sam. 1. 4. & 9. 23. Ps. 75. 8.
[m] Ps. 45. 7. & 146. 8.
[n] Job 36. 7. Ps. 33. 18. & 34. 15. 1 Pet. 3. 12.

|| Or, *upon the eighth.*
* Ps. 6, title.
|| Or, *Save.*
[a] Isa. 57. 1. Mic. 7. 2.
[b] Ps. 10. 7.
[c] Ps. 28. 3. & 62. 4. Jer. 9. 8. Rom. 16. 18.
† Heb. *a heart and a heart.*
1 Chron. 12. 33.
[d] 1 Sam. 2. 3. Ps. 17. 10. Dan. 7. 8, 25.
† Heb. *great things.*
† Heb. are *with us.*
[e] Ex. 3. 7, 8. Isa. 33. 10.
|| Or, *would ensnare him.*
[f] Ps. 10. 5.
[g] 2 Sam. 22. 31. Ps. 18. 30. & 19. 8. & 119. 140. Prov. 30. 5.
† Heb. *him:* that is, *every one of them.*
† Heb. *the vilest of the sons of men are exalted.*

|| Or, *overseer.*
[a] Deut. 31. 17. Job 13. 24. Ps. 44. 24. & 88. 14. & 89. 46. Isa. 59. 2.
[b] Ezra 9. 8.
[c] Jer. 51. 39.
[d] Ps. 25. 2. & 35. 19. & 38. 16.
[e] Ps. 33. 21.
[f] Ps. 116. 7. & 119. 17.

[a] Ps. 10. 4. & 53. 1, &c.
[b] Gen. 6. 11, 12. Rom. 3. 10, &c.
[c] Ps. 33. 13. & 102. 19.
[d] Rom. 3. 10, 11, 12.
† Heb. *stinking.*

[e] Jer. 10. 25. Amos 8. 4. Mic. 3. 3.
[f] Ps. 79. 6. Isa. 64. 7.
† Heb. *they feared a fear.* Ps. 53. 5.
[g] Ps. 9. 9. & 142. 5.
† Heb. *Who will give, &c.* See Rom. 11. 26.
[h] Ps. 53. 6.
[i] Job 42. 10. Ps. 126. 1.

[a] Ps. 24. 3, &c.
† Heb. *sojourn.*
[b] Ps. 2. 6. & 3. 4.
[c] Isa. 33. 15.
[d] Zech. 8. 16. Ephes. 4. 25.
[e] Lev. 19. 16. Ps. 34. 13.
[f] Ex. 23. 1.
|| Or, *receiveth*, or, *endureth.*
[g] Esth. 3. 2.
[h] Judg. 11. 35.
[i] Ex. 22. 25. Lev. 25. 36. Deut. 23. 19. Ezek. 18. 8. & 22. 12.
[k] Ex. 23. 8. Deut. 16. 19.
[l] Ps. 16. 8. 2 Pet. 1. 10.

|| Or, *A golden* Psalm *of David.*
* So Ps. 56, & 57, & 58, & 59, & 60.
[a] Ps. 25. 20.
[b] Job 22. 2, 3. & 35. 7, 8. Ps. 50. 9. Rom. 11. 35.
|| Or, *give gifts to another.*
[c] Ex. 23. 13. Josh. 23. 7. Hos. 2. 16, 17.
[d] Deut. 32. 9. Ps. 73. 26. & 119. 57. & 142. 5. Jer. 10. 16. Lam. 3. 24.
† Heb. *of my part.*
[e] Ps. 11. 6.
[f] Ps. 17. 3.
[g] Acts 2. 25, &c.
[h] Ps. 73. 23. & 110. 5. & 121. 5.
[i] Ps. 15. 5.
[k] Ps. 30. 12. & 57. 8.
† Heb. *dwell confidently.*
[l] Ps. 49. 15. Acts 2. 27, 31. & 13. 25.
[m] Lev. 19. 28. Num. 6. 6.
[n] Matt. 7. 14.
[o] Ps. 17. 15. & 21. 6. Matt. 5. 8. 1 Cor. 13. 12. 1 John 3. 2.
[p] Ps. 36. 8.

† Heb. *justice.*
† Heb. *without lips of deceit.*

2 Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3 Thou hast proved mine heart; [a]thou hast visited *me* in the night; [b]thou hast tried me, *and* shalt find nothing: I am purposed *that* my mouth shall not transgress.

4 Concerning the works of men, by the word of thy lips I have kept *me from* the paths of the destroyer.

5 [c]Hold up my goings in thy paths, *that* my footsteps †slip not.

6 [d]I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, *and* hear my speech.

7 [e]Shew thy marvellous loving-kindness, O thou ‖that savest by thy right hand them which put their trust *in thee* from those that rise up *against them.*

8 [f]Keep me as the apple of the eye, [g]hide me under the shadow of thy wings,

9 From the wicked †that oppress me, *from* †my deadly enemies, *who* compass me about.

10 [h]They are inclosed in their own fat: with their mouth they [i]speak proudly.

11 They have now [k]compassed us in our steps: [l]they have set their eyes bowing down to the earth;

12 †Like as a lion *that* is greedy of his prey, and as it were a young lion †lurking in secret places.

13 Arise, O LORD, †disappoint him, cast him down: deliver my soul from the wicked, [m]‖*which is* thy sword.

14 ‖From men *which are* thy hand, O LORD, from men of the world, [n]*which have* their portion in *this* life, and whose belly thou fillest with thy hid *treasure:* ‖they are full of children, and leave the rest of their *substance* to their babes.

15 As for me, [o]I will behold thy face in righteousness: [p]I shall be satisfied, when I awake, with thy likeness.

PSALM XVIII.

David praiseth God for his manifold and marvellous blessings.

¶ To the chief Musician, *A Psalm* of David, *the servant of the LORD, who spake unto the LORD the words of *this song in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

I [a]WILL love thee, O LORD, my strength.

2 The LORD *is* my rock, and my fortress, and my deliverer; my God, †my strength, [b]in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower.

3 I will call upon the LORD, [c]*who is worthy* to be praised: so shall I be saved from mine enemies.

4 [d]The sorrows of death compassed me, and the floods of †ungodly men made me afraid.

5 The ‖sorrows of hell compassed me about: the snares of death prevented me.

6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 [e]Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

8 There went up a smoke †out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

9 [f]He bowed the heavens also, and came down: and darkness *was* under his feet.

10 [g]And he rode upon a cherub and did fly: yea, [h]he did fly upon the wings of the wind.

11 He made darkness his secret place; [i]his pavilion round about him *were* dark waters *and* thick clouds of the skies.

12 [k]At the brightness *that was* before him his thick clouds passed, hail-*stones* and coals of fire.

13 The LORD also thundered in the heavens, and the Highest [l]gave his voice; hail-*stones* and coals of fire.

14 [m]Yea, he sent out his arrows, and scattered them; and he shot out lightnings and discomfited them.

15 [n]Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

16 [o]He sent from above, he took me, he drew me out of ‖many waters.

17 He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

18 They prevented me in the day of my calamity; but the LORD was my stay.

19 [p]He brought me forth also into a large place: he delivered me, because he delighted in me.

20 [q]The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

21 For I have kept the ways of the LORD, and have not wickedly departed from my God.

22 For all his judgments *were* before me, and I did not put away his statutes from me.

23 I was also upright †before him; and I kept myself from mine iniquity.

24 [r]Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands †in his eyesight.

25 [s]With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;

26 With the pure thou wilt shew thyself pure; and [t]with the froward thou wilt ‖shew thyself froward.

27 For thou wilt save the afflicted people; but wilt bring down [u]high looks.

28 [x]For thou wilt light my ‖candle: the LORD my God will enlighten my darkness.

29 For by thee I have ‖run through a troop; and by my God have I leaped over a wall.

30 *As for* God, [y]his way *is* perfect: [z]the word of the LORD is ‖tried: he *is* a buckler [a]to all those that trust in him.

31 [b]For who *is* God save the LORD? or who *is* a rock save our God?

32 *It is* God that [c]girdeth me with strength, and maketh my way perfect.

33 [d]He maketh my feet like hinds' *feet,* and [e]setteth me upon my high places.

34 [f]He teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and ‖thy gentleness hath made me great.

[a] Ps. 16. 7.
[b] Job 23.10. Ps. 26. 2. & 66. 10. & 139. 2. Zech. 13. 9. Mal. 3. 2, 3. 1 Pet. 1. 7.
[c] Ps. 119. 133.
† Heb. *be not moved.*
[d] Ps. 116. 2.
[e] Ps. 31. 21.
‖ Or, *that savest them which trust* in thee *from those that rise up against thy right hand.*
[f] Deut. 32. 10. Zech. 2. 8.
[g] Ruth 2. 12. Ps. 36. 7. & 57. 1. & 61. 4. & 63. 7. & 91. 1, 4. Matt. 23. 37.
† Heb. *that waste me.*
† Heb. *my enemies against the soul.*
[h] Deut. 32. 15. Job 15. 27. Ps. 73. 7. & 119. 70.
[i] 1 Sam. 2. 3. Ps. 31. 18.
[k] 1 Sam. 23. 26.
[l] Ps. 10. 8, 9, 10.
† Heb. *The likeness of him,* (that is, *of every one of them,*) is *as a lion* that *desireth to ravin.*
† Heb. *sitting.*
† Heb. *prevent his face.*
[m] Isa. 10. 5.
‖ Or, *by thy sword.*
‖ Or, *From men* by *thy hand.*
[n] Ps. 73. 12. Luke 16. 25. Jam. 5. 5.
‖ Or, their *children are full.*
[o] 1 John 3. 2.
[p] Ps. 4. 6, 7. & 16. 11. & 65. 4.

* Ps. 36, title.
*2 Sam. 22.
[a] Ps. 144. 1.
† Heb. *my rock.*
[b] Heb. 2. 13.
[c] Ps. 76. 4.
[d] Ps. 116. 3.
† Heb. *Belial.*
‖ Or, *cords.*

[e] Acts 4. 31.

† Heb. *by his.*

[f] Ps. 144. 5.

[g] Ps. 99. 1.

[h] Ps. 104. 3.

[i] Ps. 97. 2

[k] Ps. 97. 3.

[l] Ps. 29. 3.

[m] Josh. 10. 10. Ps. 144. 6. Isa. 30. 30.
[n] Ex. 15. 8. Ps. 106. 9.

[o] Ps. 144. 7.

‖ Or, *great waters.*

[p] Ps. 31. 8. & 118. 5.

[q] 1 Sam. 24. 20.

† Heb. *with.*

[r] 1 Sam. 26. 23.

† Heb. *before his eyes.*
[s] 1 Kings 8. 32.

[t] Lev. 26. 23, 24, 27, 28. Prov. 3. 34.
‖ Or, *wrestle.*
[u] Ps. 101. 5. Prov. 6. 17.
[x] Job 18. 6.
‖ Or, *lamp.* Job 29. 3.
‖ Or, *broken.*

[y] Deut. 32. 4. Dan. 4. 37. Rev. 15. 3.
[z] Ps. 12. 6. & 119. 140. Prov. 30. 5.
‖ Or, *refined.*
[a] Ps. 17. 7.
[b] Deut. 32. 31, 39. 1 Sam. 2. 2. Ps. 86. 8. Isa. 45. 5.
[c] Ps. 91. 2.
[d] 2 Sam. 2. 18. Hab 3. 19.
[e] Deut. 32. 13. & 33. 29.
[f] Ps. 144. 1.
‖ Or, *with thy meekness thou hast multiplied me.*

36 Thou hast enlarged my steps under me, [g]that †my feet did not slip.

37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38 I have wounded them that they were not able to rise: they are fallen under my feet

39 For thou hast girded me with strength unto the battle: thou hast †subdued under me those that rose up against me.

40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

41 They cried, but *there was* none to save *them:* [h]*even* unto the LORD, but he answered them not.

42 Then did I beat them small as the dust before the wind: I did [i]cast them out as the dirt in the streets.

43 [k]Thou hast delivered me from the strivings of the people; *and* [l]thou hast made me the head of the heathen: [m]a people *whom* I have not known shall serve me.

44 †As soon as they hear of me, they shall obey me: †the strangers [n]shall ||†submit themselves unto me.

45 [o]The strangers shall fade away, and be afraid out of their close places.

46 The LORD liveth; and blessed *be* my Rock; and let the God of my salvation be exalted.

47 *It is* God that †avengeth me, [p]and ||subdueth the people under me.

48 He delivereth me from mine enemies: yea, [q]thou liftest me up above those that rise up against me: thou hast delivered me from the †violent man.

49 [r]Therefore will I ||give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

50 [s]Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed [t]for evermore.

[g] Prov. 4. 12.
† Heb. *mine ankles.*
† Heb. *caused to bow.*
[h] Job 27. 9. & 35. 12. Prov. 1. 28. Isa. 1. 15. Jer. 11. 11. & 14. 12. Ezek. 8. 18. Mic. 3. 4. Zech. 7. 13.
[i] Zech. 10. 5.
[k] 2 Sam. 2. 9, 10. & 3. 1.
[l] 2 Sam. 8.
[m] Isa. 52. 15. & 55. 5.
† Heb. *at the hearing of the ear.*
† Heb. *the sons of the stranger.*
[n] Deut. 33. 29. Ps. 66. 3. & 81. 15.
‖ Or, *yield unfeigned obedience.*
† Heb. *lie.*
[o] Mic. 7. 17.
† Heb. *giveth avengements for me.*
[p] Ps. 47. 3.
‖ Or, *destroyeth.*
[q] Ps. 59. 1.
† Heb. *man of violence.*
[r] Rom. 15. 9.
‖ Or, *confess.*
[s] Ps. 144. 10.
[t] 2 Sam. 7. 13.

PSALM XIX.

1 *The creatures shew God's glory;* 7 *the word, his grace.*

¶ To the chief Musician, A Psalm of David.

THE [a]heavens declare the glory of God; and the firmament sheweth his handy work.

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 *There is* no speech nor language, ||†*where* their voice is not heard.

4 [b]||Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

5 Which *is* as a bridegroom coming out of his chamber, [c]*and* rejoiceth as a strong man to run a race.

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 [d]The ||law of the LORD *is* perfect, ||converting the soul: the testimony of the LORD *is* sure, making wise the simple.

8 The statutes of the LORD *are* right, rejoicing the heart: [e]the commandment of the LORD *is* pure, [f]enlightening the eyes.

9 The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* †true *and* righteous altogether.

[a] Gen. 1. 6. Isa. 40. 22. Rom. 1. 19, 20.
‖ Or, *without* these *their voice is heard.*
† Heb. *without their voice heard.*
[b] Rom. 10. 18.
‖ Or, *Their rule*, or, *direction.*
[c] Eccl. 1. 5.
[d] Ps. 111. 7.
‖ Or, *doctrine.*
‖ Or, *restoring.*
[e] Ps. 12. 6.
[f] Ps. 13. 3.
† Heb. *truth.*
[g] Ps. 119. 72, 127. Prov. 8. 10, 11, 19.
[h] Ps. 119. 103.
† Heb. *the dropping of honey-combs.*
[i] Prov. 29. 18
[k] Ps. 40. 12.
[l] Lev. 4. 2, &c.
[m] Ps. 90. 8.
[n] Gen. 20. 6. 1 Sam. 25. 32, 33, 34, 39.
[o] Ps. 119. 133. Rom. 6. 12, 14.
‖ Or, *much.*
[p] Ps. 51. 15.
† Heb. *my rock.* Ps. 18. 1.
[q] Isa. 43. 14. & 44. 6. & 47. 4.
[r] Thess. 1. 10.

10 More to be desired *are they* than gold, [g]yea, than much fine gold: [h]sweeter also than honey and †the honey-comb.

11 Moreover, by them is thy servant warned: *and* [i]in keeping of them *there is* great reward.

12 [k]Who can understand *his* errors? [l]cleanse thou me from [m]secret *faults.*

13 [n]Keep back thy servant also from presumptuous *sins;* [o]let them not have dominion over me: then shall I be upright, and I shall be innocent from ||the great transgression.

14 [p]Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, †my strength, and my [q]redeemer.

PSALM XX.

The church blesseth the king in his exploits.

¶ To the chief Musician, A Psalm of David.

THE LORD hear thee in the day of trouble; [a]the name of the God of Jacob †defend thee.

2 Send †thee help from [b]the sanctuary, and †strengthen thee out of Zion.

3 Remember all thy offerings, and †accept thy burnt-sacrifice. Selah.

4 [c]Grant thee according to thine own heart, and fulfil all thy counsel.

5 We will [d]rejoice in thy salvation, and [e]in the name of our God we will set up *our* banners: the LORD fulfil all thy petitions.

6 Now know I that the LORD saveth [f]his anointed; he will hear him †from his holy heaven †with the saving strength of his right hand.

7 [g]Some *trust* in chariots, and some in horses: [h]but we will remember the name of the LORD our God.

8 They are brought down and fallen; but we are risen, and stand upright.

9 Save, LORD: let the king hear us when we call.

[a] Prov. 18. 10.
† Heb. *set thee on a high place.*
† Heb. *thy help.*
[b] 1 Kings 6. 16. 2 Chron. 20. 8. Ps. 73. 17.
† Heb. *support thee.*
† Heb. *turn to ashes:* or, *make fat.*
[c] Ps. 21. 2.
[d] Ps. 19. 4.
[e] Ex. 17. 15. Ps. 60. 4.
[f] Ps. 2. 2.
† Heb. *from the heaven of his holiness.*
† Heb. *by the strength of the salvation of his right hand.*
[g] Ps. 33. 16, 17. Prov. 21. 31. Isa. 31. 1.
[h] 2 Chron. 32. 8.

PSALM XXI.

A thanksgiving for victory.

¶ To the chief Musician, A Psalm of David.

THE king shall joy in thy strength, O LORD; and [a]in thy salvation how greatly shall he rejoice!

2 [b]Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

3 For thou preventest him with the blessings of goodness: thou [c]settest a crown of pure gold on his head.

4 [d]He asked life of thee, *and* thou gavest *it* him, [e]*even* length of days for ever and ever.

5 His glory *is* great in thy salvation: honour and majesty hast thou laid upon him.

6 For thou hast made †him most blessed for ever: [f]thou hast †made him exceeding glad with thy countenance.

7 For the king trusteth in the LORD, and through the mercy of the Most High he [g]shall not be moved.

8 Thine hand shall [h]find out all thine enemies: thy right hand shall find out those that hate thee.

9 [i]Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall [k]swallow them up in his wrath, [l]and the fire shall devour them.

[a] Ps. 20. 5, 6.
[b] Ps. 20. 4, 5.
[c] 2 Sam. 12. 30. 1 Chron. 20. 2.
[d] Ps. 61. 5, 6.
[e] 2 Sam. 7. 19. Ps. 91. 16.
† Heb. *set him* to be *blessings,* Gen. 12. 2. Ps. 72. 17.
[f] Ps. 16. 11. & 45. 7. Acts 2. 28.
† Heb. *gladded him with joy.*
[g] Ps. 16. 8.
[h] 1 Sam. 31. 3.
[i] Mal. 4. 1.
[k] Ps. 56. 1, 2.
[l] Ps. 18. 8. Isa. 26. 11.

10 [m]Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

11 For they intended evil against thee: they [n]imagined a mischievous device, *which* they are not able *to perform.*

12 Therefore ||shalt thou make them turn their †back, *when* thou shalt make ready *thine arrows* upon thy strings against the face of them.

13 Be thou exalted, LORD, in thine own strength: *so* will we sing and praise thy power.

PSALM XXII.

9 *David prayeth in great distress.* 23 *He praiseth God.*

¶ To the chief Musician upon ||Aijeleth Shahar. A Psalm of David.

MY [a]God, my God, why hast thou forsaken me? *why art thou so* far †from helping me, *and from* [b]the words of my roaring?

2 O my God, I cry in the day-time, but thou hearest not; and in the night season, and †am not silent.

3 But thou *art* holy, *O thou* that inhabitest the [c]praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: [d]they trusted in thee, and were not confounded.

6 But I *am* [e]a worm, and no man; [f]a reproach of men, and despised of the people.

7 [g]All they that see me laugh me to scorn: they †shoot out the lip, [h]they shake the head, *saying,*

8 [i]†He trusted on the LORD *that* he would deliver him: [k]let him deliver him, ||seeing he delighted in him.

9 [l]But thou *art* he that took me out of the womb: thou ||didst make me hope *when I was* upon my mother's breasts.

10 I was cast upon thee from the womb: [m]thou *art* my God from my mother's belly.

11 Be not far from me; for trouble *is* near: for *there is* †none to help.

12 [n]Many bulls have compassed me: strong *bulls* of Bashan have beset me round.

13 [o]They †gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

14 I am poured out like water, [p]and all my bones are ||out of joint; [q]my heart is like wax: it is melted in the midst of my bowels.

15 [r]My strength is dried up like a potsherd; and [s]my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16 For [t]dogs have compassed me: the assembly of the wicked have inclosed me: [u]they pierced my hands and my feet.

17 I may tell all my bones: [x]they look *and* stare upon me.

18 [y]They part my garments among them, and cast lots upon my vesture.

19 But be [z]not thou far from me, O LORD: O my strength, haste thee to help me.

20 Deliver my soul from the sword, [a]†my darling †from the power of the [b]dog.

21 [c]Save me from the lion's mouth: [d]for thou hast heard me from the horns of the unicorns.

22 [e]I will declare thy name unto [f]my brethren: in the midst of the congregation will I praise thee.

23 [g]Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but [h]when he cried unto him he heard.

25 [i]My praise *shall be* of thee in the great congregation: [k]I will pay my vows before them that fear him.

26 [l]The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart [m]shall live for ever.

27 [n]All the ends of the world shall remember and turn unto the LORD: [o]and all the kindreds of the nations shall worship before thee.

28 [p]For the kingdom *is* the LORD'S: and he *is* the governor among the nations.

29 [q]All *they that be* fat upon earth shall eat and worship: [r]all they that go down to the dust shall bow before him: and none can keep alive his own soul.

30 A seed shall serve him; [s]it shall be accounted to the LORD for a generation.

31 [t]They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this.*

PSALM XXIII.

David's confidence in God's grace.

¶ A Psalm of David.

THE LORD *is* [a]my shepherd; [b]I shall not want.

2 [c]He maketh me to lie down in †green pastures: [d]he leadeth me beside the †still waters.

3 He restoreth my soul: [e]he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of [f]the shadow of death, [g]I will fear no evil: [h]for thou *art* with me; thy rod and thy staff they comfort me.

5 [i]Thou preparest a table before me in the presence of mine enemies: thou †[k]anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD †for ever.

PSALM XXIV.

The citizens of God's spiritual kingdom.

¶ A Psalm of David.

THE [a]earth *is* the LORD'S and the fulness thereof; the world, and they that dwell therein.

2 [b]For he hath founded it upon the seas, and established it upon the floods.

3 [c]Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

4 [d]†He that hath [e]clean hands, and [f]a pure heart; who hath not lifted up his soul unto vanity, nor [g]sworn deceitfully.

5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

6 This *is* the generation of them that seek him, that [h]seek thy face, ||O Jacob. Selah.

7 [i]Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; [k]and the King of glory shall come in.

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[m] 1 Kings 13. 34. Job 18. 16, 17, 19. Ps. 37. 28. & 109. 13. Isa. 14. 20.
[n] Ps. 2. 1.
|| Or, *thou shalt set them as a butt:* See Job 7. 20. & 16. 12. Lam. 3. 12.
† Heb. *shoulder.*
|| Or, *the hind of the morning.*
[a] Matt. 27. 46. Mark 15. 34.
† Heb. *from my salvation.*
[b] Heb. 5. 7.
† Heb. there is *no silence to me.*
[c] Deut. 10. 21.
[d] Ps. 25. 2, 3. & 31. 1. & 71. 1. Isa. 49. 23. Rom. 9. 33.
[e] Job 25. 6. Isa. 41. 14.
[f] Isa. 53. 3.
[g] Matt. 27. 39. Mark 15. 29. Luke 23. 35.
† Heb. *open.*
[h] Job 16. 4. Ps. 109. 25.
[i] Matt. 27. 43.
† Heb. *He rolled* himself *on the* LORD.
[k] Ps. 91. 14.
|| Or, *if he delight in him.*
[l] Ps. 71. 6.
|| Or, *keptest me in safety.*
[m] Isa. 46. 3. & 49. 1.
† Heb. *not a helper.*
[n] Deut. 32. 14. Ps. 68. 30. Ezek. 39. 18 Amos 4. 1.
[o] Job 16. 10. Ps. 35. 21. Lam. 2. 16. & 3. 46.
† Heb. *opened their mouths against me.*
[p] Dan. 5. 6.
|| Or, *sundered.*
[q] Josh. 7. 5. Job 23. 16.
[r] Prov. 17. 22.
[s] Job 29. 10. Lam. 4. 4. John 19. 28.
[t] Rev. 22. 15.
[u] Matt. 27. 35. Mark 15. 24. Luke 23. 33. John 19. 23, 37. & 20. 25.
[x] Luke 23. 27, 35.
[y] Luke 23. 34. John 19. 23, 24.
[z] ver. 11. Ps. 10. 1.
[a] Ps. 35. 17.
† Heb. *my only one.*
† Heb. *from the hand.*
[b] ver. 16.
[c] 2 Tim. 4. 17.
[d] Isa. 34. 7. Acts 4. 27.
[e] Heb. 2. 12. Ps. 40. 9.
[f] John 20. 17. Rom. 8. 29.
[g] Ps. 135. 19, 20.
[h] Heb. 5. 7.
[i] Ps. 35. 18. & 40. 9, 10. & 111. 1.
[k] Ps. 66. 13. & 116. 14. Eccles. 5. 4.
[l] Lev. 7. 11, 12, 15, 16. Ps. 69. 32. Isa. 65. 13.
[m] John 6. 51.
[n] Ps. 2. 8. & 72. 11. & 86. 9. & 98. 3. Isa. 49. 6.
[o] Ps. 96. 7.
[p] Ps. 47. 8. Obad. 21. Zech. 14. 9. Matt. 6. 13.
[q] Ps. 45. 12.
[r] Isa. 26. 19. Phil. 2. 10.
[s] Ps. 87. 6.
[t] Ps. 78. 6. & 86. 9. & 102. 18. Isa. 60. 3. See Rom. 3. 21, 22.
[a] Isa. 40. 11. Jer. 23. 4. Ezek. 34. 11, 12, 23. John 10. 11. 1 Pet. 2. 25. Rev. 7. 17.
[b] Phil. 4. 19.
[c] Ezek. 34. 14.
† Heb. *pastures of tender grass.*
[d] Rev. 7. 17.
† Heb. *waters of quietness.*
[e] Ps. 5. 8. & 31. 3. Prov. 8. 20. 1017.
[f] Job 3. 5. & 10. 21, 22. & 24. 17. Ps. 44. 19.
[g] Ps. 3. 6. & 27. 1. & 118. 6.
[h] Isa. 43. 2.
[i] Ps. 104. 15.
† Heb. *makest fat.*
[k] Ps. 92. 10.
† Heb. *to length of days.*
[a] Ex. 9. 29. & 19. 5. Deut. 10. 14. Job 41. 11. Ps. 50. 12. 1 Cor. 10. 26, 28.
[b] Gen. 1. 9. Job 38. 6. Ps. 104. 5. & 136. 6. 2 Pet. 3. 5.
[c] Ps. 15. 1.
[d] Isa. 33. 15, 16.
† Heb. *The clean of hands.*
[e] Job 17. 9. 1 Tim. 2. 8.
[f] Matt. 5. 8.
[g] Ps. 15. 4.
[h] Ps. 27. 8. & 105. 4.
|| Or, O God of *Jacob.*
[i] Isa. 26. 2.
[k] Ps. 97. 6. Hag. 2. 7. Mal. 3. 1. 1 Cor. 2. 8.

8 Who *is* this King of glory? the LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.

10 Who is this King of glory? the LORD of hosts, he *is* the King of glory. Selah.

PSALM XXV.

David's confidence in prayer.

¶ *A Psalm* of David.

UNTO [a]thee, O LORD, do I lift up my soul.

2 O my God, I [b]trust in thee: let me not be ashamed, [c]let not mine enemies triumph over me.

3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

4 [d]Shew me thy ways, O LORD; teach me thy paths.

5 Lead me in thy truth, and teach me: for thou *art* the God of my salvation: on thee do I wait all the day.

6 Remember, O LORD, [e]†thy tender mercies and thy loving-kindnesses; for they *have been* ever of old.

7 Remember not [f]the sins of my youth, nor my transgressions: [g]according to thy mercy remember thou me for thy goodness' sake, O LORD.

8 Good and upright *is* the LORD: therefore will he teach sinners in the way.

9 The meek will he guide in judgment: and the meek will he teach his way.

10 All the paths of the LORD *are* mercy and truth unto such as keep his covenant and his testimonies.

11 [h]For thy name's sake, O LORD, pardon mine iniquity; [i]for it *is* great.

12 What man *is* he that feareth the LORD? [k]him shall he teach in the way *that* he shall choose.

13 [l]His soul †shall dwell at ease; and [m]his seed shall inherit the earth.

14 [n]The secret of the LORD *is* with them that fear him; ‖and he will shew them his covenant.

15 [o]Mine eyes *are* ever toward the LORD; for he shall †pluck my feet out of the net.

16 [p]Turn thee unto me, and have mercy upon me; for I *am* desolate and afflicted.

17 The troubles of my heart are enlarged: *O* bring thou me out of my distresses.

18 [q]Look upon mine affliction and my pain; and forgive all my sins.

19 Consider mine enemies; for they are many; and they hate me with †cruel hatred.

20 O keep my soul, and deliver me: [r]let me not be ashamed; for I put my trust in thee.

21 Let integrity and uprightness preserve me; for I wait on thee.

22 [s]Redeem Israel, O God, out of all his troubles.

PSALM XXVI.

David resorteth unto God in confidence of his integrity.

¶ *A Psalm* of David.

JUDGE [a]me, O LORD; for I have [b]walked in mine integrity: [c]I have trusted also in the LORD; *therefore* I shall not slide.

2 [d]Examine me, O LORD, and prove me; try my reins and my heart.

3 For thy loving-kindness *is* before mine eyes: and [e]I have walked in thy truth.

4 [f]I have not sat with vain persons, neither will I go in with dissemblers.

5 I have [g]hated the congregation of evil doers; [h]and will not sit with the wicked.

6 [i]I will wash mine hands in innocency: so will I compass thine altar, O LORD:

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

8 LORD, [k]I have loved the habitation of thy house, and the place †where thine honour dwelleth.

9 ‖[l]Gather not my soul with sinners, nor my life with †bloody men:

10 In whose hands *is* mischief, and their right hand is †full of [m]bribes.

11 But as for me, I will walk [n]in mine integrity: redeem me, and be merciful unto me.

12 [o]My foot standeth in an [p]even place: [q]in the congregations will I bless the LORD.

PSALM XXVII.

David sustaineth his faith by the power of God.

¶ *A Psalm* of David.

THE LORD *is* [a]my light and [b]my salvation; whom shall I fear? [c]the LORD *is* the strength of my life; of whom shall I be afraid?

2 When the wicked, *even* mine enemies and my foes, †came upon me to [d]eat up my flesh, they stumbled and fell.

3 [e]Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I *be* confident.

4 [f]One *thing* have I desired of the LORD, that will I seek after; that I may [g]dwell in the house of the LORD all the days of my life, to behold ‖[h]the beauty of the LORD, and to inquire in his temple.

5 For [i]in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall [k]set me up upon a rock.

6 And now shall [l]mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices †of joy; I will sing, yea, I will sing praises unto the LORD.

7 Hear, O LORD, *when* I cry with my voice: have mercy also upon me, and answer me.

8 ‖ *When thou saidst,* [m]Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

9 [n]Hide not thy face *far* from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

10 [o]When my father and my mother forsake me, then the LORD †will take me up.

11 [p]Teach me thy way, O LORD, and lead me in †a plain path, because of †mine enemies.

12 [q]Deliver me not over unto the will of mine enemies: for [r]false witnesses are risen up against me, and such as [s]breathe out cruelty.

13 *I had fainted,* unless I had believed to see the goodness of the LORD [t]in the land of the living.

14 [u]Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

[a] Ps. 86. 4. & 143. 8. Lam. 3.41.
[b] Ps. 22. 5. & 31. 1. & 34. 8. Isa. 28. 16. & 49. 23. Rom. 10. 11.
[c] Ps. 13. 4.
[d] Ex. 33.13. Ps. 5. 1. & 27. 11. & 86. 11. & 119. & 143.8,10.
[e] Ps.103.17. & 106. 1. & 107. 1. Isa. 63. 15. Jer. 33. 11. † Heb. *thy bowels.*
[f] Job 13. 26. & 20. 11. Jer. 3. 25.
[g] Ps. 51. 1.
[h] Ps. 31. 3. & 79.9. & 109.21. & 143. 11.
[i] See Rom. 5.20.
[k] Ps.37. 23.
[l] Prov. 19. 23. † Heb. *shall lodge in goodness.*
[m] Ps. 37. 11,22,29.
[n] Prov. 5. 32. See John 7. 17. & 15. 15.
‖ Or, *and his covenant to make them know* it.
[o] Ps. 141.8. † Heb. *bring forth.*
[p] Ps.69. 16. & 86. 16.
[q] 2 Sam. 16. 12. † Heb. *hatred of violence.*
[r] ver. 2.
[s] Ps.130. 8.
[a] Ps. 7. 8.
[b] ver. 11. 2 Kings 20. 3. Prov. 20.7.
[c] Ps. 28. 7. & 31. 14. Prov. 29. 25.
[d] Ps.7.9. & 17. 3. & 66. 10. & 139. 23. Zech.13.9.
[e] 2 Kings 20. 3.
[f] Ps. 1. 1. Jer. 15. 17.
[g] Ps. 31. 6. & 139.21, 22.
[h] Ps. 1. 1.
[i] See Ex. 30.19,20. Ps. 73. 13. 1 Tim.2. 8.
[k] Ps. 27. 4. † Heb. *of the tabernacle of thy honour.*
‖ Or, *Take not away.*
[l] See 1 Sam. 25. 29. Ps. 28. 3. † Heb. *men of blood.*
† Heb. *filled with.*
[m] Ex. 23.8. Deut. 16. 19. 1 Sam. 8.3. Isa. 33. 15.
[n] ver. 1.
[o] Ps. 40. 2.
[p] Ps.27. 11.
[q] Ps. 22.22. & 107.32. & 111. 1.
[a] Ps.84.11. Isa. 60. 19, 20. Mic. 7. 8.
[b] Ex. 15. 2.
[c] Ps. 62. 2, 6. & 118. 14, 21. Isa. 12. 2.
† Heb. *approached against me.*
[d] Ps. 14. 4.
[e] Ps. 3. 6.
[f] Ps. 26. 8.
[g] Ps. 65. 4. Luke 2.37.
‖ Or, *the delight.*
[h] Ps.90.17.
[i] Ps. 31.20. & 83. 3. & 91. 1. Isa. 4. 6.
[k] Ps. 40. 2.
[l] Ps. 3. 3.
† Heb. *of shouting.*
‖ Or, *My heart said unto thee, Let my face seek thy face, &c.*
[m] Ps. 24. 6. & 105.4.
[n] Ps.69.17. & 143.7.
[o] Isa.49.15.
† Heb. *will gather me.* Isa. 40. 11.
[p] Ps. 25. 4. & 86. 11. & 119.
† Heb. *a way of plainness,* Ps. 26. 12.
† Heb. *those which observe me.* Ps. 5. 8. & 54. 5.
[q] Ps.35. 25.
[r] 1 Sam. 22. 9. 2 Sam. 16. 7, 8. Ps. 35. 11.
[s] Acts 9. 1.
[t] Ps. 56.13. & 116.9. & 142. 5. Jer. 11. 19. Ezek. 26. 20.
[u] Ps.31.24. & 62.1,5. & 130. 5. Isa. 25. 9. Hab. 2. 3.

PSALM XXVIII.

6 David blesseth God. 9 He prayeth for the people.

¶ *A Psalm* of David.

UNTO thee will I cry, O LORD, my rock; [a]be not silent †to me: [b]lest, *if* thou be silent to me, I become like them that go down into the pit.

2 Hear the voice of my supplications, when I cry unto thee, [c]when I lift up my hands ‖[d]toward thy holy oracle.

3 [e]Draw me not away with the wicked, and with the workers of iniquity, [f]which speak peace to their neighbours, but mischief *is* in their hearts.

4 [g]Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

5 Because [h]they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

6 Blessed *be* the LORD, because he hath heard the voice of my supplications.

7 The LORD *is* [i]my strength, and my shield; my heart [k]trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

8 The LORD *is* ‖their strength, and he *is* the †[l]saving strength of his anointed.

9 Save thy people, and bless [m]thine inheritance: ‖feed them also, [n]and lift them up for ever.

[a] Ps. 83. 1.
† Heb. *from me.*
[b] Ps. 84. 4. & 143. 7.
[c] 1 Kings 6. 22, 23. & 8. 28, 29. Ps. 5. 7.
‖ Or, *toward the oracle of thy sanctuary.*
[d] Ps. 138. 2.
[e] Ps. 26. 9.
[f] Ps. 12. 2. & 55. 21. & 62. 4. Jer. 9. 8.
[g] 2 Tim. 4. 14. Rev. 18. 6.
[h] Job 34. 27. Isa. 5. 12.
[i] Ps. 18. 2.
[k] Ps. 13. 5. & 22. 4.
‖ Or, *his strength.*
† Heb. *strength of salvations.*
[l] Ps. 20. 6.
[m] Deut. 9. 29. 1 Kings 8. 51, 53.
‖ Or, *rule.* Ps. 78. 71.
[n] Ezra 1. 4.

PSALM XXIX.

David exhorteth princes to give glory to God.

¶ A Psalm of David.

GIVE [a]unto the LORD, O †ye mighty, give unto the LORD glory and strength.

2 Give unto the LORD †the glory due unto his name; worship the LORD ‖in the [b]beauty of holiness.

3 The voice of the LORD *is* upon the waters: [c]the God of glory thundereth: the LORD *is* upon ‖many waters.

4 The voice of the LORD *is* †powerful; the voice of the LORD *is* †full of majesty.

5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh [d]the cedars of Lebanon.

6 [e]He maketh them also to skip like a calf; Lebanon and [f]Sirion like a young unicorn.

7 The voice of the LORD †divideth the flames of fire.

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of [g]Kadesh.

9 The voice of the LORD maketh [h]the hinds ‖to calve, and discovereth the forests: and in his temple ‖doth every one speak of *his* glory.

10 The LORD [i]sitteth upon the flood; yea, [k]the LORD sitteth King for ever.

11 [l]The LORD will give strength unto his people; the LORD will bless his people with peace.

[a] 1 Chron. 16. 28, 29. Ps. 96. 7, 8, 9.
† Heb. *ye sons of the mighty.*
† Heb. *the honour of his name.*
‖ Or, *in* his *glorious sanctuary.*
[b] 2 Chron. 20. 21.
[c] Job 37. 4, 5.
‖ Or, *great waters.*
† Heb. *in power.*
† Heb. *in majesty.*
[d] Isa. 2. 13.
[e] Ps. 114. 4.
[f] Deut. 3. 9.
† Heb. *cutteth out.*
[g] Num. 13. 26.
[h] Job 39. 1, 2, 3.
‖ Or, *to be in pain.*
‖ Or, *every whit of it uttereth, &c.*
[i] Gen. 6. 17. Job 38. 8, 25.
[k] Ps. 10. 16.
[l] Ps. 28. 8.

PSALM XXX.

David praiseth God for his deliverance.

¶ A Psalm *and* Song, * *at* the dedication of the house of David.

I WILL extol thee, O LORD; for thou hast [a]lifted me up, and hast not made my foes to [b]rejoice over me.

[a] Ps. 6. 2. & 103. 3.
[d] Ps. 86. 13.
[e] Ps. 28. 1.
[f] 1 Chron. 16. 4. Ps. 97. 12.
‖ Or, *to the memorial.*
[g] Ps. 103. 9. Isa. 26. 20. & 54. 7, 8. 2 Cor. 4. 17.
† Heb. there is but *a moment in his anger.*
[h] Ps. 63. 3.
† Heb. *in the evening.*
[i] Ps. 126. 5.
† Heb. *singing.*
[k] Job 29. 18.
† Heb. *settled strength for my mountain.*
[l] Ps. 104. 29.
[m] Ps. 6. 5. & 88. 11. & 115. 17. & 118. 17. Isa. 38. 18.
[n] 2 Sam. 6. 14. Isa. 61. 3. Jer. 31. 4.
‖ That is, my *tongue,* or, my *soul:* See Gen. 49. 6. Ps. 16. 9. & 57. 8.

2 O LORD my God, I cried unto thee, and thou hast [c]healed me.

3 O LORD, [d]thou hast brought up my soul from the grave: thou hast kept me alive, that I should not [e]go down to the pit.

4 [f]Sing unto the LORD, O ye saints of his, and give thanks ‖at the remembrance of his holiness.

5 For [g]†his anger *endureth but* a moment; [h]in his favour *is* life: weeping may endure †for a night, [i]but †joy *cometh* in the morning.

6 And [k]in my prosperity I said, I shall never be moved.

7 LORD, by thy favour thou hast †made my mountain to stand strong: [l]thou didst hide thy face, *and* I was troubled.

8 I cried to thee, O LORD; and unto the LORD I made supplication.

9 What profit *is there* in my blood, when I go down to the pit? [m]Shall the dust praise thee? shall it declare thy truth?

10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

11 [n]Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

12 To the end that ‖*my* glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.

PSALM XXXI.

David, shewing his confidence in God, craveth his help.

¶ To the chief Musician. A Psalm of David.

IN [a]thee, O LORD, do I put my trust; let me never be ashamed: [b]deliver me in thy righteousness.

2 [c]Bow down thine ear to me; deliver me speedily: be thou †my strong rock, for an house of defence to save me.

3 [d]For thou *art* my rock and my fortress; therefore [e]for thy name's sake lead me, and guide me.

4 Pull me out of the net that they have laid privily for me: for thou *art* my strength.

5 [f]Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

6 I have hated them [g]that regard lying vanities: but I trust in the LORD.

7 I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast [h]known my soul in adversities;

8 And hast not [i]shut me up into the hand of the enemy: [k]thou hast set my feet in a large room.

9 Have mercy upon me, O LORD, for I am in trouble: [l]mine eye is consumed with grief, *yea,* my soul and my belly.

10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and [m]my bones are consumed.

11 [n]I was a reproach among all mine enemies, but [o]especially among my neighbours, and a fear to mine acquaintance: [p]they that did see me without fled from me.

12 [q]I am forgotten as a dead man out of mind. I am like †a broken vessel.

[a] Ps. 22. 5. & 25. 2. & 71. 1. Isa. 49. 23.
[b] Ps. 143. 1.
[c] Ps. 71. 2.
† Heb. *to me for a rock of strength.*
[d] Ps. 18. 1.
[e] Ps. 23. 3. & 25. 11.
[f] Luke 23. 46. Acts 7. 59.
[g] Jonah 2. 8.
[h] John 10. 27.
[i] Deut. 32. 30. 1 Sam. 17. 46. & 24. 18.
[k] Ps. 4. 1. & 18. 19.
[l] Ps. 6. 7.
[m] Ps. 32. 3. & 102. 3.
[n] Ps. 41. 8. Isa. 53. 4.
[o] Job 19. 13. Ps. 33. 11. & 88. 8, 18.
[p] Ps. 64. 8.
[q] Ps. 88. 4, 5.
† Heb. *a vessel that perisheth.*

13 [r]For I have heard the slander of many: [s]fear *was* on every side: while they [t]took counsel together against me, they devised to take away my life.

14 But I trusted in thee, O LORD: I said, Thou *art* my God.

15 My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

16 [u]Make thy face to shine upon thy servant: save me for thy mercies' sake.

17 [x]Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, *and* [y]‖let them be silent in the grave.

18 [z]Let the lying lips be put to silence; which [a]speak †grievous things proudly and contemptuously against the righteous.

19 [b]*Oh* how great *is* thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men!

20 [c]Thou shalt hide them in the secret of thy presence from the pride of man: [d]thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed *be* the LORD: for [e]he hath shewed me his marvellous kindness [f]in a ‖strong city.

22 For [g]I said in my haste, [h]I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.

23 [i]O love the LORD, all ye his saints: *for* the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

24 [k]Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

PSALM XXXII.

Confession of sins giveth ease to the conscience.

¶ ‖*A Psalm* of David, Maschil.

BLESSED *is he whose* [a]transgression *is* forgiven, *whose* sin *is* covered.

2 Blessed *is* the man unto whom the LORD [b]imputeth not iniquity, and [c]in whose spirit *there is* no guile.

3 When I kept silence, my bones waxed old through my roaring all the day long.

4 For day and night thy [d]hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

5 I acknowledged my sin unto thee, and mine iniquity have I not hid. [e]I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

6 [f]For this shall every one that is godly [g]pray unto thee †in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

7 [h]Thou *art* my hiding-place; thou shalt preserve me from trouble; thou shalt compass me about with [i]songs of deliverance. Selah.

8 I will instruct thee, and teach thee in the way which thou shalt go: †I will guide thee with mine eye.

9 [k]Be ye not as the horse, *or* as the mule, *which* have [l]no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 [m]Many sorrows *shall be* to the wicked; but [n]he that trusteth in the LORD, mercy shall compass him about.

11 [o]Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart.

PSALM XXXIII.

God is to be praised for his goodness.

REJOICE [a]in the LORD, O ye righteous: *for* [b]praise is comely for the upright.

2 Praise the LORD with harp: sing unto him with the psaltery [c]*and* an instrument of ten strings.

3 [d]Sing unto him a new song; play skilfully with a loud noise.

4 For the word of the LORD *is* right; and all his works *are done* in truth.

5 [e]He loveth righteousness and judgment: [f]the earth is full of the ‖goodness of the LORD.

6 [g]By the word of the LORD were the heavens made; and [h]all the host of them [i]by the breath of his mouth.

7 [k]He gathereth the waters of the sea together as an heap: he layeth up the depth in store-houses.

8 Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.

9 For [l]he spake, and it was *done;* he commanded, and it stood fast.

10 [m]The LORD †bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

11 [n]The counsel of the LORD standeth for ever, the thoughts of his heart †to all generations.

12 [o]Blessed *is* the nation whose God *is* the LORD; *and* the people *whom* he hath [p]chosen for his own inheritance.

13 [q]The LORD looketh from heaven; he beholdeth all the sons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He fashioneth their hearts alike; [r]he considereth all their works.

16 [s]There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.

17 [t]An horse *is* a vain thing for safety: neither shall he deliver *any* by his great strength.

18 [u]Behold, the eye of the LORD *is* [x]upon them that fear him, upon them that hope in his mercy;

19 To deliver their soul from death, and [y]to keep them alive in famine.

20 [z]Our soul waiteth for the LORD: [a]he *is* our help and our shield.

21 For our [b]heart shall rejoice in him, because we have trusted in his holy name.

22 Let thy mercy, O LORD, be upon us, according as we hope in thee.

PSALM XXXIV.

David praiseth God, and exhorteth others thereto by his experience.

¶ *A Psalm* of David when he changed his behaviour before ‖Abimelech; who drove him away, and he departed.

I WILL [a]bless the LORD at all times: his praise *shall* continually *be* in my mouth.

[r] Jer. 20. 10.
[s] Jer. 6. 25. & 20. 3. Lam. 2. 22.
[t] Matt. 27. 1.
[u] Num. 6. 25, 26. Ps. 4. 6. & 67. 1.
[x] Ps. 25. 2.
[y] 1 Sam. 2. 9. Ps. 115. 17. ‖Or, *let them be cut off for the grave.*
[z] Ps. 12. 3.
[a] 1 Sam. 2. 3. Ps. 94. 4. Jude 15. †Heb. *a hard thing.*
[b] Isa. 64. 4. 1 Cor. 2. 9.
[c] Ps. 27. 5. & 32. 7.
[d] Job 5. 21.
[e] Ps. 17. 7.
[f] 1 Sam. 23. 7. ‖Or, *fenced city.*
[g] 1 Sam. 23. 26. Ps. 116. 11.
[h] Isa. 38. 11, 12. Lam. 3. 54. Jonah 2. 4.
[i] Ps. 34. 9.
[k] Ps. 27. 14.

‖Or, A Psalm *of David giving instruction.*
[a] Ps. 85. 2. Rom. 4. 6, 7, 8.
[b] 2 Cor. 5. 19.
[c] John 1. 47.
[d] 1 Sam. 5. 6, 11. Job 33. 7. Ps. 38. 2.
[e] Prov. 28. 13. Isa. 65. 24. Luke 15. 18, 21, &c. 1 John 1. 9.
[f] 1 Tim. 1. 16.
[g] Isa. 55. 6. John 7. 34. †Heb. *in a time of finding.*
[h] Ps. 9. 9. & 27. 5. & 31 20. & 119. 114.
[i] Ex. 15. 1. Judg. 5. 1. 2 Sam. 22. 1.
†Heb. *I will counsel* thee, *mine eye* shall be *upon thee.*
[k] Prov. 26. 3. Jam. 3. 3.
[l] Job 35. 11.
[m] Prov. 13. 21. Rom. 2. 9.
[n] Ps. 34. 8. & 84. 12. Prov. 16. 20. Jer. 17. 7.
[o] Ps. 64. 10. & 68. 3.

[a] Ps. 32. 11. & 97. 12.
[b] Ps. 147. 1.
[c] Ps. 92. 3. & 144. 9.
[d] Ps. 96. 1. & 98. 1. & 144. 9. & 149. 1. Isa. 42. 10. Rev. 5. 9.
[e] Ps. 11. 7. & 45. 7.
[f] Ps. 119. 64. ‖Or, *mercy.*
[g] Gen. 1. 6, 7. Heb. 11. 3. 2 Pet. 3. 5.
[h] Gen. 2. 1.
[i] Job 26. 13.
[k] Gen. 1. 9. Job 26. 10. & 38. 8.
[l] Gen. 1. 3. Ps. 148. 5.
[m] Isa. 8. 10. & 19. 3. †Heb. *maketh frustrate.*
[n] Job 23. 13. Prov. 19. 21. Isa. 46. 10. †Heb. *to generation and generation.*
[o] Ps. 65. 4. & 144. 15.
[p] Ex. 19. 5. Deut. 7. 6.
[q] 2 Chron. 16. 9. Job 28. 24. Ps. 11. 4. & 14. 2. Prov. 15. 3.
[r] Job 34. 21. Jer. 32. 19.
[s] Ps. 44. 6.
[t] Ps. 20. 7. & 147. 10. Prov. 21. 31.
[u] Job 36. 7. Ps. 34. 15. 1 Pet. 3. 12.
[x] Ps. 147. 11.
[y] Job 5. 20. Ps. 37. 19.
[z] Ps. 62. 1, 5. & 130. 6.
[a] Ps 115. 9, 10, 11.
[b] Ps. 13. 5. Zech. 10. 7. John 16. 22.

‖Or, *Achish,* 1 Sam. 21. 13.
[a] Eph. 5. 20. 1 Thess. 5. 18. 2 Thess. 1. 3. & 2. 13.

2 My soul shall make her [b]boast in the LORD: [r]the humble shall hear *thereof*, and be glad.

3 O [d]magnify the LORD with me, and let us exalt his name together.

4 I [e]sought the LORD, and he heard me, and delivered me from all my fears.

5 ||They looked unto him, and were lightened: and their faces were not ashamed.

6 [f]This poor man cried, and the LORD heard *him*, and [g]saved him out of all his troubles.

7 [k]The angel of the LORD [i]encampeth round about them that fear him, and delivereth them.

8 O [k]taste and see that the LORD *is* good: [l]blessed *is* the man *that* trusteth in him.

9 [m]O fear the LORD, ye his saints; for *there is* no want to them that fear him.

10 [n]The young lions do lack, and suffer hunger: [o]but they that seek the LORD shall not want any good *thing*.

11 Come, ye children, hearken unto me: [p]I will teach you the fear of the LORD.

12 [q]What man *is he that* desireth life, *and* loveth *many* days, that he may see good?

13 Keep thy tongue from evil, and thy lips from [r]speaking guile.

14 [s]Depart from evil, and do good; [t]seek peace, and pursue it.

15 [u]The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their [x]cry.

16 [y]The face of the LORD *is* against them that do evil, [z]to cut off the remembrance of them from the earth.

17 *The righteous* cry, and [a]the LORD heareth, and delivereth them out of all their troubles.

18 [b]The LORD *is* nigh [c]†unto them that are of a broken heart; and saveth †such as be of a contrite spirit.

19 [d]Many *are* the afflictions of the righteous: [e]but the LORD delivereth him out of them all.

20 He keepeth all his bones: [f]not one of them is broken.

21 [g]Evil shall slay the wicked: and they that hate the righteous ||shall be desolate.

22 The LORD [h]redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

PSALM XXXV.

David prayeth for his own safety, and his enemies' confusion.

¶ *A Psalm* of David.

PLEAD [a]*my cause*, O LORD, with them that strive with me: [b]fight against them that fight against me.

2 [c]Take hold of shield and buckler, and stand up for mine help.

3 Draw out also the spear, and stop *the way* against them that persecute me: say unto my soul, I *am* thy salvation.

4 [d]Let them be confounded and put to shame that seek after my soul: let them be [e]turned back and brought to confusion that devise my hurt.

5 [f]Let them be as chaff before the wind: and let the angel of the LORD chase *them*.

6 Let their way be †[g]dark and slippery: and let the angel of the LORD persecute them.

7 For without cause have they [k]hid for me their net *in* a pit, *which* without cause they have digged for my soul.

8 Let [i]destruction come upon him †at unawares; and [k]let his net that he hath hid catch himself: into that very destruction let him fall.

9 And my soul shall be joyful in the LORD: [l]it shall rejoice in his salvation.

10 [m]All my bones shall say, LORD, [n]who *is* like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

11 †[o]False witnesses did rise up; †they laid to my charge *things* that I knew not.

12 [p]They rewarded me evil for good *to* the †spoiling of my soul.

13 But as for me, [q]when they were sick, my clothing *was* sackcloth: I ||humbled my soul with fasting; [r]and my prayer returned into mine own bosom.

14 I †behaved myself †as though *he had been* my friend *or* brother: I bowed down heavily, as one that mourneth *for his* mother.

15 But in mine †adversity they rejoiced, and gathered themselves together: *yea*, [s]the abjects gathered themselves together against me, and I knew *it* not; they did [t]tear *me*, and ceased not:

16 With hypocritical mockers in feasts, [u]they gnashed upon me with their teeth.

17 LORD, how long wilt thou [x]look on? rescue my soul from their destructions, †[y]my darling from the lions.

18 [z]I will give thee thanks in the great congregation: I will praise thee among †much people.

19 [a]Let not them that are mine enemies †wrongfully rejoice over me: *neither* [b]let them wink with the eye [c]that hate me without a cause.

20 For they speak not peace: but they devise deceitful matters against *them that are* quiet in the land.

21 Yea, they [d]opened their mouth wide against me, *and* said, [e]Aha, aha! our eye hath seen *it*.

22 *This* thou hast [f]seen, O LORD: [g]keep not silence: O LORD, be not [h]far from me.

23 [i]Stir up thyself, and awake to my judgment, *even* unto my cause, my God and my Lord.

24 [k]Judge me, O LORD my God, [l]according to thy righteousness; and [m]let them not rejoice over me.

25 [n]Let them not say in their hearts, †Ah, so would we have it: let them not say, [o]We have swallowed him up.

26 [p]Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be [q]clothed with shame and dishonour that [r]magnify *themselves* against me.

27 [s]Let them shout for joy, and be glad, that favour †my righteous cause: yea, let them [t]say continually, Let the LORD be magnified, [u]which hath pleasure in the prosperity of his servant.

28 [x]And my tongue shall speak of thy righteousness *and* of thy praise all the day long.

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[b] Jer. 9. 24. 1 Cor. 1. 31. 2 Cor. 10. 17.
[c] Ps. 119. 74. & 142. 7.
[d] Ps. 69. 30. Luke 1. 46.
[e] Matt. 7. 7. Luke 11. 9.
‖ Or, *they flowed* unto him.
[f] Ps. 3. 4.
[g] ver. 17. 19. 2 Sam. 22. 1.
[h] Dan. 6. 22. Heb. 1. 14.
[i] See Gen. 32. 1, 2. 2 Kings 6. 17. Zech. 9. 8.
[k] 1 Pet. 2. 3.
[l] Ps. 2. 12.
[m] Ps. 31. 23.
[n] Job 4. 10, 11.
[o] Ps. 84. 11.
[p] Ps. 32. 8.
[q] 1 Pet. 3. 10, 11.
[r] 1 Pet. 2. 22.
[s] Ps. 37. 27. Isa. 1. 16, 17.
[t] Rom. 12. 18. Heb. 12. 14.
[u] Job 36. 7. Ps. 33. 18. 1 Pet. 3. 12.
[x] ver. 6, 17.
[y] Lev. 17. 10. Jer. 44. 11. Amos 9. 4.
[z] Prov. 10. 7.
[a] ver. 6, 15, 19. Ps. 145. 19, 20.
[b] Ps. 145. 18.
[c] Ps. 51. 17. Isa. 57. 15. & 61. 1. & 66. 2.
† Heb. *to the broken of heart.*
† Heb. *contrite of spirit.*
[d] Prov. 24. 16. 2 Tim. 3. 11, 12.
[e] ver. 6, 17.
[f] John 19. 36.
[g] Ps. 94. 23.
‖ Or, *shall be guilty.*
[h] 2 Sam. 4. 9. 1 Kings 1. 29. Ps. 71. 23. & 103. 4. Lam. 3. 58.

[a] Ps. 43. 1. & 119. 154. Lam. 3. 58.
[b] Ex. 14. 25.
[c] Isa. 42. 13.
[d] ver. 26. Ps. 40. 14, 15. & 70. 2, 3.
[e] Ps. 129. 5.
[f] Job 21. 18. Ps. 1. 4. & 83. 13. Isa. 29. 5. Hos. 13. 3.

† Heb. *darkness and slipperiness.*
[g] Ps. 73. 18. Jer. 23. 12.
[h] Ps. 9. 15.
[i] 1 Thess. 5. 3.
† Heb. which *he knoweth not of.*
[k] Ps. 7. 15, 16. & 57. 6. & 141. 9, 10. Prov. 5. 22.
[l] Ps. 13. 5.
[m] See Ps. 51. 8.
[n] Ex. 15. 11. Ps. 71. 19.
† Heb. *Witnesses of wrong.*
[o] Ps. 27. 12.
† Heb. *they asked me.*
[p] Ps. 38. 20. & 109. 3, 4, 5. Jer. 18. 20. John 10. 32.
† Heb. *depriving.*
[q] Job 30. 25. Ps. 69. 10, 11.
‖ Or, *afflicted.*
[r] Matt. 10. 13. Luke 10. 6.
† Heb. *walked.*
† Heb. *as a friend, as a brother to me.*
† Heb. *halting.* Ps. 38. 17.
[s] Job 30. 1, 8, 12.
[t] Job 16. 9.
[u] Job 16. 9. Ps. 37. 12. Lam. 2. 16.
[x] Hab. 1. 13.
† Heb. *my only one.*
[y] Ps. 22. 20.
[z] Ps. 22. 25, 31. & 40. 9, 10. & 111. 1.
† Heb. *strong.*
[a] Ps. 13. 4. & 25. 2. & 38. 16.
† Heb. *falsely.* Ps. 38. 19.
[b] Job 15. 12. Prov. 6. 13. & 10. 10.
[c] Ps. 69. 4. & 109. 3. & 119. 161. Lam. 3. 52. John 15. 25.
[d] Ps. 22. 13.
[e] Ps. 40. 15. & 54. 7. & 70. 3.
[f] Ex. 3. 7. Acts 7. 34.
[g] Ps. 28. 1. & 83. 1.
[h] Ps. 10. 1. & 22. 11, 19. & 38. 21. & 71. 12.
[i] Ps. 44. 23. & 80. 2.
[k] Ps. 26. 1.
[l] 2 Thess. 1. 6.
[m] ver. 19.
[n] Ps. 27. 12. & 70. 3. & 140. 8.
† Heb. *Ah, ah, our soul.*
[o] Lam. 2. 16.
[p] ver. 4. Ps. 40. 14.
[q] Ps. 109. 29. & 132. 18.
[r] Ps. 38. 16.
[s] Rom. 12. 15. 1 Cor. 12. 26.
† Heb. *my righteousness.* Prov. 8. 18.
[t] Ps. 70. 4.
[u] Ps. 149. 4.
[x] Ps. 50. 15. & 51. 14. & 71. 24.

PSALM XXXVI.

The grievous state of the wicked.

¶ To the chief Musician, *A Psalm* of David the servant of the LORD.

THE transgression of the wicked saith within my heart, *that* [a] *there is* no fear of God before his eyes.

2 For [b] he flattereth himself in his own eyes, †until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and [c] deceit: [d] he hath left off to be wise, *and* to do good.

4 [e] He deviseth ||mischief upon his bed; he setteth himself [f] in a way *that is* not good; he abhorreth not evil.

5 [g] Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds.

6 Thy righteousness *is* like †the great mountains; [h] thy judgments *are* a great deep: O LORD, [i] thou preservest man and beast.

7 [k] How †excellent *is* thy loving-kindness, O God! therefore the children of men [l] put their trust under the shadow of thy wings.

8 [m] They shall be †abundantly satisfied with the fatness of thy house; and thou shalt make them drink of [n] the river [o] of thy pleasures.

9 [p] For with *thee* is the fountain of life: [q] in thy light shall we see light.

10 O †continue thy loving-kindness [r] unto them that know thee; and thy righteousness to the [s] upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are cast down, [t] and shall not be able to rise.

[a] Rom. 3. 18.
[b] Deut. 29. 19. Ps. 10. 3. & 49. 18.
† Heb. *to find his iniquity to hate.*
[c] Ps. 12. 2.
[d] Jer. 4. 22.
[e] Prov. 4. 16. Mic. 2. 1.
|| Or, *vanity.*
[f] Isa. 65. 2.
[g] Ps. 57. 10. & 108. 4.
† Heb. *the mountains of God.*
[h] Job 11. 8. Ps. 77. 19. Rom. 11. 33.
[i] Job 7. 20. Ps. 145. 9. 1 Tim. 4. 10.
[k] Ps. 31. 19.
† Heb. *precious.*
[l] Ruth 2. 12. Ps. 17. 8. & 91. 4.
[m] Ps. 65. 4.
† Heb. *watered.*
[n] Job 20. 17. Rev. 22. 1.
[o] Ps. 16. 11.
[p] Jer. 2. 13. John 4. 10, 14.
[q] 1 Pet. 2. 9.
† Heb. *draw out at length.*
[r] Jer. 22. 16.
[s] Ps. 7. 10. & 94. 15. & 97. 11.
[t] Ps. 1. 5.
|| Or, *practiseth.*
[p] Ps. 35. 16.
[q] Ps. 2. 4.
[r] 1 Sam. 26. 10
† Heb. *the upright of way.*
[s] Mic. 5. 6.
[t] Prov. 15. 16. & 16. 8. 1 Tim. 6. 6.
[u] Job 38. 15. Ps. 10. 15. Ezek. 30. 21, &c.
[x] Ps. 1. 6.
[y] Isa. 60. 21.
[z] Job 5. 20. Ps. 33. 19.
† Heb. *the preciousness of lambs.*
[a] Ps. 102. 3.
[b] Ps. 112. 5, 9.
[c] Prov. 3. 33.
[d] ver. 9.
[e] 1 Sam. 2. 9. Prov. 16. 9.
|| Or, *established.*
[f] Ps. 34. 19, 20. & 40. 2. & 91. 12. Prov. 24. 16. Mic. 7. 8. 2 Cor. 4. 9.
[g] Job 15. 23. Ps. 59. 15. & 109. 10.
[h] Deut. 15. 8, 10. Ps. 112. 5, 9.
† Heb. *all the day.*
[i] Ps. 34. 14. Isa. 1. 16, 17.
[k] Ps. 11. 7.
[l] Ps. 21. 10. Prov. 2. 22. Isa. 14. 20.
[m] Prov. 2. 21.
[n] Matt. 12. 35.
[o] Deut. 6. 6. Ps. 40. 8. & 119. 98. Isa. 51. 7.
|| Or, *goings.*
[p] Ps. 10. 8.
[q] 2 Pet. 2. 9.
[r] Ps. 109. 31.
[s] ver. 9. Ps. 27. 14. Prov. 20. 22.
[t] Ps. 52. 5, 6. & 91. 8.
[u] Job 5. 3.
|| Or, *a green tree that groweth in his own soil.*
[x] Job 20. 5, &c.
[y] Isa. 32. 17. & 57. 2.
[z] Ps. 1. 4. & 52. 5.
[a] Ps. 3. 8.
[b] Ps. 9. 9.
[c] Isa. 31. 5.

PSALM XXXVII.

David persuadeth to patience and confidence in God.

¶ *A Psalm* of David.

FRET [a] not thyself because of evil doers, neither be thou envious against the workers of iniquity.

2 For they shall soon be cut down [b] like the grass, and wither as the green herb.

3 Trust in the LORD, and do good; *so* shalt thou dwell in the land, and †verily thou shalt be fed.

4 [c] Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

5 †[d] Commit thy way unto the LORD; trust also in him; and he shall bring *it* to pass.

6 [e] And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day.

7 [f] †Rest in the LORD, [g] and wait patiently for him: [h] fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath: [i] fret not [k] thyself in any wise to do evil.

9 [k] For evil doers shall be cut off: but those that wait upon the LORD, they shall [l] inherit the earth.

10 For [m] yet a little while, and the wicked *shall* not *be;* yea, [n] thou shalt diligently consider his place, and it *shall* not *be.*

11 [o] But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

[a] ver. 7. Ps. 73. 3. Prov. 23. 17. & 24. 1, 19.
[b] Ps. 90. 5, 6.
† Heb. *in truth,* or, *stableness.*
[c] Isa. 58. 14.
† Heb. *Roll thy way upon the* LORD.
[d] Ps. 55. 22. Prov. 16. 3. Matt. 6. 25. Luke 12. 22. 1 Pet. 5. 7.
[e] Job 11. 17. Mic. 7. 9.
[f] Ps. 62. 1.
† Heb. *Be silent to the* LORD.
[g] Isa. 30. 15. Lam. 3. 26.
[h] ver. 1, 8. Jer. 12. 1.
[i] Ps. 73. 3. Eph. 4. 26.
[k] Job 27. 13, 14.
[l] ver. 11, 22, 29. Isa. 57. 13.
[m] Heb. 10. 36, 37.
[n] Job 7. 10. & 20. 9.
[o] Matt. 5. 5.

12 The wicked ||plotteth against the just, [p] and gnasheth upon him with his teeth.

13 [q] The LORD shall laugh at him: for he seeth that [r] his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to slay †such as be of upright conversation.

15 [s] Their sword shall enter into their own heart, and their bows shall be broken.

16 [t] A little that a righteous man hath *is* better than the riches of many wicked.

17 For [u] the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

18 The LORD [x] knoweth the days of the upright: and their inheritance shall be [y] for ever.

19 They shall not be ashamed in the evil time: and [z] in the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the LORD *shall be* as †the fat of lambs: they shall consume; [a] into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but [b] the righteous sheweth mercy, and giveth.

22 [c] For *such as be* blessed of him shall inherit the earth; and *they that be* cursed of him [d] shall be cut off.

23 [e] The steps of a *good* man are ||ordered by the LORD: and he delighteth in his way.

24 [f] Though he fall, he shall not be utterly cast down: for the LORD upholdeth *him with* his hand.

25 I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed [g] begging bread.

26 [h] *He is* †ever merciful, and lendeth; and his seed *is* blessed.

27 [i] Depart from evil, and do good; and dwell for evermore.

28 For the LORD [k] loveth judgment, and forsaketh not his saints; they are preserved for ever: [l] but the seed of the wicked shall be cut off.

29 [m] The righteous shall inherit the land, and dwell therein for ever.

30 [n] The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

31 [o] The law of his God *is* in his heart; none of his ||steps shall slide.

32 The wicked [p] watcheth the righteous, and seeketh to slay him.

33 The LORD [q] will not leave him in his hand, nor [r] condemn him when he is judged.

34 [s] Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: [t] when the wicked are cut off, thou shalt see *it.*

35 [u] I have seen the wicked in great power, and spreading himself like ||a green bay-tree.

36 Yet he [x] passed away, and lo, he *was* not: yea, I sought him, but he could not be found.

37 Mark the perfect *man,* and behold the upright: for [y] the end of *that* man *is* peace.

38 [z] But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

39 But [a] the salvation of the righteous *is* of the LORD: *he is* their strength [b] in the time of trouble.

40 And [c] the LORD shall help them, and deliver

them, he shall deliver them from the wicked, and save them, [d]because they trust in him.

PSALM XXXVIII.

David moveth God to take compassion of his pitiful case.

¶ A Psalm of David, *to bring to remembrance.

O [a]LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

2 For [b]thine arrows stick fast in me, and [c]thy hand presseth me sore.

3 *There is* no soundness in my flesh because of thine anger; [d]neither *is there any* †rest in my bones because of my sin.

4 For [e]mine iniquities are gone over mine head: as an heavy burden they are too [f]heavy for me.

5 My wounds stink, *and* are corrupt because of my foolishness.

6 I am †troubled; [g]I am bowed down greatly; [h]I go mourning all the day long.

7 For my loins are filled with a [i]loathsome *disease:* and *there is* [k]no soundness in my flesh.

8 I am feeble and sore broken: [l]I have roared by reason of the disquietness of my heart.

9 Lord, all my desire *is* before thee; and my groaning is not hid from thee.

10 My heart panteth, my strength faileth me: as for [m]the light of mine eyes, it also †is gone from me.

11 [n]My lovers and my friends [o]stand aloof from my †sore; and ‖my kinsmen [p]stand afar off.

12 They also that seek after my life [q]lay snares *for me:* and they that seek my hurt [r]speak mischievous things, and [s]imagine deceits all the day long.

13 But [t]I, as a deaf *man*, heard not; [u]and *I was* as a dumb man *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth *are* no reproofs.

15 For ‖in thee, O LORD, [x]do I hope: thou wilt ‖hear, O LORD my God.

16 For I said, *Hear me,* [y]lest *otherwise* they should rejoice over me: when my [z]foot slippeth, they [a]magnify *themselves* against me.

17 For I *am* ready †to halt, and my sorrow *is* continually before me.

18 For I will [b]declare mine iniquity; I will be [c]sorry for my sin.

19 But mine enemies †*are* lively, *and* they are strong: and they that [d]hate me wrongfully are multiplied.

20 They also [e]that render evil for good are mine adversaries; [f]because I follow *the thing that* good *is.*

21 Forsake me not, O LORD: O my God, [g]be not far from me.

22 Make haste †to help me, O LORD [h]my salvation.

PSALM XXXIX.

David's care of his thoughts, and prayer.

¶ To the chief Musician, *even* to *Jeduthun, A Psalm of David.

I SAID, I will [a]take heed to my ways, that I sin not with my tongue: I will keep †[b]my mouth with a bridle, [c]while the wicked is before me.

2 [d]I was dumb with silence; I held my peace, *even* from good; and my sorrow was †stirred.

3 My heart was hot within me; while I was musing [e]the fire burned: *then* spake I with my tongue.

4 LORD, [f]make me to know mine end, and the measure of my days, what it *is; that* I may know ‖how frail I *am.*

5 Behold, thou hast made my days *as* an handbreadth; and [g]mine age *is* as nothing before thee: [h]verily every man †at his best state *is* altogether vanity. Selah.

6 Surely every man walketh in †[i]a vain shew: surely they are disquieted in vain: [k]he heapeth up *riches,* and knoweth not who shall gather them.

7 And now, Lord, what wait I for? [l]my hope *is* in thee.

8 Deliver me from all my transgressions: make me not [m]the reproach of the foolish.

9 [n]I was dumb, I opened not my mouth; because [o]thou didst *it.*

10 [p]Remove thy stroke away from me: I am consumed by the †blow of thine hand.

11 When thou with rebukes dost correct man for iniquity, thou makest †his beauty [q]to consume away like a moth: [r]surely every man *is* vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: [s]for I *am* a stranger with thee *and* a sojourner, [t]as all my fathers *were.*

13 [u]O spare me, that I may recover strength, before I go hence, and [x]be no more.

PSALM XL.

1 *The benefit of confidence in God.* 6 *Obedience is the best sacrifice.*

¶ To the chief Musician, A Psalm of David.

I †[a]WAITED patiently for the LORD; and he inclined unto me, and heard my cry.

2 He brought me up also out of †an horrible pit, out of [b]the miry clay, and [c]set my feet upon a rock, *and* [d]established my goings.

3 [e]And he hath put a new song in my mouth, *even* praise unto our God: [f]many shall see *it,* and fear, and shall trust in the LORD.

4 [g]Blessed *is* that man that maketh the LORD his trust, and [h]respecteth not the proud, nor such as [i]turn aside to lies.

5 [k]Many, O LORD my God, *are* thy wonderful works *which* thou hast done, [l]and thy thoughts *which are* to us-ward: ‖they cannot be reckoned up in order unto thee: *if* I would declare and speak *of them,* they are more than can be numbered.

6 [m]Sacrifice and offering thou didst not desire; mine ears hast thou †opened: burnt-offering and sin-offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book *it is* [n]written of me,

8 [o]I delight to do thy will, O my God: yea, thy law *is* †[p]within my heart.

9 [q]I have preached righteousness in the great congregation: lo, [r]I have not refrained my lips, O LORD, [s]thou knowest.

10 [t]I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation.

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[d] 1 Chron. 5. 20. Dan. 3. 17, 28. & 6. 23.

* Ps. 70, title.
[a] Ps. 6. 1.
[b] Job 6. 4.
[c] Ps. 32. 4.
[d] Ps. 6. 2.
† Heb. *peace,* or, *health.*
[e] Ezra 9. 6. Ps. 40. 12.
[f] Matt. 11. 28.
† Heb. *wried.*
[g] Ps. 35. 14.
[h] Job 30. 28. Ps. 42. 9. & 43. 2.
[i] Job 7. 5.
[k] ver. 3.
[l] Job 3. 24. Ps. 22. 1. Isa. 59. 11.
[m] Ps. 6. 7. & 88. 9.
† Heb. is *not with me.*
[n] Ps. 31. 11.
[o] Luke 10. 31, 32.
† Heb. *stroke.*
‖ Or, *my neighbours.*
[p] Luke 23. 49.
[q] 2 Sam. 17. 1, 2, 3.
[r] 2 Sam. 16. 7, 8.
[s] Ps. 35. 20.
[t] See 2 Sam. 16. 10.
[u] Ps. 39. 2, 9.
‖ Or, *thee do I wait for.*
[x] 2 Sam. 16. 12. Ps. 39. 7.
‖ Or, *answer.*
[y] Ps. 13. 4.
[z] Deut. 32. 35.
[a] Ps. 35. 26.
† Heb. *for halting.* Ps. 35. 15.
[b] Ps. 32. 5. Prov. 28. 13.
[c] 2 Cor. 7. 9, 10.
† Heb. being *living, are strong.*
[d] Ps. 35. 39.
[e] Ps. 35. 12.
[f] See 1 John 3. 12. & 1 Pet. 3. 13.
[g] Ps. 35. 22.
† Heb. *for my help.*
[h] Ps. 27. 1. & 62. 2, 6. Isa. 12. 2.

* 1 Chron. 16. 41. & 25. 1. Ps. 62. & 77, title.
[a] 1 Kings 2. 4. 2 Kings 10. 31.
† Heb. *a bridle,* or, *muzzle for my mouth.*
[b] Ps. 141. 3. Jam. 3. 2.
[c] Col. 4. 5.
[d] Ps. 38. 13.
† Heb. *troubled.*

[e] Jer. 20. 9.
[f] Ps. 90. 12. & 119. 84.
‖ Or, *what time I have* here.
[g] Ps. 90. 4.
[h] ver. 11. Ps. 62. 9. & 144. 4.
† Heb. *settled.*
† Heb. *an image.*
[i] 1 Cor. 7. 31. Jam. 4. 14.
[k] Job 27. 17. Eccl. 2. 18, 21, 26. & 5. 14. Luke 12. 20, 21.
[l] Ps. 38. 15.
[m] Ps. 44. 13. & 79. 4.
[n] Lev. 10. 3. Job 40. 4, 5. Ps. 38. 13.
[o] 2 Sam. 16. 10. Job 2. 10.
[p] Job 9. 34. & 13. 21.
† Heb. *conflict.*
† Heb. *that which is to be desired in him to melt away.*
[q] Job 4. 19. & 13. 28. Isa. 50. 9. Hos. 5. 12.
[r] ver. 5.
[s] Lev. 25. 23. 1 Chron. 29. 15. Ps. 119. 19. 2 Cor. 5. 6. Heb. 11. 13. 1 Pet. 1. 17. & 2. 11.
[t] Gen. 47. 9.
[u] Job 10. 20, 21. & 14. 5, 6.
[x] Job 14. 10, 11, 12.
† Heb. *In waiting I waited.*
[a] Ps. 27. 14. & 37. 7.
† Heb. *a pit of noise.*
[b] Ps. 69. 2, 14.
[c] Ps. 27. 5.
[d] Ps. 37. 23.
[e] Ps. 33. 3.
[f] Ps. 52. 6.
[g] Ps. 34. 8. Jer. 17. 7.
[h] Ps. 101. 3, 7.
[i] Ps. 125. 5.
[k] Ex. 11. 15. Job 5. 9. & 9. 10. Ps. 71. 15. & 92. 5. & 139. 6, 17.
[l] Isa. 55. 8.
‖ Or, *none can order them unto thee.*
[m] 1 Sam. 15. 22. Ps. 50. 8. & 51. 16. Isa. 1. 11. & 66. 3. Hos. 6. 6. Matt. 9. 13. & 12. 7. Heb. 10. 5.
† Heb. *digged.* Ex. 21. 6.
[n] Luke 24. 44.
[o] Ps. 119. 16, 24, 47, 92. John 4. 34. Rom. 7. 22.
† Heb. *in the midst of my bowels.*
[p] Ps. 37. 31. Jer. 31. 33. 2 Cor. 3. 3.
[q] Ps. 22. 22, 25. & 35. 18.
[r] Ps. 119. 13.
[s] Ps. 139. 2.
[t] Acts 20. 20, 27.

11 Withhold not thou thy tender mercies from me, O LORD: [u]let thy loving-kindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about: [x]mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore [y]my heart †faileth me.

13 [z]Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

14 [a]Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

15 [b]Let them be [c]desolate for a reward of their shame that say unto me, Aha, aha!

16 [d]Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation [e]say continually, The LORD be magnified.

17 [f]But I *am* poor and needy; *yet* [g]the Lord thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God.

PSALM XLI.

1 God's care of the poor. 10 David fleeth to God for succour.

¶ To the chief Musician. A Psalm of David.

BLESSED [a]*is* he that considereth ||the poor: the LORD will deliver him †in time of trouble.

2 The LORD will preserve him, and keep him alive; *and* he shall be blessed upon the earth: [b]and ||thou wilt not deliver him unto the will of his enemies.

3 The LORD will strengthen him upon the bed of languishing: thou wilt †make all his bed in his sickness.

4 I said, LORD, be merciful unto me: [c]heal my soul; for I have sinned against thee.

5 Mine enemies speak evil of me, When shall he die, and his name perish?

6 And if he come to see *me*, he [d]speaketh vanity: his heart gathereth iniquity to itself; *when* he goeth abroad, he telleth *it*.

7 All that hate me whisper together against me: against me do they devise †my hurt.

8 †An evil disease, *say they*, cleaveth fast unto him: and *now* that he lieth he shall rise up no more.

9 [e]Yea, †mine own familiar friend, in whom I trusted, [f]which did eat of my bread, hath †lifted up *his* heel against me.

10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

11 By this I know that thou favourest me, because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and [g]settest me before thy face for ever.

13 [h]Blessed *be* the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

PSALM XLII.

David's zeal to serve God in the temple.

¶ To the chief Musician, ||Maschil, for the sons of Korah.

AS the hart †panteth after the water-brooks, so panteth my soul after thee, O God.

[u] Ps. 43. 3. & 57. 3. & 61. 7.
[x] Ps. 38. 4.
[y] Ps. 73. 26.
†Heb. *forsaketh.*
[z] Ps. 70. 1, &c.
[a] Ps. 35. 4, 26. & 70. 2, 3. & 71. 13.
[b] Ps. 70. 3.
[c] Ps. 73. 19.
[d] Ps. 70. 4.
[e] Ps. 35. 27.
[f] Ps. 70. 5.
[g] 1 Pet. 5. 7.
[a] Prov. 14. 21.
||Or, *the weak*, or, *sick.*
†Heb. *in the day of evil.*
[b] Ps. 27. 12.
||Or, *do not thou deliver.*
†Heb. *turn.*
[c] 2 Chron. 30. 20. Ps. 6. 2. & 147. 3.
[d] Ps. 12. 2. Prov. 26. 24, 25, 26.
†Heb. *evil to me.*
†Heb. *a thing of Belial.*
[e] 2 Sam. 15. 12. Job 19. 19. Ps. 55. 12, 13, 20. Jer. 20. 10.
†Heb. *the man of my peace.*
[f] Obad. 7. John 13. 18.
†Heb. *magnified.*
[g] Job 36. 7. Ps. 34. 15.
[h] Ps. 106. 48.

1023.

||Or, A Psalm, *giving instruction of the sons, &c.* See 1 Chron. 6. 33, 37. & 25. 5.
†Heb. *brayeth.*
[a] Ps. 63. 1, & 84. 2. John 7. 37.
[b] 1 Thess. 1. 9.
[c] Ps. 80. 5. & 102. 9.
[d] ver. 10. Ps. 79. 10. & 115. 2.
[e] Job 30. 16. Ps. 62. 8.
[f] Isa. 30. 29.
[g] ver. 11. & Ps. 43. 5.
†Heb. *bowed down.*
[h] Lam. 3. 24.
||Or, *give thanks.*
||Or, *his presence* is *salvation.*
||Or, *the little hill*, Ps. 133. 3.
[i] Jer. 4. 20. Ezek. 7. 26.
[k] Ps. 88. 7. Jonah 2. 3.
[l] Lev. 25. 21. Deut. 28. 8. Ps. 133. 3.
[m] Job 35. 10. Ps. 32. 7. & 63. 6. & 149. 5.
[n] Ps. 38. 6. & 43. 2.
||Or, *killing.*
[o] ver. 3. Joel 2. 17. Mic. 7. 10.
[p] ver. 5. & Ps. 43. 5.

2 [a]My soul thirsteth for God, for [b]the living God: when shall I come and appear before God?

3 [c]My tears have been my meat day and night, while [d]they continually say unto me, Where *is* thy God?

4 When I remember these *things*, [e]I pour out my soul in me: for I had gone with the multitude, [f]I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

5 [g]Why art thou †cast down, O my soul? and *why* art thou disquieted in me? [h]hope thou in God: for I shall yet ||praise him ||*for* the help of his countenance.

6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from ||the hill Mizar.

7 [i]Deep calleth unto deep at the noise of thy water-spouts: [k]all thy waves and thy billows are gone over me.

8 *Yet* the LORD will [l]command his loving-kindness in the day-time, and [m]in the night his song *shall be* with me, *and* my prayer unto the God of my life.

9 I will say unto God my rock, Why hast thou forgotten me? [n]why go I mourning because of the oppression of the enemy?

10 *As* with a ||sword in my bones, mine enemies reproach me; [o]while they say daily unto me, Where *is* thy God?

11 [p]Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

PSALM XLIII.

David prayeth to be restored to the temple.

[a]JUDGE me, O God, and [b]plead my cause against an ||ungodly nation: O deliver me †from the deceitful and unjust man.

2 For thou *art* the God of [c]my strength: why dost thou cast me off? [d]why go I mourning because of the oppression of the enemy?

3 [e]O send out thy light and thy truth: let them lead me; let them bring me unto [f]thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God †my exceeding joy: yea, upon the harp will I praise thee, O God, my God.

5 [g]Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

PSALM XLIV.

The church complaineth of her present evils.

¶ To the chief Musician for the sons of Korah, Maschil.

WE have heard with our ears, O God, [a]our fathers have told us, *what* work thou didst in their days, in the times of old.

2 *How* [b]thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out.

3 For [c]they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, [d]because thou hadst a favour unto them.

†Heb. *the gladness of my joy.*
[g] Ps. 42. 5, 11.
[a] Ex. 12. 26, 27. Ps. 78. 3.
[b] Ex. 15. 17. Deut. 7. 1. Ps. 78. 55. & 80. 8.
[c] Deut. 8. 17. Josh. 24. 12.
[d] Deut. 4. 37. & 7. 7, 8.

4 [c]Thou art my King, O God: command deliverances for Jacob.

5 Through thee [f]will we push down our enemies: through thy name will we tread them under that rise up against us.

6 For [g]I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast [h]put them to shame that hated us.

8 [i]In God we boast all the day long, and praise thy name for ever. Selah.

9 But [k]thou hast cast off, and put us to shame; and goest not forth with our armies.

10 Thou makest us to [l]turn back from the enemy: and they which hate us spoil for themselves.

11 [m]Thou hast given us †like sheep *appointed* for meat; and hast [n]scattered us among the heathen.

12 [o]Thou sellest thy people †for nought, and dost not increase *thy wealth* by their price.

13 [p]Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 [q]Thou makest us a by-word among the heathen, [r]a shaking of the head among the people.

15 My confusion *is* continually before me, and the shame of my face hath covered me,

16 For the voice of him that reproacheth and blasphemeth; [s]by reason of the enemy and avenger.

17 [t]All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

18 Our heart is not turned back, [u]neither have ‖our steps declined from thy way;

19 Though thou hast sore broken us in [x]the place of dragons, and covered us [y]with the shadow of death.

20 If we have forgotten the name of our God, or [z]stretched out our hands to a strange god:

21 [a]Shall not God search this out? for he knoweth the secrets of the heart.

22 [b]Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

23 [c]Awake, why sleepest thou, O Lord? arise, [d]cast *us* not off for ever.

24 [e]Wherefore hidest thou thy face, *and* forgettest our affliction and our oppression?

25 For [f]our soul is bowed down to the dust: our belly cleaveth unto the earth.

26 Arise †for our help, and redeem us for thy mercies' sake.

PSALM XLV.

The majesty and grace of Christ's kingdom.

¶ To the chief Musician *upon Shoshannim, for the sons of Korah, ‖Maschil. A Song of loves.

MY heart †is inditing a good matter: I speak of the things which I have made touching the King: my tongue *is* the pen of a ready writer.

2 Thou art fairer than the children of men: [a]grace is poured into thy lips: therefore God hath blessed thee for ever.

3 Gird thy [b]sword upon *thy* thigh, [c]O *most* mighty, with thy glory and thy majesty.

4 [d]And in thy majesty †ride prosperously because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things.

5 Thine arrows *are* sharp in the heart of the King's enemies; *whereby* the people fall under thee.

6 [e]Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.

7 [f]Thou lovest righteousness, and hatest wickedness: therefore ‖[g]God, thy God, [h]hath anointed thee with the oil [i]of gladness above thy fellows.

8 [k]All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad.

9 [l]Kings' daughters *were* among thy honourable women: [m]upon thy right hand did stand the queen in gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear; [n]forget also thine own people, and thy father's house;

11 So shall the King greatly desire thy beauty: [o]for he *is* thy Lord; and worship thou him.

12 And the daughter of Tyre *shall be there* with a gift; *even* [p]the rich among the people shall entreat †thy favour.

13 [q]The King's daughter *is* all glorious within: her clothing *is* of wrought gold.

14 [r]She shall be brought unto the King in raiment of needlework; the virgins her companions that follow her shall be brought unto thee.

15 With gladness and rejoicing shall they be brought: they shall enter into the King's palace.

16 Instead of thy fathers shall be thy children, [s]whom thou mayest make princes in all the earth.

17 [t]I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

PSALM XLVI.

The confidence which the church hath in God.

¶ To the chief Musician ‖for the sons of Korah. *A Song upon *Alamoth.

GOD *is* our [a]refuge and strength, [b]a very present help in trouble.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into †the midst of the sea;

3 [c]*Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah.

4 *There is* [d]a river, the streams whereof shall make glad [e]the city of God, the holy *place* of the tabernacles of the Most High.

5 God *is* [f]in the midst of her; she shall not be moved: God shall help her, †*and that* right early.

6 [g]The heathen raged, the kingdoms were moved: he uttered his voice, [h]the earth melted.

7 [i]The LORD of hosts *is* with us; the God of Jacob *is* †our refuge. Selah.

8 [k]Come, behold the works of the LORD, what desolations he hath made in the earth.

9 [l]He maketh wars to cease unto the end of the earth; [m]he breaketh the bow, and cutteth the spear in sunder; [n]he burneth the chariot in the fire.

[c] Ps. 74.12.
[f] Dan. 8.4.
[g] Ps. 33.16. Hosea 1.7.
[h] Ps. 40.14.
[i] Ps. 34. 2. Jer. 9. 24. Rom. 2.17.
[k] Ps. 60. 1, 10. & 74. 1. & 88. 14. & 89. 38. & 108. 11.
[l] Lev. 26. 17. Deut. 28. 25. Josh. 7. 8, 12.
[m] Rom. 8. 36.
† Heb. *as sheep of meat.*
[n] Deut. 4. 27. & 28. 64. Ps. 60. 1.
[o] Isa. 52. 3, 4. Jer. 15. 13.
† Heb. *without riches.*
[p] Deut. 28. 37. Ps. 79. 4. & 80. 6.
[q] Jer. 24. 9.
[r] 2 Kings 19. 21. Job 16. 4. Ps. 22. 7.
[s] Ps. 8. 2.
[t] Dan. 9. 13.
[u] Job 23. 11. Ps. 119. 51, 157.
‖ Or, *goings.*
[x] Isa. 34. 13. & 35. 7.
[y] Ps. 23. 4.
[z] Job 11. 13. Ps. 68. 31.
[a] Job 31. 14. Ps. 139. 1. Jer. 17. 10.
[b] Rom. 8. 36.
[c] Ps. 7. 6. & 35. 23. & 59. 4, 5. & 78. 65.
[d] ver. 9.
[e] Job 13. 24. Ps. 13. 1. & 88. 14.
[f] Ps. 119. 25.
† Heb. *a help for us.*
* Ps. 69. & 80, title.
‖ Or, *of instruction.*
† Heb. *boileth*, or, *bubbleth up.*
[a] Luke 4. 22.
[b] Isa. 49. 2. Heb. 4. 12. Rev. 1. 16. & 19. 15.
[c] Isa. 9. 6.
[d] Rev. 6. 2.
† Heb. *prosper thou, ride thou*
[e] Ps. 93. 2. Heb. 1. 8.
[f] Ps. 33. 5.
‖ Or, *O God.*
[g] Isa. 61. 1.
[h] 1 Kings 1. 39, 40.
[i] Ps. 21. 6.
[k] Cant. 1. 3.
[l] Cant. 6. 8.
[m] See 1 Kings 2. 9.
[n] See Deut. 21. 13.
[o] Ps. 95. 6. Isa. 54. 5.
[p] Ps. 22. 29. & 72. 10. Isa. 49. 23. & 60. 3.
† Heb. *thy face.*
[q] Rev. 19. 7, 8.
[r] Cant. 1. 4.
[s] 1 Pet. 2. 9. Rev. 1. 6. & 5. 10. & 20. 6.
[t] Mal. 1. 11.
‖ Or, *of.*
* Ps. 48, & 66.
* 1 Chron. 15. 20.
[a] Ps. 62. 7, 8. & 91. 2. & 142. 5.
[b] Deut. 4. 7. Ps. 145. 18.
† Heb. *the heart of the seas.*
[c] Ps. 93. 3, 4. Jer. 5. 22. Matt. 7. 25.
[d] See Isa. 8. 7.
[e] Ps. 48. 1, 8. Isa. 60. 14.
[f] Deut. 23. 14. Isa. 12. 6. Ezek. 43. 7, 9. Hos. 11. 9. Joel 2. 27. Zeph. 3. 15. Zech. 2. 5, 10, 11. & 8. 3.
† Heb. *when the morning appeareth:* See Ex. 14. 24, 27. 2 Chron. 20. 20. Ps. 30. 5. & 143. 8.
[g] Ps. 2. 1.
[h] Josh. 2. 9, 24.
[i] ver. 11. Num. 14. 9. 2 Chron. 13. 12.
† Heb. *a high place for us.* Ps. 9. 9.
[k] Ps. 66. 5.
[l] Isa. 2. 4.
[m] Ps. 76. 3.
[n] Ezek. 39. 9.

10 Be still, and know that I *am* God: [o]I will be exalted among the heathen, I will be exalted in the earth.

11 [p]The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah.

PSALM XLVII.

The nations are exhorted to entertain the kingdom of Christ.

¶ To the chief Musician. A Psalm ‖ for the sons of Korah.

O [a]CLAP your hands, all ye people, shout unto God with the voice of triumph.

2 For the LORD Most High *is* [b]terrible; *he is* a [c]great King over all the earth.

3 [d]He shall subdue the people under us, and the nations under our feet.

4 He shall choose our [e]inheritance for us, the excellency of Jacob whom he loved. Selah.

5 [f]God is gone up with a shout, the LORD with the sound of a trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 [g]For God *is* the King of all the earth: [h]sing ye praises ‖ with understanding.

8 [i]God reigneth over the heathen: God sitteth upon the throne of his holiness.

9 ‖ The princes of the people are gathered together, [k]*even* the people of the God of Abraham: [l]for the shields of the earth *belong* unto God: he is greatly exalted.

PSALM XLVIII.

The ornaments and privileges of the church.

¶ A Song *and* Psalm ‖ for the sons of Korah.

GREAT *is* the LORD, and greatly to be praised [a]in the city of our God, *in* the [b]mountain of his holiness.

2 [c]Beautiful for situation, [d]the joy of the whole earth, *is* mount Zion, [e]*on* the sides of the north, [f]the city of the great King.

3 God is known in her palaces for a refuge.

4 For lo, [g]the kings were assembled, they passed by together.

5 They saw *it, and* so they marvelled; they were troubled, *and* hasted away.

6 Fear [h]took hold upon them there, [i]*and* pain, as of a woman in travail.

7 Thou [k]breakest the ships of Tarshish [l]with an east wind.

8 As we have heard, so have we seen in [m]the city of the LORD of hosts, in the city of our God: God will [n]establish it forever. Selah.

9 We have thought of [o]thy loving-kindness, O God, in the midst of thy temple.

10 According to [p]thy name, O God, so *is* thy praise unto the ends of the earth: thy right hand is full of righteousness.

11 Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

13 †Mark ye well her bulwarks, ‖ consider her palaces; that ye may tell *it* to the generation following.

14 For this God *is* our God for ever and ever: he will [q]be our guide *even* unto death.

[o] Isa. 2. 11, 17.
[p] ver. 7. ‖ Or, *of.*
[a] Ps. 62. 9.
[b] Ps. 78. 2. Matt. 13. 35.
‖ Or, *of.*
[a] Isa. 55. 12.
[c] Ps. 38. 4.
[d] Job 31. 24, 25. Ps. 52. 7. & 62. 10. Mark 10. 24.
[b] Deut. 7. 21. Neh. 1. 5. Ps. 76. 12.
[e] 1 Tim. 6. 17.
[c] Mal. 1. 14.
[d] Ps. 18. 47.
[e] Matt. 16. 26.
[e] 1 Pet. 1. 4.
[f] Job 36. 18, 19.
[f] Ps. 68. 24, 25
[g] Ps. 89. 48.
[g] Zech. 14. 9.
[h] Eccl. 2. 16.
[h] 1 Cor. 14. 15, 16.
[i] Prov. 11. 4. Eccl. 2. 18, 21.
‖ Or, every one *that hath understanding.*
† Heb. *to generation and generation.*
[i] 1 Chron. 16. 31. Ps. 93. 1. & 96. 10. & 97. 1. & 99. 1. Rev. 19. 6.
[k] Gen. 4. 17.
[l] ver. 20. Ps. 39. 5. & 82. 7.
‖ Or, *The voluntary of the people are gathered* unto *the people of the God of Abraham.*
[m] Luke 12. 20.
† Heb. *delight in their mouth.*
[k] Rom. 4. 11, 12.
[n] Ps. 47. 3. Dan. 7. 22. Mal. 4. 3. Luke 22. 30. 1 Cor. 6. 2. Rev. 2. 26. & 20. 4.
[l] Ps. 89. 18.
[o] Job 4. 21. Ps. 39. 11.
‖ Or, *strength.*
‖ Or, *the grave* being *a habitation to every one of them.*
‖ Or, *of.*
[a] Ps. 46. 4. & 87. 3.
[b] Isa. 2. 2, 3. Mic. 4. 1.
[p] Ps. 56. 13. Hos. 13. 14.
† Heb. *from the hand of the grave.*
[c] Zech. 8. 3.
[e] Ps. 50. 2.
‖ Or, *hell.*
[q] Job 27. 19.
† Heb. *in his life.*
[r] Deut. 29. 19. Luke 12. 19.
† Heb. The soul *shall go.*
[d] Ezek. 20. 6.
[e] Isa. 14. 13.
[f] Matt. 5. 35.
[g] 2 Sam. 10. 6, 14, 16, 18, 19.
[h] Ex. 15. 15.
[i] Hos. 13. 13.
[s] Gen. 15. 15.
[t] Job 33. 30. Ps. 56. 13.
[k] Ezek. 27. 26.
[l] Jer. 18. 17.
[u] ver. 12.
[z] Eccl. 3. 19.
[m] ver. 1, 2.
[n] Isa. 2. 2. Mic. 4. 1.
‖ Or, *for Asaph:* See 1 Chron. 15. 17. & 25. 2. 2 Chron. 29. 30.
[o] Ps. 26. 3. & 40. 10.
[a] Neh. 9. 32. Isa. 9. 6. Jer. 32. 18.
[b] Ps. 48. 2.
[c] Deut. 33. 2. Ps. 80. 1.
[d] Lev. 10. 2. Num. 16. 35. Ps. 97. 3. Dan. 7. 10.
[e] Deut. 4. 26. & 31. 28. & 32. 1. Isa. 1. 2. Mic. 6. 1, 2.
[p] Deut. 28. 58. Josh. 7. 9. Ps. 113. 3. Mal. 1. 11, 14.
† Heb. *Set your heart to her bulwarks.*
‖ Or, *raise up.*
[q] Isa. 58. 11.

PSALM XLIX.

Worldly prosperity is not to be admired.

¶ To the chief Musician. A Psalm ‖ for the sons of Korah.

HEAR this, all *ye* people; give ear, all *ye* inhabitants of the world:

2 Both [a]low and high, rich and poor, together.

3 My mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding.

4 [b]I will incline mine ear to a parable: I will open my dark saying upon the harp.

5 Wherefore should I fear in the days of evil, *when* [c]the iniquity of my heels shall compass me about?

6 They that [d]trust in their wealth, and boast themselves in the multitude of their riches;

7 None *of them* can by any means redeem his brother, nor [e]give to God a ransom for him:

8 (For [f]the redemption of their soul *is* precious, and it ceaseth for ever:)

9 That he should still live for ever, *and* [g]not see corruption.

10 For he seeth *that* [h]wise men die, likewise the fool and the brutish person perish, [i]and leave their wealth to others.

11 Their inward thought *is*, *that* their houses *shall continue* for ever, *and* their dwelling-places †to all generations; they [k]call *their* lands after their own names.

12 Nevertheless [l]man *being* in honour abideth not: he is like the beasts *that* perish.

13 This their way *is* their [m]folly: yet their posterity †approve their sayings. Selah.

14 Like sheep they are laid in the grave; death shall feed on them; and [n]the upright shall have dominion over them in the morning; [o]and their ‖ beauty shall consume ‖ in the grave from their dwelling.

15 But God [p]will redeem my soul †from the power of ‖ the grave: for he shall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his house is increased;

17 [q]For when he dieth he shall carry nothing away: his glory shall not descend after him.

18 Though †while he lived [r]he blessed his soul, (and *men* will praise thee, when thou doest well to thyself,)

19 †He shall [s]go to the generation of his fathers; they shall never see [t]light.

20 [u]Man *that is* in honour, and understandeth not, [x]is like the beasts *that* perish.

PSALM L.

Majesty of God in the church.

¶ A Psalm ‖ of Asaph.

THE [a]mighty God, *even* the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

2 Out of Zion, [b]the perfection of beauty, [c]God hath shined.

3 Our God shall come, and shall not keep silence: [d]a fire shall devour before him, and it shall be very tempestuous round about him.

4 [e]He shall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather [f]my saints together unto me; [g]those that have made a covenant with me by sacrifice.

6 And [h]the heavens shall declare his righteousness: for [i]God *is* judge himself. Selah.

7 [k]Hear, O my people, and I will speak; O Israel, and I will testify against thee: [l]I *am* God, *even* thy God.

8 [m]I will not reprove thee [n]for thy sacrifices or thy burnt-offerings, *to have been* continually before me.

9 [o]I will take no bullock out of thy house, *nor* he-goats out of thy folds.

10 For every beast of the forest *is* mine, *and* the cattle upon a thousand hills.

11 I know all the fowls of the mountains: and the wild beasts of the field *are* †mine.

12 If I were hungry, I would not tell thee: [p]for the world *is* mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 [q]Offer unto God thanksgiving; and [r]pay thy vows unto the Most High:

15 And [s]call upon me in the day of trouble: I will deliver thee, and thou shalt [t]glorify me.

16 But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth?

17 [u]Seeing thou hatest instruction, and [x]castest my words behind thee.

18 When thou sawest a thief, then thou [y]consentedst with him, and †hast been [z]partaker with adulterers.

19 †Thou givest thy mouth to evil, and [a]thy tongue frameth deceit.

20 Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

21 These *things* hast thou done, [b]and I kept silence; [c]Thou thoughtest that I was altogether *such an one* as thyself: *but* [d]I will reprove thee, and set *them* in order before thine eyes.

22 Now consider this, ye that [e]forget God, lest I tear *you* in pieces, and *there be* none to deliver.

23 [f]Whoso offereth praise glorifieth me: and [g]to him †that ordereth *his* conversation *aright* will I shew the salvation of God.

PSALM LI.

God delighteth not in sacrifice, but in sincerity.

¶ To the chief Musician. A Psalm of David, *when Nathan the prophet came unto him, after he had gone in to Bathsheba.*

HAVE mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies [a]blot out my transgressions.

2 [b]Wash me throughly from mine iniquity, and cleanse me from my sin.

3 For [c]I acknowledge my transgressions: and my sin *is* ever before me.

4 [d]Against thee, thee only, have I sinned, and done *this* evil [e]in thy sight: [f]that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

5 [g]Behold, I was shapen in iniquity; [h]and in sin did my mother †conceive me.

6 Behold, thou desirest truth [i]in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

7 [k]Purge me with hyssop, and I shall be clean: wash me, and I shall be [l]whiter than snow.

8 Make me to hear joy and gladness; *that* the bones *which* thou hast broken [m]may rejoice.

9 [n]Hide thy face from my sins, and [o]blot out all mine iniquities.

10 [p]Create in me a clean heart, O God; and renew ‖a right spirit within me.

11 Cast me not away [q]from thy presence; and take not thy [r]Holy Spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me *with thy* [s]free Spirit.

13 *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from †[t]blood-guiltiness, O God, thou God of my salvation: *and* [u]my tongue shall sing aloud of thy righteousness.

15 O Lord, open thou my lips, and my mouth shall shew forth thy praise.

16 For [x]thou desirest not sacrifice; ‖else would I give *it:* thou delightest not in burnt-offering.

17 [y]The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with [z]the sacrifices of righteousness, with burnt-offering and whole burnt-offering: then shall they offer bullocks upon thine altar.

PSALM LII.

David, upon his confidence in God's mercy, giveth thanks.

¶ To the chief Musician, Maschil. *A Psalm* of David, *when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.*

WHY boastest thou thyself in mischief, O [a]mighty man? the goodness of God *endureth* continually.

2 [b]Thy tongue deviseth mischiefs; [c]like a sharp razor, working deceitfully.

3 Thou lovest evil more than good; *and* [d]lying rather than to speak righteousness. Selah.

4 Thou lovest all devouring words, ‖O *thou* deceitful tongue.

5 God shall likewise †destroy thee for ever, he shall take thee away, and pluck thee out of *thy* dwelling-place and [e]root thee out of the land of the living. Selah.

6 [f]The righteous also shall see, and fear, [g]and shall laugh at him:

7 Lo, *this is* the man *that* made not God his strength; but [h]trusted in the abundance of his riches, *and* strengthened himself in his ‖wickedness,

8 But I *am* [i]like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.

9 I will praise thee for ever, because thou hast done *it:* and I will wait on thy name; [k]for *it is* good before thy saints.

PSALM LIII.

David describeth the corruption of a natural man.

¶ To the chief Musician upon Mahalath, Maschil. *A Psalm* of David.

THE [a]fool hath said in his heart, *There is* no God. Corrupt are they, and have done abominable iniquity: [b]*there is* none that doeth good.

[f] Deut. 33. 3. Isa. 13. 3.
[g] Ex. 24. 7.
[h] Ps. 97. 6.
[i] Ps. 75. 7.
[k] Ps. 81. 8.
[l] Ex. 20. 2.
[m] Isa. 1. 11. Jer. 7. 22.
[n] Hos. 6. 6.
[o] Mic. 6. 6. Acts 17. 25.
† Heb. *with me.*
[p] Ex. 19. 5. Deut. 10. 14. Job 41. 11. Ps. 24. 1. 1 Cor. 10. 26, 28.
[q] Hos. 14. 2. Heb. 13. 15.
[r] Deut. 23. 21. Job 22. 27. Ps. 76. 11. Eccl. 5. 4, 5.
[s] Job 22. 27. Ps. 91. 15. & 107. 6, 13, 19, 28. Zech. 13. 9.
[t] ver. 23. Ps. 22. 23.
[u] Rom. 2. 21, 22.
[x] Neh. 9. 26.
[y] Rom. 1. 32.
† Heb. *thy portion* was *with adulterers.*
[z] 1 Tim. 5. 22.
† Heb. *Thou sendest.*
[a] Ps. 52. 2.
[b] Eccl. 8. 11, 12. Isa. 26. 10. & 57. 11.
[c] See Rom. 2. 4.
[d] Ps. 90. 8.
[e] Job 8. 13. Ps. 9. 17. Isa. 51. 13.
[f] Ps. 27. 6. Rom. 12. 1.
[g] Gal. 6. 16.
† Heb. *that disposeth* his *way.*

about 1034.
*2 Sam. 12. 1. & 11. 2, 4.
[a] ver. 9. Isa. 43. 25. & 44. 22. Col. 2. 14.
[b] Heb. 9. 14. 1 John 1. 7, 9. Rev. 1. 5.
[c] Ps. 32. 5. & 38. 18.
[d] Gen. 20. 6. & 39. 9. Lev. 5. 19. & 6. 2. 2 Sam. 12. 13.
[e] Luke 15. 21.
[f] Rom. 3. 4.
[g] Job 14. 4. Ps. 58. 3. John 3. 6. Rom. 5. 12. Eph. 2. 3.
[h] Job 14. 4.
† Heb. *warm me.*
[i] Job 38. 36.
[k] Lev. 14. 4, 6, 49. Num. 19. 18. Heb. 9. 19.
[l] Isa. 1. 18.
[m] Matt. 5. 4.
[n] Jer. 16. 17.
[o] ver. 1.
[p] Acts 15. 9. Eph. 2. 10.
‖ Or, *a constant spirit.*
[q] Gen. 4. 14. 2 Kings 13. 23.
[r] Rom. 8. 9. Eph 4. 30.
[s] 2 Cor. 3. 17.
† Heb. *bloods.*
[t] 2 Sam. 11. 17. & 12. 9.
[u] Ps. 35. 28.
[x] Num. 15. 27, 30. Ps. 40. 6. & 50. 8. Isa. 1. 11. Jer. 7. 22. Hos. 6. 6.
‖ Or, *that I should give it.*
[y] Ps. 34. 18. Isa. 57. 15. & 66. 2.
[z] Ps. 4. 5. Mal. 3. 3.

*1 Sam. 22. 9.
*Ezek. 22. 9.
[a] Sam. 21. 7.
[b] Ps. 50. 19.
[c] Ps. 57. 4. & 59. 7. & 64. 3.
[d] Jer. 9. 4, 5.
‖ Or, *and the deceitful tongue.*
† Heb. *beat thee down.*
[e] Prov. 2. 22.
[f] Job 22. 19. Ps. 37. 34. & 40. 3. & 64. 9. Mal. 1. 5.
[g] Ps. 58. 10.
[h] Ps. 49. 6.
‖ Or, *substance.*
[i] Jer. 11. 16. Hos. 14. 6.
[k] Ps. 54. 6.
[a] Ps. 10. 4. & 14. 1, &c.
[b] Rom. 3. 10.

2 God [c]looked down from heaven upon the children of men, to see if there were *any* that did understand, that did [d]seek God.

3 Every one of them is gone back: they are altogether become filthy; *there is* none that doeth good, no, not one.

4 Have the workers of iniquity [e]no knowledge? who eat up my people *as* they eat bread: they have not called upon God.

5 [f]There †were they in great fear, *where* no fear was: for God hath [g]scattered the bones of him that encampeth *against* thee: thou hast put *them* to shame, because God hath despised them.

6 [h]†Oh that the salvation of Israel *were come* out of Zion! when God bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

[c] Ps. 33. 13.
[d] 2 Chron. 15. 2. & 19. 3.
[e] Jer. 4. 22.
[f] Lev. 26. 17, 36. Prov. 28. 1. † Heb. *they feared a fear.* Ps. 14. 5.
[g] Ezek. 6. 5.
[h] Ps. 14. 7. † Heb. *Who will give salvations, &c.*

PSALM LIV.

David, upon his confidence in God's help, promiseth sacrifice.

¶ To the chief Musician on Neginoth, Maschil. *A Psalm* of David, *when the Ziphims came and said to Saul, Doth not David hide himself with us?

*1 Sam. 23. 19. & 26. 1.

SAVE me, O God, by thy name, and judge me by thy strength.

2 Hear my prayer, O God: give ear to the words of my mouth.

3 For [a]strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.

4 Behold, God *is* mine helper: [b]the Lord *is* with them that uphold my soul.

5 He shall reward evil unto †mine enemies; cut them off [c]in thy truth.

6 I will freely sacrifice unto thee: I will praise thy name, O LORD; [d]for *it is* good.

7 For he hath delivered me out of all trouble: [e]and mine eye hath seen *his desire* upon mine enemies.

[a] Ps. 86. 14.
[b] Ps. 118. 7.
† Heb. *those that observe me.* Ps. 5. 8.
[c] Ps. 89. 49.
[d] Ps. 52. 9.
[e] Ps. 59. 10. & 92. 11.

PSALM LV.

David in his prayer complaineth of his fearful case.

¶ To the chief Musician on Neginoth, Maschil. *A Psalm* of David.

GIVE ear to my prayer, O God; and hide not thyself from my supplication. 1023.

2 Attend unto me, and hear me; I [a]mourn in my complaint, and make a noise;

3 Because of the voice of the enemy, because of the oppression of the wicked: [b]for they cast iniquity upon me, and in wrath they hate me.

4 [c]My heart is sore pained within me: and the terrors of death are fallen upon me.

5 Fearfulness and trembling are come upon me, and horror hath †overwhelmed me.

6 And I said, Oh that I had wings like a dove! *for then* would I fly away, and be at rest.

7 Lo, *then* would I wander far off, *and* remain in the wilderness. Selah.

8 I would hasten my escape from the windy storm *and* tempest.

9 Destroy, O Lord, *and* divide their tongues: for I have seen [d]violence and strife in the city.

10 Day and night they go about it upon the walls thereof: mischief also and sorrow *are* in the midst of it.

11 Wickedness *is* in the midst thereof: deceit and guile depart not from her streets.

12 [e]For *it was* not an enemy *that* reproached me; then I could have borne *it:* neither *was it* he that hated me *that* did [f]magnify *himself* against me; then I would have hid myself from him:

13 But *it was* thou, †a man mine equal, [g]my guide, and mine acquaintance.

14 †We took sweet counsel together, *and* [h]walked unto the house of God in company.

15 Let death seize upon them, *and* let them [i]go down quick into ‖hell; for wickedness *is* in their dwellings, *and* among them.

16 As for me, I will call upon God: and the LORD shall save me.

17 [k]Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

18 He hath delivered my soul in peace from the battle *that was* against me: for [l]there were many with me.

19 God shall hear and afflict them, [m]even he that abideth of old. Selah. ‖Because they have no changes, therefore they fear not God.

20 He hath [n]put forth his hands against such as [o]be at peace with him: †he hath broken his covenant.

21 [p]*The words* of his mouth were smoother than butter, but war *was* in his heart: his words were softer than oil, yet *were* they drawn swords.

22 [q]Cast thy ‖burden upon the LORD, and he shall sustain thee: [r]he shall never suffer the righteous to be moved.

23 But thou, O God, shalt bring them down into the pit of destruction: [s]†bloody and deceitful men †[t]shall not live out half their days; but I will trust in thee.

[a] Isa. 38. 14.
[b] 2 Sam. 16. 7, 8. & 19. 19.
[c] Ps. 116. 3.
† Heb. *covered me.*
[d] Jer. 6. 7.
[e] Ps. 41. 9.
[f] Ps. 35. 26. & 38. 16.
† Heb. *a man according to my rank.*
[g] 2 Sam. 15. 12. & 16. 23. Ps 41. 9. Jer. 9. 4.
† Heb. *Who sweetened counsel.*
[h] Ps. 42. 4.
[i] Num. 16. 30. ‖ Or, *the grave.*
[k] Dan. 6. 10. Luke 18. 1. Acts 3. 1. & 10. 3, 9, 30. 1 Thess. 5. 17.
[l] 2 Chron. 32. 7, 8.
[m] Deut. 33. 27. ‖ Or, *with whom* also there be *no changes, yet they fear not God.*
[n] Acts 12. 1.
[o] Ps. 7. 4.
† Heb. *he hath profaned.*
[p] Ps. 28. 3. & 57. 4. & 62. 4. & 64. 3. Prov. 5. 3, 4. & 12. 18.
[q] Ps. 37. 5. Matt. 6. 25. Luke 12. 22. 1 Pet 5. 7.
‖ Or, *gift.*
[r] Ps. 37. 24.
[s] Ps. 5. 6.
† Heb. *men of bloods and deceit.*
† Heb. *shall not half their days.*
[t] Job 15. 32. Prov. 10. 27. Eccles. 7. 17.

PSALM LVI.

David professeth his confidence in God's word.

¶ To the chief Musician upon Jonath-elem-rechokim, ‖Michtam of David, when the *Philistines took him in Gath.

BE [a]merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me.

2 †Mine enemies would daily [b]swallow *me* up: for *they be* many that fight against me, O thou Most High.

3 What time I am afraid, I will trust in thee.

4 [c]In God I will praise his word, in God I have put my trust; [d]I will not fear what flesh can do unto me.

5 Every day they wrest my words: all their thoughts *are* against me for evil.

6 [e]They gather themselves together, they hide themselves, they mark my steps, [f]when they wait for my soul.

7 Shall they escape by iniquity? in *thine* anger cast down the people, O God.

8 Thou tellest my wanderings: put thou my tears into thy bottle: [g]*are they* not in thy book?

9 When I cry *unto thee*, then shall mine enemies turn back: this I know; for [h]God *is* for me.

10 [i]In God will I praise *his* word: in the LORD will I praise *his* word.

‖ Or, *a golden Psalm of David.* So Ps. 16. *1 Sam. 21. 11.
[a] Ps. 57. 1.
† Heb. *Mine observers,* Ps. 54. 5.
[b] Ps. 57. 3.
[c] ver. 10, 11.
[d] Ps. 118. 6. Isa. 31. 3. Heb. 13. 6.
[e] Ps. 59. 3. & 140. 2.
[f] Ps. 71. 10.
[g] Mal. 3. 16.
[h] Rom. 8. 31.
[i] ver. 4.

11 In God have I put my trust: I will not be afraid what man can do unto me.

12 Thy vows *are* upon me, O God: I will render praises unto thee.

13 For [k]thou hast delivered my soul from death: *wilt* not *thou deliver* my feet from falling, that I may walk before God in [l]the light of the living?

PSALM LVII.

David encourageth himself to praise God.

¶ To the chief Musician, ||Al-taschith, Michtam of David, *when he fled from Saul in the cave.

BE [a]merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: [b]yea, in the shadow of thy wings will I make my refuge, [c]until *these* calamities be overpast.

2 I will cry unto God Most High; unto God [d]that performeth *all things* for me.

3 [e]He shall send from heaven, and save me ||*from* the reproach of him that would [f]swallow me up. Selah. God [g]shall send forth his mercy and his truth.

4 My soul *is* among lions: *and* I lie *even among* them that are set on fire, *even* the sons of men, [h]whose teeth *are* spears and arrows, and [i]their tongue a sharp sword.

5 [k]Be thou exalted, O God, above the heavens; *let* thy glory *be* above all the earth.

6 [l]They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah.

7 [m]My heart is ||fixed, O God, my heart is fixed: I will sing and give praise.

8 Awake up, [n]my glory; awake psaltery and harp: I *myself* will awake early.

9 [o]I will praise thee, O Lord, among the people: I will sing unto thee among the nations.

10 [p]For thy mercy *is* great unto the heavens, and thy truth unto the clouds.

11 [q]Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

PSALM LVIII.

1 *David reproveth wicked judges.* 3 *Describeth the wicked.*

¶ To the chief Musician, ||*Al-taschith, Michtam of David.

DO ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

2 Yea, in heart ye work wickedness; [a]ye weigh the violence of your hands in the earth.

3 [b]The wicked are estranged from the womb: they go astray †as soon as they be born, speaking lies.

4 [c]Their poison *is* †like the poison of a serpent: *they are* like [d]the deaf ||adder *that* stoppeth her ear;

5 Which will not hearken to the voice of charmers, ||charming never so wisely.

6 [e]Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

7 [f]Let them melt away as waters *which* run continually: *when* he bendeth *his bow to shoot* his arrows, let them be as cut in pieces.

8 As a snail *which* melteth, let *every one of them* pass away: [g]*like* the untimely birth of a woman, *that* they may not see the sun.

9 Before your pots can feel the thorns, he shall take them away [h]as with a whirlwind, †both living, and in *his* wrath.

10 [i]The righteous shall rejoice when he seeth the vengeance: [k]he shall wash his feet in the blood of the wicked.

11 [l]So that a man shall say, Verily *there is* †a reward for the righteous: verily he is a God that [m]judgeth in the earth.

PSALM LIX.

David, praying to be delivered from his enemies, trusteth in God.

¶ To the chief Musician, ||*Al-taschith, Michtam of David; *when Saul sent, and they watched the house to kill him.

DELIVER [a]me from mine enemies, O my God: †defend me from them that rise up against me.

2 Deliver me from the workers of iniquity, and save me from bloody men.

3 For lo, they lie in wait for my soul: [b]the mighty are gathered against me; [c]not *for* my transgression, nor *for* my sin, O LORD.

4 They run and prepare themselves without *my* fault: [d]awake †to help me, and behold.

5 Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

6 [e]They return at evening: they make a noise like a dog, and go round about the city.

7 Behold, they belch out with their mouth: [f]swords *are* in their lips: for [g]who, *say they*, doth hear?

8 But [h]thou, O LORD, shalt laugh at them; thou shalt have all the heathen in derision.

9 *Because of* his strength will I wait upon thee: [i]for God *is* †my defence.

10 The God of my mercy shall [k]prevent me: God shall let [l]me see *my desire* upon †mine enemies.

11 [m]Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.

12 [n]*For* the sin of their mouth *and* the words of their lips let them even be taken in their pride: and for cursing and lying *which* they speak.

13 [o]Consume *them* in wrath, consume *them*, that they *may* not *be:* and [p]let them know that God ruleth in Jacob unto the ends of the earth. Selah.

14 And [q]at evening let them return; *and* let them make a noise like a dog, and go round about the city.

15 Let them [r]wander up and down †for meat, ||and grudge if they be not satisfied.

16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, [s]O my strength, will I sing: [t]for God *is* my defence, *and* the God of my mercy.

PSALM LX.

David complaineth to God of former judgment.

¶ To the chief Musician *upon Shushan-eduth, ||Michtam of David, to teach; *when he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand.

O GOD, [a]thou hast cast us off, thou hast †scattered us, thou hast been displeased; O turn thyself to us again.

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[k] Ps. 116.8.
[l] Job 33.30.
‖ Or, *Destroy not. A golden* Psalm.
* 1 Sam. 22. 1. & 24. 3. Ps. 142, title.
[a] Ps. 56. 1.
[b] Ps. 17. 8. & 63. 7.
[c] Isa. 26. 20.
[d] Ps. 138. 8.
[e] Ps. 144. 5, 7.
‖ Or, *he reproacheth him that would swallow me up.*
[f] Ps. 56. 1.
[g] Ps. 40. 11. & 43. 3. & 61. 7.
[h] Prov. 30. 14.
[i] Ps. 55. 21. & 64. 3.
[k] ver. 11. Ps. 108. 5.
[l] Ps. 7. 15, 16. & 9. 15.
[m] Ps. 108. 1, &c.
‖ Or, *prepared.*
[n] Ps. 16. 9. & 30. 12. & 108. 1, 2.
[o] Ps. 108. 3.
[p] Ps. 36. 5. & 71. 19. & 103. 11. & 108. 4.
[q] ver. 5.
‖ Or, *Destroy not. A golden* Psalm *of David.*
* Ps. 57, title.
[a] Ps. 94. 20. Isa. 10. 1.
[b] Ps. 51. 5. Isa. 48. 8.
† Heb. *from the belly.*
[c] Ps. 140. 3. Eccl. 10. 11.
† Heb. *according to the likeness.*
[d] Jer. 8. 17.
‖ Or, *asp.*
‖ Or, *be the charmer never so cunning.*
[e] Job 4. 10. Ps. 3. 7.
[f] Josh. 7. 5. Ps. 112. 10.
[g] Job 3. 16. Eccl. 6. 3.
[h] Prov. 10. 25.
† Heb. *as living as wrath.*
[i] Ps. 52. 6. & 64. 10. & 107. 42.
[k] Ps. 68. 23.
[l] Ps. 92. 15.
† Heb. *fruit of the, &c.* Isa. 3. 10.
[m] Ps. 67. 4. & 96. 13. & 98. 9.
‖ Or, *Destroy not. A golden* Psalm *of David.*
* Ps. 57, title.
* 1 Sam. 19. 11.
[a] Ps. 18. 48.
† Heb. *set me on high.*
[b] Ps. 56. 6.
[c] 1 Sam. 24. 11.
[d] Ps. 35. 23. & 44. 23.
† Heb. *to meet me.*
[e] ver. 14.
[f] Ps. 57. 4. Prov. 12. 18.
[g] Ps. 10. 11, 13. & 64. 5. & 73. 11. & 94. 7.
[h] 1 Sam. 19. 16. Ps. 2. 4.
[i] ver. 17. & Ps. 62. 2.
† Heb. *my high place.*
[k] Ps. 21. 3.
[l] Ps. 54. 7. & 92. 11. & 112. 8.
† Heb. *mine observers,* Ps. 56. 2.
[m] So Gen. 4. 12, 15.
[n] Prov. 12. 13. & 18. 7.
[o] Ps. 7. 9.
[p] Ps. 83. 18.
[q] ver. 6.
[r] Job 15. 23. Ps. 109. 10.
† Heb. *to eat.*
‖ Or, *if they be not satisfied, then they will stay all night.*
[s] Ps. 18. 1.
[t] ver. 9. 10.
* Ps. 80, title.
‖ Or, *A golden* Psalm.
* 2 Sam. 8. 3, 13. 1 Chron. 18. 3, 12. about 1040.
[a] Ps. 44. 9.
† Heb. *broken.*

2 Thou hast made the earth to tremble; thou hast broken it: [b]heal the breaches thereof; for it shaketh.
3 [c]Thou hast shewed thy people hard things: [d]thou hast made us to drink the wine of astonishment.
4 [e]Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.
5 [f]That thy beloved may be delivered; save *with* thy right hand, and hear me.
6 God hath [g]spoken in his holiness; I will rejoice, I will [h]divide [i]Shechem, and mete out [k]the valley of Succoth.
7 Gilead *is* mine, and Manasseh *is* mine; [l]Ephraim also *is* the strength of mine head; [m]Judah *is* my lawgiver;
8 [n]Moab *is* my washpot; [o]over Edom will I cast out my shoe: [p]Philistia, ||triumph thou because of me.
9 Who will bring me *into* the †strong city? who will lead me into Edom?
10 *Wilt* not thou, O God, *which* [q]hadst cast us off? and *thou*, O God, *which* didst [r]not go out with our armies?
11 Give us help from trouble: for [s]vain *is* the †help of man.
12 Through God [t]we shall do valiantly: for he *it is that* shall [u]tread down our enemies.

[b] 2 Chron. 7. 14.
[c] Ps. 71. 20.
[d] Isa. 51. 17, 22. Jer. 25. 15.
[e] Ps. 20. 5.
[f] Ps. 108. 6, &c.
[g] Ps. 89. 35.
[h] Josh. 1. 6.
[i] Gen. 12. 6.
[k] Josh. 13. 27.
[l] See Deut. 33. 17.
[m] Gen. 49. 10.
[n] 2 Sam. 8. 2.
[o] Ps. 108. 9. 2 Sam. 8. 14.
[p] 2 Sam. 8. 1.
‖ Or, *triumph thou over me:* (by an irony:) See Ps. 108. 10.
† Heb. *city of strength,* 2 Sam. 11. 1, & 12. 26.
[q] ver. 1. & Ps. 44. 9. & 108. 11.
[r] Josh. 7. 12.
[s] Ps. 111. 8. & 146. 3.
† Heb. *salvation.*
[t] Num. 24. 18. 1 Chron. 19. 13.
[u] Isa. 62. 3.

PSALM LXI.

David fleeth to God upon his former experience.

¶ To the chief Musician upon Neginah. *A Psalm* of David.

HEAR my cry, O God; attend unto my prayer.
2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I.
3 For thou hast been a shelter for me, *and* [a]a strong tower from the enemy.
4 [b]I will abide in thy tabernacle for ever: [c]I will ||trust in the covert of thy wings. Selah.
5 For thou, O God, hast heard my vows: thou hast given *me* the heritage of those that fear thy name.
6 [d]†Thou wilt prolong the king's life: *and* his years †as many generations.
7 He shall abide before God for ever: O prepare mercy [e]and truth, *which* may preserve him.
8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

[a] Prov. 18. 10.
[b] Ps. 27. 4.
[c] Ps. 17. 8. & 57. 1. & 91. 4.
‖ Or, *make my refuge.*
[d] Ps. 21. 4.
† Heb. *Thou shalt add days to the days of the king.*
† Heb. *as generation and generation.*
[e] Ps. 40. 11. Prov. 20. 28.

PSALM LXII.

No trust is to be put in worldly things.

¶ To the chief Musician, to *Jeduthun. A Psalm of David.*

TRULY [a]my soul †waiteth upon God: from him *cometh* my salvation.
2 [b]He only *is* my rock and my salvation; *he is* my †defence; [c]I shall not be greatly moved.
3 How long will ye imagine mischief against a man? ye shall be slain all of you: [d]as a bowing wall *shall ye be, and as* a tottering fence.
4 They only consult to cast *him* down from his excellency: they delight in lies: [e]they bless with their mouth, but they curse †inwardly. Selah.
5 [f]My soul, wait thou only upon God; for my expectation *is* from him.

1048.
*1 Chron. 25. 1, 3.
‖ Or, *only.*
[a] Ps. 33. 20.
† Heb. *is silent.* Ps. 65. 1.
[b] ver. 6.
† Heb. *high place.* Ps. 59. 9, 17.
[c] Ps. 37. 24.
[d] Isa. 30. 13.
[e] Ps. 28. 3.
† Heb. *in their inward parts.*
[f] ver. 1, 2.
[g] Jer. 3. 23.
[h] 1 Sam. 1. 15. Ps. 42. 4. Lam. 2. 19.
[i] Ps. 18. 2.
[k] Ps. 39. 5, 11. Isa. 40. 15, 17. Rom. 3. 4.
‖ Or, *alike.*
[l] Job 31. 25. Ps. 52. 7. Luke 12. 15.
1 Tim. 6. 17.
[m] Job 33. 14.
[n] Rev. 19. 1.
‖ Or, *strength.*
[o] Ps. 86. 15. & 103. 8. Dan. 9. 9.
[p] Job 34. 11. Prov. 24. 12. Jer. 32. 19. Ezek. 7. 27. & 33. 20. Matt. 16. 27. Rom. 2. 6. 1 Cor. 3. 8. 2 Cor. 5. 10. Ephes. 6. 8. Col. 3. 25. 1 Pet. 1. 17. Rev. 22. 12.

6 He only *is* my rock and my salvation: *he is* my defence; I shall not be moved.
7 [g]In God *is* my salvation and my glory: the rock of my strength, *and* my refuge, *is* in God.
8 Trust in him at all times; ye people, [h]pour out your heart before him: God *is* [i]a refuge for us. Selah.
9 [k]Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance, they *are* ||altogether *lighter* than vanity.
10 Trust not in oppression, and become not vain in robbery: [l]if riches increase, set not your heart *upon them.*
11 God hath spoken [m]once; twice have I heard this; that [n]||power *belongeth* unto God.
12 Also unto thee, O Lord, *belongeth* [o]mercy: for [p]thou renderest to every man according to his work.

PSALM LXIII.

1 David's thirst for God. 4 His manner of blessing God.

¶ A Psalm of David, *when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee; [a]my soul thirsteth for thee, my flesh longeth for thee in a dry and †thirsty land, †where no water is;
2 To see [b]thy power and thy glory, so *as* I have seen thee in the sanctuary.
3 [c]Because thy loving-kindness *is* better than life, my lips shall praise thee.
4 Thus will I bless thee [d]while I live: I will lift up my hands in thy name.
5 My soul shall be [e]satisfied as *with* †marrow and fatness; and my mouth shall praise *thee* with joyful lips:
6 When [f]I remember thee upon my bed, *and* meditate on thee in the *night* watches.
7 Because thou hast been my help, therefore [g]in the shadow of thy wings will I rejoice.
8 My soul followeth hard after thee: thy right hand upholdeth me.
9 But those *that* seek my soul to destroy *it*, shall go into the lower parts of the earth.
10 †[h]They shall fall by the sword; they shall be a portion for foxes.
11 But the king shall rejoice in God; [i]every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

[a] Ps. 42. 2. & 84. 2. & 143. 6.
† Heb. *weary.*
† Heb. *without water.*
[b] See 1 Sam. 4. 21. 1 Chron. 16. 11. Ps. 27. 4. & 78. 61.
[c] Ps. 30. 5.
[d] Ps. 104. 33. & 146. 2.
[e] Ps. 36. 8.
† Heb. *fatness.*
[f] Ps. 42. 8. & 119. 55. & 149. 5.
[g] Ps. 61. 4.
† Heb. *They shall make him run out* like water *by the hands of the sword.*
[h] Ezek. 35. 5.
[i] Deut. 6. 13. Isa. 45. 23. & 65. 16. Zeph. 1. 5.

PSALM LXIV.

David prayeth for deliverance, complaining of his enemies.

¶ To the chief Musician. A Psalm of David.

HEAR my voice, O God, in my prayer: preserve my life from fear of the enemy.
2 Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:
3 [a]Who whet their tongue like a sword, [b]*and* bend *their bows to shoot* their arrows, *even* bitter words.
4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.
5 [c]They encourage themselves *in* an evil ||matter: they commune †of laying snares privily; [d]they say, Who shall see them?
6 They search out iniquities; ||they accomplish †a diligent search: both the inward *thought* of every one *of them*, and the heart, *is* deep.

[a] Ps. 11. 2. & 57. 4.
[b] Ps. 58. 7. Jer. 9. 3.
[c] See Prov. 1. 11.
‖ Or, *speech.*
† Heb. *to hide snares.*
[d] Ps. 10. 11. & 59. 7.
‖ Or, *we are consumed by that which they have thoroughly searched.*
† Heb. *a search searched.*

7 [e]But God shall shoot at them *with* an arrow; suddenly †shall they be wounded.

8 So they shall make [f]their own tongue to fall upon themselves: [g]all that see them shall flee away.

9 [h]And all men shall fear, and shall [i]declare the work of God; for they shall wisely consider of his doing.

10 [k]The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM LXV.

The blessedness of God's chosen by reason of benefits.

¶ To the chief Musician. A Psalm *and* Song of David.

PRAISE †waiteth for thee, O God, in Zion: and unto thee shall the vow be performed.

2 O thou that hearest prayer, [a]unto thee shall all flesh come.

3 [b]†Iniquities prevail against me: *as for* our transgressions, thou shalt [c]purge them away.

4 [d]Blessed *is the man whom* thou [e]choosest, and causest to approach *unto thee, that* he may dwell in thy courts: [f]we shall be satisfied with the goodness of thy house, *even* of the holy temple.

5 *By* terrible things in righteousness wilt thou answer us, O God of our salvation; *who art* the confidence of [g]all the ends of the earth, and of them that are afar off *upon* the sea:

6 Which by his strength setteth fast the mountains; [h]*being* girded with power:

7 [i]Which stilleth the noise of the seas, the noise of their waves, [k]and the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening ‖to rejoice.

9 Thou [l]visitest the earth, and ‖[m]waterest it: thou greatly enrichest it [n]with the river of God, *which* is full of water: thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly: ‖thou settlest the furrows thereof: †thou makest it soft with showers: thou blessest the springing thereof.

11 Thou crownest †the year with thy goodness; and thy paths drop fatness.

12 They drop *upon* the pastures of the wilderness: and the little hills †rejoice on every side.

13 The pastures are clothed with flocks; [o]the valleys also are covered over with corn; they shout for joy, they also sing.

PSALM LXVI.

David declareth God's especial goodness to himself.

¶ To the chief Musician. A Song *or* Psalm.

MAKE [a]a joyful noise unto God, †all ye lands:

2 Sing forth the honour of his name: make his praise glorious.

3 Say unto God, How [b]terrible *art thou in* thy works! [c]through the greatness of thy power shall thine enemies ‖†submit themselves unto thee.

4 [d]All the earth shall worship thee, and [e]shall sing unto thee; they shall sing *to* thy name. Selah.

5 [f]Come and see the works of God: *he is* terrible *in his* doing toward the children of men.

6 [g]He turned the sea into dry *land:* [h]they went through the flood on foot: there did we rejoice in him.

7 He ruleth by his power for ever; [i]his eyes behold the nations: let not the rebellious exalt themselves. Selah.

8 O bless our God, ye people, and make the voice of his praise to be heard:

9 Which †holdeth our soul in life, and [k]suffereth not our feet to be moved.

10 For [l]thou, O God, hast proved us: [m]thou hast tried us, as silver is tried.

11 [n]Thou broughtest us into the net; thou laidest affliction upon our loins.

12 [o]Thou hast caused men to ride over our heads; [p]we went through fire and through water: but thou broughtest us out into a †wealthy *place.*

13 [q]I will go into thy house with burnt-offerings: [r]I will pay thee my vows,

14 Which my lips have †uttered, and my mouth hath spoken, when I was in trouble.

15 I will offer unto thee burnt-sacrifices of †fatlings, with the incense of rams; I will offer bullocks with goats. Selah.

16 [s]Come *and* hear, all ye that fear God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 [t]If I regard iniquity in my heart, the Lord will not hear *me:*

19 *But* verily God [u]hath heard *me;* he hath attended to the voice of my prayer.

20 Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.

PSALM LXVII.

A prayer for the enlargement of God's kingdom.

¶ To the chief Musician on Neginoth. A Psalm *or* Song.

GOD be merciful unto us, and bless us; *and* [a]cause his face to shine †upon us. Selah.

2 That [b]thy way may be known upon earth, [c]thy saving health among all nations.

3 [d]Let the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad and sing for joy: for [e]thou shalt judge the people righteously, and †govern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 [f]*Then* shall the earth yield her increase; *and* God, *even* our own God, shall bless us.

7 God shall bless us, and [g]all the ends of the earth shall fear him.

PSALM LXVIII.

A prayer at the removing of the ark.

¶ To the chief Musician. A Psalm *or* Song of David.

LET [a]God arise, let his enemies be scattered: let them also that hate him flee †before him.

2 [b]As smoke is driven away, *so* drive *them* away: [c]as wax melteth before the fire, *so* let the wicked perish at the presence of God.

3 But [d]let the righteous be glad; let them rejoice before God: yea, let them †exceedingly rejoice.

[e] Ps. 7. 12, 13.
† Heb. *their wound shall be.*
[f] Prov. 12. 13. & 18. 7.
[g] Ps. 31. 11. & 52. 6.
[h] Ps. 40. 3.
[i] Jer. 50. 28. & 51. 10.
[k] Ps. 32. 11. & 58. 10. & 68. 3.

† Heb. *is silent.*
Ps. 62. 1.
[a] Isa. 66. 23.

[b] Ps. 38. 4. & 40. 12.
† Heb. *Words,* or, *Matters of iniquities.*
[c] Ps. 51. 2. & 79. 9. Isa. 6. 7. Heb. 9. 14. 1 John 1. 7, 9.
[d] Ps. 33. 12. & 84. 4.
[e] Ps. 4. 3.
[f] Ps. 36. 8.
[g] Ps. 22. 27.

[h] Ps. 93. 1.
[i] Ps. 89. 9. & 107. 29. Matt. 8. 26.
[k] Ps. 76. 10. Isa. 17. 12, 13.

‖ Or, *to sing.*
[l] Deut. 11. 12.
‖ Or, *after thou hadst made it to desire* rain.
[m] Ps. 68. 9, 10. & 104. 13. Jer. 5. 24.
[n] Ps. 46. 4.
‖ Or, *thou causest* rain *to descend* into *the furrows thereof.*
† Heb. *thou dissolvest it.*
† Heb. *the year of thy goodness.*
† Heb. *are girded with joy.*
[o] Isa. 55. 12.

[a] Ps. 100. 1.
† Heb. *all the earth.*

[b] Ps. 65. 5.
[c] Ps. 18. 44.
‖ Or, *yield feigned obedience.* Ps. 18. 44. & 81. 15.
† Heb. *lie.*
[d] Ps. 22. 27. & 67. 3. & 117. 1.
[e] Ps. 96. 1, 2.
[f] Ps. 46. 8.

[g] Ex. 14. 21.
[h] Josh. 3. 14, 16.
[i] Ps. 11. 4.

† Heb. *putteth.*
[k] Ps. 121. 3.
[l] Ps. 17. 3. Isa. 48. 10.
[m] Zech. 13. 9. 1 Pet. 1. 6, 7.
[n] Lam. 1. 13.
[o] Isa. 51. 23.
[p] Isa. 43. 2.
† Heb. *moist.*
[q] Ps. 100. 4. & 116. 14, 17, 18, 19.
[r] Eccl. 5. 4.
† Heb. *opened.*
† Heb. *marrow.*
[s] Ps. 34. 11.

[t] Job 27. 9. Prov. 15. 29. & 28. 9. Isa. 1. 15. John 9. 31. James 4. 3.
[u] Ps. 116. 1, 2.

[a] Num. 6. 25. Ps. 4. 6. & 31. 16. & 80. 3, 7, 19. & 119. 135.
† Heb. *with us.*
[b] Acts 18. 25.
[c] Luke 2. 30, 31. Tit. 2. 11.
[d] Ps. 66. 4.
[e] Ps. 96. 10, 13. & 98. 9.
† Heb. *lead.*
[f] Lev. 26. 4. Ps. 85. 12. Ezek. 34. 27.
[g] Ps. 22. 27.

[a] Num. 10. 35. Isa. 33. 3.
† Heb. *from his face.*
[b] Isa. 9. 18. Hos. 13. 3.
[c] Ps. 97. 5. Mic. 1. 4.
[d] Ps. 32. 11. & 58. 10. & 64. 10
† Heb. *rejoice with gladness.*

4 [e]Sing unto God, sing praises to his name: [f]extol him that rideth upon the heavens [g]by his name JAH, and rejoice before him.

5 [h]A father of the fatherless, and a judge of the widows, *is* God in his holy habitation.

6 [i]God setteth the solitary †in families: [k]he bringeth out those which are bound with chains: but [l]the ebellious dwell in a dry *land*.

7 O God, [m]when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

8 [n]The earth shook, the heavens also dropped at the presence of God: *even* Sinai itself *was moved* at the presence of God, the God of Israel.

9 [o]Thou, O God, didst †send a plentiful rain, whereby thou didst †confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: [p]thou, O God, hast prepared of thy goodness for the poor.

11 The Lord gave the word; great *was* the †company of those that published *it*.

12 [q]Kings of armies †did flee apace: and she that tarried at home divided the spoil.

13 [r]Though ye have lien among the pots, [s]*yet shall ye be as* the wings of a dove covered with silver, and her feathers with yellow gold.

14 [t]When the Almighty scattered kings ‖in it, it was *white* as snow in Salmon.

15 The hill of God *is as* the hill of Bashan; an high hill *as* the hill of Bashan.

16 [u]Why leap ye, ye high hills? [x]*this is* the hill *which* God desireth to dwell in; yea, the LORD will dwell *in it* for ever.

17 [y]The chariots of God *are* twenty thousand, ‖*even* thousands of angels: the Lord *is* among them, *as in* Sinai, in the holy *place*.

18 [z]Thou hast ascended on high, [a]thou hast led captivity captive: [b]thou hast received gifts †for men; yea, *for* [c]the rebellious also, [d]that the LORD God might dwell *among them*.

19 Blessed *be* the Lord, *who* daily loadeth us *with benefits, even* the God of our salvation. Selah.

20 *He that is* our God *is* the God of salvation; and [e]unto GOD the Lord *belong* the issues from death.

21 But [f]God shall wound the head of his enemies, [g]*and* the hairy scalp of such an one as goeth on still in his trespasses.

22 The Lord said, I will bring [h]again from Bashan; I will bring *my people* again [i]from the depths of the sea:

23 [k]That thy foot may be ‖dipped in the blood of *thine* enemies, [l]*and* the tongue of thy dogs in the same.

24 They have seen thy goings, O God; *even* the goings of my God, my King, in the sanctuary.

25 [m]The singers went before, the players on instruments *followed* after; among *them were* the damsels playing with timbrels.

26 Bless ye God in the congregations, *even* the Lord, ‖from [n]the fountain of Israel.

27 There *is* [o]little Benjamin *with* their ruler, the princes of Judah ‖*and* their council, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath [p]commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem [q]shall kings bring presents unto thee.

30 Rebuke ‖the company of spear-men, [r]the multitude of the bulls, with the calves of the people, *till every one* [s]submit himself with pieces of silver: ‖scatter thou the people *that* delight in war.

31 [t]Princes shall come out of Egypt; [u]Ethiopia shall soon [x]stretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah.

33 To him [y]that rideth upon the heavens of heavens, *which were* of old; lo, [z]he doth †send out his voice, *and that* a mighty voice.

34 [a]Ascribe ye strength unto God. his excellency *is* over Israel, and his strength *is* in the ‖clouds.

35 O God, [b]*thou art* terrible out of thy holy places: the God of Israel *is* he that giveth strength and power unto *his* people. Blessed *be* God.

PSALM LXIX.

1 *David complaineth of his affliction.* 13 *He prayeth for deliverance.*

¶ To the chief Musician *upon Shoshannim. *A Psalm* of David.

SAVE me, O God; for [a]the waters are come in unto *my* soul.

2 [b]I sink in †deep mire, where *there is* no standing: I am come into †deep waters, where the floods overflow me.

3 [c]I am weary of my crying: my throat is dried: [d]mine eyes fail while I wait for my God.

4 They that [e]hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.

5 O God, thou knowest my foolishness: and my †sins are not hid from thee.

6 Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

7 Because for thy sake I have borne reproach: shame hath covered my face.

8 [f]I am become a stranger unto my brethren, and an alien unto my mother's children.

9 [g]For the zeal of thine house hath eaten me up; [h]and the reproaches of them that reproached thee are fallen upon me.

10 [i]When I wept, *and chastened* my soul with fasting, that was to my reproach.

11 I made sackcloth also my garment; [k]and I became a proverb to them.

12 They that sit in the gate speak against me; and [l]I *was* the song of the †drunkards.

13 But as for me, my prayer *is* unto thee, O LORD, [m]*in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink: [n]let me be delivered from them that hate me, and out of [o]the deep waters.

15 Let not the water-flood overflow me, neither

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[e] Ps. 66. 4.
[f] Deut. 33. 26. ver. 33.
[g] Ex. 6. 3.
[h] Ps. 10.14, 18. & 146. 9.
[i] 1 Sam. 2. 5. Ps. 113. 9.
† Heb. *in a house.*
[k] Ps.107.10, 14.& 146.7. Acts 12. 6, &c.
[l] Ps. 107. 34, 40.
[m] Ex.13.21. Judg. 4.14. Hab. 3. 13.
[n] Ex. 19. 16, 18. Judg. 5. 4. Isa. 64.1,3.
[o] Deut. 11. 11, 12. Ezek. 34. 26.
† Heb. *shake out.*
† Heb. *confirm it.*
[p] Deut. 26. 5, 9. Ps. 74. 19.
† Heb. *army.*
[q] Num. 31. 8, 9, 54. Josh.10.16. & 12. 8.
† Heb. *did flee, did flee.*
[r] Ps. 81. 6.
[s] Ps.105.37.
[t] Num. 21. 3. Josh.10.10. &12.1,&c.
‖ Or, *for her, she was.*
[u] Ps. 114. 4, 6.
[x] Deut. 12. 5, 11. 1 Kings 9. 3. Ps. 87. 1,2. & 132. 13, 14.
[y] Deut. 33. 2. 2 Kings 6. 16, 17. Dan. 7. 10. Heb.12.22. Rev. 9. 16.
‖ Or, even *many thousands.*
[z] Acts 1. 9. Eph. 4. 8.
[a] Judg.5.12.
[b] Acts 2. 4, 33.
† Heb. *in the man.*
[c] 1 Tim. 1. 13.
[d] Ps.78.60.
[e] Deut. 32. 39. Prov.4.23. Rev. 1. 18. & 20. 1.
[f] Ps.110.6. Hab. 3. 13.
[g] Ps. 55.23.
[h] Num. 21. 33.
[i] Ex.14.22.
[k] Ps. 58.10.
‖ Or, *red.*
[l] 1 Kings 21. 19.
[m] 1 Chron. 13. 8. & 15. 16. Ps. 47. 5.
‖ Or, ye that are *of the fountain of Israel.*
[n] Deut. 33. 28. Isa. 48. 1.
[o] 1 Sam. 9. 21.
‖ Or, with *their company.*
[p] So Ps. 42. 8.
[q] 1 Kings10. 10,24,25. 2 Chron. 32. 23. Ps. 72. 10. & 76. 11. Isa. 60. 16, 17.
‖ Or, *the beasts of the reeds.* Jer. 51. 32, 33.
[r] Ps. 22.12.
[s] 2 Sam. 8. 2, 6.
‖ Or, *he scattereth.*
[t] Isa. 19. 19, 21.
[u] Ps. 72. 9. Isa. 45. 14. Zeph.3.10. Acts 8. 27.
[x] Ps.44. 20.
[y] Ps. 18.10. & 104. 3. ver. 4.
[z] Ps. 29. 3, &c.
† Heb. *give.*
[a] Ps. 29. 1.
‖ Or, *heavens.*
[b] Ps. 45. 4. & 65. 5. & 66. 5. & 76. 12.
* Ps. 45, title.
[a] ver. 2, 14, 15. Jonah 2. 5.
[b] Ps. 40. 2.
† Heb. *the mire of depth.*
† Heb. *depth of waters.*
[c] Ps. 6. 6.
[d] Ps. 119. 82, 123. Isa. 38. 14.
[e] Ps. 35.19. John 15. 25.
† Heb. *guiltiness.*
[f] Ps.31.11. Isa. 53. 3. John 1. 11. & 7. 5.
[g] Ps. 119. 139. John 2. 17.
[h] See Ps. 89. 50, 51. Rom. 15.3.
[i] Ps. 35. 13, 14.
[k] 1 Kings 9. 7. Jer. 24. 9.
[l] Job 30. 9. Ps. 35. 15, 16.
† Heb. *drinkers of strong drink.*
[m] Isa. 49.8. & 55. 6. 2 Cor. 6. 2.
[n] Ps.144. 7.
[o] ver. 1, 2, 15.

let the deep swallow me up, and let not the pit [p]shut her mouth upon me.

16 Hear me, O LORD; [q]for thy loving-kindness *is* good: [r]turn unto me according to the multitude of thy tender mercies.

17 And [s]hide not thy face from thy servant; for I am in trouble: †hear me speedily.

18 Draw nigh unto my soul, *and* redeem it: deliver me because of mine enemies.

19 Thou hast known [t]my reproach, and my shame, and my dishonour: mine adversaries *are* all before thee.

20 Reproach hath broken my heart; and I am full of heaviness: and [u]I looked *for some* †to take pity, but *there was* none; and for [x]comforters, but I found none.

21 They gave me also gall for my meat; [y]and in my thirst they gave me vinegar to drink.

22 [z]Let their table become a snare before them: and *that which should have been* for *their* welfare, *let it become* a trap.

23 [a]Let their eyes be darkened, that they see not; and make their loins continually to shake.

24 [b]Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 [c]Let †their habitation be desolate; *and* †let none dwell in their tents.

26 For [d]they persecute [e]*him* whom thou hast smitten; and they talk to the grief of †those whom thou hast wounded.

27 [f]Add ‖iniquity unto their iniquity: [g]and let them not come into thy righteousness.

28 Let them [h]be blotted out of the book of the living, [i]and not be written with the righteous.

29 But I *am* poor and sorrowful: let thy salvation, O God, set me up on high.

30 [k]I will praise the name of God with a song, and will magnify him with thanksgiving.

31 [l]*This* also shall please the LORD better than an ox *or* bullock that hath horns and hoofs.

32 [m]The ‖humble shall see *this*, *and* be glad: and [n]your heart shall live that seek God.

33 For the LORD heareth the poor, and despiseth not [o]his prisoners.

34 [p]Let the heaven and earth praise him, the seas, [q]and every thing that †moveth therein.

35 [r]For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

36 [s]The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

PSALM LXX.

David soliciteth God to the speedy destruction of the wicked.

¶ To the chief Musician. *A Psalm* of David, *to bring to remembrance.

MAKE *haste*, [a]O God, to deliver me; make haste †to help me, O LORD.

2 [b]Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

3 [c]Let them be turned back for a reward of their shame that say, Aha, aha!

4 Let all those that seek thee rejoice and be glad in thee; and let such as love thy salvation say continually, let God be magnified.

5 [d]But I *am* poor and needy: [e]make haste unto me, O God: thou *art* my help and my deliverer; O LORD make no tarrying.

PSALM LXXI.

David prayeth in confidence of faith, and experience of God's favour.

IN [a]thee, O LORD, do I put my trust; let me never be put to confusion.

2 [b]Deliver me in thy righteousness, and cause me to escape: [c]incline thine ear unto me, and save me.

3 [d]†Be thou my strong habitation, whereunto I may continually resort: thou hast given [e]commandment to save me; for thou *art* my rock and my fortress.

4 [f]Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* [g]my hope, O Lord GOD: *thou art* my trust from my youth.

6 [h]By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise *shall be* continually of thee.

7 [i]I am as a wonder unto many; but thou *art* my strong refuge.

8 Let [k]my mouth be filled *with* thy praise *and with* thy honour all the day.

9 [l]Cast me not off in the time of old age; forsake me not when my strength faileth.

10 For mine enemies speak against me; and they that †lay wait for my soul [m]take counsel together,

11 Saying, God hath forsaken him: persecute and take him; for *there is* none to deliver *him*.

12 [n]O God, be not far from me: O my God, [o]make haste for my help.

13 [p]Let them be confounded *and* consumed that are adversaries to my soul; let them be covered *with* reproach and dishonour that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

15 [q]My mouth shall shew forth thy righteousness *and* thy salvation all the day; for [r]I know not the numbers *thereof*.

16 I will go in the strength of the Lord GOD: I will make mention of thy righteousness, *even* of thine only.

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

18 [s]Now also †when I am old and gray-headed, O God, forsake me not; until I have shewed †thy strength unto *this* generation, *and* thy power to every one *that* is to come.

19 [t]Thy righteousness also, O God, *is* very high, who hast done great things: [u]O God, who *is* like unto thee?

20 [x]*Thou*, which hast shewed me great and sore troubles, [y]shalt quicken me again, and shalt bring me up again from the depths of the earth.

21 Thou shalt increase my greatness, and comfort me on every side.

22 I will also praise thee †[z]with the psaltery, *even* thy truth, O my God: unto thee will I sing with the harp, O thou [a]Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto thee; and [b]my soul, which thou hast redeemed.

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[p] Num. 16. 33.
[q] Ps. 63. 3.
[r] Ps. 25. 16. & 86. 16.
[s] Ps. 27. 9. & 102. 2.
† Heb. *make haste to hear me.*
[t] Ps. 22. 6, 7. Isa. 53. 3. Heb. 12. 2.
[u] Ps. 142. 4. Isa. 63. 5.
† Heb. *to lament* with me.
[x] Job 16. 2.
[y] Matt. 27. 34, 48. Mark 15. 23. John 19. 29.
[z] Rom. 11. 9, 10.
[a] Isa. 6. 9, 10. John 12. 39, 40. Rom. 11. 10. 2 Cor. 3. 14.
[b] 1 Thess. 2. 16.
[c] Matt. 23. 38. Acts 1. 20.
† Heb. *their palace.*
† Heb. *let there not be a dweller.*
[d] See 2 Chron. 28. 9. Zech. 1. 15.
[e] Isa. 53. 4.
† Heb. *thy wounded.*
[f] Rom. 1. 28.
‖ Or, *punishment of iniquity.*
[g] Isa. 26. 10. Rom. 9. 31.
[h] Ex. 32. 32. Phil. 4. 3. Rev. 3. 5. & 13. 8.
[i] Ezek. 1. 39. Luke 10. 20. Heb. 12. 23.
[k] Ps. 28. 7.
[l] Ps. 50. 13, 14, 23.
[m] Ps. 34. 2.
‖ Or, *meek.*
[n] Ps. 22. 26.
[o] Ephes. 3. 1.
[p] Ps. 96. 11. & 148. 1. Isa. 44. 23. & 49. 13.
[q] Isa. 55. 12.
† Heb. *creepeth.*
[r] Ps. 51. 18. Isa. 44. 26.
[s] Ps. 102. 28.

* Ps. 38, title.

[a] Ps. 40. 13, &c. & 71. 12.
† Heb. *to my help.*
[b] Ps. 35. 4, 26. & 71. 13.

[c] Ps. 40. 15.

1023.

[a] Ps. 25. 2, 3. & 31. 1.

[b] Ps. 31. 1.
[c] Ps. 17. 6.
[d] Ps. 31. 2, 3.
† Heb. *Be thou to me for a rock of habitation.*
[e] Ps. 44. 4.
[f] Ps. 140. 1, 4.
[g] Jer. 17. 7, 17.
[h] Ps. 22. 9, 10. Isa. 46. 3.
[i] Isa. 8. 18. Zech. 3. 8. 1 Cor. 4. 9.
[k] Ps. 35. 28.
[l] ver. 18.
† Heb. *watch*, or, *observe.*
[m] 2 Sam. 17. 1. Matt. 27. 1.
[n] Ps. 22. 11, 19. & 35. 22. & 38. 21, 22.
[o] Ps. 70. 1.
[p] ver. 24. Ps. 35. 4, 26. & 40. 14. & 70. 2.
[q] ver. 8, 24. Ps. 35. 28.
[r] Ps. 40. 5. & 139. 17, 18.
[s] ver. 9.
† Heb. *unto old age and gray hairs.*
† Heb. *thine arm.*
[t] Ps. 57. 10.
[u] Ps. 35. 10. & 86. 8. & 89. 6, 8.
[x] Ps. 60. 3.
[y] Hos. 6. 1, 2.
† Heb. *with the instrument of psaltery.*
[z] Ps. 92. 1, 2. 3, & 150. 3.
[a] 2 Kings 19. 22. Isa. 60. 9.
[b] Ps. 103. 4.

24 [c]My tongue also shall talk of thy righteousness all the day long: for [d]they are confounded, for they are brought unto shame, that seek my hurt.

PSALM LXXII.

David praying for Solomon, sheweth the goodness and glory of his kingdom, in type, and of Christ's in truth.

¶ *A Psalm* ‖ * for Solomon.

GIVE the king thy judgments, O God, and thy righteousness unto the king's son.

2 [a]He shall judge thy people with righteousness, and thy poor with judgment.

3 [b]The mountains shall bring peace to the people, and the little hills, by righteousness.

4 [c]He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

5 They shall fear thee [d]as long as the sun and moon endure, throughout all generations.

6 [e]He shall come down like rain upon the mown grass: as showers *that* water the earth.

7 In his days shall the righteous flourish: [f]and abundance of peace †so long as the moon endureth.

8 [g]He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9 [h]They that dwell in the wilderness shall bow before him; [i]and his enemies shall lick the dust.

10 [k]The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 [l]Yea, all kings shall fall down before him: all nations shall serve him.

12 For he [m]shall deliver the needy when he crieth; the poor also, and *him* that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and [n]precious shall their blood be in his sight.

15 And he shall live, and to him †shall be given of the gold of Sheba: prayer also shall be made for him continually; *and* daily shall he be praised.

16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: [o]and *they* of the city shall flourish like grass of the earth.

17 [p]His name †shall endure for ever: †his name shall be continued as long as the sun: and [q]*men* shall be blessed in him: [r]all nations shall call him blessed.

18 [s]Blessed *be* the LORD God, the God of Israel, [t]who only doeth wondrous things.

19 And [u]blessed *be* his glorious name for ever: [x]and let the whole earth be filled *with* his glory; Amen, and Amen.

20 The prayers of David the son of Jesse are ended.

PSALM LXXIII.

Knowledge of God's purposes in destroying of the wicked, and sustaining the righteous.

¶ ‖ A Psalm of *Asaph.

TRULY ‖ God *is* good to Israel, *even* to such as are †of a clean heart.

2 But as for me, my feet were almost gone; my steps had well nigh slipped.

3 [a]For I was envious at the foolish, *when* I saw the prosperity of the wicked.

[c] ver. 8, 15.
[d] ver. 13.
‖ Or, *of.*
* Ps. 127, title. 1015.
[a] Isa. 11. 2, 3, 4. & 32. 1.
[b] Ps. 85. 10. Isa. 32. 17. & 52. 7.
[c] Isa. 11. 4.
[d] ver. 7, 17. Ps. 89. 36, 37.
[e] 2 Sam. 23. 4. Hos. 6. 3.
[f] Isa. 2. 4. Dan. 2. 44. Luke 1. 33.
† Heb. *till* there be *no moon.*
[g] See Ex. 23. 31.
[h] 1 Kings 4. 21, 24. Ps. 2. 8. & 80. 11. & 89. 25. Zech. 9. 10.
[i] Ps. 74. 14.
[k] Isa. 49. 23. Mic. 7. 17.
[l] 2 Chron. 9. 21. Ps. 45. 12. & 68. 29. Isa. 49. 7. & 60. 6, 9.
[m] Isa. 49. 22, 23.
[n] Job 29. 12.
[n] Ps. 116. 15.
† Heb. one *shall give.*
[o] 1 Kings 4. 20.
[p] Ps. 89. 36.
† Heb *shall be.*
† Heb. *shall be as a son to continue his father's name for ever.*
[q] Gen. 12. 3. & 22. 18. Jer. 4. 2.
[r] Luke 1. 48.
[s] 1 Chron. 29. 10. Ps. 41. 13. & 106. 48.
[t] Ex. 15. 11. Ps. 77. 14. & 136. 4.
[u] Neh. 9. 5.
[x] Num. 14. 21. Zech. 14. 9.
‖ Or, *A Psalm for Asaph.*
* Ps. 50, title.
‖ Or, *Yet.*
† Heb. *clean of heart.*
[a] Job 21. 7. Ps. 37. 1. Jer. 12. 1.
† Heb. *fat.*
[b] Job 21. 6.
† Heb. *in the trouble of* other *men*
† Heb. *with.*
[c] So Ps. 109. 18.
[d] Job 15. 27. Ps. 17. 10. & 119. 70. Jer. 5. 28.
† Heb. *they pass the thoughts of the heart.*
[e] Ps. 53. 1.
[f] Hos. 7. 16.
[g] 2 Pet. 2. 18. Jude 16.
[h] Rev. 13. 6.
[i] Ps. 75. 8.
[k] Job 22. 13. Ps. 10. 11. & 94. 7.
[l] ver. 3.
[m] Job 21. 15. & 34. 9. & 35. 3. Mal. 3. 14.
[n] Ps. 26. 6.
† Heb. *my chastisement* was.
[o] Eccl. 8. 17.
† Heb. *it* was *labour in mine eyes.*
[p] Ps. 77. 13.
[q] Ps. 37. 38.
[r] Ps. 35. 6.
[s] Job 20. 8. Ps. 90. 5. Isa. 29. 7, 8.
[t] Ps. 78. 65.
[u] ver. 3.
[x] Ps. 92. 6. Prov. 30. 2.
† Heb. *I knew not.*
† Heb. *with thee.*
[y] Ps. 32. 8. Isa. 58. 8.
[z] Phil 3. 8.
[a] Ps. 84. 2. & 119. 81.
† Heb. *rock.*
[b] Ps. 16. 5. & 119. 57.
[c] Ps. 119. 155.
[d] Ex. 34. 15. Num. 15. 39. Jam. 4. 4.
[e] Heb. 10. 22.
[f] Ps. 107. 22. & 118. 17.
‖ Or, A Psalm *for Asaph to give instruction.*
[a] Ps. 44. 9, 23. & 60. 1, 10. & 77. 7. Jer. 31. 37. & 33. 24.
[b] Deut. 29. 20.
[c] Ps. 95. 7. & 100. 3.
[d] Ex. 15. 16. Deut. 9. 29.
‖ Or, *tribe.*
[e] Deut. 32. 9. Jer. 10. 16.

4 For *there are* no bands in their death: but their strength *is* †firm.

5 [b]They *are* not †in trouble *as other* men; neither are they plagued †like *other* men.

6 Therefore pride compasseth them about as a chain; violence covereth them [c]*as* a garment.

7 [d]Their eyes stand out with fatness: †they have more than heart could wish.

8 [e]They are corrupt, and [f]speak wickedly *concerning* oppression: they [g]speak loftily.

9 They set their mouth [h]against the heavens, and their tongue walketh through the earth.

10 Therefore his people return hither: [i]and waters of a full *cup* are wrung out to them.

11 And they say, [k]How doth God know? and is there knowledge in the Most High?

12 Behold, these *are* the ungodly, who [l]prosper in the world; they increase *in* riches.

13 [m]Verily I have cleansed my heart *in* vain, and [n]washed my hands in innocency.

14 For all the day long have I been plagued, and †chastened every morning.

15 If I say, I will speak thus; behold, I should offend *against* the generation of thy children.

16 [o]When I thought to know this, †it *was* too painful for me;

17 Until [p]I went into the sanctuary of God: *then* understood I [q]their end.

18 Surely [r]thou didst set them in slippery places: thou castedst them down into destruction.

19 How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.

20 [s]As a dream when *one* awaketh; *so*, O Lord, [t]when thou awakest, thou shalt despise their image.

21 Thus my heart was [u]grieved, and I was pricked in my reins.

22 [x]So foolish *was* I, and †ignorant; I was *as* a beast †before thee.

23 Nevertheless I *am* continually with thee: thou hast holden *me* by my right hand.

24 [y]Thou shalt guide me with thy counsel, and afterward receive me *to* glory.

25 [z]Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire besides thee.

26 [a]My flesh and my heart faileth: *but* God *is* the †strength of my heart, and [b]my portion for ever.

27 For lo, [c]they that are far from thee shall perish: thou hast destroyed all them that [d]go a whoring from thee.

28 But *it is* good for me to [e]draw near to God: I have put my trust in the Lord GOD, that I may [f]declare all thy works.

PSALM LXXIV.

The Prophet complaineth of the desolation of the sanctuary.

¶ ‖ Maschil of Asaph.

O GOD, why hast thou [a]cast *us* off for ever? *why* doth thine anger [b]smoke against [c]the sheep of thy pasture?

2 Remember thy congregation, [d]*which* thou hast purchased of old; the ‖ [e]rod of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt.

3 Lift up thy feet unto the perpetual desolations; *even* all *that* the enemy hath done wickedly in the sanctuary.

4 [f]Thine enemies roar in the midst of thy congregations; [g]they set up their ensigns *for* signs.

5 *A man* was famous according as he had lifted up axes upon the thick trees.

6 But now they break down [h]the carved work thereof at once with axes and hammers.

7 [i]†They have cast fire into thy sanctuary, they have defiled [k]*by casting down* the dwelling-place of thy name to the ground.

8 [l]They said in their hearts, Let us †destroy them together: they have burned up all the synagogues of God in the land.

9 We see not our signs: [m]*there is* no more any prophet: neither *is there* among us any that knoweth how long.

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 [n]Why withdrawest thou thy hand, even thy right hand? pluck *it* out of thy bosom.

12 For [o]God *is* my King of old, working salvation in the midst of the earth.

13 [p]Thou didst †divide the sea by thy strength: [q]thou brakest the heads of the ‖dragons in the waters.

14 Thou brakest the heads of leviathan in pieces, *and* gavest him [r]*to be* meat [s]to the people inhabiting the wilderness.

15 [t]Thou didst cleave the fountain and the flood: [u]thou driedst up †mighty rivers.

16 The day *is* thine, the night also *is* thine: [x]thou hast prepared the light and the sun.

17 Thou hast [y]set all the borders of the earth: [z]thou hast †made summer and winter.

18 [a]Remember this, *that* the enemy hath reproached, O LORD, and *that* [b]the foolish people have blasphemed thy name.

19 O deliver not the soul [c]of thy turtle-dove unto the multitude *of the wicked:* [d]forget not the congregation of thy poor for ever.

20 [e]Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause: [f]remember how the foolish man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee †increaseth continually.

PSALM LXXV.

1 The Prophet praiseth God. 2 He promiseth to judge uprightly.

¶ To the chief Musician, ‖*Al-taschith. A Psalm *or* Song ‖of Asaph.

UNTO thee, O God, do we give thanks, *unto thee* do we give thanks: for *that* thy name *is* near, thy wondrous works declare.

2 ‖When I shall receive the congregation I will judge uprightly.

3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

4 I said unto the fools, Deal not foolishly; and to the wicked, [a]Lift not up the horn:

5 Lift not up your horn on high: speak *not* with a stiff neck.

6 For promotion *cometh* neither from the east, nor from the west, nor from the †south.

7 But [b]God *is* the judge: [c]he putteth down one, and setteth up another.

8 For [d]in the hand of the LORD *there is* a cup, and the wine is red; it is [e]full of mixture, and he poureth out of the same: [f]but the dregs thereof, all the wicked of the earth shall wring *them* out, *and* drink *them.*

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 [g]All the horns of the wicked also will I cut off; *but* [h]the horns of the righteous shall be exalted.

PSALM LXXVI.

A declaration of God's majesty in the church.

¶To the chief Musician on Neginoth. A Psalm *or* Song of ‖Asaph.

IN [a]Judah *is* God known: his name *is* great in Israel.

2 In Salem also is his tabernacle, and his dwelling-place in Zion.

3 [b]There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

4 Thou *art* more glorious *and* excellent [c]than the mountains of prey.

5 [d]The stout-hearted are spoiled, [e]they have slept their sleep: and none of the men of might have found their hands.

6 [f]At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

7 Thou, *even* thou, *art* to be feared: and [g]who may stand in thy sight when once thou art angry?

8 [h]Thou didst cause judgment to be heard from heaven; [i]the earth feared and was still,

9 When God [k]arose to judgment, to save all the meek of the earth. Selah.

10 [l]Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

11 [m]Vow, and pay unto the LORD your God: [n]let all that be round about him bring presents †unto him that ought to be feared.

12 He shall cut off the spirit of princes: [o]*he is* terrible to the kings of the earth.

PSALM LXXVII.

The Psalmist sheweth what fierce combat he had with diffidence.

¶To the chief Musician, *to Jeduthun. A Psalm of ‖Asaph.

I [a]CRIED unto God with my voice, *even* unto God with my voice; and he gave ear unto me.

2 [b]In the day of my trouble I [c]sought the LORD: †my sore ran in the night and ceased not: my soul refused to be comforted.

3 I remembered God, and was troubled: I complained, and [d]my spirit was overwhelmed. Selah.

4 Thou holdest mine eyes waking: I am so troubled that I cannot speak.

5 [e]I have considered the days of old, the years of ancient times.

6 I call to remembrance [f]my song in the night:

[f] Lam. 2. 7.
[g] Dan. 6. 27.
† Heb. *desert.*
[h] 1 Kings 6. 18, 29, 32, 35.
[i] 2 Kings 25. 9.
† Heb. *They have sent thy sanctuary into the fire.*
[k] Ps. 89. 39.
[l] Ps. 83. 4.
† Heb. *break.*
[m] 1 Sam. 3. 1. Amos 8. 11.
[n] Lam. 2. 3.
[o] Ps. 44. 4.
[p] Ex. 14. 21.
† Heb. *break.*
[q] Isa. 51. 9, 10. Ezek. 29. 3. & 32. 2.
‖ Or, *whales.*
[r] Num. 14. 9.
[s] Ps. 72. 9.
[t] Ex. 17. 5, 6. Num. 20. 11. Ps. 105. 41. Isa. 48. 21.
[u] Josh. 3. 13, &c.
† Heb. *rivers of strength.*
[x] Gen. 1. 14, &c.
[y] Acts 17. 26.
[z] Gen. 8. 22.
† Heb. *made them.*
[a] ver. 22. Rev. 16. 19.
[b] Ps. 39. 8.
[c] Cant. 2. 14.
[d] Ps. 68. 10.
[e] Gen. 17. 7, 8. Lev. 26. 44, 45. Ps. 106. 45. Jer. 33. 21.
[f] ver. 18. Ps. 89. 51.
† Heb. *ascendeth.* Jonah 1. 2.
‖ Or, *Destroy not.*
* Ps. 57, title.
‖ Or, *for Asaph.*
‖ Or, *When I shall take a set time.*
[a] Zech. 1. 21.
† Heb. *desert.*
[b] Ps. 50. 6. & 58. 11.
[c] 1 Sam. 2. 7. Dan. 2. 21.
[d] Job 21. 20. Ps. 60. 3. Jer. 25. 15. Rev. 14. 10. & 16. 19.
[e] Prov. 23. 30.
[f] Ps. 73. 10.
[g] Ps. 101. 8. Jer. 48. 25.
[h] Ps. 89. 17. & 148. 14.
‖ Or, *for Asaph.*
[a] Ps. 48. 1, &c.
[b] Ps. 46. 9. Ezek. 39. 9.
[c] Ezek. 38. 12, 13. & 39. 4.
[d] Isa. 46. 12.
[e] Ps. 13. 3. Jer. 51. 39.
[f] Ex. 15. 1, 21. Ezek. 39. 20. Nah. 2. 13. Zech. 12. 4.
[g] Nah. 1. 6.
[h] Ezek. 38. 20.
[i] 2 Chron. 20. 29, 30.
[k] Ps. 9. 7, 8, 9. & 72. 4.
[l] See Ex. 9. 16. & 18. 11. Ps. 65. 7.
[m] Eccl. 5. 4, 5, 6.
[n] 2 Chron. 32. 22, 23. Ps. 68. 29. & 89. 7.
† Heb. *to fear.*
[o] Ps. 68. 35.
* Ps. 39, & 62, title.
‖ Or, *for Asaph.*
[a] Ps. 3. 4.
[b] Ps. 50. 15.
[c] Isa. 26. 9, 16.
† Heb. *my hand.*
[d] Ps. 142. 3. & 143. 4.
[e] Deut. 32. 7. Ps. 143. 5. Isa. 51. 9.
[f] Ps. 42. 8.

[g] I commune with mine own heart: and my spirit made diligent search.

7 [h] Will the Lord cast off for ever? and will he [i] be favourable no more?

8 Is his mercy clean gone for ever? doth [k] *his* promise fail †for ever more.

9 Hath God [l] forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

10 And I said, This *is* [m] my infirmity: *but I will remember* the years of the right hand of the Most High.

11 [n] I will remember the works of the LORD: surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk of thy doings.

13 [o] Thy way, O God, *is* in the sanctuary: [p] who *is so* great a God as *our* God!

14 Thou *art* the God that doest wonders: thou hast declared thy strength among the people.

15 [q] Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 [r] The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

17 †The clouds poured out water: the skies sent out a sound: [s] thine arrows also went abroad.

18 The voice of thy thunder *was* in the heaven: [t] the lightnings lightened the world: [u] the earth trembled and shook.

19 [x] Thy way *is* in the sea, and thy path in the great waters, [y] and thy footsteps are not known.

20 [z] Thou leddest thy people like a flock by the hand of Moses and Aaron.

PSALM LXXVIII.

An exhortation both to learn and to preach the law of God.

¶ * ‖Maschil of Asaph.

GIVE [a] ear, O my people, *to* my law: incline your ears to the words of my mouth.

2 [b] I will open my mouth in a parable: I will utter dark sayings of old:

3 [c] Which we have heard and known, and our fathers have told us.

4 [d] We will not hide *them* from their children, [e] shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.

5 For [f] he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, [g] that they should make them known to their children:

6 [h] That the generation to come might know *them, even* the children *which* should be born: *who* should arise and declare *them* to their children:

7 That they might set their hope in God, and not forget the works of God, but keep his commandments:

8 And [i] might not be as their fathers, [k] a stubborn and rebellious generation; a generation †[l] *that* set not their heart aright, and whose spirit was not steadfast with God.

9 The children of Ephraim, *being* armed, *and* †carrying bows, turned back in the day of battle.

10 [m] They kept not the covenant of God, and refused to walk in his law;

11 And [n] forgat his works, and his wonders that he had shewed them.

12 [o] Marvellous things did he in the sight of their fathers, in the land of Egypt, [p] *in* the field of Zoan.

13 [q] He divided the sea, and caused them to pass through; and [r] he made the waters to stand as an heap.

14 [s] In the day-time also he led them with a cloud, and all the night with a light of fire.

15 [t] He clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths.

16 He brought [u] streams also out of the rock, and caused waters to run down like rivers.

17 And they sinned yet more against him by [x] provoking the Most High in the wilderness.

18 And [y] they tempted God in their heart by asking meat for their lust.

19 [z] Yea, they spake against God; they said, Can God †furnish a table in the wilderness?

20 [a] Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the LORD heard *this*, and [b] was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;

22 Because they [c] believed not in God, and trusted not in his salvation:

23 Though he had commanded the clouds from above, [d] and opened the doors of heaven.

24 [e] And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 ‖Man did eat angels' food: he sent them meat to the full.

26 [f] He caused an east wind †to blow in the heaven: and by his power he brought in the south wind.

27 He rained flesh also upon them as dust, and †feathered fowls like as the sand of the sea:

28 And he let *it* fall in the midst of their camp, round about their habitations.

29 [g] So they did eat, and were well filled: for he gave them their own desire.

30 They were not estranged from their lust: but [h] while their meat *was* yet in their mouths,

31 The wrath of God came upon them, and slew the fattest of them, and †smote down the ‖chosen *men* of Israel.

32 For all this [i] they sinned still, and [k] believed not for his wondrous works.

33 [l] Therefore their days did he consume in vanity, and their years in trouble.

34 [m] When he slew them, then they sought him: and they returned and inquired early after God.

35 And they remembered that [n] God *was* their Rock, and the high God [o] their Redeemer.

36 Nevertheless they did [p] flatter him with their mouth, and they lied unto him with their tongues.

37 For [q] their heart was not right with him, neither were they steadfast in his covenant.

38 [r] But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time [s] turned he his anger away, [t] and did not stir up all his wrath.

[g] Ps. 4. 4.
[h] Ps. 74. 1.
[i] Ps. 85. 1.
[k] Rom. 9. 6.
† Heb. *to generation and generation.*
[l] Isa. 49. 15.
[m] Ps. 31. 22.
[n] Ps. 143. 5.
[o] Ps. 73. 17.
[p] Ex. 15. 11.
[q] Ex. 6. 6. Deut. 9. 29.
[r] Ex. 14. 21. Josh. 3. 15, 16. Ps. 114. 3. Hab. 3. 8, &c.
† Heb. *The clouds were poured forth with water.*
[s] 2 Sam. 22. 15. Hab. 3. 11.
[t] Ps. 97. 4.
[u] 2 Sam. 22. 8.
[x] Hab. 3. 15.
[y] Ex. 14. 28.
[z] Ex. 13. 21. & 14. 19. Ps. 78. 52. & 80. 1. Isa. 63. 11, 12. Hos. 12. 13.
* Ps. 74, title.
‖ Or, A Psalm *for Asaph to give instruction.*
[a] Isa. 51. 4.
[b] Ps. 49. 4. Matt. 13. 35.
[c] Ps. 44. 1.
[d] Deut. 4. 9. & 6. 7. Joel 1. 3.
[e] Ex. 12. 26, 27. & 13. 8, 14. Josh. 4. 6, 7.
[f] Ps. 147. 19.
[g] Deut. 4. 9. & 6. 7. & 11. 19.
[h] Ps. 102. 18.
[i] 2 Kings 17. 14. Ezek. 20. 18.
[k] Ex. 32. 9 & 33. 3. & 34. 9. Deut. 9. 6, 13. & 31. 27. Ps. 68. 6.
† Heb. that *prepared not their heart.*
[l] ver. 37. 2 Chron. 20. 33.
† Heb. *throwing forth.*
[m] 2 Kings 17. 15.
[n] Ps. 106. 13.
[o] Ex. 7, & 8, & 9, & 10, & 11, & 12. [p] Gen. 32. 3. Num. 13. 22. ver. 43. Isa. 19. 11, 13. Ezek. 30. 14.
[q] Ex. 14. 21.
[r] Ex. 15. 8. Ps. 33. 7.
[s] Ex. 13. 21. & 14. 24. Ps. 105. 39.
[t] Ex. 17. 6. Num. 20. 11. Ps. 105. 41. 1 Cor. 10. 4.
[u] Deut. 9. 21. Ps. 105. 41.
[x] Deut. 9. 22. Ps. 95. 8. Heb. 3. 16.
[y] Ex. 16. 2.
[z] Num. 11. 4.
† Heb. *order.*
[a] Ex. 17. 6. Num. 20. 11.
[b] Num. 11. 1, 10.
[c] Heb. 3. 18. Jude 5.
[d] Gen. 7. 11. Mal. 3. 10.
[e] Ex. 16. 4, 14. Ps. 105. 40. John 6. 31. 1 Cor. 10. 3.
‖ Or, *Every one did eat the bread of the mighty.* Ps. 103. 20.
[f] Num. 11. 31.
† Heb. *to go*
† Heb. *fowl of wing.*
[g] Num. 11. 20.
[h] Num. 11. 33.
† Heb. *made to bow.*
‖ Or, *young men.*
[i] Num. 14, & 16, & 17.
[k] ver. 22.
[l] Num. 14. 29, 35. & 26. 64, 65.
[m] See Hos. 5. 15.
[n] Deut. 32. 4, 15, 31.
[o] Ex. 15. 13. Deut. 7. 8. Isa. 41. 14. & 44. 6. & 63. 9.
[p] Ezek. 33. 31.
[q] ver. 8.
[r] Num. 14. 18, 20.
[s] Isa. 48. 9.
[t] 2 Kings 21. 29.

39 For [u]he remembered [x]that they *were but* flesh; [y]a wind that passeth away, and cometh not again.

40 How oft did they ||[z]provoke him in the wilderness, *and* grieve him in the desert!

41 Yea, [a]they turned back and tempted God, and [b]limited the Holy One of Israel.

42 They remembered not his hand, *nor* the day when he delivered them ||from the enemy.

43 How [c]he had †wrought his signs in Egypt, and his wonders in the field of Zoan:

44 [d]And had turned their rivers into blood: and their floods, that they could not drink.

45 [e]He sent divers sorts of flies among them, which devoured them; and [f]frogs which destroyed them.

46 [g]He gave also their increase unto the caterpillar, and their labour unto the locust.

47 [h]He †destroyed their vines with hail, and their sycamore-trees with ||frost.

48 [i]†He gave up their cattle also to the hail, and their flocks to ||hot thunder-bolts.

49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels *among them*.

50 †He made a way to his anger; he spared not their soul from death, but gave ||their life over to the pestilence;

51 [k]And smote all the first-born in Egypt; the chief of *their* strength in [l]the tabernacles of Ham:

52 But [m]made his own people to go forth like sheep, and guided them in the wilderness like a flock.

53 And he [n]led them on safely, so that they feared not: but the sea [o]†overwhelmed their enemies.

54 And he brought them to the border of his [p]sanctuary, *even to* this mountain, [q]*which* his right hand had purchased.

55 [r]He cast out the heathen also before them, and [s]divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

56 [t]Yet they tempted and provoked the most high God, and kept not his testimonies:

57 But [u]turned back, and dealt unfaithfully like their fathers: they were turned aside [x]like a deceitful bow.

58 [y]For they provoked him to anger with their [z]high places, and moved him to jealousy with their graven images.

59 When God heard *this*, he was wroth, and greatly abhorred Israel:

60 [a]So that he forsook the tabernacle of Shiloh, the tent *which* he placed among men;

61 [b]And delivered his strength into captivity, and his glory into the enemy's hand.

62 [c]He gave his people over also unto the sword; and was wroth with his inheritance.

63 The fire consumed their young men; and [d]their maidens were not †given to marriage.

64 [e]Their priests fell by the sword; and [f]their widows made no lamentation.

65 Then the LORD [g]awaked as one out of sleep, *and* [h]like a mighty man that shouteth by reason of wine.

66 And [i]he smote his enemies in the hinder parts: he put them to a perpetual reproach.

67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Judah, the mount Zion [k]which he loved.

69 And he [l]built his sanctuary like high *palaces*, like the earth which he hath †established for ever.

70 [m]He chose David also his servant, and took him from the sheepfolds:

71 †From following the [n]ewes great with young he brought him [o]to feed Jacob his people, and Israel his inheritance.

72 So he fed them according to the [p]integrity of his heart; and guided them by the skilfulness of his hands.

PSALM LXXIX.

The Psalmist complaineth of the desolation of Jerusalem.

¶ A Psalm ||of Asaph.

O GOD, the heathen are come into [a]thine inheritance; [b]thy holy temple have they defiled; [c]they have laid Jerusalem on heaps.

2 [d]The dead bodies of thy servants have they given *to be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem; [e]and *there was* none to bury *them*.

4 [f]We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

5 [g]How long, LORD? wilt thou be angry for ever? shall thy [h]jealousy burn like fire?

6 [i]Pour out thy wrath upon the heathen that have [k]not known thee, and upon the kingdoms that have [l]not called upon thy name.

7 For they have devoured Jacob, and laid waste his dwelling-place.

8 [m]O remember not against us ||former iniquities: let thy tender mercies speedily prevent us: for we are [n]brought very low.

9 [o]Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, [p]for thy name's sake.

10 [q]Wherefore should the heathen say, Where *is* their God? let him be known among the heathen in our sight *by* the †revenging of the blood of thy servants *which is* shed:

11 Let [r]the sighing of the prisoner come before thee; according to the greatness of †thy power †preserve thou those that are appointed to die;

12 And render unto our neighbours [s]seven-fold into their bosom [t]their reproach, wherewith they have reproached thee, O Lord.

13 So [u]we thy people and sheep of thy pasture will give thee thanks forever: [x]we will shew forth thy praise †to all generations.

PSALM LXXX.

The Psalmist complaineth of the miseries of the church.

¶ To the chief Musician *upon Shoshannim-eduth. A Psalm ||of Asaph.

GIVE ear, O Shepherd of Israel, thou that leadest Joseph [a]like a flock; [b]thou that dwellest *between* the cherubims, [c]shine forth.

2 [d]Before Ephraim and Benjamin and Manasseh stir up thy strength, and †come *and* save us.

[u] Ps. 103. 14, 16.
[x] Gen. 6. 3. John 3. 6.
[y] Job 7. 7, 16. Jam. 4. 14.
|| Or, *rebel against him.*
[z] ver. 17. Ps. 95. 9, 10. Isa. 7. 13. & 63. 10. Ephes. 4. 30. Heb. 3. 16, 17.
[a] Num. 14. 22. Deut. 6. 16.
[b] ver. 20.
|| Or, *from affliction.*
[c] ver. 12. Ps. 105. 27, &c.
† Heb. *set.*
[d] Ex. 7. 20. Ps. 105. 29.
[e] Ex. 8. 24. Ps. 105. 31.
[f] Ex. 8. 6. Ps. 105. 36.
[g] Ex. 10. 13, 15. Ps. 105. 34, 35.
[h] Ex. 9. 23, 25. Ps. 105. 33.
† Heb. *killed.*
|| Or, *great hail-stones.*
[i] Ex. 9. 23, 24, 25. Ps. 105. 32.
† Heb. *He shut up.*
|| Or, *lightnings.*
† Heb. *He weighed a path.*
|| Or, *their beasts to the murrain,* Ex. 9. 3, 6.
[k] Ex. 12. 29. Ps. 105. 36. & 136. 10.
[l] Ps. 106. 22.
[m] Ps. 77. 20.
[n] Ex. 14. 19, 20.
[o] Ex. 14. 27, 28. & 15. 10.
† Heb. *covered.*
[p] Ex. 15. 17.
[q] Ps. 44. 3.
[r] Ps. 44. 2.
[s] Josh. 13. 7. & 19. 51. Ps. 136. 21, 22.
[t] Judg. 2. 11, 12.
[u] ver. 41. Ezek. 20. 27, 28.
[x] Hos. 7. 16.
[y] Deut. 32. 16, 21. Judg. 2. 12, 20. Ezek. 20. 28.
[z] Deut. 12. 2, 4. 1 Kings 11. 7. & 12, 31.
[a] 1 Sam. 4. 11. Jer. 7. 12, 14. & 26. 6, 9.
[b] Judg. 18. 30.
[c] 1 Sam. 4. 10.
[d] Jer. 7. 34. & 16. 9. & 25. 10.
† Heb. *praised.*
[e] 1 Sam. 4. 11. & 22. 18.
[f] Job 27. 15. Ezek. 24. 23.
[g] Ps. 44. 23.
[h] Isa. 42. 13.
[i] 1 Sam. 5. 6, 12. & 6. 4.
[k] Ps. 87. 2.
[l] 1 Kings 6.
† Heb. *founded.*
[m] 1 Sam. 16. 11, 12. 2 Sam. 7. 8.
† Heb. *from after.*
[n] Gen. 33. 13. Isa. 40. 11.
[o] 2 Sam. 5. 2. 1 Chron. 11. 2.
[p] 1 Kings 9. 4.
|| Or, *for Asaph.*
[a] Ex. 15. 17. Ps. 74. 2.
[b] Ps. 74. 7.
[c] 2 Kings 25. 9, 10. 2 Chron. 36. 19. Mic. 3. 12.
[d] Jer. 7. 33. & 16. 4. & 34. 20.
[e] Ps. 141. 7. Jer. 14. 16. & 16. 4. Rev. 11. 9.
[f] Ps. 44. 13. & 80. 6.
[g] Ps. 74. 1, 9, 10. & 85. 5. & 89. 46.
[h] Zeph. 1. 18. & 3. 8.
[i] Jer. 10. 25. Rev. 16. 1.
[k] Isa. 45. 4, 5. 2 Thess. 1. 8.
[l] Ps. 53. 4.
[m] Isa. 64. 9.
|| Or, *the iniquities of them that were before us.*
[n] Deut. 28. 43. Ps. 142. 6.
[o] 2 Chron. 14. 11.
[p] Jer. 14. 7, 21.
[q] Ps. 42. 10. & 115. 2.
† Heb. *vengeance.*
[r] Ps. 102. 20.
† Heb. *thine arm.*
† Heb. *reserve the children of death.*
[s] Gen. 4. 15. Isa. 65. 6, 7. Jer. 32. 18. Luke 6. 38.
[t] Ps. 74. 18, 22. & 95. 7.
[u] Ps. 74. 1. & 100. 3.
[x] Isa. 43. 21.
† Heb. *to generation and generation.*
* Ps. 45, & 69, title.
|| Or, *for Asaph.*
[a] Ps. 77. 20.
[b] Ex. 25. 20, 22. 1 Sam. 4. 4. 2 Sam. 6. 2. Ps. 99. 1.
[c] Deut. 33. 2. Ps. 50. 2. & 94. 1.
[d] Num. 2. 18–23.
† Heb. *come for salvation to us.*

3 [e]Turn us again, O God, [f]and cause thy face to shine; and we shall be saved.

4 O LORD God of hosts, how long †wilt thou be angry against the prayer of thy people?

5 [g]Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

6 [h]Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.

7 [i]Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

8 Thou hast brought [k]a vine out of Egypt: [l]thou hast cast out the heathen and planted it.

9 Thou [m]preparedst *room* before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof *were like* †the goodly cedars.

11 She sent out her boughs unto the sea, and her branches [n]unto the river.

12 Why hast thou *then* [o]broken down her hedges, so that all they which pass by the way do pluck her?

13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts: [p]look down from heaven, and behold, and visit this vine;

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madest [q]strong for thyself.

16 *It is* burned with fire, *it is* cut down: [r]they perish at the rebuke of thy countenance.

17 [s]Let thy hand be upon the man of thy right hand, upon the son of man *whom* thou madest strong for thyself.

18 So will not we go back from thee: quicken us, and we will call upon thy name.

19 [t]Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

PSALM LXXXI.

An exhortation to a solemn praising of God.

¶ To the chief Musician *upon Gittith. *A Psalm* of ‖Asaph.

SING aloud unto God our strength: make a joyful noise unto the God of Jacob.

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast-day.

4 For [a]this *was* a statute for Israel, *and* a law of the God of Jacob.

5 This he ordained in Joseph *for* a testimony, when he went out ‖through the land of Egypt: [b]*where* I heard a language *that* I understood not.

6 [c]I removed his shoulder from the burden: his hands †were delivered [d]from the pots.

7 [e]Thou calledst in trouble, and I delivered thee; [f]I answered thee in the secret place of thunder: I [g]proved thee at the waters of ‖Meribah. Selah.

8 [h]Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

9 [i]There shall no [k]strange god be in thee; neither shalt thou worship any strange god.

10 [l]I *am* the LORD thy God which brought thee out of the land of Egypt: [m]open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice; and Israel would [n]none of me.

12 [o]So I gave them up ‖unto their own hearts' lust: *and* they walked in their own counsels.

13 [p]Oh that my people had hearkened unto me, *and* Israel had walked in my ways!

14 I should soon have subdued their enemies, and turned my hand against their adversaries.

15 [q]The haters of the LORD should have ‖†submitted themselves unto him: but their time should have endured for ever.

16 He should [r]have fed them also †with the finest of the wheat: and with honey [s]out of the rock should I have satisfied thee.

PSALM LXXXII.

The Psalmist, having exhorted the judges, prayeth to God.

¶ A Psalm ‖of Asaph.

GOD [a]standeth in the congregation of the mighty; he judgeth among [b]the gods.

2 How long will ye judge unjustly, and [c]accept the persons of the wicked? Selah.

3 †Defend the poor and fatherless: [d]do justice to the afflicted and needy.

4 [e]Deliver the poor and needy: rid *them* out of the hand of the wicked.

5 They [f]know not, neither will they understand; they walk on in darkness: [g]all the foundations of the earth are †out of course.

6 [h]I have said, Ye *are* gods; and all of you *are* children of the Most High.

7 But [i]ye shall die like men, and fall like one of the princes.

8 [k]Arise, O God, judge the earth: [l]for thou shalt inherit all nations.

PSALM LXXXIII.

A prayer against them that oppress the church.

¶ A Song *or* Psalm ‖of Asaph.

KEEP [a]not thou silence, O God: hold not thy peace, and be not still, O God.

2 For lo, [b]thine enemies make a tumult; and they that [c]hate thee have lifted up the head.

3 They have taken crafty counsel against thy people, and consulted [d]against thy hidden ones.

4 They have said, Come, and [e]let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance.

5 For they have consulted together with one †consent: they are confederate against thee:

6 [f]The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

7 Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;

8 Assur also is joined with them: †they have holpen the children of Lot. Selah.

9 Do unto them as *unto* the [g]Midianites; as *to* [h]Sisera, as *to* Jabin, at the brook of Kison:

10 *Which* perished at En-dor: [i]they became *as* dung for the earth.

11 Make their nobles like [k]Oreb, and like Zeeb: yea, all their princes as [l]Zebah, and as Zalmunna:

12 Who said, Let us take to ourselves the houses of God in possession.

[e] ver. 7, 19. Lam. 5.21.
[f] Num. 6. 25. Ps. 4. 6. & 67. 1.
† Heb. *wilt thou smoke,* Ps. 74. 1.
[g] Ps. 42. 3. & 102. 9. Isa. 30. 20.
[h] Ps.44.13. & 79. 4.
[i] ver. 3, 19.
[k] Isa.5.1,7. Jer. 2. 21. Ezek.15.6. & 17. 6. & 19. 10.
[l] Ps. 44. 2. & 78. 55.
[m] Ex. 23. 28. Josh. 24. 12.
† Heb. *the cedars of God.*
[n] Ps. 72. 8.
[o] Ps. 89.40, 41. Isa. 5. 5. Nah. 2. 2.
[p] Isa.63.15.
[q] Isa. 49. 5.
[r] Ps. 39.11. & 76. 7.
[s] Ps. 89.21.
[t] ver. 3, 7.

[a] Lev. 23. 24. Num. 10. 10.
‖ Or, *against.*
[b] Ps.114. 1.
[c] Isa. 9. 4. & 10. 27.
† Heb. *passed away.*
[d] Ex. 1.14.
[e] Ex. 2. 23. & 14. 10. Ps. 50. 15.
[f] Ex.19.19.
[g] Ex. 17. 6, 7. Num. 20. 13.
‖ Or, *strife.*
[h] Ps. 50. 7.
[i] Ex. 20. 3, 5.
[k] Deut. 32. 12. Isa. 43. 12.
[l] Ex. 20. 2.
[m] Ps. 37. 3, 4. John 15. 7. Eph. 3. 20.
[n] Ex. 32. 1. Deut. 32. 15, 18.
[o] Acts 7.42. & 14. 16. Rom.1. 24, 26.
‖ Or, *to the hardness of their hearts,* or, *imaginations.*
[p] Deut. 5. 29. & 10. 12, 13. & 32. 29. Isa. 48. 18.
[q] Ps.18. 45. Rom.1. 30.
‖ Or, *yielded feigned obedience.* Ps. 18. 44. & 66. 3.
† Heb. *lied.*
[r] Deut. 32. 13, 14. Ps. 147.14.
† Heb. *with the fat of wheat.*
[s] Job 29. 6.

‖ Or, *for Asaph.*
[a] 2 Chron. 19. 6. Eccl. 5. 8.
[b] Ex. 21. 6. & 22. 28.
[c] Deut. 1. 17. 2 Chron. 19. 7. Prov.18. 5.
† Heb. *Judge.*
[d] Jer. 22.3.
[e] Job 29.12. Prov. 24. 11.
[f] Mic. 3.1.
[g] Ps. 11. 3. & 75. 3.
† Heb. *moved.*
[h] Ex. 22. 9, 28. ver. 1. John 10. 34.
[i] Job 21.32. Ps. 49. 12. Ezek. 31. 14.
[k] Mic. 7. 2, 7.
[l] Ps. 2. 8. Rev.11.15.

* Ps. 8, title.
‖ Or, *for Asaph.*

‖ Or, *for Asaph.*
[a] Ps. 28. 1. & 35. 22. & 109. 1.
[b] Ps. 2. 1. Acts 4. 25.
[c] Ps.81. 15.
[d] Ps. 27. 5. & 31. 20.
[e] See Esth. 3. 6, 9.
Jer. 11. 19. & 31. 36.
† Heb. *heart.*
[f] See 2 Chron. 20. 1, 10, 11.

† Heb. *they have been an arm to the children of Lot.*
[g] Num. 31. 7. Judg.7. 22.
[h] Judg. 4. 15, 24. & 5. 21.
[i] 2 Kings 9. 37. Zeph.1.17.
[k] Judg. 7. 25.
[l] Judg. 8. 12, 21.

13 [m]O my God, make them like a wheel; [n]as the stubble before the wind.

14 As the fire burneth a wood, and as the flame [o]setteth the mountains on fire;

15 So persecute them [p]with thy tempest, and make them afraid with thy storm.

16 [q]Fill their faces with shame; that they may seek thy name, O LORD.

17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

18 [r]That *men* may know that thou, whose [s]name alone *is* JEHOVAH, *art* [t]the Most High over all the earth.

PSALM LXXXIV.

The Prophet longeth for the communion of the sanctuary.

¶ To the chief Musician *upon Gittith. A Psalm ‖for the sons of Korah.

HOW [a]amiable *are* thy tabernacles, O LORD of hosts!

2 [b]My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

3 Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O LORD of hosts, my King and my God.

4 [c]Blessed *are* they that dwell in thy house: they will be still praising thee. Selah.

5 Blessed *is* the man whose strength *is* in thee; in whose heart *are* the ways *of them*,

6 *Who* passing through the valley ‖[d]of Baca make it a well; the rain also †filleth the pools.

7 They go ‖[e]from strength to strength, *every one of them* in Zion [f]appeareth before God.

8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 [g]Behold, O God our shield, and look upon the face of thine anointed.

10 For a day in thy courts *is* better than a thousand. †I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

11 For the LORD God *is* a [h]sun and [i]shield: the LORD will give grace and glory; [k]no good *thing* will he withhold from them that walk uprightly.

12 O LORD of hosts, [l]blessed *is* the man that trusteth in thee.

PSALM LXXXV.

The Psalmist prayeth for the continuance of former mercies.

¶ To the chief Musician. A Psalm *‖for the sons of Korah.

LORD, thou hast been ‖favourable unto thy land: thou hast [a]brought back the captivity of Jacob.

2 [b]Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

3 Thou hast taken away all thy wrath: ‖thou hast turned *thyself* from the fierceness of thine anger.

4 [c]Turn us, O God of our salvation, and cause thine anger toward us to cease.

5 [d]Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not [e]revive us again: that thy people may rejoice in thee?

7 Shew us thy mercy, O LORD, and grant us thy salvation.

8 [f]I will hear what God the LORD will speak: for [g]he will speak peace unto his people, and to his saints: but let them not [h]turn again to folly.

9 Surely [i]his salvation *is* nigh them that fear him; [k]that glory may dwell in our land.

10 Mercy and truth are met together; [l]righteousness and peace have kissed *each other*.

11 [m]Truth shall spring out of the earth; and righteousness shall look down from heaven.

12 [n]Yea, the LORD shall give *that which is* good; and [o]our land shall yield her increase.

13 [p]Righteousness shall go before him; and shall set *us* in the way of his steps.

PSALM LXXXVI.

David strengtheneth his prayer by the consciousness of his religion.

¶ ‖A Prayer of David.

BOW down thine ear, O LORD, hear me: for I *am* poor and needy.

2 Preserve my soul; for I *am* ‖holy: O thou my God, save thy servant [a]that trusteth in thee.

3 [b]Be merciful unto me, O Lord: for I cry unto thee ‖daily.

4 Rejoice the soul of thy servant: [c]for unto thee, O Lord, do I lift up my soul.

5 [d]For thou, LORD, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

6 Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.

7 [e]In the day of my trouble I will call upon thee: for thou wilt answer me.

8 [f]Among the gods *there is* none like unto thee, O Lord; [g]neither *are there any works* like unto thy works.

9 [h]All nations whom thou hast made shall come and worship before thee, O LORD; and shall glorify thy name.

10 For thou *art* great, and [i]doest wondrous things: [k]thou *art* God alone.

11 [l]Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.

12 I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.

13 For great *is* thy mercy toward me: and thou hast [m]delivered my soul from the lowest ‖hell.

14 O God, [n]the proud are risen against me, and the assemblies of †violent *men* have sought after my soul; and have not set thee before them.

15 [o]But thou, O Lord, *art* a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth.

16 O [p]turn unto me, and have mercy upon me; give thy strength unto thy servant, and save [q]the son of thine handmaid.

17 Shew me a token for good; that they which hate me may see *it*, and be ashamed: because thou, LORD, hast holpen me, and comforted me.

PSALM LXXXVII.

1 *The nature and glory of the church.* 4 *Its increase.*

¶ A Psalm *or* Song ‖for the sons of Korah.

HIS foundation *is* [a]in the holy mountains.

2 [b]The LORD loveth the gates of Zion more than all the dwellings of Jacob.

[m] Isa. 17. 13, 14.
[n] Ps. 35. 5.
[o] Deut. 33. 22.
[p] Job 9. 17.
[q] Ps. 35. 4, 26.
[r] Ps. 59. 13.
[s] Ex. 6. 3.
[t] Ps. 92. 8.
* Ps. 8, title.
‖ Or, *of.* 1023.
[a] Ps. 27. 4.
[b] Ps. 42. 1, 2. & 63. 1. & 73. 26. & 119. 20.
[c] Ps. 65. 4.
‖ Or, *of mulberry trees make him a well, &c.*
[d] 2 Sam. 5. 22, 23.
† Heb. *covereth.*
‖ Or, *from company to company.*
[e] Prov. 4. 18. 2 Cor. 3. 18.
[f] Deut. 16. 16. Zech. 14. 16.
[g] Gen. 15. 1. ver. 11.
† Heb. *I would choose rather to sit at the threshold.*
[h] Isa. 60. 19.
[i] Gen. 15. 1. ver. 9. Ps. 115. 9, 10, 11. & 119. 114. Prov. 2. 7.
[k] Ps. 35. 9, 10.
[l] Ps. 2. 12.
* Ps. 42, title.
‖ Or, *of.*
‖ Or, *well pleased.* Ps. 77. 7.
[a] Ezra 1. 11. & 2. 1. Ps. 14. 7. Jer. 30. 18. & 31. 23. Ezek. 39. 25. Joel 3. 1.
[b] Ps. 32. 1.
‖ Or, *thou hast turned thine anger from waxing hot.* Deut. 13. 17.
[c] Ps. 80. 7.
[d] Ps. 74. 1. & 79. 5. & 80. 4.
[e] Hab. 3. 2.
[f] Hab. 2. 1.
[g] Zech. 9. 10.
[h] 2 Pet. 2. 20, 21.
[i] Isa. 46. 13.
[k] Zech. 2. 5. John 1. 14.
[l] Ps. 72. 3. Isa. 32. 17. Luke 2. 14.
[m] Isa. 45. 8.
[n] Ps. 84. 11. James 1. 17.
[o] Ps. 67. 6.
[p] Ps. 89. 14.
‖ Or, *A prayer,* being a Psalm *of David.*
‖ Or, *one whom thou favourest.*
[a] Isa. 26. 3.
[b] Ps. 56. 1. & 57. 1.
‖ Or, *all the day.*
[c] Ps. 25. 1. & 143. 8.
[d] ver. 15. Ps. 130. 7. & 145. 9. Joel 2. 13.
[e] Ps. 50. 15.
[f] Ex. 15. 11. Ps. 89. 6.
[g] Deut. 3. 24.
[h] Ps. 22. 31. & 102. 18. Isa. 43. 7. Rev. 15. 4.
[i] Ex. 15. 11. Ps. 72. 18. & 77. 15.
[k] Deut. 6. 3. & 32. 39. Isa 37. 16. & 44. 6. Mark 12. 29. 1 Cor. 8. 4. Eph. 4. 6.
[l] Ps. 25. 4. & 27. 11. & 119. 33. & 143. 8.
[m] Ps. 56. 13. & 116. 8.
‖ Or, *grave.*
[n] Ps. 54. 3.
† Heb. *terrible.*
[o] Ex. 34. 6. Num. 14. 18. Neh. 9. 17. ver. 5. Ps. 103. 8. & 111. 4. & 130. 4, 7. & 145. 8. Joel 2. 13.
[p] Ps. 25. 16. & 69. 16.
[q] Ps. 116. 16.
‖ Or, *of.*
[a] Ps. 48. 1.
[b] Ps. 78. 67, 68.

3 [c]Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of [d]Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this *man* was born there.

5 And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her.

6 [e]The LORD shall count, when he [f]writeth up the people, *that* this *man* was born there. Selah.

7 As well the singers as the players on instruments *shall be there:* all my springs *are* in thee.

PSALM LXXXVIII.

A prayer containing a grievous complaint.

¶ A Song *or* Psalm ‖ for the sons of Korah, to the chief Musician upon Mahalath Leannoth, ‖ Maschil of *Heman the Ezrahite.

O LORD [a]God of my salvation, I have [b]cried day *and* night before thee:

2 Let my prayer come before thee: incline thine ear unto my cry;

3 For my soul is full of troubles: and my life [c]draweth nigh unto the grave.

4 [d]I am counted with them that go down into the pit: [e]I am as a man *that hath* no strength:

5 Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are [f]cut off ‖ from thy hand.

6 Thou hast laid me in the lowest pit, in darkness, in the deeps.

7 Thy wrath lieth hard upon me, and [g]thou hast afflicted *me* with all thy waves. Selah.

8 [h]Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: [i]*I am* shut up, and I cannot come forth.

9 [k]Mine eye mourneth by reason of affliction: LORD, [l]I have called daily upon thee, [m]I have stretched out my hands unto thee.

10 [n]Wilt thou shew wonders to the dead? shall the dead arise *and* praise thee? Selah.

11 Shall thy loving-kindness be declared in the grave? *or* thy faithfulness in destruction?

12 [o]Shall thy wonders be known in the dark? [p]and thy righteousness in the land of forgetfulness?

13 But unto thee have I cried, O LORD; and [q]in the morning shall my prayer prevent thee.

14 LORD, [r]why castest thou off my soul? *why* [s]hidest thou thy face from me?

15 I *am* afflicted and ready to die from *my* youth up: *while* [t]I suffer thy terrors I am distracted.

16 Thy fierce wrath goeth over me; thy terrors have cut me off.

17 They came round about me ‖ daily like water; they [u]compassed me about together.

18 [x]Lover and friend hast thou put far from me, *and* mine acquaintance into darkness.

PSALM LXXXIX.

The Psalmist praiseth God for his covenant and wonderful power.

¶ ‖ Maschil of *Ethan the Ezrahite.

I [a]WILL sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness †to all generations.

2 For I have said, Mercy shall be built up for ever: [b]thy faithfulness shalt thou establish in the very heavens.

3 [c]I have made a covenant with my chosen, I have [d]sworn unto David my servant,

4 [e]Thy seed will I establish for ever, and build up thy throne [f]to all generations. Selah.

5 And [g]the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation [h]of the saints.

6 For [i]who in the heaven can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD?

7 [k]God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.

8 O LORD God of hosts, who *is* a strong LORD [l]like unto thee? or to thy faithfulness round about thee?

9 [m]Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 [n]Thou hast broken ‖ Rahab in pieces, as one that is slain; thou hast scattered thine enemies †with thy strong arm.

11 [o]The heavens *are* thine, the earth also *is* thine: *as for* the world, and the fulness thereof, thou hast founded them.

12 [p]The north and the south thou hast created them: [q]Tabor and [r]Hermon shall rejoice in thy name.

13 Thou hast †a mighty arm: strong is thy hand, *and* high is thy right hand.

14 [s]Justice and judgment *are* the ‖ habitation of thy throne: [t]mercy and truth shall go before thy face.

15 Blessed *is* the people that know the [u]joyful sound: they shall walk, O LORD, in the [x]light of thy countenance.

16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

17 For thou *art* the glory of their strength; [y]and in thy favour our horn shall be exalted.

18 For ‖ the LORD *is* our defence; and the Holy One of Israel *is* our King.

19 Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon *one that is* mighty; I have exalted *one* [z]chosen out of the people.

20 [a]I have found David my servant; with my holy oil have I anointed him:

21 [b]With whom my hand shall be established: mine arm also shall strengthen him.

22 [c]The enemy shall not exact upon him; nor the son of wickedness afflict him.

23 [d]And I will beat down his foes before his face, and plague them that hate him.

24 But [e]my faithfulness and my mercy *shall be* with him: and [f]in my name shall his horn be exalted.

25 [g]I will set his hand also in the sea, and his right hand in the rivers.

26 He shall cry unto me, Thou *art* [h]my Father, my God, and [i]the Rock of my salvation.

27 Also I will make him [k]*my* first-born, [l]higher than the kings of the earth.

28 [m]My mercy will I keep for him for evermore, and [n]my covenant shall stand fast with him.

[c] See Isa. 60.
[d] Ps. 89.10. Isa. 51. 9.
[e] Ps. 22. 30.
[f] Ezek. 13. 9.
‖ Or, *of*.
‖ Or, A Psalm *of Heman the Ezrahite, giving instruction.*
* 1 Kings 4. 31. 1 Chron. 2. 6.
[a] Ps. 27. 9. & 51. 14.
[b] Luke 18. 7.
[c] Ps. 107. 18.
[d] Ps. 28. 1.
[e] Ps. 31. 12.
[f] Isa. 53. 8.
‖ Or, *by thy hand.*
[g] Ps. 42. 7.
[h] Job 19. 13, 19. Ps. 31. 11. & 142. 4.
[i] Lam. 3. 7.
[k] Ps. 38.10.
[l] Ps. 86. 3.
[m] Job 11.13. Ps. 143. 6.
[n] Ps. 6. 5. & 30. 9. & 115.17. & 118.17. Isa. 38. 18.
[o] Job 10.21. Ps. 143. 3.
[p] Ps. 31.12. ver. 5. Eccl. 8. 10. & 9. 5.
[q] Ps. 5. 3. & 119. 147.
[r] Ps. 43. 2.
[s] Job 13. 24. Ps. 13. 1.
[t] Job 6. 4.
‖ Or, *all the day.*
[u] Ps. 22. 16.
[x] Job 19. 13. Ps. 31. 11. & 38. 11.
‖ Or, A Psalm for *Ethan the Ezrahite, to give instruction.*
* 1 Kings 4. 31. 1 Chron. 2. 6.
[a] Ps. 101. 1.
† Heb. *to generation and generation:* So ver. 4. Ps. 119.90.
[b] Ps. 119. 89.
[c] 1 Kings 8. 16. Isa. 42. 1.
[d] 2 Sam. 7. 11, &c. 1 Chron. 17.10,&c. See Jer. 30. 9. Ezek. 34. 23. Hos. 3. 5.
[e] ver. 29, 36.
[f] See ver. 1. Luke 1. 32, 33.
[g] Ps. 19. 1. & 97. 6. Rev. 7. 10, 11, 12.
[h] ver. 7.
[i] Ps. 40. 5. & 71. 19. & 86. 8. & 113. 5.
[k] Ps. 76. 7, 11.
[l] Ex. 15. 11. 1 Sam. 2. 2. Ps. 35. 10. & 71. 19.
[m] Ps. 65. 7. & 93. 3, 4. & 107. 29.
[n] Ex. 14. 26, 27, 28. Ps. 87. 4. Isa. 30. 7. & 51. 9.
‖ Or, *Egypt.*
† Heb. *with the arm of thy strength.*
[o] Gen. 1. 1. 1 Chron. 29. 11. Ps. 24. 1, 2. & 50. 12.
[p] Job 26. 7.
[q] Josh. 19. 22.
[r] Josh. 12. 1.
† Heb. *an arm with might.*
[s] Ps. 97. 2.
‖ Or, *establishment.*
[t] Ps. 85. 13.
[u] Num. 10. 10. & 23. 21. Ps. 98. 6.
[x] Ps. 4. 6. & 44. 3.
[y] ver. 24. Ps. 75. 10. & 92. 10. & 132. 17.
‖ Or, *our shield* is *of the* LORD, *and our king* is *of the Holy One of Israel.* Ps. 47. 9.
[z] ver. 3. 1 Kings 11. 34.
[a] 1 Sam. 16. 1, 12.
[b] Ps. 80. 17.
[c] 2 Sam. 7. 13.
[d] 2 Sam. 7. 9.
[e] Ps. 61. 7.
[f] ver. 17.
[g] Ps. 72. 8. & 80. 11.
[h] 2 Sam. 7. 14. 1 Chron. 22. 10.
[i] 2 Sam. 22. 47.
[k] Ps. 2. 7. Col. 1. 15, 18.
[l] Num. 24. 7.
[m] Isa. 55. 3.
[n] ver. 34.

29 [o]His seed also will I make *to endure* for ever, [p]and his throne [q]as the days of heaven.

30 [r]If his children [s]forsake my law, and walk not in my judgments;

31 If they †break my statutes, and keep not my commandments;

32 Then [t]will I visit their transgression with the rod, and their iniquity with stripes.

33 [u]Nevertheless, my loving-kindness †will I not utterly take from him, nor suffer my faithfulness †to fail.

34 My covenant will I not break, nor alter the thing *that is* gone out of my lips.

35 Once have I sworn [x]by my holiness †that I will not lie unto David.

36 [y]His seed shall endure for ever, and his throne [z]as the sun before me.

37 It shall be established for ever as the moon, and *as* a faithful witness in heaven. Selah.

38 But thou hast [a]cast off and [b]abhorred, thou hast been wroth with thine anointed.

39 Thou hast made void the covenant of thy servant: [c]thou hast profaned his crown *by casting it* to the ground.

40 [d]Thou hast broken down all his hedges: thou hast brought his strong holds to ruin.

41 All that pass by the way spoil him: he is [e]a reproach to his neighbours.

42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou hast made his †glory to cease, and [f]cast his throne down to the ground.

45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah.

46 [g]How long, LORD? wilt thou hide thyself for ever? [h]shall thy wrath burn like fire?

47 [i]Remember how short my time is: wherefore hast thou made all men in vain?

48 [k]What man *is he that* liveth, and shall not [l]see death? shall he deliver his soul from the hand of the grave? Selah.

49 Lord, where *are* thy former loving-kindnesses, *which* thou [m]swarest unto David [n]in thy truth?

50 Remember, Lord, the reproach of thy servants; [o]*how* I do bear in my bosom *the reproach of* all the mighty people;

51 [p]Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.

52 [q]Blessed *be* the LORD for evermore. Amen, and Amen.

PSALM XC.

Moses setteth forth God's providence, and divine chastisements.

¶ ‖ A Prayer *of Moses the man of God.

LORD, [a]thou hast been our dwelling-place †in all generations.

2 [b]Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

3 Thou turnest man to destruction; and sayest, Return, ye children of men.

4 [d]For a thousand years in thy sight *are but* as yesterday ‖when it is past, and *as* a watch in the night.

5 Thou carriest them away as with a flood; [e]they are *as* a sleep; in the morning [f]*they are* like grass *which* ‖groweth up.

6 [g]In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 [h]Thou hast set our iniquities before thee, our [i]secret *sins* in the light of thy countenance.

9 For all our days are †passed away in thy wrath: we spend our years, ‖as a tale *that is told*.

10 †The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

12 [k]So teach *us* to number our days, that we may †apply *our* hearts unto wisdom.

13 Return, O LORD, how long? and let it [l]repent thee concerning thy servants.

14 O satisfy us early with thy mercy; [m]that we may rejoice and be glad all our days.

15 Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

16 Let [n]thy work appear unto thy servants, and thy glory unto their children.

17 [o]And let the beauty of the LORD our God be upon us: and [p]establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

PSALM XCI.

1 The state of the godly. 3 Their safety. 9 Their habitation.

HE [a]that dwelleth in the secret place of the Most High shall †abide [b]under the shadow of the Almighty.

2 [c]I will say of the LORD, *He is* my refuge and my fortress: my God; in him will I trust.

3 Surely [d]he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence.

4 [e]He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler.

5 [f]Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;

6 *Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noon-day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

8 Only [g]with thine eyes shalt thou behold and see the reward of the wicked.

9 Because thou hast made the LORD *which is* [h]my refuge, *even* the Most High, [i]thy habitation;

10 [k]There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 [l]For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in *their* hands, [m]lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and ‖adder,

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[o] ver. 4, 36.
[p] ver. 4. Isa. 9. 7. Jer. 33. 17.
[q] Deut. 11. 21.
[r] 2 Sam. 7. 14.
[s] Ps. 119. 53. Jer. 9. 13.
† Heb. *profane my statutes.*
[t] 2 Sam. 7. 14. 1 Kings 11. 31.
[u] 2 Sam. 7. 13.
† Heb. *I will not make void from him.*
† Heb. *to lie.*
[x] Amos 4. 2.
† Heb. *If I lie.*
[y] 2 Sam. 7. 16. Luke 1. 33. John 12. 34.
[z] ver. 4, 29. Ps. 72. 5, 17. Jer. 33. 20.
[a] 1 Chron. 28. 9. Ps. 44. 9. & 60. 1, 10.
[b] Deut. 32. 19. Ps. 78. 59.
[c] Ps. 74. 7. Lam. 5. 16.
[d] Ps. 80. 12.
[e] Ps. 44. 13. & 79. 4.
† Heb. *brightness.*
[f] ver. 39.
[g] Ps. 79. 5.
[h] Ps. 78. 63.
[i] Job 7. 7. & 10. 9. & 14. 1. Ps. 39. 5. & 119. 84.
[k] Ps. 49. 9.
[l] Heb. 11. 5.
[m] 2 Sam. 7. 15. Isa. 55. 3.
[n] Ps. 54. 5.
[o] Ps. 69. 9, 19.
[p] Ps. 74. 22.
[q] Ps. 41. 13.
‖ Or, *A prayer, being a Psalm of Moses.*
* Deut. 33. 1. Deut. 33. 27. Ezek. 11. 16.
† Heb. *in generation and generation.*
[b] Prov. 8. 25, 26.
[c] Gen. 3. 19. Eccl. 12. 7.
[d] 2 Pet. 3. 8.
‖ Or, *when he hath passed* them.
[e] Ps. 73. 20.
[f] Ps. 103. 15. Isa. 40. 6.
‖ Or, *is changed.*
[g] Ps. 92. 7. Job 14. 2.
[h] Ps. 50. 21. Jer. 16. 17.
[i] Ps. 19. 12.
† Heb. *turned away.*
‖ Or, *as a meditation.*
† Heb. As for *the days of our years, in them* are *seventy years.*
[k] Ps. 39. 4.
† Heb. *cause to come.*
[l] Deut. 32. 36. Ps. 135. 14.
[m] Ps. 85. 6. & 149. 2.
[n] Hab. 3. 2.
[o] Ps. 27. 4.
[p] Isa. 26. 12.
[a] Ps. 27. 5. & 31. 20. & 32. 7.
† Heb. *lodge.*
[b] Ps. 17. 8.
[c] Ps. 142. 5.
[d] Ps. 124. 7.
[e] Ps. 17. 8. & 57. 1. & 61. 4.
[f] Job 5. 19, &c. Ps. 112. 7. & 121. 6. Prov. 3. 23, 24. Isa. 43. 2.
[g] Ps. 37. 34. Mal. 1. 5.
[h] ver. 2.
[i] Ps. 71. 3. & 90. 1.
[k] Prov. 12. 21.
[l] Ps. 34. 7. & 71. 3. Matt. 4. 6. Luke 4. 10, 11. Heb. 1. 14.
[m] Job 5. 23. Ps. 37. 24.
‖ Or, *asp.*

the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath [n]known my name.

15 [o]He shall call upon me, and I will answer him: [p]I *will be* with him in trouble; I will deliver him, and [q]honour him.

16 With †long life will I satisfy him, and shew him my salvation.

PSALM XCII.

The Prophet exhorteth to praise God for his great works.

¶ A Psalm *or* Song for the sabbath-day.

IT *is a* [a]good *thing* to give thanks unto the LORD, and to sing praises unto thy name, O Most High;

2 To [b]shew forth thy loving-kindness in the morning, and thy faithfulness †every night,

3 [c]Upon an instrument of ten strings, and upon the psaltery; ‖upon the harp with †a solemn sound.

4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.

5 [d]O LORD, how great are thy works! *and* [e]thy thoughts are very deep.

6 [f]A brutish man knoweth not; neither doth a fool understand this.

7 When [g]the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever:

8 [h]But thou, LORD, *art most* high for evermore.

9 For lo, thine enemies, O LORD, for lo, thine enemies shall perish; all the workers of iniquity shall [i]be scattered.

10 But [k]my horn shalt thou exalt like *the horn of* an unicorn: I shall be [l]anointed with fresh oil.

11 [m]Mine eye also shall see *my desire* on mine enemies, *and* mine ears shall hear *my desire* of the wicked that rise up against me.

12 [n]The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon.

13 Those that be planted in the house of the LORD shall flourish [o]in the courts of our God.

14 They shall still bring forth fruit in old age; they shall be fat and †flourishing;

15 To shew that the LORD *is* upright: [p]*he is* my rock, and [q]*there is* no unrighteousness in him.

PSALM XCIII.

The majesty, power, and holiness of Christ's kingdom.

THE [a]LORD reigneth, [b]he is clothed with majesty; the LORD is clothed with strength, [c]*wherewith* he hath girded himself: [d]the world also is established, that it cannot be moved.

2 [e]Thy throne *is* established †of old: thou *art* from everlasting.

3 The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

4 [f]The LORD on high *is* mightier than the noise of many waters, *yea, than* the mighty waves of the sea.

5 Thy testimonies are very sure: holiness becometh thine house, O LORD, †for ever.

†Heb. *God of revenges.*
[a] Deut. 32. 35. Nah. 1. 2.
[n] Ps. 9. 10.
[o] Ps. 50. 15.
†Heb. *shine forth.* Ps. 80. 1.
[p] Isa. 43. 2.
[b] Ps. 7. 6.
[q] 1 Sam. 2. 30.
[c] Gen. 18. 25.
†Heb. *length of days.* Prov. 3. 2.
[d] Job 20. 5.
[e] Ps. 31. 18. Jude 15.

[a] Ps. 147. 1.
[f] Ps. 10. 11, 13. & 59. 7.
[b] Ps. 89. 1.
†Heb. *in the nights.*
[g] Ps. 73. 22. & 92. 6.
[c] 1 Chron. 23. 5. Ps. 33. 2.
‖Or, *upon the solemn sound with the harp.*
[h] Ex. 4. 11. Prov. 20. 12.
†Heb. *Higgaion,* Ps. 9. 16.
[i] Job 35. 11. Isa. 28. 26.
[d] Ps. 40. 5. & 139. 17.
[e] Isa. 28. 29. Rom. 11. 33, 34.
[k] 1 Cor. 3. 20.
[f] Ps. 73. 22. & 94. 8.
[g] Job 12. 6. & 21. 7. Ps. 37. 1, 2, 35, 38. Jer. 12. 1, 2. Mal. 3. 15.
[l] Job 5. 17. Prov. 3. 11. 1 Cor. 11. 32. Heb. 12. 5, &c.
[h] Ps. 56. 2. & 83. 18.
[m] 1 Sam. 12. 22. Rom. 11. 1, 2.
[i] Ps. 68. 1. & 89. 10.
[k] Ps. 89. 17, 24.
†Heb. shall be *after it.*
[l] Ps. 23. 5.
[m] Ps. 54. 7. & 59. 10. & 112. 8.
[n] Ps. 124. 1, 2.
‖Or, *quickly.*
[n] Ps. 52. 8. Isa. 65. 22. Hos. 14. 5, 6.
[o] Ps 38. 16.
[o] Ps. 100. 4. & 135. 2.
†Heb. *green.*
[p] Amos 6. 3.
[p] Deut. 32. 4.
[q] Ps. 58. 2. Isa. 10. 1.
[q] Rom. 9. 14.
[r] Matt. 27. 1.
[s] Ex. 23. 7. Prov. 17. 15.
[t] Ps. 59. 9. & 62. 2, 6.
[a] Ps. 96. 10. & 97. 1. & 99. 1. Isa. 52. 7. Rev. 19. 6.
[u] Ps. 7. 16. Prov. 2. 22. & 5. 22.
[b] Ps. 104. 1.
[c] Ps. 65. 6.
[d] Ps. 96. 10.
[e] Ps. 45. 6. Prov. 8. 22, &c.
†Heb. *from then.*
[a] Ps. 100. 1.
[b] Deut. 32. 15. 2 Sam. 22. 47.
[f] Ps. 65. 7. & 89. 9.
†Heb. *prevent his face.*
[c] Ps. 96. 4. & 97. 9. & 135. 5.
†Heb. *to length of days.*

PSALM XCIV.

The Prophet sheweth the blessedness of affliction.

O LORD †God, [a]to whom vengeance belongeth; O God, to whom vengeance belongeth, †shew thyself.

2 [b]Lift up thyself, thou [c]Judge of the earth: render a reward to the proud.

3 LORD, [d]how long shall the wicked, how long shall the wicked triumph?

4 *How long* shall they [e]utter *and* speak hard things? *and* all the workers of iniquity boast themselves?

5 They break in pieces thy people, O LORD, and afflict thine heritage.

6 They slay the widow and the stranger, and murder the fatherless.

7 [f]Yet they say, The LORD shall not see, neither shall the God of Jacob regard *it.*

8 [g]Understand, ye brutish among the people: and *ye* fools, when will ye be wise?

9 [h]He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

10 He that chastiseth the heathen, shall not he correct? he that [i]teacheth man knowledge, *shall not he know?*

11 [k]The LORD knoweth the thoughts of man, that they *are* vanity.

12 [l]Blessed *is* the man whom thou chastenest, O LORD, and teachest him out of thy law;

13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

14 [m]For the LORD will not cast off his people, neither will he forsake his inheritance.

15 But judgment shall return unto righteousness: and all the upright in heart †shall follow it.

16 Who will rise up for me against the evildoers? *or* who will stand up for me against the workers of iniquity?

17 [n]Unless the LORD *had been* my help, my soul had ‖almost dwelt in silence.

18 When I said, [o]My foot slippeth; thy mercy, O LORD, held me up.

19 In the multitude of my thoughts within me thy comforts delight my soul.

20 Shall [p]the throne of iniquity have fellowship with thee, which [q]frameth mischief by a law?

21 [r]They gather themselves together against the soul of the righteous, and [s]condemn the innocent blood.

22 But the LORD is [t]my defence; and my God *is* the rock of my refuge.

23 And [u]he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; *yea,* the LORD our God shall cut them off.

PSALM XCV.

An exhortation to praise God for his goodness.

O COME, let us sing unto the LORD: [a]let us make a joyful noise to [b]the Rock of our salvation.

2 Let us †come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3 For [c]the LORD *is* a great God, and a great King above all gods.

4 †In his hand *are* the deep places of the earth: ‖the strength of the hills *is* his also.

5 †[d]The sea *is* his, and he made it: and his hands formed the dry *land*.

6 O come, let us worship and bow down: let [e]us kneel before the LORD our maker.

7 For he *is* our God; and [f]we *are* the people of his pasture, and the sheep of his hand. [g]To-day if ye will hear his voice,

8 Harden not your heart, [h]as in the †provocation, *and* as *in* the day of temptation in the wilderness:

9 When [i]your fathers tempted me, proved me, and [k]saw my work.

10 [l]Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways:

11 Unto whom [m]I sware in my wrath, †that they should not enter into my rest.

PSALM XCVI.

An exhortation to praise God for his general judgment.

O [a]SING unto the LORD a new song: sing unto the LORD, all the earth.

2 Sing unto the LORD, bless his name; shew forth his salvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For [b]the LORD *is* great, and [c]greatly to be praised: [d]he *is* to be feared above all gods.

5 For [e]all the gods of the nations *are* idols: [f]but the LORD made the heavens.

6 Honour and majesty *are* before him; strength and [g]beauty *are* in his sanctuary.

7 [h]Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

8 Give unto the LORD the glory †*due unto* his name: bring an offering, and come into his courts.

9 O worship the LORD [i]‖in the beauty of holiness: fear before him, all the earth.

10 Say among the heathen *that* [k]the LORD reigneth: the world also shall be established that it shall not be moved: [l]he shall judge the people righteously.

11 [m]Let the heavens rejoice, and let the earth be glad; [n]let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that *is* therein; then shall all the trees of the wood rejoice

13 Before the LORD; for he cometh, for he cometh to judge the earth: [o]he shall judge the world with righteousness, and the people with his truth.

PSALM XCVII.

The church rejoiceth at God's judgments upon idolaters.

THE [a]LORD reigneth; let the earth rejoice; let the †multitude of [b]isles be glad *thereof*.

2 [c]Clouds and darkness *are* round about him; [d]righteousness and judgment *are* the ‖habitation of his throne.

3 [e]A fire goeth before him, and burneth up his enemies round about.

4 [f]His lightnings enlightened the world; the earth saw, and trembled.

5 [g]The hills melted like wax at the presence of the LORD, at the presence of the LORD of the whole earth.

6 [h]The heavens declare his righteousness, and all the people see his glory.

7 [i]Confounded be all they that serve graven images, that boast themselves of idols; [k]worship him, all *ye* gods.

8 Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.

9 For thou, LORD, *art* [l]high above all the earth: [m]thou art exalted far above all gods.

10 Ye that love the LORD, [n]hate evil: [o]he preserveth the souls of his saints; [p]he delivereth them out of the hand of the wicked.

11 [q]Light is sown for the righteous, and gladness for the upright in heart.

12 [r]Rejoice in the LORD, ye righteous, [s]and give thanks ‖at the remembrance of his holiness.

PSALM XCVIII.

The Psalmist exhorteth all to praise God.

¶ A Psalm.

O [a]SING unto the LORD a new song: for [b]he hath done marvellous things: [c]his right hand, and his holy arm, hath gotten him the victory.

2 [d]The LORD hath made known his salvation: [e]his righteousness hath he ‖openly shewed in the sight of the heathen.

3 He hath [f]remembered his mercy and his truth toward the house of Israel: [g]all the ends of the earth have seen the salvation of our God.

4 [h]Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

6 [i]With trumpets and sound of cornet make a joyful noise before the LORD, the King.

7 [k]Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

8 Let the floods [l]clap *their* hands: let the hills be joyful together

9 Before the LORD; [m]for he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity.

PSALM XCIX.

The Prophet setteth forth the kingdom of God in Zion.

THE [a]LORD reigneth; let the people tremble: [b]he sitteth *between* the cherubims; let the earth †be moved.

2 The LORD *is* great in Zion; and he *is* [c]high above all the people.

3 Let them praise [d]thy great and terrible name; *for* it *is* holy.

4 [e]The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.

5 [f]Exalt ye the LORD our God, and worship at his [g]footstool; *for* ‖[h]he *is* holy.

6 [i]Moses and Aaron among his priests, and Samuel among them that call upon his name; they [k]called upon the LORD, and he answered them.

7 [l]He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance *that* he gave them.

8 Thou answeredst them, O LORD our God:

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† Heb. *In whose.*
‖ Or, *the heights of the hills are his.*
† Heb. *Whose the sea is.*
[d] Gen. 1. 9, 10.
[e] 1 Cor. 6. 20.
[f] Ps. 79. 13. & 80. 1. & 100. 3.
[g] Heb. 3. 7, 15. & 4. 7.
[h] Ex. 17. 2, 7. Num. 14. 22, &c. & 20. 13. Deut. 6. 16.
† Heb. *contention.*
[i] Ps. 78. 18, 40, 56. 1 Cor. 10. 9.
[k] Num. 14. 22.
[l] Heb. 3. 10, 17.
[m] Num. 14. 23, 28, 30. Heb. 3. 11, 18. & 4. 3, 5.
† Heb. *if they enter into my rest.*

[a] 1 Chron. 16. 23–33. Ps. 33. 3.
[b] Ps. 145. 3.
[c] Ps. 18. 3.
[d] Ps. 95. 3.
[e] See Jer. 10. 11, 12.
[f] Ps. 115. 15. Isa. 42. 5.
[g] Ps. 29. 2.
[h] Ps. 29. 1, 2.
† Heb. *of his name.*
[i] Ps. 29. 2. & 110. 3.
‖ Or, *in the glorious sanctuary.*
[k] Ps. 93. 1. & 97. 1. Rev. 11. 15 & 19. 6.
[l] ver. 13. Ps. 67. 4. & 98. 9.
[m] Ps. 69. 34.
[n] Ps. 98. 7, &c.
[o] Ps. 67. 4. Rev. 19. 11.

[a] Ps. 96. 10.
† Heb. *many*, or, *great isles.*
[b] Isa. 60. 9.
[c] 1 Kings 8. 12. Ps. 18. 11.
[d] Ps. 89. 14.
‖ Or, *establishment.*
[e] Ps. 18. 8. & 50. 3. Dan. 7. 10. Hab. 3. 5.
[f] Ex. 19. 18. Ps. 77. 18. & 104. 32.
[g] Judg. 5. 5. Mic. 1. 4. Nah. 1. 5.
[h] Ps. 19. 1. & 50. 6.
[i] Ex. 20. 4. Lev. 26. 1. Deut. 5. 8. & 27. 15.
[k] Heb. 1. 6.
[l] Ps. 83. 18.
[m] Ex. 18. 11. Ps. 95. 3. & 96. 4.
[n] Ps. 34. 14. & 37. 27. & 101. 3. Amos 5. 15. Rom. 12. 9.
[o] Ps. 31. 23. & 37. 28. & 145. 20. Prov. 2. 8.
[p] Ps. 37. 39, 40. Dan. 3. 28. & 6. 22, 27.
[q] Job 22. 28. Ps. 112. 4. Prov. 4. 18.
[r] Ps. 33. 1.
[s] Ps. 30. 4.
[t] Or, *to the memorial.*

[a] Ps. 33. 3. & 96. 1. Isa. 42. 10.
[b] Ex. 15. 11. Ps. 77. 14. & 86. 10. & 105. 5. & 136. 4. & 139. 14.
[c] Ex. 15. 6. Isa. 59. 16. & 63. 5.
[d] Isa. 52. 10. Luke 2. 30, 31.
[e] Isa. 62. 2. Rom. 3. 25, 26.
‖ Or, *revealed.*
[f] Luke 1. 54, 55, 72.
[g] Isa. 49. 6. & 52. 10. Luke 2. 30, 31. & 3. 6. Acts 13. 47. & 28. 28.
[h] Ps. 95. 1. & 100. 1.
[i] Num. 10 10. 1 Chron. 15. 28. 2 Chron. 29. 27.
[k] Ps. 96. 11, &c.
[l] Isa. 55. 12.
[m] Ps. 96. 10, 13.

[a] Ps. 93. 1.
[b] Ex. 25. 22 Ps. 18. 10. & 80. 1.
† Heb. *stagger.*
[c] Ps. 97. 9.
[d] Deut. 28. 68. Rev. 15. 4.
[e] Job 36. 5, 6, 7.
[f] ver. 9.
[g] 1 Chron. 28. 2. Ps. 132. 7.
‖ Or, *it is holy.*
[h] Lev. 19. 2.
[i] Jer. 15. 1.
[k] Ex. 14. 15. & 15. 25. 1 Sam. 7. 9. & 12. 18.
[l] Ex. 33. 9.

[m] thou wast a God that forgavest them, though [n] thou tookest vengeance of their inventions.

9 [o] Exalt the LORD our God, and worship at his holy hill; for the LORD our God *is* holy.

PSALM C.

An exhortation to praise God for his power.

¶ * A Psalm of ‖ praise.

MAKE [a] a joyful noise unto the LORD, † all ye lands.

2 Serve the LORD with gladness: come before his presence with singing.

3 Know ye that the LORD he *is* God: [b] *it is* he *that* hath made us, ‖ and not we ourselves; [c] *we are* his people, and the sheep of his pasture.

4 [d] Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.

5 For the LORD *is* good; [e] his mercy *is* everlasting; and his truth *endureth* † to all generations.

PSALM CI.

David maketh a vow and profession of godliness.

¶ A Psalm of David.

I [a] WILL sing of mercy and judgment: unto thee, O LORD, will I sing.

2 I will [b] behave myself wisely in a perfect way: O when wilt thou come unto me? I will [c] walk within my house with a perfect heart.

3 I will set no † wicked thing before mine eyes: [d] I hate the work of them [e] that turn aside; *it* shall not cleave to me.

4 A froward heart shall depart from me: I will not [f] know a wicked *person.*

5 Whoso privily slandereth his neighbour, him will I cut off: [g] him that hath an high look and a proud heart will not I suffer.

6 Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh ‖ in a perfect way, he shall serve me.

7 He that worketh deceit shall not dwell within my house: he that telleth lies † shall not tarry in my sight.

8 I will [h] early destroy all the wicked of the land; that I may cut off all wicked doers [i] from the city of the LORD.

PSALM CII.

The mercies of God are to be recorded.

¶ A prayer ‖ of the afflicted, * when he is overwhelmed, and poureth out his complaint before the LORD.

HEAR my prayer, O LORD, and let my cry [a] come unto thee.

2 [b] Hide not thy face from me in the day *when* I am in trouble; [c] incline thine ear unto me: in the day *when* I call, answer me speedily.

3 [d] For my days are consumed ‖ like smoke, and [e] my bones are burned as an hearth.

4 My heart is smitten, and [f] withered like grass; so that I forget to eat my bread.

5 By reason of the voice of my groaning [g] my bones cleave to my ‖ skin.

6 [h] I am like [i] a pelican of the wilderness: I am like an owl of the desert.

7 I [k] watch, and am as a sparrow [l] alone upon the house-top.

[m] Num. 14. 20. Jer. 46. 28. Zeph. 3. 7.
[n] See Ex. 32. 2, &c. Num. 20. 12, 24. Deut. 9. 20.
[o] ver. 5. Ex. 15. 2. Ps. 34. 3. & 118. 28.
* Ps. 145, title.
‖ Or, *thanksgiving.*
[a] Ps. 95. 1. & 98. 4.
† Heb. *all the earth.*
[b] Ps. 119. 73. & 139. 13, &c. & 149. 2. Eph. 2. 10.
‖ Or, *and his we are.*
[c] Ps. 95. 7. Ezek. 34. 30, 31.
[d] Ps. 66. 13. & 116. 17, 18, 19.
[e] Ps. 136. 1, &c.
† Heb. *to generation and generation.* Ps. 89. 1.*
[a] Ps. 89. 1.
[b] 1 Sam. 18. 14
[c] 1 Kings 9. 4. & 11. 4.
† Heb. *thing of Belial.*
[d] Ps. 97. 10.
[e] Josh. 23. 6. 1 Sam. 12. 20, 21. Ps. 40. 4. & 125. 5.
[f] Matt. 7. 23. 2 Tim. 2. 19.
[g] Ps. 18. 27. Prov. 6. 17.
‖ Or, *perfect in the way.* Ps. 119. 1.
† Heb. *shall not be established.*
[h] Ps. 75. 10. Jer. 21. 12.
[i] Ps. 48. 2, 8.
‖ Or, *for.*
* Ps. 61. 2. & 142. 2.
[a] Ex. 2. 23. 1 Sam. 9. 16. Ps. 18. 6.
[b] Ps. 27. 9. & 69. 17.
[c] Ps. 71. 2. & 88. 2.
[d] Ps. 119. 83. Jam. 4. 14.
‖ Or, (as some read) *into smoke.*
[e] Job 30. 30. Ps. 31. 10. Lam. 1. 13.
[f] Ps. 37. 2. ver. 11.
[g] Job 19. 20. Lam. 4. 8.
‖ Or, *flesh.*
[h] Job 30. 29.
[i] Isa. 34. 11. Zeph. 2. 14.
[k] Ps. 77. 4.
[l] Ps. 38. 11.
[m] Acts 26. 11.
[n] Acts 23. 12.
[o] Ps. 42. 3. & 80. 5.
[p] Ps. 30. 7.
[q] Job 14. 2. Ps. 109. 23. & 144. 4. Eccl. 6. 12.
[r] ver. 4. Isa. 40. 6, 7, 8. Jam. 1. 10.
[s] ver. 26. Ps. 9. 7. Lam. 5. 19.
[t] Ps. 135. 13.
[u] Isa. 60. 10. Zech. 1. 12.
[x] Isa. 40. 2.
[y] Ps. 79. 1.
[z] 1 Kings 8. 43. Ps. 138. 4. Isa. 60. 3.
[a] Isa. 60. 1, 2.
[b] Neh. 1. 6, 11. & 2. 8.
[c] Rom. 15. 4. 1 Cor. 10. 11.
[d] Ps. 22. 31. Isa. 43. 21.
[e] Deut. 26. 15. Ps. 14. 2. & 33. 13, 14.
[f] Ps. 79. 11.
† Heb. *the children of death.*
[g] Ps. 22. 22.
† Heb *afflicted.*
[h] Job 21. 21.
[i] Isa. 38. 10.
[k] Ps. 90. 2. Hab. 1. 12.
[l] Gen. 1. 1. & 2. 1. Heb. 1. 10.
[m] Isa. 34. 4. & 51. 6. & 65. 17. & 66. 22. Rom. 8. 20. 2 Pet. 3. 7, 10, 11, 12.
[n] ver. 12.
† Heb. *stand.*
[o] Mal. 3. 6. Heb. 13. 8. Jam. 1. 17.
[p] Ps. 69. 36.

8 Mine enemies reproach me all the day; *and* they that are [m] mad against me are [n] sworn against me.

9 For I have eaten ashes like bread, and [o] mingled my drink with weeping.

10 Because of thine indignation and thy wrath: for [p] thou hast lifted me up, and cast me down.

11 [q] My days *are* like a shadow that declineth; and [r] I am withered like grass.

12 But [s] thou, O LORD, shalt endure for ever; and thy [t] remembrance unto all generations.

13 Thou shalt arise, *and* [u] have mercy upon Zion; for the time to favour her, yea, the [x] set time, is come.

14 For thy servants take pleasure in [y] her stones, and favour the dust thereof.

15 So the heathen shall [z] fear the name of the LORD; and all the kings of the earth thy glory.

16 When the LORD shall build up Zion, [a] he shall appear in his glory.

17 [b] He will regard the prayer of the destitute, and not despise their prayer.

18 This shall be [c] written for the generation to come; and [d] the people which shall be created shall praise the LORD.

19 For he hath [e] looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

20 [f] To hear the groaning of the prisoner; to loose † those that are appointed to death;

21 To [g] declare the name of the LORD in Zion, and his praise in Jerusalem;

22 When the people are gathered together, and the kingdoms, to serve the LORD.

23 He † weakened my strength in the way; he [h] shortened my days.

24 [i] I said, O my God, take me not away in the midst of my days: [k] thy years *are* throughout all generations.

25 [l] Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands.

26 [m] They shall perish, but [n] thou shalt † endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

27 But [o] thou *art* the same, and thy years shall have no end.

28 [p] The children of thy servants shall continue, and their seed shall be established before thee.

PSALM CIII.

An exhortation to bless God for his mercy.

¶ *A Psalm* of David.

BLESS [a] the LORD, O my soul: and all that is within me, *bless* his holy name.

2 Bless the LORD, O my soul, and forget not all his benefits:

3 [b] Who forgiveth all thine iniquities; who [c] healeth all thy diseases;

4 Who [d] redeemeth thy life from destruction; [e] who crowneth thee with loving-kindness and tender mercies:

5 Who satisfieth thy mouth with good *things; so that* [f] thy youth is renewed like the eagle's.

6 [g] The LORD executeth righteousness and judgment for all that are oppressed.

[a] ver. 22. Ps. 104. 1. & 146. 1.
[b] Ps. 130. 8. Isa. 33. 24. Matt. 9. 2, 6. Mark 2. 5, 10, 11. Luke 7. 47.
[c] Ex. 15. 26. Ps. 147. 3. Jer. 17. 14.
[d] Ps. 34. 22. & 56. 13.
[e] Ps. 5. 12.
[f] Isa. 40. 31.
[g] Ps. 146. 7.

7 [h]He made known his ways unto Moses, his acts unto the children of Israel.

8 [i]The LORD *is* merciful and gracious, slow to anger, and †plenteous in mercy.

9 [k]He will not always chide; neither will he keep *his anger* for ever.

10 [l]He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 [m]For †as the heaven is high above the earth, *so* great is his mercy toward them that fear him.

12 As far as the east is from the west, *so* far hath he [n]removed our transgressions from us.

13 [o]Like as a father pitieth *his* children, *so* the LORD pitieth them that fear him.

14 For he knoweth our frame; [p]he remembereth that we *are* [q]dust.

15 *As for* man, [r]his days *are* as grass: [s]as a flower of the field, so he flourisheth.

16 For the wind passeth over it, and †it is gone; and [t]the place thereof shall know it no more.

17 But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and his righteousness [u]unto children's children;

18 [x]To such as keep his covenant, and to those that remember his commandments to do them.

19 The LORD hath prepared his [y]throne in the heavens; and [z]his kingdom ruleth over all.

20 [a]Bless the LORD, ye his angels, †that excel in strength, that [b]do his commandments, hearkening unto the voice of his word.

21 Bless ye the LORD, all *ye* [c]his hosts; [d]*ye* ministers of his, that do his pleasure.

22 [e]Bless the LORD, all his works, in all places of his dominion: [f]bless the LORD, O my soul.

PSALM CIV.

A meditation upon the mighty power and providence of God.

BLESS [a]the LORD, O my soul. O LORD my God, thou art very great; [b]thou art clothed with honour and majesty:

2 [c]Who coverest *thyself* with light as *with* a garment: [d]who stretchest out the heavens like a curtain:

3 [e]Who layeth the beams of his chambers in the waters: [f]who maketh the clouds his chariot: [g]who walketh upon the wings of the wind:

4 [h]Who maketh his angels spirits; [i]his ministers a flaming fire:

5 †[k]*Who* laid the foundations of the earth, *that* it should not be removed for ever.

6 [l]Thou coveredst it with the deep as *with* a garment: the waters stood above the mountains.

7 [m]At thy rebuke they fled; at the voice of thy thunder they hasted away.

8 ‖[n]They go up by the mountains; they go down by the valleys unto [o]the place which thou hast founded for them.

9 [p]Thou hast set a bound that they may not pass over; [q]that they turn not again to cover the earth.

10 †He sendeth the springs into the valleys, *which* †run among the hills.

11 They give drink to every beast of the field: the wild asses †quench their thirst.

12 By them shall the fowls of the heaven have their habitation, *which* †sing among the branches.

13 [r]He watereth the hills from his chambers: [s]the earth is satisfied with [t]the fruit of thy works.

14 [u]He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth [x]food out of the earth:

15 And [y]wine *that* maketh glad the heart of man, *and* †oil to make *his* face to shine, and bread *which* strengtheneth man's heart.

16 The trees of the LORD are full *of sap;* the cedars of Lebanon, [z]which he hath planted;

17 Where the birds make their nests: *as for* the stork, the fir-trees *are* her house.

18 The high hills *are* a refuge for the wild goats; *and* the rocks for [a]the conies.

19 [b]He appointed the moon for seasons: the sun [c]knoweth his going down.

20 [d]Thou makest darkness, and it is night: wherein †all the beasts of the forest do creep *forth.*

21 [e]The young lions roar after their prey, and seek their meat from God.

22 The sun ariseth, they gather themselves together, and lay them down in their dens.

23 Man goeth forth unto [f]his work and to his labour until the evening.

24 [g]O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

25 *So is* this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts

26 There go the ships: *there is* that [h]leviathan, *whom* thou hast †made to play therein.

27 [i]These wait all upon thee; that thou mayest give *them* their meat in due season.

28 *That* thou givest them, they gather: thou openest thine hand, they are filled with good.

29 Thou hidest thy face, they are troubled: [k]thou takest away their breath, they die, and return to their dust.

30 [l]Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

31 The glory of the LORD †shall endure for ever: the LORD [m]shall rejoice in his works.

32 He looketh on the earth, and it [n]trembleth: [o]he toucheth the hills, and they smoke.

33 [p]I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.

34 My meditation of him shall be sweet: I will be glad in the LORD.

35 Let [q]the sinners be consumed out of the earth, and let the wicked be no more. [r]Bless thou the LORD, O my soul. Praise ye the LORD.

PSALM CV.

An exhortation to praise God, and to seek out his works.

O [a]GIVE thanks unto the LORD; call upon his name: [b]make known his deeds among the people.

2 Sing unto him, sing psalms unto him: [c]talk ye of all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

[h] Ps. 147. 19.
[i] Ex. 34. 6, 7. Num. 14. 18. Deut. 5. 10. Neh. 9. 17. Ps. 86. 15. Jer. 32. 18.
† Heb. *great of mercy.*
[k] Ps. 30. 5. Isa. 57. 16. Jer. 3. 5. Mic. 7. 18.
[l] Ezra 9. 13.
[m] Ps. 57. 10. Eph. 3. 18.
† Heb. *according to the height of the heaven.*
[n] Isa. 43. 25. Mic. 7. 18.
[o] Mal. 3. 17.
[p] Ps. 78. 39.
[q] Gen. 3. 19. Eccl. 12. 7.
[r] Ps. 90. 5, 6. 1 Pet. 1. 24.
[s] Job 14. 1, 2. Jam. 1. 10, 11.
† Heb. *it* is *not.*
[t] Job 7. 10. & 20. 9.
[u] Ex. 20. 6.
[x] Deut. 7. 9.
[y] Ps. 11. 4.
[z] Ps. 47. 2. Dan. 4. 25, 34, 35.
[a] Ps. 148. 2.
† Heb. *mighty in strength:* See Ps. 78. 25.
[b] Matt. 6. 10. Heb. 1. 14.
[c] Gen. 32. 2. Josh. 5. 14. Ps. 68. 17.
[d] Dan. 7. 9, 10. Heb. 1. 14.
[e] Ps. 145. 10.
[f] ver. 1.
[a] Ps. 103. 1. ver. 35.
[b] Ps. 93. 1.
[c] Dan. 7. 9.
[d] Isa. 40. 22. & 45. 12.
[e] Amos 9. 6.
[f] Isa. 19. 1.
[g] Ps. 18. 10.
[h] Heb. 1. 7.
[i] 2 Kings 2. 11. & 6. 17.
† Heb. *He hath founded the earth upon her bases.*
[k] Job 26. 7. & 38. 4, 6. Ps. 24. 2. & 136. 6. Eccl. 1. 4.
[l] Gen. 7. 19.
[m] Gen. 8. 1.
‖ Or, *The mountains ascend, the valleys descend.*
[n] Gen. 8. 5.
[o] Job 38. 10, 11.
[p] Job 26. 10. Ps. 33. 7. Jer. 5. 22.
[q] Gen. 9. 11, 15.
† Heb. *Who sendeth.*
† Heb. *walk.*
† Heb. *break.*
[k] Job 34. 14, 15. Ps. 146. 4. Eccl. 12. 7.
[l] Isa. 32. 15. Ezek. 37. 9.
† Heb. *shall be.*
[m] Gen. 1. 31.
[n] Hab. 3. 10.
[o] Ps. 144. 5.
[p] Ps. 63. 4. & 146. 2.
[q] Ps. 37. 38. Prov. 2. 22.
[r] ver. 1.
[a] 1 Chron. 16. 8–22. Isa. 12. 4.
[b] Ps. 145. 4, 5, 11.
[c] Ps. 77. 12. & 119. 27.
† Heb. *to make* his *face shine with oil,* or, *more than oil.*
[z] Num. 24. 6.
[a] Prov. 30. 26.
[b] Gen. 1. 14.
[c] Job 38. 12.
[d] Isa. 45. 7.
† Heb. *all the beasts thereof do trample on the forest.*
[e] Job 38. 39. Joel 1. 20.
[f] Gen. 3. 19.
[g] Prov. 3. 19.
[h] Job 41. 1.
† Heb. *formed.*
[i] Ps. 136. 25. & 145. 15. & 147. 9.

4 Seek the LORD, and his strength: [d]seek his face evermore.

5 [e]Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

7 He *is* the LORD our God: [f]his judgments *are* in all the earth.

8 He hath [g]remembered his covenant for ever, the word *which* he commanded to a thousand generations.

9 [h]Which *covenant* he made with Abraham, and his oath unto Isaac;

10 And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant:

11 Saying, [i]Unto thee will I give the land of Canaan, †the lot of your inheritance:

12 [k]When they were *but* a few men in number; yea, very few, [l]and strangers in it.

13 When they went from one nation to another, from *one* kingdom to another people;

14 [m]He suffered no man to do them wrong: yea, [n]he reproved kings for their sakes;

15 *Saying*, Touch not mine anointed, and do my prophets no harm.

16 Moreover [o]he called for a famine upon the land: he brake the whole [p]staff of bread.

17 [q]He sent a man before them, *even* Joseph, *who* [r]was sold for a servant:

18 [s]Whose feet they hurt with fetters: †he was laid in iron:

19 Until the time that his word came: [t]the word of the LORD tried him.

20 [u]The king sent and loosed him: *even* the ruler of the people, and let him go free.

21 [x]He made him lord of his house, and ruler of all his †substance:

22 To bind his princes at his pleasure; and teach his senators wisdom.

23 [y]Israel also came into Egypt; and Jacob sojourned [z]in the land of Ham.

24 And [a]he increased his people greatly; and made them stronger than their enemies.

25 [b]He turned their heart to hate his people, to deal subtilly with his servants.

26 [c]He sent Moses his servant; *and* Aaron [d]whom he had chosen.

27 [e]They shewed †his signs among them, [f]and wonders in the land of Ham.

28 [g]He sent darkness, and made it dark; and [h]they rebelled not against his word.

29 [i]He turned their waters into blood, and slew their fish.

30 [k]Their land brought forth frogs in abundance, in the chambers of their kings.

31 [l]He spake, and there came divers sorts of flies, *and* lice in all their coasts.

32 [m]†He gave them hail for rain, *and* flaming fire in their land.

33 [n]He smote their vines also and their fig-trees; and brake the trees of their coasts.

34 [o]He spake, and the locusts came, and caterpillars, and that without number,

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 [p]He smote also all the first-born in their land, [q]the chief of all their strength.

37 [r]He brought them forth also with silver and gold: and *there was* not one feeble *person* among their tribes.

38 [s]Egypt was glad when they departed: for the fear of them fell upon them.

39 [t]He spread a cloud for a covering; and fire to give light in the night.

40 [u]*The people* asked, and he brought quails, and [x]satisfied them with the bread of heaven.

41 [y]He opened the rock, and the waters gushed out; they ran in the dry places *like* a river.

42 For he remembered [z]his holy promise, *and* Abraham his servant.

43 And he brought forth his people with joy, *and* his chosen with †gladness:

44 [a]And gave them the lands of the heathen: and they inherited the labour of the people;

45 [b]That they might observe his statutes, and keep his laws. †Praise ye the LORD.

PSALM CVI.

The Psalmist exhorteth to praise God.

PRAISE †ye the LORD. [a]O [b]give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

2 [c]Who can utter the mighty acts of the LORD? *who* can shew forth all his praise?

3 Blessed *are* they that keep judgment, *and* he that [d]doeth righteousness at [e]all times.

4 [f]Remember me, O LORD, with the favour *that thou bearest unto* thy people: O visit me with thy salvation;

5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

6 [g]We have sinned with our fathers, we have committed iniquity, we have done wickedly.

7 Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; [h]but provoked *him* at the sea, *even* at the Red sea.

8 Nevertheless he saved them [i]for his name's sake, [k]that he might make his mighty power to be known.

9 [l]He rebuked the Red sea also, and it was dried up: so [m]he led them through the depths, as through the wilderness.

10 And he [n]saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.

11 [o]And the waters covered their enemies: there was not one of them left.

12 [p]Then believed they his words; they sang his praise.

13 [q]†They soon forgat his works, they waited not for his counsel:

14 [r]But †lusted exceedingly in the wilderness, and tempted God in the desert.

15 [s]And he gave them their request; but [t]sent leanness into their soul.

[d] Ps. 27. 8.
[e] Ps. 77. 11.
[f] Isa. 26. 9.
[g] Luke 1. 72.
[h] Gen. 17. 2. & 22. 16, &c. & 26. 3. & 28. 13. & 35. 11. Luke 1. 73. Heb. 6. 17.
[i] Gen. 13. 15. & 15. 18.
† Heb. *the cord.*
[k] Gen. 34. 30. Deut. 7. 7. & 26. 5.
[l] Heb. 11. 9.
[m] Gen. 35. 5.
[n] Gen. 12. 17. & 20. 3, 7.
[o] Gen. 41. 54.
[p] Lev. 26. 26. Isa. 3. 1. Ezek. 4. 16.
[q] Gen. 45. 5. & 50. 20.
[r] Gen. 37. 28, 36.
[s] Gen. 39. 20. & 40. 15.
† Heb. *his soul came into iron.*
[t] Gen. 41. 25.
[u] Gen. 41. 14.
[x] Gen. 41. 40.
† Heb. *possession.*
[y] Gen. 46. 6.
[z] Ps. 78. 51. & 106. 22.
[a] Ex. 1. 7.
[b] Ex. 1. 8, &c.
[c] Ex. 3. 10. & 4. 12, 14.
[d] Num. 16. 5. & 17. 5.
[e] Ex. 7, & 8, & 9, & 10, & 11, & 12. Ps. 78. 43, &c
† Heb. *words of his signs.*
[f] Ps. 106. 22.
[g] Ex. 10. 22.
[h] Ps. 99. 7.
[i] Ex. 7. 20. Ps. 78. 44.
[k] Ex. 8. 6. Ps. 78. 45.
[l] Ex. 8. 17, 24. Ps. 78. 45.
[m] Ex. 9. 23, 25. Ps. 78. 48.
† Heb. *He gave their rain hail.*
[n] Ps. 78. 47.
[o] Ex. 10. 4, 13, 14. Ps. 78. 46.
[p] Ex. 12. 29. Ps. 78. 51.
[q] Gen. 49. 3.
[r] Ex. 12. 35.
[s] Ex. 12. 33.
[t] Ex. 13. 21. Neh. 9. 12.
[u] Ex. 16. 12, &c. Ps. 78. 18, 27.
[x] Ps. 78. 24, 25.
[y] Ex. 17. 6. Num. 20. 11. Ps. 78. 15, 16. 1 Cor. 10. 4.
[z] Gen. 15. 14.
† Heb. *singing.*
[a] Deut. 6. 10, 11. Josh. 13. 7, &c. Ps. 78. 55.
[b] Deut. 4. 1, 40. & 6. 21–25.
† Heb. *Hallelujah.*
† Heb. *Hallelujah.*
[a] 1 Chron. 16. 34.
[b] Ps. 107. 1. & 118. 1. & 136. 1.
[c] Ps. 40. 5.
[d] Ps. 15. 2.
[e] Acts 24. 16. Gal. 6. 9.
[f] Ps. 119. 132.
[g] Lev. 26. 40. 1 Kings 8. 47. Dan. 9. 5.
[h] Ex. 14. 11, 12.
[i] Ezek. 20. 14.
[k] Ex. 9. 16.
[l] Ex. 14. 21. Ps. 18. 15. Nah. 1. 4.
[m] Isa. 63. 11, 12, 13, 14.
[n] Ex. 14. 30.
[o] Ex. 14. 27, 28. & 15. 5.
[p] Ex. 14. 31. & 15. 1.
[q] Ex. 15. 24. & 16. 2. & 17. 2. Ps. 78. 11.
† Heb. *They made haste, they forgat.*
[r] Num. 11. 4, 33. Ps. 78. 18. 1 Cor. 10. 6.
† Heb. *lusted a lust.*
[s] Num. 11. 31. Ps. 78. 29.
[t] Isa. 10. 16.

16 [u]They envied Moses also in the camp, *and* Aaron the saint of the LORD.

17 [x]The earth opened and swallowed up Dathan, and covered the company of Abiram.

18 [y]And a fire was kindled in their company; the flame burned up the wicked.

19 [z]They made a calf in Horeb, and worshipped the molten image.

20 Thus [a]they changed their glory into the similitude of an ox that eateth grass.

21 They [b]forgat God their saviour, which had done great things in Egypt;

22 Wondrous works in [c]the land of Ham, *and* terrible things by the Red sea.

23 [d]Therefore he said that he would destroy them, had not Moses his chosen [e]stood before him in the breach, to turn away his wrath, lest he should destroy *them.*

24 Yea, they despised [f]†the pleasant land, they [g]believed not his word:

25 [h]But murmured in their tents, *and* hearkened not unto the voice of the LORD.

26 [i]Therefore he [k]lifted up his hand against them, to overthrow them in the wilderness:

27 †[l]To overthrow their seed also among the nations, and to scatter them in the lands.

28 [m]They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.

29 Thus they provoked *him* to anger with their inventions: and the plague brake in upon them.

30 [n]Then stood up Phinehas, and executed judgment: and *so* the plague was stayed.

31 And that was counted unto him [o]for righteousness unto all generations for evermore.

32 [p]They angered *him* also at the waters of strife, [q]so that it went ill with Moses for their sakes:

33 [r]Because they provoked his spirit, so that he spake unadvisedly with his lips.

34 [s]They did not destroy the nations, [t]concerning whom the LORD commanded them:

35 [u]But were mingled among the heathen, and learned their works.

36 And [x]they served their idols: [y]which were a snare unto them.

37 Yea, [z]they sacrificed their sons and their daughters unto [a]devils,

38 And shed innocent blood, *even* the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and [b]the land was polluted with blood.

39 Thus were they [c]defiled with their own works, and [d]went a whoring with their own inventions.

40 Therefore [e]was the wrath of the LORD kindled against his people, insomuch that he abhorred [f]his own inheritance.

41 And [g]he gave them into the hand of the heathen; and they that hated them ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 [h]Many times did he deliver them; but they provoked *him* with their counsel; and were ||brought low for their iniquity.

44 Nevertheless he regarded their affliction, when [i]he heard their cry:

45 [k]And he remembered for them his covenant, and [l]repented [m]according to the multitude of his mercies.

46 [n]He made them also to be pitied of all those that carried them captives.

47 [o]Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praise.

48 [p]Blessed *be* the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. †Praise ye the LORD.

PSALM CVII.

The Psalmist exhorteth, in praising God, to observe his providence.

O [a]GIVE thanks unto the LORD, for [b]*he is* good: for his mercy *endureth* for ever.

2 Let the redeemed of the LORD say *so,* [c]whom he hath redeemed from the hand of the enemy;

3 And [d]gathered them out of the lands, from the east, and from the west, from the north, and †from the south.

4 They [e]wandered in [f]the wilderness in a solitary way; they found no city to dwell in.

5 Hungry and thirsty, their soul fainted in them.

6 [g]Then they cried unto the LORD in their trouble, *and* he delivered them out of their distresses.

7 And he led them forth by the [h]right way, that they might go to a city of habitation.

8 [i]Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

9 For [k]he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such as [l]sit in darkness and in the shadow of death, *being* [m]bound in affliction and iron;

11 Because they [n]rebelled against the words of God, and contemned [o]the counsel of the Most High:

12 Therefore he brought down their heart with labour; they fell down, and *there was* [p]none to help.

13 [q]Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses.

14 [r]He brought them out of darkness and the shadow of death, and brake their bands in sunder.

15 [s]Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

16 For he hath [t]broken the gates of brass, and cut the bars of iron in sunder.

17 Fools, [u]because of their transgression, and because of their iniquities are afflicted.

18 [x]Their soul abhorreth all manner of meat; and they [y]draw near unto the gates of death.

19 [z]Then they cry unto the LORD in their trouble, *and* he saveth them out of their distresses.

20 [a]He sent his word, and [b]healed them, and [c]delivered *them* from their destructions.

21 [d]Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

22 And [e]let them sacrifice the sacrifices of thanksgiving, and [f]declare his works with †rejoicing.

[u] Num. 16. 1, &c.
[x] Num. 16. 31, 32. Deut. 11. 6.
[y] Num. 16. 35, 46.
[z] Ex. 32. 4.
[a] Jer. 2. 11. Rom. 1. 23.
[b] Ps. 78. 11, 12.
[c] Ps. 78. 51. & 105. 23, 27.
[d] Ex. 32. 10, 11, 32. Deut. 9. 19. 25. & 10. 10. Ezek. 20. 13.
[e] Ezek. 13. 5. & 22. 30.
[f] Deut. 8. 7. Jer. 3. 19. Ezek. 20. 6.
† Heb. *a land of desire.*
[g] Heb. 3. 18.
[h] Num. 14. 2, 27.
[i] Num. 14. 28, &c. Ps. 95. 11. Ezek. 20. 15. Heb. 3. 11, 18.
[k] Ex. 6. 8. Deut. 32. 40.
† Heb. *To make them fall.*
[l] Lev. 26. 33. Ps. 44. 11. Ezek. 20. 23.
[m] Num. 25. 2, 3. & 31. 16. Deut. 4. 3. & 32. 17. Hos. 9. 10. Rev. 2. 14.
[n] Num. 25. 7, 8.
[o] Num. 25. 11, 12, 13.
[p] Num. 20. 3, 13. Ps. 81. 7.
[q] Num. 20. 12. Deut. 1. 37. & 3. 26.
[r] Num. 20. 10.
[s] Judg. 1. 21, 27, 28, 29, &c.
[t] Deut. 7. 2, 16. Judg. 2. 2.
[u] Judg. 2. 2. & 3. 5, 6. Isa. 2. 6. 1 Cor. 5. 6.
[x] Judg. 2. 12, 13, 17, 19. & 3. 6, 7.
[y] Ex. 23. 33. Deut. 7. 16. Judg. 2. 3, 14, 15.
[z] 2 Kings 16. 3. Isa. 57. 5. Ezek. 16. 20. & 20. 26.
[a] Lev. 17. 7. Deut. 32. 17. 2 Chron. 11. 15. 1 Cor. 10. 20.
[b] Num. 35. 33.
[c] Ezek. 20. 18, 30, 31.
[d] Lev. 17. 7. Num. 15. 39. Ezek. 20. 30.
[e] Judg. 2. 14, &c. Ps. 78. 59, 62.
[f] Deut. 9. 29.
[g] Judg. 2. 14. Neh. 9. 27, &c.
[h] Judg. 2. 16. Neh. 9. 27.
|| Or, *impoverished,* or, *weakened.*

[i] Judg. 3. 9. & 4. 3. & 6. 7. & 10. 10. Neh. 9. 27, &c.
[k] Lev. 26. 41, 42.
[l] Judg. 2. 18.
[m] Ps. 51. 1. & 69. 16. Isa. 63. 7. Lam. 3. 32.
[n] Ezra 9. 9. Jer. 42. 12.
[o] 1 Chron. 16. 35, 36.
[p] Ps. 41. 13.
† Heb. *Hallelujah.*

[a] Ps. 106. 1. & 118. 1. & 136. 1.
[b] Ps. 119. 68. Matt. 19. 17.
[c] Ps. 106. 10.
[d] Ps. 106. 47. Isa. 43. 5, 6. Jer. 29. 14. & 31. 8, 10. Ezek. 39. 27, 28.
† Heb. *from the sea.*
[e] ver. 40.
[f] Deut. 32. 10.
[g] ver. 13, 19, 28. Ps. 50. 15. Hos. 5. 15.
[h] Ezra 8. 21.
[i] ver. 15, 21, 31.
[k] Ps. 34. 10. Luke 1. 53.
[l] Luke 1. 79.
[m] Job 36. 8.
[n] Lam. 3. 42.
[o] Ps. 73. 24. & 119. 24. Luke 7. 30. Acts 20. 27.
[p] Ps. 22. 11. Isa. 63. 5.
[q] ver. 6, 19, 28.
[r] Ps. 68. 6. & 146. 7. Acts 12. 7, &c. & 16. 26, &c.
[s] ver. 8, 21, 31.
[t] Isa. 45. 2.
[u] Lam. 3.
[x] Job 33. 20.
[y] Job 33. 22. Ps. 9. 13. & 88. 3.
[z] ver. 6, 13, 28.
[a] 2 Kings 20. 4, 5. Ps. 147. 15, 18. Matt. 8. 8.
[b] Ps. 30. 2. & 103. 3.
[c] Job 33. 28, 30. Ps. 30. 3. & 49. 15. & 56. 13. & 103. 4.
[d] ver. 8, 15, 31.
[e] Lev. 7. 12. Ps. 50. 14. & 116. 17. Heb. 13. 15.
[f] Ps. 9. 11. & 73. 28. & 118. 17.
† Heb. *singing.*

23 They that go down to the sea in ships, that do business in great waters;

24 These see the works of the LORD, and his wonders in the deep.

25 For he commandeth, and †[g]raiseth the stormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths: [h]their soul is melted because of trouble.

27 They reel to and fro, and stagger like a drunken man, and †are at their wit's end.

28 [i]Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 [k]He maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

31 [l]Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

32 Let them exalt him also [m]in the congregation of the people, and praise him in the assembly of the elders.

33 He [n]turneth rivers into a wilderness, and the water-springs into dry ground;

34 A [o]fruitful land into †barrenness, for the wickedness of them that dwell therein.

35 [p]He turneth the wilderness into a standing water, and dry ground into water-springs.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And sow the fields, and plant vineyards, which may yield fruits of increase.

38 [q]He blesseth them also, so that they [r]are multiplied greatly; and suffereth not their cattle to decrease.

39 Again, they are [s]minished and brought low through oppression, affliction, and sorrow.

40 [t]He poureth contempt upon princes, and causeth them to wander in the ‖wilderness, *where there is* no way.

41 [u]Yet setteth he the poor on high ‖from affliction, and [x]maketh *him* families like a flock.

42 [y]The righteous shall see *it*, and rejoice: and all [z]iniquity shall stop her mouth.

43 [a]Whoso *is* wise, and will observe these *things*, even they shall understand the loving-kindness of the LORD.

PSALM CVIII.

David encourageth himself to praise God.

¶A Song *or* Psalm of David.

O [a]GOD, my heart is fixed; I will sing and give praise, even with my glory.

2 [b]Awake, psaltery and harp: I *myself* will awake early.

3 I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.

4 For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the ‖clouds.

5 [c]Be thou exalted, O God, above the heavens: and thy glory above all the earth;

6 [d]That thy beloved may be delivered: save *with* thy right hand, and answer me.

7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

8 Gilead *is* mine; Manasseh *is* mine; Ephraim also *is* the strength of mine head; [e]Judah *is* my lawgiver;

9 Moab *is* my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.

10 [f]Who will bring me into the strong city? who will lead me into Edom?

11 *Wilt* not *thou*, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our hosts?

12 Give us help from trouble: for vain *is* the help of man.

13 [g]Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

PSALM CIX.

David complaineth of his slanderous enemies.

¶ To the chief Musician. A Psalm of David.

HOLD [a]not thy peace, O God of my praise;

2 For the mouth of the wicked and the †mouth of the deceitful †are opened against me: they have spoken against me with a lying tongue.

3 They compassed me about also with words of hatred; and fought against me [b]without a cause.

4 For my love they are my adversaries: but I *give myself unto* prayer.

5 And [c]they have rewarded me evil for good, and hatred for my love.

6 Set thou a wicked man over him: and let [d]‖Satan stand at his right hand.

7 When he shall be judged, let him be †condemned: and [e]let his prayer become sin.

8 Let his days be few; *and* [f]let another take his ‖office.

9 [g]Let his children be fatherless, and his wife a widow.

10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

11 [h]Let the extortioner catch all that he hath; and let the stranger spoil his labour.

12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.

13 [i]Let his posterity be cut off; *and* in the generation following let their [k]name be blotted out.

14 [l]Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother [m]be blotted out.

15 Let them be before the LORD continually, that he may [n]cut off the memory of them from the earth.

16 Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the [o]broken in heart.

17 [p]As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

18 As he clothed himself with cursing like as with his garment, so let it [q]come †into his bowels like water, and like oil into his bones.

† Heb. *maketh to stand.*
[g] Jonah 1. 4.
[h] Ps. 22.14. &119.28. Nah. 2. 10.
† Heb. *all their wisdom is swallowed up.*
[i] ver. 6, 13, 19.
[k] Ps. 89. 9. Matt. 8.26.
[l] ver. 8, 15, 21.
[m] Ps.22.23, 25.&111. 1.
[n] 1 Kings 17. 1, 7.
[o] Gen. 13. 10. & 14. 3. & 19. 25.
† Heb. *saltness.*
[p] Ps.114.8. Isa. 41. 18.
[q] Gen.12.2. & 17. 16, 20.
[r] Ex. 1. 7.
[s] 2 Kings 10. 32.
[t] Job 12.21, 24.
‖ Or, *void place.*
[u] 1 Sam. 2. 8. Ps.113.7,8.
‖ Or, *after.*
[x] Ps. 78.52.
[y] Job 22.19. Ps. 52. 6. & 58. 10.
[z] Job 5. 16. Ps. 63. 11. Prov. 10. 11. Rom.3.19.
[a] Ps. 64. 9. Jer. 9. 12. Hos. 14.9.
[a] Ps. 57. 7.
[b] Ps. 57. 8–11.
‖ Or, *skies.*
[c] Ps. 57. 5, 11.
[d] Ps. 60. 5, &c.
[e] Gen. 49. 10.
[f] Ps. 60. 9.
[g] Ps. 60.12.
[a] Ps. 83. 1.
† Heb. *mouth of deceit.*
† Heb. *have opened* themselves.
[b] Ps. 35. 7. & 69. 4. John 15.25.
[c] Ps. 35. 7, 12. & 38. 20.
[d] Zech. 3. 1.
‖ Or, *an adversary.*
† Heb. *go out guilty*, or, *wicked.*
[e] Prov. 28. 9.
[f] Acts 1.20.
‖ Or, *charge.*
[g] Ex.22.24.
[h] Job 5. 5. & 18. 9.
[i] Job 18.19. Ps. 37. 28.
[k] Prov. 10. 7.
[l] Ex. 20. 5.
[m] Neh.4.5. Jer. 18. 23.
[n] Job 18.17. Ps. 34. 16.
[o] Ps. 34.18.
[p] Prov. 14. 14. Ezek.35. 6.
[q] Num. 5. 22.
† Heb. *within him.*

19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

20 *Let* this *be* the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

21 But do thou for me, O GOD the Lord, for thy name's sake: because thy mercy *is* good, deliver thou me.

22 For I *am* poor and needy, and my heart is wounded within me.

23 I am gone [r]like the shadow when it declineth: I am tossed up and down as the locust.

24 My [s]knees are weak through fasting; and my flesh faileth of fatness.

25 I became also [t]a reproach unto them: *when* they looked upon me [u]they shaked their heads.

26 Help me, O LORD my God: O save me according to thy mercy:

27 [x]That they may know that this *is* thy hand; *that* thou, LORD, hast done it.

28 [y]Let them curse, but bless thou: when they arise, let them be ashamed; but let [z]thy servant rejoice.

29 [a]Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

30 I will greatly praise the LORD with my mouth; yea, [b]I will praise him among the multitude.

31 For [c]he shall stand at the right hand of the poor, to save *him* †from those that condemn his soul.

PSALM CX.

The kingdom, priesthood, and passion of Christ.

¶ *A Psalm* of David.

THE [a]LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 [b]Thy people *shall be* willing in the day of thy power, [c]in the beauties of holiness ‖from the womb of the morning: thou hast the dew of thy youth.

4 The LORD hath sworn, and [d]will not repent, [e]Thou *art* a priest for ever after the order of Melchizedek.

5 The Lord [f]at thy right hand shall strike through kings [g]in the day of his wrath.

6 He shall judge among the heathen, he shall fill *the places* with the dead bodies: [h]he shall wound the heads over ‖many countries.

7 [i]He shall drink of the brook in the way: [k]therefore shall he lift up the head.

PSALM CXI.

God to be praised for his glorious and gracious works.

PRAISE †ye the LORD. [a]I will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation.

2 [b]The works of the LORD *are* great, [c]sought out of all them that have pleasure therein.

3 His work *is* [d]honourable and glorious: and his righteousness endureth for ever.

4 He hath made his wonderful works to be remembered: [e]the LORD *is* gracious and full of compassion.

5 He hath given †[f]meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands *are* [g]verity and judgment; [h]all his commandments *are* sure.

8 [i]They †stand fast for ever and ever, *and* *are* [k]done in truth and uprightness.

9 [l]He sent redemption unto his people: he hath commanded his covenant for ever: [m]holy and reverend *is* his name.

10 [n]The fear of the LORD *is* the beginning of wisdom: ‖a good understanding have all they †that do *his commandments:* his praise endureth for ever.

PSALM CXII.

Godliness hath the promises of this life, and of the life to come.

PRAISE †ye the LORD. [a]Blessed *is* the man *that* feareth the LORD, *that* [b]delighteth greatly in his commandments.

2 [c]His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 [d]Wealth and riches *shall be* in his house: and his righteousness endureth for ever.

4 [e]Unto the upright there ariseth light in the darkness: *he is* gracious, and full of compassion, and righteous.

5 [f]A good man sheweth favour, and lendeth: he will guide his affairs [g]with †discretion.

6 Surely [h]he shall not be moved for ever: [i]the righteous shall be in everlasting remembrance.

7 [k]He shall not be afraid of evil tidings: his [l]heart is fixed, [m]trusting in the LORD.

8 His heart *is* established, [n]he shall not be afraid, until he [o]see *his desire* upon his enemies.

9 [p]He hath dispersed, he hath given to the poor; [q]his righteousness endureth for ever; [r]his horn shall be exalted with honour.

10 [s]The wicked shall see *it*, and be grieved, [t]he shall gnash with his teeth, and [u]melt away: [x]the desire of the wicked shall perish.

PSALM CXIII.

An exhortation to praise God for his excellency and mercy.

PRAISE †ye the LORD. [a]Praise, O ye servants of the LORD, praise the name of the LORD.

2 [b]Blessed be the name of the LORD from this time forth and for evermore.

3 [c]From the rising of the sun unto the going down of the same the LORD's name *is* to be praised.

4 The LORD *is* [d]high above all nations, *and* [e]his glory above the heavens.

5 [f]Who *is* like unto the LORD our God, who †dwelleth on high,

6 [g]Who humbleth *himself* to behold *the things that are* in heaven, and in the earth?

7 [h]He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill;

8 That he may [i]set *him* with princes, *even* with the princes of his people.

9 [k]He maketh the barren woman †to keep house, *and to be* a joyful mother of children. Praise ye the LORD.

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r Ps. 102. 11. & 144. 4.
s Heb. 12. 12.
t Ps. 22. 6, 7.
u Matt. 27. 39.
† Heb. *Hallelujah.*
x Job 37. 7.
y 2 Sam. 16. 11, 12.
z Isa. 65. 14.
a Ps. 35. 26. & 132. 18.
b Ps. 35. 18. & 111. 1.
c Ps. 16. 8. & 73. 23. & 110. 5. & 121. 5.
† Heb. *from the judges of his soul.*
a Matt. 22. 44. Mark. 12. 36. Luke 20. 42. Acts 2. 34. 1 Cor. 15. 25. Heb. 1. 13. 1 Pet. 3. 22. See Ps. 45. 6, 7.
b Jud. 5. 2.
c Ps. 96. 9.
‖ Or, *more than the womb of the morning: thou shalt have, &c.*
d Num. 23. 19.
e Heb. 5. 6. & 6. 20. & 7. 17, 21. See Zech. 6. 13.
f Ps. 16. 8.
g Ps. 2. 5, 12. Rom. 2. 5. Rev. 11. 18.
h Ps. 68. 21. Hab. 3. 13.
‖ Or, *great.*
i Judg. 7. 5, 6.
k Isa. 53. 12.
† Heb. *Hallelujah.*
a Ps. 35. 18. & 89. 5. & 107. 32. & 109. 30. & 149. 1.
b Job 38, & 39, & 40, & 41. Ps. 92. 5. & 139. 14. Rev. 15. 3.
c Ps. 143. 5.
d Ps. 145. 4, 5, 10.
e Ps. 86. 5. & 103. 8.
† Heb. *prey.*
f Matt. 6. 26, 33.
g Rev. 15. 3.
h Ps. 19. 7.
i Isa. 40. 8. Matt. 5. 18
† Heb. are *established.*
k Ps. 19. 9 Rev. 15. 3
l Matt. 1. 21. Luke 1. 68.
m Luke 1. 49.
n Deut. 4. 6. Job 28. 28. Prov. 1. 7. & 9. 10. Eccl. 12. 13.
‖ Or, *good success.* Prov. 3. 4.
† Heb. *that do them.*
† Heb. *Hallelujah.*
a Ps. 128. 1.
b Ps. 119. 16, 35, 47, 70, 143.
c Ps. 25. 13. & 37. 26. & 102. 28.
d Matt. 6. 33.
e Job 11. 17. Ps. 97. 11.
f Ps. 37. 26. Luke 6. 35.
g Eph. 5. 15. Col. 4. 5.
† Heb. *judgment.*
h Ps. 15. 5.
i Prov. 10. 7.
k Prov. 1. 33.
l Ps. 57. 7.
m Ps. 64. 10.
n Prov. 3. 33.
o Ps. 59. 10. & 118. 7.
p 2 Cor. 9. 9.
q Deut. 24. 13. ver. 3.
r Ps. 75. 10.
s See Luke 13. 28.
t Ps. 37. 12.
u Ps. 58. 7, 8.
x Prov. 10. 28. & 11. 7.
† Heb. *Hallelujah.*
a Ps. 135. 1.
b Dan. 2. 20.
c Isa. 59. 19. Mal. 1. 11.
d Ps. 97 9. & 99. 2.
e Ps. 8. 1.
f Ps. 89 6.
† Heb. *exalteth* himself *to dwell.*
g Ps. 11. 4. & 138. 6. Isa. 57. 15.
h 1 Sam. 2. 8. Ps. 107. 41.
i Job 36. 7.
k 1 Sam. 2. 5. Ps. 68. 6. Isa. 54. 1. Gal 4. 27.
† Heb. *to dwell in a house.*

PSALM CXIV.

An exhortation, by the example of dumb creatures.

WHEN [a]Israel went out of Egypt, the house of Jacob [b]from a people of strange language;
2 [c]Judah was his sanctuary, *and* Israel his dominion.
3 [d]The sea saw *it*, and fled: [e]Jordan was driven back.
4 [f]The mountains skipped like rams, *and* the little hills like lambs.
5 [g]What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back?
6 Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs?
7 Tremble, thou earth, at the presence of the LORD, at the presence of the God of Jacob;
8 [h]Which turned the rock *into* a standing water, the flint into a fountain of waters.

[a] Ex. 13. 3.
[b] Ps. 81. 5.
[c] Ex. 6. 7. & 19. 6. & 25. 8. & 29. 45, 46. Deut. 27. 9.
[d] Ex. 14. 21. Ps. 77. 16.
[e] Josh. 3. 13, 16.
[f] Ps. 29. 6. & 68. 16. Hab. 3. 6.
[g] Hab. 3. 8.
[h] Ex. 17. 6. Num. 20. 11. Ps. 107. 35.

PSALM CXV.

God is to be praised for his blessings.

NOT [a]unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake.
2 Wherefore should the heathen say, [b]Where *is* now their God?
3 [c]But our God *is* in the heavens; he hath done whatsoever he hath pleased.
4 [d]Their idols *are* silver and gold, the work of men's hands.
5 They have mouths, but they speak not: eyes have they, but they see not:
6 They have ears, but they hear not: noses have they, but they smell not:
7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.
8 [e]They that make them are like unto them; *so is* every one that trusteth in them.
9 [f]O Israel, trust thou in the LORD: [g]he *is* their help and their shield.
10 O house of Aaron, trust in the LORD: he *is* their help and their shield.
11 Ye that fear the LORD, trust in the LORD: he *is* their help and their shield.
12 The LORD hath been mindful of us: he will bless *us*; he will bless the house of Israel; he will bless the house of Aaron.
13 [h]He will bless them that fear the LORD, *both* small †and great.
14 The LORD shall increase you more and more, you and your children.
15 Ye *are* [i]blessed of the LORD [k]which made heaven and earth.
16 The heaven, *even* the heavens, *are* the LORD'S: but the earth hath he given to the children of men.
17 [l]The dead praise not the LORD, neither any that go down into silence.
18 [m]But we will bless the LORD from this time forth and for evermore. Praise the LORD.

[a] See Isa. 48. 11. Ezek. 36. 32.
[b] Ps. 42. 3, 10. & 79. 10. Joel 2. 17.
[c] 1 Chron. 16. 26. Ps. 135. 6. Dan. 4. 35.
[d] Deut. 4. 28. Ps. 135. 15, 16, 17. Jer. 10. 3, &c.
[e] Ps. 135. 18. Isa. 44. 9, 10, 11. Jonah 2. 8. Hab. 2. 18, 19.
[f] See Ps. 118. 2, 3, 4. & 135. 19, 20.
[g] Ps. 38. 20. Prov. 30. 5.
[h] Ps. 128. 1, 4. †Heb. *with*.
[i] Gen. 14. 19.
[k] Gen. 1. 1. Ps. 96. 5.
[l] Ps. 6. 5. & 88. 10, 11, 12. Isa. 38. 18.
[m] Ps. 113. 2. Dan. 2. 20.

PSALM CXVI.

The Psalmist professeth his love and duty to God for his deliverance.

I [a]LOVE the LORD, because he hath heard my voice *and* my supplications.
2 Because he hath inclined his ear unto me, therefore will I call upon *him* †as long as I live.
3 [b]The sorrows of death compassed me, and the pains of hell †gat hold upon me: I found trouble and sorrow.
4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.
5 [c]Gracious *is* the LORD, and [d]righteous; yea, our God *is* merciful.
6 The LORD preserveth the simple: I was brought low, and he helped me.
7 Return unto thy [e]rest, O my soul; for [f]the LORD hath dealt bountifully with thee.
8 [g]For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling.
9 I will walk before the LORD [h]in the land of the living.
10 [i]I believed, therefore have I spoken: I was greatly afflicted:
11 [k]I said in my haste, [l]All men *are* liars.
12 What shall I render unto the LORD *for* all his benefits toward me?
13 I will take the cup of salvation, and call upon the name of the LORD.
14 [m]I will pay my vows unto the LORD now in the presence of all his people.
15 [n]Precious in the sight of the LORD *is* the death of his saints.
16 O LORD, truly [o]I *am* thy servant; I *am* thy servant, *and* [p]the son of thy handmaid: thou hast loosed my bonds.
17 I will offer to thee [q]the sacrifice of thanksgiving, and will call upon the name of the LORD.
18 [r]I will pay my vows unto the LORD now in the presence of all his people,
19 In the [s]courts of the LORD'S house, in the midst of thee, O Jerusalem. Praise ye the LORD.

[a] Ps. 18. 1.
†Heb. *in my days*.
[b] Ps. 18. 4, 5, 6.
†Heb. *found me*.
[c] Ps. 103. 8.
[d] Ezra 9. 15. Neh. 9. 8. Ps. 119. 137. & 145. 17.
[e] Jer. 6. 16. Matt. 11. 29.
[f] Ps. 13. 6. & 119. 17.
[g] Ps. 56. 13.
[h] Ps. 27. 13.
[i] 2 Cor. 4. 13.
[k] Ps. 31. 22.
[l] Rom. 3. 4.
[m] ver. 18. Ps. 22. 25. Jonah 2. 9.
[n] Ps. 72. 14.
[o] Ps. 143. 12. & 119. 125. & 143. 12.
[p] Ps. 86. 16.
[q] Lev. 7. 12. Ps. 50. 14. & 107. 22.
[r] ver. 14.
[s] Ps. 96. 8. & 100. 4. & 135. 2.

PSALM CXVII.

An exhortation to praise God for his mercy and truth.

O [a]PRAISE the LORD, all ye nations; praise him, all ye people.
2 For his merciful kindness is great toward us: and [b]the truth of the LORD *endureth* for ever. Praise ye the LORD.

[a] Rom. 15. 11.
[b] Ps. 100. 5.

PSALM CXVIII.

The coming of Christ in his kingdom is expressed.

O [a]GIVE thanks unto the LORD; for *he is* good: because his mercy *endureth* for ever.
2 [b]Let Israel now say, that his mercy *endureth* for ever.
3 Let the house of Aaron now say, that his mercy *endureth* for ever.
4 Let them now that fear the LORD say, that his mercy *endureth* for ever.
5 [c]I called upon the LORD †in distress: the LORD answered me, *and* [d]*set me* in a large place.
6 [e]The LORD *is* †on my side; I will not fear: what can man do unto me?
7 [f]The LORD taketh my part with them that help me, therefore shall [g]I see *my desire* upon them that hate me.
8 [h]*It is* better to trust in the LORD than to put confidence in man.

[a] 1 Chron. 16. 8, 34. Ps. 106. 1. & 107. 1. & 136. 1.
[b] See Ps. 115. 9, &c.
[c] Ps. 120. 1. †Heb. *out of distress*.
[d] Ps. 18. 19.
[e] Ps. 27. 1. & 56. 4, 11. & 146. 5. Isa. 51. 12. Heb. 13. 6. †Heb. *for me*.
[f] Ps. 54. 4.
[g] Ps. 59. 10.
[h] Ps. 40. 4. & 62. 8, 9. Jer. 17. 5, 7.

9 [i]*It is* better to trust in the LORD than to put confidence in princes.

10 All nations compassed me about: but in the name of the LORD will I †destroy them.

11 They [k]compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

12 They compassed me about [l]like bees; they are quenched [m]as the fire of thorns: for in the name of the LORD I will †destroy them.

13 Thou hast thrust sore at me that I might fall; but the LORD helped me.

14 [n]The LORD *is* my strength and song, and is become my salvation.

15 The voice of rejoicing and salvation *is* in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

16 [o]The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

17 [p]I shall not die, but live, and [q]declare the works of the LORD.

18 The LORD hath [r]chastened me sore: but he hath not given me over unto death.

19 [s]Open to me the gates of righteousness: I will go into them, *and* I will praise the LORD:

20 [t]This gate of the LORD, [u]into which the righteous shall enter.

21 I will praise thee: for thou hast [x]heard me, and [y]art become my salvation.

22 [z]The stone *which* the builders refused is become the head *stone* of the corner.

23 †This is the LORD'S doing; it *is* marvellous in our eyes.

24 This *is* the day *which* the LORD hath made; we will rejoice and be glad in it.

25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

26 [a]Blessed *be* he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

27 God *is* the LORD, which hath shewed us [b]light: bind the sacrifice with cords, *even* unto the horns of the altar.

28 Thou *art* my God, and I will praise thee: [c]*thou art* my God, I will exalt thee.

29 [d]O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

PSALM CXIX.

This Psalm containeth sundry prayers, praises, and professions of obedience.

ALEPH.

BLESSED *are* the ‖undefiled in the way, [a]who walk in the law of the LORD.

2 Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.

3 [b]They also do no iniquity: they walk in his ways.

4 Thou hast commanded *us* to keep thy precepts diligently.

5 O that my ways were directed to keep thy statutes!

6 [c]Then shall I not be ashamed, when I have respect unto all thy commandments.

7 [d]I will praise thee with uprightness of heart, when I shall have learned †thy righteous judgments.

8 I will keep thy statutes: O forsake me not utterly.

BETH.

9 Wherewithal shall a young man cleanse his way? By taking heed *thereto* according to thy word.

10 With my whole heart have I [e]sought thee: O let me not [f]wander from thy commandments.

11 [g]Thy word have I hid in mine heart, that I might not sin against thee.

12 Blessed *art* thou, O LORD: [h]teach me thy statutes.

13 With my lips have I [i]declared all the judgments of thy mouth.

14 I have rejoiced in the way of thy testimonies, as *much as* in all riches.

15 I will [k]meditate in thy precepts, and have respect unto thy ways.

16 I will [l]delight myself in thy statutes: I will not forget thy word.

GIMEL.

17 [m]Deal bountifully with thy servant, *that* I may live, and keep thy word.

18 †Open thou mine eyes, that I may behold wondrous things out of thy law.

19 [n]I *am* a stranger in the earth: hide not thy commandments from me.

20 [o]My soul breaketh for the longing *that it hath* unto thy judgments at all times.

21 Thou hast rebuked the proud *that are* cursed, which do [p]err from thy commandments.

22 [q]Remove from me reproach and contempt; for I have kept thy testimonies.

23 Princes also did sit *and* speak against me: *but* thy servant did [r]meditate in thy statutes.

24 [s]Thy testimonies also *are* my delight, *and* †my counsellors.

DALETH.

25 [t]My soul cleaveth unto the dust: [u]quicken thou me according to thy word.

26 I have declared my ways, and thou heardest me: [x]teach me thy statutes.

27 Make me to understand the way of thy precepts: so [y]shall I talk of thy wondrous works.

28 [z]My soul †melteth for heaviness: strengthen thou me according unto thy word.

29 Remove from me the way of lying: and grant me thy law graciously.

30 I have chosen the way of truth: thy judgments have I laid *before me.*

31 I have stuck unto thy testimonies: O LORD, put me not to shame.

32 I will run the way of thy commandments, when thou shalt [a]enlarge my heart.

HE.

33 [b]Teach me, O LORD, the way of thy statutes: and I shall keep it [c]*unto* the end.

34 [d]Give me understanding, and I shall keep thy law; yea, I shall observe it with *my* whole heart.

35 Make me to go in the path of thy commandments; for therein do I [e]delight.

[i] Ps. 146.3.
†Heb. *judgments of thy righteousness.*
†Heb. *cut them off.*
[k] Ps. 88.17.
[l] Deut. 1. 44.
[m] Eccl. 7.6. Nah. 1. 10.
†Heb. *cut down.*
[n] Ex. 15.2. Isa. 12. 2.
[o] Ex. 15.6.
[p] Ps. 6. 5. Hab. 1. 12.
[q] Ps. 73. 28.
[r] 2 Cor. 6.9.
[s] Isa. 26. 2.
†Heb. *Reveal.*
[t] Ps. 24. 7.
[u] Isa. 35. 8. Rev. 21. 27. & 22. 14, 15.
[x] Ps. 116. 1.
[y] ver. 14.
[z] Matt. 21. 42. Mark 12. 10. Luke 20. 17. Acts 4. 11. Eph. 2. 20. 1 Pet. 2. 4, 7.
†Heb. *This is from the* LORD.
[a] Matt. 21. 9. & 23. 39. Mark 11. 9. Luke 19. 38. See Zech. 4. 7.
[b] Esth. 8. 16. 1 Pet. 2. 9.
[c] Ex. 15. 2. Isa. 25. 1.
[d] ver. 1.
‖ Or, *perfect*, or, *sincere.*
[a] Ps. 128. 1.
[b] 1 John 3. 9. & 5. 18.
[c] Job 22. 26. 1 John 2. 28
[d] ver. 171.
†Heb. *judgments of thy righteousness.*
[e] 2 Chron. 15. 15.
[f] ver. 21, 118.
[g] Ps. 37. 31. Luke 2. 19, 51.
[h] ver. 26, 33, 64, 68, 108, 124, 135. Ps. 25. 4.
[i] Ps. 34. 11.
[k] Ps. 1. 2. ver. 23, 48, 78.
[l] Ps. 1. 2. ver. 35, 47, 70, 77.
[m] Ps. 116. 7.
†Heb. *Reveal.*
[n] Gen. 47. 9. 1 Chron. 29. 15. Ps. 39. 12. 2 Cor. 5. 6. Heb. 11. 13.
[o] Ps. 42. 1, 2. & 63. 1. & 84. 2. ver. 40, 131.
[p] ver. 10, 110, 118.
[q] Ps. 39. 8.
[r] ver. 15.
[s] ver. 77, 92.
†Heb. *men of counsel.*
[t] Ps. 44. 25.
[u] ver. 40. Ps. 143. 11.
[x] ver. 12. Ps. 25. 4. & 27. 11. & 86. 11.
[y] Ps. 145. 5, 6.
[z] Ps. 107. 26.
†Heb. *droppeth.*
[a] 1 Kings 4. 29. Isa. 60. 5. 2 Cor. 6. 11.
[b] ver. 12.
[c] ver. 112. Matt. 10. 22. Rev. 2. 26.
[d] ver. 73. Prov. 2. 6. Jam. 1. 5.
[e] ver. 16.

36 Incline my heart unto thy testimonies, and not to [f]covetousness.

37 [g]†Turn away mine eyes from [h]beholding vanity; *and* [i]quicken thou me in thy way.

38 [k]Stablish thy word unto thy servant who *is devoted* to thy fear.

39 Turn away my reproach which I fear: for thy judgments *are* good.

40 Behold, I have [l]longed after thy precepts: quicken me in thy righteousness.

VAU.

41 [m]Let thy mercies come also unto me, O LORD, *even* thy salvation, according to thy word.

42 ‖So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So shall I keep thy law continually for ever and ever.

45 And I will walk †at liberty: for I seek thy precepts.

46 [o]I will speak of thy testimonies also before kings, and will not be ashamed.

47 And I will [p]delight myself in thy commandments, which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved; and I will [q]meditate in thy statutes.

ZAIN.

49 Remember the word unto thy servant, upon which thou hast caused me to [r]hope.

50 This *is* my [s]comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly [t]in derision: *yet* have I not [u]declined from thy law.

52 I remembered thy judgments of old, O LORD; and have comforted myself.

53 [x]Horror hath taken hold upon me because of the wicked that forsake thy law.

54 Thy statutes have been my songs in the house of my pilgrimage.

55 [y]I have remembered thy name, O LORD, in the night, and have kept thy law.

56 This I had, because I kept thy precepts.

CHETH.

57 [z]*Thou art* my portion, O LORD: I have said that I would keep thy words.

58 I entreated thy †favour with *my* whole heart: be merciful unto me [a]according to thy word.

59 I [b]thought on my ways, and turned my feet unto thy testimonies.

60 I made haste, and delayed not to keep thy commandments.

61 The ‖bands of the wicked have robbed me: *but* I have not forgotten thy law.

62 [c]At midnight I will rise to give thanks unto thee, because of thy righteous judgments.

63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

64 [d]The earth, O LORD, is full of thy mercy: [e]teach me thy statutes.

[f] Ezek. 33. 31. Mark 7.21, 22. Luke 12. 15. 1 Tim. 6. 10. Heb. 13. 5.
[g] Isa.33.15.
† Heb. *Make to pass.*
[h] Prov. 23. 5.
[i] ver. 40.
[k] 2 Sam. 7. 25.
[l] ver. 20.
[m] ver. 25, 37, 88, 107, 149, 156, 159.
[n] Ps.106.4. ver. 77.
‖ Or, *So shall I answer him that reproacheth me in a thing.*
† Heb. *at large.*
[o] Ps.138. 1. Matt. 10. 18, 19. Acts 26. 1, 2.
[p] ver. 16.
[q] ver. 15.
[r] ver. 74, 81, 147.
[s] Rom. 15. 4.
[t] Jer. 20. 7.
[u] Job 23. 11. Ps. 44. 18. ver. 157.
[x] Ezra 9. 3.
[y] Ps. 63. 6.
[z] Ps. 16. 5. Jer. 10. 16. Lam.3. 24.
† Heb. *face.* Job 11. 19.
[a] ver. 41.
[b] Luke 15, 17, 18.
‖ Or, *companies.*
[c] Acts 16. 25.
[d] Ps. 33. 5.
[e] ver.12.26.

TETH.

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.

66 Teach me good judgment and knowledge: for I have believed thy commandments.

67 [f]Before I was afflicted I went astray: but now have I kept thy word.

68 Thou *art* [g]good, and doest good; [h]teach me thy statutes.

69 The proud have [i]forged a lie against me: *but* I will keep thy precepts with *my* whole heart.

70 [k]Their heart is as fat as grease; *but* I [l]delight in thy law.

71 [m]*It is* good for me that I have been afflicted; that I might learn thy statutes.

72 [n]The law of thy mouth *is* better unto me than thousands of gold and silver.

JOD.

73 [o]Thy hands have made me and fashioned me: [p]give me understanding, that I may learn thy commandments.

74 [q]They that fear thee will be glad when they see me; because [r]I have hoped in thy word.

75 I know, O LORD, that thy judgments *are* †right, and [s]*that* thou in faithfulness hast afflicted me.

76 Let, I pray thee, thy merciful kindness be †for my comfort, according to thy word unto thy servant.

77 [t]Let thy tender mercies come unto me, that I may live: for [u]thy law *is* my delight.

78 Let the proud [x]be ashamed; [y]for they dealt perversely with me without a cause: *but* I will [z]meditate in thy precepts.

79 Let those that fear thee turn unto me, and those that have known thy testimonies.

80 Let my heart be sound in thy statutes; that I be not ashamed.

CAPH.

81 [a]My soul fainteth for thy salvation: *but* [b]I hope in thy word.

82 [c]Mine eyes fail for thy word, saying, When wilt thou comfort me?

83 For [d]I am become like a bottle in the smoke; *yet* do I not forget thy statutes.

84 [e]How many *are* the days of thy servant? [f]when wilt thou execute judgment on them that persecute me?

85 [g]The proud have digged pits for me, which *are* not after thy law.

86 All thy commandments *are* †faithful; [h]they persecute me [i]wrongfully; help thou me.

87 They had almost consumed me upon earth; but I forsook not thy precepts.

88 [k]Quicken me after thy loving-kindness; so shall I keep the testimony of thy mouth.

LAMED.

89 [l]For ever, O LORD, thy word is settled in heaven.

90 Thy faithfulness *is* †unto all generations: thou hast established the earth, and it †abideth.

91 They continue this day according to [m]thine ordinances: for all *are* thy servants.

[f] ver. 71. Jer. 31. 18, 19. Heb.12.11.
[g] Ps.106. 1. & 107.1. Matt. 19. 17.
[h] ver. 12, 26.
[i] Job 13. 4. Ps. 109. 2.
[k] Ps. 17.10. Isa. 6. 10. Acts 28.27.
[l] ver. 35.
[m] ver. 67. Heb.12.10, 11.
[n] ver. 127. Ps. 19. 10. Prov. 8.10, 11, 19.
[o] Job 10. 8. Ps. 100. 3. & 138. 8. & 139.14.
[p] ver. 34, 144.
[q] Ps. 34. 2.
[r] ver. 49, 147.
† Heb. *righteousness.*
[s] Heb. 12. 10.
† Heb. *to comfort me.*
[t] ver. 41.
[u] ver. 24, 47, 174.
[x] Ps. 25. 3.
[y] ver. 86.
[z] ver. 23.
[a] Ps.73.26. & 84. 2.
[b] ver. 74, 114.
[c] ver. 123. Ps. 69. 3.
[d] Job 30. 30.
[e] Ps. 39. 4.
[f] Rev.6.10.
[g] Ps. 35. 7. Prov. 16. 27.
† Heb. *faithfulness.*
[h] ver. 78.
[i] Ps. 35.19. & 38. 19.
[k] ver. 40.
[l] Ps. 89. 2. Matt. 24. 34, 35. 1 Pet.1.25.
† Heb. *to generation and generation,* Ps. 89. 1.
† Heb. *standeth.*
[m] Jer. 33. 25.

92 Unless [n]thy law *had been* my delights, I should then have perished in mine affliction.

93 I will never forget thy precepts: for with them thou hast quickened me.

94 I *am* thine, save me; for I have sought thy precepts.

95 The wicked have waited for me to destroy me: *but* I will consider thy testimonies.

96 [o]I have seen an end of all perfection: *but* thy commandment *is* exceeding broad.

MEM.

97 O how love I thy law! [p]it *is* my meditation all the day.

98 Thou through thy commandments hast made me [q]wiser than mine enemies: for † they *are* ever with me.

99 I have more understanding than all my teachers: [r]for thy testimonies *are* my meditation.

100 [s]I understand more than the ancients, because I keep thy precepts.

101 I have [t]refrained my feet from every evil way, that I might keep thy word.

102 I have not departed from thy judgments: for thou hast taught me.

103 [u]How sweet are thy words unto my † taste! *yea, sweeter* than honey to my mouth.

104 Through thy precepts I get understanding: therefore [x]I hate every false way.

NUN.

105 [y]Thy word *is* a ‖lamp unto my feet, and a light unto my path.

106 [z]I have sworn, and I will perform *it*, that I will keep thy righteous judgments.

107 I am afflicted very much: [a]quicken me, O LORD, according unto thy word.

108 Accept, I beseech thee, [b]the free-will offerings of my mouth, O LORD, and [c]teach me thy judgments.

109 [d]My soul *is* continually in my hand: yet do I not forget thy law.

110 [e]The wicked have laid a snare for me: yet I [f]erred not from thy precepts.

111 [g]Thy testimonies have I taken as an heritage for ever: for [h]they *are* the rejoicing of my heart.

112 I have inclined mine heart † to perform thy statutes always, [i]*even unto* the end.

SAMECH.

113 I hate *vain* thoughts: but thy law do I love.

114 [k]Thou *art* my hiding-place and my shield: [l]I hope in thy word.

115 [m]Depart from me, ye evil-doers: for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live: and let me not [n]be ashamed of my hope.

117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

118 Thou hast trodden down all them that [o]err from thy statutes: for their deceit *is* falsehood.

119 Thou † puttest away all the wicked of the earth [p]*like* dross: therefore I love thy testimonies.

120 [q]My flesh trembleth for fear of thee; and I am afraid of thy judgments.

AIN.

121 I have done judgment and justice: leave me not to mine oppressors.

122 Be [r]surety for thy servant for good: let not the proud oppress me.

123 [s]Mine eyes fail for thy salvation, and for the word of thy righteousness.

124 Deal with thy servant according unto thy mercy, and [t]teach me thy statutes.

125 [u]I *am* thy servant; give me understanding, that I may know thy testimonies.

126 *It is* time for *thee*, LORD, to work: *for* they have made void thy law.

127 [x]Therefore I love thy commandments above gold; yea, above fine gold.

128 Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I [y]hate every false way.

PE.

129 Thy testimonies *are* wonderful: therefore doth my soul keep them.

130 The entrance of thy words giveth light; [z]it giveth understanding unto the simple.

131 I opened my mouth, and panted: for I [a]longed for thy commandments.

132 [b]Look thou upon me, and be merciful unto me, [c]† as thou usest to do unto those that love thy name.

133 [d]Order my steps in thy word: and [e]let not any iniquity have dominion over me.

134 [f]Deliver me from the oppression of man: so will I keep thy precepts.

135 [g]Make thy face to shine upon thy servant: and [h]teach me thy statutes.

136 [i]Rivers of waters run down mine eyes, because they keep not thy law.

TZADDI.

137 [k]Righteous *art* thou, O LORD, and upright *are* thy judgments.

138 [l]Thy testimonies *that* thou hast commanded *are* † righteous and very † faithful.

139 [m]My zeal hath † consumed me; because mine enemies have forgotten thy words.

140 [n]Thy word *is* very † pure: therefore thy servant loveth it.

141 I *am* small and despised: *yet* do not I forget thy precepts.

142 Thy righteousness *is* an everlasting righteousness, and thy law *is* [o]the truth.

143 Trouble and anguish have † taken hold on me: *yet* thy commandments *are* [p]my delights.

144 The righteousness of thy testimonies *is* everlasting: [q]give me understanding, and I shall live.

KOPH.

145 I cried with *my* whole heart; hear me, O LORD: I will keep thy statutes.

146 I cried unto thee: save me, ‖and I shall keep thy testimonies.

147 [r]I prevented the dawning of the morning, and cried: [s]I hoped in thy word.

148 [t]Mine eyes prevent the *night*-watches, that I might meditate in thy word.

149 Hear my voice, according unto thy loving-

[n] ver. 24.
[o] Matt. 5. 18. & 24. 35.
[p] Ps. 1. 2.
[q] Deut. 4. 6, 8. † Heb. *it is ever with me.*
[r] 2 Tim. 3. 15.
[s] Job 32. 7, 8, 9.
[t] Prov. 1. 15.
[u] Ps. 19. 10. Prov. 8. 11. † Heb. *palate.*
[x] ver. 128.
[y] Prov. 6. 23. ‖ Or, *candle.*
[z] Neh. 10. 29.
[a] ver. 88.
[b] Hos. 14. 2. Heb. 13. 15.
[c] ver. 12, 26.
[d] Job 13. 14.
[e] Ps. 140. 5. & 141. 9.
[f] ver. 10, 21.
[g] Deut. 33. 4.
[h] ver. 77, 92, 174. † Heb. *to do.*
[i] ver. 33.
[k] Ps. 32. 7. & 91. 1.
[l] ver. 81.
[m] Ps. 6. 8. & 139. 19. Matt. 7. 23.
[n] Ps. 25. 2. Rom. 5. 5. & 9. 33. & 10. 11. ‖ Or, *that I may keep.*
[o] ver. 21.
† Heb. *causest to cease.*
[p] Ezek. 22. 18.
[q] Hab. 3. 16.
[r] Heb. 7. 22.
[s] ver. 81, 82.
[t] ver. 12.
[u] Ps. 116. 16.
[x] ver. 72. Ps. 19. 10. Prov. 8. 11.
[y] ver. 104.
[z] Ps. 19. 7. Prov. 1. 4.
[a] ver. 20.
[b] Ps. 106. 4.
[c] 2 Thess. 1. 6, 7. † Heb. *according to the custom toward those, &c.*
[d] Ps. 17. 5.
[e] Ps. 19. 13. Rom. 6. 12.
[f] Luke 1. 74.
[g] Ps. 4. 6.
[h] ver. 12, 26.
[i] Jer. 9. 1. & 14. 17. See Ezek. 9. 4.
[k] Ezra 9. 15. Neh. 9. 33. Jer. 12. 1. Dan. 9. 7.
[l] Ps. 19. 7, 8, 9. † Heb. *righteousness.* † Heb. *faithfulness.*
[m] Ps. 69. 9. John 2. 17. † Heb. *cut me off.*
[n] Ps. 12. 6. & 18. 30. & 19. 8. Prov. 30. 5. † Heb. *tried*, or, *refined.*
[o] ver. 151. Ps. 19. 9. John 17. 17. † Heb. *found me.*
[p] ver. 77.
[q] ver. 34, 73, 169.
[r] Ps. 5. 3. & 88. 13. & 130. 6.
[s] ver. 74.
[t] Ps. 63. 1, 6.

kindness: O LORD, [u]quicken me according to thy judgment.

150 They draw nigh that follow after mischief, they are far from thy law.

151 Thou *art* [x]near, O LORD; [y]and all thy commandments *are* truth.

152 Concerning thy testimonies, I have known of old that thou hast founded them [z]for ever.

RESH.

153 [a]Consider mine affliction, and deliver me: for I do not forget thy law.

154 [b]Plead my cause, and deliver me: [c]quicken me according to thy word.

155 [d]Salvation *is* far from the wicked: for they seek not thy statutes.

156 ‖Great *are* thy tender mercies, O LORD: [e]quicken me according to thy judgments.

157 Many *are* my persecutors and mine enemies: *yet* do I not [f]decline from thy testimonies.

158 I beheld the transgressors, and [g]was grieved; because they kept not thy word.

159 Consider how I love thy precepts: [h]quicken me, O LORD, according to thy loving-kindness.

160 †Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

SCHIN.

161 [i]Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

162 I rejoice at thy word, as one that findeth great spoil.

163 I hate and abhor lying: *but* thy law do I love.

164 Seven times a day do I praise thee, because of thy righteous judgments.

165 [k]Great peace have they which love thy law: and †nothing shall offend them.

166 [l]LORD, I have hoped for thy salvation, and done thy commandments.

167 My soul hath kept thy testimonies; and I love them exceedingly.

168 I have kept thy precepts and thy testimonies: [m]for all my ways *are* before thee.

TAU.

169 Let my cry come near before thee, O LORD: [n]give me understanding according to thy word.

170 Let my supplication come before thee: deliver me according to thy word.

171 [o]My lips shall utter praise, when thou hast taught me thy statutes.

172 My tongue shall speak of thy word: for all thy commandments *are* righteous.

173 Let thine hand help me; for [p]I have chosen thy precepts.

174 [q]I have longed for thy salvation, O LORD; and [r]thy law *is* my delight.

175 Let my soul live, and it shall praise thee; and let thy judgments help me.

176 [s]I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

[u] ver. 40, 154.
[x] Ps. 145.18.
[y] ver. 142.
[z] Luke 21. 33.
[a] Lam. 5.1.
[b] 1 Sam. 24. 15. Ps. 35. 1. Mic. 7. 9.
[c] ver. 40.
[d] Job 5. 4.
‖ Or, *Many.*
[e] ver. 149.
[f] Ps. 44.18. ver. 51.
[g] ver. 136. Ezek. 9. 4.
[h] ver. 88.
†Heb. *The beginning of thy word* is *true.*
[i] 1 Sam. 24. 11, 14. & 26. 18. ver. 23.
[k] Prov. 3.2. Isa. 32. 17.
†Heb. *they shall have no stumbling-block.*
[l] Gen. 49. 18. ver. 174.
[m] Prov. 5. 21.
[n] ver. 144.
[o] ver. 7.
[p] Josh. 24. 22. Prov. 1.29. Luke 10. 42.
[q] ver. 166.
[r] ver. 16, 24, 47, 77, 111.
[s] Isa. 53. 6. Luke 15.4, &c. 1 Pet. 2.25.

about 1058.
[a] Ps. 118.5. Jonah 2. 2.
‖ Or, *What shall* the deceitful tongue *give unto thee?* or, *what shall it profit thee?*
†Heb. *added.*
‖ Or, It is as *the sharp arrows of the mighty* man, *with coals of juniper.*
[b] Gen. 10.2. Ezek. 27. 13.
[c] Gen. 25. 13. 1 Sam. 25. 1. Jer. 49. 28, 29.
‖ Or, a man *of peace.*
‖ Or, *Shall I lift up mine eyes to the hills? whence should my help come?* See Jer. 3. 23.
[a] Ps. 124. 8.
[b] 1 Sam. 2. 9. Prov. 3. 23, 26.
[c] Ps. 127. 1. Isa. 27. 3.
[d] Isa. 25.4.
[e] Ps. 16. 8. & 109.31.
[f] Ps. 91. 5. Isa. 49. 10. Rev. 7. 16.
[g] Ps. 41. 2. & 97. 10. & 145.20.
[h] Deut. 28. 6. Prov. 2. 8. & 3. 6.
[a] Isa. 2. 3. Zech. 8.21.
[b] See 2 Sam. 5.9.
[c] Ex.23.17. Deut. 16. 16.
[d] Ex.16.34.
[e] Deut. 17. 8. 2 Chron. 19. 8.
†Heb. *do sit.*
[f] Ps 51.18.
[g] Neh.2.10.
[a] Ps. 121.1. & 141. 8.
[b] Ps.2. 4. & 11. 4. & 115. 3.

PSALM CXX.

David prayeth against Doeg, and reproveth his tongue.

¶ A Song of degrees.

IN [a]my distress I cried unto the LORD, and he heard me.

2 Deliver my soul, O LORD, from lying lips *and* from a deceitful tongue.

3 ‖What shall be given unto thee? or what shall be †done unto thee, thou false tongue?

4 ‖Sharp arrows of the mighty, with coals of juniper.

5 Woe is me, that I sojourn in [b]Mesech, [c]*that* I dwell in the tents of Kedar!

6 My soul hath long dwelt with him that hateth peace.

7 I *am* ‖*for* peace: but when I speak, they *are* for war.

PSALM CXXI.

The safety of the godly, who put their trust in God's protection.

¶ A Song of degrees.

I ‖WILL lift up mine eyes unto the hills, from whence cometh my help.

2 [a]My help *cometh* from the LORD which made heaven and earth.

3 [b]He will not suffer thy foot to be moved: [c]he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The LORD *is* thy keeper: the LORD *is* [d]thy shade [e]upon thy right hand.

6 [f]The sun shall not smite thee by day, nor the moon by night.

7 The LORD shall preserve thee from all evil: he shall [g]preserve thy soul.

8 The LORD shall [h]preserve thy going out and thy coming in from this time forth, and even for evermore.

PSALM CXXII.

David professeth his joy for the church, and prayeth therefor.

¶ A Song of degrees of David.

I WAS glad when they said unto me, [a]Let us go into the house of the LORD.

2 Our feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is builded as a city that is [b]compact together:

4 [c]Whither the tribes go up, the tribes of the LORD unto [d]the testimony of Israel, to give thanks unto the name of the LORD.

5 [e]For there †are set thrones of judgment, the thrones of the house of David.

6 [f]Pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls, *and* prosperity within thy palaces.

8 For my brethren and companions' sakes, I will now say, Peace *be* within thee.

9 Because of the house of the LORD our God I will [g]seek thy good.

PSALM CXXIII.

The godly profess their confidence in God.

¶ A Song of degrees.

UNTO thee [a]lift I up mine eyes, O thou [b]that dwellest in the heavens.

2 Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud.

PSALM CXXIV.

The church blesseth God for a miraculous deliverance.

¶ A Song of degrees of David.

IF *it had not been* the LORD who was on our side, [a]now may Israel say;

2 If *it had not been* the LORD who was on our side, when men rose up against us:

3 Then they had [b]swallowed us up quick, when their wrath was kindled against us:

4 Then the waters had overwhelmed us, the stream had gone over our soul:

5 Then the proud waters had gone over our soul.

6 Blessed *be* the LORD, who hath not given us *as* a prey to their teeth.

7 Our soul is escaped [c]as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

8 [d]Our help *is* in the name of the LORD, [e]who made heaven and earth.

PSALM CXXV.

1 *The safety of such as trust in God.* 4 *A prayer for the godly.*

¶ A Song of degrees.

THEY that trust in the LORD *shall be* as mount Zion, *which* cannot be removed, *but* abideth forever.

2 *As* the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth even forever.

3 For [a]the rod of †the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

4 Do good, O LORD, unto *those that be* good, and to *them that are* upright in their hearts.

5 As for such as turn aside unto their [b]crooked ways, the LORD shall lead them forth with the workers of iniquity: *but* [c]peace *shall be* upon Israel.

PSALM CXXVI.

The church celebrateth her incredible return out of captivity.

¶ A Song of degrees.

WHEN the LORD †turned again the captivity of Zion, [a]we were like them that dream.

2 Then [b]was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD †hath done great things for them.

3 The LORD hath done great things for us; *whereof* we are glad.

4 Turn again our captivity, O LORD, as the streams in the south.

5 [c]They that sow in tears shall reap in ‖joy.

6 He that goeth forth and weepeth, bearing ‖precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him.*

‖ Or, *of Solomon.* Ps. 72, title.

† Heb. that are *builders of it in it.*

[a] Ps. 121. 3, 4, 5.

[b] Gen. 3. 17, 19.

[c] Gen. 33. 5. & 48. 4. Josh. 24. 3, 4.

[d] Deut. 28. 4.

† Heb. *hath filled his quiver with them.*

[e] See Job 5. 4. Prov. 27. 11.

‖ Or, *shall subdue,* as Ps. 18. 47, or, *destroy.*

[a] Ps. 129. 1.

[b] Ps. 56. 1, 2. & 57. 3. Prov. 1. 12.

[a] Ps. 112. 1. & 115. 13. & 119. 1.

[b] Isa. 3. 10.

[c] Ps. 91. 3. Prov. 6. 5.

[c] Ezek. 19. 10.

[d] Ps. 52. 8. & 144. 12.

[d] Ps. 121. 2.

[e] Gen. 1. 1. Ps. 134. 3.

[e] Ps. 134. 3.

[f] Gen. 50. 23. Job 42. 16.

[g] Ps. 125. 5.

‖ Or, *Much.*

[a] See Ezek. 23. 3. Hos. 2. 15. & 11. 1.

[b] Ps. 124. 1.

[a] Prov. 22. 8. Isa. 14. 5.

† Heb. *wickedness.*

[b] Prov. 2. 15.

[c] Ps. 128. 6. Gal. 6. 16.

[c] Ps. 37. 2.

† Heb. *returned the returning of Zion,* Ps. 53. 6. & 85. 1. Hos. 6. 11. Joel 3. 1.

[a] Acts 12. 9.

[b] Job 8. 21.

† Heb. *hath magnified to do with them.*

[d] Ruth 2. 4. Ps. 118. 26.

[a] Lam. 3. 55. Jonah 2. 2.

[c] See Jer. 31. 9, &c.

‖ Or, *singing.*

‖ Or, *seed basket.*

PSALM CXXVII.

1 *The virtue of God's blessing.* 3 *Good children are his gift.*

¶ A Song of degrees ‖ for Solomon.

EXCEPT the LORD build the house, they labour in vain †that build it: except [a]the LORD keep the city, the watchman waketh *but* in vain.

2 *It is* vain for you to rise up early, to sit up late, to [b]eat the bread of sorrows: *for* so he giveth his beloved sleep.

3 Lo, [c]children *are* an heritage of the LORD: *and* [d]the fruit of the womb *is his* reward.

4 As arrows *are* in the hand of a mighty man; so *are* children of the youth.

5 Happy *is* the man that †hath his quiver full of them: [e]they shall not be ashamed, but they ‖shall speak with the enemies in the gate.

PSALM CXXVIII.

The sundry blessings which follow them that fear God.

¶ A Song of degrees.

BLESSED [a]*is* every one that feareth the LORD; that walketh in his ways.

2 [b]For thou shalt eat the labour of thine hands: happy *shalt* thou *be,* and *it shall be* well with thee.

3 Thy wife *shall be* [c]as a fruitful vine by the sides of thine house: thy children [d]like olive-plants round about thy table.

4 Behold, that thus shall the man be blessed that feareth the LORD.

5 [e]The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

6 Yea, thou shalt [f]see thy children's children, *and* [g]peace upon Israel.

PSALM CXXIX.

An exhortation to praise God for saving Israel in their great afflictions.

¶ A Song of degrees.

MANY ‖a time have they afflicted me from [a]my youth, [b]may Israel now say:

2 Many a time have they afflicted me from my youth: yet they have not prevailed against me.

3 The ploughers ploughed upon my back: they made long their furrows.

4 The LORD *is* righteous: he hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as [c]the grass *upon* the house-tops, which withereth afore it groweth up:

7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom.

8 Neither do they which go by, say, [d]The blessing of the LORD *be* upon you: we bless you in the name of the LORD.

PSALM CXXX.

The Psalmist professeth his hope in prayer.

¶ A Song of degrees.

OUT [a]of the depths have I cried unto thee, O LORD.

2 LORD, hear my voice: let thine ears be attentive to the voice of my supplications.

3 [b]If thou, LORD, shouldest mark iniquities, O LORD, who shall stand?

4 But *there is* [c]forgiveness with thee, that [d]thou mayest be feared.

5 [e]I wait for the LORD, my soul doth wait, and [f]in his word do I hope.

6 [g]My soul *waiteth* for the LORD more than they that watch for the morning: ||*I say, more than* they that watch for the morning.

7 [h]Let Israel hope in the LORD: for [i]with the LORD *there is* mercy, and with him *is* plenteous redemption.

8 And [k]he shall redeem Israel from all his iniquities.

PSALM CXXXI.

David, professing his humility, exhorteth Israel to hope in God.

¶ A Song of degrees of David.

LORD, my heart is not haughty, nor mine eyes lofty: [a]neither do I †exercise myself in great matters, or in things too †high for me.

2 Surely I have behaved and quieted †myself [b]as a child that is weaned of his mother: my soul *is* even as a weaned child.

3 [c]Let Israel hope in the LORD †from henceforth and forever.

PSALM CXXXII.

David's prayer at the removing of the ark.

¶ A Song of degrees.

LORD, remember David, *and* all his afflictions:

2 How he sware unto the LORD, [a]*and* vowed unto [b]the mighty *God* of Jacob;

3 Surely I will not come into the tabernacle of my house, nor go up into my bed;

4 I will [c]not give sleep to mine eyes, *or* slumber to mine eyelids,

5 Until I [d]find out a place for the LORD, †an habitation for the mighty *God* of Jacob.

6 Lo, we heard of it [e]at Ephratah: [f]we found it [g]in the fields of the wood.

7 We will go into his tabernacles: [h]we will worship at his footstool.

8 [i]Arise, O LORD, into thy rest; thou, and [k]the ark of thy strength.

9 Let thy priests [l]be clothed with righteousness; and let thy saints shout for joy.

10 For thy servant David's sake turn not away the face of thine anointed.

11 [m]The LORD hath sworn *in* truth unto David; he will not turn from it; [n]Of the fruit of †thy body will I set upon thy throne.

12 If thy children will keep my covenant and my testimony that I shall teach them; their children also shall sit upon thy throne for evermore.

13 [o]For the LORD hath chosen Zion; he hath desired *it* for his habitation.

14 [p]This *is* my rest for ever: here will I dwell; for I have desired it.

15 [q]I will ||abundantly bless her provision: I will satisfy her poor with bread.

16 [r]I will also clothe her priests with salvation, [s]and her saints shall shout aloud for joy.

17 [t]There will I make the horn of David to bud: [u]I have ordained a ||lamp for mine anointed.

18 His enemies will I [x]clothe with shame: but upon himself shall his crown flourish.

[c] Ex. 34. 7.
[d] 1 Kings 8. 40. Ps. 2. 11. Jer. 33. 8, 9.
[e] Ps. 27. 14. & 33. 20. & 40. 1. Isa. 8. 17. & 26. 8. & 30. 18.
[f] Ps. 119. 81.
[g] Ps. 63. 6. & 119. 147. ||Or, *which watch unto the morning.*
[h] Ps. 131. 3.
[i] Ps. 86. 5, 15. Isa. 55. 7.
[k] Ps. 103. 3, 4. Matt. 1. 21.

[a] Rom. 12. 16. †Heb. *walk.*
[b] †Heb. *wonderful.* Job 42. 3. Ps. 139. 6. †Heb. *my soul.*
[c] Matt. 18. 3. 1 Cor. 14. 20.
[d] Ps. 130. 7. †Heb. *from now.*

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[a] Ps. 65. 1.
[b] Gen. 49. 24.
[c] Prov. 6. 4.
[d] Acts 7. 46. †Heb. *habitations.*
[e] 1 Sam. 17. 12.
[f] 1 Sam. 7. 1.
[g] 1 Chron. 13. 5.
[h] Ps. 5. 7. & 99. 5.
[i] Num. 10. 35. 2 Chron. 6. 41, 42.
[k] Ps. 78. 61.
[l] Job 29. 14. ver. 16. Isa. 61. 10.
[m] Ps. 89. 3, 4, 33, &c. & 110. 4.
[n] 2 Sam. 7. 12. 1 Kings 8. 25. 2 Chron. 6. 16. Luke 1. 69. Acts 2. 30. †Heb. *thy belly.*
[o] Ps. 48. 1, 2.
[p] Ps. 68. 16.
[q] Ps. 147. 14. ‖Or, *surely.*
[r] 2 Chron. 6. 41. ver. 9. Ps. 149. 4.
[s] Hos. 11. 12.
[t] Ezek. 29. 21. Luke 1. 69.
[u] See 1 Kings 11. 36. & 15. 4. 2 Chron. 21. 7. ‖Or, *candle.*
[x] Ps. 35. 26. & 109. 29.

PSALM CXXXIII.

The benefit of the communion of saints.

¶ A Song of degrees of David.

BEHOLD, how good and how pleasant *it is* for [a]brethren to dwell †together in unity!

2 *It is* like [b]the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard: that went down to the skirts of his garments;

3 As the dew of [c]Hermon, *and as the dew* that descended upon the mountains of Zion: for [d]there the LORD commanded the blessing, *even* life for evermore.

PSALM CXXXIV.

An exhortation to bless God.

¶ A Song of degrees.

BEHOLD, bless ye the LORD, [a]all *ye* servants of the LORD, [b]which by night stand in the house of the LORD.

2 [c]Lift up your hands ||*in* the sanctuary, and bless the LORD.

3 [d]The LORD that made heaven and earth [e]bless thee out of Zion.

[a] Gen. 13. 8. Heb. 13. 1. †Heb. *even together.*
[b] Ex. 30. 25, 30.
[c] Deut. 4. 48.
[d] Lev. 25. 21. Deut. 28. 8. Ps. 42. 8.

[a] Ps. 135. 1, 2.
[b] 1 Chron. 9. 33.
[c] 1 Tim. 2. 8. ||Or, *in holiness.*
[d] Ps. 124. 8.
[e] Ps. 128. 5. & 135. 21.

PSALM CXXXV.

An exhortation to praise God for his mercy and for his power.

PRAISE ye the LORD. Praise ye the name of the LORD: [a]praise *him*, O ye servants of the LORD.

2 [b]Ye that stand in the house of the LORD, in [c]the courts of the house of our God,

3 Praise the LORD; for [d]the LORD *is* good; sing praises unto his name; [e]for *it is* pleasant.

4 For [f]the LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure.

5 For I know that [g]the LORD *is* great, and *that* our LORD *is* above all gods.

6 [h]Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.

7 [i]He causeth the vapours to ascend from the ends of the earth; [k]he maketh lightnings for the rain; he bringeth the wind out of his [l]treasuries:

8 [m]Who smote the first-born of Egypt, †both of man and beast:

9 [n]*Who* sent tokens and wonders into the midst of thee, O Egypt, [o]upon Pharaoh, and upon all his servants:

10 [p]Who smote great nations, and slew mighty kings;

11 Sihon king of the Amorites, and Og king of Bashan, and [q]all the kingdoms of Canaan:

12 [r]And gave their land *for* an heritage, an heritage unto Israel his people.

13 [s]Thy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, †throughout all generations.

14 [t]For the LORD will judge his people, and he will repent himself concerning his servants.

15 [u]The idols of the heathen *are* silver and gold, the work of men's hands.

16 They have mouths, but they speak not; eyes have they, but they see not;

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that make them are like unto them: *so is* every one that trusteth in them.

[a] Ps. 113. 1. & 134. 1.
[b] Luke 2. 37.
[c] Ps. 92. 13. & 96. 8. & 116. 19.
[d] Ps. 119. 68.
[e] Ps. 147. 1.
[f] Ex. 19. 5. Deut. 7. 6, 7. & 10. 15.
[g] Ps. 95. 3. & 97. 9.
[h] Ps. 115. 3.
[i] Jer. 10. 13. & 51. 16.
[k] Job 28. 25, 26. & 38. 24, &c. Zech. 10. 1.
[l] Job 38. 22.
[m] Ex. 12. 12, 29. Ps. 78. 51. & 136. 10. †Heb. *from man unto beast.*
[n] Ex. 7, & 8, & 9, & 10, & 14.
[o] Ps. 136. 15.
[p] Num. 21. 24, 25, 26, 34, 35. Ps. 136. 17, &c.
[q] Josh. 12. 7.
[r] Ps. 78. 55. & 136. 21, 22.
[s] Ex. 3. 15. Ps. 102. 12. †Heb. *to generation and generation.*
[t] Deut. 32. 36.
[u] Ps. 115. 4, 5, 6, 7, 8.

19 [x]Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:
20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.
21 Blessed be the LORD [y]out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

[x] Ps. 115. 9, &c.
[y] Ps. 134. 3.

PSALM CXXXVI.

An exhortation to give thanks to God for particular mercies.

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O [a]GIVE thanks unto the LORD; for *he is* good: [b]for his mercy *endureth* for ever.
2 O give thanks unto [c]the God of gods: for his mercy *endureth* for ever.
3 O give thanks to the LORD of lords: for his mercy *endureth* for ever.
4 To him [d]who alone doeth great wonders: for his mercy *endureth* for ever.
5 [e]To him that by wisdom made the heavens: for his mercy *endureth* for ever.
6 [f]To him that stretched out the earth above the waters: for his mercy *endureth* for ever.
7 [g]To him that made great lights: for his mercy *endureth* for ever:
8 [h]The sun †to rule by day: for his mercy *endureth* for ever:
9 The moon and stars to rule by night: for his mercy *endureth* for ever.
10 [i]To him that smote Egypt in their first-born: for his mercy *endureth* for ever:
11 [k]And brought out Israel from among them: for his mercy *endureth* for ever:
12 [l]With a strong hand, and with a stretched-out arm: for his mercy *endureth* for ever.
13 [m]To him which divided the Red sea into parts: for his mercy *endureth* for ever:
14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever:
15 [n]But †overthrew Pharaoh and his host in the Red sea: for his mercy *endureth* for ever.
16 [o]To him which led his people through the wilderness: for his mercy *endureth* for ever.
17 [p]To him which smote great kings: for his mercy *endureth* for ever:
18 [q]And slew famous kings: for his mercy *endureth* for ever:
19 [r]Sihon king of the Amorites: for his mercy *endureth* for ever:
20 [s]And Og the king of Bashan: for his mercy *endureth* for ever:
21 [t]And gave their land for an heritage: for his mercy *endureth* for ever:
22 *Even* an heritage unto Israel his servant: for his mercy *endureth* for ever.
23 Who [u]remembered us in our low estate: for his mercy *endureth* for ever.
24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.
25 [x]Who giveth food to all flesh: for his mercy *endureth* for ever.
26 O give thanks unto the God of heaven: for his mercy *endureth* for ever.

[a] Ps. 106. 1. & 107. 1. & 118. 1.
[b] 1 Chron. 16. 34, 41. 2 Chron. 20. 21.
[c] Deut. 10. 17.
[d] Ps. 72. 18.
[e] Gen. 1. 1. Prov. 3. 19. Jer. 51. 15.
[f] Gen. 1. 9. Ps. 24. 2. Jer. 10. 12.
[g] Gen. 1. 14.
[h] Gen. 1. 16. † Heb. *for the rulings by day.*
[i] Ex. 12. 29. Ps. 135. 8.
[k] Ex. 12. 51. & 13. 3, 17.
[l] Ex. 6. 6.
[m] Ex. 14. 21, 22. Ps. 78. 13.
[n] Ex. 14. 27. Ps. 135. 9. † Heb. *shaked off.*
[o] Ex. 13. 18. & 15. 22. Deut. 8. 15.
[p] Ps. 135. 10, 11.
[q] Deut. 29. 7.
[r] Num. 21. 21.
[s] Num. 21. 33.
[t] Josh. 12. 1, &c. Ps. 135. 12.
[u] Gen. 8. 1. Deut. 32. 36. Ps. 113. 7.
[x] Ps. 104. 27. & 145. 15. & 147. 9.

PSALM CXXXVII.

The constancy of the Jews in captivity.

BY the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion.
2 We hanged our harps upon the willows in the midst thereof.
3 For there they that carried us away captive required of us †a song; and they that †[a]wasted us *required of us* mirth, *saying*, Sing us *one* of the songs of Zion.
4 How shall we sing the LORD's song in a †strange land?
5 If I forget thee, O Jerusalem, let my right hand forget *her cunning*.
6 If I do not remember thee, let my [b]tongue cleave to the roof of my mouth; if I prefer not Jerusalem above †my chief joy.
7 Remember, O LORD, [c]the children of Edom in the day of Jerusalem; who said, †Rase *it*, rase *it*, *even* to the foundation thereof.
8 O daughter of Babylon, [d]who art to be †destroyed; happy *shall he be*, †[e]that rewardeth thee as thou hast served us.
9 Happy *shall he be* that taketh and dasheth [f]thy little ones against †the stones.

[a] Heb. 4. 13.
[b] Job 42. 3. Ps. 40. 5. & 131. 1.
[c] Ps. 79. 1. † Heb. *land of a stranger.*
[d] Ezek. 3. 26. † Heb. *the head of my joy.*
[e] Jer. 49. 7, &c. Lam. 4. 22. Ezek. 25. 12. Obad. 10, &c. † Heb. *Make bare*
[f] Isa. 13. 1, 6, &c. & 47. 1. Jer. 25. 12. & 50. 2. † Heb. *wasted.* † Heb. *that recompenseth unto thee thy deed which thou didst to us.*
[g] Jer. 50. 15, 29. Rev. 18. 6.
[h] Isa. 13. 16. † Heb. *the rock.*

PSALM CXXXVIII.

David praiseth God for the truth of his word.

¶ *A Psalm* of David.

I WILL praise thee with my whole heart: [a]before the gods will I sing praise unto thee.
2 [b]I will worship [c]toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth: for thou hast [d]magnified thy word above all thy name.
3 In the day when I cried thou answeredst me, *and* strengthenedst me *with* strength in my soul.
4 [e]All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.
5 Yea, they shall sing in the ways of the LORD: for great *is* the glory of the LORD.
6 [f]Though the LORD *be* high, yet [g]hath he respect unto the lowly: but the proud he knoweth afar off.
7 [h]Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.
8 [i]The LORD will perfect *that which* concerneth me: thy mercy, O LORD, *endureth* for ever: [k]forsake not the works of thine own hands.

[a] Ps. 119. 46.
[b] Ps. 28. 2.
[c] 1 Kings 8. 29, 30. Ps. 5. 7.
[d] Isa. 42. 21.
[e] Ps. 102. 15, 22.
[f] Ps. 113. 5, 6. Isa. 57. 15.
[g] Prov. 3. 34. Jam. 4. 6. 1 Pet. 5. 5.
[h] Ps. 23. 3, 4.
[i] Ps. 57. 2. Phil. 1. 6.
[k] See Job 10. 3, 8. & 14. 15.

PSALM CXXXIX.

David praiseth God for his all-seeing providence.

¶ To the chief Musician. A Psalm of David.

O LORD, [a]thou hast searched me, and known *me*.
2 [b]Thou knowest my down-sitting and mine up-rising, thou [c]understandest my thought afar off.
3 [d]Thou ‖compassest my path and my lying down, and art acquainted *with* all my ways.
4 For *there is* not a word in my tongue, *but* lo, O LORD, [e]thou knowest it altogether.
5 Thou hast beset me behind and before, and laid thine hand upon me.
6 [f]*Such* knowledge *is* too wonderful for me: it is high, I cannot *attain* unto it.

[a] Ps. 17. 3. Jer. 12. 3.
[b] 2 Kings 19. 27.
[c] Matt. 9. 4. John 2. 24, 25.
[d] Job 31. 4. ‖Or, *winnowest.*
[e] Heb. 4. 13.
[f] Job 42. 3. Ps. 40. 5. & 131. 1.

7 [g]Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

8 [h]If I ascend up into heaven, thou *art* there: [i]if I make my bed in hell, behold thou *art there.*

9 *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea;

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

12 Yea, [k]the darkness †hideth not from thee; but the night shineth as the day: †the darkness and the light *are* both alike *to thee.*

13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

14 I will praise thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my soul knoweth †right well.

15 [l]My ‖substance was not hid from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth.

16 Thine eyes did see my substance, yet being unperfect; and in thy book †all *my members* were written, ‖*which* in continuance were fashioned, when *as yet there was* none of them.

17 [m]How precious also are thy thoughts unto me, O God! how great is the sum of them!

18 *If* I should count them, they are more in number than the sand: when I awake, I am still with thee.

19 Surely thou wilt [n]slay the wicked, O God: [o]depart from me, therefore, ye bloody men.

20 For they [p]speak against thee wickedly, *and* thine enemies take *thy name* in vain.

21 [q]Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?

22 I hate them with perfect hatred: I count them mine enemies.

23 [r]Search me, O God, and know my heart: try me, and know my thoughts:

24 And see if *there be any* †wicked way in me, and [s]lead me in the way everlasting.

[g] Jer. 23. 24. Jonah 1. 3.
[h] Amos 9. 2, 3, 4.
[i] Job 26. 6. Prov. 15. 11.
[k] Job 26. 6. & 34. 22. Dan. 2. 22. Heb. 4. 13
† Heb. *darkeneth not.*
† Heb. *as is the darkness so is the light.*
† Heb. *greatly.*
[l] Job. 10. 8, 9. Eccl. 11. 5.
‖ Or, *strength,* or, *body.*
† Heb. *all of them.*
‖ Or, what *days they should be fashioned.*
[m] Ps. 40. 5.
[n] Isa. 11. 4.
[o] Ps. 119. 115.
[p] Jude 15.
[q] 2 Chron. 19. 2. Ps. 119. 158.
[r] Job 31. 6. Ps. 26. 2.
† Heb. *way of pain,* or, *grief.*
[s] Ps. 5. 8. & 143. 10.

PSALM CXL.

David prayeth to be delivered from Saul and Doeg.

¶ To the chief Musician. A Psalm of David.

DELIVER me, O LORD, from the evil man: [a]preserve me from the †violent man;

2 Which imagine mischiefs in *their* heart; [b]continually are they gathered together *for* war.

3 They have sharpened their tongues like a serpent; [c]adders' poison *is* under their lips. Selah.

4 [d]Keep me, O LORD, from the hands of the wicked; [e]preserve me from the violent man; who have purposed to overthrow my goings.

5 [f]The proud have hid a snare for me, and cords; they have spread a net by the way side; they have set gins for me. Selah.

6 I said unto the LORD, Thou *art* my God: hear the voice of my supplications, O LORD.

7 O GOD the Lord, the strength of my salvation, thou hast covered my head in the day of battle.

8 Grant not, O LORD, the desires of the wicked: further not his wicked device; ‖[s]*lest* they exalt themselves. Selah.

9 *As for* the head of those that compass me about, [k]let the mischief of their own lips cover them.

10 [i]Let burning coals fall upon them; let them be cast into the fire; into deep pits, that they rise not up again.

11 Let not †‖an evil speaker be established in the earth: evil shall hunt the violent man to overthrow *him.*

12 I know that the LORD will [k]maintain the cause of the afflicted, *and* the right of the poor.

13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

[a] ver. 4.
† Heb. *man of violences.*
[b] Ps. 56. 6.
[c] Ps. 58. 4. Rom 3. 13.
[d] Ps. 74. 1.
[e] ver. 1.
[f] Ps. 35. 7. & 57. 6. & 119. 110. & 141. 9. Jer. 18. 22.
‖ Or, *let them* not *be exalted.*
[g] Deut. 32. 27.
[h] Ps. 7. 16. & 94. 23. Prov. 12. 13. & 18. 7.
[i] Ps. 11. 6.
† Heb. *a man of tongue.*
‖ Or, *an evil speaker, a wicked man of violence, be established in the earth: let him be hunted to* his *overthrow.*
[k] 1 Kings 8. 45. Ps. 9. 4.

PSALM CXLI.

David prayeth that his suit may be acceptable to God.

¶ A Psalm of David.

LORD, I cry unto thee: [a]make haste unto me; give ear unto my voice, when I cry unto thee.

2 Let [b]my prayer be †set forth before thee [c]*as* incense; *and* [d]the lifting up of my hands *as* [e]the evening sacrifice.

3 Set a watch, O LORD, before my mouth; keep the door of my lips.

4 Incline not my heart to *any* evil thing, to practise wicked works with men that work iniquity: [f]and let me not eat of their dainties.

5 [g]‖Let the righteous smite me; *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which* shall not break my head: for yet my prayer also *shall be* in their calamities.

6 When their judges are overthrown in stony places, they shall hear my words; for they are sweet.

7 Our bones are scattered [h]at the grave's mouth, as when one cutteth and cleaveth *wood* upon the earth.

8 But [i]mine eyes *are* unto thee, O GOD the Lord. in thee is my trust; †leave not my soul destitute.

9 Keep me from [k]the snares *which* they have laid for me, and the gins of the workers of iniquity.

10 [l]Let the wicked fall into their own nets, whilst that I withal †escape.

[a] Ps. 70. 5.
[b] Rev. 5. 8. & 8. 3, 4.
† Heb. *directed.*
[c] Rev. 8. 3.
[d] Ps. 134. 2. 1 Tim. 2. 8.
[e] Ex. 29. 39.
[f] Prov. 23. 6.
[g] Prov. 9. 8. & 19. 25. & 25. 12. Gal. 6. 1.
‖ Or, *let the righteous smite me kindly, and reprove me; let not* their *precious oil break my head, &c.*
[h] 2 Cor. 1. 9.
[i] 2 Chron. 20. 12. Ps. 25. 15. & 123. 1, 2.
† Heb. *make not my soul bare.*
[k] Ps. 119. 110. & 140. 5. & 142. 3.
[l] Ps. 35. 8.
† Heb. *pass over.*

PSALM CXLII.

David sheweth that all his comfort was in prayer unto God.

¶ *‖ Maschil of David; A Prayer *when he was in the cave.

I CRIED unto the LORD with my voice; with my voice unto the LORD did I make my supplication.

2 [a]I poured out my complaint before him; I shewed before him my trouble.

3 [b]When my spirit was overwhelmed within me, then thou knewest my path. [c]In the way wherein I walked have they privily laid a snare for me.

4 [d]‖I looked on *my* right hand, and beheld, but [e]*there was* no man that would know me: refuge †failed me; †no man cared for my soul.

5 I cried unto thee, O LORD: I said, [f]Thou *art* my refuge *and* [g]my portion [h]in the land of the living.

6 Attend unto my cry; for I am [i]brought very low: deliver me from my persecutors; for they are stronger than I.

7 Bring my soul out of prison, that I may praise

* Ps. 57, title.
‖ Or, A Psalm *of David, giving instruction.*
* 1 Sam. 22. 1. & 24. 3.
[a] Ps. 102, title. Isa. 26. 16.
[b] Ps. 143. 4.
[c] Ps. 140. 5.
[d] Ps. 69. 20.
‖ Or, *Look on the right hand and see.*
[e] Ps 31. 11. & 88. 8, 18.
† Heb. *perished from me.*
† Heb. *no man sought after my soul.*
[f] Ps. 46. 1. & 91. 2.
[g] Ps. 16. 5. & 73. 26. & 119. 57. Lam. 3. 24.
[h] Ps. 27. 13.
[i] Ps. 116. 6.

thy name: [k]the righteous shall compass me about; [l]for thou shalt deal bountifully with me.

PSALM CXLIII.

David strengtheneth his faith by meditation and prayer.

¶ A Psalm of David.

HEAR my prayer, O LORD, give ear to my supplications: [a]in thy faithfulness answer me, *and* in thy righteousness.

2 And [b]enter not into judgment with thy servant: for [c]in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

4 [d]Therefore is my spirit overwhelmed within me; my heart within me is desolate.

5 [e]I remember the days of old, I meditate on all thy works; I muse on the work of thy hands.

6 [f]I stretch forth my hands unto thee: [g]my soul *thirsteth* after thee, as a thirsty land. Selah.

7 Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, [h]||lest I be like unto them that go down into the pit.

8 Cause me to hear thy loving-kindness [i]in the morning; for in thee do I trust: [k]cause me to know the way wherein I should walk; for [l]I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies: I †flee unto thee to hide me.

10 [m]Teach me to do thy will; for thou *art* my God: [n]thy Spirit *is* good; lead me into [o]the land of uprightness.

11 [p]Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

12 And of thy mercy [q]cut off mine enemies, and destroy all them that afflict my soul; for [r]I *am* thy servant.

PSALM CXLIV.

David blesseth God for his mercy both to him and to man.

¶ *A Psalm* of David.

BLESSED *be* the LORD †my strength, [a]which teacheth my hands †to war, *and* my fingers to fight;

2 [b]||My goodness and my fortress; my high tower, and my deliverer; my shield, and *he* in whom I trust; who subdueth my people under me.

3 [c]LORD, what *is* man, that thou takest knowledge of him! *or* the son of man, that thou makest account of him!

4 [d]Man is like to vanity: [e]his days *are* as a shadow that passeth away.

5 [f]Bow thy heavens, O LORD, and come down: [g]touch the mountains, and they shall smoke.

6 [h]Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

7 [i]Send thine †hand from above; [k]rid me, and deliver me out of great waters, from the hand of [l]strange children;

8 Whose mouth [m]speaketh vanity, and their right hand *is* a right hand of falsehood.

9 I will [n]sing a new song unto thee, O God: upon a psaltery *and* an instrument of ten strings will I sing praises unto thee.

10 [o]*It is he* that giveth ||salvation unto kings: who delivereth David his servant from the hurtful sword.

11 [p]Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood:

12 That our sons *may be* [q]as plants grown up in their youth; *that* our daughters *may be* as corner-stones, †polished *after the* similitude of a palace:

13 *That* our garners *may be* full, affording †all manner of store; *that* our sheep may bring forth thousands and ten thousands in our streets:

14 *That* our oxen *may be* †strong to labour; *that there be* no breaking in, nor going out; that *there be* no complaining in our streets.

15 [r]Happy *is that* people, that is in such a case: *yea*, happy *is that* people, whose God *is* the LORD.

PSALM CXLV.

David praiseth God for his providence and mercy.

David's [a]*Psalm* of praise.

I WILL extol thee, my God, O King, and I will bless thy name for ever and ever.

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 [b]Great *is* the LORD, and greatly to be praised; †and [c]his greatness *is* unsearchable.

4 [d]One generation shall praise thy works to another, and shall declare thy mighty acts.

5 I will speak of the glorious honour of thy majesty, and of thy wondrous †works.

6 And *men* shall speak of the might of thy terrible acts: and I will †declare thy greatness.

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8 [e]The LORD *is* gracious, and full of compassion; slow to anger, and †of great mercy.

9 [f]The LORD *is* good to all: and his tender mercies *are* over all his works.

10 [g]All thy works shall praise thee, O LORD; and thy saints shall bless thee.

11 They shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 [h]Thy kingdom *is* †an everlasting kingdom, and thy dominion *endureth* throughout all generations.

14 The LORD upholdeth all that fall, and [i]raiseth up all *those that be* bowed down.

15 [k]The eyes of all ||wait upon thee: and [l]thou givest them their meat in due season.

16 Thou openest thine hand, [m]and satisfiest the desire of every living thing.

17 The LORD *is* righteous in all his ways, and ||holy in all his works.

18 [n]The LORD *is* nigh unto all them that call upon him, to all that call upon him [o]in truth.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

20 [p]The LORD preserveth all them that love him: but all the wicked will he destroy.

21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever

[k] Ps. 34. 2.
[l] Ps. 13. 6. & 119. 17.
[a] Ps. 31. 1.
[b] Job 14. 3.
[c] Ex. 34. 7. Job 4. 17. & 9. 2. & 15. 14. & 25. 4. Ps. 130. 3. Eccl. 7. 20. Rom. 3. 20. Gal. 2. 16.
[d] Ps. 77. 3. & 142. 3.
[e] Ps. 77. 5, 10, 11.
[f] Ps. 88. 9.
[g] Ps. 63. 1.
[h] Ps. 28. 1. ||Or, *for I am become like, &c.* Ps. 88. 4.
[i] See Ps. 46. 5.
[k] Ps. 5. 8.
[l] Ps. 25. 1.
† Heb. *hide me with thee.*
[m] Ps. 25. 4, 5. & 139. 24.
[n] Neh. 9. 20.
[o] Isa. 26. 10.
[p] Ps. 119. 25, 37, 40, &c.
[q] Ps. 54. 5.
[r] Ps. 116. 16.
† Heb. *my rock.* Ps. 18. 2, 31.
[a] 2 Sam. 22. 35. Ps. 18. 34.
† Heb. *to the war, &c.*
[b] 2 Sam. 22. 2, 3, 40, 48.
||Or, *My mercy.*
[c] Job 7. 17. Ps. 8. 4. Heb. 2. 6.
[d] Job 4. 19. & 14. 2. Ps. 39. 5. & 62. 9.
[e] Ps. 102. 11.
[f] Ps. 18. 9. Isa. 64. 1.
[g] Ps. 104. 32.
[h] Ps. 18. 13, 14.
[i] Ps. 18. 16.
† Heb. *hands.*
[k] ver. 11. Ps. 69. 1, 2, 14.
[l] Ps. 54. 3. Mal. 2. 11.
[m] Ps. 12. 2.
[n] Ps. 33. 2, 3. & 40. 3.
[o] Ps. 18. 50.
||Or, *victory.*
[p] ver. 7, 8.
[q] Ps. 128. 3.
† Heb. *cut.*
† Heb. *from kind to kind.*
† Heb. *able to bear burdens*, or, *loaden* with flesh.
[r] Deut. 33. 29. Ps. 33. 12. & 65. 4. & 146. 5.
[a] Ps. 100, title.
[b] Ps. 96. 4. & 147. 5.
† Heb. *and of his greatness*, there is *no search.*
[c] Job 5. 9. & 9. 10. Rom. 11. 33.
[d] Isa. 38. 19.
† Heb. *things*, or, *words.*
† Heb. *declare it.*
[e] Ex. 34. 6, 7. Num. 14. 18. Ps. 86. 5, 15. & 103. 8.
† Heb. *great in mercy.*
[f] Ps. 100. 5. Nah. 1. 7.
[g] Ps. 19. 1.
[h] Ps. 146. 10.
[i] Tim. 1. 17.
† Heb. *a kingdom of all ages.*
[i] Ps. 146. 8.
[k] Ps. 104. 27.
||Or, *look unto thee.*
[l] Ps. 136. 25.
[m] Ps. 104. 21. & 147. 9.
||Or, *merciful*, or, *bountiful.*
[n] Deut. 4. 7.
[o] John 4. 24.
[p] Ps. 31. 23. & 97. 10.

PSALM CXLVI.

The Psalmist voweth perpetual praises to God.

PRAISE †ye the LORD. [a]Praise the LORD, O my soul.

2 [b]While I live will I praise the LORD: I will sing praises unto my God while I have any being.

3 [c]Put not your trust in princes, *nor* in the son of man, in whom *there is* no ||help.

4 [d]His breath goeth forth, he returneth to his earth; in that very day [e]his thoughts perish.

5 [f]Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God:

6 [g]Which made heaven, and earth, the sea, and all that therein *is:* which keepeth truth for ever:

7 [h]Which executeth judgment for the oppressed: [i]which giveth food to the hungry. [k]The LORD looseth the prisoners:

8 [l]The LORD openeth *the eyes of* the blind: [m]the LORD raiseth them that are bowed down: the LORD loveth the righteous:

9 [n]The LORD preserveth the strangers; he relieveth the fatherless and widow: [o]but the way of the wicked he turneth upside down.

10 [p]The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

PSALM CXLVII.

The Prophet exhorteth to praise God for his care of the church.

PRAISE ye the LORD: for [a]*it is* good to sing praises unto our God; [b]for *it is* pleasant; *and* [c]praise is comely.

2 The LORD doth [d]build up Jerusalem: [e]he gathereth together the outcasts of Israel.

3 [f]He healeth the broken in heart, and bindeth up their †wounds.

4 [g]He telleth the number of the stars; he calleth them all by *their* names.

5 [h]Great *is* our LORD, and of [i]great power: †[k]his understanding *is* infinite.

6 [l]The LORD lifteth up the meek: he casteth the wicked down to the ground.

7 Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God:

8 [m]Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9 [n]He giveth to the beast his food, *and* [o]to the young ravens which cry.

10 [p]He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

12 Praise the LORD, O Jerusalem; praise thy God, O Zion.

13 For he hath strengthened the bars of thy gates, he hath blessed thy children within thee.

14 †[q]He maketh peace *in* thy borders, *and* [r]filleth thee with the †finest of the wheat.

15 [s]He sendeth forth his commandment *upon* earth: his word runneth very swiftly.

16 [t]He giveth snow like wool: he scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels: who can stand before his cold?

18 [u]He sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow.

19 [x]He sheweth †his word unto Jacob, [y]his statutes and his judgments unto Israel.

20 [z]He hath not dealt so with any nation: and *as for his* judgments, they have not known them. Praise ye the LORD.

PSALM CXLVIII.

The Psalmist exhorteth to praise God.

PRAISE †ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

2 [a]Praise ye him, all his angels: praise ye him, all his hosts.

3 Praise ye him, sun and moon: praise him, all ye stars of light.

4 Praise him, [b]ye heavens of heavens, and [c]ye waters that *be* above the heavens.

5 Let them praise the name of the LORD: for [d]he commanded, and they were created.

6 [e]He hath also established them for ever and ever: he hath made a decree which shall not pass.

7 Praise the LORD from the earth, [f]ye dragons and all deeps:

8 Fire, and hail; snow, and vapours: stormy wind [g]fulfilling his word:

9 [h]Mountains, and all hills; fruitful trees, and all cedars:

10 Beasts, and all cattle; creeping things, and †flying fowl:

11 Kings of the earth, and all people; princes, and all judges of the earth:

12 Both young men, and maidens; old men, and children:

13 Let them praise the name of the LORD: for [i]his name alone is †excellent; [k]his glory *is* above the earth and heaven.

14 [l]He also exalteth the horn of his people, [m]the praise of all his saints; *even* of the children of Israel, [n]a people near unto him. Praise ye the LORD.

PSALM CXLIX.

The prophet exhorteth to praise God for his love to the church.

PRAISE †ye the LORD. [a]Sing unto the LORD a new song, *and* his praise in the congregation of saints.

2 Let Israel rejoice in [b]him that made him: let the children of Zion be joyful in their [c]King.

3 [d]Let them praise his name ||in the dance: let them sing praises unto him with the timbrel and harp.

4 For [e]the LORD taketh pleasure in his people: [f]he will beautify the meek with salvation.

5 Let the saints be joyful in glory: let them [g]sing aloud upon their beds.

6 *Let* the high *praises* of God *be* †in their mouth, and [h]a two-edged sword in their hand;

7 To execute vengeance upon the heathen, *and* punishments upon the people;

8 To bind their kings with chains, and their nobles with fetters of iron;

9 [i]To execute upon them the judgment written: [k]this honour have all his saints. Praise ye the LORD

†Heb. *Hallelujah.*
[a] Ps. 103. 1.
[b] Ps. 104. 33.
[c] Ps. 118. 8, 9. Isa. 2. 22.
|| Or, *salvation.*
[d] Ps. 104. 29. Eccl. 12. 7. Isa. 2. 22.
[e] See 1 Cor. 2. 6.
[f] Ps. 144. 15. Jer. 17. 7.
[g] Gen. 1. 1. Rev. 14. 7.
[h] Ps. 103. 6.
[i] Ps. 107. 9.
[k] Ps. 68. 6. & 107. 10, 14.
[l] Matt. 9. 30. John 9. 7–32.
[m] Ps. 145. 14. & 147. 6. Luke 13. 13.
[n] Deut. 10. 18. Ps. 68. 5.
[o] Ex. 147. 6.
[p] Ex. 15. 18. Ps. 10. 16. & 145. 13. Rev. 11. 15.

[a] Ps. 92. 1.
[b] Ps. 135. 3.
[c] Ps. 33. 1.
[d] Ps. 102. 16.
[e] Deut. 30. 3.
[f] Ps. 51. 17. Isa. 57. 15. & 61. 1. Luke 4. 18.
†Heb. *griefs.*
[g] See Gen. 15. 5. Isa. 40. 26.
[h] 1 Chron. 16. 25. Ps. 48. 1. & 96. 4. & 145. 3.
[i] Neh. 1. 3.
†Heb. *of his understanding* there is *no number.*
[k] Isa. 40. 28.
[l] Ps. 146. 8, 9.
[m] Job 38. 26, 27. Ps. 104. 13, 14.
[n] Job 38. 41. Ps. 104 27, 28. & 136. 25. & 145. 15.
[o] Job. 38. 41. Matt. 6. 26.
[p] Ps. 33. 16, 17, 18. Hos. 1. 7.
†Heb. *Who maketh thy border peace.*
[q] Isa. 60. 17, 18.
[r] Ps. 132. 15.
† Heb. *fat of wheat.* Deut. 32. 14. Ps. 81. 16.
[s] Ps. 107. 20. Job 37. 12.
[t] Job 37. 6.

[u] ver. 15. See Job 37. 10.
[x] Deut. 33. 2, 3, 4. Ps. 76. 1. & 78. 5. & 103. 7.
†Heb. *his words.*
[y] Mal. 4. 4.
[z] See Deut. 4. 32, 33, 34. Rom. 3. 1, 2.

†Heb. *Hallelujah.*
[a] Ps. 103. 20, 21.
[b] 1 Kings 8. 27. 2 Cor. 12. 2.
[c] Gen. 1. 7.
[d] Gen. 1. 1, 6, 7. Ps. 33. 6, 9.
[e] Ps. 89. 37. & 119. 90, 91. Jer. 31. 35, 36. & 33. 25.
[f] Isa. 43. 20.
[g] Ps. 147. 15–18.
[h] Isa. 44. 23. & 49. 13. & 55. 12.
†Heb. *birds of wing.*
[i] Ps. 8. 1. Isa. 12. 4.
†Heb. *exalted.*
[k] Ps. 113. 4.
[l] Ps. 75. 10.
[m] Ps. 149. 9.
[n] Eph. 2. 17.

†Heb. *Hallelujah.*
[a] Ps. 33. 3. Isa. 42. 10.
[b] See Job 35. 10. Ps. 100. 3. Isa. 54. 5.
[c] Zech. 9. 9. Matt. 21. 5.
[d] Ps. 81. 2. & 150. 4.
|| Or, *with the pipe.*
[e] Ps. 35. 27.
[f] Ps. 1. 32. 16.
[g] Job 35. 10.
†Heb. *in their throat.*
[h] Heb. 4. 12. Rev. 1. 16.
[i] Deut. 7. 1, 2.
[k] Ps. 148. 14.

PSALM CL.

An exhortation to praise God with all kind of instruments.

PRAISE †ye the LORD. Praise God in his sanctuary: praise him in the firmanent of his power.

2 [a]Praise him for his mighty acts: praise him according to his excellent [b]greatness.

3 Praise him with the sound of the ‖trumpet: [c]praise him with the psaltery and harp.

4 Praise him [d]with the timbrel and ‖dance; praise him with [e]stringed instruments and organs.

5 Praise him upon the loud [f]cymbals: praise him upon the high-sounding cymbals.

6 Let every thing that hath breath praise the LORD. Praise ye the LORD.

† Heb. *Hallelujah.*

[a] Ps. 145. 5, 6.
[b] Deut. 3. 24.

‖ Or, *cornet.*
Ps. 98. 6.
[c] Ps. 81. 2. & 149. 3.
[d] Ex. 15. 20.
‖ Or, *pipe.*
Ps. 149. 3.
[e] Ps. 33. 2. & 92. 3. & 144. 9. Isa. 38. 20.
[f] 1 Chron. 15. 16, 19, 28. & 16. 5. & 25. 1, 6.

The PROVERBS.

CHAP. I.

1 *The use of the proverbs.* 7 *An exhortation to fear God and believe his word.*

THE [a]proverbs of Solomon the son of David, king of Israel;

2 To know wisdom and instruction; to perceive the words of understanding;

3 To [b]receive the instruction of wisdom, justice, and judgment, and †equity;

4 To give subtilty to the [c]simple, to the young man knowledge and ‖discretion.

5 [d]A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

6 To understand a proverb, and ‖the interpretation: the words of the wise, and their [e]dark sayings.

7 ¶ [f]The fear of the LORD *is* ‖the beginning of knowledge: *but* fools despise wisdom and instruction.

8 [g]My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 For [h]they *shall be* †an ornament of grace unto thy head, and chains about thy neck.

10 ¶ My son, if sinners entice thee, [i]consent thou not.

11 If they say, Come with us, let us [k]lay wait for blood, let us lurk privily for the innocent without cause:

12 Let us swallow them up alive as the grave; and whole, [l]as those that go down into the pit:

13 We shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse:

15 My son, [m]walk not thou in the way with them; [n]refrain thy foot from their path:

16 [o]For their feet run to evil, and make haste to shed blood:

17 Surely in vain the net is spread †in the sight of any bird.

18 And they lay wait for their *own* blood; they lurk privily for their *own* lives.

19 [p]So *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof.

20 ¶ †[q]Wisdom crieth without; she uttereth her voice in the streets:

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*,

22 How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?

23 Turn you at my reproof: behold, [r]I will pour out my spirit unto you, I will make known my words unto you.

24 ¶ [s]Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye [t]have set at nought all my counsel, and would none of my reproof:

26 [u]I also will laugh at your calamity: I will mock when your fear cometh;

27 When [x]your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

28 [y]Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me;

29 For that they [z]hated knowledge, and did not [a]choose the fear of the LORD:

30 [b]They would none of my counsel: they despised all my reproof.

31 Therefore [c]shall they eat of the fruit of their own way, and be filled with their own devices.

32 For the ‖turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

33 But [d]whoso hearkeneth unto me shall dwell safely, and [e]shall be quiet from fear of evil.

Before CHRIST written about 1000.

[a] 1 Kings 4. 32. ch. 10. 1. & 25. 1. Eccl. 12. 9.
[b] ch. 2. 1, 9.
† Heb. *equities.*
[c] ch. 9. 4.
‖ Or, *advisement.*
[d] ch. 9. 9.
‖ Or, *an eloquent speech.*
[e] Ps. 78. 2.
[f] Job 28. 28. Ps. 111. 10. ch. 9. 10. Eccl. 12. 13.
‖ Or, *the principal part.*
[g] ch. 4. 1. & 6. 20.
[h] ch. 3. 22.
†Heb. *an adding.*
[i] Gen. 39. 7, &c. Ps. 1. 1. Eph. 5. 11.
[k] Jer. 5. 26.
[l] Ps. 28. 1. & 143. 7.
[m] Ps. 1. 1. ch. 4. 14.
[n] Ps. 119. 101.
[o] Isa. 59. 7. Rom. 3. 15.
† Heb. *in the eyes of every thing that hath a wing.*
[p] ch. 15. 27. 1 Tim. 6. 10.
† Heb. *Wisdoms,* that is, *excellent wisdom.*
[q] ch. 8. 1, &c. & 9. 3. John 7. 37.
[r] Joel 2. 28.

Before CHRIST about 1000.

[s] Isa. 65. 12. & 66. 4. Jer. 7. 13. Zech. 7. 11.
[t] Ps. 107. 11. ver. 30. Luke 7. 30.
[u] Ps. 2. 4.
[x] ch. 10. 24.
[y] Job 27. 9. & 35. 12. Isa. 1. 15. Jer. 11. 11. & 14. 12. Ezek. 8. 18. Mic. 3. 4. Zech. 7. 13. Jam. 4. 3.
[z] Job 21. 14. ver. 22.
[a] Ps. 119. 173.
[b] ver. 25. Ps. 81. 11.
[c] Job 4. 8. ch. 14. 14. & 22. 8. Isa. 3. 11. Jer. 6. 19.
‖ Or, *ease of the simple.*
[d] Ps. 25. 12, 13.
[e] Ps. 112. 7.

CHAP. II.

Wisdom promiseth godliness to her children.

MY son, if thou wilt receive my words, and [a]hide my commandments with thee;

2 So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding;

3 Yea, if thou criest after knowledge, *and* †liftest up thy voice for understanding;

4 [b]If thou seekest her as silver, and searchest for her as *for* hid treasures;

5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.

6 [c]For the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding.

7 He layeth up sound wisdom for the righteous: [d]*he is* a buckler to them that walk uprightly.

8 He keepeth the paths of judgment, and [e]preserveth the way of his saints.

9 Then shalt thou understand righteousness, and judgment, and equity; *yea*, every good path.

10 ¶ When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

11 Discretion shall preserve thee, [f]understanding shall keep thee:

12 To deliver thee from the way of the evil *man*, from the man that speaketh froward things;

[a] ch. 4. 21. & 7. 1.
†Heb. *givest thy voice.*
[b] ch. 3. 14. Matt. 13. 44.
[c] 1 Kings 3. 9, 12. Jam. 1. 5.
[d] Ps. 84. 11. ch. 30. 5.
[e] 1 Sam. 2. 9. Ps. 66. 9.
[f] ch. 6. 22.

13 Who leave the paths of uprightness, to [g]walk in the ways of darkness;

14 Who [h]rejoice to do evil, *and* [i]delight in the frowardness of the wicked;

15 [k]Whose ways *are* crooked, and *they* froward in their paths:

16 To deliver thee from [l]the strange woman, [m]*even* from the stranger *which* flattereth with her words;

17 [n]Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

18 For [o]her house inclineth unto death, and her paths unto the dead.

19 None that go unto her return again, neither take they hold of the paths of life.

20 That thou mayest walk in the way of good *men*, and keep the paths of the righteous.

21 [p]For the upright shall dwell in the land, and the perfect shall remain in it.

22 [q]But the wicked shall be cut off from the earth, and the transgressors shall be ||rooted out of it.

CHAP. III.

An exhortation to obedience, faith, and mortification.

MY son, forget not my law; [a]but let thine heart keep my commandments:

2 For length of days, and †long life, and [b]peace shall they add to thee.

3 Let not mercy and truth forsake thee: [c]bind them about thy neck; [d]write them upon the table of thine heart:

4 [e]So shalt thou find favour and ||good understanding in the sight of God and man.

5 ¶ [f]Trust in the LORD with all thine heart; [g]and lean not unto thine own understanding.

6 [h]In all thy ways acknowledge him, and he shall [i]direct thy paths.

7 ¶ [k]Be not wise in thine own eyes: [l]fear the LORD, and depart from evil.

8 It shall be †health to thy navel, and †[m]marrow to thy bones.

9 [n]Honour the LORD with thy substance, and with the first-fruits of all thine increase:

10 [o]So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 ¶ [p]My son, despise not the chastening of the LORD, neither be weary of his correction:

12 For whom the LORD loveth he correcteth; [q]even as a father the son *in whom* he delighteth.

13 ¶ [r]Happy *is* the man *that* findeth wisdom, and †the man *that* getteth understanding.

14 [s]For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold.

15 She *is* more precious than rubies: and [t]all the things thou canst desire are not to be compared unto her.

16 [u]Length of days *is* in her right hand; *and* in her left hand riches and honour.

17 [x]Her ways *are* ways of pleasantness, and all her paths *are* peace.

18 She is a [y]tree of life to them that lay hold upon her: and happy *is every one* that retaineth her.

19 [z]The LORD by wisdom hath founded the earth; by understanding hath he ||established the heavens.

20 [a]By his knowledge the depths are broken up, and [b]the clouds drop down the dew.

21 ¶ My son, let not them depart from thine eyes: keep sound wisdom and discretion.

22 So shall they be life unto thy soul, and [c]grace to thy neck.

23 [d]Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24 [e]When thou liest down thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

25 [f]Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

27 ¶ [g]Withhold not good from †them to whom it is due, when it is in the power of thine hand to do *it*.

28 [h]Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee.

29 ||Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

30 ¶ [i]Strive not with a man without cause, if he have done thee no harm.

31 ¶ [k]Envy thou not †the oppressor, and choose none of his ways.

32 For the froward *is* abomination to the LORD: but his [l]secret *is* with the righteous.

33 ¶ [m]The curse of the LORD *is* in the house of the wicked: but [n]he blesseth the habitation of the just.

34 [o]Surely he scorneth the scorners: but he giveth grace unto the lowly.

35 The wise shall inherit glory, but shame †shall be the promotion of fools.

CHAP. IV.

Solomon sheweth what instructions he had from his parents.

HEAR, [a]ye children, the instruction of a father, and attend to know understanding.

2 For I give you good doctrine, forsake ye not my law.

3 For I was my father's son, [b]tender and only *beloved* in the sight of my mother.

4 [c]He taught me, also, and said unto me, Let thine heart retain my words: [d]keep my commandments, and live.

5 [e]Get wisdom, get understanding: forget *it* not; neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee: [f]love her, and she shall keep thee.

7 [g]Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding.

8 [h]Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

9 She shall give to thine head [i]an ornament of grace: ||a crown of glory shall she deliver to thee.

10 Hear, O my son, and receive my sayings; [k]and the years of thy life shall be many.

11 I have taught thee in the way of wisdom: *I* have led thee in right paths.

12 When thou goest, [l]thy step shall not be straitened; [m]and when thou runnest, thou shalt not stumble.

Before CHRIST about 1000.

[g] John 3. 19, 20.
[h] ch. 10. 23. Jer. 11. 15.
[i] Rom. 1. 32.
[k] Ps. 125. 5.
[l] ch. 5. 20.
[m] ch. 5. 3. & 6. 24. & 7. 5.
[n] See Mal. 2. 14, 15.
[o] ch. 7. 27.
[p] Ps. 37. 39.
[q] Job 18. 17. Ps. 37. 28. & 104. 35.
|| Or, *plucked up.*
[a] Deut. 8. 1. & 30. 16, 20.
† Heb. *years of life.*
[b] Ps. 119. 165.
[c] Ex. 13. 9. Deut. 6. 8. ch. 6. 21. & 7. 3.
[d] Jer. 17. 1. 2 Cor. 3. 3.
[e] Ps. 111. 10. See 1 Sam. 2. 26. Luke 2. 51. Acts 2. 47. Rom. 14. 18.
|| Or, *good success.*
[f] Ps. 7. 33, 5.
[g] Jer. 9. 23.
[h] 1 Chron. 28. 9.
[i] Jer. 10. 23.
[k] Rom. 12. 16.
[l] Job 1. 1. ch. 16. 6.
† Heb. *medicine.*
† Heb. *watering*, or, *moistening.*
[m] Job 21. 24.
[n] Ex. 22. 29. & 23. 19. & 34. 26. Deut. 26. 2, &c. Mal. 3. 10. Luke 14. 13.
[o] Deut. 28. 8.
[p] Job 5. 17. Ps. 94. 12. Heb. 12. 5, 6. Rev. 3. 19.
[q] Deut. 8. 5.
[r] ch. 8. 34, 35.
† Heb. *the man* that *draweth out understanding.*
[s] Job 28. 13, &c. Ps. 19. 10. ch. 2. 4. & 8. 11, 19. & 16. 16.
[t] Matt. 13. 44.
[u] ch. 8. 18. 1 Tim. 4. 8.
[x] Matt. 11. 29, 30.
[y] Gen. 2. 9. & 3. 22.

Before CHRIST about 1000.

[z] Ps. 104. 24. & 136. 5. ch. 8. 27. Jer. 10. 12. & 51. 15.
|| Or, *prepared.*
[a] Gen. 1. 9.
[b] Deut. 33. 28. Job 36. 28.
[c] ch. 1. 9.
[d] Ps. 37. 24. & 91. 11, 12. ch. 10. 9.
[e] Lev. 26. 6. Ps. 3. 5. & 4. 8.
[f] Ps. 91. 5. & 112. 7.
[g] Rom. 13. 7. Gal. 6. 10.
† Heb. *the owners thereof.*
[h] Lev. 19. 13. Deut. 24. 15.
|| Or, *practice no evil.*
[i] Rom. 12. 18.
[k] Ps. 37. 1. & 73. 3. ch. 24. 1.
† Heb. *a man of violence.*
[l] Ps. 25. 14.
[m] Lev. 26. 14, &c. Ps. 37. 22. Zech. 5. 4. Mal. 2. 2.
[n] Ps. 1. 3.
[o] Jam. 4. 6. 1 Pet. 5. 5.
† Heb. *exalteth the fools.*
[a] Ps. 34. 11. ch. 1. 8.
[b] 1 Chron. 29. 1.
[c] 1 Chron. 28. 9. Eph. 6. 4.
[d] ch. 7. 2.
[e] ch. 2. 2, 3.
[f] 2 Thess. 2. 10.
[g] Matt. 13. 44. Luke 10. 42.
[h] 1 Sam. 2. 30.
[i] ch. 1. 9. & 3. 22.
|| Or, *she shall compass thee with a crown of glory.*
[k] ch. 3. 2.
[l] Ps. 18. 36.
[m] Ps. 91. 11, 12.

13 Take fast hold of instruction; let *her* not go: keep her; for she *is* thy life.

14 ¶ [n]Enter not into the path of the wicked, and go not in the way of evil men.

15 Avoid it, pass not by it, turn from it, and pass away.

16 [o]For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause *some* to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 [p]But the path of the just [q]*is* as the shining light, that shineth more and more unto the perfect day.

19 [r]The way of the wicked *is* as darkness: they know not at what they stumble.

20 ¶ My son, attend to my words; incline thine ear unto my sayings.

21 [s]Let them not depart from thine eyes; [t]keep them in the midst of thine heart.

22 For they *are* life unto those that find them, and [u]†health to all their flesh.

23 ¶ Keep thy heart †with all diligence; for out of it *are* the issues of life.

24 Put away from thee †a froward mouth, and perverse lips put far from thee.

25 Let thine eyes look right on, and let thine eye-lids look straight before thee.

26 Ponder the path of thy feet, and ‖let all thy ways be established.

27 [x]Turn not to the right hand nor to the left: [y]remove thy foot from evil.

CHAP. V.

Solomon exhorteth to the study of wisdom.

MY son, attend unto my wisdom, *and* bow thine ear to my understanding:

2 That thou mayest regard discretion, and *that* thy lips may [a]keep knowledge.

3 ¶ [b]For the lips of a strange woman drop *as* an honey-comb, and her †mouth *is* [c]smoother than oil:

4 But her end is [d]bitter as wormwood, [e]sharp as a two-edged sword.

5 [f]Her feet go down to death; her steps take hold on hell.

6 Lest thou shouldest ponder the path of life, her ways are moveable, *that* thou canst not know *them*.

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her house:

9 Lest thou give thine honour unto others, and thy years unto the cruel:

10 Lest strangers be filled with †thy wealth; and thy labours *be* in the house of a stranger;

11 And thou mourn at the last, when thy flesh and thy body are consumed,

12 And say, How have I [g]hated instruction, and my heart [h]despised reproof;

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14 I was almost in all evil in the midst of the congregation and assembly.

15 ¶ Drink waters out of thine own cistern, and running waters out of thine own well.

16 Let thy fountains be dispersed abroad, *and* rivers of waters in the streets.

17 Let them be only thine own, and not strangers' with thee.

18 Let thy fountain be blessed: and rejoice with [i]the wife of thy youth.

19 [k]*Let her be as* the loving hind and pleasant roe; let her breasts †satisfy thee at all times; and †be thou ravished always with her love.

20 And why wilt thou, my son, be ravished with [l]a strange woman, and embrace the bosom of a stranger?

21 [m]For the ways of man *are* before the eyes of the LORD, and he pondereth all his goings.

22 ¶ [n]His own iniquities shall take the wicked himself, and he shall be holden with the cords of his †sins.

23 [o]He shall die without instruction; and in the greatness of his folly he shall go astray.

CHAP. VI.

Against suretyship, idleness, and mischievousness.

MY son, [a]if thou be surety for thy friend, *if* thou hast stricken thy hand with a stranger,

2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, ‖and make sure thy friend.

4 [b]Give not sleep to thine eyes, nor slumber to thine eye-lids.

5 Deliver thyself as a roe from the hand *of the hunter*, and as a bird from the hand of the fowler.

6 ¶ [c]Go to the ant, thou sluggard; consider her ways, and be wise:

7 Which having no guide, overseer, or ruler,

8 Provideth her meat in the summer, *and* gathereth her food in the harvest.

9 [d]How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

10 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:

11 [e]So shall thy poverty come as one that travelleth, and thy want as an armed man.

12 ¶ A naughty person, a wicked man, walketh with a froward mouth.

13 [f]He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

14 Frowardness *is* in his heart, [g]he deviseth mischief continually; [h]he †soweth discord.

15 Therefore shall his calamity come suddenly; suddenly shall he [i]be broken [k]without remedy.

16 ¶ These six *things* doth the LORD hate; yea, seven *are* an abomination †unto him:

17 [l]†A proud look, [m]a lying tongue, and *hands that shed innocent blood,

18 [o]An heart that deviseth wicked imaginations, [p]feet that be swift in running to mischief,

19 [q]A false witness *that* speaketh lies, and he [r]that soweth discord among brethren.

Before CHRIST about 1000.

[n] Ps. 1. 1. ch. 1. 10, 15.
[o] Ps. 36. 4. Isa. 57. 20.
[p] Matt. 5. 14, 45. Phil. 2. 15.
[q] 2 Sam. 23. 4.
[r] 1 Sam. 2. 9. Job 18. 5, 6. Isa. 59. 9, 10. Jer. 23. 12. John 12. 35.
[s] ch. 3. 3, 21.
[t] ch. 2. 1.
[u] ch. 3. 8. & 12. 18.
† Heb. *medicine.*
† Heb. *above all keeping.*
† Heb. *frowardness of mouth, and perverseness of lips.*
‖ Or, *all thy ways shall be ordered aright.*
[x] Deut. 5. 32. & 28. 14. Josh. 1. 7.
[y] Isa. 1. 16. Rom. 12. 9.
[a] Mal. 2. 7.
[b] ch. 2. 16. & 6. 24.
† Heb. *palate.*
[c] Ps. 55. 21.
[d] Eccl. 7. 26.
[e] Heb. 4. 12.
[f] ch. 7. 27.
[g] ch. 1. 29.
[h] ch. 1. 25. & 12. 1.

Before CHRIST about 1000.

[i] Mal. 2. 14.
[k] See Cant. 2. 9. & 4. 5. & 7. 3.
† Heb. *water thee.*
† Heb. *err thou always in her love.*
[l] ch. 2. 16. & 7. 5.
[m] 2 Chron. 16. 9. Job 31. 4. & 34. 21. ch. 15. 3. Jer. 16. 17. & 32. 19. Hos. 7. 2. Heb. 4. 13.
[n] Ps. 9. 15.
† Heb. *sin.*
[o] Job 4. 21. & 36. 12.
[a] ch. 11. 15. & 17. 18. & 20. 16. & 22. 26. & 27. 13.
‖ Or, *so shalt thou prevail with thy friend.*
[b] Ps. 132. 4.
[c] Job 12. 7.
[d] ch. 24. 33, 34.
[e] ch. 10. 4. & 13. 4. & 20. 4.
[f] Job 15. 12. Ps. 35. 19. ch. 10. 10.
[g] Mic. 2. 1.
[h] ver 19.
† Heb. *casteth forth.*
[i] Jer. 19. 11.
[k] 2 Chron. 36. 16.
† Heb. *of his soul.*
[l] Ps. 18. 27. & 101. 5.
† Heb. *Haughty eyes.*
[m] Ps. 120. 2, 3.
[n] Isa. 1. 15.
[o] Gen. 6. 5.
[p] Isa. 59. 7. Rom. 3. 15.
[q] Ps. 27. 12. ch. 19. 5, 9.
[r] ver. 14.

20 ¶ [s]My son, keep thy father's commandment, and forsake not the law of thy mother:

21 [t]Bind them continually upon thine heart, *and* tie them about thy neck.

22 [u]When thou goest, it shall lead thee; when thou sleepest, [x]it shall keep thee; and *when* thou awakest, it shall talk with thee.

23 [y]For the commandment *is* a ‖lamp; and the law *is* light; and reproofs of instruction *are* the way of life:

24 [z]To keep thee from the evil woman, from the flattery ‖of the tongue of a strange woman.

25 [a]Lust not after her beauty in thine heart, neither let her take thee with her eye-lids.

26 For [b]by means of a whorish woman *a man is brought* to a piece of bread: [c]and †the adulteress will [d]hunt for the precious life.

27 Can a man take fire in his bosom, and his clothes not be burned?

28 Can one go upon hot coals, and his feet not be burned?

29 So he that goeth in to his neigbour's wife; whosoever toucheth her shall not be innocent.

30 *Men* do not despise a thief, if he steal to satisfy his soul when he is hungry;

31 But *if* he be found, [e]he shall restore sevenfold; he shall give all the substance of his house.

32 *But* whoso committeth adultery with a woman, [f]lacketh †understanding: he *that* doeth it, destroyeth his own soul.

33 A wound and dishonour shall he get; and his reproach shall not be wiped away.

34 For jealousy *is* the rage of a man: therefore he will not spare in the day of vengeance.

35 †He will not regard any ransom; neither will he rest content, though thou givest many gifts.

CHAP. VII.

Solomon persuadeth to a sincere and kind familiarity with wisdom.

MY son, keep my words, and [a]lay up my commandments with thee.

2 [b]Keep my commandments, and live; [c]and my law as the apple of thine eye.

3 [d]Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wisdom, Thou *art* my sister, and call understanding *thy* kinswoman:

5 [e]That they may keep thee from the strange woman, from the stranger *which* flattereth with her words.

6 ¶For at the window of my house I looked through my casement,

7 And beheld among the simple ones, I discerned among †the youths, a young man [f]void of understanding,

8 Passing through the street near her corner; and he went the way to her house,

9 [g]In the twilight, †in the evening, in the black and dark night:

10 And behold, there met him a woman *with* the attire of an harlot, and subtile of heart.

11 ([h]She *is* loud and stubborn; [i]her feet abide not in her house:

12 Now *is she* without, now in the streets, and lieth in wait at every corner.)

13 So she caught him, and kissed him, *and* †with an impudent face said unto him,

14 †*I have* peace-offerings with me; this day have I paid my vows.

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16 I have decked my bed with coverings of tapestry, with carved *works*, with [k]fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.

19 For the good-man *is* not at home, he is gone a long journey:

20 He hath taken a bag of money †with him, *and* will come home at ‖the day appointed.

21 With [l]her much fair speech she caused him to yield, [m]with the flattering of her lips she forced him.

22 He goeth after her †straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

23 Till a dart strike through his liver; [n]as a bird hasteth to the snare, and knoweth not that it *is* for his life.

24 ¶Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways, go not astray in her paths.

26 For she hath cast down many wounded: yea [o]many strong *men* have been slain by her.

27 [p]Her house *is* the way to hell, going down to the chambers of death.

CHAP. VIII.

Wisdom is to be desired for the blessedness it bringeth.

DOTH not [a]wisdom cry? and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors:

4 Unto you, O men, I call; and my voice *is* to the sons of man.

5 O ye simple, understand wisdom: and ye fools, be ye of an understanding heart.

6 Hear; for I will speak of [b]excellent things; and the opening of my lips *shall be* right things.

7 For my mouth shall speak truth: and wickedness *is* †an abomination to my lips.

8 All the words of my mouth *are* in righteousness; *there is* nothing †froward or perverse in them.

9 They *are* all plain to him that understandeth, and right to them that find knowledge.

10 Receive my instruction, and not silver; and knowledge rather than choice gold.

11 [c]For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it.

12 I Wisdom dwell with ‖prudence, and find out knowledge of witty inventions.

Before CHRIST about 1000.

[a] ch. 1. 8. Eph. 6. 1.
[t] ch. 3. 3. & 7. 3.
[u] ch. 3. 23, 24.
[x] ch. 2. 11.
[y] Ps. 19. 8. & 119. 105.
‖ Or, *candle.*
[z] ch. 2. 16. & 5. 3. & 7. 5.
‖ Or, *of the strange tongue.*
[a] Matt. 5. 28.
[b] ch. 29. 3.
[c] Gen. 39. 14.
† Heb. *the woman of a man*, or, *a man's wife.*
[d] Ezek. 13. 18.
[e] Ex. 22. 1, 4.
[f] ch. 7. 7.
† Heb. *heart.*
† Heb. *He will not accept the face of any ransom.*
[a] ch. 2. 1.
[b] Lev. 18. 5. ch. 4. 4. Isa. 55. 3.
[c] Deut. 32. 10.
[d] Deut. 6. 8. & 11. 18. ch. 3. 3. & 6. 21.
[e] ch. 2. 16. & 5. 3. & 6. 24.
† Heb. *the sons.*
[f] ch. 6. 32. & 9. 4, 16.
[g] Job 24. 15.
† Heb. *in the evening of the day.*
[h] ch. 9. 13.
[i] 1 Tim. 5. 13. Tit. 2. 5.

Before CHRIST about 1000.

† Heb. *she strengthened her face, and said.*
† Heb. *Peace-offerings* are *upon me.*
[k] Isa. 19. 9.
† Heb. *in his hand.*
‖ Or, *the new moon.*
[l] ch. 5. 3.
[m] Ps. 12. 2.
† Heb. *suddenly.*
[n] Eccl. 9. 12.
[o] Neh. 13. 26.
[p] ch. 2. 18. & 5. 5. & 9. 18.
[a] ch. 1. 20. & 9. 3.
[b] ch. 22. 20.
† Heb. *the abomination of my lips.*
† Heb. *wreathed.*
[c] Job 28. 15, &c. Ps. 19. 10. & 119. 127. ch. 3. 14, 15. & 4. 5, 7. & 16. 16.
‖ Or, *subtilty.*

13 [d]The fear of the LORD *is* to hate evil: [e]pride, and arrogancy, and the evil way, and [f]the froward mouth, do I hate.

14 Counsel *is* mine, and sound wisdom: I *am* understanding; [g]I have strength.

15 [h]By me kings reign, and princes decree justice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 [i]I love them that love me: and [k]those that seek me early shall find me.

18 [l]Riches and honour *are* with me; *yea*, durable riches and righteousness.

19 [m]My fruit *is* better than gold, yea, than fine gold; and my revenue than choice silver.

20 I ‖lead in the way of righteousness, in the midst of the paths of judgment.

21 That I may cause those that love me to inherit substance; and I will fill their treasures.

22 [n]The LORD possessed me in the beginning of his way, before his works of old.

23 [o]I was set up from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.

25 [p]Before the mountains were settled, before the hills was I brought forth:

26 While as yet he had not made the earth, nor the ‖fields, nor ‖the highest part of the dust of the world.

27 When he prepared the heavens, I *was* there: when he set ‖a compass upon the face of the depth:

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 [q]When he gave to the sea his decree, that the waters should not pass his commandment; when [r]he appointed the foundations of the earth:

30 [s]Then I was by him, *as* one brought up *with him*: [t]and I was daily *his* delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; and [u]my delights *were* with the sons of men.

32 Now therefore hearken unto me, O ye children: for [x]blessed *are they that* keep my ways.

33 Hear instruction, and be wise, and refuse it not.

34 [y]Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

35 For whoso findeth me findeth life, and shall †[z]obtain favour of the LORD.

36 But he that sinneth against me [a]wrongeth his own soul: all they that hate me love death.

CHAP. IX.

The discipline and doctrine of wisdom.

WISDOM hath [a]builded her house, she hath hewn out her seven pillars:

2 [b]She hath killed †her beasts; [c]she hath mingled her wine; she hath also furnished her table.

3 She hath [d]sent forth her maidens: [e]she crieth [f]upon the highest places of the city,

4 [g]Whoso *is* simple, let him turn in hither: *as for* him that wanteth understanding, she saith to him,

5 [k]Come, eat of my bread, and drink of the wine *which* I have mingled.

6 Forsake the foolish, and live; and go in the way of understanding.

7 He that reproveth a scorner getteth to himself shame; and he that rebuketh a wicked *man getteth* himself a blot.

8 [i]Reprove not a scorner, lest he hate thee; [k]rebuke a wise man, and he will love thee.

9 Give *instruction* to a wise *man*, and he will be yet wiser; teach a just *man*, [l]and he will increase in learning.

10 [m]The fear of the LORD *is* the beginning of wisdom: and the knowledge of the holy *is* understanding.

11 [n]For by me thy days shall be multiplied, and the years of thy life shall be increased.

12 [o]If thou be wise, thou shalt be wise for thyself: but *if* thou scornest, thou alone shalt bear *it*.

13 ¶[p]A foolish woman *is* clamorous: *she is* simple, and knoweth nothing.

14 For she sitteth at the door of her house, on a seat [q]in the high places of the city.

15 To call passengers who go right on their ways:

16 [r]Whoso *is* simple, let him turn in hither: and *as for* him that wanteth understanding, she saith to him,

17 [s]Stolen waters are sweet, and bread †*eaten* in secret is pleasant.

18 But he knoweth not that [t]the dead *are* there, *and that* her guests *are* in the depths of hell.

CHAP. X.

From this chapter to the five and twentieth, are sundry observations of moral virtues, and their contrary vices.

THE proverbs of Solomon. [a]A wise son maketh a glad father; but a foolish son *is* the heaviness of his mother.

2 [b]Treasures of wickedness profit nothing: [c]but righteousness delivereth from death.

3 [d]The LORD will not suffer the soul of the righteous to famish: but he casteth away ‖the substance of the wicked.

4 [e]He becometh poor that dealeth *with* a slack hand: but [f]the hand of the diligent maketh rich.

5 He that gathereth in summer *is* a wise son: *but* he that sleepeth in harvest *is* [g]a son that causeth shame.

6 Blessings *are* upon the head of the just: but [h]violence covereth the mouth of the wicked.

7 [i]The memory of the just *is* blessed: but the name of the wicked shall rot.

8 The wise in heart will receive commandments: [k]but †a prating fool ‖shall fall.

9 [l]He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

10 [m]He that winketh with the eye causeth sorrow; [n]but a prating fool ‖shall fall.

11 [o]The mouth of a righteous *man is* a well of life: but [p]violence covereth the mouth of the wicked.

12 Hatred stirreth up strifes: but [q]love covereth all sins.

13 In the lips of him that hath understanding wisdom is found: but [r]a rod *is* for the back of him that is void of †understanding.

14 Wise *men* lay up knowledge: but [s]the mouth of the foolish *is* near destruction.

Before CHRIST about 1000.

[d] ch. 16. 6.
[e] ch. 6. 17.
[f] ch. 4. 24.
[g] Eccl. 7. 19.
[h] Dan. 2. 21. Rom. 13. 1.
[i] 1 Sam 2. 30. Ps. 91. 14. John 14. 21.
[k] Jam. 1. 5.
[l] ch. 3. 16. Matt. 6. 33.
[m] ch. 3. 14. ver. 10.
‖ Or, *walk.*
[n] ch. 3. 19. John 1. 1.
[o] Ps. 2. 6.
[p] Job 15. 7, 8.
‖ Or, *open places.*
‖ Or *the chief part.*
‖ Or, *a circle.*
[q] Gen. 1. 9, 10. Job 38. 10, 11. Ps. 33. 7. & 104. 9. Jer. 5. 22.
[r] Job 38. 4.
[s] John 1. 1, 2, 18.
[t] Matt. 3. 17. Col. 1. 13.
[u] Ps. 16. 3.
[x] Ps. 119. 1, 2. & 128. 1, 2. Luke 11. 28.
[y] ch. 3. 13, 18.
† Heb. *bring forth.*
[z] ch. 12. 2.
[a] ch. 20. 2.
[a] Matt. 16. 18. Eph. 2. 20, 21, 22. 1 Pet. 2. 5.
[b] Matt. 22. 3, &c.
† Heb. *her killing.*
[c] ver. 5. ch. 23. 30.
[d] Rom. 10. 15.
[e] ch. 8. 1, 2.
[f] ver. 14.
[g] ver. 16. ch. 6. 32. Matt. 11. 25.
[k] ver. 2. Cant. 5. 1. Isa. 55. 1. John 6. 27.

Before CHRIST about 1000.

[i] Matt. 7. 6.
[k] Ps. 141. 5.
[l] Matt. 13. 12.
[m] Job 28. 28. Ps. 111. 10. ch. 1. 7.
[n] ch. 3. 2, 16. & 10. 27.
[o] Job 35. 6, 7. ch. 16. 26.
[p] ch. 7. 11.
[q] ver. 3.
[r] ver. 4.
[s] ch. 20. 17.
† Heb. *of secrecies.*
[t] ch. 2. 18. & 7. 27.
[a] ch. 15. 20. & 17. 21, 25. & 19. 13. & 29. 3, 15.
[b] Ps. 49. 6, &c. ch. 11. 4. Luke 12. 19, 20.
[c] Dan. 4. 27.
[d] Ps. 10. 14. & 34. 9, 10. & 37. 25.
‖ Or, *the wicked for* their *wickedness.*
[e] ch. 12. 24. & 19. 15.
[f] ch. 13. 4. & 21. 5.
[g] ch. 12. 4. & 17. 2. & 19. 26.
[h] ver. 11. Esth. 7. 8.
[i] Ps. 9. 5, 6. & 112. 6. Eccl. 8. 10.
[k] ver. 10.
† Heb. *a fool of lips.*
‖ Or, *shall be beaten.*
[l] Ps. 23. 4. ch. 28. 18. Isa. 33. 15, 16.
[m] ch. 6. 13.
[n] ver. 8.
‖ Or, *shall be beaten.*
[o] Ps. 37. 30. ch. 13. 14. & 18. 4.
[p] Ps. 107. 42. ver. 6.
[q] ch. 17. 9. 1 Cor. 13. 4. 1 Pet. 4. 8.
[r] ch. 26. 3.
† Heb. *heart.*
[s] ch. 18. 7. & 21. 23.

15 [t]The rich man's wealth *is* his strong city: the destruction of the poor *is* their poverty.

16 The labour of the righteous *tendeth* to life: the fruit of the wicked to sin.

17 He *is in* the way of life that keepeth instruction: but he that refuseth reproof ‖erreth.

18 He that hideth hatred *with* lying lips, and [u]he that uttereth a slander, *is* a fool.

19 [x]In the multitude of words there wanteth not sin; but [y]he that refraineth his lips *is* wise.

20 The tongue of the just *is as* choice silver: the heart of the wicked *is* little worth.

21 The lips of the righteous feed many: but fools die for want †of wisdom.

22 [z]The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.

23 [a]*It is* as sport to a fool to do mischief: but a man of understanding hath wisdom.

24 [b]The fear of the wicked, it shall come upon him: but [c]the desire of the righteous shall be granted.

25 As the whirlwind passeth, [d]so *is* the wicked no *more*: but [e]the righteous *is* an everlasting foundation.

26 As vinegar to the teeth, and as smoke to the eyes, so *is* the sluggard to them that send him.

27 [f]The fear of the LORD †prolongeth days: but [g]the years of the wicked shall be shortened.

28 The hope of the righteous *shall be* gladness: but the [h]expectation of the wicked shall perish.

29 The way of the LORD *is* strength to the upright: [i]but destruction *shall be* to the workers of iniquity.

30 [k]The righteous shall never be removed: but the wicked shall not inhabit the earth.

31 [l]The mouth of the just bringeth forth wisdom, but the froward tongue shall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* †frowardness.

CHAP. XI.

A [a]†FALSE balance *is* abomination to the LORD: but †a just weight *is* his delight.

2 [b]*When* pride cometh, then cometh shame: but with the lowly *is* wisdom.

3 [c]The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

4 [d]Riches profit not in the day of wrath: but [e]righteousness delivereth from death.

5 The righteousness of the perfect shall †direct his way: but the wicked shall fall by his own wickedness.

6 The righteousness of the upright shall deliver them: but [f]transgressors shall be taken in *their own* naughtiness.

7 [g]When a wicked man dieth, *his* expectation shall perish: and the hope of unjust *men* perisheth.

8 [h]The righteous is delivered out of trouble, and the wicked cometh in his stead.

9 An [i]hypocrite with *his* mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

10 [k]When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, *there is* shouting.

11 [l]By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

12 He that is †void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

13 [m]†A tale-bearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

14 [n]Where no counsel *is*, the people fall: but in the multitude of counsellors *there is* safety.

15 [o]He that is surety for a stranger †shall smart *for it*: and he that hateth †suretiship is sure.

16 [p]A gracious woman retaineth honour: and strong *men* retain riches.

17 [q]The merciful man doeth good to his own soul; but *he that is* cruel troubleth his own flesh.

18 The wicked worketh a deceitful work: but [r]to him that soweth righteousness *shall be* a sure reward.

19 As righteousness *tendeth* to life: so he that pursueth evil, *pursueth it* to his own death.

20 They that are of a froward heart *are* abomination to the LORD: but *such as are* upright in *their* way *are* his delight.

21 [s]*Though* hand *join* in hand, the wicked shall not be unpunished: but [t]the seed of the righteous shall be delivered.

22 *As* a jewel of gold in a swine's snout, *so is* a fair woman which †is without discretion.

23 The desire of the righteous *is* only good: *but* the expectation of the wicked [u]*is* wrath.

24 There is that [x]scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty.

25 [y]‖The liberal soul shall be made fat: [z]and he that watereth shall be watered also himself.

26 [a]He that withholdeth corn, the people shall curse him: but [b]blessing *shall be* upon the head of him that selleth *it*.

27 He that diligently seeketh good procureth favour: [c]but he that seeketh mischief, it shall come unto him.

28 [d]He that trusteth in his riches shall fall: but [e]the righteous shall flourish as a branch.

29 He that troubleth his own house [f]shall inherit the wind: and the fool *shall be* servant to the wise of heart.

30 The fruit of the righteous *is* a tree of life: and [g]he that †winneth souls *is* wise.

31 [h]Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

CHAP. XII.

WHOSO loveth instruction loveth knowledge: but he that hateth reproof *is* brutish.

2 [a]A good *man* obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 A man shall not be established by wickedness: but the [b]root of the righteous shall not be moved.

4 [c]A virtuous woman *is* a crown to her husband: but she that maketh ashamed *is* [d]as rottenness in his bones.

5 The thoughts of the righteous *are* right: *but* the counsels of the wicked *are* deceit.

6 [e]The words of the wicked *are* to lie in wait for

Before CHRIST about 1000.

[t] Job 31.24. Ps. 52. 7. ch. 18. 11. 1 Tim. 6. 17.
‖ Or, *causeth to err.*
[u] Ps. 15. 3.
[x] Eccl. 5.3.
[y] Jam. 3.2.
† Heb. *of heart.*
[z] Gen. 24. 35. & 26. 12. Ps. 37. 22.
[a] ch. 14. 9. & 15. 21.
[b] Job 15.21.
[c] Ps. 145. 19. Matt. 5. 6. 1 John 5. 14, 15.
[d] Ps. 37. 9, 10.
[e] ver. 30. Ps. 15. 5. Matt. 7.24, 25. & 16. 18.
[f] ch. 9. 11.
† Heb. *addeth.*
[g] Job 15. 32, 33. & 22. 16. Ps. 55. 23. Eccl. 7. 17.
[h] Job 8. 13. & 11. 20. Ps. 112.10. ch. 11. 7.
[i] Ps. 1. 6. & 37. 20.
[k] Ps. 37.22, 29. & 125. 1. ver. 25.
[l] Ps. 37. 30.
† Heb. *frowardnesses.*
[a] Lev. 19. 35, 36. Deut. 25. 13–16. ch. 16.11.& 20.10,23.
† Heb. *balances of deceit.*
† Heb. *a perfect stone.*
[b] ch. 15.33. & 16. 18. & 18. 12. Dan. 4. 30, 31.
[c] ch. 13. 6.
[d] ch. 10. 2. Ezek. 7.19. Zeph.1. 18.
[e] Gen. 7. 1.
† Heb. *rectify.*
[f] ch. 5. 22. Eccl. 10.8.
[g] ch. 10.28.
[h] ch. 21.18.
[i] Job 8. 13.
[k] Esth. 8. 15. ch. 28. 12, 28.

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[l] ch. 29. 8.
† Heb. *destitute of heart.*
[m] Lev.9.16. ch. 20. 19.
† Heb. *He that walketh,* being *a tale-bearer.*
[n] 1 Kings 12. 1,&c. ch. 15. 22. & 24. 6.
[o] ch. 6. 1.
† Heb. *shall be sore broken.*
† Heb. *those that strike hands.*
[p] ch.31.30.
[q] Matt.5.7. & 25. 34, &c.
[r] Hos. 10. 12. Gal. 6. 8,9. Jam. 3. 18.
[s] ch. 16. 5.
[t] Ps.112.2.
† Heb. *departeth from.*
[u] Rom. 2. 8, 9.
[x] Ps.112.9.
[y] 2 Cor. 9. 6, 7, 8, 9, 10.
‖ Or, *The soul of blessing.*
[z] Matt.5.7.
[a] Amos 8. 5, 6.
[b] Job 29. 13.
[c] Esth. 7. 10. Ps.7.15,16. & 9. 15, 16. & 10. 2.& 57.6.
[d] Job 31. 24. Ps. 52. 7. Mark 10. 24. Luke 12. 21. 1 Tim. 6. 17.
[e] Ps.1. 3. & 52. 8. & 92.12,&c. Jer. 17. 8.
[f] Eccl. 5. 16.
[g] Dan.12.3. 1 Cor.9.19, &c. Jam. 5. 20.
† Heb. *taketh.*
[h] Jer. 25. 29. 1 Pet.4.17, 18
[a] ch. 8. 35.
[b] ch.10. 25.
[c] ch.31. 23. 1 Cor.11.7.
[d] ch. 14.30.
[e] ch. 1. 11, 18.

blood: [f]but the mouth of the upright shall deliver them.

7 [g]The wicked are overthrown, and *are* not: but the house of the righteous shall stand.

8 A man shall be commended according to his wisdom: [h]but he that is †of a perverse heart shall be despised.

9 [i]*He that is* despised, and hath a servant, *is* better than he that honoureth himself, and lacketh bread.

10 [k]A righteous *man* regardeth the life of his beast: but the ‖tender mercies of the wicked *are* cruel.

11 [l]He that tilleth his land shall be satisfied with bread: but he that followeth vain *persons* [m]*is* void of understanding.

12 The wicked desireth ‖the net of evil *men*, but the root of the righteous yieldeth *fruit*.

13 †[n]The wicked is snared by the transgression of *his* lips: [o]but the just shall come out of trouble.

14 [p]A man shall be satisfied with good by the fruit of *his* mouth: [q]and the recompense of a man's hands shall be rendered unto him.

15 [r]The way of a fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise.

16 [s]A fool's wrath is †presently known: but a prudent *man* covereth shame.

17 [t]*He that* speaketh truth sheweth forth righteousness: but a false witness deceit.

18 [u]There is that speaketh like the piercings of a sword: but the tongue of the wise *is* health.

19 The lip of truth shall be established for ever: [v]but a lying tongue *is* but for a moment.

20 Deceit *is* in the heart of them that imagine evil: but to the counsellors of peace *is* joy.

21 There shall no evil happen to the just: but the wicked shall be filled with mischief.

22 [y]Lying lips *are* abomination to the LORD: but they that deal truly *are* his delight.

23 [z]A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

24 [a]The hand of the diligent shall bear rule: but the ‖slothful shall be under tribute.

25 [b]Heaviness in the heart of man maketh it stoop: but [c]a good word maketh it glad.

26 The righteous *is* more ‖excellent than his neighbour: but the way of the wicked seduceth them.

27 The slothful *man* roasteth not that which he took in hunting: but the substance of a diligent man *is* precious.

28 In the way of righteousness *is* life; and *in* the pathway *thereof there is* no death.

CHAP. XIII.

A WISE son *heareth* his father's instruction: [a]but a scorner heareth not rebuke.

2 [b]A man shall eat good by the fruit of *his* mouth: but the soul of the transgressors *shall eat* violence.

3 [c]He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction.

4 [d]The soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent shall be made fat.

5 A righteous *man* hateth lying: but a wicked *man* is loathsome, and cometh to shame.

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[f] ch. 14. 3. [g] Ps. 37. 36, 37. ch. 11. 21. Matt. 7. 24, 25, 26, 27. [h] 1 Sam. 25. 17. †Heb. *perverse of heart.* [i] ch. 13. 7. [k] Deut. 25. 4. ‖Or, *bowels.* [l] Gen. 3. 19. ch. 28. 19. [m] ch. 6. 32. ‖Or, *the fortress.* †Heb. *The snare of the wicked* is *in the transgression of lips.* [n] ch. 18. 7. [o] 2 Pet. 2. 9. [p] ch. 13. 2. & 18. 20. [q] Isa. 3. 10, 11. [r] ch. 3. 7. Luke 18. 11. [s] ch. 29. 11. †Heb. *in that day.* [t] ch. 14. 5. [u] Ps. 57. 4. & 59. 7. & 64. 3. [v] Ps. 52. 5. ch. 19. 9. †Heb. *shall be broken.* [y] ch. 6. 17. & 11. 20. Rev. 22. 15. [z] ch. 13. 16. & 15. 2. [a] ch. 10. 4. ‖Or, *deceitful.* [b] ch. 15. 13. [c] Isa. 50. 4. ‖Or, *abundant.* [a] 1 Sam. 2. 25. [b] ch. 12. 14. [c] Ps. 39. 1. ch. 21. 23. Jam. 3. 2. [d] ch. 10. 4.

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[e] ch. 11. 3, 5, 6. †Heb. *sin.* [f] ch. 12. 9. [g] Job 18. 5, 6. & 21. 17. ch. 24. 20. ‖Or, *candle.* [h] ch. 10. 2. & 20. 21. †Heb. *with the hand.* [i] ver. 19. [k] 2 Chron. 36. 16. ‖Or, *shall be in peace.* [l] ch. 10. 11. & 14. 27. & 16. 22. [m] 2 Sam. 22. 6. [n] ch. 12. 23. & 15. 2. †Heb. *spreadeth.* [o] ch. 25. 23. †Heb. *an ambassador of faithfulness.* [p] ch. 15. 5, 31. [q] ver. 12. †Heb. *shall be broken.* [r] Ps. 33. 10. [s] Job 27. 16, 17. ch. 28. 8. Eccl. 2. 26. [t] ch. 12. 11. [u] ch. 19. 18. & 22. 15. & 23. 13. & 29. 15, 17. [x] Ps. 34. 10. & 37. 3. [a] ch. 24. 3. [b] Ruth 4. 11. [c] Job 12. 4. [d] ch. 12. 6. [e] Ex. 20. 16. & 23. 1. ch. 6. 19. & 12. 17. ver. 25. [f] ch. 8. 9. & 17. 24.

6 [e]Righteousness keepeth *him that is* upright in the way: but wickedness overthroweth †the sinner.

7 [f]There is that maketh himself rich, yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great riches.

8 The ransom of a man's life *are* his riches: but the poor heareth not rebuke.

9 The light of the righteous rejoiceth: [g]but the ‖lamp of the wicked shall be put out.

10 Only by pride cometh contention: but with the well-advised *is* wisdom.

11 [h]Wealth *gotten* by vanity shall be diminished; but he that gathereth †by labour shall increase.

12 Hope deferred maketh the heart sick: but [i]*when* the desire cometh, *it is* a tree of life.

13 Whoso [k]despiseth the word shall be destroyed: but he that feareth the commandment ‖shall be rewarded.

14 [l]The law of the wise *is* a fountain of life, to depart from [m]the snares of death.

15 Good understanding giveth favour: but the way of transgressors *is* hard.

16 [n]Every prudent *man* dealeth with knowledge: but a fool †layeth open *his* folly.

17 A wicked messenger falleth into mischief: but [o]†a faithful ambassador *is* health.

18 Poverty and shame *shall be to* him that refuseth instruction: but [p]he that regardeth reproof shall be honoured.

19 [q]The desire accomplished is sweet to the soul: but *it is* abomination to fools to depart from evil.

20 He that walketh with wise *men* shall be wise: but a companion of fools †shall be destroyed.

21 [r]Evil pursueth sinners: but to the righteous, good shall be repaid.

22 A good *man* leaveth an inheritance to his children's children: and [s]the wealth of the sinner *is* laid up for the just.

23 [t]Much food *is in* the tillage of the poor: but there is *that is* destroyed for want of judgment.

24 [u]He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

25 [x]The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

CHAP. XIV.

EVERY [a]wise woman [b]buildeth her house: but the foolish plucketh it down with her hands.

2 He that walketh in his uprightness feareth the LORD: [c]but *he that is* perverse in his ways, despiseth him.

3 In the mouth of the foolish *is* a rod of pride: [d]but the lips of the wise shall preserve them.

4 Where no oxen *are*, the crib *is* clean: but much increase *is* by the strength of the ox.

5 [e]A faithful witness will not lie: but a false witness will utter lies.

6 A scorner seeketh wisdom, and *findeth it* not: but [f]knowledge *is* easy unto him that understandeth.

7 Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.

8 The wisdom of the prudent *is* to understand his way: but the folly of fools *is* deceit.

9 [g]Fools make a mock at sin: but among the righteous *there is* favour.

10 The heart knoweth †his own bitterness: and a stranger doth not intermeddle with his joy.

11 [h]The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

12 [i]There is a way which seemeth right unto a man, but [k]the end thereof *are* the ways of death.

13 Even in laughter the heart is sorrowful; and [l]the end of that mirth *is* heaviness.

14 The backslider in heart shall be [m]filled with his own ways: and a good man *shall be satisfied* from himself.

15 The simple believeth every word: but the prudent *man* looketh well to his going.

16 [n]A wise *man* feareth, and departeth from evil: but the fool rageth, and is confident.

17 *He that is* soon angry dealeth foolishly: and a man of wicked devices is hated.

18 The simple inherit folly: but the prudent are crowned with knowledge.

19 The evil bow before the good; and the wicked at the gates of the righteous.

20 [o]The poor is hated even of his own neighbour: but †the rich *hath* many friends.

21 He that despiseth his neighbour sinneth: [p]but he that hath mercy on the poor, happy *is* he.

22 Do they not err that devise evil? but mercy and truth *shall be* to them that devise good.

23 In all labour there is profit: but the talk of the lips *tendeth* only to penury.

24 The crown of the wise *is* their riches: *but* the foolishness of fools *is* folly.

25 [q]A true witness delivereth souls: but a deceitful *witness* speaketh lies.

26 In the fear of the LORD *is* strong confidence: and his children shall have a place of refuge.

27 [r]The fear of the LORD *is* a fountain of life, to depart from the snares of death.

28 In the multitude of people *is* the king's honour: but in the want of people *is* the destruction of the prince.

29 [s]*He that is* slow to wrath, *is* of great understanding: but *he that is* †hasty of spirit exalteth folly.

30 A sound heart *is* the life of the flesh: but [t]envy [u]the rottenness of the bones.

31 [x]He that oppresseth the poor reproacheth [y]his Maker: but he that honoureth him hath mercy on the poor.

32 The wicked is driven away in his wickedness: but [z]the righteous hath hope in his death.

33 Wisdom resteth in the heart of him that hath understanding: but [a]*that which is* in the midst of fools is made known.

34 Righteousness exalteth a nation: but sin *is* a reproach †to any people.

35 [b]The king's favour *is* toward a wise servant: but his wrath is *against* him that causeth shame.

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[g] ch. 10. 23.

† Heb. *the bitterness of his soul.*

[h] Job 8. 15.

[i] ch. 16. 25.

[k] Rom. 6. 21.

[l] ch. 5. 4. Eccl. 2. 2.

[m] ch. 1. 31. & 12. 14.

[n] ch. 22. 3.

[o] ch. 19. 7.

† Heb. *many* are *the lovers of the rich.*

[p] Ps. 41. 1. & 112. 9.

[q] ver. 5.

[r] ch. 13. 14.

[s] ch. 16. 32. Jam. 1. 19.

† Heb. *short of spirit.*

[t] Ps. 112. 10.

[u] ch. 12. 4.

[x] ch. 17. 5. Matt. 25. 40, 45.

[y] See Job 31. 15, 16. ch. 22. 2.

[z] Job 13. 15. & 19. 26. Ps. 23. 4. & 37. 37. 2 Cor. 1. 9. & 5. 8. 2 Tim. 4. 18.

[a] ch. 12. 16. & 29. 11.

† Heb. *to nations.*

[b] Matt. 24. 45, 47.

Before CHRIST about 1000.

[a] Judg. 8. 1, 2, 3. ch. 25. 15.

[b] 1 Sam. 25. 10, &c. 1 Kings 12. 13, 14, 16.

[c] ver. 28. ch. 12. 23. & 13. 16.

† Heb. *belcheth,* or, *bubbleth.*

[d] Job 34. 21. ch. 5. 21. Jer. 16. 17. & 32. 19. Heb. 4. 13.

† Heb. *The healing of the tongue.*

[e] ch. 10. 1.

[f] ch. 13. 18. ver. 31, 32.

[g] ch. 21. 27. & 28. 9. Isa. 1. 11. & 61. 8. & 66. 3. Jer. 6. 20. & 7. 22. Amos 5. 22.

[h] ch. 21. 21. 1 Tim. 6. 11.

‖ Or, *Instruction.*

[i] 1 Kings 22. 8.

[k] ch. 5. 12. & 10. 17.

[l] Job 26. 6. Ps. 139. 8.

[m] 2 Chron. 6. 30. Ps. 7. 9. & 44. 21. John 2. 24, 25. & 21. 17. Acts 1. 24.

[n] Amos 5. 10. 2 Tim. 4. 3.

[o] ch. 17. 22.

[p] ch. 12. 25.

[q] ch. 17. 22.

[r] Ps. 37. 16. ch. 16. 8. 1 Tim. 6. 6.

[s] ch. 17. 1.

[t] ch. 26. 21. & 29. 22.

[u] ch. 22. 5.

† Heb. is *raised up as a causey.*

[x] ch. 10. 1. & 29. 3.

[y] ch. 10. 23.

† Heb. *void of heart.*

[z] Eph. 5. 15.

[a] ch. 11. 14. & 20. 18.

[b] ch. 25. 11.

† Heb. *in his season.*

[c] Phil. 3. 20. Col. 3. 1, 2.

[d] ch. 12. 7. & 14. 11.

[e] Ps. 68. 5, 6. & 146. 9.

[f] ch. 6. 16, 18.

[g] Ps. 37. 30.

† Heb. *words of pleasantness.*

[h] ch. 11. 19. Isa. 5. 8. Jer. 17. 11. 1 Pet. 3. 15.

[k] Ps. 10. 1. & 34. 16.

[l] Ps. 145. 18, 19.

CHAP. XV.

A [a]SOFT answer turneth away wrath: but [b]grievous words stir up anger.

2 The tongue of the wise useth knowledge aright, [c]but the mouth of fools †poureth out foolishness.

3 [d]The eyes of the LORD *are* in every place, beholding the evil and the good.

4 †A wholesome tongue *is* a tree of life: but perverseness therein *is* a breach in the spirit.

5 [e]A fool despiseth his father's instruction: [f]but he that regardeth reproof is prudent.

6 In the house of the righteous *is* much treasure: but in the revenues of the wicked is trouble.

7 The lips of the wise disperse knowledge: but the heart of the foolish *doeth* not so.

8 [g]The sacrifice of the wicked *is* an abomination to the LORD; but the prayer of the upright *is* his delight.

9 The way of the wicked *is* an abomination unto the LORD; but he loveth him that [h]followeth after righteousness.

10 ‖ Correction *is* [i]grievous unto him that forsaketh the way: *and* [k]he that hateth reproof shall die.

11 [l]Hell and destruction *are* before the LORD: how much more then [m]the hearts of the children of men?

12 [n]A scorner loveth not one that reproveth him; neither will he go unto the wise.

13 [o]A merry heart maketh a cheerful countenance: but [p]by sorrow of the heart the spirit is broken.

14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

15 All the days of the afflicted *are* evil: [q]but he that is of a merry heart *hath* a continual feast.

16 [r]Better *is* a little with the fear of the LORD, than great treasure and trouble therewith.

17 [s]Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith.

18 [t]A wrathful man stirreth up strife: but *he that is* slow to anger appeaseth strife.

19 [u]The way of the slothful *man is* as an hedge of thorns: but the way of the righteous †*is* made plain.

20 [x]A wise son maketh a glad father: but a foolish man despiseth his mother.

21 [y]Folly *is* joy to *him that is* †destitute of wisdom: [z]but a man of understanding walketh uprightly.

22 [a]Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

23 A man hath joy by the answer of his mouth: and [b]a word *spoken* †in due season, how good *is it!*

24 [c]The way of life *is* above to the wise, that he may depart from hell beneath.

25 [d]The LORD will destroy the house of the proud: but [e]he will establish the border of the widow.

26 [f]The thoughts of the wicked *are* an abomination to the LORD: [g]but *the words* of the pure *are* †pleasant words.

27 [h]He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.

28 The heart of the righteous [i]studieth to answer: but the mouth of the wicked poureth out evil things.

29 [k]The LORD *is* far from the wicked: but [l]he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat.

31 [m]The ear that heareth the reproof of life abideth among the wise.

32 He that refuseth ‖instruction despiseth his own soul: but he that ‖heareth reproof †getteth understanding.

33 [n]The fear of the LORD *is* the instruction of wisdom; and [o]before honour *is* humility.

CHAP. XVI.

THE [a]‖preparations of the heart in man, [b]and the answer of the tongue, *is* from the LORD.

2 [c]All the ways of a man *are* clean in his own eyes; but [d]the LORD weigheth the spirits.

3 [e]†Commit thy works unto the LORD, and thy thoughts shall be established.

4 [f]The LORD hath made all *things* for himself: [g]yea, even the wicked for the day of evil.

5 [h]Every one *that is* proud in heart *is* an abomination to the LORD: [i]*though* hand *join* in hand, he shall not be †unpunished.

6 [k]By mercy and truth iniquity is purged: and [l]by the fear of the LORD *men* depart from evil.

7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

8 [m]Better *is* a little with righteousness, than great revenues without right.

9 [n]A man's heart deviseth his way: [o]but the LORD directeth his steps.

10 †A divine sentence *is* in the lips of the king: his mouth transgresseth not in judgment.

11 [p]A just weight and balance *are* the LORD's: †all the weights of the bag *are* his work.

12 *It is* an abomination to kings to commit wickedness: for [q]the throne is established by righteousness.

13 [r]Righteous lips *are* the delight of kings; and they love him that speaketh right.

14 [s]The wrath of a king *is as* messengers of death: but a wise man will pacify it.

15 In the light of the king's countenance *is* life; and [t]his favour *is* [u]as a cloud of the latter rain.

16 [x]How much better *is it* to get wisdom than gold? and to get understanding rather to be chosen than silver?

17 The highway of the upright *is* to depart from evil: he that keepeth his way preserveth his soul.

18 [y]Pride *goeth* before destruction, and an haughty spirit before a fall.

19 Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud.

20 ‖He that handleth a matter wisely shall find good: and whoso [z]trusteth in the LORD, happy *is* he.

21 The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.

22 [a]Understanding *is* a well-spring of life unto him that hath it: but the instruction of fools *is* folly.

23 [b]The heart of the wise †teacheth his mouth, and addeth learning to his lips.

24 Pleasant words *are as* an honey-comb, sweet to the soul, and health to the bones.

Before CHRIST about 1000.

[m] ver. 5.

‖ Or, *correction.*
‖ Or, *obeyeth.*
† Heb. *possesseth a heart.*
[n] ch. 1. 7.
[o] ch. 18. 12.

[a] ver. 9. ch. 19. 21. & 20. 24. Jer. 10. 23.
‖ Or, *disposings.*
[b] Matt. 10. 19, 20.
[c] ch. 21. 2.
[d] 1 Sam. 16. 7.
[e] Ps. 37. 5. & 55. 22. Matt. 6. 25. Luke 12. 22. Phil. 4. 6. 1 Pet 5. 7.
† Heb. *Roll.*
[f] Isa. 43. 7. Rom. 11. 36.
[g] Job 21. 30. Rom. 9. 22.
[h] ch. 6. 17. & 8. 13.
[i] ch. 11. 21.
† Heb. *held innocent.*
[k] Dan. 4. 27. Luke 11. 41.
[l] ch. 14. 16.
[m] Ps. 37. 16. ch. 15. 16.
[n] ver. 1. ch. 19. 21.
[o] Ps. 37. 23. Prov. 20. 24. Jer. 10. 23.
† Heb. *Divination.*
[p] Lev. 19. 36. ch. 11. 1.
† Heb. *all the stones.*
[q] ch. 25. 5. & 29. 14.
[r] ch. 14. 35. & 22. 11.

[s] ch. 19. 12. & 20. 2.

[t] ch. 19. 12.
[u] Job 29. 23. Zech. 10. 1.
[x] ch. 8. 11, 19.

[y] ch. 11. 2. & 17. 19. & 18. 12.

‖ Or, *He that understandeth a matter.*
[z] Ps. 2. 12. & 34. 8. & 125. 1. Isa. 30. 18. Jer. 17. 7.
[a] ch. 13. 14. & 14. 27.
[b] Ps. 37. 30. Matt. 12. 34.
† Heb. *maketh wise.*

Before CHRIST about 1000.

25 [c]There is a way that seemeth right unto a man, but the end thereof *are* the ways of death.

26 [d]†He that laboureth, laboureth for himself; for his mouth †craveth it of him.

27 †An ungodly man diggeth up evil: and in his lips *there is* as a burning fire.

28 [e]A froward man †soweth strife: and [f]a whisperer separateth chief friends.

29 A violent man [g]enticeth his neighbour, and leadeth him into the way *that is* not good.

30 He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.

31 [h]The hoary head *is* a crown of glory, *if* it be found in the way of righteousness.

32 [i]*He that is* slow to anger *is* better than the mighty; and he that ruleth his spirit, than he that taketh a city.

33 The lot is cast into the lap; but the whole disposing thereof *is* of the LORD.

CHAP. XVII.

BETTER *is* [a]a dry morsel, and quietness therewith, than an house full of ‖sacrifices *with* strife.

2 A wise servant shall have rule over [b]a son that causeth shame, and shall have part of the inheritance among the brethren.

3 [c]The fining-pot *is* for silver, and the furnace for gold: but the LORD trieth the hearts.

4 A wicked doer giveth heed to false lips; *and* a liar giveth ear to a naughty tongue.

5 [d]Whoso mocketh the poor reproacheth his Maker: *and* [e]he that is glad at calamities shall not be †unpunished.

6 [f]Children's children *are* the crown of old men; and the glory of children *are* their fathers.

7 †Excellent speech becometh not a fool: much less do †lying lips a prince.

8 [g]A gift *is as* †a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth.

9 [h]He that covereth a transgression ‖seeketh love; but [i]he that repeateth a matter, separateth *very* friends.

10 ‖A reproof entereth more into a wise man than an hundred stripes into a fool.

11 An evil *man* seeketh only rebellion: therefore a cruel messenger shall be sent against him.

12 Let [k]a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoso [l]rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife *is as* when one letteth out water: therefore [m]leave off contention, before it be meddled with.

15 [n]He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the LORD.

16 Wherefore *is there* a price in the hand of a fool to get wisdom, [o]seeing *he hath* no heart *to it?*

17 [p]A friend loveth at all times, and a brother is born for adversity.

18 [q]A man void of †understanding striketh hands, *and* becometh surety in the presence of his friend.

[c] There is a way that seemeth right unto a man, but the end thereof *are* the ways of death. ch. 14. 12.
[d] ch. 9. 12. Eccl. 6. 7.
† Heb. *The soul of him that laboureth.*
† Heb. *boweth unto him.*
† Heb. *A man of Belial.*
[e] ch. 6. 14, 19. & 15. 18. & 26. 21. & 29. 22.
† Heb. *sendeth forth.*
[f] ch. 17. 9.
[g] ch. 1. 10, &c.
[h] ch. 20. 29.
[i] ch. 19. 11.

[a] ch. 15. 17.

‖ Or, *good cheer.*
[b] ch. 10. 5. & 19. 26.

[c] Ps. 26. 2. ch. 27. 21. Jer. 17. 10. Mal. 3. 3.

[d] ch. 14. 31.

[e] Job 31. 29. Obad. 12.
† Heb. *held innocent.*
[f] Ps. 127. 3. & 128. 3.
† Heb. *A lip of excellency.*
† Heb. *A lip of lying.*
[g] ch. 18. 16. & 19. 6.
† Heb. *a stone of grace:*
[h] ch. 10. 12.
‖ Or, *procureth.*
[i] ch. 16. 28.
‖ Or, *a reproof aweth more a wise man, than to strike a fool an hundred times.*
[k] Hos. 13. 8.
[l] Ps. 109. 4, 5. Jer. 18. 20. See Rom. 12. 17. 1 Thess. 5. 15. 1 Pet. 3. 9.
[m] ch. 20. 3. 1 Thess. 4. 11.
[n] Ex. 23. 7. ch. 24. 24. Isa. 5. 23.

[o] ch. 21. 25, 26.
[p] Ruth 1. 16. ch. 18. 24.

[q] ch. 6. 1. & 11. 15.
† Heb. *heart.*

19 He loveth transgression that loveth strife: *and* he that exalteth his gate seeketh destruction.

20 †He that hath a froward heart findeth no good: and he that hath [s]a perverse tongue falleth into mischief.

21 [t]He that begetteth a fool *doeth it* to his sorrow: and the father of a fool hath no joy.

22 [u]A merry heart doeth good ‖*like* a medicine: [z]but a broken spirit drieth the bones.

23 A wicked *man* taketh a gift out of the bosom [y]to pervert the ways of judgment.

24 [z]Wisdom *is* before him that hath understanding; but the eyes of a fool *are* in the ends of the earth.

25 [a]A foolish son *is* a grief to his father, and bitterness to her that bare him.

26 [b]Also to punish the just *is* not good, *nor* to strike princes for equity.

27 [c]He that hath knowledge spareth his words: *and* a man of understanding is of ‖an excellent spirit.

28 [d]Even a fool, when he holdeth his peace, is counted wise: *and* he that shutteth his lips *is esteemed* a man of understanding.

CHAP. XVIII.

THROUGH‖desire, a man, having separated himself, seeketh *and* intermeddleth with all wisdom.

2 A fool hath no delight in understanding, but that his heart may discover itself.

3 When the wicked cometh, *then* cometh also contempt, and with ignominy reproach.

4 [a]The words of a man's mouth *are as* deep waters, *and* the well-spring of wisdom *as* a flowing brook.

5 [c]*It is* not good to accept the person of the wicked, to overthrow the righteous in judgment.

6 A fool's lips enter into contention, and his mouth calleth for strokes.

7 [d]A fool's mouth *is* his destruction, and his lips *are* the snare of his soul.

8 [e]The words of a ‖tale-bearer *are* ‖as wounds, and they go down into the †innermost parts of the belly.

9 He also that is slothful in his work is [f]brother to him that is a great waster.

10 [g]The name of the LORD *is* a strong tower: the righteous runneth into it, and † is safe.

11 [h]The rich man's wealth *is* his strong city, and as an high wall in his own conceit.

12 [i]Before destruction the heart of man is haughty, and before honour *is* humility.

13 He that †answereth a matter [k]before he heareth *it*, it *is* folly and shame unto him.

14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?

15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

16 [l]A man's gift maketh room for him, and bringeth him before great men.

17 *He that is* first in his own cause *seemeth* just; but his neighbour cometh and searcheth him.

18 The lot causeth contentions to cease, and parteth between the mighty.

19 A brother offended *is harder to be won* than a strong city; and *their* contentions *are* like the bars of a castle.

20 [m]A man's belly shall be satisfied with the fruit of his mouth; *and* with the increase of his lips shall he be filled.

21 [n]Death and life *are* in the power of the tongue: and they that love it shall eat the fruit thereof.

22 [o]*Whoso* findeth a wife, findeth a good *thing*, and obtaineth favour of the LORD.

23 The poor useth entreaties; but the rich answereth [p]roughly.

24 A man *that hath* friends must shew himself friendly: [q]and there is a friend *that* sticketh closer than a brother.

CHAP. XIX.

BETTER [a]*is* the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool.

2 Also, *that* the soul *be* without knowledge, *it is* not good; and he that hasteth with *his* feet sinneth.

3 The foolishness of man perverteth his way: [b]and his heart fretteth against the LORD.

4 [c]Wealth maketh many friends; but the poor is separated from his neighbour.

5 [d]A false witness shall not be †unpunished, and *he that* speaketh lies shall not escape.

6 [e]Many will entreat the favour of the prince: and [f]every man *is* a friend to †him that giveth gifts.

7 [g]All the brethren of the poor do hate him: how much more do his friends go [h]far from him? he pursueth *them with* words, *yet* they *are* wanting *to him.*

8 He that getteth †wisdom loveth his own soul: he that keepeth understanding [i]shall find good.

9 [k]A false witness shall not be unpunished, and *he that* speaketh lies shall perish.

10 Delight is not seemly for a fool; much less [l]for a servant to have rule over princes.

11 [m]The ‖discretion of a man deferreth his anger; [n]and *it is* his glory to pass over a transgression.

12 [o]The king's wrath *is* as the roaring of a lion; but his favour *is* [p]as dew upon the grass.

13 [q]A foolish son *is* the calamity of his father: [r]and the contentions of a wife *are* a continual dropping.

14 [s]House and riches *are* the inheritance of fathers: and [t]a prudent wife *is* from the LORD.

15 [u]Slothfulness casteth into a deep sleep; and an idle soul shall [x]suffer hunger.

16 [y]He that keepeth the commandment keepeth his own soul: *but* he that despiseth his ways shall die.

17 [z]He that hath pity upon the poor, lendeth unto the LORD; and ‖that which he hath given will he pay him again.

18 [a]Chasten thy son while there is hope, and let not thy soul spare ‖for his crying.

19 A man of great wrath shall suffer punishment: for if thou deliver *him*, yet thou must †do it again.

20 Hear counsel, and receive instruction, that thou mayest be wise [b]in thy latter end.

21 [c]*There are* many devices in a man's heart: nevertheless the counsel of the LORD, that shall stand.

22 The desire of a man *is* his kindness: and a poor man *is* better than a liar.

23 [d]The fear of the LORD *tendeth* to life: and *he*

Before CHRIST about 1000.

[r] ch. 16.18.
† Heb. *the froward of heart.*
[s] Jam. 3. 8.
[t] ch. 10. 1. & 19. 13. ver. 25.
[u] ch. 15.13, 15. & 12. 25.
‖ Or, *to a medicine.*
[z] Ps.22.15.
[y] Ex. 23. 8.
[z] ch. 14. 6. Eccl. 2. 14. & 8. 1.
[a] ch. 10. 1. & 15. 20. & 19. 13. ver. 21.
[b] ver. 15. ch. 18. 5.
[c] Jam.1.19.
‖ Or, *a cool spirit.*
[d] Job 13.5.
‖ Or, *He that separateth himself seeketh according to* his *desire, and intermeddleth in every business:* See Jude 19.
[a] ch. 10.11. & 20. 5.
[b] Ps. 78. 2.
[c] Lev. 19. 15. Deut.1.17. & 16. 19. ch. 24. 23. & 28. 21.
[d] ch.10. 14. & 12. 13. & 13. 3. Eccl.10.12.
[e] ch. 12.18. & 26. 22.
‖ Or, *whisperer.*
‖ Or, *like as when men are wounded.*
† Heb. *chambers.*
[f] ch.28.24.
[g] 2 Sam.22. 3, 51. Ps.18. 2. & 27. 1. & 61. 3, 4. & 91. 2. & 144. 2.
† Heb. *is set aloft.*
[h] ch. 10.15.
[i] ch. 11. 2. & 15. 33. & 16. 18.
† Heb. *returneth a word.*
[k] John 7. 51.
[l] Gen. 32. 20. 1 Sam. 25. 27. ch. 17. 8. & 21. 14

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[m] ch.12.14. & 13. 2.
[n] See Matt. 12. 37.
[o] ch.19. 14. & 31. 10.
[p] Jam.2. 3.
[q] ch. 17. 17.
[a] ch. 28. 6.
[b] Ps. 37. 7.
[c] ch. 14.20.
[d] ver. 9. Ex. 23. 1. Deut. 19. 16, 19. ch. 6. 19. & 21. 28.
† Heb. *held innocent.*
[e] ch. 29. 26.
[f] ch. 17. 8. & 18. 16. & 21. 14.
† Heb. *a man of gifts.*
[g] ch. 14.20.
[h] Ps.38. 11.
† Heb. *a heart.*
[i] ch. 16. 20.
[k] ver. 5.
[l] ch. 30. 22. Eccl. 10. 6, 7.
[m] ch.14.29. Jam. 1. 19.
‖ Or, *prudence.*
[n] ch. 16.32.
[o] ch.16. 14, 15. & 20. 2. & 28. 15.
[p] Hos. 14.5.
[q] ch. 10. 1. & 15. 20. & 17. 21, 25.
[r] ch. 21. 9, 19. & 27. 15.
[s] 2 Cor. 12. 14.
[t] ch. 18. 22.
[u] ch. 6. 9.
[x] ch. 10. 4. & 20. 13. & 23.21.
[y] Luke 10. 28. & 11. 28.
[z] ch. 28.27. Eccl. 11. 1. Matt. 10. 42. & 25. 40. 2 Cor. 9. 6, 7, 8. Heb. 6. 10.
‖ Or, *his deed.*
[a] ch. 13.24. & 23. 13. & 29. 17.
‖ Or, *to his destruction:* or, *to cause him to die.*
† Heb. *add.*
[b] Ps. 37.37.
[c] Job 23.13. Ps. 33. 10, 11. ch. 16. 1. 9. Isa. 14. 26, 27. & 46. 10. Acts 5. 39. Heb. 6. 17.
[d] 1 Tim. 4. 8.

that hath it shall abide satisfied; he shall not be visited with evil.

24 [e]A slothful *man* hideth his hand in *his* bosom, and will not so much as bring it to his mouth again.

25 [f]Smite a scorner, and the simple †[g]will beware: and [h]reprove one that hath understanding, *and* he will understand knowledge.

26 He that wasteth *his* father, *and* chaseth away *his* mother, *is* [i]a son that causeth shame, and bringeth reproach.

27 Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge.

28 †An ungodly witness scorneth judgment: and [k]the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for scorners, [l]and stripes for the back of fools.

CHAP. XX.

WINE [a]*is* a mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise.

2 [b]The fear of a king *is* as the roaring of a lion: *whoso* provoketh him to anger [c]sinneth *against* his own soul.

3 [d]*It is* an honour for a man to cease from strife: but every fool will be meddling.

4 [e]The sluggard will not plough by reason of the ‖cold; [f]*therefore* shall he beg in harvest, and *have* nothing.

5 [g]Counsel in the heart of man *is like* deep water; but a man of understanding will draw it out.

6 [h]Most men will proclaim every one his own ‖goodness; but [i]a faithful man who can find?

7 [k]The just *man* walketh in his integrity: [l]his children *are* blessed after him.

8 [m]A king that sitteth in the throne of judgment, scattereth away all evil with his eyes.

9 [n]Who can say, I have made my heart clean, I am pure from my sin?

10 [o]†Divers weights, *and* †divers measures, both of them *are* alike abomination to the LORD.

11 Even a child is [p]known by his doings, whether his work *be* pure, and whether *it be* right.

12 [q]The hearing ear, and the seeing eye, the LORD hath made even both of them.

13 [r]Love not sleep, lest thou come to poverty; open thine eyes, *and* thou shalt be satisfied with bread.

14 *It is* naught, *it is* naught, saith the buyer: but when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies: but [s]the lips of knowledge *are* a precious jewel.

16 [t]Take his garment that is surety *for* a stranger: and take a pledge of him for a strange woman.

17 [u]†Bread of deceit *is* sweet to a man; but afterwards his mouth shall be filled with gravel.

18 [x]*Every* purpose is established by counsel: [y]and with good advice make war.

19 He [z]that goeth about *as* a tale-bearer revealeth secrets: therefore meddle not with him [a]that ‖flattereth with his lips.

20 [b]Whoso curseth his father or his mother, [c]his ‖lamp shall be put out in obscure darkness.

21 [d]An inheritance *may be* gotten hastily at the beginning; [e]but the end thereof shall not be blessed.

22 [f]Say not thou, I will recompense evil; *but* [g]wait on the LORD, and he shall save thee.

23 [h]Divers weights *are* an abomination unto the LORD; and †a false balance *is* not good.

24 [i]Man's goings *are* of the LORD; how can a man then understand his own way?

25 *It is* a snare to the man *who* devoureth *that which is* holy, and [k]after vows to make inquiry.

26 [l]A wise king scattereth the wicked, and bringeth the wheel over them.

27 [m]The spirit of man *is* ‖the candle of the LORD, searching all the inward parts of the belly.

28 [n]Mercy and truth preserve the king: and his throne is upholden by mercy.

29 The glory of young men *is* their strength and [o]the beauty of old men *is* the gray head.

30 The blueness of a wound †cleanseth away evil: so *do* stripes the inward parts of the belly.

CHAP. XXI.

THE king's heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whithersoever he will.

2 [a]Every way of a man *is* right in his own eyes: [b]but the LORD pondereth the hearts.

3 [c]To do justice and judgment *is* more acceptable to the LORD than sacrifice.

4 [d]†An high look, and a proud heart, *and* ‖the ploughing of the wicked, *is* sin.

5 [e]The thoughts of the diligent *tend* only to plenteousness; but of every one *that is* hasty, only to want.

6 [f]The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.

7 The robbery of the wicked shall †destroy them; because they refuse to do judgment.

8 The way of man *is* froward and strange: but *as for* the pure, his work *is* right.

9 [g]*It is* better to dwell in a corner of the housetop, than with †a brawling woman in †a wide house.

10 [h]The soul of the wicked desireth evil: his neighbour †findeth no favour in his eyes.

11 [i]When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.

12 The righteous *man* wisely considereth the house of the wicked: *but God* overthroweth the wicked for *their* wickedness.

13 [k]Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

14 [l]A gift in secret pacifieth anger: and a reward in the bosom, strong wrath.

15 *It is* joy to the just to do judgment: [m]but destruction *shall be* to the workers of iniquity.

16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

17 He that loveth ‖pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich.

18 [n]The wicked *shall be* a ransom for the righteous, and the transgressor for the upright.

19 [o]*It is* better to dwell †in the wilderness, than with a contentious and an angry woman.

Before CHRIST about 1000.

[e] ch. 15. 19. & 26. 13, 15.
[f] ch. 21. 11.
† Heb. *will be cunning.*
[g] Deut. 13. 11.
[h] ch. 9. 8.
[i] ch. 17. 2.
† Heb. *a witness of Belial.*
[k] Job 15. 16. & 20. 12, 13. & 34. 7.
[l] ch. 10. 13. & 26. 3.
[a] Gen. 9. 21. ch. 23. 29, 30. Isa. 28. 7. Hos. 4. 11.
[b] ch. 16. 14. & 19. 12.
[c] ch. 8. 36.
[d] ch. 17. 14.
[e] ch. 10. 4. & 19. 24.
‖ Or, *winter.*
[f] ch. 19. 15.
[g] ch. 18. 4.
[h] ch. 25. 14. Matt. 6. 2. Luke 18. 11.
‖ Or, *bounty.*
[i] Ps. 12. 1. Luke 18. 8.
[k] 2 Cor. 1. 12.
[l] Ps. 37. 26. & 112. 2.
[m] ver. 26.
[n] 1 Kings 8. 46. 2 Chron. 6. 36. Job 14. 4. Ps. 51. 5. Eccl. 7. 20. 1 Cor. 4. 4. 1 John 1. 8.
[o] Deut. 25. 13, &c. ver. 23. ch. 11. 1. & 16. 11. Mic. 6. 10, 11.
† Heb. *A stone and a stone.* † Heb. *An ephah and an ephah.*
[p] Matt. 7. 16.
[q] Ex. 4. 11. Ps. 94. 9.
[r] ch. 6. 9. & 12. 11. & 19. 15. Rom. 12. 11.
[s] Job 28. 12, 16, 17, 18, 19. ch. 3. 15. & 8. 11.
[t] ch. 22. 26, 27. & 27. 13.
[u] ch. 9. 17.
† Heb. *Bread of lying*, or, *falsehood.*
[x] ch. 15. 22. & 24. 6.
[y] Luke 14. 31.
[z] ch. 11. 13.
[a] Rom. 16. 18.
‖ Or, *enticeth.*
[b] Ex. 21. 17. Lev. 20. 9. Matt. 15. 4.
[c] Job 18. 5, 6. ch. 24. 20.
‖ Or, *candle.*
[d] ch. 28. 20.
[e] Hab. 2. 6.

Before CHRIST about 1000.

[f] Deut. 32. 35. ch. 17. 13. & 24. 29. Rom. 12. 17, 19. 1 Thess. 5. 15. 1 Pet. 3. 9.
[g] 2 Sam. 16. 12.
[h] ver. 10.
† Heb. *balances of deceit.*
[i] Ps. 37. 23. ch. 16. 9. Jer. 10. 23.
[k] Eccl. 5. 4, 5.
[l] Ps. 101. 5, &c. ver. 8.
[m] 1 Cor. 2. 11.
‖ Or, *lamp.*
[n] Ps. 101. 1. ch. 29. 14.
[o] ch. 16. 31.
† Heb. is *a purging medicine against evil.*
[a] ch. 16. 2.
[b] ch. 24. 12. Luke 16. 15.
[c] 1 Sam. 15. 22. Ps. 50. 8. ch. 15. 8. Isa. 1. 11, &c. Hos. 6. 6. Mic. 6. 7, 8.
[d] ch. 6. 17.
† Heb. *Haughtiness of eyes.*
‖ Or, *the light of the wicked.*
[e] ch. 10. 4. & 13. 4.
[f] ch. 10. 2. & 13. 11. & 20. 21. 2 Pet. 2. 3.
† Heb. *saw them*, or, *dwell with them.*
[g] ver. 19. ch. 19. 13. & 25. 24. & 27. 15.
† Heb. *a woman of contentions.*
† Heb. *a house of society.*
[h] Jam. 4. 5.
† Heb. *is not favoured.*
[i] ch. 19. 25.
[k] Matt. 7. 2. & 18. 30, &c. Jam. 2. 13.
[l] ch. 17. 8, 23. & 18. 16.
[m] ch. 10. 29.
‖ Or, *sport.*
[n] ch. 11. 8. Isa. 43. 3, 4.
[o] ver. 9.
† Heb. *in the land of the desert.*

20 [p]*There is* treasure to be desired, and oil in the dwelling of the wise; but a foolish man spendeth it up.

21 [q]He that followeth after righteousness and mercy, findeth life, righteousness, and honour.

22 [r]A wise *man* scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

23 [s]Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.

24 Proud *and* haughty scorner *is* his name, who dealeth †in proud wrath.

25 [t]The desire of the slothful killeth him; for his hands refuse to labour.

26 He coveteth greedily all the day long: but the [u]righteous giveth and spareth not.

27 [x]The sacrifice of the wicked *is* abomination: how much more, *when* he bringeth it †with a wicked mind?

28 [y]†A false witness shall perish: but the man that heareth, speaketh constantly.

29 A wicked man hardeneth his face: but *as for* the upright, he ‖directeth his way.

30 [z]*There is* no wisdom nor understanding nor counsel against the LORD.

31 [a]The horse *is* prepared against the day of battle: but [b]‖safety *is* of the LORD.

CHAP. XXII.

A [a]*GOOD* name *is* rather to be chosen than great riches, *and* ‖loving favour rather than silver and gold.

2 [b]The rich and poor meet together: [c]the LORD *is* the maker of them all.

3 [d]A prudent *man* foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

4 [e]‖By humility *and* the fear of the LORD *are* riches, and honour, and life.

5 [f]Thorns *and* snares *are* in the way of the froward: [g]he that doth keep his soul shall be far from them.

6 [h]‖Train up a child †in the way he should go: and when he is old, he will not depart from it.

7 [i]The rich ruleth over the poor, and the borrower *is* servant †to the lender.

8 [k]He that soweth iniquity shall reap vanity: ‖and the rod of his anger shall fail.

9 [l]†He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

10 [m]Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

11 [n]He that loveth pureness of heart, ‖*for* the grace of his lips the king *shall be* his friend.

12 The eyes of the LORD preserve knowledge, and he overthroweth ‖the words of the transgressor.

13 [o]The slothful *man* saith, *There is* a lion without, I shall be slain in the streets.

14 [p]The mouth of strange women *is* a deep pit: [q]he that is abhorred of the LORD shall fall therein.

15 Foolishness *is* bound in the heart of a child; *but* [r]the rod of correction shall drive it far from him.

16 He that oppresseth the poor to increase his *riches, and* he that giveth to the rich, *shall* surely *come* to want.

Before CHRIST about 1000.

[p] Ps. 112. 3. Matt. 25. 3, 4.
[q] ch. 15. 9. Matt. 5. 6.
[r] Eccl. 9. 14, &c.
[s] ch. 12. 13. & 13. 3. & 18. 21. Jam. 3. 2.
† Heb. *in the wrath of pride.*
[t] ch. 13. 4.
[u] Ps. 37. 26. & 112. 9.
[x] Ps. 50. 9. ch. 15. 8. Isa. 66. 3. Jer. 6. 20. Amos 5. 22.
† Heb. *in wickedness?*
[y] ch. 19. 5, 9.
† Heb. *A witness of lies.*
‖ Or, *considereth.*
[z] Isa. 8. 9, 10. Jer. 9. 23. Acts 5. 39.
[a] Ps. 20. 7. & 33. 17. Isa. 31. 1.
[b] Ps. 3. 8.
‖ Or, *victory.*

[a] Eccl. 7. 1.
‖ Or, *favour is better than, &c.*
[b] ch. 29. 13. 1 Cor. 12. 21.
[c] Job 31. 15. ch. 14. 31.
[d] ch. 14. 16. & 27. 12.
[e] Ps. 112. 3. Matt. 6. 33.
‖ Or, *The reward of humility, &c.*
[f] ch. 15. 19.
[g] 1 John 5. 18.
[h] Eph. 6. 4. 2 Tim. 3. 15.
‖ Or, *Catechise.*
† Heb. *in his way.*
[i] Jam. 2. 6.
† Heb. *to the man that lendeth.*
[k] Job 4. 8. Hos. 10. 13.
‖ Or, *and with the rod of his anger he shall be consumed.*
[l] 2 Cor. 9. 6.
† Heb. *Good of eye.*
[m] Gen. 21. 9, 10. Ps. 101. 5.
[n] Ps. 101. 6. ch. 16. 13.
‖ Or, and hath *grace in his lips.*
‖ Or, *the matters.*
[o] ch. 26. 13.
[p] ch. 2. 16. & 5. 3. & 7. 5. & 23. 27.
[q] Eccl. 7. 26.
[r] ch. 13. 24. & 19. 18. & 23. 13, 14. & 29. 15, 17.

Before CHRIST about 1000.

† Heb. *in thy belly.*
‖ Or, trust *thou also.*
[s] ch. 8. 6.
[t] Luke 1. 3, 4.
[u] 1 Pet. 3. 15.
‖ Or, *to those that send thee.*
[x] Ex. 23. 6. Job 31. 16, 21.
[y] Zech. 7. 10. Mal. 3. 5.
[z] 1 Sam. 24. 12. & 25. 39. Ps. 12. 5. & 35. 1, 10. & 68. 5. & 140. 12. ch. 23. 11. Jer. 51. 36.
[a] ch. 6. 1. & 11. 15.
[b] ch. 20. 16.
[c] Deut. 19. 14. & 27. 17. ch. 23. 10.
‖ Or, *bound.*
† Heb. *obscure men.*
[a] ch. 28. 20. 1 Tim. 6. 9, 10.
[b] ch. 3. 5. Rom. 12. 16.
† Heb. *Wilt thou cause thine eyes to fly upon.*
[c] Ps. 141. 4.
[d] Deut. 15. 9.
[e] Ps. 12. 2.
[f] ch. 9. 8. Matt. 7. 6.
[g] Deut. 10. 14. & 27. 17. ch. 22. 28.
‖ Or, *bound.*
[h] Job 31. 21. ch. 22. 23.
[i] ch. 13. 24. & 19. 18. & 22. 15. & 29. 15, 17.
[k] 1 Cor. 5. 5.
[l] ver. 24, 25. ch. 29. 3.
‖ Or, *even I will rejoice.*

17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

18 For *it is* a pleasant thing if thou keep them †within thee; they shall withal be fitted in thy lips.

19 That thy trust may be in the LORD, I have made known to thee this day, ‖even to thee.

20 Have not I written to thee [s]excellent things in counsels and knowledge,

21 [t]That I might make thee know the certainty of the words of truth; [u]that thou mightest answer the words of truth ‖to them that send unto thee?

22 [x]Rob not the poor, because he *is* poor: [y]neither oppress the afflicted in the gate:

23 [z]For the LORD will plead their cause, and spoil the soul of those that spoiled them.

24 Make no friendship with an angry man; and with a furious man thou shalt not go:

25 Lest thou learn his ways, and get a snare to thy soul.

26 [a]Be not thou *one* of them that strike hands, *or* of them that are sureties for debts.

27 If thou hast nothing to pay, why should he [b]take away thy bed from under thee?

28 [c]Remove not the ancient ‖landmark, which thy fathers have set.

29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before †mean *men.*

CHAP. XXIII.

WHEN thou sittest to eat with a ruler, consider diligently what *is* before thee:

2 And put a knife to thy throat, if thou *be* a man given to appetite.

3 Be not desirous of his dainties: for they *are* deceitful meat.

4 [a]Labour not to be rich: [b]cease from thine own wisdom.

5 †Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven.

6 [c]Eat thou not the bread of *him that hath* [d]an evil eye, neither desire thou his dainty meats:

7 For as he thinketh in his heart, so *is* he: Eat and drink, [e]saith he to thee; but his heart *is* not with thee.

8 The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words.

9 [f]Speak not in the ears of a fool: for he will despise the wisdom of thy words.

10 [g]Remove not the old ‖landmark; and enter not into the fields of the fatherless:

11 [h]For their redeemer *is* mighty; he shall plead their cause with thee.

12 Apply thine heart unto instruction, and thine ears to the words of knowledge.

13 [i]Withhold not correction from the child: for *if* thou beatest him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and [k]shalt deliver his soul from hell.

15 My son, [l]if thine heart be wise, my heart shall rejoice, ‖even mine.

16 Yea, my reins shall rejoice, when thy lips speak right things.

17 [m]Let not thine heart envy sinners: but [n]*be thou* in the fear of the LORD all the day long.

18 [o]For surely there is an ‖end; and thine expectation shall not be cut off.

19 Hear thou, my son, and be wise, and [p]guide thine heart in the way.

20 [q]Be not among wine-bibbers; among riotous eaters †of flesh:

21 For the drunkard and the glutton shall come to poverty: and [r]drowsiness shall clothe *a man* with rags.

22 [s]Hearken unto thy father that begat thee, and despise not thy mother when she is old.

23 [t]Buy the truth, and sell *it* not; *also* wisdom, and instruction, and understanding.

24 [u]The father of the righteous shall greatly rejoice: and he that begetteth a wise *child* shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26 My son, give me thine heart, and let thine eyes observe my ways.

27 [x]For a whore *is* a deep ditch; and a strange woman *is* a narrow pit.

28 [y]She also lieth in wait ‖as *for* a prey, and increaseth the transgressors among men.

29 [z]Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who [a]hath redness of eyes?

30 [b]They that tarry long at the wine; they that go to seek [c]mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like ‖an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down †in the midst of the sea, or as he that lieth upon the top of a mast.

35 [d]They have stricken me, *shalt thou say, and* I was not sick; they have beaten me, *and* †[e]I felt *it* not: [f]when shall I awake? I will seek it yet again.

CHAP. XXIV.

BE not thou [a]envious against evil men, [b]neither desire to be with them:

2 [c]For their heart studieth destruction, and their lips talk of mischief.

3 Through wisdom is an house builded; and by understanding it is established:

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 [d]A wise man †*is* strong; yea, a man of knowledge †increaseth strength.

6 [e]For by wise counsel thou shalt make thy war: and in multitude of counsellors *there is* safety.

7 [f]Wisdom *is* too high for a fool: he openeth not his mouth in the gate.

8 He that [g]deviseth to do evil shall be called a mischievous person.

9 The thought of foolishness *is* sin: and the scorner *is* an abomination to men.

10 *If* thou faint in the day of adversity, thy strength *is* †small.

11 [h]If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain;

12 If thou sayest, Behold, we knew it not; doth not [i]he that pondereth the heart consider *it?* and he that keepeth thy soul, doth *not* he know *it?* and shall *not* he render to *every* man [k]according to his works?

13 My son, [l]eat thou honey, because *it is* good; and the honey-comb, *which is* sweet †to thy taste:

14 [m]So *shall* the knowledge of wisdom *be* unto thy soul: when thou hast found *it*, [n]then there shall be a reward, and thy expectation shall not be cut off.

15 [o]Lay not wait, O wicked *man*, against the dwelling of the righteous; spoil not his resting-place:

16 [p]For a just *man* falleth seven times, and riseth up again: [q]but the wicked shall fall into mischief.

17 [r]Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

18 Lest the LORD see *it*, and †it displease him, and he turn away his wrath from him.

19 [s]‖Fret not thyself because of evil *men*, neither be thou envious at the wicked;

20 For [t]there shall be no reward to the evil *man*; [u]the ‖candle of the wicked shall be put out.

21 My son, [x]fear thou the LORD and the king: *and* meddle not with †them that are given to change:

22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?

23 These *things* also *belong* to the wise. [y]*It is* not good to have respect of persons in judgment.

24 [z]He that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him:

25 But to them that rebuke *him* shall be delight, and †a good blessing shall come upon them.

26 *Every man* shall kiss *his* lips †that giveth a right answer.

27 [a]Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

28 [b]Be not a witness against thy neighbour without cause; and deceive *not* with thy lips.

29 [c]Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And lo, [d]it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone wall thereof was broken down.

32 Then I saw, *and* †considered *it* well: I looked upon *it, and* received instruction.

33 [e]*Yet* a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall thy poverty come *as* one that travelleth; and thy want as †an armed man.

CHAP. XXV.

Observations about the kings, and about avoiding quarrels.

THESE [a]*are* also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

Before CHRIST about 1000.

[m] Ps. 37. 1. & 73. 3. ch. 3. 31. & 24. 1.
[n] ch. 28. 14.
[o] Ps. 37. 37. ch. 24. 14. Luke 16. 25.
‖ Or, *reward.*
[p] ch. 4. 23.
[q] Isa. 5. 22. Matt. 24. 49. Luke 21. 34. Rom. 13. 13. Eph. 5. 18.
† Heb. *of their flesh.*
[r] ch. 19. 15.
[s] ch. 1. 8. & 30. 17. Eph. 6. 1, 2.
[t] ch. 4. 5, 7. Matt. 13. 44.
[u] ch. 10. 1. & 15. 20. ver. 15.
[x] ch. 22. 14.
[y] ch. 7. 12. Eccl. 7. 26.
‖ Or, *as a robber.*
[z] Isa. 5. 11, 22.
[a] Gen. 49. 12.
[b] ch. 20. 1. Eph. 5. 18.
[c] Ps. 75. 8. ch. 9. 2.
‖ Or, *a cockatrice.*
† Heb. *in the heart of the sea.*
[d] Jer. 5. 3. ch. 27. 22.
† Heb. *I knew* it *not.*
[e] Eph. 4. 19.
[f] See Deut. 29. 19. Isa. 56. 12.

Before CHRIST about 1000.

[a] Ps. 37. 1, &c., & 73. 3. ch. 3. 31. & 23. 17. ver. 19.
[b] Prov. 1. 15.
[c] Ps. 10. 7.
† Heb. *set my heart.*
[d] ch. 21. 22. Eccl. 9. 16.
† Heb. is *in strength.*
† Heb. *strengtheneth might.*
[e] ch. 11. 14. & 15. 22. & 20. 18. Luke 14. 31.
[f] Ps. 10. 5. ch. 14. 6.
[g] Rom. 1. 30.
† Heb. *narrow.*
[h] Ps. 82. 4. Isa. 58. 6, 7. 1 John 3. 16.
[i] ch. 21. 2.
[k] Job 34. 11. Ps. 62. 12. Jer. 32. 19. Rom. 2. 6. Rev. 2. 23. & 22. 12.
[l] Cant. 5. 1.
† Heb. *upon thy palate.*
[m] Ps. 19. 10. & 119. 103.
[n] ch. 23. 18.
[o] Ps. 10. 9, 10.
[p] Job 5. 19. Ps. 34. 19. & 37. 24. Mic. 7. 8.
[q] Esth. 7. 10. Amos 5. 2. & 8. 14. Rev. 18. 21.
[r] Job 31. 29. Ps. 35. 15, 19. ch. 17. 5. Obad. 12.
† Heb. *it be evil in his eyes.*
[s] Ps. 37. 1. & 73. 3. ch. 23. 17. ver. 1.
‖ Or, *Keep not company with the wicked.*
[t] Ps. 11. 6.
[u] Job 18. 5, 6. & 21. 17. ch. 13. 9. & 20. 20.
‖ Or, *lamp.*
[x] Rom. 13. 7. 1 Pet. 2. 17.
† Heb. *changers.*
[y] Lev. 19. 15. Deut. 1. 17. & 16. 19. ch. 18. 5. & 28. 21. John 7. 24.
[z] ch. 17. 15. Isa. 5. 23.
† Heb. *a blessing of good.*
† Heb. *that answereth right words.*
[a] 1 Kings 5. 17, 18. Luke 14. 28.
[b] Eph. 4. 25.
[c] ch. 20. 22. Matt. 5. 39, 44. Rom. 12. 17, 19.
[d] Gen. 3. 18.
[e] ch. 6. 9, &c.
† Heb. *a man of shield.*
about 700.
[a] 1 Kings 4. 32.

2 [b] *It is* the glory of God to conceal a thing: but the honour of kings *is* [c] to search out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings †*is* unsearchable.

4 [d] Take away the dross from the silver, and there shall come forth a vessel for the finer.

5 [e] Take away the wicked *from* before the king, and [f] his throne shall be established in righteousness.

6 †Put not forth thyself in the presence of the king, and stand not in the place of great *men:*

7 [g] For better *it is* that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

8 [h] Go not forth hastily to *strive*, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame.

9 [i] Debate thy cause with thy neighbour *himself;* and ‖discover not a secret to another:

10 Lest he that heareth *it* put thee to shame, and thine infamy turn not away.

11 [k] A word †fitly spoken *is like* apples of gold in pictures of silver.

12 *As* an ear-ring of gold, and an ornament of fine gold, *so is* a wise reprover upon an obedient ear.

13 [l] As the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him: for he refresheth the soul of his masters.

14 [m] Whoso boasteth himself †of a false gift *is like* [n] clouds and wind without rain.

15 [o] By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

16 [p] Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

17 ‖Withdraw thy foot from thy neighbour's house; lest he be †weary of thee, and *so* hate thee.

18 [q] A man that beareth false witness against his neighbour *is* a maul, and a sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.

20 *As* he that taketh away a garment in cold weather, *and as* vinegar upon nitre: so *is* he that [r] singeth songs to an heavy heart.

21 [s] If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, [t] and the LORD shall reward thee.

23 [u] ‖The north wind driveth away rain: so *doth* an angry countenance [x] a backbiting tongue.

24 [y] *It is* better to dwell in the corner of the house-top, than with a brawling woman and in a wide house.

25 *As* cold waters to a thirsty soul, so *is* good news from a far country.

26 A righteous man falling down before the wicked *is as* a troubled fountain, and a corrupt spring.

27 [z] *It is* not good to eat much honey: so *for men* [a] to search their own glory *is not* glory.

28 [b] He that *hath* no rule over his own spirit *is like* a city *that is* broken down, *and* without walls.

CHAP. XXVI.

Observations about fools, sluggards, and busy-bodies.

AS snow in summer, [a] and as rain in harvest; so honour is not seemly for a fool.

Before CHRIST about 700.

[b] Deut. 29. 29. Rom. 11. 33.
[c] Job 29. 16.
† Heb. there is *no searching.*
[d] 2 Tim. 2. 21.
[e] ch. 20. 8.
[f] ch. 16. 12. & 29. 14.
† Heb. *Set not out thy glory.*
[g] Luke 14. 8, 9, 10.
[h] ch. 17. 14. Matt. 5. 25.
[i] Matt. 5. 25. & 18. 15.
‖ Or, *discover not the secret of another.*
[k] ch. 15. 23. Isa. 50. 4.
† Heb. *spoken upon his wheels.*
[l] ch. 13. 17.
[m] ch. 20. 6.
† Heb. *in a gift of falsehood.*
[n] Jude 12.
[o] Gen. 32. 4, &c. 1 Sam. 25. 24, &c. ch. 15. 1. & 16. 14.
[p] ver. 27.
‖ Or, *Let thy foot be seldom in thy neighbour's house.*
† Heb. *full of thee.*
[q] Ps. 57. 4. & 120. 3, 4. ch. 12. 18.
[r] Dan. 6. 18. Rom. 12. 15.
[s] Ex. 23. 4, 5. Matt. 5. 44. Rom. 12. 20.
[t] 2 Sam. 16. 12.
[u] Job 37. 22.
‖ Or, *The north wind bringeth forth rain: so doth a backbiting tongue an angry countenance.*
[x] Ps. 101. 5.
[y] ch. 19. 13. & 21. 9, 19.
[z] ver. 16.
[a] ch. 27. 2.
[b] ch. 16. 32.
[a] 1 Sam. 12. 17.

Before CHRIST about 700.

[b] Num. 23. 8. Deut. 23. 5.
[c] Ps. 32. 9. ch. 10. 13.
[d] Matt. 16. 1–4. & 21. 24–27.
† Heb. *his own eyes.*
‖ Or, *violence.*
† Heb. *are lifted up.*
‖ Or, *As he that putteth a* precious *stone in a heap of stones.*
‖ Or, *A great* man *grieveth all, and he hireth the fool, he hireth also transgressors.*
[e] 2 Pet. 2. 22.
[f] Exod. 8. 15.
† Heb. *iterateth his folly.*
[g] ch. 29. 20. Luke 18. 11. Rom. 12. 16. Rev. 3. 17.
[h] ch. 22. 13.
[i] ch. 19. 24.
‖ Or, *he is weary.*
‖ Or, *is enraged.*
† Heb. *flames*, or, *sparks.*
[k] Eph. 5. 4.
† Heb. *without wood.*
[l] ch. 22. 10.
‖ Or, *whisperer.*
† Heb. *is silent.*
[m] ch. 15. 18. & 29. 22.
[n] ch. 18. 8.
† Heb. *chambers.*
‖ Or, *is known.*
[o] Ps. 28. 3. Jer. 9. 8.
† Heb. *maketh his voice gracious.*
‖ Or, *Hatred is covered in secret.*
[p] Ps. 7. 15, 16. & 9. 15. & 10. 2. & 57 6. ch. 28. 10. Eccl. 10. 8.
[a] Luke 12. 19, 20. Jam. 4. 13, &c.
† Heb. *to-morrow day.*
[b] ch. 25. 27.

2 As the bird by wandering, as the swallow by flying, so [b] the curse causeless shall not come.

3 [c] A whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer not a fool according to his folly, lest thou also be like unto him.

5 [d] Answer a fool according to his folly, lest he be wise in †his own conceit.

6 He that sendeth a message by the hand of a fool cutteth off the feet, *and* drinketh ‖damage.

7 The legs of the lame †are not equal: so *is* a parable in the mouth of fools.

8 ‖As he that bindeth a stone in a sling, so *is* he that giveth honour to a fool.

9 *As* a thorn goeth up into the hand of a drunkard, so *is* a parable in the mouth of fools.

10 ‖The great *God* that formed all *things* both rewardeth the fool, and rewardeth transgressors.

11 [e] As a dog returneth to his vomit, [f] *so* a fool †returneth to his folly.

12 [g] Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him.

13 [h] The slothful *man* saith, *There is* a lion in the way; a lion *is* in the streets.

14 *As* the door turneth upon his hinges, so *doth* the slothful upon his bed.

15 [i] The slothful hideth his hand in *his* bosom; ‖it grieveth him to bring it again to his mouth.

16 The sluggard *is* wiser in his own conceit than seven men that can render a reason.

17 He that passeth by, *and* ‖meddleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.

18 As a mad *man* who casteth †fire-brands, arrows, and death,

19 So *is* the man *that* deceiveth his neighbour, and saith, [k] Am not I in sport?

20 †Where no wood is, *there* the fire goeth out: so [l] where *there is* no ‖tale-bearer, the strife †ceaseth.

21 [m] *As* coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.

22 [n] The words of a tale-bearer *are* as wounds, and they go down into the †innermost parts of the belly.

23 Burning lips and a wicked heart *are like* a potsherd covered with silver dross.

24 He that hateth, ‖dissembleth with his lips, and layeth up deceit within him;

25 [o] When he †speaketh fair, believe him not: for *there are* seven abominations in his heart.

26 ‖*Whose* hatred is covered by deceit, his wickedness shall be shewed before the *whole* congregation.

27 [p] Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth *those that are* afflicted by it; and a flattering mouth worketh ruin.

CHAP. XXVII.

Observations of self-love, and of care to avoid offences.

BOAST [a] not thyself of †to-morrow; for thou knowest not what a day may bring forth.

2 [b] Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

3 A stone *is* †heavy, and the sand weighty; but a fool's wrath *is* heavier than them both.

4 †Wrath *is* cruel, and anger *is* outrageous; but [c]who *is* able to stand before ||envy?

5 [d]Open rebuke *is* better than secret love.

6 [e]Faithful *are* the wounds of a friend; but the kisses of an enemy *are* ||deceitful.

7 The full soul †loatheth an honey-comb; but [f]to the hungry soul every bitter thing is sweet.

8 As a bird that wandereth from her nest, so *is* a man that wandereth from his place.

9 Ointment and perfume rejoice the heart: so *doth* the sweetness of a man's friend †by hearty counsel.

10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: *for* [g]better *is* a neighbour *that is* near, than a brother far off.

11 [h]My son, be wise, and make my heart glad, [i]that I may answer him that reproacheth me.

12 [k]A prudent *man* foreseeth the evil, *and* hideth himself; *but* the simple pass on, *and* are punished.

13 [l]Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

15 [m]A continual dropping in a very rainy day and a contentious woman are alike.

16 Whosoever hideth her, hideth the wind, and the ointment of his right hand *which* bewrayeth *itself.*

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

18 [n]Whoso keepeth the fig-tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

19 As in water face *answereth* to face, so the heart of man to man.

20 [o]Hell and destruction are †never full: so [p]the eyes of man are never satisfied.

21 [q]*As* the fining-pot for silver, and the furnace for gold; so *is* a man to his praise.

22 [r]Though thou shouldest bray a fool in a mortar among wheat with a pestle, *yet* will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks, *and* †look well to thy herds:

24 For †riches *are* not for ever: and doth the crown *endure* †to every generation?

25 [s]The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.

26 The lambs *are* for thy clothing, and the goats *are* the price of the field.

27 And *thou shalt have* goats' milk enough for thy food, for the food of thy household, and *for* the †maintenance for thy maidens.

CHAP. XXVIII.

General observations of impiety, and religious integrity.

THE [a]wicked flee when no man pursueth: but the righteous are bold as a lion.

2 For the transgression of a land many *are* the princes thereof: but ||by a man of understanding *and* knowledge the state *thereof* shall be prolonged.

3 [b]A poor man that oppresseth the poor *is like* a sweeping rain †which leaveth no food.

4 [c]They that forsake the law praise the wicked: [d]but such as keep the law contend with them.

5 [e]Evil men understand not judgment: but [f]they that seek the LORD understand all *things.*

6 [g]Better *is* the poor that walketh in his uprightness, than *he that is* perverse *in his* ways, though he *be* rich.

7 [h]Whoso keepeth the law *is* a wise son: but he that ||is a companion of riotous *men* shameth his father.

8 [i]He that by usury and †unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

9 [k]He that turneth away his ear from hearing the law, [l]even his prayer *shall be* abomination.

10 [m]Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: [n]but the upright shall have good *things* in possession.

11 The rich man *is* wise †in his own conceit; but the poor that hath understanding searcheth him out.

12 [o]When righteous *men* do rejoice, *there is* great glory: but when the wicked rise, a man is ||hidden.

13 [p]He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.

14 Happy *is* the man [q]that feareth always: but [r]he that hardeneth his heart shall fall into mischief.

15 [s]*As* a roaring lion, and a ranging bear; [t]*so is* a wicked ruler over the poor people.

16 The prince that wanteth understanding *is* also a great oppressor: *but* he that hateth covetousness shall prolong *his* days.

17 [u]A man that doeth violence to the blood of *any* person shall flee to the pit; let no man stay him.

18 [x]Whoso walketh uprightly shall be saved; but [y]*he that is* perverse *in his* ways shall fall at once.

19 [z]He that tilleth his land shall have plenty of bread: but he that followeth after vain *persons* shall have poverty enough.

20 A faithful man shall abound with blessings: [a]but he that maketh haste to be rich shall not be ||innocent.

21 [b]To have respect of persons *is* not good: for, [c]for a piece of bread *that* man will transgress.

22 ||[d]He that hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him.

23 [e]He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue.

24 Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same [f]*is* the companion of †a destroyer.

25 [g]He that is of a proud heart stirreth up strife: [h]but he that putteth his trust in the LORD shall be made fat.

26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

27 [i]He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

28 [k]When the wicked rise, [l]men hide themselves: but when they perish, the righteous increase.

Before CHRIST about 700.

†Heb. *heaviness.*
†Heb. *Wrath* is *cruelty, and anger an overflowing.*
[c] 1 John 3. 12.
||Or, *jealousy.*
ch. 6. 34.
[d] ch. 28. 23. Gal. 2. 14.
[e] Ps. 141. 5.
||Or, *earnest,* or, *frequent.*
†Heb. *treadeth under foot.*
[f] Job 6. 7.
†Heb. *from the counsel of the soul.*
[g] ch. 17. 17. & 18. 24. See ch. 19. 7.
[h] ch. 10. 1. & 23. 15, 24.
[i] Ps. 127. 5.
[k] ch. 22. 3.
[l] See Ex. 22. 26. ch. 20. 16.
[m] ch. 19. 13.
[n] 1 Cor. 9. 7, 13.
[o] ch. 30. 16. Hab. 2. 5.
†Heb. *not.*
[p] Eccl. 1. 8. & 6. 7.
[q] ch. 17. 3.
[r] Isa. 1. 5. Jer. 5. 3. ch. 23. 35.
†Heb. *set thy heart.*
†Heb. *strength.*
†Heb. *to generation and generation.*
[s] Ps. 104. 14.
†Heb. *life.*
[a] Lev. 26. 17, 36. Ps. 53. 5.

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||Or, *by men of understanding* and *wisdom shall they likewise be prolonged.*
[b] Matt. 18. 28.
†Heb. *without food.*
[c] Ps. 10. 3. & 49. 18. Rom. 1. 32.
[d] 1 Kings 18. 18, 21. Matt. 3. 7. & 14. 4. Eph. 5. 11.
[e] Ps. 92. 6
[f] John 7. 17. 1 Cor. 2. 15. 1 John 2. 20, 27.
[g] ch. 19. 1. ver. 18.
[h] ch. 29. 3.
||Or, *feedeth gluttons.*
[i] Job 27. 16, 17. ch. 13. 22. Eccl. 2. 26.
†Heb. *by increase.*
[k] Zech. 7. 11.
[l] Ps. 66. 18. & 109. 7. ch. 15. 8.
[m] ch. 26. 27.
[n] Matt. 6. 33.
†Heb. *in his eyes.*
[o] ver. 28. ch. 11. 10. & 29. 2. Eccl. 10. 6.
||Or, *sought for.*
[p] Ps. 32. 3, 5. 1 John 1. 8, 9, 10.
[q] Ps. 16. 8. ch. 23. 17.
[r] Rom. 2. 5. & 11. 20.
[s] 1 Pet. 5. 8.
[t] Ex. 1. 14, 16, 22. Matt. 2. 16.
[u] Gen. 9. 6. Ex. 21. 14.
[x] ch. 10. 9, 25.
[y] ver. 6.
[z] ch. 12. 11.
[a] ch. 13. 11. & 20. 21. & 23. 4. ver. 22. 1 Tim. 6. 9.
||Or, *unpunished.*
[b] ch. 18. 5. & 24. 23.
[c] Ezek. 13. 19.
||Or, *He that hath an evil eye hasteth to be rich.*
[d] ver. 20.
[e] ch. 27. 5, 6.
[f] ch. 18. 9.
†Heb. *a man destroying.*
[g] ch. 13. 10.
[h] 1 Tim. 6. 6.
[i] Deut. 15. 7, &c. ch. 19. 17. & 22. 9.
[k] ver. 12. ch. 29. 2.
[l] Job 24. 4.

CHAP. XXIX.

Observations of public and private government.

Before CHRIST about 702.

†[a] HE that, being often reproved, hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

2 [b]When the righteous are ||in authority, the people rejoice: but when the wicked beareth rule, [c]the people mourn.

3 [d]Whoso loveth wisdom, rejoiceth his father: [e]but he that keepeth company with harlots spendeth *his* substance.

4 The king by judgment establisheth the land: but †he that receiveth gifts overthroweth it.

5 A man that flattereth his neighbour spreadeth a net for his feet.

6 In the transgression of an evil man *there is* a snare: but the righteous doth sing and rejoice.

7 [f]The righteous considereth the cause of the poor: *but* the wicked regardeth not to know *it*.

8 [g]Scornful men ||bring a city into a snare: but wise *men* [h]turn away wrath.

9 *If* a wise man contendeth with a foolish man, [i]whether he rage or laugh, *there is* no rest.

10 †[k]The blood-thirsty hate the upright: but the just seek his soul.

11 A [l]fool uttereth all his mind: but a wise *man* keepeth it in till afterwards.

12 If a ruler hearken to lies, all his servants *are* wicked.

13 The poor and ||the deceitful man [m]meet together: [n]the LORD lighteneth both their eyes.

14 [o]The king that [p]faithfully judgeth the poor, his throne shall be established for ever.

15 [q]The rod and reproof give wisdom: but [r]a child left *to himself* bringeth his mother to shame.

16 When the wicked are multiplied, transgression increaseth: [s]but the righteous shall see their fall.

17 [t]Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

18 [u]Where *there is* no vision, the people ||perish: but [x]he that keepeth the law, happy *is* he.

19 A servant will not be corrected by words: for though he understand he will not answer.

20 Seest thou a man *that is* hasty ||in his words? [y]*there is* more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child, shall have him become *his* son at the length.

22 [z]An angry man stirreth up strife, and a furious man aboundeth in transgression.

23 [a]A man's pride shall bring him low: but honour shall uphold the humble in spirit.

24 Whoso is partner with a thief, hateth his own soul: [b]he heareth cursing, and bewrayeth *it* not.

25 [c]The fear of man bringeth a snare: but whoso putteth his trust in the LORD †shall be safe.

26 [d]Many seek †the ruler's favour; but *every* man's judgment *cometh* from the LORD.

27 An unjust man *is* an abomination to the just; and *he that is* upright in the way *is* abomination to the wicked.

† Heb. *A man of reproofs.*
[a] 1 Sam. 2. 25. 2 Chron. 36. 16.
[b] Esth. 8. 15. ch. 11. 10. & 28. 12, 28.
|| Or, *increased.*
[c] Esth. 3. 15.
[d] ch. 10. 1. & 15. 20. & 27. 11.
[e] ch. 5. 9, 10. & 6. 26. & 28. 7. Luke 15. 13, 30.
† Heb. *a man of oblations.*
[f] Job 29. 16. & 31. 13. Ps. 41. 1.
[g] ch. 11. 11.
|| Or, *set a city on fire.*
[h] Ezek. 22. 30.
[i] Matt. 11. 17.
† Heb. *Men of blood.*
[k] Gen. 4. 5, 8. 1 John 3. 12.
[l] Judg. 16. 17. ch. 12. 16. & 14. 33.
|| Or, *the usurer.*
[m] ch. 22. 2.
[n] Matt. 5. 45.
[o] ch. 20. 28. & 25. 5.
[p] Ps. 72. 2, 4, 13, 14.
[q] ver. 17.
[r] ch. 10. 1. & 17. 21, 25.
[s] Ps. 37. 36. & 58. 10. & 91. 8. & 92. 11.
[t] ch. 13. 24. & 19. 18. & 22. 15. & 23. 13, 14. ver. 15.
[u] 1 Sam. 3. 1. Amos 8. 11, 12.
|| Or, *is made naked.*
[x] John 13. 17. Jam. 1. 25.
|| Or, *in his matters.*
[y] ch. 26. 12.
[z] ch. 15. 18. & 26. 21.
[a] Job 22. 29. ch. 15. 33. & 18. 12. Isa. 66. 2. Dan. 4. 30, 31, &c. Matt. 23. 12. Luke 14. 11. & 18. 14. Acts 12. 23. Jam. 4. 6, 10. 1 Pet. 5. 5.
[b] Lev. 5. 1.
[c] Gen. 12. 12. & 20. 2, 11.
† Heb. *shall be set on high.*
[d] See Ps. 20. 9. ch. 19. 6.
† Heb. *the face of a ruler.*

Before CHRIST about 700.

CHAP. XXX.

1 *Agur's confession of faith:* 7 *The two points of his prayer.*

THE words of Agur the son of Jakeh, *even* [a]the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

2 [b]Surely I *am* more brutish than *any* man, and have not the understanding of a man.

3 I neither learned wisdom, nor †have the knowledge of the holy.

4 [c]Who hath ascended up into heaven, or descended? [d]who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?

5 [e]Every word of God *is* †pure: [f]he *is* a shield unto them that put their trust in him.

6 [g]Add thou not unto his words, lest he reprove thee, and thou be found a liar.

7 Two *things* have I required of thee; †deny me *them* not before I die:

8 Remove far from me vanity and lies; give me neither poverty nor riches; [h]feed me with food †convenient for me:

9 [i]Lest I be full, and †deny *thee*, and say, Who *is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain*.

10 †Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

11 *There is* a generation *that* curseth their father, and doth not bless their mother.

12 *There is* a generation [k]*that are* pure in their own eyes, and *yet* is not washed from their filthiness.

13 *There is* a generation, O how [l]lofty are their eyes! and their eyelids are lifted up.

14 [m]*There is* a generation, whose teeth *are as* swords, and their jaw-teeth *as* knives, [n]to devour the poor from off the earth, and the needy from *among* men.

15 The horse-leech hath two daughters, *crying*, Give, give. There are three *things that* are never satisfied, *yea*, four *things* say not, †*It is* enough:

16 [o]The grave; and the barren womb; the earth *that* is not filled with water; and the fire *that* saith not, *It is* enough.

17 [p]The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of ||the valley shall pick it out, and the young eagles shall eat it.

18 There be three *things which are* too wonderful for me, yea, four which I know not:

19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the †midst of the sea; and the way of a man with a maid.

20 Such *is* the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

21 For three *things* the earth is disquieted, and for four *which* it cannot bear:

22 [q]For a servant when he reigneth; and a fool when he is filled with meat;

23 For an odious *woman* when she is married; and an handmaid that is heir to her mistress.

24 There be four *things which are* little upon the earth, but they *are* †exceeding wise:

[a] ch. 31. 1.
[b] Ps. 73. 22.
† Heb. *know.*
[c] John 3. 13.
[d] Job 38. 4, &c. Ps. 104. 3, &c. Isa. 40. 12, &c.
[e] Ps. 12. 6. & 18. 30. & 19. 8. & 119. 140.
† Heb. *purified.*
[f] Ps. 18. 30. & 84. 11. & 115. 9, 10, 11.
[g] Deut. 4. 2 & 12. 32. Rev. 22. 18, 19.
† Heb. *withhold not from me.*
[h] Matt. 6. 11.
† Heb. *of my allowance.*
[i] Deut. 8. 12, 14, 17. & 31. 20. & 32. 15. Neh. 9. 25, 26. Job 31. 24, 25, 28. Hos. 13. 6.
† Heb. *Idle thee.*
† Heb. *Hurt not with thy tongue.*
[k] Luke 18. 11.
[l] Ps. 131. 1. ch. 6. 17.
[m] Job 29. 17. Ps. 52. 2. & 57. 4. ch. 12. 18.
[n] Ps. 14. 4. Amos 8. 4.
† Heb. *Wealth.*
[o] ch. 27. 20. Hab. 2. 5.
[p] Gen. 9. 22. Lev. 20. 9. ch. 20. 20. & 23. 22.
|| Or, *the brook.*
† Heb. *heart.*
[q] ch. 19. 10. Eccl. 10. 7.
† Heb. *wise, made wise.*

25 [r]The ants *are* a people not strong, yet they prepare their meat in the summer;

26 [s]The conies *are but* a feeble folk, yet make they their houses in the rocks;

27 The locusts have no king, yet go they forth all of them †by bands;

28 The spider taketh hold with her hands, and is in kings' palaces.

29 ¶There be three *things* which go well, yea, four are comely in going:

30 A lion, *which is* strongest among beasts, and turneth not away for any;

31 A ‖†greyhound; an he-goat also; and a king, against whom *there is* no rising up.

32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, [t]*lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

CHAP. XXXI.

Lemuel's lesson of chastity and temperance.

THE words of king Lemuel, [a]the prophecy that his mother taught him.

2 What, my son? and what, [b]the son of my womb? and what, the son of my vows?

3 [c]Give not thy strength unto women, nor thy ways [d]to that which destroyeth kings.

4 [e]*It is* not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes strong drink:

5 [f]Lest they drink, and forget the law, and †pervert the judgment †of any of the afflicted.

6 [g]Give strong drink unto him that is ready to perish, and wine unto those that be †of heavy hearts.

7 Let him drink, and forget his poverty, and remember his misery no more.

8 [h]Open thy mouth for the dumb [i]in the cause of all †such as are appointed to destruction.

9 Open thy mouth, [k]judge righteously, and [l]plead the cause of the poor and needy.

10 ¶[m]Who can find a virtuous woman? for her price *is* far above rubies.

Before CHRIST about 700.

[r] ch. 6. 6, &c.
[s] Ps. 104. 18.
† Heb. *gathered together.*
¶ Or, *horse.*
† Heb. *girt in the loins.*
[t] Job 21. 5. & 40. 4. Eccl. 8. 3. Mic. 7. 6.

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[a] ch. 30. 1.
[b] Isa. 49. 15.
[c] ch. 5. 9.
[d] Deut. 17. 17. Neh. 13. 26. ch. 7. 26. Hos. 4. 11.
[e] Eccl. 10. 17.
[f] Hos. 4. 11.
† Heb. *alter.*
† Heb. *of all the sons of affliction.*
[g] Ps. 104. 15.
† Heb. *bitter of soul.* 1 Sam. 1. 10.
[h] See Job 29. 15, 16.
[i] 1 Sam. 19. 4. Esth. 4. 16.
† Heb. *the sons of destruction.*
[k] Lev. 19. 15. Deut. 1. 16.
[l] Job 29. 12. Isa. 1. 17. Jer. 22. 16.
[m] ch. 12. 4. & 18. 22. & 19. 14.
‖ Or, *double garments.*
[q] ch. 12. 4.
‖ Or, *have gotten riches.*

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good and not evil all the days of her life.

13 She seeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants' ships; she bringeth her food from afar.

15 [n]She riseth also while it is yet night, and [o]giveth meat to her household, and a portion to her maidens.

16 She considereth a field, and †buyeth it: with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and strengtheneth her arms.

18 †She perceiveth that her merchandise *is* good: her candle goeth not out by night.

19 She layeth her hands to the spindle, and her hands hold the distaff.

20 †[p]She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

21 She is not afraid of the snow for her household: for all her household *are* clothed with ‖scarlet.

22 She maketh herself coverings of tapestry; her clothing *is* silk and purple.

23 [q]Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen, and selleth *it;* and delivereth girdles unto the merchant.

25 Strength and honour *are* her clothing; and she shall rejoice in time to come.

26 She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.

27 She looketh well to the ways of her household, and eateth not the bread of idleness.

28 Her children arise up, and call her blessed; her husband *also,* and he praiseth her.

29 Many daughters ‖have done virtuously, but thou excellest them all.

30 Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD, she shall be praised.

31 Give her of the fruit of her hands; and let her own works praise her in the gates.

ECCLESIASTES; or, the PREACHER.

CHAP. I.

The Preacher sheweth that all human courses are vain.

THE words [a]of the Preacher, the son of David, king in Jerusalem.

2 [b]Vanity of vanities, saith the Preacher, vanity of vanities; [c]all *is* vanity.

3 [d]What profit hath a man of all his labour which he taketh under the sun?

4 *One* generation passeth away, and *another* generation cometh: [e]but the earth abideth for ever.

5 [f]The sun also ariseth, and the sun goeth down, and †hasteth to his place where he arose.

6 [g]The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

Before CHRIST about 977.

[a] ver. 12. ch. 7. 27. & 12. 8, 9, 10.
[b] Ps. 39. 5, 6. & 62. 9. & 144. 4. ch. 12. 8.
[c] Rom. 8. 20.
[d] ch. 2. 22. & 3. 9.
[e] Ps. 104 5. & 119. 90.
[f] Ps. 19. 5, 6.
† Heb. *panteth.*
[g] John 3. 8.

Before CHRIST about 977.

[h] Job 38. 10. Ps. 104. 8, 9.
† Heb. *return to go.*
[i] Prov. 27. 20.
[k] ch. 3. 15.

7 [h]All the rivers run into the sea; yet the sea *is* not full: unto the place from whence the rivers come, thither they †return again.

8 All things *are* full of labour; man cannot utter *it:* [i]the eye is not satisfied with seeing, nor the ear filled with hearing.

9 [k]The thing that hath been, it *is that* which shall be; and that which is done *is* that which shall be done: and *there is* no new *thing* under the sun.

10 Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us.

11 *There is* no remembrance of former *things:* neither shall there be *any* remembrance of *things* that are to come with *those* that shall come after.

12 ¶ [a]I the Preacher was king over Israel in Jerusalem.

13 And I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven: [m]this sore travail hath God given to the sons of man ‖to be exercised therewith.

14 I have seen all the works that are done under the sun; and behold, all *is* vanity and vexation of spirit.

15 [n]*That which is* crooked cannot be made straight: and †that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten [o]more wisdom than all *they* that have been before me in Jerusalem: yea, my heart †had great experience of wisdom and knowledge.

17 [p]And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

18 For [q]in much wisdom *is* much grief: and he that increaseth knowledge increaseth sorrow.

CHAP. II.

The vanity of human courses in the works of pleasure.

[a]I SAID in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure: and behold, [b]this also *is* vanity.

2 [c]I said of laughter, *It is* mad: and of mirth, What doeth it?

3 [d]I sought in mine heart †to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven †all the days of their life.

4 I made me great works; I builded me houses; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of all *kind of* fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

7 I got *me* servants and maidens, and had †servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me;

8 [e]I gathered me also silver and gold, and the peculiar treasure of kings, and of the provinces: I gat me men-singers and women-singers, and the delights of the sons of men, *as* †musical instruments, and that of all sorts.

9 So [f]I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and [g]this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold, all *was* [h]vanity and vexation of spirit, and *there was* no profit under the sun.

12 ¶ And I turned myself to behold wisdom, [i]and madness, and folly: for what *can* the man *do* that cometh after the king? ‖*even* that which hath been already done.

13 Then I saw †that wisdom excelleth folly, as far as light excelleth darkness.

14 [k]The wise man's eyes *are* in his head; but the fool walketh in darkness: and I myself perceived also that [l]one event happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool, so it †happeneth even to me; and why was I then more wise? Then I said in my heart, that this also *is* vanity.

16 For *there is* no remembrance of the wise more than of the fool for ever; seeing that which now *is* in the days to come shall all be forgotten. And how dieth the wise *man?* as the fool.

17 Therefore I hated life; because the work that is wrought under the sun *is* grievous unto me: for all *is* vanity and vexation of spirit.

18 ¶ Yea, I hated all my labour which I had †taken under the sun: because [m]I should leave it unto the man that shall be after me.

19 And who knoweth whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This *is* also vanity.

20 Therefore I went about to cause my heart to despair of all the labour which I took under the sun.

21 For there is a man whose labour *is* in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he †leave it *for* his portion. This also *is* vanity and a great evil.

22 [n]For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

23 For all his days *are* [o]sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

24 ¶ [p]*There is* nothing better for a man *than* that he should eat and drink, and *that* he ‖should make his soul enjoy good in his labour. This also I saw, that it *was* from the hand of God.

25 For who can eat, or who else can hasten *hereunto* more than I?

26 For *God* giveth to a man that *is* good †in his sight, wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that [q]he may give to *him that is* good before God. This also *is* vanity and vexation of spirit.

CHAP. III.

The excellency of God's work.

TO every *thing there is* a season, and a [a]time to every purpose under the heaven:

2 A time †to be born, and [b]a time to die; a time to plant, and a time to pluck up *that which is* planted;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

5 A time to cast away stones, and a time to gather stones together; a time to embrace, and [c]a time †to refrain from embracing;

Before CHRIST about 977.

[a] ver. 1.
[m] Gen. 3. 19. ch. 3. 10. ‖ Or, *to afflict them.*
[n] ch. 7. 13. † Heb. *defect.*
[o] 1 Kings 3. 12, 13. & 4. 30. & 10. 7, 23. ch. 2. 9. † Heb. *had seen much.*
[p] ch. 2. 3, 12. & 7. 23, 25. 1 Thess. 5. 21.
[q] ch. 12. 12.
[a] Luke 12. 19.
[b] Isa. 50. 11.
[c] Prov. 14. 13. ch. 7. 6.
[d] ch. 1. 17. † Heb. *to draw my flesh with wine.* † Heb. *the number of the days of their life.*
[e] 1 Kings 9. 28. & 10. 10, 14, 21, &c. † Heb. *musical instrument and instruments.*
[f] ch. 1. 16.
[g] ch. 3. 22. & 5. 18. & 9. 9.
[h] ch. 1. 3, 14.
[i] ch. 1. 17. & 7. 25.

Before CHRIST about 977.

‖ Or, *in those things which have been already done.* † Heb. *that there is an excellency in wisdom more than in folly, &c.*
[k] Prov. 17. 24. ch. 8. 1.
[l] Ps. 49. 10. ch. 9. 2, 3, 11. † Heb. *happeneth to me, even to me.*
† Heb. *laboured.*
[m] Ps. 49. 10.
[n] ch. 1. 3. & 3. 9.
[o] Job 5. 7. & 14. 1.
[p] ch. 3. 12, 13, 22. & 5. 18. & 8. 15. ‖ Or, *delight his senses.*
† Heb. *before him.* Gen. 7. 1. Luke 1. 6.
[q] Job 27. 16, 17. Prov. 28. 8.
[a] ver. 17. ch. 8. 6.
† Heb. *to bear.*
[b] Heb. 9. 27.
[c] Joel 2. 16. 1 Cor. 7. 5. † Heb. *to be far from.*

6 A time to ‖get, and a time to lose; a time to keep, and a time to cast away;

7 A time to rend, and a time to sew; [d]a time to keep silence, and a time to speak;

8 A time to love, and a time to [e]hate; a time of war, and a time of peace.

9 [f]What profit hath he that worketh in that wherein he laboureth?

10 [g]I have seen the travail, which God hath given to the sons of men to be exercised in it.

11 He hath made every *thing* beautiful in his time: also he hath set the world in their heart, so that [h]no man can find out the work that God maketh from the beginning to the end.

12 [i]I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life.

13 And also [k]that every man should eat and drink, and enjoy the good of all his labour; it *is* the gift of God.

14 I know that, whatsoever God doeth, it shall be for ever: [l]nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* should fear before him.

15 [m]That which hath been is now; and that which is to be hath already been; and God requireth †that which is past.

16 ¶ And moreover [n]I saw under the sun the place of judgment, *that* wickedness *was* there; and the place of righteousness, *that* iniquity *was* there.

17 I said in mine heart, [o]God shall judge the righteous and the wicked: for *there is* [p]a time there for every purpose and for every work.

18 I said in mine heart concerning the estate of the sons of men, ‖that God might manifest them, and that they might see that they themselves are beasts.

19 [q]For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all *is* vanity.

20 All go unto one place; [r]all are of the dust, and all turn to dust again.

21 [s]Who knoweth the spirit †of man that †goeth upward, and the spirit of the beast that goeth downward to the earth?

22 ¶ [t]Wherefore I perceive that *there is* nothing better than that a man should rejoice in his own works; for [u]that *is* his portion: [x]for who shall bring him to see what shall be after him?

CHAP. IV.

Vanity is increased unto men by oppression.

SO I returned, and considered all the [a]oppressions that are done under the sun: and behold the tears of *such as were* oppressed, and they had no comforter; and on the †side of their oppressors *there was* power; but they had no comforter.

2 [b]Wherefore I praised the dead which are already dead more than the living which are yet alive.

3 [c]Yea, better *is he* than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

4 ¶ Again, I considered all travail, and †every right work, that †for this a man is envied of his neighbour. This *is* also vanity and vexation of spirit.

5 [d]The fool foldeth his hands together, and eateth his own flesh.

6 [e]Better *is* an handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

7 ¶ Then I returned, and I saw vanity under the sun.

8 There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labour; neither is his [f]eye satisfied with riches: [g]neither *saith he*, For whom do I labour, and bereave my soul of good? This *is* also vanity, yea, it *is* a sore travail.

9 ¶ Two *are* better than one; because they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but woe to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone?*

12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

13 ¶ Better *is* a poor and a wise child, than an old and foolish king, †who will no more be admonished.

14 For out of prison he cometh to reign; whereas also *he that is* born in his kingdom becometh poor.

15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

16 *There is* no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in him. Surely this also *is* vanity and exation of spirit.

CHAP. V.

Vanities in divine service, and in murmuring against oppression.

KEEP [a]thy foot when thou goest to the house of God, and be more ready to hear, [b]than to give the sacrifice of fools: for they consider not that they do evil.

2 Be not rash with thy mouth, and let not thine heart be hasty to utter *any* ‖thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words [c]be few.

3 For a dream cometh through the multitude of business; and [d]a fool's voice *is known* by multitude of words.

4 [e]When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: [f]pay that which thou hast vowed.

5 [g]Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sin; [h]neither say thou before the angel, that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For in the multitude of dreams and many words *there are* also *divers* vanities: but [i]fear thou God.

8 ¶ If thou [k]seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not †at the matter: for [l]*he that is* higher than the highest regardeth; and *there be* higher than they.

Before CHRIST about 977.

‖ Or, *seek.*
[d] Amos 5. 13.
[e] Luke 14. 26.
[f] ch. 1. 3.
[g] ch. 1. 13.
[h] ch. 8. 17. Rom. 11. 33.
[i] ver. 22.
[k] ch. 2. 24.
[l] Jam. 1. 17.
[m] ch. 1. 9.
† Heb. *that which is driven away.*
[n] ch. 5. 8.
[o] Rom. 2. 6, 7, 8. 2 Cor. 5. 10. 2 Thess. 1. 6, 7.
[p] ver. 1.
‖ Or, *that they might clear God and see, &c.*
[q] Ps. 49. 12, 20. & 73. 22. ch. 2. 16.
[r] Gen. 3. 19.
[s] ch. 12. 7.
† Heb. *of the sons of man.*
† Heb. *is ascending.*
[t] ver. 12. ch. 2. 24. & 5. 18. & 11. 9.
[u] ch. 2. 10.
[x] ch. 6. 12. & 8. 7. & 10. 14.
[a] ch. 3. 16. & 5. 8.
† Heb. *hand.*
[b] Job 3. 17, &c.
[c] Job 3. 11, 16, 21. ch. 6. 3.
† Heb. *all the rightness of work.*

Before CHRIST about 977.

† Heb. *this is the envy of a man from his neighbour.*
[d] Prov. 6. 10. & 24. 33.
[e] Prov. 15. 16, 17. & 16. 8.
[f] Prov. 27. 20. 1 John 2. 16.
[g] Ps. 39. 6.
† Heb. *who knoweth not to be admonished.*
[a] See Ex. 3. 5. Isa. 1. 12, &c.
[b] 1 Sam. 15. 22. Ps. 50. 8. Prov. 15. 8. & 21. 27. Hos. 6. 6.
‖ Or, *word.*
[c] Prov. 10. 19. Matt. 6. 7.
[d] Prov. 10. 19.
[e] Num. 30. 2. Deut. 23. 21, 22, 23. Ps. 50. 14. & 76. 11.
[f] Ps. 66. 13, 14.
[g] Prov. 20. 25. Acts 5. 4.
[h] 1 Cor. 11. 10.
[i] ch. 12. 13.
[k] ch. 3. 16.
† Heb. *at the will*, or, *purpose.*
[l] Ps. 12. 5. & 58. 11. & 82. 1.

9 ¶ Moreover, the profit of the earth is for all: the king *himself* is served by the field.

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this *is* also vanity.

11 When goods increase, they are increased that eat them: and what good *is there* to the owners thereof, saving the beholding *of them* with their eyes?

12 The sleep of a labouring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 [m]There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt.

14 But those riches perish by evil travail: and he begetteth a son, and *there is* nothing in his hand.

15 [n]As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also *is* a sore evil, *that* in all points as he came, so shall he go: and [o]what profit hath he [p]that hath laboured for the wind?

17 All his days also [q]he eateth in darkness, and *he hath* much sorrow and wrath with his sickness.

18 ¶ Behold *that* which I have seen: [r]†*it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun †all the days of his life, which God giveth him: [s]for it *is* his portion.

19 [t]Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this *is* the gift of God.

20 ‖For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.

CHAP. VI.

The vanity of riches without use.

THERE [a]is an evil which I have seen under the sun, and it *is* common among men:

2 A man to whom God hath given riches, wealth, and honour, [b]so that he wanteth nothing for his soul of all that he desireth, [c]yet God giveth him not power to eat thereof, but a stranger eateth it: this *is* vanity, and it *is* an evil disease.

3 ¶ If a man beget an hundred *children*, and live many years, so that the days of his years be many, and his soul be not filled with good, and [d]also *that* he have no burial; I say, *that* [e]an untimely birth *is* better than he.

4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover he hath not seen the sun, nor known *any thing:* this hath more rest than the other.

6 ¶ Yea, though he live a thousand years twice *told*, yet hath he seen no good: do not all go to one place?

7 [f]All the labour of man *is* for his mouth, and yet the appetite †is not filled.

8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

Before CHRIST about 977.

[m] ch. 6. 1.

[n] Job 1. 21. Ps. 49. 17. 1 Tim. 6. 7.

[o] ch. 1. 3.
[p] Prov. 11. 29.
[q] Ps. 127. 2.
[r] ch. 2. 24. & 3. 12, 13, 22. & 9. 7. & 11. 9. 1 Tim. 6. 17.
† Heb. there is *a good which is comely, &c.*
† Heb. *the number of the days.*
[s] ch. 2. 10. & 3. 22.
[t] ch. 2. 24. & 3. 13. & 6. 2.
‖ Or, *Though* he give *not much* yet *he remembereth, &c.*

[a] ch. 5. 13.

[b] Job 21. 10, &c. Ps. 17. 14. & 73. 7.
[c] Luke 12. 20.

[d] 2 Kings 9. 35. Isa. 14. 19, 20. Jer. 22. 19.
[e] Job 3. 16. Ps. 58. 8. ch. 4. 3.

[f] Prov. 16. 26.
† Heb. *soul.*

Before CHRIST about 977.

† Heb. *than the walking of the soul.*
[g] Job 9. 32. Isa. 45. 9. Jer. 49. 19.
† Heb. *the number of the days of the life of his vanity.*
[h] Ps. 102. 11. & 109. 23. & 144. 4. Jam. 4. 14.
[i] Ps. 39. 6. ch. 8. 7.

[a] Prov. 15. 30. & 22. 1.

‖ Or, *Anger.*
[b] 2 Cor. 7. 10.

[c] See Ps. 141. 5. Prov. 13. 18. & 15. 31, 32.
[d] Ps. 118. 12. ch. 2. 2.
† Heb. *sound.*
[e] Ex. 23. 8. Deut. 16. 19.
[f] Prov. 14. 29.
[g] Prov. 14. 17. & 16. 32. Jam. 1. 19.

† Heb. *out of wisdom.*
‖ Or, *as good as an inheritance, yea, better too.*
[h] ch. 11. 7.
† Heb. *shadow.*

[i] See Job 12. 14. ch. 1. 15. Isa. 14. 27.
[k] ch. 3. 4. Deut. 28. 47.
† Heb. *made.*

[l] ch. 8. 14.

[m] Prov. 25. 16.
[n] Rom. 12. 3.
† Heb. *be desolate*
[o] Job 15. 32. Ps. 55. 23. Prov. 10. 27.
† Heb. *not in thy time.*

[p] Prov. 21. 22 & 24. 5. ch. 9. 16, 18.

9 Better *is* the sight of the eyes †than the wandering of the desire: this *is* also vanity and vexation of spirit.

10 That which hath been is named already, and it is known that it *is* man: [g]neither may he contend with him that is mightier than he.

11 ¶ Seeing there be many things that increase vanity, what *is* man the better?

12 For who knoweth what *is* good for man in *this* life, †all the days of his vain life which he spendeth as [h]a shadow? for [i]who can tell a man what shall be after him under the sun?

CHAP. VII.

Remedies against vanity are, a good name, patience, and wisdom.

A [a]GOOD name *is* better than precious ointment; and the day of death than the day of one's birth.

2 ¶ *It is* better to go to the house of mourning, than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart.

3 ‖Sorrow *is* better than laughter: [b]for by the sadness of the countenance the heart is made better

4 The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth.

5 [c]*It is* better to hear the rebuke of the wise, than for a man to hear the song of fools:

6 [d]For as the †crackling of thorns under a pot, so *is* the laughter of the fool: this also *is* vanity.

7 ¶ Surely oppression maketh a wise man mad; [e]and a gift destroyeth the heart.

8 Better *is* the end of a thing than the beginning thereof: *and* [f]the patient in spirit *is* better than the proud in spirit.

9 [g]Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

10 Say not thou, What is *the cause* that the former days were better than these? for thou dost not inquire †wisely concerning this.

11 ¶ Wisdom ‖*is* good with an inheritance: and *by it there is* profit [h]to them that see the sun.

12 For wisdom *is* a †defence, *and* money *is* a defence: but the excellency of knowledge *is, that* wisdom giveth life to them that have it.

13 Consider the work of God: for [i]who can make *that* straight, which he hath made crooked?

14 [k]In the day of prosperity be joyful, but in the day of adversity consider: God also hath †set the one over against the other, to the end that man should find nothing after him.

15 All *things* have I seen in the days of my vanity: [l]there is a just *man* that perisheth in his righteousness, and there is a wicked *man* that prolongeth *his life* in his wickedness.

16 [m]Be not righteous over much; [n]neither make thyself over wise: why shouldest thou †destroy thyself?

17 Be not over much wicked, neither be thou foolish: [o]why shouldest thou die †before thy time?

18 *It is* good that thou shouldest take hold of this; yea, also from this withdraw not thine hand for he that feareth God shall come forth of them all.

19 [p]Wisdom strengtheneth the wise more than ten mighty *men* which are in the city.

20 [q]For *there is* not a just man upon earth, that doeth good, and sinneth not.

21 Also †take no heed unto all words that are spoken; lest thou hear thy servant curse thee:

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23 ¶ All this have I proved by wisdom: [r]I said, I will be wise; but it *was* far from me.

24 [s]That which is far off, and [t]exceeding deep, who can find it out?

25 †[u]I applied mine heart to know, and to search, and to seek out wisdom, and the reason *of things*, and to know the wickedness of folly, even of foolishness *and* madness.

26 [x]And I find more bitter than death the woman whose heart *is* snares and nets, *and* her hands *as* bands: †whoso pleaseth God shall escape from her; but the sinner shall be taken by her.

27 Behold, this have I found, saith [y]the Preacher, ‖*counting* one by one, to find out the account;

28 Which yet my soul seeketh, but I find not: [z]one man among a thousand have I found; but a woman among all those have I not found.

29 Lo, this only have I found, [a]that God hath made man upright; but [b]they have sought out many inventions.

CHAP. VIII.

It is better with the godly in adversity, than with the wicked in prosperity.

WHO *is* as the wise *man?* and who knoweth the interpretation of a thing? [a]a man's wisdom maketh his face to shine, and †[b]the boldness of his face shall be changed.

2 I *counsel thee* to keep the king's commandment, [c]and *that* in regard of the oath of God.

3 [d]Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

4 Where the word of a king *is*, *there is* power: and [e]who may say unto him, What doest thou?

5 Whoso keepeth the commandment †shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

6 ¶ Because [f]to every purpose there is time and judgment, therefore the misery of man *is* great upon him.

7 [g]For he knoweth not that which shall be: for who can tell him ‖when it shall be?

8 [h]*There is* no man that hath power [i]over the spirit to retain the spirit: neither *hath he* power in the day of death: and *there is* no ‖discharge in *that* war; neither shall wickedness deliver those that are given to it.

9 All this have I seen, and applied my heart unto every work that is done under the sun: *there is* a time wherein one man ruleth over another to his own hurt.

10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this *is* also vanity.

11 [k]Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

Before CHRIST about 977.

[q] 1 Kings 8. 46. 2 Chron. 6. 36. Prov. 20. 9. Rom. 3. 23. 1 John 1. 8.
† Heb. *give not thy heart.*
[r] Kom. 1. 22.
[s] Job 28. 12, 20. 1 Tim. 6. 16.
[t] Rom. 11. 33.
† Heb. *I and my heart compassed.*
[u] ch. 1. 17. & 2. 12.
[x] Prov. 5. 3, 4. & 22. 14.
† Heb. he that is *good before God.*
[y] ch. 1. 1, 2.
‖ Or, weighing *one thing after another, to find out the reason.*
[z] Job 33. 23. Ps. 12. 1.
[a] Gen. 1. 27.
[b] Gen. 3. 6, 7.
[a] Prov. 4. 8, 9. & 17. 24. See Acts 6. 15.
† Heb. *the strength.*
[b] Deut. 28. 50.
[c] 1 Chron. 29. 24. Ezek. 17. 18. Rom. 13. 5.
[d] ch. 10. 4.
[e] Job 34. 18.
† Heb. *shall know.*
[f] ch. 3. 1.
[g] Prov. 24. 22. ch. 6. 12. & 9. 12. & 10. 14.
‖ Or, *how it shall be.*
[h] Ps. 49. 6, 7.
[i] Job 14. 5.
‖ Or, *casting off* weapons.
[k] Ps. 10. 6. & 50. 21. Isa. 26. 10.

Before CHRIST about 977.

[l] Isa. 65. 20. Rom. 2. 5.
[m] Ps. 37. 11, 18, 19. Prov. 1. 32, 33. Isa. 3. 10, 11. Matt. 25. 34, 41.
[n] Ps. 73. 14. ch. 2. 14. & 7. 15. & 9. 1, 2, 3.
[o] ch. 2. 24. & 3. 12, 22. & 5. 18. & 9. 7.
[p] Job 5. 9. ch. 3. 11. Rom. 11. 33.
[q] Ps. 73. 16.
† Heb. *I gave*, or, *set to my heart.*
[a] ch. 8. 14.
[b] Job 21. 7, &c. Ps. 73. 3, 12, 13. Mal. 3. 15.
[c] Job 14. 21. Isa. 63. 16.
[d] Job 7. 8, 9, 10. Isa. 26. 14.
[e] ch. 8. 15.
† Heb. *See*, or, *enjoy life.*

12 ¶ [l]Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that [m]it shall be well with them that fear God, which fear before him:

13 But it shall not be well with the wicked, neither shall he prolong *his* days, *which are* as a shadow; because he feareth not before God.

14 There is a vanity which is done upon the earth; that there be just *men*, unto whom it [n]happeneth according to the work of the wicked: again, there be wicked *men*, to whom it happeneth according to the work of the righteous: I said that this also *is* vanity.

15 [o]Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

16 ¶ When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also *there is that* neither day nor night seeth sleep with his eyes:)

17 Then I beheld all the work of God, that [p]a man cannot find out the work that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it;* yea further; though a wise *man* think to know *it*, [q]yet shall he not be able to find *it.*

CHAP. IX.

Like things happen to good and bad.

FOR all this †I considered in my heart even to declare all this, [a]that the righteous, and the wise, and their works, *are* in the hand of God: no man knoweth either love or hatred *by* all *that is* before them.

2 [b]All *things come* alike to all: *there is* one event to the righteous and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner; *and* he that sweareth, as *he* that feareth an oath.

3 This *is* an evil among all *things* that are done under the sun, that *there is* one event unto all: yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead.

4 ¶ For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they shall die: but [c]the dead know not any thing, neither have they any more a reward; for [d]the memory of them is forgotten.

6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun

7 ¶ Go thy way, [e]eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no ointment.

9 †Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity:

[f] for that *is* thy portion in *this* life, and in thy labour which thou takest under the sun.

10 Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 ¶ I returned, [g] and saw under the sun, that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

12 For [h] man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so *are* the sons of men [i] snared in an evil time, when it falleth suddenly upon them.

13 ¶ This wisdom have I seen also under the sun, and it *seemed* great unto me:

14 [k] *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

16 [l] Then said I, Wisdom *is* better than strength: nevertheless [m] the poor man's wisdom *is* despised, and his words are not heard.

17 The words of wise *men are* heard in quiet more than the cry of him that ruleth among fools.

18 [n] Wisdom *is* better than weapons of war: but [o] one sinner destroyeth much good.

CHAP. X.

Observations of wisdom, folly, riot, and slothfulness.

DEAD †flies cause the ointment of the apothecary to send forth a stinking savour: *so doth* a little folly him that is in reputation for wisdom *and* honour.

2 A wise man's heart *is* at his right hand; but a fool's heart at his left.

3 Yea also, when he that is a fool walketh by the way, †his wisdom faileth *him*, [a] and he saith to every one *that* he *is* a fool.

4 If the spirit of the ruler rise up against thee, [b] leave not thy place; for [c] yielding pacifieth great offences.

5 There is an evil *which* I have seen under the sun, as an error *which* proceedeth †from the ruler:

6 [d] Folly is set †in great dignity, and the rich sit in low place.

7 I have seen servants [e] upon horses, and princes walking as servants upon the earth.

8 [f] He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.

9 Whoso removeth stones shall be hurt therewith; *and* he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom *is* profitable to direct.

11 Surely the serpent will bite [g] without enchantment; and a †babbler is no better.

12 [h] The words of a wise man's mouth *are* †gracious; but [i] the lips of a fool will swallow up himself.

13 The beginning of the words of his mouth *is* foolishness: and the end of †his talk *is* mischievous madness.

14 [k] A fool also †is full of words: a man cannot tell what shall be; and [l] what shall be after him, who can tell him?

15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

16 ¶ [m] Woe to thee, O land, when thy king *is* a child, and thy princes eat in the morning!

17 Blessed *art* thou, O land, when thy king *is* the son of nobles, and [n] thy princes eat in due season, for strength, and not for drunkenness!

18 ¶ By much slothfulness the building decayeth; and through idleness of the hands the house dropeth through.

19 ¶ A feast is made for laughter, and [o] wine †maketh merry: but money answereth all *things*.

20 ¶ [p] Curse not the king, no, not in thy ‖ thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

CHAP. XI.

1 Directions for charity. 9 The day of judgment to be thought on.

CAST thy bread [a] †upon the waters: [b] for thou shalt find it after many days.

2 [c] Give a portion [d] to seven, and also to eight; [e] for thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As [f] thou knowest not what *is* the way of the spirit, [g] *nor* how the bones *do grow* in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether †shall prosper, either this or that, or whether they both *shall be* alike good.

7 ¶ Truly the light *is* sweet, and a pleasant *thing it is* for the eyes [h] to behold the sun:

8 But if a man live many years, *and* rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh *is* vanity.

9 ¶ Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, [i] and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these *things* [k] God will bring thee into judgment.

10 Therefore remove ‖ sorrow from thy heart, and [l] put away evil from thy flesh: [m] for childhood and youth *are* vanity.

CHAP. XII.

The fear of God is the chief antidote of vanity.

REMEMBER [a] now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, [b] when thou shalt say, I have no pleasure in them;

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves,

Before CHRIST about 977.

[f] ch. 2. 10, 24. & 3. 13, 22. & 5. 18.
[g] Amos 2. 14, 15. Jer. 9. 23.
[h] ch. 8. 7.
[i] Prov. 29. 6. Luke 12. 20, 39. & 17. 26, &c. 1 Thess. 5. 3.
[k] See 2 Sam. 20. 16–22.
[l] Prov. 21. 22. & 24. 5. ch. 7. 19. ver. 18.
[m] Mark 6. 2, 3.
[n] ver. 16.
[o] Josh. 7. 1, 11, 12.
† Heb. *Flies of death.*
† Heb. *his heart.*
[a] Prov. 13. 16. & 18. 2.
[b] ch. 8. 3.
[c] 1 Sam. 25. 24, &c. Prov. 25. 15.
† Heb. *from before.*
[d] Esth. 3. 1.
† Heb. *in great heights.*
[e] Prov. 19. 10. & 30. 22.
[f] Ps. 7. 15. Prov. 26. 27.
[g] Ps. 58. 4, 5. Jer. 8. 17.
† Heb. *the master of the tongue.*
[h] Prov. 10. 32. & 12. 13.
† Heb. *grace.*
[i] Prov. 10. 14. & 18. 7.
† Heb. *his mouth.*
[k] Prov. 15. 2.
† Heb. *multiplieth words*

Before CHRIST about 977.

[l] ch. 3. 22. & 6. 12. & 8. 7.
[m] Isa. 3. 4, 5, 12. & 5. 11.
[n] Prov. 31. 4.
[o] Ps. 104. 15.
† Heb. *maketh glad the life.*
[p] Ex. 22. 28. Acts 23. 5.
‖ Or, *conscience*, figure like, Luke 19. 40.
[a] See Isa. 32. 20.
† Heb. *upon the face of the waters.*
[b] Deut. 15. 10. Prov. 19. 17. Matt. 10. 42. 2 Cor. 9. 8. Gal. 6. 9, 10. Heb. 6. 10.
[c] Ps. 112. 9. Luke 6. 30. 1 Tim. 6. 18, 19.
[d] Mic. 5. 5.
[e] Eph. 5. 16.
[f] John 3. 8.
[g] Ps. 139. 14, 15.
† Heb. *shall be right.*
[h] ch. 7. 11.
[i] Num. 15. 39.
[k] ch. 12. 14. Rom. 2. 6–11.
‖ Or, *anger.*
[l] 2 Cor. 7. 1. 2 Tim. 2. 22.
[m] Ps. 39. 5.
[a] Prov. 22. 6. Lam. 3. 27.
[b] See 2 Sam. 19. 35.

and ‖the grinders cease because they are few, and those that look out of the windows be darkened,

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all [c]the daughters of music shall be brought low.

5 Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to [d]his long home, and [e]the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 [f]Then shall the dust return to the earth as it was: [g]and the spirit shall return unto God [h]who gave it.

8 ¶ [i]Vanity of vanities, saith the Preacher; all *is* vanity.

Before CHRIST about 977.

‖ Or, *the grinders fail, because they* grind *little.*

[c] 2 Sam. 19. 35.

[d] Job 17. 13.

[e] Jer. 9. 17.

[f] Gen. 3. 19. Job 34. 15. Ps. 99. 3.

[g] ch. 3. 21.

[h] Num. 16. 22. & 27. 16. Job 34. 14. Isa. 57. 16. Zech. 12. 1.

[i] Ps. 62. 9. ch. 1. 2.

Before CHRIST about 977.

‖ Or, *the more wise the Preacher was &c.*

[k] 1 Kings 4. 32.

† Heb. *words of delight.*

[l] ch. 1. 18.

‖ Or, *reading.*

‖ Or, *The end of the matter,* even *all that hath been heard* is.

[m] Deut. 6. 2. & 10. 12.

[n] ch. 11. 9. Matt. 12. 36. Acts 17. 30, 31. Rom. 2. 16. & 14. 10, 12. 1 Cor. 4. 5. 2 Cor. 5. 10.

9 And ‖moreover, because the Preacher was wise, he still taught the people knowledge: yea, he gave good heed, and sought out, *and* [k]set in order many proverbs.

10 The Preacher sought to find out †acceptable words: and *that which was* written *was* upright, *even* words of truth.

11 The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd.

12 And further, by these, my son, be admonished: of making many books *there is* no end; and [l]much ‖study *is* a weariness of the flesh.

13 ¶ ‖Let us hear the conclusion of the whole matter; [m]Fear God, and keep his commandments: for this *is* the whole *duty* of man.

14 For [n]God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

The SONG of SOLOMON.

CHAP. I.

1 *The church's love unto Christ.* 5 *She confesseth her deformity.*

THE [a]Song of songs, which *is* Solomon's.

2 Let him kiss me with the kisses of his mouth: [b]for †thy love *is* better than wine.

3 Because of the savour of thy good ointments thy name *is as* ointment poured forth, therefore do the virgins love thee.

4 [c]Draw me, [d]we will run after thee: the King [e]hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: ‖the upright love thee.

5 I *am* black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because I *am* black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; *but* mine own vineyard have I not kept.

7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy flock* to rest at noon: for why should I be ‖as one that turneth aside by the flocks of thy companions?

8 ¶ If thou know not, [f]O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

9 I have compared thee, [g]O my love, [h]to a company of horses in Pharaoh's chariots.

10 [i]Thy cheeks are comely with rows *of jewels,* thy neck with chains *of gold.*

11 We will make thee borders of gold with studs of silver.

12 ¶ While the King *sitteth* at his table, my spikenard sendeth forth the smell thereof.

13 A bundle of myrrh *is* my well-beloved unto me; he shall lie all night betwixt my breasts.

14 My beloved *is* unto me *as* a cluster of ‖camphire in the vineyards of En-gedi.

Before CHRIST written about 1014.

[a] 1 Kings 4. 32.

[b] ch. 4. 10.

† Heb. *thy loves.*

[c] Hos. 11. 4. John 6. 44. & 12. 32.

[d] Phil. 3. 12, 13, 14.

[e] Ps. 45. 14, 15. John 14. 2. Eph. 2. 6.

‖ Or, *they love thee uprightly.*

[f] ch. 5. 9. & 6. 1.

[g] ch. 2. 2, 10, 13. & 4. 1, 7. & 5. 2. & 6. 4. John 15. 14, 15.

[h] 2 Chron. 1. 16, 17.

[i] Ezek. 16. 11, 12, 13.

‖ Or, *cypress.* ch. 4. 13.

Before CHRIST about 1014.

[k] ch. 4. 1. & 5. 12.

‖ Or, *my companion.*

‖ Or, *galleries.*

† Heb. *I delighted and sat down, &c.*

[a] Rev. 22. 1. 2.

† Heb. *palate.*

† Heb. *house of wine.*

† Heb. *straw me with apples.*

[b] ch. 8. 3.

† Heb. *I adjure you.*

[c] ch. 3. 5. & 8. 4.

[d] ver. 17.

† Heb. *flourishing.*

[e] ver. 13.

[f] ver. 10.

15 [k]Behold, thou *art* fair, ‖my love; behold, thou *art* fair; thou *hast* doves' eyes.

16 Behold, thou *art* fair, my beloved, yea, pleasant: also our bed *is* green.

17 The beams of our house *are* cedar, *and* our ‖rafters of fir.

CHAP. II.

The mutual love of Christ and his church.

I *AM* the rose of Sharon, *and* the lily of the valleys.

2 As the lily among thorns, so *is* my love among the daughters.

3 As the apple-tree among the trees of the wood, so *is* my beloved among the sons. †I sat down under his shadow with great delight, [a]and his fruit *was* sweet to my †taste.

4 He brought me to the †banqueting house, and his banner over me *was* love.

5 Stay me with flagons, †comfort me with apples: for I *am* sick of love.

6 [b]His left hand *is* under my head, and his right hand doth embrace me.

7 †[c]I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 [d]My beloved is like a roe, or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, †shewing himself through the lattice.

10 ¶ My beloved spake, and said unto me, [e]Rise up, my love, my fair one, and come away.

11 For lo, the winter is past, the rain is over *and* gone;

12 The flowers appear on the earth; the time of the singing *of birds* is come, and the voice of the turtle is heard in our land;

13 The fig-tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. [f]Arise, my love, my fair one, and come away.

14 ¶ O my dove, *that art* in the clefts of the rock, in the secret *places* of the stairs, let me see thy countenance, [g]let me hear thy voice; for sweet *is* thy voice, and thy countenance *is* comely.

15 Take us [h]the foxes, the little foxes, that spoil the vines: for our vines *have* tender grapes.

16 ¶ [i]My beloved *is* mine, and I *am* his: he feedeth among the lilies.

17 [k]Until the day break, and the shadows flee away, turn, my beloved, and be thou [l]like a roe or a young hart upon the mountains ‖of Bether.

CHAP. III.

The church's fight and victory in temptation.

BY [a]night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 [b]The watchmen that go about the city found me: *to whom I said,* Saw ye him whom my soul loveth?

4 *It was* but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

5 [c]I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

6 ¶ [d]Who *is* this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

7 Behold his bed, which *is* Solomon's: threescore valiant men *are* about it, of the valiant of Israel.

8 They all hold swords, *being* expert in war: every man *hath* his sword upon his thigh because of fear in the night.

9 King Solomon made himself ‖a chariot of the wood of Lebanon.

10 He made the pillars thereof *of* silver, the bottom thereof *of* gold, the covering of it *of* purple, the midst thereof being paved *with* love, for the daughters of Jerusalem.

11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

CHAP. IV.

Christ setteth forth the graces of the church.

BEHOLD, [a]thou *art* fair, my love; behold, thou *art* fair; thou *hast* doves' eyes within thy locks: thy hair *is* as a [b]flock of goats, ‖that appear from mount Gilead.

2 [c]Thy teeth *are* like a flock *of sheep that are even* shorn, which came up from the washing; whereof every one bear twins, and none *is* barren among them.

3 Thy lips *are* like a thread of scarlet, and thy speech *is* comely: [d]thy temples *are* like a piece of a pomegranate within thy locks.

4 [e]Thy neck *is* like the tower of David builded [f]for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

5 [g]Thy two breasts *are* like two young roes that are twins, which feed among the lilies.

6 [h]Until the day †break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

7 [i]Thou *art* all fair, my love; *there is* no spot in thee.

8 ¶ Come with me from Lebanon, *my* spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir [k]and Hermon, from the lions' dens, from the mountains of the leopards.

9 Thou hast ‖ravished my heart, my sister, *my* spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my sister, *my* spouse. [l]How much better is thy love than wine! and the smell of thine ointments than all spices!

11 Thy lips, O *my* spouse, drop *as* the honey-comb; [m]honey and milk *are* under thy tongue; and the smell of thy garments *is* [n]like the smell of Lebanon.

12 A garden †enclosed *is* my sister, *my* spouse; a spring shut up, a fountain sealed.

13 Thy plants *are* an orchard of pomegranates, with pleasant fruits; ‖camphire, with spikenard,

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

15 A fountain of gardens, a well of [o]living waters, and streams from Lebanon.

16 ¶ Awake, O north wind; and come, thou south; blow upon my garden, *that* the spices thereof may flow out. [p]Let my beloved come into his garden, and eat his pleasant fruits.

CHAP. V.

Christ awaketh the church with his calling.

I [a]AM come into my garden, my sister, *my* spouse: I have gathered my myrrh with my spice; [b]I have eaten my honey-comb with my honey; I have drunk my wine with my milk: eat, O [c]friends; drink, ‖yea, drink abundantly, O beloved.

2 ¶ I sleep, but my heart waketh: *it is* the voice of my beloved [d]that knocketh, *saying,* Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.

3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

4 My beloved put in his hand by the hole *of the door,* and my bowels were moved ‖for him.

5 I rose up to open to my beloved; and my hands dropped *with* myrrh, and my fingers *with* †sweet-smelling myrrh, upon the handles of the lock.

6 I opened to my beloved; but my beloved had withdrawn himself, *and* was gone: my soul failed when he spake: [e]I sought him, but I could not find him; I called him, but he gave me no answer.

7 [f]The watchmen that went about the city found me, they smote me, they wounded me: the keepers of the walls took away my veil from me.

8 I charge you, O daughters of Jerusalem, if ye find my beloved, †that ye tell him, that I *am* sick of love.

9 ¶ What *is* thy beloved more than *another* beloved, [g]O thou fairest among women? what *is* thy

Before CHRIST about 1014.

[g] ch. 8. 13.
[h] Ps. 80. 13. Ezek. 13. 4. Luke 13. 32.
[i] ch. 6. 3. & 7. 10.
[k] ch. 4. 6.
[l] ver. 9. ch. 8. 14.
‖ Or, *of division.*
[a] Isa. 26. 9.
[b] ch. 5. 7.
[c] ch. 2. 7. & 8. 4.
[d] ch. 8. 5.
[a] ch. 1. 15. & 5. 12.
[b] ch. 6. 5
‖ Or, *that eat of, &c.*
[c] ch. 6. 6.
[d] ch. 6. 7.
[e] ch. 7. 4.
[f] Neh. 3. 19.

Before CHRIST about 1014.

[g] See Prov. 5. 19. ch. 7. 3.
[h] ch. 2. 17.
† Heb. *breathe.*
[i] Eph. 5. 27.
[k] Deut. 3. 9.
‖ Or, *taken away my heart.*
[l] ch. 1. 2.
[m] Prov. 24. 13, 14. ch. 5. 1.
[n] Gen. 27. 27. Hos. 14. 6, 7.
† Heb. *barred.*
‖ Or, *cypress.* ch. 1. 14.
[o] John 4. 10. & 7. 38.
[p] ch. 5. 1.
[a] ch. 4. 16.
[b] ch. 4. 11.
[c] Luke 15. 7, 10. John 3. 29. & 15. 14.
‖ Or, *and be drunken with loves.*
[d] Rev. 3. 20.
‖ Or, (as some read) *in me.*
† Heb. *passing,* or, *running about.*
[e] ch. 3. 1.
[f] ch. 3. 3.
† Heb. *what.*
[g] ch. 1. 8.

beloved more than *another* beloved, that thou dost so charge us?

10 My beloved *is* white and ruddy, †the chiefest among ten thousand.

11 His head *is as* the most fine gold, his locks *are* ‖bushy, *and* black as a raven.

12 [h]His eyes *are* as *the eyes* of doves by the rivers of waters, washed with milk, *and* †fitly set.

13 His cheeks *are* as a bed of spices, *as* ‖sweet flowers: his lips *like* lilies, dropping sweet-smelling myrrh.

14 His hands *are as* gold rings set with the beryl: his belly *is as* bright ivory overlaid *with* sapphires.

15 His legs *are as* pillars of marble, set upon sockets of fine gold: his countenance *is* as Lebanon, excellent as the cedars.

16 †His mouth *is* most sweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

CHAP. VI.

The church professeth her faith in Christ.

WHITHER is thy beloved gone, [a]O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.

2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

3 [b]I *am* my beloved's and my beloved *is* mine: he feedeth among the lilies.

4 ¶Thou *art* beautiful, O my love, as Tirzah, comely as Jerusalem, [c]terrible as *an army* with banners.

5 Turn away thine eyes from me, for ‖they have overcome me: thy hair *is* [d]as a flock of goats that appear from Gilead.

6 [e]Thy teeth *are* as a flock of sheep which go up from the washing, whereof every one beareth twins, and *there is* not one barren among them.

7 [f]As a piece of a pomegranate *are* thy temples within thy locks.

8 There are threescore queens, and fourscore concubines, and virgins without number.

9 My dove, my undefiled is *but* one; she *is* the *only* one of her mother, she *is* the choice *one* of her that bare her. The daughters saw her, and blessed her; *yea*, the queens and the concubines, and they praised her.

10 ¶ Who *is* she *that* looketh forth as the morning, fair as the moon, clear as the sun, [g]*and* terrible as *an army* with banners?

11 I went down into the garden of nuts to see the fruits of the valley, *and* [h]to see whether the vine flourished, *and* the pomegranates budded.

12 †Or ever I was aware, my soul ‖made me *like* the chariots of Ammi-nadib.

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company ‖of two armies.

CHAP. VII.

A further description of the church's graces.

HOW beautiful are thy feet with shoes, [a]O prince's daughter! the joints of thy thighs *are* like jewels, the work of the hands of a cunning workman.

Before CHRIST about 1014.

† Heb. *a standard bearer.*

‖ Or, *curled.*

[h] ch. 1. 15. & 4. 1.

† Heb. *sitting in fulness,* that is, *fitly placed, and set as a precious stone in the foil of a ring.*

‖ Or, *towers of perfumes.*

† Heb. *His palate.*

[a] ch. 1. 8.

[b] ch. 2. 16. & 7. 10.

[c] ver. 10.

‖ Or, *they have puffed me up.*

[d] ch. 4. 1.

[e] ch. 4. 2.

[f] ch. 4. 3.

[g] ver. 4.

[h] ch. 7. 12.

† Heb. *I knew not.*

‖ Or, *set me on the chariots of my willing people.*

[a] Ps. 45. 13.

Before CHRIST about 1014.

† Heb. *mixture.*

[b] ch. 4. 5.

[c] ch. 4. 4.

‖ Or, *crimson.*

† Heb. *bound.*

† Heb. *straightly.*

‖ Or, *of the ancient.*

[d] ch. 2. 16. & 6. 3.

[e] Ps. 45. 11.

[f] ch. 6. 11.

† Heb. *open.*

[g] Gen. 30. 14.

[h] Matt. 13. 52.

[a] Prov. 9. 2.

[b] ch. 2. 6.

[c] ch. 2. 7. & 3. 5.

† Heb. *why should ye stir up,* or, *why, &c.*

[d] ch. 3. 6.

[e] Isa. 49. 16. Jer. 22. 24. Hag. 2. 23.

† Heb. *hard.*

[f] Prov. 6. 35.

[g] Ezek. 23. 33

2 Thy navel *is like* a round goblet, *which* wanteth not †liquor; thy belly *is like* an heap of wheat set about with lilies.

3 [b]Thy two breasts *are* like two young roes *that are* twins.

4 [c]Thy neck *is* as a tower of ivory; thine eyes *like* the fish-pools in Heshbon, by the gate of Bath-rabbim: thy nose *is* as the tower of Lebanon which looketh toward Damascus.

5 Thine head upon thee *is* like ‖Carmel, and the hair of thine head like purple; the King *is* †held in the galleries.

6 How fair and how pleasant art thou, O love, for delights!

7 This thy stature is like to a palm-tree, and thy breasts to clusters *of grapes.*

8 I said, I will go up to the palm-tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And the roof of thy mouth like the best wine for my beloved, that goeth down †sweetly, causing the lips ‖of those that are asleep to speak.

10 ¶[d]I *am* my beloved's, and [e]his desire *is* toward me.

11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us [f]see if the vine flourish, *whether* the tender grape †appear, *and* the pomegranates bud forth: there will I give thee my loves.

13 The [g]mandrakes give a smell, and at our gates [h]*are* all manner of pleasant *fruits,* new and old, *which* I have laid up for thee, O my beloved.

CHAP. VIII.

1 *The love of the church to Christ.* 8 *The calling of the Gentiles.*

O THAT thou *wert* as my brother, that sucked the breasts of my mother! *when* I should find thee without, I would kiss thee; yet, †I should not be despised.

2 I would lead thee, *and* bring thee into my mother's house, *who* would instruct me: I would cause thee to drink of [a]spiced wine of the juice of my pomegranate.

3 [b]His left hand *should be* under my head, and his right hand should embrace me.

4 [c]I charge you, O daughters of Jerusalem, †that ye stir not up, nor awake *my* love, until he please.

5 [a]Who *is* this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple-tree: there thy mother brought thee forth: there she brought thee forth *that* bare thee.

6 ¶ [e]Set me as a seal upon thine heart, as a seal upon thine arm: for love *is* strong as death; jealousy *is* †cruel as the grave: the coals thereof *are* coals of fire, *which hath* a most vehement flame.

7 Many waters cannot quench love, neither can the floods drown it: [f]if a man would give all the substance of his house for love, it would utterly be contemned.

8 ¶[g]We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

9 If she *be* a wall, we will build upon her a palace of silver: and if she *be* a door, we will enclose her with boards of cedar.

10 I *am* a wall, and my breasts like towers: then was I in his eyes as one that found †favour.

11 Solomon had a vineyard at Baal-hamon; [h]he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand *pieces* of silver.

Before CHRIST about 1014.

† Heb. *peace.*

[h] Matt. 21. 33.

Before CHRIST about 1014.

[i] ch. 2. 14.

[k] See Rev. 22. 17, 20.

† Heb. *Flee away.*

[l] ch. 2. 17.

12 My vineyard which *is* mine, *is* before me: thou, O Solomon, *must have* a thousand, and those that keep the fruit thereof two hundred.

13 Thou that dwellest in the gardens, the companions hearken to thy voice: [i]cause me to hear *it.*

14 ¶ [k]†Make haste, my beloved, and [l]be thou like to a roe or to a young hart upon the mountains of spices.

¶The BOOK of the Prophet ISAIAH.

CHAP. I.

Isaiah complaineth of Judah for her rebellion.

THE [a]vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

2 [b]Hear, O heavens, and give ear, O earth: for the LORD hath spoken: [c]I have nourished and brought up children, and they have rebelled against me.

3 [d]The ox knoweth his owner, and the ass his master's crib: *but* Israel [e]doth not know, my people [f]doth not consider.

4 Ah, sinful nation, a people †laden with iniquity, [g]a seed of evil-doers, children that are corrupters! they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are †gone away backward.

5 ¶ [h]Why should ye be stricken any more? ye will †revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: [i]they have not been closed, neither bound up, neither mollified with ‖ointment.

7 [k]Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, †as overthrown by strangers.

8 And the daughter of Zion is left [l]as a cottage in a vineyard, as a lodge in a garden of cucumbers, [m]as a besieged city.

9 [n]Except the LORD of hosts had left unto us a very small remnant, we should have been as [o]Sodom, *and* we should have been like unto Gomorrah.

10 ¶ Hear the word of the LORD, ye rulers [p]of Sodom: give ear unto the law of our God, ye people of Gomorrah.

11 To what purpose *is* the multitude of your [q]sacrifices unto me? saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of †he-goats.

12 When ye come †[r]to appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more [s]vain oblations: incense is an abomination unto me; the new-moons and sabbaths, [t]the calling of assemblies, I cannot away with; *it is* ‖iniquity, even the solemn meeting.

14 Your [u]new-moons and your [x]appointed feasts my soul hateth: they are a trouble unto me; [y]I am weary to bear *them.*

Before CHRIST about 760.

[a] Num. 12. 6.

[b] Deut. 32. 1. Jer. 2. 12. & 6. 19. & 22. 29. Ezek. 36. 4. Mic. 1. 2. & 6. 1, 2.

[c] ch. 5. 1, 2.

[d] Jer. 8. 7.

[e] Jer. 9. 3, 6.

[f] ch. 5. 12.

† Heb. *of heaviness.*

[g] ch. 57. 3, 4. Matt. 3. 7.

† Heb. *alienated,* or, *separated,* Ps. 58. 3.

[h] ch. 9. 13. Jer. 2. 30. & 5. 3.

† Heb. *increase revolt.*

[i] Jer. 8. 22.

‖ Or, *oil.*

[k] Deut. 28. 51, 52.

† Heb. *as the overthrow of strangers.*

[l] Job 27. 18. Lam. 2. 6.

[m] Jer. 4. 17.

[n] Lam. 3. 22. Rom. 9. 29.

[o] Gen. 19. 24.

[p] Deut. 32. 32. Ezek. 16. 46.

[q] 1 Sam. 15. 22. Ps. 50. 8, 9. & 51. 16. Prov. 15. 8. & 21. 27. ch. 66. 3. Jer. 6. 20. & 7. 21. Amos 5. 21, 22. Mic. 6. 7.

† Heb. *great he-goats.*

† Heb. *to be seen.*

[r] Ex. 23. 17. & 34. 23.

[s] Matt. 15. 9.

[t] Joel 1. 14. & 2. 15.

‖ Or, *grief.*

[u] Num. 28. 11.

[x] Lev. 23. 2, &c. Lam. 2. 6.

[y] ch. 43. 24.

Before CHRIST about 760.

[z] Job 27. 29. Ps. 134. 2. Prov. 1. 28. ch. 59. 2. Jer. 14. 12. Mic. 3. 4.

[a] Ps. 66. 18. 1 Tim. 2. 8.

† Heb. *multiply prayer.*

[b] ch. 59. 3.

† Heb. *bloods.*

[c] Jer. 4. 14.

[d] Ps. 34. 14. & 37. 27. Amos 5. 15. Rom. 12. 9. 1 Pet. 3. 11.

[e] Jer. 22. 3, 16. Mic. 6. 8. Zech. 7. 9. & 8. 16.

‖ Or, *righten.*

[f] ch. 43. 26. Mic. 6. 2.

[g] Ps. 51. 7. Rev. 7. 14.

[h] Num. 23. 19. Tit. 1. 2.

[i] Jer. 2. 20, 21.

[k] Jer. 6. 28, 30. Ezek. 22. 18, 19.

[l] Hos. 9. 15.

[m] Prov. 29. 24.

[n] Jer. 22. 17. Ezek. 22. 12. Hos. 4. 18. Mic. 3. 11. & 7. 3.

[o] Jer. 5. 28. Zech. 7. 10.

[p] Deut 28. 63. Ezek. 5. 13.

† Heb. *according to pureness.*

[q] Jer. 6. 29. & 9. 7. Mal. 3. 3.

[r] Jer. 33. 7.

[s] Zech. 8. 3.

‖ Or, *they that return of her.*

[t] Job 31. 3. Ps. 1. 6. & 5. 6. & 73. 27. & 92. 9. & 104. 35.

† Heb. *breaking.*

[u] ch. 57. 5.

[z] ch. 65. 3. & 66. 17.

[y] Ezek. 32. 21.

[z] ch. 43. 17.

§ Or, *and his work.*

15 And [z]when ye spread forth your hands, I will hide mine eyes from you; [a]yea, when ye †make many prayers, I will not hear: your hands are full of [b]†blood.

16 ¶ [c]Wash you, make you clean: put away the evil of your doings from before mine eyes; [d]cease to do evil;

17 Learn to do well; [e]seek judgment, ‖relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and [f]let us reason together, saith the LORD: though your sins be as scarlet, [g]they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be devoured with the sword: [h]for the mouth of the LORD hath spoken *it.*

21 ¶ [i]How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.

22 [k]Thy silver is become dross, thy wine mixed with water:

23 [l]Thy princes *are* rebellious, and [m]companions of thieves: [n]every one loveth gifts, and followeth after rewards: they [o]judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, [p]I will ease me of mine adversaries, and avenge me of mine enemies:

25 ¶ And I will turn my hand upon thee, and †[q]purely purge away thy dross, and take away all thy tin:

26 And I will restore thy judges [r]as at the first, and thy counsellors as at the beginning: afterward [s]thou shalt be called, The city of righteousness, the faithful city.

27 Zion shall be redeemed with judgment, and ‖her converts with righteousness.

28 ¶ And the [t]†destruction of the transgressors and of the sinners *shall be* together, and they that forsake the LORD shall be consumed.

29 For they shall be ashamed of [u]the oaks which ye have desired, [x]and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 [y]And the strong shall be [z]as tow, ‖and the maker of it as a spark, and they shall both burn together, and none shall quench *them.*

CHAP. II.

Isaiah prophesieth the coming of Christ's kingdom.

THE word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And [a]it shall come to pass [b]in the last days, [c]*that* the mountain of the LORD's house shall ‖be established in the top of the mountains, and shall be exalted above the hills; [d]and all nations shall flow unto it.

3 And many people shall go and say, [e]Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: [f]for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and [g]they shall beat their swords into plough-shares, and their spears into ‖pruning-hooks: nation shall not lift up sword against nation, [h]neither shall they learn war any more.

5 O house of Jacob, come ye, and let us [i]walk in the light of the LORD.

6 ¶ Therefore thou hast forsaken thy people the house of Jacob, because they be replenished ‖[k]from the east, and [l]*are* sooth-sayers like the Philistines, [m]and they ‖please themselves in the children of strangers.

7 [n]Their land also is full of silver and gold, neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots:

8 [o]Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

10 ¶ [p]Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The [q]lofty looks of man shall be humbled and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted [r]in that day.

12 For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he shall be brought low:

13 And upon all [s]the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan,

14 And [t]upon all the high mountains, and upon all the hills *that are* lifted up,

15 And upon every high tower, and upon every fenced wall,

16 [u]And upon all the ships of Tarshish, and upon all †pleasant pictures.

17 [x]And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted [y]in that day.

18 And ‖the idols he shall utterly abolish.

19 And they shall go into the [z]holes of the rocks, and into the caves of †the earth, [a]for fear of the LORD, and for the glory of his majesty, when he ariseth [b]to shake terribly the earth.

20 [c]In that day a man shall cast †his idols of silver, and his idols of gold, ‖which they made *each one* for himself to worship, to the moles and to the bats;

21 [d]To go into the clefts of the rocks, and into the tops of the ragged rocks, [e]for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 [f]Cease ye from man, whose [g]breath *is* in his nostrils: for wherein is he to be accounted of?

CHAP. III.

The great confusion which cometh by sin.

FOR behold, the Lord, the LORD of hosts, [a]doth take away from Jerusalem and from Judah [b]the stay and the staff, the whole stay of bread, and the whole stay of water,

2 [c]The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and the †honourable man, and the counsellor, and the cunning artificer, and the ‖eloquent orator.

4 And I will give [d]children *to be* their princes, and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.

6 When a man shall take hold of his brother of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and *let* this ruin *be* under thy hand:

7 In that day shall he †swear, saying, I will not be an †healer; for in my house *is* neither bread nor clothing: make me not a ruler of the people.

8 For [e]Jerusalem is ruined, and Judah is fallen: because their tongue and their doings *are* against the LORD, to provoke the eyes of his glory.

9 ¶ The shew of their countenance doth witness against them; and they declare their sin as [f]Sodom, they hide *it* not. Woe unto their soul! for they have rewarded evil unto themselves.

10 Say ye to the righteous, [g]that *it shall be* well *with him:* [h]for they shall eat the fruit of their doings.

11 Woe unto the wicked! [i]*it shall be* ill *with him:* for the reward of his hands shall be †given him.

12 ¶ *As for* my people, [k]children *are* their oppressors, and women rule over them. O my people, [l]‖they which lead thee cause *thee* to err, and †destroy the way of thy paths.

13 The LORD standeth up [m]to plead, and standeth to judge the people.

14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have ‖eaten up [n]the vineyard; the spoil of the poor *is* in your houses.

15 What mean ye *that* ye [o]beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.

16 ¶ Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and †wanton eyes, walking and ‖mincing *as* they go, and making a tinkling with their feet:

17 Therefore the Lord will smite with [p]a scab the crown of the head of the daughters of Zion, and the LORD will †[q]discover their secret parts.

18 In that day the LORD will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* ‖cauls, and *their* [r]round tires like the moon,

19 The ‖chains, and the bracelets, and the ‖mufflers,

Before CHRIST about 760.

[a] Mic. 4. 1, &c.
[b] Gen. 49. 1. Jer. 23. 20.
[c] Ps. 68. 15, 16. ‖ Or, *prepared.*
[d] Ps. 72. 8. ch. 27. 13.
[e] Jer. 31. 6. & 50. 5. Zech. 8. 21, 23.
[f] Luke 24. 47.
[g] Ps. 46. 9. Hos. 2. 18 Zech. 9. 10. ‖ Or, *scythes.*
[h] Ps. 72. 3, 7.
[i] Eph. 5. 8. ‖ Or, *more than the east.*
[k] Num. 23. 7.
[l] Deut. 18. 14.
[m] Ps. 106. 35. Jer. 10. 2. ‖ Or, *abound with the children, &c.*
[n] Deut. 17. 16, 17.
[o] Jer. 2. 28.
[p] ver. 19, 21. Rev. 6. 15.
[q] ver. 17. ch. 5. 15, 16. & 13. 11.
[r] ch. 4. 1. & 11 10, 11. & 12. 1, 4. & 24. 21. & 25. 9. & 26. 1. & 27. 1, 2, 12, 13. & 28. 5. & 29. 18. & 30. 23. & 52. 6. Jer. 30. 7, 8. Ezek. 38. 14, 19. & 39. 11, 22. Hos. 2. 16, 18, 21. Joel 3. 18. Amos 9. 11. Obad. 8. Mic. 4. 6. & 5. 10. & 7. 11, 12. Zeph. 3. 11, 16. Zech. 9. 16.
[s] ch. 14. 8. & 37. 24. Ezek. 31. 3. Zech. 11. 1, 2.
[t] ch. 30. 25.
[u] 1 Kings 10. 22. † Heb. *pictures of desire.*
[x] ver. 11.
[y] ver. 11. ‖ Or, *the idols shall utterly pass away.*
[z] ver. 10. Hos. 10. 8. Luke 23. 30. Rev. 6. 16. & 9. 6. † Heb. *the dust.*
[a] 2 Thess. 1. 9.
[b] ch. 30. 32. Hag. 2. 6, 21. Heb. 12. 26.
[c] ch. 30. 22. & 31. 27. † Heb. *the idols of his silver, &c.* ‖ Or, *which they made for him.*
[d] ver. 19.
[e] ver. 10, 19.

Before CHRIST about 760.

[f] Ps. 146. 3. Jer. 17. 5.
[g] Job 27. 3.
[a] Jer. 37. 21. & 38. 9.
[b] Lev. 26. 26.
[c] See 2 Kings 24. 14.
† Heb. *a man eminent in countenance.* ‖ Or, *skilful of speech.*
[d] Eccl. 10. 16.
† Heb. *lift up* the hand. Gen. 14. 22.
† Heb. *binder up.*
[e] Mic. 3. 12.
[f] Gen. 13. 13. & 18. 20, 21. & 19. 5.
[g] Eccl. 8. 12.
[h] Ps. 128. 2.
[i] Ps. 11. 6. Eccl. 8. 13.
† Heb. *done to him.*
[k] ver. 4.
[l] ch. 9. 16. ‖ Or, *they which call thee blessed.*
† Heb. *swallow up.*
[m] Mic. 6. 2.
‖ Or, *burnt.*
[n] ch. 5. 7. Matt. 21. 33.
[o] ch. 58. 4. Mic. 3. 2, 3.
† Heb. *deceiving with their eyes.*
‖ Or, *tripping nicely.*
[p] Deut. 28. 27.
† Heb. *make naked.*
[q] ch. 47. 2, 3. Jer. 13. 22. Nah. 3. 5.
‖ Or, *net-works.*
[r] Judg. 8. 21.
‖ Or, *sweet balls.*
‖ Or, *spangled ornaments.*

20 The bonnets, and the ornaments of the legs, and the head-bands, and the †tablets, and the ear-rings,

21 The rings, and nose-jewels,

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins,

23 The glasses, and the fine linen, and the hoods, and the vails.

24 And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair [s]baldness; and instead of a stomacher a girding of sackcloth: *and* burning instead of beauty.

25 Thy men shall fall by the sword, and thy †mighty in the war.

26 [t]And her gates shall lament and mourn; and she, *being* ||†desolate, [u]shall sit upon the ground.

CHAP. IV.

In the extremity of evils, Christ's kingdom shall be a sanctuary.

AND [a]in that day seven women shall take hold of one man, saying, We will [b]eat our own bread, and wear our own apparel: only †let us be called by thy name, ||to take away [c]our reproach.

2 In that day shall [d]the branch of the LORD be †beautiful and glorious, and the fruit of the earth *shall be* excellent and comely †for them that are escaped of Israel.

3 And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, [e]shall be called holy, *even* every one that is [f]written ||among the living in Jerusalem:

4 When [g]the LORD shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

5 And the LORD will create upon every dwelling-place of mount Zion, and upon her assemblies, [h]a cloud and smoke by day, and [i]the shining of a flaming fire by night: for ||upon all the glory *shall be* †a defence.

6 And there shall be a tabernacle for a shadow in the day time from the heat, and [k]for a place of refuge, and for a covert from storm and from rain.

CHAP. V.

Under the parable of a vineyard, God excuseth his severe judgment.

NOW will I sing to my well-beloved a song of my beloved touching [a]his vineyard. My well-beloved hath a vineyard in †a very fruitful hill:

2 And he ||fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also †made a wine-press therein: [b]and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, [c]judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: [d]I will take away the hedge thereof,

Before CHRIST about 760.

† Heb. *houses of the soul.*

[s] ch. 22. 12. Mic. 1. 16.

† Heb. *might.*

[t] Jer. 14. 2. Lam. 1. 4.

|| Or, *emptied.*

† Heb. *cleansed.*

[u] Lam. 2. 10.

[a] ch. 2. 11, 17.

[b] 2 Thess. 3. 12.

† Heb. *let thy name be called upon us.*

|| Or, *take thou away.*

[c] Luke 1. 25.

[d] Jer. 23. 5. Zech. 3. 8. & 6. 12.

† Heb. *beauty and glory.*

† Heb. *for the escaping of Israel.*

[e] ch. 60. 21.

[f] Phil. 4. 3. Rev. 3. 5.

|| Or, *to life.*

[g] Mal. 3. 2, 3.

[h] Ex. 13. 21.

[i] Zech. 2. 5.

||Or, *above.*

† Heb. *a covering,* ch. 8. 14.

[k] ch. 25. 4.

Before CHRIST about 760.

† Heb. *for a treading.*

† Heb. *plant of his pleasures.*

† Heb. *a scab.*

[e] Mic. 2. 2.

† Heb. *ye.*

[f] ch. 22. 14.

|| Or, *This* is *in mine ears,* saith *the* LORD, *&c.*

† Heb. *If not, &c.*

[g] Ezek. 45. 11.

[h] Prov. 23. 29, 30. Eccl. 10. 16. ver. 22.

|| Or, *pursue them.*

[i] Amos 6. 5, 6.

[k] Job 34. 27. Ps. 28. 5.

[l] Hos. 4. 6.

[m] ch. 1. 3. Luke 19. 44.

† Heb. *their glory* are *men of famine.*

[n] ch. 2. 9, 11, 17.

§ Or, *the holy God.*

† Heb. *the God the holy.*

[o] ch. 10. 16.

[p] ch. 66. 5. Jer. 17. 15. Amos 5. 18. 2 Pet. 3. 3, 4.

[a] Ps. 80. 8. Cant. 8. 12. ch. 27. 2. Jer. 2. 21. Matt. 21. 33. Mark 12. 1. Luke 20. 9.

† Heb. *that say concerning evil,* It is *good, &c.*

† Heb. *the horn of the son of oil.*

|| Or, *made a wall about it.*

† Heb. *hewed.*

[b] Deut. 32. 6. ch. 1. 2, 3.

[c] Rom. 3. 4.

[d] Ps. 80. 12.

[q] Prov. 3. 7. Rom. 1. 22. & 12. 16.

† Heb. *before their face.*

[r] ver. 11.

[s] Prov. 17. 15. & 24. 24.

[t] Ex. 15. 7.

† Heb. *the tongue of fire.*

[u] Job 18. 16. Hos. 9. 16. Amos 2. 9.

and [e]it shall be eaten up; *and* break down the wall thereof, and it shall be †trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah †his pleasant plant: and he looked for judgment, but behold †oppression; for righteousness, but behold a cry.

8 ¶ Woe unto them that join [e]house to house, *that* lay field to field, till *there be* no place, that †they may be placed alone in the midst of the earth!

9 [f]||In mine ears, *said* the LORD of hosts, †Of a truth many houses shall be desolate, *even* great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one [g]bath, and the seed of an homer shall yield an ephah.

11 ¶ [h]Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine ||inflame them!

12 And [i]the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but [k]they regard not the work of the LORD, neither consider the operation of his hands.

13 ¶ [l]Therefore my people are gone into captivity, [m]because *they have* no knowledge: and †their honourable men *are* famished, and their multitude dried up with thirst.

14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And [n]the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

16 But the LORD of hosts shall be exalted in judgment, and ||†God that is holy shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of [o]the fat ones shall strangers eat.

18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart-rope:

19 [p]That say, Let him make speed, *and* hasten his work, that we may see *it:* and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it!*

20 ¶ Woe unto them †that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto *them that are* [q]wise in their own eyes, and prudent †in their own sight!

22 [r]Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink:

23 Which [s]justify the wicked for reward, and take away the righteousness of the righteous from him!

24 Therefore [t]as †the fire devoureth the stubble, and the flame consumeth the chaff, *so* [u]their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

25 [x]Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and [y]the hills did tremble, and their carcasses *were* ||torn in the midst of the streets. [z]For all this his anger is not turned away, but his hand *is* stretched out still.

26 ¶ [a]And he will lift up an ensign to the nations from far, and will [b]hiss unto them from [c]the end of the earth; and behold, [d]they shall come with speed swiftly:

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither [e]shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 [f]Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind.

29 Their roaring *shall be* like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*.

30 And in that day they shall roar against them like the roaring of the sea: and if *one* [g]look unto the land, behold, darkness *and* ||sorrow, ||and the light is darkened in the heavens thereof.

CHAP. VI.

Isaiah's vision of the Lord's glory.

IN the year that [a]king Uzziah died I [b]saw also the Lord sitting upon a throne, high and lifted up, and ||his train filled the temple.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and [c]with twain he covered his feet, and with twain he did fly.

3 And †one cried unto another, and said, [d]Holy, holy, holy, *is* the LORD of hosts: †[e]the whole earth *is* full of his glory.

4 And the posts of the †door moved at the voice of him that cried, and [f]the house was filled with smoke.

5 ¶ [g]Then said I, Woe *is* me! for I am †undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphims unto me, †having a live coal in his hand, *which* he had taken with the tongs from off [h]the altar:

7 And he †[i]laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for [k]us? Then said I, †Here *am* I; send me.

9 ¶ And he said, Go, and tell this people, [l]Hear ye ||†indeed, but understand not; and see ye †indeed, but perceive not.

10 Make [m]the heart of this people fat, and make their ears heavy, and shut their eyes; [n]lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long? And he answered, [o]Until the cities be wasted without inhabitant, and the houses without man, and the land be †utterly desolate;

Before CHRIST about 760.

[x] 2 Kings 22.13,17.
[y] Jer. 4. 24. ‖ Or, *as dung.*
[z] Lev. 26. 14, &c. ch. 9. 12, 17, 21. & 10. 4.
[a] ch. 11.12.
[b] ch. 7. 18.
[c] Deut. 28. 49. Ps. 72. 8. Mal. 1. 11.
[d] Joel 2. 7.
[e] Dan. 5. 6.
[f] Jer. 5. 16.
[g] ch. 8.22. Jer. 4. 23. Lam. 3. 2. Ezek. 32. 7, 8. ‖ Or, *distress.* ‖ Or, *when it is light, it shall be dark in the destructions thereof.*

about 758.

[a] 2 Kings 15. 7.
[b] 1 Kings 22. 19. John 12. 41. Rev. 4. 2. ‖ Or, *the skirts thereof.*
[c] Ezek.1.11. † Heb. *this cried to this.*
[d] Rev. 4. 8. † Heb. *his glory* is *the fulness of the whole earth.*
[e] Ps. 72. 19. † Heb. *thresholds.*
[f] Ex. 40.34. 1 Kings 8. 10.
[g] Ex. 4. 10. & 6. 30. Judg. 6.22. & 13. 22. Jer. 1. 6. † Heb. *cut off.*
† Heb. *and in his hand a live coal.*
[h] Rev. 8.3. † Heb. *caused* it *to touch.*
[i] See Jer. 1. 9. Dan.10.16.
[k] Gen.1.26. & 3. 22. & 11. 7. † Heb. *Behold me.*
[l] ch. 43. 8. Matt. 13. 14. Mark 4.12. Luke 8.10. John 12. 40. Acts 28.26. Rom. 11.8. ‖ Or, *without ceasing, &c.*
† Heb. *hear ye in hearing, &c.* † Heb. *in seeing.*
[m] Ps. 119. 70. ch. 63. 17.
[n] Jer. 5.21.
[o] Mic.3.12. † Heb. *desolate with desolation.*

Before CHRIST about 758.

[p] 2 Kings 25. 21. ‖ Or, *when* it *is returned, and hath been broused.* ‖ Or, *stock,* or, *stem.*
[q] Ezra 9.2. Mal. 2. 15. Rom. 11.5.

about 742.

[a] 2 Kings 16. 5. 2 Chron. 28. 5, 6.

† Heb. *resteth on Ephraim.*

[b] ch. 10.21. ‖ That is, *The remnant shall return:* See ch. 6. 13. & 10. 21.
[c] 2 Kings 18. 17. ch. 36. 2. ‖ Or, *causey-way.*
† Heb. *let not thy heart be tender.*

‖ Or, *waken.*

[d] Prov. 21. 30. ch. 8. 10.
[e] 2 Sam. 8. 6.

† Heb. *from a people.*

[f] See 2 Chron. 20. 20. ‖ Or, *Do ye not believe?* it is *because ye are not stable.*
† Heb. *And the* LORD *added to speak.*
[g] Judg. 6. 36, &c. Matt. 12. 38. ‖ Or, *make thy petition deep.*
[h] Matt. 1. 23. Luke 1. 31, 34.
[i] ch. 9. 6. ‖ Or, *thou,* O virgin, *shalt call:* See Gen. 4. 1, 25. & 16. 11. & 29. 32. & 30. 6, 8. 1 Sam. 4. 21.
[k] ch. 8. 8.
[l] See ch. 8. 4.
[m] 2 Kings 15. 30. & 16. 9.
[n] 2 Chron. 28. 19.
[o] 1 Kings 12. 16.

12 [p]And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land.

13 ¶ But yet in it *shall be* a tenth, ||and *it* shall return, and shall be eaten: as a teil-tree, and as an oak whose ||substance *is* in them, when they cast *their leaves:* so [q]the holy seed *shall be* the substance thereof.

CHAP. VII.

1 *Ahaz is comforted by Isaiah.* 14 *Christ promised.*

AND it came to pass in the days of [a]Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

2 And it was told the house of David, saying, Syria †is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, [b]and ||Shear-jashub thy son, at the end of the [c]conduit of the upper pool in the ||highway of the fuller's field;

4 And say unto him, Take heed, and be quiet; fear not, †neither be faint-hearted for the two tails of these smoking fire-brands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and ||vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal:

7 Thus saith the Lord GOD, [d]It shall not stand, neither shall it come to pass.

8 [e]For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken, †that it be not a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. [f]||If ye will not believe, surely ye shall not be established.

10 ¶ †Moreover, the LORD spake again unto Ahaz, saying,

11 [g]Ask thee a sign of the LORD thy God; ||ask it either in the depth, or in the height above.

12 But Ahaz said, I will not ask, neither will I tempt the LORD.

13 And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also?

14 Therefore the LORD himself shall give you a sign; [k]Behold, a virgin shall conceive, and bear [i]a son, and ||shall call his name [k]Immanuel.

15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

16 [l]For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of [m]both her kings.

17 ¶ [n]The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that [o]Ephraim departed from Judah; *even* the king of Assyria.

18 And it shall come to pass in that day, *that*

the LORD [p]shall hiss for the fly that *is* in the uttermost part of the rivers of Egypt, and for the bee that *is* in the land of Assyria.

19 And they shall come, and shall rest all of them in the desolate valleys, and in [q]the holes of the rocks, and upon all thorns, and upon all ||bushes.

20 In the same day shall the Lord shave with a [r]razor that is hired, *namely*, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.

21 And it shall come to pass in that day, *that* a man shall nourish a young cow, and two sheep;

22 And it shall come to pass, for the abundance of milk *that* they shall give that he shall eat butter: for butter and honey shall every one eat that is left †in the land.

23 And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings, [s]it shall *even* be for briers and thorns.

24 With arrows and with bows shall *men* come thither; because all the land shall become briers and thorns.

25 And *on* all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

CHAP. VIII.

Comfort shall be to them that fear God.

MOREOVER, the LORD said unto me, Take thee a great roll, and [a]write in it with a man's pen concerning †Maher-shalal-hash-baz.

2 And I took unto me faithful witnesses to record, [b]Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I †went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz.

4 [c]For before the child shall have knowledge to cry, My father, and my mother, ||[d]the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

5 ¶The LORD spake also unto me again, saying,

6 Forasmuch as this people refuseth the waters of [e]Shiloah that go softly, and rejoice [f]in Rezin and Remaliah's son;

7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, *even* [g]the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

8 And he shall pass through Judah; he shall overflow and go over, [h]he shall reach *even* to the neck; and †the stretching out of his wings shall fill the breadth of thy land, O [i]Immanuel.

9 ¶[k]Associate yourselves, O ye people, ||and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 [l]Take counsel together, and it shall come to nought; speak the word, [m]and it shall not stand: [n]for God *is* with us.

11 ¶For the LORD spake thus to me †with a strong hand, and instructed me that I should not walk in the way of this people, saying,

12 Say ye not, A confederacy, to all *them to* whom [o]this people shall say, A confederacy; [p]neither fear ye their fear, nor be afraid.

13 [q]Sanctify the LORD of hosts himself; and [r]*let* him *be* your fear, and *let* him *be* your dread.

14 And [s]he shall be for a sanctuary; but for [t]a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall [u]stumble, and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the LORD, that [x]hideth his face from the house of Jacob, and I [y]will look for him.

18 [z]Behold, I and the children whom the LORD hath given me [a]*are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

19 ¶And when they shall say unto you, [b]Seek unto them that have familiar spirits, and unto wizards [c]that peep, and that mutter: should not a people seek unto their God? for the living [d]to the dead?

20 [e]To the law and to the testimony: if they speak not according to this word, *it is* because [f]*there is* †no light in them.

21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and [g]curse their king and their God, and look upward.

22 And [h]they shall look unto the earth; and behold trouble and darkness, [i]dimness of anguish; and *they shall be* driven to darkness.

CHAP. IX.

What joy shall be in the midst of afflictions by Christ.

NEVERTHELESS [a]the dimness *shall* not *be* such as *was* in her vexation, when at the [b]first he lightly afflicted the land of Zebulun, and the land of Naphtali, and [c]afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee ||of the nations.

2 [d]The people that walked in darkness have see a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multipled the nation, *and* ||not increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice [e]when they divide the spoil.

4 ||For thou hast broken the yoke of his burden, and the [f]staff of his shoulder, the rod of his oppressor, as in the day of [g]Midian.

5 ||For every battle of the warrior *is* with confused noise, and garments rolled in blood; [h]||but *this* shall be with burning *and* †fuel of fire.

6 [i]For unto us a child is born, unto us a [k]son is given: and [l]the government shall be upon his

Before CHRIST about 742.

[p] ch. 5. 26.

[q] ch. 2. 19. Jer. 16. 16. ||Or, *commendable trees.*

[r] 2 Kings 16. 7, 8. 2 Chron. 28. 20, 21. See Ezek. 5. 1.

†Heb. *in the midst of the land.*

[s] ch. 5. 6.

Before CHRIST about 742.

[m] ch. 7. 7. [n] ch. 7. 14. Acts 5. 38, 39. Rom. 8. 13. †Heb. *in strength of hand.*

[o] ch. 7. 2. [p] 1 Pet. 3. 14, 15.

[q] Num. 20. 12. [r] Ps. 76. 7. Luke 12. 5.

[s] Ezek. 11. 16. [t] ch. 28. 16. Luke 2. 34. Rom. 9. 33. 1 Pet. 2. 8.

[u] Matt. 21. 44. Luke 20. 18. Rom. 9. 32. & 11. 25.

[x] ch. 54. 8. [y] Hab. 2. 3. Luke 2. 25, 38. [z] Heb. 2. 13. [a] Ps. 71. 7. Zech. 3. 8.

about 741.

[b] 1 Sam. 28. 8. ch. 19. 3.

[c] ch. 29. 4.

[d] Ps. 106. 28. [e] Luke 16. 29. [f] Mic. 3. 6. †Heb. *no morning.* [g] Rev. 16. 11.

[a] ch. 30. 8. Hab. 2. 2. †Heb. *in making speed to the spoil he hasteneth the prey*, or, *make speed, &c.* [b] 2 Kings 16. 10. †Heb. *approached unto.* [c] See ch. 7. 16. ||Or, he that is *before the king of Assyria shall take away the riches, &c.*

about 741. [d] 2 Kings 15. 29. & 16. 9. ch. 17. 3. [e] Neh. 3. 15. John 9. 7. [f] ch. 7. 1, 2, 6.

[g] ch. 10. 12.

[h] ch. 30. 28. †Heb. *the fulness of the breadth of thy land shall be the stretchings out of his wings.* [i] ch. 7. 14. [k] Joel 3. 9, 11. ||Or, *yet.* [l] Job 5. 12.

about 740.

[a] ch. 8. 22. [b] 2 Kings 15. 29. 2 Chron. 16. 4. [c] Lev. 26. 24. 2 Kings 17. 5, 6. 1 Chron. 5. 26. ||Or, *populous.* [d] Matt. 4. 16. Eph. 5. 8, 14. ||Or, *to him.* [e] Judg. 5. 30. ||Or, *When thou brakest.* [f] ch. 10. 5 & 14. 5. [g] Judg. 7. 22. Ps. 83. 9. ch. 10. 26. ||Or, *when the whole battle of the warrior was, &c.* [h] ch. 66. 15, 16. ||Or, *and it was, &c.* †Heb. *meat.* [i] ch. 7. 14. Luke 2. 11. [k] John 3. 16. [l] Matt. 28. 18. 1 Cor. 15. 25.

shoulder: and his name shall be called [m]Wonderful, Counsellor, [n]The Mighty God, The Everlasting Father, [o]The Prince of Peace.

7 Of the increase of *his* government and peace [p]*there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The [q]zeal of the LORD of hosts will perform this.

8 ¶ The Lord sent a word into Jacob, and it hath lighted upon Israel.

9 And all the people shall know, *even* Ephraim and the inhabitants of Samaria, that say in the pride and stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change *them into* cedars.

11 Therefore the LORD shall set up the adversaries of Rezin against him, and †join his enemies together;

12 The Syrians before, and the Philistines behind; and they shall devour Israel †with open mouth. [r]For all this his anger is not turned away, but his hand *is* stretched out still.

13 ¶ For [s]the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.

14 Therefore the LORD will cut off from Israel head and tail, branch and rush, [t]in one day.

15 The ancient and honourable, he *is* the head; and the prophet that teacheth lies, he *is* the tail.

16 For [u]‖the leaders of this people cause *them* to err; and ‖*they that are* led of them *are* †destroyed.

17 Therefore the LORD [x]shall have no joy in their young men, neither shall have mercy on their fatherless and widows: [y]for every one *is* an hypocrite and an evil-doer, and every mouth speaketh ‖folly. [z]For all this his anger is not turned away, but his hand *is* stretched out still.

18 ¶ For wickedness [a]burneth as the fire; it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke.

19 Through the wrath of the LORD of hosts is [b]the land darkened, and the people shall be as the †fuel of the fire: [c]no man shall spare his brother.

20 And he shall †snatch on the right hand, and be hungry: and he shall eat on the left hand, [d]and they shall not be satisfied: [e]they shall eat every man the flesh of his own arm:

21 Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah. [f]For all this his anger is not turned away, but his hand *is* stretched out still.

CHAP. X.

1 *The woe of tyrants.* 24 *Israel is comforted with a promise of deliverance from Assyria.*

WOE unto them that [a]decree unrighteous decrees, and ‖that write grievousness *which* they have prescribed;

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless!

Before CHRIST about 740.

[m] Judg. 13. 18. [n] Tit. 2. 13. [o] Eph. 2. 14. [p] Dan. 2. 44. Luke 1. 32, 33. [q] 2 Kings 19. 31. ch. 37. 32.

about 738.

† Heb. *mingle.*

† Heb. *with whole mouth.* [r] ch. 5. 25. & 10. 4. [s] Jer. 4. 8. Jer. 5. 3. Hos. 7. 10. [t] ch. 10. 17. Rev. 18. 8. [u] ch. 3. 12. ‖ Or, *they that call them blessed.* ‖ Or, *they that are called blessed of them.* † Heb. *swallowed up.* [x] Ps. 147. 10, 11. [y] Mic. 7. 2. ‖ Or, *villany.* [z] ver. 12. 21. ch. 5. 25. & 10. 4. [a] ch. 10. 17. Mal. 4. 1. [b] ch. 8. 22. † Heb. *meat.* [c] Mic. 7. 2, 6. † Heb. *cut.* [d] Lev. 26. 26. [e] ch. 49. 26. Jer. 19. 9. [f] ver. 12, 17. ch. 5. 25. & 10. 4.

Before CHRIST about 738.

[b] Job 31. 14. [c] Hos. 9. 7. Luke 19. 44. [d] ch. 5. 25. & 9. 12, 17, 21. ‖ Or, *Woe to the Assyrian.* † Heb. *Asshur.* [e] Jer. 51. 20. ‖ Or, *though.* [f] ch. 19. 17. [g] Jer. 34. 22. † Heb. *to lay them a treading.* [h] Gen. 50. 20. Mic. 4. 12. [i] 2 Kings 18. 24, 33, &c & 19. 10, &c. [k] Amos 6. 2. [l] 2 Chron. 35. 20. [m] 2 Kings 16. 9. [n] 2 Kings 19. 31. [o] Jer. 50. 18. † Heb. *visit upon.* † Heb. *of the greatness of the heart.* [p] Isa. 37. 24. Ezek. 28. 4, &c. Dan. 4. 30. ‖ Or, *like many people.* [q] Job 31. 25. [r] Jer. 51. 20. ‖ Or, *as if a rod should shake them that lift it up.* ‖ Or, that which is *not wood.* [s] ch. 5. 17. [t] ch. 9. 18. & 27. 4. [u] 2 Kings 19. 23. † Heb. *from the soul, and even to the flesh.* † Heb. *number.* [z] See 2 Kings 16. 7. 2 Chron. 28. 20.

3 And [b]what will ye do in [c]the day of visitation, and in the desolation *which* shall come from far? to whom will ye flee for help? and where will ye leave your glory?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. [d]For all this his anger is not turned away, but his hand *is* stretched out still.

5 ¶ ‖O †Assyrian, [e]the rod of mine anger, ‖and the staff in their hand is mine indignation.

6 I will send him against [f]an hypocritical nation, and against the people of my wrath will I [g]give him a charge, to take the spoil, and to take the prey, and †to tread them down like the mire of the streets.

7 [h]Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.

8 [i]For he saith, *Are* not my princes altogether kings?

9 *Is* not [k]Calno [l]as Carchemish? *is* not Hamath as Arpad? *is* not Samaria [m]as Damascus?

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, *that* when the Lord hath performed his whole work [n]upon mount Zion and on Jerusalem, [o]I will †punish the fruit †of the stout heart of the king of Assyria, and the glory of his high looks.

13 [p]For he saith, by the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants ‖like a valiant *man:*

14 And [q]my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall [r]the axe boast itself against him that heweth therewith? *or* shall the saw magnify itself against him that shaketh it? ‖as if the rod should shake *itself* against them that lift it up, *or* as if the staff should lift up ‖*itself, as if it were* no wood.

16 Therefore shall the Lord, the Lord of hosts, send among his [s]fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a fire, and his Holy One for a flame: [t]and it shall burn and devour his thorns and his briers in one day;

18 And shall consume the glory of his forest, and of [u]his fruitful field, †both soul and body: and they shall be as when a standard-bearer fainteth.

19 And the rest of the trees of his forest shall be †few, that a child may write them.

20 ¶ And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, [x]shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.

21 [y]The remnant shall return, *even* the remnant of Jacob, unto the mighty God.

22 [z]For though thy people Israel be as the sand of the sea, [a]*yet* a remnant †of them shall return: [b]the consumption decreed shall overflow ‖with righteousness.

23 [c]For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.

24 ¶ Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, [d]be not afraid of the Assyrian: he shall smite thee with a rod, ‖and shall lift up his staff against thee, after the manner of [e]Egypt.

25 [f]For yet a very little while, [g]and the indignation shall cease, and mine anger in their destruction.

26 And the LORD of hosts shall stir up [h]a scourge for him according to the slaughter of [i]Midian at the rock of Oreb: and [k]*as* his rod *was* upon the sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day, *that* [l]his burden †shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of [m]the anointing.

28 He is come to Aiath, he is passed to Migron, at Michmash he hath laid up his carriages:

29 They are gone over the [n]passage: they have taken up their lodging at Geba; Ramah is afraid; [o]Gibeah of Saul is fled.

30 †Lift up thy voice, O daughter [p]of Gallim: cause it to be heard unto [q]Laish, [r]O poor Anathoth.

31 [s]Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain [t]at Nob that day: he shall [u]shake his hand *against* the mount of [x]the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the LORD of hosts shall lop the bough with terror: and [y]the high ones of stature *shall be* hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall ‖by a mighty one.

CHAP. XI.

The peaceable kingdom of the Branch out of the root of Jesse.

AND [a]there shall come forth a rod out of the stem of [b]Jesse, and [c]a branch shall grow out of his roots:

2 [d]And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of quick †understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But [e]with righteousness shall he judge the poor, and ‖reprove with equity for the meek of the earth: and he shall [f]smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And [g]righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 [h]The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the ‖cockatrice's den.

9 [i]They shall not hurt nor destroy in all my holy mountain: for [k]the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

10 ¶ [l]And in that day [m]there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the [n]Gentiles seek: and [o]his rest shall be †glorious.

11 And it shall come to pass [p]in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, [q]from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together [r]the dispersed of Judah from the four †corners of the earth.

13 [s]The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil †them of the east together: [t]†they shall lay their hand upon Edom and Moab; †and the children of Ammon [u]shall obey them.

15 And the LORD [x]shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, [y]and make *men* go over †dry-shod.

16 [z]And there shall be an highway for the remnant of his people, which shall be left, from Assyria; [a]like as it was to Israel in the day that he came up out of the land of Egypt.

CHAP. XII.

A joyful thanksgiving of the faithful for the mercies of God.

AND [a]in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God *is* my salvation; I will trust, and not be afraid: for the LORD [b]JEHOVAH *is* my [c]strength and *my* song; he also is become my salvation.

3 Therefore with joy shall ye draw [d]water out of the wells of salvation.

4 And in that day shall ye say, [e]Praise the LORD, ‖call upon his name, [f]declare his doings among the people, make mention that his [g]name is exalted.

5 [h]Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth.

6 [i]Cry out and shout, thou †inhabitant of Zion; for great *is* [k]the Holy One of Israel in the midst of thee.

CHAP. XIII.

1 *God mustereth the armies of his wrath.* 19 *The desolation of Babylon.*

THE [a]burden of Babylon, which Isaiah the son of Amoz did see.

2 [b]Lift ye up a banner [c]upon the high mountain, exalt the voice unto them, [d]shake the hand, that they may go into the gates of the nobles.

Before CHRIST about 713.

y ch. 7. 3.
z Rom. 9. 27.
a ch. 6. 13.
† Heb. *in*, or, *among*.
b ch. 28. 22.
‖ Or, *in*.
c ch. 28. 22. Dan. 9. 27. Rom. 9. 28.
d ch. 37. 6.
‖ Or, *but he shall lift up his staff for thee*.
e Ex. 14.
f ch. 54. 7.
g Dan. 11. 36.
h 2 Kings 19. 35.
i Judg. 7. 25. ch. 9. 4.
k Ex. 14. 26, 27.
l ch. 14. 25.
† Heb. *shall remove*.
m Ps. 105. 15. Dan. 9. 24. 1 John 2. 20.
n 1 Sam. 13. 23.
o 1 Sam. 11. 4.
† Heb. *Cry shrill with thy voice*.
p 1 Sam. 25. 44.
q Judg. 18. 7.
r Josh. 21. 18.
s Josh. 15. 31.
t 1 Sam. 21. 1. & 22. 19. Neh. 11. 32.
u ch. 13. 2.
x ch. 37. 22.
y See Amos 2. 9.
‖ Or, *mightily*.

a ch. 53. 2. Zech. 6. 12. Rev. 5. 5.
b Acts 13. 23.
ver. 10.
c ch. 4. 2. Jer. 23. 5.
d ch. 61. 1. Matt. 3. 16. John 1. 32, 33. & 3. 34.
† Heb. *scent*, or, *smell*.
e Ps. 72. 2, 4. Rev. 19. 11.
‖ Or, *argue*.
f Job 4. 9. Mal. 4. 6. 2 Thess. 2. 8. Rev. 1. 16. & 2. 16. & 19. 15.
g See Eph. 6. 14.
h ch. 65. 25. Ezek. 34. 25. Hos. 2. 18.

Before CHRIST about 713.

‖ Or, *adder's*.
i Job 5. 23. ch. 2. 4. & 35. 9.
k Hab. 2. 14.
l ch. 2. 11.
m ver. 1. Rom. 15. 12.
n Rom. 15. 10.
o Heb. 4. 1, &c.
† Heb. *glory*.
p ch. 2. 11.
q Zech. 10. 10.
r John 7. 35. Jam. 1. 1.
† Heb. *wings*.
s Jer. 3. 18. Ezek. 37. 16, 17, 22. Hos. 1. 11.
† Heb. *the children of the east*.
t Dan. 11. 41.
† Heb. *Edom and Moab* shall be *the laying on of their hand*.
† Heb. *the children of Ammon, their obedience*.
u ch. 60. 14.
z Zech. 10. 11.
y Rev. 16. 12.
† Heb. *in shoes*.
a ch. 19. 23.
a Ex. 14. 29. ch. 51. 10. & 63. 12, 13.

a ch. 2. 11.

b Ps. 83. 18.
c Ex. 15. 2. Ps. 118. 14.
d John 4. 10, 14. & 7. 37, 38.
e 1 Chron. 16. 8. Ps. 105. 1.
‖ Or, *proclaim his name*.
f Ps. 145. 4, 5, 6.
g Ps. 34. 3.
h Ex. 15. 1, 21. Ps. 68. 32. & 98. 1.
i ch. 54. 1. Zeph. 3. 14.
† Heb. *inhabitress*.
k Ps. 71. 22. & 89. 18. ch. 41. 14, 16.

a ch. 21. 1. & 47. 1. Jer. 50, & 51.
b ch. 5. 26. & 18. 3. Jer. 50. 2.
c Jer. 51. 25.
d ch. 10. 32.

3 I have commanded my sanctified ones, I have also called [e]my mighty ones for mine anger, *even* them that [f]rejoice in my highness.

4 The noise of a multitude in the mountains, †like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

5 They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land.

6 ¶ Howl ye; [g]for the day of the LORD *is* at hand; [h]it shall come as a destruction from the Almighty.

7 Therefore shall all hands ||be faint, and every man's heart shall melt;

8 And they shall be afraid; [i]pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall †be amazed †one at another; their faces *shall be as* †flames.

9 Behold, [k]the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy [l]the sinners thereof out of it.

10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be [m]darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for *their* evil, and the wicked for their iniquity; [n]and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 [o]Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in [p]the day of his fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man taketh up: [q]they shall every man turn to his own people, and flee every one into his own land.

15 Every one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword.

16 Their children also shall be [r]dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

17 [s]Behold, I will stir up the Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it.

18 *Their* bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

19 ¶ [t]And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be †as when God overthrew [u]Sodom and Gomorrah.

20 [x]It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

21 [y]But †wild beasts of the desert shall lie there; and their houses shall be full of †doleful creatures; and ||†owls shall dwell there, and satyrs shall dance there.

22 And †the wild beasts of the islands shall cry in their ||desolate houses, and dragons in *their* pleasant palaces: [z]and her time *is* near to come, and her days shall not be prolonged.

Before CHRIST about 712.

[e] Joel 3.11.
[f] Ps.149.2, 5, 6.
† Heb. *the likeness of.*
[g] Zeph.1.7. Rev. 6. 17.
[h] Job 31.23. Joel 1. 15.
‖ Or, *fall down.*
[i] Ps. 48. 6. ch. 21. 3.
† Heb. *wonder.*
† Heb. *every man at his neighbour.*
† Heb. *faces of the flames.*
[k] Mal. 4. 1.
[l] Ps. 104. 35. Prov. 2.22.
[m] ch. 24. 21, 23. Ezek.32.7. Joel 2. 31. & 3. 15. Matt. 24. 29. Mark 13. 24. Luke 21. 25.
[n] ch. 2. 17.
[o] Hag. 2.6.
[p] Ps.110.5. Lam. 1.12.
[q] Jer.50.16. & 51. 9.
[r] Ps. 137.9. Nah. 3.10. Zech.14. 2.
[s] ch. 21. 2. Jer. 51. 11, 28. Dan. 5. 28, 31.
[t] ch. 14. 4, 22.
† Heb. *as the overthrowing.*
[u] Gen. 19. 24, 25. Deut. 29. 23. Jer. 49. 18. & 50. 40.
[x] Jer. 50.3, 39. & 51. 29, 62.
[y] chap. 34. 11–15. Rev. 18. 2.
† Heb. *Ziim.*
† Heb. *Ochim.*
‖ Or, *ostriches.*
† Heb. *daughters of the owl.*
† Heb. *lim.*

Before CHRIST about 712.

‖ Or, *palaces.*
[z] Jer.51.33.

CHAP. XIV.

1 *God's merciful restoration of Israel.* 29 *Palestina threatened.*

FOR the LORD [a]will have mercy on Jacob, and [b]will yet choose Israel, and set them in their own land: [c]and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, [d]and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, †whose captives they were; [e]and they shall rule over their oppressors.

3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 ¶ That thou [f]shalt take up this ||proverb against the king of Babylon, and say, How hath the oppressor ceased, the ||[g]golden city ceased!

5 The LORD hath broken [h]the staff of the wicked, *and* the sceptre of the rulers.

6 He who smote the people in wrath with †a continual stroke, he that ruled the nations in anger, is persecuted, *and* none hindereth.

7 The whole earth is at rest, *and* is quiet: they break forth into singing.

8 [i]Yea, the fir-trees rejoice at thee, *and* the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us.

9 [k]||Hell from beneath is moved for thee to meet *thee* at thy coming: it stirreth up the dead for thee, *even* all the †||chief ones of the earth: it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us?

11 Thy pomp is brought down to the grave, *and* the noise of thy viols: the worm is spread under thee, and the worms cover thee.

12 [l]How art thou fallen from heaven, ||O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, [m]I will ascend into heaven, [n]I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, [o]in the sides of the north:

14 I will ascend above the heights of the clouds: [p]I will be like the Most High.

15 Yet thou [q]shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, *Is* this the man that made the earth to tremble, that did shake kingdoms:

17 *That* made the world as a wilderness, and destroyed the cities thereof: *that* ||opened not the house of his prisoners?

18 All the kings of the nations, *even* all of them, lie in glory, every one in his own house.

[a] Ps. 102. 13.
[b] Zech. 1. 17. & 2. 12.
[c] chap. 60. 4, 5, 10. Eph. 2. 12, 13, &c.
[d] ch. 49.22. & 60. 9. & 66. 20.
† Heb. *that had taken them captives.*
[e] ch.60. 14.
[f] ch.13.19. Hab. 2. 6.
‖ Or, *taunting speech.*
‖ Or, *exactress of gold.*
[g] Rev. 18. 16.
[h] Ps.125.3.
† Heb. *a stroke without removing.*
[i] ch. 55. 12. Ezek. 31. 16.
[k] Ezek. 32. 21.
‖ Or, *The grave.*
† Heb. *leaders.*
‖ Or, *great goats.*
[l] ch. 34. 4.
‖ Or, *O day-star.*
[m] Matt.11. 23.
[n] Dan.8.10.
[o] Ps. 48. 2.
[p] ch. 47. 8. 2 Thess. 2. 4.
[q] Matt. 11. 23.

19 But thou art cast out of thy grave like an abominable branch, *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: [r]the seed of evil-doers shall never be renowned.

21 Prepare slaughter for his children [s]for the iniquity of their fathers; that they do not rise nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon [t]the name, and [u]remnant, [x]and son, and nephew, saith the LORD.

23 [y]I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

24 †The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand:

25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall [z]his yoke depart from off them, and his burden depart from off their shoulders.

26 This *is* the purpose that is purposed upon the whole earth: and this *is* the hand that is stretched out upon all the nations.

27 For the LORD of hosts hath [a]purposed, and who shall disannul *it?* and his hand *is* stretched out, and who shall turn it back?

28 In the year that [b]king Ahaz died was this burden.

29 ¶ Rejoice not thou, whole Palestina, [c]because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a ||cockatrice, [d]and his fruit *shall be* a fiery flying serpent.

30 And the first-born of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate; cry, O city; thou, whole Palestina, *art* dissolved: for there shall come from the north a smoke, and ||none *shall be* alone in his ||appointed times.

32 What shall *one* then answer the messengers of the nation? That [e]the LORD hath founded Zion, and [f]the poor of his people shall ||trust in it.

CHAP. XV.

The lamentable state of Moab.

THE [a]burden of Moab. Because in the night [b]Ar of Moab is laid waste, *and* ||brought to silence; because in the night Kir of Moab is laid waste, *and* brought to silence;

2 [c]He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: [d]on all their heads *shall be* baldness, *and* every beard cut off.

3 In their streets they shall gird themselves with sackcloth: [e]on the tops of their houses, and in their streets, every one shall howl, †weeping abundantly.

4 And Heshbon shall cry, [f]and Elealeh; their voice shall be heard *even* unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

5 [g]My heart shall cry out for Moab; ||his fugitives *shall flee* unto Zoar, an [h]heifer of three years old: for [i]by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of †destruction.

6 For the waters [k]of Nimrim shall be †desolate: for the hay is withered away, the grass faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the ||brook of the willows.

8 For the cry is gone round about the borders of Moab, the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon shall be full of blood: for I will bring †more upon Dimon, [l]lions upon him that escapeth of Moab, and upon the remnant of the land.

CHAP. XVI.

Moab is threatened for her pride.

SEND [a]ye the lamb to the ruler of the land [b]from ||†Sela to the wilderness, unto the mount of the daughter of Zion.

2 For it shall be, *that,* as a wandering bird ||cast out of the nest, *so* the daughters of Moab shall be at the fords of [c]Arnon.

3 †Take counsel, execute judgment; make thy shadow as the night in the midst of the noon-day; hide the outcasts; bewray not him that wandereth.

4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler, for the †extortioner is at an end, the spoiler ceaseth, †the oppressors are consumed out of the land.

5 And in mercy [d]shall the throne be ||established, and he shall sit upon it in truth in the tabernacle of David, [e]judging, and seeking judgment, and hasting righteousness.

6 ¶ We have heard of the [f]pride of Moab; *he is* very proud: *even* of his haughtiness, and his pride, and his wrath: [g]*but* his lies *shall* not *be* so.

7 Therefore shall Moab [h]howl for Moab, every one shall howl: for the foundations [i]of Kir-hareseth shall ye ||mourn; surely *they are* stricken.

8 For [k]the fields of Heshbon languish, *and* [l]the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come *even* unto Jazer, they wandered *through* the wilderness: her branches are ||stretched out, they are gone over the sea.

9 ¶ Therefore [m]I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, [n]O Heshbon, and Elealeh: for ||the shouting for thy summer-fruits and for thy harvest is fallen.

10 And [o]gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in *their* presses; I have made *their vintage*-shouting to cease.

11 Wherefore [p]my bowels shall sound like an harp for Moab, and mine inward parts for Kir-haresh.

Before CHRIST about 712.

[r] Job 18. 19. Ps. 21. 10. & 37. 28. & 109. 13.
[s] Ex. 20. 5. Matt. 23. 35.
[t] Prov. 10. 7. Jer. 51. 62.
[u] 1 Kings 14. 10.
[x] Job 18. 19.
[y] ch. 34. 11. Zeph. 2. 14.
† Heb. *additions.*
[z] ch. 10. 27.
[a] 2 Chron. 20. 6. Job 9. 12. & 23. 13. Ps. 33. 11. Prov. 19. 21. & 21. 30. ch. 43. 13. Dan. 4. 31, 35.
[b] 2 Kings 16. 20.
[c] 2 Chron. 26. 6.
‖ Or, *adder.*
[d] 2 Kings 18. 8.
‖ Or, he shall *not* be *alone.*
‖ Or, *assemblies.*
[e] Ps. 87. 1, 5. & 102. 16.
[f] Zeph. 3. 12. Zech. 11. 11.
‖ Or, *betake themselves unto it.*

about 726.

[a] Jer. 48. 1, &c. Ezek. 25. 8–11. Amos 2. 1.
[b] Num. 21. 28.
‖ Or, *cut off.*
[c] ch. 16. 12.
[d] See Lev. 21. 5. ch. 3. 24. & 22. 12. Jer. 47. 5. & 48. 1, 37, 38. Ezek. 7. 18.
[e] Jer. 48. 38.
† Heb. *descending into weeping,* or, *coming down with weeping.*
[f] ch. 16. 9.

Before CHRIST about 726.

[g] ch. 16. 11. Jer. 48. 31.
‖ Or, *to the borders thereof, even as a heifer.*
[h] ch. 16. 14. Jer. 48. 34.
[i] Jer. 48. 5.
† Heb. *breaking.*
[k] Num. 32. 36.
† Heb. *desolations.*
‖ Or, *valley of the Arabians.*
[l] 2 Kings 17. 25.

[a] 2 Kings 3. 4.
[b] 2 Kings 14. 7.
‖ Or, *Petra.*
† Heb. *a rock.*
‖ Or, *a nest forsaken.*
[c] Num. 21. 13.
† Heb. *Bring.*
† Heb. *wringer.*
† Heb. *the treaders down.*
[d] Dan. 7. 14, 27. Mic. 4. 7. Luke 1. 33.
‖ Or, *prepared.*
[e] Ps. 72. 2. & 96. 13. & 98. 9.
[f] Jer. 48. 29. Zeph. 2. 10.
[g] ch. 28. 15.
[h] Jer. 48. 20.
[i] 2 Kings 3. 25.
‖ Or, *mutter.*
[k] ch. 24. 7.
[l] ver. 9.
‖ Or, *plucked up.*
[m] Jer. 48. 32.
[n] ch. 15. 4.
‖ Or, *the alarm is fallen upon, &c.*
[o] ch. 24. 8. Jer. 48. 33.
[p] ch. 15. 5. & 63. 15. Jer. 48. 36.

12 ¶ And it shall come to pass, when it is seen that Moab is weary on [q]the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

13 This *is* the word that the LORD hath spoken concerning Moab since that time.

14 But now the LORD hath spoken, saying, Within three years, [r]as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant *shall be* very small *and* ||feeble.

CHAP. XVII.

1 Syria and Israel are threatened. 12 The woe of Israel's enemies.

THE [a]burden of Damascus. Behold, Damascus is taken away from *being* a city, and it shall be a ruinous heap.

2 The cities of Aroer *are* forsaken: they shall be for flocks, which shall lie down, and [b]none shall make *them* afraid.

3 [c]The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.

4 And in that day it shall come to pass, *that* the glory of Jacob shall be made thin, and [d]the fatness of his flesh shall wax lean.

5 [e]And it shall be as when the harvest-man gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

6 ¶ [f]Yet gleaning-grapes shall be left in it, as the shaking of an olive-tree, two *or* three berries in the top of the uppermost bough, four *or* five in the outmost fruitful branches thereof, saith the LORD God of Israel.

7 At that day shall a man [g]look to his Maker, and his eyes shall have respect to the Holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall respect *that* which his fingers have made, either the groves, or the ||images.

9 ¶ In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

10 Because thou hast forgotten [h]the God of thy salvation, and hast not been mindful of the Rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: *but* the harvest *shall be* ||a heap in the day of grief and of desperate sorrow.

12 ¶ Woe to the ||multitude of many people, *which* make a noise [i]like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of ||mighty waters!

13 The nations shall rush like the rushing of many waters: but *God* shall [k]rebuke them, and they shall flee far off, and [l]shall be chased as the chaff of the mountains before the wind, and like ||a rolling thing before the whirlwind.

Before CHRIST about 726.

[q] ch. 15. 2.

[r] ch. 21. 16.

|| Or, *not many.*

about 741.

[a] Jer. 49. 23. Amos 1. 3. Zech. 9. 1. fulfilled. 740.

2 Kings 16. 9.

[b] Jer. 7. 33.

[c] ch. 7. 16. & 8. 4.

[d] ch. 10. 16.

[e] Jer. 51. 33.

about 741.

[f] ch. 24. 13.

[g] Mic. 7. 7.

|| Or, *sun-images.*

[h] Ps. 68. 19.

|| Or, *removed in the day of inheritance and* there shall be *deadly sorrow.*

[i] Jer. 6. 23.

|| Or, *many.*

[k] Ps 9. 5.

[l] Ps. 83. 13. Hos. 13. 3.

|| Or, *thistle down.*

Before CHRIST about 714.

[a] ch. 20. 4, 5. Ezek. 30. 4, 5, 9. Zeph. 2. 12. & 3. 10.

[b] ver. 7.

|| Or, *outspread and polished.*

|| Or, *a nation that meteth out, and treadeth down.*

† Heb. *a nation of line, and treading under foot.*

|| Or, *whose land the rivers despise.*

[c] ch. 5. 26.

|| Or, *regard my set dwelling.*

|| Or, *after rain.*

[d] See Ps. 68. 31. & 72. 10. ch. 16. 1. Zeph. 3. 10. Mal. 1. 11.

|| Or, *outspread and polished.* See ver. 2.

[a] Jer. 46. 13. Ezek. 29, & 30.

[b] Ps. 18. 10, & 104. 3.

[c] Ex. 12. 12. Jer. 43. 12.

† Heb. *mingle.*

[d] Judg. 7. 22. 1 Sam. 14. 16, 20. 2 Chron. 20. 23.

† Heb. *shall be emptied.*

† Heb. *swallow up.*

[e] ch. 8. 19. & 47. 12.

|| Or, *shut up.*

[f] ch. 20. 4. Jer. 46. 26. Ezek. 29. 19.

[g] Jer. 51. 36. Ezek. 30. 12.

[h] 2 Kings 19. 24.

† Heb. *and shall not be.*

14 And behold at evening-tide trouble; *and* before the morning he *is* not. This *is* the portion of them that spoil us, and the lot of them that rob us.

CHAP. XVIII.

God, in care of his people, will destroy the Ethiopians.

WOE [a]to the land shadowing with wings, which *is* beyond the rivers of Ethiopia.

2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying*, Go, ye swift messengers, to [b]a nation ||scattered and peeled, to a people terrible from their beginning hitherto; ||†a nation meted out and trodden down, ||whose land the rivers have spoiled!

3 All ye inhabitants of the world, and dwellers on the earth, see ye, [c]when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

4 For so the LORD said unto me, I will take my rest, and I will ||consider in my dwelling-place like a clear heat ||upon herbs, *and* like a cloud of dew in the heat of harvest.

5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away *and* cut down the branches.

6 They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7 ¶ In that time [d]shall the present be brought unto the LORD of hosts of a people ||scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

CHAP. XIX.

1 The confusion of Egypt. 11 The foolishness of their princes.

THE [a]burden of Egypt. Behold, the LORD [b]rideth upon a swift cloud, and shall come into Egypt: and [c]the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

2 And I will †[d]set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, *and* kingdom against kingdom.

3 And the spirit of Egypt †shall fail in the midst thereof: and I will †destroy the counsel thereof: and they shall [e]seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

4 And the Egyptians will I ||give over [f]into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.

5 [g]And the waters shall fail from the sea, and the river shall be wasted and dried up.

6 And they shall turn the rivers far away; *and* the brooks [h]of defence shall be emptied and dried up: the reeds and flags shall wither.

7 The paper-reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, †and be no *more*.

8 The fishers also shall mourn, and all they that

cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover they that work in [i]fine flax, and they that weave ||net-works, shall be confounded.

10 And they shall be broken in the †purposes thereof, all that make sluices, *and* ponds †for fish.

11 ¶Surely the princes of [k]Zoan *are* fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I *am* the son of the wise, the son of ancient kings?

12 [l]Where *are* they? where *are* thy wise *men?* and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

13 The princes of Zoan are become fools, [m]the princes of Noph are deceived; they have also seduced Egypt, *even* ||†*they that are* the stay of the tribes thereof.

14 The LORD hath mingled †[n]a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken *man* staggereth in his vomit.

15 Neither shall there be *any* work for Egypt, which [o]the head or tail, branch or rush, may do.

16 In that day shall Egypt [p]be like unto women: and it shall be afraid and fear, because of the shaking of the hand of the LORD of hosts, [q]which he shaketh over it.

17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

18 ¶In that day shall five cities in the land of Egypt [r]speak †the language of Canaan, and swear to the LORD of hosts; one shall be called, The city ||of destruction.

19 In that day [s]shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And [t]it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and [u]shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform *it*.

22 And the LORD shall smite Egypt: he shall smite and heal *it:* and they shall return *even* to the LORD, and he shall be entreated of them, and shall heal them.

23 ¶ In that day [x]shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land:

25 Whom the LORD of hosts shall bless, saying, Blessed *be* Egypt my people, and Assyria, [y]the work of my hands, and Israel mine inheritance.

Before CHRIST about 714.

[i] 1 Kings 10. 28. Prov. 7. 16. ‖Or, *white works.* †Heb. *foundations.* †Heb. *of living things.* [k] Num. 13. 22. [l] 1 Cor. 1. 20. [m] Jer. 2. 16. ‖Or, *governors.* †Heb. *corners.* †Heb. *a spirit of perverseness.* [n] 1 Kings 22. 22. ch. 29. 10. [o] ch. 9. 14. [p] Jer. 51. 30. Nah. 3. 13. [q] ch. 11. 15. †Heb. *hard.* [r] Zeph. 3. 9. †Heb. *the lip.* ‖Or, *of Heres*, or, *of the sun.* [s] Gen. 28. 18. Ex. 24. 4. Josh. 22. 10, 26, 27. [t] See Josh. 4. 20. & 22. 27. [u] Mal. 1. 11. [x] ch. 11. 16. [y] Ps. 100. 3. ch. 29. 23. Hos. 2. 23. Eph. 2. 10.

Before CHRIST about 714.

[a] 2 Kings 18. 17. † Heb. *by the hand of Isaiah.* [b] Zech. 13. 4. [c] 1 Sam. 19. 24. Mic. 1. 8, 11. [d] ch. 8. 18. † Heb. *the captivity of Egypt.* [e] 2 Sam. 10. 4. ch. 3. 17. Jer. 13. 22, 26. Mic. 1. 11. † Heb. *nakedness.* [f] 2 Kings 18. 21. ch. 30. 3, 5, 7. & 36. 6. ‖Or, *country*, Jer. 47. 4. [g] Zech. 9. 14. † Heb. *hard.* [h] ch. 33. 1. [i] ch. 13. 17. Jer. 49. 34. [d] ch. 15. 5. & 16. 11. [e] ch. 13. 8. ‖Or, *my mind wandered.* [f] Deut. 28. 67. † Heb. *put.* [g] Dan. 5. 5. [h] ver. 9. ‖Or, *cried as a lion.* [i] Hab. 2. 1. ‖Or, *every night.* [k] Jer. 51. 8. Rev. 14. 8. & 18. 2. [l] ch. 46. 1. Jer. 50. 2. & 51. 44. [m] Jer. 51. 33. † Heb. *son.* [n] 1 Chron. 1. 30. Jer. 49. 7, 8. Ezek. 35. 2. Obad. 1. [o] Jer. 49. 28.

CHAP. XX.

A type prefiguring the shameful captivity of Egypt and Ethiopia.

IN the year that [a]Tartan came unto Ashdod (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

2 At the same time spake the LORD †by Isaiah the son of Amoz, saying, Go, and loose the [b]sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, [c]walking naked and barefoot.

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years [d]*for* a sign and wonder upon Egypt and upon Ethiopia;

4 So shall the king of Assyria lead away †the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, [e]even with *their* buttocks uncovered, to the †shame of Egypt.

5 [f]And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this ||isle shall say, in that day, Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

CHAP. XXI.

The prophet bewaileth the captivity of God's people.

THE burden of the desert of the sea. As [a]whirlwinds in the south pass through; *so* it cometh from the desert, from a terrible land.

2 A †grievous vision is declared unto me; [b]The treacherous dealer dealeth treacherously, and the spoiler spoileth. [c]Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.

3 Therefore [d]are my loins filled with pain: [e]pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it;* I was dismayed at the seeing *of it.*

4 ||My heart panted, fearfulness affrighted me: [f]the night of my pleasure hath he †turned into fear unto me.

5 [g]Prepare the table, watch in the watch-tower, eat, drink: arise, ye princes, *and* anoint the shield.

6 For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth.

7 [h]And he saw a chariot *with* a couple of horsemen, a chariot of asses, *and* a chariot of camels; and he hearkened diligently with much heed:

8 And ||he cried, A lion: My lord, I stand continually upon the [i]watch-tower in the day time, and I am set in my ward ||whole nights.

9 And behold, here cometh a chariot of men *with* a couple of horsemen. And he answered and said, [k]Babylon is fallen, is fallen; and [l]all the graven images of her gods he hath broken unto the ground.

10 [m]O my threshing, and the †corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

11 ¶[n]The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?

12 The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come.

13 ¶[o]The burden upon Arabia. In the forest in

Arabia shall ye lodge, O ye travelling companies [o]of Dedanim.

14 The inhabitants of the land of Tema ||brought water to him that was thirsty, they prevented with their bread him that fled.

15 For they fled ||†from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the Lord said unto me, Within a year, [q]according to the years of an hireling, and all the glory of [r]Kedar shall fail:

17 And the residue of the number of †archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken *it*.

CHAP. XXII.

The prophet reproveth human wisdom and worldly joy.

THE burden of the valley of vision. What aileth thee now, that thou art wholly gone up [s]to the house-tops?

2 Thou that art full of stirs, a tumultuous city, [a]a joyous city: thy slain *men are* not slain with the sword, nor dead in battle.

3 All thy rulers are fled together, they are bound †by the archers: all that are found in thee are bound together, *which* have fled from far.

4 Therefore said I, Look away from me; [b]†I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

5 [c]For *it is* a day of trouble, and of treading down, and of perplexity [d]by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

6 [e]And Elam bare the quiver with chariots of men *and* horsemen, and [f]Kir †uncovered the shield.

7 And it shall come to pass, *that* †thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array ||at the gate.

8 ¶ And he discovered the covering of Judah, and thou didst look in that day to the armour [g]of the house of the forest.

9 [h]Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 [i]Ye made also a ditch between the two walls for the water of the old pool; but ye have not looked unto [k]the maker thereof, neither had respect unto him that fashioned it long ago.

12 And in that day did the Lord GOD of hosts [l]call to weeping, and to mourning, and [m]to baldness, and to girding with sackcloth:

13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: [n]let us eat and drink; for to-morrow we shall die.

14 [o]And it was revealed in mine ears by the LORD of hosts, Surely this iniquity [p]shall not be purged from you till ye die, saith the Lord GOD of hosts.

15 ¶ Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, *even* unto [q]Shebna, [r]which *is* over the house, *and say*,

Before CHRIST about 714.

[p] 1 Chron. 1. 9, 32.

|| Or, *bring ye.*

|| Or, *for fear.* † Heb. *from the face.*

[q] ch. 16. 14.

[r] Ps. 120. 5. ch. 60. 7.

† Heb. *bows.*

about 712.

[a] ch. 32. 13.

† Heb. *of the bow.*

[b] Jer. 4. 19. & 9. 1.

† Heb. *I will be bitter in weeping.*

[c] ch. 37. 3.

[d] Lam. 1. 5. & 2. 2.

[e] Jer. 49. 35.

[f] ch. 15. 1.

† Heb. *made naked.*

† Heb. *the choice of thy valleys.*

|| Or, *toward.*

[g] 1 Kings 7. 2. & 10. 17.

[h] 2 Kings 20. 20. 2 Chron. 32. 4, 5, 30.

[i] Neh. 3. 16.

[k] See ch. 37. 26.

[l] Joel 1. 13.

[m] See Ezra 9. 3. ch. 15. 2. Mic. 1. 16.

[n] ch. 56. 12. 1 Cor. 15. 32.

[o] ch. 5. 9.

[p] 1 Sam. 3. 14. Ezek. 24. 13.

[q] 2 Kings 18. 37. ch. 36. 3.

[r] 1 Kings 4. 6.

Before CHRIST about 712.

|| Or, *O he.*

[s] See 2 Sam. 18. 18. Matt. 27. 60.

|| Or, *the* LORD *who covered thee with an excellent covering, and clothed thee gorgeously, shall surely, &c.* ver. 18.

† Heb. *the captivity of a man.*

[t] Esth. 7. 8.

† Heb. *large of spaces.*

[u] 2 Kings 18. 18.

[x] Job 12. 14. Rev. 3. 7.

[y] Ezra 9. 8.

|| Or, *instruments of viols.*

about 715.

[a] Jer. 25. 22. & 47. 4. Ezek. 26, & 27, & 28. Amos 1. 9. Zech. 9. 2, 4.

[b] ver. 12.

† Heb. *silent.*

[c] Ezek. 27. 3.

[d] ch. 19. 16.

[e] ch. 22. 2.

† Heb. *from afar off.*

[f] See Ezek. 28. 2, 12.

† Heb. *to pollute.*

16 What hast thou here, and whom hast thou here, that thou hast hewed thee out a sepulchre here, ||*as* he [s]that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock?

17 Behold, ||the LORD will carry thee away with †a mighty captivity, [t]and will surely cover thee.

18 He will surely violently turn and toss thee *like* a ball into a †large country: there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy lord's house.

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

20 ¶ And it shall come to pass in that day, that I will call my servant [u]Eliakim, the son of Hilkiah:

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will I lay upon his shoulder: so he shall [x]open, and none shall shut; and he shall shut, and none shall open.

23 And I will fasten him *as* [y]a nail in a sure place; and he shall be for a glorious throne to his father's house.

24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the ||vessels of flagons.

25 In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the LORD hath spoken *it*.

CHAP. XXIII.

1 *The miserable overthrow of Tyre.* 17 *Her restoration after seventy years, &c.*

THE [a]burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: [b]from the land of Chittim it is revealed to them.

2 Be †still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of Sihor, the harvest of the river, *is* her revenue; and [c]she is a mart of nations.

4 Be thou ashamed, O Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins.

5 [d]As at the report concerning Egypt, *so* shall they be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

7 *Is* this your [e]joyous *city*, whose antiquity *is* of ancient days? her own feet shall carry her †afar off to sojourn.

8 Who hath taken this counsel against Tyre, [f]the crowning *city*, whose merchants *are* princes, whose traffickers *are* the honourable of the earth?

9 The LORD of hosts hath purposed it, †to stain

the pride of all glory, *and* to bring into contempt all the honourable of the earth.

10 Pass through thy land as a river, O daughter of Tarshish: *there is* no more †strength.

11 He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment ||against †the merchant-*city*, to destroy the || strong holds thereof.

12 And he said, [s]Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, [h]pass over to Chittim; there also shalt thou have no rest.

13 Behold the land of the Chaldeans; this people was not, *till* the Assyrian founded it for [i]them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof, *and* he brought it to ruin.

14 [k]Howl, ye ships of Tarshish: for your strength is laid waste.

15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years †shall Tyre sing as an harlot.

16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

17 ¶And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and [l]shall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandise and her hire [m]shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for †durable clothing.

CHAP. XXIV.

God in his judgments shall advance his kingdom.

BEHOLD, the LORD maketh the earth empty, and maketh it waste, and †turneth it upside down, and scattereth abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the ||[a]priest; as with the servant, so with his master; as with the maid, so with her mistress; [b]as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, †the haughty people of the earth do languish.

5 [c]The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6 Therefore hath [d]the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

7 [e]The new wine mourneth, the vine languisheth, all the merry-hearted do sigh.

8 The mirth [f]of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

Before CHRIST about 715.

† Heb. *girdle.*

|| Or, *concerning a merchant-man.*

† Heb. *Canaan.*

|| Or, *strengths.*

[g] Rev. 18. 22.

[h] ver. 1.

[i] Ps. 72. 9.

[k] ver. 1. Ezek. 27. 25, 30.

† Heb. *it shall be unto Tyre as the song of a harlot.*

[l] Rev. 17. 2.

[m] Zech. 14. 20, 21.

† Heb. *old.*

about 712.

† Heb. *perverteth the face thereof.*

|| Or, *prince.*

[a] Hos. 4. 9.

[b] Ezek. 7. 12, 13.

Before CHRIST about 712.

[g] ch. 17. 5, 6.

|| Or, *valleys.*

[h] Mal. 1. 11.

† Heb. *wing.*

† Heb. *Leanness to me*, or, *My secret to me.*

[i] Jer. 5. 11.

[k] See 1 Kings 19. 17. Jer. 48. 43, 44. Amos 5. 19.

[l] Gen. 7. 11.

[m] Ps. 18. 7.

[n] Jer. 4. 23.

[o] ch. 19. 14.

† Heb. *visit upon.*

[p] Ps. 76. 12.

† Heb. *with the gathering of prisoners.*

|| Or, *dungeon.*

|| Or, *found wanting.*

[q] ch. 13. 10. & 60. 19. Ezek. 32. 7. Joel 2. 31. & 3. 15.

[r] Rev. 19. 4, 6.

[s] Heb. 12. 22.

|| Or, there shall be *glory before his ancients.*

about 712.

[a] Ex. 15. 2. Ps. 118. 28.

[b] Ps. 98. 1.

† Heb. *the height of the people.*

[c] Num. 23. 19.

[c] Gen. 3. 17. Num. 35. 33.

[d] ch. 21. 9. & 23. 13. Jer. [illegible]. 37.

[d] Mal. 4. 6.

[e] Rev. 11. 13.

[e] ch. 16. 8, 9. Joel 1. 10, 12.

[f] Jer. 7. 34. & 16. 9. & 25. 10. Ezek. 26. 13. Hos. 2. 11. Rev. 18. 22.

[f] ch. 4. 6.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10 The city of confusion is broken down: every house is shut up, that no man may come in.

11 *There is* a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction.

13 ¶When thus it shall be in the midst of the land among the people, [g]*there shall be* as the shaking of an olive-tree, *and* as the gleaning-grapes when the vintage is done.

14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

15 Wherefore glorify ye the LORD in the ||fires, *even* [h]the name of the LORD God of Israel in the isles of the sea.

16 ¶From the †uttermost part of the earth have we heard songs, *even* glory to the righteous. But I said, †My leanness, my leanness, woe unto me! [i]the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

17 [k]Fear, and the pit, and the snare, *are* upon thee, O inhabitant of the earth.

18 And it shall come to pass, *that* he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for [l]the windows from on high are open, and [m]the foundations of the earth do shake.

19 [n]The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall [o]reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21 And it shall come to pass in that day, *that* the LORD shall †punish the host of the high ones *that are* on high, [p]and the kings of the earth upon the earth.

22 And they shall be gathered together, †*as* prisoners are gathered in the || pit, and shall be shut up in the prison, and after many days shall they be ||visited.

23 Then the [q]moon shall be confounded, and the sun ashamed, when the LORD of hosts shall [r]reign in [s]mount Zion, and in Jerusalem, and ||before his ancients gloriously.

CHAP. XXV.

The prophet praiseth God for his judgments and salvation.

O LORD, thou *art* my God; [a]I will exalt thee, I will praise thy name; [b]for thou hast done wonderful *things; [c]thy* counsels of old *are* faithfulness *and* truth.

2 For thou hast made [d]of a city an heap; *of* a defenced city a ruin: a palace of strangers to be no city; it shall never be built.

3 Therefore shall the strong people [e]glorify thee, the city of the terrible nations shall fear thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, [f]a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* as a storm *against* the wall.

5 Thou shalt bring down the noise of strangers,

as the heat in a dry place; *even* the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 ¶ And in [g]this mountain shall [h]the LORD of hosts make unto [i]all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow; of wines on the lees well refined.

7 And he will †destroy in this mountain the face of the covering †cast over all people, and [k]the vail that is spread over all nations.

8 He will [l]swallow up death in victory; and the Lord GOD will [m]wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it.*

9 ¶ And it shall be said in that day, Lo, this *is* our God; [n]we have waited for him, and he will save us: this *is* the LORD; we have waited for him, [o]we will be glad and rejoice in his salvation.

10 For in this mountain shall the hand of the LORD rest, and Moab shall be ‖trodden down under him, even as straw is ‖trodden down for the dunghill.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the [p]fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

CHAP. XXVI.

A song inciting to confidence in God for his judgments.

IN [a]that day shall this song be sung in the land of Judah; We have a strong city; [b]salvation will *God* appoint *for* walls and bulwarks.

2 [c]Open ye the gates, that the righteous nation which keepeth the †truth may enter in.

3 Thou wilt keep *him* †in perfect peace *whose* ‖mind *is* stayed *on thee:* because he trusteth in thee.

4 Trust ye in the LORD for ever: [d]for in the LORD JEHOVAH *is* †everlasting strength:

5 ¶ For he bringeth down them that dwell on high; [e]the lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust.

6 The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy.

7 The way of the just *is* uprightness: [f]thou, most upright, dost weigh the path of the just.

8 Yea, [g]in the way of thy judgments, O LORD, have we waited for thee; the desire of *our* soul is to thy name, and to the remembrance of thee.

9 [h]With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

10 [i]Let favour be shewed to the wicked, *yet* will he not learn righteousness: in [k]the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

11 LORD, *when* thy hand is lifted up, [l]they will not see: *but* they shall see, and be ashamed for *their* envy ‖at the people; yea, the fire of thine enemies shall devour them.

12 ¶ LORD, thou wilt ordain peace for us: for thou also hast wrought all our works ‖in us.

13 O LORD our God, [m]*other* lords besides thee have had dominion over us; *but* by thee only will we make mention of thy name.

14 *They are* dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD, thou hast increased the nation; thou art glorified: thou hadst removed *it* far *unto* all the ends of the earth.

16 LORD, [n]in trouble have they visited thee; they poured out a †prayer *when* thy chastening *was* upon them.

17 Like as [o]a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have [p]the inhabitants of the world fallen.

19 [q]Thy dead *men* shall live, *together with* my dead body shall they arise. [r]Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

20 ¶ Come, my people, [s]enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were [t]for a little moment, until the indignation be overpast.

21 For behold, the LORD [u]cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her †blood, and shall no more cover her slain.

CHAP. XXVII.

God's chastisements differ from judgments.

IN that day the LORD with his sore and great and strong sword shall punish leviathan the ‖piercing serpent, [a]even leviathan that crooked serpent; and he shall slay [b]the dragon that *is* in the sea.

2 In that day [c]sing ye unto her, [d]A vineyard of red wine.

3 [e]I the LORD do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day.

4 Fury *is* not in me: who would set [f]the briers *and* thorns against me in battle? I would ‖go through them, I would burn them together.

5 Or let him take hold [g]of my strength, *that* he may [h]make peace with me, *and* he shall make peace with me.

6 He shall cause them that come of Jacob [i]to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

7 ¶ Hath he smitten him, †as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him?

8 [k]In measure, ‖when it shooteth forth, thou wilt debate with it: ‖[l]he stayeth his rough wind in the day of the east wind.

9 By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his

Before CHRIST about 712.

[g] ch. 2. 2,3. [h] Prov. 9. 2. Matt. 22. 4. [i] Dan. 7. 14. Matt. 8. 11.

† Heb. *swallow up.* † Heb. *covered.* [k] 2 Cor. 3. 15. Eph. 4. 18. [l] Hos. 13. 14. 1 Cor. 15. 54. Rev. 20. 14. & 21. 4. [m] Rev. 7. 17. & 21. 4. [n] Gen. 49. 18. Tit. 2. 13. [o] Ps. 20. 5.

‖ Or, *threshed.* ‖ Or, *threshed in Madmenah.* [p] ch. 26. 5.

[a] ch. 2. 11. [b] ch. 60. 18.

[c] Ps. 118. 19, 20. † Heb. *truths.* † Heb. *peace, peace.* ch. 57. 19. ‖ Or, *thought,* or, *imagination.* [d] ch. 45. 17. † Heb. *the rock of ages.* Deut. 32. 4. [e] ch. 25. 12. & 32. 19.

[f] Ps. 37. 23.

[g] ch. 64. 5.

[h] Ps. 63. 6. Cant. 3. 1.

[i] Eccl. 8. 12. Rom. 2. 4. [k] Ps. 143. 10.

[l] Job 34. 27. Ps. 28. 5. ch. 5. 12. ‖ Or, *toward* thy *people.*

Before CHRIST about 712.

‖ Or, *for us.* [m] 2 Chron. 12. 8.

[n] Hos. 5. 15.

† Heb. *secret speech.* [o] ch. 13. 8. John 16. 21.

[p] Ps. 17. 14.

[q] Ezek. 37. 1, &c. [r] Dan. 12. 2.

[s] Ex. 12. 22, 23.

[t] Ps. 30. 5. ch. 54. 7, 8. 2 Cor. 4. 17. [u] Mic. 1. 3. Jude 14.

† Heb. *bloods.*

‖ Or, *crossing like a bar.* [a] Ps. 74. 13, 14. [b] ch. 51. 9. Ezek. 29. 3. & 32. 2. [c] ch. 5. 1. [d] Ps. 80. 8. Jer. 2. 21. [e] Ps. 121. 4, 5.

[f] 2 Sam. 23. 6. ch. 9. 18. ‖ Or, *march against.* [g] ch. 25. 4.

[h] Job 22. 21.

[i] ch. 37. 31. Hos. 14. 5, 6. † Heb. *according to the stroke of those.* [k] Job 23. 6. Ps. 6. 1. Jer. 10. 24. & 30. 11. & 46. 28. 1 Cor. 10. 13. ‖ Or, *when thou sendest it forth.* ‖ Or, *when he removeth it.* [l] Ps. 78. 38.

sin; when he maketh all the stones of the altar as chalk-stones that are beaten in sunder, the groves and ||images shall not stand up.

10 Yet the defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: [m]there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the boughs thereof are withered, they shall be broken off: the women come *and* set them on fire: for [n]it *is* a people of no understanding: therefore he that made them will not have mercy on them, and [o]he that formed them will shew them no favour.

12 ¶ And it shall come to pass in that day, *that* the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

13 [p]And it shall come to pass in that day, [q]*that* the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

CHAP. XXVIII.

Christ, the sure foundation, is promised.

about 725.

WOE to [a]the crown of pride, to the drunkards of Ephraim, whose [b]glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of them that are †overcome with wine!

2 Behold, the Lord hath a mighty and strong one, [c]*which* as a tempest of hail *and* a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 [d]The crown of pride, the drunkards of Ephraim, shall be trodden †under feet:

4 And [e]the glorious beauty, which *is* on the head of the fat valley, shall be a fading flower, *and* as the hasty fruit before the summer; which *when* he that looketh upon it seeth, while it is yet in his hand he †eateth it up.

5 ¶ In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 ¶ But they also [f]have erred through wine, and through strong drink are out of the way; [g]the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment.

8 For all tables are full of vomit *and* filthiness, *so that there is* no place *clean*.

9 ¶ [h]Whom shall he teach knowledge? and whom shall he make to understand †doctrine? *them that are* weaned from the milk, *and* drawn from the breasts.

10 For precept ||*must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:

11 For with †[i]stammering lips and another tongue ||will he speak to this people.

12 To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear.

13 But the word of the LORD was unto them, precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

14 ¶ Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem.

15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: [k]for we have made lies our refuge, and under falsehood have we hid ourselves:

16 ¶ Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation [l]a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste.

17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away [m]the refuge of lies, and the waters shall overflow the hiding-place.

18 ¶ And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be †trodden down by it.

19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only ||*to* understand the report.

20 For the bed is shorter than that *a man* can stretch himself *on it;* and the covering narrower than that he can wrap himself *in it.*

21 For the LORD shall rise up as *in* mount [n]Perazim, he shall be wroth as *in* the valley of [o]Gibeon, that he may do his work, [p]his strange work; and bring to pass his act, his strange act.

22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts [q]a consumption, even determined upon the whole earth.

23 ¶ Give ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the ploughman plough all day to sow? doth he open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in ||the principal wheat, and the appointed barley, and the ||rye in their †place?

26 ||For his God doth instruct him to discretion, *and* doth teach him.

27 For the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread-*corn* is bruised; because he will not ever be threshing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen.

29 This also cometh forth from the LORD of hosts, [s]*which* is wonderful in counsel, *and* excellent in working.

Before CHRIST about 712.

|| Or, *sun-images.*

[m] See ch. 17. 2. & 32. 14.

[n] Deut. 32. 28. ch. 1. 3. Jer. 8. 7.

[o] Deut. 32. 18. ch. 43. 1, 7. & 44. 2, 21, 24.

[p] ch. 2. 11.

[q] Matt. 24. 31. Rev. 11. 15.

[a] ver. 3.

[b] ver. 4.

† Heb. *broken.*

[c] ch. 30. 30. Ezek. 13. 11.

[d] ver. 1.

† Heb. *with feet.*

[e] ver. 1.

† Heb. *swalloweth.*

[f] Prov. 20. 1. Hos. 4. 11.

[g] ch. 56. 10, 12.

[h] Jer. 6. 10.

† Heb. *the hearing.*

|| Or, hath been.

† Heb. *stammerings of lips.*

[i] 1 Cor. 14. 21.

|| Or, *he hath spoken.*

Before CHRIST about 725.

[k] Amos 2. 4.

[l] Gen. 49. 24. Ps. 118. 22. Matt. 21. 42. Acts 4. 11. Rom. 9. 33. & 10. 11. Eph. 2. 20. 1 Pet. 2. 6, 7, 8.

[m] ver. 15.

† Heb. *a treading down to it.*

|| Or, when *he shall make* you *to understand doctrine.*

[n] 2 Sam. 5. 20. 1 Chron. 14. 11.

[o] Josh. 10. 10, 12. 2 Sam. 5. 25. 1 Chron. 14. 16.

[p] Lam. 3. 33.

[q] ch. 10. 22, 23. Dan. 9. 27.

|| Or, *the wheat in the principal* place, *and barley in the appointed* place.

|| Or, *spelt.*

† Heb. *border?*

|| Or, *And he bindeth it in such sort as his God doth teach him.*

[s] Ps. 92. 5. Jer. 32. 19.

CHAP. XXIX.

A promise of sanctification to the godly.

WOE ‖[a]to Ariel, to Ariel, ‖the city [b]*where* David dwelt! add ye year to year; let them †kill sacrifices.

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And thou shalt be brought down, *and* shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, [c]out of the ground, and thy speech shall †whisper out of the dust.

5 Moreover, the multitude of thy [d]strangers shall be like small dust, and the multitude of the terrible ones *shall be* [e]as chaff that passeth away: yea, it shall be [f]at an instant suddenly.

6 [g]Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 ¶ [h]And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be [i]as a dream of a night vision.

8 [k]It shall even be as when a hungry *man* dreameth, and behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty *man* dreameth, and behold, he drinketh; but he awaketh, and behold, *he is* faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

9 ¶ Stay yourselves, and wonder; ‖cry ye out, and cry: [l]they are drunken, [m]but not with wine; they stagger, but not with strong drink.

10 For [n]the LORD hath poured out upon you the spirit of deep sleep, and hath [o]closed your eyes: the prophets and your †rulers, [p]the seers hath he covered.

11 And the vision of all is become unto you as the words of a ‖book [q]that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: [r]and he saith, I cannot; for it *is* sealed:

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

13 ¶ Wherefore the LORD said, [s]Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by [t]the precept of men:

14 [u]Therefore behold, †I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: [x]for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

15 [y]Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and [z]they say, Who seeth us? and who knoweth us?

16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the

Before CHRIST about 712.

‖ Or, O *Ariel*, that is, *the lion of God.*
[a] Ezek. 43. 15, 16.
‖ Or, *of the city.*
[b] 2 Sam. 5. 9.
† Heb. *cut off the heads.*
[c] ch. 8. 19.
† Heb. *peep*, or, *chirp.*
[d] ch. 25. 5.
[e] Job 21. 18. ch. 17. 13.
[f] ch. 30. 13.
[g] ch. 28. 2. & 30. 30.
[h] ch. 37. 36.
[i] Job 20. 8.
[k] Ps. 73. 20.
‖ Or, *take your pleasure, and riot.*
[l] See ch. 28. 7, 8.
[m] ch. 51. 21.
[n] Rom. 11. 8.
[o] Ps. 69. 23. ch. 6. 10.
† Heb. *heads:* See ch. 3. 2.
[p] Jer. 26. 8.
[q] 1 Sam. 9. 9.
‖ Or, *letter.*
[r] ch. 8. 16.
[s] Dan. 12. 4, 9. Rev. 5. 1,—5, 9. & 6. 1.
[t] Ezek. 33. 31. Matt. 15. 8, 9. Mark 7. 6, 7.
[u] Col. 2. 22.
[x] Hab. 1. 5.
† Heb. *I will add.*
[y] Jer. 49. 7. Obad. 8. 1 Cor. 1. 19.
[z] ch. 30. 1.
[a] Ps. 94. 7.

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[b] ch. 45. 9. Rom. 9. 20.
[c] ch. 32. 15.
[d] ch. 35. 5.
[e] ch. 61. 1.
† Heb. *shall add.*
[f] Jam. 2. 5.
[g] ch. 28. 14, 22.
[h] Mic. 2. 1.
[i] Amos 5. 10, 12.
[k] Prov. 28. 21.
[l] Josh. 24. 3.
[m] ch. 19. 25. & 45. 11. & 60. 21. Eph. 2. 10.
[n] ch. 28. 7.
† Heb. *shall know understanding.*

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[a] ch. 29. 15.
[b] Deut. 29. 19.
[c] ch. 31. 1.
[d] Num. 27. 21. Josh. 9. 14. 1 Kings 22. 7. Jer. 21. 2. & 42. 2, 20.
[e] ch. 20. 5. Jer. 37. 5, 7.
[f] ch. 19. 11.
[g] Jer. 2. 36.
[h] ch. 57. 9. Hos. 8. 9. & 12. 1.
[i] Deut. 8. 15.
[k] Jer. 37. 7.
‖ Or, *to her.*
[l] ver. 15. ch. 7. 4.
[m] Hab. 2. 2.
† Heb. *the latter day.*
[n] Deut. 32. 20. ch. 1. 4. ver. 1.
[o] Jer. 11. 21. Amos 2. 12. & 7. 13. Mic. 2. 6.

[b] work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

17 *Is* it not yet a very little while, and [c]Lebanon shall be turned into a fruitful field, and the frutiful field shall be esteemed as a forest?

18 ¶ And [d]in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 [e]The meek also †shall increase *their* joy in the LORD, and [f]the poor among men shall rejoice in the Holy One of Israel.

20 For the terrible one is brought to nought, and [g]the scorner is consumed, and all that [h]watch for iniquity are cut off:

21 That make a man an offender for a word, and [i]lay a snare for him that reproveth in the gate, and turn aside the just [k]for a thing of nought.

22 Therefore thus saith the LORD, [l]who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, [m]the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They [n]also that erred in spirit †shall come to understanding, and they that murmured shall learn doctrine.

CHAP. XXX.

18 God's mercies towards his church. 27 The destruction of Assyria.

WOE to the rebellious children, saith the LORD, [a]that take counsel, but not of me; and that cover with a covering, but not of my Spirit, [b]that they may add sin to sin:

2 [c]That walk to go down into Egypt, and [d]have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

3 [e]Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion.

4 For his princes were at [f]Zoan, and his ambassadors came to Hanes.

5 [g]They were all ashamed of a people *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach.

6 [h]The burden of the beasts of the south: into the land of trouble and anguish, from whence *come* the young and old lion, [i]the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them.*

7 [k]For the Egyptians shall help in vain, and to no purpose: therefore have I cried ‖concerning this, [l]Their strength *is* to sit still.

8 ¶ Now go, [m]write it before them in a table, and note it in a book, that it may be for †the time to come for ever and ever:

9 That [n]this *is* a rebellious people, lying children, children *that* will not hear the law of the LORD:

10 [o]Which say to the seers, See not; and to the

prophets, Prophesy not unto us right things, [p]speak unto us smooth things, prophesy deceits:

11 Get ye out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in ‖oppression and perverseness, and stay thereon:

13 Therefore this iniquity shall be to you [q]as a breach ready to fall, swelling out in a high wall, whose breaking [r]cometh suddenly at an instant.

14 And [s]he shall break it as the breaking of †the potter's vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit.

15 For thus saith the Lord GOD, the Holy One of Israel; [t]In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: [u]and ye would not.

16 But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.

17 [x]One thousand *shall flee* at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as ‖a beacon upon the top of a mountain, and as an ensign on a hill.

18 ¶And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of judgment: [y]blessed *are* all they that wait for him.

19 For the people [z]shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

20 And *though* the Lord give you [a]the bread of adversity, and the water of ‖affliction, yet shall not [b]thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

21 And thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it, when ye [c]turn to the right hand, and when ye turn to the left.

22 [d]Ye shall defile also the covering of †thy graven images of silver, and the ornament of thy molten images of gold: thou shalt †cast them away as a menstruous cloth; [e]thou shalt say unto it, Get thee hence.

23 [f]Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

24 The oxen likewise and the young asses that ear the ground shall eat ‖†clean provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be [g]upon every high mountain, and upon every †high hill, rivers *and* streams of waters in the day of the great slaughter, when the towers fall.

26 Moreover [h]the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

27 ¶Behold, the name of the LORD cometh from far, burning *with* his anger, ‖and the burden *thereof is* †heavy: his lips are full of indignation, and his tongue as a devouring fire:

28 And [i]his breath, as an overflowing stream, [k]shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and *there shall be* [l]a bridle in the jaws of the people, causing *them* to err.

29 Ye shall have a song, as in the night [m]*when* a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the [n]mountain of the LORD, to the †Mighty One of Israel.

30 [o]And the LORD shall cause †his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, [p]and hail-stones.

31 For [q]through the voice of the LORD shall the Assyrian be beaten down, [r]*which* smote with a rod.

32 And †*in* every place where the grounded staff shall pass, which the LORD shall †lay upon him, *it* shall be with tabrets and harps: and in battles of [s]shaking will he fight ‖with it.

33 [t]For Tophet *is* ordained †of old; yea, for the king it is prepared; he hath made *it* deep *and* large: the pile thereof *is* fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

CHAP. XXXI.

The prophet sheweth the cursed folly in trusting to Egypt.

WOE to them [a]that go down to Egypt for help; and [b]stay on horses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, [c]neither seek the LORD!

2 Yet he also *is* wise, and will bring evil, and [d]will not †call back his words: but will arise against the house of the evil-doers, and against the help of them that work iniquity.

3 Now the Egyptians *are* [e]men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath the LORD spoken unto me, [f]Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself for the ‖noise of them: [g]so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

5 [h]As birds flying, so will the LORD of hosts defend Jerusalem; [i]defending also he will deliver *it; and* passing over he will preserve *it.*

6 ¶Turn ye unto *him from* whom the children of Israel have [k]deeply revolted.

7 For in that day every man shall [l]cast away his idols of silver, and †his idols of gold, which your own hands have made unto you *for* [m]a sin.

8 ¶Then shall the Assyrian [n]fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee ‖from the sword, and his young men shall be ‖†discomfited

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[p] 1 Kings 22. 13. Mic. 2. 11.

‖ Or, *fraud.*

[q] Ps. 62. 3.

[r] ch. 29. 5.

[s] Ps. 2. 9. Jer. 19. 11. † Heb. *the bottle of potters.*

[t] ver. 7. ch. 7. 4.

[u] Matt. 23. 37.

[x] Rev. 26. 8. Deut. 28. 25. & 32. 30. Josh. 23. 10. ‖ Or, *a tree bereft of branches,* or, *boughs:* or, *a mast.*

[y] Ps. 2. 12. & 34. 8. Prov. 16. 20. Jer. 17. 7.

[z] ch. 65. 9.

[a] 1 Kings 22. 27. Ps. 127. 2. ‖ Or, *oppression.*

[b] Ps. 74. 9. Amos 8. 11.

[c] Josh. 1. 7.

[d] 2 Chron. 31. 1. ch. 2. 20. & 31. 7. † Heb. *the graven images of thy silver.*

[e] Hos. 14. 8.

[f] Matt. 6. 33. 1 Tim. 4. 8.

‖ Or, *savoury.* † Heb. *leavened.*

[g] ch. 2. 14, 15. & 44. 3. † Heb. *lifted up.*

[h] ch. 60. 19, 20.

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‖ Or, *and the grievousness of flame.* † Heb. *heaviness.*

[i] ch. 11. 4. 2 Thess. 2. 8.

[k] ch. 8. 8.

[l] ch. 37. 29.

[m] Ps. 42. 4.

[n] ch. 2. 3.

† Heb. *Rock,* Deut. 32. 4.

[o] ch. 29. 6. † Heb. *the glory of his voice.*

[p] ch. 28. 2. & 32. 19.

[q] ch. 37. 36.

[r] ch. 10. 5, 24. † Heb. *every passing of the rod founded.* † Heb. *cause to rest upon him.*

[s] ch. 11. 15. & 19. 16. ‖ Or, *against them.*

[t] Jer. 7. 31. & 19. 6, &c. † Heb. *from yesterday.*

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[a] ch. 30. 2. & 36. 6. Ezek. 17. 15.

[b] Ps. 20. 7. ch. 36. 9.

[c] Dan. 9. 13. Hos. 7. 7.

[d] Num. 23. 19. † Heb. *remove.*

[e] Ps. 146. 3, 5.

[f] Hos. 11. 10. Amos 3. 8.

‖ Or, *multitude.*

[g] ch. 42. 13.

[h] Deut. 32. 11. Ps. 91. 4.

[i] Ps. 37. 40.

[k] Hos. 9. 9.

[l] ch. 2. 20. & 30. 22. † Heb. *the idols of his gold.*

[m] 1 Kings 12. 30.

[n] See 2 Kings 19. 35, 36. ch. 37. 36. ‖ Or, *for fear of the sword.* ‖ Or, *tributary.* † Heb. *for melting,* or, *tribute.*

9 And [o]†he shall pass over to ‖his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire *is* in Zion, and his furnace in Jerusalem.

CHAP. XXXII.

1 The blessings of Christ's kingdom. 9 Desolation is foreshewn.

BEHOLD, [a]a King shall reign in righteousness, and princes shall rule in judgment.

2 And a man shall be as an hiding-place from the wind, and [b]a covert from the tempest; as rivers [c]of water in a dry place, as the shadow of a †great rock in a weary land.

3 And [c]the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

4 The heart also of the †rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak ‖plainly.

5 The vile person shall be no more called liberal, nor the churl said *to be* bountiful.

6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry; and he will cause the drink of the thirsty to fail.

7 The instruments also of the churl *are* evil: he deviseth wicked devices to destroy the poor with lying words, even ‖when the needy speaketh right.

8 But the liberal deviseth liberal things; and by liberal things shall he ‖stand.

9 ¶Rise up, ye women [d]that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

10 †Many days and years shall ye be troubled, ye careless women; for the vintage shall fail, the gathering shall not come.

11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird *sackcloth* upon *your* loins.

12 They shall lament for the teats, for †the pleasant fields, for the fruitful vine.

13 [e]Upon the land of my people shall come up thorns *and* briers; ‖yea, upon all the houses of joy *in* [f]the joyous city.

14 [g]Because the palaces shall be forsaken; the multitude of the city shall be left; the ‖forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

15 Until [h]the Spirit be poured upon us from on high, and [i]the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 [k]And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places.

19 [l]When it shall hail, coming down [m]on the forest; ‖and the city shall be low in a low place.

20 Blessed *are* ye that sow beside all waters, that send forth *thither* the feet of [n]the ox and the ass.

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[o] ch. 37.37. †Heb. *his rock shall pass away for fear.* ‖Or, *his strength.*

[a] Ps. 45. 1, &c. Jer. 23. 5. Hos. 3. 5. Zech. 9. 9.

[b] ch. 4. 6. & 25. 4. †Heb. *heavy.*

[c] ch. 29. 18. & 35. 5, 6. †Heb *hasty.* ‖Or, *elegantly.*

[d] Ps. 97. 9. †Heb. *salvations.* ‖Or, *messengers.*

[e] 2 Kings 18. 18, 37. [f] Judg. 5. 6.

[g] 2 Kings 18. 14, 15, 16, 17.

[h] ch. 24. 4. ‖Or, *when he speaketh* against *the poor* in *judgment.* ‖Or, *be established.*

[i] Ps. 12. 5.

[d] Amos 6. 1.

[k] Ps. 7. 14. ch. 59. 4. †Heb. *Days above a year.*

[l] ch. 9. 18.

[m] ch. 49. 1. †Heb. *the fields of desire.*

[e] ch. 34. 13. Hos. 9. 6. ‖Or, *burning upon, &c.*

[f] ch. 22. 2.

[g] ch. 27. 10. ‖Or, *clefts, and watch-towers.*

[h] Ps. 104. 30. Joel 2. 28.

[i] ch. 29. 17. & 35. 2.

[k] Jam. 3. 18.

[l] ch. 30. 30.

[m] Zech. 11. 2. ‖Or, *and the city shall be utterly abased.*

[n] ch. 30. 24.

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[a] ch. 21. 2. Hab. 2. 8.

[b] Rev. 13. 10.

[c] ch. 25. 9.

[d] Ps. 97. 9. †Heb. *salvations.* ‖Or, *messengers.*

[e] 2 Kings 18. 18, 37. [f] Judg. 5. 6.

[g] 2 Kings 18. 14, 15, 16, 17.

[h] ch. 24. 4. ‖Or, *withered away.*

[i] Ps. 12. 5.

[k] Ps. 7. 14. ch. 59. 4.

[l] ch. 9. 18.

[m] ch. 49. 1.

[n] Ps. 15. 2. & 24. 4. †Heb. *in righteousness.* †Heb. *uprightnesses.* ‖Or, *deceits.* †Heb. *bloods.*

[o] Ps. 119. 37. †Heb. *heights,* or, *high places.* †Heb. *the land of far distances.*

[p] 1 Cor. 1. 20. †Heb. *weigher.*

[q] 2 Kings 19. 32. [r] Deut. 28. 49, 50. Jer. 5. 15. ‖Or, *ridiculous.*

[s] Ps. 48. 12. [t] Ps. 46. 5. & 125. 1, 2.

[u] ch. 37. 33.

[z] ch. 54. 2.

CHAP. XXXIII.

God's judgments against the enemies of the church.

WOE to thee [a]that spoilest, and thou *wast* not spoiled; and dealest treacherously, and they dealt not treacherously with thee! [b]when thou shalt cease to spoil, thou shalt be spoiled; *and* when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD, be gracious unto us; [c]we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

4 And your spoil shall be gathered *like* the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

5 [d]The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, *and* strength of †salvation: the fear of the LORD *is* his treasure.

7 Behold, their ‖valiant ones shall cry without: [e]the ambassadors of peace shall weep bitterly.

8 [f]The highways lie waste, the way-faring man ceaseth: [g]he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 [h]The earth mourneth *and* languisheth: Lebanon is ashamed *and* ‖hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off *their fruits.*

10 [i]Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

11 [k]Ye shall conceive chaff, ye shall bring forth stubble: your breath, *as* fire, shall devour you.

12 And the people shall be *as* the burnings of lime; [l]*as* thorns cut up shall they be burned in the fire.

13 ¶Hear, [m]ye *that are* far off, what I have done; and ye *that are* near, acknowledge my might.

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?

15 He that [n]walketh †righteously, and speaketh †uprightly; he that despiseth the gain of ‖oppressions, that shaketh his hands from the holding of bribes, that stoppeth his ears from the hearing of †blood, and [o]shutteth his eyes from seeing evil;

16 He shall dwell on †high: his place of defence *shall be* the munitions of rocks: bread shall be given him; his waters *shall be* sure.

17 Thine eyes shall see the King in his beauty: they shall behold †the land that is very far off.

18 Thine heart shall meditate terror. [p]Where *is* the scribe? where *is* the †receiver? where *is* he that counted the towers?

19 [q]Thou shalt not see a fierce people, [r]a people of deeper speech than thou canst perceive; of a ‖stammering tongue *that thou canst* not understand.

20 [s]Look upon Zion, the city of our solemnities: thine eyes shall see [t]Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; [u]not one of [z]the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there the glorious LORD *will be* unto us a place †of broad rivers *and* streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For the LORD *is* our judge, the LORD *is* our [y]†lawgiver, [z]the LORD *is* our King; he will save us.

23 ‖Thy tacklings are loosed; they could not well strengthen their mast; they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

24 And the inhabitant shall not say, I am sick: [a]the people that dwell therein *shall be* forgiven *their* iniquity.

CHAP. XXXIV.

The judgments wherewith God revengeth his church.

[a]COME near, ye nations, to hear; and hearken, ye people: [b]let the earth hear, and †all that is therein; the world, and all things that come forth of it.

2 For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

3 Their slain also shall be cast out, and [c]their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.

4 And [d]all the host of heaven shall be dissolved, and the heavens shall be [e]rolled together as a scroll: [f]and all their host shall fall down, as the leaf falleth off from the vine, and as a [g]falling *fig* from the fig-tree.

5 For [h]my sword shall be bathed in heaven: behold, it [i]shall come down upon Idumea, and upon the people of my curse, to judgment.

6 The sword of the LORD is filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for [k]the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7 And the ‖unicorns shall come down with them, and the bullocks with the bulls; and their land shall be ‖soaked with blood, and their dust made fat with fatness.

8 For *it is* the day of the LORD's [l]vengeance, *and* the year of recompenses for the controversy of Zion.

9 [m]And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; [n]the smoke thereof shall go up for ever: [o]from generation to generation it shall lie waste; none shall pass through it for ever and ever.

11 ¶[p]But the ‖cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and [q]he shall stretch out upon it the line of confusion, and the stones of emptiness.

12 They shall call the nobles thereof to the kingdom, but none *shall be* there, and all her princes shall be nothing.

13 And [r]thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and [s]it shall be an habitation of dragons, *and* a court for ‖†owls.

14 †The wild beasts of the desert shall also meet with †the wild beasts of the island, and the satyr shall cry to his fellow; the ‖screech-owl also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 ¶Seek ye out of [t]the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth, it hath commanded, and his spirit, it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

CHAP. XXXV.

The joyful flourishing of Christ's kingdom.

THE [a]wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

2 [b]It shall blossom abundantly, and rejoice, even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, *and* the excellency of our God.

3 ¶[c]Strengthen ye the weak hands and confirm the feeble knees.

4 Say to them *that are* of a †fearful heart, Be strong, fear not; behold, your God will come *with* vengeance, *even* God, *with* a recompense; he will come and save you.

5 Then the [d]eyes of the blind shall be opened, and [e]the ears of the deaf shall be unstopped.

6 Then shall the [f]lame *man* leap as an hart, and the [g]tongue of the dumb sing: for in the wilderness shall [h]waters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water: in [i]the habitation of dragons, where each lay, *shall be* ‖grass with reeds and rushes.

8 And an highway shall be there, and a way, and it shall be called, The way of holiness; [k]the unclean shall not pass over it; ‖but it *shall be* for those: the way-faring men, though fools, shall not err *therein*.

9 [l]No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there:*

10 And the [m]ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and [n]sorrow and sighing shall flee away.

CHAP. XXXVI.

1 *Sennacherib invadeth Judah.* 4 *Rabshakeh's blasphemous persuasions to the people.*

NOW [a]it came to pass in the fourteenth year of king Hezekiah, *that* Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

2 And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

Before CHRIST about 713.

† Heb. *broad of spaces*, or, *hands.*

[y] Jam. 4. 12.
† Heb. *statute maker.*
[z] Ps. 89. 18.
‖ Or, *They have forsaken thy tacklings.*

[a] Jer. 50. 20.

[a] Ps. 49. 1.

[b] Deut. 32. 1.
† Heb. *the fulness thereof.*

[c] Joel 2. 20.

[d] Ps. 102. 26. Ezek. 32. 7, 8. Joel 2. 31. & 3. 15. Matt. 24. 29. 2 Pet. 3. 10.
[e] Rev. 6. 14.
[f] ch. 14. 12.
[g] Rev. 6. 13.
[h] Jer. 46. 10.
[i] Jer. 49. 7, &c. Mal. 1. 4.

[k] ch. 63. 1. Jer. 49. 13. Zeph. 1. 7.

‖ Or, *rhinoceros.*

‖ Or, *drunken.*

[l] ch. 63. 4.

[m] See Deut. 29. 23.

[n] Rev. 14. 11. & 18. 18. & 19. 3.
[o] Mal. 1. 4.

[p] ch. 14. 23. Zeph. 2. 14. Rev. 18. 2.
‖ Or, *pelican.*
[q] 2 Kings 21. 13. Lam. 2. 8.

[r] ch. 32. 13. Hos. 9. 6.
[s] ch. 13. 21, &c.
‖ Or, *ostriches.*
† Heb. *daughters of the owl.*
† Heb. *Ziim.*
† Heb. *Iim.*

Before CHRIST about 713.

‖ Or, *night monster.*

[t] Mal. 3. 16.

about 713.

[a] ch. 55. 12.

[b] ch. 32. 15.

[c] Job 4. 3, 4. Heb. 12. 12.
† Heb. *hasty.*
[d] ch. 29. 18. & 32. 3, 4. & 42. 7. Matt. 9. 27, &c. & 11. 5. & 12. 22. & 20. 30, &c. & 21. 14. John 9. 6, 7.
[e] Matt. 11. 5. Mark 7. 32, &c.
[f] Matt. 11. 5. & 15. 30. & 21. 14. John 5. 8, 9. Acts 3. 2, &c. & 8. 7. & 14. 8, &c.
[g] ch. 32. 4. Matt. 9. 32, 33. & 12. 22. & 15. 30.
[h] ch. 41. 18. & 43. 19. John 7. 38, 39.
[i] ch. 34. 13.
‖ Or, *a court for reeds, &c.*
[k] ch. 52. 1. Joel 3. 17. Rev. 21. 27.
‖ Or, *for he* shall be *with them.*
[l] Lev. 26. 6. ch. 11. 9. Ezek. 34. 25.
[m] ch. 51. 11.
[n] ch. 25. 8. & 65. 19. Rev. 7. 17. & 21. 4.

713.

[a] 2 Kings 18. 13, 17. 2 Chron. 32. 1.

710.

3 Then came forth unto him, Eliakim, Hilkiah's son, which *was* over the house, and Shebna the ‖scribe, and Joah, Asaph's son, the recorder.

4 ¶ [b]And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

5 I say, *sayest thou* (but *they are but* †vain words) ‖*I have* counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the [c]staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, We trust in the LORD our God: *is it* not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give ‖pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

10 And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.

11 ¶ Then said Eliakim, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand *it:* and speak not to us in the Jews' language, in the ears of the people that *are* on the wall.

12 ¶ But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? *hath he* not *sent me* to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah: for thus saith the king of Assyria, ‖†Make *an agreement* with me *by* a present, and come out to me: [d]and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern;

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 *Beware* lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where *are* the gods of Hamath and Arphad? where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who *are they* among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 ¶ Then came Eliakim the son of Hilkiah, that *was* over the household, and Shebna, the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabshakeh.

Before CHRIST 710.

‖ Or, *secretary.*

[b] 2 Kings 18.19,&c.

† Heb. *a word of lips.*

‖ Or, but *counsel and strength* are *for the war.*

[c] Ezek. 29. 6, 7.

‖ Or, *hostages.*

† Heb. *found.*

‖ Or, *seek my favour by a present.*

† Heb. *Make with me a blessing.*

[d] Zech. 3. 10.

Before CHRIST about 710.

CHAP. XXXVII.

1 *Hezekiah sendeth to Isaiah.* 36 *An angel slayeth the Assyrians.*

[a] 2 Kings 19. 1,&c.

AND [a]it came to pass, when king Hezekiah heard *it,* that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, who *was* over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet, the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and of ‖blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

‖ Or, *provocation.*

4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that is †left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will ‖send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

‖ Or, *put a spirit into him.*

8 ¶ So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard *it,* he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Telassar?

[b] Jer. 49. 23.

13 Where *is* the king of [b]Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

14 ¶ And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed unto the LORD, saying,
16 O LORD of hosts, God of Israel, that dwellest *between* the cherubims, thou *art* the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.
17 [c]Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.
18 Of a truth, LORD, the kings of Assyria have laid waste all the †nations, and their countries,
19 And have †cast their gods into the fire; for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.
20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou *art* the LORD, *even* thou only.
21 ¶Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:
22 This *is* the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.
23 Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and [e]fted up thine eyes on high? *even* against the Holy One of Israel.
24 †By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down †the tall cedars thereof, *and* the choice fir-trees thereof: and I will enter into the height of his border, *and* ‖the forest of his Carmel.
25 I have digged and drunk water; and with the sole of my feet have I dried up all the rivers of the ‖besieged places.
26 ‖Hast thou not heard long ago, *how* I have done it, *and* of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities *into* ruinous heaps.
27 Therefore their inhabitants *were* †of small power, they were dismayed and confounded: they were *as* the grass of the field, and *as* the green herb, *as* the grass on the house-tops, and *as corn* blasted before it be grown up.
28 But I know thy ‖abode, and thy going out, and thy coming in, and thy rage against me.
29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore [d]will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.
30 And this *shall be* a sign unto thee, Ye shall eat *this* year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.
31 And †the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

Before CHRIST about 710.

[c] Dan. 9. 18.

† Heb. *lands.*
† Heb. *given.*

† Heb. *Ararat.*

† Heb. *By the hand of thy servants.*

† Heb. *the tallness of the cedars thereof,* and *the choice of the fir-trees thereof.*
‖ Or, *the forest* and *his fruitful field.*

‖ Or, *fenced and closed.*
‖ Or, *Hast thou not heard* how *I have made it long ago,* and *formed it of ancient times? should I now bring it to be laid waste,* and *defenced cities* to be *ruinous heaps?* as 2 Kings 19. 25.
† Heb. *short of hand.*
‖ Or, *sitting.*
[d] ch. 30. 28. Ezek. 38. 4.

† Heb. *The escaping of the house of Judah that remaineth.*

Before CHRIST about 710.

† Heb. *the escaping.*
[e] 2 Kings 19. 31. ch. 9. 7.

† Heb. *shield.*

[f] 2 Kings 20. 6. ch. 38. 6.
[g] 2 Kings 19. 35.

[a] 2 Kings 20. 1, &c. 2 Chron. 32. 24.
[b] 2 Sam. 17. 23.
† Heb. *Give charge concerning thy house.*
[c] Neh. 13. 14.

† Heb. *with great weeping.*

[d] ch. 37. 35.
[e] 2 Kings 20. 8, &c. ch. 7. 11.

† Heb. *degrees ly,* or, *with the sun.*

[f] Ps. 27. 13. & 116. 9.
[g] Job 7. 6.

32 For out of Jerusalem shall go forth a remnant, and †they that escape out of mount Zion: the [e]zeal of the LORD of hosts shall do this.
33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with †shields, nor cast a bank against it.
34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.
35 For I will [f]defend this city to save it, for mine own sake, and for my servant David's sake.
36 Then the [g]angel of the LORD went forth, and smote in the camp of the Assyrians an hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.
37 ¶So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.
38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of †Armenia: and Esarhaddon his son reigned in his stead.

CHAP. XXXVIII.

Hezekiah, by prayer, hath his life lengthened.

IN [a]those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, [b]†Set thine house in order: for thou shalt die, and not live.
2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,
3 And said, [c]Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept †sore.
4 ¶Then came the word of the LORD to Isaiah, saying,
5 Go and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.
6 And I will deliver thee and this city out of the hand of the king of Assyria: and [d]I will defend this city.
7 And this *shall be* [e]a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;
8 Behold, I will bring again the shadow of the degrees, which is gone down in the †sun-dial of Ahaz ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.
9 ¶The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:
10 I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.
11 I said, I shall not see the LORD, *even* the LORD, [f]in the land of the living: I shall behold man no more with the inhabitants of the world.
12 [g]Mine age is departed, and is removed from

me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off ||with pining sickness: from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that,* as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me.

14 Like a crane *or* a swallow so did I chatter: [h]I did mourn as a dove: mine eyes fail *with looking* upward: O LORD, I am oppressed; ||undertake for me.

15 What shall I say? he hath both spoken unto me, and himself hath done *it:* I shall go softly all my years [i]in the bitterness of my soul.

16 O Lord, by these *things men* live, and in all these *things is* the life of my spirit: so wilt thou recover me, and make me to live.

17 Behold, ||for peace I had great bitterness: but †thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back.

18 For [k]the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I *do* this day: [l]the father to the children shall make known thy truth.

20 The LORD *was ready* to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

21 For [m]Isaiah had said, Let them take a lump of figs, and lay *it* for a plaster upon the boil, and he shall recover.

22 [n]Hezekiah also had said, What *is* the sign that I shall go up to the house of the LORD.

CHAP. XXXIX.

Merodach-baladan, sending to visit Hezekiah, hath notice of his treasures.

AT [a]that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 [b]And Hezekiah was glad of them, and shewed them the house of his ||precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his ||†armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

3 ¶ Then came Isaiah the prophet unto king Hezekiah and said unto him, What said these men? and from whence came they unto thee? and Hezekiah said, They are come from a far country unto me, *even* from Babylon.

4 Then said he, What have they seen in thine house? And Hezekiah answered, All that *is* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

6 Behold, the days come, [c]that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and ||they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, [d]Good *is* the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

CHAP. XL.

1 *The promulgation of the gospel.* 3 *The preaching of John Baptist.*

COMFORT ye, comfort ye my people, saith your God.

2 Speak ye †comfortably to Jerusalem, and cry unto her, that her ||warfare is accomplished, that her iniquity is pardoned: [a]for she hath received of the LORD's hand double for all her sins.

3 ¶ [b]The voice of him that crieth in the wilderness, [c]Prepare ye the way of the LORD, [d]make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: [e]and the crooked shall be made ||straight, and the rough places ||plain:

5 And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it.*

6 The voice said, Cry. And he said, What shall I cry? [f]All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field:

7 The grass withereth, the flower fadeth: because [g]the spirit of the LORD bloweth upon it: surely the people *is* grass.

8 The grass withereth, the flower fadeth: but [h]the word of our God shall stand for ever.

9 ¶ ||O Zion, that bringest good tidings, get thee up into the high mountain: ||O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!

10 Behold the Lord GOD will come ||with strong *hand,* and [i]his arm shall rule for him: behold, [k]his reward *is* with him, and ||his work before him.

11 He shall [l]feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those ||that are with young.

12 ¶ [m]Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in †a measure, and weighed the mountains in scales, and the hills in a balance?

13 [n]Who hath directed the Spirit of the LORD, or *being* †his counsellor hath taught him?

14 With whom took he counsel, and *who* †instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of †understanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

16 And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering.

17 All nations before him *are* as [o]nothing; and [p]they are counted to him less than nothing, and vanity.

Before CHRIST about 713.

‖ Or, *from the* thrum.

[h] ch. 59. 11.

‖ Or, *ease me.*

[i] Job 7. 11. & 10. 1.

‖ Or, *on my peace* came *great bitterness.* † Heb. *thou hast loved my soul from the pit.*

[k] Ps. 6. 5. & 30. 9. & 88. 11. & 115. 17. Eccl. 9. 10.

[l] Deut. 4. 9. & 6. 7. Ps. 78. 3, 4.

[m] 2 Kings 20. 7.

[n] 2 Kings 20. 8.

Before CHRIST about 712.

about 712.

[a] 2 Kings 20. 12, &c.

[b] 2 Chron. 32. 31.

‖ Or, *spicery.*

‖ Or, *jewels.* † Heb. *vessels,* or, *instruments.*

[c] Jer. 20. 5.

‖ Fulfilled. Dan. 1. 2, 3, 7.

[d] 1 Sam. 3. 18.

† Heb. *to the heart.* ‖ Or, *appointed time.* * See Job 42. 10. ch. 61. 7.

[b] Matt. 3. 3. Mark 1. 3. Luke 3. 4. John 1. 23.

[c] Mal. 3. 1.

[d] Ps. 68. 4. ch. 49. 11.

[e] ch. 45. 2.

‖ Or, *a straight place.* ‖ Or, *a plain place.*

[f] Job 14. 2. Ps. 90. 5. & 102. 11. & 103. 15. Jam. 1. 10. 1 Pet. 1. 24.

[g] Ps. 103. 16.

[h] John 12. 34. 1 Pet. 1. 25.

‖ Or, *O thou that tellest good tidings to Zion.* ch. 41. 27. & 52. 7.

‖ Or, *O thou that tellest good tidings to Jerusalem.*

‖ Or, *against the strong.*

[i] ch. 59. 16.

[k] ch. 62. 11. Rev. 22. 12.

‖ Or, *recompense for his work.* ch. 49. 4.

[l] ch. 49. 10. Ezek. 34. 23. & 37. 24. John 10. 11. Heb. 13. 20. 1 Pet. 2. 25. & 5. 4. Rev. 7. 17.

‖ Or, *that give suck.*

[m] Prov. 30. 4.

† Heb. *a tierce.*

[n] Job 21. 22. & 36. 22, 23. Rom. 11. 34. 1 Cor. 2. 16.

† Heb. *man of his counsel.* † Heb. *made him understand.* † Heb. *understandings?*

[o] Dan. 4. 34.

[p] Ps. 62. 9.

18 ¶ To whom then will ye [q]liken God? or what likeness will ye compare unto him?

19 [r]The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that †*is* so impoverished that he hath no oblation chooseth a tree *that* will not rot; he seeketh unto him a cunning workman [s]to prepare a graven image *that* shall not be moved.

21 [t]Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

22 ‖*It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that [u]stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

23 That bringeth the [x]princes to nothing; he maketh the judges of the earth as vanity.

24 Yea, they shall not be planted: yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 [y]To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: [z]he calleth them all by names, by the greatness of his might, for that *he is* strong in power; not one faileth.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

28 ¶ Hast thou not known, hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? [a]*there is* no searching of his understanding.

29 He giveth power to the faint; and to *them that have* no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 But they that wait upon the LORD [b]shall †renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

CHAP. XLI.

God expostulateth with his people about his mercies to the church.

KEEP [a]silence before me, O islands; and let the people renew *their* strength: let them come near; then let them speak: let us come near together to judgment.

2 Who raised up †the righteous *man* [b]from the east, called him to his foot, [c]gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow.

3 He pursued them, *and* passed †safely; *even* by the way *that* he had not gone with his feet.

4 [d]Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the [e]first, and with the last; I *am* he.

5 The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came.

6 [f]They helped every one his neighbour; and *every one* said to his brother, †Be of good courage.

7 [g]So the carpenter encouraged the ‖goldsmith, *and* he that smoothetth *with* the hammer ‖him that smote the anvil, ‖saying, It *is* ready for the soldering: and he fastened it with nails, [h]*that* it should not be moved.

8 But thou, Israel, *art* my servant, Jacob whom I have [i]chosen, the seed of Abraham my [k]friend.

9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my servant; I have chosen thee, and not cast thee away.

10 ¶ [l]Fear thou not; [m]for I *am* with thee: be not dismayed, for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

11 Behold, all they that were incensed against thee shall be [n]ashamed and confounded: they shall be as nothing; and †they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, *even* †them that contended with thee: †they that war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, saying unto thee, [o]Fear not; I will help thee.

14 Fear not, thou worm Jacob, *and* ye ‖men of Israel; I will help thee, saith the LORD, and thy Redeemer, the Holy One of Israel.

15 Behold, [p]I will make thee a new sharp threshing instrument having †teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff.

16 Thou shalt [q]fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, *and* [r]shalt glory in the Holy One of Israel.

17 *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them.

18 I will open [s]rivers in high places, and fountains in the midst of the valleys: I will make the [t]wilderness a pool of water, and the dry land springs of water.

19 I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, *and* the pine, and the box-tree together:

20 [u]That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

21 †Produce your cause, saith the LORD; bring forth your strong *reasons*, saith the King of Jacob.

22 [x]Let them bring *them* forth, and shew us what shall happen: let them shew the former things, what they *be*, that we may †consider them, and know the latter end of them; or declare us things for to come.

23 [y]Shew the things that are to come hereafter, that we may know that ye *are* gods: yea, [z]do good, or do evil, that we may be dismayed, and behold *it* together.

Before CHRIST about 712.

[q] ver. 25. ch. 46. 5. Acts 17.29.
[r] ch. 41. 6. 7. & 44. 12, &c. Jer. 10. 3, &c.
† Heb. is *poor of oblation.*
[s] ch. 41. 7. Jer. 10. 4.
[t] Ps. 19. 1. Acts 14.17. Rom. 1.19, 20.
‖ Or, *him that sitteth*, &c.
[u] Job 9. 8. Ps. 104. 2. ch. 42. 5. & 44. 24. & 51. 13. Jer. 10. 12.
[x] Job 12.21. Ps. 107.40.
[y] ver. 18. Deut. 4. 15, &c.
[z] Ps. 147.4.
[a] Ps. 147.5. Rom. 11. 33.
[b] Ps. 103.5.
† Heb. *change.*
[c] See Gen. 14. 14, &c. ver. 25. ch. 45. 1.
† Heb. *in peace.*
[d] ver. 26. ch. 44. 7. & 46. 10.
[e] ch. 43. 10. & 44. 6. & 48. 12. Rev. 1. 17. & 22. 13.

Before CHRIST about 712.

[f] ch. 40.19. & 44. 12.
† Heb. *Be strong.*
[g] ch. 40. 19.
‖ Or, *founder.*
‖ Or, *the smiting.*
‖ Or, *saying of the solder, It is good.*
[h] ch. 40.20.
[i] Deut. 7.6. & 10. 15. & 14. 2. Ps. 135. 4. ch. 43. 1. & 44. 1.
[k] 2 Chron. 20. 7. Jam. 2. 23.
[l] ver.13,14. ch. 43. 5.
[m] Deut. 31. 6, 8.
[n] Ex.23.22. ch. 45. 24. & 60. 12. Zech. 12.3.
† Heb. *the men of thy strife.*
† Heb. *the men of thy contention.*
† Heb. *the men of thy war.*
[o] ver. 10.
‖ Or, *few men.*
[p] Mic.4.13. 2 Cor. 10. 4, 5.
† Heb. *mouths.*
[q] Jer. 51. 2.
[r] ch. 45.25.
[s] ch. 35. 6, 7. & 43. 19. & 44. 3.
[t] Ps.107.35.
[u] Job 12. 9.
† Heb. *Cause to come near.*
[x] ch. 45.21.
† Heb. *set our heart upon them.*
[y] ch. 42. 9. & 44.7,8. & 45. 3. John13.19.
[z] Jer. 10. 5.

24 Behold, [a]ye *are* ||of nothing, and your work ||of nought: an abomination *is he that* chooseth you.

25 I have raised up *one* from the north, and he shall come: from the rising of the sun [b]shall he call upon my name: [c]and he shall come upon princes as *upon* mortar, and as the potter treadeth clay.

26 [d]Who hath declared from the beginning, that we may know? and beforetime, that we may say, *He is* righteous? yea, *there is* none that sheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words.

27 [e]The first [f]*shall say* to Zion, Behold, behold them: and I will give to Jerusalèm one that bringeth good tidings.

28 [g]For I beheld, and *there was* no man; even among them, and *there was* no counsellor, that, when I asked of them, could †answer a word.

29 [h]Behold, they *are* all vanity, their works *are* nothing: their molten images *are* wind and confusion.

CHAP. XLII.

The office of Christ graced with meekness and constancy.

BEHOLD [a]my servant, whom I uphold; mine elect, *in whom* my soul [b]delighteth; [c]I have put my Spirit upon him: he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the ||smoking flax shall he not †quench: he shall bring forth judgment unto truth.

4 He shall not fail nor be †discouraged, till he have set judgment in the earth: [d]and the isles shall wait for his law.

5 ¶ Thus saith God the LORD, [e]he that created the heavens, and stretched them out; [f]he that spread forth the earth, and that which cometh out of it; [g]he that giveth breath unto the people upon it, and spirit to them that walk therein:

6 [h]I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, [i]and give thee for a covenant of the people, for [k]a light of the Gentiles;

7 [l]To open the blind eyes, to [m]bring out the prisoners from the prison, *and* them that sit in [n]darkness out of the prison-house.

8 I *am* the LORD: that *is* my name: and my [o]glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

10 [p]Sing unto the LORD a new song, *and* his praise from the end of the earth, [q]ye that go down to the sea, and †all that is therein; the isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praise in the islands.

13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, [r]yea, roar; he shall ||prevail against his enemies.

14 I have long time holden my peace; I have been still, *and* refrained myself: *now* will I cry like a travailing woman; I will destroy and †devour at once.

15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

16 And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things †straight. These things will I do unto them, and not forsake them.

17 ¶ They shall be [s]turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye *are* our gods.

18 Hear, ye deaf; and look, ye blind, that ye may see.

19 [t]Who *is* blind, but my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect, and blind as the LORD's servant?

20 Seeing many things, [u]but thou observest not; opening the ears, but he heareth not.

21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make ||*it* honourable.

22 But this *is* a people robbed and spoiled; ||*they are* all of them snared in holes, and they are hid in prison-houses; they are for a prey, and none delivereth, for †a spoil, and none saith, Restore.

23 Who among you will give ear to this? *who* will hearken, and hear †for the time to come?

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the strength of battle: [x]and it hath set him on fire round about, [y]yet he knew not; and it burned him, yet he laid *it* not to heart.

CHAP. XLIII.

The Lord comforteth the church with his promises.

BUT now thus saith the LORD [a]that created thee, O Jacob, [b]and he that formed thee, O Israel, Fear not: [c]for I have redeemed thee, [d]I have called *thee* by thy name; thou *art* mine.

2 [e]When thou passest through the waters, [f]I *will be* with thee; and through the rivers, they shall not overflow thee: when thou [g]walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

3 For I *am* the LORD thy God, the Holy One of Israel, thy Saviour: [h]I gave Egypt *for* thy ransom, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy ||life.

5 [i]Fear not; for I *am* with thee: I will bring thy seed from the east, and gather thee from the west;

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

Before CHRIST about 712.

[a] Ps. 115. 8. ch. 44. 9. 1 Cor. 8. 4. ‖ Or, worse *than nothing.* ‖ Or, worse *than of a vipe*ᵛ.
[b] Ezra 1. 2.
[c] ver. 2.
[d] ch. 43. 9.
[e] ver. 4.
[f] ch. 40. 9. † Heb. *into straightness.*
[g] ch. 63. 5. † Heb. *return.*
[h] ver. 24.

about 712.

[a] ch. 43. 10. & 49. 3, 6. & 52. 13. & 53. 11. Matt. 12. 18, 19, 20. Phil. 2. 7.
[b] Matt. 3. 17. & 17. 5. Eph. 1. 6.
[c] ch. 11. 2. John 3. 34. ‖ Or, *dimly burning.* † Heb. *quench it.* † Heb. *broken.*
[d] Gen. 40. 10.
[e] ch. 44. 24. Zech. 12. 1.
[f] Ps. 136. 6.
[g] Acts 17. 25.
[h] ch. 43. 1.
[i] ch. 49. 8.
[k] ch. 49. 6. Luke 2. 32. Acts 13. 47.
[l] ch. 35. 5.
[m] ch. 61. 1. Luke 4. 18. 2 Tim. 2. 26. Heb. 2. 14, 15.
[n] ch. 9. 2.
[o] ch. 48. 11.
[p] Ps. 33. 3. & 40. 3. & 98. 1.
[q] Ps. 107. 23. † Heb. *the fulness thereof.*
[r] ch. 31. 4. ‖ Or, *behave himself mightily.* † Heb. *swallow*, or, *sup up.*
[s] Ps. 97. 7. ch. 1. 29. & 44. 11. & 45. 16.
[t] ch. 43. 8. Ezek. 12. 2. See John 9. 39, 41.
[u] Rom. 2. 21. ‖ Or, him. ‖ Or, *in snaring all the young men of them.* † Heb. *a treading.* † Heb. *for the after time?*
[x] 2 Kings 25. 9.
[y] Hos. 7. 9.

about 712.

[a] ver. 7.
[b] ver. 21. ch. 44. 2, 21, 24.
[c] ch. 44. 6.
[d] ch. 42. 6. & 45. 4.
[e] Ps. 66. 12. & 91. 3, &c.
[f] Deut. 31. 6, 8.
[g] Dan. 3. 25, 27.
[h] Prov. 11. 8. & 21. 18. ‖ Or, *person.*
[i] ch. 41. 10, 14. & 44. 2. Jer. 30. 10, 11. & 46. 27, 28.

7 *Even* every one that is [k]called by my name: for [l]I have created him for my glory, [m]I have formed him; yea, I have made him.

8 ¶ [n]Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled: [o]who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified; or let them hear, and say, *It is* truth.

10 [p]*Ye are* my witnesses, saith the LORD, [q]and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: [r]before me there was ‖no God formed, neither shall there be after me.

11 I, *even* I, [s]*am* the LORD; and besides me *there is* no saviour.

12 I have declared, and have saved, and I have shewed, when *there was* no [t]strange *god* among you: [u]therefore ye *are* my witnesses, saith the LORD, that I *am* God.

13 [x]Yea, before the day *was*, I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall †[y]let it?

14 ¶ Thus saith the LORD, your Redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their †nobles, and the Chaldeans, whose cry *is* in the ships.

15 I *am* the LORD, your Holy One, the Creator of Israel, your King.

16 Thus saith the LORD, which [z]maketh a way in the sea, and a [a]path in the mighty waters;

17 Which [b]bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

18 ¶ [c]Remember ye not the former things, neither consider the things of old.

19 Behold, I will do a [d]new thing; now it shall spring forth; shall ye not know it? [e]I will even make a way in the wilderness, *and* rivers in the desert.

20 The beast of the field shall honour me, the dragons and the ‖†owls: because [f]I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen.

21 [g]This people have I formed for myself; they shall shew forth my praise.

22 ¶ But thou hast not called upon me, O Jacob; but thou [h]hast been weary of me, O Israel.

23 [i]Thou hast not brought me the †small cattle of thy burnt-offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me no sweet cane with money, neither hast thou †filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast [k]wearied me with thine iniquities.

25 I, *even* I, *am* he that [l]blotteth out thy transgressions [m]for mine own sake, [n]and will not remember thy sins.

26 Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.

27 Thy first father hath sinned, and thy †teachers have transgressed against me.

28 Therefore [o]I have profaned the ‖princes of the sanctuary, [p]and have given Jacob to the curse, and Israel to reproaches.

CHAP. XLIV.

1 God comforteth the church with his promises. 7 The vanity of idols.

YET now hear, [a]O Jacob, my servant; and Israel, whom I have chosen:

2 Thus saith the LORD that made thee, [b]and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, [c]Jesurun, whom I have chosen.

3 For I will [d]pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring:

4 And they shall spring up *as* among the grass, as willows by the water-courses.

5 One shall say, I *am* the LORD's; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.

6 Thus saith the LORD the King of Israel, [e]and his Redeemer the LORD of hosts; [f]I *am* the first, and I *am* the last; and besides me *there is* no God.

7 And [g]who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

8 Fear ye not, neither be afraid: [h]have not I told thee from that time, and have declared *it?* [i]ye *are* even my witnesses. Is there a God besides me? yea, [k]*there is* no †God; I know not *any*.

9 ¶ [l]They that make a graven image *are* all of them vanity; and their †delectable things shall not profit; and they *are* their own witnesses; [m]they see not, nor know, that they may be ashamed.

10 Who hath formed a god, or molten a graven image [n]*that* is profitable for nothing?

11 Behold, all his fellows shall be [o]ashamed: and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together.

12 [p]The smith ‖with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he ‖strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*.

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth *it*, and baketh bread; yea, he maketh a god, and worshippeth *it;* he maketh it a graven image, and falleth down thereto.

Before CHRIST about 712.

[k] ch. 63.19. Jam. 2. 7.
[l] Ps. 100.3. ch. 29. 23. John 3.3,5. 2 Cor.5.17. Eph. 2. 10.
[m] ver. 1.
[n] ch. 6. 9. & 42. 19. Ezek.12.2.
[o] ch. 41.21, 22, 26.
[p] ch. 44. 8.
[q] ch. 42. 1. & 55. 4.
[r] ch. 41. 4. & 44. 6.
‖ Or, *nothing formed of God.*
[s] ch. 45.21. Hos. 13. 4.
[t] Deut. 32. 16 Ps. 81. 9.
[u] ch. 44. 8. ver. 10.
[x] Ps. 90. 2. John 8. 58.
† Heb. *turn it back?*
[y] Job 9.12. ch. 14. 27.
† Heb. *bars.*
[z] Ex.14.16, 22. Ps. 77. 19. ch. 51. 10.
[a] Josh. 3. 13, 16.
[b] Ex. 14. 4, —9, 25.
[c] Jer.16.14. & 23. 7.
[d] 2 Cor. 5. 17. Rev. 21. 5.
[e] Ex. 17. 6. Num. 20. 11. Deut.8.15. Ps. 78 16. ch. 35. 6. & 41. 18.
‖ Or, *ostriches.*
† Heb. *daughters of the owl.*
[f] ch.48.21.
[g] Ps. 102. 18. ver. 1, 7. Luke 1.74, 75. Eph.1 5,6.
[h] Mal.1.13.
[i] Amos 5. 25.
† Heb. *lambs*, or, *kids.*
† Heb. *made me drunk*, or, *abundantly moistened.*
[k] ch. 1. 14. Mal. 2. 17.
[l] ch. 44.22. & 48. 9. Jer. 50. 20. Acts 3. 19.
[m] Ezek.36. 22, &c.
[n] ch. 1. 18. Jer. 31.34.

Before CHRIST about 712.

† Heb. *interpreters.* Mal. 2.7,8.
[o] ch. 47. 6. Lam. 2. 2, 6, 7.
‖ Or, *holy princes.*
[p] Ps. 79. 4. Jer. 24. 9. Dan. 9. 11. Zech. 8.13.

about 712.

[a] ver. 21. ch. 41. 8. & 43. 1. Jer. 30. 10. & 46. 27, 28.
[b] ch.43.1,7.
[c] Deut. 32. 15.
[d] ch. 35. 7. Joel 2. 28. John 7. 38. Acts 2. 18.
[e] ver 24. ch. 43. 1, 14.
[f] ch. 41. 4. & 48. 12. Rev. 1. 8, 17. & 22. 13.
[g] ch. 41. 4, 22. & 45. 21.
[h] ch. 41.22.
[i] ch. 43.10, 12.
[k] Deut. 4. 35, 39. & 32. 39. 1 Sam.2.2. 2 Sam. 22. 32. ch. 45. 5.
† Heb. *rock.* Deut.32.4.
[l] ch. 41. 24, 29.
† Heb. *desirable.*
[m] Ps. 115. 4, &c.
[n] Jer. 10.5. Hab. 2. 18.
[o] Ps. 97. 7. ch. 1. 29. & 42. 17. & 45. 16.
[p] ch. 40.19. & 41. 6. Jer. 10. 3, &c.
‖ Or, *with an axe.*

‖ Or, *taketh courage.*

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me; for thou *art* my god.

18 [q]They have not known nor understood: for he hath †shut their eyes, that they cannot see; *and* their hearts, that they cannot understand.

19 And none †[s]considereth in his heart, neither *is there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it:* and shall I make the residue thereof an abomination? shall I fall down to †the stock of a tree?

20 He feedeth on ashes: [t]a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

21 ¶ Remember these, O Jacob and Israel; for [u]thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me.

22 [x]I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto me; for [y]I have redeemed thee.

23 [z]Sing, O ye heavens; for the LORD hath done *it:* shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the LORD [a]thy Redeemer, and [b]he that formed thee from the womb, I *am* the LORD that maketh all *things;* [c]that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

25 That [d]frustrateth the tokens [e]of the liars, and maketh diviners mad; that turneth wise *men* backward, [f]and maketh their knowledge foolish;

26 [g]That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the †decayed places thereof:

27 [h]That saith to the deep, Be dry, and I will dry up thy rivers:

28 That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, [i]Thou shalt be built; and to the temple, Thy foundation shall be laid.

CHAP. XLV.

God calleth Cyrus for his church's sake.

THUS saith the LORD to his anointed, to Cyrus, whose [a]right hand I ‖have holden, [b]to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut;

2 I will go before thee, [c]and make the crooked places straight: [d]I will break in pieces the gates of brass, and cut in sunder the bars of iron:

3 And I will give thee the treasures of darkness, and hidden riches of secret places, [e]that thou mayest know that I, the LORD, which [f]call *thee* by thy name, *am* the God of Israel.

4 For [g]Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast [h]not known me.

5 ¶ I [i]*am* the LORD, and [k]*there is* none else, *there is* no God besides me: [l]I girded thee, though thou hast not known me:

6 [m]That they may know from the rising of the sun, and from the west, that *there is* none besides me. I *am* the LORD, and *there is* none else.

7 I form the light, and create darkness: I make peace, and [n]create evil: I the LORD do all these *things*.

8 [o]Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

9 Woe unto him that striveth with [p]his Maker! *Let* the potsherd *strive* with the potsherds of the earth. [q]Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Woe unto him that saith unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning [r]my sons, and concerning [s]the work of my hands command ye me.

12 [t]I have made the earth, and [u]created man upon it: I, *even* my hands, have stretched out the heavens, and [x]all their host have I commanded.

13 [y]I have raised him up in righteousness, and I will ‖direct all his ways: he shall [z]build my city, and he shall let go my captives, [a]not for price nor reward, saith the LORD of hosts.

14 Thus saith the LORD, [b]The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; [c]in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, [d]Surely God *is* in thee: and [e]*there is* none else, *there is* no God.

15 Verily thou *art* a God [f]that hidest thyself, O God of Israel, the Saviour.

16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* [g]makers of idols.

17 [h]*But* Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD [i]that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: [k]I *am* the LORD; and *there is* none else.

19 I have not spoken in [l]secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: [m]I the LORD speak righteousness, I declare things that are right.

20 ¶ Assemble yourselves and come; draw near together, ye *that are* escaped of the nations: [n]they

Before CHRIST about 712.

q ch. 45. 20.
r 2 Thess. 2. 11.
† Heb. *daubed.*
† Heb. *setteth to his heart.*
s ch. 46. 8.
† Heb. *that which comes of a tree?*
t Hos. 4. 12. Rom. 1. 21. 2 Thess. 2. 11.
u ver. 1, 2.
x ch. 43. 25.
y ch. 43. 1. & 48. 20. 1 Cor. 6. 20. 1 Pet. 1. 18, 19.
z Ps. 69. 34. & 96. 11, 12. ch. 42. 10. & 49. 13. Jer. 51. 48. Rev. 18. 20.
a ch. 19. 14. ver. 6.
b ch. 43. 1.
c Job 9. 8. Ps. 104. 2. ch. 40. 22. & 42. 5. & 45. 12. & 51. 13.
d ch. 47. 13.
e Jer. 50. 36.
f 1 Cor. 1. 20.
g Zech. 1. 6.
† Heb. *wastes.*
h See Jer. 50. 38. & 51. 32, 36.
i 2 Chron. 36. 22, 23. Ezra 1. 1, &c. ch. 45. 13.

about 712.

a ch. 41. 13.
‖ Or, *strengthened.*
b ch. 41. 2. Dan. 5. 30.
c ch. 40. 4.
d Ps. 107. 16.
e ch. 41. 23.

Before CHRIST about 712.

f Ex. 33. 12, 17. ch. 43. 1. & 49. 1.
g ch. 44. 1.
h 1 Thess. 4. 5.
i Deut. 4. 35, 39. & 32. 39. ch. 44. 8. & 46. 9.
k ver. 14, 18, 21, 22.
l Ps. 18. 32, 39.
m Ps. 102. 15. ch. 37. 20. Mal. 1. 11.
n Amos 3. 6.
o Ps. 72. 3. & 85. 11.
p ch. 64. 8.
q ch. 29. 16. Jer. 18. 6. Rom. 9. 20.
r Jer. 31. 9.
s Isa. 29. 23.
t ch. 42. 5. Jer. 27. 5.
u Gen. 1. 26, 27.
x Gen. 2. 1.
y ch. 41. 2.
‖ Or, *make straight.*
z 2 Chron. 36. 22, 23. Ezra 1. 1, &c. ch. 44. 28.
a ch. 52. 3. See Rom. 3. 24.
b Ps. 68. 31. & 72. 10, 11. ch. 49. 23. & 60. 9, 10, 14, 16. Zech. 8. 22, 23.
c Ps. 149. 8.
d 1 Cor. 14. 25.
e ver. 5.
f Ps. 44. 24. ch. 8. 17. & 57. 17.
g ch. 44. 11.
h ch. 26. 4. ver. 25. Rom. 11. 26
i ch. 42. 5.
k ver. 5.
l Deut. 30. 11. ch. 48. 16.
m Ps. 19. 8. & 119. 137, 138.
n ch. 44. 17, 18, 19. & 46. 7. & 48. 7. Rom. 1. 22, 23.

have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

21 Tell ye, and bring *them* near; yea, let them take counsel together: [o]who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? [p]and *there is* no God else besides me; a just God and a Saviour: *there is* none besides me.

22 [q]Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else.

23 [r]I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every [s]knee shall bow, [t]every tongue shall swear.

24 ‖Surely, shall *one* say, In the LORD have I [u]†righteousness and strength: *even* to him shall *men* come; and [x]all that are incensed against him shall be ashamed.

25 [y]In the LORD shall all the seed of Israel be justified, and [z]shall glory.

CHAP. XLVI.

Idols not comparable to God for power.

BEL [a]boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages *were* heavy loaden; [b]*they are* a burden to the weary *beast.*

2 They stoop, they bow down together; they could not deliver the burden, [c]but †themselves are gone into captivity.

3 ¶ Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, [d]which are borne *by me* from the belly, which are carried from the womb:

4 And *even* to *your* old age [e]I *am* he: and *even* to hoar hairs [f]will I carry *you:* I have made, and I will bear; even I will carry, and will deliver *you.*

5 ¶ [g]To whom will ye liken me, and make *me* equal, and compare me, that we may be like?

6 [h]They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.

7 [i]They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, [k]*one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and shew yourselves men: [l]bring *it* again to mind, O ye transgressors.

9 [m]Remember the former things of old: for I *am* God, and [n]*there is* none else; I *am* God, and *there is* none like me,

10 [o]Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, [p]My counsel shall stand, and I will do all my pleasure:

11 Calling a ravenous bird [q]from the east, †the man [r]that executeth my counsel from a far country: yea, [s]I have spoken *it,* I will also bring it to pass; I have purposed *it,* I will also do it.

12 ¶ Hearken unto me, ye [t]stout-hearted, [u]that *are* far from righteousness:

13 [x]I bring near my righteousness; it shall not be far off, and my salvation [y]shall not tarry: and I will place [z]salvation in Zion for Israel my glory.

Before CHRIST about 712.

[o] ch. 41. 22. & 43. 9. & 44. 7. & 46. 10. & 48. 14.
[p] ver. 5, 14, 18. ch. 44. 8. & 46. 9. & 48. 3, &c.
[q] Ps 22. 27. & 65. 5.
[r] Gen. 22. 16. Heb. 6. 13.
[s] Rom. 14. 11. Phil. 2. 10.
[t] Gen. 31. 53. Deut. 6. 13. Ps. 63. 11. ch. 65. 16.
‖ Or, *Surely he shall say of me, In the* LORD *is all righteousness and strength.*
[u] Jer. 23. 5. 1 Cor. 1. 30.
† Heb. *righteousnesses.*
[x] ch. 41. 11.
[y] ver. 17.
[z] 1 Cor. 1. 31.

about 712.

[a] ch. 21. 9. Jer. 50. 2. & 51. 44.
[b] Jer. 10. 5.
[c] Jer. 48. 7.
† Heb. *their soul.*
[d] Ex. 19. 4. Deut. 1. 31. & 32. 11. Ps. 71. 6. ch. 63. 9.
[e] Ps. 102. 27. Mal. 3. 6.
[f] Ps. 48. 14. & 71. 18.
[g] ch. 40. 18, 25.
[h] ch. 40. 19. & 41. 6, & 44. 12, 19. Jer. 10. 3.
[i] Jer. 10. 5.
[k] ch. 45. 20.
[l] ch. 44. 19. & 47. 7.
[m] Deut. 32. 7.
[n] ch. 45. 5, 21.
[o] ch. 45. 21.
[p] Ps. 33. 11. Prov. 19. 21. & 21. 30. Acts 5. 39. Heb. 6. 17.
[q] ch. 41. 2, 25.
† Heb. *the man of my counsel.*
[r] ch. 44. 28. & 45. 13.
[s] Num. 23. 19.
[t] Ps. 76. 5.
[u] Rom. 10. 3.
[x] ch. 51. 5. Rom. 1. 17. & 3. 21.
[y] Hab. 2. 3.
[z] ch. 62. 11.

Before CHRIST about 712.

[a] Jer. 48. 18.
[b] ch. 3. 26.
[c] Ex. 11. 5. Judg. 16. 21. Matt. 24. 41.
[d] ch. 3. 17. & 20. 4. Jer. 13. 22, 26. Nah. 3. 5.
[e] Rom. 12. 19.
[f] ch. 43. 3, 14. Jer. 50. 34.
[g] 1 Sam. 2. 9.
[h] ver. 7. ch. 13. 19. Dan. 2. 37.
[i] See 2 Sam. 24. 14. 2 Chron. 28. 9. Zech. 1. 15.
[k] ch. 43. 28.
[l] Deut. 28. 50.
[m] ver. 5. Rev. 18. 7.
[n] ch. 46. 8.
[o] Deut. 32. 29.
[p] ver. 10. Zeph. 2. 15.
[q] Rev. 18. 7.
[r] ch. 51. 19.
[s] 1 Thess. 5. 3.
[t] Nah. 3. 4.
[u] Ps. 52. 7.
[x] ch. 29. 15. Ezek. 8. 12. & 9. 9.
‖ Or, *caused thee to turn away.*
[y] ver. 8.
† Heb. *the morning thereof.*
† Heb. *expiate.*
[z] 1 Thess. 5. 3.
[a] ch. 57. 10.
[b] ch. 44. 25. Dan. 2. 2.
† Heb. *viewers of the heavens.*
† Heb. *that give knowledge concerning the months.*
[c] Nah. 1. 10. Mal. 4. 1.
† Heb. *their souls.*
[d] Rev. 18. 11.
[a] Ps. 68. 26.

CHAP. XLVII.

God's judgment upon Babylon and Chaldea.

COME [a]down, and [b]sit in the dust, O virgin daughter of Babylon, sit on the ground: *there is* no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 [c]Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

3 [d]Thy nakedness shall be uncovered, yea, thy shame shall be seen: [e]I will take vengeance, and I will not meet *thee as* a man.

4 *As for* [f]our Redeemer, the LORD of hosts *is* his name, the Holy One of Israel.

5 Sit thou [g]silent, and get thee into darkness, O daughter of the Chaldeans: [h]for thou shalt no more be called, The lady of kingdoms.

6 ¶ [i]I was wroth with my people, [k]I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; [l]upon the ancient hast thou very heavily laid thy yoke.

7 ¶ And thou saidst, I shall be [m]a lady for ever: *so* that thou didst not [n]lay these *things* to thy heart, [o]neither didst remember the latter end of it.

8 Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly, that sayest in thine heart, [p]I *am,* and none else besides me; [q]I shall not sit *as* a widow, neither shall I know the loss of children:

9 But [r]these two *things* shall come to thee [s]in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection, [t]for the multitude of thy sorceries, *and* for the great abundance of thine enchantments.

10 ¶ For thou [u]hast trusted in thy wickedness: [x]thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath ‖perverted thee; [y]and thou hast said in thine heart, I *am,* and none else besides me.

11 ¶ Therefore shall evil come upon thee; thou shalt not know †from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to †put it off: and [z]desolation shall come upon thee suddenly, *which* thou shalt not know.

12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 [a]Thou art wearied in the multitude of thy counsels. Let now [b]the †astrologers, the star-gazers, †the monthly prognosticators, stand up, and save thee from *these things* that shall come upon thee.

14 Behold, they shall be [c]as stubble; the fire shall burn them; they shall not deliver †themselves from the power of the flame: *there shall* not *be* a coal to warm at, *nor* fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, *even* [d]thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.

CHAP. XLVIII.

God saveth his people for his own sake.

HEAR ye this, O house of Jacob, which are called by the name of Israel, and [a]are come forth out

of the waters of Judah, [b]which swear by the name of the LORD, and make mention of the God of Israel, [c]*but* not in truth, nor in righteousness.

2 For they call themselves [d]of the holy city, and [e]stay themselves upon the God of Israel; The LORD of hosts *is* his name.

3 [f]I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did *them* suddenly, [g]and they came to pass.

4 Because I knew that thou *art* †obstinate, and [h]thy neck *is* an iron sinew, and thy brow brass;

5 [i]I have even from the beginning declared *it* to thee; before it came to pass I shewed *it* thee: lest thou shouldest say, Mine idol hath done them; and my graven image, and my molten image, hath commanded them.

6 Thou hast heard, see all this; and will not ye declare *it?* I have shewed thee new things from this time, even hidden things, and thou didst not know them.

7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.

8 Yea, thou heardest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called [k]a transgressor from the womb.

9 ¶ [l]For my name's sake [m]will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

10 Behold, [n]I have refined thee, but not ‖with silver; I have chosen thee in the furnace of affliction.

11 [p]For mine own sake, *even* for mine own sake, will I do *it:* for [q]how should *my name* be polluted? and [r]I will not give my glory unto another.

12 ¶ Hearken unto me, O Jacob and Israel, my called; [s]I *am* he; I *am* the [t]first, I also *am* the last.

13 [u]Mine hand also hath laid the foundation of the earth, and ‖my right hand hath spanned the heavens: *when* [x]I call unto them, they stand up together.

14 [y]All ye, assemble yourselves and hear; which among them hath declared these *things?* [z]The LORD hath loved him: [a]he will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans.

15 I, *even* I, have spoken, yea, [b]I have called him: I have brought him, and he shall make his way prosperous.

16 ¶ Come ye near unto me, hear ye this; [c]I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now [d]the Lord GOD, and his Spirit, hath sent me.

17 Thus saith [e]the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth thee to profit, [f]which leadeth thee by the way *that* thou shouldest go.

18 [g]O that thou hadst hearkened to my commandments! [h]then had thy peace been as a river, and thy righteousness as the waves of the sea:

19 [i]Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

20 ¶ [k]Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, The LORD hath [l]redeemed his servant Jacob.

21 And they [m]thirsted not *when* he led them through the deserts: he [n]caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

22 [o]*There is* no peace, saith the LORD, unto the wicked.

CHAP. XLIX.

1 *Christ complaineth of the Jews.* 5 *He is sent to the Gentiles.*

LISTEN, [a]O isles, unto me; and hearken, ye people, from far; [b]The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made [c]my mouth like a sharp sword; [d]in the shadow of his hand hath he hid me, and made me [e]a polished shaft; in his quiver hath he hid me;

3 And said unto me, [f]Thou *art* my servant, O Israel, [g]in whom I will be glorified.

4 [h]Then I said, I have laboured in vain, I have spent my strength for nought, and in vain; *yet* surely my judgment *is* with the LORD, and ‖my work with my God.

5 ¶ And now, saith the LORD [i]that formed me from the womb *to be* his servant, to bring Jacob again to him, ‖Though Israel [k]be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, ‖It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the ‖preserved of Israel: I will also give thee for a [l]light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD, the Redeemer of Israel, *and* his Holy One, [m]‖to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, [n]Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee.

8 Thus saith the LORD, [o]In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, [p]and give thee for a covenant of the people, to ‖establish the earth, to cause to inherit the desolate heritages:

9 That thou mayest say [q]to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places.

10 They shall not [r]hunger nor thirst, [s]neither shall the heat nor sun smite them: for he that hath mercy on them [t]shall lead them, even by the springs of water shall he guide them.

11 [u]And I will make all my mountains a way, and my highways shall be exalted.

12 Behold, [x]these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim.

13 ¶ [y]Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

Before CHRIST about 712.

[b] Deut. 6. 13. ch. 65. 16. Zeph. 1. 5.
[c] Jer. 4. 2. & 5. 2.
[d] ch. 52. 1.
[e] Mic. 3. 11. Rom. 2. 17.
[f] ch. 41. 22. & 42. 9. & 43. 9. & 44. 7, 8. & 45. 21. & 46. 9, 10.
[g] Josh. 21. 45.
† Heb. *hard.*
[h] Ex. 32. 9. Deut. 31. 27.
[i] ver. 3.
[k] Ps 58. 3.
[l] Ps. 79. 9. & 106. 8. ch. 43. 25. ver. 11. Ezek. 20. 9, 14, 22, 44.
[m] Ps. 78. 38.
[n] Ps. 66. 10.
‖ Or, *for silver.* See Ezek. 22. 20, 21, 22.
[p] ver. 9.
[q] See Deut. 32. 26, 27. Ezek. 20. 9.
[r] ch. 42. 8.
[s] Deut. 32. 39.
[t] ch. 41. 4. & 44. 6. Rev. 1. 17. & 22. 13.
[u] Ps. 102. 25.
‖ Or, *the palm of my right hand hath spread out.*
[x] ch. 40. 26.
[y] ch. 41. 22. & 43. 9. & 44. 7. & 45. 20, 21.
[z] ch. 45. 1.
[a] ch. 44. 28.
[b] ch. 45. 1, 2, &c.
[c] ch. 45. 19.
[d] ch. 61. 1. Zech. 2. 8, 9, 11.
[e] ch. 43. 14. & 44. 6, 24. ver. 20.
[f] Ps. 32. 8.
[g] Deut. 32. 29. Ps. 81. 13.
[h] Ps. 119. 165.
[i] Gen. 22. 17. Hos. 1. 10.
[k] ch. 52. 11. Jer. 50. 8. & 51. 6, 45. Zech. 2. 6, 7. Rev. 18. 4.

Before CHRIST about 712.

[l] Ex. 19. 4, 5, 6. ch. 44. 22, 23.
[m] See ch. 41. 17, 18.
[n] Ex. 17. 6. Num. 20. 11. Ps. 105. 41.
[o] ch. 57. 21.
[a] ch. 41. 1.
[b] ver. 5. Jer. 1. 5. Matt. 1. 20, 21. Luke 1. 15, 31. John 10. 36. Gal. 1. 15.
[c] ch. 11. 4. & 51. 16. Hos. 6. 5. Heb. 4. 12. Rev. 1. 16.
[d] ch. 51. 16.
[e] Ps. 45. 5.
[f] ch. 42. 1. Zech. 3. 8.
[g] ch. 44. 23. John 13. 31. & 15. 8. Eph. 1. 6.
[h] Ezek. 3. 19.
‖ Or, *my reward.* ch. 40. 10. & 62. 11.
[i] ver. 1.
‖ Or, *That Israel may be gathered to him, and I may, &c.*
[k] Matt. 23. 37.
‖ Or, Art thou *lighter than that thou shouldest, &c.*
‖ Or, *desolations.*
[l] ch. 42. 6. & 60. 3. Luke 2. 32. Acts 13. 47. & 26. 18.
[m] ch. 53. 3. Matt. 26. 67.
‖ Or, *to him that is despised in soul.*
[n] Ps. 72. 10, 11. ver. 23.
[o] See Ps. 69. 13. 2 Cor. 6. 2.
[p] ch. 42. 6.
‖ Or, *raise up.*
[q] ch. 42. 7. Zech. 9. 12.
[r] Rev. 7. 16.
[s] Ps. 121. 6.
[t] Ps. 23. 2.
[u] ch. 40. 4.
[x] ch. 43. 5, 6.
[y] ch. 44. 23.

14 [z]But Zion said, the LORD hath forsaken me, and my Lord hath forgotten me.

15 [a]Can a woman forget her sucking child, †that she should not have compassion on the son of her womb? yea, they may forget, [b]yet will I not forget thee.

16 Behold, [c]I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.

17 Thy children shall make haste; [d]thy destroyers and they that made thee waste shall go forth of thee.

18 ¶ [e]Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. *As* I live, saith the LORD, thou shalt surely clothe thee with them all, [f]as with an ornament, and bind them *on thee*, as a bride *doeth*.

19 For thy waste and thy desolate places, and the land of thy destruction, [g]shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 [h]The children which thou shalt have, [i]after thou hast lost the other, shall say again in thine ears, The place *is* too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold I was left alone; these, where *had* they *been?*

22 [k]Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* †arms, and thy daughters shall be carried upon *their* shoulders.

23 [l]And kings shall be thy †nursing fathers, and their †queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and [m]lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for [n]they shall not be ashamed that wait for me.

24 ¶ [o]Shall the prey be taken from the mighty, or †the lawful captive delivered?

25 But thus saith the LORD, Even the †captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

26 And I will [p]feed them that oppress thee with their own flesh; and they shall be drunken with their own [q]blood, as with ‖sweet wine: and all flesh [r]shall know that I the LORD *am* thy Saviour and thy Redeemer, the Mighty One of Jacob.

CHAP. L.

Christ sheweth that the dereliction of the Jews is not to be imputed to him.

THUS saith the LORD, Where *is* [a]the bill of your mother's divorcement, whom I have put away? or which of my [b]creditors *is it* to whom I have sold you? Behold, for your iniquities [c]have ye sold yourselves, and for your transgressions is your mother put away.

2 Wherefore, when I came, *was there* no man? [d]when I called, *was there* none to answer? [e]Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, [f]at my rebuke I [g]dry up the sea, I make the [h]rivers a wilderness: [i]their fish stinketh, because *there is* no water, and dieth for thirst.

3 [k]I clothe the heavens with blackness, [l]and I make sackcloth their covering.

4 [m]The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* [n]weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

5 ¶ The Lord GOD [o]hath opened mine ear, and I was not [p]rebellious, neither turned away back.

6 [q]I gave my back to the smiters, and [r]my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

7 ¶ For the Lord GOD will help me: therefore shall I not be confounded: therefore have [s]I set my face like a flint, and I know that I shall not be ashamed.

8 [t]*He is* near that justifieth me: who will contend with me? let us stand together: who *is* †mine adversary? let him come near to me.

9 Behold, the Lord GOD will help me; who *is* he *that* shall condemn me? [u]lo, they all shall wax old as a garment; [x]the moth shall eat them up.

10 ¶ Who *is* among you that feareth the LORD, that obeyeth the voice of his servant, that [y]walketh *in* darkness, and hath no light? [z]let him trust in the name of the LORD, and stay upon his God.

11 Behold, all ye that kindle a fire, that compass *yourselves* about with sparks: walk in the light of your fire, and in the sparks *that* ye have kindled. [a]This shall ye have of mine hand; ye shall lie down [b]in sorrow.

CHAP. LI.

An exhortation, after the pattern of Abraham, to trust in Christ.

HEARKEN [a]to me, [b]ye that follow after righteousness, ye that seek the LORD: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.

2 [c]Look unto Abraham your father, and unto Sarah *that* bare you: [d]for I called him alone, and [e]blessed him, and increased him.

3 For the LORD [f]shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert [g]like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 ¶ Hearken unto me, my people; and give ear unto me, O my nation: [h]for a law shall proceed from me, and I will make my judgment to rest [i]for a light of the people.

5 [k]My righteousness *is* near; my salvation is gone forth, [l]and mine arms shall judge the people: [m]the isles shall wait upon me, and [n]on mine arm shall they trust.

6 [o]Lift up your eyes to the heavens, and look upon the earth beneath: for [p]the heavens shall vanish away like smoke, [q]and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

7 ¶ [r]Hearken unto me, ye that know righteou[s]

Before CHRIST about 712.

[z] See ch. 40. 27.
[a] See Ps. 103. 13. Mal. 3. 17. Matt. 7. 11.
† Heb. *from having compassion.*
[b] Rom. 11. 29.
[c] See Ex. 13. 9. Cant. 8. 6.
[d] ver. 19.
[e] ch. 60. 4.
[f] Prov. 17. 6.
[g] See ch. 54. 1, 2. Zech. 2. 4. & 10. 10.
[h] ch. 60. 4.
[i] Matt. 3. 9. Rom. 11. 11, 12, &c.
[k] ch. 60. 4. & 66. 20.
† Heb. *bosom.*
[l] Ps. 72. 11. ver. 7. ch. 52. 15. & 60. 16.
† Heb. *nourishes.*
† Heb. *princesses.*
[m] Ps. 72. 9. Mic. 7. 17.
[n] Ps. 34. 22. Rom. 5. 5. & 9. 33. & 10. 11.
[o] Matt. 12. 29. Luke 11. 21, 22.
† Heb. *the captivity of the just.*
† Heb. *captivity.*
[p] ch. 9. 20.
[q] Rev. 14. 20. & 16. 6.
‖ Or, *new wine.*
[r] Ps. 9. 16. ch. 60. 16.
[a] Deut. 24. 1. Jer. 3. 8. Hos. 2. 2.
[b] See 2 Kings 4. 1. Matt. 18. 25.
[c] ch. 52. 3.
[d] Prov. 1. 24. ch. 65. 12. & 66. 4. Jer. 7. 13. & 35. 15.
[e] Num. 11. 23. ch. 59. 1.
[f] Ps. 106. 9. Nah. 1. 4.

Before CHRIST about 712.

[g] Ex. 14. 21.
[h] Josh. 3. 16.
[i] Ex. 7. 18, 21.
[k] Ex. 10. 21.
[l] Rev. 6. 12.
[m] Ex. 4. 11.
[n] Matt. 11. 28.
[o] Ps. 40. 6, 7, 8.
[p] Matt. 26. 39. John 14. 31. Phil. 2. 8. Heb. 10. 5, &c.
[q] Matt. 26. 67. & 27. 26. John 18. 22.
[r] Lam. 3. 30.
[s] Ezek. 3. 8, 9.
[t] Rom. 8. 32, 33, 34.
† Heb. *the master of my cause.*
[u] Job 13. 28. Ps. 102. 26. ch. 51. 6.
[x] ch. 51. 8.
[y] Ps. 23. 4.
[z] 2 Chron. 20. 20. Ps. 20. 7.
[a] John 9. 19.
[b] Ps. 16. 4.
[a] ver. 7.
[b] Rom. 9. 30, 31, 32.
[c] Rom. 4. 1, 16. Heb. 11. 11, 12.
[d] Gen. 12. 1, 2.
[e] Gen. 24. 1, 35
[f] Ps. 102. 13. ch. 40. 1. & 52. 9. ver. 12.
[g] Gen. 13. 10. Joel 2. 3.
[h] ch. 2. 3. & 42. 4.
[i] ch. 42. 6.
[k] ch. 46. 13. & 56. 1. Rom. 1. 16, 17.
[l] Ps. 67. 4. & 98. 9.
[m] ch. 60. 9.
[n] Rom. 1. 16.
[o] ch. 40. 26.
[p] Ps. 102. 26. Matt. 24. 35. 2 Pet. 3. 10, 12.
[q] ch. 50. 9.
[r] ver. 1.

ness, the people [s]in whose heart *is* my law; [t]fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For [u]the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

9 ¶ [x]Awake, awake, [y]put on strength, O arm of the LORD; awake, [z]as in the ancient days, in the generations of old. [a]*Art* thou not it that hath cut [b]Rahab, *and* wounded the [c]dragon?

10 *Art* thou not it which hath [d]dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

11 Therefore [e]the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away.

12 I, *even* I, *am* he [f]that comforteth you: who *art* thou, that thou shouldest be afraid [g]of a man *that* shall die, and of the son of man *which* shall be made [h]*as* grass;

13 And forgettest the LORD thy Maker, [i]that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he ‖were ready to destroy? [k]and where *is* the fury of the oppressor?

14 The captive exile hasteneth that he may be loosed, [l]and that he should not die in the pit, nor that his bread should fail.

15 But I *am* the LORD thy God, that [m]divided the sea, whose waves roared: The LORD of hosts *is* his name.

16 And [n]I have put my words in thy mouth, and [o]have covered thee in the shadow of mine hand, [p]that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

17 ¶ [q]Awake, awake, stand up, O Jerusalem, which hast [r]drunk at the hand of the LORD the cup of his fury; [s]thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out.

18 *There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

19 [t]These two *things* †are come unto thee; who shall be sorry for thee? desolation, and †destruction, and the famine, and the sword: [u]by whom shall I comfort thee?

20 [x]Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 ¶ Therefore hear now this, thou afflicted, and drunken, [y]but not with wine:

22 Thus saith thy Lord the LORD, and thy God [z]*that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:

23 But [a]I will put it into the hand of them that afflict thee; [b]which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

Before CHRIST about 712.

[a] Ps. 37.31.
[t] Matt. 10. 28. Acts 5. 41.
[u] ch. 50. 9.
[x] Ps.44.23. ch. 52. 1.
[y] Ps. 93. 1. Rev.11.17.
[z] Ps. 44. 1.
[a] Job 26. 12.
[b] Ps. 87. 4. & 89. 10.
[c] Ps. 74.13, 14. ch. 27. 1. Ezek.29.3.
[d] Ex.14.21. ch. 43. 16.
[e] ch. 35.10.
[f] ver. 3. 2 Cor. 1. 3.
[g] Ps.118.6.
[h] ch. 40. 6. 1 Pet.1.24.
[i] Job 9. 8. Ps. 104. 2. ch. 40. 22. & 42. 5. & 44.24.
‖ Or, *made* himself *ready.*
[k] Job 20.7.
[l] Zech. 9. 11.
[m] Ps.74.13. Job 26. 12. Jer. 31. 35.
[n] Deut. 18. 18. ch. 59. 21. John 3.34.
[o] ch. 49. 2.
[p] ch. 65.17. & 66. 22.
[q] ch. 52. 1.
[r] Job 21.20. Jer. 25. 15, 16.
[s] See Deut. 28. 28, 34. Ps. 60. 3. & 75. 8. Ezek. 23. 32,33,34. Zech.12. 2. Rev.14.10.
[t] ch. 47. 9. † Heb. *happened.* † Heb. *breaking.*
[u] Amos 7. 2.
[x] Lam. 2. 11, 12.
[y] See ver. 17. Lam. 3.15.
[z] Jer.50.34.
[a] Jer.25.17, 26, 28. Zech.12. 2.

Before CHRIST about 712.

[b] Ps.66.11, 12.
[a] ch. 51. 9, 17.
[b] Neh.11.1. ch. 48. 2. Matt. 4. 5. Rev. 21. 2.
[c] ch. 35. 8. & 60. 21. Nah. 1.15.
[d] Rev. 21. 27.
[e] See ch. 3. 26. & 51. 23.
[f] Zech.2.7.
[g] Ps.44. 12. ch. 45. 13. Jer. 15. 13.
[h] Gen.46.6. Acts 7. 14.
[i] Ezek. 36. 20, 23. Rom. 2.24.
[k] Nah.1.15. Rom. 10. 15.
[l] Ps. 93. 1. & 96. 10. & 97. 1.
[m] ch. 51. 3.
[n] ch.48. 20.
[o] Ps. 98. 2, 3.
[p] Luke 3.6.
[q] ch. 48.20. Jer. 50.8 & 51. 6, 45. Zech. 2. 6, 7. 2 Cor.6.17. Rev. 18. 4.
[r] Lev. 22. 2, &c.
[s] See Ex. 12.33,39.
[t] Mic.2.13.
[u] Num. 10. 25. ch. 58. 8. See Ex.14. 19.
† Heb. *gather you up.*
[x] ch. 42. 1.
‖ Or, *prosper.* ch. 53. 10. Jer. 23. 5.
[y] Phil. 2.9.
[z] Ps.22.6,7. ch. 53. 2,3.
[a] Ezek. 36. 25. Acts 2. 33. Heb. 9.13, 14.
[b] ch. 49. 7, 23.
[c] ch. 55. 5. Rom. 15. 21. & 16. 25, 26. Eph. 3.5,9.
[a] John 12. 38. Rom. 10. 16.
‖ Or, *doctrine.* † Heb. *hearing.*
[b] ch. 51. 9. Rom.1.16. 1 Cor.1.18.
[c] ch. 11. 1.
[d] ch.52.14. Mark9.12.

CHAP. LII.

Christ persuadeth the church to believe his free redemption.

AWAKE, [a]awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, [b]the holy city: for [c]henceforth there shall no more come into thee the uncircumcised [d]and the unclean.

2 [e]Shake thyself from the dust; arise, *and* sit down, O Jerusalem: [f]loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, [g]Ye have sold yourselves for nought; and ye shall be redeemed without money.

4 For thus saith the Lord GOD, My people went down aforetime into [h]Egypt to sojourn there; and the Assyrian oppressed them without cause.

5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD, and my name continually every day *is* [i]blasphemed.

6 Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak: behold, *it is* I.

7 ¶ [k]How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, [l]Thy God reigneth!

8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

9 ¶ Break forth into joy, sing together, ye waste places of Jerusalem: [m]for the LORD hath comforted his people, [n]he hath redeemed Jerusalem.

10 [o]The LORD hath made bare his holy arm in the eyes of all the nations: and [p]all the ends of the earth shall see the salvation of our God.

11 ¶ [q]Depart ye, depart ye, go ye out from thence, touch no unclean *thing;* go ye out of the midst of her; [r]be ye clean, that bear the vessels of the LORD.

12 For [s]ye shall not go out with haste, nor go by flight: [t]for the LORD will go before you; [u]and the God of Israel *will* †*be* your rere-ward.

13 ¶ Behold, [x]my servant shall ‖deal prudently, [y]he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; (his [z]visage was so marred more than any man, and his form more than the sons of men:)

15 [a]So shall he sprinkle many nations; [b]the kings shall shut their mouths at him: for *that* [c]which had not been told them shall they see; and *that* which they had not heard shall they consider.

CHAP. LIII.

1 *The prophet complaineth of the want of faith.* 4 *The sufferings of Christ, &c.*

WHO [a]hath believed our ‖†report? and to whom is [b]the arm of the LORD revealed?

2 For [c]he shall grow up before him as a tender plant, and as a root out of a dry ground: [d]he hath

no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

3 [e]He is despised and rejected of men; a man of sorrows, and [f]acquainted with grief: and ‖†we hid as it were *our* faces from him; he was despised, and [g]we esteemed him not.

4 ¶ Surely [h]he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he *was* ‖[i]wounded for our transgressions, *he was* bruised for our iniquities; the chastisement of our peace *was* upon him; and with his [k]†stripes we are healed.

6 [l]All we like sheep have gone astray; we have turned every one to his own way; and the LORD †hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet [m]he opened not his mouth: [n]he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 ‖He was taken from prison and from judgment: and who shall declare his generation? for [o]he was cut off out of the land of the living: for the transgression of my people †was he stricken.

9 [p]And he made his grave with the wicked, and with the rich in his †death; because he had done no violence, neither *was any* [q]deceit in his mouth.

10 ¶ Yet it pleased the LORD to bruise him; he hath put *him* to grief: ‖when thou shalt make his soul [r]an offering for sin, he shall see *his* seed, [s]he shall prolong *his* days, and [t]the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, *and* shall be satisfied: [u]by his knowledge shall [x]my righteous [y]servant [z]justify many; [a]for he shall bear their iniquities.

12 [b]Therefore will I divide him *a portion* with the great, [c]and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was [d]numbered with the transgressors; and he bare the sin of many, and [e]made intercession for the transgressors.

CHAP. LIV.

The prophet prophesieth the preservation of the church.

[a]SING, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for [b]more *are* the children of the desolate than the children of the married wife, saith the LORD.

2 [c]Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes;

3 For thou shalt break forth on the right hand and on the left; [d]and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 [e]For thy Maker *is* thine husband: The [f]LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; [g]The God of the whole earth shall he be called.

Before CHRIST about 712.

[e] Ps. 22. 6. ch. 49. 7.
[f] Heb. 4. 15.
‖ Or, *he hid as it were* his *face from us.*
† Heb. *as a hiding of faces from him*, or, *from us.*
[g] John 1. 10, 11.
[h] Matt. 8. 17. Heb. 9. 28. 1 Pet. 2. 24.
‖ Or, *tormented.*
[i] Rom. 4. 25. 1 Cor. 15. 3. 1 Pet. 3. 18.
[k] 1 Pet. 2. 24.
† Heb. *bruise.*
[l] Ps. 119. 176. 1 Pet. 2. 25.
† Heb. *hath made the iniquities of us all to meet on him.*
[m] Matt. 26. 63. & 27. 12, 14. Mark 14. 61. & 15. 5. 1 Pet. 2 23.
[n] Acts 8. 32.
‖ Or, *He was taken away by distress and judgment: but, &c.*
[o] Dan. 9. 26.
† Heb. was *the stroke upon him.*
[p] Matt. 27. 57, 58, 60.
† Heb. *deaths.*
[q] 1 Pet. 2. 22. 1 John 3. 5.
‖ Or, *when his soul shall make an offering.*
[r] 2 Cor. 5. 21. 1 Pet. 2. 24.
[s] Rom. 6. 9.
[t] Eph. 1. 5, 9. 2 Thess. 1. 11.
[u] John 17. 3. 2 Pet. 1. 3.
[x] 1 John 2. 1.
[y] ch. 42. 1. & 49. 3.
[z] Rom. 5. 18, 19.
[a] ver. 4, 5.
[b] Ps. 2. 8. Phil. 2. 9.
[c] Col. 2. 15.
[d] Mark 15. 28. Luke 22. 37.
[e] Luke 23. 34. Rom. 8. 34. Heb. 7. 25. & 9. 24. 1 John 2. 1.
[a] Zeph. 3. 14. Gal. 4. 24.
[b] 1 Sam. 2. 5.
[c] ch. 49. 19, 20.
[d] ch. 55. 5. & 61. 9.
[e] Jer. 3. 14.
[f] Luke 1. 32.
[g] Zech. 14. 9. Rom. 3. 29.

Before CHRIST about 712.

[h] ch. 62. 4.
[i] Ps. 30. 5. ch. 26. 20. & 60. 10. 2 Cor. 4. 17.
[k] ch. 55. 3. Jer. 31. 3.
[l] Gen. 8. 21. & 9. 11. ch. 55. 11. See Jer. 31. 35, 36.
[m] Ps. 46. 2. ch. 51. 6. Matt. 5. 18.
[n] Ps. 89. 33, 34.
[o] 1 Chron. 29. 2. Rev. 21. 18, &c.
[p] ch. 11. 9. Jer. 31. 34. John 6. 45. 1 Cor. 2. 10. 1 Thess. 4. 9. 1 John 2. 20.
[q] Ps. 119. 165.
[r] ch. 45. 24, 25.
[a] John 4. 14. & 7. 37. Rev. 21. 6. & 22. 17.
[b] Matt. 13. 44, 46. Rev. 3. 18.
† Heb. *weigh.*
[c] Matt. 11. 28.
[d] ch. 54. 8. & 61. 8. Jer. 32. 40.
[e] 2 Sam. 7. 8, &c. Ps. 89. 28. Acts 13. 34.
[f] John 18. 37. Rev. 1. 5.
[g] Jer. 30. 9. Ezek. 34. 23. Hos. 3. 5. Dan. 9. 25.
[h] ch. 52. 15. Eph. 2. 11, 12.
[i] ch. 60. 5.
[k] ch. 60. 9. Acts 3. 13.
[l] Ps. 32. 6. Matt. 5. 25. & 25. 11. John 7. 34. & 8. 21. 2 Cor. 6. 1, 2. Heb. 3. 13.
[m] ch. 1. 16.
† Heb. *the man of iniquity.*

6 For the LORD [h]hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 [i]For a small moment have I forsaken thee; but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; [k]but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For this *is as* the waters of [l]Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For [m]the mountains shall depart, and the hills be removed; [n]but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

11 ¶ O thou afflicted, tossed with tempest, *and* not comforted! behold, I will lay thy stones with [o]fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children *shall be* [p]taught of the LORD; and [q]great *shall be* the peace of thy children.

14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

15 Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 ¶ No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, [r]and their righteousness *is* of me, saith the LORD.

CHAP. LV.

The prophet, with the promises of Christ, is called to faith.

HO, [a]every one that thirsteth, come ye to the waters, and he that hath no money; [b]come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2 Wherefore do ye †spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

3 Incline your ear, and [c]come unto me: hear, and your soul shall live; [d]and I will make an everlasting covenant with you, *even* the [e]sure mercies of David.

4 Behold, I have given him *for* [f]a witness to the people, [g]a leader and commander to the people.

5 [h]Behold, thou shalt call a nation *that* thou knowest not, [i]and nations *that* knew not thee shall run unto thee, because of the LORD thy God, and for the Holy One of Israel; [k]for he hath glorified thee.

6 ¶ [l]Seek ye the LORD while he may be found, call ye upon him while he is near:

7 [m]Let the wicked forsake his way, and †the un

righteous man [n]his thoughts: and let him return unto the LORD, [o]and he will have mercy upon him; and to our God, for †he will abundantly pardon.

8 ¶ [p]For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

9 [q]For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For [r]as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 [s]So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

12 [t]For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall [u]break forth before you into singing, and [x]all the trees of the field shall clap *their* hands.

13 [y]Instead of [z]the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the LORD [a]for a name, for an everlasting sign *that* shall not be cut off.

CHAP. LVI.

Sanctification promised without respect to persons.

THUS saith the LORD, Keep ye ||judgment, and do justice: [a]for my salvation *is* near to come, and my righteousness to be revealed.

2 Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; [b]that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3 ¶ Neither let [c]the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant;

5 Even unto them will I give in [d]mine house and within my walls, a place [e]and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7 Even them will I [f]bring to my holy mountain, and make them joyful in my house of prayer: [g]their burnt-offerings and their sacrifices *shall be* accepted upon mine altar: for [h]mine house shall be called an house of prayer [i]for all people.

8 The Lord GOD [k]which gathereth the outcasts of Israel saith, [l]Yet will I gather *others* to him, †besides those that are gathered unto him.

9 ¶ [m]All ye beasts of the field, come to devour; *yea*, all ye beasts in the forest.

10 His watchmen *are* [n]blind: they are all ignorant, [o]they *are* all dumb dogs, they cannot bark; ||sleeping, lying down, loving to slumber.

11 Yea, *they are* †[p]greedy dogs *which* †[q]can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter.

12 Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink; [r]and to-morrow shall be as this day, *and* much more abundant.

CHAP. LVII.

1 *The blessed death of the righteous.* 3 *God reproveth the Jews.*

THE righteous perisheth, and no man layeth *it* to heart: and †[a]merciful men *are* taken away, [b]none considering that the righteous is taken away ||from the evil *to come*.

2 He shall ||enter into peace: they shall rest in [c]their beds, *each one* walking ||*in* his uprightness.

3 ¶ But draw near hither, [d]ye sons of the sorceress, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of transgression, a seed of falsehood;

5 Inflaming yourselves ||with idols [e]under every green tree, [f]slaying the children in the valleys under the clifts of the rocks?

6 Among the smooth *stones* of the stream *is* thy portion; they, they *are* thy lot: even to them hast thou poured a drink-offering, thou hast offered a meat-offering. Should I receive comfort in these?

7 [g]Upon a lofty and high mountain hast thou set [h]thy bed: even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered *thyself to another* than me, and art gone up; thou hast enlarged thy bed, and ||made thee *a covenant* with them; [i]thou lovedst their bed ||where thou sawest *it*.

9 And ||[k]thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even* unto hell.

10 Thou art wearied in the greatness of thy way; [l]*yet* saidst thou not, There is no hope: thou hast found the ||life of thine hand; therefore thou wast not grieved.

11 And [m]of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid *it* to thy heart? [n]have not I held my peace even of old, and thou fearest me not?

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

13 ¶ When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take *them*: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

14 And shall say, [o]Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people.

15 For thus saith the high and lofty One that inhabiteth eternity, [p]whose name *is* Holy; [q]I dwell in the high and holy *place*, [r]with him also *that is* of a contrite and humble spirit, [s]to revive the spirit of the humble, and to revive the heart of the contrite ones.

Before CHRIST about 712.

[n] Zech. 8. 17.
[o] Ps. 130.7. Jer. 3. 12.
† Heb. *he will multiply to pardon.*
[p] 2 Sam. 7. 19.
[q] Ps. 103. 11.
[r] Deut. 32. 2.
[s] ch. 54. 9.
[t] ch. 35.10. & 65. 13, 14.
[u] Ps.96.12. & 98. 8. ch. 14. 8.& 35. 1, 2. & 42. 11.
[x] 1 Chron. 16. 33.
[y] ch. 41.19.
[z] Mic. 7. 4.
[a] Jer.13.11.
‖ Or, *equity.*
[a] ch.46. 13. Matt. 3. 2. & 4. 17. Rom. 13. 11, 12.
[b] ch. 58.13
[c] See Deut. 23. 1, 2, 3. Acts 8. 27. & 10. 1, 2, 34. & 17. 4. & 18. 7.
[d] 1 Pet. 1. 1.
[d] 1 Tim. 3. 15.
[e] John 1. 12.
1 John 3.1.
[f] ch. 2. 2. 1 Pet. 1. 1, 2.
[g] Rom. 12. 1. Heb.13.15. 1 Pet. 2. 5.
[h] Matt. 21. 13. Mark 11. 17. Luke 19. 46.
[i] Mal. 1.11.
[k] Ps.147.2. ch. 11. 12.
[l] John 10. 16. Eph. 1. 10. & 2. 14, 15, 16.
† Heb. *to his gathered.*
[m] Jer.12.9.
[n] Matt. 15. 14. & 23. 16.
[o] Phil. 3.2.
‖ Or, *dreaming*, or, *talking in their sleep.*

Before CHRIST about 712.

† Heb. *strong of appetite.*
[p] Mic.3.11.
† Heb. *know not to be satisfied.*
[q] Ezek. 34. 2, 3.
[r] Ps. 10. 6. Prov. 23. 35. ch. 22. 13. Luke 12. 19. 1 Cor. 15. 32.
about 698.
† Heb. *men of kindness*, or, *godliness.*
[a] Ps. 12. 1. Mic. 7. 2.
[b] 1 Kings 14. 13. See 2 Kings 22. 20.
‖ Or, *from that which is evil.*
‖ Or, *go in peace.* Luke 2.29.
[c] 2 Chron. 16. 14.
‖ Or, *before him.*
[d] Matt. 16. 4.
‖ Or, *among the oaks.* ch. 1. 29.
[e] 2 Kings 16. 4. & 17. 10. Jer. 2. 20.
[f] Lev. 18. 21. & 20. 2. 2 Kings 16. 3. & 23. 10. Jer. 7. 31. Ezek. 16. 20. & 20. 26.
[g] Ezek. 16. 16, 25.
[h] Ezek. 23. 41.
‖ Or, *hewed it for thyself* larger *than theirs.*
[i] Ezek.16. 26, 28. & 23. 2–20.
‖ Or, *thou providest room.*
‖ Or, *thou respectedst the king.*
[k] ch. 30. 6. Ezek. 16. 33. & 23. 16. Hos. 7. 11. & 12. 1.
[l] Jer. 2. 25.
‖ Or, *living.*
[m] ch. 51. 12, 13.
[n] Ps.50.21.
[o] ch. 40. 3. & 62. 10.
[p] Job 6. 10. Luke 1.49.
[q] Ps. 68. 4. Zech. 2.13.
[r] Ps.34.18. & 51. 17. & 138. 6. ch. 66. 2.
[s] Ps. 147.3. ch. 61. 1.

16 [t]For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls [u]*which* I have made.

17 For the iniquity of [x]his covetousness was I wroth, and smote him: [y]I hid me, and was wroth, [z]and he went on †frowardly in the way of his heart.

18 I have seen his ways, and [a]will heal him: I will lead him also, and restore comforts unto him and to [b]his mourners.

19 I create [c]the fruit of the lips; Peace, peace [d]to *him that is* far off, and to *him that is* near, saith the LORD; and I will heal him.

20 [e]But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 [f] *There is* no peace, saith my God, to the wicked.

Before CHRIST about 698.

[t] Ps. 85. 5. & 103. 9. Mic. 7. 18.
[u] Num. 16. 22. Job 34. 14. Heb. 12. 9.
[x] Jer. 6. 13.
[y] ch. 8. 17. & 45. 15.
[z] ch. 9. 13.
† Heb. *turning away.*
[a] Jer. 3. 22.
[b] ch. 61. 2.
[c] Heb. 13. 15.
[d] Acts 2. 39. Eph. 2. 17.
[e] Job 15. 20, &c. Prov. 4. 16.
[f] ch. 48. 22.

CHAP. LVIII.

The prophet declareth what promises are due to the keeping of the sabbath.

CRY †aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice: they take delight in approaching to God.

3 ¶ [a]Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we [b]afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your ||†labours.

4 [c]Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ||ye shall not fast as *ye do this* day, to make your voice to be heard on high.

5 Is it [d]such a fast that I have chosen? [e]||a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and [f]to spread sackcloth and ashes *under him?* wilt thou call this a fast, and an acceptable day to the LORD?

6 *Is* not this the fast that I have chosen? to loose the bands of wickedness, [g]to undo †the heavy burdens, and [h]to let the †oppressed go free, and that ye break every yoke?

7 *Is it* not [i]to deal thy bread to the hungry, and that thou bring the poor that are ||cast out to thy house? [k]when thou seest the naked, that thou cover him; and that thou hide not thyself from [l]thine own flesh?

8 ¶ [m]Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; [n]the glory of the LORD †shall be thy rere-ward.

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I *am*. If thou take away from the midst of thee the yoke, the putting forth of the finger, and [o]speaking vanity;

10 And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noon-day:

11 And the LORD shall guide thee continually, and satisfy thy soul in †drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters †fail not.

Before CHRIST about 698.

[p] ch. 61. 4.
[q] ch. 56. 2.
[r] Job 22. 26.
[s] Deut. 32. 13. & 33. 29.
[t] ch. 1. 20. & 40. 5. Mic. 4. 4.
† Heb. *with the throat.*
[a] Num. 11. 23. ch. 50. 2.
|| Or, *have made* him *hide.*
[b] ch. 1. 15.
[a] Mal. 3. 14.
[b] Lev. 16. 29, 31. & 23. 27.
[c] Job 15. 35. Ps. 7. 14.
|| Or, *things wherewith ye grieve others.*
|| Or, *adders'.*
† Heb. *griefs.*
|| Or, *that which is sprinkled* is as if *there break out a viper.*
[c] 1 Kings 21. 9, 12, 13.
|| Or, *ye fast not as this day.*
[d] Job 8. 14, 15.
[d] Zech. 7. 5.
[e] Lev. 16. 29.
[e] Prov. 1. 16. Rom. 3. 15.
|| Or, *to afflict his soul,* for *a day.*
† Heb. *breaking.*
[f] Esth. 4. 3. Job 2. 8. Dan. 9. 3. Jonah 3. 6.
|| Or, *rights.*
[g] Neh. 5. 10, 11, 12.
[f] Ps. 125. 5. Prov. 2. 15.
† Heb. *the bundles of the yoke.*
[h] Jer. 34. 9.
† Heb. *broken.*
[g] Jer. 8. 15.
[i] Ezek. 18. 7, 16. Matt. 25. 35.
[h] Deut. 28. 29. Job 5. 14. Amos 8. 9.
|| Or, *afflicted.*
[k] Job 31. 19.
[l] Gen. 29. 14. Neh. 5. 5.
[i] ch. 38. 14. Ezek. 7. 16.
[m] Job 11. 17.
[n] Ex. 14. 19. ch. 52. 12.
† Heb. *shall gather thee up.*
[o] Ps. 12. 2.
† Heb. *droughts.*
[k] Matt. 12. 34.
† Heb. *lie,* or, *deceive.*

12 And *they that shall be* of thee [p]shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in.

13 ¶ If [q]thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

14 [r]Then shalt thou delight thyself in the LORD; and I will cause thee to [s]ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: [t]for the mouth of the LORD hath spoken *it.*

CHAP. LIX.

1 *The damnable nature of sin.* 3 *The sins of the Jews.*

BEHOLD, the LORD'S hand is not [a]shortened, that it cannot save; neither his ear heavy, that it cannot hear:

2 But your iniquities have separated between you and your God, and your sins ||have hid *his* face from you, that he will not hear.

3 For [b]your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies: [c]they conceive mischief, and bring forth iniquity.

5 They hatch ||cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and ||that which is crushed breaketh out into a viper.

6 [d]Their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

7 [e]Their feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and †destruction *are* in their paths.

8 The way of peace they know not: and *there is* no ||judgment in their goings: [f]they have made them crooked paths: whosoever goeth therein shall not know peace.

9 ¶ Therefore is judgment far from us, neither doth justice overtake us: [g]we wait for light, but behold obscurity: for brightness, *but* we walk in darkness.

10 [h]We grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noon-day as in the night; *we are* in desolate places as dead *men.*

11 We roar all like bears, and [i]mourn sore like doves: we look for judgment, but *there is* none; for salvation, *but* it is far off from us.

12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, we know them;

13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering [k]from the heart words of falsehood.

14 And judgment is turned away backward, and

justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth; and he *that* departeth from evil ||maketh himself a prey: and the LORD saw *it*, and †it displeased him that *there was* no judgment.

16 ¶ [l]And he saw that *there was* no man, and [m]wondered that *there was* no intercessor: [n]therefore his arm brought salvation unto him; and his righteousness, it sustained him.

17 [o]For he put on righteousness as a breast-plate, and an helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloak.

18 [p]According to *their* †deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense.

19 [q]So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in [r]like a flood, the Spirit of the LORD shall ||lift up a standard against him.

20 ¶ And [s]the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

21 [t]As for me, this *is* my covenant with them, saith the LORD; My Spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

CHAP. LX.

The glory of the church in the abundant access of the Gentiles.

ARISE, [a]||shine; for thy light is come, and [b]the glory of the LORD is risen upon thee.

2 For behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

3 And the [c]Gentiles shall come to thy light, and kings to the brightness of thy rising.

4 [d]Lift up thine eyes round about, and see: all they gather themselves together, [e]they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because [f]the ||abundance of the sea shall be converted unto thee, the ||forces of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee, the dromedaries of Midian and [g]Ephah; all they from [h]Sheba shall come: they shall bring [i]gold and incense; and they shall shew forth the praises of the LORD.

7 All the flocks of [k]Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and [l]I will glorify the house of my glory.

8 Who *are* these *that* fly as a cloud, and as the doves to their windows?

9 [m]Surely the isles shall wait for me, and the ships of Tarshish first, [n]to bring thy sons from far, [o]their silver and their gold with them, [p]unto the name of the LORD thy God, and to the Holy One of Israel, [q]because he hath glorified thee.

10 And [r]the sons of strangers shall build up thy walls, [s]and their kings shall minister unto thee: for [t]in my wrath I smote thee, [u]but in my favour have I had mercy on thee.

11 Therefore thy gates [x]shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the ||forces of the Gentiles, and *that* their kings *may be* brought.

12 [y]For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

13 [z]The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make [a]the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending unto thee: and all they that despised thee shall [b]bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, [c]The Zion of the Holy One of Israel.

15 Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, [d]and shalt suck the breast of kings: and thou shalt know that [e]I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call [f]thy walls Salvation, and thy gates Praise.

19 The [g]sun shall be no more thy light by day: neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and [h]thy God thy glory.

20 [i]Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine evelasting light, and the days of thy mourning shall be ended.

21 [k]Thy people also *shall be* all righteous: [l]they shall inherit the land for ever, [m]the branch of my planting, [n]the work of my hands, that I may be glorified.

22 [o]A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

CHAP. LXI.

1 *The office of Christ.* 7 *The blessings of the faithful.*

THE [a]Spirit of the Lord GOD *is* upon me; because the LORD [b]hath anointed me to preach good tidings unto the meek; he hath sent me [c]to bind up the broken-hearted, to proclaim [d]liberty to the captives, and the opening of the prison to *them that are* bound;

2 [e]To proclaim the acceptable year of the LORD, and [f]the day of vengeance of our God; [g]to comfort all that mourn;

3 To appoint unto them that mourn in Zion, [h]to give unto them beauty for ashes, the oil of joy for

Before CHRIST about 698.

‖ Or, *is accounted mad.*
† Heb. *it was evil in his eyes.*
[l] Ezek. 22. 30.
[m] Mark 6.6.
[n] Ps. 98. 1. ch. 63. 5.
[o] Eph. 6. 14, 17. 1 Thess. 5. 8.
[p] ch. 63. 6.
† Heb. *recompenses.*
[q] Ps. 113.3. Mal. 1. 11.
[r] Rev. 12. 15.
‖ Or, *put him to flight.*
[s] Rom. 11. 26.
[t] Heb. 8. 10. & 10. 16.
[a] Eph. 5. 14.
‖ Or, *be enlightened: for thy light cometh.*
[b] Mal. 4. 2.
[c] ch. 49. 6, 23. Rev. 21. 24.
[d] ch. 49. 18.
[e] ch. 49. 20, 21, 22. & 66. 12.
[f] Rom. 11. 25.
‖ Or, *noise of the sea shall be turned toward thee.*
‖ Or, *wealth.* ver. 11. ch. 61. 6.
[g] Gen. 25. 4.
[h] Ps. 72. 10.
[i] ch. 61. 6. Matt. 2. 11.
[k] Gen. 25. 13.
[l] Hag. 2. 7, 9.
[m] Ps. 72. 10. ch. 42. 4. & 51. 5.
[n] Gal. 4. 26.
[o] Ps. 68. 30. Zech. 14. 14.
[p] Jer. 3. 17.
[q] ch. 55. 5.

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[r] Zech. 6. 15.
[s] ch. 49. 23. Rev. 21. 24.
[t] ch. 57. 17.
[u] ch. 54. 7, 8.
[x] Rev. 21. 25.
‖ Or, *wealth,* ver. 5.
[y] Zech. 14. 17. 19. Matt. 21. 44.
[z] ch. 35. 2. & 41. 19.
[a] See 1 Chron. 28. 2. Ps. 132. 7.
[b] ch. 49. 23. Rev. 3. 9.
[c] Heb. 12. 22. Rev. 14. 1.
[d] ch. 49. 23. & 61. 6. & 66. 11, 12.
[e] ch. 43. 3.
[f] ch. 26. 1.
[g] Rev. 21. 23. & 22. 5.
[h] Zech. 2. 5.
[i] See Amos 8. 9.
[k] ch. 52. 1. Rev. 21. 27.
[l] Ps. 37. 11, 22. Matt. 5. 5.
[m] ch. 61. 3. Matt. 15. 13. John 15. 2.
[n] ch. 29. 23. & 45 11. Eph. 2. 10.
[o] Matt. 13. 31, 32.
[a] ch. 11. 2. Luke 4. 18. John 1. 32. & 3. 34.
[b] Ps. 45. 7.
[c] Ps. 147. 3. ch. 57. 15.
[d] ch. 42. 7. See Jer. 34. 8.
[e] See Lev. 25. 9.
[f] ch. 34. 8. & 63. 4. & 66. 14. Mal. 4. 1, 3. 2 Thess. 1. 7, 8, 9.
[g] ch. 57. 18. Matt. 5. 4.
[h] Ps. 30. 11.

mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, [r]The planting of the LORD, [k]that he might be glorified.

4 ¶And they shall [l]build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And [m]strangers shall stand and feed your flocks, and the sons of the alien *shall be* your ploughmen and your vine-dressers.

6 [n]But ye shall be named the Priests of the LORD: *men* shall call you the ministers of our God: [o]ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 ¶ [p]For your shame *ye shall have* double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For [q]I the LORD love judgment, [r]I hate robbery for burnt-offering; and I will direct their work in truth, [s]and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, [t]that they *are* the seed *which* the LORD hath blessed.

10 [u]I will greatly rejoice in the LORD, my soul shall be joyful in my God; for [x]he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, [y]as a bridegroom †decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause [z]righteousness and [a]praise to spring forth before all the nations.

CHAP. LXII.

The desire of the prophet to confirm the church in God's promises.

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

2 [a]And the Gentiles shall see thy righteousness, and all kings thy glory: [b]and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be [c]a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 [d]Thou shalt no more be termed [e]Forsaken; neither shall thy land any more be termed [f]Desolate: but thou shalt be called ‖Hephzi-bah, and thy land ‖Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 ¶For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and †*as* the bridegroom rejoiceth over the bride, *so* [g]shall thy God rejoice over thee.

6 [h]I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ‖ye that make mention of the LORD, keep not silence.

7 And give him no †rest, till he establish, and till he make Jerusalem [i]a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, †Surely I will no more [k]give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it [l]in the courts of my holiness.

10 ¶Go through, go through the gates; [m]prepare ye the way of the people; cast up, cast up the highway; gather out the stones; [n]lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, [o]Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his [p]reward *is* with him, and his ‖work before him.

12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city [q]not forsaken.

CHAP. LXIII.

Christ sheweth his power to save.

WHO *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* †glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

2 Wherefore [a]*art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat?

3 I have [b]trodden the wine-press alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the [c]day of vengeance *is* in mine heart, and the year of my redeemed is come.

5 [d]And I looked, and [e]*there was* none to help; and I wondered that *there was* none to uphold: therefore mine own [f]arm brought salvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and [g]make them drunk in my fury, and I will bring down their strength to the earth.

7 ¶I will mention the loving-kindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.

8 For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour.

9 [h]In all their affliction he was afflicted, [i]and the angel of his presence saved them: [k]in his love and in his pity he redeemed them; and [l]he bare them, and carried them all the days of old.

10 ¶But they [m]rebelled, and [n]vexed his Holy Spirit: [o]therefore he was turned to be their enemy, *and* he fought against them.

Before CHRIST about 698.

[i] ch. 60. 21. [k] John 15. 8.

[l] ch. 49. 8. & 58. 12. Ezek. 36. 33–36.

[m] Eph. 2. 12.

[n] Ex. 19. 6. ch. 60. 17. & 66. 21. [1] Pet. 2. 5, 9. Rev. 1. 6. & 5. 10.

[o] ch. 60. 5, 11, 16.

[p] ch. 40. 2. Zech. 9. 12.

[q] Ps. 11. 7.

[r] ch. 1. 11, 13.

[s] ch. 55. 3.

[t] ch. 65. 23.

[u] Hab. 3. 18.

[x] Ps. 132. 9, 16.

[y] ch 49. 18. Rev. 21. 2.

† Heb. *decketh as a priest.*

[z] Ps. 72. 3. & 85. 11.

[a] ch. 60. 18. & 62. 7.

[a] ch. 60. 3.

[b] See ver. 4, 12. ch. 65. 15.

[c] Zech. 9. 16.

[d] Hos. 1. 10. 1 Pet. 2. 10.

[e] ch. 49. 14. & 54. 6, 7.

[f] ch. 54. 1.

‖ That is, *My delight is in her.*

‖ That is, *Married.*

† Heb. *with the joy of the bridegroom.*

[g] ch. 65. 19.

[h] Ezek. 3. 17. & 33. 7.

Before CHRIST about 698.

‖ Or, *ye that are the* LORD'S *remembrancers.*

† Heb. *silence.*

[i] ch. 61. 11. Zeph. 3. 20.

† Heb. *If I give, &c.*

[k] Deut. 28. 31, &c. Jer. 5. 17.

[l] See Deut. 12. 12. & 14. 23, 26. & 16. 11, 14.

[m] ch. 40. 3. & 57. 14.

[n] ch. 11. 12.

[o] Zech. 9. 9. Matt. 21. 5. John 12. 15.

[p] ch. 40. 10. Rev. 22. 12.

‖ Or, *recompense.*

[q] ver. 4.

† Heb. *decked.*

[a] Rev. 19. 13.

[b] Lam. 1. 15. Rev. 14. 19, 20. & 19. 15.

[c] ch. 34. 8. & 61. 2.

[d] ch. 41. 28. & 59. 16.

[e] John 16. 32.

[f] Ps. 98. 1. ch. 59. 16.

[g] Rev. 16. 6.

[h] Judg. 10. 16. Zech. 2. 8. Acts 9. 4.

[i] Ex. 14. 19. & 23. 20, 21. & 33. 14. Mal. 3. 1. Acts 12. 11.

[k] Deut. 7. 7, 8.

[l] Ex. 19. 4. Deut. 1. 31. & 32. 11, 12. ch. 46. 3, 4.

[m] Ex. 15. 24. Num. 14. 11. Ps. 78. 56. & 95. 9.

[n] Ps. 78. 40. Acts 7. 51. Eph. 4. 30.

[o] Ex. 23. 21.

11 Then he remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that [p]brought them up out of the sea with the ||shepherd of his flock? [q]where *is* he that put his Holy Spirit within him?

12 That led *them* by the right hand of Moses [r]with his glorious arm, [s]dividing the water before them, to make himself an everlasting name?

13 [t]That led them through the deep as an horse in the wilderness, *that* they should not stumble?

14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, [u]to make thyself a glorious name.

15 ¶ [x]Look down from heaven, and behold [y]from the habitation of thy holiness and of thy glory: where *is* thy zeal and thy strength, ||the sounding [z]of thy bowels and of thy mercies toward me? are they restrained?

16 [a]Doubtless thou *art* our Father, though Abraham [b]be ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our Father, ||our Redeemer; thy name *is* from everlasting.

17 ¶ O LORD, why hast thou [c]made us to err from thy ways, *and* [d]hardened our heart from thy fear? [e]Return for thy servants' sake, the tribes of thine inheritance.

18 [f]The people of thy holiness have possessed *it* but a little while: [g]our adversaries have trodden down thy sanctuary.

19 We are *thine:* thou never barest rule over them; ||they were not called by thy name.

CHAP. LXIV.

The church prayeth for the illustration of God's power.

OH that thou wouldest [a]rend the heavens, that thou wouldest come down, that [b]the mountains might flow down at thy presence,

2 As *when* †the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

3 When [c]thou didst terrible things *which* we looked not for, thou camest down, the mountains flowed down at thy presence.

4 For since the beginning of the world [d]*men* have not heard, nor perceived by the ear, neither hath the eye ||seen, O God, besides thee, *what* he hath prepared for him that waiteth for him.

5 Thou meetest him that rejoiceth [e]and worketh righteousness, [f]*those that* remember thee in thy ways: behold, thou art wroth; for we have sinned: [g]in those is continuance, and we shall be saved.

6 But we are all as an unclean *thing*, and all [h]our righteousnesses *are* as filthy rags; and we all do [i]fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And [k]*there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast †consumed us, †because of our iniquities.

8 [l]But now, O LORD, thou *art* our Father; we *are* the clay, [m]and thou our potter; and we all *are* [n]the work of thy hand.

9 ¶ Be not [o]wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, [p]we *are* all thy people.

10 Thy holy cities are a wilderness, Zion is a wilderness, [q]Jerusalem a desolation.

11 [r]Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all [s]our pleasant things are laid waste.

12 [t]Wilt thou refrain thyself for these *things*, O LORD? [u]wilt thou hold thy peace, and afflict us very sore?

CHAP. LXV.

1 *The calling of the Gentiles.* 2 *The Jews are rejected.*

I [a]AM sought of *them that* asked not *for me;* I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* [b]was not called by my name.

2 [c]I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts;

3 A people [d]that provoketh me to anger continually to my face; [e]that sacrificeth in gardens, and burneth incense †upon altars of brick;

4 [f]Which remain among the graves, and lodge in the monuments, [g]which eat swine's flesh, and ||broth of abominable *things is in* their vessels;

5 [h]Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my ||nose, a fire that burneth all the day.

6 Behold, [i]*it is* written before me: [k]I will not keep silence, [l]but will recompense, even recompense into their bosom,

7 Your iniquities, and [m]the iniquities of your fathers together, saith the LORD, [n]which have burned incense upon the mountains, [o]and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

8 ¶ Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for [p]a blessing *is* in it: so will I do for my servants' sake, that I may not destroy them all.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine [q]elect shall inherit it, and my servants shall dwell there.

10 And [r]Sharon shall be a fold of flocks, and [s]the valley of Achor a place for the herds to lie down in, for my people that have sought me.

11 ¶ But ye *are* they that forsake the LORD, that forget [t]my holy mountain, that prepare [u]a table for that ||troop, and that furnish the drink-offering unto that ||number.

12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: [x]because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty:

Before CHRIST about 698.

p Ex. 14. 30. & 32. 11, 12. Num. 14. 13,14,&c. Jer. 2. 6.
‖ Or, *shepherds*, as Ps. 77. 20.
q Num. 11. 17, 25. Neh. 9. 20. Dan. 4. 8. Hag. 2. 5.
r Ex. 15. 6.
s Ex.14.21. Josh. 3.16.
t Ps. 106.9.
u 2 Sam. 7. 23.
x Deut. 26. 15. Ps. 80. 14.
y Ps. 33.14.
‖ Or, *the multitude.*
z Jer.31. 20. Hos. 11. 8.
a Deut. 32. 6. 1 Chron. 29. 10. ch. 64. 8.
b Job 14.21. Eccl. 9. 5.
‖ Or, *our Redeemer from everlasting* is *thy name.*
c Ps.119.10.
d See ch.6. 10, with John 12.40. Rom. 9.18.
e Num. 10. 36. Ps. 90. 13.
f Deut.7.6. & 26. 19. ch. 62. 12. Dan. 8.24.
g Ps. 74. 7.
‖ Or, *thy name was not called upon them,* ch. 65. 1.

a Ps. 144.5.
b Judg.5.5. Mic. 1. 4.
† Heb. *the fire of meltings.*
c Ex.34.10. Judg.5.4,5. Ps. 68. 8. Hab.3.3,6.
d Ps.31.19. 1 Cor. 2. 9.
‖ Or, *seen a God besides thee* which *doeth so for him,* &c.
e Acts 10. 35.
f ch. 26. 8.
g Mal. 3. 6.
h Phil. 3.9.
i Ps.90.5,6.
k Hos. 7. 7.
† Heb. *melted.*
† Heb. *by the hand:* as Job 8.4.
l ch. 63. 16.

Before CHRIST about 698.

m ch.29.16. & 45. 9. Jer. 18. 6. Rom.9.20, 21.
n Eph. 2. 10.
o Ps.74.1,2. & 79. 8.
p Ps.79.13.
q Ps. 79. 1.
r 2 Kings 25. 9. Ps. 74. 7. 2 Chron. 36. 19.
s Ezek. 24. 21, 25.
t ch.42. 14.
u Ps. 83. 1.

a Rom. 9. 24,25,26. 30. & 10. 20. Eph. 2. 12, 13.
b ch.63. 19.
c Rom. 10. 21.
d Deut. 32. 21.
e ch. 1. 29. & 66. 17. See Lev. 17. 5.
† Heb. *upon bricks.*
f Deut. 18. 11.
g ch. 66.17. See Lev. 11. 7.
‖ Or, *pieces.*
h See Matt. 9.11. Luke 5.30. & 18. 11. Jude 19.
‖ Or, *anger.*
i Deut. 32. 34. Mal. 3. 16.
k Ps. 50. 3.
l Ps. 79. 12. Jer. 16. 18. Ezek. 11. 21.
m Ex. 20.5.
n Ezek. 18. 6.
o Ezek. 20. 27, 28.
p Joel 2.14.

q ver.15,22. Matt. 24. 22. Rom. 11. 5, 7.
r ch. 33. 9. & 35. 2.
s Josh. 7. 24, 26. Hos. 2. 15.
t ch. 56. 7. & 57. 13. ver. 25.
u Ezek. 23. 41. 1 Cor. 10. 21.
‖ Or, *Gad.*
‖ Or, *Meni.*
x 2 Chron. 36.15,16. Prov.1. 24, &c. ch. 66. 4. Jer. 7. 13. Zech. 7. 7. Matt. 21. 34-43.

behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and [y]shall howl for †vexation of spirit.

15 And ye shall leave your name [z]for a curse unto [a]my chosen: for the Lord GOD shall slay thee, and [a]call his servants by another name:

16 [c]That he who blesseth himself in the earth, shall bless himself in the God of truth; and [d]he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

17 ¶ For behold, I create [e]new heavens and a new earth: and the former shall not be remembered, nor †come into mind.

18 But be ye glad and rejoice for ever *in that* which I create: for behold, I create Jerusalem a rejoicing, and her people a joy.

19 And [f]I will rejoice in Jerusalem, and joy in my people: and the [g]voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old: [h]but the sinner *being* an hundred years old shall be accursed.

21 And [i]they shall build houses and inhabit *them;* and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for [k]as the days of a tree *are* the days of my people, and [l]mine elect †shall long enjoy the work of their hands.

23 They shall not labour in vain, [m]nor bring forth for trouble; for [n]they *are* the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that [o]before they call, I will answer; and while they are yet speaking, I will hear.

25 The [p]wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: [q]and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

CHAP. LXVI.

The glorious God will be served in humble sincerity.

THUS saith the LORD, [a]The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?

2 For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: [b]but to this *man* will I look, [c]*even* to *him that is* poor and of a contrite spirit, and [d]trembleth at my word.

3 [e]He that killeth an ox *is as if* he slew a man; he that sacrificeth a ‖lamb, *as if* he [f]cut off a dog's neck; he that offereth an oblation, *as if he offered* swine's blood; he that †burneth incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

Before CHRIST about 698.

[y] Matt. 8. 12. Luke 13. 28.
† Heb. *breaking.*
[z] See Jer. 29. 22. Zech. 8. 13.
[a] ver. 9, 22.
[b] ch. 62. 2. Acts 11. 26.
[c] Ps. 72. 17. Jer. 4. 2.
[d] Deut. 6. 13. Ps. 63. 11. ch. 19. 18. & 45. 23. Zeph. 1. 5.
[e] ch. 51. 16. & 66. 22. 2 Pet. 3. 13. Rev. 21. 1.
† Heb. *come upon the heart.*
[f] ch. 62. 5.
[g] ch. 35. 10. & 51. 11. Rev. 7. 17. & 21. 4.
[h] Eccl. 8. 12.
[i] See Lev. 26. 16. Deut. 28. 30. ch. 62. 8. Amos 9. 14.
[k] Ps. 92. 12.
[l] ver. 9, 15.
† Heb. *shall make them continue long,* or, *shall wear out.*
[m] Deut. 28. 41. Hos. 9. 12.
[n] ch. 61. 9.
[o] Ps. 32. 5. Dan. 9. 21.
[p] ch. 11. 6, 7, 9.
[q] Gen. 3. 14.
[a] 1 Kings 8. 27. 2 Chron. 6. 18. Matt. 5. 34, 35. Acts 7. 48, 49. & 17. 24.
[b] ch. 57. 15. & 61. 1.
[c] Ps. 34. 18. & 51. 17.
[d] Ezra 9. 4. & 10. 3. Prov. 28. 14. ver. 5.
[e] ch. 1. 11.
‖ Or, *kid.*
[f] Deut. 23. 18.
† Heb. *maketh a memorial of,* Lev. 2. 2.

Before CHRIST about 698.

‖ Or, *devices.*
[g] Prov. 1. 24. ch. 65. 12. Jer. 7. 13.
[h] ver 2.
[i] ch. 5. 19.
[k] 2 Thess. 1. 10. Tit. 2. 13.
‖ Or, *beget.*
‖ Or, *brightness.*
[l] ch. 48. 18. & 60. 5.
[m] ch. 60. 16.
[n] ch. 49. 22. & 60. 4.
[o] See Ezek. 37. 1, &c.
[p] ch. 9. 5. 2 Thess. 1. 8.
[q] ch. 27. 1.
[r] ch. 65. 3, 4.
‖ Or, *one after another.*
[s] Luke 2. 34.
[t] Mal 1. 11.
[u] Rom. 15. 16.
‖ Or, *coaches.*

4 I also will choose their ‖delusions, and will bring their fears upon them; [g]because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

5 ¶ Hear the word of the LORD, [h]ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, [i]Let the LORD be glorified: but [k]he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompense to his enemies.

7 Before she travailed, she brought forth; before her pain came, she was delivered of a man-child.

8 Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the birth, and not ‖cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb?* saith thy God.

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the ‖abundance of her glory.

12 For thus saith the LORD, Behold, [l]I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye [m]suck, ye shall be [n]borne upon *her* sides, and be dandled upon *her* knees.

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see *this*, your heart shall rejoice, and [o]your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

15 [p]For behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and by [q]his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 [r]They that sanctify themselves, and purify themselves in the gardens ‖behind one *tree* in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 For I *know* their works and their thoughts; it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 [s]And I will set a sign among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the isles afar off, that have not heard my fame, neither have seen my glory; [t]and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren [u]*for* an offering unto the LORD, out of all nations, upon horses, and in chariots, and in ‖litters, and upon

mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of them for [x]priests *and* for Levites, saith the LORD.

22 For as [y]the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

Before CHRIST about 698.

[x] Ex. 19. 6. ch. 61. 6. 1 Pet. 2. 9. Rev. 1. 6.
[y] ch. 65. 17. 2 Pet. 3. 13. Rev. 21. 1.

Before CHRIST about 698.

[z] Zech. 14. 16.
† Heb. *from new-moon to his new-moon, and from sabbath to his sabbath.*
[a] Ps. 65. 2.
[b] ver. 16.
[c] Mark 9. 44, 46, 48.

23 And [z]it shall come to pass, *that* †from one new-moon to another, and from one sabbath to another, [a]shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon [b]the carcasses of the men that have transgressed against me: for their [c]worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

The BOOK of the Prophet JEREMIAH.

CHAP. I.

The time and the calling of Jeremiah.

THE words of Jeremiah the son of Hilkiah, of the priests that *were* [a]in Anathoth in the land of Benjamin:

2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, [b]in the thirteenth year of his reign.

3 It came also in the days of Jehoiakim the son of Josiah king of Judah, [c]unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, [d]unto the carrying away of Jerusalem captive [e]in the fifth month.

4 Then the word of the LORD came unto me, saying,

5 Before I [f]formed thee in the belly, [g]I knew thee; and before thou camest forth out of the womb I [h]sanctified thee, *and* I †ordained thee a prophet unto the nations.

6 Then said I, [i]Ah, Lord GOD! behold, I cannot speak: for I *am* a child.

7 ¶ But the LORD said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and [k]whatsoever I command thee thou shalt speak.

8 [l]Be not afraid of their faces: for [m]I *am* with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and [n]touched my mouth. And the LORD said unto me, Behold, I have [o]put my words in thy mouth.

10 [p]See, I have this day set thee over the nations and over the kingdoms, to [q]root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

11 ¶ Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond-tree.

12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see [r]a seething-pot; and the face thereof *is* †toward the north.

14 Then the LORD said unto me, Out of the [s]north an evil †shall break forth upon all the inhabitants of the land.

15 For lo, I will [t]call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall [u]set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

Before CHRIST about 629.

[a] Josh. 21. 18. 1 Chron. 6. 60.
[b] ch. 25. 3.
[c] ch. 39. 2.
[d] ch. 52. 12, 15.
[e] 2 Kings 25. 8.
[f] Isa. 49. 1, 5.
[g] Ex. 33. 12, 17.
[h] Luke 1. 15, 41. Gal. 1. 15, 16.
† Heb. *gave.*
[i] Ex. 4. 10. & 6. 12, 30. Isa. 6. 5.
[k] Num. 22. 20, 38. Matt. 28. 20.
[l] Ezek. 2. 6. & 3. 9. ver. 17.
[m] Ex. 3. 12. Deut. 31. 6, 8. Josh. 1. 5. ch. 15. 20. Acts 26. 17. Heb. 13. 6.
[n] Isa. 6. 7.
[o] Isa. 51. 16. ch. 5. 14.
[p] 1 Kings 19. 17.
[q] ch. 18. 7. 2 Cor. 10. 4, 5.
[r] Ezek. 11. 3, 7. & 24. 3.
† Heb. *from the face of the north.*
[s] ch. 4. 6. & 6. 1.
† Heb. *shall be opened.*
[t] ch. 5. 15. & 6. 22. & 10. 22. & 25. 9.
[u] ch. 39. 3. & 43. 10.

Before CHRIST about 629.

[x] Deut. 28. 20. ch. 17. 13.
[y] 1 Kings 18. 46. 2 Kings 4. 29. & 9. 1. Job 38. 3. Luke 12. 35. 1 Pet. 1. 13.
[z] Ex. 3. 12. ver. 8. Ezek. 2. 6.
‖ Or, *break to pieces.*
[a] Isa. 50. 7. ch. 6. 27. & 15. 20.
[b] ver. 8.
‖ Or, *for thy sake.*
[a] Ezek. 16. 8, 22, 60. & 23. 3, 8, 19. Hos. 2. 15.
[b] Deut. 2. 7.
[c] Ex. 19. 5, 6.
[d] Jam. 1. 18. Rev. 14. 4.
[e] ch. 12. 14. See ch. 50. 7.
[f] Isa. 5. 4. Mic. 6. 3.
[g] 2 Kings 17. 15. Jonah 2. 8.
[h] Isa. 63. 9, 11, 13. Hos. 13. 4.
[i] Deut. 8. 15. & 32. 10.
‖ Or, *the land of Carmel.*
[k] Num. 13. 27. & 14. 7, 8. Deut. 8. 7, 8, 9.
[l] Lev. 18. 25, 27, 28. Num. 35. 33, 34. Ps. 78. 58, 59. & 106. 38. ch. 3. 1. & 16. 18.
[m] Mal. 2. 6, 7. Rom. 2. 20.
[n] ch. 23. 13.
[o] ver. 11. Hab. 2. 18.
[p] Ezek. 20. 35, 36. Mic. 6. 2.
[q] Ex. 20. 5. Lev. 20. 5.

16 And I will utter my judgments against them touching all their wickedness, [x]who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

17 ¶ Thou therefore [y]gird up thy loins, and arise, and speak unto them all that I command thee: [z]be not dismayed at their faces, lest I ‖confound thee before them.

18 For behold, I have made thee this day [a]a defenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And they shall fight against thee; but they shall not prevail against thee; [b]for I *am* with thee, saith the LORD, to deliver thee.

CHAP. II.

God expostulateth with the Jews.

MOREOVER the word of the LORD came to me, saying,

2 Go, and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember ‖thee, the kindness of thy [a]youth, the love of thine espousals, [b]when thou wentest after me in the wilderness, in a land *that was* not sown.

3 [c]Israel *was* holiness unto the LORD, *and* [d]the first-fruits of his increase: [e]all that devour him shall offend; evil shall come upon them, saith the LORD.

4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:

5 ¶ Thus saith the LORD, [f]What iniquity have your fathers found in me, that they are gone far from me, [g]and have walked after vanity, and are become vain?

6 Neither said they, Where *is* the LORD that [h]brought us up out of the land of Egypt, that led us through [i]the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?

7 And I brought you into ‖[k]a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye [l]defiled my land, and made mine heritage an abomination.

8 The priests said not, Where *is* the LORD? and they that handle the [m]law knew me not: the pastors also transgressed against me, [n]and the prophets prophesied by Baal, and walked after *things that* [o]do not profit.

9 ¶ Wherefore [p]I will yet plead with you, saith the LORD, and [q]with your children's children will I plead

10 For pass ‖over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

11 [r]Hath a nation changed *their* gods, which *are* [s]yet no gods? [t]but my people have changed their glory for [u]*that which* doth not profit.

12 [x]Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

13 For my people have committed two evils; they have forsaken me the [y]fountain of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water.

14 ¶ *Is* Israel [z]a servant? *is* he a home-born *slave?* why is he †spoiled?

15 [a]The young lions roared upon him, *and* †yelled, and they made his land waste: his cities are burned without inhabitant.

16 Also the children of Noph and [b]Tahapanes ‖have broken the crown of thy head.

17 [c]Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when [d]he led thee by the way?

18 And now what hast thou to do [e]in the way of Egypt, to drink the waters of [f]Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

19 Thine own [g]wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is* an evil *thing* and bitter, that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the Lord GOD of hosts.

20 ¶ For of old time I have broken thy yoke, *and* burst thy bands; and [h]thou saidst, I will not ‖transgress; when [i]upon every high hill and under every green tree thou wanderest, [k]playing the harlot.

21 Yet I had [l]planted thee a noble vine, wholly a right seed: how then art thou turned into [m]the degenerate plant of a strange vine unto me?

22 For though thou [n]wash thee with nitre, and take thee much soap, *yet* [o]thine iniquity is marked before me, saith the Lord GOD.

23 [p]How canst thou say, I am not polluted, I have not gone after Baalim? See thy way [q]in the valley, know what thou hast done: ‖*thou art* a swift dromedary traversing her ways;

24 [r]‖A wild ass †used to the wilderness, *that* snuffeth up the wind at †her pleasure; in her occasion who can ‖turn her away? all they that seek her will not weary themselves; in her month they shall find her.

25 Withhold thy foot from being unshod, and thy throat from thirst: but [s]thou saidst, ‖There is no hope: no; for I have loved [t]strangers, and after them will I go.

26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

27 Saying to a stock, Thou *art* my father; and to a stone, Thou hast ‖brought me forth: for they have turned †*their* back unto me, and not *their* face: but in the time of their [u]trouble they will say, Arise, and save us.

28 But [x]where *are* thy gods that thou hast made thee? let them arise, if they [y]can save thee in the time of thy †trouble: for [z]*according to* the number of thy cities are thy gods, O Judah.

29 [a]Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD.

30 In vain have I [b]smitten your children; they received no correction: your own sword hath [c]devoured your prophets, like a destroying lion.

31 ¶ O generation, see ye the word of the LORD. [d]Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, †[e]We are lords; [f]we will come no more unto thee?

32 Can a maid forget her ornaments, *or* a bride her attire? yet my people [g]have forgotten me days without number.

33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

34 Also in thy skirts is found [h]the blood of the souls of the poor innocents: I have not found it by †secret search, but upon all these.

35 [i]Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, [k]I will plead with thee, [l]because thou sayest, I have not sinned.

36 [m]Why gaddest thou about so much to change thy way? [n]thou also shalt be ashamed of Egypt, [o]as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him, and [p]thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

CHAP. III.

1 *God's great mercy in Judah's vile whoredom.* 12 *The promises of the gospel to the penitent.*

THEY †say, if a man put away his wife, and she go from him, and become another man's, [a]shall he return unto her again? shall not that [b]land be greatly polluted? but thou hast [c]played the harlot with many lovers; [d]yet return again to me, saith the LORD.

2 Lift up thine eyes unto [e]the high places, and see where thou hast not been lien with. [f]In the ways hast thou sat for them, as the Arabian in the wilderness; [g]and thou hast polluted the land with thy whoredoms, and with thy wickedness.

3 Therefore the [h]showers have been withholden, and there hath been no latter rain; and thou hadst a [i]whore's forehead, thou refusedst to be ashamed.

4 Wilt thou not from this time cry unto me, My father, thou *art* [k]the guide of [l]my youth?

5 [m]Will he reserve *his anger* for ever? will he keep *it* to the end? Behold, thou hast spoken and done evil things as thou couldest.

6 ¶ The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which [n]backsliding Israel hath done? she is [o]gone up upon every high mountain, and under every green tree, and there hath played the harlot.

7 [p]And I said after she had done all these *things*, Turn thou unto me. But she returned not. And her treacherous [q]sister Judah saw *it*.

8 And I saw, when [r]for all the causes whereby backsliding Israel committed adultery, I had [s]put

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‖ Or, *over to.*
[r] Mic. 4. 5.
[s] Ps. 115. 4. Isa. 37. 19. ch. 16. 20.
[t] Ps. 106. 20. Rom. 1. 23.
[u] ver. 8.
[x] Isa. 1. 2. ch. 6. 19.
[y] Ps. 36. 9. ch. 17. 13. & 18. 14. John 4. 14.
[z] See Ex. 4. 22.
† Heb. become *a spoil?*
[a] Isa. 1. 7. ch. 4. 7.
† Heb. *gave out their voice.*
[b] ch. 43. 7, 8, 9.
‖ Or, *feed on thy crown,* Deut. 33. 20.
Isa. 8. 8.
[c] ch. 4. 18.
[d] Deut. 32. 10.
[e] Isa. 30. 1, 2.
[f] Josh. 13. 3.
[g] Isa. 3. 9. Hos. 5. 5.
[h] Ex. 19. 8. Josh. 24. 18. Judg. 10. 16. 1 Sam. 12. 10.
‖ Or, *serve.*
[i] Deut. 12. 2. Isa. 57. 5, 7. ch. 3. 6.
[k] Ex. 34. 15, 16.
[l] Ex. 15. 17. Ps. 44. 2. & 80. 8. Isa. 5. 1, &c. & 60. 21. Matt. 21. 33. Mark 12. 1. Luke 20. 9.
[m] Deut. 32. 32. Isa. 1. 21. & 5. 4.
[n] Job 9. 30.
[o] Deut. 32. 34. Job 14. 17. Hos. 13. 12.
[p] Prov. 30. 12.
[q] ch. 7. 31.
‖ Or, *O swift dromedary.*
[r] Job 39. 5, &c. ch. 14. 6.
‖ Or, *O wild ass, &c.*
† Heb. *taught.*
† Heb. *the desire of her heart.*
‖ Or, *reverse it.*
[s] ch. 18. 12.
‖ Or, *Is the case desperate?*
[t] Deut. 32. 16. ch. 3. 13.
‖ Or, *begotten me.*
† Heb. *the hinder part of the neck.*
[u] Judg. 10. 10. Ps. 78. 34. Isa. 26. 16.
[x] Deut. 32. 37. Judg. 10. 14.

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[y] Isa. 45. 20.
† Heb. *evil.*
[z] ch. 11. 13.
[a] ver. 23, 35.
[b] Isa. 1. 5. & 9. 13. ch. 5. 3.
[c] 2 Chron. 36. 16. Neh. 9. 26. Matt. 23. 29, &c. Acts 7. 52. 1 Thess. 2. 15.
[d] ver. 5.
† Heb. *We have dominion.*
[e] Ps. 12. 4.
[f] Deut. 32. 15.
[g] Ps. 106. 21. ch. 13. 25. Hos. 8. 14.
[h] Ps. 106. 38. ch. 19. 4.
† Heb. *digging.*
[i] ver. 23, 29.
[k] ver. 9.
[l] Prov. 28. 13. 1 John 1. 8, 10.
[m] ver. 18. ch. 31. 22. Hos. 5. 13. & 12. 1.
[n] Isa. 30. 3. ch. 37. 7.
[o] 2 Chron. 28. 16, 20, 21.
[p] 2 Sam. 13. 19.
† Heb. *Saying.*
[a] Deut. 24. 4.
[b] ch. 2. 7.
[c] ch. 2. 20. Ezek. 16. 26, 28, 29.
[d] ch. 4. 1. Zech. 1. 3.
[e] See Deut. 12. 2. ch. 2. 20.
[f] Gen. 38. 14. Prov. 23. 28. Ezek. 16. 24, 25.
[g] ch. 2. 7. ver. 9.
[h] Lev. 26. 19. Deut. 28. 23, 24 ch. 9. 12. & 14. 4.
[i] ch. 5. 3. & 6. 15. & 8. 12. Ezek. 3. 7. Zeph. 3. 5.
[k] Prov. 2. 17.
[l] ch. 2. 2. Hos. 2. 15.
[m] Ps. 77. 7, &c. & 103. 9. Isa. 57. 16. ver. 12. about 612.
[n] ver. 11, 14. h. 7. 24. ch. 2. 20.
[o] 2 Kings 17. 13.
[p] Ezek. 16. 46. & 23. 2, 4.
[q] Ezek. 23. 9.
[r] 2 Kings 17. 6, 18.

her away, and given her a bill of divorce; [t]yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass through the ‖lightness of her whoredom, that she [u]defiled the land, and committed adultery with [x]stones and with stocks.

10 And yet for all this, her treacherous sister Judah hath not turned unto me [y]with her whole heart, but †feignedly, saith the LORD.

11 And the LORD said unto me, [z]The backsliding Israel hath justified herself more than treacherous Judah.

12 ¶Go and proclaim these words toward [a]the north, and say, Return, thou backsliding Israel, saith the LORD; *and* I will not cause mine anger to fall upon you: for I *am* [b]merciful, saith the LORD, *and* I will not keep *anger* for ever.

13 [c]Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast [d]scattered thy ways to the [e]strangers [f]under every green tree, and ye have not obeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the LORD; [g]for I am married unto you: and I will take you [h]one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you [i]pastors according to mine heart, which shall [k]feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: [l]neither shall it †come to mind: neither shall they remember it; neither shall they visit *it;* neither shall ‖*that* be done any more.

17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, [m]to the name of the LORD, to Jerusalem: neither shall they [n]walk any more after the ‖imagination of their evil heart.

18 In those days [o]the house of Judah shall walk ‖with the house of Israel, and they shall come together out of the land of [p]the north to [q]the land that I have ‖given for an inheritance unto your fathers.

19 But I said, How shall I put thee among the children, and give thee [r]a †pleasant land, †a goodly heritage of the hosts of nations? and I said, Thou shalt call me, [s]My father; and shalt not turn away †from me.

20 ¶Surely *as* a wife treacherously departeth from her †husband, so [t]have ye dealt treacherously with me, O house of Israel, saith the LORD.

21 A voice was heard upon [u]the high places, weeping *and* supplications of the children of Israel: for they have perverted their way, *and* they have forgotten the LORD their God.

22 [x]Return, ye backsliding children, *and* [y]I will heal your backslidings. Behold, we come unto thee; for thou *art* the LORD our God.

23 [z]Truly in vain *is salvation hoped for* from the hills, *and from* the multitude of mountains: [a]truly in the LORD our God *is* the salvation of Israel.

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[t] Ezek. 23. 11, &c.
‖ Or, *fame.*
[u] ch. 2. 7. ver. 2.
[x] ch. 2. 27.
[y] 2 Chron. 34. 33. Hos. 7. 14.
† Heb. *in falsehood.*
[z] Ezek. 16. 51. & 23. 11.
[a] 2 Kings 17. 6.
[b] Ps. 86. 15. & 103. 8, 9. ver. 5.
[c] Lev. 26. 40, &c. Deut. 30. 1, 2, &c. Prov. 28. 13.
[d] ver. 2. Ezek. 16. 15, 24, 25.
[e] ch. 2. 25.
[f] Deut. 12. 2.
[g] ch. 31. 32. Hos. 2. 19, 20.
[h] Rom. 11. 5.
[i] ch. 23. 4. Ezek. 34. 23. Eph. 4. 11.
[k] Acts 20. 28.
[l] Isa. 65. 17.
† Heb. *come upon the heart.*
‖ Or, it *be magnified*
[m] Isa. 60. 9.
[n] ch. 11. 8.
‖ Or, *stubbornness.*
[o] See Isa. 11. 13. Ezek. 37. 16–22. Hos. 1. 11.
‖ Or, *to.*
[p] ver. 12. ch. 31. 8.
[q] Amos 9. 15.
‖ Or, *caused your fathers to possess.*
[r] Ps. 106. 24. Ezek. 20. 6. Dan. 8. 9. & 11. 16, 41, 45.
† Heb. *land of desire.*
† Heb. *a heritage of glory,* or, *beauty.*
[s] Isa. 63. 16.
† Heb. *from after me.*
† Heb. *friend.*
[t] Isa. 48. 8. ch. 5. 11.
[u] Isa. 15. 2.
[x] ver. 14. Hos. 14. 1.
[y] Hos. 6. 1. & 14. 4.
[z] Ps. 121. 1, 2.
[a] Ps. 3. 8.

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[b] ch. 11. 13. Hos. 9. 10.
[c] Ezra 9. 7.
[d] ch. 22. 21.
[a] ch. 3. 1, 22. Joel 2. 12.
[b] Deut. 10. 20. Isa. 45. 23. & 65. 16. See ch. 5. 2. Zech. 8. 8.
[c] Isa. 48. 1.
[d] Gen. 22. 18. Ps. 72. 17. Gal. 3. 8.
[e] Isa. 45. 25. 1 Cor. 1. 31.
[f] Hos. 10. 12.
[g] Matt. 13. 7, 22.
[h] Deut. 10. 16. & 30. 6. ch. 9. 26. Col. 2. 11. Rom. 2. 28, 29.
[i] ch. 8. 14.
‖ Or, *strengthen.*
[k] ch. 1. 13, 14, 15. & 6. 1, 22.
† Heb. *breaking.*
[l] 2 Kings 24. 1. ch. 5. 6. Dan. 7. 4.
[m] ch. 25. 9.
[n] Isa. 1. 7. ch. 2. 15.
[o] Isa. 22. 12. ch. 6. 26.
[p] Ezek. 14. 9. 2 Thess. 2. 11.
[q] ch. 5. 12. & 14. 13.
[r] ch. 51. 1. Ezek. 17. 10. Hos. 13. 15.
‖ Or, *a fuller wind than those.*
[s] ch. 1. 16.
† Heb. *utter judgments.*
[t] Isa. 5. 28.
[u] Deut. 28. 49. Lam. 4. 19. Hos. 8. 1. Hab. 1. 8
[x] Isa. 1. 16. Jam. 4. 8.
[y] ch. 8. 16

24 [b]For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

25 We lie down in our shame, and our confusion covereth us: [c]for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and [d]have not obeyed the voice of the LORD our God.

CHAP. IV.

1 *God calleth Israel by his promise.* 3 *He exhorteth Judah to repentance.*

IF thou wilt return, O Israel, saith the LORD, [a]return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

2 [b]And thou shalt swear, The LORD liveth, [c]in truth, in judgment, and in righteousness; [d]and the nations shall bless themselves in him, and in him shall they [e]glory.

3 ¶For thus saith the LORD to the men of Judah and Jerusalem, [f]Break up your fallow ground, and [g]sow not among thorns.

4 [h]Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench *it,* because of the evil of your doings.

5 Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, [i]Assemble yourselves, and let us go into the defenced cities.

6 Set up the standard toward Zion: ‖retire, stay not: for I will bring evil from the [k]north, and a great †destruction.

7 [l]The lion is come up from his thicket, and [m]the destroyer of the Gentiles is on his way; he is gone forth from his place [n]to make thy land desolate; *and* thy cities shall be laid waste, without an inhabitant.

8 For this [o]gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

9 And it shall come to pass at that day, saith the LORD, *that* the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

10 Then said I, Ah, Lord GOD! [p]surely thou hast greatly deceived this people and Jerusalem, [q]saying, Ye shall have peace; whereas the sword reacheth unto the soul.

11 At that time shall it be said to this people and to Jerusalem, [r]A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse,

12 *Even* ‖a full wind from those *places* shall come unto me: now also [s]will I †give sentence against them.

13 Behold, he shall come up as clouds, and [t]his chariots *shall be* as a whirlwind: [u]his horses are swifter than eagles. Woe unto us! for we are spoiled.

14 O Jerusalem, [x]wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

15 For a voice declareth [y]from Dan, and publisheth affliction from mount Ephraim.

16 Make ye mention to the nations; behold, publish against Jerusalem, *that* watchers come [z]from a far country, and give out their voice against the cities of Judah.

17 [a]As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the LORD.

18 [b]Thy way and thy doings have procured these *things* unto thee; this *is* thy wickedness, because it is bitter, because it reacheth unto thine heart.

19 ¶ My [c]bowels, my bowels! I am pained at †my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 [d]Destruction upon destruction is cried; for the whole land is spoiled: suddenly are [e]my tents spoiled, *and* my curtains in a moment.

21 How long shall I see the standard, *and* hear the sound of the trumpet?

22 For my people *is* foolish, they have not known me; they *are* sottish children, and they have none understanding; [f]they *are* wise to do evil, but to do good they have no knowledge.

23 [g]I beheld the earth, and lo, *it was* [h]without form, and void; and the heavens, and they *had* no light.

24 [i]I beheld the mountains, and lo, they trembled, and all the hills moved lightly.

25 I beheld, and lo, *there was* no man, and [k]all the birds of the heavens were fled.

26 I beheld, and lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the LORD, *and* by his fierce anger.

27 For thus hath the LORD said, The whole land shall be desolate; [l]yet will I not make a full end.

28 For this [m]shall the earth mourn, and [n]the heavens above be black: because I have spoken *it*, I have purposed *it*, and [o]will not repent, neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city *shall be* forsaken, and not a man dwell therein.

30 And *when* thou *art* spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, [p]though thou rentest thy †face with painting, in vain shalt thou make thyself fair: [q]*thy* lovers will despise thee, they will seek thy life.

31 For I have heard a voice as of a woman in travail, *and* the anguish as of her that bringeth forth her first child; the voice of the daughter of Zion, *that* bewaileth herself, *that* [r]spreadeth her hands, *saying*, Woe *is* me now! for my soul is wearied because of murderers.

CHAP. V.

The judgments of God upon the Jews for their perverseness.

RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, [a]if ye can find a man, [b]if there be *any* that executeth judgment, that seeketh the truth; [c]and I will pardon it.

2 And [d]though they say, [e]The LORD liveth; surely they [f]swear falsely.

3 O LORD, *are* not [g]thine eyes upon the truth? thou hast [h]stricken them, but they have not grieved; thou hast consumed them, *but* [i]they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

4 Therefore I said, Surely these *are* poor; they are foolish: for [k]they know not the way of the LORD, *nor* the judgment of their God.

5 I will get me unto the great men, and will speak unto them; for [l]they have known the way of the LORD, *and* the judgment of their God: but these have altogether [m]broken the yoke, *and* burst the bonds.

6 Wherefore [n]a lion out of the forest shall slay them, [o]*and* a wolf of the ‖evenings shall spoil them, [p]a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, *and* their backslidings †are increased.

7 ¶ How shall I pardon thee for this? thy children have forsaken me, and [q]sworn by *them* [r]*that are* no gods: [s]when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

8 [t]They were *as* fed horses in the morning: every one [u]neighed after his neighbour's wife.

9 [x]Shall I not visit for these *things?* saith the LORD: [y]and shall not my soul be avenged on such a nation as this?

10 ¶ [z]Go ye up upon her walls, and destroy; [a]but make not a full end: take away her battlements; for they *are* not the LORD's.

11 For [b]the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.

12 [c]They have belied the LORD, and said, [d]*It is* not he; neither shall evil come upon us; [e]neither shall we see sword nor famine:

13 And the prophets shall become wind, and the word *is* not in them: thus shall it be done unto them.

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, [f]behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

15 Lo, I will bring a [g]nation upon you [h]from far, O house of Israel, saith the LORD: it *is* a mighty nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver *is* as an open sepulchre, they *are* all mighty men.

17 And they shall eat up thine [i]harvest, and thy bread *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig-trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless, in those days, saith the LORD, I [k]will not make a full end with you.

19 ¶ And it shall come to pass, when ye shall say, [l]Wherefore doeth the LORD our God all these

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[z] ch. 5. 15.
[a] 2 Kings 25. 1, 4.
[b] Ps. 107. 17. Isa. 50. 1. ch. 2. 17, 19.
[c] Isa. 15. 5. & 16. 11. & 21. 3. & 22. 4. ch. 9. 1, 10. See Luke 19. 42.
† Heb. *the walls of my heart.*
[d] Ps. 42. 7. Ezek. 7. 26.
[e] ch. 10. 20.
[f] Rom. 16. 19.
[g] Isa. 24. 19.
[h] Gen. 1. 2.
[i] Isa. 5. 25. Ezek. 38. 20.
[k] Zeph. 1. 3.
[l] ch. 5. 10, 18. & 30. 11. & 46. 28.
[m] Hos. 4. 3.
[n] Isa. 5. 30. & 50. 3.
[o] Num. 23. 19. ch. 7. 16.
[p] 2 Kings 9. 30. Ezek. 23. 40.
† Heb. *eyes.*
[q] ch. 22. 20, 22. Lam. 1. 2, 19.
[r] Isa. 1. 15. Lam. 1. 17.
[a] Ezek. 22. 30.
[b] Gen. 18. 23, &c. Ps. 12. 1.
[c] Gen. 18.

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[d] Tit. 1. 16.
[e] ch. 4. 2.
[f] ch. 7. 9.
[g] 2 Chron. 16. 9
[h] Isa. 1. 5. & 9. 13. ch. 2. 30.
[i] ch. 7. 28. Zeph. 3. 2.
[k] ch. 7. 8.
[l] Mic. 3. 1.
[m] Ps. 2. 3.
[n] ch. 4. 7.
[o] Ps. 104. 20. Hab. 1. 8. Zeph. 3. 3.
‖ Or, *deserts.*
[p] Hos. 13. 7.
† Heb. *are strong.*
[q] Josh. 23. 7. Zeph. 1. 5.
[r] Deut. 32. 21. Gal. 4. 8.
[s] Deut. 32. 15.
[t] Ezek. 22. 11.
[u] ch. 13. 27.
[x] ver. 29. ch. 9. 9.
[y] ch. 44. 22.
[z] ch. 39. 8.
[a] ch. 4. 27. ver. 18.
[b] ch. 3. 20.
[c] 2 Chron. 36. 16. ch. 4. 10.
[d] Isa. 28. 15.
[e] ch. 14. 13.
[f] ch. 1. 9.
[g] Deut. 28. 49. Isa. 5. 26. ch. 1. 15. & 6. 22.
[h] Isa. 39. 3. ch. 4. 16.
[i] Lev. 26. 16. Deut. 28. 31, 33.
[k] ch. 4. 27.
[l] Deut. 29. 24, &c. 1 Kings 9. 8, 9. ch. 13. 22. & 16. 10.

things unto us? then shalt thou answer them, Like as ye have [m]forsaken me, and served strange gods in your land, so [n]shall ye serve strangers in a land *that is* not yours.

20 Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, O [o]foolish people, and without †understanding; which have eyes, and see not; which have ears, and hear not:

22 [p]Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand *for* the [q]bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a revolting and a rebellious heart; they are revolted and gone.

24 Neither say they in their heart, Let us now fear the LORD our God, [r]that giveth rain, both the [s]former and the latter, in his season: [t]he reserveth unto us the appointed weeks of the harvest.

25 ¶ [u]Your iniquities have turned away these *things*, and your sins have withholden good *things* from you.

26 For among my people are found wicked *men:* ‖they [x]lay wait, as he that setteth snares; they set a trap, they catch men.

27 As a ‖cage is full of birds, so *are* their houses full of deceit: therefore they are become great, and waxen rich.

28 They are waxen [y]fat, they shine: yea, they overpass the deeds of the wicked: they judge not [z]the cause, the cause of the fatherless, [a]yet they prosper; and the right of the needy do they not judge.

29 [b]Shall I not visit for these *things?* saith the LORD: shall not my soul be avenged on such a nation as this?

30 ¶ ‖A wonderful and [c]horrible thing is committed in the land;

31 The prophets prophesy [d]falsely, and the priests ‖bear rule by their means; and my people [e]love *to have it* so: and what will ye do in the end thereof?

CHAP. VI.

The enemies sent against Judah encourage themselves.

O YE children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in [a]Beth-haccerem: [b]for evil appeareth out of the north, and great destruction.

2 I have likened the daughter of Zion to a ‖comely and delicate *woman.*

3 The shepherds with their flocks shall come unto her; [c]they shall pitch *their* tents against her round about; they shall feed every one in his place.

4 [d]Prepare ye war against her; arise, and let us go up [e]at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

6 ¶ For thus hath the LORD of hosts said, Hew ye down trees, and ‖cast a mount against Jerusalem: this *is* the city to be visited: she *is* wholly oppression in the midst of her.

7 [f]As a fountain casteth out her waters, so she casteth out her wickedness: [g]violence and spoil is heard in her; before me continually *is* grief and wounds.

8 Be thou instructed, O Jerusalem, lest [h]my soul †depart from thee; lest I make thee desolate, a land not inhabited.

9 ¶ Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape gatherer into the baskets.

10 To whom shall I speak, and give warning, that they may hear? Behold, their [i]ear *is* uncircumcised, and they cannot hearken: behold, [k]the word of the LORD is unto them a reproach; they have no delight in it.

11 Therefore I am full of the fury of the LORD; [l]I am weary with holding in: I will pour it out [m]upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with *him that is* full of days.

12 And [n]their houses shall be turned unto others, *with their* fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For from the least of them even unto the greatest of them every one *is* given to [o]covetousness; and from the prophet even unto the priest every one dealeth falsely.

14 They have [p]healed also the †hurt *of the daughter* of my people slightly, [q]saying, Peace, peace; when *there is* no peace.

15 Were they [r]ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush; therefore they shall fall among them that fall: at the time *that* I visit them they shall be cast down, saith the LORD.

16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the [s]old paths, where *is* the good way, and walk therein, and ye shall find [t]rest for your souls. But they said, We will not walk *therein.*

17 Also I set [u]watchmen over you, *saying,* Hearken to the sound of the trumpet. But they said, We will not hearken.

18 ¶ Therefore hear, ye nations, and know, O congregation, what *is* among them.

19 [x]Hear, O earth: Behold, I will bring evil upon this people, *even* [y]the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

20 [z]To what purpose cometh there to me incense [a]from Sheba, and the sweet cane from a far country? [b]your burnt-offerings *are* not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD, Behold, I will lay stumbling-blocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

22 Thus saith the LORD, Behold, a people cometh from the [c]north country, and a great nation shall be raised from the sides of the earth.

23 They shall lay hold on bow and spear; they *are*

Before CHRIST about 612.

[m] ch. 2. 13.
[n] Deut. 28. 48.
[o] Isa. 6. 9. Ezek. 12. 2. Matt. 13. 14. John 12. 40. Acts 28. 26. Rom. 11. 8.
† Heb. *heart.*
[p] Rev. 15. 4.
[q] Job 26. 10. & 38. 10, 11. Ps. 104. 9. Prov. 8. 29.
[r] Ps. 147. 8. ch. 14. 22. Matt. 5. 45. Acts 14. 17.
[s] Deut. 11. 14. Joel 2. 23.
[t] Gen. 8. 22.
[u] ch. 3. 3.
‖ Or, *they pry as fowlers lie in wait.*
[x] Prov. 1. 11, 17, 18. Hab. 1. 15.
‖ Or, *coop.*
[y] Deut. 32. 15.
[z] Isa. 1. 23. Zech. 7. 10.
[a] Job 12. 6. Ps. 73. 12. ch. 12. 1.
[b] ver. 9. Mal. 3. 5.
‖ Or, *Astonishment and filthiness.*
[c] ch. 23. 14. Hos. 6. 10.
[d] ch. 14. 14. & 23. 25, 26. Ezek. 13. 6.
‖ Or, *take into their hands.*
[e] Mic. 2. 11.

about 612.

[a] Neh. 3. 14.
[b] ch. 1. 14. & 4. 6.
‖ Or, *dwelling at home.*
[c] 1 Kings 25. 1, 4. ch. 4. 17.
[d] ch. 51. 27. Joel 3. 9.
[e] ch. 15. 8.
‖ Or, *pour out the engine of shot.*

Before CHRIST about 612.

[f] Isa. 57. 20.
[g] Ps. 55. 9, 10, 11. ch. 20. 8. Ezek. 7. 11, 23.
[h] Ezek. 23. 18. Hos. 9. 12.
† Heb. *be loosed,* or, *disjointed.*
[i] ch. 7. 26. Acts 7. 51. See Ex. 6. 12.
[k] ch. 20. 8.
[l] ch. 20. 9.
[m] ch. 9. 21.
[n] Deut. 28. 30. ch. 8. 10.
[o] Isa. 56. 11. ch. 8. 10. & 14. 18. & 23. 11. Mic. 3. 5, 11.
[p] ch. 8. 11. Ezek. 13. 10.
† Heb. *bruise,* or, *breach.*
[q] ch. 4. 10. & 14. 13. & 23. 17.
[r] ch. 3. 3. & 8. 12.
[s] Isa. 8. 20. ch. 18. 15. Mal. 4. 4. Luke 16. 29.
[t] Matt. 11. 29.
[u] Isa. 21. 11. & 58. 1. ch. 25. 4. Ezek. 3. 17. Hab. 2. 1.
[x] Isa. 1. 2.
[y] Prov. 1. 31.
[z] Ps. 40. 6. & 50. 7, 8, 9. Isa. 1. 11. & 66. 3. Amos 5. 21. Mic. 6. 6, &c.
[a] Isa. 60. 6.
[b] ch. 7. 21.
[c] ch. 1. 15. & 5. 15. & 10. 22. & 50. 41, 42, 43.

cruel, and have no mercy; their voice [d]roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 We have heard the fame thereof: our hands wax feeble: [e]anguish hath taken hold of us, *and* pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the sword of the enemy *and* fear *is* on every side.

26 ¶ O daughter of my people, [f]gird *thee* with sackcloth, [g]and wallow thyself in ashes: [h]make thee mourning, *as for* an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

27 I have set thee *for* a tower *and* [i]a fortress among my people, that thou mayest know and try their way.

28 [k]They *are* all grievous revolters, [l]walking with slanders: *they are* [m]brass and iron; they *are* all corrupters.

29 The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away.

30 [n]||Reprobate silver shall *men* call them, because the LORD hath rejected them.

CHAP. VII.

1 *Jeremiah is sent to call for true repentance.* 8 *God rejecteth their vain confidence.*

THE word that came to Jeremiah from the LORD, saying,

2 [a]Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all *ye of* Judah, that enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, the God of Israel, [b]Amend your ways and your doings, and I will cause you to dwell in this place.

4 [c]Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* these.

5 For if ye thoroughly amend your ways and your doings; if ye thoroughly [d]execute judgment between a man and his neighbour;

6 *If* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, [e]neither walk after other gods to your hurt;

7 [f]Then will I cause you to dwell in this place, in [g]the land that I gave to your fathers, for ever and ever.

8 ¶ Behold, [h]ye trust in [i]lying words, that cannot profit.

9 [k]Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and [l]walk after other gods whom ye know not;

10 [m]And come and stand before me in this house, †[n]which is called by my name, and say, We are delivered to do all these abominations?

11 Is [o]this house, which is called by my name, become a [p]den of robbers in your eyes? Behold, even I have seen *it*, saith the LORD.

12 But go ye now unto [q]my place which *was* in Shiloh, [r]where I set my name at the first, and see [s]what I did to it for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, [t]rising up early and speaking, but ye heard not; and I [u]called you, but ye answered not;

14 Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to [x]Shiloh.

15 And I will cast you out of my sight, [y]as I have cast out all your brethren, [z]*even* the whole seed of Ephraim.

16 Therefore [a]pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: [b]for I will not hear thee.

17 ¶ Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

18 [c]The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the ||queen of heaven, and to [d]pour out drink-offerings unto other gods, that they may provoke me to anger.

19 [e]Do they provoke me to anger? saith the LORD: *do they* not *provoke* themselves to the confusion of their own faces?

20 Therefore thus saith the Lord GOD; behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 ¶ Thus saith the LORD of hosts, the God of Israel; [f]Put your burnt-offerings unto your sacrifices, and eat flesh.

22 [g]For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, †concerning burnt-offerings or sacrifices:

23 But this thing commanded I them, saying, [h]Obey my voice, and [i]I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 [k]But they hearkened not, nor inclined their ear, but [l]walked in the counsels *and* in the ||imagination of their evil heart, and †[m]went backward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto this day, I have even [n]sent unto you all my servants the prophets, [o]daily rising up early and sending *them:*

26 [p]Yet they hearkened not unto me, nor inclined their ear, but [q]hardened their neck: [r]they did worse than their fathers.

27 Therefore [s]thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, This *is* a nation that obeyeth not the voice of the LORD their God, [t]nor receiveth ||correction: [u]truth is perished, and is cut off from their mouth.

29 ¶ [x]Cut off thine hair, *O Jerusalem*, and cast *it* away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath.

30 For the children of Judah have done evil in my sight, saith the LORD: [y]they have set their abomi

Before CHRIST about 612.

[d] Isa. 5. 30.
[e] ch. 4. 31. & 13. 21. & 49. 24. & 50. 43.
[f] ch. 4. 8.
[g] ch. 25. 34. Mic. 1. 10.
[h] Zech. 12. 10.
[i] ch. 1. 18. & 15. 20.
[k] ch. 5. 23.
[l] ch. 9. 4.
[m] Ezek. 22. 18.
[n] Isa. 1. 22.
|| Or, *refuse silver.*

about 600.

[a] ch. 26. 2.
[b] ch. 18. 11. & 26. 13.
[c] Mic. 3. 11.
[d] ch. 22. 3.
[e] Deut. 6. 14, 15. & 8. 19. & 11. 28. ch. 13. 10.
[f] Deut. 4. 40.
[g] ch. 3. 18.
[h] ver. 4.
[i] ch. 5. 31. & 14. 13, 14.
[k] 1 Kings 18. 21. Hos. 4. 1, 2. Zeph. 1. 5.
[l] Ex. 20. 3. ver. 6.
[m] Ezek. 23. 39.?
† Heb. *whereupon my name is called.*
[n] ver. 11, 14, 30. ch. 32. 34. & 34. 15.
[o] Isa. 56. 7.
[p] Matt. 21. 13. Mark 11. 17. Luke 19. 46.
[q] Josh. 18. 1. Judg. 18. 31.
[r] Deut. 12. 11.
[s] 1 Sam. 4. 10, 11. Ps. 78. 60. ch. 26. 6.
[t] 2 Chron. 36. 15. ver. 25. ch. 11. 7

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[u] Prov. 1. 24. Isa. 65. 12. & 66. 4.
[x] 1 Sam. 4. 10, 11. Ps. 78. 60. ch. 26. 6.
[y] 2 Kings 17. 23.
[z] Ps. 78. 67, 68.
[a] Ex. 32. 10. ch. 11. 14. & 14. 11.
[b] ch. 15. 1.
[c] ch. 44. 17, 19.
|| Or, *frame*, or, *workmanship of heaven.*
[d] ch. 19. 13.
[e] Deut. 32. 16, 21.
[f] Isa. 1. 11. ch. 6. 20. Amos 5. 21. See Hos. 8. 13.
[g] 1 Sam. 15. 22. Ps. 51. 16, 17. Hos. 6. 6.
† Heb. *concerning the matter of.*
[h] Ex. 15. 26. Deut. 6. 3. ch. 11. 4, 7.
[i] Ex. 19. 5. Lev. 26. 12.
[k] Ps. 81. 11. ch. 11. 8.
[l] Deut. 29. 19. Ps. 81. 12.
|| Or, *stubbornness.*
† Heb. *were.*
[m] ch. 2. 27. & 32. 33. Hos. 4. 16.
[n] 2 Chron. 36. 15. ch. 25. 4. & 29. 19.
[o] ver. 13.
[p] ver. 24. ch. 11. 8. & 17. 23. & 25. 3, 4.
[q] Neh. 9. 17, 29. ch. 19. 15.
[r] ch. 16. 12.
[s] Ezek. 2. 7.
[t] ch. 5. 3. & 32. 33.
|| Or, *instruction.*
[u] ch. 9. 3.
[x] Job 1. 20. Isa. 15. 2. ch. 16. 6. & 48. 37. Mic. 1. 16.
[y] 2 Kings 21. 4, 7. 2 Chron. 33. 4, 5, 7. ch. 23. 11. & 32. 34. Ezek. 7. 20. & 8. 5, 6, &c. Dan. 9. 27.

nations in the house which is called by my name, to pollute it.

31 And they have built the [z]high places of Tophet, which *is* in the valley of the son of Hinnom, to [a]burn their sons and their daughters in the fire; [b]which I commanded *them* not, neither †came it into my heart.

32 ¶ Therefore, behold, [c]the days come, saith the LORD, that it shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of Slaughter: [d]for they shall bury in Tophet, till there be no place.

33 And the [e]carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away.

34 Then will I cause to [f]cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for [g]the land shall be desolate.

CHAP. VIII.

1 *The calamity of the Jews.* 4 *Their impenitency upbraided.*

AT that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and [a]whom they have worshipped: they shall not be gathered, [b]nor be buried; they shall be for [c]dung upon the face of the earth.

3 And [d]death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

4 ¶ Moreover, thou shalt say unto them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return?

5 Why *then* is this people of Jerusalem [e]slidden back by a perpetual backsliding? [f]they hold fast deceit, [g]they refuse to return.

6 [h]I hearkened and heard, *but* they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

7 Yea, [i]the stork in the heaven knoweth her appointed times; and [k]the turtle, and the crane, and the swallow, observe the time of their coming; but [l]my people know not the judgment of the LORD.

8 How do ye say, We *are* wise, [m]and the law of the LORD *is* with us? Lo, certainly ‖in vain made he *it;* the pen of the scribes *is* in vain.

9 [n]‖ The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and †what wisdom *is* in them?

10 Therefore [o]will I give their wives unto others, *and* their fields to them that shall inherit *them:* for every one from the least even unto the greatest is given to [p]covetousness, from the prophet even unto the priest every one dealeth falsely.

11 For they have [q]healed the hurt of the daughter of my people slightly, saying, [r]Peace, peace; when *there is* no peace.

12 Were they [s]ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.

13 ¶ ‖ I will surely consume them, saith the LORD: *there shall be* no grapes [t]on the vine, nor figs on the [u]fig-tree, and the leaf shall fade; and *the things that* I have given them shall pass away from them.

14 Why do we sit still? [x]assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us [y]water of ‖gall to drink, because we have sinned against the LORD.

15 We [z]looked for peace, but no good *came;* *and* for a time of health, and behold, trouble!

16 The snorting of his horses was heard from [a]Dan; the whole land trembled at the sound of the neighing of his [b]strong ones: for they are come, and have devoured the land, and †all that is in it; the city, and those that dwell therein.

17 For behold, I will send serpents, cockatrices, among you, which *will* not *be* [c]charmed, and they shall bite you, saith the LORD.

18 ¶ *When* I would comfort myself against sorrow, my heart *is* faint †in me.

19 Behold the voice of the cry of the daughter of my people †because of them that dwell in [d]a far country: *Is* not the LORD in Zion? *is* not her king in her? Why have they [e]provoked me to anger with their graven images, *and* with strange vanities?

20 The harvest is past, the summer is ended, and we are not saved.

21 [f]For the hurt of the daughter of my people am I hurt; I am [g]black; astonishment hath taken hold on me.

22 *Is there* no [h]balm in Gilead; *is there* no physician there? why then is not the health of the daughter of my people †recovered?

CHAP. IX.

Jeremiah lamenteth the Jews for their manifold sins.

OH †[a]that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

2 Oh that I had in the wilderness a lodging-place of way-faring men; that I might leave my people, and go from them! for [b]they *be* all adulterers, an assembly of treacherous men.

3 And [c]they bend their tongues *like* their bow *for* lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they [d]know not me, saith the LORD.

4 [e]Take ye heed every one of his ‖neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will [f]walk with slanders.

5 And they will ‖deceive every one his neighbour, and will not speak the truth: they have taught

Before CHRIST about 600.

[z] 2 Kings 23. 10. ch. 19. 5. & 32. 35.
[a] Ps. 106. 38.
[b] See Deut. 17. 3.
† Heb. *came it upon my heart.*
[c] ch. 19. 6.
[d] 2 Kings 23. 10. ch. 19. 11. Ezek. 6. 5.
[e] Deut. 28. 26. Ps. 79. 2. ch. 12. 9. & 16. 4. & 34. 20.
[f] Isa. 24. 7, 8. ch. 16. 9. & 25. 10. & 33. 11. Ezek. 26. 13. Hos. 2. 11. Rev. 18. 23.
[g] Lev. 26. 33. Isa. 1. 7. & 3. 26.

[a] 2 Kings 23. 5. Ezek. 8. 16.
[b] ch. 22. 19.
[c] 2 Kings 9. 36. Ps. 83. 10. ch. 9. 22. & 16. 4.
[d] Job 3. 21, 22. & 7. 15, 16. Rev. 9. 6.

[e] ch. 7. 24.
[f] ch. 9. 6.
[g] ch. 5. 3.
[h] 2 Pet. 3. 9.

[i] Isa. 1. 3.
[k] Cant. 2. 12.
[l] ch. 5. 4, 5.
[m] Rom. 2. 17.
‖ Or, *the false pen of the scribes worketh for falsehood.*
[n] ch. 6. 15.
‖ Or, *Have they been ashamed, &c.*
† Heb. *the wisdom of what thing.*
[o] Deut. 28. 30. ch. 6. 12. Amos 5. 11. Zeph. 1. 13.
[p] Isa. 56. 11. ch. 6. 13.

Before CHRIST about 600.

[q] ch. 6. 14.
[r] Ezek. 13. 10.
[s] ch 3. 3. & 6. 15.

‖ Or, *in gathering I will consume.*
[t] Isa. 5. 1, &c. Joel 1. 7.
[u] Matt. 21. 19. Luke 13. 6, &c.
[x] ch. 4. 5.

[y] ch. 9. 15. & 23. 15.
‖ Or, *poison.*
[z] ch. 14. 19.

[a] ch. 4. 15.
[b] Judg. 5. 22. ch. 47. 3.
† Heb. *the fulness thereof.*

[c] Ps. 58. 4, 5. Eccl. 10. 11.

† Heb. *upon.*

† Heb. *because of the country of them that are far off.*
[d] Isa. 39. 3.
[e] Deut. 32. 21. Isa. 1. 4.

[f] ch. 4. 19. & 9. 1. & 14. 17.
[g] Joel 2. 6. Nah. 2. 10.

[h] Gen. 37. 25. & 43. 11. ch. 46. 11. & 51. 8.
† Heb. *gone up.*

† Heb. *Who will give my head, &c.*
[a] Isa. 22. 4. ch. 4. 19. & 13. 17. & 14. 17. Lam. 2. 11. & 3. 48.
[b] ch. 5. 7, 8.

[c] Ps. 64. 3. Isa. 59. 4, 13, 15.

[d] 1 Sam. 2. 12. Hos. 4. 1.
[e] ch. 12. 6. Mic. 7. 5, 6.
‖ Or, *friend.*
[f] ch. 6. 28.

‖ Or, *mock.*

their tongue to speak lies, *and* weary themselves to commit iniquity.

6 Thine habitation *is* in the midst of deceit; through deceit they refuse to know me, saith the LORD.

7 Therefore thus saith the LORD of hosts, Behold, [g]I will melt them, and try them; [h]for how shall I do for the daughter of my people?

8 Their tongue *is as* an arrow shot out; it speaketh [i]deceit: *one* speaketh [k]peaceably to his neighbour with his mouth, but †in heart he layeth ‖his wait.

9 ¶ [l]Shall I not visit them for these *things?* saith the LORD: shall not my soul be avenged on such a nation as this?

10 For the mountains will I take up a weeping and wailing, and [m]for the ‖habitations of the wilderness a lamentation, because they are ‖burnt up, so that none can pass through *them;* neither can *men* hear the voice of the cattle: †[n]both the fowl of the heavens and the beast are fled; they are gone.

11 And I will make Jerusalem [o]heaps, *and* [p]a den of dragons; and I will make the cities of Judah †desolate, without an inhabitant.

12 ¶ [q]Who *is* the wise man, that may understand this? and *who is he* to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth *and* is burnt up like a wilderness, that none passeth through?

13 And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;

14 But have [r]walked after the ‖imagination of their own heart, and after Baalim, [s]which their fathers taught them:

15 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will [t]feed them, *even* this people, [u]with wormwood, and give them water of gall to drink.

16 I will [x]scatter them also among the heathen, whom neither they nor their fathers have known: [y]and I will send a sword after them, till I have consumed them.

17 ¶ Thus saith the LORD of hosts, Consider ye, and call for [z]the mourning women, that they may come; and send for cunning *women*, that they may come:

18 And let them make haste, and take up a wailing for us, that [a]our eyes may run down with tears, and our eyelids gush out with waters.

19 For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because [b]our dwellings have cast *us* out.

20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our windows, *and* is entered into our palaces, to cut off [c]the children from without, *and* the young men from the streets.

22 Speak, Thus saith the LORD, Even the carcasses of men shall fall [d]as dung upon the open field, and as the handful after the harvest-man, and none shall gather *them.*

Before CHRIST about 600.

g Isa. 1. 25. Mal. 3. 3.
h Hos. 11. 8.
i Ps. 12. 2. & 120. 3.
ver. 3.
k Ps. 28. 3. & 55. 21.
† Heb. *in the midst of him.*
‖ Or, *wait for him.*
l ch. 5. 9, 29.
m ch. 12. 4. & 23. 10. Hos. 4. 3.
‖ Or, *pastures.*
‖ Or, *desolate.*
† Heb. *from the fowl even to, &c.*
n ch. 4. 25.
o Isa. 25. 2.
p Isa. 13. 22. & 34. 13. ch. 10. 22.
† Heb. *desolation.*
q Ps. 107. 43. Hos. 14. 9.
r ch. 3. 17. & 7. 24.
‖ Or, *stubbornness.*
s Gal. 1. 14.
t Ps. 80. 5.
u ch. 8. 14. & 23. 15. Lam. 3. 15, 19.
x Lev. 26. 33. Deut. 28. 64.
y Lev. 26. 33. ch. 44. 27. Ezek. 5. 2, 12.
z 2 Chron. 35. 25. Job 3. 8. Eccl. 12. 5. Amos 5. 16. Matt. 9. 23.
a ch. 14. 17.
b Lev. 18. 28. & 20. 22.
c ch. 6. 11.
d ch. 8. 2. & 16. 4.

Before CHRIST about 600.

e Eccl. 9. 11.
f 1 Cor. 1. 31. 2 Cor. 10. 17.
g Mic. 6. 8. & 7. 18.
h Rom. 2. 8, 9.
† Heb. *visit upon.*
† Heb. *cut off into corners,* or, *having the corners* of their hair *polled.*
k ch. 25. 23. & 49. 32.
l Lev. 26. 41. Ezek. 44. 7. Rom. 2. 28, 29.
a Lev. 18. 3. & 20. 23.
† Heb. *statutes,* or, *ordinances are vanity.*
b Isa. 40. 19, 20. & 44. 9, 10, &c. & 45. 20.
c Isa. 41. 7. & 46. 7.
d Ps. 115. 5. & 135. 16. Hab. 2. 19. 1 Cor. 12. 2.
e Ps. 115. 7. Isa. 46. 1, 7.
f Isa. 41. 23.
g Ex. 15. 11. Ps. 86. 8, 10.
h Rev. 15. 4.
‖ Or, *it liketh thee.*
i Ps. 89. 6.
† Heb. *in one,* or, *at once.*
k Ps. 115. 8. Isa. 41. 29. Hab. 2. 18. Zech. 10. 2. Rom. 1. 21, 22.
l Dan. 10. 5.
m Ps. 115. 4.
† Heb. *God of truth.* Ps. 31. 5.
o 1 Tim. 6. 17.
† Heb. *King of eternity.*
p Ps. 10. 16.
† In the Chaldean language.
q See Ps. 96. 5.
r ver. 15. Isa. 2. 18. Zech. 13. 2.
s Gen. 1. 1, 6, 9. Ps. 136. 5, 6. ch. 51. 15, &c.
t Ps. 93. 1.
u Job 9. 8. Ps. 104. 2. Isa. 40. 22.
x Job 38. 34.
‖ Or, *noise.*
y Ps. 135. 7.
‖ Or, *for rain.*
z ch. 51. 17, 18.
‖ Or, *is more brutish than to know.*
a Prov. 30. 2.

23 ¶ Thus saith the LORD, [e]Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches:

24 But [f]let him that glorieth, glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise loving-kindness, judgment, and righteousness, in the earth: [g]for in these *things* I delight, saith the LORD.

25 ¶ Behold, the days come, saith the LORD, that [h]I will †punish all *them which are* circumcised with the uncircumcised;

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* †in the [k]utmost corners, that dwell in the wilderness: for all *these* nations *are* uncircumcised, and all the house of Israel *are* uncircumcised in the heart.[l]

CHAP. X.

The unequal comparison of God and idols.

HEAR ye the word which the LORD speaketh unto you, O house of Israel:

2 Thus saith the LORD, [a]Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

3 For the †customs of the people *are* vain: for [b]*one* cutteth a tree out of the forest, the work of the hands of the workman, with the axe.

4 They deck it with silver and with gold; they [c]fasten it with nails and with hammers, that it move not.

5 They *are* upright as the palm-tree, [d]but speak not: they must needs be [e]borne, because they cannot go. Be not afraid of them; for [f]they cannot do evil, neither also *is it* in them to do good.

6 Forasmuch as *there is* none [g]like unto thee, O LORD; thou *art* great, and thy name *is* great in might.

7 [h]Who would not fear thee, O King of nations? for ‖to thee doth it appertain: forasmuch as [i]among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee.

8 But they are †altogether [k]brutish and foolish: the stock *is* a doctrine of vanities.

9 Silver spread into plates is brought from Tarshish, and [l]gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing: they *are* all [m]the work of cunning *men.*

10 But the LORD *is* the †true God, he *is* [o]the living God, and an †[p]everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 †Thus shall ye say unto them, [q]The gods that have not made the heavens and the earth, *even* [r]they shall perish from the earth, and from under these heavens.

12 He [s]hath made the earth by his power, he hath [t]established the world by his wisdom, and [u]hath stretched out the heavens by his discretion.

13 [x]When he uttereth his voice, *there is* a ‖multitude of waters in the heavens, and [y]he causeth the vapours to ascend from the ends of the earth; he maketh lightnings ‖with rain, and bringeth forth the wind out of his treasures.

14 [z]Every man ‖is [a]brutish in *his* knowledge:

[e]every founder is confounded by the graven image: [f]for his molten image *is* falsehood, and *there is* no breath in them.

15 They *are* vanity, *and* the work of errors: in the time of their visitation [d]they shall perish.

16 [g]The portion of Jacob *is* not like them: for he *is* the former of all *things;* and [f]Israel *is* the rod of his inheritance: [g]The LORD of hosts *is* his name.

17 ¶ [h]Gather up thy wares out of the land, O †inhabitant of the fortress.

18 For thus saith the LORD; Behold, I will [i]sling out the inhabitants of the land at this once, and will distress them [k]that they may find *it so.*

19 ¶ [l]Woe is me for my hurt! my wound is grievous: but I said, [m]Truly this *is* a grief, and [n]I must bear it.

20 [o]My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to stretch forth my tent any more, and to set up my curtains.

21 For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the [p]north country, to make the cities of Judah desolate, *and* a [q]den of dragons.

23 ¶ O LORD, I know that the [r]way of man *is* not in himself: *it is* not in man that walketh to direct his steps.

24 O LORD, [s]correct me, but with judgment; not in thine anger, lest thou †bring me to nothing.

25 [t]Pour out thy fury upon the heathen [u]that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and [x]devoured him, and consumed him, and have made his habitation desolate.

CHAP. XI.

Jeremiah proclaimeth God's covenant, and rebuketh the Jews.

THE word that came to Jeremiah from the LORD, saying,

2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, Thus saith the LORD God of Israel; [a]Cursed *be* the man that obeyeth not the words of this covenant,

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, [b]from the iron furnace, saying, [c]Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:

5 That I may perform the [d]oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, †So be it, O LORD.

6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, [e]and do them.

7 For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, [f]rising early and protesting, saying, Obey my voice.

Before CHRIST about 600.

[b] Isa. 42. 17. & 44. 11. & 45. 16.
[c] Hab. 2. 18.
[d] ver. 11.
[e] Ps 16. 5. & 73. 26. & 119. 57. ch. 51. 19. Lam. 3. 24.
[f] Deut. 32. 9. Ps. 74. 2.
[g] Isa. 47. 4. & 51. 15. & 54. 5. ch. 31. 35. & 32. 18. & 50. 34.
[h] See ch. 6. 1. Ezek. 12. 3, &c.
† Heb. *inhabitress.*
[i] 1 Sam. 25. 29. ch. 16. 13.
[k] Ezek. 6. 10.
[l] ch. 4. 19. & 8. 21. & 9. 1.
[m] Ps. 77. 10.
[n] Mic. 7. 9.
[o] ch. 4. 20.
[p] ch. 1. 15. & 4. 6. & 5. 15. & 6. 22.
[q] ch. 9. 11.
[r] Prov. 16. 1. & 20. 24.
[s] Ps. 6. 1. & 38. 1. ch. 30. 11.
† Heb. *diminish me.*
[t] Ps. 79. 6.
[u] Job 18. 21. 1 Thess. 4. 5. 2 Thess. 1. 8.
[x] ch. 8. 16.

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[a] Deut 27. 26. Gal. 3. 10.
[b] Deut. 4. 20. 1 Kings 8. 51.
[c] Lev. 26. 3, 12. ch. 7. 23.
[d] Deut. 7. 12, 13. Ps. 105. 9, 10.
† Heb. *Amen.*
Deut. 27. 15–26.
[e] Rom. 2. 13. Jam. 1. 22.
[f] ch. 7. 13, 25. & 35. 15.

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[g] ch. 7. 26.
[h] ch. 3. 17. & 7. 24. & 9. 14.
‖ Or, *stubbornness.*
[i] Ezek. 22. 25. Hos. 6. 9.
[k] Ezek. 20. 18.
† Heb. *to go forth of.*
[l] Ps. 18. 41. Prov. 1. 28. Isa. 1. 15. ch. 14. 12. Ezek. 8. 18. Mic. 3. 4. Zech. 7. 13.
[m] Deut. 32. 37, 38.
† Heb. *evil.*
[n] ch. 2. 28.
† Heb. *shame.*
ch. 3. 24. Hos. 9. 10.
[o] Ex. 32. 10. ch. 7. 16. & 14. 11. 1 John 5. 16.
† Heb. *evil.*
[p] Ps. 50. 16. Isa. 1. 11, &c.
† Heb. *What* is *to my beloved in my house?*
[q] Ezek. 16. 25, &c.
[r] Hag. 2. 12, 13, 14. Tit. 1. 15.
‖ Or, *when thy evil* is.
[s] Prov. 2. 14.
[t] Ps. 52. 8. Rom. 11. 17.
[u] Isa. 5. 2. ch. 2. 21.
[x] ch. 18. 18.
† Heb. *the stalk with his bread.*
[y] Ps. 83. 4.
[z] Ps. 27. 13. & 116. 9. & 142. 5.
[a] 1 Sam. 16. 7. 1 Chron. 28. 9. Ps. 7. 9. ch. 17. 10. & 20. 12. Rev. 2. 23.
[b] ch. 12. 5, 6.
[c] Isa. 30. 10. Amos 2. 12. & 7. 13, 16. Mic. 2. 6.
† Heb. *visit upon.*

8 [g]Yet they obeyed not, nor inclined their ear, but [h]walked every one in the ‖imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not.

9 And the LORD said unto me, [i]A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to [k]the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

11 ¶ Therefore thus saith the LORD, Behold, I will bring evil upon them which they shall not be able †to escape; and [l]though they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah and inhabitants of Jerusalem go, and [m]cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their †trouble.

13 For *according to* the number of thy [n]cities were thy gods, O Judah; and *according to* the number of the streets of Jerusalem have ye set up altars to *that* †shameful thing, *even* altars to burn incense unto Baal.

14 Therefore [o]pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their †trouble.

15 [p] †What hath my beloved to do in mine house, *seeing* she hath [q]wrought lewdness with many; and [r]the holy flesh is passed from thee? ‖when thou doest evil, then thou [s]rejoicest.

16 The LORD called thy name, [t]A green olive-tree, fair, *and* of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts, [u]that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

18 ¶ And the LORD hath given me knowledge *of it,* and I know *it:* then thou shewedst me their doings.

19 But I *was* like a lamb *or* an ox *that* is brought to the slaughter; and I knew not that [x]they had devised devices against me, *saying,* Let us destroy †the tree with the fruit thereof, [y]and let us cut him off from [z]the land of the living, that his name may be no more remembered.

20 But, O LORD of hosts, that judgest righteously, that [a]triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.

21 Therefore thus saith the LORD of the men of Anathoth, [b]that seek thy life, saying, [c]Prophesy not in the name of the LORD, that thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will †punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:

23 And there shall be no remnant of them: for I

will bring evil upon the men of Anathoth, *even* [d]the year of their visitation.

CHAP. XII.

Jeremiah complaineth of the prosperity of the wicked.

RIGHTEOUS [a]*art* thou, O LORD, when I plead with thee: yet ‖let me talk with thee of *thy* judgments: [b]Wherefore doth the way of the wicked prosper? *wherefore* are all they happy that deal very reacherously?

2 Thou hast planted them, yea, they have taken root: †they grow, yea, they bring forth fruit: [c]thou *art* near in their mouth, and far from their reins.

3 But thou, O LORD, [d]knowest me: thou hast seen me, and [e]tried mine heart †toward thee: pull them out like sheep for the slaughter, and prepare them for [f]the day of slaughter.

4 How long shall [g]the land mourn, and the herbs of every field wither, [h]for the wickedness of them that dwell therein? [i]the beasts are consumed, and the birds; because they said, He shall not see our last end.

5 ¶If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and *if* in the land of peace, *wherein* thou trustedst, *they wearied thee*, then how wilt thou do in [k]the swelling of Jordan?

6 For even [l]thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, ‖they have called a multitude after thee: [m]believe them not, though they speak †fair words unto thee.

7 ¶I have forsaken mine house, I have left mine heritage; I have given †the dearly beloved of my soul into the hand of her enemies.

8 Mine heritage is unto me as a lion in the forest; it ‖†crieth out against me: therefore have I hated it.

9 Mine heritage *is* unto me *as* a ‖speckled bird, the birds round about *are* against her; come ye, assemble all the beasts of the field, ‖[n]come to devour.

10 Many [o]pastors have destroyed [p]my vineyard, they have [q]trodden my portion under foot, they have made my †pleasant portion a desolate wilderness.

11 They have made it desolate, *and being* desolate [r]it mourneth unto me; the whole land is made desolate, because [s]no man layeth *it* to heart.

12 The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace.

13 [t]They have sown wheat, but shall reap thorns: they have put themselves to pain, *but* shall not profit; and ‖they shall be ashamed of your revenues because of the fierce anger of the LORD.

14 ¶Thus saith the LORD against all mine evil neighbours, that [u]touch the inheritance which I have caused my people Israel to inherit; Behold, I will [x]pluck them out of their land, and pluck out the house of Judah from among them.

15 [y]And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, [z]and will bring them again, every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of my people, [a]to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be [b]built in the midst of my people.

17 But if they will not [c]obey, I will utterly pluck up and destroy that nation, saith the LORD.

CHAP. XIII.

By the type of a linen girdle, God prefigureth his people's destruction.

THUS saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

2 So I got a girdle according to the word of the LORD, and put *it* on my loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which *is* upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

5 So I went, and hid it by Euphrates, as the LORD commanded me.

6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and behold, the girdle was marred, it was profitable for nothing.

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, After this manner [a]will I mar the pride of Judah, and the great pride of Jerusalem.

10 This evil people, which refuse to hear my words, which [b]walk in the ‖imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that [c]they might be unto me for a people, and [d]for a name, and for a praise, and for a glory: but they would not hear.

12 ¶Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, [e]with drunkenness.

14 And [f]I will dash them †one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, †but destroy them.

15 ¶Hear ye, and give ear; be not proud: for the LORD hath spoken.

16 [g]Give glory to the LORD your God, before he cause [h]darkness, and before your feet stumble upon

Before CHRIST about 608.

[d] ch. 23. 12. & 46. 21. & 48. 44. & 50. 27. Luke 19. 44.

[a] Ps. 51. 4.
‖ Or, *let me reason the case with thee.*
[b] Job 12. 6. & 21. 7. Ps. 37. 1, 35. & 73. 3, &c. ch. 5. 28. Hab. 1. 4. Mal. 3. 15.
† Heb. *they go on.*
[c] Isa. 29. 13. Matt. 15. 8. Mark 7. 6.
[d] Ps. 17. 3. & 139. 1.
[e] ch. 11. 20.
† Heb. *with thee.*
[f] Jam. 5. 5.
[g] ch. 23. 10. Hos. 4. 3.
[h] Ps. 107. 34.
[i] ch. 4. 25. & 7. 20. & 9. 10. Hos. 4. 3.

[k] Josh. 3. 15. 1 Chron. 12. 15.
[l] ch. 49. 19. & 50. 44.
[m] ch. 9. 4. & 11. 19, 21.
‖ Or, *they cried after thee fully.*
[n] Prov. 26. 25.
† Heb. *good things.*
† Heb. *the love.*
‖ Or, *yelleth.*
† Heb. *giveth out his voice.*
‖ Or, *having talons.*
‖ Or, *cause them to come.*
[n] Isa. 56. 9. ch. 7. 33.
[o] ch. 6. 3.
[p] Isa. 5. 1, 5.
[q] Isa. 63. 18.
† Heb. *portion of desire.*
[r] ver. 4.
[s] Isa. 42. 25.

[t] Lev. 26. 16. Deut. 28. 38. Mic. 6. 15. Hag. 1. 6.
‖ Or, *ye.*

[u] Zech. 2. 8.
[x] Deut. 30. 3. ch. 32. 37.
[y] Ezek. 28. 25.
[z] Amos 9. 14.
[a] ch. 4. 2.

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[b] Eph. 2. 20, 21. 1 Pet. 2. 5.
[c] Isa. 60. 12.

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[a] Lev. 26. 19.

[b] ch. 9. 14. & 11. 8. & 16. 12.
‖ Or, *stubbornness.*

[c] Ex. 19. 5.
[d] ch. 33. 9.

[e] Isa. 51. 17, 21. & 63. 6. ch. 25. 27. & 51. 7.
[f] Ps. 2. 9.
† Heb. *a man against his brother.*
† Heb. *from destroying them.*
[g] Josh. 7. 19.
[h] Isa. 5. 30. & 8. 22. Amos 8. 9.

the dark mountains, and while ye [i]look for light, he turn it into [k]the shadow of death, *and* make *it* gross darkness.

17 But if ye will not hear it, my soul shall weep in secret places for *your* pride; and [l]mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive.

18 Say unto [m]the king and to the queen, Humble yourselves, sit down: for your ‖principalities shall come down, *even* the crown of your glory.

19 The cities of the south shall be shut up, and none shall open *them:* Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold them [n]that come from the north: where *is* the flock *that* was given thee, thy beautiful flock?

21 What wilt thou say when he shall †punish thee? for thou hast taught them *to be* captains, *and* as chief over thee: shall not [o]sorrows take thee, as a woman in travail?

22 ¶And if thou say in thine heart, [p]Wherefore come these things upon me? For the greatness of thine iniquity are [q]thy skirts discovered, *and* thy heels ‖made bare.

23 Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are †accustomed to do evil.

24 Therefore will I scatter them [r]as the stubble that passeth away by the wind of the wilderness.

25 [s]This *is* thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in [t]falsehood.

26 Therefore [u]will I discover thy skirts upon thy face, that thy shame may appear.

27 I have seen thine adulteries, and thy [x]neighings, the lewdness of thy whoredom, *and* thine abominations [y]on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? †when *shall it* once *be?*

CHAP. XIV.

A grievous famine causeth Jeremiah to pray.

THE word of the LORD that came to Jeremiah concerning †the dearth.

2 Judah mourneth, and [a]the gates thereof languish; they are [b]black unto the ground; and [c]the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones to the waters: they came to the pits, *and* found no water; they returned with their vessels empty; they were [d]ashamed and confounded, [e]and covered their heads.

4 Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.

5 Yea, the hind also calved in the field, and forsook *it*, because there was no grass.

6 And [f]the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because *there was* no grass.

7 ¶O LORD, though our iniquities testify against us, do thou *it* [g]for thy name's sake: for our backslidings are many; we have sinned against thee.

8 [h]O the hope of Israel, the Saviour thereof in

Before CHRIST about 602.

[i] Isa. 59. 9.
[k] Ps. 44. 19.
[l] ch. 9. 1. & 14. 17. Lam. 1. 2, 16. & 2. 18.
[m] See 2 Kings 24. 12. ch. 22. 26.
‖ Or, *head-tires.*
[n] ch. 6. 22.
† Heb. *visit upon.*
[o] ch. 6. 24.
[p] ch. 5. 19. & 16. 10.
[q] Isa. 3. 17. & 47. 2, 3. ver. 26. Ezek. 16. 37, 38, 39. Nah. 3. 5.
‖ Or, *shall be violently taken away.*
† Heb. *taught.*
[r] Ps. 1. 4. Hos. 13. 3.
[s] Job 20. 29. Ps. 11. 6.
[t] ch. 10. 14.
[u] ver. 22. Lam. 1. 8. Ezek. 16. 37. & 23. 29. Hos. 2. 10.
[x] ch. 5. 8.
[y] Isa. 65. 7. ch. 2. 20. & 3. 2, 6. Ezek. 6. 13.
† Heb. *after when yet?*

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† Heb. *the words of the dearths,* or, *restraints.*
[a] Isa. 3. 26.
[b] ch. 8. 21.
[c] See 1 Sam. 5. 12.
[d] Ps. 40. 14.
[e] 2 Sam. 15. 30.
[f] ch. 2. 24.
[g] Ps. 25. 11.
[h] ch. 17. 13.

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[i] Isa. 59. 1.
[k] Ex. 29. 45, 46. Lev. 26. 11, 12.
† Heb. *thy name is called upon us.* Dan. 9. 18, 19.
[l] See ch. 2. 23, 24, 25.
[m] Hos. 8. 13. & 9. 9.
[n] Ex. 32. 10. ch. 7. 16. & 11. 14.
[o] Prov. 1. 28. Isa. 1. 15. & 58. 3. ch. 11. 11. Ezek. 8. 18. Mic. 3. 4. Zech. 7. 13.
[p] ch. 6. 20. & 7. 21, 22.
[q] ch. 9. 16.
[r] ch. 4. 10.
† Heb. *peace of truth.*
[s] ch. 27. 10.
[t] ch. 23. 21. & 27. 15. & 29. 8, 9.
[u] ch. 5. 12, 13.
[x] Ps. 79. 3.
[y] ch. 9. 1. & 13. 17. Lam. 1. 16. & 2. 18.
[z] ch. 8. 21.
[a] Ezek. 7. 15.
‖ Or, *make merchandise against a land, and* men *acknowledge it not,* ch. 5. 13.
[b] Lam. 5. 22.
[c] ch. 15. 18.
[d] ch. 8. 15.
[e] Ps. 106. 6. Dan. 9. 8.
[f] Ps. 74. 2, 20. & 106. 45.
[g] Zech. 10. 1, 2.
[h] Deut. 32. 21.
[i] Ps. 135. 7. & 147. 8. Isa. 30. 23. ch. 5. 24. & 10. 13.

time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a night?

9 Why shouldest thou be as a man astonished, as a mighty man [i]*that* cannot save? yet thou, O LORD, [k]*art* in the midst of us, and †we are called by thy name; leave us not.

10 ¶Thus saith the LORD unto this people, [l]Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; [m]he will now remember their iniquity, and visit their sins.

11 Then said the LORD unto me, [n]Pray not for this people for *their* good.

12 [o]When they fast, I will not hear their cry; and [p]when they offer burnt-offering and an oblation, I will not accept them; but [q]I will consume them by the sword, and by the famine, and by the pestilence.

13 ¶[r]Then said I, Ah, Lord GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you †assured peace in this place.

14 Then the LORD said unto me, [s]The prophets prophesy lies in my name: [t]I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, [u]yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem, because of the famine, and the sword; [x]and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

17 ¶Therefore thou shalt say this word unto them; [y]Let mine eyes run down with tears night and day, and let them not cease: [z]for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into [a]the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest ‖go about into a land that they know not.

19 [b]Hast thou utterly rejected Judah? hath thy soul loathed Zion? Why hast thou smitten us, and [c]*there is* no healing for us? [d]we looked for peace, and *there is* no good; and for the time of healing, and behold trouble!

20 We acknowledge, O LORD, our wickedness, *and* the iniquity of our fathers: for [e]we have sinned against thee.

21 Do not abhor *us;* for thy name's sake, do not disgrace the throne of thy glory: [f]remember, break not thy covenant with us.

22 [g]Are there *any* among [h]the vanities of the Gentiles that can cause rain? or can the heavens give showers? [i]*Art* not thou he, O LORD our God?

therefore we will wait upon thee: for thou hast made all these *things*.

CHAP. XV.

The utter rejection and manifold judgments of the Jews.

THEN said the LORD unto me, [a]Though [b]Moses and [c]Samuel stood before me, *yet* my mind *could* not *be* toward this people: cast *them* out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; [d]Such as *are* for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity.

3 And I will [e]appoint over them four †kinds, saith the LORD: the sword to slay, and the dogs to tear, and [f]the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And †I will cause them to be [g]removed into all kingdoms of the earth, because of [h]Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

5 For [i]who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside †to ask how thou doest?

6 [k]Thou hast forsaken me, saith the LORD, thou art [l]gone backward: therefore will I stretch out my hand against thee, and destroy thee; [m]I am weary with repenting.

7 And I will fan them with a fan in the gates of the land; I will bereave *them* of ‖children, I will destroy my people, *since* [n]they return not from their ways.

8 Their widows are increased to me above the sand of the seas: I have brought upon them ‖against the mother of the young men a spoiler at noon-day: I have caused *him* to fall upon it suddenly, and terrors upon the city.

9 [o]She that hath borne seven languisheth: she hath given up the ghost; [p]her sun is gone down while *it was* yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 ¶ [q]Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; *yet* every one of them doth curse me.

11 The LORD said, Verily it shall be well with thy remnant; verily ‖I will cause [r]the enemy to entreat thee *well* in the time of evil and in the time of affliction.

12 Shall iron break the northern iron and the steel?

13 Thy substance and thy treasures will I give to the [s]spoil without price, and *that* for all thy sins, even in all thy borders.

14 And I will make *thee* to pass with thine enemies [t]into a land *which* thou knowest not: for a [u]fire is kindled in mine anger, *which* shall burn upon you.

15 ¶ O LORD, [x]thou knowest: remember me, and visit me, and [y]revenge me of my persecutors; take me not away in thy long suffering: know that [z]for thy sake I have suffered rebuke.

16 Thy words were found, and I did [a]eat them; and [b]thy word was unto me the joy and rejoicing of mine heart: for †I am called by thy name, O LORD God of hosts.

17 [c]I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.

18 Why is my [d]pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me [e]as a liar, *and* [f]*as* waters *that* †fail?

19 ¶ Therefore thus saith the LORD, [g]If thou return, then will I bring thee again, *and* thou shalt [h]stand before me: and if thou [i]take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.

20 And I will make thee unto this people a fenced brazen [k]wall: and they shall fight against thee, but [l]they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

CHAP. XVI.

The prophet foresheweth the utter ruin of the Jews.

THE word of the LORD came also unto me, saying,

2 Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.

3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;

4 They shall die of [a]grievous deaths; they shall not be [b]lamented; neither shall they be buried; *but* they shall be [c]as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their [d]carcasses shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, [e]Enter not into the house of ‖mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, *even* loving-kindness and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, [f]neither shall *men* lament for them, nor [g]cut themselves, nor [h]make themselves bald for them:

7 Neither shall *men* ‖tear *themselves* for them in mourning, to comfort them for the dead; neither shall *men* give them the cup of consolation to [i]drink for their father or for their mother.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the LORD of hosts, the God of Israel; Behold, [k]I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 ¶ And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, [l]Wherefore hath the LORD pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the LORD our God?

11 Then shalt thou say unto them, [m]Because your

Before CHRIST about 601.

[a] Ezek. 14. 14, &c.
[b] Ex. 32. 11, 12. Ps. 99. 6.
[c] 1 Sam. 7. 9.
[d] ch. 43. 11. Ezek. 5. 2, 12. Zech. 11. 9.
[e] Lev. 26. 16, &c.
† Heb. *families*.
[f] ch. 7. 33. Deut. 28. 26.
† Heb. *I will give them for a removing*.
[g] Deut. 28. 25. ch. 24. 9. Ezek. 23. 46.
[h] 2 Kings 21. 11, &c. & 23. 26. & 24. 3, 4.
[i] Isa. 51. 19.
† Heb. *to ask of thy peace*.
[k] ch. 2. 13.
[l] ch. 7. 24.
[m] Hos. 13. 14.
‖ Or, *whatsoever is dear*.
[n] Isa. 9. 13. ch. 5. 3. Amos 4. 10, 11.
‖ Or, *against the mother* city *a young man spoiling, &c.* or, *against the mother* and *the young men*.
[o] 1 Sam. 2. 5.
[p] Amos 8. 9.
[q] Job 3. 1, &c. ch. 20. 14.
‖ Or, *I will entreat the enemy for thee*.
[r] ch. 39. 11, 12. & 40. 4, 5.
[s] Ps. 44. 12. ch. 17. 3.
[t] ch. 16. 13. & 17. 4.
[u] Deut. 32. 22.
[x] ch. 12. 3.
[y] ch. 11. 20. & 20. 12.
[z] Ps. 69. 7.
[a] Ezek. 3. 1, 3. Rev. 10. 9, 10.

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[b] Job 23. 12. Ps. 119. 72, 111.
† Heb. *thy name is called upon me*.
[c] Ps. 1. 1. & 26. 4, 5.
[d] ch. 30. 15.
[e] See ch. 1. 18, 19.
[f] Job 6. 15, &c.
† Heb. *be not sure*.
[g] Zech. 3. 7.
[h] ver. 1.
[i] Ezek. 22. 26. & 44. 23.
[k] ch. 1. 18. & 6. 27.
[l] ch. 20. 11, 12.

about 601.

[a] ch. 15. 2.
[b] ch. 22. 18, 19. & 25. 33.
[c] Ps. 83. 10. ch. 8. 2. & 9. 22.
[d] Ps. 79. 2. ch. 7. 33. & 34. 20.
[e] Ezek. 24. 17, 22, 23.
‖ Or, *mourning feast*.
[f] ch. 22. 18.
[g] Lev. 19. 28. Deut. 14. 1. ch. 41. 5. & 47. 5.
[h] Isa. 22. 12. ch. 7. 29.
‖ Or, *break bread for them*, as Ezek. 24. 17. Hos. 9. 4. See Deut. 26. 14. Job 42. 11.
[i] Prov. 21. 6, 7.
[k] Isa. 24. 7, 8. ch. 7. 34. & 25. 10. Ezek. 26. 13. Hos. 2. 11. Rev. 18. 23.
[l] Deut. 29. 24. ch. 5. 19. & 13. 22. & 22. 8.
[m] Deut. 29. 25. ch. 22. 9.

fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;

12 And ye have done [n]worse than your fathers; for, behold, [o]ye walk every one after the ||imagination of his evil heart, that they may not hearken unto me:

13 [p]Therefore will I cast you out of this land [q]into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour.

14 ¶Therefore behold, the [r]days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

15 But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 ¶Behold, I will send for many [t]fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine [u]eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And first I will recompense their iniquity and their sin [x]double; because [y]they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things.

19 O LORD, [z]my strength and my fortress, and [a]my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and *things* [b]wherein *there is* no profit.

20 Shall a man make gods unto himself, and [c]they *are* no gods?

21 Therefore behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that [d]my name *is* ||The LORD.

CHAP. XVII.

1 *The captivity of Judah for her sin.* 7 *Trust in God is blessed.*

THE sin of Judah *is* written with a [a]pen of iron, *and* with the †point of a diamond: *it is* [b]graven upon the table of their heart, and upon the horns of your altars;

2 Whilst their children remember their altars and their [c]groves by the green trees upon the high hills.

3 O my mountain in the field, [d]I will give thy substance *and* all thy treasures to the spoil, *and* thy high places for sin, throughout all thy borders.

4 And thou, even †thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in [e]the land which thou knowest not: for [f]ye have kindled a fire in mine anger, *which* shall burn for ever.

5 ¶Thus saith the LORD; [g]Cursed *be* the man that trusteth in man, and maketh [h]flesh his arm, and whose heart departeth from the LORD.

6 For he shall be [i]like the heath in the desert, and [k]shall not see when good cometh; but shall inhabit the parched places in the wilderness, [l]*in* a salt land and not inhabited.

7 [m]Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is.

8 For he shall be [n]as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of ||drought, neither shall cease from yielding fruit.

9 ¶The heart *is* deceitful above all *things*, and desperately wicked: who can know it?

10 I the LORD [o]search the heart, *I* try the reins, [p]even to give every man according to his ways, *and* according to the fruit of his doings.

11 *As* the partridge ||sitteth *on eggs*, and hatcheth *them* not; *so* he that getteth riches, and not by right, [q]shall leave them in the midst of his days, and at his end shall be [r]a fool.

12 ¶A glorious high throne from the beginning *is* the place of our sanctuary.

13 O LORD, [s]the hope of Israel, [t]all that forsake thee shall be ashamed, *and* they that depart from me shall be [u]written in the earth, because they have forsaken the LORD, the [x]fountain of living waters.

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for [y]thou *art* my praise.

15 ¶Behold, they say unto me, [z]Where *is* the word of the LORD? let it come now.

16 As for me, [a]I have not hastened from *being* a pastor †to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was *right* before thee.

17 Be not a terror unto me: [b]thou *art* my hope in the day of evil.

18 [c]Let them be confounded that persecute me, but [d]let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and †[e]destroy them with double destruction.

19 ¶Thus said the LORD unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, [f]Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith the LORD; [g]Take heed to yourselves, and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem;

22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I [h]commanded your fathers.

23 [i]But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;

25 [k]Then shall there enter into the gates of this

Before CHRIST about 601.

n ch. 7. 26.
o ch. 13. 10. ||Or, *stubbornness.*
p Deut. 4. 26,27,28. & 28. 36, 63,64,65.
q ch. 15. 14.
r Isa. 43. 18. ch. 23. 7, 8.
s ch. 24. 6. & 30. 3. & 32, 37.
t Amos 4. 2. Hab. 1. 15.
u Job 34. 21. Prov. 5. 21. & 15. 3. ch. 32. 19.
x Isa. 40. 2. ch. 17. 18.
y Ezek. 43. 7, 9.
z Ps. 18. 2.
a ch. 17. 17.
b Isa. 44. 10. ch 2. 11. & 10. 5.
c Isa. 37. 19. ch. 2. 11. Gal. 4. 8.
d Ex. 15. 3. ch. 33. 2. Amos 5. 8. ||Or, JEHOVAH, Ps. 83. 18.
e Job 19. 24. †Heb. *nail.*
b Prov. 3. 3. 2 Cor. 3. 3.
c Judg. 3. 7. 2 Chron. 24. 18. & 33. 3, 19. Isa. 1. 29. & 17. 8. ch. 2. 20.
d ch. 15. 13. †Heb. *in thyself.*
e ch. 16. 13.
f ch. 15. 14.
g Isa. 30. 1, 2. & 31. 1.
h See Isa. 31. 3.

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i ch. 48. 6.
k Job 20. 17.
l Deut. 29. 23.
m Ps. 2. 12. & 34. 8. & 125. 1. & 146. 5. Prov. 16. 20. Isa. 30. 18.
n Job 8. 16. Ps. 1. 3. ||Or, *restraint.*
o 1 Sam. 16. 7. 1 Chron. 28. 9. Ps. 7. 9. & 139. 23, 24. Prov. 17. 3. ch. 11. 20. & 20. 12. Rom. 8. 27. Rev. 2. 23.
p Ps. 62. 12. ch. 32. 19. Rom. 2. 6. ||Or, *gathereth* young *which she hath not brought forth.*
q Ps. 55. 23.
r Luke 12. 20.
s ch. 14. 8.
t Ps. 73. 27. Isa. 1. 28.
u See Luke 10. 20.
x ch. 2. 13.
y Deut. 10. 21. Ps. 109. 1. & 148. 14.
z Isa. 5. 19. Ezek. 12. 22. Amos 5. 18. 2 Pet. 3. 4.
a ch. 1. 4, &c. †Heb. *after thee.*
b ch. 16. 19.
c Ps. 35. 4. & 40. 14. & 70. 2.
d Ps. 25. 2. †Heb. *break them with a double breach.*
e ch. 11. 20.
f ch. 19. 3. & 22. 2.
g Num. 15. 32, &c. Neh. 13. 19.
h Ex. 20. 8. & 23. 12. & 31. 13. Ezek. 20. 12.
i ch. 7. 24, 26. & 11. 10.
k ch. 22. 4.

city kings and princes sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

26 And they shall come from the cities of Judah, and from [l]the places about Jerusalem, and from the land of Benjamin, and from [m]the plain, and from the mountains, and from [n]the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing [o]sacrifices of praise, unto the house of the LORD.

27 But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then [p]will I kindle a fire in the gates thereof, [q]and it shall devour the palaces of Jerusalem, and it shall not be quenched.

CHAP. XVIII.

Under the type of a potter is shewed God's absolute power.

THE word which came to Jeremiah from the LORD, saying,

2 Arise and go down to the potter's house, and there I will cause thee to hear my words.

3 Then I went down to the potter's house, and behold, he wrought a work on the ||wheels.

4 And the vessel ||that he made of clay was marred in the hand of the potter: so he †made it again another vessel, as seemed good to the potter to make *it*.

5 Then the word of the LORD came to me, saying,

6 O house of Israel, [a]cannot I do with you as this potter? saith the LORD. Behold, [b]as the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel.

7 *At what* instant I shall speak concerning a nation, and concerning a kingdom, to [c]pluck up, and to pull down, and to destroy *it:*

8 [d]If that nation against whom I have pronounced, turn from their evil, [e]I will repent of the evil that I thought to do unto them.

9 And *at what* instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant *it;*

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

11 ¶ Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame evil against you, and devise a device against you: [f]return ye now every one from his evil way, and make your ways and your doings good.

12 And they said, [g]There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus saith the LORD; [h]Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done [i]a very horrible thing.

14 Will *a man* leave ||the snow of Lebanon *which cometh* from the rock of the field? *or* shall the cold flowing waters that come from another place be forsaken?

15 Because my people hath forgotten [k]me, they have burned incense to [l]vanity, and they have caused them to stumble in their ways *from* the [m]ancient paths, to walk in paths, *in* a way not cast up;

16 To make their land [n]desolate, *and* a perpetual [o]hissing; every one that passeth thereby shall be astonished, and wag his head.

17 [p]I will scatter them [q]as with an east wind before the enemy; [r]I will show them the back, and not the face, in the day of their calamity.

18 ¶ Then said they, [s]Come, and let us devise devices against Jeremiah; [t]for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him ||with the tongue, and let us not give heed to any of his words.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 [u]Shall evil be recompensed for good? for [x]they have digged a pit for my soul. Remember that I stood before thee to speak good for them, *and* to turn away thy wrath from them.

21 Therefore [y]deliver up their children to the famine, and †pour out their *blood* by the force of the sword; and let their wives be bereaved of their children, and *be* widows; and let their men be put to death; *let* their young men *be* slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for [z]they have digged a pit to take me, and hid snares for my feet.

23 Yet, LORD, thou knowest all their counsel against me †to slay *me:* [a]forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal *thus* with them in the time of thine anger.

CHAP. XIX.

The desolation of the Jews for their sins foretold.

THUS saith the LORD, Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the priests;

2 And go forth unto [a]the valley of the son of Hinnom, which *is* by the entry of †the east gate, and proclaim there the words that I shall tell thee.

3 [b]And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall [c]tingle.

4 Because they [d]have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with [e]the blood of innocents;

5 [f]They have built also the high places of Baal, to burn their sons with fire *for* burnt-offerings unto Baal, [g]which I commanded not, nor spake *it*, neither came *it* into my mind:

6 Therefore, behold, the days come, saith the LORD, that this place shall no more be called To-

Before CHRIST about 601.

[l] ch. 32. 44. & 33. 13.
[m] Zech. 7. 7.
[n] Zech. 7. 7.
[o] Ps. 107. 22. & 116. 17.
[p] ch. 21. 14. & 49. 27. Lam. 4. 11. Amos 1. 4, 7, 10, 12. & 2. 2, 5.
[q] 2 Kings 25. 9. ch. 52. 13.

about 605.

‖ Or, *frames*, or, *seats*.
‖ Or, *that he made was marred, as clay in the hand of the potter*.
† Heb. *returned and made*.
[a] Isa. 45. 9. Rom. 9. 20, 21.
[b] Isa. 64. 8.
[c] ch. 1. 10.
[d] Ezek. 18. 21. & 33. 11.
[e] ch. 26. 3. Jonah 3. 10.
[f] 2 Kings 27. 13. ch. 7. 3. & 25. 5. & 26. 13. & 35. 15.
[g] ch. 2. 25.
[h] ch. 2. 10. 1 Cor. 5. 1.
[i] ch. 5. 30.
‖ Or, *my fields for a rock*, or, for *the snow of Lebanon? shall the running waters be forsaken for the strange cold waters?*

Before CHRIST about 605.

[k] ch. 2. 13, 32. & 3. 21. & 13. 25. & 17. 13.
[l] ch. 10. 15. & 16. 19.
[m] ch. 6. 16.
[n] ch. 19. 8. & 49. 13. & 50. 13.
[o] 1 Kings 9. 8. Lam. 2. 15. Mic. 6. 16.
[p] ch. 13. 24.
[q] Ps. 48. 7.
[r] See ch. 2. 27.
[s] ch. 11. 19.
[t] Lev. 10. 11. Mal. 2. 7. John 7. 48, 49.
‖ Or, *for the tongue*.

[u] Ps. 109. 4, 5.
[x] Ps. 35. 7. & 57. 6. ver. 22.

[y] Ps. 109. 9, 10.
† Heb. *pour them out*.

[z] ver. 20.

† Heb. *for death*.
[a] Ps. 35. 4. & 109. 14. ch. 11. 20. & 15. 15.

about 605.

[a] Josh. 15. 8. 2 Kings 23. 10. ch. 7. 31.
† Heb. *the sun-gate*.
[b] ch. 17. 20.
[c] 1 Sam. 3. 11. 2 Kings 21. 12.
[d] Deut. 28. 20. Isa. 65. 11. ch. 2. 13, 17, 19. & 15. 6. & 17. 13.
[e] 2 Kings 21. 16. ch. 2. 34.
[f] ch. 7. 31, 32. & 32. 35.
[g] Lev. 18. 21.

phet, nor [k]The valley of the son of Hinnom, but The valley of Slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; [i]and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their [k]carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 And I will make this city [l]desolate, and an hissing: every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.

9 And I will cause them to eat the [m]flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness wherewith their enemies, and they that seek their lives, shall straiten them.

10 [n]Then shalt thou break the bottle in the sight of the men that go with thee,

11 And shalt say unto them, Thus saith the LORD of hosts; [o]Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot †be made whole again: and they shall [p]bury *them* in Tophet, till *there be* no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet:

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled [q]as the place of Tophet, because of all the houses upon whose [r]roofs they have burned incense unto all the host of heaven, and [s]have poured out drink-offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in [t]the court of the LORD's house; and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because [u]they have hardened their necks, that they might not hear my words.

CHAP. XX.

Pashur, smiting Jeremiah, receiveth a new name, and a fearful doom.

NOW Pashur the son of [a]Immer the priest, who *was* also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that *were* in the high gate of Benjamin, which *was* by the house of the LORD.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but ‖Magor-missabib.

4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold *it:* and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover I [b]will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

6 And thou, Pashur, and all that dwell in thine house, shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast [c]prophesied lies.

7 ¶O LORD, thou hast deceived me, and I was ‖deceived: [d]thou art stronger than I, and hast prevailed: [e]I am in derision daily, every one mocketh me.

8 For since I spake, I cried out, [f]I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.

9 Then I said, I will not make mention of him, nor speak any more in his name. But *his word* was in my heart as a [g]burning fire shut up in my bones, and I was weary with forbearing, and [h]I could not *stay.*

10 ¶ [i]For I heard the defaming of many, fear on every side. Report, *say they,* and we will report it. †[k]All my familiars watched for my halting, *saying,* Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

11 But [l]the LORD *is* with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not [m]prevail; they shall be greatly ashamed; for they shall not prosper: *their* [n]everlasting confusion shall never be forgotten.

12 But, O LORD of hosts, that [o]triest the righteous, *and* seest the reins and the heart, [p]let me see thy vengeance on them: for unto thee have I opened my cause.

13 Sing unto the LORD, praise ye the LORD: for [q]he hath delivered the soul of the poor from the hand of evil-doers.

14 ¶ [r]Cursed *be* the day wherein I was born: let not the day wherein my mother bare me be blessed.

15 Cursed *be* the man who brought tidings to my father, saying, A man-child is born unto thee; making him very glad.

16 And let that man be as the cities which the LORD [s]overthrew, and repented not: and let him [t]hear the cry in the morning, and the shouting at noon-tide;

17 [u]Because he slew me not from the womb; or that my mother might have been my grave, and her womb *to be* always great *with me.*

18 [x]Wherefore came I forth out of the womb to [y]see labour and sorrow, that my days should be consumed with shame?

CHAP. XXI.

1 *Zedekiah sendeth to inquire the event of Nebuchadrezzar's war.*
3 *A hard siege foretold.*

THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him [a]Pashur the son of Melchiah, and [b]Zephaniah the son of Maaseiah the priest, saying,

2 [c]Inquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

3 ¶Then said Jeremiah unto them, Thus shall ye say to Zedekiah:

Before CHRIST about 605.

[k] Josh. 15. 8.
[i] Lev. 26. 17. Deut. 28. 25.
[k] Ps. 79. 2. ch. 7. 33. & 16. 4. & 34. 20.
[l] ch. 18. 16. & 49. 13. & 50. 13.
[m] Lev. 26. 29. Deut. 28. 53. Isa. 9. 20. Lam. 4. 10.
[n] So ch. 51. 63, 64.
[o] Ps. 2. 9. Isa. 30. 14. Lam 4. 2.
† Heb. *be healed.*
[p] ch. 7. 32.
[q] 2 Kings 23. 10.
[r] 2 Kings 23. 12. ch. 32. 29. Zeph. 1. 5.
[s] ch. 7. 18.
[t] See 2 Chron. 20. 5.
[u] ch. 7. 26. & 17. 23.
[a] 1 Chron. 24. 14.
‖ That is, *fear round about.* Ps. 31. 13. ver. 10. ch. 6. 25. & 46. 5. & 49. 29.
[b] 2 Kings 20. 17. & 24. 12–16. & 25. 13, &c. ch. 3. 24.

Before CHRIST about 605.

[g] Job 32. 18, 19. Ps. 39. 3.
[h] Job 32. 18. Acts 18. 5.
[i] Ps. 31. 13.
† Heb. *every man of my peace.*
[k] Job 19. 19. Ps. 41. 9. & 55. 13, 14. Luke 11. 53, 54.
[l] ch. 1. 8, 19.
[m] ch. 15. 20. & 17. 18.
[n] ch. 23. 40.
[o] ch. 11. 20. & 17. 10.
[p] Ps. 54. 7. & 59. 10.
[q] Ps. 35. 9, 10. & 109. 30, 31.
[r] Job 3. 3. ch. 15. 10.
[s] Gen. 19. 25.
[t] ch. 18. 22.
[u] Job 3. 10, 11.
[x] Job 3. 20.
[y] Lam. 3. 1.
about 589.
[a] ch. 38. 1.
[b] 2 Kings 25. 18. ch. 29. 25. & 37. 3.
[c] ch. 37. 3, 7.

4 Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, which besiege you without the walls, and [d]I will assemble them into the midst of this city.

5 And I myself will fight against you with an [e]out-stretched hand and with a strong arm, even in anger, and in fury, and in great wrath.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterward, saith the LORD, [f]I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; [g]he shall not spare them, neither have pity, nor have mercy.

8 ¶And unto this people thou shalt say, Thus saith the LORD; Behold, [h]I set before you the way of life, and the way of death.

9 He that [i]abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and [k]his life shall be unto him for a prey.

10 For I have [l]set my face against this city for evil, and not for good, saith the LORD: [m]it shall be given into the hand of the king of Babylon, and he shall [n]burn it with fire.

11 ¶And touching the house of the king of Judah, *say*, Hear ye the word of the LORD;

12 O house of David, thus saith the LORD; [o]†Execute judgment [p]in the morning, and deliver *him that is* spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench *it*, because of the evil of your doings.

13 Behold, [q]I *am* against thee, O †inhabitant of the valley, *and* rock of the plain, saith the LORD; which say, [r]Who shall come down against us? or who shall enter into our habitations?

14 But I will †punish you according to the [s]fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and [t]it shall devour all things round about it.

CHAP. XXII.

Jeremiah exhorteth to repentance with promises and threats.

THUS saith the LORD; Go down to the house of the king of Judah, and speak there this word,

2 And say, [a]Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:

3 Thus saith the LORD; [b]Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and [c]do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

4 For if ye do this thing indeed, [d]then shall there enter in by the gates of this house kings sitting †upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

5 But if ye will not hear these words, [e]I swear by myself, saith the LORD, that this house shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah; Thou *art* Gilead unto me, *and* the head of Lebanon: *yet* surely I will make thee a wilderness, *and* cities *which* are not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons: and they shall cut down [f]thy choice cedars, [g]and cast *them* into the fire.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, [h]Wherefore hath the LORD done thus unto this great city?

9 Then they shall answer, [i]Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

10 ¶Weep ye not for [k]the dead, neither bemoan him: *but* weep sore for him [l]that goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching [m]Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, [n]which went forth out of this place; He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 ¶[o]Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; [p]*that* useth his neighbour's service without wages, and giveth him not for his work;

14 That saith, I will build me a wide house and †large chambers, and cutteth him out ‖windows; and *it is* ceiled with cedar, and painted with vermilion.

15 Shalt thou reign, because thou closest *thyself* in cedar? [q]did not thy father eat and drink, and do judgment and justice, *and* then [r]*it was* well with him?

16 He judged the cause of the poor and needy; then *it was* well *with him: was* not this to know me? saith the LORD.

17 [s]But thine eyes and thine heart *are* not but for thy covetousness, and for to shed innocent blood, and for oppression, and for ‖violence, to do *it*.

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; [t]They shall not lament for him, *saying*, [u]Ah my brother! or, Ah sister! they shall not lament for him, *saying*, Ah lord! or, Ah his glory!

19 [x]He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

20 ¶Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.

21 I spake unto thee in thy †prosperity; *but* thou saidst, I will not hear. [y]This *hath been* thy manner from thy youth, that thou obeyedst not my voice.

22 The wind shall eat up all [z]thy pastors, and [a]thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

23 O †inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, [b]the pain as of a woman in travail!

Before CHRIST about 589.

Before CHRIST about 609.

† Heb. *for David upon his throne.*

[c] Heb. 6. 13, 17.

[d] Isa. 13. 4.

[e] Ex. 6. 6.

[f] ch. 37. 17. & 39. 5. & 52. 9.

[g] Deut. 28. 50. 2 Chron. 36. 17.

[h] Deut. 30. 19.

[i] ch. 38. 2, 17, 18.

[k] ch. 39. 18. & 45. 5.

[l] Lev. 17. 10. ch. 44. 11. Amos 9. 4.

[m] ch. 38. 3.

[n] ch. 34. 2, 22. & 37. 10. & 38. 18, 23. & 52. 13. about 609.

[o] ch. 22. 3. Zech. 7. 9.

† Heb. *Judge.*

[p] Ps. 101. 8.

[q] Ezek. 13. 8.

† Heb. *inhabitress.*

[r] ch. 49. 4.

† Heb. *visit upon.*

[s] Prov. 1. 31. Isa. 3. 10, 11.

[t] 2 Chron. 36. 19. ch. 52. 13.

[a] ch. 17. 20.

[b] ch. 21. 12.

[c] See ver. 17.

[d] ch. 17. 25.

[f] Isa. 37. 24.

[g] ch. 21. 14.

[h] Deut. 29. 24, 25. 1 Kings 9. 8, 9.

[i] 2 Kings 22. 17. 2 Chron. 34. 25.

[k] 2 Kings 22. 20.

[l] ver. 11.

[m] See 1 Chron. 3. 15, with 2 Kings 23. 30.

[n] 2 Kings 23. 34.

[o] 2 Kings 23. 35. ver. 18.

[p] Lev. 19. 13. Deut. 24. 14, 15. Mic. 3. 10. Hab. 2. 9. James 5. 4.

† Heb. *through-aired.*

‖ Or, *my windows.*

[q] 2 Kings 23. 25.

[r] Ps. 128. 2. Isa. 3. 10.

[s] Ezek. 19. 6.

‖ Or, *incursion.*

[t] ch. 16. 4, 6.

[u] See 1 Kings 13. 30.

Fulfilled 599.

[x] 2 Chron. 36. 6. ch. 36. 30. 599.

† Heb. *prosperities.*

[y] ch. 3. 25. & 7. 23, &c.

[z] ch. 23. 1.

[a] ver. 20.

† Heb. *inhabitress.*

[b] ch. 6. 24.

24 *As* I live, saith the LORD, [c]though Coniah the son of Jehoiakim king of Judah [d]were the signet upon my right hand, yet would I pluck thee thence;

25 [e]And I will give thee into the hand of them that seek thy life, and into the hand *of them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 [f]And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

27 But to the land whereunto they †desire to return, thither shall they not return.

28 *Is* this man Coniah a despised broken idol? *is he* [g]a vessel wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 [h]O earth, earth, earth, hear the word of the LORD.

30 Thus saith the LORD, Write ye this man [i]childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, [k]sitting upon the throne of David, and ruling any more in Judah.

CHAP. XXIII.

Jeremiah prophesieth a restoration of the scattered flock.

WOE [a]be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: [b]behold, I will visit upon you the evil of your doings, saith the LORD.

3 And [c]I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And I will set up [d]shepherds over them, which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 ¶ Behold, [e]the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, [f]and shall execute judgment and justice in the earth.

6 [g]In his days Judah shall be saved, and Israel [h]shall dwell safely: and [i]this *is* his name whereby he shall be called, †THE LORD OUR RIGHTEOUSNESS.

7 Therefore, behold, [k]the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, [l]and from all countries whither I had driven them; and they shall dwell in their own land.

9 ¶ Mine heart within me is broken because of the prophets; [m]all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

10 For [n]the land is full of adulterers; for [o]because of ‖swearing the land mourneth; [p]the pleasant places of the wilderness are dried up, and their ‖course is evil, and their force *is* not right.

11 For [q]both prophet and priest are profane; yea, [r]in my house have I found their wickedness, saith the LORD.

12 [s]Wherefore their way shall be unto them as slippery *ways* in the darkness: they shall be driven on, and fall therein: for I [t]will bring evil upon them, *even* the year of their visitation, saith the LORD.

13 And I have seen ‖†folly in the prophets of Samaria; [u]they prophesied in Baal, and [x]caused my people Israel to err.

14 I have seen also in the prophets of Jerusalem ‖an horrible thing; [y]they commit adultery, and [z]walk in lies: they [a]strengthen also the hands of evil-doers, that none doth return from his wickedness: they are all of them unto me as [b]Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with [c]wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is ‖profaneness gone forth into all the land.

16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: [d]they speak a vision of their own heart, *and* not out of the mouth of the LORD.

17 They say still unto them that despise me, The LORD hath said, [e]Ye shall have peace; and they say unto every one that walketh after the ‖imagination of his own heart, [f]No evil shall come upon you.

18 For [g]who hath stood in the ‖counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it?*

19 Behold, a [h]whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

20 The [i]anger of the LORD shall not return until he have executed, and till he have performed the thoughts of his heart: [k]in the latter days ye shall consider it perfectly.

21 [l]I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied.

22 But if they had [m]stood in my counsel, and had caused my people to hear my words, then they should have [n]turned them from their evil way, and from the evil of their doings.

23 *Am* I a God at hand, saith the LORD, and not a God afar off?

24 Can any [o]hide himself in secret places that I shall not see him? saith the LORD. [p]Do not I fill heaven and earth? saith the LORD.

25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26 How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, [q]as their fathers have forgotten my name for Baal.

Before CHRIST about 609.

[c] See 2 Kings 24. 6, 8. 1 Chron. 3. 16. ch. 37. 1.
[d] Cant. 8. 6. Hag. 2. 23.
[e] ch. 34. 20.
[f] 2 Kings 24. 15. 2 Chron. 36. 10.
† Heb. *lift up their mind.*
ch. 44. 14.
[g] Ps. 31. 12. ch. 48. 38. Hos. 8. 8.
[h] Deut. 32. 1. Isa. 1. 2. & 34. 1. Mic. 1. 2.
[i] See 1 Chron. 3. 16, 17. Matt. 1. 12.
[k] ch. 36. 30.

599.

[a] ch. 10. 21. & 22. 22. Ezek. 34. 2.
[b] Ex. 32. 34.
[c] ch. 32. 37. Ezek. 34. 13, &c.
[d] ch. 3. 15. Ezek. 34. 23, &c.
[e] Isa. 4. 2. & 11. 1. & 40. 10, 11. ch. 33. 14, 15, 16. Dan. 9. 24. Zech. 3. 8. & 6. 12. John 1. 45.
[f] Ps. 72. 2. Isa. 32. 1, 18. & 9. 7.
[g] Deut. 33. 28. Zech. 14. 11.
[h] ch. 32. 37.
[i] ch. 33. 16. 1 Cor. 1. 30.
† Heb. *Jehovah-tsidkenu.*
[k] ch. 16. 14, 15.
[l] Isa. 43. 5, 6. ver. 3.
[m] See Hab. 3. 16.
[n] ch. 5. 7, 8. & 9. 2.
[o] Hos. 4. 2, 3.
‖ Or, *cursing.*
[p] ch. 9. 10. & 12. 4.

Before CHRIST about 599.

‖ Or, *violence.*
[q] ch. 6. 13. & 8. 10. Zeph. 3. 4.
[r] ch. 7. 30. & 11. 15. & 32. 34. Ezek. 8. 11. & 23. 39.
[s] Ps. 35. 6. Prov. 4. 19. ch. 13. 16.
[t] ch. 11. 23.
‖ Or, *an absurd thing.*
† Heb. *unsavoury.*
[u] ch. 2. 8.
[x] Isa. 9. 16.
‖ Or, *filthiness.*
[y] ch. 29. 23.
[z] ver. 26.
[a] Ezek. 13. 22.
[b] Deut. 32. 32. Isa. 1. 9, 10.
[c] ch. 8. 14. & 9. 15.
‖ Or, *hypocrisy.*
[d] ch. 14. 14. ver. 21.
[e] ch. 6. 14. & 8. 11. Ezek. 13. 10. Zech. 10. 2.
‖ Or, *stubbornness.*
ch. 13. 10.
[f] Mic. 3. 11.
[g] Job 15. 8. 1 Cor. 2. 16.
‖ Or, *secret.*
[h] ch. 25. 32. & 30. 23.
[i] ch. 30. 24.
[k] Gen. 49. 1.
[l] ch. 14. 14. & 27. 15. & 29. 9.
[m] ver. 18.
[n] Jer. 25. 5.
[o] Ps. 139. 7, &c. Amos 9. 2, 3.
[p] 1 Kings 8. 27. Ps. 139. 7.
[q] Judg. 3. 7. & 8. 33, 34.

28 The prophet †that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith the LORD.

29 *Is* not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?

30 Therefore behold, [r]I *am* against the prophets, saith the LORD, that steal my words every one from his neighbour.

31 Behold, I *am* against the prophets, saith the LORD, ‖that use their tongues, and say, He saith.

32 Behold, I *am* against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by [s]their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

33 ¶And when this people, or the prophet, or a priest, shall ask thee, saying, What *is* [t]the burden of the LORD? thou shalt then say unto them, What burden? [u]I will even forsake you, saith the LORD.

34 And *as for* the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even †punish that man and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;

39 Therefore behold, I, even I, [x]will utterly forget you, and [y]I will forsake you, and the city that I gave you and your fathers, *and cast you* out of my presence:

40 And I will bring [z]an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

CHAP. XXIV.

The restoration of them that were in captivity foretold.

THE [a]LORD shewed me, and behold, two baskets of figs *were* set before the temple of the LORD, after that Nebuchadrezzar [b]king of Babylon had carried away captive [c]Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

2 One basket *had* very good figs, *even* like the figs *that are* first ripe: and the other basket *had* very naughty figs, which could not be eaten, †they were so bad.

3 Then said the LORD unto me, What seest thou, Jeremiah? and I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

4 ¶Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge †them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for *their* good.

6 For I will set mine eyes upon them for good, and [d]I will bring them again to this land: and [e]I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

7 And I will give them [f]an heart to know me, that I *am* the LORD: and they shall be [g]my people, and I will be their God: for they shall return unto me [h]with their whole heart.

8 ¶And as the evil [i]figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and [k]them that dwell in the land of Egypt:

9 And I will deliver them †to [l]be removed into all the kingdoms of the earth for *their* hurt, [m]*to be* a reproach and a proverb, a taunt [n]and a curse, in all places whither I shall drive them.

10 And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

CHAP. XXV.

Jeremiah foretelleth the seventy years' captivity.

THE word that came to Jeremiah concerning all the people of Judah [a]in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 [b]From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that *is* the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; [c]but ye have not hearkened.

4 And the LORD hath sent unto you all his servants the prophets, [d]rising early and sending *them;* but ye have not hearkened, nor inclined your ear to hear.

5 They said, [e]Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:

6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the LORD; that ye might [f]provoke me to anger with the works of your hands to your own hurt.

8 ¶Therefore thus saith the LORD of hosts; Because ye have not heard my words,

9 Behold, I will send and take [g]all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, [h]my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and [i]make them an astonishment, and an hissing, and perpetual desolations.

Before CHRIST about 599.

† Heb. *with whom* is.

[r] Deut. 18. 20. ch. 14. 14, 15.

‖ Or, *that smooth their tongues.*

[s] Zeph. 3. 4.

[t] Mal. 1. 1.

† Heb. *for removing*, or, *vexation.*

[u] ver. 39.

† Heb. *visit upon.*

[x] Hos. 4. 6.

[y] ver. 33.

[z] ch. 20. 11.

about 598.

[a] Amos 7. 1, 4 & 8. 1.

[b] 2 Kings 24. 12, &c. 2 Chron. 36. 10.

[c] See ch. 22. 24, &c. & 29. 2.

† Heb. *for badness.*

Before CHRIST about 598.

† Heb. *the captivity.*

[d] ch. 12. 15. & 29. 10.

[e] ch. 32. 41. & 33. 7. & 42. 10.

[f] Deut. 30. 6. ch. 32. 39. Ezek. 11. 19. & 36. 26, 27.

[g] ch. 30. 22. & 31. 33. & 32. 38.

[h] ch. 29. 13.

[i] ch. 29. 17.

[k] See ch. 43. & 44.

[l] Deut. 28. 25, 37. 1 Kings 9. 7. 2 Chron. 7. 20. ch. 15. 4. & 29. 18. & 34. 17.

[m] Ps. 44. 13, 14.

[n] ch. 29. 18, 22.

607. Ending. 606. Beginning.

[a] ch. 36. 1.

[b] ch. 1. 2. From 629 till 606.

[c] ch. 7. 13. & 11. 7, 8, 10. & 13. 10, 11. & 16. 12. & 17. 23. & 18. 12. & 19. 15. & 22. 21.

[d] ch. 7. 13, 25. & 26. 5. & 29. 19.

[e] 2 Kings 17. 13. ch. 18. 11. & 35. 15. Jonah 3. 8.

[f] Deut. 32. 21. ch. 7. 19. & 32. 30.

[g] ch. 1. 15.

[h] ch. 27. 6. & 43. 10. See Isa. 44. 28. & 45. 1. ch. 40. 2.

[i] ch. 18. 16.

10 Moreover †I will take from them the [k]voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, [l]the sound of the millstones, and the light of the candle.

11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.

12 ¶And it shall come to pass, [m]when *seventy years are accomplished, *that* I will †punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, [n]and will make it perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all the nations.

14 [o]For many nations [p]and great kings shall [q]serve themselves of them also: [r]and I will recompense them according to their deeds, and according to the works of their own hands.

15 ¶For thus saith the LORD God of Israel unto me; Take the [s]wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

16 And [t]they shall drink, and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me:

18 *To wit*, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them [u]a desolation, an astonishment, an hissing, and [x]a curse; as *it is* this day;

19 [y]Pharaoh king of Egypt, and his servants, and his princes, and all his people;

20 And all [z]the mingled people, and all the kings of [a]the land of Uz, [b]and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and [c]the remnant of Ashdod,

21 [d]Edom, and [e]Moab, and the children of [f]Ammon,

22 And all the kings of [g]Tyrus, and all the kings of Zidon, and the kings of the ||isles which *are* beyond the [h]sea,

23 [i]Dedan, and Tema, and Buz, and all †*that are* in the utmost corners,

24 And [k]all the kings of Arabia, and all the kings of the [l]mingled people that dwell in the desert,

25 And all the kings of Zimri, and all the kings of [m]Elam, and all the kings of the Medes,

26 [n]And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: [o]and the king of Sheshach shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; [p]Drink ye, and [q]be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thy hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

29 For lo, [r]I begin to bring evil on the city †[s]which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for [t]I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall [u]roar from on high, and utter his voice from [x]his holy habitation; he shall mightily roar upon [y]his habitation; he shall give [z]a shout, as they that tread *the grapes*, against all the inhabitants of the earth.

31 A noise shall come *even* to the ends of the earth; for the LORD hath [a]a controversy with the nations, [b]he will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and [c]a great whirlwind shall be raised up from the coasts of the earth.

33 [d]And the slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be [e]lamented, [f]neither gathered, nor buried; they shall be dung upon the ground.

34 ¶[g]Howl, ye shepherds, and cry; and wallow yourselves *in the ashes*, ye principal of the flock: for †the days of your slaughter and of your dispersions are accomplished; and ye shall fall like †a pleasant vessel.

35 And †the shepherds shall have no way to flee, nor the principal of the flock to escape.

36 A voice of the cry of the shepherds, and an howling of the principal of the flock, *shall be heard*. for the LORD hath spoiled their pasture.

37 And the peaceable habitations are cut down because of the fierce anger of the LORD.

38 He hath forsaken [h]his covert, as the lion: for their land is †desolate because of the fierceness of the oppressor, and because of his fierce anger.

CHAP. XXVI.

1 *Jeremiah, by promises and threatenings, exhorteth to repentance.* 8 *He is apprehended and arraigned, &c.*

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,

2 Thus saith the LORD; Stand in [a]the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, [b]all the words that I command thee to speak unto them; [c]diminish not a word:

3 [d]If so be they will hearken, and turn every man from his evil way, that I may [e]repent me of the evil, which I purpose to do unto them because of the evil of their doings.

4 And thou shalt say unto them, Thus saith the LORD, [f]If ye will not hearken to me to walk in my law, which I have set before you,

5 To hearken to the words of my servants the prophets, [g]whom I sent unto you, both rising up early, and sending *them*, but ye have not hearkened;

6 Then will I make this house like [h]Shiloh, and will make this city [i]a curse to all the nations of the earth.

7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

8 ¶Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commandee

Before CHRIST about 606.

† Heb. *I will cause to perish from them.*
[k] Isa. 24.7. ch. 7. 34. & 16. 9. Ezek. 26. 13. Hos. 2. 11. Rev. 18.23.
[l] Eccl 12.4.
[m] 2 Chron. 36.21,22. Ezra 1. 1. ch. 29. 10. Dan. 9. 2.
* Beginning about 606. 2 Kings 24. 1. Ending about 536. Ezra 1. 1.
† Heb. *visit upon.*
[n] Isa. 13.19. & 14. 23. & 21. 1, &c., & 47. 1. ch. 50. 3, 13,23,39, 40, 45. & 51.25,26.
[o] ch. 50.9. & 51.27,28.
[p] ch. 50.41. & 51. 27.
[q] ch. 27. 7.
[r] ch. 50.29. & 51. 6, 24.
[s] Job 21.20. Ps. 75. 8. Isa. 51. 17. Rev. 14.10.
[t] ch. 51. 7. Ezek. 23. 34. Nah. 3.11.
[u] ver. 9,11.
[x] ch. 24. 9.
[y] ch. 46. 2, 25.
[z] ver. 24.
[a] Job 1. 1.
[b] ch. 47. 1, 5, 7.
[c] See Isa. 20. 1.
[d] ch. 49. 7, &c.
[e] ch. 48. 1.
[f] ch. 49. 1.
[g] ch. 47. 4.
|| Or, *region by the seaside.*
[h] ch. 49.23.
[i] ch. 49. 8.
† Heb. *cut off into corners,* or, *having the corners* of the hair *polled*; ch. 9. 26. & 49. 32.
[k] 2 Chron. 9. 14.
[l] See ver. 20. ch. 49. 31. & 50. 37. Ezek. 30. 5.
[m] ch. 49. 34.
[n] ch. 50. 9.
[o] ch. 51. 41.
[p] Hab. 2. 16.
[q] Isa. 51.21. & 63. 6.
[r] Prov. 11. 31. ch. 49. 12. Ezek. 9. 6. Obad. 16. Luke 23. 31. 1 Pet. 4.17.
† Heb. *upon which my name is called.*
[s] Dan. 9.18, 19.
[t] Ezek. 38. 21.

Before CHRIST about 606.

[u] Isa. 42. 13. Joel 3. 16. Amos 1. 2.
[x] Ps. 11. 4. ch. 17. 12.
[y] 1 Kings 9. 3. Ps. 132. 14.
[z] Isa. 16. 9. ch. 48. 33.
[a] Hos. 4. 1. Mic. 6. 2.
[b] Isa. 66.16. Joel 3. 2.
[c] ch. 23.19. & 30. 23.
[d] Isa. 66.16.
[e] ch. 16.4,6.
[f] Ps. 79. 3. ch. 8. 2. Rev. 11. 9.
[g] ch. 4. 8. & 6. 26.
† Heb. *your days for slaughter.*
† Heb. *a vessel of desire.*
† Heb. *flight shall perish from the shepherds, and escaping from, &c.* Amos 2.14.
[h] Ps. 76. 2.
† Heb. *a desolation.*

610. Ending. 609. Beginning.

[a] ch. 19. 14.
[b] Ezek 3. 10. Matt. 28. 20.
[c] Acts 20. 27.
[d] ch. 36. 3.
[e] ch. 18. 8. Jonah 3. 8, 9.
[f] Lev. 26. 14, &c. Deut. 28. 15.
[g] ch. 7. 13, 25. & 11. 7. & 25. 3, 4.
[h] 1 Sam. 4. 10, 11. Ps. 78. 60. ch. 7.12,14.
[i] Isa. 65.15. ch. 24. 9.

him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

10 ¶ When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down ‖ in the entry of the new gate of the LORD's *house*.

11 Then spake the priests and the prophets unto the princes and to all the people, saying, † This man *is* worthy to die; [k] for he hath prophesied against this city, as ye have heard with your ears.

12 ¶ Then spake Jeremiah unto all the princes, and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard.

13 Therefore now [l] amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will [m] repent him of the evil that he hath pronounced against you.

14 As for me, behold, [n] I *am* in your hand: do with me † as seemeth good and meet unto you:

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.

16 ¶ Then said the princes and all the people unto the priests and to the prophets; This man *is* not worthy to die: for he hath spoken to us in the name of the LORD our God.

17 [o] Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 [p] Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; [q] Zion shall be ploughed *like* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

19 Did Hezekiah king of Judah and all Judah put him at all to death? [r] did he not fear the LORD, and besought † the LORD, and the LORD [s] repented him of the evil which he had pronounced against them? [t] Thus might we procure great evil against our souls.

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah:

21 And when Jehoiakim the king with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;

22 And Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of Achbor, and *certain* men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the † common people.

24 Nevertheless, [u] the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

Before CHRIST about 609.

‖ Or, *at the door.*

† Heb. *The judgment of death is for this man.*

[k] ch. 38. 4.

[l] ch. 7. 3.

[m] ver. 3, 19.

[n] ch. 38. 5.

† Heb. *as it is good and right in your eyes.*

[o] See Acts 5. 34, &c.

[p] Mic. 1. 1.

about 710.

[q] Mic. 3. 12.

[r] 2 Chron. 32. 26.

† Heb. *the face of the* LORD.

[s] Ex. 32. 14. 2 Sam. 24. 16.

[t] Acts 5. 39.

Before CHRIST about 609.

† Heb. *sons of the people.*

[u] 2 Kings 22. 12, 14. ch. 39. 14.

CHAP. XXVII.

The subduing of the neighbouring kings unto Nebuchadnezzar.

IN the beginning of the reign of Jehoiakim the son of Josiah [a] king of Judah came this word unto Jeremiah from the LORD, saying,

2 Thus ‖ saith the LORD to me; Make thee bonds and yokes, [b] and put them upon thy neck,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;

4 And command them ‖ to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters;

5 [c] I have made the earth, the man and the beast that *are* upon the ground, by my great power and by my out-stretched arm, and [d] have given it unto whom it seemed meet unto me.

6 [e] And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, [f] my servant; and [g] the beasts of the field have I given him also to serve him.

7 [h] And all nations shall serve him, and his son, and his son's son, [i] until the very time of his land come: [k] and *then* many nations and great kings shall serve themselves of him.

8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your † dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

10 [l] For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

12 ¶ I spake also to [m] Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

13 [n] Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not

[a] See ver. 3, 12, 19, 20. ch. 28. 1.

‖ Or, *hath the* LORD *said.*

[b] ch 28. 10, 12. So Ezek. 4. 1. & 12. 3. & 24. 3, &c.

‖ Or, *concerning their masters, saying.*

[c] Ps. 115. 15. & 146. 6. Isa. 45. 12.

[d] Ps. 115. 16. Dan. 4. 17, 25, 32.

[e] ch. 28. 14.

[f] ch. 25. 9. & 43. 10. Ezek. 29. 18, 20.

[g] ch. 28. 14. Dan. 2. 38.

[h] 2 Chron 36. 20.

[i] ch. 25. 12. & 50. 27. Dan. 5. 26.

[k] ch. 25. 14.

† Heb. *dreams.*

[l] ver. 14.

[m] ch. 28. 1. & 38. 17.

[n] Ezek. 18. 31.

serve the king of Babylon; for they prophesy [o]a lie unto you.

15 For I have not sent them, saith the LORD, yet they prophesy †a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

16 Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, [p]the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

17 Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?

18 But if they *be* prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 ¶ For thus saith the LORD of hosts [q]concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away [r]captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain *in* the house of the LORD, and *in* the house of the king of Judah and of Jerusalem;

22 They shall be [s]carried to Babylon, and there shall they be until the day that I [t]visit them, saith the LORD; then [u]will I bring them up, and restore them to this place.

CHAP. XXVIII.

Hananiah prophesieth the return of the vessels and of Jeconiah.

AND [a]it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the son of Azur the prophet, which *was* of Gibeon, spake unto me in the house of the LORD, in the presence of the priests, and of all the people, saying,

2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken [b]the yoke of the king of Babylon.

3 [c]Within †two full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon.

4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the †captives of Judah, that went into Babylon, saith the LORD; for I will break the yoke of the king of Babylon.

5 ¶ Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD,

6 Even the prophet Jeremiah said, [d]Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.

7 Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the people;

8 The prophets that have been before me and before thee of old, prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

9 [e]The prophet which prophesieth of peace, when the word of the prophet shall come to pass, *then* shall the prophet be known, that the LORD hath truly sent him.

10 ¶ Then Hananiah the prophet took the [f]yoke from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD; Even so will I break the yoke of Nebuchadnezzar king of Babylon [g]from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

12 ¶ Then the word of the LORD came unto Jeremiah *the prophet*, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

13 Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

14 For thus saith the LORD of hosts, the God of Israel; [h]I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and [i]I have given him the beasts of the field also.

15 ¶ Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; the LORD hath not sent thee; but [k]thou makest this people to trust in a lie.

16 Therefore thus saith the LORD; behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught [l]† rebellion against the LORD.

17 So Hananiah the prophet died the same year in the seventh month.

CHAP. XXIX.

Jeremiah sendeth a letter to the captives in Babylon.

NOW these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;

2 (After that [a]Jeconiah the king, and the queen, and the ‖eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;)

3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;

Before CHRIST about 598.

[o] ch. 14. 14. & 23. 21. & 29. 8, 9. † Heb. *in a lie*, or, *lyingly*.

[p] 2 Chron. 36. 7, 10. ch. 28. 3. Dan. 1. 2.

[q] 2 Kings 25. 13, &c. ch. 52. 17, 20, 21.

[r] 2 Kings 24. 14, 15. ch. 25. 1.

[s] 2 Kings 25. 13. 2 Chron. 36. 18.

[t] 2 Chron. 36. 21. ch. 29. 10. & 32. 5.

[u] Ezra 1. 7. & 7. 19.

about 596.

[a] ch. 27. 1.

[b] ch. 27. 12.

[c] ch. 27. 16. † Heb. *two years of days*.

† Heb. *captivity*.

[d] 1 Kings 1. 36.

Before CHRIST about 596.

[e] Deut. 18. 22.

[f] ch. 27. 2.

[g] ch. 27. 7.

[h] Deut. 28. 48. ch. 27. 4, 7.

[i] ch. 27. 6.

[k] ch. 29. 31. Ezek. 13. 22.

[l] Deut. 13. 5. ch. 29. 32. † Heb. *revolt*.

about 595.

about 599.

[a] 2 Kings 24. 12, &c. ch. 22. 26. & 28. 4. ‖ Or, *chamberlains*.

5 [b]Build ye houses, and dwell *in them;* and plant gardens, and eat the fruit of them;

6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

7 And seek the peace of the city whither I have caused you to be carried away captives, [c]and pray unto the LORD for it: for in the peace thereof shall ye have peace.

8 ¶ For thus saith the LORD of hosts, the God of Israel; let not your prophets and your diviners, that *be* in the midst of you, [d]deceive you, neither hearken to your dreams which ye cause to be dreamed.

9 [e]For they prophesy †falsely unto you in my name: I have not sent them, saith the LORD.

10 ¶ For thus saith the LORD, That after [f]seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an †expected end.

12 Then shall ye [g]call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And [h]ye shall seek me, and find *me*, when ye shall search for me [i]with all your heart.

14 And [k]I will be found of you, saith the LORD: and I will turn away your captivity, and [l]I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

15 ¶ Because ye have said, The LORD hath raised us up prophets in Babylon;

16 *Know* that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts; Behold, I will send upon them the [m]sword, the famine, and the pestilence, and will make them like [n]vile figs, that cannot be eaten, they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, and [o]will deliver them to be removed to all the kingdoms of the earth, †to be [p]a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:

19 Because they have not hearkened to my words, saith the LORD, which [q]I sent unto them by my servants the prophets, rising up early and sending *them;* but ye would not hear, saith the LORD.

20 ¶ Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon:

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes;

Before CHRIST about 599.

[b] ver. 28.

[c] Ezra 6.10. 1 Tim. 2.2.

[d] ch. 14.14. & 23. 21. & 27. 14, 15. Eph. 5. 6.

[e] ver. 31. † Heb. *in a lie.*

[f] 2 Chron. 36.21,22. Ezra 1. 1. ch. 25. 12. & 27. 22. Dan. 9. 2.

† Heb. *end and expectation.*

[g] Dan. 9. 3, &c.

[h] Lev. 26. 39,40,&c. Deut. 30. 1, &c.

[i] ch. 24. 7.

[k] Deut. 4.7. Ps. 32. 6.& 46. 1. Isa. 55. 6.

[l] ch. 23. 3, 8.& 30.3. & 32. 37.

[m] ch. 24.10.

[n] ch. 24. 8.

[o] Deut. 28. 25. 2 Chron. 29. 8. ch. 15. 4. & 24. 9. & 34. 17.

† Heb. *for a curse.*

[p] ch. 26. 6. ch. 42. 18.

[q] ch. 25. 4. & 32. 33.

Before CHRIST about 606.

[r] See Gen. 48. 20. Isa. 65. 15.

[s] Dan. 3. 6.

[t] ch. 23. 14.

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‖ Or, *dreamer.*

[u] 2 Kings 25. 18. ch. 21. 1.

[x] ch. 20. 1.

[y] 2 Kings 9. 11. Acts 26.24.

[z] ch. 20. 2.

[a] ver. 5.

[b] ch. 28. 15.

[c] ch. 28. 16.

† Heb. *revolt.*

‖ Or, there is *fear and not peace.*

† Heb. *a male.*

[c] ch. 4. 31. & 6. 24.

22 [r]And of them shall be taken up a curse by all the captivity of Judah which *are* in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, [s]whom the king of Babylon roasted in the fire;

23 Because [t]they have commited villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know and *am* a witness, saith the LORD.

24 ¶ *Thus* shalt thou also speak to Shemaiah the ‖Nehelamite, saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that *are* at Jerusalem, [u]and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be [x]officers in the house of the LORD, for every man *that is* [y]mad, and maketh himself a prophet, that thou shouldest [z]put him in prison, and in the stocks.

27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?

28 For therefore he sent unto us *in* Babylon, saying, This *captivity is* long: [a]build ye houses, and dwell *in them;* and plant gardens, and eat the fruit of them.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 ¶ Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, [b]and I sent him not, and he caused you to trust in a lie:

32 Therefore thus saith the LORD; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; [c]because he hath taught †rebellion against the LORD.

CHAP. XXX.

God sheweth Jeremiah the return of the Jews

THE word that came to Jeremiah from the LORD, saying,

2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

3 For lo, the days come, saith the LORD, that [a]I will bring again the captivity of my people Israel and Judah, saith the LORD: [b]and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 ¶ And these *are* the words that the LORD spake concerning Israel, and concerning Judah.

5 For thus saith the LORD; We have heard a voice of trembling, ‖of fear, and not of peace.

6 Ask ye now, and see whether †a man doth travail with child? wherefore do I see every man with his hands on his loins, [c]as a woman in travail, and all faces are turned into paleness?

7 [d]Alas! for that day *is* great, [e]so that none *is* like it: it *is* even the time of Jacob's trouble, but he shall be saved out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

9 But they shall serve the LORD their God, and [f]David their king, whom I will [g]raise up unto them.

10 ¶Therefore [h]fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed [i]from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid.

11 For I *am* with thee, saith the LORD, to save thee: [k]though I make a full end of all nations whither I have scattered thee, [l]yet will I not make a full end of thee: but I will correct thee [m]in measure, and will not leave thee altogether unpunished.

12 For thus saith the LORD, [n]Thy bruise *is* incurable, *and* thy wound *is* grievous.

13 *There is* none to plead thy cause, †that thou mayest be bound up: [o]thou hast no healing medicines.

14 [p]All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound [q]of an enemy, with the chastisement [r]of a cruel one, for the multitude of thine iniquity; [s]*because* thy sins were increased.

15 Why [t]cryest thou for thine affliction? thy sorrow *is* incurable for the multitude of thine iniquity: *because* thy sins were increased, I have done these things unto thee.

16 Therefore all they that devour thee [u]shall be devoured; and all thine adversaries, every one of them shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 [x]For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, *saying*, This *is* Zion, whom no man seeketh after.

18 ¶Thus saith the LORD; Behold, [y]I will bring again the captivity of Jacob's tents, and [z]have mercy on his dwelling-places; and the city shall be builded upon her own ‖heap, and the palace shall remain after the manner thereof.

19 And [a]out of them shall proceed thanksgiving and the voice of them that make merry: [b]and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20 Their children also shall be [c]as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

21 And their nobles shall be of themselves, [d]and their governor shall proceed from the midst of them; and I will [e]cause him to draw near, and he shall approach unto me: for who *is* this that engaged his heart to approach unto me? saith the LORD.

22 And ye shall be [f]my people, and I will be your God.

23 Behold, the [g]whirlwind of the LORD goeth forth with fury, a †continuing whirlwind: it shall ‖fall with pain upon the head of the wicked.

24 The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart: [h]in the latter days ye shall consider it.

Before CHRIST about 598.

[d] Joel 2. 11, 31. Amos 5.18. Zeph. 1. 14, &c.
[e] Dan.12.1.
[f] Isa. 55. 3, 4. Ezek. 34. 23. & 37. 24. Hos. 3. 5.
[g] Luke 1. 69. Acts 2. 30. & 13. 23.
[h] Isa.41.13. & 43. 5. & 44. 2. ch. 46. 27, 28.
[i] ch. 3. 18.
[k] Amos 9.8.
[l] ch. 4. 27.
[m] Ps. 6. 1. Isa. 27. 8. ch. 10. 24. & 46. 28.
[n] 2 Chron. 36. 16. ch. 15. 18.
† Heb. *for binding up*, or, *pressing*.
[o] ch. 8. 22.
[p] Lam.1.2.
[q] Job 13.24. & 16. 9. & 19. 11.
[r] Job 30.21.
[s] ch. 5. 6.
[t] ch.15. 18.
[u] Ex.23.22. Isa. 33. 1. & 41. 11. ch. 10. 25.
[x] ch. 33. 6.
[y] ver. 3. ch.33.7,11.
[z] Ps. 102. 13.
‖ Or, *little hill*.
[a] Isa.35.10. & 51. 11. ch. 31. 4, 12, 13. & 33.10,11.
[b] Zech. 10. 8.
[c] Isa. 1. 26.
[d] Gen. 49. 10.
[e] Num. 16. 5.
[f] ch.24.7.& 31. 1, 33. & 32. 38. Ezek. 11. 20. & 36. 28. & 37. 27.
[g] ch. 23.19, 20. & 25. 32.

Before CHRIST about 606.

† Heb. *cutting*.
‖ Or, *remain*.
[h] Gen. 49. 1.
[a] ch.30. 24.
[b] ch.30. 22.
[c] Num. 10. 33. Deut.1.33. Ps. 95. 11. Isa. 63. 14.
† Heb. *from afar*.
[d] Mal. 1. 2.
[e] Rom. 11. 28, 29.
‖ Or, *have I extended loving-kindness unto thee*.
[f] Hos. 11. 4.
[g] ch. 33. 7.
[h] Ex.15.20. Judg. 11. 34. Ps. 149. 3.
‖ Or, *timbrels*.
[i] Isa.65.21. Amos 9. 14.
† Heb. *profane them*, Deut.20.6. & 28. 30.
[k] Isa. 2. 3. Mic. 4. 2.
[l] Isa. 12. 5, 6.
[m] ch. 3. 12, 18. & 23. 8.
[n] Ezek. 20. 34, 41. & 34. 13.
[o] Ps. 126. 5, 6. ch. 50. 4.
‖ Or, *favours*. Zech. 12. 10.
[p] Isa. 35. 8. & 43. 19. & 49. 10, 11.
[q] Ex. 4. 22.
[r] Isa.40.11. Ezek. 34. 12,13,14.
[s] Isa.44.23. & 48. 20.
[t] Isa.49.24, 25.
[u] Ezek. 17. 23. & 20. 40.
[z] Hos. 3.5.
[y] Isa.58.11.
[z] Isa.35.10. & 65. 19. Rev. 21. 4.
[a] Matt. 2. 17, 18.

CHAP. XXXI.

1 *The restoration of Israel.* 22 *Christ is promised.*

AT [a]the same time, saith the LORD, [b]will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the LORD, The people *which were* left of the sword found grace in the wilderness; *even* Israel, when [c]I went to cause him to rest.

3 The LORD hath appeared †of old unto me, *saying*, Yea, [d]I have loved thee with [e]an everlasting love: therefore ‖with loving-kindness have I [f]drawn thee.

4 Again [g]I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy [h]‖ tabrets, and shalt go forth in the dances of them that make merry.

5 [i]Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall †eat *them* as common things.

6 For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, [k]Arise ye, and let us go up to Zion unto the LORD our God.

7 For thus saith the LORD; [l]Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

8 Behold, I will bring them [m]from the north country, and [n]gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

9 [o]They shall come with weeping, and with ‖supplications will I lead them; I will cause them to walk [p]by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim *is* my [q]first-born.

10 ¶Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel [r]will gather him, and keep him, as a shepherd *doth* his flock.

11 For [s]the LORD hath redeemed Jacob, and ransomed him [t]from the hand of *him that was* stronger than he.

12 Therefore they shall come and sing in [u]the height of Zion, and shall flow together to [x]the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a [y]watered garden; [z]and they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

15 ¶Thus saith the LORD; [a]A voice was heard

in [b]Ramah, lamentation, *and* bitter weeping; Rachel weeping for her children refused to be comforted for her children, because [c]they *were* not.

16 Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and [d]they shall come again from the land of the enemy.

17 And there is hope in thine end, saith the LORD, that *thy* children shall come again to their own border.

18 ¶I have surely heard Ephraim bemoaning himself *thus;* Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke:* [e]turn thou me, and I shall be turned; for thou *art* the LORD my God.

19 Surely [f]after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

20 *Is* Ephraim my dear son? *is he* a pleasant child? for since I spake against him, I do earnestly remember him still: [g]therefore my bowels †are troubled for him; [h]I will surely have mercy upon him, saith the LORD.

21 Set thee up way-marks, make thee high heaps: [i]set thy heart toward the highway, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

22 ¶How long wilt thou [k]go about, O thou [l]backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.

23 Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; [m]The LORD bless thee, O habitation of justice, *and* [n]mountain of holiness.

24 And there shall dwell in Judah itself, and [o]in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

27 ¶Behold, the days come, saith the LORD, that [p]I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

28 And it shall come to pass, *that* like as I have [q]watched over them, [r]to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, [s]to build and to plant, saith the LORD.

29 [t]In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 [u]But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 ¶Behold, the [x]days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers, in the day *that* [y]I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, ‖although I was an husband unto them, saith the LORD:

33 [z]But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, [a]I will put my law in their inward parts, and write it in their hearts; [b]and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for [c]they shall all know me, from the least of them unto the greatest of them, saith the LORD: for [d]I will forgive their iniquity, and I will remember their sin no more.

35 ¶Thus saith the LORD, [e]which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth [f]the sea when the waves thereof roar; [g]The LORD of hosts *is* his name:

36 [h]If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD; [i]If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

38 ¶Behold, the days come, saith the LORD, that the city shall be built to the LORD [k]from the tower of Hananeel unto the gate of the corner.

39 And [l]the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, [m]unto the corner of the horse-gate toward the east, [n]*shall be* holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

CHAP. XXXII.

Jeremiah imprisoned by Zedekiah for his prophecy.

THE word that came to Jeremiah from the LORD [a]in the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up [b]in the court of the prison, which *was* in the king of Judah's house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, [c]Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And Zedekiah king of Judah [d]shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and there shall he be [e]until I visit him, saith the LORD: [f]though ye fight with the Chaldeans, ye shall not prosper.

6 ¶And Jeremiah said, The word of the LORD came unto me, saying,

Before CHRIST about 606.

[b] Josh. 18. 25.
[c] Gen. 42. 13.
[d] ver. 4, 5. Ezra 1. 5. Hos. 1. 11.
[e] Lam. 5. 21.
[f] Deut. 30. 2.
[g] Deut. 32. 36. Isa. 63. 15. Hos. 11. 8.
† Heb. *sound.*
[h] Isa. 57. 18. Hos. 14. 4.
[i] ch. 50. 5.
[k] ch. 2. 18, 23, 36.
[l] ch. 3. 6, 8, 11, 12, 14, 22.
[m] Ps. 122. 5, 6, 7, 8. Isa. 1. 26.
[n] Zech. 8. 3.
[o] ch. 33. 12, 13.
[p] Ezek. 36. 9, 10, 11. Hos. 2. 23. Zech. 10. 9.
[q] ch. 44. 27.
[r] ch. 1. 10. & 18. 7.
[s] ch. 24. 6.
[t] Ezek. 18. 2, 3.
[u] Gal. 6. 5, 7.
[x] ch. 32. 40. & 33. 14. Ezek. 37. 26. Heb. 8. 8–12. & 10. 16, 17.

Before CHRIST about 606.

[y] Deut. 1. 31.
‖ Or, *should I have continued a husband unto them?*
[z] ch. 32. 40.
[a] Ps. 40. 8. Ezek. 11. 19, 20. & 36. 26, 27. 2 Cor. 3. 3.
[b] ch. 24. 7. & 30. 22. & 32. 38.
[c] Isa. 54. 13. John 6. 45. 1 Cor. 2. 10. 1 John 2. 20.
[d] ch. 33. 8. & 50. 20. Mic. 7. 18. Acts 10. 43. & 13. 39. Rom. 11. 27.
[e] Gen. 1. 16. Ps. 72. 5, 17. & 89. 2, 36, 37. & 119. 89.
[f] Isa. 51. 15.
[g] ch. 10. 16.
[h] Ps. 148. 6. Isa. 54. 9, 10. ch. 33. 20.
[i] ch. 33. 22.
[k] Neh. 3. 1. Zech. 14. 10.
[l] Ezek. 40. 8. Zech. 2. 1.
[m] 2 Chron. 23. 15. Neh. 3. 28.
[n] Joel 3. 17.

about 590.

[a] 2 Kings 25. 1, 2. Jer. 39. 1.
[b] Neh. 3. 25. ch. 33. 1. & 37. 21. & 38. 6. & 39. 14.
[c] ch. 34. 2.
[d] ch. 34. 3. & 38. 18, 23. & 39. 5. & 52. 9.
[e] ch. 27. 22.
[f] ch. 21. 4. & 33. 5.

7 Behold, Hanameel, the son of Shallum thine uncle, shall come unto thee, saying, Buy thee my field that *is* in Anathoth: for the [e]right of redemption *is* thine to buy *it*.

8 So Hanameel mine uncle's son came to me in the court of the prison, according to the word of the LORD, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself. Then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel mine uncle's son, that *was* in Anathoth, and [h]weighed him the money, *even* ||seventeen shekels of silver.

10 And I †subscribed the evidence, and sealed *it*, and took witnesses, and weighed *him* the money in the balances.

11 So I took the evidence of the purchase, *both* that which was sealed *according* to the law and custom, and that which was open:

12 And I gave the evidence of the purchase unto [i]Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's *son*, and in the presence of the [k]witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 ¶ And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.

15 For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards [l]shall be possessed again in this land.

16 ¶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,

17 Ah Lord GOD! behold, [m]thou hast made the heaven and the earth by thy great power and stretched out arm, *and* [n]there is nothing ||too hard for thee:

18 Thou shewest [o]loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: The Great, [p]The Mighty God, [q]The LORD of hosts, *is* his name;

19 [r]Great in counsel, and mighty in †work: for thine [s]eyes *are* open upon all the ways of the sons of men; [t]to give every one according to his ways, and according to the fruit of his doings:

20 Which has set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among *other* men; and hast made thee [u]a name, as at this day;

21 And [x]hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;

22 And hast given them this land, which thou didst swear to their fathers to give them, [y]a land flowing with milk and honey;

23 And they came in, and possessed it; but [z]they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them:

24 Behold the ||mounts, they are come unto the city to take it; and the city [a]is given into the hand of the Chaldeans, that fight against it, because of [b]the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and behold, thou seest *it*.

25 And thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses; ||for [c]the city is given into the hand of the Chaldeans.

26 ¶ Then came the word of the LORD unto Jeremiah, saying,

27 Behold, I *am* the LORD, the [d]God of all flesh: [e]is there any thing too hard for me?

28 Therefore thus saith the LORD; Behold, [f]I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:

29 And the Chaldeans, that fight against this city, shall come and [g]set fire on this city, and burn it with the houses, [h]upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

30 For the children of Israel and the children of Judah [i]have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

31 For this city hath been to me *as* †a provocation of mine anger and of my fury from the day that they built it even unto this day; [k]that I should remove it from before my face,

32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, [l]they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me the †[m]back, and not the face: though I taught them, [n]rising up early and teaching *them*, yet they have not hearkened to receive instruction.

34 But they [o]set their abominations in the house which is called by my name, to defile it.

35 And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to [p]cause their sons and their daughters to pass through *the fire* unto [q]Molech: [r]which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

36 ¶ And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, [s]It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;

37 Behold, I will [t]gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them [u]to dwell safely:

38 And they shall be [x]my people, and I will be their God:

39 And I will [y]give them one heart and one way.

Before CHRIST about 590.

[g] Lev. 25. 24,25,32. Ruth 4. 4.
[h] Gen. 23. 16. Zech. 11. 12.
‖ Or, *seven shekels and ten* pieces *of silver*.
† Heb. *wrote in the book*.
[i] ch. 36. 4.
[k] See Isa. 8. 2.
[l] ver. 37,43.
[m] 2 Kings 19. 15.
[n] Gen. 18. 14. ver. 27. Luke 1. 37.
‖ Or, *hid from thee*.
[o] Ex. 20. 6. & 34. 7. Deut. 5. 9, 10.
[p] Isa. 9. 6.
[q] ch. 10. 16.
[r] Isa. 28. 29.
† Heb. *doing*.
[s] Job 34. 21. Ps. 33. 13. Prov. 5. 21. ch. 16. 17.
[t] ch. 17. 10.
[u] Ex. 9. 16. 1 Chron. 17. 21. Isa. 63. 12. Dan. 9. 15.
[x] Ex. 6. 6. 2 Sam. 7. 23. 1 Chron. 17. 21. Ps. 136. 11, 12.
[y] Ex. 3. 8, 17. ch. 11. 5.
[z] Neh. 9. 26. ch. 11. 8. Dan. 9. 10–14.

Before CHRIST about 590.

‖ Or, *engines of shot*, ch. 33. 4.
[a] ver. 25, 36.
[b] ch. 14. 12.
‖ Or, *though*.
[c] ver. 24.
[d] Num. 16. 22.
[e] ver. 17.
[f] ver. 3.
[g] ch. 21. 10. & 37. 8, 10. & 52. 13.
[h] ch. 19. 13.
[i] ch. 2. 7. & 3. 25. & 7. 22–26. & 22. 21. Ezek. 20. 28.
† Heb. *for my anger*.
[k] 2 Kings 23. 27. & 24. 3.
[l] Isa. 1. 4, 6. Dan. 9. 8.
† Heb. *neck*.
[m] ch. 2. 27. & 7. 24.
[n] ch. 7. 13.
[o] ch. 7. 30, 31. & 23. 11. Ezek. 8. 5, 6.
[p] ch. 7. 31. & 19. 5.
[q] Lev. 18. 21. 1 Kings 11. 33.
[r] ch. 7. 31.
[s] ver. 24.
[t] Deut. 30. 3. ch. 23. 3. & 29. 14. & 31. 10. Ezek. 37. 21.
[u] ch. 23. 6. & 33. 16.
[x] ch. 24. 7. & 30. 22. & 31. 33.
[y] ch. 24. 7. Ezek. 11. 19, 20.

that they may fear me †for ever, for the good of them, and of their children after them:

40 And [z]I will make an everlasting covenant with them, that I will not turn away †from them, to do them good; but [a]I will put my fear in their hearts, that they shall not depart from me.

41 Yea, [b]I will rejoice over them to do them good, and [c]I will plant them in this land †assuredly with my whole heart and with my whole soul.

42 For thus saith the LORD; [d]Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

43 And [e]fields shall be bought in this land, [f]whereof ye say, *It is* desolate without man or beast; it is given into the hand of the Chaldeans.

44 Men shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses in [g]the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for [h]I will cause their captivity to return, saith the LORD.

CHAP. XXXIII.

1 *A gracious return promised.* 15 *Christ the branch of righteousness promised.*

MOREOVER the word of the LORD came unto Jeremiah the second time, while he was yet [a]shut up in the court of the prison, saying,

2 Thus saith the LORD the [b]maker thereof, the LORD that formed it, to establish it; ‖[c]The LORD *is* his name;

3 [d]Call unto me, and I will answer thee, and shew thee great and ‖mighty things, which thou knowest not.

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by [e]the mounts, and by the sword;

5 [f]They come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

6 Behold, [g]I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7 And [h]I will cause the captivity of Judah and the captivity of Israel to return, and will build them, [i]as at the first.

8 And I will [k]cleanse them from all their iniquity, whereby they have sinned against me; and I will [l]pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

9 ¶ [m]And it shall be to me a name of joy, a praise, and an honour, before all the nations of the earth, which shall hear all the good that I do unto them: and they shall [n]fear and tremble for all the goodness and for all the prosperity that I procure unto it.

10 Thus saith the LORD; Again there shall be heard in this place, [o]which ye say *shall be* desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,

Before CHRIST about 589.

† Heb. *all days.*
[z] Isa. 55. 3. ch. 31. 31.
† Heb. *from after them.*
[a] ch. 31. 33.
[b] Deut. 30. 9. Zeph. 3. 17.
[c] ch. 24. 6. & 31. 28. Amos 9. 15.
† Heb. *in truth*, or, *stability.*
[d] ch. 31. 28.
[e] ver. 15.
[f] ch. 33. 10.
[g] ch. 17. 26.
[h] ch. 33. 7, 11, 26.

about 590.

[a] ch. 32. 2, 3.
[b] Isa. 37. 26.
‖ Or, *JEHOVAH.*
[c] Ex. 15. 3. Amos 5. 8. & 9. 6.
[d] Ps. 91. 15. ch. 29. 12.
‖ Or, *hidden.* Isa. 48. 6.
[e] ch. 32. 24.
[f] ch. 32. 5.
[g] ch. 30. 17.
[h] ch. 30. 3. & 32. 44. ver. 11.
[i] Isa. 1. 26. ch. 24. 6. & 30. 20. & 31. 4, 28. & 42. 10.
[k] Ezek. 36. 25. Zech. 13. 1. Heb. 9. 13, 14.
[l] ch. 31. 34. Mic. 7. 18.
[m] Isa. 62. 7. ch. 13. 11.
[n] Isa. 60. 5.
[o] ch. 32. 43.

Before CHRIST about 590.

[p] ch. 7. 34. & 19. 9. & 25. 10. Rev. 18. 23.
[q] 1 Chron. 16. 8, 34. 2 Chron. 5. 13. & 7. 3. Ezra 3. 11. Ps. 136. 1. Isa. 12. 4.
[r] Lev. 7. 12. Ps. 107. 22. & 116. 17.
[s] ver. 7.
[t] Isa. 65. 10. ch. 31. 24. & 50. 19.
[u] ch. 17. 26. & 32. 44.
[x] Lev. 27. 32.
[y] ch. 23. 5. & 31. 27, 31.
[z] ch. 29. 10.
[a] Isa. 4. 2. & 11. 1. ch. 23. 5.
[b] ch. 23. 6.
† Heb. *Jehovah-tsidkenu.*
† Heb. *There shall not be cut off from David.*
[c] 2 Sam. 7. 16. 1 Kings 2. 4. Ps. 89. 29, 36. Luke 1. 32, 33.
[d] Rom. 12. 1. & 15. 16. 1 Pet. 2. 5, 9. Rev. 1. 6.
[e] Ps. 89. 37. Isa. 54. 9. ch. 31. 36. ver. 25.
[f] Ps. 89. 34.
[g] Gen. 13. 16. & 15. 5. & 22. 17. ch. 31. 37.
[h] ver. 21, 22.
[i] ver. 20. Gen. 8. 22.
[k] Ps. 74. 16, 17. & 104. 19. ch. 31. 35, 36.
[l] ch. 31. 37.
[m] ver. 7, 11. Ezra 2. 1.

11 The [p]voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, [q]Praise the LORD of hosts: for the LORD *is* good; for his mercy *endureth* for ever: *and* of them that shall bring [r]the sacrifice of praise into the house of the LORD. For [s]I will cause to return the captivity of the land, as at the first, saith the LORD.

12 Thus saith the LORD of hosts; [t]Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing *their* flocks to lie down.

13 [u]In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks [x]pass again under the hands of him that telleth *them*, saith the LORD.

14 [y]Behold, the days come, saith the LORD, that [z]I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

15 ¶ In those days, and at that time, will I cause the [a]Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

16 [b]In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, †The LORD our Righteousness.

17 ¶ For thus saith the LORD; †David shall never [c]want a man to sit upon the throne of the house of Israel;

18 Neither shall the priests the Levites want a man before me to [d]offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually.

19 ¶ And the word of the LORD came unto Jeremiah, saying,

20 Thus saith the LORD; [e]If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

21 *Then* may also [f]my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

22 As [g]the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

23 Moreover the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, [h]The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the LORD; If [i]my covenant *be* not with day and night, *and if* I have not [k]appointed the ordinances of heaven and earth;

26 [l]Then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for [m]I will cause their captivity to return, and have mercy on them.

CHAP. XXXIV.

Jeremiah prophesieth the captivity of Zedekiah and the city.

THE word which came unto Jeremiah from the LORD, [a]when Nebuchadnezzar king of Babylon, and all his army, and [b]all the kingdoms of the earth †of his dominion, and all the people fought against Jerusalem, and against all the cities thereof, saying,

2 Thus saith the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, [c]I will give this city into the hand of the king of Babylon, and [d]he shall burn it with fire:

3 And [e]thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and †he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword:

5 *But* thou shalt die in peace: and with [f]the burnings of thy fathers, the former kings which were before thee, [g]so shall they burn *odours* for thee; and [h]they will lament thee, *saying*, Ah lord! for I have pronounced the word, saith the LORD.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for [i]these defenced cities remained of the cities of Judah.

8 ¶ *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jerusalem, to proclaim [k]liberty unto them;

9 That every man should let his man-servant, and every man his maid-servant, *being* an Hebrew or an Hebrewess, go free; [m]that none should serve himself of them, *to wit*, of a Jew his brother.

10 Now when all the princes, and all the people which had entered into the covenant, heard that every one should let his man-servant, and every one his maid-servant, go free, that none should serve themselves of them any more, then they obeyed, and let *them* go.

11 But [n]afterwards they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

12 ¶ Therefore the word of the LORD came to Jeremiah, from the LORD, saying,

13 Thus saith the LORD the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bond-men, saying,

14 At the end of [o]seven years, let ye go every man his brother an Hebrew, which ‖hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee; but your fathers hearkened not unto me, neither inclined their ear.

15 And ye were †now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had [p]made a covenant before me [q]in the house †which is called by my name;

16 But ye turned and [r]polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

17 Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: [s]behold, I proclaim a liberty for you, saith the LORD, [t]to the sword, to the pestilence, and to the famine; and I will make you †to be [u]removed into all the kingdoms of the earth.

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when [x]they cut the calf in twain, and passed between the parts thereof,

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their [y]dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, [z]which are gone up from you.

22 [a]Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, [b]and take it, and burn it with fire: and [c]I will make the cities of Judah a desolation without an inhabitant.

CHAP. XXXV.

God blesseth the Rechabites for their obedience.

THE word which came unto Jeremiah from the LORD, in the days of Jehoiakim the son of Josiah king of Judah, saying,

2 Go unto the house of the [a]Rechabites, and speak unto them, and bring them into the house of the LORD, into one of [b]the chambers, and give them wine to drink.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaseiah the son of Shallum, [c]the keeper of the †door:

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for [d]Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, *neither* ye nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor

Before CHRIST about 591.

[a] 2 Kings 25. 1, &c. ch. 39. 1. & 52. 4.
[b] ch. 1. 15.
† Heb. *the dominion of his hand.*
[c] ch. 21. 10. & 32. 3, 28.
[d] ch. 32. 29. ver. 22.
[e] ch. 32. 4.
† Heb. *his mouth shall speak to thy mouth.*
[f] See 2 Chron. 16. 14. & 21. 19.
[g] Dan. 2. 46.
[h] See ch. 22. 18.
[i] 2 Kings 18. 13. & 19. 8. 2 Chron. 11. 5, 9.
about 591.
[k] Ex. 21. 2. Lev. 25. 10. ver. 14.
[l] Neh. 5. 11.
[m] Lev. 25. 39–46.
about 590.
[n] See ver. 21. ch. 37. 5.
[o] Ex. 21. 2. & 23. 10. Deut. 15. 12.
‖ Or, *hath sold himself.*
† Heb. *to-day.*

Before CHRIST about 590.

[p] So 2 Kings 23. 3. Neh. 10. 29.
[q] ch. 7. 10.
† Heb. *whereupon my name is called.*
[r] Ex. 20. 7. Lev. 19. 12.
[s] Matt. 7. 2. Gal. 6. 7. Jam. 2. 13.
[t] ch. 32. 24, 36.
† Heb. *for a removing.*
[u] Deut. 28. 25, 64. ch. 29. 18.
[x] See Gen. 15. 10, 17.
[y] ch. 7. 33. & 16. 4. & 19. 7.
[z] See ch. 37. 5, 11.
[a] ch. 37. 8, 10.
[b] ch. 38. 3. & 39. 1, 2, 8. & 52. 7, 13.
[c] ch. 9. 11. & 44. 2, 6.
about 607.
[a] 2 Kings 10. 15. 1 Chron. 2. 55.
[b] 1 Kings 6. 5.
[c] 2 Kings 12. 9. & 25. 18. 1 Chron. 9. 18, 19.
† Heb. *threshold*, or, *vessel.*
[d] 2 Kings 10. 15.

plant vineyard, nor have *any:* but all your days ye shall dwell in tents; [e]that ye may live many days in the land where ye *be* strangers.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

12 ¶ Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not [f]receive instruction to hearken to my words? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: [g]notwithstanding I have spoken unto you, [h]rising early and speaking; but ye hearkened not unto me.

15 [i]I have sent also unto you all my servants the prophets, rising up early and sending *them*, saying, [k]Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them; [l]because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

18 ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore thus saith the LORD of hosts, the God of Israel; †Jonadab the son of Rechab shall not want a man to [m]stand before me for ever.

CHAP. XXXVI.

Jeremiah causeth Baruch to write his prophecy.

AND it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, *that* this word came unto Jeremiah from the LORD, saying,

2 Take thee a [a]roll of a book, and [b]write therein all the words that I have spoken unto thee against Israel, and against Judah, and against [c]all the nations, from the day I spake unto thee, from the days of [d]Josiah, even unto this day.

3 [e]It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may [f]return every man from his evil way; that I may forgive their iniquity and their sin.

4 Then Jeremiah [g]called Baruch the son of Neriah: and [h]Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, saying, I *am* shut up, I cannot go into the house of the LORD:

6 Therefore go thou and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon [i]the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.

7 [k]It may be †they will present their supplication before the LORD, and will return every one from his evil way: for great *is* the anger and the fury that the LORD hath pronounced against this people.

8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the ‖[l]entry of the new gate of the LORD's house, in the ears of all the people.

11 ¶ When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the king's house, into the scribe's chamber: and lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

Before CHRIST about 607.

[e] Ex.20.12. Eph.6.2,3.

[f] ch.32.33.

[g] 2 Chron. 36. 15.
[h] ch. 7. 13. & 25. 3.

[i] ch. 7. 25. & 25. 4.

[k] ch. 18.11. & 25.5,6.

†Heb. *There shall not a man be cut off from Jonadab the son of Rechab to stand, &c.*
[m] ch.15.19.

[a] Isa. 8. 1. Ezek. 2. 9. Zech. 5. 1.
[b] ch. 30. 2.

Before CHRIST about 607.

[c] ch. 25.15, &c.
[d] ch. 25. 3.
[e] ver. 7. ch. 26. 3.
[f] ch. 18. 8. Jonah 3.8.

[g] ch. 32.12.

[h] See ch. 45. 1.

[i] Lev. 16. 29. & 23. 27–32. Acts 27. 9.
[k] ver. 3.
†Heb. *their supplication shall fall.*

about 606.

‖Or, *door.*
[l] ch. 26. 10.

[l] Prov.1.24. Isa. 65. 12. & 66. 4. ch. 7. 13.

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book.

19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

20 ¶ And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in [m]the winter-house in the ninth month: and *there was a fire* on the hearth burning before him.

23 And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor [n]rent their garments, *neither* the king, nor any of his servants that heard all these words.

25 Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.

26 But the king commanded Jerahmeel the son ‖of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

27 ¶ Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the LORD, of Jehoiakim king of Judah; [o]He shall have none to sit upon the throne of David: and his dead body shall be [p]cast out in the day to the heat, and in the night to the frost.

31 And I will †punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many †like words.

CHAP. XXXVII.

1 *Jeremiah prophesieth the Chaldeans' certain return and victory.* 11 *He is smitten and put in prison.*

AND king [a]Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

2 [b]But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake †by the prophet Jeremiah.

3 And Zedekiah the king sent Jehucal the son of Shelemiah, and [c]Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.

4 Now Jeremiah came in and went out among the people: for they had not put him into prison.

5 Then [d]Pharaoh's army was come forth out of Egypt: [e]and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, [f]that sent you unto me to inquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

8 [g]And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD; Deceive not †yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 [h]For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* †wounded men among them, *yet* should they rise up every man in his tent, and burn this city with fire.

11 ¶ [i]And it came to pass, that when the army of the Chaldeans was †broken up from Jerusalem for fear of Pharaoh's army,

12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, ‖to separate himself thence in the midst of the people.

13 And when he was in the gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

14 Then said Jeremiah, *It is* †false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and smote him, [k]and put him in prison in the house of Jonathan the scribe: for they had made that the prison.

16 ¶ When Jeremiah was entered into [l]the dungeon, and into the ‖cabins, and Jeremiah had remained there many days;

17 Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

18 Moreover, Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

Before CHRIST about 606.

Before CHRIST about 599.

[m] See Amos 3.15.

[n] 2 Kings 22. 11. Isa. 36. 22. & 37. 1.

[o] ch. 22. 30.

[p] ch. 22. 19.

[a] 2 Kings 24. 17. 2 Chron. 36. 10. ch. 22. 24. about 599.

[b] 2 Chron. 36. 12, 14.

[c] ch. 21. 1, 2. & 29. 25. & 52. 24. 590.

[d] See 2 Kings 24. 7. Ezek. 17. 15.

[e] ver. 11. ch. 34. 21.

[f] ch. 21. 2.

[g] ch. 34. 22.

[h] ch. 21. 4, 5.

[i] ver. 5.

[k] ch. 38. 26.

[l] ch. 38. 6.

† Heb. *by the hand of the prophet.*

† Heb. *souls.*

‖ Or, *of the king.*

† Heb. *thrust through.*

† Heb. *made to ascend.*

‖ Or, *to slip away from thence in the midst of the people.*

† Heb. *falsehood*, or, *a lie.*

† Heb. *visit upon.* ch. 23. 34.

† Heb. *as they.*

‖ Or, *cells.* 589.

19 Where *are* now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king: †let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded that they should commit Jeremiah [m]into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, [n]until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

CHAP. XXXVIII.

1 *Jeremiah, by a false suggestion, is put into the dungeon of Malchiah.*
7 *Ebed-melech getteth him some enlargement.*

THEN Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and [a]Jucal the son of Shelemiah, and [b]Pashur the son of Malchiah, [c]heard the words that Jeremiah had spoken unto all the people, saying,

2 Thus saith the LORD, [d]He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

3 Thus saith the LORD, [e]This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee, [f]let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the †welfare of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he *is* in your hand: for the king *is* not *he that* can do *any* thing against you.

6 [g]Then took they Jeremiah, and cast him into the dungeon of Malchiah the son ‖of Hammelech, that *was* in the court of the prison: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

7 ¶ [h]Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin;

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and †he is like to die for hunger in the place where he is: for *there is* no more bread in the city.

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men †with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine arm-holes under the cords. And Jeremiah did so.

13 [i]So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained [k]in the court of the prison.

14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the ‖third entry that *is* in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

16 So Zedekiah the king sware secretly unto Jeremiah, saying, *As* the LORD liveth, [l]that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel; If thou wilt assuredly [m]go forth [n]unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burnt with fire; and thou shalt live, and thine house:

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and [o]thou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they [p]mock me.

20 But Jeremiah said, they shall not deliver *thee.* Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

21 But if thou refuse to go forth, this *is* the word that the LORD hath shewed me:

22 And behold, all the women that are left in the king of Judah's house *shall be* brought forth to the king of Babylon's princes, and those *women* shall say, †Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, *and* they are turned away back.

23 So they shall bring out all thy wives and [q]thy children to the Chaldeans: and [r]thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and †thou shalt cause this city to be burned with fire.

24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:

26 Then thou shalt say unto them, [s]I presented my supplication before the king, that he would not cause me to return [t]to Jonathan's house to die there.

27 Then came all the princes unto Jeremiah, and asked him: and he told them according to all these

Before CHRIST about 590.

Before CHRIST about 589.

† Heb. *let my supplication fall.*

[i] ver. 6.

[k] ch. 37. 21.

[m] ch. 32. 2. & 38. 13, 28.

‖ Or, *principal.*

[n] ch. 38. 9. & 52. 6.

[a] ch. 37. 3.

[l] Isa. 57. 16.

[b] ch. 21. 1.

[c] ch. 21. 8.

[d] ch. 21. 9.

[m] 2 Kings 24. 12.

[n] ch. 39. 3.

[e] ch. 21. 10. & 32. 3.

[o] ch. 32. 4. & 34. 3. ver. 23.

[f] See ch. 26. 11.

[p] 1 Sam. 31. 4.

† Heb. *peace.*

[g] ch. 37. 21.

‖ Or, *of the king.*

† Heb. *Men of thy peace.*

[h] ch. 39. 16.

[q] ch. 39. 6. & 41. 10.

[r] ver. 18.

† Heb. *thou shalt burn, &c.*

† Heb. *he will die.*

† Heb. *in thy hand.*

[s] ch. 37. 20.

[t] ch. 37. 15.

words that the king had commanded. So †they left off speaking with him; for the matter was not perceived.

28 So [a]Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

CHAP. XXXIX.

1 *Jerusalem is taken.* 7 *Zedekiah is made blind, and sent to Babylon.* 9 *The people carried away captive.*

IN the [a]ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

2 *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was broken up.

3 [b]And all the princes of the king of Babylon came in, and sat in the middle gate, *even* Nergal-sharezer, Samgar-nebo, Sarse-chim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 ¶ [c]And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

5 But the Chaldeans' army pursued after them, and [d]overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to [e]Riblah in the land of Hamath, where he †gave judgment upon him.

6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

7 Moreover [f]he put out Zedekiah's eyes, and bound him †with chains, to carry him to Babylon.

8 ¶ [g]And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

9 [h]Then Nebuzar-adan the ‖†captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields †at the same time.

11 ¶ Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah †to Nebuzar-adan the captain of the guard, saying,

12 Take him, and †look well to him, and do him no harm; but do unto him even as he shall say unto thee.

13 So Nebuzar-adan the captain of the guard sent, [i]and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes;

14 Even they sent, [i]and took Jeremiah out of the court of the prison, and committed him [k]unto Gedaliah the son of [l]Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

15 ¶ Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying,

Before CHRIST about 589.

† Heb. *they were silent from him.*

[a] ch. 37. 21. & 39. 14.

590.

[a] 2 Kings 25. 1–4. ch. 52. 4–7

588.

[b] ch. 38. 17.

[c] 2 Kings 25. 4, &c. ch. 52. 7, &c.

[d] ch. 32. 4. & 38. 18, 23.

[e] 2 Kings 23. 33.

† Heb. *spake with him judgments.*

ch. 4. 12.

[f] Ezek. 12. 13, compared with ch. 32. 4.

† Heb. *with two brazen chains*, or, *fetters.*

[g] 2 Kings 25. 9. ch. 38. 18. & 52. 13.

[h] 2 Kings 25. 11, &c. ch. 52. 15, &c.

‖ Or, *chief marshal.*

† Heb. *chief of the executioners*, or, *slaughtermen:* And so ver. 10, 11, &c.

See Gen. 37. 26.

† Heb. *in that day.*

† Heb. *by the hand of.*

† Heb. *set thine eyes upon him.*

[i] ch. 38. 28.

[k] ch. 40. 5.

[l] ch. 26. 24.

Before CHRIST about 588.

[m] ch. 38. 7, 12.

[n] Dan. 9. 12.

16 Go and speak to [m]Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold, [n]I will bring my words upon this city for evil, and not for good; and they shall be *accomplished* in that day before thee.

17 But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou *art* afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, but [o]thy life shall be for a prey unto thee: [p]because thou hast put thy trust in me, saith the LORD.

CHAP. XL.

1 *Jeremiah, being set free by Nebuzar-adan, goeth to Gedaliah.* 7 *The Jews repair to him.* 15 *Ishmael's conspiracy.*

THE word that came to Jeremiah from the LORD, [a]after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him, being bound in ‖chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and [b]said unto him, The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought *it*, and done according as he hath said: [c]because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which ‖*were* upon thine hand. [d]If it seem good unto thee to come with me into Babylon, come; and †I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, [e]all the land *is* before thee: whither it seemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, *he said*, Go back also to Gedaliah the son of Ahikam the son of Shaphan, [f]whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 [g]Then went Jeremiah unto Gedaliah the son of Ahikam to [h]Mizpah; and dwelt with him among the people that were left in the land.

7 ¶ [i]Now when all the captains of the forces which *were* in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of [k]the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, [l]even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.

9 And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land,

[m] ch. 39. 14.

‖ Or, *manacles.*

[b] ch. 50. 7.

[c] Deut. 29. 24, 25. Dan. 9. 11.

‖ Or, are *upon thy hand.*

[d] ch. 39. 12.

† Heb. *I will set mine eye upon thee.*

[e] Gen. 20. 15.

[f] 2 Kings 25. 22, &c.

[g] ch. 39. 14.

[h] Judg. 20. 1.

[i] 2 Kings 25. 23, &c.

[k] ch. 39. 10.

[l] ch. 41. 1.

and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, †to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.

11 Likewise when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

13 ¶ Moreover, Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah,

14 And said unto him, Dost thou certainly know that [m]Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah †to slay thee? But Gedaliah the son of Ahikam believed them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it:* wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

CHAP. XLI.

Ishmael treacherously killeth Gedaliah and others.

NOW it came to pass in the seventh month, [a]*that* Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and [b]smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land.

3 Ishmael also slew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to pass the second day after he had slain Gedaliah, and no man knew *it,*

5 That there came certain from Shechem, from Shiloh, and from Samaria, *even* four-score men, [c]having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring *them* to [d]the house of the LORD.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, †weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was *so,* when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, *and cast them* into the midst of the pit, he, and the men that *were* with him.

8 But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbare, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain ‖†because of Gedaliah, *was* it [f]which Asa the king had made for fear of Baasha king of Israel: *and* Ishmael the son of Nethaniah filled it with *them that were* slain.

10 Then Ishmael carried away captive all the residue of the people that *were* in Mizpah, [g]*even* the king's daughters, and all the people that remained in Mizpah, [h]whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to [i]the Ammonites.

11 ¶ But when Johanan the son of Kareah, and all [k]the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by [l]the great waters that *are* in Gibeon.

13 Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after *that* he had slain Gedaliah the son of Ahikam, *even* mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of [m]Chimham, which is by Bethlehem, to go to enter into Egypt,

18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, [n]whom the king of Babylon made governor in the land.

CHAP. XLII.

1 Johanan desireth Jeremiah to inquire of God, promising obedience. 7 Jeremiah's answer, &c.

THEN all the captains of the forces, [a]and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near,

2 And said unto Jeremiah the prophet, ‖Let, we beseech thee, our supplication be accepted before

Before CHRIST about 588.

†Heb. *to stand before.* Deut. 1. 38.

‖Or, *near Gedaliah.* †Heb. *by the hand,* or, *by the side of Gedaliah.* [f]1 Kings 15. 22. 2 Chron. 16. 6. [g]ch. 43. 6. [h]ch. 40. 7.

[m]See ch. 41. 10. †Heb. *to strike thee in soul?* [i]ch. 40. 14. [k]ch. 40. 7, 8, 13. [l]2 Sam. 2. 13.

[a]2 Kings 25. 25. ch. 40. 6, 8. [b]2 Kings 25. 25. [m]2 Sam. 19. 37, 38. [n]ch. 40. 5.

[c]Lev. 19. 27, 28. Deut. 14. 1. Isa. 15. 2. [d]See 2 Kings 25. 9. 1 Sam. 1. 7. †Heb. *in going and weeping.* [a]ch. 40. 8, 13. & 41. 11.

‖Or, *Let our supplication fall before thee.*

thee, and [b]pray for us unto the LORD thy God, *even* for all this remnant; (for we are left *but* [c]a few of many, as thine eyes do behold us:)

3 That the LORD thy God may shew us [d]the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet said unto them, I have heard *you;* behold, I will pray unto the LORD your God according to your words; and it shall come to pass, *that* [e]whatsoever thing the LORD shall answer you, I will declare *it* unto you; I will [f]keep nothing back from you.

5 Then they said to Jeremiah, [g]The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.

6 Whether *it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we send thee; [h]that it may be well with us, when we obey the voice of the LORD our God.

7 ¶ And it came to pass after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest,

9 And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;

10 If ye will still abide in this land, then [i]will I build you, and not pull *you* down, and I will plant you, and not pluck *you* up, for I [k]repent me of the evil that I have done unto you.

11 Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: [l]for I *am* with you, to save you, and to deliver you from his hand.

12 And [m]I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

13 ¶ But if [n]ye say, We will not dwell in this land, neither obey the voice of the LORD your God,

14 Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:

15 And now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel; If ye [o]wholly set [p]your faces to enter into Egypt, and go to sojourn there;

16 Then it shall come to pass, *that* the sword, [q]which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, †shall follow close after you there in Egypt; and there ye shall die.

17 †So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die [r]by the sword, by the famine, and by the pestilence: and [s]none of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith the LORD of hosts, the God of Israel; As mine anger and my fury hath been [t]poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and [u]ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

19 ¶ The LORD hath said concerning you, O ye remnant of Judah, [x]go ye not into Egypt: know certainly that I have †admonished you this day.

20 For ‖ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, [y]Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do *it.*

21 And *now* I have this day declared *it* to you; but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath sent me unto you.

22 Now therefore know certainly that [z]ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire ‖to go *and* to sojourn.

CHAP. XLIII.

Jeremiah prophesieth the conquest of Egypt by the Babylonians.

AND it came to pass, *that* when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words,

2 [a]Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:

3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the forces, took [b]all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah;

6 *Even* men, and women, and children, [c]and the king's daughters, [d]and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they *even* to [e]Tahpanhes.

8 ¶ Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in the brick-kiln, which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, [f]my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

11 [g]And when he cometh, he shall smite the land of Egypt, *and deliver* [h]such *as are* for death to death; and such *as are* for captivity to captivity; and such *as are* for the sword to the sword.

Before CHRIST about 588.

[b] 1 Sam. 7. 8. & 12. 19. Isa. 37. 4. Jam. 5. 16.
[c] Lev. 26. 22.
[d] Ezra 8. 21.
[e] 1 Kings 22. 14.
[f] 1 Sam. 3. 18. Acts 20. 20.
[g] Gen. 31. 50.
[h] Deut. 6. 3. ch. 7. 23.
[i] ch. 24. 6. & 31. 28. & 33. 7.
[k] Deut. 32. 36. ch. 18. 8.
[l] Isa. 43. 5. Rom. 8. 31.
[m] Ps. 106. 45, 46.
[n] ch. 44. 16.
[o] Deut. 17. 16. ch. 44. 12, 13, 14.
[p] Luke 9. 51.
[q] Ezek. 11. 8.
† Heb. *shall cleave after you.*
† Heb. *So shall all the men be.*
[r] ch. 24. 10. ver. 22.
[s] See ch. 44. 14, 28.
[t] ch. 7. 20.

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[u] ch. 18. 16. & 24. 9. & 26. 6. & 29. 18, 22. & 44. 12. Zech. 8. 13.
[x] Deut. 17. 16.
† Heb. *testified against you.*
‖ Or, *ye have used deceit against your souls.*
[y] ver. 2.
[z] ver. 17. Ezek. 6. 11.
‖ Or, *to go to sojourn.*
[a] ch. 42. 1.
[b] ch. 40. 11, 12.
[c] ch. 41. 10.
[d] ch. 39. 10. & 40. 7.
[e] ch. 2. 16. & 44. 1, called *Hanes.* Isa. 30. 4.
588. ending.
[f] ch. 25. 9. & 27. 6. See Ezek. 29. 18, 20.
[g] ch. 44. 13. & 46. 13.
[h] ch. 15. 2. Zech. 11. 9.

12 And I will kindle a fire in the houses of [i]the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the †images of ‖Beth-shemesh, that *is* in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

CHAP. XLIV.

Jeremiah prophesieth their destruction who commit idolatry.

THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at [a]Migdol, and at [b]Tahpanhes, and at [c]Noph, and in the country of Pathros, saying,

2 Thus saith the LORD of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and behold, this day they *are* [d]a desolation, and no man dwelleth therein;

3 Because of their wickedness which they have committed to provoke me to anger, in that they went [e]to burn incense, *and* to [f]serve other gods, whom they knew not, *neither* they, ye, nor your fathers.

4 Howbeit, [g]I sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh, do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

6 Wherefore [h]my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted *and* desolate, as at this day.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel; Wherefore commit ye *this* great evil [i]against your souls, to cut off from you man and woman, child and suckling, †out of Judah, to leave you none to remain;

8 In that ye [k]provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be [l]a curse and a reproach among all the nations of the earth?

9 Have ye forgotten the †wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not †humbled *even* unto this day, neither have they [m]feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

11 ¶Therefore thus saith the LORD of hosts, the God of Israel; Behold, [n]I will set my face against you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and [o]they shall all be consumed, *and* fall in the land of Egypt; they shall *even* be consumed by the sword *and* by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and [p]they shall be an execration, *and* an astonishment, and a curse, and a reproach.

13 [q]For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they †have a desire to return to dwell there: for [r]none shall return but such as shall escape.

15 ¶Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 *As for* the word that thou hast spoken unto us in the name of the LORD, [s]we will not hearken unto thee.

17 But we will certainly do [t]whatsoever thing goeth forth out of our own mouth, to burn incense unto the ‖[u]queen of heaven, and to pour out drink-offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we plenty of †victuals, and were well, and saw no evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine.

19 [x]And when we burned incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her, without our ‖men?

20 ¶Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,

21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed; therefore is your land [y]a desolation, and an astonishment, and a curse, without an inhabitant, [z]as at this day.

23 Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; [a]therefore this evil is happened unto you, as at this day.

24 Moreover, Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah [b]that *are* in the land of Egypt:

25 Thus saith the LORD of hosts, the God of Israel, saying; [c]Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings unto her: ye will surely accomplish your vows, and surely perform your vows.

Before CHRIST about 588.

[i] ch. 46. 25.

† Heb. *statues*, or, *standing images.* ‖ Or, *the house of the sun.*

587.

[a] Ex. 14. 2. ch. 46. 14. [b] ch. 43. 7. [c] Isa. 19. 13.

[d] ch. 9. 11. & 34. 22.

[e] ch. 19. 4. [f] Deut. 13. 6. & 32. 17.

[g] 2 Chron. 36. 15. ch. 7. 25. & 25. 4. & 26. 5. & 29. 19.

[h] ch. 42. 18.

[i] Num. 16. 38. ch. 7. 19. † Heb. *out of the midst of Judah.*

[k] ch. 25. 6, 7.

[l] ch. 42. 18. ver. 12.

† Heb. *wickednesses*, or, *punishments*, &c.

† Heb. *contrite.* Ps. 51. 17.

[m] Prov. 28. 14.

[n] Lev. 17. 10. & 20. 5, 6. ch. 21. 10. Amos 9. 4.

[o] ch. 42. 15, 16, 17, 22.

Before CHRIST about 587.

[p] ch. 42. 18.

[q] ch. 43. 11.

† Heb. *lift up their soul.*

[r] ver. 28.

[s] So ch. 6. 16. [t] Num. 30. 12. Deut. 23. 23. Judg. 11. 36. See ver. 25. ‖ Or, *frame of heaven.*

[u] ch. 7. 18.

† Heb. *bread.*

[x] ch. 7. 18.

‖ Or, *husbands.*

[y] ch. 25. 11, 18, 38.

[z] ver. 6.

[a] Dan. 9. 11, 12.

[b] ch. 43. 7. ver. 15.

[c] ver. 15, &c.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, [d]I have sworn by my great name, saith the LORD, that [e]my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD liveth.

27 [f]Behold, I will watch over them for evil, and not for good: and all the men of Judah that *are* in [g]the land of Egypt [g]shall be consumed by the sword and by the famine, until there be an end of them.

28 Yet [h]a small number that escape the sword shall return out of the land of Egypt into the land of Judah; and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose [i]words shall stand, †mine, or theirs.

29 ¶And this *shall be* a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall [k]surely stand against you for evil:

30 Thus saith the LORD; Behold, [l]I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave [m]Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

CHAP. XLV.

Baruch being dismayed, Jeremiah comforteth him.

THE [a]word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

2 Thus saith the LORD, the God of Israel, unto thee, O Baruch;

3 Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

4 ¶Thus shalt thou say unto him, The LORD saith thus; Behold, [b]*that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And seekest thou great things for thyself? seek *them* not: for behold, [c]I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee [d]for a prey in all places whither thou goest.

CHAP. XLVI.

Jeremiah prophesieth the overthrow of Pharaoh's army at Euphrates.

THE word of the LORD which came to Jeremiah the prophet against [a]the Gentiles;

2 Against Egypt, [b]against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

3 [c]Order ye the buckler and shield, and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with *your* helmets; furbish the spears, *and* put on the brigandines.

5 Wherefore have I seen them dismayed *and* turned away back? and their mighty ones are †beaten down, and are †fled apace, and look not back: *for* [d]fear *was* round about, saith the LORD.

6 Let not the swift flee away, nor the mighty man escape: they shall [e]stumble, and fall toward the north by the river Euphrates.

7 Who *is* this *that* cometh up [f]as a flood, whose waters are moved as the rivers?

8 Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, I will go up, *and* will cover the earth; I will destroy the city and the inhabitants thereof.

9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth: †the Ethiopians and †the Libyans, that handle the shield; and the Lydians, [g]that handle *and* bend the bow.

10 For this *is* [h]the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and [i]the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts [k]hath a sacrifice in the north country by the river Euphrates.

11 [l]Go up into Gilead, and take balm, [m]O virgin, the daughter of Egypt: in vain shalt thou use many medicines; *for* †[n]thou shalt not be cured.

12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, *and* they are fallen both together.

13 ¶The word that the LORD spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come *and* [o]smite the land of Egypt.

14 Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, [p]Stand fast, and prepare thee; for [q]the sword shall devour round about thee.

15 Why are thy valiant *men* swept away? they stood not, because the LORD did drive them.

16 He †made many to fall, yea, [r]one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

17 They did cry there, Pharaoh king of Egypt *is but* a noise; he hath passed the time appointed.

18 *As* I live, saith the King, [s]whose name *is* The LORD of hosts, Surely as Tabor *is* among the mountains, and as Carmel by the sea, *so* shall he come.

19 O [t]thou daughter dwelling in Egypt, †furnish thyself [u]to go into captivity: for Noph shall be waste and desolate without an inhabitant.

20 Egypt *is like* a very fair [x]heifer, *but* destruction cometh: it cometh [y]out of the north.

21 Also her hired men *are* in the midst of her like †fatted bullocks; for they also are turned back, *and* are fled away together: they did not stand, because [z]the day of their calamity was come upon them, *and* the time of their visitation.

22 [a]The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall [b]cut down her forest, saith the LORD, though it cannot be searched; because they are more than [c]the grasshoppers, and *are* innumerable.

Before CHRIST about 587.

[d] Gen. 22. 16.
[e] Ezek. 20. 39.
[f] ch. 1. 10. & 31. 28. Ezek. 7. 6
[g] ver. 12.
[h] ver. 14. Isa. 27. 13.
[i] ver. 17, 25, 26.
† Heb. *from me, or them.*
589.
[k] Ps. 33. 11.
[l] ch. 46. 25, 26. Ezek. 29. 3, &c. & 30 21, &c.
[m] ch. 39. 5.
[a] ch. 36. 1, 4, 32.
[b] Isa. 5. 5.
[c] ch. 25. 26.
[d] ch. 21. 9. & 38. 2. & 39. 18.

about 607.

[a] ch. 25. 15, &c.
[b] 2 Kings 33. 29. 2 Chron. 35. 29. Fulfilled presently
[c] So ch. 51. 11, 12. Nah. 2. 1. & 3. 14.

Before CHRIST about 607.

† Heb. *broken in pieces.*
† Heb. *fled a flight.*
[d] ch. 6. 25. & 49. 29.
[e] Dan. 11. 19.
[f] See Isa. 8. 7, 8. ch. 47. 2. Dan. 11. 22.
† Heb. *Cush.*
† Heb. *Put.*
[g] Isa. 66. 19.
[h] Isa. 13. 6. Joel 1. 15. & 2. 1.
[i] Deut. 32. 42. Isa. 34. 6.
[k] Isa. 34. 6. Zeph. 1. 7.
See Ezek. 39. 17.
[l] ch. 8. 22. & 51. 8.
[m] Isa. 47. 1.
† Heb. *no cure* shall be *unto thee.*
[n] Ezek. 30. 21.
[o] Isa. 19. 1. ch. 43. 10, 11. Ezek. 29. & 30. & 32. Fulfilled about 571.
[p] ver. 3, 4.
[q] ver. 10.
† Heb. *multiplied the faller.*
[r] Lev. 26. 37.
[s] Isa. 47. 4. & 48. 2. ch. 48. 15.
[t] See ch. 48. 18.
† Heb. *make thee instruments of captivity.*
[u] Isa. 20. 4.
[x] So Hos. 10. 11.
[y] ch. 1. 14. & 47. 2. ver. 6, 10.
† Heb. *bullocks of the stall.*
[z] Ps 37. 13. ch. 50. 27.
[a] See Isa. 29. 4.
[b] Isa. 10. 34.
[c] Judg 5. 5.

24 The daughter of Egypt shall be confounded; she shall be delivered into the hand of [d]the people of the north.

25 The LORD of hosts, the God of Israel, saith; Behold, I will punish the ||†multitude of [e]No, and Pharaoh, and Egypt, [f]with their gods, and their kings; even Pharaoh, and *all* them that trust in him.

26 [g]And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and [h]afterward it shall be inhabited, as in the days of old, saith the LORD.

27 ¶ [i]But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid.

28 Fear thou not, O Jacob my servant, saith the LORD: for I *am* with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make [k]a full end of thee, but correct thee in measure; yet will I ||not leave thee wholly unpunished.

CHAP. XLVII.

The destruction of the Philistines.

THE word of the LORD that came to Jeremiah the prophet [a]against the Philistines, [b]before that Pharaoh smote †Gaza.

2 Thus saith the LORD; Behold, [c]waters rise up [d]out of the north, and shall be an overflowing flood, and shall overflow the land, and †all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.

3 At the [e]noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

4 Because of the day that cometh to spoil all the Philistines, *and* to cut off from [f]Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, [g]the remnant of †the country of [h]Caphtor.

5 [i]Baldness is come upon Gaza; [k]Ashkelon is cut off *with* the remnant of their valley: how long wilt thou [l]cut thyself?

6 O thou [m]sword of the LORD, how long *will it be* ere thou be quiet? †put up thyself into thy scabbard, rest, and be still.

7 †How can it be quiet, seeing the LORD hath [n]given it a charge against Ashkelon, and against the sea shore? there hath he [o]appointed it.

CHAP. XLVIII.

The judgment of Moab for their contempt of God.

AGAINST [a]Moab thus saith the LORD of hosts, the God of Israel; Woe unto [b]Nebo! for it is spoiled: [c]Kiriathaim is confounded *and* taken: ||Misgab is confounded and dismayed.

2 [d]*There shall be* no more praise of Moab: in [e]Heshbon they have devised evil against it; come, and let us cut it off from *being* a nation. Also thou shalt ||be cut down, O Madmen; the sword shall †pursue thee.

3 [f]A voice of crying *shall be* from Horonaim, spoiling and great destruction.

4 Moab is destroyed; her little ones have caused a cry to be heard.

5 [g]For in the going up of Luhith †continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 [h]Flee, save your lives, and be like ||the [i]heath in the wilderness.

7 ¶ For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and [k]Chemosh shall go forth into captivity *with* his [l]priests and his princes together.

8 And [m]the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 [n]Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 [o]Cursed *be* he that doeth the work of the LORD ||deceitfully, and cursed *be* he that keepeth back his sword from blood.

11 ¶ Moab hath been at ease from his youth, and he [p]hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste †remained in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of [q]Chemosh, as the house of Israel [r]was ashamed of [s]Beth-el their confidence.

14 ¶ How say ye, [t]We *are* mighty and strong men for the war?

15 [u]Moab is spoiled, and gone up *out of* her cities, and †his chosen young men are [x]gone down to the slaughter, saith [y]the King, whose name *is* The LORD of hosts.

16 The calamity of Moab *is* near to come, and his affliction hasteth fast.

17 All ye that are about him bemoan him; and all ye that know his name, say, [z]How is the strong staff broken, *and* the beautiful rod!

18 [a]Thou daughter that dost inhabit [b]Dibon, come down from *thy* glory, and sit in thirst; for [c]the spoiler of Moab shall come upon thee, *and* he shall destroy thy strong holds.

19 O †inhabitant of [d]Aroer, [e]stand by the way, and espy; ask him that fleeth, and her that escapeth, *and* say, What is done?

20 Moab is confounded; for it is broken down: [f]howl and cry; tell ye it in [g]Arnon, that Moab is spoiled,

21 And judgment is come upon [h]the plain country; upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon [i]Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

25 [k]The horn of Moab is cut off, and his [l]arm is broken, saith the LORD.

Before CHRIST about 607.

[d] ch. 1. 15.

‖ Or, *nourisher.*
† Heb. *Amon.*
[e] Ezek. 30. 14,15,16. Nah. 3. 8.
[f] ch. 43. 12, 13. Ezek. 30. 13.
[g] ch. 44. 30. Ezek. 32. 11.
[h] Ezek. 29. 11,13,14.
[i] Isa. 41. 13, 14. & 43. 5. & 44. 2.
[k] ch. 30. 10, 11.

[k] ch. 10. 24. & 30. 11.
‖ Or, *not utterly cut thee off.*

about 600.

[a] ch. 25. 20. Ezek. 25. 15, 16. Zeph. 2. 4, 5.
[b] Amos 1. 6, 7, 8.
† Heb. *Azzah.*
[c] Isa. 8. 7. ch. 46. 7, 8.
[d] ch. 1. 14. & 46. 20.
† Heb. *the fulness thereof.*
[e] ch. 8. 16. Nah. 3. 2.
[f] ch. 25. 22.
[g] Ezek. 25. 16. Amos 1. 8. & 9. 7.
† Heb. *the isle.*
[h] Gen. 10. 14.
[i] Amos 1. 7. Mic. 1. 16. Zeph. 2. 4, 7. Zech. 9. 5.
[k] ch. 25. 20.
[l] ch. 16. 6. & 41. 5. & 48. 37.
[m] Deut. 32. 41. Ezek. 21. 3, 4, 5.
† Heb. *gather thyself.*
† Heb. *how canst thou?*
[n] Ezek. 14. 17.
[o] Mic. 6. 9

about 600.

[a] Isa. 15. & 16. ch. 25. 21. & 27. 3. Ezek. 25. 9. Amos 2. 1, 2.
[b] Num. 32. 38. & 33. 47. Isa. 15. 2.
[c] Num. 32. 37.
‖ Or, *The high place.*
[d] Isa. 16, 14.
[e] Isa. 15. 4.
‖ Or, *be brought to silence.* Isa. 15. 1.
† Heb. *go after thee.*
[f] ver. 5.

Before CHRIST about 600.

[g] Isa. 15. 5.
† Heb. *weeping with weeping.*
[h] ch. 51. 6.
‖ Or, *a naked tree.*
[i] ch. 17. 6.

[k] Num. 21. 29. Judg. 11. 24. See Isa. 46. 1, 2. ch. 43. 12.
[l] ch. 49. 3.
[m] ch. 6. 26. ver. 18.
[n] Ps. 55. 6. ver. 28.

[o] See Judg. 5. 23. 1 Sam. 15. 3, 9. 1 Kings 20. 42.
‖ Or, *negligently.*
[p] Zeph. 1. 12.

† Heb. *stood.*

[q] Judg. 11. 24. 1 Kings 11. 7.
[r] Hos. 10. 6.
[s] 1 Kings 12. 29.
[t] Isa. 16. 6.

[u] ver. 8, 9, 18.
† Heb. *the choice of.*
[x] ch. 50. 27.
[y] ch. 46. 18. & 51. 57.

[z] See Isa. 9. 4. & 14. 4, 5.

[a] Isa. 47. 1. ch. 46 19.
[b] Num. 21. 30. Isa. 15. 2.
[c] ver. 8.

† Heb. *inhabitress.*
[d] Deut. 2. 36.
[e] 1 Sam. 4. 13, 16.
[f] Isa. 16. 7.
[g] See Num. 21. 13.
[h] ver. 8.

[i] ver. 41. Amos 2. 2.

[k] Ps. 75. 10.
[l] See Ezek. 30. 21.

26 ¶ [m]Make ye him drunken; for he magnified *himself* against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

27 For [n]was not Israel a derision unto thee? [o]was he found among thieves? for since thou spakest of him, thou ‖skippedst for joy.

28 O ye that dwell in Moab, leave the cities, and [p]dwell in the rock, and be like [q]the dove *that* maketh her nest in the sides of the hole's mouth.

29 We have heard the [r]pride of Moab, (he is exceeding proud,) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

30 I know his wrath, saith the LORD; but *it shall* not *be* so; [s]‖his lies shall not so effect *it*.

31 Therefore [t]will I howl for Moab, and I will cry out for all Moab; *mine heart* shall mourn for the men of Kir-heres.

32 [u]O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach *even* to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.

33 And [x]joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses: none shall tread with shouting; *their* shouting *shall be* no shouting.

34 [y]From the cry of Heshbon *even* unto Elealeh, *and even* unto Jahaz, have they uttered their voice, [z]from Zoar *even* unto Horonaim, *as* an heifer of three years old: for the waters also of Nimrim shall be †desolate.

35 Moreover I will cause to cease in Moab, saith the LORD, [a]him that offereth in the high places, and him that burneth incense to his gods.

36 Therefore [b]mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres: because [c]the riches *that* he hath gotten are perished.

37 For [d]every head *shall be* bald, and every beard †clipped: upon all the hands *shall be* cuttings, and [e]upon the loins sackcloth.

38 *There shall be* lamentation generally upon all the house-tops of Moab, and in the streets thereof: for I have broken Moab like [f]a vessel wherein *is* no pleasure, saith the LORD.

39 They shall howl, *saying*, How is it broken down! how hath Moab turned the †back with shame! so shall Moab be a derision and a dismaying to all them about him.

40 For thus saith the LORD; Behold, [g]he shall fly as an eagle, and shall [h]spread his wings over Moab.

41 [i]‖Kerioth is taken, and the strong holds are surprised, and [k]the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.

42 And Moab shall be destroyed [l]from *being* a people, because he hath magnified *himself* against the LORD.

43 [m]Fear, and the pit, and the snare, *shall be* upon thee, O inhabitant of Moab, saith the LORD.

44 He that fleeth from the fear, shall fall into the pit; and he that getteth up out of the pit, shall be taken in the snare: for [n]I will bring upon it, *even* upon Moab, the year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon because of the force: but [o]a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and [p]shall devour the corner of Moab, and the crown of the head of the †tumultuous ones.

46 [q]Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken †captives, and thy daughters captives.

47 ¶ Yet will I bring again the captivity of Moab [r]in the latter days, saith the LORD. Thus far *is* the judgment of Moab.

CHAP. XLIX.

1 *The judgment of the Ammonites.* 6 *Their restoration.*

‖CONCERNING [a]the Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why *then* doth ‖their king inherit [b]Gad, and his people dwell in his cities?

2 Therefore behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in [c]Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.

3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, [d]gird you with sackcloth; lament, and run to and fro by the hedges; for ‖their king shall go into captivity, *and* his [e]priests and his princes together.

4 Wherefore gloriest thou in the valleys, ‖thy flowing valley, O [f]backsliding daughter? that trusted in her treasures, [g]*saying*, Who shall come unto me?

5 Behold, I will bring a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

6 And [h]afterward I will bring again the captivity of the children of Ammon, saith the LORD.

7 ¶ [i]Concerning Edom, thus saith the LORD of hosts: [k]*Is* wisdom no more in Teman? [l]is counsel perished from the prudent? is their wisdom vanished?

8 [m]Flee ye, ‖turn back, dwell deep, O inhabitants of [n]Dedan; for I will bring the calamity of Esau upon him, the time *that* I will visit him.

9 If [o]grape-gatherers come to thee, would they not leave *some* gleaning-grapes? if thieves by night, they will destroy †till they have enough.

10 [p]But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and [q]he *is* not.

11 Leave thy fatherless children, I will preserve *them* alive; and let thy widows trust in me.

12 For thus saith the LORD; Behold, [r]they whose judgment *was* not to drink of the cup, have assuredly drunken; and *art* thou he *that* shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it*.

13 For [s]I have sworn by myself, saith the LORD, that [t]Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

14 I have heard a [u]rumour from the LORD, and an ambassador is sent unto the heathen, *saying*,

Before CHRIST about 600.

[m] ch. 25. 15, 27.
[n] Zeph. 2. 8.
[o] See ch. 2. 26.
‖ Or, *movedst thyself.*
[p] Ps. 55. 6, 7.
ver. 9.
[q] Cant. 2. 14.
[r] Isa. 16. 6, &c.

[s] Isa. 16. 6. ch. 50. 36.
‖ Or, *those on whom he stayeth* (Heb. *his bars*) *do not right.*
[t] Isa. 15. 5. & 16. 7, 11.
[u] Isa. 16. 8, 9.
[x] Isa. 16. 10. Joel 1. 12.
[y] Isa. 15. 4, 5, 6.
[z] Isa. 15. 56. ver. 5.
† Heb. *desolations.*
[a] Isa. 15. 2. & 16. 12.
[b] Isa. 15. 5. & 16. 11.
[c] Isa. 15. 7.
[d] Isa. 15. 2, 3. ch. 47. 5.
† Heb. *diminished.*
[e] Gen. 37. 34.
[f] ch. 22. 28.
† Heb. *neck.*
[g] Deut. 28. 49. ch. 49. 22. Dan. 7. 4. Hos. 8. 1. Hab. 1. 8.
[h] Isa. 8. 8.
[i] ver. 24.
‖ Or, *The cities.*
[k] Isa. 13. 8. & 21. 3. ch. 30. 6. & 49. 22, 24. & 50. 43. & 51. 30. Mic. 4. 9.
[l] Ps. 83. 4. Isa. 7. 8.
[m] Isa. 24. 17, 18.
[n] See ch. 11. 23.

Before CHRIST about 600.

[o] Num. 21. 28.
[p] Num. 24. 17.
† Heb. *children of noise.*
[q] Num. 21. 29.
† Heb. *in captivity.*
[r] ch. 49. 6, 39.

about 600.

‖ Or, *Against.*
[a] Ezek. 21. 28. & 25. 2. Amos 1. 13. Zeph. 2. 8, 9.
‖ Or, *Melcom.*
[b] Amos 1. 13.
[c] Ezek. 25. 5. Amos 1. 14.
[d] Isa. 32. 11. ch. 4. 8. & 6. 26.
‖ Or, *Melcom.*
[e] 1 Kings 11. 5, 33.
[f] ch. 48. 7. Amos 1. 15.
‖ Or, *thy valley floweth away.*
[g] ch. 3. 14. & 7. 24.
[h] ch. 21. 13.
[i] So ver. 39. & ch. 48. 47.
[k] Ezek. 25. 12. Amos 1. 11.
[l] Obad. 8.
[m] See Isa. 19. 11.
[n] ver. 30.
‖ Or, *they are turned back.*
[o] ch. 25. 23.
[p] Obad. 5.
† Heb. *their sufficiency.*
[q] Mal. 1. 3.
[r] ch. 25. 29. Obad. 16.
[s] Gen. 22. 16. Isa. 45. 23. Amos 6. 8.
[t] Isa. 34. 6. & 63. 1.
[u] Obad. 1. 2, 3.

Gather ye together, and come against her, and rise up to the battle.

15 For lo, I will make thee small among the heathen, *and* despised among men.

16 Thy terribleness hath deceived thee, *and* the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: [x]though thou shouldest make thy [y]nest as high as the eagle, [z]I will bring thee down from thence, saith the LORD.

17 Also Edom shall be a desolation: [a]every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

18 [b]As in the overthrow of Sodom and Gomorrah and the neighbour *cities* thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it.

19 [c]Behold, he shall come up like a lion from [d]the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who *is* a chosen *man, that* I may appoint over her? for [e]who *is* like me? and who will ‖appoint me the time? and [f]who *is* that shepherd that will stand before me?

20 [g]Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them.

21 [h]The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the †Red sea.

22 Behold, [i]he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 ¶ [k]Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are †faint-hearted; [l]*there is* sorrow ‖on the sea; it cannot be quiet.

24 Damascus is waxed feeble, *and* turneth herself to flee, and fear hath seized on *her:* [m]anguish and sorrows have taken her, as a woman in travail.

25 How is [n]the city of praise not left, the city of my joy!

26 [o]Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

27 And I will kindle a [p]fire in the wall of Damascus, and it shall consume the palaces of Benhadad.

28 ¶ [q]Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to Kedar, and spoil [r]the men of the east.

29 Their [s]tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, [t]Fear *is* on every side.

30 ¶ [u]Flee, †get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

31 Arise, get you up unto [x]the ‖wealthy nation, that dwelleth without care, saith the LORD, which have neither gates nor bars, *which* [y]dwell alone.

Before CHRIST about 600.

[x] Obad. 4.
[y] Job 39.27.
[z] Amos 9.2.
[a] ch. 18.16. & 50. 13.
[b] Gen. 19. 25. Deut. 29. 23. ch. 50. 40. Amos 4.11.
[c] ch. 50. 44, &c.
[d] ch. 12. 5.
[e] Ex. 15.11. ‖ Or, *convent me in judgment.*
[f] Job 41. 10.
[g] ch. 50. 45.
[h] ch. 50. 46.
† Heb. *Weedy sea.*
[i] ch. 4. 13. & 48. 40, 41.
about 600.
[k] Isa. 17. 1. & 37. 13. Amos 1. 3. Zech. 9.1,2.
† Heb. *melted.*
[l] Isa. 57. 20. ‖ Or, *as on the sea.*
[m] Isa. 13. 8. ch. 4. 31. & 6. 24. & 30. 6. & 48. 41. ver. 22.
[n] ch. 33. 9. & 51. 41.
[o] ch. 50. 30. & 51. 4.
[p] Amos 1. 4.
about 600.
[q] Isa. 21.13.
[r] Judg. 6. 3. Job 1. 3.
[s] Ps. 120 5.
[t] ch. 6. 25. & 46. 5.
[u] ver. 8.
† Heb. *flit greatly.*
[x] Ezek. 38. 11. ‖ Or, *that is at ease.*
[y] Num. 23. 9. Deut. 33. 28. Mic. 7. 14.

Before CHRIST about 600.

[z] Ezek. 5. 10. ver. 36.
[a] ch. 9. 26. & 25. 23.
† Heb. *cut off into corners,* or, *that have the corners* of their hair *polled.*
[b] ch. 9. 11. & 10. 22. Mal. 1. 3.
[c] ver. 18. 598.
[d] ch. 25. 25.
[e] See Isa. 22. 6.
[f] ver. 32.
[g] ch. 9. 16. & 48. 2.
[h] See ch. 43. 10.
[i] ch. 48. 47. ver. 6.
595.
[a] Isa. 13. 1. & 21. 1. & 47. 1.
† Heb. *by the hand of Jeremiah.*
† Heb. *lift up.*
[b] Isa. 46. 1. ch. 51. 44.
[c] See ch. 43. 12, 13.
[d] ch. 51.48.
[e] Isa.13.17, 18, 20. ver. 39, 40.
[f] Hos. 1. 11.
[g] Ezra 3. 12, 13. Ps.126.5,6. ch. 31. 9. Zech. 12. 10.
[h] Hos. 3. 5.
[i] ch. 31. 31, &c. & 32. 40.
[k] Isa. 53. 6. ver. 17. 1 Pet. 2.25.
[l] ch. 2. 20. & 3. 6,23.
† Heb. *place to lie down in.*
[m] Ps. 79. 7.
[n] ch. 40. 2, 3. Zech. 11.5.
[o] See ch. 2. 3. Dan. 9. 16.
[p] Ps. 90. 1. & 91. 1.
[q] Ps. 22. 4.
[r] Isa. 48.20. ch. 51. 6, 45. Zech.2.6,7. Rev. 18. 4.

32 And their camels shall be a booty, and the multitude of their cattle a spoil: and I will [z]scatter into all winds [a]them *that are* †in the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD.

33 And Hazor [b]shall be a dwelling for dragons, *and* a desolation for ever: [c]there shall no man abide there, nor *any* son of man dwell in it.

34 ¶ The word of the LORD that came to Jeremiah the prophet against [d]Elam in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the LORD of hosts; Behold I will break [e]the bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and [f]will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the LORD; [g]and I will send the sword after them, till I have consumed them:

38 And I will [h]set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 ¶ But it shall come to pass [i]in the latter days, *that* I will bring again the captivity of Elam, saith the LORD.

CHAP. L.

The judgment of Babylon, and the redemption of Israel.

THE word that the LORD spake [a]against Babylon *and* against the land of the Chaldeans †by Jeremiah the prophet.

2 Declare ye among the nations, and publish, and †set up a standard; publish, *and* conceal not: say, Babylon is taken, [b]Bel is confounded, Merodach is broken in pieces; [c]her idols are confounded, her images are broken in pieces.

3 [d]For out of the north there cometh up [e]a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

4 ¶ In those days, and in that time, saith the LORD, the children of Israel shall come, [f]they and the children of Judah together, [g]going and weeping: they shall go, [h]and seek the LORD their God.

5 They shall ask the way to Zion with their faces thitherward, *saying,* Come and let us join ourselves to the LORD in [i]a perpetual covenant *that* shall not be forgotten.

6 My people hath been [k]lost sheep: their shepherds have caused them to go astray, they have turned them away *on* [l]the mountains: they have gone from mountain to hill, they have forgotten their †resting-place.

7 All that found them have [m]devoured them: and [n]their adversaries said, [o]We offend not, because they have sinned against the LORD, [p]the habitation of justice, even the LORD, [q]the hope of their fathers.

8 [r]Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks.

9 ¶ [s]For lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall [t]set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty ||expert man; [u]none shall return in vain.

10 And Chaldea shall be a spoil: [x]all that spoil her shall be satisfied, saith the LORD.

11 [y]Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown †fat [z]as the heifer at grass, and ||bellow as bulls;

12 Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desert.

13 Because of the wrath of the LORD it shall not be inhabited, [a]but it shall be wholly desolate: [b]every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 [c]Put yourselves in array against Babylon round about: all ye [d]that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD.

15 Shout against her round about: she hath [e]given her hand: her foundations are fallen, [f]her walls are thrown down: for [g]it *is* the vengeance of the LORD: take vengeance upon her; [h]as she hath done, do unto her.

16 Cut off the sower from Babylon, and him that handleth the ||sickle in the time of harvest: for fear of the oppressing sword [i]they shall turn every one to his people, and they shall flee every one to his own land.

17 ¶ Israel *is* [k]a scattered sheep; [l]the lions have driven *him* away: first [m]the king of Assyria hath devoured him; and last this [n]Nebuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

19 [o]And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

20 In those days, and in that time, saith the LORD, [p]the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them [q]whom I reserve.

21 ¶ Go up against the land ||of Merathaim, *even* against it, and against the inhabitants of [r]||Pekod: waste and utterly destroy after them, saith the LORD, and do [s]according to all that I have commanded thee.

22 [t]A sound of battle *is* in the land, and of great destruction.

23 How is [u]the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou art also taken, O Babylon, [x]and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.

25 The LORD hath opened his armoury, and hath brought forth [y]the weapons of his indignation: for this *is* the work of the Lord GOD of hosts in the land of the Chaldeans.

26 Come against her †from the utmost border, open her storehouses: ||cast her up as heaps, and destroy her utterly: let nothing of her be left.

27 Slay all her [z]bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of [a]their visitation.

28 The voice of them that flee and escape out of the land of Babylon, [b]to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

29 Call together the archers against Babylon: [c]all ye that bend the bow, camp against it round about; let none thereof escape: [d]recompense her according to her work; according to all that she hath done, do unto her: [e]for she hath been proud against the LORD, against the Holy One of Israel.

30 [f]Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

31 Behold, I *am* against thee, *O thou* †most proud, saith the Lord GOD of hosts: for [g]thy day is come, the time *that* I will visit thee.

32 And †the most proud shall stumble and fall and none shall raise him up: and [h]I will kindle a fire in his cities, and it shall devour all round about him.

33 ¶ Thus saith the LORD of hosts; The children of Israel and the children of Judah *were* oppressed together: and all that took them captives held them fast; they refused to let them go.

34 [i]Their Redeemer *is* strong; [k]the LORD of hosts *is* his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 ¶ A sword *is* upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and [l]upon her princes, and upon [m]her wise *men*.

36 A sword *is* [n]upon the ||†liars; and they shall dote: a sword *is* upon her mighty men; and they shall be dismayed.

37 A sword *is* upon their horses, and upon their chariots, and upon all [o]the mingled people that *are* in the midst of her; and [p]they shall become as women: a sword *is* upon her treasures; and they shall be robbed.

38 [q]A drought *is* upon her waters; and they shall be dried up: for it *is* the land of [r]graven images, and they are mad upon *their* idols.

39 [s]Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell *there*, and the owls shall dwell therein: [t]and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

40 [u]As God overthrew Sodom and Gomorrah and the neighbour *cities* thereof, saith the LORD; *so* shall no man abide there, neither shall any son of man dwell therein.

41 [x]Behold a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 [y]They shall hold the bow and the lance: [z]they

Before CHRIST about 595.

[s] ch. 15. 14. & 51. 27. ver. 3, 41.
[t] ver. 14, 29.
|| Or, *destroyer.*
[u] 2 Sam. 1. 22.
[x] Rev. 17. 16.
[y] Isa. 47. 6.
† Heb. *big*, or, *corpulent.*
[z] Hos. 10. 11.
|| Or, *neigh as steeds.*
[a] ch. 25. 12.
[b] ch. 49. 17.
[c] ver. 9. ch. 51. 2.
[d] ch. 49. 35. ver. 29.
[e] 1 Chron. 29. 24. 2 Chron. 30. 8. Lam. 5. 6. Ezek. 17. 18.
[f] ch. 51. 58.
[g] ch. 51. 6, 11.
[h] Ps. 137. 8. ver. 29. Rev. 18. 6.
|| Or, *scythe.*
[i] Isa. 13. 14. ch. 51. 9.
[k] ver. 6.
[l] ch. 2. 15.
[m] 2 Kings 17. 6.
[n] 2 Kings 24. 10, 14.
[o] Isa. 65. 10. ch. 33. 12. Ezek. 34. 13, 14.
[p] ch. 31. 34.
[q] Isa. 1. 9.
|| Or, *of the rebels.*
[r] Ezek. 23. 23.
|| Or, *visitation.*
[s] See 2 Sam. 16. 11. 2 Kings 18. 25. 2 Chron. 36. 23. Isa. 10. 6. & 44. 28. & 48. 14. ch. 34. 22.
[t] ch. 51. 54.
[u] Isa. 14. 6. ch. 51. 20.
[x] ch. 51. 8, 31, 39, 57. Dan. 5. 30, 31.

Before CHRIST about 595.

[y] Isa. 13. 5.
† Heb. *from the end.*
|| Or, *tread her.*
[z] Ps. 22. 12. Isa. 34. 7. ch. 46. 21.
[a] ch. 48. 44. ver. 31.
[b] ch. 51. 10, 11.
[c] ver. 14.
[d] ver. 15. ch. 51. 56. Rev. 18. 6.
[e] Isa. 47. 10.
[f] ch. 49. 26. & 51. 4.
† Heb. *pride.*
[g] ver. 27.
† Heb. *pride.*
[h] ch. 21. 14.
[i] Rev. 18. 8.
[k] Isa. 47. 4.
[l] Dan. 5. 30.
[m] Isa. 47. 13.
[n] Isa. 44. 25. ch. 48. 30.
|| Or, *chief stays.*
† Heb. *bars.*
[o] ch. 25. 20, 24. Ezek. 30. 5.
[p] ch. 51. 30. Nah. 3. 13.
[q] Isa. 44. 27. ch. 51. 32, 36. Rev. 16. 12.
[r] ver. 2. ch. 51. 44, 47, 52.
[s] Isa. 13. 21, 22. & 34. 14. ch. 51. 37. Rev. 18. 2.
[t] Isa. 13. 20. ch. 25. 12.
[u] Gen. 19. 25. Isa. 13. 19. ch. 49. 18. & 51. 26.
[x] ver. 9. ch. 6. 22. & 25. 14. & 51. 27. Rev. 17. 16.
[y] ch. 6. 22.
[z] Isa. 13. 18.

are cruel, and will not shew mercy: [a]their voice shall roar like the sea, and they shall ride upon horses, *every one* put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: [b]anguish took hold of him, *and* pangs as of a woman in travail.

44 [c]Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who *is* a chosen *man, that* I may appoint over her? for who *is* like me? and who will ||appoint me the time? and [d]who *is* that shepherd that will stand before me?

45 Therefore hear ye [e]the counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: surely the least of the flock shall draw them out: surely he shall make *their* habitation desolate with them.

46 [f]At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

CHAP. LI.

The judgment of God against Babylon in revenge of Israel.

THUS saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the †midst of them that rise up against me, [a]a destroying wind;

2 And will send unto Babylon [b]fanners that shall fan her, and shall empty her land: [c]for in the day of trouble they shall be against her round about.

3 Against *him that* bendeth [d]let the archer bend his bow, and against *him that* lifteth himself up in his brigandine: and spare ye not her young men; [e]destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, [f]and *they that are* thrust through in her streets.

5 For Israel *hath* not *been* forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel.

6 [g]Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for [h]this *is* the time of the LORD's vengeance; [i]he will render unto her a recompense.

7 [k]Babylon *hath been* a golden cup in the LORD's hand, that made all the earth drunken: [l]the nations have drunken of her wine; therefore the nations [m]are mad.

8 Babylon *is* suddenly [n]fallen and destroyed: [o]howl for her; [p]take balm for her pain, if so be she may be healed.

9 We would have healed Babylon, but she is not healed: forsake her, and [q]let us go every one into his own country: [r]for her judgment reacheth unto heaven, and is lifted up *even* to the skies.

10 The LORD hath [s]brought forth our righteousness: come, and let us [t]declare in Zion the work of the LORD our God.

11 [u]Make †bright the arrows; gather the shields: [x]the LORD hath raised up the spirit of the kings of the Medes: [y]for his device *is* against Babylon, to destroy it; because it *is* [z]the vengeance of the LORD, the vengeance of his temple.

12 [a]Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the †ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

13 [b]O thou that dwellest upon many waters, abundant in treasures, thine end is come, *and* the measure of thy covetousness.

14 [c]The LORD of hosts hath sworn †by himself, *saying*, Surely I will fill thee with men, [d]as with caterpillars; and they shall †lift [e]up a shout against thee.

15 [f]He hath made the earth by his power, he hath established the world by his wisdom, and [g]hath stretched out the heaven by his understanding.

16 [h]When he uttereth *his* voice, *there is* a ||multitude of waters in the heavens; and [i]he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

17 [k]Every man ||is brutish by *his* knowledge; every founder is confounded by the graven image: [l]for his molten image *is* falsehood, and *there is* no breath in them.

18 [m]They *are* vanity, the work of errors: in the time of their visitation they shall perish.

19 [n]The portion of Jacob *is* not like them; for he *is* the former of all things: and *Israel is* the rod of his inheritance: the LORD of hosts *is* his name.

20 [o]Thou *art* my battle-axe, *and* weapons of war: for ||with thee will I break in pieces the nations, and with thee will I destroy kingdoms;

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman; and with thee will I break in pieces [p]old and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 [q]And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.

25 Behold, I *am* against thee, [r]O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, [s]and will make thee a burnt mountain.

26 And they shall not take of thee a stone for a corner, nor a stone for foundations; [t]but thou shalt be †desolate for ever, saith the LORD.

27 [u]Set ye up a standard in the land, blow the trumpet among the nations, [x]prepare the nations against her, call together against her [y]the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars.

28 Prepare against her the nations with [z]the kings

Before CHRIST about 595.

[a] Isa. 5. 30.
[b] ch. 49. 24.
[c] ch. 49. 19, &c.
‖ Or, *convent me to plead.*
[d] Job 41. 10. ch. 49. 19.
[e] Isa. 14. 24, &c. ch. 51. 11.
[f] Rev. 18. 9.
† Heb. *heart.*
[a] 2 Kings 19. 7. ch. 4. 11.
[b] ch. 15. 7.
[c] ch. 50. 14.
[d] ch. 50. 14.
[e] ch. 50. 21.
[f] ch. 49. 26. & 50. 30, 37.
[g] ch. 50. 8. Rev. 18. 4.
[h] ch. 50. 15, 28.
[i] ch. 25. 14.
[k] Rev. 17. 4.
[l] Rev. 14. 8.
[m] ch. 25. 16.
[n] Isa. 21. 9. Rev. 14. 8. & 18. 2.
[o] ch. 48. 20. Rev. 18. 9, 11, 19.
[p] ch. 46. 11.
[q] Isa. 13. 4. ch. 50. 16.
[r] Rev. 18. 5.
[s] Ps. 37. 6.
[t] ch. 50. 28.
[u] ch. 46. 4.
† Heb. *pure.*
[x] Isa. 13. 17. ver. 28.
[y] ch. 50. 45.

Before CHRIST about 595.

[z] ch. 50. 28.
[a] Nah. 2. 1. & 3. 14.
† Heb. *liers in wait.*
[b] Rev. 17. 1, 15.
[c] ch. 49. 13. Amos 6. 8.
† Heb. *by his soul.*
[d] Nah. 3. 15.
† Heb. *utter.*
[e] ch. 50. 15.
[f] Gen. 1. 1, 6. ch. 10. 12, &c.
[g] Job 9. 8. Ps. 104. 2. Isa. 40. 22.
[h] ch. 10. 13.
‖ Or, *noise.*
[i] Ps. 135. 7.
[k] ch. 10. 14.
‖ Or, *is more brutish than to know.*
[l] ch. 50. 2.
[m] ch. 10. 15.
[n] ch. 10. 16.
[o] Isa. 10. 5, 15. ch. 50. 23.
‖ Or, *in thee*, or, *by thee.*
[p] So 2 Chron. 36. 17.
[q] ch. 50. 15, 29.
[r] Isa. 13. 2. Zech. 4. 7.
[s] Rev. 8. 8.
[t] ch. 50. 40.
† Heb. *everlasting desolations.*
[u] Isa. 13. 2.
[x] ch. 25. 14.
[y] ch. 50. 41.
[z] ver. 11.

of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow; for every purpose of the LORD shall be performed against Babylon, [a]to make the land of Babylon a desolation without an inhabitant.

30 The mighty men of Babylon have forborne to fight, they have remained in *their* holds: their might hath failed; [b]they became as women: they have burned her dwelling-places; [c]her bars are broken.

31 [d]One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at *one* end,

32 And that [e]the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted.

33 For thus saith the LORD of hosts, the God of Israel; The daughter of Babylon *is* [f]like a threshing-floor, [g]||*it is* time to thresh her: yet a little while, [h]and the time of her harvest shall come.

34 Nebuchadrezzar the king of Babylon hath [i]devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

35 †The violence done to me and to my ||flesh *be* upon Babylon, shall the †inhabitant of Zion say; and, My blood upon the inhabitants of Chaldea, shall Jerusalem say.

36 Therefore thus saith the LORD; Behold, [k]I will plead thy cause, and take vengeance for thee; [l]and I will dry up her sea, and make her springs dry.

37 [m]And Babylon shall become heaps, a dwelling-place for dragons, [n]an astonishment, and an hissing, without an inhabitant.

38 They shall roar together like lions: they shall ||yell as lions' whelps.

39 In their heat I will make their feasts, and [o]I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

40 I will bring them down like lambs to the slaughter, like rams with he-goats.

41 How is [p]Sheshach taken! and how is [q]the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!

42 [r]The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.

43 [s]Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth *any* son of man pass thereby.

44 [t]And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, [u]the wall of Babylon shall fall.

45 [x]My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

46 And ||lest your heart faint, and ye fear [y]for the rumour that shall be heard in the land; a rumour shall both come *one* year, and after that in *another* year *shall come* a rumour, and violence in the land, ruler against ruler.

47 Therefore behold, the days come, that [z]I will †do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then [a]the heaven and the earth, and all that *is* therein, shall sing for Babylon: [b]for the spoilers shall come unto her from the north, saith the LORD.

49 ||As Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of all ||the earth.

50 [c]Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.

51 [d]We are confounded, because we have heard reproach: shame hath covered our faces; for strangers are come into the sanctuaries of the LORD's house.

52 Wherefore behold, the days come, saith the LORD, [e]that I will do judgment upon her graven images: and through all her land the wounded shall groan.

53 [f]Though Babylon should mount up to heaven, and though she should fortify the height of her strength, *yet* from me shall spoilers come unto her, saith the LORD.

54 [g]A sound of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans:

55 Because the LORD hath spoiled Babylon, and destroyed out of her the great voice: when her waves do roar like great waters, a noise of their voice is uttered:

56 Because the spoiler is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their bows is broken: [h]for the LORD God of recompenses shall surely requite.

57 [i]And I will make drunk her princes, and her wise *men*, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith [k]the King, whose name *is* the LORD of hosts.

58 Thus saith the LORD of hosts; ||[l]The broad walls of Babylon shall be utterly||broken, and her high gates shall be burned with fire; and [m]the people shall labour in vain, and the folk in the fire, and they shall be weary.

59 ¶The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went ||with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And *this* Seraiah *was* a ||quiet prince.

60 So Jeremiah wrote in a book all the evil that should come upon Babylon, *even* all these words that are written against Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words;

62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that [n]none shall remain in it, neither man nor beast, but that it shall be †desolate for ever.

63 And it shall be, when thou hast made an end of reading this book, [o]*that* thou shalt bind a stone to it, and cast it into the midst of Euphrates:

64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring

Before CHRIST about 595.

[a] ch. 50. 13, 39, 40. ver. 43.

[b] Isa. 19. 16. ch. 48. 41. & 50. 37.

[c] Lam. 2. 9. Amos 1. 5. Nah. 3. 13.

[d] ch. 50. 24.

[e] ch. 50. 38.

[f] Isa. 21. 10. Mic. 4. 13. Amos 1. 3.

[g] Isa. 41. 15. Hab. 3. 12.

‖ Or, *in the time that he thresheth her.*

[h] Isa. 17. 5, &c. Hos. 6. 11. Joel 3. 13. Rev. 14. 15, 18.

[i] ch. 50. 17.

† Heb. *My violence.*

‖ Or, *remainder.*

† Heb. *inhabitress.*

[k] ch. 50. 34.

[l] ch. 50. 38.

[m] Isa. 13. 22. ch. 50. 39. Rev. 18. 2.

[n] ch. 25. 9, 18.

‖ Or, *shake themselves.*

[o] ver. 57.

[p] ch. 25. 26.

[q] Isa. 13. 19. ch. 49. 25. Dan. 4. 30.

[r] See Isa. 8. 7, 8.

[s] ch. 50. 39, 40. ver. 29.

[t] Isa. 46. 1. ch. 50. 2.

[u] ver. 58.

[x] ver. 6. ch. 50. 8. Rev. 18. 4.

‖ Or, *let not.*

[y] 2 Kings 19. 7.

Before CHRIST about 595.

[z] ch. 50. 2. ver. 52.

† Heb. *visit upon.*

[a] Isa. 44. 23. & 49. 13. Rev. 18. 20.

[b] ch. 50. 3, 41.

‖ Or, *Both Babylon* is *to fall, O ye slain of Israel, and with Babylon, &c.*

‖ Or, *the country.*

[c] ch. 44. 28.

[d] Ps. 44. 15, 16. & 79. 4.

[e] ver. 47.

[f] ch. 49. 16. Amos 9. 2. Obad 4.

[g] ch. 50. 22.

[h] Ps. 94. 1. ch. 50. 29. ver. 24.

[i] ver. 39.

[k] ch. 46. 18. & 48. 15.

‖ Or, *the walls of broad Babylon.*

[l] ver. 44.

‖ Or, *made naked.*

[m] Hab. 2. 13. 595.

‖ Or, *on the behalf of.*

‖ Or, *prince of Menucha,* or, *chief chamberlain.*

[n] ch. 50. 3, 39. ver. 29.

† Heb. *desolations.*

[o] See Rev. 18. 21.

upon her: [p]and they shall be weary. Thus far *are* the words of Jeremiah.

CHAP. LII.

1 *Zedekiah rebelleth.* 4 *Jerusalem is besiegea and taken.*

ZEDEKIAH was [a]one and twenty years old when he †began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal the daughter of Jeremiah of Libnah.

2 And he did *that which was* evil in the eyes of the LORD, according to all that Jehoiakim had done.

3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

4 ¶ And it came to pass in the [b]ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth *day* of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city round about:) and they went by the way of the plain.

8 ¶ But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 [c]Then they took the king, and carried him up unto the king of Babylon to Riblah, in the land of Hamath; where he gave judgment upon him.

10 [d]And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also the princes of Judah, in Riblah.

11 Then he †put out the eyes of Zedekiah; and the king of Babylon bound him in ‖chains, and carried him to Babylon, and put him in †prison till the day of his death.

12 ¶ [e]Now in the fifth month, in the tenth *day* of the month, [f]which *was* the nineteenth year of Nebuchadrezzar king of Babylon, [g]came Nebuzar-adan, ‖†captain of the guard, *which* †served the king of Babylon, into Jerusalem,

13 And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great *men*, burned he with fire:

14 And all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jerusalem round about.

15 [h]Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vine-dressers and for husbandmen.

17 [i]Also the [k]pillars of brass that *were* in the house of the LORD, and the bases, and the brazen sea that *was* in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

18 [l]The caldrons also, and the ‖shovels, and the snuffers, and the ‖bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basins, and the ‖fire-pans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; *that* which *was* of gold *in* gold, and *that* which *was* of silver *in* silver, took the captain of the guard away.

20 The two pillars, one sea, and twelve brazen bulls that *were* under the bases, which king Solomon had made in the house of the LORD: [m]†the brass of all these vessels was without weight.

21 And *concerning* the [n]pillars, the height of one pillar was eighteen cubits; and a †fillet of twelve cubits did compass it; and the thickness thereof *was* four fingers: *it was* hollow.

22 And a chapiter of brass *was* upon it; and the height of one chapiter *was* five cubits, with network and pomegranates upon the chapiters round about, all *of* brass. The second pillar also and the pomegranates *were* like unto these.

23 And there were ninety and six pomegranates on a side; *and* [o]all the pomegranates upon the network *were* an hundred round about.

24 ¶ And [p]the captain of the guard took Seraiah the chief priest, [q]and Zephaniah the second priest, and the three keepers of the †door:

25 He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that †were near the king's person, which were found in the city; and the ‖principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

28 [r]This *is* the people whom Nebuchadrezzar carried away captive: in the [s]seventh year [t]three thousand Jews and three and twenty:

29 [u]In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two †persons:

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons *were* four thousand and six hundred.

31 ¶ [x]And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the *first* year of his reign [y]lifted up the

Before CHRIST about 595.

[p] ver. 58.

599.

[a] 2 Kings 24. 18.
† Heb. *reigned.*

590.

[b] 2 Kings 25. 1–27. ch. 39. 1. Zech. 8. 19.

588.

[c] ch. 32. 4.
† Heb. *saw the face of the king.*

[d] Ezek. 12. 13.
‖ Or, *scribe of the captain of the host.*

† Heb. *blinded.*
‖ Or, *fetters.*
† Heb. *house of the wards.*

[e] Zech. 7. 5. & 8. 19.
[f] See ver. 29.
[g] ch. 39. 9.
‖ Or, *chief marshal.*
† Heb. *chief of the executioners,* or, *slaughtermen.* And so ver. 14, &c.
† Heb. *stood before.*

[h] ch. 39. 8, 9.

562.

[z] 2 Kings 25. 27, 28, 29, 30.

Before CHRIST about 588.

[i] ch. 27. 19.
[k] See 1 Kings 7. 15, 23, 27, 50.
[l] Ex. 27. 3. 2 Kings 25. 14, 15, 16.
‖ Or, *instruments to remove the ashes.*
‖ Or, *basons.*
‖ Or, *censers.*

[m] 1 Kings 7. 47.
† Heb. *their brass.*

[n] 1 Kings 7. 15. 2 Kings 25. 17. 2 Chron. 3. 15.
† Heb. *thread.*

[o] See 1 Kings 7. 20.

[p] 2 Kings 25. 18.
[q] ch. 21. 1. & 29. 25
† Heb. *threshold.*

[r] 2 Kings 24. 2.
600.
[s] See 2 Kings 24. 12.
[t] See 2 Kings 24. 14.
590.
[u] See ver. 12. ch. 39. 9.
† Heb. *souls.*

[y] Gen. 40. 13. 20.

head of Jehoiachin king of Judah, and brought him forth out of prison,

32 And spake †kindly unto him, and set his throne above the throne of the kings that *were* with him in Babylon,

33 And changed his prison garments: [z]and he did continually eat bread before him all the days of his life.

34 And *for* his diet, there was a continual diet given him of the king of Babylon, †every day a portion until the day of his death, all the days of his life.

Before CHRIST about 562.

†Heb. *good things with him.*

[z] 2 Sam. 9. 13.

Before CHRIST about 562.

†Heb. *the matter of the day in his day.*

The LAMENTATIONS of JEREMIAH.

CHAP. I.

1 *The miserable estate of Jerusalem by reason of her sin.* 12 *Her complaint;* 18 *and confession of God's righteous judgments.*

HOW doth the city sit solitary, *that was* full of people! [a]*how* is she become as a widow! she *that was* great among the nations, *and* [b]princess among the provinces, *how* is she become tributary!

2 She [c]weepeth sore in the [d]night, and her tears *are* on her cheeks: [e]among all her lovers [f]she hath none to comfort *her:* all her friends have dealt treacherously with her, they are become her enemies.

3 [g]Judah is gone into captivity because of affliction, and †because of great servitude: [h]she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

4 The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she *is* in bitterness.

5 Her adversaries [i]are the chief, her enemies prosper; for the LORD hath afflicted her [k]for the multitude of her transgressions: her [l]children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become like harts *that* find no pasture, and they are gone without strength before the pursuer.

7 Jerusalem remembered in the days of her affliction and of her miseries all her ‖pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, *and* did mock at her sabbaths.

8 [m]Jerusalem hath grievously sinned; therefore she †is removed: all that honoured her despise her, because [n]they have seen her nakedness: yea, she sigheth, and turneth backward.

9 Her filthiness *is* in her skirts: she [o]remembereth not her last end; therefore she came down wonderfully: [p]she had no comforter. O LORD, behold my affliction: for the enemy hath magnified *himself.*

10 The adversary hath spread out his hand upon [q]all her ‖pleasant things: for she hath seen *that* [r]the heathen entered into her sanctuary, whom thou didst command *that* [s]they should not enter into thy congregation.

11 All her people sigh, [t]they seek bread; they have given their pleasant things for meat ‖to relieve the soul: see, O LORD, and consider; for I am become vile.

12 ¶ ‖*Is it* nothing to you, all ye that †pass by? behold, and see [u]if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted *me* in the day of his fierce anger.

Before CHRIST about 588.

[a] Isa. 47. 7, 8.

[b] Ezra 4. 20.

[c] Jer. 13. 17.

[d] Job 7. 3. Ps. 6. 6.

[e] Jer. 4. 30. & 30. 14. ver. 19.

[f] ver. 9, 16, 17, 21.

[g] Jer. 52. 27.

†Heb. *for the greatness of servitude.*

[h] Deut. 28. 64, 65. ch. 2. 9.

[i] Deut. 28. 43, 44.

[k] Jer. 30. 14, 15. Dan. 9. 7, 16.

[l] Jer. 52. 28.

‖Or, *desirable,* ver. 10.

[m] 1 Kings 8. 46.

†Heb. *is become a removing,* or, *wandering.*

[n] Jer. 13. 22, 26. Ezek. 16. 37. & 23. 29. Hos. 2. 10.

[o] Deut. 32. 29. Isa. 47. 7.

[p] ver. 2, 17, 21.

[q] ver. 7.

‖Or, *desirable.*

[r] Jer. 51. 51.

[s] Deut. 23. 3. Neh. 13. 1.

[t] Jer. 38. 9. & 52. 6. ch. 2. 12. & 4. 4.

‖Or, *to make the soul to come again*

‖Or, it is *nothing.*

†Heb. *pass by the way.*

[u] Dan. 9. 12.

Before CHRIST about 588.

[x] Ezek. 12. 13. & 17. 20.

[y] Deut. 28. 48.

[z] Isa. 63. 3. Rev. 14. 19, 20. & 19. 15.

‖Or, *the wine-press of the virgin, &c.*

[a] Jer. 13. 17. & 14. 17. ch. 2. 18.

[b] ver. 2, 9.

†Heb. *bring back.*

[c] Jer. 4. 31.

[d] ver. 2, 9.

[e] Neh. 9. 33. Dan. 9. 7, 14.

[f] 1 Sam. 12. 14, 15.

†Heb. *mouth.*

[g] ver. 2. Jer. 30. 14.

[h] ver. 11.

[i] Job 30. 27. Isa. 16. 11. Jer. 4. 19. & 48. 36. ch. 2. 11. Hos. 11. 8.

[k] Deut. 32. 25. Ezek. 7. 15.

[l] ver. 2.

[m] Isa. 13, &c. Jer. 46, &c.

‖Or, *proclaimed.*

[n] Ps. 109. 15.

[o] ch. 5. 17.

[a] Matt. 11. 23.

[b] 2 Sam. 1. 19.

[c] 1 Chron. 28. 2. Ps. 99. 5. & 132. 7.

13 From above hath he sent fire into my bones, and it prevaileth against them: he hath [x]spread a net for my feet, he hath turned me back: he hath made me desolate *and* faint all the day.

14 [y]The yoke of my transgressions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my strength to fall, the Lord hath delivered me into *their* hands, *from whom* I am not able to rise up.

15 The Lord hath trodden under foot all my mighty *men* in the midst of me: he hath called an assembly against me to crush my young men: [z]the Lord hath trodden ‖the virgin, the daughter of Judah, *as* in a wine-press.

16 For these *things* I weep; [a]mine eye, mine eye runneth down with water, because [b]the comforter that should †relieve my soul is far from me: my children are desolate, because the enemy prevailed.

17 [c]Zion spreadeth forth her hands, *and* [d]*there is* none to comfort her: the LORD hath commanded concerning Jacob, *that* his adversaries *should be* round about him: Jerusalem is as a menstruous woman among them.

18 The LORD is [e]righteous; for I have [f]rebelled against his †commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.

19 I called for my lovers, *but* [g]they deceived me: my priests and mine elders gave up the ghost in the city, [h]while they sought their meat to relieve their souls.

20 Behold, O LORD; for I *am* in distress: my [i]bowels are troubled; mine heart is turned within me; for I have grievously rebelled: [k]abroad the sword bereaveth, at home *there is* as death.

21 They have heard that I sigh: [l]*there is* none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done *it:* thou wilt bring [m]the day *that* thou hast ‖called, and they shall be like unto me.

22 [n]Let all their wickedness come before thee; and do unto them, as thou hast done unto me for all my transgressions: for my sighs *are* many, and [o]my heart *is* faint.

CHAP. II.

Jeremiah lamenteth the misery of Jerusalem.

HOW hath the Lord covered the daughter of Zion with a cloud in his anger, [a]*and* cast down from heaven unto the earth [b]the beauty of Israel, and remembered not [c]his footstool in the day of his anger!

2 The Lord hath swallowed up all the habitations

of Jacob, [d]and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah: he hath †brought *them* down to the ground: [e]he hath polluted the kingdom and the princes thereof.

3 He hath cut off in *his* fierce anger all the horn of Israel: [f]he hath drawn back his right hand from before the enemy, [g]and he burned against Jacob like a flaming fire, *which* devoureth round about.

4 [h]He hath bent his bow like an enemy: he stood †with his right hand as an adversary and slew †[i]all *that were* pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 [k]The Lord was as an enemy: he hath swallowed up Israel, [l]he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

6 And he hath violently [m]taken away his ‖tabernacle, [n]as *if it were of* a garden: he hath destroyed his places of the assembly: [o]the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.

7 The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath †given up into the hand of the enemy the walls of her palaces; [p]they have made a noise in the house of the LORD, as in the day of a solemn feast.

8 The LORD hath purposed to destroy the wall of the daughter of Zion: [q]he hath stretched out a line, he hath not withdrawn his hand from †destroying: therefore he made the rampart and the wall to lament; they languished together.

9 Her gates are sunk into the ground; he hath destroyed and [r]broken her bars: [s]her king and her princes *are* among the Gentiles: [t]the law *is* no *more*: her [u]prophets also find no vision from the LORD.

10 The elders of the daughter of Zion [x]sit upon the ground, *and* keep silence; they have [y]cast up dust upon their heads: they have [z]girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

11 [a]Mine eyes do fail with tears, [b]my bowels are troubled, [c]my liver is poured upon the earth, for the destruction of the daughter of my people; because [d]the children and the sucklings ‖swoon in the streets of the city.

12 They say to their mothers, where *is* corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

13 What thing shall I take to witness for thee? [e]what thing shall I liken to thee, O daughter of Jerusalem? What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the sea: who can heal thee?

14 Thy [f]prophets have seen vain and foolish things for thee: and they have not [g]discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.

15 [h]All that pass †by, [i]clap *their* hands at thee; they hiss [k]and wag their head at the daughter of Jerusalem, *saying*, *Is* this the city that *men* call [l]The perfection of beauty, the joy of the whole earth?

16 [m]All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, [n]We have swallowed *her* up: certainly this *is* the day that we looked for; we have found, [o]we have seen *it*.

17 The LORD hath done *that* which he had [p]devised; he hath fulfilled his word that he had commanded in the days of old: [q]he hath thrown down, and hath not pitied: and he hath caused *thine* enemy to [r]rejoice over thee, he hath set up the horn of thine adversaries.

18 Their heart cried unto the Lord, O [s]wall of the daughter of Zion, [t]Let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.

19 Arise, [u]cry out in the night: in the beginning of the watches [x]pour out thy heart like water before the face of the Lord: lift up thine hands toward him for the life of thy young children, [y]that faint for hunger [z]in the top of every street.

20 ¶ Behold, O LORD, and consider to whom thou hast done this. [a]Shall the women eat their fruit, *and* children ‖of a span long? [b]shall the priest and the prophet be slain in the sanctuary of the Lord?

21 [c]The young and the old lie on the ground in the streets; my virgins and my young men are fallen by the sword; thou hast slain *them* in the day of thine anger; [d]thou hast killed, *and* not pitied.

22 Thou hast called as in a solemn day [e]my terrors round about, so that in the day of the LORD's anger none escaped nor remained: [f]those that I have swaddled and brought up, hath mine enemy consumed.

CHAP. III.

1 *The prophet bewaileth his own calamities.* 37 *His humble confession of sins.*

I *AM* the man *that* hath seen affliction by the rod of his wrath.

2 He hath led me, and brought *me into* darkness, but not *into* light.

3 Surely against me is he turned; he turneth his hand *against me* all the day.

4 [a]My flesh and my skin hath he made old; he hath [b]broken my bones.

5 He hath builded against me, and compassed *me* with gall and travel.

6 [c]He hath set me in dark places, as *they that be* dead of old.

7 [d]He hath hedged me about, that I cannot get out: he hath made my chain heavy.

8 Also [e]when I cry and shout, he shutteth out my prayer.

9 He hath inclosed my ways with hewn stone, he hath made my paths crooked.

10 [f]He *was* unto me *as* a bear lying in wait, *and as* a lion in secret places.

11 He hath turned aside my ways, and [g]pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, and [h]set me as a mark for the arrow.

13 He hath caused [i]the †arrows of his quiver to enter into my reins.

Before CHRIST about 588.

[d] ver. 17, 21. ch. 3. 43. †Heb. *made to touch.* [e] Ps. 89. 39. [f] Ps. 74. 11. [g] Ps. 89. 46. [h] Isa. 63. 10. ver. 5. †Heb. *all the desirable of the eye.* [i] Ezek. 24. 25. [k] ver. 4. Jer. 30. 14. [l] 2 Kings 25. 9. Jer. 52. 13. [m] Ps. 80. 12. & 89. 40. Isa. 5. 5. ‖Or, *hedge.* [n] Isa. 1. 8. [o] ch. 1. 4. Zeph. 3. 18. †Heb. *shut up.* [p] Ps. 74. 4. [q] 2 Kings 21. 13. Isa. 34. 11. †Heb. *swallowing up.* [r] Jer. 51. 30. [s] Deut. 28. 36. 2 Kings 24. 15. & 25. 7. ch. 1. 3. & 4. 20. [t] 2 Chron. 15. 3. [u] Ps. 74. 9. Ezek. 7. 26. [x] Job 2. 13. Isa. 3. 26. ch. 3. 28. [y] Job 2. 12. [z] Isa. 15. 3. Ezek. 7. 18. & 27. 31. [a] Ps. 6. 7. ch. 3. 48, &c. [b] ch. 1. 20. [c] Job 16. 13. Ps. 22. 14. [d] ver. 19. ch. 4. 4. ‖Or, *faint.* [e] ch. 1. 12. Dan. 9. 12. [f] Jer. 2. 8. & 5. 31. & 14. 14. & 23. 16. & 27. 14. & 29. 8, 9. Ezek. 13. 2. [g] Isa. 58. 1. [h] 1 Kings 9. 8. Jer. 18. 16. Nah. 3. 19. †Heb. *by the way.* [i] Ezek. 25. 6. [k] 2 Kings 19. 21. Ps. 44. 14.

Before CHRIST about 588.

[l] Ps. 48. 2. & 50. 2. [m] Job 16. 9, 10. Ps. 22. 13. ch. 3. 46. [n] Ps. 56. 2. [o] Ps. 35. 21. [p] Lev. 26. 16, &c. Deut. 28. 15, &c. [q] ver. 2. [r] Ps. 38. 16. & 89. 42. [s] ver. 8. [t] Jer. 14. 17. ch. 1. 16. [u] Ps. 119. 147. [x] Ps. 62. 8. [y] ver. 11. [z] Isa. 51. 20. ch. 4. 1. Nah. 3. 10. [a] Lev. 26. 29. Deut. 28. 53. Jer. 19. 9. ch. 4. 10. Ezek. 5. 10. ‖Or, *swaddled with their hands.* [b] ch. 4. 13, 16. [c] 2 Chron. 36. 17. [d] ch. 3. 43. [e] Ps. 31. 13. Jer. 6. 25. & 46. 5. [f] Hos. 9. 12, 13. [a] Job 16. 8. [b] Ps. 51. 8. Isa. 38. 13. Jer. 50. 17. [c] Ps. 88. 5, 6. & 143. 3. [d] Job 3. 23. & 19. 8. Hos. 2. 6. [e] Job 30. 20. Ps. 22. 2. [f] Job 10. 16. Isa. 38. 13. Hos. 5. 14. & 13. 7, 8. [g] Hos. 6. 1. [h] Job 7. 20. & 16. 12. Ps. 38. 2. [i] Job 6. 4. †Heb. *sons.*

14 I was a [k]derision to all my people; *and* [l]their song all the day.

15 [m]He hath filled me with †bitterness, he hath made me drunken with wormwood.

16 He hath also broken my teeth [n]with gravel-stones, he hath ‖covered me with ashes.

17 And thou hast removed my soul far off from peace: I forgat †prosperity.

18 [o]And I said, My strength and my hope is perished from the LORD:

19 ‖Remembering mine affliction and my misery, [p]the wormwood and the gall.

20 My soul hath *them* still in remembrance, and is †humbled in me.

21 This I †recall to my mind, therefore have I hope.

22 ¶ [q]*It is of* the LORD's mercies that we are not consumed, because his compassions fail not.

23 *They are* new [r]every morning: great *is* thy faithfulness.

24 The LORD *is* my [s]portion, saith my soul; therefore will I hope in him.

25 The LORD *is* good unto them that [t]wait for him, to the soul *that* seeketh him.

26 *It is* good that *a man* should both hope [u]and quietly wait for the salvation of the LORD.

27 [x]*It is* good for a man that he bear the yoke in his youth.

28 [y]He sitteth alone, and keepeth silence, because he hath borne *it* upon him.

29 [z]He putteth his mouth in the dust; if so be there may be hope.

30 [a]He giveth *his* cheek to him that smiteth him: he is filled full with reproach.

31 [b]For the LORD will not cast off for ever:

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For [c]he doth not afflict †willingly, nor grieve the children of men.

34 To crush under his feet all the prisoners of the earth,

35 To turn aside the right of a man before the face of ‖the Most High,

36 To subvert a man in his cause, [d]the Lord ‖approveth not.

37 ¶ Who *is* he [e]*that* saith, and it cometh to pass, *when* the Lord commandeth *it* not?

38 Out of the mouth of the Most High proceedeth not [f]evil and good?

39 [g]Wherefore doth a living man ‖complain, [h]a man for the punishment of his sins?

40 Let us search and try our ways, and turn again to the LORD.

41 [i]Let us lift up our heart with *our* hands unto God in the heavens.

42 [k]We have transgressed and have rebelled: thou hast not pardoned.

43 Thou hast covered with anger, and persecuted us: [l]thou hast slain, thou hast not pitied.

44 Thou hast covered thyself with a cloud, [m]that *our* prayer should not pass through.

45 Thou hast made us *as* the [n]off-scouring and refuse in the midst of the people.

Before CHRIST about 588.

[k] Jer. 20. 7.
[l] Job 30. 9. Ps. 69. 12. ver. 63.
[m] Jer. 9. 15.
† Heb. *bitternesses.*
[n] Prov. 20. 17.
‖ Or, *rolled me in the ashes.*
† Heb. *good.*
[o] Ps. 31. 22.
‖ Or, *Remember.*
[p] Jer. 9. 15.
† Heb. *bowed.*
† Heb. *make to return to my heart.*
[q] Mal. 3. 6.
[r] Isa. 33. 2.
[s] Ps. 16. 5. & 73. 26. & 119. 57. Jer. 10. 16.
[t] Ps. 130. 6. Isa. 30. 18. Mic. 7. 7.
[u] Ps. 37. 7.
[x] Ps. 90. 12. & 119. 71.
[y] Jer. 15. 17. ch. 2. 10.
[z] Job 42. 6.
[a] Isa. 50. 6. Matt. 5. 39.
[b] Ps. 94. 14.
[c] Ezek. 33. 11. Heb. 12. 10.
† Heb. *from his heart.*
‖ Or, *a superior.*
[d] Hab. 1. 13.
‖ Or, *seeth not.*
[e] Ps. 33. 9.
[f] Job 2. 10. Isa. 45. 7. Amos 3. 6.
[g] Prov. 19. 3.
‖ Or, *murmur.*
[h] Mic. 7. 9.
[i] Ps. 86. 4.
[k] Dan. 9. 5.
[l] ch. 2. 2, 17, 21.
[m] ver. 8.
[n] 1 Cor. 4. 13.

Before CHRIST about 588.

[o] ch. 2. 16.
[p] Isa. 24. 17. Jer. 48. 43.
[q] Isa. 51. 19.
[r] Jer. 4. 19. & 9. 1. & 14. 17. ch. 2. 11.
[s] Ps. 77. 2. ch. 1. 16.
[t] Isa. 63. 15.
† Heb *my soul.*
‖ Or, *more than all.*
[u] Ps. 35. 7, 19. & 69. 4. & 109. 3. & 119. 161.
[x] Jer. 37. 16. & 38. 6, 9, 10.
[y] Dan. 6. 17.
[z] Ps. 69. 2. & 124. 4, 5.
[a] Ps. 31. 22. Isa. 38. 10, 11. ver. 18.
[b] Ps. 130. 1. Jonah 2. 2.
[c] Ps. 3. 4. & 6. 8. & 18. 6. & 66. 19. & 116. 1.
[d] Jam. 4. 8.
[e] Ps. 35. 1. Jer. 51. 36.
[f] Ps. 71. 23.
[g] Ps. 9. 4. & 35. 23.
[h] Jer. 11. 19.
[i] Ps. 139. 2.
[k] ver. 14.
[l] Ps. 28. 4. See Jer. 11. 22. 2 Tim. 4. 14.
‖ Or, *obstinacy of heart.*
[m] Deut. 25. 19. Jer. 10. 11.
[n] Ps. 8. 3.
[a] ch. 2. 19.
[b] Isa. 30. 14. Jer. 19. 11. 2 Cor. 4. 7.
‖ Or, *sea calves.*
[c] Job 39. 14, 16.
[d] Ps. 22. 15.
[e] See ch. 2. 11, 12.
[f] Job 24. 8.
‖ Or, *iniquity.*
[g] Gen. 19. 25.

46 [o]All our enemies have opened their mouths against us.

47 [p]Fear and a snare is come upon us, [q]desolation and destruction.

48 [r]Mine eye runneth down with rivers of water for the destruction of the daughter of my people.

49 [s]Mine eye trickleth down, and ceaseth not, without any intermission,

50 Till the LORD [t]look down, and behold from heaven.

51 Mine eye affecteth †mine heart ‖because of all the daughters of my city.

52 Mine enemies chased me sore, like a bird, [u]without cause.

53 They have cut off my life [x]in the dungeon, and [y]cast a stone upon me.

54 [z]Waters flowed over mine head; *then* [a]I said, I am cut off.

55 ¶ [b]I called upon thy name, O LORD, out of the low dungeon.

56 [c]Thou hast heard my voice: hide not thine ear at my breathing, at my cry.

57 Thou [d]drewest near in the day *that* I called upon thee: thou saidst, Fear not.

58 O LORD, thou hast [e]pleaded the causes of my soul; [f]thou hast redeemed my life.

59 O LORD, thou hast seen my wrong: [g]judge thou my cause.

60 Thou hast seen all their vengeance *and* all their [h]imaginations against me.

61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me;

62 The lips of those that rose up against me, and their device against me all the day.

63 Behold their [i]sitting down, and their rising up; [k]I *am* their music.

64 ¶ [l]Render unto them a recompense, O LORD, according to the work of their hands.

65 Give them ‖sorrow of heart, thy curse unto them.

66 Persecute and destroy them in anger [m]from under the [n]heavens of the LORD.

CHAP. IV.

1 *Zion's pitiful estate bewailed.* 13 *She confesseth her sins.*

HOW is the gold become dim! *how* is the most fine gold changed! the stones of the sanctuary are poured out [a]in the top of every street.

2 The precious sons of Zion, comparable to fine gold, how are they esteemed [b]as earthen pitchers, the work of the hands of the potter!

3 Even the ‖sea-monsters draw out the breast, they give suck to their young ones: the daughter of my people *is become* cruel, [c]like the ostriches in the wilderness.

4 [d]The tongue of the sucking child cleaveth to the roof of his mouth for thirst: [e]the young children ask bread, *and* no man breaketh *it* unto them.

5 They that did feed delicately are desolate in the streets: they that were brought up in scarlet [f]embrace dunghills.

6 For the ‖punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was [g]overthrown as in a moment, and no hands stayed on her.

7 Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire:

8 Their visage is †[h]blacker than a coal; they are not known in the streets: [i]their skin cleaveth to their bones; it is withered, it is become like a stick.

9 *They that be* slain with the sword are better than *they that be* slain with hunger: for these †pine away, stricken through for *want of* the fruits of the field.

10 [k]The hands of the [l]pitiful women have sodden their own children: they were their [m]meat in the destruction of the daughter of my people.

11 The LORD hath accomplished his fury; [n]he hath poured out his fierce anger, and [o]hath kindled a fire in Zion, and it hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

13 ¶ [p]For the sins of her prophets, *and* the iniquities of her priests, [q]that have shed the blood of the just in the midst of her,

14 They have wandered *as* blind *men* in the streets, [r]they have polluted themselves with blood, ‖[s]so that men could not touch their garments.

15 They cried unto them, Depart ye; ‖*it is* [t]unclean; depart, depart, touch not: when they fled away and wandered, they said among the heathen, They shall no more sojourn *there*.

16 The ‖anger of the LORD hath divided them; he will no more regard them: [u]they respected not the persons of the priests, they favoured not the elders.

17 As for us, [w]our eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not save *us*.

18 [x]They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for [y]our end is come.

19 Our persecutors are [z]swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.

20 The [a]breath of our nostrils, the anointed of the LORD, [b]was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

21 ¶ [c]Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; [d]the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

22 ¶ [e]‖The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: [f]he will visit thine iniquity, O daughter of Edom; he will ‖discover thy sins.

Before CHRIST about 588.

†Heb. *darker than blackness.*
[h] ch. 5. 10. Joel 2. 6. Nah. 2. 10.
[i] Ps. 102. 5.
†Heb. *flow out.*
[k] ch. 2. 20.
[l] Isa. 49. 15
[m] Deut. 28. 57. 2 Kings 6. 29.
[n] Jer. 7. 20.
[o] Deut. 32. 22. Jer. 21. 14.
[p] Jer. 5. 31. & 6. 13. & 14. 14. & 23. 11, 21. Ezek. 22. 26, 28. Zeph. 3. 4.
[q] Matt. 23. 31, 37.
[r] Jer. 2. 34.
‖Or, *in that they could not* but *touch.*
[s] Num. 19. 16.
‖Or, *ye polluted.*
[t] Lev. 13. 45.
‖Or, *face.*
[u] ch. 5. 12.
[w] 2 Kings 24. 7. Isa. 20. 5. & 30. 6, 7. Jer. 37. 7. Ezek. 29. 16.
[x] 2 Kings 25. 4, 5.
[y] Ezek. 7. 2, 3, 6. Amos 8. 2.
[z] Deut. 28. 49. Jer. 4. 13.
[a] Gen. 2. 7. ch. 2. 9.
[b] Jer. 52. 9. Ezek. 12. 13. & 19. 4, 8.
[c] Like Eccl. 11. 9.
[d] Jer. 25. 15, 16, 21. Obad. 10.
[e] Isa. 40. 2.
‖Or, *Thine iniquity.*

Before CHRIST about 588.

[f] Ps. 137. 7.
‖Or, *carry* thee *captive for thy sins.*
[a] Ps. 89. 50, 51.
[b] ch. 2. 15. Ps. 79. 4.
[c] Ps. 79. 1.
†Heb. *cometh for price.*
[d] Deut. 28. 48. Jer. 28. 14.
†Heb. *On our necks are we persecuted.*
[e] Gen. 24. 2. Jer. 50. 15.
[f] Hos. 12. 1.
[g] Jer. 31. 29. Ezek. 18. 2.
[h] Gen. 42. 13. Zech. 1. 5.
[i] Neh. 5. 15.
[k] Job 30. 30. Ps. 119. 83. ch. 4. 8.
‖Or, *terrors*, or, *storms.*
[l] Isa. 13. 16. Zech. 14. 2.
[m] Isa. 47. 6. ch. 4. 16.
[n] Judg. 16. 21.
[o] Job 19. 9. Ps. 89. 39.
†Heb. *The crown of our head is fallen.*
[p] ch. 1. 22.
[q] Ps. 6. 7. ch. 2. 11.
[r] Ps. 9. 7. & 10. 16. & 29. 10. & 90. 2. & 102. 12, 26, 27. & 145. 13. Hab. 1. 12.
[s] Ps. 45. 6.
[t] Ps. 13. 1.
†Heb. *for length of days?*
[u] Ps. 80. 3, 7, 19. Jer. 31. 18.
‖Or, *For wilt thou utterly reject us?*

CHAP. V.

A pitiful complaint of Zion, in prayer unto God.

[a]REMEMBER, O LORD, what is come upon us: consider, and behold [b]our reproach.

2 [c]Our inheritance is turned to strangers, our houses to aliens.

3 We are orphans and fatherless, our mothers *are* as widows.

4 We have drunken our water for money; our wood †is sold unto us.

5 [d]†Our necks *are* under persecution: we labour *and* have no rest.

6 [e]We have given the hand *to* the Egyptians, *and to* the Assyrians, to be satisfied with bread.

7 [g]Our fathers have sinned, *and* [h]*are* not; and we have borne their iniquities.

8 [i]Servants have ruled over us: *there is* none that doth deliver *us* out of their hand.

9 We gat our bread with *the peril of* our lives because of the sword of the wilderness.

10 Our [k]skin was black like an oven because of the ‖terrible famine.

11 [l]They ravished the women in Zion, *and* the maids in the cities of Judah.

12 Princes are hanged up by their hand: [m]the faces of elders were not honoured.

13 They took the young men [n]to grind, and the children fell under the wood.

14 The elders have ceased from the gate, the young men from their music.

15 The joy of our heart is ceased; our dance is turned into mourning.

16 [o]†The crown is fallen *from* our head: woe unto us, that we have sinned!

17 For this [p]our heart is faint; [q]for these *things* our eyes are dim.

18 Because of the mountain of Zion, which is desolate, the foxes walk upon it.

19 Thou, O LORD, [r]remainest for ever; [s]thy throne from generation to generation.

20 [t]Wherefore dost thou forget us forever, *and* forsake us †so long time?

21 [u]Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old.

22 ‖But thou hast utterly rejected us; thou art very wroth against us.

The BOOK of the Prophet EZEKIEL.

CHAP. I.

1 *The time of Ezekiel's prophecy at Chebar.* 4 *His vision.*

NOW it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the †captives [a]by the river of Chebar, *that* [b]the heavens were opened, and I saw [c]visions of God.

2 In the fifth *day* of the month, which *was* the fifth year of [d]king Jehoiachin's captivity,

Before CHRIST about 595.

†Heb. *captivity.*
[a] ver. 3. ch. 3. 15, 23. & 10. 15, 20, 22. & 43. 3.
[b] So Matt. 3. 16. Acts 7. 56. & 10. 11. Rev. 19. 11.
[c] ch. 8. 3.
[d] 2 Kings 24. 12, 15.

Before CHRIST about 595.

†Heb. *Jehezkel.*
[e] 1 Kings 18. 46. 2 Kings 3. 15 ch. 3. 14, 22. & 8. 1. & 40. 1
[f] Jer. 23. 19. & 25. 32.
[g] Jer. 1. 14. & 4. 6. & 6. 1.
†Heb. *catching itself.*

3 The word of the LORD came expressly unto †Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and [e]the hand of the LORD was there upon him.

4 ¶ And I looked, and behold, [f]a whirlwind came [g]out of the north, a great cloud, and a fire †infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

5 [h]Also out of the midst thereof *came* the likeness of four living creatures. And [i]this *was* their appearance; they had [k]the likeness of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet *were* †straight feet; and the sole of their feet *was* like the sole of a calf's foot; and they sparkled [l]like the colour of burnished brass.

8 [m]And *they had* the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 [n]Their wings *were* joined one to another; [o]they turned not when they went; they went every one straight forward.

10 As for [p]the likeness of their faces, they four [q]had the face of a man [r]and the face of a lion, on the right side: [s]and they four had the face of an ox on the left side; [t]they four also had the face of an eagle.

11 Thus *were* their faces: and their wings *were* ‖stretched upward; two *wings* of every one *were* joined one to another, and [u]two covered their bodies.

12 And [x]they went every one straight forward; [y]whither the spirit was to go, they went; *and* [z]they turned not when they went.

13 As for the likeness of the living creatures, their appearance *was* like burning coals of fire, [a]*and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures [b]ran and returned [c]as the appearance of a flash of lightning.

15 ¶ Now as I beheld the living creatures, behold [d]one wheel upon the earth by the living creatures, with his four faces.

16 [e]The appearance of the wheels and their work *was* [f]like unto the colour of a beryl: and they four had one likeness: and their appearance and their work *was* as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four sides: [g]*and* they turned not when they went.

18 As for their rings, they were so high that they were dreadful; and their ‖rings *were* [h]full of eyes round about them four.

19 And [i]when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 [k]Whithersoever the spirit was to go, they went, thither *was their* spirit to go; and the wheels were lifted up over against them: [l]for the spirit ‖of the living creature *was* in the wheels.

21 [m]When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit ‖of the living creature *was* in the wheels.

22 [n]And the likeness of the firmament upon the heads of the living creature *was* as the colour of the terrible crystal, stretched forth over their heads above.

23 And under the firmament *were* their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

Before CHRIST about 595.

[h] Rev. 4. 6, &c.
[i] ch. 10. 8, &c.
[k] ver. 10. ch. 10. 14, 21.
† Heb. *a straight foot.*
[l] Dan. 10. 6. Rev. 1. 15.
[m] ch. 10. 18, 21.
[n] ver. 11.
[o] ver. 12. ch. 10. 11.
[p] See Rev. 4. 7.
[q] Num. 2. 10.
[r] Num. 2. 3.
[s] Num. 2. 18.
[t] Num. 2. 25.
‖ Or, *divided above.*
[u] Isa. 6. 2.
[x] ver. 9. ch. 10. 22.
[y] ver. 20.
[z] ver. 9 17.
[a] Rev. 4. 5.
[b] Zech. 4. 10.
[c] Matt. 24. 27.
[d] ch. 10. 9.
[e] ch. 10. 9, 10.
[f] Dan. 10. 6.
[g] ver. 12.
[h] ch. 10. 12. Zech. 4. 10.
[i] ch. 10. 16, 17.
[k] ver. 12.
[l] ch. 10. 17.
‖ Or, *of life.*
[m] ver. 19, 20.
[n] ch. 10. 1.
‖ Or, *of life.*

Before CHRIST about 595.

[o] ch. 10. 5.
[p] ch. 43. 2. Dan. 10. 6. Rev. 1. 15.
[q] Job 37. 4, 5. Ps. 29. 3, 4. & 68. 33.
[r] ch. 10. 1.
[s] Ex. 24. 10.
[t] ch. 8. 2.
[u] Rev. 4. 3. & 10. 1.
[x] ch. 3. 23. & 8. 4.
[y] ch. 3. 23. Dan. 8. 17. Acts 9. 4. Rev. 1. 17.
[a] Dan. 10. 11.
[b] ch. 3. 24.
† Heb. *nations.*
[c] Jer. 3. 25. ch. 20. 18, 21, 30.
[d] ch. 3. 7.
† Heb. *hard of face.*
[e] ch. 3. 11, 26, 27.
[f] ch. 33. 33.
[g] Jer. 1. 8, 17. Luke 12. 4.
‖ Or, *rebels.*
[h] Isa. 9. 18. Jer. 6. 28. Mic. 7. 4.
[i] ch. 3. 9. 1 Pet. 3. 14.
[k] ch. 3. 9, 26, 27.
[l] Jer. 1. 7, 17.
[m] ver. 5.
† Heb. *rebellion.*
[n] Rev. 10. 9.
[o] ch. 8. 3. Jer. 1. 9.
[p] ch. 3. 1.
[a] ch. 2. 8, 9.

24 [o]And when they went, I heard the noise of their wings, [p]like the noise of great waters, as [q]the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

25 And there was a voice from the firmament that *was* over their heads, when they stood, *and* had let down their wings.

26 ¶ [r]And above the firmament that *was* over their heads *was* the likeness of a throne, [s]as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.

27 [t]And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 [u]As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. [x]This *was* the appearance of the likeness of the glory of the LORD. And when I saw *it*, [y]I fell upon my face, and I heard a voice of one that spake.

CHAP. II.

1 *Ezekiel's commission;* 6 *his instruction;* 9 *his prophecy.*

AND he said unto me, Son of man, [a]stand upon thy feet, and I will speak unto thee.

2 And [b]the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious †nation that hath rebelled against me: [c]they and their fathers have transgressed against me, *even* unto this very day.

4 [d]For *they are* †impudent children and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD.

5 [e]And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet [f]shall know that there hath been a prophet among them.

6 ¶ And thou, son of man, [g]be not afraid of them, neither be afraid of their words, though ‖[h]briers and thorns *be* with thee, and thou dost dwell among scorpions: [i]be not afraid of their words, nor be dismayed at their looks, [k]though they *be* a rebellious house.

7 [l]And thou shalt speak my words unto them, [m]whether they will hear, or whether they will forbear: for they *are* †most rebellious.

8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and [n]eat that I give thee.

9 ¶ And when I looked, behold, [o]an hand *was* sent unto me; and lo, [p]a roll of a book *was* therein;

10 And he spread it before me: and it *was* written within and without; and *there was* written therein lamentations, and mourning, and woe.

CHAP. III.

1 *Ezekiel eateth the roll.* 4 *God encourageth him.*

MOREOVER he said unto me, Son of man, eat that thou findest; [a]eat this roll, and go speak unto the house of Israel.

2 So I opened my mouth, and he caused me to eat that roll.

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I [b]eat *it;* and it was in my mouth [c]as honey for sweetness.

4 ¶ And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

5 For thou *art* not sent to a people †of a strange speech and of an hard language, *but* to the house of Israel;

6 Not to many people †of a strange speech and of an hard language, whose words thou canst not understand. ‖ Surely, [d]had I sent thee to them, they would have hearkened unto thee.

7 But the house of Israel will not hearken unto thee; [e]for they will not hearken unto me: [f]for all the house of Israel *are* †impudent and hard-hearted.

8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 [g]As an adamant, harder than flint have I made thy forehead: [h]fear them not, neither be dismayed at their looks, though they *be* a rebellious house.

10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, [i]Thus saith the Lord GOD; whether they will hear, or whether they will forbear.

12 Then the [k]spirit took me up, and I heard behind me a voice of a great rushing, *saying*, Blessed *be* the glory of the LORD from his place.

13 *I heard* also the noise of the wings of the living creatures that †touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

14 So [l]the spirit lifted me up, and took me away, and I went †in bitterness, in the †heat of my spirit; but [m]the hand of the LORD was strong upon me.

15 ¶ Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and [n]I sat where they sat, and remained there astonished among them seven days.

16 And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

17 [o]Son of man, I have made thee [p]a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* [q]shall die in his iniquity; but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; [r]but thou hast delivered thy soul.

20 Again, When a [s]righteous *man* doth turn from his †righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

21 Nevertheless, if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

22 ¶ [t]And the hand of the LORD was there upon me; and he said unto me, Arise, go forth [u]into the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain: and behold, [x]the glory of the LORD stood there, as the glory which I [y]saw by the river of Chebar: [z]and I fell on my face.

24 Then [a]the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

25 But thou, O son of man, behold, [b]they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

26 And [c]I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them †a reprover: [d]for they *are* a rebellious house.

27 [e]But when I speak with thee, I will open thy mouth, and thou shalt say unto them, [f]Thus saith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear: [g]for they *are* a rebellious house.

CHAP. IV.

By the provision of the siege is shewed the hardness of the famine.

THOU also, son of man, take thee a tile, and lay it before thee, and portray upon it the city, *even* Jerusalem;

2 And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set ‖ *battering* rams against it round about.

3 Moreover take thou unto thee ‖ an iron pan, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. [a]This *shall be* a sign to the house of Israel.

4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: [b]so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee †each day for a year.

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm *shall be* uncovered, and thou shalt prophesy against it.

8 [c]And behold, I will lay bands upon thee, and thou shalt not turn thee †from one side to another, till thou hast ended the days of thy siege.

9 ¶ Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and ‖ fitches, and put them in one vessel, and make thee bread thereof,

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[b] Rev. 10. 9. See Jer. 15. 16.
[c] Ps. 19. 10. & 119. 103.
† Heb. *deep of lip, and heavy of tongue:* and so ver. 6.
† Heb. *deep of lip, and heavy of language.*
‖ Or, *If I had sent thee, &c., would they not have hearkened unto thee?*
[d] Matt. 11. 21, 23.
[e] John 15. 20.
[f] ch. 2. 4.
† Heb. *stiff of forehead and hard of heart.*
[g] Isa. 50. 7. Jer. 1. 18. & 15. 20. Mic. 3. 8.
[h] Jer. 1. 8, 17. ch. 2. 6.
[i] ch. 2. 5, 7. ver. 27.
[k] ver. 14. ch. 8. 3. See 1 Kings 18. 12. 2 Kings 2. 16. Acts 8. 39.
† Heb. *kissed.*
[l] ver. 12. ch. 8. 3.
† Heb. *bitter.*
† Heb. *hot anger.*
[m] 2 Kings 3. 15. ch. 1. 3. & 8. 1. & 37. 1.
[n] Job 2. 13. Ps. 137. 1.
[o] ch. 33. 7, 8, 9.
[p] Isa. 52. 8. & 56. 10. & 62. 6. Jer. 6. 17.
[q] ch. 33. 6. John 8. 21, 24.
[r] Isa. 49. 4, 5. Acts 20. 26.
[s] ch. 18. 24. & 33. 12, 13.
† Heb. *righteousnesses.*

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[t] ver. 14. ch. 1. 3.
[u] ch. 8. 4.
[x] ch. 1. 28.
[y] ch. 1. 1.
[z] ch. 1. 28.
[a] ch. 2. 2.
[b] ch. 4. 8.
[c] ch. 24. 27. Luke 1. 20, 22.
† Heb. *a man reproving.*
[d] ch. 2. 5, 6, 7.
[e] ch. 24. 27. & 33. 22.
[f] ver. 11.
[g] ver. 9, 26. ch. 12. 2, 3.
‖ Or, *chief leaders,* ch. 21. 22.
‖ Or, *a flat plate,* or, *slice.*
[a] ch. 12. 6, 11. & 24. 24, 27.
about 975, beginning from 1 Kings 12. 23, ending about 585.
[b] Num. 14. 34.
† Heb. *a day for a year, a day for a year.*
[c] ch. 3. 25.
† Heb. *from thy side to thy side.*
‖ Or, *spelt.*

according to the number of the days that thou shalt lie upon thy side; three hundred and ninety days shalt thou eat thereof.

10 And thy meat which thou shalt eat *shall be* by weight, twenty shekels a day: from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.

12 And thou shalt eat it *as* barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

13 And the LORD said, Even thus [d]shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

14 Then said I, [e]Ah Lord GOD! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of [f]that which dieth of itself, or is torn in pieces; neither came there [g]abominable flesh into my mouth.

15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

16 Moreover he said unto me, Son of man, behold, I will break the [h]staff of bread in Jerusalem: and they shall [i]eat bread by weight, and with care; and they shall [k]drink water by measure, and with astonishment:

17 That they may want bread and water, and be astonied one with another, and [l]consume away for their iniquity.

CHAP. V.

The judgment of Jerusalem for their rebellion.

AND thou, son of man, take thee a sharp knife, take thee a barber's razor, [a]and cause *it* to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the *hair*.

2 [b]Thou shalt burn with fire a third part in the midst of [c]the city, when [d]the days of the siege are fulfilled: and thou shalt take a third part, *and* smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

3 [e]Thou shalt also take thereof a few in number, and bind them in thy †skirts.

4 Then take of them again, and [f]cast them into the midst of the fire, and burn them in the fire: *for* thereof shall a fire come forth into all the house of Israel.

5 ¶ Thus saith the Lord GOD; This *is* Jerusalem; I have set it in the midst of the nations and countries *that are* round about her.

6 And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that *are* round about her: for they have refused my judgments and my statutes, they have not walked in them.

7 Therefore thus saith the Lord GOD; Because ye multiplied more than the nations that *are* round about you, *and* have not walked in my statutes, neither have kept my judgments, [g]neither have done according to the judgments of the nations that *are* round about you;

8 Therefore thus saith the Lord GOD; Behold, I, even I, *am* against thee, and will execute judgments in the midst of thee in the sight of the nations.

9 [h]And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

10 Therefore the fathers [i]shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I [k]scatter into all the winds.

11 Wherefore, *as* I live, saith the Lord GOD; Surely, because thou hast [l]defiled my sanctuary with all thy [m]detestable things, and with all thine abominations, therefore will I also diminish *thee;* [n]neither shall mine eye spare, neither will I have any pity.

12 ¶ [o]A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and [p]I will scatter a third part into all the winds, and [q]I will draw out a sword after them.

13 Thus shall mine anger [r]be accomplished, and I will [s]cause my fury to rest upon them, [t]and I will be comforted: [u]and they shall know that I the LORD have spoken *it* in my zeal, when I have accomplished my fury in them.

14 Moreover, [x]I will make thee waste, and a reproach among the nations that *are* round about thee, in the sight of all that pass by.

15 So it shall be a [y]reproach and a taunt, an instruction and an astonishment unto the nations that *are* round about thee, when I shall execute judgments in thee in anger, and in fury, and in [z]furious rebukes. I the LORD have spoken *it.*

16 When I shall [a]send upon them the evil arrows of famine, which shall be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine upon you, and will break your [b]staff of bread:

17 So will I send upon you famine and [c]evil beasts, and they shall bereave thee; and [d]pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the LORD have spoken *it.*

CHAP. VI.

The faithful are exhorted to lament their calamities.

AND the word of the LORD came unto me, saying,

2 Son of man, [a]set thy face toward the [b]mountains of Israel, and prophesy against them,

3 And say, Ye mountains of Israel, hear the word of the Lord GOD: Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, *even* I, will bring a sword upon you, and [c]I will destroy your high places.

4 And your altars shall be desolate, and your ‖images shall be broken: and [d]I will cast down your slain *men* before your idols.

5 And I will †lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars.

6 In all your dwelling-places the cities shall be laid waste, and the high places shall be desolate: that your altars may be laid waste and made deso-

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[d] Hos. 9.3.

[e] Acts 10. 14.

[f] Ex.22.31. Lev.11. 40. & 17. 15.

[g] Deut. 14. 3. Isa. 65. 4.

[h] Lev. 26. 26. Ps. 105.16. Isa. 3. 1. ch. 5. 16. & 14. 13.

[i] ver. 10. ch. 12. 19.

[k] ver. 11.

[l] Lev. 26. 39. ch. 24. 23.

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[a] See Lev. 21. 5. Isa. 7. 20. ch. 44. 20.

[b] ver. 12.

[c] ch. 4. 1.

[d] ch.4.8,9.

[e] Jer. 40. 6. & 52. 16.

† Heb. *wings.*

[f] Jer. 41.1, 2. &c. & 44. 14.

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[g] Jer. 2.10. 11. ch. 16. 47.

[h] Lam.4.6. Dan. 9.12. Amos 3. 2.

[i] Lev. 26. 29. Deut. 28. 53. 2 Kings 6. 29. Jer. 19. 9. Lam. 2.20. & 4. 10.

[k] ver. 12. Lev. 26.33. Deut. 28. 64. ch. 12. 14. Zech. 2. 6.

[l] 2 Chron. 36. 14. ch. 7. 20. & 8. 5, &c. & 23. 38.

[m] ch.11.21.

[n] ch. 7. 4,9. & 8. 18. & 9. 10.

[o] See ver.2. Jer. 15. 2. & 21. 9. ch. 6. 12.

[p] Jer. 9.16. ver. 2. 10. ch. 6. 8.

[q] Lev. 26. 33. ver. 2. ch. 12. 14.

[r] Lam. 4. 11. ch. 6. 12. & 7. 8.

[s] ch. 21. 17.

[t] Deut. 32. 36. Isa. 1. 24.

[u] ch. 36. 6. & 38. 19.

[x] Lev. 26. 31, 32. Neh. 2. 17.

[y] Deut. 28. 37. 1 Kings 9. 7. Ps. 79. 4. Jer. 24. 9. Lam. 2.15.

[z] ch. 25.17.

[a] Deut. 32. 23, 24.

[b] Lev. 26. 26. ch. 4. 16. & 14. 13.

[c] Lev. 26. 22. Deut. 32. 24. ch. 14. 21. & 33. 27. & 34. 25.

[d] ch. 38.22.

[a] ch. 20.46. & 21. 2. & 25. 2.

[b] ch. 36. 1.

[c] Lev. 26. 30.

‖ Or, *sun images,* and so ver. 6.

[d] Lev. 26. 30.

† Heb. *give.*

late, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.

7 And the slain shall fall in the midst of you, and [e]ye shall know that I *am* the LORD.

8 ¶ [f]Yet will I leave a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because [g]I am broken with their whorish heart, which hath departed from me, and [h]with their eyes which go a whoring after their idols: and [i]they shall loathe themselves for the evils which they have committed in all their abominations.

10 And they shall know that I *am* the LORD, *and that* I have not said in vain that I would do this evil unto them.

11 ¶ Thus saith the Lord GOD; Smite [k]with thine hand, and stamp with thy foot, and say, Alas, for all the evil abominations of the house of Israel! [l]for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: [m]thus will I accomplish my fury upon them.

13 Then [n]shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, [o]upon every high hill, [p]in all the tops of the mountains, and [q]under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

14 So will I [r]stretch out my hand upon them, and make the land desolate, yea, ‖ more desolate than the wilderness toward [s]Diblath, in all their habitations: and they shall know that I *am* the LORD.

CHAP. VII.

1 *The final desolation of Israel.* 23 *Their miserable captivity.*

MOREOVER the word of the LORD came unto me, saying,

2 Also, thou son of man, thus saith the Lord GOD unto the land of Israel; [a]An end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and I will send mine anger upon thee, and [b]will judge thee according to thy ways, and will † recompense upon thee all thine abominations.

4 And [c]mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: [d]and ye shall know that I *am* the LORD.

5 Thus saith the Lord GOD; An evil, an only evil, behold, is come.

6 An end is come, the end is come: it † watcheth for thee; behold, it is come.

7 [e]The morning is come unto thee, O thou that dwellest in the land: [f]the time is come, the day of trouble *is* near, and not the ‖ sounding again of the mountains.

8 Now will I shortly [g]pour out my fury upon thee, and accomplish mine anger upon thee: [h]and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And [i]mine eye shall not spare, neither will I have pity: I will recompense † thee according to thy ways, and thine abominations *that* are in the midst of thee; [k]and ye shall know that I *am* the LORD that smiteth.

10 Behold the day, behold, it is come: [l]the morning is gone forth; the rod hath blossomed, pride hath budded.

11 [m]Violence is risen up into a rod of wickedness: none of them *shall remain*, nor of their ‖ multitude, nor of any of ‖ theirs: [n]neither *shall there be* wailing for them.

12 [o]The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath *is* upon all the multitude thereof.

13 For the seller shall not return to that which is sold, † although they were yet alive: for the vision *is* touching the whole multitude thereof, *which* shall not return; neither shall any strengthen himself ‖ in † the iniquity of his life.

14 They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath *is* upon all the multitude thereof.

15 [p]The sword *is* without, and the pestilence and the famine within: he that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him.

16 ¶ But [q]they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All [r]hands shall be feeble, and all knees shall † be weak *as* water.

18 They shall also [s]gird *themselves* with sackcloth, and [t]horror shall cover them; and shame *shall be* upon all faces, and baldness upon all their heads.

19 They shall cast their silver in the streets, and their gold shall be † removed: their [u]silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: ‖ because it is [x]the stumbling-block of their iniquity.

20 ¶ As for the beauty of his ornament, he set it in majesty: [y]but they made the images of their abominations *and* of their detestable things therein: therefore have I ‖ set it far from them.

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

22 My face will I turn also from them, and they shall pollute my secret *place;* for the ‖ robbers shall enter into it, and defile it.

23 ¶ Make a chain: for [z]the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease, and ‖ their holy places shall be defiled.

25 † Destruction cometh; and they shall seek peace, and *there shall be* none.

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[e] ver. 13. ch. 7. 4, 9. & 11. 10, 12. & 12. 15.
[f] Jer. 44. 28. ch. 5. 2, 12. & 12. 16. & 14. 22.
[g] Ps. 78. 40. Isa. 7. 13. & 43. 24. & 63. 10.
[h] Num. 15. 39. ch. 20. 7, 24.
[i] Lev. 26. 39. Job 42. 6. ch. 20. 43. & 36. 31.
[k] ch. 21. 14.
[l] ch. 5. 12.
[m] ch. 5. 13.
[n] ver. 7.
[o] Jer. 2. 20.
[p] Hos. 4. 13.
[q] Isa. 57. 5.
[r] Isa. 5. 25.
‖ Or, *desolate from the wilderness.*
[s] Num. 33. 46. Jer. 48. 22.
[a] ver. 3, 6. Amos 8. 2. Matt. 24. 6, 13, 14.
[b] ver. 8, 9.
† Heb. *give.*
[c] ver. 9. ch. 5. 11. & 8. 18. & 9. 10.
[d] ver. 27. ch. 6. 7. & 12. 20.
† Heb. *awaketh against thee.*
[e] ver. 10.
[f] ver. 12. Zeph. 1. 14, 15.
‖ Or, *echo.*
[g] ch. 20. 8, 21.

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[h] ver. 3.
[i] ver. 4.
† Heb. *upon thee.*
[k] ver. 4.
[l] ver. 7.
[m] Jer. 6. 7.
‖ Or, *tumult.*
‖ Or, *their tumultuous persons*
[n] Jer. 16. 5, 6. ch. 24. 16, 22.
[o] ver. 7.
† Heb. *though their life* were *yet among the living.*
‖ Or, *whose life* is *in his iniquity.*
† Heb. *his iniquity.*
[p] Deut. 32. 25. Lam. 1. 20. ch. 5. 12.
[q] ch. 6. 8.
[r] Isa. 13. 7. Jer. 6. 24. ch. 21. 7.
† Heb. *go into water.*
[s] Isa. 3. 24. & 15. 2, 3. Jer. 48. 37. Amos 8. 10.
[t] Ps. 55. 5.
† Heb. *for a separation,* or, *uncleanness.*
[u] Prov. 11. 4. Zeph. 1. 18.
‖ Or, *because their iniquity is* their *stumbling-block.*
[x] ch. 14. 3, 4. & 44. 12.
[y] Jer. 7. 30.
‖ Or, *made it unto them an unclean thing.*
‖ Or, *burglars.*
[z] 2 Kings 21. 16. ch. 9. 9. & 11. 6.
‖ Or, *they shall inherit their holy places.*
† Heb. *Cutting off.*

26 [a]Mischief shall come upon mischief, and rumour shall be upon rumour; [b]then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and †according to their deserts will I judge them, [c]and they shall know that I *am* the LORD.

CHAP. VIII.

1 *Ezekiel's vision.* 18 *God's wrath for idolatry.*

AND it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, and [a]the elders of Judah sat before me, that [b]the hand of the Lord GOD fell there upon me.

2 [c]Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, [d]as the colour of amber.

3 And he [e]put forth the form of an hand, and took me by a lock of mine head; and [f]the spirit lifted me up between the earth and the heaven, and [g]brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; [h]where *was* the seat of the image of jealousy, which [i]provoketh to jealousy.

4 And, behold, the glory of the God of Israel *was* there, according to the vision that I [k]saw in the plain.

5 ¶ Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.

7 ¶ And he brought me to the door of the court; and when I looked, behold a hole in the wall.

8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about.

11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, [l]The LORD seeth us not; the LORD hath forsaken the earth.

13 ¶ He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD's house which *was* toward the north; and behold, there sat women weeping for Tammuz.

15 ¶ Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these.

16 And he brought me into the inner court of the LORD's house, and behold, at the door of the temple of the LORD, [m]between the porch and the altar, [n]*were* about five and twenty men, [o]with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped [p]the sun toward the east.

17 ¶ Then he said unto me, Hast thou seen *this*, O son of man? ‖Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have [q]filled the land with violence, and have returned to provoke me to anger: and lo, they put the branch to their nose.

18 [r]Therefore will I also deal in fury: mine [s]eye shall not spare, neither will I have pity: and though they [t]cry in mine ears with a loud voice, *yet* will I not hear them.

CHAP. IX.

A vision, whereby is shewn the preservation of some, and the destruction of the rest.

HE cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man *with* his destroying weapon in his hand.

2 And behold, six men came from the way of the higher gate, †which lieth toward the north, and every man †a slaughter-weapon in his hand; [a]and one man among them *was* clothed with linen, with a writer's inkhorn †by his side: and they went in and stood beside the brazen altar.

3 And [b]the glory of the God of Israel was gone up from the cherub whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side;

4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and †set [c]a mark upon the foreheads of the men [d]that sigh and that cry for all the abominations that be done in the midst thereof.

5 ¶ And to the others he said in †mine hearing, Go ye after him through the city, and smite: [e]let not your eye spare, neither have ye pity:

6 [f]Slay †utterly old *and* young, both maids, and little children, and women: but [g]come not near any man upon whom *is* the mark; and [h]begin at my sanctuary. [i]Then they began at the ancient men which *were* before the house.

7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

8 ¶ And it came to pass while they were slaying them, and I was left, that I [k]fell upon my face, and cried, and said, [l]Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, and [m]the

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[a] Deut. 32. 23. Jer. 4. 20.
[b] Ps. 74. 9. Lam. 2. 9. ch. 20. 1, 3.
† Heb. *with their judgments.*
[c] ver. 4.
[a] ch. 14. 1. & 20. 1. & 33. 31.
[b] ch. 1. 3. & 3. 22.
[c] ch. 1. 26, 27.
[d] ch. 1. 7.
[e] Dan. 5. 5.
[f] ch. 3. 14.
[g] ch. 11. 1, 24. & 40. 2.
[h] Jer. 7. 30. & 32. 34. ch. 5. 11.
[i] Deut. 32. 16, 21.
[k] ch. 1. 28. & 3. 22, 23.
† Heb. *which is turned.*
† Heb. *a weapon of his breaking in pieces.*
[a] Lev. 16. 4. ch. 10. 2, 6, 7. Rev. 15. 6.
† Heb. *upon his loins.*
[b] See ch. 3. 23. & 8. 4. & 10. 4, 18. & 11. 22, 23.
† Heb. *mark a mark.*
[c] Ex. 12. 7. Rev. 7. 3. & 9. 4. & 13. 16, 17. & 20. 4.
[d] Ps. 119. 53, 136. Jer. 13. 17. 2 Cor. 12. 21. 2 Pet. 2. 8.
† Heb. *mine ears.*
[e] ver. 10. ch. 5. 11.
[f] 2 Chron. 36. 17.
† Heb. *to destruction.*
[g] Rev. 9. 4.
[h] Jer. 25. 29. 1 Pet. 4. 17.
[i] ch. 8. 11, 12, 16.
[k] Num. 14. 5. & 16. 4, 22, 45. Josh. 7. 6.
[l] ch. 11. 13.
[m] 2 Kings 21. 16. ch. 8. 17.

land is †full of blood, and the city full of ‖perverseness: for they say, [n]The LORD hath forsaken the earth, and [o]the LORD seeth not.

10 And as for me also, mine [p]eye shall not spare, neither will I have pity, *but* [q]I will recompense their way upon their head.

11 And behold, the man clothed with linen, which *had* the inkhorn by his side, †reported the matter, saying, I have done as thou hast commanded me.

CHAP. X.

The vision of the coals of fire, and of the cherubims.

THEN I looked, and behold, in the [a]firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

2 [b]And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill †thine hand with [c]coals of fire from between the cherubims, and [d]scatter *them* over the city. And he went in in my sight.

3 Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.

4 [e]Then the glory of the LORD †went up from the cherub, *and stood* over the threshold of the house; and [f]the house was filled with the cloud, and the court was full of the brightness of the LORD's glory.

5 And the [g]sound of the cherubims' wings was heard *even* to the outer court, as [h]the voice of the Almighty God when he speaketh.

6 And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

7 And *one* cherub †stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out.

8 ¶ [i]And there appeared in the cherubims the form of a man's hand under their wings.

9 [k]And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a [l]beryl stone.

10 And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

11 [m]When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

12 And their whole †body, and their backs, and their hands, and their wings, and [n]the wheels, *were* full of eyes round about, *even* the wheels that they four had.

13 As for the wheels, ‖it was cried unto them in my hearing, O wheel!

14 [o]And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up. This *is* [p]the living creature that I saw by the river of Chebar.

16 [q]And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 [r]When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also:* for the spirit ‖of the living creature *was* in them.

18 Then [s]the glory of the LORD [t]departed from off the threshold of the house, and stood over the cherubims.

19 And [u]the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them, and *every one* stood at the door of the east gate of the LORD's house; and the glory of the God of Israel *was* over them above.

20 [x]This *is* the living creature that I saw under the God of Israel [y]by the river of Chebar; and I knew that they *were* the cherubims.

21 [z]Every one had four faces apiece, and every one four wings; [a]and the likeness of the hands of a man *was* under their wings.

22 And [b]the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: [c]they went every one straight forward.

CHAP. XI.

God sheweth Ezekiel his purpose in saving a remnant.

MOREOVER, [a]the spirit lifted me up, and brought me unto [b]the east gate of the LORD's house, which looketh eastward: and behold [c]at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

2 Then said he unto me, Son of man, these *are* the men that devise mischief, and give wicked counsel in this city:

3 Which say, ‖*It is* not [d]near; let us build houses: [e]this *city is* the caldron, and we *be* the flesh.

4 ¶ Therefore prophesy against them, prophesy, O son of man.

5 And [f]the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, *every one of* them.

6 [g]Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord GOD: [h]Your slain whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron: [i]but I will bring you forth out of the midst of it.

8 Ye have feared the sword; and I will bring a sword upon you, saith the Lord GOD.

9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and [k]will execute judgments among you.

10 [l]Ye shall fall by the sword; I will judge you in [m]the border of Israel; [n]and ye shall know that I *am* the LORD.

11 [o]This *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the border of Israel:

12 And [p]ye shall know that I *am* the LORD: ‖for

Before CHRIST about 594.

† Heb. *filled with.*
‖ Or, *wresting of judgment.*
[n] ch. 8. 12.
[o] Ps. 10. 11. Isa. 29. 15.
[p] ch. 5. 11. & 7. 4. & 8. 18.
[q] ch. 11. 21.
† Heb. *returned the word.*

Before CHRIST about 594.

[a] ch. 1. 22, 26.
[b] ch. 9. 2, 3.
† Heb. *the hollow of thy hand.*
[c] ch. 1. 13.
[d] See Rev. 8. 5.
[e] See ver. 18. ch. 1. 28. & 9. 3.
† Heb. *was lifted up.*
[f] 1 Kings 8. 10, 11. ch. 43. 5.
[g] ch. 1. 24.
[h] Ps. 29. 3, &c.
† Heb. *sent forth.*
[i] ch. 1. 8. ver. 21.
[k] ch. 1. 15.
[l] ch. 1. 16.
[m] ch. 1. 17.
† Heb. *flesh.*
[n] ch. 1. 18.
‖ Or, *they were called in my hearing, wheel,* or, *galgal.*
[o] ch. 1. 6, 10.
[p] ch. 1. 5.

[q] ch. 1. 19.
[r] ch. 1. 12, 20. 21.
‖ Or, *of life.*
[s] ver. 4.
[t] Hos. 9. 12.
[u] ch. 11. 22.
[x] ch. 1. 22. ver. 15.
[y] ch. 1. 1.
[z] ch. 1. 6. ver. 14.
[a] ch. 1. 8. ver. 8.
[b] ch. 1. 10.
[c] ch. 1. 12.
[a] ch. 3. 12, 14. & 8. 3. ver. 24.
[b] ch. 10. 19.
[c] See ch. 8. 16.
‖ Or, It is *not* for us *to build houses near.*
[d] ch. 12. 22, 27. 2 Pet. 3. 4.
[e] See Jer. 1. 13. ch. 24. 3, &c.
[f] ch. 2. 2. & 3. 24.
[g] ch. 7. 23. & 22. 3, 4.
[h] ch. 24. 3, 6, 10, 11. Mic. 3. 3.
[i] ver. 9.
[k] ch. 5. 8.
[l] 2 Kings 25. 19, 20, 21. Jer. 39. 6. & 52. 10.
[m] 1 Kings 8. 65. 2 Kings 14. 25.
[n] Ps. 9. 16. ch. 6. 7. & 13. 9, 14, 21, 23.
[o] See ver. 3.
[p] ver. 10.
‖ Or, *which have not walked.*

ye have not walked in my statutes, neither executed my judgments, but [g]have done after the manners of the heathen that *are* round about you.

13 ¶And it came to pass, when I prophesied, that [r]Pelatiah the son of Benaiah died. Then [s]fell I down upon my face, and cried with a loud voice, and said, Ah Lord GOD! wilt thou make a full end of the remnant of Israel?

14 Again the word of the LORD came unto me, saying,

15 Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession.

16 Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, [t]yet will I be to them as a little sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord GOD; [u]I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and [x]they shall take away all the detestable things thereof and all the abominations thereof from thence.

19 And [y]I will give them one heart, and I will put [z]a new spirit within you; and I will take [a]the stony heart out of their flesh, and will give them an heart of flesh:

20 [b]That they may walk in my statutes, and keep mine ordinances, and do them: [c]and they shall be my people, and I will be their God.

21 But *as for them* whose heart walketh after the heart of their detestable things and their abominations, [d]I will recompense their way upon their own heads, saith the Lord GOD.

22 ¶Then did the cherubims [e]lift up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above.

23 And [f]the glory of the LORD went up from the midst of the city, and stood [g]upon the mountain [h]which *is* on the east side of the city.

24 ¶Afterwards [i]the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

25 Then I spake unto them of the captivity all the things that the LORD had shewed me.

CHAP. XII.

Ezekiel's trembling sheweth the Jews' desolation.

THE word of the LORD also came unto me, saying,

2 Son of man, thou dwellest in the midst of [a]a rebellious house, which [b]have eyes to see, and see not; they have ears to hear, and hear not: [c]for they *are* a rebellious house.

3 Therefore, thou son of man, prepare thee ‖ stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight; it may be they will consider, though they *be* a rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, †as they that go forth into captivity.

5 †Dig thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in the twilight: thou shalt cover thy face, that thou see not the ground: [d]for I have set thee *for* a sign unto the house of Israel.

7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I †digged through the wall with mine hand; I brought *it* forth in the twilight, *and* I bare *it* upon *my* shoulder in their sight.

8 ¶And in the morning came the word of the LORD unto me, saying,

9 Son of man, hath not the house of Israel, [e]the rebellious house, said unto thee, [f]What doest thou?

10 Say thou unto them, Thus saith the Lord GOD; This [g]burden *concerneth* the prince in Jerusalem, and all the house of Israel that *are* among them.

11 Say, [h]I *am* your sign: like as I have done, so shall it be done unto them: †[i]they shall remove *and* go into captivity.

12 And [k]the prince that *is* among them shall bear upon *his* shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with *his* eyes.

13 My [l]net also will I spread upon him, and he shall be taken in my snare: and [m]I will bring him to Babylon *to* the land of the Chaldeans, yet shall he not see it, though he shall die there.

14 And [n]I will scatter toward every wind all that *are* about him to help him, and all his bands; and [o]I will draw out the sword after them.

15 [p]And they shall know that I *am* the LORD, when I shall scatter them among the nations, and disperse them in the countries.

16 [q]But I will leave †a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I *am* the LORD.

17 ¶Moreover the word of the LORD came to me, saying,

18 Son of man, [r]eat thy bread with quaking, and drink thy water with trembling and with carefulness;

19 And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, *and* of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may [s]be desolate from †all that is therein, [t]because of the violence of all them that dwell therein.

20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I *am* the LORD.

21 ¶And the word of the LORD came unto me, saying,

22 Son of man, what *is* that proverb *that* ye have

Before CHRIST about 594.

[g] Lev. 18. 3, 24, &c. Deut. 12. 30, 31. ch. 8. 10, 14, 16.
[r] ver. 1. Acts 5. 5.
[s] ch. 9. 8.
[t] Ps. 90. 1. & 91. 9. Isa. 8. 14.
[u] Jer. 24. 5. ch. 28. 25. & 34. 13. & 36. 24.
[x] ch. 37. 23.
[y] Jer. 32. 39. ch. 36. 26, 27. See Zeph. 3. 9.
[z] Ps. 51. 10. Jer. 31. 33. & 32. 39. ch. 18. 31.
[a] Zech. 7. 12.
[b] Ps. 105. 45.
[c] Jer. 24. 7. ch. 14. 11. & 36. 28. & 37. 27.
[d] ch. 9. 10. & 22. 31.
[e] ch. 1. 19. & 10. 19.
[f] ch. 8. 4. & 9. 3. & 10. 4, 18. & 43. 4.
[g] See Zech. 14. 4.
[h] ch. 43. 2.
[i] ch. 8. 3.
[a] ch. 2. 3, 6, 7, 8. & 3. 26, 27.
[b] Isa. 6. 9. & 42. 20. Jer. 5. 21. Matt. 13. 13, 14.
[c] ch. 2. 5.
‖ Or, *instruments.*

Before CHRIST about 594.

† Heb. *as the goings forth of captivity.*
† Heb. *Dig for thee.*
[d] Isa. 8. 18. ch. 4. 3. & 24. 24. ver. 11.
† Heb. *digged for me.*
[e] ch. 2. 5.
[f] ch. 17. 12. & 24. 19.
[g] Mal. 1. 1.
[h] ver. 6.
† Heb. *by removing go into captivity.*
[i] 2 Kings 25. 4, 5, 7.
[k] Jer. 39. 4.
[l] Job 19. 6. Lam. 1. 13. Jer. 52. 9. ch. 17. 20.
[m] 2 Kings 25. 7. Jer. 52. 11. ch. 17. 16.
[n] 2 Kings 25. 4, 5. ch. 5. 10.
[o] ch. 5. 2, 12.
[p] Ps. 9. 16. ch. 6. 7, 14. & 11. 10. ver. 16, 20.
[q] ch. 6. 8, 9, 10.
† Heb. *men of number.*
[r] ch. 4. 16.
[s] Zech. 7. 14.
† Heb. *the fulness thereof.*
[t] Ps. 107. 34.

in the land of Israel, saying, [z]The days are prolonged, and every vision faileth?

23 Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, [x]The days are at hand, and the effect of every vision.

24 For [y]there shall be no more any [z]vain vision nor flattering divination within the house of Israel.

25 For I *am* the LORD: I will speak, and [a]the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

26 ¶ Again the word of the LORD came to me, saying,

27 [b]Son of man, behold, *they of* the house of Israel say, The vision that he seeth *is* [c]for many days *to come*, and he prophesieth of the times *that are* far off.

28 [d]Therefore say unto them, Thus saith the Lord GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.

CHAP. XIII.

1 *The proof of lying prophets.* 17 *Of prophetesses and their pillows.*

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto [a]†them that prophesy out of their own [b]hearts, Hear ye the word of the LORD;

3 Thus saith the Lord GOD; Woe unto the foolish prophets, that †follow their own spirit, ‖and have seen nothing!

4 O Israel, thy prophets are [c]like the foxes in the deserts.

5 Ye [d]have not gone up into the ‖gaps, neither †made up the hedge for the house of Israel to stand in the battle in the day of the LORD.

6 [e]They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made *others* to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it*, albeit I have not spoken?

8 Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies, therefore, behold, I *am* against you, saith the Lord GOD.

9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the ‖assembly of my people, [f]neither shall they be written in the writing of the house of Israel, [g]neither shall they enter into the land of Israel; [h]and ye shall know that I *am* the Lord GOD.

10 ¶ Because, even because they have seduced my people, saying, [i]Peace; and *there was* no peace; and one built up ‖a wall, and lo, others [k]daubed it with untempered *mortar:*

11 Say unto them which daub *it* with untempered *mortar*, that it shall fall: [l]there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it.*

12 Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it?*

13 Therefore thus saith the Lord GOD; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it.*

14 So will I break down the wall that ye have daubed with untempered *mortar*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: [m]and ye shall know that I *am* the LORD.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *mortar*, and will say unto you, The wall *is* no *more*, neither they that daubed it;

16 *To wit*, the prophets of Israel which prophesy concerning Jerusalem, and which [n]see visions of peace for her, and *there is* no peace, saith the Lord GOD.

17 ¶ Likewise, thou son of man, [o]set thy face against the daughters of thy people, [p]which prophesy out of their own heart; and prophesy thou against them,

18 And say, Thus saith the Lord GOD; Woe to the *women* that sew pillows to all ‖armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye [q]hunt the souls of my people, and will ye save the souls alive *that come* unto you?

19 And will ye pollute me among my people [r]for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear *your* lies?

20 Wherefore thus saith the Lord GOD; Behold, I *am* against your pillows, wherewith ye there hunt the souls ‖to make *them* fly, and I will tear them from your arms, and will let the souls go, *even* the souls that ye hunt to make *them* fly.

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; [s]and ye shall know that I *am* the LORD.

22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and [t]strengthened the hands of the wicked, that he should not return from his wicked way, ‖†by promising him life;

23 Therefore [u]ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: [x]and ye shall know that I *am* the LORD.

CHAP. XIV.

Hypocrites reproved, who inquire of God with idolatry in their hearts.

THEN [a]came certain of the elders of Israel unto me, and sat before me.

2 And the word of the LORD came unto me, saying,

3 Son of man, these men have set up their idols in their heart, and put [b]the stumbling-block of their iniquity before their face: [c]should I be inquired of at all by them?

Before CHRIST about 594.

[z] ver. 27. ch. 11. 3. Amos 6. 3. 2 Pet. 3. 4.
[x] Joel 2. 1. Zeph. 1. 14.
[y] ch. 13. 23.
[z] Lam. 2. 14.
[a] Isa. 55. 11. ver. 28. Dan. 9. 12. Luke. 21. 33.
[b] ver. 22.
[c] 2 Pet. 3. 4.
[d] ver. 23, 25.
[a] ver. 17. †Heb. *them that are prophets out of their own hearts.*
[b] Jer. 14. 14. & 23. 16, 26. †Heb. *walk after.* ‖Or, *and things which they have not seen.*
[c] Cant. 2. 15.
[d] Ps. 106. 23, 30. ch. 22. 30. ‖Or, *breaches.* †Heb. *hedged the hedge.*
[e] ver. 23. ch. 12. 24. & 22. 28.
‖Or, *secret*, or, *council.*
[f] Ezra 2. 59, 62. Neh. 7. 5. Ps. 69. 28.
[g] ch. 20. 38.
[h] ch. 11. 10, 12.
[i] Jer. 6. 14. & 8. 11.
‖Or, *a slight wall.*
[k] ch. 22. 28.
[l] ch. 38. 22.

Before CHRIST about 594.

[m] ver. 9, 21, 23. ch. 14. 8.
[n] Jer. 6. 14. & 28. 9.
[o] ch. 20. 46. & 21. 2.
[p] ver. 2.
‖Or, *elbows.*
[q] 2 Pet. 2. 14.
[r] See Prov. 28. 21. Mic. 3. 5.
‖Or, *into gardens.*
[s] ver. 9.
[t] Jer. 23. 14. ‖Or, *that I should save his life.* †Heb. *by quickening him.*
[u] ver. 6, &c. ch. 12. 24. Mic. 3. 6.
[x] ver. 9. ch. 14. 8. & 15. 7.
about 594.
[a] ch. 8. 1. & 20. 1. & 33. 31.
[b] ch. 7. 19. ver. 4, 7.
[c] 2 Kings 3. 13.

4 Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols;

5 That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

6 ¶ Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn ‖*yourselves* from your idols; and turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the LORD will answer him by myself:

8 And [d]I will set my face against that man, and will make him a [e]sign and a proverb, and I will cut him off from the midst of my people; [f]and ye shall know that I *am* the LORD.

9 And if the prophet be deceived when he hath spoken a thing, I the LORD [g]have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him;*

11 That the house of Israel may [h]go no more astray from me, neither be polluted any more with all their transgressions; [i]but that they may be my people, and I may be their God, saith the Lord GOD.

12 ¶ The word of the LORD came again to me, saying,

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the [k]staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

14 [l]Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls [m]by their righteousness, saith the Lord GOD.

15 ¶ If I cause [n]noisome beasts to pass through the land, and they ‖spoil it, so that it be desolate, that no man may pass through because of the beasts:

16 [o]*Though* these three men *were* †in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 ¶ Or *if* [p]I bring a sword upon that land, and say, Sword, go through the land; so that I [q]cut off man and beast from it:

18 [r]Though these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 ¶ Or *if* I send [s]a pestilence into that land, and [t]pour out my fury upon it in blood, to cut off from it man and beast:

20 [u]Though Noah, Daniel, and Job *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness.

21 For thus saith the Lord GOD; ‖How much more when [x]I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

22 ¶ [y]Yet, behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, and [z]ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

23 And they shall comfort you, when ye see their ways and their doings; and ye shall know that I have not done [a]without cause all that I have done in it, saith the Lord GOD.

CHAP. XV.

The rejection of Jerusalem foreshewn.

AND the word of the LORD came unto me, saying,

2 Son of man, What is the vine-tree more than any tree, *or than* a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any vessel thereon?

4 Behold, [a]it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. †Is it meet for *any* work?

5 Behold, when it was whole, it was †meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

6 ¶ Therefore thus saith the Lord GOD; As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And [b]I will set my face against them; [c]they shall go out from *one* fire, and *another* fire shall devour them; [d]and ye shall know that I *am* the LORD, when I set my face against them.

8 And I will make the land desolate, because they have †committed a trespass, saith the Lord GOD.

CHAP. XVI.

God's extraordinary love toward Jerusalem.

AGAIN the word of the LORD came unto me, saying,

2 Son of man, [a]cause Jerusalem to know her abominations,

3 And say, Thus saith the Lord GOD unto Jerusalem; Thy †birth [b]and thy nativity *is* of the land of Canaan: [c]thy father *was* an Amorite, and thy mother an Hittite.

4 And *as for* thy nativity, [d]in the day thou wast born thy navel was not cut, neither wast thou washed in water ‖to supple *thee;* thou wast not salted at all, nor swaddled at all.

5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.

6 ¶ And when I passed by thee, and saw thee ‖polluted in thine own blood, I said unto thee *when*

Before CHRIST about 594.

‖ Or, others.

Before CHRIST about 594.

d Lev. 17. 10. & 20. 3, 5, 6. Jer. 44. 11. e ch. 15. 7. Num. 26. 10. Deut 28. 37. f ch. 5. 15. & 6. 7. g 1 Kings 22. 23. Job 12. 16. Jer. 4. 10. 2 Thess. 2. 11.

h 2 Pet. 2. 15.

i ch. 11. 20. & 37. 27.

k Lev. 26. 26. Isa. 3. 1. ch. 4. 16. & 5. 16.

l Jer. 15. 1. ver. 16, 18, 20. See Jer. 7. 16. & 11. 14. & 14. 11.

m Prov. 11. 4.

n Lev. 26. 22. ch. 5. 17.

‖ Or, *bereave.*

o ver. 14, 18, 20.

† Heb. *in the midst of it.*

p Lev. 26. 25. ch. 5. 12. & 21. 3, 4. & 29. 8. & 38. 21.

q ch. 25. 13. Zeph. 1. 3.

r ver. 14.

s 2 Sam. 24. 15. ch. 38. 22.

t ch. 7. 8.

u ver. 14.

‖ Or, *Also when.*

x ch. 5. 17. & 33. 27.

y ch. 6. 8.

z ch. 20. 43.

‖ Or, others.

a Jer. 22. 8, 9.

about 594.

a John 15. 6.

† Heb. *Will it prosper?* † Heb. *made* fit.

b Lev. 17. 10. ch. 14. 8.

c Isa. 24. 18.

d ch. 6. 7. & 7. 4. & 11. 10. & 20. 38, 42, 44.

† Heb. *trespassed a trespass.*

594.

a ch. 20. 4. & 22. 2. & 33. 7, 8, 9.

† Heb. *cutting out*, or, *habitation.*

b ch. 21. 30.

c ver. 45.

d Hos. 2. 3.

‖ Or, *when I looked* upon thee.

‖ Or, *trodden under foot.*

thou wast in thy blood, Live; yea, I said unto thee *when thou wast* in thy blood, Live.

7 [e]I have †caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to †excellent ornaments: *thy* breasts are fashioned, and thine hair is grown, whereas thou *wast* naked and bare.

8 Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; [f]and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and [g]thou becamest mine.

9 Then washed I thee with water; yea, I thoroughly washed away thy †blood from thee, and I anointed thee with oil.

10 I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

11 I decked thee also with ornaments, and I [h]put bracelets upon thine hands, [i]and a chain on thy neck.

12 And I put a jewel on thy †forehead, and ear-rings in thine ears, and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver; and thy raiment *was of* fine linen and silk, and broidered work; [k]thou didst eat fine flour, and honey, and oil; and thou wast exceeding [l]beautiful, and thou didst prosper into a kingdom.

14 And [m]thy renown went forth among the heathen for thy beauty: for it *was* perfect through my comeliness, which I had put upon thee, saith the Lord GOD.

15 ¶ [n]But thou didst trust in thine own beauty, [o]and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.

16 [p]And of thy garments thou didst take and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be *so*.

17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images †of men, and didst commit whoredom with them.

18 And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

19 [q]My meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for †a sweet savour: and *thus* it was, saith the Lord GOD.

20 [r]Moreover, thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them †to be devoured. *Is this* of thy whoredoms a small matter,

21 That thou hast slain my children, and delivered them to cause them to pass through *the fire* for them?

22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy [s]youth, [t]when thou wast naked and bare, *and* wast polluted in thy blood.

23 And it came to pass, after all thy wickedness, (woe, woe, unto thee! saith the Lord GOD;)

Before CHRIST about 594.

[e] Ex. 1. 7. †Heb. *made thee a million.*
†Heb. *ornament of ornaments.*
[f] Ruth 3. 9.
[g] Ex. 19. 5. Jer. 2. 2.
†Heb. *bloods.*
[h] Gen. 24. 22, 47.
[i] Prov. 1. 9.
†Heb. *nose;* See Isa. 3. 21.
[k] Deut. 32. 13, 14.
[l] Ps. 48. 2.
[m] Lam. 2. 15.
[n] See Deut. 32. 15. Jer. 7. 4. Mic. 3. 11.
[o] Isa. 1. 21. & 57. 8. Jer. 2. 20. & 3. 2, 6, 20. ch. 23. 3, 8, 11, 12. Hos. 1. 2.
[p] 2 Kings 23. 7. ch. 7. 20. Hos. 2. 8.
†Heb. *of a male.*
[q] Hos. 2. 8.
†Heb. *a savour of rest.*
[r] 2 Kings 16. 3. Ps. 106. 37, 38. Isa. 57. 5. Jer. 7. 31. & 32. 35. ch. 20. 26. & 23. 37.
†Heb. *to devour.*
[s] Jer. 2. 2. ver. 43, 60. Hos. 11. 1.
[t] ver. 4, 5, 6.

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[u] ver. 31.
‖Or, *brothel house.*
[z] Isa. 57. 5, 7. Jer. 2. 20. & 3. 2.
[y] Prov. 9. 14.
[z] ch. 8. 10, 14. & 20. 7, 8. & 23. 19, 20, 21.
[a] 2 Chron. 28. 18, 19. ver. 57.
‖Or, *cities.*
[b] 2 Kings 16. 7, 10. 2 Chron. 28. 23. Jer. 2. 18, 36. ch. 23. 12, &c.
[c] ch. 23. 14, &c.
‖Or, *in thy daughters is thine, &c.*
[d] ver. 24, 39.
[e] Isa. 30. 3. Hos. 8. 9.
†Heb. *bribest.*
[f] ver. 20. Jer. 2. 34.
[g] Jer. 13. 22, 26. Lam. 1. 8. ch. 23. 9, 10, 22, 29. Hos. 2. 10. & 8. 10. Nah. 3. 5.
†Heb. *with judgments of.*
[h] Lev. 20. 10. Deut. 22. 22 ch. 23. 45.
[i] Gen. 9. 6. Ex. 21. 12. See ver. 20, 36.
[k] ver. 24, 31.
[l] ch. 23. 26. Hos. 2. 3.
†Heb. *instruments of thine ornament.*
[m] ch. 23. 10, 47.

24 *That* [u]thou hast also built unto thee an ‖eminent place, and [z]hast made thee an high place in every street.

25 Thou hast built thy high place [y]at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

26 Thou hast also committed fornication with [z]the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

27 Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary *food*, and delivered thee unto the will of them that hate thee, [a]the ‖daughters of the Philistines, which are ashamed of thy lewd way.

28 [b]Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast, moreover, multiplied thy fornication in the land of Canaan [c]unto Chaldea; and yet thou wast not satisfied herewith.

30 How weak is thine heart, saith the Lord GOD, seeing thou doest all these *things*, the work of an imperious, whorish woman;

31 ‖In that [d]thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;

32 *But as* a wife that committeth adultery, *which* taketh strangers instead of her husband!

33 They give gifts to all whores: but [e]thou givest thy gifts to all thy lovers, and †hirest them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee; therefore thou art contrary.

35 ¶ Wherefore, O harlot, hear the word of the LORD:

36 Thus saith the Lord GOD; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by [f]the blood of thy children, which thou didst give unto them;

37 Behold, therefore, [g]I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated: I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, †as [h]women that break wedlock and [i]shed blood are judged; and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and they shall throw down [k]thine eminent place, and shall break down thy high places: [l]they shall strip thee also of thy clothes, and shall take †thy fair jewels, and leave thee naked and bare.

40 [m]They shall also bring up a company against

thee, [n]and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall [o]burn thine houses with fire, and [p]execute judgments upon thee in the sight of many women: and I will cause thee to [q]cease from playing the harlot, and thou also shalt give no hire any more.

42 So [r]will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because [s]thou hast not remembered the days of thy youth, but hast fretted me in all these *things;* behold therefore, [t]I also will recompense thy way upon *thine* head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations.

44 ¶ Behold every one that useth proverbs shall use *this* proverb against thee, saying, As *is* the mother, *so is* her daughter.

45 Thou *art* thy mother's daughter, that loatheth her husband and her children; and thou *art* the sister of thy sisters, which loathed their husbands and their children: [u]your mother *was* an Hittite, and your father an Amorite.

46 And thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and [x]†thy younger sister, that dwelleth at thy right hand, *is* Sodom and her daughters.

47 Yet hast thou not walked after their ways, nor done after their abominations: but ‖as *if that were* a very little *thing*, [y]thou wast corrupted more than they, in all thy ways.

48 *As* I live, saith the Lord GOD, [z]Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, pride, [a]fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

50 And they were haughty, and [b]committed abomination before me: therefore [c]I took them away as I saw *good.*

51 Neither hath Samaria committed half of thy sins: but thou hast multiplied thine abominations more than they, and [d]hast justified thy sisters in all thine abominations which thou hast done.

52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame in that thou hast justified thy sisters.

53 [e]When I shall bring again their captivity, [f]the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them:

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art [g]a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

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[n] John 8. 5, 7.
[o] Deut. 13. 16.
2 Kings 25. 9. Jer. 39. 8. & 52. 13.
[p] ch. 5. 8. & 23. 10, 48.
[q] ch. 23. 27.
[r] ch. 5. 13.
[s] ver. 22. Ps. 78. 42.
[t] ch. 9. 10, 11, 21. & 22. 31.
[u] ver. 3.
[x] Deut. 32. 32. Isa. 1. 10.
† Heb. *lesser than thou.*
‖ Or, *that was loathed as a small thing.*
[y] 2 Kings 21. 9. ch. 5. 6, 7. ver. 48, 51.
[z] Matt. 10. 15. & 11. 24.
[a] Gen. 13. 10.
[b] Gen. 13. 13. & 18. 20. & 19. 5.
[c] Gen. 19. 24.
[d] Jer. 3. 11. Matt. 12. 41, 42.
[e] See Isa. 1. 9. & ver. 60, 61.
[f] Jer. 20. 16.
[g] ch. 14. 22, 23.

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† Heb. *for a report,* or, *hearing.*
† Heb. *prides,* or, *excellencies.*
[h] 2 Kings 16. 5. 2 Chron. 28. 18. Isa. 7. 1. & 14. 28.
† Heb. *Aram.*
[i] ver. 27.
‖ Or, *spoil.*
[k] ch. 23. 49.
† Heb. *borne them.*
[l] ch. 17. 13, 16.
[m] Deut. 29. 12, 14.
[n] Ps. 106. 45.
[o] Jer. 32. 40. & 50. 5.
[p] ch. 20. 43. & 36. 31.
[q] Isa. 54. 1. & 60. 4. Gal. 4. 26, &c.
[r] Jer. 31. 31, &c.
[s] Hos. 2. 19, 20.
[t] ver. 61.
[u] Rom. 3. 19.

about 594.

[a] See ver. 12, &c.
† Heb. *embroidering.*
[b] 2 Kings 24. 12.
† Heb. *put it in a field of seed.*
[c] Deut 8. 7, 8, 9.
[d] Isa. 44. 4.
[e] ver. 14.
[f] ver. 15.
† Heb. *field.*
[g] 2 Kings 25. 7.
[h] ch. 19. 12. Hos. 13. 15.

56 For thy sister Sodom was not †mentioned by thy mouth in the day of thy †pride,

57 Before thy wickedness was discovered, as at the time of *thy* [h]reproach of the daughters of †Syria, and all *that are* round about her, [i]the daughters of the Philistines, which ‖despise thee round about.

58 [k]Thou hast †borne thy lewdness and thine abominations, saith the LORD.

59 For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast [l]despised [m]the oath in breaking the covenant.

60 ¶ Nevertheless, I will [n]remember my covenant with thee in the days of thy youth, and I will establish unto thee [o]an everlasting covenant.

61 Then [p]thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for [q]daughters, [r]but not by thy covenant.

62 [s]And I will establish my covenant with thee; and thou shalt know that I *am* the LORD:

63 That thou mayest [t]remember, and be confounded, [u]and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

CHAP. XVII.

The parable of the two eagles and the vine.

AND the word of the LORD came unto me, saying,
2 Son of man, put forth a riddle, and speak a parable unto the house of Israel;

3 And say, Thus saith the Lord GOD; [a]A great eagle with great wings, long-winged, full of feathers, which had †divers colours, came unto Lebanon, and [b]took the highest branch of the cedar:

4 He cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants.

5 He took also of the seed of the land, and †planted it in [c]a fruitful field; he placed *it* by great waters, *and* set it [d]*as* a willow-tree.

6 And it grew, and became a spreading vine [e]of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also another great eagle with great wings and many feathers: and behold, [f]this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

8 It was planted in a good †soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus saith the Lord GOD; Shall it prosper? [g]shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, shall it prosper? [h]shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Say now to [i]the rebellious house, Know ye not what these *things mean?* Tell *them*, Behold, [k]the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

13 [l]And hath taken of the king's seed, and made a covenant with him, [m]and hath †taken an oath of him: he hath also taken the mighty of the land:

14 That the kingdom might be [n]base, that it might not lift itself up, †*but* that by keeping of his covenant it might stand.

15 But [o]he rebelled against him in sending his ambassadors into Egypt, [p]that they might give him horses and much people. [q]Shall he prosper? shall he escape that doeth such *things?* or, shall he break the covenant, and be delivered?

16 *As* I live, saith the Lord GOD, surely [r]in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall die.

17 [s]Neither shall Pharaoh, with *his* mighty army and great company, make for him in the war, [t]by casting up mounts, and building forts, to cut off many persons:

18 Seeing he despised the oath by breaking the covenant, when lo, he had [u]given his hand, and hath done all these *things*, he shall not escape.

19 Therefore thus saith the Lord GOD; *As* I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

20 And I will [x]spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and [y]will plead with him there for his trespass that he hath trespassed against me.

21 And [z]all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the LORD have spoken *it.*

22 ¶ Thus saith the Lord GOD; I will also take of the highest [a]branch of the high cedar, and will set *it;* I will crop off from the top of his young twigs [b]a tender one, and will [c]plant *it* upon an high mountain and eminent:

23 [d]In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and [e]under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

24 And all the trees of the field shall know that I the LORD [f]have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: [g]I the LORD have spoken and have done *it.*

CHAP. XVIII.

God reproveth the unjust parable of sour grapes.

THE word of the LORD came unto me again, saying,

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The [a]fathers have eaten sour grapes, and the children's teeth are set on edge?

3 *As* I live, saith the Lord GOD, ye shall not have *occasion* any more to use this proverb in Israel.

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: [b]the soul that sinneth, it shall die.

5 ¶ But if a man be just, and do †that which is lawful and right,

6 [c]*And* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath [d]defiled his neighbour's wife, neither hath come near to [e]a menstruous woman,

7 And hath not [f]oppressed any, *but* hath restored to the debtor his [g]pledge, hath spoiled none by violence, hath [h]given his bread to the hungry, and hath covered the naked with a garment;

8 He *that* hath not given forth upon [i]usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, [k]hath executed true judgment between man and man,

9 Hath walked in my statutes, and hath kept my judgments, to deal truly; he *is* just, he shall surely [l]live, saith the Lord GOD.

10 ¶ If he beget a son *that is* a ‖robber, [m]a shedder of blood, and ‖*that* doeth the like to *any* one of these *things*,

11 And that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife,

12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath [n]committed abomination,

13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; [o]his †blood shall be upon him.

14 ¶ Now lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,

15 [p]*That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, †hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18 *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even [q]he shall die in his iniquity.

19 ¶ Yet say ye, Why? [r]doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

20 [s]The soul that sinneth, it shall die. [t]The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: [u]the right

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[i] ch. 2. 5. & 12. 9.
[k] ver. 3. 2 Kings 24.11–16.
[l] 2 Kings 24. 17.
[m] 2 Chron. 36. 13.
† Heb. *brought him to an oath.*
[n] ver. 6. ch. 29. 14.
† Heb. *to keep his covenant, to stand to it.*
[o] 2 Kings 24. 20. 2 Chron. 36. 13.
[p] Deut. 17. 16. Isa. 31. 1, 3. & 36. 6, 9.
[q] ver. 9.
[r] Jer. 32. 5. & 34. 3. & 52. 11. ch. 12. 13.
[s] Jer. 37. 7.
[t] Jer. 52. 4. ch. 4. 2.
[u] 1 Chron. 29. 24. Lam. 5. 6.
[x] ch. 12. 13. & 32. 3.
[y] ch. 20. 36.
[z] ch. 12. 14.
[a] Isa. 11. 1. Jer. 23. 5. Zech. 3. 8.
[b] Isa. 53. 2.
[c] Ps. 2. 6.
[d] Isa. 2. 2, 3. ch. 20. 40. Mic. 4. 1.
[e] See ch. 31. 6. Dan. 4. 12.
[f] Luke 1. 52.
[g] ch. 22. 14. & 24. 14.

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[b] ver. 20. Rom. 6. 23.
† Heb. *judgment and justice.*
[c] ch. 22. 9.
[d] Lev. 18. 20. & 20. 10.
[e] Lev. 18. 19. & 20. 18.
[f] Ex. 22. 21. Lev. 19. 15. & 25. 14.
[g] Ex. 22. 26. Deut. 24. 12, 13.
[h] Deut. 15. 7, 8. Isa. 58. 7. Matt. 25. 35, 36.
[i] Ex. 22. 25. Lev. 25. 36, 37. Deut. 23. 19. Neh. 5. 7. Ps. 15. 5.
[k] Deut. 1. 16. Zech. 8. 16.
[l] ch. 20. 11. Amos 5. 4.
‖ Or, *breaker up of a house.*
[m] Gen. 9. 6. Ex. 21. 12. Num. 35. 31.
‖ Or, *that doeth to his brother besides any of these.*
[n] ch. 8. 6. 17.
[o] Lev. 20. 9, 11, 12, 13, 16, 27. ch. 3. 18. & 33. 4. Acts 18. 6.
† Heb. *bloods.*
[p] ver. 6, &c.
† Heb. *hath not pledged the pledge,* or, *taken to pledge.*
[q] ch. 3. 18.
[r] Ex. 20. 5. Deut. 5. 9. 2 Kings 23. 26. & 24. 3, 4.
[s] ver. 4.
[t] Deut. 24. 16. 2 Kings 14. 6. 2 Chron. 25. 4. Jer. 31. 29, 30.
[u] Isa. 3. 10, 11.

eousness of the righteous shall be upon him, [x]and the wickedness of the wicked shall be upon him.

21 But [y]if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 [z]All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

23 [a]Have I any pleasure at all that the wicked should die? saith the Lord GOD: *and* not that he should return from his ways, and live?

24 ¶ But [b]when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? [c]All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 ¶ Yet ye say, [d]The way of the LORD is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?

26 [e]When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done, shall he die.

27 Again, [f]when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28 Because he [g]considereth and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 [h]Yet saith the house of Israel, The way of the LORD is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

30 [i]Therefore, I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. [k]Repent, and turn ||*yourselves* from all your transgressions; so iniquity shall not be your ruin.

31 ¶ [l]Cast away from you all your transgressions, whereby ye have transgressed: and make you a [m]new heart and a new spirit: for why will ye die, O house of Israel?

32 For [n]I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn ||*yourselves*, and live ye.

CHAP. XIX.

A lamentation for the princes of Israel, and for Jerusalem.

MOREOVER, [a]take thou up a lamentation for the princes of Israel,

2 And say, What *is* thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

3 And she brought up one of her whelps: [b]it became a young lion, and it learned to catch the prey; it devoured men.

4 The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of [c]Egypt.

5 Now when she saw that she had waited, *and* her hope was lost, then she took [d]another of her whelps, *and* made him a young lion.

6 [e]And he went up and down among the lions, [f]he became a young lion, and learned to catch the prey, *and* devoured men.

7 And he knew ||their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

8 [g]Then the nations set against him on every side from the provinces, and spread their net over him: [h]he was taken in their pit.

9 [i]And they put him in ward in ||chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon [k]the mountains of Israel.

10 ¶ Thy mother *is* [l]like a vine ||in thy blood, planted by the waters: she was [m]fruitful and full of branches by reason of many waters.

11 And she had strong rods for the sceptres of them that bear rule, and her [n]stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the [o]east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

13 And now she *is* planted in the wilderness, in a dry and thirsty ground.

14 [p]And fire is gone out of a rod of her branches, *which* hath devoured her fruit, so that she hath no strong rod *to be* a sceptre to rule. [q]This *is* a lamentation, and shall be for a lamentation.

CHAP. XX.

God promiseth to gather the children of Israel by the gospel.

AND it came to pass in the seventh year, in the fifth *month*, the tenth *day* of the month, *that* [a]certain of the elders of Israel came to inquire of the LORD, and sat before me.

2 Then came the word of the LORD unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; Are ye come to inquire of me? *As* I live, saith the Lord GOD, [b]I will not be inquired of by you.

4 Wilt thou ||[c]judge them, son of man? wilt thou judge *them?* [d]cause them to know the abominations of their fathers:

5 ¶ And say unto them, Thus saith the Lord GOD; In the day when I [e]chose Israel, and ||lifted up mine hand unto the seed of the house of Jacob, and made myself [f]known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, [g]I *am* the LORD your God:

6 In the day *that* I lifted up mine hand unto them, [h]to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, [i]which *is* the glory of all lands:

7 Then said I unto them, [k]Cast ye away every man [l]the abominations of his eyes, and defile not yourselves with [m]the idols of Egypt: I *am* the LORD your God.

8 But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they for-

Before CHRIST about 594.

[x]Rom. 2. 9.
[y]ver. 27. ch. 33. 12, 19.
[z]ch. 33. 16.
[a]ver. 32. ch. 33. 11. 1 Tim. 2. 4. 2 Pet. 3. 9.
[b]ch. 3. 20. & 33. 12, 13, 18.
[c]2 Pet. 2. 20.
[d]ver. 29. ch. 33. 17, 20.
[e]ver. 24.
[f]ver. 21.
[g]ver. 14.
[h]ver. 25.

about 593.

[i]ch. 7. 3. & 33. 20.
[k]Matt. 3. 2. Rev. 2. 5. ||Or, others.
[l]Eph. 4. 22, 23.
[m]Jer. 32. 39. ch. 11. 19. & 36. 26.
[n]Lam. 3. 33.
ver. 23. ch. 33. 11. 2 Pet. 3. 9. ||Or, others.

594.

[a]ch. 26. 17. & 27. 2.
[b]ver. 6. 2 Kings 23. 31, 32.
[c]2 Kings 23. 33. 2 Chron. 36. 4. Jer. 22. 11, 12.
[d]2 Kings 23. 34.

Before CHRIST about 594.

[e]Jer. 22. 13–17.
[f]ver. 3. ||Or, *their widows.*
[g]2 Kings 24. 2.
[h]ver. 4.
[i]2 Chron. 36. 6. Jer. 22. 18. ||Or, *in hooks.*
[k]Ezek. 6. 2.
[l]ch. 17. 6. ||Or, *in thy quietness*, or, *in thy likeness.*
[m]Deut. 8. 7, 8, 9.
[n]So ch. 31. 3. Dan. 4. 11.
[o]ch. 17. 10. Hos. 13. 15.
[p]Judg. 9. 15. 2 Kings 24. 20. ch. 17. 18.
[q]Lam. 4. 20.

[a]ch. 8. 1. & 14. 1.
[b]ver. 31. ch. 14. 3. ||Or, *plead for them.*
[c]ch. 22. 2. & 23. 36.
[d]ch. 16. 2.
[e]Ex. 6. 7. Deut. 7. 6. ||Or, *swear.* and so ver. 6, &c. Ex. 6. 8.
[f]Ex. 3. 8. & 4. 31. Deut. 4. 34.
[g]Ex. 10. 2.
[h]Ex. 3. 8, 17. Deut. 8. 7, 8, 9. Jer. 32. 22.
[i]Ps. 48. 2. ver. 15. Dan. 8. 9. & 11. 16, 41. Zech. 7. 14.
[k]ch. 18. 31.
[l]2 Chron. 15. 8.
[m]Lev. 17. 7. & 18. 3. Deut. 29. 16, 17, 18. Josh. 24. 14.

sake the idols of Egypt: then I said, I will [n]pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

9 [o]But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they *were*, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

10 ¶ Wherefore, I [p]caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 [q]And I gave them my statutes, and †shewed them my judgments, [r]which *if* a man do, he shall even live in them.

12 Moreover, also I gave them my [s]sabbaths to be a sign between me and them, that they might know that I *am* the LORD that sanctify them.

13 ¶ But the house of Israel [t]rebelled against me in the wilderness: they walked not in my statutes, and they [u]despised my judgments, which *if* a man do, he shall even live in them: and my sabbaths they greatly [x]polluted: then I said, I would pour out my fury upon them in the [y]wilderness, to consume them.

14 [z]But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also [a]I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, [b]which *is* the glory of all lands;

16 [c]Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for [d]their heart went after their idols.

17 [e]Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

19 I *am* the LORD your God; [f]walk in my statutes, and keep my judgments, and do them;

20 [g]And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

21 Notwithstanding, [h]the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, [i]which *if* a man do, he shall even live in them: they polluted my sabbaths: then I said, [k]I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

22 [l]Nevertheless, I withdrew mine hand, and [m]wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23 I lifted up mine hand unto them also in the wilderness, that [n]I would scatter them among the heathen, and disperse them through the countries;

24 [o]Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and [p]their eyes were after their fathers' idols.

25 Wherefore [q]I gave them also statutes *that were* not good, and judgments whereby they should not live;

26 And I polluted them in their own gifts, in that they caused to pass [r]through *the fire* all that openeth the womb, that I might make them desolate, to the end that they [s]might know that I *am* the LORD.

27 ¶ Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD, Yet in this your fathers have [t]blasphemed me, in that they have †committed a trespass against me.

28 *For* when I had brought them into the land, *for* the which I lifted up mine hand to give it to them, then [u]they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their [x]sweet savour, and poured out there their drink-offerings.

29 Then ‖I said unto them, What *is* the high place whereunto ye go? and the name thereof is called Bamah unto this day.

30 Wherefore, say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer [y]your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and [z]shall I be inquired of by you, O house of Israel? *As* I live, saith the Lord GOD, I will not be inquired of by you.

32 And that [a]which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

33 ¶ *As* I live, saith the Lord GOD, surely with a mighty hand, and [b]with a stretched-out arm, and with fury poured out, will I rule over you:

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out.

35 And I will bring you into the wilderness of the people, and there [c]will I plead with you face to face.

36 [d]Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

37 And I will cause you to [e]pass under the rod, and I will bring you into ‖the bond of the covenant:

38 And [f]I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and [g]they shall not enter into the land of Israel: [h]and ye shall know that I *am* the LORD.

39 As for you, O house of Israel, thus saith the Lord GOD; [i]Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: [k]but pollute ye my holy name no more with your gifts, and with your idols.

40 For [l]in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there [m]will I accept them, and there will I require your offerings, and the ‖first-fruits of your oblations, with all your holy things.

Before CHRIST about 593.

[n] ch. 7. 8. ver. 13, 21.
[o] See Ex. 32. 12. Num. 14. 13, &c. Deut. 9. 28. ver. 14, 22. ch. 36. 21, 22.
[p] Ex. 13. 18.
[q] Deut. 4. 8. Neh. 9. 13, 14. Ps. 147. 19, 20.
† Heb. *made them to know.*
[r] Lev. 18. 5. ver. 13, 21. Rom. 10. 5. Gal. 3. 12.
[s] Ex. 20. 8. & 31. 13. &c. & 35. 2. Deut. 5. 12. Neh. 9. 14.
[t] Num. 14. 22. Ps. 78. 40. & 95. 8, 9, 10.
[u] ver. 16, 24. Prov. 1. 25.
[x] Ex. 16. 27.
[y] Num. 14. 29. & 26. 65. Ps. 106. 23.
[z] ver. 9, 22.
[a] Num. 14. 28. Ps. 95. 11. & 106. 26.
[b] ver. 6.
[c] ver. 13, 24.
[d] Num. 15. 39. Ps. 78. 37. Amos 5. 25, 26. Acts 7. 42, 43.
[e] Ps. 78. 38.
[f] Deut. 5. 32, 33. & 6, & 7, & 8, & 10, & 11, & 12.
[g] ver. 12. Jer. 17. 22.
[h] Num. 25. 1, 2. Deut. 9. 23, 24. & 31. 27.
[i] ver. 11, 13.
[k] ver. 8, 13.
[l] Ps. 78. 38. ver. 17.
[m] ver. 9, 14.
[n] Lev. 26. 33. Deut. 28. 64. Ps. 106. 27. Jer. 15. 4.
[o] ver. 13, 16.
[p] See ch. 6. 9.
[q] See Ps. 81. 12. ver. 39. Rom. 1. 24. 2 Thess. 2. 11.

Before CHRIST about 593.

[r] 2 Kings 17. 17. & 21. 6. 2 Chron. 28. 3. & 33. 6. Jer. 32. 35. ch. 16. 20, 21.
[s] ch. 6. 7.
[t] Rom. 2. 24.
† Heb. *trespassed a trespass.*
[u] Isa. 57. 5, &c. ch. 6. 13.
[x] ch. 16. 19.
‖ Or, *I told them what the high place* was, or, *Bamah.*
[y] ver. 26.
[z] ver. 3.
[a] ch. 11. 5.
[b] Jer. 21. 5.
[c] Jer. 2. 9, 35. ch. 17. 20.
[d] See Num. 14. 21, 22, 23, 28, 29.
[e] Lev. 27. 32. Jer. 33. 13.
‖ Or, *a delivering.*
[f] ch. 34. 17, 20. Matt. 25. 32, 33.
[g] Jer. 44. 14.
[h] ch. 6. 7. & 15. 7. & 23. 49.
[i] Judg. 10. 14. Ps. 81. 12. Amos 4. 4.
[k] Isa. 1. 13. ch. 23. 38, 39.
[l] Isa. 2. 2, 3. ch. 17. 23. Mic. 4. 1.
[m] Isa. 56. 7. & 60. 7. Zech. 8. 20, &c. Mal. 3. 4. Rom. 12. 1.
‖ Or, *chief.*

41 I will accept you with your †[n]sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

42 [o]And ye shall know that I *am* the LORD, [p]when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers.

43 And [q]there shall ye remember your ways, and all your doings wherein ye have been defiled; and [r]ye shall loathe yourselves in your own sight for all your evils that ye have committed.

44 [s]And ye shall know that I *am* the LORD, when I have wrought with you [t]for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

45 ¶ Moreover the word of the LORD came unto me, saying,

46 [u]Son of man, set thy face toward the south, and drop *thy word* toward the south, and prophesy against the forest of the south field;

47 And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, [x]I will kindle a fire in thee, and it shall devour [y]every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces [z]from the south to the north shall be burned therein.

48 And all flesh shall see that I the LORD have kindled it: it shall not be quenched.

49 Then said I, Ah Lord GOD! they say of me, Doth he not speak parables?

CHAP. XXI.

[a] Ezekiel prophesieth against Jerusalem with a sign of sighing.

AND the word of the Lord came unto me, saying, Before CHRIST about 593.

2 [a]Son of man, set thy face toward Jerusalem, and [b]drop *thy word* toward the holy places, and prophesy against the land of Israel,

3 And say to the land of Israel, Thus saith the LORD; Behold, I *am* against thee, and will draw forth my sword out of his sheath, and will cut off from thee [c]the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh [d]from the south to the north:

5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it [e]shall not return any more.

6 [f]Sigh therefore, thou son of man, with the breaking of *thy* loins; and with bitterness sigh before their eyes.

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings, because it cometh: and every heart shall melt, and [g]all hands shall be feeble, and every spirit shall faint, and all knees †shall be weak *as* water: behold, it cometh, and shall be brought to pass, saith the Lord GOD.

8 ¶ Again the word of the LORD came unto me, saying,

9 Son of man, prophesy, and say, Thus saith the LORD; Say, [h]A sword, a sword is sharpened, and also furbished:

10 It is sharpened to make a sore slaughter, it is furbished that it may glitter; should we then make mirth? ‖it contemneth the rod of my son, *as* every tree.

11 And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of [i]the slayer.

12 Cry and howl, son of man: for it shall be upon my people, it *shall be* upon all the princes of Israel: ‖terrors by reason of the sword shall be upon my people: [k]smite therefore upon *thy* thigh.

13 ‖Because *it is* [l]a trial, and what if *the sword* contemn even the rod? [m]it shall be no *more*, saith the Lord GOD.

14 Thou, therefore, son of man, prophesy, and [n]smite *thine* †hands together, and let the sword be doubled the third time, the sword of the slain: it *is* the sword of the great *men that are* slain, which entereth into their [o]privy chambers.

15 I have set the ‖point of the sword against all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah! [p]*it is* made bright, *it is* ‖wrapped up for the slaughter.

16 [q]Go thee one way or other, *either* on the right hand, †*or* on the left, whithersoever thy face *is* set.

17 I will also [r]smite mine hands together, and [s]I will cause my fury to rest: I the LORD have said *it*.

18 ¶ The word of the LORD came unto me again, saying,

19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose *it* at the head of the way to the city.

20 Appoint a way, that the sword may come to [t]Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

21 For the king of Babylon stood at the †parting of the way, at the head of the two ways, to use divination; he made *his* ‖arrows bright, he consulted with †images, he looked in the liver.

22 At his right hand was the divination for Jerusalem, to appoint ‖†captains, to open the mouth in the slaughter, to [u]lift up the voice with shouting, [x]to appoint *battering* rams against the gates, to cast a mount, *and* to build a fort.

23 And it shall be unto them as a false divination in their sight, ‖to them that [y]have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

24 Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, *I say*, that ye are come to remembrance, ye shall be taken with the hand.

25 ¶ And thou, [z]profane wicked prince of Israel, [a]whose day is come, when iniquity *shall have* an end,

26 Thus saith the Lord GOD; Remove the diadem, and take off the crown: this *shall* not *be* the same: [b]exalt *him that is* low, and abase *him that is* high

[n] Eph. 5. 2. Phil. 4. 18.
[o] ver. 38, 44. ch. 36. 23. & 38. 23.
[p] ch. 11. 17. & 34. 13. & 36. 24.
[q] ch. 16. 61.
[r] Lev. 26. 39. ch. 6. 9. Hos. 5. 15.
[s] ver. 38. ch. 24. 24.
[t] ch. 36. 22.
[u] ch. 6. 2. & 21. 2.
[x] Jer. 21. 14.
[y] Luke 23. 31.
[z] ch. 21. 4.
[a] ch. 20. 46.
[b] Deut. 32. 2. Amos 7. 16. Mic. 2. 6, 11.
[c] Job 9. 22.
[d] ch. 20. 47.
[e] So Isa. 45. 23. & 55. 11.
[f] Isa. 22. 4.
[g] ch. 7. 17.
[h] Deut. 32. 41. ver. 15, 28.
[i] ver. 19.
[k] Jer. 31. 19.
[l] Job 9. 23. 2 Cor. 8. 2.
[m] ver. 27.
[n] Num. 24. 10. ver. 17. ch. 6. 11.
[o] 1 Kings 20. 30. & 22. 25.
[p] ver. 10, 28.
[q] ch. 14. 17.
[r] ver. 14. ch. 22. 13.
[s] ch. 5. 13.
[t] Jer. 49. 2. ch. 25. 5. Amos 1. 14.
[u] Jer. 51. 14.
[x] ch. 4. 2.
[y] ch. 17. 13, 15, 16, 18.
[z] 2 Chron. 36. 13. Jer. 52. 2. ch. 17. 19.
[a] ver. 29. ch. 35. 5.
[b] ch. 17. 24. Luke 1. 52.

† Heb. *savour of rest.*
‖ Or, it is *the rod of my son, it despiseth every tree.*
‖ Or, *they are thrust down to the sword with my people.*
‖ Or, *When the trial* hath been *what then? shall they not also belong to the despising rod.*
† Heb. *hand to hand.*
‖ Or, *glittering*, or, *fear.*
‖ Or, *sharpened.*
† Heb. *set thyself, take the left hand.*
† Heb. *mother of the way.*
‖ Or, *knives.*
† Heb. *teraphim.*
‖ Or, battering *rams.*
† Heb. *rams.*
‖ Or, *for the oaths made unto them.*
† Heb. *shall go into water.*

27 †I will overturn, overturn, overturn it: [e]and it shall be no *more*, until he come whose right it is; and I will give it *him*.

28 ¶ And thou, son of man, prophesy and say, Thus saith the Lord GOD [d]concerning the Ammonites, and concerning their reproach; even say thou, [e]The sword, the sword *is* drawn: for the slaughter *it is* furbished, to consume because of the glittering:

29 Whiles they [f]see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are* slain, of the wicked, [g]whose day is come, when their iniquity *shall have* an end.

30 ||[h]Shall I cause *it* to return into his sheath? [i]I will judge thee in the place where thou wast created, [k]in the land of thy nativity.

31 And I will [l]pour out mine indignation upon thee, I will [m]blow against thee in the fire of my wrath, and deliver thee into the hand of ||brutish men, *and* skilful to destroy.

32 Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; [n]thou shalt be no *more* remembered: for I the LORD have spoken *it*.

CHAP. XXII.

The general corruption of all orders of men.

MOREOVER the word of the LORD came unto me, saying,

2 Now, thou son of man, [a]wilt thou ||judge, wilt thou judge [b]the †bloody city? yea, thou shalt †shew her all her abominations.

3 Then say thou, Thus saith the Lord GOD; The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.

4 Thou art become guilty in thy blood that thou hast [c]shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: [d]therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

5 *Those that be* near, and *those that be* far from thee, shall mock thee, *which art* †infamous *and* much vexed.

6 Behold, [e]the princes of Israel, every one were in thee to their †power to shed blood.

7 In thee have they [f]set light by father and mother: in the midst of thee have they [g]dealt by ||oppression with the stranger: in thee have they vexed the fatherless and the widow.

8 Thou hast [h]despised mine holy things, and hast [i]profaned my sabbaths.

9 In thee are †[k]men that carry tales to shed blood: [l]and in thee they eat upon the mountains: in the midst of thee they commit lewdness.

10 In thee have they [m]discovered their father's nakedness: in thee have they humbled her that was [n]set apart for pollution.

11 And ||one hath commited abomination [o]with his neighbour's wife; and ||another [p]hath ||lewdly defiled his daughter-in-law; and another in thee hath humbled his [q]sister, his father's daughter.

12 In thee [r]have they taken gifts to shed blood; [s]thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and [t]hast forgotten me, saith the Lord GOD.

13 ¶ Behold, therefore I have [u]smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

14 [x]Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? [y]I the LORD have spoken *it*, and will do *it*.

15 And [z]I will scatter thee among the heathen, and disperse thee in the countries, and [a]will consume thy filthiness out of thee.

16 And thou ||shalt take thine inheritance in thyself in the sight of the heathen, and [b]thou shalt know that I *am* the LORD.

17 And the word of the LORD came unto me, saying,

18 Son of man, [c]the house of Israel is to me become dross: all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the †dross of silver.

19 Therefore thus saith the Lord GOD, Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

20 †*As* they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it;* so will I gather *you* in mine anger and in my fury, and I will leave *you there*, and melt you.

21 Yea, I will gather you, and [d]blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have [e]poured out my fury upon you.

23 ¶ And the word of the LORD came unto me, saying,

24 Son of man, say unto her, Thou *art* the land that is not cleansed, nor rained upon in the day of indignation.

25 [f]*There is* a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they [g]have devoured souls; [h]they have taken the treasure and precious things; they have made her many widows in the midst thereof.

26 [i]Her priests have †violated my law, and have [k]profaned mine holy things: they have put no [l]difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

27 Her [m]princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain.

28 And [n]her prophets have daubed them with untempered *mortar*, [o]seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.

29 [p]The people of the land have used ||oppression, and exercised robbery, and have vexed the poor and needy: yea, they have [q]oppressed the stranger †wrongfully.

30 [r]And I sought for a man among them, that

Before CHRIST about 593.

†Heb. *Perverted, perverted, perverted, will I make it.*
[e]Gen. 49. 10. ver. 13. Luke 1.32, 33. John 1. 49.
[d]Jer.49. 1. ch. 25. 2, 3, 6. Zeph. 2. 8, 9, 10.
[e]ver. 9, 10.
[f]ch.12.24. & 22. 28.
[g]ver. 25. Job 18. 20. Ps. 37. 13.
‖Or, *Cause* it *to return.*
[h]Jer. 47. 6, 7.
[i]Gen. 15. 14. ch. 16. 38.
[k]ch. 16. 3.
[l]ch. 7. 8. & 14. 19. & 22. 22.
[m]ch. 22. 20, 21.
‖Or, *burning.*
[n]ch.25 10.

593.

[a]ch. 20. 4. & 23. 36.
‖Or, *plead for*
[b]ch 24.6,9. Nah. 3. 1.
†Heb. *city of bloods.*
†Heb. *make her know,* ch. 16. 2.
[c]2 Kings 21. 16.
[d]Deut. 28. 37. 1 Kings 9. 7. ch. 5. 14. Dan. 9.16.
†Heb. *polluted of name, much in vexation.*
[e]Isa. 1. 23 Mic. 3 1, 2, 3 Zeph. 3. 3.
†Heb. *arm.*
[f]Deut. 27. 16.
[g]Ex. 22. 21, 22.
‖Or, *deceit.*
[h]ver. 26.
[i]Lev. 19 30. ch. 23. 38.
†Heb. *men of slanders.*
[k]Ex. 23.1. Lev.19. 16.
[l]ch. 18. 6, 11.
[m]Lev. 18. 7, 8. & 20. 11. 1 Cor. 5.1.
[n]Lev. 18. 19. & 20. 18. ch. 18. 6.
‖Or, *every one.*
[o]Lev. 18. 20. & 20. 10. Deut. 22. 22. Jer. 5. 8. ch. 18. 11.
‖Or, *every one.*
[p]Lev. 18. 15. & 20. 12.
‖Or, *by lewdness.*
[q]Lev. 18. 9. & 20. 17.

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[r]Ex. 23. 8. Deut. 16. 19. & 27 25.
[s]Ex.22.25. Lev.25. 36. Deut. 23. 19. ch. 18. 13.

[t]Deut. 32. 18. Jer. 3. 21. ch. 23. 35.
[u]ch.21.17.
[x]See ch. 21. 7.
[y]ch.17. 24.
[z]Deut. 4. 27. & 28. 25, 64. ch. 12. 14, 15.
[a]ch.23. 27, 48.
‖Or, *shall be profaned.*
[b]Ps. 9. 16. ch. 6 7.
[c]Isa. 1. 22. Jer. 6. 28, &c. See Ps. 119 119
†Heb. *drosses.*
†Heb. according *to the gathering.*

[d]ch. 22.20, 21, 22.

[e]ch. 20. 8, 33. ver. 31.

[f]Hos. 6.9.

[g]Matt. 23. 14.
[h]Mic. 3.11. Zeph. 3. 3, 4.

[i]Mal. 2 8.
†Heb. *offered violence to.*
[k]Lev. 22. 2, &c. 1 Sam.2.29.
[l]Lev. 10. 10. Jer 15. 19. ch. 44. 23.

[m]Isa.1.23. ch. 22. 6. Mic.3.2, 3, 9, 10, 11. Zeph. 3. 3.

[n]ch. 13.10.
[o]ch. 13. 6, 7. & 21. 29.
[p]Jer.5. 26, 27, 28. ch. 18. 12.
‖Or, *deceit.*
[q]Ex.22.21. & 23. 9. Lev.19. 33. ch. 22. 7.
†Heb. *without right.*
[r]Jer. 5. 1.

should [s]make up the hedge, and [t]stand in the gap before me for the land, that I should not destroy it: but I found none.

31 Therefore have I [u]poured out mine indignation upon them; I have consumed them with the fire of my wrath: [x]their own way have I recompensed upon their heads, saith the Lord GOD.

CHAP. XXIII.

The whoredoms of Aholah and Aholibah.

THE word of the LORD came again unto me, saying,

2 Son of man, there were [a]two women, the daughters of one mother:

3 And [b]they committed whoredoms in Egypt; they committed whoredoms in [c]their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of them *were* Aholah the elder, and Aholibah her sister; and [d]they were mine, and they bare sons and daughters. Thus *were* their names; Samaria *is* ‖Aholah, and Jerusalem ‖Aholibah.

5 And Aholah played the harlot when she was mine; and she doted on her lovers, on [e]the Assyrians *her* neighbours,

6 *Which were* clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she †committed her whoredoms with them, with all them *that were* †the chosen men of Assyria, and with all on whom she doted; with all their idols she defiled herself.

8 Neither left she her whoredoms *brought* [f]from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore, I have delivered her into the hand of her lovers, into the hand of the [g]Assyrians, upon whom she doted.

10 These [h]discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became †famous among women; for they had executed judgment upon her.

11 And [i]when her sister Aholibah saw *this*, [k]†she was more corrupt in her inordinate love than she, and in her whoredoms †more than her sister in *her* whoredoms.

12 She doted upon the [l]Assyrians *her* neighbours, [m]captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, *that* they *took* both one way;

14 And *that* she increased her whoredoms: for when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion,

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 [n]And †as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

Before CHRIST about 593.

[s] ch. 13. 5.
[t] Ps. 106. 23.
[u] ver. 22.
[x] ch. 9. 10. & 11. 21. & 16. 43.

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[a] Jer. 3. 7, 8, 10. ch. 16. 46.
[b] Lev. 17. 7. Josh. 24. 14. ch. 20. 8.
[c] ch. 16. 22.
[d] ch. 16. 8, 20.
‖ That is, *His tent*, or, *tabernacle.*
‖ That is, *My tabernacle in her.*
[e] 1 Kings 8. 29. 2 Kings 15. 19. & 16. 7. & 17. 3. Hos. 8. 9.
† Heb. *bestowed her whoredoms upon them.*
† Heb. *the choice of the children of Asshur.*
[f] ver. 3.
[g] 2 Kings 17. 3, 4, 5, 6, 23. & 18. 9, 10, 11.
[h] ch. 16 37, 41.
† Heb. *a name.*
[i] Jer. 3. 8.
[k] Jer. 3. 11. ch. 16. 47, 51.
† Heb. *she corrupted her inordinate love more than, &c.*
† Heb. *more than the whoredoms of her sister.*
[l] 2 Kings 16. 7, 10. 2 Chron. 28. 16–23. ch. 16. 28.
[m] ver. 6, 23.
[n] 2 Kings 24. 1. ch. 16. 29.
† Heb *at the sight of her eyes.*

Before CHRIST about 593.

† Heb. *children of Babel.*
[o] ver. 22, 28.
† Heb. *loosed*, or, *disjointed.*
[p] Jer. 6. 8.
[q] ver. 3.
[r] ch. 16. 26.
[s] ch. 16. 37. ver. 28.
[t] Jer. 50. 21.
[u] ver. 12.
[x] ch. 16. 39.
† Heb. *instruments of thy decking.*
[y] ch. 16. 41. & 22. 15.
[z] ver. 3, 19.
[a] ch. 16. 37.
[b] ver. 17.
[c] ch. 16. 39. ver. 26.
[d] ch. 6. 9.
[e] Jer. 25. 15, &c.
[f] ch. 22. 4, 5.

17 And the †Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and [o]her mind was †alienated from them.

18 So she discovered her whoredoms, and discovered her nakedness: then [p]my mind was alienated from her, like as my mind was alienated from her sister.

19 Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, [q]wherein she had played the harlot in the land of Egypt.

20 For she doted upon their paramours, [r]whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus saith the Lord GOD; [s]Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;

23 The Babylonians, and all the Chaldeans, [t]Pekod, and Shoa, and Koa, *and* all the Assyrians with them: [u]all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee with chariots, wagons and wheels, and with an assembly of people, *which* shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.

25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

26 [x]They shall also strip thee out of thy clothes, and take away thy †fair jewels.

27 Thus [y]will I make thy lewdness to cease from thee, and [z]thy whoredom *brought* from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord GOD; Behold I will deliver thee into the hand *of them* [a]whom thou hatest, into the hand *of them* [b]from whom thy mind is alienated:

29 And they shall deal with thee hatefully, and shall take away all thy labour, and [c]shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

30 I will do these *things* unto thee, because thou hast [d]gone a whoring after the heathen, *and* because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister; therefore will I give her [e]cup into thine hand.

32 Thus saith the Lord GOD; Thou shalt drink of thy sister's cup deep and large: [f]thou shalt be laughed to scorn and had in derision; it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt [g]even drink it and suck *it* out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken *it*, saith the Lord GOD.

35 Therefore thus saith the Lord GOD; Because thou [h]hast forgotten me, and [i]cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

36 ¶ The LORD said, moreover, unto me; Son of man, wilt thou [k]‖judge Aholah and Aholibah? yea, [l]declare unto them their abominations;

37 That they have committed adultery, and [m]blood *is* in their hands, and with their idols have they committed adultery, and have also caused their sons, [n]whom they bare unto me, to pass for them through *the fire*, to devour *them*.

38 Moreover, this they have done unto me: they have defiled my sanctuary in the same day, and [o]have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and lo, [p]thus have they done in the midst of mine house.

40 And furthermore, that ye have sent for men †to come from far, [q]unto whom a messenger *was* sent; and lo, they came: for whom thou didst [r]wash thyself, [s]paintedst thy eyes, and deckedst thyself with ornaments,

41 And satest upon a †stately [t]bed, and a table prepared before it, [u]whereupon thou hast set mine incense and mine oil.

42 And a voice of a multitude being at ease *was* with her: and with the men †of the common sort *were* brought ‖Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto *her that was* old in adulteries, Will they now commit †whoredoms with her, and she *with them?*

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

45 ¶ And the righteous men, they shall [x]judge them after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and [y]blood *is* in their hands.

46 For thus saith the Lord GOD; [z]I will bring up a company upon them, and will give them †to be removed and spoiled.

47 [a]And the company shall stone them with stones, and ‖despatch them with their swords; [b]they shall slay their sons and their daughters, and burn up their houses with fire.

48 Thus [c]will I cause lewdness to cease out of the land, [d]that all women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall [e]bear the sins of your idols: [f]and ye shall know that I *am* the Lord GOD.

CHAP. XXIV.

By a boiling pot, is shewed Jerusalem's destruction.

AGAIN in the ninth year, in the tenth month, in the tenth *day* of the month, the word of the LORD came unto me, saying,

Before CHRIST about 593.

[g] Ps. 75. 8. Isa. 51. 17.
[h] Jer. 2. 32. & 3. 21. & 13. 25. ch. 22. 12.
[i] 1 Kings 14. 9. Neh. 9. 26.
[k] ch. 20. 4. & 22. 2.
‖ Or, *plead for.*
[l] Isa. 58. 1.
[m] ch. 16. 38. ver. 45.
[n] ch. 16. 20, 21, 36, 45. & 20. 26, 31.
[o] ch. 22. 8.
[p] 2 Kings 21. 4.
† Heb. *coming.*
[q] Isa. 57. 9.
[r] Ruth 3. 3.
[s] 2 Kings 9. 30. Jer. 4. 30.
† Heb. *honourable.*
[t] Esth. 1. 6. Isa. 57. 7. Amos 2. 8. & 6. 4.
[u] Prov. 7. 17. ch. 16. 18, 19. Hos. 2. 8.
† Heb. *of the multitude of men.*
‖ Or, *drunkards.*
† Heb. *her whoredoms.*
[x] ch. 16. 38.
[y] ver. 37.
[z] ch. 16. 40.
† Heb. *for a removing and spoil.*
[a] ch. 16. 41.
‖ Or, *single them out.*
[b] 2 Chron. 36. 17, 18. ch. 24. 21.
[c] ch. 22. 15. ver. 27.
[d] Deut. 13. 11. 2 Pet. 2. 6.
[e] ver. 35.
[f] ch. 20. 38, 42, 44. & 25. 5.

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Before CHRIST about 590.

[a] 2 Kings 25. 1. Jer. 39. 1. & 52. 4.
[b] ch. 17. 12.
[c] See Jer. 1. 13. ch. 11. 3.
‖ Or, *heap.*
[d] ch. 22. 3. & 23. 37. ver. 9.
[e] See 2 Sam. 8. 2. Joel 3. 3. Obad. 11. Nah. 3. 10.
[f] Lev. 17. 13. Deut. 12. 16, 24.
[g] Matt. 7. 2.
[h] ver. 6. Nah. 3. 1. Hab. 2. 12.
[i] ch. 22. 15.
[k] ch. 5. 13. & 8. 18. & 16. 42.
[l] 1 Sam. 15. 29.
[m] ch. 5. 11
† Heb. *go.*
† Heb. *Be silent.*
[n] Jer. 16. 5, 6, 7.
[o] See Lev. 10. 6. & 21. 10.
[p] 2 Sam. 15. 30.
[q] Mic. 3. 7.
† Heb. *upper lip.* And so ver. 22. Lev. 13. 45.
[r] ch. 12. 9. & 37. 18.
[s] Jer. 7. 14. ch. 7. 20, 21, 22.
[t] Ps. 27. 4.

2 Son of man, write thee the name of the day, *even* of this same day: the king of Babylon set himself against Jerusalem [a]this same day.

3 [b]And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord GOD; [c]Set on a pot, set *it* on, and also pour water into it:

4 Gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill *it* with the choice bones.

5 Take the choice of the flock, and ‖burn also the bones under it, *and* make it boil well, and let them seethe the bones of it therein.

6 ¶ Wherefore thus saith the Lord GOD; Woe to [d]the bloody city, to the pot whose scum *is* therein, and whose scum is not gone out of it! bring it out piece by piece; let no [e]lot fall upon it.

7 For her blood is in the midst of her; she set it upon the top of a rock; [f]she poured it not upon the ground, to cover it with dust;

8 That it might cause fury to come up to take vengeance; [g]I have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord GOD; [h]Woe to the bloody city! I will even make the pile for fire great.

10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and *that* [i]the filthiness of it may be molten in it, *that* the scum of it may be consumed.

12 She hath wearied *herself* with lies, and her great scum went not forth out of her: her scum *shall be* in the fire.

13 In thy filthiness *is* lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more [k]till I have caused my fury to rest upon thee.

14 [l]I the LORD have spoken *it:* it shall come to pass, and I will do *it;* I will not go back, [m]neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.

15 ¶ Also the word of the LORD came unto me, saying,

16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears †run down.

17 †Forbear to cry, [n]make no mourning for the dead, [o]bind the tire of thine head upon thee, and [p]put on thy shoes upon thy feet, and [q]cover not *thy* †lips, and eat not the bread of men.

18 So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

19 ¶ And the people said unto me, [r]Wilt thou not tell us what these *things are* to us, that thou doest *so?*

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord GOD; Behold, [s]I will profane my sanctuary, the excellency of your strength, [t]the desire of

your eyes, and †that which your soul pitieth; [u]and your sons and your daughters whom ye have left shall fall by the sword.

22 And ye shall do as I have done: [x]ye shall not cover *your* lips, nor eat the bread of men.

23 And your tires *shall be* upon your heads, and your shoes upon your feet: [y]ye shall not mourn nor weep; but [z]ye shall pine away for your iniquities, and mourn one toward another.

24 Thus [a]Ezekiel is unto you a sign: according to all that he hath done shall ye do: [b]and when this cometh, [c]ye shall know that I *am* the Lord GOD.

25 Also, thou son of man, *shall it* not *be* in the day when I take from them [d]their strength, the joy of their glory, the desire of their eyes, and †that whereupon they set their minds, their sons and their daughters,

26 *That* [e]he that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears?

27 [f]In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and [g]thou shalt be a sign unto them; and they shall know that I *am* the LORD.

CHAP. XXV.

God's vengeance on the nations on account of the Jews.

THE word of the LORD came again unto me, saying,

2 Son of man, [a]set thy face [b]against the Ammonites, and prophesy against them;

3 And say unto the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD; [c]Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4 Behold, therefore I will deliver thee to the †men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

5 And I will make [d]Rabbah [e]a stable for camels, and the Ammonites a couching-place for flocks: [f]and ye shall know that I *am* the LORD.

6 For thus saith the Lord GOD; Because thou [g]hast clapped *thine* †hands, and stamped with the †feet, and [h]rejoiced in †heart with all thy despite against the land of Israel;

7 Behold, therefore I will [i]stretch out mine hand upon thee, and will deliver thee for ||a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I *am* the LORD.

8 ¶ Thus saith the Lord GOD; Because that [k]Moab and [l]Seir do say, Behold, the house of Judah *is* like unto all the heathen;

9 Therefore, behold, I will open the †side of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim,

10 [m]Unto the men of the east ||with the Ammonites, and will give them in possession, that the Ammonites [n]may not be remembered among the nations.

11 And I will execute judgments upon Moab; and they shall know that I *am* the LORD

Before CHRIST about 590.

†Heb. *the pity of your soul.*
[u] ch. 23. 47.
[x] Jer. 16. 6, 7. ver. 17.
[y] Job 27. 15. Ps. 78. 64.
[z] Lev. 26. 39. ch. 53. 10.
[a] Isa. 20. 3. ch. 4. 3. & 12. 6, 11.
[b] Jer. 17. 15. John 13. 19. & 14. 29.
[c] ch. 6. 7. & 25. 5.
[d] ver. 21.
†Heb. *the lifting up of their soul.*
[e] ch. 33. 21, 22.
[f] ch. 3. 26, 27. & 29. 21. & 33. 22.
[g] ver. 24.

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[a] ch. 6. 2. & 35. 2.
[b] Jer. 49. 1, &c. ch. 21. 28. Amos 1. 13. Zeph. 2. 9.
[c] Prov. 17. 5. ch. 26. 2.

†Heb. *children.*

[d] ch. 21. 20.
[e] Isa. 17. 2. & 32. 14. Zeph. 2. 14, 15.
[f] ch. 24. 24. & 26. 6. & 35. 9.
[g] Job 27. 23. Lam. 2. 15. Zeph. 2. 15.
†Heb. *hand.*
†Heb. *foot.*
[h] ch. 36. 5. Zeph. 2. 8, 10.
†Heb. *soul.*
[i] ch. 35. 3.
|| Or, *meat.*

[k] Isa. 15, & 16. Jer. 48. 1, &c. Amos 2. 1.
[l] ch. 35. 2, 5, 12.
†Heb. *shoulder of Moab.*

[m] ver. 4.
|| Or, *against the children of Ammon.*
[n] ch. 21. 32.

Before CHRIST about 590.

[o] 2 Chron. 28. 17. Ps. 137. 7. Jer. 49. 7, 8, &c. ch. 35. 2, &c. Amos 1. 11. Obad. 10, &c. 590.
† Heb. *by revenging revengement.*
|| Or, *they shall fall by the sword unto Dedan.*
[p] See Isa. 11. 14. Jer. 49. 2. 590.
[q] Jer. 25. 20. & 47. 1, &c. Joel 3. 4, &c. Amos 1. 6.
[r] 2 Chron. 28. 18.
|| Or, *with perpetual hatred.*
[s] Zeph. 2. 4, &c.
[t] 1 Sam. 30. 14.
[u] Jer. 47. 4.
|| Or, *haven of the sea.*
[x] ch. 5. 15.
†Heb. *vengeances.*
[y] Ps. 9. 16.

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[a] Isa. 23. Jer. 25. 22. & 47. 4. Amos 1. 9. Zech. 9. 2.
[b] ch. 25. 3. & 36. 2.

[c] ver. 14.
[d] ch. 27. 32.

[e] ch. 25. 5.

[f] Ezra 7. 12. Dan. 2. 37.

[g] ch. 21. 22.
|| Or, *pour out the engine of shot.*

12 ¶ Thus saith the Lord GOD; [o]Because that Edom hath dealt against the house of Judah †by taking vengeance, and hath greatly offended, and revenged himself upon them;

13 Therefore thus saith the Lord GOD; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and ||they of Dedan shall fall by the sword.

14 And [p]I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord GOD.

15 ¶ Thus saith the Lord GOD; [q]Because [r]the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy *it* ||for the old hatred;

16 Therefore thus saith the Lord GOD; Behold, [s]I will stretch out mine hand upon the Philistines, and I will cut off the [t]Cherethims, [u]and destroy the remnant of the ||sea coasts.

17 And I will [x]execute great †vengeance upon them with furious rebukes; [y]and they shall know that I *am* the LORD, when I shall lay my vengeance upon them.

CHAP. XXVI.

Tyrus, for insulting against Jerusalem, is threatened.

AND it came to pass in the eleventh year, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, [a]because that Tyrus hath said against Jerusalem, [b]Aha, she is broken *that was* the gates of the people: she is turned unto me: I shall be replenished, *now* she is laid waste:

3 Therefore thus saith the Lord GOD; Behold, I *am* against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and [c]make her like the top of a rock.

5 It shall be *a place for* the spreading of nets [d]in the midst of the sea: for I have spoken *it*, saith the Lord GOD: and it shall become a spoil to the nations.

6 And her daughters which *are* in the field shall be slain by the sword; [e]and they shall know that I *am* the LORD.

7 ¶ For thus saith the Lord GOD; Behold, I will bring upon Tyrus, Nebuchadrezzar king of Babylon, [f]a king of kings, from the north, with horses, and with chariots, and with horse-men, and companies, and much people.

8 He shall slay with the sword thy daughters in the field: and he shall [g]make a fort against thee, and ||cast a mount against thee, and lift up the buckler against thee.

9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

10 By reason of the abundance of his horses, their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of

the chariots, when he shall enter into thy gates, †as men enter into a city wherein is made a breach.

11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

12 And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy †thy pleasant houses: and they shall lay thy stones and thy timber, and thy dust, in the midst of the water.

13 [h]And I will cause the noise of [i]thy songs to cease; and the sound of thy harps shall be no more heard.

14 And [k]I will make thee like the top of a rock: thou shalt be *a place* to spread nets upon; thou shalt be built no more: for I the LORD have spoken *it*, saith the Lord GOD.

15 ¶ Thus saith the Lord GOD to Tyrus; Shall not the isles [l]shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the [m]princes of the sea shall [n]come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with †trembling; [o]they shall sit upon the ground, and [p]shall tremble at *every* moment, and [q]be astonished at thee.

17 And they shall take up a [r]lamentation for thee, and say to thee, How art thou destroyed, *that wast* inhabited †of seafaring men, the renowned city, which wast [s]strong in the sea, she and her inhabitants, which cause their terror *to be* on all that haunt it!

18 Now, shall [t]the isles tremble in the day of thy fall; yea, the isles that *are* in the sea shall be troubled at thy departure.

19 For thus saith the Lord GOD; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;

20 When I shall bring thee down [u]with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory [x]in the land of the living;

21 [y]I will make thee †a terror, and thou *shalt be* no *more:* [z]though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

CHAP. XXVII.

1 *The rich supply of Tyrus.* 26 *The irrecoverable fall thereof.*

THE word of the LORD came again unto me, saying,

2 Now, thou son of man, [a]take up a lamentation for Tyrus;

3 And say unto Tyrus, [b]O thou that art situate at the entry of the sea, *which art* [c]a merchant of the people for many isles, thus saith the Lord GOD; O Tyrus, thou hast said, [d]I *am* †of perfect beauty.

4 Thy borders *are* in the †midst of the seas, thy builders have perfected thy beauty.

5 They have †made all thy *ship*-boards of fir-trees of [e]Senir: they have taken cedars from Lebanon to make masts for thee.

6 *Of* the oaks of Bashan have they made thine oars; ‖†the company of the Ashurites have made thy benches *of* ivory, *brought* out of [f]the isles of Chittim.

7 Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; ‖blue and purple from the isles of Elishah was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wise *men*, O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of [g]Gebal and the wise *men* thereof were in thee thy ‖†calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They of Persia, and of Lud, and of [h]Phut, were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

11 The men of Arvad with thine army *were* upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made [i]thy beauty perfect.

12 [k]Tarshish *was* thy merchant by reason of the multitude of all *kind of* riches; with silver, iron, tin, and lead, they traded in thy fairs.

13 [l]Javan, Tubal, and Meshech, they *were* thy merchants: they traded [m]the persons of men and vessels of brass in thy ‖market.

14 They of the house of [n]Togarmah traded in thy fairs with horses and horsemen and mules.

15 The men of [o]Dedan *were* thy merchants; many isles *were* the merchandise of thine hand: they brought thee *for* a present, horns of ivory and ebony.

16 Syria *was* thy merchant by reason of the multitude of †the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and †agate.

17 Judah, and the land of Israel, they *were* thy merchants: they traded, in thy market, [p]wheat of [q]Minnith and Pannag, and honey, and oil, and [r]‖balm.

18 Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

19 Dan also and Javan ‖going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

20 [s]Dedan *was* thy merchant in †precious clothes for chariots.

21 Arabia, and all the princes of [t]Kedar, †they occupied with thee in lambs, and rams, and goats: in these *were they* thy merchants.

22 The merchants of [u]Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 [x]Haran, and Canneh, and Eden, the merchants of [y]Sheba, Asshur, *and* Chilmad, *were* thy merchants.

24 These *were* thy merchants in ‖all sorts *of things*, in blue †clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

25 [z]The ships of Tarshish did sing of thee in thy market; and thou wast replenished, and made very glorious [a]in the midst of the seas.

Before CHRIST about 588.

† Heb. *according to the enterings of a city broken up.*

† Heb. *houses of thy desire.*

[h] Isa. 14.11. & 24. 8. Jer. 7. 34. & 16. 9. & 25. 10.
[i] Isa. 22.16. ch. 28. 13. Rev. 18.22.
[k] ver. 4, 5.

[l] Jer. 49.21. ver. 18. ch. 27. 28. & 31. 16.

[m] Isa. 23.8.
[n] Jonah 3. 6.

† Heb. *tremblings.*
[o] Job 2. 13.
[p] ch. 32.10.
[q] ch. 27.35.
[r] ch. 27. 32. Rev. 18. 9.

† Heb. *of the seas.*
[s] Isa. 23. 4.

[t] ver. 15.

[u] ch. 32. 18, 24.

[x] ch. 32.23, 26,27,32.
[y] ch. 27.36. & 28. 19.
† Heb. *terrors.*
[z] Ps. 37.36.

[a] ch. 19. 1. & 26. 17. & 28. 12. & 32. 2.
[b] ch. 28. 2.
[c] Isa. 23. 3.

[d] ch. 28.12.
† Heb. *perfect of beauty.*
† Heb. *heart.*
† Heb. *built.*
[e] Deut. 3.9.

Before CHRIST about 588.

‖ Or, *they have made thy hatches of ivory well trodden.*
† Heb. *the daughter.*
[f] Jer. 2. 10.
‖ Or, *purple and scarlet.*

[g] 1 Kings 5. 18. Ps. 83. 7.
‖ Or, *stoppers of chinks.*
† Heb. *strengtheners.*
[h] Jer. 46.9. ch. 30.5. & 38. 5.

[i] ver. 3.

[k] Gen. 10.4. 2 Chron. 20. 36.

[l] Gen. 10.2.

[m] Rev. 18. 13.
‖ Or, *merchandise.*
[n] Gen. 10.3. ch. 38. 6.

[o] Gen. 10.7.

† Heb. *thy works.*

† Heb. *chrysoprase.*

[p] 1 Kings 5. 9, 11. Ezra 3. 7. Acts 12.20.
[q] Judg. 11. 33.
[r] Jer. 8. 22.
‖ Or, *rosin.*

‖ Or, *Meuzel.*

[s] Gen. 25. 3.
† Heb. *clothes of freedom.*
[t] Gen. 25. 13. Isa. 60. 7.
† Heb. *they were the merchants of thy hand.*
[u] Gen. 10. 7. 1 Kings 10. 1, 2. Ps. 72. 10, 15. Isa. 60. 6.
[x] Gen. 11. 31. 2 Kings 19. 12.
[y] Gen. 25. 3.
‖ Or, *excellent things.*
† Heb. *foldings.*
[z] Ps. 48. 7. Isa. 2. 16. & 23. 14.
[a] ver. 4.

26 ¶ Thy rowers have brought thee into great waters: [b]the east wind hath broken thee in the †midst of the seas.

27 Thy [c]riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, ||and in all thy company which *is* in the midst of thee, shall fall into the †midst of the seas in the day of thy ruin.

28 The ||suburbs [d]shall shake at the sound of the cry of thy pilots.

29 And [e]all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall [f]cast up dust upon their heads, they [g]shall wallow themselves in the ashes:

31 And they shall [h]make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart *and* bitter wailing.

32 And in their wailing they shall [i]take up a lamentation for thee, and lament over thee, *saying*, [k]What *city is* like Tyrus, like the destroyed in the midst of the sea?

33 [l]When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 In the time *when* [m]thou shalt be broken by the seas in the depths of the waters, [n]thy merchandise and all thy company in the midst of thee shall fall.

35 [o]All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance.

36 The merchants among the people [p]shall hiss at thee; [q]thou shalt be †a terror, and †never *shalt be* any more.

CHAP. XXVIII.

1 *God's judgment upon the prince of Tyrus for his impious pride.* 20 *The judgment of Zidon, &c.*

THE word of the LORD came again unto me, saying,

2 Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart *is* lifted up, and [a]thou hast said, I *am* a God, I sit *in* the seat of God, [b]in the †midst of the seas; [c]yet thou *art* a man, and not God, though thou set thine heart as the heart of God:

3 Behold, [d]thou *art* wiser than Daniel; there is no secret that they can hide from thee:

4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 †[e]By thy great wisdom *and* by thy traffick, hast thou increased thy riches, and thine heart is lifted up because of thy riches:

6 Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God;

7 Behold, therefore I will bring strangers upon thee, [f]the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas.

9 Wilt thou yet [g]say before him that slayeth thee, I *am* God? but thou *shalt be* a man, and no God, in the hand of him that ||slayeth thee.

10 Thou shalt die the deaths of [h]the uncircumcised by the hand of strangers: for I have spoken *it*, saith the Lord GOD.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Son of man, [i]take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; [k]Thou sealest up the sum, full of wisdom, and perfect in beauty.

13 Thou hast been in [l]Eden the garden of God: every precious stone *was* thy covering, the ||sardius, topaz, and the diamond, the ||beryl, the onyx, and the jasper, the sapphire, the ||emerald, and the carbuncle, and gold: the workmanship of [m]thy tabrets and of thy pipes, was prepared in thee in the day that thou wast created.

14 Thou *art* the anointed [n]cherub that covereth; and I have set thee *so:* thou wast upon [o]the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, [p]O covering cherub, from the midst of the stones of fire.

17 [q]Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee; and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: [r]thou shalt be †a terror, and never *shalt* thou *be* any more.

20 ¶ Again the word of the LORD came unto me, saying,

21 Son of man, [s]set thy face [t]against Zidon, and prophesy against it.

22 And say, Thus saith the Lord GOD; [u]Behold, I *am* against thee, O Zidon; and I will be glorified in the midst of thee: and [x]they shall know that I *am* the LORD, when I shall have executed judgments in her, and shall be [y]sanctified in her.

23 [z]For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I *am* the LORD.

24 ¶ And there shall be no more [a]a pricking brier

Before CHRIST about 588.

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[b] Ps. 48. 7.
† Heb. *heart.*
[c] Prov. 11. 4. ver. 34. Rev. 18. 9, &c.
|| Or, *even with all.*
† Heb. *heart.*
|| Or, *waves.*
[d] ch. 26. 15, 18.
[e] Rev. 18. 17, &c.
[f] Job 2. 12. Rev. 18. 19.
[g] Esth. 4. 1, 3. Jer. 6. 26.
[h] Jer. 16. 6. & 47. 5. Mic. 1. 16.
[i] ch. 26. 17. ver. 2.
[k] Rev. 18. 18.
[l] Rev. 18. 19.
[m] ch. 26. 19.
[n] ver. 27.
[o] ch. 26. 15, 16.
[p] Jer. 18. 16.
[q] ch. 26. 21.
† Heb. *terrors.*
† Heb. shall *not* be *for ever.*
[a] ver. 9.
[b] ch. 27. 3, 4.
† Heb. *heart.*
[c] Isa. 31. 3.
[d] Zech. 9. 2.
† Heb. *By the greatness of thy wisdom.*
[e] Ps. 62. 10. Zech. 9. 3.
[f] ch. 30. 11. & 31. 12. & 32. 12.
[g] ver. 2.
|| Or, *woundeth.*
[h] ch. 31. 18. & 32. 19, 21, 25, 27.
[i] ch. 27. 2.
[k] ch. 27. 3. ver. 3.
[l] ch. 31. 8, 9.
|| Or, *ruby.*
|| Or, *chrysolite.*
|| Or, *chrysoprase.*
[m] ch. 26. 13.
[n] See Ex. 25. 20. ver. 16.
[o] ch. 20. 40.
[p] ver. 14.
[q] ver. 2, 5.
[r] ch. 26. 21. & 27. 36.
† Heb. *terrors.*
[s] ch. 6. 2. & 25. 2. & 29. 2
[t] Isa. 23. 4, 12. Jer. 25. 22. & 27. 3. ch. 32. 30.
[u] Ex. 14. 4, 17. ch. 39. 13.
[x] Ps. 9. 16.
[y] ch. 20. 41. & 36. 23. ver. 25.
[z] ch. 38. 22.
[a] Num. 33. 55. Josh. 23. 13.

unto the house of Israel, nor *any* grieving thorn of all *that are* round about them that despised them; and they shall know that I *am* the Lord GOD.

25 Thus saith the Lord GOD; When I shall have [b]gathered the house of Israel from the people among whom they are scattered, and shall be [c]sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

26 And they shall [d]dwell ‖safely therein, and shall [e]build houses, and [f]plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that ‖despise them round about them; and they shall know that I *am* the LORD their God.

CHAP. XXIX.

1 *The judgment of Pharaoh.* 8 *The desolation of Egypt.*

IN the tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, [a]set thy face against Pharaoh king of Egypt, and prophesy against him, and [b]against all Egypt:

3 Speak, and say, Thus saith the Lord GOD; [c]Behold, I *am* against thee, Pharaoh king of Egypt, the great [d]dragon that lieth in the midst of his rivers, [e]which hath said, My river *is* mine own, and I have made *it* for myself.

4 But [f]I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the †open fields; [g]thou shalt not be brought together, nor gathered: [h]I have given thee for meat to the beasts of the field and to the fowls of the heaven.

6 And all the inhabitants of Egypt shall know that I *am* the LORD, because they have been a [i]staff of reed to the house of Israel.

7 [k]When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

8 ¶ Therefore thus saith the Lord GOD; Behold, I will bring [l]a sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste; and they shall know that I *am* the LORD: because he hath said, The river *is* mine, and I have made *it*.

10 Behold, therefore I *am* against thee, and against thy rivers, [m]and I will make the land of Egypt †utterly waste *and* desolate, ‖[n]from the tower of †Syene even unto the border of Ethiopia.

11 [o]No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 [p]And I will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

Before CHRIST about 588.

[b] Isa. 11. 12. ch. 11. 17. & 20. 41. & 34. 13. & 37. 21.
[c] ver. 22.
[d] Jer. 23. 6. ch. 36. 28.
‖ Or, *with confidence.*
[e] Isa. 65. 21. Amos 9. 14.
[f] Jer. 31. 5.
‖ Or, *spoil.*
[a] ch. 28. 21.
[b] Isa. 19. 1. Jer. 25. 19. & 46. 2, 25.
[c] Jer. 44. 30. ch. 28. 22. ver. 10.
[d] Ps. 74. 13, 14. Isa. 27. 1. & 51. 9. ch. 32. 2.
[e] See ch. 28. 2.
[f] Isa. 37. 29. ch. 38. 4.
† Heb. *face of the field.*
[g] Jer. 8. 2. & 16. 4. & 25. 33.
[h] Jer. 7. 33. & 34. 20.
[i] 2 Kings 18. 21. Isa. 36. 6.
[k] Jer. 37. 5, 7, 11. ch. 17. 17.
[l] ch. 14. 17. & 32. 11, 12, 13.
[m] ch. 30. 12.
† Heb. *wastes of waste.*
‖ Or, *from Migdol to Syene.*
[n] Ex. 14. 2. Jer. 44. 1.
[o] ch. 30. 6.
† Heb. *Seveneh.*
[o] ch. 32. 13.
[p] ch. 30. 7, 26.

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[q] Isa. 19. 23. Jer. 46. 26.
‖ Or, *birth.*
† Heb. *low.*
[r] ch. 17. 6, 14.
[s] Isa. 30. 2, 3. & 36. 4, 6.

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[t] Jer. 27. 6. ch. 26. 7, 8.
† Heb. *spoil her spoil, and prey her prey.*
‖ Or, for *his hire.*
[u] Jer. 25. 9.
[x] Ps. 132. 17.
[y] ch. 24. 27.

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[a] Isa. 13. 6.
[b] ch. 7. 7, 12. Joel 2. 1. Zeph. 1. 7.
‖ Or, *fear.*
[c] ch. 29. 19.
[d] Jer. 50. 15.
† Heb. *Phut.* ch. 27. 10.
[e] Jer. 25. 20, 24.
† Heb. *children.*
‖ Or, *from Migdol to Syene.*
[f] ch. 29. 10.
[g] ch. 29. 12.
† Heb. *broken.*

13 ¶ Yet thus saith the Lord GOD; At the [q]end of forty years will I gather the Egyptians from the people whither they were scattered:

14 And I will bring again the captivity of Egypt, and will cause them to return *into* the land of Pathros, into the land of their ‖habitation; and they shall be there a †[r]base kingdom.

15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more [s]the confidence of the house of Israel, which bringeth *their* iniquity to remembrance, when they shall look after them: but they shall know that I *am* the Lord GOD.

17 ¶ And it came to pass in the seven and twentieth year, in the first *month*, in the first *day* of the month, the word of the LORD came unto me, saying,

18 Son of man, [t]Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head *was* made bald, and every shoulder *was* peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and †take her spoil, and take her prey; and it shall be the wages for his army.

20 I have given him the land of Egypt ‖*for* his labour wherewith he [u]served against it, because they wrought for me, saith the Lord GOD.

21 ¶ In that day [x]will I cause the horn of the house of Israel to bud forth, and I will give thee [y]the opening of the mouth in the midst of them; and they shall know that I *am* the LORD.

CHAP. XXX.

The desolation of Egypt and her helpers.

THE word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord GOD; [a]Howl ye, Woe worth the day!

3 For [b]the day *is* near, even the day of the LORD *is* near, a cloudy day; it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and great ‖pain shall be in Ethiopia, when the slain shall fall in Egypt, and they [c]shall take away her multitude, and [d]her foundation shall be broken down.

5 Ethiopia, and †Libya, and Lydia, and [e]all the mingled people, and Chub, and the †men of the land that is in league, shall fall with them by the sword.

6 Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: ‖[f]from the tower of Syene shall they fall in it by the sword, saith the Lord GOD.

7 [g]And they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

8 And they shall know that I *am* the LORD, when I have set a fire in Egypt, and *when* all her helpers shall be †destroyed.

9 In that day [h]shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

10 Thus saith the Lord GOD; [i]I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, [k]the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And [l]I will make the rivers †dry, and [m]sell the land into the hand of the wicked: and I will make the land waste, and †all that is therein, by the hand of strangers: I the LORD have spoken *it*.

13 Thus saith the Lord GOD; I will also [n]destroy the idols, and I will cause *their* images to cease out of Noph; [o]and there shall be no more a prince of the land of Egypt: [p]and I will put a fear in the land of Egypt.

14 And I will make [q]Pathros desolate, and will set fire in [r]||Zoan, [s]and will execute judgments in No.

15 And I will pour my fury upon ||Sin, the strength of Egypt; and [t]I will cut off the multitude of No.

16 And I will [u]set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph *shall have* distresses daily.

17 The young men of ||Aven and of ||Pi-beseth shall fall by the sword: and these *cities* shall go into captivity.

18 [x]At Tehaphnehes also the day shall be ||darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt: and they shall know that I *am* the LORD.

20 ¶ And it came to pass in the eleventh year, in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,

21 Son of man, I have [y]broken the arm of Pharaoh king of Egypt; and lo, [z]it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord GOD; Behold, I *am* against Pharaoh king of Egypt, and will [a]break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

23 [b]And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly-wounded *man*.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and [c]they shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26 [d]And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the LORD.

Before CHRIST about 572.

[h] Isa. 18. 1, 2.
[i] ch. 29. 19.
[k] ch. 28. 7.
[l] Isa. 19. 5, 6.
† Heb. *drought.*
[m] Isa. 19. 4.
† Heb. *the fulness thereof.*
[n] Isa. 19. 1. Jer. 43. 12. & 46. 25. Zech. 13. 2.
[o] Zech. 10. 11.
[p] Isa. 19. 16.
[q] ch. 29. 14.
[r] Ps. 78. 12, 43.
‖ Or, *Tanis.*
[s] Nah. 3. 8, 9, 10.
‖ Or, *Pelusium.*
[t] Jer. 46. 25.
[u] ver. 8.
‖ Or, *Heliopolis.*
‖ Or, *Pubastum.*
[x] Jer. 2. 16.
‖ Or, *restrained.*
588.
[y] Jer. 48. 25.
[z] Jer. 46. 11.
[a] Ps. 37. 17.
[b] ver. 26. ch. 29. 12.
[c] Ps. 9. 16.
[d] ver. 23. ch. 29. 12.

Before CHRIST about 588.

[a] ver. 18.
[b] Dan. 4. 10.
† Heb. *fair of branches.*
[c] Jer. 51. 36.
‖ Or, *nourished.*
‖ Or, *brought him up.*
‖ Or, *conduits.*
[d] Dan. 4. 11.
‖ Or, *when it sent them forth.*
[e] ch. 17. 23. Dan. 4. 12.
[f] Gen. 2. 8. & 13. 10. ch. 28. 13.
[g] Dan. 5. 20.
† Heb. *in doing he shall do unto him.*
[h] ch. 28. 7.
[i] ch. 32. 5. & 35. 8.
[k] Isa. 18. 6. ch. 32. 4.
‖ Or, *stand upon themselves for their height.*
[l] Ps. 82. 7.
[m] ch. 32. 18.
† Heb. *to be black.*

CHAP. XXXI.

A recital unto Pharaoh of the glory of Assyria.

AND it came to pass in the eleventh year, in the third *month*, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude; [a]Whom art thou like in thy greatness?

3 ¶ [b]Behold, the Assyrian *was* a cedar in Lebanon †with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

4 [c]The waters ||made him great, the deep ||set him up on high with her rivers running round about his plants, and sent out her ||little rivers unto all the trees of the field.

5 Therefore, [d]his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, ||when he shot forth.

6 All the [e]fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The cedars in the [f]garden of God could not hide him: the fir-trees were not like his boughs, and the chesnut-trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches: so that all the trees of Eden, that *were* in the garden of God, envied him.

10 ¶ Therefore thus saith the Lord GOD; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and [g]his heart is lifted up in his height;

11 I have therefore delivered him into the hand of the mighty one of the heathen; †he shall surely deal with him: I have driven him out for his wickedness.

12 And strangers, [h]the terrible of the nations, have cut him off, and have left him: [i]upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

13 [k]Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

14 To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees ||stand up in their height, all that drink water: for [l]they are all delivered unto death, [m]to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

15 Thus saith the Lord GOD; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon †to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to [n]shake at the sound of his fall, when I [o]cast him down to hell with them that descend into the pit: and [p]all the trees of Eden, the choice and best of Lebanon, all that drink water, [q]shall be comforted in the nether parts of the earth.

17 They also went down into hell with him, unto *them that be* slain with the sword; and *they that were* his arm, *that* [r]dwelt under his shadow in the midst of the heathen.

18 ¶ [s]To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: [t]thou shalt lie in the midst of the uncircumcised with *them that be* slain by the sword. This *is* Pharaoh and all his multitude, saith the Lord GOD.

CHAP. XXXII.

A lamentation for the fearful fall of Egypt.

AND it came to pass in the twelfth year, in the twelfth month, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, [a]take up a lamentation for Pharaoh king of Egypt, and say unto him, [b]Thou art like a young lion of the nations, [c]and thou *art* as a ||whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and [d]fouledst their rivers.

3 Thus saith the Lord GOD; I will therefore [e]spread out my net over thee with a company of many people; and they shall bring thee up in my net.

4 Then [f]will I leave thee upon the land, I will cast thee forth upon the open field, and [g]will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh [h]upon the mountains, and fill the valleys with thy height.

6 I will also water with thy blood ||the land wherein thou swimmest, *even* to the mountains; and the rivers shall be full of thee.

7 And when I shall ||put thee out, [i]I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the †bright lights of heaven will I make †dark over thee, and set darkness upon thy land, saith the Lord GOD.

9 I will also †vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, I will make many people [k]amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and [l]they shall tremble at *every* moment, every man for his own life, in the day of thy fall.

11 ¶ [m]For thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty will I cause thy multitude to fall, [n]the terrible of the nations, all of them: and [o]they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof from beside the great waters; [p]neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD.

15 When I shall make the land of Egypt desolate, and the country shall be †destitute of that whereof it was full, when I shall smite all them that dwell therein, [q]then shall they know that I *am* the LORD.

16 This *is* the [r]lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, *even* for Egypt, and for all her multitude, saith the Lord GOD.

17 ¶ It came to pass also in the twelfth year, in the fifteenth *day* of the month, *that* the word of the LORD came unto me, saying,

18 Son of man, wail for the multitude of Egypt, and [s]cast them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

19 [t]Whom dost thou pass in beauty? [u]go down, and be thou laid with the uncircumcised.

20 They shall fall in the midst of *them that are* slain by the sword: ||she is delivered to the sword: draw her and all her multitudes.

21 [x]The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are [y]gone down, they lie uncircumcised, slain by the sword.

22 [z]Asshur *is* there and all her company: his graves *are* about him: all of them slain, fallen by the sword:

23 [a]Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which [b]caused ||terror in the land of the living.

24 There *is* [c]Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are [d]gone down uncircumcised into the nether parts of the earth, [e]which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.

25 They have set her a bed in the midst of the slain with all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of *them that be* slain.

26 There *is* [f]Meshech, Tubal, and all her multitude: her graves *are* round about him: all of them [g]uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 [h]And they shall not lie with the mighty *that are* fallen of the uncircumcised, which are gone down to hell †with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though *they were* the terror of the mighty in the land of the living.

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.

29 There *is* [i]Edom, her kings, and all her princes, which with their might are †laid by *them that were*

Before CHRIST about 588.

[n] ch.26. 15.
[o] Isa.14.15.
[p] Isa.14. 8.
[q] ch.32. 31.
[r] Lam. 4. 20.
[s] ver. 2. ch. 32. 19.
[t] ch.28. 10. & 32. 19, 21, 24, &c.

587.

[a] ch. 27. 2. ver. 16.
[b] ch.19.3,6. & 38. 13.
[c] ch. 29. 3.
‖ Or, *dragon.*
[d] ch. 34.18.
[e] ch.12. 13. & 17. 20. Hos. 7. 12.
[f] ch. 29. 5.
[g] ch.31. 13.
[h] ch.31.12.
‖ Or, *the land of thy swimming.*
‖ Or, *extinguish.*
[i] Isa.13.10. Joel 2. 31. & 3. 15. Amos 8. 9. Rev. 6. 12, 13. Matt. 24. 29.
† Heb. *light of the light in heaven.*
† Heb. *them dark*
† Heb. *provoke to anger*, or, *grief.*
[k] ch.27. 35.
[l] ch. 26.16.
[m] Jer. 46. 26. ch. 30. 4. about 587.
† Heb. *with weapons of their war.*
[n] ch. 28. 7.
[o] ch. 29.19.
[p] ch.29.11.

Before CHRIST about 587.

[s] ch.26. 20. & 31. 14.
[t] ch. 31. 2, 18.
[u] ver. 21, 24, &c.
ch. 28. 10.
‖ Or, *the sword is laid.*
[x] Isa. 1.31. & 14. 9, 10.
ver. 27.
[y] ver. 19, 25, &c.
[z] ver. 24, 26,29,30.
[a] Isa.14.15.
[b] ch.26. 17, 20.
ver. 24,25, 26,27,32.
‖ Or, *dismaying.*
[c] Jer. 49. 34, &c.
[d] ver. 21.
[e] ver. 23.
[f] Gen.10.2. ch. 27. 13. & 38. 2.
[g] ver. 19, 20, &c.
[h] ver. 21. Isa. 14. 18, 19.
† Heb. *with weapons of their war.*
[i] ch. 25. 12, &c.
† Heb. *given*, or, *put.*

slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

30 [k]There *be* the princes of the north, all of them, and all the [l]Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with *them that be* slain by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and shall be [m]comforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord GOD.

32 For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with *them that are* slain with the sword, *even* Pharaoh and all his multitude, saith the Lord GOD.

CHAP. XXXIII.

God sheweth the justice of his ways toward the penitent.

AGAIN the word of the LORD came unto me, saying,

2 Son of man, speak to [a]the children of thy people, and say unto them, [b]† When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their [c]watchman:

3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

4 Then † whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, [d]his blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, [e]he is taken away in his iniquity; but his blood will I require at the watchman's hand.

7 ¶ [f]So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we [g]pine away in them, [h]how should we then live?

11 Say unto them, *As* I live, saith the Lord GOD, [i]I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for [k]why will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the children of thy people, The [l]righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, [m]he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.

13 When I shall say to the righteous, *that* he shall surely live; [n]if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14 Again, [o]when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do † that which is lawful and right;

15 *If* the wicked [p]restore the pledge, [q]give again that he had robbed, walk in [r]the statutes of life, without committing iniquity; he shall surely live, he shall not die.

16 [s]None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 ¶ [t]Yet the children of thy people say, The way of the LORD is not equal: but as for them, their way is not equal.

18 [u]When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 ¶ Yet ye say, [x]The way of the LORD is not equal. O ye house of Israel, I will judge you every one after his ways.

21 ¶ And it came to pass in the twelfth year [y]of our captivity, in the tenth *month*, in the fifth *day* of the month, [z]*that* one that had escaped out of Jerusalem came unto me saying, [a]The city is smitten.

22 Now [b]the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; [c]and my mouth was opened, and I was no more dumb.

23 Then the word of the LORD came unto me, saying,

24 Son of man, [d]they that inhabit those [e]wastes of the land of Israel speak, saying, [f]Abraham was one, and he inherited the land: [g]but we *are* many; the land is given us for inheritance.

25 Wherefore, say unto them, Thus saith the Lord GOD; [h]Ye eat with the blood, and [i]lift up your eyes toward your idols, and [k]shed blood: and shall ye possess the land?

26 Ye stand upon your sword, ye work abomination, and ye [m]defile every one his neighbour's wife: and shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord GOD; *As* I live, surely [n]they that *are* in the wastes shall fall by the sword, and him that *is* in the open field, [o]will I give to the beasts † to be devoured, and they that *be* in the forts and [p]in the caves, shall die of the pestilence.

28 [q]For I will lay the land † most desolate, and the [r]pomp of her strength shall cease; and [s]the mountains of Israel shall be desolate, that none shall pass through.

29 Then shall they know that I *am* the LORD, when I have laid the land most desolate because of all their abominations which they have committed.

Before CHRIST about 587.

[k] ch. 38. 6, 15. & 39. 2.
[l] ch. 28.21.
[m] ch.31.16.
† Heb. *judgment and justice.*
[a] ch. 3. 11.
[b] ch. 14.17.
† Heb. *A land when I bring a sword upon her.*
[c] 2 Sam. 18.24,25. 2 Kings 9. 17.
ver. 7.
Hos. 9. 8.
† Heb. *he that hearing heareth.*
[d] ch.18. 13.
[e] ver. 8.
[f] ch. 3. 17, &c.
[g] ch.24. 23.
[h] So Isa. 49. 14. ch. 37. 11.
[i] 2 Sam.14. 14. ch. 18. 23, 32. 2 Pet. 3. 9.
[k] ch. 18.31.
[l] ch. 3. 20. & 18. 24, 26, 27.
[m] 2 Chron. 7. 14.

Before CHRIST about 587.

[n] ch. 3. 20. & 18. 24.
[o] ch. 3. 18, 19. & 18. 27.
† Heb. *judgment and justice.*
[p] ch. 18. 7.
[q] Ex. 22. 1, 4. Lev. 6. 2, 4, 5. Num. 5. 6, 7. Luke 19.8.
[r] Lev.18.5. ch. 20. 11, 13, 21.
[s] ch. 18.22.
[t] ver. 20. ch. 18. 25, 29.
[u] ch.18.26, 27.
[x] ver. 17. ch. 18. 25, 29.
[y] ch. 1. 2.
[z] ch. 24.26.
[a] 2 Kings 25. 4.
[b] ch. 1. 3.
[c] ch. 24.27.
[d] ch. 34. 2.
[e] ver. 27. ch. 36. 4.
[f] Isa.51. 2. Acts 7. 5.
[g] See Mic. 3. 11. Matt. 3. 9. John 8. 39.
[h] Gen. 9. 4. Lev. 3. 17. & 7. 26. & 17. 10. & 19. 26. Deut. 12. 16.
[i] ch. 18. 6.
[k] ch. 22. 6, 9.
[m] ch.18.6. & 22. 11.
[n] ver. 24.
[o] ch. 39. 4.
† Heb. *to devour him.*
[p] Judg.6.2. 1 Sam. 13. 6.
[q] Jer. 44. 2, 6, 22. ch. 36. 34, 35.
† Heb. *desolation and desolation.*
[r] ch. 7. 24. & 24. 21. & 30.6,7.
[s] ch. 6. 2, 3, 6.

30 ¶ Also, thou son of man, the children of thy people still are talking ‖against thee by the walls and in the doors of the houses, and [t]speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And [u]they come unto thee †as the people cometh, and ‖they [x]sit before thee *as* my people, and they hear thy words, but they will not do them: [y]for with their mouth †they shew much love, *but* [z]their heart goeth after their covetousness.

32 And lo, thou *art* unto them as †a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

33 [a]And when this cometh to pass, (lo, it will come,) then [b]shall they know that a prophet hath been among them.

CHAP. XXXIV.

11 *God's providence for his flock.* 20 *The kingdom of Christ.*

AND the word of the LORD came unto me, saying,
2 Son of man, prophesy against the [a]shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; [b]Woe *be* to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

3 [c]Ye eat the fat, and ye clothe you with the wool, [d]ye kill them that are fed: *but* ye feed not the flock.

4 [e]The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye [f]sought that which was lost; but with [g]force and with cruelty have ye ruled them.

5 [h]And they were [i]scattered, ‖because *there is* no shepherd: [k]and they became meat to all the beasts of the field, when they were scattered.

6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them.*

7 ¶ Therefore, ye shepherds, hear the word of the LORD;

8 *As* I live, saith the Lord GOD, surely because my flock became a prey, and my flock [l]became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, [m]but the shepherds fed themselves, and fed not my flock;

9 Therefore, O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord GOD; Behold, I *am* against the shepherds; and [n]I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds [o]feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

11 ¶ For thus saith the Lord GOD; Behold, I, *even* I, will both search my sheep, and seek them out.

12 †As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in [p]the cloudy and dark day.

13 And [q]I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 [r]I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: [s]there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD.

16 [t]I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy [u]the fat and the strong; I will feed them [x]with judgment.

17 And *as for* you, O my flock, thus saith the Lord GOD; [y]Behold, I judge between †cattle and cattle, between the rams and the †he-goats.

18 *Seemeth it* a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus saith the Lord GOD unto them; [z]Behold, I, even I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 Therefore will I save my flock, and they shall no more be a prey; and [a]I will judge between cattle and cattle.

23 And I will set up one [b]Shepherd over them, and he shall feed them, [c]*even* my servant David; he shall feed them, and he shall be their shepherd.

24 And [d]I the LORD will be their God, and my servant David [e]a prince among them; I the LORD have spoken *it.*

25 And [f]I will make with them a covenant of peace, and [g]will cause the evil beasts to cease out of the land: and they [h]shall dwell safely in the wilderness, and sleep in the woods.

26 And I will make them and the places round about [i]my hill [k]a blessing; and I will [l]cause the shower to come down in his season; there shall be [m]showers of blessing.

27 And [n]the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have [o]broken the bands of their yoke, and delivered them out of the hand of those that [p]served themselves of them.

28 And they shall no more [q]be a prey to the heathen, neither shall the beasts of the land devour them; but [r]they shall dwell safely, and none shall make *them* afraid.

29 And I will raise up for them a [s]plant ‖of renown, and they shall be no more †consumed with

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Before CHRIST about 587.

‖ Or, *of thee.*
[t] Isa. 29. 13.
[u] ch. 14. 1. & 20. 1, &c.
† Heb. *according to the coming of the people.*
‖ Or, *my people sit before thee.*
[x] ch. 8. 1.
[y] Ps. 78. 36, 37. Isa. 29. 13.
† Heb. *they make loves,* or, *jests.*
[z] Matt. 13. 22.
† Heb. *a song of loves.*
[a] 1 Sam. 3. 20.
[b] ch. 2. 5.

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[a] ch. 33. 24.

[b] Jer. 23. 1. Zech. 11. 17.

[c] Isa. 56. 11. Zech. 11. 16.
[d] ch. 33. 25, 26. Mic. 3. 1, 2, 3. Zech. 11. 5.
[e] ver. 16. Zech. 11. 16.
[f] Luke 15. 4.
[g] 1 Pet. 5. 3.
[h] ch. 33. 21, 28.
[i] 1 Kings 22. 17. Matt. 9. 36
‖ Or, *without a shepherd.* And so ver. 8.
[k] Isa. 56. 9. Jer. 12. 9. ver. 8.
[l] ver. 5, 6.
[m] ver. 2, 10.
[n] ch. 3. 18. Heb. 13. 17.
[o] ver. 2, 8.
[p] ch. 30. 3. Joel 2. 2
[q] Isa. 65. 9, 10. Jer. 23. 3. ch. 28. 25. & 36. 24. & 37. 21, 22.
[r] Ps. 23. 2.
[s] Jer. 33. 12.
[t] See ver. 4. Isa. 40. 11. Mic. 4. 6. Matt. 18. 11. Mark 2. 17. Luke 5. 32.
[u] Isa. 10. 16. Amos 4. 1.
[x] Jer. 10. 24.
[y] ch. 20. 37, 38. ver. 20, 22. Zech. 10. 3. Matt. 25. 32, 33.
† Heb. *small cattle of lambs and kids.*
† Heb. *great he-goats.*
[z] ver. 17.
[a] ver. 17.
[b] Isa. 40. 11. Jer. 23. 4, 5. John 10. 11. Heb. 13. 20. 1 Pet. 2. 25. & 5. 4.
[c] Jer. 30. 9. ch. 37. 24, 25. Hos. 3. 5.
[d] ver. 30. Ex. 29. 45. ch. 37. 27.
[e] ch. 37. 22. Luke 1. 32, 33.
[f] ch. 37. 26.
[g] Lev. 26. 6. Isa. 11. 6–9. & 35. 9. Hos. 2. 18.
[h] ver. 28. Jer. 23. 6.
[i] Isa. 56. 7. ch. 20. 40.
[k] Gen. 12. 2. Isa. 19. 24. Zech. 8. 13.
[l] Lev. 26. 4.
[m] Ps. 68. 9. Mal. 3. 10.
[n] Lev. 26. 4. Ps. 85. 12. Isa. 4. 2.
[o] Lev. 26. 13. Jer. 2. 20.
[p] Jer. 25. 14.
[q] See ver. 8. ch. 36. 4.
[r] ver. 25. Jer. 30. 10. & 46. 27.
[s] Isa. 11. 1. Jer. 23. 5.
‖ Or, *for renown.*
† Heb. *taken away.*

hunger in the land, [t]neither bear the shame of the heathen any more.

30 Thus shall they know that [u]I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD.

31 And ye my [x]flock, the flock of my pasture, *are* men, *and* I *am* your God, saith the Lord GOD.

CHAP. XXXV.

The judgment of mount Seir for their hatred of Israel.

MOREOVER the word of the LORD came unto me, saying,

2 Son of man, [a]set thy face against [b]mount Seir, and [c]prophesy against it,

3 And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I *am* against thee, and [d]I will stretch out mine hand against thee, and I will make thee †most desolate.

4 [e]I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I *am* the LORD.

5 [f]Because thou hast had a ‖perpetual hatred, and hast †shed *the blood of* the children of Israel by the †force of the sword in the time of their calamity, [g]in the time *that their* iniquity *had* an end:

6 Therefore, *as* I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: [h]since thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make mount Seir †most desolate, and cut off from it [i]him that passeth out and him that returneth.

8 [k]And I will fill his mountains with his slain *men:* in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 [l]I will make thee perpetual desolations, and thy cities shall not return: [m]and ye shall know that I *am* the LORD.

10 Because thou hast said, These two nations and these two countries shall be mine, and we will [n]possess it; ‖whereas [o]the LORD was there:

11 Therefore, *as* I live, saith the Lord GOD, I will even do [p]according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

12 [q]And thou shalt know that I *am* the LORD, *and that* I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us †to consume.

13 Thus [r]with your mouth ye have †boasted against me, and have multiplied your words against me: I have heard *them.*

14 Thus saith the Lord GOD; [s]When the whole earth rejoiceth, I will make thee desolate.

15 [t]As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: [u]thou shalt be desolate, O mount Seir, and all Idumea, *even* all of it: and they shall know that I *am* the LORD.

Before CHRIST about 587.

[t] ch. 36. 3, 6, 15.
[u] ver. 24. ch. 37. 27.
[x] Ps. 100. 3. John 10. 11.
[a] ch. 6. 2.
[b] Deut. 2. 5.
[c] Jer. 49. 7, 8. ch. 25. 12. Amos 1. 11. Obad. 10, &c.
[d] ch. 6. 14.
[e] ver. 9.
[f] ch. 25. 12. Obad. 10.
[g] ch. 25. 15.
[h] Ps. 137. 7. ch. 21. 25, 29. Dan. 9. 24. Obad. 11.
[i] Ps. 109. 17.
[k] Judg. 5. 6. ch. 29. 11.
[l] Jer. 49. 17, 18. ver. 4. ch. 25. 13. Mal. 1. 3, 4.
[m] ch. 6. 7. & 7. 4, 9. & 36. 11.
[n] Ps. 83. 4, 12. ch. 36. 5. Obad. 13.
[o] Ps. 48. 1, 3. & 132. 13, 14. ch. 48. 35.
[p] Matt. 7. 2. James 2. 13.
[q] ch. 6. 7. Ps. 9. 16.
[r] 1 Sam. 2. 3. Rev. 13. 6.
[s] Isa. 65. 13, 14.
[t] Obad. 12, 15.
[u] ver. 3, 4.

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† Heb. *Because for because.*

† Heb. *desolation and desolation.* So ver. 7.

‖ Or, *hatred of old.*

† Heb. *poured out the children.*

† Heb. *hands.*

† Heb. *desolation and desolation.* ver. 3.

‖ Or, *though the* LORD *was there.*

† Heb. *magnified.*

‖ Or, *cause to fall.*

Before CHRIST about 587.

[a] ch. 6. 2, 3.
[b] ch. 25. 3. & 26. 2.
[c] Deut. 32. 13.
[d] ch. 35. 10.
[e] Deut. 28. 37. 1 Kings 9. 7. Lam. 2. 15. Dan. 9. 16.
[f] ch. 34. 28.
[g] Ps. 79. 4.
[h] Deut. 4. 24. ch. 38. 19.
[i] ch. 35. 10, 12.
[k] Ps. 123. 3, 4. ch. 34. 29. ver. 15.
[l] ch. 20. 5.
[m] ver. 33. Isa. 58. 12. & 61. 4. Amos 9. 14.
[n] Jer. 31. 27. & 33. 12.
[o] ch. 35. 9. & 37. 6, 13.
[p] Obad. 17, &c.
[q] See Jer. 15. 7.
[r] Num. 13. 32.
[s] ch. 34. 29.

CHAP. XXXVI.

1 *The land of Israel is comforted, &c.* 25 *The blessings of Christ's kingdom.*

ALSO, thou son of man, prophesy unto the [a]mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:

2 Thus saith the Lord GOD; Because [b]the enemy hath said against you, Aha, [c]even the ancient high places [d]are ours in possession:

3 Therefore, prophesy and say, Thus saith the Lord GOD; †Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, [e]and ‖ye are taken up in the lips of talkers, and *are* an infamy of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the ‖rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which [f]became a prey and [g]derision to the residue of the heathen that *are* round about;

5 Therefore thus saith the Lord GOD; [h]Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, [i]which have appointed my land into their possession with the joy of all *their* heart, with despiteful minds, to cast it out for a prey.

6 Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have [k]borne the shame of the heathen;

7 Therefore thus saith the Lord GOD; I have [l]lifted up mine hand: Surely the heathen that *are* about you, they shall bear their shame.

8 ¶ But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

9 For behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown:

10 And I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and [m]the wastes shall be builded:

11 And [n]I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better *unto you* than at your beginnings: [o]and ye shall know that I *am* the LORD.

12 Yea, I will cause men to walk upon you, *even* my people Israel; [p]and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth [q]bereave them *of men.*

13 Thus saith the Lord GOD; Because they say unto you, [r]Thou *land* devourest up men, and hast bereaved thy nations;

14 Therefore, thou shalt devour men no more, neither ‖bereave thy nations any more, saith the Lord GOD.

15 [s]Neither will I cause *men* to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither

shalt thou cause thy nations to fall any more, saith the Lord GOD.

16 ¶ Moreover the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, [t]they defiled it by their own way and by their doings: their way was before me as the [u]uncleanness of a removed woman.

18 Wherefore, I poured my fury upon them [x]for the blood that they had shed upon the land, and for their idols *wherewith* they had polluted it:

19 And I [y]scattered them among the heathen, and they were dispersed through the countries: [z]according to their way and according to their doings I judged them.

20 And when they entered unto the heathen, whither they went, they [a]profaned my holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of his land.

21 But I had pity [b]for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore, say unto the house of Israel, Thus saith the Lord GOD; I do not *this* for your sakes, O house of Israel, [c]but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be [d]sanctified in you before ‖ their eyes.

24 For [e]I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 ¶ [f]Then will I sprinkle clean water upon you, and ye shall be clean: [g]from all your filthiness, and from all your idols, will I cleanse you.

26 A [h]new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my [i]Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

28 [k]And ye shall dwell in the land that I gave to your fathers; [l]and ye shall be my people, and I will be your God.

29 I will also [m]save you from all your uncleannesses: and [n]I will call for the corn, and will increase it, and [o]lay no famine upon you.

30 [p]And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then [q]shall ye remember your own evil ways, and your doings that *were* not good, and [r]shall loathe yourselves in your own sight for your iniquities, and for your abominations.

32 [s]Not for your sakes do I *this*, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, [t]and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of [u]Eden; and the waste and desolate and ruined cities *are become* fenced, *and* are inhabited.

36 Then the heathen that are left round about you shall know that I the LORD build the ruined *places, and* plant that that was desolate: [x]I the LORD have spoken *it*, and I will do *it*.

37 Thus saith the Lord GOD; [y]I will yet *for* this be inquired of by the house of Israel, to do *it* for them; I will [z]increase them with men like a flock.

38 As the †holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the LORD.

CHAP. XXXVII.

1 *The resurrection of dry bones.* 21 *The promises of Christ's kingdom.*

THE [a]hand of the LORD was upon me, and carried me out [b]in the Spirit of the LORD, and set me down in the midst of the valley which *was* full of bones,

2 And caused me to pass by them round about: and behold, *there were* very many in the open ‖ valley; and lo, *they were* very dry.

3 And he said unto me, Son of man, can these bones live? and I answered, O Lord GOD, [c]thou knowest.

4 Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

5 Thus saith the Lord GOD unto these bones; Behold, I will [d]cause breath to enter into you, and ye shall live:

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; [e]and ye shall know that I *am* the LORD.

7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.

9 Then said he unto me, Prophesy unto the ‖ wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; [f]Come from the four winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, [g]and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 ¶ Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, [h]Our bones are dried, and our hope is lost: we are cut off for our parts.

12 Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, [i]O my people, I will open your graves, and cause you to come up out of your graves, and [k]bring you into the land of Israel

Before CHRIST about 587.

[t] ver. 10.

[u] Isa. 51. 3. ch. 28. 13. Joel 2. 3.

[x] ch. 17. 24. & 22. 14. & 37. 14.

[y] See ch. 14. 3. & 20. 3, 31.

[z] ver. 16.

† Heb. *flock of holy things.*

Before CHRIST about 587.

[a] ch. 1. 3.

[b] ch. 3. 14. & 8. 3. & 11. 24. Luke 4. 1.

[c] Deut. 32. 39. 1 Sam. 2. 6. John 5. 21. Rom. 4. 17. 2 Cor. 1. 9.

[d] Ps. 104. 30. ver. 9.

[e] ch. 6. 7. & 35. 12. Joel 2. 27. & 3. 17.

[f] Ps. 104. 30. ver. 5.

[g] Rev. 11. 11.

[h] Ps. 141. 7. Isa. 49. 14.

[i] Isa. 26. 19. Hos. 13. 14.

[k] ch. 36. 24. ver. 25.

[l] Jer. 30. 22. ch. 11. 20. & 37. 27.

[m] Matt. 1. 21. Rom. 11. 26.

[n] See Ps. 105. 16.

[o] ch. 34. 29.

[p] ch. 34. 27.

[q] ch. 16. 61, 63.

[r] Lev. 26. 39. ch. 6. 9. & 20. 43.

[s] Deut. 9. 5. ver. 22.

‖ Or, *champaign.*

‖ Or, *your.*

‖ Or, *breath.*

[a] Isa. 52. 5. Rom. 2. 24.

[b] ch. 20. 9, 14.

[c] Ps. 106. 8.

[d] ch. 20. 41. & 28. 22.

[e] ch. 34. 13. & 37. 21.

[f] Isa. 52. 15. Heb. 10. 22.

[g] Jer. 33. 8.

[h] Jer. 32. 39. ch. 11. 19.

[i] ch. 11. 19. & 37. 14.

[k] ch. 28. 25. & 37. 25.

[l] Jer. 30. 22. ch. 11. 20. & 37. 27.

[m] Matt. 1. 21. Rom. 11. 26.

[n] See Ps. 105. 16.

[o] ch. 34. 29.

[p] ch. 34. 27.

[q] ch. 16. 61, 63.

[r] Lev. 26. 39. ch. 6. 9. & 20. 43.

[s] Deut. 9. 5. ver. 22.

13 And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

14 And [t]shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, [m]take thee one stick, and write upon it, For Judah, and for [n]the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions;

17 And [o]join them one to another into one stick; and they shall become one in thine hand.

18 ¶ And when the children of thy people shall speak unto thee, saying, [p]Wilt thou not shew us what thou *meanest* by these?

19 [q]Say unto them, Thus saith the Lord GOD; Behold, I will take [r]the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand.

20 ¶ And the sticks whereon thou writest shall be in thine hand [s]before their eyes.

21 And say unto them, Thus saith the Lord GOD; Behold, [t]I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And [u]I will make them one nation in the land upon the mountains of Israel; and [x]one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 [y]Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but [z]I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And [a]David my servant *shall be* king over them; and [b]they all shall have one shepherd; [c]they shall also walk in my judgments, and observe my statutes, and do them.

25 [d]And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, *even* they, and their children, and their children's children [e]for ever: and [f]my servant David *shall be* their prince for ever.

26 Moreover I will make a [g]covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and [h]multiply them, and will set my [i]sanctuary in the midst of them for evermore.

27 [k]My tabernacle also shall be with them: yea, I will be [l]their God, and they shall be my people.

28 [m]And the heathen shall know that I the LORD do [n]sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Before CHRIST about 587.

[t] ch. 36. 27.

[m] See Num. 17. 2.
[n] 2 Chron. 11. 12, 13, 16. & 15. 9. & 30. 11, 18.

[o] See ver. 22, 24.

[p] ch. 12. 9. & 24. 19.

[q] Zech. 10. 6.
[r] ver. 16, 17.

[s] ch. 12. 3.

[t] ch. 36. 24.

[u] Isa. 11. 13. Jer. 3. 18. & 50. 4. Hos. 1. 11.
[x] ch. 34. 23, 24. John 10. 16.

[y] ch. 36. 25.

[z] ch. 36. 28, 29.

[a] Isa. 40. 11. Jer. 23. 5. & 30. 9. ch. 34. 23, 24. Hos. 3. 5. Luke 1. 32.
[b] ver. 22.
[c] ch. 36. 27.
[d] ch. 36. 28.

[e] Isa. 60. 21. Joel 3. 20. Amos 9. 15.
[f] ver. 24. John 12. 34.
[g] Ps. 89. 3. Isa. 55. 3. Jer. 32. 40. ch. 34. 25.
[h] ch. 36. 10, 37.
[i] 2 Cor. 6. 16.
[k] Lev. 26. 11, 12. ch. 43. 7. John 1. 14.
[l] ch. 11. 20. & 14. 11. & 36. 28.
[m] ch. 36. 23.
[n] ch. 20. 12.

Before CHRIST about 587.

[a] ch. 39. 1.
[b] ch. 35. 2, 3.
[c] Rev. 20. 8.
‖ Or, *prince of the chief.*
[d] ch. 32. 26.

[e] 2 Kings 19. 28. ch. 29. 4. & 39. 2.
[f] ch. 23. 12.

‖ Or, *Phut.* ch. 27. 10. & 30. 5.

[g] Gen. 10. 2.
[h] ch. 27. 14.

[i] Like Isa. 8. 9, 10. Jer. 46. 3, 4, 14. & 51. 12.

[k] Gen. 49. 1. Deut. 4. 30. ver. 16.
[l] Isa. 29. 6.
[m] ver. 12. ch. 34. 13.
[n] ch. 36. 1, 4, 8.

[o] Jer. 23. 6. ch. 28. 26. & 34. 25, 28. ver. 11.
[p] Isa. 28. 2.
[q] Jer. 4. 13. ver. 16.

‖ Or, *conceive a mischievous purpose.*
[r] Jer. 49. 31.
[s] ver. 8.
‖ Or, *confidently.*

† Heb. *To spoil the spoil, and to prey the prey.* ch. 29. 19.
[t] ch. 36. 34, 35.
[u] ver. 8.
† Heb. *navel.* Judg. 9. 37.
[x] ch. 27. 22, 23.
[y] ch. 27. 15, 20.
[z] ch. 27. 12.
[a] See ch. 19. 3, 5.

[b] Isa. 4. 1.
[c] ver. 8.

[d] ch. 39. 2.
[e] ver. 6.

[f] ver. 9.
[g] ver. 8.

[h] Ex. 14. 4. ch. 36. 23. & 39. 21.

CHAP. XXXVIII.

1 *The malice of Gog.* 14 *God's judgment against him.*

AND the word of the LORD came unto me, saying,

2 [a]Son of man, [b]set thy face against [c]Gog, the land of Magog, ‖ the chief prince of [d]Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

4 And [e]I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, [f]all of them clothed with all sorts *of armour*, *even* a great company *with* bucklers and shields, all of them handling swords:

5 Persia, Ethiopia, and ‖ Libya with them; all of them with shield and helmet:

6 [g]Gomer, and all his bands; the house of [h]Togarmah of the north quarters, and all his bands: *and* many people with thee.

7 [i]Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8 ¶ [k]After many days [l]thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, [m]*and is* gathered out of many people, against [n]the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall [o]dwell safely all of them.

9 Thou shalt ascend and come [p]like a storm, thou shalt be [q]like a cloud to cover the land, thou, and all thy bands, and many people with thee.

10 Thus saith the Lord GOD; It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt ‖ think an evil thought:

11 And thou shalt say, I will go up to the land of unwalled villages; I will [r]go to them that are at rest, [s]that dwell ‖ safely, all of them dwelling without walls, and having neither bars nor gates,

12 † To take a spoil, and to take a prey; to turn thine hand upon [t]the desolate places *that are now* inhabited, [u]and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the † midst of the land.

13 [x]Sheba, and [y]Dedan, and the merchants [z]of Tarshish, with all [a]the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 ¶ Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; [b]In that day when my people of Israel [c]dwelleth safely, shalt thou not know *it?*

15 [d]And thou shalt come from thy place out of the north parts, thou, and [e]many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 [f]And thou shalt come up against my people of Israel, as a cloud to cover the land; [g]it shall be in the latter days, and I will bring thee against my land, [h]that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord GOD; *Art* thou he of whom I have spoken in old time †by my servants the prophets of Israel, which prophesied in those days *many* years, that I would bring thee against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, *that* my fury shall come up in my face.

19 For [i]in my jealousy [k]*and* in the fire of my wrath have I spoken, [l]Surely in that day there shall be a great shaking in the land of Israel;

20 So that [m]the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, [n]and the mountains shall be thrown down, and the ‖steep places shall fall, and every wall shall fall to the ground.

21 And I will [o]call for [p]a sword against him throughout all my mountains, saith the Lord GOD: [q]every man's sword shall be against his brother.

22 And I will [r]plead against him with [s]pestilence and with blood; and [t]I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and [u]great hailstones, fire, and brimstone.

23 Thus will I magnify myself, and [x]sanctify myself; [y]and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.

CHAP. XXXIX.

1 *God's judgments upon Gog.* 8 *Israel's victory.* 17 *The feast of the fowls and beasts.*

THEREFORE, [a]thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

2 And I will turn thee back, and ‖leave but the sixth part of thee, [b]and will cause thee to come up from †the north parts, and will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 [c]Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: [d]I will give thee unto the ravenous birds of every †sort, and *to* the beasts of the field, †to be devoured.

5 Thou shalt fall upon †the open field: for I have spoken *it*, saith the Lord GOD.

6 [e]And I will send a fire on Magog, and among them that dwell ‖carelessly in [f]the isles: and they shall know that I *am* the LORD.

7 [g]So will I make my holy name known in the midst of my people Israel; and I will not *let them* [h]pollute my holy name any more: [i]and the heathen shall know that I *am* the LORD, the Holy One in Israel.

8 ¶ [k]Behold, it is come, and it is done, saith the Lord GOD; this *is* the day [l]whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the ‖handstaves, and the spears, and they shall ‖burn them with fire seven years:

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: [m]and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

11 ¶ And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the ‖*noses* of the passengers: and there shall they bury Gog and all his multitude: and they shall call *it* The valley of ‖Hamon-gog.

12 And seven months shall the house of Israel be burying of them, [n]that they may cleanse the land.

13 Yea, all the people of the land shall bury *them:* and it shall be to them a renown the day that [o]I shall be glorified, saith the Lord GOD.

14 And they shall sever out †men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, [p]to cleanse it: after the end of seven months shall they search.

15 And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he †set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

16 And also the name of the city *shall be* ‖Hamonah. Thus shall they [q]cleanse the land.

17 ¶ And, thou son of man, thus saith the Lord GOD; [r]Speak †unto every feathered fowl, and to every beast of the field, [s]Assemble yourselves, and come; gather yourselves on every side to my ‖sacrifice that I do sacrifice for you, *even* a great sacrifice [t]upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 [u]Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of †goats, of bullocks, all of them [x]fatlings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 [y]Thus ye shall be filled at my table with horses and chariots, [z]with mighty men, and with all men of war, saith the Lord GOD.

21 [a]And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and [b]my hand that I have laid upon them.

22 [c]So the house of Israel shall know that I *am* the LORD their God from that day and forward.

23 ¶ [d]And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore [e]hid I my face from them, and [f]gave them into the hand of their enemies: so fell they all by the sword.

24 [g]According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord GOD; [h]Now will I bring again the captivity of Jacob, and have mercy upon the [i]whole house of Israel, and will be jealous for my holy name;

26 [k]After that they have borne their shame, and all their trespasses whereby they have trespassed

Before CHRIST about 587.

† Heb. *by the hands.*

[i] ch. 36. 5, 6. & 39. 25.
[k] Ps. 89.46.
[l] Hag. 2. 6, 7. Rev. 16.18.
[m] Hos. 4.3.
[n] Jer. 4.24. Nah. 1.5,6.
‖ Or, *towers*, or, *stairs.*
[o] Ps.105.16.
[p] ch. 14.17.
[q] Judg. 7. 22. 1 Sam. 14. 20. 2 Chron. 20. 23.
[r] Isa.66.16. Jer. 25. 31.
[s] ch. 5. 17.
[t] Ps. 11. 6. Isa. 29. 6. & 30. 30.
[u] ch. 13.11. Rev.16.21.
[x] ch.36.23.
[y] Ps. 9. 16. ch. 37. 28. & 39. 7. ver. 16.

[a] ch. 38. 2, 3.

‖ Or, *strike thee with six plagues;* or, *draw thee back with a hook of six teeth*, as ch. 38. 4.
[b] ch. 38.15.
† Heb. *the sides of the north.*
[c] ch.38. 21. ver. 17.
[d] ch.33. 27.
† Heb. *wing.*
† Heb. *to devour.*
† Heb. *the face of the field.*
[e] ch. 38.22. Amos 1. 4.
‖ Or, *confidently.*
[f] Ps.72.10.
[g] ver. 22.
[h] Lev. 18. 21. ch. 20. 39.
[i] ch. 38.16, 23.
[k] Rev. 16. 17. & 21. 6.
[l] ch.38. 17.

‖ Or, *javelins.*
‖ Or, *make a fire of them.*

Before CHRIST about 587.

[m] Isa.14. 2.

‖ Or, mouths.
‖ That is, *The multitude of Gog.*
[n] Deut. 21. 23. ver. 14, 16.

[o] ch. 28.22.
† Heb. *men of continuance.*
[p] ver. 12.

[q] ver. 12.

[r] Rev. 19. 17.
† Heb. *to the fowl of every wing.*
[s] Isa. 18. 6. & 34. 6. Jer. 12. 9. Zeph. 1. 7.
‖ Or, *slaughter.*
[t] ver. 4.
[u] Rev. 19. 18.
† Heb. *great goats.*
[x] Deut. 32. 14. Ps. 22. 12.

[y] Ps. 76. 6. ch. 38. 4.
[z] Rev. 19. 18.

[a] ch. 38.16, 23.

[b] Ex. 7. 4.

[c] ver. 7, 28.

[d] ch. 36.18, 19,20,23.

[e] Deut. 31. 17. Isa. 59. 2.
[f] Lev. 26. 25.

[g] ch.36. 19.

[h] Jer. 30.3, 18. ch. 34. 13. & 36. 21.
[i] ch. 20. 40. Hos. 1.11.

[k] Dan.9.16.

against me, when they [l]dwelt safely in their land, and none made *them* afraid.

27 [m]When I have brought them again from the people, and gathered them out of their enemies' lands, and [n]am sanctified in them in the sight of many nations;

28 [o]Then shall they know that I *am* the LORD their God, †which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 [p]Neither will I hide my face any more from them: for I have [q]poured out my Spirit upon the house of Israel, saith the Lord GOD.

CHAP. XL.

The time, manner, and end of Ezekiel's vision.

IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that [a]the city was smitten, in the self-same day [b]the hand of the LORD was upon me, and brought me thither.

2 [c]In the visions of God brought he me into the land of Israel, [d]and set me upon a very high mountain, ‖by which *was* as the frame of a city on the south.

3 And he brought me thither, and behold, *there was* a man, whose appearance *was* [e]like the appearance of brass, [f]with a line of flax in his hand, [g]and a measuring reed; and he stood in the gate.

4 And the man said unto me, [h]Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: [i]declare all that thou seest to the house of Israel.

5 And behold [k]a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long* by the cubit and an hand-breadth: so he measured the breadth of the building, one reed: and the height, one reed.

6 ¶Then came he unto the gate †which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold *of the gate, which was* one reed broad.

7 And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits: and the threshold of the gate by the porch of the gate within *was* one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate *was* inward.

10 And the little chambers of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the posts had one measure on this side and on that side.

11 And he measured the breadth of the entry of the gate, ten cubits; *and* the length of the gate, thirteen cubits.

12 The †space also before the little chambers *was* one cubit *on this side,* and the space *was* one cubit on that side: and the little chambers *were* six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of *one* little chamber to the roof of another; the breadth *was* five and twenty cubits, door against door.

14 He made also posts of threescore cubits, even unto the post of the court round about the gate.

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate *were* fifty cubits.

16 And *there were* [l]†narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the ‖arches: and windows *were* round about ‖inward: and upon *each* post *were* palm-trees.

17 Then brought he me into [m]the outward court, and lo, *there were* [n]chambers, and a pavement made for the court round about: [o]thirty chambers *were* upon the pavement.

18 And the pavement by the side of the gates over against the length of the gates *was* the lower pavement.

19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court ‖without, an hundred cubits eastward and northward.

20 ¶And the gate of the outward court †that looked toward the north, he measured the length thereof, and the breadth thereof.

21 And the little chambers thereof *were* three on this side and three on that side; and the posts thereof and the ‖arches thereof were after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm-trees, *were* after the measure of the gate that looketh toward the east: and they went up unto it by seven steps; and the arches thereof *were* before them.

23 And the gate of the inner court *was* over against the gate toward the north, and toward the east: and he measured from gate to gate an hundred cubits.

24 ¶After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.

25 And *there were* windows in it and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* seven steps to go up to it, and the arches thereof *were* before them: and it had palm-trees, one on this side, and another on that side, upon the posts thereof.

27 And *there was* a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

28 And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;

29 And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* windows in it and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

Before CHRIST about 587.

[l] Lev. 26. 5, 6.
[m] ch. 28. 25, 26.
[n] ch. 36. 23, 24. & 38. 16.
[o] ch. 34. 30. ver. 22.
† Heb. *by my causing of them, &c.*
[p] Isa. 54. 8.
† Heb. *closed.*
[q] Joel 2. 28. Zech. 12. 10. Acts 2. 17.
‖ Or, *galleries,* or, *porches.*
‖ Or, *within.*
574.
[a] ch. 33. 21.
[b] ch. 1. 3.
[c] ch. 8. 3.
[d] Rev. 21. 10.
‖ Or, *upon which.*
[e] ch. 1. 7. Dan. 10. 6.
[f] ch. 47. 3.
[g] Rev. 11. 1. & 21. 15.
[h] ch. 44. 5.
[i] ch. 43. 10.
[k] ch. 42. 20.
† Heb. *whose face* was *the way toward the east.*
† Heb. *limit,* or, *bound.*

Before CHRIST about 574.

[l] 1 Kings 6. 4.
† Heb. *whose face* was.
[m] Rev. 11. 2.
[n] 1 Kings 6. 5.
[o] ch. 45. 5.
‖ Or, *from without.*
‖ Or, *galleries,* or, *porches.*

30 And the arches round about *were* [t]five and twenty cubits long, and five cubits †broad.

31 And the arches thereof *were* toward the outer court; and palm-trees *were* upon the posts thereof: and the going up to it *had* eight steps.

32 ¶ And he brought me into the inner court toward the east: and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures: and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court; and palm-trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

35 ¶ And he brought me to the north gate, and measured *it* according to these measures;

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof *were* toward the outer court; and palm-trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

38 And the chambers and the entries thereof *were* by the posts of the gates, where they washed the burnt-offering.

39 ¶ And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon the burnt-offering, and [q]the sin-offering, and [r]the trespass-offering.

40 And at the side without, ‖as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices*.

42 And the four tables *were* of hewn stone for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt-offering and the sacrifice.

43 And within *were* ‖hooks, an hand broad, fastened round about: and upon the tables *was* the flesh of the offering.

44 ¶ And without the inner gate *were* the chambers of [s]the singers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south: one at the side of the east gate *having* the prospect toward the north.

45 And he said unto me, This chamber, whose prospect *is* toward the south, *is* for the priests, [t]the keepers of the ‖charge of the house.

46 And the chamber whose prospect *is* toward the north, *is* for the priests, [u]the keepers of the charge of the altar: these *are* the sons of [x]Zadok among the sons of Levi, which come near to the LORD to minister unto him.

Before CHRIST about 574.

[p] See ver. 21. & 25. & 33. & 36.

† Heb. *breadth.*

[v] 1 Kings 6. 3.

[z] 1 Kings 7. 21.

‖ Or, *entrance.*

[a] 1 Kings 6. 20. 2 Chron. 3. 8.

[q] Lev. 4. 2, 3.

[r] Lev. 5. 6. & 6. 6. & 7. 1.

‖ Or, *at the step.*

[b] 1 Kings 6. 5, 6.

† Heb. *side-chamber over side-chamber.*

‖ Or, *three and thirty times*, or, *foot.*

† Heb. *be holden.*

† Heb. it was *made broader, and went round.*

[c] 1 Kings 6. 8.

‖ Or, *andirons*; or, *the two hearth-stones.*

[d] ch. 40. 5.

[s] 1 Chron. 6. 31.

[t] Lev. 8. 35 Num. 3. 27, 28, 32, 38. & 18. 5. 1 Chron. 9. 23. 2 Chron. 13. 11. Ps. 134. 1.

‖ Or, *word*, or, *ordinance*: And so ver. 46.

[u] Num. 18. 5. ch. 44. 15.

[x] 1 Kings 2. 35. ch. 43. 19. & 44. 15, 16.

Before CHRIST about 574.

47 So he measured the court, an hundred cubits long, and an hundred cubits broad, four square; and the altar *that was* before the house.

48 ¶ And he brought me to the porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.

49 [y]The length of the porch *was* twenty cubits, and the breadth eleven cubits; and *he brought me* by the steps whereby they went up to it: and *there were* [z]pillars by the posts, one on this side, and another on that side.

CHAP. XLI.

The measures, parts, chambers, and ornaments of the temple.

AFTERWARD he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle.

2 And the breadth of the ‖door *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits.

3 Then went he inward, and measured the post of the door, two cubits; and the door six cubits; and the breadth of the door, seven cubits.

4 So [a]he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This *is* the most holy *place*.

5 After, he measured the wall of the house, six cubits; and the breadth of *every* side-chamber, four cubits, round about the house on every side.

6 [b]And the side-chambers *were* three, †one over another, and ‖thirty in order; and they entered into the wall which *was* of the house for the side-chambers round about, that they might †have hold, but they had not hold in the wall of the house.

7 And †[c]*there was* an enlarging, and a winding about still upward to the side-chambers: for the winding about of the house went still upward round about the house; therefore the breadth of the house *was still* upward, and so increased *from* the lowest *chamber* to the highest by the midst.

8 I saw also the height of the house round about: the foundations of the side-chambers *were* [d]a full reed of six great cubits.

9 The thickness of the wall, which *was* for the side-chamber without, *was* five cubits: and *that* which *was* left *was* the place of the side-chambers that *were* within.

10 And between the chambers *was* the wideness of twenty cubits round about the house on every side.

11 And the doors of the side-chambers *were* toward *the place that was* left, one door toward the north, and another door toward the south: and the breadth of the place that was left *was* five cubits round about.

12 Now the building that *was* before the separate place at the end toward the west *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, an hundred cubits

long; and the separate place, and the building, with the walls thereof, an hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which *was* behind it, and the ‖galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court;

16 The door posts, and [e]the narrow windows, and the galleries round about on their three stories, over against the door, †ceiled with wood round about, ‖and from the ground up to the windows, and the windows *were* covered;

17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without by †measure.

18 And *it was* made [f]with cherubims and palm-trees, so that a palm-tree *was* between a cherub and a cherub; and *every* cherub had two faces;

19 [g]So that the face of a man *was* toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side: *it was* made through all the house round about.

20 From the ground unto above the door *were* cherubims and palm-trees made, and *on* the wall of the temple.

21 The †posts of the temple *were* squared, *and* the face of the sanctuary; the appearance *of the one* as the appearance *of the other*.

22 [h]The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, This *is* [i]the table that *is* [k]before the LORD.

23 [l]And the temple and the sanctuary had two doors.

24 And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*.

25 And *there were* made on them, on the doors of the temple, cherubims and palm-trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

26 And *there were* [m]narrow windows and palm-trees on the one side and on the other side, on the sides of the porch, and *upon* the side-chambers of the house, and thick planks.

CHAP. XLII.

1 *The chambers for the priests.* 13 *The use thereof.*

THEN he brought me forth into the outer court, the way toward the north: and he brought me into [a]the chamber that *was* over against the separate place, and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north door, and the breadth *was* fifty cubits.

3 Over against the twenty *cubits* which *were* for the inner court, and over against the pavement which *was* for the outer court, *was* [b]gallery against gallery in three *stories*.

4 And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.

5 Now the upper chambers *were* shorter: for the galleries ‖were higher than these, ‖than the lower, and than the middlemost of the building.

6 For they *were* in three *stories*, but had not pillars as the pillars of the courts: therefore *the building* was straitened more than the lowest and the middlemost from the ground.

7 And the wall that *was* without over against the chambers, toward the outer court on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the outer court *was* fifty cubits: and lo, before the temple *were* an hundred cubits.

9 And ‖from under these chambers *was* ‖the entry on the east side, ‖as one goeth into them from the outer court.

10 The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And [c]the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they: and all their goings out *were* both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 ¶Then said he unto me, The north chambers *and* the south chambers which *are* before the separate place, they *be* holy chambers, where the priests that approach unto the LORD [d]shall eat the most holy things: there shall they lay the most holy things, and [e]the meat-offering, and the sin-offering, and the trespass-offering; for the place *is* holy.

14 [f]When the priests enter therein, then shall they not go out of the holy *place* into the outer court, but there they shall lay their garments wherein they minister; for they *are* holy; and shall put on other garments, and shall approach to *those things* which *are* for the people.

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about.

16 He measured the east †side with the measuring reed, five hundred reeds, with the measuring reed round about.

17 He measured the north side, five hundred reeds, with the measuring reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 ¶He turned about to the west side, *and* measured five hundred reeds, with the measuring reed.

20 He measured it by the four sides: [g]it had a wall round about, [h]five hundred *reeds* long, and five hundred broad, to make a separation between the sanctuary and the profane place.

Before CHRIST about 574.

‖ Or, *several walks*, or, *walks with pillars.*

† Heb. *ceiling of wood.*
‖ Or, *and the ground unto the windows.*

† Heb. *measures.*

† Heb. *posts.*

† Heb. *wind.*

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‖ Or, *did eat of these.*
‖ Or, *and the building consisted of the lower and the middlemost.*

‖ Or, *from the place.*
‖ Or, *he that brought.*
‖ Or, *as he came.*

[a] ch. 41.12, 15.
[b] ch. 41.16.
[c] ver. 4.
[d] Lev. 6.16, 26. & 24. 9.
[e] Lev. 2. 3, 10. & 6. 14,17,25, 29. & 7.1. & 10. 13, 14. Num. 18. 9, 10.
[f] ch. 44.19.
[g] ch. 40. 5.
[h] ch. 45. 2.
[i] ch. 44. 16. Mal. 1 7,12.
[k] Ex. 30. 8.
[l] 1 Kings 6. 31–35.
[m] ch. 40.16. ver. 16.
[e] ch. 40.16. ver. 26.
[f] 1 Kings 6. 29.
[g] See ch. 1. 10.
[h] Ex. 30. 1.

CHAP. XLIII.

1 *The glory of the Lord returneth into the temple.* 13 *The measures and ordinances of the altar.*

AFTERWARD he brought me to the gate, *even* the gate [a]that looketh toward the east:

2 [b]And behold, the glory of the God of Israel came from the way of the east: and [c]his voice *was* like a noise of many waters: [d]and the earth shined with his glory.

3 And *it was* [e]according to the appearance of the vision which I saw, *even* according to the vision that I saw ‖when I came [f]to destroy the city: and the visions *were* like the vision that I saw [g]by the river Chebar; and I fell upon my face.

4 [h]And the glory of the LORD came into the house by the way of the gate whose prospect *is* toward the east.

5 [i]So the spirit took me up, and brought me into the inner court; and behold, [k]the glory of the LORD filled the house.

6 And I heard *him* speaking unto me out of the house; and [l]the man stood by me.

7 ¶ And he said unto me, Son of man, [m]the place of my throne, and [n]the place of the soles of my feet, [o]where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel [p]no more defile, *neither* they, nor their kings, by their whoredom, nor by [q]the carcasses of their kings in their high places.

8 [r]In their setting of their threshold by my thresholds, and their posts by my posts, ‖and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now, let them put away their whoredom, and [s]the carcasses of their kings, far from me, [t]and I will dwell in the midst of them for ever.

10 ¶ Thou son of man, [u]shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the ‖pattern.

11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the house; Upon [x]the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.

13 ¶ And these *are* the measures of the altar after the cubits: [y]The cubit *is* a cubit and an hand-breadth; even the †bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the †edge thereof round about *shall be* a span; and this *shall be* the higher place of the altar.

14 And from the bottom *upon* the ground *even* to the lower settle *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth *one* cubit.

15 So †the altar *shall be* four cubits; and from †the altar and upward *shall be* four horns.

16 And the altar *shall be* twelve *cubits* long, twelve broad, square in the four squares thereof.

17 And the settle *shall be* fourteen *cubits* long and fourteen broad in the four squares thereof; and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; and [z]his stairs shall look toward the east.

18 ¶ And he said unto me, Son of man, thus saith the Lord GOD; These *are* the ordinances of the altar in the day when they shall make it, to offer burnt-offerings thereon, and to [a]sprinkle blood thereon.

19 And thou shalt give to [b]the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, [c]a young bullock for a sin-offering.

20 And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin-offering, and he [d]shall burn it in the appointed place of the house, [e]without the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock.

23 When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the LORD, [f]and the priest shall cast salt upon them, and they shall offer them up *for* a burnt-offering unto the LORD.

25 [g]Seven days shalt thou prepare every day a goat for a sin-offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they purge the altar and purify it; and they shall †consecrate themselves.

27 [h]And when these days are expired, it shall be, *that* upon the eighth day, and *so* forward, the priests shall make your burnt-offerings upon the altar, and your ‖peace-offerings: and I will [i]accept you, saith the Lord GOD.

CHAP. XLIV.

* *The priests reproved for polluting of the sanctuary.*

THEN he brought me back the way of the gate of the outward sanctuary [a]which looketh toward the east; and it *was* shut.

2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; [b]because the LORD the God of Israel hath entered in by it, therefore it shall be shut.

3 *It is* for the prince; the prince, he shall sit in it to [c]eat bread before the LORD; [d]he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

4 ¶ Then brought he me the way of the north gate before the house: and I looked, and [e]behold, the glory of the LORD filled the house of the LORD: [f]and I fell upon my face.

5 And the LORD said unto me, [g]Son of man, †mark

Before CHRIST about 574.

† Heb. *Harel*, that is, *the mountain of God.*
† Heb. *Ariel*, that is, *the lion of God.* Isa. 29. 1.
[a] ch. 10.19. & 44. 1. & 46. 1.
[b] ch. 11.23.
[c] ch. 1. 24. Rev. 1. 15. & 14. 2. & 19.1,6.
[d] ch. 10. 4. Rev. 18. 1.
[e] ch.1.4,28. & 8. 4.
‖ Or, *when I came to* prophesy *that the city should be destroyed:* See ch. 9. 1, 5.
[f] So Jer. 1. 10.
[g] ch. 1.3. & 3. 23.
[h] See ch. 10. 19.&44.2.
[i] ch. 3. 12, 14.& 8.3.
[k] 1 Kings 8. 10, 11. ch. 44. 4.
[l] ch. 40. 3.
[m] Ps. 99. 1.
[n] 1 Chron. 28. 2. Ps. 99. 5.
[o] Ex. 29.45. Ps. 68. 16. & 132.14. Joel 3. 17. John 1. 14. 2 Cor. 6. 16.
[p] ch. 39. 7.
[q] Lev. 26.30. Jer. 16. 18.
[r] See 2 Kings 16. 14. & 21. 4, 5, 7. ch. 8. 3. & 23. 39. & 44. 7.
‖ Or, *for* there was but *a wall between me and them.*
[s] ver. 7.
[t] ver. 7.
[u] ch. 40. 4.
‖ Or, *sum*, or, *number.*
[x] ch. 40. 2.
[y] ch. 40. 5. & 41. 8.
† Heb. *bosom.*
† Heb. *lip.*

Before CHRIST about 574.

[a] Lev. 1. 5.
[b] ch. 44. 15.
[c] Ex. 29. 10, 12. Lev. 8. 14, 15. ch. 45. 18, 19.
[d] Ex. 29. 14.
[e] Heb. 13. 11.
[f] Lev. 2. 13.
[g] Ex. 29. 35, 36. Lev. 8. 33.
† Heb. *fill their hands.* Ex. 29. 24.
[h] Lev. 9. 1.
‖ Or, *thank-offerings.*
[i] Job 42. 8. ch. 20. 40, 41. Rom. 12. 1. 1 Pet. 2. 5.
[a] ch. 43. 1.
[b] ch. 43. 4.
[c] Gen. 31. 54. 1 Cor. 10. 18.
[d] ch. 46. 2, 8.
[e] ch. 3. 23. & 43. 5.
[f] ch. 1. 28.
[g] ch. 40. 4.
† Heb. *set thy heart.*

well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the [h]rebellious, *even* to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, [i]let it suffice you of all your abominations;

7 [k]In that ye have brought *into my sanctuary* †[l]strangers, [m]uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, when ye offer [n]my bread, [o]the fat and the blood, and they have broken my covenant because of all your abominations.

8 And ye have not [p]kept the charge of mine holy things: but ye have set keepers of my ‖charge in my sanctuary for yourselves.

9 ¶Thus saith the Lord GOD; [q]No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that *is* among the children of Israel.

10 [r]And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.

11 Yet they shall be ministers in my sanctuary, [s]*having* charge at the gates of the house, and ministering to the house: [t]they shall slay the burnt-offering and the sacrifice for the people, and [u]they shall stand before them to minister unto them.

12 Because they ministered unto them before their idols, and [x]†caused the house of Israel to fall into iniquity; therefore have I [y]lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity.

13 [z]And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy *place:* but they shall [a]bear their shame, and their abominations which they have committed.

14 But I will make them [b]keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 ¶[c]But the priests the Levites, [d]the sons of Zadok, that kept the charge of my sanctuary [e]when the children of Israel went astray from me, they shall come near to me to minister unto me, and they [f]shall stand before me to offer unto me [g]the fat and the blood, saith the Lord GOD:

16 They shall enter into my sanctuary, and they shall come near to [h]my table, to minister unto me, and they shall keep my charge.

17 ¶And it shall come to pass, *that* when they enter in at the gates of the inner court, [i]they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.

18 [k]They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird *themselves* ‖†with any thing that causeth sweat.

Before CHRIST about 574.

h ch. 2. 5.

i ch. 45. 9. 1 Pet. 4. 3.

k ch. 43. 8. ver. 9. Acts 21. 28.

† Heb. *children of a stranger.*

l Lev. 22. 25.

m Lev. 26. 41. Deut. 10. 16. Acts 7. 51.

n Lev. 21. 6, 8, 17, 21.

o Lev. 3. 16, & 17. 11.

p Lev. 22. 2, &c.

‖ Or, *ward*, or, *ordinance:* And so ver. 14, & 16. & ch. 40. 45.

q ver. 7.

r See 2 Kings 23. 8, &c. 2 Chron. 29. 4, 5. ch. 48. 11.

s 1 Chron. 26. 1.

t 2 Chron. 29. 34.

u Num. 16. 9.

x Isa. 9. 16. Mal. 2. 8.

† Heb. *were for a stumbling-block of iniquity unto, &c.* ch. 14. 3, 4.

y Ps. 106. 26.

z 2 Kings 23. 9. Num. 18. 3.

a ch. 32. 30, & 36. 7.

b Num. 18. 4. 1 Chron. 23. 28, 32.

c ch. 40. 46. & 43. 19.

d 1 Sam. 2. 35.

e ver. 10.

f Deut. 10. 8.

g ver. 7.

h ch. 41. 22.

i Ex. 28. 39, 40, 43. & 39. 27, 28.

k Ex. 28. 40, 42. & 39. 28.

‖ Or, *in sweating places.*

† Heb. *in*, or, *with sweat.*

Before CHRIST about 574.

l ch. 42. 14.

m ch. 46. 20. See Ex. 29. 37. & 30. 29. Lev. 6. 27. Matt. 23. 17, 19.

n Lev. 21. 5.

o Lev. 10. 9.

p Lev. 21. 7, 13, 14.

† Heb. *thrust forth.*

† Heb. *from a priest.*

q Lev. 10. 10, 11. ch. 22. 26. Mal. 2. 7.

r Deut. 17. 8, &c. 2 Chron. 19. 8, 10.

s See ch. 22. 26.

t Lev. 21. 1, &c.

u Num. 6. 10. & 19. 11, &c.

x ver. 17.

y Lev. 4. 3.

z Num. 18. 20. Deut. 10. 9. & 18. 1, 2. Josh. 13. 14, 33.

a Lev. 6. 18, 29. & 7. 6.

b Lev. 27. 21, 28, compared with Num. 18. 14.

‖ Or, *devoted.*

‖ Or, *chief.*

c Ex. 13. 2. & 22. 29, 30. & 23. 19. Num. 3. 13. & 18. 12, 13.

d Num. 15. 20. Neh. 10. 37.

e Prov. 3. 9, 10. Mal. 3. 10.

f Ex. 22. 31. Lev. 22. 8.

† Heb. *when ye cause the land to fall.*

a ch. 47. 22.

b ch. 48. 8.

† Heb. *holiness.*

c ch. 42. 20.

‖ Or, *void places.*

d ch. 40. 46. 10.

19 And when they go forth into the outer court, *even* into the outer court to the people, [l]they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments: and they shall [m]not sanctify the people with their garments.

20 [n]Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

21 [o]Neither shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives a [p]widow, nor her that is †put away: but they shall take maidens of the seed of the house of Israel, or a widow †that had a priest before.

23 And [q]they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

24 And [r]in controversy they shall stand in judgment; *and* they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; [s]and they shall hallow my sabbaths.

25 And they shall come at no [t]dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And [u]after he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, [x]unto the inner court, to minister in the sanctuary, [y]he shall offer his sin-offering, saith the Lord GOD.

28 And it shall be unto them for an inheritance; I [z]*am* their inheritance: and ye shall give them no possession in Israel: I *am* their possession.

29 [a]They shall eat the meat-offering, and the sin-offering, and the trespass-offering; and [b]every ‖dedicated thing in Israel shall be theirs.

30 And the ‖[c]first of all the first-fruits of all *things*, and every oblation of all, of every *sort* of your oblations, shall be the priest's: [d]ye shall also give unto the priest the first of your dough, that he may cause the [e]blessing to rest in thine house.

31 The priests shall not eat of any thing that is [f]dead of itself, or torn, whether it be fowl or beast.

CHAP. XLV.

1 *The portion of land for the sanctuary,* 6 *for the city,* 7 *and for the prince, &c.*

MOREOVER, †when ye shall [a]divide by lot the land for inheritance, ye shall [b]offer an oblation unto the LORD, †an holy portion of the land: the length *shall be* the length of five and twenty thousand *reeds*, and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary [c]five hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about for the ‖suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: [d]and in it shall be the sanctuary *and* the most holy *place.*

4 [e]The holy *portion* of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.

5 [f]And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for [g]twenty chambers.

6 ¶ [h]And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy *portion:* it shall be for the whole house of Israel.

7 ¶ [i]And *a portion shall be* for the prince on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward: and the length *shall be* over against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in Israel: and [k]my princes shall no more oppress my people; and *the rest of* the land shall they give to the house of Israel according to their tribes.

9 ¶ Thus saith the Lord GOD; [l]Let it suffice you, O princes of Israel: [m]remove violence and spoil, and execute judgment and justice, take away your †exactions from my people, saith the Lord GOD.

10 Ye shall have just [n]balances, and a just ephah, and a just bath.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

12 And the [o]shekel *shall be* twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

13 This *is* the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley;

14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* the tenth part of a bath out of the cor, *which is* an homer of ten baths: for ten baths *are* an homer:

15 And one ‖lamb out of the flock, out of two hundred, out of the fat pastures of Israel, for a meat-offering, and for a burnt-offering, and for ‖peace-offerings, [p]to make reconciliation for them, saith the Lord GOD.

16 All the people of the land †shall give this oblation ‖for the prince in Israel.

17 And it shall be the prince's part *to give* burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new-moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the ‖peace-offerings, to make reconciliation for the house of Israel.

18 Thus saith the Lord GOD; In the first *month*, in the first *day* of the month, thou shalt take a young bullock without blemish, and [q]cleanse the sanctuary:

19 [r]And the priest shall take of the blood of the sin-offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do [s]the seventh *day* of the month for every one that erreth, and for *him that is* simple: so shall ye reconcile the house.

21 [t]In the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22 And upon that day shall the prince prepare for himself and for all the people of the land [u]a bullock *for* a sin-offering.

23 And [x]seven days of the feast he shall prepare a burnt-offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; [y]and a kid of the goats daily *for* a sin-offering.

24 [z]And he shall prepare a meat-offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In the seventh *month*, in the fifteenth day of the month, shall he do the like in the [a]feast of the seven days, according to the sin-offering, according to the burnt-offering, and according to the meat offering, and according to the oil.

CHAP. XLVI.

Ordinances for the prince in his worship, and for the people.

THUS saith the Lord GOD; The gate of the inner court that looketh toward the east, shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new-moon it shall be opened.

2 [a]And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt-offering and his peace-offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

3 Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new-moons.

4 And the burnt-offering that [b]the prince shall offer unto the LORD in the sabbath day *shall be* six lambs without blemish, and a ram without blemish.

5 [c]And the meat-offering *shall be* an ephah for a ram, and the meat-offering for the lambs †as he shall be able to give, and an hin of oil to an ephah.

6 And in the day of the new-moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

8 [d]And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

9 ¶ But when the people of the land [e]shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship, shall go out by the way of the south gate; and he that entereth by the way of the south gate, shall go forth by the way of the north gate: he shall not

Before CHRIST about 574.

[e] ver. 1. ch. 48. 10, &c.
[f] ch. 48. 13.
[g] See ch. 40. 17.
[h] ch. 48. 15.
[i] ch. 48. 21.
[k] ch. 46. 18. See Jer. 22. 17. ch. 22. 27.
[l] ch. 44. 6.
[m] Jer. 22. 3.
† Heb. *expulsions.*
[n] Lev. 19. 35, 36. Prov. 11. 1.
[o] Ex. 30. 13. Lev. 27. 25. Num. 3. 47.
‖ Or, *kid.*
‖ Or, *thank-offerings.*
[p] Lev. 1. 4.
† Heb. *shall be for.*
‖ Or, *with.*
‖ Or, *thank-offerings.*
[q] Lev. 16. 16.
[r] ch. 43. 20.

Before CHRIST about 574.

[s] Lev. 4. 27.
[t] Ex. 12. 18. Lev. 23. 5, 6. Num. 9. 2, 3. & 28. 16, 17. Deut 16. 1, &c.
[u] Lev. 4. 14.
[x] Lev. 23. 8.
[y] See Num. 28. 15, 22, 30. & 29. 5, 11, 16, 19, &c.
[z] ch. 46. 5, 7.
[a] Lev. 23. 33. Num. 29. 12. Deut. 16. 13.
[a] ch. 44. 3. ver. 8.
[b] ch. 45. 17.
[c] ch. 45. 29. ver. 7, 11.
† Heb. *the gift of his hand,* Deut. 16. 17.
[d] ver. 2.
[e] Ex. 23. 14-17. Deut. 16. 16.

return by the way of the gate whereby he came in, but shall go forth over against it.

10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the feasts and in the solemnities [f]the meat-offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now when the prince shall prepare a voluntary burnt-offering or peace-offerings voluntarily unto the LORD, [g]*one* shall then open him the gate that looketh toward the east, and he shall prepare his burnt-offering and his peace-offerings, as he did on the sabbath day: then he shall go forth; and after his going forth *one* shall shut the gate.

13 [h]Thou shalt daily prepare a burnt-offering unto the LORD *of* a lamb †of the first year without blemish: thou shalt prepare it †every morning.

14 And thou shalt prepare a meat-offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat-offering continually by a perpetual ordinance unto the LORD.

15 Thus shall they prepare the lamb, and the meat-offering, and the oil, every morning *for* a continual burnt-offering.

16 ¶ Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it *shall be* their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to [i]the year of liberty; after, it shall return to the prince: but his inheritance shall be his sons' for them.

18 Moreover, [k]the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession: *but* he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

19 ¶ After, he brought me through the entry, which *was* at the side of the gate, into the holy chambers of the priests, which looked toward the north: and behold, there *was* a place on the two sides westward.

20 Then said he unto me, This *is* the place where the priests shall [l]boil the trespass-offering and the sin-offering, where they shall [m]bake the meat-offering; that they bear *them* not out into the outer court, [n]to sanctify the people.

21 Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and behold, †in every corner of the court *there was* a court.

22 In the four corners of the court *there were* courts ‖joined of forty *cubits* long and thirty broad: these four †corners *were* of one measure.

23 And *there was* a row *of building* round about in them, round about them four, and *it was* made with boiling-places under the rows round about.

24 Then said he unto me, These *are* the places of them that boil, where the ministers of the house shall [o]boil the sacrifice of the people.

Before CHRIST about 574.

[f] ver. 5.

[g] ch. 44. 3. ver. 2.

[h] Ex. 29. 38. Num. 28. 3. † Heb. *a son of his year.*

† Heb. *morning ly morning.*

[i] Lev. 25. 10.

[k] ch. 45. 8.

[l] 2 Chron. 35. 13.

[m] Lev. 2. 4, 5, 7

[n] ch. 44. 19.

† Heb. *a court in a corner of a court, and a court in a corner of a court.*

‖ Or, *made with chimneys.* † Heb. *cornered.*

[o] See ver. 20.

Before CHRIST about 574.

CHAP. XLVII.

1 *The vision of the holy waters;* 6 *the virtue of them.* 13 *The borders of the land, &c.*

AFTERWARD he brought me again unto the door of the house; and behold, [a]waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and behold, there ran out waters on the right side.

3 And when [b]the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the †waters *were* to the ankles.

4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins.

5 Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, †waters to swim in, a river that could not be passed over.

6 ¶ And he said unto me, Son of man, hast thou seen *this?* Then he brought me, and caused me to return to the brink of the river.

7 Now, when I had returned, behold, at the †bank of the river *were* very many [c]trees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into the ‖desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the †rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed: and every thing shall live whither the river cometh.

10 And it shall come to pass, *that* the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish [d]of the great sea, exceeding many.

11 But the miry places thereof and the marshes thereof ‖shall not be healed; they shall be given to salt.

12 And [e]by the river upon the bank thereof, on this side and on that side, †shall grow all trees for meat, [f]whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth ‖new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof ‖for [g]medicine.

13 ¶ Thus saith the Lord GOD; This *shall be* the border, whereby ye shall inherit the land according to the twelve tribes of Israel: [h]Joseph *shall have two* portions.

14 And ye shall inherit it, one as well as another: *concerning* the which I ‖[i]lifted up mine hand to give

[a] Joel 3. 18. Zech. 13. 1. & 14. 8. Rev. 22. 1.

[b] ch. 40. 3.

† Heb. *waters of the ankles.*

† Heb. *waters of swimming.*

† Heb. *lip.*

[c] ver. 12. Rev. 22. 2.

‖ Or, *plain:* See Deut. 3. 17. & 4. 49. Josh. 3. 16. † Heb. *two rivers.*

[d] Num. 34. 6. Josh. 23. 4. ch. 40. 28.

‖ Or, *and* that which *shall not be healed.*

[e] ver. 7. † Heb. *shall come up.*

[f] Job 8. 16. Ps. 1. 3. Jer. 17. 8.

‖ Or, *principal.*

‖ Or, *for bruises and sores.*

[g] Rev. 22. 2.

[h] Gen. 48. 5. 1 Chron. 5. 1. ch. 48. 4, 5.

‖ Or, *swore.*

[i] Gen. 12. 7. & 13. 15. & 15. 7. & 17. 8. & 26. 3. & 28. 13. ch. 20. 5, 6, 28, 42.

it unto your fathers: and this land shall [k]fall unto you for inheritance.

15 And this *shall be* the border of the land toward the north side, from the great sea, [l]the way of Hethlon, as men go to [m]Zedad;

16 [n]Hamath, [o]Berothah, Sibraim, which *is* between the border of Damascus and the border of Hamath; ‖Hazar-hatticon, which *is* by the coast of Hauran.

17 And the border from the sea shall be [p]Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side.

18 And the east side ye shall measure †from Hauran, and from Damascus, and from Gilead, and from the land of Israel *by* Jordan, from the border unto the east sea. And *this is* the east side.

19 And the south side southward, from Tamar *even* to [q]the waters of ‖strife *in* Kadesh, the ‖river to the great sea. And *this is* the south side ‖southward.

20 The west side also *shall be* the great sea from the border, till a man come over against Hamath. This *is* the west side.

21 So shall ye divide this land unto you according to the tribes of Israel.

22 ¶ And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, [r]and to the strangers that sojourn among you, which shall beget children among you: [s]and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

CHAP. XLVIII.

1, 23 *The portions of the twelve tribes.* 8 *Of the sanctuary.* 30 *The gates of the city.*

NOW these *are* the names of the tribes. [a]From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; (for these are his sides east *and* west;) †a *portion for* Dan.

2 And by the border of Dan, from the east side unto the west side, a *portion for* Asher.

3 And by the border of Asher, from the east side even unto the west side, a *portion for* Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a *portion for* Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a *portion for* Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a *portion for* Reuben.

7 And by the border of Reuben, from the east side even unto the west side, a *portion for* Judah.

8 ¶ And by the border of Judah, from the east side unto the west side, shall be [b]the offering which ye shall offer of five and twenty thousand *reeds in* breadth, and *in* length as one of the *other* parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the LORD *shall be* of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, *even* for the priests, shall be *this* holy oblation; toward the north five and twenty thousand *in length*, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length; and the sanctuary of the LORD shall be in the midst thereof.

11 [c]‖*It shall be* for the priests that are sanctified of the sons of Zadok; which have kept my ‖charge, which went not astray when the children of Israel went astray, [d]as the Levites went astray.

12 And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

13 And over against the border of the priests, the Levites *shall have* five and twenty thousand in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 [e]And they shall not sell of it, neither exchange, nor alienate the first-fruits of the land: for *it is* holy unto the LORD.

15 ¶ [f]And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be [g]a profane *place* for the city, for dwelling, and for suburbs, and the city shall be in the midst thereof.

16 And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length over against the oblation of the holy *portion shall be* ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy *portion;* and the increase thereof shall be for food unto them that serve the city.

19 [h]And they that serve the city shall serve it out of all the tribes of Israel.

20 All the oblations *shall be* five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation four-square, with the possession of the city.

21 ¶ [i]And the residue *shall be* for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; [k]and the sanctuary of the house *shall be* in the midst thereof.

22 Moreover, from the possession of the Levites, and from the possession of the city, *being* in the midst *of that* which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

Before CHRIST about 574.

[k] ch. 48.29.
[l] ch. 48. 1.
[m] Num.34. 8.
[n] Num. 34. 8.
[o] 2 Sam. 8. 8.
‖ Or, *the middle village.*
[p] Num.34. 9. ch. 48. 1.
† Heb. *from between.*
[q] Num. 20. 13. Deut. 32. 51. Ps. 81. 7. ch. 48. 28.
‖ Or, *Meribah.*
‖ Or, *valley.*
‖ Or, *toward Teman.*
[r] See Eph. 3. 6. Rev. 7. 9, 10.
[s] Rom. 10. 12. Gal. 3. 28. Col. 3. 11.
[a] ch.47. 15, &c.
† Heb. *one portion.*
[b] ch. 45. 1-6.
[k] ver. 8, 10.

Before CHRIST about 574.

[c] ch. 44.15.
‖ Or, *The sanctified portion shall be for the priests.*
‖ Or, *ward*, or, *ordinance.*
[d] ch. 44.10.
[e] Ex.22.29. Lev.27. 10, 28, 33.
[f] ch. 45. 6.
[g] ch.42. 20.
[h] ch. 45. 6.
[i] ch. 45. 7.

23 As for the rest of the tribes, from the east side unto the west side, Benjamin *shall have* †a *portion.*

24 And by the border of Benjamin, from the east side unto the west side, Simeon *shall have* a *portion.*

25 And by the border of Simeon, from the east side unto the west side, Issachar a *portion.*

26 And by the border of Issachar, from the east side unto the west side, Zebulun a *portion.*

27 And by the border of Zebulun, from the east side unto the west side, Gad a *portion.*

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar *unto* [l]the waters of †strife *in* Kadesh, *and* to the river toward the great sea.

29 [m]This *is* the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord GOD.

Before CHRIST about 574.

† Heb. *one* portion.

[l] ch. 47.19. † Heb. *Meribah-Kadesh.*

[m] ch. 47.14, 21, 22.

Before CHRIST about 574.

[n] Rev. 21. 12, &c.

[o] Jer. 33.16. † Heb. *Jehovah-shammah:* See Ex. 17. 15. Judg. 6.24.

[p] Jer. 3. 17. Joel 3. 21. Zech. 2.10. Rev. 21. 3. & 22. 3.

30 ¶ And these *are* the goings out of the city on the north side, four thousand and five hundred measures.

31 [n]And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 *It was* round about eighteen thousand *measures:* [o]and the name of the city from *that* day *shall be,* †[p]The LORD *is* there.

The BOOK of DANIEL.

CHAP. I.

1 *Jehoiakim's captivity.* 3 *Ashpenaz taketh Daniel, Hananiah, Mishael, and Azariah.* 17 *Their excellency in wisdom.*

IN the third year of the reign of Jehoiakim king of Judah [a]came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, with [b]part of the vessels of the house of God: which he carried [c]into the land of Shinar to the house of his god; [d]and he brought the vessels into the treasure-house of his god.

3 ¶ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring **certain* of the children of Israel, and of the king's seed, and of the princes;

4 Children [e]in whom *was* no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and [f]whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily provision of the king's meat, and of †the wine which he drank: so nourishing them three years, that at the end thereof they might [g]stand before the king,

6 Now, among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7 [h]Unto whom the prince of the eunuchs gave names: [i]for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

8 ¶ But Daniel purposed in his heart that he would not defile himself [k]with the portion of the king's meat, nor with the wine which he drank: therefore, he requested of the prince of the eunuchs that he might not defile himself.

9 Now [l]God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces †worse liking than the children which *are* of your ‖sort? then shall ye make *me* endanger my head to the king.

11 Then said Daniel to ‖Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us †pulse †to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 ¶ As for these four children, [m]God gave them [n]knowledge and skill in all learning and wisdom: and ‖Daniel had [o]understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them: and among them all was found none like Daniel, Hananiah, Mishael and Azariah: therefore, [p]stood they before the king.

20 [q]And in all maters of †wisdom *and* understanding, that the king inquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm.

21 [r]And Daniel continued *even* unto the first year of king Cyrus.

Before CHRIST about 607.

[a] 2 Kings 24. 1. 2 Chron. 36. 6.

about 606.

[b] Jer. 27. 19, 20.

[c] Gen. 10. 10. & 11. 2. Isa. 11. 11. Zech. 5.11.

[d] 2 Chron. 36. 7.

* Foretold 2 Kings 20.17,18. Isa. 39. 7.

[e] See Lev. 24. 19,20.

[f] Acts 7. 22.

† Heb. *the wine of his drink.*

[g] ver. 19. Gen. 41.46. 1 Kings 10. 8.

[h] Gen. 41. 45. 2 Kings 24. 17.

[i] ch. 4. 8. & 5. 12.

[k] Deut. 32. 38 Ezek. 4.13. Hos. 9. 3.

[l] See Gen. 39. 21. Ps. 106.46. Prov. 16.7.

Before CHRIST about 606.

† Heb. *sadder.* ‖ Or, *term,* or, *continuance.* ‖ Or, *the steward.*

† Heb. *of pulse.* † Heb. *that we may eat, &c.*

[m] 1 Kings 3. 12. Jam. 1. 5, 17.

[n] Acts 7.22. ‖ Or, *he made Daniel understand.*

[o] Num. 12. 6. 2 Chron. 26. 5. ch. 5. 11, 12, 14. & 10. 1.

[p] Gen. 41. 46. ver. 5.

[q] 1 Kings 10. 1. † Heb. *wisdom of understanding.*

[r] ch. 6. 28. & 10. 1. He lived to see that glorious time of the return of his people from the Babylonian captivity, though he did not die then. So *till* is used, Ps. 110. 1. & 112. 8.

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CHAP. II.

1 *Nebuchadnezzar forgetteth his dream.* 14 *It is revealed to Daniel.* 31 *The dream and the interpretation thereof.*

AND in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams,

[a]wherewith his spirit was troubled, and [b]his sleep brake from him.

2 [c]Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king in Syriac, [d]O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be [e]†cut in pieces, and your houses shall be made a dunghill.

6 [f]But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and ‖rewards and great honour: therefore, shew me the dream, and the interpretation thereof.

7 They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

8 The king answered and said, I know of certainty that ye would †gain the time, because ye see the thing is gone from me.

9 But, if ye will not make known unto me the dream, [g]*there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

10 ¶The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, [h]except the gods, whose dwelling is not with flesh.

12 For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.

13 And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.

14 ¶Then Daniel †answered with counsel and wisdom to Arioch the ‖†captain of the king's guard, which was gone forth to slay the wise *men* of Babylon:

15 He answered and said to Arioch the king's captain, Why *is* the decree *so* hasty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17 Then Daniel went to his house and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18 [i]That they would desire mercies †of the God of heaven concerning this secret; ‖that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

Before CHRIST about 603.

[a] Gen. 41. 8. ch. 4. 5.
[b] Esth. 6. 1. ch. 6. 18.
[c] Gen. 41. 8. Ex. 7. 11. ch. 5. 7.
[d] 1 Kings 1. 31. ch. 3. 9. & 5. 10. & 6. 6, 21.
[e] Ezra 6. 11. 2 Kings 10. 27. ch. 3. 29.
† Chald. *made pieces.*
[f] ch. 5. 16.
‖ Or, *fee.* ch. 5. 17. ver. 48.
† Chald. *buy.* Eph. 5. 16.
[g] Esth. 4. 11.
[h] ver. 28. ch. 5. 11.
† Chald. *returned.*
‖ Or, *chief marshal.*
† Chald. *chief of the executioners,* or, *slaughtermen.* Gen. 37. 36.
[i] Matt. 18. 12.
† Chald. *from before God.*
‖ Or, *that they should not destroy Daniel, &c.*

Before CHRIST about 603.

[k] Num. 12. 6. Job 33. 15, 16.
[l] Ps. 113. 2. & 115. 18.
[m] Jer. 32. 19.
[n] Esth. 1. 13. 1 Chron. 29. 30. ch. 7. 25. & 11. 6.
[o] Job 12. 18. Ps. 75. 6, 7. Jer. 27. 5. ch. 4. 17.
[p] Jam. 1. 5.
[q] Job 12. 22. Ps. 25. 14. ver. 28, 29.
[r] Ps. 139. 11, 12. Heb. 4. 13.
[s] ch. 5. 11, 14. Jam. 1. 17.
[t] ver. 18.
† Chald. *That I have found.*
† Chald. *children of the captivity of Judah.*
[u] Gen. 40. 8. & 41. 16. ver. 18, 47. Amos 4. 13.
† Chald. *hath made known.*
[x] Gen. 49. 1.
† Chald. *came up.*
[y] ver. 22. & 28.
[z] So Gen. 41. 16. Acts 3. 12.
‖ Or, *but for the intent that the interpretation may be made known to the king.*
[a] ver. 47.
† Chald. *wast seeing.*
[b] See ver. 38, &c.
‖ Or, *sides.*
‖ Or, *which* was *not in hands:* as ver. 45.
[c] ch. 8. 25. Zech. 4. 6. 2 Cor. 5. 1. Heb. 9. 24.
[d] Ps. 1. 4. Hos. 13. 3.

19 ¶Then was the secret revealed unto Daniel [k]in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, [l]Blessed be the name of God for ever and ever: [m]for wisdom and might are his:

21 And he changeth [n]the times and the seasons; [o]he removeth kings, and setteth up kings; [p]he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 [q]He revealeth the deep and secret things: [r]he knoweth what *is* in the darkness, and [s]the light dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we [t]desired of thee: for thou hast *now* made known unto us the king's matter.

24 ¶Therefore, Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, †I have found a man of the †captives of Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king;

28 [u]But there is a God in heaven that revealeth secrets, and †maketh known to the king Nebuchadnezzar [x]what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 As for thee, O king, thy thoughts †came *into thy mind* upon thy bed, what should come to pass hereafter: [y]and he that revealeth secrets maketh known to thee what shall come to pass.

30 [z]But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, ‖but for *their* sakes that shall make known the interpretation to the king, [a]and that thou mightest know the thoughts of thy heart.

31 ¶Thou, O king, †sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.

32 [b]This image's head *was* of fine gold, his breast and his arms of silver, his belly and his ‖thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out ‖[c]without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became [d]like the chaff of the summer threshing-floors:

and the wind carried them away, that [e]no place was found for them: and the stone that smote the image [f]became a great mountain, [g]and filled the whole earth.

36 ¶This *is* the dream; and we will tell the interpretation thereof before the king.

37 [k]Thou, O king, *art* a king of kings: [i]for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 [k]And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. [l]Thou *art* this head of gold.

39 And after thee shall arise [m]another kingdom [n]inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40 And [p]the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things:* and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest [q]the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly ‖broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave †one to another, even as iron is not mixed with clay.

44 And in †the days of these kings [r]shall the God of heaven set up a kingdom, [s]which shall never be destroyed: and the †kingdom shall not be left to other people, [t]*but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 [u]Forasmuch as thou sawest that the stone was cut out of the mountain ‖without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass †hereafter: and the dream *is* certain, and the interpretation thereof sure.

46 ¶[x]Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation [y]and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, [z]and a revealer of secrets, seeing thou couldest reveal this secret.

48 Then the king made Daniel a great man, [a]and gave him many great gifts, and made him ruler over the whole province of Babylon, and [b]chief of the governors over all the wise *men* of Babylon.

49 Then Daniel requested of the king, [c]and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel [d]*sat* in the gate of the king.

CHAP. III.

Nebuchadnezzar setteth up a golden image.

NEBUCHADNEZZAR the king made an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried †aloud, To you †it is commanded, [a]O people, nations, and languages,

5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, ‖†dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up.

6 And whoso falleth not down and worshippeth shall the same hour [b]be cast into the midst of a burning fiery furnace.

7 Therefore, at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

8 ¶Wherefore at that time certain Chaldeans [c]came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, [d]O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 [e]There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, †have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

13 ¶Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it* ‖true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; [f]*well:* but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; [g]and who *is* that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, [h]we *are* not careful to answer thee in this matter.

Before CHRIST about 603.

[e] Ps. 37.10, 36.
[f] Isa. 2.2,3.
[g] Ps. 80. 9.
[h] Ezra 7. 12. Isa. 47. 5. Jer. 27.6,7. Ezek. 26.7. Hos. 8. 10.
[i] Ezra 1. 2.
[k] ch. 4. 21, 22. Jer. 27. 6.
[l] ver. 32.
[m] ch. 5. 28, 31.
[n] ver. 32.
† Chald. *with might.*
† Chald. *they command.*
[p] ch. 7. 7, 23.
[a] ch. 4. 1. & 6. 25.
‖ Or, *singing.*
† Chald. *symphony.*
[q] ver. 33.
[b] Jer. 29. 22. Rev. 13.15.
‖ Or, *brittle.*
† Chald. *this with this.*
† Chald. *their days.*
[r] ver. 28.
[s] ch. 4. 3, 34. & 6. 26. & 7. 14, 27. Mic. 4. 7. Luke 1.32, 33.
† Chald. *kingdom thereof.*
[t] Ps. 2. 9. Isa. 60. 12. 1 Cor. 15. 24.
[u] ver. 35. Isa. 28. 16.
‖ Or, *which was not in hand.*
† Chald. *after this.*
[x] See Acts 10. 25. & 14. 13. & 28. 6.
[y] Ezra 6. 10.
[z] ver. 28.
[a] ver. 6.
[b] ch. 4. 9. & 5. 11.
[c] ch. 3. 12.
[d] Esth. 2. 19,21. & 3. 2.
[e] ch. 2. 49.
† Chald. *have set no regard upon thee.*
‖ Or, *of purpose,* as Ex. 21. 13.
[f] As Ex. 32. 32. Luke 13.9.
[g] Ex. 5. 2. 2 Kings 18. 35.
[h] Matt. 10. 19.

17 If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 ¶Then was Nebuchadnezzar †full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the †most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their ‖coats, their hosen, and their ‖hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's †commandment was urgent, and the furnace exceeding hot, the ‖flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonied, and rose up in haste, *and* spake, and said unto his ‖counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, [k]walking in the midst of the fire, and †they have no hurt: and the form of the fourth is like [l]the Son of God.

26 ¶Then Nebuchadnezzar came near to the †mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, [m]upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that [n]trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

29 [o]Therefore, †I make a decree, That every people, nation, and language, which speak †any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be [p]†cut in pieces, and their houses shall be made a dunghill: [q]because there is no other god that can deliver after this sort.

30 Then the king †promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

Before CHRIST about 580.

† Chald. *filled.*

† Chald. *mighty of strength.*

‖ Or, *mantles.*
‖ Or, *turbans.*

† Chald. *word.*

‖ Or, *spark.*

k Isa. 43. 2.
† Chald. *there is no hurt in them.*
l Job 1. 6. & 38. 7. Ps. 34. 7. ver. 28.

† Chald. *door.*

m Heb. 11. 34.

n Ps. 34. 7, 8. Jer. 17. 7. ch. 6. 22, 23.

o ch. 6. 26.
† Chald. *a decree is made by me.*
† Chald. *error.*
p ch. 2. 5
† Chald. *made pieces.*
q ch. 6. 27.

Before CHRIST about 570.

† Chald. *made to prosper.*

a ch. 3. 4. & 6. 25.

† Chald. *It was seemly before me.*
b ch. 3. 26.
c ch. 6. 27.
d ver. 34. ch. 2. 44. & 6. 26.

e ch. 2. 28, 29.

f ch. 2. 1.

g ch. 2. 2.

h ch. 1. 7.

i Isa. 63. 11. ver. 18. ch. 2. 11. & 5. 11, 14.
k ch. 2. 48. & 5. 11.

† Chald. *I was seeing.*
l Ezek. 31. 3, &c. ver. 20.

m Ezek. 17. 23. & 31. 6. See Lam. 4. 20.

n Ps. 103. 20. ver. 17, 23.
o Deut. 33. 2. ch. 8. 13. Zech. 14. 5. Jude 14.
† Chald. *with might.*
p Matt. 3. 10.
q Ezek. 31. 12.

r ch. 11. 13. & 12. 7.

s Ps. 9. 16.
t ch. 2. 21. & 5. 21. ver. 25, 32.

CHAP. IV.

Daniel heareth Nebuchadnezzar's dream, and interpreteth it.

NEBUCHADNEZZAR the king, [a]unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2 †I thought it good to shew the signs and wonders [b]that the high God hath wrought toward me.

3 [c]How great *are* his signs! and how mighty *are* his wonders! his kingdom *is* [d]an everlasting kingdom, and his dominion *is* from generation to generation.

4 ¶I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream which made me afraid, [e]and the thoughts upon my bed and the visions of my head [f]troubled me.

6 Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 [g]Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 ¶But at the last Daniel came in before me, [h]whose name *was* Belteshazzar, according to the name of my god, [i]and in whom *is* the spirit of the holy gods: and before him I told the dream, *saying*,

9 O Belteshazzar, [k]master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus *were* the visions of mine head in my bed; †I saw, and behold [l]a tree in the midst of the earth, and the height thereof *was* great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: [m]the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and behold, [n]a watcher and [o]an holy one came down from heaven;

14 He cried †aloud, and said thus, [p]Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: [q]let the beasts get away from under it, and the fowls from his branches.

15 Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth.

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven [r]times pass over him.

17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent [s]that the living may know [t]that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, [u]forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; [x]for the spirit of the holy gods *is* in thee.

19 ¶ Then Daniel, [y]whose name *was* Belteshazzar, was astonied for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered, and said, My lord, [z]the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 [a]The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 [b]It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, [c]and thy dominion to the end of the earth.

23 [d]And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, [e]and *let* his portion *be* with the beasts of the field, till seven times pass over him;

24 This *is* the interpretation, O king, and this *is* the decree of the Most High, which is come upon my lord the king:

25 That they shall [f]drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee [g]to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, [h]till thou know that the Most High ruleth in the kingdom of men, and [i]giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the [k]heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and [l]break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; [m]if it may be ‖[n]a lengthening of thy tranquillity.

28 ¶ All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked ‖in the palace of the kingdom of Babylon.

30 The king [o]spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

31 [p]While the word *was* in the king's mouth, there fell [q]a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee:

32 And [r]they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

34 And [s]at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him [t]that liveth for ever, whose dominion *is* [u]an everlasting dominion, and his kingdom is from generation to generation:

35 And [x]all the inhabitants of the earth *are* reputed as nothing: and [y]he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and [z]none can stay his hand, or say unto him, [a]What doest thou?

36 At the same time my reason returned unto me: [b]and for the glory of my kingdom, mine honor and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was [c]added unto me.

37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, [d]all whose works *are* truth, and his ways judgment: [e]and those that walk in pride he is able to abase.

CHAP. V.

1 *Belshazzar's impious feast.* 5 *A hand writing on the wall.*

BELSHAZZAR the king [a]made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels [b]which his ‖father Nebuchadnezzar had †taken out of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, [c]and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 ¶ [d]In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.

6 Then the king's †countenance †was changed, and his thoughts troubled him, so that the ‖†joints of his loins were loosed, and his [e]knees smote one against another.

7 [f]The king cried †aloud to bring in [g]the astrologers, the Chaldeans, and the soothsayers. *And* the king spake and said to the wise *men* of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with ‖scarlet, and *have* a chain of gold about his neck, [h]and shall be the third ruler in the kingdom.

8 Then came in all the king's wise *men:* [i]but

Before CHRIST about 570.

[u] Gen. 41. 8, 15. ch. 5. 8, 15.
[x] ver. 8.
[y] ver. 8.
[z] See 2 Sam. 18. 32. Jer. 29. 7.
[a] ver. 10, 11, 12.
[b] ch. 2. 38.
[c] Jer. 27. 6, 7, 8.
[d] ver. 13.
[e] ch. 5. 21.
[f] ver. 32. ch. 5. 21, &c.
[g] Ps. 106. 20.
[h] ver. 17, 32. Ps. 83. 18.
[i] Jer. 27. 5.
[k] Matt. 21. 25. Luke 15. 18, 21.
[l] 1 Pet. 4. 8.
[m] Ps. 41. 1, &c.
‖ Or, *a healing of thine error.*
[n] 1 Kings 21. 29.
‖ Or, *upon.*
[o] Prov. 16. 18. ch. 5. 20.
[p] ch. 5. 5. Luke 12. 20.
[q] ver. 24.
about 569.
[r] ver. 25.

Before CHRIST about 569.

about 563.
[s] ver. 26.
[t] ch. 12. 7. Rev. 4. 10.
[u] Ps. 10. 16. ch. 2. 41. & 7. 14. Mic. 4. 7. Luke 1. 33.
[x] Isa. 40. 15, 17. Ps. 115. 3. & 135. 6.
[y] Job 34. 29.
[z] Job 9. 12. Isa. 45. 9. Rom. 9. 20.
[a] ver. 26.
[b] Job 42. 12. Prov. 22. 4. Matt. 6. 33.
[c] Ps. 33. 4. Rev. 15. 3. & 16. 7. Ex. 18. 11. ch. 5. 20.
about 538.
[a] Esth. 1. 3.
[b] ch. 1. 2. Jer. 52. 19.
‖ Or, *grandfather:* As Jer. 27. 7. 2 Sam. 9. 7. 2 Chron. 15. 16. ver. 11, 13.
† Chald. *brought forth.*
[c] Rev. 9. 20.
[d] ch. 4. 31.
† Chald. *brightnesses.* ver. 9.
† Chald. *changed it.*
‖ Or, *girdles.* Isa. 5. 27.
† Chald. *bindings,* or, *knots.*
[e] Nah. 2. 10.
[f] ch. 2. 2. & 4. 6.
† Chald. *with might.*
[g] Isa. 47. 13.
‖ Or, *purple.*
[h] ch. 6. 2.
[i] ch. 2. 27. & 4. 7.

they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly [k]troubled, and his †countenance was changed in him, and his lords were astonied.

10 ¶ *Now*, the queen by reason of the words of the king and his lords came into the banquet-house: *and* the queen spake and said, [l]O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 [m]There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy ||father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy ||father, the king, *I say*, thy father, made [n]master of the magicians, astrologers, Chaldeans, *and* sooth-sayers:

12 [o]Forasmuch as an excellent spirit, and knowledge, and understanding, ||interpreting of dreams, and shewing of hard sentences, and ||dissolving of †doubts, were found in the same Daniel, [p]whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my ||father brought out of Jewry?

14 I have even heard of thee, that [q]the spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee.

15 And now [r]the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

16 And I have heard of thee, that thou canst †make interpretations, and dissolve doubts: [s]now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 ¶ Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy ||rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, [t]the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, [u]all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 [x]But when his heart was lifted up, and his mind hardened ||in pride, he was †deposed from his kingly throne, and they took his glory from him.

21 And he was [y]driven from the sons of men: and ||his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; [z]till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, [a]hast not humbled thine heart, though thou knewest all this;

23 [b]But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, [c]which see not, nor hear, nor know: and the God in whose hand thy breath *is*, [d]and whose *are* all thy ways, hast thou not glorified.

24 Then was the part of the hand sent from him; and this writing was written.

25 ¶ And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; [e]Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the [f]Medes and [g]Persians.

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, [h]that he should be the third ruler in the kingdom.

30 ¶ [i]In that night was Belshazzar the king of the Chaldeans slain.

31 [k]And Darius the Median took the kingdom, †*being* ||about threescore and two years old.

CHAP. VI.

1 *Daniel's preferment.* 19 *He is cast into the den of lions.* 18 *He is miraculously saved.*

IT pleased Darius to set [a]over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

2 And over these three presidents; of whom Daniel *was* first: that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was preferred above the presidents and princes, [b]because an excellent spirit *was* in him; and the king thought to set him over the whole realm.

4 ¶ [c]Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

6 Then these presidents and princes ||assembled together to the king, and said thus unto him, [d]King Darius, live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm ||decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the

Before CHRIST about 538.

[k] ch. 2. 1. † Chald. *brightnesses.* ver. 6.
[l] ch. 2. 4. & 3. 9.
[m] ch. 2. 48. & 4. 8, 9, 18.
‖ Or, *grandfather.* ver. 2.
‖ Or, *grandfather.* ver. 2.
[n] ch. 4. 9.
[o] ch. 6. 3.
‖ Or, *of an interpreter, &c.*
‖ Or, *of a dissolver.*
† Chald. *knots.*
[p] ch. 1. 7.
[q] ver. 11, 12.
[r] ver. 7, 8.
† Chald. *interpret.*
[s] ver. 7.
[t] ch. 2. 37, 38. & 4. 17, 22, 25.
[u] Jer. 27. 7. ch. 3. 4.
[x] ch. 4. 30, 37.
‖ Or, *to deal proudly.* Ex. 18. 11.
† Chald. *made to come down.*
[y] ch. 4. 32, &c.
‖ Or, *he made his heart equal, &c.*
[z] ch. 4. 17, 25.

Before CHRIST about 538.

[a] 2 Chron. 33. 23. & 36. 12.
[b] ver. 3, 4.
[c] Ps. 115. 5, 6.
[d] Jer. 10. 23.
[e] Job 31. 6. Ps. 62. 9. Jer. 6. 30.
[f] Foretold, Isa. 21. 2. ver. 31. ch. 9. 1.
[g] ch. 6. 28.
[h] ver. 7. about 538.
[i] Jer. 51. 31, 39, 57.
[k] ch. 9. 1.
† Chald. he as *the son of, &c.*
‖ Or, *now.*
[a] Esth. 1. 1.
[b] ch. 5. 12.
about 537.
[c] Eccles. 4. 4.
‖ Or, *came tumultuously.*
[d] Neh. 2. 3. ver. 21. ch. 2. 4.
‖ Or, *interdict.*

writing, that it be not changed, according to the [c]law of the Medes and Persians, which †altereth not.

9 Wherefore king Darius signed the writing and the decree.

10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber [f]toward Jerusalem, he kneeled upon his knees [g]three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 [h]Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, [i]according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Daniel, [k]which *is* of the children of the captivity of Judah, [l]regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard *these* words, [m]was sore displeased with himself, and set *his* heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that [n]the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17 [o]And a stone was brought, and laid upon the mouth of the den; [p]and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and passed the night fasting: neither were ||instruments of music brought before him: [q]and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, [r]is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, [s]O king, live for ever.

22 [t]My God hath sent his angel, and hath [u]shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, [x]because he believed in his God.

24 ¶ And the king commanded, [y]and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, [z]their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 ¶ [a]Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 [b]I make a decree, That in every dominion of my kingdom men [c]tremble and fear before the God of Daniel: [d]for he *is* the living God, and steadfast for ever, and his kingdom *that* which shall not be [e]destroyed, and his dominion *shall be even* unto the end.

27 He delivereth and rescueth, [f]and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the †power of the lions.

28 So this Daniel prospered in the reign of Darius, [g]and in the reign of [h]Cyrus the Persian.

CHAP. VII.

1 *Daniel's vision of four beasts,* 9 *of God's kingdom:* 15 *The interpretation thereof.*

IN the first year of Belshazzar king of Babylon. [a]Daniel †had a dream and [b]visions of his head upon his bed: then he wrote the dream, *and* told the sum of the ||matters.

2 Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts [c]came up from the sea, diverse one from another.

4 The first *was* [d]like a lion, and had eagle's wings; I beheld till the wings thereof were plucked, ||and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 [e]And behold another beast, a second, like to a bear, and ||it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

6 After this, I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl: the beast had also [f]four heads; and dominion was given to it.

7 After this I saw in the night visions, and behold, [g]a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; [h]and it had ten horns.

8 I considered the horns, and behold, [i]there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn *were* eyes like the eyes [k]of man, [l]and a mouth speaking great things.

9 ¶ [m]I beheld till the thrones were cast down, and [n]the Ancient of days did sit, [o]whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, [p]*and* his wheels *as* burning fire.

10 [q]A fiery stream issued and came forth from before him: [r]thousand thousands ministered unto him, and ten thousand times ten thousand stood

Before CHRIST about 537.

[c] Esth. 1. 19. & 8. 8. ver. 12, 15. † Chald. *passeth not.*
[f] 1 Kings 8. 44, 48. Ps. 5. 7. Jonah 2. 4.
[g] Ps. 55. 17. Acts 2. 1, 2, 15. & 3. 1. & 10. 9.
[h] ch. 3. 8.
[i] ver. 8.
[k] ch. 1. 6. & 5. 13.
[l] ch. 3. 12.
[m] So Mark 6. 26.
[n] ver. 8.
[o] Lam. 3. 53.
[p] So Matt. 27. 66.
‖ Or, *table.*
[q] ch. 2. 1.
[r] ch. 3. 15.
[s] ch. 2. 4.
[t] ch. 3. 28.
[u] Heb. 11. 33.
[x] Heb. 11. 33.
[y] Deut. 19. 19.

Before CHRIST about 537.

[z] Esth. 9. 10. See Deut. 24. 16. 2 Kings 14. 6.
[a] ch. 4. 1.
[b] ch. 3. 29.
[c] Ps. 99. 1.
[d] ch. 4. 34.
[e] ch. 2. 44. & 4. 3, 34. & 7. 14, 27. Luke 1. 33.
[f] ch. 4. 3.
† Heb. *hand.*
[g] ch. 1. 21.
[h] Ezra 1. 1, 2.

about 555.

[a] Num. 12. 6. Amos 3. 7.
† Chald. *saw.*
[b] ch. 2. 28.
‖ Or, *words.*
[c] Rev. 13. 1.
[d] Deut. 28. 49. 2 Sam. 1. 23. Jer. 4. 7, 13. & 48. 40. Ezek. 17. 3. Hab. 1. 8.
‖ Or, *wherewith.*
[e] ch. 2. 39.
‖ Or, *it raised up one dominion.*
[f] ch. 8. 8, 22.
[g] ch. 2. 40. ver. 19, 23.
[h] ch. 2. 41. Rev. 13. 1.
[i] ver. 20, 21, 24. ch. 8. 9.
[k] Rev. 9. 7.
[l] Ps. 12. 3. ver. 25. Rev. 13. 5.
[m] Rev. 20. 4.
[n] Ps. 90. 2. ver. 13, 22.
[o] Ps. 104. 2. Rev. 1. 14.
[p] Ezek. 1. 15, 16.
[q] Ps. 50. 3. & 97. 3. Isa. 30. 33. & 66. 15.
[r] 1 Kings 22. 19. Ps. 68. 17. Heb. 12. 22. Rev. 5. 11.

before him: [s]the judgment was set, and the books were opened.

11 I beheld then because of the voice of the great words which the horn spake: [t]I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet †their lives were prolonged for a season and time.

13 I saw in the night visions, and behold, [v]*one* like the Son of man came with the clouds of heaven, and came to [x]the Ancient of days, and they brought him near before him.

14 [y]And there was given him dominion, and glory, and a kingdom, that all [z]people, nations, and languages, should serve him: his dominion *is* [a]an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

15 ¶ I Daniel [b]was grieved in my spirit in the midst of *my* †body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 [c]These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

18 But [d]the saints of the †Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of [e]the fourth beast, which was diverse †from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet:

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

21 I beheld, [f]and the same horn made war with the saints, and prevailed against them;

22 [g]Until the Ancient of days came, [h]and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be [i]the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 [k]And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 [l]And he shall speak *great* words against the Most High, and shall [m]wear out the saints of the Most High, and [n]think to change times and laws: and [o]they shall be given into his hand [p]until a time and times and the dividing of time.

26 [q]But the judgment shall sit, and they shall take away his dominion to consume and to destroy *it* unto the end.

27 And the [r]kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, [s]whose kingdom *is* an everlasting kingdom, [t]and all ‖ dominions shall serve and obey him.

28 Hitherto *is* the end of the matter. As for me Daniel, [u]my cogitations much troubled me, and my countenance changed in me: but I [x]kept the matter in my heart.

CHAP. VIII.

Daniel's vision of the ram and he-goat.

IN the third year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me [a]at the first.

2 And I saw in a vision; and it came to pass, when I saw, that I *was* at [b]Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than †the other, and the higher came up last.

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; [c]but he did according to his will, and became great.

5 And as I was considering, behold, an he-goat came from the west on the face of the whole earth, and ‖ touched not the ground: and the goat *had* †[d]a notable horn between his eyes.

6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore, the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up [e]four notable ones toward the four winds of heaven.

9 [f]And out of one of them came forth a little horn, which waxed exceeding great, [g]toward the south and toward the east, and toward the [h]pleasant *land*

10 [i]And it waxed great, *even* ‖ to [k]the host of heaven; and [l]it cast down *some* of the host and of the stars to the ground, and stamped upon them.

11 Yea, [m]he magnified *himself* even ‖ to [n]the prince of the host, [o]and ‖ by him [p]the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

12 And [q] ‖ an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down [s]the truth to the ground; and it [t]practised, and prospered.

13 ¶ Then I heard [u]one saint speaking, and another saint said unto ‖ †that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of ‖ desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred †days: then shall the sanctuary be †cleansed.

Before CHRIST about 555.

[e] Rev. 20. 4, 12.
[t] Rev. 19. 20.
† Chald. *a prolonging in life was given them.*
[v] Ezek. 1. 26. Matt. 24. 30. & 26. 64. Rev. 1. 7, 13. & 14. 14.
[x] ver. 9.
[y] Ps. 2. 6, 7, 8. & 8. 6. & 110. 1, 2. Matt. 11. 27. & 28. 18. John 3. 35. 1 Cor. 15. 27. Eph. 1. 22.
[z] ch. 3. 4.
[a] Ps. 145. 13. ch. 2. 44. ver. 27. Mic. 4. 7. Luke 1. 33. John 12. 34. Heb. 12. 28.
[b] ver. 28.
† Chald. *sheath.*
[c] ver. 3.
[d] Isa. 60. 12, 13, 14. ver. 22, 27. 2 Tim. 2. 11, 12. Rev. 2. 26, 27. & 3. 21. & 20. 4.
† Chald. *high ones*, that is, *things*, or, *places.*
[e] ver. 7.
† Chald. *from all those.*
[f] ch. 8. 12, 24. & 11. 31. Rev. 11. 7. & 13. 7. & 17. 14. & 19. 19.
[g] ver. 9.
[h] ver. 18. 1 Cor. 6. 2. Rev. 1. 6. & 5. 10. & 20. 4.
[i] ch. 2. 40.
[k] ver. 7, 8, 20. Rev. 17. 12.
[l] Isa. 37. 23. ch. 8. 24, 25. & 11. 28, 30, 31, 36. Rev. 13. 5, 6.
[m] Rev. 17. 6. & 18. 24.
[n] ch. 2. 21.
[o] Rev. 13. 7.
[p] ch. 12. 7. Rev. 12. 14.
[q] ver. 10, 22.
[r] ver. 14, 18, 22.

Before CHRIST about 555.

[s] ch. 2. 44. Luke 1. 33. John 12. 34. Rev. 11. 15.
[t] Isa. 60. 12.
‖ Or, *rulers.*
[u] ver. 15. ch. 8. 27. & 10. 8, 16.
[x] Luke 2. 19, 51.

about 553.

[a] ch. 7. 1.
[b] Esth. 1. 2.
† Heb. *the second.*
[c] ch. 5. 19. & 11. 3, 16.
‖ Or, *none touched* him *in the earth.*
† Heb. *a horn of sight.*
[d] ver. 21.
[e] ch. 7. 6. & 11. 4. ver. 22.
[f] ch. 7. 8. & 11. 21.
[g] ch. 11. 25.
[h] Ps. 48. 2. Ezek. 20. 6, 15. ch. 11. 16, 41, 45.
[i] ch. 11. 28.
‖ Or, *against the host.*
[k] So Isa. 14. 13.
[l] Rev. 12. 4.
[m] Jer. 48. 26, 42. ch. 11. 36. ver. 25.
‖ Or, *against.*
[n] Josh. 5. 14.
[o] ch. 11. 31. & 12. 11.
‖ Or, *from him.*
[p] Ex. 29. 38. Num. 28. 3. Ezek. 46. 13.
[q] ch. 11. 31.
‖ Or, *the host was given over for the transgression against the daily* sacrifice.
[s] Ps. 119. 43, 142. Isa. 59. 14.
[t] ver. 4. ch. 11. 28, 36.
[u] ch. 4. 13. & 12. 6. 1 Pet. 1. 12.
‖ Or, *the numberer of secrets*, or, *the wonderful numberer.*
† Heb. *Palmoni.*
‖ Or, *making desolate.* ch. 11. 31. & 12. 11.
† Heb. *evening morning.*
† Heb. *justified.*

15 ¶ And it came to pass, when I, *even* I Daniel, had seen the vision, and [y]sought for the meaning, then behold, there stood before me [z]as the appearance of a man.

16 And I heard a man's voice [a]between *the banks of* Ulai, which called, and said, [b]Gabriel, make this *man* to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and [c]fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.

18 [d]Now as he was speaking with me, I was in a deep sleep on my face toward the ground: [e]but he touched me, and †set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: [f]for at the time appointed the end *shall be.*

20 [g]The ram which thou sawest having *two* horns *are* the kings of Media and Persia.

21 [h]And the rough goat is the king of Grecia: and the great horn that is between his eyes [i]*is* the first king.

22 [k]Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors †are come to the full, a king [m]of fierce countenance, and understanding dark sentences, [n]shall stand up.

24 And his power shall be mighty, [o]but not by his own power: and he shall destroy wonderfully, [p]and shall prosper, and practise, [q]and shall destroy the mighty and the †holy people.

25 And [r]through his policy also he shall cause craft to prosper in his hand; [s]and he shall magnify *himself* in his heart, and by ‖peace shall destroy many: [u]he shall also stand up against the Prince of princes; but he shall be [x]broken without hand.

26 [y]And the vision of the evening and the morning which was told *is* true: [z]wherefore shut thou up the vision; for it *shall be* for many days.

27 [a]And I Daniel fainted, and was sick *certain* days; afterward I rose up, [b]and did the king's business; and I was astonished at the vision, [c]but none understood *it.*

Before CHRIST about 553.

[y] See ch. 12. 8. 1 Pet. 1. 10, 11.
[z] Ezek. 1. 26.
[a] ch. 12. 6, 7.
[b] ch. 9. 21. Luke 1. 19, 26.
[c] Ezek. 1. 28. Rev. 1. 17.
[d] ch. 10. 9, 10. Luke 9. 32.
[e] Ezek. 2. 2.
† Heb. *made me stand upon my standing.*
[f] ch. 9. 27. & 11. 27, 35, 36. & 12. 7. Hab. 2. 3.
[g] ver. 3.
[h] ver. 5.
[i] ch. 11. 3.
[k] ver. 8. ch. 11. 4.
† Heb. *are accomplished.*
[m] Deut. 28. 50.
[n] ver. 6.
[o] Rev. 17. 13, 17.
[p] ver. 12. ch. 11. 36.
[q] ver. 10. ch. 7. 25.
† Heb. *people of the holy ones.*
[r] ch. 11. 21, 23, 24.
[s] ver. 11. ch. 11. 36.
‖ Or, *prosperity.*
[u] ver. 11. ch. 11. 36.
[x] Job 34. 20. Lam. 4. 6. ch. 2. 34, 45.
[y] ch. 10. 1.
[z] Ezek. 12. 27. ch. 10. 14. & 12. 4, 9. Rev. 22. 10.
[a] ch. 7. 28. & 10. 8, 16.
[b] ch. 6. 2, 3.
[c] See ver. 16.

CHAP. IX.

Daniel, confessing his sins, prayeth for the restoration of Jerusalem.

IN the first year [a]of Darius the son of Ahasuerus, of the seed of the Medes, ‖which was made king over the realm of the Chaldeans;

2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to [b]Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

3 ¶ [c]And I set my face unto the Lord GOD, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

4 And I prayed unto the LORD my God, and made my confession, and said, O [d]Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

about 538.

[a] ch. 1. 21. & 5. 31. & 6. 28.
‖ Or, *in which he, &c.*
[b] 2 Chron. 36. 21. Jer. 25. 11, 12. & 29. 10.
[c] Neh. 1. 4. ch. 6. 10. Jer. 29. 12, 13. Jam. 4. 8, 9, 10.
[d] Ex. 20. 6. Deut. 7. 9. Neh. 1. 5. & 9. 32.

Before CHRIST about 538.

[e] 1 Kings 8. 47, 48. Neh. 1. 6, 7. & 9. 33, 34. Ps. 106. 6. Isa. 64. 5, 6, 7. Jer. 14. 7. ver. 15.
[f] 2 Chron. 36. 15, 16. ver. 10.
[g] Neh. 9. 33.
‖ Or, *thou hast, &c.*
[h] ver. 7.
[i] Neh. 9, 17. Ps. 130. 4, 7.
[k] ver. 6.
[l] Isa. 1. 4, 5, 6. Jer. 8. 5, 10.
[m] Lev. 26. 14, &c. Deut. 27. 15, &c. & 28. 15, &c. & 29. 20, &c. & 30. 17, 18. & 31. 17, &c. & 32. 19, &c. Lam. 2. 17.
[n] Zech. 1. 6.
[o] Lam. 1. 12. & 2. 13. Ezek. 5. 9. Amos 3. 2.
[p] Lev. 26. 14, &c. Deut. 28. 15. Lam. 2. 17.
[q] Isa. 9. 13. Jer. 2. 30. & 5. 3. Hos. 7. 7, 10.
† Heb. *entreated we not the face of the, &c.*
[r] Jer. 31. 28. & 44. 27.
[s] Neh. 9. 33. ver. 7.
[t] ver. 10.
[u] Ex. 6. 1, 6. & 32. 11. 1 Kings 8. 51. Neh. 1. 10. Jer. 32. 21.
† Heb. *made thee a name.*
[z] Ex. 14. 18. Neh. 9. 10. Jer. 32. 20.
[y] ver. 5.
[z] 1 Sam. 12. 7. Ps. 31. 1. & 71. 2. Mic. 6. 4, 5.
[a] ver. 20. Zech. 8. 3.
[b] Ex. 20. 5.
[c] Lam. 2. 15, 16.
[d] Ps. 44. 13, 14. & 79. 4.
[e] Num. 6. 25. Ps. 67. 1. & 80. 3, 7, 19.
[f] Lam. 5. 18.
[g] ver. 19. John 16. 24.
[h] Isa. 37. 17.
[i] Ex. 3. 7. Ps. 80. 14, &c.
[k] Jer. 25. 29.
† Heb. *whereupon thy name is called.*
† Heb. *cause to fall.*
[l] Jer. 26. 7.
[l] Ps. 79. 9, 10. & 102. 15, 16.

5 [e]We have sinned, and have commited iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

6 [f]Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, [g]righteousness ‖*belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, to us *belongeth* [h]confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 [i]To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him;

10 [k]Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

11 Yea, [l]all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the [m]law of Moses the servant of God, because we have sinned against him.

12 And he hath [n]confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: [o]for under the whole heaven hath not been done as hath been done upon Jerusalem.

13 [p]As *it is* written in the law of Moses, all this evil is come upon us: [q]yet †made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD [r]watched upon the evil, and brought it upon us: for [s]the LORD our God *is* righteous in all his works which he doeth: [t]for we obeyed not his voice.

15 And now, O Lord our God, [u]that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast †gotten thee [x]renown, as at this day; [y]we have sinned, we have done wickedly.

16 ¶ O Lord, [z]according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, [a]thy holy mountain: because for our sins, [b]and for the iniquities of our fathers, [c]Jerusalem and thy people [d]*are become* a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, [e]and cause thy face to shine upon thy sanctuary [f]that is desolate, [g]for the Lord's sake.

18 [h]O my God, incline thine ear, and hear; open thine eyes, [i]and behold our desolations, and the city [k]†which is called by thy name: for we do not †present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, hear; O Lord forgive; O Lord, hearken and do; defer not, [l]for thine own sake, O my God: for thy city and thy people are called by thy name

20 ¶[m]And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

21 Yea, while I *was* speaking in prayer, even the man [n]Gabriel, whom I had seen in the vision at the beginning, being caused to fly †swiftly, [o]touched me [p]about the time of the evening oblation.

22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth †to give thee skill and understanding.

23 At the beginning of thy supplications the †commandment came forth, and [q]I am come to shew *thee;* [r]for thou *art* †greatly beloved: therefore [s]understand the matter, and consider the vision.

24 *Seventy weeks are determined upon thy people and upon thy holy city, ‖to finish the transgression, and ‖to make an end of sins, [t]and to make reconciliation for iniquity, [u]and to bring in everlasting righteousness, and to seal up the vision and †prophecy, [x]and to anoint the Most Holy.

25 [y]Know therefore and understand, *that* [z]from the going forth of the commandment ‖to restore and to build Jerusalem unto [a]the Messiah [b]the Prince *shall be* seven weeks, and threescore and two weeks: the street †shall be built again, and the ‖wall, [c]even †in troublous times.

26 And after threescore and two weeks [d]shall Messiah be cut off, [e]‖but not for himself: ‖and [f]the people of the prince that shall come [g]shall destroy the city [h]and the sanctuary; [i]and the end thereof *shall be* [k]with a flood, and unto the end of the war ‖desolations are determined.

27 And he shall confirm ‖[l]the covenant with [m]many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, ‖and for the overspreading of [n]abominations, he shall make *it* desolate, [o]even until the consummation, and that determined shall be poured ‖upon the desolate.

CHAP. X.

1 *Daniel, having humbled himself, seeth a vision.* 10 *Being troubled with fear, he is comforted by the angel.*

IN the third year of Cyrus king of Persia a thing was revealed unto Daniel, [a]whose name was called Belteshazzar; [b]and the thing *was* true, [c]but the time appointed *was* †long: and [d]he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three †full weeks.

3 I ate no †pleasant bread, neither came flesh nor wine in my mouth, [e]neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* [f]Hiddekel;

5 Then [g]I lifted up mine eyes, and looked, and [h]behold †a certain man clothed in linen, whose loins *were* [i]girded with [k]fine gold of Uphaz:

6 His body also *was* [l]like the beryl, and his face [m]as the appearance of lightning, [n]and his eyes as lamps of fire, and his arms [o]and his feet like in color to polished brass, [p]and the voice of his words like the voice of a multitude.

7 And I Daniel [q]alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, [r]and there remained no strength in me: for my ‖[s]comeliness was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: [t]and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 ¶[u]And behold, an hand touched me, which †set me upon my knees and *upon* the palms of my hands.

11 And he said unto me, O Daniel, [x]†a man greatly beloved, understand the words that I speak unto thee, and †stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, [y]Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, [z]thy words were heard, and I am come for thy words.

13 [a]But the prince of the kingdom of Persia withstood me one and twenty days: but lo, [b]Michael, ‖one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people [c]in the latter days: [d]for yet the vision *is* for *many* days.

15 And when he had spoken such words unto me, [e]I set my face toward the ground, and I became dumb.

16 And behold, [f]*one* like the similitude of the sons of men [g]touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision [h]my sorrows are turned upon me, and I have retained no strength.

17 For how can ‖the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me,

19 [i]And said, O man greatly beloved, [k]Fear not: peace *be* unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight [l]with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will shew thee that which is noted in the scripture of truth: and *there is* none that †holdeth with me in these things, [m]but Michael your prince.

CHAP. XI.

1 *The overthrow of Persia by the king of Grecia.* 30 *The invasion and tyranny of the Romans.*

ALSO I, [a]in the first year of [b]Darius the Mede, *even* I, stood to confirm and to strengthen him.

Before CHRIST about 538.

[m] Ps. 32.5. Isa. 65. 24.
[n] ch. 8. 16.
† Heb. *with weariness*, or, *flight*.
[o] ch. 8. 18 & 10. 10, 16.
[p] 1 Kings 18. 36.
† Heb. *to make thee skilful of understanding.*
† Heb. *word.*
[q] ch. 10. 12.
[r] ch. 10. 11, 19.
† Heb. a man *of desires.*
[s] Matt. 24. 15.
* They begin from the 20th of Artaxerxes. See Num. 14. 34. Ezek. 4. 6.
‖ Or, *to restrain.*
‖ Or, *to seal up.*
Lam. 4. 22.
[t] Isa. 53. 10.
[u] Isa. 53. 11. Jer. 23. 5, 6. Heb. 9. 12. Rev. 14. 6.
† Heb. *prophet.*
[x] Ps. 45. 7. Luke 1. 35. John 1. 41. Heb. 9. 11.
[y] ver. 23. Mat. 24. 15.
[z] Ezra 4. 24. & 6. 1, 15. & 7. 1. Neh. 2. 1, 3, 5, 6, 8.
‖ Or, *to build again Jerusalem:* as 2 Sam. 15. 25. Ps. 71. 20.
[a] John 1. 41. & 4. 25.
[b] Isa. 55. 4.
† Heb. *shall return and be builded.*
‖ Or, *breach*, or, *ditch.*
[c] Neh. 4. 8, 16, 17, 18.
† Heb. *in strait of times.* Neh. 6. 15.
[d] Isa. 53. 8. Mark 9. 12. Luke 24. 26, 46.
[e] 1 Pet. 2. 21. & 3. 18.
‖ Or, *and shall have nothing.* John 14. 30.
‖ Or, *and [the Jews] they shall be no more his people.* ch. 11. 17.
or, *and the prince's* [*Messiah's* ver. 25.] *future people.*
[f] Mat. 22. 7.
[g] Luke 19. 44.
[h] Matt. 24. 2.
[i] Matt. 24. 6, 14.
[k] Isa. 8. 7, 8. ch. 11. 10, 22. Nah. 1. 8.
‖ Or, *it shall be cut off by desolations.*
‖ Or, *a.*
[l] Isa. 42. 6. & 55. 3.

Before CHRIST about 534.

Jer. 31. 31. Ezek. 16. 60, 61, 62.
[m] Isa. 53. 11. Mat. 26. 28. Rom. 5. 15, 19. Heb. 9. 28.
‖ Or, *and upon the battlements shall be the idols of the desolator.*
[n] Matt. 24. 15. Mark 13. 14. Luke 21. 20.
[o] See Isa. 10. 22, 23. & 28. 22. ch. 11. 36. Luke 21. 24. Rom. 11. 26.
‖ Or, *upon the desolator.*
about 534.
[a] ch. 1. 7.
[b] ch. 8. 26. Rev. 19. 9.
[c] ver. 14.
† Heb. *great.*
[d] ch. 1. 17. & 8. 16.
† Heb. *weeks of days.*
† Heb. *bread of desires.*
[e] Matt. 6. 17.
[f] Gen. 2. 14.
[g] Josh. 5. 13.
[h] ch. 12. 6, 7.
† Heb. *one man.*
[i] Rev. 1. 13, 14, 15. & 15. 6.
[k] Jer. 10. 9.
[l] Ezk. 1. 16.
[m] Ezk. 1. 14.
[n] Rev. 1. 14. & 19. 12.
[o] Ezek. 1. 7. Rev. 1. 15.

[p] Ezk. 1. 24. Rev. 1. 15.
[q] 2 Kings 6. 17. Acts 9. 7.
[r] ch. 8. 27.
‖ Or, *vigor.*
[s] ch. 7. 28.
[t] ch. 7. 18.
[u] Jer. 1. 9. ch. 9. 21. Rev. 1. 17.
† Heb. *moved.*
[x] ch. 9. 23.
† Heb. *a man of desires.*
† Heb. *stand upon thy standing.*
[y] Rev. 1. 17.
[z] ch. 9. 3, 4, 22, 23. Acts 10. 4.
[a] ver. 20.
[b] ver. 21. ch. 12. 1. Jude 9. Rev. 12. 7.
‖ Or, *the first.*
[c] Gen. 49. 1. ch. 2. 28.
[d] ch. 8. 26. ver. 1. Hab. 2. 3.
[e] ver. 9. ch. 8. 18.
[f] ch. 8. 15.
[g] ver. 10. Jer. 1. 9.
[h] ver. 8.
‖ Or, *this servant of my lord.*
[i] ver. 11.
[k] Judg. 6. 23.
[l] ver. 13.
† Heb. *strengtheneth himself.*

[m] ver. 13. Jude 9. Rev. 12. 7. [a] ch. 9. 1. [b] ch. 5. 31.

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches, he shall stir up all against the realm of Grecia.

3 And [c]a mighty king shall stand up, that shall rule with great dominion, and [d]do according to his will.

4 And when he shall stand up, [e]his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, [f]nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others besides those.

5 ¶ And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

6 And in the end of years they †shall join themselves together; for the king's daughter of the south shall come to the king of the north to make †an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and ||he that begat her, and he that strengthened her in *these* times.

7 But out of a branch of her roots shall *one* stand up ||in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall [g]deal against them, and shall prevail:

8 And shall also carry captives into Egypt their gods, with their princes, *and* with †their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north.

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his sons ||shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, [g]and overflow, and pass through: ||then shall he return, and be stirred up, [h]*even* to his fortress.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

12 *And* when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it.*

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come †after certain years with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also †the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

15 So the king of the north shall come, and cast up a mount, and take †the most fenced cities: and the arms of the south shall not withstand, neither †his chosen people, neither *shall there be any* strength to withstand.

16 But he that cometh against him [i]shall do according to his own will, and [k]none shall stand before him: and he shall stand in the ||†glorious land, which by his hand shall be consumed.

17 He shall also [l]set his face to enter with the strength of his whole kingdom, and ||upright ones with him; thus shall he do: and he shall give him the daughter of women, †corrupting her: but she shall not stand *on his side,* [m]neither be for him.

18 After this shall he turn his face unto the isles, and shall take many: but a prince †for his own behalf shall cause †the reproach offered by him to cease; without his own reproach he shall cause *it* to turn upon him.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, [n]and not be found.

20 Then shall stand up ||in his estate †a raiser of taxes *in* the glory of the kingdom: but within few days he shall be destroyed, neither in †anger, nor in battle.

21 And ||in his estate [o]shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 [p]And with the arms of a flood shall they be overflown from before him, and shall be broken; [q]yea, also the prince of the covenant.

23 And after the league *made* with him [r]he shall work deceitfully: for he shall come up, and shall become strong with a small people.

24 He shall enter ||peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea,* and he shall †forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall [t]overflow: and many shall fall down slain.

27 And both these kings' †hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for [u]yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great riches; and [y]his heart *shall be* against the holy covenant; and he shall do *exploits,* and return to his own land.

29 At the time appointed he shall return, and come toward the south; [z]but it shall not be as the former, [a]or as the latter.

30 ¶ [b]For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation [c]against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, [e]and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice,* and they shall place the abomination that ||maketh desolate.

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|| Or, *goodly land.* ch. 8. 9, ver. 41, 45.
† Heb. *the land of ornament.*
[l] 2 Chron. 20. 3.
|| Or, *much uprightness:* or, *equal conditions.*
† Heb. *to corrupt.*
[m] ch. 9. 26.
† Heb. *for him.*
† Heb. *his reproach.*
[n] Job 20. 8. Ps. 37. 36. Ezek. 26. 21.
|| Or, *in his place,* ver. 7.
† Heb. *one that causeth an exactor to pass over.*
† Heb. *angers.*
|| Or, *in his place.*
[o] ch. 7. 8. & 8. 9, 23, 25.
[p] ver. 10.
[q] ch. 8. 10, 11, 25. Fulfilled about 171.
[r] ch. 8. 25.
† Heb. *vessels of their desire.*
|| Or, *into the peaceable and fat, &c.*
† Heb. *think his thoughts.*
|| Or, *shall war.*
Fulfilled about 170.
[g] Isa. 8. 8. ch. 9. 26.
|| Or, *then shall he be stirred up again.*
[h] ver. 7.
[t] ver. 10, 22.
† Heb. *their hearts.*
[u] ver 29, 35, 40. ch. 8. 19.
[y] ver. 22.
† Heb. *at the end of times, even years.* ch. 4. 16. & 12. 7.
† Heb. *the children of robbers.*
[z] ver. 23.
[a] ver. 25.
[b] Num. 24. 24. Jer. 2. 10.
[c] ver. 28.
† Heb. *the city of munitions.*
Fulfilled about 169.
† Heb. *the people of his choices.*
Fulfilled about 168. & 12. 11.
[e] ch. 8. 11.
[i] ch. 8. 4, 7. ver. 3, 36.
[k] Josh. 1. 5.
|| Or, *astonisheth.*

32 And such as do wickedly against the covenant shall he ‖corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.

33 [i]And they that understand among the people shall instruct many: [k]yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And *some* of them of understanding shall fall, [m]to try ‖them, and to purge, and to make *them* white, [n]*even* to the time of the end: [o]because *it is* yet for a time appointed.

36 And the king [q]shall do according to his will; and he shall [r]exalt himself, and magnify himself above every god, and shall speak marvellous things [s]against the God of gods, and shall prosper [t]till the indignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the God of his fathers, [u]nor the desire of women, [x]nor regard any god: for he shall magnify himself above all.

38 ‖But †in his estate shall he honour the god of ‖†forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and †pleasant things.

39 Thus shall he do in the †most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for †gain.

40 [y]And at the time of the end shall the king of the south push at him: and the king of the north shall come against him [z]like a whirlwind, with chariots, [a]and with horsemen, and with many ships; and he shall enter into the countries, [b]and shall overflow and pass over.

41 He shall enter also into the ‖†glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, [c]*even* Edom, and Moab, and the chief of the children of Ammon.

42 He shall †stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* [d]at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palace between the seas in [e]the ‖†glorious holy mountain: [f]yet he shall come to his end, and none shall help him.

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‖ Or, *cause to dissemble.*
[i] Mal. 2. 7.
[k] Heb. 11. 35, &c.
[m] ch. 12. 10. 1 Pet. 1. 7.
‖ Or, *by them.*
[o] ch. 8. 17, 19. ver. 40.
[p] ver. 29.
[q] ver. 16.
[r] ch. 7. 8, 25. & 8. 25. 2 Thess. 2. 4. Rev. 13. 5, 6.
[s] ch. 8. 11, 24, 25.
[t] ch. 9. 27.
[u] 1 Tim. 4. 3.
[x] Isa. 14. 13. 2 Thess. 2. 4.
‖ Or, *But in his stead.*
† Heb. *as for the Almighty God, in his seat he shall honour, yea, he shall honour a god, whom, &c.*
‖ Or, *munitions.*
† Heb. *Mauzzim, or, gods protectors.*
† Heb. *things desired.* Isa. 44. 9.
† Heb. *fortresses of munitions.*
† Heb. *a price.*
[y] ver. 35.
[z] Isa. 21. 1. Zech. 9. 14.
[a] Ezek. 38. 4, 15. Rev. 9. 16.
[b] ver. 10, 22.
‖ Or, *goodly land,* ver. 16.
† Heb. *land of delight,* or, *ornament.*
[c] Isa. 11. 14.
† Heb. *send forth.*
[d] Ex. 11. 8. Judg. 4. 10.
[e] Ps. 48. 2. ver. 16, 41. 2 Thess. 2. 4.
‖ Or, *goodly.*

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† Heb. *mountain of delight, of holiness.*
[f] 2 Thess. 2. 8. Rev. 19. 20.
[a] ch. 10. 13, 21.
[b] Isa. 26. 20, 21. Jer. 30. 7. Mat. 24. 21. Rev. 16. 18.
[c] Rom. 11. 26.
[d] Ex. 32. 32. Ps. 56. 8. & 69. 28. Ezek. 13. 9. Luke 10. 20. Phil. 4. 3. Rev. 3. 5. & 13. 8.
[e] Matt. 25. 46. John 5. 28, 29. Acts 24. 15.
[f] Isa. 66. 24. Rom. 9. 21.
[g] ch. 11. 33, 35.
‖ Or, *teachers.*
[h] Prov. 4. 18. Mat. 13. 43.
[i] Jam. 5. 20.
[k] 1 Cor. 15. 41, 42.
[l] ch. 8. 26. ver. 9.
[m] Rev. 10. 4. & 22. 10.
[n] ch. 10. 1. ver. 9.
† Heb. *lip.*
[p] ch. 10. 4.
[q] ch. 10. 5.
‖ Or, *from above.*
[r] ch. 8. 13.
[s] Deut. 32. 40. Rev. 10. 5, 6.
[t] ch. 4. 34.
[u] ch. 7. 25. & 11. 13. Rev. 12. 14.
‖ Or, *part*
[x] Luke 21. 24. Rev. 10. 7.
[y] ch. 8. 24.
[z] ver. 4.
[a] ch 11. 35. Zech. 13. 9.
[b] Hos. 14. 9. Rev. 9. 20. & 22. 11.
[c] ch. 11. 33, 35. John 7. 17. & 8. 47. & 18. 37.
[d] ch. 8. 11. & 11. 31.
† Heb. *to set up the abomination, &c.*
‖ Or, *astonisheth.*
[d] ver. 9.
‖ Or, *and thou, &c.*
[e] Isa. 57. 2. Rev. 14. 13.
[f] Ps. 1. 5.

CHAP. XII.

1 *Michael shall deliver Israel from their troubles.* 5 *Daniel is informed of the times.*

AND at that time shall [a]Michael stand up, the great prince which standeth for the children of thy people: [b]and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people [c]shall be delivered, every one that shall be found [d]written in the book.

2 And many of them that sleep in the dust of the earth shall awake, [e]some to everlasting life, and some to shame [f]*and* everlasting contempt.

3 And [g]they that be ‖wise, shall [h]shine as the brightness of the firmament; [i]and they that turn many to righteousness, [k]as the stars for ever and ever.

4 [l]But thou, O Daniel, [m]shut up the words, and seal the book, *even* to [n]the time of the end: many shall run to and fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked, and behold, there stood other two, the one on this side of the †bank of the river, and the other on that side of the bank [o]of the river.

6 And *one* said to [p]the man clothed in linen, which *was* ‖upon the waters of the river, [q]How long *shall it be to* the end of these wonders?

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he [r]held up his right hand and his left hand unto heaven, and sware by him [s]that liveth for ever, [t]that *it shall be* for a time, times, and ‖an half; [u]and when he shall have accomplished to scatter the power of [x]the holy people, all these *things* shall be finished.

8 And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things?*

9 And he said, Go thy way, Daniel: for the words *are* closed up and sealed [y]till the time of the end.

10 [z]Many shall be purified, and made white, and tried; [a]but the wicked shall do wickedly: and none of the wicked shall understand; but [b]the wise shall understand.

11 And from the time [c]*that* the daily *sacrifice* shall be taken away, and †the abomination that ‖maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

12 Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But [d]go thou thy way till the end *be:* ‖[e]for thou shalt rest, [f]and stand in thy lot at the end of the days.

HOSEA.

CHAP. I.

1 *Hosea, to shew God's judgment for spiritual whoredom, taketh Gomer, &c.* 10 *Judah and Israel restored.*

THE word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash king of Israel.

2 The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, [a]Go, take unto thee a wife of whoredoms and children of whoredoms; for [b]the land hath commited great whoredom, *departing* from the LORD.

3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

4 And the LORD said unto him, Call his name Jezreel; for yet a little *while*, [c]and I will †avenge the blood of Jezreel upon the house of Jehu, [d]and will cause to cease the kingdom of the house of Israel.

Before CHRIST about 785.

[a] So ch. 3. 1.

Before CHRIST about 785.

[b] Deut. 31. 16. Ps. 73. 27. Jer. 2. 13. Ezek. 23. 3, &c.
[c] 2 Kings 10. 11.
† Heb. *visit.*
[d] 2 Kings 15. 10, 12.

5 [c]And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

6 ¶ And she conceived again and bare a daughter. And *God* said unto him, Call her name ||Lo-ruhamah: [f]for †I will no more have mercy upon the house of Israel; ||but I will utterly take them away.

7 [g]But I will have mercy upon the house of Judah, and will save them by the LORD their God, and [h]will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 ¶ Now when she had weaned Lo-ruhamah, she conceived, and bare a son.

9 Then said *God*, Call his name ||Lo-ammi: for ye *are* not my people, and I will not be your *God*.

10 ¶ Yet [i]the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; [k]and it shall come to pass, *that* ||in the place where it was said unto them, [l]Ye *are* not my people, *there* it shall be said unto them, *Ye are* [m]the sons of the living God.

11 [n]Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel.

CHAP. II.

1 *The idolatry of the people.* 6 *God's judgments against them.* 14 *His promises of reconciliation with them.*

SAY ye unto your brethren, ||Ammi; and to your sisters, ||Ruhamah.

2 Plead with your mother, plead; for [a]she *is* not my wife, neither *am* I her husband: let her therefore put away her [b]whoredoms out of her sight, and her adulteries from between her breasts;

3 Lest [c]I strip her naked, and set her as in the day that she was [d]born, and make her [e]as a wilderness, and set her like a dry land, and slay her with [f]thirst.

4 And I will not have mercy upon her children; for they *be* the [g]children of whoredoms.

5 [h]For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, [i]that give *me* my bread and my water, my wool and my flax, mine oil and my †drink.

6 ¶ Therefore, behold, [k]I will hedge up thy way with thorns, and †make a wall, that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them:* then shall she say, [l]I will go and return to my [m]first husband; for then *was it* better with me than now.

8 For she did not [n]know that [o]I gave her corn, and †wine, and oil, and multiplied her silver and gold, ||*which* they prepared for Baal.

9 Therefore will I return, and [p]take away my corn in the time thereof, and my wine in the season thereof, and will ||recover my wool and my flax *given* to cover her nakedness.

10 And now [q]will I discover her †lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

11 [r]I will also cause all her mirth to cease, her [s]feast days, her new-moons, and her sabbaths, and all her solemn feasts.

12 And I will †destroy her vines and her fig-trees, [t]whereof she hath said, These *are* my rewards that my lovers have given me: and [u]I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her the days of Baalim, wherein she burned incense to them, and she [x]decked herself with her ear-rings and her jewels, and she went after her lovers, and forgat me, saith the LORD.

14 ¶ Therefore, behold, I will allure her, and [y]bring her into the wilderness, and speak ||†comfortably unto her.

15 And I will give her her vineyards from thence, and [z]the valley of Achor for a door of hope: and she shall sing there, as in [a]the days of her youth, and [b]as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, *that* thou shalt call me ||Ishi; and shalt call me no more ||Baali.

17 For [c]I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day will I make a [d]covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and [e]I will break the bow and the sword and the battle out of the earth, and will make them to [f]lie down safely.

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies.

20 I will even betroth thee unto me in faithfulness: and [g]thou shalt know the LORD.

21 And it shall come to pass in that day, [h]I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;

22 And the earth shall hear the corn, and the wine, and the oil; [i]and they shall hear Jezreel.

23 And [k]I will sow her unto me in the earth; [l]and I will have mercy upon her that had not obtained mercy; and I [m]will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God.

CHAP. III.

By the expiation of an adulteress, is shewed the desolation of Israel before their restoration.

THEN said the LORD unto me, [a]Go yet, love a woman beloved of *her* [b]friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons †of wine.

2 So I bought her to me for fifteen *pieces* of silver, and *for* an homer of barley, and an †half homer of barley:

3 And I said unto her, Thou shalt [c]abide for me many days; thou shalt not play the harlot, and thou shalt not be for *another* man: so *will* I also *be* for thee.

4 For the children of Israel shall abide many days [d]without a king, and without a prince, and without a sacrifice, and without †an image, and without an [e]ephod, and *without* [f]teraphim:

5 Afterward shall the children of Israel return,

Before CHRIST about 785.

c 2 Kings 15. 29.
‖ That is, *Not having obtained mercy.*
f 2 Kings 17. 6, 23.
† Heb. *I will not add any more to.*
‖ Or, *that I should altogether pardon them.*
g 2 Kings 19. 35.
h Zech. 4. 6. & 9. 10.
‖ That is, *Not my people.*
i Gen. 32. 12. Rom. 9. 27.
k Rom. 9. 25, 26. 1 Pet. 2. 10.
‖ Or, *instead of that.*
l ch. 2. 23.
m John 1. 12. 1 John 3. 1.
n Isa. 11. 12, 13. Jer. 3. 18. Ezek. 34. 23. & 37. 16.

‖ That is, *My people.*
‖ That is, *having obtained mercy.*
a Isa. 50. 1.
b Ezek. 16. 25.
c Jer. 13. 22, 26. Ezek. 16. 37, 39.
d Ezek. 16. 4.
e Ezek. 19. 13.
f Amos 8. 11, 13.
g John 8. 41.
h Isa. 1. 21. Jer. 3. 1, 6, 8, 9. Ezek. 16. 15, 16, &c.
i ver. 8, 12. Jer. 44. 17.
† Heb. *drinks.*
k Job 3. 23. & 19. 8. Lam. 3. 7, 9.
† Heb. *wall a wall.*
l ch. 5. 15. Luke 15. 18.
m Ezek. 16. 8.
n Isa. 1. 3.
o Ezek. 16. 17, 18, 19.
† Heb. *new wine.*
‖ Or, wherewith *they made Baal.* ch. 8. 4.
p ver. 3.
‖ Or, *take away.*
q Ezek. 16. 37. & 23. 29.
† Heb. *folly*, or, *villany.*
r Amos 8. 10.

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s 1 Kings 12. 32. Amos 8. 5.
† Heb. *make desolate.*
t ver. 5.
u Ps. 80. 12, 13. Isa. 5. 5.
x Ezek. 23. 40, 42.
y Ezek. 20. 35.
‖ Or, *friendly.*
† Heb. *to her heart.*
z Josh. 7. 26. Isa. 65. 10.
a Jer. 2. 2. Ezek. 16. 8, 22, 60.
b Ex. 15. 1.
‖ That is, *My husband.*
‖ That is, *My lord.*
c Ex. 23. 13. Josh. 23. 7. Ps. 16. 4. Zech. 13. 2.
d Job 5. 23. Isa. 11. 6–9. Ezek. 34. 25.
e Ps. 46. 9. Isa. 2. 4. Ezek. 39. 9, 10. Zech. 9. 10.
f Lev. 26. 5. Jer. 23. 6.
g Jer. 31. 33, 34. John 17. 3.
h Zech. 8. 12.
i ch. 1. 4.
k Jer. 31. 27. Zech. 10. 9.
l ch. 1. 6.
m ch. 1. 10. Zech. 13. 9. Rom. 9. 26. 1 Pet. 2. 10.

a ch. 1. 2.
b Jer. 3. 30.
† Heb. *of grapes.*
† Heb. *lethech.*
c Deut. 21. 13.
d ch. 10. 3.
† Heb. *a standing*, or, *statue*, or, *pillar.* Isa. 19. 19.
e Ex. 28. 6.
f Judg. 17. 5.

and [g]seek the LORD their God, and [h]David their king; and shall fear the LORD and his goodness in the [i]latter days.

CHAP. IV.

1 *God's judgments against the sins of the people, &c.* 15 *Judah exhorted to take warning by Israel's calamity.*

HEAR the word of the LORD, ye children of Israel: for the LORD hath a [a]controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor [b]knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and †blood toucheth blood.

3 Therefore [c]shall the land mourn, and [d]every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

4 Yet let no man strive, nor reprove another; for thy people *are* as they [e]that strive with the priest.

5 Therefore shalt thou fall [f]in the day, and the prophet also shall fall with thee in the night, and I will †destroy thy mother.

6 ¶ [g]My people are †destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

7 [h]As they were increased, so they sinned against me: [i]*therefore* will I change their glory into shame.

8 They eat up the sin of my people, and they †set their heart on their iniquity.

9 And there shall be, [k]like people, like priest: and I will †punish them for their ways, and †reward them their doings.

10 For [l]they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD.

11 Whoredom and wine and new wine [m]take away the heart.

12 ¶ My people ask counsel at their [n]stocks, and their staff declareth unto them: for [o]the spirit of whoredoms hath caused *them* to err, and they have gone a whoring from under their God.

13 [p]They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof *is* good: [q]therefore your daughters shall commit whoredom, and your spouses shall commit adultery.

14 ‖I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people *that* [r]doth not understand shall ‖fall.

15 ¶ Though thou, Israel, play the harlot, *yet* let not Judah offend; [s]and come not ye unto Gilgal, neither go ye up to [t]Beth-aven, [u]nor swear, The LORD liveth.

16 For Israel [x]slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place.

17 Ephraim *is* joined to idols: [y]let him alone.

18 Their drink †is sour: they have committed whoredom continually: [z]her †rulers *with* shame do love, Give ye.

19 [a]The wind hath bound her up in her wings, and [b]they shall be ashamed because of their sacrifices.

CHAP. V.

1 *God's judgments against the priests, the people, and the princes of Israel, for their manifold sins.*

HEAR ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment *is* toward you, because [a]ye have been a snare on Mizpah, and a net spread upon Tabor.

2 And the revolters are [b]profound to make slaughter, ‖though I *have been* †a rebuker of them all.

3 [c]I know Ephraim, and Israel is not hid from me: for now, O Ephraim, [d]thou committest whoredom, *and* Israel is defiled.

4 †‖They will not frame their doings to turn unto their God: for [e]the spirit of whoredoms *is* in the midst of them, and they have not known the LORD.

5 And [f]the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

6 [g]They shall go with their flocks and with their herds to seek the LORD; but they shall not find *him;* he hath withdrawn himself from them.

7 They have [h]dealt treacherously against the LORD: for they have begotten strange children: now shall [i]a month devour them with their portions.

8 [k]Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: [l]cry aloud *at* [m]Beth-aven, [n]after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

10 The princes of Judah were like them that [o]remove the bound: *therefore* I will pour out my wrath upon them like water.

11 Ephraim *is* [p]oppressed *and* broken in judgment, because he willingly walked after [q]the commandment.

12 Therefore *will* I *be* unto Ephraim as a moth, and to the house of Judah [r]as ‖rottenness.

13 When Ephraim saw his sickness, and Judah *saw* his [s]wound, then went Ephraim [t]to the Assyrian, [u]and sent ‖to king Jareb: yet could he not heal you, nor cure you of your wound.

14 For [x]I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: [y]I, *even* I, will tear and go away; I will take away, and none shall rescue *him.*

15 ¶ I will go *and* return to my place, †till [z]they acknowledge their offence, and seek my face: [a]in their affliction they will seek me early.

CHAP. VI.

1 *An exhortation to repentance.* 4 *A complaint of their untowardness and iniquity.*

COME, and let us return unto the LORD: for [a]he hath torn, and [b]he will heal us; he hath smitten, and he will bind us up.

2 [c]After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

3 [d]Then shall we know, *if* we follow on to know the LORD: his going forth is prepared [e]as the morn-

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Before CHRIST about 785.

[g] Jer. 50. 4, 5. ch. 5. 6.
[h] Jer. 30. 9. Ezek. 34. 23, 24. & 37. 22, 24.
[i] Isa. 2. 2. Jer. 30. 24. Ezek. 38. 8, 16. Dan. 2. 28. Mic. 4. 1.

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[a] Isa. 1. 18. & 3. 13, 14. Jer. 25. 31. ch. 12. 2. Mic. 6. 2.
[b] Jer. 4. 22. & 5. 4.
† Heb. *bloods.*
[c] Jer. 4. 28. & 12. 4. Amos 5. 16. & 8. 8.
[d] Zeph. 1. 3.
[e] Deut. 17. 12.
[f] See Jer. 6. 4, 5. & 15. 8.
† Heb. *cut off.*
[g] Isa. 5. 13.
† Heb. *cut off.*
[h] ch. 13. 6.
[i] 1 Sam. 2. 30. Mal. 2. 9. Phil. 3. 19.
† Heb. *lift up their soul to their iniquity.*
[k] Isa. 24. 2. Jer. 5. 31.
† Heb. *visit upon.*
† Heb. *cause to return.*
[l] Lev. 26. 26. Mic. 6. 14. Hag. 1. 6.
[m] Isa. 28. 7. See Eccl. 7. 7.
[n] Jer. 2. 27. Hab. 2. 19.
[o] Isa. 44. 20. ch. 5. 4.
[p] Isa. 1. 29. & 37. 5, 7. Ezek. 6. 13. & 20. 28.
[q] Amos 7. 17. Rom. 1. 28.
‖ Or, *Shall I not, &c.*
[r] ver. 1, 6.
‖ Or, *be punished.*
[s] ch. 9. 15. & 12. 11. Amos 4. 4. & 5. 5.
[t] 1 Kings 12. 29. ch. 10. 5.
[u] Amos 8. 14. Zeph. 1. 5.
[x] Jer. 3. 6. & 7. 24. & 8. 5. Zech. 7. 11.
[y] Matt. 15. 14.
† Heb. *is gone.*

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[z] Mic. 3. 11. & 7. 3.
† Heb. *shields.* Ps. 74. 9.
[a] Jer. 4. 11, 12. & 51. 1.
[b] Isa. 1. 29. Jer. 2. 26.
[a] ch. 6. 9.
[b] Isa. 29 15.
‖ Or, *and, &c.*
† Heb. *a correction.*
[c] Amos 3. 2.
[d] Ezek. 23. 5, &c. ch. 4. 17.
† Heb. *They will not give.*
‖ Or, *Their doings will not suffer* them.
[e] ch. 4. 12.
[f] ch. 7. 10.
[g] Prov. 1. 28. Isa. 1. 15. Jer. 11. 11. Ezek. 8. 18. Mic. 3. 4. John 7. 34.
[h] Isa. 48. 8. Jer. 3. 20. & 5. 11. ch. 6. 7. Mal. 2. 11.
[i] Zech. 11. 8.
[k] ch. 8. 1. Joel 2. 1.
[l] Isa. 10. 30.
[m] Josh. 7. 2. ch. 4. 15.
[n] Judg. 5. 14.
[o] Deut. 19. 14. & 27. 17.
[p] Deut. 28. 33.
[q] 1 Kings 12. 28. Mic. 6. 16.
[r] Prov. 12. 4.
‖ Or, *a worm.*
[s] Jer. 30. 12.
[t] 2 Kings 15. 19. ch. 7. 11. & 12. 1.
[u] ch. 10. 6.
‖ Or, *to the king of Jareb;* or, *to the king* that *should plead.*
[x] Lam. 3. 10. ch. 13. 7, 8.
[y] Ps. 50. 22.
† Heb. *till they be guilty.*
[z] Lev. 26. 40, 41. Jer. 29. 12, 13. Ezek. 6. 9. & 20. 43. & 36. 31.
[a] Ps. 72. 34.

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[a] Deut. 32. 39. 1 Sam. 2. 6. Job 5. 18. ch. 5. 14.
[b] Jer. 30. 17.
[c] 1 Cor. 15. 4.
[d] Isa. 54. 13.
[e] 2 Sam. 23. 4.

ing; and [f]he shall come unto us [g]as the rain, as the latter *and* former rain unto the earth.

4 ¶ [h]O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your ||goodness *is* [i]as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed *them* [k]by the prophets; I have slain them by [l]the words of my mouth: ||and thy judgments *are as* the light *that* goeth forth.

6 For I desired [m]mercy, and [n]not sacrifice; and the [o]knowledge of God more than burnt-offerings.

7 But they ||like men [p]have transgressed the covenant; [q]there have they dealt treacherously against me.

8 [r]Gilead *is* a city of them that work iniquity, *and is* ||polluted with blood.

9 And as troops of robbers wait for a man, *so* [s]the company of priests murder in the way †by consent: for they commit ||lewdness.

10 I have seen [t]an horrible thing in the house of Israel: there *is* [u]the whoredom of Ephraim, Israel is defiled.

11 Also, O Judah, [x]he hath set an harvest for thee, [y]when I returned the captivity of my people.

CHAP. VII.

1 A reproof of manifold sins. 11 God's wrath against the people for their hypocrisy.

WHEN I would have healed Israel, then the iniquity of Ephraim was discovered, and the †wickedness of Samaria: for [a]they commit falsehood: and the thief cometh in, *and* the troop of robbers †spoileth without.

2 And they †consider not in their hearts, *that* I [b]remember all their wickedness: now [c]their own doings have beset them about; they are [d]before my face.

3 They make the king glad with their wickedness, and the princes [e]with their lies.

4 [f]They *are* all adulterers, as an oven heated by the baker, ||*who* ceaseth ||from raising after he hath kneaded the dough until it be leavened.

5 In the day of our king the princes have made *him* sick ||with bottles of wine; he stretched out his hand with scorners.

6 For they have ||made ready their heart like an oven, while they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have devoured their judges; [g]all their kings [h]are fallen: [i]*there is* none among them that calleth unto me:

8 Ephraim, he [k]hath mixed himself among the people; Ephraim is a cake not turned.

9 [l]Strangers have devoured his strength, and he knoweth *it* not: yea, gray hairs are †here and there upon him, yet he knoweth not.

10 And the [m]pride of Israel testifieth to his face: and [n]they do not return to the LORD their God, nor seek him for all this.

11 ¶ [o]Ephraim also is like a silly dove without heart: [p]they call to Egypt, they go to Assyria.

12 When they shall go, [q]I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, [r]as their congregation hath heard.

Before CHRIST about 780.

[f] Ps. 72. 6.
[g] Job 29. 23.
[h] ch. 8. 11.
|| Or, *mercy*, or, *kindness*.
[i] ch. 13. 3.
[k] Jer. 1. 10. & 5. 14.
[l] Jer. 23. 29. Heb. 4. 12.
|| Or, *that thy judgments might be, &c.*
[m] 1 Sam. 15. 22. Eccl. 5. 1. Mic. 6. 8. Matt. 9. 13. & 12. 7.
[n] Ps. 50. 8, 9. Prov. 21. 3. Isa. 1. 11.
[o] Jer. 22. 16. John 17. 3.
|| Or, *like Adam*.
Job 31. 33.
[p] ch. 8. 1.
[q] ch. 5. 7.
[r] ch. 12. 11.
|| Or, *cunning for blood*.
[s] Jer. 11. 9. Ezk. 22. 15. ch. 5. 1, 2.
† Heb. *with one shoulder*, or, *to Shechem*.
|| Or, *enormity*.
[t] Jer. 5. 30.
[u] ch. 4. 12, 13, 17.
[x] Jer. 51. 33. Joel 3. 13. Rev. 14. 15.
[y] Ps. 126. 1.

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† Heb. *evils*.
[a] ch. 5. 1. & 6. 10.
† Heb. *strippeth*.
† Heb. *say not to*.
[b] Jer. 17. 1.
[c] Ps. 9. 16 Prov. 5. 22.
[d] Ps. 90. 8.
[e] Rom. 1. 32.
[f] Jer. 9. 2.
|| Or, *the raiser will cease*.
|| Or, *from waking*.
|| Or, *with heat through wine*.
|| Or, *applied*.

Fulfilled about 773.

[g] ch. 8. 4.
[h] 2 Kings 15. 10, 14, 25, 30.
[i] Isa. 64. 7.
[k] Ps. 106. 35.
[l] ch. 8. 7.
† Heb. *sprinkled*.
[m] ch. 5. 5.
[n] Isa. 9. 13.
[o] ch. 11. 11.
[p] See 2 Kings 15. 19. & 17. 4.
ch. 5. 13. & 9. 3. & 12. 1.
[q] Ezek. 12. 13.
[r] Lev. 26. 14, &c. Deut. 28. 15, &c. 2 Kings 17. 13, 18.

Before CHRIST about 780.

† Heb. *spoil*.
[s] Mic. 6. 4.
[t] Job 35. 9, 10. Ps. 78. 36. Jer. 3. 10. Zech. 7. 5.
|| Or, *chastened*.
[u] ch. 11. 7.
[z] Ps. 78. 57.
[y] Ps. 73. 9.
[z] ch. 9. 3, 6.

about 760.

[a] ch. 5. 8.
† Heb. *the roof of thy mouth*.
[b] Deut. 28. 49. Jer. 4. 13. Hab. 1. 8.
[c] ch. 6. 7.
[d] Ps. 78. 34. ch. 5. 15.
[e] Tit. 1. 16.
[f] 2 Kings 15. 13, 17, 25, Shallum, Menahem, Pekahiah.
[g] ch. 2. 8. & 13. 2.
[h] Jer. 13. 27.
[i] Prov. 22. 8. ch. 10. 12, 13.
|| Or, *standing corn*.
[k] ch. 7. 9.
[l] 2 Kings 17. 6.
[m] Jer. 22. 28. & 48. 38.
[n] 2 Kings 15. 19.
[o] Jer. 2. 24.
[p] Isa. 30. 6. Ezek. 16. 33, 34.
† Heb. *loves*.
[q] Ezek. 16. 37.

about 771.

ch. 10. 10.
|| Or, *begin*.
|| Or, *in a little while*, as Hag. 2. 6.
[r] Isa. 10. 8. Ezek. 26. 7. Dan 2. 37.
[s] ch. 12. 11.
[t] Deut. 4. 6, 8. Ps. 119. 18. & 147. 19, 20.
[u] Jer. 7. 21. Zech. 7. 6.
|| Or, *In the sacrifices of mine offerings they, &c.*
[x] Jer. 14. 10, 12. ch. 5. 6. & 9. 4. Amos 5. 22.
[y] ch. 9. 9. Amos 8. 7.
[z] Deut. 28. 68. ch. 9. 3, 6. & 11. 5.
[a] Deut. 32. 18.
[b] Isa. 29. 23. Eph. 2. 10.
[c] 1 Kings 12. 31.
[d] Jer. 17. 27. Amos 2. 5.
[a] ch. 4. 12. & 5. 4, 7.
[b] Jer. 44. 17. ch. 2. 12.
|| Or, *in, &c*

13 Woe unto them! for they have fled from me: †destruction unto them! because they have transgressed against me: though [s]I have redeemed them, yet they have spoken lies against me.

14 [t]And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, *and* they rebel against me.

15 Though I ||have bound *and* strengthened their arms, yet do they imagine mischief against me.

16 [u]They return, *but* not to the Most High: [x]they are like a deceitful bow: their princes shall fall by the sword for the [y]rage of their tongue: this *shall be* their derision [z]in the land of Egypt.

CHAP. VIII.

Destruction threatened for Israel's impiety and idolatry.

SET [a]the trumpet to †thy mouth. *He shall come* [b]as an eagle against the house of the LORD, because [c]they have transgressed my covenant, and trespassed against my law.

2 [d]Israel shall cry unto me, My God, [e]we know thee.

3 Israel hath cast off *the thing that is* good: the enemy shall pursue him.

4 [f]They have set up kings, but not by me: they have made princes, and I knew *it* not: [g]of their silver and their gold have they made them idols, that they may be cut off.

5 ¶ Thy calf, O Samaria, hath cast *thee* off; mine anger is kindled against them: [h]how long *will it be* ere they attain to innocency?

6 For from Israel *was* it also: the workman made it; therefore it *is* not God: but the calf of Samaria shall be broken in pieces.

7 For [i]they have sown the wind, and they shall reap the whirlwind: it hath no ||stalk: the bud shall yield no meal: if so be it yield, [k]the strangers shall swallow it up.

8 [l]Israel is swallowed up: now shall they be among the Gentiles [m]as a vessel wherein is no pleasure.

9 For [n]they are gone up to Assyria, [o]a wild ass alone by himself: Ephraim [p]hath hired †lovers.

10 Yea, though they have hired among the nations, now [q]will I gather them, and they shall ||sorrow ||a little for the burden of [r]the king of princes.

11 Because Ephraim hath made [s]many altars to sin, altars shall be unto him to sin.

12 I have written to him [t]the great things of my law, *but* they were counted as a strange thing.

13 [u]||They sacrifice flesh *for* the sacrifices of mine offerings, and eat *it;* [x]*but* the LORD accepteth them not; [y]now will he remember their iniquity, and visit their sins: [z]they shall return to Egypt.

14 [a]For Israel hath forgotten [b]his Maker, and [c]buildeth temples; and Judah hath multiplied fenced cities: but [d]I will send a fire upon his cities, and it shall devour the palaces thereof.

CHAP. IX.

The distress and captivity of Israel for sin and idolatry.

REJOICE not, O Israel, for joy, as *other* people: for thou [a]hast gone a whoring from thy God, thou hast loved a [b]reward ||upon every corn-floor.

2 [c]The floor and the ‖wine-press shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in [d]the LORD's land; [e]but Ephraim shall return to Egypt, and [f]they shall eat unclean *things* [g]in Assyria.

4 [h]They shall not offer wine-*offerings* to the LORD, [i]neither shall they be pleasing unto him: [k]their sacrifices *shall be* unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread [l]for their soul shall not come into the house of the LORD.

5 What will ye do in [m]the solemn day, and in the day of the feast of the LORD?

6 For lo, they are gone because of †destruction: [n]Egypt shall gather them up, Memphis shall bury them: ‖†the pleasant *places* for their silver, [o]nettles shall possess them: thorns *shall be* in their tabernacles.

7 The days of visitation are come, the days of recompense are come; Israel shall know *it:* the prophet *is* a fool, †[p]the spiritual man *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The [q]watchman of Ephraim *was* with my God: *but* the prophet *is* a snare of a fowler in all his ways, *and* hatred ‖in the house of his God.

9 [r]They have deeply corrupted *themselves* as in the days of [s]Gibeah: [t]*therefore* he will remember their iniquity, he will visit their sins.

10 I found Israel like grapes in the wilderness; I saw your fathers as [u]the first ripe in the fig-tree [x]at her first time: *but* they went to [y]Baal-peor, and [z]separated themselves [a]unto *that* shame; [b]and *their* abominations were according as they loved.

11 *As for* Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

12 [c]Though they bring up their children, yet [d]will I bereave them, *that there shall* not *be* a man *left:* yea, [e]woe also to them when I [f]depart from them!

13 Ephraim, [g]as I saw Tyrus, *is* planted in a pleasant place: [h]but Ephraim shall bring forth his children to the murderer.

14 Give them, O LORD: what wilt thou give? give them [i]a †miscarrying womb and dry breasts.

15 All their wickedness [k]*is* in Gilgal: for there I hated them: [l]for the wickedness of their doings I will drive them out of mine house, I will love them no more: [m]all their princes *are* revolters.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, [n]though they bring forth, yet will I slay *even* †the beloved *fruit* of their womb.

17 My God will cast them away, because they did not hearken unto him: and they shall be [o]wanderers among the nations.

CHAP. X.

Israel reproved and threatened for impiety and idolatry.

ISRAEL *is* [a]‖an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit [b]he hath increased the altars; according to the goodness of his land [c]they have made goodly †images.

2 ‖Their heart is [d]divided; now shall they be found faulty: he shall †break down their altars, he shall spoil their images.

Before CHRIST about 760.

[c] ch. 2. 9, 12.
‖ Or, *wine-fat.*
[d] Lev. 25. 23. Jer. 2. 7. & 16. 18.
[e] ch. 8. 13. & 11. 5. Not into Egypt itself, but into another bondage as bad as that.
[f] Ezk. 4. 13. Dan. 1. 8.
[g] 2 Kings 17. 6. ch. 11. 11.
[h] ch. 3. 4.
[i] Jer. 6. 20. ch. 8. 13.
[k] Deut. 26. 14.
[l] Lev. 17. 11.
[m] ch. 2. 11.
† Heb. *spoil.*
[n] ch. 7. 16. ver. 5.
‖ Or, *their silver shall be desired, the nettle, &c.*
† Heb. *the desire.*
[o] Isa. 5. 6. & 32. 13. & 34. 13. ch. 10. 8.
† Heb. *man of the spirit.*
[p] Ezek. 13. 3, &c. Mic. 2. 11. Zeph. 3. 4.
[q] Jer. 6. 18. & 31. 6. Ezek. 3. 17. & 33. 7.
‖ Or, *against.*
[r] Isa. 31. 6. ch. 10. 9.
[s] Judg. 19. 22.
[t] ch. 8. 13.
[u] Isa. 28. 4. Mic. 7. 1.
[x] See ch. 2. 15.
[y] Num. 25. 3. Ps. 106. 28.
[z] ch. 4. 14.
[a] Jer. 11. 13. See Judg. 6. 32.
[b] Ps. 81. 12. Ezek. 20. 8. Amos 4. 5.
[c] Job 27. 14.
[d] Deut. 28. 41, 62.
[e] Deut. 31. 17. 2 Kings 7. 18. ch. 5. 6.
[f] See 1 Sam. 28. 15, 16.
[g] See Ezek. 26, & 27, & 28.
[h] ver. 16. ch. 13. 16.
[i] Luke 23. 29.
† Heb. *that casteth the fruit.*
[k] ch. 4. 15. & 12. 11
[l] ch. 1. 6.
[m] Isa. 1. 23.
[n] ver. 13.
† Heb. *the desires.* Ezk. 24. 21.
[o] Deut. 28. 64, 65.

[a] Nah. 2. 2.
‖ Or, *a vine emptying the fruit which it giveth.*
[b] ch. 8. 11. & 12. 11.
[c] ch. 8. 4.

Before CHRIST about 740.

† Heb. *statues,* or, *standing images.*
‖ Or, *He hath divided their heart.*
[d] 1 Kings 18 21. Matt. 6. 24.
† Heb. *behead.*

[e] ch. 3. 4. & 11. 5. Mic. 4. 9. ver. 7.
[f] See Deut. 29. 18. Amos 5. 7. & 6. 12. Acts 8. 23. Heb. 12. 15.
[g] 1 Kings 12. 28, 29. ch. 8. 5, 6.
[h] ch. 4. 15.
‖ Or, *Chemarim.* 2 Kings 23. 5. Zeph. 1. 4.
[i] 1 Sam. 4. 21, 22. ch. 9. 11.
[k] ch. 5. 13.
[l] ch. 11. 6.
[m] ver. 3, 15.
† Heb. *the face of the water.*
[n] ch. 4. 15.
[o] Deut. 9. 21. 1 Kings 12. 30.
[p] ch. 9. 6.
[q] Isa. 2. 19. Luke 23. 30. Rev. 6. 16. & 9. 6.
[r] ch. 9. 9.
[s] See Judg. 20.
[t] Deut. 28. 63.
[u] Jer. 16. 16. Ezek. 23. 46, 47. ch. 8. 10.
‖ Or, *when I shall bind them for their two transgressions,* or, *in their two habitations.*
[x] Jer. 50. 11. Mic. 4. 13.
† Heb. *the beauty of her neck.*
[y] Prov. 18. 21.
[z] Jer. 4. 3.
[a] Job 4. 8. Prov. 22. 8. ch. 8. 7. Gal. 6. 7, 8.
[b] ch. 13. 16.
[c] 2 Kings 18. 34. & 19. 13.
[d] ch. 13. 16.
† Heb. *the evil of your evil.*
[e] ver. 7.

[a] ch. 2. 15.
[b] Matt. 2. 15.
[c] Ex. 4. 22, 23.
[d] 2 Kings 17. 16. ch. 2. 13. & 13. 2.
[e] Deut. 1. 31. & 32. 10, 11, 12. Isa. 46. 3.
[f] Ex. 15. 26.
[g] Lev. 26. 13.
† Heb. *lift up.*
[h] Ps. 78. 25. ch. 2. 8.
[i] See ch. 8. 13. & 9. 3.
[k] 2 Kings 17. 13, 14.

3 [c]For now they shall say, We have no king, because we feared not the LORD; what then should a king do to us?

4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up [f]as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of [g]the calves of [h]Beth-aven: for the people thereof shall mourn over it, and ‖the priests thereof *that* rejoiced on it, [i]for the glory thereof, because it is departed from it.

6 It shall be also carried unto Assyria, *for* a present to [k]king Jareb: Ephraim shall receive shame, and Israel shall be ashamed [l]of his own counsel.

7 [m]*As for* Samaria, her king is cut off as the foam upon †the water.

8 [n]The high places also of Aven, [o]the sin of Israel, shall be destroyed: [p]the thorn and the thistle shall come up on their altars; [q]and they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 [r]O Israel, thou hast sinned from the days of Gibeah: there they stood: [s]the battle in Gibeah against the children of iniquity did not overtake them.

10 [t]*It is* in my desire that I should chastise them; and [u]the people shall be gathered against them, ‖when they shall bind themselves in their two furrows.

11 And Ephraim *is as* [x]an heifer *that is* taught, *and* loveth to tread out *the corn,* but I passed over upon †her fair neck: I will make Ephraim to ride; Judah shall plough, *and* Jacob shall break his clods.

12 [y]Sow to yourselves in righteousness, reap in mercy; [z]break up your fallow ground: for *it is* time to seek the LORD, till he come and rain righteousness upon you.

13 [a]Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

14 [b]Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled [c]Beth-arbel in the day of battle: [d]the mother was dashed in pieces upon *her* children.

15 So shall Beth-el do unto you because of †your great wickedness: in a morning [e]shall the king of Israel utterly be cut off.

CHAP. XI.

1 The ingratitude of Israel unto God for his benefits: 5 His judgment. 8 God's mercy toward them.

WHEN [a]Israel *was* a child, then I loved him, and [b]called my †son out of Egypt.

2 *As* they called them, so they went from them: [d]they sacrificed unto Baalim, and burned incense to graven images.

3 [e]I taught Ephraim also to go, taking them by their arms; but they knew not that [f]I healed them.

4 I drew them with cords of a man, with bands of love: and [g]I was to them as they that †take off the yoke on their jaws, and [h]I laid meat unto them.

5 ¶ [i]He shall not return into the land of Egypt, but the Assyrian shall be his king, [k]because they refused to return.

6 And the sword shall abide on his cities, and

shall consume his branches, and devour *them*, [t]because of their own counsels.

7 And my people are bent to [m]backsliding from me: [n]though they called them to the Most High, †none at all would exalt *him*.

8 [o]How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as [p]Admah? *how* shall I set thee as Zeboim? [q]mine heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: [r]for I *am* God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

10 They shall walk after the LORD: [s]he shall roar like a lion: when he shall roar, then the children shall tremble [t]from the west.

11 They shall tremble as a bird out of Egypt, [u]and as a dove out of the land of Assyria: [x]and I will place them in their houses, saith the LORD.

12 [y]Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful ‖with the saints.

CHAP. XII.

1 *A reproof of Ephraim, Judah, and Jacob.* 7 *Ephraim's sins and ingratitude provoke God.*

EPHRAIM [a]feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; [b]and they do make a covenant with the Assyrians, and [c]oil is carried into Egypt.

2 [d]The LORD hath also a controversy with Judah, and will †punish Jacob according to his ways; according to his doings will he recompense him.

3 ¶ He took his brother [e]by the heel in the womb, and by his strength he †[f]had power with God:

4 Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him *in* [g]Beth-el, and there he spake with us;

5 Even the LORD God of hosts; the LORD *is* his [h]memorial.

6 [i]Therefore, turn thou to thy God: keep mercy and judgment, and [k]wait on thy God continually.

7 ¶ *He is* ‖a merchant, [l]the balances of deceit *are* in his hand: he loveth to ‖oppress.

8 And Ephraim said, [m]Yet I am become rich, I have found me out substance: ‖*in* all my labours they shall find none iniquity in me †that *were* sin.

9 And [n]I *that am* the LORD thy God from the land of Egypt [o]will yet make thee to dwell in tabernacles, as in the days of the solemn feasts.

10 [p]I have also spoken by the prophets, and I have multiplied visions, and used similitudes, †by the ministry of the prophets.

11 [q]*Is there* iniquity *in* Gilead? surely they are vanity: they sacrifice bullocks in [r]Gilgal; yea, [s]their altars *are* as heaps in the furrows of the fields.

12 And Jacob [t]fled into the country of Syria, and Israel [u]served for a wife, and for a wife he kept *sheep*.

13 [x]And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

14 [y]Ephraim provoked *him* to anger †most bitterly: therefore shall he leave his †blood upon him, [z]and his [a]reproach shall his Lord return unto him.

Before CHRIST about 728.

They became tributaries to Salmanasser.

[i] ch. 10. 6.
[m] Jer. 3. 6, &c. & 8. 5. ch. 4. 16.
[n] ch. 7. 16.
† Heb. *together they exalted not.*
[o] Jer. 9. 7. ch. 6. 4.
[p] Gen. 14. 8. & 19. 24, 25. Deut. 29. 23. Amos 4. 11.
[q] Deut. 32. 36. Isa. 63. 15. Jer. 31. 20.
[r] Num. 23. 19. Isa. 55. 8, 9. Mal. 3. 6.
[s] Isa. 31. 4. Joel 3. 16. Amos 1. 2.
[t] Zech. 8. 7.
[u] Isa. 60. 8. ch. 7. 11.
[x] Ezek. 28. 25, 26. & 37. 21, 25.
[y] ch. 12. 1.
‖ Or, *with the most holy.*

about 725.

[a] ch. 8. 7.
[b] 2 Kings 17. 4. ch. 5. 13. ch. 7. 11.
[c] Isa. 30. 6. & 57. 9.
[d] ch. 4. 1. Mic. 6. 2.
† Heb. *visit upon.*
[e] Gen. 25. 26.
† Heb. *was a prince*, or, *behaved himself princely.*
[f] Gen. 32. 24, &c.
[g] Gen. 28. 12, 19. & 35. 9, 10, 15.
[h] Ex. 3. 15.
[i] ch. 14. 1. Mic. 6. 8.
[k] Ps. 37. 7.
‖ Or, *Canaan:* See Ezek. 16. 3.
[l] Prov. 11. 1. Amos 8. 5.
‖ Or, *deceive.*
[m] Zech. 11. 5. Rev. 3. 17.
‖ Or, *all my labours suffice me not:* he shall have *punishment of iniquity in whom* is *sin.*
† Heb. *which.*
[n] ch. 13. 4.
[o] Lev. 23. 42, 43. Neh. 8. 17. Zech. 14. 16.
[p] 2 Kings 17. 13.
† Heb. *by the hand.*
[q] ch. 5. 1. & 6. 8.
[r] ch. 4. 15. & 9. 15. Amos 4. 4. & 5. 5.
[s] ch. 8. 11. & 10. 1.
[t] Gen. 28. 5. Deut. 26. 5.

Before CHRIST about 725.

[u] Gen. 29. 20, 28.
[x] Ex. 12. 50, 51. & 13. 3. Ps. 77. 20. Isa. 63. 11. Mic. 6. 4.
[y] 2 Kings 17. 11–18.
† Heb. *with bitternesses.*
† Heb. *bloods.* See Ezek. 18. 13. & 24. 7, 8.
[z] Dan. 11. 18.
[a] Deut. 28. 37.

[a] 2 Kings 17. 16, 18. ch. 11. 2.
† Heb. *they add to sin.*
[b] ch. 2. 8. & 8. 4.
‖ Or, *the sacrifices of men.*
[c] 1 Kings 19. 18.
[d] ch. 6. 4.
[e] Dan. 2. 35.
[f] Isa. 43. 11. ch. 12. 9.
[g] Isa. 43. 11. & 45. 21.
[h] Deut. 2. 7. & 32. 10.
[i] Deut. 8. 15. & 32. 10.
† Heb. *droughts.*
[k] Deut. 8. 12, 14, & 32. 15.
[l] ch. 8. 14.
[m] Lam. 3. 10. ch. 5. 14.
[n] Jer. 5. 6.
[o] 2 Sam. 17. 8. Prov. 17. 12.
† Heb. *the beast of the field.*
[p] Prov. 6. 32. ch. 14. 1. Mal. 1. 9.
[q] ver. 4.
† Heb. *in thy help.*
‖ Rather, *Where is thy king?* king Hosea being then in prison, 2 Kings 17. 4.
[r] Deut. 32. 38. ch. 10. 3. ver. 4.
[s] 1 Sam. 8. 5, 19.
[t] 1 Sam. 8. 7. & 10. 19. & 15. 22, 23, & 16. 1. ch. 10. 3.
[u] Deut. 32. 34. Job 14. 17.
[x] Isa. 13. 8. Jer. 30. 6.
[y] Prov. 22. 3.
[z] 2 Kings 19. 3.
† Heb. *a time.*
[a] Isa. 25. 8. Ezek. 37. 12.
† Heb. *the hand.*
[b] 1 Cor. 15. 54, 55.
[c] Jer. 15. 6. Rom. 11. 29.
[d] See Gen. 41. 52. & 48. 19.
[e] Jer. 4. 11. Ezek. 17. 10. & 19. 12. ch. 4. 19.

CHAP. XIII.

1 *Ephraim's glory, by reason of idolatry, vanisheth.* 5 *God's anger for their unkindness.* 9 *A promise of God's mercy.*

WHEN Ephraim spake trembling, he exalted himself in Israel; but [a]when he offended in Baal, he died.

2 And now †they sin more and more, and [b]have made them molten images of their silver, *and* idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let ‖the men that sacrifice [c]kiss the calves.

3 Therefore they shall be [d]as the morning cloud, and as the early dew that passeth away, [e]as the chaff *that* is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

4 Yet [f]I *am* the LORD thy God from the land of Egypt, and thou shalt know no god but me: for [g]*there is* no saviour beside me.

5 ¶ [h]I did know thee in the wilderness, [i]in the land of †great drought.

6 [k]According to their pasture, so were they filled; they were filled, and their heart was exalted: therefore [l]have they forgotten me.

7 Therefore [m]I will be unto them as a lion: as [n]a leopard by the way will I observe *them*.

8 I will meet them [o]as a bear *that is* bereaved *of her whelps*, and will rend the caul of their heart, and there will I devour them like a lion: †the wild beast shall tear them.

9 ¶ O Israel, [p]thou hast destroyed thyself; [q]but in me †*is* thine help.

10 ‖I will be thy king: [r]where *is any other* that may save thee in all thy cities? and thy judges of whom [s]thou saidst, Give me a king and princes?

11 [t]I gave thee a king in mine anger, and took *him* away in my wrath.

12 [u]The iniquity of Ephraim *is* bound up; his sin *is* hid.

13 [x]The sorrows of a travailing woman shall come upon him: he *is* [y]an unwise son; for he should not [z]stay †long in *the place of* the breaking forth of children.

14 [a]I will ransom them from †the power of the grave; I will redeem them from death: [b]O death, I will be thy plagues, O grave, I will be thy destruction: [c]repentance shall be hid from mine eyes.

15 ¶ Though [d]he be fruitful among *his* brethren, [e]an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all †pleasant vessels.

16 ‖Samaria shall become desolate; [f]for she hath rebelled against her God: [g]they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

CHAP. XIV.

1 *An exhortation to repentance.* 4 *A promise of God's blessing.*

O ISRAEL, [a]return unto the LORD thy God; [b]for thou hast fallen by thine iniquity.

2 Take with you words, and turn to the LORD: say

† Heb. *vessels of desire.* Nah. 2. 9. ‖ Fulfilled, about 721. 2 Kings 17. 6. [f] 2 Kings 18. 12. [g] 2 Kings 8. 12. & 15. 16. Isa. 13. 16. ch. 10. 14, 15. Amos 1. 13. Nah. 3. 10. about 725.
[a] ch. 12. 6. Joel 2. 13. [b] ch. 13. 9.

unto him, Take away all iniquity, and ||receive *us* graciously: so will we render the [c]calves of our lips.

3 [d]Asshur shall not save us; [e]we will not ride upon horses: [f]neither will we say any more to the work of our hands, *Ye are* our gods: [g]for in thee the fatherless findeth mercy.

4 ¶I will heal [h]their backsliding, I will love them freely: for mine anger is turned away from him.

5 I will be as [k]the dew unto Israel: he shall ||grow as the lily, and †cast forth his roots as Lebanon.

6 His branches †shall spread, and [l]his beauty shall be as the olive-tree, and [m]his smell as Lebanon.

Before CHRIST about 725.

|| Or, *give good.*
[c] Heb. 13. 15.
[d] Jer. 31. 18. ch. 5. 13. & 12. 1.
[e] Deut. 17. 16. Ps. 33. 17. Isa. 30. 2, 16. & 31. 1.
[f] ch. 2. 17. ver. 8.
[g] Ps. 10. 14 & 68. 5.
[h] Jer. 5. 6 & 14. 7. ch. 11. 7.

Before CHRIST about 725.

[k] Eph. 1. 6. [k] Job 29. 19. Prov. 19. 12.
|| Or, *blossom.*
† Heb. *strike.*
† Heb. *shall go.*
[l] Ps. 52. 8. & 128. 3.
[m] Gen. 27. 27. Cant. 4. 11.

[a] Ps. 91. 1.
| Or, *blossom.*

7 [n]They that dwell under his shadow shall return; they shall revive *as* the corn, and ||grow as the vine: the ||scent thereof *shall be* as the wine of Lebanon.

8 Ephraim *shall say*, [o]What have I to do any more with idols? [p]I have heard *him*, and observed him: I *am* like a green fir-tree. [q]From me is thy fruit found.

9 [r]Who *is* wise, and he shall understand these *things?* prudent, and he shall know them? for [s]the ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall fall therein.

|| Or, *memorial.* [o] ver. 3. [p] Jer. 31. 18. [q] Jam. 1. 17. [r] Ps. 107. 43. Jer. 9. 12. Dan. 12. 10. John 8. 47. & 18. 37. [s] Prov. 10. 29. Luke 2. 34. 2 Cor. 2. 16. 1 Pet. 2. 7, 8.

JOEL.

CHAP. I.

1 *Joel, declaring sundry judgments of God, exhorteth to observe them, and to mourn:* 14 *He prescribeth a fast.*

THE word of the LORD that came to Joel the son of Pethuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land. [a]Hath this been in your days, or even in the days of your fathers?

3 [b]Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.

4 [c]†That which the palmer-worm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpillar eaten.

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; [d]for it is cut off from your mouth.

6 For [e]a nation is come up upon my land, strong, and without number, [f]whose teeth *are* the teeth of a lion, and he hath the cheek teeth of a great lion.

7 He hath [g]laid my vine waste, and †barked my fig-tree: he hath made it clean bare, and cast *it* away: the branches thereof are made white.

8 ¶[h]Lament like a virgin girded with sackcloth for [i]the husband of her youth.

9 [k]The meat-offering and the drink-offering is cut off from the house of the LORD; the priests, the LORD's ministers, mourn.

10 The field is wasted, [l]the land mourneth; for the corn is wasted: [m]the new wine is ||dried up, the oil languisheth.

11 [n]Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished.

12 [o]The vine is dried up, and the fig-tree languisheth; the pomegranate-tree, the palm-tree also, and the apple-tree, *even* all the trees of the field, are withered: because [p]joy is withered away from the sons of men.

13 [q]Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for [r]the meat-offering and the drink-offering is withholden from the house of your God.

14 ¶[s]Sanctify ye a fast, call [t]a ||solemn assembly, gather the elders *and* [u]all the inhabitants of the land

Before CHRIST about 800.

[a] ch. 2. 2.
[b] Ps. 78. 4.
[c] Deut. 28. 38. ch. 2. 25.
† Heb. *The residue of the palmer-worm.*
[d] Isa. 32. 10.
[e] So Prov. 30. 25, 26, 27. ch. 2. 2, 11, 25.
[f] Rev. 9. 8.
[g] Isa. 5. 6.
† Heb. laid *my fig-tree for a barking.*
[h] Isa. 23. 12.
[i] Prov. 2. 17. Jer. 3. 4.
[k] ver. 13. ch. 2. 14.
[l] Jer. 12. 11. & 14. 2.
[m] Isa. 24. 7. ver. 12.
|| Or, *ashamed.*
[n] Jer. 14. 3, 4.
[o] ver. 10.
[p] Isa. 24. 11. Jer. 48. 33. See Ps. 4. 7. Isa. 9. 3.
[q] ver. 8. Jer. 4. 8.
[r] ver. 9. [s] 2 Chron. 20. 3, 4. ch. 2. 15, 16.
[t] Lev. 23. 36.
|| Or, day of *restraint.*
[u] 2 Chron. 20. 13.

Before CHRIST about 800.

[x] Jer. 30. 7.
[y] Isa. 13. 6, 9. ch. 2. 1.
[z] See Deut. 12. 6, 7. & 16. 11, 14, 15.
† Heb. *grains.*
[a] Hos. 4. 3.
[b] Ps. 50. 15.
[c] Jer. 9. 10. ch. 2. 3.
|| Or, *habitations.*
[d] Job 38. 41. Ps. 104. 21. & 145. 15.
[e] 1 Kings 17. 7. & 18. 5.

into the house of the LORD your God, and cry unto the LORD,

15 [x]Alas for the day! for [y]the day of the LORD *is* at hand, and as a destruction from the Almighty shall it come.

16 Is not the meat cut off before our eyes, *yea*, [z]joy and gladness from the house of our God?

17 The †seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do [a]the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

19 O LORD, [b]to thee will I cry: for [c]the fire hath devoured the ||pastures of the wilderness, and the flame hath burned all the trees of the field.

20 The beasts of the field [d]cry also unto thee: for [e]the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

CHAP. II.

1 *The terribleness of God's judgments.* 12 *He exhorteth to repentance.*

BLOW [a]ye the ||trumpet in Zion, and [b]sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for [c]the day of the LORD cometh, for *it is* nigh at hand;

2 [d]A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: [e]a great people and a strong; [f]there hath not been ever the like, neither shall be any more after it, *even* to the years †of many generations.

3 [g]A fire devoureth before them; and behind them a flame burneth: the land *is* as [h]the garden of Eden before them, [i]and behind them a desolate wilderness; yea, and nothing shall escape them.

4 [k]The appearance of them *is* as the appearance of horses; and as horsemen so shall they run.

5 [l]Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, [m]as a strong people set in battle-array.

6 Before their face the people shall be much pained: [n]all faces shall gather †blackness.

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

[a] Jer. 4. 5. ver. 15.
|| Or, *cornet.*
[b] Num. 10. 5, 9.
[c] ch. 1. 15. Obad. 15. Zeph. 1. 14, 15.
[d] Amos 5. 18, 20.
[e] ver. 5, 11, 25. ch. 1. 6.
[f] Ex. 10. 14.
† Heb. *of generation and generation.*
[g] ch. 1. 19, 20.
[h] Gen. 2. 8. & 13. 10. Isa. 51. 3.
[i] Zech. 7. 14.
[k] Rev. 9. 7.
[l] Rev. 9. 9.
[m] ver. 2.
[n] Jer. 8. 21. Lam. 4. 8. Nah. 2. 10.
† Heb. *pot.*

8 Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the ||sword, they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall [o]enter in at the windows [p]like a thief.

10 [q]The earth shall quake before them; the heavens shall tremble: [r]the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 [s]And the LORD shall utter his voice before [t]his army: for his camp *is* very great: [u]for *he is* strong that executeth his word: for the [x]day of the LORD *is* great and very terrible; [y]and who can abide it?

12 ¶ Therefore also now, saith the LORD, [z]Turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning:

13 And [a]rend your heart, and not [b]your garments, and turn unto the LORD your God: for he *is* [c]gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

14 [d]Who knoweth *if* he will return and repent, and leave [e]a blessing behind him; *even* [f]a meat-offering and a drink-offering unto the LORD your God?

15 ¶ [g]Blow the trumpet in Zion, [h]sanctify a fast, call a solemn assembly:

16 Gather the people, [i]sanctify the congregation, [k]assemble the elders, [l]gather the children, and those that suck the breasts: [m]let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let the priests, the ministers of the LORD, weep [n]between the porch and the altar, and let them say, [o]Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should ||rule over them: [p]wherefore should they say among the people, Where *is* their God?

18 ¶ Then will the LORD [q]be jealous for his land, [r]and pity his people.

19 Yea, the LORD will answer and say unto his people, Behold, I will send you [s]corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

20 But [t]I will remove far off from you [u]the northern *army*, and will drive him into a land barren and desolate, with his face [x]toward the east sea, and his hinder part [y]toward the utmost sea; and his stink shall come up, and his ill savour shall come up, because †he hath done great things.

21 ¶ Fear not, O land; be glad and rejoice: for the LORD will do great things.

22 Be not afraid, [z]ye beasts of the field: [a]for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and [b]rejoice in the LORD your God: for he hath given you ||the former rain †moderately, and he [c]will cause to come down for you [d]the rain, the former rain, and the latter rain in the first *month*.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years [e]that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, [f]my great army which I sent among you.

26 And ye shall [g]eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

27 [h]And ye shall know that I *am* [i]in the midst of Israel, and *that* [k]I *am* the LORD your God, and none else: and my people shall never be ashamed.

28 ¶ [l]And it shall come to pass afterward, *that* I [m]will pour out my Spirit upon all flesh; [n]and your sons and [o]your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 And also upon [p]the servants and upon the handmaids in those days will I pour out my Spirit.

30 And [q]I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 [r]The sun shall be turned into darkness, and the moon into blood, [s]before the great and the terrible day of the LORD come.

32 And it shall come to pass, *that* [t]whosoever shall call on the name of the LORD shall be delivered: for [u]in Mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in [x]the remnant whom the LORD shall call.

CHAP. III.

God's judgments against the enemies of his people.

FOR behold, [a]in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

2 [b]I will also gather all nations, and will bring them down into [c]the valley of Jehoshaphat, and [d]will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have [e]cast lots for my people; and have given a boy for a harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, [f]O Tyre, and Zidon, and all the coasts of Palestine? [g]will ye render me a recompense? and if ye recompense me, swiftly *and* speedily will I return your recompense upon your own head;

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly †pleasant things.

6 The children also of Judah and the children of Jerusalem have ye sold unto †the Grecians, that ye might remove them far from their border.

7 Behold, [h]I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the [i]Sabeans, to a people [k]far off: for the LORD hath spoken *it*.

9 ¶ [l]Proclaim ye this among the Gentiles; †Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

10 [m]Beat your plowshares into swords, and your ||pruning-hooks into spears: [n]let the weak say, I *am* strong.

Before CHRIST about 800.

|| Or, *dart.*

[o] Jer. 9.21.
[p] John 10.1.
[q] Ps. 18. 7.
[r] Isa. 13.10. Ezek. 32.7. ver. 31. ch. 3. 15. Mat. 24.29.
[s] Jer. 25.30. ch. 3. 16. Amos 1. 2.
[t] ver. 25.
[u] Jer. 50.34. Rev. 18. 8.
[x] Jer. 30.7. Amos 5.18. Zeph. 1.15.
[y] Num. 24. 23. Mal. 3. 2.
[z] Jer. 4. 1. Hos. 12. 6. & 14. 1.
[a] Ps. 34. 18. & 51. 17.
[b] Gen. 37. 34. 2 Sam. 1.11. Job 1. 20.
[c] Ex. 34. 6. Ps. 86. 5, 15. Jonah 4. 2.
[d] Josh. 14. 12. 2 Sam. 12. 22. 2 Kings 19. 4. Amos 5.15. Jonah 3. 9. Zeph. 2. 3.
[e] Isa. 65. 8. Hag. 2.19.
[f] ch. 1. 9, 13.
[g] Num. 10. 3. ver. 1.
[h] ch. 1. 14.
[i] Ex. 19. 10, 22.
[k] ch. 1. 14.
[l] 2 Chron. 20. 13.
[m] 1 Cor. 7. 5.
[n] Ezk. 8.16. Mat. 23. 35.
[o] Ex. 32. 11, 12. Deut. 9. 26-29.

|| Or, *use a by-word against them.*

[p] Ps. 42.10. & 79. 10. & 115. 2. Mic. 7. 10.
[q] Zech. 1. 14. & 8. 2.
[r] Deut. 32. 36. Isa. 60. 10.
[s] See ch. 1. 10. Mal. 3. 10, 11, 12.
[t] See Ex. 10. 19.
[u] Jer. 1. 14.
[x] Ezek. 47. 18. Zech. 14. 8.
[y] Deut. 11. 24.

† Heb. *he hath magnified to do.*

[z] ch. 1. 18, 20.
[a] Zech. 8. 12. See ch. 1. 19.
[b] Isa. 41. 16. & 61. 10. Hab. 3. 18. Zech. 10. 7.

|| Or, *a teacher of righteousness.*

† Heb. *according to righteousness.*

[c] Lev. 26. 4. Deut. 11. 14. & 28. 12.
[d] Jam. 5. 7.
[e] ch. 1. 4.

Before CHRIST about 800.

[f] ver. 11.
[g] Lev. 26. 5. Ps. 22. 26. See Lev. 26. 26. Mic. 6. 14.
[h] ch. 3. 17.
[i] Lev. 26. 11, 12. Ezek. 37. 26, 27, 28.
[k] Isa. 45. 5, 21, 22. Ezek. 39. 22, 28.
[l] Isa. 44. 3. Ezk. 39. 29. Acts 2. 17.
[m] Zech. 12. 10. John 7. 39.
[n] Isa. 54. 13.
[o] Acts 21. 9.
[p] 1 Cor. 12. 13. Gal. 3. 28. Col. 3. 11.
[q] Matt. 24. 29. Mark 13. 24. Luke 21. 11, 25.
[r] ver. 10. Isa. 13. 9, 10. ch. 3. 1, 15. Mat. 24. 29. Mark 13. 24. Luke 21. 25. Rev. 6. 12.
[s] Mal. 4. 5.
[t] Rom. 10. 13.
[u] Isa. 46. 13. & 59. 20. Obad. 17. Rom. 11. 26.
[x] Isa. 11. 11, 16. Jer. 31. 7. Mic. 4. 7. & 5. 3, 7, 8. Rom. 9. 27. & 11. 5, 7.
[a] Jer. 30. 3. Ezk. 38. 14.
[b] Zech. 14. 2, 3, 4.
[c] 2 Chron. 20. 26. ver. 12.
[d] Isa. 66. 16. Ezek. 38. 22.
[e] Obad. 11. Nah. 3. 10.
[f] Amos 1. 6, 9.
[g] Ezek. 25. 15, 16, 17.

† Heb. *desirable:* Dan. 11. 38.

† Heb. *the sons of the Grecians.*

[h] Isa. 43. 5, 6. & 49. 12. Jer. 23. 8.
[i] Ezek. 23. 42.
[k] Jer. 6. 20.
[l] See Isa. 8. 9, 10. Jer. 46. 3, 4. Ezek. 38. 7.

† Heb. *sanctify.*

[m] See Isa. 2. 4. Mic. 4. 3.

|| Or, *scythes.*

[n] Zech. 12. 8.

11 [o]Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither ‖cause [p]thy mighty ones to come down, O LORD.

12 Let the heathen be wakened, [q]and come up to the valley of Jehoshaphat: for there will I sit to [r]judge all the heathen round about.

13 [s]Put ye in the sickle, for [t]the harvest is ripe: come, get you down; for the [u]press is full, the fats overflow; for their wickedness *is* great.

14 Multitudes, multitudes in [x]the valley of ‖decision: for [y]the day of the LORD *is* near in the valley of decision.

15 The [z]sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall [a]roar out of Zion, and utter his voice from Jerusalem; and [b]the heavens and the earth shall shake: [c]but the LORD *will be* the †hope of his people, and the strength of the children of Israel.

17 So [d]shall ye know that I *am* the LORD your God dwelling in Zion [e]my holy mountain: then shall Jerusalem be †holy, and there shall [f]no strangers pass through her any more.

18 ¶And it shall come to pass in that day, *that* the mountains shall [g]drop down new wine, and the hills shall flow with milk, [h]and all the rivers of Judah shall †flow with waters, and [i]a fountain shall come forth of the house of the LORD, and shall water [k]the valley of Shittim.

19 [l]Egypt shall be a desolation, and [m]Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall ‖dwell [n]for ever, and Jerusalem from generation to generation.

21 For I will [o]cleanse their blood *that* I have not cleansed: [p]‖for the LORD dwelleth in Zion.

Before CHRIST about 800.

[o] ver. 2. ‖ Or, *the* LORD *shall bring down.* [p] Ps. 103. 20. Isa. 13. 3. [q] ver. 2. [r] Ps. 96. 13. & 98. 9. & 110. 6. Isa. 2. 4. & 3. 13. Mic. 4. 3. [s] Matt. 13. 39. Rev. 14. 15. [t] Jer. 51. 33. Hos. 6. 11. [u] Isa. 63. 3. Lam. 1. 15. Rev. 14. 19. [x] ver. 2. ‖ Or, *concision*, or, *threshing.* [y] ch. 2. 1. [z] ch. 2. 10, 31. [a] Jer. 25. 30. ch. 2. 11.

Before CHRIST about 800.

Amos 1. 2. [b] Hag. 2. 6. [c] Isa. 51. 5, 6. † Heb. *place of repair*, or, *harbour.* [d] ch. 2. 27. [e] Dan. 11. 45. Obad. 16. Zech. 8. 3. † Heb. *holiness.* [f] Isa. 35. 8. & 52. 1. Nah. 1. 15. Zech. 14. 21. Rev. 21. 27. [g] Amos 9. 13. [h] Isa. 30. 25. † Heb. *go.* [i] Ps. 46. 4. Ezek. 47. 1. Zech. 14. 8. Rev. 22. 1. [k] Num. 25. 1.

[l] Isa. 19. 1, &c. [m] Jer. 49. 17. Ezk. 25. 12. Amos 1. 11. Obad. 10. ‖ Or, *abide.* [n] Amos 15. [o] Isa. 4. 4. [p] Ezek. 48. 35. ver. 17. Rev. 21. 3. ‖ Or, *even I the* LORD *that dwelleth in Zion.*

AMOS.

CHAP. I.

Amos sheweth God's judgments upon Syria, &c.

THE words of Amos, [a]who was among the herdmen of [b]Tekoa, which he saw concerning Israel [c]in the days of Uzziah king of Judah, and in the days of [d]Jeroboam the son of Joash king of Israel, two years before the [e]earthquake.

2 And he said, The LORD will [f]roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of [g]Carmel shall wither.

3 Thus saith the LORD; For three transgressions of [h]Damascus, ‖and for four, I will not ‖turn away *the punishment* thereof; [i]because they have threshed Gilead with threshing instruments of iron:

4 [k]But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

5 I will break also the [l]bar of Damascus, and cut off the inhabitant from ‖the plain of Aven, and him that holdeth the sceptre from ‖the house of Eden: and [m]the people of Syria shall go into captivity [n]unto Kir, saith the LORD.

6 ¶Thus saith the LORD; For three transgressions of [o]Gaza, and for four, I will not turn away *the punishment* thereof: because they ‖carried away captive the whole captivity, [p]to deliver *them* up to Edom:

7 [q]But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:

8 And I will cut off the inhabitant [r]from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will [s]turn mine hand against Ekron: and [t]the remnant of the Philistines shall perish, saith the Lord GOD.

9 ¶Thus saith the LORD; For three transgressions of [u]Tyrus, and for four, I will not turn away *the punishment* thereof: [x]because they delivered up the whole captivity to Edom, and remembered not †the brotherly covenant:

10 [y]But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

Before CHRIST about 787.

[a] ch. 7. 14. [b] 2 Sam. 14. 2 Chron. 20. 20. [c] Hos. 1. 1. [d] ch. 7. 10. [e] Zech. 14. 5. [f] Jer. 25. 30. Joel 3. 16. [g] 1 Sam. 25. Isa. 33. 9. [h] Isa. 8. 4. & 17. 1. Jer. 49. 23. Zech. 9. 1. ‖ Or, *yea, for four.* ‖ Or, *convert it*, or, *let it be quiet:* and so ver. 6, &c. [i] 2 Kings 10. 33. & 13. 7. [k] Jer. 17. 27. & 49. 27. ver. 7, 10, 12. ch. 2. 2, 5. [l] Jer. 51. 30. Lam. 2. 9. ‖ Or, *Bikath-aven.* ‖ Or, *Beth-eden.* [m] Fulfilled, 2 Kings 16. [n] ch. 9. 7. [o] 2 Chron. 28. 18. Isa. 14. 29. Jer. 47. 4, 5. Ezk. 25. 15. Zeph. 2. 4. ‖ Or, *carried them away with an entire captivity.* 2 Chron. 21. 16, 17. Joel 3. 6. [p] ver. 9. [q] Jer. 47. 1. [r] Zeph. 2. 4. Zech. 9. 5, 6. [s] Ps. 81. 14. [t] Jer. 47. 4. Ezk. 25. 16. [u] Isa. 23. 1. Jer. 47. 4. Ezek. 26, & 27, & 28. Joel 3. 4, 5. [x] ver. 6. † Heb. *the covenant of brethren.* 2 Sam. 5. 11.

Before CHRIST about 787.

1 Kings 5. 1. & 9. 11–14. [y] ver. 4, 7, &c. [z] Isa. 21. 11. & 34. 5. Jer. 49. 8. Ezk. 25. 12, 13, 14. & 35. 2, &c. Joel 3. 19. Obad. 1, &c. Mal. 1. 4. [a] Gen. 27. 41. Deut. 23. 7. Mal. 1. 2. [b] 2 Chron. 28. 17. † Heb. *corrupted his compassions.* [c] Ezek. 35. 5. [d] Obad. 9, 10. [e] Jer. 49. 1, 2. Ezek. 25. 2. Zeph. 2. 9. ‖ Or, *divided the mountains.* [f] Hos. 13. 16. [g] Jer. 49. 1. [h] Deut. 3. 11. 2 Sam. 12. 26. [i] ch. 2. 2. [k] Jer. 49. 3. [a] Isa. 15, & 16. Jer. 48. Ezek. 25. 8. Zeph. 2. 8. [b] 2 Kings 3. 27. [c] Jer. 48. 41. [d] ch. 1. 14. [e] Num. 24. 17. Jer. 48. 7. [f] Lev. 26. 14, 15. Neh. 1. 7. Dan. 9. 11. [g] Isa. 28. 15. Jer. 16. 19, 20. Rom. 1. 25. [h] Ezek. 20. 13, 16, 18, 24, 30. [i] Jer. 17. 27. Hos. 8. 14.

11 ¶Thus saith the LORD; For three transgressions of [z]Edom, and for four, I will not turn away *the punishment* thereof: because he did pursue [a]his brother [b]with the sword, and †did cast off all pity, [c]and his anger did tear perpetually, and he kept his wrath for ever:

12 But [d]I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 ¶Thus saith the LORD; For three transgressions of [e]the children of Ammon, and for four, I will not turn away *the punishment* thereof: because they have ‖[f]ripped up the women with child, of Gilead, [g]that they might enlarge their border:

14 But I will kindle a fire in the wall of [h]Rabbah, and it shall devour the palaces thereof, [i]with shouting in the day of battle, with a tempest in the day of the whirlwind:

15 And [k]their king shall go into captivity, he and his princes together, saith the LORD.

CHAP. II.

1 God's wrath against Moab, 4 upon Judah, 6 and upon Israel.

THUS saith the LORD; For three transgressions of [a]Moab, and for four, I will not turn away *the punishment* thereof, because he [b]burned the bones of the king of Edom into lime:

2 But I will send a fire upon Moab, and it shall devour the palaces of [c]Kirioth: and Moab shall die with tumult, [d]with shouting, *and* with the sound of the trumpet:

3 And I will cut off [e]the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

4 ¶Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away *the punishment* thereof: [f]because they have despised the law of the LORD, and have not kept his commandments, and [g]their lies caused them to err, [h]after the which their fathers have walked:

5 [i]But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof: because [k]they sold the righteous for silver, and the poor for a pair of shoes;

7 That pant after the dust of the earth on the head of the poor, and [l]turn aside the way of the meek; [m]and a man and his father will go in unto the *same* ‖maid, [n]to profane my holy name:

8 And they lay *themselves* down upon clothes [o]laid to pledge [p]by every altar, and they drink the wine of ‖the condemned *in* the house of their god.

9 ¶ Yet destroyed I the [q]Amorite before them, [r]whose height *was* like the height of the cedars, and he *was* strong as the oaks; yet I [s]destroyed his fruit from above, and his roots from beneath.

10 Also [t]I brought you up from the land of Egypt, and [u]led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for prophets, and of your young men for [x]Nazarites. *Is it* not even thus, O ye children of Israel? saith the LORD.

12 But ye gave the Nazarites wine to drink; and commanded the prophets, [y]saying, Prophesy not.

13 [z]Behold, ‖I am pressed under you, as a cart is pressed *that is* full of sheaves.

14 [a]Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, [b]neither shall the mighty deliver †himself:

15 Neither shall he stand that handleth the bow; and *he that is* swift of foot shall not deliver *himself:* [c]neither shall he that rideth the horse deliver himself.

16 And *he that is* †courageous among the mighty shall flee away naked in that day, saith the LORD.

CHAP. III.

1 *The necessity of God's judgment against Israel;* 9 *the publication of it, with the cases thereof.*

HEAR this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

2 [a]You only have I known of all the families of the earth: [b]therefore I will †punish you for all your iniquities.

3 Can two walk together, except they be agreed?

4 Will a lion roar in the forest when he hath no prey? will a young lion †cry out of his den, if he have taken nothing?

5 Can a bird fall in a snare upon the earth, where no gin *is* for him? shall *one* take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people ‖not be afraid? [c]shall there be evil in a city, ‖and the LORD hath not done *it?*

7 Surely the Lord GOD will do nothing, but [d]he revealeth his secret unto his servants the prophets.

8 [e]The lion hath roared, who will not fear? the Lord GOD hath spoken, [f]who can but prophesy?

9 ¶ Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the ‖oppressed in the midst thereof.

10 For they [g]know not to do right, saith the LORD, who store up violence and ‖robbery in their palaces.

11 Therefore thus saith the Lord GOD; [h]An adversary *there shall be* even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the LORD: As the shepherd †taketh out of the mouth of the lion two legs, or a piece of an ear: so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and ‖in Damascus *in* a couch.

13 Hear ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts,

14 That, in the day that I shall ‖visit the transgressions of Israel upon him, I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite [i]the winter-house with [k]the summer-house; and [l]the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.

CHAP. IV.

1 *Israel reproved for oppression,* 4 *for idolatry,* 6 *and for their incorrigibleness.*

HEAR this word, ye [a]kine of Bashan, that *are* in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

2 [b]The Lord GOD hath sworn by his holiness, that lo, the days shall come upon you, that he will take you away [c]with hooks, and your posterity with fish-hooks.

3 And [d]ye shall go out at the breaches, every *cow at that which is* before her; and ‖ye shall cast *them* into the palace, saith the LORD.

4 ¶ [e]Come to Beth-el and transgress: at [f]Gilgal multiply transgression; and [g]bring your sacrifices every morning, [h]*and* your tithes after †three years:

5 [i]And †offer a sacrifice of thanksgiving with leaven, and proclaim *and* publish [k]the free-offerings: [l]for †this liketh you, O ye children of Israel, saith the Lord GOD.

6 ¶ And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: [m]yet have ye not returned unto me, saith the LORD.

7 And also I have withholden the rain from you, when *there were* yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

8 So two *or* three cities wandered unto one city, to drink water; but they were not satisfied: [n]yet have ye not returned unto me, saith the LORD.

9 [o]I have smitten you with blasting and mildew: ‖when your gardens and your vineyards and your fig-trees and your olive-trees increased, [p]the palmerworm devoured *them:* yet have ye not returned unto me, saith the LORD.

10 I have sent among you the pestilence ‖[q]after the manner of Egypt: your young men have I slain with the sword, †and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: [r]yet have ye not returned unto me, saith the LORD.

Before CHRIST about 787.

[k] Isa. 29. 21. ch. 8. 6.
[l] Isa. 10. 2. ch. 5. 12.
[m] Ezek. 22. 11.
‖ Or, *young woman.*
[n] Lev. 20. 3. Ezek. 36. 20. Rom. 2. 24.
[o] Ex. 22. 26.
[p] Ezek. 23. 41.
[q] 1 Cor. 8. 10. & 10. 21.
‖ Or, *such as have fined,* or, *mulcted.*
[r] Num. 21. 24. Deut. 2. 31. Josh. 24. 8.
[s] Num. 13. 28, 32, 33.
[t] Isa. 5. 24. Mal. 4. 1.
[u] Ex. 12. 51. Mic. 6. 4.
[x] Deut. 2. 7. & 8. 2.
[y] Num. 6. 2. Judg. 13. 5.
[z] Isa. 30. 10. Jer. 11. 21. ch. 7. 12, 13. Mic. 2. 6.
[a] Isa. 1. 14.
‖ Or, *I will press your place, as a cart full of sheaves presseth.*
[a] ch. 9. 1, &c. Jer. 9. 23.
[b] Ps. 33. 16.
† Heb. *his soul,* or, *life.*
[c] Ps. 33. 17.
† Heb. *strong of his heart.*

[a] Deut. 7. 6. & 10. 15. Ps. 147. 19, 20.
[b] See Dan. 9. 12. Matt. 11. 22. Luke 12. 47. Rom. 2. 9. 1 Pet. 4. 17.
† Heb. *visit upon.*
‖ Heb. *give forth his voice.*

‖ Or, *not run together.*
[c] Isa. 45. 7.
‖ Or, *and shall not the* LORD *do* somewhat?
[d] Gen. 6. 13. & 18. 17. Ps. 25. 14. John 15. 15.
[e] ch. 1. 2.
[f] Acts 4. 20. & 5. 20, 29. 1 Cor. 9. 16.
‖ Or, *oppressions.*

[g] Jer. 4. 22.
‖ Or, *spoil.*
[h] 2 Kings 17. 3, 6. & 18. 9, 10, 11.
† Heb. *delivereth.*
‖ Or, *on the bed's feet.*
‖ Or, *punish Israel for.*
[i] Jer. 36. 22.
[k] Judg. 3. 20.
[l] 1 Kings 22. 39.

[a] Ps. 22. 12. Ezek. 39. 18.
[b] Ps. 89. 35.
[c] Jer. 16. 16. Hab. 1. 15.
[d] Ezek. 12. 5, 12.
‖ Or, *ye shall cast away the things of the palace.*
[e] Ezek. 20. 39.
[f] Hos. 4. 15. & 12. 11. ch. 5. 5.
[g] Num. 28. 3, 4.
[h] Deut. 14. 28.
† Heb. *three years of days.*
[i] Lev. 7. 13. & 23. 17.
† Heb. *offer by burning.*
[k] Lev. 22. 18, 21. Deut. 12. 6.
[l] Ps. 81. 12.
† Heb. *so ye love.*
[m] Isa. 26. 11. Jer. 5. 3. Hag. 2. 17. ver. 8, 9.
[n] ver. 6, 10, 11.
[o] Deut. 28. 22. Hag. 2. 17.
‖ Or, *the multitude of your gardens, &c., did the palmer-worm, &c.*
[p] Joel 1. 4. & 2. 25.
‖ Or, *in the way.*
[q] Ex. 9. 3, 6. & 12. 29. Deut. 28. 27, 60. Ps. 78. 50.
† Heb. *with the captivity of your horses.* 2 Kings 13 7.
[r] ver. 6.

11 I have overthrown *some* of you, as God overthrew [s]Sodom and Gomorrah, [t]and ye were as a fire-brand plucked out of the burning: [u]yet have ye not returned unto me, saith the LORD.

12 Therefore, thus will I do unto thee, O Israel: *and* because I will do this unto thee, [x]prepare to meet thy God, O Israel.

13 For lo, he that formeth the mountains, and createth the ‖wind, [y]and declareth unto man what *is* his thought, [z]that maketh the morning darkness, [a]and treadeth upon the high places of the earth, [b]The LORD, the God of hosts, *is* his name.

CHAP. V.

1 *A lamentation for Israel.* 4 *An exhortation to repentance.*

HEAR ye this word which I [a]take up against you, *even* a lamentation, O house of Israel.

2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land: *there is* none to raise her up.

3 For thus saith the Lord GOD; The city that went out *by* a thousand shall leave an hundred, and that which went forth *by* an hundred shall leave ten, to the house of Israel.

4 ¶For thus saith the LORD unto the house of Israel, [b]Seek ye me, [c]and ye shall live:

5 But seek not [d]Beth-el, nor enter into Gilgal, and pass not to [e]Beer-sheba: for Gilgal shall surely go into captivity, and [f]Beth-el shall come to nought.

6 [g]Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour *it*, and *there be* none to quench *it* in Beth-el.

7 Ye who [h]turn judgment to wormwood, and leave off righteousness in the earth,

8 *Seek him* that maketh the [i]seven stars and Orion, and turneth the shadow of death into the morning, [k]and maketh the day dark with night: that [l]calleth for the waters of the sea, and poureth them out upon the face of the earth: [m]The LORD *is* his name:

9 That strengtheneth the †spoiled against the strong, so that the spoiled shall come against the fortress.

10 [n]They hate him that rebuketh in the gate, and they [o]abhor him that speaketh uprightly.

11 Forasmuch, therefore, as your treading *is* upon the poor, and ye take from him burdens of wheat: [p]ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted †pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions and your mighty sins: [q]they afflict the just, they take ‖a bribe, and they [r]turn aside the poor in the gate *from their right.*

13 Therefore, [s]the prudent shall keep silence in that time; for it *is* an evil time.

14 Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, [t]as ye have spoken.

15 [u]Hate the evil, and love the good, and establish judgment in the gate: [x]it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

16 Therefore, the LORD, the God of hosts, the Lord, saith thus: Wailing *shall be* in all streets; and they shall say in all the highways, Alas! alas! and they shall call thē husbandman to mourning, and [y]such as are skilful of lamentation to wailing.

17 And in all vineyards *shall be* wailing: for [z]I will pass through thee, saith the LORD.

18 [a]Woe unto you that desire the day of the LORD! to what end *is* it for you? [b]the day of the LORD *is* darkness, and not light.

19 [c]As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 *Shall* not the day of the LORD *be* darkness, and not light? even very dark, and no brightness in it?

21 ¶[d]I hate, I despise your feast days, and [e]I will not ‖smell in your solemn assemblies.

22 [f]Though ye offer me burnt-offerings and your meat-offerings, I will not accept *them;* neither will I regard the ‖peace-offerings of your fat beasts.

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24 [g]But let judgment †run down as waters, and righteousness as a mighty stream.

25 [h]Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But ye have borne ‖the tabernacle [i]of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.

27 Therefore will I cause you to go into captivity [k]beyond Damascus, saith the LORD, [l]whose name *is* The God of hosts.

CHAP. VI.

1 *The wantonness of Israel shall be plagued with desolation.* 12 *Their incorrigibleness.*

WOE [a]to them *that* ‖*are* at ease in Zion, and trust in the mountain of Samaria, *which are* named [b]‖chief of the nations, to whom the house of Israel came!

2 [c]Pass ye unto [d]Calneh, and see; and from thence go ye to [e]Hamath the great: then go down to [f]Gath of the Philistines: [g]*be they* better than these kingdoms? or their border greater than your border?

3 Ye that [h]put far away the [i]evil day, [k]and cause [l]the ‖seat of violence to come near;

4 That lie upon beds of ivory, and ‖stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 [m]That ‖chant to the sound of the viol, *and* invent to themselves instruments of music, [n]like David;

6 That drink ‖wine in bowls, and anoint themselves with the chief ointments: [o]but they are not grieved for the †affliction of Joseph.

7 ¶Therefore, now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

8 [p]The Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhor [q]the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all †that is therein.

9 And it shall come to pass, if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he

Before CHRIST about 787.

[a] Gen. 19. 24, 25. Isa. 13. 19. Jer. 49. 18.
[t] Zech. 3. 2. Jude 23.
[u] ver. 6.
[x] See Ezek. 13. 5. & 22. 30. Luke 14. 31, 32.
‖ Or, *spirit.*
[y] Ps. 139. 2. Dan. 2. 28.
[z] ch. 5. 8. & 8. 9.
[a] Deut. 32. 13. & 33. 29. Mic. 1. 3.
[b] Isa. 47. 4. Jer. 10. 16. ch. 5. 8. & 9. 6.
[a] Jer. 7. 29. Ezek. 19. 1. & 27. 2.
[b] 2 Chron. 15. 2. Jer. 29. 13. ver. 6.
[c] Isa. 55. 3.
[d] ch. 4. 4.
[e] ch. 8. 14.
[f] Hos. 4. 15. & 10. 8.
[g] ver. 4.
[h] ch. 6. 12.
[i] Job 9. 9. & 38. 31.
[k] Ps. 104. 20.
[l] Job 38. 34. ch. 9. 6.
[m] ch. 4. 13.
† Heb. *spoil.*
[n] Isa. 29. 21.
[o] 1 Kings 22. 8.
[p] Deut. 28. 30, 38, 39. Mic. 6. 15. Zeph. 1. 13. Hag. 1. 6.
† Heb. *vineyards of desire.*
[q] ch. 2. 26.
‖ Or, *a ransom.*
[r] Isa. 29. 21. ch. 2. 7.
[s] ch. 6. 10.
[t] Mic. 3. 11.
[u] Ps. 34. 14. & 97. 10. Rom. 12. 9.
[x] Ex. 32. 30. 2 Kings 19. 4. Joel 2. 14.

Before CHRIST about 787.

[y] Jer. 9. 17.
[z] Ex. 12. 12. Nah. 1. 12.
[a] Isa. 5. 19. Jer. 17. 15. Ezek. 12. 22, 27. 2 Pet. 3. 4.
[b] Jer. 30. 7. Joel 2. 2. Zeph. 1. 15.
[c] Jer. 48. 44.
[d] Prov. 21. 27. Isa. 1. 11–16. Jer. 6. 20. Hos. 8. 13.
[e] Lev. 26. 31.
‖ Or, *smell your holy days.*
[f] Isa. 66. 3. Mic. 6. 6, 7.
‖ Or, *thank-offerings.*
[g] Hos. 6. 6. Mic. 6. 8.
† Heb. *roll.*
[h] Deut. 32. 17. Josh. 24. 14. Ezek. 20. 8, 16, 24. Acts 7. 42, 43.
See Isa. 43. 23.
‖ Or, *Siccuth your king.*
[i] 1 Kings 11. 33.
[k] 2 Kings 17. 6.
[l] ch. 4. 13.
[a] Luke 6. 24.
‖ Or, *are secure.*
[b] Ex. 19. 5.
‖ Or, *first fruits.*
[c] Jer. 2. 10.
[d] Isa. 10. 9. Taken about 794.
[e] 2 Kings 18. 34.
[f] 2 Chron. 26. 6.
[g] Nah. 3. 8.
[h] Ezek. 12. 27.
[i] ch. 5. 18. & 9. 10.
[k] ch. 5. 12. ver. 12.
[l] Ps. 94. 20.
‖ Or, *habitation.*
‖ Or, *abound with superfluities.*
[m] Isa. 5. 12.
‖ Or, *quaver.*
[n] 1 Chron. 23. 5.
‖ Or, *in bowls of wine.*
[o] Gen. 37. 25.
† Heb. *breach.*
[p] Jer. 51. 14. Heb. 6. 13, 17.
[q] Ps. 47. 4. Ezek. 24. 21. ch. 8. 7.
† Heb. *the fulness thereof.*

that burneth him, to bring out the bones out of the house, and shall say unto him that *is* by the sides of the house, *Is there* yet *any* with thee? and he shall say, No. Then shall he say, [r]Hold thy tongue: [s]for ||we may not make mention of the name of the LORD.

11 For behold, [t]the LORD commandeth, [u]and he will smite the great house with ||breaches, and the little house with clefts.

12 ¶ Shall horses run upon the rock? will *one* plough *there* with oxen? for [x]ye have turned judgment into gall, and the fruit of righteousness into hemlock:

13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

14 But behold, [y]I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the [z]entering in of Hamath unto the ||river of the wilderness.

CHAP. VII.

The judgments of grasshoppers, and of fire, are diverted by the prayer of Amos, &c.

THUS hath the Lord GOD shewed unto me; and behold, he formed ||grasshoppers in the beginning of the shooting up of the latter growth; and lo, *it was* the latter growth after the king's mowings.

2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: [a]||by whom shall Jacob arise? for he *is* small.

3 [b]The LORD repented for this: It shall not be, saith the LORD.

4 ¶ Thus hath the Lord GOD shewed unto me: and behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord GOD, cease, I beseech thee: [c]by whom shall Jacob arise? for he *is* small.

6 The Lord repented for this: This also shall not be, saith the Lord GOD.

7 ¶ Thus he shewed me: and behold, the LORD stood upon a wall *made* by a plumb-line, with a plumb-line in his hand.

8 And the LORD said unto me, Amos, what seest thou? and I said, A plumb-line. Then said the LORD, Behold, [d]I will set a plumb-line in the midst of my people Israel: [e]I will not again pass by them any more:

9 [f]And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and [g]I will rise against the house of Jeroboam with the sword.

10 ¶ Then Amaziah [h]the priest of Beth-el sent to [i]Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also, Amaziah said unto Amos, O thou seer, go flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But [k]prophesy not again any more at Beth-el: [l]for it *is* the king's ||chapel, and it *is* the †king's court.

14 ¶ Then answered Amos, and said to Amaziah, I *was* no prophet, neither *was* I [m]a prophet's son; [n]but I *was* an herdman, and a gatherer of ||sycamore fruit.

15 And the LORD took me †as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

16 ¶ Now, therefore, hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, and [o]drop not *thy word* against the house of Isaac.

17 [p]Therefore thus saith the LORD; [q]Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

CHAP. VIII.

1 By a basket of summer fruit is shewed Israel's end. 4 Oppression of the poor reproved.

THUS hath the Lord GOD shewed unto me: and behold a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, [a]The end is come upon my people of Israel; [b]I will not again pass by them any more.

3 And [c]the songs of the temple †shall be howlings in that day, saith the Lord GOD: *there shall be* many dead bodies in every place; [d]they shall cast *them* forth †with silence.

4 ¶ Hear this, O ye that [e]swallow up the needy, even to make the poor of the land to fail,

5 Saying, When will the ||new moon be gone, that we may sell corn? and [f]the sabbath, that we may †set forth wheat, [g]making the ephah small, and the shekel great, and †falsifying the balances by deceit?

6 That we may buy the poor for [h]silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

7 The LORD hath sworn by [i]the excellency of Jacob, Surely [k]I will never forget any of their works.

8 [l]Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood: and it shall be cast out and drowned, [m]as *by* the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord GOD, [n]that I will cause the sun to go down at noon, and I will darken the earth in the clear day:

10 And I will turn your feasts into mourning, and all your songs into lamentation; [p]and I will bring up sackcloth upon all loins, and baldness upon every head; [q]and I will make it as the mourning of an only *son*, and the end thereof as a bitter day.

11 ¶ Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but [r]of hearing the words of the LORD:

12 And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the LORD, and shall not find *it*.

13 In that day shall the fair virgins and young men faint for thirst.

14 They that [s]swear by [t]the sin of Samaria, and say, Thy god, O Dan, liveth: and, The †manner [u]of Beer-sheba liveth: even they shall fall, and never rise up again.

Before CHRIST about 787.

[r] ch. 5. 13.
[s] ch. 8. 3.
|| Or, *they will not*, or, *have not*.
[t] Isa. 55. 11.
[u] ch. 3. 15.
|| Or, *droppings*.
[x] Hos. 10. 4. ch. 5. 7.
[y] Jer. 5. 15.
[z] Num. 34. 8. 1 Kings 8. 65.
|| Or, *valley*.
|| Or, *green worms*.
[a] Isa. 51. 19. ver. 5.
|| Or, *who* of (or, for,) *Jacob shall stand?*
[b] Deut. 32. 36. ver. 6. Jonah 3. 10. James 5. 16.
[c] ver. 2, 3.
[d] See 2 Kings 21. 13. Isa. 28. 17. & 34. 11. Lam. 2. 8.
[e] ch. 8. 2. Mic. 7. 18.
[f] Beer-sheba. Gen. 26. 23. & 46. 1. ch. 5. 5. & 8. 14.
[g] Fulfilled, 2 Kings 15. 10.
[h] 1 Kings 12. 32.
[i] 2 Kings 14. 23.
[k] ch. 2. 12.
[l] 1 Kings 12. 32. & 13. 1.
|| Or, *sanctuary*.
† Heb. *house of the kingdom*.

Before CHRIST about 787.

[m] 1 Kings 20. 35. 2 Kings 2. 5. & 4. 38. & 6. 1.
[n] ch. 1. 1. Zech. 13. 5.
|| Or, *wild figs*.
† Heb. *from behind*.
[o] Ezek. 21. 2. Mic. 2. 6.
[p] See Jer. 28. 12. & 29. 21, 25, 31, 32.
[q] Isa. 13. 16. Lam. 5. 11. Hos. 4. 13. Zech. 14. 2.
[a] Ezek. 7. 2.
[b] ch. 7. 8.
[c] ch. 5. 23.
† Heb. *shall howl*.
[d] ch. 6. 9, 10.
† Heb. *be silent*.
[e] Ps. 14. 4. Prov. 30. 14.
|| Or, *month*.
[f] Neh. 13. 15, 16.
† Heb. *open*.
[g] Mic. 6. 10, 11.
† Heb. *perverting the balances of deceit*. Hos. 12. 7.
[h] ch. 2. 6.
[i] ch. 6. 8.
[k] Hos. 8. 13. & 9. 9.
[l] Hos. 4. 3.
[m] ch. 9. 5. 791.
[n] Job 5. 14. Isa. 13. 10. & 59. 9, 10. Jer. 15. 9. Mic. 3. 6.
[p] Isa. 15. 2, 3. Jer. 48. 37. Ezek. 7. 18. & 27. 31.
[q] Jer. 6. 26. Zech. 12. 10.
[r] 1 Sam. 3. 1. Ps. 74. 9. Ezek. 7. 26.
[s] Hos. 4. 15.
[t] Deut. 9. 21.
† Heb *way*: See Acts 9. 2. & 18. 25. & 19. 9, 23. & 24. 14.
[u] ch. 5. 5.

CHAP. IX.

1 *The certainty of Israel's desolation.* 11 *The restoring of the tabernacle of David.*

I SAW the LORD standing upon the altar: and he said, Smite the ||lintel of the door, that the posts may shake: and ||[a]cut them in the head all of them: and I will slay the last of them with the sword: [b]he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

2 [c]Though they dig into hell, thence shall mine hand take them; [d]though they climb up to heaven, thence will I bring them down:

3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4 And though they go into captivity before their enemies, [e]thence will I command the sword, and it shall slay them: and [f]I will set mine eyes upon them for evil, and not for good.

5 And the Lord GOD of hosts *is* he that toucheth the land, and it shall [g]melt, [h]and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as *by* the flood of Egypt.

6 *It is* he that buildeth his ||†[i]stories in the heaven, and hath founded his ||troop in the earth; he that [k]calleth for the waters of the sea, and poureth them out upon the face of the earth: [l]the LORD *is* his name.

7 *Are* ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the [m]Philistines from [n]Caphtor, and the Syrians from [o]Kir?

8 Behold, [p]the eyes of the Lord GOD *are* upon the sinful kingdom, and I [q]will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.

9 For lo, I will command, and I will †sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least †grain fall upon the earth.

10 All the sinners of my people shall die by the sword, [r]which say, The evil shall not overtake nor prevent us.

11 ¶ [s]In that day will I raise up the tabernacle of David that is fallen, and †close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

12 [t]That they may possess the remnant of [u]Edom, and of all the heathen, †which are called by my name, saith the LORD that doeth this.

13 Behold, [w]the days come, saith the LORD, that the ploughman shall overtake the reaper, and the treader of grapes him that †soweth seed; [x]and the mountains shall drop ||sweet wine, and all the hills shall melt.

14 [y]And I will bring again the captivity of my people of Israel, and [z]they shall build the waste cities, and inhabit *them;* and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and [a]they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

Before CHRIST about 787.

‖ Or, *chapiter*, or, *knop*.
‖ Or, *wound them*.
[a] Ps.68.21. Hab. 3.13.
[b] ch. 2. 14.
[c] Ps.139.8, &c.
[d] Job 20.6. Jer. 51. 53. Obad. 4.
[e] Lev. 26. 33. Deut. 28. 65. Ezek.5. 12.
[f] Lev. 17. 10. Jer. 44. 11.
[g] Mic. 1. 4.
[h] ch. 8. 8.
‖ Or, *spheres*.
† Heb. *ascensions*.
[i] Ps.104. 3. 13.
‖ Or, *bundle*.
[k] ch. 5. 8.
[l] ch. 4. 13.

Before CHRIST about 787.

[m] Jer.47.4.
[n] Deut. 2. 23. Jer. 47. 4.
[o] ch. 1. 5.
[p] ver. 4.
[q] Jer. 30. 11. & 31. 35, 36. Obad. 16, 17.
† Heb. *cause to move*.
† Heb. *stone*.
[r] ch. 6. 3.
[s] Acts 15. 16, 17.
† Heb. *hedge*, or, *wall*.
[t] Obad. 19.
[u] Num. 24. 18.
† Heb. *upon whom my name is called*.
[w] Lev.26.5.
† Heb. *draweth forth*.
[x] Joel 3.18.
‖ Or, *new wine*.
[y] Jer. 30.3.
[z] Isa. 61. 4. & 65. 21. Ezek. 36. 33–36.
[a] Isa.60.21. Jer. 32. 41. Ezek. 34. 28. Joel 3. 20.

OBADIAH.

1 *The destruction of Edom for their pride.* 17 *The salvation and victory of Jacob.*

THE vision of Obadiah. Thus saith the Lord GOD [a]concerning Edom; [b]We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

3 ¶ The pride of thine heart hath deceived thee, thou that dwellest in the clefts [c]of the rock, whose habitation *is* high; [d]that saith in his heart, Who shall bring me down to the ground?

4 [e]Though thou exalt *thyself* as the eagle, and though thou [f]set thy nest among the stars, thence will I bring thee down, saith the LORD.

5 If [g]thieves came to thee, if robbers by night (how art thou cut off!) would they not have stolen till they had enough? if the grape-gatherers came to thee, [h]would they not leave ||*some* grapes?

6 How are *the things* of Esau searched out! *how* are his hidden things sought up!

7 All the men of thy confederacy have brought thee *even* to the border: †[i]the men that were at peace with thee have deceived thee, *and* prevailed against thee; †*they that eat* thy bread have laid a wound under thee: [k]*there is* none understanding ||in him.

8 [l]Shall I not in that day, saith the LORD, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?

9 And thy [m]mighty *men*, O [n]Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 ¶ For *thy* [o]violence against thy brother Jacob, shame shall cover thee, and [p]thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, in the day that the strangers ||carried away captive his forces, and foreigners entered into his gates, and [q]cast lots upon Jerusalem, even thou *wast* as one of them.

12 But ||thou shouldest not have [r]looked on [s]the day of thy brother in the day that he became a stranger; neither shouldest thou have [t]rejoiced over the children of Judah in the day of their destruction; neither shouldest thou †have spoken proudly in the day of distress.

13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid *hands* on their ||substance in the day of their calamity;

Before CHRIST about 587.

[a] Isa.21.11. & 34. 5. Ezek. 25. 12,13,14. Joel 3. 19. Mal. 1. 3.
[b] Jer. 49. 14, &c.
[c] 2 Kings 14. 7.
[d] Isa. 14. 13,14,15. Rev. 18. 7.
[e] Job 20. 6. Jer. 49. 16. & 51. 53. Amos 9. 2.
[f] Hab.2.9.
[g] Jer. 49.9.
[h] Deut. 24. 21. Isa. 17. 6. & 24. 13.
‖ Or, *gleanings*.
† Heb. *the men of thy peace*.
[i] Jer.38. 22.
† Heb. the men *of thy bread*.

Before CHRIST about 587.

[k] Isa. 19. 11, 12.
‖ Or, *of it*.
[l] Job 5. 12, 13. Isa. 29. 14. Jer. 49. 7.
[m] Ps. 76. 5. Amos 2.16.
[n] Jer.49. 7.
[o] Gen. 27. 11. Ps. 137. 7. Ezek. 25. 12. & 35. 5. Amos 1.11.
[p] Ezek.35. 9. Mal. 1. 4.
‖ Or, *carried away his substance*.
[q] Joel 3. 3. Nah. 3. 10.
‖ Or, *do not behold*, &c.
[r] Ps. 22.17. & 54. 7. & 59. 10. Mic. 4. 11. & 7. 10.
[s] Ps. 37.13. & 137. 7.
[t] Job 31. 29. Mic. 7. 8. Prov. 17.5. & 24. 17, 18.
† Heb. *magnified thy mouth*.
‖ Or, *forces*.

14 Neither shouldest thou have stood in the cross-way, to cut off those of his that did escape; neither shouldest thou have ‖delivered up those of his that did remain in the day of distress.

15 [u]For the day of the LORD *is* near upon all the heathen: [x]as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 [y]For as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall ‖swallow down, and they shall be as though they had not been.

17 ¶ [z]But upon mount Zion [a]shall be ‖deliverance, and ‖there shall be holiness; and the house of Jacob shall possess their possessions.

18 And the house of Jacob [b]shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau; for the LORD hath spoken *it*.

19 And *they of* the south [c]shall possess the mount of Esau; [d]and *they of* the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin *shall possess* Gilead.

20 And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* [e]unto Zarephath; and the captivity of Jerusalem, ‖which *is* in Sepharad, [f]shall possess the cities of the south.

21 And [g]saviours shall come upon mount Zion to judge the mount of Esau; and the [h]kingdom shall be the LORD's.

Before CHRIST about 587.

‖ Or, *shut up*, Ps. 31. 8.

[u] Ezek. 30. 3. Joel 3. 14.
[x] Ezek. 35. 15. Hab. 2. 8.
about 585.
[y] Jer. 25. 28, 29. & 49. 12. Joel 3. 17. 1 Pet. 4. 17.
‖ Or, *sup up*.
[z] Joel 2. 32.
[a] Amos 9. 8.
‖ Or, *they that escape*.
‖ Or, *it shall be holy*.

Before CHRIST about 587.

[b] Joel 3. 17. Isa. 10. 17. Zech. 12. 6.

[c] Amos 9. 12.
[d] Zeph. 2. 7.
[e] 1 Kings 17. 9, 10.
‖ Or, shall possess *that which* is *in Sepharad*.
[f] Jer. 32. 44.
[g] 1 Tim. 4. 16. Jam. 5. 20.
[h] Ps. 22. 28. Dan. 2. 44. & 7. 14, 27. Zech. 14. 9. Luke 1. 33. Rev. 11. 15. & 8. 19. 6.

JONAH.

CHAP. I.

1 *Jonah, sent to Nineveh, fleeth to Tarshish.* 4 *He is overtaken by a tempest, and thrown into the sea, &c.*

NOW the word of the LORD came unto [a]‖Jonah the son of Amittai, saying,

2 Arise, go to Nineveh, that [b]great city, and cry against it; for [c]their wickedness is come up before me.

3 But Jonah [d]rose up to flee unto Tarshish from the presence of the LORD, and went down to [e]Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish [f]from the presence of the LORD.

4 ¶ But [g]the LORD †sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship †was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and [h]cast forth the wares that *were* in the ship into the sea, to lighten *it* of them. But Jonah was gone down [i]into the sides of the ship; and he lay, and was fast asleep.

6 So the ship-master came to him, and said unto him, What meanest thou, O sleeper? arise, [k]call upon thy God, [l]if so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and let us [m]cast lots, that we may know for whose cause this evil *is* upon us. So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, [n]Tell us, we pray thee, for whose cause this evil *is* upon us; What *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou?

9 And he said unto them, I *am* an Hebrew; and I fear ‖the LORD, the God of heaven, [o]which hath made the sea and the dry *land*.

10 Then were the men †exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

11 ¶ Then said they unto him, What shall we do unto thee, that the sea †may be calm unto us? for the sea ‖†wrought and was tempestuous.

12 And he said unto them, [p]Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest *is* upon you.

13 Nevertheless the men †rowed hard to bring *it* to the land; [q]but they could not: for the sea wrought, and was tempestuous against them.

14 Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and [r]lay not upon us innocent blood: for thou, O LORD, [s]hast done as it pleased thee.

15 So they took up Jonah, and cast him forth into the sea: [t]and the sea †ceased from her raging.

16 Then the men [u]feared the LORD exceedingly, and †offered a sacrifice unto the LORD, and made vows.

17 ¶ Now the LORD had prepared a great fish to swallow up Jonah. And [x]Jonah was in the †belly of the fish three days and three nights.

Before CHRIST about 862.

[a] 2 Kings 14. 25.
‖ Called Matt. 12. 39, *Jonas*.
[b] Gen. 10. 11, 12.
[c] ch. 3. 2, 3. & 4. 11.
[d] Gen. 18. 20, 21. Ezra 9. 6. Jam. 5. 4. Rev. 18. 5.
[e] ch. 4. 2.
[f] Josh. 19. 46. 2 Chron. 2. 16. Acts 9. 36.
[g] Gen. 4. 16. Job 1. 12. & 2. 7.
[h] Ps. 107. 25.
† Heb. *cast forth*.
† Heb. *thought to be broken*.
[i] So Acts 27. 18, 19, 38.
[k] 1 Sam. 24. 3.

[k] Ps. 107. 28.
[l] Joel 2. 14.

[m] Josh. 7. 14, 16. 1 Sam. 10. 20, 21. & 14. 41, 42. Prov. 16. 33. Acts 1. 26.
[n] Josh. 7. 19. 1 Sam. 14. 43.

‖ Or, JEHOVAH.
[o] Ps. 146. 6. Acts 17. 24.
† Heb. *with great fear*.

† Heb. *may be silent from us*.
‖ Or, *grew more and more tempestuous*.
† Heb. *went*.
[p] John 11. 50.

Before CHRIST about 862.

† Heb. *digged*.
[q] Prov. 21. 30.

[r] Deut. 21. 8.
[s] Ps. 115. 3.

[t] Ps. 89. 9. Luke 8. 24.
† Heb. *stood*.
[u] Mark 4. 41. Acts 5. 11.
† Heb. *sacrificed a sacrifice unto the* LORD, *and vowed vows*.
[x] Matt. 12. 40. & 16. 4. Luke 11. 30.
† Heb. *bowels*.

CHAP. II.

1 *The prayer of Jonah:* 10 *He is delivered out of the belly of the fish.*

THEN Jonah prayed unto the LORD his God out of the fish's belly,

2 And said, I [a]cried ‖by reason of mine affliction unto the LORD, [b]and he heard me; out of the belly of ‖hell cried I, *and* thou heardest my voice.

3 [c]For thou hadst cast me into the deep, in the †midst of the seas; and the floods compassed me about: [d]all thy billows and thy waves passed over me.

4 [e]Then I said, I am cast out of thy sight; yet I will look again [f]toward thy holy temple.

5 The [g]waters compassed me about, *even* to the soul: the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the †bottoms of the mountains; the earth with her bars *was* about me for ever: yet hast thou brought up my life [h]from ‖corruption, O LORD my God.

7 When my soul fainted within me I remembered the LORD: [i]and my prayer came in unto thee, into thine holy temple.

8 They that observe [k]lying vanities, forsake their own mercy.

[a] Ps. 120. 1. & 130. & 142. 1. Lam. 3. 55, 56.
‖ Or, *out of mine affliction*.
[b] Ps. 65. 2.
‖ Or, *the grave*. Isa. 14. 9.
[c] Ps. 88. 6.
† Heb. *heart*.
[d] Ps. 42. 7.
[e] Ps. 31. 22.
[f] 1 Kings 8. 38.
[g] Ps. 69. 1. Lam. 3. 54.
† Heb. *cuttings off*.
[h] Ps. 16. 10.
‖ Or, *the pit*.

[i] Ps. 18. 6.

[k] 2 Kings 17. 15. Ps. 31. 6. Jer. 10. 8. & 16. 19.

9 But I will [l]sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. [m]Salvation *is* of the LORD.

10 ¶ And the LORD spake unto the fish, and it vomited out Jonah upon the dry *land.*

CHAP. III.

Jonah, sent again, preacheth to the Ninevites, &c.

AND the word of the LORD came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an †exceeding great city of three days' journey.

4 And Jonah began to enter into the city a day's journey, and [a]he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 ¶ So the people of Nineveh [b]believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, [c]and sat in ashes.

7 [d]And he caused *it* to be proclaimed and †published through Nineveh by the decree of the king and his †nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, [e]let them turn every one from his evil way, and from [f]the violence that *is* in their hands.

9 [g]Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ [h]And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did *it* not.

Before CHRIST about 862.

[l] Ps. 50. 14, 23. & 116. 17, 18. Hos. 14. 2. Heb. 13. 15.
[m] Ps. 3. 8.

[a] ch. 1. 3.
[b] Ex. 34. 6. Ps. 86. 5. Joel 2. 13.
[c] 1 Kings 19. 4.
[d] ver. 8.
‖ Or, *Art thou greatly angry?*
† Heb. *of God.* So Gen. 30. 8. Ps. 36. 6. & 80. 10.
[a] See Deut. 18. 22.
[b] Matt. 12. 41. Luke 11. 32.
‖ Or, *palmerist.*
† Heb. *Kikajon.*
† Heb. *rejoiced with great joy.*
[c] Job 2. 8.
[d] 2 Chron. 20. 3. Joel 2. 15.
‖ Or, *silent.*
† Heb. *said.*
† Heb. *great men.*
[e] ver. 3.
‖ Or, *Art thou greatly angry?*
‖ Or, *I am greatly angry.*
[e] Isa. 58. 6.
[f] Isa. 59. 6.
‖ Or, *spared.*
[g] 2 Sam. 12. 22. Joel 2. 14.
† Heb. *was the son of the night.*
[h] Jer. 18. 8. Amos 7. 3, 6.
[f] ch. 1. 2. & 3. 2, 3.
[g] Deut. 1. 39.
[h] Ps. 36. 6. & 145. 9.

CHAP. IV.

Jonah, repining at God's mercy, is reproved by the type of a gourd.

BUT it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? Therefore I [a]fled before unto Tarshish: for I knew that thou *art* a [b]gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

3 [c]Therefore now, O LORD, take, I beseech thee, my life from me; for [d]*it is* better for me to die than to live.

4 ¶ Then said the LORD, ‖ Doest thou well to be angry?

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the LORD God prepared a ‖†gourd, and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah †was exceeding glad of the gourd.

7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a ‖vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, [e]*It is* better for me to die than to live.

9 And God said to Jonah, ‖ Doest thou well to be angry for the gourd? And he said, ‖ I do well to be angry, *even* unto death.

10 Then said the LORD, Thou hast ‖had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which †came up in a night, and perished in a night:

11 And should not I spare Nineveh, [f]that great city, wherein are more than sixscore thousand persons [g]that cannot discern between their right hand and their left hand, and *also* much [h]cattle?

MICAH.

CHAP. I.

1 *Micah sheweth the wrath of God against Jacob for idolatry.* 10 *He exhorteth to mourning.*

THE word of the LORD that came to [a]Micah the Morasthite in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, [b]which he saw concerning Samaria and Jerusalem.

2 †Hear, all ye people; [c]hearken, O earth, and †all that therein is: and let the Lord GOD [d]be witness against you, the Lord from [e]his holy temple.

3 For behold, [f]the LORD cometh forth out of his [g]place, and will come down, and tread upon the [h]high places of the earth.

4 And [i]the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, *and* as the waters *that are* poured down †a steep place.

5 For the transgression of Jacob *is* all this, and for the sins of the house of Israel. What *is* the transgression of Jacob? *is it* not Samaria? and what *are* the high places of Judah? *are they* not Jerusalem?

6 Therefore, I will make Samaria [k]as an heap of the field, *and* as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will [l]discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces, and all the [m]hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered *it* of the hire of an harlot, and they shall return to the hire of an harlot.

8 Therefore, [n]I will wail and howl; [o]I will go stripped and naked: [p]I will make a wailing like the dragons, and mourning as the †owls.

9 For ‖her wound *is* incurable; for [q]it is come unto Judah; he is come unto the gate of my people, *even* to Jerusalem.

10 ¶ [r]Declare ye *it* not at Gath, weep ye not at

Before CHRIST about 750.

[a] Jer. 26. 18.
[b] Amos 1. 1.
† Heb. *Hear ye people, all of them.*
[c] Deut. 32. 1. Isa. 1. 2.
† Heb. *the fulness thereof.*
[d] Ps. 50. 7. Mal. 3. 5.
[e] Ps. 11. 4. Jonah 2. 7. Hab. 2. 20.
[f] Isa. 26. 21.
[g] Ps. 115. 3.
[h] Deut. 32. 13. & 33. 29. Amos 4. 13.
[i] Judg. 5. 5. Ps. 97. 5. Isa. 64. 1, 2, 3. Amos 9. 5. Hab. 3. 6, 10.
† Heb. *a descent.*
[k] 2 Kings 19. 25. ch. 3. 12.
[l] Ezek. 13. 14.
[m] Hos. 2. 5, 12.
[n] Isa. 21. 3. & 22. 4. Jer. 4. 19.
[o] Isa. 20. 2, 3, 4.
[p] Job 30. 29. Ps. 102. 6.
† Heb. *daughters of the owl.*
‖ Or, she is *grievously sick of her wounds.*
[q] 2 Kings 18. 13. Isa. 8. 7, 8.
[r] 2 Sam. 1. 20.

all: in the house of ‖Aphrah [s]roll thyself in the dust.

11 Pass ye away, ‖thou †inhabitant of Saphir, having thy [t]shame naked: the inhabitant of ‖Zaanan came not forth in the mourning of ‖Beth-ezel: he shall receive of you his standing.

12 For the inhabitant of Maroth ‖waited carefully for good: but [u]evil came down from the LORD unto the gate of Jerusalem.

13 O thou inhabitant of [x]Lachish, bind the chariot to the swift beast: she *is* the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou [y]give presents ‖to Moresheth-gath: the houses of ‖[z]Achzib *shall be* a lie to the kings of Israel.

15 Yet will I bring an heir unto thee, O inhabitant of [a]Mareshah: ‖he shall come unto [b]Adullam the glory of Israel.

16 Make thee [c]bald, and poll thee for thy [d]delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

CHAP. II.

1 *Against oppression.* 7 *A reproof of injustice and idolatry.* 12 *A promise of restoring Jacob.*

WOE to them [a]that devise iniquity, and [b]work evil upon their beds! when the morning is light, they practise it, because [c]it is in the power of their hand.

2 And they covet [d]fields, and take *them* by violence; and houses, and take *them* away: so they ‖oppress a man and his house, even a man and his heritage.

3 Therefore thus saith the LORD; Behold, against [e]this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: [f]for this time *is* evil.

4 ¶ In that day shall *one* [g]take up a parable against you, and [h]lament †with a doleful lamentation, *and* say, We be utterly spoiled: [i]he hath changed the portion of my people: how hath he removed *it* from me! ‖turning away he hath divided our fields.

5 Therefore thou shalt have none that shall [k]cast a cord by lot in the congregation of the LORD.

6 ‖†[l]Prophesy ye not, *say they to them that* prophesy: they shall not prophesy to them, *that* they shall not take shame.

7 ¶ O *thou that art* named The house of Jacob, is the Spirit of the LORD ‖straitened? *are* these his doings? do not my words do good to him that walketh †uprightly?

8 Even †of late my people is risen up as an enemy: ye pull off the robe †with the garment from them that pass by securely as men averse from war.

9 The ‖women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.

10 Arise ye, and depart; for this *is* not *your* [m]rest: because it is [n]polluted, it shall destroy *you*, even with a sore destruction.

11 If a man ‖[o]walking in the spirit and falsehood do lie, *saying*, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

12 ¶ [p]I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together [q]as the sheep of Bozrah, as the flock in the midst of their fold: [r]they shall make great noise by reason of *the multitude of* men.

13 The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it; and [s]their king shall pass before them, [t]and the LORD on the head of them.

CHAP. III.

1 *The cruelty of the princes.* 5 *The falsehood of the prophets.* 8 *The security of them both.*

AND I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel: [a]*Is it* not for you to know judgment?

2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also [b]eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and [c]as flesh within the caldron.

4 Then [d]shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 ¶ Thus saith the LORD [e]concerning the prophets that make my people err, that [f]bite with their teeth, and cry, Peace; and [g]he that putteth not into their mouths, they even prepare war against him:

6 [h]Therefore, night *shall be* unto you, †that ye shall not have a vision; and it shall be dark unto you, †that ye shall not divine; [i]and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their †lips; [k]for *there is* no answer of God.

8 ¶ But truly I am full of power by the Spirit of the LORD, and of judgment, and of might, [l]to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 [m]They build up Zion with [n]†blood, and Jerusalem with iniquity.

11 [o]The heads thereof judge for reward, and [p]the priests thereof teach for hire, and the prophets thereof divine for money: [q]yet will they lean upon the LORD, †and say, *Is* not the LORD among us? none evil can come upon us.

12 Therefore shall Zion for your sake be [r]ploughed *as* a field, [s]and Jerusalem shall become heaps, and [t]the mountain of the house as the high places of the forest.

CHAP. IV.

1 *The establishment of Christ's kingdom.* 3 *The peace, restoration, kingdom and victory of the Church.*

BUT [a]in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall

Before CHRIST about 750.

‖ That is, *dust.*
[s] Jer. 6. 26.
‖ Or, *thou that dwellest fairly.*
† Heb. *inhabitress.*
[t] Isa. 20. 4. & 47. 2, 3. Jer. 13. 22. Nah. 3. 5.
‖ Or, *the country of flocks.*
‖ Or, *a place near.*
‖ Or, *was grieved.*
[u] Amos 3. 6.
[x] 2 Kings 18. 14, 17.
[y] 2 Sam. 8. 2. 2 Kings 18. 14, 15, 16.
‖ Or, *for.*
‖ That is, *a lie.*
[z] Josh. 15. 44.
[a] Josh. 15. 44.
‖ Or, *the glory of Israel shall come, &c.*
[b] 2 Chron. 11. 7.
[c] Job 1. 20. Isa. 15. 2. & 22. 12. Jer. 7. 29. & 16. 6. & 47. 5. & 48. 37.
[d] Lam. 4. 5.

about 730.

[a] Hos. 7. 6.
[b] Ps. 36. 4.
[c] Gen. 31. 29.
[d] Isa. 5. 8.
‖ Or, *defraud.*
[e] Jer. 6. 3.
[f] Amos 5. 13. Eph. 5. 16.
[g] Hab. 2. 6. 2 Sam. 1. 17.
† Heb. *with lamentation.* Or, *of lamentations.*
[h] ch. 1. 15.
‖ Or, *instead of restoring.*
[i] Deut. 32. 8, 9.
‖ Or, *prophesy not as they prophesy.*
† Heb. *drop, &c.* Ezek. 21. 2.
[k] Isa. 30. 10. Amos 2. 12. & 7. 16.
‖ Or, *shortened.*
† Heb. *upright.*
† Heb. *yesterday.*
† Heb. *over against a garment.*
‖ Or, *wives.*
[m] Deut. 12. 9.
[n] Lev. 18. 25, 28. Jer. 3. 2.
‖ Or, *walk with the wind, and lie falsely.*
[o] Ezek. 13. 3.

Before CHRIST about 730.

[p] ch. 4. 6, 7.
[q] Jer. 31. 10.
[r] Ezek. 36. 37.
[s] Hos. 3. 5.
[t] Isa. 52. 12.

710.

[a] Jer. 5. 4, 5.
[b] Ps. 14. 4.
[c] Ezek. 11. 3, 7.
[d] Ps. 18. 41. Prov. 1. 28. Isa. 1. 15. Ezek. 8. 18. Zech. 7. 13.
[e] Isa. 56. 10, 11. Ezek. 13. 10. & 22. 25.
[f] ch. 2. 11. Matt. 7. 15.
[g] Ezek. 13. 18, 19.
[h] Isa. 8. 20, 22. Ezek. 13. 23, 24. Zech. 13. 4.
† Heb. *from a vision.*
† Heb. *from divining.*
[i] Amos 8. 9.
† Heb. *upper lip.*
[k] Ps. 74. 9. Amos 8. 11.
[l] Isa. 58. 1.
[m] Jer. 22. 13.
[n] Ezek. 22. 27. Hab. 2. 12. Zeph. 3. 3.
† Heb. *bloods.*
[o] Isa. 1. 23. Ezek. 22. 12. Hos. 4. 18. ch. 7. 3.
[p] Jer. 6. 13.
[q] Isa. 48. 2. Jer. 7. 4. Rom. 2. 17.
† Heb. *saying.*
[r] Jer. 26. 18. ch. 1. 6.
[s] Ps. 79. 1.
[t] ch. 4. 2.
[a] Isa. 2. 2, &c. Ezek. 17. 22, 23.

be exalted above the hills; and people shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 ¶ And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into [b]plough-shares, and their spears into ||pruning-hooks; nation shall not lift up a sword against nation, [c]neither shall they learn war any more.

4 [d]But they shall sit every man under his vine and under his fig-tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.

5 For [e]all people will walk every one in the name of his god, and [f]we will walk in the name of the LORD our God for ever and ever.

6 In that day, saith the LORD, [g]will I assemble her that halteth, [h]and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that halted [i]a remnant, and her that was cast far off a strong nation: and the LORD [k]shall reign over them in mount Zion from henceforth, even for ever.

8 ¶ And thou, O tower of ||the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

9 Now why dost thou cry out aloud? [l]*is there* no king in thee? is thy counsellor perished? for [m]pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

11 ¶ [n]Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye [o]look upon Zion.

12 But they know not [p]the thoughts of the LORD: neither understand they his counsel: for he shall gather them [q]as the sheaves into the floor.

13 [r]Arise and thresh, O daughter of Zion: for I will make thy horn iron, and I will make thy hoofs brass: and thou shalt [s]beat in pieces many people: [t]and I will consecrate their gain unto the LORD, and their substance unto [u]the Lord of the whole earth.

CHAP. V.

1 *The birth of Christ:* 4 *his kingdom:* 8 *his conquest.*

NOW gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall [a]smite the judge of Israel with a rod upon the cheek.

2 But thou, [b]Beth-lehem Ephratah, *though* thou be little [c]among the [d]thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be [e]Ruler in Israel; [f]whose goings forth *have been* from of old, from †everlasting.

3 Therefore will he give them up until the time *that* [g]she which travaileth hath brought forth: then [h]the remnant of his brethren shall return unto the children of Israel.

4 ¶ And he shall stand and ||[i]feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now [k]shall he be great unto the ends of the earth.

5 And this *man* [l]shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight †principal men.

6 And they shall †waste the land of Assyria with the sword, and the land of [m]Nimrod ||in the entrances thereof: thus shall he [n]deliver *us* from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

7 And [o]the remnant of Jacob shall be in the midst of many people [p]as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

8 ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of ||sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

10 [q]And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy strong holds:

12 And I will cut off witchcrafts out of thine hand; and thou shalt have no *more* [r]sooth-sayers:

13 [s]Thy graven images also will I cut off, and thy ||standing images out of the midst of thee; and thou shalt [t]no more worship the work of thy hands.

14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy ||cities.

15 And I will [u]execute vengeance in anger and fury upon the heathen, such as they have not heard.

CHAP. VI.

1 *God's controversy for unkindness,* 6 *for ignorance,* 10 *for injustice,* 16 *and for idolatry.*

HEAR ye now what the LORD saith; Arise, contend thou ||before the mountains, and let the hills hear thy voice.

2 [a]Hear ye, O mountains, [b]the LORD's controversy, and ye strong foundations of the earth: for [c]the LORD hath a controversy with his people, and he will plead with Israel.

3 O my people, [d]what have I done unto thee? and wherein have I wearied thee? testify against me.

4 [e]For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what [f]Balak king of Moab consulted, and what Balaam the son of Beor answered him from [g]Shittim unto Gilgal; that ye may know [h]the righteousness of the LORD.

6 ¶ Wherewith shall I come before the LORD, *and* bow myself before the high God? shall I come before him with burnt-offerings, with calves †of a year old?

Before CHRIST about 710.

[b] Isa. 2. 4. Joel 3. 10.
‖ Or, *scythes.*
[c] Ps. 72. 7.
[d] 1 Kings 4. 25. Zech. 3. 10.
[e] Jer. 2. 11.
[f] Zech. 10. 12.
[g] Ezek. 34. 16. Zeph. 3. 19.
[h] Ps. 147. 2. Ezek. 34. 13. & 37. 21.
[i] ch. 2. 12. & 5. 3, 7, 8. & 7. 18.
[k] Isa. 9. 6. & 24. 23. Dan. 7. 14, 27. Luke 1. 33. Rev. 11. 15.
[l] Or, *Edar:* Gen. 35. 21.
[l] Jer. 8. 19.
[m] Isa. 13. 8. & 21. 3. Jer. 30. 6. & 50. 43.
[n] Lam. 2. 16.
[o] Obad. 12. ch. 7. 10.
[p] Isa. 55. 8. Rom. 11. 33.
[q] Isa. 21. 10.
[r] Isa. 41. 15, 16. Jer. 51. 33.
[s] Dan. 2. 44.
[t] Isa. 18. 7. & 23. 18. & 60. 6, 9.
[u] Zech. 4. 14. & 6. 5.
[a] Lam. 3. 30. Matt. 5. 39. & 27. 30.
[b] Matt. 2. 6.
[c] John 7. 42.
[d] 1 Sam. 23. 23.
[e] Ex. 18. 25.
[f] Gen. 49. 10. Isa. 9. 6.
[f] Ps. 90. 2. Prov. 8. 22, 23. John 1. 1.
† Heb. *the aays of eternity.*
[g] ch. 4. 10.

Before CHRIST about 710.

[h] ch. 4. 7.
‖ Or, *rule.*
[i] Isa. 40. 11. & 49. 10. Ezek. 34. 23. ch. 7. 14.
[k] Ps. 72. 8. Isa. 52. 13. Zech. 9. 10. Luke 1. 32.
[l] Ps. 72. 7. Isa. 9. 6. Zech. 9. 10. Luke 2. 14. Eph. 2. 14.
† Heb. *princes of men.*
† Heb. *eat up.*
[m] Gen. 10. 8, 10, 11.
‖ Or, *with her own naked swords.*
[n] Luke 1. 71.
[o] ver. 3.
[p] Deut. 32. 2. Ps. 72. 6. & 110. 3.
‖ Or, *goats.*
[q] Zech. 9. 10.
[r] Isa. 2. 6.
[s] Zech. 13. 2.
‖ Or, *statues.*
[t] Isa. 2. 8.
‖ Or, *enemies.*
[u] Ps. 149. 7. ver. 8. 2 Thess. 1. 8.
‖ Or, *with.*
[a] Deut. 32. 1. Ps. 50. 1, 4. Isa. 1. 2.
[b] Hos. 12. 2.
[c] Isa. 1. 18. & 5. 3, 4. & 43. 26. Hos. 4. 1.
[d] Jer. 2. 5, 31.
[e] Ex. 12. 51. & 14. 30. & 20. 2. Deut. 4. 20. Amos 2. 10.
[f] Num. 22. 5. & 23. 7. & 24. 10, 11. Deut. 23. 4, 5. Josh. 24. 9, 10. Rev. 2. 14.
[g] Num. 25. 1. & 33. 49. Josh. 4. 19. & 5. 10.
[h] Judg. 5. 11.
† Heb. *sons of a year.*

7 [r]Will the LORD be pleased with thousands of rams, *or* with ten thousands of [k]rivers of oil? [t]shall I give my first-born *for* my transgression, the fruit of my †body *for* the sin of my soul?

8 He hath [m]shewed thee, O man, what *is* good; and what doth the LORD require of thee, but [n]to do justly, and to love mercy, and to †walk humbly with thy God?

9 The LORD's voice crieth unto the city, and ‖*the man of* wisdom shall see thy name: hear ye the rod, and who hath appointed it.

10 ¶ ‖ Are there yet the treasures of wickedness in the house of the wicked, and the †scant measure [o]*that is* abominable?

11 ‖ Shall I count *them* pure with [p]the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and [q]their tongue *is* deceitful in their mouth.

13 Therefore also will I [r]make *thee* sick in smiting thee, in making *thee* desolate because of thy sins.

14 [s]Thou shalt eat, but not be satisfied; and thy casting down *shall be* in the midst of thee; and thou shalt take hold, but shalt not deliver; and *that* which thou deliverest will I give up to the sword.

15 Thou shalt [t]sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

16 ¶ For ‖ the statutes of [u]Omri are [x]kept, and all the works of the house of [y]Ahab, and ye walk in their counsels; that I should make thee [z]a ‖ desolation, and the inhabitants thereof an hissing: therefore ye shall bear the [a]reproach of my people.

CHAP. VII.

1 The church complaining, 5 putteth her confidence in God. 8 She triumpheth over her enemies.

WOE is me! for I am as †when they have gathered the summer fruits, as [a]the grape-gleanings of the vintage: *there is* no cluster to eat: [b]my soul desired the first ripe fruit.

2 The [c]‖ good *man* is perished out of the earth: and *there is* none upright among men: they all lie in wait for blood; [d]they hunt every man his brother with a net.

3 ¶ That they may do evil with both hands earnestly, [e]the prince asketh, [f]and the judge *asketh* for a reward; and the great *man*, he uttereth †his mischievous desire: so they wrap it up.

4 The best of them [g]*is* as a brier: the most upright *is sharper* than a thorn-hedge: the day of thy watchmen *and* thy visitation cometh; now shall be their perplexity.

5 ¶ [h]Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

6 For [i]the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies *are* the men of his own house.

7 Therefore [k]I will look unto the LORD; I will wait for the God of my salvation; my God will hear me.

8 ¶ [l]Rejoice not against me, O mine enemy: [m]when I fall, I shall arise; when I sit in darkness, [n]the LORD *shall be* a light unto me.

9 [o]I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: [p]he will bring me forth to the light, *and* I shall behold his righteousness.

10 ‖ Then *she that is* mine enemy shall see *it*, and [q]shame shall cover her which said unto me, [r]Where is the LORD thy God? [s]mine eyes shall behold her: now †shall she be trodden down [t]as the mire of the streets.

11 *In* the day that thy [u]walls are to be built, *in* that day shall the decree be far removed.

12 *In* that day *also* [x]he shall come even to thee from Assyria, ‖ and *from* the fortified cities, and from the fortress even to the river, and from sea to sea, and *from* mountain to mountain.

13 ‖ Notwithstanding, the land shall be desolate because of them that dwell therein, [y]for the fruit of their doings.

14 ¶ ‖ Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily *in* [z]the wood, in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old.

15 [a]According to the days of thy coming out of the land of Egypt will I shew unto him marvellous *things*.

16 ¶ The nations [b]shall see and be confounded at all their might: [c]they shall lay *their* hand upon *their* mouth, their ears shall be deaf.

17 They shall lick the [d]dust like a serpent, [e]they shall move out of their holes like ‖ worms of the earth: [f]they shall be afraid of the LORD our God, and shall fear because of thee.

18 [g]Who *is* a God like unto thee, that [h]pardoneth iniquity, and passeth by the transgression of [i]the remnant of his heritage? [k]he retaineth not his anger for ever, because he delighteth *in* mercy.

19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

20 [l]Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, [m]which thou hast sworn unto our fathers from the days of old.

Before CHRIST about 710.

[i] Ps. 50. 9. & 51. 16. Isa. 1. 11.
[k] Job 29. 6.
[t] 2 Kings 16. 3. & 21. 6. & 23. 10. Jer. 7. 31. & 19. 5. Ezek. 23. 37.
† Heb. *belly.*
[m] Deut. 10. 12. 1 Sam. 15. 22. Hos. 6. 6. & 12. 6.
[n] Gen. 18. 19. Isa. 1. 17.
† Heb. *humble* thyself *to walk.*
‖ Or, *thy name shall see that which is.*
‖ Or, is there *yet unto every man a house of the wicked, &c.*
† Heb. *measure of leanness.*
Amos 8. 5.
[o] Deut. 25. 13–16. Prov. 11. 1. & 20. 10, 23.
‖ Or, *Shall I be pure with, &c.*
[p] Hos. 12. 7.
[q] Jer. 9. 3, 5, 6, 8.
[r] Lev. 26. 16. Ps. 107. 17, 18.
[s] Lev. 26. 26. Hos. 4. 10.
[t] Deut. 28. 38, 39, 40. Amos 5. 11. Zeph. 1. 13. Hag. 1. 6.
‖ Or, *he doth much keep the, &c.*
[u] 1 Kings 16. 25, 26.
[x] Hos. 5. 11.
[y] 1 Kings 16. 30, &c. & 21. 25, 26. 2 Kings 21. 3.
[z] 1 Kings 9. 8. Jer. 19. 8.
‖ Or, *astonishment.*
[a] Isa. 25. 8. Jer. 51. 51. Lam. 5. 1.
† Heb. *the gatherings of summer.*
[a] Isa. 17. 6. & 24. 13.
[b] Isa. 28. 4. Hos. 9. 10.
[c] Ps. 12. 1. & 14. 1, 3. Isa. 57. 1.
‖ Or, *godly*, or, *merciful.*

Before CHRIST about 710.

[d] Hab. 1. 15.
[e] Hos. 4. 18.
[f] Isa. 1. 23. ch. 3. 11.
† Heb. *the mischief of his soul.*
[g] 2 Sam. 23. 6, 7. Ezek. 2. 6. See Isa. 55. 13.
[h] Jer. 9. 4.
[i] Ezek. 22. 7. Matt. 10. 21, 35, 36. Luke 12. 53. & 21. 16. 2 Tim. 3. 2.
[k] Isa. 8. 17.
[l] Prov. 24. 17. Lam. 4. 21.
[m] Ps. 37. 24. Prov. 24. 16.
[n] Ps. 27. 1.
[o] Lam. 3. 39.
[p] Ps. 37. 6.
‖ Or, *And thou wilt see her that is mine enemy, and cover her with shame.*
[q] Ps. 35. 26.
[r] Ps. 42. 3, 10. & 79. 10. & 115. 2. Joel 2. 17.
[s] ch. 4. 11.
† Heb. *she shall be for a treading down.*
[t] 2 Sam. 22. 43. Zech. 10. 5.
[u] Amos 9. 11, &c.
[x] Isa. 11. 16. & 19. 23, &c. & 27. 13. Hos. 11. 11.
‖ Or, *even to.*
‖ Or, *after that it hath been.*
[y] Jer. 21. 14. ch. 3. 12.
‖ Or, *Rule.* Ps. 28. 9. ch. 5. 4.
[z] Isa. 37. 24.
[a] Ps. 68. 22. & 78. 12.
[b] Isa. 26. 11.
[c] Job 21. 5. & 29. 9.
[d] Ps. 72. 9. Isa. 49. 23.
[e] Ps. 18. 45.
‖ Or, *creeping things.*
[f] Jer. 33. 9.
[g] Ex. 15. 11.
[h] Ex. 34. 6, 7. Jer. 50. 20.
[i] ch. 4. 7. & 5. 3, 7, 8.
[k] Ps. 103. 9. Isa. 57. 10. Jer. 3. 5.
[l] Luke 1. 72, 73.
[m] Ps. 105. 9, 10.

NAHUM.

CHAP. I.

The majesty of God in goodness to his people, and severity against his enemies.

THE burden [a]of Nineveh. The book of the vision of Nahum the Elkoshite.

2 ‖ God *is* [b]jealous, and [c]the LORD revengeth; the LORD revengeth, and †*is* furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies.

Before CHRIST about 713.

[a] Zeph. 2. 13.
‖ Or, *The* LORD *is a jealous God, and a revenger, &c.*
[b] Ex. 20. 5. & 34. 14. Deut. 4. 24. Josh. 24. 19.
[c] Deut. 32. 35. Ps. 94. 1. Isa. 59. 18.
† Heb. *that hath fury.*

Before CHRIST about 713.

[d] Ex. 34. 6, 7.

3 The LORD *is* [d]slow to anger, and [e]great in power, and will not at all acquit *the wicked:* [f]the LORD *hath* his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet.

4 [g]He rebuketh the sea, and maketh it dry, and drieth up all the rivers: [h]Bashan languish-

Neh. 9. 17. Ps. 103. 8. Jonah 4. 2. [e] Job 9. 4. [f] Ps. 18. 7. &c. & 97. 2. Hab. 3. 5, 11, 12a [g] Ps. 106. 9. Isa. 50. 2. Matt. 8. 26. [h] Isa. 33. 9

eth, and Carmel, and the flower of Lebanon languisheth.

5 [i]The mountains quake at him, and [k]the hills melt, and [l]the earth is burned at his presence, yea, the world, and all that dwell therein.

6 Who can stand before his indignation? and [m]who can †abide in the fierceness of his anger? [n]his fury is poured out like fire, and the rocks are thrown down by him.

7 [o]The LORD *is* good, a ‖strong hold in the day of trouble; and [p]he knoweth them that trust in him.

8 [q]But, with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

9 [r]What do ye imagine against the LORD? [s]he will make an utter end: affliction shall not rise up the second time.

10 For while *they be* folden together [t]*as* thorns, [u]and while they are drunken *as* drunkards, [x]they shall be devoured as stubble fully dry.

11 There is *one* come out of thee, [y]that imagineth evil against the LORD, †a wicked counsellor.

12 Thus saith the LORD; ‖Though *they be* quiet, and likewise many, yet thus [z]shall they be †cut down, when he shall [a]pass through. Though I have afflicted thee, I will afflict thee no more.

13 For now will I [b]break his yoke from off thee, and will burst thy bonds in sunder.

14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: [c]I will make thy grave; for thou art vile.

15 Behold [d]upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, †keep thy solemn feasts, perform thy vows: for †[e]the wicked shall no more pass through thee: [f]he is utterly cut off.

CHAP. II.

Judah and Israel being punished, God sendeth fearful armies against their enemies.

HE ‖[a]that dasheth in pieces is come up before thy face: [b]keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily.

2 [c]For the LORD hath turned away ‖the excellency of Jacob, as the excellency of Israel: for [d]the emptiers have emptied them out, and marred their vine-branches.

3 The shield of his mighty men is made [e]red, the valiant men *are* ‖in scarlet: the chariots *shall be* with ‖flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken.

4 The chariots shall rage in the streets, they shall justle one against another in the broad ways: †they shall seem like torches, they shall run like the lightnings.

5 He shall recount his ‖worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the †defence shall be prepared.

6 The gates of the rivers shall be opened, and the palace shall be ‖dissolved.

7 And ‖Huzzab shall be ‖led away captive, she shall be brought up, and her maids shall lead *her* as with the voice of [f]doves, tabering upon their breasts.

8 But Nineveh *is* ‖of old like a pool of water: yet they shall flee away. Stand, stand, *shall they cry;* but none shall ‖look back.

9 Take ye the spoil of silver, take the spoil of gold: ‖for *there is* none end of the store *and* glory out of all the †pleasant furniture.

10 She is empty, and void, and waste: and the [g]heart melteth, and [h]the knees smite together, [i]and much pain *is* in all loins, and [k]the faces of them all gather blackness.

11 Where *is* the dwelling of [l]the lions, and the feeding-place of the young lions, where the lion, *even* the old lion, walked, *and* the lion's whelp, and none made *them* afraid?

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

13 [m]Behold, I *am* against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of [n]thy messengers shall no more be heard.

CHAP. III.

1 The miserable ruin of Nineveh. 8 No power able to resist God. 15 Their sudden destruction.

WOE to the †[a]bloody city! it *is* all full of lies *and* robbery; the prey departeth not;

2 The noise of a whip, and [b]the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

3 The horseman lifteth up both †the bright sword, and the glittering spear: and *there is* a multitude of slain, and a great number of carcasses; and *there is* none end of *their* corpses; they stumble upon their corpses:

4 Because of the multitude of the whoredoms of the well-favoured harlot, [c]the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

5 [d]Behold, I *am* against thee, saith the LORD of hosts; and [e]I will discover thy skirts upon thy face, [f]and I will shew the nations thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee, and [g]make thee vile, and will set thee as [h]a gazing-stock.

7 And it shall come to pass, *that* all they that look upon thee [i]shall flee from thee, and say, Nineveh is laid waste: [k]who will bemoan her? whence shall I seek comforters for thee?

8 [l]Art thou better than ‖†populous [m]No, that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, *and* her wall *was* from the sea?

9 Ethiopia and Egypt *were* her strength, and *it was* infinite; Put and Lubim were †thy helpers.

10 Yet *was* she carried away, she went into captivity: [n]her young children also were dashed in pieces [o]at the top of all the streets: and they [p]cast lots for her honourable men, and all her great men were bound in chains.

Before CHRIST about 713.

[i] Ps. 68. 8.
[k] Judg. 5. 5. Ps. 97. 5. Mic. 1. 4.
[l] 2 Pet. 3. 10.
[m] Mal. 3. 2.
† Heb. *stand up.*
[n] Rev. 16. 1.
[o] 1 Chron. 16. 34. Ps. 100. 5. Jer. 33. 11. Lam. 3. 25
‖ Or, *strength.*
[p] Ps. 1. 6. 2 Tim. 2. 19.
[q] Dan. 9. 26. & 11. 10, 22, 40.
[r] Ps. 2. 1.
[s] 1 Sam. 3. 12.
[t] 2 Sam. 23. 6, 7.
[u] ch. 3. 11.
[x] Mal. 4. 1.
[y] 2 Kings 19. 22, 23.
† Heb. *a counsellor of Belial.*
‖ Or, *If* they would have been *at peace, so* should they have been *many, and so should they have been shorn, and he should have passed away.*
[z] 2 Kings 19. 35, 37.
† Heb. *shorn.*
[a] Isa. 8. 8. Dan. 11. 10.
[b] Jer. 2. 20. & 30. 8.
[c] 2 Kings 19. 37.
[d] Isa. 52. 7. Rom. 10. 15.
† Heb. *feast.*
† Heb. *Belial.*
[e] ver. 11, 12.
[f] ver. 14.
‖ Or, *The disperser,* or, *hammer.*
[a] Jer. 50. 23.
[b] Jer. 51. 11, 12. ch. 3. 14.
[c] Isa. 10. 12. Jer. 25. 29.
‖ Or, *the pride of Jacob as the pride of Israel.*
[d] Ps. 80. 12. Hos. 10. 1.
[e] Isa. 63. 2, 3.
‖ Or, *dyed scarlet.*
‖ Or, *fiery torches.*
† Heb. *their show*
‖ Or, *gallants.*
† Heb. *covering,* or, *coverer.*
‖ Or, *molten.*
‖ Or, *that which was established,* or, *there was a stand made.*
‖ Or, *discovered.*

Before CHRIST about 713.

[f] Isa 38. 14. & 59. 11.
‖ Or, *from the days* that *she* hath been.
‖ Or, *cause* them *to turn.*
‖ Or, *and* their *infinite store, &c.*
† Heb. *vessels of desire.*
[g] Isa. 13 7 8.
[h] Dan. 5. 6.
[i] Jer. 30. 9.
[k] Joel 2. 6.
[l] Job 4. 10, 11. Ezek. 19. 2–7.
[m] Ezek. 29. 3, & 38. 3. & 39. 1. ch. 3. 5.
[n] 2 Kings 18. 17, 19. & 19. 9, 23.
† Heb. *city of bloods.*
[a] Ezek. 22. 2, 3, & 24. 6, 9. Hab. 2. 12.
[b] Jer. 47. 3.
† Heb. *the flame of the sword, and the lightning of the spear.*
[c] Isa. 47. 9, 12. Rev. 18. 2, 3.
[d] ch. 2. 13.
[e] Isa. 47. 2, 3. Jer. 13. 22, 26. Ezek. 16. 37. Mic. 1. 11.
[f] Hab. 2. 16.
[g] Mal. 2. 9.
[h] Heb. 10. 33.
[i] Rev. 18. 10.
[k] Jer. 15. 5.
[l] Amos 6. 2.
‖ Or, *nourishing.*
† Heb. *No Amon.*
[m] Jer. 46. 25, 26. Ezek. 30. 14–16.
† Heb. *in thy help.*
[n] Ps. 137. 9. Isa. 13. 16. Hos. 13. 16.
[o] Lam. 2. 19.
[p] Joel 3. 3. Obad. 11.

11 Thou also shalt be [q]drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.

12 All thy strong holds *shall be like* [r]fig-trees with the first ripe figs: if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, [s]thy people in the midst of thee *are* women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy [t]bars.

14 Draw thee waters for the siege, [u]fortify thy strong holds: go into clay, and tread the mortar, make strong the brick-kiln.

15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like [x]the canker-worm: make thyself many as the canker-worm, make thyself many as the locusts.

Before CHRIST about 713.

[q] Jer. 25. 17, 27. ch. 1. 10.
[r] Rev. 6. 13.
[s] Jer. 50. 37. & 51. 30.
[t] Ps. 147. 13. Jer. 51. 30.
[u] ch. 2. 1.
[x] Joel 1. 4.

Before CHRIST about 713.

‖ Or, *spreadeth himself.*
[y] Rev. 9. 7.
[z] Ex. 15. 16. Ps. 76. 6.
[a] Jer. 50. 18. Ezek. 31. 3, &c.
‖ Or, *valiant ones.*
[b] 1 Kings 22. 17.
† Heb. *wrinkling.*
[c] Mic. 1. 9.
[d] Lam. 2. 15. Zeph. 2. 15. See Isa. 14. 8, &c.

16 Thou hast multiplied thy merchants above the stars of heaven: the canker-worm ‖spoileth, and fleeth away.

17 [y]Thy crowned *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are*.

18 [z]Thy shepherds slumber, O [a]king of Assyria: thy ‖nobles shall dwell *in the dust:* thy people is [b]scattered upon the mountains, and no man gathereth *them*.

19 *There is* no †healing of thy bruise; [c]thy wound is grievous: [d]all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

HABAKKUK.

CHAP. I.

1 *Unto Habakkuk, complaining of the iniquity of the land,* 5 *is shewed the fearful vengeance by the Chaldeans.*

THE burden which Habakkuk the prophet did see.

2 O LORD, how long shall I cry, [a]and thou wilt not hear! *even* cry out unto thee *of* violence, and thou wilt not save!

3 Why dost thou shew me iniquity, and cause *me* to behold grievance? for spoiling and violence *are* before me: and there are *that* raise up strife and contention.

4 Therefore, the law is slacked, and judgment doth never go forth: for the [b]wicked doth compass about the righteous; therefore ‖wrong judgment proceedeth.

5 ¶ [c]Behold ye among the heathen, and regard, and wonder marvellously: for *I* will work a work in your days, *which* ye will not believe though it be told *you*.

6 For lo, [d] ‖I raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the †breadth of the land, to possess the dwelling-places *that are* not theirs.

7 They *are* terrible and dreadful: ‖their judgment and their dignity shall proceed of themselves.

8 Their horses also are swifter than the leopards, and are more †fierce than the [e]evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; [f]they shall fly as the eagle *that* hasteth to eat.

9 They shall come all for violence: ‖†their faces shall sup up *as* the east wind, and they shall gather the captivity as the sand.

10 And they shall scoff at the kings, and the princes *shall be* a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

11 Then shall *his* mind change, and he shall pass over, and offend, [g]*imputing* this his power unto his god.

12 ¶ [h]*Art* thou not from everlasting, O LORD my God, mine Holy One? We shall not die. O LORD, [i]thou hast ordained them for judgment; and, O †mighty God, thou hast †established them for correction.

13 [k]*Thou art* of purer eyes than to behold evil, and canst not look on ‖iniquity: [l]wherefore lookest

Before CHRIST about 626.

[a] Lam. 3. 8.
[b] Job 21. 7. Ps. 94. 3, &c. Jer. 12. 1.
‖ Or, *wrested.*
[c] Isa. 29. 14. Acts 13. 41.
[d] Deut. 28. 49, 50. Jer. 5. 15.
‖ Fulfilled, 2 Chron. 36. 6.
† Heb. *breadths.*
‖ Or, *from them shall proceed the judgment of these, and the captivity of these.*
† Heb. *sharp.*
[e] Jer. 5. 6. Zeph. 3. 3.
[f] Jer. 4. 13.
‖ Or, *the supping up of their faces, &c.* or, *their faces shall look toward the east.*
† Heb. *the opposition of their faces toward the east.*
[g] Dan. 5. 4.
[h] Ps. 90. 2. & 93. 2. Lam. 5. 19.
[i] 2 Kings 19. 25. Ps. 17. 13. Isa. 10. 5, 6, 7. Ezek. 30. 25.
† Heb. *rock.* Deut. 32. 4.
† Heb. *founded.*
[k] Ps. 5. 5.
‖ Or, *grievance.*
[l] Jer. 12. 1.

Before CHRIST about 626.

[a] Isa. 21. 8, 11.
† Heb. *fenced place.*
[b] Ps. 85. 8.
‖ Or, *in me.*
‖ Or, *when I am argued with.*
† Heb. *upon my reproof,* or, *arguing.*
[c] Isa. 8. 1. & 30. 8.
[d] Dan. 10. 14. & 11. 27, 35.
[e] Heb. 10. 37.
[f] John 3. 36. Rom. 1. 17. Gal. 3. 11. Heb. 10. 38.
‖ Or, *How much more.*
[g] Prov. 27. 20. & 30. 16.
[h] Mic. 2. 4.
‖ Or, *Ho, he.*
[i] Isa. 33. 1.
[k] ver. 17.
† Heb. *bloods.*

thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?

14 And makest men as the fishes of the sea, as the ‖creeping things, *that have* no ruler over them?

15 They [m]take up all of them with the angle, they catch them in their net, and gather them in their ‖drag: therefore they rejoice and are glad.

16 Therefore [n]they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat ‖†plenteous.

17 Shall they therefore empty their net, and not spare continually to slay the nations?

CHAP. II.

The judgment upon the Chaldeans for their sins.

I WILL [a]stand upon my watch, and set me upon the †tower, [b]and will watch to see what he will say ‖unto me, and what I shall answer ‖†when I am reproved.

2 And the LORD answered me, and said, [c]Write the vision, and make *it* plain upon tables, that he may run that readeth it.

3 For [d]the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will [e]surely come, it will not tarry.

4 Behold, his soul *which* is lifted up, is not upright in him: but the [f]just shall live by his faith.

5 ¶ ‖Yea, also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire [g]as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all these [h]take up a parable against him, and a taunting proverb against him, and say, ‖Woe to him that increaseth *that which is* not his! how long? and to him that ladeth himself with thick clay!

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 [i]Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; [k]because of men's †blood, and *for* the violence of the land, of the city, and of all that dwell therein.

9 ¶ Woe to him that [l]||coveteth an evil covetousness to his house, that he may [m]set his nest on high, that he may be delivered from the †power of evil!

10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned *against* thy soul.

11 For the stone shall cry out of the wall, and the ||beam out of the timber shall ||answer it.

12 ¶ Woe to him that buildeth a town with [n]†blood, and establisheth a city by iniquity!

13 Behold, *is it* not of the LORD of hosts [o]that the people shall labour in the very fire, and the people shall weary themselves ||for very vanity?

14 For the earth shall be filled||with the [p]knowledge of the glory of the LORD, as the waters cover the sea.

15 ¶ Woe unto him that giveth his neighbour drink, that puttest thy [q]bottle to *him*, and makest *him* drunken also, that thou mayest [r]look on their nakedness!

16 Thou art filled ||with shame for glory: [s]drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory.

17 For the violence of Lebanon shall cover thee, and the spoil of beasts, *which* made them afraid, [t]because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 ¶ [u]What profiteth the graven image that the maker thereof hath graven it; the molten image, and a [x]teacher of lies, that †the maker of his work trusteth therein, to make [y]dumb idols?

19 Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it *is* laid over with gold and silver, [z]and *there is* no breath at all in the midst of it.

20 But [a]the LORD *is* in his holy temple: †[b]let all the earth keep silence before him.

CHAP. III.

1 Habakkuk's prayer. 3 He trembleth at God's majesty. 7 The stability of his faith.

A PRAYER of Habakkuk the prophet [a]||upon Shigionoth.

2 O LORD, I have heard †thy speech, *and* was afraid: O LORD, ||[b]revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

3 God came from ||Teman, [c]and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And *his* brightness was as the light; he had ||horns *coming* out of his hand; and there *was* the hiding of his power.

5 [d]Before him went the pestilence, and ||[e]burning coals went forth at his feet.

6 He stood, and measured the earth: he beheld, and drove asunder the nations; [f]and the [g]everlasting mountains were scattered, the perpetual hills did bow: his ways *are* everlasting.

7 I saw the tents of ||Cushan ||in affliction: *and* the curtains of the land of Midian did tremble.

8 Was the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, [h]that thou didst ride upon thine horses, *and* ||thy chariots of salvation?

9 Thy bow was made quite naked, *according* to the oaths of the tribes, *even thy* word. Selah. ||[i]Thou didst cleave the earth with rivers.

10 [k]The mountains saw thee, *and* they trembled: the overflowing of the water passed by: the deep uttered his voice, *and* [l]lifted up his hands on high.

11 [m]The sun *and* moon stood still in their habitation: ||at the light of thine [n]arrows they went, *and* at the shining of thy glittering spear.

12 Thou didst march through the land in indignation, [o]thou didst thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed; [p]thou woundedst the head out of the house of the wicked, †by discovering the foundation unto the neck. Selah.

14 Thou didst strike through with his staves the head of his villages: they †came out as a whirlwind to scatter me: their rejoicing *was* as to devour the poor secretly.

15 [q]Thou didst walk through the sea with thine horses, *through* the ||heap of great waters.

16 When I heard, [r]my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will ||invade them with his troops.

17 ¶ Although the fig-tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall †fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls:

18 [s]Yet I will [t]rejoice in the LORD, I will joy in the God of my salvation.

19 The LORD God *is* [u]my strength, and he will make my feet like [x]hinds' *feet*, and he will make me to [y]walk upon mine high places. To the chief singer on my †stringed instruments.

Before CHRIST about 626.

[l] Jer. 22. 13. ||Or, *gaineth an evil gain.*
[m] Jer. 49. 16. Obad. 4.
†Heb. *palm of the hand.*
[n] Or, *piece*, or, *fastening.*
[o] Or, *witness against it.* Jer. 22. 13. Ezek. 24. 9. Mic. 3. 10. Nah. 3. 1.
†Heb. *bloods.*
[p] Jer. 51. 58. ||Or, *in vain.*
[q] Or, *by knowing the glory of the* LORD.
[r] Isa. 11. 9
[s] Hos. 7. 5.
[t] Gen. 9. 22. ||Or, *more with shame than with glory.*
[u] Jer. 25. 26, 27. & 51. 57.
[x] ver. 8.

[y] Isa. 44. 9, 10. & 46. 2.
[z] Jer. 10. 8, 14. Zech. 10. 2.
†Heb. *the fashioner of his fashion.*
[a] Ps. 115. 5. 1 Cor. 12. 2.
[b] Ps. 135. 17.
[c] Ps. 11. 4.
†Heb. *be silent all the earth before him.*
[d] Zeph. 1. 7. Zech. 2 13.

[a] Ps. 7. title. ||Or, *according to variable songs*, or, *tunes, called in Hebrew, Shigionoth*
†Heb. *thy report*, or, *thy hearing.*
||Or, *preserve alive.*
[b] Ps. 85. 6. ||Or, *the south.*
[c] Deut. 33. 2. Judg. 5. 4. Ps. 68. 7. ||Or, *bright beams out of his side.*

Before CHRIST about 626.

[d] Nah. 1. 3. ||Or, *burning diseases.* Deut. 32. 24.
[e] Ps. 18. 8.
[f] Nah. 1. 5.
[g] Gen. 49. 26. ||Or, *Ethiopia.*
||Or, *under affliction*, or, *vanity.*
[h] Deut. 33. 26, 27. Ps. 68. 4. & 104. 3. ver. 15. ||Or, *thy chariots were salvation.*
||Or, *Thou didst cleave the rivers of the earth.*
[i] Ps. 78. 15, 16. & 105. 41.
[k] Ex. 19. 16, 18. Judg. 5. 4, 5. Ps. 68. 8. & 77. 18. & 114. 4.
[l] Ex. 14. 22. Josh. 3. 16.
[m] Josh. 10. 12, 13. ||Or, *thine arrows walked in the light, &c.*
[n] Josh. 10. 11. Ps. 18. 14. & 77. 17, 18.
[o] Jer. 51. 33. Amos 1. 3. Mic. 4. 13.
[p] Josh. 10. 24. & 11. 8, 12. Ps. 68. 21.
†Heb. *making naked.*
†Heb. *were tempestuous.*
[q] ver. 8. Ps. 77. 19.
||Or, *mud.*
[r] Ps. 119. 120. Jer. 23. 9.
||Or, *cut them in pieces.*

†Heb. *lie.*

[s] Job 13. 15.
[t] Isa. 41. 16. & 61. 10.

[u] Ps. 27. 1.
[z] 2 Sam. 22. Ps. 18. 33.
[y] Deut. 32. 13. & 33. 29.
†Heb. *neginoth.* Ps. 4, title.

ZEPHANIAH.

CHAP. I.

1 When Zephaniah prophesied. 2 God's severe judgment against Judah for divers sins.

THE word of the LORD which came unto Zephaniah, the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

2 †I will utterly consume all *things* from off †the land, saith the LORD.

Before CHRIST about 630.

†Heb. *By taking away I will make an end.*
†Heb. *the face of the land.*

[a] Hos. 4. 3.
[b] Ezek. 7. 19. & 14. 3, 4, 7.

Before CHRIST about 630.

Matt. 13. 41. ||Or, *idols.*

[c] fulfilled about 624. 2 Kings 23. 4, 5.
[d] Hos. 10. 5.
[e] 2 Kings 23. 12. Jer. 19. 13.

3 [a]I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and [b]the ||stumbling-blocks with the wicked; and I will cut off man from off the land, saith the LORD.

4 I will also stretch out mine hand upon Judah and upon all the inhabitants of Jerusalem; and [c]I will cut off the remnant of Baal from this place, *and* the name of [d]the Chemarims with the priests;

5 And them [e]that worship the host of heaven upon

the house-tops; [f]and them that worship *and* [g]that swear ||by the LORD, and that swear [h]by Malcham;

6 And [i]them that are turned back from the LORD; and *those* that [k]have not sought the LORD, nor inquired for him.

7 [l]Hold thy peace at the presence of the Lord GOD: [m]for the day of the LORD *is* at hand: for [n]the LORD hath prepared a sacrifice, he hath †bid his guests.

8 And it shall come to pass in the day of the LORD's sacrifice, that I will †punish [o]the princes, and the king's children, and all such as are clothed with strange apparel.

9 In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.

10 And it shall come to pass in that day, saith the LORD, *that there shall be* the noise of a cry from [p]the fish-gate, and an howling from the second, and a great crashing from the hills.

11 [q]Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men that are †[r]settled on their lees: [s]that say in their heart, The LORD will not do good, neither will he do evil.

13 Therefore, their goods shall become a booty, and their houses a desolation: they shall also build houses, but [t]not inhabit *them;* and they shall plant vineyards, but [u]not drink the wine thereof.

14 [x]The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly.

15 [y]That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

16 A day of [z]the trumpet and alarm against the fenced cities, and against the high towers.

17 And I will bring distress upon men, that they shall [a]walk like blind men, because they have sinned against the LORD: and [b]their blood shall be poured out as dust, and their flesh [c]as the dung.

18 [d]Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be [e]devoured by the fire of his jealousy: for [f]he shall make even a speedy riddance of all them that dwell in the land.

CHAP. II.

4 *The judgment of the Philistines,* 8 *of Moab and Ammon,* 12 *of Ethiopia,* 13 *and Assyria.*

GATHER [a]yourselves together, yea, gather together, O nation ||not desired;

2 Before the decree bring forth, *before* the day pass [b]as the chaff, before [c]the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you.

3 [d]Seek ye the LORD, [e]all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: [f]it may be ye shall be hid in the day of the LORD's anger.

Before CHRIST about 630.

[f] 1 Kings 18. 21. 2 Kings 17. 33, 41.
[g] Isa. 48. 1. Hos. 4. 15.
|| Or, *to the* LORD.
[h] Josh. 23. 7. 1 Kings 11. 33.
[i] Isa. 1. 4. Jer. 2. 13, 17. & 15. 6.
[k] Hos. 7. 7.
[l] Hab. 2. 20. Zech. 2. 13.
[m] Isa. 13. 6.
[n] Isa. 34. 6. Jer. 46. 10. Ezek. 39. 17. Rev. 19. 17.
† Heb. *sanctified,* or, *prepared.*
† Heb. *visit upon.*
[o] Jer. 39. 6. 2 Chron. 33. 14.
[p] Zeph. 1. 10.
[q] Jam. 5. 1.
† Heb. *curded,* or, *thickened.*
[r] Jer. 48. 11. Amos 6. 1.
[s] Ps. 94. 7.
[t] Deut. 28. 30, 39. Amos 5. 11.
[u] Mic. 6. 15.
[x] Joel 2. 1, 11.
[y] Isa. 22. 5. Jer. 30. 7. Joel 2. 2, 11. Amos 5. 18. ver. 18.
[z] Jer. 4. 19.
[a] Deut. 28. 29. Isa. 59. 10.
[b] Ps. 79. 3.
[c] Ps. 83. 10. Jer. 9. 22. & 16. 4.
[d] Prov. 11. 4. Ezek. 7. 19.
[e] ch. 3. 8.
[f] ver. 2, 3.
|| Or, *not desirous.*
[b] Job 21. 18. Ps. 1. 4. Isa. 17. 13 Hos. 13. 3.
[c] 2 Kings 23. 26.
[d] Ps. 105. 4. Amos 5. 6.
[e] Ps. 76. 9.
[f] Joel 2. 14. Amos 5. 15. Jonah 3. 9.

Before CHRIST about 630.

4 For [g]Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod [h]at the noon-day, and Ekron shall be rooted up.

5 Woe unto the inhabitants of [i]the sea coasts, the nation of the Cherethites! the word of the LORD *is* against you; O [k]Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And the sea coast shall be dwellings *and* cottages for shepherds, [l]and folds for flocks.

7 And the coast shall be for [m]the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: ||for the LORD their God shall [n]visit them, and [o]turn away their captivity.

8 [p]I have heard the reproach of Moab, and [q]the revilings of the children of Ammon, whereby they have reproached my people, and [r]magnified *themselves* against their border.

9 Therefore, *as* I live, saith the LORD of hosts, the God of Israel, Surely [s]Moab shall be as Sodom, and [t]the children of Ammon as Gomorrah, [u]*even* the breeding of nettles and salt-pits, and a perpetual desolation: [x]the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have [y]for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts.

11 The LORD *will be* terrible unto them; for he will †famish all the gods of the earth; [z]and *men* shall worship him, every one from his place, *even* all [a]the isles of the heathen.

12 [b]Ye Ethiopians also, ye *shall be* slain by [c]my sword.

13 And he will stretch out his hand against the north, and [d]destroy Assyria; and will make Nineveh a desolation, *and* dry like a wilderness.

14 And [e]flocks shall lie down in the midst of her, all [f]the beasts of the nations: both the ||[g]cormorant and the bittern shall lodge in the ||upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: ||for he shall uncover the [h]cedar work.

15 This *is* the rejoicing city [i]that dwelt carelessly, [k]that said in her heart, I *am*, and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her [l]shall hiss, *and* [m]wag his hand.

CHAP. III.

1 *A sharp reproof of Jerusalem for divers sins.* 8 *An exhortation to wait for the restoration of Israel.*

WOE to ||†her that is filthy and polluted, to the oppressing city!

2 She [a]obeyed not the voice; she [b]received not ||correction; she trusted not in the LORD; she drew not near to her God.

3 [c]Her princes within her *are* roaring lions; her judges *are* [d]evening wolves; they gnaw not the bones till the morrow.

4 Her [e]prophets *are* light *and* treacherous persons: her priests have polluted the sanctuary, they have done [f]violence to the law.

5 [g]The just LORD [h]*is* in the midst thereof; he will

[g] Jer. 47. 4, 5. Ezek. 25. 15. Amos 1. 6, 7, 8. Zech. 9. 5, 6.
[h] Jer. 6. 4. & 15. 8.
[i] Ezek. 25. 16.
[k] Josh. 13. 3.
[l] See Isa. 17. 2. ver. 14.
[m] Isa. 11. 11. Mic. 4. 7. & 5. 7, 8. Hag. 1. 12. & 2. 2. ver. 9.
|| Or, *when, &c.*
[n] Ex. 4. 31. Luke 1. 68.
[o] Ps. 126. 1. Jer. 29. 14. ch. 3. 20.
[p] Jer. 48. 27. Ezek. 25. 8.
[q] Ezek. 25. 3, 6.
[r] Jer. 49. 1.
[s] Isa. 15. Jer. 48. Ezek. 25. 9. Amos 2. 1.
[t] Amos 1. 13.
[u] Gen. 19. 25. Deut. 29. 23. Isa. 13. 19. & 34. 13. Jer. 49. 18. & 50. 40.
[x] ver. 7.
[y] Isa. 16. 6. Jer. 48. 29.
† Heb. *make lean.*
[z] Mal. 1. 11. John 4. 21.
[a] Gen. 10. 5.
[b] Isa. 18. 1. & 20. 4. Jer. 46. 9. Ezek. 30. 9.
[c] Ps. 17. 13.
[d] Isa. 10. 12. Ezek. 31. 3. Nah. 1. 1. & 2. 10. & 3. 15, 18.
[e] ver. 6.
[f] Isa. 13. 21, 22.
|| Or, *pelican.*
[g] Isa. 34. 11, 14.
|| Or, *knops,* or, *chapiters.*
|| Or, *when he hath uncovered*
[h] Jer. 22. 14.
[i] Isa. 47. 8.
[k] Rev. 18. 7.
[l] Job 27. 23. Lam. 2. 15. Ezek. 27. 36.
[m] Nah. 3. 19.
|| Or, *glutonous.*
† Heb. *crav.*
[a] Jer. 22. 21.
[b] Jer. 5. 3.
|| Or, *instruction.*
[c] Ezek. 22. 27. Mic. 3. 9, 10, 11.
[d] Hab. 1. 8.
[e] Jer. 23. 11, 32. Lam. 2. 14. Hos. 9. 7.
[f] Ezek. 22. 26.
[g] Deut. 32. 4.
[h] ver. 15, 17. See Mic. 3. 11.

not do iniquity; †every morning doth he bring his judgment to light, he faileth not; but [i]the unjust knoweth no shame.

6 I have cut off the nations: their ‖towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 [k]I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, *and* [l]corrupted all their doings.

8 ¶ Therefore, [m]wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination *is* to [n]gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth [o]shall be devoured with the fire of my jealousy.

9 For then will I turn to the people [p]a pure †language, that they may all call upon the name of the LORD, to serve him with one †consent.

10 [q]From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering.

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that [r]rejoice in thy pride, and thou shalt no more be haughty †because of my holy mountain.

12 I will also leave in the midst of thee [s]an afflicted and poor people, and they shall trust in the name of the LORD.

13 [t]The remnant of Israel [u]shall not do iniquity, [x]nor speak lies; neither shall a deceitful tongue be found in their mouth: for [y]they shall feed and lie down, and none shall make *them* afraid.

14 ¶ [z]Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

15 The LORD hath taken away thy judgments, he hath cast out thine enemy: [a]the King of Israel, *even* the LORD, [b]*is* in the midst of thee: thou shalt not see evil any more.

16 In that day [c]it shall be said to Jerusalem, Fear thou not: *and to* Zion, [d]Let not thine hands be ‖slack.

17 The LORD thy God [e]in the midst of thee *is* mighty; he will save, [f]he will rejoice over thee with joy; †he will rest in his love, he will joy over thee with singing.

18 I will gather *them that* [g]*are* sorrowful for the solemn assembly, *who* are of thee, *to whom* †the reproach of it *was* a burden.

19 Behold, at that time I will undo all that afflict thee: and I will save her that [h]halteth, and gather her that was driven out; and †I will get them praise and fame in every land †where they have been put to shame.

20 At that time [i]will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

Before CHRIST about 630.

† Heb. *morning by morning.*
[i] Jer. 3. 3. & 6. 15. & 8. 12.
‖ Or, *corners.*
[k] So Jer. 8. 6.
[l] Gen. 6. 12.
[m] Ps. 27. 14. & 37. 34. Prov. 20. 22.
[n] Joel 3. 2.
[o] ch. 1. 18.
[p] Isa. 19. 18.
† Heb. *lip.*
† Heb. *shoulder.*
[q] Ps. 68. 31. Isa. 18. 1, 7. & 60. 4, &c. Mal. 1. 11. Acts 8. 27.
[r] Jer. 7. 4. Mic. 3. 11. Matt. 3. 9.
† Heb. *in my holy.*
[s] Isa. 14. 32. Zech. 11. 11. Matt. 5. 3. 1 Cor. 1. 27, 28. Jam. 2. 5.
[t] Mic. 4. 7. ch. 2. 7.
[u] Isa. 60. 21.

Before CHRIST about 630.

[x] Isa. 63. 8. Rev. 14. 5.
[y] Ezek. 34. 28. Mic. 4. 4. & 7. 14.
[z] Isa. 12. 6. & 54. 1. Zech. 2. 10. & 9. 9.
[a] John 1. 49.
[b] ver. 5, 17. Ezek. 48. 35. Rev. 7. 15. & 21. 3, 4.
[c] Isa. 35. 3, 4.
[d] Heb. 12. 12.
‖ Or, *faint.*
[e] ver. 15.
[f] Deut. 30. 9. Isa. 62. 5. & 65. 19. Jer. 32. 41.
† Heb. *he will be silent.*
[g] Lam. 2. 6.
† Heb. *the burden upon it was reproach.*
[h] Ezek. 34. 16. Mic. 4. 6, 7.
† Heb. *I will set them for a praise.*
† Heb. *of their shame.*
[i] Isa. 11. 12. & 27. 12. & 56. 8. Ezek. 28. 25. & 34. 13. & 37. 21. Amos 9. 14.

HAGGAI.

CHAP. I.

2 Haggai reproving the people's negligence, 7 inciteth them to build the house.

IN [a]the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD †by Haggai the prophet unto [b]Zerubbabel the son of Shealtiel, ‖governor of Judah, and to [c]Joshua the son of [d]Josedech, the high priest, saying,

2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

3 Then came the word of the LORD [e]by Haggai the prophet, saying,

4 [f]*Is it* time for you, O ye, to dwell in your ceiled houses, and this house *lie* waste?

5 Now, therefore, thus saith the LORD of hosts; †[g]Consider your ways.

6 Ye have [h]sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and [i]he that earneth wages, earneth wages *to put it* into a bag †with holes.

7 ¶ Thus saith the LORD of hosts; Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

9 [k]Ye looked for much, and lo, *it came* to little; and when ye brought *it* home, [l]I did ‖blow upon it. Why? saith the LORD of hosts. Because of mine house that *is* waste, and ye run every man unto his own house.

Before CHRIST about 520.

[a] Ezra 4. 24. & 5. 1. Zech. 1. 1.
† Heb. *by the hand of Haggai.*
[b] 1 Chron. 3. 17, 19. Ezra 3. 2. Matt. 1. 12. Luke 3. 27.
‖ Or, *captain.*
[c] Ezra 3. 2. & 5. 2.
[d] 1 Chron. 6. 15.
[e] Ezra 5. 1.
[f] 2 Sam. 7. 2. Ps. 132. 3, &c.
† Heb. *Set your heart on your ways.*
[g] Lam. 3. 40. ver. 7.
[h] Deut. 28. 38. Hos. 4. 10. Mic. 6. 14, 15. ch. 2. 16.
[i] Zech. 8. 10.
† Heb. *pierced through.*
[k] ch. 2. 16.
[l] ch. 2. 17.
‖ Or, *blow it away.*

Before CHRIST about 520.

[m] Lev. 26. 19. Deut. 28. 23. 1 Kings 8. 35.
[n] 1 Kings 17. 1. 2 Kings 8. 1.
[o] ch. 2. 17.
[p] Ezra 5. 2.
[q] Matt. 28. 20. Rom. 8. 31.
[r] 2 Chron. 36. 22. Ezra 1. 1.
[s] ch. 2. 21.
[t] Ezra 5. 2, 8
† Heb. *by the hand of.*

10 Therefore, [m]the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.

11 And I [n]called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and [o]upon all the labour of the hands.

12 ¶ [p]Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

13 Then spake Haggai the LORD's messenger in the LORD's message unto the people, saying, [q]I *am* with you, saith the LORD.

14 And [r]the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, [s]governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; [t]and they came and did work in the house of the LORD of hosts, their God,

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

CHAP. II.

1 Haggai encourageth the people to the work; 10 He sheweth that their sins hindered the work, &c.

IN the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD †by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech the high priest, and to the residue of the people, saying,

3 [a]Who *is* left among you that saw this house in her first glory? and how do ye see it now? [b]*is it* not in your eyes in comparison of it as nothing?

4 Yet now [c]be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I *am* with you, saith the LORD of hosts:

5 [d]*According to* the word that I covenanted with you when ye came out of Egypt, so [e]my Spirit remaineth among you; fear ye not.

6 For thus saith the LORD of hosts; [f]Yet once, it *is* a little while, and [g]I will shake the heavens, and the earth, and the sea, and the dry *land;*

7 And I will shake all nations, [h]and the Desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

8 The silver *is* mine, and the gold *is* mine, saith the LORD of hosts.

9 [i]The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give [k]peace, saith the LORD of hosts.

10 ¶ In the four and twentieth *day* of the ninth *month,* in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts, [l]Ask now the priests *concerning* the law, saying,

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

13 Then said Haggai, If *one that is* [m]unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

14 Then answered Haggai, and said, [n]So *is* this people, and so *is* this nation before me, saith the LORD; and so *is* every work of their hands; and that which they offer there is unclean.

15 And now, I pray you, [o]consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD:

16 Since those *days* were, [p]when *one* came to an heap of twenty *measures,* there were *but* ten: when *one* came to the press-fat for to draw out fifty *vessels* out of the press, there were *but* twenty.

17 [q]I smote you with blasting and with mildew and with hail [r]in all the labours of your hands; [s]yet ye *turned* not to me, saith the LORD.

18 Consider now from this day and upward, from the four and twentieth day of the ninth *month, even* from [t]the day that the foundation of the LORD's temple was laid, consider *it.*

19 [u]Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth: from this day will I bless *you.*

20 †And again the word of the LORD came unto Haggai in the four and twentieth *day* of the month, saying,

21 Speak to Zerubbabel, [x]governor of Judah, saying, [y]I will shake the heavens and the earth;

22 And [z]I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and [a]I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, [b]and will make thee as a signet; for [c]I have chosen thee, saith the LORD of hosts.

Before CHRIST about 520.	Before CHRIST about 520.
[a] Ezra 3. 12.	[n] Titus 1. 15.
[b] Zech. 4. 10.	[o] ch. 1. 5.
[c] Zech. 8. 9.	[p] ch. 1. 6, 9. Zech. 8. 10.
[d] Ex. 29. 45, 46.	[q] Deut. 28. 22.
[e] Neh. 9. 20. Isa. 63. 11.	[r] 1 Kings 8. 37. ch. 1. 9. Amos 4. 9.
[f] ver. 21. Heb. 12. 26.	[s] ch. 1. 11.
[g] Joel 3. 13.	[t] Jer. 5. 3. Amos 4. 6, 8, 9, 10, 11. Zech. 8. 9.
[h] Gen. 49. 10.	[u] Zech. 8. 12.
Mal. 3. 1.	
[i] John 1. 14.	
[k] Ps. 85. 8, 9. Luke 2. 14. Eph. 2. 14.	[x] ch. 1. 14.
	[y] ver. 6, 7. Heb. 12. 26.
	[z] Dan. 2. 44. Matt. 24. 7.
[l] Lev. 10. 10, 11. Deut. 33. 10.	[a] Mic. 5. 10. Zech. 4. 6. & 9. 10.
Mal. 2. 7.	
[m] Num. 19. 11.	[b] Sol. Song. 8. 6. Jer. 22. 24.
	[c] Isa. 42. 1. & 43. 10.

ZECHARIAH.

CHAP. I.

1 *Zechariah exhorteth to repentance.* 7 *The vision of the horses.* 12 *Jerusalem is comforted, &c.*

IN the eighth month, [a]in the second year of Darius, came the word of the LORD [b]unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

2 The LORD hath been †sore displeased with your fathers.

3 Therefore, say thou unto them, Thus saith the LORD of hosts; Turn [c]ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

4 Be ye not as your fathers, [d]unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; [e]Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

5 Your fathers, where *are* they? and the prophets, do they live for ever?

6 But [f]my words and my statutes, which I commanded my servants the prophets, did they not ‖take hold of your fathers? and they returned and said, [g]Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

7 Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

8 I saw by night, and behold [h]a man riding upon a red horse, and he stood among the myrtle-trees that *were* in the bottom; and behind him *were there* [i]red horses, ‖speckled, and white.

9 Then said I, O my lord, what *are* these? And the angel that talked with me said unto me, I will shew thee what these *be.*

10 And the man that stood among the myrtle-trees answered and said, [k]These *are they* whom the LORD hath sent to walk to and fro through the earth.

11 [l]And they answered the angel of the LORD that stood among the myrtle-trees, and said, We

Before CHRIST about 520.	Before CHRIST about 520.
[a] Ezra 4. 24. Hag. 1. 1	[g] Lam. 1. 18. & 2. 17.
[b] Ezra 5. 1. Matt. 23. 35.	
†Heb. *with displeasure.*	
[c] Jer. 25. 5. & 35. 15. Mic. 7. 19. Mal. 3. 7.	[h] Josh. 5. 13. Rev. 6. 4.
Luke 15. 20. Jam. 4. 8.	[i] ch. 6. 2–7.
[d] 2 Chron. 36. 15, 16.	‖ Or, *bay.*
[e] Isa. 31. 6. Jer. 3. 12. & 18. 11. Ezek. 18. 30. Hos. 14. 1.	[k] Heb. 1. 14.
[f] Isa. 55. 1.	[l] Ps. 103. 20, 21.
‖ Or, *overtake.*	

have walked to and fro through the earth, and behold, all the earth sitteth still, and is at rest.

12 ¶ Then the angel of the LORD answered and said, [m]O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation [n]these threescore and ten years?

13 And the LORD answered the angel that talked with me *with* [o]good words *and* comfortable words.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am [p]jealous for Jerusalem and for Zion with a great jealousy.

15 And I am very sore displeased with the heathen *that are* at ease: for [q]I was but a little displeased, and they helped forward the affliction.

16 Therefore thus saith the LORD; [r]I am returned to Jerusalem with mercies: mine house shall be built in it, saith the LORD of hosts, and [s]a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts; My cities through †prosperity shall yet be spread abroad; [t]and the LORD shall yet comfort Zion, and [u]shall yet choose Jerusalem.

18 ¶ Then lifted I up mine eyes, and saw, and behold four horns.

19 And I said unto the angel that talked with me, What *be* these? and he answered me, [x]These *are* the horns which have scattered Judah, Israel, and Jerusalem.

20 And the LORD shewed me four carpenters.

21 Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which [y]lifted up *their* horn over the land of Judah to scatter it.

CHAP. II.

An angel sent to measure Jerusalem, and its flourishing state under God's protection foretold.

I LIFTED up mine eyes again, and looked, and behold [a]a man with a measuring line in his hand.

2 Then said I, whither goest thou? And he said unto me, [b]To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

3 And behold, the angel that talked with me went forth, and another angel went out to meet him,

4 And said unto him, Run, speak to this young man, saying, [c]Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein:

5 For I, saith the LORD, will be unto her [d]a wall of fire round about, [e]and will be the glory in the midst of her.

6 ¶ Ho, ho, *come forth*, and flee [f]from the land of the north, saith the LORD: for I have [g]spread you abroad as the four winds of the heaven, saith the LORD.

7 [h]Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.

8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that [i]toucheth you, toucheth the apple of his eye.

9 For behold, I will [k]shake my hand upon them, and they shall be a spoil to their servants: and [l]ye shall know that the LORD of hosts hath sent me.

10 ¶ [m]Sing and rejoice, O daughter of Zion: for lo, I come, and I [n]will dwell in the midst of thee, saith the LORD.

11 [o]And many nations shall be joined to the LORD [p]in that day, and shall be [q]my people: and I will dwell in the midst of thee, and [r]thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall [s]inherit Judah his portion in the holy land, and [t]shall choose Jerusalem again.

13 [u]Be silent, O all flesh, before the LORD: for he is raised up [x]out of †his holy habitation.

CHAP. III.

Under the type of Joshua, the restoration of the church promised. 8 Christ foretold.

AND he shewed me [a]Joshua the high priest standing before the angel of the LORD, and [b]‖ Satan standing at his right hand †to resist him.

2 And the LORD said unto Satan, [c]The LORD rebuke thee, O Satan; even the LORD that [d]hath chosen Jerusalem rebuke thee: [e]*is* not this a brand plucked out of the fire?

3 Now Joshua was clothed with [f]filthy garments, and stood before the angel.

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, [g]and I will clothe thee with change of raiment.

5 And I said, Let them set a fair [h]mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

6 And the angel of the LORD protested unto Joshua, saying,

7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt [i]keep my ‖charge, then thou shalt also [k]judge my house, and shalt also keep my courts, and I will give thee †places to walk among these that [l]stand by.

8 Hear now, O Joshua the high priest, thou and thy fellows that sit before thee: for they *are* [m]†men wondered at: for behold, I will bring forth [n]my servant The [o]BRANCH.

9 For behold the stone that I have laid before Joshua; [p]upon one stone *shall be* [q]seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and [r]I will remove the iniquity of that land in one day.

10 [s]In that day, saith the LORD of hosts, shall ye call every man his neighbour [t]under the vine and under the fig-tree.

CHAP. IV.

By the golden candlestick is foreshewed the good success of Zerubbabel's foundation.

AND [a]the angel that talked with me came again, and waked me, [b]as a man that is wakened out of his sleep,

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[m] Ps. 102. 13. Rev. 6. 10.
[n] Jer. 25. 11, 12. Dan. 9. 2. ch. 7. 5.
[o] Jer. 29. 10.
[p] Joel 2. 18. ch. 8. 2.
[q] Isa. 47. 6.
[r] Isa. 12. 1. & 54. 8. ch. 2. 10. & 8. 3.
[s] ch. 2. 1, 2.
† Heb. *good.*
[t] Isa. 51. 3.
[u] Isa. 14. 1. ch. 2. 12. & 3. 2.
[x] Ezra 4. 1, 4, 7. & 5. 3.
[y] Ps. 75. 4, 5.
[a] Ezek. 40. 3.
[b] Rev. 11. 1. & 21. 15, 16.
[c] Jer. 31. 27. Ezek. 36. 10, 11.
[d] Isa. 26. 1. ch. 9. 8.
[e] Isa. 60. 19. Rev. 21. 23.
[f] Isa. 48. 20. & 52. 11. Jer. 1. 14. & 50. 8. & 51. 6, 45.
[g] Deut. 28. 64. Ezk. 17. 21.
[h] Rev. 18. 4.

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[i] Deut. 32. 10. Ps. 17. 8. 2 Thess. 1. 6.
[k] Isa. 11. 15. & 19. 16.
[l] ch. 4. 9.
[m] Isa. 12. 6. & 54. 1. Zeph. 3. 14.
[n] Lev. 26. 12. Ezk. 37. 27. ch. 8. 3. John 1. 14. 2 Cor. 6. 16.
[o] Isa. 2. 2, 3. & 49. 22. & 60. 3. &c. ch. 8. 22, 23.
[p] ch. 3. 10.
[q] Ex. 12. 49.
[r] Ezek. 33. 33. ver. 9.
[s] Deut. 3. 29.
[t] ch. 1. 17.
[u] Hab. 2. 20. Zeph. 1. 7.
[x] Ps. 68. 5. Isa. 57. 15.
† Heb. *the habitation of his holiness.* Deut. 26. 15. Isa. 63. 15.
[a] Hag. 1. 1.
[b] Ps. 109. 6. Rev. 12. 10.
‖ That is, *an adversary.*
† Heb. *to be his adversary.*
[c] Jude 9.
[d] ch. 1. 17. Rom. 8. 33.
[e] Amos 4. 11. Rom. 11. 5. Jude 23.
[f] Isa. 64. 6.
[g] Isa. 61. 10. Rev. 19. 8. Luke 15. 22.
[h] Ex. 29. 6. ch. 6. 11.
[i] Lev. 8. 35. 1 Kings 2. 3. Ezk. 44. 16.
‖ Or, *ordinance.*
[k] Deut. 17. 9. Mal. 2. 7.
† Heb. *walks.*
[l] ch. 4. 14. & 6. 5.
[m] Ps. 71. 7. Isa. 8. 18. & 20. 3.
† Heb. *men of wonder,* or, *sign,* as Ezk. 12. 11. & 24. 24.
[n] Isa. 42. 1. & 49. 3, 5. & 52. 13. & 53. 11. Ezek. 34. 23, 24.
[o] Isa. 4. 2. & 11. 1. Jer. 23. 5. & 33. 15. ch. 6. 12. Luke 1. 78.
[p] Ps. 118. 22. Isa. 28. 16.
[q] ch. 4. 10. Rev. 5. 6.
[r] Jer. 31. 34. & 50. 20. Mic. 7. 18, 19.
[s] ch. 3. 1. ch. 2. 11.
[t] 1 Kings 4. 25. Isa. 36. 16. Mic. 4. 4.
[a] ch. 2. 3.
[b] Dan. 8. 18.

2 And said unto me, What seest thou? And I said, I have looked, and behold [c]a candlestick, all *of* gold, †with a bowl upon the top of it, [d]and his seven lamps thereon, and ||seven pipes to the seven lamps, which *are* upon the top thereof:

3 [e]And two olive-trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

4 So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? and I said, No, my lord.

6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, [f]Not by ||might, nor by power, but by my Spirit, saith the LORD of hosts.

7 Who *art* thou, [g]O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth [h]the headstone *thereof* [i]*with* shoutings, *crying*, Grace, grace, unto it.

8 Moreover the word of the LORD came unto me, saying,

9 The hands of Zerubbabel [k]have laid the foundation of this house; his hands [l]shall also finish it; and [m]thou shalt know that the [n]LORD of hosts hath sent me unto you.

10 For who hath despised the day of [o]small things? ||for they shall rejoice, and shall see the †plummet in the hand of Zerubbabel *with* those seven; [p]they *are* the eyes of the LORD, which run to and fro through the whole earth.

11 ¶ Then answered I, and said unto him, What *are* these [q]two olive-trees upon the right *side* of the candlestick and upon the left *side* thereof?

12 And I answered again, and said unto him, What *be these* two olive branches which †through the two golden pipes ||empty †the golden *oil* out of themselves?

13 And he answered me and said, Knowest thou not what these *be?* And I said, No, my lord.

14 Then said he, [r]These *are* the two †anointed ones, [s]that stand by [t]the Lord of the whole earth.

CHAP. V.

1 *By the flying roll, is shewed the curse of thieves and of false swearers.* 5 *Babylon's ruin.*

THEN I turned, and lifted up mine eyes, and looked, and behold a flying [a]roll.

2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This *is* the [b]curse that goeth forth over the face of the whole earth: for ||every one that stealeth shall be cut off *as* on this side, according to it; and every one that sweareth shall be cut off *as* on that side, according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of [c]him that sweareth falsely by my name: and it shall remain in the midst of his house, and [d]shall consume it with the timber thereof and the stones thereof.

5 ¶ Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it? and he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth.

7 And behold, there was lifted up a ||talent of lead: and this *is* a woman that sitteth in the midst of the ephah.

8 And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, To [e]build it an house in [f]the land of Shinar: and it shall be established, and set there upon her own base.

CHAP. VI.

1 *The vision of the four chariots.* 9 *The temple and kingdom of Christ the Branch shewed.*

AND I turned, and lifted up mine eyes, and looked, and behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass.

2 In the first chariot *were* [a]red horses; and in the second chariot [b]black horses;

3 And in the third chariot [c]white horses; and in the fourth chariot grizzled and ||bay horses.

4 Then I answered [d]and said unto the angel that talked with me, What *are* these, my lord?

5 And the angel answered and said unto me, [e]These *are* the four ||spirits of the heavens, which go forth from [f]standing before the Lord of all the earth.

6 The black horses which *are* therein go forth into [g]the north country; and the white go forth after them; and the grizzled go forth toward the south country.

7 And the bay went forth, and sought to go that they might [h]walk to and fro through the earth: and he said, Get ye hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my [i]spirit in the north country.

9 ¶ And the word of the LORD came unto me, saying,

10 Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

11 Then take silver and gold, and make [k]crowns

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[c] Ex.25.31. Rev. 1. 12.
† Heb. *with her bowl.*
[d] Ex.25.37. Rev. 4. 5.
|| Or, *seven several pipes to the lamps, &c.*
[e] ver.11,12. Rev. 11. 4.
[f] Hos. 1. 7.
|| Or, *army.*
[g] Jer.51.25. Matt. 21. 21.
[h] Ps.118.22.
[i] Ezra 3.11, 13.
[k] Ezra 3.10.
[l] Ezra 6.15.
[m] ch. 2. 9, 11. & 6.15.
[n] Isa.48.16. ch. 2. 8.
[o] Hag. 2. 3.
|| Or, *since the seven eyes of the* LORD *shall rejoice.*
† Heb. *stone of tin.*
[p] 2 Chron. 16. 9. Prov. 15.3. ch. 3. 9.
[q] ver. 3.
† Heb. *by the hand.*
|| Or, *empty out of themselves* oil into *the gold.*
† Heb. *the gold.*
[r] Rev.11.4.
† Heb. *sons of oil.*
[s] ch. 3. 7. Luke 1. 19.
[t] See Josh. 3. 11, 13. ch. 6. 5.
[a] Ezek.2.9.
[b] Mal. 4. 6.
|| Or, *every one of this* people *that stealeth holdeth* himself *guiltless, as it* doth.
[c] Lev.19.12. ch. 8. 17. Mal. 3. 5.

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[d] See Lev. 14.45.
|| Or, *weighty piece.*
[e] Jer. 29. 5, 28.
[f] Gen. 10. 10.
[a] ch. 1. 8. Rev. 6. 4.
[b] Rev. 6. 5.
[c] Rev. 6. 2.
|| Or, *strong.*
[d] ch. 5. 10.
[e] Ps. 104.4. Heb. 1. 7, 14.
|| Or, *winds.*
[f] 1 Kings 22. 19. Dan. 7. 10. ch. 4. 14. Luke 1. 19.
[g] Jer. 1. 14.
[h] Gen. 13. 17. ch. 1. 10.
[i] Judg. 8. 3. Eccl. 10. 4.
[k] Ex.28.36. & 29. 6. Lev. 8. 9. ch. 3. 5.

and set *them* upon the head of Joshua the son of Josedech, the high priest;

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold [t]the man whose name *is* The [m]BRANCH; and he shall ‖grow up out of his place, [n]and he shall build the temple of the LORD:

13 Even he shall build the temple of the LORD; and he [o]shall bear the glory, and shall sit and rule upon his throne: and [p]he shall be a priest upon his throne: and the counsel of peace shall be between them both.

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, [q]for a memorial in the temple of the LORD.

15 And [r]they *that are* far off shall come and build in the temple of the LORD; and [s]ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

CHAP. VII.

1 *The captives inquire of fasting;* 4 *Zechariah reproveth them.* 8 *Sin the cause of their captivity.*

AND it came to pass in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu;

2 When they had sent unto the house of God, Sherezer and Regem-melech, and their men, †to pray before the LORD,

3 *And* to [a]speak unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I weep in [b]the fifth month, separating myself, as I have done these so many years?

4 ¶ Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye [c]fasted and mourned in the fifth [d]and seventh *month*, [e]even those seventy years, did ye at all fast [f]unto me, *even* to me?

6 And when ye did eat, and when ye did drink, ‖did not ye eat *for yourselves*, and drink *for yourselves?*

7 ‖*Should ye* not *hear* the words which the LORD hath cried †by the former prophets when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited [g]the south and the plain?

8 ¶ And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, [h]†Execute true judgment, and shew mercy and compassions every man to his brother:

10 And [i]oppress not the widow, nor the fatherless, the stranger, nor the poor; [k]and let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and [l]†pulled away the shoulder, and †[m]stopped their ears, that they should not hear.

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[t] See Luke 1. 78. John 1. 45.
[m] ch. 3. 8. ‖ Or, *branch up from under him.*
[n] ch. 4. 9. Matt. 16. 18. Eph. 2. 20, 21, 22. Heb. 3. 3.
[o] Isa. 22. 24.
[p] Ps. 110. 4. Heb. 3. 1.
[q] Ex. 12. 14. Mark 14. 9.
[r] Isa. 57. 19. & 60. 10. Eph. 2. 13, 19.
[s] ch. 2. 9. & 4. 9.

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† Heb. *to entreat the face of the* LORD; 1 Sam. 13. 12. ch. 8. 21.
[a] Deut. 17. 9, 10, 11. & 33. 10. Mal. 2. 7.
[b] Jer. 52. 12. ch. 8. 19.
[c] Isa. 58. 5.
[d] Jer. 41. 1. ch. 8. 19.
[e] ch. 1. 12.
[f] See Rom 14. 6.
‖ Or, be *not ye they that, &c.*
‖ Or, Are *not* these *the words.*
† Heb. *by the hand of, &c.*
[g] Jer. 17. 26.
[h] Isa. 58. 6, 7. Jer. 7. 23. Mic. 6. 8. ch. 8. 16. Matt. 23. 23.
† Heb. *Judge judgment of truth.*
[i] Ex. 22. 21, 22. Deut. 24. 17. Isa. 1. 17. Jer. 5. 28.
[k] Ps. 36. 4. Mic. 2. 1. ch. 8. 17.
[l] Neh. 9. 29. Jer. 7. 24. Hos. 4. 16.
† Heb. *they gave a backsliding shoulder.*
† Heb. *made heavy.*
[m] Acts 7. 57.

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[n] Ezek. 11. 19. & 36. 26.
[o] Neh. 9. 29, 30.
† Heb. *by the hand of.*
[p] 2 Chron. 36. 16. Dan. 9. 11.
[q] Prov. 1. 24–28. Isa. 1. 15. Jer. 11. 11. & 14. 12. Mic. 3. 4.
[r] Deut. 4. 27. & 28. 64. Ezk. 36. 19. ch. 2. 6.
[s] Deut. 28. 33.
[t] Lev. 26. 22.
[u] Dan. 8. 9.
† Heb. *land of desire.*

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[a] Nah. 1. 2. ch. 1. 14.
[b] ch. 1. 16.
[c] ch. 2. 10.
[d] Isa. 1. 21, 26.
[e] Isa. 2. 2, 3.
[f] Jer. 31. 23.
[g] See 1 Sam. 2. 31. Isa. 65. 20, 22. Lam. 2. 20, &c. & 5. 11, 14.
† Heb. *for multitude of days.*
‖ Or, *hard*, or, *difficult.*
[h] Gen. 18. 14. Luke 1. 37. & 18. 27. Rom. 4. 21.
[i] Isa. 11. 11, 12. & 43. 5, 6. Ezek. 37. 21. Amos 9. 14, 15.
† Heb. *the country of the going down of the sun.* See Ps. 50. 1. & 113. 3. Mal. 1. 11.
[k] Jer. 30. 22. & 31. 1, 33. ch. 13. 9.
[l] Jer. 4. 2.
[m] Hag. 2. 4. ver. 18.
[n] Ezra 5. 1, 2.
[o] Hag. 2. 18.
‖ Or, *the hire of man became nothing, &c.*
[p] Hag. 1. 6, 9, 10. & 2. 16.
[q] 2 Chron. 15. 5.
[r] Hos. 2. 21, 22. Joel 2. 22. Hag. 2. 19.
† Heb. *of peace.*
[s] Ps. 67. 6.
[t] See Hag. 1. 10.
[u] Jer. 42. 18.

12 Yea, they made their [n]hearts *as* an adamant stone, [o]lest they should hear the law, and the words which the LORD of hosts hath sent in his Spirit †by the former prophets: [p]therefore came a great wrath from the LORD of hosts.

13 Therefore it is come to pass, *that* as he cried, and they would not hear; so [q]they cried, and I would not hear, saith the LORD of hosts:

14 But [r]I scattered them with a whirlwind among all the nations [s]whom they knew not. Thus [t]the land was desolate after them, that no man passed through nor returned: for they laid [u]the †pleasant land desolate.

CHAP. VIII.

1 *Jerusalem's restoration.* 9 *They are encouraged to the building by God's favour to them.*

AGAIN the word of the LORD of hosts came *to me*, saying,

2 Thus saith the LORD of hosts; [a]I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

3 Thus saith the LORD; [b]I am returned unto Zion, and [c]will dwell in the midst of Jerusalem: and Jerusalem [d]shall be called, A city of truth; and [e]the mountain of the LORD of hosts, [f]The holy mountain.

4 Thus saith the LORD of hosts; [g]There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand †for very age.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts; If it be ‖marvellous in the eyes of the remnant of this people in these days, [h]should it also be marvellous in mine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts; Behold, [i]I will save my people from the east country, and from †the west country;

8 And I will bring them, and they shall dwell in the midst of Jerusalem: [k]and they shall be my people, and I will be their God, [l]in truth and in righteousness.

9 ¶ Thus saith the LORD of hosts; [m]Let your hands be strong, ye that hear in these days these words by the mouth of [n]the prophets, which *were* in [o]the day *that* the foundation of the house of the LORD of hosts was laid, that the temple might be built.

10 For before these days ‖there was no [p]hire for man, nor any hire for beast; [q]neither *was there any* peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.

11 But now I *will* not *be* unto the residue of this people as in the former days, saith the LORD of hosts.

12 [r]For the seed *shall be* †prosperous; the vine shall give her fruit, and [s]the ground shall give her increase, and [t]the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*.

13 And it shall come to pass, *that* as ye were [u]a

curse among the heathen, O house of Judah, and house of Israel; so will I save you, and [x]ye shall be a blessing: fear not, *but* [y]let your hands be strong.

14 For thus saith the LORD of hosts; [z]As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, [a]and I repented not:

15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

16 ¶ These *are* the things that ye shall do; [b]Speak ye every man the truth to his neighbour; †execute the judgment of truth and peace in your gates:

17 [c]And let none of you imagine evil in your hearts against his neighbour; and [d]love no false oath: for all these *are things* that I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts; [e]The fast of the fourth *month*, [f]and the fast of the fifth, [g]and the fast of the seventh, [h]and the fast of the tenth, shall be to the house of Judah [i]joy and gladness, and cheerful ||feasts; [k]therefore love the truth and peace.

20 Thus saith the LORD of hosts; *It shall* yet *come to pass*, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one *city* shall go to another, saying, [l]Let us go ||†speedily †to pray before the LORD, and to seek the LORD of hosts: I will go also.

22 Yea, [m]many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts; in those days *it shall come to pass*, that ten men shall [n]take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard [o]*that* God *is* with you.

CHAP. IX.

1 *God defendeth his church.* 9 *Zion is exhorted to rejoice for the coming of Christ.*

THE [a]burden of the word of the LORD in the land of Hadrach, and [b]Damascus *shall be* the rest thereof: when [c]the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.

2 And [d]Hamath also shall border thereby; [e]Tyrus and [f]Zidon, though it be very [g]wise.

3 And Tyrus did build herself a strong hold, and [h]heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, [i]the Lord will cast her out, and he will smite [k]her power in the sea; and she shall be devoured with fire.

5 [l]Ashkelon shall see *it*, and fear; Gaza also *shall see it*, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a bastard shall dwell [m]in Ashdod, and I will cut off the pride of the Philistines.

Before CHRIST about 518.

[z] Gen. 12. 2. Ruth 4. 11, 12. Isa. 19. 24, 25. Zeph. 3. 20. Hag. 2. 19.
[y] ver. 9.
[z] Jer. 31. 28.
[a] 2 Chron. 36. 16. ch. 1. 6.
[b] ch. 7. 9. ver. 19. Eph. 4. 25.
† Heb. *judge truth, and the judgment of peace.*
[c] Prov. 3. 29. ch. 7. 10.
[d] ch. 5. 3, 4.
[e] Jer. 52. 6, 7.
[f] Jer. 52. 12, 13. ch. 7. 3, 5.
[g] 2 Kings 25. 25. Jer. 41. 1, 2.
[h] Jer. 52. 4.
[i] Esth. 8. 17.
Isa. 35. 10.
‖ Or, *solemn*, or, *set times*
[k] ver. 16.
[l] Isa. 2. 3. Mic. 4. 1, 2.
‖ Or, *continually.*
† Heb. *going.*
† Heb. *to entreat the face of the* LORD. ch. 7. 2.
[m] Isa. 60. 3, &c. & 66. 23.
[n] Isa. 3. 6. & 4. 1.
[o] 1 Cor. 14. 25.

Before CHRIST about 587.

† Heb. *bloods.*
[x] Ps. 34. 7. ch. 2. 5.
[o] Isa. 60. 18. Ezek. 28. 24.
[p] Ex. 3. 7.
[q] Isa. 62. 11. ch. 2. 10. Matt. 21. 5. John 12. 15
[r] Jer. 23. 5. & 30. 9. John 1. 49. Luke 19. 38.
‖ Or, *saving himself.*
[s] Hos. 1. 7. & 2. 18. Mic. 5. 10. Hag. 2. 22.
[t] Eph. 2. 14, 17.
[u] Ps. 72. 8.
‖ Or, *whose covenant is by blood.* Ex. 24. 8. Heb. 10. 29. & 13. 20.
[x] Isa. 42. 7. & 51. 14. & 61. 1.
[y] Isa. 49. 9.
[z] Isa. 61. 7.
[a] Ps. 18. 14. & 77. 17. & 144. 6.
[b] Isa. 21. 1.
‖ Or, *subdue the stones of the sling.*
‖ Or, *shall fill both the bowls, &c.*
[c] Lev. 4. 18, 25. Deut. 12. 27.
[d] Isa. 62. 3. Mal. 3. 17.
[e] Isa. 11. 12.
[f] Ps. 31. 19.
[g] Joel 3. 18. Amos 9. 14.
‖ Or, *grow*, or, *speak.*

7 And I will take away his †blood out of his mouth, and his abominations from between his teeth; but he that remaineth, even he, *shall be* for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

8 And [n]I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and [o]no oppressor shall pass through them any more: for now [p]have I seen with mine eyes.

9 ¶ [q]Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, [r]thy King cometh unto thee: he *is* just, and ||having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

10 And I [s]will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak [t]peace unto the heathen: and his dominion *shall be* [u]from sea *even* to sea, and from the river *even* to the ends of the earth.

11 As for thee also, ||by the blood of thy covenant I have sent forth thy [x]prisoners out of the pit wherein *is* no water.

12 ¶ Turn you to the strong hold, [y]ye prisoners of hope: even to-day do I declare *that* [z]I will render double unto thee;

13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

14 And the LORD shall be seen over them, and [a]his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go [b]with whirlwinds of the south.

15 The LORD of hosts shall defend them; and they shall devour and ||subdue with sling-stones; and they shall drink, *and* make a noise as through wine; and they ||shall be filled like bowls, *and* as [c]the corners of the altar.

16 And the LORD their God shall save them in that day as the flock of his people: for [d]*they shall be as* the stones of a crown, [e]lifted up as an ensign upon his land.

17 For [f]how great *is* his goodness, and how great *is* his beauty! [g]corn shall make the young men ||cheerful, and new wine the maids.

CHAP. X.

1 *God is to be sought unto, and not idols.* 5 *As he visited his flock for sin, so he will save and restore them.*

ASK ye [a]of the LORD [b]rain [c]in the time of the latter rain; *so* the LORD shall make ||bright clouds, and give them showers of rain, to every one grass in the field.

2 For the [d]†idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they [e]comfort in vain: therefore they went their way as a flock, they ||were troubled [f]because *there was* no shepherd.

3 Mine anger was kindled against the shepherds, [g]and I †punished the goats: for the LORD of hosts

[n] Ps. 34. 7. ch. 2. 5.
[o] Isa. 60. 18. Ezek. 28. 24.
[p] Ex. 3. 7.
[q] Isa. 62. 11. ch. 2. 10. Matt. 21. 5. John 12. 15
[r] Jer. 23. 5. & 30. 9. John 1. 49. Luke 19. 38.
‖ Or, *saving himself.*
[s] Hos. 1. 7. & 2. 18. Mic. 5. 10. Hag. 2. 22.
[t] Eph. 2. 14, 17.
[u] Ps. 72. 8.
‖ Or, *whose covenant is by blood.* Ex. 24. 8. Heb. 10. 29. & 13. 20.
[x] Isa. 42. 7. & 51. 14. & 61. 1.
[y] Isa. 49. 9.
[z] Isa. 61. 7.
[a] Ps. 18. 14. & 77. 17. & 144. 6.
[b] Isa. 21. 1.
‖ Or, *subdue the stones of the sling.*
‖ Or, *shall fill both the bowls, &c.*
[c] Lev. 4. 18, 25. Deut. 12. 27.
[d] Isa. 62. 3. Mal. 3. 17.
[e] Isa. 11. 12.
[f] Ps. 31. 19.
[g] Joel 3. 18. Amos 9. 14.
‖ Or, *grow*, or, *speak.*
[a] Jer. 14. 22.
[b] Deut. 11. 14.
[c] Job 29. 23. Joel 2. 23.
‖ Or, *lightnings.* Jer. 10. 13.
[d] Jer. 10. 8. Hab. 2. 18.
† Heb. *teraphims.* Judg. 17. 5.
[e] Job 13. 4.
‖ Or, *answered that, &c.*
[f] Ezek. 34. 5.
[g] Ezek. 34. 17.
† Heb. *visited upon.*

[h]hath visited his flock the house of Judah, and [i]hath made them as his goodly horse in the battle.

4 Out of him came forth [k]the corner, out of him [l]the nail, out of him the battle-bow, out of him every oppressor together.

5 ¶And they shall be as mighty *men* which [m]tread down *their enemies* in the mire of the streets in the battle: and they shall fight, because the LORD *is* with them, and ||the riders on horses shall be confounded.

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and [n]I will bring them again to place them; for I [o]have mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and [p]will hear them.

7 And *they of* Ephraim shall be like a mighty *man*, and their [q]heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD.

8 I will [r]hiss for them, and gather them; for I have redeemed them: [s]and they shall increase as they have increased.

9 And [t]I will sow them among the people: and they shall [u]remember me in far countries; and they shall live with their children, and turn again.

10 [x]I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and [y]*place* shall not be found for them.

11 [z]And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the rivers shall dry up: and [a]the pride of Assyria shall be brought down, and [b]the sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD; and [c]they shall walk up and down in his name, saith the LORD.

CHAP. XI.

1 *The destruction of Jerusalem.* 4 *By a type is shewed Christ's care of his flock.*

OPEN [a]thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir-tree, for the cedar is fallen; because the ||mighty are spoiled: howl, O ye oaks of Bashan: [b]for ||the forest of the vintage is come down.

3 ¶*There is* a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.

4 Thus saith the LORD my God; [c]Feed the flock of the slaughter;

5 Whose possessors slay them, and [d]hold themselves not guilty: and they that sell them [e]say, Blessed *be* the LORD; for I am rich: and their own shepherds pity them not.

6 For I will no more pity the inhabitants of the land, saith the LORD: but lo, I will †deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them*.

7 And I will [f]feed the flock of slaughter, ||*even* you, [g]O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called ||Bands; and I fed the flock.

8 Three shepherds also I cut off [h]in one month; and my soul †loathed them, and their soul also abhorred me.

9 Then said I, I will not feed you; [i]that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat, every one the flesh †of another.

10 ¶And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day; and ||so [k]the poor of the flock that waited upon me knew that it *was* the word of the LORD.

12 And I said unto them, †If ye think good, give *me* my price; and if not, forbear. So they [l]weighed for my price thirty *pieces* of silver.

13 And the LORD said unto me, Cast it unto the [m]potter: a goodly price that I was prized at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

14 Then I cut asunder mine other staff, *even* ||Bands, that I might break the brotherhood between Judah and Israel.

15 ¶And the LORD said unto me, [n]Take unto thee yet the instruments of a foolish shepherd.

16 For lo, I will raise up a shepherd in the land, *which* shall not visit those that be ||cut off, neither shall seek the young one, nor heal that that is broken, nor ||feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 [o]Woe to the idle shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

CHAP. XII.

1 *The victorious restoring of Judah.* 10 *The repentance of Jerusalem.*

THE burden of the word of the LORD for Israel, saith the LORD, [a]which stretcheth forth the heavens, and layeth the foundation of the earth, and [b]formeth the spirit of man within him.

2 Behold, I will make Jerusalem [c]a cup of ||trembling unto all the people round about, ||when they shall be in the siege both against Judah *and* against Jerusalem.

3 ¶[d]And in that day will I make Jerusalem [e]a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

4 In that day, saith the LORD, [f]I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, ||The inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.

Before CHRIST about 587.

[h] Luke 1. 68.
[i] Sol. Song. 1. 9.
[k] Num. 24. 17.
[l] 1 Sam. 14. 38. Isa. 19. 13.
[m] Isa. 22. 23. Ps. 18. 42.
|| Or, *they shall make the riders on horses ashamed.*
[n] Jer. 3. 18. Ezek. 37. 21.
[o] Hos. 1. 7.
[p] ch. 13. 9.
[q] Ps. 104. 15. ch. 9. 15.
[r] Isa. 5. 26.
[s] Isa. 49. 19. Ezek. 36. 37.
[t] Hos. 2. 23.
[u] Deut. 30. 1.
[x] Isa. 11. 11, 16. Hos. 11. 11.
[y] Isa. 49. 20.
[z] Isa. 11. 15, 16.
[a] Isa. 14. 25.
[b] Ezek. 30. 13.
[c] Mic. 4. 5.

Before CHRIST about 587.

[g] Zeph. 3. 12. Matt. 11. 5.
|| Or, *Binders.*
[h] Hos. 5. 7.
† Heb. *was straitened for them.*
[i] Jer. 15. 2. & 43. 11.
† Heb. *of his fellow*, or, *neighbour.*
|| Or, *the poor of the flock, &c. certainly knew.*
[k] Zeph. 3. 12. ver. 7.
† Heb. *If it be good in your eyes.*
[l] Matt. 26. 15. See Ex. 21. 32.
[m] Matt. 27. 9, 12.
|| Or, *Binders.*
[n] Ezek. 34. 2, 3, 4.
|| Or, *hidden.*
|| Or, *bear.*
[o] Jer. 23. 1. Ezek. 34. 2. John 10. 12, 13.

587.

[a] Isa. 42. 5. & 44. 24. & 45. 12, 18. & 48. 13.
[b] Num. 16. 22. Eccl. 12. 7. Isa. 57. 16. Heb. 12. 9.
[c] Isa. 51. 17, 22, 23.
|| Or, *gallants.*
|| Or, *the defenced forest.*
|| Or, *slumber*, or, *poison.*
|| Or, *and also against Judah* shall he be *which shall be in siege against Jerusalem.*
[d] ver. 4, 6, 8, 9, 11. & ch. 13. 1. & 14. 4, 6, 8, 9, 13.
[e] Matt. 21. 44.
[f] Ps. 76. 6. Ezek. 38. 4.
|| Or, There is *strength to me*, and *to the inhabitants, &c.*
Joel 3. 16.
[c] ver. 7.
[d] Jer. 2. 3. & 50. 7.
[e] Deut. 29. 19. Hos. 12. 8.
† Heb. *make to be found.*
[f] ver. 4.
|| Or, *verily the poor.*

6 ¶In that day will I make the governors of Judah [e]like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.

7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and [h]he that is ‖†feeble among them at that day shall be as David; and the house of David *shall be* as God, as the angel of the LORD before them.

9 ¶And it shall come to pass in that day, *that* I will seek to [i]destroy all the nations that come against Jerusalem.

10 [k]And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall [l]look upon me whom they have pierced, and they shall mourn for him, [m]as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* first-born.

11 In that day shall there be a great [n]mourning in Jerusalem, [o]as the mourning of Hadadrimmon in the valley of Megiddon.

12 [p]And the land shall mourn; †every family apart; the family of the house of David apart, and their wives apart; the family of the house of [q]Nathan apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family ‖of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

CHAP. XIII.

1 *The fountain of purgation for Jerusalem,* 2 *from idolatry and false prophecy.* 7 *The death of Christ, &c.*

IN [a]that day there shall be [b]a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for †uncleanness.

2 ¶And it shall come to pass in that day, saith the LORD of hosts, *that* I will [c]cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause [d]the prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him [e]shall thrust him through when he prophesieth.

4 And it shall come to pass in that day, *that* [f]the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear [g]†a rough garment †to deceive:

5 [h]But he shall say, I *am* no prophet, I *am* an husbandman; for man taught me to keep cattle from my youth.

Before CHRIST about 587.

[g] Obad. 18.

[i] Isa. 40.11. Ezek. 34. 23.

[k] John 10. 30. & 14. 10, 11. Phil. 2. 6.

[l] Matt. 26. 31. Mark 14. 27.

[m] Matt. 18. 10, 14. Luke 12. 32.

[n] Rom. 11. 5.

[o] Isa. 48.10.

[p] 1 Pet. 1. 6, 7.

[q] Ps. 50.15. & 91. 15. ch. 10. 6.

[r] Ps.144.15. Jer. 30. 22. Ezek. 11. 20. Hos. 2. 23. ch. 8. 8.

[a] Isa. 13. 9. Joel 2. 31. Acts 2. 20.

[b] Joel 3. 2.

[c] Isa.13.16.

[d] See Ezek. 11. 23.

[e] Joel 3. 12, 14.

‖ Or, *my mountains.*

‖ Or, *when he shall touch the valley of the mountains to the place he separated.*

[f] Amos 1.1.

[g] Matt. 16. 27. & 24. 30, 31. & 25. 31. Jude 14.

[h] Joel 3. 11.

‖ *i.e.* it shall not be clear in some places, and dark in other places of the world.

† Heb. *precious.*

† Heb. *thickness.*

‖ Or, *the day shall be one.*

[i] Rev.22.5.

[k] Matt. 24. 36.

[l] Isa.30.26. & 60. 19, 20. Rev.21.23.

[m] Ezek.47. 1. Joel 3. 18. Rev. 22. 1.

‖ Or, *eastern.*

[n] Dan.2.44. Rev.11.15.

[o] Eph.4.5,6.

‖ Or, *compassed.*

[p] Isa. 40.4.

[q] ch. 12. 6.

‖ Or, *shall abide.*

[a] ch.1. 2, 3.

[b] Heb. 9. 14. 1 Pet. 1. 19. Rev. 1. 5.

† Heb. *separation for uncleanness.*

[c] Ex. 23.13. Josh. 23.7. Ps. 16. 4. Ezek. 30. 13. Hos. 2. 17. Mic. 5. 12, 13.

[d] 2 Pet.2.1.

[e] Deut. 13. 6, 8. & 18. 20.

[f] Mic. 3. 6, 7.

[g] 2 Kings 1. 8. Isa. 20. 2. Matt. 3. 4.

† Heb. *a garment of hair.*

† Heb. *to lie.*

[h] Amos 7. 14.

6 And *one* shall say unto him, What *are* these wounds in thy hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

7 ¶Awake, O sword, against [i]my Shepherd, and against the man [k]*that is* my fellow, saith the LORD of hosts: [l]smite the Shepherd, and the sheep shall be scattered; and I will turn mine hand upon [m]the little ones.

8 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; [n]but the third shall be left therein.

9 And I will bring the third part [o]through the fire, and will [p]refine them as silver is refined, and will try them as gold is tried: [q]they shall call on my name, and I will hear them; [r]I will say, It *is* my people; and they shall say, The LORD *is* my God.

CHAP. XIV.

2 *The destruction of Jerusalem.* 3 *The coming of Christ, and the grace of his kingdom, &c.*

BEHOLD, [a]the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For [b]I will gather all nations against Jerusalem to battle; and the city shall be taken, and the [c]houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

4 ¶And his feet shall stand in that day [d]upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, [e]*and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee *to* the valley of ‖the mountains; ‖for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the [f]earthquake in the days of Uzziah king of Judah: [g]and the LORD my God shall come, *and* [h]all the saints with thee.

6 And it shall come to pass in that day, ‖*that* the light shall not be †clear, *nor* †dark:

7 But ‖it shall be [i]one day [k]which shall be known to the Lord, not day, nor night: but it shall come to pass, *that* at [l]evening time it shall be light.

8 And it shall be in that day, *that* living [m]waters shall go out from Jerusalem; half of them toward the ‖former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9 And the LORD shall be [n]King over all the earth: in that day shall there be [o]one LORD, and his name one.

10 All the land shall be ‖turned [p]as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and [q]‖inhabited in her place, from Benjamin's gate unto the place of the first gate, unto

the corner-gate, [r]and *from* the tower of Hananeel unto the king's wine-presses.

11 And *men* shall dwell in it, and there shall be [s]no more utter destruction; [t]but Jerusalem ‖shall be safely inhabited.

12 ¶ And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, *that* [u]a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and [x]his hand shall rise up against the hand of his neighbour.

14 And ‖Judah also shall fight ‖at Jerusalem; [y]and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And [z]so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16 ¶ And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem, shall even [a]go up from year to year to worship the King, the LORD of hosts, and to keep [b]the feast of tabernacles.

17 [c]And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, †[d]that *have* no *rain;* there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the ‖punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

20 ¶ In that day shall there be upon the ‖bells of the horses, [e]HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the [f]Canaanite in [g]the house of the LORD of hosts.

Before CHRIST about 587.

[r] Neh. 3. 1. & 12. 39. Jer. 31. 38.
[s] Jer. 31. 40.
[t] Jer. 23. 6.
‖ Or, *shall abide.*
[u] 1 Sam. 14. 15, 20.
[x] Judg. 7. 22. 2 Chron. 20. 23. Ezek. 38. 21.
‖ Or, *thou also, O Judah, shalt.*
‖ Or, *against*
[y] Ezek. 39. 10, 17, &c.
[z] ver. 12.

Before CHRIST about 587.

[a] Isa. 60. 6, 7, 9. & 66. 23.
[b] Lev. 23. 34, 43. Neh. 8. 14. Hos. 12. 9. John 7. 2.
[c] Isa. 60. 12.
† Heb. *upon whom* there is *not.*
[d] Deut. 11. 10.
‖ Or, *sin.*
‖ Or, *bridles.*
[e] Isa. 23. 18.
[f] Isa. 35. 8. Joel 3. 17. Rev. 21. 27. & 22. 15.
[g] Eph. 2. 19, 20, 21, 22.

MALACHI.

CHAP. I.

1 *Malachi complaineth of Israel's unkindness,* 6 *of their irreligiousness,* 12 *and profaneness.*

THE burden of the word of the LORD to Israel †by Malachi.

2 [a]I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD: yet [b]I loved Jacob,

3 And I hated Esau, and [c]laid his mountains and his heritage waste for the dragons of the wilderness.

4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, [d]The LORD will be magnified ‖†from the border of Israel.

6 ¶ A son [e]honoureth *his* father, and a servant his master: [f]if then I *be* a father, where *is* mine honour? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. [g]And ye say, Wherein have we despised thy name?

7 ‖Ye offer [h]polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, [i]The table of the LORD *is* contemptible.

8 And [k]if ye offer the blind †for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or [l]accept thy person? saith the LORD of hosts.

9 And now, I pray you, beseech †God that he will be gracious unto us: [m]this hath been †by your means: will he regard your persons? saith the LORD of hosts.

10 Who *is there* even among you that would shut the doors *for nought?* [n]neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, [o]neither will I accept an offering at your hand.

11 For [p]from the rising of the sun even unto the going down of the same, my name *shall be* great [q]among the Gentiles; [r]and in every place [s]incense *shall be* offered unto my name, and a pure offering: [t]for my name *shall be* great among the heathen, saith the LORD of hosts.

12 ¶ But ye have profaned it, in that ye say, [u]The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.

13 Ye said also, Behold, what a weariness *is it!* ‖and ye have snuffed at it, saith the LORD of hosts; and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: [x]should I accept this of your hand? saith the LORD.

14 But cursed *be* [y]the deceiver, ‖which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for [z]I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen.

Before CHRIST about 397.

† Heb. *by the hand of Malachi.*
[a] Deut. 7. 8. & 10. 15.
[b] Rom. 9. 13.
[c] Jer. 49. 18. Ezek. 35. 3, 4, 7, 9, 14, 15. Obad. 10, &c.
[d] Ps. 35. 27.
‖ Or, *upon.*
† Heb. *from upon.*
[e] Ex. 20. 12.
[f] Luke 6. 46.
[g] ch. 2. 14, 17. & 3. 7, 8, 13.
‖ Or, *Bring unto, &c.*
[h] Deut. 15. 21.
[i] Ezek. 41. 22. ver. 12.
[k] Lev. 22. 22. Deut. 15. 21. ver. 14.
† Heb. *to sacrifice.*

Before CHRIST about 397.

[l] Job 42. 8.
† Heb. *the face of God.*
[m] Hos. 13. 9.
† Heb. *from your hand.*
[n] 1 Cor. 9. 13
[o] Isa. 1. 11. Jer. 6. 20. Amos 5. 21.
[p] Ps. 113. 3. Isa. 59. 19.
[q] Isa. 60. 3, 5.
[r] John 4. 21, 23. 1 Tim. 2. 8.
[s] Rev. 8. 3.
[t] Isa. 66. 19, 20.
[u] ver. 7.
‖ Or, *whereas ye might have blown it away.*
[x] Lev. 22. 20, &c.
[y] ver. 8.
‖ Or, *in whose flock is.*
[z] Ps. 47. 2. 1 Tim. 6. 15.

CHAP. II.

Malachi severely reproveth the priests and the people for their sins.

AND now, O ye priests, this commandment *is* for you.

2 [a]If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay *it* to heart.

3 Behold I will ‖corrupt your seed, and †spread dung upon your faces, *even* the dung of your solemn feasts; and ‖*one* shall [b]take you away with it.

4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

5 [c]My covenant was with him of life and peace; and I gave them to him [d]*for* the fear wherewith he feared me, and was afraid before my name.

6 [e]The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did [f]turn many away from iniquity.

7 [g]For the priest's lips should keep knowledge, and they should seek the law at his mouth: [h]for he *is* the messenger of the LORD of hosts.

8 But ye are departed out of the way; ye [i]have caused many to ‖stumble at the law; [k]ye have corrupted the covenant of Levi, saith the LORD of hosts.

9 Therefore [l]have I also made you contemptible and base before all the people, according as ye have not kept my ways, but ‖†have been partial in the law.

10 [m]Have we not all one father? [n]hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

11 ¶ Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he ‖loved, [o]and hath married the daughter of a strange god.

12 The LORD will cut off the man that doeth this, ‖the master and the scholar, out of the tabernacles of Jacob, [p]and him that offereth an offering unto the LORD of hosts.

13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

14 ¶ Yet ye say, Wherefore? Because the LORD hath been witness between thee and [q]the wife of thy youth, against whom thou hast dealt treacherously: [r]yet *is* she thy companion, and the wife of thy covenant.

15 And [s]did not he make one? Yet had he the ‖residue of the Spirit. And wherefore one? That he might seek †[t]a godly seed. Therefore take heed to your spirit, and let none deal ‖treacherously against the wife of his youth.

16 For [u]the LORD, the God of Israel, saith, ‖that he hateth †putting away: for *one* covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

17 ¶ [x]Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied *him?* When ye say, Every one that doeth evil *is* good in the sight of the LORD, and he delighteth in them; or, Where *is* the God of judgment?

CHAP. III.

1 Of the messenger, majesty, and grace of Christ. 7 Of the rebellion, sacrilege, and infidelity of the people.

BEHOLD, [a]I will send my messenger, and he shall [b]prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, [c]even the messenger of the covenant, whom ye delight in: behold, [d]he shall come, saith the LORD of hosts.

2 But who may abide [e]the day of his coming? and [f]who shall stand when he appeareth? for [g]he *is* like a refiner's fire, and like fullers' soap.

3 And [h]he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may [i]offer unto the LORD an offering in righteousness.

4 Then [k]shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in ‖former years.

5 And I will come near to you to judgment: and I will be a swift witness against the sorcerers, and against the adulterers, [l]and against false swearers, and against those that ‖oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right,* and fear not me, saith the LORD of hosts.

6 For I *am* the LORD, [m]I change not; [n]therefore ye sons of Jacob are not consumed.

7 ¶ Even from the days of [o]your fathers ye are gone away from mine ordinances, and have not kept *them.* [p]Return unto me, and I will return unto you, saith the LORD of hosts. [q]But ye said, Wherein shall we return?

8 ¶ Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? [r]In tithes and offerings.

9 Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation.

10 [s]Bring ye all the tithes into [t]the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the [u]windows of heaven, and †[x]pour you out a blessing, that *there shall* not *be room* enough *to receive it.*

11 And I will rebuke [y]the devourer for your sakes, and he shall not †destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

Before CHRIST about 397.

[a] Lev. 26. 14, &c. Deut. 28. 15, &c.

‖ Or, *reprove.* † Heb. *scatter.* ‖ Or, *it shall take you away to it.*

[b] 1 Kings 14. 10.

[c] Num. 25. 12. Ezek. 34. 25. & 37. 26.

[d] Deut. 33. 8, 9.

[e] Deut. 33. 10.

[f] Jer. 23. 22. Jam. 5. 20.

[g] Deut. 17. 9, 10. & 24. 8. Lev. 10. 11. Ezra 7. 10. Jer. 18. 18. Hag. 2. 11, 12.

[h] Gal. 4. 14.

[i] 1 Sam. 2. 17. Jer. 18. 15.

‖ Or, *fall in the law.*

[k] Neh. 13. 29.

[l] 1 Sam. 2. 30.

‖ Or, *lifted up the face against.* † Heb. *accepted faces.*

[m] 1 Cor. 8. 6. Eph. 4. 6.

[n] Job 31. 15.

‖ Or, *ought to love.*

[o] Ezra 9. 1. & 10. 2. Neh. 13. 23.

‖ Or, *him that waketh, and him that answereth.*

[p] Neh. 13. 28, 29.

[q] Prov. 5. 18.

[r] Prov. 2. 17.

[s] Matt. 19. 4, 5.

‖ Or, *excellency.* † Heb. *a seed of God.*

[t] Ezra 9. 2. 1 Cor. 7. 14.

Before CHRIST about 397.

‖ Or, *unfaithfully.*

[u] Deut. 24. 1. Matt. 5. 32. & 19. 8.

‖ Or, *if he hate* her, *put* her *away.* † Heb. *to put away.*

[x] Isa. 43. 24. Amos 2. 13. ch. 3. 13, 14, 15.

[a] Matt. 11. 10. Mark 1. 2. Luke 1. 76 & 7. 27.

[b] Isa. 40. 3.

[c] Isa. 63. 9.

[d] Hag. 2. 7.

[e] ch. 4. 1.

[f] Rev. 6. 17.

[g] See Isa. 4. 4. Matt. 3. 10, 11, 12.

[h] Isa. 1. 25. Zech. 13. 9.

[i] 1 Pet. 2. 5.

[k] ch. 1. 11.

‖ Or, *ancient.*

[l] Zech. 5. 4. Jam. 5. 4, 12.

‖ Or, *defraud.*

[m] Num. 23. 19. Rom. 11. 29. Jam. 1. 17.

[n] Lam. 3. 22.

[o] Acts 7. 51.

[p] Zech. 1. 3.

[q] ch. 1. 6.

[r] Neh. 13. 10, 12.

[s] Prov. 3. 9, 10.

[t] 1 Chron. 26. 20. 2 Chron. 31. 11. Neh. 10. 38. & 13. 12.

[u] Gen. 7. 11. 2 Kings 7. 2.

† Heb. *empty out.*

[x] 2 Chron. 31. 10.

[y] Amos 4. 9.

† Heb. *corrupt.*

12 And all nations shall call you blessed: for ye shall be [z]a delightsome land, saith the LORD of hosts.

13 ¶ [a]Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken *so much* against thee?

14 [b]Ye have said, It *is* vain to serve God: and what profit *is it* that we have kept †his ordinance, and that we have walked †mournfully before the LORD of hosts?

15 And now [c]we call the proud happy; yea, they that work wickedness †are set up; yea, *they that* [d]tempt God are even delivered.

16 ¶ Then they [e]that feared the LORD [f]spake often one to another: and the LORD hearkened, and heard *it:* and [g]a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And [h]they shall be mine, saith the LORD of hosts, in that day when I make up my ‖[i]jewels; and [k]I will spare them, as a man spareth his own son that serveth him.

18 [l]Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

Before CHRIST about 397.

[z] Dan. 8. 9.
[a] ch. 2. 17.
[b] Job 21. 14, 15. & 22. 17. Ps. 73. 13. Zeph. 1. 12.
† Heb. *his observation.*
† Heb. *in black.*
[c] Ps. 73. 12. ch. 2. 17.
† Heb. *are built.*
[d] Ps. 95. 9.
[e] Ps. 66. 16. ch. 4. 2.
[f] Heb. 3. 13.
[g] Ps. 56. 8. Isa. 65. 6. Rev. 20. 12.
[h] Ex. 19. 5. Deut. 7. 6. Ps. 135. 4. Tit. 2. 14. 1 Pet. 2. 9.
‖ Or, *special treasure.*
[i] Isa. 62. 3.
[k] Ps. 103. 13.
[l] Ps. 58. 11.

Before CHRIST about 397.

[a] Joel 2. 31. ch. 3. 2. 2 Pet. 3. 7.
[b] ch. 3. 18.
[c] Obad. 18.
[d] Amos 2. 9.
[e] ch. 3. 16.
[f] Luke 1. 78. Eph. 5. 14. 2 Pet. 1. 19. Rev. 2. 28.
[g] 2 Sam. 22. 43. Mic. 7. 10. Zech. 10. 5.
[h] Ex. 20. 3, &c.
[i] Deut. 4. 10.
[k] Ps. 147. 19.
[l] Matt. 11. 14. & 17. 11. Mark 9. 11. Luke 1. 17.
[m] Joel 2. 31.
[n] Zech. 14. 12.
[o] Zech. 5. 3.

CHAP. IV.

1 God's judgment on the wicked, 2 and his blessing on the good. 5 Of Elijah's coming and office.

FOR behold, [a]the day cometh, that shall burn as an oven; and all [b]the proud, yea, and all that do wickedly, shall be [c]stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall [d]leave them neither root nor branch.

2 ¶ But unto you that [e]fear my name, shall the [f]Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

3 [g]And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts.

4 ¶ Remember ye the [h]law of Moses my servant, which I commanded unto him [i]in Horeb for all Israel, *with* [k]the statutes and judgments.

5 ¶ Behold, I will send you [l]Elijah the prophet [m]before the coming of the great and dreadful day of the LORD:

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and [n]smite the earth with [o]a curse.

END OF THE OLD TESTAMENT

TABLES OF SCRIPTURE MEASURES, WEIGHTS, AND COINS:

WITH AN APPENDIX,

CONTAINING THE METHOD OF CALCULATING ITS MEASURES OF SURFACE, HITHERTO WANTING IN TREATISES ON THIS SUBJECT.

By the Right Reverend RICHARD, Bishop of Peterborough.

A MEASURE is a known quantity applied to another of the same kind that is less known, to make its dimensions better known, by help of numbers expressing the proportion that the known quantity bears to the unknown. The dimensions to be measured are three: 1. Mere *length*, which hath but one dimension. 2. *Surface*, which consists of length multiplied into breadth; so it hath two dimensions, as it were, interwoven; and this is always measured by some square surface already known, as by a square foot, or a square cubit, or any other square already known, by help of its side. *Moses* generally useth the square cubit. 3. *Solidity* or *capacity*, which hath three dimensions multiplied into each other; length, breadth, and height, or depth. This is measured by a known cube. From solidity ariseth weight in all sublunary bodies; and by weight we measure the value of coins. Therefore I shall join weights and coins together in the fourth table.

I use = to signify Equal; :: *to express* Proportion; . *is called* Separatrix, *parting Decimals from Integers.*

I. TABLE. Measures of Length.

I express the Cubit, and its Parts, both by Inch Measure, *and by* Foot Measure; *which I deduce from Inches by this Proportion:*

As 12. 1. :: 21.888 : 1.824 (Inch Meas. : Foot Meas.)

	Inch Dec.	Foot Dec.
A cubit is = to	21.888	= 1.824
A Span the longer = ⅓ a Cubit	= 10.944	= .912
Span the less = ⅓ of a Cubit	= 7.296	= .608
A Hand's breadth = ⅙ of a Cubit	= 3.684	= .304
A Finger's breadth = $\frac{1}{24}$ of a Cubit	= .912	= .076

Measures of many Cubits length I express only in Foot Measure.

		Feet. Dec.
A Fathom	= 4 Cubits	= 7.296
Ezekiel's Reed	= 6 Cubits	= 10.944
Schœnus, the Egyptian Line for Land Measure, which I think Scripture useth to divide Inheritances. *Psalm* xvi. 6, and lxxviii. 55. They used different Lengths, but the shortest and most useful was,	Cubits. = 80	= 145.92

Herodotus mentions a *Schœnus* just 300 times as long: I judge that all the greater were made in proportion to the least.

The mile	= 4000 Cubits	= 7296 Feet.
Stadium, $\frac{1}{10}$ of their Mile	= 400 Cubits	= 729.6
Parasang, 3 of their Miles	12000 Cubits	= 4 English Miles, and 580 Feet.

II. TABLE. Measures of Surface.

Moses hath described these by square Cubits. I here express them reduced to our square Feet. The method of this reduction is taught in an Appendix. I first propose three clear examples given by *Moses;* Secondly, I place six instances of greater difficulty.

The clearest examples are,

I. The Altar of Incense. Only two sides of it, *viz.* its length and breadth, are expressed by *Moses;* each of them is affirmed to be one Cubit. Yet he declares it was foursquare: whence we collect, that it was just one square Cubit. See *Exod.* xxx. 2. Now it is demonstrated in the Appendix, that one *Jewish* square Cubit amounts to in surface three *English* square Feet, and about 47 square Inches.

II. The Table of Shew-bread, *Exod.* xxv. 23. It is affirmed to be two Cubits in length, and one in breadth. None doubt but it was rectangular, containing two *Jewish* square Cubits. These amount to six *English* square Feet, and above half, *viz.* 94 square Inches.

III. The Boards of the Tabernacle, each 10 Cubits in length, and one and a-half in breadth, *Exod.* xxvi. 16, being rectangular, must contain 15 square Cubits, *Jewish*. These are proved to contain very near 50 square Feet of *English* Measure.

The more difficult cases reserved to the Appendix are,

I. The Mercy Seat, whose surface is = 12 square Feet and a half.

II. A general method is taught of reducing any given number of *Jewish* Cubits to *English* square Feet.

III. The example of the 15 square Cubits in the Boards of the Tabernacle is made clearer.

IV. The Court of the Tabernacle, described *Exod.* xxvii. 18, is found to be just half the *Egyptian Aroura*, and to contain 1 Rood, 21 Perches, 27 square Feet, &c.

V. The whole *Aroura* is determined, and reduced to our *English* Measures, 3 Roods, 2 Perches, 35 square Feet.

VI. The suburbs, or Glebe Land, given to each city of the *Levites*, *Num.* xxxv. 3–5, is showed to be a square, on each of the four sides of every city, containing a million of *Jewish* square Cubits, or 100 *Arourœ*: which amount to in each square 76 Acres, 1 Rood, 26 Perches, 80 square Feet. Whence we collect, that all the four Squares amounted to 305 Acres, 2 Roods, 1 Perch, besides 51 Feet square.

III. TABLE. Measures of Capacity.

	Wine Gal.	Pints.	Inch Sol.
Epha or Bath	7	4	15
Chomer, Homer in our translation	75	5	7
Seah, ⅓ of Epha	2	4	3
Hin = ⅙ of Epha	1	2	1
Omer, $\frac{1}{10}$ of Epha	0	6	0.5
Cab, $\frac{1}{18}$ of Epha	0	3	10
Log, $\frac{1}{72}$ of Epha	0	0½	10
Metretes of *Syria* (*John* ii. 6) = Cong. Rom	0	7⅛	0
Cotyla, Eastern, $\frac{1}{108}$ of Epha	0	0½	3

This Cotyla contains just 10 Ounces Avoirdupois of Rain water; Omer 100; Epha 1000; Chomer 10,000. So by these Weights all these Measures of Capacity may be expeditiously recovered very near exactness.

IV. TABLE. Of Weights and Coins.

The *Jewish* Weights are reduced to the Standard Grains of our *Troy* Weight; whereof 438 are equal to the *Roman* ounce, and to our ancient *English Avoirdupois* ounce.

The value of *Jewish* and *Roman* Weights and Coins, at the present rate of Silver and Gold, expressed in Pence and Decimals of a Penny.

	Grains. Dec.	Pence. Dec.	s.	d.	q.
Shekel is the original weight	= 219	= 28.2875 =	2	4	1
Bekah, ½ a Shekel	= 109.5	= 14.1437 =	1	2	½X
Gerah, $\frac{1}{10}$ of Bekah	= 10.95	= 1.41437 =	0	1	½X
Maneh = 100 Shekel wt	= 21900				
		Pence. Dec.	l.	s.	d.
Maneh in Coin, = 60 Sh.	= 13140	= 1697.25 =	7	1	5
Talent of Silver, = 3000 Sh	= 657000	= 84862.5 =	353	11	10*ob.*
Talent of Gold the same Weight		= 5075	15	7	0*ob.*
The Golden Darics, *Ezra* ii. 69, seem to be coins of *Darius* the *Mede*. They weighed 12 Gerahs.		= 131.4 =	1	0	4

Roman Money *mentioned in the* New Testament.

	Pence.	Farthings
Denarius, Silver	7	3
Assis, Copper	0	3
Assarium	0	1½
Quadrans	0	¾
A Mite	0	⅓

An APPENDIX *to the Second Table of* Measures *of* Surface, *described by Moses, showing the Method of reducing them by Calculation to the Measures used in* England, *for the benefit of those that understand* Decimal Arithmetic, *and desire to try the Reductions given in the Table, or to make further Improvements in this kind of Measures.*

1. *The Mercy Seat.*—I shall begin with Reduction of the Measures of the *Mercy Seat*, which was God's throne of Grace among the *Jews*. *Moses* in *Exod.* xxv. 17, affirms, that its length was two Cubits and a half, its breadth one Cubit and a half. The fractions adhering to its length and breadth make some difficulty to beginners in Arithmetic, which the Decimal way doth much abate. Supposing therefore, what I have elsewhere proved, that the *Jewish* Cubit was in Foot measure 1.824; the length must be expressed in Foot measure, and Decimals thereof, 4.560. The breadth in like measure will be 2.736. Wherefore the product of these numbers multiplied into each other gives its surface 12.47,616: in number of its square Feet, and Decimals thereof, 12 square Feet, and very near half a square Foot; if the Decimals had been .50, it had been just half a Foot. If we desire to express those Decimals of a Foot in square Inches, as is usual in *England*, we must multiply .47,616 by 144, the square Inches of a Foot, and the product will be 68.56,704: which shows that the Decimals we found amount to 68 square Inches, and about half an Inch more: we need not be nicer.

2. *A square Cubit reduced to our Measure.*—2. In the Altar of Incense *Moses* describes the *Jewish* square Cubit, which must be reduced to our Foot measure, thus, $\frac{1}{1}\frac{8}{8}\frac{2}{2}\frac{4}{4}$. The product of these numbers multiplied will be the upper surface of this altar, 3.326,976, that is, three square Feet, and .326,976 Decimals of a square Foot, which we may express by 47 square Inches, and a few Decimals of an Inch square inconsiderable.

3. *The Boards of the Tabernacle.*—3. *Moses's* description of the Boards of the Tabernacle, *Exod.* xxvi. 16, by 10 Cubits in length, and one and a half in breadth, naturally leads a man to discern in each Board's surface 15 *Jewish* square Cubits; because if we conceive a line drawn from the end of one Cubit at the bottom of the Board to the end of one Cubit at the top of the Board, this must needs be 10 whole square Cubits on one side of that line, and 10 half square Cubits (= 5 whole) on the other side of that line: here therefore are 15 square Cubits. The reduction of these into *English* square Feet is performed by multiplying 15, *viz.* the number of Cubits given, into 3.326,976, the Feet and Decimals of one square Cubit, and the product will be 49.90,464, and that is very near to fifty square Feet; for those Decimals amount to above 130 square Inches; and little more than 13 square Inches would make it just 50 Feet, which abatement we need not here regard.

4. *The Court of the Tabernacle.*—4. Let us now go to the measure of the surface of land. But we will begin with the Court of the Tabernacle, the ground on which the Priests performed all the solemn public worship of *Israel* in *Moses's* time. The Area of this Court is described by *Moses*, *Exod.* xxv. 18, by its length 100 Cubits, and its breadth every where 50 Cubits. Wherefore this Area must be in *Jewish* measure 5000 square Cubits, for that is the product of 100 multiplied into 50. To reduce these 5000 *Jewish* Cubits into *English* square Feet, I must multiply 5000 into 3.326,976, the product is 16,634.88 *English* square Feet.

But in cases of such long numbers of Feet we use for brevity's sake, and to help our memories, to reduce them into Perches, or Roods, or Acres, which contain known numbers of square Feet. A Perch contains 272¼ square Feet. A Rood is = to 10,890 square Feet. An Acre is = to 43,560 square Feet. It is plain that the number 16,634.88 hath not Integers equal to those of an Acre; but it hath enough to answer those in a Rood, and some overplus, therefore I must divide 16,634.88 by 10,890, which is a Rood. By such division continued in the Decimal way, until I have a fraction of five or six places, which is exact enough, I find the quote to be 1.527,537, which assures me that my number 16,634.88 hath but once entirely in it a whole Rood: but it hath moreover in it many Decimal parts of a Rood. These therefore I reduce to the Perches contained in them, by multiplying them into 40, which is the number of Perches that make up a Rood: and cutting off six places from the product, which is 21.101,480; so I find there are 21 Perches entire, and the figures after the Separatrix are Decimals of a Perch. These also I multiply by 272.25, which are the square Feet and Decimals of a Perch. The product of this last multiplication, after eight places cut off from it by the Separatrix, because there were six places of Decimals in one of the multipliers, and two in the other, is 27.62,793,000. Hence I learn that there are therein but 27 entire Feet, all the eight Decimal places amount to little above half a Foot, and therefore I cast them away as inconsiderable in the measure of land. This method of reduction by multiplication of Decimals I find to be easier than the common way of reduction by division, and therefore I propose it to be used by beginners in this practice of surveying. So I find this Court to contain in *English* measure 1 Rood, 21 Perches, 27 Feet, and little more than a half a Foot squared. But reflecting upon *Moses's* measure by Cubits, and finding them to be precisely 5000 square Cubits, I observed that they were just half 10,000, which I had observed from *Herodotus's Euterpe* to be the Area of the *Egyptian Aroura*, by which their land was as generally measured, as ours is by Acres and Roods. See *Herodot.* I. 2. c. 168. I called also to mind a passage in *Manetho* an *Egyptian* Priest, cited by *Josephus* in his first book against *Apion*, where he affirms, that *Manetho* in his history of the reign, wars, and expulsion of the Pastors, (whom *Africanus* affirms to be *Phœnicians*, or *Canaanites*, and *Josephus* vainly believed to be *Jews*,) wrote out of the public Records of *Egypt*, that these Pastors made at *Alaris* a very large and strong encampment, that encompassed 10,000 *Arourœ*, sufficient to contain 240,000 men, and long maintain their cattle. Hence it appears, that not only the *Egyptians*, but the *Phœnicians* or *Canaanites* also, that had dwelt among them, and had reigned there during the time of six kings successively, used the measure of land called *Aroura*. Now this was long before *Moses's* time: for the beginning of *Amosis* or *Tethmosis*, who expelled them out of *Egypt*, was very near the time of *Abraham's* death, as appears by the annals of the learned Primate of *Ireland*. Wherefore I believe that *Moses*, who was skilled in all *Egyptian* learning, especially surveying, did of choice make the Court of the Tabernacle to be just half an *Aroura*, which was a known measure to him and his people, who had long dwelt in *Egypt*, and Divine Authority directed him so to do.

5. *The Reduction of an Aroura to English measures.*—5. Because we have shewn from *Herodotus*, that an *Aroura* is the square of 100 *Jewish* or *Egyptian* Cubits, and 100 such Cubits, may in *English* Foot measure be expressed by 182.4 *English* Feet, it follows, that the square of this number will express exactly the number of the *English* square Feet that are contained in an *Aroura*. Now by multiplication of 182.4 into itself, I find the product to be 33,269.76: Therefore I conclude that there are 33,269 square Feet entire, and .76 Decimals of a square Foot, in an *Aroura*. Now to reduce these *English* square Feet into Roods, Perches, and the remainder of square Feet, I use the method used in the last paragraph: First, I divide them by 10,890, the square Feet in a Rood; and the quote I find 3.055,084, that is 3 Roods, and .055,084 Decimals of a Rood. Secondly, I multiply those Decimals by 40, which is the number of Perches in a Rood; the product is 2.202,960. Hence I conclude there are therein 2 Perches, and .202,960 Decimals of a Perch. Thirdly, I multiply these last Decimals by 272.25, which are the square Feet of a Perch. The product is 55.25,586,000, that is 55 entire square Feet; the eight places of Decimals amount to little above ¼ of a square Foot, therefore I reject them as inconsiderable in a measure of land. By all these reductions, it is found, that an *Aroura* is in *English* measure three Roods, two Perches, 55¼ square Feet. Hence it follows also that it is not well translated by *Jugerum*, for it is much larger; nor is it well in *English* called an Acre, for it is considerably less. To this place I refer the use of the lesser sort of χοινο, which yet is most convenient for the use of the *Egyptians*, and of the *Jews*, to measure out private men's inheritances by a line which was 80 Cubits long. For the length of this line will measure one side of an *Aroura*, if the other side be 125 Cubits long, which is the length of this line, and its half, and 5 Cubits above half of it, which they might easily mark on it by a knot or a ring. And by this means they might easily lay any number of *Arourœ* together, all of them rectangular and parallel to each other. Such lines I suppose for measure of inheritances are intimated, *Psalm* lxxviii. 55, and xvi. 6, &c.

6. *The Levites' Glebe.*—6. I shall conclude with an example amounting after reduction to a number of *English* Acres, which measure we have not yet reached to. This I take from *Num.* xxxv. 3, 4, 5, verses. There *Moses* describes what measure of land the *Levites* were to be allowed for their cattle, their goods, and all their beasts, on the north, east, south, and west sides of each of their cities. So that the city was to be in the midst of the land belonging to it. This land in our translation is called suburbs, because of its nearness to all their cities. But we must not thence imagine that it means houses and streets adjoining to their cities, in which sense we sometimes use the word suburbs. For *Moses* plainly tells us they were places for their several sorts of cattle to feed in, such as might also be orchards or gardens for fruit, or perhaps for a little corn, comprehended in the words *their goods*. These fields he limits by 1000 Cubits, which was just a quarter of an eastern mile, but amounts in mere length to 608 yards *English* measure, and therefore exceeds a quarter of an *English* mile by 168 yards in length. But it is certain that cattle cannot feed upon mere length, but this must signify the side of some surface of land bounded thereby, and we must have two sides of that surface given, before we can find the Area, or surface contained. Therefore *Moses*, ver. 5, tells us, that on each side of each city they must measure 2000 Cubits, which will determine no surface, unless we understand it to mean the two sides of a square, bounded on every side by 1000 Cubits; these two sides multiplied into each other will produce a square that contains just a million of square Cubits, and that is a known and exact measure of just 100 *Arourœ;* and this shews that the 2000 Cubits mentioned ver. 5, are the two sides of that square, whereof the 1000 mentioned ver. 4, is one, and may be called the root of the square. This shews the agreement of the two different numbers. The reduction of this million of square Cubits will be performed by the same method that I have used before. Therefore, first, I express 1000 *Jewish* Cubits by 1824 *English* Feet, without any Separatrix, according to the principles owned in Decimal Arithmetic; and the square of that number will be 3,326,976, without a Separatrix. Secondly, I divide this number by 43,560, which are the square Feet of an Acre, and find the quote to be 76.376,859, which signify 76 entire Acres, and .376,859 Decimals of an Acre. Thirdly, to find what Roods are contained in these Decimals, I multiply them by four, the number of Roods in an Acre, and find the quote to be 1.507,436, which proves that there is but one Rood in them, and the six figures cut off by the Separatrix (because there were six Decimals in one of the Multipliers) are all Decimals of a Rood. Fourthly, therefore, to find what Perches are in these last Decimals, I multiply them by 40, which is the number of Perches contained in a Rood. The product is 20.297,440; hereby I find there are 20 entire Perches, besides the Decimals of a Perch placed after the Separatrix. Fifthly, to find what square Feet are in those last Decimals, I multiply them by 272.25, which are the square Feet and Decimals in a Perch, the product is 80.97,804, which is 80 square Feet, and all the Decimals not amounting to a square Foot, I reject as inconsiderable in measure of land. Thus we have found that this and every other square on each side of every *Levitical City*, was prescribed to be 76 Acres, 1 Rood, 20 Perches, 80 square Feet in our measure, but was just a million of square Cubits in their measure.

To add the four squares belonging to one *Levitical City* together, the best way will be to take the first quote that we found in Acre measure, *viz.* 76.376,859, and we must multiply it by four, and we shall find, by the method I have used, all the four squares together to amount to 305 Acres, 2 Roods, 1 Perch; we need not take notice of any lesser quantities in this case. We may also by this method find the sum of the Acres belonging to all the 48 cities of the *Levites*, and many other improvements in this kind of measuring surfaces. But I leave them to the industry of others.

JUDEA, PALESTINE, OR THE HOLY LAND.

PALESTINE is bounded on the north by mount Libanus, or Lebanon, which separates it from that part of Syria, anciently called Phœnicia; on the east by mount Hermon, which divides it from Arabia Deserta; on the south by Arabia Petrea; and on the west by the Mediterranean sea, or sea of Syria.

This country received the name of Palestine from the Philistines, who dwelt on the sea-coast: it was called Judea, from Judah: and it is termed the Holy Land, being the country where Jesus Christ was born, preached his holy doctrines, confirmed them by miracles, and laid down his life for mankind. Palestine is about one hundred and eighty-five miles in length, and generally eighty in breadth; it is situated between 31° and 33° 40′ north latitude.

The climate of Palestine is, during a great part of the year, very hot. The easterly winds are usually dry, though they are sometimes tempestuous; and those which are westerly are attended with rain. The heat here might be expected to be excessive: yet mount Libanus, from its uncommon height, is covered all the winter with snow.

The first rains, as they are called, generally fall about the beginning of November; and the latter rains, in the month of April. In the country round Jerusalem, if a moderate quantity of snow falls in the beginning of February, and the brooks soon after overflow their banks, it is thought to forebode a fruitful year; and the inhabitants make rejoicings upon this occasion, as the Egyptians do with respect to the Nile: this country is seldom refreshed with rain during the summer season.

The rocks of Judea are, in many places, covered with a soft chalky substance, in which is enclosed a great variety of shells and corals. The greatest part of the mountains of Carmel, and those of Jerusalem and Bethlehem, are overspread with a white chalky stratum. In mount Carmel are gathered many stones, which, being in the form of olives, melons, peaches, and other fruit, are imposed upon pilgrims, not only as those fruits petrified, but as antidotes against several diseases.

With respect to the rivers of the country, the Jordan, called by the Arabs Sceriah, is not only the most considerable, but, next to the Nile, is the largest, either in the Levant or in Barbary. It has its source at the bottom of mount Libanus of Lebanon, and is formed from the waters of two fountains, which are about a mile distant from each other. One of them lies to the east, and is called Jor; the other, which is exposed to the south, is named Dan. The confluence of the two streams is found near the ancient city of Cesarea Philippi, which is at present only a village, and called Beline. The river takes a course between the E. and S., and, after running seven miles, falls into the lake Samochon or Mathon, at present called Huletpanias, about six miles in length, from north to south, and nearly four in breadth, from east to west. The Jordan issues from this lake, and flows through a great plain, passing under a stone bridge called Jacob's bridge, consisting of three arches well constructed. The river then continues its course as far as the lake of Tiberias, near the ancient cities of Chorazin and Capernaum, where it mixes with its waters. When it issues from this lake, which is about eighteen miles in length, and eight in breadth, it takes the name of Jordan major, dividing Peros from Samaria, the plains of the Moabites from Judea, and receiving the waters of the Dibon, the Jazer, the Jacob, and the Carith. After being augmented by these streams, in a course of sixty-five miles from the lake of Tiberias, or sea of Galilee, it discharges itself into the Dead sea. The Jordan, in the rainy seasons, overflows its banks to the distance of more than four miles; and, on account of the inequality of the ground, forms two or three channels. Its current is extremely rapid, and the water always muddy: but when taken from the river, and put into any kind of vessel, it very soon clarifies, and is sweet.

The Dead Sea is a name of modern date; the ancients call it the lake of Asphaltites, the sea of Sodom, the Salt sea, the lake of Sirbon; the Arabs name it Bahheret-Lut; that is, the sea of Lot. It is about fifty miles in length, and ten in breadth. The lofty mountains of the country of the Moabites are on the eastern side, and discharge into it the waters of Arnon and the Jaret. On the west and south it is bounded by very high mountains also. It is likewise on the west that the brook Cedron, which rises at Jerusalem, empties into this sea.

We are informed that this vast lake was covered formerly with fruit trees and abundant crops, and that from the bosom of the earth, now buried under its waters, arose the superb cities of Sodom, Gomorrah, Admah, Zeboiim, and Segor. No plants of any kind grow in this lake. The bottom of it is black, thick, and fœtid. Branches of trees which fall therein become petrified in a little time. The Dead sea produces a kind of bitumen, which may be found floating on the surface, like large lumps of earth. This bitumen is a sulphurous substance, mixed with salt; it is as brittle as black pitch, is combustible, and exhales, while burning, a strong and penetrating smell. The ancient Arabs used it for smearing and embalming their dead, to preserve them from perishing. The mountains near this sea produce a kind of black stone, which, when polished, has a beautiful lustre.

Acra, or Acre, (now called St. John de Acre, and which the Arabs call Accho, or Akka,) is one of the places from which the Israelites could not expel the ancient Canaanites, and was formerly reckoned among the ancient cities of Phœnicia. It is also known by the name of Ptolemais. The situation is advantageous: on the north and east it is encompassed by a fertile plain; on the west it is washed by the Mediterranean; and on the south by a large bay, which extends from the city as far as mount Carmel. It contains little more than a few cottages, and heaps of ruins. The residence of the bashaw of the province is at this place.

To the south of Acre is Sebasta, the ancient Samaria, the capital of the ten tribes after their revolt from the house of David. It is seated on a long mount, which rises in a fruitful valley, and is now converted into gardens.

A little farther to the south is Naplosa, the ancient Sychem, which stands in a narrow valley, between mount Ebal on the north and Gerizim on the south. At a small distance from Naplosa is Jacob's well, famous for Christ's conference with the woman of Samaria.

Jerusalem is encompassed with hills, so that the city seems as if situated in an amphitheatre, there are few remains of the city as it appeared in Christ's time; the situation being changed; for mount Sion, the highest part of ancient Jerusalem, is almost excluded; while the places adjoining to mount Calvary are nearly in the centre. This city, which is about three miles in circumference, is situated on a rocky mountain, on all sides of which are steep ascents, except toward the north. The walls are not strong, nor have they any bastions. The city has six gates. There are supposed to be about twelve or fourteen thousand inhabitants in Jerusalem.

Jasa, the ancient Joppa, is the port where the pilgrims disembark. They generally arrive in November, and repair without delay to Jerusalem.

Bethlehem, also called Ephrata, and the city of David, is famous for being the birth-place of Christ. It is about two miles to the S. E. of Jerusalem, on the ridge of a hill; at present only an inconsiderable place.

Raha, the ancient Jericho, is eighteen miles N. E. of Jerusalem, situated in a plain six or seven leagues long, by three wide, surrounded by a number of barren mountains.

Habroun, or Hebron, is twenty-four miles S. of Bethlehem. The Arabs call it El-Kahil, the well-beloved. It is situated at the foot of an eminence, on which are some remains of an ancient castle.

Nazareth, now only a small village, is on the top of a high hill.

Cana of Galilee, otherwise called Cana Minor, celebrated for the miracle wrought by Christ, of changing the water into wine, is nothing more than a small village, with very few inhabitants.

Sidon, called by the Turks Sayd, is situated on the sea-coast. It was anciently a place of great strength, and had a very extensive commerce. Though it is still populous, and a place of considerable trade, it has fallen from its ancient grandeur. Its exports consist in silks, with raw and spun cotton; the manufacturing of which employs most of the inhabitants, amounting to about five thousand. The city is defended by an old castle, built in the sea.

Tyre, called by the Turks Sour, is about twenty miles to the south of Sidon. It was once very celebrated for its purple, called the Tyrian dye, produced from a shell-fish. This city was, in ancient times, the centre of an immense commerce and navigation, and the nurse of arts and sciences. The ancient city stood, originally, on an island, joined to the main land by a mole; the remains of which appear at present. It has two harbours; that on the north side is very good; but the other is choked up with ruins. The present inhabitants are only a few poor fishermen, who live in vaults and caves.

Cesarea was at first called Strabo's Tower; and was the capital of Palestine. This city was divided into two parts by a little hill, whereon was erected a temple dedicated to Cesar.

Jericho is situated in a large plain, about twenty miles long, and ten broad, bounded by a variety of mountains on the south-west, the west, and north; it is at present inhabited by a few miserable Arabs.

The Mount of Forty Days is situated on the north side of the plain of Jericho: the summit is covered neither with shrubs, trees, nor earth, but consists of a solid mass of white marble; it is very difficult and dangerous to ascend, the path leading by a winding course, between two dismal abysses. This mountain is one of the highest in the province, and one of its most sacred places. It takes its name from the rigorous fast which Christ observed here. From this mount may be seen the hills of Arabia, the country of Gilead, the country of the Ammonites, the plains of Moab, and that of Jericho, the river Jordan, and the whole extent of the Dead sea. Opposite to Jericho, beyond Jordan, rises Mount Nebo.

Mount Carmel, on the south side of the bay of Acre, projects at one part into the sea, forming a great promontory, called the point of Carmel. There are a number of grottos, gardens, and convents on this mount; as also many cisterns for receiving the rain-water. On this mountain was a fortress called Ecbatane.

Mount Tabor is most delightfully situated, rising amidst the plains of Galilee, distant about twelve miles from the city of Tiberias; it is distinguished by different names, as Itabyrion, Taburium, and by the Arabs Gibel-el-Tor. It is in appearance like a sugar-loaf, and is covered from the top to the bottom with small trees.

Palestine, which comprehends the ancient country of Canaan, and was occupied by nine tribes of Israel, has experienced many and severe revolutions; the extreme fertility of the country, and its many advantages and happy situation, induced the neighbouring and powerful kingdoms to attempt its subjection; most of them succeeded in reducing to obedience and slavery the peaceable inhabitants: the Persians, Saracens, Syrians, and Romans have alternately been masters for a time, and then obliged to yield to superior force: they treated the conquered with the utmost barbarity, and committed the greatest devastation and slaughter; not even sparing old or young, women or helpless children. Thus it continued changing its ferocious masters, until, in the twelfth century, the Turks taking Cesarea, the whole country fell into their possession; and has continued under their power ever since. The innumerable scenes of blood and desolation exhibited in this country have changed it from that happy, fruitful, and prosperous state, so beautifully described in Deuteronomy, to an almost uninhabited desert, and heap of ruins: few traces of its ancient splendour remain; and confusion and doubt hang over all the researches of the inquirer.

The present masters exercise unlimited and tyrannical authority over their slaves in Palestine, keeping the miserable inhabitants in the utmost subjection; governing them by Caliphs and Bashaws, with rods of iron; and holding them in the most deplorable ignorance and superstition.

A TABLE OF KINDRED AND AFFINITY:

FORBIDDEN TO MARRY TOGETHER.

A MAN MAY NOT MARRY HIS

1 GRANDMOTHER,
2 Grandfather's wife,
3 Wife's Grandmother,
4 Father's sister,
5 Mother's sister,
6 Father's brother's wife,
7 Mother's brother's wife,
8 Wife's father's sister
9 Wife's mother's sister,
10 Mother,
11 Stepmother,
12 Wife's mother,
13 Daughter,
14 Wife's daughter,
15 Son's wife,
16 Sister,
17 Wife's sister,
18 Brother's wife,
19 Son's daughter,
20 Daughter's daughter,
21 Son's son's wife,
22 Daughter's son's wife,
23 Wife's son's daughter,
24 Wife's daughter's daughter,
25 Brother's daughter,
26 Sister's daughter,
27 Brother's son's wife,
28 Sister's son's wife,
29 Wife's brother's daughter,
30 Wife's sister's daughter.

A WOMAN MAY NOT MARRY HER

1 GRANDFATHER,
2 Grandmother's husband,
3 Husband's grandfather,
4 Father's brother,
5 Mother's brother,
6 Father's sister's husband,
7 Mother's sister's husband,
8 Husband's father's brother,
9 Husband's mother's brother,
10 Father,
11 Stepfather,
12 Husband's father,
13 Son,
14 Husband's son,
15 Daughter's husband,
16 Brother,
17 Husband's brother,
18 Sister's husband,
19 Son's son,
20 Daughter's son,
21 Son's daughter's husband,
22 Daughter's daughter's husband.
23 Husband's son's son,
24 Husband's daughter's son,
25 Brother's son,
26 Sister's son,
27 Brother's daughter's husband,
28 Sister's daughter's husband.
29 Husband's brother's son,
30 Husband's sister's son.

A TABLE

OF THE

SEVERAL PASSAGES IN THE OLD TESTAMENT, QUOTED BY CHRIST AND HIS APOSTLES IN THE NEW TESTAMENT

Chapter. GENESIS.

1 MADE them male and female, Matt. 19. 4. Mark 10. 6.
2 And God did rest the seventh day from all his works, Heb. 4. 4.
2 The first man Adam was made a living soul, 1 Cor. 15. 45.
2 For this cause shall a man leave father and mother, Matt. 19. 5. Mark 10. 7. Eph. 5. 31. 1 Cor. 6. 16.
2 They twain shall be one flesh, Matt. 19. 5. Mark 10. 8. 1 Cor. 6. 16. Eph. 5. 31.
12 Get thee out of thy country, and from thy kindred, Acts 7. 3.
12 In thee shall all nations be blessed, Gal. 3. 8.
15 So shall thy seed be, Rom. 4. 18.
15 Abraham believed God, and it was counted unto him for righteousness, Rom. 4. 3. James 2. 23. Gal. 3. 6.
15 Thy seed shall sojourn in a strange land, Acts 7. 6.
17 I have made thee a father of many nations, Rom. 4. 17.
18 At this time will I come, and Sara shall have a son, Rom. 9. 9.
21 Cast out the bond-woman and her son, Gal. 4. 30.
21 In Isaac shall thy seed be called, Rom. 9. 7.
22 Surely blessing, I will bless thee, Heb. 6. 14.
22 And in thy seed shall all the kindreds of the earth be blessed, Acts 3. 25.
25 The elder shall serve the younger, Rom. 9. 12.

EXODUS.

3 I am the God of Abraham, and the God of Isaac, and the God of Jacob, Matt. 22. 32. Mark 12. 26. Luke 20. 37.
9 Even for this same purpose have I raised thee up, Rom. 9. 17.
12 A bone of him shall not be broken, John 19. 36.
13 Every male that openeth the womb shall be called holy to the Lord, Luke 2. 23.
16 He that had gathered much had nothing over, 2 Cor. 8. 15.
20 Thou shalt not commit adultery, Matt. 5. 27.
20 Thou shalt not commit adultery, Thou shalt not kill, Rom. 13. 9.
20 Thou shalt not covet, Rom. 7. 7.
20 Thou shalt not kill, Matt. 5. 21. Luke 18. 20.
20 Honour thy father and mother, Matt. 15. 4. Mark 7. 10. Eph. 6. 2.
21 He that curseth father or mother, let him die the death, Matt. 15. 4. Mark 7. 10.
21 An eye for an eye, and a tooth for a tooth, Matt. 5. 38.
22 Thou shalt not speak evil of the ruler of thy people, Acts 23. 5.
24 This is the blood of the testament, Heb. 9. 20.
25 For see saith he) that thou make all things according to the pattern, &c., Heb. 8. 5. Acts 7. 44.
32 Make us gods to go before us, Acts 7. 40.
33 I will have mercy on whom I will have mercy, Rom. 9. 15.
34 Not as Moses, which put a vail over his face, 2 Cor. 3. 13.

LEVITICUS.

12 Be ye holy, for I am holy, 1 Pet. 1. 16.
18 That the man which doeth those things shall live by them, Rom. 10. 5. Gal. 3. 12.
19 Thou shalt not foreswear thyself, Matt. 5. 33.
19 Thou shalt love thy neighbour as thyself, Rom. 13. 9. Gal. 5. 14. James 2. 8. Matt. 22. 39. Mark 12. 31.
19 Thou shalt love thy neighbour, and hate thine enemy, Matt. 5. 43.
20 He that curseth father or mother, let him die the death, Matt. 15. 4.
24 An eye for an eye, and a tooth for a tooth, Matt. 5. 38.
26 I will dwell in them, and walk in them, 2 Cor. 6. 16.

NUMBERS.

9 A bone of him shall not be broken, John 19. 36.

DEUTERONOMY.

4 For our God is a consuming fire, Heb. 12. 29.
5 Thou shalt not covet, Rom. 7. 7. and 13. 9.
5 Thou shalt not kill, Matt. 5. 21. Luke 18. 20.
5 Thou shalt not commit adultery, Matt. 5. 27. Luke 18. 20.
5 Do not steal, Luke 18. 20. Rom. 13. 9.
5 Do not bear false witness, Luke 18. 20. Rom. 13. 9.
5 Honour thy father and mother, Matt. 15. 4. Mark 7. 10. Eph. 6. 2.
6 Hear, O Israel, the Lord our God is one Lord, Mark 12. 29.
6 Thou shalt love the Lord thy God with all thy heart, Matt. 22. 37. Mark 12. 30. Luke 10. 27.
6 Thou shalt worship the Lord thy God, Matt. 4. 10. Luke 4. 8.
6 Thou shalt not tempt the Lord thy God, Matt. 4. 7. Luke 4. 12.
8 Man shall not live by bread alone, Matt. 4. 4. Luke 4. 4.
10 God accepteth no man's person, Gal. 2. 6.
18 A prophet shall the Lord your God raise up unto you, Acts 3. 22. and 7. 37.
19 In the mouth of two or three witnesses every word may be established, Matt. 18. 16. John 8. 17. 2 Cor. 13. 1.
19 An eye for an eye, and a tooth for a tooth, Matt. 5. 38.
21 Cursed is every one that hangeth on a tree, Gal. 3. 13.
25 Thou shalt not muzzle the mouth of the ox that treadeth out the corn, 1 Cor. 9. 9. 1 Tim 5. 18.
25 If a man die having no children, Matt. 22. 24. Mark 12. 19. Luke 20. 28.
27 Cursed is every one that continueth not in all things, &c. Gal. 3. 10.
30 Who shall ascend into heaven? Rom. 10. 6.
30 The word is nigh thee, even in thy mouth and in thy heart, Rom. 10. 8.
32 I will provoke you to jealousy by them that are no people, Rom. 10. 19.
32 Vengeance is mine; I will repay, saith the Lord, Rom. 12. 19.

JOSHUA.

1 I will never leave thee nor forsake thee, Heb. 13. 5.

II. SAMUEL.

7 I will be to him a Father, and he shall be to me a Son, Heb. 1. 5.

I. KINGS.

19 Lord, they have killed thy prophets, &c. Rom. 11. 3.
19 I have reserved to myself seven thousand men, &c. Rom. 11. 4.

JOB.

3 He taketh the wise in their own craftiness, 1 Cor. 3. 19.

Psalm. PSALMS.

2 Why did the heathen rage? &c. Acts 4. 25.
2 Thou art my Son; this day have I begotten thee, Acts 13. 33. Heb. 1. 5. and 5. 5.
2 He shall rule them with a rod of iron, &c. Rev. 2. 27.
4 Be ye angry, and sin not, Eph. 4. 26.
5 Their throat is an open sepulchre, Rom. 3. 13.
6 Depart from me, ye that work iniquity, Matt. 7. 23. Luke 13. 27.
8 Out of the mouth of babes and sucklings, &c. Matt. 21. 16.
8 What is man that thou art mindful of him? Heb. 2. 6.
8 For he hath put all things under his feet, 1 Cor. 15. 27.
9 Whose mouth is full of cursing and bitterness, Rom. 3. 14.
14 There is none righteous, no, not one, Rom. 3. 10.
14 Their feet are swift to shed blood, Rom. 3. 15.
16 I foresaw the Lord always before my face, &c. Acts 2. 25. & 13. 35.
16 Thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption, Acts 2. 27.
18 I will put my trust in him, Heb. 2. 13.
18 I will confess to thee among the Gentiles, &c. Rom. 15. 9.
19 Their sound went into all the earth, &c. Rom. 10. 18.
22 My God, my God, why hast thou forsaken me? Matt. 27. 46. Mark 15. 34.
22 They parted my garments, &c. Matt. 27. 35. John 19. 23.
22 I will declare thy name unto my brethren, Heb. 2. 12.
24 The earth is the Lord's, and the fulness thereof, 1 Cor. 10. 26.
25 He hated me without a cause, John 15. 25.
31 Into thy hands I commend my spirit, Luke 23. 46.
32 Blessed are they whose iniquities are forgiven, &c. Rom. 4. 7.
34 He that will love life, and see good days, &c. 1 Pet. 3. 10.
40 Sacrifice and offering thou wouldest not, Heb. 10. 5.
41 He that eateth bread with me, &c. John 13. 18.
44 For thy sake we are killed all the day long, &c. Rom. 8. 36.
45 Thy throne, O God, is for ever and ever, &c Heb. 1. 8.
51 That thou mightest be justified in thy sayings, &c. Rom. 3. 4.
55 Casting all your care upon him, 1 Pet. 5. 7.
62 Every man shall receive his own reward, &c. 1 Cor. 3. 8.
68 When he ascended up on high, &c. Eph. 4. 8.
69 The zeal of thy house hath eaten me up, John 2. 17.
69 The reproaches of them that reproached thee fell on me, Rom. 15. 3.
69 Let their table be made a snare and a trap, &c. Rom. 11. 9.
69 Let his habitation be desolate, &c. Acts 1. 20.
69 In my thirst they gave me vinegar, John 19. 28, 29.
78 I will open my mouth in parables, &c. Matt. 13. 35.
78 He gave them bread from heaven to eat, John 6. 31.
82 I said, Ye are gods, John 10. 34.
89 I have found David my servant, Acts 13. 22.
91 He shall give his angels charge concerning thee, &c. Matt 4. 6. Luke 4. 10.
94 The Lord knoweth the thoughts of the wise that they are vain, 1 Cor. 3. 20.
95 To-day if ye will hear his voice, &c. Heb. 3. 7.
95 As I have sworn in my wrath, &c. Heb. 4. 3.
97 Let all the angels of God worship him, Heb. 1. 6.
102 Thou, Lord, in the beginning hast laid the foundation of the earth, &c. Heb. 1. 10.
104 Who maketh his angels spirits, &c. Heb. 1. 7.
109 His bishoprick let another take, Acts 1. 20.
110 The Lord said unto my Lord, &c. Matt. 22. 44. Luke 20. 42. Acts 2. 34.
110 Sit on my right hand, &c. Heb. 1. 13. 1 Cor. 15. 25.
110 Thou art a priest for ever, Heb. 5. 6.
110 The Lord sware, and will not repent, Heb. 7. 21.
112 He hath dispersed abroad, he hath given to the poor, 2 Cor. 9. 9.
116 I believed, and therefore have I spoken, 2 Cor. 4. 13.
116 Let God be true, but every man a liar, Rom. 3. 4.
117 Praise the Lord, all ye Gentiles, Rom. 15. 11.
118 The Lord is my helper, &c. Heb. 13. 6.
118 The stone which the builders rejected, &c. Matt. 21. 42. Mark 12. 10. Luke 20. 17. Acts 4. 11. 1 Pet. 2. 6, 7.
118 Blessed is he that cometh in the name of the Lord, Matt. 21. 9.
132 Of the fruit of his loins, &c. Acts 2. 30.
140 The poison of asps is under their lips, Rom. 3. 13.

Chapter. PROVERBS.

3 Be not wise in your own conceits, Rom. 12. 16.
3 My son, despise not the chastening of the Lord, Heb. 12. 5.
3 Whom the Lord loveth he chasteneth, &c. Heb. 12. 6. Rev. 3. 19.
10 Charity covereth a multitude of sins, 1 Pet. 4. 8.
17 See that none render evil for evil unto any man, 1 Thess. 5. 15. 1 Pet. 3. 9.
20 He that curseth father or mother, &c. Matt. 5. 14. Mark 17. 10.
25 If thine enemy hunger, feed him, &c. Rom. 12. 20.
26 The dog is turned to his own vomit, &c. 2 Pet. 2. 22.

ISAIAH.

1 Except the Lord of Sabaoth had left us a seed, &c. Rom. 9. 29.
5 There was a certain householder which planted a vineyard, &c. Matt. 21. 33. Mark 12. 1. Luke 20. 9.
6 Holy, holy, holy, Lord God Almighty, &c. Rev. 4. 8.
6 By hearing ye shall hear, and shall not understand, &c. Matt. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 26. Rom. 11. 8.
7 Behold, a virgin shall be with child, &c. Matt. 1. 23.
8 Behold, I and the children which God hath given me, Heb. 2. 13.
9 The land of Zabulon, &c. Matt. 4. 15.
10 Though the number of the children of Israel be as the sand, &c. Rom. 9. 27.
11 Then shall that wicked be revealed, 2 Thess. 2. 8.
11 There shall be a root of Jesse, &c. Rom. 15. 12. Acts 13. 22.
21 Babylon is fallen, is fallen, Rev. 14. 8.
22 Let us eat and drink, for to-morrow we die, 1 Cor. 15. 32.
22 These things saith he that is holy, &c. Rev. 3. 7.
25 God shall wipe away all tears from their eyes, Rev. 7. 17.
28 With men of other tongues and other lips will I speak unto this people, 1 Cor. 14. 21.
28 Behold, I lay in Sion a stumbling-stone, &c. Rom. 9. 33. 1 Pet. 2. 6. Acts 4. 11.
29 This people draweth nigh unto me with their mouths, &c. Matt. 15. 8. Mark 7. 6.
29 I will destroy the wisdom of the wise, &c. 1 Cor. 1. 19.
33 Where is the wise? where is the scribe? &c. 1 Cor. 1. 20.
40 The voice of one crying in the wilderness, &c. Matt. 3. 3. Mark 1. 3. Luke 3. 4. John 1. 23.
40 All flesh is grass, &c. 1 Pet. 1. 24. Jam. 1. 10.
40 Who hath known the mind of the Lord, &c. 2 Cor. 2. 16.
41...44 I am the first and the last, Rev. 1. 17.
41 Behold my servant, whom I have chosen, Matt. 12. 18.
43 Behold, I make all things new, Rev. 21. 5. 2 Cor. 5. 17.
45 Shall the thing formed say, &c. Rom. 9. 20.
45 As I live, saith the Lord, every knee shall bow to me, &c. Rom. 14. 11.
49 I have set thee to be a light to the Gentiles, &c. Acts 13. 47.
49 I have heard thee in a time accepted, &c. 2 Cor. 6. 2
49 They shall hunger no more, &c Rev. 7. 16.
50 Then did they spit in his face, Matt. 26. 67.
52 How beautiful are the feet of them that preach the gospel, Rom 10. 15.
52 Come out from among them, &c. 2 Cor. 6. 17.
52 The name of God is blasphemed among the Gentiles, Rom. 2. 24.
52 To whom he was not spoken of they shall see, Rom. 15. 21.
53 Lord, who hath believed our report? Rom. 10. 16. John 12. 38
53 Himself took our infirmities, Matt. 8. 17.
53 He was led as a sheep to the slaughter, Acts 8. 32.
53 And he was numbered with the transgressors, Mark 15. 28. Luke 22. 17.
53 Who did no sin, &c. 1 Pet. 2. 22. 1 John 3. 5.
53 Who his own self bear our sins, &c. 1 Pet. 2. 24.
54 Rejoice, thou barren that bearest not, Gal. 4. 27.
54 And they shall be all taught of God, John 6. 45.
55 Let him that is athirst come, Rev. 22. 17.
55 I will give you the sure mercies of David, Acts 13. 34.
56 My house shall be called a house of prayer, Matt. 21. 13. Mark 11. 17. Luke 19. 46.
59 Destruction and misery are in their ways, Rom 3. 16.
59 Take the helmet of salvation, Eph. 6. 17. 1 Thess. 5. 8.
59 There shall come out of Sion the Deliverer, &c. Rom. 11. 26.
60 The gates of it shall not be shut at all by day, &c. Rev. 21. 25.
60 The city had no need of the sun, &c. Rev. 21. 23.
61 The Spirit of the Lord is upon me, &c. Luke 4. 10.
62 Behold, thy king cometh unto thee, Matt. 21. 5.
64 Eye hath not seen, nor ear heard, &c. 1 Cor. 2. 9.
65 I was found of them that sought me not, Rom. 10. 20.
65 We . . look for new heavens and a new earth, 2 Pet. 3. 13. Rev. 21. 1.
66 Heaven is my throne, &c. Acts 7. 49.
66 Where their worm dieth not, &c. Mark 9. 44, 46, 48.

JEREMIAH.

1 But ye have made it a den of thieves, Matt. 21. 13. Mark 11. 17. Luke 19 46.
9 He that glorieth, let him glory in the Lord, 1 Cor. 1. 31.
10 Who shall not fear thee, O Lord, Rev. 15. 4.
17 I am he which searcheth the reins and hearts, Rev. 2. 23.
31 In Rama was there a voice heard, &c. Matt. 2. 18.
31 I will be a father unto you, and ye shall be my sons and daughters, 2 Cor. 6. 18.
31 Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, &c. Heb. 8. 8.
31 This is the covenant that I will make with them . . . saith the Lord; I will put my laws into their hearts, &c. Heb. 10. 16.
51 Babylon the great is fallen, Rev. 18. 2.

EZEKIEL.

9 Take the book and eat it up, &c. Rev. 10. 9.
10 The man which doeth those things shall live by them, Rom. 10. 5.
32 The sun shall be darkened, and the moon shall not give her light, Matt. 24. 29.
36 For the name of God is blasphemed among the Gentiles, Rom. 2. 24.

DANIEL.

9 When ye shall see the abomination of desolation spoken of by Daniel the prophet, Matt. 24. 15. Mark 13. 14. Luke 21. 20.

HOSEA.

1 Where it was said unto them, Ye are not my people, &c. Rom. 9. 26.
2 I will call them my people, which were not my people, &c. Rom 9. 25. 1 Pet. 2. 10.
6 I will have mercy, and not sacrifice, Matt. 9. 13.
10 Then shall they begin to say to the mountains, Fall on us, &c. Luke 23. 30.
11 Out of Egypt have I called my son, Matt. 2. 15.
13 Death is swallowed up in victory, 1 Cor. 15. 54.

JOEL.

2 I will pour out of my spirit upon all flesh, Acts 2. 17.
2 Whosoever shall call on the name of the Lord shall be saved, Rom. 10. 13.

AMOS.

5 O ye house of Israel, have ye offered to me slain beasts and sacrifices? Acts 7. 42.
6 Woe unto you that are rich, Luke 6. 24.
9 I will return, and will build again the tabernacle of David, Acts 15. 16.

JONAH.

2 As Jonas was three days and three nights in the whale's belly, &c. Matt. 12. 40. Luke 11. 30.
3 They repented at the preaching of Jonas, Matt. 12. 41. Luke 11. 32.

MICAH.

5 And thou, Bethlehem, in the land of Judah, &c. Matt. 2. 6.
7 I am come to set a man at variance against his father, and the daughter against her mother, &c. Matt. 10. 35. Luke 12. 49.

NAHUM.

1 How beautiful are the feet of them that preach the gospel of peace, &c. Rom. 10. 15.

HABAKKUK.

1 Behold, ye despisers, and wonder and perish; for I work a work in your days, &c. Acts 13. 41.

HAGGAI.

2 Yet once more I shake not the earth only, but also heaven, Heb. 12. 26.

ZECHARIAH.

8 Speak every man truth with his neighbour, Eph. 4. 25.
9 Behold, thy King cometh unto thee, Matt. 21. 5. John 12. 15.
11 And they took the thirty pieces of silver, Matt. 27. 6.
12 They shall look on him whom they pierced, John 19. 37.
13 I will smite the Shepherd, &c. Matt. 26. 31.

MALACHI.

1 Jacob have I loved, but Esau have I hated, Rom. 9. 13.
3 Behold, I send my messenger before thy face, Matt. 11. 10. Mark 1. 2. Luke 7. 27. John 1. 15.
4 This is Elias, which was for to come, Matt. 11. 14.
4 Why then say the scribes, that Elias must first come? Matt. 18. 10. Mark 9. 11.
4 To turn the hearts of the fathers to the children, Luke 1. 17.

A CHRONOLOGICAL INDEX

OF THE

YEARS AND TIMES FROM ADAM UNTO CHRIST, PROVED BY THE SCRIPTURES, FROM THE COLLATION OF DIVERS AUTHORS.

FROM Adam unto Noah's flood are years 1856.

For Adam, being 150 years old, begat Seth.
Seth, being 105 years, begat Enos.
Enos, being 90 years, begat Cainan.
Cainan, being 70 years, begat Mahalaleel.
Mahalaleel, being 65 years, begat Jared.
Jared, at the age of 162, begat Enoch.
Enoch, being 65 years, begat Methuselah.
Methuselah, at the age of 187, begat Lamech.
Lamech, being 182 years, begat Noah.
Noah, at the coming of the flood, was 600 years old, as appeareth in the 7th chapter of Genesis.
The whole sum of the years are 1856.

From the flood of Noah unto Abraham's departing from Chaldea, were 422 years and ten days.

For the said flood continued one whole year and ten days.
Shem (who was Noah's son) begat Arphaxad two years after that
Arphaxad begat Salah when he was 35 years old.
Salah, being 30 years old, begat Eber.
Eber, at the age of 34, begat Peleg.
Peleg, being 30 years, begat Reu.
Reu, being 32 years, begat Serug.
Serug, being 30 years, begat Nahor.
Nahor, being 29 years, begat Terah.
Terah, being 130 years, begat Abram.
And Abraham departed from Chaldea when he was 70 years old.
These, accounted, are 422 years and 10 days

From Abraham's departing from Ur in Chaldea, unto the departing of the children of Israel, are 430 years, gathered as followeth:

Abraham was in Charran five years, and departed in the 75th year:
Begat Isaac when 100 years old, in the 25th year of his departing.
Isaac begat Jacob, when 60 years old.
Israel was in Egypt 220 years.
Then deduct 80 years from this; for so old was Moses when he conducted the Israelites from Egypt.
So the rest of the years, that is to say, 130, are divided between Amram and Kohath.
Then Kohath begat Amram at the age of 67 years.
Amram, being 65 years, begat Moses, who, in the 80th year of his age departed with the Israelites from Egypt.
So this chronology is the 430 years mentioned in the 12th chapter of Exodus, and the 3d chapter to the Galatians.

From the going forth of the Israelites from Egypt unto the first building of the temple, are 480 years after this chronology and account.

Moses remained in the desert or wilderness forty years.
Joshua and Othniel ruled forty years.
Ehud, 80 years.
Deborah, 40 years.
Gideon, 40 years.
Abimelech, 3 years.
Tola, 23 years.
Jair, 22 years.
Then they were without a captain, until the 18th year of Jephthah.
Jephthah, 6 years.
Ibzan, 7 years.
Elon, 10 years.
Abdon, 8 years.
Samson, 20 years.
Eli, judge and priest, 44 years.
Samuel and Saul reigned 40 years.
David was king 40 years.
Solomon, in the 4th year of his reign, began the building of the temple.
These are the 480 years mentioned in the first Book of Kings, chapter 6.

From the first building of the temple, until the captivity of Babylon, are 419 years and a half.

Solomon reigned yet 36 years.
Rehoboam, 17 years.
Abijam, 3 years.
Asa, 41 years.
Jehoshaphat, 25 years.
Jehoram, 8 years.
Ahaziah, 1 year.
Athaliah, the queen, 7 years.
Jehoash, 40 years.
Amaziah, 29 years.
Uzziah, 52 years.
Jehoahaz, 16 years.
Ahaz, 16 years.
Hezekiah, 29 years.
Manasseh, 55 years.
Amon, 2 years.
Josiah, 31 years.
Jehoahaz, 3 months.
Eliakim, 11 years.
Jehoiachin, Jechonias, 3 months.
And here beginneth the captivity of Babylon.
The sum of those years is 419 and 6 months.
Jerusalem was re-edified, and built again, after the captivity of Babylon, 70 years.
The captivity continued 70 years.
The children of Israel were delivered the first year of Cyrus.
The temple was begun to be built in the second year of the said Cyrus, and finished in the 46th year, which was the 6th year of Darius. After that Darius had reigned 26 years, Nehemiah was restored to liberty, and went to build the city, which was finished in the 32d year of the said Darius.
All the years from the building of the temple again, are 26 years.
The whole sum of years amount to 70.

From the re-edifying of the city, unto the coming of Christ, are 483 years after this chronology.

It is mentioned in the ninth chapter of Daniel, that Jerusalem should be built up again, and that from that time unto the coming of Christ are 69 weeks, and every week is reckoned for 7 years. So 69 weeks amount to 483 years: for from the 32d year of Darius unto the 42d year of Augustus, in which year our Saviour Christ was born, are just and complete so many years; whereupon we reckon, that from Adam unto Christ are 3974 years, 6 months, and ten days; and from the birth of Christ unto this present year, is 1873.
Then the whole sum and number of years, from the beginning of the world unto the end of the year of our Lord God 1873, are 5847 years 6 months, and the said odd ten days.

A TABLE OF TIME.

1 NISAN, *or* Abib..... *March. April.*
2 Jiar, *or* Zif..... *April. May.*
3 Sivan ..... *May. June.*
4 Thammuz..... *June. July.*
5 Ab..... *July. August.*
6 Elul..... *August. September.*
7 Tizri, *or* Ethanim ..... *September. October.*
8 Marchesuan, *or* Bul.... *October. November.*
9 Chisleu..... *November. December.*
10 Thebeth..... *December. January.*
11 Shebath..... *January. February.*
12 Adar..... *February. March.*
13 Veadar, *intercalary.*

DAYS OF THE WEEK.

First day of the week.....*Sunday.*
Second day.....*Monday.*
Third day.....*Tuesday.*
Fourth day.....*Wednesday.*
Fifth day.....*Thursday.*
Sixth day.....*Friday.*
Seventh day, *or* Sabbath...*Saturday.*

HOURS OF THE DAY.

The day, reckoning from sunrise, and the night from sunset, were each divided into 12 equal parts, called, the 1st, 2d, 3d, 4th, etc., Hours.

WATCHES.

The First Watch, *from sunset to the third hour of the night.*
The Second *or* Middle Watch, *from the third hour to the sixth.*
The Third Watch, *or* Cock-crowing, *from the sixth to the ninth.*
The Fourth, *or* Morning Watch, *from the ninth hour to sunrise.*

A TABLE OF OFFICES AND CONDITIONS OF MEN.

PATRIARCHS, or *Fathers of Families*, such as *Abraham*, *Isaac*, and *Jacob*, and his sons.
Judges, temporary Supreme Governors, immediately appointed by God over the children of *Israel.*
Kings, and they either of the whole nation, or after the falling off of the ten tribes, of *Judah* or *Israel.*
Elders, senators, the LXX. or Sanhedrim.
Officers, provosts, sheriffs, or executioners.
Judges, inferior rulers, such as determined controversies in particular cities.
Israelites, Hebrews, descendants from *Jacob.*
A Hebrew of Hebrews, an Israelite by original extraction.
A Proselyte of the Covenant, who was circumcised and submitted to the whole law.
A Proselyte of the Gate, or *Stranger*, who worshipped one God, but remained uncircumcised.

OFFICERS UNDER THE ASSYRIAN OR PERSIAN MONARCHS.

Tirshatha, or Governor appointed by the kings of Assyria or Persia.
Heads of the captivity, the chief of each tribe or family, who exercised a precarious government during the Captivity.

UNDER THE GRECIAN MONARCHS.

Maccabees, the successors of *Judas Maccabeus*, high-priests, who presided with kingly power.

UNDER THE ROMAN EMPERORS.

Presidents, or Governors, sent from Rome with imperial power.
Tetrarchs, who had kingly power in the fourth part of a province.
Proconsuls, or Deputies of Provinces.
Centurions, captains of a hundred men.
Publicans, or Tax-gatherers.

ECCLESIASTICAL OFFICERS, OR SECTS OF MEN.

High-priests, who only might enter the Holy of Holies.
Second Priests, or *Sagan*, who supplied the High-priest's office, in case he were disabled.
High-priests for the War, set apart for the occasion of an expedition.
Priests, Levites of the sons of Aaron, divided into twenty-four ranks, each rank serving weekly in the temple.
Levites, of the tribe of *Levi*, but not of Aaron's family; of these were three orders, Gershonites, Kohathites, Merarites, several sons of Levi.
Nethinims, inferior servants to the Priests and Levites (not of their tribe) to draw water and cleave wood, etc.
Prophets, anciently called Seers, who foretold future events, and denounced God's judgments.
Children of the Prophets, their disciples or scholars.
Wise Men, called so in imitation of the eastern Magi, or Gentile philosophers.
Scribes, writers and expounders of the law.
Disputers, that raised and determined questions out of the law.
Rabbins, or *Doctors*, teachers of Israel.
Libertines, freedmen of Rome, who, being Jews or Proselytes, had a synagogue or oratory for themselves.
Gaulonites, or *Galileans*, who pretended it unlawful to obey a heathen magistrate.
Herodians, who shaped their religion to the times, and particularly flattered Herod.
Epicureans, who placed all happiness in pleasure.
Stoics, who denied the liberty of the will, and pretended all events were determined by fatal necessity.
Simon Magus, author of the heresy of the Gnostics, who taught that men, however vicious their practice was, should be saved by their knowledge.
Nicolaitanes, the disciples of *Nicholas*, one of the first seven Deacons, who taught the community of wives.
Nazarites, who, under a vow, abstained from wine, etc.
Nazarenes, Jews professing Christianity.
Zelots, *Sicarii*, or murderers, who, under pretence of the law, thought themselves authorized to commit any outrage.
Pharisees, separatists, who, upon the opinion of their own godliness, despised all others.
Sadducees, who denied the resurrection of the dead, angels and spirits.
Samaritans, mongrel professors, partly heathen, and partly Jews, the offspring of the Assyrians sent to Samaria.
Apostles, missionaries, or persons sent; they who were sent by our Saviour, from their number were called *The Twelve.*
Bishops, *Elders*, or *Presbyters*, spiritual overseers
Deacons, officers chosen by the Apostles to take care of the poor.

ANALYSIS OF THE OLD AND NEW TESTAMENTS.

BOOKS in the Old Testament	39
Chapters	929
Verses	23,214
Words	592,439
Letters	2,728,100
Books in the New Testament	27
Chapters	260
Verses	7,959
Words	181,253
Letters	838,380

The Apocrypha hath 183 chapters, 6,081 verses, and 152,185 words.
The middle chapter and the least in the Bible, is Psalm cxvii.
The middle verse is the 8th of Psalm cxviii.
The word *and* occurs in the Old Testament 35,543 times.
The same in the New Testament also occurs 10,684 times.
The word *Jehovah* occurs 6,855 times.
The middle book of the Old Testament is Proverbs.
The middle chapter is Job xxix.
The middle verse is 2d Chron. chapter xx. the 17th verse.

The least verse is 1st Chron. chapter 1, and 1st verse.
The middle book in the New Testament is 2d Thessalonians.
The middle chapters are Romans xiii. and xiv.
The middle verse is Acts xvii. 17th verse.
The least verse is in John xi. verse 35.
The 21st verse, chapter vii., of Ezra, has all the letters of the alphabet.
The xixth chapter of the 2d Kings and chapter xxxvii. of Isaiah are both alike.

APOCRYPHA.

I. ESDRAS.

CHAP. I.

3 Josias' charge to the priests and Levites. 7 A great passover is kept. 32 His death is much lamented. 34 His successors. 53 The temple, city, and many people are destroyed. 56 The rest are carried unto Babylon.

Before CHRIST cir. 623.

AND Josias held the [a]feast of the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month;

[a] 2 Kings 23. 21. 2 Chron. 35. 1.

2 Having set the priests according to their daily courses, being arrayed in long garments, in the temple of the Lord.

3 And he spake unto the Levites, the holy ministers of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that king Solomon the son of David had built:

4 *And said,* Ye shall no more bear the ark upon your shoulders: now therefore serve the Lord your God, and minister unto his people Israel, and prepare you after your families and kindreds,

5 According as David the king of Israel prescribed, and according to the magnificence of Solomon his son: and standing in the temple according to the several dignities of the families of you the Levites, who minister in the presence of your brethren the children of Israel,

6 Offer the passover in order, and make ready the sacrifices for your brethren, and keep the passover according to the commandment of the Lord, which was given unto Moses.

7 And unto the people that was found there Josias gave thirty thousand lambs and kids, and three thousand calves: these things were given of the king's allowance, according as he promised to the people, to the priests, and to the Levites.

8 And Helkias, Zacharias, and ‖Syelus, the governors of the temple, gave to the priests for the passover two thousand and six hundred sheep, and three hundred calves.

‖ Or, *Jeniel.*

9 And Jeconias, and Samaias, and Nathanael his brother, and Assabias, and Ochiel, and Joram, captains over thousands, gave to the Levites for the passover five thousand sheep, and ‖seven hundred calves.

‖ Or, *five hundred calves,* 2 Chron. 35. 9.

10 And when these things were done, the priests and Levites having the unleavened bread, stood in very comely order according to the kindreds,

11 And according to the several dignities of the fathers before the people, to offer to the Lord, as it is written in the book of Moses: [b]and thus did they in the morning.

[b] 2 Chron. 35. 12, *and so of the bullocks.*

12 And they roasted the passover with fire, as appertaineth: as for the sacrifices, they sod them in brass pots, and pans, ‖with a good savour,

‖ Or, *with good speed,* or, *willingly,* 2 Chron. 35. 13.

13 And set them before all the people: and afterward they prepared for themselves, and for the priests their brethren, the sons of Aaron.

14 For the priests offered the fat until night: and the Levites prepared for themselves, and the priests their brethren, the sons of Aaron.

15 The holy singers also, the sons of Asaph, were in their order, according to the appointment [c]of David, to wit, Asaph, Zacharias, and Jeduthun, who was [d]of the king's retinue.

[c] 2 Chron. 35. 15, *of David and Asaph.*
[d] 2 Chron. 35. 15, *the king's seer.*

16 Moreover, the porters were at every gate; it was not lawful for any to go from his ordinary service; for their brethren the Levites prepared for them.

17 Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the passover,

18 And offer sacrifices upon the altar of the Lord, according to the commandment of king Josias.

19 So the children of Israel which were present held the passover at that time, and the feast of sweet bread seven days.

20 And such a passover was not kept in Israel since the time of the prophet Samuel.

Before CHRIST cir. 623.

21 Yea, all the kings of Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews, held with all Israel that were found dwelling at Jerusalem.

22 In the eighteenth year of the reign of Josias was this passover kept.

23 And the works of Josias were upright before his Lord, with a heart full of godliness.

24 As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and ‖did wickedly against the Lord above all people and kingdoms, and now they grieved him ‖exceedingly, so that the words of the Lord rose up against Israel.

‖ Or, *were ungodly.* ‖ Or, *sensibly.*

25 [e]Now after all these acts of Josias it came to pass, that Pharaoh the king of Egypt came to raise war at Carchamis upon Euphrates: and Josias went out against him.

[e] 2 Chron. 35. 20. cir. 610.

26 But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea?

27 I am not sent out from the Lord God against thee; for my war is upon Euphrates: and now the Lord is with me, yea, the Lord is with me hasting me forward: depart from me, and be not against the Lord.

28 Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy, spoken by the mouth of the Lord:

29 But joined battle with him in the plain of Megiddo, and the princes came against king Josias.

30 Then said the king unto his servants, Carry me away out of the battle; for I am very weak. And immediately his servants took him away out of the battle.

31 Then gat he up upon his second chariot; and being brought back to Jerusalem died, and was buried in his father's sepulchre.

32 And in all Jewry they mourned for Josias, yea, Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel.

33 These things are written in the book of the stories of the kings of Judah, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judea.

34 [f]And the people took Joachaz the son of Josias, and made him king instead of Josias his father, when he was twenty and three years old.

[f] 2 Kings 23. 30. 2 Chron. 36. 1. cir. 610.

35 And he reigned in Judea and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem.

36 And he set a tax upon the land of a hundred talents of silver and one talent of gold.

cir. 610.

37 The king of Egypt also made king Joacim his brother king of Judea and Jerusalem.

38 And he bound Joacim and the nobles: but Zaraces his brother he apprehended, and brought him out of Egypt.

39 Five and twenty years old was [g]Joacim when he was made king in the land of Judea and Jerusalem; and he did evil before the Lord.

[g] 2 Chron. 36. 4, 5, *Jehoiakim* or *Eliakim.* cir. 606. cir. 599.

40 Wherefore against him Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and carried him into Babylon.

41 (Nabuchodonosor also took of the holy vessels of the Lord, and carried them away, and set them in his own temple at Babylon.)

42 But those things that are recorded of him, and of his uncleanness and impiety, are written in the chronicles of the kings.

43 And Joacim his son reigned in his stead: he was made king being eighteen years old;

44 And reigned but three months and ten days in Jerusalem, and did evil before the Lord.

45 So after a year Nabuchodonosor sent and caused him to be brought into Babylon with the holy vessels of the Lord.

46 And made Zedechias king of Judea and Jerusalem, when he was one and twenty years old; and he reigned eleven years:

47 And he did evil also in the sight of the Lord, and cared not for the words that were spoken unto him by the prophet Jeremy from the mouth of the Lord.

48 And after that king Nabuchodonosor had made him to swear by the name of the Lord, he foreswore himself and rebelled, and hardening his neck and his heart, he transgressed the laws of the Lord God of Israel.

49 The governors also of the people and of the priests did many things against the laws, and passed all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in Jerusalem.

50 Nevertheless, the God of their fathers sent by his messenger to call them back, because he spared them and his tabernacle also.

51 But they had his messengers in derision; and look, when the Lord spake unto them, they made a sport of his prophets:

52 So far forth, that he, being wroth with his people for their great ungodliness, commanded the kings of the Chaldees to come up against them;

53 Who slew their young men with the sword, yea, even within the compass of their holy temple, and spared neither young man nor maid, old man nor child, among them; for he delivered all into their hands.

54 And they took all the holy vessels of the Lord, both great and small, with the vessels of the ark of God, and the king's treasures, and carried them away into Babylon.

55 As for the house of the Lord, they burnt it, and brake down the walls of Jerusalem, and set fire upon her towers:

56 And as for her glorious things, they never ceased till they had consumed and brought them all to nought: and the people that were not slain with the sword, he carried unto Babylon:

57 Who became servants to him and his children, till the Persians reigned, to fulfil the [h]word of the Lord spoken by the mouth of Jeremy:

58 Until the land had enjoyed her sabbaths, the whole time of her desolation shall she ‖rest, until the full term of seventy years.

CHAP. II.

1 Cyrus is moved by God to build the temple, and giveth leave to the Jews to return and contribute to it. 11 He delivereth again the vessels which had been taken thence. 25 Artaxerxes forbiddeth the Jews to build any more.

IN the [a]first year of Cyrus king of the Persians, that the word of the Lord might be accomplished, that he had promised by the mouth of Jeremy;

2 The Lord raised up the spirit of Cyrus the king of the Persians, and he made proclamation through all his kingdom, and also by writing,

3 Saying, Thus saith Cyrus king of the Persians; The Lord of Israel, the most high Lord, hath made me king of the whole world,

4 And commanded me to build him a house at Jerusalem in Jewry.

5 If therefore there be any of you that are of his people, let the Lord, even his Lord, be with him, and let him go up to Jerusalem that is in Judea, and build the house of the Lord of Israel: for ‖he is the Lord that dwelleth in Jerusalem.

6 Whosoever then dwell in the places about, let them help him (those I say that are his neighbours) with gold, and with silver,

7 With gifts, with horses, and with cattle, and other things, which have been set forth by vow, for the temple of the Lord at Jerusalem.

8 ¶ Then the chief of the families of Judea and of the tribe of Benjamin stood up: the priests also and the Levites, and all they whose mind the Lord had moved to go up, and to build a house for the Lord at Jerusalem.

9 And they that dwelt round about them, and helped them in all things with silver and gold, with †horses and cattle, and with very many free gifts of a great number whose minds were stirred up thereto.

10 King Cyrus also brought forth the holy vessels which Nabuchodonosor had carried away from Jerusalem, and had set up in his temple of idols.

11 Now when Cyrus king of the Persians had brought them forth, he delivered them to Mithridates his treasurer:

12 And by him they were delivered to †Sanabassar the governor of Judea.

13 And this was the number of them; A thousand golden cups, and a thousand of silver, †censers of silver twenty-nine, vials of gold thirty, and of silver [b]two thousand four hundred and ten, and a thousand other vessels.

14 So all the vessels of gold and of silver, which were carried away, were [c]five thousand four hundred three score and nine.

15 These were brought back by Sanabassar, together with them of the captivity, from Babylon to Jerusalem.

16 [d]But in the time of Artaxerxes king of the Persians, Belemus, and Mithridates, and Tabellius, and †Rathumus, Beeltethmus, and †Semellius the secretary, with others that were in commission with them, dwelling in Samaria and other places, wrote unto him against them that dwelt in Judea and Jerusalem these letters following;

17 To king Artaxerxes our lord, Thy servants Rathumus the story-writer, and Semellius the scribe, and the rest of their council, and the judges that are in Celosyria and Phenice.

18 Be it now known to the lord the king, that the Jews that are come up from you to us, being come into Jerusalem, (that rebellious and wicked city,) do build the market-places, and repair the walls of it, and do lay the foundation of the temple.

19 Now if this city and the walls thereof be made up again, they will not only refuse to give tribute, but also rebel against kings.

20 And forasmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect such a matter,

21 But to speak unto our lord the king, to the intent that, if it be thy pleasure, it may be sought out in the books of thy fathers:

22 And thou shalt find in the chronicles what is written concerning these things, and shalt understand that that city was rebellious, troubling both kings and cities:

23 And that the Jews were rebellious, and raised always war therein; for the which cause even this city was made desolate.

24 Wherefore now we do declare unto thee, (O lord the king,) that if this city be built again, and the walls thereof set up anew, thou shalt from henceforth have no passage into Celosyria and Phenice.

25 Then the king wrote back again to Rathumus the story-writer, to Beeltethmus, to Semellius the scribe, and to the rest that were in commission, and dwellers in Samaria, and Syria, and Phenice, after this manner;

26 I have read the epistle which ye have sent unto me; therefore I commanded to make diligent search, and it hath been found, that that city was from the beginning practising against kings;

27 And the men therein were given to rebellion and war: and that mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in Celosyria and Phenice.

28 Now therefore I have commanded to hinder those men from building the city, and heed to be taken that there be no more done in it;

29 And that those wicked workers proceed no further to the annoyance of kings.

30 Then king Artaxerxes his letters being read, Rathumus, and Semellius the scribe, and the rest that were in commission with them, removing in haste toward Jerusalem with a troop of horsemen, and ‖a multitude of people in battle-array, began to hinder the builders; and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

CHAP III

4 Three strive to excel each other in wise speeches. 9 They refer themselves to the judgment of the king. 18 The first declareth the strength of wine.

NOW when Darius reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia,

2 And to all the governors, and captains, and lieutenants that were under him, from India unto Ethiopia, of a hundred twenty and seven provinces.

3 And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bedchamber, and slept, and soon after awaked.

4 Then three young men that were of the guard, that kept the king's body, spake one to another;

5 Let every one of us speak a sentence: he that shall over-

Before CHRIST cir. 599.

cir. 599.

†Gr. *Shashbazzar, the first part of the word is corruptly joined to the word going before,* Ezra 1. 8.

†Heb. *knives,* Ezra 1. 9.

[b] Ezra 1. 10, *but four hundred and ten.*

[c] Ezra 1. 11, *but five thousand four hundred.*

[d] Ezra 4. 7.

†*Bahumus and the name which followeth is but an epithet to the former.* Ezra 4. 9.

†*Shimshai* Ezra 4. 8.

Before CHRIST cir. 536.

cir. 536.

[a] 2 Chron. 36. 22. Ezra 1. 1, &c.

cir. 588.

[h] Jer. 25. 10. & 29. 10.

‖ Or, *keep sabbath.*

‖ Or, *this.*

‖ Or, *a great number of soldiers.*

†Heb. *substance,* Ezra 1. 6.

come, and whose sentence shall seem wiser than the others, unto him shall the king Darius give great gifts, and great things in token of victory:

6 As, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and a head-tire of fine linen, and a chain about his neck:

7 And he shall sit next to Darius, because of his wisdom, and shall be called Darius his cousin.

8 And then every one wrote his sentence, sealed it, and laid it under king Darius his pillow,

9 And said that, when the king is risen, some will give him the writings; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed;

10 The first wrote, Wine is the strongest.

11 The second wrote, The king is the strongest.

12 The third wrote, Women are strongest: But above all things truth beareth away the victory.

13 Now when the king was risen up, they took their writings and delivered them unto him, and so he read them:

14 And sending forth he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers;

15 And sat him down in the ‖ royal seat of judgment; and the writings were read before them. ‖ Or, *counsel.*

16 And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in.

17 And he said unto them, Declare unto us your mind concerning the writings. Then began the first, who had spoken of the strength of wine;

18 And he said thus, O ye men, how exceeding strong is wine! it causeth all men to err that drink it:

19 It maketh the mind of the king and of the fatherless child, to be all one: of the bondman and of the free man, of the poor man, and of the rich:

20 It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt:

21 And it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents:

22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords:

23 But when they are from the wine, they remember not what they have done.

24 O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace.

CHAP. IV.

1 The second declareth the power of a king; the third the force of women, and of truth. 41 The third is judged to be wisest, and obtaineth letters of the king to build Jerusalem. 58 He praiseth God, and sheweth his brethren what he had done.

THEN the second, that had spoken of the strength of the king, began to say, cir. 520.

2 O ye men, do not men excel in strength, that ‖ bear rule over sea and land, and all things in them? ‖ Or, *have the command.*

3 But yet the king is more mighty: for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them they do.

4 If he bid them make war the one against the other, they do it; if he send them out against the enemies, they go, and break down mountains, walls, and towers.

5 They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else.

6 Likewise for those that are no soldiers and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king.

7 And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare;

8 If he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build;

9 If he command to cut down, they cut down; if he command to plant, they plant.

10 So all his people and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his rest:

11 And these keep watch round about him, neither ‖ may any one depart, and do his own business, neither disobey they him in anything. ‖ Or, *can.*

12 O ye men, how should not the king be mightiest, when in such sort he is obeyed? And he held his tongue.

13 ¶ Then the third, who had spoken of women, and of the truth, (this was Zorobabel) began to speak.

14 O ye men, it is not the great king, nor the multitude of men, neither is it wine that † excelleth: who is it then that ruleth them, or hath the lordship over them? are they not women? † Heb. *is of force.*

15 Women have born the king and all the people that bear rule by sea and land.

16 Even of them came they: and they nourished them up that planted the vineyards from whence the wine cometh.

17 These also make garments for men; these bring glory unto men; and without women cannot men be.

18 Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favour and beauty?

19 And letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her than unto silver or gold, or any goodly thing whatsoever?

20 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife.

21 He sticketh not to spend his life with his wife, and remembereth neither father, nor mother, nor country.

22 By this also ye must know that women have dominion over you: do ye not labour and toil, and give and bring all to the women?

23 Yea, a man taketh his sword, and goeth his way to rob and to steal, to sail upon the sea and upon rivers;

24 And looketh upon a lion, and goeth in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love.

25 Wherefore a man loveth his wife better than father or mother.

26 Yea, many there be that have ‖ run out of their wits for women, and become servants for their sakes. ‖ Or, *grown desperate.*

27 Many also have perished, have erred, and sinned, for women.

28 And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him?

29 Yet did I see him and Apame the king's concubine, the daughter of the admirable ‖ Bartacus, sitting at the right hand of the king, ‖ Jos. Antiq. 1. 11. cap. 4. *Rabsaces Themasus.*

30 And taking the crown from the king's head, and setting it upon her own head; she also struck the king with her left hand.

31 And yet ‖ for all this the king gaped and gazed upon her with open mouth; if she laughed upon him, he laughed also; but if she took any displeasure at him, the king was fain to flatter, that she might ‖ be reconciled to him again. ‖ Or, *hereat.* ‖ Or, *be friends with him.*

32 O ye men, how can it be but women should be strong, seeing they do thus?

33 Then the king and the princes looked one upon another: so he began to speak of the truth.

34 O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day.

35 Is he not great that maketh these things? therefore great is the truth, and stronger than all things.

36 All the earth ‖ calleth upon the truth, and the heaven blesseth it: all works shake and tremble at it, and with it is no unrighteous thing. ‖ Or, *praiseth the truth.* Athanasius.

37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works; and there is no truth in them; in their unrighteousness also they shall perish.

38 As for the truth, it endureth, and is always strong; it liveth and conquereth forevermore.

39 With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works.

40 Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty of all ages. Blessed be the God of truth.

41 And with that he held his peace. And all the people then shouted, and said, Great is truth, and mighty above all things.

42 Then said the king unto him, Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wisest; and thou shalt sit next me, and shalt be called my cousin.

43 Then said he unto the king, Remember thy vow, which

thou hast vowed to build Jerusalem, in the day when thou camest to thy kingdom,

44 And to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither.

45 Thou also hast vowed to build up the temple, which the Edomites burned, when Judea was made desolate by the Chaldees.

46 And now, O lord the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself: I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of heaven.

47 Then Darius the king stood up and kissed him, and wrote letters for him unto all the treasurers, and lieutenants, and captains, and governors, that they should safely convey on their way both him, and all those that go up with him to build Jerusalem.

48 He wrote letters also unto the lieutenants that were in Celosyria, and Phenice, and unto them in Libanus, that they should bring cedar wood from Libanus unto Jerusalem, and that they should build the city with him.

49 Moreover he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor || treasurer, should forcibly enter into their doors;

50 And that all the country which they hold should be free without tribute; and that the Edomites should give over the villages of the Jews which then they held:

51 Yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built;

52 And other ten talents yearly, to maintain the burnt-offerings upon the altar every day, as they had a commandment to offer seventeen:

53 And that all they that went from Babylon to build the city should have free liberty, as well they as their posterity, and all the priests that went away.

54 He wrote also concerning the charges, and the priests' vestments wherein they minister;

55 And likewise for the charges of the Levites, to be given them, until the day that the house were finished, and Jerusalem builded up.

56 And he commanded to give to all that kept the city || pensions and wages.

57 He sent away also all the vessels from Babylon, that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

58 Now when this young man was gone forth he lifted up his face to heaven, toward Jerusalem, and praised the King of heaven,

59 And said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant.

60 Blessed art thou, who hast given me wisdom; for to thee I give thanks, O Lord of our fathers.

61 And so he took the letters, and went out, and came unto Babylon, and told it all his brethren.

62 And they praised the God of their fathers, because he had given them freedom and liberty

63 To go up, and to build Jerusalem, and the temple which is called by his name: and they feasted with instruments of music and gladness seven days.

CHAP. V.

4 *The names and number of the Jews that returned home.* 50 *The altar is set up in his place.* 57 *The foundation of the temple is laid.* 73 *The work is hindered for a time.*

Before CHRIST cir. 520.

AFTER this were the principal men of the families chosen according to their tribes, to go up with their wives, and sons and daughters, with their men-servants, and maid-servants, and their cattle.

2 And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely, and with musical [instruments] tabrets and flutes.

3 And all their brethren played, and he made them go up together with them.

4 And these are the names of the men which went up, according to their families among their tribes, after their several heads.

5 The priests, the sons of Phinees the son of Aaron: Jesus the son of Josedec, the son of Saraias, and || Joacim the son of Zorobabel, the son of Salathiel of the house of David, out of the kindred of Phares, of the tribe of Judah;

Before CHRIST cir. 533.

6 [a]Who spake wise sentences before Darius the king of Persia in the second year of his reign, in the month Nisan, which is the first month.

7 And these are they of Jewry that came up from the captivity, where they dwelt as strangers, whom Nabuchodonosor the king of Babylon had carried away unto Babylon.

8 And they returned unto Jerusalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jesus, Nehemias, and [b]Zacharias, and Reesaias, Enenius. Mardocheus, Beelsarus, [c]Aspharasus, [d]Reelius, Roimus, and Baana, their guides.

9 The number of them of the nation, and their governors sons of [e]Phoros, two thousand a hundred seventy and two; the sons of [f]Saphat, [g]four hundred seventy and two:

10 The sons of Ares, seven hundred fifty and six:

11 The sons of Phaath Moab, two thousand eight hundred and twelve:

12 The sons of Elam, a thousand two hundred fifty and four; the sons of [h]Zathui, nine hundred forty and five: the sons of [i]Corbe, seven hundred and five: the sons of Bani, six hundred forty and eight:

13 The sons of Bebai, six hundred twenty and three; the sons of [k]Sadas, three thousand two hundred twenty and two:

14 The sons of Adonikam, six hundred sixty and seven: the sons of [l]Bagoi, two thousand sixty and six: the sons of Adin, four hundred fifty and four:

15 The sons of [m]Aterezias, ninety and two: the sons of Ceilan and Azetas, threescore and seven: the sons of Azuran, four hundred thirty and two:

16 The sons of Ananias, a hundred and one: the sons of Arom, thirty-two: and the sons of [n]Bassa, three hundred twenty and three: the sons of Azephurith, a hundred and two:

17 The sons of Meterus, three thousand and five: the sons of [o]Bethlomon, a hundred twenty and three:

18 They of Netophah, fifty and five: they of Anathoth, a hundred fifty and eight: they of [p]Bethsamos, forty and two:

19 They of [q]Kiriathiarius, twenty and five: they of Caphira and Beroth, seven hundred forty and three: they of Pira, seven hundred.

20 They of Chadias, and Ammidioi, four hundred twenty and two: they of [r]Cirama and [s]Gabdes, six hundred twenty and one:

21 They of [t]Macalon, a hundred twenty and two: they of [u]Betolius, fifty and two: the sons of [z]Nephis, a hundred fifty and six:

22 The sons of [y]Calamolalus and Onus, seven hundred twenty and five: the sons of Jerechus, two hundred forty and five:

23 The sons of [z]Annaas, three thousand three hundred and thirty.

24 The priests: the sons of [a]Jeddu, the son of Jesus, among the sons of Sanasib, nine hundred seventy and two: the sons of [b]Meruth, a thousand fifty and two:

25 The sons of [c]Phassaron, a thousand forty and seven: the sons of [d]Carme, [e]a thousand and seventeen.

26 The Levites: the sons of [f]Jessue, and Cadmiel, and Bannas, and Sudias, seventy and four.

27 The holy singers: the sons of Asaph, a hundred twenty and eight.

28 The porters: the sons of [g]Salum, the sons of [k]Jatal, the sons of Talmon, the sons of [i]Dacobi, the sons of [k]Teta, the sons of [l]Sami, in all a hundred thirty and nine.

29 The servants of the temple: the sons of [m]Esau, the sons of [n]Asipha, the sons of Tabaoth, the sons of [o]Ceras, the sons of [p]Sud, the sons of [q]Phaleas, the sons of Labana, the sons of [r]Graba.

30 The sons of [s]Acua, the sons of Uta, the sons of [t]Cetab, the sons of Agaba, the sons of [u]Subai, the sons of Anan, the sons of [z]Cathua, the sons of [y]Geddur,

31 The sons of [z]Airus, the sons of [a]Daisan, the sons of [b]Nocba, the sons of Chaseba, the sons of [c]Gazera, the sons of [d]Azia, the sons of [e]Phinees, the sons of Azara, the sons of [f]Bastai, the sons of [g]Asana, the sons of [h]Meani, the sons of [i]Naphisi, the sons of [k]Acub, the sons of [l]Acipha, the sons of [m]Assur, the sons of Pharacim, the sons of [n]Basaloth,

32 The sons of [o]Meeda, the sons of Coutha, the sons of [p]Charea, the sons of [q]Charcus, the sons of [r]Aserer, the sons of [s]Thomoi, the sons of [t]Nasith, the sons of Atipha.

33 The sons of the servants of Solomon: the sons of [u]Azaphion, the sons of [z]Pharira, the sons of [y]Jeeli, the sons of [z]Lozon, the sons of [a]Isadel, the sons of [b]Sapheth,

34 The sons of [c]Hagia, the sons of [d]Phacareth, the sons of

|| Or, *steward.*

|| Or, *pensions of land.*

cir. 533.

|| *Joachim and Zorobabel.* This place is corrupt: for Joachim was the son of Josedech, Neh. 12. 10, and not Zorobabel, who was of the tribe of Judah.

[a] *Zorobabel.*
[b] *Saraiah.*
[c] Or, *Mispar.*
[d] Or, *Reelaiah.*
[e] *Parosh,* Ezra 2. 3. Neh. 7. 8, where for brevity look for the true numbers of the particulars following: for here they vary much, and the names much more.
[f] *Shephatiah.*
[g] Or, *three hundred seventy-two.*
[h] *Zattu.*
[i] *Zacchai.*
[k] *Asgad.*
[l] *Bigui.*
[m] *Aterhezekiah.*
[n] *Bezai.*
[o] *Bethlehem.*
[p] *Azmaveth.*
[q] *Kirjathjarim.*
[r] *Rama.*
[s] *Gaba.*
[t] *Michmas.*
[u] *Bethel.*
[z] *Maghbis.*
[y] *Lodhadid.*
[z] *Senaah.*
[a] *Jedaiah.*
[b] *Immar.*
[c] *Pashur.*
[d] *Harim.*
[e] Or, *two hundred and seventeen,* according to some copies.
[f] Thus it is read, Ezra 2. 40, *the sons of Jeshua, and Cadmiel, of the sons of Hodaviah.*
[g] *Shallum.*
[h] *Ater.*
[i] *Akkub.*
[k] *Hatita.*
[l] *Shobai.*
[m] *Zich.*
[n] *Hasupha*
[o] *Keros.*
[p] *Siaha.*
[q] *Padon.*
[r] *Agaba.*
[s] *Akkub.*
[t] *Hagab.*
[u] *Shamlai.*
[z] *Giddel.*
[y] *Gahar.*
[z] *Reaiah.*
[a] *Rezin.*
[b] *Necodah.*
[c] *Gazam.*
[d] *Huzza.*
[e] *Paseah.*
[f] *Besai.*
[g] *Asnah.*
[h] *Meunim.*
[i] *Nephusim.*
[k] *Bakbuk.*
[l] *Hacupa.*
[m] *Harhur.*
[n] *Bazluth.*
[o] *Mehida.*
[p] *Harsha.*
[q] *Barcos.*
[r] *Sisera.*
[s] *Thamai.*
[t] *Neziah.*
[u] *Sopher-eth.*
[z] *Peruda.*
[y] *Jaala.*
[z] *Darcon.*
[a] *Giddel.*
[b] *Shephatiah.*
[c] *Hatti.* cir. 536.
[d] *Phocereth.*

Sabi, the sons of Sarothie, the sons of Masias, the sons of Gar, the sons of Addus, the sons of Suba, the sons of Apherra, the sons of Barodis, the sons of Sabat, the sons of Allom.

35 All the ministers of the temple, and the sons of the servants of Solomon, were three hundred seventy and two.

36 These came up from Thermeleth, and Thelersas, Charaathalar leading them, and Aalar;

37 Neither could they shew their families, nor their stock, how they were of Israel: the sons of [e]Ladan, the sons of [f]Ban, the sons of [g]Necodan, six hundred fifty and two.

38 And of the priests that usurped the office of the priesthood, and were not found: the sons of [h]Obdia, the sons of [i]Accoz, the sons of [k]Addus, who married Augia one of the daughters of Berzelus, and was named after his name.

39 And when the description of the kindred of these men was sought in the register, and was not found, they were removed from executing the office of the priesthood;

40 For unto them said ‖ Nehemias and Atharias, that they should not be partakers of the holy things, till there arose up a high priest clothed with † doctrine and truth.

41 So of Israel from them of twelve years old and upward, they were all in number forty thousand, besides men-servants and women-servants, two thousand three hundred and sixty.

42 Their ‖ men-servants and handmaids were seven thousand three hundred forty and seven: the singing-men and singing-women, two hundred forty and five:

43 Four hundred thirty and five camels, seven thousand thirty and six horses, two hundred forty and five mules, [l]five thousand five hundred twenty and five ‖ beasts used to the yoke:

44 And certain of the chief of their families, when they came to the temple of God that is in Jerusalem, vowed to set up the house again in his own place according to their ability,

45 And to give into the holy treasury of the works a thousand pounds of gold, five thousand of silver, a hundred priestly vestments.

46 And so dwelt the priests, and the Levites, and the people in Jerusalem, and in the country, the singers also and the porters; and all Israel in their villages.

47 But when the seventh month was at hand, and when the children of Israel were every man in his own place, they came all together with one consent into the open place of the first ‖ gate which is toward the east.

48 Then stood up Jesus the son of Josedec, and his brethren the priests, and Zorobabel the son of Salathiel, and his brethren, and made ready the altar of the God of Israel,

49 To offer burnt-sacrifices upon it, according as it is expressly commanded in the book of Moses the man of God.

50 And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, because all the nations of the land were at enmity with them, and oppressed them; and they offered sacrifices according to the time, and burnt-offerings to the Lord both morning and evening.

51 Also they held the feast of tabernacles, as it is commanded in the law, and *offered* sacrifices daily, as was meet:

52 And after that, the ‖ continual oblations, and the sacrifice of the sabbaths, and of the new moons, and of all holy feasts.

53 And all they that had † made any vow to God began to offer sacrifices to God from the first day of the seventh month, although the temple of the Lord was not yet built.

54 And they gave unto the masons and carpenters, money, meat, and drink with cheerfulness.

55 Unto them of Sidon also and Tyre they gave cars, that they should bring cedar trees from Libanus, which should be brought by floats to the haven of Joppe, according as it was commanded them by Cyrus king of the Persians.

56 And in the second year and second month after his coming to the temple of God at Jerusalem began Zorobabel the son of Salathiel, and Jesus the son of Josedec, and their brethren, and the priests, and the Levites, and all they that were come unto Jerusalem out of the captivity:

57 And they laid the foundation of the house of God in the first day of the second month, in the second year after they were come to Jewry and Jerusalem.

58 ‖ And they appointed the Levites from twenty years old over the works of the Lord. Then stood up Jesus, and his sons and brethren, and Cadmiel his brother, and the sons of Madiabun, with the sons of Joda the son of Eliadun, with their sons and brethren, all Levites, with one accord ‖ setters forward

Before CHRIST cir. 533.

[e] *Delajah.* [f] *Tobiah.* [g] *Necodah.*

[h] *Hobajah.*

[i] *Cos.* [k] *Barzelai.*

‖ *Nehemias who also is Atharias:* two of one: Ezra 2. 63. Neh. 8. 9. & 10. 1.

† Heb. *Urim and Thummim.*

[l] Ezra 2. 67.

‖ Or, *asses.*

‖ Or, *before the east gate.*

‖ Or, *daily sacrifice.*

† Gr. *hallowed.*

cir. 535.

‖ See Ezra 3. 9.

Before CHRIST cir. 535.

‖ Or, *after the manner of David king of Israel.*

[m] Ezra 3. 12, 13.

‖ Or, *discerned.*

‖ Or, *Esarhaddon,* Ezra 4. 2.

‖ Or, *until the second year of Darius,* Ezra 4. 5, 6, 7.

cir. 520.

‖ Or, *Iddo.*

‖ Or, *which was called on them.*

[a] Ezra 5. 3.

‖ Or, *Tatnai.*

‖ Or, *Sheherbozenai.*

cir. 519.

[n] Or, *overseers,* or, *encouragers of them that wrought in the house of the Lord.*

of the business, labouring to advance the works in the house of God. So the workmen built the temple of the Lord.

59 And the priests stood arrayed in their vestments with musical instruments and trumpets; and the Levites the sons of Asaph had cymbals.

60 Singing songs of thanksgiving, and praising the Lord, ‖ according as David the king of Israel had ordained.

61 And they sung *with* loud voices songs to the praise of the Lord, because his mercy and glory is for ever in all Israel.

62 And all the people sounded trumpets, and shouted with a loud voice, singing songs of thanksgiving unto the Lord for the rearing up of the house of the Lord.

63 [m]Also of the priests and Levites, and of the chief of their families, the ancients who had seen the former house, came to the building of this with weeping and great crying.

64 But many with trumpets and joy shouted with loud voice,

65 Insomuch that the trumpets might not be ‖ heard for the weeping of the people: yet the multitude sounded marvellously, so that it was heard afar off.

66 Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noise of trumpets should mean.

67 And they perceived that they that were of the captivity did build the temple unto the Lord God of Israel.

68 So they went to Zorobabel and Jesus, and to the chief of the families, and said unto them, We will build together with you.

69 For we likewise, as ye, do obey your Lord, and do sacrifice unto him from the days of ‖ Azbazareth the king of the Assyrians, who brought us hither.

70 Then Zorobabel and Jesus, and the chief of the families of Israel said unto them, It is not for us and you to build together a house unto the Lord our God:

71 We ourselves alone will build unto the Lord of Israel, according as Cyrus the king of the Persians hath commanded us.

72 But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them strait, hindered their building;

73 And by their secret plots, and popular persuasions and commotions, they hindered the finishing of the building all the time that king Cyrus lived; so they were hindered from building for the space of two years, ‖ until the reign of Darius.

CHAP. VI.

1 The prophets stir up the people to build the temple. 9 Darius is solicited to hinder it; but he doth further it by all means, and threateneth those that shall hinder it.

NOW in the second year of the reign of Darius, Aggeus, and Zacharias the son of ‖ Addo, the prophets, prophesied unto the Jews, in Jewry and Jerusalem, in the name of the Lord God of Israel ‖ which was upon them.

2 Then stood up Zorobabel the son of Salathiel, and Jesus the son of Josedec, and began to build the house of the Lord at Jerusalem, the prophets of the Lord being with them, *and* helping them.

3 [a]At the same time came unto them ‖ Sisinnes, the governor of Syria and Phenice, with ‖ Sathrabuzanes, and his companions, and said unto them,

4 By whose appointment do ye build this house and this roof, and perform all the other things? and who are the workmen that perform these things?

5 Nevertheless the elders of the Jews obtained favour, because the Lord had visited the captivity.

6 And they were not hindered from building until such time as signification was given unto Darius concerning them, and an answer received.

7 The copy of the letters which Sisinnes, governor of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and sent unto Darius; To king Darius, greeting;

8 Let all things be known unto our lord the king, that being come into the country of Judea, and entered into the city of Jerusalem, we found in the city of Jerusalem the ancients of the Jews that were of the captivity,

9 Building a house unto the Lord, great *and* new, of hewn and costly stones, and the timber already laid upon the walls.

10 And those works are done with great speed, and the work goeth on prosperously in their hands, and with all glory and diligence is it made.

11 Then asked we these elders, saying, By whose commandment build ye this house, and lay the foundations of these works?

12 Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men.

13 So they gave us this answer, We are the servants of the Lord which made heaven and earth.

14 And as for this house, it was builded many years ago by a king of Israel, great and strong, and was finished.

15 But when our fathers provoked God unto wrath, and sinned against the Lord of Israel which is in heaven, he gave them over into the power of Nabuchodonosor king of Babylon, of the Chaldees;

16 Who pulled down the house, and burned it, and carried away the people captives unto Babylon.

17 But in the first year that king Cyrus reigned over the country of Babylon, Cyrus the king wrote to build up this house.

18 And the holy vessels of gold and of silver that Nabuchodonosor had carried away out of the house at Jerusalem, and had set them in his own temple, those Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to ‖ Zorobabel and to Sanabassarus the ruler,

19 With commandment that he should carry away the same vessels, and put them in the temple at Jerusalem; and that the temple of the Lord should be built in his place.

20 Then the same Sanabassarus, being come hither, laid the foundations of the house of the Lord at Jerusalem: and from that time to this being still a building, it is not yet fully ended.

21 Now therefore, if it seem good unto the king, let search be made among the ‖ records of king Cyrus:

22 And if it be found that the building of the house of the Lord at Jerusalem hath been done with the consent of king Cyrus, and if our lord the king be so minded, let him signify unto us thereof.

23 Then commanded king Darius to seek among the records at Babylon: and so at Ecbatana the palace, which is in the country of Media, there was found a ‖ roll wherein these things were recorded.

24 In the first year of the reign of Cyrus, king Cyrus commanded that the house of the Lord at Jerusalem should be built again, where they do sacrifice with continual fire:

25 Whose height shall be sixty cubits, and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that country; and the expenses thereof to be given out of the house of king Cyrus:

26 And that the holy vessels of the house of the Lord, both of gold and silver, that Nabuchodonosor took out of the house at Jerusalem, and brought to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before.

27 And also he commanded that Sisinnes the governor of Syria and Phenice, and Sathrabuzanes, and their companions, and those which were appointed rulers in Syria and Phenice, should be careful not to meddle with the place, but suffer Zorobabel, the servant of the Lord, and governor of Judea, and the elders of the Jews, to build the house of the Lord in that place.

28 I have commanded also to have it built up whole again; and that they look diligently to help those that be of the captivity of the Jews, till the house of the Lord be finished.

29 And out of the tribute of Celosyria, and Phenice, a portion carefully to be given these men, for the sacrifices of the Lord, *that is,* to Zorobabel the governor, for bullocks, and rams, and lambs;

30 And also corn, salt, wine, and oil, and that continually every year without further question, according as the priests that be in Jerusalem shall signify to be daily spent:

31 That ‖ offerings may be made to the most high God, for the king, and for his children, and that they may pray for their lives.

32 And he commanded that whosoever should transgress, yea, or make light of any thing afore spoken or written, out of his own house should a tree be taken, and he thereon be hanged, and all his goods seized for the king.

33 The Lord therefore, whose name is there called upon, utterly destroy every king and nation, that stretcheth out his hand to hinder or endamage that house of the Lord in Jerusalem.

34 I Darius the king have ordained that according unto these things it be done with diligence.

Before CHRIST cir. 519.

‖ Or, *Zorobabel, which is also Sanabassar the ruler,* so as Zorobabel seemeth to be added to the text, Ezra 1. 8.

‖ Or, *rolls.*

‖ Or, *place.*

‖ Or, *drink-offerings.*

Before CHRIST cir. 512.

cir. 512.

[a] Ezra 6. 13.

‖ Or, *the decree.*

515.

† Heb. *the third day,* Ezra 6. 15.

‖ Or, *tribes.*

† Heb. *divisions,* Ezra 6. 18.

‖ Or, *with those that,* &c.

‖ Or, *mind.*

cir. 457.

‖ *Azarias.*

‖ *Ozias.*
‖ *Meraioth*
‖ *Uzzi.*
Some copies want these three names.

† Heb. *was first,* Ezra 7. 1.

‖ Or, *Nethinims.*

‖ See Ezra 7. 7, 8.

‖ Or, *success.*

‖ Or, *decree.*

CHAP. VII.

1 *Sisinnes and others help forward the building.* 5 *The temple is finished and dedicated.* 10 *The passover is kept.*

THEN [a] Sisinnes the governor of Celosyria and Phenice, and Sathrabuzanes, with their companions, following the commandments of king Darius,

2 Did very carefully oversee the holy works, assisting the ancients of the Jews and governors of the temple.

3 And so the holy works prospered when Aggeus and Zacharias the prophets prophesied.

4 And they finished these things by the commandment of the Lord God of Israel, and with ‖ the consent of Cyrus, Darius, and Artaxerxes, kings of Persia.

5 And thus was the holy house finished in † the three and twentieth day of the month Adar, in the sixth year of Darius king of the Persians.

6 And the children of Israel, the priests, and the Levites, and others that were of the captivity, that were added unto them, did according to the things written in the book of Moses.

7 And to the dedication of the temple of the Lord they offered a hundred bullocks, two hundred rams, four hundred lambs;

8 And twelve goats for the sin of all Israel, according to the number of the ‖ chief of the tribes of Israel.

9 The priests also and the Levites stood arrayed in their vestments, according to their † kindreds, in the service of the Lord God of Israel according to the book of Moses: and the porters at every gate.

10 And the children of ‖ Israel that were of the captivity held the passover the fourteenth day of the first month, after that the priests and the Levites were sanctified.

11 They that were of the captivity were not all sanctified together: but the Levites were all sanctified together.

12 And so they offered the passover for all them of the captivity, and for their brethren the priests, and for themselves.

13 And the children of Israel that came out of the captivity did eat, even all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of unleavened bread seven days, making merry before the Lord,

15 For that he had turned the ‖ counsel of the king of Assyria toward them, to strengthen their hands in the works of the Lord God of Israel.

CHAP. VIII.

1 *Esdras bringeth the king's commission to build.* 8 *The copy of it.* 29 *He declareth the names and number of those that came with him, and his journey.* 71 *He lamenteth the sins of his people, and sweareth the priests to put away their strange wives.*

AND after these things, when Artaxerxes the king of the Persians reigned, came Esdras the son of Saraias, the son of ‖ Ezerias, the son of Helchiah, the son of Salum,

2 The son of Sadduc, the son of Achitob, the son of Amarias, the son of ‖ Ezias, the son of ‖ Meremoth, the son of Zarias, the son of ‖ Savias, the son of Boccas, the son of Abisum, the son of Phinees, the son of Eleazar, the son of Aaron, † the chief priest.

3 This Esdras went up from Babylon, as a scribe, being very ready in the law of Moses, that was given by the God of Israel.

4 And the king did him honour: for he found grace in his sight in all his requests.

5 There went up with him also certain of the children of Israel, of the priests, of the Levites, of the holy singers, porters, and ‖ ministers of the temple, unto Jerusalem,

6 In ‖ the seventh year of the reign of Artaxerxes, in the fifth month, this was the king's seventh year; for they went from Babylon in the first day of the first month, and came to Jerusalem, according to the ‖ prosperous journey which the Lord gave them.

7 For Esdras had very great skill, so that he omitted nothing of the law and commandments of the Lord, but taught all Israel the ordinances and judgments.

8 Now the copy of the ‖ commission, which was written from Artaxerxes the king, and came to Esdras the priest and reader of the law of the Lord, is this that followeth;

9 King Artaxerxes unto Esdras the priest and reader of the law of the Lord sendeth greeting:

10 Having determined to deal graciously, I have given order, that such of the nation of the Jews, and of the priests and Levites being within our realm, as are willing and desirous, should go with thee unto Jerusalem.

11 As many therefore as have a mind thereunto, let them depart with thee, as it hath seemed good both to me and my seven friends the counsellors;

12 That they may look unto the affairs of Judea and Jerusalem, agreeably to that which is in the law of the Lord:

13 And carry the gifts unto the Lord of Israel to Jerusalem, which I and my friends have vowed, and all the gold and silver that in the country of Babylon can be ‖ found, to the Lord in Jerusalem,

14 With that also which is given of the people for the temple of the Lord their God at Jerusalem; and that silver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining;

15 To the end that they may offer sacrifices unto the Lord upon the altar of the Lord their God, which is in Jerusalem.

16 And whatsoever thou and thy brethren will do ‖ with the silver and gold, that do, according to the will of thy God.

17 And the holy vessels of the Lord which are given thee for the use of the temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem.

18 And whatsoever thing else thou shalt remember for the use of the temple of thy God, thou shalt give it out of the king's treasury.

19 And I king Artaxerxes have also commanded the keepers of the treasures in Syria and Phenice, that whatsoever Esdras the priest and the reader of the law of the most high God shall send for, they should give it him with speed,

20 To the sum of a hundred talents of silver, likewise also of wheat even to a hundred ‖ cors, and a hundred pieces of wine, and other things in abundance.

21 Let all things be performed after the law of God diligently unto the most high God, that wrath come not upon the kingdom of the king and his sons.

22 I command you also, that ye require no tax, nor any other imposition of any of the priests or Levites, or holy singers, or porters, or ministers of the temple, or of any that have doings in this temple, and that no man have authority to impose any thing upon them.

23 And thou, Esdras, according to the wisdom of God, ordain judges and justices, that they may judge in all Syria and Phenice † all those that know the law of thy God; and those that know it not thou shalt teach.

24 And [a]whosoever shall transgress the law of thy God, and of the king, shall be punished diligently, whether it be by death, or other punishment, by penalty of money, or by imprisonment.

25 ¶ Then said Esdras the scribe, Blessed be the only Lord God of my fathers, who hath put these things into the heart of the king, to glorify his house that is in Jerusalem:

26 And hath honoured me in the sight of the king, and his counsellors, and all his friends, and nobles.

27 Therefore was I encouraged by the help of the Lord my God, and gathered together men of Israel to go up with me.

28 And these are the chief according to their families and several dignities, that went up with me from Babylon in the reign of king Artaxerxes:

29 Of the sons of Phinees, Gerson: of the sons of Ithamar, ‖ Gamael: of the sons of David, ‖ Lettus [b]the son of Sechenias:

30 Of the sons of Pharez, Zecharias; and with him were counted a hundred and fifty men:

31 Of the sons of Pahath Moab, Eliaonias, the son of ‖ Zaraias, and with him two hundred men:

32 ‖ Of the sons of Zathoe, Sechenias the son of Jezelus, and with him three hundred men; of the sons of Adin, Obeth the son of Jonathan, and with him † two hundred and fifty men:

33 Of the sons of Elam, Josias son of ‖ Gotholias, and with him seventy men:

34 Of the sons of Saphatias, ‖ Zaraias son of Michael, and with him ‖ threescore and ten men:

35 Of the sons of Joab, ‖ Abadias son of ‖ Jezelus, and with him two hundred and ‖ twelve men:

36 ‖ Of the sons of Banid, Assalimoth son of Josaphias, and with him a hundred and threescore men:

37 Of the sons of Babi, Zecharias son of Bebai, and with him twenty and eight men:

38 Of the sons of ‖ Astath, Johannes *son* of ‖ Acatan, and with him a hundred and ten men:

39 Of the sons of Adonicam the last, and these are the names of them, Eliphalet, Jeuel, and ‖ Samaias, and with them ‖ seventy men:

40 Of the sons of † Bago, Uthi the son of Istalcurus, and with him seventy men.

41 And these I gathered together ‖ to the river called Theras, where we pitched our tents three days: and then ‖ I surveyed them.

42 But when I had found there none of the priests and Levites,

43 Then sent I unto Eleazar, and ‖ Iduel, and ‖ Masman,

44 And Alnathan, and Mamaias, and ‖ Joribas, and Nathan, Eunatan, Zecharias, and Mosollamon, principal men and learned.

45 And I bade them that they should go unto ‖ Saddeus the captain, ‖ who was in the place of ‖ the treasury:

46 And commanded them that they should speak unto Daddeus and to ‖ his brethren, and to the treasurers in that place, to send us such men as might execute the priest's office in the house of the Lord.

47 And by the mighty hand of our Lord they brought unto us skilful men of the sons of ‖ Moli the son of Levi, the son of Israel, ‖ Asebebia, and his sons, and his brethren, who were eighteen.

48 ‖ And Asebia, and Annuus, and Osaias his brother, of the sons of Channuneus, and their sons, were twenty men.

49 And of the servants of the temple whom David had ordained, and the principal men for the service of the Levites (to wit) the servants of the temple, two hundred and twenty, the catalogue of whose names were shewed.

50 And there I ‖ vowed a fast unto the young men before our Lord, to desire of him a prosperous journey both for us and them that were with us, for our children, and for the † cattle:

51 For I was ashamed to ask the king footmen, and horsemen, and conduct for safeguard against our adversaries.

52 For we had said unto the king, that the power of the Lord our God should be with them that seek him, to support them in all ways.

53 And again we besought our Lord as touching these things, and found him favourable unto us.

54 Then I separated twelve of the chief of the priests, ‖ Esebrias, and Assanias, and ten men of their brethren with them:

55 And I weighed them the gold, and the silver, and the holy vessels of the house of our Lord, which the king, and his council, and the princes, and all Israel had given.

56 And when I had weighed it, I delivered unto them six hundred and sixty talents of silver, and silver vessels of a hundred talents, and a hundred talents of gold,

57 And twenty golden vessels, and † twelve vessels of brass, even of fine brass, glittering like gold.

58 And I said unto them, Both ye are holy unto the Lord, and the vessels are holy, and the gold and the silver is a vow unto the Lord, the Lord of our fathers.

59 Watch ye, and keep them till ye deliver them to the chief of the priests and Levites, and to the principal men of the families of Israel, in Jerusalem, into the chambers of the house of our God.

60 So the priests and the Levites, who had received the silver, and the gold, and the vessels, brought them unto Jerusalem into the temple of the Lord.

61 And from the river Theras we departed the twelfth day of the first month, and came to Jerusalem by the mighty hand of our Lord which was with us; and from the ‖ beginning of our journey the Lord delivered us from every enemy, and *so* we came to Jerusalem.

62 And when we had been there three days, the gold and silver that was weighed, was delivered in the house of our Lord on the fourth day ‖ unto Marmoth the priest the son of Iri.

63 And with him was Eleazar the son of Phinees, and with them were Josabad the son of Jesu, and ‖ Moeth the son of Sabban, Levites: all was *delivered them* by number and weight.

64 And all the weight of them was written up the same hour.

65 Moreover, they that were come out of the captivity offered sacrifice unto the Lord God of Israel, even twelve bullocks for all Israel, fourscore and sixteen rams,

66 † Threescore and twelve lambs, goats for a peace-offering, twelve; all of them a sacrifice to the Lord.

67 And they delivered the king's commandments unto the king's stewards, and to the governors of Celosyria and Phenice; and they honoured the people and the temple of God.

68 Now when these things were done, the rulers came unto me, and said,

69 The nation of Israel, the princes, the priests, and Le-

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‖ Or, *got.*

‖ Or, *with the rest of*, Ezra 7. 18.

‖ Or, *measures*, or, *salt*, Ezra 7. 23.

† Heb. *of those that know*, Ezra 7. 25.
[a] Ezra 7. 26.

‖ Or, *Daniel.*
‖ Or, *Chaitus.*
[b] Ezra 8. 3, *of the sons of Shechaniah, of the sons of Parosh.*
‖ *Zerachaiah.*
‖ Or, *of the sons of Shecaniah the son of Jahaziel.*
† Heb. *fifty men.*
‖ Or, *Athaliah.*
‖ Or, *Zebadiah.*
‖ Or, *fourscore men.*
‖ Or, *Obadiah.*
‖ Or, *Jehiel*
‖ Or, *eighteen men.*
‖ Or, *of the sons of Shelomi the son of Josiphia.*
‖ Or, *Azgad*
‖ Or, *Catan*
‖ Or, *Shemaiah.*
‖ Or, *sixty men.*

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† Heb. *Bigvai.*
‖ Or, *to the river called Ahava*, Ezra 8. 15.
‖ Or, *he numbered the people and the priests; but found none of the sons of Levi.*
‖ Or, *Ariel.*
‖ Or, *Shemaiah.*
‖ Or, *Jarib.* These men's names, with their generations, are rightly distinguished, Ezra 8. 16.
‖ Or, *Iddo.*
‖ Or, *of.*
‖ Or, *Casiphia.*
‖ Or, *the Nethinims at the place of Casiphia.*
‖ Or, *Machli.*
‖ Or, *Sherebiah*, Ezra 8. 18.
‖ Or, *Also Hashabiah and with him Jeshaiah of the sons of Merari with his brethren*, Ezra 8. 19.
‖ Or, *proclaimed.*
† Heb. *substance.*
‖ *Serebias and Hassibias.*

† Heb. *two vessels*, Ezra 8. 27.

‖ Or, *dangers in the way.*

‖ Or, *unto Merimoth the son of Uriah the priest.*
‖ Or, *Noadiah the son of Binnui.*

† Heb. *Seventy-seven lambs, twelve he-goats for a sin-offering*, Ezra 8. 35.

vites, have not put away from them the strange people of the land, nor the pollutions of the Gentiles, *to wit*, of the Canaanites, Hittites, Pheresites, Jebusites, and the Moabites, Egyptians, and Edomites.

70 [c]For both they and their sons have married with their daughters, and the holy seed is mixed with the strange people of the land; and from the beginning of this matter the rulers and the great men have been partakers of this iniquity.

71 And as soon as I had heard these things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and sat me down sad and very heavy.

72 So all they that were then moved at the word of the Lord God of Israel, assembled unto me, whilst I mourned for the iniquity: but I sat still full of heaviness until the evening sacrifice.

73 Then rising up from the fast with my clothes and the holy garment rent, and bowing my knees, and stretching forth my hands unto the Lord,

74 I said, O Lord, I am confounded and ashamed before thy face;

75 For our sins ‖ are multiplied above our heads, and our ignorances have reached up unto heaven.

76 For ever since the time of our fathers, we *have been* and are in great sin, even unto this day.

77 And for our sins and our fathers' we with our brethren and our kings and our priests were given up unto the kings of the earth, to the sword, and to captivity, and for a prey with shame, unto this day.

78 And now in some measure hath mercy been shewed unto us from thee, O Lord, that there should be left us a root and a name in the place of thy sanctuary;

79 And to discover unto us a light in the house of the Lord our God, and to give us † food in the time of our servitude.

80 Yea, when we were in bondage, we were not forsaken of our Lord; but he made us gracious before the kings of Persia, so that they gave us food;

81 Yea, and honoured the temple of our Lord, and raised up the desolate Zion, that they have given us a sure abiding in Jewry and Jerusalem.

82 And now, O Lord, what shall we say, having these things? for we have transgressed thy commandments which thou gavest by the hand of thy servants the prophets, saying,

83 That the land which ye enter into to possess as a heritage, is a land polluted with the pollutions of the strangers of the land, and they have filled it with their uncleanness.

84 Therefore now shall ye not join your daughters unto their sons, neither shall ye take their daughters unto your sons.

85 Moreover, ye shall never seek to have peace with them, that ye may be strong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore.

86 And all that is befallen, is done unto us for our wicked works, and great sins: for thou, O Lord, didst make our sins light,

87 And didst give unto us such a root; but we have turned back again to transgress thy law, and to mingle ourselves with the uncleanness of the nations of the land.

88 ‖ Mightest not thou be angry with us to destroy us, till thou hadst left us neither root, seed, nor name?

89 O Lord of Israel, thou art true: for we are left a root this day.

90 Behold, now are we before thee in our iniquities, for we cannot stand any longer by reason of these things before thee.

91 And as Esdras in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jerusalem a very great multitude of men, and women, and children: for there was great weeping among the multitude.

92 Then Jechonias the son of Jeelus, one of the sons of Israel, called out, and said, O Esdras, we have sinned against the Lord God, we have married strange women of the nations of the land, and now is all Israel ‖ aloft.

93 Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children,

94 Like as thou hast decreed, and as many as do obey the law of the Lord.

95 Arise, and put in execution: for to thee doth this matter appertain and we will be with thee: do valiantly.

96 So Esdras arose, and took an oath of the chief of the priests and Levites † of all Israel to do after these things; and *so* they sware.

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[c] Ezra 9. 1.

‖ Or, *have abounded.*

† Heb. *life*, Ezra 9. 8.

‖ Or, *Be not angry, &c.*

‖ Or, *exalted*, Deut. 28. 13 Baruch 2. 5.

† Heb. *and all Israel*, Ezra 10. 5.

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‖ Or, *uterly destroyed*, Josh. 10. 8.

‖ Or, *stand.*

‖ Or, *Maasias.*
‖ Or, *Jarib*
‖ Or, *Gedaliah.*
† Heb. *a ram.*
‖ Or, *purification.*

[a] *Harim.*
[b] *Maasah.*
[c] *Jehiel.*
[d] *Uzziah.*
[e] *Pashur.*
[f] *Josabad.*
[g] *Elasah.*
[h] *Kelaiah.*
[i] *Kelisah.*
[k] *Pethahiah.*
[l] *Eliashil.*
[m] *Telem.*
[n] *Parosh.*
[o] *Ramaiah*
[p] *Jesiah.*
[q] *Miamin.*
[r] *Malchia.*
[s] *Jehiel.*
[t] *Abdi.*
[u] *Zattu.*
[x] *Eliœnai.*
[y] *Eliashib.*
[z] *Mattaniah.*
[a] *Zabad.*
[b] *Aziza.*
[c] *Zabbai.*
[d] *Athlai.*
[e] *Bani.*
[f] *Meshullam.*
[g] *Malluch.*
[h] *Adaiah.*
[i] *Sheal.*

† Of the names in ver. 31, 32, 34, 35, see Ezra 10. 30, 31, 34, &c.

[k] *Mattenai*
[l] *Mattithiah.*
[m] *Zabad.*

CHAP. IX.

1 Esdras assembleth all the people. 10 They promise to put away their strange wives. 20 The names and number of them that did so. 40 The law of Moses is read and declared before all the people. 49 They weep, and are put in mind of the feast-day.

THEN Esdras, rising from the court of the temple, went to the chamber of Joanan the son of Eliasib,

2 And remained there, and did eat no meat, nor drink water, mourning for the great iniquities of the multitude.

3 And there was a proclamation in all Jewry and Jerusalem to all them that were of the captivity, that they should be gathered together at Jerusalem:

4 And that whosoever met not there within two or three days, according as the elders that bare rule appointed, their cattle should be seized to the use of the temple, and himself ‖ cast out from them that were of the captivity.

5 And in three days were all they of the tribe of Juda and Benjamin gathered together at Jerusalem the twentieth day of the ninth month.

6 And all the multitude sat trembling in the broad court of the temple because of the present foul weather.

7 So Esdras rose up, and said unto them, Ye have transgressed the law in marrying strange wives, thereby to increase the sins of Israel.

8 And now by confession give glory unto the Lord God of our fathers,

9 And do his will, and separate yourselves from the heathen of the land, and from the strange women.

10 Then cried the whole multitude and said with a loud voice, Like as thou hast spoken, so will we do.

11 But forasmuch as the people are many, and it is foul weather, so that we cannot stand without, and this is not a work of a day or two, seeing our sin in these things is spread far:

12 Therefore let the rulers of the multitude ‖ stay, and let all them of our habitations that have strange wives come at the time appointed,

13 And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter.

14 Then Jonathan the son of Azael, and Ezechias the son of Theocanus, accordingly took this matter upon them: and Mosollam, and Levis, and Sabbatheus helped them.

15 And they that were of the captivity did according to all these things.

16 And Esdras the priest chose unto him the principal men of their families, all by name; and in the first day of the tenth month they sat together to examine the matter.

17 So their cause that held strange wives was brought to an end in the first day of the first month.

18 And of the priests that were come together, and had strange wives, there were found;

19 Of the sons of Jesus the son of Josedec, and his brethren: ‖ Matthelas, and Eleazar, and ‖ Joribus, and ‖ Joadanus.

20 And they gave their hands to put away their wives, and to offer † rams to make reconcilement for their ‖ errors.

21 And of the sons of Emmer; Ananias, and Zabdeus, and [a]Eanes, [b]Sameius, and [c]Hiereel, and [d]Azarias.

22 And of the sons of [e]Phaisur; Elionas, Massias, Ismael, and Nathanael, and [f]Ocidelus, and [g]Talsas.

23 And of the Levites; Josabad, and Semis, and [h]Colius, who was called [i]Calitas, and [k]Patheus, and Judas, and Jonas.

24 Of the holy singers; [l]Eleazurus, Bacchurus.

25 Of the porters; Sallumus, and [m]Tolbanes.

26 Of them of Israel, of the sons of [n]Phoros; [o]Hiermas, and [p]Eddias, and Melchias, and [q]Maelus, and Eleazar, and [r]Asibias, and Baanias.

27 Of the sons of Ela; Matthanias, Zecharias, and [s]Hierielus, and Hieremoth, and [t]Aedias.

28 And of the sons of [u]Zamoth; [x]Eliadas, [y]Elisimus, [z]Othonias, Jarimoth, and [a]Sabatus, and [b]Sardeus.

29 Of the sons of Bebai; Johannes, and Ananias, and [c]Josabad, and [d]Amatheis.

30 Of the sons of [e]Mani; [f]Olamus, [g]Mamuchus, [h]Jedeus, Jasubus, [i]Jasael, and Hieremoth.

31 †And of the sons of Addi; Naathus, and Moosias, Lacunus, and Naidus, and Mathanias, and Sesthel, Balnuus, and Manasseas.

32 And of the sons of Annas; Elionas, and Aseas, and Melchias, and Sabbeus, and Simon Chosameus.

33 And of the sons of Asom; [k]Altaneus, and [l]Matthias, and [m]Bannaia, Eliphalat, and Manasses, and Semei.

34 And of the sons of Maani; Jeremias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Carabasion, and Enasibus, and Mamnitanaimus, Eliasis, Bannus, Eliali, Samis, Selemias, Nathanias: and of the sons of Ozora; Sesis, Esril, Asaelus, Samarais, Zambis, Josephus.

35 And of the sons of Ethma; Mazitias, Zabadaias, Edes, Juel, Banaias.

36 All these had taken strange wives, and they put them away with their children.

37 And the priests and Levites, and they that were of Israel, dwelt in Jerusalem, and in the country, in the first day of the seventh month: so the children of Israel were in their ‖ habitations.

38 [n]And the whole multitude came together with one accord into the broad place of the holy porch towards the east:

39 And they spake unto Esdras the priest and reader, that he would bring the law of Moses, that was given of the Lord God of Israel.

40 So Esdras the chief priest brought the law unto the whole multitude from man to woman, and to all the priests, to hear the law in the first day of the seventh month.

41 And he read in the broad court before the holy porch from morning unto mid-day, before both men and women; and all the multitude gave heed unto the law.

42 And Esdras the priest, and reader of the law, stood up upon a pulpit of wood, which was made *for that purpose.*

43 And there stood up by him Mattathias, Sammus, Ananias, Azarias, Urias, ‖ Ezecias, ‖ Balasamus, upon the right hand:

Before CHRIST cir. 457.

‖ Or, *villages.*

[n] Neh. 8. 1.

‖ Or, *Hilkiah.*
‖ Or, *Maasiah.*

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‖ Or, *Pedaiah.*
‖ Or, *Haskum.*
‖ See Neh. 8. 4.
† Heb. *above them all.*
‖ Or, *Hodijah.*
‖ *Then Nehemiah and Ezra the priest and scribe, and the Levites, that instructed the people, said unto all the people,* Neh. 8. 9.
‖ Or, *the poor.*

44 And upon his left hand stood ‖ Phaldaius, Misael, Melchias, ‖ Lothasubus, and ‖ Nabarias.

45 Then took Esdras the book of the law before the multitude: for he sat † honourably in the first place in the sight of them all.

46 And when he opened the law, they stood all straight up. So Esdras blessed the Lord God most High, the God of hosts, Almighty.

47 And all the people answered, Amen; and lifting up their hands they fell to the ground, and worshipped the Lord.

48 Also Jesus, Anus, Sarabias, Adinus, Jacubus, Sabatteas, ‖ Auteas, Maianeas, and Calitas, Azarias, and Joazabdus, and Ananias, Biatas, the Levites, taught the law of the Lord, making them withal to understand it.

49 ‖ Then spake Attharates unto Esdras the chief priest and reader, and to the Levites that taught the multitude, even to all, saying,

50 This day is holy unto the Lord: (for they all wept when they heard the law.)

51 Go then, and eat the fat, and drink the sweet, and send part to ‖ them that have nothing;

52 For this day is holy unto the Lord: and be not sorrowful; for the Lord will bring you to honour.

53 So the Levites published all things to the people, saying, This day is holy to the Lord; be not sorrowful.

54 Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great cheer;

55 Because they understood the words wherein they were instructed, and for the which they had been assembled.

II. ESDRAS.

CHAP. I.

5 Esdras is commanded to reprove the people. 24 God threateneth to cast them off, and to give their houses to people of more grace than they.

THE second book of the prophet [a]Esdras, the son of Saraias, the son of Azarias, the son of Helchias, the son ‖ of Sadamias, the son of Sadoc, the son of Achitob,

2 The son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziei, the son of Marimoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abisei, the son of Phinees, the son of Eleazar,

3 The son of Aaron, of the tribe of Levi; which was captive in the land of the Medes, in the reign of Artaxerxes king of the Persians.

4 And the word of the Lord came unto me, saying,

5 Go thy way, and [b]shew my people their sinful deeds, and their children their wickedness which they have done against me; that they may tell their children's children;

6 Because the sins of their fathers are increased in them: for they have forgotten me, and have offered unto strange gods.

7 Am not I even he that brought them out of the land of Egypt, from the house of bondage? but they have provoked me unto wrath, and despised my counsels.

8 Pull thou off then the hair of thy head, and cast all evil upon them, for they have not been obedient unto my law, but it is a rebellious people.

9 How long shall I forbear them unto whom I have done so much good?

10 Many kings have I destroyed for their sakes; [c]Pharaoh with his servants, and all his power have I smitten down.

11 [d]All the nations have I destroyed before them, and in the east I have scattered the people of two provinces, even of Tyrus and Sidon, and have slain all their enemies.

12 Speak thou therefore unto them, saying, Thus saith the Lord,

13 [e]I led you through the sea, and in the beginning gave you a large and safe ‖ passage: [f]I gave you Moses for a leader, and Aaron for a priest.

14 [g]I gave you light in a pillar of fire, and great wonders have I done among you; yet have ye forgotten me, saith the Lord.

15 Thus saith the Almighty Lord, the [h]quails were as a token to you; I gave you tents for your safeguard; nevertheless ye murmured there,

16 And triumphed not in my name for the destruction of your enemies, but ever to this day do ye yet murmur.

[a] Ezra 7. 1.

‖ Or, *Shallum.*

[b] Isa. 58. 1.

[c] Ex. 14. 28.

[d] Num. 21. 24. Josh. 8. & 10. & 12.

[e] Ex. 14. 29.

‖ Or, *street.*

[f] Ex. 3. 10. & 4. 14.

[g] Ex. 13. 21.

[h] Ex. 16. 13. Ps. 105. 40.

[i] Num. 14. 3.

[k] Wis. 16. 20.

[l] Num. 20. 11. Wis. 11. 4.

‖ Or, *abundantly.*

[m] Isa. 5. 4.

‖ Or, *at the bitter waters,* or, *waters of Marah,* Ex. 15. 23.

[n] Ex. 32. 8.

[o] Isa. 1. 15.

‖ Or, *as I am your God.*

[p] Matt. 23. 37.

[q] Isa. 1. 18.

17 Where are the benefits that I have done for you? When ye were hungry and thirsty in the wilderness, [i]did ye not cry unto me,

18 Saying, Why hast thou brought us into this wilderness to kill us? it had been better for us to have served the Egyptians, than to die in this wilderness.

19 Then had I pity upon your mournings, and gave you manna to eat; [k]so ye did eat angel's bread.

20 [l]When ye were thirsty, did I not cleave the rock, and waters flowed out ‖ to your fill? for the heat I covered you with the leaves of the trees.

21 I divided among you a fruitful land, I cast out the Canaanites, the Pherezites, and the Philistines, before you: [m]what shall I yet do more for you? saith the Lord.

22 Thus saith the Almighty Lord, When ye were in the wilderness, ‖ in the river of the Amorites, being athirst, and blaspheming my name,

23 I gave you not fire for your blasphemies, but cast a tree in the water, and made the river sweet.

24 What shall I do unto thee, O Jacob? thou [n]Juda wouldst not obey me: I will turn me to other nations, and unto those will I give my name, that they may keep my statutes.

25 Seeing ye have forsaken me, I will forsake you also; when ye desire me to be gracious unto you, I shall have no mercy upon you.

26 [o]Whensoever ye shall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are swift to commit manslaughter.

27 Ye have not as it were forsaken me, but your own selves, saith the Lord.

28 Thus saith the Almighty Lord, Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babes,

29 That ye would be my people, ‖ and I should be your God; that ye would be my children, and I should be your father?

30 [p]I gathered you together, as a hen gathereth her chickens under her wings: but now, what shall I do unto you? I will cast you out from my face.

31 [q]When ye offer unto me, I will turn my face from you: for your solemn feast-days, your new moons, and your circumcisions have I forsaken.

32 I sent unto you my servants the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require of your hands, saith the Lord.

33 Thus saith the Almighty Lord, Your house is desolate, I will cast you out as the wind doth stubble.

34 And your children shall not be fruitful; for they have despised my commandment, and done the thing that is evil before me.

35 Your houses will I give to a people that shall come; which not having heard of me yet shall believe me; to whom I have shewed no signs, yet they shall do that I have commanded them.

36 They have seen no prophets, yet they shall call their sins to remembrance, and acknowledge them.

37 I take to witness the grace of the people to come, whose little ones rejoice in gladness: and though they have not seen me with bodily eyes, yet in spirit they believe the thing that I say.

38 And now, brother, behold what glory; and see the people that come from the east:

39 Unto whom I will give for leaders, Abraham, Isaac, and Jacob, Oseas, Amos, and Micheas, Joel, Abdias, and Jonas,

40 Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called also an [r]angel of the Lord.

[r] Mal. 3. 1.

CHAP. II.

1 *God complaineth of his people.* 10 *Yet Esdras is willed to comfort them.* 34 *Because they refused, the Gentiles are called.* 43 *Esdras seeth the Son of God, and those that are crowned by him.*

THUS saith the Lord, I brought this people out of bondage, and I gave them my commandments by my servants the prophets: whom they would not hear, but despised my counsels.

2 The mother that bare them, saith unto them, Go your way, ye children; for I am a widow and forsaken.

3 I brought you up with gladness; but with sorrow and heaviness have I lost you: for ye have sinned before the Lord your God, and done that thing that is evil before him.

4 But what shall I now do unto you? I am a widow and forsaken: go your way, O my children, and ask mercy of the Lord.

5 As for me, O father, I call upon thee for a witness over the mother of these children, which would not keep my covenant,

6 That thou bring them to confusion, and their mother to a spoil, that there may be no offspring of them.

7 Let them be scattered abroad among the heathen, let their names be put out of the earth: for they have despised my ‖ covenant.

‖ Or, *sacrament*, or, *oath.*

8 Woe be unto thee, Assur, thou that hidest the unrighteous in thee! O thou wicked people, remember [a]what I did unto Sodom and Gomorrah;

[a] Gen. 19. 24.

9 Whose land lieth in clods of pitch and heaps of ashes: even so also will I do unto them that hear me not, saith the Almighty Lord.

10 Thus saith the Lord unto Esdras, Tell my people, that I will give them the kingdom of Jerusalem, which I would have given unto Israel.

11 Their glory also will I take unto me, and give these the everlasting tabernacles, which I had prepared for them.

12 They shall have the tree of life for an ointment of sweet savour; they shall neither labour, nor be weary.

13 Go, and ye shall receive: pray for few days unto you, that they may be shortened: the kingdom is already prepared for you: watch.

14 Take heaven and earth to witness; for I have broken the evil in pieces, and created the good: for I live, saith the Lord.

15 Mother, embrace thy children, and ‖ bring them up with gladness, make their feet as fast as a pillar; for I have chosen thee, saith the Lord.

‖ Or, *bring them up with gladness, as a dove; make their feet fast: for,* &c.

16 And those that be dead will I raise up again from their places, and bring them out of the graves: for I have ‖ known my name in Israel.

‖ Or, *thy name, O Israel.*

17 Fear not, thou mother of the children: for I have chosen thee, saith the Lord.

18 For thy help will I send my servants, Esay and Jeremy, after whose counsel I have sanctified and prepared for thee twelve trees laden with divers fruits,

19 And as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow roses and lilies, whereby I will fill thy children with joy.

20 Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked,

21 Heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blind man come into the sight of my clearness.

22 Keep the old and young within thy walls.

23 [b]Wheresoever thou findest the dead, † take them and bury them, and I will give thee the first place in my resurrection.

[b] Tobit 1. 3, 17. † *signing, bury them.*

24 Abide still, O my people, and take thy rest, for thy quietness shall come.

25 Nourish thy children, O thou good nurse; stablish their feet.

26 As for the servants whom I have given thee, there shall not one of them perish; for I will require them from among thy number.

27 Be not weary: for when the day of trouble and heaviness cometh, others shall weep and be sorrowful, but thou shalt be merry, and have abundance.

28 The heathen shall envy thee, but they shall be able to do nothing against thee, saith the Lord.

29 My hands shall cover thee, so that thy children shall not see hell.

30 Be joyful, O thou mother, with thy children; for I will deliver thee, saith the Lord.

31 Remember thy children that sleep, for I shall bring them out of the sides of the earth, and shew mercy unto them: for I am merciful, saith the Lord Almighty.

‖ Or, *preach.*

32 Embrace thy children until I come, and ‖ shew mercy unto them: for my wells run over, and my grace shall not fail.

33 I Esdras received a charge of the Lord upon the mount Oreb, that I should go unto Israel; but when I came unto them, they set me at nought, and despised the commandment of the Lord.

34 And therefore I say unto you, O ye heathen, that hear and understand, Look for your Shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world.

35 Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore.

36 Flee the shadow of this world, receive the joyfulness of your glory: I testify my Saviour openly.

37 O receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom.

38 Arise up and stand, behold the number of those that be sealed ‖ in the feast of the Lord;

‖ Or, *for.*

39 Which are departed from the shadow of the world, and have received glorious garments of the Lord.

† Lat. *conclude.*

40 Take thy number, O Sion, and † shut up those of thine that are clothed in white, which have fulfilled the law of the Lord.

41 The number of thy children whom thou longedst for, is fulfilled: beseech the power of the Lord, that thy people, which have been called from the beginning, may be hallowed.

[c] Rev. 7. 9.

42 [c]I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs.

43 And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly.

‖ Or, *Lord.*

44 So I asked the angel, and said, ‖ Sir, what are these?

45 He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms.

46 Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands?

47 So he answered and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord.

48 Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou hast seen.

CHAP. III.

1 *Esdras is troubled, and acknowledgeth the sins of the people.* 28 *Yet complaineth that the heathen were lords over them, being more wicked than they.*

IN the thirtieth year after the ruin of the city, I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart:

2 For I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 And my spirit was sore moved, so that I began to speak words full of fear to the Most High, and said,

4 O Lord who barest rule, thou spakest at the beginning, when thou didst plant the earth (and that thyself alone) and commandedst the people,

5 [a]And [a]gavest a body unto Adam without soul which was the workmanship of thy hands, and didst breathe into him the breath of life, and he was made living before thee.

6 And thou leddest him into paradise, which thy right hand had planted, before ever the earth came forward.

7 And unto him thou gavest commandment to love thy way: which he transgressed, and immediately thou appointedst death in him and in his generations, of whom came nations, tribes, people, and kindreds, out of number.

8 [b]And every people walked after their own will, and did wonderful things before thee, and despised thy commandments.

9 [c]And again in process of time thou broughtest the flood upon those that dwelt in the world, and destroyedst them.

10 And it came to pass in every of them, that as death was to Adam, so was the flood to these.

11 Nevertheless, one of them thou leftest, namely, [d]Noah with his household, of whom came all righteous men.

12 And it happened that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the first.

13 Now when they lived so wickedly before thee, [e]thou didst choose thee a man from among them, whose name was [f]Abraham.

14 Him thou lovedst, and unto him only thou shewedst thy will.

15 And madest an everlasting covenant with him, promising him that thou wouldest never forsake his seed.

16 [g]And unto him thou gavest Isaac, and [h]unto Isaac also thou gavest Jacob and Esau. As for Jacob, thou [i]didst choose him to thee, and put by Esau: and so Jacob became a great multitude.

17 And it came to pass, that when thou leddest his seed out of Egypt, [k]thou broughtest them up to the mount Sinai.

18 And bowing the heavens, thou didst set fast the earth, movedst the whole world, and madest the depths to tremble, and troubledst the men of that age.

19 And thy glory went through four gates of fire, and of earthquake, and of wind, and of cold; that thou mightest give the law unto the seed of Jacob, || and diligence unto the generation of Israel.

20 And yet tookest thou not away from them a wicked heart, that thy law might bring forth fruit in them.

21 For the first Adam bearing a wicked heart, transgressed, and was overcome; and so be all they that are born of him.

22 Thus infirmity was made permanent; and the law (also) in the heart of the people with the malignity of the root; so that the good departed away, and the evil abode still.

23 So the times passed away, and the years were brought to an end: [l]then didst thou raise thee up a servant, called David.

24 [m]Whom thou commandedst to build a city unto thy name, and to offer incense and oblations unto thee therein.

25 When this was done many years, then they that inhabited the city forsook thee,

26 And in all things did even as Adam and all his generations had done: for they also had a wicked heart.

27 And so thou gavest thy city over into the hands of thine enemies.

28 Are their deeds then any better that inhabit Babylon, that they should therefore have the dominion over Sion?

29 For when I came thither, and had seen impieties without number, then my soul saw many evil-doers in this thirtieth year, so that my heart failed me.

30 For I have seen how thou sufferest them sinning, and hast spared wicked doers; and hast destroyed thy people, and hast preserved thine enemies, and hast not signified it.

31 || I do not remember how this way may be left: Are they then of Babylon better than they of Sion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so believed thy covenants as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I have gone here and there through the heathen, and I see that they || flow in wealth, and think not upon thy commandments.

34 Weigh thou therefore our wickedness now in the balance, and theirs also that dwell in the world: and so shall thy name nowhere be found but in Israel.

35 Or when was it that they which dwell upon the earth have not sinned in thy sight? or what people hath so kept thy commandments?

36 Thou shalt find that Israel by name hath kept thy precepts; but not the heathen.

[a] Gen. 2. 7.
[b] Gen. 6. 12.
[c] Gen. 7. 10.
[d] 1 Pet. 3. 2.
[e] Gen. 12. 1.
[f] Gen. 17. 5.
[g] Gen. 21. 2, 3.
[h] Gen. 25. 25, 26.
[i] Mal. 1. 2, 3. Rom. 9. 13.
[k] Ex. 9. 1. Deut. 4. 10.
|| Or, *and to all the generation of Israel, that they should keep it with diligence.*
[l] 1 Sam. 16. 13.
[m] 2 Sam. 5. 2. & 7. 5, 13.
|| Or, *I conceive.*
|| Or, *abound.*

CHAP. IV.

1 The angel declareth the ignorance of Esdras in God's judgments, and adviseth him not to meddle with things above his reach. 23 Nevertheless Esdras asketh divers questions, and receiveth answers to them.

AND the angel that was sent unto me, whose name was Uriel, gave me an answer,

2 And said, Thy heart hath gone too far in this world, and thinkest thou to comprehend the way of the Most High?

3 Then said I, Yea, my lord. And he answered me, and said, I am sent to shew thee three ways, and to set forth three similitudes before thee:

4 Whereof if thou canst declare me one, I will shew thee also the way that thou desirest to see, and I shall shew thee from whence the wicked heart cometh.

5 And I said, Tell on, my lord. Then said he unto me, Go thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past.

6 Then answered I and said, What man is able to do that, that thou shouldest ask such things of me?

7 And he said unto me, If I should ask thee how great dwellings are in the midst of the sea, or how many springs are in the beginning of the deep, or how many springs are above the firmament, or which are the outgoings of paradise:

8 Peradventure thou wouldest say unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

9 Nevertheless now have I asked thee but only of the fire and wind, and of the day wherethrough thou hast passed, and of things from which thou canst not be separated, and yet canst thou give me no answer of them.

10 He said moreover unto me, Thine own things, and such as are grown up with thee, canst thou not know;

11 How should thy vessel then be able to comprehend the way of the Highest, and the world being now outwardly corrupted, to understand the ||corruption that is evident in my sight?

12 Then said I unto him, It were better that we were not at all, than that we should live still in wickedness, and to suffer, and not to know wherefore.

13 He answered me, and said, I went into a forest into a plain, and the [a]trees took counsel,

14 And said, Come, let us go and make war against the sea, that it may depart away before us, and that we may make us more woods.

15 The floods of the sea also in like manner took counsel, and said, Come, let us go up and subdue the woods of the plain, that there also we may make us another country.

16 The thought of the wood was in vain, for the fire came and consumed it.

17 The thought of the floods of the sea came likewise to nought, for the sand stood up and stopped them.

18 If thou wert judge now betwixt these two, whom wouldest thou begin to justify? or whom wouldest thou condemn?

19 I answered and said, Verily it is a foolish thought that they both have devised, for || the ground is given unto the wood, and the sea also hath his place to bear his || floods.

20 Then answered he me, and said, Thou hast given a right judgment, but why judgest thou not thyself also?

21 For like as || the ground is given unto the wood, and the sea to his floods: even so [b]they that dwell upon the earth may understand nothing but that which is upon the earth: and he that dwelleth above the heavens may only understand the things that are above the height of the heavens.

22 Then answered I and said, I beseech thee, O lord, let me have understanding:

23 For it was not my mind to be curious of the high things, but of such as pass by us daily, namely, wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom thou hast loved is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come || to none effect,

24 And we pass away out of the world as grasshoppers, and our life is astonishment and fear, and we are not worthy to obtain mercy.

25 What will he then do unto his name whereby we are called? of these things have I asked.

26 Then answered he me, and said, The more thou searchest, the more thou shalt marvel; for the world hasteth fast to pass away,

|| Or, *incorruption.*
[a] Jud. 9. 8. 2 Chron. 25. 18.
|| Or, *the land.*
|| Or, *waves.*
|| Or, *the land.*
[b] Isa. 55. 8, 9. John 3. 31. 1 Cor. 2. 14.
|| Or, *nowhere.*

27 And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of unrighteousness and infirmities.

28 But as concerning the things whereof thou askest me, I will tell thee; for the evil is sown, but the destruction thereof is not yet come.

29 If therefore that which is sown be not turned upside down, and if the place where the evil is sown pass not away, then cannot it come that is sown with good.

30 For the grain of evil seed hath been sown in the heart of Adam from the beginning, and how much ungodliness hath it brought up unto this time? and how much shall it yet bring forth until the || time of threshing come?

|| Or, *floor.*

31 Ponder now by thyself, how great fruit of wickedness the grain of evil seed hath brought forth.

32 And when the ears shall be cut down, which are without number, how great a floor shall they fill?

33 Then I answered and said, How, and when shall these things come to pass? wherefore are our years few and evil?

34 And he answered me, saying, Do not thou hasten above the Most Highest: for thy haste is in vain to be above him, for thou hast much exceeded.

35 Did not the souls also of the righteous ask question of these things in their chambers, saying, How long shall I hope on this fashion? when cometh the fruit of the floor of our reward?

36 And unto these things || Uriel the archangel gave them answer, and said, Even when the number of seeds is filled in you: for he hath weighed the world in the balance.

|| Or, *Jeremiel.*

37 By measure hath he measured the times, and by number hath he numbered the times; and he doth not move nor stir them, until the said measure be fulfilled.

38 Then answered I and said, O lord that barest rule, even we all are full of impiety.

39 And for our sakes peradventure it is that the floors of the righteous are not filled, because of the sins of them that dwell upon the earth.

40 So he answered me, and said, Go thy way to a woman with child, and ask of her when she hath fulfilled her nine months, if her womb may keep the birth any longer within her.

41 Then said I, No, lord, that can she not. And he said unto me, In the grave the chambers of souls are like the womb of a woman;

42 For like as a woman that travaileth maketh haste to escape the necessity of the travail: even so do these places haste to deliver those things that are committed unto them.

43 From the beginning, look, what thou desirest to see, it shall be shewed thee.

44 Then answered I and said, If I have found favour in thy sight, and if it be possible, and if I be meet therefor,

45 Shew me then whether there be more to come than is past, or more past than is to come.

46 What is past I know, but what is for to come I know not.

47 And he said unto me, Stand up upon the right side, and I shall expound the similitude unto thee.

48 So I stood, and saw, and behold, a hot burning oven passed by before me: and it happened, that when the flame was gone by I looked, and behold, the smoke remained still.

49 After this there passed by before me a watery cloud, and sent down much rain with a storm: and when the stormy rain was past, the drops remained still.

50 Then said he unto me, Consider with thyself; as the rain is more than the drops, and as the fire is greater than the smoke; but the drops and the smoke remain behind: so the || quantity which is past did more exceed.

|| Or, *over.*

|| Or, *measure.*

51 Then I prayed, and said, May I live, thinkest thou, until that time? or || what shall happen in those days?

|| Or, *who shall be?* Manuscript.

52 He answered me, and said, As for the tokens whereof thou askest me, I may tell thee of them in part: but as touching thy life, I am not sent to shew thee; for I do not know it.

CHAP. V.

1 *The signs of the times to come.* 23 *He asketh why God, choosing but one people, did cast them off.* 30 *He is taught that God's judgments are unsearchable, and that God doeth not all at once.*

NEVERTHELESS as concerning the tokens, behold, the days shall come, that they which dwell upon earth || shall be taken in a great number, and the way of truth shall be hidden, and the land shall be barren of faith.

|| Or, *shall be found with great wealth.*

[a] Matt. 24. 12.

2 But [a]iniquity shall be increased above that which now thou seest, or that thou hast heard long ago.

|| Or, *that thou treadest upon and seest.*

3 And the land, || that thou seest now to have root, shalt thou see wasted suddenly.

4 But if the Most High grant thee to live, thou shalt see after the third trumpet that the sun shall suddenly shine again in the night, and the moon thrice in the day:

5 And blood shall drop out of the wood, and the stone shall give his voice, and the people shall be troubled:

6 And even he shall rule, whom they look not for that dwell upon the earth, and the fowls shall take their flight away together.

7 And the Sodomitish sea shall cast out fish, and make a noise in the night, which many have not known: but they shall all hear the voice thereof.

8 There shall be a confusion also in many places, and fire shall be oft || sent out again, and the wild beasts shall change their places, and menstruous women shall bring forth monsters:

|| Or, *fluked.*

9 And salt water shall be found in the sweet, and all friends shall destroy one another; then shall wit hide itself, and understanding withdraw itself into his secret chamber,

10 And shall be sought of many, and yet not be found: then shall unrighteousness and incontinency be multiplied upon earth.

11 One land also shall ask another, and say, Is righteousness that maketh a man righteous gone through thee? and it shall say, No.

12 At the same time shall men hope, but nothing obtain: they shall labour, but their ways shall not || prosper.

|| Or, *be directed.*

13 To shew thee such tokens I have leave; and if thou wilt pray again, and weep as now, and fast seven days, thou shalt hear yet greater things.

14 Then I awaked, and an extreme fearfulness went through all my body, and my mind was troubled, so that it fainted.

15 So the angel that was come to talk with me held me, comforted me, and set me up upon my feet.

16 And in the second night it came to pass, that Salathiel the captain of the people came to me, saying, Where hast thou been? and why is thy countenance so heavy?

17 Kowest thou not that Israel is committed unto thee in the land of their captivity?

18 Up then, and eat bread, and forsake us not, as the shepherd that leaveth his flock in the hands of cruel wolves.

19 Then said I unto him, Go thy ways from me, and come not nigh me. And he heard what I said, and went from me.

20 And so I fasted seven days, mourning and weeping, like as Uriel the angel commanded me.

21 And after seven days so it was, that the thoughts of my heart were very grievous unto me again,

22 And my soul recovered the spirit of understanding, and I began to talk with the Most High again,

23 And said, O Lord that bearest rule, of every wood of the earth, and of all the trees thereof, thou hast chosen thee one only vine:

24 And of all lands of the whole world thou hast chosen thee one pit: and of all the flowers thereof one lily:

25 And of all the depths of the sea thou hast filled thee one river: and of all builded cities thou hast hallowed Sion unto thyself:

26 And of all the fowls that are created thou hast named thee one dove: and of all the cattle that are made thou hast provided thee one sheep:

27 And among all the multitude of peoples thou hast gotten thee one people: and unto this people, whom thou lovedst, thou gavest a law that is approved of all.

28 And now, O Lord, why hast thou given this one people over unto many? and || upon the one root hast thou prepared others, and why hast thou scattered thine only one people among many?

29 And they which did gainsay thy promises, and believed not thy covenants, have trodden them down.

30 If thou didst so much hate thy people, yet shouldest thou punish them with thine own hands.

31 Now when I had spoken these words, the angel that came to me the night afore was sent unto me,

32 And said unto me, Hear me, and I will instruct thee; hearken to the thing that I say, and I shall tell thee more.

33 And I said, Speak on, my lord. Then said he unto me, Thou art sore troubled in mind for Israel's sake: lovest thou that people better than he that made them?

34 And I said, No, lord: but of very grief have I spoken: for my reins pain me every hour, while I labour to comprehend the way of the Most High, and to seek out part of his judgment.

35 And he said unto me, Thou canst not. And I said, Wherefore, Lord? whereunto was I born then? or why was not my mother's womb then my grave, that I might not have seen the travail of Jacob, and the wearisome toil of the stock of Israel?

36 And he said unto me, Number me the things that are not yet come, gather me together the drops that are scattered abroad, make me the flowers green again that are withered,

37 Open me the places that are closed, and bring me forth the winds that in them are shut up, shew me the image of a voice; and then I will declare to thee the thing that thou labourest to know.

38 And I said, O Lord that bearest rule, who may know these things, but he that hath not his dwelling with men?

39 As for me, I am unwise: how may I then speak of these things whereof thou askest me?

40 Then said he unto me, Like as thou canst do none of these things that I have spoken of, even so canst thou not find out my judgment, or in the end the love that I have promised unto my people.

41 And I said, Behold, O Lord, yet art thou nigh unto them that be reserved till the end: and what shall they do that have been before me or we that be now, or they that shall come after us?

42 And he said unto me, I will liken my judgment unto a ring: like as there is no slackness of the last, even so there is no swiftness of the first.

43 So I answered and said, Couldest thou not make those that have been made, and be now, and that are for to come, at once; that thou mightest shew thy judgment the sooner?

44 Then answered he me, and said, The creature may not haste above the maker; neither may the world hold them at once that shall be created therein.

45 And I said, As thou hast said unto thy servant, that thou which givest life to all, hast given life at once to the creature that thou hast created, and the creature bare it: even so it might now also bear them that now be present at once.

46 And he said unto me, Ask the womb of a woman, and say unto her, If thou bringest forth children, why dost thou it not together, but one after another? pray her therefore to bring forth ten children at once.

47 And I said, She cannot: but must do it by distance of time.

48 Then said he unto me, Even so have I given the womb of the earth to those that be sown in it in their times.

49 For like as a young child may not bring forth the things that belong to the aged, even so have I disposed the world which I created.

50 And I asked and said, Seeing thou hast now given me the way, I will *proceed* to speak before thee: for our mother, of whom thou hast told me that she is young, draweth now nighunto age.

51 He answered me, and said, Ask a woman that beareth children, and she shall tell thee.

52 Say unto her, Wherefore are not they whom thou hast now brought forth, like those that were before, but less of stature?

53 And she shall answer thee, They that be born in the strength of youth are of one fashion, and they that are born in the time of age, when the womb faileth, are otherwise.

54 Consider thou therefore also, how that ye are less of stature than those that were before you.

55 And so are they that come after you less than ye, as the creatures which now begin to be old, and have passed over the strength of youth.

56 Then said I, Lord, I beseech thee, if I have found favour in thy sight, shew thy servant by whom thou visitest thy creature.

CHAP. VI.

1 God's purpose is eternal. 8 The next world shall follow this immediately. 13 What shall fall out at the last. 31 He is promised more knowledge. 38 He reckoneth up the works of the creation, and complaineth that they have no part in the world for whom it was made.

AND he said unto me, In the beginning, when the ‖earth was made, before the borders of the world stood, or ever the winds blew,

‖ Or, *circle of the earth.*

2 Before it thundered and lightened, or ever the foundations of paradise were laid,

3 Before the fair flowers were seen, or ever the movable powers were established, before the innumerable multitude of angels were gathered together,

4 Or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever the chimneys in Sion were hot,

5 And ere the present years were sought out, and or ever the inventions of them that now sin were turned, before they were sealed that have gathered faith for a treasure:

6 Then did I consider these things, and they all were made through me alone, and through none other: by me also they shall be ended, and by none other.

7 Then answered I and said, What shall be the parting asunder of the times: or when shall be the end of the first, and the beginning of it that followeth?

8 And he said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him, [a]Jacob's hand held ‖ first the heel of Esau.

[a] Gen. 25. 26.
‖ Or, *from the beginning.*

9 For Esau is the end of the world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heel and the hand. other question, Esdras, ask thou not.

11 ¶ I answered then and said, O Lord that bearest rule, if I have found favour in thy sight,

12 I beseech thee, shew thy servant the end of thy tokens, whereof thou shewedst me part the last night.

13 So he answered and said unto me, Stand up upon thy feet, and hear a mighty sounding voice.

‖ Or, *earthquake.*

14 And it shall be as it were a great ‖ motion; but the place where thou standest shall not be moved.

15 And therefore when it speaketh be not afraid; for the word is of the end, and the foundation of the earth is understood.

16 And why? because the speech of these things trembleth and is moved: for it knoweth that the end of these things must be changed.

17 And it happened that when I had heard it I stood up upon my feet, and hearkened, and behold, there was a voice that spake, and the sound of it was like the sound of many waters.

18 And it said, Behold, the days come, that I will begin to draw nigh, and to visit them that dwell upon the earth,

19 And will begin to make inquisition of them, what they be that have hurt unjustly with their unrighteousness, and when the affliction of Sion shall be fulfilled;

20 And when the world, that shall begin to vanish away, shall be ‖ finished, then will I shew these tokens: the books shall be opened before the firmament, and they shall see all together:

‖ Or, *sealed.*

21 And the children of a year old shall speak with their voices, the women with child shall bring forth untimely children of three or four months old, and they shall live, and be raised up.

22 And suddenly shall the sown places appear unsown, the full storehouses shall suddenly be found empty:

23 And the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid.

24 At that time shall friends fight one against another like enemies, and the earth shall stand in fear with those that dwell therein, the springs of the fountains shall stand still, and in three hours they shall not run.

25 Whosoever remaineth from all these that I have told thee shall escape, and see my salvation, and the end of your world.

26 And the men that are received shall see it, who have not tasted death from their birth: and the heart of the inhabitants shall be changed, and turned into another meaning.

27 For evil shall be put out, and deceit shall be quenched.

28 As for faith, it shall flourish, corruption shall be overcome, and the truth which hath been so long without fruit, shall be declared.

29 And when he talked with me, behold, I looked by little and little upon him before whom I stood.

30 And these words said he unto me; I am come to shew thee the time of the night to come.

‖ See chap. 13. ver. 52.

31 If thou wilt pray yet more, and fast seven days again, I shall tell thee greater things ‖ by day than I have heard.

32 For thy voice is heard before the Most High: for the Mighty hath seen thy righteous dealing, he hath seen also thy chastity, which thou hast had ever since thy youth.

33 And therefore hath he sent me to shew thee all these things, and to say unto thee, Be of good comfort, and fear not.

34 And hasten not with the times that are past, to think vain things, that thou mayest not hasten from the latter times.

35 And it came to pass after this, that I wept again, and fasted seven days in like manner, that I might fulfil the three weeks which he told me.

36 And in the eighth night was my heart vexed within me again, and I began to speak before the Most High.

37 For my spirit was greatly set on fire, and my soul was in distress.

38 And I said, O Lord, thou spakest from the beginning of the creation, even the first day, and saidst thus; [b]Let heaven and earth be made; and thy word was a perfect work.

39 And then was the spirit, and darkness and silence were on every side; the sound of man's voice was not yet formed.

40 Then commandedst thou a fair light to come forth of thy treasures, that thy work might appear.

41 Upon the second day thou madest the spirit of the firmament, and commandedst it to part asunder, and to make a division betwixt the waters, that the one part might go up, and the other remain beneath.

42 Upon the third day thou didst command that the waters should be gathered in the seventh part of the earth: six parts hast thou dried up, and kept them, to the intent that of these some being planted of God and tilled might serve thee.

43 For as soon as thy word went forth the work was made.

44 For immediately there was great and innumerable fruit, and many and divers pleasures for the taste, and flowers of unchangeable colour, and odours of wonderful smell: and this was done the third day.

45 [c]Upon the fourth day thou commandedst that the sun should shine, and the moon give her light, and the stars should be in order:

46 And gavest them a charge to do [d]service unto man, that was to be made.

47 Upon the fifth day thou saidst unto the seventh part, [e]where the waters were gathered, that it should bring forth living creatures, fowls and fishes: and so it came to pass.

48 For the dumb water and without life brought forth living things at the commandment of God, that all people might praise thy wondrous works.

49 Then didst thou ordain two living creatures, the one thou calledst ||Enoch, and the other Leviathan;

50 And didst separate the one from the other: for the seventh part, namely, where the water was gathered together, might not hold them both.

51 Unto Enoch thou gavest one part, which was dried up the third day, that he should dwell in the same part, wherein are a thousand hills:

52 But unto Leviathan thou gavest the seventh part, namely, the moist; and hast kept him to be devoured of whom thou wilt, and when.

53 Upon the sixth day thou gavest commandment unto the earth, that before thee it should bring forth beasts, cattle, and creeping things:

54 And after these, Adam also, whom thou madest lord of all thy creatures: of him come we all, and the people also whom thou hast chosen.

55 All this have I spoken before thee, O Lord, because thou madest the world for our sakes.

56 As for the other people, which also come of Adam, thou hast said that they are nothing, but be like unto spittle: and hast likened the abundance of them unto a drop that falleth from a vessel.

57 And now, O Lord, behold, these heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us.

58 But we thy people, whom thou hast called thy first born, thy only-begotten, and thy fervent lover, are given into their hands.

59 If the world now be made for our sakes, why do we not possess an inheritance with the world? how long shall this endure?

CHAP. VII.

1 *The way is narrow.* 12 *When it was made narrow.* 28 *All shall die and rise again.* 33 *Christ shall sit in judgment.* 46 *God hath not made paradise in vain.* 62 *He is merciful.*

AND when I had made an end of speaking these words, there was sent unto me the angel which had been sent unto me the nights afore:

2 And he said unto me, Up, Esdras, and hear the words that I am come to tell thee.

3 And I said, Speak on, my God. Then said he unto me, The sea is set in a wide place, that it might be deep and great.

4 But put the case the entrance were narrow, and like a river;

5 Who then could go into the sea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad?

[b] Gen. 1.

||Or, *steep place.*

[c] Gen. 1.14.

[d] Gen. 1.15. Deut. 4.19.

[e] Gen. 1.20.

[a] Deut. 3.4.

||*Behemoth.*

||Or, *greater.*

||Or, *first beginning.*

6 There is also another thing; A city is builded, and set upon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and set in a ||dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water:

8 And one only path between them both, even between the fire and the water, *so small* that there could but one man go there at once.

9 If this city now were given unto a man for an inheritance, if he never shall pass the danger set before it, how shall he receive this inheritance?

10 And I said, It is so, Lord. Then said he unto me, Even so also is Israel's portion.

11 Because for their sakes I made the world: and when Adam transgressed my statutes, then was decreed that now is done.

12 Then were the entrances of this world made narrow, full of sorrow and travail: they are but few and evil, full of perils, and very painful.

13 For the entrances of the ||elder world were wide and sure, and brought immortal fruit.

14 If then they that live, labour not to enter these strait and vain things, they can never receive those that are laid up for them.

15 Now therefore why disquietest thou thyself, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why hast thou not considered in thy mind this thing that is to come, rather than that which is present?

17 Then answered I and said, O Lord that bearest rule, thou hast ordained in thy [a]law, that the righteous should inherit these things, but that the ungodly should perish.

18 Nevertheless, the righteous shall suffer strait things, and hope for wide: for they that have done wickedly have suffered the strait things, and yet shall not see the wide.

19 And he said unto me, There is no judge above God, and none that hath understanding above the Highest.

20 For there be many that perish in this life, because they despise the law of God that is set before them.

21 For God hath given strait commandment to such as came, what they should do to live, even as they came, and what they should observe to avoid punishment.

22 Nevertheless, they were not obedient unto him; but spake against him, and imagined vain things;

23 And deceived themselves by their wicked deeds; and said of the Most High, that he is not; and knew not his ways:

24 But his law have they despised, and denied his covenant; in his statutes have they not been faithful, and have not performed his works.

25 And therefore, Esdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth.

27 And whosoever is delivered from the aforesaid evils shall see my wonders.

28 For my son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years.

29 After these years shall my son Christ die, and all men that have life.

30 And the world shall be turned into the old silence seven days, like as in the ||former judgments: so that no man shall remain.

31 And after seven days the world, that yet awaketh not, shall be raised up, and that shall die that is corrupt.

32 And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them.

33 And the Most High shall appear upon the seat of judgment, and misery shall pass away, and the long-suffering shall have an end:

34 But judgment only shall remain, truth shall stand, and faith shall wax strong:

35 And the work shall follow, and the reward shall be shewed, and the good deeds shall be of force, and wicked deeds shall bear no rule.

36 Then said I, [b]Abraham prayed first for the Sodomites, and [c]Moses for the fathers that sinned in the wilderness:
37 And Jesus after him for Israel in the time of ‖ Achan:
38 And Samuel and [d]David for the destruction: and [e]Solomon for them that should come to the sanctuary:
39 And [f]Helias for those that received rain; and for the dead, that he might live:
40 And [g]Ezechias for the people in the time of Sennacherib: and many for many.
41 Even so now, seeing corruption is grown up, and wickedness increased, and the righteous have prayed for the ungodly; wherefore shall it not be so now also?
42 He answered me, and said, This present life is not the end where much glory doth abide; therefore have they prayed for the weak.
43 But the day of doom shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is past,
44 Intemperance is at an end, infidelity is cut off, righteousness is grown, and truth is sprung up.
45 Then shall no man be able to save him that is destroyed, nor to oppress him that hath gotten the victory.
46 I answered then and said, This is my first and last saying, that it had been better not to have given the earth unto Adam: or else, when it was given him, to have restrained him from sinning.
47 For what profit is it for men now in this present time to live in heaviness, and after death to look for punishment?
48 O thou Adam, what hast thou done! for though it was [h]thou that sinned, thou art not fallen alone, but we all that come of thee.
49 For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death?
50 And that there is promised us an everlasting hope, whereas ourselves being most wicked are made vain?
51 And that there are laid up for us dwellings of health and safety, whereas we have lived wickedly?
52 And that the glory of the Most High is kept to defend them which have led ‖ a wary life, whereas we have walked in the most wicked ways of all?
53 And that there should be showed a paradise, whose fruit endureth forever, wherein is ‖ security and medicine, since we shall not enter into it?
54 (For we have walked in unpleasant places.)
55 And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darkness?
56 For while we lived and committed iniquity, we considered not that we should begin to suffer for it after death.
57 Then answered he me, and said, This is the ‖ condition of the battle, which man that is born upon the earth shall fight;
58 That, if he be overcome, he shall suffer as thou hast said: but if he get the victory, he shall receive the thing that I say.
59 For this is the life whereof Moses spake unto the people while he lived, saying, [i]Choose thee life, that thou mayest live.
60 Nevertheless, they believed not him, nor yet the prophets after him, no, nor me which have spoken unto them,
61 That there should not be such heaviness in their destruction, as shall be joy over them that are persuaded to salvation.
62 I answered then, and said, I know, Lord, that the Most High is called merciful, in that he hath mercy upon them which are not yet come into the world,
63 And upon those also that turn to his law;
64 And that [k]he is patient, and long suffereth those that have sinned, as his creatures;
65 And that he is bountiful, for he is ready to give where it needeth;
66 And that he is of great mercy, for he multiplieth more and more mercies to them that are present, and that are past, and also to them which are to come.
67 For if he shall not multiply his mercies, the world would not continue with them that inherit therein.
68 And he pardoneth; for if he did not so of his goodness, that they which have committed iniquities might be eased of them, the ten thousandth part of men should not remain living.
69 And being judge, if he should not forgive them that are ‖ cured with his word, and put out the multitude of ‖ contentions,
70 There should be very few left peradventure in an innumerable multitude.

[b] Gen. 18. 23.
[c] Ex. 32.11.
‖ Or, *Achor*
[d] 2 Sam. 24. 17.
[e] 2 Chron. 8. 14.
[f] 1 Kings 17. 21. & 18.42,45.
[g] 2 Kings 19. 15.
[h] Rom. 5.18.
‖ Or, *a chaste life.*
‖ Or, *fullness.*
‖ Or, *intent.*
[i] Deut. 30. 19.
[k] Rom. 2.4.
‖ Or, *created.*
‖ Or, *contempts.*

CHAP. VIII.

1 Many created, but few saved. 6 He asketh why God destroyeth his own work, and prayeth God to look upon the people which only serve him. 41 God answereth, that all seed cometh not to good, and that glory is prepared for him, and such like.

AND he answered me, saying, The Most High hath made this world for many, but the world to come for few.
2 I will tell thee a similitude, Esdras; As when thou askest the earth, it shall say unto thee, that it giveth much mould whereof earthen vessels are made, but little dust that gold cometh of: even so is the course of this present world.
3 [a]There be many created, but few shall be saved.
4 So answered I and said, Swallow then down, O my soul, understanding, and devour wisdom.
5 For thou hast agreed to give ear, and art willing to prophesy: for thou hast no longer space than only to live.
6 O Lord, if thou suffer not thy servant, that we may pray before thee, and ‖ thou give us seed unto our heart, and culture to our understanding, that there may come fruit of it; how shall each man live that is corrupt, who beareth the place of a man?
7 For thou art alone, and we all one workmanship of thy hands, like as thou hast said.
8 For ‖ when the body is fashioned now in the mother's womb, and thou givest it members, thy creature is preserved in fire and water, and nine months doth thy workmanship endure thy creature which is created in her.
9 But that which keepeth and is kept shall both be preserved: and when the time cometh, the womb preserved delivereth up the things that grew in it.
10 For thou hast commanded out of the parts of the body, that is to say, out of the breasts, milk to be given, which is the fruit of the breasts.
11 That the thing which is fashioned may be nourished for a time, till thou disposest it to thy mercy.
12 Thou broughtest it up with thy righteousness, and nurturedst it in thy law, and reformedst it with thy judgment.
13 And thou shalt mortify it as thy creature, and quicken it as thy work.
14 If therefore thou shalt destroy him which with so great [b]labour was fashioned, it is an easy thing to be ordained by thy commandment, that the thing which was made might be preserved.
15 Now therefore, Lord, I will speak; touching man in general, thou knowest best; but touching thy people, for whose sake I am sorry;
16 And for thine inheritance, for whose cause I mourn; and for Israel, for whom I am heavy; and for Jacob, for whose sake I am troubled;
17 Therefore will I begin to pray before thee for myself and for them: for I see the falls of us that dwell in the land.
18 But I have heard the swiftness of the judge which is to come.
19 Therefore hear my voice, and understand my words, and I shall speak before thee. This is the beginning of the words of Esdras, before he was taken up: and I said,
20 O Lord, thou that dwellest in everlastingness, which beholdest from above things in the heaven and in the air;
21 Whose throne is inestimable; whose glory may not be comprehended: before whom the hosts of angels stand with trembling,
22 Whose service is conversant in wind and fire; whose word is true, and sayings constant; whose commandment is strong, and ordinance fearful;
23 Whose look drieth up the depths, and indignation maketh the mountains to melt away; which the truth witnesseth:
24 O hear the prayer of thy servant, and give ear to the petition of thy creature.
25 For while I live I will speak, and so long as I have understanding I will answer.
26 O look not upon the sins of thy people; but on them which serve thee in truth.
27 Regard not the wicked inventions of the heathen, but the desire of those that keep thy testimonies in afflictions.
28 Think not upon those that have walked feignedly before thee: but remember them, which according to thy will have known thy fear.
29 Let it not be thy will to destroy them which have lived like beasts; but to look upon them that have clearly taught thy law.
30 Take thou no indignation at them which are deemed

[a] Matt. 20. 16.
‖ Or, *to give us.*
‖ Or, *how is the body fashioned.*
[b] Job 10. 8. Ps. 139.14, &c.

worse than beasts; but love them that always put their trust in thy righteousness and glory.

31 For we and our fathers || do languish of such diseases: but because of us sinners thou shalt be called merciful.

32 For if thou || hast a desire to have mercy upon us, thou shalt be called merciful, to us namely, that have no works of righteousness.

33 For the just, which have many good works laid up with thee, shall out of their own deeds receive reward.

34 For what is man, that thou shouldest take displeasure at him? or what is a corruptible generation, that thou shouldest be so bitter toward it?

35 [c]For in truth there is no man among them that be born, but he hath dealt wickedly; and among the faithful there is none which hath not done amiss.

36 For in this, O Lord, thy righteousness and thy goodness shall be declared, if thou be merciful unto them which have not the || confidence of good works.

37 Then answered he me, and said, Some things hast thou spoken aright, and according unto thy words it shall be.

38 For indeed I will not think on the disposition of them which have sinned before death, before judgment, before destruction;

39 But [d]I will rejoice over the disposition of the righteous, and I will remember also their pilgrimage, and the salvation, and the reward, that they shall have.

40 Like as I have spoken now, so shall it come to pass.

41 For as the husbandman soweth much seed upon the ground, and planteth many trees, and yet the thing that is sown good in his season cometh not up, neither doth all that is planted take root: even so is it of them that are sown in the world; they shall not all be saved.

42 I answered then and said, If I have found grace, let me speak.

43 Like as the husbandman's seed perisheth, if it come not up, and receive not thy rain in due season: or if there come too much rain, and corrupt it:

44 Even so perisheth man also, which is formed with thy hands, and is called thine own image, because thou art like unto him, for whose sake thou hast made all things, and likened him unto the husbandman's seed.

45 Be not wroth with us, but spare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature.

46 Then answered he me, and said, Things present are for the present, and things to come for such as be to come.

47 For thou [e]comest far short that thou shouldest be able to love my creature more than I: but I have oft-times drawn nigh unto thee, and unto it, but never to the unrighteous.

48 In this also thou art marvellous before the Most High:

49 In that thou hast [f]humbled thyself, as it becometh thee, and hast not judged thyself worthy to be much glorified among the righteous.

50 For many great miseries shall be done to them that in the [g]latter time shall dwell in the world, because they have walked in great pride.

51 But understand thou for thyself, and seek out the glory for such as be like thee.

52 For unto you is paradise [h]opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is allowed, yea, perfect goodness and wisdom.

53 The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into || hell to be forgotten;

54 Sorrows are passed, and in the end is shewed the treasure of [i]immortality.

55 And therefore ask thou no more [k]questions concerning the multitude of them that perish.

56 For when they had taken liberty, they despised the Most High, thought scorn of his law, and forsook his ways.

57 Moreover they have trodden down his righteous,

58 And [l]said in their heart, that there is no God; yea, and that knowing they must die.

59 For as the things aforesaid shall receive you, so thirst and pain are prepared for them: for it was not his will [m]that men should come to nought:

60 But they which he created have defiled the name of him that made them, and were unthankful unto him which prepared life for them.

61 And therefore is my judgment [n]now at hand.

62 These things have I not shewed unto all men, but unto thee, and a few like thee. Then answered I and said,

63 Behold, O Lord, now hast thou shewed me the multitude of the wonders, which thou wilt begin to do in the last times: [o]but at what time, thou hast not shewed me.

|| Or, *are sick.*

|| Or, *be willing.*

[c] 1 Kings 8. 46. 2 Chron. 8. 36.

|| Or, *substance.*

[d] Gen. 4. 4.

[e] Rom. 5. 7, 8.

[f] James 4. 10.

[g] 2 Tim. 3. 1.

[h] Isa. 22. 22.

|| Or, *the grave.*

[i] 2 Tim. 1. 10.

[k] 2 Tim. 2. 23.

[l] Ps. 14. 1. & 53. 1.

[m] Prov. 16. 4.

[n] Rev. 1. 7.

[o] Acts 1. 7.

CHAP. IX.

7 Who shall be saved, and who not. 19 All the world is now corrupted. 22 Yet God doth save a few. 33 Esdras complaineth that those perish which keep God's law. 38 He seeth a woman lamenting in a field.

HE answered me then, and said, Measure thou the time diligently in itself; and when thou [a]seest part of the signs past, which I have told thee before,

2 Then shalt thou understand, that it is the very same time, wherein the Highest will begin to visit the world which he made.

3 Therefore when there shall be seen [b]earthquakes and uproars of the people in the world:

4 Then shalt thou well understand, that the Most High spake of those things [c]from the days that were before thee, even from the beginning.

5 For like as all that is made in the world hath a beginning and an end, and the end is manifest:

6 [d]Even so the times also of the Highest have plain beginnings in wonders and powerful works, and endings in effects and signs.

7 And every one that shall be saved, and shall be able to escape by his works, and by faith, whereby ye have believed,

8 Shall be [e]preserved from the said perils, and shall see my salvation in my land, and within my borders: for I have sanctified them for me from the beginning.

9 Then || shall they be in pitiful case, which now have abused my ways: and they that have cast them away despitefully shall dwell [f]in torments.

10 For such as in their life have received benefits, and have not known me;

11 And they that have loathed my law, while they had yet liberty, and when as yet place of repentance was open unto them, understood not, but despised it;

12 [g]The same must know it after death by pain.

13 And therefore be thou not curious how the ungodly shall be punished, and when: [h]but inquire how the righteous shall be saved whose the world is, and for whom the world is created.

14 Then answered I, and said,

15 I have said before, and now do speak, and will speak it also hereafter, [i]that there be many more of them which perish, than of them which shall be saved:

16 Like as a wave is greater than a drop.

17 And he answered me, saying, Like as the field is, so is also the seed; as the flowers be, such are the colours also; such as the workman is, such also is the work; and as the husbandman is himself, so is his husbandry also: for it was the time of the world.

18 [k]|| And now when I prepared the world which was not yet made, even for them to dwell in that now live, no man spake against me.

19 For then every one obeyed; || but now the manners of them which are created in this world that is made are corrupted by a perpetual seed, and by a law which is unsearchable rid themselves.

20 So I considered the world, and behold, there was peril because of the devices that were come into it.

21 And I saw, and spared it greatly, and have kept me a || grape of the cluster, and a plant of a great people.

22 Let the multitude perish then, which was born in vain: and let my || grape be kept, and my plant; for with great labour have I made it perfect.

23 Nevertheless, if thou wilt cease yet seven days more (but thou shalt not fast in them,

24 But go into a field of flowers, where no house is builded, and eat only the flowers of the field; taste no flesh, drink no wine, but eat flowers only;)

25 And pray unto the [l]Highest continually, then will I come and talk with thee.

26 So I went my way into the field which is called Ardath, [m]like as he commanded me; and there I sat among the flowers,

[a] Matt. 24. 15.

[b] Matt. 24. 7.

[c] Jude 14.

[d] Isa. 46. 9, 10.

[e] 1 Pet. 1. 5, 9.

|| Or, *they shall marvel.*

[f] Rev. 14. 11. & 19. 20.

[g] Matt. 25. 46. 2 Thess. 1. 8, 9.

[h] Acts 2. 37. & 16. 30.

[i] Matt. 7. 13, 14.

[k] Prov. 8. 26, 27.

|| *And now because the time of the world was come, when I was preparing the world,* &c.

|| *But when the world was made, both now and then the manners of every one created were corrupted by a never-failing harvest, and a law unsearchable.*

|| Or, *grain.*

|| Or, *grain,* Ps. 72. 16. & 80. 8, 9, 10, 11.

[l] ver. 2, 6.

[m] ver. 24.

and did eat of the herbs of the field, and the meat of the same satisfied me.

27 After seven days I sat upon the grass, and my heart was vexed within me, [n]like as before:

28 And I opened my mouth, and began to talk before the Most High, and said,

29 O Lord, thou that shewest thyself unto us, thou wast [o]shewed unto our fathers in the wilderness, in a place where no man ‖ treadeth, in a barren place, when they came out of Egypt.

30 And thou spakest, saying, [p]Hear me, O Israel; and mark my words, thou seed of Jacob.

31 For behold, I sow my law in you, and it shall bring fruit in you, and ye shall be honoured in it for ever.

32 But our fathers, which received the law, kept it not, and observed not thine ordinances: and though the fruit of thy law did not perish, neither could it, for it was thine;

33 Yet they that received it [q]perished, because they kept not the thing that was sown in them.

34 And lo, it is a custom, when the ground hath received seed, or the sea a ship, or any vessel meat or drink, that, that being perished wherein it was sown or cast into,

35 That thing also which was sown, or cast therein, or received, doth perish, and remaineth not with us; but with us it hath not happened so.

36 For we that have received the law, [r]perish by sin, and our heart also which receiveth it.

37 Notwithstanding, [s]the law perisheth not, but remaineth in his force.

38 And when I spake these things [t]in my heart, I looked back with mine eyes, and upon the right side I saw a [u]woman, and behold, she mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and she had ashes upon her head.

39 Then let I my thoughts go that I was in, and turned me unto her,

40 And said unto her, [x]Wherefore weepest thou? why art thou so grieved in thy mind?

41 And she said unto me, Sir, let me alone, that I may bewail myself, and add unto my sorrow, for I am sore vexed in my mind, and brought very low.

42 And I said unto her, What aileth thee? tell me.

43 She said unto me, I thy servant have been barren, and had no child, though I had a husband thirty years.

44 And those thirty years I did nothing else [y]day and night, and every hour, but make my prayer to the Highest.

45 After thirty years God heard me, thy handmaid, looked upon my misery, considered my trouble, [z]and gave me a son: and I was very [a]glad of him, so was my husband also, and all my neighbours: and we gave great honour unto the Almighty.

46 And I nourished him with great travail.

47 So when he grew up, and came to the time that he should have a wife, [b]I made a feast.

CHAP. X.

[c] He comforteth the woman in the field. 27 She vanisheth away, and a city appeareth in her place. 40 The angel declareth these visions in the field.

AND it so came to pass, that when my son was entered into his wedding [a]chamber, he fell down, and died.

2 Then we all overthrew the lights, and all my ‖ neighbours rose up to comfort me: so I took my rest unto the second day at night.

3 And it came to pass, when they had all left off to comfort me, to the end I might be quiet; then rose I up by night, and fled, and came hither into this field, as thou seest.

4 And I do now purpose not to return into the city, but here to stay, [b]and neither to eat nor drink, but continually to mourn and to fast until I die.

5 Then left I the ‖ meditations wherein I was, and spake to her in anger, saying,

6 Thou foolish woman above all other, seest thou not our mourning, and what happeneth unto us?

7 How that Sion [c]our mother is full of all heaviness, and much humbled, mourning very sore?

8 And now, seeing we all mourn and are [d]sad, for we are all in heaviness, art thou grieved for one son?

9 For ask the earth, and she shall tell thee, that it is she which ought to mourn for the fall of so many that grow upon her.

10 For [e]out of her came all at the first, and out of her shall all others come, and behold, they walk almost all into destruction, and a multitude of them is utterly ‖ rooted out.

11 Who then should make more mourning than she that hath lost so great a multitude; and not thou, which art sorry but for one?

12 But if thou sayest unto me, My lamentation is not like the earth's, because I have lost the fruit of my womb, which [f]I brought forth with pains, and bare with sorrows;

13 ‖ But the earth *not so:* for the multitude present in it, according to the course of the earth, is gone, as it came:

14 Then say I unto thee, Like as thou hast brought forth with labour; even so the earth also hath given her fruit, namely, man, ever since the beginning unto him that made her.

15 Now therefore keep thy sorrow to thyself, and bear with a good courage that which hath befallen thee.

16 For if thou shalt [g]acknowledge the determination of God to be just, thou shalt both receive thy son in time, and shalt be commended among women.

17 Go thy way then into the city to thy husband.

18 And she said unto me, That will I not do: I will not go into the city, [h]but here will I die.

19 So I proceeded to speak further unto her, and said,

20 Do not so, but be counselled by me: for how many are the adversities of Sion? be comforted in regard of the sorrow of Jerusalem.

21 For thou seest that [i]our sanctuary is laid waste, our altar broken down, our temple destroyed;

22 Our psaltery is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us is almost profaned: our children are put to shame, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives ravished; our righteous men carried away, our little ones destroyed, our young men are brought in bondage, and our strong men are become weak;

23 And, which is the greatest of all, the seal of Sion hath now lost her [k]honour; for she is delivered into the hands of them that hate us.

24 And therefore shake off thy great heaviness, and put away the multitude of sorrows, that the Mighty may be merciful unto thee again, and the Highest shall give thee rest and ease from thy labour.

25 And it came to pass, while I was talking with her, behold, [l]her face upon a sudden shined exceedingly, and her countenance glistered, so that I was afraid of her, and mused what it might be.

26 And behold, suddenly she made a great cry, very fearful: so that the [m]earth shook at the noise of the woman.

27 And I looked, and behold, the woman appeared unto me no more, but there was a city builded, and a large place shewed itself from the foundations: then was I afraid, and cried with a loud voice, and said,

28 Where is [n]Uriel the angel, who came unto me at the first? for he hath caused me to fall ‖ into many trances, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words, behold, he came unto me, and looked upon me.

30 And lo, I lay [o]as one that had been dead, and mine understanding was taken from me; and he took [p]me by the right hand, and comforted me, and set me upon my feet, and said unto me,

31 What aileth thee? and why art thou so disquieted? and why is thine understanding troubled, and the thoughts of thy heart?

32 And I said, Because thou hast forsaken me, and yet I did according to thy [q]words, and I went into the field, and lo, I have seen, and yet see, that I am not able to express.

33 And he said unto me, Stand up manfully, [r]and I will advise thee.

34 Then said I, Speak on, my lord, in me; only forsake me not, lest I die frustrate of my hope.

35 For I have seen that I knew not, [s]and hear that I do not know.

36 Or is my sense deceived, or my soul in a dream?

37 Now therefore, I beseech thee, that thou wilt shew thy servant of this ‖ vision.

38 He answered me then, and said, Hear me, and I shall inform thee, and tell thee wherefore thou art afraid: for the Highest will reveal many [t]secret things unto thee.

39 He hath seen that thy ‖ way is right: for that thou sor-

[n] chap. 6. 36, 37.

[o] Ex. 19. 9. & 24. 3. Deut. 4. 12.

‖ Or, *cometh.*

[p] Deut. 6. 4.

[q] 1 Cor. 10. 5, 10.

[r] 2 Cor. 2. 15, 16.

[s] Matt. 5. 17, 18.

[t] 1 Sam. 1. 13.

[u] ch. 10. 44.

[x] See John 20. 13.

[y] Luke 2. 37. Acts 26. 7. See 1 Tim. 5. 5.

[z] Rev. 12. 2.

[a] John 16. 21.

[b] Judg. 14. 10.

[a] Judg. 15. 1.

‖ Or, *countrymen.* Lat. *citizens.*

[b] Jer. 31. 15. Matt. 2. 18.

‖ Or, *speeches.*

[c] Gal. 4. 26.

[d] Neh. 2. 1, 2, 3.

[e] Gen. 2. 7. & 3. 19.

‖ Or, *abolished.*

[f] Gen. 3. 16.

‖ *But the earth after the manner of the earth whereinto the present multitude is gone again as it came out.*

[g] Job 1. 21.

[h] Jonah 4. 3, 8.

[i] Ps. 74. 3, 6, 7, 8, 9. & 79. 1, 2, 3. Lam. 1. & 2. & 4. & 5.

[k] See 1. Sam. 4. 21, 22. & 14. 3.

[l] John 16. 22.

[m] Hag. 2. 6. Heb. 12. 26.

[n] eh. 4. 1.

‖ Or, *into the multitude in a trance.*

[o] Rev. 1. 17.

[p] Rev. 1. 17.

[q] ch. 5. 20.

[r] Acts 9. 6.

[s] 2 Cor. 12. 4.

‖ Or, *trance.*

[t] Amos 3. 7.

‖ Or, *purpose*

rowest continually for thy people, [u]and makest great lamentation for Sion.

40 This therefore is the meaning of the vision which thou lately sawest:

41 Thou sawest [x]a woman mourning, and thou [y]begannest to comfort her:

42 But now seest thou the likeness of the woman no more, but there appeared unto thee a city builded.

43 And whereas she told thee of the death of her son, this is the ‖ solution:

44 This woman, whom thou sawest, is Sion: and whereas she said unto thee, even she whom thou seest [z]as a city builded.

45 Whereas, *I say*, she said unto thee, that she hath been thirty years barren: those are the thirty years wherein there was no offering made in her.

46 But after thirty years [a]Solomon builded the city, [b]and offered offerings: and then bare the barren a son.

47 And whereas she told thee that she nourished him with labour: that was the dwelling in Jerusalem.

48 But whereas she said unto thee, That my son coming into his marriage-chamber happened to have a fall, and died: [c]this was the destruction that came to Jerusalem.

49 And behold, thou sawest her likeness, and because she mourned for her son, thou begannest to comfort her: and of these things which have chanced, these are to be opened unto thee.

50 For now the [d]Most High seeth that thou art grieved unfeignedly, and sufferest from thy whole heart for her, so hath he shewed thee the brightness of her glory, and the comeliness of her beauty:

51 And therefore I bade thee remain in the field where no house was builded:

52 For I knew that the Highest [e]would shew this unto thee.

53 Therefore I commanded thee to go into the field, where no foundation of any building was.

54 For in the place wherein the Highest beginneth to shew his city, there can no man's building be able to stand.

55 And therefore [f]fear not, let [g]not thy heart be affrighted, but go thy way in, and see the beauty and greatness of the building, as much as thine eyes be able to see:

56 And then shalt thou hear as much as thine ears may comprehend.

57 For thou art blessed [h]above many other, and ‖ art called with the Highest; and so are but few.

58 But to-morrow at night thou shalt remain here;

59 And so shall the Highest shew thee [i]visions of the ‖ high things, which the Most High will do unto them that dwell upon earth in the last days. So I slept that night and another, like as he commanded me.

CHAP. XI.

He seeth in his dream an eagle coming out of the sea, and a lion out of a wood talking to the eagle.

THEN saw I a dream, and behold, there came up from the sea an [a]eagle, which had twelve feathered wings, and three heads.

2 And I saw, and behold, she spread her wings over all the earth, and all the winds of the air blew on her, and were gathered together.

3 And I beheld, and out of her [b]feathers there grew other contrary feathers; and they became little feathers and small.

4 But her [c]heads were at rest: the head in the midst was greater than the other, yet rested † it with the residue.

5 Moreover I beheld, and lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein.

6 [d]And I saw that all things under heaven were subject unto her, and no man spake against her, no, not one creature upon earth.

7 And I beheld, and lo, the eagle rose upon her talons, and spake to her feathers, saying,

8 Watch not all at once: sleep every one in his own place, and watch by course:

9 But let the heads be preserved for the last.

10 And I beheld, and lo, the voice went not out of her heads, but from the midst of her body.

11 And I numbered her [e]contrary feathers, and behold, there were eight of them.

12 And I looked, and behold, on the right side there arose one feather, [f]and reigned over all the earth;

13 And so it was, that when it reigned, the end of it came, and [g]the place thereof appeared no more: so the next following stood up, and reigned, and had a great time;

14 And it happened, that when it reigned, the end of it came also, like as the first, so that it appeared no more.

15 Then came there a voice unto it, and said,

16 [h]Hear thou that hast borne rule over the earth so long: this I say unto thee, before thou beginnest to appear no more,

17 There shall none after thee attain unto thy time, neither unto the half thereof.

18 Then arose the third, and reigned as the other before, and appeared no more also.

19 So went it with all the residue one after another, as that every one reigned, [i]and then appeared no more.

20 Then I beheld, and lo, in process of time the feathers [k]that followed stood up upon the right side, that they might rule also; and some of them ruled, but within a while they appeared no more.

21 For some of them were set up, but ruled not.

22 After this I looked, and behold, the [l]twelve feathers appeared no more, nor the two little feathers.

23 And there was no more upon the eagle's body, but [m]three heads that rested, and six [n]little wings.

24 Then saw I also that two little feathers divided themselves from the six, and remained under the head that was upon the right side: for the four continued in their place.

25 And I beheld, and lo, the feathers that were under the wing thought to set up themselves, and to have the rule.

26 And I beheld, and lo, there was one set up, but shortly [o]it appeared no more.

27 And the second was sooner away than the first.

28 And I beheld, and lo, the two that remained thought also in themselves to reign:

29 And when they so thought, behold, there awaked one [p]of the heads that were at rest, namely, it that was in the midst; for that was greater than the two other heads.

30 And then I saw that the two other heads were joined with it.

31 And behold, the head was turned with them that were with it, and did eat up the [q]two feathers under the wing that would have reigned.

32 But this head put the whole earth in fear, and bare rul in it over all those [r]that dwelt upon the earth with much oppression: and it had the governance of the world more than all the wings that had been.

33 And after this I beheld, and lo, the head that was in the midst suddenly [s]appeared no more, like as the wings.

34 But there remained the two heads, which also in like sort ruled upon the earth, and over those that dwelt therein.

35 And I beheld, and lo, the head upon the right side devoured it that was upon the left side.

36 Then I heard a voice, which said unto me, [t]Look before thee, and consider the thing that thou seest.

37 And I beheld, and lo as it were a roaring [u]lion chased out of the wood: and I saw that he sent out a man's voice unto the eagle, and said,

38 Hear thou, I will talk with thee, and the Highest shall say unto thee,

39 Art not thou it that remainest of the four beasts, whom I made to reign in my world, that the end of their times might come through them?

40 And the fourth came, and overcame all the beasts that were past, and had power over the world with great fearfulness, [x]and over the whole compass of the earth with much wicked oppression; and so long time dwelt he upon the earth with deceit.

41 [y]For the earth hast thou not judged with truth.

42 For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm.

43 Therefore is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty.

44 The Highest also hath [z]looked upon the proud times, and behold, they are ended, and his abominations are fulfilled.

45 And therefore appear no more, [a]thou eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtful claws, nor all thy vain body:

46 That all the earth may be refreshed, and may return, being delivered from thy violence, and that she may hope for the [b]judgment and mercy of him [c]that made her.

[u] Amos 6. 1, 6.
[x] ver. 7.
[y] ver. 15.
[z] Ps. 48. 2.
[a] 1 Kings 6. 1.
[b] 1 Kings 8. 5.
[c] 2 Kings 24.10,16.
[d] Dan. 3. 26.
[e] Rev. 21. 9, 10, 11.
[f] ver. 27.
[g] ver. 31.
[h] See Luke 1. 28.
‖ Or, *art called to be with*, &c.
[i] ver. 37.
‖ Or, *last things*.
[a] ch. 12. 11.
[b] ver. 1.
[c] ver. 1.
† Lat. *she*.
[d] Dan. 2. 31, 38.
[e] ver. 3.
[f] ver. 5, 6.
[g] 1 Cor. 7 31.
[h] Ps. 75. 4, 5, 6, 7.
‖ Or, *interpretation*.
[i] Jam. 4. 13, 14.
[k] ver. 3. 11.
[l] ver. 1.
[m] ver. 1.
[n] See ver. 1, 3.
[o] ver. 14, 16, 18, 19, 20.
[p] ver. 23.
[q] ver. 28.
[r] ver. 5, 6.
[s] ver. 26.
[t] Zech. 5. 1. & 6. 1.
[u] Gen. 49. 9. Rev. 5. 5.
[x] ver. 32.
[y] Ps. 82. 5.
[z] Ps. 14. 2. & 38. 13.
[a] ver. 1.
[b] Ps. 101.
[c] Gen. 1. 1. Prov. 16. 4.

CHAP. XII.

a The eagle which he saw is destroyed. 10 *The vision is interpreted.* 37 *He is bid to write his visions, and to fast, that he may see more.* 46 *He doth comfort those that were grieved for his absence.*

AND it came to pass, while the [a]lion spake these words unto the eagle, I saw,

2 And behold, the head that remained, and the four wings appeared no more, and the two went unto it, and set themselves up to reign, and their kingdom was small and full of uproar.

3 And I saw, and behold, [b]they appeared no more, and the whole body of the eagle was burnt, so that the earth was in great fear: then awaked I out of the trouble and trance of my mind, and from great fear, and said unto my spirit,

4 Lo, this hast thou done unto me, in that thou [c]searchest out the ways of the Highest.

5 Lo yet am I weary in my mind, and very weak in my spirit; and little strength is there in me, for the great fear wherewith I was affrighted this night.

6 Therefore will I now beseech the Highest, that he will comfort me unto the end.

7 And I said, Lord [d]that bearest rule, if I have found grace before thy sight, and if I am justified with thee before many others, and if my prayer indeed be come up before thy face;

8 Comfort me then, and [e]shew me thy servant the interpretation and plain difference of this fearful vision, that thou mayest perfectly comfort my soul.

9 For thou hast judged me worthy to shew me the last times.

10 And he said unto me, This is the interpretation of the vision:

11 The eagle whom thou sawest come up from the sea, is the kingdom which was seen in the [f]vision of thy brother Daniel.

12 But it was not expounded unto him, therefore now I declare it unto thee.

13 Behold, the days will come, that there shall rise up a kingdom upon earth, and it shall be [g]feared above all the kingdoms that were before it.

14 In the same shall twelve kings reign, one after another:

15 Whereof the second shall begin to reign, and shall have more time than any of the twelve.

16 And this do the twelve wings signify, [h]which thou sawest.

17 As for the voice which thou heardest speak, and that thou sawest [i]not go out from the heads, but from the midst of the body thereof, this is the interpretation:

18 That after the time of that kingdom there shall arise great strivings, and it shall stand in peril of falling: nevertheless, it shall not then fall, but shall be restored again to his beginning.

19 And whereas thou sawest the [k]eight small underfeathers sticking to her wings, this is the interpretation:

20 That in him there shall arise eight kings, whose times shall be but small, and their years swift.

21 And two of them shall perish, the middle time approaching: four shall be kept until their end begin to approach: but two shall be kept unto the end.

22 And whereas thou sawest [l]three heads resting, this is the interpretation:

23 In his last days shall the Most High raise up three kingdoms, and renew many things therein, and they shall have the dominion of the earth,

24 And of those that dwell therein, with much oppression, above all those that were before them: therefore are they called the [m]heads of the eagle.

25 For these are they that shall accomplish his wickedness, and that shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain.

27 For the two that remain shall be slain with the sword.

28 For the sword of the one shall devour the other: but at the last shall he fall through the sword himself.

29 And whereas thou sawest [n]two feathers under the wings passing over the head that is on the right side;

30 It signifieth that these are they whom the Highest hath kept unto their end: this is the small kingdom and full of trouble, as thou sawest.

31 And the lion, [o]whom thou sawest rising up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness with all the words which thou hast heard;

32 This is the [p]anointed, which the Highest hath kept for them and for their wickedness unto the end: he shall [q]reprove them, and shall upbraid them with their cruelty.

33 For he shall set them before him alive in judgment, and shall rebuke them and correct them.

34 For the rest of my people shall he [r]deliver with mercy, those that have been preserved upon my borders, and he shall make them joyful until the coming of the day of judgment, whereof I have spoken unto thee from the beginning.

35 This is [s]the dream that thou sawest, and these are the interpretations.

36 Thou only hast been meet to know this secret of the Highest.

37 Therefore [t]write all these things that thou hast seen in a book, and hide them:

38 And teach them to the wise of the people, whose hearts thou knowest may comprehend and keep these secrets.

39 But wait thou here thyself yet [u]seven days more, that it may be shewed thee, whatsoever it pleaseth the Highest to declare unto thee. And with that he went his way.

40 And it came to pass, when all the people saw that the seven days were past, and I not come again into the city, they gathered them all together, from the least unto the greatest, and came unto me, and said,

41 What have we offended thee? and what evil have we done against thee, that thou forsakest us, and sittest here in this place?

42 For of all the ‖ prophets thou [x]only art left us, as a cluster of the vintage, and as a candle in a dark place, and as a haven or ship preserved from the tempest.

43 Are not the evils which are come to us sufficient?

44 If thou shalt forsake us, how much better had it been for us, if we also had [y]been burned in the midst of Sion?

45 For we are not better than they that died there. And they wept with a loud voice. Then answered I them, and said,

46 Be of good comfort, O Israel, and be not heavy, thou house of Jacob:

47 For the Highest hath you [z]in remembrance, and the Mighty hath not forgotten you in temptation.

48 As for me, I have not forsaken you, neither am I departed from you: but am come into this place, to pray for the desolation of Sion, and that I might seek mercy for the [a]low estate of your sanctuary.

49 And now go your way home every man, and after these days will I come unto you.

50 So the people went their way into the city, like as I commanded them:

51 But I remained still in the field seven days, as [b]the angel commanded me; and did eat only in those days of the flowers of the field, and had my meat of the herbs.

CHAP. XIII.

1 He seeth in his dream a man coming out of the sea. 25 *The declaration of his dream.* 54 *He is praised, and promised to see more.*

AND it came to pass after seven days, I [a]dreamed a dream by night:

2 And lo, there arose ‖ a wind from the sea, that it moved all the waves thereof.

3 And I beheld, and lo, that man waxed strong with the ‖ thousands of heaven: and when he turned his countenance to look, [b]all the things trembled that were seen under him.

4 And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire.

5 And after this I beheld, and lo, there was gathered together a multitude of men, out of number, from [c]the four winds of the heaven, to subdue the man that came out of the sea.

6 But I beheld, and lo, he had graved himself a great mountain, and flew up upon it.

7 But I would have seen the region or place whereout the hill was graven, and I could not.

8 And after this I beheld, and lo, all they which were gathered together to [d]subdue him were sore afraid, and yet durst fight.

9 And lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war:

10 But only I saw that he sent [e]out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.

11 And they were all mixed together; the blast of fire, the

[a] ch. 11. 97.
[b] ch. 11. 14, 16, 18, 19, 20, 28.
[c] Job 11. 7.
[d] Dan. 4. 35.
[e] ch. 10. 37.
[f] Dan. 7. 7.
[g] ch. 11. 32.
[h] ch. 11. 1.
[i] ch. 11. 10.
[k] ch 11. 11.
[l] ch. 11. 28.
[m] ch. 11. 1.
[n] ch. 11. 24.
[o] ch. 11. 37.
[p] Ps. 2. 2.
[q] Ps. 50. 21.
[r] Ps. 166. 43, 45. Isa. 54. 7.
[s] ch. 11. 1.
[t] Isa. 30. 8. Hab. 2. 2.
[u] ch. 9. 23. 27.
[x] 1 Kings 18. 22. & 19. 10, 14. Rom. 11. 3.
[y] Ps. 74. 7.
[z] Isa. 49. 15.
[a] Ps. 138. 23.
[b] ver. 39.
[a] ch. 11. 1.
‖ *A certain man as the wind,* Junius.
‖ *Clouds.*
[b] See Hab. 3. 10.
[c] Ezek. 37.
[d] ver. 5.
[e] Rev. 11. 5.

flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an [f]innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid.

12 Afterward I saw the same man come down [g]from the mountain, and call unto him another peaceable multitude.

13 And there came much people unto him, [h]whereof some were glad, some were sorry, some of them were bound, and other some brought ‖ of them that were offered: then was I sick through great fear, and I awaked, and said,

14 Thou hast showed thy servant these wonders from the beginning, and hast counted me worthy that thou shouldest receive my prayer:

15 Show me now yet [i]the interpretation of this dream.

16 For as I conceived in mine understanding, woe unto them that shall be left in those days! and much more woe unto them that are not left behind!

17 For they that were not left were in [k]heaviness.

18 Now understand I the things that are laid up in the latter days which shall happen unto them, and to those that are left behind.

19 Therefore are they come into great [l]perils and many necessities, like as these dreams declare.

20 Yet is it easier for him that is in danger to come into ‖ these things, than to pass away as a cloud out of the world, and not to see the things that happen in the last days. And he answered unto me, and said,

21 [m]The interpretation of the vision shall I shew thee, and I will open unto thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behind, this is the interpretation:

23 He that shall [n]endure the peril in that time hath kept himself: they that be fallen into danger are such as have works, and faith toward the Almighty.

24 Know this therefore, that they which be left behind are more blessed than they that be dead.

25 [o]This is the meaning of the vision: Whereas thou sawest a man coming up from the midst of the sea:

26 The same is he whom God the Highest [p]hath kept a great season, which by his own self shall deliver his creature: and he shall order them that are left behind.

27 And whereas thou sawest, [q]that out of his mouth there came as a blast of wind, and fire, and storm;

28 And that he held [r]neither sword, nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him; this is the interpretation:

29 Behold, the days come, when the Most High will begin to deliver them that are upon the earth.

30 And he shall come to the astonishment of them that dwell on the earth.

31 And [s]one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another.

32 And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall [t]my Son be declared, whom thou sawest as a man ascending.

33 And when all the people hear his voice, every man shall in their own land leave the battle they have one against another.

34 And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting.

35 But he shall [u]stand upon the top of the mount Zion.

36 And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands.

37 And this my Son shall [x]rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest:

38 And shall lay before them their [y]evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labour by the law which is like unto fire.

39 And whereas thou sawest that he gathered another [z]peaceable multitude unto him;

40 Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom [a]Salmanasar the king of Assyria led away captive, and he carried them over the [b]waters, and so came they into another land.

41 But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,

42 That they might there keep their statutes, which they never kept in their own land.

43 And they entered into [c]Euphrates by the narrow passages of the river.

44 For the Most High then shewed [d]signs for them, and held still the flood, till they were passed over.

45 For through that country there was a great way to go, namely, of a year and a half: and the same region is called ‖ Arsareth.

46 Then dwelt they there until the latter time; and now when they shall begin to come,

47 The Highest shall [e]stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace.

48 But those that be left behind of thy people, are they that are found within my borders.

49 Now when he destroyeth the multitude of the nations that are gathered together [f]he shall defend his people that remain.

50 And then shall he show them great wonders.

51 Then said I, O Lord that bearest rule, shew me this: Wherefore have I seen the man coming up from the midst of the sea?

52 And he said unto me, [g]Like as thou canst neither seek out nor know the things that are in the deep of the sea: even so can no man upon earth see my Son, or those that be with him, but in the day-time.

53 This is the interpretation of the dream which thou sawest, and whereby thou [h]only art here lightened.

54 For thou hast forsaken thine own way, and applied thy diligence unto my law, and sought it.

55 Thy life hast thou ordered in wisdom, and hast called understanding thy mother.

56 And therefore have I shewed thee the treasures of the Highest: after other three days I will speak other things unto thee, and declare unto thee mighty and wondrous things.

57 Then went I forth into [i]the field, giving praise and thanks greatly unto the Most High because of his wonders, which he did in time;

58 And because he governeth the same, and such things as fall in their seasons: and there I sat [k]three days.

CHAP. XIV.

2 *A voice out of a bush calleth Esdras, and telleth him that the world waxeth old.* 22 *He desireth, because the law was burnt, to write all again, and is bid to get swift writers.* 39 *He and they are filled with understanding.* 45 *But he is charged not to publish all that is written.*

AND it came to pass upon the third day, I sat under an oak, and behold, there came a voice [a]out of a bush over against me, and said, Esdras, Esdras.

2 And I said, Here am I, Lord. And I stood up upon my feet.

3 Then said he unto me, [b]In the bush I did manifestly reveal myself unto Moses, and talked with him, when my people served in Egypt:

4 And I sent him, and led my people out of Egypt, and brought him up to the [c]mount of Sinai, where I held him by me a long season,

5 And told him many [d]wondrous things, and shewed him the secrets of the times, and the end; and commanded him, saying,

6 These words shalt thou declare, and these shalt thou hide.

7 And now I say unto thee,

8 That thou lay up in thy heart the signs that I have shewed, and the [e]dreams that thou hast seen, and the interpretations which thou hast heard:

9 For thou shalt be [f]taken away from all, and from henceforth thou shalt remain with my Son, and with such as be like thee, until the times be ended.

10 For the world hath lost his youth, [g]and the times begin to wax old.

11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part:

12 And there remaineth that which is after the half of the tenth part:

13 Now therefore [h]set thy house in order, and reprove thy

people, comfort such of them as be in trouble, and now renounce corruption.

14 Let go from thee mortal thoughts, cast away the burdens of man, put off now the weak nature,

15 And set aside the thoughts that are most heavy unto thee, and haste thee to flee from these times.

16 For [t]yet greater evils than those which thou hast seen happen shall be done hereafter.

17 For look how much the world shall be weaker through age, so much the more shall evils increase upon them that dwell therein.

18 For the truth is fled far away, and leasing is hard at hand: for now hasteth the vision to come [k]which thou hast seen.

19 Then answered I before thee, and said,

20 Behold, Lord, I will go, as thou hast commanded me, and reprove the people which are present: but they that shall be born afterward, [l]who shall admonish them? thus the world is set in darkness, and they that dwell therein are without light.

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the works that shall begin.

22 But if I have found grace before thee, [m]send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days may live.

23 And he answered me, saying, Go thy way, gather the people together, and say unto them, that they seek thee not [n]for forty days.

24 But look thou prepare thee many || box-trees, and take with thee Sarea, Dabria, Selemia, || Ecanus, and Asiel, these five which are ready to write swiftly;

25 And [o]come hither, and I shall light a candle of understanding in thy heart, which shall not be put out, till the things be performed which thou shalt begin to write.

26 And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the wise: to-morrow this hour shalt thou begin [p]to write.

27 Then went I forth as he commanded, and gathered all the people together, and said,

28 Hear these words, [q]O Israel.

29 [r]Our fathers at the beginning were strangers in Egypt, from whence they were delivered:

30 [s]And received the law of life, which they kept not, which ye also have transgressed after them.

31 Then was the land, even the land of Sion, [t]parted among you by lot: but your fathers, and ye yourselves, have done unrighteousness, and have not kept the ways which the Highest commanded you.

32 And forasmuch as he is a righteous judge, he took from you in time the thing that he had given you.

33 And now [u]are ye here and your brethren among you.

34 Therefore if so be that ye will subdue your own understanding, and reform your hearts, ye shall be kept alive, and after death ye shall [x]obtain mercy.

35 For after death shall the judgment come, when we shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared.

36 Let no man therefore come unto me now, nor seek after me these [y]forty days.

37 So I took [z]the five men, as he commanded me, and we went into the field, and remained there.

38 And the next day, behold, a voice called me, saying, Esdras, [a]open thy mouth, and drink that I give thee to drink.

39 Then opened I my mouth, and behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I took it, and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory:

41 And my [b]mouth was opened, and shut no more.

42 The Highest gave understanding unto the five men, [c]and they wrote the wonderful visions of the night that were told, which they knew not: and they sat [d]forty days, and they wrote in the day, and at night they ate bread.

43 As for me, I spake in the day, [e]and I held not my tongue by night.

44 In forty days they wrote || two hundred and four books.

45 And it came to pass, when the forty days were fulfilled,

[t] Matt. 24. 7, 8.
|| Or, *the light of knowledge.*
[k] ver. 8.
[l] See ch. 12. 37, 38.
[m] John 16. 13.
[n] Ex. 24. 18.
|| Or, *box tables to write on.* See ver. 44.
|| Or, *Banus.*
[o] Rev. 21. 9.
[p] ver. 24.
[q] Deut. 6. 4.
[r] Gen. 47. 4.
[s] Acts. 7. 53.
[t] Josh. 13. 6. & 14. 1, 2.
[u] Ps. 137. 1, 2, 3, 4.
[x] 2 Tim. 1 18.
[y] ver. 23.
[z] ver. 24.
[a] Ezek. 3. 3.
[b] Ps. 51. 15. Isa. 22. 22.
[c] ver. 24.
[d] ver. 23.
[e] Ps. 22. 2.
|| Or, *nine hundred and four.*
[f] ver 26.
[g] ver. 26.
[h] Dan. 12. 3.

that the Highest spake, saying, The first that thou hast written [f]publish openly, that the worthy and unworthy may read it:

46 But keep the seventy last, [g]that thou mayest deliver them only to such as be [h]wise among the people:

47 For in them is the spring of understanding, the fountain of wisdom, and || the stream of knowledge.

48 And I did so.

CHAP. XV.

1 This prophecy is certain. 5 God will take vengeance upon the wicked, and upon Egypt. 28 A horrible vision. 43 Babylon and Asia are threatened.

BEHOLD, speak thou in the ears of my people the words of prophecy, [a]which I will put in thy mouth, saith the Lord:

2 And cause them to be written in paper: for they are faithful and true.

3 [b]Fear not the imaginations against thee; let not the incredulity of them trouble thee, that speak against thee.

4 For all the unfaithful shall die [c]in their unfaithfulness.

5 Behold, saith the Lord, I will bring [d]plagues upon the world; the sword, famine, death, and destruction.

6 For wickedness hath exceedingly polluted the whole earth, and their hurtful works are fulfilled.

7 Therefore saith the Lord,

8 [e]I will hold my tongue no more as touching their wickedness which they profanely commit, neither will I suffer them in those things in which they wickedly exercise themselves: behold, the [f]innocent and righteous blood crieth unto me, and the souls of the just complain continually.

9 And therefore, saith the Lord, I will surely avenge them, and receive unto me all the innocent blood from among them.

10 Behold, my people is [g]led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt:

11 I will bring them with a mighty hand and a stretched-out arm, and [h]smite Egypt with plagues, as before, and will destroy all the land thereof.

12 Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment that God shall bring upon it.

13 They that till the ground shall mourn: for their seeds shall fail through the blasting and hail, and with a fearful constellation.

14 [i]Woe to the world, and them that dwell therein!

15 For the sword and their destruction draweth nigh, [k]and one people shall stand up to fight against another, and swords in their hands.

16 For there shall be sedition among men, and invading one another; they shall not regard their kings nor princes, and the course of their actions shall stand in their power.

17 A man shall desire to go into a city, [l]and shall not be able.

18 For because of their pride the cities shall be troubled, the houses shall be destroyed, and men shall be afraid.

19 [m]A man shall have no pity upon his neighbour, but shall destroy their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation.

20 Behold, saith God, I will call together all the kings of the earth to reverence me, [n]which are from the rising of the sun, from the south, from the east, and Libanus; to turn themselves one against another, and repay the things that they have done to them.

21 [o]Like as they do yet this day unto my chosen, so will I do also, and recompense in their bosom. Thus saith the Lord God,

22 My right hand shall not spare the sinners, and my sword shall not cease over them that shed innocent blood upon the earth.

23 The fire is gone forth from his wrath, [p]and hath consumed the foundations of the earth, and the sinners, like the straw that is kindled.

24 [q]Woe to them that sin, and keep not my commandments! saith the Lord:

25 I will not spare them: go your way, ye children, from the power, defile not my sanctuary,

26 For the Lord knoweth all them that sin against him, [r]and therefore delivereth he them unto death and destruction.

27 For now are the plagues come upon the whole earth, and ye shall remain in them: for God shall not deliver you because ye have sinned against him.

28 Behold a horrible vision, and the appearance thereof from [s]the east:

29 Where the nations of the dragons of Arabia shall come out with many chariots, and the multitude of them shall be

[a] Jer. 1. 9.
[b] Jer. 1. 17.
[c] Prov. 14. 32.
[d] Deut. 28. 59.
[e] Ps. 50. 3.
[f] Rev. 6. 10. & 19. 2.
[g] Isa. 53. 7. Acts 8. 32.
[h] Ex. 3. 20.
[i] Matt. 18. 7.
[k] Matt. 24. 6, 7.
[l] Judg. 5. 6, 7.
[m] Luke 21. 16, 17.
[n] Mal. 1. 11.
[o] Matt. 7. 1, 2. Rev. 18. 5, 6, 8.
[p] Heb. 12. 29.
[q] Isa. 3. 11.
[r] 2 Pet. 2. 3. 10.
[s] ver. 20.

carried as the wind upon earth, [t]that all they which hear them may fear and tremble.

30 Also the Carmanians raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come, and join battle with them, and shall waste a portion of the land of the Assyrians.

31 And then shall the [u]dragons have the upper hand, remembering their nature; and if they shall turn themselves, conspiring together in great power to persecute them,

32 Then these shall be troubled, and keep silence through their power, and shall flee.

33 And from the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their host shall be fear and dread, [x]and strife || among their kings.

34 Behold clouds from the east and from the north unto the south, and they are very [y]horrible to look upon, full of wrath and storm.

35 They shall smite one upon another, and they shall smite down a great multitude [z]of stars upon the earth, even their own star; [a]and blood shall be from the sword unto the belly,

36 And dung of men unto the camel's || hough.

37 And there shall be great [b]fearfulness and trembling upon earth: and they that see the wrath shall be afraid, and trembling shall come upon them.

38 And then shall there come great [c]storms from the south, and from the north, and another part from the west.

39 And strong [d]winds shall arise from the east, and shall open it, and the cloud which he raised up in wrath, and the star stirred to cause fear towards the east and west wind, shall be destroyed.

40 The great and mighty clouds shall be lifted up full of wrath, and the star, [e]that they may make all the earth afraid, and them that dwell therein; and they shall pour out over every high and eminent place a horrible star,

41 [f]Fire, and hail, and flying swords, and many waters, that all fields may be full, and all rivers, with the abundance of great waters.

42 And they shall break down the cities and walls, mountains and hills, trees of the wood, and grass of the meadows, and their corn.

43 And they shall go steadfastly unto Babylon, and || make her afraid.

44 They shall come to her, and besiege her, the star and all wrath shall they pour out upon her: then shall the dust and smoke go up unto the heaven, and all they that be about her shall bewail her.

45 And they that remain under her shall do service unto them that have put her in fear.

46 And thou, Asia, that art || partaker of the hope of Babylon, and art the glory of her person:

47 Woe be unto thee, thou wretch, because thou hast made thyself [h]like unto her; and hast decked thy daughters in whoredom, that they might please and glory in thy lovers, which have always desired to commit whoredom with thee!

48 Thou hast followed her that is hated in all her works and inventions: therefore saith God,

49 I will send [i]plagues upon thee; widowhood, poverty, famine, sword, and pestilence, to waste thy houses with destruction and death.

50 And the glory of thy power shall be dried up [k]as a flower, when the heat shall arise that is sent over thee.

51 Thou shalt be weakened as a poor woman with stripes, and as one chastised with wounds, so that the mighty and lovers shall not be able to receive thee.

52 Would I with jealousy have so proceeded against thee, saith the Lord,

53 [l]If thou hadst not always slain my chosen, exalting the stroke of thy hands, and saying over their † dead, when thou wast drunken,

54 Set forth the beauty of thy countenance?

55 The reward of thy whoredom shall be in thy bosom, therefore shalt thou receive recompense.

56 Like as thou hast done unto my chosen, saith the Lord, [m]even so shall God do unto thee, and shall deliver thee into mischief.

57 Thy children shall die of hunger, and thou shalt fall through the sword: thy cities shall be broken down, and all thine shall perish with the sword in the field.

58 They that be in the mountains shall die of hunger, [n]and eat their own flesh, and drink their own blood, for very hunger of bread, and thirst of water.

59 Thou as unhappy shalt come through the sea, and receive plagues again.

60 And in the passage they shall rush on the idle city, and shall destroy some portion of thy land, and consume part of thy glory, and shall return to [o]Babylon that was destroyed.

61 And thou shalt be cast down by them as stubble, and they shall be unto thee as fire;

62 And [p]shall consume thee, and thy cities, thy land, and thy mountains; all thy woods and thy fruitful trees shall they burn up with fire.

63 Thy children shall they carry away captive, and look what thou hast, they shall spoil it, and || mar the beauty of thy face.

CHAP. XVI.

1 Babylon and other places are threatened with plagues that cannot be avoided, and with desolation. 40 The servants of the Lord must look for troubles; and not hide their sins, but leave them, and they shall be delivered.

WOE be unto thee, [a]Babylon, and [b]Asia! woe be unto thee, [c]Egypt, and [d]Syria!

2 [e]Gird up yourselves with cloths of sack and hair, bewail your children, and be sorry; for your destruction is at hand.

3 A sword is sent upon you, and who may turn it back?

4 A fire is sent among you, and who may quench it?

5 [f]Plagues are sent unto you, and what is he that may drive them away?

6 May any man drive away a hungry lion in the wood? or may any one quench the fire in stubble, when it hath begun to burn?

7 May one turn again the arrow that is shot of a strong archer?

8 The [g]mighty Lord sendeth the plagues, and who is he that can drive them away?

9 A fire shall go forth from his wrath, and who is he that may quench it?

10 He shall cast lightnings, and who shall not fear? he shall thunder, and who shall not be afraid?

11 The Lord shall threaten, and who shall not be utterly beaten to powder at his presence?

12 The earth quaketh, and the foundations thereof; [h]the sea ariseth up with waves from the deep, and the waves of it are troubled, and the fishes thereof also, before the Lord, and before the glory of his power:

13 For strong is his right hand that bendeth the bow, his arrows that he shooteth are sharp, and shall not miss, when they begin to be shot into the ends of the world.

14 Behold, the plagues are sent, [i]and shall not return again, until they come upon the earth.

15 The fire is kindled, [k]and shall not be put out, till it consume the foundation of the earth.

16 Like as an arrow which is shot of a mighty archer returneth not backward: even so the plagues that shall be sent upon earth shall not return again.

17 [l]Woe is me! woe is me! who will deliver me in those days?

18 [m]The beginning of sorrows and great mournings; the beginning of famine and great dearth; the beginning of wars, and the powers shall stand in fear; the beginning of evils! what shall I do when these evils shall come?

19 Behold, famine and plague, [n]tribulation and anguish, are sent as scourges for amendment.

20 But for all these things they shall not turn from their wickedness, nor be always mindful of thy scourges.

21 Behold, victuals shall be so good, cheap upon earth, that they shall think themselves to be in good case, and even then shall || evils grow upon earth, sword, famine, and great confusion.

22 [o]For many of them that dwell upon earth shall perish of famine; and the others that escape the hunger, shall the sword destroy.

23 And the dead shall [p]be cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast down.

24 There shall be no man left to till the earth, and to sow it

25 The trees shall give fruit, and who shall gather them?

26 The grapes shall ripen, and who shall tread them? [q]for all places shall be desolate of men;

27 So that one man shall desire to see another, and to hear his voice.

[t] Ps. 48. 4, 5, 6.
[u] ver. 29.
[x] ver. 14, 15, 16.
|| Or, *against.*
[y] ver. 28.
[z] Matt. 24. 29.
[a] Rev. 14. 20.
|| Or, *pastern*, or, *litter.*
[b] ver. 29, 33.
[c] ver. 34.
[d] ch. 13. 2.
[e] ver. 37.
[f] Ps. 148. 8.
|| Or, *destroy.* Isa. 47. 1.
[g] Rev. 18. 18.
|| Or, *like unto Babylon.*
[h] Rev. 18. 4.
[i] Rev. 18. 8.
[k] Ps. 102. 11.
[l] Isa. 47. 6. Zech. 1. 15.
† Lat. *death.*
[m] Deut. 32. 35. Rom. 12. 19. Heb. 10. 30.
[n] See Deut. 28. 53.
[o] ver. 46.
[p] Mal. 4. 1.
|| Or, *blemish.*
[a] ch. 15. 60.
[b] ch. 15. 46.
[c] ch. 15. 10.
[d] Isa. 17. 3.
[e] Joel 1. 3.
[f] ch. 15. 49.
[g] Job 9. 4.
[h] Ps. 107. 25, 26, 27.
[i] ver. 5.
[k] ver. 6.
[l] Isa. 6. 5.
[m] Matt. 24. 8.
[n] Rom. 2. 9.
|| Or, *plagues.*
[o] Lev. 26. 25, 26.
[p] Ps. 79. 2, 3.
[q] Isa. 1. 7. & 3. 25, 26.

28 For of a city there shall be ten left, and two of the field, which shall hide themselves in the thick groves, [r]and in the clefts of the rocks.

29 As in an orchard of olives upon every tree there are left three or four olives;

30 Or as when a vineyard is gathered, there are left some clusters of them that diligently seek through the vineyard:

31 Even so in those days there shall be three or four left by them that search their houses with the sword.

32 And the earth shall be laid waste, and the fields thereof shall wax old, and her ways and all her paths shall grow full of thorns, because no man shall travel there-through.

33 [s]The virgins shall mourn, having no bridegrooms; the women shall mourn, having no husbands; their daughters shall mourn, having no helpers.

34 In the wars shall their bridegrooms be destroyed, and their husbands shall perish of famine.

35 Hear now these things, and understand them, [t]ye servants of the Lord.

36 Behold the word of the Lord, receive it: believe not the gods of whom the Lord spake.

37 Behold, the [u]plagues draw nigh, and are not slack.

38 As when a woman with child in the ninth month bringeth forth her son, within two or three hours of her birth great pains compass her womb, which pains, when the child cometh forth, they slack not a moment:

39 Even so shall not the plagues be slack to come upon the earth, and the world shall mourn, [z]and sorrows shall come upon it on every side.

40 O my people, hear my word: make you ready to the battle, and in those evils be even [y]as pilgrims upon the earth.

41 He that selleth, let him be as he that fleeth away: and he that buyeth, as one that will lose:

42 He that occupieth merchandise, as he that hath no profit by it: and he that buildeth, as he that shall not dwell therein:

43 He that soweth, as if he should not reap: so also he that planteth the vineyard, as he that shall not gather the grapes:

44 [z]They that marry, as they that shall get no children: and they that marry not, as the widowers.

45 And therefore they that labour, labour in vain.

46 [a]For strangers shall reap their fruits, and spoil their goods, overthrow their houses, [b]and take their children captives, for in captivity and famine shall they get children.

47 And they that occupy their merchandise with robbery, the more they deck their cities, their houses, their possessions, and their own persons:

48 The more will I be angry with them for their sin, saith the Lord.

49 Like as a whore envieth a right honest and virtuous woman:

50 So shall righteousness hate iniquity, when she decketh herself, and shall accuse her to her face, when he cometh that shall defend him that diligently [c]searcheth out every sin upon earth.

51 And therefore be ye not like thereunto, nor to the works thereof.

52 For yet a little, and iniquity shall be taken away out of the earth, and righteousness shall reign among you.

53 Let not the sinner say [d]that he hath not sinned: for God shall burn coals of fire upon his head, which saith before the Lord God and his glory, I have not sinned.

54 Behold, the Lord knoweth all the works of men, [e]their imaginations, their thoughts, and their hearts:

55 Which spake but the word, Let the earth be made: [f]and it was made: Let the heaven be made; and it was created.

56 In his word were the stars made, and he knoweth the [g]number of them.

57 He searcheth the deep, and the treasures thereof; he hath measured the sea, and what it containeth.

58 He hath shut the sea in the midst of the waters, and with his word hath he [h]hanged the earth upon the waters.

59 He spreadeth out the heavens like a vault; upon the waters hath he founded it.

60 In [i]the desert hath he made springs of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks to water the earth.

61 [k]He made man, and put his heart in the midst of the body, and gave him breath, life, and understanding.

62 Yea, and the [l]Spirit of Almighty God, which made allthings, [m]and searcheth out all hidden things in the secrets of the earth,

63 Surely he knoweth your inventions, and what ye think in your hearts, even them that sin, [n]and would hide their sin.

64 Therefore hath the Lord exactly searched out all your works, and he will put you all to shame.

65 And when your sins are brought forth, ye shall be ashamed before men, and your own sins shall be your accusers in that day.

66 What will ye do? [o]or how will ye hide your sins before God and his angels?

67 Behold, [p]God himself is the judge, fear him: leave off from your sins, and forget your iniquities, to meddle no more with them for ever: so shall God lead you forth, and deliver you from all trouble.

68 For behold, the burning wrath of a great multitude is kindled over you, and they shall take away certain of you, and feed you, ||being idle, with things offered unto idols.

69 And they that consent unto them shall be had in derision and in reproach, and trodden under foot.

70 [q]For there shall be in every place, and in the next cities, a great insurrection upon those that fear the Lord.

71 They shall be like mad men, sparing none, but still spoiling and destroying those that fear the Lord.

72 For they shall waste and take away [r]their goods, and cast them out of their houses.

73 Then shall they be known who are my chosen; [r]and they shall be tried as the gold in the fire.

74 Hear, O ye my beloved, saith the Lord; behold the days of trouble are at hand, but I will deliver you from the same.

75 [s]Be ye not afraid, neither doubt; for God is your guide,

76 And the [t]guide of them who keep my commandments and precepts, saith the Lord God: let not your sins weigh you down, and let not your iniquities lift up themselves.

77 Woe be unto them that are bound with their sins, and covered with their iniquities, like as a field is covered over with bushes, and the path thereof covered with thorns, that no man may travel through!

78 It is ||left undressed, and is cast into the fire [u]to be consumed therewith.

TOBIT.

CHAP. I.

1 Tobit's stock and devotion in his youth. 9 His marriage and captivity. 13 His preferment, alms and charity in burying the dead: for which he is accused and fleeth, and after returneth to Nineve.

[f]THE book of the ||words of Tobit, son of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, of the seed of Asael, of the tribe [a]of Nephthali;

2 Who in the time of [b]Enemessar king of the Assyrians was led captive out of Thisbe, which is at the right hand of that city, which is called ||properlyNephthali in Galilee above Aser.

3 I Tobit have walked all the days of my life in the way of truth and justice, and I did many alms-deeds to my brethren, and my nation, who came with me to Nineve, into the land of the Assyrians.

4 And when I was in mine own country, in the land of Israel, being but young, [e]all the tribe of Nephthali my father fell from the house of Jerusalem, [d]which was chosen out of all the tribes of Israel, that all the tribes should sacrifice *there* where the temple of the habitation of the Most High was consecrated and built for all ages.

5 Now all the tribes which together revolted, and the house of my father Nephthali, sacrificed ||unto the [e]heifer Baal.

6 But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree, [f]having the first fruits and tenths of increase, with that which was first shorn; and them gave I at the altar to the priests the children of Aaron.

7 The first tenth part of all increase I gave to the sons of ||Aaron, who ministered at Jerusalem: another tenth part I sold away, and went, and spent it every year at Jerusalem:

8 And the third I gave unto them to whom it was meet, [o]as Debora my father's mother had commanded me, because I was left an orphan by my father.

9 Furthermore, when I was come to the age of a man, I married Anna of mine [h]own kindred, and of her I begat Tobias.

10 And when we were carried away captives to Nineve, all my brethren and those that were of my kindred did eat of the [i]bread of the Gentiles.

11 But I kept † myself from eating;

12 Because I remembered God with all my heart.

13 And the Most High gave me grace and favor before Enemessar, so that I was his † purveyor.

14 And I went into Media, and left in trust with Gabael, the brother of Gabrias, ‖ at Rages, a city of Media, ten talents of silver.

15 Now when Enemessar was dead, Sennacherib his son reigned in his stead; † whose estate was troubled, that I could not go into Media.

16 And in the time of Enemessar I gave many alms to my brethren, [k]and gave my bread to the hungry,

17 And my clothes to the naked: and if I saw any of my nation dead, or cast ‖ about the walls of Nineve, I buried him.

18 And if the king Sennacherib had slain any, when he was come, and [l]fled from Judea, I buried them privily; for in his wrath he killed many; but the bodies were not found, when they were sought for of the king.

19 And when one of the Ninevites went and complained of me to the king, that I buried them, and hid myself; understanding that I was sought for to be put to death, [m]I withdrew myself for fear.

20 Then all my goods were forcibly taken away, neither was there anything left me, besides my wife Anna and my son Tobias.

21 And there passed not five and fifty days before two of his sons [n]killed him, and they fled into the mountains of Ararath; and ‖ Sarchedonus his son reigned in his stead; who appointed over his father's accounts, and over all his affairs, Achiacharus, my brother Anael's son.

22 And Achiacharus entreating for me, I returned to [o]Nineve. Now Achiacharus was [p]cup-bearer, and keeper of the signet, and steward and overseer of the accounts: and ‖ Sarchedonus appointed him next unto him: and he was my brother's son.

CHAP. II.

1 Tobit leaveth his meat to bury the dead, and becometh blind. 11 His wife taketh in work to get her living. 14 Her husband and she fall out about a kid.

NOW when I was come home again, and [a]my wife Anna was restored unto me, with my son Tobias, in the feast of Pentecost, which is [b]the holy feast of the seven weeks, there was a good dinner prepared me, in the which I sat down to eat.

2 And when I saw abundance of meat, I said to my son, Go and bring what [c]poor man soever thou shalt find out of our brethren, who is mindful of the Lord; and lo, I tarry for thee.

3 But he came again, and said, Father, one of our nation is strangled, and is cast out in the market-place.

4 Then before I had tasted of any meat, I started up, and took him up into a room until the going down of the sun.

5 Then I returned, and washed myself, and ate my meat in heaviness.

6 Remembering that prophecy of [d]Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into lamentation.

7 Therefore I wept: and after the going down of the sun I went [e]and made a grave, and buried him.

8 But my neighbors mocked me, and said, This man is not yet afraid to be put to death for this matter: [f]who fled away; and yet lo, he burieth the dead again.

9 The same night also I returned from the burial, and slept by the wall of my court-yard, [g]being polluted, and my face was uncovered:

10 And I knew not that there were ‖ sparrows in the wall, and mine eyes being open, the sparrows muted warm dung into mine eyes, and ‖ a whiteness came in mine eyes; and I went to the physicians, but they helped me not: moreover, Achiacharus did nourish me, until I went into Elymais.

11 And my wife Anna ‖ did take women's works to do.

12 And when she had sent ‖ them home to the owners, they paid her wages, and gave her also besides a kid.

13 And when it was in my house, and began to cry, I said unto her, From whence is this kid? is it not stolen? render it [t]to the owners; [h]for it is not lawful to eat anything that is stolen.

14 [t]But she replied upon me, It was given for a gift more than the wages. Howbeit I did not believe her, but bade her render it to the owners: and I was abashed at her. But she replied upon me, [k]Where are thine alms and thy righteous deeds? ‖ behold, thou and all thy works are known.

CHAP. III.

1 Tobit, grieved with his wife's taunts, prayeth. 7 Sara, reproached by her father's maids, prayeth also. 17 An angel is sent to help them both.

THEN I being grieved [a]did weep, and in my sorrow prayed, saying,

2 O Lord, thou art just, [b]and all thy works and all thy ways are mercy and truth, and thou judgest truly and justly for ever.

3 Remember me, and look on me, punish me not for my sins and ignorances, [c]and *the sins* of my fathers, who have sinned before thee:

4 For they obeyed not thy commandments: wherefore thou hast delivered us for a spoil, and unto captivity, and unto death, [d]and for a proverb of reproach to all the nations among whom we are dispersed.

5 And now thy [e]judgments are many and true: deal with me according to my sins and my fathers': because we have not kept thy commandments, neither have walked in truth before thee.

6 Now therefore deal with me [f]as seemeth best unto thee, and command my spirit to be taken from me, that I may be ‖ dissolved, and become earth: for it is profitable for me to die rather than to live, because I have heard false reproaches, and have much sorrow: command therefore that I may now be delivered out of this distress, and go into the [g]everlasting place: turn not thy face away from me.

7 It came to pass the same day, that in Ecbatane a city of Media, Sara the daughter of Raguel was also reproached by her father's maids;

8 Because that she had been married to [h]seven husbands, whom Asmodeus the evil spirit had killed before they had lien with her. Dost thou not know, said they, that thou hast strangled thy husbands? thou hast had already seven husbands, neither wast thou named after any of them.

9 Wherefore dost thou beat us for them? if they be dead, go thy ways after them, let us never see of thee either son or daughter.

10 When she heard these things, she was very sorrowful, so that she thought to have [i]strangled herself; and she said, I am the only daughter of my father, and if I do this, it shall be a reproach unto him, and I shall bring his old age with sorrow unto the grave.

11 Then [k]she prayed towards the window, and said, Blessed art thou, O Lord my God, and thy holy and glorious name is blessed and honorable forever: [l]let all thy works praise thee for ever.

12 And now, O Lord, I set mine eyes and my face towards thee,

13 And say, [m]Take me out of the earth, that I may hear no more the reproach.

14 Thou knowest, Lord, that I am pure from all sin with man,

15 And that I never polluted my name, nor the name of [n]my father, in the land of my captivity; I am the only daughter of my father, neither hath he any child to be his heir, neither any ‖ near kinsman, nor any son of his alive to whom I may keep myself for a wife: my seven husbands are already dead; [o]and why should I live? but if it please not thee that I should die, command some regard to be had of me, and pity taken of me, that I hear no more reproach.

16 So the prayers of them both [p]were heard before the majesty of the great God.

17 And Raphael was sent to heal them both, that is, to scale away the [q]whiteness of Tobit's eyes, and to give [r]Sara the daughter of Raguel for a wife to Tobias the son of Tobit; and to bind [s]Asmodeus the evil spirit; because she belonged to Tobias by right of inheritance. The self-same time came Tobit home, and entered into his house, and Sara the daughter of Raguel came down from her upper chamber.

CHAP. IV.

3 Tobit giveth instructions to his son Tobias, and telleth him of money left with Gabael in Media.

IN that day Tobit remembered the [a]money which he had committed to Gabael in Rages of Media,

o See Judg. 4. 4.
h Num. 36. 7.
i Gen. 43. 32.
† Gr. *my soul.*
Dan. 1. 8.
† Gr. *buyer.*
‖ Or, *in the land or country of Media.*
† Gr. *the ways of whom were unsettled.*
k Matt. 25. 35.
‖ Or, *behind the walls.*
l 2 Kings 19. 35, 36. Isa. 37. 36, 37. Ecclus. 48. 18, 21. 1 Macc. 7. 41. 2 Macc. 8. 19.
m Matt. 10. 23.
n 2 Kings 19. 37. 2 Chron. 32. 21.
‖ Or, *Esarhaddon.*
o ver. 3.
p Neh. 1. 11.
‖ Or, *Esarhaddon.*
a ch. 1. 20.
b Ex. 34. 22. Deut. 16. 9, 10, 11.
c ch. 1. 16, 17.
d Amos 8. 10.
e ch. 1. 17.
f ch. 1. 19.
g Num. 3. 11.
‖ Or, *swallows.*
‖ Or, *white films.*
‖ Or, *was hired to spin in the women's rooms.*
‖ Or, *her work.*
h Ex. 23. 4. Deut. 22. 1.
i Job 2. 9.
k ch. 1. 8, 16, 17.
‖ Or, *to all things are known to thee.*
a ch. 2. 7.
b Ps. 145. 17.
c Ex. 20. 5.
d Deut. 23. 15, 37.
e Rev. 19. 2.
f 1 Sam. 3. 18.
‖ Or, *dismissed*, or, *delivered.*
g Luke 16. 9.
h See Matt. 22. 25, 26.
i ver. 8.
k Dan. 6. 10.
l Ps. 145. 10.
m Jonah 4. 3, 8.
n ver. 10.
‖ Or, *brother.*
o ver. 13.
p Ps. 65. 2.
q ch. 2. 10.
r ver. 7.
s ver. 8.
a ch. 1. 14.

2 And said within himself, [b]I have wished for death; wherefore do I not call for my son Tobias, that I may signify to him *of the money* before I die?

3 And when he had called him, he said, My son, when I am dead, bury me; and despise not thy mother, [c]but honour her all the days of thy life, and do that which shall please her, and grieve her not.

4 Remember, my son, that she saw many dangers for thee, *when thou wast* in her womb; and when she is dead, bury her by me in one grave.

5 My son, [d]be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress his commandments: do [e]uprightly all thy life long, and follow not the ways of unrighteousness.

6 For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly.

7 [f]Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee.

8 If thou hast abundance, [g]give alms accordingly: if thou have but a little, be not afraid to give according to that little:

9 For thou layest up a good [h]treasure for thyself against the day of necessity.

10 [i]Because that alms do deliver from death, and suffereth not to come into darkness.

11 For alms is a good gift unto all that give it in the sight of the Most High.

12 Beware of all [k]whoredom, my son, and chiefly take a wife of the seed of thy fathers, and take not a [l]strange woman to wife, which is not of thy father's tribe: for we are the children of the prophets, Noe, Abraham, Isaac, and Jacob: remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land.

13 Now therefore, my son, love [m]thy brethren, and despise not in thy heart thy brethren, the sons and daughters of thy people, in *not* taking a wife of them: for in pride is destruction and much trouble, and in lewdness is decay and great want: for lewdness is the mother of famine.

14 Let not the [n]wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou serve God, he will also repay thee: be [o]circumspect, my son, in all things thou doest, and be wise in all thy conversation.

15 [p]Do that to no man which thou hatest: drink not wine to make thee drunken: neither let drunkenness go with thee in thy journey.

16 [q]Give of thy bread to the hungry, and of thy garments to them that are naked; and according to thine abundance [r]give alms; and let not thine eye be envious, when thou givest alms.

17 Pour out thy bread on the burial of the just, but give nothing to the wicked.

18 Ask counsel of all that are wise, and despise not any counsel that is profitable.

19 [s]Bless the Lord thy God always, and desire of him that [t]thy ways may be directed, and that all thy paths and counsels may prosper: for every nation hath not counsel; but the Lord himself giveth all good things, and he humbleth whom he will, as he will; now therefore, my son, remember my commandments, neither let them be put out of thy mind.

20 And now I signify this to thee, that [u]I committed ten talents to Gabael the *son* of Gabrias at Rages in Media.

21 And fear not, my son, that we are made poor: for thou hast much wealth, if thou [z]fear God, and depart from all sin, and do that which is pleasing in his sight.

CHAP. V.

4 Young Tobias seeketh a guide into Media. 6 The angel will go with him, and saith he is his kinsman. 16 Tobias and the angel depart together. 17 But his mother is grieved for her son's departing.

TOBIAS then answered and said, [a]Father, I will do all things which thou hast commanded me,

2 But how can I receive the [b]money, seeing I know him not?

3 Then he gave him the hand-writing, and said unto him, Seek thee a man which may go with thee, while I yet live, and I will give him wages: and go and receive the money.

4 Therefore when he went to seek a man, he found Raphael that was an angel.

5 But he knew not; and he said unto him, Canst thou go with me to [c]Rages? and knowest thou those places well?

6 To whom the angel said, I will go with thee, and I know the way well: for I have lodged with our brother [d]Gabael.

7 Then Tobias said unto him, Tarry for me, till I tell my father.

8 Then he said unto him, Go, and tarry not. So he went in and said to his father, Behold, I have found one which will go with me. Then he said, Call him unto me, that I may know of what tribe he is, and whether he be a trusty man to go with thee.

9 So he called him, and he came in, and they [e]saluted one another.

10 Then Tobit said unto him, Brother, shew me of what tribe and family thou art.

11 To whom he said, Dost thou seek for a tribe or family, or a hired man to go with thy son? Then Tobit said unto him, [f]I would know, brother, thy kindred and name.

12 Then he said, I am Azarias, the son of Ananias the great, and of thy brethren.

13 Then Tobit said, Thou art welcome, brother; be not now angry with me, because I have inquired to know thy tribe and thy family; for thou art my brother, of an honest and good stock: for I know Ananias and Jonathas, sons of that great Samaias, as we [g]went together to Jerusalem to worship, and offered the first-born, and the tenths of the fruits: and they were not seduced [h]with the error of our brethren: my brother, thou art of a good stock.

14 But tell me, [i]what wages shall I give thee? *wilt thou* a drachm a day, and things necessary, as to mine own son?

15 Yea, moreover, if ye return safe, I will add something to thy wages.

16 So they were well pleased. Then said he to Tobias, Prepare thyself for the journey, [k]and God send you a good journey. And when his son had prepared all things for the journey, his father said, Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the [l]angel of God keep you company. So they went forth both, and the young man's dog with them.

17 But [m]Anna his mother wept, and said to Tobit, Why hast thou sent away our son? is he not the staff of our hand, in going in and out before us?

18 ‖ Be not greedy to add money to money, but let it be as refuse in respect of our child.

19 ‖ For that which the Lord hath given us to live with, doth suffice us.

20 Then said Tobit to her, Take no care, my sister; he shall return in safety, and thine eyes shall see him.

21 For the good angel will keep him company, and his journey shall be prosperous, [n]and he shall return safe.

22 Then she made an end of weeping.

CHAP. VI.

4 The angel biddeth Tobias to take the liver, heart, and gall out of a fish, and to marry Sara the daughter of Raguel. 16 He teacheth how to drive the wicked spirit away.

AND as they went on their journey, they came in the evening to the river Tigris, [a]and they lodged there.

2 And when the young man went down to wash himself, a fish leaped out of the river, and would have devoured him.

3 Then the [b]angel said unto him, Take the fish. And the young man laid hold of the fish, ‖ and drew it to land.

4 To whom the angel said, Open the fish, and take the heart and the liver and the gall, and put them up safely.

5 So the young man did as the angel commanded him; and when they had roasted the fish, they did eat it: then they both went on their way, till they drew near to [c]Ecbatane.

6 Then the young man said to the angel, Brother [d]Azarias, to what use is the heart and the liver and the gall of the fish?

7 And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed.

8 As for the gall, *it is good* to anoint a man that hath [e]whiteness in his eyes, and he shall be healed.

9 And when they were come near to Rages,

10 The angel said to the young man, Brother, to-day we shall lodge with [f]Raguel, who is thy cousin; he also hath one

b ch. 3. 13, 15.
c ch. 5. 20.
c Ex.20.12. Ecclus. 7. 27.
d ch. 4. 1, 20.
d Ps.78.11. Mal. 3. 16.
e Phil.4.21.
e Mic. 6. 8.
f Prov.3.9. Ecclus.4.1. & 14. 13. Luke 14. 13.
f ver. 8.
g Ecclus. 35. 10.
h Matt. 5. 20.
i Ecclus. 29. 13.
g ch. 1. 6.
h ch. 1. 4,5.
k 1 Thess. 4. 3.
l Neh. 13. 23, 25.
i See ver. 11.
k See Gen. 24. 12.
m Rom. 9. 3. & 10. 1. 1 Pet. 2. 17.
l Ex.23.20.
n Lev. 19. 13. Deut. 24. 14, 15.
m ch. 1. 9.
o Eph. 5. 15.
‖ Or, *let not money be added, but be the off-scouring of our son.*
p Matt. 7. 12. Luke 6. 31.
‖ Or, *So long as God hath granted us to live this is sufficient.*
q Luke 14. 13.
r Matt. 6. 1.
n Ps. 121. 7, 8.
s Ps. 103. 1, 2, 20, 21, 22.
t Ps. 119. 5.
a Gen. 28. 11.
u ch. 1. 14. ver. 1.
b ch. 3. 17.
‖ Or, *cast it upon the land.*
z Eccl. 12. 13.
c ch. 3. 7.
d ch. 5. 12.
a ch. 1. 20.
b ch. 4. 20.
e ch. 2. 10. & 3. 17.
f ch. 3. 7.

only daughter, named [g]Sara; I will speak for her, that she may be given thee for a wife.

11 For to thee doth the ‖ [h]right of her appertain, seeing thou only art of her kindred.

12 And the maid is fair and wise: now therefore hear me, and I will speak to her father; and when we return from Rages we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee than to any other.

13 Then the young man answered the angel, I have heard, brother Azarias, [i]that this maid hath been given to seven men, who all died in the marriage chamber.

14 [k]And now I am the only son of my father, and I am afraid, lest, if I go in unto her, I die, as the other before: for a [l]wicked spirit loveth her, which hurteth no body, but those which come unto her: wherefore I also fear lest I die, and bring my father's and my mother's life, because of me, to the grave with sorrow: for they have no other son to bury them.

15 Then the angel said unto him, [m]Dost thou not remember the precepts which thy father gave thee, that thou shouldest marry a wife of thine own kindred? wherefore hear me, O my brother; for she shall be given thee to wife; and make thou no reckoning of the [n]evil spirit; for this same night shall she be given thee in marriage.

16 And when thou shalt come into the marriage chamber, thou shalt take the ‖ ashes of perfume, [o]and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it:

17 And the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, [p]and pray to God [q]which is merciful, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning; and thou shalt preserve her, and [r]she shall go with thee. Moreover, I suppose that she shall bear thee children. Now when Tobias had heard these things, he loved her, and his heart was ‖ effectually joined to her.

CHAP. VII.

11 Raguel telleth Tobias what had happened to his daughter. 12 He giveth her in marriage unto him. 17 She is conveyed to her chamber, and weepeth. 18 Her mother comforteth her.

AND when they were come to [a]Ecbatane, they came to the house of Raguel, [b]and Sara met them; and after they had saluted one another, she brought them into the house.

2 Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin!

3 And Raguel asked them, From whence are ye, brethren? To whom they said, we are of the sons of [c]Nephthali, [d]which are captives in Nineve.

4 Then he said to them, Do ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health?

5 And they said, He is both alive and in good health: and Tobias said, [e]He is my father.

6 Then Raguel leaped up, and kissed him, and wept,

7 And blessed him, and said unto him, Thou art the son of an honest and good man: but when he had heard that Tobit [f]was blind, he was sorrowful, and wept.

8 And likewise [g]Edna his wife and Sara his daughter wept. Moreover, they entertained them cheerfully; and after that they had killed ‖ a ram of the flock, they set store of meat on the table. Then said Tobias to [h]Raphael, Brother Azarias, speak of those things of which thou didst talk in the way, and let this business be despatched.

9 So he communicated the matter with Raguel: and Raguel said to Tobias, Eat and drink, and make merry:

10 For it is [i]meet that thou shouldest marry my daughter: nevertheless, I will declare unto thee the truth.

11 I have given my daughter in marriage to [k]seven men, who died that night they came in unto her: nevertheless, for the present be merry. But Tobias said, I will eat nothing here, till we agree and swear one to another.

12 Raguel said, Then take her from henceforth according to the ‖ manner, for thou art her cousin, and she is thine, and the merciful God give you good success in all things.

13 Then he [l]called his daughter Sara, and she came to her father, and he took her by the hand, and gave her to be wife

[g] ch. 3. 7.
‖ Or, *inheritance.*
[h] Num. 27. 8. & 36. 8.
[i] ch. 3. 8.
[k] See ch. 5. 17.
[l] ch. 3. 8.
[m] ch. 4. 12, 13.
[n] ver. 14.
[o] ver. 4, 7.
[p] Phil. 4. 6.
[q] Ps. 103 8.
[r] Gen. 24. 8.
‖ Or, *vehemently.*
[a] ch 6. 5.
[b] See Gen. 24. 15.
[c] ch. 1. 1.
[d] ch. 1. 10.
[e] ch. 1. 9.
[f] ch. 2. 10.
[g] ver. 2.
‖ Or, *a sucking ram*, or, *lamb.* Junius,
[h] ch. 3. 17.
[i] ch. 6. 11, 12.
[k] ch. 5. 8.
‖ Or, *law.*
[l] See Gen. 24. 57.
[m] Num. 36. 6.
[n] ver. 7.
[o] See ver. 11.
[p] ch. 6. 16.
‖ Or, *licked.*
[q] Acts 17. 24.

to Tobias, saying, Behold, take her after [m]the law of Moses and lead her away to thy father. [n]And he blessed them;

14 And called Edna his wife, and took paper, and did write an instrument *of covenants*, [o]and sealed it.

15 Then they began to eat.

16 After Raguel called his wife Edna, and said unto her, Sister, prepare another [p]chamber, and bring her in thither.

17 Which when she had done as he had bidden her, she brought her thither: and she wept, and she ‖ received the tears of her daughter, and said unto her,

18 Be of good comfort, my daughter; the [q]Lord of heaven and earth give thee joy for this thy sorrow: be of good comfort, my daughter.

CHAP. VIII.

3 Tobias driveth the wicked spirit away, as he was taught. 4 He and his wife rise up to pray. 10 Raguel thought he was dead, but finding him alive, praiseth God, and maketh a wedding feast.

AND when they had [a]supped, they brought Tobias in unto her.

2 And as he went he remembered the words of Raphael, and took the ‖ ashes of the perfumes, and put the heart and the liver of the fish thereupon, [b]and made a smoke *therewith.*

3 The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and [c]the angel bound him.

4 And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, [d]and let us pray that God would have pity on us.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures.

6 [e]Thou madest Adam, and gavest him Eve his wife for a helper and stay: of them came mankind: thou hast said, It is not good that man should be alone; let us make unto him an aid like unto himself.

7 And now, O Lord, I take not this my sister for lust, [f]but uprightly: *therefore* mercifully ordain that we may become aged together.

8 And she said with him, [g]Amen.

9 So they slept both that night. And Raguel arose, and went and made a grave,

10 Saying, *I fear* lest he also be dead.

11 But when Raguel was come into his house,

12 He said unto his [h]wife Edna, Send one of the maids, and let her see whether he be alive: if *he be* not, that we may bury him, and no man know it.

13 So the maid opened the door, and went in, and found them both asleep,

14 And came forth, and told them that he was alive.

15 Then Raguel [i]praised God, and said, O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee with all thy creatures; and let all thine angels and thine elect praise thee for ever.

16 Thou art to be praised, [k]for thou hast made me joyful; And that is not come to me which I suspected; but thou hast dealt with us according to thy great mercy.

17 Thou art to be praised, because thou hast had mercy of [l]two that were the only-begotten children of their fathers: grant them mercy, O Lord, and finish their life in health with joy and mercy.

18 Then Raguel bade his servants to fill the grave.

19 And he kept the [m]wedding-feast fourteen days.

20 For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till [n]the fourteen days of the marriage were expired;

21 And then he should take the half of his goods, and go in safety to his father; and should have the rest when I and my wife be dead.

CHAP. IX.

1 Tobias sendeth the angel unto Gabael for the money. 6 The angel bringeth it and Gabael to the wedding.

THEN Tobias called [a]Raphael, and said unto him,

2 Brother Azarias, take with thee a servant, and two camels, and go to [b]Rages of Media, to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworn that I shall not depart.

4 But my father counteth the days; and if I tarry long, he will be very sorry.

5 So Raphael went out, and lodged with [c]Gabael, and

[a] ch. 7. 11.
[b] ch. 6. 7.
[c] ch. 5. 2.
[d] ch. 6. 17.
[e] Gen. 2. 7.
[f] 1 Thess. 4. 4, 5.
[g] 1 Cor. 14. 16.
[h] ch. 7. 2.
[i] Ps. 147. 1.
[k] Eccl. 7. 14.
[l] ver. 4.
[m] Judg. 11. 10. Matt. 22. 1, 14. John 2. 1, 10.
[n] See Judg. 14. 12.
[a] ch. 5. 4.
[b] ch. 4. 1.
[c] ch. 1. 14.

gave him the hand-writing: who brought forth bags which were sealed up, and gave them to him.

6 And early in the morning they went forth both together, and came to the wedding: and || Tobias blessed his wife.

|| Or, *Gabael blessed Tobias and his wife*, Junius.

CHAP. X.

Tobit and his wife long for their son. 7 She will not be comforted by her husband. 10 Raguel sendeth Tobias and his wife away with half of his goods, and blesseth them.

NOW Tobit his father [a]counted every day: and when the days of the journey were expired, and they came not,

[a] ch. 9. 4.

2 Then Tobit said, Are they detained? or is Gabael dead, and there is no man to give him the money?

3 Therefore he was very sorry.

4 Then his wife said unto him, My son is dead, seeing he stayeth long; and she began to bewail him, and said,

5 *Now,* [b]*I care for nothing,* my son, *since I have let thee go,* the light of mine eyes.

[b] 1 Sam. 10. 2.

6 To whom Tobit said, Hold thy peace, [c]take no care, for he is safe.

[c] Phil. 4. 6.

7 But she said, Hold thy peace, and deceive me not; my son is dead. And she went out every day into the way which they went, and did eat no meat on the day-time, and ceased not whole nights to bewail her son Tobias, until [d]the fourteen days of the wedding were expired, which Raguel had sworn that he should spend there. Then Tobias said to Raguel, [e]Let me go, for my father and my mother look no more to see me.

[d] ch. 8. 20.

[e] Gen. 24. 54, 56.

8 But his father-in-law said unto him, Tarry with me, and I will send to thy father, and they shall declare unto him how things go with thee.

9 But Tobias said, No; but let me go to my father.

10 Then Raguel arose, and gave him Sara his wife, and half his goods, servants, and cattle, and money:

11 And [f]he blessed them, and [g]sent them away, saying, The God of heaven give you a prosperous journey, my children.

[f] Gen. 24. 60.

[g] Gen. 24. 59.

12 And he said to his daughter, [h]Honour thy father and thy mother-in-law, which are now thy parents, that I may hear good report of thee. And he kissed her. Edna also said to Tobias, The Lord of heaven restore thee, my dear brother, and grant that I may see thy children [i]of my daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee || of special trust: wherefore do not entreat her evil.

[h] Ex 20. 12.

[i] Job 42. 16.

|| Or, *to be safely kept.*

CHAP. XI.

Tobias's mother spieth her son coming. 10 His father meeteth him at the door, and recovereth his sight. 14 He praiseth God, and welcometh his daughter-in-law.

AFTER these things Tobias [a]went his way, praising God that he had given him a prosperous journey, and blessed Raguel and Edna his wife, and went on his way till they drew near unto [b]Nineve.

[a] Acts 8. 39.

[b] Gen. 10. 11.

2 Then [c]Raphael said to Tobias, thou knowest, brother, how thou didst leave thy father:

[c] ch. 9. 1.

3 Let us haste before thy wife, and prepare the house.

4 And take in thy hand the gall of the fish. So they went their way, [d]and the dog went after them.

[d] ch. 5. 16.

5 Now Anna sat looking about toward the way for her son.

6 And when she espied him coming, she said to his father, Behold, thy son cometh, and [e]the man that went with him.

[e] ch. 5. 8.

7 Then said Raphael, I know, Tobias, that thy father will open his eyes.

8 Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and [f]the whiteness shall fall away, and he shall see thee.

[f] ch. 2. 10.

9 Then Anna ran forth, and [g]fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth [h]I am content to die. And they wept both.

[g] Gen. 46. 29.

[h] Gen. 46. 30.

10 Tobit also went forth toward the door, and stumbled; but his son ran unto him,

11 And took hold of his father; and he strake of the gall on his father's eyes, saying, Be of good hope, my father.

12 And when his eyes began to smart, he rubbed them;

13 And [i]the whiteness pilled away from the corners of his eyes: and when he saw his son, he fell upon his neck.

[i] ver. 8.

14 And he wept, and said, Blessed art thou, O God, and blessed is thy name for ever; and blessed are all thy holy angels:

15 For thou hast scourged, [k]and hast taken pity *on me:* for behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media.

[k] Ps. 103. 13.

16 Then Tobit went out to meet his daughter-in-law at the gate of [l]Nineve, rejoicing, and praising God: and they which saw him go marvelled [m]because he had received his sight.

[l] ver. 1.

[m] ver. 11, 12, 13.

17 But Tobit gave thanks before them, because God had mercy on him. And when he came near to Sara his daughter-in-law, he blessed her, saying, Thou art welcome, daughter: [n]God be blessed, which hath brought thee unto us, and *blessed be* thy father and thy mother. And there was joy among all his brethren which were at Nineve.

[n] ver. 14.

18 And Achiacharus, || and Nasbas his brother's son, came,

|| Junius, *who is also called Nasbas.*

19 And Tobias's wedding was kept [o]seven days with great joy.

[o] Judg. 14. 12.

CHAP. XII.

Tobit offereth half to the angel for his pains. 6 But he calleth them both aside, and exhorteth them. 15 He telleth them that he was an angel, and was seen no more.

THEN Tobit called his son Tobias, and said unto him, My son, [a]see that the man have his wages, which went with thee, and thou must give him more.

[a] ch. 5. 14, 15.

2 And Tobias said unto him, O father, it is no harm to me to give him half of those things which I have brought:

3 For he hath brought me again to thee in safety, [b]and made whole my wife, [c]and brought me the money, and likewise healed thee.

[b] ch. 7. 11. & 8. 2, 3.

[c] ch. 9. 5.

4 Then the old man said, It is due unto him.

5 So he called the angel, and he said unto him, [d]Take half of all that ye have brought, and go away in safety.

[d] ver. 2.

6 Then he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live. [e]It is good to praise God, and exalt his name, and || honourably to shew forth the works of God; therefore be not slack to praise him.

[e] Ps. 117. 1.

|| Or, *with honour.*

7 It is good to keep close the secret of a king, but it is honourable to reveal the works of God. Do that which is good, [f]and no evil shall touch you.

8 Prayer is good with fasting, and alms, and righteousness. [g]A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold:

[f] 1 Pet. 3. 13.

[g] Ps. 37. 16.

9 For alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life:

10 But they that sin [h]are enemies to their own life.

[h] Prov. 8. 36.

11 [i]Surely I will keep close nothing from you. For I said, It was good to keep close the secret of a king, but that it was honourable to reveal the works of God.

[i] Amos 3. 7.

12 Now therefore, when thou didst pray, and Sara thy daughter-in-law, [k]I did bring the remembrance of your prayers before the Holy One: and when thou didst bury the dead, I was with thee likewise.

[k] Acts 10. 4.

13 And when thou didst not delay to rise up, and leave thy dinner † to go and cover the dead, thy good deed was not hid from me: but I was with thee.

† Gr. *to go and bury.* ch. 2. 4.

14 And [l]now God hath sent me to heal thee and Sara thy daughter-in-law.

[l] ch. 3. 17.

15 I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.

16 Then they were both troubled, and [m]fell upon their faces: for they feared.

[m] Judg. 13. 20.

17 But he said unto them, Fear not, for it shall go well with you; praise God therefore.

18 For not of any favour of mine, but by the will of our God I came: wherefore praise him for ever.

19 [n]All these days I did appear unto you; but I did neither eat nor drink, but ye did see a vision.

[n] Gen. 18. 8. & 19. 3. Judg. 13. 16.

20 Now therefore give God thanks; for I go up to him that sent me; but write all things which are done in a book.

21 And when they arose, [o]they saw him no more.

[o] Acts 8. 39.

22 Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

CHAP. XIII.

The thanksgiving unto God, which Tobit wrote.

THEN Tobit wrote a prayer of rejoicing, and said, Blessed be God that liveth forever, and blessed be his kingdom.

2 [a]For he doth scourge, and hath mercy: he leadeth down to hell, and bringeth up again: neither is there any that can avoid his hand.

[a] Deut. 32. 39. 1 Sam. 2. 6. Wis. 16. 13.

3 [b]Confess him before the Gentiles, ye children of Israel: for he hath scattered us among them.

4 There declare his greatness, and extol him before all the living: for he is our Lord, and he is the God our Father for ever.

5 And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath scattered us.

6 [c]If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the everlasting King. In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation. O ye sinners, turn and do justice before him: [d]who can tell if he will accept you, and have mercy on you?

7 I will extol my God, and my soul shall praise the King of heaven, and shall rejoice in his greatness.

8 Let all men speak, [e]and let all praise him for *his* righteousness.

9 O Jerusalem, the holy city, ‖ he will scourge thee for thy children's works, and will have mercy again on the sons of the righteous.

10 Give praise to the Lord, [f]*for he is* good: and praise the everlasting King, that his tabernacle may be builded in thee again with joy, and ‖ let him make joyful there in thee those that are captives, and love in thee for ever those that are miserable.

11 [g]Many nations shall come from far to the name of the Lord God [h]with gifts in their hands, even gifts to the King of heaven; all generations shall praise thee with great joy.

12 Cursed *are* all they which hate thee, and blessed shall all be which love thee for ever.

13 Rejoice and be glad for the children of the just: for they shall be gathered together, and shall bless the Lord of the just.

14 O blessed *are* [i]they which love thee, *for* they shall rejoice in thy ‖ peace: blessed *are* they which have been sorrowful for all thy scourges; for they shall rejoice for thee, when they have seen all thy glory, and shall be glad for ever.

15 Let [k]my soul bless God the great King.

16 For Jerusalem shall be built up with [l]sapphires, and emeralds, and precious stone: thy walls, and towers, and battlements, with pure gold.

17 And the [m]streets of Jerusalem shall be paved with beryl, and carbuncle, and stones of Ophir.

18 And all her streets shall say, Alleluia; and they shall praise him, saying, Blessed be God, which hath extolled it for ever.

CHAP. XIV.

1 *Tobit giveth instructions to his son, specially to leave Nineve.* 11 *He and his wife die and are buried.* 12 *Tobias removeth to Ecbatane, and there dieth, after he had heard of the destruction of Nineve.*

SO Tobit made an end of praising God.

2 And he was eight and fifty years old when he lost his sight, which was restored to him after eight years: [a]and he gave alms, and he ‖ increased in the fear of the Lord God, and praised him.

3 And when he was very aged, [b]he called his son, and the six sons of his son, and said to him, My son, take thy children; for behold, I am aged, and am ready to depart out of this life.

4 Go into Media, my son, for I surely believe those things which [c]Jonas the prophet spake of Nineve, that it shall be overthrown; and that for a time peace shall rather be in [d]Media; and that our brethren shall lie scattered in the earth from that good land: and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time;

5 [e]And that again God will have mercy on them, and bring them again into the land, where they shall build a temple, [f]but not like to the first, until the time of that age be fulfilled; and afterward they shall return from *all* places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it ‖ for ever with a glorious building, as the prophets have spoken thereof.

6 And all nations shall turn, and fear the Lord God truly, [g]and shall bury their idols.

7 So shall all nations praise the Lord, and his people shall confess God, and the Lord shall exalt his people; and all those which love the Lord God in truth and justice shall rejoice, shewing mercy to our brethren.

8 And now, my son, [h]depart out of Nineve, because that those things which the prophet Jonas spake shall surely come to pass.

9 But keep thou the law and the commandments, [i]and shew thyself merciful and just, that it may go well with thee.

10 And bury me decently, and thy mother with me; but tarry no longer at Nineve. Remember, my son, how Aman handled [k]Achiacharus that brought him up, how out of light he brought him into darkness, and how he rewarded him again: yet Achiacharus was ‖ saved, but the other had his reward: for he went down into darkness. ‖ Manasses gave alms, and escaped the snares of death ‖ which they had set for him; but Aman fell into the snare, and perished.

11 Wherefore now, my son, [l]consider what alms doeth, and how righteousness doth deliver. When he had said these things, he gave up the ghost in the bed, being a hundred and eight and fifty years old; and ‖ he buried him honourably.

12 And when Anna his mother was dead, he buried her with his father. But Tobias departed with his wife and children to [m]Ecbatane to [n]Raguel his father-in-law,

13 Where he became old with honour, and he buried his father and mother-in-law honourably, and he ‖ inherited their substance, and his father Tobit's.

14 And he died at Ecbatane in Media, [o]being a hundred and seven and twenty years old.

15 But before he died, he heard of [p]the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus: and before his death he rejoiced over Nineve.

[b] Ps. 18.49. Rom. 15. 9.
[a] Acts 10. ‖ Or, *did more and more fear.*
[b] Gen. 49. 1.
[c] 1 Kings 8. 47, 51.
[c] Jonah 1. 2.
[d] ch. 1. 14.
[e] Ezra 3. 8. & 6. 14.
[d] Joel 2. 14.
[f] Ezra 3. 12, 13.
‖ *For ever* is not in the Roman copy.
[e] Ps. 67. 5.
‖ Or, *he will lay a scourge upon the works of thy children.*
[g] Hos. 14. 8.
[f] Ps. 106. 1.
‖ Or, *to make.*
[h] Gen. 19. 12, 13.
[g] Isa. 2. 3.
[i] Mic. 6. 8.
[h] Ps. 72. 10.
[k] ch. 1. 21, 22.
‖ Or, *preserved.*
[i] Ps. 122. 6.
‖ Junius readeth *Nitzha.*
‖ Or, *prosperity.*
‖ Roman, *which he had set.*
[k] Ps. 103. 2.
[l] ch. 1. 16. Acts 10. 2.
[l] Rev. 21. 19.
‖ Or, *they.*
[m] ver. 18. Rev. 21. 21.
[m] ch. 7. 1.
[n] ch. 11. 1.
‖ Or, *possessed.*
[o] Job 42. 17.
[p] ver. 4.

JUDITH.

CHAP. I.

Arphaxad doth fortify Ecbatane. 5 *Nabuchodonosor maketh war against him, and craveth aid.* 12 *He threateneth those that would not aid him, and killeth Arphaxad, and returneth to Nineve.*

IN the twelfth year of the reign of [a]Nabuchodonosor, who reigned in Nineve, [b]the great city; in the days of Arphaxad, which reigned over the Medes in Ecbatane,

2 And built in Ecbatane [c]walls round about of stones hewn three cubits broad and six cubits long, and made the height of the wall seventy cubits, and the breadth thereof fifty cubits:

3 And set the towers thereof upon the gates of it, a hundred cubits *high*, and the breadth thereof in the foundation threescore cubits:

4 And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen:

5 Even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau.

6 And there came unto him all they that dwelt in the hill-country, and all they that dwelt by [d]Euphrates, and Tigris, and Hydaspes, and the plain of Arioch the king of the Elymeans, and very many nations of the sons of Chelod, assembled themselves to the battle.

7 Then Nabuchodonosor king of the Assyrians sent unto all that dwelt in [e]Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea-coast,

8 And to those among the nations that were of Carmel, and Galaad, and the higher [f]Galilee, and the great plain of Esdrelom,

9 And to all that were in [g]Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betana, and Chellus, and Kades; [h]and the river of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

10 Until ye come beyond Tanis and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of [i]Ethiopia.

11 But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle; for they were not afraid of

[a] Tobit 14. 15.
[b] Jonah 1. 2. & 3. 2, 3.
[c] Ps. 127. 1. ver. 14.
[d] Gen 2. 14.
[e] Dan. 10. 1.
[f] John 4. 3.
[g] John 4. 4.
[h] Gen 15. 18
[i] Acts 8. 27.

him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace.

12 Therefore Nabuchodonosor was very angry with all this country, and sware by his throne and kingdom, that he would surely be avenged upon all those coasts of [k]Cilicia, and [l]Damascus, and [m]Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two seas.

13 Then he marched in battle-array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots,

14 And became lord of his cities, and came unto Ecbatane, and took the [n]towers, and spoiled the streets thereof, and turned the beauty thereof into shame.

15 He took also [o]Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day.

16 So he returned afterward to [p]Nineve, both he and all his company of sundry nations, being a very great multitude of men of war, and there he took his ease, and banqueted, both he and his army, a hundred and twenty days.

[k] Acts 22.3.
[l] Acts 9. 2.
[m] Isa. 7. 1.
[n] Gen. 10. 6.
[o] Gen. 10. 22.
[p] Gen. 16. 15.
[n] ver. 3.
[o] ver. 13.
[p] ver. 1.

CHAP. II.

4 Holofernes is appointed general, and charged to spare none that will not yield. 15 His army and provision. 23 The places which he won and wasted as he went.

AND [a]in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nabuchodonosor king of the Assyrians, that he should, [b]as he said, avenge himself on all the earth.

2 So he called unto him all his officers, and all his nobles, and communicated with them his secret counsel, and [c]concluded the affliction of the whole earth out of his own mouth.

3 Then they decreed to destroy [d]all flesh that did not obey the commandment of his mouth.

4 And when he had ended his counsel, Nabuchodonosor king of the Assyrians called Holofernes the chief captain of his army, which was † next unto him, and said unto him,

5 Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their own strength, of footmen a hundred and twenty thousand; and the number of horses with their riders twelve thousand.

6 And thou shalt go against all the west country, because they disobeyed my commandment.

7 And thou shalt declare unto them, that they prepare for me ‖earth and water: for I will go forth in my wrath against them, and will cover the whole face of the earth with the feet of mine army, and I will give them for a spoil unto them:

8 So that their slain shall fill their valleys and brooks, and the river shall be filled with their dead, till it overflow:

9 And [e]I will lead them captives to the utmost parts of all the earth.

10 Thou therefore shalt go forth, and take beforehand for me all their coasts: and if they will yield themselves unto thee, thou shalt reserve them for me till the day of their punishment.

11 But concerning them that rebel, let not thine eye spare them; but put them to the slaughter, and spoil them whersoever thou goest.

12 For [f]as I live, and [g]by the power of my kingdom, whatsoever I have spoken, that will I do by my hand.

13 And take thou heed that thou transgress none of the commandments of thy lord, but accomplish them fully, as I have commanded thee, and defer not to do them.

14 Then Holofernes went forth from the presence of his lord, and called [h]all the governors and captains, and the officers of the army of Assur;

15 And he mustered the chosen men for the battle, as his lord had commanded him, [i]unto a hundred and twenty thousand, and twelve thousand archers on horseback;

16 And he ranged them, as a great army is ordered for the war.

17 [k]And he took camels and asses for their carriages, a very great number; and sheep, and oxen, and goats without number, for their provision:

18 And plenty of victual for every man of the army, and very much gold and silver out of the king's house.

19 Then he went forth and all his power to go before king

[a] See ch. 1. 1.
[b] ch. 1. 12.
[c] 1 Sam 20. 7. & 25. 17.
[d] ver. 1.
† Gr. *second man.*
‖ After the manner of the kings of Persia, to whom earth and water were wont to be given, to acknowledge that they were lords of land and sea. *Herodotus.*
[e] Ex. 15. 9.
[f] Gen. 42. 15.
[g] ch. 1. 12.
[h] ver. 2.
[i] ver. 5.
[k] Judg. 6. 5.
[l] ver. 7.

Nabuchodonosor in the voyage, and [l]to cover all the face of the earth westward with the chariots, and horsemen, and their chosen footmen.

20 A great multitude also of sundry countries came with them like locusts, and like the sand of the earth: for the multitude was [m]without number.

21 And they went forth of Nineve three days' journey towards the plain of Bectileth, and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia.

22 Then he took all his army, his footmen, and horsemen, and chariots, and went from thence into the hill-country;

23 And destroyed [n]Phud and [o]Lud, and spoiled all the children of Rasses, and the children of [p]Ismael, which were toward the wilderness at the south of the land of the Chellians.

24 Then he went over Euphrates and went through [q]Mesopotamia, and destroyed all the high cities that were upon the river Arbonai, till ye come to the sea.

25 And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were towards the south, over against Arabia.

26 He compassed also all the children of [r]Madian, and burned up their tabernacles, and spoiled their sheep-cotes.

27 Then he went down into the plain of Damascus in the time of [s]wheat harvest, and burned up all their fields, and destroyed their flocks and herds, also he spoiled their cities, and utterly wasted their countries, and smote all their young men with the edge of the sword.

28 Therefore the fear and dread of him fell upon all the inhabitants of the sea-coasts, which were in [t]Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan; and they that dwelt in [u]Azotus and Ascalon feared him greatly.

[l] ver. 7.
[m] Judg. 6. 5.
[n] Gen. 10. 6.
[o] Gen. 10. 22.
[p] Gen. 16. 15.
[q] Acts 7. 2.
[r] Ex. 2. 15.
[s] Ruth 2. 23.
[t] Isa. 23. 4, 15.
[u] Acts 8. 40.

CHAP. III.

1 They of the sea-coast entreat for peace. 7 Holofernes is received there, yet he destroyeth their gods, that they might worship only Nabuchodonosor. 9 He cometh near to Judea.

SO they sent ambassadors unto him to treat of peace, saying,

2 Behold, we the servants of Nabuchodonosor [a]the great king lie before thee; use us as shall be good in thy sight.

3 Behold, our houses and all our places, [b]and all our fields of wheat, and flocks, and herds, and all the lodges of our tents, lie before thy face; use them as it pleaseth thee.

4 Behold, even our cities and the inhabitants thereof are thy servants; come and deal with them as seemeth good unto thee.

5 So the men came to [c]Holofernes, and declared unto him after this manner.

6 Then came he down toward the sea-coast, both he and his army, and set garrisons in the high cities, and took out of them chosen men for aid.

7 So they and all the country round about received them with [d]garlands, with [e]dances, and with timbrels.

8 Yet he did cast down their frontiers, and cut down their groves: for he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call upon him as god.

9 Also he came over against ‖Esdraelon near unto ‖Judea, over against the † great strait of Judea.

10 And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

[a] ch. 2. 5.
[b] ch. 2. 27.
[c] ch. 2. 4.
[d] Acts 14. 13.
[e] Ps. 150. 4.
‖ Or, *Esdrelom.*
‖ Or, *Doter Dothan,* Junius. Gen. 37. 17.
† Gr. *great saw.*

CHAP. IV.

1 The Jews are afraid of Holofernes, and fortify the hills. 6 They of Bethulia take charge of the passages. 9 All Israel fall to fasting and prayer.

NOW the children of Israel that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonosor king of the Assyrians had done to the nations, [a]and after what manner he had spoiled all their temples, and brought them to nought.

2 [b]Therefore they were exceedingly afraid of him, and were [c]troubled for Jerusalem, and for the temple of the Lord their God:

3 For they were newly returned from the captivity, and all the people ‖of Judea were lately gathered together: and the vessels, and the altar, and the house, were sanctified [d]after the profanation.

4 Therefore they sent into all the coasts of Samaria and the villages, and to Bethoron, and Belmen, and Jericho, and to Choba and Esora, and to the valley of Salem:

5 And possessed themselves beforehand of all the tops of the

[a] ch. 3. 8.
[b] ch. 2. 28.
[c] Ps. 137. 5, 6.
‖ Or, *out of Judea.*
[d] Ps. 74. 7. & 79. 1. Dan. 9. 27. 1 Mac. 1. 31, 39.

high mountains, and fortified the villages that were in them, and laid up victuals for the provision of war: for their fields were of late reaped.

6 Also Joacim the high priest, which was in those days in Jerusalem, wrote to them that dwell in Bethulia, and Betomestham, which is over against ‖ Esdraelon toward the ‖ open country, near to Dothaim,

7 Charging them to keep the passages of the hill-country: for by them there was an entrance into Judea, and it was easy to stop them that would come up, because the passage was strait, ‖ for two men at the most.

8 And the children of Israel did as Joacim the high priest had commanded them, with the ‖[e]ancients of the people of Israel, which dwelt at Jerusalem.

9 Then every man of Israel [f]cried to God with great fervency, and with great vehemency did they humble their souls:

10 Both they, [g]and their wives, and their children, [h]and their cattle, and every stranger and hireling, and their servants bought with money, put sackcloth upon their loins.

11 Thus every man and woman, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cried to the God of Israel all [i]with one consent earnestly, that he would not give their children for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for the nations to rejoice at.

13 [k]So God heard their prayers, and looked upon their afflictions: for the people fasted many days in all Judea and Jerusalem before the sanctuary of the Lord Almighty.

14 And Joacim the high priest, [l]and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loins girt with sackcloth, and offered the daily burnt-offerings, with the vows and free gifts of the people,

15 And had ashes on their [m]mitres, and cried unto the Lord with all their power, that he would look upon all the house of Israel graciously.

CHAP. V.

Achior telleth Holofernes what the Jews are, and what their God had done for them. 21 He adviseth not to meddle with them. 22 All that heard him were offended at him.

THEN was it declared to Holofernes, the chief captain of the army of Assur, that [a]the children of Israel had prepared for war, and had [b]shut up the passages of the hill-country, and had fortified †all the tops of the high hills, and had laid impediments in the champaign countries:

2 Wherewith [c]he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the sea-coast,

3 And he said unto them, Tell me now, ye sons of Chanaan, who this people is that dwelleth [d]in the hill-country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and strength, and what king is set over them, or captain of their army;

4 And why have they determined not to come and meet me, [e]more than all the inhabitants of the west.

5 [f]Then said Achior, [g]the captain of all the sons of Ammon, Let my lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth concerning this people, which dwelleth near thee, and inhabiteth the hill-countries: and there shall no lie come out of the mouth of thy servant.

6 This people are descended of the Chaldeans:

7 [h]And they sojourned heretofore in Mesopotamia, because they would not follow [i]the gods of their fathers, which were in the land of Chaldea.

8 For they ‖ left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days.

9 Then [k]their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan: where they dwelt, and were increased with gold and silver, and with very much cattle.

10 But when a famine covered all the land of Chanaan, [l]they went down into Egypt, and sojourned there, while they were nourished, [m]and became there a great multitude, so that one could not number their nation.

11 Therefore the king of Egypt rose up against them, [n]and dealt subtilly with them, and brought them low with labouring in [o]brick, and made them slaves.

12 Then they cried unto their God, and he smote all the land of Egypt with incurable plagues: so the [p]Egyptians cast them out of their sight.

13 And [q]God dried the Red sea before them,

14 And [r]brought them †to mount Sina, and Cades-Barne, and cast forth all that dwelt in the wilderness.

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing over Jordan they possessed all the hill-country.

16 [s]And they cast forth before them the Chanaanite, the Pherezite, the Jebusite, and the Sychemite, and all the Gergesites, and they dwelt in that country many days.

17 And whilst they sinned not before their God, they prospered, because the God [t]that hateth iniquity was with them.

18 [u]But when they departed from the way which he appointed them, they were destroyed in many battles very sore, [x]and were led captives into a land that was not theirs, and the temple of their God was cast to the ground, and their cities were taken by the enemies.

19 But [y]now they are returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary is, and ‖ are seated in [z]the hill-country; for it was desolate.

20 Now therefore, my lord and governor, [a]if there be any error in this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them.

21 But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and [b]their God be for them, and we become a reproach before all the world.

22 And when Achior had finished these sayings, all the people standing round about the tent murmured, and the chief men of Holofernes, and all that dwelt by the sea-side, and in Moab, spake that he should kill him.

23 For, *say they*, we will not be afraid of the face of the children of Israel: for lo, it is [c]a people that have no strength nor power †for a strong battle.

24 Now therefore, lord Holofernes, we will go up, and they shall be a prey to be devoured of all thine army.

CHAP. VI.

1 *Holofernes despiseth God; he threateneth Achior, and sendeth him away.* 14 *The Bethulians receive and hear him.* 18 *They fall to prayer, and comfort Achior.*

AND when the [a]tumult of men that were about the council was ceased, Holofernes the chief captain of the army of Assur said unto Achior and all the Moabites before all the company of other nations,

2 And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied among us as to-day, and hast said, that we should not make war with the people of Israel, because their God will defend them? [b]and who is God but Nabuchodonosor?

3 He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but we his servants [c]will destroy them as one man; for they are not able to sustain the power of our horses.

4 For with them we will tread them under foot, and [d]their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, saith king Nabuchodonosor, lord of all the earth: for he said, None of my words shall be in vain.

5 And thou, Achior, [e]a hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I take vengeance of this nation [f]that came out of Egypt.

6 And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I return.

7 Now therefore [g]my servants shall bring thee back into the hill-country, and shall set thee in one of the cities [h]of the passages.

8 And thou shalt not perish, till thou be destroyed with them.

9 And if thou persuade thyself in thy mind that they shall not be taken, let not thy countenance fall: I have spoken it, and none of my words shall be in vain.

10 Then Holofernes commanded his servants, that waited in

[e] Ex. 1. 11.
[p] Ex. 12. 31, 33.
[q] Ex. 14. 21.
[r] Ex. 19. 1.
‖ Or, *Esdrelom.*
‖ Or, *plain.*
† Gr. *into the way of the wilderness of Sina.*
‖ Or, *two against all.*
[e] Josh. 12. 7, 8.
‖ Or, *governors.*
[e] Ezek. 8. 11.
[f] Jonah 1. 5.
[t] Hab. 1. 13.
[g] Zech. 12. 12.
[u] Judg. 2. 11. & 3. 8.
[h] Jonah 3. 8.
[x] 2 Kings 25. 1, 11.
[y] Ezra 1. 1, 5.
[i] Zeph. 3. 9.
‖ Or, *have their dwellings.*
[z] ver. 3.
[a] 1 Kings 8. 46.
[k] Ps. 106. 44.
[b] Rom. 8. 31.
[l] Joel 2. 17.
[m] Ex. 28. 4.
[c] ver. 3.
† Gr. *against a mighty army.*
[a] ch. 4. 1.
[b] ch. 4. 7.
† Gr. *all the top.*
[a] ch 5. 22.
[c] ch. 1. 12.
[d] Luke 1. 30.
[b] See Isa. 36. 18, 19, 20.
[e] ch. 3. 1.
[e] ch. 5. 24.
[f] ch. 6. 5, 8, 11.
[g] ver. 2.
[d] ch. 2. 8.
[h] Gen. 11. 31.
[i] Josh. 24. 15.
[e] ver. 2.
‖ Or, *went out of.*
[f] ch. 5. 12, 15.
[k] Gen. 12. 1. & 15. 7. Neh. 9. 7.
[g] ver. 6.
[h] ch. 4. 7.
[l] Gen. 46. 5, 6, 7.
[m] Ex. 1. 7.
[n] Ex. 1. 8, 9, 10.

his [e]tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel.

11 So his servants took him, and brought him out of the camp into [k]the plain, and they went from the midst of the plain into the hill-country, and came unto the fountains that were under Bethulia.

12 And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill: and every man that used [l]a sling kept them from coming up by casting of stones against them.

13 Nevertheless, having gotten privily under the hill, they bound Achior, and cast him down, and left him at the foot of the hill, and returned to their [m]lord.

14 But the Israelites descended from their city, and came unto him, and loosed him, and brought him into [n]Bethulia, and presented him to the governors of the city:

15 Which were in those days Ozias the son of Micha, of the tribe of Simeon, and Chabris the son of Gothonial, and Charmis the son of Melchiel.

16 And they called together all [o]the ancients of the city, and all their youth ran together, and their women, to the assembly, and they sat Achior in the midst of all their people. Then Ozias asked him of that which was done.

17 And he answered and declared unto them the words of [p]the council of Holofernes, and all the words that he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel.

18 Then the people [q]fell down and worshipped God, and cried unto God, saying,

19 O [r]Lord God of heaven, behold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified unto thee this day.

20 Then [s]they comforted Achior, and praised him greatly.

21 And Ozias took him out of the assembly unto his house, and made a feast to the elders; [t]and they called on the God of Israel all that night for help.

CHAP. VII.

Holofernes besiegeth Bethulia, and stoppeth the water from them. 22 They faint and murmur against the governors, who promise to yield within five days.

THE next day Holofernes commanded all his army, and all his people which were come to take his part, that they should remove their camp against [a]Bethulia, to take aforehand the ascents of the hill-country, and to make war against the children of Israel.

2 Then their strong men removed their camps in that day, and the army of the men of war was [b]a hundred and seventy thousand footmen, and twelve thousand horsemen, besides the baggage, and other men that were afoot among them, a very great multitude.

3 And they camped in the valley near unto Bethulia, [c]by the fountain, and they spread themselves in breadth ‖ over Dothaim even to Belmaim, and in length from Bethulia unto †Cyamon, which is over against Esdraelom.

4 Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbour, [d]Now will these men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight.

5 Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and [e]watched all that night.

6 But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel which were in Bethulia;

7 And viewed [f]the passages up to the city, and came to [g]the fountains of their waters, and took them, and set garrisons of men of war over them, and he himself removed toward his people.

8 Then came unto him all the chief of the children of Esau, and all the governors of the people of Moab, and the captains of the sea-coast, and said,

9 Let our lord now hear a word, that there be not an overthrow in thine army.

10 For this people of the children of Israel do not trust in their [h]spears, but in the height of the mountains wherein they dwell, because it is not easy to come up to the tops of their mountains.

11 Now therefore, my lord, fight not against them in battle array, and there shall not so much as one man of thy people perish.

12 Remain in thy camp, and keep all the men of thine army, and let thy servants get into their hands [i]the fountain of water, which issueth forth of the foot of the mountain:

13 For all the inhabitants of Bethulia have their water thence; [k]so shall thirst kill them, and they shall give up their city, and we and our people shall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city.

14 So they and their wives and their children shall be consumed [l]with famine, and before the sword come against them, they shall be overthrown in the streets where they dwelt.

15 Thus shalt thou render them an evil reward; because they [m]rebelled, and [n]met not thy person peaceably.

16 And these words pleased Holofernes and all his servants, and he appointed to do as they had spoken.

17 So the camp of the children of Ammon departed, and with them five thousand of the Assyrians, and they pitched in the valley, and [o]took the waters, and the fountains of the waters of the children of Israel.

18 Then the children of Esau went up with the children of Ammon, and camped in the hill-country over against [p]Dothaim: and they sent some of them toward the south, and toward the east, over against Ekrebel, which is near unto Chusi, that is upon the brook Mochmur; and the rest of the army of the Assyrians camped in the plain, and [q]covered the face of the whole land; and their tents and carriages were pitched to a very great multitude.

19 Then the [r]children of Israel cried unto the Lord their God, because their heart failed, for all their enemies had compassed them round about, and there was no way to escape out from among them.

20 Thus all the company of Assur remained about them, both their footmen, chariots, and horsemen, four and thirty days, [s]so that all their vessels of water failed all the inhabitants of Bethulia.

21 And the ‖ cisterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by measure.

22 Therefore their young children were out of heart, and their women [t]and young men fainted for thirst, and fell down in the streets of the city, and by the passages of the gates, and there was no longer any strength in them.

23 Then all the people assembled to [u]Ozias, and to the chief of the city, both young men, and women, and children, and cried with a loud voice, and said before all the elders,

24 God be [x]judge between us and you: for ye have done us great injury, [y]in that ye have not required peace of the children of Assur.

25 For now we have no helper: [z]but God hath sold us into their hands, that we should be thrown down before them with thirst and great destruction.

26 Now therefore call them unto you, and deliver the whole city for a spoil to the people of Holofernes, and to all his army.

27 For it is better for us to be made a spoil unto them, than to die for thirst: for we will be his servants, that our souls may live, and not see the death of our infants before our eyes, nor our wives nor our children to die.

28 [a]We take to witness against you the heaven and the earth, and our God and Lord of our fathers, which punisheth us according to our sins and the sins of our fathers, ‖ that he do not according as we have said this day.

29 Then there was great weeping with one consent in the midst of the assembly; and they cried unto the Lord God with a loud voice.

30 Then said [b]Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy towards us; [c]for he will not forsake us utterly.

31 And if these days pass, and there come no help unto us, I will do according to your word.

32 And he dispersed the people, every one to their own charge, and they went unto the walls and towers of their city, and sent the women and children into their houses: [d]and they were very low brought in the city.

[e] ch. 5. 22.
[k] ver. 7.
[l] 1 Sam. 17. 40.
[m] ch. 5. 24.
[n] ver. 10.
[o] Ezek. 8. 11.
[p] ver. 1.
[q] Ps. 72. 11.
[r] ch. 5. 8.
[s] ver. 19.
[t] Ps. 50. 15.
[a] ch. 6. 14.
[b] See ch. 2. 5.
[c] ch. 6. 11.
‖ Or, *from Dothaim*, Junius.
† Gr. *beanfield.*
[d] Num. 22. 4.
[e] Hab. 2. 1.
[f] ch. 4. 7.
[g] ch. 6. 11.
[h] 1 Sam. 17. 45. Ps. 20. 7. & 33. 16, 17
[i] ver. 7.
[k] Ex. 17. 3.
[l] Ex. 16. 3.
[m] ch. 2. 11.
[n] ch. 3. 1.
[o] ver. 13.
[p] ver. 3.
[q] ch. 2. 7.
[r] Ex. 14. 10.
[s] ver. 13.
‖ Or, *pits.*
[t] Isa. 40. 30.
[u] ch. 6. 15.
[x] Ex. 5. 21.
[y] ch. 3. 1.
[z] Judg. 2. 14. & 4. 2.
[a] Deut. 30. 19.
‖ Or, *lest he ao*, meaning Holofernes.
[b] ver. 23.
[c] Isa. 54. 7.
[d] Ps. 116. 3.

CHAP. VIII.

The state and behaviour of Judith, a widow. 12 She blameth the governors for their promise to yield, and exhorteth them to trust in God. 28 They excuse their promise. 32 She promiseth to do something for them.

NOW at that time Judith heard thereof, which was the daughter of [a]Merari, the son of Ox, the son of Joseph, the son of Oziel, the son of Elcia, the son of Ananias, the son of Gideon, the son of Raphaim, the son of Acitho, the son of Eliu, the son of Eliab, the son of Nathaneel, the son of ‖ Samael, the son of Salasadai, the son of Israel.

2 And Manasses was her husband, of her tribe and kindred, who died in [b]the barley-harvest.

3 For [c]as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia; and they buried him with his fathers in the field between [d]Dothaim and Balamo.

4 So Judith was a widow in her house three years and four months.

5 And she made her a tent upon the top of her house, and put on sackcloth upon her loins, and ware her widow's apparel.

6 And [e]she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons, and the feasts and solemn days of the house of Israel.

7 She was also of a goodly countenance, and very beautiful to behold: and her husband Manasses had left her gold, and silver, and men-servants, and maid-servants, and cattle, and lands; ‖ and she remained upon them.

8 And there was none that gave her an ill word; for she feared God greatly.

9 Now when she heard [f]the evil words of the people against the governor, that they fainted for lack of water; for Judith had heard all [g]the words that Ozias had spoken unto them, and that he had sworn to deliver the city unto the Assyrians after five days;

10 Then she sent her waiting woman, that had the government of all things that she had, to call Ozias and [h]Chabris and Charmis, [i]the ancients of the city.

11 And they came unto her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that ye have spoken before the people this day are not right, touching this [k]oath which ye made and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you.

12 And now who are ye that have [l]tempted God this day, and stand instead of God among the children of men?

13 And now try the Lord Almighty, but ye shall never know any thing.

14 For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: [m]then how can ye search out God, that hath made all these things, and know his mind, or comprehend his purpose? Nay, my brethren, provoke not the Lord our God to anger.

15 For if he will not help us within these five days, [n]he hath power to defend us when he will, even every day, or to destroy us before our enemies.

16 Do not ‖ bind the counsels of the Lord our God: for [o]God is not as man, that he may be threatened; neither is he as the son of man, that he should be wavering.

17 Therefore let us [p]wait for salvation of him, and call upon him to help us, and he will hear our voice, if it please him.

18 For there arose none in our age, neither is there any now in these days, neither tribe nor family, nor ‖ people, nor city, among us, which worship gods made with hands, [q]as hath been aforetime.

19 For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies.

20 But we know none other God, therefore [r]we trust that he will not despise us, nor any of our nation.

21 For if we be taken so, all Judea shall lie waste, [s]and our sanctuary shall be spoiled; and he will require the profanation thereof at our mouth.

22 And the ‖ slaughter of our brethren, and the captivity of the country, and the desolation of our inheritance, will he turn upon our heads among the Gentiles, wheresoever we shall be in bondage; [t]and we shall be an offence and a reproach to all them that possess us.

23 For our servitude shall not be directed to favour: but the Lord our God shall turn it to dishonour.

24 Now therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us, [u]and the sanctuary, and the house, and the altar, rest upon us.

25 Moreover, let us give thanks to the Lord our God, which [v]trieth us, even as he did our fathers.

26 Remember what things he did to [z]Abraham, and how he tried Isaac, and what happened to [y]Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother.

27 For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us: [z]but the Lord doth scourge them that come near unto him, to admonish them.

28 Then said [a]Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that may gainsay thy words.

29 For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have known thy understanding, because the disposition of thy heart is good.

30 [b]But the people were very thirsty, and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break.

31 Therefore now [c]pray you for us, because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more.

32 Then said Judith unto them, Hear me, and I will do a thing which shall go throughout all generations to the children of our nation.

33 Ye shall stand this night in the gate, and I will go forth with my waiting-woman: and within the days that ye have promised to deliver the city to our enemies, the Lord will [d]visit Israel by my hand.

34 But inquire not ye of mine act: for I will not declare it unto you, till the things be finished that I do.

35 Then said Ozias and the princes unto her, [e]Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

1 Judith humbleth herself, and prayeth God to prosper her purpose against the enemies of his sanctuary.

THEN Judith [a]fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed; and about the time [b]that the incense of that evening was offered in Jerusalem, in the house of the Lord, Judith cried with a loud voice, and said,

2 O Lord God of my father [c]Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her, and discovered the thigh to her shame, and polluted her virginity to her reproach; [d]for thou saidst, It shall not be so; and yet they did so:

3 Wherefore thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived, and smotest the servants with their lords, and the lords upon their thrones;

4 [e]And hast given their wives for a prey, and their daughters to be captives, and all their spoils to be divided among thy dear children; which were moved with thy zeal, and abhorred [f]the pollution of their blood, and called upon thee for aid: O God, O my God, hear me also [g]a widow.

5 For thou hast wrought not only those things, but also the things which fell out before and which ensued after; thou hast thought upon the things which are now, and which are to come.

6 Yea, [h]what things thou didst determine were ready at hand, and said, Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge.

7 For, behold, the Assyrians [i]are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield and spear, and bow and sling; and know not that thou art the Lord that breakest the battles: the Lord is thy name.

8 Throw down their strength in thy power, and bring down their force in thy wrath: [k]for they have purposed to defile thy sanctuary, and to pollute the tabernacle where thy glorious name resteth, and to cast down with the sword the horn of thine altar.

9 Behold their pride, and send thy wrath upon their heads: give into my hand, which am a widow, the power that I have conceived.

[a] 1 Chron. 6. 29.
[b] Ruth 1. 22.
[c] 2 Kings 4. 18, 19, 20.
[d] ch. 4. 6.
[e] Luke 2. 37.
[f] ch. 7. 22, 28.
[g] ch. 7 30, 31.
[h] ch. 6. 15.
[i] ch. 6 16.
[k] ver. 9.
[l] Ps. 95. 9.
[m] Job 11. 7. Rom. 11. 33, 34.
[n] Dan. 4. 35.
[o] Num. 23. 19 Isa. 55. 6, 8.
[p] Gen. 49. 18.
[q] Judg. 2. 11. & 4. 1. & 6. 1.
[r] Ps. 125. 1.
[s] Ps. 74. 7.
[t] Deut. 28. 37.
[u] ver. 21.
[v] Gen. 22. 1.
[y] Gen. 28. 7.
[z] Prov. 3. 12.
[a] ver. 10.
[b] ch. 7. 22.
[c] Jam. 5. 14, 15, 16, 17, 18.
[d] Luke 1. 68.
[e] Mark 5. 34.
[f] Josh. 7. 6.
[g] Ps. 141. 2.
[h] Eph. 1. 11.
[i] ch. 2. 15, 16, 17.
[k] ch. 8. 21.

‖ Or, *Samaliel.*
‖ Or, *and she kept them.*
‖ Or, *engage.*
‖ Or, *town.*
‖ Or, *fear.*

10 [l]Smite by the deceit of my lips the servant with the prince, and the prince with the servant; break down their stateliness by the hand of a woman.

11 [m]For thy power standeth not in multitude, nor thy might in strong men: for thou art a God of the afflicted, a helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope.

12 I pray thee, I pray thee, [n]O God of my father, and God of the inheritance of Israel, [o]Lord of the heavens and earth, Creator of the waters, King of every creature, hear thou my prayer:

13 And make my speech and [p]deceit to be their wound and stripe, who have purposed cruel things against thy covenant, and thy hallowed house, and against the top of [q]Sion, and against the house of the possession of thy children.

14 And make [r]every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Israel but thou.

CHAP. X.

1 Judith doth set forth herself. 10 She and her maid go forth into the camp. 17 The watch take and conduct her to Holofernes.

NOW after that she had ceased [a]to cry unto the God of Israel, and had made an end of all these words,

2 She rose where she had fallen down, and called [b]her maid, and went down into the house, in the which she abode in the sabbath-days, and in her feast-days,

3 And pulled off [c]the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a †tire upon it, and put on her garments of gladness, wherewith she was clad during the life of [d]Manasses her husband.

4 And she took sandals upon her feet, and [e]put about her her bracelets, and her chains, and her rings, and her ear-rings, and all her ornaments, and decked herself bravely, to allure the eyes of all men that should see her.

5 Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; so she ‖folded all these things together, and laid them upon her.

6 Thus they went forth to the gate of the city of Bethulia, and found standing there [f]Ozias, and the ancients of the city, Chabris and Charmis.

7 And when they saw her, that her countenance was altered, [g]and her apparel was changed, they wondered at her beauty very greatly, and said unto her,

8 The God, [h]the God of our fathers, give thee favour, and accomplish thine enterprises, to the glory of the children of Israel, and to the exaltation of Jerusalem. Then they worshipped God.

9 And she said unto them, Command the gates of the city to be opened unto me, that I may go forth to accomplish the things whereof ye have spoken with me. So they commanded the young men to open unto her, as she had spoken.

10 And when they had done so, Judith went out, she, and her maid with her; and the men of the city looked after her, until she was gone down the mountain, [i]and till she had passed the valley, and could see her no more.

11 Thus they went straight forth in the valley: and the first watch of the [k]Assyrians met her,

12 And took her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? [l]And she said, I am a woman of the Hebrews, and am fled from them: for they shall be given you to be consumed:

13 And I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will shew him a way whereby he shall go, and win all the hill-country, without losing the body or life of any one of his men.

14 Now when the men heard her words, and beheld her countenance, [m]they wondered greatly at her beauty, and said unto her,

15 Thou hast saved thy life, in that thou hast hasted to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands.

16 And when thou standest before him, be not afraid in thy heart, but shew unto him [n]according to thy word; and he will entreat thee well.

17 Then they chose out of them a hundred men ‖to accompany her and her maid; and they brought her to the tent of Holofernes.

18 Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her.

19 [o]And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbour, [p]Who would despise this people that have among them such women? surely it is not good that one man of them be left, who being let go might deceive the whole earth.

20 And they that lay near Holofernes went out, and all his servants, and they brought her into [q]the tent.

21 Now Holofernes rested upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious stones.

22 So they shewed him of her; and he came out before his tent with silver lamps going before him.

23 And when Judith was come before him and his servants, [r]they all marvelled at the beauty of her countenance; [s]and she fell down upon her face, and did reverence unto him: and his servants took her up.

CHAP. XI.

3 Holofernes asketh Judith the cause of her coming. 6 She telleth him how and when he may prevail. 20 He is much pleased with her wisdom and beauty.

THEN said Holofernes unto her, Woman, [a]be of good comfort, fear not in thy heart: for I never hurt any that was willing to serve Nabuchodonosor, [b]the king of all the earth.

2 Now therefore, if thy people [c]that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves.

3 But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for safeguard; [d]be of good comfort, thou shalt live this night, and hereafter:

4 For none shall hurt thee, but entreat thee well, as they do the servants of king Nabuchodonosor my lord.

5 Then Judith said unto him, Receive the words of thy servant, and suffer thy handmaid to speak in thy presence, [e]and I will declare no lie to my lord this night.

6 And if thou wilt follow the words of thy handmaid, God will bring the thing perfectly to pass by thee; and my lord shall not fail of his purposes.

7 As Nabuchodonosor [f]king of all the earth liveth, and as his power liveth, [g]who hath sent thee for the upholding of every living thing: for not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air, shall live by thy power under Nabuchodonosor and all his house.

8 For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou only art ‖excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

9 Now as concerning the matter, [h]which Achior did speak in thy council, we have heard his words; for the men of Bethulia ‖saved him, and he declared unto them all that he had spoken unto thee.

10 Therefore, O lord and governor, reject not his word; but [i]lay it up in thy heart, for it is true; for our nation shall not be punished, neither can the sword prevail against them, except they sin against their God.

11 And now, that my lord be not defeated and frustrate of his purpose, even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger, whensoever they shall do that which is not fit to be done:

12 For their victuals fail them, [k]and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things, that God hath forbidden them to eat by his laws:

13 And are resolved to spend the first-fruits of the corn, and the tenths of wine and oil, which they had sanctified, [l]and reserved for the priests that serve in Jerusalem before the face of our God; the which things it is not lawful for any of the people so much as to touch with their hands.

14 For they have sent some to Jerusalem, because they also

[l] Judg. 4. 11. & 5. 26.
‖ Or, *and they prepared a chariot for her.*
[m] Judg. 7. 2. 2 Chron. 14. 11. & 16. 8. & 20. 6.
[n] Gen. 32. 9.
[o] Acts 17 24.
[p] ver. 10.
[q] Ps. 48. 2.
[r] Dan. 6. 26.
[r] ver. 14, 19.
[s] See Ps. 72. 9. Isa. 49. 23.
[a] ch. 9. 1.
[b] ch. 8. 33.
[c] ch. 8. 5.
†Gr. *mitre.*
[d] ch. 8. 2.
[e] Gen. 24. 22.
‖ Or, *wrapped,* or, *packed.*
[f] ch. 8. 35.
[g] ver. 3.
[h] Acts 24. 14.
‖ Or, *in favour.*
[i] ch. 6. 11.
[k] ch. 9. 7.
[l] ch. 9. 10, 13.
[m] ver. 7.
[n] ver. 13.
[a] ch. 10. 16.
[b] ch. 6. 4.
[c] ch. 5. 3.
[d] ver. 1.
[e] ch. 10. 13.
[f] ver. 1.
[g] ch. 9. 10, 13.
[h] ch. 5. 5.
‖ Or, *gat him.*
[i] Ps. 37. 31. & 119. 11.
[k] ch. 7. 22.
[l] Matt. 12. 4.

that dwell there have done the like, to bring them a license from the senate.

15 Now when they shall bring them word, they will forthwith do it, [m]and they shall be given thee to be destroyed the same day.

16 Wherefore I thy handmaid, knowing all this, [n]am fled from their presence; and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it.

17 For thy servant is religious, and serveth the God of heaven [o]day and night: now therefore, my lord, I will remain with thee, and thy servant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their sins:

18 And I will come and shew it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee.

19 And [p]I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and [q]a dog shall not so much as ‖ open his mouth at thee: for ‖ these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

20 Then her words pleased Holofernes and all his servants; and they marvelled at [r]her wisdom, and said,

21 There is not such a woman from one end of the earth to the other, both [s]for beauty of face, and wisdom of words.

22 Likewise Holofernes said unto her, [t]God hath done well to send thee before the people, that strength might be in our hands, and destruction upon them that lightly regard my lord.

23 And now thou art both beautiful in thy countenance, and witty in thy words: surely if thou do as thou hast spoken, [u]thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shalt be renowned through the whole earth.

CHAP. XII.

2 Judith will not eat of Holofernes' meat. 7 She tarrieth three days in the camp, and every night goeth forth to pray. 13 Bagoas moveth her to be merry with Holofernes, who for joy of her company drinketh much.

THEN he commanded to bring her in where his plate was set; and bade that they should prepare for her [a]of his own meats, and that she should drink of his own wine.

2 And Judith said, I [b]will not eat thereof, lest there be an offence; but provision shall be made for me of the things that I have brought.

3 Then Holofernes said unto her, If thy provision should fail, how should we give thee the like? for there be none with us of [c]thy nation.

4 Then said Judith unto him, As thy soul liveth, my lord, thy handmaid shall not spend those things that I have, before the Lord work by my hand the things that he hath determined.

5 Then [d]the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was toward the morning watch,

6 And sent to Holofernes, saying, Let my lord now command that thy handmaid [e]may go forth unto prayer.

7 Then Holofernes commanded his guard that they should not stay her: thus she abode in the camp three days, and went out in the night into [f]the valley of Bethulia, and washed herself in a fountain of water by the camp.

8 And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people.

9 So she came in clean, and remained in the tent, until she did eat her meat at evening.

10 And in the fourth day Holofernes made a feast to [g]his own servants only, and called none of the officers to the banquet.

11 Then said he to Bagoas the eunuch, who had charge over all that he had, Go now, and persuade this [h]Hebrew woman which is with thee, that she come unto us, and eat and drink with us.

12 For lo, it will be a shame for our person, if we shall let [i]such a woman go, not having had her company; for if we draw her not unto us, she will laugh us to scorn.

13 Then went Bagoas from the presence of Holofernes, and came to her, and he said, [k]Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Assyrians, [l]which serve in the house of Nabuchodonosor.

14 Then said Judith unto him, [m]Who am I now, that I should gainsay my lord? surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death.

15 So she arose, [n]and decked herself with her apparel, and all her woman's attire, and her maid went and laid soft skins on the ground for her over against Holofernes, which she had received of [o]Bagoas for her daily use, that she might sit and eat upon them.

16 Now when Judith came in and sat down, Holofernes' heart was ravished with her, and his mind was moved, and he desired greatly her company; for he waited a time to deceive her, from the day that he had seen her.

17 Then said Holofernes unto her, Drink now, [p]and be merry with us.

18 So Judith said, I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born.

19 Then she took and ate and drank before him what [q]her maid had prepared.

20 And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day, [r]since he was born.

CHAP. XIII.

2 Judith is left alone with Holofernes in his tent. 4 She prayeth God to give her strength. 7 She cutteth off his head while he slept, and returneth with it to Bethulia. 17 They seeing it, commend her.

NOW when the evening was come, [a]his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord; and they went to their beds: for they were all weary, because the feast had been long.

2 And Judith was left alone in the tent, and Holofernes lying along upon his bed: for he was filled with [b]wine.

3 Now Judith had commanded her maid to stand without her bed-chamber, and to wait for her coming forth, as she did daily: for she said she would go forth [c]to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth, and none was left in the bed-chamber, neither little nor great. Then Judith, standing by his bed, said [d]in her heart, O Lord God of all power, look at this present upon the works of my hands for [e]the exaltation of Jerusalem.

5 For now is the time to help thine inheritance, and to execute mine enterprises to the destruction of the enemies which are risen against us.

6 Then she came to the pillar of the bed which was at Holofernes' head, and took down his falchion from thence,

7 And approached to his bed, and took hold of the hair of his head, and said, [f]Strengthen me, O Lord God of Israel, this day.

8 [g]And she smote twice upon his neck with all her might, and she took away his head from him,

9 And tumbled his body down from the bed, and pulled down the canopy from the pillars, and anon after she went forth, and gave Holofernes' head to [h]her maid;

10 And she put it in her bag of meat: so they twain went together according to their custom unto prayer: and when they passed the camp, they compassed [i]the valley, and went up the mountain of Bethulia, and came to the gates thereof.

11 Then said Judith afar off to the watchmen [k]at the gate, Open, open now the gate: God, even our God, is with us, to shew his power yet in Jerusalem, and his forces against the enemy, as he hath even done this day.

12 Now when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called [l]the elders of the city.

13 And then they ran all together, both small and great, for it was strange unto them that she was come: so they opened the gate, and received them, and made a fire for a light, and stood round about them.

14 Then she said to them with a loud voice, [m]Praise, praise God, praise God, I say, for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by my hands this night.

15 So [n]she took the head out of the bag, and shewed it, and said unto them, Behold the head of Holofernes, the chief captain

[m] ver. 11. — [m] 1 Sam. 18. 18.
[n] ver. 3. — [n] ch. 10. 3, 4.
[o] Luke 2. 37. Acts 26. 7. — [o] ver. 11.
[p] 2 Kings 6. 19. — [p] ver. 13.
[q] Ex. 11. 7. ‖ Or, *bark.* ‖ Or, *these things have I spoken.* — [q] ver. 2.
[r] See ver. 8. — [r] ver. 18.
[s] ch. 10. 19.
[t] Gen. 45. 5, 7. — [a] ch. 12. 10.
[u] Ruth 1. 16.
[b] Ecclus. 31. 20, 25.
[a] Dan. 1. 5.
[b] Gen. 43. 32. Dan. 1. 8. Tobit 1. 11. — [d] 1 Sam. 1. 13. [e] ch. 10. 8.
[c] ch. 10 72.
[d] ch. 10. 30. — [f] Judg. 16. 28.
[e] ch. 11. 17. — [g] See Judg. 4. 21.
[f] ch. 13. 10. — [h] ver. 3.
[g] ver. 5. — [i] ch. 12. 7.
[h] ch. 10. 12. — [k] ch. 10. 9.
[i] ch. 11. 21. — [l] ch. 7. 23.
[k] ch. 11. 1. — [m] Ps. 107. 8, 15, 21, 31. [n] ver. 10.

of the army of Assur, and behold the canopy, wherein he did lie in his drunkenness; and the Lord hath smitten him [o]by the hand of a woman.

16 As the Lord liveth, who hath kept me in my way that I went, my countenance hath [p]deceived him to his destruction, and yet hath he not committed sin with me, [q]to defile and shame me.

17 Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias unto her, O daughter, [r]blessed art thou of the most high God above all the women upon the earth: and [s]blessed be the Lord God, [t]which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies.

19 For this thy confidence shall not depart from the heart of men, which remember the power of God for ever.

20 And God turn these things to thee for a perpetual praise, to visit thee in good things, because thou hast not spared thy life for the affliction of [u]our nation, but hast revenged our ruin, walking a straight way before our God. And all the people said, So be it, so be it.

CHAP. XIV.

1 Achior heareth Judith shew what she had done, and is circumcised. 11 The head of Holofernes is hanged up. 15 He is found dead, and much lamented.

THEN said Judith unto them, Hear me now, my brethren, and take this [a]head, and hang it upon the highest place of your walls.

2 And so soon as the morning shall appear, and the sun shall come forth upon the earth, take ye [b]every one his weapons, and go forth every valiant man out of the city, and set ye a captain over them, as though ye would go down into the field toward [c]the watch of the Assyrians; but go not down.

3 Then they shall take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and they shall run to the tent of Holofernes, but shall not find him: then fear shall fall upon them, [d]and they shall flee before your face.

4 So ye and all that inhabit the coast of Israel, shall pursue them, and overthrow them as they go.

5 But before ye do these things, call me [e]Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us, as it were to his death.

6 Then they called Achior out of the house of Ozias; and when he was come, and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed.

7 But when they had recovered him, [f]he fell at Judith's feet, and reverenced her, and said, [g]Blessed art thou in all the tabernacle of Juda, and in all nations, which hearing thy name shall be astonished.

8 Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him in the midst of the people all that she had done, from the day that she went forth until that hour she spake unto them.

9 And when she had left off speaking, [h]the people shouted with a loud voice, and made a joyful noise in their city.

10 And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was [i]joined unto the house of Israel unto this day.

11 And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the ‖straits of the mountain.

12 But when the Assyrians saw them, they sent to [k]their leaders, which came to their captains and tribunes, and to every one of their rulers.

13 So they came to Holofernes' tent, and said to [l]him that had the charge of all his things, Waken now our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed.

14 Then went in Bagoas, and knocked at the door of the tent: for he thought that he had slept with Judith.

15 But because none answered, [m]he opened it, and went into the bed-chamber, and found him cast upon the floor dead, [n]and his head was taken from him.

‖ *Then.*

[o] See Judg. 5. 24, 25, 26, 27.

[p] ch. 9. 10, 13.

[q] ch. 12. 16.

[r] Gen. 14. 19.

[s] Gen. 14. 20. & 24. 27.

[t] Gen. 1. 1.

[u] ch. 8. 20.

[a] 2 Mac. 15. 35.

[b] See Ezek. 9. 1.

[c] ch. 10. 11.

[d] 1 Sam. 17. 52. Heb. 11. 34.

[e] ch. 5. 5. & 6. 5. & 11. 9.

[f] Rev. 1. 17.

[g] ch. 13. 18.

[h] Ezra 3. 11.

[i] Jer. 50. 5.

‖ Or, *ascents.* see ch. 5. 1.

[k] ver. 3.

[l] ch. 12. 11.

[m] Judg. 3. 25.

[n] ch. 13. 8.

[o] Job 1. 20.

[p] ch. 10. 19.

[q] ver. 3.

[r] ver. 16.

[a] ch. 14. 3.

[b] Lev. 26. 7, 8.

[c] ch. 13. 18.

[d] ver. 2.

[e] ver. 4.

‖ Or, *overcame.*

[f] 2 Kings 7. 16.

[g] ver. 6.

[h] ch. 4. 6.

[i] Ezek. 8. 11.

[k] ch. 13. 4.

[l] ch. 13. 18.

[m] ver. 6.

[n] Matt. 21. 8.

[o] Acts 14. 13.

16 ‖Therefore he cried with a loud voice, with weeping, and sighing, and a mighty cry, [o]and rent his garments.

17 After, he went into the tent where Judith lodged: and when he found her not, he leaped out to the people, and cried,

18 [p]These slaves have dealt treacherously; one woman of the Hebrews hath brought shame upon the house of king Nabuchodonosor: for behold, Holofernes *lieth* upon the ground without a head.

19 When [q]the captains of the Assyrians' army heard these words, [r]they rent their coats, and their minds were wonderfully troubled, and there was a cry and a very great noise throughout the camp.

CHAP. XV.

1 The Assyrians are chased and slain. 8 The high priest cometh to see Judith. 11 The stuff of Holofernes is given to Judith. 13 The women crown her with a garland.

AND when they that were in the tents heard, they were astonished at the thing that was done.

2 And [a]fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour, but rushing out all together, they fled into every way of the plain, and of the hill-country.

3 They also that had camped in the mountains round about Bethulia fled away. [b]Then the children of Israel, every one that was a warrior among them, rushed out upon them.

4 Then sent [c]Ozias to Betomasthem, and to Bebai, and Chobai, and Cola, and to all the coasts of Israel, such as should tell the things that were done, and that all should [d]rush forth upon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto [e]Chobai: likewise also they that came from Jerusalem, and from all the hill-country, (for men had told them what things were done in the camp of their enemies,) and they that were in Galaad, and in Galilee, ‖chased them with a great slaughter, until they were passed Damascus and the borders thereof.

6 And the residue, that dwelt in Bethulia, fell upon the camp of Assur, [f]and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had that which remained; and the villages and the cities, that were in the mountains and in the plain, [g]gat many spoils: for the multitude was very great.

8 Then [h]Joacim the high priest, and [i]the ancients of the children of Israel that dwelt in Jerusalem, came to behold the good things that God had showed to Israel, and to see Judith, and to salute her.

9 And when they came unto her, they blessed her with one accord, and said unto her, Thou art the [k]exaltation of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of our nation:

10 Thou hast done all these things by thy hand: thou hast done much good to Israel, and God is pleased therewith: [l]blessed be thou of the Almighty Lord for evermore. And all the people said, So be it.

11 And the people [m]spoiled the camp the space of thirty days: and they gave unto Judith Holofernes' tent, and all his plate, and beds, and vessels, and all his stuff: and she took it, and laid it on her mule; and made ready her carts, and laid them thereon.

12 Then all the women of Israel ran together to see her, and blessed her, and made a dance among them for her: and she took [n]branches in her hand, and gave also to the women that were with her.

13 And they put [o]a garland of olive upon her and her maid that was with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armour with garlands, and with songs in their mouths.

CHAP. XVI.

2 The song of Judith. 19 She dedicateth the stuff of Holofernes. 23 She dieth at Bethulia, a widow of great honour. 24 All Israel lament her death.

THEN [a]Judith began to sing this thanksgiving in all Israel, and all the people sang after her ‖this song of praise.

2 And Judith said, Begin unto my God with timbrels, sing unto my Lord with cymbals: tune unto him a ‖new psalm: exalt him, and call upon his name.

3 For God breaketh the battles: for among the camps in the midst of the people he hath delivered me out of the hands of them that persecuted me.

[a] Ex. 15. 1. Judg. 5. 1.

‖ Or, *this praising.*

‖ Or, *psalm and praise.* Ps 98. 1.

4 Assur came out of the mountains from the north, he came with ten thousands of his army, the [b]multitude whereof [c]stopped the torrents, and their horsemen have covered the hills.

5 He bragged that he would burn up my borders, and kill my young men with the sword, and dash the sucking children against the ground, and make mine infants as a prey, and my virgins as a spoil.

6 But the Almighty [d]Lord hath disappointed them by the hand of a woman.

7 For the mighty one did not fall by the young men, neither did the sons of the Titans smite him, nor high giants set upon him: but Judith, the daughter of Merari, weakened him with the beauty of her countenance.

8 For [e]she put off the garment of her widowhood for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound her hair in a †tire, and took a linen garment to deceive him.

9 Her sandals ravished his eyes, [f]her beauty took his mind prisoner, and the falchion passed through his neck.

10 The Persians quaked at her boldness, and the Medes were ‖daunted at her hardiness.

11 Then my afflicted shouted for joy, and my weak ones cried aloud; but ‖they were astonished: [g]these lifted up their voices, but they were overthrown.

12 The sons of the damsels have pierced them through, and wounded them as fugitives' children: they perished by the battle of the Lord.

13 I will sing unto the Lord ‖a new song: O Lord, thou art great and glorious, wonderful in strength, and invincible.

14 Let all creatures serve thee; [h]for thou spakest, and they were made, thou didst send forth thy spirit, and it created them, and there is none that can resist thy voice.

15 For [i]the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy presence: [k]yet thou art merciful to them that fear thee.

16 For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt-offering: but he that feareth the Lord is great at all times.

17 Woe to the nations that rise up against my kindred! the Lord Almighty will take vengeance of them in the day of judgment, in putting [l]fire and worms in their flesh; and they shall feel them, and weep for ever.

18 Now as soon as they entered into Jerusalem, they worshipped the Lord: and as soon as the people [m]were purified, they offered their burnt-offerings, and their free-offerings, and their gifts.

19 [n]Judith also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy, which she had taken out of his bed-chamber, for a gift unto the Lord.

20 So the people continued feasting in Jerusalem before the sanctuary for the space of three months, and Judith remained with them.

21 After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time [o]honourable in all the country.

22 And many desired her, but none [p]knew her all the days of her life, after that Manasses her husband was dead, and was gathered to his people.

23 But [q]she increased more and more in honour, and waxed old in her husband's house, being a hundred and five years old, and made her maid free; so she died in Bethulia: and they buried her in the ‖cave of her husband Manasses.

24 And the house of Israel lamented her [r]seven days: and [s]before she died, she did distribute her goods to all them that were nearest of kindred to Manasses her husband, and to them that were the nearest of her kindred.

25 And [t]there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.

[b] ch. 2. 19.
[c] ch. 2. 3.
[l] Isa. 66. 24. Mark 9. 44.
[d] Ps. 33. 10.
[m] Mal. 3. 3.
[n] ch. 15. 11.
[e] ch. 10. 3, 4.
†Gr. *mitre.*
[f] ver. 7.
[o] 1 Sam. 2. 30.
‖Or, *confounded.*
[p] Gen. 4. 1.
‖ *The Assyrians.*
[g] ch. 14. 19. & 15. 2.
[q] Luke 2. 52.
‖Or, *a song of praise,* ver. 2.
‖Or, *sepulchre.*
[r] Gen. 50. 10.
[h] Ps. 33. 6, 9.
[s] Isa. 38. 1.
[i] Ps. 46. 2.
[t] Jer. 32. 37.
[k] Gen. 18. 26, 28, 29, 32.

The rest of the Chapters of the Book of ESTHER, which are found neither in the Hebrew, nor in the Chaldee.

Part of the Tenth Chapter after the Greek.

Mardocheus remembereth and expoundeth his dream of the river and the two dragons.

THEN Mardocheus said, [a]God hath done these things.

5 For I remember a dream which I saw concerning these matters, and nothing thereof hath failed.

6 [b]A little fountain became a river, and there was light, and the sun, and much water: this river is Esther, whom the king married, and made queen.

7 And the two dragons are I and Aman.

8 And the nations were those that were assembled to destroy the name of the Jews:

9 And my nation is this Israel, which cried to God, [c]and were saved: for the Lord hath saved his people, and the Lord hath delivered us from all those evils, [d]and God hath wrought signs and great wonders which have not been done among the Gentiles.

10 Therefore hath he made [e]two lots, one for the people of God, and another for all the Gentiles.

11 And these two lots came at the hour, and time, and day of judgment, before God among all nations.

12 So God remembered his people, and justified his inheritance.

13 Therefore those days shall be unto them in [f]the month Adar, the fourteenth and fifteenth day of the same month, with an assembly, and joy, and with gladness before God, according to the generations forever among his people.

[a] Ps. 126. 2, 3.
[b] See Esth. 2. 7, 15, 16, 17.
[c] Ps. 106. 44.
[d] Ps. 105. 27.
[e] Isa. 3. 10, 11.
[f] Esth. 9. 21.

CHAP. XI.

The stock and quality of Mardocheus. 6 He dreameth of two dragons coming forth to fight, and of a little fountain which became a great water.

IN the fourth year of the reign of Ptolemeus and Cleopatra, Ositheus, who said he was a priest and Levite, and Ptolemeus his son, brought this epistle of Phurim, which they said was the same, and that Lysimachus the son of Ptolemeus, that was in Jerusalem, had interpreted it.

[a] Ezra 7. 1. Neh. 2. 1.
[b] ch. 10. 5.
[c] ch. 10. 4.
[d] ch. 10. 7.
[e] Ps. 118. 20. Isa. 26. 2.
[f] Joel 2. 2.
[g] ch. 10. 6.
[h] ch. 10. 6.

2 In the second year of the reign of [a]Artaxerxes the great, in the first day of the month Nisan, [b]Mardocheus the son of Jairus, the son of Semel, the son of Cisai of the tribe of Benjamin, [c]had a dream:

3 Who was a Jew, and dwelt in the city of Susa, a great man, being a servitor in the king's court.

4 He was also one of the captives, which Nabuchodonosor the king of Babylon carried from Jerusalem with Jechonias king of Judea; and this was his dream.

5 Behold, a noise of tumult, with thunder, and earthquakes, and uproar in the land:

6 And behold, [d]two great dragons came forth ready to fight, and their cry was great.

7 And at their cry all nations were prepared to battle, that they might fight against [e]the righteous people.

8 And lo, a day of [f]darkness and obscurity, tribulation and anguish, affliction and great uproar, upon the earth.

9 And the whole righteous nation was troubled, fearing their own evils, and were ready to perish.

10 Then they cried unto God, and upon their cry, [g]as it were from a little fountain, was made a great flood, even much water.

11 [h]The light and the sun rose up, and the lowly were exalted, and devoured the glorious.

12 Now when Mardocheus, who had seen this dream, and what God had determined to do, was awake, he bare this dream in mind, and until night by all means was desirous to know it.

CHAP. XII.

2 The conspiracy of the two eunuchs is discovered by Mardocheus, for which he is entertained by the king, and rewarded.

AND Mardocheus took his rest in the court [a]with Gabatha and Tharra, the two eunuchs of the king, and keepers of the palace.

2 [b]And he heard their devices, and searched out their pur-

[a] Esth. 2. 21.
[b] Esth. 2. 21. & 6. 2.

poses, and learned that they were about to lay hands upon Artaxerxes the king; and so he certified the king of them.

3 Then the king examined the two eunuchs, and after that they had confessed it, [c]they were strangled.

4 And the king made a record of these things, and Mardocheus also wrote thereof.

5 So the king commanded Mardocheus to serve in the court, [d]and for this he rewarded him.

6 Howbeit [e]Aman the son of Amadathus the Agagite, who was in great honour with the king, sought to molest Mardocheus and his people because of the two eunuchs of the king.

CHAP. XIII.

1 *The copy of the king's letters to destroy the Jews.* 8 *The prayer of Mardocheus for them.*

THE copy of the letters was this: The great king Artaxerxes writeth these things to the princes and governors that are under him from [a]India unto Ethiopia, in a hundred and seven and twenty provinces.

2 After that I became lord [b]over many nations, and had dominion over the whole world, not lifted up with presumption of my authority, but carrying myself always with equity and mildness, I purposed to settle my subjects continually in a quiet life, and making my kingdom ‖peaceable, and open for passage to the utmost coasts, to renew peace which is desired of all men.

3 Now when I asked my counsellors how this might be brought to pass, [c]Aman, that excelled in wisdom among us, and was approved for his constant good will and steadfast fidelity, [d]and had the honour of the second place in the kingdom,

4 Declared unto us, that in all nations throughout the world there was scattered [e]a certain malicious people, that had laws contrary to all nations, and continually despised the commandments of kings, so as the uniting of our kingdoms, honourably intended by us, cannot ‖go forward.

5 Seeing then we understand that this people alone is continually in opposition unto all men, differing in the strange manner of their laws, and evil-affected to our state, [f]working all the mischief they can, that our kingdom may not be firmly established:

6 Therefore have we commanded, that all they that are signified in writing unto you by Aman, who is ordained over the affairs, and is ‖next unto us, shall all with their wives and children be utterly destroyed by the sword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month [g]Adar of this present year:

7 That they who of old and now also are malicious, may in one day with violence go into the grave, and so ever hereafter cause our affairs to be well settled, and without trouble.

8 Then Mardocheus [h]thought upon all the works of the Lord, and made his prayer unto him,

9 Saying, O Lord, Lord, the King Almighty: for the whole world [i]is in thy power, and if thou hast appointed to save Israel, there is no man that can gainsay thee:

10 For thou hast made heaven and earth, and all the wondrous things under the heaven.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest, Lord, [k]that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Aman.

13 For [l]I could have been content with good will for the salvation of Israel to kiss the soles of his feet.

14 But I did this, that I might not prefer the glory of man above the glory of God: neither will I worship any but thee, O God, neither will I do it in pride.

15 And now, O Lord God and King, [m]spare thy people: for their eyes are upon us to bring us to nought; yea, they desire to destroy the inheritance, that hath been thine from the beginning.

16 Despise not [n]the portion which thou hast delivered out of Egypt for thine own self.

17 Hear my prayer, and be merciful unto thine inheritance: turn our sorrow into joy, that we may live, O Lord, [o]and praise thy name: and ‖destroy not the mouths of them that praise thee, O Lord.

18 All Israel in like manner cried most †earnestly unto the Lord, because their death was before their eyes.

[c] Matt. 5. 21, 22. 1 John 3. 15.
[d] Esth. 6. 3.
[e] ch. 10. 7. Jos. Antiq. lib. 11. cap. 6.
[a] Esth. 1. 1.
[b] Esth. 8. 9.
‖ Or, *mild.*
[c] ch. 10. 7. & 12. 6.
[d] Esth. 3.
[e] Esth. 3.
‖ Or, *be settled.*
[f] Ps. 120. 3.
‖ Or, *second from us,* ver. 3.
[g] Esth. 9. 21.
[h] Ps. 115. 12.
[i] Dan. 4. 35.
[k] Esth. 3. 2, 5.
[l] See Rom. 9. 2, 3. & 10. 1.
[m] Joel 2. 17.
[n] Deut. 32. 9.
[o] Ps. 118. 17.
‖ Or, *shut,* or, *stop not.*
† Gr. *mightily.*

[a] Esth. 4. 5, 16, 17.
[b] See Esth. 5. 1.
[c] ch. 13. 8.
[d] 1 Sam. 28. 21. Job 13. 14. Ps. 119. 109.
[e] Ps. 71. 17. & 78. 3, 4.
[f] Ps. 78. 5.
[g] Ps. 79. 1.
[h] Dan. 5. 4.
† Gr. *vain things.*
† Gr. *be not.*
[i] Ps. 89. 50.
‖ Or, *gods.*
[k] ver. 3.
[l] Ps. 15. 4.
† Gr. *every stranger.*
† Gr. *pride.*
† Gr. *quiet,* or, *private.*
[m] ch. 13. 6.
† Gr. *of my change.*
[n] Prov. 14. 10.
[o] ver. 14, 16.
[a] See Esth. 5. 1.
[b] Neh. 2. 4. Phil. 4. 6.
‖ Or, *delicately.*
‖ Or, *rose-coloured.*
‖ Or, *amiable,* or, *smiling.*
[c] Esth. 4. 16.
[d] Esth. 5. 1.

CHAP. XIV.

The prayer of queen Esther for herself and her people.

QUEEN Esther also being in fear of death, [a]resorted unto the Lord:

2 [b]And laid away her glorious apparel, and put on the garments of anguish and mourning: and instead of precious ointments, she covered her head with ashes and dung, and she humbled her body greatly, and all the places of her joy she filled with her torn hair.

3 And [c]she prayed unto the Lord God of Israel, saying, O my Lord, thou only art our King: help me, desolate woman, which have no helper but thee:

4 [d]For my danger is in my hand.

5 [e]From my youth up I have heard in the tribe of my family, that thou, O Lord, tookest Israel from among all people, and our fathers from all their predecessors, for a perpetual inheritance, and thou hast performed whatsoever thou didst promise them.

6 And now we have sinned before thee: therefore hast thou given us into the hands of our enemies,

7 Because we worshipped their gods: O Lord, thou art righteous.

8 Nevertheless it satisfieth them not, that we are in bitter captivity: but they have stricken hands with their idols,

9 That they will abolish the thing [f]that thou with thy mouth hast ordained, and destroy [g]thine inheritance, and stop the mouth of them that praise thee, and quench the glory of thy house, and of thine altar,

10 And open the mouths of the heathen [h]to set forth the praises of the †idols, and to magnify a fleshly king for ever.

11 O Lord, give not thy sceptre unto them that †be nothing, and let them not laugh at our fall; but turn their device upon themselves, and make him an example, that hath begun this against us.

12 [i]Remember, O Lord, make thyself known in time of our affliction, and give me boldness, O King of the ‖nations, and Lord of all power.

13 Give me eloquent speech in my mouth before the lion: turn his heart to hate him that fighteth against us, that there may be an end of him, and of all that are like minded to him:

14 But deliver us with thy hand, and help me that [k]am desolate, and which have no other helper but thee.

15 Thou knowest all things, O Lord; thou knowest [l]that I hate the glory of the unrighteous, and abhor the bed of the uncircumcised, and of †all the heathen.

16 Thou knowest my necessity: for I abhor the sign of my †high estate, which is upon my head in the days wherein I shew myself, and that I abhor it as a menstruous rag, and that I wear it not when I am †private by myself.

17 And that thy handmaid hath not eaten at [m]Aman's table, and that I have not greatly esteemed the king's feast, nor drunk the wine of the drink-offerings.

18 Neither had thy handmaid any joy since the day †that I was brought hither to this present, [n]but in thee, O Lord God of Abraham.

19 O thou mighty God above all, hear the voice of the [o]forlorn, and deliver us out of the hands of the mischievous, and deliver me out of my fear.

CHAP. XV.

6 *Esther cometh into the king's presence.* 7 *He looketh angrily, and she fainteth.* 8 *The king taketh her up and comforteth her.*

AND [a]upon the third day, when she had ended her prayer, she laid away her mourning garments, and put on her glorious apparel.

2 And being gloriously adorned, [b]after she had called upon God, who is the beholder and saviour of all things, she took two maids with her:

3 And upon the one she leaned, as carrying herself ‖daintily;

4 And the other followed, bearing up her train.

5 And she was ‖ruddy through the perfection of her beauty, and her countenance was ‖cheerful and very amiable: [c]but her heart was in anguish for fear.

6 Then having passed through all the doors, she stood before the king, [d]who sat upon his royal throne, and was clothed with all his robes of majesty, all glittering with gold and precious stones; and he was very dreadful.

7 Then lifting up his countenance that shone with majesty, he looked very fiercely upon her: and the queen fell down, and was pale, and fainted, and bowed herself upon the head of the maid that went ‖before her.

8 Then [e]God changed the spirit of the king into mildness, who †in a fear leaped from his throne, and took her in his arms, till she came to herself again, and comforted her with loving words, and said unto her,

9 Esther, what is the matter? I am thy brother, be of good cheer:

10 Thou shalt not die, though [f]our commandment be ‖general: come near.

11 And [g]so he held up his golden sceptre, and laid it upon her neck,

12 And embraced her, and said, Speak unto me.

13 Then said she unto him, I saw thee, my lord, as an angel of God, [h]and my heart was troubled for fear of thy majesty.

14 For wonderful art thou, lord, and thy countenance is full of grace.

15 And as she was speaking, ‖she fell down for faintness.

16 Then the king was troubled, and all his servants [i]comforted her.

‖ Or, *with her*, or, *by her.*
[e] Pr. 21. 1.
† Gr. *in an agony.*
[f] Esth. 4. 16.
‖ Or, *as well thine as mine.*
[g] Esth. 5. 2.
[h] ver. 7.
‖ Or, *she fell in a swoon.*
[i] ver. 8.

CHAP. XVI.

The letter of Artaxerxes, wherein he taxeth Aman, and revoketh the decree procured by Aman to destroy the Jews, and commandeth the day of their deliverance to be kept holy.

THE great king Artaxerxes unto the princes and governors of a hundred and seven and twenty provinces from India unto Ethiopia, and unto all ‖our faithful subjects, greeting.

2 Many, the more often they are honoured with the great bounty of †their gracious princes, the more proud they are waxen,

3 And endeavour [a]to hurt not our subjects only, but not being able to bear abundance, do take in hand to practise also against those that do them good:

4 And take not only thankfulness away from among men, but also lifted up with the glorious words of ‖lewd persons, ‖that were never good, they think to escape the justice of God, that seeth all things, and hateth evil.

5 Oftentimes also fair speech ‖of those that are put in trust to manage their friends' affairs, hath caused many that are in authority to be partakers of innocent blood, and hath enwrapped them in remediless calamities:

6 Beguiling with the falsehood and deceit of their lewd disposition [b]the innocency and goodness of princes.

7 Now ye may see this, as we have declared, not so much by ancient histories, as ye may, if ye search what hath been wickedly done of late through the pestilent behaviour of them [c]that are unworthily placed in authority.

Jos. Ant. lib. 11, c. 6.
‖ Or, *well affected to our state.*
† Gr. *their benefactors.*
[a] Esth. 3. 8, 9, 10. & 5. 9, 13, 14.
‖ Or, *needy.*
‖ Or, *that never tasted prosperity.*
‖ Or, *of our friends put in trust to manage the affairs.*
[b] Esth. 3. 10, 11.
[c] Esth. 3. 1.

8 And we must take care for the time to come, that our kingdom may be [d]quiet and peaceable for all men,

9 Both by changing our purposes, and always judging things that are evident with more equal proceeding.

10 For Aman, a Macedonian, the son of Amadatha, being indeed a stranger from the Persian blood, and far distant from our goodness, and as a stranger received of us,

11 [e]Had so far forth obtained the favour that we shew toward every nation, as that he was called our father, and was continually honoured of all men, as the next person unto the king.

12 But he, not bearing his great dignity, went about to deprive us of our kingdom and life:

13 [f]Having by manifold and cunning deceits sought of us the destruction as well of Mardocheus, who saved our life, and continually procured our good, as also of blameless Esther, partaker of our kingdom, with their whole nation.

14 For by these means he thought, finding us destitute of friends, to have translated the kingdom of the Persians to the Macedonians.

15 But we find that the Jews, whom this wicked wretch hath delivered to utter destruction, [g]are no evil-doers, but live by most just laws:

16 And that they be children of the most high and most mighty living God, who hath ‖ordered the kingdom both unto us and to our progenitors in the most excellent manner.

17 Wherefore ye shall do well not to put in execution [h]the letters sent unto you by Aman the son of Amadatha.

18 For he, that was the worker of these things, [i]is hanged at the gates of Susa with all his family: God, who ruleth all things, speedily rendering vengeance to him according to his deserts.

19 [k]Therefore ye shall publish the copy of this letter in all places, that the Jews may freely live after their own laws.

20 And ye shall aid them, that even the same day, being the thirteenth day of the twelfth month Adar, they may be avenged on them, who in the time of their affliction shall set upon them.

21 For Almighty God hath turned to joy unto them [l]the day wherein the chosen people should have perished.

22 Ye shall therefore among your solemn feasts keep it a high day with all feasting:

23 That both now and hereafter there may be safety to us, and the well-affected Persians; [m]but to those which do conspire against us, a memorial of destruction.

24 [n]Therefore every city and country whatsoever, which shall not do according to these things, shall be destroyed without mercy, with fire and sword, and shall be made not only unpassable for men, but also most hateful to wild beasts and fowls for ever.

[d] 1 Tim. 2. 2.
[e] Esth. 3. 1.
[f] ch. 12. 6. & 13. 4, 5, 6, 7.
[g] See ch. 13. 4, 5.
‖ Or, *prospered.*
[h] Esth. 3. 12.
[i] Esth. 7. 9, 10.
[k] Esth. 8. 8, 9, 10, 11, 12, 13, 14.
[l] Esth. 9. 17, 18, 19.
[m] ver. 13, 14, 15.
[n] See Dan. 3. 29.

The WISDOM of SOLOMON.

CHAP. I.

1 *To whom God sheweth himself, and wisdom herself.* 6 *An evil speaker cannot lie hid.* 12 *We procure our own destruction: for God created not death.*

LOVE [a]righteousness, ye that be judges of the earth: think of the Lord with a good (heart), and in simplicity of heart seek him.

2 For he will be found of them [b]that tempt him not; and sheweth himself unto such as do not [c]distrust him.

3 For froward thoughts separate from God: and his power, when it is tried, ‖reproveth the unwise.

4 For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin.

5 [d]For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and ‖will not abide when unrighteousness cometh in.

6 For wisdom is a [e]loving spirit; and will not acquit a blasphemer of his ‖words; for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue.

7 For the Spirit of the Lord filleth the world: and that which ‖containeth all things, hath knowledge of the voice.

8 Therefore he that speaketh unrighteous things [f]cannot be hid: neither shall vengeance, when it punisheth, pass by him.

[a] Deut. 1. 16. 1 Kings 3. 3. Isa. 56. 1.
[b] Ps. 95. 9.
[c] Deut. 4. 29. 2 Chron. 15. 4.
‖ Or, *maketh manifest.*
[d] Jer. 4. 22.
‖ Or, *is rebuked*, or, *sheweth itself.*
[e] Gal. 5. 22.
‖ Or, *lips.*
‖ Or, *upholdeth.*
[f] Jer. 23. 24.

9 For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord for the ‖manifestation of his wicked deeds.

10 For the ear of jealousy heareth all things: and the noise of murmurings is not hid.

11 Therefore beware of [g]murmuring, which is unprofitable: and refrain your tongue from backbiting: for there is no word so secret, that shall go for nought: and the mouth that ‖belieth, slayeth the soul.

12 Seek not death in the error of your life: and pull not upon yourselves [h]destruction with the works of your hands.

13 For God made not death: [i]neither hath he pleasure in the destruction of the living.

14 For [k]he created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth:

15 (For righteousness is immortal:)

16 [l]But ungodly men with their works and words called it to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

‖ Or, *reproving.*
[g] 1 Cor. 10. 10.
‖ Or, *slandereth.*
[h] Deut. 4. 23, 24.
[i] Ezek. 33. 11.
[k] Rev. 4. 11.
[l] Rom. 5. 12.

CHAP. II.

1 The wicked think this life short, and of no other after this. 6 Therefore they will take their pleasure in this, and conspire against the just. 21 What that is which doth blind them.

FOR the *ungodly* said, reasoning with themselves, but not aright, [a]Our life is short and tedious, [b]and in the death of a man there is no remedy: neither was there any man known to have returned from the grave.

2 For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart;

3 Which being extinguished, [c]our body shall be turned into ashes, and our spirit shall vanish as the ‖ soft air,

4 And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as the mist that is driven away with the beams of the sun, and ‖ overcome with the heat thereof.

5 [d]For our time is a very shadow that passeth away; and after our end there is no returning: for ‖ it is fast sealed, so that no man cometh again.

6 Come on therefore, let us enjoy the good things [e]that are present: and let us ‖ speedily use the creatures like as in youth.

7 Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us.

8 Let us crown ourselves with rose-buds, [f]before they be withered.

9 Let none of us go without his part of our ‖ voluptuousness: let us leave tokens of our joyfulness in every place: [g]for this is our portion, and our lot is this.

10 [h]Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged.

11 Let our strength be the law of justice: for that which is feeble is found to be nothing worth.

12 Therefore [i]let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressions of our education.

13 [k]He professeth to have the knowledge of God, and he calleth himself the child of the Lord.

14 He was made to [l]reprove our thoughts.

15 [m]He is grievous unto us even to behold: for his life is not like other men's, his ways are of another fashion.

16 We are esteemed of him as ‖ counterfeits: he abstaineth from our ways as from filthiness: he pronounceth [n]the end of the just to be blessed, and maketh his boast that God is his father.

17 Let us see if his words be true: and let us prove what shall happen in the end of him.

18 For if the just man be the [o]son of God, he will help him, and deliver him from the hand of his enemies.

19 Let us [p]examine him with despitefulness and torture, that we may know his meekness, and prove his patience.

20 Let us condemn him with a shameful death; for by his own saying he shall be respected.

21 Such things they did imagine, [q]and were deceived: for their own wickedness hath blinded them.

22 As for the mysteries of God, [r]they knew them not: neither hoped they for the wages of righteousness, nor † discerned a reward for blameless souls.

23 For God created man to be immortal, and made him to be an [s]image of his own eternity.

24 [t]Nevertheless, through envy of the devil came death into the world: and they that do hold of his side do find it.

CHAP. III.

1 The godly are happy in their death, and in their troubles: the wicked are not, nor their children. 13 But they that are pure, are happy, though they have no children: for the adulterer and his seed shall perish.

BUT [a]the souls of the righteous are in the hand of God, and there shall no torment touch them.

2 [b]In the sight of the unwise they seemed to die: and their departure is taken for misery,

3 And their going from us to be utter destruction: but they are in peace.

4 For though they be punished in the sight of men, yet is their [c]hope full of immortality,

5 And having been a little chastised, they shall be greatly ‖ rewarded: for God [d]proved them, and found them ‖ worthy for himself.

6 [e]As gold in the furnace hath he tried them, and received them as a burnt-offering.

7 And in the time of their visitation, [f]they shall shine, and run to and fro like sparks among the stubble.

8 They [g]shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

9 They that put their trust in him shall understand the truth: ‖ and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

10 But the [h]ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord.

11 For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, [i]their labours unfruitful, and their works unprofitable:

12 Their wives are ‖ foolish, and their children wicked:

13 Their offspring is cursed. Wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she [k]shall have fruit in the visitation of souls.

14 And *blessed is* the [l]eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given † the special gift of faith, and an inheritance ‖ in the temple of the Lord more acceptable to his mind.

15 For [m]glorious is the fruit of good labours: and the root of wisdom shall never fall away.

16 As for the children of adulterers, they shall not ‖ come to their perfection, and the seed of an unrighteous bed shall be rooted out.

17 For though they live long, yet shall they be nothing regarded: and their last age shall be without honour:

18 Or, if they die quickly, [n]they have no hope, neither comfort in the day of ‖ trial.

19 For horrible is the end of the unrighteous generation.

CHAP. IV.

1 The chaste man shall be crowned. 3 Bastard slips shall not thrive. 6 They shall witness against their parents. 7 The just die young, and are happy. 19 The miserable end of the wicked.

BETTER it is to have no children, and [a]to have virtue: for the memorial thereof is immortal: because it is ‖ known with God, and with men.

2 When it is present, men take example at it; and when it is gone, they desire it: it weareth [b]a crown, and triumpheth for ever, having gotten the victory, striving for undefiled rewards.

3 But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation.

4 For though they flourish in branches for a time; [c]yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

5 [d]The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing.

6 For children begotten of unlawful † beds, are witnesses of wickedness against their parents in their trial.

7 But though the righteous be prevented with death, [e]yet shall he be at rest.

8 For [f]honourable age is not that which standeth in length of time, nor that is measured by number of years.

9 But wisdom is the grey hair unto men, and an unspotted life is old age.

10 [g]He pleased God, and was beloved of him: so that living among sinners he was translated.

11 Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul.

12 For [h]the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth † undermine the simple mind.

13 He, being made ‖ perfect in a short time, fulfilled a long time:

14 For his soul pleased the Lord: therefore hasted he *to take him away* from among the wicked.

15 This the people saw, and understood it not, neither laid they up this in their minds, [i]That his grace and mercy is with his saints, and that he hath respect unto his chosen.

16 Thus the righteous [k] that is dead shall condemn the un-

[a] Job 7. 1.
[b] Matt. 22. 23. 1 Cor. 15. 32.
[c] Eccl. 3. 20. ‖ Or, *moist.*
‖ Or, *oppressed.*
[d] 1 Chr. 29. 15. ‖ Or, *he.*
[e] Isa. 22. 13. & 56. 12. 1 Cor. 15. 32. ‖ Or, *earnestly.*
[f] Isa. 40. 7.
‖ Or, *jollity.*
[g] Ps. 17. 14.
[h] Isa. 1. 17.
[i] Ps. 10. 9.
[k] ch. 14. 22.
[l] John 7. 7. Eph. 5. 13.
[m] Isa. 53. 3.
‖ Or, *false coin.*
[n] Ps. 37. 37.
[o] Ps. 22. 9. Matt. 27. 43.
[p] Jer. 11. 19.
[q] Ps. 50. 21.
[r] 2 Thess. 1. 8.
† Gr. *preferred*, or, *esteemed the reward.*
[s] Gen. 1. 26, 27. & 5. 1. Ecclus. 17. 3.
[t] Gen. 3. 13.

[a] Deut. 33. 3.
[b] ch. 5. 4.
[c] Rom. 8. 24. 2 Cor. 5. 1. 1 Pet. 1. 13.
‖ Or, *benefited.*
[d] Ex. 16. 4. Deut. 8. 2. ‖ Or, *meet.*
[e] 1 Pet. 1. 7.
[f] Matt. 13. 43.
[g] Matt. 19. 28. 1 Cor. 6. 2.
‖ Or, *and such as be faithful shall remain with him in love.*
[h] Matt. 25. 41.
[i] Isa. 55. 2.
‖ Or, *light*, or, *unchaste.*
[k] Isa. 56. 5.
[l] Isa. 56. 4, 5.
† Gr. *the chosen.*
‖ Or, *among the people.*
[m] Ps. 19. 11.
‖ Or, *be partakers of holy things.*
[n] Prov. 14. 32. ‖ Or, *hearing.*

[a] 2 Pet. 1. 5.
‖ Or, *approved.*
[b] 2 Tim. 4. 8.
[c] Matt. 7. 19.
[d] Rom. 11. 17.
† Gr. *sleeps.*
[e] Isa. 57. 2.
[f] Ps. 15. 4.
[g] Gen. 5. 24. Heb. 11. 5.
[h] Gal. 3. 1.
† Gr. *pervert.*
‖ Or, *sanctified*, or, *consummated.* Heb. 12. 23.
[i] Ps. 103. 17, 18. ch. 3. 9.
[k] Matt. 12. 41, 42.

godly which are living; and youth that is soon perfected, the many years and old age of the unrighteous.

17 For they shall see the end of the wise, and shall not understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety.

18 They shall see him, and despise him; but [l]God shall laugh them to scorn: and they shall hereafter be a vile carcass, and a reproach among the dead for evermore.

19 For he shall rend them, and cast them down headlong, that they shall be speechless; and he shall shake them from the foundation; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish.

20 And ‖when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

CHAP. V.

1 *The wicked shall wonder at the godly, and confess their error, and the vanity of their lives.* 15 *God will reward the just, and war against the wicked.*

THEN shall the righteous man stand in [a]great boldness before the face of such as have afflicted him, and made no account of his labours.

2 When they see it, [b]they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.

3 And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a ‖proverb of reproach:

4 [c]We fools accounted his life madness, and his end to be without honour:

5 How is he numbered [d]among the children of God, and his lot is among the saints!

6 Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and [e]the sun of righteousness rose not upon us.

7 We ‖wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where they lay no way: but as for the way of the Lord, we have not known it.

8 [f]What hath pride profited us? or what good hath riches with *our* vaunting brought us?

9 All those things are [g]passed away like a shadow, and as a post that hasteth by;

10 And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, [h]neither the pathway of the keel in the waves;

11 [i]Or as when a ‖bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterward no sign where she went is to be found:

12 Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through:

13 Even so we in like manner, [k]as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness.

14 [l]For the hope of the ungodly is like †dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the ‖smoke which is [m]dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

15 [n]But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High.

16 Therefore shall they receive a glorious ‖kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he sever them, and with his arm shall he protect them.

17 He shall take to him his jealousy for complete armour, and make the creature his weapon for the revenge of *his* enemies.

18 He shall put on [o]righteousness as a breastplate, and true judgment instead of a helmet.

19 He shall take ‖holiness for an invincible shield.

20 His [p]severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.

21 Then shall [q]the right-aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark

22 [q]And hailstones full of wrath shall be cast *as* out of a stone-bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

23 Yea, a mighty wind shall stand up against them, [r]and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill-dealing shall overthrow the thrones of the mighty.

CHAP. VI.

1 *Kings must give ear: they have their power from God, who will not spare them.* 12 *Wisdom is soon found.* 21 *Princes must seek for it: for a wise prince is the stay of his people.*

HEAR therefore, [a]O ye kings, and understand; learn, ye that be judges of the ends of the earth.

2 Give ear, ye that rule the people, and glory in the multitude of nations.

3 For [b]power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

4 Because, being [c]ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God;

5 [d]Horribly and speedily shall he come upon you: for a sharp judgment shall be to them that be in high places.

6 For mercy will soon pardon the meanest: but mighty men shall be mightily tormented.

7 For he which is Lord over all shall fear no [e]man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike.

8 But a sore trial shall come upon the mighty.

9 Unto you therefore, [f]O kings, do I speak, that ye may learn wisdom, and not fall away:

10 For they that keep holiness holily, [g]shall be ‖judged holy: and they that have learned such things shall find ‖what to answer.

11 Wherefore set your affection upon my words; desire them, and ye shall be instructed.

12 Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, [h]and found of such as seek her.

13 She preventeth them that desire her, in making herself first known unto them.

14 Whoso seeketh her [i]early shall have no great travail: for he shall find her sitting at his doors.

15 To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care.

16 For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought.

17 For the very true beginning of her is the desire of ‖discipline; and the care of discipline is love:

18 [k]And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption;

19 And incorruption maketh us near unto God:

20 Therefore [l]the desire of wisdom bringeth to a kingdom.

21 If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore.

22 As for wisdom, what she is, and how she came up, [m]I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth.

23 Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom.

24 But [n]the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people.

25 [o]Receive therefore instruction through my words, and it shall do you good.

CHAP. VII.

1 *All men have their beginning and end alike: he preferred wisdom before all things else.* 15 *God gave him all the knowledge which he had.* 22 *The praise of wisdom.*

I MYSELF also am a mortal man, like to all, and the offspring of him [a]that was first made of the earth;

2 And in my mother's womb was fashioned to be flesh in the time of ten months, [b]being compacted in blood, of the seed of man, and the pleasure that came with sleep

[l] Ps. 2. 4. & 37. 13. Prov. 1. 26.

‖ Or, *to the casting up of the account.*

[a] Ps. 2. 10.

[b] Rom. 13. 1, 2.

[a] 1 Tim. 3. 13.

[c] Rom. 13. 4.

[b] Ps. 11. 6.

[d] Rev. 1. 7.

[c] Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Ecclus. 35. 12, 16.

‖ Or, *parable.*

[c] ch. 3. 2.

[d] John 1. 12.

[f] ver. 1.

[g] Rev. 22. 11.

[e] Mal. 4. 2.

‖ Or, *justified.*

‖ Or, *filled ourselves, or, sureited.*

‖ Or, *a defence.*

[f] James 4. 6.

[h] Matt. 7. 7.

[g] 1 Chron. 29. 15. ch 5.

[i] Prov. 8. 17.

[h] Ps. 77. 19.

[i] Prov. 30. 19.

‖ Or, *flieth.*

‖ Or, *nurture.*

[k] Rom. 13. 8, 10.

[k] Ps. 58. 3.

[l] ch. 5. 16.

[l] Job 8. 9.

†Gr. *thistledown.*

‖ Or, *chaff.*

[m] Ps. 1. 4. & 103. 14.

[m] Ps. 78. 1.

[n] John 14. 19.

‖ Or, *palace,* unless the word be taken improperly, as 2 Mac. 2. 17.

[n] Isa. 6. 13.

[o] Prov. 1. 3.

[o] Isa. 59. 16, 17.

‖ Or, *equity.*

[p] Ps. 90. 11.

[a] Gen. 2. 7.

[b] Job 10. 10.

3 And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do.

4 I was nursed in [c]swaddling-clothes, and that with cares.

5 For there is no king that had any other beginning of birth.

6 [d]For all men have one entrance into life, and the like going out.

7 [e]Wherefore I prayed, and understanding was given me: I called *upon God*, and the spirit of wisdom came to me.

8 I preferred her before sceptres and thrones, and esteemed [f]riches nothing in comparison of her.

9 Neither compared I unto her any † precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her.

10 I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out.

11 [f]All good things together came to me with her, and innumerable riches in her hands.

12 And I rejoiced in *them* all, because wisdom goeth before them: and I knew not that she was the mother of them.

13 I learned † diligently, and do communicate *her* † liberally: I do not hide her riches.

14 For she is a treasure unto men, that never faileth: which they that ‖ use become the friends of God, being commended for the gifts that come from learning.

15 ‖ God hath granted me to speak as I would, and to conceive as is meet for the things that ‖ are given me: because it is he that leadeth unto wisdom, and directeth the wise.

16 For in his hand are both we and our words; [g]all wisdom also, and knowledge of workmanship.

17 For he hath given me certain knowledge of the things that are, namely, to know how [h]the world was made, and the operation of the elements:

18 The beginning, ending, and midst of the times: the alterations of the turnings *of the sun*, and [i]the change of seasons:

19 The [k]circuits of years, and the positions of stars:

20 The natures of living creatures, and the furies of wild beasts: the violence of winds, and the reasonings of men: the diversities of plants, and the virtues of roots:

21 And all such things as are [l]either secret or manifest, them I know.

22 For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit, holy, † one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good,

23 [m]Kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure and most subtil spirits.

24 For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness.

25 For she is the ‖ breath of the power of God, and a pure ‖ influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

26 For she is the [n]brightness of the everlasting light, the unspotted mirror of the power of God, and [o]the image of his goodness.

27 And being but one, she can do all things: and remaining in herself, she ‖ maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets.

28 [p]For God loveth none but him that dwelleth with wisdom.

29 For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it.

30 For after this cometh night: but vice shall not prevail against wisdom.

CHAP. VIII.

2 He is in love with wisdom: for he that hath it, hath every good thing. 21 It cannot be had but from God.

WISDOM reacheth from one end to another mightily: and ‖ sweetly doth she order all things.

2 I loved her, [a]and sought *her* out from my youth: I desired ‖ to make *her* my spouse, and I was a lover of her beauty.

[b] Ps. 45. 7.
‖ Or, *teacher.*
‖ Or, *chooser.*
[c] Luke 2. 7.
[c] Prov. 3. 14, 15.
[d] Job 1. 21. 1 Tim. 6. 7.
[d] Ex. 31. 3, 6.
[e] 1 Kings 3. 11, 12.
[e] 2 Pet. 1. 5, 6, 7.
† Gr. *stone of inestimable price,* Prov. 3. 14, 15.
[f] Rom. 5. 4.
[g] Acts 1. 7.
[f] 1 Kings 3. 13. Matt. 6. 33.
† Gr. *will.*
† Gr. *without guile.*
† Gr. *without envy.*
[h] Ex. 24. 1.
‖ Or, *enter friendship with God.*
[i] Job 29. 8, 9, 10.
‖ Or, *God grant.*
‖ Or, *are to be spoken of.*
[k] Job 40. 4.
[g] Col. 2. 3.
¶ Or, *govern.*
[h] Heb. 11. 3.
‖ Or, *appear.*
[i] Gen. 8. 22.
‖ Or, *being entered into my house.*
[k] Ps. 19. 6.
[l] Prov. 3. 3. & 6. 21. & 7. 3.
[l] Deut. 29. 29.
[m] Prov. 8. 18.
‖ Or, *fame.*
¶ Or, *marry her.*
† Gr. *only begotten,* John 1. 18.
[m] Ps. 8. 4. & 144. 3.
[n] James 1. 17.
‖ Or, *went.*
[o] Ps. 138. 1.
‖ Or, *vapour.*
‖ Or, *stream.*
[n] Heb. 1. 3.
[o] Heb. 1. 3.
[o] Rev. 4. 11.
[b] Gen. 1. 28.
‖ Or, *createth,* Rev. 21. 5.
[c] 1 Kings 3. 9.
[p] Ps. 18. 25, 26, 27.
[d] Ps. 116. 16. & 119. 125. & 143. 12.
[e] 1 Chron. 28. 5. 2 Chron. 1. 9.
[f] 2 Chron. 1. 1, 4.
[g] Prov. 8. 22. John 1. 1, 2, 3, 10.
[h] Prov. 8. 27, 28, 29, 30, 31.
‖ Or, *profitably.*
[a] Prov. 2. 4.
‖ Or, *to marry her to myself.*

3 In that she is conversant with God, she magnifieth her nobility: yea, [b]the Lord of all things himself loved her.

4 For she is ‖ privy to the mysteries of the knowledge of God, and a ‖ lover of his works.

5 If riches be a possession to be desired in this life; [c]what is richer than wisdom, that worketh all things?

6 And if [d]prudence work; who of all that are, is a more cunning workman than she?

7 And if a man love righteousness, her labours are [e]virtues: for she teacheth temperance and prudence, justice and fortitude: which are such things as men can have nothing more profitable in their life.

8 If a man desire much [f]experience, she knoweth things of old, and conjectureth *aright* what is to come: she knoweth the subtilties of speeches, and can expound dark sentences: she foreseeth signs and wonders, and the events of [g]seasons and times.

9 Therefore I purposed to take her to me to live with me knowing that she † would be a counsellor of good things, and a comfort in cares and grief.

10 For her sake I shall have estimation among the multitude, and honour with the [h]elders, though I be young.

11 I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men.

12 [i]When I hold my tongue, they shall abide my leisure, and when I speak, they shall give good ear unto me: if I talk much, they shall [k]lay their hands upon their mouth.

13 Moreover by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me.

14 I shall ‖ set the people in order, and the nations shall be subject unto me.

15 Horrible tyrants shall be afraid when they do but hear of me: I shall ‖ be found good among the multitude, and valiant in war.

16 ‖ After I have come into my house, I will repose myself with her: for her conversation hath no bitterness; and to live with her hath no sorrow, but mirth and joy.

17 Now, when I considered these things in myself, and [l]pondered them in my heart, how that to be allied unto wisdom is immortality;

18 And great pleasure it is to have her friendship; and in the works of her hands are [m]infinite riches; and in the exercise of conference with her, prudence; and in talking with her, ‖ a good report; I went about seeking how to ‖ take her to me.

19 For I was a witty child, and had a good spirit.

20 Yea rather, being good, I came into a body undefiled.

21 Nevertheless, when I perceived that I could not otherwise obtain her, [n]except God gave her me; and that was a point of wisdom also to know whose gift she was; I ‖ prayed unto the Lord, and besought him, and with [o]my whole heart I said,

CHAP. IX.

A prayer unto God for his wisdom, without which the best man is nothing worth, neither can he tell how to please God.

O GOD of my fathers, and Lord of mercy, [a]who hast made all things with thy word.

2 And ordained man through thy wisdom, that he should [b]have dominion over the creatures which thou hast made,

3 And order the world according to equity and righteousness, and execute judgment with an upright heart:

4 Give [c]me wisdom, that sitteth by thy throne; and reject me not from among thy children:

5 For I [d]thy servant, and son of thy handmaid, am a feeble person, and of a short time, and too young for the understanding of judgment and laws.

6 For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

7 Thou hast chosen me to be a [e]king of thy people, and a judge of thy sons and daughters:

8 Thou hast commanded me to [f]build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning.

9 And [g]wisdom was with thee: which knoweth thy works, [h]and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments.

10 O send her out of the holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee.

11 For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me ‖ in her power.

12 So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's seat.

13 For [t]what man is he that can know the counsel of God? or who can think what the will of the Lord is?

14 For the thoughts of mortal men are ‖ miserable, and our devices are but uncertain.

15 For the corruptible body presseth down the soul, and [k]the earthly tabernacle weigheth down the mind that museth upon many things.

16 And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are † before us: [l]but the things that are in heaven who hath searched out?

17 And thy counsel who hath known, except thou give wisdom, and send thy [m]Holy Spirit from above?

18 For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

CHAP. X.

What wisdom did for Adam, Noe, Abraham, Lot, and against the five cities, for Jacob, Joseph, Moses, and the Israelites

SHE preserved [a]the first-formed father of the world, that was created alone, and brought him out of his fall,

2 And [b]gave him power to rule all things.

3 [c]But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother.

4 For whose cause the earth [d]being drowned with the flood, wisdom again preserved it, [e]and directed the course of the righteous in a piece of wood of small value.

5 Moreover, [f]the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and [g]kept him strong ‖ against his tender compassion toward his son.

6 When the ungodly perished, [h]she delivered the righteous man, who fled from the fire which fell down upon † the [i]five cities,

7 Of whose wickedness even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness: and a [k]standing pillar of salt *is* a monument of an unbelieving soul.

8 For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good; but also left behind them to the world a memorial of their foolishness: so that in the things wherein they offended they could not so much as be hid.

9 But wisdom delivered from pain those that attended upon her.

10 [l]When the righteous fled from his brother's wrath, she guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied *the fruit of* his labours.

11 [m]In the covetousness of such as oppressed him she stood by him, and made him rich.

12 She defended him from his enemies, and kept him safe from those that lay in wait, [n]and in a sore conflict she gave him the victory; that he might know that godliness is stronger than all.

13 [o]When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit,

14 And left him not in bonds, till she brought him the sceptre of the kingdom, and ‖ power against those that oppressed him: as for them that had accused him, she shewed them to be liars, and gave him perpetual glory.

15 She delivered the ‖ righteous people and blameless seed [p]from the nation that oppressed them.

16 She entered into the soul of the servant of the Lord, and [q]withstood dreadful kings in wonders and signs;

17 Rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a covert by day, and a ‖ light of stars in the night season;

[t] Ex.14.21, 22. Ps. 78. 13. [u] Ex.14.28.

‖ Or, *by her power*, or, *glory*.

[t] Ex. 15. 1.

[w] Isa. 35. 6.

[t] Isa.40.13. Rom. 11. 34. 1 Cor.2.16.

‖ Or, *fearful*.

[k] 2 Cor. 5. 1.

[a] Acts 7. 37. [b] Ex. 16. 1.

† Gr. *at hand*.

[c] Ex.17.10, 11, 13.

[l] Job 11. 7.

[d] Ex. 17. 6.

[m] Isa. 63. 11.

[e] Ex. 7. 17.

[e] troubled with foul blood,

[f] Ex. 1. 22.

7 For a manifest reproof of that commandment, [f]whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for:

[g] Ex. 7. 20.

8 Declaring by that thirst then [g]how thou hadst punished their adversaries.

9 For when they were tried, albeit but in mercy chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner than the just.

[h] Ex. 4. 22, 23.

10 For these thou didst admonish and try, [h]as a father: but the other, as a severe king, thou didst condemn and punish.

11 Whether they were absent or present, they were vexed alike.

12 For a double grief came upon them, and a groaning for the remembrance of things past.

13 For when they heard by their own punishments the other to be benefited, they ‖ had some feeling of the Lord.

‖ Or, *perceived*, Ex. 14. 25.

14 For whom they rejected with scorn, when he was long before thrown out at the casting forth *of the infants*, him in the end, when they saw what came to pass, they admired.

[i] Rom. 1. 21,22,23.

15 But for [i]the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance;

[k] ch. 12.23.

16 That they might know, that [k]wherewithal a man sinneth, by the same also shall he be punished.

17 For thine Almighty hand, that made the world of matter [l]without form, wanted not means to send among them a multitude of bears, or fierce lions,

[l] Gen. 1. 2.

[m] Lev. 26. 22. Deut. 32. 24. 2 Kings 17. 25.

18 Or unknown [m]wild beasts, full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes:

19 Whereof not only the harm might despatch them at once, but also the terrible sight utterly destroy them.

20 Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in measure and number and weight.

21 For thou canst shew thy great strength at all times when thou wilt; and who may withstand [n]the power of thine arm?

[n] Ps.89.13. ‖ Or, *little weight*, Isa. 40. 15.

22 For the whole world before thee is as a ‖ little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

23 But thou hast mercy upon all; for thou canst do all things, and [o]winkest at the sins of men, because they should amend.

[o] Acts 17. 30.

24 For thou lovest all the things that are, [p]and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst hated it.

[p] Gen. 1. 31.

25 And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee?

26 But [q]thou sparest all: for they are thine, O Lord, thou lover of souls.

[q] ch 12.16.

CHAP. XI.

5 The Egyptians were punished, and the Israelites reserved in the same thing. 15 They were plagued by the same things wherein they sinned. 20 God could have destroyed them otherwise, but he is merciful to all.

SHE prospered their works in the hand of [a]the holy prophet.

2 [b]They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way.

3 [c]They stood against their enemies, and were avenged of their adversaries.

4 When they were thirsty, they called upon thee, [d]and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone.

5 For by what things their enemies were punished, by the same they in their need were benefited.

6 For instead of a fountain of a perpetual running river [e]troubled with foul blood,

7 For a manifest reproof of that commandment, [f]whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for:

8 Declaring by that thirst then [g]how thou hadst punished their adversaries.

9 For when they were tried, albeit but in mercy chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner than the just.

10 For these thou didst admonish and try, [h]as a father: but the other, as a severe king, thou didst condemn and punish.

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18 Or unknown [m]wild beasts, full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes:

19 Whereof not only the harm might despatch them at once, but also the terrible sight utterly destroy them.

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21 For thou canst shew thy great strength at all times when thou wilt; and who may withstand [n]the power of thine arm?

22 For the whole world before thee is as a ‖ little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

23 But thou hast mercy upon all; for thou canst do all things, and [o]winkest at the sins of men, because they should amend.

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25 And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee?

26 But [q]thou sparest all: for they are thine, O Lord, thou lover of souls.

[r] Ex.14.21, 22. Ps. 78. 13. [s] Ex.14.28.

[t] Ex. 15. 1.

[u] Isa. 35. 6.

[a] Acts 7. 37. [b] Ex. 16. 1.

[c] Ex.17.10, 11, 13.

[d] Ex. 17. 6.

[e] Ex. 7. 17.

[f] Ex. 1. 22.

[g] Ex. 7. 20.

[h] Ex. 4. 22, 23.

[i] Rom. 1. 21,22,23.

[k] ch. 12.23.

[l] Gen. 1. 2.

[m] Lev. 26. 22. Deut. 32. 24. 2 Kings 17. 25.

[n] Ps.89.13. ‖ Or, *little weight*, Isa. 40. 15.

[o] Acts 17. 30.

[p] Gen. 1. 31.

[q] ch 12.16.

CHAP. XII.

2 God did not destroy those of Chanan all at once. 12 If he had done so, who could control him? 19 But by sparing them, he taught us. 27 They were punished with their gods.

FOR thine incorruptible [a]Spirit is in all things.

2 Therefore [b]chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O Lord.

3 For it was thy will to destroy by the hands of our fathers both those ‖ old inhabitants of thy holy land,

4 Whom thou hatedst for doing most odious works of ‖ witchcrafts, and wicked sacrifices;

5 And also those [c]merciless murderers of children, and devourers of man's flesh, and the feasts of blood,

6 With their priests out of the midst of their idolatrous crew, and the parents that killed with their own hands souls destitute of help:

7 That the land, which thou esteemedst above all other, might receive a worthy ‖ colony of God's children.

8 Nevertheless, even those thou sparedst as men, and didst send [d]wasps, forerunners of thy host, to destroy them by little and little.

9 [e]Not that thou wast unable to bring the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word:

10 But executing thy judgments upon them by little, and little, [f]thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

11 For it was a [g]cursed seed from the beginning; neither didst thou for fear of any man give them pardon for those things wherein they sinned.

12 For who shall say, [h]What hast thou done? or who shall withstand thy judgment? or who shall accuse thee for the nations that perish, whom thou hast made? or who shall come to stand ‖ against thee, to be ‖ revenged for the unrighteous men?

13 For neither is there any God but thou that [i]careth for all, to whom thou mightest shew that thy judgment is not unright.

14 [k]Neither shall king or tyrant be able to set his face against thee for any of whom thou hast punished.

15 Forsomuch then as thou art righteous thyself, thou orderest all things righteously: [l]thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.

16 For thy power is the beginning of righteousness, and because thou art the Lord of all, [m]it maketh thee to be gracious unto all.

17 For when men will not believe that thou art of a ‖ full power, thou shewest thy strength, and among them that know it thou makest their boldness manifest.

18 But thou, mastering thy power, judgest with equity, and orderest us with great favour: [n]for thou mayest use power when thou wilt.

19 But by such works hast thou taught thy people that the just man should be [o]merciful, and hast made thy children to be of a good hope, that thou givest repentance for sins.

20 For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation, giving them time and place, whereby they might be delivered from their malice:

21 With how great circumspection didst thou judge thine own sons, [p]unto whose fathers thou hast sworn, and made covenants of good promises?

22 Therefore, [q]whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that, when we judge we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy.

23 Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own ‖ abominations.

24 [r]For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding.

25 Therefore unto them, as to children without the use of reason, thou didst send a judgment to [s]mock them.

26 But they that would not be reformed by that correction, wherein he dallied with them, shall feel a [t]judgment worthy of God.

27 For, look, for what things they grudged, when they were punished, that is, for them whom they thought to be gods; [now] being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied [u]to know; and therefore came extreme damnation upon them.

CHAP. XIII.

1 They were not excused that worshipped any of God's works. 10 But most wretched are they that worshipped the works of men's hands.

SURELY vain are all men by nature, who are ignorant of God, and [a]could not out of the good things that are seen know him that is: neither, by considering the works, did they acknowledge the work-master;

2 [b]But deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or [c]the lights of heaven, to be the gods which govern the world.

3 With whose beauty if they [d]being delighted took them to be gods; let them know how much better the Lord of them is: for the first author of beauty hath created them.

4 But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them.

5 For by the greatness and beauty of the creatures, proportionably the maker of them [e]is seen.

6 But yet for this they are the less to be blamed: for they peradventure err, seeking God, and desirous to find him.

7 For being [f]conversant in his works, they ‖ search *him* diligently, and believe their sight: because the things are beautiful that are seen.

8 Howbeit, [g]neither are they to be pardoned.

9 For if they were able to know so much, that they could aim at the world; how did they not sooner find out the Lord thereof?

10 But miserable are they, and in [h]dead things is their hope, who called them gods [i]which are the works of men's hands, gold and silver, to shew art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

11 [k]Now a ‖ carpenter that felleth timber, after he hath sawn down a tree meet for the purpose, and taken off all the bark skilfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of man's life;

12 And after spending the ‖ refuse of his work to dress his meat, hath filled himself;

13 And taking the very refuse among those which served to no use, being a crooked piece of wood, and full of knots, hath carved it diligently, when he had nothing else to do, [l]and formed it by the skill of his understanding, and fashioned it to the image of a man;

14 Or made it like some [m]vile beast, laying it over with vermilion, and with paint colouring it red, and covering every spot therein;

15 And when he had made a convenient room for it, set it in a wall, and made it fast with iron:

16 For he provided for it that it might [n]not fall, knowing that it was unable to help itself; for it is an image, and hath need of help:

17 Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that [o]which hath no life.

18 For health, he calleth upon that which is weak: for life, prayeth to that which is dead: for aid, humbly beseecheth † that [p]which hath least means to help: and for a good journey, he asketh of that which cannot set a foot forward:

19 And for gaining and getting, and for good success of his hands, asketh ability to do, of him that is most unable to do any thing.

CHAP. XIV.

1 Though men do not pray to their ships, yet they are saved rather by them, than by their idols. 8 Idols are accursed, and so are the makers of them. 14 The beginning of idolatry, and the effects thereof. 30 God will punish them that swear falsely by their idols.

AGAIN, one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood, more rotten than the ‖ vessel that carrieth him.

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a Gen. 1. 2.
b Ps. 39. 11.
‖ Or, *ancient.*
‖ Or, *sorceries,* Lev. 20. 6.
c ch. 14. 23.
d Ex. 23. 28. Deut. 7, 20.
e ch. 11. 20.
f 2 Pet. 3. 9.
g Gen. 9. 25.
h Rom. 9. 20.
‖ Or, *in thy presence.*
‖ Or, *a revenger.*
i 1 Pet. 5. 7.
k Job 9. 4.
l Job 10. 2.
m Ps. 145. 9.
‖ Or, *perfect.*
n Job 34. 10.
o Matt. 5. 7.
p Ps. 105. 8, 9, 10.
q Prov. 3. 11, 12.
‖ Or, *abominable idols.*
r ch. 11. 15. Rom. 1. 23.
s Prov. 1. 26.
t Rom. 2. 2.
u 2 Thess. 1. 8.
a Rom. 1. 19.
b Deut. 4. 19. & 17. 3.
c Gen. 1. 14, 15, 16.
d Ps. 111. 2.
e Rom. 1. 20.
f See Rom. 1. 21.
‖ Or, *seek.*
g Rom. 1. 20.
h ver. 18.
i Ps. 115. 4.
k Isa. 44. 13. Jer. 10. 3.
‖ Or, *timber-wright.*
‖ Or, *chips.*
l Isa. 44. 13.
m Rom. 1. 23.
n 1 Sam. 5. 3. Isa. 19. 1. & 46. 1, 2.
o Ps. 115. 5, 6.
† Gr. *that hath no experience at all.*
p Ps. 115. 7.
‖ Or, *ship.*

2 For verily desire of gain devised ‖ that, and the workman built it by his skill.

3 But thy providence, O Father, governeth it: for thou hast [a]made a way in the sea, and a safe path in the waves;

4 Shewing that thou canst save from all danger: [b]yea, though a man went to sea without art.

5 Nevertheless thou wouldest not that the works of thy wisdom should be idle, and therefore do men commit their lives to a small piece of wood, and passing the rough sea in a weak vessel are saved.

6 [c]For in the old time also, when the proud giants perished, the hope of the world, governed by thy hand, [d]escaped in a weak vessel, and left to all ages a seed of generation.

7 For blessed is the wood whereby righteousness cometh.

8 But [e]that which is made with hands is cursed, as well it, as he that made it: he, because he made it; and it, because being corruptible, it was called God.

9 [f]For the ungodly and his ungodliness are both alike hateful unto God.

10 For [g]that which is made shall be punished together with him that made it.

11 Therefore even ‖ upon the idols of the Gentiles shall there be a visitation: because in the creature of God they are become an abomination, and [h]† stumbling-blocks to the souls of men, and a ‖ snare to the feet of the unwise.

12 For the devising of idols was the beginning of *spiritual* fornication, and the invention of them the corruption of life.

13 For neither were they from [i]the beginning, neither shall they be for ever.

14 For by the vain glory of men they entered into the world, and therefore shall they come shortly to an end.

15 For a father afflicted with untimely mourning, when he hath made [k]an image of his child soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him ceremonies and sacrifices.

16 Thus †in process of time an ungodly custom grown strong was kept as a law, [l]and graven images were worshipped by the commandments of ‖ kings.

17 Whom men could not honour ‖ in presence, because they dwelt far off, they took the counterfeit of his visage from far, and made an express image of a king [m]whom they honoured, to the end that by this their forwardness they might flatter him that was absent, as if he were present.

18 Also the singular diligence of [n]the artificer did help to set forward the ignorant to more superstition.

19 For he, peradventure, willing to please one in authority, forced all his skill to make the resemblance †of the best fashion.

20 And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured as a man.

21 And this was an occasion to [o]deceive the world: for men, serving either calamity or tyranny, did ascribe unto stones and stocks the incommunicable ‖ name.

22 Moreover, this was not enough for them, that they erred in the knowledge of God: but whereas they lived in the great war of ignorance, those so great plagues called they peace.

23 For whilst they [p]slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites:

24 They kept neither lives nor marriages any longer undefiled: but either one slew another traitorously, or grieved him by adultery.

25 So that there reigned in all men ‖ without exception, [q]blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury,

26 Disquieting of good men, forgetfulness of good turns, defiling of souls, changing of ‖ kind, disorder in marriages, adultery, and shameless uncleanness.

27 For the worshipping of idols †not to be named is [r]the beginning, the cause, and the end, of all evil.

28 For either they are mad when they be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves.

29 For insomuch as their trust is in idols [s]which have no life; though they swear falsely, yet they look not to be hurt.

30 Howbeit, for both causes shall they be justly punished: both because they thought not well of God, ‖ giving heed unto idols, and also unjustly swore in deceit, despising [t]holiness.

‖ Or, *vessel*, or, *ship*.

[a] Ex. 14. 22.

[b] See Ps. 89. 9.

[c] Gen. 6. 4.

[d] Heb. 11. 7.

[e] Ps. 115. 8. Baruch 6. 4.

[f] Ps. 5. 5.

‖ Or, *turneth a reproach to the foolish*.

[g] ver. 8.

‖ Or, *to*, or, *by*.

[h] Jer. 10. 8. Hab. 2. 18.

† Gr. *sandals*.

‖ Or, *trap*.

[i] Gen. 1. 1.

[k] ch. 13. 13.

† Gr. *in time*.

[l] Dan. 6. 9.

‖ Or, *tyrants*.

‖ Or, *in sight*.

[m] Rom. 1. 25.

[n] Isa. 40. 18, 19.

† Gr. *to the better*.

[o] Gen. 3. 13. Rev. 12. 9.

‖ Or, *of God*. Isa. 45. 22.

[p] Deut. 18. 10. Jer. 7. 9. & 19. 4.

‖ Or, *confusedly*.

[q] John 8. 44.

‖ Or, *sex*.

† Gr. *nameless*, Ex. 23. 13.

[r] ver. 12, 13.

[s] ch. 13. 10.

‖ Or, *devoted*.

[t] Heb. 12. 14.

31 For it is not the power of them by whom they swear: but it is the just vengeance of sinners, that punisheth always the offence of the ungodly.

CHAP. XV.

1 We do acknowledge the true God. 7 The folly of idol-makers, and of the enemies of God's people; because, besides the idols of the Gentiles, they worshipped wild beasts.

BUT [a]thou, O God, art gracious and true, long-suffering, and in mercy ordering all things.

2 For if we sin, we are thine, knowing thy power: [b]but we will not sin, knowing that we are [c]counted thine.

3 For to know thee is perfect righteousness: yea, to know thy power is the root of immortality.

4 For neither did the mischievous invention of men deceive us, nor an image spotted with divers colours, the painter's fruitless labour;

5 The sight whereof ‖ enticeth fools to lust after it, and so they desired the form of a dead image, that hath no breath.

6 Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon.

7 For the [d]potter, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh [e]both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.

8 And employing his labours lewdly, he maketh a vain god of the same clay, even he [f]which a little before was made of earth himself, and within a little while after returneth to the same, out of the which he was taken, when his [g]life which was lent him shall be demanded.

9 Notwithstanding his care is, not that he shall ‖ have much labour, nor that his life is short: but striveth to excel goldsmiths, and silversmiths, and endeavoureth to do like the workers in brass, and counteth it his glory to make counterfeit things.

10 His heart is ashes, [h]his hope is more vile than earth, and his life of less value than clay:

11 Forasmuch as he knew not his Maker, and him that inspired into him an active soul, [i]and breathed in a living spirit.

12 But they counted our life a pastime, and our ‖ time here a market for gain: for, say they, we must be getting every way, though it be by evil means.

13 ‖ For this man, that of earthly matter maketh [k]brittle vessels and graven images, knoweth himself to offend above all others.

14 And all the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable than very babes.

15 For they counted all the idols of the heathen to be gods: which neither have the use of eyes to see, nor noses to draw ‖ breath, nor ears to hear, nor fingers of hands to handle; and as for their feet they are slow to go.

16 For [l]man made them, and he that borrowed his own spirit fashioned them: but no man can make a god like unto himself.

17 For being mortal, he worketh [m]a dead thing with wicked hands: for he himself is better than the things which he worshippeth: whereas he lived *once*, but they never.

18 Yea, they worshipped those [n]beasts also that are most hateful: for being compared together, some are worse than others.

19 Neither are they beautiful, so much as to be desired in respect of beasts: but they went without the praise of God and his blessing.

CHAP. XVI.

2 God gave strange meat to his people, to stir up their appetite, and vile beasts to enemies, to take it from them. 5 He stung them with his serpents, but soon healed them by his word only. 17 The creatures altered their nature to pleasure God's people, and to offend their enemies.

THEREFORE [a]by the like were they punished worthily, and by the multitude of beasts [b]tormented.

2 Instead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of a strange taste, even [c]quails to stir up their appetite:

3 To the end that they, desiring food, might, [d]for the ugly

[a] ch. 12. 23.

[b] Num. 21. 6. ch. 11. 15, 16.

[c] Num. 11. 31.

[d] ch. 11. 17, 18, 19.

sight of the beasts sent among them, loathe even that which they must needs desire; but these, suffering penury for a short space, might be made partakers of a strange taste.

4 For it was requisite, that upon them exercising tyranny should come penury, which they could not avoid: but to these it should only be shewed how their enemies were tormented.

5 For when the horrible fierceness of beasts came upon || these, and they perished with the [e]stings of crooked serpents, thy wrath endured not for ever:

6 But they were troubled for a small season, that they might be admonished, having a [f]sign of salvation, to put them in remembrance of the commandment of thy law.

7 For he that turned himself toward it was not saved by the thing that he saw, but by thee, [g]that art the Saviour of all.

8 And in this thou madest thine enemies confess, that it is thou who deliverest from all evil;

9 For [h]them the bitings of grasshoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such.

10 But thy sons not the very teeth of venomous dragons overcame: for thy mercy was *ever* by them, [i]and healed them.

11 For they were † pricked, that they should remember thy words: and were quickly saved, that not falling into deep forgetfulness, they might be || continually mindful of thy goodness.

12 For it was neither herb, nor mollifying plaster that restored them to health: but thy word, O Lord, which healeth all things.

13 For thou hast power of life and death: thou [k]leadest to the gates of hell, and bringest up again.

14 A man indeed killeth through his malice: and the spirit, when it is gone forth, returneth not; [l]neither the soul received up cometh again.

15 But it is not possible to escape thy hand.

16 [m]For the ungodly, that denied to know thee, were scourged by the strength of thine arm: with strange rains, hails, and showers, were they persecuted, that they could not avoid; and through fire were they consumed.

17 For, which is most to be wondered at, the fire had more force in the water, that quencheth all things: for the world [n]fighteth for the righteous.

18 For some time the flame was mitigated, that it might not burn up [o]the beasts that were sent against the ungodly; but themselves might see and perceive that they were persecuted with the judgment of God.

19 And at another time it burneth even in the midst of water above the power of fire, that it might destroy the fruits of an unjust land.

20 [p]Instead whereof thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste.

21 For thy [q]|| sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater || tempered itself to every man's liking.

22 [r]But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies.

23 But this again did even forget his own strength, that [s]the righteous might be nourished.

24 For the creature that serveth thee, who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

25 Therefore even then was it altered into all || fashions, and was obedient to thy grace, that nourisheth all things, according to the desire || of them that had need:

26 That thy children, O Lord, whom thou lovest, might know, that [t]it is not the growing of fruits that nourisheth man: but that it is thy word, which preserveth them that put their trust in thee.

27 For that which was not destroyed of the fire, [u]being warmed with a little sun-beam, soon melted away:

28 That it might be known, [x]that we must prevent the sun to give thee thanks, and at the day-spring pray unto thee.

29 For the hope of the unthankful shall melt away as the winter's hoar frost, and shall run away as unprofitable water.

|| Or, *thy people.*
[e] Num. 21. 6. 1 Cor. 10. 9.
[f] Num. 21. 9.
[g] Isa. 45. 22.
[h] Ex. 8. 24. & 10. 4. Rev. 9. 3.
[i] Ps. 107. 20.
†Gr. *stung.*
|| Or, *never drawn from.*
[k] Deut. 32. 39. 1 Sam. 2. 6.
[l] Eccl. 12. 7.
[m] Ex. 9. 23. Josh. 10. 11.
[n] Judg. 5. 20. Rev. 12. 16.
[o] ch. 11. 17, 18.
[p] Ex. 16. 14. Num. 11. 7. Ps. 78. 25. John 6. 31.
[q] Judg. 14. 14.
|| Or, *manna.*
|| Or, *was tempered.*
[r] ch. 19. 21.
[s] Ps. 33. 19. & 37. 19.
|| Or, *thin.*
|| Or, *of them that prayed.*
[t] Deut. 8. 3. Matt. 4. 4.
[u] Ex. 16. 21.
[x] Ps. 5. 3. & 88. 13. & 130. 6.

CHAP. XVII.

1 *Why the Egyptians were punished with darkness.* 4 *The terrors of that darkness.* 11 *The terrors of an ill conscience.*

FOR [a]great are thy judgments, and cannot be expressed: therefore || unnurtured souls have erred.

2 For when unrighteous men thought to oppress the holy nation; they being shut up || in their houses, [b]the prisoners of darkness, and fettered with the bonds of a long night, lay [there] || exiled from the eternal providence.

3 For while they supposed to lie hid in their secret sins, they were scattered || under a dark vail of forgetfulness, being horribly astonished, and troubled with [strange] || apparitions.

4 For neither might the corner that held them keep them from fear: but noises [as of waters] falling down sounded about them, and [c]sad visions appeared unto them with heavy countenances.

5 No power of the fire might give them light: [d]neither could the bright flames of the stars endure to lighten that horrible night.

6 Only there appeared unto them a fire kindled of itself, very dreadful: for being much terrified, they thought the things which they saw to be worse than the sight they saw not.

7 [e]As for the illusions of art magic, they were put down, and their vaunting in wisdom was reproved with disgrace.

8 For they that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at.

9 For though no terrible thing did fear them; yet being scared [f]with beasts that passed by, and hissing of serpents,

10 They died for fear, || denying that they saw the air, which could of no side be avoided.

11 For wickedness, condemned by her own witness, [g]is very timorous, and being pressed with conscience, always forecasteth grievous things.

12 For fear is nothing else but a betraying of the succours which reason offereth.

13 And the expectation from within, being less, counteth the ignorance more than the cause which bringeth the torment.

14 But they sleeping the same sleep that night, || which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell,

15 Were partly vexed with [h]monstrous apparitions, and partly fainted, [i]their heart failing them: for a sudden fear, and not looked for, came upon them.

16 So then whosoever there fell down was straitly kept, shut up in a prison without iron bars.

17 For whether he were husbandman, or shepherd, or a labourer in the || field, he was overtaken, and endured that necessity, which could not be avoided: for they were all bound with [k]one chain of darkness.

18 Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently,

19 Or a || terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of [l]most savage wild beasts, or a rebounding echo from the hollow mountains; [m]these things made them swoon for fear.

20 For the whole world shined with clear light, and none were hindered in their labour:

21 Over them only was spread [n]a heavy night, an image of that darkness which should afterward receive them: but yet were they unto themselves more grievous than the darkness.

[a] Ps. 36. 61.
|| Or, *souls that will not be reformed.*
Or, *under their roofs.*
[b] Ex. 10. 22.
|| Or, *fugitives.*
|| Or, *in.*
|| Or, *sights.*
[c] See Job 4. 13. & 33. 15.
[d] Joel 2. 10.
[e] Ex. 7. 12. & 8. 7, 18, 19.
[f] ch. 11. 18, 19.
|| Or, *refusing to look upon.*
[g] Dan. 5. 6.
|| Or, *wherein they could do nothing.*
[h] ver. 3.
[i] Luke 21. 26.
|| Or, *desert.*
[k] 2 Pet. 2. 4.
|| Or, *hideous.*
[l] ver. 9.
[m] ver. 3, 4, 6, 8, 9, 10, 15.
[n] ver. 2.

CHAP. XVIII.

4 *Why Egypt was punished with darkness, and with the death of their children.* 18 *They themselves saw the cause thereof.* 20 *God also plagued his own people.* 21 *By what means that plague was stayed.*

NEVERTHELESS thy saints had a very great [a]light, whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them [b]happy.

2 But for that they did not hurt them *now*, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies.

[a] Ex. 10 23.
[b] Deut. 33. 29.

3 [c]Instead whereof thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and a harmless sun to entertain them honourably.

4 For they were worthy to be deprived of light, and imprisoned in darkness, who had kept thy [d]sons shut up, by whom the ‖ uncorrupt light of the law was to be given unto the world.

5 [e]And when they had determined to slay the babes of the saints, [f]one child being cast forth, and saved, to reprove them, thou tookest away the multitude of their children, and destroyedst them altogether in a mighty water.

6 [g]Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence, they might afterward be of good cheer.

7 So of thy people was accepted both [h]the salvation of the righteous, and [i]destruction of the enemies.

8 For wherewith didst thou punish our adversaries, by the same thou didst glorify us, whom thou hadst called.

9 [k]For the righteous children of good men did sacrifice secretly, and with one consent made ‖ a holy law, that the saints should be alike partakers of the same good and evil, the fathers now singing out the songs of praise.

10 But on the other side there sounded an ill-according cry of the enemies, [l]and a lamentable noise was carried abroad for children that were bewailed.

11 [m]The master and the servant were punished after one manner; and like as the king, so suffered the common person.

12 So they all together [n]had innumerable dead with one kind of death; neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

13 For whereas they would not believe anything by reason [o]of the enchantments; upon the destruction of the first-born, they acknowledged this people to be the sons of God.

14 For while all things were in quiet silence, and that night was in the midst of her swift course,

15 Thine Almighty word leaped down from heaven out of thy royal throne, as a fierce [p]man of war into the midst of a land of destruction,

16 And brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death; and it touched the heaven, but it stood upon the earth.

17 [q]Then suddenly ‖ visions of horrible dreams troubled them sore, and terrors came upon them unlooked for.

18 And one thrown here, and another there, half dead, shewed the cause of his death.

19 For the dreams that troubled them did [r]foreshew this, lest they should perish, and not know why they were afflicted.

20 Yea, the tasting of death touched the righteous also, and there was a destruction of the [s]multitude in the wilderness: but [t]the wrath endured not long.

21 For then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant.

22 So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued he him that punished, [u]alleging the oaths and covenants made with the fathers.

23 For when the dead were now fallen down by heaps one upon another, [x]standing between, he stayed the wrath, and ‖ parted the way to the living.

24 [y]For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the diadem of his head.

25 Unto these the destroyer gave place, and was afraid of them: for it was enough that they only tasted of [z]the wrath.

[c] Ex. 13. 21. & 14. 24. Ps. 78. 14. & 105. 39.

[d] Ex. 4. 22, 23. ‖ Or, *incorruptible.*

[e] Ex. 1. 16. [f] Ex. 2. 2.

[g] Ex. 11. 4, 5.

[h] Ex. 15. 2. [i] Ex. 15. 4.

[k] See Ex. 12. 21, 28. ‖ Or, *a covenant of God*, or, *league.* See Ps. 50. 5.

[l] Ex. 12. 30.

[m] Ex. 11. 5. & 12. 29.

[n] Ex. 12.

[o] Ex. 7. 21.

[p] Ex. 15. 3.

[q] ch. 17. 3, 4. ‖ Or, *imaginations.*

[r] ch. 17. 1.

[s] Num. 16. 46. [t] Heb. 4. 3.

†Gr. *by themselves.*

[u] Ps. 105. 8, 9, 10. Rom. 9. 4.

[x] Ps. 106. 30. ‖ Or, *cut off.*

[y] Ex. 28. 6, 9, 36.

[z] ver. 20.

CHAP. XIX.

1 Why God shewed no mercy to the Egyptians, and how wonderfully he dealt with his people. 14 The Egyptians were worse than the Sodomites. 18 The wonderful agreement of the creatures to serve God's people.

AS for the ungodly, [a]wrath came upon them without mercy unto the end: for he knew before what they would do;

2 How that having given them leave to depart, and sent them hastily away, [b]they would repent, and pursue them.

3 For whilst they were [c]yet mourning and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had ‖ entreated to be gone.

4 For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the punishment which was wanting to their torments:

5 And that thy people might pass [d]a wonderful way: but they might find a strange death.

6 For [e]the whole creature in his proper kind was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt:

7 *As namely,* [f]a cloud shadowing the camp; and where water stood before, dry land appeared; and out of the Red Sea, [g]a way without impediment; and out of the violent stream a green field:

8 Wherethrough all the people went that were defended with thy hand, seeing thy marvellous strange wonders.

9 For they went at large like horses, and leaped like lambs, praising thee, O Lord, who hadst delivered them.

10 For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth ‖ flies instead of cattle, and how [h]the river cast up a multitude of frogs instead of fishes.

11 But afterward they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats.

12 For quails came up unto them from the sea, for their ‖ contentment.

13 And punishments came upon the sinners, not without former signs by the force of thunders: for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers.

14 For [i]the *Sodomites* did not receive those, whom they knew not when they came: but these brought friends into bondage, that had well deserved of them.

15 And not only so, but peradventure some respect shall be had of those, because they used strangers not friendly:

16 But these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them.

17 Therefore even with blindness were these stricken, [k]as those were at the doors of the righteous man: when, being compassed about with horrible great darkness, every one sought the passage of his own doors.

18 For the elements were changed † in themselves by a kind of harmony, like as, in a psaltery, notes change the name of the tune, and yet are always sounds; which may well be perceived by the sight of the things that have been done.

19 [l]For earthly things were turned into watery, and the things that before swam in the water, now went upon the ground.

20 [m]The fire had power in the water, forgetting his own virtue: and the water forgat his own quenching nature.

21 On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein; [n]neither melted they the icy kind of heavenly meat, that was of nature apt to melt.

22 For in all things, O Lord, thou didst [o]magnify thy people, and glorify them, neither didst thou lightly regard them: but didst assist them in every time and place.

[a] 1 Thess. 2. 16.

[b] Ex. 14. 5. [c] Ex. 12. 30.

‖ Or, *cast out by entreaty,* Ex. 12. 31, 32, 33.

[d] Ex. 14. 28, 29.

[e] See ch. 16. 24, 25.

[f] 1 Cor. 10. 1, 2. [g] Ps. 78. 43.

‖ Or, *lice.* [h] Ex. 8. 5.

‖ Or, *comfort,* Ex. 16. 13.

[i] Gen. 19. 4, 5.

[k] Gen. 19. 11. 2 Kings 6. 18. Acts 13. 11.

[l] Ps. 107. 34, 35.

[m] ch. 16. 17.

[n] ch. 16. 22.

[o] Ps. 148. 14.

The WISDOM of JESUS the Son of SIRACH, or, ECCLESIASTICUS

A Prologue made by an uncertain Author.

THIS Jesus was the son of Sirach, and grandchild to Jesus of the same name with him: this man therefore lived in the latter times, after the people had been led away captive, and called home again, and almost after all the prophets. Now his grandfather Jesus, as he himself witnesseth, was a man of great diligence and wisdom among the Hebrews, who did not only gather the grave and short sentences of wise men, that had been before him, but himself also uttered some of his own, full of much understanding and wisdom. When as therefore the first Jesus died, leaving this book almost ‖ perfected, Sirach his son receiving it after him, left it to his own son Jesus, who having gotten it into his hands, compiled it all orderly into one volume, and called it Wisdom, entitling it both by his own name, his father's name, and his grandfather's; alluring the hearer by the very name of Wisdom, to have a greater love to the study of this book. It containeth therefore wise sayings, dark sentences, and parables, and certain particular ancient godly stories of men that pleased God; also his prayer and song; moreover, what benefits God had vouchsafed his people, and what plagues he had heaped upon their enemies. This Jesus did imitate Solomon, and was no less famous for wisdom and learning, both being indeed a man of great learning, and so reputed also.

Some refer this prologue to Athanasius because it is found in his *Synopsis*.
‖ Or, *collected.*

The Prologue of the Wisdom of JESUS, *the Son of* SIRACH.

WHEREAS many and great things have been delivered unto us by the law and the prophets, and by others that have followed their steps, for the which things Israel ought to be commended for learning and wisdom; and whereof not only the readers must needs become skilful themselves, but also they that desire to learn be able to profit them which are ‖ without, both by speaking and writing: my grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgment, was drawn on also himself to write something pertaining to learning and wisdom; to the intent that those which are desirous to learn, and are addicted to these things, might profit much more in living according to the law. Wherefore let me entreat you to read it with favour and attention, and to pardon us, wherein we may seem to come short of some words which we have laboured to interpret. For the same things uttered in Hebrew, and translated into another tongue, have not the same force in them, and not only these things, but the law itself, and the † prophets and the rest of the books, have no small ‖ difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there some time, I found a ‖ book of no small learning: therefore I thought it most necessary for me to bestow some diligence and travail to interpret it: using great watchfulness and skill in that space to bring the book to an end, and set it forth for them also, which in a strange country are willing to learn, being prepared before in manners to live after the law.

‖ Or, *of another nation.*

† Gr. *prophecies.*
‖ Or, *excellency.* cir. 133.
‖ Or, *help of learning.*

CHAP. I.

1 All wisdom is from God. 10 He giveth it to them that love him. 11 The fear of God is full of many blessings. 28 To fear God without hypocrisy.

Before CHRIST about 200.

ALL [a]wisdom *cometh* from the Lord, and is with him for ever.

2 [b]Who can number the sand of the sea, and the drops of rain, and the days of eternity?

3 Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom?

4 Wisdom hath been created before all things, and the understanding of prudence from everlasting.

5 The word of [c]God most high is the fountain of wisdom; and her ways are everlasting commandments.

6 [d]To whom hath the root of wisdom been revealed? or who hath known her wise counsels?

7 [Unto whom hath the knowledge of wisdom been made manifest? and who hath understood her great experience?]

8 There is [e]one wise and greatly to be feared, the Lord sitting upon his throne.

9 He created her, and saw her, and numbered her, and poured her out upon all his works.

10 She *is* with all flesh according to his gift, [f]and he hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing.

12 The fear of the Lord maketh a merry heart, and giveth joy, and gladness, and a long life.

13 Whoso feareth the Lord, it shall go well with him at the last, and he ‖ shall find favour in the day of his death.

14 [g]To fear the Lord is the beginning of wisdom: and it was created with the faithful in the womb.

15 She hath built an everlasting foundation with men, and she shall continue [h]with their seed.

16 To fear the Lord is fulness of wisdom, and filleth men with her fruits.

17 She filleth all their house with things desirable, and the garners with her increase.

18 The fear of the Lord is [i]a crown of wisdom, making peace and perfect health to flourish; both which are the gifts of God: and it enlargeth their rejoicing that love him.

19 Wisdom raineth down skill and knowledge of understanding, and exalteth them to honour that hold her fast.

20 The root of wisdom is [k]to fear the Lord, and the branches thereof are long life.

Before CHRIST about 200.

‖ Or, *escape punishment.*

[a] 1 Kings 3. 9.
[b] Gen. 13. 16. & 15. 5.
[c] Gen. 14. 20.
[d] Rom. 11. 34. 1 Cor. 2. 16.
[e] Jude 25.
[f] Jam. 1. 17.
‖ Or, *shall be blessed.*
[g] Ps. 111. 10. Prov. 1. 7.
[h] Ps. 103. 17.
[i] ver. 11.
[k] Eccl. 12. 13.

[l] Jam. 1. 4. & 5. 7, 8, 11.
[m] Jam. 1. 5.
‖ Or, *Be not disobedient to.*
[n] Jam. 4. 6. 1 Pet. 5. 5, 6.

21 The fear of the Lord driveth away sins: and where it is present, it turneth away wrath.

22 A furious man cannot ‖ be justified; for the sway of his fury shall be his destruction.

23 [l]A patient man will bear for a time, and afterward joy shall spring up unto him.

24 He will hide his words for a time, and the lips of many shall declare his wisdom.

25 The parables of knowledge are in the treasures of wisdom: but godliness is an abomination to a sinner.

26 If thou desire wisdom, keep the commandments, [m]and the Lord shall give her unto thee.

27 For the fear of the Lord is wisdom and instruction: and faith and meekness are his delight.

28 ‖ Distrust not the fear of the Lord when thou art poor: and come not unto him with a double heart.

29 Be not a hypocrite in the sight of men, and take good heed what thou speakest.

30 Exalt not thyself, [n]lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou camest not in truth to the fear of the Lord, but thy heart is full of deceit.

CHAP. II.

1 God's servants must look for trouble, and be patient, and trust in him. 12 For woe to them that do not so. 15 But they that fear the Lord will do so.

MY son, if thou come to serve the Lord, prepare thy soul [a]for temptation.

2 Set thy heart aright, and constantly endure, and ‖ make not haste in time of trouble.

3 Cleave unto him, and depart not away, [b]that thou mayest be increased at thy last end.

4 Whatsoever is brought upon thee, take cheerfully, and be patient when thou art changed to a low estate.

5 [c]For gold is tried in the fire, and acceptable men in the furnace of adversity.

6 Believe in him, and he will help thee; order thy way aright, [d]and trust in him.

7 Ye that fear the Lord, wait for his mercy; and go not aside, lest ye fall.

8 Ye that fear the Lord, believe him; and your reward shall not fail.

[a] Matt. 4. 1. 2 Tim. 3. 12. 1 Pet. 4. 12.
‖ Or, *haste not.*
[b] Job 42. 12.
[c] Wis. 3. 6. Prov. 17. 3.
[d] Ps. 37. 3.

9 Ye that fear the Lord, hope for good, and for everlasting joy and mercy.

10 Look at the generations of old, and see; [e]did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him?

11 For the Lord is full of compassion and mercy, long suffering, and very pitiful, and forgiveth sins, [f]and saveth in time of affliction.

12 Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways!

13 Woe unto him that is faint-hearted! [g]for he believeth not; therefore shall he not be defended.

14 Woe unto you that have lost patience! and what will ye do when the Lord shall visit you?

15 They that fear the Lord will not disobey his word; and [h]they that love him will keep his ways.

16 They that fear the Lord will seek that which is well-pleasing unto him; and they that love him, [i]shall be filled with the law.

17 They that fear the Lord will prepare their hearts, and humble their souls in his sight,

18 *Saying*, [k]We will fall into the hands of the Lord, and not into the hands of men: for as his majesty is, so is his mercy.

CHAP. III.

2 Children must honour and help both their parents. 21 We may not desire to know all things. 26 The incorrigible must needs perish. 30 Alms are rewarded.

[a]HEAR me your father, O children, and do thereafter, that ye may be safe.

2 For the Lord hath given the [b]father honour over the children, and hath confirmed the ‖ authority of the mother over the sons.

3 Whoso honoureth his father maketh an atonement for his sins:

4 And he that honoureth his mother is as one that layeth up treasure.

5 Whoso honoureth his father shall have joy of *his own* children; and when he maketh his prayer, he shall be heard.

6 He that honoureth his father [c]shall have a long life; and he that is obedient unto the Lord shall be a comfort to his mother.

7 He that feareth the Lord [d]will honour his father, and will do service unto his parents, as to his masters.

8 [e]Honour thy father and mother both in word and deed, that a blessing may come upon thee from them.

9 For [f]the blessing of the father establisheth the houses of children; but the curse of the mother rooteth out foundations.

10 Glory not in the dishonour of thy father; for thy father's dishonour is no glory unto thee.

11 [g]For the glory of a man is from the honour of his father; and a mother in dishonour is a reproach to the children.

12 My son, help thy father in his age, and grieve him not as long as he liveth.

13 And if his understanding fail, have patience with him; and despise him not when thou art ‖ in thy full strength.

14 For the relieving of thy father shall not be forgotten: and instead of sins it shall be added to build thee up.

15 In the day of thine affliction it shall be [h]remembered; thy sins also shall melt away, as the ice in the fair warm weather.

16 He that forsaketh his father is as a blasphemer; and he that angereth his mother is cursed of God.

17 My son, go on with thy business in meekness; so shalt thou be beloved of him that is approved.

18 [i]The greater thou art, the more humble thyself, and thou shalt find favour before the Lord.

19 Many are in high place, and of renown: [k]but mysteries are revealed unto the meek.

20 For the power of the Lord is great, and he is honoured of the lowly.

21 [l]Seek not out the things that are too hard for thee, neither search the things that are above thy strength.

22 But what is commanded thee, think thereupon *with reverence;* for it is not needful for thee *to see with thine eyes* the things that are in secret.

Before CHRIST about 200.

[e] Ps 37. 25.

[f] Ps. 46. 1.

[g] See ver. 8.

[h] John 14. 23.

[i] Heb. 8. 10.

[k] 2 Sam. 24. 14. 1 Chron. 21. 13.

[a] Prov. 4. 1.

[b] Ex. 20. 12. Deut. 5. 16. ‖ Or, *judgment*, Prov. 6. 20.

[c] Deut. 4. 40. & 5. 16.

[d] Eph. 6. 1, 2.

[e] ver. 2.

[f] Gen. 27. 27. Deut. 33.

[g] Gen. 9. 23.

‖ Or, *in all thine ability*, ver. 6.

[h] Neh. 13. 14, 22, 31.

[i] Phil. 2. 3. Jam. 4. 6. 1 Pet. 5. 5.

[k] Ps. 25. 9, 14.

[l] Prov. 25. 27. Rom. 12. 3.

Before CHRIST about 200.

[m] Deut. 29. 29. Col. 2. 18

[n] 1 Cor. 1. 26, 27, 28, 29, 31.

[o] Rom. 2. 5.

‖ Or, *the proud man is not healed by his punishment.*

[p] Ps. 41. 1. Dan. 4. 27. Matt. 5. 7.

[q] Mic. 7. 8.

[a] Jam. 5. 4.

[b] Prov. 3. 27, 28.

‖ Or, *him that asketh*, Matt. 5. 42.

[c] Jam. 5. 4.

[d] Isa. 1. 17. Jer. 22. 3.

[e] Eph. 5. 1.

[f] Prov. 8. 17.

‖ Or, *in the sanctuary.*

[g] Ps. 49. 14. & 149. 6, 7, 8, 9.

[h] Ps. 66. 10.

[i] Ps. 81. 12.

[k] Acts 5. 41.

† Gr. *in time of saving.* Gal. 6. 10.

23 [m]Be not curious in unnecessary matters: for more things are shewed unto thee than men understand.

24 For many are deceived by their own vain opinion; and an evil suspicion hath overthrown their judgment.

25 Without eyes thou shalt want light: [n]profess not the knowledge therefore that thou hast not.

26 A stubborn heart shall fare evil at the last; and he that loveth danger shall perish therein.

27 An obstinate heart shall be laden with sorrows: [o]and the wicked man shall heap sin upon sin.

28 ‖ In the punishment of the proud there is no remedy; for the plant of wickedness hath taken root in him.

29 The heart of the prudent will understand a parable; and an attentive ear is the desire of a wise man.

30 Water will quench a flaming fire; [p]and alms maketh an atonement for sins.

31 And he that requiteth good turns is mindful of that which may come hereafter; and [q]when he falleth, he shall find a stay.

CHAP. IV.

1 We may not despise the poor or fatherless, but seek for wisdom, and not be ashamed of some things, nor gainsay the truth, nor be as lions in our houses.

MY son, [a]defraud not the poor of his living, and make not the needy eyes to wait long.

2 Make not a hungry soul sorrowful; neither provoke a man in his distress.

3 Add not more trouble to a heart that is vexed; [b]and defer not to give to him that is in need.

4 Reject not the supplication of the afflicted; neither turn away thy face from a poor man.

5 Turn away not thine eye from ‖ the needy, and give him none occasion to curse thee:

6 For if he curse thee in the bitterness of his soul, [c]his prayer shall be heard of him that made him.

7 Get thyself the love of the congregation, and bow thy head to a great man.

8 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.

9 [d]Deliver him that suffereth wrong from the hand of the oppressor; and be not faint-hearted when thou sittest in judgment.

10 Be as a father unto the fatherless, and instead of a husband unto their mother: so shalt thou be [e]as a son of the Most High, and he shall love thee more than thy mother doth.

11 Wisdom exalteth her children, and layeth hold of them that seek her.

12 He that loveth her loveth life; and they that [f]seek to her early shall be filled with joy.

13 He that holdeth her fast shall inherit glory; and wheresoever she entereth, the Lord will bless.

14 They that serve her shall minister ‖ to the Holy One: and them that love her the Lord doth love.

15 Whoso giveth ear unto her, [g]shall judge the nations: and he that attendeth unto her shall dwell securely.

16 If a man commit himself unto her he shall inherit her; and his generation shall hold her in possession.

17 For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, [h]and try him by her laws.

18 Then will she return the strait way unto him, and comfort him, and shew him her secrets.

19 But if he go wrong, she will forsake him, and [i]give him over to his own ruin.

20 Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul.

21 For there is a shame that bringeth sin; [k]and there is a shame which is glory and grace.

22 Accept no person against thy soul, and let not the reverence of any man cause thee to fall.

23 And refrain not to speak, † when there is occasion to do good, and hide not thy wisdom in her beauty.

24 For by speech wisdom shall be known: and learning by the word of the tongue.

25 In no wise speak against the truth; but be abashed of the error of thine ignorance.

26 Be not ashamed [t]to confess thy sins; ‖ and force not the course of the river.

27 Make not thyself an underling to a foolish man; neither accept the person of the mighty.

28 Strive for the truth [m]unto death, and the Lord shall fight for thee.

29 Be not hasty in thy tongue, and in thy deeds slack and remiss.

30 Be not as a lion in thy house, nor frantic among thy servants.

31 Let not thy hand be stretched out to receive, and shut when thou shouldest ‖ repay.

CHAP. V.

1 We must not presume of our wealth and strength, nor of the mercy of God, to sin. 9 We must not be double tongued, nor answer without knowledge.

SET not thy heart upon thy goods; and say not, [a]I have enough for my life.

2 Follow not thine own mind and thy strength, to walk in the ways of thy heart:

3 And say not, [b]Who shall control me for my works? for the Lord will surely revenge thy pride.

4 Say not, I have sinned, [c]and what harm hath happened unto me? for the lord is long-suffering, he will in no wise let thee go.

5 Concerning propitiation, [d]be not without fear to add sin unto sin:

6 And say not, His mercy is great; he will be pacified for the multitude of my sins: [e]for mercy and wrath come from him, and his indignation resteth upon sinners.

7 Make no tarrying to turn to the Lord, and put not off from day to day: [f]for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance.

8 [g]Set not thy heart upon goods unjustly gotten: for they shall not profit thee in the day of calamity.

9 Winnow not with every wind, and go not into every way: for so doth the sinner that hath a double tongue.

10 [h]Be steadfast in thine understanding; and let thy word be the same.

11 [i]Be swift to hear; and let thy life be sincere; and with patience give answer.

12 If thou hast understanding, answer thy neighbour; if not, [k]lay thy hand upon thy mouth.

13 Honour and shame is in talk: and the tongue of man is his fall.

14 Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation [l]upon the double tongue.

15 Be not ignorant of any thing in a great matter or a small.

CHAP. VI.

1 Do not extol thine own conceit, but make choice of a friend. 18 Seek wisdom betimes: 20 It is grievous to some, yet the fruits thereof are pleasant. 35 Be ready to hear wise men.

INSTEAD of a friend become not an enemy; [for thereby] thou shalt inherit an ill name, shame, and reproach: even so shall a sinner [a]that hath a double tongue.

2 Extol not thyself in the counsel of thine own heart; that thy soul be not torn in pieces as a bull [straying alone.]

3 Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as [b]a dry tree.

4 A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn of his enemies.

5 † Sweet language will multiply friends: and a fair-speaking tongue will increase kind greetings.

6 Be in peace with many: nevertheless have but one counsellor of a thousand.

7 If thou wouldest get a friend, ‖ prove him first, and be not hasty to credit him.

8 For some man is a friend for his own occasion, and will not abide in the day of thy trouble.

9 And there is a friend, who, being turned to enmity and strife, will discover thy reproach.

10 [c]Again, some friend is a companion at the table, and will not continue in the day of thine affliction.

11 But in thy prosperity he will be as thyself, and will be bold over thy servants.

12 If thou be brought low, [d]he will be against thee, and will hide himself from thy face.

13 Separate thyself from thine enemies, and take heed of thy friends.

14 A faithful friend is a strong defence: and he that hath found such a one hath found a treasure.

15 Nothing doth countervail a faithful friend, and his excellency is invaluable.

16 A faithful friend is the medicine of life: and [e]they that fear the Lord shall find him.

17 Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also.

18 My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age.

19 Come unto her as one that plougheth and soweth, [f]and wait for her good fruits: for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon.

20 She is very unpleasant to the unlearned: he that is without ‖ understanding will not remain with her.

21 She will lie upon him as a [g]mighty stone of trial; and he will cast her from him ere it be long.

22 For wisdom is according to her name, and she is not manifest unto many.

23 Give ear, my son, receive mine advice, and refuse not [h]my counsel,

24 And put thy feet into her fetters, and thy neck into her ‖ chain.

25 Bow [i]down thy shoulder and bear her, and be not grieved with her bonds.

26 Come unto her with thy whole heart, and keep her ways with all thy power.

27 [k]Search, and seek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go.

28 For at the last thou shalt find her rest, and that shall be turned to thy joy.

29 Then shall her fetters be a strong defence for thee, and her chains a robe of glory.

30 For there is a golden ornament upon her, and her bands are ‖ purple lace.

31 Thou shalt put her on as a robe of honour, and shalt put her about thee as a crown of joy.

32 My son, [l]if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent.

33 If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise.

34 Stand in the multitude of the [m]elders; and cleave unto him that is wise.

35 Be willing to hear every godly discourse; and let not the [n]parables of understanding escape thee.

36 And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.

37 Let thy mind be upon the ordinances of the Lord, and [o]meditate continually in his commandments: he shall establish thy heart, and give thee wisdom at thine own desire.

CHAP. VII.

1 We are dehorted from sin, from ambition, presumption, and fainting in prayer, from lying and backbiting. 18 How to esteem a friend; 19 a good wife; 20 a servant; 22 our cattle; 23 our children and parents; 31 the Lord and his priests; 32 the poor and those that mourn.

DO no evil, [a]so shall no harm come unto thee.

2 Depart from the unjust, and iniquity shall turn away from thee.

3 My son, [b]sow not upon the furrows of unrighteousness, and thou shalt not reap them seven-fold.

4 Seek not of the Lord pre-eminence, neither of the king the seat of honour.

5 [c]Justify not thyself before the Lord; and boast not of thy wisdom before the king.

6 Seek not to be judge, being not able to take away iniquity; lest at any time thou fear the person of the mighty, and lay a stumbling-block in the way of thine uprightness.

7 [d]Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people.

8 Bind not one sin upon another; for in one thou shalt not be unpunished.

9 Say not, God will look upon the [e]multitude of mine oblations, and when I offer to the most high God, he will accept it.

Before CHRIST about 200.

[t] Prov. 28. 13. ‖ Or, *and strive not against the stream.*
[m] Heb. 12. 4. Rev. 12. 11.
‖ Or, *give.* Acts 20. 35.
[a] Luke 12. 19.
‖ Or, *heart.*
[b] Ex. 5. 2.
[c] Eccl. 8. 11.
[d] ch. 21. 1.
[e] ch. 16. 13.
[f] 1 Thes. 5. 3.
[g] Prov. 10. 2. & 11. 4. Ezek. 7. 19.
[h] 1 Cor. 15. 58.
[i] Jam. 1. 19.
[k] Job 40. 4.
[l] Ps. 12. 2, 3, 4.
[a] ch. 5. 14.
[b] Isa. 56. 3.
† Gr. *A sweet throat.* Prov. 15. 1.
‖ Or, *get him in the time of trouble.* See Prov. 17. 17.
[c] ch. 37. 5.

Before CHRIST about 200.

[d] ch. 37. 4.
[f] Jam. 5. 7.
[g] Zech. 12. 3.
[h] Rev. 3. 18.
‖ Or, *collar.*
[i] Matt. 11. 29.
[k] Prov. 2. 4, 5, 6. Matt. 7. 7.
‖ Or, *a rib-band of blue silk.* Num. 15. 38.
[l] Prov. 2. 1.
[m] ch. 8. 9.
[n] Ps. 78. 2.
[o] Ps. 1. 2.
[a] 1 Pet. 3. 13.
[b] Job 4. 8. Prov. 22. 8.
[c] Job 9. 20. Ps. 143. 2. Eccl. 7. 16. Luke 18.
[d] Matt. 18. 7.
[e] Isa. 1. 11.

10 Be [f]not faint-hearted when thou makest thy prayer, and neglect not to give alms.

11 Laugh no man to scorn in the bitterness of his soul: for there is one which humbleth and exalteth.

12 † Devise not a lie against thy brother: neither do the like to thy friend.

13 Use not to make any manner of lie: for the custom thereof is not good.

14 Use not many words in a multitude of elders, [g]and make not || much babbling when thou prayest.

15 Hate not laborious work, neither husbandry, which the Most High hath † ordained.

16 Number not thyself among the multitude of sinners, but remember that wrath will not tarry long.

17 Humble thy soul greatly: [h]for the vengeance of the ungodly is fire and worms.

18 Change not a friend for any good, by no means; neither a faithful brother for [i]the gold of Ophir.

19 Forego not a wise and good woman: for her grace is above gold.

20 [k]Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee.

21 Let thy soul love a good servant, and defraud him not of liberty.

22 [l]Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.

23 Hast thou children? [m]instruct them, and bow down their neck from their youth.

24 Hast thou daughters? have a care of their body, and shew not thyself cheerful toward them.

25 Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding.

26 Hast thou a wife after thy mind? [n]forsake her not: but give not thyself over to a || light woman.

27 [o]Honour thy father with thy whole heart, and forget not the sorrows of thy mother.

28 Remember that thou wast begotten of them, and how canst thou recompense them the things that they have done for thee?

29 Fear the Lord with all thy soul, and reverence his priests.

30 [p]Love him that hath made thee with all thy strength, and forsake not his ministers.

31 Fear the Lord, and honour the priest; and give him his portion, as it is commanded thee; the first-fruits, and the trespass-offering, and the gift of the shoulders, and the sacrifice of sanctification, and the first-fruits of the holy things.

32 [q]And stretch thy hand unto the poor, that || thy blessing may be perfected.

33 A gift hath grace in the sight of every man living, and for the dead detain it not.

34 Fail not to be with them that weep, and mourn with them that mourn.

35 [r]Be not slow to visit the sick: for that shall make thee to be beloved.

36 Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

CHAP. VIII.

1 Whom we may not strive with, nor despise, nor provoke, nor have to do with.

STRIVE not with a mighty man, lest thou fall into his hands.

2 [a]Be not at variance with a rich man, lest he overweigh thee: for gold [b]hath destroyed many, and perverted the hearts of kings.

3 Strive not with a man that is || full of tongue, and heap not wood upon his fire.

4 Jest not with a rude man, lest thine ancestors be disgraced.

5 [c]Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.

6 [d]Dishonour not a man in his old age: for even some of us wax old.

7 [e]Rejoice not over thy greatest enemy being dead, but remember that we die all.

8 Despise not the discourse of the wise, but acquaint thyself with their [f]proverbs: for of them thou shalt learn instruction, and how to serve great men with ease.

9 [g]Miss not the discourse of the elders: for they also learned of their fathers, and of them thou shalt learn understanding, and to give answer as need requireth.

10 Kindle not the coals of a sinner lest thou be burnt with the flame of his fire.

11 Rise not up [in anger] at the presence of an injurious person, lest he lie in wait || to entrap thee in thy words.

12 Lend not unto him that is mightier than thyself: for if thou lendest him, count it but lost.

13 [h]Be not surety above thy power: for if thou be surety, take care to pay it.

14 Go not to law with a judge, for they will judge for him according to his || honour.

15 [i]Travel not by the way with a bold fellow, lest he become grievous unto thee: for he will do according to his own will, and thou shalt perish with him through his folly.

16 [k]Strive not with an angry man, and go not with him into a solitary place: for blood is as nothing in his sight, and where there is no help, [l]he will overthrow thee.

17 Consult not with a fool, for he cannot keep counsel.

18 Do no secret thing before a stranger; for thou knowest not what he will bring forth.

19 [m]Open not thy heart to every man, lest he requite thee with a shrewd turn.

CHAP. IX.

1 We are advised how to use our wives; what women to avoid; and not to change an old friend; not to be familiar with men in authority; but to know our neighbours; and to converse with wise men.

BE [a]not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself.

2 Give not thy soul unto a woman to set her foot upon thy substance.

3 Meet not with a harlot, lest thou fall into her snares.

4 Use not much the company of a woman that || is a singer, lest thou be taken with her attempts.

5 [b]Gaze not on a maid, that thou fall not by those things that are precious in her.

6 Give not thy soul unto harlots, that thou lose not thine inheritance.

7 Look not around about thee in the streets of the city, neither wander thou in the solitary places thereof.

8 [c]Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman; for herewith love is kindled as a fire.

9 Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine; [d]lest thine heart incline unto her, and so through thy desire thou fall into destruction.

10 Forsake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure.

11 Envy not the glory of a sinner: [e]for thou knowest not what shall be his end.

12 Delight not in the thing that the ungodly have pleasure in: but remember they shall not go unpunished unto their grave.

13 [f]Keep thee far from the man that hath power to kill; so shalt thou not doubt the fear of death: and if thou come unto him, make no fault, lest he take away thy life presently: remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the city.

14 As near as thou canst, guess at thy neighbour, and [g]consult with the wise.

15 Let thy talk be with the wise, and all thy communication in the law of the Most High.

16 And let just men eat and drink with thee: and let thy glorying be in the fear of the Lord.

17 For the hand of the artificer the work shall be commended: and the wise ruler of the people for his speech.

18 [h]A man of an ill tongue is dangerous in his city; and he that is rash in his talk shall be hated.

CHAP. X.

1 The advantages of a wise ruler. 4 God setteth him up. 7 The inconveniences of pride, injustice and covetousness. 14 What God hath done to the proud.

A WISE judge will instruct his people; and the government of a prudent man is well ordered.

2 [a]As the judge of the people is himself, so are his officers:

Before CHRIST about 200.

f Luke 18. 1.
† Gr. *Plough not.*
g Matt. 6. 5, 7.
|| Or, *vain repetition.*
† Gr. *created.*
h Isa. 66. 24.
i Ps. 45. 9.
k Lev. 19. 13.
l Deut. 25. 4.
m Eph. 6. 4.
n Ger 1 24.
| Or, *hateful.*
o Ex. 20. 12.
p Matt. 22. 37.
q Deut 15. 10.
¦ Or, *thy liberality.*
r Matt. 25. 36, 43.

Before CHRIST about 200.

|| Or, *for thy mouth.*
h Prov. 11. 15.
|| Or, *opinion.*
i Gen. 4. 8.
k Prov. 22. 24.
l Gen. 4. 8.
m Mic. 7. 5.
a 1 Cor. 13. 5.
|| Or, *playeth upon instruments.*
b Matt. 5. 28.
c Gen. 34. 2. 2 Sam. 11. 2. Judith 10. 19.
d Ex. 20. 14.
e Ps. 37. 6.
f ch. 8. 15, 16.
g ch. 8. 8, 9.
a Matt. 5. 25.
b ch. 31. 6.
|| Or, *of an evil tongue.*
c 2 Cor. 2. 6. Gal. 6. 2.
d Lev. 19. 32.
e Mic. 7. 8.
f ch. 6. 35.
g ch. 6. 34.
h Jam. 3. 2.
a Prov. 29. 12.

and what manner of man the ruler of the city is, such are all they that dwell therein.

3 An unwise king destroyeth his people; but through the prudence of them which are in authority, the city shall be inhabited.

4 [b]The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable.

5 In the hand of God is the prosperity of man: and upon the ‖ person of the scribe shall he lay his honour.

6 [c]Bear not hatred to thy neighbour for every wrong; and do nothing at all by injurious practices.

7 [d]Pride is hateful before God and man: and by both doth one commit iniquity.

8 Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another.

9 [e]Why is earth and ashes proud? There is not a more wicked thing than a covetous man: for such a one setteth his own soul to sale; because while he liveth, he casteth away his bowels.

10 The physician cutteth off a long disease; and he that is to-day a king, to-morrow shall die.

11 For when a man is dead, [f]he shall inherit creeping things, beasts, and worms.

12 The beginning of pride is when one departeth from God, and his heart is turned away from his Maker.

13 For pride is the beginning of sin, and he that hath it shall pour out abomination: and therefore the Lord brought upon them strange calamities, and overthrew them utterly.

14 [g]The Lord hath cast down the thrones of proud princes, and set up the meek in their stead.

15 The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place.

16 [h]The Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth.

17 He took some of them away, and destroyed them, and hath made their memorial to cease from the earth.

18 Pride was not made for men, nor furious anger for them that are born of a woman.

19 They that fear the Lord are a sure seed, and they that love him [i]an honourable plant: they that regard not the law are a dishonourable seed; they that transgress the commandments are a ‖ deceivable seed.

20 Among brethren he that is chief is honourable; [k]so are they that fear the Lord, in his eyes.

21 The fear of the Lord goeth before ‖ the obtaining of authority; but roughness and pride is the losing thereof.

22 Whether he be rich, noble, or poor, their glory is the fear of the Lord.

23 [l]It is not meet to despise the poor man that hath understanding; neither is it convenient to magnify a sinful man.

24 [m]Great men, and judges, and potentates, shall be honoured; yet is there none of them greater than he that feareth the Lord.

25 [n]Unto the servant that is wise shall they that are free do service: and he that hath knowledge [o]will not grudge when he is reformed.

26 Be not overwise in doing thy business; and boast not thyself in the time of thy distress.

27 [p]Better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread.

28 My son, glorify thy soul in meekness, and give it honour according to the dignity thereof.

29 Who will justify him [q]that sinneth against his own soul? and who will honour him that dishonoureth his own life?

30 The poor man is honoured for his skill, and [r]the rich man is honoured for his riches.

31 He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?

CHAP. XI.

4 We may not vaunt nor set forth ourselves, nor answer rashly, nor meddle with many matters. 14 Wealth and all things else are from God. 24 Brag not of thy wealth, nor bring every man into thy house.

WISDOM lifted up the head ‖ of him that is of low degree, and [a]maketh him to sit among great men.

2 Commend not a man for his beauty, neither abhor a man for his outward appearance.

Before CHRIST about 200.

[b] Judg. 14. 18.
[c] Acts 12. 21.
† Gr. *tyrants.*
[d] 1 Sam. 15. 28. Esth. 6. 10.
[e] Deut. 13. 11. & 17. 6, 7.
[f] Prov. 18. 13. John 7. 51.
‖ Or, *in the judgment of sinners.*
‖ Or, *escape hurt.*
[g] Prov. 10. 3. Matt. 19. 22. 1 Tim. 6. 9.
[h] Job 42. 10.
[i] Job 1. 21. Ezek. 28. 4.
[k] Jam. 1. 17.
[l] Ps. 106. 4.
[m] Luke 12. 19.
‖ Or, *pass.*
[n] Matt. 10. 22.
[o] Gal. 6. 8.
‖ Or, *for reward.*
[p] Mal. 3. 1.
[q] Ps. 30. 6.
[r] Rev. 22. 12.
[s] Rev. 14. 13.
[t] Jam. 3. 5, 6.
[u] Ps. 10. 5.
[a] Matt. 7. 6.

Before CHRIST about 200.

[b] Prov. 12. 26.
‖ Or, *unstable generation.*
[k] Mal. 2. 17.
‖ Or, *principality.*
[l] 1 Pet. 2. 17.
[m] Rom. 13. 7.
[n] Prov. 17. 2.
[o] 2 Sam. 12. 13.
[p] Prov. 12. 9.
[q] Prov. 8. 36. & 20. 2.
[r] Jam. 2. 2, 3, 4.
‖ Or, *of the lowly.*
[a] Gen. 41. 40. Dan. 6. 3.

3 The bee is little among such as fly; but her fruit [b]is the chief of sweet things.

4 [c]Boast not of thy clothing and raiment, and exalt not thyself in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden.

5 Many † kings have sat down upon the ground; and one that was never thought of hath worn the crown.

6 [d]Many mighty men have been greatly disgraced; and the honourable delivered into other men's hands.

7 [e]Blame not before thou hast examined the truth: understand first, and then rebuke.

8 [f]Answer not before thou hast heard the cause: neither interrupt men in the midst of their talk.

9 Strive not in a matter that concerneth thee not; and sit not ‖ in judgment with sinners.

10 My son, meddle not with many matters: for if thou meddle much, thou shalt not be innocent: and if thou follow after, thou shalt not obtain, neither shalt thou ‖ escape by fleeing.

11 [g]There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind.

12 Again, there is another that is slow, and hath need of help, wanting ability, and full of poverty; [h]yet the eye of the Lord looked upon him for good, and set him up from his low estate,

13 And lifted up his head from misery; so that many that saw it marvelled at him.

14 [i]Prosperity and adversity, life and death, poverty and riches, come of the Lord.

15 [k]Wisdom, knowledge, and understanding of the law, are of the Lord: love, and the way of good works, are from him.

16 Error and darkness had their beginning together with sinners: and evil shall wax old with them that glory therein.

17 The gift of the Lord remaineth with the godly, and [l]his favour bringeth prosperity for ever.

18 There is that waxeth rich by his wariness and pinching, and this is the portion of his reward:

19 Whereas he saith, [m]I have found rest, and now will eat continually of my goods; and *yet* he knoweth not what time shall ‖ come upon him, and that he must leave those things to others, and die.

20 [n]Be steadfast in thy covenant, and be conversant therein, and wax old in thy work.

21 Marvel not at the works of sinners; but trust in the Lord, [o]and abide in thy labour: for it is an easy thing in the sight of the Lord, on the sudden to make a poor man rich.

22 The blessing of the Lord is ‖ in the reward of the godly, and suddenly he maketh his blessing to flourish.

23 Say not, [p]What profit is there of my service? and what good things shall I have hereafter?

24 Again, say not, I have enough, and possess many things, and what evil can come to me hereafter?

25 [q]In the day of prosperity there is a forgetfulness of affliction: and in the day of affliction there is no more remembrance of prosperity.

26 For it is an easy thing unto the Lord in the day of death [r]to reward a man according to his ways.

27 The affliction of an hour maketh a man forget pleasure: and in his end his deeds shall be discovered.

28 Judge [s]none blessed before his death: for a man shall be known in his children.

29 Bring not every man into thy house: for the deceitful man hath many trains.

30 Like as a partridge taken [and kept] in a cage, so is the heart of the proud; and like as a spy, watcheth he for thy fall:

31 For he lieth in wait, and turneth good into evil, and in things worthy praise will lay blame upon thee.

32 [t]Of a spark of fire, a heap of coals is kindled: and a sinful man layeth wait for blood.

33 Take heed of a mischievous man, [u]for he worketh wickedness; lest he bring upon thee a perpetual blot.

34 Receive a stranger into thy house, and he will disturb thee, and turn thee out of thine own.

CHAP. XII.

2 Be not liberal to the ungodly. 10 Trust not thine enemy nor the wicked.

WHEN thou wilt do good, [a]know to whom thou doest it; so shalt thou be thanked for thy benefits.

2 Do good to the godly man, and thou shalt find a recompense; and if not from him, [b]yet from the Most High.

3 There can no good come to him that is always occupied in evil, nor to him that giveth no alms.

4 Give to the [c]godly man, and help not a sinner.

5 Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, lest he overmaster thee thereby: for [else] thou shalt receive twice as much evil for all the good thou shalt have done unto him.

6 For the Most High hateth sinners, [d]and will repay vengeance unto the ungodly, [e]and keepeth them against the mighty day of their punishment.

7 Give unto the good, and help not the sinner.

8 [f]A friend cannot be known in prosperity: and an enemy cannot be hid in adversity.

9 In the prosperity of a man, enemies will be grieved: but in his adversity, even a friend will depart.

10 Never trust thine enemy: for like as ‖ iron rusteth, so is his wickedness.

11 Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him as if thou hadst wiped a looking-glass, and thou shalt know that his [g]rust hath not been altogether wiped away.

12 Set him not by thee, lest, when he hath overthrown thee, he stand up in thy place; neither let him [h]sit at thy right hand, lest he seek to take thy seat, and thou at the last remember my words, and be pricked therewith.

13 Who will pity the charmer that is bitten with a serpent, or any such as come nigh wild beasts?

14 So one that goeth to a sinner, and is ‖ defiled with him in his sins, who will pity?

15 For a while he will abide with thee, but if thou begin to fall, he will not tarry.

16 [i]An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will [k]weep with his eyes, but if he find opportunity, he will not be satisfied with blood.

17 [l]If adversity come upon thee, thou shalt find him there first; and though he pretend to help thee, yet shall he ‖ undermine thee.

18 He will shake his head, and clap his hands, and whisper much, and change his countenance.

CHAP. XIII.

1 *Keep not company with the proud, or a mightier than thyself.* 15 *Like will to like.* 21 *The difference between the rich and the poor.* 25 *A man's heart will change his countenance.*

HE that toucheth pitch shall be defiled therewith; and [a]he that hath fellowship with a proud man shall be like unto him.

2 [b]Burden not thyself above thy power while thou livest; and have no fellowship with one that is mightier and richer than thyself: for how agree the kettle and the earthen pot together? for † if the one be smitten against the other, it shall be broken.

3 The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he must entreat also.

4 If thou be for his profit, he will use thee: but if thou have nothing, he will forsake thee.

5 If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be sorry for it.

6 If he have need of thee, [c]he will deceive thee, and smile upon thee, and put thee in hope; he will speak thee fair, and say, What wantest thou?

7 And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn: afterward, when he seeth thee, he will forsake thee, and [d]shake his head at thee.

8 Beware that thou be not deceived, and brought down ‖ in thy jollity.

9 If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee.

10 Press thou not upon him, lest thou be put back; stand not far off, lest thou be forgotten.

11 ‖ Affect not to be made equal unto him in talk, ‖ and believe not his many words: for with much communication will he tempt thee, and smiling upon thee will get out thy secrets:

12 But cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison.

13 [e]Observe, and take good heed, for thou walkest in peril of thy overthrowing: when thou hearest these things, awake in thy sleep.

14 [f]Love the Lord all thy life, and call upon him for thy salvation.

15 Every beast loveth his like, and every man loveth his neighbour.

16 All flesh consorteth according to kind, and a man will cleave to his like.

17 What fellowship hath the wolf with the lamb? [g]so the sinner with the godly.

18 What agreement is there between the hyena and a dog? and what peace between the rich and the poor?

19 As the wild ass is the lion's prey in the wilderness: [h]so the rich eat up the poor.

20 As the proud hate humility: so doth the rich abhor the poor.

21 A rich man beginning to fall is held up of his friends: but a poor man being down is thrust also away by his friends.

22 When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and yet men justify him: the poor man slipped, and yet they rebuked him too; [i]he spake wisely, and could have no place.

23 [k]When a rich man speaketh, every man holdeth his tongue, and look, what he saith, they extol it to the clouds: but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him.

24 Riches are [l]good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.

25 [m]The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a cheerful countenance.

26 A cheerful countenance is a token of a heart that is in prosperity; and the finding out of parables is a wearisome labour of the mind.

CHAP. XIV.

1 *A good conscience maketh men happy.* 6 *The niggard doeth good to none.* 13 *But do thou good.* 20 *Men are happy that draw near to wisdom.*

[a]BLESSED is the man that hath not slipped with his mouth, and is not pricked with the ‖ multitude of sins.

2 Blessed is he whose [b]conscience hath not condemned him, and who is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard: and what should an envious man do with money?

4 He that gathereth by defrauding his own soul, [c]gathereth for others, that shall spend his goods riotously.

5 He that is evil to himself, to whom will he be good? he shall not take pleasure in his goods.

6 There is none worse than he that envieth himself; and this is a recompense of his wickedness.

7 And if he doeth good, he doeth it unwillingly; and at the last he will declare his wickedness.

8 [d]The envious man hath a wicked eye; he turneth away his face, and despiseth men.

9 A [e]covetous man's eye is not satisfied with his portion; and the iniquity of the wicked drieth up his soul.

10 [f]A wicked eye envieth [his] bread, and he is a niggard at his table.

11 My son, according to thy ability do good to thyself, and give the Lord his due offering.

12 Remember that death will not be long in coming, and that the covenant of the grave is not shewed unto thee.

13 [g]Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give to him.

14 Defraud not thyself of ‖ the good day, and let not the part of a good desire overpass thee.

15 [h]Shalt thou not leave thy travails unto another? and thy labours to be divided by lot?

16 Give, and take, and sanctify thy soul; for there is no seeking of dainties in the grave.

17 [i]All flesh waxeth old as a garment: [k]for the covenant from the beginning is, Thou shalt die the death.

18 As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, [l]one cometh to an end, and another is born.

Before CHRIST about 200.

[b] Matt. 25. 40.
[c] Ps. 12. 1.
[d] Rom. 12. 19.
[e] 2 Pet. 2. 9.
[f] Prov. 17. 17.
‖ Or, *brass.*
[g] ver. 10.
[h] See Ps. 110. 1.
‖ Or, *mingled.*
[i] Ps. 12. 2, 3.
[k] Jer. 41. 6.
[l] ver. 8.
‖ Or, *supplant.*

Before CHRIST about 200.

[a] Deut. 7. 2.
[b] Ps. 55. 22.
† Gr. *this shall smite against it and be broken.*
[c] ch. 12. 16.
[d] ch. 12. 18.
‖ Or, *by thy simplicity.* Prov. 1. 22.
‖ Or, *Forbear not.*
‖ Or, *but.*

[e] Eph. 5. 15.
[f] Matt. 22. 37, 38.
[g] Ps. 1. 5.
[h] Ps. 56. 1. Jam. 2. 6.
[i] Eccl. 9. 15, 16.
[k] Jam. 2. 2, 3. Jude 16.
[l] 1 Tim. 4. 4. Tit. 1. 15.
[m] Prov. 15. 13.
[a] ch. 10. 16. & 25. 8. Jam. 3. 2.
‖ Or, *sorrow.*
[b] 1 John 2. 21.
[c] ch. 11. 19. ver. 15.
[d] ver. 3.
[e] Prov. 27. 20.
[f] Prov. 23. 6, 7.
[g] Tobit 4. 7. Luke 14. 13.
‖ Or, *the feast-day.* Eccl. 5. 18. & 6. 1, 2.
[h] ver. 4.
[i] Isa. 40. 6. Jam. 1. 10. 1 Pet. 1. 24.
[k] Gen. 2. 17. & 3. 19.
[l] Eccl. 1. 4.

19 Every work rotteth and consumeth away, and the worker thereof shall go withal.

20 [m]Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding.

21 He that considereth her ways in his heart shall also have understanding in her secrets.

22 Go after her as one that traceth, [n]and lie in wait in her ways.

23 He that pryeth in at her windows shall also hearken at her doors.

24 He that doth lodge near [o]her house shall also fasten a ‖ pin in her walls.

25 He shall pitch his tent nigh unto her, and shall lodge in a lodging where good things are.

26 He shall set his children under her shelter, and shall lodge under her branches.

27 By her he shall be [p]covered from heat, and in her glory shall he dwell.

CHAP. XV.

1 Wisdom embraceth those that fear God. 7 The wicked shall not get her. 11 We may not charge God with our faults; for he made, and left us to ourselves.

HE that feareth the Lord [a]will do good; and he that hath the knowledge of the law shall obtain her.

2 And as a mother shall she meet him, and receive him as a wife married of a virgin.

3 With [b]the bread of understanding shall she feed him, and give him the water of wisdom to drink.

4 He shall be stayed upon her, and shall not be moved; and shall rely upon her, and shall not be confounded.

5 [c]She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth.

6 He shall find joy and a crown of gladness, and she shall cause him to inherit [d]an everlasting name.

7 But foolish men shall not attain unto her, and sinners shall not see her.

8 For she is far from pride, and men that are liars cannot remember her.

9 ‖ Praise is not seemly in the mouth of a sinner, for ‖ it was not sent him of the Lord.

10 For ‖ praise shall be uttered in wisdom, and the Lord will prosper it.

11 Say not thou, It is through the Lord that I fell away: for thou oughtest not to do the things [e]that he hateth.

12 Say not thou, He hath caused me to err: for he hath no need of the sinful man.

13 The Lord hateth all abomination; and they that fear God love it not.

14 He himself [f]made man from the beginning, [g]and left him in the hand of his counsel;

15 If thou wilt, to keep the commandments, and to perform acceptable faithfulness.

16 [h]He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt.

17 [i]Before man is life and death; and whether him liketh shall be given him.

18 For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things:

19 And [k]his eyes are upon them that fear him, and he knoweth every work of man.

20 He hath commanded no man to do wickedly, neither hath he given any man license to sin.

CHAP. XVI.

It is better to have none, than many lewd children. 6 The wicked are not spared for their number. 12 Both the wrath and the mercy of the Lord are great. 17 The wicked cannot be hid. 20 God's works are unsearchable.

DESIRE not a multitude of unprofitable children, neither delight in ungodly sons.

2 Though they multiply, rejoice not in them, except the fear of the Lord be with them.

3 Trust not thou in their life, neither respect their multitude: for one that is just is better than a thousand; and better it is to die without children, than to have them that are ungodly.

4 For by one that hath understanding shall the city be replenished; but the ‖ kindred of the wicked shall speedily become desolate.

5 Many such things have I seen with mine eyes, and mine ear hath heard greater things than these.

6 [a]In the congregation of the ungodly shall a fire be kindled; and in a rebellious nation wrath ‖ is set on fire.

7 [b]He was not pacified toward the old giants who fell away in the strength of their foolishness.

8 [c]Neither spared he the place where Lot sojourned, but abhorred them for their pride.

9 He pitied not the people of perdition, who were taken away in their sins:

10 [d]Nor the six hundred thousand footmen, who were gathered together in the hardness of their hearts.

11 And if there be one stiff-necked among the people, it is marvel if he escape unpunished: for [e]mercy and wrath are with him; he is mighty to forgive, and to pour out displeasure.

12 As his mercy is great, so is his correction also: he judgeth a man according to his works.

13 The sinner shall not escape with his spoils: and the patience of the godly shall not be frustrate.

14 Make way for every work of mercy: for every man shall find according to his works.

15 The Lord hardened Pharaoh, that he should not know him, that his powerful works might be known to the world.

16 His mercy is manifest to every creature; and he hath separated his light from the darkness with an ‖ adamant.

17 Say not thou, I will hide myself from the Lord: shall any remember me from above? I shall not be remembered among so many people: for what is my soul among such an infinite number of creatures?

18 [f]Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, shall be moved when he shall visit.

19 The mountains also and foundations of the earth shall be shaken with trembling, when the Lord looketh upon them.

20 No heart can think upon these things worthily: and who is able to conceive his ways?

21 It is a tempest which no man can see: for the most part of his works are hid.

22 Who can declare the works of his justice? or who can endure them? for his covenant is afar off, and the trial of all things is in the end.

23 He that wanteth understanding, will think upon vain things: and a foolish man erring, imagineth follies.

24 My son, hearken unto me, and learn knowledge, and mark my words with thy heart.

25 I will show forth doctrine in weight, and declare his knowledge exactly.

26 The works of the Lord are done in judgment from the beginning: and from the time he made them he disposed the parts thereof.

27 He garnished his works for ever, and in his hand are the ‖ chief of them unto all generations: they neither labour, nor are weary, nor cease from their works.

28 None of them hindereth another, and they shall never disobey his word.

29 After this the Lord looked upon the earth, and filled it with his blessings.

30 With all manner of living things hath he covered the face thereof; and they shall return into it again.

CHAP. XVII.

1 How God created and furnished man. 14 Avoid all sin; for God seeth all things. 25 Turn to him while thou livest.

THE Lord [a]created man of the earth, and turned him into it again.

2 He gave them few days, and a short time, and power also over the things therein.

3 He endued them with strength by themselves, and [b]made them according to his image,

4 And put the fear ‖ of man upon all flesh, and gave him dominion over beasts and fowls.

5 [They received the use of the five operations of the Lord, and in the sixth place he imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof.]

6 Counsel, and a tongue, and eyes, ears, and a heart, gave he them to understand.

Before CHRIST about 200.

m Ps. 1. 2.

n Prov. 8. 34.

o Prov. 9. 1.

p Isa. 4. 6.

a Ps. 37. 3.

b Isa. 55. 2.

c Prov. 12. 26.

d Isa. 56. 5.

e Ps. 45. 7.

f Gen. 1. 26.

g Gen. 2. 16, 17.

h Deut. 30. 19.

i Jer. 21. 8.

k Ps. 33. 18.

‖ Or, *tribe.*

‖ Or, *stake.*

‖ Or, *A parable.*

‖ Or, *he was not sent of*, &c.

‖ Or, rather *a parable.*

Before CHRIST about 200.

a ch. 21. 9.

‖ Or, *hath been.*

b Gen. 6. 4.

c Gen. 19. 24.

d Num. 14. 15. & 16. 20. & 21. 6.

e ch. 5. 6.

‖ Or, *strong partition.*

f 1 Kings 8. 27. 2 Chron. 6. 18. 2 Pet. 3. 10.

‖ Or, *beginnings.*

a Gen. 1. 27. & 5. 2. Wisdom 2. 23. & 7. 1, 6.

b Gen. 1. 26. 1 Cor. 11. 7. Col. 3. 10.

‖ Or, *of him.*

7 Withal he filled them with the knowledge of understanding, and shewed them good and evil.
8 He set his eye upon their hearts, that he might shew them the greatness of his works.
9 He gave them to glory in his marvellous acts for ever, that they might declare his works with understanding.
10 And the elect shall praise his holy name.
11 Besides this he gave them knowledge, and the law of life for a heritage.
12 He made an everlasting covenant with them, and shewed them his judgments.
13 Their eyes saw the majesty of his glory, and their ears heard his glorious voice.
14 And he said unto them, Beware of all unrighteousness; and he [c]gave every man commandment concerning his neighbour.
15 Their ways are ever before him, and shall not be hid from his eyes.
16 Every man from his youth is given to evil; neither could they make to themselves fleshly hearts for stony.
17 For [d]in the division of the nations of the whole earth, he set a [e]ruler over every people; but [f]Israel is the Lord's portion:
18 Whom, being his first-born, he nourisheth with discipline, and, giving him the light of his love, doth not forsake him.
19 Therefore all their works are as the sun before him, and his eyes are continually upon their ways.
20 None of their unrighteous deeds are hid from him, but all their sins are before the Lord.
21 But the Lord being gracious, and knowing his workmanship, neither left nor forsook them, but spared them.
22 The [g]alms of a man is as a signet with him, and he will keep the good deeds of man as the apple of the eye, and give repentance to his sons and daughters.
23 [h]Afterward he will rise up and reward them, and render their recompense upon their heads.
24 [i]But unto them that repent, he granted them return, and comforted those that failed in patience.
25 [k]Return unto the Lord, and forsake thy sins, make thy prayer before his face, and ‖ offend less.
26 Turn again to the Most High, and turn away from iniquity: for he will lead thee out of darkness into the ‖ light of health; and hate thou abomination vehemently.
27 [l]Who shall praise the Most High in the grave, instead of them which live and give thanks?
28 Thanksgiving perisheth from the dead, as from one that is not: the living and sound in heart shall praise the Lord.
29 How great is the loving-kindness of the Lord our God, and his compassion unto such as turn unto him in holiness!
30 For all things cannot be in men, because the son of man is not immortal.
31 [m]What is brighter than the sun? yet the light thereof faileth: and flesh and blood will imagine evil.
32 He viewеth the power of the height of heaven, and all men are but earth and ashes.

CHAP. XVIII.

4 God's works are to be wondered at. 9 Man's life is short. 11 God is merciful. 15 Do not blemish thy good deeds with ill words. 22 Defer not to be justified. 30 Follow not thy lusts.

HE that liveth forever [a]created all things in general.
2 The Lord only is righteous, and there is none other but he.
3 Who governeth the world with the palm of his hand, and all things obey his will: for he is the King of all, by his power [b]dividing holy things among them from profane.
4 To whom hath he given power to declare his works? [c]and who shall find out his noble acts?
5 Who shall number the strength of his majesty? and who shall also tell out his mercies?
6 As for the wondrous works of the Lord, there may nothing be taken from them, neither may anything be put unto them, neither can the ground of them be found out.
7 When a man hath done, then he beginneth; and when he leaveth off, then he shall be doubtful.
8 What is man, and whereto serveth he? what is his good, and what is his evil?
9 [d]The number of a man's days at the most are a hundred years.

Before CHRIST about 200.

[a] Gen. 1. 1.
[b] Lev. 10. 10.
[c] Ps. 106. 2.
[d] Ps. 90. 10.

Before CHRIST about 200.

[e] 2 Pet. 3. 8.
[f] ch. 41. 12.
[g] 1 Cor. 11. 28, 31.
[h] ch. 7. 17, 36.
[i] Prov. 28. 14.
[k] Rom. 6. 6. & 13. 14.
[a] Josh. 22. 11.

‖ Or, *of friend or foe.*
‖ Or, *shew his hatred.*

10 As a drop of water unto the sea, and a gravel-stone in comparison of the sand; so are a [e]thousand years to the days of eternity.
11 Therefore is God patient with them, and poureth forth his mercy upon them.
12 He saw and perceived their end to be evil; therefore he multiplied his compassion.
13 The mercy of man is toward his neighbour; but the mercy of the Lord is upon all flesh: he reproveth, and nurtureth, and teacheth, and bringeth again, as a shepherd his flock.
14 He hath mercy on them that receive discipline, and that diligently seek after his judgments.
15 [f]My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing.
16 Shall not the dew assuage the heat? so is a word better than a gift.
17 Lo, is not a word better than a gift? but both are with a gracious man.
18 A fool will upbraid churlishly, and a gift of the envious consumeth the eyes.
19 Learn before thou speak, and use physic or ever thou be sick.
20 Before judgment [g]examine thyself, and in the day of visitation thou shalt find mercy.
21 Humble thyself before thou be sick, and in the time of sins shew repentance.
22 Let nothing hinder thee to pay thy vow in due time, and defer not until death to be justified.
23 Before thou prayest, prepare thyself; and be not as one that tempteth the Lord.
24 [h]Think upon the wrath that shall be at the end, and the time of vengeance, when he shall turn away his face.
25 When thou hast enough, remember the time of hunger: and when thou art rich, think upon poverty and need.
26 From the morning until the evening the time is changed, and all things are soon done before the Lord.
27 [i]A wise man will fear in every thing, and in the day of sinning he will beware of offence: but a fool will not observe time.
28 Every man of understanding knoweth wisdom, and will give praise unto him that found her.
29 They that were of understanding in sayings, became also wise themselves, and poured forth exquisite parables.
30 [k]Go not after thy lusts, but refrain thyself from thine appetites.
31 If thou givest thy soul the desires that please her, she will make thee a laughing-stock to thine enemies that malign thee.
32 Take not pleasure in much good cheer, neither be tied to the expense thereof.
33 Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse: for thou shalt lie in wait for thine own life, and be talked on.

CHAP. XIX.

2 Wine and women seduce wise men. 7 Say not all thou hearest. 17 Reprove thy friend without anger. 22 There is no wisdom in wickedness.

A LABOURING man that is given to drunkenness shall not be rich: and he that contemneth small things shall fall by little and little.
2 Wine and women will make men of understanding to fall away: and he that cleaveth to harlots will become impudent.
3 Moths and worms shall have him to heritage, and a bold man shall be taken away.
4 [a]He that is hasty to give credit is light-minded; and he that sinneth shall offend against his own soul.
5 Whoso taketh pleasure in wickedness shall be condemned: but he that resisteth pleasures crowneth his life.
6 He that can rule his tongue shall live without strife; and he that hateth babbling shall have less evil.
7 Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse.
8 Whether it be ‖ to a friend or foe, talk not of other men's lives; and if thou canst without offence, reveal them not.
9 For he heard and observed thee, and when time cometh he will ‖ hate thee.

10 If thou hast heard a word, let it die with thee; and be bold, it will not burst thee.

11 A fool travaileth with a word, as a woman in labour of a child.

12 As an arrow that sticketh in a man's thigh, so is a word within a fool's ‖ belly.

13 [b]Admonish a friend, it may be he hath not done it: and if he have done it, that he do it no more

14 ‖ Admonish thy friend, it may be he hath not said it: and if he have, that he speak it not again.

15 Admonish a friend: for many times it is a slander, and believe not every tale.

16 There is one that slippeth in his speech, but not ‖ from his heart; and who is he that hath not offended with his [c]tongue?

17 ‖ Admonish thy neighbour before thou threaten him; and not being angry, give place to the law of the Most High.

18 The fear of the Lord is the first step ‖ to be accepted [of him,] and wisdom obtaineth his love.

19 The knowledge of the commandments of the Lord is the doctrine of life: and they that do things that please him shall receive the fruit of the tree of immortality.

20 The fear of the Lord is all wisdom; and in all wisdom is the performance of the law, and the knowledge of his omnipotency.

21 If a servant say to his master, I will not do as it pleaseth thee; though afterward he do it, he angereth him that nourisheth him.

22 The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners prudence.

23 There is a wickedness, and the same an abomination; and there is a fool wanting in wisdom.

24 He that hath small understanding, and feareth God, is better than one that hath much wisdom, and transgresseth the law of the Most High.

25 There is an exquisite subtility, and the same is unjust; and there is one that turneth aside to make judgment appear; and there is a wise man that ‖ justifieth in judgment.

26 There is a wicked man that hangeth down his head ‖ sadly; but inwardly he is full of deceit,

27 Casting down his countenance, and making as if he heard not: where he is not known, he will do thee a mischief before thou be aware.

28 And if for want of power he be hindered from sinning, yet when he findeth opportunity he will do evil.

29 A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him.

30 A man's attire, and excessive laughter, and gait, shew what he is.

CHAP. XX.

1 *Of silence and speaking.* 10 *Of gifts and gain.* 18 *Of slipping by the tongue.* 24 *Of lying.* 27 *Of divers cautions.*

THERE is a reproof that is not ‖ comely: again, some man holdeth his tongue, and he is wise.

2 It is much better to reprove, than to be angry secretly: and he that confesseth his fault shall be preserved from hurt.

3 How good is it, when thou art reproved, to shew repentance: for so shalt thou escape wilful sin.

4 As is the lust of [a]an eunuch to deflower a virgin: so is he that executeth judgment with violence.

5 There is one that keepeth silence, and is found wise: and another by much babbling becometh hateful.

6 Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, [b]knowing his time.

7 A wise man will hold his [c]tongue, till he see opportunity: but a babbler and a fool will regard no time.

8 He that useth many words shall be abhorred; and he that taketh to himself authority therein shall be hated.

9 There is a sinner that hath good success in evil things; and there is a gain that turneth to loss.

10 There is a gift that shall not profit thee; and there is a gift whose recompense is double.

11 There is an abasement because of glory; and there is that lifteth up his head from a low estate.

12 There is that buyeth much for a little, and repayeth it seven-fold.

13 [d]A wise man by his words maketh himself beloved: but the ‖ graces of fools shall be ‖ poured out.

Before CHRIST about 200.

‖ Or, *heart.*

[b] Lev. 19. 17. Matt. 18. 15.

‖ Or, *Reprove.*

‖ Or, *willingly.*

[c] Jam. 3. 2.

‖ Or, *Reprove.*

‖ Or, *of receiving him.*

[a] ch. 30. 20.

[b] Eccl. 3. 7.

[c] ch. 32. 4.

[d] ch. 6. 5.

‖ Or, *pleasant conceits.*

‖ Or, *lost, or, spilt.*

Before CHRIST about 200.

† Gr. *for his eyes are many for one to receive.*

‖ Or, *An unpleasant fellow.*

† Gr. *shall not be pricked.*

[e] ch. 25. 2.

‖ Or, *ignominy.*

[f] Prov. 12. 11. & 28. 19.

[g] Ex. 23. 8. Deut. 16. 19.

‖ Or, *as a muzzle in the mouth.*

‖ Or, *judgeth.*

‖ Or, *in black.*

[a] Ps. 41. 4. Luke 15. 21.

‖ Or, *seasonable.*

[b] Ex. 3. 9. & 22. 23.

† Gr. *be converted.*

‖ Or, *witty.*

[d] Eccl. 1. 18.

‖ Or, *subtilty.*

[e] ch. 33. 5.

14 The gift of a fool shall do thee no good when thou hast it; neither yet of the envious for his necessity: † for he looketh to receive many things for one.

15 He giveth little, and upbraideth much; he openeth his mouth like a crier; to-day he lendeth, and to-morrow will he ask it again: such a one is to be hated of God and man.

16 The fool saith, I have no friends, I have no thanks for all my good deeds, and they that eat my bread speak evil of me.

17 How oft, and of how many shall he be laughed to scorn! for he knoweth not aright what it is to have; and it is all one unto him as if he had it not.

18 To slip upon a pavement is better than to slip with the tongue: so the fall of the wicked shall come speedily.

19 ‖ An unseasonable tale will always be in the mouth of the unwise.

20 A wise sentence shall be rejected when it cometh out of a fool's mouth; for he will not speak it in due season.

21 There is that is hindered from sinning through want: and when he taketh rest, he † shall not be troubled.

22 There is that destroyeth his own soul through bashfulness, and by accepting of persons overthroweth himself.

23 There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.

24 [e]A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

25 A thief is better than a man that is accustomed to lie: but they both shall have destruction to heritage.

26 The disposition of a liar is ‖ dishonourable, and his shame is ever with him.

27 A wise man shall promote himself *to honour* with his words: and he that hath understanding will please great men.

28 [f]He that tilleth his land shall increase his heap: and he that pleaseth great men shall get pardon for iniquity.

29 [g]Presents and gifts blind the eyes of the wise, and ‖ stop up his mouth that he cannot reprove.

30 Wisdom that is hid, and treasure that is hoarded up, what profit is in them both?

31 Better is he that hideth his folly than a man that hideth his wisdom.

32 Necessary patience in seeking the Lord is better than he that leadeth his life without a guide.

CHAP. XXI.

2 *Flee from sin as from a serpent.* 4 *His oppression will undo the rich.* 9 *The end of the unjust shall be naught.* 12 *The differences between the fool and the wise.*

MY son, hast thou sinned? do so no more, but [a]ask pardon for thy former sins.

2 Flee from sin as from the face of a serpent: for if thou comest too near it, it will bite thee: the teeth thereof are as the teeth of a lion, slaying the souls of men.

3 All iniquity is as a two-edged sword, the wounds whereof cannot be healed.

4 To terrify and do wrong will waste riches: thus the house of proud men shall be made desolate.

5 [b]Prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh speedily.

6 He that hateth to be reproved is in the way of sinners; but he that feareth the Lord will † repent from his heart.

7 An eloquent man is known far and near; but a man of understanding knoweth when he slippeth.

8 He that buildeth his house with other men's money is like one that gathereth himself stones for the tomb of his burial.

9 [c]The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to destroy them.

10 The way of sinners is made plain with stones, but at the end thereof is the pit of hell.

11 He that keepeth the law of the Lord getteth the understanding thereof: and the perfection of the fear of the Lord is wisdom.

12 He that is not ‖ wise will not be taught: [d]but there is a ‖ wisdom which multiplieth bitterness.

13 The knowledge of a wise man shall abound like a flood: and his counsel is like a pure fountain of life.

14 [e]The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth.

15 If a skilful man hear a wise word, he will commend it.

and [f]add unto it: but as soon as one of no understanding heareth it, it displeaseth him, and he casteth it behind his back.

16 The talking of a fool is like a burden in the way: but grace shall be found in the lips of the wise.

17 They inquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart.

18 As is a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as talk ‖without sense.

19 Doctrine unto fools is as fetters on the feet, and like manacles on the right hand.

20 [g]A fool lifteth up his voice with laughter; but a wise man doth scarce smile a little.

21 Learning is unto a wise man as an ornament of gold, and like a bracelet upon his right arm.

22 A foolish man's foot is soon in his [neighbour's] house: but a man of experience is ashamed of him.

23 A fool will peep in at the door into the house: but he that is well nurtured will stand without.

24 It is the rudeness of a man to hearken at the door: but a wise man will be grieved with the disgrace.

25 The lips of talkers will be telling such things as pertain not unto them: but the words of such as have understanding are weighed in the balance.

26 The heart of fools is in their mouth: but the mouth of the wise is in their heart.

27 When the ungodly curseth Satan, he curseth his own soul.

28 [h]A whisperer defileth his own soul, and is hated whereso-ever he dwelleth.

Before CHRIST about 200.

[f] Prov. 9. 9.

‖ Or, *not to be inquired after.*

[g] ch. 19.30.

[h] ch. 2. 13.

CHAP. XXII.

1 Of the slothful man, and a foolish daughter. 11 Weep rather for fools, than for the dead. 13 Meddle not with them. 16 The wise man's heart will not shrink.

A SLOTHFUL man is compared to a filthy stone, and every one will hiss him out to his disgrace.

2 A slothful man is compared to the filth of a dunghill: every man that takes it up will shake his hand.

3 An evil-nurtured son is the dishonour of his father that begat him: and a [foolish] daughter is born to his loss.

4 [a]A wise daughter ‖shall bring an inheritance to her husband: but she that liveth dishonestly is her father's heaviness.

5 She that is bold dishonoureth both her father and her husband, but they both shall despise her.

6 A tale out of season [is as] music in mourning: but stripes and correction of wisdom are never out of time.

7 Whoso teacheth a fool is as one that glueth a potsherd together, and as he that waketh one from a sound sleep.

8 He that telleth a tale to a fool speaketh to one in a slumber: when he hath told his tale he will say, What is the matter?

9 If children live honestly, and have ‖wherewithal, they shall cover the baseness of their parents.

10 But children, being haughty, through disdain and want of nurture do stain the nobility of their kindred.

11 [b]Weep for the dead, for he hath lost the light: and weep for the fool, for he wanteth understanding: make little weeping for the dead, for he is at rest: but the life of the fool is worse than death.

12 Seven days do men mourn for him that is dead; but for a fool and an ungodly man all the days of his life.

13 Talk not much with a fool, and go not to him that hath no understanding: [c]beware of him, lest thou have trouble, and thou shalt never be defiled ‖with his fooleries: depart from him, and thou shalt find rest, and never be ‖disquieted with madness.

14 What is heavier than lead? and what is the name thereof, but a fool?

15 [d]Sand, and salt, and a mass of iron, is easier to bear than a man without understanding.

16 As timber girt and bound together in a building cannot be loosed with shaking: so the heart that is established by advised counsel shall fear at no time.

17 A heart settled upon a thought of understanding is as a fair plastering ‖on the wall of a gallery.

18 Pales set on a high place will never stand against the wind: so a fearful heart in the imagination of a fool cannot stand against any fear.

Before CHRIST about 200.

‖ Or, *a giant-like.*

[a] Prov. 13. 22.

‖ Or, *shall be the heir of her husband.*

‖ Or, *an art.*

[b] ch. 38.16.

† Gr. *justified.*

[c] ch. 12. 12.

‖ Or, *when he shakes off his filth.*

† Or, *wearied.*

[d] Prov. 27. 3.

[b] 2 Sam. 16. 7.

‖ Or, *of a polished wall.*

[c] Prov. 9. 17.

19 He that pricketh the eye will make tears to fall: and he that pricketh the heart maketh it to shew her knowledge.

20 Whoso casteth a stone at the birds frayeth them away: and he that upbraideth his friend breaketh friendship.

21 Though thou drewest a sword at thy friend, yet despair not: for there may be a returning [to favour].

22 If thou hast opened thy mouth against thy friend, fear not; for there may be a reconciliation: except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound: for, for these things every friend will depart.

23 Be faithful to thy neighbour in his poverty, that thou mayest rejoice in his prosperity: abide steadfast unto him in the time of his trouble, that thou mayest be heir with him in his heritage: for a mean estate is not always to be contemned: nor the rich that is foolish to be had in admiration.

24 As the vapour and smoke of a furnace goeth before the fire; so reviling before blood.

25 I will not be ashamed to defend a friend: neither will I hide myself from him.

26 And if any evil happen unto me by him, every one that heareth it will beware of him.

27 [e]Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

[e] Ps. 141.3.

CHAP. XXIII.

1 A prayer for grace to flee sin. 9 We may not use swearing; but remember our parents. 16 Of three sorts of sin. 23 The adulterous wife sinneth many ways.

O LORD, Father and Governor of all my whole life, leave me not to their counsels, and let me not fall by them.

2 Who will set scourges over my thoughts, and the discipline of wisdom over my heart? that they spare me not for mine ignorances, and it pass not by my sins:

3 Lest mine ignorances increase, and my sins abound to my destruction, and I fall before mine adversaries, and mine enemy rejoice over me, whose hope is far from thy mercy.

4 O Lord, Father and God of my life, give me not a proud look, but turn away from thy servants always ‖a haughty mind.

5 Turn away from me vain hopes and concupiscence, and thou shalt hold him up that is desirous always to serve thee.

6 Let not the greediness of the belly nor lust of the flesh take hold of me; and give not over me thy servant into an impudent mind.

7 Hear, O ye children, the discipline of the mouth: he that keepeth it shall never be taken in his lips.

8 The sinner shall be left in his foolishness; both the evil speaker and the proud shall fall thereby.

9 [a]Accustom not thy mouth to swearing; neither use thyself to the naming of the Holy One.

10 For as a servant that is continually beaten shall not be without a blue mark; so he that sweareth and nameth God continually shall not be faultless.

11 A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house: if he shall offend, his sin shall be upon him: and if he acknowledge not his sin, he maketh a double offence; and if he swear in vain, he shall not be †innocent, but his house shall be full of calamities.

12 There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob; for all such things shall be far from the godly, and they shall not wallow in their sins.

13 Use not thy mouth to intemperate swearing, for therein is the word of sin.

14 Remember thy father and thy mother, when thou sittest among great men. Be not forgetful before them, and so thou by thy custom become a fool, and wish that thou hadst not been born, and curse the day of thy nativity.

15 [b]The man that is accustomed to opprobrious words will never be reformed all the days of his life.

16 Two sorts of men multiply sin, and the third will bring wrath: a hot mind is as a burning fire, it will never be quenched till it be consumed: a fornicator in the body of his flesh will never cease till he hath kindled a fire.

17 [c]All bread is sweet to a whoremonger, he will not leave off till he die.

[a] Ex. 20. 7. ch. 27. 14. Matt. 5. 33, 34.

18 A man that breaketh wedlock, saying thus in his heart, [d]Who seeth me? I am compassed about with darkness, the walls cover me, and no body seeth me; what need I to fear? the Most High will not remember my sins:

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts.

20 He knew all things ere ever they were created; so also after they were perfected he looked upon them all.

21 [e]This man shall be punished in the streets of the city, and where he suspecteth not he shall be taken.

22 Thus shall it go also with the wife that leaveth her husband, and bringeth in an heir by ||another.

23 For first, she hath disobeyed the [f]law of the Most High; and secondly, she hath trespassed against her own husband: and thirdly, she hath played the whore in adultery, and brought children by another man.

24 She shall be brought out into the congregation, and ||inquisition shall be made of her children.

25 Her [g]children shall not take root, and her branches shall bring forth no fruit.

26 She shall leave her memory to be cursed, and her reproach shall not be blotted out.

27 And they that remain shall know that there is nothing better than the fear of the Lord, and that there is nothing sweeter than to take heed unto the commandments of the Lord.

28 It is great glory to follow the Lord, and to be received of him is long life.

CHAP. XXIV.

1 Wisdom doth praise herself, shewing her beginning, her dwelling, her glory, her fruit, her increase and perfection.

WISDOM shall praise herself, and shall glory in the midst of her people.

2 In the congregation of the Most High shall she open her mouth, and triumph before his power.

3 I came out of the mouth of the Most High, and covered the earth as ||a cloud.

4 [a]I dwelt in high places, and my throne is in a cloudy pillar.

5 I alone compassed the circuit of heaven, and walked in the bottom of the deep.

6 In the waves of the sea, and in all the earth, and in every people and nation, I got a possession.

7 With all these I sought rest: and in whose inheritance shall I abide?

8 So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel.

9 He [b]created me from the beginning before the world, and I shall never fail.

10 In the [c]holy tabernacle I served before him; and so was I established in Sion.

11 [d]Likewise in the ||beloved city he gave me rest, and in Jerusalem was my power.

12 And I took root in an honourable people, even in the portion of the Lord's inheritance.

13 I was exalted like a cedar in Libanus, and as a cypress-tree upon the mountains of Hermon.

14 I was exalted like a palm-tree in ||Engaddi, and as a rose-plant in Jericho, as a fair olive-tree in a pleasant field, and grew up as a plane-tree ||by the water.

15 I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the [e]tabernacle.

16 As the turpentine-tree I stretched out my branches, and my branches are the branches of honour and grace.

17 [f]As the vine brought I forth a pleasant savour, and my flowers are the fruit of honour and riches.

18 I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore, being eternal, am given to all my children which are ||named of him.

19 Come unto me, all ye that be desirous of me, and fill yourselves with my fruits.

20 For my memorial is [g]sweeter than honey, and mine inheritance than the honey-comb.

21 They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.

Before CHRIST about 200.

[a] Job 24.15. Isa. 29. 15.

[b] Prov. 8. 22.

[c] Ex. 31. 3.

[d] Ps. 132. 14.

[e] Lev. 20. 10. Deut. 22. 22.

[f] Ex. 20. 14.

[g] Wis. 4. 3.

The praise of Wisdom.

|| Or, *a stranger.*

|| Or, *visitation.*

|| Or, *a mist.*

|| Or, *holy.*

|| Or, *Cades.*

|| Or, *in the water.*

|| Or, *chosen.*

Before CHRIST about 200.

[h] Ex. 20. 1. & 24. 3. Deut. 4. 1. & 29. 1.

[i] Gen. 2.11.

[k] Josh. 3. 15.

[l] ch. 33. 17.

|| Or, *drain*, or, *ditch.*

|| Or, *gloried.*

[a] Gen. 13. 8. Rom. 12. 10.

[b] ch. 14. 1. & 19. 16. Jam. 3. 2.

|| Or, *a friend.*

|| Or, *to whom.*

[c] Prov. 21. 19.

|| Or, *like a bear.*

|| Or, *scolding.*

22 He that obeyeth me shall never be confounded, and they that work by me shall not do amiss.

23 All these things are the book of the covenant of the most high God, *even* the [h]law which Moses commanded for a heritage unto the congregations of Jacob.

24 Faint not to be strong in the Lord: that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and besides him there is no other Saviour.

25 He filleth all things with his wisdom, as [i]Phison and as Tigris in the time of the new fruits.

26 He maketh the understanding to abound like Euphrates, and as [k]Jordan in the time of the harvest.

27 He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage.

28 The first man knew her not perfectly: no more shall the last find her out.

29 For her thoughts are more than the sea, and her counsels profounder than the great deep.

30 I also came out as a ||brook from a river, and as a conduit into a garden.

31 I said, I will water my best garden, and will water abundantly my garden-bed: and lo, my brook became a river, and my river became a sea.

32 I will yet make doctrine to shine as the morning, and will send forth her light afar off.

33 I will yet pour out doctrine as prophecy, and leave it to all ages for ever.

34 [l]Behold that I have not laboured for myself only, but for all them that seek wisdom.

CHAP. XXV.

1 What things are beautiful, and what hateful. 6 What is the crown of age. 7 What things make man happy. 13 Nothing worse than a wicked woman.

IN three things I ||was beautified, and stood up beautiful both before God and men: the [a]unity of brethren, the love of neighbours, a man and a wife that agree together.

2 Three sorts of men my soul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doteth.

3 If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age?

4 O how comely a thing is judgment for gray hairs, and for ancient men to know counsel!

5 O how comely is the wisdom of old men, and understanding and counsel to men of honour!

6 Much experience is the crown of old men, and the fear of God is their glory.

7 There be nine things which I have judged in my heart to be happy, and the tenth I will utter with my tongue: A man that hath joy of his children; and he that liveth to see the fall of his enemy:

8 Well is him that dwelleth with a wife of understanding, and that hath not [b]slipped with his tongue, and that hath not served a man more unworthy than himself:

9 Well is him that hath found ||prudence, and he that speaketh in the ears of them that hear.

10 O how great is he that findeth wisdom! yet is there none above him that feareth the Lord.

11 But the love of the Lord passeth all things for illumination: he that holdeth it, ||whereto shall he be likened?

12 The fear of the Lord is the beginning of his love: and faith is the beginning of cleaving unto him.

13 [Give me] any plague, but the plague of the heart: and any wickedness, but the wickedness of a woman:

14 And any affliction, but the affliction from them that hate me: and any revenge, but the revenge of enemies.

15 There is no head above the head of a serpent; and there is no wrath above the wrath of an enemy.

16 [c]I had rather dwell with a lion and a dragon, than to keep house with a wicked woman.

17 The wickedness of a woman changeth her face, and darkeneth her countenance ||like sackcloth.

18 Her husband shall sit among his neighbours; and when he heareth it shall sigh bitterly.

19 All wickedness is but little to the wickedness of a woman: let the portion of a sinner fall upon her.

20 As the climbing of a sandy way is to the feet of the aged, so is a wife ||full of words to a quiet man.

21 [d]Stumble not at the beauty of a woman, and desire her not for pleasure.

22 A woman, if she maintain her husband, is full of anger, impudence, and much reproach.

23 A wicked woman abateth the courage, maketh a heavy countenance and a wounded heart: a woman that will not comfort her husband in distress maketh weak hands and feeble knees.

24 Of [e]the woman came the beginning of sin, and through her we all die.

25 Give the water no passage; neither a wicked woman liberty to gad abroad.

26 If she go not as thou wouldest have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.

CHAP. XXVI.

1 A good wife and a good conscience, do gladden men. 6 A wicked wife is a fearful thing. 13 Of good and bad wives. 28 Of three things that are grievous. 29 Merchants and hucksters are not without sin.

BLESSED is the man that hath a virtuous wife, for the number of his days shall be double.

2 A virtuous woman rejoiceth her husband, and he shall fulfil the years of his life in peace.

3 A good wife is a good portion, which shall be given in the portion of them that fear the Lord.

4 Whether a man be rich or poor, if he have a good heart toward the Lord, he shall at all times rejoice with a cheerful countenance.

5 There be three things that my heart feareth; and for the fourth I was sore afraid: †the slander of a city, and gathering together of an unruly multitude, and a false accusation: all these are worse than death.

6 But a grief of heart and sorrow is a woman that is jealous over another woman, and a scourge of the tongue which communicateth with all.

7 An evil wife is ‖a yoke shaken to and fro: he that hath hold of her is as though he held a scorpion.

8 A drunken woman and a gadder abroad causeth great anger, and she will not cover her own shame.

9 The whoredom of a woman may be known in her haughty looks and eyelids.

10 [a]If thy daughter be shameless, keep her in straitly, lest she abuse herself through overmuch liberty.

11 Watch over an impudent eye: and marvel not if she trespass against thee.

12 She will open her mouth as a thirsty traveller when he hath found a fountain, and drink of every water near her: by every ‖hedge she will sit down, and open her quiver against every arrow.

13 The grace of a wife delighteth her husband, and her discretion will fatten his bones.

14 A silent and loving woman is a gift of the Lord; and there is nothing so much worth as a mind well instructed.

15 A shamefaced and a faithful woman is a double grace, and her continent mind cannot be valued.

16 As the sun when it ariseth †in the high heaven; so is the beauty of a good wife in the ‖ordering of her house.

17 As the clear light is upon the holy candlestick; so is the beauty of the face ‖in ripe age.

18 As the golden pillars are upon the sockets of silver; so are the ‖fair feet with a constant ‖heart.

19 My son, keep the flower of thine age sound; and give not thy strength to strangers.

20 When thou hast gotten a fruitful possession through all the field, sow it with thine own seed, trusting in the goodness of thy stock.

21 So thy race which thou leavest shall be magnified, having the confidence of their good descent.

22 A harlot shall be accounted as ‖spittle, but a married woman is a tower against death to her husband.

23 A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord.

24 A dishonest woman contemneth shame: but an honest woman will reverence her husband.

25 A shameless woman shall be accounted as a dog; but she that is shamefaced will fear the Lord.

26 A woman that honoureth her husband shall be judged wise of all; but she that dishonoureth him in her pride shall be counted ungodly of all.

27 A loud crying woman and a scold shall be sought out to drive away the enemies.

28 There be two things that grieve my heart; and the third maketh me angry: a man of war that suffereth poverty; and men of understanding that are not set by; and one that returneth from righteousness to sin: the Lord prepareth such a one for the sword.

29 A merchant shall hardly keep himself from doing wrong: and a huckster shall not be freed from sin.

CHAP. XXVII.

1 Of sins in selling and buying. 7 Our speech will tell what is in us. 16 A friend is lost by discovering his secrets. 25 He that diggeth a pit shall fall into it.

MANY [a]have sinned for ‖a small matter; and he that [b]seeketh for abundance will turn his eyes away.

2 As a nail sticketh fast between the joinings of the stones; so doth sin stick close between buying and selling.

3 Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown.

4 As when one sifteth with a sieve, the refuse remaineth; so the filth of man in his ‖talk.

5 [c]The furnace proveth the potter's vessels; so the trial of man is in his reasoning.

6 [d]The fruit declareth if the tree have been dressed; so is the utterance of a conceit in the heart of man.

7 Praise no man before thou hearest him speak; for this is the trial of men.

8 If thou followest righteousness, thou shalt obtain her, and put her on, as a glorious long robe.

9 The birds will resort unto their like; so will truth return unto them that practise in her.

10 As the lion lieth in wait for the prey; so sin for them that work iniquity.

11 [e]The discourse of a godly man is always with wisdom; but a fool changeth as the moon.

12 If thou be among the indiscreet, observe the time; but be continually among men of understanding.

13 The discourse of fools is irksome, and their sport is in the wantonness of sin.

14 [f]The talk of him that sweareth much maketh the hair stand upright; and their brawls make one stop his ears.

15 The strife of the proud is blood-shedding, and their revilings are grievous to the ear.

16 Whoso discovereth secrets loseth his credit: and shall never find a friend to his mind.

17 Love thy friend, and be faithful unto him: [g]but if thou bewrayest his secrets, follow no more after him.

18 For as a man hath destroyed his enemy; so hast thou lost the love of thy neighbour.

19 As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again.

20 [h]Follow after him no more, for he is too far off; he is as a roe escaped out of the snare.

21 As for a wound, it may be bound up; and after reviling there may be reconcilement: but he that bewrayeth secrets is without hope.

22 He [i]that winketh with the eyes worketh evil: and he that knoweth him will depart from him.

23 When thou art present, he will speak sweetly, and will admire thy words: but at the last he will ‖writhe his mouth, and slander thy sayings.

24 I have hated many things, but nothing like him; for the Lord will hate him.

25 Whoso casteth a stone on high casteth it on his own head; and a deceitful stroke shall make wounds.

26 [k]Whoso diggeth a pit shall fall therein: and he that setteth a trap shall be taken therein.

27 He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh.

28 Mockery and reproach are from the proud; but [l]vengeance, as a lion, shall lie in wait for them.

29 [m]They that rejoice at the fall of the righteous shall be taken in the snare; and anguish shall consume them before they die.

30 Malice and wrath, even these are abominations; and the sinful man shall have them both.

Before CHRIST about 200.

[d] 2 Sam. 11. 2. ch. 42. 12.

[e] Gen. 3. 6. 1 Tim. 2. 14.

† Gr. *an evil report.*

‖ Or, *a yoke of oxen.*

[a] ch. 42. 11.

‖ Or, *stake.*

† Gr. *in the highest places of the Lord.* ‖ Or, *ornament.* ‖ Or, *in constant age.* ‖ Or, *comely.* ‖ Or, *breast.*

‖ Or, *a swine.*

Before CHRIST about 200.

[a] Prov. 28. 21. ‖ Or, *a thing indifferent.*

[b] Prov. 23. 4. 1 Tim. 6. 9.

‖ Or, *thought.*

[c] Prov. 27. 21.

[d] Matt. 7. 17.

[e] Mal. 3. 16.

[f] ch. 23. 9. Matt. 5. 33, 34.

[g] ch. 22. 22. & 41. 23.

[h] ver. 17.

[i] Prov. 10. 10.

‖ Or, *alter his speech.* Ps. 50. 19, 20.

[k] Ps. 7. 15. Prov. 26. 27. Eccl. 10. 8.

[l] Deut. 32. 35. Rom. 12. 19.

[m] Mic. 7. 8.

CHAP. XXVIII.

Against revenge, quarrelling, anger, and backbiting.

HE [a]that revengeth shall find vengeance from the Lord, and he will surely keep his sins [in remembrance.]

2 [b]Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest.

3 [c]One man beareth hatred against another, and doth he seek pardon from the Lord?

4 He sheweth no mercy to a man, which is like himself: and doth he ask forgiveness of his own sins?

5 If he that is but flesh nourish hatred, who will entreat for pardon of his sins?

6 [d]Remember thy end, and let enmity cease; [remember] corruption and death, and abide in the commandments.

7 [e]Remember the commandments, and bear no malice to thy neighbour: [remember] the covenant of the Highest, and wink at ignorance.

8 [f]Abstain from strife, and thou shalt diminish thy sins: for a furious man will kindle strife.

9 A sinful man disquieteth friends, and maketh debate among them that be at peace.

10 [g]As the matter of the fire is, so it burneth: and as a man's strength is, so is his wrath; and according to his riches his anger riseth; and the stronger they are which contend, the more they will be inflamed.

11 A hasty contention [h]kindleth a fire: and a hasty fighting sheddeth blood.

12 If thou blow the spark, it shall burn: if thou spit upon it, it shall be quenched: and both these come out of thy mouth.

13 [i]Curse the whisperer and double-tongued: for such have destroyed many that were at peace.

14 A backbiting tongue hath disquieted many, and driven them from nation to nation: strong cities hath it pulled down, and overthrown the houses of great men.

15 A ‖[k]backbiting tongue hath cast out virtuous women, and deprived them of their labours.

16 Whoso hearkeneth unto it shall never find rest, and never dwell quietly.

17 The stroke of the whip maketh marks in the flesh: but the stroke of the tongue breaketh the bones.

18 Many have fallen by the edge of the sword: but not so many as have fallen by the tongue.

19 Well is he [l]that is defended from it, and hath not passed through [m]the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands.

20 For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass.

21 The death thereof is an evil death, the grave were better than it.

22 [n]It shall not have rule over them that fear God, neither shall they be burned with the flame thereof.

23 Such as forsake the Lord shall fall into it; and it shall burn in them, and not be quenched; it shall be sent upon them as a lion, and devour them as a leopard.

24 Look that thou hedge thy possession about with thorns, and bind up thy silver and gold:

25 And weigh thy words in a balance, [o]and make a door and bar for thy mouth.

26 Beware thou slide not by it, [p]lest thou fall before him that lieth in wait.

CHAP. XXIX.

1 We must shew mercy and lend; 4 but the borrower must not defraud the lender. 9 Give alms. 14 A good man will not undo his surety. 18 To be surety, and undertake for others, is dangerous. 22 It is better to live at home, than to sojourn.

HE [a]that is merciful will lend unto his neighbour; and he that strengtheneth his hand keepeth the commandments.

2 [b]Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season.

3 Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee.

4 Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.

5 Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissively: [c]but when he should repay, he will prolong the time, and return words of grief, and complain of the time.

6 ‖If he prevail, he shall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cause: [d]he payeth him with cursings and railings; and for honour he will pay him disgrace.

7 Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded.

8 Yet have thou patience with a man in poor estate, and delay not to shew him mercy.

9 [e]Help the poor for the commandment's sake, and turn him not away because of his poverty.

10 Lose thy money for thy brother and thy friend, [f]and let it not rust under a stone to be lost.

11 [g]Lay up thy treasure according to the commandments of the Most High, and it shall bring thee more profit than gold.

12 Shut up alms in thy [h]storehouses; and it shall deliver thee from all affliction.

13 It shall fight for thee against thine enemies better than a mighty shield and a strong spear.

14 An honest man is surety for his neighbour: but he that is impudent will ‖forsake him.

15 Forget not the friendship of thy surety, for he hath given his life for thee.

16 A sinner will overthrow the good estate of his surety:

17 And he that is of an unthankful mind will leave him [in danger] that delivered him.

18 [i]Suretyship hath undone many of good estate, and shaken them as a wave of the sea: mighty men hath it driven from their houses, so that they wandered among strange nations.

19 A wicked man transgressing the commandments of the Lord shall fall into suretyship: and he that undertaketh and followeth other men's business for gain shall fall into suits.

20 Help thy neighbour [k]according to thy power, and beware that thou thyself fall not into the same.

21 The [l]chief thing for life is water, and bread, and clothing, and a house to cover shame.

22 Better is the life of a poor man in a mean cottage, than delicate fare in another man's house.

23 Be it little or much, [m]hold thee contented, that thou hear not the reproach of thy house.

24 For it is a miserable life to go from house to house: for where thou art a stranger, thou darest not open thy mouth.

25 Thou shalt entertain, and feast, and have no thanks: moreover, [n]thou shalt hear bitter words.

26 Come, thou stranger, and furnish a table, and feed me of that thou hast ready.

27 [o]Give place, thou stranger, to an honourable man; my brother cometh to be lodged, and I have need of my house.

28 These things are grievous to a man of understanding; the upbraiding of house-room, and reproaching of the lender.

CHAP. XXX.

1 It is good to correct our children, and not to cocker them. 14 Health is better than wealth. 22 Health and life are shortened by grief.

HE [a]that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end.

2 He that chastiseth his son shall ‖have joy in him, and shall rejoice in him among his ‖acquaintance.

3 He that [b]teacheth his son grieveth the enemy: and before his friends he shall rejoice of him.

4 Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himself.

5 While he lived, he [c]saw and rejoiced in him: and when he died, he was not sorrowful.

6 He left behind him an avenger against his enemies, and one that shall [d]requite kindness to his friends.

7 He that maketh too much of his son shall bind up his wounds; and his bowels will be troubled at every cry.

8 A horse not broken becometh headstrong: and a child left to himself will be wilful.

9 Cocker thy child, and he shall make thee ‖afraid: play with him, and he will bring thee to heaviness.

10 Laugh not with him, lest thou have sorrow with him, and lest thou gnash thy teeth in the end.

11 [e]Give him no liberty in his youth, and wink not at his follies.

12 Bow down his neck while he is young, and beat him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee, [f]and so bring sorrow to thy heart.

Before CHRIST about 200.

[a] Deut. 32. 35. Rom. 12. 19.
[b] Matt. 6. 14. Mark 11. 25. Luke 6. 37.
[c] Matt. 18. 23.
[d] Deut. 32. 29.
[e] Mal. 4. 4.
[f] ch. 8. 1.
[g] Prov. 26. 21.
[h] Jam. 3. 5.
[i] ch. 21. 28.
‖ Or, *third.*
[k] Lev. 19. 16. Ps. 15. 3. Rom. 1. 30. 1 Pet. 2. 1.
[l] Job 5. 21.
[m] Ps. 140. 3.
[n] Ps. 31. 20.
[o] Ps. 141. 3.
[p] 1 Cor. 10. 12.
[a] Ps. 37. 26.
[b] Deut. 15. 8. Matt 5. 12. Luke 6. 35.
[c] Ps. 37. 21.
‖ Or, *If he be able.*

Before CHRIST about 200.

[d] Ps. 35. 12. & 38. 20. & 109. 3, 4, 5. Jer. 18. 20.
[e] Deut. 15. 11.
[f] ch. 20. 30.
[g] Dan. 4. 27. Matt. 6. 20. Luke 11. 41. & 12. 33. Acts 10. 4. 1 Tim. 6. 18, 19.
[h] Tobit 4. 8, 9, 10.
‖ Or, *fail.*
[i] Prov. 11. 15. & 22. 26.
[k] 2 Cor. 8. 12.
[l] ch. 39. 26. 1 Tim. 6. 8.
[m] Heb. 13. 5.
[n] Ps. 41. 9.
[o] See Jam. 2. 1, 2, 3.

Of children.
[a] Prov. 13. 24. & 23. 13.
‖ Or, *good by him.*
‖ Or, *kinsfolk.*
[b] Deut. 6. 7. & 11. 19. Ps. 78. 4, 5, 6.
[c] Ps. 128. 3, 6. & 144. 12.
[d] Prov. 18. 24.
‖ Or, *astonished.* Prov. 10. 1.
[e] ch. 7. 28. Eph. 6. 4.
[f] ver. 9.

13 [g]Chastise thy son, and hold him to labour, lest his lewd behaviour be an offence unto thee.

14 Better is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body.

15 Health and good estate of body are above all gold, and a strong body above infinite wealth.

16 There is no riches above a sound body, and no joy above the joy of the heart.

17 [h]Death is better than a bitter life or continual sickness.

18 Delicacies poured upon a mouth shut up, are as messes of meat set upon a grave.

19 What good doeth the offering unto an idol? for neither can it eat nor smell: so is he that is ‖persecuted of the Lord.

20 He seeth with his eyes and groaneth, [i]as a eunuch that embraceth a virgin and sigheth.

21 [k]Give not over thy mind to heaviness, and afflict not thyself in thine own counsel.

22 The gladness of the heart is the life of man, and the ‖joyfulness of a man prolongeth his days.

23 Love thine own soul, and comfort thy heart, remove sorrow far from thee: [l]for sorrow hath killed many, and there is no profit therein.

24 Envy and wrath shorten the life, and carefulness bringeth age before the time.

25 ‖A cheerful and good heart will have a care of his meat and diet.

CHAP. XXXI.

1 Of the desire of riches. 12 Of moderation and excess in eating, or drinking wine.

WATCHING for [a]riches consumeth the flesh, and the care thereof driveth away sleep.

2 [b]Watching care will not let a man slumber, as a sore disease breaketh sleep.

3 The rich hath great labour in gathering riches together; and when he resteth he is filled with his delicates.

4 The poor laboureth in his poor estate; and when he leaveth off, he is still needy.

5 [c]He that loveth gold shall not be justified, and he that followeth corruption shall have enough thereof.

6 [d]Gold hath been the ruin of many, and their destruction was present.

7 It is a stumbling-block unto them that sacrifice unto it, and every fool shall be taken therewith.

8 [e]Blessed is the rich that is found without blemish, and hath not gone after gold.

9 Who is he? and we will call him blessed: for wonderful things hath he done among his people.

10 Who hath been [f]tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it?

11 His goods shall be established, and the congregation shall declare his alms.

12 If thou sit at a bountiful table, [g]†be not greedy upon it, and say not, There is much meat on it.

13 Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth ‖upon every occasion.

14 Stretch not thy hand whithersoever it looketh, and thrust it not with him into the dish.

15 [h]Judge of thy neighbour by thyself: and be discreet in every point.

16 Eat, as it becometh a man, those things which are set before thee; and devour not, lest thou be hated.

17 Leave off first for manners' sake; [i]and be not unsatiable, lest thou offend.

18 [k]When thou sittest among many, reach not thy hand out first of all.

19 A very little is sufficient for a man well nurtured, ‖and he fetcheth not his wind short upon his bed.

20 Sound sleep cometh of moderate eating: he riseth early, and his wits are with him: [l]but the pain of watching, and choler, and pangs of the belly, are with an unsatiable man.

21 And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.

22 My son, hear me, and despise me not, and at the last thou shalt find as I told thee: [m]in all thy works be quick, so shall there no sickness come unto thee.

23 [n]Whoso is liberal of his meat, men shall speak well of him; and the report of his good house-keeping will be believed.

24 But against him that is a niggard of his meat the whole city shall murmur; and the testimonies of his niggardness shall not be doubted of.

25 Shew not thy [o]valiantness in wine: [p]for wine hath destroyed many.

26 The furnace proveth the edge by dipping: so doth wine the hearts of the proud by drunkenness.

27 [q]Wine is as good as life to a man, if it be drunk moderately: what is life then to a man that is without wine? for it was made to make men glad.

28 Wine measurably drunk and in season, bringeth gladness of the heart, and cheerfulness of the mind:

29 But [r]wine drunken with excess maketh bitterness of the mind, with brawling and quarrelling.

30 Drunkenness increaseth the rage of a fool till he offend: it diminisheth strength, and maketh wounds.

31 Rebuke not thy neighbour at the wine, and despise him not in his mirth: give him no despiteful words, [s]and press not upon him with urging him [to drink.]

CHAP. XXXII.

1 Of his duty that is chief or master in a feast. 14 Of the fear of God. 18 Of counsel. 20 Of a rugged and smooth way. 23 Trust not to any but to thyself, and to God.

IF thou be made [a]the master [of a feast,] lift not thyself up, but be among them as one of the rest, take diligent care for them, and so sit down.

2 And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well-ordering of the feast.

3 [b]Speak, thou that art the elder, for it becometh thee, but with sound judgment; and hinder not music.

4 [c]Pour not out words where there is a musician, and shew not forth wisdom out of time.

5 A concert of music in a banquet of wine is as a signet of carbuncle set in gold.

6 As a signet of an emerald set in a work of gold, so is the melody of music with pleasant wine.

7 Speak, young man, if there be need of thee: [d]and yet scarcely when thou art twice asked.

8 Let thy speech be short, comprehending much in few words; be as one that knoweth and yet holdeth his tongue.

9 [e]If thou be among great men, make not thyself equal with them; and when ancient men are in place use not many words.

10 Before the thunder goeth lightning; and before a shamefaced man shall go favour.

11 Rise up betimes, and be not the last; but get thee home without delay.

12 There take thy pastime, and do what thou wilt: [f]but sin not by proud speech.

13 And for these things bless him [g]that made thee, and hath replenished thee with his good things.

14 Whoso feareth the Lord will receive his discipline; and they that [h]seek him early shall find favour.

15 He that seeketh the law shall be filled therewith: but the hypocrite will be offended thereat.

16 They that fear the Lord shall find judgment, and shall kindle justice as a light.

17 A sinful man will not be reproved, but findeth an excuse according to his will.

18 A man of counsel will be [i]considerate; but a strange and proud man is not daunted with fear, even when of himself he hath done without counsel.

19 Do nothing without advice; and when thou hast once done, repent not.

20 Go not in a way wherein thou mayest fall, [k]and stumble not among the stones.

21 Be not confident in a plain way.

22 And beware of thy own children.

23 In every good work trust thy own soul; for this is the keeping of the commandments.

24 He that believeth in the Lord taketh heed to the commandment: and he that trusteth in him ‖shall fare never the worse.

Before CHRIST about 200.

[g] Deut. 8. 5. Heb. 12. 7, 8, 9. Of health.
[h] Rev. 9. 6.
[i] ch. 20. 4.
[k] Prov. 12. 25. & 15. 13. & 17. 22.
[l] 2 Cor. 7. 10.
[m] Eccl. 9. 10.
[a] 1 Tim. 6. 7, 10.
[b] Phil. 4. 6. 1 Pet. 5. 7.
[c] Matt. 6. 19, 20, 21
[d] ch. 8. 2.
[e] Luke 6. 24. 1 Tim. 6. 6, 7, 8.
[f] Job 23. 10.
[g] Ps. 141. 4. Prov. 23. 1, 2, 3.
[h] Matt. 22. 39.
[i] Prov. 23. 1, 2, 3.
[k] ch. 37. 29.
[l] Luke 21. 34.

Before CHRIST about 200.

[n] Prov. 22. 9.
[o] Isa. 5. 22.
[p] Judith 13. 2, 8.
[q] Ps. 104. 15. Prov. 31. 6, 7.
[r] Eph. 5. 18.
[s] Prov. 20. 1. Isa. 28. 7.
[a] John 2. 8, 9.
[b] Job 32. 7.
[c] Eccl. 3. 7. ch. 20. 7.
[d] James 1. 19.
[e] Job 32. 6.
[f] James 3. 2.
[g] Ps. 100. 3.
[h] Ps. 63. 1.
[i] Hag. 1. 5, 7.
[k] Ps. 121. 3.

‖ Or, *afflicted.*
‖ Or, *exultation.*
‖ Or, *A noble.*
† Gr. *open not thy throat upon it.*
‖ Or, *before every thing that is presented.*
‖ Or, *and lieth not puffing and blowing.*
‖ Or, *shall not be hurt.*

CHAP. XXXIII.

1 *The safety of him that feareth the Lord.* 2 *The wise and the foolish.* 7 *Times and seasons are of God.* 10 *Men are in his hands as clay in the hands of the potter.*

Before CHRIST about 200.

[a] THERE shall no evil happen unto him that feareth the Lord; [b] but in temptation even again he will deliver them.
2 A wise man hateth not the law; but he that is a hypocrite therein is as a ship in a storm.
3 A man of understanding trusteth in the law; and the law is faithful unto him, ‖as an oracle.
4 Prepare what to say, and so thou shalt be heard: and bind up instruction, and then make answer.
5 The †heart of the [c]foolish is like a cart-wheel; and his thoughts are like a rolling axle-tree.
6 A stallion horse is as a mocking friend, he neigheth under every one that sitteth upon him.
7 Why doth one day excel another, when as [d]all the light of every day in the year is of the sun?
8 By the knowledge of the Lord they were distinguished: and he altered [e]seasons and feasts.
9 Some of them hath he made high days, and hallowed *them*, and some of them hath he ‖made ordinary days.
10 And all men are from the ground, and [f]Adam was created of earth.
11 In much knowledge the Lord hath divided them, and made their ways diverse.
12 [g]Some of them hath he blessed and exalted, and some of them hath he sanctified, and set near himself: but some of them hath he cursed and brought low, and turned out of their ‖places.
13 [h]As the clay is in the potter's hand, to fashion it at his pleasure; so man is in the hand of him that made him, to render to them as liketh him best.
14 [i]Good is set against evil, and life against death: so is the godly against the sinner, and the sinner against the godly.
15 So look upon all the works of the Most High; and there are [k]two and two, one against another.
16 I awaked up last of all, as one that ‖gathereth after the grape gatherers: by the blessing of the Lord I profited, and filled my wine-press like a gatherer of grapes.
17 [l]Consider that I laboured not for myself only, but for all them that seek learning.
18 Hear me, O ye great men of the people, and hearken with your ears, [m]ye rulers of the congregation.
19 Give not thy son and wife, thy brother and friend, power over thee while thou livest, and give not thy goods to another: lest it repent thee, and thou entreat for the same again.
20 As long as thou livest and hast breath in thee, ‖give not thyself over to any.
21 For better it is that thy children should seek to thee, than that thou shouldest ‖stand to their courtesy.
22 In all thy works keep to thyself the pre-eminence; leave not a stain in thine honour.
23 At the time when thou shalt end thy days, and finish thy life, [n]distribute thine inheritance.
24 Fodder, a wand, and burdens, *are* for the ass; and bread, correction, and work, for a servant.
25 If [o]thou set thy servant to labour, thou shalt find rest: but if thou let him go idle, he shall seek liberty.
26 A yoke and a collar do bow the neck; so are tortures and torments for an evil servant.
27 Send him to labour, that he be not idle; for idleness teacheth much evil.
28 Set him to work, as is fit for him: if he be not obedient, put on [p]more heavy fetters.
29 But be not excessive toward any; and without discretion do nothing.
30 [q]If thou have a servant, let him be unto thee as thyself, because thou hast bought him †with a price.
31 If thou have a servant, [r]entreat him as a brother: for thou hast need of him, as of thine own soul: if thou entreat him evil, and he run from thee, which way wilt thou go to seek him?

‖ Or, *hath his mind upon.*
[a] Prov. 12. 21. 1 Pet. 3. 13.
[b] 2 Pet. 2. 9.
‖ Or, *as the asking of Urim.*
† Gr. *bowels.*
[c] ch. 21. 14, 16.
[d] Gen 1. 16.
[e] Gen. 1. 14.
‖ Or, *ordained for the number of days.*
[f] Gen. 1. 27. & 2. 7.
[g] Rom. 9. 21.
‖ Or, *standings.*
[h] Isa. 45. 9. Rom. 9. 20, 21.
[i] Deut. 30. 15.
[k] ch. 42. 24.
‖ Or, *gleaneth.*
[l] ch. 24. 34.
[m] Ps. 22. 1.
‖ Or, *sell not.*
‖ Or, *look to their hands.*
[n] Isa. 38. 1. Of servants.
[o] ver. 28.
[p] ver. 24, 26.
[q] ch. 7. 20. † Gr. *in blood.*
[r] Eph. 6. 9.

CHAP. XXXIV.

1 *Of dreams.* 13 *The praise and blessing of them that fear the Lord.* 18 *The offering of the ancient, and prayer of the poor innocent.*

THE hopes of a man void of understanding are vain and false: and [a]dreams lift up fools.

Of dreams.
[a] Eccl. 5. 7.

Before CHRIST about 200.

2 Whoso ‖regardeth dreams is like him that catcheth at a shadow, and followeth after the wind.
3 The vision of dreams is the resemblance of one thing to another, even as the [b]likeness of a face to a face.
4 [c]Of an unclean thing what can be cleansed? and from that thing which is false what truth can come?
5 [d]Divinations, and soothsayings, and dreams, are vain: and the heart fancieth, as a woman's heart in travail.
6 If they be not sent from the Most High in thy visitation, ‖set not thy heart upon them.
7 For dreams have deceived many, and they have failed that put their trust in them.
8 [e]The law shall be found perfect without lies: and wisdom is perfection to a faithful mouth.
9 A man that hath travelled knoweth many things; and he that hath much experience will declare wisdom.
10 He that hath no experience knoweth little: but he that hath travelled is full of prudence.
11 When I travelled, I saw many things; and I understood more than I can express.
12 I was oft-times [f]in danger of death: yet I was delivered because of these things.
13 The spirit of those that fear the Lord shall live; [g]for their hope is in him that saveth them.
14 Whoso feareth the Lord shall not fear nor be afraid; for he is his hope.
15 Blessed is the soul of him that feareth the Lord: to whom doth he look? and who is his strength?
16 For [h]the eyes of the Lord are upon them that love him, [i]he is their mighty protection and strong stay, a defence from heat, [k]and a cover from the sun at noon, a preservation from stumbling, and a help from falling.
17 He raiseth up the soul, and lighteneth the eyes: he giveth health, life, and blessing.
18 [l]He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and ‖the gifts of unjust men are not accepted.
19 [m]The Most High is not pleased with the offerings of the wicked; neither is he pacified for sin by the multitude of sacrifices.
20 Whoso bringeth an offering of the goods of the poor, doeth as one that killeth the son before his father's eyes.
21 The bread of the needy is their life: [n]he that defraudeth him thereof is a man of blood.
22 He that taketh away his neighbour's living slayeth him; and he that [o]defraudeth the labourer of his hire is a blood-shedder.
23 When one buildeth, and another pulleth down, what profit have they then but labour?
24 When one prayeth, and another curseth, whose voice will the Lord hear?
25 [p]He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing?
26 So it is with a man that fasteth for his sins, and goeth again, and doeth the same: [q]who will hear his prayer? or what doth his humbling profit him?

[a] Ps. 19. 7.
[b] Prov. 27. 19.
[c] Job 14. 4.
[d] Eccl. 5. 7.
‖ Or, *regard them not.*
[e] Ps. 19. 7.
[f] 2 Cor. 11. 23.
[g] Ps. 43. 5.
[h] Ps. 33. 18.
[i] Ps. 61. 2, 3, 4. & 91. 1, 2.
[k] Isa. 4. 6.
[l] Prov. 21. 27.
‖ Or, *the mockeries.*
[m] Prov. 15. 8.
[n] Jam. 5. 4.
[o] Deut. 24. 14, 15. ch. 7. 20.
[p] Num. 11. 12.
[q] Ps. 66. 18.

CHAP. XXXV.

1 *Sacrifices pleasing to God.* 14 *The prayer of the fatherless, of the widow, and of the humble in spirit.* 20 *Acceptable mercy.*

HE [a]that keepeth the law bringeth offerings enough: he that taketh heed to the commandment offereth a peace-offering.
2 He that requiteth a good turn offereth fine flour; and he that giveth alms [b]sacrificeth praise.
3 To depart from wickedness is a thing pleasing to the Lord; and to forsake unrighteousness is a propitiation.
4 [c]Thou shalt not appear empty before the Lord.
5 For all these things [are to be done] because of the commandment.
6 The offering of the righteous maketh the altar fat, and the sweet savour thereof *is* before the Most High.
7 [d]The sacrifice of a just man is acceptable, and the memorial thereof shall never be forgotten.
8 Give the Lord his honour with a good eye, and diminish not the first-fruits of thy hands.
9 [e]In all thy gifts shew a cheerful countenance, and ‖dedicate thy tithes with gladness.
10 [f]Give unto the Most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye,

[a] 1 Sam. 15. 22. Jer. 7. 3, 5, 6, 7.
[b] Heb. 13. 16.
[c] Ex. 23. 15. Deut. 16. 16.
[d] Gen. 4. 4.
[e] 2 Cor. 9. 7.
‖ Or, *set apart.*
[f] Tobit 4. 8.

11 For the Lord recompenseth, and will give thee seven times as much.

12 ‖Do not think to corrupt with gifts; [g]for such he will not receive: and trust not to unrighteous sacrifices; for the Lord is judge, and with him is [h]no respect of persons.

13 He will not accept any person against a poor man, but will hear the prayer of the oppressed.

14 He will not despise the supplication of the [i]fatherless; nor the widow, when she poureth out her complaint.

15 Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall?

16 He that serveth the Lord shall be accepted with favour, and his prayer shall reach unto the clouds.

17 [k]The prayer of the humble pierceth the clouds: and till it come nigh, he will not be comforted; and will not depart, till the Most High shall behold to judge righteously, and execute judgment.

18 For the Lord will not be [l]slack, neither will the Mighty be patient toward them, till he have smitten in sunder the loins of the unmerciful, and repaid vengeance to the heathen; till he have taken away the multitude of the ‖proud, and broken the sceptre of the unrighteous;

19 Till he have [m]rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoice in his mercy.

20 Mercy is †seasonable in the time of affliction, as clouds of rain in the time of drought.

CHAP. XXXVI.

1 A prayer for the church against the enemies thereof. 18 A good heart and a froward. 21 Of a good wife.

HAVE mercy upon us, [a]O Lord God of all, and behold us: 2 And send thy fear upon all the nations that seek not after thee.

3 [b]Lift up thy hand ‖against the strange nations, and let them see thy power.

4 As thou wast [c]sanctified in us before them: so be thou magnified among them before us.

5 And [d]let them know thee, as we have known thee, that there is no God, but only thou, O God.

6 Shew new signs, and make other strange wonders: glorify thy hand and thy right arm, that they may set forth thy wondrous works.

7 Raise up indignation, [e]and pour out wrath: take away the adversary, and destroy the enemy.

8 [f]Make the time short, remember the †covenant, and let them declare thy wonderful works.

9 Let him that escapeth be consumed by the rage of the fire; and let them perish that oppress the people.

10 Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we.

11 [g]Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.

12 O Lord, have mercy upon the people that is called by thy name, and upon Israel, [h]whom thou hast named thy first-born.

13 O be merciful unto Jerusalem, thy holy city, the place of thy rest.

14 Fill Sion ‖with thine unspeakable oracles, and thy people with thy glory.

15 Give testimony unto those that thou hast possessed from the beginning, and raise up ‖prophets that have been in thy name.

16 Reward them that wait for thee, and [i]let thy prophets be found faithful.

17 O Lord, hear the prayer of thy ‖servants, according to the [k]blessing of Aaron over thy people, [l]that all they which dwell upon the earth may know that thou art the Lord, the eternal God.

18 The belly devoureth all meats, yet is one meat better than another.

19 [m]As the palate tasteth divers kinds of venison: so doth a heart of understanding false speeches.

20 [n]A froward heart causeth heaviness: but a man of experience will recompense him.

21 A woman will receive every man, yet is one daughter better than another.

22 The beauty of a woman cheereth the countenance, and a man loveth nothing better.

23 If there be kindness, meekness, and comfort in her tongue, then is not her husband ‖like other men.

24 He that getteth a wife, beginneth ‖a possession, [o]a help like unto himself, and a pillar of rest.

25 Where no hedge is, there the possession is spoiled: and he that hath no wife will wander up and down mourning.

26 Who will trust a thief well appointed, that skippeth from city to city? so [who will believe] a man that hath no house, and lodgeth wheresoever the night taketh him?

CHAP. XXXVII.

1 How to know friends and counsellors. 12 The discretion and wisdom of a godly man blesseth him. 27 Learn to refrain thine appetite.

EVERY friend saith, I am his friend also, but there is a friend [a]which is only a friend in name.

2 Is it not a grief unto death, [b]when a companion and friend is turned to an enemy?

3 O wicked imagination, whence camest thou in to cover the earth with deceit?

4 [c]There is a companion, which rejoiceth in the prosperity of a friend, but in the time of trouble will be against him.

5 There is a companion, which helpeth his friend for the belly, and taketh up the buckler ‖against the enemy.

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Every counsellor extolleth counsel; but there is some that counselleth for himself.

8 [d]Beware of a counsellor, and know before ‖what need he hath; for he will counsel for himself; lest he cast the lot upon thee,

9 And say unto thee, Thy way is good: and afterward he stand on the other side, to see what shall befall thee.

10 Consult not with one that suspecteth thee: and hide thy counsel from such as envy thee.

11 Neither consult with a woman touching her of whom she is [e]jealous; neither with a coward in matters of war; nor with a merchant concerning exchange; nor with a buyer of selling; nor with an envious man of thankfulness; nor with an unmerciful man touching kindness; nor with the slothful for any work; nor with a hireling for a year of finishing work; nor with an idle servant of much business: [f]hearken not unto these in any matter of counsel.

12 [g]But be continually with a godly man, whom thou knowest to keep the commandments of the Lord, whose mind is according to thy mind, and will sorrow with thee, if thou shalt miscarry.

13 And let the counsel of thine own heart stand: for there is no man more faithful unto thee than it.

14 For a man's mind is sometime wont to tell him more than seven watchmen, that sit above in a high tower.

15 And [h]above all this pray to the Most High, that he will direct thy way in truth.

16 Let reason go before every enterprise, and counsel before every action.

17 The countenance is a sign of changing of the heart.

18 Four manner of things appear: [i]good and evil, life and death: but the tongue ruleth over them continually.

19 There is one that is wise and teacheth many, and yet is unprofitable to himself.

20 There is one that sheweth wisdom in words, and is hated: he shall be destitute of all ‖food.

21 [k]For grace is not given him from the Lord; because he is deprived of all wisdom.

22 Another is wise to himself; and the fruits of understanding are commendable in his mouth.

23 A wise man instructeth his people; [l]and the fruits of his understanding fail not.

24 A wise man shall be filled with blessing; and all they that see him shall count him happy.

25 The days of the life of man may be numbered: but the days of Israel are innumerable.

26 [m]A wise man shall inherit ‖glory among his people, and his name shall be perpetual.

27 My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it.

28 For all things are not profitable for all men, neither hath every soul pleasure in every thing.

29 Be not unsatiable in any dainty thing, nor too greedy upon meats:

Before CHRIST about 200.

‖ Or, *Diminish nothing of thy offerings.*
[g] Lev. 22. 21, 22. Deut. 15. 21.
[h] Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Wisd. 6. 7. Acts 10. 34. Rom. 2. 11. Gal. 2. 6.
[i] Ps. 68. 5.
[k] Ps. 56. 2.
[l] 2 Pet. 3. 9.
‖ Or, *cruel oppressors*
[m] Rom. 2. 6.
† Gr. *fair.* Heb. 4. 16.
[a] Zech. 4. 14. & 6. 5.
[b] Jer. 10. 25.
‖ Or, *upon.*
[c] Ezek. 20. 41. & 28. 25. & 36. 23.
[d] 1 Kings 8. 43, 60.
[e] Ps. 79. 6.
[f] Matt. 24. 22.
† Gr. *oath.*
[g] Isa. 49. 6.
[h] Ex. 4. 22.
‖ Or. *that it may magnify thine oracles.*
‖ Or, *prophecies.*
[i] 1 Cor. 4. 2.
‖ Or, *supplians.*
[k] Num. 6. 23.
[l] Ps. 98. 2, 3.
[m] Job 34. 3.
[n] Ps. 18. 26. & 101. 4.

Before CHRIST about 200.

‖ Or, *common.*
‖ Or, *to thrive.*
[o] Gen. 2. 18. 1 Cor. 11. 9.
[a] Mic. 7. 5.
[b] Ps. 55. 12, 13, 14.
[c] ch. 6. 10.
‖ Or, *in presence of the enemy.*
[d] Jer. 9. 4. & 12. 6.
‖ Or, *what use there is of him.*
[e] Cant. 8. 6.
[f] ver. 7.
[g] Prov. 13. 20.
[h] Prov. 3. 6.
[i] Deut. 30. 15.
‖ Or, *wisdom.*
[k] John 3. 27.
[l] Prov. 9. 12.
[m] 1 Sam. 2. 30.
‖ Or, *credit.*

30 For ‖excess of meats bringeth sickness, and surfeiting will turn into choler.

31 [n]By surfeiting have many perished; but he that taketh heed prolongeth his life.

CHAP. XXXVIII.

1 Honour due to the physician, and why. 16 How to weep and mourn for the dead 24 The wisdom of the learned man, and of the labourer and artificer: with the use of them both.

HONOUR [a]a physician with the honour due unto him for the uses which ye may have of him: for the Lord hath created him.

2 For of the Most High cometh healing, and he shall receive ‖honour of the king.

3 The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration.

4 [b]The Lord hath created medicines out of the earth; and he that is wise will not abhor them.

5 [c]Was not the water made sweet with wood, that the virtue thereof might be known?

6 And he hath given men skill, that he might be honoured in his marvellous works.

7 With such [d]doth he heal [men,] and taketh away their pains.

8 Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth.

9 My son, in thy sickness be not negligent: but [e]pray unto the Lord, and he will make thee whole.

10 [f]Leave off from sin, and order thy hands aright, and cleanse thy heart from all wickedness.

11 Give a sweet savour, and a memorial of fine flour; and make a fat offering, ‖as not being.

12 Then give place to the physician, [g]for the Lord hath created him: let him not go from thee, for thou hast need of him.

13 There is a time when in their hands there is good success.

14 For they shall also pray unto the Lord, that he would prosper that which they give for ease and ‖remedy to prolong life.

15 He that sinneth before his Maker, let him fall into the hand of the physician.

16 My son, [h]let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself; and then cover his body according to the custom, and neglect not his burial.

17 Weep bitterly, and make great moan, and use lamentation as he is worthy, and that a day or two, lest thou be evil spoken of: and then comfort thyself for thy heaviness.

18 For of heaviness cometh death, and the heaviness of the [i]heart breaketh strength.

19 In affliction also sorrow remaineth: and the life of the poor is the curse of the heart.

20 [k]Take no heaviness to heart: drive it away, and remember the last end.

21 Forget it not, for there is no turning again: thou shalt not do him good, but hurt thyself.

22 Remember ‖my judgment: for thine also shall be so; yesterday for me, and to-day for thee.

23 [l]When the dead is [m]at rest, let his remembrance rest; and be comforted for him, when his spirit is departed from him.

24 The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise.

25 How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is †of bullocks?

26 [n]He giveth his mind to make furrows; and is diligent to give the kine fodder.

27 So every carpenter and workmaster, that laboureth night and day: and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work:

28 The smith also sitting by the anvil, and considering [o]the iron work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly:

29 So doth the [p]potter sitting at his work, and turning the wheel about with his feet, who is always carefully set at his work, and maketh all his work by number;

30 He fashioneth the clay with his arm, and ‖boweth down his strength before his feet; he applieth himself to lead it over: and he is diligent to make clean the furnace:

31 All these trust to their hands: and every one is wise in his work.

32 Without these cannot a city be inhabited: and they shall not dwell where they will, nor go up and down:

33 They shall not be sought for in public council, nor sit high [q]in the congregation: they shall not sit on the judges' seat, nor understand the sentence of judgment: they cannot declare justice and judgment; and they shall not be found where parables are spoken.

34 But they will maintain the state of the world, and [all] their desire is in the work of their [r]craft.

CHAP. XXXIX.

1 A description of him that is truly wise. 12 An exhortation to praise God for his works: which are good to the good, and evil to them that are evil.

BUT he that giveth his mind [a]to the law of the Most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies.

2 He will keep the sayings of the renowned men: and where subtil [b]parables are, he will be there also.

3 He will seek out the secrets of grave sentences, and be conversant in dark parables.

4 He shall serve among great men, and appear before princes; he will travel through strange countries: for he hath tried the good and the evil among men.

5 He will [c]give his heart to resort early to the Lord tha made him, and will pray before the Most High, and will oper his mouth in prayer, and make supplication for his sins.

6 When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences, and give thanks unto the Lord in his prayer.

7 He shall direct his counsel and knowledge, and in his secrets shall he [d]meditate.

8 He shall shew forth that which he hath learned, and shall glory in the [e]law of the covenant of the Lord.

9 Many shall commend his understanding; and so long as the world endureth, it shall not be blotted out; his memorial shall not depart away, and his name shall live from generation to generation.

10 [f]Nations shall shew forth his wisdom, and the congregation shall declare his praise.

11 If he die, he shall leave a greater name than a thousand: and if he live, he shall ‖increase it.

12 Yet have I more to say, which I have thought upon, [g]for I am filled as the moon at the full.

13 Hearken unto me, ye holy children, and bud forth as a rose growing by the ‖brook of the field:

14 And give ye a sweet savour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless the Lord in all his works.

15 Magnify his name, and shew forth his praise [h]with the songs of your lips, and with harps, and in praising him ye shall say after this manner:

16 [i]All the works of the Lord are exceeding good, and whatsoever he commandeth shall be *accomplished* in due season.

17 And none may say, [k]What is this! wherefore is that? for at time convenient they shall all be sought out: at his commandment the waters stood as a heap, and at the words of his mouth the receptacles of waters.

18 At his commandment is done [l]whatsoever pleaseth him; and none can hinder, when he will save.

19 The works of all flesh are before him, [m]and nothing can be hid from his eyes.

20 He seeth from everlasting to everlasting; and there is nothing wonderful before him.

21 A man need not to say, What is this? wherefore is that? [n]for he hath made all things for their uses.

22 His blessing covered the dry land as a river, and watered it as a flood.

23 As he hath turned the waters into saltness: so shall the heathen inherit his wrath.

24 [o]As his ways are plain unto the holy; so are they stumbling blocks unto the wicked.

25 For the good are good things created from the beginning: [p]so evil things for sinners.

26 [q]The principal things for the whole use of man's life are

Before CHRIST about 200.

‖ Or, *variety of meats.*
[n] Luke 21. 34.
[a] Rom. 13. 7.
‖ Or, *a gift.*
[b] 1 Sam. 2. 6, 7.
[c] Ex. 15. 25.
[d] Ps. 103. 3.
[e] Isa. 38. 2.
[f] Isa. 1. 16, 17.
‖ Or, *as a dead man.*
[g] ver. 4.
‖ Or, *curing.*
[h] ch. 22. 1. 1 Thess. 4. 13.
[i] Prov. 15. 13. & 17. 22.
[k] 1 Thess. 4. 13, 14.
‖ Or, *the sentence upon him.*
[l] 2 Sam. 12. 20.
[m] Isa 57. 2. Rev. 14. 13.
†Gr. *of the breed of bullocks?*
[n] Gen. 4. 2. & 9. 20.
[o] Gen. 4. 22.
[p] Jer. 18. 6. Rom. 9. 21.
‖ Or, *tempereth it with his feet.*

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[q] Ps. 82. 1. 1 Cor. 7. 20, 21.
[r] Acts 18 3.
[a] Ps. 1. 2.
[b] Ps. 78. 2. ch. 38. 32.
[c] Acts 6. 4.
‖ Or, *gain unto it.*
[d] Job 32. 18.
‖ Or, *rivers of water.* Ps. 1. 3.
[e] Isa. 2. 3.
[f] ch. 44. 15.
[g] Gen. 1. 31. Mark 7. 37.
[h] Hos. 14. 2. Heb. 13. 15.
[i] Dan. 4. 35.
[k] Ps. 135. 6.
[l] Heb. 4. 13.
[m] Prov. 11. 4.
[n] Hos. 14. 9.
[o] ch. 40. 9, 10.
[p] ch. 29. 21.

water, fire, iron, and salt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing.

27 [r]All these things are for good to the godly: so to the sinners they are turned into evil.

28 There be spirits that are created for vengeance, which in their fury lay on sore strokes; in the time of destruction they pour out their force, and appease the wrath of him that made them.

29 Fire, and hail, and famine, and death, all these were created for [s]vengeance;

30 Teeth of wild beasts, and scorpions, ‖serpents, and the sword, punishing the wicked to destruction.

31 They shall rejoice in his commandment, and they shall be ready upon earth, when need is; and when their time is come, they shall not transgress his word.

32 Therefore from the beginning I was resolved, and thought upon these things, and have left them in writing.

33 All the works of the Lord are good: and he will give every needful thing in due season.

34 So that a man cannot say, This is worse than that: for in time they shall all be well approved.

35 And therefore praise ye the Lord with the whole heart and mouth, and bless the name of the Lord.

CHAP. XL.

1 *Many miseries in a man's life.* 12 *The reward of unrighteousness, and the fruit of true dealing.* 17 *A virtuous wife, and an honest friend, rejoice the heart, but the fear of the Lord is above all.* 28 *A beggar's life is hateful.*

GREAT [a]travail is created for every man, and a heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things.

2 Their imagination of things to come, and the day of death, [trouble] their thoughts, and [cause] fear of heart;

3 From him that sitteth on a throne of glory, unto him that is humbled in earth and ashes;

4 From him that weareth purple and a crown, ‖unto *him that is clothed with a linen* frock.

5 Wrath, and envy, trouble, and unquietness, fear of death, and anger, and strife, and in the time of rest upon his bed, his night-sleep, do change his knowledge.

6 A little or nothing is his rest, and afterward he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battle.

7 When all is safe, he awaketh, and marvelleth that the fear was nothing.

8 [Such things happen] unto all flesh, both man and beast, and that is seven-fold more upon sinners.

9 [b]Death, and bloodshed, strife, and sword, calamities, famine, tribulation, and the scourge;

10 These things are created for the wicked, and for their sakes came the [c]flood.

11 [d]All things that are of the earth shall turn to the earth again: and that which is of the [e]waters doth return into the sea.

12 All †bribery and injustice shall be blotted out: but true dealing shall endure for ever.

13 The goods of the unjust shall be dried up like a river, and shall vanish with noise, like a great thunder in rain.

14 While he openeth his hand he shall rejoice: so shall transgressors come to nought.

15 The children of the ungodly shall not bring forth many branches: but are as unclean roots upon a hard rock.

16 [f]The weed growing upon every water and [g]bank of a river, shall be pulled up before all grass.

17 Bountifulness is as ‖a most fruitful garden, and mercifulness endureth for ever.

18 To labour, and to [h]be content with that a man hath, is a sweet life: but he that findeth a treasure is above them both.

19 Children and the building of a city continue a man's name: but a blameless wife is counted above them both.

20 Wine and music rejoice the heart: but the love of wisdom is above them both.

21 The pipe and the psaltery make sweet melody: but a pleasant tongue is above them both.

22 Thine eye desireth favour and beauty: but more than both, corn while it is green.

23 A friend and companion never meet amiss: but above both is a wife with her husband.

24 Brethren and help are against time of trouble: but alms shall deliver more than them both.

25 Gold and silver make the foot stand sure: but council is esteemed above them both.

26 Riches and strength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to seek help.

27 The fear of the Lord is ‖a fruitful garden, and [i]covereth him above all glory.

28 My son, lead not a beggar's life; for better it is to die than to beg.

29 The life of him that dependeth on another man's table is not to be counted for a life; for he polluteth himself with other men's meat: but a wise man well nurtured will beware thereof.

30 Begging is sweet in the mouth of the shameless: but in his belly there shall burn a fire.

CHAP. XLI.

1 *The remembrance of death.* 3 *Death is not to be feared.* 5 *The ungodly shall be accursed.* 11 *Of an evil and a good name.* 14 *Wisdom is to be uttered.*

O DEATH, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things: yea, unto him that is yet able to receive meat!

2 O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and ‖is vexed with all things, and to him that despaireth, and hath lost patience!

3 Fear not the sentence of death, remember them that have been before thee, and that come after; for this is the sentence of the Lord over all flesh.

4 And why art thou against the pleasure of the Most High? there is no inquisition in the grave, whether thou have lived ten, or a hundred, or a thousand years.

5 The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly.

6 The inheritance of sinners' children shall perish, and their posterity shall have a perpetual reproach.

7 The children will complain of an ungodly father, because they shall be reproached for his sake.

8 Woe be unto you, ungodly men, which have forsaken the law of the most high God! for if ye increase, it shall be to your destruction.

9 And if ye be born, ye shall be born to a curse: and if ye die, a curse shall be your portion.

10 [a]All that are of the earth shall turn to earth again: so the ungodly shall go from a curse to destruction.

11 The mourning of men is about their bodies: but an ill name of sinners shall be blotted out.

12 Have regard to thy name; for that shall continue with thee above a thousand great treasures of gold.

13 A good life hath but few days: but a good name endureth for ever.

14 My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is in them both?

15 A man that hideth his foolishness is better than a man that hideth his wisdom.

16 Therefore be shamefaced according to my word: for it is not good to retain all shamefacedness; neither is it altogether approved in every thing.

17 Be ashamed of whoredom before father and mother: and of a lie before a prince and a mighty man;

18 Of an offence before a judge and ruler; of iniquity before a congregation and people; of unjust dealing before thy partner and friend;

19 And of theft in regard of the place where thou sojournest, and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat; and of scorning to give and take;

20 And of silence before them that salute thee; and to look upon a harlot;

21 And to turn away thy face from thy kinsman; or to take away a portion or a gift; or to gaze upon another man's wife;

22 Or to be over-busy with his maid, and come not near her bed: or of upbraiding speeches before friends; and after thou hast given, upbraid not;

Before CHRIST about 200.

[r] Rom. 8. 28. 1 Tim. 4. 4.

[s] Deut. 32. 35. Rom. 12. 19.

‖ Or, *viper.*

‖ Or, *to whom every thing is troublesome.*

[a] Eccl. 1. 3.

‖ Or, *to the porter.*

[a] ch. 40. 11.

[b] ch. 39. 29, 30.

[c] Gen. 7. 11.

[d] Gen. 3. 19. ch. 41. 10.

[e] Eccl. 1. 7.

† Gr. *bribes.*

[f] Job 8. 11. & 18. 16.

[g] Gen. 41. 3.

‖ Or, *a garden that is blessed.*

[h] Phil. 4. 11. 1 Tim. 6. 6.

Before CHRIST about 200.

‖ Or, *a garden that is blessed.*

[i] Isa. 4. 5.

23 Or of iterating and speaking again that which thou hast heard; and of revealing of secrets.

24 So shalt thou be truly shamefaced, and find favour before all men.

CHAP. XLII.

1 Whereof we should not be ashamed. 9 Be careful of thy daughter. 12 Beware of a woman. 15 The works and greatness of God.

OF these things be not thou ashamed, and accept no person to sin thereby:

2 Of the law of the Most High, and his covenant; and of judgment to justify the ungodly;

3 ‖Of reckoning with thy partners and ‖travellers; or ‖of the gift of the heritage of friends;

4 Of exactness of balance and weights; or of getting much or little;

5 And of merchants' ‖indifferent selling; of much correction of children; and to make the side of an evil servant to bleed.

6 Sure keeping is good, where an evil wife is; and shut up, where many hands are.

7 Deliver all things in number and weight; and put all in writing that thou ‖givest out, or receivest in.

8 Be not ashamed to ‖inform the unwise and foolish, and the extreme aged ‖that contendeth with those that are young: thus shalt thou be truly learned, and approved of all men living.

9 The father waketh for the daughter, when no man knoweth: and the care for her taketh away sleep: when she is young, lest she pass away the flower of her age; and being married, lest she should be hated:

10 In her virginity, lest she should be defiled and gotten with child in her father's house; and having a husband, lest she should mis-behave herself; and when she is married, lest she should be barren.

11 Keep a sure watch over a shameless daughter, lest she make thee a laughing-stock to thine enemies, and a by-word in the city, and a reproach among the people, and make thee ashamed before the multitude.

12 Behold not everybody's [a]beauty, and sit not in the midst of women.

13 For from garments cometh a moth, and [b]from women wickedness.

14 Better is the ‖churlishness of a man than a courteous woman, a woman, *I say*, which bringeth shame and reproach.

15 I will now remember the works of the Lord, and declare the things that I have seen: In the words of the Lord are his works.

16 The sun that giveth light looketh upon all things, and the work thereof *is* full of the glory of the Lord.

17 The Lord hath not given power to the saints to declare all his marvellous works, which the Almighty Lord firmly settled, that whatsoever is, might be established for his glory.

18 He seeketh out the deep, and the heart, and considereth their crafty devices: for ‖the Lord knoweth all that may be known, and he beholdeth the signs of the world.

19 He declareth the things that are past, and for to come, and revealeth the steps of hidden things.

20 [c]No thought escapeth him, neither any word is hidden from him.

21 He hath garnished the excellent works of his wisdom, and he is from everlasting to everlasting: unto him may nothing be added, neither can he be diminished, and he hath no need of any counsellor.

22 O how desirable are all his works! and that a man may see even to a spark.

23 All these things live and remain for ever for all uses, and they are all obedient.

24 All things are double one against another: and he hath made nothing imperfect.

25 One thing establisheth the good of another: and who shall be filled with beholding his glory?

CHAP. XLIII.

1 The works of God in heaven, and in earth, and in the sea, are exceeding glorious, and wonderful. 29 Yet God himself in his power and wisdom is above all.

THE pride of the height, the clear firmament, the beauty of heaven, with his glorious shew;

2 The sun when it appeareth, declaring at his rising a marvellous ‖instrument, the work of the Most High:

3 At noon it parcheth the country, and who can abide the burning heat thereof?

4 A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more; breathing out fiery vapours, and sending forth bright beams, it dimmeth the eyes.

5 Great is the Lord that made it; and at his commandment ‖it runneth hastily.

6 [a]He made the moon also to serve in her season for a declaration of times, and a sign of the world.

7 [b]From the moon is the sign of feasts, a light that decreaseth in her perfection.

8 The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven;

9 The beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord.

10 At the commandment of the Holy One they will stand in their order, and never faint in their watches.

11 [c]Look upon the rainbow, and praise him that made it; very beautiful it is in the brightness thereof.

12 It compasseth the heaven about with a glorious circle, and the [d]hands of the Most High have bended it.

13 By his commandment he maketh the snow to fall apace and sendeth swiftly the lightnings of his judgment.

14 Through this the treasures are opened: and clouds fly forth as fowls.

15 By this great power he maketh the clouds firm, and the hailstones are broken small.

16 At his sight the mountains are shaken, and at his will the south wind bloweth.

17 The noise of the thunder maketh the earth ‖to tremble: so doth the northern storm and the whirlwind: as birds flying he scattereth the snow, and the falling down thereof is as the lighting of grasshoppers;

18 The eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the raining of it.

19 The hoar-frost also as salt he poureth on the earth, and being congealed, ‖it lieth on the top of sharp stakes.

20 When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate.

21 It devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire.

22 A present remedy of all is a mist *coming speedily:* a dew coming ‖after heat, refresheth.

23 By his counsel he appeaseth the deep, and planteth islands therein.

24 [e]They that sail on the sea, tell of the danger thereof; and when we hear it with our ears, we marvel thereat.

25 [f]For therein be strange and wondrous works, variety of all kinds of beasts and whales created.

26 By him the end of them hath prosperous success, and by his word all things consist.

27 We may speak much, and yet come short: wherefore in sum he is all.

28 How shall we be able to magnify him? for he is great above all his works.

29 [g]The Lord is terrible and very great, and marvellous is his power.

30 When ye glorify the Lord, exalt him as much as ye can; for even yet will he far exceed: and when ye exalt him, put forth all your strength, and be not weary; for ye can never go far enough.

31 [h]Who hath seen him that he might tell us? and who can magnify him as he is?

32 There are yet hid greater things than these be, for we have seen but a few of his works.

33 For the Lord hath made all things; and to the godly hath he given wisdom.

CHAP. XLIV.

1 The praise of certain holy men; 16 of Enoch, Noah, Abraham, Isaac, and Jacob.

LET us now praise famous men, and our fathers that begat us.

2 The Lord hath wrought great glory by them through his great power from the beginning.

3 Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies:

4 Leaders of the people by their counsels, and by their

Before CHRIST about 200.

‖ Or, *Of thy partner's speech.*
‖ Or, *companions.*
‖ Or, *of the giving.*
‖ Or, *without profit.*
‖ Or, *deatest for.*
‖ Or, *rebuke.*
‖ Or, *that is accused of fornication.*
‖ Or, *to groan as a woman in her travail.*
‖ Or, *it is as the point of sharp stakes.*
‖ Or, *wickedness.*
‖ Or, *upon the heat.*
‖ Or, *the Highest.*
‖ Or, *vessel.*

[a] ch. 25.21.
[b] Gen. 3. 6.
[c] Job 42. 2. Isa. 29. 15.
[d] Isa. 40. 12, &c.
[e] Ps. 107. 23.
[f] Ps. 104. 25, 26.
[g] Ps. 96. 4.
[h] Ps. 106.2. John 1. 18.

[a] Gen. 1. 16.
[b] Ex. 12. 2.
[c] Gen. 9. 13.

The praise of the fathers.

knowledge of learning meet for the people, wise and eloquent in their instructions:

5 Such as found out musical tunes, and recited ‖verses in writing:

6 Rich men furnished with ability, living peaceably in their habitations:

7 All these were honoured in their generations, and were the glory of their times.

8 There be of them, that have left a name behind them, that their praises might be reported.

9 And some there be, which have no memorial; [a]who are perished, as though they had never been; and are become as though they had never been born; and their children after them.

10 But these were merciful men, whose righteousness hath not been forgotten.

11 With their seed shall continually remain a good inheritance, and their children are within the covenant.

12 Their seed standeth fast, and their children ‖for their sakes.

13 Their seed shall remain for ever, and their glory shall not be blotted out.

14 Their bodies are buried in peace; but their name liveth for evermore.

15 [b]The people will tell of their wisdom, and the congregation will shew forth their praise.

16 [c]Enoch pleased the Lord, and was translated, being an example of repentance to all generations.

17 [d]Noah was found perfect and righteous; in the time of wrath he was taken in exchange [for the world;] therefore was he left as a remnant unto the earth, when the flood came.

18 An [e]everlasting covenant was made with him, that all flesh should perish no more by the flood.

19 Abraham was a [f]great father of many people: in glory was there none like unto him;

20 Who kept the law of the Most High, and was in covenant with him: he established the covenant in [g]his flesh; and when he was proved, he was found faithful.

21 Therefore he assured him by an [h]oath, that he would bless the nations in his seed, and that he would multiply him as the dust of the earth, and exalt his seed as the stars, and cause them to inherit from sea to sea, and from the river unto the utmost part of the land.

22 With Isaac did he establish likewise [for Abraham his father's sake] the blessing of all men, and the covenant,

23 And made it rest upon the head of [i]Jacob. He acknowledged him in his blessing, and gave him a heritage, and divided his portions; among the twelve tribes did he part them.

CHAP. XLV.

The praise of Moses, of Aaron, and of Phinees.

AND he brought out of him a merciful man, which found favour in the sight of all flesh, even [a]Moses, beloved of God and men, whose memorial is blessed.

2 He made him like to the glorious saints, and magnified him so that his enemies stood in fear of him.

3 By his words he caused the wonders to cease, and he made him [b]glorious in the sight of kings, and gave him a commandment for his people, and shewed him part of his glory.

4 [c]He sanctified him *in* his faithfulness and meekness, and chose him out of all men.

5 He made him to hear his voice, and brought him into the dark cloud, and [d]gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants, and Israel his judgments.

6 He [e]exalted Aaron, a holy man like unto him, even his brother, of the tribe of Levi.

7 An everlasting covenant he made with him, and gave him the priesthood among the people; †he beautified him with comely ornaments, and clothed him with a robe of glory.

8 He put upon him perfect glory; and strengthened him with †rich garments, with breeches, with a long robe, and the ephod.

9 And he compassed him with pomegranates, and with many golden bells round about, that as he went there might be a [f]sound, and a noise made that might be heard in the temple, for a memorial to the children of his people;

10 With a holy garment, with gold, and blue silk, and purple, the work of the embroiderer, with a breastplate of judgment, and with Urim and Thummim;

11 With twisted scarlet, the work of the cunning workman, with precious stones graven like seals, and set in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Israel.

12 He set a crown of gold upon the mitre, wherein was engraved Holiness, an ornament of honour, a costly work, the desires of the eyes, goodly and beautiful.

13 Before him there were none such, neither did ever any stranger put them on, but only his children and his children's children perpetually.

14 Their sacrifices shall be wholly consumed every day twice continually.

15 Moses consecrated him, and anointed him with holy oil: this was appointed unto him by an everlasting covenant, and to his seed, so long as the heavens should remain, that they should minister unto him, and execute the office of the priesthood, and bless the people in his name.

16 He chose him out of all men living to offer sacrifice to the Lord, incense, and a sweet savour, for a memorial, to make reconciliation for his people.

17 [g]He gave unto him his commandments, and authority in the statutes of judgments, that he should teach Jacob the testimonies, and inform Israel in his laws.

18 [h]Strangers conspired together against him, and maligned him in the wilderness, even the men that were of Dathan's and Abiron's side, and the congregation of Core, with fury and wrath.

19 This the Lord saw, and it displeased him, and in his wrathful indignation were they consumed: he did wonders upon them, to consume them with the fiery flame.

20 [i]But he made Aaron more honourable, and gave him a heritage, and divided unto him the first-fruits of the increase; especially he prepared bread in abundance:

21 For they ate of the sacrifices of the Lord, which he gave unto him and his seed.

22 [k]Howbeit, in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord himself is his portion and inheritance.

23 [l]The third in glory is Phinees the son of Eleazar, because he had zeal in the fear of the Lord, and stood up with good courage of heart when the people were turned back, and made reconciliation for Israel.

24 Therefore was there a covenant of peace made with him, that he should be the chief of the sanctuary and of his people, and that he and his posterity should have the dignity of the priesthood for ever:

25 According to the covenant made with David the son of Jesse, of the tribe of Juda, that the inheritance of the king should be to his posterity alone: so the inheritance of Aaron should also be unto his seed.

26 God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished, and that their glory may endure for ever.

CHAP. XLVI.

The praise of Joshua, Caleb, and Samuel.

JESUS [a]the son of Nave was valiant in the wars, and was the successor of Moses in prophecies, who according to his name was made great for the saving of the elect of God, and taking vengeance of the enemies that rose up against them, that he might set Israel in their inheritance.

2 How great glory gat he, when he did lift up his hands, and stretched out his sword against the cities!

3 Who before him so stood to it? for the Lord himself brought his enemies unto him.

4 [b]Did not the sun go back by his means? and was not one day as long as two?

5 He called upon the most high Lord, when the enemies pressed upon him on every side; and the great Lord heard him.

6 And with hailstones of mighty power he made the battle to fall violently upon the nations, and in the descent [of Bethhoron] he destroyed them that resisted, that the nations might know all their strength, because he fought in the sight of the Lord, and he followed the Mighty One.

7 In the time of Moses also he did a work of mercy, he and Caleb the son of Jephunne, in that they withstood the congregation, and withheld the people from sin, and appeased the wicked murmuring.

8 [c]And of six hundred thousand people on foot, they two

Before CHRIST about 200.

‖ Or, *ditties.*

[a] Gen. 7. 22.

‖ Or, *after them.*

[b] ch. 39. 10.

[c] Gen. 5. 24. Heb. 11. 5.

[d] Gen. 6. 9. & 7. 1. Heb. 11. 7.

[e] Gen. 9. 11.

[f] Gen. 12. 2, 3. & 15. 5. & 17. 4.

[g] Gen. 21. 4

[h] Gen. 22. 16, 17, 18. Gal. 3. 8.

[i] Gen. 26. 28. & 28. 1.

[a] Ex. 11. 3.

[b] Ex. 7, 8, 9, 10, chapters.

[c] Num. 12. 3.

[d] Ex. 19. 7.

[e] Ex. 4. 14.

†Gr. *he blessed.*

†Gr. *vessels*, or, *instruments.*

[f] Ex. 28. 35.

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[g] Deut. 17. 10. & 21. 5.

[h] Num. 16. 1.

[i] Num. 17. 8.

[k] Deut. 12. 12. & 18. 1, 2.

[l] Num. 25. 11, 12, 13. 1 Mac. 2. 54.

[a] Num. 27. 18. Deut. 34. 9. Josh. 1. 2. & 12. 7.

[b] Josh. 10. 12, 13, 14.

[c] Num. 26. 65. Deut. 1. 35, 36.

were preserved to bring them into the heritage, even unto the land that floweth with milk and honey.

9 The Lord gave strength also unto Caleb, which remained with him unto his old age: so that he entered upon the high places of the land, and his seed obtained it for a heritage:

10 That all the children of Israel might see that it is good to follow the Lord.

11 And concerning the judges, every one by name, whose heart went not a whoring, nor departed from the Lord, let their memory be blessed:

12 Let their bones [d]flourish out of their place, and let the name of them that were honoured be continued upon their children.

13 [e]Samuel, the prophet of the Lord, beloved of his Lord, established a kingdom, and anointed princes over his people.

14 By the law of the Lord he judged the congregation, and the Lord had respect unto Jacob.

15 By his faithfulness he was found a true prophet, and by his word he was known to be faithful in vision.

16 He called upon the mighty Lord, when his enemies pressed upon him on every side, when he offered the [f]sucking lamb.

17 And the Lord thundered from heaven, and with a great noise made his voice to be heard.

18 And he destroyed the rulers of the Tyrians, and all the princes of the Philistines.

19 And before his long sleep he made [g]protestations in the sight of the Lord and his anointed, I have not taken any man's goods, so much as a shoe: and no man did accuse him.

20 And after his death [h]he prophesied, and shewed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people.

CHAP. XLVII.

1 The praise of Nathan, David, and Solomon; his glory and infirmities. 23 Of his end and punishment.

AND after him rose up [a]Nathan to prophesy in the time of David.

2 As is the fat taken away from the peace-offering, so was David chosen out of the children of Israel.

3 ||He played with [b]lions as with kids, and with bears as with lambs.

4 [c]Slew he not a giant, when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boasting of Goliath?

5 For he called upon the most high Lord; and he gave him strength in his right hand to slay that mighty warrior, and set up the horn of his people.

6 So the people honoured him with [d]ten thousands, and praised him in the blessings of the Lord, in that he gave him a crown of glory.

7 For [e]he destroyed the enemies on every side, and ||brought to nought the Philistines his adversaries, and brake their horn in sunder unto this day.

8 In all his works he praised the Holy One most high with words of glory; with his whole heart he sung songs, and loved him that made him.

9 [f]He set singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their songs.

10 He beautified their feasts, and set in order the solemn times ||until the end, that they might praise his holy name, and that the temple might sound from morning.

11 [g]The Lord took away his sins, and exalted his horn for ever: he gave him a covenant of kings, and the throne ||of glory in Israel.

12 After him rose up a wise son, and for his sake he dwelt at large.

13 [h]Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build a house in his name, and prepare his sanctuary for ever.

14 [i]How wise wast thou in thy youth, and, as a flood, filled with understanding!

15 Thy soul covered the whole earth, and thou filledst it with dark parables.

16 Thy name went far into the islands; and for thy peace thou wast beloved.

17 [k]The countries marvelled at thee for thy songs, and proverbs, and parables, and interpretations.

Before CHRIST about 200.

[a] 2 Sam. 12. 1.
‖ Or, *He smote lions.*
[b] 1 Sam. 17. 34.
[c] 1 Sam. 17. 49, 50, 51.
[d] 1 Sam. 18. 7.
[e] 2 Sam. 5. 7.
‖ Or, *contemned.*
[f] 1 Chron. 16. 4.
‖ Or, *perfectly.*
[g] 2 Sam. 12. 13.
‖ Or, *of a kingdom.*
[h] 1 Kings 4. 21, 24.
[i] 1 Kings 4. 29, 30.
‖ Or, *hand.*
[k] 1 Kings 4. 31, 32.

Before CHRIST about 200.

[l] 1 Kings 10. 27.
[m] 1 Kings 11. 1.
‖ Or, *in.*
[n] 1 Kings 12. 15, 16, 17.
[o] 2 Sam. 7. 15.
[p] 1 Kings 12. 10, 11, 13, 14.
[q] 1 Kings 12. 28, 30.
‖ Or, *made heaven to hold up.*
[b] 1 Kings 18. 38. 2 Kings 1. 10, 12.
[c] 1 Kings 17. 21, 22.
‖ Or, *grave.*
[d] 2 Kings 1. 16.
‖ Or, *seat.*
[e] 1 Kings 19. 8.
[f] 1 Kings 19. 15, 16.
[g] 2 Kings 2. 11.
‖ Or, *written of.*
[h] Mal. 4. 5.
‖ Or, *establish.*
‖ Or, *were adorned with love.*
[i] 2 Kings 2. 11, 15.
‖ Or, *Nothing.*
[k] 2 Kings 13. 21.
[l] 2 Kings 18. 11, 12.
[m] 2 Kings 20. 20.
[n] 2 Kings 18. 13.
[o] 2 Kings 19. 35. Isa. 37. 36. Tobit 1. 18. 1 Mac. 1. 41. 2 Mac. 8. 19.

18 By the name of the Lord God, which is called the Lord God of Israel, thou didst [l]gather gold as tin, and didst multiply silver as lead.

19 [m]Thou didst bow thy loins unto women, and ||by thy body thou wast brought into subjection.

20 Thou didst stain thy honour, and pollute thy seed: so that thou broughtest wrath upon thy children, and wast grieved for thy folly.

21 [n]So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

22 [o]But the Lord will never leave off his mercy, neither shall any of his works perish, neither will he abolish the posterity of his elect, and the seed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David.

23 Thus rested Solomon with his fathers, and of his seed he left behind him Roboam, even the foolishness of the people, and one that had no understanding, who [p]turned away the people through his counsel. There was also Jeroboam the son of Nebat, who [q]caused Israel to sin, and shewed Ephraim the way of sin:

24 And their sins were multiplied exceedingly, that they were driven out of the land.

25 For they sought out all wickedness, till the vengeance came upon them.

CHAP. XLVIII.

The praise of Elias, Eliseus, and Ezekias.

THEN stood up [a]Elias the prophet as fire, and his word burned like a lamp.

2 He brought a sore famine upon them, and by his zeal he diminished their number.

3 By the word of the Lord he ||shut up the heaven, [b]and also three times brought down fire.

4 O Elias, how wast thou honoured in thy wondrous deeds! and who may glory like unto thee!

5 [c]Who didst raise up a dead man from death, and his soul from the ||place of the dead, by the word of the Most High:

6 [d]Who broughtest kings to destruction, and honourable men from their ||bed:

7 Who heardest the rebuke of the Lord in Sinai, [e]and in Horeb the judgment of vengeance:

8 [f]Who anointedst kings to take revenge, and prophets to succeed after him:

9 [g]Who wast taken up in a whirlwind of fire, and in a chariot of fiery horses:

10 Who wast ||ordained [h]for reproofs in their times, to pacify the wrath of the Lord's judgment, before it brake forth into fury, and to turn the heart of the father unto the son, and to ||restore the tribes of Jacob.

11 Blessed are they that saw thee, and ||slept in love; for we shall surely live.

12 [i]Elias it was, who was covered with a whirlwind: and Eliseus was filled with his spirit: whilst he lived, he was not moved *with the presence* of any prince, neither could any bring him into subjection.

13 ||No word could overcome him; [k]and after his death his body prophesied.

14 He did wonders in his life, and at his death were his works marvellous.

15 For all this the people repented not, neither departed they from their sins, [l]till they were spoiled and carried out of their land, and were scattered through all the earth: yet there remained a small people, and a ruler in the house of David:

16 Of whom some did that which was pleasing *to God*, and some multiplied sins.

17 Ezekias fortified his city, and [m]brought in water into the midst thereof: he digged the hard rock with iron, and made wells for waters.

18 In his time [n]Sennacherib came up, and sent Rabsaces, and lifted up his hand against Sion, and boasted proudly.

19 Then trembled their hearts and hands, and they were in pain, as women in travail.

20 But they called upon the Lord which is merciful, and stretched out their hands toward him: and immediately the Holy One heard them out of heaven, and delivered them by the ||ministry of Esay.

21 [o]He smote the host of the Assyrians, and his angel destroyed them.

22 For Ezekias had done the thing that pleased the Lord, and was strong in the ways of David his father, as Esay the prophet, who was great and faithful in his vision, had commanded him.

23 [p]In his time the sun went backward, and he lengthened the king's life.

24 He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Sion.

25 He shewed what should come to pass for ever, and secret things or ever they came.

CHAP. XLIX.

The praise of Josias, of David and Ezekias, of Jeremy, of Ezekiel, Zorobabel, Jesus the son of Josedec: of Neemias, Enoch, Seth, Sem, and Adam.

THE remembrance of [a]Josias is like the composition of the perfume that is made by the art of the apothecary: it is sweet as honey in all mouths, and as music at a banquet of wine.

2 He ‖behaved himself uprightly in the conversion of the people, and took away the abominations of iniquity.

3 [b]He directed his heart unto the Lord, and in the time of the ungodly he established the worship of God.

4 All, except David, and Ezekias, and Josias, were defective: for they forsook the law of the Most High, *even* the kings of Juda failed.

5 Therefore he gave their ‖power unto others, and their glory to a strange nation.

6 [c]They burnt the chosen city of the sanctuary, and made the streets desolate, ‖according to the prophecy of Jeremias.

7 For they [d]entreated him evil, who nevertheless was a prophet, [e]sanctified in his mother's womb, that he might root out, and afflict, and destroy; and that he might build up also, and plant.

8 [f]It was Ezekiel who saw the glorious vision, which was shewed him upon the chariot of the cherubims.

9 For he [g]made mention of the enemies under *the figure of* the rain, and ‖directed them that went right.

10 And of the twelve prophets let the memorial be blessed, and [h]let their bones flourish again out of their place: for they comforted Jacob, and delivered them by assured hope.

11 How shall we magnify [i]Zorobabel? even he was as a signet on the right hand:

12 So was [k]Jesus the son of Josedec: who in their time builded the house, and set up a holy temple to the Lord, which was prepared for everlasting glory.

13 [l]And among the elect was Neemias, whose renown is great, who raised up for us the walls that were fallen, and set up the gates and the bars, and raised up our ruins again.

14 But upon the earth was no man created like [m]Enoch; for he was taken from the earth.

15 Neither was there a man born like unto [n]Joseph, a governor of his brethren, a stay of the people, whose bones were regarded of the Lord.

16 [o]Sem and Seth were in great honour among men, and so was Adam above every living thing in the creation.

CHAP. L.

1 *Of Simon the son of Onias.* 22 *How the people were taught to praise God, and pray.* 27 *The conclusion.*

SIMON the high priest, the son of Onias, who in his life repaired the house again, and in his days fortified the temple.

2 And by him was built from the foundation the double height, the high fortress of the wall about the temple:

3 In his days the [a]cistern to receive water, being in compass as the sea, was covered with plates of brass:

4 He took care of the temple that it should not fall, and fortified the city against besieging:

5 How was he honoured in the midst of the people in his coming out of †the sanctuary!

6 He was as the morning star in the midst of a cloud, and as the moon at the full:

7 As the sun shining upon the temple of the Most High, and as the rainbow giving light in the bright clouds:

8 And as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense-tree in the time of summer:

9 As fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones:

10 And as a fair olive-tree budding forth fruit, and as a cypress tree which groweth up to the clouds.

Before CHRIST about 200.

[p] 2 Kings 20. 10, 11. Isa. 38. 8.

[a] 2 Kings 22. 1. 2 Chron. 34. 1.

‖ Or, *prospered.*

[b] 2 Kings 23. 24. 2 Chron. 34. 3.

‖ Or, *horn.*

[c] 2 Kings 25. 9.

‖ Or, *by the hand of Jeremy.*

[d] Jer. 38. 6.

[e] Jer. 1. 5.

[f] Ezek. 1. 3, 15.

[g] Ezek. 13. 11. & 38. 9, 16, 22.

‖ Or, *did good.*

[h] ch. 46. 12.

[i] Ezra 3. 2. Hag. 2. 23.

[k] Ezra 3. 2. Hag. 1. 12. & 2. 2. Zech. 3. 1.

[l] Neh. 7. 1.

[m] Gen. 5. 24. Heb. 11. 5.

[n] Gen. 41. 44. & 42. 6. & 45. 8.

[o] Gen. 5. 3. & 11. 10.

Before CHRIST about 200.

‖ Or, *trumpets beaten forth with the hammer.*

[a] 1 Kings 7. 23.

†Gr. *the gnashing of the teeth.*

†Gr. *the house of the vail!*

11 When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable.

12 When he took the portions out of the priest's hands, he himself stood by the hearth of the altar, compassed with his brethren round about, as a young cedar in Libanus; and as palm-trees compassed they him round about.

13 So were all the sons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Israel.

14 And finishing the service at the altar, that he might adorn the offering of the most high Almighty,

15 He stretched out his hand to the cup, and poured of the blood of the grape; he poured out at the foot of the altar a sweet-smelling savour unto the most high King of all.

16 Then shouted the sons of Aaron, and sounded the ‖silver trumpets, and made a great noise to be heard, for a remembrance before the Most High.

17 Then all the people together hasted, and fell down to the earth upon their faces to worship their Lord God Almighty, the Most High.

18 The singers also sang praises with their voices, with great variety of sounds was there made sweet melody.

19 And the people besought the Lord, the Most High, by prayer before him that is merciful, till the solemnity of the Lord was ended, and they had finished his service.

20 Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in his name.

21 And they bowed themselves down to worship the second time, that they might receive a blessing from the Most High

22 Now therefore bless ye the God of all, which only doeth wondrous things everywhere, which exalteth our days from the womb, and dealeth with us according to his mercy.

23 He grant us joyfulness of heart, and that peace may be in our days in Israel for ever:

24 That he would confirm his mercy with us, and deliver us at his time!

25 There be two manner of nations which my heart abhorreth, and the third is no nation:

26 They that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem.

27 Jesus the son of Sirach of Jerusalem hath written in this book the instruction of understanding and knowledge, who out of his heart poured forth wisdom.

28 Blessed is he that shall be exercised in these things; and he that layeth them up in his heart shall become wise.

29 For if he do them, he shall be strong to all things: for the light of the Lord leadeth him, who giveth wisdom to the godly. Blessed be the Lord for ever. Amen, Amen.

CHAP. LI.

¶ *A prayer of Jesus the son of Sirach.*

I WILL thank thee, O Lord and King, and praise thee, O God my Saviour: I do give praise unto thy name:

2 For thou art my defender and helper, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and hast been my helper against mine adversaries:

3 And hast delivered me, according to the multitude of thy mercies and greatness of thy name, from †the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had;

4 From the choking of fire on every side, and from the midst of the fire which I kindled not;

5 From the depth of the belly of hell, from an unclean tongue, and from lying words.

6 By an accusation to the king from an unrighteous tongue, my soul drew near even unto death, my life was near to the hell beneath.

7 They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none.

8 Then thought I upon thy mercy, O Lord, and upon thine acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies.

9 Then lifted I up my supplication from the earth and prayed for deliverance from death.

10 I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help.

11 I will praise thy name continually, and will sing praise with thanksgiving: ‖and so my prayer was heard:

12 For thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless thy name, O Lord.

13 When I was yet young, or ever I ‖went abroad, I desired wisdom openly in my prayer.

14 I prayed for her before the temple, and will seek her out even to the end.

15 Even from the flower till the grape was ripe, hath my heart delighted in her: my foot went the right way, from my youth up sought I after her.

16 I bowed down mine ear a little, and received her, and gat much learning.

17 I profited therein, *therefore* will I ascribe the glory unto him that giveth me wisdom.

18 For I purposed to do after her, and earnestly I followed that which is good; so shall I not be confounded.

19 My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her.

Before CHRIST about 200.

‖ Or, *because my prayer.*

‖ Or, *went astray.*

‖ Or, *I got understanding.*

‖ Or, *bowels.*

20 ‖I directed my soul unto her, and I found her in pureness: I have had my heart joined with her from the beginning, therefore shall I not be forsaken.

21 My ‖heart was troubled in seeking her: therefore have I gotten a good possession.

22 The Lord hath given me a tongue for my reward, and I will praise him therewith.

23 Draw near unto me, ye unlearned, and dwell in the house of learning.

24 Wherefore are ye slow, and what say ye of these things, seeing your souls are very thirsty?

25 I opened my mouth, and said, [a]Buy her for yourselves without money.

26 Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find.

27 [b]Behold with your eyes, how that I have had but little labour, and have gotten unto me much rest.

28 Get learning with a great sum of money, and get much gold by her.

29 Let your soul rejoice in his mercy, and be not ashamed of his praise.

30 Work your work betimes, and in his time he will give you your reward.

[a] Isa. 55. 1.

[b] ch. 6. 19.

BARUCH.

CHAP. I.

Baruch wrote a book in Babylon. 5 The Jews there wept at the reading of it. 7 They send money and the book to the brethren at Jerusalem.

AND these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Asadias, the son of Chelcias, wrote in Babylon.

2 In the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire.

3 And Baruch did read the words of this book in the hearing of Jechonias the son of ‖Joachim king of Juda, and in the ears of all the people that came to hear the book,

4 And in the hearing of the nobles, and of the king's sons, and in the hearing of the elders, and of all the people, from the lowest unto the highest, even of all them that dwelt at Babylon by the river Sud.

5 Whereupon they [c]wept, fasted, ‖and prayed before the Lord.

6 They made also a collection of money according to every man's power:

7 And they sent it to Jerusalem unto ‖Joachim the high priest, the son of Chelcias, son of Salom, and to the priests, and to all the people which were found with him at Jerusalem,

8 At the same time when he received the vessels of the house of the Lord, [d]that were carried out of the temple, to return them into the land of Juda, the tenth day of the *month* Sivan, *namely*, silver vessels, which Sedecias the son of Josias king of Juda had made,

9 After that Nabuchodonosor king of Babylon had carried away Jechonias, and the princes, and the ‖captives, and the mighty men, and the people of the land, from Jerusalem, and brought them unto Babylon.

10 And they said, Behold, we have sent you money to buy you burnt-offerings, and sin-offerings, and incense, and prepare ye †manna, and offer upon the altar of the Lord our God;

11 [e]And pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven:

12 And the Lord will give us strength, and lighten our eyes, and we shall live [f]under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Balthasar his son, and we shall serve them many days, and find favour in their sight.

13 Pray for us also unto the Lord our God, for we have sinned against the Lord our God; and unto this day the fury of the Lord and his wrath is not turned from us.

14 And ye shall read this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days.

15 And ye shall say, [g]To the Lord our God *belongeth* righteousness, but unto us the confusion of faces, as *it is come to pass* this day, unto them of Juda, and to the inhabitants of Jerusalem,

16 And to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers:

17 For we have [h]sinned before the Lord,

18 And disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly:

19 [i]Since the day that the Lord brought our forefathers out of the land of Egypt, unto this present day, we have been disobedient unto the Lord our God, and we have been negligent in not hearing his voice.

20 [k]Wherefore the evils cleaved unto us, and the curse, which the Lord appointed by Moses his servant at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as *it is to see* this day.

21 Nevertheless we have [l]not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he sent unto us:

22 But every man followed the imagination of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

CHAP. II.

The prayer and confession which the Jews at Babylon made, and sent in that book unto the brethren in Jerusalem.

THEREFORE the Lord hath [a]made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Juda,

2 To bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses;

3 That a man should [b]eat the flesh of his own son, and the flesh of his own daughter.

4 Moreover he hath delivered them to be [c]in subjection to all the kingdoms that are around about us, to be as [d]a reproach and desolation among all the people round about, where the Lord hath scattered them.

5 Thus we †were cast down, and not exalted, because we have sinned against the Lord our God, and have not been obedient unto his voice.

6 [e]To the Lord our God *appertaineth* righteousness: but unto us and to our fathers open shame, as *appeareth* this day.

7 *For* all these plagues are come upon us, [f]which the Lord hath pronounced against us.

8 [g]Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart.

‖ Or, *Joacin.*

‖ Or, *Joacim.*

‖ Or, *prisoners.*

[c] Ps. 137. 1.

‖ Or, *and vowed vows.*

[d] 2 Kings 24. 13. 2 Chr. 36. 10.

† Gr. corruptly for *mincha*, that is, *a meat-offering.*

[e] Ezra 6. 10. Jer. 29. 7.

[f] Ezek. 31. 6. Dan. 4. 12, 21.

[g] ch. 2. 6.

[h] Dan. 9. 5.

[i] Ezra 9. 7, 8, 9.

[k] Deut. 28. 15. Dan. 9. 11.

[l] Dan. 9. 10.

[a] Dan. 9. 12, 13.

[b] Deut. 28. 53. Lam. 2. 20. & 4. 10.

[c] 2 Kings 24. 2.

[d] Isa. 43. 28.

† Gr. *were beneath and not above.* Deut. 28. 43, 44.

[e] ch. 1. 15.

[f] ver. 1.

[g] Dan. 9. 13.

9 Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works which he hath commanded us.

10 Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath set before us.

11 [h]And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and high arm, and with signs, and with wonders, and with great power, and hast gotten thyself a name, as *appeareth* this day:

12 O Lord our God, we have sinned, we have done ungodly, we have dealt unrighteously in all thine ordinances.

13 [i]Let thy wrath turn from us: [k]for we are but a few left among the heathen, where thou hast scattered us.

14 Hear our prayers, O Lord, and our petitions, and deliver us for thine own sake, and give us favour in the sight of them which have led us away:

15 [l]That all the earth may know that thou art the Lord our God, because †[m]Israel and his posterity is called by thy name.

16 O Lord, [n]look down from thy holy house, and consider us: bow down thine ear, O Lord, to hear us.

17 Open thine eyes and behold; for the [o]dead that are in the graves, whose †souls are taken from their bodies, will give unto the Lord neither praise nor righteousness:

18 But the soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, will give thee praise and righteousness, O Lord.

19 [p]Therefore we do not make our humble supplication before thee, O Lord our God, for the righteousness of our fathers, and of our kings.

20 For thou hast sent out thy wrath and indignation upon us, as thou hast spoken by thy servants the prophets, saying,

21 [q]Thus saith the Lord, Bow down your shoulders to serve the king of Babylon: so shall ye remain in the land that I gave unto your fathers.

22 But if ye will not hear the voice of the Lord, to serve the king of Babylon,

23 [r]I will cause to cease out of the cities of Juda, and from without Jerusalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land shall be desolate of inhabitants.

24 But we would not hearken unto thy voice, to serve the king of Babylon: [s]therefore hast thou made good the words that thou spakest by thy servants the prophets, namely, that the bones of our kings, and the bones of our fathers, should be taken out of their places.

25 And lo, they are cast out [t]to the heat of the day, and to the frost of the night, and they died in great miseries by famine, by sword, and by pestilence.

26 And the house which is called by thy name hast thou laid waste, as *it is to be seen* this day, for the wickedness of the house of Israel and the house of Juda.

27 O Lord our God, thou hast dealt with us after all thy goodness, and according to all that great mercy of thine,

28 As thou spakest by thy [u]servant Moses in the day when thou didst command him to write thy law before the children of Israel, saying,

29 [x]If ye will not hear my voice, surely †this very great multitude shall be turned into a small *number* among the nations, where I will scatter them.

30 For I knew that they would not hear me, because it is a stiff-necked people; that in the land of their captivities they shall ‖remember themselves,

31 And shall know that I am the Lord their God, and I will give them a heart, and ears to hear:

32 And they shall praise me in the land of their captivity, and [y]think upon my name,

33 And return from their stiff †neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished.

35 [z]And I will make an everlasting covenant with them to be their God, and they shall be my people: and I will no more drive my people of Israel out of the land that I have given them.

[h] Dan. 9. 15.
[i] Dan. 9. 16.
[k] Jer. 42. 2.
[l] Isa. 37. 20.
† Gr. *thy name is called upon Israel.*
[m] Dan. 9. 18, 19.
[n] Deut. 26. 15. Isa. 63. 15.
[o] Ps. 6. 5. & 115. 17. Isa. 38. 18, 19.
† Gr. *spirit*, or, *life.*
[p] Dan. 9. 18.
[q] Jer. 27. 11.
[r] Jer. 7. 34. & 16. 9. & 25. 10.
[s] Jer. 8. 1, 2.
[t] Jer. 36. 30.
[u] Heb. 3. 5.
[x] Lev. 26. 14. Deut. 28. 15.
† Gr. *this great swarm.*
‖ Or, *come to themselves.*
[y] Matt. 6. 9.
† Gr. *back.*
[z] Jer. 32. 40. Heb. 8. 13.

CHAP. III.

3 *The rest of their prayer and confession contained in that book which Baruch wrote and sent to Jerusalem.* 30 *Wisdom was shewed first to Jacob, and was seen upon the earth.*

O LORD Almighty, God of [a]Israel, the soul in anguish, the troubled spirit, crieth unto thee.

2 Hear, O Lord, and have mercy; for thou art merciful: and have pity upon us, because we have sinned before thee.

3 For thou endurest for ever, and we perish utterly.

4 O Lord Almighty, thou God of Israel, hear now the prayers of [b]the dead Israelites, and of their children, which have sinned before thee, and not hearkened unto the voice of thee their God: for the which cause these plagues cleave unto us.

5 [c]Remember not the iniquities of our forefathers: but think upon thy power and thy name now at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praise.

7 And for this cause thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity: for [d]we have called to mind all the iniquity of our forefathers, that sinned before thee.

8 Behold, we are yet this day in our captivity, where thou hast scattered us, for [e]a reproach and a curse, and to be subject to payments, according to all the iniquities of our fathers, which departed from the Lord our God.

9 Hear, Israel, the commandments of life: give ear to understand wisdom.

10 How happeneth it, Israel, that thou art in thine enemies' land, that thou art waxen old in a strange country, that thou art defiled with the dead,

11 [f]That thou art counted with them that go down into the grave?

12 Thou hast forsaken the fountain of thy wisdom.

13 For [g]if thou hadst walked in the way of God, thou shouldest have dwelt in peace for ever.

14 Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of day and life, where is the light of the eyes, and peace.

15 [h]Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen become, and such as ruled the beasts upon the earth;

17 They that had their pastime with the fowls of the air, and they that hoarded up silver and gold, [i]wherein men trust, and made no end of their getting?

18 For they that wrought in silver, and were so careful, and whose works are unsearchable,

19 They are vanished and gone down to the grave, [k]and others are come up in their steads.

20 Young men have seen light, and dwelt upon the earth: but the way of knowledge have they not known.

21 Nor understood the paths thereof, nor laid hold of it: their children were far off from that way.

22 It hath not been heard of in Chanaan, neither hath it been seen in [l]Theman.

23 The Agarenes that seek wisdom upon earth, the merchants of Meran and of Theman, the ‖authors of fables, and searchers out of understanding; none of these have known the way of wisdom, or remember her paths.

24 O Israel, [m]how great is the house of God! and how large is the place of his possession!

25 Great, and hath none end; high, and unmeasurable.

26 There were the [n]giants famous from the beginning, that were of so great stature, and so expert in war.

27 Those did not the Lord choose, neither gave he the way of knowledge unto them:

28 But they were destroyed, because they had no wisdom, and perished through their own foolishness.

29 [o]Who hath gone up into heaven, and taken her, and brought her down from the clouds?

30 Who hath gone over the sea, and found her, and will bring her for pure gold?

31 No man knoweth her way, nor thinketh of her path.

32 But he that knoweth all things knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore hath filled it with four-footed beasts:

33 He that sendeth forth light, and it goeth, calleth it *again*, [p]and it obeyeth him with fear.

[a] Ps. 73. 1.
[b] Ezek. 37. 1, 14.
[c] Ps. 79. 8.
[d] Deut. 30. 1.
[e] Ps. 79. 4.
[f] Ps. 28. 1.
[g] Ps. 31. 13, 14, 15, 16.
[h] Job 28. 12, 20.
[i] 1 Tim. 6. 17.
[k] Eccl. 1. 4.
[l] Jer. 49. 7.
‖ Or, *expounders.*
[m] Gen. 28. 17.
[n] Gen. 6. 4.
[o] Deut. 30. 12, 13.
[p] Ps. 119. 91.

34 The stars shined in their watches, and rejoiced: when he calleth them, they say, Here we be; and so with cheerfulness they shewed light unto him that made them.

35 [q]This is our God, and there shall none other be accounted of in comparison of him.

36 He hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved.

37 [r]Afterward did he shew himself upon earth, and conversed with men.

CHAP. IV.

1 The book of commandments is that wisdom which was commended in the former chapter. 25 The Jews are moved to patience, and to hope for their deliverance.

THIS is the book of [a]the commandments of God, and the law that endureth for ever: all they that keep it *shall come* to life; but such as leave it shall die.

2 Turn thee, O Jacob, and take hold of it: walk †in the presence of the light thereof, that thou mayest be illuminated.

3 Give not thine honour to another, nor the things that are profitable unto thee, to a strange nation.

4 O Israel, happy are we: [b]for things that are pleasing to God are made known unto us.

5 Be of good cheer, my people, the memorial of Israel.

6 [c]Ye were sold to the nations, not for [your] destruction: but because ye moved God to wrath, ye were delivered unto the enemies.

7 For ye provoked him that made you by [d]sacrificing unto devils, and not to God.

8 Ye have forgotten the everlasting God, that brought you up; and ye have grieved Jerusalem, that nursed you.

9 For when she saw the wrath of God coming upon you, she said, Hearken, O ye that dwell about Sion: God hath brought upon me great mourning;

10 For I saw the captivity of my sons and daughters, which the [e]Everlasting brought upon them.

11 With joy did I nourish them; but sent them away with weeping and mourning.

12 Let no man rejoice over me, [f]a widow, and forsaken of many, who for the sins of my children am left desolate; because they departed from the law of God.

13 They knew not his statutes, nor walked in the ways of his commandments, nor trode in the paths ‖of discipline in his righteousness.

14 Let them that dwell about Sion come, and remember ye the captivity of my sons and daughters, which the Everlasting hath brought upon them.

15 For [g]he hath brought a nation upon them from far, a shameless nation, and of a strange language, who neither reverenced old man, nor pitied child.

16 These have carried away the dear beloved children of the widow, and left her that was alone desolate without daughters.

17 But what can I help you?

18 For [h]he that brought these plagues upon you, will deliver you from the hands of your enemies.

19 Go your way, O my children, go your way: for I am left desolate.

20 I have put off the clothing of ‖peace, and put upon me the sackcloth of my prayer: I will cry unto the Everlasting ‖[i]in my days.

21 Be of good cheer, O my children, cry unto the Lord, and he shall deliver you from the power and hand of the enemies.

22 For my hope is in the Everlasting, that he will save you; and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from [k]the Everlasting our Saviour.

23 For I sent you out with mourning and weeping: [l]but God will give you to me again with joy and gladness for ever.

24 Like as now the neighbours of Sion have seen your captivity: so shall they see shortly your salvation from our God, which shall come upon you with great glory, and brightness of the Everlasting.

25 My children, [m]suffer patiently the wrath that is come upon you from God: for thine enemy hath persecuted thee; but shortly thou shalt see his destruction, and shalt tread upon his neck.

26 ‖My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies.

27 [n]Be of good comfort, O my children, and cry unto God: for ye shall be remembered of him [o]hat brought these things upon you.

28 For as it was your mind to go astray from God: so, being returned, seek him ten times more.

29 For he that hath brought these plagues upon you [o]shall bring you everlasting joy again with your salvation.

30 Take a good heart, O Jerusalem: for he that gave thee that name will comfort thee.

31 Miserable are they that afflicted thee, and rejoiced at thy fall.

32 Miserable are the cities which thy children served: miserable is she that received thy sons.

33 For as she rejoiced at thy ruin, and was glad of thy fall; [p]so shall she be grieved for her own desolation.

34 For I will take away the rejoicing of her great multitude, and her pride shall be turned into mourning.

35 For fire shall come upon her from the Everlasting, long to endure; and she shall be inhabited of devils for a great time.

36 O Jerusalem, look about thee toward the east, and [q]behold the joy that cometh unto thee from God.

37 Lo, [r]thy sons come, whom thou sentest away; they come gathered together from the east to the west by the word of the Holy One, rejoicing in the glory of God.

CHAP. V.

Jerusalem is moved to rejoice, and to behold their return out of captivity with glory.

PUT off, O Jerusalem, [a]the garment of thy mourning and affliction, and put on the comeliness of the glory that cometh from God for ever.

2 Cast about thee a double garment of the righteousness which cometh from God; and set a diadem on thy head of the glory of the Everlasting.

3 For God will shew thy brightness unto every country under heaven.

4 For thy name shall be called of God for ever, The peace of righteousness, and, The glory of God's worship.

5 [b]Arise, O Jerusalem, and stand on high, and [c]look about toward the east, and behold thy children gathered from the west unto the east, by the word of the Holy One, rejoicing in the remembrance of God.

6 For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, [d]as children of the kingdom.

7 For God hath appointed [e]that every high hill, and banks of long continuance, should be cast down, and valleys filled up, to make even the ground, that Israel may go safely in the glory of God.

8 Moreover even the woods and every sweet-smelling tree shall overshadow Israel by the commandment of God.

9 For God shall [f]lead Israel with joy in the light of his glory with the mercy and righteousness that cometh from him.

The EPISTLE OF JEREMY.

CHAP. VI.

1 The cause of their captivity is their sin. 3 The place whereto they were carried is Babylon, the vanity of whose idols and idolatry is set forth at large in this chapter.

¶ *A copy of an epistle which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them as it was commanded him of God.*

BECAUSE of the sins which ye have committed before God, [a]ye shall be led away captives into Babylon by Nabuchodonosor king of the Babylonians.

3 So when ye be come unto Babylon, [b]ye shall remain there many years, and for a long season, namely, seven generations: and after that I will bring you away peaceably from thence.

4 [c]Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne upon shoulders, which cause the nations to fear.

5 Beware therefore that ye in no wise be like to strangers, neither be ye afraid of them, when ye see the multitude before them and behind them, worshipping them.

6 But say ye in your hearts, O Lord, [d]we must worship thee.

7 For [e]mine angel is with you, and I myself caring for your souls.

8 As for their tongue, it is polished by the workman, and they themselves are gilded and laid over with gold; yet are they but false, [f]and cannot speak.

9 And taking gold, as it were for a virgin that loveth to go gay, they make crowns for the heads of their gods.

[q] Isa. 25. 9.
[r] Pr. 8. 31. John 1. 14.
[a] 1 John 3. 24.
† Gr. *to the shining before the light thereof.*
[b] Ps. 147. 19, 20.
[c] Isa. 50. 1. & 52. 3.
[d] 1 Cor. 10. 20.
[e] ver. 8.
[f] Isa. 47. 8. Lam. 1. 1.
‖ Or, *of his discipline in righteousness.*
[g] Deut. 28. 49, 50.
[h] Hos. 6. 1, 2.
‖ Or, *prosperity.*
‖ Or, *in the time of mine affliction.*
[i] Ps. 116. 2. & 137. 7.
[k] Isa. 9. 6.
[l] Ps. 126. 5, 6.
[m] Mic. 7. 9.
[n] Isa. 40. 1, 2.
[o] Isa. 54. 7, 8.
[p] Ps. 137. 8, 9. Isa. 47. 1.
[q] Isa. 25. 9.
[r] Isa. 43. 6.
[a] Isa. 61. 8.
[b] Isa. 60. 1.
[c] ch. 4. 36.
[d] Matt. 13. 38.
[e] Isa. 40. 4.
[f] Isa. 63. 12, 13.
[a] Jer. 27. 12.
[b] Jer. 29. 5, 6, 7.
[c] Ps. 115. 4. Isa. 44. 8, 9, 10. & 46. 5, 7. Wisdom 13. 10.
[d] Deut. 6. 13.
[e] Ex. 28. 20.
[f] Ps. 135. 16.

10 Sometimes also the priests convey from their gods gold and silver, and bestow it upon themselves.

11 Yea, they will give thereof to the ‖ common harlots, and deck them as men with garments, [being] gods of silver, and gods of gold, and wood.

12 Yet cannot these gods save themselves from rust and moths, though they be covered with purple raiment.

13 They wipe their faces because of the dust of the temple, when there is much upon them.

14 And he that cannot put to death one that offendeth him, holdeth a sceptre, as though he were a judge of the country.

15 He hath also in his right hand a dagger and an axe: but cannot deliver himself from war and thieves.

16 Whereby they are known not to be gods: therefore fear them not.

17 For like as a vessel that a man useth is nothing worth when it is broken: even so it is with their gods: when they be set up in the temple, their eyes be [h]full of dust through the feet of them that come in.

18 And as the ‖ doors are made sure on every side upon him that offendeth the king, as being committed to suffer death: even so the priests make fast their temples with doors, with locks, and bars, [i]lest *their gods* be spoiled with robbers.

19 They light them candles, yea, more than for themselves, whereof they cannot see one.

20 They are as one of the beams of the temple, yet they say their hearts are † gnawed upon by things creeping out of the earth; and when they eat them and their clothes, they feel it not.

21 Their faces are blacked through the smoke that cometh out of the temple.

22 Upon their bodies and heads sit bats, swallows, and birds, and the cats also.

23 By this ye may know that they are no gods: [k]therefore fear them not.

24 Notwithstanding the gold that is about them to make them beautiful, except they wipe off the rust, they will not shine: for neither when they were molten did they feel it.

25 The things wherein there is no breath are bought for ‖ a most high price.

26 [l]They are borne upon shoulders, having no feet, whereby they declare unto men that they be nothing worth.

27 They also that serve them are ashamed: for if they fall to the ground at any time, [m]they cannot rise up again of themselves: neither, if one set them upright, can they move of themselves: neither, if they be bowed down, can they make themselves straight: but they set ‖ gifts before them, as unto dead men.

28 As for the things that are sacrificed unto them, their priests sell and ‖ abuse: in like manner their wives lay up part thereof in salt; but unto the poor and impotent they give nothing of it.

29 Menstruous women, and women in child-bed, [n]eat their sacrifices: by these things ye may know that they are no gods: fear them not.

30 For how can they be [o]called gods? because women set meat before the gods of silver, gold, and wood.

31 And the priests sit in their temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads.

32 They roar and cry before their gods, as men do at the feast when one is dead.

33 The priests also take off their garments, and clothe their wives and children.

34 Whether it be evil that one doeth unto them, or good, [p]they are not able to recompense it: they can neither set up a king, nor put him down.

35 In like manner they can neither give riches nor money: though a man make a vow unto them, and keep it not, they will not require it.

36 [q]They can save no man from death, neither deliver the weak from the mighty.

37 They cannot restore a blind man to his sight, nor help any man in his distress.

38 They can shew no mercy to the widow, nor do good to the fatherless.

39 Their gods of wood, and which are [r]overlaid with gold and silver, are like the stones that be hewn out of the mountain: they that worship them shall be confounded.

40 How should a man then think and say that they are gods, when even the Chaldeans themselves dishonour them?

‖ Or, *which prostitute themselves openly.*

‖ Or, *courts.*

† Gr. *licked.*

‖ Or, *any price.*

‖ Or, *offerings.*

‖ Or, *spend.*

‖ Or, *bid him call upon Bel.*

‖ Or, *sense.*

‖ Or, *the same wind.*

‖ Or, *purple and brightness*

[g] 1 Kings 18. 26.

[h] ver. 13.

[i] Judg. 18. 24.

[k] ver. 16.

[l] Isa. 46. 7. ver. 4.

[m] 1 Sam. 5. 3, 4.

[n] Lev. 12. 4.

[o] 1 Cor. 8. 5.

[p] Isa. 45. 20. & 46. 7.

[q] See 1 Sam. 2. 6.

[r] ver. 8, 9, 10, 11.

[s] Isa. 44. 12.

[t] Ps. 115. 7.

[u] ver. 15.

[x] Ps. 115. 4. Wisdom 13. 10.

[y] Ps. 115. 4.

[z] See Ps. 75. 7.

[a] ver. 39.

[b] 1 Esdras 4. 1, 12.

[c] Ps. 119. 91.

[d] ver. 54.

[e] Luke 21. 11.

[f] ver. 16, 29, 65.

[g] ver. 52.

[h] Hos. 14. 8.

41 Who, if they shall see one dumb that cannot speak, they ‖ bring him, [s]and entreat Bel that he may speak, as though he were able to understand.

42 Yet they cannot understand this themselves, and leave them: for they have no ‖ knowledge.

43 The women also with cords about them, sitting in the ways, burn bran for perfume: but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken.

44 Whatsoever is done among them is false: how may it then be thought or said that they are gods?

45 They are made of [t]carpenters and goldsmiths: they can be nothing else than the workmen will have them to be.

46 And they themselves that made them can never continue long; how should then the things that are made of them be gods?

47 For they left lies and reproaches to them that come after.

48 For when there cometh any war or plague upon them, the priests consult with themselves, where they may be hidden with them.

49 How then cannot men perceive that they be no gods, [u]which can neither save themselves from war nor from plague?

50 [x]For seeing they be but of wood, and overlaid with silver and gold, it shall be known hereafter that they are false:

51 And it shall manifestly appear to all nations and kings that they are no gods, [y]but the works of men's hands, and that there is no work of God in them.

52 Who then may not know that [z]they are no gods?

53 For neither can they set up a king in the land, [a]nor give rain unto men.

54 Neither can they judge their own cause, nor redress a wrong, being unable: for they are as crows between heaven and earth.

55 Whereupon when fire falleth upon the house of gods of wood, or laid over with gold or silver, their priests will flee away, and escape; but they themselves shall be burned asunder like beams.

56 Moreover they cannot withstand any king or enemies: how can it then be thought or said that they be gods?

57 Neither are those [a]gods of wood, and laid over with silver or gold, able to escape either from thieves or robbers.

58 Whose gold, and silver, and garments wherewith they are clothed, they that are strong do take, and go away withal: neither are they able to help themselves.

59 Therefore it is better to be a king [b]that sheweth his power, or else a profitable vessel in a house, which the owner shall have use of, than such false gods; or to be a door in a house, to keep such things safe as be therein, than such false gods; or a pillar of wood in a palace, than such false gods.

60 For sun, moon, and stars, being bright, and sent to do their offices, are obedient.

61 In like manner the lightning when it breaketh forth is easy to be seen; and ‖ after the same manner the wind bloweth in every country.

62 And when God commandeth the clouds to go over the whole world, [c]they do as they are bidden.

63 And the fire sent from above to consume hills and woods doeth as it is commanded: but these are like unto them neither in shew nor power.

64 Wherefore it is neither to be supposed nor said that they are gods, seeing [d]they are able neither to judge causes, nor to do good unto men.

65 Knowing therefore that they are no gods, fear them not.

66 For they can neither curse nor bless kings:

67 Neither can they shew [e]signs in the heavens among the heathen, nor shine as the sun, nor give light as the moon.

68 The beasts are better than they: for they can get under a covert, and help themselves.

69 It is then by no means manifest unto us that they are gods: [f]therefore fear them not.

70 For as a scarecrow in a garden of cucumbers keepeth nothing: so are their gods of wood, and laid over with silver and gold.

71 And likewise their gods of wood, and laid over with silver and gold, are like to a white thorn in an orchard, that every bird sitteth upon; as also to a dead body that is cast into the dark.

72 [g]And ye shall know them to be no gods by the ‖ bright purple that rotteth upon them: and they themselves afterward shall be eaten, and shall be a reproach in the country.

73 Better therefore is the just man [h]that hath none idols: for he shall be far from reproach.

The SONG of the Three Holy Children,

Which followeth in the third Chapter of DANIEL after this place—*fell down bound into the midst of the burning fiery furnace.* That which followeth is not in the Hebrew, to wit, *And they walked*....unto these words, *Then Nebuchadnezzar*....verse 24.

2 *Azarias his prayer and confession in the flame, wherewith the Chaldeans about the oven were consumed, but the three children within it were not hurt.* 28 *The song of the three children in the oven.*

AND [a]they walked in the midst of the fire, praising God, and blessing the Lord.

2 Then Azarias stood up, and prayed in this manner; and opening his mouth in the midst of the fire, said,

3 [b]Blessed art thou, O Lord God of our fathers: thy name is worthy to be praised and glorified for evermore:

4 For thou art righteous in all the things that thou hast done to us: yea, true are all thy works, thy ways are right, and [c]all thy judgments truth.

5 In all the things which thou hast brought upon us, and upon the holy city of our fathers, *even* Jerusalem, thou hast executed true judgment: for according to truth and judgment didst thou bring all these things upon us because of our sins.

6 For we [d]have sinned and committed iniquity, departing from thee.

7 In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that it might go well with us.

8 Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, [e]thou hast done in true judgment.

9 And thou didst deliver us into the hands of lawless [f]enemies, most hateful forsakers *of God*, and to an unjust king, and the most wicked in all the world.

10 And now we cannot open our mouths, we are become a shame and reproach to thy servants, and to them that worship thee.

11 Yet deliver us not up wholly, for thy name's sake, [g]neither disannul thou thy covenant:

12 And cause not thy mercy to depart from us, for thy beloved Abraham's sake, for thy servant Isaac's sake, and for thy holy Israel's sake;

13 To whom thou hast spoken and promised, that thou wouldest multiply their seed [h]as the stars of heaven, and as the sand that lieth upon the sea-shore.

14 For we, O Lord, are become less than any nation, and be kept under this day in all the world because of our sins.

15 Neither is there at this time prince, or prophet, or leader, or burnt-offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy.

16 Nevertheless in a [i]contrite heart and a humble spirit let us be accepted.

17 Like as in the burnt-offerings of rams and bullocks, and like as in ten thousands of fat lambs: so let our sacrifice be in thy sight this day, and *grant* that we may wholly go after thee: [k]for they shall not be confounded that put their trust in thee.

18 And now we follow thee with all our heart, we fear thee, and seek thy face.

19 Put us not to shame: but deal with us after thy loving-kindness, and according to the [l]multitude of thy mercies.

20 Deliver us also according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy servants hurt be ashamed;

21 And let them be confounded ‖in all their power and might, and let their strength be broken;

22 And let them know that thou art Lord, the only God, and glorious [m]over the whole world.

23 And the king's servants, that put them in, ceased not to make the oven hot with ‖rosin, pitch, tow, and small wood;

24 So that the flame streamed forth above the furnace forty and nine cubits.

25 And it passed through, and [n]burned those Chaldeans it found about the furnace.

26 But the angel of the Lord came down into the oven together with Azarias and his fellows, and smote the flame of the fire out of the oven;

27 And made the midst of the furnace as it had been a ‖moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them.

28 Then the three, as out of one mouth, praised, glorified, and blessed God in the furnace, saying,

29 [o]Blessed art thou, O Lord God of our fathers: and to be praised and exalted above all for ever.

30 And [p]blessed is thy glorious and holy name: and to be praised and exalted above all for ever.

31 Blessed art thou in the [q]temple of thy holy glory: and to be praised and glorified above all for ever.

32 Blessed art thou that beholdest the depths, and [r]sittest upon the cherubims: and to be praised and exalted above all for ever.

33 Blessed art thou on the glorious throne of thy kingdom: and to be praised and glorified above all for ever.

34 Blessed art thou in the [s]firmament of heaven: and above all to be praised and glorified for ever.

35 O all ye works of the Lord, bless ye the Lord: praise and ‖exalt him above all for ever.

36 [t]O ye heavens, bless ye the Lord: praise and exalt him above all for ever.

37 O [u]ye angels of the Lord, bless ye the Lord: praise and exalt him above all for ever.

38 O all [x]ye waters that be above the heaven, bless ye the Lord: praise and exalt him above all for ever.

39 O all ye powers of the Lord, bless ye the Lord: praise and exalt him above all for ever.

40 O ye [y]sun and moon, bless ye the Lord: praise and exalt him above all for ever.

41 O ye stars of heaven, bless ye the Lord: praise and exalt him above all for ever.

42 O every shower and dew, bless ye the Lord: praise and exalt him above all for ever.

43 O [z]all ye winds, bless ye the Lord: praise and exalt him above all for ever.

44 O ye fire and heat, bless ye the Lord: praise and exalt him above all for ever.

45 O ye [a]winter and summer, bless ye the Lord: praise and exalt him above all for ever.

46 O ye [b]dews and storms of snow, bless ye the Lord: praise and exalt him above all for ever.

47 O ye nights and days, bless ye the Lord: praise and exalt him above all for ever.

48 O ye [c]light and darkness, bless ye the Lord: praise and exalt him above all for ever.

49 O ye ice and cold, bless ye the Lord: praise and exalt him above all for ever.

50 O ye [d]frost and snow, bless ye the Lord: praise and exalt him above all for ever.

51 O ye [e]lightnings and clouds, bless ye the Lord: praise and exalt him above all for ever.

52 O let the earth bless the Lord: praise and exalt him above all for ever.

53 O ye mountains and little hills, bless ye the Lord: praise and exalt him above all for ever.

54 O [f]all ye things that grow on the earth, bless ye the Lord: praise and exalt him above all for ever.

55 O ye fountains, bless ye the Lord: praise and exalt him above all for ever.

56 O ye seas and rivers, bless ye the Lord: praise and exalt him above all for ever.

57 O ye [g]whales, and all that move in the waters, bless ye the Lord: praise and exalt him above all for ever.

58 O all ye fowls of the †air, bless ye the Lord: praise and exalt him above all for ever.

59 O all ye beasts and cattle, bless ye the Lord: praise and exalt him above all for ever.

60 O [h]ye children of men, bless ye the Lord: praise and exalt him above all for ever.

61 [i]O Israel, bless ye the Lord: praise and exalt him above all for ever.

62 [k]O ye priests of the Lord, bless ye the Lord: praise and exalt him above all for ever.

a Dan. 3. 15.
b See Dan. 3. 28.
c Ps. 25. 10. Dan. 9. 5.
d Dan. 9. 5.
e Dan. 9. 7, 8, 9.
f Deut. 28. 48.
g Ps. 89. 33, 34, 35, 36.
h Gen. 22. 17.
i Ps. 51. 17.
k Ps. 125. 1, 2.
l Ps. 51. 1.
‖ Or, *by thy power and might.*
m Ps. 113. 3.
‖ Or, *naphtha*, which is a certain kind of fat and chalky clay. *Plin. lib. 2. cap.* 105.
n Dan. 3. 22.
‖ Or, *cool.*
o ver. 3.
p Ps. 72. 19.
q Jonah 2. 4.
r Ps. 80. 1.
s Gen. 1. 4, 7. 8.
‖ Or, *highly exalt*; and so in the rest.
t Ps. 143. 4.
u Ps. 103. 20.
x Ps. 148. 4.
y Ps. 148. 3.
z Matt. 8. 26, 27.
a Gen. 8. 22.
b ver. 42.
c Gen. 1. 3, 4.
d Ps. 148. 8.
e Job 38. 25.
f Ps. 103. 22.
g Matt. 12. 40.
† Gr. *heaven.*
h Ps. 107. 8, 15, 21, 31.
i Ps. 115. 9.
k Ps. 115. 10.

63 O ye servants of the Lord, bless ye the Lord: praise and exalt him above all for ever.
64 O ye spirits and souls of the righteous, bless ye the Lord: praise and exalt him above all for ever.
65 O ye ‖ holy and humble men of heart, bless ye the Lord: praise and exalt him above all for ever.
66 O [m]Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever: for he hath delivered us from ‖ hell, and saved us from the hand of death, and delivered us out of the midst of the furnace *and* burning flame: [n]even out of the midst of the fire hath he delivered us.
67 O give thanks unto the Lord, because he is gracious: for his mercy *endureth* for ever.
68 O all ye that worship the Lord, bless the God of gods, praise him, and give him thanks: [o]for his mercy *endureth* for ever.

[l] Ps. 135.1.
‖ Or, *the grave.*
[n] Dan. 3. 28.
‖ Or, *saints.*
[m] Dan. 1. 6.
[o] Ps. 136.1.

The History of SUSANNA.

Set apart from the Beginning of *Daniel,* because it is not in the Hebrew, as neither the Narration of † *Bel and the Dragon.*

Two judges hide themselves in the garden of Susanna to have their pleasure of her: which when they could not obtain, they accuse, and cause her to be condemned for adultery; but Daniel examineth the matter again, and findeth the two judges false.

THERE dwelt a man in Babylon, called Joacim:
2 And he took a wife, whose name was Susanna, the daughter of Chelcias, a [a]very fair woman, and one that feared the Lord.
3 Her [b]parents also were righteous, and taught their daughter according to the law of Moses.
4 Now Joacim was a great rich man, and had a fair garden joining unto his house: and to him resorted the Jews; because he was more honourable than all others.
5 The same year were appointed two of [c]the ancients of the people to be judges, such as the Lord spake of, that wickedness came from Babylon from ancient judges, who seemed to govern the people.
6 These kept much at Joacim's house, and all that had any suits in law came unto them.
7 Now when the people departed away at noon, Susanna went into her husband's garden to walk.
8 And the two elders saw her going in every day, and walking; [d]so that their lust was inflamed toward her.
9 And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments.
10 And albeit they both were wounded with her love, yet durst not one shew another his grief.
11 For they were ashamed to declare their lust, that they desired to have to do with her.
12 Yet they watched diligently from day to day to see her.
13 And the one said to the other, Let us now go home: for it is dinner-time.
14 So when they were gone out, they parted the one from the other, and turning back again they came to the same place; and after they had asked one another the cause, [e]they acknowledged their [f]lust: then appointed they a time both together, when they might find her alone.
15 And it fell out, as they watched a fit time, she went in †as before with two maids only, and she was desirous to wash herself in the garden: for it was hot.
16 And there was no body there save the two elders, that had hid themselves, and watched her.
17 Then she said to her maids, Bring me oil and washing-balls, and shut the garden-doors, [g]that I may wash me.
18 And they did as she bade them, and shut the garden-doors and went out themselves at ‖ privy doors to fetch the things that she had commanded them: but they saw not the elders, [h]because they were hid.
19 Now when the maids were gone forth, the two elders rose up, and ran unto her, saying,
20 Behold, the garden doors are shut, that no man can see us, and we are in love with thee; therefore consent unto us, [i]and lie with us.
21 If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee.
22 Then Susanna [k]sighed, and said, I am straitened on every side: for if I do this thing, it is death unto me: and if I do it not, I cannot escape your hands.
23 It is better for me to fall into your hands, and not to do it, than [l]to sin in the sight of the Lord.
24 With that Susanna cried with a loud voice: and the two elders cried out against her.
25 Then ran the one, and opened the garden-door.
26 So when the servants of the house heard the cry in the garden, they rushed in at [m]a privy door, to see what was done unto her.
27 But when the elders had declared their matter, the servants were greatly ashamed: for there never was such a report made of Susanna.
28 And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders came also full of [n]mischievous imagination against Susanna to put her to death;
29 And said before the people, Send for Susanna, the daughter of Chelcias, Joacim's wife. And so they sent.
30 So she came with her father and mother, her children, and all her kindred.
31 Now Susanna was a very delicate woman, and [o]beauteous to behold.
32 And these wicked men commanded to uncover her *face,* (for she was covered,) that they might be filled with her beauty.
33 Therefore her friends and all that saw her wept.
34 Then the two elders stood up in the midst of the people, [p]and laid their hands upon her head.
35 And she weeping looked up toward heaven: for her heart trusted in the Lord.
36 And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden-doors, and sent the maids away.
37 Then a young man, who there was hid, came unto her, and lay with her.
38 Then we that stood in a corner of the garden, seeing [q]this wickedness ran unto them.
39 And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out.
40 But having taken this woman, we asked who the young man was, but she would not tell us: [r]these things do we testify.
41 Then the assembly believed them, as those that were the elders and judges of the people: so they condemned her to death.
42 Then Susanna [s]cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be:
43 Thou knowest that they have borne false witness against me; and behold, I must die; whereas I never did such things as these men have maliciously invented against me.
44 And the [t]Lord heard her voice.
45 Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth, whose name was Daniel:
46 Who cried with a loud voice, [u]I am clear from the blood of this woman.
47 Then all the people turned them toward him, and said, What mean these words that thou hast spoken?
48 So he standing in the midst of them said, Are ye such [x]fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel?
49 Return again to the place of judgment: for they have [y]borne false witness against her.
50 Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder.
51 Then said Daniel unto them, Put these two aside one far from another, [z]and I will examine them.
52 So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness, now thy sins which thou hast committed aforetime are come *to light.*
53 For thou hast pronounced false judgment, and hast con-

[a] Gen. 24. 16. & 26. 7.
[b] Luke 1.6.
[c] Ezek. 8. 11.
[d] Matt. 5. 28.
[e] ver. 11.
[f] James 1. 14, 15.
† Gr. *as yesterday and the day before.*
[g] 2 Sam. 11. 2.
‖ Or, *side doors.*
[h] ver. 16.
[i] 2 Sam. 13. 11.
[k] Ezek. 9. 4.
[l] Gen. 39. 9.
[m] ver. 18.
[n] Ps. 52. 2.
[o] ver. 2.
[p] Deut. 17. 7.
[q] Gen. 39. 9.
[r] Ex. 20. 16.
[s] Ps. 50. 15.
[t] 1 Sam. 16. 1, 2.
[u] Matt. 27. 24.
[x] Prov. 14. 15.
[y] Ex. 20. 16. ver. 40.
[z] Prov. 16. 20. & 18. 17.

demned the innocent, and hast let the guilty go free; albeit the Lord saith, [a]The innocent and righteous shalt thou not slay.

54 Now then, if thou hast seen her, tell me, Under what tree sawest thou them companying together? Who answered, Under a †mastic-tree.

55 And Daniel said, Very well; [b]thou hast lied against thine own head; for even now the angel of God hath received the sentence of God to cut thee in two.

56 So he put him aside, and commanded to bring the other and said unto him, O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and [c]lust hath perverted thy heart.

57 Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Juda would not abide your wickedness.

58 Now therefore tell me, Under what tree didst thou take them companying together? Who answered, [d]Under ‖ a holm-tree.

59 Then said Daniel unto him, Well; thou hast also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he may destroy you.

60 With that all the assembly [e]cried out with a loud voice, and praised God, who saveth them that trust in him.

61 And they arose against the two elders, for Daniel had convicted them of false witness by their own mouth:

62 And according to the law of Moses [f]they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death. Thus the innocent blood was saved the same day.

63 Therefore Chelcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kindred, [g]because there was no dishonesty found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

[a] Ex. 23. 7.
[b] See Acts 5. 3, 4.
[c] ver. 8, 14.
[d] See Mark 14. 56.
† Gr. *ten-tisk-tree.*
‖ Or, *kind of oak.*
[e] ver. 46.
[f] Deut. 19. 19. Prov. 19. 5.
[g] ver. 27.

The History of the Destruction of † Bel and the Dragon, cut off from the end of Daniel.

19 *The fraud of Bel's priests is discovered by Daniel, and the dragon slain which was worshipped.* 33 *Daniel is preserved in the lion's den.* 42 *The king doth acknowledge the God of Daniel, and casteth his enemies into the same den.*

AND king Astyages was gathered to his fathers, and [a]Cyrus of Persia received his kingdom.

2 And Daniel ‖ conversed with the king, and was honoured above all his friends.

3 Now the Babylonians had an idol, called Bel, and there were spent upon him every day twelve measures of fine flour, and forty sheep, and six vessels of wine.

4 And the king worshipped it, and went daily to adore it: [b]but Daniel worshipped his own God. And the king said unto him, Why dost not thou worship Bel?

5 Who answered and said, Because I may not worship idols made with hands, but the living God, [c]who hath created the heaven and the earth, and hath sovereignty over all flesh.

6 Then said the king unto him, Thinkest thou not that Bel is a living god? seest thou not how much he eateth and drinketh every day?

7 Then Daniel smiled, and said, O king, be not deceived: for this is but clay within, and brass without, and did never [d]eat or drink any thing.

8 So the king was wroth, and called for his priests, and said unto them, If ye tell me not who this is that devoureth [e]these expenses, ye shall die.

9 But if ye can certify me that Bel devoureth them, then Daniel shall die: for he hath spoken blasphemy against Bel. And Daniel said unto the king, Let it be according to thy word.

10 Now the priests of Bel were threescore and ten, besides their wives and children. And the king went with Daniel into the temple of Bel.

11 So Bel's priests said, Lo, we go out: but thou, O king, set on the meat, and make ready the wine, and shut the door fast, and [f]seal it with thine own signet:

12 And to-morrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death; or else Daniel, that speaketh falsely against us.

13 And they little regarded it: [g]for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things.

14 So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple in the presence of the king alone: then went they out, and shut the door, and sealed it with the king's signet, and so departed.

15 Now in the night came the priests [h]with their wives and children, as they were wont to do, and did eat and drink up all.

16 In the morning betimes the king arose, and Daniel with him.

17 And the king said, Daniel, are the [i]seals whole? And he said, Yea, O king, they be whole.

18 And as soon as he had opened the door, the king looked upon the table, and cried with a loud voice, [k]Great art thou, O Bel, and with thee is no deceit at all.

19 Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these.

20 And the king said, I see the footsteps [l]of men, women, and children. And then the king was angry,

21 And took the priests with their wives and children, who shewed him the privy doors, where they came in, and consumed such things as were upon the table.

22 Therefore the king slew them, and delivered Bel into Daniel's power, [m]who destroyed him and his temple.

23 ‖ And in that same place there was a great [n]dragon, which they of Babylon worshipped.

24 And the king said unto Daniel, Wilt thou also say that this is of brass? lo, he liveth, he eateth and drinketh; thou canst not say that he is no living god; therefore worship him.

25 Then said Daniel unto the king, [o]I will worship the Lord my God: for he is the living God.

26 But give me leave, O king, and I shall slay this dragon without sword or staff. The king said, I give thee leave.

27 Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof: this he put in the dragon's mouth, and so the dragon burst in sunder: and Daniel said, ‖ Lo, these are the gods ye worship.

28 [p]When they of Babylon heard that, [q]they took great indignation, and conspired against the king, saying, the king is become a Jew, and he hath destroyed Bel, he hath slain the dragon, and put the priests to death.

29 So they came to the king, and said, Deliver us Daniel, or else we will destroy thee and thy house.

30 Now when the king saw that they pressed him sore, being constrained, he [r]delivered Daniel unto them:

31 [s]Who cast him into the lion's den: where he was six days.

32 And in the den there were seven lions, and they had given them every day ‖ two carcasses, and two sheep: which then were not given to them, to the intent they might devour Daniel.

33 Now there was in Jewry [t]a prophet called Habbacuc, who had ‖ made pottage, and had broken bread in a bowl, and was going into the field, for to bring it to the reapers.

34 But [u]the angel of the Lord said unto Habbacuc, Go, carry the dinner that thou hast into Babylon unto Daniel, who is in the lion's den.

35 And Habbacuc said, Lord, I never saw Babylon; neither do I know where the den is.

36 Then the angel of the Lord took him by the crown, and [w]bare him by the hair of his head, and through the vehemency of his spirit set him in Babylon over the den.

37 And Habbacuc cried, saying, O Daniel, Daniel, take the dinner [x]which God hath sent thee.

38 And Daniel said, Thou hast remembered me, O God: [y]neither hast thou forsaken them that seek thee and love thee.

39 So Daniel arose, and did eat: and the angel of the Lord set Habbacuc in his own place again immediately.

40 Upon the [z]seventh day the king went to bewail Daniel: and when he came to the den, he looked in, and behold, Daniel was sitting.

41 Then cried the king with a loud voice, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 [a]And he drew him out, and [b]cast those that were the cause of his destruction into the den: and they were devoured in a moment before his face.

† Gr. *Bel's dragon.*
[a] Ezra 1.
‖ Or, *lived with the king.*
[b] Dan. 6. 10.
[c] Acts 17. 24, 29.
[d] Eccl. 30. 19.
[e] ver. 3.
[f] Dan. 6. 17.
[g] ver. 7.
[h] ver. 10.
[i] ver. 11.
[k] Acts 19. 28, 34.
[l] ver. 15.
[m] Deut. 12. 3.
‖ Some add this title *Of the dragon.*
[n] Rom. 1. 23.
[o] Matt. 4. 19.
‖ Or, *Behold what ye worship.*
[p] 1 Kings 19. 2.
[q] Dan. 6. 16.
[r] Dan. 6. 16.
‖ Or, *two slaves.*
[s] Hab. 1. 1.
‖ Or, *sod.*
[t] Heb. 1. 14.
[u] Ezek. 8. 3.
[w] 1 Kings 17. 4.
[x] Job 5. 19.
[y] ver. 31.
[z] Jer. 37. 17. Dan. 6. 23.
[a] Dan. 6. 24.

The Prayer of MANASSES, king of Judah, when he was holden captive in Babylon.

O LORD, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed; who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; whom all men fear and tremble before thy power; for the majesty of thy glory cannot be borne, and thine angry threatening toward sinners is importable; but thy merciful promise is unmeasurable and unsearchable; for thou art the most high Lord, of great compassion, long-suffering, very merciful, and repentest of the evils of men. Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved. Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea. My transgressions, O Lord, are multiplied: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up my head, ‖ neither have any release: for I have provoked thy wrath, and done evil before thee: I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied offences. Now therefore I bow the knee of my heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: wherefore I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me into the lower parts of the earth. For thou art the God, *even* the God of them that repent; and in me thou wilt shew all thy goodness: for thou wilt save me, that am unworthy, according to thy great mercy. Therefore I will praise thee for ever all the days of my life: for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen.

Before CHRIST about 676.

Before CHRIST about 676.

‖ Or, *neither take my breath.*

The First Book of the MACCABEES.

CHAP. I.

Antiochus gave leave to set up the fashions of the Gentiles in Jerusalem, and spoiled it, and the temple in it, and set up therein the abomination of desolation, and slew those that did circumcise their children.

AND it happened, after that Alexander *son* of Philip, the Macedonian, who came out of the land of ‖ Chettiim, had smitten [a]Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece,

2 And made many wars, and won many strong holds, and slew the kings of the earth,

3 [b]And went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon ‖ he was exalted, and his heart was lifted up.

4 And he gathered a mighty strong host, and ruled over countries, and nations, and ‖ kings, who became tributaries unto him.

5 And after these things he fell sick, and perceived † that he should die.

6 Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.

7 So Alexander reigned twelve years, and *then* died.

8 And his servants bare rule every one in his place.

9 And after his death they all put [c]crowns *upon themselves;* so did their sons after them many years: and evils were multiplied in the earth.

10 And there came out of them [d]a wicked root, Antiochus *surnamed* Epiphanes, son of Antiochus the king, who had been a hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

11 In those days went there out of Israel wicked men, [e]who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us; for since we departed from them, † we have had much sorrow.

12 So this device pleased them well.

13 Then certain of the people were so forward herein, that they went to the king, [f]who gave them license to do after the ordinances of the heathen:

14 Whereupon they ‖ built a place of exercise at Jerusalem according to the customs of the heathen.

15 And [g]made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and [h]were sold to do mischief.

16 Now when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms.

17 Wherefore [i]he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy,

18 And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death.

19 Thus they got the strong cities in the land of Egypt, and he took the spoils thereof.

20 And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, [k]and went up against Israel and Jerusalem with a great multitude,

21 And [l]entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof.

22 And the table of the shew-bread, and the pouring vessels, and the vials, and the censers of gold, and the vail, and the crowns, and the golden ornaments that were before the temple, ‖ all which he pulled off.

23 He took also the silver and the gold, and the † precious vessels: also he took the hidden treasures which he found.

24 And when he had taken all away, he went into his own land, having made a great massacre, and spoke very proudly.

25 Therefore there was [m]great mourning in Israel, in every place where they were;

26 So [n]that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed.

27 Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness.

28 The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with [o]confusion.

29 And after two years fully expired, the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude;

30 And spake peaceable words unto them, but *all was* [p]deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel.

31 And when he had taken the spoils of the city, [q]he set it on fire and pulled down the houses and walls thereof on every side.

32 But the women and children took they captive, and possessed the cattle.

33 Then builded they the city of David with a great and strong wall, *and* with mighty towers, and made it a strong hold for them.

34 And they put therein a [r]sinful nation, wicked men, and fortified *themselves* therein.

35 They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare:

36 For it was a place to lie in wait against the [s]sanctuary, and an evil adversary to Israel.

37 Thus they shed innocent blood on every side of the sanctuary and defiled it:

38 Insomuch that the inhabitants of Jerusalem fled because of them: whereupon *the city* was made a habitation of strangers, and became strange to those that were born in her; and her own children left her.

Before CHRIST about 323.

‖ Or, *Chethiim.*

[a] Ezra 4. 24. & 6, 1, 2.

[b] Dan. 8. 5, 21. & 11. 3, 4.

‖ Or, *his heart was exalted and lifted up.*

‖ Or, *kingdom, which became,* &c.

† Gr. *that he dieth.*

[c] Dan. 8. 22.

[d] Dan. 8. 24.

about 175.

about 174.

[e] Dan. 8. 25.

† Gr. *many evils have found us.*

[f] Dan. 8. 10, 11, 12.

‖ Or, *set up an open school at Jerusalem.*

2 Mac. 4. 12.

[g] 1 Cor. 7. 18.

[h] 1 Kings 21. 25.

about 170.

[i] Dan. 11. 25.

Before CHRIST about 170.

[k] Dan. 8. 12.

[l] Dan. 11. 31.

‖ Or, *he pilled all things.*

† Gr. *desirable.*

[m] Zech. 12. 11.

[n] Zech. 12 12.

[o] Dan. 9. 7, 8.

about 168.

[p] Ps. 10. 7.

[q] Ps. 79. 1.

[r] Isa. 1. 4.

[s] Ps. 74. 3.

39 [t]Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, her honour into contempt.

40 As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

41 Moreover king Antiochus wrote to his whole kingdom, [u]that all should be one people,

42 And every one should leave his laws: so all the heathen agreed according to the commandment of the king.

43 Yea, [x]many also of the Israelites consented to his religion and sacrificed unto idols, and profaned the sabbath.

44 For the king had sent letters by messengers unto Jerusalem and the cities of Juda, that they should follow ‖ the strange laws of the land,

45 And forbid burnt-offerings, and sacrifices, and drink-offerings, in the temple; and that they should profane the sabbaths and festival days:

46 And pollute the sanctuary and [y]holy people:

47 Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts:

48 That they should also leave [z]their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation:

49 To the end they might forget the law, and change all the ordinances.

50 And whosoever would not do according to the commandment of the king, *he said*, he should die.

51 In the self-same manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, [a]city by city.

52 Then many of the people were gathered unto them, to wit, every one that forsook the law; and so they committed evils in the land;

53 ‖ And drove the Israelites into secret places, even wheresoever they could flee for succour.

54 Now the fifteenth day of *the month* Casleu, in the hundred forty and fifth year, [b]they set up the abomination of desolation upon the altar, and builded idol-altars throughout the cities of Juda on every side;

55 And burnt incense at the doors of their houses, and in the streets.

56 And when they had rent in pieces the books of the law which they found, they burnt them with fire.

57 And wheresoever was found with any the book of the testament, or if any consented to the law, † the king's commandment was, that they should put him to death.

58 Thus did they by their authority unto the Israelites every month, to as many as were found in the cities.

59 Now the five and twentieth day of the month they did sacrifice upon the idol-altar, which was upon the altar of God.

60 At which time according to the commandment they put to death certain women, † that had caused their children to be circumcised.

61 And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them.

62 Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing.

63 Wherefore they chose rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died.

64 And there was very great wrath upon Israel.

CHAP. II.

6 *Mattathias lamenteth the case of Jerusalem.* 24 *He slayeth a Jew that did sacrifice to idols in his presence, and the king's messenger also.* 34 *He and his are assailed on the sabbath, and make no resistance.* 50 *He instructeth his sons, maketh their brother Judas Maccabeus general, and dieth.*

IN those days ‖ arose Mattathias, *the son* of John, *the son* of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin.

2 And he had five sons, Joannan, ‖ called ‖ Caddis:

3 Simon, called Thassi:

4 Judas, who was called Maccabeus:

5 Eleazar, called ‖ Avaran: and Jonathan, whose surname was Apphus.

6 And when he saw the blasphemies that were committed in Juda and Jerusalem,

7 He said, Woe is me! wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers?

8 Her temple is become as a man [a]without glory.

9 [b]Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy.

10 What nation hath not had a part in *her* kingdom, and gotten of her spoils?

11 All her ornaments are taken away; of a free woman she is become a bond slave.

12 And behold, our ‖ sanctuary, even our beauty and our glory is laid waste, and the Gentiles have profaned it.

13 To what end therefore shall we live any longer?

14 Then Mattathias and his sons [c]rent their clothes, and put on sackcloth, and mourned very sore.

15 In the meanwhile the king's [d]officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice.

16 And when many of Israel came unto them, Mattathias also and his sons came together.

17 Then answered the king's officers, and said to Mattathias on this wise, Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren:

18 Now therefore come thou first, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Juda also, and such as remain at Jerusalem: so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards.

19 Then Mattathias answered and spake with a [e]loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments,

20 Yet will I [f]and my sons and my brethren walk in the covenant of our fathers.

21 God forbid that we should forsake [g]the law and the ordinances.

22 We will not hearken to the king's words, to go from our religion, either on the right hand, or the left.

23 Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment.

24 Which thing when Mattathias saw, he was [h]inflamed with zeal, and his reins trembled; neither could he forbear to shew his anger according to judgment: wherefore he ran, [i]and slew him upon the altar.

25 Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down.

26 Thus dealt he zealously for the law of God, like as [k]Phinees did unto Zambri the son of Salom.

27 And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me.

28 So he and his sons fled into [l]the mountains, and left all that ever they had in the city.

29 Then many that sought after justice and judgment went down into the wilderness, to † dwell there:

30 Both they, and their children, and their wives, and their cattle; because † afflictions increased sore upon them.

31 Now when it was told the king's servants, and [m]the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness,

32 They pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath-day.

33 And they said unto them, Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live.

34 But they said, [n]We will not come forth, neither will we do the king's commandment, to profane the sabbath-day.

35 So then they gave ‖ them the battle with all speed.

36 Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid:

37 But said, Let us die all in our † innocency: heaven and earth shall testify for us, that ye put us to death wrongfully.

38 So they rose up against them in battle on the sabbath.

Before CHRIST about 168.

[t] See Lam. 1. 1, 4.

[u] ver. 15.

[x] Ps. 106. 28, 29.

‖ Or, *the laws and rites of the strangers of the land.*

[y] Ex. 19. 6.

[z] Gen. 17. 9, 14.

[a] See Dan. 12. 6.

‖ Or, *And they made Israelhide themselves in holes in every place of succour.*

[b] See 2 Chron. 33. 3, 4, 5, 6, 7.

† Gr. *the king's commandment put him to death.*

† Gr. *that had circumcised their children.* ver. 48. about 167.

‖ Or, *Mattathias the son of John, &c., arose from Jerusalem,* or, *out of Jerusalem.*

‖ Or, *who was called* and so afterward in the rest.

‖ *Gaddis.*

‖ Or, *Avaron,* or, *Abaron.*

Before CHRIST about 167.

[a] 1 Sam. 4. 21, 22.

[b] 2 Chr. 36. 18, 19.

‖ Or, *holy thing.* ch. 1. 48.

[c] Ezra 9. 3.

[d] ch. 1. 41, 44.

[e] Isa. 58. 1.

[f] Josh. 24. 15.

[g] ch. 1. 49.

[h] Num. 11.

[i] Num. 25. 11, 15.

[k] Num. 25. 7, 8.

[l] Heb. 11. 38.

† Gr. *sit,* or, *abide.*

† Gr. *evils were multiplied upon them.*

[m] ch. 1. 33, 34, 35.

[n] Dan. 3. 16, 17, 18.

‖ Or, *the Jews.*

† Gr. *simplicity.*

[o] and they slew them, with their wives and children, and their cattle, to the number of a thousand †people.

39 Now when Mattathias and his friends understood hereof, they mourned for them right sore.

40 And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly [p]root us out of the earth.

41 At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath-day, we will fight against him; neither will we die all, as our brethren that were murdered in [q]the secret places.

42 Then came there unto him a company of Assideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law.

43 Also all they that [r]fled for persecution joined themselves unto them, and were a stay unto them.

44 So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour.

45 Then Mattathias and his friends went round about, and pulled down [s]the altars:

46 And what children soever they found within the coast of Israel uncircumcised, those they circumcised ‖valiantly.

47 They pursued also after the proud men, and the work prospered in their hand.

48 So they recovered [t]the law out of the hand of the Gentiles, and out of the hand of kings, neither †suffered they the sinner to triumph.

49 Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation:

50 Now therefore, my sons, be ye zealous for the law, [u]and give your lives for the covenant of your fathers.

51 Call to remembrance what acts our fathers did in their †time; so shall ye receive great honour and an everlasting name.

52 Was not [x]Abraham found faithful in temptation, [y]and it was imputed unto him for righteousness?

53 Joseph in the time of his distress kept the commandment, [z]and was made lord of Egypt.

54 [a]Phinees our father in being zealous and fervent obtained the covenant of an everlasting priesthood.

55 [b]Jesus for fulfilling the word was made a judge in Israel.

56 [c]Caleb for bearing witness before the congregation received the heritage of the land.

57 [d]David for being merciful possessed the throne of an everlasting kingdom.

58 [e]Elias for being zealous and fervent for the law was taken up into heaven.

59 [f]Ananias, Azarias, and Misael, by believing were saved out of the flame.

60 [g]Daniel for his innocency was delivered from the mouth of lions.

61 And thus consider ye throughout all ages, that none that put their trust in him shall be overcome.

62 [h]Fear not then the words of a sinful man: for his glory shall be dung and worms.

63 To-day he shall be lifted up, and to-morrow he shall not be found, because he is [i]returned into his dust, and his thought is come to nothing.

64 Wherefore, ye my sons, be valiant, [k]and shew yourselves men in the behalf of the law; for by it shall ye obtain glory.

65 And behold, I know that your brother Simon is a man of counsel, give ear unto him always: he shall be a father unto you.

66 As for Judas Maccabeus, he hath been mighty and strong, even from his youth up: let him be your captain, and ‖fight the battle of the people.

67 Take also unto you all those that observe the law, and avenge ye the wrong of your people.

68 Recompense fully the heathen, and take heed to the commandments of the law.

69 So he blessed them, and [l]was gathered to his fathers.

70 And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, [m]and all Israel made great lamentation for him.

Before CHRIST about 168.

[o] Heb. 11. 37.
† Gr. *souls of men.*
[p] Ps. 83. 4.
[q] ver. 31.
[r] See Matt. 24. 16.
[s] ch. 1. 4.
‖ Or, *by force.*
[t] See ch. 1. 56.
† Gr. *gave they the horn to the sinner.*
about 166.
[u] Heb. 12. 4.
† Gr. *generations.*
[x] Gen. 22. 9, 10.
[y] Rom. 4. 3.
[z] Gen. 41. 40.
[a] Num. 25. 13. Ecclus. 45. 23, 24.
[b] Josh. 1. 2.
[c] Num. 14. 6, 7. Josh. 14. 13.
[d] 2 Sam. 2. 4.
[e] 2 Kings 2. 11.
[f] Dan. 3. 16, 17, 18, 26.
[g] Dan. 6. 22.
[h] Luke 12. 4, 5.
[i] Ps. 146. 4.
[k] Dan. 11. 32.
‖ Or, *fight ye the battle of the people.*
[l] Gen. 49. 29, 33.
[m] 2 Chron. 35. 24, 25.

Before CHRIST about 166.

[a] ch. 2. 4.
[b] Ps. 144. 1, 2.
[c] 2 Sam. 23. 20.
[d] Ps. 1. 3.
[e] Isa. 27. 13.
† Gr. *gathered together.*
[f] ver. 2, 9.
[g] Josh. 10. 10. & 16. 3, 5.
[h] Judg. 7. 4, 7. 1 Sam. 14. 6. 2 Chron. 14. 11.
[i] Ps. 33. 16, 17.
‖ Gr. *unto us.*
† Gr. *in multitude of pride,* or, *envy and iniquity.*
[k] ver. 13.
† Gr. *in the going down.*
[l] Gen. 35. 5. Ex. 15. 16. Josh. 2. 9.
[m] Ps. 83. 2.
† Gr. *at every need*
† Gr. *that the collectors of tribute in the country were few.*
‖ Or, *for the taking away of the laws.*
† Gr. *that he should not have.*

CHAP. III.

1 *The valour and fame of Judas Maccabeus.* 10 *He overthroweth the forces of Samaria and Syria.* 27 *Antiochus sendeth a great power against him.* 44 *He, and his, fall to fasting and prayer, and are encouraged.*

THEN [a]his son Judas, called Maccabeus, rose up in his stead.

2 And all his brethren helped him, and so did all they that held with his father, and [b]they fought with cheerfulness the battle of Israel.

3 So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword.

4 In his acts he was [c]like a lion, and like a lion's whelp roaring for his prey.

5 For he pursued the wicked, and sought them out, and burnt up those that vexed his people.

6 Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation [d]prospered in his hand.

7 He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever.

8 Moreover he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel:

9 So that he was renowned unto the utmost part of the earth, and he †received unto him such [e]as were ready to perish.

10 Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel.

11 Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled.

12 Wherefore Judas took their spoils, and Apollonius's sword also, and therewith he fought all his life long.

13 Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a [f]multitude and company of the faithful to go out with him to the war;

14 He said, I will get me a name and honour in the kingdom; for I will go fight with Judas and them that are with him, who despise the king's commandment.

15 So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel.

16 And when he came near to the going up of [g]Beth-horon, Judas went forth to meet him with a small company:

17 Who, when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude *and* so strong, seeing we are ready to faint with fasting all this day?

18 Unto whom Judas answered, [h]It is no hard matter for many to be shut up in the hands of a few; and with *the God of* heaven it is all one, to deliver with a great multitude, or a small company:

19 For the victory of battle standeth not [i]in the multitude of a host; but strength cometh from heaven.

20 They come ‖against us †in much pride and iniquity to destroy us, and our wives and children, and to spoil us:

21 But we fight for our lives and our laws.

22 Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them.

23 Now as soon as he had left off speaking, he leaped suddenly upon them, and so [k]Seron and his host was overthrown before him.

24 And they pursued them †from the going down of Beth-horon unto the plain, where were slain about eight hundred men of them; and the residue fled into the land of the Philistines.

25 [l]Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations round about them:

26 Insomuch as his fame came unto the king, and all nations talked of the battles of Judas.

27 Now when king Antiochus heard these things, he was full of indignation: [m]wherefore he sent and gathered together all the forces of his realm, *even* a very strong army.

28 He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready †whensoever he should need them.

29 Nevertheless, when he saw that the money of his treasures failed, and †that the tributes in the country were small, because of the dissension and plague which he had brought upon the land, ‖in taking away the laws which had been of old time;

30 He feared †that he should not be able to bear the charges

any longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the kings that were before him.

31 Wherefore, being greatly [n]perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money.

32 So he left Lysias, a nobleman, and one of the blood royal, to oversee the affairs of the king from [o]the river Euphrates unto the borders of Egypt:

33 And to bring up his son Antiochus, until he came again.

34 Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Juda and Jerusalem:

35 *To wit,* that he should send an army against them to destroy and root out the strength of Israel, and the [p]remnant of Jerusalem, and to take away their memorial from that place;

36 And that he should place strangers in all their quarters, and divide their land by lot.

37 So the king took the half of the forces that remained, and departed from Antioch, † his royal city, the hundred forty and seventh year; and having passed the river Euphrates, he went through the high countries.

38 Then Lysias chose Ptolemee the *son* of Dorymenes, and Nicanor, and Gorgias, mighty men [q]of the king's friends:

39 And with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded.

40 So they went forth with all their power, and came and pitched by [r]Emmaus in the plain country.

41 And the merchants of the country, hearing the fame of them, took silver and gold very much, with ‖ servants, and came into the camp to buy the children of Israel for slaves: a power also of Syria and of the land ‖ of the Philistines joined themselves unto them.

42 Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders; for they knew how [s]the king had given commandment to destroy the people, and utterly abolish them;

43 They said one to another, Let us restore the decayed estate of our people, and let us fight for our people and the sanctuary.

44 Then was the congregation gathered together, that they might be ready for battle, [t]and that they might pray, and ask mercy and compassion.

45 Now Jerusalem lay [u]void as a wilderness, there was none of her children that went in or out: [x]the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased.

46 Wherefore the Israelites assembled themselves together, and came to ‖ Maspha, over against Jerusalem; for in Maspha was the place where they prayed aforetime in Israel.

47 Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes,

48 And laid open the book of the law, ‖ wherein the heathen had sought to paint the likeness of their images.

49 They brought also the priest's garments, and the firstfruits, and the tithes: and the [y]Nazarites they stirred up, who had accomplished their days.

50 Then they cried with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away?

51 [z]For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low.

52 And lo, the heathen are assembled together against us to destroy us: what things they imagine against us, thou knowest.

53 [a]How shall we be able to stand against them, except thou, *O God,* be our help?

54 Then sounded they with trumpets, and cried with a loud voice.

55 And after this Judas ordained captains over the people, *even* captains over thousands, and over hundreds, and over fifties, and over tens.

56 But as for such as [b]were building houses, or had betrothed wives, or were planting vineyards, or [c]were fearful, those he commanded that they should return, every man to his own house, according to the law.

57 So the camp removed, and pitched upon the south side of [d]Emmaus.

58 And Judas said, Arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary:

59 [e]For it is better for us to die in battle, than to behold the calamities of our people and our sanctuary.

60 Nevertheless, [f]as the will *of God* is in heaven, so let him do.

CHAP. IV.

6 *Judas defeateth the plot, and forces of Gorgias, and spoileth their tents, and overthroweth Lysias.* 45 *He pulleth down the altar which the heathen had profaned, and setteth up a new one; and maketh a wall about Sion.*

THEN took [a]Gorgias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night;

2 To the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides.

3 Now when Judas heard thereof, he himself removed, and the valiant men with him, that he might smite the king's army which was at [b]Emmaus,

4 While as yet the forces were dispersed from the camp.

5 In the mean season came Gorgias by night into the camp of Judas: and when he found no man there, he sought them [c]in the mountains: for, said he, These fellows flee from us.

6 But as soon as it was day, Judas shewed himself in the plain with three thousand men, who nevertheless had neither ‖ armour nor swords to their minds.

7 And they saw the camp of the heathen, that it was strong and well harnessed, and compassed round about with horsemen: and these were expert of war.

8 Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault.

9 Remember how our fathers were delivered in the Red Sea, when Pharaoh pursued them with an army.

10 Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day:

11 That so all the heathen may know that there is one who delivereth and saveth Israel.

12 Then the strangers lifted up their eyes, and saw them coming over against them.

13 Wherefore they went out of the camp to battle; but they that were with Judas sounded their trumpets.

14 So they joined battle, and the heathen being discomfited fled into the plain.

15 Howbeit all the hindmost of them were slain with the sword: for they pursued them unto † Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of them about three thousand men.

16 This done, Judas returned again with his host from pursuing them,

17 And said to the people, Be not greedy of the spoils, inasmuch as there is a battle before us,

18 And Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils.

19 As Judas was yet speaking these words, there appeared a part of them looking out of the mountain:

20 Who when they perceived that the Jews had put their host to flight, and were burning the tents; for the smoke that was seen declared what was done:

21 When therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight,

22 They fled every one into the land of strangers.

23 Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

24 After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven: because it is good, because his mercy *endureth* for ever.

25 Thus Israel had a great deliverance that day.

26 Now all the strangers that had escaped came and told Lysias what had happened:

27 Who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass.

Before CHRIST about 166.

[n] Ps. 2. 4, 5.
[o] Gen. 15. 18.
[p] ch. 1. 38.
† Gr. *a city of his kingdom.*
[q] ch. 2. 18.
[r] Luke 24. 13.
‖ Or, *fetters.*
‖ Or, *of strangers.*
[s] ver. 39.
[t] 2 Kings 19. 14.
[u] ch. 1 38, 39.
[x] Ps. 74. 3.
† Gr. *Assaremoth.*
‖ Or, *Mitzpa.*
‖ Or, *for the which the heathen had made diligent search, that they might paint therein the likeness of their idols.*
[y] Num. 6. 2 about 165.
[z] Lam. 1. 4.
[a] 2 Chron. 20. 12. Ps. 124. 1, 2, 3.
[b] Deut. 20. 5.
[c] Judge. 7. 3.
[d] ver. 40.

Before CHRIST about 165.

[e] See Ex. 32. 32.
[f] 1 Sam. 3. 18.
[a] ch. 3. 38.
[b] ch. 3. 40.
[c] ch. 2. 28.

28 The next year therefore following, Lysias gathered together threescore thousand choice men *of foot*, and five thousand horsemen, that he might subdue them.

29 So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men.

30 And when he saw that mighty army, he prayed, and said, Blessed art thou, O Saviour of Israel, [d]who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of ‖strangers into the hands of [e]Jonathan the son of Saul, and his armour-bearer;

31 Shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen:

32 Make them to be of no courage, and cause the boldness of their strength to † fall away, and let them quake at their destruction:

33 Cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving.

34 So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain.

35 Now when Lysias saw his army put to flight, and the manliness of Judas's soldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers, and having made his army greater than it was, he purposed to come again unto Judea.

36 Then said Judas and his brethren, Behold our enemies are discomfited: let us go up to cleanse and ‖dedicate the sanctuary.

37 Upon this all the host assembled themselves together, and went up into mount Sion.

38 And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down;

39 They rent their clothes, and made great lamentation, and cast ashes upon their heads,

40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

41 Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary.

42 So he chose priests of blameless conversation, such as had pleasure in the law:

43 Who cleansed the sanctuary, and bare out the defiled stones unto an unclean place.

44 And when as they consulted what to do with the altar of burnt-offerings, which was profaned;

45 They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down,

46 And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them.

47 Then they took whole stones [f]according to the law, and built a new altar according to the former;

48 And made up the sanctuary, and the things that were within the temple, and hallowed the courts.

49 They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt-offerings, and of incense, and the table.

50 And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple.

51 Furthermore they set the loaves upon the table, and ‖spread out the vails, and finished all the works which they had begun to make.

52 Now on the five and twentieth day of the ninth month, which *is called* the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning,

53 And offered sacrifice according to the law upon the new altar of burnt-offerings, which they had made.

54 Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals.

55 Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success.

56 And so they kept the dedication of the altar eight days, and offered burnt-offerings with gladness, and sacrificed the sacrifice of ‖deliverance and praise.

57 They decked also the fore-front of the temple with crowns of gold, and with shields; and the gates and the chambers they ‖renewed, and ‖hanged doors upon them.

58 Thus was there very great gladness among the people, for that the reproach of the heathen was put away.

59 Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness.

60 At that time also they builded up the mount Sion with high walls and strong towers round about, lest the Gentiles should come and tread it down, as they had done before.

61 And they set there a garrison to keep it, and fortified Bethsura to preserve it; that the people might have a defence against Idumea.

CHAP. V.

3 *Judas smiteth the children of Esau, Bean, and Ammon.* 17 *Simon is sent into Galilee.* 25 *The exploits of Judas in Galaad: he destroyeth Ephron for denying him to pass through it.* 56 *Divers, that in Judas' absence would fight with their enemies, are slain.*

NOW when the nations round about heard that the altar was built, and the sanctuary renewed as before, it displeased them very much.

2 Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people.

3 Then Judas fought against the children of Esau in Idumea at ‖Arabattine, because they besieged Israel: and he gave them a great overthrow, and abated their courage, and took their spoils.

4 Also he remembered the ‖injury of the children of ‖Bean, who had been a snare and an offence unto the people, in that they lay in wait for them in the ways.

5 He shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and burned the towers of that *place* with fire, and all that were therein.

6 Afterward he passed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain.

7 So he fought many battles with them, till at length they were discomfited before him; and he smote them.

8 And when he had taken Jazar, with the towns belonging thereto, he returned into Judea.

9 Then the heathen that were at Galaad assembled themselves together against the Israelites that were in their quarters, to destroy them, but they fled to the fortress of Dathema,

10 And sent letters unto Judas and his brethren, The heathen that are around about us are assembled together against us to destroy us:

11 And they are preparing to come and take the fortress whereunto we are fled, Timotheus being captain of their host.

12 Come now therefore, and deliver us from their hands, for many of us are slain:

13 Yea, all our brethren that were in the places of Tobie are put to death: their wives and their children also they have carried away captives, and borne away their stuff; and they have destroyed there about a thousand men.

14 While these letters were yet reading, behold, there came other messengers from Galilee with their clothes rent, who reported on this wise,

15 And said, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, are assembled together against us to consume us.

16 Now when Judas and the people heard these words, there assembled a great congregation together, to consult what they should do for their brethren, that were in trouble, and assaulted of them.

17 Then said Judas unto Simon his brother, Choose thee out men, and go and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Galaad.

18 So he left Joseph the *son* of Zacharias, and Azarias, captains of the people, with the remnant of the host in Judea to keep it.

19 Unto whom he gave commandment, saying, Take ye the charge of this people, and see that ye make not war against the heathen until the time that we come again.

20 Now unto Simon were given three thousand men to go into Galilee, and unto Judas eight thousand men for the country of Galaad.

Before CHRIST about 164.

Before CHRIST about 164.

[d] 1 Sam. 17. 50, 51.

[e] 1 Sam. 14. 13, 14.

[f] Ex. 20. 25. Deut. 27. 5. Josh. 8. 31.

† Gr. *melt.*

‖ Or, *repair.*

‖ Or, *dedicated.*

‖ Or, *made doors for them.*

‖ Or, *Philistines.*

¶ Or, *Arabatthane*, or, *Arabattan*, or, *Akrubattine.*

‖ Or, *malice.*

‖ Or, *Hakan*, Gen. 36. 27. Num. 33. 31, 32.

‖ Or, *spread abroad the hangings*, or, *hanged up the vails.*

‖ Or, *peace offerings.*

21 Then went Simon into Galilee, where he fought many battles with the heathen, so that the heathen were discomfited by him.

22 And he pursued them unto the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils he took.

23 And ‖those that were in Galilee, and in Arbattis, with their wives and their children, and all that they had, took he away *with him*, and brought them into Judea with great joy.

24 Judas Maccabeus also and his brother Jonathan went over Jordan, and travelled three days' journey in the wilderness,

25 Where they met with the Nabathites, who came unto them in peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad:

26 And how that many of them were shut up in ‖Bosora, and Bosor, and Alema, ‖Casphor, Maked, and Carnaim; all these cities are strong and great:

27 And that they were shut up in the rest of the cities of the country of Galaad, and that against to-morrow ‖they had appointed to bring their hosts against the forts, and to take them, and to destroy them all in one day.

28 Hereupon Judas and his host turned suddenly by the way of the wilderness unto ‖Bosora; and when he had won the city, he slew all the males with the edge of the sword and took all their spoils, and burned the city with fire.

29 From whence he removed by night, and went till he came to the fortress.

30 And betimes in the morning they †looked up, and behold, there was an innumerable people bearing ladders and other engines of war, to take the fortress: for ‖they assaulted them.

31 When Judas therefore saw that the battle was begun, and that the cry of the city went up to heaven, with trumpets, and a great sound,

32 He said unto his host, Fight this day for your brethren.

33 So he went forth behind them in three companies, who sounded their trumpets, and cried with prayer.

34 Then the host of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he smote them with a great slaughter; so that there were killed of them that day about eight thousand men.

35 This done, Judas turned aside to Maspha; and after he had assaulted it, he took it, and slew all the males therein, and received the spoils thereof, and burnt it with fire.

36 From thence went he, and took Casphon, Maged, Bosor, and the other cities of the country of Galaad.

37 After these things gathered Timotheus another host, and encamped against Raphon beyond the brook.

38 So Judas sent *men* to espy the host, who brought him word, saying, All the heathen that be around about us are assembled unto them, even a very great host.

39 He hath also hired the Arabians to help them, and they have pitched their tents beyond the brook, ready to come and fight against thee. Upon this Judas went to meet them.

40 Then Timotheus said unto the captains of his host, When Judas and his host come near the brook, if he pass over first unto us, we shall not be able to withstand him; for he will mightily prevail against us:

41 But if he be afraid, and camp beyond the river, we shall go over unto him, and prevail against him.

42 Now when Judas came near the brook, he caused the scribes of the people to remain by the brook: unto whom he gave commandment, saying, Suffer no man to remain in the camp, but let all come to the battle.

43 So he went first over unto them, and all the people after him: then all the heathen, being discomfited before him, cast away their weapons, and fled unto the temple that was at Carnaim.

44 But ‖they took the city, and burned the temple with all that were therein. Thus was Carnaim subdued, neither could they stand any longer before Judas.

45 Then Judas gathered together all the Israelites that were in the country of Galaad, from the least unto the greatest, even their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Judea.

46 Now when they came unto Ephron, (this was a great city in the way as they should go, very well fortified,) they could not turn from it, either on the right hand or the left, but must needs pass through the midst of it.

47 Then they of the city shut them out, and stopped up the gates with stones

Before CHRIST about 164.

‖ Or, *captive Jews.*

‖ Or, *Bosorra.*
‖ Or, *Chascor*, or, *Casphon*, as ver. 36.
‖ Or, *the heathen.*

‖ Or, *Bosor.*

† Gr. *lift up their eyes.*
‖ Or, *the heathen assaulted the Jews.*

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‖ Or, *went hindmost*, Num. 10. 25.
‖ Or, *comforted*, or, *encouraged.*
‖ Or, *peace offerings.* Jos. Ant. 12. 12.

† Gr. *to meet them in battle.*

† Gr. *daughters.*
† Gr. *strangers.*

‖ *Judas and his company.*

‖ Or, *shields.*
‖ Or, *armour.*

48 Whereupon Judas sent unto them in peaceable manner, saying, Let us pass through your land to go into our own country, and none shall do you any hurt; we will only pass through on foot: howbeit they would not open unto him.

49 Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was.

50 So the soldiers pitched, and assaulted the city all that day and all that night, till at length the city was delivered into his hands:

51 Who then slew all the males with the edge of the sword, and rased the city, and took the spoils thereof, and passed through the city over them that were slain.

52 After this went they over Jordan into the great plain before Bethsan.

53 And Judas gathered together those that ‖came behind, and ‖exhorted the people all the way through, till they came into the land of Judea.

54 So they went up to mount Sion with joy and gladness, where they offered ‖burnt-offerings, because not one of them were slain until they had returned in peace.

55 Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais,

56 Joseph the *son* of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done.

57 Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us.

58 So when they had given charge unto the garrison that was with them, they went toward Jamnia.

59 Then came Gorgias and his men out of the city †to fight against them.

60 And so it was, that Joseph and Azarias were put to flight, and pursued unto the borders of Judea: and there were slain that day of the people of Israel about two thousand men.

61 Thus was there a great overthrow among the children of Israel because they were not obedient unto Judas and his brethren, but thought to do some valiant act.

62 Moreover these men came not of the seed of those, by whose hand deliverance was given unto Israel.

63 Howbeit the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen, wheresoever their name was heard of;

64 Insomuch as the people assembled unto them with joyful acclamations.

65 Afterward went Judas forth with his brethren and fought against the children of Esau in the land toward the south, where he smote Hebron, and the †towns thereof, and pulled down the fortress of it, and burned the towers thereof round about.

66 From thence he removed to go into the land of †the Philistines, and passed through Samaria.

67 At that time certain priests, desirous to show their valour, were slain in battle, for that they went out to fight unadvisedly.

68 So Judas turned to Azotus in the land of the Philistines, and when he had pulled down their altars, and burned their carved images with fire, and spoiled their cities, he returned into the land of Judea.

CHAP. VI.

8 *Antiochus dieth, and confesseth that he is plagued for the wrong done to Jerusalem.* 20 *Judas besiegeth those in the tower at Jerusalem.* 28 *They procure Antiochus the younger to come into Judea: he besiegeth Sion, and maketh peace with Israel; yet overthroweth the wall of Sion.*

ABOUT that time king Antiochus travelling through the high countries heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold;

2 And that there was in it a very rich temple, wherein were ‖coverings of gold, and breastplates and ‖shields, which Alexander, *son* of Philip, the Macedonian king, who reigned first among the Grecians, had left there.

3 Wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city, having had warning thereof,

4 Rose up against him in battle: so he fled, and departed thence with great heaviness, and returned to Babylon.

5 Moreover there came one who brought him tidings into Persia, that the armies, which went against the land of Judea, were put to flight:

6 And that Lysias, who went forth first with a great power, was driven away of the Jews; and that they were made strong by the armour, and power, and store of spoils, which they had gotten of the armies, whom they had destroyed:

7 Also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethsura.

8 Now when the king heard these words, he was astonished and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for.

9 And there he continued many days: for his grief was ever more and more, and he made account that he should die.

10 Wherefore he called for all his friends, and said unto them, The sleep is gone from mine eyes, and my heart faileth for very care.

11 And I thought with myself, Into what tribulation am I come, and how great a flood *of misery* is it, wherein now I am! for I was bountiful and beloved in my power.

12 But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judea without a cause.

13 I perceive therefore that for this cause these troubles are come upon me, and behold, I perish through great grief in a strange land.

14 Then called he for Philip, one of his friends, whom he made ruler over all his realm,

15 And gave him the crown, and his robe, and his signet, to the end ‖ he should bring up his son Antiochus, and nourish him up for the kingdom.

16 So king Antiochus died there in the hundred forty and ninth year.

17 Now when Lysias knew that the king was dead, he set up Antiochus his son, whom he had brought up, being young, to reign in his stead, and his name he called Eupator.

18 About this time they that were in the tower shut up the Israelites round about the sanctuary, and sought always their hurt, and the strengthening of the heathen.

19 Wherefore Judas, purposing to destroy them, called all the people together to besiege them.

20 So they came together, and besieged them in the hundred and fiftieth year, and he made mounts for shot against them, and *other* engines.

21 Howbeit, certain of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves:

22 And they went unto the king, and said, How long will it be ere thou execute judgment, and avenge our brethren?

23 We have been willing to serve thy father, and to do as he would have us, and to obey his commandments;

24 For which cause they of our nation besiege the tower, and are alienated from us: moreover, as many of us as they could light on they slew, and spoiled our inheritance.

25 Neither have they stretched out their hand against us only, but also against all their borders.

26 And behold, this day are they besieging the tower at Jerusalem, to take it: the sanctuary also and Bethsura have they fortified.

27 Wherefore, if thou dost not prevent them quickly, they will do greater things than these, neither shalt thou be able to rule them.

28 Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and those that had charge of the horse.

29 There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers.

30 So that the number of his army was a hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle.

31 These went through Idumea, and pitched against Bethsura, which they assaulted many days, making engines of war; but they *of Bethsura* came out, and burned them with fire, and fought valiantly.

32 Upon this Judas removed from the tower, and pitched in Bathzacharias, over against the king's camp.

33 Then the king rising very early marched fiercely with his host toward Bathzacharias, where his armies made them ready to battle, and sounded the trumpets.

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‖ Or, *stirring them up, and being compassed with the ranks*, or, *defended with the valleys.*

‖ Or, *he should take his son Antiochus to him.*

‖ Or, *so that he cut them in pieces.*

about 163.

‖ Or, *in Judea.*

‖ Add out of Jos. *and they yielded themselves.*

‖ Or, *made there mounts for shot.*

‖ Or, *the Jews.*

† Gr. *give hands.*

34 And to the end they might provoke the elephants to fight, they shewed them the blood of grapes and mulberries.

35 Moreover they divided the beasts among the armies, and for every elephant they appointed a thousand men, armed with coats of mail, and with helmets of brass on their heads; and besides this, for every beast were ordained five hundred horsemen of the best.

36 These were ready at every occasion: wheresoever the beast was, and whithersoever the beast went, they went also: neither departed they from him.

37 And upon the beasts were there strong towers of wood, which covered every one of them, and were girt fast unto them with devices: there were also upon every one two and thirty strong men, that fought upon them, besides the Indian that ruled him.

38 As for the remnant of the horsemen, they set them on this side and that side at the two parts of the host, ‖ giving them signs what to do, and being harnessed all over amidst the ranks.

39 Now when the sun shone upon the shields of gold and brass, the mountains glistered therewith, and shined like lamps of fire.

40 So part of the king's army being spread upon the high mountains, and part on the valleys below, they marched on safely and in order.

41 Wherefore all that heard the noise of their multitude, and the marching of the company, and the rattling of the harness, were moved: for the army was very great and mighty.

42 Then Judas and his host drew near, and entered into battle, and there were slain of the king's army six hundred men.

43 Eleazar also, *surnamed* Savaran, perceiving that one of the beasts, armed with royal harness, was higher than all the rest, and supposing that the king was upon him,

44 Put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name:

45 Wherefore he ran upon him courageously through the midst of the battle, slaying on the right hand and on the left, ‖ so that they were divided from him on both sides.

46 Which done, he crept under the elephant, and thrust him under, and slew him: whereupon the elephant fell down upon him, and there he died.

47 Howbeit, *the rest of the Jews* seeing the strength of the king, and the violence of his forces, turned away from them.

48 ¶ Then the king's army went up to Jerusalem to meet them, and the king pitched his tents ‖ against Judea, and against mount Sion.

49 But with them that were in Bethsura he made peace: ‖ for they came out of the city, because they had no victuals there to endure the siege, it being a year of rest to the land.

50 So the king took Bethsura, and set a garrison there to keep it.

51 As for the sanctuary, he besieged it many days: and ‖ set there artillery with engines and instruments to cast fire and stones, and pieces to cast darts and slings.

52 Whereupon ‖ they also made engines against their engines, and held them battle a long season.

53 Yet at the last, their vessels being without victuals, (for that it was the seventh year, and they in Judea that were delivered from the Gentiles, had eaten up the residue of the store;)

54 There were but a few left in the sanctuary, because the famine did so prevail against them, that they were fain to disperse themselves, every man to his own place.

55 At that time Lysias heard say, that Philip, whom Antiochus the king, while he lived, had appointed to bring up his son Antiochus, that he might be king,

56 Was returned out of Persia and Media, and the king's host also that went with him, and that he sought to take unto him the ruling of the affairs.

57 Wherefore he went in all haste, and said to the king and the captains of the host and the company, We decay daily, and our victuals are but small, and the place we lay siege unto is strong, and the affairs of the kingdom lie upon us:

58 Now therefore let us † be friends with these men, and make peace with them, and with all their nation;

59 And covenant with them, that they shall live after their laws, as they did before: for they are therefore displeased, and have done all these things, because we abolished their laws.

60 So the king and the princes were content: wherefore he sent unto them to make peace; and they accepted thereof

61 Also the king and the princes made an oath unto them: whereupon they went out of the strong hold.

62 Then the king entered into mount Sion; but when he saw the strength of the place, he brake his oath that he had made, and gave commandment to pull down the wall round about.

63 Afterward departed he in all haste, and returned unto Antiochia, where he found Philip to be master of the city: so he fought against him, and took the city by force.

CHAP. VII.

1 Antiochus is slain, and Demetrius reigneth in his stead. 5 Alcimus would be high priest, and complaineth of Judas to the king. 16 He slayeth threescore Assideans. 43 Nicanor is slain, and the king's forces are defeated by Judas. 49 The day of this victory is kept holy every year.

Before CHRIST about 163.

IN the hundred and one and fiftieth year Demetrius the *son* of Seleucus departed from Rome, and came up with a few men unto ‖a city of the sea-coast, and reigned there.

‖ Or, *Tripolis*, Jos. Ant. lib. 12. c. 16.

2 And as he entered into the †palace of his ancestors, so it was, that his forces had taken Antiochus and Lysias, to bring them unto him.

† Gr. *house of the kingdom of his father.*

3 Wherefore when he knew it, he said, Let me not see their faces.

4 So his host slew them. Now when Demetrius was set upon the throne of his kingdom,

5 There came unto him all the wicked and ungodly men of Israel, having Alcimus, who was desirous to be high priest, for their captain:

6 And they accused the people to the king, saying, Judas and his brethren have slain all thy friends, and driven us out of our own land.

7 Now therefore send some man whom thou trustest, and let him go and see what havoc he hath made among us, and in the king's land, and let him punish them with all them that aid them.

8 Then the king chose Bacchides, a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king.

9 And him he sent with that wicked Alcimus, whom he made high priest, and commanded that he should take vengeance of the children of Israel.

10 So they departed, and came with a great power into the land of Judea, where they sent messengers to Judas and his brethren with peaceable words deceitfully.

11 But they gave no heed to their words; for they saw that they were come with a great power.

12 Then did there assemble unto Alcimus and Bacchides a company of ‖scribes, to require justice.

‖ Or, *officers, governors, chief men,* or, *men in authority.*

13 Now the Assideans were the first among the children of Israel that sought peace of them:

14 For said they, One that is a priest of the seed of Aaron is come with this army, and he will do us no wrong.

15 So he spake unto them peaceably, and sware unto them, saying, We will procure the harm neither of you nor your friends.

16 Whereupon they believed him: howbeit he took of them three-score men, and slew them in one day, according to the words which he wrote,

17 [a]The flesh of thy saints *have they cast out*, and their blood have they shed round about Jerusalem, and there was none to bury them.

[a] Ps. 79. 2, 3.

18 Wherefore the fear and dread of them fell upon all the people, who said, There is neither truth nor †righteousness in them; for they have broken the covenant and oath that they made.

† Gr. *judgment.*

19 After this removed Bacchides from Jerusalem, and pitched his tents in Bezeth, where he sent and took many of the men that had forsaken him, and certain of the people also, and when he had slain them, *he cast them* into the great pit.

20 Then committed he the country to Alcimus, and left with him a power to aid him: so Bacchides went to the king.

21 But Alcimus ‖contended for the high priesthood.

‖ Or, *laboured to defend his high priesthood.*

22 And unto him resorted all such as troubled the people, who, after they had gotten the land of Judea into their power, did much hurt in Israel.

23 Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above the heathen,

‖ Or, *fled from him to the enemy.*

24 He went out into all the coasts of Judea round about, and took vengeance of them that had ‖revolted from him, so that they durst no more ‖go forth into the country.

‖ Or, *invade the country.*

25 On the other side, when Alcimus saw that Judas and his company had ‖gotten the upper hand, and knew that he was

‖ Or, *were grown very strong.*

Before CHRIST about 162.

about 162.

† Gr. *to abide them.*

not able †to abide their force, he went again to the king, and said all the worst of them that he could.

† Gr. *peaceable.* about 161.

26 Then the king sent Nicanor, one of his honourable princes, a man that bare deadly hate unto Israel, with commandment to destroy the people.

27 So Nicanor came to Jerusalem with a great force; and sent unto Judas and his brethren deceitfully with †friendly words, saying,

† Gr. *see your face.*

28 Let there be no battle between me and you; I will come with a few men, that I may †see you in peace.

29 He came therefore to Judas, and they saluted one another peaceably. Howbeit the enemies were prepared to take away Judas by violence.

30 Which thing after it was known to Judas, *to wit*, that he came unto him with deceit, he was sore afraid of him, and would see his face no more.

31 Nicanor also, when he saw that his counsel was discovered, went out to †fight against Judas beside ‖ Capharsalama:

† Gr. *meet Judas in battle.*

‖ Or, *Carphasalama.*

32 Where there were slain of Nicanor's side about five thousand men, and *the rest* fled into the city of David.

33 After this went Nicanor up to the mount Sion, and there came out of the sanctuary certain of the priests and certain of the elders of the people, to salute him peaceably, and to shew him the burnt-sacrifice that was offered for the king.

34 But he mocked them, and laughed at them, and †abused them shamefully and spake proudly,

† Gr. *defiled them.*

35 And sware in his wrath, saying, Unless Judas and his host be now delivered into my hands, if ever I come again †in safety, I will burn up this house: and with that he went out in a great rage.

† Gr. *in peace.*

36 Then the priests entered in, and stood before the altar and the temple, weeping, and saying,

37 Thou, *O Lord*, didst choose this house to be called by thy name, and to be a house of prayer and petition for thy people:

38 Be avenged of this man and his host, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

39 So Nicanor went out of Jerusalem, and pitched his tents in Beth-horon, where a host out of Syria met him.

40 But Judas pitched in Adasa with three thousand men, and there he prayed, saying,

41 [b]*O Lord*, when they that were sent from the king of the Assyrians blasphemed, thine angel went out, and smote a hundred fourscore and five thousand of them.

[b] 2 Kings 19. 35. Isa. 37. 36. Ecclus. 48. 21. 2 Mac. 8. 19.

42 Even so destroy thou this host before us this day, that the rest may know that he hath spoken blasphemously against thy sanctuary, and judge thou him according to his wickedness.

43 So the thirteenth day of the month Adar the hosts joined battle: but Nicanor's host was discomfited, and he himself was first slain in the battle.

44 Now when Nicanor's host saw that he was slain, they cast away their weapons, and fled.

‖ Or, *the Jews*

45 Then ‖they pursued after them a day's journey, from Adasa unto Gazera, sounding an alarm after them with their trumpets.

46 Whereupon they came forth out of all the towns of Judea around about, and closed them in; so that they, turning back upon them that pursued them, were all slain with the sword, and not one of them was left.

47 Afterward they took the spoils and the prey, and smote off Nicanor's head, and his right hand, which he stretched out so proudly, and brought them away, and hanged them up toward Jerusalem.

48 For this cause the people rejoiced greatly, and they kept that day a day of great gladness.

49 Moreover, they ordained to keep yearly this day, being the thirteenth of Adar.

50 Thus the land of Judah was in rest a little while.

CHAP. VIII.

1 Judas is informed of the power and policy of the Romans, and maketh a league with them. 24 The articles of that league.

NOW Judas had heard of the fame of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them;

2 And that they were men of great valour. It was told him also of their wars and noble acts which they had done among the ‖Galatians, and how they had conquered them, and brought them under tribute;

‖ Or, *French-men.*

3 And what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there;

4 And that by their policy and patience they had conquered ‖all the place, though it were very far from them; and the kings also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year:

5 Besides this, how they had discomfited in battle Philip, and Perseus king of the ‖Citims, with others that lifted up themselves against them, and had overcome them:

6 How also Antiochus, the great king of Asia, that came against them in battle, having a hundred and twenty elephants, with horsemen, and chariots, and a very great army, was discomfited by them:

7 And how they took him alive, and covenanted that he and such as reigned after him should pay a great tribute, and give hostages, and that which was agreed upon,

8 And the country of India, and Media, and Lydia, and of the goodliest countries, which they took of him, and gave to king Eumenes:

9 Moreover how the Grecians had determined to come and destroy them;

10 And that they, having knowledge thereof, sent against them a certain captain, and fighting with them, slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day:

11 *It was told him* besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them;

12 But with their friends and such as relied upon them they kept amity: and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them:

13 Also that, whom they would help to a kingdom, those reign; and whom again they would, they displace: finally, that they were greatly exalted:

14 Yet for all this none of them wore a crown, or was clothed in purple, to be magnified thereby:

15 Moreover, how they had made for themselves a senate-house, wherein three hundred and twenty men sat in council daily, consulting always for the people, to the end they may be well ordered:

16 And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation among them.

17 In consideration of these things, Judas chose Eupolemus the son of John, *the son* of Accos, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them,

18 *And to entreat them* that they would take the yoke from them; for they saw that the kingdom of the Grecians did oppress Israel with servitude.

19 They went therefore to Rome, which was a very great journey, and came into the senate, where they spake and said,

20 Judas Maccabeus with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends.

21 So that matter pleased the Romans well.

22 And this is the copy of the epistle which *the senate* wrote back again on tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy:

23 Good success be to the Romans, and to the people of the Jews, by sea and by land for ever: the sword also and enemy be far from them.

24 If there come first any war upon the Romans or any of their confederates throughout all their dominion,

25 The people of the Jews shall help them, as the time shall be appointed, with all their heart:

26 Neither shall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans; but they shall keep their covenants without taking any thing therefor.

27 In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them:

Before CHRIST about 161.

‖ Or, *every place.*

‖ Or, *Macedonians.*

28 Neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans; but they shall keep their covenants, and that without deceit.

29 According to these articles did the Romans make a covenant with the people of the Jews.

30 Howbeit, if hereafter the one party or the other shall think meet to add or diminish any thing, they may do it at their pleasures, and whatsoever they shall add or take away shall be ratified.

31 And as touching the evils that Demetrius doeth to the Jews, we have written unto him, saying, Wherefore hast thou made thy yoke heavy upon our friends and confederates the Jews?

32 If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land.

CHAP. IX.

1 *Alcimus and Bacchides come again with new forces into Judea.* 7 *The army of Judas flee from him, and he is slain.* 30 *Jonathan is in his place, and revengeth his brother John's quarrel.* 55 *Alcimus is plagued, and dieth.* 70 *Bacchides maketh peace with Jonathan.*

Before CHRIST about 161.

FURTHERMORE, when Demetrius heard that Nicanor and his host were slain in battle, †he sent Bacchides and Alcimus into the land of Judea the second time, and with them ‖the chief strength of his host:

† Gr. *he added,* or *proceeded to send.*

2 Who went forth by the way that leadeth to ‖Galgala, and pitched their tents before Masaloth, which is in Arbela, and after they had won it, they slew much people.

‖ Or, *the right wing.*

3 Also the first month of the hundred fifty and second year they encamped before Jerusalem:

‖ Or, *Galilea.*

4 From whence they moved and went to ‖Berea, with twenty thousand footmen, and two thousand horsemen.

‖ Or, *Berretho,* Jos.

5 Now Judas had pitched his tents at Eleasa, and three thousand chosen men with him:

6 Who seeing the multitude of the other army to be so great, were sore afraid; whereupon many conveyed themselves out of the host, insomuch as there abode of them no more but eight hundred men.

7 When Judas therefore saw that his host slipped away, and that the battle pressed upon him, he was sore troubled in mind, [c]and much distressed, for that he had no time to gather them together.

[c] 1 Sam. 30. 6.

8 Nevertheless, unto them that remained, he said, Let us arise and go up against our enemies, if peradventure we may be able to fight with them.

9 But they dehorted him, saying, We shall never be able: ‖let us now rather save our lives, and hereafter we will return with our brethren, and fight against them: for we are but few.

‖ We follow here the Roman copy.

10 Then Judas said, [d]God forbid that I should do this thing, and flee away from them; if our time be come, let us die manfully for our brethren, and †let us not stain our honour.

[d] See Rom. 3. 31.

† Gr. *let us not leave any just cause behind us, why our glory should be spoken against.*

11 With that the host of *Bacchides* removed out of their tents, and stood over against ‖them, their horsemen being divided into two troops, and their slingers and archers going before the host, and they that marched in the foreward were all mighty men.

‖ Or, *the Jews.*

12 As for Bacchides, he was in the right wing: so the host drew near on the two parts, and sounded their trumpets.

13 They also of Judas' side, [e]even they sounded their trumpets also, so [f]that the earth shook at the noise of the armies, and the battle continued from morning till night.

[e] Josh. 6. 4. [f] Ps. 18. 7.

14 Now when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men,

15 Who discomfited the right wing, and pursued them unto the mount Azotus.

16 But when they of the left wing saw that they of the right wing were discomfited, they followed upon Judas and those that were with him hard at the heels from behind:

17 Whereupon there was a sore battle, insomuch as many were slain on both parts.

[g] ver. 10.

18 [g]Judas also was killed, and the remnant fled.

[h] ch. 2. 1.

19 Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in [h]Modin.

[i] ch. 13. 26.

20 Moreover [i]they bewailed him, and all Israel made great lamentation for him, and mourned many days, saying,

[k] 2 Sam. 1. 19, 25.

21 [k]How is the valiant man fallen, that delivered Israel!

22 As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatness, they are not written: for they were very many.

23 ¶ Now after the death of Judas, the wicked began to put forth their heads in all the coasts of Israel, and there arose up all such as wrought iniquity.

24 In those days also was there a very great famine, by reason whereof the country revolted and went with ‖ them.

25 Then Bacchides chose the wicked men, and made them lords of the country.

26 And they made inquiry and search for Judas' friends, and brought them unto Bacchides, who took vengeance of them, and † used them despitefully.

27 So was there a great affliction in Israel, [t]the like whereof was not since the time that a prophet was not seen among them.

28 For this cause all Judas' friends came together, and said unto [m]Jonathan,

29 Since thy brother Judas died, we have no man like him to go forth against our enemies, and Bacchides, and against them of our nation that are adversaries to us.

30 Now therefore we have chosen thee this day to be our prince and captain in his stead, that thou mayest fight our battles.

31 Upon this Jonathan took the governance upon him at that time, and rose up instead of his brother Judas.

32 But when Bacchides gat knowledge thereof, he sought for to slay him.

33 Then Jonathan and [n]Simon his brother, and all that were with him, perceiving that, fled into the wilderness of Thecoe, and pitched their tents by the water of the pool Asphar.

34 ‖ Which when Bacchides understood, he came near to Jordan with all his host upon the sabbath-day.

35 Now Jonathan had sent his brother ‖ *John*, a captain of the people, to pray his friends the Nabathites, † that they might leave with them their carriage, which was much.

36 But the children of † Jambri came out of Medeba, and took John, and all that he had, and went their way with it.

37 After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from ‖ Nadabatha with a great train, as being the daughter of one of the great princes of Chanaan.

38 Therefore they remembered John their brother, and went up, and hid themselves under the covert of the mountain:

39 Where they lifted up their eyes, and looked, and behold, there was much ado and [o]great carriage: and the bridegroom came forth, and his friends and brethren, to meet them with ‖ drums, and ‖ instruments of music, and many weapons.

40 Then Jonathan and they that were with him rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, as many fell down dead, and the remnant fled into the mountain, and they took all their spoils.

41 Thus was [p]the marriage turned into mourning, and the noise of their [q]melody into lamentation.

42 So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan.

43 Now when Bacchides heard thereof, he came on the sabbath-day unto the banks of Jordan with a great power.

44 Then Jonathan said to his company, Let us go up now and fight for our lives, for it standeth not with us to-day, as in time past:

45 For, behold, [r]the battle is before us and behind us, and the water of Jordan on this side and that side, the marsh likewise and wood, neither is there place for us to turn aside.

46 Wherefore [s]cry ye now unto heaven, that ye may be delivered from the hand of your enemies.

47 With that they joined battle, and Jonathan stretched forth his hand to smite Bacchides, but he turned back from him.

48 Then Jonathan and they that were with him leaped into Jordan, and swam over unto the farther bank: howbeit the other passed not over Jordan unto them.

49 So there were slain of Bacchides' side that day about ‖ a thousand men.

50 Afterward returned *Bacchides* to Jerusalem, and ‖ repaired the strong cities in Judea; the fort in Jericho, and Emmaus, and Beth-horon, and Bethel, and Thamnatha, Pharathoni, and ‖ Taphon, *these did he strengthen* with high walls, with gates and with bars.

51 And in them he set a garrison, that they might work malice upon Israel.

52 He fortified also † the city Bethsura, and Gazara, and the tower, and put forces in them, and provision of victuals.

53 Besides, he took the chief men's sons in the country for hostages, and put them into the tower at Jerusalem to be kept.

54 Moreover in the hundred fifty and third year, in the second month, Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down; he pulled down also the works of the prophets.

55 And as he began [t]to pull down, even at that time was Alcimus [u]plagued, and his enterprise hindered: for his mouth was stopped, and he was taken with a palsy, so that he could no more speak any thing, nor give order concerning his house.

56 So Alcimus died at that time with great torment.

57 Now when Bacchides saw that Alcimus was dead, he returned to the king: whereupon the land of Judea [x]was in rest two years.

58 Then all the ungodly men held a council, saying, Behold, Jonathan and his company are at ease, and dwell without care: now therefore we will bring Bacchides hither, who shall take them all in one night.

59 So they went and [y]consulted with him.

60 Then removed he, and came with a great host, and sent letters privily to his adherents in Judea, that they should take Jonathan and those that were with him: howbeit they could not, [z]because their counsel was known unto them.

61 Wherefore they took of the men of the country, that were authors of that mischief, about fifty persons, and slew them.

62 Afterward Jonathan, and Simon, and they that were with him, got them away to Bethbasi, which is in the wilderness, and they repaired the decays thereof, and made it strong.

63 Which thing when Bacchides knew, he gathered together all [a]his host, and sent word ‖ to them that were of Judea.

64 Then went he and laid siege against Bethbasi; and they fought against it a long season, and made engines of war.

65 But Jonathan left his brother Simon in the city, and went forth himself into the country, and with a certain number went he forth.

66 And he smote ‖ Odonarkes and his brethren, and the children of Phasiron in their tent.

67 And when he began to smite them, and came up with his forces, Simon and his company went out of the city, and burned up [b]the engines of war,

68 And fought against Bacchides, who was discomfited by them, and they afflicted him sore: for his counsel and travail was in vain.

69 Wherefore he was very wroth at the [c]wicked men that gave him counsel to come into the country, insomuch that he slew many of them, and purposed to return into his own country.

70 Whereof when Jonathan had knowledge, he sent ambassadors unto him, [d]to the end he should make peace with him, and deliver them the prisoners.

71 Which thing he accepted, and did according to his demands, and sware unto him that he would never do him harm all the days of his life.

72 When therefore he had restored unto him the prisoners that he had taken aforetime out of the land of Judea, he returned and went his way into his own land, [e]neither † came he any more into their borders.

73 Thus the sword ceased from Israel: but Jonathan dwelt at Machmas, and began to † govern the people; and he destroyed the [f]ungodly men out of Israel.

CHAP. X.

1 Demetrius maketh large offers to have peace with Jonathan: his letters to the Jews. 47 Jonathan maketh peace with Alexander, who killed Demetrius, and marrieth the daughter of Ptolemeus. 62 Jonathan is sent for by him, and much honoured. 75 He prevaileth against the forces of Demetrius the younger, and burneth the temple of Dagon.

IN the hundred and sixtieth year, Alexander, ‖ the *son* of Antiochus *surnamed* Epiphanes, went up and took [a]Ptolemais: for the people had received him, by means whereof he reigned there.

2 Now when king Demetrius heard thereof, he gathered together an exceeding great host, and went forth against him to fight.

3 Moreover, Demetrius sent letters unto Jonathan with loving words, so as he magnified him.

4 For, said he, [b]Let us first make peace with him, before he join with Alexander against us:

5 Else he will remember all the evils that we have done against him, and against his brethren and his people.

6 Wherefore he gave him authority to [c]gather together a host, and to provide weapons, that he might aid him in battle:

Before CHRIST about 161.

‖ *Bacchides and his company.*

† Gr. *mocked them.*

[t] See Dan. 12. 1. Matt. 24. 21.

[m] ch. 2. 5.

[n] ch. 2. 3.

‖ Or, *Which when Bacchides understood on the sabbath day, he came near.*

‖ Joseph. Antiq. 1. 13. c. 1.

† Gr. *that he might leave with them their carriages and stuff.*

† Gr. *Ambri.*

‖ Or, *Medaba.*

[o] ver. 39.

‖ Or, *timbrels.*

‖ Or, *musicians.*

[p] ver. 37.

[q] ver. 39.

[r] See Ex. 14. 49, 50.

[s] Ex. 14. 15.

‖ *Two thousand men.*

Jos. Ant., lib. 13. c. 1.

‖ Or, *built.*

‖ Joseph. *Tecou.*

† Gr. *the city in Bethsura,* ch. 6. 7.

Before CHRIST about 161.

[t] Ps. 74. 6.

[u] ch. 6. 12, 13.

[x] ch. 7. 50.

[y] Ps. 83. 3.

[z] See 2 Sam. 15. 31.

[a] ver. 1.

‖ Or, *to such of the country as were his friends to take his part.*

‖ Or, *Odomarra.*

[b] ver. 64.

[c] ver. 58, 59.

[d] Heb. 12. 14.

[e] ver. 71.

† Gr. *added he to come any more.*

† Gr. *judge.*

[f] ver. 58, 69.

about 153.

‖ Joseph., *the son of Antiochus Epiphanes.*

[a] ch. 5. 55.

[b] ch. 9. 71, 74.

[c] ver. 2.

he commanded also that the hostages that were in the tower should be delivered him.

7 Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the [d]tower:

8 Who were sore afraid, when they heard that the king had given him authority to gather together a host.

9 Whereupon they of the tower [e]delivered their hostages unto Jonathan, and he delivered them unto their parents.

10 This done, Jonathan settled himself in Jerusalem, and began to build and repair the city.

11 And he commanded the workmen to build [f]the walls and the mount Sion round about with square stones for fortification; and they did so.

12 Then the strangers, that were in the fortresses which Bacchides had built, fled away;

13 Insomuch as every man left his place, and went into his own country.

14 Only at Bethsura certain of those that had forsaken the law and the commandments remained still: for it was their place of refuge.

15 Now when king Alexander had heard what promises Demetrius [g]had sent unto Jonathan: when also it was told him of the battles and noble acts which he and his brethren had done, and of the pains that they had endured,

16 He said, Shall we find such another man? now therefore we will make him our friend and confederate.

17 Upon this he wrote a letter, and sent it unto him, according to these words, saying,

18 King [h]Alexander to his brother Jonathan sendeth greeting:

19 We have heard of thee, that thou art a man of great power, and meet to be our friend.

20 Wherefore now this day we ordain thee to be the high priest of thy nation, and to be called [i]the king's friend; (and therewithal he sent him [k]a purple robe and a crown of gold:) and *require thee* to take our part, and keep friendship with us.

21 So in the seventh month of the hundred and sixtieth [l]year, at the feast of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour.

22 Whereof when Demetrius heard, he was very sorry, and said,

23 What have we done, that Alexander hath prevented us in making amity with the Jews to strengthen himself?

24 I also will write unto them words of encouragement, [l]*and promise them* dignities and gifts, that I may have their aid.

25 He sent unto them therefore to this effect: King Demetrius unto the people of the Jews sendeth greeting:

26 Whereas ye have kept [m]covenants with us, and continued in our friendship, not joining yourselves with our enemies, we have heard hereof, and are glad.

27 Wherefore now continue ye still to be faithful unto us, and we will recompense you for the things ye do in our behalf,

28 And will grant you many immunities, [n]and give you rewards.

29 And now do I free you, and for your sake I release all the Jews [o]from tributes, and from the customs of salt, and from crown taxes,

30 And from that which appertaineth unto me to receive for the third part of the seed, and the half of the fruit of the trees, I release it from this day forth, so that they shall not be taken of the land of Judea, nor of the three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore.

31 Let [p]Jerusalem also be holy and free, with the border thereof both from tenths and tributes.

32 And as for [q]the tower which is at Jerusalem, I yield up my authority over it, and give it to the high priest, that he may set in it such men as he shall choose to keep it.

33 Moreover I freely set at liberty every one of the Jews that were carried captives out of the land of Judea into any part of my kingdom, and *I will* that all my officers remit the [r]tribute even of their cattle.

34 Furthermore *I will* that all the feasts, and sabbaths, and new moons, and solemn days, and the three days before the feast, and the three days after the feast, shall be all days of immunity and freedom for all the Jews in my realm.

35 Also, no man shall have authority to meddle *with them*, [s]or to molest any of them in any matter.

36 *I will* further, that there be enrolled among the king's forces about thirty thousand men of the Jews, unto whom pay shall be given, as belongeth to all the king's forces.

37 And of them *some* shall be placed in the king's strong holds, of whom also *some* shall be [t]set over the affairs of the kingdom, which are of trust: and *I will* that their overseers and governors be of themselves, and that they †live after their own laws, even as the king hath commanded in the land of Judea.

38 And concerning [u]the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high priest's.

39 As for [z]Ptolemais, and the land pertaining thereto, I give it as a free gift to the sanctuary at Jerusalem for the necessary expenses ‖of the sanctuary.

40 Moreover I give every year fifteen thousand shekels of silver out of the king's accounts from the places appertaining.

41 And all the overplus, which the officers paid not in as in former time, from henceforth shall be given toward the works of the [y]temple.

42 And besides this, the five thousand shekels of silver, which they took from the uses of the temple out of the accounts year by year, even those things shall be released, because they appertain to the priests that minister.

43 And whosoever they be that flee unto the temple at Jerusalem, or be within the liberties thereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm.

44 For the building also and repairing of the works of the [z]sanctuary, expenses shall be given out of the king's accounts.

45 Yea, and for the building of [a]the walls of Jerusalem, and the fortifying thereof round about, expenses shall be given out of the king's accounts, as also for the building of the walls in Judea.

46 Now when Jonathan and the people heard these words, they gave no credit unto them, nor received them, because they remembered the great evil that he had done in Israel; [b]for he had afflicted them very sore.

47 But with Alexander they were well pleased, because he was the first that entreated of true peace with them, and they were confederate with him always.

48 Then gathered king Alexander great forces, and camped over against Demetrius.

49 And after the two kings had joined battle, Demetrius' host fled: but Alexander followed after him, and [c]prevailed against them.

50 And he continued the battle very sore until the sun went down: and that day was Demetrius slain.

51 Afterward Alexander sent [d]ambassadors to Ptolemee king of Egypt with a message to this effect:

52 Forasmuch as I am come again to my realm, and am set in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country;

53 For after I had joined battle with him, both he and his host was discomfited by us, so that we sit in the throne of his kingdom:

54 Now therefore let us make a league [e]of amity together, and give me now thy daughter to wife: and I will be thy son-in-law, and will give both thee and her gifts according to thy dignity.

55 Then Ptolemee the king gave answer, saying, Happy be the day wherein thou didst return into the land of thy fathers, and sattest [f]in the throne of their kingdom.

56 And now will I do to thee, as thou hast written: meet me therefore at Ptolemais, that we may see one another; for I will marry my daughter to thee [g]according to thy desire.

57 So Ptolemee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threescore and second year.

58 Where king Alexander meeting him, gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, [h]as the manner of kings is.

59 Now king Alexander had written unto Jonathan, that he should come and meet him.

60 Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends silver and gold, and many presents, and [i]found favour in their sight.

Before CHRIST about 153.

[d] ch. 6. 18.
[e] ver. 6.
[f] ch. 1. 31.
[g] ver. 6.
[h] ver. 1.
[i] ch. 2. 18.
[k] ch. 8. 14.
[l] ver. 15.
[m] See ch. 9. 71.
[n] ver. 24.
[o] See ch. 8. 2, 4.
[p] Neh. 11. 1, 18.
[q] ver. 6, 7.
[r] ver. 29.

Before CHRIST about 153.

[s] 1 Tim. 2. 2.
[t] Dan. 2. 49.
† Gr. *walk.*
[u] ver. 30.
[z] ver. 1.
‖ Or, *of the holy things.*
[y] Ezra 1. 2.
[z] ch. 9. 51.
[a] Neh. 2. 3.
[b] ch. 7. 9.
about 150.
[c] 1 Sam. 17. 50.
[d] ch. 9. 79.
[e] ch. 8. 17.
[f] ver. 53.
[g] ver. 54.
[h] See Esth. 1. 7.
[i] Gen. 39. 4.

61 At that time certain pestilent fellows of Israel, [k]men of a wicked life, assembled themselves against him, to accuse him: but the king would not hear them.

62 Yea more than that, the king commanded to take off his garments, and clothe him in [l]purple: and they did so.

63 Also he made him sit by himself, and said unto his princes, Go with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

64 Now when his [m]accusers saw that he was honoured according to the proclamation, and clothed in purple, they fled all away.

65 So the king honoured him, and wrote him among his chief friends, and made him a duke, and ‖partaker of his dominion.

66 Afterward Jonathan returned to Jerusalem with peace and gladness.

67 Furthermore in the hundred threescore and fifth year came Demetrius son of Demetrius out of [n]Crete into the land of his fathers:

68 Whereof when king Alexander heard tell, he was right sorry, and returned into Antioch.

69 Then Demetrius made Apollonius the governor of Celosyria his general, who gathered together a great host, and camped in Jamnia, and sent unto Jonathan the high priest, saying,

70 Thou alone liftest up thyself against us, and [o]I am laughed to scorn for thy sake, and reproached: and why dost thou vaunt thy power against us in the mountains?

71 Now therefore, if thou trustest in thine own strength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities.

72 Ask and learn who I am, and the rest that take our part, and they shall tell thee that thy foot is not able to stand before our face; for thy fathers have been twice put to flight in their own land.

73 Wherefore now thou shalt not be able to abide [p]the horsemen and so great a power in the plain, where is neither stone nor flint, nor place to flee unto.

74 So when Jonathan heard these words of Apollonius, [q]he was moved in his mind, and choosing ten thousand men, he went out of Jerusalem, where Simon his brother met him for to help him.

75 And he pitched his tents against Joppe: but they of Joppe shut him out of the city, because Apollonius had a garrison there.

76 Then Jonathan laid siege unto it: whereupon they of the city let him in for fear: and so Jonathan won Joppe.

77 Whereof when Apollonius heard, he took three thousand horsemen, with a great host *of footmen*, and went to [r]Azotus ‖as one that journeyed, and therewithal ‖drew him forth into the plain, because he had a great number of horsemen, in whom he put his trust.

78 Then *Jonathan* followed after him to Azotus, where the armies joined battle.

79 Now [s]Apollonius had left a thousand horsemen in ambush

80 And Jonathan knew that there was an ambushment behind him; for they had compassed in his host, and cast darts at the people, from morning till evening.

81 But the people stood still, as Jonathan had commanded them: and so the ‖enemies' horses were tired.

82 Then brought Simon forth his host, and set them against the footmen (for the horsemen were spent,) who were discomfited by him, and fled.

83 The horsemen also, being scattered in the field, fled to [t]Azotus, and went into Beth-dagon, their idol's temple, for safety.

84 But Jonathan set fire on Azotus, and the cities round about it, and took their spoils: and the [u]temple of Dagon, with them that were fled into it, he burned with fire.

85 Thus there were burned and slain with the sword well nigh eight thousand men.

86 And from thence Jonathan removed his host, and camped against [x]Ascalon, where the men of the city came forth, and met him with great pomp.

87 After this returned Jonathan and his host unto Jerusalem, having many spoils.

88 Now when king Alexander heard these things, he honoured Jonathan [y]yet more.

Before CHRIST about 150.

[k] ch. 6. 21. & 7. 5.

[l] ch. 8. 14.

[m] ver. 61.

about 146.

[a] Judg. 7. 12.

‖ Or, *governor of a province.*

[b] ch. 10.58.

about 148.

[n] Titus 1. 5.

[c] ch. 10.83, 84.

[o] Ps. 22. 7.

[d] ch. 10.86.

† Gr. *slept.*

[e] Ps. 83. 3, 4.

[p] Ps. 20. 7.

[f] ch. 10.58.

[q] Isa. 37. 1.

[g] Ps. 120. 2, 3.

[h] ch. 8. 14.

[r] ch. 5. 68.

‖ Or, *as though he would pass through it.*

‖ Or, *led his company.*

[s] See Judg. 20. 33, 36, 37.

about 145.

† Gr. *and those that were in the holds were slain of those that were in the holds.*

‖ Jos. Ant. 1. 13. c. 8.

[t] ver. 77.

[u] ver. 83.

[i] Gal. 1. 17.

[k] ch. 10. 6, 7.

[l] ch. 10.58.

[x] 1 Sam. 6. 17.

[m] Esth. 5. 2, 8.

[n] ch. 10.61. ver. 21.

[y] ver. 65.

89 And sent him a buckle of gold, as the use is to be given to such as are of the king's blood: he gave him also Accaron with the borders thereof in possession.

CHAP. XI.

12 Ptolemee taketh away his daughter from Alexander, and entereth upon his kingdom. 17 Alexander is slain, and Ptolemee dieth within three days. 20 Jonathan besiegeth the tower of Jerusalem. 26 The Jews and he are much honoured by Demetrius, who is rescued by the Jews from his own subjects in Antioch. 57 Antiochus the younger honoureth Jonathan. 61 His exploits in divers places.

AND the king of Egypt gathered together a great host like [a]the sand that lieth upon the sea-shore, and many ships, and went about through deceit to get Alexander's kingdom, and join it to his own.

2 Whereupon he took his journey into Syria in peaceable manner, so as they of the cities opened unto him, and met him: for king Alexander had commanded them so to do, [b]because he was his father-in-law.

3 Now as Ptolemee entered into the cities, he set in every one of them a garrison of soldiers to keep it.

4 And when he came near to Azotus, they shewed him the [c]temple of Dagon that was burnt, and Azotus and the suburbs thereof that were destroyed, and the bodies that were cast abroad, and them that he had burnt in the battle; for they had made heaps of them by the way where he should pass.

5 Also they told the king whatsoever Jonathan had done, to the intent he might blame him: but the king held his peace.

6 Then Jonathan met the king [d]with great pomp at Joppe, where they saluted one another, and †lodged.

7 Afterward Jonathan, when he had gone with the king to the river called Eleutherus, returned again to Jerusalem.

8 King Ptolemee therefore, having gotten the dominion of the cities by the sea unto Seleucia upon the sea-coast, imagined [e]wicked counsels against Alexander.

9 Whereupon he sent ambassadors unto King Demetrius, saying, Come, let us make a league betwixt us, and I will give thee [f]my daughter whom Alexander hath, and thou shalt reign in thy father's kingdom:

10 For I repent that I gave my daughter unto him, for he sought to slay me.

11 Thus did he [g]slander him, because he was desirous of his kingdom.

12 Wherefore he took his daughter from him, and gave her to Demetrius, and forsook Alexander, so that their hatred was openly known.

13 Then Ptolemee entered into Antioch, where he set two [h]crowns upon his head, the crown of Asia, and of Egypt.

14 In the mean season was king Alexander in Cilicia, because those that dwelt in those parts had revolted from him.

15 But when Alexander heard of this, he came to war against him: whereupon *king* Ptolemee brought forth *his host*, and met him with a mighty power, and put him to flight.

16 So Alexander fled into [i]Arabia, there to be defended, but king Ptolemee was exalted:

17 For Zabdiel the Arabian, took off Alexander's head, and sent it unto Ptolemee.

18 King Ptolemee also died the third day after, †and they that were in the strong holds were slain one of another.

19 By this means Demetrius reigned in the hundred threescore and seventh year.

20 At the same time Jonathan gathered together them that were in Judea, to take the [k]tower that was in Jerusalem: and he made many engines of war against it.

21 Then certain ungodly persons, who hated their own people, went unto the king, and told him that Jonathan besieged the tower.

22 Whereof when he heard, he was angry, and immediately removing, he came to [l]Ptolemais, and wrote unto Jonathan, that he should not lay siege to the tower, but come and speak with him at Ptolemais, in great haste.

23 Nevertheless, Jonathan, when he heard this, commanded to besiege it *still:* and he chose certain of the elders of Israel, and the priests, and put himself in peril:

24 And took silver and gold, and raiment, and divers presents besides, and went to Ptolemais unto the king, [m]where he found favour in his sight.

25 And though certain [n]ungodly men of the people had made complaints against him,

26 Yet the king entreated him as his predecessors had done before, and promoted him in the sight of[f] all his friends,

27 And confirmed him in [c]the high priesthood, and in all the honours that he had before, and gave him pre-eminence among his chief friends.

28 Then Jonathan desired the king that he would make [p]Judea free from tribute, as also the [q]three governments, with the country of Samaria; and he promised him three hundred talents.

29 So the king consented, and wrote letters unto Jonathan of all these things after this manner:

30 King Demetrius unto his brother Jonathan, and unto the nation of the Jews, sendeth greeting:

31 We send you here a copy of the letter which we did write unto our cousin Lasthenes concerning you, that ye might see it.

32 King Demetrius unto his father Lasthenes sendeth greeting:

33 We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, because of their good will toward us.

34 ‖Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema, and Lydda, and Ramathem, that are added unto Judea from the country of Samaria, [r]and all things appertaining unto them, for all such as do sacrifice in Jerusalem, instead of the payments which the king received of them yearly aforetime out of the fruits of the earth and of trees.

35 And as for other things that belong unto us, of the tithes and customs pertaining unto us, as also the salt pits, and the crown-taxes, which are due unto us, we discharge them of them all for their relief.

36 And nothing hereof shall be revoked from this time forth for ever.

37 Now therefore see that thou make a copy of these things, and let it be delivered unto Jonathan, and set upon [s]the holy mount in a conspicuous place.

38 After this, when king Demetrius saw that the land was quiet before him, and that no resistance was made against him, he sent away all his forces, every one to his own place, except certain bands of strangers, whom he had gathered from the [t]isles of the heathen: wherefore all the forces of his fathers hated him.

39 Moreover, there was one Tryphon, that had been of Alexander's part afore, who, seeing that all the host murmured against Demetrius, went to Simalcue the Arabian, that brought up Antiochus the young son of Alexander,

40 And lay sore upon him to deliver him *this young Antiochus*, that he might reign in his father's stead: he told him therefore all that Demetrius had done, and [u]how his men of war were at enmity with him; and there he remained a long season.

41 In the mean time Jonathan sent unto king Demetrius, that he would cast those of [z]the tower out of Jerusalem, and those also in the fortresses: for they fought against Israel.

42 So Demetrius sent unto Jonathan, saying, I will not only do this for thee and thy people, but I will [y]greatly honour thee and thy nation, if opportunity serve.

43 Now therefore thou shalt do well, if thou send me men to help me; for all my forces are gone from me.

44 Upon this Jonathan sent him three thousand strong men unto Antioch: and when they came to the king, the king was very glad of their coming.

45 Howbeit, they that were of the city gathered themselves together into the midst of the city, to the number of a hundred and twenty thousand men, [z]and would have slain the king.

46 Wherefore the king fled into the court, but they of the city kept the passages of the city, and began to fight.

47 Then the king called to the Jews for help, who came unto him all at once, and, dispersing themselves through the city, slew that day in the city to the number of a hundred thousand.

48 Also they set fire on the city, and gat many spoils that day, [a]and delivered the king.

49 So when they of the city saw that the Jews had got the city as they would, their courage was abated: wherefore they made supplication to the king, and cried, saying,

50 ‖Grant us peace, and let the Jews cease from assaulting us and the city.

51 With that they cast away their weapons, and made peace;

Before CHRIST about 145.

[c] ch. 10.20.

[p] ch. 10.29.
[q] ch. 10.30. ver. 57.

[r] ch. 10.28, 29, 30, 31.

[s] 2 Pet. 1. 18.

[t] Gen. 10.3.

[u] ver. 38.

[z] ver. 20.

[y] ver. 26, 27.

[z] See ver. 43.

[a] ver. 45.

‖ Or, *Be friends with us.*

Before CHRIST about 145.

[b] ver. 48.

about 144.
[c] ver. 39.
[d] ver. 39, 40.

† Gr. *beasts.*

[e] ch. 10.20. & 14. 38.

‖ Joseph. Antiq. lib. 13. cap. 8.

† Gr. *and service.*
[f] ch. 10.20, 62.

‖ Or, *went beyond the river, and passed through the cities,* or, *went and passed beyond the river, and through the cities,* Greek.
‖ Or, *the places thereabout.*
† Gr. *he gave them the right hand.*
‖ Or, *to remove him from the affairs of the kingdom.*
[g] ch. 10.14.

[h] ch. 10.79, 80.

[i] ver. 67.

[k] Ps. 32. 6.

[l] ver. 63.

[a] ch. 8. 1, 20.

[b] ch. 8. 15, 19.

and the Jews were honoured in the sight of the king, and in the sight of all that were in his realm; and they returned to Jerusalem, [b]having great spoils.

52 So king Demetrius sat on the throne of his kingdom, and the land was quiet before him.

53 Nevertheless, he dissembled in all that ever he spake, and estranged himself from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very sore.

54 After this returned [c]Tryphon, and with him the [d]young child Antiochus, who reigned, and was crowned.

55 Then there gathered unto him all the men of war, whom Demetrius had put away, and they fought against Demetrius, who turned his back and fled.

56 Moreover Tryphon took the †elephants, and won Antioch.

57 At that time young Antiochus wrote unto Jonathan, saying, [e]I confirm thee in the high priesthood, and appoint thee ruler over the four governments, and to be one of the king's friends.

58 Upon this he sent him golden vessels †to be served in, and gave him leave to drink in gold, and to be clothed [f]in purple, and to wear a golden buckle.

59 His brother Simon also he made captain from the place called The ladder of Tyrus, unto the borders of Egypt.

60 Then Jonathan ‖went forth, and passed through the cities beyond the water, and all the forces of Syria gathered themselves unto him for to help him: and when he came to Ascalon, they of the city met him honourably.

61 From whence he went to Gaza, but they of Gaza shut him out; wherefore he laid siege unto it, and burned ‖the suburbs thereof with fire, and spoiled them.

62 Afterward, when they of Gaza made supplication unto Jonathan, †he made peace with them, and took the sons of their chief men for hostages, and sent them to Jerusalem, and passed through the country unto Damascus.

63 Now when Jonathan heard that Demetrius' princes were come to Cades, which is in Galilee, with a great power, purposing ‖to remove him out of the country,

64 He went to meet them, and left Simon his brother in the country.

65 Then Simon encamped against [g]Bethsura, and fought against it a long season, and shut it up:

66 But they desired to have peace with him, which he granted them, and then put them out from thence, and took the city, and set a garrison in it.

67 As for Jonathan and his host, they pitched at the water of Gennesar, from whence betimes in the morning they gat them to the plain of Nasor.

68 And behold, the host of strangers met them in the plain, who having laid [h]men in ambush for him in the mountains, came themselves over against him.

69 So when they that lay in ambush rose out of their places, and joined battle, all that were of Jonathan's side fled;

70 Insomuch as there was not one of them left, except Mattathias the *son* of Absalom, and Judas the *son* of Calhpi, the captains of [i]the host.

71 Then Jonathan rent his clothes, and cast earth upon his head, [k]and prayed.

72 Afterward turning again to battle, he put them to flight, and so they ran away.

73 Now when his own men that were fled saw this, they turned again unto him, and with him pursued them to [l]Cades, even unto their own tents, and there they camped.

74 So there were slain of the heathen that day about three thousand men: but Jonathan returned to Jerusalem.

CHAP. XII.

1 *Jonathan reneweth his league with the Romans and Lacedemonians.* 32 *The forces of Demetrius, thinking to surprise Jonathan, flee away for fear.* 35 *Jonathan fortifieth the castles in Judea, and is shut up by the fraud of Tryphon in Ptolemais.*

NOW when Jonathan saw that the time served him, he chose certain men, and sent them to Rome, [a]for to confirm and renew the friendship that they had with them.

2 He sent letters also to the Lacedemonians, and to other places, for the same purpose.

3 So they went unto Rome, and entered into [b]the senate,

and said, Jonathan the high priest, and the people of the Jews, sent us unto you, to the end ye should renew the friendship [a]which he had with them, and league, as in former time.

4 Upon this *the Romans* gave them letters unto the governors of every place, that they should bring them into the land of Judea peaceably.

5 And this is the copy of the letters which Jonathan wrote unto the [d]Lacedemonians:

6 Jonathan the high priest, and the elders of the nation, and the priests, and the other people of the Jews, unto the Lacedemonians their brethren send greeting:

7 There were letters sent in times past unto Onias the high priest from ‖Darius, who reigned then among you, to signify that ye are our brethren, as the copy here underwritten doth specify.

8 At which time Onias entreated the ambassador that was sent honourably, and received the letters, wherein declaration was made of the ‖league and friendship.

9 Therefore we also, albeit we need none of these things, for that we have the [e]holy books of scripture in our hands to comfort us,

10 Have nevertheless attempted to send unto you [f]for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether: for there is a long time passed since ye sent unto us.

11 We therefore at all times without ceasing, both in our feasts, and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren:

12 And we are right glad of your honour.

13 As for ourselves, we have had great troubles [g]and wars on every side, forsomuch as the kings that are round about us have fought against us.

14 Howbeit, we would not be troublesome unto you, nor to others of our confederates and friends, in these wars:

15 For we have [h]help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot.

16 For this cause we chose Numenius *the son* of Antiochus, and Antipater *the son* of Jason, [i]and sent them unto the Romans, to renew the amity that we had with them, and the former league.

17 We commanded them [k]also to go unto you, and to salute you, and to deliver you our letters concerning the renewing of our brotherhood.

18 Wherefore now ye shall do well to give us an answer thereto.

19 And this is the copy of the letters ‖which Oniares sent.

20 Areus king of the Lacedemonians to Onias the high priest, greeting:

21 It is found in writing, that the Lacedemonians and Jews are [l]brethren, and that they are of the stock of Abraham:

22 Now therefore, since this is come to our knowledge, ye shall do well to write unto us of your †prosperity.

23 We do write back again to you, [m]that your cattle and goods are ours, and ours are yours. We do command therefore *our ambassadors* to make report unto you on this wise.

24 Now when Jonathan heard that Demetrius' princes were come to fight against him with a greater host than afore,

25 He removed from Jerusalem, and met them in the land of Amathis: for he gave them no respite ‖to enter his country.

26 He sent spies also unto their tents, who came again, and told him that they were appointed to come upon them in the night-season.

27 Wherefore so soon as the sun was down, Jonathan commanded his men to watch, [n]and to be in arms, that all the night long they might be ready to fight: also he sent forth sentinels round about the host.

28 But when the adversaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their hearts, and ‖they kindled fires in their camp.

29 Howbeit Jonathan and his company knew it not till the morning: for they saw the lights burning.

30 Then Jonathan pursued after them, but overtook them not: for they were gone over [o]the river Eleutherus.

31 Wherefore Jonathan turned to the Arabians, who were called †Zabadeans, and smote them, and took their spoils.

32 And removing thence, he came to Damascus, and so passed through all the country.

Before CHRIST about 144.

[c] ch. 8. 20, 32.

[d] ver. 2.

‖ *Areus:* See Joseph. Antiq. lib. 13. cap. 8.

‖ Or, *kindred*, Jos. Antiq.

[e] Acts 17. 11.

[f] ver. 1, 2.

[g] 2 Cor. 4. 8.

[h] Ps. 122. 1, 2.

[i] ver. 1.

[k] ver. 2.

‖ Read out of Joseph., *which Areus sent to Onias.*

[l] ver. 10.

†Gr. *peace.*

[m] Acts 4. 32.

‖ Or, *to set foot in his country:* or, *to invade his country.*

[n] Neh. 4. 13.

‖ Joseph. Antiq. lib. 13. c. 9. *they went away.*

[o] ch. 11. 7.

†Joseph. Gr. *Nabatheans*, or, *Zabatheans.*

Before CHRIST about 144.

[p] Ex. 4. 29.

[q] ch. 11. 20.

‖ Or, according to the Roman reading, *and he came near to the wall of the brook toward the east.*

[r] ch. 11. 39.

[s] ch. 8. 6.

[t] ch. 7. 10.

[u] Prov. 14. 15. ch. 7. 10.

†Gr. *left two thousand in Galilee.*

[z] ver. 47.

[y] 2 Sam. 1. 12.

33 Simon also went forth, and passed through the country unto Ascalon, and the holds there adjoining, from whence he turned aside to Joppe, and won it.

34 For he had heard that they would deliver the hold unto them that took Demetrius' part; wherefore he set a garrison there to keep it.

35 After this came Jonathan home again, and calling [p]the elders of the people together, he consulted with them about building strong holds in Judea,

36 And making the walls of Jerusalem higher, and raising a great mount between [q]the tower and the city, for to separate it from the city, that so it might be alone, that men might neither sell nor buy in it.

37 Upon this they came together to build up the city, ‖forasmuch as *part of* the wall toward the brook on the east side was fallen down; and they repaired that which was called Caphenatha.

38 Simon also set up Adida in Sephela, and made it strong with gates and bars.

39 Now [r]Tryphon went about to get [s]the kingdom of Asia, and to kill Antiochus the king, that he might set the crown upon his own head.

40 Howbeit, he was afraid that Jonathan would not suffer him, and that he would fight against him; wherefore he sought a way how to take Jonathan, that he might kill him. So he removed, and came to Bethsan.

41 Then Jonathan went out to meet him with forty thousand men chosen for the battle, and came to Bethsan.

42 Now when Tryphon saw that Jonathan came with so great a force he durst not stretch his hand against him;

43 But received him honourably, [t]and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as [u]obedient unto him, as to himself.

44 Unto Jonathan also he said, Why hast thou put all this people to so great trouble, seeing there is no war betwixt us?

45 Therefore send them now home again, and choose a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the rest of the strong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cause of my coming.

46 So Jonathan, [u]believing him, did as he bade him, and sent away his host, who went into the land of Judea.

47 And with himself he retained but three thousand men, of whom he †sent two thousand into Galilee, and one thousand went with him.

48 Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates, and took him, and all them that came with him they slew with the sword.

49 Then sent Tryphon a host of footmen and horsemen into [z]Galilee, and into the great plain, to destroy all Jonathan's company.

50 But when they knew that Jonathan and they that were with him were taken and slain, they encouraged one another, and went close together, prepared to fight.

51 They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again.

52 Whereupon they all came into the land of Judea peaceably, and there they [y]bewailed Jonathan, and them that were with him, and they were sore afraid; wherefore all Israel made great lamentation.

53 Then all the heathen that were round about them sought to destroy them: for, said they, They have no captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from among men.

CHAP. XIII.

8 *Simon is made captain in his brother Jonathan's room.* 19 *Tryphon getteth two of Jonathan's sons into his hands, and slayeth their father.* 27 *The tomb of Jonathan.* 36 *Simon is favoured by Demetrius, and winneth Gaza, and the tower of Jerusalem.*

NOW when Simon heard that Tryphon had gathered together a great host to invade the land of Judea, and destroy it,

2 And saw that the people was in great trembling and fear, he went up to Jerusalem, and gathered the people together,

3 And gave them exhortation, saying, Ye yourselves know what great things I, and my brethren, and my father's house, have done for the laws and the sanctuary, the battles also and troubles which we have seen.

4 By reason whereof all my brethren are slain for Israel's sake, and I am left alone.

5 Now therefore be it far from me, that I should spare mine own life in any time of trouble: for I am no better than my brethren.

6 Doubtless I will avenge my nation, and the sanctuary, and our wives, and our children: for all the heathen are gathered to destroy us of very malice.

7 Now soon as the people heard these words, their spirit revived.

8 And they answered with a loud voice, saying, Thou shalt be our leader instead of Judas and Jonathan thy brother.

9 Fight thou our battles, and whatsoever thou commandest us, that will we do.

10 So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about.

11 Also he sent Jonathan the *son* of Absalom, and with him a great power, to Joppe: who casting out them that were therein, remained there in it.

12 So Tryphon removed from Ptolemais with a great power to invade the land of Judea, and Jonathan was with him in ward.

13 But Simon pitched his tents at Adida, over against the plain.

14 Now when Tryphon knew that Simon was risen up instead of his brother Jonathan, and meant to join battle with him, he sent messengers unto him, saying,

15 Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the king's treasure, ‖concerning the business that was committed unto him.

16 Wherefore now send a hundred talents of silver, and two of his sons for hostages, that when he is at liberty he may not revolt from us, and we will let him go.

17 Hereupon Simon, albeit he perceived that he spake deceitfully unto him, yet sent he the money and the children, lest peradventure he should procure to himself great hatred of the people:

18 Who might have said, Because I sent him not the money and the children, therefore is *Jonathan* dead.

19 So he sent them the children and the hundred talents: howbeit *Tryphon* dissembled, neither would he let Jonathan go.

20 And after this came Tryphon to invade the land, and destroy it, going round about by the way that leadeth unto Adora: but Simon and his host marched against him in every place, wheresoever he went.

21 Now they that were in the tower sent messengers unto Tryphon, to the end that he should hasten his coming unto them by the wilderness, and send them victuals.

22 Wherefore Tryphon made ready all his horsemen to come that night: but there fell a very great snow, by reason whereof he came not. So he departed, and came into the country of Galaad.

23 And when he came near to Bascama, he slew Jonathan, who was buried there.

24 Afterward Tryphon returned and went into his own land.

25 Then sent Simon, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers.

26 And all Israel made great lamentation for him, and bewailed him many days.

27 Simon also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with hewn stone, behind and before.

28 Moreover, he set up seven pyramids, one against another, for his father, and his mother, and his four brethren.

29 And in these he made cunning devices, about the which he set great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ships carved, that they might be seen of all that sail on the sea.

30 This is the sepulchre which he made at Modin, and it standeth yet unto this day.

31 Now Tryphon dealt deceitfully with the young king Antiochus, and slew him.

32 And he reigned in his stead, and crowned himself king of Asia, and brought a great calamity upon the land.

33 Then Simon built up the strong holds in Judea, and fenced them about with high towers, and great walls, and gates and bars, and laid up victuals †therein.

Before CHRIST about 144.

Before CHRIST about 143.

†Gr. *all Tryphon's doings were robberies.*

‖Or, *for the affairs*, or, *offices that he had*, or, *the necessary uses which he had.*

†Gr. *to give them his right hand.*

about 142

about 143.

‖Or, *to make peace with them.*

†Gr. *in the strong holds.*

34 Moreover, Simon chose men, and sent to king Demetrius, to the end he should give the land an immunity, because †all that Tryphon did was to spoil.

35 Unto whom king Demetrius answered and wrote after this manner:

36 King Demetrius unto Simon the high priest, and friend of kings, as also unto the elders and nation of the Jews, sendeth greeting:

37 The golden crown, and the scarlet robe, which ye sent unto us, we have received: and we are ready to make a steadfast peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted.

38 And whatsoever covenants we have made with you shall stand; and the strong holds, which ye have builded, shall be your own.

39 As for any oversight or fault committed unto this day, we forgive it, and the crown tax also, which ye owe us: and if there were any other tribute paid in Jerusalem, it shall no more be paid.

40 And look who are meet among you to be in our court, let them be enrolled, and let there be peace betwixt us.

41 Thus the yoke of the heathen was taken away from Israel in the hundred and seventieth year.

42 Then the people of Israel began to write in their instruments and contracts, In the first year of Simon the high priest, the governor and leader of the Jews.

43 In those days Simon camped against Gaza, and besieged it round about; he made also an engine of war, and set it by the city, and battered a certain tower, and took it.

44 And they that were in the engine leaped into the city; whereupon there was a great uproar in the city.

45 Insomuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beseeching Simon †to grant them peace.

46 And they said, Deal not with us according to our wickedness, but according to thy mercy.

47 So Simon was appeased toward them, and fought no more against them, but put them out of the city, and cleansed the houses wherein the idols were, and so entered into it with songs and with thanksgiving.

48 Yea, he put all uncleanness out of it, and placed such men there as would keep the law, and made it stronger than it was before, and built therein a dwelling-place for himself.

49 They also of the tower in Jerusalem were kept so strait, that they could neither come forth, nor go into the country, nor buy, nor sell: wherefore they were in great distress for want of victuals, and a great number of them perished through famine.

50 Then cried they to Simon, beseeching him ‖to be at one with them: which thing he granted them; and when he had put them out from thence, he cleansed the tower from pollutions:

51 And entered into it the three and twentieth day of the second month, in the hundred and seventy and first year, with thanksgiving, and branches of palm-trees, and with harps, and cymbals, and with viols, and hymns, and songs: because there was destroyed a great enemy out of Israel.

52 He ordained also that that day should be kept every year with gladness. Moreover, the hill of the temple that was by the tower he made stronger than it was, and there he dwelt himself with his company.

53 And when Simon saw that John his son was a valiant man, he made him captain of all the hosts; and he dwelt in Gazara.

CHAP. XIV.

3 *Demetrius is taken by the king of Persia.* 4 *The good deeds of Simon to his country.* 18 *The Lacedemonians and Romans renew their league with him.* 26 *A memorial of his acts is set up in Sion.*

about 141.

NOW in the hundred threescore and twelfth year king Demetrius gathered his forces together, and went into Media, to get him help to fight against Tryphon.

2 But when Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, he sent one of his princes to take him alive:

3 Who went and smote the host of Demetrius, and took him, and brought him to Arsaces, by whom he was put in ward.

4 As for the land *of Judea*, that was quiet all the days of Simon; for he sought the good of his nation in such wise, as that evermore his authority and honour pleased them well.

5 And as he was honourable in all his acts, so in this, that he took Joppe for a haven, and made an entrance to the isles of the sea,

6 And enlarged the bounds of his nation, and recovered the country,

7 And gathered together a great number of captives, and had the dominion of Gazara, and Bethsura, and the tower, out of the which he took all uncleanness, neither was there any that resisted him.

8 Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit.

9 The ancient men sat all in the streets, communing together of ‖ good things, and the young men put on glorious and warlike apparel.

‖ Or, *the wealth of the land.*

10 He provided victuals for the cities, and set in them all manner of munition, so that his honourable name was renowned unto the end of the world.

11 He made peace in the land, and Israel rejoiced with great joy:

12 For [a]every man sat under his vine and his fig-tree, and there was none to fray them:

[a] 1 Kings 4. 25.

13 Neither was there any left in the land to fight against them: yea, the kings themselves were overthrown in those days.

‖ Or, *unto religion.*

14 Moreover, he strengthened all those of his people that were brought low: the law he searched out; and every contemner of the law and wicked person he took away.

15 He beautified the sanctuary, and multiplied the vessels of the temple.

16 Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very sorry.

17 But as soon as they heard that his brother Simon was made high priest in his stead, and ruled the country, and the cities therein:

18 They wrote unto him in tables of brass, to renew the friendship and league which they had made with Judas and Jonathan his brethren:

19 Which writings were read before the congregation at Jerusalem.

20 And this is the copy of the letters that the Lacedemonians sent; The rulers of the Lacedemonians, with the city, unto Simon the high priest, and the elders, and priests, and residue of the people of the Jews, our brethren, *send* greeting:

21 The ambassadors that were sent unto our people certified us of your glory and honour: wherefore we were glad of their coming,

22 And did register the things that they spake in the council of the people in this manner, Numenius *son* of Antiochus, and Antipater *son* of Jason, the Jews' ambassador, came unto us to renew the friendship they had with us.

23 And it pleased the people to entertain the men honourably, and to put the copy of their ambassage in public records, to the end the people of the Lacedemonians might have a memorial thereof: furthermore, we have written a copy thereof unto Simon the high priest.

24 After this, Simon sent Numenius to Rome with a great shield of gold, of a thousand pound weight, to confirm the league with them.

25 Whereof when the people heard, they said, What thanks shall we give to Simon and his sons?

26 For he and his brethren and the house of his father have established Israel, and chased away in fight their enemies from them, and confirmed their liberty.

27 So then they wrote *it* in tables of brass, which they set upon pillars in mount Sion: and this is the copy of the writing; The eighteenth day of *the month* Elul, in the hundred threescore and twelfth year, being the third year of Simon the high priest,

‖ Or, *Jerusalem*, peradventure by corruption and transposition of letters; or, as some think, *the common hall where they met to consult of matters of estate.*

28 At ‖ Saramel in the great congregation of the priests, and people, and rulers of the nation, and elders of the country, were these things notified unto us.

29 Forasmuch as oftentimes there have been wars in the country, wherein for the maintenance of their sanctuary, and the law, Simon the son of Mattathias, of the posterity of Jarib, together with his brethren, put themselves in jeopardy, and, resisting the enemies of their nation, did their nation great honour:

Before CHRIST about 141.

30 (For after that Jonathan, having gathered his nation together, and been their high priest, was added to his people,

31 Their enemies purposed to invade their country, that they might destroy it, and lay hands on the sanctuary:

32 At which time Simon rose up, and fought for his nation, and spent much of his own substance, and armed ‖ the valiant men of his nation, and gave them wages,

‖ Or, *the men of war.*

33 And fortified the cities of Judea, together with Bethsura, that lieth upon the borders of Judea, where the ‖ armour of the enemies had been before; but he set a garrison of Jews there:

‖ Or, *weapons.*

34 Moreover, he fortified Joppe, which lieth upon the sea, and ‖ Gazara, that bordereth upon Azotus, where the enemies had dwelt before: but he placed Jews there, and furnished them with all things convenient for the reparation thereof.)

‖ Or, *Gaza.*

35 The people therefore, seeing the acts of Simon, and unto what glory he thought to bring his nation, made him their governor and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people.

36 For in his time things prospered in his hands, so that the heathen were taken out of their country, and they also that were in the city of David in Jerusalem, who had made themselves a tower, out of which they issued, and polluted all about the sanctuary, and did much hurt ‖ in the holy place:

37 But he placed Jews therein, and fortified it for the safety of the country and the city, and raised up the walls of Jerusalem.

38 King Demetrius also confirmed him in the high priesthood according to those things,

39 And made him one of his friends, and honoured him with great honour.

40 For he had heard say, that the Romans had called the Jews their friends and confederates and brethren; and that they had entertained the ambassadors of Simon honourably;

41 Also that the Jews and priests were well pleased that Simon should be their governor and high priest for ever, until there should arise a faithful prophet;

42 Moreover, that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the country, and over the armour, and over the fortresses, that, *I say*, he should take charge of the sanctuary;

43 Besides this, that he should be obeyed of every man, and that all the writings in the country should be made in his name, and that he should be clothed in purple, and wear gold:

44 Also that it should be lawful for none of the people or priests to break any of these things, or to gainsay his words, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold:

45 And whosoever should do otherwise, or break any of these things, he should be punished.

46 Thus it liked all the people to deal with Simon, and do as hath been said.

47 Then Simon accepted hereof, and was well pleased to be high priest, and captain and governor of the Jews and priests, and to defend them all.

48 So they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary in a conspicuous place;

49 Also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

CHAP. XV.

4 Antiochus desireth leave to pass through Judea, and granteth great honours to Simon and the Jews. 16 The Romans write to divers kings and nations to favour the Jews. 27 Antiochus quarrelleth with Simon, and sendeth some to annoy Judea.

about 140. MOREOVER Antiochus, son of Demetrius the king, sent letters from the isles of the sea unto Simon the priest and prince of the Jews, and to all the people;

2 The contents whereof were these: King Antiochus to Simon the high priest and prince of his nation, and to the people of the Jews, greeting:

3 Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge it again, that I may restore it to the old estate, and to that end have gathered a multitude of foreign soldiers together, and prepared ships of war;

4 My meaning also being to go through the country, that I

may be avenged of them that have destroyed it, and made many cities in the kingdom desolate:

5 Now therefore I confirm unto thee all the oblations which the kings before me granted thee, and whatsoever gifts besides they granted.

6 I give thee leave also to coin money for thy country with thine own stamp.

7 And as concerning Jerusalem and the sanctuary, let them be free; and all the armour that thou hast made, and fortresses that thou hast built, and keepest in thy hands, let them remain unto thee.

8 And if any thing be, or shall be, owing to the king, let it be forgiven thee from this time forth for evermore.

9 Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple, with great honour, so that your honour shall be known throughout the world.

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10 In the hundred threescore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, so that few were left with Tryphon.

about 139.

11 Wherefore, being pursued by king Antiochus, he fled unto Dora, which lieth by the sea-side:

12 For he saw that troubles came upon him all at once, and that his forces had forsaken him.

13 Then camped Antiochus against Dora, having with him a hundred and twenty thousand men of war, and eight thousand horsemen.

14 And when he had compassed the city round about, and joined ships close to the town on the sea-side, he vexed the city by land and by sea, neither suffered he any to go out or in.

15 In the mean season came Numenius and his company from Rome, having letters to the kings and countries; wherein were written these things:

16 Lucius, consul of the Romans, unto king Ptolemee, greeting:

17 The Jews' ambassadors, our friends and confederates, came unto us to renew the old friendship and league, being sent from Simon the high priest, and from the people of the Jews:

18 And they brought a shield of gold of a thousand pound.

19 We thought it good therefore to write unto the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries, nor yet aid their enemies against them.

20 It seemed also good to us to receive the shield of them.

21 If therefore there be any pestilent fellows, that have fled from their country unto you, deliver them unto Simon the high priest, that he may punish them according to their own law.

22 The same things wrote he likewise unto Demetrius the king, and Attalus, to ‖Ariarathes, and Arsaces,

‖ Or, *Arathes.*

23 And to all the countries, and to ‖Sampsames, and the Lacedemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodus, and ‖Phaselis, and Cos, and Side, and Arados, and Gortyna, and Cnidus, and Cyprus, and Cyrene.

‖ Or, *Sampsaces.* Lat. *Lampsacus.*

‖ Or, *Basilis.*

24 And the copy hereof they wrote to Simon the high priest.

25 So Antiochus the king camped against Dora the second *day*, †assaulting it continually, and making engines, by which means he shut up Tryphon, that he could neither go out nor in.

† Gr. *bringing his forces to it.*

26 At that time Simon sent him two thousand chosen men to aid him; silver also, and gold, and much armour.

27 Nevertheless he would not receive them, but brake all the covenants which he had made with him afore, and became strange unto him.

28 Furthermore he sent unto him Athenobius, one of his friends, to commune with him, and say, Ye withhold Joppe and Gazara, with the tower that is in Jerusalem, which are cities of my realm.

29 The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places within my kingdom.

30 Now therefore deliver the cities which ye have taken, and the tributes of the places whereof ye have gotten dominion ‖without the borders of Judea:

‖ Or, *except the borders, &c.*

31 Or else give me for them five hundred talents of silver; and for the harm that ye have done, and the tributes of the

Before CHRIST about 139.

cities, other five hundred talents: if not, we will come and ‖fight against you.

‖ Or, *subdue you in fight.*

32 So Athenobius the king's friend came to Jerusalem; and when he saw the glory of Simon, and the cupboard of gold and silver plate, and his great attendance, he was astonished, and told him the king's message.

33 Then answered Simon, and said unto him, We have neither taken other men's land, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in possession a certain time.

34 Wherefore we, having opportunity, hold the inheritance of our fathers.

35 And whereas thou demandest Joppe and Gazara, albeit they did great harm unto the people in our country, yet will we give a hundred talents for them. Hereunto Athenobius answered him not a word;

36 But returned in a rage to the king, and made report unto him of these speeches, and of the glory of Simon, and of all that he had seen: whereupon the king was exceeding wroth.

37 In the mean time fled Tryphon by ship unto Orthosias.

38 Then the king made Cendebeus captain of the sea-coast, and gave him a host of footmen and horsemen,

39 And commanded him to remove his host toward Judea: also he commanded him to build up Cedron, and to fortify the gates, and to war against the people; but as for the king *himself*, he pursued Tryphon.

40 So Cendebeus came to Jamnia, and began to provoke the people, and to invade Judea, and to take the people prisoners, and slay them.

41 And when he had built up Cedron, he set horsemen there, and a host *of footmen*, to the end that issuing out they might make outroads upon the ways of Judea, as the king had commanded him.

CHAP. XVI.

3 Judas and John prevail against the forces sent by Antiochus. 11 The captain of Jericho inviteth Simon and two of his sons into his castle, and there treacherously murdereth them. 19 John is sought for, and escapeth, and killeth those that sought for him.

THEN came up John from Gazara, and told Simon his father what Cendebeus had done.

2 Wherefore Simon called his two eldest sons, Judas and John, and said unto them, I, and my brethren, and my father's house, have ever from our youth unto this day fought against the enemies of Israel; and things have prospered so well in our hands, that we have delivered Israel oftentimes.

3 But now I am old, and ye, by *God's* mercy, are of a sufficient age: be ye instead of me and my brother, and go and fight for our nation, and the help from heaven be with you.

4 So he chose out of the country twenty thousand men of war with horsemen, who went out against Cendebeus, and rested that night at Modin.

5 And when as they rose in the morning, and went into the plain, behold, a mighty great host both of footmen and horsemen came against them: howbeit there was a water-brook betwixt them.

6 So he and his people pitched over against them: and when he saw that the people were afraid to go over the water-brook, he went first over himself, and then the men seeing him, passed through after him.

7 *That done*, he divided his men, and set the horsemen in the midst of the footmen: for the enemies' horsemen were very many.

8 Then sounded they with the holy trumpets: whereupon Cendebeus and his host were put to flight, so that many of them were slain, and the remnant gat them to the strong hold.

9 At that time was Judas, John's brother, wounded; but John still followed after them, until he came to Cedron, which *Cendebeus* had built.

‖ Or, *Which when he had set on fire, they fled unto the towers in the fields of Azotus: and they were slain, &c.*

10 ‖So they fled even unto the towers in the fields of Azotus; wherefore he burned it with fire: so that there were slain of them about two thousand men. Afterward he returned into the land of Judea in peace.

about 135.

11 Moreover, in the plain of Jericho was Ptolemeus the son of Abubus made captain, and he had abundance of silver and gold:

12 For he was the high priest's son-in-law.

13 Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them.

14 Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventeenth year, in the eleventh month, called Sabat:

15 Where the *son* of Abubus receiving them deceitfully into a little hold called Docus, which he had built, made them a great banquet: howbeit he had hid men there.

16 So when Simon and his sons had drunk largely, Ptolemee and his men rose up, and took their weapons, and came upon Simon into the banqueting-place, and slew him, and his two sons, and certain of his servants.

17 In which doing he committed a great treachery, and recompensed evil for good.

18 Then Ptolemee wrote these things, and sent to the king, that he should send him a host to aid him, and he would deliver him the country and cities.

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19 He sent others also to Gazara to kill John: and unto the †tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards.

†Gr. *captains of thousands.*

20 And others he sent to take Jerusalem, and the mountain of the temple.

21 Now one had run afore to Gazara, and told John that his father and brethren were slain, and, *quoth he, Ptolemee* hath sent to slay thee also.

22 Hereof when he heard, he was sore astonished: so he laid hands on them that were come to destroy him, and slew them; for he knew that they sought to make him away.

23 As concerning the rest of the acts of John, and his wars, and worthy deeds which he did, and the building of the walls which he made, and his doings,

24 Behold, these are written in the chronicles of his priesthood, from the time he was made high priest after his father.

The Second Book of the MACCABEES.

CHAP. I.

1 *A letter of the Jews from Jerusalem to them of Egypt, to thank God for the death of Antiochus.* 19 *Of the fire that was hidden in the pit.* 24 *The prayer of Neemias.*

THE brethren, the Jews that be at Jerusalem and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt, health and peace:

2 God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants;

3 And give you all a heart to serve him, and to do his will, with a good courage and a willing mind;

4 And open your hearts in his law and commandments, and send you peace,

5 And hear your prayers, and be at one with you, and never forsake you in time of trouble.

6 And now we be here praying for you.

7 What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom,

8 And burned the porch, and shed innocent blood: then we prayed unto the Lord, and were heard; we offered also sacrifices and fine flour, and lighted the lamps, and set forth the loaves.

9 And now see that ye keep the feast of [a]tabernacles in the month Casleu.

[a] Lev. 23. 34.

10 In the hundred fourscore and eighth year, the people that were at Jerusalem and in Judea, and the council, and Judas, sent greeting and health unto Aristobulus, king Ptolemeus' master, who was of the stock of the anointed priests, and to the Jews that were in Egypt:

11 Insomuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king.

12 For he cast them out that fought within the holy city.

13 For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea by the deceit of Nanea's priests.

14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry.

15 Which when the priests of Nanea had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in:

16 And opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads, and cast them to those that were without.

17 Blessed be our God in all things, who hath delivered up the ungodly.

18 Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of *the month* [b]Casleu, we thought it necessary to certify you thereof, that ye also might keep *it, as the feast* of the tabernacles, and of the fire, *which was given us* when Neemias offered sacrifice, after that he had builded the temple and the altar.

[b] Lev. 23. Num. 29.

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19 For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in a hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men.

20 Now after many years, when it pleased God, Neemias, being sent from the king of Persia, did send of the posterity of those priests, that had hid it, to the fire: but when they told us they found no fire, but thick water;

21 Then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water.

22 When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.

23 And the priests made a prayer whilst the sacrifice was consuming, *I say*, both the priests, and all *the rest*, Jonathan beginning, and the rest answering thereunto, as Neemias did.

24 And the prayer was after this manner; O Lord, Lord God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious King,

25 The only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them:

26 Receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it.

27 Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God.

28 Punish them that oppress us, and with pride do us wrong.

29 Plant thy people again in thy holy place, as Moses hath spoken.

30 And the priests sung psalms of thanksgiving.

31 Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones.

32 When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar.

33 So when this matter was known, it was told the king of Persia, that in the place, where the priests that were led away had hid the fire, there appeared water, and that ‖ Neemias had purified the sacrifices therewith.

‖ Or, *Neemias his company.*

34 Then the king, enclosing the place, made it holy, after he had tried the matter.

35 And the king took many gifts, and bestowed thereof on those whom he would gratify.

36 And Neemias called this thing Naphthar, which is as much as to say, A cleansing: but many men call it Nephi.

CHAP. II.

1 *What Jeremy the prophet did:* 5 *How he hid the tabernacle, the ark, and the altar.* 13 *What Neemias and Judas wrote.* 20 *What Jason wrote in five books.* 25 *And how those were abridged by the author of this book.*

IT is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified:

2 And how that the prophet, having given them the law,

charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments.

3 And with other such speeches exhorted he them, that the law should not depart from their hearts.

4 It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God.

5 And when Jeremy came thither, he found a hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door.

6 And some of those that followed him came to mark the way, but they could not find it.

7 Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy.

8 Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed unto Moses, and as when Solomon desired that the place might be honourably sanctified.

9 It was also declared, that he being wise offered the sacrifice of dedication, and of the finishing of the temple.

10 And as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices; even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt-offerings.

11 And Moses said, Because the sin-offering was not to be eaten, it was consumed.

12 So Solomon kept those eight days.

13 The same things also were reported in the writings and commentaries of Neemias; and how he, founding a library, gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts.

14 In like manner also Judas gathered together all those things that were lost by reason of the war we had, and they remain with us.

15 Wherefore if ye have need thereof, send some to fetch them unto you.

16 Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do well, if ye keep the same days.

17 †We hope also, that the God, that delivered all his people, and gave them all a heritage, and the kingdom, and the priesthood, and the sanctuary,

† Gr. *Now God it is that saved all his people and rendered the heritage, and the kingdom, and the priesthood, and the sanctuary, as he promised in the law: for we hope in God that he will shortly, &c.*

18 As he promised in the law, will shortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for he hath delivered us out of great troubles, and hath purified the place.

19 Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar,

20 And the wars against Antiochus Epiphanes, and Eupator his son,

21 And the manifest signs that came from heaven unto those that behaved themselves manfully to their honour for Judaism: so that, being but a few, they overcame the whole country, and chased barbarous multitudes,

22 And recovered again the temple renowned all the world over, and freed the city, and upheld the laws which were going down, the Lord being gracious unto them with all favour:

23 *All these things, I say,* being declared by Jason of Cyrene in five books, we will essay to abridge in one volume.

24 For considering the infinite number, and the difficulty which they find that desire to look into the narrations of the story, for the variety of the matter,

25 We have been careful, that they that will read might have delight, and that they that are desirous to commit to memory might have ease, and that all into whose hands it cometh might have profit.

26 Therefore to us, that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching;

‖ Or, *to make general supplication.*

27 Even as it is no ease unto him that prepareth a banquet, and seeketh the benefit of others: yet ‖ for the pleasure of many we will undertake gladly this great pains;

‖ Or, *to deserve well of many.*

28 Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgment.

29 For as the master-builder of a new house must care for the whole building; but he that undertaketh to set it out, and paint it, must seek out fit things for the adorning thereof: even so I think it is with us.

30 To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story:

31 But to use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgment.

32 Here then will we begin the story; only adding thus much to that which hath been said, that it is a foolish thing to make a long prologue, and to be short in the story itself.

CHAP. III.

1 Of the honour done to the temple by the kings of the Gentiles. 4 Simon uttereth what treasures are in the temple. 7 Heliodorus is sent to take them away. 24 He is stricken of God, and healed at the prayer of Onias.

NOW when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness,

2 It came to pass that even the kings themselves did honour the place, and magnify the temple with their best gifts;

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3 Insomuch that Seleucus, king of Asia, of his own revenues, bare all the costs belonging to the service of the sacrifices.

4 But one Simon, of the tribe of Benjamin, who was made governor of the temple, fell out with the high priest about disorder in the city.

5 And when he could not overcome Onias, he gat him to Apollonius *the son* of Thraseus, who then was governor of Celosyria and Phenice,

6 And told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable, and that it was possible to bring all into the king's hand.

7 Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the aforesaid money.

8 So forthwith Heliodorus took his journey, under a colour of visiting the cities of Celosyria and Phenice, but indeed to fulfil the king's purpose.

9 And when he was come to Jerusalem, and had been courteously received of the high priest of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed.

10 Then the high priest told him that there was such money laid up for relief of the widows and fatherless children:

11 And that some of it belonging to Hircanus *son* of Tobias, a man of great dignity, and not as that wicked Simon had misinformed: the sum whereof in all was four hundred talents of silver, and two hundred of gold:

12 And that it was altogether impossible that such wrongs should be done unto them, that had committed it to the holiness of the place, and to the majesty and inviolable sanctity of the temple, honoured over all the world.

13 But Heliodorus, because of the king's commandment given him, said, That in any wise it must be brought into the king's treasury.

14 So at the day which he appointed, he entered in to order this matter: wherefore there was no small agony throughout the whole city.

15 But the priests, prostrating themselves before the altar in the priests' vestments, called unto heaven upon him that made a law concerning things given to be kept, that they should safely be preserved for such as had committed them to be kept.

16 Then whoso had looked the high priest in the face, it would have wounded his heart: for his countenance and the changing of his colour declared the inward agony of his mind.

17 For the man was so compassed with fear and horror of the body, that it was manifest to them that looked upon him, what sorrow he had now in his heart.

18 Others ran flocking out of their houses ‖ to the general supplication, because the place was like to come into contempt.

19 And the women girt with sackcloth under their breasts, abounded in the streets; and the virgins that were kept in ran, some to the gates, and some to the walls, and others looked out of the windows.

20 And all holding their hands toward heaven, made supplication.

21 Then it would have pitied a man to see the falling down of the multitude of all sorts, and the †fear of the high priest, being in such an agony.

22 They then called upon the Almighty Lord to keep the things committed of trust safe and sure for those that had committed them.

23 Nevertheless, Heliodorus executed that which was decreed.

24 Now as he was there present himself with his guard about the treasury, the ‖Lord of spirits, and the prince of all power, caused a great apparition, so that all that presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid.

25 For there appeared unto them a horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his fore-feet, and it seemed that he that sat upon the horse had complete harness of gold.

26 Moreover, two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side, and scourged him continually, and gave him many sore stripes.

27 And Heliodorus fell suddenly unto the ground, and was compassed with great darkness: but they that were with him took him up, and put him into a litter.

28 Thus him, that lately came with a great train and with all his guard into the said treasury, they carried out, being unable to help himself with his weapons: and manifestly they acknowledged the power of God:

29 For he by the hand of God was cast down, and lay speechless without all hope of life.

30 But they praised the Lord, that had miraculously honoured his own place: for the temple, which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

31 Then straightway certain of Heliodorus' friends prayed Onias, that he would call upon the Most High, to grant him his life, who lay ready to give up the ghost.

32 So the high priest suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man.

33 Now as the high priest was making an atonement, the same young men in the same clothing appeared and stood beside Heliodorus, saying, Give Onias the high priest great thanks, insomuch as for his sake the Lord hath granted thee life:

34 And seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God. And when they had spoken these words, they appeared no more.

35 So Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to the king.

36 Then testified he to all men the works of the great God, which he had seen with his eyes.

37 And when the king asked Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said,

38 If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life: for in that place, no doubt, there is an especial power of God.

39 For he that dwelleth in heaven hath his eye on that place, and defendeth it; and he beateth and destroyeth them that come to hurt it.

40 And the things concerning Heliodorus, and the keeping of the treasury, fell out on this sort.

CHAP. IV.

1 Simon slandereth Onias. 7 Jason, by corrupting the king, obtaineth the office of the high priest. 24 Menelaus getteth the same from Jason by the like corruption. 34 Andronicus traitorously murdereth Onias. 36 The king being informed thereof, causeth Andronicus to be put to death. 39 The wickedness of Lysimachus, by the instigation of Menelaus.

THIS Simon now, of whom we spake afore, having been a bewrayer of the money, and of his country, slandered Onias, as if he had terrified Heliodorus, and been the worker of these evils.

2 Thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws.

3 But when their hatred went so far, that by one of Simon's faction murders were committed,

4 Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon's malice,

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5 He went to the king, not to be an accuser of his countrymen, but seeking the good of all, both public and private:

6 For he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.

about 175.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest,

8 Promising unto the king by intercession three hundred and three-score talents of silver, and of another revenue eighty talents:

9 Besides this, he promised to assign a hundred and fifty more, if he might have license to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem *by the name* of Antiochians.

10 Which when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation to the Greekish fashion.

11 And the royal privileges granted of special favour to the Jews by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new customs against the law:

12 For he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat.

13 Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and not high priest;

14 That the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of ‖Discus called them forth;

15 Not setting by the honours of their fathers, but liking the glory of the Grecians best of all.

16 By reason whereof sore calamity came upon them: for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things.

about 173.

17 For it is not a light thing to do wickedly against the laws of God: but the time following shall declare these things.

18 Now when the game that was used every fifth year was kept at Tyrus, the king being present,

19 This ungracious Jason sent †special messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved for other charges.

20 This money then, in regard of the sender, was appointed to Hercules' sacrifice; but because of the bearers thereof, it was employed in the making of galleys.

21 Now when Apollonius the *son* of Menestheus was sent into Egypt for the ‖coronation of king *Ptolemeus* Philometor, Antiochus, understanding him not to be well-affected to his affairs, provided for his own safety: whereupon he came to Joppe, and from thence to Jerusalem:

about 172.

22 Where he was honourably received of Jason, and of the city, and was brought in with torch-light, and with great shoutings: and so afterward went with his host unto Phenice.

23 Three years afterward Jason sent Menelaus, the aforesaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters.

24 But he being brought to the presence of the king, when he had magnified him for the glorious appearance of his power, got the priesthood to himself, offering more than Jason by three hundred talents of silver.

25 So he came with the king's mandate, bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant, and the rage of a savage beast.

26 Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

about 171.

27 So Menelaus got the principality: but as for the money that he had promised unto the king, he took no good order for it, albeit Sostratus the ruler of the castle required it:

28 For unto him appertained the gathering of the customs. Wherefore they were both called before the king.

29 Now Menelaus left his brother Lysimachus in his stead

‖ Or, *Lord of our fathers.*

† Gr. *expectation.*

‖ Or, *the Discus,* which was a stone with a hole in the midst.

† Gr. *who were religious ambassadors.*

‖ Or, *enthronizing.*

in the priesthood; and Sostratus *left* Crates, who was governor of the Cyprians.

30 While those things were in doing, they of Tarsus and Mallos made insurrection, because they were given to the king's concubine, called Antiochis.

31 Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy.

32 Now Menelaus, supposing that he had gotten a convenient time, stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold into Tyrus and the cities round about.

33 Which when Onias knew of a surety, he reproved him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to get Onias into his hands; who being persuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were suspected *by him*, yet persuaded he him to come forth of the sanctuary: whom forthwith he shut up without regard of justice.

35 For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man.

36 And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact also, complained because Onias was slain without cause.

37 Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sober and modest behaviour of him that was dead.

38 And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place where he had committed impiety against Onias, there slew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved.

39 Now when many sacrileges had been committed in the city by Lysimachus with the consent of Menelaus, and the bruit thereof was spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold being already carried away.

40 Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and began first to offer violence; one ‖ Auranus being the leader, a man far gone in years, and no less in folly.

41 They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust, that was next at hand, cast them altogether upon Lysimachus, and those that set upon them.

42 Thus many of them they wounded, and some they struck to the ground, and all *of them* they forced to flee; but as for the church-robber himself, him they killed beside the treasury.

43 Of these matters therefore there was an accusation laid against Menelaus.

44 Now when the king came to Tyrus, three men that were sent from the senate pleaded the cause before him:

45 But Menelaus, being now convicted, promised Ptolemee the *son* of Dorymenes, to give him much money, if he would pacify the king toward him.

46 Whereupon Ptolemee taking the king aside into a certain gallery, as it were to take the air, brought him to be of another mind:

47 Insomuch that he discharged Menelaus from the accusations, who notwithstanding was cause of all the mischief: and those poor men, who, if they had told their cause, yea, before the Scythians, should have been judged innocent, them he condemned to death.

48 Thus they that followed the matter for the city, and for the people, and for the holy vessels, did soon suffer unjust punishment.

49 Wherefore even they of Tyrus, moved with hatred of that wicked deed, caused them to be honourably buried.

50 And so, through the covetousness of them that were of power, Menelaus remained still in authority, increasing in malice, and being a great traitor to the citizens.

CHAP. V.

2 Of the signs and tokens seen in Jerusalem. 6 Of the end and wickedness of Jason. 11 The pursuit of Antiochus against the Jews. 15 The spoiling of the temple. 27 Maccabeus fleeth into the wilderness.

ABOUT the same time Antiochus prepared his second voyage into Egypt:

Before CHRIST about 171.

about 170.

‖ Or, *staves*

‖ Or, *executioner*

about 170.

‖ Or, *Tyrannus.*

about 168.

2 And then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers,

3 And troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of ‖ pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts.

4 Wherefore every man prayed that that apparition might turn to good.

5 Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the castle.

6 But Jason slew his own citizens without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him; but thinking they had been *his* enemies, and not *his* countrymen, whom he conquered.

7 Howbeit, for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites.

8 In the end therefore he had an unhappy return, being accused before Aretas the king of the Arabians, fleeing from city to city, pursued of all men, hated as a forsaker of the laws, and being had in abomination as an open ‖ enemy of his country and countrymen, he was cast out into Egypt.

9 Thus he that had driven many out of their country, perished in a strange land, retiring to the Lacedemonians, and thinking *there* to find succour by reason of his kindred:

10 And he that had cast out many unburied had none to mourn for him, nor any solemn funerals at all, nor sepulchre with his fathers.

11 Now when this that was done came to the king's ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms,

12 And commanded his men of war not to spare such as they met, and to slay such as went up upon the houses.

13 Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants.

14 And there were destroyed within three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain.

15 Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws, and to his own country, being his guide:

16 And taking the holy vessels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation and glory and honour of the place, he gave them away.

17 And so haughty was Antiochus in mind, that he considered not that the Lord was angry for a while for the sins of them that dwelt in the city, and therefore his eye was not upon the place.

18 For had they not been formerly wrapped in many sins, this man, as soon as he had come, had forthwith been scourged, and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

19 Nevertheless, God did not choose the people for the place's sake, but the place for the people's sake.

20 And therefore the place itself, that was partaker with them of the adversity that happened to the nation, did afterward communicate in the benefits sent from the Lord: and as it was forsaken in the wrath of the Almighty, so again, the great Lord being reconciled, it was set up with all glory.

21 So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind.

22 And he left governors to vex the nation: at Jerusalem, Philip, for his country a Phrygian, and for manners more barbarous than he that set him there;

23 And at Garizim, Andronicus; and besides, Menelaus, who worse than all the rest bare a heavy hand over the citizens, having a malicious mind against his countrymen the Jews.

24 He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort:

25 Who coming to Jerusalem, and pretending peace, did

forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves.

26 And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons slew great multitudes.

27 But Judas Maccabeus †with nine others, or thereabout, withdrew himself into the wilderness, and lived in the mountains after the manner of beasts, with his company, who fed on herbs continually, lest they should be partakers of the pollution.

† Gr. *who was the tenth.*

CHAP. VI.

1 The Jews are compelled to leave the law of God. 4 The temple is defiled. 8 Cruelty upon the people and the women. 12 An exhortation to bear affliction by the example of the valiant courage of Eleazar, who is cruelly tortured.

Before CHRIST about 168.

NOT long after this the king sent an old man of ‖Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God:

‖ *Antioch,* the Latin interpreters.

2 And to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the Defender of strangers, ‖as they did desire that dwelt in the place.

‖ Out of Joseph. lib. 12. cap. 7, or, *as they were.*

3 The coming in of this mischief was sore and grievous to the people:

4 For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful.

‖ Or, *madness,* or, *pride.*

5 The altar also was filled with profane things, which the law forbiddeth.

6 Neither was it lawful for a man to keep sabbath-days or ancient feasts, or to profess himself at all to be a Jew.

7 And in the day of the king's birth, every month they were brought by bitter constraint to eat of the sacrifices; and when the feast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy.

8 Moreover, there went out a decree to the neighbour cities of the †heathen, by the suggestion of Ptolemee, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices:

† Gr. *Grecians.*

9 And whoso would not conform themselves to the manners of the Gentiles should be put to death. Then might a man have seen the present misery.

10 For there were two women brought, who had circumcised their children; whom when they had openly led round about the city, the babes hanging at their breasts, they cast them down headlong from the wall.

11 And others, that had run together into caves near by, to keep the sabbath-day secretly, being discovered to Philip, were all burnt together, because they made a conscience to help themselves for the honour of the most sacred day.

12 Now I beseech those that read this book, that they be not discouraged for these calamities, but that they judge those punishments not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodness, when wicked doers are not suffered any long time, but forthwith punished.

14 For not as with other nations, whom the Lord patiently forbeareth to punish, till they be come to the fulness of their sins, so dealeth he with us.

[a] Deut. 32. 36.

15 Lest that, being come to the height of sin, afterward he should take vengeance of us,

16 And therefore he never withdraweth his mercy from us: and though he punish with adversity, yet doth he never forsake his people.

17 But let this that we have spoken be for a warning unto us. And now will we come to the declaring of the matter in few words.

about 167.

18 Eleazar, one of the principal scribes, an aged man, and of a well-favoured countenance, was constrained to open his mouth, and to eat swine's flesh.

19 But he, choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment,

20 As it behooved them to come, that are resolute to stand out against such things as are not lawful for love of life to be tasted.

21 But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and to make as if he did eat of the flesh taken from the sacrifice commanded by the king;

22 That in so doing he might be delivered from death, and for the old friendship with them find favour.

Before CHRIST about 167.

23 But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereunto he was come, and his most honest education from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willed them straightways to send him to the grave.

24 For it becometh not our age, *said he,* in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion;

25 And so they through my hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable.

26 For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive nor dead.

27 Wherefore now, manfully changing this life, I will shew myself such a one as mine age requireth,

28 And leave a notable example to such as be young, to die willingly and courageously for the honourable and holy laws. And when he had said these words, immediately he went to the torment,

29 They that led him changing the good-will they bare him a little before into hatred, because the aforesaid speeches proceeded, as they thought, from a ‖desperate mind.

30 But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I *now* endure sore pains in body by being beaten: but in soul am well content to suffer these things, because I fear him.

31 And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

CHAP. VII.

The constancy and cruel death of seven brethren and their mother in one day, because they would not eat swine's flesh at the king's commandment.

IT came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips.

2 But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers.

3 Then the king, being in a rage, commanded pans and caldrons to be made hot:

4 Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on.

5 Now when he was thus maimed in all his members, he commanded him, being yet alive, to be brought to the fire, and to be fried in the pan; and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus,

6 The Lord God looketh upon us, and in truth hath comfort in us, as [a]Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants.

7 So when the first was dead after this manner, they brought the second to make him a mocking-stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body?

8 But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did.

9 And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life.

10 After him was the third made a mocking-stock: and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully.

11 And said courageously, These I had from heaven; and for his laws I despise them; and from him I hope to receive them again.

12 Insomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

13 Now when this man was dead also, they tormented and mangled the fourth in like manner.

14 So when he was ready to die, he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life.

15 Afterward they brought the fifth also, and mangled him.

16 Then looked he unto the king, and said, Thou hast power over men, thou art corruptible, thou doest what thou wilt; yet think not that our nation is forsaken of God;

17 But abide awhile, and behold his great power, how he will torment thee and thy seed.

18 After him also they brought the sixth, who, being ready to die, said, Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God: therefore marvellous things are done *unto us*.

19 But think not thou, that takest in hand to strive against God, that thou shalt escape unpunished.

20 But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord.

21 Yea, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them,

22 I cannot tell how ye came into my womb; for I neither gave you breath nor life, neither was it I that formed the members of every one of you;

23 But doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your ownselves for his laws' sake.

24 Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs.

25 But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life.

26 And when he had exhorted her with many words, she promised him that she would counsel her son.

27 But she bowing herself toward him, laughing the cruel tyrant to scorn, spake in her country language on this manner; O my son, have pity upon me that bare thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education.

28 I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not; and so was mankind made likewise.

29 Fear not this tormentor, but, being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren.

30 While she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moses.

31 And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

32 For we suffer because of our sins.

33 And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants.

34 But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God.

35 For thou hast not yet escaped the judgment of Almighty God, who seeth all things.

36 For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life: but thou, through the judgment of God, shalt receive just punishment for thy pride.

37 But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; and that thou by torments and plagues mayest confess, that he alone is God;

38 And that in me and my brethren the wrath of the Almighty, which is justly brought upon all our nation, may cease.

39 Then the king, being in a rage, handled him worse than all the rest, and took it grievously that he was mocked.

40 So this man died undefiled, and put his whole trust in the Lord.

41 Last of all, after the sons, the mother died.

42 Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

Before CHRIST about 167.

Before CHRIST about 166.

about 166.

CHAP. VIII.

1 Judas gathereth an host. 9 Nicanor is sent against him: who presumeth to make much money of his prisoners. 16 Judas encourageth his men, and putteth Nicanor to flight, and divideth the spoils. 30 Other enemies are also defeated, and Nicanor fleeth with grief to Antioch.

THEN Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolk together, and took unto them all such as continued in the Jews' religion, and assembled about six thousand men.

2 And they called upon the Lord, that he would look upon the people that was trodden down of all; and also pity the temple profaned of ungodly men;

3 And that he would have compassion upon the city, sore defaced, and ready to be made even with the ground; and hear the blood that cried unto him.

4 And remember the wicked slaughter of harmless infants, and the blasphemies committed against his name; and that he would shew his hatred against the wicked.

5 Now when Maccabeus had his company about him, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy.

6 Therefore he came at unawares, and burned up towns and cities, and got into his hands the most commodious places, and overcame and put to flight no small number of his enemies.

7 But specially took he advantage of the night for such privy attempts, insomuch that the bruit of his manliness was spread every where.

8 So when Philip saw that this man increased by little and little, and that things prospered with him still more and more, he wrote unto Ptolemeus, the governor of Celosyria and Phenice, to yield more aid to the king's affairs.

9 Then forthwith choosing Nicanor the *son* of Patroclus, one of his special friends, he sent him with no fewer than twenty thousand of all nations under him to root out the whole generation of the Jews; and with him he joined also Gorgias a captain, who in matters of war had great experience.

10 So Nicanor undertook to make so much money of the captive Jews, as should defray the tribute of two thousand talents, which the king was to pay to the Romans.

11 Wherefore immediately he sent to the cities upon the sea-coast, proclaiming a sale of the captive Jews, and promising that they should have fourscore and ten bodies for one talent; not expecting the vengeance that was to follow upon him from the Almighty God.

12 Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto those that were with him that the army was at hand,

13 They that were fearful, and distrusted the justice of God, fled, and conveyed themselves away.

14 Others sold all that they had left, and withal besought the Lord to deliver them, being sold by the wicked Nicanor before they met together:

15 And if not for their own sakes, yet for the covenants he had made with their fathers, and for his holy and glorious name's sake, by which they were called.

16 So Maccabeus called his men together, unto the number of six thousand, and exhorted them not to be stricken with terror of the enemy, not to fear the great multitude of the heathen, who came wrongfully against them; but to fight manfully,

17 And to set before their eyes the injury that they had unjustly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and also the taking away of the government of their forefathers:

18 For they, said he, trust in their weapons and boldness; but our confidence is in the Almighty God, who at a beck can cast down both them that come against us, and also all the world.

19 Moreover, he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib a hundred fourscore and five thousand perished.

20 And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand Macedonians, and that the Macedonians being perplexed, the eight thousand destroyed a hundred and twenty thousand, because of the help that they had from heaven, and so received a great booty.

21 Thus when he had made them bold with these words, and ready to die for the laws and the country, he divided his army into four parts;

22 And joined with himself his own brethren, leaders of

each band, *to wit*, Simon, and Joseph, and Jonathan, giving each one fifteen hundred men.

23 Also *he appointed* Eleazar to read the holy book: and when he had given them this watchword, The help of God; himself leading the first band, he joined battle with Nicanor.

24 And by the help of the Almighty they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host, and so put all to flight;

25 And took their money that came to buy them, and pursued them far: but lacking time they returned:

26 For it was the day before the sabbath, and therefore they would no longer pursue them.

27 So when they had gathered ‖their armour together, and spoiled their enemies, they occupied themselves about the sabbath, yielding exceeding praise and thanks to the Lord, who had preserved them unto that day, which was the beginning of mercy distilling upon them.

‖ That is, *the enemies' armour.*

28 And after the sabbath, when they had given part of the spoils to the ‖maimed, and the widows, and orphans, the residue they divided among themselves and their servants.

‖ Or, *lamed with tortures.*

29 When this was done, and they had made a common supplication, they besought the merciful Lord to be reconciled with his servants for ever.

30 Moreover, of those that were with Timotheus and Bacchides, who fought against them, they slew above twenty thousand, and very easily got high and strong holds, and divided among themselves many spoils more, and made the ‖maimed, orphans, widows, yea, and the aged also, equal in spoils with themselves.

‖ Or, *lamed.*

31 And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem.

32 They slew also Philarches that wicked person, who was with Timotheus, and had annoyed the Jews many ways.

33 Furthermore, at such time as they kept the feast for the victory in their country, they burnt Callisthenes, that had set fire upon the holy gates, who had fled into a little house; and so he received a reward meet for his wickedness.

34 As for that most ungracious Nicanor, who had brought a thousand merchants to buy the Jews,

35 He was, through the help of the Lord, brought down by them of whom he made least account; and putting off his glorious apparel, and discharging his company, he came like a fugitive servant through the midland unto Antioch, having very great dishonour, for that his host was destroyed.

36 Thus he, that took upon him to make good to the Romans their tribute by means of the captives in Jerusalem, told abroad that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that he gave them.

CHAP. IX.

1 Antiochus is chased from Persepolis. 5 He is stricken with a sore disease, and promiseth to become a Jew. 28 He dieth miserably.

Before CHRIST about 166.

ABOUT that time came Antiochus ‖with dishonour out of the country of Persia.

about 164. ‖ Or, *disorderly.*

2 For he had entered the *city* called Persepolis, and went about to rob the temple, and to hold the city; whereupon the multitude, running to defend themselves with their weapons, put them to flight; and so it happened, that Antiochus, being put to flight of the inhabitants, returned with shame.

3 Now when he came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus.

4 Then swelling with anger, he thought to avenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariot-man to drive without ceasing, and to despatch the journey, the judgment of God now following him. For he had spoken proudly in this sort, That he would come to Jerusalem, and make it a common burying-place of the Jews.

5 But the Lord Almighty, the God of Israel, smote him with an incurable and invisible plague: for as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts;

6 And that most justly: for he had tormented other men's bowels with many and strange torments.

7 Howbeit, he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his body were much pained.

Before CHRIST about 164.

8 And thus he that little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man,) and weigh the high mountains in a balance, was now cast on the ground, and carried in a horse-litter, shewing forth unto all the manifest power of God.

9 So that the worms rose up out of the body of this wicked man, and while he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army.

10 And the man, that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink.

11 Here therefore being plagued, he began to leave off his great pride, and to come to the knowledge *of himself* by the scourge of God, his pain increasing every moment.

12 And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself, as if he were God.

13 This wicked person vowed also unto the Lord, (who now no more would have mercy upon him,) saying thus,

14 That the holy city (to the which he was going in haste to lay it even with the ground, and to make it a common burying-place,) he would set at liberty:

15 And as touching the Jews, whom he had judged not worthy to be so much as buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals with the citizens of ‖Athens:

‖ Or, *Antioch.*

16 And the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices:

17 Yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.

18 But for all this his pains would not cease: for the just judgment of God was come upon him: therefore despairing of his health he wrote unto the Jews the letters underwritten, containing the form of a supplication, after this manner:

19 Antiochus, king and governor, to the good Jews his citizens, wisheth much joy, health, and prosperity:

20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me, I was weak, or else I would have remembered kindly your honour and good-will. Returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all:

22 Not distrusting my health, but having great hope to escape this sickness.

23 But considering that even my father, at what time he led an army into the high countries, appointed a successor,

24 To the end, that if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom ‖the state was left, might not be troubled:

‖ Or, *common affairs.*

25 Again, considering how that the princes, that are borderers and neighbours unto my kingdom wait for opportunities, and expect what shall be the event, I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth:

26 Therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me and my son.

‖ Or, *following.*

27 For I am persuaded that he, ‖understanding my mind, will favourably and graciously yield to your desires.

28 Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains.

29 And Philip, that was brought up with him, carried away his body, who also, fearing the son of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 Judas recovereth the city, and purifieth the temple. 14 Gorgias vexeth the Jews. 16 Judas winneth their holds. 29 Timotheus and his men are discomfited. 35 Gazara is taken, and Timotheus slain.

about 165.

NOW Maccabeus and his company, the Lord guiding them, recovered the temple and the city:

2 But the altars which the heathen had built in the open street, and also the chapels, they pulled down.

3 And having cleansed the temple, they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights and shew-bread.

4 When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations.

5 Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.

6 And they kept eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts.

7 Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place.

8 They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews.

9 And this was the end of Antiochus, called Epiphanes. (about 164.)

10 Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars.

11 So when he was come to the crown, he set one Lysias over the affairs of his realm, and *appointed him* chief governor of Celosyria and Phenice.

12 For Ptolemeus, that was called Macron, choosing rather to do justice unto the Jews for the wrong that had been done unto them, endeavoured to continue peace with them.

13 Whereupon being accused of *the king's* friends before Eupator, and called traitor at every word, because he had left Cyprus, that Philometor had committed unto him, and departed unto Antiochus Epiphanes, ‖and seeing that he was in no honourable place, he was so discouraged, that he poisoned himself and died.

‖ Or, *and not bearing his authority as becometh a nobleman.*

14 But when Gorgias was governor of the ‖holds, he hired soldiers, and nourished war continually with the Jews:

† Gr. *tutor.*

15 And therewithal the Idumeans, having gotten into their hands the most commodious holds, kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war.

‖ Or, *strong places.*

16 Then they that were with Maccabeus made supplication, and besought God that he would be their helper; and so they ran with violence upon the strong holds of the Idumeans,

17 And assaulting them strongly, they won the holds, and kept off all that fought upon the wall, and slew all that fell into their hands, and killed no fewer than twenty thousand.

18 And because certain, who were no less than nine thousand, were fled together into two very strong castles, having all manner of things convenient to *sustain* the siege,

19 Maccabeus left Simon and Joseph, and Zaccheus also, and them that were with him, who were enough to besiege them, and departed himself unto those places which more needed his help.

20 Now ‖they that were with Simon, being led with covetousness, were persuaded for money through certain of those that were in the castle, and took seventy thousand drachms, and let some of them escape.

‖ Or, *Simon.*

21 But when it was told Maccabeus what was done, he called the governors of the people together, and accused those men that they had sold their brethren for money, and set their enemies free to fight against them.

22 So he slew those that were found traitors, and immediately took the two castles.

23 And having good success with his weapons in all things he took in hand, he slew in the two holds more than twenty thousand.

24 Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as though he would take Jewry by force of arms.

25 But when he drew near, ‖they that were with Maccabeus turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loins with sackcloth,

‖ Or, *Maccabeus and they that were with him.*

26 And fell down at the foot of the altar, and besought him to be merciful to them, and to be [a] an enemy to their enemies, and an adversary to their adversaries, as the law declareth.

[a] Deut. 28. 27.

27 So after the prayer, they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themselves.

28 Now the sun being newly risen, they joined both together; the one part having together with their virtue, their refuge also unto the Lord for a ‖pledge of their success and victory: the other side making their rage leader of their battle.

‖ Or, *warrant, or, surety.*

29 But when the battle waxed strong, there appeared unto the enemies, from heaven, five comely men upon horses, with bridles of gold, and two of them led the Jews,

30 And took Maccabeus betwixt them, and covered him on every side with their weapons, and kept him safe, but shot arrows and lightnings against the enemies: so that being confounded with blindness and full of trouble, they were killed.

31 And there were slain *of footmen* twenty thousand and five hundred, and six hundred horsemen.

32 As for Timotheus himself, he fled into a very strong hold, called Gazara, where Chereas was governor.

33 But they that were with Maccabeus laid siege against the fortress courageously four days.

34 And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered wicked words.

35 Nevertheless upon the fifth day, early, twenty young men of Maccabeus' company, inflamed with anger because of the blasphemies, assaulted the wall manly, and with a fierce courage killed all that they met withal.

36 Others likewise ascending after them, while they were busied with them that were within, burned the towers, and kindling fires, burned the blasphemers alive: and others broke open the gates, and having received in the rest of the army, took the city,

37 And killed Timotheus, that was hid in a certain pit, and Chereas his brother, with Apollophanes.

38 When this was done, they praised the Lord with psalms and thanksgiving, who had done so great things for Israel, and given them the victory.

CHAP. XI.

2 Lysias, thinking to get Jerusalem, is put to flight. 16 The letters of Lysias to the Jews. 22 Of the king unto Lysias, and to the Jews. 34 Of the Romans to the Jews.

NOT long after this, Lysias the king's †protector and cousin, who also managed the affairs, took sore displeasure for the things that were done.

2 And when he had gathered about fourscore thousand with all the horsemen, he came against the Jews, thinking to make the city a habitation of the ‖Gentiles,

‖ Or, *Grecians.*

3 And to make a gain of the temple, as of the other chapels of the heathen, and to set the high priesthood to sale every year;

4 Not at all considering the power of God, but puffed up with his ten thousands of footmen, and his thousands of horsemen, and his fourscore elephants.

5 So he came to Judea, and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs; and he laid sore siege unto it.

6 Now when they that ‖were with Maccabeus heard that he besieged the holds, they and all the people with lamentation and tears besought the Lord that he would send a good angel to deliver Israel.

‖ Or, *Maccabeus and his company.*

7 Then Maccabeus himself first of all took weapons, exhorting the other that they would jeopard themselves together with him to help their brethren: so they went forth together with a willing mind.

8 And as they were at Jerusalem, there appeared before them on horseback one in white clothing, shaking his armour of gold.

9 Then they praised the merciful God all together, and took heart, insomuch that they were ready not only to fight with men, but with most cruel beasts, and to pierce through walls of iron.

10 Thus they marched forward in their armour, having a helper from heaven; for the Lord was merciful unto them.

11 And giving a charge upon their enemies like lions, they slew eleven thousand *footmen*, and sixteen hundred horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked; and Lysias himself fled away shamefully, and so escaped.

13 Who, as he was a man of understanding, casting with himself what loss he had had, and considering that the Hebrews could not be overcome, because the Almighty God helped them, he sent unto them,

14 And persuaded them to agree to all reasonable *conditions*, and *promised* that he would persuade the king that he must needs be a friend unto them.

15 Then Maccabeus consented to all that Lysias desired, being careful of the common good; and whatsoever Maccabeus wrote unto Lysias concerning the Jews, the king granted it.

16 For there were letters written unto the Jews from Lysias to this effect: Lysias unto the people of the Jews *sendeth* greeting:

17 John and Absalom, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof.

18 Therefore what things soever were meet to be reported to the king, I have declared them, and he hath granted as much as might be.

19 If then ye will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good.

20 But of the particulars I have given order both to these, and the others that came from me, to commune with you.

21 Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of *the month* ‖ Dioscorinthius.

‖ Or, *Dioscorus.*

22 Now the king's letter contained these words: King Antiochus unto his brother Lysias, *sendeth* greeting:

23 Since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs.

24 We understand also that the Jews would not consent to our father, for to be brought unto the custom of the Gentiles, but had rather kept their own manner of living: for the which cause they require of us, that we should suffer them to live after their own laws.

25 Wherefore our mind is, that this nation shall be in rest, and we have determined to restore them their temple, that they may live according to the customs of their forefathers.

26 Thou shalt do well therefore to send unto them, and ‖ grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs.

‖ Or, *give them assurance.*

27 And the letter of the king unto the nation of the Jews was after this manner: King Antiochus *sendeth* greeting unto the council, and the rest of the Jews:

28 If ye fare well, we have our desire; we are also in good health.

29 Menelaus declared unto us, that your desire was to return home, and to follow your own business:

30 Wherefore they that will depart shall have safe conduct till the thirtieth day of Xanthicus with security.

31 And the Jews shall use their own kind of meats and laws, as before; and none of them any manner of ways shall be molested for things ignorantly done.

32 I have sent also Menelaus, that he may comfort you.

33 Fare ye well. In the hundred forty and eighth year, *and* in the fifteenth day of *the month* ‖ Xanthicus.

‖ Or, *April.*

34 The Romans also sent unto them a letter containing these words: Quintus Memmius and Titus Manlius ‖ ambassadors of the Romans, *send* greeting unto the people of the Jews.

‖ Or, *consuls.*

35 Whatsoever Lysias the king's cousin hath granted, therewith we also are well pleased.

36 But touching such things as he judged to be referred to the king, after ye have advised thereof, send one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch.

37 Therefore send some with speed, that we may know what is your mind.

38 Farewell. This hundred and eight and fortieth year, the fifteenth day of *the month* Xanthicus.

CHAP. XII.

1 The king's lieutenants vex the Jews. 3 They of Joppe drown two hundred Jews. 6 Judas is avenged upon them. 11 He maketh peace with the Arabians, and taketh Caspis. 22 Timotheus's armies overthrown.

Before CHRIST about 164.

WHEN these covenants were made, Lysias went unto the king, and the Jews were about their husbandry.

about 164.

2 But the governors of several places, Timotheus, and Apollonius the *son* of Genneus, also Hieronymus, and Demophon, and besides them Nicanor the governor of Cyprus, would not suffer them to be quiet, and live in peace.

3 The men of Joppe also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt.

4 Who accepted of it according to the common decree of the city, as being desirous to live in peace, and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them.

Before CHRIST about 164.

5 When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him *to make them ready.*

6 And calling upon God the righteous Judge, he came against those murderers of his brethren, and burned the haven by night, and set the boats on fire, and those that fled thither he slew.

‖ Or, *with a purpose to return.*

7 And when the town was shut up, he went backward, ‖ as if he would return to root out all of them of the city of Joppe.

8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them,

about 163.

9 He came upon the Jamnites also by night, and set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.

10 Now when they were gone from thence nine furlongs in their journey toward Timotheus, no fewer than five thousand *men on foot* and five hundred horsemen of the Arabians set upon him.

11 Whereupon there was a very sore battle: but Judas's side, by the help of God, gat the victory; so that the Nomades of Arabia, being overcome, besought Judas for peace, promising both to give him cattle, and to pleasure him otherwise.

12 Then Judas, thinking indeed that they would be profitable in many things, granted them peace: whereupon they shook hands, and so they ‖ departed to their tents.

‖ Or, *went from place to place with their families and cattle.*

13 He went also about to make a bridge to a certain strong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caspis.

14 But they that were within it put such trust in the strength of the walls and provision of victuals, that they behaved themselves rudely toward them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken.

15 Wherefore Judas with his company, calling upon the great Lord of the world, who without any rams or engines of war did cast down Jericho in the time of Joshua, gave a fierce assault against the walls,

16 And took the city by the will of God, and made unspeakable slaughters, insomuch that a lake two furlongs broad near adjoining thereunto, being filled full, was seen running with blood.

17 Then departed they from thence seven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubieni.

18 But as for Timotheus, they found him not in the places: for before he had despatched any thing, he departed from thence, having left a very strong garrison in a certain hold.

19 Howbeit, Dositheus and Sosipater, who were of Maccabeus's captains, went forth, and slew those that Timotheus had left in the fortress, above ten thousand men.

‖ *Dositheus and Sosipater.*

20 And Maccabeus ranged his army by bands, and set ‖ them over the bands, and went against Timotheus, who had about him a hundred and twenty thousand men of foot, and two thousand and five hundred horsemen.

21 Now when Timotheus had knowledge of Judas's coming he sent the women and children and the other baggage unto a fortress called Carnion: for the town was hard to besiege, and uneasy to come unto, by reason of the straitness of all the places.

22 But when Judas his first band came in sight, the enemies, being smitten with fear and terror through the appearing of him that seeth all things, fled amain, one running this way, another that way, so as that they were often hurt of their own men, and wounded with the points of their own swords.

23 Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he slew about thirty thousand men.

24 Moreover Timotheus himself fell into the hands of Dositheus and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Jews' parents, and the brethren of some of them, who, if they had put him to death, should not be regarded.

25 So when he had assured them with many words that he would restore them without hurt, according to the agreement they let him go for the saving of their brethren.

26 Then Maccabeus marched forth to Carnion, and to the temple of ‖ Atargatis, and there he slew five and twenty thousand persons.

‖ Or, *Venus.*

27 And after he had put to flight and destroyed them, Judas removed the host toward Ephron, a strong city, wherein Lysias abode, and a great multitude of divers nations, and the strong young men kept the walls, and defended them mightily: wherein also was great provision of engines and darts.

28 But when Judas and his company had called upon Almighty God, who with his power breaketh the strength of his

enemies, they won the city, and slew twenty and five thousand of them that were within.

29 From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem.

30 But when the Jews that dwelt there had testified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adversity:

31 They gave them thanks, desiring them to be friendly still unto them: and so they came to Jerusalem, the feast of the weeks approaching.

32 And after the *feast* called Pentecost, they went forth against Gorgias the governor of Idumea,

33 Who came out with three thousand men of foot, and four hundred horsemen.

34 And it happened, in their fighting together, a few of the Jews were slain.

35 At which time, Dositheus, one of Bacenor's company, who was on horseback, and a strong man, was still upon Gorgias, and taking hold of his coat drew him by force; and when he would have taken that cursed man alive, a horseman of Thracia coming upon him ‖smote off his shoulder, so that Gorgias fled unto Marisa.

‖ Or, *put by his arm*: or, *wounded him in the shoulder*, or, *struck him in the shoulder.*

36 Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord, that he would shew himself to be their helper and leader of the battle.

37 And with that he began in his own language, and sung psalms with a loud voice, and rushing unawares upon Gorgias's men, he put them to flight.

38 So Judas gathered his host, and came into the city Odollam. And when the seventh day came, they purified themselves, as the custom was, and kept the sabbath in the same place.

39 And upon the day following, ‖as the use had been, Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers' graves.

‖ Or, *at such time, &c.*

40 Now under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by [a]the law. Then every man saw that this was the cause wherefore they were slain.

[a] Deut. 7. 25, 26.

41 All men therefore praising the Lord, the righteous Judge, who had opened the things that were hid,

42 Betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance. Besides, that noble Judas exhorted the people to keep themselves from sin, forsomuch as they saw before their eyes the things that came to pass for the sins of those that were slain.

43 And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin-offering, doing therein very well and honestly, in that he was mindful of the resurrection:

44 For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.

45 And also in that he perceived that there was great favour laid up for those that died godly. (It was a holy and good thought.) Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

CHAP. XIII.

1 Eupator invadeth Judea. 15 Judas by night slayeth many. 18 Eupator's purpose is defeated. 23 He maketh peace with Judas.

Before CHRIST about 164.

IN the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea,

about 163.

2 And with him Lysias his protector, and ruler of his affairs, having either of them a Grecian power of footmen, a hundred and ten thousand, and horsemen five thousand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks.

3 Menelaus also joined himself with them, and with great dissimulation encouraged Antiochus, not for the safeguard of the country, but because he thought to have been made governor.

4 But the King of kings moved Antiochus' mind against this wicked wretch, and Lysias informed the king that this man was the cause of all mischief, so that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.

5 Now there was in that place a tower of fifty cubits high, full of ashes; and it had a round instrument, which on every side hanged down into the ashes.

6 And whosoever was condemned of sacrilege, or had committed any other grievous crime, there did all men thrust him unto death.

7 Such a death it happened that wicked man to die, not having so much as burial in the earth; and that most justly:

8 For inasmuch as he had committed many sins about the altar, whose fire and ashes were holy, he received his death in ashes.

9 Now the king came with a barbarous and haughty mind to do far worse to the Jews, than had been done in his father's time.

10 Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now also help them, being at the point to be put from their law, from their country, and from the holy temple:

11 And that he would not suffer the people, that ‖had even now been but a little refreshed, to be in subjection to the blasphemous nations.

‖ Or, *had had a little respite.*

12 So when they had all done this together, and besought the merciful Lord with weeping and fasting, and lying flat upon the ground three days long, Judas, having exhorted them, commanded they should be in a readiness.

13 And Judas, being apart with the elders, determined, before the king's host should enter into Judea, and get the city, to go forth and try the matter *in fight* by the help of the Lord.

14 So when he had committed *all* to the ‖Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin:

‖ Or, *Lord.*

15 And having given the watchword to them that were about him, Victory is of God; with the most valiant and choice young men he went into the king's tent by night, and slew in the camp about four thousand men, and the chiefest of the elephants, with all that were upon him.

16 And at last they filled the camp with fear and tumult, and departed with good success.

17 This was done in the break of the day, because the protection of the Lord did help him.

18 Now when the king had taken a taste of the manliness of the Jews, he went about to take the holds by policy.

19 And marched toward Bethsura, which was a strong hold of the Jews: but he was put to flight, failed, and lost of his men:

20 For Judas had conveyed unto them that were in it such things as were necessary.

21 But Rhodocus, who was in the Jews' host, disclosed the secrets to the enemies; therefore he was sought out, and when they had gotten him, they put him in prison.

22 The king treated with them in Bethsura the second time, gave his hand, took theirs, departed, fought with Judas, was overcome;

23 Heard that Philip, who was left over the affairs in Antioch, ‖was desperately bent, confounded, entreated the Jews, submitted himself, and sware to all equal conditions, agreed with them, and offered sacrifice, honoured the temple, and dealt kindly with the place,

‖ Or, *rebelled.*

24 And accepted well of Maccabeus, made him principal governor from Ptolemais unto the Gerrhenians;

25 Came to Ptolemais: the people there were grieved for the covenants; for they stormed, because they would make their covenants void:

26 Lysias went up to the judgment-seat, said as much as could be in defence of the cause, persuaded, pacified, made them well-affected, returned to Antioch. Thus it went touching the king's coming and departing.

CHAP. XIV.

6 Alcimus accuseth Judas. 18 Nicanor maketh peace with Judas. 39 He seeketh to take Razis; who, to escape his hands, killeth himself.

Before CHRIST about 163.

AFTER three years was Judas informed, that Demetrius the *son* of Seleucus, having entered by the haven of Tripolis with a great power and navy,

about 162.

2 Had taken the country, and killed Antiochus, and Lysias his protector.

3 Now one Alcimus, who had been high priest, and had de-

filed himself wilfully in the times of their mingling *with the Gentiles*, seeing that by no means he could save himself, nor have any more access to the holy altar,

4 Came to king Demetrius in the hundred and one and fiftieth year, presenting unto him a crown of gold, and a palm, and also of the boughs which were ‖used solemnly in the temple: and so that day he held his peace.

‖ Or, *thought to be of the temple.*

5 Howbeit, having gotten opportunity to further his foolish enterprise, *and* being called into council by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto:

6 Those of the Jews that be called Assideans, whose captain is Judas Maccabeus, nourish war, and are seditious, and will not let the realm be in peace.

7 Therefore I, being deprived of mine ancestors' honour, I mean the high priesthood, am now come hither:

8 First, verily for the unfeigned care I have of things pertaining to the king; and secondly, even for that I intend the good of mine own countrymen: for all our nation is in no small misery through the unadvised dealing of them aforesaid.

9 Wherefore, O king, seeing thou knowest all these things, be careful for the country, and our nation, which is pressed on every side, according to the clemency that thou readily shewest unto all.

† Gr. *bound.*

10 For as long as Judas liveth, it is not possible that the state should be quiet.

11 This was no sooner spoken of him, but others of the king's friends, being maliciously set against Judas, did more incense Demetrius.

12 And forthwith calling Nicanor, who had been master of the elephants, and making him governor over Judea, he sent him forth,

13 Commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high priest of the great temple.

14 Then the heathen, that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare.

15 Now when the Jews heard of Nicanor's coming, and that the heathen ‖were up against them, they cast earth upon their heads, and made supplication to him that had established his people for ever, and who always helpeth his portion with manifestation of his presence.

‖ Or, *were joined to them.*

16 So at the commandment of the captain they removed straightway from thence, and came near unto them at the town of Dessau.

17 Now Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden silence of his enemies.

18 Nevertheless Nicanor, hearing of the manliness of them that were with Judas, and the courageousness that they had to fight for their country, durst not try the matter by the sword.

19 Wherefore he sent Posidonias, and Theodotus, and Mattathias, to make peace.

20 So when they had taken long advisement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they consented to the covenants,

21 And appointed a day to meet in together by themselves: and when the day came, and stools were set for either of them,

22 Judas placed armed men ready in convenient places, lest some treachery should be suddenly practised by the enemies: so they made a peaceable conference.

23 Now Nicanor abode in Jerusalem, and did no hurt, but sent away the people that came flocking unto him.

24 And he would not willingly have Judas out of his sight: for he loved the man from his heart.

25 He prayed him also to take a wife, and to beget children: so he married, was quiet, and ‖took part of this life.

‖ Or, *lived together with him.*

26 But Alcimus, perceiving the love that was betwixt them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected toward the state; for that he had ordained Judas, a traitor to his realm, to be the king's successor.

27 Then the king being in a rage, and provoked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeased with the covenants, and commanding him that he should send Maccabeus prisoner in all haste unto Antioch.

28 When this came to Nicanor's hearing, he was much confounded in himself, and took it grievously that he should make void the articles which were agreed upon, the man being in no fault.

29 But because there was no dealing against the king, he watched his time to accomplish this thing by policy.

30 Notwithstanding, when Maccabeus saw that Nicanor began to be churlish unto him, and that he entreated him more roughly than he was wont, perceiving that such sour behaviour came not of good, he gathered together not a few of his men, and withdrew himself from Nicanor.

31 But the other, knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the priests, that were offering their usual sacrifices, to deliver him the man.

32 And when they sware that they could not tell where the man was whom he sought,

33 He stretched out his right hand toward the temple, and made an oath in this manner: If ye will not deliver me Judas as †a prisoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus.

34 After these words he departed. Then the priests lifted up their hands toward heaven, and besought him that was ever a defender of their nation, saying in this manner;

35 Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of thy habitation should be among us:

36 Therefore now, O holy Lord of all holiness, keep this house ever undefiled, which lately was cleansed, and stop every unrighteous mouth.

37 Now was there accused unto Nicanor one Razis, one of the elders of Jerusalem, a lover of his countrymen, and a man of very good report, who for his kindness was called a father of the Jews.

38 For in the former times, when they mingled not themselves with the Gentiles, he had been accused of Judaism, and did boldly jeopard his body and life with all vehemency for the religion of the Jews.

39 So Nicanor, willing to declare the hate that he bare unto the Jews, sent above five hundred men of war to take him:

40 For he thought by taking him to do the Jews much hurt.

41 Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire should be brought to burn it, he being ready to be taken on every side, fell upon his sword;

42 Choosing rather to die manfully, than to come into the hands of the wicked, to be abused otherwise than beseemed his noble birth:

43 But missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall, and cast himself down manfully among the thickest of them.

44 But they quickly giving back, and a space being made, he fell down into the midst of the void place.

45 Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up; and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng; and standing upon a steep rock,

46 When as his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon the Lord of life and spirit to restore him those again, he thus died.

CHAP. XV.

5 *Nicanor's blasphemy.* 8 *Judas encourageth his men by his dream.* 28 *Nicanor is slain.*

BUT Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath-day.

2 Nevertheless the Jews that were compelled to go with him said, O destroy not so cruelly and barbarously, but give honour to that day, which he, that seeth all things, hath honoured with holiness above *other days.*

3 Then the most ungracious wretch demanded, if there were

a Mighty One in heaven, that had commanded the sabbath-day to be kept.

4 And when they said, There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept:

5 Then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king's business. Yet he obtained not to have his wicked will done.

6 So Nicanor in exceeding pride and haughtiness determined to set up a public monument of his victory over Judas and them that were with him.

7 But Maccabeus had ever sure confidence that the Lord would help him:

8 Wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid, which should come unto them from the Almighty.

9 And so comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful.

10 And when he had stirred up their minds, he gave them their charge, shewing them therewithal the falsehood of the heathen, and the breach of oaths.

11 Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words: and besides that, he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them.

12 And this was his vision: That Onias, who had been high priest, a virtuous and a good man, reverend in conversation, gentle in condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands prayed for the whole body of the Jews.

13 This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty.

14 Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, *to wit*, Jeremias the prophet of God.

15 Whereupon Jeremias holding forth his right hand, gave to Judas a sword of gold, and in giving it, spake thus,

16 Take this holy sword, a gift from God, with the which thou shalt wound the adversaries.

17 Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully to try the matter by conflict, because the city and the sanctuary and the temple were in danger.

18 For the care that they took for their wives, and their children, their brethren, and kinsfolk, was in least account with them: but the greatest and principal fear was for the holy temple.

19 Also they that were in the city took not the least care, being troubled for the conflict abroad.

20 And now, when as all looked what should be the trial, and the enemies was already come near, and the army was set in array, and the beasts conveniently placed, and the horsemen set in wings,

21 Maccabeus seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands toward heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy:

22 Therefore in his prayer he said after this manner; O Lord, thou didst send thine Angel in the time of Ezekias king of Judea, and didst slay in the host of Senacherib a hundred fourscore and five thousand:

23 Wherefore now also, O Lord of heaven, send a good angel before us for a fear and dread unto them;

24 And through the might of thine arm let those be stricken with terror, that come against thy holy people to blaspheme. And he ended thus.

25 Then Nicanor and they that were with him came forward with trumpets and songs.

26 But Judas and his company encountered the enemies with invocation and prayer.

27 So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: for through the appearance of God they were greatly cheered.

28 Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness.

29 Then they made a great shout and a noise, praising the Almighty in their own language.

30 And *Judas*, who was ever the chief defender of the citizens both in body and mind, and who continued his love toward his countrymen all his life, commanded to strike off Nicanor's head, and his hand with his shoulder, and bring them to Jerusalem.

31 So when he was there, and had called them of his nation together, and set the priests before the altar, he sent for them that were of the tower,

32 And shewed them vile Nicanor's head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.

33 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple.

34 So every man praised toward the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled.

35 He hanged also Nicanor's head upon the tower, an evident and manifest sign unto all of the help of the Lord.

36 And they ordained all with a common decree in no case to let that day pass without solemnity, but to celebrate the thirteenth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus' day.

37 Thus went it with Nicanor: and from that time forth the Hebrews had the city in their power. And here will I make an end.

38 And if *I have done* well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto.

39 For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleasant, and delighteth the taste, even so speech finely framed delighteth the ears of them that read the story. And here shall be an end.

Before CHRIST about 161. Before CHRIST about 161.

END OF THE APOCRYPHA.



This CERTIFIES that

..... and .....

were united by me in the

Holy Bonds Matrimonio

At ..... on the ..... day of

..... in the year of our Lord 188

In Presence of

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Signed: .....

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WHAT GOD HATH JOINED TOGETHER, LET NOT MAN PUT ASUNDER.—MATT. XIX, 6.

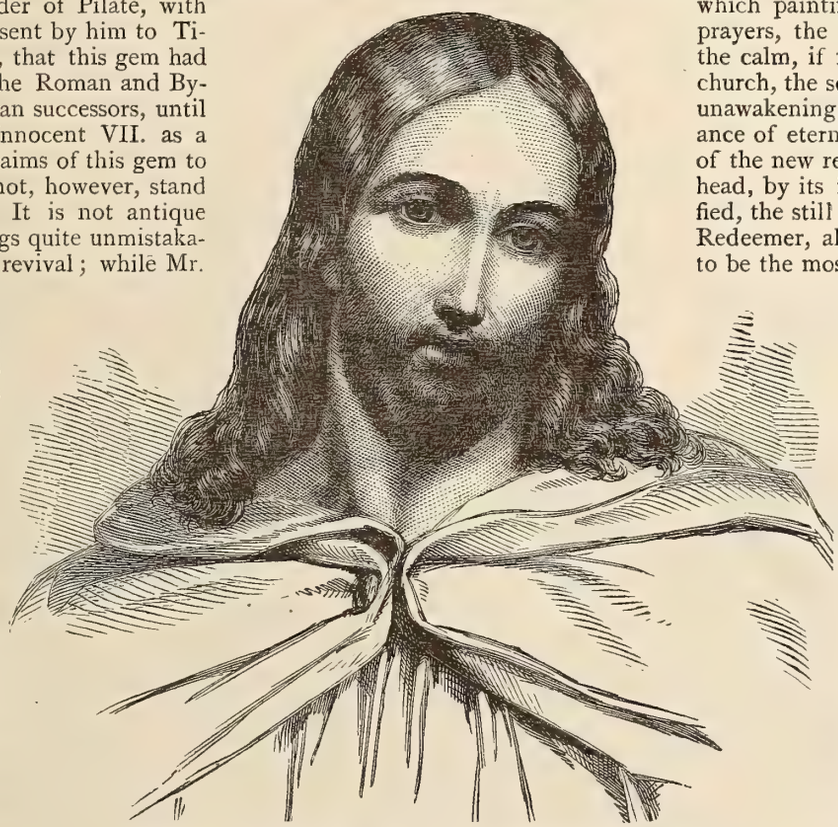
DEATHS.

MEMORANDA

SCENES AND INCIDENTS
IN THE LIFE OF
OUR LORD AND SAVIOUR JESUS CHRIST.

BY THE REV. ARTHUR P. HAYES,
AUTHOR OF "THE LIGHT IN THE EAST," ETC.

THERE is no genuine portrait of the Saviour in existence, and we have no record that one was ever taken during his lifetime. The various heads or portraits of the Saviour that are familiar to us are ideal portraits—the conception of some artist of more modern times. The art of gem engraving, since it flourished during antiquity, has frequently been claimed to give to the modern world an authentic portrait of Christ. One of the most notorious of these attempts was that of the famous "Emerald of the Vatican," which was claimed to have been engraved by the order of Pilate, with an intaglio head of Christ, and sent by him to Tiberius. The story went further, that this gem had been carefully treasured up by the Roman and Byzantine Cæsars and their Ottoman successors, until it was paid by the Sultan to Innocent VII. as a ransom for his brother. The claims of this gem to be a contemporary portrait cannot, however, stand the test of modern criticism. It is not antique or Byzantine in style, but belongs quite unmistakably to the period of the Italian revival; while Mr. King, an excellent authority on such matters, says that the head is undoubtedly a copy of the head of the Saviour in Raphael's cartoon of the "Miraculous Draught of Fishes." Photographs of this portrait have been sold largely in the United States during the last few years. Other gems, claiming also to be authentic, are known to be in existence. There is one in the collection in Paris representing Christ without a beard, which is supposed to have been made by the Nestorians of Persia a century or two before the fall of that Empire. The typical head of Christ, however, which came to be generally used in Byzantine art, was copied from gems representing Serapis, the Egyptian god, whose worship became very fashionable in Greece and Italy during the last period of gem cutting, and was consequently used by the engravers.



OUR LORD AND SAVIOUR JESUS CHRIST.

Dean Milman, in his *History of the Latin Christianity*, writes as follows concerning the early representations of the Saviour in Christian art: "From the earliest period there had been two traditional conceptions of that which was the central figure of Christian art, the Lord himself. One represented the Saviour as a beautiful youth, beardless—a purely ideal image, typical perhaps of the rejuvenescence of mankind in Christ. Such was the prevailing if not the exclusive conception of the Redeemer in the West. In the East the Christ is of mature age, of tall stature, meeting eye-brows, beautiful eyes, fine-formed nose, curling hair, figure slightly bowed, of delicate complexion, dark beard (it is sometimes called wine-colored beard), his face, like his mother's, of the color of wheat, long fingers, sonorous voice, and sweet eloquence (how was this painted?) most gentle, quiet, long-suffering, patient, with all kindred graces, blending the manhood with the attributes of God." "After the triumph of Iconoclasm," says the same author, "gradually misery and pain became the noblest, dearest images; the joyous and elevating, if still lowly emotions of the older faith, gave place altogether to gloom, to dreary depression. Among one class of painters, the monks of St. Basil, there was a reaction to absolute blackness and ugliness. The Saviour became a dismal, macerated, self-tortured monk. Light vanished from his brow, gentleness from his features, calm, serene majesty from his attitude. Another change, about the tenth century, came over the image of the Lord. It was no longer the mild Redeemer, but the terrible Judge, which painting strove to represent. As the prayers, the hymns gradually declined from the calm, if not jubilant tone of the earliest church, the song of deliverance from hopeless, unawakening death, the triumph in the assurance of eternal life—so the youthful symbol of the new religion, the form which the God-head, by its indwelling, beautified and glorified, the still meek if commanding look of the Redeemer, altogether disappeared, or ceased to be the most ordinary and dominant character: he became the king of tremendous majesty, before whom stood shuddering, guilty and resuscitated mankind. The cross, too, by degrees became the crucifix. The image of the Lord on the cross was at first meek, though suffering; pain was represented, but pain overcome by patience; it was still a clothed form with long drapery. By degrees it was stripped to ghastly nakedness; agony became the prevailing, absorbing tone. The intensity of the suffering strove at least to subdue the sublime resignation of the sufferer; the object of the artist was to wring the spectator's heart with fear and anguish, rather than to chasten with quiet sorrow or elevate with faith and hope; to aggravate the sin of man rather than display the mercy of God. Painting vied with the rude sculpture which arose in many quarters (sculpture more often in wood than in stone), and by the red streaming blood, and the more vivid expression of pain in the convulsed limbs, deepened the effect; till, at last, that most hideous and repulsive object, the painted crucifix, was offered to the groaning worship of mankind."

The Rev. R. Welsh, in his "Essay on Ancient Coins, Medals, and Gems, as Illustrating the Progress of Christianity in the Early Ages," describes an ancient medal which bears one of the earliest portraits of Christ: This is a kind of medal or tessera of metal, representing Christ as he is described in the apocryphal letter of Lentulus to the Roman Senate. It has a head of Christ, the hair parted over the forehead, covering the ears, and falling over the shoulders; the shape is long, the beard short and thin. It has the name of Jesus in Hebrew, and has not the nimbus or halo about the head. On the reverse is an inscription, in a kind of cabalistic character, of which the sense seems to be, "The Messiah reigns in peace; God is made man." This may possibly be a tessera of the Jewish Christians.

THE time promised by the Almighty for the coming of the Messiah having arrived, the angel Gabriel was sent to the city of Nazareth in Galilee, where lived a maiden of the tribe of Judah and the house of David, named Mary. She was betrothed to Joseph, who was descended, like herself, from the royal line. He was a carpenter by occupation, and both were poor. The angel suddenly appeared to her, and saluted her with the words which revealed to her her high destiny, "Hail! thou that art highly favored, the Lord be with thee: blessed art thou among women." As she trembled with astonishment he proceeded to reveal to her that she should become the mother of a miraculously conceived child, who was the Son of God, the Messiah and the Saviour of his people. He satisfied her of the truth of his announcement, and Mary could only reply in those words of simple and submissive piety, "Behold the handmaid of the Lord; be it unto me according to thy word" (St. Luke i. 26–39).



THE ANNUNCIATION.

Immediately after the Annunciation, Mary hastened to visit her cousin Elisabeth, who was residing with her husband in one of the Levitical cities among the hills of Judah, probably Hebron, the ancient capital of the priests. The first words she uttered on her entrance seemed to give life to her cousin's unborn child; and, prompted by this sign, Elisabeth saluted Mary as "the mother of the Lord." It was then that Mary, doubtless by immediate inspiration, uttered the first of those three glorious canticles concerning the advent of Christ, which are preserved in the opening chapters of St. Luke, and which have become the chief hymns of the Christian church. The *Magnificat*, or *Song of Mary*, is based on Hannah's Song of Thanksgiving, when she offered Samuel to God (1 Sam. ii. 1–9), but it is richly fraught with phrases taken from the whole range of Old Testament poetry. Mary stayed with Elisabeth three months, till just before the birth of John the Baptist. Upon her return to Nazareth, Mary had her joy overcast by a great trial. According to the Jewish law, the tie of betrothal was as sacred as the marriage tie itself, and Mary's apparent violation of that bond exposed her to the death of an adulteress. But Joseph was no hard man, and he was thinking of giving her a bill of divorcement privately, when an angel revealed to him, in a dream, the holy mystery of Mary's conception, and repeated the injunction already given to her to call the child Jesus, "for He shall save His people from their sins." Thus was fulfilled the great prophecy of Isaiah, concerning the birth of *Emmanuel* from a virgin mother. "Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife. And he knew her not until she had brought forth her first-born Son. And he called his name Jesus" (St. Matt. i. 24, 25).

Though the home of Joseph and Mary was at Nazareth, the sure word of prophecy had declared that the Christ should be born at Bethlehem, the native place of his royal father David. And this was accomplished by the agency of the Roman emperor. A decree was issued by Augustus for a census of "all the world" over which his power extended; that is, the Roman empire, and its subject kingdoms. The connection of Judæa with the province of Syria, first established by Pompey, was not regarded as utterly dissolved by Herod's elevation to the throne, nor was the dying prince, for such was Herod's condition at this time, likely to contest the authority under whose shelter his reign had flourished, even though the census might betray the intention of absorbing his kingdom into the empire. The sacred pride of the Jews in their genealogies would lead them to hasten to the head cities of their tribes and families. Thus Mary, though about to become a mother, traversed with her husband the length of the land, from Nazareth to Bethlehem, the royal city of David, to whose house they both belonged. Arriving there, they found the caravanserai, or inn, crowded with wealthier and more important travellers; and, finding no other place, were forced to seek refuge in a stable. Here Mary gave birth to the Saviour of the world, and made His cradle in the manger of the cattle.

After this event, the Blessed Virgin appears several times in the New Testament narrative. She is treated by our Lord with the deepest respect and affection as the mother of His humanity, and His last care on the cross was to commend her to the protection of St. John, His beloved disciple, who from that time took her to reside in his house. She is also mentioned as associating with the disciples at Jerusalem, after the ascension of the Lord. Nowhere, however, is she spoken of as having any part in her Divine Son's sacred mission, or as having any authority over Him in His character of the Redeemer of the world. It is said that Mary died in A. D. 63.

THE Saviour of mankind having been born into the world poor and friendless, it pleased the Wise Disposer of all things, by His holy angel, first to make known to some shepherds who were watching their flocks by night in the neighboring fields, the birth of the long-promised, long-expected Messiah. In these same fields, centuries before, David, the royal ancestor of the new-born babe, had performed the same duty, watching his father's flocks by night, and guarding them with well-proved courage from the attacks of the robber and the wild beast. It was therefore fitting that the announcement of the birth of David's greater Son should be made to shepherds. While they were thus engaged in their humble duties, "the angel of the Lord came upon them, and the glory of the Lord shone about them." The radiance which shone around them terrified the astonished peasants; but, for the purpose of dissipating their fears and confirming their joys, the Divine messenger interposed, and thus addressed them: "Fear not; for, behold, I bring you good tidings of great joy, which shall be unto all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger." The glorious news was no sooner proclaimed than a number of the celestial choir were heard to resound the praises of the Almighty for this transcendant display of His goodness to sinful men. "And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe, lying in a manger." The place in which the Holy Child was born is supposed to have been a sort of out-house, not walled in, but a cave rudely inclosed for the protection of cattle. The manger, or "crib," of this humble stable, formed the first cradle of the Lord Jesus. "And when they had seen it, they made known abroad the saying which was told them concerning this child." We need not be surprised that even this miraculous announcement of the birth of the Saviour, and the publication of it by the shepherds, failed to produce any lasting impression which is on record. They probably told their news to persons in their own station in life, and dwelling in the country, and not to those through whom it would have reached the people or the court at Jerusalem. Such wonderful disclosures of the Divine dealings would, as soon as they passed from the immediate eye-witnesses and narrators, be lost among superstitious tales with the inhabitants of a wild and mountainous region, where truth is indistinguishably blended with falsehood. So that even the greatest of Divine revelations would be but the subject of passing wonder. At the time, however, "all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them." There is no intimation given of the distance at which their homes were from Bethlehem, whether in the immediate vicinity, or in the mountains of Southern Palestine; but most probably the former; it matters not which. It would seem from the account of the Evangelist, that the previous mention of their publishing abroad what was told them, and of the wonder occasioned by their statements, indicated what took place at Bethlehem before their return (St. Luke ii. 4, 20).



ANNOUNCING THE BIRTH OF THE SAVIOUR.



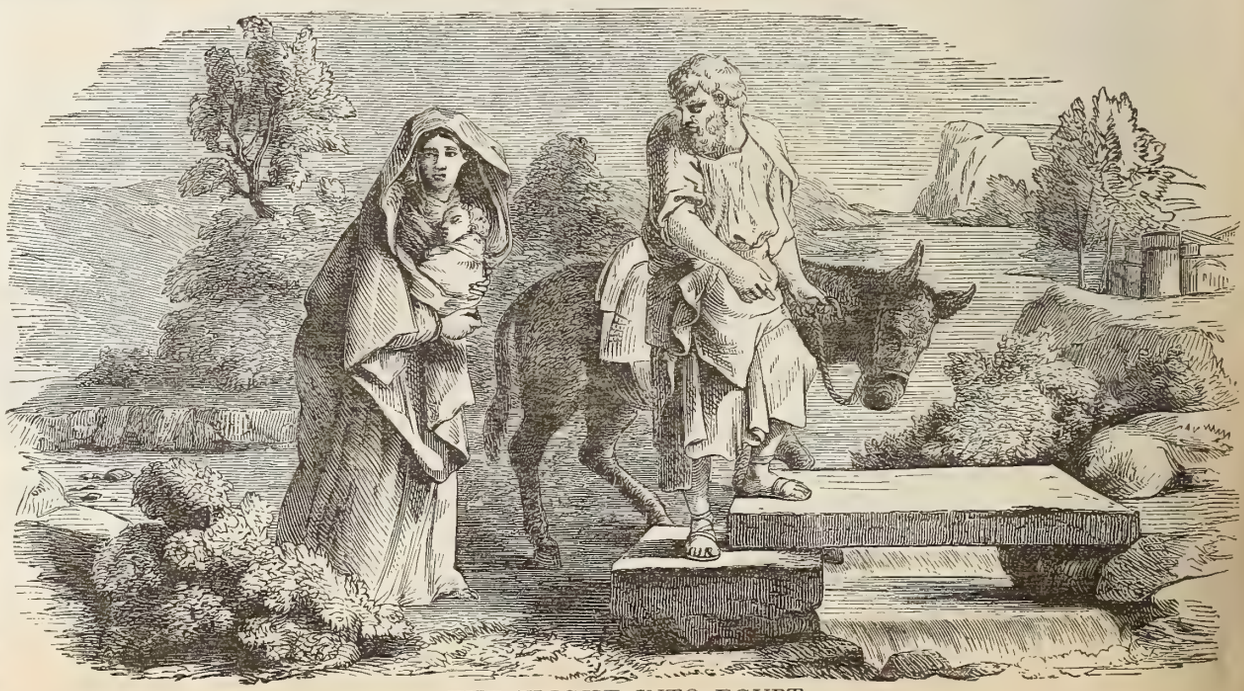
THE ADORATION OF THE SHEPHERDS.

As soon as the forty days allotted for purification after the birth of a son had expired, Mary and Joseph brought Jesus to the Temple at Jerusalem, with the sacrifice appointed for the poorer sort of people, "a pair of turtle doves, or two young pigeons." This first appearance of Jesus in the Temple was the signal for his reception by those who may be regarded as the representatives of the spiritual element of Israel. An aged man named Simeon, eminent for his piety, had been forewarned by the Holy Spirit that he should not die till he had seen "the Anointed of Jehovah." He was now guided by the same Spirit into the Temple; and, taking the child in his arms, he proclaimed him, for the first time, as the Christ of God. An aged woman named Anna, a prophetess, who had spent her widowhood of eighty-four years in constant prayer and fasting within the temple precincts, entered the temple immediately after Simeon, and saluted the infant as the Messiah, the Saviour of his people (St. Luke ii. 21–39).



SIMEON AND ANNA IN THE TEMPLE.

The visit of the Wise Men having alarmed Herod with the announcement of the birth of a king of the Jews almost under the very walls of his capital, he determined to rid himself of his rival by massacring all the infants in Bethlehem under two years old. The angel of God gave Joseph prompt warning of the danger which threatened the Holy Child, and commanded him to take Jesus and his mother, and fly to Egypt to escape the wrath of the cruel king. Joseph immediately obeyed the Divine command, and remained in Egypt with Jesus and Mary until the death of Herod permitted him to return to Palestine (St. Matt. ii.) The abode of Jesus in Egypt formed a step by which the course of his life was assimilated to that of His people's history, and so fulfilled in its highest sense the saying of the Prophet Hosea, "Out of Egypt have I called my Son." Tradition relates that the Holy Family remained in the vicinity of the modern city of Cairo, during their sojourn in Egypt. On the road from Cairo to the ruins of Heliopolis, just before reaching the village of Matareeah, at a little distance from the road on the right, is a garden in which is shown a sycamore tree, called "The Virgin's Tree," beneath whose shade the Holy Family are said to have reposed after the flight into Egypt. It is a splendid old tree, still showing signs of life, but terribly injured alike by the devout and the profane, who have cut their names over it, and carried off portions of it as souvenirs of their visits. It is scarcely necessary to remind the reader that the tradition rests upon no authority whatever. We know nothing of the place of the Holy Family's abode in Egypt; nor is it necessary that we should. The death of Herod, shortly before the Passover of the same year, was the signal for their return to Palestine, at the command of the angel to Joseph in a dream. But, on entering Judæa, they learned that the people had been disappointed of the succession of Herod Antipas, and that the throne was occupied by Archelaus, who was likely to tread in his father's steps. So they turned aside by the coast road to Galilee, and returned to their own city of Nazareth, whose name, odious to the Jews of Judah, gave Jesus and his disciples their first appellation of *Nazarenes*, as the prophets had foretold. Here, in the retirement of the humble home of Joseph and Mary, Jesus spent the next twelve years in obscurity. We are only told concerning Him that "the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him." After his visit to the temple at Jerusalem in his twelfth year, Jesus returned with Joseph and Mary to Nazareth, and dwelt there with them until the time had come for his entrance upon his mission, which was when he was about thirty years old.



THE FLIGHT INTO EGYPT.

ONE of our Saviour's chief resorts was the margin of that beautiful lake which is variously called the Sea of Galilee, of Tiberias, and of Gennesareth. It was there that the greater part of his labors was performed. Here Christ is first presented to our view as preaching the word of God to such multitudes, that he was fain to seek a station whence to address them on the lake itself. Two fishing boats were drawn up on the beach, while their owners were employed in washing their nets. Jesus entered one of them, which was Simon's, as St. Luke simply tells us, without any allusion to his previous call. After teaching the people from a short distance off the coast, Christ bade Simon and his brother Andrew to put out into deep waters, and to let down their nets. They obeyed, though Simon informed Jesus that they had toiled all the previous night, and had caught nothing; "Nevertheless," he added, "*at thy word*, I will let down the net."



JESUS TEACHING BY THE SEA-SIDE.



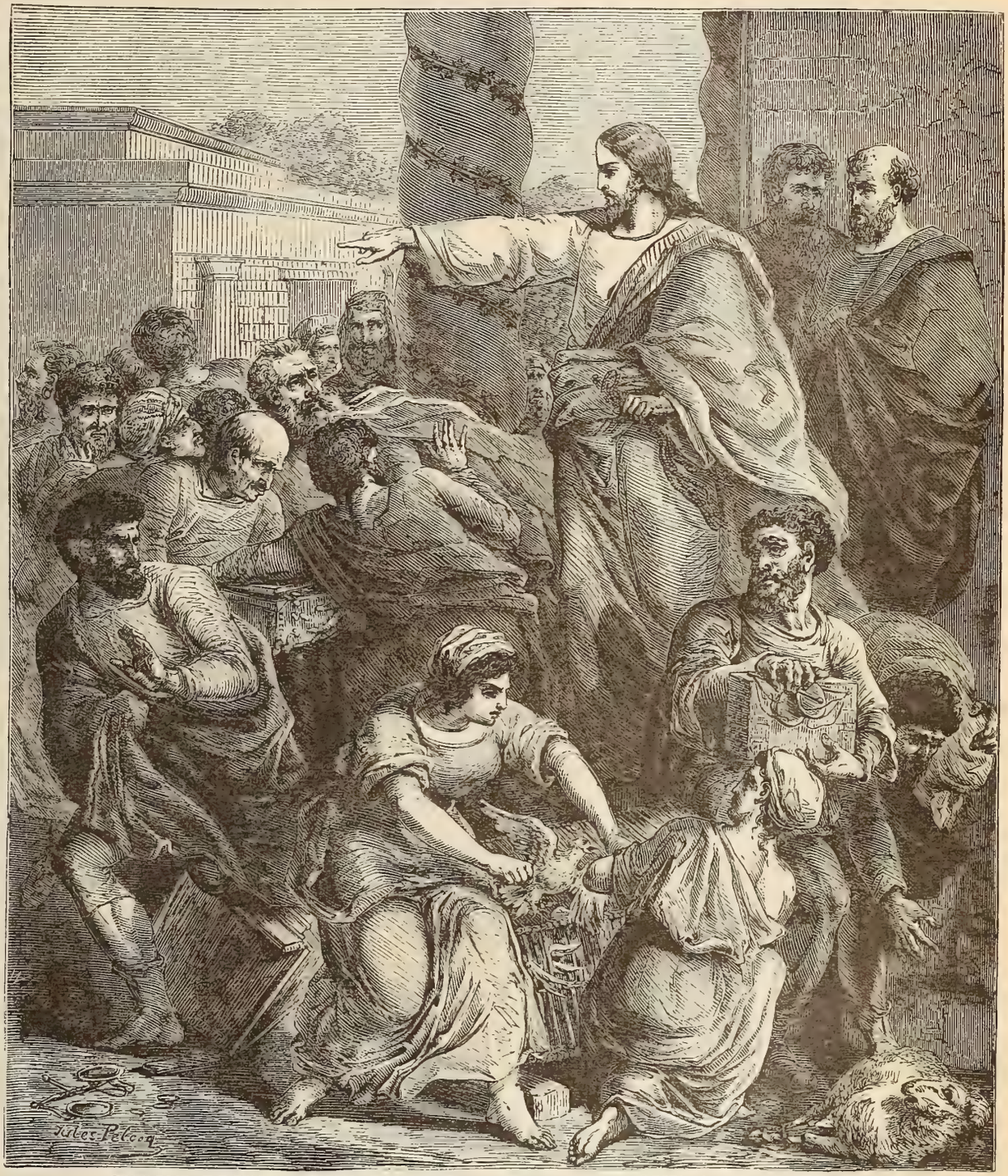
THE MIRACULOUS DRAUGHT OF FISHES.

St. Peter had been called previous to this by Christ. He was probably between thirty and forty years old at the time of his call. That call was preceded by a special preparation. He and his brother Andrew, together with their partners James and John, the sons of Zebedee, were disciples of John the Baptist (John i. 35.) They were in attendance upon him when they were first called to the service of Christ. From the circumstances of that call, which are recorded with graphic minuteness by John, we learn some important facts touching their state of mind and the personal character of St. Peter. This first call led to no immediate change in Peter's external position. He and his fellow-disciples looked henceforth upon the Lord as their teacher, but were not commanded to follow him as regular disciples. They returned to Capernaum, where they pursued their usual business, waiting for a further intimation of his will. The second call, however, was of a very different character. Henceforth Peter and his companions are to be the close and faithful companions of the Lord, the witnesses of His ministry. Their business is to be "to catch men." Peter, whose name had formerly been Simon, received from Jesus the new name of Peter, which he bore from that time. The name was eminently characteristic of the apostle. Though full of human weakness, Peter was firm in his love for his Master. He was a man of undoubted piety, and of great zeal for what he deemed for his Master's honor, but, at the same time, with a mind rather quick than accurate in its apprehensions, and with feelings rather hasty in their impulse than determined and continuous in their exercise. Hence his readiness in avowing his opinions, and his rashness in forming them; and hence also the tendency which beset his honest openness to degenerate into bravado, and his determinations of valor to evaporate into cowardice at appalling forms of danger. His fall, however, and his subsequent restoration, connected as these were with the mysterious events of his Master's crucifixion and resurrection, and with the new light which had by them been cast around his character and work, produced a powerful change for the better upon the apostle's mind. From this time forward he comes before us under a new aspect. A sober dignity and firmness of purpose have displaced his former hasty zeal; sagacity and prudence characterize his conduct; and whilst his love to his Master shows no symptom of abatement, it displays itself rather in active labor and much enduring patience in His service than in loud protestations or extravagant exhibitions of attachment. In the subsequent Scripture history he is presented to us as the courageous herald of the kingdom of Christ, by whose mouth the first public declaration of salvation through the crucified Jesus was made to the people; by whose advice and counsel the early churches were planted and governed; and by whom the prejudices of Judaism were first fairly surmounted, and the gospel preached in all its universal freeness to the Gentile world. The time and place of his martyrdom are uncertain. He is believed to have been crucified during the Neronian persecution, about the time that St. Paul was beheaded.



THE FINAL CALL OF ST. PETER.

Our Lord's visit to Jerusalem to celebrate His first Passover after entering upon His ministry was marked by an event which distinctly asserted His power over the house of God. The selfish spirit which prevailed among the Jews had made the very services of the sanctuary the occasion for profaning it. Sheep and oxen and doves were sold within the sacred precincts for the convenience of those who came to pay the half-shekel tax for divine worship. Jesus drove them from the temple with an authority of which His "scourge of small cords" was but the sign. The indignation with which He overthrew the tables of the money-changers forms a marked contrast to his gentler command to the sellers of doves to "Take these things hence: make not my Father's house a house of merchandise" (St. John ii. 13–17). The mercenary traders appear to have been struck at once with a consciousness of their guilt, and the severity of our Lord's reproof, as they immediately departed without making the least resistance. Much greater was the condemnation and vehemence of Divine zeal shown by the Saviour three years later, on his last visit to the temple, when he drove out from the sacred edifice "them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves" (St. Luke xix. 45, 46). Those critics who suppose the two narratives to be a confused account of one event are insensible to the transition, which the renewed and confirmed selfishness of the offenders forced upon our Saviour, from the reformer urging amendment to the judge passing a final condemnation. The proceedings of Jesus were watched by His disciples and the Jews with equal astonishment. The former, reminded of the words of one of those Psalms (Ps. lxix. 9) which most clearly referred to the Messiah, beheld a new proof of His Divine authority. The Jews were sensible of the same influence, but they resisted its admission. Their very demand for a *sign* of His authority proved that they understood the claim. His answer looked forward at the very commencement of his course to its highest consummation, while it rebuked them more keenly than ever by predicting their share in the end. This was the first occasion on which the Jews made the demand, which they so often repeated, not of *evidence* to justify belief—this was abundantly supplied by the very spirit of His proceedings, as well as by the miracles which we are presently told that He performed—but of a *supernatural sign* to compel belief; that foolish demand which is made in every age by hearts hardened against moral evidence, and which equally fails to convince them. Jesus replied, as on other occasions, by refusing the demand made in a spirit of defiance, but at the same time intimating that the sign would one day be given, and that to their confusion. For this end their evil spirit toward Him was already preparing. They who demanded to know His authority for rebuking their profanation of God's house would be carried on by that evil spirit, not only to courses involving the destruction of that house, but to the destruction of the true temple of which that was but the shrine, the "house not made with hands," which formed in his person the dwelling-place of God. And when their rage had achieved that triumph, He would give them the clearest sign of His authority, by raising up again in three days that edifice whose glory infinitely surpassed the forty years' work of Herod on Mount Zion. "He spake of the temple of His body." His words had an *apparent* sense, which was all that their carnal minds could see at present; and even this they wilfully perverted by the alteration of one word, in order to make out a charge of blasphemy against Him. Hidden beneath this apparent sense was not only the prediction of the destruction of the temple by the Romans, but the deeper spiritual prophecy of His own death and resurrection.



CHRIST DRIVING THE BUYERS AND SELLERS OUT OF THE TEMPLE.

Upon His return to Nazareth, after His first Passover, the Lord Jesus encountered His first open opposition, for, as He Himself said, "A prophet is not accepted in His own country." Here, as was the custom in all the Galilean synagogues, He was invited to read the Scriptures and address the people. It was plainly not without some high purpose that He chose the first and second verses of the sixty-first chapter of Isaiah, prophetic of His great mission. "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." He closed the book, and returned it to the officer of the synagogue who kept the sacred rolls, and sat down. But all eyes remained fixed upon Him in an expectation which He satisfied, rather than surprised, by announcing Himself as the Christ, who was thus filled with the spirit to preach this gospel: "This day is this Scripture fulfilled in your ears." At first the hearers were divided between admiration of the Prophet and offence at His origin, as the son of their humble fellow-townsman Joseph. But when, foreseeing that they would raise the selfish cry for signs and wonders to glorify His own city, Jesus intimated that He was sent to the Gentiles—such as the Sidonian widow to whom Elijah administered, and the Syrian leper whom Elisha healed, the Prophet's own countrymen being passed over in both cases—then their wonder turned to rage. They dragged Him out of the city to cast Him from the hill on which it was built; but He passed unseen from the midst of them, and so escaped (St. Luke iv. 14, 30).



THE JEWS LEADING JESUS TO CAST HIM FROM THE CLIFFS.

Thus had they the guilt of His death, but not the power; for this was reserved for the whole nation collectively; and for Judas himself, who said at last, "This is He, hold Him fast." Something not unlike this escape is mentioned on one occasion at Jerusalem, when "they took up stones to cast at Him, but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by." And it seems in some sense typical of His death, when they thought to have killed Him, but He delivered Himself from their hands, like the scape-goat into the wilderness, when devoted to death. And thus, as to the Jews who sought for a sign, He gave the sign of His Resurrection, that manifestion of his Godhead which they brought about by their wickedness: so here also to these Nazarenes, who in unbelief sought a sign, He gave them a proof of His Divinity by escaping from their fury; leaving their hands powerless, but full of guilt. He shows himself Man by submitting to be dragged by them; He proves Himself God by escaping from them; setting forth also that mystery of which He spake at His Passion, that of His own free will He laid down His life; "No man taketh it from Me." "I have power to lay it down, and I have power to take it again." "He passed through the midst of them," says St. Ambrose, "the mind of His enraged enemies being suddenly changed or overwhelmed with astonishment. He was still wishing to heal the Jews, rather than destroy; that by this ineffectual result of their fury, they might cease to wish what they could not accomplish." Leaving Nazareth, where He had been thus rejected, the Saviour "came down to Capernaum, and taught them on the Sabbath days. And they were astonished at His doctrine; for His word was with power" (St. Luke iv. 31, 32).



CHRIST RAISING THE DAUGHTER OF JAIRUS.

Upon casting his lot with Jesus, Saint Matthew made an entertainment at his house at Capernaum for his Lord, inviting all the publicans he knew. While at this feast, Jesus was approached by a ruler of the synagogue named Jairus, who besought him to come and heal his daughter, who was dying. Jesus immediately went with him. On the way the father was informed that his daughter was dead. Jesus bade him control his grief, and assured him that his daughter should be restored to him. Upon reaching the house, they found it full of mourners, who were giving way to the most terrible lamentations. Our Saviour put them aside, and approaching the dead body of the young girl, took her by the hand, and commanded her to arise; and she that was dead but a moment before arose, as from asleep, restored not only to life, but, as we are warranted in believing, to health and vigor also (Matt. ix. 18–26).



THE DISCIPLES PLUCKING CORN.

Our Lord frequently declared that though the Sabbath was to be observed as a day of rest and holy joy, works of benevolence and necessity on that day were lawful and proper. On one occasion he was passing through a field of grain, on the Sabbath, and his disciples being hungry, began to pluck the ripe ears of the grain and to shell and eat them. It was an offence against the Jewish law to winnow even the smallest quantity of grain on the Sabbath, and the Pharisees who were with the Saviour in this walk reproached him with permitting his disciples to do that which was unlawful on the Sabbath day. The Saviour rebuked this excess of zeal, and told them that he as the Lord of the Sabbath had power to sanction the performance of such things on that day as were good and useful in themselves. "The Sabbath," he said, "was made for man, and not man for the Sabbath" Matt. xii. 1–8).



THE PEOPLE FOLLOWING CHRIST.

His name command the faith of all the nations. In these assemblies on the shores of the Lake of Galilee, we see at length all the elements of the visible church of Christ separated from the world; and, if among those who had followed him into these solitudes, there were secret unbelievers, or opponents, or even traitors, we need be the less surprised, as their type was found even among those whom He chose for His ministers and companions.

THE Sermon on the Mount, as the discourse of our Lord recorded in the fifth, sixth and seventh chapters of St. Matthew's Gospel, is called, was delivered on the shores of the Sea of Galilee. It was spoken to the *disciples* in the hearing of the great multitude that had gone out to hear Jesus, and was meant for the disciples as the manual of their instructions, the code of the new kingdom of which they were the new ministers, the outline of the truths they were to teach. It is addressed also to our Lord's followers in general, in that and every age, proclaiming the spirit of the new dispensation, to which they profess to have submitted, the truths they have to learn, the obligations they have to fulfil, the tests by which they must be tried, the characters they must bear, if they are indeed the disciples of Jesus (St. Matt. v., vi., vii.)

IT was the custom of Jesus frequently to withdraw to some retired spot upon the shore of the Sea of Galilee; but even there He was followed by a multitude from all parts of the Holy Land, and even beyond its borders, from Idumæa on the south, to Tyre and Sidon on the north. He healed their diseases and cast out unclean spirits, charging both the patients and the demons not to make Him known. In these acts of mercy, extended to many who were aliens to the commonwealth of Israel, and yet withdrawn so carefully from all public parade, St. Matthew sees the fulfilment of Isaiah's great prophecy of the Messiah as the merciful judge of Gentiles as well as Jews (St. Matt. xii. 15–21): the chosen and beloved servant of God, yet so meek that He would not strive or cry for His rights, nor lift up the voice of self-assertion among the haunts of men; so merciful that He would not break the bruised reed as useless, nor quench the smoking lampwick as hopeless; and yet so powerful, by this very might of gentleness, that His just judgments should finally be crowned with universal victory, and



JESUS TEACHING ON THE MOUNT.



CHRIST HEALS THE NOBLEMAN'S SON.



JESUS FEEDING THE MULTITUDE.

From Jerusalem, our Lord returned through Samaria, to Galilee, at the close of the Passover referred to in the first paragraph of this page, going to the village of Cana. While there, a certain nobleman, one of the courtiers of Herod Antipas, came to him, and begged him to go with him and heal his son, who was lying at the point of death with a fever. Our Lord, after rebuking the courtier for the spirit in which he had come, declined to go with him, and told him to return home, that his son "lived." That the courtier understood the lesson of submission as well as of faith appears from the leisurely mode of his return. As he drew near home he was met by his servants with the joyful tidings that his son was recovering. Upon questioning his servants he learned that the change for the better had taken place at the time Jesus had told him his son would live. This irresistible exhibition of the power of Jesus over disease and death was not lost upon the father, for "himself believed, and his whole house" (John iv. 43–54).

During Our Lord's third circuit of Galilee, as it is called, and during the season of the Passover, he performed the miracle recorded in Matt. xiv., of feeding more than five thousand people in the Wilderness, with five small loaves and two fishes, the food being miraculously increased by the exercise of his Divine Power. After the people had eaten and were satisfied, twelve baskets-full of the fragments that remained were gathered up. This miracle was doubly significant, in consequence of the season at which it was performed. It was the season of the Passover, and while Jesus was feeding the people in the Wilderness with bread thus divinely made, their brethren were at Jerusalem eating the unleavened bread of human manufacture.

After having fed the multitude with the loaves and fishes, Jesus sent them away, and directed the disciples to recross the lake to Bethsaida. As the night came on, Jesus watched the lonely vessel, tossed about by the waves and adverse wind. As the night reached its darkest, and the storm its highest, and as the disciples were well nigh worn out with anxious fears, Jesus went to them, walking on the waves; and even then he made as though he would have passed them; but their cry of fresh terror at the supposed apparition was answered by the cheering announcement of his presence. Peter presumptuously demanded that if it were Christ, He should bid him come to Him, and being told to come, the Apostle cast himself into the sea and began to walk on the water to Jesus, but, alarmed by the fierce wind and the waves, his courage failed him, and he would have sunk had not Jesus stretched forth His hand and caught him, gently reproaching him for his lack of faith (St. Matt. xiv. 22–31). Peter was convinced, before he left the ship, that it was Jesus who was coming to them on the water. Nor did he even doubt it when he was sinking, because he then implored his assistance. But when he found the storm increase, and the billows rage more horribly than before, his fears suggested that either his Master would be unable or unwilling to support him amidst the frightful blasts of the tempest. This miracle alarmed the disciples; for though they had so very lately seen the miracle of the five loaves, they did not seem to have before formed a proper idea of his power; but being now persuaded that he could be no other than the expected Messiah, they "came and worshipped him, saying, Of a truth, thou art the Son of God." Our Saviour seems to have confirmed this miracle by working another; for he had no sooner entered into the ship, and hushed the horrors of the storm, than they arrived safely at the place whither they were going (St. John vi. 21). When our Lord disembarked, the inhabitants of the neighboring country flocked about him, bringing with them all those that were sick; and they were all healed. It must be remembered, that though Jesus ordinarily resided in the neighborhood of Capernaum, yet he had been absent ever since his visiting Nazareth; and therefore it is natural to think that the inhabitants, on his return, would not omit the opportunity of bringing their sick in such prodigious crowds, that it seems our blessed Saviour did not bestow particular attention on each of them; and this was the reason for their beseeching Him "that they might only touch the hem of His garment; and as many as touched were made perfectly whole" (St. Matt. xiv. 36). Thus were the disciples shown that He who had power over the winds and waves could also feel the tenderest pity for the suffering of man, and could spread blessings about Him wherever He went. In all His ministry this Divine power was only exerted for good, and the poor and humble were oftenest the recipients of His bounty.



JESUS WALKING ON THE SEA.



PETER SAVED BY JESUS.



THE SYRO-PHŒNICIAN WOMAN.

In order to avoid the wrath of the Jewish leaders who were continually conspiring against his life, Our Lord frequently withdrew into remote places. On one occasion he even went into the region of Tyre and Sidon, going as far as Decapolis. His stay in Phœnicia was marked by that condescension to the prayer of the Syro-Phœnician woman (a native of the country, but of Greek education), which was the first case of his performing a miracle for and recognizing the faith of an actual heathen. Her daughter was "grievously vexed with a devil," and she besought the Lord to come and heal her. After subjecting the faith of the woman to a severe test by seeming to refuse her petition, the merciful Saviour commended her submissive trust in Him, and granted her prayer; "and her daughter was made whole from that very hour." Thus did the gracious Saviour of mankind show that His love and tenderness extended to the whole of mankind, and were not confined to the house of Israel (Matt. xv. 28).

After the close of the Sermon on the Mount, the Lord returned towards Capernaum. At the gate of the town of Nain, near Capernaum, He met a funeral procession coming from the town towards the place of burial. The dead man was "the only son of his mother, and she was a widow. And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier, and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother." Thus, by a single command, did the Lord of life and death repeat the miracle which Elisha had only performed with reiterated and agonizing prayers (St. Luke vii. 12–17).

The Saviour did not exhibit the young man thus restored to life to the multitude; but, by a singular act of modesty and humanity, delivered him at once to his late afflicted, but now astonished and rejoicing mother, to intimate that in compassion for her great distress He had wrought this stupendous miracle. A holy fear fell upon all who heard and saw this astonishing event; "and they glorified God, saying, A great prophet is risen up among us, and God hath visited His people."



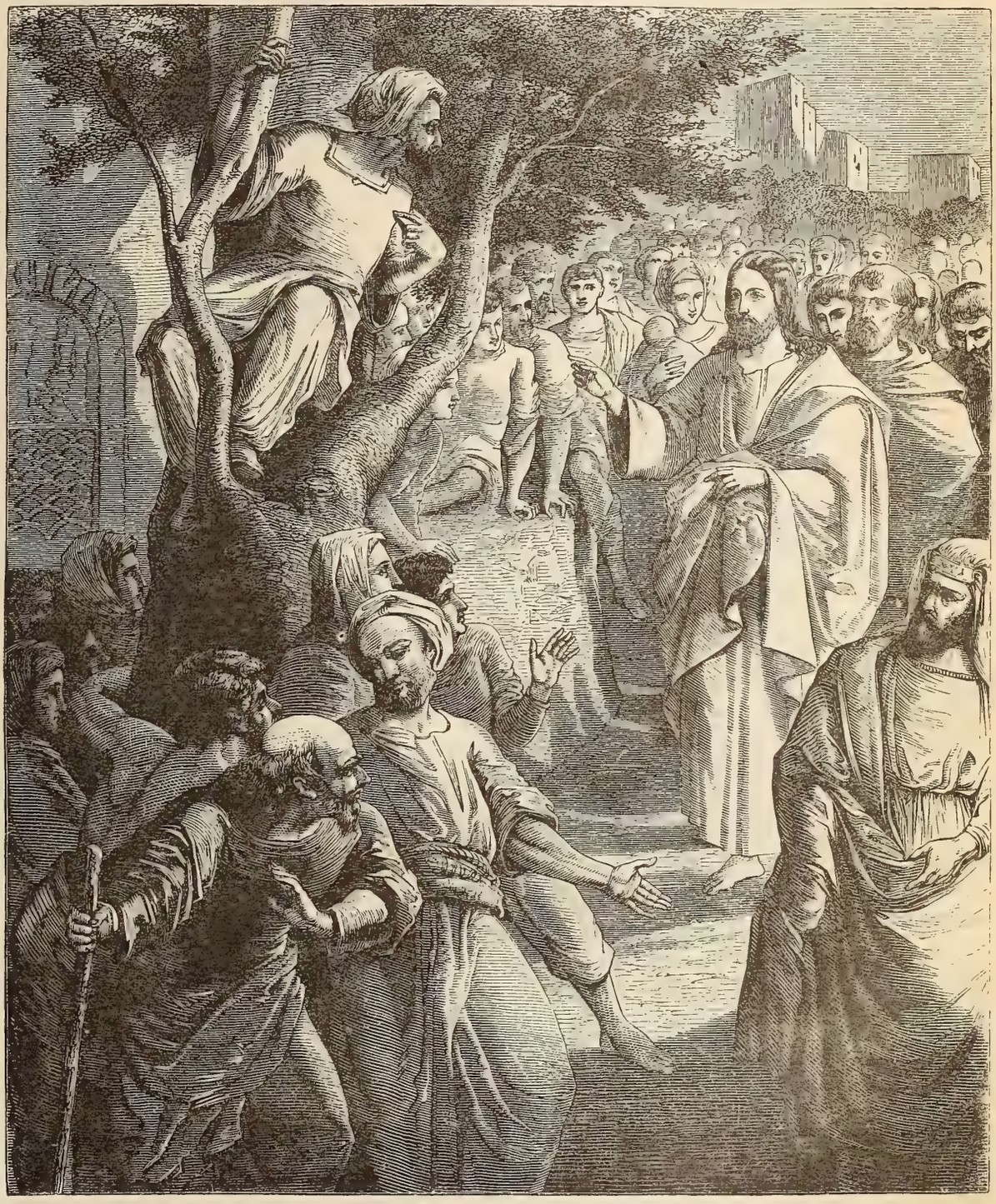
CHRIST RAISING THE WIDOW'S SON.

Here it must be observed that, as this miracle is liable to no objection, it therefore abundantly proves that the power of the blessed Jesus was truly and absolutely divine. He met this funeral procession by accident. It was composed of the greatest part of the inhabitants of the city, who bewailed the disconsolate state of the afflicted widow, and therefore well knew that the youth was really dead. Indeed, they were on their way to bury him, and were not conscious that Jesus was near them; so that there could have been no intention on their part to invoke the power of the Saviour. The Lord was touched with compassion by the sight of the mother's grief, and graciously resolved to comfort her, as He alone could do, by restoring her dead son to her arms. The powerful word by which He called the breathless body to life was delivered in an audible voice before all the company, and even at the very gate of the city, the place of public resort. It was accompanied by no prayer to His Father for aid. The Lord Jesus, acting in His Divine capacity as the Master of life and death, commanded the young man to arise. There was no hesitation in giving the command; it was the voice of Divine authority that spoke, and the obedience which followed it was instantaneous. The grim King of Terrors at once released his victim at the order of One greater and mightier than he. The miracle was complete and conclusive in all its parts, and in itself is sufficient to show that He whom even death obeyed was indeed the Son of God, the Redeemer of mankind.

Nain, the scene of the stupendous miracle, was at the time of our Saviour a flourishing town of Galilee, and was situated on the north-western edge of Little Hermon, where the ground falls into the Plain of Esdraelon. Eusebius and Jerome describe it as not far from Endor. As its name has always been preserved, it was recognized by the Crusaders, and has been often noticed by travellers up to the present day. It has now dwindled into a small hamlet called *Nein*, which is situated about three miles south by west from Mount Tabor. It consists of a few plain houses, roughly built, and situated amidst heaps of rub-

bish, old building stones and ancient foundations. A number of rock tombs are hewn in the side of the hill on the southeastern side of the village, and it may have been to one of these tombs that the little procession was wending its way when the Lord stopped the bier.

On His final progress to Jerusalem, our Lord journeyed from Galilee to the lower ford of the Jordan through Peræa. As He proceeded leisurely through Peræa, toward Jerusalem, teaching in the villages on the way, He was warned of Herod's designs on His life. The information was given by the Pharisees, evidently with the view of hastening our Lord's return within their own reach. "Get thee out, and depart hence: for Herod will kill thee"—and His answer involved a keen rebuke of their treacherous regard for His safety. He bids them go themselves to tell Herod that His time was indeed at hand, but that His course was not to be shortened by the wiles of "that fox." His death was to be accomplished by the open violence of His own countrymen at Jerusalem, where former prophets had been slain, "for it cannot be that a prophet perish out of Jerusalem!" And then, apostrophizing the city to which His face was now turned, He uttered that exquisitely pathetic lamentation, which He afterward repeated in sight of its walls. His ministry had led Him thither at least four times, and this visit was to be His last, the last visit of any prophet, and thenceforth the place which God had chosen for His house would be left desolate, and they should see Him no more until the day when, in a sense yet to be accomplished, they should say, "Blessed is He that cometh in the name of the Lord." He crossed the Jordan, and advanced toward Jerusalem by the high road through Jericho. Many people came out to see Him, among whom was Zacchæus, a tax collector, who, being short in stature, climbed up into a sycamore tree, in order to see Jesus as He passed. "And when Jesus came to the place, He looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received Him joyfully." The Saviour spent the night probably in the house of Zacchæus, and the next day pursued His journey to Jerusalem. Jesus was pleased with the manifestation of Zacchæus' eagerness in answering His call, and knowing that it proceeded from a heart not far from the kingdom of God, saw fit to honor him by becoming his guest. This offended the self-righteous Jews, who objected that "He was gone to be a guest with a man that is a sinner." This offensive imputation was met by Zacchæus in the spirit of the Mosaic conception of goodness. "The half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." He that knew the heart of man, knew not only the truth of this statement, but that the good works of Zacchæus emanated from right motives, and He therefore terminated the conversation with these words: "This day is salvation come to this house, for as much as he also is a son of Abraham"—a declaration which, whether Zacchæus was by birth a Jew or not, signifies that he had the same principle of faith which was imputed to Abraham, the father of the faithful, for righteousness. He was in the caravan from Galilee, and was going up to Jerusalem to keep the Passover (St. Luke xix. 1–10). This time He was Himself to be the Paschal Lamb, that was to be slain for the atonement of the sins of the whole world. Instead of proceeding directly to Jerusalem, however, He stopped at Bethany, and spent the Sabbath with His friends Lazarus (whom He had raised from the dead), and Martha, and Mary.



ZACCHÆUS CALLED BY JESUS.

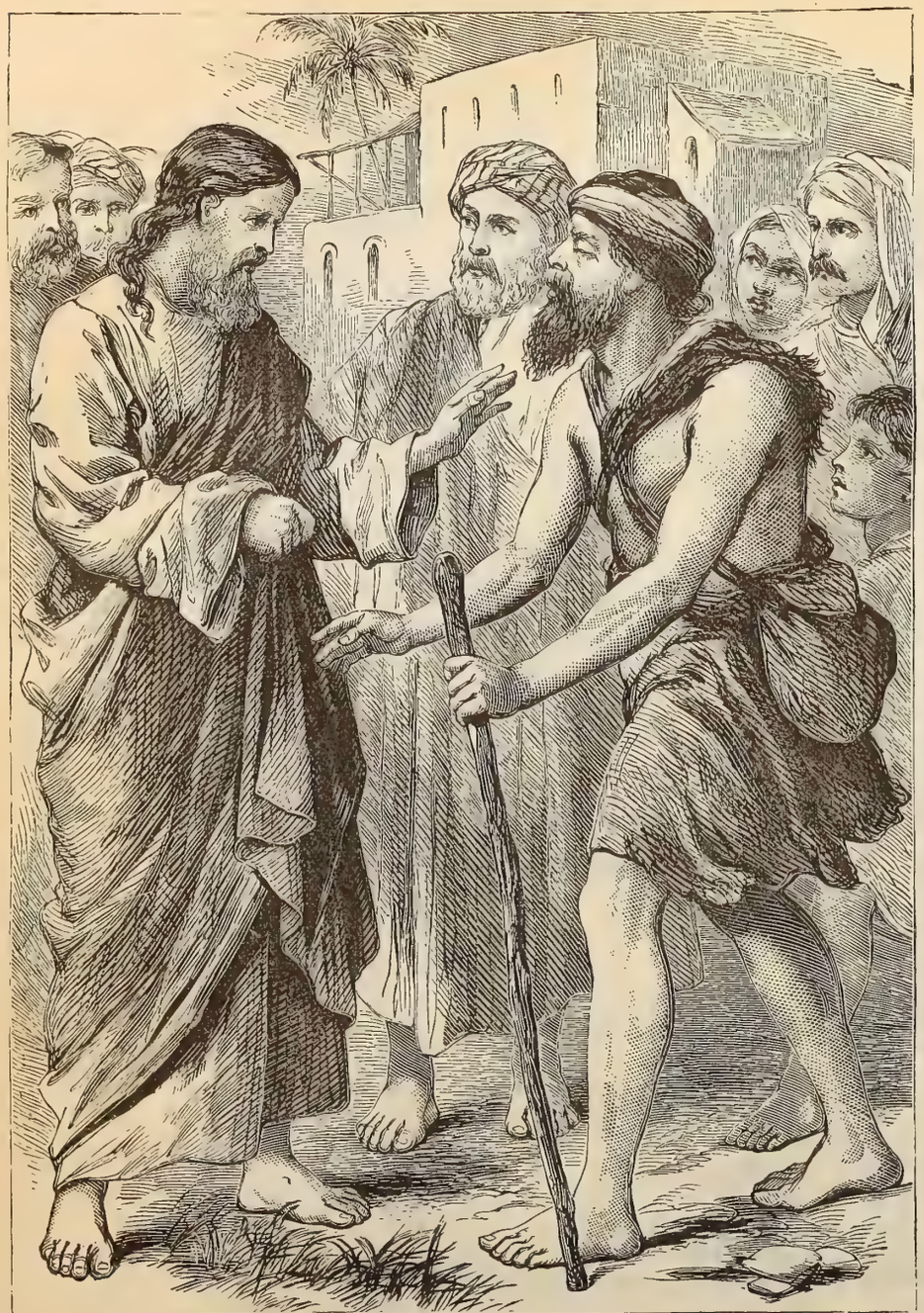
THE "angel" referred to in Revelation x. 1–6 is believed to represent our Lord Jesus Christ, the Angel of the Covenant; he is called a *mighty* angel, in opposition to the mighty enemies of his church mentioned in the foregoing chapter; he is said to *come down from heaven*, to intimate his signal and seasonable appearing for the relief of his church, *clothed with a cloud*, representing the manner of his coming in the clouds at the final judgment, with a *rainbow on his head*, signifying that covenant of peace which he had made with his church, and his continual mindfulness of that covenant; *his face was as the sun*, to denote that light of comfort and deliverance which he would bring to his church in his own time; *his feet as pillars*, signifying the steadiness and stability of his purposes and actions, that where he sets his feet none can remove him, and as *pillars of fire*, denoting his ability to tread down his enemies under him and also to consume them. The *little book* which he is said to have had *in his hand open* is so called to distinguish it from the former book sealed (chap. v.), a book in which the purpose and decree of God was made known concerning what should happen to the church, a book sealed and shut to us, but obvious and open to Christ. The representation that "*he set his right foot on the sea and his left foot on the earth*," is designed to let us know his sovereignty and dominion over the whole world, as well over the turbulent and unquiet as over the quiet and more peaceable part of it, and also to signify his ability to tread down his enemies, wherever they are, a consideration that administers much comfort and consolation to his church; his dominion is over the earth and sea; none can dispossess him of his power, and none can escape his presence.



THE ANGEL WITH THE BOOK.

This Angel, who represented Christ the Lion of the tribe of Judah, is said to have *cried with a loud voice, as when a lion roareth;* probably to shadow forth the efficacious and successful preaching of the gospel; and it is supposed that the *seven thunders* mean the same thing. St. John intended to write what things these thunders uttered, but he received an inhibition — *write them not*, which inhibition, perhaps, may be regarded as only temporary.

The angel that represented Christ is represented to St. John as *swearing*. Here we may observe, 1, the ceremony used in swearing: *lifting up of the hand to heaven*, appealing thereby to God as a witness and a judge. 2. The person sworn by (God) described. (1) By his eternity. *He lives forever*, before and after all time. (2) By his omnipotence and almighty power in the work of creation, making heaven and earth, and the sea, and all things that are therein. 3. The thing sworn, namely, *that time shall be no more*—that is, that there should be no further delay of time for the destruction of Jerusalem, and the obdurate Jews, say some; for the ruin of the Roman empire, for the destruction of Antichrist, say others; the performance of God's word, both in his promises of deliverance to his church and in the execution of judgment on her enemies, is now at hand. 4. The promise made, and the assurance given, namely, *that the mystery of God should be finished*—that is, the deliverance of the church should be completed, and the final confusion of her enemies shall be accomplished, which is called *a mystery*, because the world understands it not, nor will they believe it. As mysteries have their own time to be made manifest, a day was then approaching in which the happy condition of the afflicted should appear and the calamitous state of the ungodly be discovered. The apostle's "eating the book" (v. 9) was an emblem of his duly considering and understanding the purposes for which he received it. The knowledge of future events was at first very sweet to him, but when he had more fully understood them, they occasioned him inward grief and anguish of heart.



CHRIST HEALING THE BLIND.



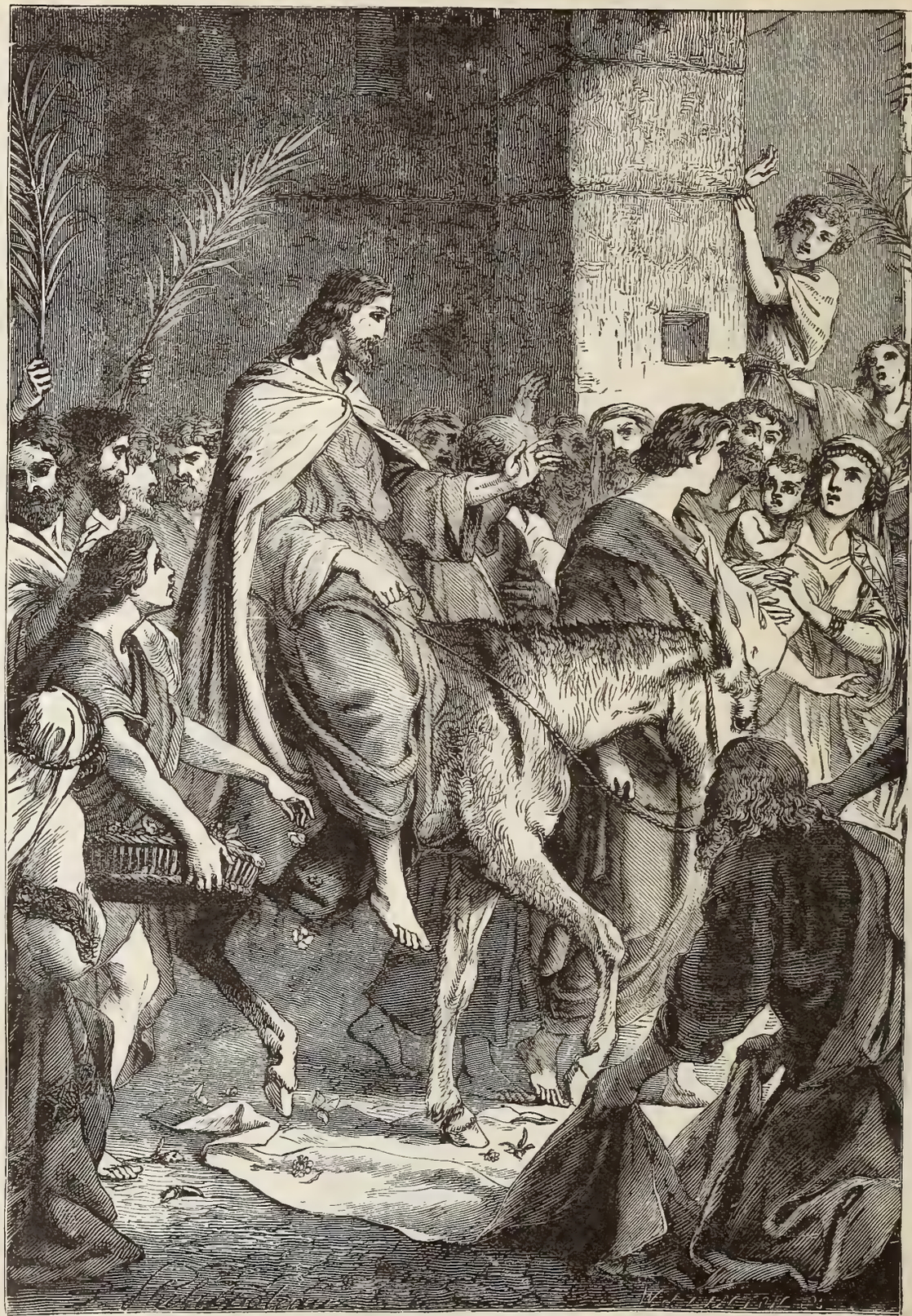
CHRIST RAISING LAZARUS.

SEVERAL times during His sojourn on earth, the Saviour exerted His Divine power to restore sight to men who were blind. On one occasion two blind men were given their sight, in the vicinity of Capernaum, as related by St. Matthew, ix. 27–31. Again a blind man was given his sight near Bethsaida, Mark xiii. 22–26. A man born blind was made to see, at Jerusalem, John ix. Finally, two blind men were restored their sight near Jericho, Matt. xx. 30–34. Sight being the gift of God alone, no mere human being could by any power or art of his own bestow it upon one who had never possessed it, or restore it to one who had lost it.

The friendship which existed between Jesus and the family at Bethany furnished the occasion of Our Lord's greatest miracle. Being compelled to leave Jerusalem by the

renewed plots against Him at the Feast of the Dedication, He retired beyond the Jordan, to the place where John first baptized, and remained there for some time, receiving many new disciples. He seems to have been still at Bethabara when He received the tidings of what He knew to be the mortal illness of His friend Lazarus. He returned to Bethany, and (as is related by St. John, in the eleventh chapter of his gospel) notwithstanding Lazarus had lain in the grave four days He brought him forth restored to life and health, and in such a manner that the bystanders could not doubt the genuineness of the miracle. Thus did our blessed Lord manifes His divine power over man's last and most dreaded enemy; but the Jews still refused to believe on Him (St. John xi. 1–44).

THE day upon which the Lord Jesus made His entry into Jerusalem was that on which the lamb for the Passover was selected, to be kept until the time of slaying it. But it was not only as the Paschal Lamb that the Saviour was to enter the Holy City. He was to go up to it as the Messiah, the manner of whose entrance had been explained by the prophecy of Zechariah (Zech. ix. 9). Two disciples, sent forward from Bethany to Bethpage, a village higher up on the eastern slope of the Mount of Olives, found an ass tied up to a door at the meeting of two roads, with her colt, on which no man had yet ridden; and they had only to say to the owner, "The Lord hath need of them," to obtain them. Whether the owner was a disciple, or whether his mind was bowed at the moment to the Lord's will, is not explained. The only trappings of the ass were the coarse garments of the disciples, doubtless travel-stained and worn; and so Jesus mounted the eastern slope of the Mount of Olives. He met with a royal reception. The multitude who had come to the feast, hearing of His approach, and moved by the crowning miracle of the raising of Lazarus, went forth to meet Him, bearing in their hands the branches of the palm tree, the well-known sign of victory, and spreading their garments beneath His feet. As He began to descend the Mount, in full view of the Temple, all the disciples burst forth into a shout of joy, praising God for all the wondrous works Christ had done, and the people took up the cry in the prophetic words of David himself, saying, "Hosanna to the Son of David," that is, "The Lord preserve the Son of David." They blessed Him as the King of Israel, head of the kingdom of their father David, coming in the name of Jehovah, and repeated the welcome with which the angels had heralded His birth. For the moment the Pharisees thought that all their plots were frustrated, and said to each other, "Perceive ye how we prevail nothing? Behold, the world is gone after Him." Some of them took courage to address Him in an affected protest against the enthusiasm which endangered all concerned—"Master, rebuke Thy disciples." And He answered, "I tell you that, if these should hold their peace, the stones would immediately cry out." We know that the eternal purpose of God for man's redemption demanded Christ's death before His triumph; and we dare not pry into the mystery of any possible alternative. But to the Jewish people the alternative was now distinctly offered, for the last time, between the acceptance and the rejection of their spiritual king, and, even amid their shouts of triumph, the evil choice was made by the malice of the priests and the fickleness of the people. And He well knew the issue; and so, pausing in His triumphal progress as He drew near the city, "He wept over it." As He gazed upon its splendors and heard the enthusiastic shouts of the multitude, He saw the reverse of the picture—the terrible siege by the Romans, the fearful sufferings, and the blood in which the pride of the Holy City was to be quenched forever.



TRIUMPHAL ENTRY OF CHRIST INTO JERUSALEM.

NEAR the close of the third day of the Lord's presence in Jerusalem, after His triumphal entry, He was in the Temple with His disciples, watching the "rich men cast their gifts into the treasury." They were standing in the court of the women. "And He saw also a certain poor widow casting in thither two mites. And He said, Of a truth I say unto you, that this poor widow hath cast in more than they all; for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had." The "mite" was a coin current in Palestine at the time of our Lord. It appears to have been the half of a farthing, and was the lowest coin in use. St. Mark (xii. 42) speaks of "two mites which make a farthing" (St. Luke xxi. 1–4). "Though the offering given by this poor woman was in itself very small, yet in proportion to the goods of fortune she enjoyed, it was remarkably large; for it was all she had, even all her living. In order, therefore, to encourage charity, and show that it is the disposition of the mind, not the magnificence of the offering that attracts the regard of the Almighty, the Son of God applauded this poor widow as having given more in proportion than any of the rich. Their offerings, though great in respect of hers, were but a small part of their estates, whereas her offering was her whole stock. And from this passage of the Gospel we should learn that the poor, who in appearance are denied the means of doing charitable offices, are encouraged to do all they can; for how small soever the gift may be, the Almighty, who beholds the heart, values it, not according to what it is in itself, but according to the disposition with hich it is given. On the other hand, we should learn from hence that it is not enough for the rich that they exceed the poor in gifts of charity; they should bestow in proportion to their income; and they would do well to remember that a little given, where a little only is left, appears a much nobler offering in the sight of the Almighty, and discovers a more benevolent and humane temper of mind, than sums much larger bestowed out of a plentiful abundance." We may conclude, also, from the fact that the Lord Jesus spoke only words of commendation of the poor widow, that her offering was made in the true spirit of alms-giving, which He had taught His disciples; and that it was not made ostentatiously, but modestly, even timidly, lest some one should see what she had done. The Saviour severely condemned the ostentatious manner in which the rich Jews made the offerings required of them by the Mosaic law, and especially those intended for the poor. "Take heed," He charged His followers, "that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily, I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret. And thy Father which seeth in secret, Himself shall reward thee openly" (St. Matt. vi. 1–4). St. Paul lays down the Christian law of alms-giving in his Epistle to the Corinthians: "He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, nor of necessity; for God loveth a cheerful giver" (2 Cor. ix. 6, 7).



JESUS COMMENDS THE WIDOW FOR CASTING IN HER MITE.



MARY HATH CHOSEN THAT GOOD PART.

THE two months between the Feast of Tabernacles and that of the Dedication, at the close of our Lord's ministry, seem to have been spent by Him partly in Jerusalem and partly in its neighborhood, especially in that happy home at Bethany, the house of Lazarus, and his sisters Martha and Mary. The zealous, active Martha, who seems to have been the elder sister, was the first to receive Jesus into the house, where her gentle sister Mary sat at His feet and heard His word. Busied with the cares of hospitality, in which she desired to show such a guest unusual honor, Martha appealed to Jesus to command her sister's help. But He assured her that all her anxiety was superfluous, compared to the one thing which alone is needful, and Mary had chosen that good part which would be hers forever. Though Martha needed the lesson, as she afterward needed a rebuke to that impatience which often goes with zeal, we must not misunderstand the narrative, as if she were altogether wrong. Her zeal was honored in its turn; and she had equal share with her brother and sister in the Lord's affection (St. Luke x. 38–42).

LEAVING the Temple after commending the offering of the poor widow, the Lord and the disciples took their way to the Mount of Olives. As unconscious of what was passing in His mind, as they seem to have been inattentive to His prophecy of its ruin, they had called His attention, as He departed from the Temple, to the magnifi-



CHRIST PREDICTING THE DESTRUCTION OF JERUSALEM.

cence of its buildings; and He had replied that the time was coming when not one stone would be left upon another. The eastern valley was no sooner crossed than they began to ask Him when these things would happen, and what would be the signs of His coming and of the end of the world. His answer was threefold. The first part describes the taking of Jerusalem by Titus, the destruction of the Temple, and perhaps the fearful calamities which attended the final dispersion of the Jews by Hadrian (St. Luke xxi. 5–36).

THE rulers of the Jews and chief priests, with the scribes and elders of the people, met again, on the night of the 12th Nisan, at the house of Caiaphas, to consult how they could secure the arrest of Jesus. The scheme of arresting Him in the Temple, or of stirring up either the Roman government or the popular fury, had been foiled by the enthusiasm of the people and His own prudence and triumph in every argument; and now they still feared that any attempt to apprehend Him on the feast-day would provoke an insurrection. The only course left was to seize Him by treachery in His retirement; and for this an opportunity was unexpectedly offered this very night. Judas Iscariot, whom Jesus had foreknown as the traitor from the first, came to the chief priests, and agreed to place his Master in their hands for the paltry bribe of thirty pieces of silver, the very sum fixed in the law as compensation for the life of a slave. Judas stands alone in sacred history as a man devoted by name, by the voice of the Lord Himself, to perdition. How then did he obtain this awful pre-eminence? Simply by love of the world. He is the most marked type of those false disciples who joined Christ in the expectation of an earthly kingdom; and when our Lord's repeated announcements of His sufferings and death showed this to be a vain hope, he prepared to sell himself and his Master to the rulers (St. Luke xxii. 1–6). The Rev. J. F. Denham, in an article in *Kitto's Encyclopædia of Biblical Literature*, takes the ground that Judas was induced to betray his Master into the hands of the Jewish rulers, not from love of money, but for the purpose of compelling Jesus, in self-defence, "to prove his claims by giving them the sign from heaven they had so often demanded." Thus he would force the Jews to proclaim the Lord the long-expected Messiah, and Jesus would, on his part, be able to reward his followers. Judas "did, indeed, receive from Jesus many alarming admonitions against his design; but the plainest warnings are lost upon a mind totally absorbed with a purpose, and agitated by many violent passions. . . But when Judas . . saw that, though Jesus avowed himself to be the Messiah, he had not convinced the Sanhedrim; and, instead of extricating himself from their power by a miracle, he had submitted to be condemned, buffeted, and spit upon by his judges and accusers; then it should seem he awoke to a full view of all the consequences of his conduct. He made a last desperate effort to stay proceedings. He presented himself to the chief priests, and offered to return the money, confessed that he had sinned in that he had betrayed the innocent blood, and upon receiving their heartless answer was wrought into a frenzy of despair, during which he committed suicide."



JUDAS BETRAYING CHRIST.



JESUS WASHING PETER'S FEET.

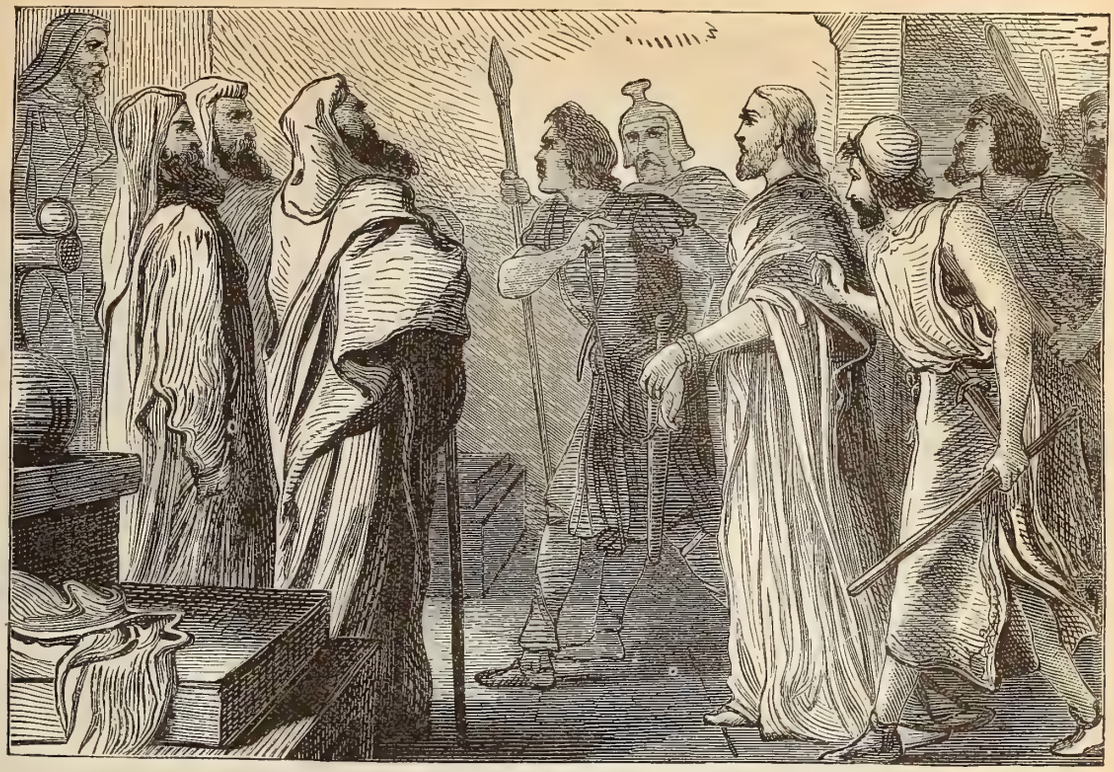
During the Last Supper, on the night before the Crucifixion of Jesus, the disciples again raised the old question of who should be the greatest in their Lord's heavenly kingdom. The Saviour decided the question by telling them that he was greatest who was willing to be the servant of the humblest, or in other words who was willing and ready to make any sacrifice for the good of the others. He then rose from the table, and preparing himself, gave them a touching example of humility and proof of his love for them by washing their feet, an act which was regarded as the humblest of all menial services. The impetuous Peter at first refused to allow his Lord to perform for him what he regarded as an act too humiliating to him, but Jesus told him that this washing was a sign of union to him. Peter then asked that Jesus would wash not only his feet, but his hands and his head. Our Lord's reply taught the distinction between the washing which renews the nature, and that which needs daily repetition to cleanse from daily pollution (St. John xiii. 4–11).

After the conclusion of the Last Supper, the Lord and his disciples went down into the ravine which divides Jerusalem from the Mount of Olives, crossed the brook Kedron, and entered the garden of Gethsemane (or "small farm"), which lay at the base of the western side of the Mount of Olives. It was a place of more than usual seclusion, and our Lord often retired to it for meditation. Here followed the solemn scene of the "agony and bloody sweat," and here, immediately after, occurred the arrest of Jesus by a band of the followers of the high-priest, guided by the traitor Judas. A modern garden, in which are eight venerable olive trees, occupies the spot. These trees were doubtless planted here by Christian hands after Titus had cut down all the original growth (St. Luke xxii. 39–53; St. John xviii. 1–12). The modern garden is a small enclosure, surrounded by a high white wall. The trunks of the venerable olive trees are propped up by stones, but their branches, though scanty, still blossom. Although so close to the public road the place is peaceful and retired, and the view from it is attractive. The Kedron extends above and below it. On the left, looking up the ravine, is the lofty wall of the Temple platform, and immediately over the garden rise the heights of Olivet. The stillness is unbroken, and one may sit and muse here for hours upon the solemn scenes which the place commemorates, undisturbed by a sound. The monks to whom the garden belongs have done much to shock the feelings of the reverent and intelligent visitor. They have manufactured a series of holy places; and show a rocky bank where the wearied apostles fell asleep when the Lord left them to pray, and which the monks assert still retains the impression of their bodies. They point to a grotto, which they assert is the scene of our Lord's agony and bloody sweat; and the exact spot at which Judas betrayed his Master with a kiss. It is needless to say that these so-called "holy places" are without authority to sustain their claims.

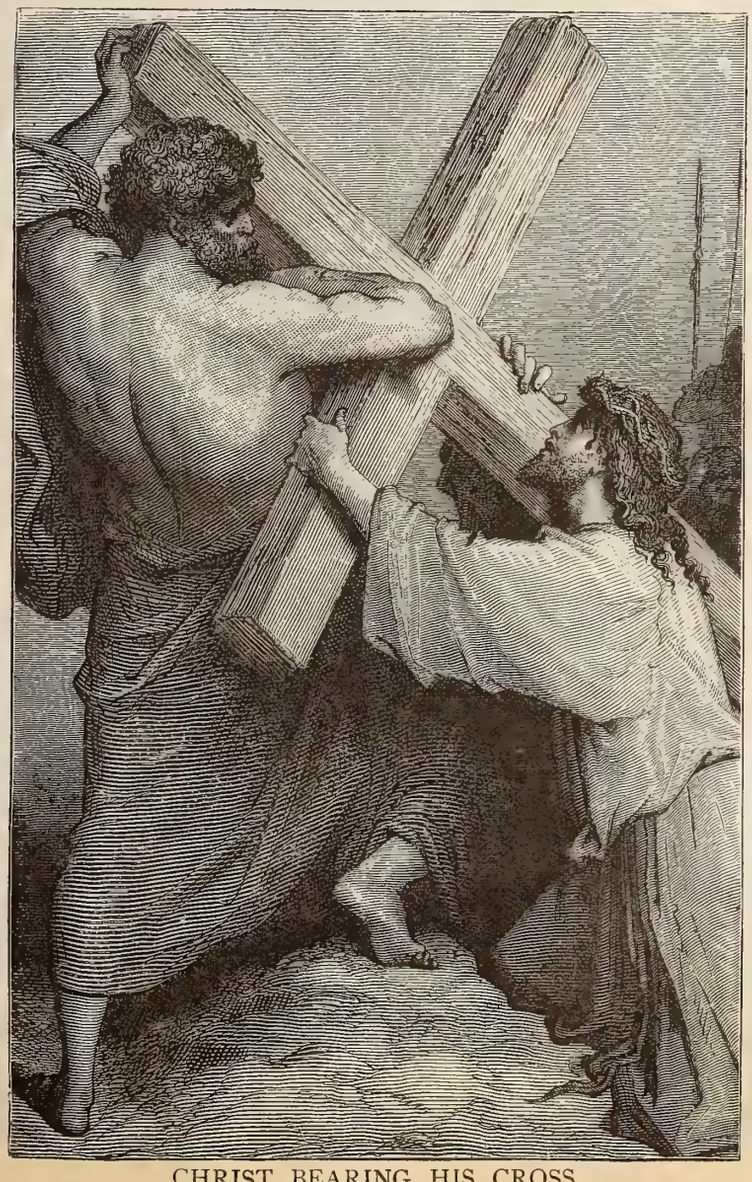


THE GARDEN OF GETHSEMANE.

THE subjection of the Jews to Rome had deprived the Sanhedrim of the power of deciding questions of life and death, and the chief priests and the rulers, after the examination of the Saviour before the Council, sent Him to Pontius Pilate, the Roman procurator or governor, for sentence. Pilate was satisfied that Jesus was innocent of any offence deserving death as a punishment, and earnestly desired to release him; but he was a time-server and a weak man, and had not the courage to do his duty as an honest magistrate in the face of the popular fury. Finding himself compelled to decide the case, Pilate tried an appeal to the generous feelings of the people. It was a customary act of grace, in honor of the Passover, for the Roman governor to release some prisoner, whom the people chose. Knowing that the charge against Jesus sprang from the envy of the priests, and that the people had shown such enthusiasm for Christ, he proposed to release Him whom they had so lately hailed as their King. But the plan was defeated by a cunning manœuvre of the priests. There was another prisoner, named Barabbas, a murderer and robber, and the leader of one of those insurrections against the Roman Government which were frequent in the latter days of Judæa. The feelings of the people were easily inflamed on behalf of this patriot brigand; and they probably saw by this time that Jesus was not about to fulfil their hopes of a miraculous restoration of David's kingdom. Pilate awaited their decision with an anxiety the more intense, because while sitting on the tribunal he received a warning message from his wife, who had just awakened from a harassing dream about the "just man." He repeated the question, "Whether of the twain will ye that I release unto you? They said, Barabbas." Again he tried to bring them to reason, and to revive their interest in Christ, by asking, "What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified." Still Pilate made a third appeal—"Why, what evil hath he done?" and again declaring that he found no fault in Him, he proposed the strange compromise, to scourge Him and let Him go. But by this time the people, always ready for sedition, and continually prompted by the priests, were roused by the show of opposition to one of those tumults which were sure to bring disgrace upon a Roman governor. Pilate's fear of the displeasure of the Emperor was aroused. Therefore he weakly and sinfully yielded to the people, and condemned to death one whom he believed to be an innocent and inoffensive man, and whose words and appearance had convinced him that He was something more than a mere man. The punishment of his sin soon overtook him. The imperial displeasure, to avoid which he sentenced Jesus to death, soon overwhelmed him, and sent him into banishment, where it is believed he died by his own hand (St. Matt. xxvii. 1–26; St. Mark xv. 1–15; St. Luke xxiii. 1–25; St. John xviii. 28–40; xix. 1–16).



CHRIST BEFORE PILATE.



CHRIST BEARING HIS CROSS.

ONE ignominious feature of crucifixion, the criminal's carrying his own cross to the place of execution, was not omitted in the case of Jesus, as we learn from St. John; but the other three Evangelists state that the soldiers laid the burden upon one Simon, a Cyrenian, who happened to be coming into Jerusalem from the country. The obvious reconciliation is that so often presented to the eye by great painters, that our Saviour, exhausted by his previous agony, sunk beneath the weight, which no one else would defile himself by lifting. The enforced service seems to have brought upon Simon the blessings pronounced by Christ upon those who, in a spiritual sense, take up the cross and follow Him; for St. Mark speaks of Simon and his sons, Alexander and Rufus, as persons well known in the Church (St. Matt. xxvii. 32; St. Mark xv. 21). The family of Simon seems to have resided afterwards at Rome, for St. Paul, in the Epistle to the Romans, mentions Rufus and his mother in terms of great affection (Rom. xvi. 13).



THE ANGEL AT THE DOOR OF THE SEPULCHRE.

Our Saviour was crucified and laid in the grave on the day before the Passover. During the Sabbath His body lay in the tomb, but early in the morning on the third day, "the three Marys" came to the Sepulchre for the purpose of preparing the body of Jesus properly for the tomb, His burial on the evening of His crucifixion having been too hasty to admit of such service being rendered it. They reached the Sepulchre at sunrise, and found the stone removed; and entering in, they saw that the body of Jesus was gone. Mary Magdalene, supposing that the enemies of Jesus had stolen His body, ran to tell Peter and John of what had happened, but her companions went farther into the Sepulchre. There they beheld an angel, who informed them that the Lord had risen from the dead. Returning to the garden later in the day, Mary was eager to discover what had been done with the body, when the Lord appeared to her, and confirmed the announcement of the angel (St. Mark xvi. 1–8).

A short distance beyond the Damascus gate of Jerusalem is a spot known as the Grotto of Jeremiah. It is a huge cave excavated in the rock, and appears to be a section of an old quarry. Beside it is another cave, latterly used as a reservoir. Some writers argue that this spot is the true Golgotha, and that our Lord suffered death upon the Cross here, and not upon the traditional site marked by the Church of the Holy Sepulchre in the city. There is here a remarkable skull-shaped hill, which, it is asserted, gave the name of Golgotha (the place of a skull, or skulls) to the spot. The magnificent sepulchre which adjoins this rock is supposed by these writers to have been the burial-place of Jesus (St. Mark xv. 22; 42–47). Whether this is the true site of the Crucifixion or not, it certainly seems to meet all the conditions of the spot. St. Matthew (xxvii. 31, 32) and St. Paul (Hebrews xiii. 12) show that the place where our Lord suffered was beyond the walls. There can be no doubt that this spot was beyond the then existing walls of Jerusalem. The site of the Cross was also near the city, as St. John states (xix. 20); and was near to one of the leading thoroughfares. It was also a conspicuous spot and could be seen distinctly from a distance. This is true of the Grotto of Jeremiah. It is about 500 yards from the nearest part of the wall, and can be seen distinctly from the city, from the great highway to the north of Palestine, and from almost every elevation about Jerusalem.



GOLGOTHA.

THE LIFE OF SAINT PAUL,
THE GREAT APOSTLE TO THE GENTILES.

BY THE REV. CHARLES FARRAR, D. D.

One of the most important portions of the New Testament consists of the narration of the labors of St. Paul, the Apostle of our Lord and Saviour Jesus Christ, to the Gentile nations. As a man, St. Paul is one of the most remarkable and powerful characters in all history, and as the servant and missionary of the Saviour, he is even more remarkable and interesting.

He was a native of Tarsus, a city of the province of Cilicia, "no mean city," he tells us. Tarsus was the chief city of its province, and stood on the banks of the Cydnus, in the narrow, fertile plain between the Mediterranean and the snow-capped peaks of Taurus, at the conflux of the commerce between Asia Minor and the East. Saul, as he was named in his infancy, was a member of a Jewish family of "the Dispersion," living in this city. His father had received the Roman franchise for services rendered the Romans, no doubt during the civil wars. It was the custom of the Jews to teach every youth some trade or useful avocation, and Saul was brought up to the occupation of a tent-maker. The family seem to have been possessed of ample means, for Saul was liberally educated, and was sent to Jerusalem at the close of his Hellenic course, to complete his studies under the learned teacher, Gamaliel, who was the most profound student of the Hebrew Scriptures of his day. Here he added to that perfect familiarity with the Septuagint, which, as an Hellenist, he had been taught from his childhood, a complete knowledge of Hebrew and of the Hebrew Scriptures, as well as the whole mass of the traditional lore of the Pharisaic school. He seems to have been a person of deep religious feeling from his extreme youth, and had already acquired, among "his own people," a reputation for sanctity of life and strict observance of all the traditions of the sect, which he more than maintained at Jerusalem. Being a man of enthusiastic temperament, the young Pharisee became a fierce and uncompromising champion of the traditions of the fathers.



THE MIRACULOUS CONVERSION OF ST. PAUL.

The new doctrines of Christianity seemed to Saul an attack upon the religion of the Jews, and he opposed them with great and active zeal. He took a leading part in the persecutions which were directed against the companions and followers of Jesus of Nazareth, and when the first Christian martyr, St. Stephen, was put to death, he stood by, "consenting to his death;" and took charge of the clothing of the witnesses. After the death of Stephen, Saul's zealous fury against the Christians was redoubled, and he became, not merely the chief instrument, but the prime mover in the great persecution for which that

event gave the signal; and it was by his activity that the Christians were forced to fly from Jerusalem. Being determined to carry his efforts still further, he of his own accord obtained letters from the high-priest to the synagogues of Damascus, to enable him to seize and bring bound to Jerusalem any "of the way," whether men or women; and armed with these he set out for Damascus, A. D. 37.



TARSUS, THE BIRTHPLACE OF ST. PAUL.

On his journey a wonderful occurrence happened to Saul—an event which changed the entire current and purposes of his life. As he and his companions drew near to Damascus, the towers of the ancient city being in full view, a light, brighter than the noonday sun, blazed down from heaven upon the little band, enveloping it and bringing it to a halt. This brightness was not seen by Saul alone, but was visible to all who were with him, and they were stricken to the earth by it. Of all the company, Saul alone was struck blind by it, and he alone beheld in the blaze of glory the vision of the Son of God, as He appeared to the Three Children in the fiery furnace, and to Stephen in the article of death, visible only to his spiritual sense.



ANANIAS AND SAUL.

Jesus revealed Himself to Saul, as the One whom he was wickedly persecuting, and told him of His purpose to make of him a messenger to the Gentiles. Saul at once recognized his Lord, and submitting himself entirely to the will of Jesus, asked: "Lord, what wilt Thou have me to do?" He was told to go into the city, and await the revelation of the Divine will, which would be made known to him. The vision then faded away, and Saul, totally blind, was led into the city, by his companions, who had seen the light and heard the voice, but had not understood what was spoken. He was conducted to the house of one of his friends, named Judas, where he remained three days without sight, spending the time in fasting and prayer, and in communion with God.

Meanwhile the Saviour appeared to a devout man, and one of the few Christians living in Damascus, named Ananias, and commanded him to go to Saul, and restore him his sight. Ananias, knowing the reputation of Saul, and the nature of his errand to Damascus, hesitated to obey, fearing that the vision was not, after all, from God; but the Saviour reassured him, and told him that Saul was even then praying, and, moreover, was expecting him, having seen Ananias in a vision. Ananias no longer hesitated, but at once sought out Saul, and in the name of Jesus of Nazareth, restored him his sight and baptized him.

Seeing that he was thus called to the Apostleship, Saul, who was afterwards called Paul, began his public ministrations immediately after his baptism. Received into full fellowship with the Christians of Damascus, he preached Christ in the synagogues, that He is the Son of God; and the more they wondered at the great persecutor's conversion, the more he increased in strength, "and confounded the Jews which dwelt at Damascus, proving that this is the very Christ." From Damascus, Paul retired into Arabia Petræa, by the Divine command. Here he spent a season in close communion with God, and was instructed in the truths of Christianity. He himself declares that at this period he conversed not with flesh and blood. After this he returned to Damascus, where he resumed his preaching. A conspiracy being formed against him here, he was obliged to fly. He succeeded in escaping from the city, and at once went up to Jerusalem, where he spent fifteen days as the guest of St. Peter, and was presented to the church. His zeal in disputing with the Hellenist Jews came near costing him his life, and he was hurried away by the brethren to Cæsarea, whence he sailed for Tarsus. Before leaving the Holy City he had again seen the Saviour in a vision, this time in the Temple, and it was on this occasion that he was commanded to leave Jerusalem and go and preach the Gospel to the Gentiles.

From Tarsus, Paul went to Antioch, accompanied by Barnabas, and there preached to the church with power. While there a severe famine occurred in Judæa, and the Christians of Antioch made a collection of money for the relief of their brethren at Jerusalem, and sent it to them by Paul and Barnabas. The Apostles, upon discharging this duty, immediately returned to Antioch, and soon after this, the disciples composing the church at Antioch were commanded by the Holy Ghost to send forth Paul and Barnabas to preach the Gospel to the Gentile nations.

Paul and Barnabas, accompanied by John Mark, the cousin of Barnabas, set forth, A. D. 45, from Antioch, on what is generally known as the great Apostle's first missionary journey. They embarked at Seleucia, the port of Antioch, and went to Salamis in Cyprus. From Salamis, which is on the east side of the island of Cyprus, they went to Paphos on the west side, passing along the coast. Here they discomfited a famous magician, who sought to defeat the ends of God, and was struck blind for his wickedness. They also converted the Roman Proconsul. From Paphos they went by sea to Perga, in Pamphylia, thence they crossed the mountain range of Taurus to Pisidia and Lycaonia, a journey attended with great hardship and danger. Here Mark left them, and returned to Jerusalem. The first halting-place of the Apostles in Pisidia was Antioch, a place, like its Syrian namesake, very important in the history of Christianity. Iconium was next visited, then Lystra and Derbe, in Lycaonia. From Lystra they returned, through Pisidia and Pamphylia, to Antioch in Syria, the entire journey having occupied a period of about three years. The journey had been one constant round of preaching, and was attended with great success. It was marked also by the performance of several miracles. The Apostles made a report of their acts to the church at Antioch, and then resumed their labors at that place. A dispute having arisen in the church in consequence of certain persons insisting that it was necessary for Christians to be circumcised, Paul and Barnabas were sent to Jerusalem to obtain the views of the Apostles and elders there on the subject. They made the journey by land, passing through Phœnicia and Samaria, declaring to the brethren on their way what God had done for the Gentiles. The church at Jerusalem sustained the position of Paul, that circumcision was not necessary. The Apostles then returned to Antioch.



ST. PAUL PREACHING AT EPHESUS.

In the year of our Lord 49, St. Paul set out upon his second missionary journey, shortly after his return from Jerusalem. This journey, besides its wide extent and long duration—covering a period of four years—is memorable for the introduction of Christianity into Europe; though the Apostle's labors were still confined to that eastern division of the Roman Empire which was marked by the Adriatic. Eighteen months of the period occupied by it were spent in Corinth. Beginning at Antioch, it embraced Cilicia, Lycaonia, Phrygia, Galatia, Mysia, and the Troad; and in Europe, Macedonia, Athens, and Corinth; whence Paul crossed the Ægean to Ephesus, and thence sailed to Cæsarea, and so, after a hasty visit to Jerusalem, returned to Antioch. Paul made this journey in company with Silas and Timothy. Luke formed a part of the little band during a portion of the journey. This season of labor was even more successful than the first, and its fruits were the spreading of the knowledge of Christ in many parts of the Roman Empire, among the most cultivated nations, and the conversion of many of the Gentiles to the religion of Christ.

After a considerable stay at Antioch, St. Paul set out on his third and last missionary journey in the early part of the autumn of A. D. 54, pursuing his old route. He "went over all the country of Galatia and Phrygia in order, confirming the disciples," and also giving directions for the collection on behalf of the poor saints at Jerusalem. This third circuit included a residence of no less than three years at Ephesus; a journey through Macedonia, and probably as far as Illyricum, which brought the Apostle to Corinth, where he spent the three winter months of A. D. 57–58. To disconcert a Jewish plot against his life, he returned through Macedonia, and embarked at Philippi, after the close of the Passover; and rejoined the companions who sailed direct from Corinth, at Alexandria-Troas. At Miletus, just before his final embarkation for the Holy Land, Paul took an affecting leave of the elders of the church

of Ephesus, who assembled there at his bidding. He warned them of the dangers which would threaten them in the future, and exhorted them to cling to the faith of Jesus Christ. Finally, "he kneeled down and prayed with them all; and they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him to the ship." From this point the voyage was pursued, the course of which we are enabled to trace day by day, along the coast of Ionia, Caria, and Lycia, and across the Pamphylian and Cilician seas, to Tyre, Ptolemais (Acre), and Cæsarea, whence he went up by land to Jerusalem. The duration of the whole circuit was a little more than four years. The Apostle's companions were Timothy, Titus, and Luke, each of whom was with him for a portion of the time.

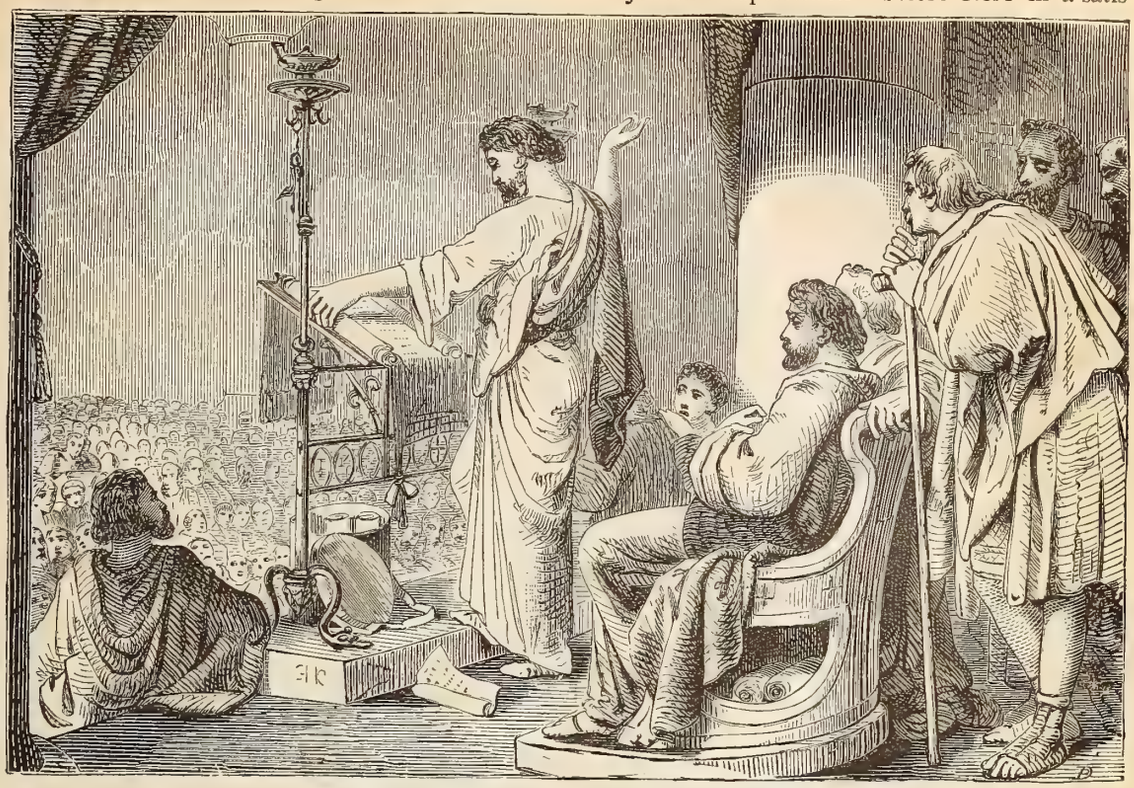


ST. PAUL PREACHING ON MARS' HILL.

Although warned of the danger which awaited him at Jerusalem, Paul went up to the Holy City, and was there welcomed by the other Apostles. Upon his appearance in the Temple, he was recognized and assailed by "certain Jews from Asia," probably some of his old opponents at Ephesus, and dragged into the outer court, where he would have been put to death, had not the Roman guard, attracted by the tumult, charged the crowd and rescued him. He was at once conveyed into the fortress of the Antonia. He obtained the leave of the Roman officer commanding the post to address the people, and, speaking to them in the Hebrew tongue, related the incidents of his early life and his conversion, the throng listening to him in silence. When he told them of his Divine commission to preach to the Gentiles, the people burst into furious cries and rent their clothes. The Roman officer, ignorant of the language in which Paul had spoken, could only suppose that he had given some strong ground for such indignant fury, and, causing him to be brought into the castle, commanded him to be examined by scourging. The soldiers were already binding him with thongs to the post, when the Apostle told them he was a Roman citizen, and reminded them of the danger of inflicting any arbitrary punishment upon one who was under the protection of imperial Rome. The tribune was astonished at this, and alarmed to find that he had inflicted the indignity of chains upon a free-born Roman. Learning that the trouble was a question concerning the Jewish religion, the tribune summoned the chief priests and the Sanhedrim to meet on the following day, and having loosed Paul from his bonds, placed him before them. Paul made a defence of his course, but the Council, which had no legal power to decide his fate, broke up in confusion, and a plot against the Apostle's life being discovered the next day, the commander of the castle sent Paul, under the protection of a strong military escort, to Cæsarea to be examined by Felix, the Roman Governor of that province. Paul's accusers were also ordered to appear before Felix.

Soon after his arrival Felix heard the case. Tertullus made an eloquent speech against Paul, charging him with heresy, sedition, and the profanation of the Temple; but Paul replied with such force that Felix refused to pass any sentence until he could consult the

governor of the castle at Jerusalem, who had first arrested Paul. He remanded the Apostle to prison, but allowed him to receive the visits and kind offices of his friends. Some time after this he again sent for Paul to hear him concerning the faith of Christ—this time, it seems, to gratify the curiosity of his Jewish wife, Drusilla, the daughter of Herod Agrippa I. The Apostle spoke to him only of righteousness, temperance, and judgment to come, and Felix, who was a man stained with crime, "trembled and answered, Go thy way for this time; when I have a convenient season, I will send for thee." He kept Paul in prison for two years, often sending for him and conversing with him, not for purposes of repentance, however, but merely with the hope that Paul would bribe him to release him. At the end of this time, Felix was removed, and Portius Festus appointed Procurator of Judæa. The case of Paul was at once brought to Festus' knowledge by the Apostle's enemies at Jerusalem, and they besought the new Governor to have Paul brought to the Holy City for trial, it being their design to waylay and kill him on the route. Festus, however, decided to hear the case at Cæsarea, and commanded Paul's accusers to meet him there. He returned to Cæsarea immediately (A. D. 60), and summoned the Apostle and his accusers before him. The charges were brought against him, and Paul, after protesting his innocence, appealed from Festus to Cæsar, or, in other words, demanded a trial at Rome, and Festus was compelled by the Roman law to grant the demand. A few days after this, Agrippa and his sister, Berenice, came to Cæsarea to congratulate the new Governor on his arrival, and Festus knowing Agrippa to be well versed in matters pertaining to the Jews, had Paul brought before him, in order that the king might hear the case, and advise him (the Governor) as to what precise charge he ought to lay before the Emperor, for he found it no easy matter to place a mere question of what he esteemed Jewish "superstition" before Nero in a satisfactory form. Paul availed himself of this opportunity to declare the truths of his faith, in one of the most powerful and eloquent orations on record. His defence drew from Agrippa the acknowledgment to Festus, "This man might have been set at liberty if he had not appealed unto Cæsar."



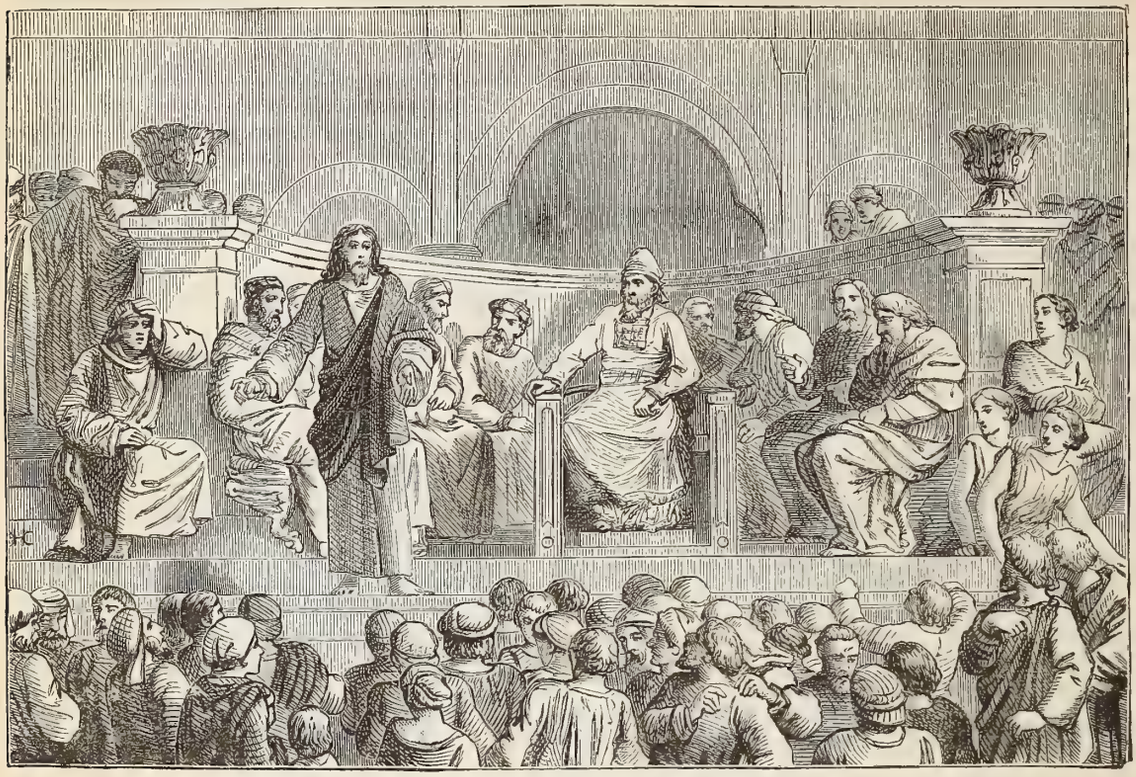
PAUL AND BARNABAS AT ANTIOCH.



PAUL PARTING FROM HIS DISCIPLES.

Paul had a double object in appealing to Cæsar. He desired that his case should be tried at Rome, where justice would be done him, and he would be safe from the murderous plots of the Jews; and he was anxious to preach Christ crucified in the Imperial City itself. Festus did not keep him waiting long, but sent him, with other prisoners, under the charge of a centurion of the Augustan cohort named Julius, to cross the Mediterranean to Italy. After an eventful voyage, St. Paul was shipwrecked on the island of Malta. He and his companions were kindly received by the inhabitants of the island, who immediately lighted a fire to warm them. The Apostle, in helping to make the fire, was stung by a viper, which came out of a bundle of sticks and fastened on his hand. The bystanders supposed that he was poisoned, and came to the conclusion that he was some desperate criminal whom the gods meant to destroy. When they saw him shake the snake off without experiencing any harm they regarded him as a superior being, and treated him with the greatest honor. Melita or Malta was then a dependency of the Roman province of Sicily. The chief man of the island was named Publius. He invited the Apostle and some others to stay at his house, and courteously entertained them for three days. After a three months' stay in Malta, the

soldiers and their prisoners left in an Alexandrian ship for Italy. They touched at Syracuse, where they stayed three days, and at Rhegium, from which place they were carried with a fair wind to Puteoli, where they left their ship and the sea. At Puteoli they found "brethren," for it was an important place, and especially a chief port for the traffic between Alexandria and Rome; and by these brethren they were exhorted to stay a while with them. Permission seems to have been granted by the centurion; and whilst they were spending seven days at Puteoli, news of the Apostle's arrival was sent on to Rome, whence St. Paul followed at the end of this time, entering the city by the Appian Way, along which so many martyrs in the subsequent ages journeyed to bear witness to Christ by their sufferings and constancy.



PAUL BEFORE THE COUNCIL.

The capital was reached about the beginning of March, A. D. 61. The news of Paul's coming having preceded him, the Christians of Rome met him at the stations of *Appi Forum* and the *Three Taverns*, and welcomed him with great joy. He was suffered by the imperial officers to dwell in a house which he hired within the limits of the *Prætorium*. He was kept in chains, with one arm bound to a soldier, who kept him night and day, but he was allowed to receive visitors, and to discourse freely with them of the Gospel. He was a prisoner at Rome fully two years, during which time he labored diligently to spread a knowledge of the Gospel, making many converts, among whom were some of the members of the Imperial household. Luke had accompanied him from Cæsarea, and Timothy joined him at a subsequent period. While at Rome he wrote several of his epistles—those addressed to the Philippians, the Colossians, the Ephesians, and Philemon. At last, in A. D. 63, Paul's case was heard by the Emperor Nero, who, finding nothing against him, set him free. He at once left Rome, and visited Jerusalem, Antioch, Macedonia, Asia Minor, Colossæ, and Ephesus, and spent a winter at Nicopolis. He also visited Dalmatia, and returned through Macedonia and Troas to Ephesus. There is a tradition that he visited Spain, and even went as far as Great Britain, but the historians are divided upon this point, and do not rank these supposed journeys among the known events of his life. During this period the Emperor Nero began his severe persecution of the Christians. Paul was arrested at Ephesus, and conveyed to Rome, towards the last of A. D. 65. How long he remained in prison at Rome is not known with certainty, but during this imprisonment he wrote his last epistle to Timothy. He suffered martyrdom at Rome, A. D. 66, it is believed on the 29th of June. Being a Roman citizen, he was allowed the privilege of being beheaded, without being scourged. Like his Master, he "suffered without the gate," on the busy road leading to the port of Ostia; probably under the shadow of the sepulchral pyramid of Caius Cestius, which now overhangs the Protestant cemetery.

After his rearrest and arrival at Rome, St. Paul seems to have been fully impressed with the conviction that the time of his martyrdom was at hand. He was oppressed with a sense of loneliness, for his imprisonment was severe, and earnestly desired the companionship of his beloved disciple Timothy. There seems to have been a deeper meaning than has usually been observed in his repeated and urgent invitations to Timothy. If any one should be tempted to discover an element of selfishness in the willingness of Paul to expose so attached a friend to the dangers of Rome, we will not say merely that



PAUL BEFORE FELIX.

the peril was probably equally great at Ephesus, but that Paul seems to invite Timothy to Rome expressly to confront its dangers. "His own son in the faith" had not only to render the last ministrations to a father, and to receive that father's last counsels; but to see him "finish his course with joy," that he might "arm himself with the like mind." There comes to all a time when the chief work of life is to prepare for death; and it seems most probable that Timothy would not long survive the blow aimed at Paul, or at least that he would be in constant danger of martyrdom from a popular tumult or a new outbreak of persecution. An attentive reader of the last Epistle to Timothy will observe how closely the admonitions to make full proof of his ministry are connected with exhortations to endure hardness as a good soldier of Jesus Christ; and how the glorious principles which sustained the Apostle in the prospect of martyrdom are stated for the very purpose of fortifying his disciple. "Be not thou ashamed of the testimony of our Lord, nor of me His prisoner; but be thou partaker of the afflictions of the Gospel, according to the power of God." "If we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him: if we deny Him, He also will deny us." Such are the last counsels of the spiritual father to the son whom he desired to be his follower in all things, even to the martyr's death, that so he might share with him the martyr's crown.

And how these principles sustained the Apostle's own mind, and put the climax to the moral grandeur and spiritual glory of his career, can be told in no words except his own. The contrast is indeed striking between the Epistles written during his former imprisonment and this last letter to Timothy. Then, even while brought face to face with death, and desiring it as gain, he looks back to the world, in which he had yet much to do for Christ; and he feels too that his own spiritual life is not yet perfect: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forward unto those things that are before, I press toward the mark for the prize of the high calling of God in Jesus Christ." But now his work is done; the last tie of service that bound him to the world is severed; the goal to which he had pressed forward is within his reach: "I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith. For the rest, there is laid up for me the crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love His appearing." The last words put the finishing stroke to the Apostle's course: he ends, as he began, "a pattern for them that should hereafter believe on Christ." We may be well content, though our curiosity about the precise time and manner of his departure remain unsatisfied, when we have this last view of him in his own writings: "The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to whom be glory forever and ever. Amen."



PAUL BEFORE AGRIPPA.

We have no very trustworthy account of the personal appearance of St. Paul. The principal authorities agree in ascribing to the apostle a short stature, a long face with high forehead, aquiline nose, close and prominent eyebrows. Other characteristics mentioned are baldness, gray eyes, a clear complexion, and a winning expression.



ST. PAUL BITTEN BY A SERPENT.

Of his temperament and character St. Paul is himself the best painter. His speeches and letters convey to us, as we read them, the truest impressions of those qualities which helped to make him the Great Apostle. We perceive the warmth and ardor of his nature, his affectionate disposition, the tenderness of his sense of honor, the courtesy and personal dignity of his bearing, and his perfect fearlessness, his heroic endurance; we perceive the rare combination of subtlety, tenacity, and versatility in his intellect; we perceive also a practical wisdom which we should have associated with a cooler temperament, and a tolerance which is seldom united with such impetuous convictions. And the principle which harmonized all these endowments and directed them to a practical end was, beyond dispute, a knowledge of Jesus Christ in the Divine Spirit. The conviction that he had been intrusted with a Gospel concerning a Lord and Deliverer of men was what sustained him and purified his love for his own people, while it created in him such a love for mankind that he only knew himself as the servant of others for Christ's sake.

The traditional burial-place of St. Paul is about a mile and a half beyond the Ostian gate, without the walls of Rome. The site is marked by the most gorgeous church ever erected by Christian hands. It is a basilica in form, and stands on the banks of the Tiber. It is enriched with the rarest and most costly marbles and precious stones, contributed not only by those of the Roman Catholic faith, but by sovereigns and princes of other creeds. The high altar is said to stand over the grave of St. Paul.



PAUL WRITING HIS EPISTLES IN PRISON.

THE

PARABLES

OF OUR

Lord Jesus Christ.

ILLUSTRATED BY

JOHN FRANKLIN.

List of Illustrations.

THE TEN VIRGINS.
DIVES AND LAZARUS.
THE FAITHFUL SERVANT.
THE PRODIGAL SON.
THE MERCILESS SERVANT.
THE LORD OF THE VINEYARD.
THE SHEEP AND THE GOATS.
THE WICKED HUSBANDMAN.
THE GOOD SAMARITAN.
THE GOOD SHEPHERD.

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THE PARABLES OF OUR LORD

ILLUSTRATED AND EXPLAINED.

All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."—Matt. xiii. 34, 35.

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INTRODUCTORY.

THE mode of teaching by parables is of great antiquity. We find it in the Old Testament, as in the address of Nathan to David (2 Sam. xii. 1–4), the artifice of the woman of Tekoah (xiv. 6, 7), the prophet's rebuke of Ahab (I Kings xx. 39, 40), and the denunciation of Isaiah (Isaiah v. 1–7), and it appears to have been very generally afterwards adopted by the Hebrew doctors. There was an advantage in this method of teaching; and, therefore, we need not be surprised at finding that our Saviour largely employed it. But yet there were peculiar reasons for what He did. He did not commence His ministry with parables. So far as we can arrange chronologically His instructions, He spoke at first very plainly. The exposition of Isaiah vi. 1, 2, in the Synagogue of Nazareth (Luke iv. 16–27), the Sermon on the Mount (Matt. v., vi., vii.), contained no regular parables. And this was perhaps one of the characteristics in which the people contrasted His teachings with that of the Scribes. But then His testimony was not received; His plain dealing only provoked opposition. And, therefore, while doubtless there were many advantages in parables as arousing the attention and likely to dwell in the memory, they had in some respects a judicial character. The Jews rejected our Lord's doctrine; it was, therefore, to be clothed in figurative speeches. Had they been docile hearers, they should have had everything explained; they shut their eyes and hardened their hearts, and so truth assumed a veiled form, which the careless did not choose to search into, and only the earnest-minded desired to understand. Our Lord gave this reason to His disciples when they questioned Him, and showed that besides the intrinsic beauty of the parable it tested the hearts of those to whom it was spoken (xiii. 10–17).

Very beautiful, indeed, are the parables of Christ. And, when we really seek to understand them, and use for this the key which He Himself delivered, we may find in them treasures of instruction, from which all classes may derive the highest profit.

But in the interpretation of parables we must take care not just to indulge our own fancy. Well-meaning men have supposed that the circumstances of the parable, the drapery of the figure presented, have in every particular a symbolical meaning, apart from the principal illustration, thus making the whole a collection of riddles on which ingenuity may amuse itself, but which common sense repudiates. The general scope, therefore, of a parable must be ascertained, and the attendant circumstances interpreted only as they bear on this. With this as a guiding principle, we may properly adopt Dr. Tholuck's rule: "A similitude is perfect in proportion as it is on all sides rich in applications, and hence, in treating the parables of Christ, the expositor must proceed on the presumption that there is import in every single point, and desist from seeking it only when it does not result without forcing, or when we can clearly show that this or that circumstance was added merely for the sake of giving intuitiveness to the narrative. We should not assume anything to be non-essential except when, by holding it fast as essential, the unity of the whole is marred and troubled."

THE SOWER.

"*Behold, a sower went forth to sow.*"—Matt. xiii. 3–8 and 18–23; Mark iv. 4–8 and 14–21; Luke viii. 5–8 and 11–15.

IN this parable our Lord describes the different ways in which men would receive His Gospel. It was then a new doctrine in the world; nor could any one, unless inspired from above, have said beforehand how men would receive it. It might have been thought that a doctrine so pure and heavenly, so calculated to make men happy in themselves, and in the enjoyment of God's favor, would have been at once embraced, and forever held fast by all. Our Lord knew men's hearts too well to think thus; He knew that many would receive it to a certain extent, but few would keep it, with real honesty and firmness of heart, steadfast unto the end. He here divides into four classes all those to whom the Word would be preached, and of these four, one class alone is said to receive it rightly. His knowledge of man's heart is proved to this day by this parable in every Christian congregation.

1. We have the *way-side* hearers: those on whose hearts, as on a hard-beaten road, the seed falls without making any impression. Every lust passes there unchallenged, every tempter tramples the seed under foot. The devil takes away the seed out of their hearts; it is lying there neglected; no pains have been taken to prepare the soil, to cover in the grain, to drive away the fowls of the air that would eat it up. These are careless, ungodly people, who give no heed to what they hear, thinking God such an one as themselves, and mocking at the danger of which they are warned.

2. We have the hearers who are like *stony ground*, where there is a little soil, and so the seed is received, and springs up quickly, but when the sun is up it dies as quickly, because the soil is not deep enough to supply sufficient moisture. Young professors too often come under this class: they hear with eager attention and awakened feeling; they kindle with desire to be among God's saints, and to be favorites of a Saviour who has done so much for them. But, temptation comes, pleasure is more than usually enticing, God's service seems more than usually hard and wearisome, ridicule and opposition come in their way, worldly loss, or loss of friends and companions, threatens them; they have no root; their religion was only a notion in the head, not a principle rooted in the heart; so they turn aside from the strait path, and go back to the false pleasures of time and sense.

3. The seed sown on *thorny ground* represents those who, advancing farther than the last, are yet hindered in the Christian course

by entanglements of this world, and thus come short of the right end. This class consists chiefly of the middle-aged and the old—people who lead perhaps decent lives, for it is not intimated that they fall into any scandalous sins. They have discovered that such lives tend most to their interest and happiness here; indeed, they do not so far forget God but that they wish to please Him, if they can do so without neglecting present business or giving up too much of their ease and earthly objects. Their fault is, that they put these things first, and the things of God and their souls come second. Hence it is that no Christian fruit ripens in them; everything is stunted, withered, undergrown. What will it profit them to have advanced farther than the others if at last they come short?

4. We have the *good ground*, in which the seed takes root, and springs up, and bears fruit an hundred-fold. That *we* may belong to this class, we must prepare the ground of our hearts by prayer and self-examination, beseeching God to soften it, continually, every moment, with the dews of His Holy Spirit. We must watch that no enemy sow tares or snatch away the good seed: we must take pains to pluck up the thorns of covetous and carnal thoughts: we must bear up patiently against the ridicule, opposition, or other difficulties which may meet us in the way of duty. So shall we bear the fruits which God would see in us: a meek and quiet spirit, a devout, regular, and useful life: an habitual self-mastery and concern for the well-being of others—a holy zeal for whatever relates to the glory of God our Saviour, and the peace and prosperity of His church.

THE TARES.

"*The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way.*"—Matthew xiii. 24–30, and 36–43.

In the parable of the Sower we heard only of *good* seed; here we read also of *bad* seed. While Christ, by His faithful ministers, sows good seed, or the pure gospel, the devil by his servants sows *bad* seed, or false doctrines. We all must have *some* kind of religion, and if we do not receive the *truth* in the love of it, we shall cling to our own foolish imaginations, or to some errors that we have heard.

The bad seed is sown *cunningly* by the great enemy. Often he employs persons who *appear* religious to sow it, so that the hearers are deceived, and fancy that they are receiving *good* seed. But no seed is good but the doctrine of Scripture. How carefully we ought to study the Scriptures! reading them daily, endeavoring to understand their meaning, asking the help of pious people—above all, upon our knees entreating to be taught of God.

We see also from this parable, that the wheat and tares often resemble each other so much, that it is difficult to distinguish between them. For *why* did the lord of the field forbid his servants to pull up the tares? It was for fear lest they should mistake, and pull up wheat instead of tares. The servants represent ministers—they cannot always distinguish between true and false believers. It is God alone who knows the heart; He knows them that are His, and He alone knows it with *certainty*. Like David, each of us should say to Him, "Search me, and try me, and see if there be any wicked way in me, and lead me in the way everlasting."

But though true and false believers may appear so much alike in this world, the hour will arrive when their true characters will be made known. There is really the greatest difference between the *weakest* child of God and the most *plausible* hypocrite. The hypocrite may appear even *better* than the child of God, but there is a difference in their *hearts*, which will cause them to be separated from each other to all eternity. God will give His angels wisdom to discern between the righteous and the wicked: they will separate many who have partaken of the same ordinances and lived in the same family.

The wicked shall be bound in bundles. Perhaps this expression is intended to show how they will add to each other's misery by mutual reproaches. The righteous will shine forth as the sun without one spot of sin to darken their brightness. It has been well said that three things will surprise us if we enter heaven: first, to see so many there whom we did *not* expect to see; secondly, to miss so many whom we *did* expect to see; and thirdly, to find ourselves there—yes, ourselves, we who are so unworthy, lifted up from the dust, and exalted to a throne. O! may this surprise be ours! for there is another surprise that awaits many seeming Christians, who will confidently cry out, "Lord, Lord, open to us." Now, therefore, let us judge ourselves, that we may not be condemned with the world.

THE MUSTARD SEED.

"*The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field.*"—Matt. xiii. 31, 32; Mark iv. 30–32; Luke xiii. 18, 19.

The kingdom of heaven is like a mustard seed, that is, there are to be found in this, and in the Christian dispensation, the same appearances, so that the history of a mustard seed, which grows and becomes a large plant, is an excellent image of the history of the heavenly kingdom upon earth, both in the church at large, and in individual souls.

Notice the small beginning of Christianity. Its Founder was born in a stable. His first scholars and messengers were plain, unlettered men, and beside the Twelve, the whole multitude of disciples amounted to but one hundred and twenty. So small at first was the company of our Lord's followers. Small also is the beginning of the heavenly kingdom in the human heart; it begins by a word of truth reaching the conscience, a ray of light from above finds its way into the darkness of the inner man, and perhaps some trifling circumstance gives rise to consequences infinitely important.

Like the growth of the mustard seed, the progress of the heavenly kingdom upon earth is *gradual*. The lively walk of the first Christians, their constancy under suffering, the blood of their martyrs, the dispersion of their harassed and persecuted members—all tended to secure only a gradual and steady increase to the church. It is only a gradual increase, also, that is experienced by the genuine Christian, in faith, in discernment, in love, in hope, in humility, and in all the graces of religion in his heart.

Think of the great and glorious issue of Christianity!—great, at last one flock, the earth full of the knowledge of the Lord, no people any more in darkness and the shadow of death, unbelieving Israel converted, and the vain idols, with their altars and the service connected therewith, vanished away as completely as the gods of Greece and Rome, and all this proceeding from the smallest beginning! The appearance presented by a heart which wholly belongs to Christ is in like manner great and glorious. What did not a John, a Paul become! And all from the small beginning that the Word of God had been implanted in the heart.

THE LEAVEN.

"*The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.*"—Matt. xiii. 33; Luke xiii. 20, 21.

This parable relates also to the marvellous increase of the kingdom of God; but while the last set forth its outward visible manifestation, this declares its hidden mysterious working, and not merely its development from within itself, but its influence on the world which it touches upon all sides.

By the *leaven* we are to understand the Word of the kingdom, which Word in its highest sense Christ Himself was. The phrase, "which a woman took," indicates that the gospel is not left to make


The ten Virgins.

its own way in the world without the use of means. Human instruments are employed—preachers, teachers, writers, workers of various kinds. The woman took the leaven, and mixed it with the meal, and in like manner the servants of God take the gospel, and strive to spread it through the world. Such is God's gracious plan, such is "the kingdom of heaven." It is like, not merely to leaven, but to "leaven which a woman took."

It is observable that this leaven is said not merely to have been mingled with, but *hidden* in the mass on which its influence was to be exerted. The true renovation, that which God effects, is ever thus, from the inward to the outward; it begins in the invisible spiritual world, though it ends not there, for there beginning, it yet fails not to bring about, in good time, a mighty change also in the outward and visible world.

"*Till the whole was leavened.*" Here is a prophecy of the final complete triumph of Christianity, that it will diffuse itself through all nations, and purify and ennoble all life. We may also fairly see in these words a promise and an assurance that the word of life, received into any single heart, shall not there cease its effectual working till it has brought the whole man in obedience to it, so that he shall be a new creature in Christ Jesus.

The unleavened mass, untouched by any particle with the true leaven in it, will remain unchanged. The whole secret of the spread of Christianity over the world is in this figure of the leaven. It is fire that kindles fire, love that kindles love, Christianity manifested that spreads Christianity. Talent, learning, conviction from argument, are well in their places, but avail little. Belief is needed, but it must be in the form of trust. It must be belief *on* the Lord Jesus Christ. *There must be in it the acceptance of Him for all that for which He offers Himself to us, and sympathy with Him in all that He proposes to do.*

Much of the leavening effect of the gospel in the world depends on the consistent lives of Christians. A holy and consistent course may do untold good. For the most powerful preaching is that of the life, and when it is seen that the Christian's whole character and conduct are under the rule of the gospel, a feeling of respect at least will be produced for religion, and perhaps much more. Let us never forget that each of us has an influence on those around us, and let us seek that our influence may be all for good, and that thus we may be doing our part in extending the kingdom of heaven upon earth.

THE HIDDEN TREASURE.

"Again, the kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."—Matt. xiii. 44.

HITHERTO our Lord had spoken of the kingdom of heaven in its reception among men, and its external and internal process, in respect of the power with which that kingdom itself operates. *Now*, however, He represents this reception of the kingdom of heaven under another aspect, the eagerness of men to possess it when they come to know its value.

"*Hid in a field.*" The allusion is to the custom in old and Eastern countries, where there were no banks, and the state of society was unsettled and insecure, of depositing money and other valuables in the earth, which, long after the owner having died or moved away, some one ploughing or digging in the field might find. It should be observed that our Lord merely takes such a case as the similitude of the truth He wished to inculcate. As to the honesty or otherwise of the man in the matter, we have nothing to do.

What a "*treasure*" is the gospel! The tongue of an angel could not describe its value and preciousness. It meets and relieves every want of the soul, blesses us with all spiritual blessings, profits in the day of wrath, delivers us from death, and ennobles in the world to come. This precious treasure is deposited in the Word of God.

Let the Spirit of God "reveal Christ" to a sinner's soul, awake him to a sense of sin, a need of pardon, a fear of hell, and a hope of heaven, by showing him "the Lamb of God;" *then* he has made the great discovery of the treasure which the field contains, and he never rests until he has made himself really and spiritually possessor of that treasure. *He hideth it*, as the only way in which he could secure possession of it. The true Christian will make known the treasure to others, as Andrew did to Simon. If he hide it, it will not be lost another should find it, but lest he himself should lose it. The man acts promptly and earnestly.

"For joy thereof he goeth and selleth all that he hath, and buyeth that field." Mark well, this does not mean the believer *buying* his *salvation*. He has not a farthing wherewith to attempt to do *that*. The treasure in the field of the Word of God is already a *bought* salvation—a salvation purchased "not with corruptible things, such as silver and gold, but with the precious blood of Christ." It is this which makes it so infinitely valuable, so gloriously precious, and when, therefore, the sinner sells all that he has in order to buy this, it means that "what things *were* gain to him," these he must now "count loss for Christ," and he must be ready to "suffer the loss of all things, that he may *win* Christ," God's unspeakable gift.

THE PEARL.

"Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it."—Matt. xiii. 45, 46.

IN the preceding parable, we have the case of a man who, without any previous heart-searching, is suddenly brought face to face with the gospel treasure, and so becomes eager to obtain it. The case of the woman at the well of Samaria is a remarkable example of such. In this, on the contrary, we have the case of a man so far enlightened, so far awakened, as to have become thoroughly dissatisfied with his own condition, and who has received strong impressions of the odiousness of sin and of the beauty of holiness. One who feels that he cannot sit still, and make no effort after what is good. He is conscious of his need, and sincerely sets about endeavoring to get what he wants. He is seeking "*goodly pearls.*" The grace of God leads him to discover the one "*pearl of great price,*" even Jesus Christ. He had been searching for "*pearls,*" for *many* ornaments. He finds *one* worth more than them all. In other words, when the awakened soul is sincerely and really desirous to put on "whatsoever things are lovely, honest, just, pure, or of good report," then he discovers that in Christ every such precious thing is to be found. He discovers that if he obtains Christ he gets "all things" besides—that if he "put on Christ" it is the certain and the only way in which he can put away what is vile and unworthy, and be clothed with such a salvation as shall not only be a covering for him in the way of pardon, but shall be glorious apparel, in which he may walk adorned with all the gifts and graces of the Spirit of God. When Paul said, "for me to *live* is *Christ*," he showed that he had parted with everything, and made the "*pearl of great price*" his own. And just then, as in the "*treasure hid in the field*," we have the believer hiding the precious word, with Christ in it, within his heart, as his heritage forever, so in this latter parable we have the believer setting forth the preciousness and glory of Christ before men, wearing this "*pearl of great price*" as his unspeakably costly ornament, and so "adorning the doctrine of God his Saviour in all things."

"*Went and sold all that he had and bought it.*" When the man found the pearl, he went home and converted all his property, in-



Dives and Lazarus

cluding the pearls previously purchased, into money, and bought it, and found it in measure far surpassing all his expectations. So, when the awakened soul comes to perceive the unparalleled, inconceivable riches of God's mercy in Christ, it gives up all to obtain it, the resolution is instantly taken, the transaction is irrevocably closed, and it finds in this *one* thing all it desires. Thus it buys salvation, yet it is not by merit, but "without money and without price."

THE DRAW-NET.

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind."—Matt. xiii. 47–50.

We have here a representation of the state in which men are by nature. The world, as distinguished from the Church, like the sea is an element of restlessness and peril. It is full of imminent danger to the best interests of the soul. In this state all unconverted persons are found. Hence, as the sea abounds with fishes of every kind, so the world abounds with sinners of all descriptions. Here are all the various grades of moral evil—from the self-righteous moralist to the vilest profligate, or daring blasphemer.

As the net is adapted to enclose the fish in the sea, so is the Gospel to save sinners. It comes down to their circumstances of moral wretchedness, recognizing them as fallen and perishing, and contemplating their deliverance. It is adapted to the circumstances of all sinners. Like a large drag-net, it comprehends in its design the rescue of all men, embraces the wide world, is addressed to every creature. It is exclusively adapted to save sinners. It is God's expedient, and replete with His unerring wisdom. It is the power of God to salvation to every one that believeth.

As the net must be cast into the sea, so the gospel must be preached. God has appointed the Christian ministry for this end. He called, qualified, and sent forth the apostles and evangelists to cast this net into the sea—to preach the gospel. He does so still. He raises up holy, benevolent, and zealous ministers to give themselves earnestly and devotedly to fishing for souls.

As the net "gathered of every kind," it is evident that the gospel cannot possibly be preached in vain. God has engaged that His word shall not return unto Him void. The success of the gospel has been varied, but in all ages and countries where the Cross has been lifted up, sinners have been drawn out of the world to Christ. It is so now, both in our own and in heathen lands. It shall be very successfully so, as introductory to the millennial reign of the Saviour.

Not all that are brought into Christ's visible Church are converted persons. They are "of every kind." Not only will the gospel save men of all ranks, ages, and conditions, but it will bring many into the outward kingdom of Christ who are not regenerated, spiritual persons—hypocrites, as Judas, Ananias and Sapphira, formalists, having only a name to live, and inconsistent professors, who run well for a season, but are hindered.

Mark the complete separation of the righteous and the wicked on the day of judgment! The angels will be the ministers of the divine judgments. The scrutiny will be exact. Every sincere believer will be recognized, exalted, and saved. Every hypocrite and unconverted person will be detected and "cast away," without hope, the subjects of weeping and wailing and gnashing of teeth.

THE UNMERCIFUL SERVANT.

"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants."—Matt. xviii. 23–35.

Like so many others, this parable begins with the words, "Therefore is the kingdom of heaven likened." It represents what might take place, not among heathen people, but among those to whom the gospel was known. It sets before us a gospel scene, gospel obligations, and a gospel standard of forgiveness. It shows how a *Christian*, as distinguished from all other men, is bound to forgive.

"*King*" is the symbol here of God, who is King of the universe. This is the first of the parables in which God appears in the character of a King. Like the servant who owed "ten thousand talents," each of us owes God a vast debt, in the transgressions of thought, word and deed, and in the omissions of duty during a lifetime.

The case of the servant who, when he "had not to pay," was frankly forgiven his debt, is also precisely ours. God provided a ransom for us when we were unable to find any, if we are Christians. He has pardoned all our sins. He has had long patience with us; has again and again spared us when He might justly have cut us off, and is still willing to forgive us, if with a true penitent heart, and lively faith in Jesus Christ, we turn to Him.

Let us be sure that the debt which we owe to God is such as we have, none of us, wherewithal to pay. We can but cast ourselves upon His mercy in Christ, that through His atonement and mediation we may, on our hearty repentance, be forgiven.

The behavior of the servant to his fellow-servant who owed him "an hundred pence," is a perfect contrast of that of the king to himself. He forgets that he has been himself just forgiven an infinitely larger sum than what his fellow-servant owed him, and that his creditor, who had been thus moved with compassion towards him, was a mighty king, whereas his own debtor was a fellow-servant, to whom, from that common tie, he was especially bound. He thinks nothing of all this, but treats his petitioner with the severity which, in his own case, he had so lately deprecated. This servant's case only represents that of a *professing* Christian.

"*And delivered him to the tormentors,*" or inflicters of chastisements, "till he should pay all that was due unto him." "Till" does not indicate the time when punishment *will cease*, but the time up to which it will continue. Since man can never pay the slightest portion of debt he owes to God, the making the payment of all the condition of his deliverance from punishment, is the strangest possible way of expressing the duration of his punishment.

So likewise—in this *spirit*, or on this *principle*. If we do not *from the heart*, not in appearance merely, but inwardly, sincerely, fully, forgive those who do us wrong, God will not forgive us our sins against Him, but will condemn us to the punishment they deserve. As certainly as there is no kingdom of God without forgiveness being *received* by us, so certainly is there no kingdom of God without forgiveness being *exercised* by us.

THE LABORERS IN THE VINEYARD.

"For the kingdom of heaven is like unto a man that is *an householder, which went out early in the morning to hire laborers into his vineyard."*—Matt. xx. 1–16.

The great lessons here taught us, are the following:

God calls us to work in His vineyard, to serve Him in His Church. "Why stand ye here all the day idle?" is His word to any who are neglecting His service, busy, perhaps, and active in worldly things, yet idle about their souls. From life's beginning God has called us—by every sermon we have heard, every warning and mercy we have received, by good advice and good examples, by good thoughts put into our minds, even the secret influences of His Holy Spirit. And the work to which we are called is like vineyard work; its parts are, to prepare the ground of our hearts by penitence, prayer and meditation; up-rooting all evil weeds, and seeking to have the good seed both sown in them and watered from above, to tend diligently the plant of grace as it springs up, that it may be fruitful in good works, to fence our hearts in by watchfulness and circumspection, persuading and assisting all others, as far as may be, to do the same



The Faithful Servant.

We have encouragement to turn from past idleness to holy duties. The householder bestowed the penny even on those who obeyed his call at the eleventh hour; and although our case be worse than theirs (seeing that no man had hired them, whereas we have been called from childhood), yet we may take encouragement to set about neglected duties, and trust in God's mercy through Christ that we shall not be rejected.

In rewarding His servants here or hereafter, God acts as a sovereign, to whom it is lawful to do what He will with His own. He is not bound to give according to what His servants think of their claims (claims indeed we have none, our suit must be only for mercy), but, while doing justice and keeping His word to all, He is at liberty to dispense His blessings according to the counsel of His own will, which none may call Him to account for. So that we must never murmur at seeing others preferred to ourselves, but rather wonder at His goodness to such as we are, than complain that they are dealt with more favorably.

We should be earnest and faithful in our obedience to our Creator and Redeemer. When we see or hear the solemn and awakening words, "Many are called, but few chosen," they should set us upon living strictly, devoutly, consistently with our high calling. None of us can tell how near we may be to the eleventh hour, after which there can be no more call to work, nor opportunity for repentance. It will not profit us to do many things, like Herod; or to hear the word gladly, like Felix; or to seem in man's sight to obey God's call and work in His vineyard, like the rich young man who came running to Jesus to learn the condition of inheriting eternal life, if God see that one thing is lacking, one known duty wilfully neglected, one known sin wilfully retained. Such folly will cause us to be "last" at the great day, however much we may have seemed "first."

It is not the time of our service that God looks at so much, as the intensity of our devotedness during the time, short or long, that is given us. Some persons embrace the gospel in early years, but though they gently and quietly pass through life blameless, and are ripening for glory, they are not characterized to the extent to which they should be, by making sacrifices for the gospel. Others hear the gospel call later in life, yet in its last years make more efforts and sacrifices for Christ than those who were called before them.

The term "called" designates those only who are effectually called—who obey the call. "Chosen" denotes the few Christians who, among a great number of true and genuine disciples, are preeminently unselfish, unworldly, and Christlike, honoring their Lord, and making the world wonder.

THE TWO SONS.

"*But what think ye? A* certain *man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.*"—Matt. xxi. 28–32.

Here are described, under the image of two sons of one father, two great moral divisions of men, under one or other of which might be ranged almost all with whom our blessed Lord came in contact. In one are included all who have sought a righteousness through the law, and by the help of it have been kept in the main from open outbreakings of evil. In the second class are contained all who have thrown off the yoke, openly and boldly transgressed the laws of God, done evil with both hands earnestly.

The *command* of the father was reasonable. Man was intended for labor. He was made for it. Even in Paradise, our first parents were called to it. God calls men to the great work of personal religion. We are to work out our own salvation—give diligence to make our calling and election sure. Observe the sphere of labor appointed—the *father's vineyard*—a place in which sons were personally interested. God's vineyard is His Church, which we are to enter by personal piety, and in which we are to grow in meekness for heaven. There was nothing harsh or tyrannical in the *manner* in which the command was given. The father speaks with authority, but it is the authority of a parent. God is our heavenly Father. What reverence, obedience, and grateful love do we owe Him! The *period of labor* required was reasonable. Daytime is working time. There is light for working, and opportunity also "Life is the time to serve the Lord."

Notice the strange and diversified answers of the sons. The first said, "I will not." What disobedience, insolence, and rebellion! A direct and impertinent refusal! The second said, "I go, sir." Here was respect, submission, and promised obedience. How forcibly and beautifully it contrasts with the rebellious rudeness of the other!

And yet, how strangely did the *conduct* of the sons contrast with the answers given! The *rebellious* son, who became penitent and obedient, represented the publicans and sinners to whom John the Baptist and the Saviour preached, who notoriously despised sacred things, yet repented and received salvation. Often has it been so. Caviling skeptics, profane scoffers, the openly profane, have heard and believed the gospel to the salvation of their souls. The *courteous* son, who proved disobedient and deceiving, notwithstanding his fair promise, represented the Scribes and Pharisees, who made high pretensions, professed much, talked much, but alas! "said, and did not." He also represents many children of religious parents, who attend with them on the means of grace, are moral, respectful in their religious conversation, promise fair, but "go not,"—many who regularly frequent the house of God, listen and seem interested, but move not in the way of repentance and holiness,—many professors of religion, who are only so in outside appearance, trees with leaves without fruit, ciphers, cumberers of the ground.

THE WICKED HUSBANDMEN.

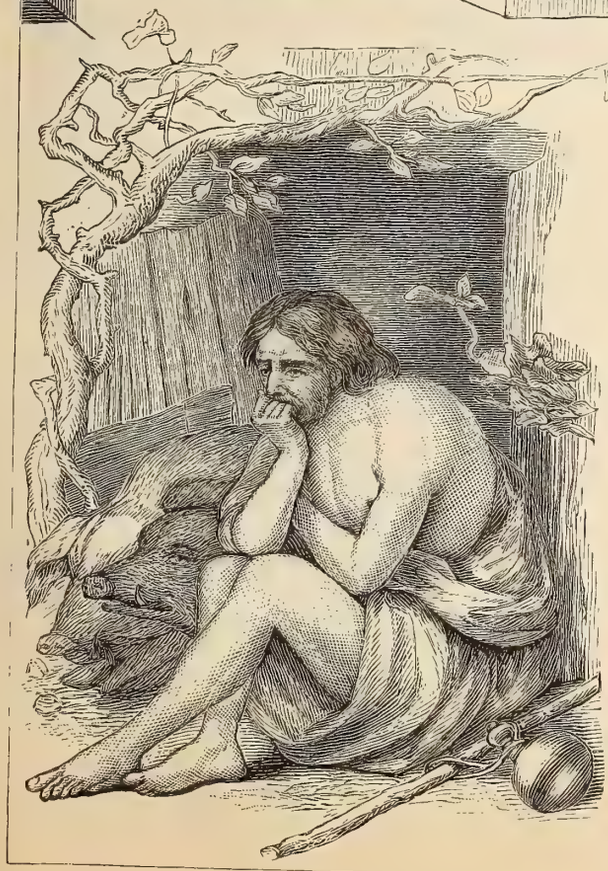
"*There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country.*"—Matt. xxi. 33–44; Mark xii. 1–12; Luke xx. 9–18.

In its immediate reference this parable contains, partly as a narrative of the past, partly as a discovery of the future, the wonderful history of the Jewish church. It manifests the riches of divine love, and the benefits flowing out of it to the chosen people, portrays an almost inexhaustible patience and long-suffering on the part of God toward the refractory and unthankful sinner, discloses at the same time the wickedness and hardening of the sinful heart as rising to a fearful height, and finally closes with a threatening of certain and dreadful, but most righteous, judgments.

But when viewed in a more extended reference, this parable speaks also of the general truths, which, in the Christian church, are continually unfolding themselves, and reflected anew in the history of individuals and entire communities. It admonishes us of the union there is in God's character, of mercy and holiness, of goodness and righteousness, of patience and indignation. It also makes a fearful exhibition of man's impenitence.

"The scope of the parable," says an old and able writer, "is two-fold, that it might charge ingratitude upon the priests as full of perfidy and wickedness, and that it might take away the offence which would soon be occasioned by the approaching death of Christ. Therefore the Saviour fortifies beforehand His weak disciples, and teaches them that as so many prophets had formerly been killed by the priests, one after another, there was no need for any one now to be disquieted, if such an example should be again repeated in His person." The speech of Stephen (Acts vii.) is just an extended historical addition to what this parable relates.





The prodigal Son

THE MARRIAGE OF THE KING'S SON.

"The kingdom of heaven is like unto a certain king, which made a marriage for his son."—Matt. xxii. 1–14.

THE King who made the marriage-feast is our heavenly Father, the Bridegroom is His Son, our Lord Jesus Christ, the Bride is the Christian church, we and all the world, so far as it believes. This feast points manifestly to redemption completed in the incarnation, ministry, death and resurrection of Christ. The "calling" is the invitation of sinners to the feast.

As in those days marriages were solemnized in the evening, and the guests, therefore, came from outer darkness into the light and comfort of a room prepared for the marriage-feast, we learn that God's invitation is a call from darkness to light—from the ignorance and misery of our natural state, to the knowledge, wisdom, truth and blessedness of His holy faith—from sin to holiness—from enmity to reconciliation—from bondage to liberty—from spiritual poverty to spiritual riches—from strife to peace—from a state in which we can never find what may truly satisfy, to a state in which all things that we need are provided, every want may be satisfied, and the soul's craving for happiness be fulfilled. "All things are ready," all our temporal, spiritual and eternal wants are abundantly provided for.

But they made light of it. They were not simply indifferent, but met the importunate kindness of the king with contemptuous mockery. What a sad statement is here of the reception given by sinners to the gospel! *Gathered together all.* Allusion is here made to the calling in of the Gentiles to the privileges of the gospel, after they had been rejected by the Jews. This was first done by Peter in the instance of Cornelius, and afterward extended to the Gentiles at large by him and the other apostles. And in this invitation, no exceptions, no distinctions were to be made. All that they found, "*both good and bad*," men of all characters and descriptions, were to have the offer of salvation, even the very worst of sinners.

The "*wedding-garment*" referred to denotes both faith and love, the righteousness of Christ "unto all, and upon all them that believe," and who "walk in love." How will the sinner, destitute of this garment at last, be rendered "speechless" by the unutterable inward horror that he has sinned away his own mercies! The words, "many are called, but few are chosen," are a warning given by our compassionate Saviour, not to "make light" of the call to the heavenly banquet, the marriage-supper of the Lamb.

THE TEN VIRGINS.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."—Matt. xxv. 1–13.

"*Then* shall the kingdom of heaven be likened,"—at the time spoken of in the preceding chapter, namely, the "coming of the Son of man."

Of the one company of ten virgins, "five were wise and five were foolish." Apart from other considerations, this description is decisive as regards the main character of the sections of the visible church represented by these two groups. The one are "*wise* unto salvation," the other have their "*foolish hearts*" darkened," whatever profession they make. *Oil in their vessels with their lamps.* It is clear that whatever is merely outward in the Christian profession is the lamp—whatever is inward and spiritual is the oil laid up in the vessels. When we contemplate with James, faith as the body, and the works as that which witnesses for a vivifying soul, then faith is the lamp, the works the oil in the vessels; but when we contemplate with Paul the works as only having a value from the living principle of faith out of which they spring, then the works are the lamp, and faith the oil which must feed it.

While the bridegroom tarried, they all slumbered and slept. Both wise and foolish; the delay of the return of Christ is often the occasion of a general diminution of watchfulness, fervor and activity, and that by degrees, for first they slumber, and then fall fast asleep.

When the Bridegroom came at "midnight," the cry sounded in the ears of the waiting virgins, "Go ye out to meet him." And now the distinction between the groups becomes palpable. The wise had their full supply of oil to replenish their lamps, and they accordingly arose, trimmed them, and were ready. The foolish virgins, too, tried to trim their lamps, but in vain, for the oil was spent, and they had no supply. This shows very forcibly that the very period at the close of the present dispensation, when the people of God shall "begin to lift up their heads," because of their "redemption drawing nigh," will be marked by the discovery of the impossibility of mere profession "abiding the day of Christ's appearing."

They that were ready went in with him to the marriage. The future everlasting blessedness in store for all the true followers of Christ is spoken of here, as so frequently elsewhere, as a royal banquet or feast. "Blessed are they which are called unto the marriage supper of the Lamb." Scene of unrivalled glory, of exhaustless joy, rich and rare the food provided for the guests in the great banqueting-hall of immortality! Other viands at other feasts pall on the sated sense, but for those viands upon which the spirits of the blessed shall forevermore be nourished into a growing likeness unto God, the appetite shall ever grow quicker the more that is partaken, and the relish be ever the more intense.

"Lord, Lord, open to us." Now, at length, the foolish virgins realize all the consequences of their past folly. In addressing the bridegroom, *Lord*, they claim to stand in a near relation to him, and their repeating it is an evidence of the earnestness with which they now claim admission. But the answer, "I know you not," shows that they never *knew* Christ, that there never had been anything save a barren lifeless calling Him, "Lord, Lord," and that now, though *seeking* to enter in, they "shall not be able."

Watch, therefore. The spiritual watchfulness, or preparedness of the Christian, is that state of mind wherein one is truly conscious to himself of his actual condition, of the aim and tendency of his life, of his relation to the Redeemer and the things of this life, and everything is so applied and used as to be of service to us for our eternal salvation. The ground of this watchfulness is our ignorance of the exact time for the coming and manifestation of Christ, which uncertainty or ignorance true believers improve to their salvation.

THE TALENTS.

"*For* the kingdom of heaven *is as a man travelling into a far country*, who *called his own servants, and delivered unto them his goods.*"—Matt. xxv. 14–30.

THERE is a strong resemblance between this parable and that of the Pounds, in Luke xix. 11–27, but they are not, as some have regarded them, one and the same. *That* was spoken in the house of Zaccheus, *this* on the Mount of Olives. *That* was addressed to a mixed multitude, *this* to Christ's own immediate disciples. Other points of difference will reveal themselves on examination.

The following lessons are here taught:

All professing Christians have received something from God. We are all God's "servants." We have all "talents" entrusted to our charge. Anything whereby we may glorify God is a talent. Our gifts, influence, money, knowledge, health, strength, time, senses, reason, intellect, memory, affections, our privileges as members of Christ's church, our advantages as possessors of the Bible—all, all are talents.

Many make a bad use of the privileges and mercies they receive from God. The man who "digged in the earth and hid his lord's money," represents a large class of mankind. To hide our talent





The merciless Servant

is to neglect opportunities of glorifying God when we have them. The Bible-despiser, the prayer-neglecter, and the Sabbath-breaker—the unbelieving, the sensual, and the earthly-minded—the trifler, the thoughtless, and the pleasure-seeker—the money-lover, the covetous, and the self-indulgent—all, all are alike burying their Lord's money in the ground.

All professing Christians must one day have a reckoning with God. "After a long time the lord of those servants came, and reckoned with them." There is a judgment before us all. High or low, rich or poor, learned or unlearned, we shall all have to stand at the bar of God and to receive our eternal sentence. We shall have to render an account of every privilege that was granted to us, and of every ray of light that we enjoyed.

True Christians will receive an abundant reward in the great day of reckoning. The servants who had used their lord's money well were commended as "good and faithful," and told to "enter into the joy of their Lord." These words are full of comfort to all believers, and may well fill us with wonder and surprise. The best of Christians is a poor, frail creature, and needs the blood of atonement every day that he lives. But the least and lowest of believers will find that he is counted among Christ's servants, and that his labor has not been in vain in the Lord. This should give us courage. The cross may be heavy now, but the glorious reward shall make amends for all. Well says Leighton: "Here some drops of joy enter into us, but there we shall enter into joy."

All unfruitful members of Christ's Church will be condemned and cast away in the day of judgment. The servant who buried his master's money was condemned as "wicked," "slothful," and "unprofitable," and cast into "outer darkness." And our Lord adds the solemn words, "there shall be weeping and gnashing of teeth." There will be no excuse for an unconverted Christian at the last day. The reasons with which he now pretends to satisfy himself will prove useless and vain. The Judge of all the earth will be found to have done right. The ruin of the lost soul will be found to be his own fault. Those words of our Lord, "thou knewest," are words that ought to ring loudly in many a man's ears, and pierce him to the heart.

THE WISE AND FOOLISH BUILDERS.

"*Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock,*" etc.—Matt. vii. 24–27.

The Redeemer had just finished His inimitable Sermon on the Mount. He had been opening, in a comprehensive and distinct manner, the spiritual nature of His kingdom, and the true, practical character of saving religion. His auditory had doubtless listened with fixed attention, but He, knowing their hearts, perceived that many would be satisfied with hearing, without obeying the truths which they had heard. He, therefore, concluded His address with this parable, which could not fail to remind His hearers, as well as to show all others who should become acquainted with His words, that the great end of His teaching was their practical improvement.

There were many things commendable in the *foolish builder*. He was not a neglecter of religious things altogether. He heard the sayings of the great Teacher. He heard with sufficient attention to understand, and was greatly influenced by what he heard. He felt the importance of making provision for the future—of building a house to protect himself from the inclemency of the approaching season. He actually selected a site, and erected an edifice, nor is there anything said disparagingly of its appearance.

But, whilst all these things were true of him, observe the things which he neglected as contrasted with the *wise builder*.

He did not duly calculate the trials his house would have to endure. Palestine, as a land of hills and brooks, was peculiarly liable to inundations, and hence it was of the utmost importance to him to select a site sheltered from the storm, and where the base would not suffer from the teeming rain. But he thought only of the present and fine weather. He was solicitous only for the present convenience and comfort of his building.

He did not select a sure and safe foundation. The sand, in the dry season, might appear solid and firm, but who that knew its fragile texture, its movable character, would select it for a foundation? The wise builder knew the value of a firm, immovable basis, and chose the hard, unyielding rock—that which wind could not scatter, nor waves remove. The *sandy foundation* may represent our own righteousness, in opposition to the sacrifice and righteousness of the Lord Jesus Christ; or, the union of our works with those of the Redeemer, as the ground of our hopes; or, the mere assumption of the name and forms of religion, without an acquaintance with its spirit and power; or, the public profession of religion, without regard to a practical obedience to the Saviour. The *rock*, on which the *wise man* built, is the Lord Jesus Christ—the elect, precious, sure, and immutable foundation which God has laid in Zion. To build on this foundation implies a knowledge of Christ's character, person, offices and work—a rejection of all things else as the basis of hope—an implicit resting of the soul on Christ for pardon, acceptance, and eternal life—and believing conformity and obedience to His authority—not only hearing, but doing the things which He commands.

Mark now *the results in reference to both builders.*

The *foolish builder experienced storms which he had not anticipated.* He had thought only of summer, and its sunshine and calm. He had not prudently calculated an approaching winter, with its winds and tempests. But, alas! these all came. "The rain descended," etc. So affliction, death and judgment will try every man's work. *He was overwhelmed in ruin which he had not feared.* It is briefly recorded of his house that "it fell!" Its basis was swept away, and nothing was left to sustain it. Hence it became one heap of ruins. Its beauteous form, its elevated walls, its commodious rooms, were all lost in one utter desolation. So must it be with every kind of religion which rests not on Christ Jesus. *He perished with the vain fabric he had reared.* Hence it is recorded, "and great was the fall of it." Infatuated expectations and aerial prospects were all swept away, and the ruin of the builder was entire—irremediable and eternal.

The house of the *wise builder* also was *tried by the storm*, for there is no exemption even to pure, sincere, and evangelical piety from the trials and afflictions of life, the solemnities of death, or the decisions of the judgment day; *but his hopes were fully realized.* His house withstood the fury of the blast. The rains descended, and the winds blew upon the building in vain. "It fell not." Blessed, joyous declaration for the builder! He was sheltered, happy, and secure. His soul's desire was granted. "An entrance was ministered unto him abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

THE SEED GROWING SECRETLY.

"*So is the kingdom of God, as if a man should cast seed into the ground: And should sleep, and rise night and day; and the seed should spring and grow up, he knoweth not how.*"—Mark iv. 26–29.

Our Saviour related this short parable to encourage His disciples to sow the seed of the Word. He spoke of a man who sowed seed, and who slept and rose night and day; that is, who, after sowing the seed, went about his usual business, sleeping at night and rising in the day, and who, after some time, found the seed had sprung up, but not by his *own* power, for he could not even tell *how* it had sprung up. God, who had made it spring up, made it grow also without his assistance, till it was ripe and fit to be cut down.



The Lord of the Vineyard

Thus a minister, after sowing the seed of the Word, is obliged to leave the success with God, for he cannot make it spring up in the heart, neither can he even understand *how* souls are converted, for the manner in which men are born of the Spirit is even a greater mystery than the way in which the seed is quickened in the earth. Yet the hearts of ministers are often rejoiced by seeing the effects of the words they have spoken. Sometimes, however, the seed they sow does not spring up till after their death; nevertheless, at the harvest of the last day, souls who heard their words shall be their crown and rejoicing. Now is the time to sow, though in tears, knowing we shall reap in joy.

Let all who *know* the word seek to *sow* it also, though it be only in the heart of a little child, for sowers on earth shall certainly be reapers in heaven. But let us remember that the seed sown does not come to perfection *immediately;* first the blade appears, then the ear, at last the full corn in the ear. We must, therefore, be patient with young converts. If we ourselves know anything of Christ *now*, do we not feel that we have been grown very slowly?

It is refreshing to behold a Christian who is like full corn in the ear. Perhaps we have had the privilege of seeing such a person. It may be some poor, destitute creature, lodging in a garret, has breathed a spirit that we longed to imbibe, and we have felt, while listening to her heavenly words, "It is good to be here." Do we *desire* to grow in grace? It is a good desire. The Lord will answer prayer, and give us more faith and love and every heavenly grace, and then treasure us up in His eternal garner.

CHRIST, THE DOOR.

"Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."—John x. 1–10.

THE Saviour, it will be observed, in delivering this parable, enters at once into it. He does not proceed by regular approaches, clearing the ground as He goes, step by step. He does not fix the terms, and adjust the parts, and arrange the plans, and assign to each its proper place, meaning, order, and relation, but at once, as on a subject with which His hearers were familiar, utters what He has to say.

And it *was* a subject with which all His hearers were familiar. It was an illustration which in those parts, and at that period, and to such people, would be specially interesting and instructive. They would at once seize upon and recognize all those points which, even after the most elaborate explanation, can never affect *us* as they would affect those men whose earliest experiences they rehearsed, whose daily life they pictured, whose constant habits they mirrored and brought to mind. The allusions to them would have all the living force of association. The parable is prefaced by our Lord as He was wont to do when anxious to impress a very solemn truth upon His hearers, with the words, "*Verily, verily, I say unto you.*"

Jesus tells us that He is "the Door of the sheep," and adds, "By me if any man enter in, he shall be saved, and shall go in and out, and find pasture." These words show that faith in Him as the sacrifice for sin, and the Mediator between God and man, is the only way by which any can truly enter God's kingdom, either here or hereafter. Outward ordinances are necessary, but outward ordinances will not profit without a heartfelt acknowledgment of Christ as the only foundation on which a sinner can safely build his hopes. A moral, or rather a holy life is necessary; but mere morality, which at best is tainted by a thousand imperfections of motive and performance, will prove as a quick-sand to those who trust in it as the ground of acceptance with God. No man can come unto God but by faith in the Lord Jesus Christ.

"If *any man* enter in," says our Lord. This door is not for righteous persons, but for sinners—not for those who need no salvation, but for those who do. It is open for one and all who apply for admittance. Any poor sinner that cries sincerely, and knocks heartily, shall be permitted to enter. It is as good for the persecuting Saul as for the loving John, and it is as needful for John as for Saul. It stands as wide for the penitent robber expiring on the cross as it did for the inquiring Nicodemus, who came privately to Jesus, and Nicodemus must look at it as steadily, and enter it as humbly, as the penitent robber.

And what are the advantages the man obtains who thus enters in? 1. Safety; *he shall be saved*—saved from the curse of the law, the wrath to come, the roaring lion who goeth about seeking whom he may devour, from the king of terrors, a world lying in wickedness, an evil heart of unbelief in departing from the living God—saved in the Lord with an everlasting salvation. 2. Liberty; he *shall go in and out.* Sheep, under the care of a good shepherd, go in at night for protection, and in the morning go out for food. The expression denotes that what is done for the Christian's safety does not compromise his liberty. He knows the truth, and the truth makes him free; and he is free indeed—free to go wherever he pleases in Immanuel's land—free to partake of all the privileges of God. 3. Plenty; *and find pasture.* Said one who realized this: "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures, he leadeth me beside the still waters." So Isaiah: "They shall feed in the ways,"—the ways of God's commandments, ordinances and dispensations. "I am come," says Christ, "that they might have life, and that they might have it more abundantly." Life, and all that is necessary for life, is abundantly drawn forth out of His fulness by all those who, with simple and true hearts, apply to Him.

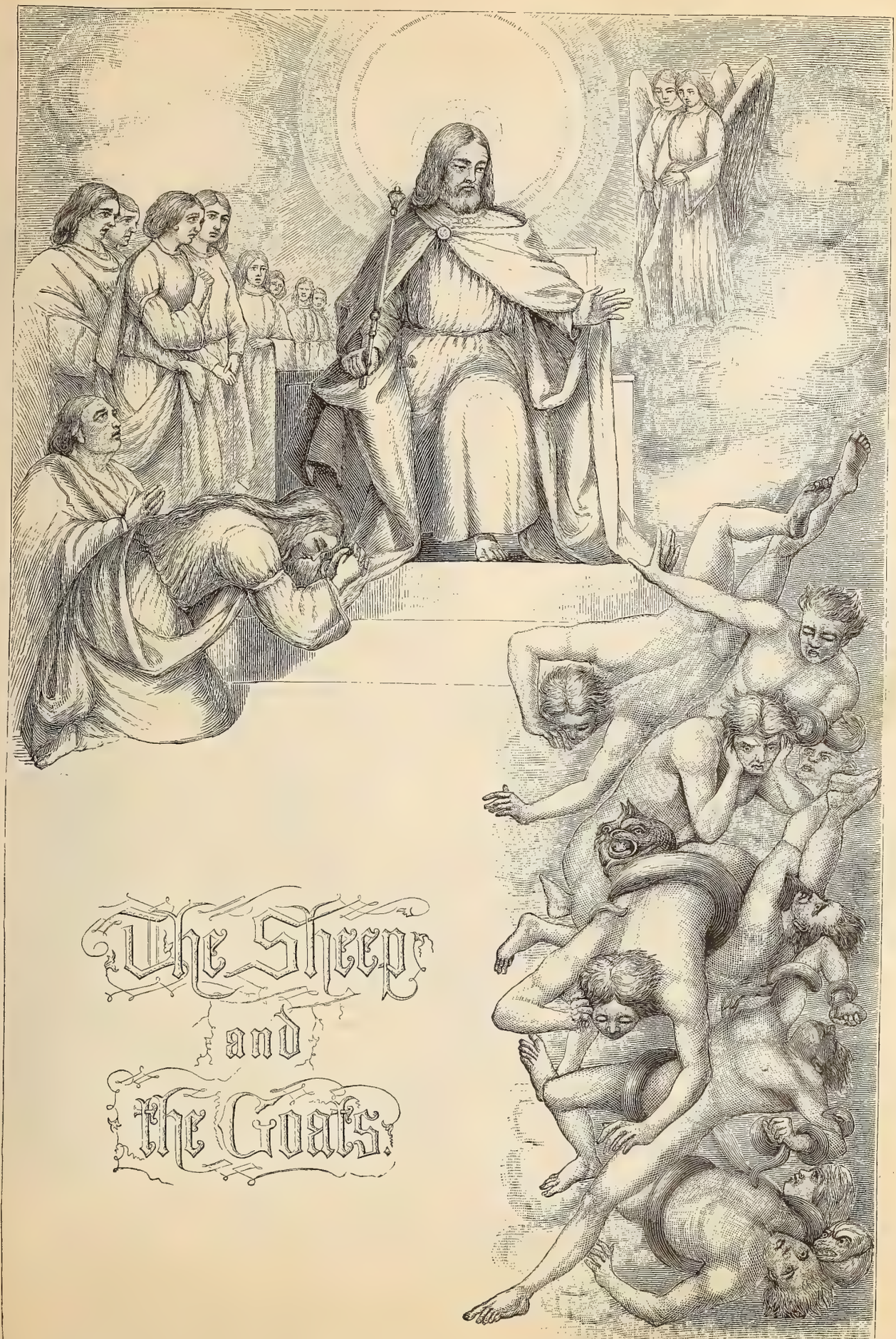
Jesus is also "the Door" through which the shepherds must enter. As no man can be introduced into this spiritual fold but through Him, so no man can rightfully enter among its occupants as a shepherd, no man can have a legitimate claim to be considered as one of *their* shepherds, but one who enters through Christ as the door—no man can act the part of a faithful shepherd to Christ's spiritual flock but one who enters in through the door, who possesses the qualifications which Jesus Christ only can confer, and who has received the call which Jesus Christ requires. The general idea is, "Everything connected with membership and office in the true spiritual church of God, is under the management of our Lord."

THE STRAIT GATE AND THE NARROW WAY.

"Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able."—Luke xiii. 24–30.

THOSE who lived when the Lord was upon earth, enjoyed the great privilege of asking Him questions. Who would not wish to share it! It was one, however, that might easily be abused. Many asked the Lord unprofitable and curious questions. The inquiry, "Are there few that shall be saved?" seems to have been made by one who was not earnest in seeking to be saved *himself.* For the Lord, instead of replying to the question, addresses an exhortation to His hearers: "Strive to enter in at the strait (or narrow) gate; for many, I say unto you, will seek to enter in, and shall not be able." But did not the Lord once say, "Every one that seeketh, findeth?" This promise applies only to the *present time;* there is a period when none who seek will find. That period is described in this parable: "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without and to knock, saying, 'Lord, Lord, open to us.'"

This period has not *yet* arrived; the door stands open, the Master invites, entreats, implores us to enter, and to partake of His glorious feast. But if we disregard His entreaties, He will suddenly shut



The Sheep and the Goats.

to the door, and shut us out for ever. Those outside will use arguments to induce the Lord to open the door. Some, who have been His companions upon earth, will say, "We have eaten and drunk in thy presence," and some, who have listened to His discourses in their own cities, will say, "Thou hast taught in our streets." If *we* die in our sins, it will be of no use for us to say, at the last day, "We have lived with holy people, we have been instructed by holy ministers."

There are two circumstances that will increase the anguish of those *Jews* who will be shut out of the kingdom of God. They will see their own forefathers, Abraham, Isaac and Jacob, and their own prophets, sitting down at the heavenly feast. It will seem hard to them not to be admitted into the presence of their own kindred. And will it not seem hard to many other ungodly persons, when they behold a father, or mother, a brother, or sister, sitting down at the supper of the Lamb, and they themselves thrust out! On earth they were ever welcome at their father's table, but even a pious father will have no power to gain admission for an unconverted child into Christ's presence.

Another circumstance that will aggravate the disappointment of the unbelieving Jews will be this: they will see Gentiles whom they despised flocking from the east and west, the north and south into the new Jerusalem, while they are forbidden to enter. And will it not increase the disappointment of those who live in this *Christian* land if they should see those who were brought up in *heathen* countries saved, when *they* are lost!

The great lesson from this parable is, "Strive to enter in at the strait gate." "*Strive* to enter in." This is a very strong word, the strongest word we have, perhaps, to express seeking, trying, endeavoring. In the ancient games of running and wrestling, men used to put forth all their strength and speed, and to do their very utmost to win the prize; and this word "strive" is the word made use of to express this. Thus Paul writes of those "that strive for mastery." In another place, when he is begging the Corinthians to be very earnest in prayer, he uses the same word: "I beseech you, brethren, ... that ye strive together with me in your prayers to God for me." And we ourselves, if we see one very diligent, are apt to call such a man "a striving man." Our Lord bids us strive about our souls, strive to enter in. Many give only half a heart to this work, but we must give a whole heart. Many strive hard about this world, but not at all about the next: active, diligent, persevering in business, but cold and listless in religion. This will not do. "*Strive* to enter in," our Lord says. He would not have said so if we could get in without striving. True, he Himself is the way, the living way. He, and He alone, has made open the entrance to us, and whoever enters will owe all his salvation to Him. Yet we are to strive. Jesus Himself tells us to strive. No one can strive too earnestly. It must be the first concern with us all. Whatever else we are diligent about, we should be *most* diligent about this; whatever else we strive for, we should strive for this most of all: that we may enter in at the strait gate, and find acceptance with God through Christ Jesus. If we should gain the whole world, and lose this, what would it profit us?

THE GOOD SHEPHERD.

"I am the good shepherd: the good shepherd giveth his life for the sheep."—John x. 11–16.

How endearing is the relation in which the Lord Jesus stands to us as His people, and what pains does He take to engage our confidence in Him as a suitable High Priest! The very figure under which He describes His office (that of Shepherd), and the title which He claims so justly to Himself (the good Shepherd), are peculiarly winning and attractive, and His own immediate hearers would probably see still more of this tender and winning character in His words than we generally perceive in them. In that country the flock is often assailed by the wolf, and other beasts of prey, and from its rocky and precipitous surface there is especial need of care and tenderness in conducting the flock from one pasture to another, so that there is more need than with us for skill, courage, and fidelity on the part of the shepherd: our Lord intimates that He was prepared to encounter every peril, nay, even to lay down His life in behalf of the flock. He would not flee (as a hireling might do) when He should see the wolf coming; He would not leave the sheep to be the prey of their enemy, without giving them at least both time and opportunity to escape; He would stand in the gap and meet the foe, and even lay down His life for those whom He had not only received in charge from the Father, but also possessed as His own. How truly did He redeem the pledge which He then gave! The safety of the flock could be purchased in no other way than by His death, and so He went calmly on, and upon the cross freely laid down His life for its sake.

And who are the flock, of which He thus proved Himself the good Shepherd? Not the Jews only—but also the Gentiles. The Gentiles are those "other sheep not of this fold" (that is, not of the Jewish fold), whom He here speaks of "bringing, that they may hear His voice," and become, together with God's ancient flock, "one fold, under one Shepherd."

If Jesus, then, be the Shepherd, and we "the sheep of His pasture," consider what are our duties in relation to Him. The very name of "flock" implies meekness, docility, usefulness, and union: it implies that we should be strangers to the fierce passions, the self-willed and unruly tempers of the world, out of which we are gathered. More particularly our duty to Him as our Shepherd is, to follow Him. In that country the shepherd generally walks before his flock, and the sheep know his voice so well that they readily follow him. Now this is what we should do—follow our Shepherd. And that we may follow Him, we must learn to know His voice, which we can only do by having intercourse with Him in prayer, and by acquainting ourselves with His holy Word, and by listening to that "still small voice" within us, by which He speaks to us. We cannot learn to know His voice in the bustle of worldly cares; we must listen for it in secret, communing with Him and with our own hearts in our chamber, and being still.

And having come to know His gracious voice, we must follow Him with love—recollecting how good a Shepherd He was, "who laid down His life for the sheep;" we must follow Him with entire confidence and entire dependence on His ability to guide us safely; to Him we must confide all our cares, as being the Mediator between us and God; the whole care of our salvation, our pardon, peace and strength, must be committed by us to Him, who alone can undertake or make answer for us. On Him we must depend for all we need, believing those pastures the best for us which He provides, such as the services of the church, ministered by the spiritual pastors under whom the good Shepherd has placed us, and accounting those trials and blessings which He appoints the most suitable for the health of our souls. And we must ever follow Him as our pattern, with watchfulness and self-denial, heedfully walking in the steps of His most holy life. So will He be our guide unto death. He will prepare for us a table in this wilderness, He will support us with "His rod and staff in the valley of the shadow of death," and when we have passed all our trials He will be ready to receive us, that we may dwell in His happy fold above for ever and ever.

The following beautiful lines will fitly conclude the exposition of this parable:

"There are those who sigh that no fond heart is theirs,
None loves them best—oh, vain and selfish sigh!
Out of the bosom of His love He spares—
The Father spares the Son, for thee to die:
For thee He died—for thee He lives again:
O'er thee He watches in His boundless reign.


The
wicked
Husbandmen.

"Thou art as much His care, as if beside
Nor man nor angel liv'd in heaven or earth:
Thus sunbeams pour alike their glorious tide
To light up worlds, or wake an insect's mirth;
They shine and shine with unexhausted store—
Thou art thy Saviour's darling—seek no more.

"On thee and thine, thy warfare and thine end,
Even in His hour of agony He thought,
When, ere the final pang His soul should rend,
The ransom'd spirits one by one were brought
To His mind's eye."

THE GOOD SAMARITAN.

"*A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.*"—Luke x. 30–37.

THE "lawyer," who came to Jesus, was a man whose office it was to study the law of God, and to explain it to others. It was therefore to be supposed that he understood it well himself. And he *did* understand the *letter* of it, but *not* the *spirit*. He knew the words of the law, but he was ignorant of their spiritual application.

He came with the wicked intention of ensnaring Jesus, by asking Him questions that should lead Him to give some answer contrary to what Moses had written. But how completely was he foiled in his design! Instead of *answering* his question, "What shall I do to inherit eternal life?" the Lord asked him another question, "How readest thou?" thus showing that He approved what was written by Moses.

The lawyer gave a correct answer. He said that the duty of man consisted in the love of God and the love of his neighbor. But what is this love? It far surpasses man's ideas. Let the angels tell us from their high abodes in glory, what it is to love God. It is to delight in Him perpetually, to show forth His praise, and to do His will without weariness and without fault. What is the love of the neighbor? Jesus explained it in this beautiful history of the good Samaritan. *On whom* had the Samaritan mercy? On a *Jew*—a man of a nation whom he had been brought up to detest. Neither did he act from a sense of *duty* alone: he had *compassion* on the poor traveller; he paid him *immediate* attention; he treated him with *tenderness*, binding up his wounds; he *expended* his property upon him, "pouring in oil and wine;" he incurred *fatigue*, and perhaps loss of rest, for he took care of him at night. He made provision for his future *comfort*, by leaving twopence (or two days' wages of a laborer) with the innkeeper, and promised to pay whatever greater sum might be spent, putting no limits on the amount, though he could not know how long the sufferer might languish. And all this he did for a *stranger!* What must that man be to his friend and his brother, who treats a stranger with such generous kindness?

Thus the Samaritan sets us an example in various respects. But the special lesson we are to learn from him is that hinted at already, not to confine our kindness within any narrow bounds, but to show ourselves neighbors to all who want our help. As disciples of Christ, we are to be kind not only to those near, but to those far off; not only to kinsmen and friends, but to strangers; not to those only who love us or will be grateful to us, but even to enemies. There are some who are naturally winning and attractive; it is easy to show kindness to *them:* but we must be kind also to those who are not so. Some, we know, will receive our kindness gratefully and repay it with love; it is a pleasure to show kindness to such, but we must not confine our help to them. Some, again, are opposed to us in opinions and habits, yet let us help them in their need. And some may have injured us, yet we must seek to do them good.

And when we look abroad into the world at large, far beyond the narrow limits of our own sphere, and hear of vast numbers in need both temporally and spiritually, and especially of the heathen who know not God, let us not turn away, and plead "home claims," as if their case were no concern of ours. We must be neighbors for them all for Christ's sake. Though separated from them by wide seas, though there may seem little in common between us and them, though they may be men of another skin and of other tongues, strangers to our ways, and we to theirs, yet let us be neighbors to them, as Jesus teaches us in this parable we *should* be.

Go and do. The Christian must be sound at the heart, and he must also be just, pure, and benevolent in life. The church must abide in Christ as the branch in the vine, but the branch must also bear fruit, or it will be taken away for the burning. Piety must have the good Samaritan character. That which is only of the Priest and Levite stamp, has no credentials acceptable in heaven. Faith must be accompanied with works. Two great commands, and one of them looks toward men, express the love which is the fulfilling of the law.

THE TWO DEBTORS.

"*There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty.*"—Luke vii. 41–43.

JESUS was in the house of Simon as a guest. When he saw how our Lord permitted a woman "which was a sinner" to approach Him, and "wash his feet with tears," he thought that "this man, if he were a prophet, would have known who and what manner of woman this was that touched Him," and would immediately have driven her away with just disdain, as the tradition of the elders directed, for it was a maxim with the Pharisees that the very touch of the wicked caused pollution.

The Pharisee had only spoken within himself, but Jesus answered him. Thus it is that, when we speak to our hearts, we speak to God who knoweth our hearts. He who hears our thoughts, judges of them as if they were clothed with words. If Simon could have established his point that it was unworthy of the Saviour to hold intercourse with sinners, what hope would there have been for him? He was, indeed, had he but seen it, farther from the kingdom of God than this woman with all her sins about her, and it was not so wonderful that Christ should permit her to touch His feet, as that He should sit down as a guest at the Pharisee's table.

Simon, I have somewhat to say unto thee. Like Nathan with David, our Lord conceals His home-thrust under the veil of a parable, and makes His host himself pronounce upon the case. The two debtors are the woman and Simon; the criminality of the one was *ten times* that of the other (in the proportion of "500" to "50"); but both being equally insolvent, both are with equal frankness forgiven, and Simon is made to own that the greatest debtor to forgiving mercy will cling to her divine benefactor with the deepest gratitude.

Frankly forgave. What depth of meaning is in these words, if we reflect *who* said them, and by what means this forgiveness was to be wrought! *He to whom he forgave most.* God is our creditor, our sins are our debts, we are all debtors, but some more deeply than others. No man can pay his debt, remission alone can discharge it. God in mercy forgives as well the greatest as the least sins; our love to God is proportional to our sense of His forgiveness.

Neither of the debtors in the parable would love at all the creditor before he had forgiven him. An insolvent debtor, till he is forgiven, does not *love*, but shuns his creditor, apprehending severe treatment from him. It is entirely the same in the heart of the sinner. He learns from the divine law both his guilt and his liability to punishment, so that nothing but fear of God can take possession of him. But the sinner, in such a state, is met by God in



The good Samaritan

the gospel with the gracious method of pardon for his sins, and this, in the believing heart, which appropriates to itself the word of God, becomes the means of rooting out fear, and implanting a principle of love (Rom. xv. 1, 8, 15).

THE FRIEND AT MIDNIGHT.

"And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves?" etc.—Luke xi. 5–10.

As in the Lord's prayer, which immediately precedes this parable, all the petitions are, at the same time, intercessions, and as the friend does not properly beg for himself, so the leading purport and design of the parable seems to be to show the efficacy of believing intercession.

The man who goes to his friend to ask for three loaves, is the believer drawing near to ask a favor from God. The friend to whom he goes is "the Father in heaven," and what the friend gives at length represents the gift of the "Holy Spirit,"—all "good things" that are sought for. *"At midnight."* It is only in this dark world that such requests can be made and responded to. Intercession on behalf of a fellow-sinner can never be of any avail except in this day of gloom and thick darkness. As soon as the bridegroom cometh, and His day commences, no such communications can any more take place. Then it is said that this man was *"in his journey."* The margin gives a very striking rendering, and most probably the true one—"out of the way." This gives great naturalness to the story. It is the case of a benighted traveller—one who has lost his way in the darkness, and providentially lights upon the house of a friend. And so we have the condition of a poor sinner, "out of the way," walking on still in darkness, not knowing whither he goeth, and then obtaining help from a fellow-sinner.

The man whose door the wanderer had reached, goes to a friend's house, and he begs three loaves of bread, for he says *he has* nothing to set before the poor, needy traveller, in whom he is interested. Thus the believer bears on his heart before God the case of one whom he cannot help himself. He knows where the bread of life is to be *had*, but he has no power in himself to bestow it. All that he can do is to entreat him who *has* it, and who can *give* it, to bestow it on his needy friend.

Trouble me not. The person who says this, is meant to represent Him to whom the believer is urged to go, but we should observe what the ground of comparison is. It is not that the one is *like* the other, but the argument is from the less to the greater, or rather from the worse to the better. *"If selfish man* can be won by prayer and importunity to give, and *unjust man* to do right, much more certainly shall the *bountiful* Lord bestow, and the *righteous* Lord do right."

The believer is to be as importunate in his entreaty for the help and favor of God for a fellow-sinner, as if he had overcome the greatest dislike on the part of his heavenly Father to grant to him the desires of his heart. He is to "ask," "seek," "knock." Each one of these words manifests increased, not diminished importunity. When, again and again, the suppliant seems to be repulsed, each successive apparent refusal should only add earnestness to his entreaty, and more impressive urgency to his prayer. It is our solemn duty to seek the bread of life for others.

THE RICH FOOL.

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully."—Luke xii. 16–21.

An individual applied to Christ to adjudicate between him and his brethren in reference to the family inheritance. To have done this, would have been a direct departure from the spiritual province the Saviour came to occupy, and therefore He replied: "Man, who made me a judge or a divider among you?"

Our Lord made this request the occasion of warning His disciples against the sin of *covetousness*. He pointed out the *folly* of covetousness by describing the case of a rich man who was suddenly called away when he had been making plans for future enjoyment. We often hear of these sudden removals, but we do not know the *secret thoughts* of those who are thus unexpectedly cut off. He, who knows all the thoughts of all the men that have ever lived upon earth, has revealed to us what passed in the mind of a certain man just before his death. This man had grown rich through the fertility of his fields; his barns were completely filled with corn, wine and oil, and he determined to pull down these storehouses, and to build larger. He never thought of distributing among the poor the overflowings of his granary, and it is too probable that much of his property had been acquired by the oppression of his laborers. He made plans for his *own* happiness, but had no desire to make *others* happy. He was so *foolish* as to believe that his *soul* would be satisfied by the abundance of the things he possessed. A beast indeed may be satisfied with a plentiful provision for its body, but a human creature has a *soul* that thirsts for some higher enjoyment than this world can afford. Nothing but communion with God can satisfy its longings.

Even, however, if the things of the world *could* satisfy an immortal spirit, there is *one* circumstance in our present lot that would embitter every moment. It is the *uncertainty* of life. Many a rich man remembers with uneasiness that he must one day (and he knows not how soon) leave all his possessions. This conviction is like a thorn in many a downy pillow, and in many a glittering crown. But he, whose history the Lord related, had contrived to smother this unpleasant recollection. He was deceived by the fond hope of many years' enjoyment of his riches. Well did he merit the name by which God called him, "Thou *fool!*"

How many lost spirits are now executing their own *folly* during the short season granted them on earth! What an opportunity we are now enjoying of securing real and eternal happiness! We might *now*, during this life, become rich towards God. Those are truly rich who have faith in the Lord Jesus. If *faith* is in our *hearts*, we shall never hear the summons, "Thou fool, this night thy soul shall be required of thee." But rather, we shall hear in God's appointed time a voice saying to our spirits, "Come up hither" (Rev. iv. 1).

THE BARREN FIG-TREE.

"A certain man had a fig-tree planted in his vineyard: and he came and sought fruit thereon, and found none."—Luke xiii. 6–9.

Our Lord probably designed this parable to be admonitory to the Jews, whose mercies had been so numerous, but whose day of privilege would soon terminate. But the subject is equally applicable to all persons who are favored with the means of religious knowledge and improvement.

The following particulars claim attention:

The favorable position in which the fig-tree was placed. In a "vineyard" under culture and care, not on some neglected waste ground. This is the condition of those favored with the privileges and blessings of the gospel dispensation, especially of those who have been professedly brought out of the world into the Church.

The expectation of the proprietor of the vineyard. He came seeking fruit. God requires this from all who live in lands irradiated with divine truth, and particularly from His own professing people. He expects their hearts to yield the fruits of holy graces, their lips to yield the fruit of thanksgiving and praise. He expects the fruits of obedience in their life, and the fruits of usefulness, by the employment of their powers and talents in His service.

The proprietor's disappointment. He found no fruit on the fig-



The good Shepherd

tree. No fruit of any quality. Not one branch or cluster did the tree bear. It might have been strong and green, but it was barren. How true is this of myriads under the gospel dispensation! How true, alas! of many who are professors in the church—destitute of every grace and virtue God seeks and demands.

The command the proprietor issues. The sentence, "cut it down," was not a hasty one. There had been three years' care, labor and forbearance. So to men in general. So to fruitless professors in the church. To all, God manifests patient and enduring forbearance. And a sufficient reason was assigned for the order given, "Why cumbereth it the ground?" The tree was worthless in itself, it occupied precious ground, and it took up, for no good purpose, the nutritive portions of the soil. So with all unfruitful professors; their influence is worse than useless—it is pernicious to others.

The request the vinedresser presents. He asks a suspension of the sentence for one year only. He engages to give the tree special attention. He will try and search out the cause of its barrenness, and use all reasonable means to remedy it. *Then*, if it continues fruitless, he is willing to have it cut down.

This pleading for the cumberer has often been verified in the prayers of the parent, the friend, the minister, but it is true in the highest and best sense of the Lord Jesus. He ever lives to intercede. But let us remember that the suspended blow is not pardon —not acceptance—not salvation. Without repentance, faith, fruitfulness, the sentence will be put into fearful execution.

THE GREAT SUPPER.

"*And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many.*"—Luke xiv. 15–24.

Jesus had been invited by a chief person among the Pharisees to eat bread on the Sabbath. In His conversation He had said that those who invited the poor to their houses should be recompensed at the resurrection of the just. This declaration induced one of the guests to exclaim, "*Blessed is he that shall eat bread in the kingdom of God!*" The object of this remark we are left to conjecture. It is far from unlikely that he who made it was one of that class of people who wish to go to heaven, and like to hear good things talked of, but never get any further. Our Lord takes occasion to remind him and all the company, by means of this parable, that men may have the kingdom of God offered to them, and yet may wilfully neglect it, and be lost forever.

God has made "*a great supper*,"—the gospel plan of salvation. It is great in every way. It supplies a great need; it is large enough for all; it will fully satisfy all who partake of it; it is rich and plentiful, and it will not only *feed* those who are spiritually hungry, but will make them happy, too. It is also a great supper, because the guests are many, for though many refuse yet great numbers accept the invitation.

We are bidden to this supper. The man in the parable "*bade many.*" God also has invited many. He has invited *us*, for we have heard the gospel, and it is in the gospel that the call is given. The invitation is quite free; there is nothing to pay. Just as we are, we are invited to go to Christ, and in Him are offered to us freely pardon, life, salvation, peace, heaven.

It is worthy of serious thought, that in the excuses made in the parable, the engagements pleaded are not sinful pursuits, but lawful and even creditable occupations. Our Lord thus intimates to us, that to be wholly taken up by the lawful or even necessary business of this life, will as effectually hinder a man from "*tasting of the supper*" which God has prepared, as to fall into more flagrant sin. "We are undone by lawful things," is a saying full of truth and wisdom. God's anger is moved by those who make the necessary business or innocent pleasures of this life an excuse for neglecting Him and the care of their souls, as truly as by those who more openly rebel against Him.

When God's gracious offer of salvation is neglected by one class of His sinful creatures, He condescends to turn towards another. "*Yet there is room;*" nor can He endure that all the stores of love which have been expended on man's recovery should be spent in vain. He would have none to perish; He would have His ministers "compel" poor sinners to come in, by the force of persuasion and entreaty, by the terrors as well as the mercies of the Lord. "*The halt and the maimed, the lame and the blind,*" represent such as thankfully receive His offer. Scornfully regarded by the proud, the flourishing, the self-sufficient, it is joyfully welcomed by those whose hearts have been softened by sorrow, or who, through some other means, have been taught their own blindness and misery.

But why did the master declare that none of those men who *first* were bidden should "*taste of his supper?*" Had they not refused to come? What need was there to affirm that they *should not* come? Do not the words seem to indicate that a time would arrive when those who had made excuses would repent of their folly, and seek to be admitted to the feast? When they saw the poor wanderers from the city and the country clothed in white robes, surrounding a sumptuous table—when they descried the splendid lights, and heard the joyful sound of music and singing, they would change their minds, and desire to join the glorious company. But they would find the door shut against them. When they knocked they would hear a voice within, saying, "*I know you not.*" They would not be permitted even to *taste* the supper, of which they had once been invited to partake. *We* are not yet shut out, though we may have long neglected the gracious invitation. Let us go in while we may, and we will still be welcome through Jesus Christ.

THE LOST SHEEP.

"*What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?*"—Matt. xviii. 12–14: Luke xv. 3–7.

The Pharisees had murmured against Christ for "*receiving sinners and eating with them,*" though they might well have known that His object in doing so was to win them back to the ways of godliness and peace. He spoke, therefore, this parable, and the two that follow it, "The Lost Piece of Money," and "The Prodigal Son," to convince these cavillers how unlike is the mind of God and the spirit of His holy angels to such self-righteous and uncharitable severity.

The number of sheep still left after one was lost from the flock does not make the shepherd acquiesce in his loss, without taking all pains to recover it. He leaves the ninety and nine in the wilderness, and goes after the wanderer until he finds it. At length, after much toil and exertion, he restores it to the fold. Thus we are taught that God does not regard with indifference the loss even of one immortal soul. Thus did Christ leave His glory with the Father, to seek and to save that which was lost. Amidst the engagements of business, or the seductions of pleasure, God speaks to the sinner by the voice of conscience, nor does He soon give over His compassionate purpose. By fear and love, by afflictions and mercies, by warnings and invitations, He seeks to draw him back. And when He has reclaimed one lost and sinful creature, such joy is in heaven as is represented by the shepherd when he had found his sheep, "*laying it on his shoulders, rejoicing.*"

The "*just persons who need no repentance*" are such as, through grace, are living in the faith and fear of God. It cannot, however, be said even of these, that "*they need no repentance,*" except as compared with wilful and grievous sinners, for "*in many things we offend all.*" They need continual growth in grace, but they do

not need an entire change of heart and life, in which sense the word "*repentance*" is here used.

God is not to be thought of as having really more satisfaction in the "*one sinner that repenteth*" than in "*the ninety and nine just persons who need no repentance.*" The shepherd values his ninety and nine remaining sheep greatly more than the one which was lost, although the recovery of that wanderer occasions him a momentary joy more lively than he felt in the possession of the rest. In like manner we are to conceive that the repentance even of "*one*" sinner occasions a joy in heaven more lively at the moment, though not more deep, real and abiding, than the continuance of God's children in holy obedience.

Let the man who is afraid to repent consider well the conclusion of this parable, and be afraid no more. There is nothing on God's part to justify his fears. An open door is set before him. A free pardon awaits him. If "*we have erred and strayed like lost sheep,*" the past cannot be recalled, but repentance still remains to us through God's mercy in Jesus Christ. Let that repentance but be sincere and hearty, influential and abiding, and then we are assured that, through the mediation of our Lord Jesus Christ, it will be joyfully accepted in heaven.

THE LOST PIECE OF MONEY.

"*Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?*"—Luke xv. 8.

The origin of this parable is stated at the beginning of the remarks on the parable of the Lost Sheep. The two parables, though similar, are not to be regarded as identical. Our Lord never repeats the same sentiment under the same symbol, or with precisely the same contemplated effects. The disproportion between nine to one and ninety-nine to one, gives this parable an increased emphasis over the former one. In the case of the wandering sheep, there may remain some faint, instinctive recollection of the fold, and when darkness and danger surround it, or the pangs of hunger fasten upon it, some instinctive effort to recover what it has lost. But the figure of the *piece of money* tells us that, in the case of the lost soul, even the consciousness of his condition is wanting. He is lost, but he knows it not. He is in danger, but he heeds it not.

In this lost piece of silver, expositors have delighted to trace a resemblance to the human soul, which was originally stamped with the image and superscription of the great King ("God created man in his own image"), and which still retains traces of the mint from which it proceeded, though by sin the image has been nearly effaced, and the superscription has well nigh become illegible. Nor is this all: as the piece of money is lost for al luseful purposes to its right owner, so man, through sin, is become unprofitable to God, who has not from him that service which is due.

Truth introduced into the heart, and providential disturbances and unsettlements in order to its introduction—these are the things symbolized by *the lighting of the candle* and the *sweeping of the house.*

From the representation of "*joy in the presence of the angels of God,*" it is evident that beings of a higher world regard man as the creature and the charge of God—the denizen of eternity. To them the true sorrow for sin, and the consequent welcome of the Redeemer, displayed in the case of earth's vilest transgressor, are causes of joy. To us the victor's palm, and the capitalist's revenues, and the poet's laurel, and the crown of empire, show like realities. To them the realities are God's smile, or God's ban—heaven or hell—souls in their apostasy—souls in their recovery—souls in their communion with God, or souls self-banished from God to an irremediable sin and an unreturning exile.

The application of this to the reception of those publicans and sinners that stood around our Lord is grand in the extreme: "Ye turn from these lost ones with disdain, and because I do not the same, ye murmur at it, but a very different feeling is cherished in heaven. There the recovery of even one such outcast is watched with interest and hailed with joy, nor are they left to come home of themselves or perish, for lo! even now the great Shepherd is going after His lost sheep, and the Owner is making diligent search for the lost property, and he is finding it, too, and bringing it back with joy, and all heaven is full of it."

THE PRODIGAL SON.

Luke xv. 11–32.

Trench calls this "the pearl and crown of all the parables of Scripture." "Its simple pathos" (says *Dr. Thompson*) "speaks to the heart without an interpreter. The picture moves before us—rather, it lives within us." "It is indeed" (observes *Dr. Farrar*) "a divine epitome of the wandering of man and the love of God, such as no literature has ever equalled, such as no ear of man has ever heard elsewhere. Put in the one scale all that Confucius, or Sakya Mouni, or Zoroaster, or Socrates, ever wrote or said—and they wrote and said many beautiful and holy words—and put in the other the parable of the Prodigal Son alone, with all that this single parable connotes and means, and can any candid spirit doubt which scale would outweigh the other in eternal preciousness—in divine adaptation to the wants of man?"

The most striking feature in the prodigal's character is his *ingratitude.* Instead of being thankful for his daily bread, and his shelter beneath his father's roof, and for all the comforts and privileges he enjoyed, he claims fortune as his *right*, saying, "*Give me the portion of goods that falleth to me.*" This is our spirit by nature. Instead of being overwhelmed with a sense of God's wonderful goodness, we conceive ourselves entitled to further gifts.

But behold the *consequence* of this conduct—the prodigal comes to poverty. He has at last spent *all.* It is well when we discover *before* death that we have spent *all*—that we have wasted our hopes and affections upon the world, and have obtained no lasting satisfaction in return. But what will be the despair of those who never discover their poverty until they are removed to the place where the uttermost farthing is *required*, but not even a drop of water *granted!*

Perhaps the prodigal in his days of revelry may have looked forward to the time when he should have spent all, and he may have intended *then* to enter some service that would preserve him from want. But God defeated his design, and caused a mighty famine to arise at the very *moment* when he was destitute. How easily God can disappoint the sinner, and blast all his devices!

The thoughtless companions of his mirth remembered not the prodigal in his distress. "*No man gave unto him.*" Those who had gladly partaken of his riotous feasts forsook him in his poverty and hunger. Accomplices in guilt are not comforters in sorrow. Can the world console the sinner in want and in sickness? Will it be faithful to him in old age? Can it receive him into glory after death?

God greatly blessed the prodigal's afflictions to his soul. He *came to himself.* His first act, when light dawned on his darkness, was to converse with himself. In the midst of his distressing thoughts, a ray of hope breaks in. The remembrance of parental kindness raises an idea in his mind that possibly he might yet be received at the home from which he had wandered, and at least be saved from perishing. "*I will arise and go to my father.*" The change has come at last, and what a change!—couched in terms of such exquisite simplicity and power as if expressly framed for all heart-broken penitents. Not only did he resolve to go, but he went—went promptly, too, suffering no delay. And the kind and

tender-hearted father no sooner sees his returning son "a great way off," than, regardless of his own age and dignity, he *runs* to meet him, and, instead of upbraiding him with his faults, *falls on his neck and kisses him*, giving every evidence, according to the custom of the East, of a cordial and welcome reception.

I have sinned in thy sight. Note that it is after, and not before, the kiss of reconciliation, that this confession finds place, for the more the sinner knows and tastes of the love of God, the more he grieves ever to have sinned against that love.

Then follows the evidence that the prodigal is received with rejoicing. Mark the train of blessings he receives. His rags are exchanged for the family costume. "*The best robe is put upon him.*" The *ring* of acceptance is placed on his finger—the sign, token and pledge of pardon and reconciliation, which would remind him both of his wandering and adoption. *Shoes* are placed on his feet, to show that he is received as a son, and not as a hired servant, and to serve as the emblem of filial obedience and love. A distinguished banquet is prepared, the richest and best provision that the family can supply is provided, the tidings of the returned prodigal are soon spread abroad, and neighbors and friends are invited to share in the thrilling joy that the *dead* is *alive* and the *lost* is *found*. What a contrast—the unconverted man begins to be "*in want;*" converted, he begins to be "*happy!*" What joy should the restoration of a fallen sinner produce on earth, when the very angels of God are enraptured, and exult on the occasion!

Alas! for the envy which the elder brother in the true self-righteous spirit of the Pharisee exhibited! How base and inhuman! The real Christian cannot feel anything but joy when a sinner is brought to Christ. He is himself but a sinner who has found mercy, and glad indeed is he when others find it too.

THE UNJUST STEWARD.

"*And he said also unto his disciples, There was a certain rich man, which had a steward: and the same was accused unto him that he had wasted his goods.*"—Luke xvi. 1–9.

It is obvious that this parable must be read with care, that its design and purport may be correctly ascertained. Jesus here is not extolling the dishonesty of the unjust steward. The whole scope of the parable is to teach wise, prudent forethought. And this is all that was commendable in the unjust steward. He calculated, arranged and acted for the future. He had wasted his lord's goods. He was unable to toil for his daily food. He was ashamed to beg. He therefore resolved, by a private arrangement with his lord's debtors in the settlement of their accounts, to obtain such a share of their good will that, in the time of necessity he saw approaching, he might be received into their houses. The "lord" (that is, the lord of the steward) heard of the sagacity and tact of his unfaithful servant, and "*commended*" him. He did not commend him for his injustice. He turned him out of his office on that account, detesting his conduct; but as a man of the world he could not withhold from him commendation for his cleverness and shrewdness in the plan he had formed for his future provision and comfort. What is this but the very echo of what we hear continually amid the ranks of worldly men? Persons who will not defraud others, and who take good care not to be defrauded by others, and yet who cannot refrain from admiring the "sharp practice" of the less scrupulous, and even at the very moment when they condemn dishonesty, and visit it with a heavy penalty, yet speak of the fraudulent person as a very clever though an unprincipled man.

The want of integrity in the unjust steward does not appear to consist in his giving back a part of the rents to his lord's tenants, but in his having embezzled and misapplied his property. The abatements which he is supposed to have made seem to have been, whatever might be his motive, but an exercise of justice towards those whom, for his own private interest, he had oppressed. In oppressing the tenants and defrauding his lord, the unjust steward fitly represents the conduct of those who at the same time withhold what is meet from the poor and from the Lord, appropriating what Providence puts into their hands to merely selfish purposes.

Worldly riches are called "*the mammon of unrighteousness,*" not because it is unrighteous to be rich, nor, as we are inclined to think, on account of their having been *obtained* by unrighteous methods, but rather because of their being unrighteously *detained* from the poor and needy. Our riches may have been righteously obtained with regard to men, and yet unrighteously detained with respect to God and with respect to the poor, who are His tenants, His representatives in this world. Such an unrighteous detention of our worldly wealth is tantamount to the conduct of the unjust steward, who "*wasted his lord's goods.*"

But if the mere detention of our property beyond what is fit and right constitutes it the mammon of unrighteousness, who, then, is innocent? Alas! every one must feel self-condemned! There is, perhaps, a part at least of every man's property that, if *all* had their dues, would not be his. And what is to be done with this overplus, this unrighteous mammon? The answer is, Apply it to the uses to which it ought to have been applied before; not only communicate liberally of your substance to all those purposes for which you are intrusted with it, which ought to be your general cause, but, like Zaccheus, pay up your arrears. This will be "*making friends of,*" or *by*, "the mammon of unrighteousness, laying up treasure in heaven, laying up in store for ourselves a good foundation against the time to come, that we may lay hold on eternal life."

It is true, the mere communication of relief to the needy, if unaccompanied with love, will avail us nothing, and even if it spring from love, there is nothing in it that can, strictly speaking, merit the kingdom of God, yet, God having graciously promised eternal life as the reward of those who give but a cup of cold water to a disciple of Christ because He belongs to Him, a compliance with the one affords a foundation to expect the other. As God graciously rewards even His own work in this world, so it will be in that to come: those who have sown sparingly here will reap sparingly hereafter, while those who have sown plentifully shall reap plentifully. We may as truly be said, by laying out ourselves for God, to lay up treasure in heaven, as if eternal life were literally the reward of human merit, and though when we have done all, we are unprofitable servants, having done no more than was our duty to do, yet, through the superabounding goodness of God, we may be said by these means to make to ourselves friends, who will bear such witness in our favor as that we shall be received into everlasting habitations.

UNPROFITABLE SERVANTS.

"*But which of you, having a servant ploughing or feeding cattle, will say unto him, by and by, when he is come from the field, Go and sit down to meat?*"—Luke xvii. 7–10.

Our Lord had just enforced two duties, which, from whatever side they are viewed, require much self-denial, watchfulness and prayer, in order to their performance. The one was the duty of walking so circumspectly as to give no cause of offence. The other was the duty of frank forgiveness. In view of these duties the Apostles began to see more and more clearly that they were not to advance by a royal road to earthly ease and worldly distinction as followers of the Messiah, but that they had to do battle at the very outset with their own corrupt hearts, and that this was a warfare which could not be conducted by sight, but by faith in Him who alone could give them victory, and so they earnestly, and in a body, made the urgent entreaty to their Master, "*Increase our faith.*"

Our Lord, by His reply to their united supplication, confirms the

Apostles in their view of the vital importance of "faith." He says, "*If ye had faith as a grain of mustard-seed, ye might say unto this sycamore-tree, Be thou plucked up by the root, and be thou cast into the sea, and it should obey you.*" As if he had said, "These things which I have spoken are indeed contrary to all your natural feelings, and seem in themselves almost impossible to acquire, but with the faith which you ask, and which I am ready to give, you will be made more than conquerors. '*Without me ye can do nothing*,' but a living faith in me will so 'strengthen' you as to enable you to '*do all things*.'"

But there was danger that the natural tendency of the human heart might lead the Apostles to go from one extreme to another—from the depressed feeling of being utterly unable to attain to such an amount of Christian grace as was required, to the notion that, with the help vouchsafed to them according to their request, and with their Master's testimony to its power, their graces and good works might become intrinsically valuable, and be so excellent in the sight of God as to deserve commendation from Him on their own account. It was to meet and obviate this tendency that our Lord spake this parable.

The illustration used to produce this result was happily adapted to its purpose. The amount of it is this: a servant must hold himself ready continually to serve his master; having performed a certain piece of work, he must not calculate on refreshing himself at once, but must still wait on his master, and afterwards partake of refreshment. Still further, after continued and unwearied attention to the duties appointed him, he must not consider himself as entitled to the thanks of his master, as though he had conferred favors, or imposed obligations on his master. He ought to cherish an humble opinion of his services, and regard himself as having performed no more than mere duty.

We must be willing to renounce our own righteousness, and to trust in the righteousness of another, even Christ the Lord. At our best we only do our duty, and have nothing to boast of. Claim upon God we have none. All that we have we have received. All that we are we owe to God's sovereign, distinguishing grace.

THE RICH MAN AND LAZARUS.

"*There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day.*"—Luke xvi. 19–31.

THIS is confessedly the most awful of all the Saviour's parables. In it, as in many others, two individuals are brought before us in contrast, and the contrast is sustained throughout. It begins in time, and is carried out into the future state. The whole is so graphic and forcible that it appears like the language of narration, and not of parable. Some expositors have regarded it as a real history, and as referring to the family of Annas and his son-in-law, Caiaphas, whose Sadducean unbelief, in regard to a future state, and Epicurean mode of life, are here delineated and reproved. But whether the passage is historical or parabolical, the moral is the same. It cannot, for a moment, be supposed that Jesus would use any embellishment, even in a parable, that would leave any impression on an honest mind inconsistent with truth. If the parable in part consists of drapery, it is not the drapery of error, but of truth.

It should be noticed that the rich man is not punished for being rich, nor the poor man rewarded for being poor. Riches are no crime, neither is poverty a virtue. The different conditions of human life are an ordinance of God, intended to bind us all together in mutual dependence, by exercising us in the various charities of life, and riches are to be regarded as one of the many talents for the use of which an account must be given.

It is true at the same time, however, that there is, generally speaking, more danger to the soul from riches than from poverty. As riches afford the means of indulging that natural love of ease and sensual pleasure which the Christian should ever be striving against, it is too commonly found that the rich give way to the temptation, and instead of considering themselves God's stewards for the poor, bound to labor in useful and charitable works, they are too apt to live for themselves, as if there were nothing for them to think of but how they can enjoy themselves most in present pleasures. "*Pride and idleness*" too often go along with "*fulness of bread*," and the heart, accustomed to indulge its worldly and carnal lusts, becomes hardened in selfishness and sensuality.

The parable warns us that this sort of life ends in misery. It shows that, although a man keep from flagrant sin, no more is wanted to bring him to perdition, than that he should live in carnal ease and selfish indulgence, seeking his "good things" in this life, and forgetting the poor, treating them, at least, with as much indifference as the dogs under his table.

We should frequently meditate on the insight which is here afforded us of the world to come. The great truth is plainly intimated, that there are but two conditions hereafter—the one of joy unspeakable, the other of torment and misery—and between the two "*a great gulf fixed*," so that there is no way of passing from the one condition to the other: in other words, there is no room for repentance in the grave.

The reply of Abraham to the rich man's entreaty is remarkable: "*If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead.*" People are apt to think that, if they actually saw an angel from heaven, or a departed friend from the dead, they would be moved to a livelier faith than they at present have, and a deeper repentance. But what could such a visitor tell us that we know not now? It is not want of testimony which keeps us from living a godly life, but want of heart for such a life. We know the main truths which it concerns us to be informed of with as much certainty now as if one had risen from the dead to tell us of them. An impression might indeed be made on us by such a visitor from the unseen world. But impressions of that kind soon wear off, and after a time we should begin to doubt whether our senses might not have been deceived as to the reality of what we believed in, on their testimony. When Lazarus, the brother of Martha and Mary, rose from the dead, we do not find the Jews in general persuaded to forsake their sins, nor yet when our Lord Himself rose again. The fact is, we have abundant proof that these solemn truths are certain: we want only a heart taught and awakened by the Holy Spirit, to turn from evil ways to a serious and holy life. Such a heart God alone can give us, and He will not turn away from our prayers if we truly call upon Him to "create in us a clean heart, and renew a right spirit within us."

The case of Lazarus affords a ground of consolation amidst the various sorrows of life. The soul of this poor man, who had been led by God's grace to seek the true riches, was "*carried by angels into Abraham's* bosom." If *our* trials have the effect upon us which they are intended to produce, God will soon take us where sorrow and sighing are known no more forever.

THE UNJUST JUDGE.

"*And he spake a parable unto them* to this *end, that men ought always to pray, and not to faint.*"—Luke xviii. 1–8.

THIS parable has been a great comfort to Christians while waiting for the second coming of the Son of Man. The Lord had told His disciples that He would soon be absent from them. Eighteen hundred years have rolled away, and still the Church is as a widow, and still Satan, her great adversary, is permitted to harass her. But has God been like an *unjust* judge? No, but He has *appeared* as *if* He did not hear His people's prayers for deliverance from their enemies. But it shall not always be thus. The day appointed for deliverance shall come. God will *not* say, like this unjust judge,

"My church troubleth me, I will avenge her, lest by her continual coming she weary me." The Lord is never wearied by the supplications of His people, for He has said, "The prayer of the upright is His delight." He will say, "I will now avenge mine own elect, which cry day and night unto me, though I have borne long with them." Then He will send His Son from heaven to deliver His people, and to consume their enemies.

"Nevertheless, when the Son of Man cometh, shall He find faith on the earth?" Shall He find that His people believed that He was coming? Will it not be as it was in the day of the resurrection, that even those who loved the Lord remembered *not* His promise? The angels said to the woman, "He is risen, as He *said*." *Then*, and not till then, those women remembered His words. Before Christ comes again many will be inclined to say (like the two disciples going to Emmaus), "We *trusted* it had been He which should have redeemed Israel."

While waiting for that day, we may go to our God in *every* hour of distress. He can bring to nought all the devices which the craft or subtlety of the devil or man worketh against us. We always shall find that in the end He will say, "Shall I not hear my afflicted child who cries day and night unto me?" This is one of the comforts of His children, that they have a God to whom they can go in time of trouble. He is on their side, He takes their part. Whether it is disease or death that threatens them, or whether it is the persecutions of wicked men, or the temptations of Satan that harass them, the Lord is greater than their enemies, and is able to subdue them. He would hear His children at *first*, only He knows that waiting will exercise their faith. Therefore He bears long with them. Why did He return answers that appeared severe to the woman of Canaan? Why did He not heed the *first* summons of the sisters of Lazarus? Why did He suffer Job to pine with long sickness and sorrow? Was it not that He designed to teach His beloved this hard lesson, even that He hears them when He *seems* to disregard?

This is a lesson that is not understood by the little ones in Christ's school; they cannot bear delays, and think they are denials; but as their love increases, they can bear *apparent neglect*, and even *repulses*, without suspecting the loving-kindness of their heavenly Father. They know that God is love, and they can reason upon His love and say, "He that spared not his own Son, but gave Him up for us all, will He not with Him also freely give us all things?"

THE PHARISEE AND THE PUBLICAN.

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others."—Luke xviii. 9–14.

THE self-righteousness which is here condemned is utterly offensive to God, for these among many reasons: 1. Because it shows self-ignorance, that a man has not taken proper pains to know himself. Had he used the means provided for instructing him in this most necessary knowledge, the knowledge of his own heart, he could not have been self-righteous. 2. Because it shows that he has not taken proper pains to acquaint himself with God. When we know the infinite holiness of His character, the spirituality of His law, the extent of His requirements, every high thought of ourselves and every proud imagination are brought low, and our only language is, "God be merciful to me a sinner." 3. Because it makes a man put his own good deeds, or what he thinks such, in the place of our blessed Saviour's merits, which are the only real ground of any man's acceptance with God.

We are not to suppose for a moment, from the parable, that God disregards good and virtuous habits—habits of honesty, chastity, temperance, fasting, or prayer: far from it; but we are to learn that lowliness and humility are the necessary foundation for every Christian grace; and if we would be "justified" and at peace with God, or if, when we approach Him at any time, we would be accepted by Him, we must learn to draw nigh, not with self-complacent thoughts, but with deep reverence and lowliness of heart, "esteeming others better than ourselves," and, above all, trusting only in the merits and mediation of our Advocate with the Father, Jesus Christ the righteous. We should also learn to look with as favorable a regard as possible on the good qualities of others; and especially, when we see any sinner showing signs of repentance and amendment, we should view the change with joy, and should both honor and encourage the least appearance of sincere contrition, as being that which is well-pleasing to Christ our Saviour, and which may issue in the eternal salvation of an immortal soul. Lastly, we should all learn a lesson of encouragement from the Publican's acceptance, since we see that God will not cast out those who seek Him with true penitent hearts and lively faith in His mercy through Christ.

When we see how many signs of religious earnestness were in the Pharisee, we should ask ourselves whether we go as far as he, whether we are as exact in religious practice and in the great moral duties of justice and temperance, and we should frequently and solemnly reflect on our Lord's declaration: "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The Publican's example teaches us in what way we should draw nigh to God. May we have grace thus to humble ourselves before Him, and then, "having tasted that the Lord is gracious," walk henceforth as obedient children.

THE POUNDS.

"And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear."—Luke xix. 11–27.

THIS parable presents to us the following lessons:

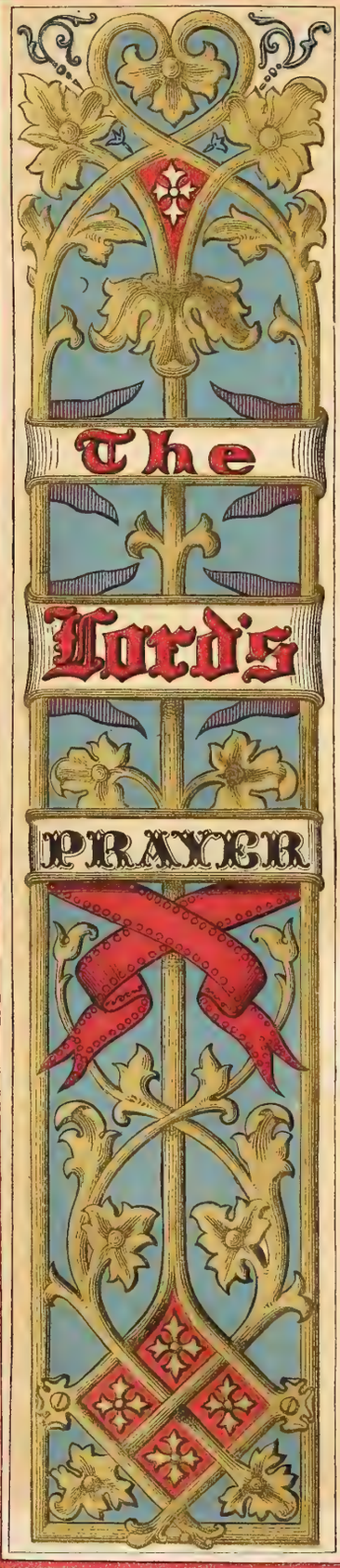
The present position of our Lord Jesus Christ. When He left the world He ascended up into heaven as a conqueror, leading captivity captive. He is there sitting at the right hand of God, doing the work of a High Priest for His believing people, and ever making intercession for them. But He will not sit there always. He will come again with power and glory to put down every enemy under His feet, and to set up His universal kingdom on earth.

The present position of all professing Christians. They are the "servants" of the Lord. The countless privileges which they enjoy, compared with the heathen, are "pounds" given to them by Christ, for which they must one day give account.

The certain reckoning which awaits all professing Christians. There is a day coming when the Lord Jesus Christ shall judge His people, and give to every man according to his works. High and low, rich and poor, gentle and simple, all shall at length give account to God, and shall all receive an eternal sentence.

The certain reward of all true Christians. They receive little apparent recompense in this present time. They enter the kingdom of God through much tribulation. The gain of godliness does not consist in earthly rewards, but in inward peace, and hope, and joy in believing. But they shall have an abundant recompense one day. They shall receive wages far exceeding anything they have done for Christ.

The certain exposure of unfaithful Christians at the last day. We are told of one servant who had done nothing with his lord's money, but had laid it up in a napkin. We are told of his useless arguments in his own defence, and of his final ruin, for not using the knowledge which he confessedly possessed. There can be no mistake as to the persons he represents; he represents the whole company of the ungodly, and his ruin represents their miserable end in the judgment day.



Our Father

who art in Heaven, hallowed be thy Name, thy kingdom come, thy will be done in earth as it is in Heaven; give us this day our daily bread; and forgive us our trespasses, as we Forgive them that trespass against us And lead us not into temptation, but Deliver us from evil: for thine is the kingdom, the power and the Glory, for ever and ever:

AMEN.



THE HOLY FAMILY

CONTRASTED EDITIONS.

THE

NEW TESTAMENT

OF OUR

LORD AND SAVIOUR JESUS CHRIST:

TRANSLATED OUT OF

THE ORIGINAL GREEK;

AND WITH THE

FORMER TRANSLATIONS DILIGENTLY COMPARED AND REVISED.

CONTAINING THE OLD (KING JAMES) VERSION AND THE NEW REVISED VERSION, IN PARALLEL COLUMNS FOR CONVENIENCE IN REFERENCE AND COMPARISON.

EMBELLISHED WITH NUMEROUS FINE STEEL-PLATE ENGRAVINGS.

ACCOUNT

OF THE

DATES OR TIME OF WRITING THE BOOKS

OF THE

NEW TESTAMENT.

	Years from the death of Christ.	Years from the birth of Christ.
MATTHEW'S GOSPEL	6	39
MARK'S GOSPEL	10	43
FIRST EPISTLE OF PETER	19	52
PAUL'S FIRST AND SECOND EPISTLES TO THE THESSALONIANS	19	52
LUKE'S GOSPEL	23	56
PAUL'S EPISTLE TO THE GALATIANS	23	56
PAUL'S TWO EPISTLES TO THE CORINTHIANS, AND THAT TO THE ROMANS	24	57
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PREFACE

THE English Version of the New Testament here presented to the reader is a Revision of the Translation published in the year of Our Lord 1611, and commonly known by the name of the Authorised Version.

That Translation was the work of many hands and of several generations. The foundation was laid by William Tyndale. His translation of the New Testament was the true primary Version. The Versions that followed were either substantially reproductions of Tyndale's translation in its final shape, or revisions of Versions that had been themselves almost entirely based upon it. Three successive stages may be recognised in this continuous work of authoritative revision: first, the publication of the Great Bible of 1539–41 in the reign of Henry VIII; next, the publication of the Bishops' Bible of 1568 and 1572 in the reign of Elizabeth; and lastly, the publication of the King's Bible of 1611 in the reign of James I. Besides these, the Genevan Version of 1560, itself founded on Tyndale's Translation, must here be named; which, though not put forth by authority, was widely circulated in this country, and largely used by King James' Translators. Thus the form in which the English New Testament has now been read for 270 years was the result of various revisions made between 1525 and 1611; and the present Revision is an attempt, after a long interval, to follow the example set by a succession of honoured predecessors.

I. Of the many points of interest connected with the Translation of 1611, two require special notice; first, the Greek Text which it appears to have represented; and secondly, the character of the Translation itself.

1. With regard to the Greek Text, it would appear that, if to some extent the Translators exercised an independent judgement, it was mainly in choosing amongst readings contained in the principal editions of the Greek Text that had appeared in the sixteenth century. Wherever they seem to have followed a reading which is not found in any of those editions, their rendering may probably be traced to the Latin Vulgate. Their chief guides appear to have been the later editions of Stephanus and of Beza, and also, to a certain extent, the Complutensian Polyglott. All these were founded for the most part on manuscripts of late date, few in number, and used with little critical skill. But in those days it could hardly have been otherwise. Nearly all the more ancient of the documentary authorities have become known only within the last two centuries; some of the most important of them, indeed, within the last few years. Their publication has called forth not only improved editions of the Greek Text, but a succession of instructive discussions on the variations which have been brought to light, and on the best modes of distinguishing original readings from changes introduced in the course of transcription. While therefore it has long been the opinion of all scholars that the commonly received text needed thorough revision, it is but recently that materials have been acquired for executing such a work with even approximate completeness.

2. The character of the Translation itself will be best estimated by considering the leading rules under which it was made, and the extent to which these rules appear to have been observed.

The primary and fundamental rule was expressed in the following terms:—'The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the truth of the Original will permit.' There was, however, this subsequent provision:—'These translations to be used, when they agree better with the text than the Bishops' Bible: Tindale's, Matthew's, Coverdale's, Whitchurch's, Geneva.' The first of these rules, which was substantially the same as that laid down at the revision of the Great Bible in the reign of Elizabeth, was strictly observed. The other rule was but partially followed. The Translators made much use of the Genevan Version. They do not however appear to have frequently returned to the renderings of the other Versions named in the rule, where those Versions differed from the Bishops' Bible. On the other hand, their work shews evident traces of the influence of a Version not specified in the rules, the Rhemish, made from the Latin Vulgate, but by scholars conversant with the Greek Original.

Another rule, on which it is stated that those in authority laid great stress, related to the rendering of words that admitted of different interpretations. It was as follows:—'When a word hath divers significations, that to be kept which hath been most commonly used by the most of the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.' With this rule was associated the following, on which equal stress appears to have been laid:—'The old ecclesiastical words to be kept, viz. the word *Church* not to be translated *Congregation*, etc.' This latter rule was for the most part carefully observed; but it may be doubted whether, in the case of words that admitted of different meanings, the instructions were at all closely followed. In dealing with the more difficult words of this class, the Translators appear to have paid much regard to traditional interpretations, and especially to the authority of the Vulgate; but, as to the large residue of words which might properly fall under the rule, they used considerable freedom. Moreover they profess in their Preface to have studiously adopted a variety of expression which would now be deemed hardly consistent with the requirements of faithful translation. They seem to have been guided by the feeling that their Version would secure for the words they used a lasting place in the language; and they express a fear lest they should 'be charged (by scoffers) with some unequal dealing towards a great number of good English words,' which, without this liberty on their part, would not have a place in the pages of the English Bible. Still it cannot be doubted that they carried this liberty too far, and that the studied avoidance of uniformity in the rendering of the same words, even when occurring in the same context, is one of the blemishes in their work.

A third leading rule was of a negative character, but was rendered necessary by the experience derived from former Versions. The words of the rule are as follows:—'No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot without some circumlocution so briefly and fitly be expressed

in the text.' Here again the Translators used some liberty in their application of the rule. Out of more than 760 marginal notes originally appended to the Authorised Version of the New Testament, only a seventh part consists of explanations or literal renderings; the great majority of the notes being devoted to the useful and indeed necessary purpose of placing before the reader alternative renderings which it was judged that the passage or the words would fairly admit. The notes referring to variations in the Greek Text amount to about thirty-five.

Of the remaining rules it may be sufficient to notice one, which was for the most part consistently followed:—'The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.' The Translators had also the liberty, in 'any place of special obscurity,' to consult those who might be qualified to give an opinion.

Passing from these fundamental rules, which should be borne in mind by any one who would rightly understand the nature and character of the Authorised Version, we must call attention to the manner in which the actual work of the translation was carried on. The New Testament was assigned to two separate Companies, the one consisting of eight members, sitting at Oxford, the other consisting of seven members, sitting at Westminster. There is no reason to believe that these Companies ever sat together. They communicated to each other, and likewise to the four Companies to which the Old Testament and the Apocrypha had been committed, the results of their labours; and perhaps afterwards reconsidered them: but the fact that the New Testament was divided between two separate bodies of men involved a grave inconvenience, and was beyond all doubt the cause of many inconsistencies. These probably would have been much more serious, had it not been provided that there should be a final supervision of the whole Bible, by selected members from Oxford, Cambridge, and Westminster, the three centres at which the work had been carried on. These supervisors are said by one authority to have been six in number, and by another twelve. When it is remembered that this supervision was completed in nine months, we may wonder that the incongruities which remain are not more numerous.

The Companies appear to have been occupied in the actual business of revision about two years and three quarters.

Such, so far as can be gathered from the rules and modes of procedure, is the character of the time-honoured Version which we have been called upon to revise. We have had to study this great Version carefully and minutely, line by line; and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and, we must not fail to add, the music of its cadences, and the felicities of its rhythm. To render a work that had reached this high standard of excellence still more excellent, to increase its fidelity without destroying its charm, was the task committed to us. Of that task, and of the conditions under which we have attempted its fulfilment, it will now be necessary for us to speak.

II. The present Revision had its origin in action taken by the Convocation of the Province of Canterbury in February, 1870, and it has been conducted throughout on the plan laid down in Resolutions of both Houses of the Province, and, more particularly, in accordance with Principles and Rules drawn up by a special Committee of Convocation in the following May. Two Companies, the one for the revision of the Authorised Version of the Old Testament, and the other for the revision of the same Version of the New Testament, were formed in the manner specified in the Resolutions, and the work was commenced on the twenty-second day of June, 1870. Shortly afterwards, steps were taken, under a resolution passed by both Houses of Convocation, for inviting the co-operation of American scholars; and eventually two Committees were formed in America, for the purpose of acting with the two English Companies, on the basis of the Principles and Rules drawn up by the Committee of Convocation.

The fundamental Resolutions adopted by the Convocation of Canterbury on the third and fifth days of May, 1870, were as follows:—

'1. That it is desirable that a revision of the Authorised Version of the Holy Scriptures be undertaken.

'2. That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorised Version.

'3. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where in the judgement of the most competent scholars such change is necessary.

'4. That in such necessary changes, the style of the language employed in the existing Version be closely followed.

'5. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.'

The Principles and Rules agreed to by the Committee of Convocation on the twenty-fifth day of May, 1870, were as follows:—

'1. To introduce as few alterations as possible into the Text of the Authorised Version consistently with faithfulness.

'2. To limit, as far as possible, the expression of such alterations to the language of the Authorised and earlier English Versions.

'3. Each Company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

'4. That the Text to be adopted be that for which the evidence is decidedly preponderating; and that when the Text so adopted differs from that from which the Authorised Version was made, the alteration be indicated in the margin.

'5. To make or retain no change in the Text on the second final revision by each Company, except *two-thirds* of those present approve of the same, but on the first revision to decide by simple majorities.

'6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next Meeting, whensoever the same shall be required by one-third of those present at the Meeting, such intended vote to be announced in the notice for the next Meeting.

'7. To revise the headings of chapters and pages, paragraphs, italics, and punctuation.

'8. To refer, on the part of each Company, when considered desirable, to Divines, Scholars, and Literary Men, whether at home or abroad, for their opinions.'

These rules it has been our endeavour faithfully and consistently to follow. One only of them we found ourselves unable to observe in all particulars. In accordance with the seventh rule, we have carefully revised the paragraphs, italics, and punctuation. But the revision of the headings of chapters and pages would have involved so much of indirect, and indeed frequently of direct interpretation, that we judged it best to omit them altogether.

Our communications with the American Committee have been of the following nature. We transmitted to them from time to time each several portion of our First Revision, and received from them in return their criticisms and suggestions. These we considered with much care and attention during the time we were engaged on our Second Revision. We then sent over to them the various portions of the Second Revision as they were completed, and received further suggestions, which, like the former, were closely and carefully considered. Last of all, we forwarded to them the Revised Version in its final form; and a list of those passages in which they desire to place on record their preference of other readings and renderings will be found at the end of the volume. We gratefully acknowledge their care,

vigilance, and accuracy; and we humbly pray that their labours and our own, thus happily united, may be permitted to bear a blessing to both countries, and to all English-speaking people throughout the world.

The whole time devoted to the work has been ten years and a half. The First Revision occupied about six years; the Second, about two years and a half. The remaining time has been spent in the consideration of the suggestions from America on the Second Revision, and of many details and reserved questions arising out of our own labours. As a rule, a session of four days has been held every month (with the exception of August and September) in each year from the commencement of the work in June, 1870. The average attendance for the whole time has been sixteen each day; the whole Company consisting at first of twenty-seven, but for the greater part of the time of twenty-four members, many of them residing at great distances from London. Of the original number four have been removed from us by death.

At an early stage in our labours, we entered into an agreement with the Universities of Oxford and Cambridge for the conveyance to them of our copyright in the work. This arrangement provided for the necessary expenses of the undertaking; and procured for the Revised Version the advantage of being published by Bodies long connected with the publication of the Authorised Version.

III. We now pass onward to give a brief account of the particulars of the present work. This we propose to do under the four heads of Text, Translation, Language, and Marginal Notes.

1. A revision of the Greek text was the necessary foundation of our work; but it did not fall within our province to construct a continuous and complete Greek text. In many cases the English rendering was considered to represent correctly either of two competing readings in the Greek, and then the question of the text was usually not raised. A sufficiently laborious task remained in deciding between the rival claims of various readings which might properly affect the translation. When these were adjusted, our deviations from the text presumed to underlie the Authorised Version had next to be indicated, in accordance with the fourth rule; but it proved inconvenient to record them in the margin. A better mode however of giving them publicity has been found, as the University Presses have undertaken to print them in connexion with complete Greek texts of the New Testament.

In regard of the readings thus approved, it may be observed that the fourth rule, by requiring that 'the text to be adopted' should be 'that for which the evidence is decidedly preponderating,' was in effect an instruction to follow the authority of documentary evidence without deference to any printed text of modern times, and therefore to employ the best resources of criticism for estimating the value of evidence. Textual criticism, as applied to the Greek New Testament, forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics. Different schools of criticism have been represented among us, and have together contributed to the final result. In the early part of the work every various reading requiring consideration was discussed and voted on by the Company. After a time the precedents thus established enabled the process to be safely shortened; but it was still at the option of every one to raise a full discussion on any particular reading, and the option was freely used. On the first revision, in accordance with the fifth rule, the decisions were arrived at by simple majorities. On the second revision, at which a majority of two-thirds was required to retain or introduce a reading at variance with the reading presumed to underlie the Authorised Version, many readings previously adopted were brought again into debate, and either re-affirmed or set aside.

Many places still remain in which, for the present, it would not be safe to accept one reading to the absolute exclusion of others. In these cases we have given alternative readings in the margin, wherever they seem to be of sufficient importance or interest to deserve notice. In the introductory formula, the phrases 'many ancient authorities,' 'some ancient authorities,' are used with some latitude to denote a greater or lesser proportion of those authorities which have a distinctive right to be called ancient. These ancient authorities comprise not only Greek manuscripts, some of which were written in the fourth and fifth centuries, but versions of a still earlier date in different languages, and also quotations by Christian writers of the second and following centuries.

2. We pass now from the Text to the Translation. The character of the Revision was determined for us from the outset by the first rule, 'to introduce as few alterations as possible, consistently with faithfulness.' Our task was revision, not re-translation.

In the application however of this principle to the many and intricate details of our work, we have found ourselves constrained by faithfulness to introduce changes which might not at first sight appear to be included under the rule.

The alterations which we have made in the Authorised Version may be roughly grouped in five principal classes. First, alterations positively required by change of reading in the Greek Text. Secondly, alterations made where the Authorised Version appeared either to be incorrect, or to have chosen the less probable of two possible renderings. Thirdly, alterations of obscure or ambiguous renderings into such as are clear and express in their import. For it has been our principle not to leave any translation, or any arrangement of words, which could adapt itself to one or other of two interpretations, but rather to express as plainly as was possible, that interpretation which seemed best to deserve a place in the text, and to put the other in the margin.

There remain yet two other classes of alterations which we have felt to be required by the same principle of faithfulness. These are,—Fourthly, alterations of the Authorised Version in cases where it was inconsistent with itself in the rendering of two or more passages confessedly alike or parallel. Fifthly, alterations rendered necessary *by consequence*, that is, arising out of changes already made, though not in themselves required by the general rule of faithfulness. Both these classes of alterations call for some further explanation.

The frequent inconsistencies in the Authorised Version have caused us much embarrassment from the fact already referred to, namely, that a studied variety of rendering, even in the same chapter and context, was a kind of principle with our predecessors, and was defended by them on grounds that have been mentioned above. The problem we had to solve was to discriminate between varieties of rendering which were compatible with fidelity to the true meaning of the text, and varieties which involved inconsistency, and were suggestive of differences that had no existence in the Greek. This problem we have solved to the best of our power, and for the most part in the following way.

Where there was a doubt as to the exact shade of meaning, we have looked to the context for guidance. If the meaning was fairly expressed by the word or phrase that was before us in the Authorised Version, we made no change, even where rigid adherence to the rule of translating, as far as possible, the same Greek word by the same English word might have prescribed some modification.

There are however numerous passages in the Authorised Version in which, whether regard be had to the recurrence (as in the first three Gospels) of identical clauses and sentences, to the repetition of the same word in the same passage, or to the characteristic use of particular words by the same writer, the studied variety adopted by the Translators of 1611 has produced a degree of inconsistency that cannot be reconciled with the principle of faithfulness. In such cases we have not hesitated to introduce alterations, even though the sense might not seem to the general reader to be materially affected.

The last class of alterations is that which we have described a

rendered necessary *by consequence;* that is, by reason of some foregoing alteration. The cases in which these consequential changes have been found necessary are numerous and of very different kinds. Sometimes the change has been made to avoid tautology; sometimes to obviate an unpleasing alliteration or some other infelicity of sound; sometimes, in the case of smaller words, to preserve the familiar rhythm; sometimes for a convergence of reasons which, when explained, would at once be accepted, but until so explained might never be surmised even by intelligent readers.

This may be made plain by an example. When a particular word is found to recur with characteristic frequency in any one of the Sacred Writers, it is obviously desirable to adopt for it some uniform rendering. Again, where, as in the case of the first three Evangelists, precisely the same clauses or sentences are found in more than one of the Gospels, it is no less necessary to translate them in every place in the same way. These two principles may be illustrated by reference to a word that perpetually recurs in St. Mark's Gospel, and that may be translated either 'straightway,' 'forthwith,' or 'immediately.' Let it be supposed that the first rendering is chosen, and that the word, in accordance with the first of the above principles, is in that Gospel uniformly translated 'straightway.' Let it be further supposed that one of the passages of St. Mark in which it is so translated is found, word for word, in one of the other Gospels, but that there the rendering of the Authorised Version happens to be 'forthwith' or 'immediately.' That rendering must be changed on the second of the above principles; and yet such a change would not have been made but for this concurrence of two sound principles, and the consequent necessity of making a change on grounds extraneous to the passage itself.

This is but one of many instances of consequential alterations which might at first sight appear unnecessary, but which nevertheless have been deliberately made, and are not at variance with the rule of introducing as few changes in the Authorised Version as faithfulness would allow.

There are some other points of detail which it may be here convenient to notice. One of these, and perhaps the most important, is the rendering of the Greek aorist. There are numerous cases, especially in connexion with particles ordinarily expressive of present time, in which the use of the indefinite past tense in Greek and English is altogether different; and in such instances we have not attempted to violate the idiom of our language by forms of expression which it could not bear. But we have often ventured to represent the Greek aorist by the English preterite, even where the reader may find some passing difficulty in such a rendering, because we have felt convinced that the true meaning of the original was obscured by the presence of the familiar auxiliary. A remarkable illustration may be found in the seventeenth chapter of St. John's Gospel, where the combination of the aorist and the perfect shews, beyond all reasonable doubt, that different relations of time were intended to be expressed.

Changes of translation will also be found in connexion with the aorist participle, arising from the fact that the usual periphrasis of this participle in the Vulgate, which was rendered necessary by Latin idiom, has been largely reproduced in the Authorised Version by 'when' with the past tense (as for example in the second chapter of St. Matthew's Gospel), even where the ordinary participial rendering would have been easier and more natural in English.

In reference to the perfect and the imperfect tenses but little needs to be said. The correct translation of the former has been for the most part, though with some striking exceptions, maintained in the Authorised Version: while with regard to the imperfect, clear as its meaning may be in the Greek, the power of expressing it is so limited in English, that we have been frequently compelled to leave the force of the tense to be inferred from the context. In a few instances, where faithfulness imperatively required it, and especially where, in the Greek, the significance of the imperfect tense seemed to be additionally marked by the use of the participle with the auxiliary verb, we have introduced the corresponding form in English. Still, in the great majority of cases we have been obliged to retain the English preterite, and to rely either on slight changes in the order of the words, or on prominence given to the accompanying temporal particles, for the indication of the meaning which, in the Greek, the imperfect tense was designed to convey.

On other points of grammar it may be sufficient to speak more briefly.

Many changes, as might be anticipated, have been made in the case of the definite article. Here again it was necessary to consider the peculiarities of English idiom, as well as the general tenor of each passage. Sometimes we have felt it enough to prefix the article to the first of a series of words to all of which it is prefixed in the Greek, and thus, as it were, to impart the idea of definiteness to the whole series, without running the risk of overloading the sentence. Sometimes, conversely, we have had to tolerate the presence of the definite article in our Version, when it is absent from the Greek, and perhaps not even grammatically latent; simply because English idiom would not allow the noun to stand alone, and because the introduction of the indefinite article might have introduced an idea of oneness or individuality, which was not in any degree traceable in the original. In a word, we have been careful to observe the use of the article wherever it seemed to be idiomatically possible: where it did not seem to be possible, we have yielded to necessity.

As to the pronouns and the place they occupy in the sentence, a subject often overlooked by our predecessors, we have been particularly careful; but here again we have frequently been baffled by structural or idiomatical peculiarities of the English language which precluded changes otherwise desirable.

In the case of the particles we have met with less difficulty, and have been able to maintain a reasonable amount of consistency. The particles in the Greek Testament are, as is well known, comparatively few, and they are commonly used with precision. It has therefore been the more necessary here to preserve a general uniformity of rendering, especially in the case of the particles of causality and inference, so far as English idiom would allow.

Lastly, many changes have been introduced in the rendering of the prepositions, especially where ideas of instrumentality or of mediate agency, distinctly marked in the original, had been confused or obscured in the translation. We have however borne in mind the comprehensive character of such prepositions as 'of' and 'by,' the one in reference to agency and the other in reference to means, especially in the English of the seventeenth century; and have rarely made any change where the true meaning of the original as expressed in the Authorised Version would be apparent to a reader of ordinary intelligence.

3. We now come to the subject of Language.

The second of the rules, by which the work has been governed, prescribed that the alterations to be introduced should be expressed, as far as possible, in the language of the Authorised Version or of the Versions that preceded it.

To this rule we have faithfully adhered. We have habitually consulted the earlier Versions; and in our sparing introduction of words not found in them or in the Authorised Version we have usually satisfied ourselves that such words were employed by standard writers of nearly the same date, and had also that general hue which justified their introduction into a Version which has held the highest place in the classical literature of our language. We have never removed any archaisms, whether in structure or in words, except where we were persuaded either that the meaning of the words was not generally understood, or that the nature of the expression led to some

misconception of the true sense of the passage. The frequent inversions of the strict order of the words, which add much to the strength and variety of the Authorised Version, and give an archaic colour to many felicities of diction, have been seldom modified. Indeed, we have often adopted the same arrangement in our own alterations; and in this, as in other particulars, we have sought to assimilate the new work to the old.

In a few exceptional cases we have failed to find any word in the older stratum of our language that appeared to convey the precise meaning of the original. There, and there only, we have used words of a later date; but not without having first assured ourselves that they are to be found in the writings of the best authors of the period to which they belong.

In regard of Proper Names no rule was prescribed to us. In the case of names of frequent occurrence we have deemed it best to follow generally the rule laid down for our predecessors. That rule, it may be remembered, was to this effect, 'The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.' Some difficulty has been felt in dealing with names less familiarly known. Here our general practice has been to follow the Greek form of names, except in the case of persons and places mentioned in the Old Testament: in this case we have followed the Hebrew.

4. The subject of the Marginal Notes deserves special attention. They represent the results of a large amount of careful and elaborate discussion, and will, perhaps, by their very presence, indicate to some extent the intricacy of many of the questions that have almost daily come before us for decision. These Notes fall into four main groups: first, notes specifying such differences of reading as were judged to be of sufficient importance to require a particular notice; secondly, notes indicating the exact rendering of words to which, for the sake of English idiom, we were obliged to give a less exact rendering in the text; thirdly, notes, very few in number, affording some explanation which the original appeared to require; fourthly, alternative renderings in difficult or debateable passages. The notes of this last group are numerous, and largely in excess of those which were admitted by our predecessors. In the 270 years that have passed away since their labours were concluded, the Sacred Text has been minutely examined, discussed in every detail, and analysed with a grammatical precision unknown in the days of the last Revision. There has thus been accumulated a large amount of materials that have prepared the way for different renderings, which necessarily came under discussion. We have therefore placed before the reader in the margin other renderings than those which were adopted in the text, wherever such renderings seemed to deserve consideration. The rendering in the text, where it agrees with the Authorised Version, was supported by at least one-third, and, where it differs from the Authorised Version, by at least two-thirds of those who were present at the second revision of the passage in question.

A few supplementary matters have yet to be mentioned. These may be thus enumerated,—the use of Italics, the arrangement in Paragraphs, the mode of printing Quotations from the Poetical Books of the Old Testament, the Punctuation, and last of all, the Titles of the different Books that make up the New Testament,—all of them particulars on which it seems desirable to add a few explanatory remarks.

(*a*) The determination, in each place, of the words to be printed in italics has not been by any means easy; nor can we hope to be found in all cases perfectly consistent. In the earliest editions of the Authorised Version the use of a different type to indicate supplementary words not contained in the original was not very frequent, and cannot easily be reconciled with any settled principle. A review of the words so printed was made, after a lapse of some years, for the editions of the Authorised Version published at Cambridge in 1629 and 1638. Further, though slight, modifications were introduced at intervals between 1638 and the more systematic revisions undertaken respectively by Dr. Paris in the Cambridge Edition of 1762, and by Dr. Blayney in the Oxford Edition of 1760. None of them however rest on any higher authority than that of the persons who from time to time superintended the publication. The last attempt to bring the use of italics into uniformity and consistency was made by Dr. Scrivener in the Paragraph Bible published at Cambridge in 1870–73. In succeeding to these labours, we have acted on the general principle of printing in italics words which did not appear to be necessarily involved in the Greek. Our tendency has been to diminish rather than to increase the amount of italic printing; though, in the case of difference of readings, we have usually marked the absence of any words in the original which the sense might nevertheless require to be present in the Version; and again, in the case of inserted pronouns, where the reference did not appear to be perfectly certain, we have similarly had recourse to italics. Some of these cases, especially where there are slight differences of reading, are of singular intricacy, and make it impossible to maintain rigid uniformity.

(*b*) We have arranged the Sacred Text in paragraphs, after the precedent of the earliest English Versions, so as to assist the general reader in following the current of narrative or argument. The present arrangement will be found, we trust, to have preserved the due mean between a system of long portions which must often include several separate topics, and a system of frequent breaks which, though they may correctly indicate the separate movements of thought in the writer, often seriously impede a just perception of the true continuity of the passage. The traditional division into chapters, which the Authorised Version inherited from Latin Bibles of the later middle ages, is an illustration of the former method. These paragraphs, for such in fact they are, frequently include several distinct subjects. Moreover they sometimes, though rarely, end where there is no sufficient break in the sense. The division of chapters into verses, which was introduced into the New Testament for the first time in 1551, is an exaggeration of the latter method, with its accompanying inconveniences. The serious obstacles to the right understanding of Holy Scripture, which are interposed by minute subdivision, are often overlooked; but if any one will consider for a moment the injurious effect that would be produced by breaking up a portion of some great standard work into separate verses, he will at once perceive how necessary has been an alteration in this particular. The arrangement by chapters and verses undoubtedly affords facilities for reference: but this advantage we have been able to retain by placing the numerals on the inside margin of each page.

(*c*) A few words will suffice as to the mode of printing quotations from the Poetical Books of the Old Testament. Wherever the quotation extends to two or more lines, our practice has been to recognise the parallelism of their structure by arranging the lines in a manner that appears to agree with the metrical divisions of the Hebrew original. Such an arrangement will be found helpful to the reader; not only as directing his attention to the poetical character of the quotation, but as also tending to make its force and pertinence more fully felt. We have treated in the same way the hymns in the first two chapters of the Gospel according to St. Luke.

(*d*) Great care has been bestowed on the punctuation. Our practice has been to maintain what is sometimes called the heavier system of stopping, or, in other words, that system which, especially for convenience in reading aloud, suggests such pauses as will best ensure a clear and intelligent setting forth of the true meaning of the words. This course has rendered necessary, especially in the Epistles, a larger use of colons and semicolons than is customary in modern English printing.

(*e*) We may in the last place notice one particular to which we were not expressly directed to extend our revision, namely, the titles of the Books of the New Testament. These titles are no part of the original text; and the titles found in the most ancient manuscripts are of too short a form to be convenient for use. Under these circumstances, we have deemed it best to leave unchanged the titles which are given in the Authorised Version as printed in 1611.

We now conclude, humbly commending our labours to Almighty God, and praying that his favour and blessing may be vouchsafed to that which has been done in his name. We recognised from the first the responsibility of the undertaking; and through our manifold experience of its abounding difficulties we have felt more and more, as we went onward, that such a work can never be accomplished by organized efforts of scholarship and criticism unless assisted by Divine help.

We know full well that defects must have their place in a work so long and so arduous as this which has now come to an end. Blemishes and imperfections there are in the noble Translation which we have been called upon to revise; blemishes and imperfections will assuredly be found in our own Revision. All endeavours to translate the Holy Scriptures into another tongue must fall short of their aim, when the obligation is imposed of producing a Version that shall be alike literal and idiomatic, faithful to each thought of the original, and yet, in the expression of it, harmonious and free. While we dare to hope that in places not a few of the New Testament the introduction of slight changes has cast a new light upon much that was difficult and obscure, we cannot forget how often we have failed in expressing some finer shade of meaning which we recognised in the original, how often idiom has stood in the way of a perfect rendering, and how often the attempt to preserve a familiar form of words, or even a familiar cadence, has only added another perplexity to those which already beset us.

Thus, in the review of the work which we have been permitted to complete, our closing words must be words of mingled thanksgiving, humility, and prayer. Of thanksgiving, for the many blessings vouchsafed to us throughout the unbroken progress of our corporate labours; of humility, for our failings and imperfections in the fulfilment of our task; and of prayer to Almighty God, that the Gospel of our Lord and Saviour Jesus Christ may be more clearly and more freshly shewn forth to all who shall be readers of this Book.

JERUSALEM CHAMBER,
WESTMINSTER ABBEY,
11th November, 1880.

The GOSPEL according to S. MATTHEW.

CHAP. I.

1 *The genealogy of Jesus Christ.* 18 *Mary's miraculous conception; Jesus is born.* 21, 23 *His names, with their interpretation.*

THE book of the [a]generation of Jesus Christ, [b]the son of David, [c]the son of Abraham.

2 [d]Abraham begat Isaac; and [e]Isaac begat Jacob; and [f]Jacob begat Judas and his brethren;

3 And [g]Judas begat Phares and Zara of Thamar; and [h]Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And [i]Jesse begat David the king; and [k]David the king begat Solomon of her *that had been the wife* of Urias;

7 And [l]Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And [m]Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And || [n]Josias begat Jechonias and his brethren, about the time they were [o]carried away to Babylon:

12 And after they were brought to Babylon, [p]Jechonias begat Salathiel; and Salathiel begat [q]Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

18 ¶ Now the [r]birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child [s]of the Holy Ghost.

19 Then Joseph her husband, being a just *man*, and not willing [t]to make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: [u]for that which is † conceived in her is of the Holy Ghost.

[a] Luke 3. 23.
[b] Ps. 132. 11. Isa. 11. 1. Jer. 23. 5. ch. 22. 42. John 7. 42. Acts 2. 30. & 13. 23. Rom. 1. 3.
[c] Gen. 12. 3. & 22. 18. Gal. 3. 16.
[d] Gen. 21. 2, 3.
[e] Gen. 25. 26.
[f] Gen. 29. 35.
[g] Gen. 38. 27.
[h] Ruth 4. 18, &c. 1 Chron. 2. 5, 9, &c.
[i] 1 Sam. 16. 1. & 17. 12.
[k] 2 Sam. 12. 24.
[l] 1 Chron. 3. 10, &c.
[m] 2 Kings 20. 21. 1 Chron. 3. 13.
|| Some read, *Josias begat Jakim, and Jakim begat Jechonias.*
[n] See 1 Chron. 3. 15, 16.
[o] 2 Kings 24. 14, 15, 16. & 25. 11. 2 Chron. 36. 10, 20. Jer. 27. 20. & 39. 9. & 52. 11, 15, 28, 29, 30. Dan. 1. 2.
[p] 1 Chron. 3. 17, 19.
[q] Ezra 3. 2. & 5. 2. Neh. 12. 1. Hag. 1. 1. The Fifth Year before the Common Account called Anno Domini.
[r] Luke 1. 27.
[s] Luke 1. 35.
[t] Deut. 24. 1.
[u] Luke 1. 35.
† Gr. *begotten.*

I. [1]The book of the [2]generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren;

3 and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat

4 [3]Ram; and [3]Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat

5 Salmon; and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed

6 begat Jesse; and Jesse begat David the king.

And David begat Solomon of her *that had*

7 *been the wife* of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abijah; and

8 Abijah begat [4]Asa; and [4]Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and

9 Joram begat Uzziah; and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz

10 begat Hezekiah; and Hezekiah begat Manasseh; and Manasseh begat [5]Amon; and

11 [5]Amon begat Josiah; and Josiah begat Jechoniah and his brethren, at the time of the [6]carrying away to Babylon.

12 And after the [6]carrying away to Babylon, Jechoniah begat [7]Shealtiel; and [7]Shealtiel begat

13 Zerubbabel; and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat

14 Azor; and Azor begat Sadoc; and Sadoc

15 begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Mat-

16 than; and Matthan begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham unto David are fourteen generations; and from David unto the [6]carrying away to Babylon fourteen generations; and from the [6]carrying away to Babylon unto the Christ fourteen generations.

18 Now the [8]birth [9]of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the [10]Holy Ghost.

19 And Joseph her husband, being a righteous man, and not willing to make her a public example,

20 was minded to put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is [11]conceived in her is of the Holy Ghost.

[1] Or, *The genealogy of Jesus Christ*
[2] Or, *birth:* as in ver. 18.
[3] Gr. *Aram.*
[4] Gr. *Asaph.*
[5] Gr. *Amos.*
[6] Or, *removal to Babylon*
[7] Gr. *Salathiel.*
[8] Or, *generation:* as in ver. 1.
[9] Some ancient authorities read *of the Christ.*
[10] Or, *Holy Spirit:* and so throughout this book.
[11] Gr. *begotten.*

21 [x]And she shall bring forth a son, and thou shalt call his name || JESUS: for [y]he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 [z]Behold, a virgin shall be with child, and shall bring forth a son, and || they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth [a]her first-born son: and he called his name JESUS.

CHAP. II.

1 *Wise men inquire after Christ.* 11 *They worship him, and offer presents.* 13 *Joseph fleeth into Egypt with Jesus and Mary.* 16 *Herod slayeth the children at Bethlehem.* 19 *Christ brought out of Egypt.*

NOW when [a]Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men [b]from the east to Jerusalem,

2 Saying, [c]Where is he that is born King of the Jews? for we have seen [d]his star in the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all [e]the chief priests and [f]scribes of the people together, [g]he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6 [h]And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, [i]that shall || rule my people Israel.

7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed, and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, [k]they || presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God [l]in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there

[x] Luke 1. 31. || That is, *Saviour*, Heb.
[y] Acts 4. 12. & 5. 31. & 13. 23, 38.
[z] Isa. 7. 14. || Or, *his name shall be called.*
[a] Ex. 13. 2. Luke 2. 7, 21.

The Fourth Year before the Common Account called Anno Domini.

[a] Luke 2. 4, 6, 7.
[b] Gen. 10. 30. & 25. 6. 1 Kings 4. 30.
[c] Luke 2. 11.
[d] Num. 24. 17. Isa. 60. 3.
[e] 2 Chron. 36. 14.
[f] 2 Chron. 34. 13.
[g] Mal. 2. 7.
[h] Mic. 5. 2. John 7. 42.
[i] Rev. 2. 27. || Or, *feed.*
[k] Ps. 72. 10. Isa. 60. 6. || Or, *offered.*
[l] ch. 1. 20.

1 Gr. *Emmanuel.*
2 Gr. *Magi.* Compare Esther i. 13; Dan. ii. 12.
3 Or, *Where is the King of the Jews that is born?*
4 Or, *through*
5 Or, *the time of the star that appeared*

21 And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall
22 save his people from their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

23 Behold, the virgin shall be with child, and shall bring forth a son,
And they shall call his name [1]Immanuel;
24 which is, being interpreted, God with us. And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto
25 him his wife; and knew her not till she had brought forth a son: and he called his name JESUS.

II. Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, [2]wise men from the east came to Jeru-
2 salem, saying, [3]Where is he that is born King of the Jews? for we saw his star in the east,
3 and are come to worship him. And when Herod the king heard it, he was troubled, and
4 all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ
5 should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written [4]by the prophet,

6 And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Which shall be shepherd of my people Israel.

7 Then Herod privily called the [2]wise men, and learned of them carefully [5]what time the star
8 appeared. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found *him*, bring me word, that I also may come and
9 worship him. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child
10 was. And when they saw the star, they re-
11 joiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankin-
12 cense and myrrh. And being warned *of God* in a dream that they should not return to Herod, they departed into their own country another way.

13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there

until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, [m]Out of Egypt have I called my Son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by [n]Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside [o]into the parts of Galilee:

23 And he came and dwelt in a city called [p]Nazareth: that it might be fulfilled [q]which was spoken by the prophets, He shall be called a Nazarene.

CHAP. III.

1 *John preacheth; his office,* 5 *and baptism.* 7 *He rebuketh the Pharisees.* 13 *Christ baptized by John in Jordan.*

IN those days came [a]John the Baptist, preaching [b]in the wilderness of Judea,

2 And saying, Repent ye; for [c]the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, [d]The voice of one crying in the wilderness, [e]Prepare ye the way of the Lord, make his paths straight.

4 And [f]the same John [g]had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was [h]locusts and [i]wild honey.

5 [k]Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 [l]And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, [m]O generation of vipers, who hath warned you to flee from [n]the wrath to come?

8 Bring forth therefore fruits ‖ meet for repentance:

9 And think not to say within yourselves, [o]We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of

[m] Hos. 11. 1.

[n] Jer. 31. 15.

[o] ch. 3. 13. Luke 2. 39.
[p] John 1. 45.
[q] Judg. 13. 5. 1 Sam. 1. 11.

A. D. 26.
[a] Mark 1. 4, 15. Luke 3. 2, 3. John 1. 28.
[b] Josh. 14. 10.
[c] Dan. 2. 44. ch. 4. 17. & 10. 7.
[d] Isa. 40. 3. Mark 1. 3. Luke 3. 4. John 1. 23.
[e] Luke 1. 76.
[f] Mark 1. 6.
[g] 2 Kings 1. 8. Zech. 13. 4.
[h] Lev. 11. 22.
[i] 1 Sam. 14. 25, 26.
[k] Mark 1. 5. Luke 3. 7.
[l] Acts 19. 4, 18.
[m] ch. 12. 34. & 23. 33. Luke 3. 7, 8, 9.
[n] Rom. 5. 9. 1 Thess. 1. 10.
‖ Or, *answerable to amendment of life.*
[o] John 8. 33, 39. Acts 13. 26. Rom. 4. 1, 11, 16.

[1] Gr. *Magi.*
[2] Or, *through*
[3] Or, *your repentance*

until I tell thee: for Herod will seek the young
14 child to destroy him. And he arose and took
the young child and his mother by night, and
15 departed into Egypt; and was there until the
death of Herod: that it might be fulfilled which
was spoken by the Lord through the prophet,
16 saying, Out of Egypt did I call my son. Then
Herod, when he saw that he was mocked of
the [1]wise men, was exceeding wroth, and sent
forth, and slew all the male children that were
in Bethlehem, and in all the borders thereof,
from two years old and under, according to the
time which he had carefully learned of the
17 [1]wise men. Then was fulfilled that which was
spoken [2]by Jeremiah the prophet, saying,

18 A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because
they are not.

19 But when Herod was dead, behold, an angel
of the Lord appeareth in a dream to Joseph in
20 Egypt, saying, Arise and take the young child
and his mother, and go into the land of Israel:
for they are dead that sought the young child's
21 life. And he arose and took the young child
and his mother, and came into the land of
22 Israel. But when he heard that Archelaus
was reigning over Judæa in the room of his
father Herod, he was afraid to go thither; and
being warned *of God* in a dream, he withdrew
23 into the parts of Galilee, and came and dwelt
in a city called Nazareth: that it might be ful-
filled which was spoken [2]by the prophets, that
he should be called a Nazarene.

III. And in those days cometh John the
Baptist, preaching in the wilderness of
2 Judæa, saying, Repent ye; for the kingdom of
3 heaven is at hand. For this is he that was
spoken of [2]by Isaiah the prophet, saying,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

4 Now John himself had his raiment of camel's
hair, and a leathern girdle about his loins; and
5 his food was locusts and wild honey. Then
went out unto him Jerusalem, and all Judæa,
6 and all the region round about Jordan; and
they were baptized of him in the river Jordan,
7 confessing their sins. But when he saw many
of the Pharisees and Sadducees coming to
his baptism, he said unto them, Ye offspring
of vipers, who warned you to flee from the
8 wrath to come? Bring forth therefore fruit
9 worthy of [3]repentance: and think not to say
within yourselves, We have Abraham to our
father: for I say unto you, that God is able of
these stones to raise up children unto Abraham.
10 And even now is the axe laid unto the root of

the trees: [f]therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 [g]I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: [r]he shall baptize you with the Holy Ghost, and *with* fire:

12 [s]Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will [t]burn up the chaff with unquenchable fire.

13 ¶ [u]Then cometh Jesus [x]from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 [y] And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw [z]the Spirit of God descending like a dove, and lighting upon him:

17 [a]And lo, a voice from heaven, saying, [b]This is my beloved Son, in whom I am well pleased.

CHAP. IV.

1 Christ fasteth, and is tempted. 17 *He beginneth to preach.* 18 *He calleth Peter and Andrew.* 23 *He teacheth in the synagogue, and healeth the diseased.*

THEN was [a]Jesus led up of [b]the Spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungered.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, [c]Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up [d]into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down, for it is written, [e]He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, [f]Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, [g]Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and behold, [h]angels came and ministered unto him.

12 ¶ [i]Now when Jesus had heard that John was ‖ cast into prison, he departed into Galilee;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim;

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

Anno DOMINI 26.

[p] ch. 7. 19. Luke 13. 7, 9. John 15. 6.
[q] Mark 1. 8. Luke 3. 16. John 1. 15, 26, 33. Acts 1. 5. & 11. 16. & 19. 4.
[r] Isa. 4. 4. & 44. 3. Mal. 3. 2. Acts 2. 3, 4. 1 Cor. 12. 13.
[s] Mal. 3. 3.
[t] Mal. 4. 1.
A. D. 27.
ch. 13. 30.
[u] Mark 1. 9. Luke 3. 21.
[x] ch. 2. 22.
[y] Mark 1. 10.
[z] Isa. 11. 2. & 42. 1. Luke 3. 22. John 1. 32, 33.
[a] John 12. 28.
[b] Ps. 2. 7. Isa. 42. 1. ch. 12. 18. & 17. 5. Mark 1. 11. Luke 9. 35. Eph. 1. 6. Col. 1. 13. 2 Pet. 1. 17.

[a] Mark 1. 12, &c. Luke 4. 1, &c.
[b] See 1 Kings 18. 12. Ezek. 3. 14. & 8. 3. & 11. 1, 24. & 40. 2. & 43. 5. Acts 8. 39.

[c] Deut. 8. 3.

[d] Neh. 11. 1, 18. Isa. 48. 2. & 52. 1. ch. 27. 52. Rev. 11. 2.
[e] Ps. 91. 11, 12.
[f] Deut. 6. 16.
[g] Deut. 6. 13. & 10. 20. Josh. 24. 14. 1 Sam. 7. 3.
[h] Heb. 1. 14.
A. D. 30.
[i] Mark 1. 14.
A. D. 31.
Luke 3. 30. & 4. 14, 31. John 4. 43.
‖ Or, *delivered up.*

1 Or, *in*
2 Gr. *sufficient.*
3 Or, me
4 Some ancient authorities omit *unto him.*
5 Or, *This is my Son; my beloved in whom I am well pleased.* See ch. xii. 18.
6 Gr. *loaves.*
7 Gr. *wing.*
8 Or, *through*

the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into
11 the fire. I indeed baptize you [1]with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not [2]worthy to bear: he shall baptize you [1]with the Holy
12 Ghost and *with* fire: whose fan is in his hand, and he will throughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.
13 Then cometh Jesus from Galilee to the Jor-
14 dan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?
15 But Jesus answering said unto him, Suffer [3]*it* now: for thus it becometh us to fulfil all right-
16 eousness. Then he suffereth him. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened [4]unto him, and he saw the Spirit of God descending as a dove, and coming upon him;
17 and lo, a voice out of the heavens, saying, [5]This is my beloved Son, in whom I am well pleased.

IV. Then was Jesus led up of the Spirit into the wilderness to be tempted of the
2 devil. And when he had fasted forty days and
3 forty nights, he afterward hungered. And the tempter came and said unto him, If thou art the Son of God, command that these stones be-
4 come [6]bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth
5 of God. Then the devil taketh him into the holy city; and he set him on the [7]pinnacle of
6 the temple, and saith unto him, If thou art the Son of God, cast thyself down: for it is written,

> He shall give his angels charge concerning thee:
> And on their hands they shall bear thee up,
> Lest haply thou dash thy foot against a stone.

7 Jesus said unto him, Again it is written, Thou
8 shalt not tempt the Lord thy God. Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the
9 world, and the glory of them; and he said unto him, All these things will I give thee, if thou
10 wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God,
11 and him only shalt thou serve. Then the devil leaveth him; and behold, angels came and ministered unto him.
12 Now when he heard that John was delivered
13 up, he withdrew into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and
14 Naphtali: that it might be fulfilled which was spoken [8]by Isaiah the prophet, saying,

15 [k]The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles:

16 [l]The people which sat in darkness, saw great light; and to them which sat in the region and shadow of death, light is sprung up.

17 ¶[m]From that time Jesus began to preach, and to say, [n]Repent; for the kingdom of heaven is at hand.

18 ¶ [o]And Jesus, walking by the sea of Galilee, saw two brethren, Simon [p]called Peter, and Andrew his brother, casting a net into the sea; for they were fishers.

19 And he saith unto them, Follow me, and [q]I will make you fishers of men.

20 [r]And they straightway left *their* nets, and followed him.

21 [s]And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

22 And they immediately left the ship, and their father, and followed him.

23 ¶And Jesus went about all Galilee, [t]teaching in their synagogues, and preaching [u]the gospel of the kingdom, [x]and healing all manner of sickness, and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 [y]And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

CHAP V.

3 *Who are blessed.* 13 *The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, &c.*

AND seeing the multitudes, [a]he went up into a mountain: and when he was set, his disciples came unto him.

2 And he opened his mouth, and taught them, saying,

3 [b]Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

4 [c]Blessed *are* they that mourn: for they shall be comforted.

5 [d]Blessed *are* the meek: for [e]they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: [f]for they shall be filled.

7 Blessed *are* the merciful: [g]for they shall obtain mercy.

8 [h]Blessed *are* the pure in heart: for [i]they shall see God.

9 Blessed *are* the peace-makers: for they shall be called the children of God.

10 [k]Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 [l]Blessed are ye when *men* shall revile you,

Anno DOMINI 27.

[k] Isa. 9. 1, 2.
[l] Isa. 42. 7. Luke 2. 32.
[m] Mark 1. 14, 15.
[n] ch. 3. 2. & 10. 7.
[o] Mark 1. 16, 17, 18. Luke 5. 2.
[p] John 1. 42.
[q] Luke 5. 10, 11.
[r] Mark 10. 28. Luke 18. 28.
[s] Mark 1. 19, 20. Luke 5. 10.
[t] ch. 9. 35. Mark 1. 21, 39. Luke 4. 15, 44.
[u] ch. 24. 14. Mark 1. 14.
[x] Mark 1. 34.
[y] Mark 3. 7.
[a] Mark 3. 13, 20.
[b] Luke 6. 20. See Ps. 51. 17. Prov. 16. 19. & 29. 23. Isa. 57. 15. & 66. 2.
[c] Isa. 61. 2, 3. Luke 6. 21. John 16. 20. 2 Cor. 1. 7. Rev. 21. 4.
[d] Ps. 37. 11.
[e] See Rom. 4. 13.
[f] Isa. 55. 1. & 65. 13.
[g] Ps. 41. 1. ch. 6. 14. Mark 11. 25. 2 Tim. 1. 16. Heb. 6 10. Jam. 2. 13.
[h] Ps. 15. 2. & 24. 4. Heb. 12. 14.
[i] 1 Cor. 13. 12. 1 John 3. 2, 3.
[k] 2 Cor. 4. 17. 2 Tim. 2. 12. 1 Pet. 3. 14.
[l] Luke 6. 22.

15 The land of Zebulun and the land of Naphtali,
[1]Toward the sea, beyond Jordan,
Galilee of the [2]Gentiles,
16 The people which sat in darkness
Saw a great light,
And to them which sat in the region and shadow of death,
To them did light spring up.
17 From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.
18 And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea;
19 for they were fishers. And he saith unto them, Come ye after me, and I will make you fishers
20 of men. And they straightway left the nets,
21 and followed him. And going on from thence he saw other two brethren, [3]James the *son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and
22 he called them. And they straightway left the boat and their father, and followed him.
23 And [4]Jesus went about in all Galilee, teaching in their synagogues, and preaching the [5]gospel of the kingdom, and healing all manner of disease and all manner of sickness
24 among the people. And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, [6]possessed with devils, and epileptic, and palsied; and he healed them.
25 And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and *from* beyond Jordan.

V. And seeing the multitudes, he went up into the mountain: and when he had sat
2 down, his disciples came unto him: and he opened his mouth and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 [7]Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called sons of God.

10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of
11 heaven. Blessed are ye when *men* shall reproach

[1] Gr. *The way of the sea.*
[2] Gr. *nations:* and so elsewhere.
[3] Or, *Jacob:* and so elsewhere.
[4] Some ancient authorities read *he.*
[5] Or, *good tidings:* and so elsewhere.
[6] Or, *demoniacs*
[7] Some ancient authorities transpose ver. 4 and 5.

and persecute *you*, and shall say all manner of [m]evil against you †falsely, for my sake.

12 [n]Rejoice, and be exceeding glad: for great *is* your reward in heaven: for [o]so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth: [p]but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 [q]Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men [r]light a candle, and put it under ‖a bushel, but on a candlestick: and it giveth light unto all that are in the house.

16 Let your light so shine before men, [s]that they may see your good works, and [t]glorify your Father which is in heaven.

17 ¶ [u]Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, [w]Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 [x]Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed [y]*the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said ‖by them of old time, [z]Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment:

22 But I say unto you, That [a]whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, ‖[b]Raca, shall be in danger of the council: but whosoever shall say, *Thou* fool, shall be in danger of hell-fire.

23 Therefore, [c]if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee,

24 [d]Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 [e]Agree with thine adversary quickly, [f]while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, [g]Thou shalt not commit adultery:

28 But I say unto you, That whosoever [h]looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 [i]And if thy right eye ‖offend thee, [k]pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

Anno DOMINI 31.

[m] 1 Pet. 4. 14.
† Gr. *lying*.
[n] Luke 6. 23. Acts 5. 41. Rom. 5. 3. Jam. 1. 2. 1 Pet. 4. 13.
[o] Neh. 9. 26. 2 Chron. 36. 16. ch. 23. 34, 37. Acts 7. 52. 1 Thess. 2. 15.
[p] Mark 9. 50 Luke 14. 34, 35.
[q] Prov. 4. 18. Phil. 2. 15.
[r] Mark 4. 21. Luke 8. 16. & 11. 33.
‖ The word in the original signifieth a *measure containing about a pint less than a peck*.
[s] 1 Pet. 2. 12.
[t] John 15. 8. 1 Cor. 14. 25.
[u] Rom. 3. 31. & 10. 4. Gal. 3. 24.
[w] Luke 16. 17.
[x] Jam. 2. 10.

[y] Rom. 9. 31. & 10. 3.
‖ Or, *to them*.
[z] Ex. 20. 13. Deut. 5. 17.
[a] 1 John 3. 15.
‖ That is, *vain fellow*.
2 Sam. 6. 20.
[b] Jam. 2. 20.
[c] ch. 8. 4. & 23. 19.
[d] See Job 42. 8. ch. 18. 19. 1 Tim. 2. 8. 1 Pet. 3. 7.
[e] Prov. 25. 8. Luke 12. 58, 59.
[f] See Ps. 32. 6. Isa. 55. 6.
[g] Ex. 20. 14. Deut. 5. 18.
[h] Job 31. 1. Prov. 6. 25. See Gen. 34. 2. 2 Sam. 11. 2.
[i] ch. 18. 8, 9. Mark 9. 43–47.
‖ Or, *do cause thee to offend*.
[k] See ch 19. 12. Rom. 8. 13. 1 Cor. 9. 27. Col. 3. 5.

[1] Many ancient authorities insert *without cause*.
[2] An expression of contempt.
[3] Or, *Moreh*, a Hebrew expression of condemnation.
[4] Gr. *unto* or *into*.
[5] Gr. *Gehenna of fire*.
[6] Some ancient authorities omit *deliver thee*.
[7] Gr. *Gehenna*

you, and persecute you, and say all manner of
12 evil against you falsely, for my sake. Rejoice,
and be exceeding glad: for great is your reward
in heaven: for so persecuted they the prophets
which were before you.

13 Ye are the salt of the earth: but if the salt
have lost its savour, wherewith shall it be
salted? it is thenceforth good for nothing, but
to be cast out and trodden under foot of men.
14 Ye are the light of the world. A city set on
15 a hill cannot be hid. Neither do *men* light a
lamp, and put it under the bushel, but on the
stand; and it shineth unto all that are in the
16 house. Even so let your light shine before
men, that they may see your good works, and
glorify your Father which is in heaven.

17 Think not that I came to destroy the law or
the prophets: I came not to destroy, but to fulfil.
18 For verily I say unto you, Till heaven and earth
pass away, one jot or one tittle shall in no wise
pass away from the law, till all things be accom-
19 plished. Whosoever therefore shall break one
of these least commandments, and shall teach
men so, shall be called least in the kingdom
of heaven: but whosoever shall do and teach
them, he shall be called great in the kingdom
20 of heaven. For I say unto you, that except
your righteousness shall exceed *the righteous-
ness* of the scribes and Pharisees, ye shall in no
wise enter into the kingdom of heaven.

21 Ye have heard that it was said to them of old
time, Thou shalt not kill; and whosoever shall
22 kill shall be in danger of the judgement: but I say
unto you, that every one who is angry with his
brother [1]shall be in danger of the judgement;
and whosoever shall say to his brother, [2]Raca,
shall be in danger of the council; and whosoever
shall say, [3]Thou fool, shall be in danger [4]of the
23 [5]hell of fire. If therefore thou art offering thy
gift at the altar, and there rememberest that thy
24 brother hath aught against thee, leave there thy
gift before the altar, and go thy way, first be
reconciled to thy brother, and then come and
25 offer thy gift. Agree with thine adversary
quickly, whiles thou art with him in the way;
lest haply the adversary deliver thee to the
judge, and the judge [6]deliver thee to the offi-
26 cer, and thou be cast into prison. Verily I say
unto thee, Thou shalt by no means come out
thence, till thou have paid the last farthing.

27 Ye have heard that it was said, Thou shalt
28 not commit adultery: but I say unto you, that
every one that looketh on a woman to lust
after her hath committed adultery with her
29 already in his heart. And if thy right eye
causeth thee to stumble, pluck it out, and cast
it from thee: for it is profitable for thee
that one of thy members should perish,
and not thy whole body be cast into [7]hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee; for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, [l]Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That [m]whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

33 ¶ Again ye have heard that [n]it hath been said by them of old time, [o]Thou shalt not forswear thyself, but [p]shalt perform unto the Lord thine oaths:

34 But I say unto you, [q]Swear not at all: neither by heaven; for it is [r]God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is [s]the city of the great King:

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 [t]But let your communication be, Yea, yea, Nay, nay: for whatsoever is more than these cometh of evil.

38 ¶ Ye have heard that it hath been said, [u]An eye for an eye, and a tooth for a tooth.

39 But I say unto you, [x]That ye resist not evil: [y]but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

41 And whosoever [z]shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and [a]from him that would borrow of thee, turn not thou away.

43 ¶ Ye have heard that it hath been said, [b]Thou shalt love thy neighbour, [c]and hate thine enemy:

44 But I say unto you, [d]Love your enemies, bless them that curse you, do good to them that hate you, and pray [e]for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for [f]he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 [g]For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

48 [h]Be ye therefore perfect, even [i]as your Father which is in heaven is perfect.

CHAP. VI.

1 Of alms, 5 prayer, 14 forgiveness. 19 Our treasure. 24 Of God and mammon.

TAKE heed that ye do not your ‖alms before men, to be seen of them: otherwise ye have no reward ‖of your Father which is in heaven.

2 Therefore, [a]when thou doest *thine* alms, ‖ do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth;

4 That thine alms may be in secret: and thy

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[l] Deut. 24. 1. Jer. 3. 1. See ch. 19. 3, &c. Mark 10. 2, &c.
[m] ch. 19. 9. Luke 16. 18. Rom. 7. 3. 1 Cor. 7. 10, 11.
[n] ch. 23. 16.
[o] Ex. 20. 7. Lev. 19. 12. Num. 30. 2. Deut. 5. 11.
[p] Deut. 23. 23.
[q] ch. 23. 16, 18, 22. Jam. 5. 12.
[r] Isa. 66. 1.
[s] Ps. 48. 2. & 87. 3.
[t] Col. 4. 6. Jam. 5. 12.
[u] Ex. 21. 24. Lev. 24. 20. Deut. 19. 21.
[x] Prov. 20. 22. & 24. 29. Luke 6. 29. Rom. 12. 17, 19. 1 Cor. 6. 7. 1 Thess. 5. 15. 1 Pet. 3. 9.
[y] Isa. 50. 6. Lam. 3. 30.
[z] ch. 27. 32. Mark 15. 21.
[a] Deut. 15. 8, 10. Luke 6. 30, 35.
[b] Lev. 19. 18.
[c] Deut. 23. 6. Ps. 41. 10.
[d] Luke 6. 27, 35. Rom. 12. 14, 20.
[e] Luke 23. 34. Acts 7. 60. 1 Cor. 4. 12, 13. 1 Pet. 2. 23. & 3. 9.
[f] Job 25. 3.
[g] Luke 6. 32.
[h] Gen. 17. 1. Lev. 11. 44. & 19. 2. Luke 6. 36. Col. 1. 28. & 4. 12. James 1. 4. 1 Pet. 1. 15, 16.
[i] Eph. 5. 1.
‖ Or, *righteousness.*
Deut. 24. 13. Ps. 112. 9. Dan. 4. 27. 2 Cor. 9. 9, 10.
‖ Or, *with.*
[a] Rom. 12. 8.
‖ Or, *cause not a trumpet to be sounded.*

30 And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go
31 into [1]hell. It was said also, Whosoever shall put away his wife, let him give her a writing of
32 divorcement: but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

33 Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but
34 shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by the
35 heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor [2]by Jerusalem, for it is the city of the great King.
36 Neither shalt thou swear by thy head, for thou
37 canst not make one hair white or black. [3]But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of [4]the evil *one.*

38 Ye have heard that it was said, An eye for an
39 eye, and a tooth for a tooth: but I say unto you, Resist not [5]him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the
40 other also. And if any man would go to law with thee, and take away thy coat, let him have
41 thy cloke also. And whosoever shall [6]compel
42 thee to go one mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it was said, Thou shalt
44 love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, and pray for
45 them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and
46 sendeth rain on the just and the unjust. For if ye love them that love you, what reward have
47 ye? do not even the [7]publicans the same? And if ye salute your brethren only, what do ye more *than others?* do not even the Gentiles the
48 same? Ye therefore shall be perfect, as your heavenly Father is perfect.

[1] Gr. *Gehenna.*
[2] Or, *toward*
[3] Some ancient authorities read *But your speech shall be.*
[4] Or, *evil:* as in ver. 39; vi 13.
[5] Or, *evil*
[6] Gr. *impress.*
[7] That is, *collectors or renters of Roman taxes:* and so elsewhere.

VI. Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven.

2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward.
3 But when thou doest alms, let not thy left
4 hand know what thy right hand doeth: that thine alms may be in secret: and thy

Father which seeth in secret, himself [b]shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, [c]enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

7 But when ye pray, [d]use not vain repetitions, as the heathen *do:* [e]for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him.

9 After this manner therefore pray ye: [f]Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. [g]Thy will be done in earth [h]as *it is* in heaven.

11 Give us this day our [i]daily bread.

12 And [k]forgive us our debts, as we forgive our debtors.

13 [l]And lead us not into temptation, but [m]deliver us from evil. [n]For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 [o]For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But [p]if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover, [q]when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, [r]anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father, which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 ¶ [s]Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 [t]But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

21 For where your treasure is, there will your heart be also.

22 [u]The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

24 ¶ [x]No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. [y]Ye cannot serve God and mammon.

25 Therefore I say unto you, [z]Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 [a]Behold the fowls of the air: for they sow not,

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[b] Luke 14. 14.

[c] 2 Kings 4. 33.

[d] Eccl. 5. 2.

[e] 1 Kings 18. 26, 29.

[f] Luke 11. 2, &c.
[g] ch. 26. 39, 42. Acts 21. 14.
[h] Ps. 103. 20, 21.
[i] See Job 23. 12. Prov. 30. 8.
[k] ch. 18. 21, &c.
[l] ch. 26. 14. Luke 22. 40, 46. 1 Cor. 10. 13. 2 Pet. 2. 9. Rev. 3. 10.
[m] John 17. 15.
[n] 1 Chron. 29. 11.
[o] Mark 11. 25, 26. Eph. 4. 32. Col. 3. 13.
[p] ch. 18. 35. Jam. 2. 13.
[q] Isa. 58. 5.
[r] Ruth 3. 3. Dan. 10. 3.
[s] Prov. 23. 4. 1 Tim. 6. 17. Heb. 13. 5. Jam. 5. 1, &c.
[t] ch. 19. 21. Luke 12. 33, 34. & 18. 22. 1 Tim. 6. 19. 1 Pet. 1. 4.
[u] Luke 11. 34, 36.
[x] Luke 16. 13.
[y] Gal. 1. 10. 1 Tim. 6. 17. Jam. 4. 4. 1 John 2. 15.
[z] Ps. 55. 22. Luke 12. 22, 23. Phil. 4. 6. 1 Pet. 5. 7.
[a] Job 38. 41. Ps. 147. 9. Luke 12. 4, &c.

[1] Some ancient authorities read *God your Father.*
[2] Gr. *our bread for the coming day.*
[3] Or, *evil*
[4] Many authorities, some ancient, but with variations, add *For thine is the kingdom, and the power, and the glory, for ever. Amen.*
[5] Gr. *dig through.*

Father which seeth in secret shall recompense thee.

5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their re-
6 ward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recom-
7 pense thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speak-
8 ing. Be not therefore like unto them: for [1]your Father knoweth what things ye have need of,
9 before ye ask him. After this manner therefore pray ye: Our Father which art in heaven,
10 Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth.
11 Give us this day [2]our daily bread. And for-
12 give us our debts, as we also have forgiven our
13 debtors. And bring us not into temptation,
14 but deliver us from [3]the evil *one.*[4] For if ye forgive men their trespasses, your heavenly
15 Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have re-
17 ceived their reward. But thou, when thou fastest, anoint thy head, and wash thy face;
18 that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.

19 Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves [5]break through and steal:
20 but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not [5]break through nor
21 steal: for where thy treasure is, there will thy
22 heart be also. The lamp of the body is the eye: if therefore thine eye be single, thy whole
23 body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be dark-
24 ness, how great is the darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve
25 God and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?
26 Behold the birds of the heaven, that they sow not,

neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin;

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things.

33 But [b]seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

CHAP. VII.

1 *Christ, ending his sermon on the mount, reproveth rash judgment,* 6 *forbiddeth to cast holy things to dogs,* 7 *exhorteth to prayer,* 13 *to enter in at the strait gate, &c.*

JUDGE [a]not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: [b]and with what measure ye mete, it shall be measured to you again.

3 [c]And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ [d]Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ [e]Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For [f]every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

9 [g]Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then [h]being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things [i]whatsoever ye would that men should do to you, do ye even so to them: for [k]this is the law and the prophets.

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[b] See 1 Kings 3. 13. Ps. 37. 25. Mark 10. 30. Luke 12. 31. 1 Tim. 4. 8.

[a] Luke 6. 37. Rom. 2. 1. & 14. 3, 4, 10, 13. 1 Cor. 4. 3, 5. Jam. 4. 11, 12.
[b] Mark 4. 24. Luke 6. 38.
[c] Luke 6. 41, 42.

[d] Prov. 9. 7, 8. & 23. 9. Acts 13. 45, 46.
[e] ch. 21. 22. Mark 11. 24. Luke 11. 9, 10. & 18. 1. John 14. 13. & 15. 7, 16, 23, 24. Jam. 1. 5, 6. 1 John 3. 22. & 5. 14, 15.
[f] Prov. 8. 17. Jer. 29. 12, 13.
[g] Luke 11. 11, 12, 13.
[h] Gen. 6. 5. & 8. 21.
[i] Luke 6. 31.
[k] Lev. 19. 18. ch. 22. 40. Rom. 13. 8, 9, 10. Gal. 5. 14. 1 Tim. 1. 5.

1 Or, *age*

neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are
27 not ye of much more value than they? And which of you by being anxious can add one
28 cubit unto his [1]stature? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not,
29 neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed
30 like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?
31 Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Where-
32 withal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need
33 of all these things. But seek ye first his kingdom, and his righteousness; and all these
34 things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

VII. Judge not, that ye be not judged. 2 For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it
3 shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in
4 thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own
5 eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto
8 you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knock-
9 eth it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf,
10 will give him a stone; or if he shall ask for a
11 fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them
12 that ask him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them, for this is the law and the prophets.

13 ¶ [t]Enter ye in at the strait gate; for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:
14 ‖ Because, strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.
15 ¶ [m]Beware of false prophets, [n]which come to you in sheep's clothing, but inwardly they are [o]ravening wolves.
16 [p]Ye shall know them by their fruits: [q]Do men gather grapes of thorns, or figs of thistles?
17 Even so [r]every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.
19 [s]Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
20 Wherefore, by their fruits ye shall know them.
21 ¶ Not every one that saith unto me, [t]Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
22 Many will say to me in that day, Lord, Lord, have we [u]not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
23 And [x]then will I profess unto them, I never knew you: [y]depart from me, ye that work iniquity.
24 ¶ Therefore, [z]whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:
25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.
26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:
27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.
28 And it came to pass when Jesus had ended these sayings, [a]the people were astonished at his doctrine.
29 [b]For he taught them as *one* having authority, and not as the scribes.

CHAP. VIII.

2 Christ cleanseth the leper, 5 healeth the centurion's servant, 14 Peter's mother-in-law, 16 and many other diseased; 19 sheweth how he is to be followed; 23 stilleth the tempest on the sea, &c.

WHEN he was come down from the mountain, great multitudes followed him.
2 [a]And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.
3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.
4 And Jesus saith unto him, [b]See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that [c]Moses commanded, for a testimony unto them.
5 ¶ [d]And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

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[t] Luke 13. 24. ‖ Or, *How.*

[m] Deut. 13. 3. Jer. 23. 16. ch. 24. 4, 5, 11, 24. Mark 13. 22. Rom. 16. 17, 18. Eph. 5. 6. Col. 2. 8. 2 Pet. 2. 1, 2, 3. 1 John 4. 1. [n] Mic. 3. 5. 2 Tim. 3. 5. [o] Acts 20. 29, 30. [p] ver. 20. ch. 12. 33. [q] Luke 6. 43, 44. [r] Jer. 11. 19. ch. 12. 33. [s] ch. 3. 10. Luke 3. 9. John 15. 2, 6. [t] Hos. 8. 2. ch. 25. 11, 12. Luke 6. 46. & 13. 25. Acts 19. 13. Rom. 2. 13. Jam. 1. 22. [u] Num. 24. 4. John 11. 51. 1 Cor. 13. 2. [x] ch. 25. 12. Luke 13. 25, 27. 2 Tim. 2. 19. [y] Ps. 5. 5. & 6. 8. ch. 25. 41. [z] Luke 6. 47, &c.

[a] ch. 13. 54. Mark 1. 22. & 6. 2. Luke 4. 32. [b] John 7. 46.

[a] Mark 1. 40, &c. Luke 5. 12, &c. [b] ch. 9. 30. Mark 5. 43. [c] Lev. 14. 3, 4, 10. Luke 5. 14. [d] Luke 7. 1, &c.

[1] Some ancient authorities omit *is the gate.*
[2] Many ancient authorities read *How narrow is the gate, etc.*
[3] Gr. *demons.*
[4] Gr. *powers.*

13 Enter ye in by the narrow gate: for wide [1]is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in
14 thereby. [2]For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.
15 Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening
16 wolves. By their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of thistles?
17 Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil
18 fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.
19 Every tree that bringeth not forth good fruit is
20 hewn down, and cast into the fire. Therefore by
21 their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the
22 will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out [3]devils, and by thy name do many
23 [4]mighty works? And then will I profess unto them, I never knew you: depart from me, ye
24 that work iniquity. Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built
25 his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not;
26 for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish
27 man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.
28 And it came to pass, when Jesus ended these words, the multitudes were astonished at his
29 teaching: for he taught them as *one* having authority, and not as their scribes.

VIII. And when he was come down from the mountain, great multitudes fol-
2 lowed him. And behold, there came to him a leper and worshipped him, saying, Lord, if thou
3 wilt, thou canst make me clean. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straight-
4 way his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.
5 And when he was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.
7 And Jesus saith unto him, I will come and heal him.
8 The centurion answered and said, Lord, [e]I am not worthy that thou shouldest come under my roof: but [f]speak the word only, and my servant shall be healed.
9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.
10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.
11 And I say unto you, That [g]many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:
12 But [h]the children of the kingdom [i]shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.
13 And Jesus said unto the centurion, Go thy way: and as thou hast believed, *so* be it done unto thee. And his servant was healed in the self-same hour.
14 ¶ [k]And when Jesus was come into Peter's house, he saw [l]his wife's mother laid, and sick of a fever.
15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.
16 ¶ [m]When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick;
17 That it might be fulfilled which was spoken by Esaias the prophet, saying, [n]Himself took our infirmities, and bare *our* sicknesses.
18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.
19 [o]And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.
20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.
21 [p]And another of his disciples said unto him, Lord, [q]suffer me first to go and bury my father.
22 But Jesus said unto him, Follow me; and let the dead bury their dead.
23 ¶ And when he was entered into a ship, his disciples followed him.
24 [r]And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.
25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.
26 And he saith unto them, Why are ye fearful, O ye of little faith? Then [s]he arose, and rebuked the winds and the sea; and there was a great calm.
27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!
28 ¶ [t]And when he was come to the other side, into the country of the Gergesenes, there met him two

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[e] Luke 15. 19, 21.
[f] Ps. 107. 20.
[g] Gen. 12. 3. Isa. 2. 2, 3. & 11. 10. Mal. 1. 11. Luke 13. 29. Acts 10. 45. & 11. 18. & 14. 27. Rom. 15. 9, &c. Eph. 3. 6.
[h] ch. 21. 43.
[i] ch. 13. 42, 50. & 22. 13. & 24. 51. & 25. 30. Luke 13. 28. 2 Pet. 2. 17. Jude 13.
[k] Mark 1. 29, 30, 31. Luke 4. 38, 39.
[l] 1 Cor. 9. 5.
[m] Mark 1. 32, &c. Luke 4. 40, 41.
[n] Isa. 53. 4. 1 Pet. 2. 24.
[o] Luke 9. 57, 58.
[p] Luke 9. 59, 60.
[q] See 1 Kings 19. 20.
[r] Mark 4. 37, &c. Luke 8. 23, &c.
[s] Ps. 65. 7. & 89. 9. & 107. 29.
[t] Mark 5. 1, &c. Luke 8. 26, &c.

[1] Or, *boy*
[2] Gr. *sufficient.*
[3] Gr. *with a word.*
[4] Some ancient authorities insert *set:* as in Luke vii. 8.
[5] Gr. *bond-servant.*
[6] Many ancient authorities read *With no man in Israel have I found so great faith.*
[7] Gr. *recline.*
[8] Or, *demoniacs.*
[9] Or, *through*
[10] Gr. *one scribe.*
[11] Or, *Teacher*
[12] Gr. *lodging-places.*

6 and saying, Lord, my [1]servant lieth in the house sick of the palsy, grievously tormented.
7 And he saith unto him, I will come and heal
8 him. And the centurion answered and said, Lord, I am not [2]worthy that thou shouldest come under my roof: but only say [3]the word, and my
9 [1]servant shall be healed. For I also am a man [4]under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my
10 [5]servant, Do this, and he doeth it. And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, [6]I have not found so great faith, no, not in Israel.
11 And I say unto you, that many shall come from the east and the west, and shall [7]sit down with Abraham, and Isaac, and Jacob, in the king-
12 dom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of
13 teeth. And Jesus said unto the centurion, Go thy way; as thou hast believed, *so* be it done unto thee. And the [1]servant was healed in that hour.

14 And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a
15 fever. And he touched her hand, and the fever left her; and she arose, and ministered unto
16 him. And when even was come, they brought unto him many [8]possessed with devils: and he cast out the spirits with a word, and healed all
17 that were sick: that it might be fulfilled which was spoken [9]by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the
19 other side. And there came [10]a scribe, and said unto him, [11]Master, I will follow thee
20 whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the heaven *have* [12]nests; but the Son of man
21 hath not where to lay his head. And another of the disciples said unto him, Lord, suffer me
22 first to go and bury my father. But Jesus saith unto him, Follow me; and leave the dead to bury their own dead.

23 And when he was entered into a boat, his
24 disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but
25 he was asleep. And they came to him, and awoke him, saying, Save, Lord; we perish.
26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a
27 great calm. And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?
28 And when he was come to the other side into the country of the Gadarenes, there met him two

possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine, feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing; and what was befallen to the possessed of the devils.

34 And behold, the whole city came out to meet Jesus: and when they saw him, [u]they besought *him* that he would depart out of their coasts.

CHAP. IX.

℟ *Christ cureth the palsy,* 9 *calleth Matthew,* 10 *justifieth himself for eating with publicans and sinners:* 20 *he healeth the bloody issue;* 23 *raiseth to life the ruler's daughter;* 27 *giveth sight to two blind men, &c.*

AND he entered into a ship, and passed over, [a]and came into his own city.

2 [b]And behold, they brought to him a man sick of the palsy, lying on a bed: [c]and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.

3 And behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus, [d]knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitude saw *it*, they marvelled, and glorified God, which had given such power unto men.

9 ¶ [e]And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ [f]And it came to pass, as Jesus sat at meat in the house, behold many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with [g]publicans and [h]sinners?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, [i]I will have mercy, and not sacrifice: for I am not come to call the righteous, [k]but sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, [l]Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can [m]the children

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[u] See Deut. 5. 25. 1 Kings 17. 18. Luke 5. 8. Acts 16. 39.

[a] ch. 4. 13.

[b] Mark 2. 3. Luke 5. 18.
[c] ch. 8. 10.

[d] Ps. 139. 2. ch. 12. 25. Mark 12. 15. Luke 5. 22. & 6. 8. & 9. 47. & 11. 17.

[e] Mark 2. 14. Luke 5. 27.
[f] Mark 2. 15, &c. Luke 5. 29, &c.
[g] ch. 11. 19. Luke 5. 30. & 15. 2.
[h] Gal. 2. 15.
[i] Hos. 6. 6. Mic. 6. 6, 7, 8. ch. 12. 7.
[k] 1 Tim. 1. 15.
[l] Mark 2. 18, &c. Luke 5. 33, &c. & 18. 12.
[m] John 3. 29.

[1] Or, *demoniacs*
[2] Gr. *demons.*
[3] Gr. *Child.*
[4] Many ancient authorities read *seeing.*
[5] Or, *authority*
[6] Gr. *reclined:* and so always.
[7] Or, *Teacher*
[8] Gr. *strong.*
[9] Some ancient authorities omit *oft.*

[1]possessed with devils, coming forth out of the tombs, exceeding fierce, so that no man could
29 pass by that way. And behold, they cried out, saying, What have we to do with thee, thou Son of God? art thou come hither to
30 torment us before the time? Now there was afar off from them a herd of many swine
31 feeding. And the [2]devils besought him, saying, If thou cast us out, send us away into
32 the herd of swine. And he said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in
33 the waters. And they that fed them fled, and went away into the city, and told every thing, and what was befallen to them that were [1]pos-
34 sessed with devils. And behold, all the city came out to meet Jesus: and when they saw him, they besought *him* that he would depart from their borders.

IX. And he entered into a boat, and crossed over, and came into his own
2 city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, [3]Son, be of good cheer; thy sins are
3 forgiven. And behold, certain of the scribes said within themselves, This man blasphemeth.
4 And Jesus [4]knowing their thoughts said, Where-
5 fore think ye evil in your hearts? For whether is easier, to say, Thy sins are forgiven; or to
6 say, Arise, and walk? But that ye may know that the Son of man hath [5]power on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto
7 thy house. And he arose, and departed to his
8 house. But when the multitudes saw it, they were afraid, and glorified God, which had given such [5]power unto men.

9 And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

10 And it came to pass, as he [6]sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disci-
11 ples. And when the Pharisees saw it, they said unto his disciples, Why eateth your [7]Mas-
12 ter with the publicans and sinners? But when he heard it, he said, They that are [8]whole have no need of a physician, but they that are sick.
13 But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

14 Then come to him the disciples of John, saying, Why do we and the Pharisees fast [9]oft, but
15 thy disciples fast not? And Jesus said unto

of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and [n]then shall they fast.

16 No man putteth a piece of ||new cloth unto an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ [o]While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶ ([p]And behold, a woman which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment.

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort: [q]thy faith hath made thee whole. And the woman was made whole from that hour.)

23 [r]And when Jesus came into the ruler's house, and saw [s]the minstrels and the people making a noise,

24 He said unto them, [t]Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And ||the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, [u]*Thou* son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith, be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, [x]See *that* no man know *it*.

31 [y]But they, when they were departed, spread abroad his fame in all that country.

32 ¶ [z]As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, [a]He casteth out devils through the prince of the devils.

35 [b]And Jesus went about all the cities and villages, [c]teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people.

36 ¶ [d]But when he saw the multitudes, he was moved with compassion on them, because they ||fainted, and were scattered abroad, [e]as sheep having no shepherd.

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[n] Acts 13. 2, 3. & 14. 23. 1 Cor. 7. 5.
‖ Or, *raw*, or, *unwrought cloth*.

[o] Mark 5. 22, &c. Luke 8. 41, &c.

[p] Mark 5. 25. Luke 8. 43.

[q] Luke 7. 50. & 8. 48. & 17. 19. & 18. 42.
[r] Mark 5. 38. Luke 8. 51.
[s] See 2 Chron. 35. 25.
[t] Acts 20. 10.

‖ Or, *this fame*.

[u] ch. 15. 22. & 20. 30, 31. Mark 10. 47, 48. Luke 18. 38, 39.
[x] ch. 8. 4. & 12. 16. & 17. 9. Luke 5. 14.
[y] Mark 7. 36.
[z] See ch. 12. 22. Luke 11. 14.
[a] ch. 12. 24. Mark 3. 22. Luke 11. 15.
[b] Mark 6. 6. Luke 13. 22.
[c] ch. 4. 23.
[d] Mark 6. 34.
‖ Or, *were tired and lay down*.
[e] Num. 27. 17. 1 Kings 22. 17. Ezek. 34. 5. Zech. 10. 2.

[1] That is, *skins used as bottles*.
[2] Gr. *one ruler*.
[3] Or, *saved*
[4] Or, *saved thee*
[5] Gr. *this fame*.
[6] Or, *sternly*
[7] Gr. *demon*.
[8] Or, *In*
[9] Gr. *demons*.

them, Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they
16 fast. And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and
17 a worse rent is made. Neither do *men* put new wine into old [1]wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.
18 While he spake these things unto them, behold, there came [2]a ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall
19 live. And Jesus arose, and followed him, and
20 *so did* his disciples. And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his
21 garment: for she said within herself, If I do but touch his garment, I shall be [3]made whole.
22 But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath [4]made thee whole. And the woman was [3]made whole
23 from that hour. And when Jesus came into the ruler's house, and saw the flute-players, and
24 the crowd making a tumult, he said, Give place: for the damsel is not dead, but sleepeth. And
25 they laughed him to scorn. But when the crowd was put forth, he entered in, and took
26 her by the hand; and the damsel arose. And [5]the fame hereof went forth into all that land.
27 And as Jesus passed by from thence, two blind men followed him, crying out, and saying,
28 Have mercy on us, thou son of David. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They
29 say unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it
30 done unto you. And their eyes were opened. And Jesus [6]strictly charged them, saying, See
31 that no man know it. But they went forth, and spread abroad his fame in all that land.
32 And as they went forth, behold, there was brought to him a dumb man possessed with a
33 [7]devil. And when the [7]devil was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel.
34 But the Pharisees said, [8]By the prince of the [9]devils casteth he out [9]devils.
35 And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all
36 manner of sickness. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.

37 Then saith he unto his disciples, [f]The harvest truly *is* plenteous, but the labourers *are* few.

38 [g]Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

CHAP. X.

1 Christ sendeth his apostles to do miracles, 5 to preach: 16 he telleth them of persecutions. 40 Blessings to those who receive them.

AND [a]when he had called unto *him* his twelve disciples, he gave them power ‖*against* unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, [b]who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alpheus, and Lebbeus, whose surname was Thaddeus;

4 [c]Simon the Canaanite, and Judas [d]Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, [e]Go not into the way of the Gentiles, and into *any* city of [f]the Samaritans enter ye not.

6 [g]But go rather to the [h]lost sheep of the house of Israel.

7 [i]And as ye go, preach, saying, [k]The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: [l]freely ye have received, freely give.

9 [m]‖ Provide neither gold, nor silver, nor [n]brass in your purses;

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet †staves: ([o]for the workman is worthy of his meat.)

11 [p]And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 [q]And if the house be worthy, let your peace come upon it: [r]but if it be not worthy, let your peace return to you.

14 [s]And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, [t]shake off the dust of your feet.

15 Verily I say unto you, [u]It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city.

16 ¶ [x]Behold, I send you forth as sheep in the midst of wolves: [y]be ye therefore wise as serpents, and [z]‖ harmless as doves.

17 But beware of men: for [a]they will deliver you up to the councils, and [b]they will scourge you in their synagogues.

18 And [c]ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 [d]But when they deliver you up, take no thought how or what ye shall speak, for [e]it shall be given you in that same hour what ye shall speak.

20 [f]For it is not ye that speak, but the Spirit of your Father which speaketh in you.

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f Luke 10. 2. John 4. 35. g 2 Thess. 3. 1.

a Mark 3. 13, 14. & 6. 7. Luke 6. 13. & 9. 1.
‖ Or, over.

b John 1. 42.
c Luke 6. 15. Acts 1. 13.
d John 13. 26.
e ch. 4. 15.
f See 2 Kings 17. 24. John 4. 9, 20.
g ch. 15. 24. Acts 13. 46.
h Isa. 53. 6. Jer. 50. 6, 17. Ezek. 34. 5, 6, 16. 1 Pet. 2. 25.
i Luke 9. 2.
k ch. 3. 2. & 4 17. Luke 10. 9.
l Acts 8. 18, 20.
m 1 Sam. 9. 7. Mark 6. 8. Luke 9. 3. & 10. 4. & 22. 35.
‖ Or, *Get.*
n See Mark 6. 8.
† Gr. *a staff.*
o Luke 10. 7. 1 Cor. 9. 7, &c. 1 Tim. 5. 18.
p Luke 10. 8.
q Luke 10. 5.
r Ps. 35. 13.
s Mark 6. 11. Luke 9. 5. & 10. 10, 11.
t Neh. 5. 13. Acts 13. 51. & 18 6.
u ch. 11. 22, 24.
x Luke 10. 3.
y Rom. 16. 19. Eph. 5. 15.
z 1 Cor. 14. 20. Phil. 2. 15.
‖ Or, *simple.*
a ch. 24. 9. Mark 13. 9. Luke 12. 11. & 21. 12.
b Acts 5. 40.
c Acts 12. 1. & 24. 10. & 25. 7, 23. 2 Tim. 4. 16.
d Mark 13. 11, 12, 13. Luke 12. 11. & 21. 14, 15.
e Ex. 4. 12. Jer. 1. 7.
f 2 Sam. 23. 2. Acts 4. 8. & 6. 10. 2 Tim. 4. 17.

1 Or, *Zealot.* See Luke vi. 15; Acts i. 13.
2 Or, *delivered him up:* and so always.
3 Gr. *demons.*
4 Gr *girdles.*
5 Or, *simple*

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few.
38 Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

X. And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the *son* of
3 Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the *son* of Alphæus, and Thad-
4 dæus; Simon the [1]Cananæan, and Judas
5 Iscariot, who also [2]betrayed him. These twelve Jesus sent forth, and charged them, saying,

Go not into *any* way of the Gentiles, and
6 enter not into any city of the Samaritans: but go rather to the lost sheep of the house of
7 Israel. And as ye go, preach, saying, The
8 kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out
9 [3]devils: freely ye received, freely give. Get you no gold, nor silver, nor brass in your
10 [4]purses; no wallet for *your* journey, neither two coats, nor shoes, nor staff: for the labourer
11 is worthy of his food. And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth
12 And as ye enter into the house, salute it.
13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your
14 peace return to you. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off
15 the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgement, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as ser-
17 pents, and [5]harmless as doves. But beware of men: for they will deliver you up to councils, and in their synagogues they will
18 scourge you; yea and before governors and kings shall ye be brought for my sake, for a
19 testimony to them and to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall
20 speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you.

21 [g]And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And [h]ye shall be hated of all *men* for my name's sake: [i]but he that endureth to the end shall be saved.

23 But [k]when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not ‖have gone over the cities of Israel [l]till the Son of man be come.

24 [m]The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord: if [n]they have called the master of the house † Beelzebub, how much more *shall they call* them of his household?

26 Fear them not therefore: [o]for there is nothing covered that shall not be revealed; and hid that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the house-tops.

28 [p]And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a ‖farthing? and one of them shall not fall on the ground without your Father.

30 [q]But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 [r]Whosoever therefore shall confess me before men, [s]him will I confess also before my Father which is in heaven.

33 [t]But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 [u]Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance [x]against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 [y]And a man's foes *shall be* they of his own household.

37 [z]He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.

38 [a]And he that taketh not his cross, and followeth after me, is not worthy of me.

39 [b]He that findeth his life shall lose it: and he that loseth his life for my sake, shall find it.

40 ¶ [c]He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

41 [d]He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.

42 [e]And whosoever shall give to drink unto one of these little ones, a cup of cold *water* only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Anno DOMINI 31.

[g] Mic. 7. 6. ver. 35, 36. Luke 21. 16.
[h] Luke 21. 17.
[i] Dan. 12. 12,13. ch. 24. 13. Mark 13. 13.
[k] ch. 2. 13. & 4. 12. & 12. 15. Acts 8. 1. & 9. 25. & 14. 6.
‖ Or, *end*, or, *finish*.
[l] ch. 16. 28.
[m] Luke 6. 40. John 13. 16. & 15. 20.
[n] ch. 12. 24. Mark 3. 22. Luke 11. 15. John 8. 48, 52.
† Gr. *Beelzebul*.
[o] Mark 4. 22. Luke 8. 17. & 12. 2, 3.
[p] Isa. 8. 12, 13. Luke 12. 4. 1 Pet. 3. 14.
‖ *It is in value half-penny farthing in the original, as being the tenth part of the Roman penny.* See on ch. 18. 28.
[q] 1 Sam. 14. 45. 2 Sam. 14. 11. Luke 21. 18. Acts 27. 34.
[r] Luke 12. 8. Rom. 10. 9, 10.
[s] Rev. 3. 5.
[t] Mark 8. 38. Luke 9. 26. 2 Tim. 2. 12.
[u] Luke 12. 49, 51, 52, 53.
[x] Mic. 7. 6.
[y] Ps. 41. 9. & 55. 13. Mic. 7. 6. John 13. 18.
[z] Luke 14. 26.
[a] ch. 16. 24. Mark 8. 34. Luke 9. 23. & 14. 27.
[b] ch. 16. 25. Luke 17. 33. John 12. 25.
[c] ch. 18. 5. Luke 9. 48. & 10. 16. John 12. 44. & 13. 20. Gal. 4. 14.
[d] 1 Kings 17. 10. & 18. 4. 2 Kings 4. 8.
[e] ch. 8. 5, 6. & 25. 40. Mark 9. 41. Heb. 6. 10.

[1] Or, *put them to death*
[2] Or, *teacher*
[3] Gr. *bond-servant*.
[4] Gr. *Beelzebul*: and so elsewhere.
[5] Gr. *Gehenna*.
[6] Gr. *in me*.
[7] Gr. *in him*.
[8] Gr. *cast*.
[9] Or, *found*
[10] Or, *soul*
[11] Or, *lost*

21 And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and [1]cause them to be put
22 to death. And ye shall be hated of all men for my name's sake: but he that endureth to
23 the end, the same shall be saved. But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

24 A disciple is not above his [2]master, nor a
25 [3]servant above his lord. It is enough for the disciple that he be as his [2]master, and the [3]servant as his lord. If they have called the master of the house [4]Beelzebub, how much more
26 *shall they call* them of his household! Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that
27 shall not be known. What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops.
28 And be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and
29 body in [5]hell. Are not two sparrows sold for a farthing? and not one of them shall fall on
30 the ground without your Father: but the very
31 hairs of your head are all numbered. Fear not therefore; ye are of more value than many
32 sparrows. Every one therefore who shall confess [6]me before men, [7]him will I also confess
33 before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I came to [8]send peace on the earth: I came not to [8]send peace, but a sword.
35 For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in
36 law: and a man's foes *shall be* they of his own
37 household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not
38 worthy of me. And he that doth not take his cross and follow after me, is not worthy of me.
39 He that [9]findeth his [10]life shall lose it; and he that [11]loseth his [10]life for my sake shall find it.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.
41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous
42 man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAP. XI.

2 John sendeth his disciples to Christ. 7 The testimony of Christ concerning John. 20 Christ upbraideth the unthankfulness of Chorazin, Bethsaida, and Capernaum, &c.

AND it came to pass when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 [a]Now when John had heard [b]in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou [c]he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 [d]The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and [e]the poor have the gospel preached to them.

6 And blessed is *he* whosoever shall not [f]be offended in me.

7 ¶ [g]And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? [h]A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, [i]and more than a prophet.

10 For this is *he* of whom it is written, [k]Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.

12 [l]And from the days of John the Baptist, until now, the kingdom of heaven ‖suffereth violence, and the violent take it by force.

13 [m]For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is [n]Elias which was for to come.

15 [o]He that hath ears to hear, let him hear.

16 ¶ [p]But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold, a man gluttonous, and a winebibber, [q]a friend of publicans and sinners. [r]But wisdom is justified of her children.

20 ¶ [s]Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago [t]in sackcloth and ashes.

Anno DOMINI 31.

[a] Luke 7. 18, 19, &c.
[b] ch. 14. 3.
[c] Gen. 49. 10. Num. 24. 17. Dan. 9. 24. John 6. 14.
[d] Isa. 29. 18. & 35. 4, 5, 6. & 42. 7. John 2. 23. & 3. 2. & 5. 36. & 10. 25, 38. & 14. 11.
[e] Ps. 22. 26. Isa. 61. 1. Luke 4. 18. Jam. 2. 5.
[f] Isa. 8. 14, 15. ch. 13. 57. & 24. 10. & 26. 31. Rom. 9. 32, 33. 1 Cor. 1. 23. & 2. 14. Gal. 5. 11. 1 Pet. 2. 8.
[g] Luke 7. 24.
[h] Eph. 4. 14.
[i] ch. 14. 5. & 21. 26. Luke 1. 76. & 7. 26.
[k] Mal. 3. 1. Mark 1. 2. Luke 1. 76. & 7. 27.
[l] Luke 16. 16.
‖ Or, *is gotten by force, and they that thrust men.*
[m] Mal. 4. 6.
[n] Mal. 4. 5. ch. 17. 12. Luke 1. 17.
[o] ch. 13. 9. Luke 8. 8. Rev. 2. 7, 11, 17, 29. & 3. 6, 13, 22.
[p] Luke 7. 31.
[q] ch. 9. 10.
[r] Luke 7. 35.
[s] Luke 10. 13, &c.
[t] Jonah 3. 7, 8.

[1] Or, *the gospel*
[2] Many ancient authorities read *But what went ye out to see? a prophet?*
[3] Gr. *lesser.*
[4] Or, him
[5] Some ancient authorities omit *to hear.*
[6] Gr. *beat the breast.*
[7] Gr. *demon.*
[8] Or, *was*
[9] Many ancient authorities read *children:* as in Luke vii. 35.
[10] Gr. *powers.*

XI. And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities.

2 Now when John heard in the prison the works of the Christ, he sent by his disciples, 3 and said unto him, Art thou he that cometh, or 4 look we for another? And Jesus answered and said unto them, Go your way and tell John the 5 things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have [1]good tidings 6 preached to them. And blessed is he, whosoever shall find none occasion of stumbling in 7 me. And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? 8 But what went ye out for to see? a man clothed in soft *raiment?* Behold, they that wear soft *raiment* 9 are in kings' houses. [2]But wherefore went ye out? to see a prophet? Yea, I say unto you, 10 and much more than a prophet. This is he, of whom it is written,

> Behold, I send my messenger before thy face,
> Who shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is [3]but little in the kingdom of heaven is greater than he. 12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and 13 men of violence take it by force. For all the prophets and the law prophesied until John. 14 And if ye are willing to receive [4]*it*, this is Elijah, 15 which is to come. He that hath ears [5]to hear, 16 let him hear. But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, which call unto their fellows, 17 and say, We piped unto you, and ye did not 18 dance; we wailed, and ye did not [6]mourn. For John came neither eating nor drinking, and 19 they say, He hath a [7]devil. The Son of man came eating and drinking, and they say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! And wisdom [8]is justified by her [9]works.

20 Then began he to upbraid the cities wherein most of his [10]mighty works were done, 21 because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the [10]mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.



AND SHE BROUGHT FORTH HER FIRST-BORN SON. AND WRAPPED HIM IN SWADDLING-CLOTHES, AND LAID HIM IN A MANGER; BECAUSE THERE WAS NO ROOM FOR THEM IN THE INN.—*LUKE II. 7*



NOW, WHEN JESUS WAS BORN IN BETHLEHEM, BEHOLD, THERE CAME WISE MEN FROM THE EAST TO JERUSALEM, SAYING, WHERE IS HE THAT IS BORN KING OF THE JEWS?—*MATT. II.* 1, 2.



AND SEEING THE MULTITUDES, HE WENT UP INTO A MOUNTAIN: AND HIS DISCIPLES CAME UNTO HIM: AND TAUGHT THEM, SAYING, BLESSED ARE THE POOR IN SPIRIT, FOR THEIRS IS THE KINGDOM OF HEAVEN.—*MATT. V.* 1-3.



BUT WHEN THE PEOPLE WERE PUT FORTH, HE WENT IN AND TOOK HER BY THE HAND, AND THE MAID AROSE.—*MATT. IX.* 25.



THEN ALL THOSE VIRGINS AROSE AND TRIMMED THEIR LAMPS. AND THE FOOLISH SAID UNTO THE WISE, GIVE US OF YOUR OIL, FOR OUR LAMPS ARE GONE OUT.—*MATT. XXV.* 7, 8.



AND THERE WAS A CERTAIN BEGGAR NAMED LAZARUS, WHICH WAS LAID AT HIS GATE, FULL OF SORES; AND DESIRING TO BE FED WITH THE CRUMBS WHICH FELL FROM THE RICH MAN'S TABLE.—*LUKE XVI.* 20, 21.



AND HE HEALED THEM THAT HAD NEED OF HEALING.—*LUKE IX.* 11.



THEN COMETH JESUS WITH THEM UNTO A PLACE CALLED GETHSEMANE, AND SAITH UNTO THE DISCIPLES, SIT YE HERE, WHILE I GO AND PRAY YONDER.—*MATT. XXVI.* 36.

22 But I say unto you, [a]It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, [x]which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, [y]That it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.

25 ¶ [z]At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because [a]thou hast hid these things from the wise and prudent, [b]and hast revealed them unto babes.

26 Even so, Father, for so it seemed good in thy sight.

27 [c]All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; [d]neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 ¶ Come unto me, all *ye* that labour, and are heavy laden, and I will give you rest.

29 Take my yoke upon you, [e]and learn of me: for I am meek and [f]lowly in heart; [g]and ye shall find rest unto your souls.

30 [h]For my yoke *is* easy, and my burden is light.

CHAP. XII.

1 *Christ reproveth the blindness of the Pharisees concerning the breach of the sabbath.* 9 *He healeth the withered hand, &c.*

AT that time [a]Jesus went on the sabbath-day through the corn, and his disciples were an hungered, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

3 But he said unto them, Have ye not read [b]what David did when he was an hungered, and they that were with him;

4 How he entered into the house of God, and did eat [c]the shew-bread, which was not lawful for him to eat, neither for them which were with him, [d]but only for the priests?

5 Or have ye not read in [1]the [e]law how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, that in this place is [f]*one* greater than the temple.

7 But if ye had known what *this* meaneth, [g]I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath-day.

9 [h]And when he was departed thence, he went into their synagogue.

10 ¶ And behold, there was a man which had *his* hand withered. And they asked him, saying, [i]Is it lawful to heal on the sabbath-days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and [k]if it

Anno DOMINI 31.

[a] ch. 10. 15. ver. 24. [x] See Isa. 14. 13. Lam. 2. 1.

[y] ch. 10. 15

[z] Luke 10. 21.

[a] See Ps. 8. 2 1 Cor. 1. 19, 27. & 2. 8. 2 Cor. 3. 14. [b] ch. 16. 17.

[c] ch. 28. 18. Luke 10. 22. John 3. 35. & 13. 3. & 17. 2. 1 Cor. 15. 27. [d] John 1. 18. & 6. 46. & 10. 15.

[e] John 13. 15. Phil. 2. 5. 1 Pet. 2. 21. 1 John 2. 6. [f] Zech. 9. 9. Phil. 2. 7, 8. [g] Jer. 6. 16. [h] 1 John 5. 3.

[a] Deut. 23. 25. Mark 2. 23. Luke 6. 1.

[b] 1 Sam. 21. 6. [c] Ex. 25. 30. Lev. 24. 5. [d] Ex. 29. 32, 33. Lev. 8. 31. & 24. 9. [e] Num. 28. 9. John 7. 22. [f] 2 Chron. 6. 18. Mal. 3. 1. [g] Hos. 6. 6. Mic. 6. 6, 7, 8. ch. 9. 13. [h] Mark 3. 1. Luke 6. 6. [i] Luke 13. 14. & 14. 3. John 9. 16. [k] See Ex. 23. 4, 5. Deut. 22. 4.

[1] Many ancient authorities read *be brought down.*
[2] Gr. *powers.*
[3] Or, *praise*
[4] Or, *that*
[5] Some ancient authorities read *they did eat.*
[6] Gr. *a greater thing.*

22 Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judge-
23 ment, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt [1]go down unto Hades: for if the [2]mighty works had been done in Sodom which were done in thee, it would have remained until this day.
24 Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgement, than for thee.
25 At that season Jesus answered and said, I [3]thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them
26 unto babes: yea, Father, [4]for so it was well-
27 pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal
28 *him*. Come unto me, all ye that labour and
29 are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest
30 unto your souls. For my yoke is easy, and my burden is light.

XII. At that season Jesus went on the sabbath day through the cornfields; and his disciples were an hungred, and began to pluck
2 ears of corn, and to eat. But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon
3 the sabbath. But he said unto them, Have ye not read what David did, when he was an hungred,
4 and they that were with him; how he entered into the house of God, and [5]did eat the shew-bread, which it was not lawful for him to eat, neither for them that were with him, but only
5 for the priests? Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless?
6 But I say unto you, that [6]one greater than the
7 temple is here. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye
8 would not have condemned the guiltless. For the Son of man is lord of the sabbath.
9 And he departed thence, and went into their
10 synagogue: and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day?
11 that they might accuse him. And he said unto them, What man shall there be of you, that shall have one sheep, and if this

fall into a pit on the sabbath-day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and *it* was restored whole, like as the other.

14 ¶ Then [t]the Pharisees went out, and ‖held a council against him, how they might destroy him.

15 But when Jesus knew *it*, [m]he withdrew himself from thence: [n]and great multitudes followed him, and he healed them all.

16 And [o]charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 [p]Behold my servant, whom I have chosen; my beloved, [q]in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

22 ¶ [r]Then was brought unto him one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 [s]But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by †Beelzebub the prince of the devils.

25 And Jesus [t]knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then [u]the kingdom of God is come unto you.

29 [x]Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me, is against me; and he that gathereth not with me, scattereth abroad.

31 ¶ Wherefore I say unto you, [y]All manner of sin and blasphemy shall be forgiven unto men: [z]but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

32 And whosoever [a]speaketh a word against the Son of man, [b]it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and [c]his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

Anno DOMINI 31.

[t] ch. 27. 1. Mark 3. 6. Luke 6. 11. John 5. 18. & 10. 39. & 11. 53.
‖ Or, *took counsel.*
[m] See ch. 10. 23. Mark 3. 7.
[n] ch. 19. 2.
[o] ch. 9. 30.
[p] Isa. 42. 1.
[q] ch. 3. 17. & 17. 5.
[r] See ch. 9. 32. Mark 3. 11. Luke 11. 14.
[s] ch. 9. 34. Mark 3. 22. Luke 11. 15.
† Gr. *Beelzebul:* and so ver. 27.
[t] ch. 9. 4. John 2. 25. Rev. 2. 23.
[u] Dan. 2. 44. & 7. 14. Luke 1. 33. & 11. 20. & 17. 20, 21.
[x] Isa. 49. 24. Luke 11. 21, 22, 23.
[y] Mark 3. 28. Luke 12. 10. Heb. 6. 4, &c. & 10. 26, 29. 1 John 5. 16.
[z] Acts 7. 51.
[a] ch. 11. 19. & 13. 55. John 7. 12, 52.
[b] 1 Tim. 1. 13.
[c] ch. 7. 17. Luke 6. 43, 44.

1 Or, *through*
2 Or, *a demoniac*
3 Gr. *demons.*
4 Or, *in*
5 Some ancient authorities read *unto you men.*
6 Or, *age*

fall into a pit on the sabbath day, will he not lay
12 hold on it, and lift it out? How much then is
a man of more value than a sheep! Wherefore
it is lawful to do good on the sabbath day.
13 Then saith he to the man, Stretch forth thy
hand. And he stretched it forth; and it was re-
14 stored whole, as the other. But the Pharisees
went out, and took counsel against him, how
15 they might destroy him. And Jesus perceiving
it withdrew from thence: and many followed
16 him; and he healed them all, and charged them
17 that they should not make him known: that it
might be fulfilled which was spoken [1]by Isaiah
the prophet, saying,

18 Behold, my servant whom I have chosen;
My beloved in whom my soul is well pleased:
I will put my Spirit upon him,
And he shall declare judgement to the Gentiles.

19 He shall not strive, nor cry aloud;
Neither shall any one hear his voice in the streets.

20 A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgement unto victory.
21 And in his name shall the Gentiles hope.

22 Then was brought unto him [2]one possessed
with a devil, blind and dumb: and he healed him,
insomuch that the dumb man spake and saw.
23 And all the multitudes were amazed, and said, Is
24 this the son of David? But when the Pharisees
heard it, they said, This man doth not cast out
[3]devils, but [4]by Beelzebub the prince of the
25 [3]devils. And knowing their thoughts he said
unto them, Every kingdom divided against itself
is brought to desolation; and every city or house
26 divided against itself shall not stand: and if
Satan casteth out Satan, he is divided against
himself; how then shall his kingdom stand?
27 And if I [4]by Beelzebub cast out [3]devils, [4]by whom
do your sons cast them out? therefore shall they
28 be your judges. But if I [4]by the Spirit of God
cast out [3]devils, then is the kingdom of God
29 come upon you. Or how can one enter into the
house of the strong *man*, and spoil his goods,
except he first bind the strong *man?* and then
30 he will spoil his house. He that is not with me
is against me; and he that gathereth not with
31 me scattereth. Therefore I say unto you, Every
sin and blasphemy shall be forgiven [5]unto men;
but the blasphemy against the Spirit shall not
32 be forgiven. And whosoever shall speak a
word against the Son of man, it shall be for-
given him; but whosoever shall speak against
the Holy Spirit, it shall not be forgiven him,
neither in this [6]world, nor in that which is to
33 come. Either make the tree good, and its fruit
good; or make the tree corrupt, and its fruit
corrupt: for the tree is known by its fruit.

34 O [d]generation of vipers, how can ye, being evil, speak good things? [e]for out of the abundance of the heart, the mouth speaketh.

35 A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ [f]Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and [g]adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas.

40 [h]For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth.

41 [i]The men of Nineveh shall rise in judgment with this generation, and [k]shall condemn it: [l]because they repented at the preaching of Jonas; and behold, a greater than Jonas *is* here.

42 [m]The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon *is* here.

43 [n]When the unclean spirit is gone out of a man, [o]he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: [p]and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, [q]behold, *his* mother and [r]his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For [s]whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAP. XIII.

3 *Of the sower and the seed.* 10 *Why Christ spake in parables.* 18 *The exposition of the parable of the sower.* 24 *Divers other parables, &c.*

THE same day went Jesus out of the house, [a]and sat by the sea-side.

2 [b]And great multitudes were gathered together unto him, so that [c]he went into a ship, and sat; and the whole multitude stood on the shore.

Anno DOMINI 31.

[d] ch. 3. 7. & 23. 33. [e] Luke 6. 45.

[f] ch. 16. 1. Mark 8. 11. Luke 11. 16,29. John 2. 18. 1 Cor. 1. 22.

[g] Isa. 57. 3. ch. 16. 4. Mark 8. 38. John 4. 48. [h] Jonah 1. 17.

[i] Luke 11. 32. [k] See Jer. 3. 11. Ezek. 16. 51,52. Rom. 2. 27. [l] Jonah 3. 5.

[m] 1 Kings 10. 1. 2 Chron. 9. 1. Luke 11. 31.

[n] Luke 11. 24. [o] Job 1. 7. 1 Pet. 5. 8.

[p] Heb. 6. 4. & 10. 26. 2 Pet. 2. 20, 21, 22. [q] Mark 3. 31. Luke 8. 19, 20, 21. [r] ch. 13. 55. Mark 6. 3. John 2. 12. & 7. 3, 5. Acts 1. 14. 1 Cor. 9. 5. Gal. 1. 19. [s] See John 15. 14. Gal. 5. 6. & 6. 15. Col. 3. 11. Heb. 2. 11. [a] Mark 4. 1. [b] Luke 8. 4. [c] Luke 5. 3.

34 Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance
35 of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil
36 treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the
37 day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 Then certain of the scribes and Pharisees answered him, saying, [1]Master, we would see a
39 sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet:
40 for as Jonah was three days and three nights in the belly of the [2]whale; so shall the Son of man be three days and three nights in the heart of
41 the earth. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, [3]a greater than Jonah is
42 here. The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and be-
43 hold, [3]a greater than Solomon is here. But the unclean spirit, when [4]he is gone out of the man, passeth through waterless places, seeking
44 rest, and findeth it not. Then [4]he saith, I will return into my house whence I came out; and when [4]he is come, [4]he findeth it empty, swept,
45 and garnished. Then goeth [4]he, and taketh with [5]himself seven other spirits more evil than [5]himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

46 While he was yet speaking to the multitudes, behold, his mother and his brethren stood with-
47 out, seeking to speak to him. [6]And one said unto him, Behold, thy mother and thy brethren
48 stand without, seeking to speak to thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren?
49 And he stretched forth his hand towards his disciples, and said, Behold, my mother and my
50 brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.

[1] Or, *Teacher* [2] Gr. *sea-monster.* [3] Gr. *more than.* [4] Or, *it* [5] Or, *itself* [6] Some ancient authorities omit ver. 47.

XIII. On that day went Jesus out of the house, and sat by the sea side. 2 And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach.
3 And he spake to them many things in parables, saying, Behold, the sower went forth to sow;
4 and as he sowed, some *seeds* fell by the way side,

3 And he spake many things unto them in parables, saying, [d]Behold, a sower went forth to sow;
4 And when he sowed, some *seeds* fell by the way-side, and the fowls came and devoured them up:
5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth.
6 And when the sun was up, they were scorched; and because they had no root, they withered away.
7 And some fell among thorns; and the thorns sprung up, and choked them:
8 But other fell into good ground, and brought forth fruit, some [e]an hundred-fold, some sixty-fold, some thirty-fold.
9 [f]Who hath ears to hear, let him hear.
10 And the disciples came, and said unto him, Why speakest thou unto them in parables?
11 He answered and said unto them, Because [g]it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.
12 [h]For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.
13 Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand.
14 And in them is fulfilled the prophecy of Esaias, which saith, [i]By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:
15 For this people's heart is waxed gross, and *their* ears [k]are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.
16 But [l]blessed *are* your eyes, for they see: and your ears, for they hear.
17 For verily I say unto you, [m]That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them;* and to hear *those things* which ye hear, and have not heard *them.*
18 ¶ [n]Hear ye therefore the parable of the sower.
19 When any one heareth the word [o]of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way-side.
20 But he that received the seed into stony places, the same is he that heareth the word, and anon [p]with joy receiveth it;
21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by [q]he is offended.
22 [r]He also that received seed [s]among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful.
23 But he that received seed into the good ground is he that heareth the word, and understandeth *it;* which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

Anno DOMINI 31.

[d] Luke 8. 5.
[e] Gen. 26. 12.
[f] ch. 11. 15. Mark 4. 9.
[g] ch. 11. 25. & 16. 17. Mark 4. 11. 1 Cor. 2. 10. 1 John 2. 27.
[h] ch. 25. 29. Mark 4. 25. Luke 8. 18. & 19. 26.
[i] Isa. 6. 9. Ezek. 12. 2. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 26, 27. Rom. 11. 8. 2 Cor. 3. 14, 15.
[k] Heb. 5. 11.
[l] ch. 16, 17. Luke 10. 23, 24. John 20. 29.
[m] Heb. 11. 13. 1 Pet. 1. 10, 11.
[n] Mark 4. 14. Luke 8. 11.
[o] ch. 4. 23.
[p] Isa. 58. 2. Ezek. 33. 31, 32. John 5. 35.
[q] ch. 11. 6. 2 Tim. 1. 15.
[r] ch. 19. 23. Mark 10. 23. Luke 18. 24. 1 Tim. 6. 9. 2 Tim. 4. 10.
[s] Jer. 4. 3.

[1] Some ancient authorities add here, and in ver. 43, *to hear:* as in Mark iv. 9; Luke viii. 8.
[2] Or, *age*

5 and the birds came and devoured them: and others fell upon the rocky places, where they had not much earth: and straightway they sprang
6 up, because they had no deepness of earth: and when the sun was risen, they were scorched; and because they had no root, they withered
7 away. And others fell upon the thorns; and
8 the thorns grew up, and choked them: and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some
9 thirty. He that hath ears[1], let him hear.
10 And the disciples came, and said unto him, Why speakest thou unto them in parables?
11 And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given.
12 For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that
13 which he hath. Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they under-
14 stand. And unto them is fulfilled the prophecy of Isaiah, which saith,

By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:
15 For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

16 But blessed are your eyes, for they see; and
17 your ears, for they hear. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear,
18 and heard them not. Hear then ye the parable
19 of the sower. When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil *one*, and snatcheth away that which hath been sown in his heart. This is
20 he that was sown by the way side. And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy re-
21 ceiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straight-
22 way he stumbleth. And he that was sown among the thorns, this is he that heareth the word; and the care of the [2]world, and the deceitfulness of riches, choke the word, and he
23 becometh unfruitful. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but [t]gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, [u]The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 ¶ [x]Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three †measures of meal, till the whole was leavened.

34 [y]All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, [z]I will open my mouth in parables; [a]I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 [b]The field is the world; the good seed are the children of the kingdom; but the tares are [c]the children of the wicked *one*;

39 The enemy that sowed them is the devil; [d]the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, [e]and they shall gather out of his kingdom all ‖ things that offend, and them which do iniquity;

42 [f]And shall cast them into a furnace of fire: [g]there shall be wailing and gnashing of teeth.

43 [h]Then shall the righteous shine forth as the sun in the kingdom of their Father. [i]Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath

Anno DOMINI 31.

[t] ch. 3. 12.
[u] Isa. 2. 2, 3. Mic. 4. 1. Mark 4. 30. Luke 13. 18, 19.
[x] Luke 13. 20.
† The word in the Greek *is a measure containing about a peck and a half, wanting a little more than a pint.*
[y] Mark 4. 33, 34.
[z] Ps. 78. 2.
[a] Rom. 16. 25, 26. 1 Cor. 2. 7. Eph. 3. 9. Col. 1. 26.
[b] ch. 24. 14. & 28. 19. Mark 16. 15, 20. Luke 24. 47. Rom. 10. 18. Col. 1. 6.
[c] Gen. 3. 13. John 8. 44. Acts 13. 10. 1 John 3. 8.
[d] Joel 3. 13. Rev. 14. 15.
[e] ch. 18. 7. 2 Pet. 2. 1, 2.
‖ Or, *scandals.*
[f] ch. 3. 12. Rev. 19. 20. & 20. 10.
[g] ch. 8. 12. ver. 50.
[h] Dan. 12. 3. 1 Cor. 15. 42, 43, 58.
[i] ver. 9.

24 Another parable set he before them, saying, The kingdom of heaven is likened unto a man
25 that sowed good seed in his field: but while men slept, his enemy came and sowed [1]tares
26 also among the wheat, and went away. But when the blade sprang up, and brought forth
27 fruit, then appeared the tares also. And the [2]servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy
28 field? whence then hath it tares? And he said unto them, [3]An enemy hath done this. And the [2]servants say unto him, Wilt thou then that we
29 go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root
30 up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in
32 his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three [4]measures of meal, till it was all leavened.

34 All these things spake Jesus in parables unto the multitudes; and without a parable spake he
35 nothing unto them: that it might be fulfilled which was spoken [5]by the prophet, saying,

> I will open my mouth in parables;
> I will utter things hidden from the foundation [6]of the world.

36 Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares
37 of the field. And he answered and said, He that soweth the good seed is the Son of man;
38 and the field is the world; and the good seed, these are the sons of the kingdom; and the
39 tares are the sons of the evil *one*; and the enemy that sowed them is the devil: and the harvest is [7]the end of the world; and the reap-
40 ers are angels. As therefore the tares are gathered up and burned with fire; so shall it be
41 in [7]the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling,
42 and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weep-
43 ing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

44 The kingdom of heaven is like unto a treasure hidden in the field; which a man found,

[1] Or, *darnel*
[2] Gr. *bond-servants.*
[3] Gr. *A man that is an enemy.*
[4] The word in the Greek denotes the Hebrew seah, a measure containing nearly a peck and a half.
[5] Or, *through*
[6] Many ancient authorities omit *of the world.*
[7] Or, *the consummation of the age*

found, he hideth, and for joy thereof goeth and [k]selleth all that he hath, and [l]buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchantman seeking goodly pearls:

46 Who, when he had found [m]one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and [n]gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and [o]sever the wicked from among the just,

50 [p]And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven, is like unto a man *that is* an householder, which bringeth forth out of his treasure [q]*things* new and old.

53 ¶ And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 [r]And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 [s]Is not this the carpenter's son? is not his mother called Mary? and [t]his brethren, [u]James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they [x]were offended in him. But Jesus said unto them, [y]A prophet is not without honour, save in his own country, and in his own house.

58 And [z]he did not many mighty works there, because of their unbelief.

CHAP. XIV.

1 *Herod's opinion of Christ.* 3 *John Baptist beheaded.* 15 *Five thousand fed, &c.*

AT that time [a]Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works ‖do shew forth themselves in him.

3 ¶ [b]For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, [c]It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, [d]because they counted him as a prophet.

6 But when Herod's birth-day was kept, the daughter of Herodias danced †before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

Anno DOMINI 31.

[k] Phil. 3. 7, 8.
[l] Isa. 55. 1. Rev. 3. 18.
[m] Prov. 2. 4. & 3. 14, 15. & 8. 10, 19.
[n] ch. 22. 10.
[o] ch. 25. 32.
[p] ver. 42.
[q] Sol. Song. 7. 13.
[r] ch. 2. 23. Mark 6. 1. Luke 4. 16, 23.
[s] Isa. 49. 7. Mark 6. 3. Luke 3. 23. John 6. 42.
[t] ch. 12. 46.
[u] Mark 15. 40.
[x] ch. 11. 6. Mark 6. 3, 4.
[y] Luke 4. 24. John 4. 44.
[z] Mark 6. 5, 6. A. D. 32. beginning.
[a] Mark 6. 14 Luke 9. 7.
‖ Or, *are wrought by him.*
A. D. 30.
[b] Mark 6. 17. Luke 3. 19, 20.
[c] Lev. 18. 16. & 20. 21.
[d] ch. 21. 26. Luke 20. 6.
† Gr. *in the midst.*

[1] Or, *for joy thereof*
[2] Gr. *drag-net.*
[3] Or, *the consummation of the age*
[4] Gr. *powers.*
[5] Gr. *caused to stumble.*

and hid; and [1]in his joy he goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:
46 and having found one pearl of great price, he went and sold all that he had, and bought it.
47 Again, the kingdom of heaven is like unto a [2]net, that was cast into the sea, and gathered
48 of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad
49 they cast away. So shall it be in [3]the end of the world: the angels shall come forth, and sever the wicked from among the righteous,
50 and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.
51 Have ye understood all these things? They
52 say unto him, Yea. And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

53 And it came to pass, when Jesus had finished
54 these parables, he departed thence. And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this
55 wisdom, and these [4]mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph,
56 and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this
57 man all these things? And they were [5]offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country,
58 and in his own house. And he did not many [4]mighty works there because of their unbelief.

XIV. At that season Herod the tetrarch heard the report concerning Jesus,
2 and said unto his servants, This is John the Baptist; he is risen from the dead; and
3 therefore do these powers work in him. For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. For John said
4 unto him, It is not lawful for thee to have her.
5 And when he would have put him to death, he feared the multitude, because they counted
6 him as a prophet. But when Herod's birthday came, the daughter of Herodias danced in
7 the midst, and pleased Herod. Whereupon he promised with an oath to give her whatso-
8 ever she should ask. And she, being put forward by her mother, saith, Give me here in a charger the head of John the Baptist.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.
10 And he sent, and beheaded John in the prison.
11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.
12 And his disciples came, and took up the body, and buried it, and went and told Jesus.
13 ¶ [e]When Jesus heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.
14 And Jesus went forth, and saw a great multitude, and [f]was moved with compassion toward them, and he healed their sick.
15 ¶ [g]And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.
16 But Jesus said unto them, They need not depart; give ye them to eat.
17 And they say unto him, We have here but five loaves, and two fishes.
18 He said, Bring them hither to me.
19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, [h]he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.
20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.
21 And they that had eaten were about five thousand men, besides women and children.
22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.
23 [i]And when he had sent the multitudes away, he went up into a mountain apart to pray; [k]and when the evening was come, he was there alone.
24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.
25 And in the fourth watch of the night Jesus went unto them, walking on the sea.
26 And when the disciples saw him [l]walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.
27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.
28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.
29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.
30 But when he saw the wind ‖ boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.
31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?
32 And when they were come into the ship, the wind ceased.

Anno DOMINI 32.

A. D. 32.
[e] ch. 10. 23. & 12. 15. Mark 6. 32. Luke 9. 10. John 6. 1, 2.
[f] ch. 9. 36. Mark 6. 34.
[g] Mark 6. 35. Luke 9. 12. John 6. 5.
[h] ch. 15. 36
[i] Mark 6. 46.
[k] John 6. 16.
[l] Job 9. 8
‖ Or, *strong*.

9 And the king was grieved; but for the sake of his oaths, and of them which sat at meat with
10 him, he commanded it to be given; and he
11 sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her
12 mother. And his disciples came, and took up the corpse, and buried him; and they went and told Jesus.
13 Now when Jesus heard *it*, he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard *thereof*, they followed
14 him [1]on foot from the cities. And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick.
15 And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy them-
16 selves food. But Jesus said unto them, They have no need to go away; give ye them to eat.
17 And they say unto him, We have here but five
18 loaves, and two fishes. And he said, Bring
19 them hither to me. And he commanded the multitudes to [2]sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the
20 disciples to the multitudes. And they did all eat, and were filled: and they took up that which remained over of the broken pieces, twelve bas-
21 kets full. And they that did eat were about five thousand men, beside women and children.
22 And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the mul-
23 titudes away. And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was
24 there alone. But the boat [3]was now in the midst of the sea, distressed by the waves; for
25 the wind was contrary. And in the fourth watch of the night he came unto them, walking upon
26 the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is
27 an apparition; and they cried out for fear. But straightway Jesus spake unto them, saying, Be
28 of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid
29 me come unto thee upon the waters. And he said, Come. And Peter went down from the boat, and walked upon the waters, [4]to come to
30 Jesus. But when he saw the wind[5], he was afraid; and beginning to sink, he cried out, say-
31 ing, Lord, save me. And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith,
32 wherefore didst thou doubt? And when they were gone up into the boat, the wind ceased.

[1] Or, *by land*
[2] Gr. *recline*.
[3] Some ancient authorities read *was many furlongs distant from the land*.
[4] Some ancient authorities read *and came*.
[5] Many ancient authorities add *strong*.

33 Then they that were in the ship came and worshipped him, saying, Of a truth [m]thou art the Son of God.

34 ¶ [n]And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and [o]as many as touched were made perfectly whole.

CHAP. XV.

1 *Of God's commandments, and men's traditions.* 10 *Christ sheweth what defileth a man.* 30 *He healeth great multitudes, &c.*

THEN [a]came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 [b]Why do thy disciples transgress [c]the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, [d]Honour thy father and mother: and, [e]He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, [f]*It is* a gift, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

7 [g]*Ye* hypocrites, well did Esaias prophesy of you, saying,

8 [h]This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, [i]teaching *for* doctrines the commandments of men.

10 ¶ [k]And he called the multitude, and said unto them, Hear, and understand:

11 [l]Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?

13 But he answered and said, [m]Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: [n]they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 [o]Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, [p]Are ye also yet without understanding?

17 Do not ye yet understand, that [q]whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But [r]those things which proceed out of the

Anno DOMINI 32.

[m] Ps. 2. 7. Mark 1. 1. ch. 16. 16. & 26. 63. Luke 4. 41. John 1. 49. & 6. 69. & 11. 27. Acts 8. 37. Rom. 1. 4.
[n] Mark 6. 53.
[o] ch. 9. 20. Mark 3. 10. Luke 6. 19. Acts 19. 12.
[a] Mark 7. 1.
[b] Mark 7. 5.
[c] Col. 2. 8.
[d] Ex. 20. 12. Lev. 19. 3. Deut. 5. 16. Prov. 23. 22. Eph. 6. 2.
[e] Ex. 21. 17. Lev. 20. 9. Deut. 27. 16. Prov. 20. 20. & 30. 17.
[f] Mark 7. 11, 12.
[g] Mark 7. 6.
[h] Isa. 29. 13. Ezek. 33. 31.
[i] Isa. 29. 13. Col. 2. 18–22. Tit. 1. 14.
[k] Mark 7. 14.
[l] Acts 10. 15. Rom. 14. 14, 17, 20. 1 Tim. 4. 4. Tit. 1. 15.
[m] John 15. 2. 1 Cor. 3. 12, &c.
[n] Isa. 9. 16. Mal. 2. 8. ch. 23. 16. Luke 6. 39.
[o] Mark 7. 17.
[p] ch. 16. 9. Mark 7. 18.
[q] 1 Cor. 6. 13.
[r] Jam. 3. 6.

33 And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.

34 And when they had crossed over, they came
35 to the land, unto Gennesaret. And when the men of that place knew him, they sent into all that region round about, and brought unto him
36 all that were sick; and they besought him that they might only touch the border of his garment: and as many as touched were made whole.

XV. Then there come to Jesus from Jerusalem Pharisees and scribes, saying,
2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands
3 when they eat bread. And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradi-
4 tion? For God said, Honour thy father and thy mother: and, He that speaketh evil of
5 father or mother, let him [1]die the death. But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have
6 been profited by me is given *to God;* he shall not honour his father[2]. And ye have made void the [3]word of God because of your tradi-
7 tion. Ye hypocrites, well did Isaiah prophesy of you, saying,

8 This people honoureth me with their lips;
But their heart is far from me.

9 But in vain do they worship me,
Teaching *as their* doctrines the precepts of men.

10 And he called to him the multitude, and said
11 unto them, Hear, and understand: Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth,
12 this defileth the man. Then came the disciples, and said unto him, Knowest thou that the Pharisees were [4]offended, when they heard this say-
13 ing? But he answered and said, Every [5]plant which my heavenly Father planted not, shall be
14 rooted up. Let them alone: they are blind guides. And if the blind guide the blind, both
15 shall fall into a pit. And Peter answered and said unto him, Declare unto us the parable.
16 And he said, Are ye also even yet without
17 understanding? Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught?
18 But the things which proceed out of the

1 Or, *surely die*
2 Some ancient authorities add *or his mother.*
3 Some ancient authorities read *law.*
4 Gr. *caused to stumble.*
5 Gr. *planting.*

mouth come forth from the heart; and they defile the man.

19 [s]For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

21 ¶ [t]Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, [u]I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread and to cast *it* to [x]dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 [y]And Jesus departed from thence, and came nigh [z]unto the sea of Galilee; and went up into a mountain, and sat down there.

30 [a]And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 ¶ [b]Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 [c]And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And [d]he took the seven loaves and the fishes, and [e]gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, besides women and children.

39 [f]And he sent away the multitude, and took ship, and came into the coasts of Magdala.

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[s] Gen. 6. 5. & 8. 21. Prov. 6. 14. Jer. 17. 9. Mark 7. 21.

[t] Mark 7. 24.

[u] ch. 10. 5, 6. Acts 3. 25, 26. & 13. 46. Rom. 15. 8

[x] ch. 7. 6. Phil. 3. 2.

[y] Mark 7. 31.

[z] ch. 4. 18.

[a] Isa. 35. 5, 6. ch. 11. 5. Luke 7. 22.

[b] Mark 8. 1.

[c] 2 Kings 4. 43.

[d] ch. 14. 19.
[e] 1 Sam. 9. 13. Luke 22. 19.
[f] Mark 8. 10.

1 Gr. *demon.*
2 Or, *loaf*

mouth come forth out of the heart; and they
1 defile the man. For out of the heart come
forth evil thoughts, murders, adulteries, fornica-
20 tions, thefts, false witness, railings: these are
the things which defile the man: but to eat with
unwashen hands defileth not the man.

21 And Jesus went out thence, and withdrew into
22 the parts of Tyre and Sidon. And behold, a
Canaanitish woman came out from those bor-
ders, and cried, saying, Have mercy on me, O
Lord, thou son of David; my daughter is griev-
23 ously vexed with a [1]devil. But he answered
her not a word. And his disciples came and
besought him, saying, Send her away; for she
24 crieth after us. But he answered and said, I
was not sent but unto the lost sheep of the
25 house of Israel. But she came and worshipped
26 him, saying, Lord, help me. And he answered
and said, It is not meet to take the children's
27 [2]bread and cast it to the dogs. But she said,
Yea, Lord: for even the dogs eat of the crumbs
28 which fall from their masters' table. Then Jesus
answered and said unto her, O woman, great is
thy faith: be it done unto thee even as thou
wilt. And her daughter was healed from that
hour.

29 And Jesus departed thence, and came nigh
unto the sea of Galilee; and he went up into
30 the mountain, and sat there. And there came
unto him great multitudes, having with them
the lame, blind, dumb, maimed, and many others,
and they cast them down at his feet; and he
31 healed them: insomuch that the multitude won-
dered, when they saw the dumb speaking, the
maimed whole, and the lame walking, and the
blind seeing: and they glorified the God of
Israel.

32 And Jesus called unto him his disciples, and
said, I have compassion on the multitude, be-
cause they continue with me now three days and
have nothing to eat: and I would not send them
away fasting, lest haply they faint in the way.
33 And the disciples say unto him, Whence should
we have so many loaves in a desert place, as to
34 fill so great a multitude? And Jesus saith unto
them, How many loaves have ye? And they
35 said, Seven, and a few small fishes. And he
commanded the multitude to sit down on the
36 ground; and he took the seven loaves and the
fishes; and he gave thanks and brake, and gave
to the disciples, and the disciples to the multi-
37 tudes. And they did all eat, and were filled:
and they took up that which remained over of
38 the broken pieces, seven baskets full. And
they that did eat were four thousand men, be-
39 side women and children. And he sent away
the multitudes, and entered into the boat, and
came into the borders of Magadan.

CHAP. XVI.

The Pharisees require a sign. 5 *Of the leaven of the Pharisees and of the Sadducees, &c.*

THE [a]Pharisees also with the Sadducees came, and, tempting, desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red.

3 And in the morning, *It will be* foul weather to-day: for the sky is red and lowering. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4 [b]A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And [c]when his disciples were come to the other side, they had forgotten to take bread.

6 ¶ Then Jesus said unto them, [d]Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 [e]Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 [f]Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, [g]Whom do men say that I, the Son of man, am?

14 And they said, [h]Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, [i]Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: [k]for flesh and blood hath not revealed *it* unto thee, but [l]my Father which is in heaven.

18 And I say also unto thee, That [m]thou art Peter, and [n]upon this rock I will build my church: and [o]the gates of hell shall not prevail against it.

19 [p]And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.

20 [q]Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ From that time forth began Jesus [r]to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and

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[a] ch. 12. 38. Mark 8. 11. Luke 11. 16 & 12. 54–56. 1 Cor. 1. 22.

[b] ch. 12. 39.

[c] Mark 8. 14.
[d] Luke 12. 1.
[e] ch. 14. 17. John 6. 9.
[f] ch. 15. 34.
[g] Mark 8. 27. Luke 9. 18.
[h] ch. 14. 2. Luke 9. 7, 8, 9.
[i] ch. 14. 33. Mark 8. 29. Luke 9. 20. John 6. 69. & 11. 27. Acts 8. 37. & 9. 20. 1 John 4. 15. & 5. 5. Heb. 1. 2, 5.
[k] Eph. 2. 8.
[l] 1 Cor. 2. 10. Gal. 1. 16.
[m] John 1. 42.
[n] Eph. 2. 20. Rev. 21. 14.
[o] Job 38. 17. Ps. 9. 13. & 107. 18. Isa. 38. 10.
[p] ch. 18. 18. John 20. 23.
[q] ch. 17. 9. Mark 8. 30. Luke 9. 21.
[r] ch. 20. 17. Mark 8. 31. & 9. 31. & 10. 33. Luke 9. 22. & 18. 31. & 24. 6, 7.

[1] The following words, to the end of ver. 3, are omitted by some of the most ancient and other important authorities.
[2] Gr. *loaves.*
[3] Or, It is *because we took no bread.*
[4] *Basket* in ver. 9 and 10 represents different Greek words.
[5] Many ancient authorities read *that I the Son of man am.* See Mark viii. 27; Luke ix. 18.
[6] Gr. *Petros.*
[7] Gr. *petra.*
[8] Some ancient authorities read *Jesus Christ.*

XVI. And the Pharisees and Sadducees
came, and tempting him asked him
2 to shew them a sign from heaven. But he answered and said unto them, [1]When it is evening, ye say, *It will be* fair weather: for the
3 heaven is red. And in the morning, *It will be* foul weather to-day: for the heaven is red and lowring. Ye know how to discern the face of the heaven; but ye cannot *discern* the signs of
4 the times. An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. And he left them, and departed.

5 And the disciples came to the other side and
6 forgot to take [2]bread. And Jesus said unto them, Take heed and beware of the leaven of
7 the Pharisees and Sadducees. And they reasoned among themselves, saying, [3]We took no
8 [2]bread. And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves,
9 because ye have no [2]bread? Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many [4]baskets ye
10 took up? Neither the seven loaves of the four thousand, and how many [4]baskets ye took up?
11 How is it that ye do not perceive that I spake not to you concerning [2]bread? But beware of the leaven of the Pharisees and Sadducees.
12 Then understood they how that he bade them not beware of the leaven of [2]bread, but of the teaching of the Pharisees and Sadducees.

13 Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying,
14 Who do men say [5]that the Son of man is? And they said, Some *say* John the Baptist; some, Elijah: and others, Jeremiah, or one of the pro-
15 phets. He saith unto them, But who say ye
16 that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living
17 God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but
18 my Father which is in heaven. And I also say unto thee, that thou art [6]Peter, and upon this [7]rock I will build my church; and the gates of
19 Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt
20 loose on earth shall be loosed in heaven. Then charged he the disciples that they should tell no man that he was the Christ.

21 From that time began [8]Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and

chief priests, and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, †Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, [s]Satan; [t]thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 ¶ [u]Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 For [x]whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or [y]what shall a man give in exchange for his soul?

27 For [z]the Son of man shall come in the glory of his Father, [a]with his angels; [b]and then he shall reward every man according to his works.

28 Verily I say unto you, [c]There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

CHAP. XVII.

1 *The transfiguration of Christ.* 11 *He healeth the lunatic.* 24 *He payeth tribute.*

AND [a]after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 [b]While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, [c]This is my beloved Son, [d]in whom I am well pleased: [e]hear ye him.

6 [f]And when the disciples heard *it*, they fell on their face, and were sore afraid.

7 And Jesus came and [g]touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, [k]Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, [i]Why then say the scribes, that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and [k]restore all things:

12 [l]But I say unto you, that Elias is come already, and they knew him not, but [m]have done unto him whatsoever they listed: likewise [n]shall also the Son of man suffer of them.

13 [o]Then the disciples understood that he spake unto them of John the Baptist.

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† Gr. *Pity thyself.*

[s] See 2 Sam. 19. 22.
[t] Rom. 8. 7.

[u] ch. 10. 38. Mark 8. 34. Luke 9. 23. & 14. 27. Acts 14. 22. 1 Thess. 3. 3. 2 Tim. 3. 12.
[x] Luke 17. 33. John 12. 25.
[y] Ps. 49. 7, 8.
[z] ch. 26. 64. Mark 8. 38. Luke 9. 26.
[a] Dan. 7. 10. Zech. 14. 5. ch. 25. 31. Jude 14.
[b] Job 34. 11. Ps. 62. 12. Prov. 24. 12. Jer. 17. 10. & 32. 19. Rom. 2. 6. 1 Cor. 3. 8. 2 Cor. 5. 10. 1 Pet. 1. 17. Rev. 2. 23. & 22. 12.
[c] Mark 9. 1. Luke 9. 27.

[a] Mark 9. 2. Luke 9. 28.

[b] 2 Pet. 1. 17.

[c] ch. 3. 17. Mark 1. 11. Luke 3. 22.
[d] Isa. 42. 1.
[e] Deut. 18. 15, 19. Acts 3. 22, 23.
[f] 2 Pet. 1. 18.
[g] Dan. 8. 18. & 9. 21. & 10. 10, 18.
[h] ch. 16. 20. Mark 8. 30. & 9. 9.
[i] Mal. 4. 5. ch. 11. 14. Mark 9. 11.
[k] Mal. 4. 6. Luke 1. 16, 17. Acts 3 21.
[l] ch. 11. 14. Mark 9. 12, 13.
[m] ch. 14. 3, 10.
[n] ch. 16 21.
[o] ch. 11. 14.

1 Or, God *have mercy on thee*
2 Or, *soul*
3 Gr. *doing.*
4 Or, *booths*

chief priests and scribes, and be killed, and the
22 third day be raised up. And Peter took him, and began to rebuke him, saying, [1]Be it far from
23 thee, Lord: this shall never be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God,
24 but the things of men. Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and
25 follow me. For whosoever would save his [2]life shall lose it: and whosoever shall lose his [2]life
26 for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his [2]life? or what shall a man give
27 in exchange for his [2]life? For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every
28 man according to his [3]deeds. Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in his kingdom.

XVII. And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high
2 mountain apart: and he was transfigured before them: and his face did shine as the sun, and his
3 garments became white as the light. And behold, there appeared unto them Moses and
4 Elijah talking with him. And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three [4]tabernacles; one for thee, and one for Moses, and
5 one for Elijah. While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased;
6 hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid.
7 And Jesus came and touched them and said,
8 Arise, and be not afraid. And lifting up their eyes, they saw no one, save Jesus only.
9 And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be
10 risen from the dead. And his disciples asked him, saying, Why then say the scribes that
11 Elijah must first come? And he answered and said, Elijah indeed cometh, and shall restore all
12 things: but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the
13 Son of man also suffer of them. Then understood the disciples that he spake unto them of John the Baptist.

14 ¶ [p]And when they were come to the multitude, there came to him a *certain* man kneeling down to him, and saying,

15 Lord, have mercy on my son; for he is lunatic, and sore vexed, for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? Bring him hither to me.

18 And Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, [q]If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit, this kind goeth not out, but by prayer and fasting.

22 ¶ [r]And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 ¶ And [s]when they were come to Capernaum, they that received || tribute-*money*, came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find ||a piece of money: that take, and give unto them for me and thee.

CHAP. XVIII.

1 *Christ teacheth to be humble.* 7 *Touching offences,* 21 *and forgiving one another.*

AT [a]the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, [b]Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 [c]Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And [d]whoso shall receive one such little child in my name, receiveth me.

6 [e]But, whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

Anno DOMINI 32.

[p] Mark 9. 14. Luke 9. 37.

[q] ch. 21. 21. Mark 11. 23. Luke 17. 6. 1 Cor. 12. 9. & 13. 2.

[r] ch. 16. 21. & 20. 17. Mark 8. 31. & 9. 30, 31. & 10. 33. Luke 9. 22, 44. & 18. 31. & 24. 6, 7.

[s] Mark 9, 33. || Called in the original, *didrachma*, being in value fifteen pence: See Ex. 30. 13. & 38. 26. ‖ Or, *a stater*. It is half an ounce of silver, in value 2*s*. 6*d*. after 5*s*. the ounce.

[a] Mark 9. 33. Luke 9. 46. & 22. 24.

[b] Ps. 131. 2. ch. 19. 14. Mark 10. 14. Luke 18. 16. 1 Cor. 14. 20. 1 Pet. 2. 2.

[c] ch. 20. 27. & 23. 11.

[d] ch. 10. 42. Luke 9. 48.

[e] Mark 9. 42. Luke 17. 1, 2.

14 And when they were come to the multitude, there came to him a man, kneeling to him, and
15 saying, Lord, have mercy on my son: for he is epileptic, and suffereth grievously: for oft-times he falleth into the fire, and oft-times into the
16 water. And I brought him to thy disciples, and
17 they could not cure him. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I
18 bear with you? bring him hither to me. And Jesus rebuked him; and the [1]devil went out from him: and the boy was cured from that
19 hour. Then came the disciples to Jesus apart,
20 and said, Why could not we cast it out? And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.[2]

22 And while they [3]abode in Galilee, Jesus said unto them, The Son of man shall be delivered
23 up into the hands of men; and they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.

24 And when they were come to Capernaum, they that received the [4]half-shekel came to Peter, and said, Doth not your [5]master pay the [4]half-
25 shekel? He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute?
26 from their sons, or from strangers? And when he said, From strangers, Jesus said unto him,
27 Therefore the sons are free. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a [6]shekel: that take, and give unto them for me and thee.

1 Gr. *demon.*
2 Many authorities, some ancient, insert ver. 21 *But this kind goeth not out save by prayer and fasting.* See Mark ix. 29.
3 Some ancient authorities read *were gathering themselves together.*
4 Gr. *didrachma.*
5 Or, *teacher*
6 Gr. *stater.*
7 Gr. *greater.*
8 Gr. *a millstone turned by an ass.*

XVIII. In thath our came the disciples unto Jesus, saying, Who then is
2 [7]greatest in the kingdom of heaven? And he called to him a little child, and set him in the
3 midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of
4 heaven. Whosoever therefore shall humble himself as this little child, the same is the [7]greatest
5 in the kingdom of heaven. And whoso shall receive one such little child in my name receiv-
6 eth me: but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that [8]a great millstone should be hanged about his neck, and *that* he should be sunk in the depth of the sea.

7 Woe unto the world because of offences! for [f]it must needs be that offences come; but [g]woe to that man by whom the offence cometh!

8 [h]Wherefore, if thy hand or thy foot offend thee, cut them off, and cast *them* from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire.

10 Take heed that ye despise not one of these little ones: for I say unto you, that in heaven [i]their angels do always [k]behold the face of my Father which is in heaven.

11 [l]For the Son of man is come to save that which was lost.

12 [m]How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 ¶ Moreover, [n]if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, [o]thou hast gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in [p]the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an [q]heathen man and a publican.

18 Verily I say unto you, [r]Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

19 [s]Again I say unto you, That if two of you shall agree on earth, as touching anything that they shall ask, [t]it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? [u]till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: [x]but, Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which owed him ten thousand ‖ talents.

25 But forasmuch as he had not to pay, his lord commanded him [y]to be sold, and his wife and children, and all that he had, and payment to be made.

Anno DOMINI 32.

[f] Luke 17. 1. 1 Cor. 11. 19.
[g] ch. 26. 24.
[h] ch. 5. 29, 30. Mark 9. 43, 45.

[i] Ps. 34. 7. Zech. 13. 7. Heb. 1. 14.
[k] Esth. 1. 14. Luke 1. 19.
[l] Luke 9. 56. & 19. 10. John 3. 17. & 12. 47.
[m] Luke 15. 4.
[n] Lev. 19. 17. Luke 17. 3.
[o] Jam. 5. 20. 1 Pet. 3. 1.
[p] Deut. 17. 6. & 19. 15. John 8. 17. 2 Cor. 13. 1. Heb. 10. 28.
[q] Rom. 16. 17. 1 Cor. 5. 9. 2 Thess. 3. 6, 14. 2 John 10.
[r] ch. 16. 19. John 20. 23. 1 Cor. 5. 4.
[s] ch. 5. 24.
[t] 1 John 3. 22. & 5. 14.
[u] Luke 17. 4.
[x] ch. 6. 14. Mark 11. 25. Col. 3. 13.
‖ *A talent is 750 ounces of silver, which after five shillings the ounce is 187l. 10s.*
[y] 2 Kings 4. 1. Neh. 5. 8.

1 Gr. *Gehenna of fire.*
2 Many authorities, some ancient, insert ver. 11 *For the Son of man came to save that which was lost.* See Luke xix. 10.
3 Gr. *a thing willed before your Father.*
4 Some ancient authorities read *my.*
5 Some ancient authorities omit *against thee.*
6 Or, *congregation*
7 Or, *seventy times and seven*
8 Gr. *bond-servants.*
9 This talent was probably worth about £240.

7 Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom
8 the occasion cometh! And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or
9 two feet to be cast into the eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the [1]hell of fire.
10 See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which
12 is in heaven.[2] How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which
13 goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not
14 gone astray. Even so it is not [3]the will of [4]your Father which is in heaven, that one of these little ones should perish.

15 And if thy brother sin [5]against thee, go, shew him his fault between thee and him alone: if he
16 hear thee, thou hast gained thy brother. But if he hear *thee* not, take with thee one or two more, that at the mouth of two witnesses or
17 three every word may be established. And if he refuse to hear them, tell it unto the [6]church: and if he refuse to hear the [6]church also, let him be unto thee as the Gentile and the publican.
18 Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose
19 on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is
20 in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I for-
22 give him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times;
23 but, Until [7]seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his
24 [8]servants. And when he had begun to reckon, one was brought unto him, which owed him
25 ten thousand [9]talents. But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and ||worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred || pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me.

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 [z]So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAP. XIX.

1 *Christ healeth the sick.* 3 *He answereth the Pharisees touching divorcement.* 16 *He instructeth how to attain everlasting life, &c.*

AND it came to pass, [a]*that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan.

2 [b]And great multitudes followed him, and he healed them there.

3 ¶The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, [c]that he which made *them* at the beginning, made them male and female,

5 And said, [d]For this cause shall a man leave father and mother, and shall cleave to his wife: and [e]they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, [f]Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

9 [g]And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery.

10 ¶His disciples say unto him, [h]If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, [i]All *men* cannot receive this saying, save *they* to whom it is given.

Anno DOMINI 32.

|| Or, *besought him.*

|| *The Roman penny is the eighth part of an ounce, which after five shillings the ounce is seven pence half-penny,* ch. 20. 2.

[z] Prov. 21. 13. ch. 6. 12. Mark 11. 26. Jam. 2. 13.

A. D. 33.
[a] Mark 10. 1. John 10. 40.
[b] ch. 12. 15.
[c] Gen. 1. 27. & 5. 2. Mal. 2. 15.
[d] Gen. 2. 24. Mark 10. 5-9. Eph. 5. 31.
[e] 1 Cor. 6. 16. & 7. 2.
[f] Deut. 24. 1. ch. 5. 31.
[g] ch. 5. 32. Mark 10. 11. Luke 16. 18. 1 Cor. 7. 10, 11.
[h] Prov. 21. 19.
[i] 1 Cor. 7. 2, 7, 9, 17.

[1] Gr. *bond-servant.*
[2] Gr. *loan.*
[3] The word in the Greek denotes a coin worth about eight pence halfpenny.
[4] Many authorities, some ancient, insert *the.*
[5] Some ancient authorities read *created.*
[6] Some ancient authorities read *saving for the cause of fornication, maketh her an adulteress:* as in ch. v. 32.
[7] The following words, to the end of the verse, are omitted by some ancient authorities.

26 The [1]servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I
27 will pay thee all. And the lord of that [1]servant, being moved with compassion, released
28 him, and forgave him the [2]debt. But that [1]servant went out, and found one of his fellow-servants, which owed him a hundred [3]pence: and he laid hold on him, and took *him* by the throat,
29 saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee.
30 And he would not: but went and cast him into prison, till he should pay that which was due.
31 So when his fellow-servants saw what was done, they were exceeding sorry, and came and
32 told unto their lord all that was done. Then his lord called him unto him, and saith to him, Thou wicked [1]servant, I forgave thee all that
33 debt, because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-
34 servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tor-
35 mentors, till he should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

XIX. And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the borders of Ju-
2 dæa beyond Jordan; and great multitudes followed him; and he healed them there.

3 And there came unto him [4]Pharisees, tempting him, and saying, Is it lawful *for a man* to
4 put away his wife for every cause? And he answered and said, Have ye not read, that he which [5]made *them* from the beginning made them
5 male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become
6 one flesh? So that they are no more twain, but one flesh. What therefore God hath joined
7 together, let not man put asunder. They say unto him, Why then did Moses command to give a bill of divorcement, and to put *her* away?
8 He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so.
9 And I say unto you, Whosoever shall put away his wife, [6]except for fornication, and shall marry another, committeth adultery: [7]and he that marrieth her when she is put away
10 committeth adultery. The disciples say unto him, If the case of the man is so with his
11 wife, it is not expedient to marry. But he said unto them, All men cannot receive this saying, but they to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and [k]there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶ [l]Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for [m]of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ [n]And behold, one came and said unto him, [o]Good Master, what good thing shall I do that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is* God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, [p]Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 [q]Honour thy father and *thy* mother: and, [r]Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, [s]go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That [t]a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible, but [u]with God all things are possible.

27 ¶ [x]Then answered Peter, and said unto him, Behold, [y]we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, [z]ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 [a]And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.

30 [b]But many *that are* first shall be last, and the last *shall be* first.

CHAP. XX.

Of the labourers in the vineyard, &c.

FOR the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.

Anno DOMINI 33.

[k] 1 Cor. 7. 32, 34. & 9. 5, 15.

[l] Mark 10. 13. Luke 18. 15.

[m] ch. 18. 3.

[n] Mark 10. 17. Luke 18. 18.
[o] Luke 10. 25.

[p] Ex. 20. 13. Deut. 5. 17.
[q] ch. 15. 4.
[r] Lev. 19. 18. ch. 22. 39. Rom. 13. 9. Gal. 5. 14. Jam. 2. 8.
[s] ch. 6. 20. Luke 12. 33. & 16. 9. Acts 2. 45. & 4. 34, 35. 1 Tim. 6. 18, 19.
[t] ch. 13. 22. Mark 10. 24 1 Cor. 1. 26. 1 Tim. 6. 9, 10.
[u] Gen. 18. 14. Job 42. 2. Jer. 32. 17. Zech. 8. 6. Luke 1. 37. & 18. 27.
[x] Mark 10. 28. Luke 18. 28.
[y] Deut. 33. 9. ch. 4. 20. Luke 5. 11.
[z] ch. 20. 21. Luke 22. 28, 29, 30. 1 Cor. 6. 2, 3. Rev. 2. 26.
[a] Mark 10. 29. 30. Luke 18. 29, 30.
[b] ch. 20. 16. & 21. 31, 32. Mark 10. 31. Luke 13. 30.

[1] Or, *Teacher*
[2] Some ancient authorities read *Good Master*. See Mark x. 17; Luke xviii. 18.
[3] Some ancient authorities read *Why callest thou me good? None is good save one, even God*. See Mark x 18; Luke xviii. 19.
[4] Many ancient authorities add *or wife*: as in Luke xviii. 29.
[5] Some ancient authorities read *manifold*.

12 For there are eunuchs, which were so born from their mother's womb: and there are eunuchs, which were made eunuchs by men: and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

13 Then were there brought unto him little children, that he should lay his hands on them, and
14 pray: and the disciples rebuked them. But Jesus said, Suffer the little children, and forbid them not, to come unto me: for of such is the
15 kingdom of heaven. And he laid his hands on them, and departed thence.

16 And behold, one came to him and said, [1] [2]Master, what good thing shall I do, that I may
17 have eternal life? And he said unto him, [3]Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest
18 enter into life, keep the commandments. He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false
19 witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.
20 The young man saith unto him, All these things
21 have I observed: what lack I yet? Jesus said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow
22 me. But when the young man heard the saying, he went away sorrowful: for he was one that had great possessions.

23 And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into
24 the kingdom of heaven. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into
25 the kingdom of God. And when the disciples heard it, they were astonished exceedingly, say-
26 ing, Who then can be saved? And Jesus looking upon *them* said to them, With men this is impossible; but with God all things are possi-
27 ble. Then answered Peter and said unto him, Lo, we have left all, and followed thee; what
28 then shall we have? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve
29 tribes of Israel. And every one that hath left houses, or brethren, or sisters, or father, or mother,[4] or children, or lands, for my name's sake, shall receive [5]a hundredfold, and shall in-
30 herit eternal life. But many shall be last *that are* first; and first *that are* last. For the XX. kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a ‖ penny a day, he sent them into his vineyard.
3 And he went out about the third hour, and saw others standing idle in the market-place,
4 And said unto them, Go ye also into the vineyard; and whatsoever is right, I will give you. And they went their way.
5 Again he went out about the sixth and ninth hour, and did likewise.
6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?
7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.
8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.
9 And when they came that *were hired* about the eleventh hour, they received every man a penny.
10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.
11 And when they had received *it*, they murmured against the good man of the house,
12 Saying, These last ‖ have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.
13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?
14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.
15 [a]Is it not lawful for me to do what I will with mine own? [b]is thine eye evil because I am good?
16 [c]So the last shall be first, and the first last: [d]for many be called, but few chosen.
17 ¶[e]And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,
18 [f]Behold we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death,
19 [g]And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him:* and the third day he shall rise again.
20 ¶[h]Then came to him the mother of [i]Zebedee's children, with her sons, worshipping *him*, and desiring a certain thing of him.
21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons [k]may sit, the one on thy right hand, and the other on the left, in thy kingdom.
22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of [l]the cup that I shall drink of, and to be baptized with [m]the baptism that I am baptized with? They say unto him, We are able.
23 And he saith unto them, [n]Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to [o]give, but *it shall be given to them* for whom it is prepared of my Father.

Anno DOMINI 33.

‖ *The Roman penny is the eighth part of an ounce, which after five shillings the ounce is seven pence half penny,* ch. 18. 28.

‖ Or, *have continued one hour only*

[a] Rom. 9. 21.
[b] Deut. 15. 9. Prov. 23. 6. ch. 6. 23.
[c] ch. 19. 30.
[d] ch. 22. 14.
[e] Mark 10. 32. Luke 18. 31. John 12. 12.
[f] ch. 16. 21.
[g] ch. 27. 2. Mark 15. 1, 16, &c. Luke 23. 1. John 18. 28, &c. Acts 3. 13.
[h] Mark 10. 35.
[i] ch. 4. 21.
[k] ch. 19. 28.
[l] ch. 26. 39, 42. Mark 14. 36. Luke 22. 42. John 18. 11.
[m] Luke 12. 50.
[n] Acts 12. 2. Rom. 8. 17. 2 Cor. 1. 7. Rev. 1. 9.
[o] ch. 25. 34.

[1] See marginal note on ch. xviii. 28.
[2] Or, *hot wind*

2 And when he had agreed with the labourers for a [1]penny a day, he sent them into his
3 vineyard. And he went out about the third hour, and saw others standing in the market-
4 place idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give
5 you. And they went their way. Again he went out about the sixth and the ninth hour, and did
6 likewise. And about the eleventh *hour* he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle?
7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the
8 vineyard. And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning
9 from the last unto the first. And when they came that *were hired* about the eleventh hour,
10 they received every man a [1]penny. And when the first came, they supposed that they would receive more; and they likewise received every
11 man a [1]penny. And when they received it, they
12 murmured against the householder, saying, These last have spent *but* one hour, and thou hast made them equal unto us, which have borne the burden of the day and the [2]scorching heat.
13 But he answered and said to one of them, Friend, I do thee no wrong: didst not thou
14 agree with me for a [1]penny? Take up that which is thine, and go thy way; it is my will to
15 give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own?
16 or is thine eye evil, because I am good? So the last shall be first, and the first last.
17 And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and in the way
18 he said unto them, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall
19 condemn him to death, and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.
20 Then came to him the mother of the sons of Zebedee with her sons, worshipping *him*, and
21 asking a certain thing of him. And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand,
22 in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink
23 the cup that I am about to drink? They say unto him, We are able. He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on *my* left hand, is not mine to give, but *it is for them* for whom it hath been prepared of my Father.

24 [p]And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But [q]it shall not be so among you: but [r]whosoever will be great among you, let him be your minister;

27 [s]And whosoever will be chief among you, let him be your servant.

28 [t]Even as the [u]Son of man came not to be ministered unto, [x]but to minister, and [y]to give his life a ransom [z]for many.

29 [a]And as they departed from Jericho, a great multitude followed him.

30 ¶ And behold, [b]two blind men sitting by the wayside, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

CHAP. XXI.

Christ rideth into Jerusalem on an ass, &c.

AND [a]when they drew nigh unto Jerusalem, and were come to Bethphage, unto [b]the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 [c]Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 [d]And the disciples went, and did as Jesus commanded them,

7 And brought the ass and the colt, and [e]put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; [f]others cut down branches from the trees, and strewed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, [g]Hosanna to the son of David: [h]Blessed *is* he that cometh in the name of the Lord: Hosanna in the highest.

10 [i]And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus, [k]the prophet of Nazareth of Galilee.

12 ¶ [l]And Jesus went into the temple of God, and cast out all them that sold and bought in the

Anno DOMINI 33.

[p] Mark 10. 41. Luke 22. 24,25.

[q] 1 Pet. 5. 3. [r] ch. 23. 11. Mark 9. 35. & 10. 43. [s] ch. 18. 4.

[t] John 13. 4. [u] Phil. 2. 7. [x] Luke 22. 27. John 13. 14. [y] Isa. 53. 10,11. Dan. 9. 24, 26. John 11. 51,52. 1 Tim. 2. 6. Tit. 2. 14. 1 Pet. 1. 19. [z] ch. 26. 28. Rom. 5. 15, 19. Heb. 9. 28. [a] Mark 10. 46. Luke 18. 35. [b] ch. 9. 27.

[a] Mark 11. 1. Luke 19. 29. [b] Zech. 14. 4.

[c] Isa. 62. 11. Zech. 9. 9. John 12. 15. [d] Mark 11. 4. [e] 2 Kings 9. 13. [f] See Lev. 23. 40. John 12. 13. [g] Ps. 118. 25. [h] Ps. 118. 26. ch. 23. 39. [i] Mark 11. 15. Luke 19. 45. John 2. 13, 15. [k] ch. 2. 23. Luke 7. 16. John 6. 14. & 7. 40. & 9. 17. [l] Mark 11. 11. Luke 19. 45. John 2. 15.

[1] Or, *servant*
[2] Gr. *bond-servant.*
[3] Or, *through*
[4] Many ancient authorities omit *of God.*

24 And when the ten heard it, they were moved with indignation concerning the two brethren.
25 But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise au-
26 thority over them. Not so shall it be among you: but whosoever would become great
27 among you shall be your [1]minister; and whosoever would be first among you shall be your
28 [2]servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they went out from Jericho, a great
30 multitude followed him. And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David.
31 And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son
32 of David. And Jesus stood still, and called them, and said, What will ye that I should do
33 unto you? They say unto him, Lord, that our
34 eyes may be opened. And Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed him.

XXI. And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disci-
2 ples, saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*,
3 and bring *them* unto me. And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send
4 them. Now this is come to pass, that it might be fulfilled which was spoken [3]by the prophet, saying,

5 Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass.

6 And the disciples went, and did even as Jesus
7 appointed them, and brought the ass, and the colt, and put on them their garments; and he
8 sat thereon. And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread
9 them in the way. And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna
10 in the highest. And when he was come into Jerusalem, all the city was stirred, saying, Who
11 is this? And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.
12 And Jesus entered into the temple [4]of God, and cast out all them that sold and bought in the

temple, and overthrew the tables of the [m]money-changers, and the seats of them that sold doves,

13 And said unto them, It is written, [n]My house shall be called the house of prayer, [o]but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea: have ye never read, [p]Out of the mouth of babes and sucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into [q]Bethany, and he lodged there.

18 [r]Now in the morning, as he returned into the city, he hungered.

19 [s]And when he saw a † fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

20 [t]And when the disciples saw *it*, they marvelled, saying, How soon is the fig-tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, [u]If ye have faith, and [x]doubt not, ye shall not only do this *which is done* to the fig-tree, [y]but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And [z]all things whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ [a]And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and [b]said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people: [c]for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

29 He answered and said, I will not; but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, [d]Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

Anno DOMINI 33.

[m] Deut. 14. 25.
[n] Isa. 56. 7.
[o] Jer. 7. 11. Mark 11. 17. Luke 19. 46.
[p] Ps. 8. 2.
[q] Mark 11. 11. John 11. 18.
[r] Mark 11. 12.
[s] Mark 11. 13.
† Gr. *one fig-tree.*
[t] Mark 11. 20.
[u] ch. 17. 20. Luke 17. 6.
[x] Jam. 1. 6.
[y] 1 Cor. 13. 2.
[z] ch. 7. 7. Mark 11. 24. Luke 11. 9. Jam. 5. 16. 1 John 3. 22. & 5. 14.
[a] Mark 11. 27. Luke 20. 1.
[b] Ex. 2. 14. Acts 4. 7. & 7. 27.
[c] ch. 14. 5. Mark 6. 20. Luke 20. 6.
[d] Luke 7. 29, 30.

[1] Or, *a single*
[2] Gr. *word.*
[3] Gr. *Ch'ld*

temple, and overthrew the tables of the money-changers, and the seats of them that sold
13 the doves; and he saith unto them, It is written, My house shall be called a house of
14 prayer: but ye make it a den of robbers. And the blind and the lame came to him in the
15 temple: and he healed them. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indigna-
16 tion, and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?
17 And he left them, and went forth out of the city to Bethany, and lodged there.

18 Now in the morning as he returned to the
19 city, he hungered. And seeing [1]a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree with-
20 ered away. And when the disciples saw it, they marvelled, saying, How did the fig tree im-
21 mediately wither away? And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and
22 cast into the sea, it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who
24 gave thee this authority? And Jesus answered and said unto them, I also will ask you one [2]question, which if ye tell me, I likewise will tell
25 you by what authority I do these things. The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not be-
26 lieve him? But if we shall say, From men; we fear the multitude; for all hold John as a pro-
27 phet. And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things.
28 But what think ye? A man had two sons; and he came to the first, and said, [3]Son, go work to-
29 day in the vineyard. And he answered and said, I will not: but afterward he repented him-
30 self, and went. And he came to the second, and said likewise. And he answered and
31 said, I *go*, sir: and went not. Whether of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.

32 For [f]John came unto you in the way of righteousness, and ye believed him not: [g]but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

33 ¶ Hear another parable; There was a certain householder, [h]which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and [i]went into a far country.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, [k]that they might receive the fruits of it.

35 [l]And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again he sent other servants more than the first: and they did unto them likewise.

37 But last of all, he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, [m]This is the heir; [n]come, let us kill him, and let us seize on his inheritance.

39 [o]And they caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 [p]They say unto him, [q]He will miserably destroy those wicked men, [r]and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, [s]Did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, [t]The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever [u]shall fall on this stone, shall be broken: but on whomsoever it shall fall, [x]it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because [y]they took him for a prophet.

CHAP. XXII.

1 *The marriage of the king's son.* 9 *The calling of the Gentiles.* 11 *The wedding garment.* 21 *Tribute ought to be paid to Cesar.* 23 *Christ silenceth the Sadducees.*

AND Jesus answered [a]and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: [b]my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise,

Anno DOMINI 33.

[f] ch. 3. 1, &c.
[g] Luke 3. 12, 13.

[h] Ps. 80. 9. Sol. Song. 8. 11, 12. Isa. 5. 1. Jer. 2. 21. Mark 12. 1. Luke 20. 9.
[i] ch. 25. 14, 15.
[k] Sol. Song. 8. 11, 12.

[l] 2 Chron. 24. 21. & 36. 16. Neh. 9. 26. ch. 5. 12. & 23. 34, 37. Acts 7. 52. 1 Thess. 2. 15. Heb. 11. 36, 37.

[m] Ps. 2. 8. Heb. 1. 2.
[n] Ps. 2. 2. ch. 26. 3. & 27. 1. John 11. 53. Acts 4. 27.
[o] ch. 26. 50, &c. Mark 14. 46, &c. Luke 22. 54, &c. John 18. 12, &c. Acts 2. 23.
[p] See Luke 20. 16.
[q] Luke 21. 24. Heb. 2. 3.
[r] Acts 13. 46. & 15. 7. & 18. 6. & 28. 28. Rom. 9. & 10. & 11.
[s] Ps. 118. 22. Isa. 28. 16. Mark 12. 10. Luke 20. 17. Acts 4. 11. Eph. 2. 20. 1 Pet. 2. 6, 7.
[t] ch. 8. 12.
[u] Isa. 8. 14, 15. Zech. 12. 3. Luke 20. 18. Rom. 9. 33. 1 Pet. 2. 8.
[x] Isa. 60. 12. Dan. 2. 44.
[y] ver. 11. Luke 7. 16 John 7. 40.

[a] Luke 14. 16. Rev. 19. 7, 9.

[b] Prov. 9. 2.

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[1] Gr. *bond-servants.*
[2] Or, *the fruits of it*
[3] Some ancient authorities omit ver. 44.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

33 Hear another parable: There was a man that was a householder, which planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country.

34 And when the season of the fruits drew near, he sent his [1]servants to the husbandmen, to re-
35 ceive [2]his fruits. And the husbandmen took his [1]servants, and beat one, and killed another, and
36 stoned another. Again, he sent other [1]servants more than the first: and they did unto
37 them in like manner. But afterward he sent unto them his son, saying, They will reverence
38 my son. But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inherit-
39 ance. And they took him, and cast him forth
40 out of the vineyard, and killed him. When therefore the lord of the vineyard shall come,
41 what will he do unto those husbandmen? They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him
42 the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures,

> The stone which the builders rejected,
> The same was made the head of the corner:
> This was from the Lord,
> And it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits
44 thereof. [3]And he that falleth on this stone shall be broken to pieces: but on whomsoever
45 it shall fall, it will scatter him as dust. And when the chief priests and the Pharisees heard his parables, they perceived that he spake of
46 them. And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

XXII. And Jesus answered and spake again in parables unto them, say-
2 ing, The kingdom of heaven is likened unto a certain king, which made a marriage feast for
3 his son, and sent forth his [1]servants to call them that were bidden to the marriage feast: and
4 they would not come. Again he sent forth other [1]servants, saying, Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things
5 are ready: come to the marriage feast. But they made light of it, and went their ways, one to his own farm, another to his merchandise:

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them.*

7 But when the king heard *thereof,* he was wroth: and he sent forth [c]his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not [d]worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and [e]gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man [f]which had not on a wedding-garment:

12 And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* [g]into outer darkness: there shall be weeping and gnashing of teeth.

14 [h]For many are called, but few *are* chosen.

15 ¶ [i]Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man:* for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Shew me the tribute-money. And they brought unto him a ‖ penny.

20 And he saith unto them, Whose *is* this image and ‖ superscription?

21 They say unto him, Cesar's. Then saith he unto them, [k]Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's.

22 When they had heard *these words,* they marvelled, and left him, and went their way.

23 ¶ [l]The same day came to him the Sadducees, [m]which say that there is no resurrection, and asked him,

24 Saying, Master, [n]Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased; and having no issue, left his wife unto his brother.

26 Likewise the second also, and the third, unto the † seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, [o]not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry,

Anno DOMINI 33.

[c] Dan. 9. 26. Luke 19. 27.

[d] ch. 10. 11, 13. Acts 13. 46.

[e] ch. 13. 38, 47.

[f] 2 Cor. 5. 3. Eph. 4. 24. Col. 3. 10, 12. Rev. 3. 4. & 16. 15. & 19. 8.

[g] ch. 8. 12.

[h] ch. 20. 16.

[i] Mark 12. 13. Luke 20. 20.

‖ In value seven pence half-penny: ch. 20. 2.
‖ Or, *inscription.*

[k] ch. 17. 25. Rom. 13. 7.

[l] Mark 12. 18. Luke 20. 27.
[m] Acts 23. 8.
[n] Deut. 25. 5.
† Gr. *seven.*
[o] John 20. 9.

1 Gr. *bond-servants.*
2 Or, *ministers*
3 Or, *Teacher*
4 See marginal note on ch. xviii. 28.
5 Gr. *saying.*
6 Gr. *shall perform the duty of a husband's brother to his wife.* Compare Deut. xxv. 5.
7 Gr. *seven.*

6 and the rest laid hold on his [1]servants, and en-
7 treated them shamefully, and killed them. But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their
8 city. Then saith he to his [1]servants, The wedding is ready, but they that were bidden were
9 not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find,
10 bid to the marriage feast. And those [1]servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests.
11 But when the king came in to behold the guests, he saw there a man which had not on a wed-
12 ding-garment: and he saith unto him, Friend, how camest thou in hither not having a wed-
13 ding-garment? And he was speechless. Then the king said to the [2]servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing
14 of teeth. For many are called, but few chosen.
15 Then went the Pharisees, and took counsel
16 how they might ensnare him in *his* talk. And they send to him their disciples, with the Herodians, saying, [3]Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest
17 not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto
18 Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye
19 hypocrites? Shew me the tribute money. And
20 they brought unto him a [4]penny. And he saith unto them, Whose is this image and super-
21 scription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto
22 God the things that are God's. And when they heard it, they marvelled, and left him, and went their way.
23 On that day there came to him Sadducees, [5]which say that there is no resurrection: and
24 they asked him, saying, [3]Master, Moses said, If a man die, having no children, his brother [6]shall marry his wife, and raise up seed unto his
25 brother. Now there were with us seven brethren: and the first married and deceased, and having no seed left his wife unto his brother;
26 in like manner the second also, and the third,
27 unto the [7]seventh. And after them all the
28 woman died. In the resurrection therefore whose wife shall she be of the seven?
29 for they all had her. But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.
30 For in the resurrection they neither marry.

nor are given in marriage, but [p]are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 [q]I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, [r]they were astonished at his doctrine.

34 ¶ [s]But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them *which was* [t]a lawyer, asked *him a question*, tempting him, and saying,

36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, [u]Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, [x]Thou shalt love thy neighbour as thyself.

40 [y]On these two commandments hang all the law and the prophets.

41 ¶ [z]While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 [a]The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 [b]And no man was able to answer him a word, [c]neither durst any *man*, from that day forth, ask him any more *questions*.

CHAP. XXIII.

1 *Of the scribes and Pharisees' good doctrine, but evil examples of life.*
34 *The destruction of Jerusalem foretold.*

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, [a]The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, *that* observe and do: but do not ye after their works: for [b]they say, and do not.

4 [c]For they bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But [d]all their works they do for to be seen of men: [e]they make broad their phylacteries, and enlarge the borders of their garments,

6 [f]And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 [g]But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your father upon the earth: [h]for one is your Father, which is in heaven.

Anno DOMINI 33.

[p] 1 John 3. 2.

[q] Ex. 3. 6, 16. Mark 12. 26. Luke 20. 37. Acts 7. 32. Heb. 11. 16.
[r] ch. 7. 28.

[s] Mark 12. 28.

[t] Luke 10. 25.

[u] Deut. 6. 5. & 10. 12. & 30. 6. Luke 10. 27.

[x] Lev. 19. 18. ch. 19. 19. Mark 12. 31. Luke 10. 27. Rom. 13. 9. Gal. 5. 14. Jam. 2. 8.
[y] ch. 7. 12. 1 Tim. 1. 5.
[z] Mark 12. 35. Luke 20. 41.

[a] Ps. 110. 1. Acts 2. 34. 1 Cor. 15. 25. Heb. 1. 13. & 10. 12, 13.
[b] Luke 14. 6.
[c] Mark 12. 34. Luke 20. 40.

[a] Neh. 8. 4, 8. Mal. 2. 7. Mark 12. 38. Luke 20. 45.
[b] Rom. 2. 19, &c.
[c] Luke 11. 46. Acts 15. 10. Gal. 6. 13.
[d] ch. 6. 1. 2, 5, 16.
[e] Num. 15. 38. Deut. 6. 8. & 22. 12. Prov. 3. 3.
[f] Mark 12. 38, 39. Luke 11. 43. & 20. 46. 3 John 9.
[g] Jam. 3. 1. See 2 Cor. 1. 24. 1 Pet. 5. 3.
[h] Mal. 1. 6.

[1] Many ancient authorities add *of God*.
[2] Or, *Teacher*
[3] Or, *And a second is like unto it, Thou shalt love, etc.*
[4] Many ancient authorities omit *and grievous to be borne*.
[5] Gr. *the heavenly*.

nor are given in marriage, but are as angels[1]
31 in heaven. But as touching the resurrection of
the dead, have ye not read that which was
32 spoken unto you by God, saying, I am the God
of Abraham, and the God of Isaac, and the God
of Jacob? God is not *the God* of the dead, but
33 of the living. And when the multitudes heard
it, they were astonished at his teaching.

34 But the Pharisees, when they heard that he
had put the Sadducees to silence, gathered them-
35 selves together. And one of them, a lawyer,
36 asked him a question, tempting him, [2]Master,
which is the great commandment in the law?
37 And he said unto him, Thou shalt love the
Lord thy God with all thy heart, and with all
38 thy soul, and with all thy mind. This is the
39 great and first commandment. [3]And a second
like *unto it* is this, Thou shalt love thy neigh-
40 bour as thyself. On these two commandments
hangeth the whole law, and the prophets.

41 Now while the Pharisees were gathered to-
42 gether, Jesus asked them a question, saying,
What think ye of the Christ? whose son is he?
43 They say unto him, *The son* of David. He
saith unto them, How then doth David in the
Spirit call him Lord, saying,

44 The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?

45 If David then calleth him Lord, how is he his
46 son? And no one was able to answer him a
word, neither durst any man from that day
forth ask him any more questions.

XXIII. 2 Then spake Jesus to the multi-
tudes and to his disciples, saying,
The scribes and the Pharisees sit on Moses'
3 seat: all things therefore whatsoever they bid
you, *these* do and observe: but do not ye
after their works; for they say, and do not.
4 Yea, they bind heavy burdens [4]and grievous
to be borne, and lay them on men's shoul-
ders; but they themselves will not move them
5 with their finger. But all their works they do
for to be seen of men: for they make broad
their phylacteries, and enlarge the borders *of*
6 *their garments*, and love the chief place at
feasts, and the chief seats in the synagogues,
7 and the salutations in the marketplaces, and to
8 be called of men, Rabbi. But be not ye called
Rabbi: for one is your teacher, and all ye are
9 brethren. And call no man your father on the
earth: for one is your Father, [5]which is in heaven.

10 Neither be ye called masters: for one is your Master, *even* Christ.
11 But [i]he that is greatest among you, shall be your servant.
12 [k]And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.
13 ¶ But [l]woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering, to go in.
14 Woe unto you, scribes and Pharisees, hypocrites! [m]for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.
15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.
16 Woe unto you, [n]*ye* blind guides! which say, [o]Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.
17 *Ye* fools, and blind! for whether is greater, the gold, [p]or the temple that sanctifieth the gold?
18 And whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is ‖ guilty.
19 *Ye* fools, and blind! for whether *is* greater, the gift, or [q]the altar that sanctifieth the gift?
20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.
21 And whoso shall swear by the temple, sweareth by it, and by [r]him that dwelleth therein.
22 And he that shall swear by heaven, sweareth by [s]the throne of God, and by him that sitteth thereon.
23 Woe unto you, scribes and Pharisees, hypocrites! [t]for ye pay tithe of mint, and † anise, and cummin, and [u]have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.
24 *Ye* blind guides, which strain at a gnat, and swallow a camel.
25 Woe unto you, scribes and Pharisees, hypocrites! [x]for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.
26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.
27 Woe unto you, scribes and Pharisees, hypocrites! [y]for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.
28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.
29 [z]Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,
30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

Anno DOMINI 33.

[i] ch. 20. 26, 27.
[k] Job 22. 29. Prov. 15. 33. & 29. 23. Luke 14. 11. & 18. 14. Jam. 4. 6. 1 Pet. 5. 5.
[l] Luke 11. 52.
[m] Mark 12. 40. Luke 20. 47. 2 Tim. 3. 6. Tit. 1. 11.
[n] ch. 15. 14. ver. 24.
[o] ch. 5. 33, 34.
[p] Ex. 30. 29.
‖ Or, *debtor*, or, *bound*.
[q] Ex. 29. 37.
[r] 1 Kings 8. 13. 2 Chron. 6. 2. Ps. 26. 8. & 132. 14.
[s] ch. 5. 34. Ps. 11. 4. Acts 7. 49.
[t] Luke 11. 42.
† Gr. ἄνηθον *dill*.
[u] 1 Sam. 15. 22. Hos. 6. 6. Mic. 6. 8. ch. 9. 13. & 12. 7.
[x] Mark 7. 4. Luke 11. 39.
[y] Luke 11. 44. Acts 23. 3.
[z] Luke 11. 47.

[1] Gr. *greater.*
[2] Or, *minister*
[3] Gr. *before.*
[4] Some authorities insert here, or after ver. 12, ver. 14 *Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation.* See Mark xii. 40; Luke xx. 47.
[5] Gr. *Gehenna.*
[6] Or, *sanctuary:* as in ver. 35.
[7] Or, *bound* by his oath
[8] Or, *dill*

10 Neither be ye called masters: for one is
11 your master, *even* the Christ. But he that is [1]greatest among you shall be your [2]servant.
12 And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.
13 But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven [3]against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.[4]
15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of [5]hell than yourselves.
16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the [6]temple, it is nothing; but whosoever shall swear by the gold
17 of the [6]temple, he is [7]a debtor. Ye fools and blind: for whether is greater, the gold, or the
18 [6]temple that hath sanctified the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that
19 is upon it, he is [7]a debtor. Ye blind: for whether is greater, the gift, or the altar that sanctifieth
20 the gift? He therefore that sweareth by the altar, sweareth by it, and by all things thereon.
21 And he that sweareth by the [6]temple, sweareth
22 by it, and by him that dwelleth therein. And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.
23 Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and [8]anise and cummin, and have left undone the weightier matters of the law, judgement, and mercy, and faith: but these ye ought to have done, and not to have
24 left the other undone. Ye blind guides, which strain out the gnat, and swallow the camel.
25 Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from
26 extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.
27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness.
28 Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.
29 Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righte-
30 ous and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that [z]ye are the children of them which killed the prophets.
32 [b]Fill ye up then the measure of your fathers.
33 *Ye* serpents, *ye* [c]generation of vipers, how can ye escape the damnation of hell?
34 ¶ [d]Wherefore, behold, I send unto you prophets, and wise men, and scribes; and [e]*some* of them ye shall kill, and crucify, and [f]*some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:
35 [g]That upon you may come all the righteous blood shed upon the earth, [h]from the blood of righteous Abel, unto [i]the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.
36 Verily I say unto you, All these things shall come upon this generation.
37 [k]O Jerusalem, Jerusalem, *thou* that killest the prophets, [l]and stonest them which are sent unto thee, how often would [m]I have gathered thy children together, even as a hen gathereth her chickens [n]under *her* wings, and ye would not!
38 Behold, your house is left unto you desolate.
39 For I say unto you, Ye shall not see me henceforth, till ye shall say, [o]Blessed *is* he that cometh in the name of the Lord.

CHAP. XXIV.

1 *Christ foretelleth the destruction of the temple;* 3 *what shall happen at his coming.* 36 *As no man knoweth the day, we ought to watch, &c.*

AND [a]Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.
2 And Jesus said unto them, See ye not all these things? Verily I say unto you, [b]There shall not be left here one stone upon another, that shall not be thrown down.
3 ¶ And as he sat upon the mount of Olives, [c]the disciples came unto him privately, saying, [d]Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?
4 And Jesus answered and said unto them, [e]Take heed that no man deceive you.
5 For [f]many shall come in my name, saying, I am Christ; [g]and shall deceive many.
6 And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.
7 For [h]nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places.
8 All these *are* the beginning of sorrows.
9 [i]Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.
10 And then shall many [k]be offended, and shall betray one another, and shall hate one another.
11 And [l]many false prophets shall rise, and [m]shall deceive many.
12 And because iniquity shall abound, the love of many shall wax cold.
13 [n]But he that shall endure unto the end, the same shall be saved.
14 And this [o]gospel of the kingdom [p]shall be

Anno DOMINI 33.

[a] Acts 7. 51, 52. 1 Thess. 2. 15.
[b] Gen. 15. 16. 1 Thess. 2. 16.
[c] ch. 3. 7. & 12. 34.
[d] ch. 21. 34, 35. Luke 11. 49.
[e] Acts 5. 40. & 7. 58, 59. & 22. 19.
[f] ch. 10. 17. 2 Cor. 11. 24, 25.
[g] Rev. 18. 24.
[h] Gen. 4. 8. 1 John 3. 12.
[i] 2 Chron. 24. 20, 21.
[k] Luke 13. 34.
[l] 2 Chron. 24. 21.
[m] Deut. 32. 11, 12.
[n] Ps. 17. 8. & 91. 4.
[o] Ps. 118. 26. ch. 21. 9.
[a] Mark 13. 1. Luke 21. 5.
[b] 1 Kings 9. 7. Jer. 26. 18. Mic. 3. 12. Luke 19. 44.
[c] Mark 13. 3.
[d] 1 Thess. 5. 1.
[e] Eph. 5. 6. Col. 2. 8, 18. 2 Thess. 2. 3. 1 John 4. 1.
[f] Jer. 14. 14. & 23. 21, 25. ver. 24. John 5. 43.
[g] ver. 11.
[h] 2 Chron. 15. 6. Isa. 19. 2. Hag. 2. 22. Zech. 14. 13.
[i] ch. 10. 17. Mark 13. 9. Luke 21. 12. John 15. 20. & 16. 2. Acts 4. 2, 3. & 7. 59. & 12. 1, &c. 1 Pet. 4. 16. Rev. 2. 10, 13.
[k] ch. 11. 6. & 13. 57. 2 Tim. 1. 15. & 4. 10, 16.
[l] ch. 7. 15. Acts 20. 29. 2 Pet. 2. 1.
[m] 1 Tim. 4. 1. ver. 5, 24.
[n] ch. 10. 22. Mark 13. 13. Heb. 3. 6, 14. Rev. 2. 10.
[o] ch. 4. 23. & 9. 35.
[p] Rom. 10. 18. Col. 1. 6, 23.

[1] Gr. *Gehenna.*
[2] Some ancient authorities omit *desolate.*
[3] Gr. *presence.*
[4] Or, *the consummation of the age*
[5] Or, *these good tidings*

31 Wherefore ye witness to yourselves, that ye are
32 sons of them that slew the prophets. Fill ye
33 up then the measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape
34 the judgement of [1]hell? Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your syna-
35 gogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary
36 and the altar. Verily I say unto you, All these things shall come upon this generation.
37 O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.
38 Behold, your house is left unto you [2]desolate.
39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

XXIV. And Jesus went out from the temple, and was going on his way; and his disciples came to him to shew
2 him the buildings of the temple. But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.
3 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy [3]coming, and of [4]the end of the
4 world? And Jesus answered and said unto them,
5 Take heed that no man lead you astray. For many shall come in my name, saying, I am the
6 Christ; and shall lead many astray. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for *these things* must needs come to
7 pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and earthquakes
8 in divers places. But all these things are the be-
9 ginning of travail. Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's
10 sake. And then shall many stumble, and shall deliver up one another, and shall hate one another.
11 And many false prophets shall arise, and shall
12 lead many astray. And because iniquity shall be multiplied, the love of the many shall wax cold.
13 But he that endureth to the end, the same shall be
14 saved. And [5]this gospel of the kingdom shall be

preached in all the world, for a witness unto all nations; and then shall the end come.

15 [q]When ye, therefore, shall see the abomination of desolation, spoken of by [r]Daniel the prophet, stand in the holy place, ([s]whoso readeth, let him understand,)

16 Then let them which be in Judea flee into the mountains:

17 Let him which is on the house-top not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And [t]woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath-day:

21 For [u]then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: [x]but for the elect's sake those days shall be shortened.

23 [y]Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24 For [z]there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, [a]if *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: Behold, *he is* in the secret chambers; believe *it* not.

27 [b]For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 [c]For wheresoever the carcass is, there will the eagles be gathered together.

29 ¶ [d]Immediately after the tribulation of those days, [e]shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 [f]And then shall appear the sign of the Son of man in heaven: [g]and then shall all the tribes of the earth mourn, [h]and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 [i]And he shall send his angels || with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn [k]a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things, know [l]that || it is near, *even* at the doors.

34 Verily I say unto you, [m]This generation shall not pass, till all these things be fulfilled.

35 [n]Heaven and earth shall pass away, but my words shall not pass away.

36 ¶ [o]But of that day and hour knoweth no *man*, no, not the angels of heaven, [p]but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

Anno DOMINI 33.

[q] Mark 13. 14. Luke 21. 20.
[r] Dan. 9. 27. & 12. 11.
[s] Dan. 9. 23, 25.
[t] Luke 23. 29.
[u] Dan. 9. 26. & 12. 1. Joel 2. 2.
[x] Isa. 65. 8, 9. Zech. 14. 2, 3.
[y] Mark 13. 21. Luke 17. 23. & 21. 8.
[z] Deut. 13. 1. ver. 5, 11. 2 Thess. 2. 9, 10, 11. Rev. 13. 13.
[a] John 6. 37 & 10. 28, 29. Rom. 8. 28, 29, 30. 2 Tim. 2. 19.
[b] Luke 17. 24.
[c] Job 29. 30. Luke 17. 37.
[d] Dan. 7. 11, 12.
[e] Isa. 13. 10. Ezek. 32. 7. Joel 2. 10, 31. & 3. 15. Amos 5. 20. & 8. 9. Mark 13. 24. Luke 21. 25. Acts 2. 20. Rev. 6. 12.
[f] Dan. 7. 13.
[g] Zech. 12. 12.
[h] ch. 16. 27. Mark 13. 26. Rev. 1. 7.
[i] ch. 13. 41. 1 Cor. 15. 52. 1 Thess. 4. 16.
|| Or, *with a trumpet, and a great voice.*
[k] Luke 21. 29.
[l] Jam. 5. 9.
|| Or, *he.*
[m] ch. 16. 28. & 23. 36. Mark 13. 30. Luke 21. 32.
[n] Ps. 102. 26. Isa. 51. 6. Jer. 31. 35, 36. ch. 5. 18. Mark 13. 31. Luke 21. 33. Heb. 1. 11.
[o] Mark 13. 32. Acts 1. 7. 1 Thess. 5. 2. 2 Pet. 3. 10.
[p] Zech. 14. 7.

1 Gr. *inhabited earth.*
2 Or, *through*
3 Or, *a holy place*
4 Or, him
5 Or, them
6 Gr. *presence.*
7 Or, *vultures*
8 Many ancient authorities read *with a great trumpet, and they shall gather, etc.*
9 Or, *a trumpet of great sound*
10 Or, *it*
11 Many authorities, some ancient, omit *neither the Son.*

preached in the whole [1]world for a testimony unto all the nations; and then shall the end come.

15 When therefore ye see the abomination of desolation, which was spoken of [2]by Daniel the prophet, standing in [3]the holy place (let him that
16 readeth understand), then let them that are in
17 Judæa flee unto the mountains: let him that is on the housetop not go down to take out the
18 things that are in his house: and let him that is in the field not return back to take his cloke.
19 But woe unto them that are with child and
20 to them that give suck in those days! And pray ye that your flight be not in the winter,
21 neither on a sabbath: for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever
22 shall be. And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened.
23 Then if any man shall say unto you, Lo, here is
24 the Christ, or, Here; believe [4]*it* not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to
25 lead astray, if possible, even the elect. Behold,
26 I have told you beforehand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner
27 chambers; believe [5]*it* not. For as the lightning cometh forth from the east and is seen even unto the west; so shall be the [6]coming of the
28 Son of man. Wheresoever the carcase is, there will the [7]eagles be gathered together.

29 But immediately, after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens
30 shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds
31 of heaven with power and great glory. And he shall send forth his angels [8]with [9]a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now from the fig tree learn her parable when her branch is now become tender, and putteth forth its leaves, ye know that the sum-
33 mer is nigh; even so ye also, when ye see all these things, know ye that [10]he is nigh, *even*
34 at the doors. Verily I say unto you, This generation shall not pass away, till all these
35 things be accomplished. Heaven and earth shall pass away, but my words shall not pass
36 away. But of that day and hour knoweth no one, not even the angels of heaven, [11]neither the Son,
37 but the Father only. And as *were* the days of Noah, so shall be the [6]coming of the Son of man.

38 [q]For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,
39 And knew not until the flood came, and took them all away: so shall also the coming of the Son of man be.
40 [r]Then shall two be in the field; the one shall be taken, and the other left.
41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.
42 ¶ [s]Watch therefore; for ye know not what hour your Lord doth come.
43 [t]But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.
44 [u]Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.
45 [x]Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?
46 [y]Blessed *is* that servant, whom his lord, when he cometh, shall find so doing.
47 Verily I say unto you, That [z]he shall make him ruler over all his goods.
48 But and if that evil servant shall say in his heart, My lord delayeth his coming;
49 And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken;
50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,
51 And shall ‖cut him asunder, and appoint *him* his portion with the hypocrites: [a]there shall be weeping and gnashing of teeth.

Anno DOMINI 33.

[q] Gen. 6. 3, 4, 5. & 7. 5. Luke 17. 26. 1 Pet. 3. 20.
[r] Luke 17. 34, &c.
[s] ch. 13. Mark 13. 33, &c. Luke 21. 36.
[t] Luke 12. 39. 1 Thess. 5. 2. 2 Pet. 3. 10. Rev. 3. 3. & 16. 15.
[u] ch. 25. 13. 1 Thess. 5. 6.
[x] Luke 12. 42. Acts 20. 28. 1 Cor. 4. 2. Heb. 3. 5.
[y] Rev. 16. 15.
[z] ch. 25. 21, 23. Luke 22. 29.
‖ Or, *cut him off.*
[a] ch. 8. 12. & 25. 30.

CHAP. XXV.

1 *The parable of the ten virgins;* 14 *of the talents, and the reward to those who improved them.* 31 *Of the last judgment.*

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet [a]the bridegroom.
2 [b]And five of them were wise, and five *were* foolish.
3 They that *were* foolish took their lamps, and took no oil with them:
4 But the wise took oil in their vessels with their lamps.
5 While the bridegroom tarried, [c]they all slumbered and slept.
6 And at midnight [d]there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.
7 Then all those virgins arose, and [e]trimmed their lamps.
8 And the foolish said unto the wise, Give us of your oil: for our lamps are ‖gone out.
9 But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.
10 And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage: and [f]the door was shut.
11 Afterward came also the other virgins, saying, [g]Lord, Lord, open to us.

[a] Eph. 5. 29, 30. Rev. 19. 7. & 21. 2, 9.
[b] ch. 13. 47. & 22. 10.
[c] 1 Thess. 5. 6.
[d] ch. 24. 31. 1 Thess. 4. 16.
[e] Luke 12. 35. ‖ Or, *going out.*
[f] Luke 13. 25.
[g] ch. 7. 21–23.

[1] Gr. *presence.*
[2] Or, *But this ye know*
[3] Gr. *digged through.*
[4] Gr. *bond-servant.*
[5] Or, *severely scourge him*
[6] Or, *torches*

38 For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah
39 entered into the ark, and they knew not until the flood came, and took them all away; so
40 shall be the [1]coming of the Son of man. Then shall two men be in the field; one is taken, and
41 one is left: two women *shall be* grinding at the
42 mill; one is taken, and one is left. Watch therefore: for ye know not on what day your
43 Lord cometh. [2]But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be [3]broken
44 through. Therefore be ye also ready: for in an hour that ye think not the Son of man com-
45 eth. Who then is the faithful and wise [4]servant, whom his lord hath set over his household, to give them their food in due season?
46 Blessed is that [4]servant, whom his lord when he
47 cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath.
48 But if that evil [4]servant shall say in his heart,
49 My lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the
50 drunken; the lord of that [4]servant shall come in a day when he expecteth not, and in an hour
51 when he knoweth not, and shall [5]cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth.

XXV. Then shall the kingdom of heaven be likened unto ten virgins, which took their [6]lamps, and went forth to meet the
2 bridegroom. And five of them were foolish,
3 and five were wise. For the foolish, when they
4 took their [6]lamps, took no oil with them: but the wise took oil in their vessels with their
5 [6]lamps. Now while the bridegroom tarried,
6 they all slumbered and slept. But at midnight there is a cry, Behold, the bridegroom! Come
7 ye forth to meet him. Then all those virgins
8 arose, and trimmed their [6]lamps. And the foolish said unto the wise, Give us of your oil;
9 for our [6]lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves
10 And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the
11 door was shut. Afterward come also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, [h]I know you not.

13 [i]Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ [k]For *the kingdom of heaven is* [l]as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.

15 And unto one he gave five ‖talents, to another two, and to another one; [m]to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents, went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one, went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant; thou hast been faithful over a few things, [n]I will make thee ruler over many things: enter thou into [o]the joy of thy lord.

22 He also that had received two talents came, and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

23 His lord said unto him, [p]Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came, and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 [q]For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath.

30 And cast ye the unprofitable servant [r]into outer darkness: there shall be weeping and gnashing of teeth.

31 ¶ [s]When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And [t]before him shall be gathered all nations: and [u]he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

Anno DOMINI 33.

[h] Ps. 5. 5. Hab. 1. 13. John 9. 31.
[i] ch. 24. 42, 44. Mark 13. 33. 35. Luke 21. 36. 1 Cor. 16. 13. 1 Thess. 5. 6. 1 Pet. 5. 8. Rev. 16. 15.
[k] Luke 19. 12.
[l] ch. 21. 33.
‖ A talent is 187*l.* 10*s.*
[m] ch. 18. 24. Rom. 12. 6. 1 Cor. 12. 7, 11, 29. Eph. 4. 11.
[n] ch. 24. 47. ver. 34, 46. Luke 12. 44. & 22. 29, 30.
[o] Heb. 12. 2. 2 Tim. 2. 12. 1 Pet. 1. 8.
[p] ver. 21.
[q] ch. 13. 12. Mark 4. 25. Luke 8. 18. & 19. 26. John 15. 2.
[r] ch. 8. 12. & 24. 51.
[s] Zech. 14. 5. ch. 16. 27. & 19. 28. Mark 8. 38. Acts 1. 11. 1 Thess. 4. 16. 2 Thess. 1. 7. Jude 14. Rev. 1. 7.
[t] Rom. 14. 10. 2 Cor. 5. 10. Rev. 20. 12.
[u] Ezek. 20. 38. & 34. 17, 20. ch. 13. 49.

[1] Gr. *bond servants.*
[2] Gr. *bond-servant.*
[3] Gr. *kids.*

12 But he answered and said, Verily I say unto
13 you, I know you not. Watch therefore, for ye know not the day nor the hour.

14 For *it is* as *when* a man, going into another country, called his own [1]servants, and delivered
15 unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he
16 went on his journey. Straightway he that received the five talents went and traded with
17 them, and made other five talents. In like manner he also that *received* the two gained other
18 two. But he that received the one went away and digged in the earth, and hid his lord's
19 money. Now after a long time the lord of those [1]servants cometh, and maketh a reckon-
20 ing with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents:
21 lo, I have gained other five talents. His lord said unto him, Well done, good and faithful [2]servant: thou hast been faithful over a few things, I will set thee over many things: enter
22 thou into the joy of thy lord. And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have
23 gained other two talents. His lord said unto him, Well done, good and faithful [2]servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy
24 of thy lord. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst
25 not scatter: and I was afraid, and went away and hid thy talent in the earth: lo, thou hast
26 thine own. But his lord answered and said unto him, Thou wicked and slothful [2]servant, thou knewest that I reap where I sowed not, and
27 gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back
28 mine own with interest. Take ye away therefore the talent from him, and give it unto him
29 that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even
30 that which he hath shall be taken away. And cast ye out the unprofitable [2]servant into the outer darkness: there shall be the weeping and gnashing of teeth.

31 But when the Son of man shall come in his glory, and all the angels with him, then shall
32 he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the [3]goats;

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, [x]inherit the kingdom [y]prepared for you from the foundation of the world:

35 [z]For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: [a]I was a stranger, and ye took me in:

36 [b]Naked, and ye clothed me: I was sick, and ye visited me: [c]I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee?* or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, [d]Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, [e]Depart from me, ye cursed, [f]into everlasting fire, prepared for [g]the devil and his angels:

42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, [h]Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And [i]these shall go away into everlasting punishment: but the righteous into life eternal.

CHAP. XXVI.

3 *The rulers conspire against Christ.* 14 *Judas selleth him.* 17 *Christ eateth the passover.*

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 [a]Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

3 [b]Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him.*

5 But they said, Not on the feast-*day*, lest there be an uproar among the people.

6 ¶ [c]Now when Jesus was in [d]Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster-box of very precious ointment, and poured *it* on his head as he sat *at meat.*

8 [e]But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

Anno DOMINI 33.

x Rom. 8. 17. 1 Pet. 1. 4, 9. & 3. 9. Rev. 21. 7.
y ch. 20. 23. Mark 10. 40. 1 Cor. 2. 9. Heb. 11. 16.
z Isa. 58. 7. Ezek. 18. 7. Jam. 1. 27.
a Heb. 13. 2. 3 John 5.
b Jam. 2. 15, 16.
c 2 Tim. 1. 16.
d Prov. 14. 31. & 19. 17. ch. 10. 42. Mark 9. 41. Heb. 6. 10.
e Ps. 6. 8. ch. 7. 23. Luke 13. 27.
f ch. 13. 40, 42. g 2 Pet. 2. 4. Jude 6.
h Prov. 14. 31. & 17. 5. Zech. 2. 8. Acts 9. 5.
i Dan. 12. 2. John 5. 29. Rom. 2. 7, &c.
a Mark 14. 1. Luke 22. 1. John 13. 1.
b Ps. 2. 2. John 11. 47. Acts 4. 25, &c.
c Mark 14. 3. John 11. 1, 2. & 12. 3.
d ch. 21. 17.
e John 12. 4.

1 Gr. *kids.*
2 Or, *Depart from me under a curse*
3 Or, *a flask*

33 And he shall set the sheep on his right hand,
34 but the [1]goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a
36 stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I
37 was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee?
38 or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or
39 naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee?
40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least,
41 ye did it unto me. Then shall he say also unto them on the left hand, [2]Depart from me, ye cursed, into the eternal fire which is prepared
42 for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty,
43 and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not;
44 sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister
45 unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto
46 me. And these shall go away into eternal punishment: but the righteous into eternal life.

XXVI. And it came to pass, when Jesus had finished all these words, he
2 said unto his disciples, Ye know that after two days the passover cometh, and the Son of man
3 is delivered up to be crucified. Then were gathered together the chief priests, and the elders of the people, unto the court of the high
4 priest, who was called Caiaphas; and they took counsel together that they might take Jesus
5 by subtilty, and kill him. But they said, Not during the feast, lest a tumult arise among the people.
6 Now when Jesus was in Bethany, in the
7 house of Simon the leper, there came unto him a woman having [3]an alabaster cruse of exceeding precious ointment, and she poured
8 it upon his head, as he sat at meat. But when the disciples saw it, they had indignation, saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 [f]For ye have the poor always with you; but [g]me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ [k]Then one of the twelve, called [i]Judas Iscariot, went unto the chief priests,

15 And said *unto them*, [k]What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 ¶ [l]Now the first *day* of the *feast of* unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 [m]Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, [n]He that dippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of man goeth, [o]as it is written of him: but [p]woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ [q]And as they were eating, [r]Jesus took bread, and ‖ blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; [s]this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, [t]Drink ye all of it;

28 For [u]this is my blood [x]of the new testament, which is shed [y]for many for the remission of sins.

29 But [z]I say unto you, I will not drink henceforth of this fruit of the vine, [a]until that day when I drink it new with you in my Father's kingdom.

30 [b]And when they had sung an ‖ hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, [c]All ye shall [d]be offended because of me this night: for it is written, [e]I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

Anno DOMINI 33.

[f] Deut. 15. 11. John 12. 8.
[g] See ch. 18. 20. & 28. 20. John 13. 33. & 14. 19. & 16. 5, 28. & 17. 11.
[k] Mark 14. 10. Luke 22. 3. John 13. 2, 30.
[i] ch. 10. 4.
[k] Zech. 11. 12. ch. 27. 3.
[l] Ex. 12. 6, 18. Mark 14. 12. Luke 22. 7.
[m] Mark 14. 17-21. Luke 22. 14. John 13. 21.
[n] Ps. 41. 9. Luke 22. 21. John 13. 18.
[o] Ps. 22. Isa. 53. Dan. 9. 26. Mark 9. 12. Luke 24. 25, 26, 46. Acts 17. 2, 3. & 26. 22, 23. 1 Cor. 15. 3.
[p] John 17. 12.
[q] Mark 14. 22. Luke 22. 19.
[r] 1 Cor. 11. 23, 24, 25.
‖ Many Greek copies have, *gave thanks*. See Mark 6. 41.
[s] 1 Cor. 10. 16.
[t] Mark 14. 23.
[u] See Ex. 24. 8. Lev. 17. 11.
[x] Jer. 31. 31.
[y] ch. 20. 28. Rom. 5. 15. Heb. 9. 22.
[z] Mark 14. 25. Luke 22. 18.
[a] Acts 10. 41.
[b] Mark 14. 26.
‖ Or, *psalm*.
[c] Mark 14. 27. John 16. 32.
[d] ch. 11. 6.
[e] Zech. 13. 7.

9 For this *ointment* might have been sold for
10 much, and given to the poor. But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work
11 upon me. For ye have the poor always with
12 you; but me ye have not always. For in that she [1]poured this ointment upon my body, she
13 did it to prepare me for burial. Verily I say unto you, Wheresoever [2]this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

14 Then one of the twelve, who was called Judas
15 Iscariot, went unto the chief priests, and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto
16 him thirty pieces of silver. And from that time he sought opportunity to deliver him *unto them*.

17 Now on the first *day* of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the
18 passover? And he said, Go into the city to such a man, and say unto him, The [3]Master saith, My time is at hand; I keep the passover
19 at thy house with my disciples. And the disciples did as Jesus appointed them; and they
20 made ready the passover. Now when even was come, he was sitting at meat with the
21 twelve [4]disciples; and as they were eating, he said, Verily I say unto you, that one of you shall
22 betray me. And they were exceeding sorrowful, and began to say unto him every one, Is it
23 I, Lord? And he answered and said, He that dipped his hand with me in the dish, the same
24 shall betray me. The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! Good were it [5]for that man if he had not been
25 born. And Judas, which betrayed him, answered and said, Is it I, Rabbi? He saith unto
26 him, Thou hast said. And as they were eating, Jesus took [6]bread, and blessed, and brake it; and he gave to the disciples, and said, Take,
27 eat; this is my body. And he took [7]a cup, and gave thanks, and gave to them, saying, Drink
28 ye all of it; for this is my blood of [8]the [9]covenant, which is shed for many unto remission of
29 sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung a hymn, they went out unto the mount of Olives.

31 Then saith Jesus unto them, All ye shall be [10]offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

[1] Gr. *cast*.
[2] Or, *these good tidings*
[3] Or, *Teacher*
[4] Many authorities, some ancient, omit *disciples*.
[5] Gr. *for him if that man*.
[6] Or, *a loaf*
[7] Some ancient authorities read *the cup*.
[8] Or, *the testament*
[9] Many ancient authorities insert *new*.
[10] Gr. *caused to stumble*.

32 But after I am risen again, [f]I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, [g]Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ [h]Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter, and [i]the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, [k]My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little further, and fell on his face, and [l]prayed, saying, [m]O my Father, if it be possible, [n]let this cup pass from me: nevertheless, [o]not as I will, but as thou *wilt.*

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour?

41 [p]Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And [q]while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; [r]and kissed him.

50 And Jesus said unto him, [s]Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And behold, [t]one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: [u]for all they that take the sword, shall perish with the sword.

53 Thinkest thou that I cannot now pray to my

Anno DOMINI 33.

[f] ch. 28. 7, 10, 16. Mark 14. 28. & 16. 7.
[g] Mark 14. 30. Luke 22. 34. John 13. 38.
[h] Mark 14. 32-35. Luke 22. 39. John 18. 1.
[i] ch. 4. 21.
[k] John 12. 27.
[l] Mark 14. 36. Luke 22. 42. Heb. 5. 7.
[m] John 12. 27.
[n] ch. 20. 22.
[o] John 5. 30. & 6. 38. Phil. 2. 8.
[p] Mark 13. 33. & 14. 38. Luke 22. 40,46. Eph. 6. 18.
[q] Mark 14. 43. Luke 22. 47. John 18. 3. Acts 1. 16.
[r] 2 Sam. 20. 9.
[s] Ps. 41. 9. & 55. 13.
[t] John 18. 10.
[u] Gen. 9. 6. Rev. 13. 10.

[1] Gr. *caused to stumble.*
[2] Gr. *an enclosed piece of ground.*
[3] Or, *Watch ye, and pray that ye enter not*
[4] Gr. *kissed him much.*
[5] Gr. *bond-servant.*

32 But after I am raised up, I will go before you
33 into Galilee. But Peter answered and said unto him, If all shall be [1]offended in thee, I will
34 never be [1]offended. Jesus said unto him, Verily I say unto thee, that this night, before the cock
35 crow, thou shalt deny me thrice. Peter saith unto him, Even if I must die with thee, *yet* will I not deny thee. Likewise also said all the disciples.

36 Then cometh Jesus with them unto [2]a place called Gethsemane, and saith unto his disciples,
37 Sit ye here, while I go yonder and pray. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore
38 troubled. Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye
39 here, and watch with me. And he went forward a little, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but
40 as thou wilt. And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour?
41 [3]Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh
42 is weak. Again a second time he went away, and prayed, saying, O my Father, if this cannot pass away, except I drink it, thy will be done.
43 And he came again and found them sleeping,
44 for their eyes were heavy. And he left them again, and went away, and prayed a third time,
45 saying again the same words. Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed unto the
46 hands of sinners. Arise, let us be going: behold, he is at hand that betrayeth me.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests
48 and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he: take him. And
49 straightway he came to Jesus, and said, Hail, Rabbi; and [4]kissed him. And Jesus said unto him, Friend, *do* that for which thou art come. Then they came and laid hands on Jesus, and
51 took him. And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the [5]servant of the high priest,
52 and struck off his ear. Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword.
53 Or thinkest thou that I cannot beseech my

Father, and he shall presently give me [x]more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, [y]that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the [z]scriptures of the prophets might be fulfilled. Then [a]all the disciples forsook him, and fled.

57 ¶ [b]And they that had laid hold on Jesus, led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off, unto the high priest's palace, and went in, and sat with the servants to see the end.

59 Now the chief priests, and elders, and all the council sought false witness against Jesus, to put him to death;

60 But found none: yea, though [c]many false witnesses came, *yet* found they none. At the last came [d]two false witnesses,

61 And said, This *fellow* said, [e]I am able to destroy the temple of God, and to build it in three days.

62 [f]And the high priest arose, and said unto him, Answerest thou nothing? What *is it which* these witness against thee?

63 But [g]Jesus held his peace. And the high priest answered and said unto him, [h]I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless, I say unto you, [i]Hereafter shall ye see the Son of man [k]sitting on the right hand of power, and coming in the clouds of heaven.

65 [l]Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, [m]He is guilty of death.

67 [n]Then did they spit in his face, and buffeted him; and [o]others smote *him* with ‖ the palms of their hands,

68 Saying, [p]Prophesy unto us, thou Christ, Who is he that smote thee?

69 ¶ [q]Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy [r]speech bewrayeth thee.

74 Then [s]began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

Anno DOMINI 33.

[x] 2 Kings 6. 17. Dan. 7. 10.
[y] Isa. 53. 7, &c. ver. 24. Luke 24. 25, 44, 46.
[z] Lam. 4. 20. ver. 54.
[a] See John 18. 15.
[b] Mark 14. 53. Luke 22. 54. John 18. 12, 13, 24.
[c] Ps. 27. 12. & 35. 11. Mark 14. 55. So Acts 6. 13.
[d] Deut. 19. 15.
[e] ch. 27. 40. John 2. 19.
[f] Mark 14. 60.
[g] Isa. 53. 7.
[h] Lev. 5. 1. 1 Sam. 14. 24, 26.
[i] Dan. 7. 13. ch. 16. 27. & 24. 30. Luke 21. 27. & 25. 31. John 1. 51. Rom. 14. 10. 1 Thess. 4. 16. Rev. 1. 7.
[k] Ps. 110. 1. Acts 7. 55.
[l] 2 Kings 18. 37. & 19. 1.
[m] Lev. 24. 16. John 19. 7.
[n] Isa. 50. 6. & 53. 3. ch. 27. 30.
[o] Luke 22. 63. John 19. 3.
‖ Or, *rods.*
[p] Mark 14. 65. Luke 22. 64.
[q] Mark 14. 66. Luke 22. 55. John 18. 16, 17, 25.
[r] Luke 22. 59.
[s] Mark 14. 71.

1 Or, *sanctuary:* as in ch. xxiii. 35; xxvii. 5.
2 Gr. *liable to*
3 Or, *with rods*

Father, and he shall even now send me more
54 than twelve legions of angels? How then
should the scriptures be fulfilled, that thus it
55 must be? In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not.
56 But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

57 And they that had taken Jesus led him away to *the house of* Caiaphas the high priest, where the scribes and the elders were gathered to-
58 gether. But Peter followed him afar off, unto the court of the high priest, and entered in, and
59 sat with the officers, to see the end. Now the chief priests and the whole council sought false witness against Jesus, that they might put him
60 to death; and they found it not, though many false witnesses came. But afterward came two,
61 and said, This man said, I am able to destroy the [1]temple of God, and to build it in three days.
62 And the high priest stood up, and said unto him, Answerest thou nothing? what is it which
63 these witness against thee? But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.
64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power,
65 and coming on the clouds of heaven. Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the
66 blasphemy: what think ye? They answered
67 and said, He is [2]worthy of death. Then did they spit in his face and buffet him: and some
68 smote him [3]with the palms of their hands, saying, Prophesy unto us, thou Christ: who is he that struck thee?

69 Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also
70 wast with Jesus the Galilæan. But he denied before them all, saying, I know not what thou
71 sayest. And when he was gone out into the porch, another *maid* saw him, and saith unto them that were there, This man also was
72 with Jesus the Nazarene. And again he de-
73 nied with an oath, I know not the man. And after a little while they that stood by came and said to Peter, Of a truth thou also art *one*
74 of them; for thy speech bewrayeth thee. Then began he to curse and to swear, I know not the man. And straightway the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, [t]Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

CHAP. XXVII.

1 *Christ delivered bound to Pilate.* 3 *Judas hangeth himself.* 27 *Christ is mocked,* 33 *crucified,* 39 *and reviled.* 51 *The astonishing events which attended his death, &c.*

WHEN the morning was come, [a]all the chief priests and elders of the people took counsel against Jesus to put him to death.

2 And when they had bound him, they led *him* away, and [b]delivered him to Pontius Pilate the governor.

3 ¶ [c]Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that.*

5 And he cast down the pieces of silver in the temple, [d]and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, [e]The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, [f]And they took the thirty pieces of silver, the price of him that was valued, ‖whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: [g]and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, [h]Thou sayest.

12 And when he was accused of the chief priests and elders, [i]he answered nothing.

13 Then said Pilate unto him, [k]Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 [l]Now at *that* feast, the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ?

18 (For he knew that for envy they had delivered him.)

19 ¶ When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream, because of him.

20 [m]But the chief priests and elders persuaded

Anno DOMINI 33.

[t] ver. 34. Mark 14. 30 Luke 22. 61,62. John 13. 38.

[a] Ps. 2. 2. Mark 15. 1. Luke 22. 66. & 23. 1. John 18. 28.

[b] ch. 20. 19. Acts 3. 13.

[c] ch. 26. 14, 15.

[d] 2 Sam. 17. 23. Acts 1. 18.

[e] Acts 1. 19.

[f] Zech. 11. 12, 13.

‖ Or, *whom they bought of the children of Israel.*

[g] Mark 15. 2. Luke 23. 3. John 18. 33.
[h] John 18. 37. 1 Tim. 6. 13.

[i] ch. 26. 63. John 19. 9.
[k] ch. 26. 62. John 19. 10.
[l] Mark 15. 6. Luke 23. 17. John 18. 39.
[m] Mark 15. 11. Luke 23. 18. John 18. 40. Acts 3. 14.

75 And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

XXVII. Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus
2 to put him to death: and they bound him, and led him away, and delivered him up to Pilate the governor.
3 Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to
4 the chief priests and elders, saying, I have sinned in that I betrayed [1]innocent blood. But they said, What is that to us? see thou *to it.*
5 And he cast down the pieces of silver into the sanctuary, and departed; and he went away
6 and hanged himself. And the chief priests took the pieces of silver, and said, It is not lawful to put them into the [2]treasury, since it is the price
7 of blood. And they took counsel, and bought with them the potter's field, to bury strangers
8 in. Wherefore that field was called, The field
9 of blood, unto this day. Then was fulfilled that which was spoken [3]by Jeremiah the prophet, saying, And [4]they took the thirty pieces of silver, the price of him that was priced, [5]whom
10 *certain* of the children of Israel did price; and [6]they gave them for the potter's field, as the Lord appointed me.
11 Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him,
12 Thou sayest. And when he was accused by the chief priests and elders, he answered nothing.
13 Then saith Pilate unto him, Hearest thou not how many things they witness against thee?
14 And he gave him no answer, not even to one word: insomuch that the governor marvelled
15 greatly. Now at [7]the feast the governor was wont to release unto the multitude one pris-
16 oner, whom they would. And they had then a
17 notable prisoner, called Barabbas. When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?
18 For he knew that for envy they had delivered
19 him up. And while he was sitting on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him.
20 Now the chief priests and the elders persuaded

[1] Many ancient authorities read *righteous*
[2] Gr. *corbanas*, that is, *sacred treasury.* Compare Mark vii. 11.
[3] Or, *through*
[4] Or, *I took*
[5] Or, *whom they priced on the part of the sons of Israel*
[6] Some ancient authorities read *I gave.*
[7] Or, *a feast*

the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he [n]took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it.*

25 Then answered all the people, and said, [o]His blood *be* on us, and on our children.

26 ¶ Then released he Barabbas unto them: and when [p]he had scourged Jesus, he delivered *him* to be crucified.

27 [q]Then the soldiers of the governor took Jesus into the || common hall, and gathered unto him the whole band *of soldiers.*

28 And they stripped him, and [r]put on him a scarlet robe.

29 ¶ [s]And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And [t]they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, [u]and led him away to crucify *him.*

32 [x]And as they came out, [y]they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 [z]And when they were come unto a place called Golgotha, that is to say, A place of a skull,

34 ¶ [a]They gave him vinegar to drink, mingled with gall: and when he had tasted *thereof,* he would not drink.

35 [b]And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, [c]They parted my garments among them, and upon my vesture did they cast lots.

36 [d]And sitting down, they watched him there:

37 And [e]set up over his head his accusation, written, THIS IS JESUS THE KING OF THE JEWS.

38 [f]Then were there two thieves crucified with him: one on the right hand, and another on the left.

39 ¶ And [g]they that passed by, reviled him, wagging their heads,

40 And saying, [h]Thou that destroyest the temple, and buildest *it* in three days, save thyself. [i]If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking *him,* with the scribes and elders, said,

42 He saved others; himself he cannot save. If

Anno DOMINI 33.

[n] Deut. 21. 6.

[o] Deut. 19. 10. Josh. 2. 19. 1 Kings 2. 32. 2 Sam. 1. 16. Acts 5. 28.
[p] Isa. 53. 5. Mark 15. 15. Luke 23. 16, 24, 25. John 19. 1, 16.
[q] Mark 15. 15. John 19. 2.
|| Or, *governor's house.*
[r] Luke 23. 11.
[s] Ps. 69. 19. Isa. 53. 3.

[t] Isa. 50. 6. ch. 26. 67.
[u] Isa. 53. 7.
[x] Num. 15. 35. 1 Kings 21. 13. Acts 7. 58. Heb. 13. 12.
[y] Mark 15. 21. Luke 23. 26.
[z] Mark 15. 22. Luke 23. 33. John 19. 17.
[a] Ps. 69. 21. See ver. 48.
[b] Mark 15. 24. Luke 23. 34. John 19. 24.
[c] Ps. 22. 18.
[d] ver. 54.
[e] Mark 15. 26. Luke 23. 38. John 19. 19.
[f] Isa. 53. 12. Mark 15. 27. Luke 23. 32,33. John 19. 18.
[g] Ps. 22. 7. & 109. 25. Mark 15. 29. Luke 23. 35.
[h] ch. 26. 61. John 2. 19.
[i] ch. 26. 63.

[1] Some ancient authorities read *of this blood: see ye, etc.*
[2] Gr. *Prætorium.* See Mark xv. 16.
[3] Or, *cohort*
[4] Some ancient authorities read *clothed.*
[5] Gr. *impressed.*
[6] Or, *sanctuary*
[7] Or, *can he not save himself?*

the multitudes that they should ask for Barabbas,
21 and destroy Jesus. But the governor answered and said unto them, Whether of the twain will ye that I release unto you? And they said,
22 Barabbas. Pilate saith unto them, What then shall I do unto Jesus which is called Christ?
23 They all say, Let him be crucified. And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified.
24 So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent [1]of the blood of this
25 righteous man: see ye *to it.* And all the people answered and said, His blood *be* on us, and
26 on our children. Then released he unto them Barabbas: but Jesus he scourged and delivered to be crucified.
27 Then the soldiers of the governor took Jesus into the [2]palace, and gathered unto him the
28 whole [3]band. And they [4]stripped him, and put
29 on him a scarlet robe. And they plaited a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying,
30 Hail, King of the Jews! And they spat upon him, and took the reed and smote him on the
31 head. And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.
32 And as they came out, they found a man of Cyrene, Simon by name: him they [5]compelled to go *with them,* that he might bear his cross.
33 And when they were come unto a place called Golgotha, that is to say, The place of a skull,
34 they gave him wine to drink mingled with gall: and when he had tasted it, he would not drink.
35 And when they had crucified him, they parted
36 his garments among them, casting lots: and
37 they sat and watched him there. And they set up over his head his accusation written, THIS IS
38 JESUS THE KING OF THE JEWS. Then are there crucified with him two robbers, one on the right
39 hand, and one on the left. And they that passed by railed on him, wagging their heads,
40 and saying, Thou that destroyest the [6]temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from
41 the cross. In like manner also the chief priests mocking *him,* with the scribes and elders,
42 said, He saved others: [7]himself he cannot save.

he be the King of Israel, let him now come down from the cross, and we will believe him.

43 [k]He trusted in God; let him deliver him now if he will have him: for he said, I am the Son of God.

44 [l]The thieves also which were crucified with him, cast the same in his teeth.

45 [m]Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour [n]Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, [o]My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a sponge, [p]and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ [q]Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And behold, [r]the vail of the temple was rent in twain from the top to the bottom: and the earth did quake, and the rocks rent;

52 And the graves were opened, and many bodies of the saints which slept, arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 [s]Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there (beholding afar off) [t]which followed Jesus from Galilee, ministering unto him:

56 [u]Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 [x]When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And [y]laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, [z]After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

Anno DOMINI 33.

[k] Ps. 22. 8.

[l] Mark 15. 32. Luke 23. 39.

[m] Amos 8. 9. Mark 15. 33. Luke 23. 44.

[n] Heb. 5. 7.

[o] Ps. 22. 1.

[p] Ps. 69. 21. Mark 15. 36. Luke 23. 36. John 19. 29.

[q] Mark 15. 37. Luke 23. 46.

[r] Ex. 26. 31. 2 Chron. 3. 14. Mark 15. 38. Luke 23. 45.

[s] ver. 36 Mark 15. 39. Luke 23. 47.

[t] Luke 8. 2, 3.

[u] Mark 15. 40.

[x] Mark 15. 42. Luke 23. 50. John 19. 38.

[y] Isa. 53. 9.

[z] ch. 16. 21. & 17. 23. & 20. 19. & 26. 61. Mark 8. 31. & 10. 34. Luke 9. 22. & 18. 33. & 24. 6, 7. John 2. 19.

[1] Or, *earth*
[2] Or, *why didst thou forsake me?*
[3] Many ancient authorities add *And another took a spear and pierced his side, and there came out water and blood.* See John xix. 34.
[4] Or, *sanctuary*
[5] Or, *a son of God*

He is the King of Israel; let him now come down from the cross, and we will believe on
43 him. He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the
44 Son of God. And the robbers also that were crucified with him cast upon him the same reproach.

45 Now from the sixth hour there was darkness
46 over all the [1]land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, [2]why hast thou forsaken
47 me? And some of them that stood there, when
48 they heard it, said, This man calleth Elijah. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed,
49 and gave him to drink. And the rest said, Let be; let us see whether Elijah cometh to save
50 him.[3] And Jesus cried again with a loud voice,
51 and yielded up his spirit. And behold, the veil of the [4]temple was rent in twain from the top to the bottom; and the earth did quake; and the
52 rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen
53 asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.
54 Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was [5]the Son of
55 God. And many women were there beholding from afar, which had followed Jesus from
56 Galilee, ministering unto him: among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

57 And when even was come, there came a rich man from Arimathæa, named Joseph, who also
58 himself was Jesus' disciple: this man went to Pilate, and asked for the body of Jesus. Then
59 Pilate commanded it to be given up. And Joseph took the body, and wrapped it in a clean
60 linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and
61 departed. And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

62 Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate,
63 saying, Sir, we remember that that deceiver said, while he was yet alive, After three days
64 I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.

66 So they went and made the sepulchre sure, [a]sealing the stone, and setting a watch.

CHAP. XXVIII.

1 *Christ's resurrection declared;* 9 *he appeareth to the women,* 16 *and to his disciples,* 18 *and sendeth them to teach and baptize.*

IN the [a]end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene, [b]and the other Mary, to see the sepulchre.

2 And behold, there ||was a great earthquake: for [c]the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 [d]His countenance was like lightning, and his raiment white as snow.

4 And for fear of him the keepers did shake, and became as dead *men.*

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, [e]as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples, that he is risen from the dead, and behold, [f]he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre, with fear and great joy; and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, [g]Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell [h]my brethren, that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain [i]where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came, and spake unto them, saying, [k]All power is given unto me in heaven and in earth.

19 ¶ [l]Go ye therefore and [m]||teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

20 [n]Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, *even* unto the end of the world. Amen.

Anno DOMINI 33.

[a] Dan. 6. 17.

[a] Mark 16. 1. Luke 24. 1. John 20. 1.
[b] ch. 27. 56.
‖ Or, *had been.*
[c] See Mark 16. 5. Luke 24. 4. John 20. 12.
[d] Dan. 10. 6.
[e] ch. 12. 40. & 16. 21. & 17. 23. & 20. 19.
[f] ch. 26. 32. Mark 16. 7.
[g] See Mark 16. 9. John 20. 14.
[h] See John 20. 17. Rom. 8. 29. Heb. 2. 11.
[i] ch. 26. 32. ver. 7.
[k] Dan. 7. 13,14. ch. 11. 27. & 16. 28. Luke 1. 32. & 10. 22. John 3. 35. & 5. 22. & 13. 3. & 17. 2. Acts 2. 36. Rom. 14. 9. 1 Cor. 15. 27. Eph. 1. 10, 21. Phil. 2. 9, 10. Heb. 1. 2. & 2. 8. 1 Pet. 3. 22. Rev. 17. 14.
[l] Mark 16. 15.
[m] Isa. 52. 10. Luke 24. 47. Acts 2. 38, 39. Rom. 10. 18. Col. 1. 23.
‖ Or, *make disciples,* or, *Christians of all nations.*
[n] Acts 2. 42.

[1] Or, *Take a guard*
[2] Gr. *make it sure, as ye know.*
[3] Many ancient authorities read *where he lay.*
[4] Or, *come to a hearing before the governor*
[5] Gr. *all the days.*
[6] Or, *the consummation of the age*

65 Pilate said unto them, [1]Ye have a guard: go
66 your way, [2]make it *as* sure as ye can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

XXVIII. Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene
2 and the other Mary to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon
3 it. His appearance was as lightning, and his
4 raiment white as snow: and for fear of him the watchers did quake, and became as dead men.
5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek
6 Jesus, which hath been crucified. He is not here; for he is risen, even as he said. Come,
7 see the place [3]where the Lord lay. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told
8 you. And they departed quickly from the tomb with fear and great joy, and ran to bring his
9 disciples word. And behold, Jesus met them, saying, All hail. And they came and took hold
10 of his feet, and worshipped him. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to
12 pass. And when they were assembled with the elders, and had taken counsel, they gave large
13 money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away
14 while we slept. And if this [4]come to the governor's ears, we will persuade him, and rid you
15 of care. So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, *and continueth* until this day.

16 But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed
17 them. And when they saw him, they worshipped
18 *him:* but some doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on
19 earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy
20 Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you [5]alway, even unto [6]the end of the world.

The GOSPEL according to S. MARK.

CHAP. I.

1 John Baptist's office. 9 Jesus baptized; 12 he is tempted, 14 preacheth, 16 calleth Peter and others, 32 and cureth many.

THE beginning of the gospel of Jesus Christ, [a]the Son of God;

2 As it is written in the prophets, [b]Behold, I send my messenger before thy face, which shall prepare thy way before thee;

3 [c]The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 [d]John did baptize in the wilderness, and preach the baptism of repentance, || for the remission of sins.

5 [e]And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was [f]clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat [g]locusts and wild honey;

7 And preached, saying, [h]There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 [i]I indeed have baptized you with water: but he shall baptize you [k]with the Holy Ghost.

9 [l]And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 [m]And straightway coming up out of the water, he saw the heavens || opened, and the Spirit like a dove descending upon him.

11 And there came a voice from heaven, *saying*, [n]Thou art my beloved Son, in whom I am well pleased.

12 [o]And immediately the Spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days tempted of Satan; and was with the wild beasts; [p]and the angels ministered unto him.

14 [q]Now after that John was put in prison, Jesus came into Galilee, [r]preaching the gospel of the kingdom of God,

15 And saying, [s]The time is fulfilled, and [t]the kingdom of God is at hand: repent ye, and believe the gospel.

16 [u]Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway [x]they forsook their nets, and followed him.

19 [y]And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 [z]And they went into Capernaum; and straight-

Anno DOMINI 26.

[a] Matt. 14. 33. Luke 1. 35. John 1. 34.
[b] Mal. 3. 1. Matt. 11. 10. Luke 7. 27.
[c] Isa. 40. 3. Matt. 3. 3. Luke 3. 4. John 1. 15.
[d] Matt. 3. 1. Luke 3. 3. John 3. 23.
|| Or, *unto*.
[e] Matt. 3. 5.
[f] Matt. 3. 4.
[g] Lev. 11. 22.
[h] Matt. 3. 11. John 1. 27. Acts 13. 25.
[i] Acts 1. 5. & 11. 16. & 19. 4.
[k] Isa. 44. 3. Joel 2. 28. Acts 2. 4. & 10. 45. & 11. 15, 16. 1 Cor. 12. 13.
[l] Matt. 3. 13. Luke 3. 21.
[m] Matt. 3. 16. John 1. 32.
|| Or, *cloven*, or, *rent*.
[n] Ps. 2. 7. Matt. 3. 17. ch. 9. 7.
[o] Matt. 4. 1. Luke 4. 1.
[p] Matt. 4. 11.
[q] Matt. 4. 12. A. D. 30. ending.
[r] Matt. 4. 23.
[s] Dan. 9. 25. Gal. 4. 4. Eph. 1. 10.
[t] Matt. 3. 2. & 4. 17.
[u] Matt. 4. 18. Luke 5. 4.
[x] Matt. 19. 27. Luke 5. 11.
[y] Matt. 4. 21. A. D. 31.
[z] Matt. 4. 13. Luke 4. 31.

1 Some ancient authorities omit *the Son of God*.
2 Some ancient authorities read *in the prophets*.
3 Gr. *sufficient*.
4 Or, *in*
5 Or, *Holy Spirit*: and so throughout this book.
6 Gr. *into*.

I. The beginning of the gospel of Jesus Christ, [1]the Son of God.

2 Even as it is written [2]in Isaiah the prophet,
Behold, I send my messenger before thy face,
Who shall prepare thy way;
3 The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight;

4 John came, who baptized in the wilderness and preached the baptism of repentance unto remis-
5 sion of sins. And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the
6 river Jordan, confessing their sins. And John was clothed with camel's hair, and *had* a leathern girdle about his loins, and did eat
7 locusts and wild honey. And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am
8 not [3]worthy to stoop down and unloose. I baptized you [4]with water; but he shall baptize you [4]with the [5]Holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was bap-
10 tized of John [6]in the Jordan. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descend-
11 ing upon him: and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

12 And straightway the Spirit driveth him forth
13 into the wilderness. And he was in the wilderness forty days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.

14 Now after that John was delivered up, Jesus came into Galilee, preaching the gospel of God,
15 and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

16 And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea: for they were fishers.
17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.
18 And straightway they left the nets, and followed
19 him. And going on a little further, he saw James the *son* of Zebedee, and John his brother, who also were in the boat mending the nets.
20 And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

21 And they go into Capernaum; and straight-

way on the sabbath-day he entered into the synagogue and taught.

22 [a]And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 [b]And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; [c]what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus [d]rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit [e]had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 [f]And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 [g]And at even when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and [h]suffered not the devils ‖to speak, because they knew him.

35 And [i]in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, All *men* seek for thee.

38 And he said unto them, [k]Let us go into the next towns, that I may preach there also: for [l]therefore came I forth.

39 [m]And he preached in their synagogues throughout all Galilee, and cast out devils.

40 [n]And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man; but go thy way, shew thyself to the priest,

Anno DOMINI 31.

[a] Matt. 7. 28.

[b] Luke 4. 33.

[c] Matt. 8. 29.

[d] ver. 34.

[e] ch. 9. 20.

[f] Matt. 8. 14. Luke 4. 38.

[g] Matt. 8. 16. Luke 4. 40.

[h] ch. 3. 12. Luke 4. 41. See Acts 16. 17, 18.
‖ Or, *to say that they knew him.*
[i] Luke 4. 42.
[k] Luke 4. 43.
[l] Isa. 61. 1. John 16. 28. & 17. 4.
[m] Matt. 4. 23. Luke 4. 44.
[n] Matt. 8. 2. Luke 5. 12.

[1] Or, *it*
[2] Or, *convulsing*
[3] Some ancient authorities read *when he was come out of the synagogue, he came, etc.*
[4] Or, *demoniacs*
[5] Gr. *demons.*
[6] Many ancient authorities add *to be Christ.* See Luke iv. 41.
[7] Some ancient authorities omit *and kneeling down to him.*
[8] Or, *sternly*

way on the sabbath day he entered into the
22 synagogue and taught. And they were astonished at his teaching: for he taught them as having authority, and not as the scribes.
23 And straightway there was in their synagogue a man with an unclean spirit; and he cried out,
24 saying, What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One
25 of God. And Jesus rebuked [1]him, saying, Hold
26 thy peace, and come out of him. And the unclean spirit, [2]tearing him and crying with a loud
27 voice, came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the
28 unclean spirits, and they obey him. And the report of him went out straightway everywhere into all the region of Galilee round about.

29 And straightway, [3]when they were come out of the synagogue, they came into the house of
30 Simon and Andrew, with James and John. Now Simon's wife's mother lay sick of a fever; and
31 straightway they tell him of her: and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were sick, and them that were
33 [4]possessed with devils. And all the city was
34 gathered together at the door. And he healed many that were sick with divers diseases, and cast out many [5]devils; and he suffered not the [5]devils to speak, because they knew him.[6]

35 And in the morning, a great while before day, he rose up and went out, and departed into a
36 desert place, and there prayed. And Simon and they that were with him followed after him;
37 and they found him, and say unto him, All are
38 seeking thee. And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth.
39 And he went into their synagogues throughout all Galilee, preaching and casting out [5]devils.

40 And there cometh to him a leper, beseeching him, [7]and kneeling down to him, and saying unto him, If thou wilt, thou canst make me
41 clean. And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean.
42 And straightway the leprosy departed from him,
43 and he was made clean. And he [8]strictly
44 charged him, and straightway sent him out, and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest,

and offer for thy cleansing those things [e]which Moses commanded, for a testimony unto them.

45 [f]But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: [g]and they came to him from every quarter.

CHAP. II.

1 *Christ followed by multitudes;* 3 *he healeth the palsy,* 14 *calleth Levi, justifieth himself for eating with publicans and sinners,* 18 *excuseth his disciples for not fasting, &c.*

AND again [a]he entered into Capernaum, after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door; and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? [b]who can forgive sins but God only?

8 And immediately, [c]when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 [d]Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 [e]And he went forth again by the sea-side; and all the multitude resorted unto him, and he taught them.

14 [f]And as he passed by, he saw Levi the *son* of Alpheus, sitting || at the receipt of custom, and said unto him, Follow me. And he arose, and followed him.

15 [g]And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, [h]They that are whole, have no need of the physician, but

Anno DOMINI 31.

[a] Matt. 9. 1. Luke 5. 18.

[b] Job 14. 4. Isa. 43. 25.
[c] Matt. 9. 4.

[d] Matt. 9. 5.

[e] Matt. 9. 9.
[f] Matt. 9. 9. Luke 5. 27.
|| Or, *at the place where the custom was received.*
[g] Matt. 9. 10.
[h] Matt. 9. 12, 13. & 18. 11. Luke 5. 31, 32. & 19. 10. 1 Tim. 1. 15.

[e] Lev. 14. 3, 4, 10. Luke 5. 14.
[f] Luke 5. 15.
[g] ch. 2. 13.

1 Gr. *word.*
2 Gr. *he.*
3 Or, *the city*
4 Or, *at home*
5 Many ancient authorities read *bring him unto him.*
6 Gr. *Child.*
7 Or, *authority*
8 See marginal note on Matt. v. 46.
9 Some ancient authorities read *and the Pharisees.*
10 Or, How is it *that he eateth ...sinners?*
11 Some ancient authorities omit *and drinketh.*
12 Gr. *strong.*

and offer for thy cleansing the things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish it much, and to spread abroad the [1]matter, insomuch that [2]Jesus could no more openly enter into [3]a city, but was without in desert places: and they came to him from every quarter.

II. And when he entered again into Capernaum after some days, it was noised that 2 he was [4]in the house. And many were gathered together, so that there was no longer room *for them*, no, not even about the door: 3 and he spake the word unto them. And they come, bringing unto him a man sick of the 4 palsy, borne of four. And when they could not [5]come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon 5 the sick of the palsy lay. And Jesus seeing their faith saith unto the sick of the palsy, [6]Son, thy 6 sins are forgiven. But there were certain of the scribes sitting there, and reasoning in their 7 hearts, Why doth this man thus speak? he blasphemeth: who can forgive sins but one, 8 *even* God? And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these 9 things in your hearts? Whether is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, 10 and walk? But that ye may know that the Son of man hath [7]power on earth to forgive sins (he 11 saith to the sick of the palsy), I say unto thee, Arise, take up thy bed, and go unto thy house. 12 And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he 14 taught them. And as he passed by, he saw Levi the *son* of Alphæus sitting at the place of toll, and he saith unto him, Follow me. And 15 he arose and followed him. And it came to pass, that he was sitting at meat in his house, and many [8]publicans and sinners sat down with Jesus and his disciples: for there were 16 many, and they followed him. And the scribes [9]of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, [10]He eateth [11]and drink- 17 eth with publicans and sinners. And when Jesus heard it, he saith unto them, They that are [12]whole have no need of a physician, but

they that are sick: I came not to call the righteous, but sinners to repentance.

18 [i]And the disciples of John, and of the Pharisees, used to fast: and they come, and say unto him, Why do the disciples of John, and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of ‖ new cloth on an old garment: else the new piece that filled it up, taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 [k]And it came to pass, that he went through the corn-fields on the sabbath-day; and his disciples began, as they went, [l]to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?

25 And he said unto them, Have ye never read [m]what David did, when he had need, and was an hungered, he and they that were with him?

26 How he went into the house of God, in the days of Abiathar the high priest, and did eat the shew-bread, [n]which is not lawful to eat, but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore, [o]the Son of man is Lord also of the sabbath.

CHAP. III.

1 *Christ healeth the withered hand;* 6 *the Pharisees conspire his death;* 13 *he chooseth twelve apostles;* 22 *he confuteth the Pharisees' blasphemy, &c.*

AND [a]he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath-day; that they might accuse him.

3 And he saith unto the man which had the withered hand, † Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the ‖ hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

6 [b]And the Pharisees went forth, and straightway took counsel with [c]the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, [d]and from Judea,

8 And from Jerusalem, and from Idumea, and *from* beyond Jordan; and they about Tyre and

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[i] Matt. 9. 14. Luke 5. 33.

‖ Or, *raw*, or, *unwrought.*

[k] Matt. 12. 1. Luke 6. 1.

[l] Deut. 23. 25.

[m] 1 Sam. 21. 6.

[n] Ex. 29. 32, 33. Lev. 24. 9.

[o] Matt. 12. 8.

[a] Matt. 12. 9. Luke 6. 6.

† Gr. *Arise, stand forth in the midst.*
‖ Or, *blindness.*
[b] Matt. 12. 14.
[c] Matt. 22. 16.
[d] Luke 6. 17.

[1] That is, *skins used as bottles.*
[2] Gr. *began to make their way plucking*
[3] Some ancient authorities read *in the days of Abiathar the high priest.*
[4] Gr. *Arise into the midst.*

they that are sick: I came not to call the righteous, but sinners.

18 And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the
19 Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them,
20 they cannot fast. But the days will come, when the bridegroom shall be taken away from them,
21 and then will they fast in that day. No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent
22 is made. And no man putteth new wine into old [1]wine-skins: else the wine will burst the skins, and the wine perisheth, and the skins: but *they put* new wine into fresh wine-skins.

23 And it came to pass, that he was going on the sabbath day through the cornfields; and his disciples [2]began, as they went, to pluck the ears of
24 corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not
25 lawful? And he said unto them, Did ye never read what David did, when he had need, and was an hungred, he, and they that were with
26 him? How he entered into the house of God [3]when Abiathar was high priest, and did eat the shewbread, which it is not lawful to eat save for the priests, and gave also to them that were
27 with him? And he said unto them, The sabbath was made for man, and not man for the sabbath:
28 so that the Son of man is lord even of the sabbath.

III. And he entered again into the synagogue; and there was a man there which
2 had his hand withered. And they watched him, whether he would heal him on the sabbath day;
3 that they might accuse him. And he saith unto the man that had his hand withered, [4]Stand forth.
4 And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a
5 life, or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth: and his hand
6 was restored. And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

7 And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed:
8 and from Judæa, and from Jerusalem, and from Idumæa, and beyond Jordan, and about Tyre and

Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they ‖ pressed upon him for to touch him, as many as had plagues.

11 [e]And unclean spirits, when they saw him, fell down before him, and cried, saying, [f]Thou art the Son of God.

12 And [g]he straitly charged them that they should not make him known.

13 [h]And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils.

16 And Simon [i]he surnamed Peter.

17 And James the *son* of Zebedee, and John the brother of James, (and he surnamed them Boanerges, which is, The sons of thunder,)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went ‖ into an house.

20 And the multitude cometh together again, [k]so that they could not so much as eat bread.

21 And when his ‖ friends heard *of it*, they went out to lay hold on him: [l]for they said, He is beside himself.

22 ¶And the scribes which came down from Jerusalem said, [m]He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 [n]And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 [o]No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 [p]Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 ¶[q]There came then his brethren and his mother, and standing without, sent unto him, calling him.

32 And the multitude sat about him; and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

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‖ Or, *rushed.*

[e] ch. 1. 23, 24. Luke 4. 41.
[f] Matt. 14. 33. ch. 1. 1.
[g] ch. 1. 25, 34. Matt. 12. 16.
[h] Matt. 10. 1. Luke 6. 12. & 9. 1.
[i] John 1. 42.
‖ Or, *home.*
[k] ch. 6. 31.
‖ Or, *kinsmen.*
[l] John 7. 5. & 10. 20.
[m] Matt. 9. 34. & 10. 25. Luke 11. 15. John 7. 20. & 8. 48, 52. & 10. 22.
[n] Matt. 12. 25.
[o] Isa. 49. 24. Matt. 12. 29.
[p] Matt. 12. 31. Luke 12. 10. 1 John 5. 16.
[q] Matt. 12. 46. Luke 8. 19.

[1] Or, *all the things that he did*
[2] Gr. *scourges.*
[3] Gr. *fell.*
[4] Some ancient authorities add *whom also he named apostles.* See Luke vi. 13.
[5] Gr. *demons.*
[6] Some ancient authorities insert *and he appointed twelve.*
[7] Or, *Zealot.* See Luke vi. 15; Acts i. 13.
[8] Or, *home*
[9] Or, *In*

Sidon, a great multitude, hearing [1]what great
9 things he did, came unto him. And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should
10 throng him: for he had healed many; insomuch that as many as had [2]plagues [3]pressed upon him
11 that they might touch him. And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son
12 of God. And he charged them much that they should not make him known.

13 And he goeth up into the mountain, and calleth unto him whom he himself would: and
14 they went unto him. And he appointed twelve,[4] that they might be with him, and that he might
15 send them forth to preach, and to have author-
16 ity to cast out [5]devils: [6]and Simon he surnamed
17 Peter; and James the *son* of Zebedee, and John the brother of James; and them he surnamed
18 Boanerges, which is, Sons of thunder: and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the [7]Ca-
19 nanæan, and Judas Iscariot, which also betrayed him.

20 And he cometh [8]into a house. And the multitude cometh together again, so that they could
21 not so much as eat bread. And when his friends heard it, they went out to lay hold on him: for
22 they said, He is beside himself. And the scribes which came down from Jerusalem said, He hath Beelzebub, and, [9]By the prince of the [5]devils
23 casteth he out the [5]devils. And he called them unto him, and said unto them in parables, How
24 can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom can-
25 not stand. And if a house be divided against
26 itself, that house will not be able to stand. And if Satan hath risen up against himself, and is
27 divided, he cannot stand, but hath an end. But no one can enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man;* and then he will spoil his house.
28 Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme:
29 but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of
30 an eternal sin: because they said, He hath an unclean spirit.

31 And there come his mother and his brethren; and, standing without, they sent unto him,
32 calling him. And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek
33 for thee. And he answereth them, and saith, Who is my mother and my brethren?

34 And he looked round about on them which sat about him, and said, Behold, my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAP. IV.

1 *The parable of the sower;* 14 *the meaning thereof.* 26 *Of the seed growing secretly, &c.*

AND [a]he began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea, on the land.

2 And he taught them many things by parables, [b]and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow.

4 And it came to pass as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, [c]and did yield fruit that sprang up, and increased, and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 [d]And when he was alone, they that were about him, with the twelve, asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto [e]them that are without, all *these* things are done in parables:

12 [f]That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶ [g]The sower soweth the word.

15 And these are they by the way-side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, [h]and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and

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[a] Matt. 13. 1. Luke 8. 4.

[b] ch. 12. 38.

[c] John 15. 5. Col. 1. 6.

[d] Matt. 13. 10. Luke 8. 9, &c.

[e] 1 Cor. 5. 12. Col. 4. 5. 1 Thess. 4. 12. 1 Tim. 3. 7.

[f] Isa. 6. 9. Matt. 13. 14. Luke 8. 10. John 12. 40. Acts 28. 26. Rom. 11. 8.

[g] Matt. 13. 19.

[h] 1 Tim. 6. 9, 17.

[1] Or, *age*

34 And looking round on them which sat round about him, he saith, Behold, my mother and my
35 brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother.

IV. And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the mul-
2 titude were by the sea on the land. And he taught them many things in parables, and said
3 unto them in his teaching, Hearken: Behold,
4 the sower went forth to sow: and it came to pass, as he sowed, some *seed* fell by the way
5 side, and the birds came and devoured it. And other fell on the rocky *ground*, where it had not much earth; and straightway it sprang up, be-
6 cause it had no deepness of earth: and when the sun was risen, it was scorched; and because
7 it had no root, it withered away. And other fell among the thorns, and the thorns grew up,
8 and choked it, and it yielded no fruit. And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundred-
9 fold. And he said, Who hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the
11 parables. And he said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done
12 in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again,
13 and it should be forgiven them. And he saith unto them, Know ye not this parable? and how
14 shall ye know all the parables? The sower sow-
15 eth the word. And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and tak-
16 eth away the word which hath been sown in them. And these in like manner are they that
17 are sown upon the rocky *places*, who, when they have heard the word, straightway receive it with joy; and they have no root in themselves, but endure for a while; then, when tribulation or
18 persecution ariseth because of the word, straight-
19 way they stumble. And others are they that are sown among the thorns; these are they that have heard the word, and the cares of the [1]world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word,
20 and it becometh unfruitful. And those are they that were sown upon the good ground; such as hear the word, and accept it, and

bring forth fruit, some thirty-fold, some sixty, and some an hundred.

21 ¶ [i]And he said unto them, Is a candle brought to be put under a || bushel, or under a bed? and not to be set on a candlestick?

22 [k]For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 [l]If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear: [m]with what measure ye mete, it shall be measured to you: and unto you that hear, shall more be given.

25 [n]For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 ¶ And he said, [o]So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is || brought forth, immediately [p]he putteth in the sickle, because the harvest is come.

30 ¶ And he said, [q]Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 [r]And with many such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 [s]And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

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[i] Matt. 5. 15. Luke 8. 16. & 11. 33.
|| The word in the original signifieth a less measure, as Matt. 5. 15.
[k] Matt. 10. 26. Luke 12. 2.
[l] Matt. 11. 15. ver. 9.
[m] Matt. 7. 2. Luke 6. 38.
[n] Matt. 13. 12. & 25. 29. Luke 8. 18. & 19. 26.
[o] Matt. 13. 24.
|| Or, *ripe*.
[p] Rev. 14. 15.
[q] Matt. 13. 31. Luke 13. 18. Acts 2. 41. & 4. 4. & 5. 14. & 19. 20.
[r] Matt. 13. 34. John 16. 12.
[s] Matt. 8. 18, 23. Luke 8. 22.
[a] Matt. 8. 28. Luke 8. 26.

CHAP. V.

1 *Christ casteth out the legion of devils.* 22 *Jairus' suit for his daughter.* 25 *The bloody issue healed, &c.*

AND [a]they came over unto the other side of the sea, into the country of the Gadarenes.

1 Or, *yieldeth*
2 Or, *alloweth*
3 Or, *sendeth forth*
4 Gr. *As unto.*
5 Or, *Teacher*

bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

21 And he said unto them, Is the lamp brought to be put under the bushel, or under the bed,
22 *and* not to be put on the stand? For there is nothing hid, save that it should be manifested; neither was *anything* made secret, but that it
23 should come to light. If any man hath ears to
24 hear, let him hear. And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you: and more
25 shall be given unto you. For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.
26 And he said, So is the kingdom of God, as
27 if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth
28 not how. The earth [1]beareth fruit of herself; first the blade, then the ear, then the full corn
29 in the ear. But when the fruit [2]is ripe, straightway he [3]putteth forth the sickle, because the harvest has come.
30 And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth?
31 [4]It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than
32 all the seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.
33 And with many such parables spake he the word unto them, as they were able to hear it:
34 and without a parable spake he not unto them: but privately to his own disciples he expounded all things.
35 And on that day, when even was come, he saith unto them, Let us go over unto the other
36 side. And leaving the multitude, they take him with them, even as he was, in the boat. And
37 other boats were with him. And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now fill-
38 ing. And he himself was in the stern, asleep on a cushion: and they awake him, and say unto him, [5]Master, carest thou not that we
39 perish? And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the
40 wind ceased, and there was a great calm. And he said unto them, Why are ye fearful? have ye
41 not yet faith? And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

V. And they came to the other side of the sea, into the country of the Gerasenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the Most High God? I adjure thee by God, that thou torment me not.

8 (For he said unto him, Come out of the man, *thou* unclean spirit.)

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there, nigh unto the mountains, a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw *it*, told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And [b]they began to pray him to depart out of their coasts.

18 And when he was come into the ship, [c]he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him. And all *men* did marvel.

21 [d]And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 [e]And behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee,*

Anno DOMINI 31.

[b] Matt. 8. 34. Acts 16. 39.

[c] Luke 8. 38.

[d] Matt. 9. 1. Luke 8. 40.

[e] Matt. 9. 18. Luke 8. 41.

[1] Or, *the demoniac*
[2] Gr. *demons.*

2 And when he was come out of the boat, straightway there met him out of the tombs a man with
3 an unclean spirit, who had his dwelling in the tombs: and no man could any more bind him,
4 no, not with a chain; because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had
5 strength to tame him. And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones.
6 And when he saw Jesus from afar, he ran and
7 worshipped him; and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I
8 adjure thee by God, torment me not. For he said unto him, Come forth, thou unclean spirit,
9 out of the man. And he asked him, What is thy name? And he saith unto him, My name
10 is Legion; for we are many. And he besought him much that he would not send them away
11 out of the country. Now there was there on the mountain side a great herd of swine feed-
12 ing. And they besought him, saying, Send us into the swine, that we may enter into them.
13 And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, *in number* about two thousand; and they
14 were choked in the sea. And they that fed them fled, and told it in the city, and in the country. And they came to see what it was
15 that had come to pass. And they come to Jesus, and behold [1]him that was possessed with devils sitting, clothed and in his right mind, *even* him that had the legion: and they were afraid.
16 And they that saw it declared unto them how it befell [1]him that was possessed with devils, and
17 concerning the swine. And they began to be-
18 seech him to depart from their borders. And as he was entering into the boat, he that had been possessed with [2]devils besought him that
19 he might be with him. And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and *how* he had mercy
20 on thee. And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.
21 And when Jesus had crossed over again in the boat unto the other side, a great multitude was
22 gathered unto him: and he was by the sea. And there cometh one of the rulers of the synagogue, Jaïrus by name; and seeing him, he falleth at his
23 feet, and beseecheth him much, saying, My little daughter is at the point of death: *I pray thee,*

come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 And a certain woman [f]which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment:

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that [g]virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, [h]thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 [i]While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but [k]sleepeth.

40 And they laughed him to scorn. [l]But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha-cumi: which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And [m]he charged them straitly that no man should know it; and commanded that something should be given her to eat.

CHAP. VI.

1 *Christ is contemned by his own countrymen.* 16 *Of John Baptist's imprisonment and death.*

AND [a]he went out from thence, and came into his own country; and his disciples follow him.

Anno DOMINI 31.

[f] Lev. 15. 25. Matt. 9. 20.

[g] Luke 6. 19. & 8. 46.

[h] Matt. 9. 22. ch. 10. 52. Acts 14. 9.

[i] Luke 8. 49.

[k] John 11. 11.

[l] Acts 9. 40.

[m] Matt. 8 4. & 9. 30. & 12. 16. & 17. 9. ch. 3. 12. Luke 5. 14.

[a] Matt. 13. 54. Luke 4. 16.

[1] Or, *saved*
[2] Gr. *scourge.*
[3] Or, *saved thee*
[4] Or, *Teacher*
[5] Or, *overhearing*

that thou come and lay thy hands on her, that
24 she may be [1]made whole, and live. And he went with him; and a great multitude followed him, and they thronged him.
25 And a woman, which had an issue of blood
26 twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew
27 worse, having heard the things concerning Jesus, came in the crowd behind, and touched
28 his garment. For she said, If I touch but his
29 garments, I shall be [1]made whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of
30 her [2]plague. And straightway Jesus, perceiving in himself that the power *proceeding* from him had gone forth, turned him about in the crowd,
31 and said, Who touched my garments? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who
32 touched me? And he looked round about to
33 see her that had done this thing. But the woman fearing and trembling, knowing what had been done to her, came and fell down before
34 him, and told him all the truth. And he said unto her, Daughter, thy faith hath [3]made thee whole; go in peace, and be whole of thy [2]plague.
35 While he yet spake, they come from the ruler of the synagogue's *house*, saying, Thy daughter is dead: why troublest thou the [4]Mas-
36 ter any further? But Jesus, [5]not heeding the word spoken, saith unto the ruler of the syna-
37 gogue, Fear not, only believe. And he suffered no man to follow with him, save Peter, and
38 James, and John the brother of James. And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and *many*
39 weeping and wailing greatly. And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead,
40 but sleepeth. And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child
41 was. And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise.
42 And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great
43 amazement. And he charged them much that no man should know this: and he commanded that *something* should be given her to eat.

VI. And he went out from thence; and he cometh into his own country; and
2 his disciples follow him. And when the sab-

2 And when the sabbath-day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, [b]From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, [c]the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they [d]were offended at him.

4 But Jesus said unto them, [e]A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 [f]And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And [g]he marvelled because of their unbelief. [h]And he went round about the villages teaching.

7 ¶ [i]And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no ‖ money in *their* purse:

9 But [k]*be* shod with sandals; and not put on two coats.

10 [l]And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 [m]And whosoever shall not receive you, nor hear you, when ye depart thence, [n]shake off the dust under your feet, for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom † and Gomorrah in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, [o]and anointed with oil many that were sick, and healed *them*.

14 [p]And king Herod heard *of him*, (for his name was spread abroad,) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 [q]Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 [r]But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, [s]It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had ‖ a quarrel against him, and would have killed him; but she could not:

20 For Herod [t]feared John, knowing that he was a just man and an holy, and ‖ observed him: and when he heard him, he did many things, and heard him gladly.

21 [u]And when a convenient day was come, that Herod [x]on his birth-day made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

Anno DOMINI 31.

[b] John 6. 42.

[c] See Matt. 12. 46. Gal. 1. 19.
[d] Matt. 11. 6.
[e] Matt. 13. 57. John 4. 44.
[f] See Gen. 19. 22. & 32. 25. Matt. 13. 58. ch. 9. 23.
[g] Isa. 59. 16.
[h] Matt. 9. 35. Luke 13. 22.
[i] Matt. 10. 1. ch. 3. 13, 14. Luke 9. 1.
‖ The word signifieth *a piece of brass money, in value somewhat less than a farthing*, Matt. 10. 9, but here it is taken in general for *money*.
Luke 9. 3.
[k] Acts 12. 8.
[l] Matt. 10. 11. Luke 9. 4. & 10. 7, 8.
[m] Matt. 10. 14. Luke 10. 10.
[n] Acts 13. 51. & 18. 6.
† Gr. *or*.
[o] Jam. 5. 14.
[p] Matt. 14. 1. Luke 9. 7.
[q] Matt. 16. 14. ch. 8. 28.
[r] Matt. 14. 2. Luke 3. 19. A. D. 30.
[s] Lev. 18. 16. & 20. 21.
‖ Or, *an inward grudge*.
[t] Matt. 14. 5. & 21. 6.
‖ Or, *kept him*, or, *saved him*.
A. D. 32.
[u] Matt. 14. 6.
[x] Gen. 40. 20.

[1] Some ancient authorities insert *the*.
[2] Gr. *powers*.
[3] Gr. *caused to stumble*.
[4] Gr. *power*.
[5] Gr. *brass*.
[6] Gr. *girdle*.
[7] Gr. *demons*.
[8] Some ancient authorities read *they*.
[9] Gr. *the Baptizer*.
[10] Many ancient authorities read *did many things*.
[11] Or, *military tribunes* Gr. *chiliarchs*.
[12] Some ancient authorities read *his daughter Herodias*.
[13] Or, *it*

bath was come, he began to teach in the synagogue: and [1]many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and *what mean* such [2]mighty works wrought
3 by his hands? Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were [3]offended in him.
4 And Jesus said unto them, A prophet is not without honour, save in his own country, and
5 among his own kin, and in his own house. And he could there do no [4]mighty work, save that he laid his hands upon a few sick folk, and
6 healed them. And he marvelled because of their unbelief.

And he went round about the villages teaching.

7 And he called unto him the twelve, and began to send them forth by two and two; and he gave
8 them authority over the unclean spirits; and he charged them that they should take nothing for *their* journey, save a staff only; no bread, no
9 wallet, no [5]money in their [6]purse; but *to go* shod with sandals: and, *said he*, put not on two coats.
10 And he said unto them, Wheresoever ye enter into a house, there abide till ye depart thence.
11 And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a
12 testimony unto them. And they went out, and
13 preached that *men* should repent. And they cast out many [7]devils, and anointed with oil many that were sick, and healed them.
14 And king Herod heard *thereof;* for his name had become known: and [8]he said, John [9]the Baptist is risen from the dead, and therefore do
15 these powers work in him. But others said, It is Elijah. And others said, *It is* a prophet, *even*
16 as one of the prophets. But Herod, when he heard *thereof*, said, John, whom I beheaded, he
17 is risen. For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's
18 wife: for he had married her. For John said unto Herod, It is not lawful for thee to have thy
19 brother's wife. And Herodias set herself against him, and desired to kill him; and she could not;
20 for Herod feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he [10]was much per-
21 plexed; and he heard him gladly. And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the [11]high captains, and the chief men of Galilee;
22 and when [12]the daughter of Herodias herself came in and danced, [13]she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, [y]Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me, by and by, in a charger, the head of John the Baptist.

26 [z]And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent ‖ an executioner, and commanded his head to be brought: and he went and beheaded him in the prison;

28 And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

30 [a]And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 [b]And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for [c]there were many coming and going, and they had no leisure so much as to eat.

32 [d]And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 [e]And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and [f]he began to teach them many things.

35 [g]And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, [h]Shall we go and buy two hundred ‖ pennyworth of bread and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, [i]Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, [k]and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves, were about five thousand men.

Anno DOMINI 32.

[y] Esth. 5. 3, 6. & 7. 2.

[z] Matt. 14. 9.

‖ Or, *one of his guard.*

[a] Luke 9. 10.

[b] Matt. 14. 13.

[c] ch. 3. 20.

[d] Matt. 14. 13.

[e] Matt. 9. 36. & 14. 14.

[f] Luke 9. 11.

[g] Matt. 14. 15. Luke 9. 12.

[h] Num. 11. 13, 22. 2 Kings 4. 43.

‖ The Roman penny is seven pence halfpenny; as Matt. 18. 28.

[i] Matt. 14. 17. Luke 9. 13. John 6. 9. See Matt. 15. 34. ch. 8. 5.

[k] 1 Sam. 9. 13. Matt. 26. 26.

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[1] Gr. *the Baptizer.*
[2] Or, *by land*
[3] See marginal note on Matt. xviii. 28.
[4] Gr. *recline.*

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half
24 of my kingdom. And she went out, and said unto her mother, What shall I ask? And she
25 said, The head of John [1]the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John [1]the
26 Baptist. And the king was exceeding sorry; but for the sake of his oaths, and of them that
27 sat at meat, he would not reject her. And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and
28 he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her
29 mother. And when his disciples heard *thereof*, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had
31 taught. And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to
32 eat. And they went away in the boat to a
33 desert place apart. And *the people* saw them going, and many knew *them*, and they ran there together [2]on foot from all the cities, and out-
34 went them. And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many
35 things. And when the day was now far spent, his disciples came unto him, and said, The place
36 is desert, and the day is now far spent: send them away, that they may go into the country and villages round about, and buy themselves
37 somewhat to eat. But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred [3]pennyworth of bread, and give them to eat?
38 And he saith unto them, How many loaves have ye? go *and* see. And when they knew,
39 they say, Five, and two fishes. And he commanded them that all should [4]sit down by
40 companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties.
41 And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he
42 among them all. And they did all eat, and
43 were filled. And they took up broken pieces,
44 twelve basketfuls, and also of the fishes. And they that ate the loaves were five thousand men.

45 [l]And straightway he constrained his disciples to get into the ship, and to go to the other side before || unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 [m]And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and [n]would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out.

50 (For they all saw him, and were troubled.) And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For [o]they considered not *the miracle* of the loaves; for their [p]heart was hardened.

53 [q]And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that [r]they might touch, if it were but the border of his garment: and as many as touched || him, were made whole.

CHAP. VII.

The Pharisees find fault with the disciples for eating with unwashen hands, &c.

THEN [a]came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with || defiled (that is to say, with unwashen) hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands || oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups and || pots, and brazen vessels, and of || tables.

5 [b]Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, [c]This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit, in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

Anno DOMINI 32.

[l] Matt. 14. 22. John 6. 17.
|| Or, *over against Bethsaida.*
[m] Matt. 14. 23. John 6. 16, 17.
[n] See Luke 24. 28.
[o] ch. 8. 17, 18.
[p] ch. 3. 5. & 16. 14.
[q] Matt. 14. 34.
[r] Matt. 9. 20. ch. 5. 27, 28. Acts 19. 12.
|| Or, *it.*
[a] Matt. 15. 1.
|| Or, *common.*
|| Or, *diligently:* in the original, *with the fist:* Theophylact, *up to the elbow.*
|| Sextarius, is about a pint and a half.
|| Or, *beds.*
[b] Matt. 15. 2.
[c] Isa. 29. 13. Matt. 15. 8.

45 And straightway he constrained his disciples to enter into the boat, and to go before *him* unto the other side to Bethsaida, while he him-
46 self sendeth the multitude away. And after he had taken leave of them, he departed into the
47 mountain to pray. And when even was come, the boat was in the midst of the sea, and he
48 alone on the land. And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would
49 have passed by them: but they, when they saw him walking on the sea, supposed that it was
50 an apparition, and cried out: for they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of
51 good cheer: it is I; be not afraid. And he went up unto them into the boat; and the wind ceased: and they were sore amazed in them-
52 selves; for they understood not concerning the loaves, but their heart was hardened.

53 And when they had [1]crossed over, they came to the land unto Gennesaret, and moored to the
54 shore. And when they were come out of the
55 boat, straightway *the people* knew him, and ran round about that whole region, and began to carry about on their beds those that were sick,
56 where they heard he was. And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the market-places, and besought him that they might touch if it were but the border of his garment: and as many as touched [2]him were made whole.

VII. And there are gathered together unto him the Pharisees, and certain of the
2 scribes, which had come from Jerusalem, and had seen that some of his disciples ate their bread with [3]defiled, that is, unwashen, hands.
3 For the Pharisees, and all the Jews, except they wash their hands [4]diligently, eat not, holding
4 the tradition of the elders: and *when they come* from the marketplace, except they [5]wash themselves, they eat not: and many other things there be, which they have received to hold, [6]washings of cups, and pots, and brasen vessels[7].
5 And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with
6 [3]defiled hands? And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written,

> This people honoureth me with their lips,
> But their heart is far from me.
>
> 7 But in vain do they worship me,
> Teaching *as their* doctrines the precepts of men.

8 Ye leave the commandment of God, and
9 hold fast the tradition of men. And he said

[1] Or, *crossed over to the land, they came unto Gennesaret*
[2] Or, *it*
[3] Or, *common*
[4] Or, *up to the elbow* Gr. *with the fist.*
[5] Gr. *baptize.* Some ancient authorities read *sprinkle themselves.*
[6] Gr. *baptizings.*
[7] Many ancient authorities add *and couches.*

9 And he said unto them, Full well ye ‖reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, [d]Honour thy father and thy mother; and, [e]Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is* [f]Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do aught for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ [g]And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand.

15 There is nothing from without a man, that entering into him, can defile him: but the things which come out of him, those are they that defile the man.

16 [h]If any man have ears to hear, let him hear.

17 [i]And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him:

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 [k]For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, †covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness;

23 All these evil things come from within, and defile the man.

24 ¶ [l]And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it:* but he could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 (The woman was a ‖Greek, a Syrophenician by nation,) and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying, go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ [m]And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

Anno DOMINI 32.

‖ Or, *frustrate.*
[d] Ex. 20. 12. Deut. 5. 16. Matt. 15. 4.
[e] Ex. 21. 17. Lev. 20. 9. Prov. 20. 20.
[f] Matt. 15. 5. & 23. 18.
[g] Matt. 15. 10.
[h] Matt. 11. 15.
[i] Matt. 15. 15.
[k] Gen. 6. 5. & 8. 21. Matt. 15. 19.
† Gr. *covetousnesses, wickednesses.*
[l] Matt. 15. 21.
‖ Or, *Gentile.*
[m] Matt. 15. 29.

[1] Or, *surely die*
[2] Many ancient authorities insert ver. 16 *If any man hath ears to hear, let him hear.*
[3] Gr. *thoughts that are evil.*
[4] Some ancient authorities omit *and Sidon.*
[5] Or, *Gentile*
[6] Gr. *demon.*
[7] Or, *loaf*

unto them, Full well do ye reject the commandment of God, that ye may keep your tradition.
10 For Moses said, Honour thy father and thy mother; and, He that speaketh evil of father
11 or mother, let him [1]die the death: but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given
12 *to God;* ye no longer suffer him to do aught
13 for his father or his mother; making void the word of God by your tradition, which ye have delivered: and many such like things ye do.
14 And he called to him the multitude again, and said unto them, Hear me all of you, and under-
15 stand: there is nothing from without the man, that going into him can defile him: but the things which proceed out of the man are those
17 that defile the man.[2] And when he was entered into the house from the multitude, his disciples
18 asked of him the parable. And he saith unto them, Are ye so without understanding also? Perceive ye not, that whatsoever from without
19 goeth into the man, *it* cannot defile him; because it goeth not into his heart, but into his belly, and goeth out into the draught? *This*
20 *he said*, making all meats clean. And he said, That which proceedeth out of the man, that de-
21 fileth the man. For from within, out of the heart of men, [3]evil thoughts proceed, fornica-
22 tions, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye,
23 railing, pride, foolishness: all these evil things proceed from within, and defile the man.
24 And from thence he arose, and went away into the borders of Tyre [4]and Sidon. And he entered into a house, and would have no man
25 know it: and he could not be hid. But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell
26 down at his feet. Now the woman was a [5]Greek, a Syrophœnician by race. And she besought him that he would cast forth the
27 [6]devil out of her daughter. And he said unto her, Let the children first be filled: for it is not meet to take the children's [7]bread and cast it
28 to the dogs. But she answered and saith unto him, Yea, Lord: even the dogs under the table
29 eat of the children's crumbs. And he said unto her, For this saying go thy way; the [6]devil is
30 gone out of thy daughter. And she went away unto her house, and found the child laid upon the bed, and the [6]devil gone out.
31 And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis.

32 And [n]they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and [o]he spit, and touched his tongue:

34 And [p]looking up to heaven, [q]he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 [r]And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And [s]he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it;*

37 And were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

CHAP. VIII.

1 *Christ feedeth the people miraculously;* 22 *he giveth a blind man his sight, &c.*

IN those days [a]the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?

5 [b]And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them;* and they did set *them* before the people.

7 And they had a few small fishes: and [c]he blessed, and commanded to set them also before *them.*

8 So they did eat, and were filled: and they took up of the broken *meat* that was left, seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶And [d]straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 [e]And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again, departed to the other side.

14 ¶[f]Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 [g]And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* [h]because we have no bread.

Anno DOMINI 32.

[n] Matt. 9. 32. Luke 11. 14.
[o] ch. 8. 23. John 9. 6.
[p] ch. 6. 41. John 11. 41. & 17. 1.
[q] John 11. 33, 38.
[r] Isa. 35. 5, 6. Matt. 11. 5.
[s] ch. 5. 43.
[a] Matt. 15. 32.
[b] Matt. 15. 34. See ch. 6. 38.
[c] Matt. 14. 19. ch. 6. 41.
[d] Matt. 15. 39.
[e] Matt. 12. 38. & 16. 1. John 6. 30.
[f] Matt. 16. 5.
[g] Matt. 16. 6. Luke 12. 1.
[h] Matt. 16. 7.

[1] Gr. *loaves.*
[2] Some ancient authorities read *because they had no bread.*
[3] Or, It is *because we have no bread.*

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they be-
33 seech him to lay his hand upon him. And he took him aside from the multitude privately, and put his fingers into his ears, and he spat,
34 and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephpha-
35 tha, that is, Be opened. And his ears were opened, and the bond of his tongue was loosed,
36 and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal
37 they published it. And they were beyond measure astonished, saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to speak.

VIII. In those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples,
2 and saith unto them, I have compassion on the multitude, because they continue with me now
3 three days, and have nothing to eat: and if I send them away fasting to their home, they will faint in the way; and some of them are come
4 from far. And his disciples answered him, Whence shall one be able to fill these men with
5 [1]bread here in a desert place? And he asked them, How many loaves have ye? And they
6 said, Seven. And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude.
7 And they had a few small fishes: and having blessed them, he commanded to set these also
8 before them. And they did eat, and were filled: and they took up, of broken pieces that
9 remained over, seven baskets. And they were about four thousand: and he sent them away.
10 And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.
11 And the Pharisees came forth, and began to question with him, seeking of him a sign
12 from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this genera-
13 tion. And he left them, and again entering into *the boat* departed to the other side.
14 And they forgot to take bread; and they had not in the boat with them more than one loaf.
15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees and the
16 leaven of Herod. And they reasoned one with another, [2]saying, [3]We have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? [t]perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 [k]When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And [l]when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that [m]ye do not understand?

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when [n]he had spit on his eyes, and put his hands upon him, he asked him if he saw aught.

24 And he looked up, and said, I see men as trees walking.

25 After that, he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, [o]nor tell *it* to any in the town.

27 ¶ [p]And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, [q]John the Baptist: but some *say*, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, [r]Thou art the Christ.

30 [s]And he charged them that they should tell no man of him.

31 And [t]he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people *unto him* with his disciples also, he said unto them, [u]Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For [x]whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 [y]Whosoever therefore [z]shall be ashamed of me, and of my words, in this adulterous and sinful

Anno DOMINI 32.

[t] ch. 6. 52.

[k] Matt. 14. 20. ch. 6. 43. Luke 9. 17. John 6. 13.

[l] Matt. 15. 37. ver. 8.

[m] ch. 6. 52. ver. 17.

[n] ch. 7. 33.

[o] Matt. 8. 4. ch. 5. 43.

[p] Matt. 16. 13. Luke 9. 18.

[q] Matt. 14. 2.

[r] Matt. 16. 6. John 6. 69. & 11. 27.

[s] Matt. 16. 20.

[t] Matt. 16. 21. & 17. 22. Luke 9. 22.

[u] Matt. 10. 38. & 16. 24. Luke 9. 23. & 14. 27.

[x] John 12. 25.

[y] Matt. 10. 33. Luke 9. 26. & 12. 9.

[z] See Rom. 1. 16. 2 Tim. 1. 8. & 2. 12.

[1] *Basket* in ver. 19 and 20 represents different Greek words.

[2] Or, *soul*

17 And Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye
18 your heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye
19 not remember? When I brake the five loaves among the five thousand, how many [1]baskets full of broken pieces took ye up? They say
20 unto him, Twelve. And when the seven among the four thousand, how many [1]basketfuls of broken pieces took ye up? And they say
21 unto him, Seven. And he said unto them, Do ye not yet understand?

22 And they come unto Bethsaida. And they bring to him a blind man, and beseech him to
23 touch him. And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest
24 thou aught? And he looked up, and said, I see men; for I behold *them* as trees, walking.
25 Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and
26 saw all things clearly. And he sent him away to his home, saying, Do not even enter into the village.

27 And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and in the way he asked his disciples, saying unto them,
28 Who do men say that I am? And they told him, saying, John the Baptist: and others, Eli-
29 jah; but others, One of the prophets. And he asked them, But who say ye that I am? Peter answereth, and saith unto him, Thou art the
30 Christ. And he charged them that they should
31 tell no man of him. And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and
32 after three days rise again. And he spake the saying openly. And Peter took him, and began
33 to rebuke him. But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan: for thou mindest not
34 the things of God, but the things of men. And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take
35 up his cross, and follow me. For whosoever would save his [2]life shall lose it; and whosoever shall lose his [2]life for my sake and the
36 gospel's shall save it. For what doth it profit a man, to gain the whole world, and forfeit his
37 [2]life? For what should a man give in exchange
38 for his [2]life? For whosoever shall be ashamed of me and of my words in this adulterous and sinful

generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

CHAP. IX.

2 *Jesus transfigured;* 11 *he instructeth his disciples concerning the coming of Elias, &c.*

Anno DOMINI 32.

AND he said unto them, [a]Verily I say unto you, That there be some of them that stand here which shall not taste of death, till they have seen [b]the kingdom of God come with power.

2 ¶ [c]And after six days, Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves; and he was transfigured before them.

3 And his raiment became shining, exceeding [d]white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias, with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say: for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 [e]And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked him, saying, Why say the scribes [f]that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and [g]how it is written of the Son of man, that he must suffer many things, and [h]be set at nought.

13 But I say unto you, That [i]Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ¶ [k]And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him*, saluted him.

16 And he asked the scribes, What question ye ‖with them?

17 And [l]one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he ‖teareth him; and he foameth and gnasheth with his teeth, and pineth away; and I spake to thy disciples that they should cast him out, and they could not.

19 He answereth him, and saith, O faithless

[a] Matt. 16. 28. Luke 9. 27.

[b] Matt. 24. 30. & 25. 31. Luke 22. 18.

[c] Matt. 17. 1. Luke 9. 28.

[d] Dan. 7. 9. Matt. 28. 3.

[e] Matt. 17. 9.

[f] Mal. 4. 5. Matt. 17. 10.

[g] Ps. 22. 6. Isa. 53. 2, &c. Dan. 9. 26.

[h] Luke 23. 11. Phil. 2. 7.

[i] Matt. 11. 14. & 17. 12. Luke 1. 17.

[k] Matt. 17. 14. Luke 9. 37.

‖ Or, *among yourselves?*

[l] Matt. 17. 14. Luke 9. 38.

‖ Or, *dasheth him.*

1 Or, *booths*

2 Or, How is it *that the scribes say... come?*

3 Or, *Teacher*

4 Or, *rendeth him*

generation, the Son of man also shall be ashamed of him, when he cometh in the glory
IX. of his Father with the holy angels. And he said unto them, Verily I say unto you, There be some here of them that stand *by*, which shall in no wise taste of death, till they see the kingdom of God come with power.

2 And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves:
3 and he was transfigured before them: and his garments became glistering, exceeding white;
4 so as no fuller on earth can whiten them. And there appeared unto them Elijah with Moses:
5 and they were talking with Jesus. And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three [1]tabernacles; one for thee, and one for Moses, and
6 one for Elijah. For he wist not what to an-
7 swer; for they became sore afraid. And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my be-
8 loved Son: hear ye him. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

9 And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again
10 from the dead. And they kept the saying, questioning among themselves what the rising
11 again from the dead should mean. And they asked him, saying, [2]The scribes say that Elijah
12 must first come. And he said unto them, Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man, that he should suffer many things and be set at
13 nought? But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.

14 And when they came to the disciples, they saw a great multitude about them, and
15 scribes questioning with them. And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted
16 him. And he asked them, What question ye
17 with them? And one of the multitude answered him, [3]Master, I brought unto thee my
18 son, which hath a dumb spirit; and wheresoever it taketh him, it [4]dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able.
19 And he answereth them and saith, O faithless

generation, how long shall I be with you? how long shall I suffer you? Bring him unto me.

20 And they brought him unto him: and [m]when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed, foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oft-times it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, [n]If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 [o]And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 [p]For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ [q]And he came to Capernaum: and being in the house, he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, [r]If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And [s]he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and [t]whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ [u]And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not: [x]for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For [y]he that is not against us, is on our part.

41 [z]For whosoever shall give you a cup of water

Anno DOMINI 32.

[m] ch. 1. 26. Luke 9. 42.

[n] Matt. 17. 20. ch. 11. 23. Luke 17. 6. John 11. 40.

[o] Matt. 17. 19.

[p] Matt. 17. 22. Luke 9. 44.

[q] Matt. 18. 1. Luke 9. 46. & 22. 24.

[r] Matt. 20. 26, 27. ch. 10. 43.

[s] Matt. 18. 2. ch. 10. 16.

[t] Matt. 10. 40. Luke 9. 48.

[u] Num. 11. 28. Luke 9. 49.

[x] 1 Cor. 12. 3.

[y] See Matt. 12. 30.

[z] Matt. 10. 42.

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[1] Or, *convulsed*

[2] Many ancient authorities add *with tears*.

[3] Or, How is it *that we could not cast it out?*

[4] Many ancient authorities add *and fasting*.

[5] Gr. *greater*.

[6] Or, *Teacher*

[7] Gr. *demons*.

[8] Gr. *power*.

generation, how long shall I be with you? how long shall I bear with you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit [1]tare him grievously; and he fell on the ground, and wallowed
21 foaming. And he asked his father, How long time is it since this hath come unto him? And
22 he said, From a child. And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything,
23 have compassion on us, and help us. And Jesus said unto him, If thou canst! All things
24 are possible to him that believeth. Straightway the father of the child cried out, and said[2], I be-
25 lieve; help thou mine unbelief. And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more
26 into him. And having cried out, and [1]torn him much, he came out: and *the child* became as one dead; insomuch that the more part said,
27 He is dead. But Jesus took him by the hand,
28 and raised him up; and he arose. And when he was come into the house, his disciples asked him privately, [3]*saying*, We could not cast it out.
29 And he said unto them, This kind can come out by nothing, save by prayer[4].

30 And they went forth from thence, and passed through Galilee; and he would not that any
31 man should know it. For he taught his disciples, and said unto them, The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three
32 days he shall rise again. But they understood not the saying, and were afraid to ask him.

33 And they came to Capernaum: and when he was in the house he asked them, What were ye
34 reasoning in the way? But they held their peace: for they had disputed one with another
35 in the way, who *was* the [5]greatest. And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last
36 of all, and minister of all. And he took a little child, and set him in the midst of them: and
37 taking him in his arms, he said unto them, Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.

38 John said unto him, [6]Master, we saw one casting out [7]devils in thy name: and we forbade him, because he followed not us.
39 But Jesus said, Forbid him not: for there is no man which shall do a [8]mighty work in my name, and be able quickly to speak evil of
40 me. For he that is not against us is for us.
41 For whosoever shall give you a cup of water

to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 [a]And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 [b]And if thy hand ‖offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 [c]Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye ‖offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell-fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, [d]and every sacrifice shall be salted with salt.

50 [e]Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? [f]Have salt in yourselves, and [g]have peace one with another.

CHAP. X.

2 *Christ disputeth with the Pharisees touching divorcement:* 13 *blesseth the children that are brought unto him, &c.*

AND [a]he arose from thence, and cometh into the coasts of Judea, by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ [b]And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, [c]Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart, he wrote you this precept:

6 But from the beginning of the creation, [d]God made them male and female.

7 [e]For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, [f]Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ [g]And they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought *them*.

Anno DOMINI 32.

[a] Matt. 18. 6. Luke 17. 1.

[b] Deut. 13. 6. Matt. 5. 29. & 18. 8.
‖ Or, *cause thee to offend*: and so ver. 45, 47.

[c] Isa. 66. 24.

‖ Or, *cause thee to offend.*

[d] Lev. 2. 13. Ezek. 43. 24.
[e] Matt. 5. 13. Luke 14. 34.
[f] Eph. 4. 29. Col. 4. 6.
[g] Rom. 12. 18. & 14. 19. 2 Cor. 13. 11. Heb. 12. 14.

A. D. 33.

[a] Matt. 19. 1. John 10. 40. & 11. 7.
[b] Matt. 19. 3.
[c] Deut. 24. 1. Matt. 5. 31. & 19. 7.
[d] Gen. 1. 27. & 5. 2.
[e] Gen. 2. 24. 1 Cor. 6. 16. Eph. 5. 31.
[f] Matt. 5. 32. & 19. 9. Luke 16. 18. Rom. 7. 3. 1 Cor. 7. 10, 11.
[g] Matt. 19. 13. Luke 18. 15.

[1] Gr. *in name that ye are.*
[2] Many ancient authorities omit *on me.*
[3] Gr. *a millstone turned by an ass.*
[4] Gr. *Gehenna.*
[5] Ver 44 and 46 (which are identical with ver. 48) are omitted by the best ancient authorities.
[6] Many ancient authorities add *and every sacrifice shall be salted with salt.* See Lev. ii. 13.
[7] Some ancient authorities omit *and shall cleave to his wife.*

to drink, [1]because ye are Christ's, verily I say unto you, he shall in no wise lose his reward.
42 And whosoever shall cause one of these little ones that believe [2]on me to stumble, it were better for him if [3]a great millstone were hanged about his neck, and he were cast into the sea.
43 And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into
45 [4]hell, into the unquenchable fire.[5] And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into
47 [4]hell. And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes
48 to be cast into [4]hell; where their worm dieth
49 not, and the fire is not quenched. For every
50 one shall be salted with fire[6]. Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.

X. And he arose from thence, and cometh into the borders of Judæa and beyond Jordan: and multitudes come together unto him again; and, as he was wont, he taught them
2 again. And there came unto him Pharisees, and asked him, Is it lawful for a man to put away
3 *his* wife? tempting him. And he answered and said unto them, What did Moses command you?
4 And they said, Moses suffered to write a bill of
5 divorcement, and to put her away. But Jesus said unto them, For your hardness of heart he
6 wrote you this commandment. But from the beginning of the creation, Male and female made
7 he them. For this cause shall a man leave his father and mother, [7]and shall cleave to his wife;
8 and the twain shall become one flesh: so that
9 they are no more twain, but one flesh. What therefore God hath joined together, let not
10 man put asunder. And in the house the dis-
11 ciples asked him again of this matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery
12 against her: and if she herself shall put away her husband, and marry another, she committeth adultery.
13 And they brought unto him little children, that he should touch them: and the disciples rebuked
14 them. But when Jesus saw it, he was moved



14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for [h]of such is the kingdom of God.

15 Verily I say unto you, [i]Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ [k]And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is* none good, but one, *that is* God.

19 Thou knowest the commandments, [l]Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have [m]treasure in heaven; and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ [n]And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them [o]that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them, saith, With men *it is* impossible, but not with God: for [p]with God all things are possible.

28 ¶ [q]Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 [r]But he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life.

31 [s]But many *that are* first shall be last; and the last first.

32 ¶ [t]And they were in the way, going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. [u]And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem; and

Anno DOMINI 33.

[h] 1 Cor. 14. 20. 1 Pet. 2. 2.
[i] Matt. 18. 3.
[k] Matt. 19. 16. Luke 18. 18.
[l] Ex. 20. Rom. 13. 9.
[m] Matt. 6. 19, 20. & 19. 21. Luke 12. 33. & 16. 9.
[n] Matt. 19. 23. Luke 18. 24.
[o] Job 31. 24. Ps. 52. 7. & 62. 10. 1 Tim. 6. 17.
[p] Jer. 32. 17. Matt. 19. 26. Luke 1. 37.
[q] Matt. 19. 27. Luke 18. 28.
[r] 2 Chron. 25. 9. Luke 18. 30.
[s] Matt. 19. 30. & 20. 16. Luke 13. 30.
[t] Matt. 20. 17. Luke 18. 31.
[u] ch. 8. 31. & 9. 31. Luke 9. 22. & 18. 31.

1 Or, *on his way*
2 Or, *Teacher*
3 Some ancient authorities omit *for them that trust in riches.*
4 Many ancient authorities read *among themselves.*
5 Or, *age*
6 Or, *but some as they followed were afraid.*

with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God.
15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he
16 shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them.
17 And as he was going forth [1]into the way, there ran one to him, and kneeled to him, and asked him, Good [2]Master, what shall I do that I
18 may inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good
19 save one, *even* God. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do
20 not defraud, Honour thy father and mother. And he said unto him, [2]Master, all these things have
21 I observed from my youth. And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have
22 treasure in heaven: and come, follow me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.
23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!
24 And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it [3]for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom
26 of God. And they were astonished exceedingly, saying [4]unto him, Then who can be saved?
27 Jesus looking upon them saith, With men it is impossible, but not with God: for all things are
28 possible with God. Peter began to say unto him, Lo, we have left all, and have followed
29 thee. Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands,
30 for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and
31 in the [5]world to come eternal life. But many *that are* first shall be last; and the last first.
32 And they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; [6]and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto
33 him, *saying*, Behold, we go up to Jerusalem; and

the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles;

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.

35 ¶ [x]And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand, is not mine to give; but *it shall be given to them* for whom it is prepared.

41 [y]And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, [z]Ye know that they which ‖are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them.

43 [a]But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even [b]the Son of man came not to be ministered unto, but to minister, and [c]to give his life a ransom for many.

46 ¶ [d]And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called: and they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; [e]thy faith hath ‖made thee whole. And immediately he received his sight, and followed Jesus in the way.

Anno DOMINI 33.

[x] Matt. 20. 20.

[y] Matt. 20. 24

[z] Luke 22. 25. ‖ Or, *think good.*

[a] Matt. 20. 26, 28. ch. 9. 35. Luke 9. 48.

[b] John 13. 14. Phil. 2. 7.
[c] Matt. 20. 28. 1 Tim. 2. 6. Tit. 2. 14.
[d] Matt. 20. 29. Luke 18. 35.

[e] Matt. 9. 22. ch. 5. 34. ‖ Or, *saved thee.*

1 Or, *Teacher*
2 Or, *servant*
3 Gr. *bond-servant.*
4 See John xx. 16.
5 Or, *saved thee*

the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him
34 unto the Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

35 And there come near unto him James and John, the sons of Zebedee, saying unto him, [1]Master, we would that thou shouldest do for
36 us whatsoever we shall ask of thee. And he said unto them, What would ye that I should
37 do for you? And they said unto him, Grant unto us that we may sit, one on thy right hand,
38 and one on *thy* left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am
39 baptized with? And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be bap-
40 tized: but to sit on my right hand or on *my* left hand is not mine to give: but *it is for them*
41 for whom it hath been prepared. And when the ten heard it, they began to be moved with
42 indignation concerning James and John. And Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles lord it over them; and their
43 great ones exercise authority over them. But it is not so among you: but whosoever would become great among you, shall be your [2]minis-
44 ter: and whosoever would be first among you,
45 shall be [3]servant of all. For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a
47 blind beggar, was sitting by the way side. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son
48 of David, have mercy on me. And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of
49 David, have mercy on me. And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer:
50 rise, he calleth thee. And he, casting away his
51 garment, sprang up, and came to Jesus. And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, [4]Rabboni, that I may
52 receive my sight. And Jesus said unto him, Go thy way; thy faith hath [5]made thee whole. And straightway he received his sight, and followed him in the way.

CHAP. XI.

1 Christ rideth into Jerusalem: 12 he curseth a fruitless fig-tree: 27 he silenceth the priests who question his authority.

AND [a]when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 [b]And many spread their garments in the way: and others cut down branches off the trees, and strewed *them* in the way.

9 And they that went before, and they that followed, cried, saying, [c]Hosanna: Blessed *is* he that cometh in the name of the Lord.

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: [d]Hosanna in the highest.

11 [e]And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany, with the twelve.

12 ¶ [f]And on the morrow, when they were come from Bethany, he was hungry.

13 [g]And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves: for the time of figs was not *yet*.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter forever. And his disciples heard *it*.

15 ¶ [h]And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, [i]My house shall be called ‖ of all nations the house of prayer? but [k]ye have made it a den of thieves.

18 And [l]the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because [m]all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ [n]And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

Anno DOMINI 33.

[a] Matt. 21. 1. Luke 19. 29. John 12. 14.

[b] Matt. 21. 8.

[c] Ps. 118. 26.

[d] Ps. 148. 1.

[e] Matt. 21. 12.

[f] Matt. 21. 18.

[g] Matt. 21. 19.

[h] Matt. 21. 12. Luke 19. 45. John 2. 14.
[i] Isa. 56. 7. ‖ Or, *a house of prayer for all nations?*
[k] Jer. 7. 11.
[l] Matt. 21. 45, 46. Luke 19. 47.
[m] Matt. 7. 28. ch. 1. 22. Luke 4. 32.
[n] Matt. 21. 19.

1 Gr. *sendeth.*
2 Or, *again*
3 Gr. *layers of leaves.*
4 Gr. *whenever evening came.*
5 Some ancient authorities read *they.*

XI. And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, 2 and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and 3 bring him. And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he [1]will send him [2]back hither. 4 And they went away, and found a colt tied at the door without in the open street; and they 5 loose him. And certain of them that stood there said unto them, What do ye, loosing the 6 colt? And they said unto them even as Jesus 7 had said: and they let them go. And they bring the colt unto Jesus, and cast on him their 8 garments; and he sat upon him. And many spread their garments upon the way; and others [3]branches, which they had cut from the fields. 9 And they that went before, and they that followed, cried, Hosanna; Blessed *is* he that cometh 10 in the name of the Lord: Blessed *is* the kingdom that cometh, *the kingdom* of our father David: Hosanna in the highest.

11 And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

12 And on the morrow, when they were come out 13 from Bethany, he hungered. And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was 14 not the season of figs. And he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.

15 And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, 16 and the seats of them that sold the doves; and he would not suffer that any man should carry 17 a vessel through the temple. And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers. 18 And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

19 And [4]every evening [5]he went forth out of the city.

20 And as they passed by in the morning, they saw the fig tree withered away from the roots.

21 And Peter, calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away.

22 And Jesus answering, saith unto them, ‖Have faith in God.

23 For [e]verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, [f]What things soever ye desire when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying, [g]forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses.

26 But [r]if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem: [s]and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one ‖question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was *it* from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for [t]all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering, saith unto them, Neither do I tell you by what authority I do these things.

CHAP. XII.

1 *The parable of the vineyard.* 13 *Touching the paying of tribute.* 18 *The Sadducees confuted.* 35 *A difficulty proposed to the scribes, &c.*

AND [a]he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant: and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves,

Anno DOMINI 33.

‖ Or, *Have the faith of God.*

e Matt. 17. 20. & 21. 21. Luke 17. 6.

f Matt. 7. 7. Luke 11. 9. John 14. 13. & 15. 7. & 16. 24. Jam. 1. 5, 6.

g Matt 6. 14. Col. 3. 13.

r Matt. 18. 35.

s Matt. 21. 23. Luke 20. 1.

‖ Or, *thing.*

t Matt. 3. 5. & 14. 5. ch. 6. 20.

a Matt. 21. 33. Luke 22. 9.

21 And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou
22 cursedst is withered away. And Jesus answer-
23 ing saith unto them, Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he
24 shall have it. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have
25 them. And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses.[1]

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the
28 elders; and they said unto him, By what authority doest thou these things? or who gave thee
29 this authority to do these things? And Jesus said unto them, I will ask of you one [2]question, and answer me, and I will tell you by what au-
30 thority I do these things. The baptism of John, was it from heaven, or from men? answer me.
31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why
32 then did ye not believe him? [3]But should we say, From men—they feared the people: [4]for
33 all verily held John to be a prophet. And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

XII. And he began to speak unto them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country.
2 And at the season he sent to the husbandmen a [5]servant, that he might receive from the hus-
3 bandmen of the fruits of the vineyard. And they took him, and beat him, and sent him
4 away empty. And again he sent unto them another [5]servant; and him they wounded in the
5 head, and handled shamefully. And he sent another; and him they killed: and many others;
6 beating some, and killing some. He had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son.
7 But those husbandmen said among themselves,

1 Many ancient authorities add ver. 26 *But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*
2 Gr. *word.*
3 Or, *But shall we say, From men?*
4 Or, *for all held John to be a prophet indeed.*
5 Gr. *bond-servant.*

This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture; [b]The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 [c]And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ [d]And they send unto him certain of the Pharisees, and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a ‖penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cesar's.

17 And Jesus answering, said unto them, Render to Cesar the things that are Cesar's, and to God the things that are God's. And they marvelled at him.

18 ¶ [e]Then come unto him the Sadducees, [f]which say there is no resurrection; and they asked him, saying,

19 Master, [g]Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but [h]are as the angels which are in heaven.

26 And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, [i]I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 ¶ [k]And one of the scribes came, and having heard them reasoning together, and perceiving that

Anno DOMINI 33.

[b] Ps. 118. 22.

[c] Matt. 21. 45, 46. ch. 11. 18. John 7. 25, 30, 44.

[d] Matt. 22. 15. Luke 20. 20.

‖ Valuing of our money seven pence half-penny, *ar*, Matt. 18. 28.

[e] Matt. 22. 23. Luke 20. 27.
[f] Acts 23. 8.

[g] Deut. 25. 5.

[h] 1 Cor. 15. 42, 49, 52.

[i] Ex. 3. 6.
[k] Matt. 22. 35.

[1] Or, *Teacher*
[2] See marginal note on Matt. xviii. 28.

This is the heir; come, let us kill him, and the
8 inheritance shall be ours. And they took him,
and killed him, and cast him forth out of the
9 vineyard. What therefore will the lord of the
vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.
10 Have ye not read even this scripture;

The stone which the builders rejected,
The same was made the head of the corner:
11 This was from the Lord,
And it is marvellous in our eyes?

12 And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away.

13 And they send unto him certain of the Pharisees and of the Herodians, that they might catch
14 him in talk. And when they were come, they say unto him, [1]Master, we know that thou art true, and carest not for any one: for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give
15 tribute unto Cæsar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me?
16 bring me a [2]penny, that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? And
17 they said unto him, Cæsar's. And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.

18 And there come unto him Sadducees, which say that there is no resurrection; and they
19 asked him, saying, [1]Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his
20 brother. There were seven brethren: and the
21 first took a wife, and dying left no seed; and the second took her, and died, leaving no seed
22 behind him; and the third likewise: and the seven left no seed. Last of all the woman also
23 died. In the resurrection whose wife shall she be of them? for the seven had her to wife.
24 Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures,
25 nor the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven.
26 But as touching the dead, that they are raised; have ye not read in the book of Moses, in *the place concerning* the Bush, how God spake unto him, saying, I *am* the God of Abraham, and the
27 God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living: ye do greatly err.

28 And one of the scribes came, and heard them questioning together, and knowing that

he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, [l]Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

31 And the second *is* like, *namely* this, [m]Thou shalt love thy neighbour as thyself: there is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; [n]and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, [o]is more than all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. [p]And no man after that durst ask him *any question*.

35 ¶ [q]And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said [r]by the Holy Ghost, [s]The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord, and whence is he *then* his son? And the common people heard him gladly.

38 ¶ And [t]he said unto them in his doctrine, [u]Beware of the scribes, which love to go in long clothing, and [x]*love* salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 [y]Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ [z]And Jesus sat over against the treasury, and beheld how the people cast ‖money [a]into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in ‖two mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That [b]this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance: but she of her want did cast in all that she had, [c]*even* all her living.

CHAP. XIII.

1 *Christ foretelleth the destruction of the temple:* 3 *he sheweth what signs should go before,* 24 *and what should happen at the time of his coming, &c.*

AND [a]as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings *are here!*

2 And Jesus answering, said unto him, Seest thou these great buildings? [b]there shall not be left one stone upon another, that shall not be thrown down.

Anno DOMINI 33.

[l] Deut. 6. 4. Luke 10. 27.

[m] Lev. 19. 18. Matt. 22. 39. Rom. 13. 9. Gal. 5. 14. Jam. 2. 8.

[n] Deut. 4. 39. Isa. 45. 6, 14. & 46. 9.

[o] 1 Sam. 15. 22. Hos. 6. 6. Mic. 6. 6, 7, 8.

[p] Matt. 22. 46.

[q] Matt. 22. 41. Luke 20. 41.

[r] 2 Sam. 23. 2.

[s] Ps. 110. 1.

[t] ch. 4. 2.

[u] Matt. 23. 1, &c. Luke 20. 46.

[x] Luke 11. 43.

[y] Matt. 23. 14.

[z] Luke 21. 1.

‖ *A piece of brass money:* See Matt. 10. 9.

[a] 2 Kings 12. 9.

‖ It is the seventh part of one piece of that brass money.

[b] 2 Cor. 8. 12.

[c] Deut. 24. 6. 1 John 3. 17.

[a] Matt. 24. 1. Luke 21. 5.

[b] Luke 19. 44.

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1 Or, *The Lord is our God: the Lord is one*

2 Gr. *from.*

3 Or, *Teacher*

4 Some ancient authorities read *underneath thy feet.*

5 Or, *the great multitude*

6 Or, *even while for a pretence they make*

7 Gr. *brass.*

8 Gr. *one.*

he had answered them well, asked him, What
29 commandment is the first of all? Jesus answered, The first is, Hear, O Israel; [1]The Lord
30 our God, the Lord is one: and thou shalt love the Lord thy God [2]with all thy heart, and [2]with all thy soul, and [2]with all thy mind, and [2]with
31 all thy strength. The second is this, Thou shalt love thy neighbour as thyself. There is none
32 other commandment greater than these. And the scribes said unto him, Of a truth, [3]Master, thou hast well said that he is one; and there is
33 none other but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, is much more than all whole burnt
34 offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

35 And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ
36 is the son of David? David himself said in the Holy Spirit,

> The Lord said unto my Lord,
> Sit thou on my right hand,
> Till I make thine enemies [4]the footstool of thy feet.

37 David himself calleth him Lord; and whence is he his son? And [5]the common people heard him gladly.

38 And in his teaching he said, Beware of the scribes, which desire to walk in long robes, and
39 *to have* salutations in the marketplaces, and chief seats in the synagogues, and chief places
40 at feasts: they which devour widows' houses, [6]and for a pretence make long prayers; these shall receive greater condemnation.

41 And he sat down over against the treasury, and beheld how the multitude cast [7]money into the treasury: and many that were rich cast in much.
42 And there came [8]a poor widow, and she cast in
43 two mites, which make a farthing. And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they which are casting into the
44 treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, *even* all her living.

XIII. And as he went forth out of the temple, one of his disciples saith unto him, [3]Master, behold, what manner of stones and what
2 manner of buildings! And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.

3 And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately,

4 [c]Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answering them, began to say, [d]Take heed lest any *man* deceive you:

6 For many shall come in my name, saying, I am *Christ;* and shall deceive many.

7 And when ye shall hear of wars, and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in *divers* places, and there shall be famines, and troubles: [e]these *are* the beginnings of ‖sorrows.

9 But [f]take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And [g]the gospel must first be published among all nations.

11 [h]But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, [i]but the Holy Ghost.

12 Now [k]the brother shall betray the brother to death, and the father the son: and children shall rise up against *their* parents, and shall cause them to be put to death.

13 [l]And ye shall be hated of all *men* for my name's sake: but [m]he that shall endure unto the end, the same shall be saved.

14 [n]But when ye shall see the abomination of desolation, [o]spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then [p]let them that be in Judea flee to the mountains:

15 And let him that is on the house-top not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 [q]But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 [r]For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 [s]And then, if any man shall say to you, Lo, here *is* Christ; or, Lo, *he is* there; believe *him* not.

22 For false Christs, and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But [t]take ye heed: behold, I have foretold you all things.

24 ¶ [u]But in those days, after that tribulation, the

Ann DOMINI 33.

[c] Matt. 24. 3. Luke 21. 7.

[d] Jer. 29. 8. Eph. 5. 6. 1 Thess. 2. 3.

[e] Matt. 24. 8. ‖ The word in the original importeth *the pains of a woman in travail.*

[f] Matt. 10. 17, 18. & 24. 9. Rev. 2. 10.

[g] Matt. 24. 14.

[h] Matt. 10. 19. Luke 12. 11. & 21. 14.

[i] Acts 2. 4. & 4. 8, 31.

[k] Mic. 7. 6. Matt. 10. 21. & 24. 10. Luke 21. 16.

[l] Matt. 24. 9. Luke 21. 17.

[m] Dan. 12. 12. Matt. 10. 22. & 24. 13. Rev. 2. 10.

[n] Matt. 24. 15.

[o] Dan. 9. 27.

[p] Luke 21. 21.

[q] Luke 21. 23. & 23. 29.

[r] Dan. 9. 26. & 12. 1. Joel 2. 2. Matt. 24. 21.

[s] Matt. 24. 23. Luke 17. 23. & 21. 8.

[t] 2 Pet. 3. 17.

[u] Dan. 7. 10. Zeph. 1. 15. Matt. 24. 29, &c. Luke 21. 25.

[1] Or, *put them to death*

[2] Or, him

3 And as he sat on the mount of Olives over against the temple, Peter and James and John
4 and Andrew asked him privately, Tell us, when shall these things be? and what *shall be* the sign when these things are all about to be
5 accomplished? And Jesus began to say unto them, Take heed that no man lead you astray.
6 Many shall come in my name, saying, I am *he;*
7 and shall lead many astray. And when ye shall hear of wars and rumours of wars, be not troubled: *these things* must needs come to pass;
8 but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail.
9 But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testi-
10 mony unto them. And the gospel must first
11 be preached unto all the nations. And when they lead you *to judgement*, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but
12 the Holy Ghost. And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and
13 [1]cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.
14 But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are in
15 Judæa flee unto the mountains; and let him that is on the housetop not go down, nor enter in,
16 to take any thing out of his house: and let him that is in the field not return back to take his
17 cloke. But woe unto them that are with child
18 and to them that give suck in those days! And
19 pray ye that it be not in the winter. For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall
20 be. And except the Lord had shortened the days, no flesh would have been saved: but for the elect's sake, whom he chose, he shortened
21 the days. And then if any man shall say unto you, Lo, here is the Christ; or, Lo, there; be-
22 lieve [2]*it* not: for there shall arise false Christs and false prophets, and shall shew signs and wonders, that they may lead astray, if possible,
23 the elect. But take ye heed: behold, I have told you all things beforehand.
24 But in those days, after that tribulation, the

sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 [x]And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 [y]Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, That this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but [z]my words shall not pass away.

32 ¶ But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 [a]Take ye heed, watch and pray: for ye know not when the time is.

34 [b]*For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work; and commanded the porter to watch.

35 [c]Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:

36 Lest coming suddenly, he find you sleeping.

37 And what I say unto you, I say unto all, Watch.

CHAP. XIV.

1 *A conspiracy against Christ:* 3 *a woman poureth ointment on his head.* 10 *Judas covenanteth to betray him:* 12 *he eateth the passover:* 22 *he instituteth his last supper:* 66 *Peter thrice denieth him, &c.*

AFTER [a]two days was *the feast of* the passover, and of unleavened bread: and the chief priests, and the scribes, sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast-*day*, lest there be an uproar of the people.

3 ¶ [b]And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of ‖spikenard, very precious; and she brake the box, and poured *it* on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred ‖ pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For [c]ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

Anno DOMINI 33.

x Dan. 7. 13,14. Matt. 16. 27. & 24. 30. ch. 14. 62. Acts 1. 11. 1 Thess. 4. 16. 2 Thess. 1. 7, 10. Rev. 1. 7.

y Matt. 24. 32. Luke 21. 29, &c.

z Isa. 40. 8.

a Matt. 24. 42. & 25. 13. Luke 12. 40. & 21. 34. Rom. 13. 11. 1 Thess. 5. 6.

b Matt. 24. 45. & 25. 14.

c Matt. 24. 42, 44.

a Matt. 26. 2. Luke 22. 1. John 11. 55. & 13. 1.

b Matt. 26. 6. John 12. 1, 3. See Luke 7. 37.

‖ Or, *pure nard*, or, *liquid nard.*

‖ See Matt. 18. 28.

c Deut. 15. 11.

1 Or, *it*
2 Some ancient authorities omit *and pray.*
3 Gr. *bond-servants.*
4 Or, *a flask*
5 Gr. *pistic nard*, pistic being perhaps a local name. Others take it to mean *genuine*; others, *liquid.*
6 See marginal note on Matt. xviii. 28.

sun shall be darkened, and the moon shall not
25 give her light, and the stars shall be falling from
heaven, and the powers that are in the heavens
26 shall be shaken. And then shall they see the
Son of man coming in clouds with great power
27 and glory. And then shall he send forth the
angels, and shall gather together his elect from
the four winds, from the uttermost part of the
earth to the uttermost part of heaven.

28 Now from the fig tree learn her parable:
when her branch is now become tender, and
putteth forth its leaves, ye know that the sum-
29 mer is nigh; even so ye also, when ye see these
things coming to pass, know ye that [1]he is nigh,
30 *even* at the doors. Verily I say unto you, This
generation shall not pass away, until all these
31 things be accomplished. Heaven and earth
shall pass away: but my words shall not pass
32 away. But of that day or that hour knoweth
no one, not even the angels in heaven, neither
33 the Son, but the Father. Take ye heed, watch
[2]and pray: for ye know not when the time is.
34 *It is* as *when* a man, sojourning in another
country, having left his house, and given au-
thority to his [3]servants, to each one his work,
35 commanded also the porter to watch. Watch
therefore: for ye know not when the lord of the
house cometh, whether at even, or at midnight,
36 or at cockcrowing, or in the morning; lest com-
37 ing suddenly he find you sleeping. And what
I say unto you I say unto all, Watch.

XIV. Now after two days was *the feast of* the passover and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtilty, and kill him:
2 for they said, Not during the feast, lest haply there shall be a tumult of the people.

3 And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having [4]an alabaster cruse of ointment of [5]spikenard very costly; *and* she brake the cruse, and poured it over his head.
4 But there were some that had indignation among themselves, *saying*, To what purpose hath this
5 waste of the ointment been made? For this ointment might have been sold for above three hundred [6]pence, and given to the poor. And
6 they murmured against her. But Jesus said, Let her alone; why trouble ye her? she hath
7 wrought a good work on me. For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not al-
8 ways. She hath done what she could: she hath anointed my body aforehand for the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of, for a memorial of her.

10 ¶ [d]And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ [e]And the first day of unleavened bread, when they ‖killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 [f]And in the evening he cometh with the twelve.

18 And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, *Is* it I? and another *said*, *Is* it I?

20 And he answered and said unto them, *It is* one of the twelve that dippeth with me in the dish.

21 [g]The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ¶ [h]And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ [i]And when they had sung an ‖hymn, they went out into the mount of Olives.

27 [k]And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, [l]I will smite the shepherd, and the sheep shall be scattered.

28 But [m]after that I am risen, I will go before you into Galilee.

29 [n]But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto

Anno DOMINI 33.

[d] Matt. 26. 14. Luke 22. 3, 4.

[e] Matt. 26. 17. Luke 22. 7. ‖ Or, *sacrificed.*

[f] Matt. 26. 20, &c.

[g] Matt. 26. 24. Luke 22. 22.

[h] Matt. 26. 26. Luke 22. 19. 1 Cor. 11. 23.

[i] Matt. 26. 30. ‖ Or, *psalm.* [k] Matt. 26. 31. [l] Zech. 13. 7. [m] ch. 16. 7. [n] Matt. 26. 33, 34. Luke 22. 33, 34. John 13. 37, 38.

[1] Gr. *the one of the twelve.* [2] Or, *Teacher* [3] Gr. *reclined.* [4] Gr. *for him if that man.* [5] Or, *a loaf* [6] Or, *the testament* [7] Some ancient authorities insert *new.* [8] Gr. *caused to stumble.*

9 And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

10 And Judas Iscariot, [1]he that was one of the twelve, went away unto the chief priests, that 11 he might deliver him unto them. And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him *unto them.*

12 And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover? 13 And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: 14 follow him; and wheresoever he shall enter in, say to the goodman of the house, The [2]Master saith, Where is my guest-chamber, where I 15 shall eat the passover with my disciples? And he will himself shew you a large upper room furnished *and* ready: and there make ready for 16 us. And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And when it was evening he cometh with the 18 twelve. And as they [3]sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, *even* he that eateth with me. 19 They began to be sorrowful, and to say unto 20 him one by one, Is it I? And he said unto them, *It is* one of the twelve, he that dippeth 21 with me in the dish. For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it [4]for that man if he had not been born.

22 And as they were eating, he took [5]bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. 23 And he took a cup, and when he had given thanks, he gave to them: and they all drank 24 of it. And he said unto them, This is my blood of [6]the [7]covenant, which is shed for many. 25 Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

26 And when they had sung a hymn, they went out unto the mount of Olives.

27 And Jesus saith unto them, All ye shall be [8]offended: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad. 28 Howbeit, after I am raised up, I will go before 29 you into Galilee. But Peter said unto him, Although all shall be [8]offended, yet will not I. 30 And Jesus saith unto him, Verily I say unto

thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 [o]And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, [p]My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, [q]Abba, Father, [r]all things *are* possible unto thee; take away this cup from me: [s]nevertheless, not what I will, but what thou wilt.

37 And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. [t]The spirit truly *is* ready, but the flesh *is* weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, [u]the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 [x]Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ [y]And immediately while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him.

46 ¶ And they laid their hands on him, and took him.

47 And one of them that stood by, drew a sword, and smote a servant of the high priest, and cut off his ear.

48 [z]And Jesus answered and said unto them, Are ye come out as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple, teaching, and ye took me not: but [a]the scriptures must be fulfilled.

50 [b]And they all forsook him and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body;* and the young men laid hold on him.

52 And he left the linen cloth, and fled from them naked.

Anno DOMINI 33.

o Matt. 26. 36. Luke 22. 39. John 18. 1.

p John 12. 27.

q Rom. 8. 15. Gal. 4. 6.
r Heb. 5. 7.
s John 5. 30. & 6. 38.

t Rom. 7. 23. Gal. 5. 17.

u John 13. 1.

x Matt. 26. 46. John 18. 1, 2.

y Matt. 26. 47. Luke 22. 47. John 18. 3.

z Matt. 26. 55. Luke 22. 52.
a Ps. 22. 6. Isa. 53. 7, &c. Luke 22. 37. & 24. 44.
b Ps. 88. 8. ver. 27.

[1] Gr. *an enclosed piece of ground.*
[2] Or, *Watch ye, and pray that ye enter not*
[3] Gr. *kissed him much.*
[4] Gr. *bond-servant.*

thee, that thou to-day, *even* this night, before the
31 cock crow twice, shalt deny me thrice. But he
spake exceeding vehemently, If I must die with
thee, I will not deny thee. And in like manner
also said they all.

32 And they come unto [1]a place which was
named Gethsemane: and he saith unto his dis-
33 ciples, Sit ye here, while I pray. And he taketh
with him Peter and James and John, and began
34 to be greatly amazed, and sore troubled. And
he saith unto them, My soul is exceeding sor-
rowful even unto death: abide ye here, and
35 watch. And he went forward a little, and fell
on the ground, and prayed that, if it were pos-
36 sible, the hour might pass away from him. And
he said, Abba, Father, all things are possible
unto thee; remove this cup from me: howbeit
37 not what I will, but what thou wilt. And he
cometh, and findeth them sleeping, and saith
unto Peter, Simon, sleepest thou? couldest
38 thou not watch one hour? [2]Watch and pray,
that ye enter not into temptation: the spirit in-
39 deed is willing, but the flesh is weak. And
again he went away, and prayed, saying the
40 same words. And again he came, and found
them sleeping, for their eyes were very heavy;
41 and they wist not what to answer him. And
he cometh the third time, and saith unto them,
Sleep on now, and take your rest: it is enough;
the hour is come; behold, the Son of man is
42 betrayed into the hands of sinners. Arise, let
us be going: behold, he that betrayeth me is at
hand.

43 And straightway, while he yet spake, cometh
Judas, one of the twelve, and with him a multi-
tude with swords and staves, from the chief
44 priests and the scribes and the elders. Now he
that betrayed him had given them a token, say-
ing, Whomsoever I shall kiss, that is he; take
45 him, and lead him away safely. And when he
was come, straightway he came to him, and
46 saith, Rabbi; and [3]kissed him. And they laid
47 hands on him, and took him. But a certain one
of them that stood by drew his sword, and
smote the [4]servant of the high priest, and struck
48 off his ear. And Jesus answered and said unto
them, Are ye come out, as against a robber,
49 with swords and staves to seize me? I was
daily with you in the temple teaching, and ye
took me not: but *this is done* that the scriptures
50 might be fulfilled. And they all left him, and
fled.

51 And a certain young man followed with him,
having a linen cloth cast about him, over *his*
52 naked *body:* and they lay hold on him; but he
left the linen cloth, and fled naked.

53 ¶ [c]And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 [d]And the chief priests, and all the council, sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, [e]I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 [f]And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee?

61 But [g]he held his peace, and answered nothing. [h]Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: [i]and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

66 ¶ [k]And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 [l]And the maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. [m]And a little after, they that stood by said again to Peter, Surely thou art *one* of them: [n]for thou art a Galilean, and thy speech agreeth *thereto.*

71 But he began to curse and to swear, *saying,* I know not this man of whom ye speak.

72 [o]And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And ‖when he thought thereon, he wept.

CHAP. XV.

1 *Jesus is brought bound and accused before Pilate.* 6 *Pilate, prevailed on by the people, giveth up Jesus to be crucified:* 17 *he is crowned with thorns,* 27 *hangeth between two thieves:* 43 *he is honourably buried.*

AND [a]straightway in the morning the chief priests held a consultation with the elders

Anno DOMINI 33.

[c] Matt. 26. 57. Luke 22. 54. John 18. 13.

[d] Matt. 26. 59.

[e] ch. 15. 29. John 2. 19.

[f] Matt. 26. 62.

[g] Isa. 53. 7.

[h] Matt. 26. 63.

[i] Matt. 24. 30. & 26. 64. Luke 22. 69.

[k] Matt. 26. 58, 69. Luke 22. 55. John 18. 16.

[l] Matt. 26. 71. Luke 22. 58. John 18. 25.

[m] Matt. 26. 73. Luke 22. 59. John 18. 26.

[n] Acts 2. 7.

[o] Matt. 26. 75. ‖ Or, *he wept abundantly,* or, *he began to weep.*

[a] Ps. 2. 2. Matt. 27. 1. Luke 22. 66. & 23. 1. John 18. 28. Acts 3. 13. & 4. 26.

53 And they led Jesus away to the high priest: and there come together with him all the chief
54 priests and the elders and the scribes. And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in
55 the light *of the fire.* Now the chief priests and the whole council sought witness against Jesus
56 to put him to death; and found it not. For many bare false witness against him, and their
57 witness agreed not together. And there stood up certain, and bare false witness against him,
58 saying, We heard him say, I will destroy this [1]temple that is made with hands, and in three days I will build another made without hands.
59 And not even so did their witness agree together.
60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?
61 But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed?
62 And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of power, and
63 coming with the clouds of heaven. And the high priest rent his clothes, and saith, What
64 further need have we of witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be [2]worthy of death.
65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the officers received him with [3]blows of their hands.
66 And as Peter was beneath in the court, there
67 cometh one of the maids of the high priest; and seeing Peter warming himself, she looked upon him and saith, Thou also wast with the Nazarene,
68 *even* Jesus. But he denied, saying, [4]I neither know, nor understand what thou sayest: and he went out into the [5]porch; [6]and the cock
69 crew. And the maid saw him, and began again to say to them that stood by, This is *one* of them.
70 But he again denied it. And after a little while again they that stood by said to Peter, Of a truth thou art *one* of them; for thou art a Galilæan.
71 But he began to curse, and to swear, I know not
72 this man of whom ye speak. And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. [7]And when he thought thereon, he wept.

[1] Or, *sanctuary*
[2] Gr. *liable to.*
[3] Or, *strokes of rods*
[4] Or, *I neither know, nor understand: thou, what sayest thou?*
[5] Gr. *forecourt.*
[6] Many ancient authorities omit *and the cock crew.*
[7] Or, *And he began to weep.*

XV. And straightway in the morning the chief priests with the elders and scribes,

and scribes, and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 [b]And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest *it.*

3 And the chief priests accused him of many things: but he answered nothing.

4 [c]And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 [d]But Jesus yet answered nothing; so that Pilate marvelled.

6 Now [e]at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud, began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 (For he knew that the chief priests had delivered him for envy.)

11 But [f]the chief priests moved the people that he should rather release Barabbas unto them.

12 And Pilate answered, and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 ¶ [g]And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 [h]And the soldiers led him away into the hall, called Pretorium; and they call together the whole band;

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head,*

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees, worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 [i]And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 [k]And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 [l]And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 And when they had crucified him, [m]they parted his garments, casting lots upon them, what every man should take.

25 And [n]it was the third hour; and they crucified him.

Anno DOMINI 33.

[b] Matt. 27. 11.

[c] Matt. 27. 13.

[d] Isa. 53. 7. John 19. 9.

[e] Matt. 27. 15. Luke 23. 17. John 18. 39.

[f] Matt. 27. 20. Acts 3. 14.

[g] Matt. 27. 26. John 19. 1, 16.

[h] Matt. 27. 27.

[i] Matt. 27. 32. Luke 23. 26.
[k] Matt. 27. 33. Luke 23. 33. John 19. 17.
[l] Matt. 27. 34.
[m] Ps. 22. 18. Luke 23. 34. John 19. 23.
[n] See Matt. 27. 45. Luke 23. 44. John 19. 14.

1 Or, *a feast*
2 Or, *palace*
3 Or, *cohort*
4 Gr. *impress.*

and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered
2 him up to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering
3 saith unto him, Thou sayest. And the chief
4 priests accused him of many things. And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse
5 thee of. But Jesus no more answered anything; insomuch that Pilate marvelled.
6 Now at [1]the feast he used to release unto them
7 one prisoner, whom they asked of him. And there was one called Barabbas, *lying* bound with them that had made insurrection, men who in
8 the insurrection had committed murder. And the multitude went up and began to ask him *to*
9 *do* as he was wont to do unto them. And Pilate answered them, saying, Will ye that I re-
10 lease unto you the King of the Jews? For he perceived that for envy the chief priests had
11 delivered him up. But the chief priests stirred up the multitude, that he should rather release
12 Barabbas unto them. And Pilate again answered and said unto them, What then shall I do unto him whom ye call the King of the Jews?
13 And they cried out again, Crucify him. And
14 Pilate said unto them, Why, what evil hath he done? But they cried out exceedingly, Crucify
15 him. And Pilate wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.
16 And the soldiers led him away within the court, which is the [2]Prætorium; and they call together
17 the whole [3]band. And they clothe him with purple, and plaiting a crown of thorns, they put
18 it on him; and they began to salute him, Hail,
19 King of the Jews! And they smote his head with a reed, and did spit upon him, and bowing
20 their knees worshipped him. And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify him.
21 And they [4]compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go *with them*, that he
22 might bear his cross. And they bring him unto the place Golgotha, which is, being inter-
23 preted, The place of a skull. And they offered him wine mingled with myrrh: but he
24 received it not. And they crucify him, and part his garments among them, casting lots
25 upon them, what each should take. And it was the third hour, and they crucified him.

26 And [o]the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And [p]with him they crucify two thieves, the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, [q]And he was numbered with the transgressors.

29 And [r]they that passed by railed on him, wagging their heads, and saying, Ah, [s]thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking, said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And [t]they that were crucified with him, reviled him.

33 And [u]when the sixth hour was come, there was darkness over the whole land, until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, [x]Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And [y]one ran and filled a sponge full of vinegar, and put *it* on a reed, and [z]gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 [a]And Jesus cried with a loud voice, and gave up the ghost.

38 And [b]the vail of the temple was rent in twain, from the top to the bottom.

39 ¶ And [c]when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 [d]There were also women looking on [e]afar off, among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses and Salome;

41 Who also, when he was in Galilee, [f]followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

42 ¶ [g]And now when the even was come, (because it was the preparation, that is, the day before the sabbath,)

43 Joseph of Arimathea, an honourable counsellor, which also [h]waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 [i]And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

Anno DOMINI 33.

[o] Matt. 27. 37. John 19. 19.
[p] Matt. 27. 38.
[q] Isa. 53. 12. Luke 22. 37.
[r] Ps. 22. 7.
[s] ch. 14. 58. John 2. 19.
[t] Matt. 27. 44. Luke 23. 39.
[u] Matt. 27. 45. Luke 23. 44.
[x] Ps. 22. 1. Matt. 27. 46.
[y] Matt. 27. 48. John 19. 29.
[z] Ps. 69. 21.
[a] Matt. 27. 50. Luke 23. 46. John 19. 30.
[b] Matt. 27. 51. Luke 23. 45.
[c] Matt. 27. 54. Luke 23. 47.
[d] Matt. 27. 55. Luke 23. 49.
[e] Ps. 38. 11.
[f] Luke 8. 2, 3.
[g] Matt. 27. 57. Luke 23. 50. John 19. 38.
[h] Luke 2. 25, 38.
[i] Matt. 27. 59, 60. Luke 23. 53. John 19. 40.

[1] Many ancient authorities insert ver. 28 *And the scripture was fulfilled, which saith, And he was reckoned with transgressors.* See Luke xxii. 37.
[2] Or, *sanctuary*
[3] Or, *can he not save himself?*
[4] Or, *earth*
[5] Or, *why didst thou forsake me?*
[6] Many ancient authorities read *so cried out, and gave up the ghost.*
[7] Or, *a son of God.*
[8] Gr. *little.*
[9] Many ancient authorities read *were already dead.*

26 And the superscription of his accusation was writ-
27 ten over, THE KING OF THE JEWS. And with him they crucify two robbers; one on his right hand,
29 and one on his left.[1] And they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the [2]temple, and build-
30 est it in three days, save thyself, and come down
31 from the cross. In like manner also the chief priests mocking *him* among themselves with the scribes said, He saved others; [3]himself he
32 cannot save. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

33 And when the sixth hour was come, there was darkness over the whole [4]land until the ninth
34 hour. And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, [5]why
35 hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold,
36 he calleth Elijah. And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see
37 whether Elijah cometh to take him down. And Jesus uttered a loud voice, and gave up the
38 ghost. And the veil of the [2]temple was rent in
39 twain from the top to the bottom. And when the centurion, which stood by over against him, saw that he [6]so gave up the ghost, he said,
40 Truly this man was [7]the Son of God. And there were also women beholding from afar: among whom *were* both Mary Magdalene, and Mary the mother of James the [8]less and of
41 Joses, and Salome; who, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

42 And when even was now come, because it was the Preparation, that is, the day before the
43 sabbath, there came Joseph of Arimathæa, a councillor of honourable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the
44 body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he [9]had been any
45 while dead. And when he learned it of the centurion, he granted the corpse to Joseph.
46 And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against the door
47 of the tomb. And Mary Magdalene and Mary the *mother* of Joses beheld where he was laid.

CHAP. XVI.

1 *An angel declareth the resurrection of Christ to three women:* 9 *he appeareth to Mary Magdalene, &c.:* 19 *his ascension into heaven; the gospel is preached, &c.*

Anno DOMINI 33.

AND [a]when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, [b]had bought sweet spices, that they might come and anoint him.

2 [c]And very early in the morning, the *first* day of the week, they came unto the sepulchre at the rising of the sun:

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 (And when they looked, they saw that the stone was rolled away,) for it was very great.

5 [d]And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 [e]And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter, that he goeth before you into Galilee: there shall ye see him, [f]as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed: [g]neither said they any thing to any *man;* for they were afraid.

9 ¶ Now when *Jesus* was risen early the first *day* of the week, [h]he appeared first to Mary Magdalene, [i]out of whom he had cast seven devils.

10 [k]*And* she went and told them that had been with him, as they mourned and wept.

11 [l]And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that, he appeared in another form [m]unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

14 ¶ [n]Afterward he appeared unto the eleven, as they sat ‖at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 [o]And he said unto them, Go ye into all the world, [p]and preach the gospel to every creature.

16 [q]He that believeth and is baptized, shall be saved; [r]but he that believeth not, shall be damned.

17 And these signs shall follow them that believe: [s]In my name shall they cast out devils; [t]they shall speak with new tongues;

18 [u]They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; [x]they shall lay hands on the sick, and they shall recover.

19 ¶ So then, [y]after the Lord had spoken unto them, he was [z]received up into heaven, and [a]sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with *them,* [b]and confirming the word with signs following. Amen.

[a] Matt. 28. 1. Luke 24. 1. John 20. 1.
[b] Luke 23. 56.
[c] Luke 24. 1. John 20. 1.
[d] Luke 24. 3. John 20. 11, 12.
[e] Matt. 28. 5, 6, 7.
[f] Matt. 26. 32. ch. 14. 28.
[g] See Matt. 28. 8. Luke 24. 9.
[h] John 20. 14.
[i] Luke 8. 2.
[k] Luke 24. 10. John 20. 18.
[l] Luke 24. 11.
[m] Luke 24. 13.
[n] Luke 24. 36. John 20. 19. 1 Cor. 15. 5.
‖ Or, *together.*
[o] Matt. 28. 19. John 15. 16.
[p] Col. 1. 23.
[q] John 3. 18, 36. Acts 2. 38. & 16. 30, 31, 32. Rom. 10. 9. 1 Pet. 3. 21.
[r] John 12. 48.
[s] Luke 10. 17. Acts 5. 16. & 8. 7. & 16. 18. & 19. 12.
[t] Acts 2. 4. & 10. 46. & 19. 6. 1 Cor. 12. 10, 28.
[u] Luke 10. 19. Acts 28. 5.
[x] Acts 5. 15, 16. & 9. 17. & 28. 8. Jam. 5. 14, 15.
[y] Acts 1. 2, 3.
[z] Luke 24. 51.
[a] Ps. 110. 1. Acts 7. 55.
[b] Acts 5. 12. & 14. 3. 1 Cor. 2. 4, 5. Heb. 2. 4.

XVI. And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, that they
2 might come and anoint him. And very early on the first day of the week, they come to the
3 tomb when the sun was risen. And they were saying among themselves, Who shall roll us
4 away the stone from the door of the tomb? and looking up, they see that the stone is rolled
5 back: for it was exceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and
6 they were amazed. And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified: he is risen; he is not here: behold, the place where they laid him!
7 But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him,
8 as he said unto you. And they went out, and [1] fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

9 [1]Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven [2]devils.
10 She went and told them that had been with him,
11 as they mourned and wept. And they, when they heard that he was alive, and had been seen of her, disbelieved.

12 And after these things he was manifested in another form unto two of them, as they walked,
13 on their way into the country. And they went away and told it unto the rest: neither believed they them.

14 And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them
15 which had seen him after he was risen. And he said unto them, Go ye into all the world, and
16 preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.
17 And these signs shall follow them that believe:
18 in my name shall they cast out [2]devils; they shall speak with [3]new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

19 So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat
20 down at the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

[1] The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel.
[2] Gr. *demons.*
[3] Some ancient authorities omit *new.*

The GOSPEL according to S. LUKE.

CHAP. 1.

1 *Luke's preface.* 5 *The conception of John Baptist,* 26 *and of Christ.* 57 *The nativity and circumcision of John.* 64 *The mouth of Zacharias opened;* 67 *his prophecy.*

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 [a]Even as they delivered them unto us, which [b]from the beginning were eye-witnesses, and ministers of the word;

3 [c]It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee [d]in order, [e]most excellent Theophilus,

4 [f]That thou mightest know the certainty of those things wherein thou hast been instructed.

5 ¶ THERE was [g]in the days of Herod the king of Judea, a certain priest named Zacharias, [h]of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both [i]righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren; and they both were *now* well stricken in years.

8 And it came to pass, that, while he executed the priest's office before God [k]in the order of his course,

9 According to the custom of the priest's office, his lot was [l]to burn incense when he went into the temple of the Lord.

10 [m]And the whole multitude of the people were praying without, at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of [n]the altar of incense.

12 And when Zacharias saw *him*, [o]he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and [p]thou shalt call his name John.

14 And thou shalt have joy and gladness, and [q]many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and [r]shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, [s]even from his mother's womb.

16 [t]And many of the children of Israel shall he turn to the Lord their God.

17 [u]And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient ‖ to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, [v]Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering, said unto him, I am [z]Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

[a] Heb. 2. 3. 1 Pet. 5. 1. 2 Pet. 1. 16. 1 John 1. 1.
[b] Mark 1. 1. John 15. 27.
[c] Acts 15. 19, 25, 28. 1 Cor. 7. 40.
[d] Acts 11. 4.
[e] Acts 1. 1.
[f] John 20. 31.
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[g] Matt. 2. 1.
[h] 1 Chron. 24. 10, 19. Neh. 12. 4, 17.
[i] Gen. 7. 1. & 17. 1. 1 Kings 9. 4. 2 Kings 20. 3. Job 1. 1. Acts 23. 1. & 24. 16. Phil. 3. 6.
[k] 1 Chron. 24. 19. 2 Chron. 8. 14. & 31. 2.
[l] Ex. 30. 7, 8. 1 Sam. 2. 28. 1 Chron. 23. 13. 2 Chron. 29. 11.
[m] Lev. 16. 17. Rev. 8. 3, 4.
[n] Ex. 30. 1.
[o] Judg. 6. 22. & 13. 22. Dan. 10. 8. ver. 29 ch. 2. 9. Acts 10. 4. Rev. 1. 17.
[p] ver. 60, 63.
[q] ver. 58.
[r] Num. 6. 3. Judg. 13. 4. ch. 7. 33.
[s] Jer. 1. 5. Gal. 1. 15.
[t] Mal. 4. 5, 6.
[u] Mal. 4. 5. Matt. 11. 14. Mark 9. 12.
‖ Or, *by.*
[v] Gen. 17. 17.
[z] Dan. 8. 16. & 9. 21, 22, 23. Matt. 18. 10. Heb. 1. 14.

[1] Or, *fully established*
[2] Gr. *words.*
[3] Or, *which thou wast taught by word of mouth*
[4] Gr. *advanced in their days.*
[5] Or, *sanctuary*
[6] Gr. *sikera.*
[7] Or, *Holy Spirit:* and so throughout this book.
[8] Some ancient authorities read *come nigh before his face.*
[9] Gr. *advanced in her days.*

1 Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been [1]fulfilled among us,
2 even as they delivered them unto us, which from the beginning were eyewitnesses and
3 ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in
4 order, most excellent Theophilus; that thou mightest know the certainty concerning the [2]things [3]wherein thou wast instructed.
5 There was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters
6 of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the
7 Lord blameless. And they had no child, because that Elisabeth was barren, and they both were *now* [4]well stricken in years.
8 Now it came to pass, while he executed the priest's office before God in the order of his
9 course, according to the custom of the priest's office, his lot was to enter into the [5]temple of
10 the Lord and burn incense. And the whole multitude of the people were praying without
11 at the hour of incense. And there appeared unto him an angel of the Lord standing on the
12 right side of the altar of incense. And Zacharias was troubled when he saw *him*, and fear
13 fell upon him. But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a
14 son, and thou shalt call his name John. And thou shalt have joy and gladness; and many
15 shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor [6]strong drink; and he shall be filled with the [7]Holy Ghost, even from his mother's
16 womb. And many of the children of Israel
17 shall he turn unto the Lord their God. And he shall [8]go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient *to walk* in the wisdom of the just; to make ready for the
18 Lord a people prepared *for him*. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife [9]well
19 stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings.

20 And, behold, [a]thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

23 And it came to pass that as soon as [b]the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to [c]take away my reproach among men.

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin [d]espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, [e]Hail, *thou that art* || highly favoured, [f]the Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, [g]she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 [h]And, behold, thou shalt conceive in thy womb, and bring forth a son, and [i]shalt call his name JESUS.

32 He shall be great, [k]and shall be called the Son of the Highest; and [l]the Lord God shall give unto him the throne of his father David.

33 [m]And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, [n]The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called [o]the Son of God.

36 And behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren:

37 For [p]with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill-country with haste, [q]into a city of Juda,

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb: and Elisabeth was filled with the Holy Ghost.

42 And she spake out with a loud voice and said, [r]Blessed *art* thou among women, and blessed is the fruit of thy womb.

Before the Account called Anno Domini the sixth Year.

[a] Ezek. 3. 26. & 24. 27.

[b] See 2 Kings 11. 5. 1 Chron. 9. 25.

[c] Gen. 30. 23. Isa. 4. 1. & 54. 1, 4.
[d] Matt. 1. 18. ch. 2. 4, 5.
[e] Dan. 9. 23. & 10. 19.
|| Or, *graciously accepted*, or, *much graced*: See ver. 30.
[f] Judg. 6. 12.
[g] ver. 12.
[h] Isa. 7. 14. Matt. 1. 21.
[i] ch. 2. 21.
[k] Mark 5. 7.
[l] 2 Sam. 7. 11, 12. Isa. 9. 6, 7. & 16. 5. Jer. 23. 5. Ps. 132. 11. Rev. 3. 7.
[m] Dan. 2. 44. & 7. 14, 27. Obad. 21. Mic. 4. 7. John 12. 34. Heb. 1. 8.
[n] Matt. 1. 20.
[o] Matt. 14. 33. & 26. 63, 64. Mark 1. 1. John 1. 34. & 20. 31. Acts 8. 37. Rom. 1. 4.
[p] Gen. 18. 14. Jer. 32. 17. Zech. 8. 6. Matt. 19. 26. Mark 10. 27. ch. 18. 27. Rom. 4. 21.
[q] Josh. 21. 9, 10, 11.
[r] ver. 28. Judg. 5. 24.

[1] Or, *at his tarrying*
[2] Or, *sanctuary*
[3] Or, *endued with grace*
[4] Many ancient authorities add *blessed* art *thou among women.* See ver. 42.
[5] Or, *grace*
[6] Gr. *unto the ages.*
[7] Or, *the holy thing which is to be born shall be called the Son of God.*
[8] Or, *is begotten*
[9] Some ancient authorities insert *of thee.*
[10] Or, *is*
[11] Gr. *bondmaid.*

20 And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words,
21 which shall be fulfilled in their season. And the people were waiting for Zacharias, and they
22 marvelled [1]while he tarried in the [2]temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the [2]temple: and he continued making signs unto them, and remained dumb.
23 And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.
24 And after these days Elisabeth his wife conceived; and she hid herself five months, saying,
25 Thus hath the Lord done unto me in the days wherein he looked upon *me*, to take away my reproach among men.
26 Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named
27 Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and
28 the virgin's name was Mary. And he came in unto her, and said, Hail, thou that art [3]highly
29 favoured, the Lord *is* with thee[4]. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be.
30 And the angel said unto her, Fear not, Mary:
31 for thou hast found [5]favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.
32 He shall be great, and shall be called the Son of the Most High: and the Lord God shall give
33 unto him the throne of his father David: and he shall reign over the house of Jacob [6]for ever;
34 and of his kingdom there shall be no end. And Mary said unto the angel, How shall this be,
35 seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also [7]that which [8]is to be born [9]shall be called
36 holy, the Son of God. And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age: and this is the sixth month with
37 her that [10]was called barren. For no word from
38 God shall be void of power. And Mary said, Behold, the [11]handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.
39 And Mary arose in these days and went into the hill country with haste, into a city of Judah;
40 and entered into the house of Zacharias and
41 saluted Elisabeth. And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with
42 the Holy Ghost; and she lifted up her voice with a loud cry, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?
44 For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.
45 And blessed *is* she || that believed: for there shall be a performance of those things which were told her from the Lord.
46 And Mary said, [s]My soul doth magnify the Lord,
47 And my spirit hath rejoiced in God my Saviour.
48 For [t]he hath regarded the low estate of his handmaiden: for behold, from henceforth [u]all generations shall call me blessed.
49 For he that is mighty [w]hath done to me great things; and [x]holy *is* his name.
50 And [y]his mercy *is* on them that fear him, from generation to generation.
51 [z]He hath shewed strength with his arm; [a]he hath scattered the proud in the imagination of their hearts.
52 [b]He hath put down the mighty from *their* seats, and exalted them of low degree.
53 [c]He hath filled the hungry with good things, and the rich he hath sent empty away.
54 He hath holpen his servant Israel, [d]in remembrance of *his* mercy;
55 [e]As he spake to our fathers, to Abraham, and to his seed for ever.
56 And Mary abode with her about three months, and returned to her own house.
57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.
58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and [f]they rejoiced with her.
59 And it came to pass, that [g]on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.
60 And his mother answered and said, [h]Not *so;* but he shall be called John.
61 And they said unto her, There is none of thy kindred that is called by this name.
62 And they made signs to his father, how he would have him called.
63 And he asked for a writing-table, and wrote, saying, [i]His name is John. And they marvelled all.
64 [k]And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.
65 And fear came on all that dwelt round about them: and all these || sayings were noised abroad throughout all [l]the hill country of Judea.
66 And all they that heard *them*, [m]laid *them* up in their hearts, saying, What manner of child shall this be! And [n]the hand of the Lord was with him.
67 And his father Zacharias [o]was filled with the Holy Ghost, and prophesied, saying,
68 [p]Blessed *be* the Lord God of Israel; for [q]he hath visited and redeemed his people,
69 [r]And hath raised up an horn of salvation for us, in the house of his servant David:
70 [s]As he spake by the mouth of his holy prophets, which have been since the world began:

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|| Or, *which believed that there.*

[s] 1 Sam. 2. 1. Ps. 34. 2, 3. & 35. 9. Hab. 3. 18.
[t] 1 Sam. 1. 11. Ps. 138. 6.
[u] Mal. 3. 12. ch. 11. 27.
[w] Ps. 71. 19. & 126. 2, 3.
[x] Ps. 111. 9.
[y] Gen. 17. 7. Ex. 20. 6. Ps. 103. 17, 18.
[z] Ps. 98. 1. & 118. 15. Isa. 40. 10. & 51. 9. & 52. 10.
[a] Ps. 33. 10. 1 Pet. 5. 5.
[b] 1 Sam. 2. 6, &c. Job 5. 11. Ps. 113. 6.
[c] 1 Sam. 2. 5. Ps. 34. 10.
[d] Ps. 98. 3. Jer. 31. 3, 20.
[e] Gen. 17. 19. Ps. 132. 11. Rom. 11. 28. Gal. 3. 16
[f] ver. 14.
[g] Gen. 17. 12. Lev. 12. 3.
[h] ver. 13.
[i] ver. 13.
[k] ver. 20.
|| Or, *things.*
[l] ver. 39.
[m] ch. 2. 19, 51.
[n] Gen. 39. 2. Ps. 80. 17. & 89. 21. Acts 11. 21.
[o] Joel 2. 28.
[p] 1 Kings 1. 48. Ps. 41. 13. & 72. 18. & 106. 48.
[q] Ex. 3. 16. & 4. 31. Ps. 111. 9. ch. 7. 16.
[r] Ps. 132. 17.
[s] Jer. 23. 5, 6. & 30. 10. Dan. 9. 24. Acts 3. 21. Rom. 1. 2.

1 Or, *believed that there shall be*
2 Gr. *bond-maiden.*
3 Or, *by*

43 And whence is this to me, that the mother of
44 my Lord should come unto me? For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy.
45 And blessed *is* she that [1]believed; for there shall be a fulfilment of the things which have been
46 spoken to her from the Lord. And Mary said,
My soul doth magnify the Lord,
47 And my spirit hath rejoiced in God my Saviour.
48 For he hath looked upon the low estate of his [2]handmaiden:
For behold, from henceforth all generations shall call me blessed.
49 For he that is mighty hath done to me great things;
And holy is his name.
50 And his mercy is unto generations and generations
On them that fear him.
51 He hath shewed strength with his arm;
He hath scattered the proud [3]in the imagination of their heart.
52 He hath put down princes from *their* thrones,
And hath exalted them of low degree.
53 The hungry he hath filled with good things;
And the rich he hath sent empty away.
54 He hath holpen Israel his servant,
That he might remember mercy
55 (As he spake unto our fathers)
Toward Abraham and his seed for ever.
56 And Mary abode with her about three months, and returned unto her house.
57 Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a
58 son. And her neighbours and her kinsfolk heard that the Lord had magnified his mercy
59 towards her; and they rejoiced with her. And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of
60 his father. And his mother answered and said,
61 Not so; but he shall be called John. And they said unto her, There is none of thy kindred that
62 is called by this name. And they made signs to his father, what he would have him called.
63 And he asked for a writing tablet, and wrote, saying, His name is John. And they marvelled
64 all. And his mouth was opened immediately, and his tongue *loosed*, and he spake, blessing
65 God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa.
66 And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.
67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,
68 Blessed *be* the Lord, the God of Israel;
For he hath visited and wrought redemption for his people,
69 And hath raised up a horn of salvation for us

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 [t]To perform the mercy *promised* to our fathers, and to remember his holy covenant;

73 [u]The oath which he sware to our father Abraham,

74 That he would grant unto us, that we, being delivered out of the hand of our enemies, might [x]serve him without fear,

75 [y]In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest, for [z]thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people, [a]||by the remission of their sins,

78 Through the ||tender mercy of our God; whereby the ||day-spring from on high hath visited us,

79 [b]To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

80 And [c]the child grew, and waxed strong in spirit, and [d]was in the deserts till the day of his shewing unto Israel.

CHAP. II.

1 *Augustus taxeth the Roman empire.* 6 *Christ's nativity;* 21 *his circumcision, &c.*

AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be ||taxed.

2 ([a]*And* this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto [b]the city of David, which is called Bethlehem, ([c]because he was of the house and lineage of David,)

5 To be taxed with Mary [d]his espoused wife, being great with child.

6 And so it was, that while they were there, the days were accomplished that she should be delivered.

7 And [e]she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping ||watch over their flock by night.

9 And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; [f]and they were sore afraid.

10 And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, [g]which shall be to all people.

11 [h]For unto you is born this day, in the city of David, [i]a Saviour, [k]which is Christ the Lord.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.

13 [l]And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Before the Account called Anno Domini the sixth Year.

[t] Lev. 26. 42. Ps. 98. 3. & 105. 8, 9. & 106. 45. Ezek. 16. 60. ver. 54.
[u] Gen. 12. 3. & 17. 4. & 22. 16, 17. Heb. 6. 13, 17.
[x] Rom. 6. 18, 22. Heb. 9. 14.
[y] Jer. 32. 39,40. Eph. 4. 24. 2 Thess. 2. 13. 2 Tim. 1. 9. Tit. 2. 12. 1 Pet. 1. 15. 2 Pet. 1. 4.
[z] Isa. 40. 3. Mal. 3. 1. & 4. 5. Matt. 11. 10. ver. 17.
[a] Mark 1. 4. ch. 3. 3.
|| Or, *for.*
|| Or, *bowels of the mercy.*
|| Or, *sunrising*, or, *branch.* Num. 24. 17. Isa. 11. 1. Zech. 3. 8. & 6. 12. Mal. 4. 2.
[b] Isa. 9. 2. & 42. 7. & 49. 9. Matt. 4. 16. Acts 26. 18.
[c] ch. 2. 40.
[d] Matt. 3. 1. & 11. 7.

Before the Account called Anno Domini the fifth Year.

|| Or, *enrolled.*
[a] Acts 5. 37.
[b] 1 Sam. 16. 1, 4. John 7. 42.
[c] Matt. 1. 16. ch. 1. 27.
[d] Matt. 1. 18. ch. 1. 27.
[e] Matt. 1. 25.
|| Or, *the night watches.*
[f] ch. 1. 12.
[g] Gen. 12. 3. Matt. 28. 19. Mark 1. 15. ver. 31, 32. ch. 24. 47. Col. 1. 23.
[h] Isa. 9. 6.
[i] Matt. 1. 21.
[k] Matt. 1. 16. & 16. 16. ch. 1. 43. Acts 2. 36. & 10. 36. Phil. 2. 11.
[l] Gen. 28. 12. & 32. 1, 2. Ps. 103. 20, 21. & 148. 2. Dan. 7. 10. Heb. 1. 14. Rev. 5. 11.

1 Or, *heart of mercy*
2 Or, *Wherein*
3 Many ancient authorities read *hath visited us.*
4 Gr. *the inhabited earth.*
5 Or, *night-watches*
6 Or, *Anointed Lord*

In the house of his servant David
70 (As he spake by the mouth of his holy prophets which have been since the world began),
71 Salvation from our enemies, and from the hand of all that hate us;
72 To shew mercy towards our fathers,
And to remember his holy covenant;
73 The oath which he sware unto Abraham our father,
74 To grant unto us that we being delivered out of the hand of our enemies
Should serve him without fear,
75 In holiness and righteousness before him all our days.
76 Yea and thou, child, shalt be called the prophet of the Most High:
For thou shalt go before the face of the Lord to make ready his ways;
77 To give knowledge of salvation unto his people
In the remission of their sins,
78 Because of the [1]tender mercy of our God,
[2]Whereby the dayspring from on high [3]shall visit us,
79 To shine upon them that sit in darkness and the shadow of death;
To guide our feet into the way of peace.
80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

II. Now it came to pass in those days, there went out a decree from Cæsar Augustus,
2 that all [4]the world should be enrolled. This was the first enrollment made when Quirinius
3 was governor of Syria. And all went to enrol
4 themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of
5 the house and family of David; to enrol himself with Mary, who was betrothed to him, being
6 great with child. And it came to pass, while they were there, the days were fulfilled that she
7 should be delivered. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.
8 And there were shepherds in the same country abiding in the field, and keeping [5]watch by
9 night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore
10 afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of
11 great joy which shall be to all the people: for there is born to you this day in the city of David
12 a Saviour, which is [6]Christ the Lord. And this *is* the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a
13 manger. And suddenly there was with the

14 [m]Glory to God in the highest, and on earth [n]peace, [o]good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, † the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it*, wondered at those things which were told them by the shepherds.

19 [p]But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 [q]And when eight days were accomplished for the circumcising of the child, his name was called [r]JESUS, which was so named of the angel before he was conceived in the womb.

22 And when [s]the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, [t]Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to [u]that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

25 And behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, [x]waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not [y]see death, before he had seen the Lord's Christ.

27 And he came [z]by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, [a]now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes [b]have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 [c]A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the [d]fall and rising again of many in Israel; and for [e]a sign which shall be spoken against;

35 (Yea, [f]a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was

Before the Account called Anno Domini the fifth Year.

m ch. 19. 38. Eph. 1. 6. & 3. 10, 21. Rev. 5. 13.
n Isa. 57. 19. ch. 1. 79. Rom. 5. 1. Eph. 2. 17. Col. 1. 20.
o John 3. 16. Eph. 2. 4, 7. 2 Thess. 2. 16. 1 John 4. 9, 10.
† Gr. *the men the shepherds.*

p Gen. 37. 11. ch. 1. 66. ver. 51.

Before the Account called Anno Domini the fourth Year.

q Gen. 17. 12. Lev. 12. 3. ch. 1. 59.
r Matt. 1. 21, 25. ch. 1. 31.
s Lev. 12. 2, 3, 4, 6.
t Ex. 13. 2. & 22. 29. & 34. 19. Num. 3. 13. & 8. 17. & 18. 15.
u Lev. 12. 2, 6, 8.

x Isa. 40. 1. Mark 15. 43. ver. 38.
y Ps. 89. 48. Heb. 11. 5.
z Matt. 4. 1.
a Gen. 46. 30. Phil. 1. 23.
b Isa. 52. 10. ch. 3. 6.
c Isa. 9. 2. & 42. 6. & 49. 6. & 60. 1, 2, 3. Matt. 4. 16. Acts 13. 47. & 28. 28.
d Isa. 8. 14. Hos. 14. 9 Matt. 21. 44. Rom. 9. 32. 33. 1 Cor. 1. 23, 24. 2 Cor. 2. 16. 1 Pet. 2. 7, 8.
e Acts 28. 22.
f Ps. 42. 10. John 19. 25.

1 Many ancient authorities read *peace, good pleasure among men.*
2 Gr. *men of good pleasure.*
3 Or, *saying*
4 Or, *things*
5 Gr. *bond-servant.*
6 Gr. *Master.*
7 Or, *the unveiling of the Gentiles*

angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest,
And on earth [1]peace among [2]men in whom he is well pleased.

15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this [3]thing that is come to pass, which the Lord hath made known unto
16 us. And they came with haste, and found both Mary and Joseph, and the babe lying in the
17 manger. And when they saw it, they made known concerning the saying which was spoken
18 to them about this child. And all that heard it wondered at the things which were spoken unto
19 them by the shepherds. But Mary kept all these [4]sayings, pondering them in her heart.
20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

21 And when eight days were fulfilled for circumcising him, his name was called JESUS, which was so called by the angel before he was conceived in the womb.

22 And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him
23 to the Lord (as it is written in the law of the Lord, Every male that openeth the womb shall
24 be called holy to the Lord), and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two
25 young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit
26 was upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's
27 Christ. And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him
28 after the custom of the law, then he received him into his arms, and blessed God, and said,

29 Now lettest thou thy [5]servant depart, O [6]Lord,
According to thy word, in peace;
30 For mine eyes have seen thy salvation,
31 Which thou hast prepared before the face of all peoples;
32 A light for [7]revelation to the Gentiles,
And the glory of thy people Israel.

33 And his father and his mother were marvelling at the things which were spoken concerning
34 him; and Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the falling and rising up of many in Israel; and for a
35 sign which is spoken against; yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed.
36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was

of a great age, and had lived with an husband seven years from her virginity;

37 And she *was* a widow of about four-score and four years, which departed not from the temple, but served *God* with fastings and prayers [e]night and day.

38 And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that [h]looked for redemption in || Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 [i]And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

41 Now his parents went to Jerusalem [k]every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it.*

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And [l]all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about [m]my Father's business?

50 And [n]they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother [o]kept all these sayings in her heart.

52 And Jesus [p]increased in wisdom and || stature, and in favour with God and man.

CHAP. III.

1 *John's preaching and baptism:* 15 *his testimony of Christ.* 19 *Herod imprisoneth John.* 21 *Christ is baptized:* 23 *his genealogy.*

NOW in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 [a]Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 [b]And he came into all the country about Jordan, preaching the baptism of repentance, [c]for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, [d]The voice of one cry-

Before the Account called Anno Domini the fourth Year.

e Acts 26. 7. 1 Tim. 5. 5.

h Mark 15. 43. ver. 25. ch. 24. 21. || Or, *Israel.*

i ver. 52. ch. 1. 80.

k Ex. 23. 15, 17. & 34. 23. Deut. 16. 1, 16. A. D. 8.

l Matt. 7. 28. Mark 1. 22. ch. 4. 22, 32. John 7. 15, 46.

m John 2. 16.
n ch. 9. 45. & 18. 34.
o ver. 19. Dan. 7. 28.
p 1 Sam. 2. 26. ver. 40. || Or, *age.*

A. D. 26.

a John 11. 49, 51. & 18. 13. Acts 4. 6.
b Matt. 3. 1. Mark 1. 4.
c ch. 1. 77.
d Isa. 40. 3. Matt. 3. 3. Mark 1. 3. John 1. 23.

1 Gr. *advanced in many days.*
2 Gr. *becoming full of wisdom.*
3 Or, *teachers*
4 Gr. *Child.*
5 Or, *about my Father's business* Gr. *in the things of my Father.*
6 Or, *things*
7 Or, *age*
8 Or, *grace*

[1]of a great age, having lived with a husband
37 seven years from her virginity, and she had been a widow even for fourscore and four years), which departed not from the temple, worshipping with fastings and supplications night and
38 day. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of
39 Jerusalem. And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong, [2]filled with wisdom: and the grace of God was upon him.

41 And his parents went every year to Jerusa-
42 lem at the feast of the passover. And when he was twelve years old, they went up after the
43 custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents
44 knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and ac-
45 quaintance: and when they found him not, they
46 returned to Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the [3]doctors, both hearing them, and asking them ques-
47 tions: and all that heard him were amazed at
48 his understanding and his answers. And when they saw him, they were astonished: and his mother said unto him, [4]Son, why hast thou thus dealt with us? behold, thy father and I sought
49 thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must
50 be [5]in my Father's house? And they understood not the saying which he spake unto them.
51 And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* [6]sayings in her heart.

52 And Jesus advanced in wisdom and [7]stature, and in [8]favour with God and men.

III. Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias
2 tetrarch of Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilder-
3 ness. And he came into all the region round about Jordan, preaching the baptism of repent-
4 ance unto remission of sins; as it is written in the book of the words of Isaiah the prophet,

ing in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And [e]all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, [f]O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits ||worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: [g]every tree therefore which bringeth not forth good fruit, is hewn down, and cast into the fire.

10 And the people asked him, saying, [h]What shall we do then?

11 He answereth and saith unto them, [i]He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then [k]came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, [l]Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, ||Do violence to no man, [m]neither accuse *any* falsely; and be content with your ||wages.

15 And as the people were ||in expectation, and all men ||mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, [n]I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost, and with fire:

17 Whose fan *is* in his hand, and he will thoroughly purge his floor, and [o]will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 [p]But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, [q]it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself began to be [r]about thirty years of age, being (as was supposed) [s]the son of Joseph, which was *the son* of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

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[e] Ps. 98. 2. Isa. 52. 10. ch. 2. 10.
[f] Matt. 3. 7.
|| Or, *meet for.*
[g] Matt. 7. 10.
[h] Acts 2. 37.
[i] ch. 11. 41. 2 Cor. 8. 14. Jam. 2. 15, 16. 1 John 3. 17. & 4. 20.
[k] Matt. 21. 32. ch. 7. 29.
[l] ch. 19.
|| Or, *put no man in fear.*
[m] Ex. 23. 1. Lev. 19. 11.
|| Or, *allowance.*
|| Or, *in suspense.*
|| Or, *reasoned,* or, *debated.*
[n] Matt. 3. 11.
[o] Mic. 4. 12. Matt. 13. 30.
[p] Matt. 14. 3. Mark 6. 17.
A. D. 30.
A. D. 27.
[q] Matt. 3. 13. John 1. 32.
[r] See Num. 4. 3, 35, 39, 43, 47.
[s] Matt. 13. 55. John 6. 42.

1 Or, *your repentance*
2 See marginal note on Matt. v. 46.
3 Or, *Teacher*
4 Gr. *soldiers on service.*
5 Or, *accuse* any one.
6 Gr. *sufficient.*
7 Or, *in*
8 Or, *the gospel*

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.
5 Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall become straight,
And the rough ways smooth;
6 And all flesh shall see the salvation of God.
7 He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come?
8 Bring forth therefore fruits worthy of [1]repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise
9 up children unto Abraham. And even now is the axe also laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.
10 And the multitudes asked him, saying, What
11 then must we do? And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath
12 food, let him do likewise. And there came also [2]publicans to be baptized, and they said unto
13 him, [3]Master, what must we do? And he said unto them, Extort no more than that which is
14 appointed you. And [4]soldiers also asked him, saying, And we, what must we do? And he said unto them, Do violence to no man, neither [5]exact *anything* wrongfully; and be content with your wages.
15 And as the people were in expectation, and all men reasoned in their hearts concerning
16 John, whether haply he were the Christ; John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not [6]worthy to unloose: he shall baptize you
17 [7]with the Holy Ghost and *with* fire: whose fan is in his hand, throughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.
18 With many other exhortations therefore
19 preached he [8]good tidings unto the people; but Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil
20 things which Herod had done, added yet this above all, that he shut up John in prison.
21 Now it came to pass, when all the people were baptized, that, Jesus also having been bap-
22 tized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.
23 And Jesus himself, when he began *to teach,* was about thirty years of age, being the son (as
24 was supposed) of Joseph, the *son* of Heli, the *son* of Matthat, the *son* of Levi, the *son* of Melchi,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,
26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,
27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,
28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,
29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,
30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,
31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of [t]Nathan, [u]which was *the son* of David,
32 [x]Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,
33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,
34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, [y]which was *the son* of Thara, which was *the son* of Nachor,
35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,
36 [z]Which was *the son* of Cainan, which was *the son* of Arphaxad, [a]which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,
37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,
38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, [b]which was *the son* of God.

CHAP. IV.

1 *Christ's temptation and fasting:* 13 *he, overcoming the devil,* 14 *beginneth to preach:* 16 *the people at Nazareth admire him, &c.*

AND [a]Jesus being full of the Holy Ghost, returned from Jordan, and [b]was led by the Spirit into the wilderness,
2 Being forty days tempted of the devil. And [c]in those days he did eat nothing: and when they were ended, he afterward hungered.
3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.
4 And Jesus answered him, saying, [d]It is written, That man shall not live by bread alone, but by every word of God.
5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.
6 And the devil said unto him, All this power will I give thee, and the glory of them: for [e]that is delivered unto me, and to whomsoever I will, I give it.

Anno DOMINI 27.

[t] Zech. 12. 12.
[u] 2 Sam. 5. 14. 1 Chron. 3. 5.
[x] Ruth 4. 18, &c. 1 Chron. 2. 10, &c.
[y] Gen. 11. 24, 26.
[z] See Gen. 11. 12.
[a] Gen. 5. 6, &c. & 11. 10, &c.
[b] Gen. 5. 1, 2.
[a] Matt. 4. 1. Mark 1. 12.
[b] ver. 14. ch. 2. 27.
[c] Ex. 34. 28. 1 Kings 19. 8.
[d] Deut. 8. 3.
[e] John 12. 31. & 14. 30. Rev. 13. 2, 7.

1 Gr. *Salathiel.*
2 Some ancient authorities write *Sala.*
3 Many ancient authorities insert *the* son *of Admin:* and one writes *Admin* for *Amminadab.*
4 Some ancient authorities write *Aram.*
5 Or, *in*
6 Or, *a loaf*
7 Gr. *the inhabited earth.*

25 the *son* of Jannai, the *son* of Joseph, the *son* of Mattathias, the *son* of Amos, the *son* of Nahum,
26 the *son* of Esli, the *son* of Naggai, the *son* of Maath, the *son* of Mattathias, the *son* of Semein,
27 the *son* of Josech, the *son* of Joda, the *son* of Joanan, the *son* of Rhesa, the *son* of Zerubbabel,
28 the *son* of [1]Shealtiel, the *son* of Neri, the *son* of Melchi, the *son* of Addi, the *son* of Cosam, the
29 *son* of Elmadam, the *son* of Er, the *son* of Jesus, the *son* of Eliezer, the *son* of Jorim, the *son* of
30 Matthat, the *son* of Levi, the *son* of Symeon, the *son* of Judas, the *son* of Joseph, the *son* of Jonam,
31 the *son* of Eliakim, the *son* of Melea, the *son* of Menna, the *son* of Mattatha, the *son* of Nathan,
32 the *son* of David, the *son* of Jesse, the *son* of Obed, the *son* of Boaz, the *son* of [2]Salmon, the
33 *son* of Nahshon, the *son* of Amminadab, [3]the *son* of [4]Arni, the *son* of Hezron, the *son* of Perez,
34 the *son* of Judah, the *son* of Jacob, the *son* of Isaac, the *son* of Abraham, the *son* of Terah, the
35 *son* of Nahor, the *son* of Serug, the *son* of Reu, the *son* of Peleg, the *son* of Eber, the *son* of
36 Shelah, the *son* of Cainan, the *son* of Arphaxad, the *son* of Shem, the *son* of Noah, the *son* of
37 Lamech, the *son* of Methuselah, the *son* of Enoch, the *son* of Jared, the *son* of Mahalaleel,
38 the *son* of Cainan, the *son* of Enos, the *son* of Seth, the *son* of Adam, the *son* of God.

IV. And Jesus, full of the Holy Spirit, returned from the Jordan, and was led [5]by the Spirit in the wilderness during forty days,
2 being tempted of the devil. And he did eat nothing in those days: and when they were
3 completed, he hungered. And the devil said unto him, If thou art the Son of God, command
4 this stone that it become [6]bread. And Jesus answered unto him, It is written, Man shall not
5 live by bread alone. And he led him up, and shewed him all the kingdoms of [7]the world
6 in a moment of time. And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it.
7 If thou therefore wilt worship before me, it
8 shall all be thine. And Jesus answered and said unto him, It is written, Thou shalt worship

7 If thou therefore wilt ‖ worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for [f]it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 [g]And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For [h]it is written, He shall give his angels charge over thee, to keep thee;

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, [i]It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him [k]for a season.

14 ¶ [l]And Jesus returned [m]in the power of the Spirit into [n]Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to [o]Nazareth, where he had been brought up: and, as his custom was, [p]he went into the synagogue on the sabbath-day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 [q]The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and [r]wondered at the gracious words which proceeded out of his mouth. And they said, [s]Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in [t]Capernaum, do also here in [u]thy country.

24 And he said, Verily I say unto you, No [x]prophet is accepted in his own country.

25 But I tell you of a truth, [y]many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land:

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 [z]And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and

Anno DOMINI 27.

‖ Or, *fall down before me.*
[f] Deut. 6. 13. & 10. 20.
[g] Matt. 4. 5.
[h] Ps. 91. 11.
[i] Deut. 6. 16.
[k] John 14. 30. Heb. 4. 15. A. D. 30.
[l] Matt. 4. 12. John 4. 43.
[m] ver. 1.
[n] Acts 10. 37. A. D. 31.
[o] Matt. 2. 23. & 13. 54. Mark 6. 1.
[p] Acts 13. 14. & 17. 2.
[q] Isa. 61. 1.
[r] Ps. 45. 2. Matt. 13. 54. Mark 6. 2. ch. 2. 47.
[s] John 6. 42.
[t] Matt. 4. 13. & 11. 23.
[u] Matt. 13. 54. Mark 6. 1.
[x] Matt. 13. 57. Mark 6. 4. John 4. 44.
[y] 1 Kings 17. 9. & 18. 1. Jam. 5. 17.
[z] 2 Kings 5. 14.

1 Gr. *wing.*
2 Or, *until*
3 Or, *a roll*
4 Or, *roll*
5 Or, *Wherefore*
6 Or, *the gospel*
7 Gr. *Sarepta.*

the Lord thy God, and him only shalt thou
9 serve. And he led him to Jerusalem, and set him on the [1]pinnacle of the temple, and said unto him, If thou art the Son of God, cast thy-
10 self down from hence: for it is written,

He shall give his angels charge concerning thee, to guard thee:

11 and,

On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had completed every temptation, he departed from him [2]for a season.

14 And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and
17 stood up to read. And there was delivered unto him [3]the book of the prophet Isaiah. And he opened the [4]book, and found the place where it was written,

18 The Spirit of the Lord is upon me,
[5]Because he anointed me to preach [6]good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,

19 To proclaim the acceptable year of the Lord.

20 And he closed the [4]book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him.

21 And he began to say unto them, To-day hath
22 this scripture been fulfilled in your ears. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth:
23 and they said, Is not this Joseph's son? And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do
24 also here in thine own country. And he said, Verily I say unto you, No prophet is acceptable
25 in his own country. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came
26 a great famine over all the land; and unto none of them was Elijah sent, but only to [7]Zarephath, in the land of Sidon, unto a woman that was a
27 widow. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.
28 And they were all filled with wrath in the syna-
29 gogue, as they heard these things; and they rose up, and cast him forth out of the city, and

led him unto the ‖ brow of the hill, (whereon their city was built,) that they might cast him down headlong.

30 But he, [a]passing through the midst of them, went his way,

31 And [b]came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

32 And they were astonished at his doctrine: [c]for his word was with power.

33 ¶ [d]And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, ‖ Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? [e]I know thee who thou art, [f]the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ [g]And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever, and it left her: and immediately she arose and ministered unto them.

40 ¶ [h]Now when the sun was setting, all they that had any sick with divers diseases, brought them unto him: and he laid his hands on every one of them, and healed them.

41 [i]And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And [k]he, rebuking *them*, suffered them not ‖ to speak: for they knew that he was Christ.

42 And [l]when it was day, he departed, and went into a desert place; and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also, for therefore am I sent.

44 [m]And he preached in the synagogues of Galilee.

Anno DOMINI 31.

‖ Or, *edge.*
[a] John 8. 59. & 10. 39.
[b] Matt. 4. 13. Mark 1. 21.
[c] Matt. 6. 28, 29. Tit. 2. 15.
[d] Mark 1. 23.
‖ Or, *Away.*
[e] ver. 41.
[f] Ps. 16. 10. Dan. 9. 24. ch. 1. 35.
[g] Matt. 8. 14. Mark 1. 29.
[h] Matt. 8. 16. Mark 1. 32.
[i] Mark 1. 34. & 3. 11.
[k] Mark 1. 25, 34. ver. 34, 35.
‖ Or, *to say that they knew him to be Christ.*
[l] Mark 1. 35.
[m] Mark 1. 39.

CHAP. V.

1 *Christ teacheth out of Peter's ship.* 4 *A miraculous draught of fishes.* 12 *A leper cleansed.* 18 *The palsy healed.* 27 *Levi called from the receipt of custom.*

AND [a]it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, [b]Launch out into the deep, and let down your nets for a draught.

[a] Matt. 4. 18. Mark 1. 16.
[b] John 21. 6.

1 Gr. *demon.*
2 Or, *Let alone*
3 Or, *this word, that with authority...come out?*
4 Gr. *demons.*
5 Or, *gospel*
6 Very many ancient authorities read *Judæa.*

led him unto the brow of the hill whereon their city was built, that they might throw him down
30 headlong. But he passing through the midst of them went his way.
31 And he came down to Capernaum, a city of Galilee. And he was teaching them on the
32 sabbath day: and they were astonished at his
33 teaching; for his word was with authority. And in the synagogue there was a man, which had a spirit of an unclean [1]devil; and he cried out with
34 a loud voice, [2]Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy
35 One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the [1]devil had thrown him down in the midst, he came out of him, having done him no
36 hurt. And amazement came upon all, and they spake together, one with another, saying, What is [3]this word? for with authority and power he commandeth the unclean spirits, and they come
37 out. And there went forth a rumour concerning him into every place of the region round about.
38 And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever;
39 and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.
40 And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one
41 of them, and healed them. And [4]devils also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.
42 And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them.
43 But he said unto them, I must preach the [5]good tidings of the kingdom of God to the other cities also: for therefore was I sent.
44 And he was preaching in the synagogues of [6]Galilee.

V. Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gen-
2 nesaret; and he saw two boats standing by the lake: but the fishermen had gone out of them,
3 and were washing their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes
4 out of the boat. And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught.

5 And Simon, answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, [c]Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not: [d]from henceforth thou shalt catch men.

11 And when they had brought their ships to land, [e]they forsook all, and followed him.

12 ¶ [f]And it came to pass, when he was in a certain city, behold, a man full of leprosy: who seeing Jesus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 [g]And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, [h]according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: [i]and great multitudes came together to hear and to be healed by him of their infirmities.

16 ¶ [k]And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them.

18 ¶ [l]And behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in, because of the multitude, they went upon the house-top, and let him down through the tiling with *his* couch, into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 [m]And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? [n]Who can forgive sins but God alone?

22 But when Jesus perceived their thoughts, he, answering, said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.

Anno DOMINI 31.

[c] 2 Sam. 6. 9. 1 Kings 17. 18.

[d] Matt. 4. 19. Mark 1. 17.

[e] Matt. 4. 20. & 19. 27. Mark 1. 18. ch. 18. 28.

[f] Matt. 8. 2. Mark 1. 40.

[g] Matt. 8. 4.

[h] Lev. 14. 4, 10, 21, 22.

[i] Matt. 4. 25. Mark 3. 7. John 6. 2.

[k] Matt. 14. 23. Mark 6. 46.

[l] Matt. 9. 2. Mark 2. 3.

[m] Matt. 9. 3. Mark 2. 6, 7.

[n] Ps. 32. 5. Isa. 43. 25.

[1] Gr. *take alive.*

[2] Gr. *that he should heal.* Many ancient authorities read *that he should heal them.*

[3] Or, *Why*

[4] Or, *authority*

5 And Simon answered and said, Master, we toiled all night, and took nothing: but at thy
6 word I will let down the nets. And when they had this done, they inclosed a great multitude
7 of fishes; and their nets were breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that
8 they began to sink. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart
9 from me; for I am a sinful man, O Lord. For he was amazed, and all that were with him, at the draught of the fishes which they had taken;
10 and so were also James and John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from hence-
11 forth thou shalt [1]catch men. And when they had brought their boats to land, they left all, and followed him.

12 And it came to pass, while he was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst
13 make me clean. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy de-
14 parted from him. And he charged him to tell no man: but go thy way, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto
15 them. But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their
16 infirmities. But he withdrew himself in the deserts, and prayed.

17 And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was
18 with him [2]to heal. And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him.
19 And not finding by what *way* they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus.
20 And seeing their faith, he said, Man, thy sins
21 are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive
22 sins, but God alone? But Jesus perceiving their reasonings, answered and said unto them,
23 [3]What reason ye in your hearts? Whether is easier, to say, Thy sins are forgiven
24 thee; or to say, Arise and walk? But that ye may know that the Son of man hath [4]power on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 ¶ [o]And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 [p]And Levi made him a great feast in his own house; and [q]there was a great company of publicans, and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus, answering, said unto them, They that are whole need not a physician; but they that are sick.

32 [r]I came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto him, [s]Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bride-chamber fast while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ [t]And he spake also a parable unto them: No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new, agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles, and both are preserved.

39 No man also having drunk old *wine*, straightway desireth new: for he saith, The old is better.

CHAP. VI.

1 *Touching the ears of corn that were plucked by the disciples on the sabbath.* 13 *Christ chooseth the twelve,* 17 *healeth divers diseases,* 20 *pronounceth blessings, &c.*

AND [a]it came to pass on the second sabbath after the first, that he went through the cornfields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that [b]which is not lawful to do on the sabbath-days?

3 And Jesus answering them, said, Have ye not read so much as this, [c]what David did, when himself was an hungered, and they which were with him;

4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him, [d]which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

Anno DOMINI 31.

o Matt. 9. 9. Mark 2. 13, 14.

p Matt. 9. 10. Mark 2. 15.
q ch. 15. 1.

r Matt. 9. 13. 1 Tim. 1. 15.

s Matt. 9. 14. Mark 2. 18.

t Matt. 9. 16, 17. Mark 2. 21, 22.

a Matt. 12. 1. Mark 2. 23.
b Ex. 20. 10.
c 1 Sam. 21. 6.
d Lev. 24. 9.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to
26 his house, glorifying God. And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.
27 And after these things he went forth, and beheld a publican, named Levi, sitting at the place
28 of toll, and said unto him, Follow me. And he forsook all, and rose up and followed him.
29 And Levi made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat with
30 them. And [1]the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the publicans and
31 sinners? And Jesus answering said unto them, They that are whole have no need of a physi-
32 cian; but they that are sick. I am not come to call the righteous but sinners to repentance.
33 And they said unto him, The disciples of John fast often, and make supplications; likewise also the *disciples* of the Pharisees; but thine
34 eat and drink. And Jesus said unto them, Can ye make the sons of the bride-chamber fast,
35 while the bridegroom is with them? But the days will come; and when the bridegroom shall be taken away from them, then will they fast in
36 those days. And he spake also a parable unto them; No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from
37 the new will not agree with the old. And no man putteth new wine into old [2]wine-skins; else the new wine will burst the skins, and itself will
38 be spilled, and the skins will perish. But new
39 wine must be put into fresh wine-skins. And no man having drunk old *wine* desireth new: for he saith, The old is [3]good.

VI. Now it came to pass on a [4]sabbath, that he was going through the cornfields; and his disciples plucked the ears of corn, and
2 did eat, rubbing them in their hands. But certain of the Pharisees said, Why do ye that which
3 it is not lawful to do on the sabbath day? And Jesus answering them said, Have ye not read even this, what David did, when he was an hun-
4 gred, he, and they that were with him; how he entered into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat
5 save for the priests alone? And he said unto them, The Son of man is lord of the sabbath.

1 Or, *the Pharisees and the scribes among them*
2 That is, *skins used as bottles.*
3 Many ancient authorities read *better.*
4 Many ancient authorities insert *second-first.*

6 [e]And it came to pass also on another sabbath, that he entered into the synagogue, and taught: and there was a man whose right hand was withered:
7 And the scribes and Pharisees watched him, whether he would heal on the sabbath-day; that they might find an accusation against him.
8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.
9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy *it?*
10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.
11 And they were filled with madness; and communed one with another what they might do to Jesus.
12 [f]And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.
13 ¶ And when it was day, he called *unto him* his disciples: [g]and of them he chose twelve, whom also he named Apostles;
14 Simon ([h]whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew,
15 Matthew and Thomas, James the *son* of Alpheus, and Simon called Zelotes,
16 And Judas [i]*the brother* of James, and Judas Iscariot, which also was the traitor.
17 ¶ And he came down with them, and stood in the plain; and the company of his disciples, [k]and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;
18 And they that were vexed with unclean spirits: and they were healed.
19 And the whole multitude [l]sought to touch him; for [m]there went virtue out of him, and healed *them* all.
20 ¶ And he lifted up his eyes on his disciples, and said, [n]Blessed *be ye* poor; for yours is the kingdom of God.
21 [o]Blessed *are ye* that hunger now: for ye shall be filled. [p]Blessed *are ye* that weep now: for ye shall laugh.
22 [q]Blessed are ye when men shall hate you, and when they [r]shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.
23 [s]Rejoice ye in that day, and leap for joy: for behold, your reward *is* great in heaven: for [t]in the like manner did their fathers unto the prophets.
24 [u]But woe unto you [x]that are rich! for [y]ye have received your consolation.
25 [z]Woe unto you that are full! for ye shall hunger. [a]Woe unto you that laugh now! for ye shall mourn and weep.
26 [b]Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.
27 ¶ [c]But I say unto you which hear, Love your enemies, do good to them which hate you,
28 Bless them that curse you, and [d]pray for them which despitefully use you.

Anno DOMINI 31.

[e] Matt. 12. 9. Mark 3. 1. See ch. 13. 14. & 14. 3. John 9. 16.
[f] Matt. 14. 23.
[g] Matt. 10. 1.
[h] John 1. 42.
[i] Jude 1.
[k] Matt. 4. 25. Mark 3. 7.
[l] Matt. 14. 36.
[m] Mark 5. 30. ch. 8. 46.
[n] Matt. 5. 3. & 11. 5. Jam. 2. 5.
[o] Isa. 55. 1. & 65. 13. Matt. 5. 6.
[p] Isa. 61. 3. Matt. 5. 4.
[q] Matt. 5. 11.
[r] 1 Pet. 2. 19. & 3. 14. & 4. 14.
[s] John 16. 2.
[t] Matt. 5. 12. Acts 5. 41. Col. 1. 24. Jam. 1. 2.
[u] Acts 7. 51.
[x] Amos 6. 1. Jam. 5. 1.
[y] ch. 12. 21.
[z] Matt. 6. 2, 5, 16. ch. 16. 25.
[a] Isa. 65. 13.
[b] Prov. 14. 13. John 15. 19.
[c] 1 John 4. 5.
[d] Ex. 23. 4. Prov. 25. 2. Matt. 5. 44. ver. 35. Rom. 12. 20.
[d] ch. 23. 34. Acts 7. 60.

1 Or, *foolishness*
2 Or, brother. See Jude 1.

6 And it came to pass on another sabbath, that he entered into the synagogue and taught: and there was a man there, and his right hand was
7 withered. And the scribes and the Pharisees watched him, whether he would heal on the sabbath; that they might find how to accuse
8 him. But he knew their thoughts; and he said to the man that had his hand withered, Rise up, and stand forth in the midst. And he arose
9 and stood forth. And Jesus said unto them, I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it?
10 And he looked round about on them all, and said unto him, Stretch forth thy hand. And he
11 did *so:* and his hand was restored. But they were filled with [1]madness; and communed one with another what they might do to Jesus.
12 And it came to pass in these days, that he went out into the mountain to pray; and he
13 continued all night in prayer to God. And when it was day, he called his disciples: and he chose from them twelve, whom also he named
14 apostles; Simon, whom he also named Peter, and Andrew his brother, and James and John,
15 and Philip and Bartholomew, and Matthew and Thomas, and James *the son* of Alphæus, and
16 Simon which was called the Zealot, and Judas *the* [2]*son* of James, and Judas Iscariot, which was
17 the traitor; and he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, which came to hear him, and
18 to be healed of their diseases; and they that were troubled with unclean spirits were healed.
19 And all the multitude sought to touch him: for power came forth from him, and healed *them* all.
20 And he lifted up his eyes on his disciples, and said, Blessed *are* ye poor: for yours is the king-
21 dom of God. Blessed *are* ye that hunger now: for ye shall be filled. Blessed *are* ye that weep
22 now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and reproach you, and cast out your name as evil, for the Son of man's
23 sake. Rejoice in that day, and leap *for joy:* for behold, your reward is great in heaven: for in the same manner did their fathers unto the
24 prophets. But woe unto you that are rich! for
25 ye have received your consolation. Woe unto you, ye that are full now! for ye shall hunger. Woe *unto you*, ye that laugh now! for ye shall
26 mourn and weep. Woe *unto you*, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.
27 But I say unto you which hear, Love your ene-
28 mies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you.

29 [e]And unto him that smiteth thee on the *one* cheek, offer also the other; [f]and him that taketh away thy cloke, forbid not *to take thy* coat also.

30 [g]Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 [h]And as ye would that men should do to you, do ye also to them likewise.

32 [i]For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 [k]And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But [l]love ye your enemies, and do good, and [m]lend, hoping for nothing again; and your reward shall be great, and [n]ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

36 [o]Be ye therefore merciful, as your Father also is merciful.

37 [p]Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 [q]Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your [r]bosom. For [s]with the same measure that ye mete withal, it shall be measured to you again.

39 And he spake a parable unto them; [t]Can the blind lead the blind? shall they not both fall into the ditch?

40 [u]The disciple is not above his master: but every one || that is perfect, shall be as his master.

41 [x]And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, [y]cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 [z]For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For [a]every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they † grapes.

45 [b]A good man out of the good treasure of his heart, bringeth forth that which is good; and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for [c]of the abundance of the heart his mouth speaketh.

46 ¶ [d]And why call ye me Lord, Lord, and do not the things which I say?

47 [e]Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like.

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehe-

Anno DOMINI 31.

[e] Matt. 5. 39.
[f] 1 Cor. 6. 7.
[g] Deut. 15. 7, 8, 10. Prov. 21. 26. Matt. 5. 42.
[h] Matt. 7. 12.
[i] Matt. 5. 46.
[k] Matt. 5. 42.
[l] ver. 27.
[m] Ps. 37. 26. ver. 30.
[n] Matt. 5. 45.
[o] Matt. 5. 48.
[p] Matt. 7. 1.
[q] Prov. 19. 17.
[r] Ps. 79. 12.
[s] Matt. 7. 2. Mark 4. 24. Jam. 2. 13.
[t] Matt. 15. 14.
[u] Matt. 10. 24. John 13. 16. & 15. 20.
|| Or, *shall be perfected as his master.*
[x] Matt. 7. 3.
[y] See Prov. 18. 17.
[z] Matt. 7. 16, 17.
[a] Matt. 12. 33.
† Gr. *a grape.*
[b] Matt. 12. 35.
[c] Matt. 12. 34.
[d] Mal. 1. 6. Matt. 7. 21. & 25. 11. ch. 13. 25.
[e] Matt. 7. 24.

[1] Some ancient authorities read *despairing of no man.*
[2] Or, *teacher*

29 To him that smiteth thee on the *one* cheek offer also the other; and from him that taketh away
30 thy cloke withhold not thy coat also. Give to every one that asketh thee; and of him that taketh away thy goods ask them not again.
31 And as ye would that men should do to you, do
32 ye also to them likewise. And if ye love them that love you, what thank have ye? for even
33 sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same.
34 And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend
35 to sinners, to receive again as much. But love your enemies, and do *them* good, and lend, [1]never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil.
36 Be ye merciful, even as your Father is merciful.
37 And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned:
38 release, and ye shall be released: give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.
39 And he spake also a parable unto them, Can the blind guide the blind? shall they not both
40 fall into a pit? The disciple is not above his [2]master: but every one when he is perfected
41 shall be as his [2]master. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own
42 eye? Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote
43 that is in thy brother's eye. For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good
44 fruit. For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a
45 bramble bush gather they grapes. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.
46 And why call ye me, Lord, Lord, and do not
47 the things which I say? Every one that cometh unto me, and heareth my words, and doeth
48 them, I will shew you to whom he is like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake

mently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth and doeth not, is like a man that without a foundation built an house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.

CHAP. VII.

1 *The centurion's faith;* 10 *Christ healeth his servant, being absent;* 11 *raiseth the widow's son.* 24 *Christ's testimony of John.* 36 *Mary Magdalene anointeth Christ's feet.*

NOW when he had ended all his sayings in the audience of the people, [a]he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof;

7 Wherefore neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto †one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain: and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the ‖bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, [b]Arise.

15 And he that was dead sat up, and began to speak: and he delivered him to his mother.

16 [c]And there came a fear on all: and they glorified God, saying, [d]That a great prophet is risen up among us; and, [e]That God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

Anno DOMINI 31.

[a] Matt. 8. 5.

† Gr. *thisman.*

‖ Or, *coffin.*
[b] ch. 8. John 11. 43. Acts 9. 40. Rom. 4. 17.
[c] ch. 1. 65.
[d] ch. 24. 19. John 4. 19. & 6. 14. & 9. 17.
[e] ch. 1. 68.

[1] Many ancient authorities read *for it had been founded upon the rock:* as in Matt. vii. 25.
[2] Gr. *bond-servant.*
[3] Or, *precious to him* Or, *honourable with him*
[4] Gr. *sufficient.*
[5] Gr. *say with a word.*
[6] Or, *boy*
[7] Many ancient authorities read *on the next day.*

against that house, and could not shake it: [1]be-
49 cause it had been well builded. But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

VII. After he had ended all his sayings in the ears of the people, he entered into Capernaum.

2 And a certain centurion's [2]servant, who was [3]dear unto him, was sick and at the point of
3 death. And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him
4 that he would come and save his [2]servant. And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou
5 shouldest do this for him: for he loveth our nation, and himself built us our synagogue.
6 And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not [4]worthy that thou
7 shouldest come under my roof: wherefore neither thought I myself worthy to come unto thee: but [5]say the word, and my [6]servant shall
8 be healed. For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my [2]ser-
9 vant, Do this, and he doeth it. And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great
10 faith, no, not in Israel. And they that were sent, returning to the house, found the [2]servant whole.

11 And it came to pass [7]soon afterwards, that he went to a city called Nain; and his disciples
12 went with him, and a great multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow:
13 and much people of the city was with her. And when the Lord saw her, he had compassion on
14 her, and said unto her, Weep not. And he came nigh and touched the bier: and the bearers stood still. And he said, Young man,
15 I say unto thee, Arise. And he that was dead sat up, and began to speak. And he gave him
16 to his mother. And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his
17 people. And this report went forth concerning him in the whole of Judæa, and all the region round about.

18 [f]And the disciples of John shewed him of all these things.

19 ¶ And John, calling *unto him* two of his disciples, sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of *their* infirmities, and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 [g]Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; [h]how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, [i]to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

24 ¶ [k]And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, [l]Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God, is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, [m]being baptized with the baptism of John.

30 But the Pharisees and lawyers || rejected [n]the counsel of God ||against themselves, being not baptized of him.

31 ¶ And the Lord said, [o]Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For [p]John the Baptist came neither eating bread, nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners!

35 [q]But Wisdom is justified of all her children.

36 ¶ [r]And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster-box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe

Anno DOMINI 31.

[f] Matt. 11. 2.

[g] Matt. 11. 5.

[h] Isa. 35. 5.

[i] ch. 4. 18.

[k] Matt. 11. 7.

[l] Mal. 3. 1.

[m] Matt. 3. 5. ch. 3. 12.

‖ Or, *frustrated.*

[n] Acts 20. 27.

‖ Or, *within themselves.*

[o] Matt. 11. 16.

[p] Matt. 3. 4. Mark 1. 6. ch. 1. 15.

[q] Matt. 11. 19.

[r] Matt. 26. 6. Mark 14. 3. John 11. 2.

18 And the disciples of John told him of all
19 these things. And John calling unto him [1]two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for
20 another? And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or
21 look we for another? In that hour he cured many of diseases and [2]plagues and evil spirits; and on many that were blind he bestowed
22 sight. And he answered and said unto them, Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have
23 [3]good tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in me.

24 And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the
25 wind? But what went ye out to see? a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately,
26 are in kings' courts. But what went ye out to see? a prophet? Yea, I say unto you, and
27 much more than a prophet. This is he of whom it is written,

> Behold, I send my messenger before thy face,
> Who shall prepare thy way before thee.

28 I say unto you, Among them that are born of women there is none greater than John: yet he that is [4]but little in the kingdom of God is
29 greater than he. And all the people when they heard, and the publicans, justified God, [5]being
30 baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, [6]being not baptized
31 of him. Whereunto then shall I liken the men of this generation, and to what are they like?
32 They are like unto children that sit in the marketplace, and call one to another; which say, We piped unto you, and ye did not dance; we
33 wailed, and ye did not weep. For John the Baptist is come eating no bread nor drinking
34 wine; and ye say, He hath a [7]devil. The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a wine-
35 bibber, a friend of publicans and sinners! And wisdom [8]is justified of all her children.

36 And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to
37 meat. And behold, a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she
38 brought [9]an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped

[1] Gr. *certain two.*
[2] Gr. *scourges.*
[3] Or, *the gospel*
[4] Gr. *lesser.*
[5] Or, *having been*
[6] Or, *not having been*
[7] Gr. *demon.*
[8] Or, *was*
[9] Or, *a flask*

them with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him, saw *it*, he spake within himself, saying, [s]This man, if he were a prophet, would have known who, and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor, which had two debtors: the one owed five hundred ‖ pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 [t]Mine head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 [u]Wherefore, I say unto thee, Her sins which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, [x]Thy sins are forgiven.

49 And they that sat at meat with him, began to say within themselves, [y]Who is this that forgiveth sins also?

50 And he said to the woman, [z]Thy faith hath saved thee; go in peace.

CHAP. VIII.

1 *Devout women minister unto Christ.* 4 *The parable of the sower,* 16 *and of the candle.* 26 *The legion of devils cast out, &c.*

AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him.

2 And [a]certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, [b]out of whom went seven devils,

3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

4 ¶ [c]And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he

Anno DOMINI 31.

[s] ch. 15. 2.

‖ See Matt. 18. 28.

[t] Ps. 23. 5.

[u] 1 Tim. 1. 14.

[x] Matt. 9. 2. Mark 2. 5.

[y] Matt. 9. 3 Mark 2. 7.

[z] Matt. 9. 22. Mark 5. 34. & 10. 52. ch. 8. 48. & 18. 42.

[a] Matt. 27. 55, 56.

[b] Mark 16. 9.

[c] Matt. 13. 2. Mark 4. 1.

[1] Gr. *kissed much.*
[2] Some ancient authorities read *the prophet.* See John i. 21, 25.
[3] Or, *Teacher*
[4] See marginal note on Matt. xviii. 28.
[5] Gr. *kiss much.*
[6] Or, *among*
[7] Or, *gospel*
[8] Gr. *demons.*
[9] Many ancient authorities read *him.*

them with the hair of her head, and [1]kissed his
39 feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were [2]a prophet, would have perceived who and what manner of woman this is which touch-
40 eth him, that she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, [3]Master, say
41 on. A certain lender had two debtors: the one owed five hundred [4]pence, and the other fifty.
42 When they had not *wherewith* to pay, he forgave them both. Which of them therefore will
43 love him most? Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged.
44 And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and
45 wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not
46 ceased to [5]kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet
47 with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the*
48 *same* loveth little. And he said unto her, Thy
49 sins are forgiven. And they that sat at meat with him began to say [6]within themselves, Who
50 is this that even forgiveth sins? And he said unto the woman, Thy faith hath saved thee; go in peace.

VIII. And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the [7]good tidings of the kingdom of God, and with him
2 the twelve, and certain women which had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven [8]devils
3 had gone out, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto [9]them of their substance.
4 And when a great multitude came together, and they of every city resorted unto him
5 he spake by a parable: The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured
6 it. And other fell on the rock; and as soon as it grew, it withered away, because it had
7 no moisture. And other fell amidst the thorns; and the thorns grew with it, and choked it.
8 And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he

had said these things, he cried, He that hath ears to hear, let him hear.

9 [d]And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; [e]that seeing they might not see, and hearing they might not understand.

11 [f]Now the parable is this: The seed is the word of God.

12 Those by the way-side, are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

16 ¶ [g]No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candle-stick, that they which enter in may see the light.

17 [h]For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known, and come abroad.

18 Take heed therefore how ye hear: [i]for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he ‖ seemeth to have.

19 ¶ [k]Then came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain*, which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ¶ [l]Now it came to pass on a certain day, that he went into a ship with his disciples; and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, Master, we perish. Then he arose, and rebuked the wind, and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ [m]And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils

Anno DOMINI 31.

[d] Matt. 13. 10. Mark 4. 10.

[e] Isa. 6. 9. Mark 4. 12.

[f] Matt. 13. 18. Mark 4. 14.

[g] Matt. 5. 15. Mark 4. 21. ch. 11. 33.

[h] Matt. 10. 26. ch. 12. 2.

[i] Matt. 13. 12. & 25. 29. ch. 19. 26.

‖ Or, *thinketh that he hath.*

[k] Matt. 12. 46. Mark 3. 31.

[l] Matt. 8. 23. Mark 4. 35.

[m] Matt. 8. 28. Mark 5. 1.

[1] Or, *seemeth to have*

[2] Many ancient authorities read *Gergesenes*; others, *Gadarenes*: and so in ver. 37.

[3] Gr. *demons.*

said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him what this para-
10 ble might be. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not under-
11 stand. Now the parable is this: The seed is
12 the word of God. And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that
13 they may not believe and be saved. And those on the rock *are* they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in
14 time of temptation fall away. And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of
15 *this* life, and bring no fruit to perfection. And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

16 And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which
17 enter in may see the light. For nothing is hid, that shall not be made manifest; nor *anything* secret, that shall not be known and come to
18 light. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he [1]thinketh he hath.

19 And there came to him his mother and brethren, and they could not come at him for the
20 crowd. And it was told him, Thy mother and thy brethren stand without, desiring to see thee.
21 But he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 Now it came to pass on one of those days, that he entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake: and they
23 launched forth. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling *with water*,
24 and were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they ceased,
25 and there was a calm. And he said unto them, Where is your faith? And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?

26 And they arrived at the country of the [2]Gera-
27 senes, which is over against Galilee. And when he was come forth upon the land, there met him a certain man out of the city, who had [3]devils;

long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out [n]into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it*, told them by what means he that was possessed of the devils was healed.

37 ¶ [o]Then the whole multitude of the country of the Gadarenes round about [p]besought him to depart from them; for they were taken with great fear. And he went up into the ship, and returned back again.

38 Now, [q]the man out of whom the devils were departed, besought him that he might be with him. But Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way and published throughout the whole city, how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41 ¶ [r]And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went, the people thronged him.

43 ¶ [s]And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *him* and touched the border of his garment: and immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and press *thee*, and sayest thou, Who touched me?

Anno DOMINI 31.

n Rev. 20. 3.

o Matt. 8. 34.
p Acts 16. 39.

q Mark 5. 18.

r Matt. 9. 18. Mark 5. 22.
s Matt. 9. 20.

1 Or, *of a long time*
2 Gr. *demon.*
3 Gr. *demons.*
4 Or, *saved*
5 Some ancient authorities omit *had spent all her living upon physicians. and.*
6 Some ancient authorities omit *and they that were with him.*

and for a long time he had worn no clothes, and
28 abode not in *any* house, but in the tombs. And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me
29 not. For he commanded the unclean spirit to come out from the man. For [1]oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the [2]devil
30 into the deserts. And Jesus asked him, What is thy name? And he said, Legion; for many
31 [3]devils were entered into him. And they intreated him that he would not command them
32 to depart into the abyss. Now there was there a herd of many swine feeding on the mountain: and they intreated him that he would give them leave to enter into them. And he gave them
33 leave. And the [3]devils came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were choked.
34 And when they that fed them saw what had come to pass, they fled, and told it in the city
35 and in the country. And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the [3]devils were gone out, sitting, clothed and in his right mind,
36 at the feet of Jesus: and they were afraid. And they that saw it told them how he that was pos-
37 sessed with [3]devils was [4]made whole. And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he
38 entered into a boat, and returned. But the man from whom the [3]devils were gone out prayed him that he might be with him: but he
39 sent him away, saying, Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.
40 And as Jesus returned, the multitude welcomed him; for they were all waiting for him.
41 And behold, there came a man named Jaïrus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to
42 come into his house; for he had an only daughter, about twelve years of age, and she lay a dying. But as he went the multitudes thronged him.
43 And a woman having an issue of blood twelve years, which [5]had spent all her living upon physicians, and could not be healed of
44 any, came behind him, and touched the border of his garment: and immediately the issue
45 of her blood stanched. And Jesus said, Who is it that touched me? And when all denied, Peter said, [6]and they that were with him, Master, the multitudes press thee and crush *thee*.

46 And Jesus said, Somebody hath touched me: for I perceive that [t]virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 ¶ [u]While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead: trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept and bewailed her: but he said, Weep not: she is not dead, [x]but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, [y]arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but [z]he charged them that they should tell no man what was done.

CHAP. IX.

1 *Christ sendeth out his apostles;* 7 *Herod is desirous to see him.* 12 *Christ feedeth five thousand: his transfiguration, &c.*

THEN [a]he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And [b]he sent them to preach the kingdom of God, and to heal the sick.

3 [c]And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 [d]And whatsoever house ye enter into, there abide, and thence depart.

5 [e]And whosoever will not receive you, when ye go out of that city, [f]shake off the very dust from your feet for a testimony against them.

6 [g]And they departed, and went through the towns, preaching the gospel, and healing everywhere.

7 ¶ [h]Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded; but who is this of whom I hear such things? [i]And he desired to see him.

10 ¶ [k]And the apostles, when they were returned, told him all that they had done. [l]And he took them, and went aside privately into a desert place, belonging to the city called Bethsaida.

11 And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

Anno DOMINI 31.

[t] Mark 5. 30. ch. 6. 19.

[u] Mark 5. 35.

[x] John 11. 11, 13.

[y] ch. 7. 14. John 11. 43.

[z] Matt. 8. 4. & 9. 30. Mark 5. 43.

[a] Matt. 10. 1. Mark 3. 13. & 6. 7.

[b] Matt. 10. 7, 8. Mark 6. 12. ch. 10. 1, 9.

[c] Matt. 10. 9. Mark 6. 8. ch. 10. 4. & 22. 35.

[d] Matt. 10. 11. Mark 6. 10.

[e] Matt. 10. 14.

[f] Acts 13. 51.

[g] Mark 6. 12.

A. D. 32.

[h] Matt. 14. 1. Mark 6. 14.

[i] ch. 23. 8.

[k] Mark 6. 30.

[l] Matt. 14. 13.

[1] Or, *saved thee*
[2] Or, *Teacher*
[3] Or, *saved*
[4] Gr. *demons.*
[5] Some ancient authorities omit *the sick.*

46 But Jesus said, Some one did touch me: for I perceived that power had gone forth from me.
47 And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she
48 was healed immediately. And he said unto her, Daughter, thy faith hath [1]made thee whole; go in peace.
49 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying, Thy
50 daughter is dead; trouble not the [2]Master. But Jesus hearing it, answered him, Fear not: only
51 believe, and she shall be [3]made whole. And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the maiden and
52 her mother. And all were weeping, and bewailing her: but he said, Weep not; for she is
53 not dead, but sleepeth. And they laughed him
54 to scorn, knowing that she was dead. But he, taking her by the hand, called, saying, Maiden,
55 arise. And her spirit returned, and she rose up immediately: and he commanded that *something*
56 be given her to eat. And her parents were amazed: but he charged them to tell no man what had been done.

IX. And he called the twelve together, and gave them power and authority over all
2 [4]devils, and to cure diseases. And he sent them forth to preach the kingdom of God, and to heal
3 [5]the sick. And he said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats.
4 And into whatsoever house ye enter, there
5 abide, and thence depart. And as many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony
6 against them. And they departed, and went throughout the villages, preaching the gospel, and healing everywhere.
7 Now Herod the tetrarch heard of all that was done: and he was much perplexed, because that it was said by some, that John was risen from
8 the dead; and by some, that Elijah had appeared; and by others, that one of the old
9 prophets was risen again. And Herod said, John I beheaded: but who is this, about whom I hear such things? And he sought to see him.
10 And the apostles, when they were returned, declared unto him what things they had done. And he took them, and withdrew apart to a
11 city called Bethsaida. But the multitudes perceiving it followed him: and he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he healed.

12 [m]And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 (For they were about five thousand men.) And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves, and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 ¶ [n]And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, Whom say the people that I am?

19 They answering, said, [o]John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? [p]Peter answering, said, The Christ of God.

21 [q]And he straitly charged them, and commanded *them* to tell no man that thing.

22 Saying, [r]The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

23 ¶ [s]And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 [t]For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 [u]For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

27 [x]But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God.

28 ¶ [y]And it came to pass, about an eight days after these || sayings, he took Peter, and John, and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistering.

30 And behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him [z]were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles;

Anno DOMINI 32.

[m] Matt. 14. 15. Mark 6. 35. John 6. 1, 5.

[n] Matt. 16. 13. Mark 8. 27.

[o] Matt. 14. 2. ver. 7, 8.

[p] Matt. 16. 16. John 6. 69

[q] Matt. 16. 20.

[r] Matt. 16. 21. & 17. 22.

[s] Matt. 10. 38. & 16. 24. Mark 8. 34. ch. 14. 27.

[t] Matt. 16. 26. Mark 8. 36.

[u] Matt. 10. 33. Mark 8. 38. 2 Tim. 2. 12.

[x] Matt. 16. 28. Mark 9. 1.

[y] Matt. 17. 1. Mark 9. 2.

|| Or, *things*.

[z] Dan. 8. 18. & 10. 9.

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[1] Gr. *recline.*
[2] Or, *soul*
[3] Or, *departure*
[4] Or, *having remained awake*
[5] Or, *booths*

12 And the day began to wear away; and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get
13 victuals: for we are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes; except we should go and buy
14 food for all this people. For they were about five thousand men. And he said unto his disciples, Make them [1]sit down in companies,
15 about fifty each. And they did so, and made
16 them all [1]sit down. And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the
17 disciples to set before the multitude. And they did eat, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets.

18 And it came to pass, as he was praying alone, the disciples were with him: and he asked them, saying, Who do the multitudes say that I
19 am? And they answering said, John the Baptist; but others *say*, Elijah; and others, that
20 one of the old prophets is risen again. And he said unto them, But who say ye that I am? And Peter answering said, The Christ of God.
21 But he charged them, and commanded *them* to
22 tell this to no man; saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be
23 killed, and the third day be raised up. And he said unto all, If any man would come after me, let him deny himself, and take up his cross
24 daily, and follow me. For whosoever would save his [2]life shall lose it; but whosoever shall lose his [2]life for my sake, the same shall save
25 it. For what is a man profited, if he gain the whole world, and lose or forfeit his own self?
26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and *the glory* of the Father, and of the holy
27 angels. But I tell you of a truth, There be some of them that stand here, which shall in no wise taste of death, till they see the kingdom of God.

28 And it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up into the mountain to
29 pray. And as he was praying, the fashion of his countenance was altered, and his raiment
30 *became* white *and* dazzling. And behold, there talked with him two men, which were Moses
31 and Elijah; who appeared in glory, and spake of his [3]decease which he was about to accom-
32 plish at Jerusalem. Now Peter and they that were with him were heavy with sleep: but [4]when they were fully awake, they saw his glory, and
33 the two men that stood with him. And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three [5]tabernacles;

one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, [a]This is my beloved Son: [b]hear him.

36 And when the voice was past, Jesus was found alone. [c]And they kept *it* close, and told no man in those days any of those things which they had seen.

37 ¶ [d]And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And behold, a man of the company cried out, saying, Master, I beseech thee look upon my son: for he is mine only child.

39 And lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out, and they could not.

41 And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 [e]Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 [f]But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ [g]Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, [h]Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: [i]for he that is least among you all, the same shall be great.

49 ¶ [k]And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: for [l]he that is not against us, is for us.

51 ¶ And it came to pass, when the time was come that [m]he should be received up, he steadfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went and entered into a village of the Samaritans, to make ready for him.

53 And [n]they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as [o]Elias did?

Anno DOMINI 32.

[a] Matt. 3. 17.
[b] Acts 3. 22.
[c] Matt. 17. 9.
[d] Matt. 17. 14. Mark 9. 14, 17.
[e] Matt. 17. 22.
[f] Mark 9. 32. ch. 2. 50. & 18. 34.
[g] Matt. 18. 1. Mark 9. 34.
[h] Matt. 10. 40. & 18. 5. Mark 9. 37. John 12. 44. & 13. 20.
[i] Matt. 23. 11, 12.
[k] Mark 9. 38. See Num. 11. 28.
[l] See Matt. 12. 30. ch. 11. 23.
[m] Mark 16. 19. Acts 1. 2.
[n] John 4. 4, 9.
[o] 2 Kings 1. 10, 12.

[1] Many ancient authorities read *my beloved Son.* See Matt. xvii. 5; Mark ix. 7.
[2] Or, *was past*
[3] Or, *Teacher*
[4] Or, *convulseth*
[5] Gr. *demon.*
[6] Or, *rent him*
[7] Or, *convulsed*
[8] Gr. *greater*
[9] Gr. *lesser.*
[10] Gr. *demons.*
[11] Gr. *were being fulfilled.*
[12] Many ancient authorities add *even as Elijah did.*

one for thee, and one for Moses, and one for
34 Elijah: not knowing what he said. And while
he said these things, there came a cloud, and
overshadowed them: and they feared as they
35 entered into the cloud. And a voice came out
of the cloud, saying, This is [1]my Son, my chosen:
36 hear ye him. And when the voice [2]came, Jesus
was found alone. And they held their peace,
and told no man in those days any of the things
which they had seen.

37 And it came to pass, on the next day, when
they were come down from the mountain, a
38 great multitude met him. And behold, a man
from the multitude cried, saying, [3]Master, I be-
seech thee to look upon my son; for he is mine
39 only child: and behold, a spirit taketh him,
and he suddenly crieth out; and it [4]teareth him
that he foameth, and it hardly departeth from
40 him, bruising him sorely. And I besought thy
41 disciples to cast it out; and they could not. And
Jesus answered and said, O faithless and per-
verse generation, how long shall I be with you,
42 and bear with you? bring hither thy son. And
as he was yet a coming, the [5]devil [6]dashed him
down, and [7]tare *him* grievously. But Jesus re-
buked the unclean spirit, and healed the boy,
43 and gave him back to his father. And they were
all astonished at the majesty of God.

But while all were marvelling at all the things
44 which he did, he said unto his disciples, Let
these words sink into your ears: for the Son of
man shall be delivered up into the hands of
45 men. But they understood not this saying, and
it was concealed from them, that they should
not perceive it: and they were afraid to ask him
about this saying.

46 And there arose a reasoning among them,
47 which of them should be [8]greatest. But when
Jesus saw the reasoning of their heart, he took
48 a little child, and set him by his side, and said
unto them, Whosoever shall receive this little
child in my name receiveth me: and whosoever
shall receive me receiveth him that sent me:
for he that is [9]least among you all, the same is
great.

49 And John answered and said, Master, we saw
one casting out [10]devils in thy name; and we
forbade him, because he followeth not with us.
50 But Jesus said unto him, Forbid *him* not: for he
that is not against you is for you.

51 And it came to pass, when the days [11]were
well-nigh come that he should be received up,
he stedfastly set his face to go to Jerusalem,
52 and sent messengers before his face: and they
went, and entered into a village of the Samari-
53 tans, to make ready for him. And they did not
receive him, because his face was *as though he*
54 *were* going to Jerusalem. And when his disci-
ples James and John saw *this*, they said, Lord,
wilt thou that we bid fire to come down from
heaven, and consume them[12]?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.
56 For [p]the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.
57 ¶ [q]And it came to pass, that as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.
58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.
59 [r]And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.
60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.
61 And another also said, Lord, [s]I will follow thee; but let me first go bid them farewell which are at home at my house.
62 And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAP. X.

1 *Christ sendeth out seventy disciples.* 13 *Woes against Chorazin, Bethsaida, and Capernaum.* 38 *Mary commended, &c.*

AFTER these things, the Lord appointed other seventy also, and [a]sent them two and two before his face into every city, and place, whither he himself would come.
2 Therefore said he unto them, [b]The harvest truly *is* great, but the labourers *are* few: [c]pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.
3 Go your ways: [d]behold, I send you forth as lambs among wolves.
4 [e]Carry neither purse, nor scrip, nor shoes: and [f]salute no man by the way.
5 [g]And into whatsoever house ye enter, first say, Peace *be* to this house.
6 And if the Son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.
7 [h]And in the same house remain, [i]eating and drinking such things as they give: for [k]the labourer is worthy of his hire. Go not from house to house.
8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you.
9 [l]And heal the sick that are therein, and say unto them, [m]The kingdom of God is come nigh unto you.
10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,
11 [n]Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.
12 But I say unto you, That [o]it shall be more tolerable in that day for Sodom than for that city.
13 [p]Woe unto thee, Chorazin! woe unto thee, Bethsaida! [q]for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

Anno DOMINI 32.

[p] John 3. 17. & 12. 47.
[q] Matt. 8. 19.
[r] Matt. 8. 21.
[s] See 1 Kings 19. 20.
[a] Matt. 10. 1. Mark 6. 7.
[b] Matt. 9. 37, 38. John 4. 35.
[c] 2 Thess. 3. 1.
[d] Matt. 10. 16.
[e] Matt. 10. 9, 10. Mark 6. 8. ch. 9. 3.
[f] 2 Kings 4. 29.
[g] Matt. 10. 12.
[h] Matt. 10. 11.
[i] 1 Cor. 10. 27.
[k] Matt. 10. 10. 1 Cor. 9. 4, &c. 1 Tim. 5. 18.
[l] ch. 9. 2.
[m] Matt. 3. 2. & 4. 17. & 10. 7. ver. 11.
[n] Matt. 10. 14. ch. 9. 5. Acts 13. 51. & 18. 6.
[o] Matt. 10. 15. Mark 6. 11.
[p] Matt. 11. 21.
[q] Ezek. 3. 6.

[1] Some ancient authorities add *and said, Ye know not what manner of spirit ye are of.* Some, but fewer, add also *For the Son of man came not to destroy men's lives, but to save* them.
[2] Gr. *lodging-places.*
[3] Many ancient authorities add *and two:* and so in ver. 17.
[4] Or, *enter first, say*
[5] Or, *it*
[6] Gr. *powers.*

55 But he turned, and rebuked them[1]. And they
56 went to another village.
57 And as they went in the way, a certain man said unto him, I will follow thee whithersoever
58 thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heaven *have* [2]nests; but the Son of man hath not where to
59 lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and
60 bury my father. But he said unto him, Leave the dead to bury their own dead; but go thou
61 and publish abroad the kingdom of God. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are
62 at my house. But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

X. Now after these things the Lord appointed seventy [3]others, and sent them two and two before his face into every city and place,
2 whither he himself was about to come. And he said unto them, The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers
3 into his harvest. Go your ways: behold, I send you forth as lambs in the midst of wolves.
4 Carry no purse, no wallet, no shoes: and salute
5 no man on the way. And into whatsoever house ye shall [4]enter, first say, Peace *be* to this house.
6 And if a son of peace be there, your peace shall rest upon [5]him: but if not, it shall turn to you
7 again. And in that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from
8 house to house. And into whatsoever city ye enter, and they receive you, eat such things as
9 are set before you: and heal the sick that are therein, and say unto them, The kingdom of
10 God is come nigh unto you. But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say,
11 Even the dust from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that the kingdom of God is come
12 nigh. I say unto you, It shall be more tolerable in that day for Sodom, than for that city.
13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the [6]mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 [r]And thou, Capernaum, which art [s]exalted to heaven, [t]shalt be thrust down to hell.

16 [u]He that heareth you, heareth me; and [x]he that despiseth you, despiseth me; [y]and he that despiseth me, despiseth him that sent me.

17 ¶ And [z]the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, [a]I beheld Satan as lightning fall from heaven.

19 Behold, [b]I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because [c]your names are written in heaven.

21 ¶ [d]In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 [e] || All things are delivered to me of my Father: and [f]no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 ¶ And he turned him unto *his* disciples, and said privately, [g]Blessed *are* the eyes which see the things that ye see.

24 For I tell you, [h]that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them*.

25 ¶ And behold, a certain lawyer stood up, and tempted him, saying, [i]Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, [k]Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and [l]thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and [m]thou shalt live.

29 But he, willing to [n]justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering, said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way; and when he saw him, [o]he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain [p]Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,

34 And went to *him*, and bound up his wounds,

Anno DOMINI 32.

[r] Matt. 11. 23.
[s] See Gen. 11. 4. Deut. 1. 28. Isa. 14. 13. Jer. 51. 53.
[t] See Ezek. 26. 20. & 32. 18.
[u] Matt. 10. 40. Mark 9. 37. John 13. 20.
[x] 1 Thess. 4. 8.
[y] John 5. 23.
[z] ver. 1.
[a] John 12. 31. & 16. 11. Rev. 9. 1. & 12. 8, 9.
[b] Mark 16. 18. Acts 28. 5.
[c] Ex. 32. 32. Ps. 69. 28. Isa. 4. 3. Dan. 12. 1. Phil. 4. 3. Heb. 12. 23. Rev. 13. 8. & 20. 12. & 21. 27.
[d] Matt. 11. 25.
[e] Matt. 28. 18. John 3. 35. & 5. 27. & 17. 2.
[‖] Many ancient copies add these words, *And turning to his disciples he said.*
[f] John 1. 18. & 6. 44, 46.
[g] Matt. 13. 16.
[h] 1 Pet. 1. 10.
[i] Matt. 19. 16. & 22. 35.
[k] Deut. 6. 5.
[l] Lev. 19. 18.
[m] Lev. 18. 5. Neh. 9. 29. Ezek. 20. 11, 13, 21. Rom. 10. 5.
[n] ch. 16. 15.
[o] Ps. 38. 11.
[p] John 4. 9.

[1] Gr. *demons*
[2] Or, *by*
[3] Or, *praise*
[4] Or, *that*
[5] Or, *Teacher*
[6] Gr. *from.*

14 Howbeit it shall be more tolerable for Tyre
15 and Sidon in the judgement, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades.
16 He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.
17 And the seventy returned with joy, saying, Lord, even the [1]devils are subject unto us in
18 thy name. And he said unto them, I beheld
19 Satan fallen as lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt
20 you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.
21 In that same hour he rejoiced [2]in the Holy Spirit, and said, I [3]thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; [4]for
22 so it was well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal
23 *him*. And turning to the disciples, he said privately, Blessed *are* the eyes which see the
24 things that ye see: for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.
25 And behold, a certain lawyer stood up and tempted him, saying, [5]Master, what shall I do to
26 inherit eternal life? And he said unto him, What is written in the law? how readest thou?
27 And he answering said, Thou shalt love the Lord thy God [6]with all thy heart, and with all thy soul, and with all thy strength, and with all
28 thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this
29 do, and thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is my
30 neighbour? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed,
31 leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other
32 side. And in like manner a Levite also, when he came to the place, and saw him, passed by
33 on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion,
34 and came to him, and bound up his wounds,

pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow, when he departed, he took out two ‖ pence, and gave *them* to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman, named [q]Martha, received him into her house.

39 And she had a sister called Mary, [r]which also [s]sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered, and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But [t]one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her

CHAP. XI.

a Christ teacheth to pray; 14 he casteth out a dumb devil; 27 he sheweth who are truly blessed; 29 he preacheth to the people, 37 and reproveth the Pharisees' outward shew of holiness, &c.

AND it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, [c]Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us ‖ day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves:

6 For a friend of mine ‖ in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, [b]Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 [c]And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

11 [d]If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

Anno DOMINI 32.

‖ See Matt. 20. 2.

q John 11. 1. & 12. 2, 3.
r 1 Cor. 7. 32, &c.
s Luke 8. 35. Acts 22. 3.

t Ps. 27. 4. A. D. 33.
c Matt. 6. 9.
† Or, *for the day.*
· Or, *out of his way.*
b ch. 18. 1, &c.
c Matt. 7. 7. & 21. 22. Mark 11. 24. John 15. 7. Jam. 1. 6. 1 John 3. 22.
d Matt. 7. 9.

[1] See marginal note on Matt. xviii. 28.
[2] Gr. *distracted.*
[3] A few ancient authorities read *Martha, Martha, thou art troubled: Mary hath chosen, etc.*
[4] Many ancient authorities read *but few things are needful, or one.*
[5] Many ancient authorities read *Our Father, which art in heaven.* See Matt. vi. 9.
[6] Many ancient authorities add *Thy will be done, as in heaven, so on earth.* See Matt. vi. 10.
[7] Gr. *our bread for the coming day.*
[8] Many ancient authorities add *but deliver us from the evil* one (or, *from evil*). See Matt. vi. 13.
[9] Or, *whatsoever things*
[10] Some ancient authorities omit *a loaf, and he give him a stone? or.*

pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn,
35 and took care of him. And on the morrow he took out two [1]pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again,
36 will repay thee. Which of these three, thinkest thou, proved neighbour unto him that fell among
37 the robbers? And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.
38 Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house.
39 And she had a sister called Mary, which also sat
40 at the Lord's feet, and heard his word. But Martha was [2]cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help
41 me. But the Lord answered and said unto her, [3]Martha, Martha, thou art anxious and troubled
42 about many things: [4]but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

XI. And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disci-
2 ples. And he said unto them, When ye pray, say, [5]Father, Hallowed be thy name. Thy king-
3 dom come.[6] Give us day by day [7]our daily
4 bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation[8].
5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three
6 loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him;
7 and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee?
8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him [9]as many
9 as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find;
10 knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it
11 shall be opened. And of which of you that is a father shall his son ask [10]a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent?

12 Or if he shall ask an egg, will he †offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

14 ¶ [e]And he was casting out a devil, and it was dumb. And it came to pass when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, [f]He casteth out devils through †Beelzebub, the chief of the devils.

16 And others tempting *him*, [g]sought of him a sign from heaven.

17 [h]But [i]he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I [k]with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 [l]When a strong man armed keepeth his palace, his goods are in peace:

22 But [m]when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 [n]He that is not with me is against me: and he that gathereth not with me scattereth.

24 [o]When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and [p]the last *state* of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, [q]Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, [r]rather blessed *are* they that hear the word of God, and keep it.

29 ¶ [s]And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as [t]Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 [u]The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth, to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for [x]they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

Anno DOMINI 33.

† Gr. *give.*

e Matt. 9. 32. & 12. 22.

f Matt. 9. 34. & 12. 24.
† Gr. *Beelzebul*, and so ver. 18, 19.

g Matt. 12. 38. & 16. 1.

h Matt. 12. 25. Mark 3. 24.

i John 2. 25.

k Ex. 8. 19.

l Matt. 12 29. Mark 3. 27.

m Isa. 53. 12. Col. 2. 15.

n Matt. 12. 30.

o Matt. 12. 43.

p John 5. 14. Heb. 6. 4. & 10. 26. 2 Pet. 2. 20.

q ch. 1. 28, 48.

r Matt. 7. 21. ch. 8. 21. Jam. 1. 25.

s Matt. 12. 38, 39.

t Jonah 1. 17. & 2. 10.

u 1 Kings 10. 1.

x Jonah 3. 5.

1 Gr. *demon.*
2 Or, *In*
3 Gr. *demons.*
4 Or, *and house falleth upon house.*
5 Or, *it*
6 Or, *itself*
7 Gr. *more than.*

12 Or *if* he shall ask an egg, will he give him a
13 scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

14 And he was casting out a [1]devil *which was* dumb. And it came to pass, when the [1]devil was gone out, the dumb man spake; and the
15 multitudes marvelled. But some of them said, [2]By Beelzebub the prince of the [3]devils casteth
16 he out [3]devils. And others, tempting *him*,
17 sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; [4]and a house *divided* against a house
18 falleth. And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out [3]devils [2]by Beelzebub.
19 And if I [2]by Beelzebub cast out [3]devils, by whom do your sons cast them out? therefore shall
20 they be your judges. But if I by the finger of God cast out [3]devils, then is the kingdom of
21 God come upon you. When the strong *man* fully armed guardeth his own court, his goods
22 are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted,
23 and divideth his spoils. He that is not with me is against me; and he that gathereth not with
24 me scattereth. The unclean spirit when [5]he is gone out of the man, passeth through waterless places, seeking rest; and finding none, [5]he saith, I will turn back unto my house whence I came
25 out. And when [5]he is come, [5]he findeth it swept
26 and garnished. Then goeth [5]he, and taketh *to him* seven other spirits more evil than [6]himself; and they enter in and dwell there: and the last state of that man becometh worse than the first.

27 And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou
28 didst suck. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

29 And when the multitudes were gathering together unto him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but
30 the sign of Jonah. For even as Jonah became a sign unto the Ninevites, so shall also the Son
31 of man be to this generation. The queen of the south shall rise up in the judgement with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, [7]a
32 greater than Solomon is here. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, [7]a greater than Jonah is here.

33 [y]No man when he hath lighted a candle, putteth *it* in a secret place, neither under a ‖ bushel, but on a candlestick, that they which come in may see the light.

34 [z]The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness.

35 Take heed therefore, that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light; as when †the bright shining of a candle doth give thee light.

37 ¶And as he spake, a certain Pharisee besought him to dine with him: and he went in and sat down to meat.

38 And [a]when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 [b]And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but [c]your inward part is full of ravening and wickedness.

40 *Ye* fools, did not he that made that which is without, make that which is within also?

41 [d]But rather give alms ‖of such things as ye have; and behold, all things are clean unto you.

42 [e]But woe unto you, Pharisees! for ye tithe mint, and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 [f]Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 [g]Woe unto you, scribes and Pharisees, hypocrites! [h]for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*.

45 ¶Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.

46 And he said, Woe unto you also, *ye* lawyers! [i]for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 [k]Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness, that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, [l]I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation.

51 [m]From the blood of Abel unto [n]the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 [o]Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye ‖hindered.

53 And as he said these things unto them, the

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[y] Matt. 5. 15. Mark 4. 21. ch. 8. 16.
‖ See Matt. 5. 15.
[z] Matt. 6. 22.

† Gr. *a candle by its bright shining.*

[a] Mark 7. 3.

[b] Matt. 23. 25.

[c] Tit. 1. 15.

[d] Isa. 58. 7. Dan. 4. 27. ch. 12. 33.
‖ Or, *as you are able.*
[e] Matt. 23. 23.

[f] Matt. 23. 6. Mark 12. 38, 39.

[g] Matt. 23. 27.
[h] Ps 5. 9.

[i] Matt. 23. 4.

[k] Matt. 23. 29.

[l] Matt. 23. 34.

[m] Gen 4. 8.
[n] 2 Chron. 24. 20, 21.
[o] Matt. 23. 13.
‖ Or, *forbade.*

[1] Gr. *breakfast.*
[2] Or, *ye can*
[3] Or, *Teacher*
[4] Gr. *house.*

33 No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see
34 the light. The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also
35 is full of darkness. Look therefore whether the
36 light that is in thee be not darkness. If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

37 Now as he spake, a Pharisee asketh him to [1]dine with him: and he went in, and sat down
38 to meat. And when the Pharisee saw it, he marvelled that he had not first washed before
39 [1]dinner. And the Lord said unto him, Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of
40 extortion and wickedness. Ye foolish ones, did not he that made the outside make the inside
41 also? Howbeit give for alms those things which [2]are within; and behold, all things are clean unto you.

42 But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over judgement and the love of God: but these ought ye to have done, and not to leave the
43 other undone. Woe unto you Pharisees! for ye love the chief seats in the synagogues, and
44 the salutations in the marketplaces. Woe unto you! for ye are as the tombs which appear not, and the men that walk over *them* know it not.

45 And one of the lawyers answering saith unto him, [3]Master, in saying this thou reproachest us
46 also. And he said, Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens
47 with one of your fingers. Woe unto you! for ye build the tombs of the prophets, and your
48 fathers killed them. So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build *their tombs.*
49 Therefore also said the wisdom of God, I will send unto them prophets and apostles; and
50 *some* of them they shall kill and persecute; that the blood of all the prophets, which was shed from the foundation of the world, may be re-
51 quired of this generation; from the blood of Abel unto the blood of Zachariah, who perished between the altar and the [4]sanctuary: yea, I say unto you, it shall be required of this genera-
52 tion. Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.
53 And when he was come out from thence, the

scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and [p]seeking to catch something out of his mouth, that they might accuse him.

CHAP. XII.

1 *To avoid hypocrisy.* 13 *To beware of covetousness.* 41 *The faithful and wise steward.*

IN [a]the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, [b]Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 [c]For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore, whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.

4 [d]And I say unto you, [e]my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two ‖farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 [f]Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

9 But he that denieth me before men, shall be denied before the angels of God.

10 And [g]whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.

11 [h]And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, [i]Man, who made me a judge or a divider over you?

15 And he said unto them, [k]Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, [l]Soul, thou hast

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[p] Mark 12. 13.

[a] Matt. 16. 6. Mark 8. 15.

[b] Matt. 16. 12.

[c] Matt. 10. 26. Mark 4. 22. ch. 8. 17.

[d] Matt. 10. 28. Isa. 51. 7, 8, 12, 13. Jer. 1. 8.
[e] John 15. 14, 15.

‖ See Matt. 10. 29.

[f] Matt. 10. 32. Mark 8. 38. 2 Tim. 2. 12. 1 John 2. 23.

[g] Matt. 12. 31, 32. Mark 3. 28. 1 John 5. 16.

[h] Matt. 10. 19. Mark 13. 11. ch. 21. 14.
[i] John 18. 36.
[k] 1 Tim. 6. 7, &c.
[l] Eccl. 11. 9. 1 Cor. 15. 32. Jam. 5. 5.

1 Or, *set themselves vehemently against* him
2 Or, *more*
3 Gr. *the myriads of.*
4 Or, *say unto his disciples, First of all beware ye*
5 Or, *authority*
6 Gr. *Gehenna.*
7 Gr. *in me.*
8 Gr. *in him.*
9 Or, *Teacher*
10 Gr. *for not in a man's abundance consisteth his life, from the things which he possess. th.*
11 Or, *life*

scribes and the Pharisees began to [1]press upon *him* vehemently, and to provoke him to speak
54 of [2]many things; laying wait for him, to catch something out of his mouth.

XII. In the mean time, when [3]the many thousands of the multitude were gathered together, insomuch that they trode one upon another, he began to [4]say unto his disciples first of all, Beware ye of the leaven of the
2 Pharisees, which is hypocrisy. But there is nothing covered up, that shall not be revealed:
3 and hid, that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be pro-
4 claimed upon the housetops. And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more that they
5 can do. But I will warn you whom ye shall fear: Fear him, which after he hath killed hath [5]power to cast into [6]hell; yea, I say unto you,
6 Fear him. Are not five sparrows sold for two farthings? and not one of them is forgotten in
7 the sight of God. But the very hairs of your head are all numbered. Fear not: ye are of
8 more value than many sparrows. And I say unto you, Every one who shall confess [7]me before men, [8]him shall the Son of man also confess
9 before the angels of God: but he that denieth me in the presence of men shall be denied in
10 the presence of the angels of God. And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall
11 not be forgiven. And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall
12 answer, or what ye shall say: for the Holy Spirit shall teach you in that very hour what ye ought to say.

13 And one out of the multitude said unto him, [9]Master, bid my brother divide the inheritance
14 with me. But he said unto him, Man, who
15 made me a judge or a divider over you? And he said unto them, Take heed, and keep yourselves from all covetousness: [10]for a man's life consisteth not in the abundance of the things
16 which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich
17 man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits?
18 And he said, This will I do: I will pull down my barns, and build greater; and there will
19 I bestow all my corn and my goods. And I will say to my [11]soul, [11]Soul, thou hast

much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

20 But God said unto him, *Thou* fool, this night ‖[m]thy soul shall be required of thee: [n]then whose shall those things be which thou hast provided?

21 So *is* he that layeth up treasure for himself, [o]and is not rich toward God.

22 ¶ And he said unto his disciples, Therefore I say unto you, [p]Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap: which neither have store-house nor barn; and [q]God feedeth them. How much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, ‖neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 ¶ [r]But rather seek ye the kingdom of God, and all these things shall be added unto you.

32 Fear not, little flock; for [s]it is your Father's good pleasure to give you the kingdom.

33 [t]Sell that ye have and give alms: [u]provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 [x]Let your loins be girded about, and [y]*your* lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

37 [z]Blessed *are* those servants, whom the lord when he cometh shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 [a]And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 [b]Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

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‖ Or, *do they require thy soul.*
[m] Job 20. 22. & 27. 8. Ps. 52. 7. Jam. 4. 14.
[n] Ps. 39. 6. Jer. 17. 11.
[o] Matt. 6. 20. ver. 33. 1 Tim. 6. 18, 19. Jam. 2. 5.
[p] Matt. 6. 25.
[q] Job 38. 41. Ps. 147. 9.
‖ Or, *live not in careful suspense.*
[r] Matt. 6. 33.
[s] Matt. 11. 25, 26.
[t] Matt. 19. 21. Acts 2. 45. & 4. 34.
[u] Matt. 6. 20. ch. 16. 9. 1 Tim. 6. 19.
[x] Eph. 6. 14. 1 Pet. 1. 13.
[y] Matt. 25. 1, &c.
[z] Matt. 24. 46.
[a] Matt. 24. 43. 1 Thess. 5. 2. 2 Pet. 3. 10. Rev. 3. 3. & 16. 15.
[b] Matt. 24. 44. & 25. 13. Mark 13. 33. ch. 21. 34, 36. 1 Thess. 5. 6. 2 Pet. 2. 12.

[1] Gr. *they require thy soul.*
[2] Or, *life*
[3] Or, *soul*
[4] Or, *age*
[5] Many ancient authorities read *the kingdom of God.*
[6] Gr. *bond-servants.*
[7] Or, *But this ye know*
[8] Gr. *digged through.*

much goods laid up for many years; take thine
20 ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night [1]is thy [2]soul required of thee; and the things which thou hast
21 prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.

22 And he said unto his disciples, Therefore I say unto you, Be not anxious for *your* [3]life, what ye shall eat; nor yet for your body, what ye
23 shall put on. For the [3]life is more than the food,
24 and the body than the raiment. Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than
25 the birds! And which of you by being anxious
26 can add a cubit unto his [4]stature? If then ye are not able to do even that which is least, why
27 are ye anxious concerning the rest? Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these.
28 But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more *shall he clothe* you, O ye
29 of little faith? And seek not ye what ye shall eat, and what ye shall drink, neither be ye of
30 doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things.
31 Howbeit seek ye [5]his kingdom, and these things
32 shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you
33 the kingdom. Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth.
34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and your lamps
36 burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him.
37 Blessed are those [6]servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them.
38 And if he shall come in the second watch, and if in the third, and find *them* so, blessed are those
39 *servants*. [7]But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left
40 his house to be [8]broken through. Be ye also ready: for in an hour that ye think not the Son of man cometh.

41 And Peter said, Lord, speakest thou this
42 parable unto us, or even unto all? And the

42 And the Lord said, [c]Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

44 [d]Of a truth I say unto you, That he will make him ruler over all that he hath.

45 [e]But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants, and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will ‖ cut him in sunder, and will appoint him his portion with the unbelievers.

47 And [f]that servant which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 [g]But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

49 ¶ [h]I am come to send fire on the earth, and what will I, if it be already kindled?

50 But [i]I have a baptism to be baptized with; and how am I ‖ straitened till it be accomplished!

51 [k]Suppose ye that I am come to give peace on earth? I tell you, Nay; [l]but rather division:

52 [m]For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 ¶ And he said also to the people, [n]When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.

56 *Ye* hypocrites, ye can discern the face of the sky, and of the earth; but how is it, that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 ¶ [o]When thou goest with thine adversary to the magistrate, [p]*as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last ‖ mite.

Anno DOMINI 33.

[c] Matt. 24. 45. & 25. 21. 1 Cor. 4. 2.

[d] Matt. 24. 47.

[e] Matt. 24. 48.

‖ Or, *cut him off.* Matt. 24. 51.

[f] Num. 15. 30. Deut. 25. 2. John 9. 41. & 15. 22. Acts 17. 30. Jam. 4. 17.

[g] Lev. 5. 17. 1 Tim. 1. 13.

[h] ver. 51.

[i] Matt. 20. 22. Mark 10. 38.

‖ Or, *pained.*

[k] Matt. 10. 34. ver. 49.

[l] Mic. 7. 6. John 7. 43. & 9. 16. & 10. 19.

[m] Matt. 10. 35.

[n] Matt. 16. 2.

[o] Prov. 25. 8. Matt. 5. 25.

[p] See Ps. 32. 6. Isa. 55. 6.

‖ See Mark 12. 42.

CHAP. XIII.

1 *Christ preacheth repentance by the calamity upon the Galileans and others.*
6 *The fruitless fig-tree cursed.* 24 *The strait gate.*

THERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

[1] Or, *the faithful steward, the wise* man *whom, etc.*

[2] Gr. *bond-servant.*

[3] Or, *severely scourge him*

[4] Or, *hot wind*

[5] Gr. *prove.*

[6] Gr. *exactor.*

Lord said, Who then is [1]the faithful and wise steward, whom his lord shall set over his household, to give them their portion of
43 food in due season? Blessed is that [2]servant, whom his lord when he cometh shall find so
44 doing. Of a truth I say unto you, that he will
45 set him over all that he hath. But if that [2]servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and the maidservants, and to eat and
46 drink, and to be drunken; the lord of that [2]servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall [3]cut him asunder, and appoint his portion
47 with the unfaithful. And that [2]servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with
48 many *stripes;* but he that knew not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.
49 I came to cast fire upon the earth; and what
50 will I, if it is already kindled? But I have a baptism to be baptized with; and how am I
51 straitened till it be accomplished! Think ye that I am come to give peace in the earth? I
52 tell you, Nay; but rather division: for there shall be from henceforth five in one house divided, three against two, and two against three.
53 They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.
54 And he said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to
55 pass. And when *ye see* a south wind blowing, ye say, There will be a [4]scorching heat; and it
56 cometh to pass. Ye hypocrites, ye know how to [5]interpret the face of the earth and the heaven; but how is it that ye know not how to [5]inter-
57 pret this time? And why even of yourselves
58 judge ye not what is right? For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he hale thee unto the judge, and the judge shall deliver thee to the [6]officer, and the
59 [6]officer shall cast thee into prison. I say unto thee, Thou shalt by no means come out thence till thou have paid the very last mite.

XIII. Now there were some present at
that very season which told him
2 of the Galilæans, whose blood Pilate had mingled with their sacrifices. And he answered

2 And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay; but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were ‖ sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay; but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable: [a] A certain *man* had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it:*

9 And if it bear fruit, *well:* and if not, *then* after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 ¶ And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself.*

12 And when Jesus saw her, he called *her to him,* and said unto her, Woman, thou art loosed from thine infirmity.

13 [b] And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, [c] There are six days in which men ought to work: in them therefore come and be healed, and [d] not on the sabbath-day.

15 The Lord then answered him, and said, *Thou* hypocrite, [e] doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, [f] being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 ¶ [g] Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard-seed, which a man took, and cast into his garden, and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three ‖ measures of meal, till the whole was leavened.

22 [h] And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 ¶ [k] Strive to enter in at the strait gate: for

Anno DOMINI 33.

‖ Or, *debtors.* Matt. 18. 24. ch. 11. 4.

[a] Isa. 5. 2. Matt. 21. 19.

[b] Mark 16. 18. Acts 9. 17.

[c] Ex. 20. 9.

[d] Matt. 12. 10. Mark 3. 2. ch. 6. 7. & 14. 3.

[e] ch. 14. 5.

[f] ch. 19. 9.

[g] Matt. 13. 31. Mark 4. 30.

‖ See Matt. 13. 33.

[h] Matt. 9. 35. Mark 6. 6.

[k] Matt. 7. 13.

[1] Gr. *debtors.*
[2] Gr. *manger.*
[3] See marginal note on Matt. xiii. 33.

and said unto them, Think ye that these Galilæans were sinners above all the Galilæans, because
3 they have suffered these things? I tell you, Nay: but, except ye repent, ye shall all in like
4 manner perish. Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were [1] offenders above all the men
5 that dwell in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 And he spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none.
7 And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also
8 cumber the ground? And he answering saith unto him, Lord, let it alone this year also, till I
9 shall dig about it, and dung it: and if it bear fruit thenceforth, *well;* but if not, thou shalt cut it down.

10 And he was teaching in one of the synagogues
11 on the sabbath day. And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift
12 herself up. And when Jesus saw her, he called her, and said to her, Woman, thou art loosed
13 from thine infirmity. And he laid his hands upon her: and immediately she was made
14 straight, and glorified God. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the
15 day of the sabbath. But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the [2] stall, and lead him away to watering?
16 And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to have been loosed from this
17 bond on the day of the sabbath? And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

18 He said therefore, Unto what is the kingdom
19 of God like? and whereunto shall I liken it? It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the
20 heaven lodged in the branches thereof. And again he said, Whereunto shall I liken the king-
21 dom of God? It is like unto leaven, which a woman took and hid in three [3] measures of meal, till it was all leavened.

22 And he went on his way through cities and villages, teaching, and journeying on unto Jeru-
23 salem. And one said unto him, Lord, are they few that be saved? And he said unto them,
24 Strive to enter in by the narrow door: for

[l]many, I say unto you, will seek to enter in, and shall not be able.

25 [m]When once the master of the house is risen up, and [n]hath shut to the door, and ye begin to stand without, and to knock at the door, saying, [o]Lord, Lord, open unto us; and he shall answer and say unto you, [p]I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 [q]But he shall say, I tell you, I know you not whence ye are; [r]depart from me, all *ye* workers of iniquity.

28 [s]There shall be weeping and gnashing of teeth, [t]when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 [u]And behold, there are last, which shall be first; and there are first, which shall be last.

31 ¶The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee.

32 And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* [x]I shall be perfected.

33 Nevertheless, I must walk to-day and to-morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

34 [y]O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

35 Behold, [z]your house is left unto you desolate. And verily, I say unto you, Ye shall not see me, until *the time* come when ye shall say, [a]Blessed *is* he that cometh in the name of the Lord.

CHAP. XIV.

2 *Christ healeth the dropsy on the sabbath-day;* 7 *teacheth humility;* 12 *to feed the poor.* 16 *The parable of the great supper.* 25 *What is required to be Christ's disciple.*

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him.

2 And behold, there was a certain man before him which had the dropsy.

3 And Jesus answering, spake unto the lawyers and Pharisees, saying, [a]Is it lawful to heal on the sabbath-day?

4 And they held their peace. And he took *him*, and healed him, and let him go:

5 And answered them, saying, [b]Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6 And they could not answer him again to these things.

7 ¶And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

Anno DOMINI 33.

[l] See John 7. 34. & 8. 21. & 13. 33. Rom. 9. 31.
[m] Ps. 32. 6. Isa. 55. 6.
[n] Matt. 25. 10.
[o] ch. 6. 46.
[p] Matt. 7. 23. & 25. 12.
[q] Matt. 7. 23. & 25. 41. ver. 25.
[r] Ps. 6. 8. Matt. 25. 41.
[s] Matt. 8. 12. & 13. 42. & 24. 51.
[t] Matt. 8. 11.
[u] Matt. 19. 30. & 20. 16. Mark 10. 31.
[x] Heb. 2. 10.
[y] Matt. 23. 37.
[z] Lev. 26. 31, 32. Ps. 69. 25. Isa. 1. 7. Dan. 9. 27. Mic. 3. 12.
[a] Ps. 118. 26. Matt. 21. 9. Mark 11. 10. ch. 19. 38. John 12. 13.
[a] Matt. 12. 10.
[b] Ex. 23. 5. Deut. 22. 4. ch. 13. 15.

[1] Or, *able, when once*
[2] Gr. *recline.*
[3] Gr. *demons.*
[4] Many ancient authorities read *a son.* See ch. xiii. 15.

many, I say unto you, shall seek to enter in, and
25 shall not be [1]able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence
26 ye are; then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach
27 in our streets; and he shall say, I tell you, I know not whence ye are; depart from me, all
28 ye workers of iniquity. There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and your-
29 selves cast forth without. And they shall come from the east and west, and from the north and south, and shall [2]sit down in the kingdom of
30 God. And behold, there are last which shall be first, and there are first which shall be last.

31 In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence:
32 for Herod would fain kill thee. And he said unto them, Go and say to that fox, Behold, I cast out [3]devils and perform cures to-day and to-morrow, and the third *day* I am perfected.
33 Howbeit I must go on my way to-day and to-morrow and the *day* following: for it cannot be
34 that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen *gathereth* her own brood
35 under her wings, and ye would not! Behold, your house is left unto you *desolate:* and I say unto you, Ye shall not see me, until ye shall say, Blessed *is* he that cometh in the name of the Lord.

XIV. And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that
2 they were watching him. And behold, there was before him a certain man which had the
3 dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to
4 heal on the sabbath, or not? But they held their peace. And he took him, and healed him,
5 and let him go. And he said unto them, Which of you shall have [4]an ass or an ox fallen into a well, and will not straightway draw him up on
6 a sabbath day? And they could not answer again unto these things.

7 And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats; saying unto them,

Anno DOMINI 33.

8 When thou art bidden of any *man* to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 [c]But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 [d]For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call [e]the poor, the maimed, the lame, the blind;

14 And thou shalt be blessed: for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, [f]Blessed *is* he that shall eat bread in the kingdom of God.

16 [g]Then said he unto him, A certain man made a great supper, and bade many:

17 And [h]sent his servant at supper-time, to say to them that were bidden, Come, for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife: and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, [i]That none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 [k]If any *man* come to me, [l]and hate not his father, and mother, and wife, and children, and brethren, and sisters, [m]yea, and his own life also, he cannot be my disciple.

27 And [n]whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For [o]which of you intending to build a tower,

[c] Prov. 25. 6, 7.

[d] Job 22. 29. Ps. 18. 27. Prov. 29. 23. Matt. 23. 12. ch. 18. 14. Jam. 4. 6. 1 Pet. 5. 5.

[e] Neh. 8. 10, 12.

[f] Rev. 19. 9.

[g] Matt. 22. 2.

[h] Prov. 9. 2, 5.

[i] Matt. 21. 43. & 22. 8. Acts 13. 46.
[k] Deut. 13. 6. & 33. 9. Matt. 10. 37.
[l] Rom. 9. 13.
[m] Rev. 12. 11.
[n] Matt. 16. 24. Mark 8. 34. ch. 9. 23. 2 Tim. 3. 12.
[o] Prov. 24. 27.

[1] Gr. *recline not.*
[2] Gr. *bond-servant.*

8 When thou art bidden of any man to a marriage feast, [1]sit not down in the chief seat; lest haply a more honourable man than thou be bidden of
9 him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest
10 place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with
11 thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee.
13 But when thou makest a feast, bid the poor, the
14 maimed, the lame, the blind: and thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.
16 But he said unto him, A certain man made a
17 great supper; and he bade many: and he sent forth his [2]servant at supper time to say to them that were bidden, Come; for *all* things are now
18 ready. And they all with one *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see
19 it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.
20 And another said, I have married a wife, and
21 therefore I cannot come. And the [2]servant came, and told his lord these things. Then the master of the house being angry said to his [2]servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor
22 and maimed and blind and lame. And the [2]servant said, Lord, what thou didst command
23 is done, and yet there is room. And the lord said unto the [2]servant, Go out into the highways and hedges, and constrain *them* to come in, that
24 my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

25 Now there went with him great multitudes:
26 and he turned, and said unto them, If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot
27 be my disciple. Whosoever doth not bear his own cross, and come after me, cannot be my disciple. For which of you, desiring to build a tower,
28

sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it?*

29 Lest haply after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ [p]Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

CHAP. XV.

1 *The parable of the lost sheep* 8 *of the piece of silver:* 11 *of the prodigal son.*

THEN [a]drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, [b]and eateth with them.

3 And he spake this parable unto them, saying,

4 [c]What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep [d]which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, [e]more than over ninety and nine just persons which need no repentance.

8 ¶ Either what woman having ten ‖pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it?*

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them [f]*his* living.

13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen

Anno DOMINI 33.

[p] Matt. 5. 13. Mark 9. 50.

[a] Matt. 9. 10.

[b] Acts 11. 8. Gal. 2. 12.

[c] Matt. 18. 12.

[d] 1 Pet. 2. 10, 25.

[e] ch. 5. 32.

‖ *Drachma*, here translated *a piece of silver*, is the eighth part of an ounce, which cometh to seven pence half-penny, and is equal to the Roman penny, Matt. 18. 28.

[f] Mark 12. 44.

1 Gr. *drachma*, a coin worth about eight pence.
2 Gr. *the*.

doth not first sit down and count the cost, whether he have *wherewith* to complete it?
29 Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin
30 to mock him, saying, This man began to build,
31 and was not able to finish. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that
32 cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions
33 of peace. So therefore whosoever he be of you that renounceth not all that he hath, he
34 cannot be my disciple. Salt therefore is good: but if even the salt have lost its savour, where-
35 with shall it be seasoned? It is fit neither for the land nor for the dunghill: *men* cast it out. He that hath ears to hear, let him hear.

XV. Now all the publicans and sinners were drawing near unto him for to hear
2 him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.
3 And he spake unto them this parable, say-
4 ing, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after
5 that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders,
6 rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have
7 found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, which need no repentance.
8 Or what woman having ten [1]pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she
9 find it? And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I
10 had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.
11 And he said, A certain man had two sons:
12 and the younger of them said to his father, Father, give me the portion of [2]*thy* substance that falleth to me. And he divided unto them
13 his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted
14 his substance with riotous living. And when he had spent all, there arose a mighty famine in
15 that country; and he began to be in want. And he went and joined himself to one of the citizens

of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But [g]when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, [h]and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

23 And bring hither the fatted calf, and kill *it;* and let us eat, and be merry:

24 [i]For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

26 And he called one of the servants and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in; therefore came his father out, and entreated him.

29 And he answering, said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me; and all that I have is thine.

32 It was meet that we should make merry, and be glad: [k]for this thy brother was dead, and is alive again; and was lost, and is found.

Anno DOMINI 33.

g Acts 2. 39. Eph. 2. 13, 17.

h Ps. 51. 4.

i ver. 32. Eph. 2. 1. & 5. 14. Rev. 3. 1.

k ver. 24

CHAP. XVI.

1 *Of the unjust steward.* 14 *The hypocrisy of the covetous Pharisees reproved, &c.*

AND he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship: for thou mayest be no longer steward.

3 Then the steward said within himself, What

1 Gr. *the pods of the carob tree.*
2 Gr. *kissed him much.*
3 Some ancient authorities add *make me as one of thy hired servants.* See ver. 19.
4 Gr. *bond-servants.*
5 Gr. *Child.*

of that country; and he sent him into his fields
16 to feed swine. And he would fain have been
filled with [1]the husks that the swine did eat: and
17 no man gave unto him. But when he came to
himself he said, How many hired servants of
my father's have bread enough and to spare,
18 and I perish here with hunger! I will arise and
go to my father, and will say unto him, Father,
I have sinned against heaven, and in thy sight:
19 I am no more worthy to be called thy son: make
20 me as one of thy hired servants. And he arose,
and came to his father. But while he was yet
afar off, his father saw him, and was moved with
compassion, and ran, and fell on his neck, and
21 [2]kissed him. And the son said unto him, Father,
I have sinned against heaven, and in thy sight:
22 I am no more worthy to be called thy son[3]. But
the father said to his [4]servants, Bring forth
quickly the best robe, and put it on him; and
put a ring on his hand, and shoes on his feet:
23 and bring the fatted calf, *and* kill it, and let us
24 eat, and make merry: for this my son was dead,
and is alive again; he was lost, and is found.
25 And they began to be merry. Now his elder
son was in the field: and as he came and drew
nigh to the house, he heard music and dancing.
26 And he called to him one of the [4]servants, and
27 inquired what these things might be. And he
said unto him, Thy brother is come; and thy
father hath killed the fatted calf, because he
28 hath received him safe and sound. But he was
angry, and would not go in: and his father
29 came out, and intreated him. But he an-
swered and said to his father, Lo, these many
years do I serve thee, and I never transgressed
a commandment of thine: and *yet* thou never
gavest me a kid, that I might make merry with
30 my friends: but when this thy son came, which
hath devoured thy living with harlots, thou
31 killedst for him the fatted calf. And he said
unto him, [5]Son, thou art ever with me, and all
32 that is mine is thine. But it was meet to make
merry and be glad: for this thy brother was
dead, and is alive *again;* and *was* lost, and is
found.

XVI. And he said also unto the disciples, There was a certain rich man, which had a steward; and the same was accused unto
2 him that he was wasting his goods. And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward.
3 And the steward said within himself, What

shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.
4 I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.
5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?
6 And he said, An hundred ‖measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.
7 Then said he to another, And how much owest thou? And he said, An hundred ‖measures of wheat. And he said unto him, Take thy bill, and write four-score.
8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than [a]the children of light.
9 And I say unto you, [b]Make to yourselves friends of the ‖mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.
10 [c]He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.
11 If therefore ye have not been faithful in the unrighteous ‖mammon, who will commit to your trust the true *riches?*
12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?
13 ¶ [d]No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.
14 And the Pharisees also, [e]who were covetous, heard all these things, and they derided him.
15 And he said unto them, Ye are they which [f]justify yourselves before men; but [g]God knoweth your hearts: for [h]that which is highly esteemed among men, is abomination in the sight of God.
16 [i]The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.
17 [k]And it is easier for heaven and earth to pass, than one tittle of the law to fail.
18 [l]Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from *her* husband, committeth adultery.
19 ¶There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:
20 And there was a certain beggar named Lazarus, which was laid at his gate full of sores,
21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.
22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried:
23 And in hell he lifted up his eyes, being in

Anno DOMINI 33.

‖ The word *Batus* in the original containeth nine gallons three quarts: See Ezek. 45. 10, 11, 14.
‖ The word here interpreted *a measure* in the original containeth about fourteen bushels and a pottle.
[a] John 12. 36. Eph. 5. 8. 1 Thess. 5. 5.
[b] Dan. 4. 27. Matt. 6. 19. & 19. 21. ch. 11. 41. 1 Tim. 6. 17, 18, 19.
‖ Or, *riches.*
[c] Matt. 25. 21. ch. 19. 27.
‖ Or, *riches.*
[d] Matt. 6. 24.
[e] Matt. 23. 14.
[f] ch. 10. 29.
[g] Ps. 7. 9.
[h] 1 Sam. 16. 7.
[i] Matt. 4. 17. & 11. 12, 13. Luke 7. 29.
[k] Ps. 102. 26, 27. Isa. 40. 8. & 51. 6. Matt. 5. 18. 1 Pet. 1. 25.
[l] Matt. 5. 32. & 19. 9. Mark 10. 11. 1 Cor. 7. 10, 11.

shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to
4 dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.
5 And calling to him each one of his lord's debtors, he said to the first, How much owest
6 thou unto my lord? And he said, A hundred [1]measures of oil. And he said unto him, Take thy [2]bond, and sit down quickly and write fifty.
7 Then said he to another, And how much owest thou? And he said, A hundred [3]measures of wheat. He saith unto him, Take thy [2]bond, and
8 write fourscore. And his lord commended [4]the unrighteous steward because he had done wisely: for the sons of this [5]world are for their own generation wiser than the sons of the light.
9 And I say unto you, Make to yourselves friends [6]by means of the mammon of unrighteousness; that, when it shall fail, they may receive you
10 into the eternal tabernacles. He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unright-
11 eous also in much. If therefore ye have not been faithful in the unrighteous mammon, who
12 will commit to your trust the true *riches?* And if ye have not been faithful in that which is another's, who will give you that which is [7]your
13 own? No [8]servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.
14 And the Pharisees, who were lovers of money, heard all these things; and they scoffed
15 at him. And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the
16 sight of God. The law and the prophets *were* until John: from that time the gospel of the kingdom of God is preached, and every man
17 entereth violently into it. But it is easier for heaven and earth to pass away, than for one
18 tittle of the law to fall. Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.
19 Now there was a certain rich man, and he was clothed in purple and fine linen, [9]faring
20 sumptuously every day: and a certain beggar named Lazarus was laid at his gate, full of
21 sores, and desiring to be fed with the *crumbs* that fell from the rich man's table; yea, even the
22 dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried.
23 And in Hades he lifted up his eyes, being in

[1] Gr. *baths*, the bath being a Hebrew measure. See Ezek. xlv. 10, 11, 14.
[2] Gr. *writings.*
[3] Gr. *cors*, the cor being a Hebrew measure. See Ezek. xlv. 14.
[4] Gr. *the steward of unrighteousness.*
[5] Or, *age*
[6] Gr. *out of.*
[7] Some ancient authorities read *our own.*
[8] Gr. *household servant.*
[9] Or, *living in mirth and splendour every day*

torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and [m]cool my tongue: for I [n]am tormented in this flame.

25 But Abraham said, Son, [o]remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, [p]They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, [q]neither will they be persuaded, though one rose from the dead.

CHAP. XVII.

1 *To avoid occasions of offence,* 3 *to forgive one another.* 5 *The power of faith, &c.*

THEN said he unto the disciples, [a]It is impossible but that offences will come: but woe *unto him* through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ Take heed to yourselves: [b]If thy brother trespass against thee, [c]rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 [d]And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you having a servant ploughing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, [e]and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant, because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are [f]unprofitable servants: we have done that which was our duty to do.

11 ¶ And it came to pass, [g]as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

Anno DOMINI 33.

[m] Zech. 14. 12.
[n] Isa. 66. 24. Mark 9. 44,&c.
[o] Job 21. 13. ch. 6. 24.
[p] Isa. 8. 20. & 34. 16. John 5. 39, 45. Acts 15. 21. & 17. 11.
[q] John 12. 10, 11.
[a] Matt. 18. 6, 7. Mark 9. 42. 1 Cor. 11. 19.
[b] Matt. 18. 15, 21.
[c] Lev. 19. 17. Prov. 17. 10. Jam. 5. 19.
[d] Matt. 17. 20. & 21. 21. Mark 9. 23. & 11. 23.
[e] ch. 12. 37.
[f] Job 22. 3. & 35. 7. Ps. 16. 2. Matt. 25. 30. Rom. 3. 12. & 11. 35. 1 Cor. 9. 16, 17. Philem. 11.
[g] Luke 9. 51, 52. John 4. 4.

[1] Gr. *Child.*
[2] Or, *in all these things*
[3] Gr. *bond-servant.*
[4] Gr. *bond-servants.*
[5] Or, *as he was*
[6] Or, *between*

torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said,
24 Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish
25 in this flame. But Abraham said, [1]Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish.
26 And [2]beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none
27 may cross over from thence to us. And he said, I pray thee therefore, father, that thou wouldest
28 send him to my father's house; for I have five brethren; that he may testify unto them, lest
29 they also come into this place of torment. But Abraham saith, They have Moses and the pro-
30 phets; let them hear them. And he said, Nay, father Abraham: but if one go to them from the
31 dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

XVII. And he said unto his disciples, It is impossible but that occasions of stumbling should come: but woe unto him,
2 through whom they come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble.
3 Take heed to yourselves: if thy brother sin,
4 rebuke him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.
5 And the apostles said unto the Lord, Increase
6 our faith. And the Lord said, If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have
7 obeyed you. But who is there of you, having a [3]servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to
8 meat; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and
9 afterward thou shalt eat and drink? Doth he thank the [3]servant because he did the things
10 that were commanded? Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable [4]servants; we have done that which it was our duty to do.
11 And it came to pass, [5]as they were on the way to Jerusalem, that he was passing [6]through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, [h] which stood afar off:
13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.
14 And when he saw *them*, he said unto them, [i] Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.
15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,
16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.
17 And Jesus answering, said, Were there not ten cleansed? but where *are* the nine?
18 There are not found that returned to give glory to God, save this stranger.
19 [k] And he said unto him, Arise, go thy way: thy faith hath made thee whole.
20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not ‖ with observation.
21 [l] Neither shall they say, Lo here! or, Lo there! for behold, [m] the kingdom of God is ‖ within you.
22 ¶ And he said unto the disciples, [n] The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.
23 [o] And they shall say to you, See here! or, See there! go not after *them*, nor follow *them*.
24 [p] For as the lightning that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.
25 [q] But first must he suffer many things, and be rejected of this generation.
26 [r] And as it was in the days of Noe, so shall it be also in the days of the Son of man.
27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.
28 [s] Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded;
29 But [t] the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed *them* all:
30 Even thus shall it be in the day when the Son of man [u] is revealed.
31 In that day, he [x] which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.
32 [y] Remember Lot's wife.
33 [z] Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it.
34 [a] I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.
35 Two *women* shall be grinding together; the one shall be taken, and the other left.
36 ‖ Two *men* shall be in the field; the one shall be taken, and the other left.

Anno DOMINI 33.

[h] Lev. 13. 46.
[i] Lev. 13. 2. & 14. 2. Matt. 8. 4. ch. 5. 14.
[k] Matt. 9. 22. Mark 5. 34. & 10 52. ch. 7. 50. & 8. 48. & 18. 42.
‖ Or, *with outward shew*
[l] ver. 23.
[m] Rom. 14. 17. ‖ Or, *among you*, John 1. 26.
[n] See Matt. 9. 15. John 17. 12.
[o] Matt. 24. 23. Mark 13. 21. ch. 21. 8.
[p] Matt. 24. 27.
[q] Mark 8. 31. & 9. 31. & 10. 33. ch. 9. 22.
[r] Gen. 7. Matt. 24. 37.
[s] Gen. 19.
[t] Gen. 19. 16, 24.
[u] 2 Thess. 1. 7.
[x] Matt. 24. 17. Mark 13. 15.
[y] Gen. 19. 26.
[z] Matt. 10. 39. & 16. 25. Mark 8. 35. ch. 9. 24. John 12. 25.
[a] Matt. 24. 40, 41. 1 Thess. 4. 17.
‖ This 36th verse is wanting in most of the Greek copies.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood
13 afar off: and they lifted up their voices, saying,
14 Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go and shew yourselves unto the priests. And it came to pass,
15 as they went, they were cleansed. And one of them, when he saw that he was healed, turned
16 back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him
17 thanks: and he was a Samaritan. And Jesus answering said, Were not the ten cleansed? but
18 where are the nine? [1]Were there none found that returned to give glory to God, save this
19 [2]stranger? And he said unto him, Arise, and go thy way: thy faith hath [3]made thee whole.
20 And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with
21 observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is [4]within you.
22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.
23 And they shall say to you, Lo, there! Lo, here!
24 go not away, nor follow after *them*: for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be [5]in his
25 day. But first must he suffer many things and be
26 rejected of this generation. And as it came to pass in the days of Noah, even so shall it be also
27 in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.
28 Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they
29 sold, they planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all:
30 after the same manner shall it be in the day
31 that the Son of man is revealed. In that day, he which shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. Remember Lot's wife.
33 Whosoever shall seek to gain his [6]life shall lose it: but whosoever shall lose *his* [6]*life* shall [7]pre-
34 serve it. I say unto you, In that night there shall be two men on one bed; the one shall
35 be taken, and the other shall be left. There shall be two women grinding together; the one shall be taken, and the other shall be left.[8]

[1] Or, *There were none found...save this stranger.*
[2] Or, *alien*
[3] Or, *saved thee*
[4] Or, *in the midst of you*
[5] Some ancient authorities omit *in his day.*
[6] Or, *soul*
[7] Gr. *save it alive.*
[8] Some ancient authorities add ver. 36 *There shall be two men in the field; the one shall be taken, and the other shall be left.*

37 And they answered and said unto him, [b]Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

CHAP. XVIII.

1 *The importunate widow.* 9 *The Pharisee and publican.* 15 *Children brought to Christ.* 28 *All to be left for the gospel's sake.*

AND he spake a parable unto them *to this end*, that men ought [a]always *to* pray, and not to faint;
2 Saying, There was †in a city a judge, which feared not God, neither regarded man.
3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.
4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;
5 [b]Yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.
6 And the Lord said, Hear what the unjust judge saith.
7 And [c]shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?
8 I tell you [d]that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?
9 And he spake this parable unto certain [e]which trusted in themselves ‖ that they were righteous, and despised others:
10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.
11 The Pharisee [f]stood and prayed thus with himself, [g]God, I thank thee that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.
12 I fast twice in the week, I give tithes of all that I possess.
13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.
14 I tell you, this man went down to his house justified *rather* than the other: [h]for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.
15 [i]And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.
16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for [k]of such is the kingdom of God.
17 [l]Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.
18 [m]And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?
19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is* God.
20 Thou knowest the commandments, [n]Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, [o]Honour thy father and thy mother.
21 And he said, All these have I kept from my youth up.
22 Now, when Jesus heard these things, he said

Anno DOMINI 33.

[b] Job 39. 30. Matt. 24. 28.

[a] ch. 11. 5. & 21. 36. Rom. 12. 12. Eph. 6. 18. Col. 4. 2. 1 Thess. 5. 17.
† Gr. *in a certain city.*

[b] ch. 11. 8.

[c] Rev. 6. 10.

[d] Heb. 10. 37. 2 Pet. 3. 8, 9.

[e] ch. 10. 29. & 16. 15.
‖ Or, *as being righteous.*

[f] Ps. 135. 2.

[g] Isa. 1. 15. & 58. 2. Rev. 3. 17.

[h] Job 22. 29 Matt. 23. 12. ch. 14. 11. Jam. 4. 6. 1 Pet. 5. 5, 6.
[i] Matt. 19. 13. Mark 10. 13.
[k] 1 Cor. 14. 20. 1 Pet. 2. 2.
[l] Mark 10. 15.
[m] Matt. 19. 16. Mark 10. 17.
[n] Ex. 20. 12, 16. Deut. 5. 16–20. Rom. 13. 9.
[o] Eph. 6. 2. Col. 3. 20.

1 Or, *vultures*
2 Or, *Do me justice of:* and so in ver. 5, 7, 8.
3 Gr. *bruise.*
4 Gr. *the judge of unrighteousness.*
5 Or, *the faith*
6 Gr. *the rest.*
7 Or, *be propitiated*
8 Or, *the sinner*
9 Or, *Teacher*

37 And they answering say unto him, Where, Lord? And he said unto them, Where the body *is*, thither will the [1]eagles also be gathered together.

XVIII. And he spake a parable unto them to the end that they ought
2 always to pray, and not to faint; saying, There was in a city a judge, which feared not God, and
3 regarded not man: and there was a widow in that city; and she came oft unto him, saying,
4 [2]Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard
5 man; yet because this widow troubleth me, I will avenge her, lest she [3]wear me out by her
6 continual coming. And the Lord said, Hear
7 what [4]the unrighteous judge saith. And shall not God avenge his elect, which cry to him day and night, and he is longsuffering over them?
8 I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find [5]faith on the earth?
9 And he spake also this parable unto certain which trusted in themselves that they were right-
10 eous, and set [6]all others at nought: Two men went up into the temple to pray; the one a
11 Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this
12 publican. I fast twice in the week; I give tithes
13 of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God,
14 [7]be merciful to me [8]a sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.
15 And they brought unto him also their babes, that he should touch them: but when the dis-
16 ciples saw it, they rebuked them. But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not:
17 for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.
18 And a certain ruler asked him, saying, Good [9]Master, what shall I do to inherit eternal life?
19 And Jesus said unto him, Why callest thou me
20 good? none is good, save one, *even* God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and mother.
21 And he said, All these things have I observed
22 from my youth up. And when Jesus heard it, he

unto him, Yet lackest thou one thing: [p]sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, [q]How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it*, said, Who then can be saved?

27 And he said, [r]The things which are impossible with men, are possible with God.

28 [s]Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, [t]There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 [u]Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ [x]Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things [y]that are written by the prophets concerning the Son of man shall be accomplished.

32 For [z]he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on;

33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.

34 [a]And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ [b]And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging;

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* son of David, have mercy on me.

40 And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: [c]thy faith hath saved thee.

43 And immediately he received his sight, and followed him, [d]glorifying God: and all the people, when they saw *it*, gave praise unto God.

Anno DOMINI 33.

[p] Matt. 6. 19, 20. & 19. 21. 1 Tim. 6. 19.

[q] Prov. 11. 28. Matt. 19. 23. Mark 10. 23.

[r] Jer. 32. 17. Zech. 8. 6. Matt. 19. 26. ch. 1. 37.

[s] Matt. 19. 27.

[t] Deut. 33. 9.

[u] Job 42. 10.

[x] Matt. 16. 21. & 17. 22. & 20. 17. Mark 10. 32.

[y] Ps. 22. Isa. 53.

[z] Matt. 27. 2. ch. 23. 1. John 18. 28. Acts 3. 13.

[a] Mark 9. 32. ch. 2. 50. & 9. 45. John 10. 6. & 12. 16.

[b] Matt. 20. 29. Mark 10. 46.

[c] ch. 17. 19.

[d] ch. 5. 26. Acts 4. 21. & 11. 18.

CHAP. XIX.

1 *Of Zaccheus the publican.* 13 *The ten pieces of money.* 41 *Christ weepeth over Jerusalem, &c.*

AND *Jesus* entered and passed through Jericho.
2 And behold, *there was* a man named

1 Or, *our own* [home
2 Or, *age*
3 Or, *through*
4 Or, *saved thee*

said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come,
23 follow me. But when he heard these things, he became exceeding sorrowful; for he was very
24 rich. And Jesus seeing him said, How hardly shall they that have riches enter into the king-
25 dom of God! For it is easier for a camel to enter in through a needle's eye, than for a rich
26 man to enter into the kingdom of God. And they that heard it said, Then who can be saved?
27 But he said, The things which are impossible
28 with men are possible with God. And Peter said, Lo, we have left [1]our own, and followed
29 thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for
30 the kingdom of God's sake, who shall not receive manifold more in this time, and in the [2]world to come eternal life.
31 And he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written [3]by the prophets shall be accomplished unto the Son of man.
32 For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully entreated,
33 and spit upon: and they shall scourge and kill him: and the third day he shall rise again.
34 And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.
35 And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side
36 begging: and hearing a multitude going by, he
37 enquired what this meant. And they told him,
38 that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have
39 mercy on me. And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son
40 of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,
41 What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight.
42 And Jesus said unto him, Receive thy sight:
43 thy faith hath [4]made thee whole. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

2 XIX. And he entered and was passing through Jericho. And behold, a man called by name Zacchæus; and he was a chief

Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore-tree to see him; for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, [a]That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by [b]false accusation, [c]I restore *him* four-fold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as [d]he also is [e]a son of Abraham.

10 [f]For the Son of man is come to seek and to save that which was lost.

11 ¶ And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because [g]they thought that the kingdom of God should immediately appear.

12 [h]He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten ‖ pounds, and said unto them, Occupy till I come.

14 [i]But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the † money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been [k]faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold *here is* thy pound, which I have kept laid up in a napkin:

21 [l]For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he sayeth unto him, [m]Out of thine own mouth will I judge thee, *thou* wicked servant. [n]Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

Anno DOMINI 33.

[a] Matt. 9. 11. ch. 5. 30.

[b] ch. 3. 14.
[c] Ex. 22. 1. 1 Sam. 12. 3. 2 Sam. 12. 6.
[d] Rom. 4. 11, 12, 16. Gal. 3. 7.
[e] ch. 13. 16.
[f] Matt. 18. 11. See Matt. 10. 6. & 15. 24.

[g] Acts 1. 6.

[h] Matt. 25. 14. Mark 13. 34.

‖ *Mina*, here translated a pound, is twelve ounces and a half; which according to five shillings the ounce is three pounds two shillings and six pence.
[i] John 1. 11.
† Gr. *silver*, and so ver. 23.

[k] Matt. 25. 21. ch. 16. 10.

[l] Matt. 25. 24.
[m] 2 Sam. 1. 16. Job 15. 6. Matt. 12. 37.
[n] Matt. 25. 26.

1 Gr. *bond-servants.*
2 *Mina*, here translated a pound, is equal to one hundred drachmas. See ch. xv. 8.
3 Gr. *bond-servant.*
4 Gr. *the other.*
5 Or, *I should have gone and required*

3 publican, and he was rich. And he sought to see Jesus who he was; and could not for the
4 crowd, because he was little of stature. And he ran on before, and climbed up into a sycomore tree to see him: for he was to pass that way.
5 And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house.
6 And he made haste, and came down, and re-
7 ceived him joyfully. And when they saw it, they all murmured, saying, He is gone in to
8 lodge with a man that is a sinner. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any
9 man, I restore fourfold. And Jesus said unto him, To-day is salvation come to this house, for-
10 asmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost.
11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and *because* they supposed that the kingdom of God was immediately to appear.
12 He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom,
13 and to return. And he called ten [1]servants of his, and gave them ten [2]pounds, and said unto
14 them, Trade ye *herewith* till I come. But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign
15 over us. And it came to pass, when he was come back again, having received the kingdom, that he commanded these [1]servants, unto whom he had given the money, to be called to him, that he might know what they had gained by
16 trading. And the first came before him, saying, Lord, thy pound hath made ten pounds more.
17 And he said unto him, Well done, thou good [3]servant: because thou wast found faithful in a very little, have thou authority over ten cities.
18 And the second came, saying, Thy pound, Lord,
19 hath made five pounds. And he said unto him
20 also, Be thou also over five cities. And [4]another came, saying, Lord, behold, *here is* thy pound,
21 which I kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reap-
22 est that thou didst not sow. He saith unto him, Out of thine own mouth will I judge thee, thou wicked [3]servant. Thou knewest that I am an austere man, taking up that I laid not down, and
23 reaping that I did not sow; then wherefore gavest thou not my money into the bank, and [5]I at my coming should have required it with interest?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.
25 (And they said unto him, Lord, he hath ten pounds.)
26 For I say unto you, [o]That unto every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him.
27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.
28 ¶ And when he had thus spoken, [p]he went before, ascending up to Jerusalem.
29 [q]And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,
30 Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.
31 And if any man ask you, Why do ye loose *him?* thus shall ye say unto him, Because the Lord hath need of him.
32 And they that were sent went their way, and found even as he had said unto them.
33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?
34 And they said, The Lord hath need of him.
35 And they brought him to Jesus: [r]and they cast their garments upon the colt, and they set Jesus thereon.
36 [s]And as he went, they spread their clothes in the way.
37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen:
38 Saying, [t]Blessed *be* the King that cometh in the name of the Lord: [u]Peace in heaven, and glory in the highest.
39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.
40 And he answered and said unto them, I tell you, that if these should hold their peace, [x]the stones would immediately cry out.
41 ¶ And when he was come near, he beheld the city, and [y]wept over it,
42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.
43 For the days shall come upon thee, that thine enemies shall [z]cast a trench about thee, and compass thee round, and keep thee in on every side,
44 And [a]shall lay thee even with the ground, and thy children within thee: and [b]they shall not leave in thee one stone upon another: [c]because thou knewest not the time of thy visitation.
45 [d]And he went into the temple, and began to cast out them that sold therein, and them that bought,
46 Saying unto them, [e]It is written, My house is the house of prayer, but [f]ye have made it a den of thieves.
47 And he taught daily in the temple. But [g]the

Anno DOMINI 33.

[o] Matt. 13. 12. & 25. 29. Mark 4. 25. ch. 8. 18.
[p] Mark 10. 32.
[q] Matt. 21. 1. Mark 11. 1.
[r] 2 Kings 9. 13. Matt. 21. 7. Mark 11. 7. John 12. 14.
[s] Matt. 21. 8.
[t] Ps. 118. 26. ch. 13. 35.
[u] ch. 2. 14. Eph. 2. 14.
[x] Hab. 2. 11.
[y] John 11. 35.
[z] Isa. 29. 3, 4. Jer. 6. 3, 6. ch. 21. 20.
[a] 1 Kings 9. 7, 8. Mic. 3. 12.
[b] Matt. 24. 2. Mark 13. 2. ch. 21. 6.
[c] Dan. 9. 24. ch. 1. 68, 78. 1 Pet. 2. 12.
[d] Matt. 21. 12. Mark 11. 11, 15. John 2. 14, 15.
[e] Isa. 56. 7.
[f] Jer. 7. 11.
[g] Mark 11. 18. John 7. 19. & 8. 37.

1 Gr. *powers.*
2 Or, *Teacher*
3 Or, *O that thou hadst known*
4 Gr. *palisade.*

24 And he said unto them that stood by, Take away from him the pound, and give it unto him that
25 hath the ten pounds. And they said unto him,
26 Lord, he hath ten pounds. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath
27 shall be taken away from him. Howbeit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me.
28 And when he had thus spoken, he went on before, going up to Jerusalem.
29 And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called *the mount* of Olives, he sent two of the
30 disciples, saying, Go your way into the village over against *you*; in the which as ye enter ye shall find a colt tied, whereon no man ever yet
31 sat: loose him, and bring him. And if any one ask you, Why do ye loose him? thus shall ye
32 say, The Lord hath need of him. And they that were sent went away, and found even as he
33 had said unto them. And as they were loosing the colt, the owners thereof said unto them,
34 Why loose ye the colt? And they said, The
35 Lord hath need of him. And they brought him to Jesus: and they threw their garments upon
36 the colt, and set Jesus thereon. And as he went,
37 they spread their garments in the way. And as he was now drawing nigh, *even* at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the [1]mighty works which
38 they had seen; saying, Blessed *is* the King that cometh in the name of the Lord: peace in hea-
39 ven, and glory in the highest. And some of the Pharisees from the multitude said unto him,
40 [2]Master, rebuke thy disciples. And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.
41 And when he drew nigh, he saw the city and
42 wept over it, saying, [3]If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes.
43 For the days shall come upon thee, when thine enemies shall cast up a [4]bank about thee, and compass thee round, and keep thee in on every
44 side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.
45 And he entered into the temple, and began to
46 cast out them that sold, saying unto them, It is written, And my house shall be a house of prayer: but ye have made it a den of robbers.
47 And he was teaching daily in the temple.

chief priests, and the scribes, and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people || were very attentive to hear him.

CHAP. XX.

1 *Christ silenceth those who questioned his authority.* 9 *The parable of the vineyard.* 27 *The Sadducees confuted, &c.*

AND [a]it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him,* with the elders,

2 And spake unto him, saying, Tell us [b]by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: [c]for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was.*

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable: [d]A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him.* What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it,* they said, God forbid.

17 And he beheld them, and said, What is this then that is written, [e]The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone, shall be broken: but [f]on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

Anno DOMINI 33.

|| Or, *hanged on him.* Acts 16. 14.

[a] Matt. 21. 23.

[b] Acts 4. 7. & 7. 27.

[c] Matt. 14. 5. & 21. 26. ch. 7. 29.

[d] Matt. 21. 33. Mark 12. 1.

[e] Ps. 118. 22. Matt. 21. 42.
[f] Dan. 2. 34, 35. Matt. 21. 44.

1 Gr. *word.*
2 Gr. *bond-servant.*
3 Gr. *Be it not so.*

But the chief priests and the scribes and the principal men of the people sought to destroy
48 him: and they could not find what they might do; for the people all hung upon him, listening.

XX. And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes
2 with the elders; and they spake, saying unto him, Tell us: By what authority doest thou these things? or who is he that gave thee this
3 authority? And he answered and said unto them, I also will ask you a [1]question; and tell
4 me: The baptism of John, was it from heaven,
5 or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he
6 will say, Why did ye not believe him? But if we shall say, From men; all the people will stone us: for they be persuaded that John was
7 a prophet. And they answered, that they knew
8 not whence *it was.* And Jesus said unto them, Neither tell I you by what authority I do these things.

9 And he began to speak unto the people this parable: A man planted a vineyard, and let it out to husbandmen, and went into another
10 country for a long time. And at the season he sent unto the husbandmen a [2]servant, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him
11 away empty. And he sent yet another [2]servant: and him also they beat, and handled him
12 shamefully, and sent him away empty. And he sent yet a third: and him also they wounded,
13 and cast him forth. And the lord of the vineyard said, What shall I do? I will send my beloved son: it may be they will reverence
14 him. But when the husbandmen saw him, they reasoned one with another, saying, This is the heir: let us kill him, that the inheritance may
15 be ours. And they cast him forth out of the vineyard, and killed him. What therefore will
16 the lord of the vineyard do unto them? He will come and destroy these husbandmen, and will give the vineyard unto others. And when
17 they heard it, they said, [3]God forbid. But he looked upon them, and said, What then is this that is written,

The stone which the builders rejected,
The same was made the head of the corner?

18 Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.

19 And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this parable against them.

20 [g]And they watched *him*, and sent forth spies, which should fain themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, [h]Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God ‖ truly:

22 Is it lawful for us to give tribute unto Cesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a ‖penny. Whose image and superscription hath it? They answered and said, Cesar's.

25 And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¶ [i]Then came to *him* certain of the Sadducees ([k]which deny that there is any resurrection); and they asked him,

28 Saying, Master, [l]Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection, whose wife of them is she? for seven had her to wife.

34 And Jesus answering, said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for [m]they are equal unto the angels; and are the children of God, [n]being the children of the resurrection.

37 Now that the dead are raised, [o]even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for [p]all live unto him.

39 ¶ Then certain of the scribes answering, said, Master, thou hast well said.

40 And after that, they durst not ask him any *question at all.*

41 ¶ And he said unto them, [q]How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, [r]The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

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[g] Matt. 22. 15.

[h] Matt. 22. 16. Mark 12. 14.

‖ Or, *of a truth.*

‖ See Matt. 18. 28.

[i] Matt. 22. 23. Mark 12. 18.
[k] Acts 23. 6, 8.

[l] Deut. 25. 5.

[m] 1 Cor. 15. 42, 49, 52. 1 John 3. 2.
[n] Rom. 8. 23.

[o] Ex. 3. 6.

[p] Rom. 6. 10, 11.

[q] Matt. 22. 42. Mark 12. 35.
[r] Ps. 110. 1. Acts 2. 34.

1 Or, *Teacher*
2 See marginal note on Matt. xviii. 28. Or, *age*

20 And they watched him, and sent forth spies, which feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of
21 the governor. And they asked him, saying, [1]Master, we know that thou sayest and teachest rightly, and acceptest not the person *of any*, but
22 of a truth teachest the way of God: Is it lawful for us to give tribute unto Cæsar, or not?
23 But he perceived their craftiness, and said unto
24 them, Shew me a [2]penny. Whose image and superscription hath it? And they said, Cæsar's.
25 And he said unto them, Then render unto Cæsar the things that are Cæsar's, and unto God the
26 things that are God's. And they were not able to take hold of the saying before the people; and they marvelled at his answer, and held their peace.

27 And there came to him certain of the Sadducees, they which say that there is no resurrec-
28 tion; and they asked him, saying, [1]Master, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother.
29 There were therefore seven brethren: and the
30 first took a wife, and died childless; and the
31 second; and the third took her; and likewise
32 the seven also left no children, and died. After-
33 ward the woman also died. In the resurrection therefore whose wife of them shall she be? for
34 the seven had her to wife. And Jesus said unto them, The sons of this [3]world marry,
35 and are given in marriage: but they that are accounted worthy to attain to that [3]world, and the resurrection from the dead, neither marry,
36 nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the
37 resurrection. But that the dead are raised, even Moses shewed, in *the place concerning* the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.
38 Now he is not the God of the dead, but of the
39 living: for all live unto him. And certain of the scribes answering said, [1]Master, thou hast well
40 said. For they durst not any more ask him any question.

41 And he said unto them, How say they that
42 the Christ is David's son? For David himself saith in the book of Psalms,

> The Lord said unto my Lord,
> Sit thou on my right hand,
43 Till I make thine enemies the footstool of thy feet.

44 David therefore calleth him Lord, and how is he his son?

45 ¶ [s]Then in the audience of all the people, he said unto his disciples,

46 [t]Beware of the scribes, which desire to walk in long robes, and [u]love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 [x]Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

CHAP. XXI.

3 *Christ commendeth the poor widow.* 5 *The destruction of the temple and city foretold, &c.*

AND he looked up [a]and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow, casting in thither two ||mites.

3 And he said, Of a truth I say unto you, [b]that this poor widow hath cast in more than they all.

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ [c]And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which [d]there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, [e]Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ;* ||and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars, and commotions, be not terrified; for these things must first come to pass; but the end *is* not by and by.

10 [f]Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences: and fearful sights, and great signs shall there be from heaven.

12 [g]But before all these they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and [h]into prisons, [i]being brought before kings and rulers [k]for my name's sake.

13 And [l]it shall turn to you for a testimony.

14 [m]Settle *it* therefore in your hearts, not to meditate before what ye shall answer.

15 For I will give you a mouth and wisdom, [n]which all your adversaries shall not be able to gainsay nor resist.

16 [o]And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and [p]*some* of you shall they cause to be put to death.

17 And [q]ye shall be hated of all *men* for my name's sake.

18 [r]But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

20 [s]And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the

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[a] Matt. 23. 1. Mark 12. 38.
[t] Matt. 23. 5.
[u] ch. 11. 43.
[x] Matt. 23. 14.
[a] Mark 12. 41.
|| See Mark 12. 42.
[b] 2 Cor. 8. 12.
[c] Matt. 24. 1. Mark 13. 1.
[d] ch. 19. 44.
[e] Matt. 24. 4. Mark 13. 5. Eph. 5. 6. 2 Thess. 2. 3.
|| Or, *and the time.* Matt. 3. 2. & 4. 17.
[f] Matt. 24. 7.
[g] Mark 13. 9. Rev. 2. 10.
[h] Acts 4. 3. & 5. 18. & 12. 4. & 16. 24.
[i] Acts 25. 23.
[k] 1 Pet. 2. 13.
[l] Phil. 1. 28. 2 Thess. 1. 5.
[m] Matt. 10. 19. Mark 13. 11. ch. 12. 11.
[n] Acts 6. 10.
[o] Mic. 7. 6. Mark 13. 12.
[p] Acts 7. 59. & 12. 2.
[q] Matt. 10. 22.
[r] Matt. 10. 30.
[s] Matt. 24. 15. Mark 13. 14.

1 Or, *and saw them that..... treasury, and they were rich.*
2 Or, *Teacher*
3 Gr. you *being brought.*
4 Or, *shall they put to death.*
5 Or, *lives*

45 And in the hearing of all the people he said
46 unto his disciples, Beware of the scribes, which desire to walk in long robes, and love salutations in the marketplaces, and chief seats in the syna-
47 gogues, and chief places at feasts; which devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

XXI. And he looked up, [1]and saw the rich men that were casting their gifts
2 into the treasury. And he saw a certain poor
3 widow casting in thither two mites. And he said, Of a truth I say unto you, This poor widow
4 cast in more than they all: for all these did of their superfluity cast in unto the gifts: but she of her want did cast in all the living that she had.

5 And as some spake of the temple, how it was adorned with goodly stones and offerings,
6 he said, As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not
7 be thrown down. And they asked him, saying, [2]Master, when therefore shall these things be? and what *shall be* the sign when these things
8 are about to come to pass? And he said, Take heed that ye be not led astray: for many shall come in my name, saying, I am *he;* and, The
9 time is at hand: go ye not after them. And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:
11 and there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven.
12 But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, [3]bringing you before kings and governors for
13 my name's sake. It shall turn unto you for a
14 testimony. Settle it therefore in your hearts,
15 not to meditate beforehand how to answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand
16 or to gainsay. But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and *some* of you [4]shall they cause to be
17 put to death. And ye shall be hated of all men
18 for my name's sake. And not a hair of your
19 head shall perish. In your patience ye shall win your [5]souls.

20 But when ye see Jerusalem compassed with armies, then know that her desolation is at hand.
21 Then let them that are in Judæa flee unto the

mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that [t]all things which are written may be fulfilled,

23 [u]But woe unto them that are with child, and to them that give suck in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, [x]until the times of the Gentiles be fulfilled.

25 ¶ [y]And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: [z]for the powers of heaven shall be shaken.

27 And then shall they see the Son of man [a]coming in a cloud, with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads: for [b]your redemption draweth nigh.

29 [c]And he spake to them a parable; Behold the fig-tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily, I say unto you, this generation shall not pass away, till all be fulfilled.

33 [d]Heaven and earth shall pass away, but my words shall not pass away.

34 ¶ And [e]take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and *so* that day come upon you unawares.

35 For [f]as a snare shall it come on all them that dwell on the face of the whole earth.

36 [g]Watch ye therefore, and [h]pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and [i]to stand before the Son of man.

37 [k]And in the day-time he was teaching in the temple; and [l]at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

CHAP. XXII.

1 *The Jews conspire against Christ.* 3 *Judas covenanteth to betray him, &c.*

NOW [a]the feast of unleavened bread drew nigh, which is called the Passover.

2 And [b]the chief priests and scribes sought how they might kill him: for they feared the people.

3 ¶ [c]Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

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[t] Dan. 9. 26,27. Zech. 11. 1.

[u] Matt. 24. 19.

[x] Dan. 9. 27. & 12. 7. Rom. 11. 25.

[y] Matt. 24. 29. Mark 13. 24. 2 Pet. 3. 10, 12.

[z] Matt. 24. 29.

[a] Matt. 24. 30. Rev. 1. 7. & 14. 14.

[b] Rom. 8. 19, 23.

[c] Matt. 24. 32. Mark 13. 28.

[d] Matt. 24. 35.

[e] Rom. 13. 13. 1 Thess. 5. 6. 1 Pet. 4. 7.

[f] 1 Thess. 5. 2. 2 Pet. 3. 10. Rev. 3. 3. & 16. 15.

[g] Matt. 24. 42. & 25. 13. Mark 18. 33.

[h] ch. 18. 1.

[i] Ps. 1. 5. Eph. 6. 13.

[k] John 8. 1, 2.

[l] ch. 22. 39.

[a] Matt. 26. 2. Mark 14. 1.

[b] Ps. 2. 2. John 11. 47. Acts 4. 27.

[c] Matt. 26. 14. Mark 14. 10. John 13. 2, 27.

1 Or, *earth*
2 Or, *expiring*
3 Gr. *the inhabited earth.*

mountains; and let them that are in the midst of her depart out; and let not them that are in
22 the country enter therein. For these are days of vengeance, that all things which are written may
23 be fulfilled. Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the [1]land,
24 and wrath unto this people. And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of
25 the Gentiles be fulfilled. And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for
26 the roaring of the sea and the billows; men [2]fainting for fear, and for expectation of the things which are coming on [3]the world: for the
27 powers of the heavens shall be shaken. And then shall they see the Son of man coming in a
28 cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

29 And he spake to them a parable: Behold the
30 fig tree, and all the trees: when they now shoot forth, ye see it and know of your own selves
31 that the summer is now nigh. Even so ye also, when ye see these things coming to pass, know
32 ye that the kingdom of God is nigh. Verily I say unto you, This generation shall not pass
33 away, till all things be accomplished. Heaven and earth shall pass away: but my words shall not pass away.

34 But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day
35 come on you suddenly as a snare: for *so* shall it come upon all them that dwell on the face of all
36 the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

37 And every day he was teaching in the temple; and every night he went out, and lodged in the
38 mount that is called *the mount* of Olives. And all the people came early in the morning to him in the temple, to hear him.

XXII. Now the feast of unleavened bread drew nigh, which is called the Pass-
2 over. And the chief priests and the scribes sought how they might put him to death; for they feared the people.

3 And Satan entered into Judas who was called
4 Iscariot, being of the number of the twelve. And he went away, and communed with the chief priests and captains, how he might deliver
5 him unto them. And they were glad, and

5 And they were glad, and [d]covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them ‖ in the absence of the multitude.

7 ¶ [e]Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went and found as he had said unto them: and they made ready the passover.

14 [f]And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, ‖ With desire I have desired to eat this passover with you before I suffer.

16 For I say unto you, I will not any more eat thereof, [g]until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves.

18 For [h]I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ [i]And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: [k]this do in remembrance of me.

20 Likewise also the cup after supper, saying, [l]This cup *is* the new testament in my blood, which is shed for you.

21 ¶ [m]But behold, the hand of him that betrayeth me *is* with me on the table.

22 [n]And truly the Son of man goeth [o]as it was determined: but woe unto that man by whom he is betrayed!

23 [p]And they began to inquire among themselves, which of them it was that should do this thing.

24 ¶ [q]And there was also a strife among them, which of them should be accounted the greatest.

25 [r]And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 [s]But ye *shall* not *be* so: [t]but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 [u]For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but [x]I am among you as he that serveth.

28 Ye are they which have continued with me in [y]my temptations;

29 And [z]I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That [a]ye may eat and drink at my table in

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[d] Zech. 11. 12.
‖ Or, *without tumult.*
[e] Matt. 26. 17. Mark 14. 12.

[f] Matt. 26. 20. Mark 14. 17.
‖ Or, *I have heartily desired.*
[g] ch. 14. 15. Acts 10. 41. Rev. 19. 9.
[h] Matt. 26. 29. Mark 14. 25.
[i] Matt. 26. 26. Mark 14. 22.
[k] 1 Cor. 11. 24.
[l] 1 Cor. 10. 16.
[m] Ps. 41. 9. Matt. 26. 21, 23. Mark 14. 18. John 13. 21, 26.
[n] Matt. 26. 24.
[o] Acts 2. 23. & 4. 28.
[p] Matt. 26. 22. John 13. 22, 25.
[q] Mark 9. 34. Luke 9. 46.
[r] Matt. 20. 25. Mark 10. 42.
[s] Matt. 20. 26. 1 Pet. 5. 3.
[t] ch. 9. 48.
[u] ch. 12. 37.
[x] Matt. 20. 28. John 13. 13, 14. Phil. 2. 7.
[y] Heb. 4. 15.
[z] Matt. 24. 47. ch. 12. 32. 2 Cor. 1. 7. 2 Tim. 2. 12.
[a] Matt. 8. 11. ch. 14. 15. Rev. 19. 9.

1 Or, *without tumult*
2 Or, *Teacher*
3 Or, *a loaf*
4 Some ancient authorities omit *which is given for you ..... which is poured out for you.*
5 Or, *testament*
6 Gr. *greater.*
7 Gr. *reclineth.*
8 Or, *I appoint unto you, even as my Father appointed unto me a kingdom, that ye may eat and drink, etc.*

6 covenanted to give him money. And he consented, and sought opportunity to deliver him unto them [1]in the absence of the multitude.

7 And the day of unleavened bread came, on
8 which the passover must be sacrificed. And he sent Peter and John, saying, Go and make ready
9 for us the passover, that we may eat. And they said unto him, Where wilt thou that we make
10 ready? And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow
11 him into the house whereinto he goeth. And ye shall say unto the goodman of the house, The [2]Master saith unto thee, Where is the guest-chamber, where I shall eat the passover
12 with my disciples? And he will shew you a large upper room furnished: there make ready.
13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down,
15 and the apostles with him. And he said unto them, With desire I have desired to eat this
16 passover with you before I suffer: for I say unto you, I will not eat it, until it be fulfilled in the
17 kingdom of God. And he received a cup, and when he had given thanks, he said, Take this,
18 and divide it among yourselves: for I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come.
19 And he took [3]bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body [4]which is given for you: this do
20 in remembrance of me. And the cup in like manner after supper, saying, This cup is the new [5]covenant in my blood, *even* that which is poured
21 out for you. But behold, the hand of him that
22 betrayeth me is with me on the table. For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom
23 he is betrayed! And they began to question among themselves, which of them it was that should do this thing.

24 And there arose also a contention among them, which of them is accounted to be [6]great-
25 est. And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors.
26 But ye *shall* not *be* so: but he that is the greater among you, let him become as the younger;
27 and he that is chief, as he that doth serve. For whether is greater, he that [7]sitteth at meat, or he that serveth? is not he that [7]sitteth at meat? but I am in the midst of you as he that serveth.
28 But ye are they which have continued with me
29 in my temptations; and [8]I appoint unto you a kingdom, even as my Father appointed unto
30 me, that ye may eat and drink at my table in

my kingdom, [b]and sit on thrones, judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, [c]Satan hath desired *to have* you, that he may [d]sift *you* as wheat:

32 But [e]I have prayed for thee, that thy faith fail not: [f]and when thou are converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 [g]And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 [h]And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, [i]And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 ¶ [k]And he came out, and [l]went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 [m]And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 [n]And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be † willing, remove this cup from me: nevertheless, [o]not my will, but thine be done.

43 And there appeared [p]an angel unto him from heaven, strengthening him.

44 [q]And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and [r]pray, lest ye enter into temptation.

47 ¶ And while he yet spake, [s]behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And [t]one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 [u]Then Jesus said unto the chief priests, and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye

Anno DOMINI 33.

[b] Ps. 49. 14. Matt. 19. 28. 1 Cor. 6. 2. Rev. 3. 21.
[c] 1 Pet. 5. 8.
[d] Amos 9. 9.
[e] John 17. 9, 11, 15.
[f] Ps. 51. 13. John 21. 15, 16, 17.
[g] Matt. 26. 34. Mark 14. 30. John 13. 38.
[h] Matt. 10. 9. ch. 9. 3. & 10. 4.
[i] Isa. 53. 12. Mark 15. 28.
[k] Matt. 26. 36. Mark 14. 32. John 18. 1.
[l] ch. 21. 37.
[m] Matt. 6. 13. & 26. 41. Mark 14. 38. ver. 46.
[n] Matt. 26. 39. Mark 14. 35.
† Gr. *willing to remove.*
[o] John 5. 30. & 6. 38.
[p] Matt. 4. 11.
[q] John 12. 27. Heb. 5. 7.
[r] ver. 40.
[s] Matt. 26. 47. Mark 14. 43. John 18. 3.
[t] Matt. 26. 51. Mark 14. 47. John 18. 10.
[u] Matt. 26. 55. Mark 14. 48.

[1] Or, *obtained you by asking*
[2] Or, *and he that hath no sword, let him sell his cloke, and buy one.*
[3] Gr. *end.*
[4] Many ancient authorities omit ver. 43, 44.
[5] Gr. *bond-servant.*

my kingdom; and ye shall sit on thrones judg-
31 ing the twelve tribes of Israel. Simon, Simon, behold, Satan [1]asked to have you, that he might
32 sift you as wheat: but I made supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, stablish thy breth-
33 ren. And he said unto him, Lord, with thee I am ready to go both to prison and to death.
34 And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye any thing? And they said, Nothing.
36 And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet: [2]and he that hath none, let him sell his cloke,
37 and buy a sword. For I say unto you, that this which is written must be fulfilled in me, And he was reckoned with transgressors: for
38 that which concerneth me hath [3]fulfilment. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

39 And he came out, and went, as his custom was, unto the mount of Olives; and the dis-
40 ciples also followed him. And when he was at the place, he said unto them, Pray that ye enter
41 not into temptation. And he was parted from them about a stone's cast; and he kneeled
42 down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless
43 not my will, but thine, be done. [4]And there appeared unto him an angel from heaven,
44 strengthening him. And being in an agony he prayed more earnestly: and his sweat became as it were great drops of blood falling down
45 upon the ground. And when he rose up from his prayer, he came unto the disciples, and
46 found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation.

47 While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus
48 to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?
49 And when they that were about him saw what would follow, they said, Lord, shall we smite
50 with a sword? And a certain one of them smote the [5]servant of the high priest, and struck
51 off his right ear. But Jesus answered and said, Suffer ye thus far. And he touched his ear,
52 and healed him. And Jesus said unto the chief priests, and captains of the temple, and elders, which were come against him, Are ye come out, as against a robber, with swords and staves?
53 When I was daily with you in the temple, ye

stretched forth no hands against me: [x]but this is your hour, and the power of darkness.

54 ¶ [y]Then took they him, and led *him*, and brought him into the high priest's house. [z]And Peter followed afar off.

55 [a]And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 [b]And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 [c]And about the space of one hour after, another confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. [d]And Peter remembered the word of the Lord, how he had said unto him, [e]Before the cock crow, thou shalt deny me thrice.

62 And Peter went out and wept bitterly.

63 ¶ [f]And the men that held Jesus, mocked him, and smote *him*.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ [g]And as soon as it was day, [h]the elders of the people, and the chief priests, and the scribes came together, and led him into their council, saying,

67 [i]Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe.

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

69 [k]Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, [l]Ye say that I am.

71 [m]And they said, What need we any further witness? for we ourselves have heard of his own mouth.

Anno DOMINI 33.

[x] John 12. 27.
[y] Matt. 26. 57
[z] Matt. 26. 58. John 18. 15.
[a] Matt. 26. 69. Mark 14. 66. John 18. 17, 18.
[b] Matt. 26. 71. Mark 14. 69. John 18. 25.
[c] Matt. 26. 73. Mark 14. 70. John 18. 26.
[d] Matt. 26. 75. Mark 14. 72.
[e] Matt. 26. 34, 75. John 13. 38.
[f] Matt. 26. 67, 68. Mark 14. 65.
[g] Matt. 27. 1.
[h] Acts 4. 26. See Acts 22. 5.
[i] Matt. 26. 63. Mark 14. 61.
[k] Matt. 26. 64. Mark 14. 62. Heb. 1. 3. & 8. 1.
[l] Matt. 26. 64. Mark 14. 62.
[m] Matt. 26. 65. Mark 14. 63.

CHAP. XXIII.

2 Jesus is accused before Pilate, 7 and sent to Herod: 11 he is mocked and sent back to Pilate: 25 he is delivered to be crucified, &c.

AND [a]the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this *fellow* [b]perverting the nation, and [c]forbidding to give tribute to Cesar, saying, [d]That he himself is Christ, a King.

3 [e]And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.

4 Then said Pilate to the chief priests, and *to* the people, [f]I find no fault in this man.

5 And they were the more fierce, saying, He

[a] Matt. 27. 2. Mark 15. 1. John 18. 28.
[b] Acts 17. 7.
[c] See Matt. 17. 27. & 22. 21. Mark 12. 17.
[d] John 19. 12.
[e] Matt. 27. 11. 1 Tim. 6. 13.
[f] 1 Pet. 2. 22.

[1] Gr. *him.*
[2] Or, *Ye say* it, *because I am*
[3] Or, *an anointed king*

stretched not forth your hands against me: but this is your hour, and the power of darkness.

54 And they seized him, and led him *away*, and brought him into the high priest's house. But
55 Peter followed afar off. And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst
56 of them. And a certain maid seeing him as he sat in the light *of the fire*, and looking stedfastly
57 upon him, said, This man also was with him. But
58 he denied, saying, Woman, I know him not. And after a little while another saw him, and said, Thou also art *one* of them. But Peter said, Man, I
59 am not. And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him: for he is a Galilæan.
60 But Peter said, Man, I know not what thou sayest. And immediately, while he yet spake,
61 the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day, thou shalt
62 deny me thrice. And he went out, and wept bitterly.

63 And the men that held [1]*Jesus* mocked him,
64 and beat him. And they blindfolded him, and asked him, saying, Prophesy: who is he that
65 struck thee? And many other things spake they against him, reviling him.

66 And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him
67 away into their council, saying, If thou art the Christ, tell us. But he said unto them, If I tell you,
68 ye will not believe: and if I ask *you*, ye will not
69 answer. But from henceforth shall the Son of man be seated at the right hand of the power of
70 God. And they all said, Art thou then the Son of God? And he said unto them, [2]Ye say that I
71 am. And they said, What further need have we of witness? for we ourselves have heard from his own mouth.

XXIII. And the whole company of them rose up, and brought him before
2 Pilate. And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying
3 that he himself is [3]Christ a king. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou
4 sayest. And Pilate said unto the chief priests and the multitudes, I find no fault in this man.
5 But they were the more urgent, saying, He

stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto [g]Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for [h]he was desirous to see him of a long *season*, because [i]he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 [k]And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day [l]Pilate and Herod were made friends together; for before they were at enmity between themselves.

13 ¶ [m]And Pilate, when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, [n]Ye have brought this man unto me, as one that perverteth the people: and behold, [o]I, having examined *him* before you, have found no fault in this man, touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him:

16 [p]I will therefore chastise him, and release *him*.

17 [q](For of necessity he must release one unto them at the feast.)

18 And [r]they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who, for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him; I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests prevailed.

24 And [s]Pilate ‖ gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 [t]And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 [u]For behold, the days are coming, in the which

Anno DOMINI 33.

[g] ch. 3. 1.

[h] ch. 9. 9.

[i] Matt. 14. 1. Mark 6. 14.

[k] Isa. 53. 3.

[l] Acts 4. 27

[m] Matt. 27. 23. Mark 15. 14. John 18. 38. & 19. 4.

[n] ver. 1, 2.

[o] ver. 4.

[p] Matt. 27. 26. John 19. 1.

[q] Matt. 27. 15. Mark 15. 6. John 18. 39.

[r] Acts 3. 14.

[s] Matt. 27. 26. Mark 15. 15. John 19. 16.

‖ Or, *assented*. Ex. 23. 2.

[t] Matt. 27. 32. Mark 15. 21. See John 19. 17.

[u] Matt. 24. 19. ch. 21. 23

[1] Gr. *sign*.

[2] Many ancient authorities insert ver. 17 *Now he must needs release unto them at the feast one* prisoner. Others add the same words after ver. 19.

stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto
6 this place. But when Pilate heard it, he asked
7 whether the man were a Galilæan. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

8 Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some [1]miracle done by him.
9 And he questioned him in many words; but he
10 answered him nothing. And the chief priests and the scribes stood, vehemently accusing him.
11 And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous
12 apparel sent him back to Pilate. And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

13 And Pilate called together the chief priests
14 and the rulers and the people, and said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse
15 him: no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death
16 hath been done by him. I will therefore chas-
18 tise him, and release him.[2] But they cried out all together, saying, Away with this man, and
19 release unto us Barabbas: one who for a certain insurrection made in the city, and for mur-
20 der, was cast into prison. And Pilate spake
21 unto them again, desiring to release Jesus; but
22 they shouted, saying, Crucify, crucify him. And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him
23 and release him. But they were instant with loud voices, asking that he might be crucified.
24 And their voices prevailed. And Pilate gave sentence that what they asked for should be
25 done. And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

26 And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.

27 And there followed him a great multitude of the people, and of women who bewailed and la-
28 mented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.
29 For behold, the days are coming, in which

they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 [x]Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 [y]For if they do these things in a green tree, what shall be done in the dry?

32 [z]And there were also two other, malefactors, led with him to be put to death.

33 And [a]when they were come to the place which is called ||Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, [b]forgive them: for [c]they know not what they do. And [d]they parted his raiment, and cast lots.

35 And [e]the people stood beholding. And the [f]rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the King of the Jews, save thyself.

38 [g]And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ [h]And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

44 [i]And it was about the sixth hour, and there was a darkness over all the ||earth until the ninth hour.

45 And the sun was darkened, and [k]the vail of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, [l]Father, into thy hands I commend my spirit: [m]and having said thus, he gave up the ghost.

47 [n]Now, when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned.

49 [o]And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ [p]And behold, *there was* a man named Joseph, a counsellor: *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them:) *he was* of Arimathea, a city of the Jews: [q]who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

Anno DOMINI 33.

[x] Isa. 2. 19. Hos. 10. 8. Rev. 6. 16. & 9. 6.
[y] Prov. 11. 31. Jer. 25. 29. Ezek. 20. 47. & 21. 3, 4. 1 Pet. 4. 17.
[z] Isa. 53. 12. Matt. 27. 38.
[a] Matt. 27. 33. Mark 15. 22. John 19. 17, 18.
|| Or, *the place of a skull.*
[b] Matt. 5. 44. Acts 7. 60. 1 Cor. 4. 12.
[c] Acts 3. 17.
[d] Matt. 27. 35. Mark 15. 24. John 19. 23.
[e] Ps. 22. 17. Zech. 12. 10.
[f] Matt. 27. 39. Mark 15. 29.
[g] Matt. 27. 37. Mark 15. 26. John 19. 19.
[h] Matt. 27. 44. Mark 15. 32.
[i] Matt. 27. 45. Mark 15. 33.
|| Or, *land.*
[k] Matt. 27. 51. Mark 15. 38.
[l] Ps. 31. 5. 1 Pet. 2. 23.
[m] Matt. 27. 50. Mark 15. 37. John 19. 30.
[n] Matt. 27. 54. Mark 15. 39.
[o] Ps. 38. 11. Matt. 27. 55. Mark 15. 40. See John 19. 25.
[p] Matt. 27. 57. Mark 15. 42. John 19. 38.
[q] Mark 15. 43. ch. 2. 25, 38.

[1] According to the Latin, *Calvary*, which has the same meaning.
[2] Some ancient authorities omit *And Jesus said, Father, forgive them; for they know not what they do.*
[3] Some ancient authorities read *into thy kingdom.*
[4] Or, *earth*
[5] Gr. *the sun failing.*
[6] Or, *sanctuary*
[7] Or, *And Jesus, crying with a loud voice, said*

they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that
30 never gave suck. Then shall they begin to say
to the mountains, Fall on us; and to the hills,
31 Cover us. For if they do these things in the
green tree, what shall be done in the dry?
32 And there were also two others, malefactors,
led with him to be put to death.
33 And when they came unto the place which is
called [1]The skull, there they crucified him, and
the malefactors, one on the right hand and the
34 other on the left. [2]And Jesus said, Father, for-
give them; for they know not what they do.
And parting his garments among them, they
35 cast lots. And the people stood beholding.
And the rulers also scoffed at him, saying, He
saved others; let him save himself, if this is
36 the Christ of God, his chosen. And the soldiers
also mocked him, coming to him, offering him
37 vinegar, and saying, If thou art the King of the
38 Jews, save thyself. And there was also a super-
scription over him, THIS IS THE KING OF THE JEWS.
39 And one of the malefactors which were
hanged railed on him, saying, Art not thou the
40 Christ? save thyself and us. But the other
answered, and rebuking him said, Dost thou
not even fear God, seeing thou art in the same
41 condemnation? And we indeed justly; for we
receive the due reward of our deeds: but this
42 man hath done nothing amiss. And he said,
Jesus, remember me when thou comest [3]in thy
43 kingdom. And he said unto him, Verily I
say unto thee, To-day shalt thou be with me in
Paradise.
44 And it was now about the sixth hour, and a
darkness came over the whole [4]land until the
45 ninth hour, [5]the sun's light failing: and the veil
46 of the [6]temple was rent in the midst. [7]And
when Jesus had cried with a loud voice, he said,
Father, into thy hands I commend my spirit:
47 and having said this, he gave up the ghost. And
when the centurion saw what was done, he glori-
fied God, saying, Certainly this was a righteous
48 man. And all the multitudes that came to-
gether to this sight, when they beheld the things
that were done, returned smiting their breasts.
49 And all his acquaintance, and the women that
followed with him from Galilee, stood afar off,
seeing these things.
50 And behold, a man named Joseph, who was
51 a councillor, a good man and a righteous (he
had not consented to their counsel and deed),
a man of Arimathæa, a city of the Jews, who was
52 looking for the kingdom of God: this man went
to Pilate, and asked for the body of Jesus.

53 [r]And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was [s]the preparation, and the sabbath drew on.

55 And the women also, [t]which came with him from Galilee, followed after, and [u]beheld the sepulchre, and how his body was laid.

56 And they returned, and [x]prepared spices and ointments; and rested the sabbath-day, [y]according to the commandment.

CHAP. XXIV.

1 Christ's resurrection declared to the women: 9 they report it to others: 13 Christ himself appeareth: 51 his ascension.

NOW [a]upon the first *day* of the week, very early in the morning, they came unto the sepulchre, [b]bringing the spices which they had prepared, and certain *others* with them.

2 [c]And they found the stone rolled away from the sepulchre.

3 [d]And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, [e]behold two men stood by them in shining garments.

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye ‖ the living among the dead?

6 He is not here, but is risen. [f]Remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And [g]they remembered his words,

9 [h]And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and [i]Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 [k]And their words seemed to them as idle tales, and they believed them not.

12 [l]Then arose Peter, and ran unto the sepulchre, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 ¶ [m]And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that while they communed *together*, and reasoned, [n]Jesus himself drew near, and went with them.

16 But [o]their eyes were holden, that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, [p]whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

Anno DOMINI 33.

[r] Matt. 27. 59. Mark 15. 46.
[s] Matt. 27. 62.
[t] ch. 8. 2.
[u] Mark 15. 47.
[x] Mark 16. 1.
[y] Ex. 20. 10.
[a] Matt. 28. 1. Mark 16. 1. John 20. 2.
[b] ch. 23. 56.
[c] Matt. 28. 2. Mark 16. 4.
[d] ver. 23. Mark 16. 5.
[e] John 20. 12. Acts 1. 10.

‖ Or, *him that liveth?*
[f] Matt. 16. 21. & 17. 23. Mark 8. 31. & 9 31. ch. 9. 22.
[g] John 2. 22.
[h] Matt. 28. 8. Mark 16. 10.
[i] ch. 8. 3.
[k] Mark 16. 11. ver. 25.
[l] John 20. 3, 6.
[m] Mark 16. 12.
[n] Matt. 18. 20. ver. 36.
[o] John 20. 14. & 21. 4.
[p] John 19. 25.

53 And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in
54 stone, where never man had yet lain. And it was the day of the Preparation, and the sabbath
55 [1]drew on. And the women, which had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid.
56 And they returned, and prepared spices and ointments.

And on the sabbath they rested according to
1 XXIV. the commandment. But on the first day of the week, at early dawn they came unto the tomb, bringing the spices
2 which they had prepared. And they found the
3 stone rolled away from the tomb. And they entered in, and found not the body [2]of the Lord
4 Jesus. And it came to pass, while they were perplexed thereabout, behold, two men stood
5 by them in dazzling apparel: and as they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye
6 [3]the living among the dead? [4]He is not here, but is risen: remember how he spake unto you
7 when he was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day
8 rise again. And they remembered his words,
9 and returned [5]from the tomb, and told all these
10 things to the eleven, and to all the rest. Now they were Mary Magdalene, and Joanna, and Mary the *mother* of James: and the other women with them told these things unto the apostles.
11 And these words appeared in their sight as idle
12 talk; and they disbelieved them. [6]But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he [7]departed to his home, wondering at that which was come to pass.
13 And behold, two of them were going that very day to a village named Emmaus, which was
14 threescore furlongs from Jerusalem. And they communed with each other of all these things
15 which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with
16 them. But their eyes were holden that they
17 should not know him. And he said unto them, [8]What communications are these that ye have one with another, as ye walk? And they stood still,
18 looking sad. And one of them, named Cleopas, answering said unto him, [9]Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days?

[1] Gr. *began to dawn.*
[2] Some ancient authorities omit *of the Lord Jesus.*
[3] Gr. *him that liveth.*
[4] Some ancient authorities omit *He is not here, but is risen.*
[5] Some ancient authorities omit *from the tomb.*
[6] Some ancient authorities omit ver. 12.
[7] Or, *departed, wondering with himself*
[8] Gr. *What words are these that ye exchange one with another.*
[9] Or, *Dost thou sojourn alone in Jerusalem, and knowest thou not the things*

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, [q]which was a prophet [r]mighty in deed and word before God, and all the people:

20 [s]And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted [t]that it had been he which should have redeemed Israel: and besides all this, to-day is the third day since these things were done.

22 Yea, and [u]certain women also of our company made us astonished, which were early at the sepulchre.

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And [x]certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!

26 [y]Ought not Christ to have suffered these things, and to enter into his glory?

27 [z]And beginning at [a]Moses, and [b]all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village whither they went: and [c]he made as though he would have gone further.

29 But [d]they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, [e]he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him: and he ‖ vanished out of their sight.

32 And they said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and [f]hath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶[g]And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen [h]a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: [i]handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet believed not [k]for joy, and wondered, he said unto them, [l]Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honey-comb.

Anno DOMINI 33.

[q] Matt. 21. 11. ch. 7. 16. John 3. 2. & 4. 19. & 6. 14. Acts 2. 22.
[r] Acts 7. 22.
[s] ch. 23. 1. Acts 13. 27, 28.
[t] ch. 1. 68. & 2. 38. Acts 1. 6.
[u] Matt. 28. 8. Mark 16. 10. ver. 9, 10. John 20. 18.
[x] ver. 12.
[y] ver. 46. Acts 17. 3. 1 Pet. 1. 11.
[z] ver. 45.
[a] Gen. 3. 15. & 21. 18. & 26. 4. & 49. 10. Num. 21. 9. Deut. 18. 15.
[b] Ps. 16. 9, 10. & 22. & 132. 11. Isa. 7. 14. & 9. 6. & 40. 10, 11. & 50. 6. & 53. Jer. 23. 5. & 33. 14, 15. Ezek. 34. 23. & 37. 25. Dan. 9. 24. Mic. 7. 20. Mal. 3. 1. & 4. 2. See on John 1. 45.
[c] See Gen. 32. 26. & 42. 7. Mark 6. 48.
[d] Gen. 19. 3. Acts 16. 15.
[e] Matt. 14. 19.
‖ Or, *ceased to be seen of them.* See ch. 4. 30. John 8. 59.
[f] 1 Cor. 15. 5.
[g] Mark 16. 14. John 20. 19. 1 Cor. 15. 5.
[h] Mark 6. 49.
[i] John 20. 20, 27.
[k] Gen. 45. 26.
[l] John 21. 5.

19 And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:
20 and how the chief priests and our rulers delivered him up to be condemned to death, and
21 crucified him. But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since these things
22 came to pass. Moreover certain women of our company amazed us, having been early at
23 the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.
24 And certain of them that were with us went to the tomb, and found it even so as the women
25 had said: but him they saw not. And he said unto them, O foolish men, and slow of heart to believe [1]in all that the prophets have spoken!
26 Behoved it not the Christ to suffer these things,
27 and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things
28 concerning himself. And they drew nigh unto the village, whither they were going: and he
29 made as though he would go further. And they constrained him, saying, Abide with us: for it is toward evening, and the day is now far spent.
30 And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the [2]bread, and blessed it, and
31 brake, and gave to them. And their eyes were opened, and they knew him; and he vanished
32 out of their sight. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he
33 opened to us the scriptures? And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and
34 them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon.
35 And they rehearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread.
36 And as they spake these things, he himself stood in the midst of them, [3]and saith unto
37 them, Peace *be* unto you. But they were terrified and affrighted, and supposed that they be-
38 held a spirit. And he said unto them, Why are ye troubled? and wherefore do reasonings arise
39 in your heart? See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold
40 me having. [4]And when he had said this, he
41 shewed them his hands and his feet. And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat?
42 And they gave him a piece of a broiled fish[5].

[1] Or, *after*
[2] Or, *loaf*
[3] Some ancient authorities omit *and saith unto them, Peace* be *unto you.*
[4] Some ancient authorities omit ver. 40.
[5] Many ancient authorities add *and a honeycomb.*

43 [m]And he took *it*, and did eat before them.
44 And he said unto them, [n]These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.
45 Then [o]opened he their understanding, that they might understand the scriptures,
46 And said unto them, [p]Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:
47 And that repentance and [q]remission of sins should be preached in his name [r]among all nations, beginning at Jerusalem.
48 And [s]ye are witnesses of these things.
49 ¶ [t]And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.
50 ¶ And he led them out [u]as far as to Bethany: and he lifted up his hands, and blessed them.
51 [x]And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.
52 [y]And they worshipped him, and returned to Jerusalem with great joy:
53 And were continually [z]in the temple, praising and blessing God. Amen.

Anno DOMINI 33.

[m] Acts 10. 41.
[n] Matt. 16. 21. & 17. 22. & 20. 18. Mark 8. 31. ch. 9. 22. & 18. 31 ver. 6.
[o] Acts 16. 14.
[p] ver. 26. Ps. 22. Isa. 50. 6. & 53. 2, &c. Acts 17. 3.
[q] Dan. 9. 24. Acts 13. 38, 46. 1 John 2. 12.
[r] Gen. 12. 3. Ps. 22. 27. Isa. 49. 6, 22. Jer. 31. 34. Hos. 2. 23. Mic. 4. 2. Mal. 1. 11.
[s] John 15. 27. Acts 1. 8, 22. & 2. 32. & 3. 15.
[t] Isa. 44. 3. Joel 2. 28. John 14. 16, 26. & 15. 26. & 16. 7. Acts 1. 4. & 2. 1, &c.
[u] Acts 1. 12.
[x] 2 Kings 2. 11. Mark 16. 19. John 20. 17. Acts 1. 9. Eph. 4. 8.
[y] Matt. 28. 9, 17.
[z] Acts 2. 46. & 5. 42.

43 And he took it, and did eat before them.
44 And he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the
45 prophets, and the psalms, concerning me. Then opened he their mind, that they might under-
46 stand the scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day;
47 and that repentance [1]and remission of sins should be preached in his name unto all the
48 [2]nations, beginning from Jerusalem. Ye are
49 witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.
50 And he led them out until *they were* over against Bethany: and he lifted up his hands,
51 and blessed them. And it came to pass, while he blessed them, he parted from them, [3]and was
52 carried up into heaven. And they [4]worshipped him, and returned to Jerusalem with great joy:
53 and were continually in the temple, blessing God.

[1] Some ancient authorities read *unto*. [2] Or, *nations. Beginning from Jerusalem, ye are witnesses* [3] Some ancient authorities omit *and was carried up into heaven.* [4] Some ancient authorities omit *worshipped him, and*

The GOSPEL according to S. JOHN.

CHAP. I.

1 *The divinity of Christ.* 14 *The incarnation of the Word.* 15 *John's testimony of Christ.* 39 *The calling of Andrew, Peter, &c.*

IN the beginning [a]was the Word, and the Word was [b]with God, [c]and the Word was God.
2 [d]The same was in the beginning with God.
3 [e]All things were made by him; and without him was not any thing made that was made.
4 [f]In him was life; and [g]the life was the light of men.
5 And [h]the light shineth in darkness; and the darkness comprehended it not.
6 ¶ [i]There was a man sent from God, whose name *was* John.
7 [k]The same came for a witness, to bear witness of the Light, that all *men* through him might believe.
8 He was not that Light, but *was sent* to bear witness of that Light.
9 [l]*That* was the true Light, which lighteth every man that cometh into the world.
10 He was in the world, and [m]the world was made by him, and the world knew him not.
11 [n]He came unto his own, and his own received him not.
12 But [o]as many as received him, to them gave he ‖ power to become the sons of God, *even* to them that believe on his name:
13 [p]Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
14 [q]And the Word [r]was made [s]flesh, and dwelt

[a] Prov. 8. 22, 23, &c. Col. 1. 17. 1 John 1. 1. Rev. 1. 2. & 19. 13.
[b] Prov. 8. 30. ch. 17. 5. 1 John 1. 2.
[c] Phil. 2. 6. 1 John 5. 7.
[d] Gen. 1. 1.
[e] Ps. 33. 6. Col. 1. 16. ver. 10. Eph. 3. 9. Heb. 1. 2. Rev. 4. 11.
[f] ch. 5. 26. 1 John 5. 11. A. D. 26.
[g] ch. 8. 12. & 9. 5. & 12. 35, 46.
[h] ch. 3. 19.
[i] Mal. 3. 1. Matt. 3. 1. Luke 3. 2. ver. 33.
[k] Acts 19. 4.
[l] ver. 4. Isa. 49. 6. 1 John 2. 8.
[m] ver. 3. Heb. 1. 2. & 11. 3.
[n] Luke 19. 14. Acts 3. 26. & 13. 46.
[o] Isa. 56. 5. Rom. 8. 15. Gal. 3. 26. 2 Pet. 1. 4. 1 John 3. 1.
‖ Or, *the right*, or, *privilege*.
[p] ch. 3. 5. Jam. 1. 18. 1 Pet. 1. 23.
[q] Matt. 1. 16, 20. Luke 1. 31, 35 & 2. 7. 1 Tim. 3. 16.
[r] Rom. 1. 3. Gal. 4. 4.
[s] Heb. 2. 11, 14, 16, 17.

I. In the beginning was the Word, and the Word was with God, and the Word was
2 God. The same was in the beginning with God.
3 All things were made [1]by him; and without him [2]was not anything made that hath been
4 made. In him was life; and the life was
5 the light of men. And the light shineth in the darkness; and the darkness [3]apprehended
6 it not. There came a man, sent from God,
7 whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him.
8 He was not the light, but *came* that he might
9 bear witness of the light. [4]There was the true light, *even the light* which lighteth [5]every man,
10 coming into the world. He was in the world, and the world was made [1]by him, and the world
11 knew him not. He came unto [6]his own, and
12 they that were his own received him not. But as many as received him, to them gave he the right to become children of God, *even* to them
13 that believe on his name: which were [7]born, not of [8]blood, nor of the will of the flesh,
14 nor of the will of man, but of God. And the Word became flesh, and [9]dwelt among

[1] Or, *through* [2] Or, *was not anything made. That which hath been made was life in him; and the life, etc.* [3] Or, *overcame.* See ch. xii. 35. (Gr.) [4] Or, *The true light, which lighteth every man, was coming* [5] Or, *every man as he cometh* [6] Gr. *his own things.* [7] Or, *begotten* [8] Gr. *bloods.* [9] Gr. *tabernacled.*

among us, (and [t]we beheld his glory, the glory as of the only begotten of the Father,) [u]full of grace and truth.

15 ¶ [w]John bare witness of him, and cried, saying, This was he of whom I spake, [x]He that cometh after me, is preferred before me; [y]for he was before me.

16 And of his [z]fulness have all we received, and grace for grace.

17 For [a]the law was given by Moses, *but* [b]grace and [c]truth came by Jesus Christ.

18 [d]No man hath seen God at any time; [e]the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

19 ¶ And this is [f]the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou?

20 And [g]he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou [h]Elias? And he saith, I am not. Art thou [i]‖ that prophet? and he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 [k]He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as [l]said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, [m]I baptize with water: [n]but there standeth one among you, whom ye know not:

27 [o]He it is, who coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done [p]in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold [q]the Lamb of God, [r]which ‖ taketh away the sin of the world!

30 [s]This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, [t]therefore am I come baptizing with water.

32 [u]And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, [x]the same is he which baptizeth with the Holy Ghost.

34 And I saw and bare record, that this is the Son of God.

35 ¶ Again the next day after, John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, [y]Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

[t] Isa. 40. 5. Matt. 17. 2. ch. 2. 11. & 11. 40. 2 Pet. 1. 17.
[u] Col. 1. 19. & 2. 3, 9.
[w] ver. 32. ch. 3. 32. & 5. 33.
[x] Matt. 3. 11. Mark 1. 7. Luke 3. 16. ver. 27, 30. ch. 3. 31.
[y] ch. 8. 58. Col. 1. 17.
[z] ch. 3. 34. Eph. 1. 6, 7, 8. Col. 1. 19. & 2. 9, 10. A. D. 30.
[a] Ex. 20. 1, &c. Deut. 4. 44. & 5. 1. & 33. 4.
[b] Rom. 3. 24. & 5. 21. & 6. 14.
[c] ch. 8. 32. & 14. 6.
[d] Ex. 33. 20. Deut. 4. 12. Matt. 11. 27. Luke 10. 22. ch. 6. 46. 1 Tim. 1. 17. & 6. 16. 1 John 4. 12, 20.
[e] ver. 14. ch. 3. 16, 18. 1 John 4. 9.
[f] ch. 5. 33.
[g] Luke 3. 15. ch. 3. 28. Acts 13. 25.
[h] Mal. 4. 5. Matt. 17. 10.
[i] Deut. 18. 15 •18.
‖ Or, *a prophet.*
[k] Matt. 3. 3. Mark 1. 3. Luke 3. 4. ch. 3. 28.
[l] Isa. 40. 3.
[m] Matt. 3. 11.
[n] Mal. 3. 1.
[o] ver. 15, 30. Acts 19. 4.
[p] Judg. 7. 24. ch. 10. 40.
[q] Ex. 12. 3. Isa. 53. 7. ver. 36 Acts 8. 32. 1 Pet. 1. 19. Rev. 5. 6, &c.
[r] Isa. 53. 11. 1 Cor. 15. 3. Gal. 1. 4. Heb. 1. 3. & 2. 17. & 9. 28. 1 Pet. 2. 24. & 3. 18. 1 John 2. 2. & 3. 5. & 4. 10. Rev. 1. 5.
‖ Or, *beareth.*
[s] ver. 15, 27.
[t] Mal. 3. 1. Matt. 3. 6. Luke 1. 17, 76, 77. & 3. 3, 4.
[u] Matt. 3. 16. Mark 1. 10. Luke 3. 22. ch. 5. 32.
[x] Matt. 3. 11. Acts 1. 5. & 2. 4. & 10. 44. & 19. 6.
[y] ver. 29.

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[1] Or, *an only begotten from a father*
[2] Some ancient authorities read (*this was he that said*).
[3] Gr. *first in regard of me.*
[4] Or, *through*
[5] Many very ancient authorities read *God only begotten.*
[6] Or, *And* certain *had been sent from among the Pharisees.*
[7] Or, *in*
[8] Many ancient authorities read *Bethabarah*, some *Betharabah.*
[9] Or, *beareth the sin*

us (and we beheld his glory, glory as of [1]the only begotten from the Father), full of grace
15 and truth. John beareth witness of him, and crieth, saying, [2]This was he of whom I said, He that cometh after me is become before me:
16 for he was [3]before me. For of his fulness we
17 all received, and grace for grace. For the law was given [4]by Moses; grace and truth came
18 [4]by Jesus Christ. No man hath seen God at any time; [5]the only begotten Son, which is in the bosom of the Father, he hath declared *him.*
19 And this is the witness of John, when the Jews sent unto him from Jerusalem priests and
20 Levites to ask him, Who art thou? And he confessed, and denied not; and he confessed, I
21 am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered,
22 No. They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?
23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord,
24 as said Isaiah the prophet. [6]And they had been
25 sent from the Pharisees. And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither
26 the prophet? John answered them, saying, I baptize [7]with water: in the midst of you stand-
27 eth one whom ye know not, *even* he that cometh after me, the latchet of whose shoe I am not
28 worthy to unloose. These things were done in [8]Bethany beyond Jordan, where John was baptizing.
29 On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which
30 [9]taketh away the sin of the world! This is he of whom I said, After me cometh a man which is be-
31 come before me: for he was [3]before me. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing [7]with
32 water. And John bare witness, saying, I have beheld the Spirit descending as a dove out of
33 heaven; and it abode upon him. And I knew him not; but he that sent me to baptize [7]with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth [7]with
34 the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.
35 Again on the morrow John was standing,
36 and two of his disciples; and he looked upon Jesus as he walked, and saith, Behold, the
37 Lamb of God! And the two disciples heard
38 him speak, and they followed Jesus. And

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where ‖ dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was ‖ about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was [z]Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias; which is, being interpreted, ‖ the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: [a]thou shalt be called Cephas; which is, by interpretation, ‖ a stone.

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now [b]Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth [c]Nathanael, and saith unto him, We have found him of whom [d]Moses in the law, and the [e]prophets, did write, Jesus [f]of Nazareth, the son of Joseph.

46 And Nathanael said unto him, [g]Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold [h]an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, [i]thou art the Son of God; thou art [k]the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, [l]Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAP. II.

1 *Christ turneth water into wine:* 12 *He departeth into Capernaum, &c.*

AND the third day there was a marriage in [a]Cana of Galilee; and the mother of Jesus was there.

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, [b]Woman, [c]what have I to do with thee? [d]mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six water-pots of stone, [e]after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

Anno DOMINI 30.

‖ Or, *abidest.*

‖ Or, *That was two hours before night.*

[z] Matt. 4. 18.

‖ Or, *the anointed*

[a] Matt. 16. 18.

‖ Or, *Peter.*

[b] ch. 12. 21.

[c] ch. 21. 2.

[d] Gen. 3. 15. & 49. 10. Deut. 18. 18. See on Luke 24. 27.

[e] Isa. 4. 2. & 7. 14. & 9. 6. & 53. 2. Mic. 5. 2. Zech. 6. 12. & 9. 9. See more in Luke 24. 27.

[f] Matt. 2. 23. Luke 2. 4.

[g] ch. 7. 41, 42, 52.

[h] Ps. 32. 2. & 73. 1. ch. 8. 39. Rom. 2. 28, 29. & 9. 6.

[i] Matt. 14. 33.

[k] Matt. 21. 5. & 27. 11, 42. ch. 18. 37. & 19. 3.

[l] Gen. 28. 12. Matt. 4. 11. Luke 2. 9, 13. & 22. 43. & 24. 4. Acts 1. 10.

[a] See Josh. 19. 28.

[b] ch. 19. 26.

[c] So 2 Sam. 16. 10. & 19. 22.

[d] ch. 7. 6.

[e] Mark 7. 3.

[1] Or, *Teacher*

[2] That is, *Anointed.*

[3] Gr. *Joanes:* called in Matt. xvi. 17, *Jonah.*

[4] That is, *Rock* or *Stone.*

[5] Or, *steward*

Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being in-
39 terpreted, [1]Master), where abidest thou? He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the
40 tenth hour. One of the two that heard John *speak*, and followed him, was Andrew, Simon
41 Peter's brother. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, [2]Christ).
42 He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of [3]John: thou shalt be called Cephas (which is by interpretation, [4]Peter).
43 On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus
44 saith unto him, Follow me. Now Philip was from Bethsaida, of the city of Andrew and Peter.
45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth,
46 the son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth?
47 Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no
48 guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast
49 under the fig tree, I saw thee. Nathanael answered him, Rabbi, thou art the Son of God;
50 thou art King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou?
51 thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

II. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus
2 was there: and Jesus also was bidden, and his
3 disciples, to the marriage. And when the wine failed, the mother of Jesus saith unto him, They
4 have no wine. And Jesus saith unto her, Woman, what have I to do with thee? mine
5 hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you,
6 do it. Now there were six waterpots of stone set there after the Jews' manner of purifying,
7 containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water.
8 And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the [5]ruler of the feast. And they bare it.

9 When the ruler of the feast had tasted [f]the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, [g]and manifested forth his glory; and his disciples believed on him.

12 ¶ After this he went down to Capernaum, he, and his mother, and [h]his brethren, and his disciples; and they continued there not many days.

13 ¶ [i]And the Jews' passover was at hand, and Jesus went up to Jerusalem.

14 [k]And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence: make not [l]my Father's house an house of merchandise.

17 And his disciples remembered that it was written, [m]The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews, and said unto him, [n]What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, [o]Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake [p]of the temple of his body.

22 When therefore he was risen from the dead, [q]his disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast-*day*, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them because he knew all *men*,

25 And needed not that any should testify of man: for [r]he knew what was in man.

CHAP. III.

1 *Christ teacheth Nicodemus the necessity of regeneration.* 18 *Condemnation for unbelief, &c.*

THERE was a man of the Pharisees named Nicodemus, a ruler of the Jews:

2 [a]The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for [b]no man can do these miracles that thou doest, except [c]God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, [d]Except a man be born ‖again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Anno DOMINI 30.

[f] ch. 4. 46.

[g] ch. 1. 4.

[h] Matt. 12. 46.

[i] Ex. 12. 14. Deut. 16. 1, 16. ver. 23. ch. 5. 1. & 6. 4. & 11. 55.

[k] Matt. 21. 12. Mark 11. 15. Luke 19. 45.

[l] Luke 2. 49.

[m] Ps. 69. 9.

[n] Matt. 12. 38. ch. 6. 30.

[o] Matt. 26. 61. & 27. 40. Mark 14. 58. & 15. 29.

[p] Col. 2. 9. Heb. 8. 2. So 1 Cor. 3. 16. & 6. 19. 2 Cor. 6. 16.

[q] Luke 24. 8.

[r] 1 Sam. 16. 7. 1 Chron. 28. 9. Matt. 9. 4. Mark 2. 8. ch. 6. 64. & 16. 30. Acts 1. 24. Rev. 2. 23.

[a] ch. 7. 50. & 19. 39.

[b] ch. 9. 16, 33. Acts 2. 22.

[c] Acts 10. 38.

[d] ch. 1. 13. Gal. 6. 15. Tit. 3. 5. Jam. 1. 18. 1 Pet. 1. 23. 1 John 3. 9.

‖ Or, *from above.*

9 And when the ruler of the feast tasted the water [1]now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast calleth the bride-
10 groom, and saith unto him, Every man setteth on first the good wine; and when *men* have drunk freely, *then* that which is worse: thou
11 has kept the good wine until now. This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and *his* brethren, and his disciples: and there they abode not many days.

13 And the passover of the Jews was at hand,
14 and Jesus went up to Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the changers of money
15 sitting: and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers'
16 money, and overthrew their tables; and to them that sold the doves he said, Take these things hence; make not my Father's house a house of
17 merchandise. His disciples remembered that it was written, The zeal of thine house shall eat
18 me up. The Jews therefore answered and said unto him, What sign shewest thou unto us, see-
19 ing that thou doest these things? Jesus answered and said unto them, Destroy this [2]temple,
20 and in three days I will raise it up. The Jews therefore said, Forty and six years was this [2]temple in building, and wilt thou raise it up in
21 three days? But he spake of the [2]temple of
22 his body. When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, during the feast, many believed on his
24 name, beholding his signs which he did. But Jesus did not trust himself unto them, for that
25 he knew all men, and because he needed not that any one should bear witness concerning [3]man; for he himself knew what was in man.

III. Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews:
2 the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him.
3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born [4]anew, he cannot see the kingdom of God.
4 Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?

[1] Or, *that it had become*
[2] Or, *sanctuary*
[3] Or, *a man; for...the man*
[4] Or, *from above*

5 Jesus answered, Verily, verily, I say unto thee, [e]Except a man be born of water, and *of* the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.

7 Marvel not that I said unto thee, Ye must be born ‖again.

8 [f]The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, [g]How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 [h]Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and [i]ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe if I tell you *of* heavenly things?

13 And [k]no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 ¶ [l]And as Moses lifted up the serpent in the wilderness, even so [m]must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but [n]have eternal life.

16 ¶ [o]For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 [p]For God sent not his Son into the world to condemn the world, but that the world through him might be saved.

18 ¶ [q]He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, [r]that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For [s]every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be ‖ reproved.

21 But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, [t]and baptized.

23 ¶ And John also was baptizing in Ænon, near to [u]Salim, because there was much water there: [x]and they came, and were baptized.

24 For [y]John was not yet cast into prison.

25 ¶ Then there arose a question between *some* of John's disciples and the Jews, about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, [z]to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

27 John answered and said, [a]A man can ‖ receive nothing, except it be given him from heaven.

Anno DOMINI 30.

[e] Mark 16. 16. Acts 2. 38.

‖ Or, *from above.*

[f] Eccl. 11. 5. 1 Cor. 2. 11.

[g] ch. 6. 52, 60.

[h] Matt. 11. 27. ch. 1. 18. & 7. 16. & 8. 28. & 12. 49. & 14. 24.

[i] ver. 32.

[k] Prov. 30. 4. ch. 6. 33, 38, 51, 62. & 16. 28. Acts 2. 34. 1 Cor. 15. 47. Eph. 4. 9, 10.

[l] Num. 21. 9.

[m] ch. 8. 28. & 12. 32.

[n] ver. 36. ch. 6. 47.

[o] Rom. 5. 8. 1 John 4. 9.

[p] Luke 9. 56. ch. 5. 45. & 8. 15. & 12. 47. 1 John 4. 14.

[q] ch. 5. 24. & 6. 40, 47. & 20. 31.

[r] ch. 1. 4, 9, 10, 11. & 8. 12.

[s] Job 24. 13, 17. Eph. 5. 13.

| Or, *discovered.*

[t] ch. 4. 2.

[u] 1 Sam. 9. 4.

[x] Matt. 3. 5, 6.

[y] Matt. 14. 3.

[z] ch. 1. 7, 15, 27, 34.

[a] 1 Cor. 4. 7. Heb. 5. 4. Jam. 1. 17.

| Or, *take unto himself.*

1 Or, *from above*

2 Or, *the Spirit breatheth*

3 Many ancient authorities omit *which is in heaven.*

4 Or, *believeth in him may have*

5 Or *practiseth*

6 Or, *convicted*

7 Or, *because*

8 Gr. *were many waters.*

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.
6 That which is born of the flesh is flesh; and
7 that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born
8 [1]anew. [2]The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth:
9 so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can
10 these things be? Jesus answered and said unto him, Art thou the teacher of Israel, and
11 understandest not these things? Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and ye
12 receive not our witness. If I told you earthly things, and ye believe not, how shall ye believe,
13 if I tell you heavenly things? And no man hath ascended into heaven, but he that descended out of heaven, *even* the Son of man,
14 [3]which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the
15 Son of man be lifted up: that whosoever [4]believeth may in him have eternal life.
16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.
17 For God sent not the Son into the world to judge the world; but that the world should be
18 saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.
19 And this is the judgement, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil.
20 For every one that [5]doeth ill hateth the light, and cometh not to the light, lest his works
21 should be [6]reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, [7]that they have been wrought in God.
22 After these things came Jesus and his disciples into the land of Judæa; and there he
23 tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there [8]was much water there: and
24 they came, and were baptized. For John was
25 not yet cast into prison. There arose therefore a questioning on the part of John's disci-
26 ples with a Jew about purifying. And they came unto John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptiz-
27 eth, and all men come to him. John answered and said, A man can receive nothing, except it have been given him from heaven.

28 Ye yourselves bear me witness, that I said, [b]I am not the Christ, but [c]that I am sent before him.
29 [d]He that hath the bride, is the bridegroom: but [e]the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice: this my joy therefore is fulfilled.
30 He must increase, but I *must* decrease.
31 [f]He that cometh from above [g]is above all: [h]he that is of the earth is earthly, and speaketh of the earth: [i]he that cometh from heaven is above all.
32 And [k]what he hath seen and heard, that he testifieth; and no man receiveth his testimony.
33 He that hath received his testimony, [l]hath set to his seal that God is true.
34 [m]For he whom God hath sent, speaketh the words of God: for God giveth not the Spirit [n]by measure *unto him.*
35 [o]The Father loveth the Son, and hath given all things into his hand.
36 [p]He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.

CHAP. IV.

1 *Christ talketh with a woman of Samaria, and revealeth himself unto her;* 27 *his disciples marvel.* 31 *Christ's zeal for God's glory.*

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and [a]baptized more disciples than John,
2 (Though Jesus himself baptized not, but his disciples,)
3 He left Judea, and departed again into Galilee.
4 And he must needs go through Samaria.
5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground [b]that Jacob gave to his son Joseph.
6 Now Jacob's well was there. Jesus therefore being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.
7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.
8 (For his disciples were gone away unto the city to buy meat.)
9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for [c]the Jews have no dealings with the Samaritans.
10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee [d]living water.
11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?
12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?
13 Jesus answered and said unto her, Whosoever drinketh of this water, shall thirst again:
14 But [e]whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, [f]shall be in him a well of water springing up into everlasting life.

Anno DOMINI 30.

[b] ch. 1. 20, 27.
[c] Mal. 3. 1. Mark 1. 2. Luke 1. 17.
[d] Matt. 22. 2. 2 Cor. 11. 2. Eph. 5. 25, 27. Rev. 21. 9.
[e] Cant. 5. 1.
[f] ver. 13. ch. 8. 23.
[g] Matt. 28. 18. ch. 1. 15, 27. Rom. 9. 5.
[h] 1 Cor. 15. 47.
[i] ch. 6. 33. 1 Cor. 15. 47. Eph. 1. 21. Phil. 2. 9.
[k] ver. 11. ch. 8. 26. & 15. 15.
[l] Rom. 3. 4. 1 John 5. 10.
[m] ch. 7. 16.
[n] ch. 1. 16.
[o] Matt. 11. 27. & 28. 18. Luke 10. 22. ch. 5. 20, 22. & 13. 3. & 17. 2. Heb. 2. 8.
[p] Hab. 2. 4. ch. 1. 12. & 6. 47. ver. 15, 16. Rom. 1. 17. 1 John 5. 10.

[a] ch. 3. 22, 26.

[b] Gen. 33. 19. & 48. 22. Josh. 24. 32.

[c] 2 Kings 17. 24. Luke 9. 52, 53. Acts 10. 28.
[d] Isa. 12. 3. & 44. 3. Jer. 2. 13. Zech. 13. 1. & 14. 8.
[e] ch. 6. 35, 58.
[f] ch. 7. 38.

[1] Some ancient authorities read *he that cometh from heaven beareth witness of what he hath seen and heard.*
[2] Or, *believeth not*
[3] Gr. *spring:* and so in ver. 14; but not in ver. 11, 12.
[4] Or, *as he was*
[5] Some ancient authorities omit *For Jews have no dealings with Samaritans.*
[6] Or, *Lord*

28 Ye yourselves bear me witness, that I said, I
am not the Christ, but, that I am sent before
29 him. He that hath the bride is the bride-
groom: but the friend of the bridegroom,
which standeth and heareth him, rejoiceth
greatly because of the bridegroom's voice: this
30 my joy therefore is fulfilled. He must increase,
but I must decrease.
31 He that cometh from above is above all: he
that is of the earth is of the earth, and of the
earth he speaketh: [1]he that cometh from heaven
32 is above all. What he hath seen and heard, of
that he beareth witness; and no man receiveth
33 his witness. He that hath received his witness
34 hath set his seal to *this*, that God is true. For
he whom God hath sent speaketh the words of
God: for he giveth not the Spirit by measure.
35 The Father loveth the Son, and hath given all
36 things into his hand. He that believeth on the
Son hath eternal life; but he that [2]obeyeth not
the Son shall not see life, but the wrath of God
abideth on him.

IV. When therefore the Lord knew how
that the Pharisees had heard that Jesus
was making and baptizing more disciples than
2 John (although Jesus himself baptized not, but
3 his disciples), he left Judæa, and departed again
4 into Galilee. And he must needs pass through
5 Samaria. So he cometh to a city of Samaria,
called Sychar, near to the parcel of ground that
6 Jacob gave to his son Joseph: and Jacob's [3]well
was there. Jesus therefore, being wearied with
his journey, sat [4]thus by the [3]well. It was about
7 the sixth hour. There cometh a woman of Sama-
ria to draw water: Jesus saith unto her, Give
8 me to drink. For his disciples were gone away
9 into the city to buy food. The Samaritan woman
therefore saith unto him, How is it that thou,
being a Jew, askest drink of me, which am a
Samaritan woman? ([5]For Jews have no deal-
10 ings with Samaritans.) Jesus answered and
said unto her, If thou knewest the gift of God,
and who it is that saith to thee, Give me to
drink; thou wouldest have asked of him, and
11 he would have given thee living water. The
woman saith unto him, [6]Sir, thou hast nothing
to draw with, and the well is deep: from whence
12 then hast thou that living water? Art thou
greater than our father Jacob, which gave us the
well, and drank thereof himself, and his sons,
13 and his cattle? Jesus answered and said unto
her, Every one that drinketh of this water shall
14 thirst again: but whosoever drinketh of the water
that I shall give him shall never thirst; but the
water that I shall give him shall become in him
a well of water springing up unto eternal life.

15 [g]The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.
16 Jesus saith unto her, Go call thy husband, and come hither.
17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:
18 For thou hast had five husbands, and he whom thou now hast, is not thy husband: in that saidst thou truly.
19 The woman saith unto him, Sir, [h]I perceive that thou art a prophet.
20 Our fathers worshipped in [i]this mountain; and ye say that in [k]Jerusalem is the place where men ought to worship.
21 Jesus saith unto her, Woman, believe me, the hour cometh, [l]when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.
22 Ye worship [m]ye know not what: we know what we worship, for [n]salvation is of the Jews.
23 But the hour cometh, and now is, when the true worshippers shall worship the Father in [o]spirit [p]and in truth: for the Father seeketh such to worship him.
24 [q]God *is* a spirit: and they that worship him, must worship *him* in spirit and in truth.
25 The woman saith unto him, I know that Messias cometh, which is called Christ; when he is come, [r]he will tell us all things.
26 Jesus saith unto her, [s]I that speak unto thee am *he*.
27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?
28 The woman then left her water-pot, and went her way into the city, and saith to the men,
29 Come, see a man [t]which told me all things that ever I did: is not this the Christ?
30 Then they went out of the city, and came unto him.
31 ¶ In the meanwhile his disciples prayed him, saying, Master, eat.
32 But he said unto them, I have meat to eat that ye know not of.
33 Therefore said the disciples one to another, Hath any man brought him *aught* to eat?
34 Jesus saith unto them, [u]My meat is to do the will of him that sent me, and to finish his work.
35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; [x]for they are white already to harvest.
36 [y]And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth, and he that reapeth, may rejoice together.
37 And herein is that saying true, One soweth, and another reapeth.
38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.
39 ¶ And many of the Samaritans of that city believed on him [z]for the saying of the woman, which testified, He told me all that ever I did.

Anno DOMINI 30.

[g] See ch. 6. 34. & 17. 2, 3. Rom. 6. 23. 1 John 5. 20.
[h] Luke 7. 16. & 24. 19. ch. 6. 14. & 7. 40.
[i] Judg. 9. 7.
[k] Deut. 12. 5, 11. 1 Kings 9. 3. 2 Chron. 7. 12.
[l] Mal. 1. 11. 1 Tim. 2. 8.
[m] 2 Kings 17. 29.
[n] Isa. 2. 3. Luke 24. 47. Rom. 9. 4, 5.
[o] Phil. 3. 3.
[p] ch. 1. 17.
[q] 2 Cor. 3. 17.
[r] ver. 29, 39.
[s] ch. 9. 37. Matt. 26. 63, 64. Mark 14. 61, 62.
[t] ver. 25.
[u] Job 23. 12. ch. 6. 38. & 17. 4. & 19. 30.
[x] Matt. 9. 37. Luke 10. 2.
[y] Dan. 12. 3.
[z] ver. 29.

[1] Or, *Lord*
[2] Or, *for such the Father also seeketh*
[3] Or, *God is spirit*
[4] Or, *white unto harvest. Already he that reapeth, etc.*

15 The woman saith unto him, [1]Sir, give me this water, that I thirst not, neither come all the
16 way hither to draw. Jesus saith unto her, Go,
17 call thy husband, and come hither. The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I
18 have no husband: for thou hast had five husbands; and he whom thou now hast is not thy
19 husband: this hast thou said truly. The woman saith unto him, [1]Sir, I perceive that thou art a
20 prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place
21 where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall
22 ye worship the Father. Ye worship that which ye know not: we worship that which we know:
23 for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: [2]for such doth the Father seek to be his wor-
24 shippers. [3]God is a Spirit: and they that wor-
25 ship him must worship in spirit and truth. The woman saith unto him, I know that Messiah cometh (which is called Christ): when he is
26 come, he will declare unto us all things. Jesus saith unto her, I that speak unto thee am *he*.
27 And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why
28 speakest thou with her? So the woman left her waterpot, and went away into the city, and
29 saith to the men, Come, see a man, which told me all things that *ever* I did: can this be the
30 Christ? They went out of the city, and were
31 coming to him. In the mean while the disciples
32 prayed him, saying, Rabbi, eat. But he said unto them, I have meat to eat that ye know not.
33 The disciples therefore said one to another, Hath any man brought him *aught* to eat?
34 Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his
35 work. Say not ye, There are yet four months, and *then* cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields,
36 that they are [4]white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and
37 he that reapeth may rejoice together. For herein is the saying true, One soweth, and
38 another reapeth. I sent you to reap that whereon ye have not laboured: others have laboured, and ye are entered into their labour.
39 And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that *ever* I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them, and he abode there two days.

41 And many more believed, because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for [a]we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Galilee.

44 For [b]Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, [c]having seen all the things that he did at Jerusalem at the feast: [d]for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, [e]where he made the water wine. And there was a certain || nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, [f]Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

Anno DOMINI 30.

[a] ch. 17. 8. 1 John 4. 14.

[b] Matt. 13. 57. Mark 6. 4. Luke 4. 24.

[c] ch. 2. 23. & 3. 2.
[d] Deut. 16. 16.

[e] ch. 2. 1, 11.
|| Or, *courtier*, or, *ruler*.

[f] 1 Cor. 1. 22.

A. D. 31.

[a] Lev. 23. 2. Deut. 16. 1. ch. 2. 13.
[b] Neh. 3. 1. & 12. 39.
|| Or, *gate*.

CHAP. V.

1 *Jesus, on the sabbath-day, cureth an impotent man at the pool of Bethesda:* 10 *the Jews persecute him for it:* 17 *he justifieth himself, and asserteth his power, &c.*

AFTER [a]this there was a feast of the Jews: and Jesus went up to Jerusalem.

2 Now there is at Jerusalem, [b]by the sheep || *market*, a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

40 So when the Samaritans came unto him, they besought him to abide with them: and he
41 abode there two days. And many more be-
42 lieved because of his word; and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.

43 And after the two days he went forth from
44 thence into Galilee. For Jesus himself testified, that a prophet hath no honour in his own coun-
45 try. So when he came into Galilee, the Galilæans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.

46 He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain [1]nobleman, whose son was sick at
47 Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought *him* that he would come down, and heal his son; for he was at the point
48 of death. Jesus therefore said unto him, Except ye see signs and wonders, ye will in no
49 wise believe. The [1]nobleman saith unto him,
50 [2]Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto
51 him, and he went his way. And as he was now going down, his [3]servants met him, saying, that
52 his son lived. So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the
53 fever left him. So the father knew that *it was* at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole
54 house. This is again the second sign that Jesus did, having come out of Judæa into Galilee.

[1] Or, *king's officer*.
[2] Or, *Lord*
[3] Gr. *bond-servants*.
[4] Many ancient authorities read *the feast*.
[5] Some ancient authorities read *Beth-saida*, others, *Bethzatha*.
[6] Many ancient authorities insert, wholly or in part, *waiting for the moving of the water:* [4]*for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden.*

V. After these things there was [4]a feast of the Jews; and Jesus went up to Jerusalem.
2 Now there is in Jerusalem by the sheep *gate* a pool, which is called in Hebrew [5]Bethesda, hav-
3 ing five porches. In these lay a multitude of them that were sick, blind, halt, withered[6].
5 And a certain man was there, which had been
6 thirty and eight years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time *in that case*, he saith unto him, Wouldest thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, [c]Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and [d]on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath-day; [e]it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, || a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: [f]sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

17 ¶ But Jesus answered them, [g]My Father worketh hitherto, and I work.

18 Therefore the Jews [h]sought the more to kill him, because he not only had broken the sabbath, but said also, that God was his Father, [i]making himself equal with God.

19 Then answered Jesus, and said unto them, Verily, verily, I say unto you, [k]The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For [l]the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them;* [m]even so the Son quickeneth whom he will.

22 For the Father judgeth no man; but [n]hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. [o]He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, [p]He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; [q]but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when [r]the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself, so hath he given to the Son to have life in himself;

27 And [s]hath given him authority to execute judgment also, [t]because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

Anno DOMINI 31.

[c] Matt. 9. 6. Mark 2. 11. Luke 5. 24.

[d] ch. 9. 14.

[e] Ex. 20. 10. Neh. 13. 19. Jer. 17. 21, &c. Matt. 12. 2. Mark 2. 24. & 3. 4. Luke 6. 2. & 13. 14.

|| Or, *from the multitude that was.*

[f] Matt. 12. 45. ch. 8. 11.

[g] ch. 9. 4. & 14. 10.

[h] ch. 7. 19.

[i] ch. 10. 30, 33. Phil. 2. 6.

[k] ver. 30. ch. 8. 28. & 9. 4. & 12. 49. & 14. 10.

[l] Matt. 3. 17. ch. 3. 35. 2 Pet. 1. 17.

[m] Luke 7. 14. & 8. 54. ch. 11. 25, 43.

[n] Matt. 11. 27. & 28. 18. ver. 27. ch. 3. 35. & 17. 2. Acts 17. 31. 1 Pet. 4. 5.

[o] 1 John 2. 23.

[p] ch. 3. 16, 18. & 6. 40, 47. & 8. 51. & 20. 31.

[q] 1 John 3. 14.

[r] ver. 28. Eph. 2. 1, 5. & 5. 14. Col. 2. 13.

[s] ver. 22. Acts 10. 42. & 17. 31.

[t] Dan. 7. 13, 14.

7 The sick man answered him, [1]Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another step-
8 peth down before me. Jesus saith unto him,
9 Arise, take up thy bed, and walk. And straightway the man was made whole, and took up his bed and walked.

10 Now it was the sabbath on that day. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up
11 thy bed. But he answered them, He that made me whole, the same said unto me, Take up thy
12 bed, and walk. They asked him, Who is the man that said unto thee, Take up *thy bed*, and
13 walk? But he that was healed wist not who it was: for Jesus had conveyed himself away, a
14 multitude being in the place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest
15 a worse thing befall thee. The man went away, and told the Jews that it was Jesus which had
16 made him whole. And for this cause did the Jews persecute Jesus, because he did these
17 things on the sabbath. But Jesus answered them, My Father worketh even until now, and
18 I work. For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

19 Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these
20 the Son also doeth in like manner. For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye may mar-
21 vel. For as the Father raiseth the dead and quickeneth them, even so the Son also quick-
22 eneth whom he will. For neither doth the Father judge any man, but he hath given all
23 judgement unto the Son; that all may honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the
24 Father which sent him. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed
25 out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son
26 of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself:
27 and he gave him authority to execute judge-
28 ment, because he is [2]the Son of man. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice,

[1] Or, *Lord*
[2] Or, *a son of*



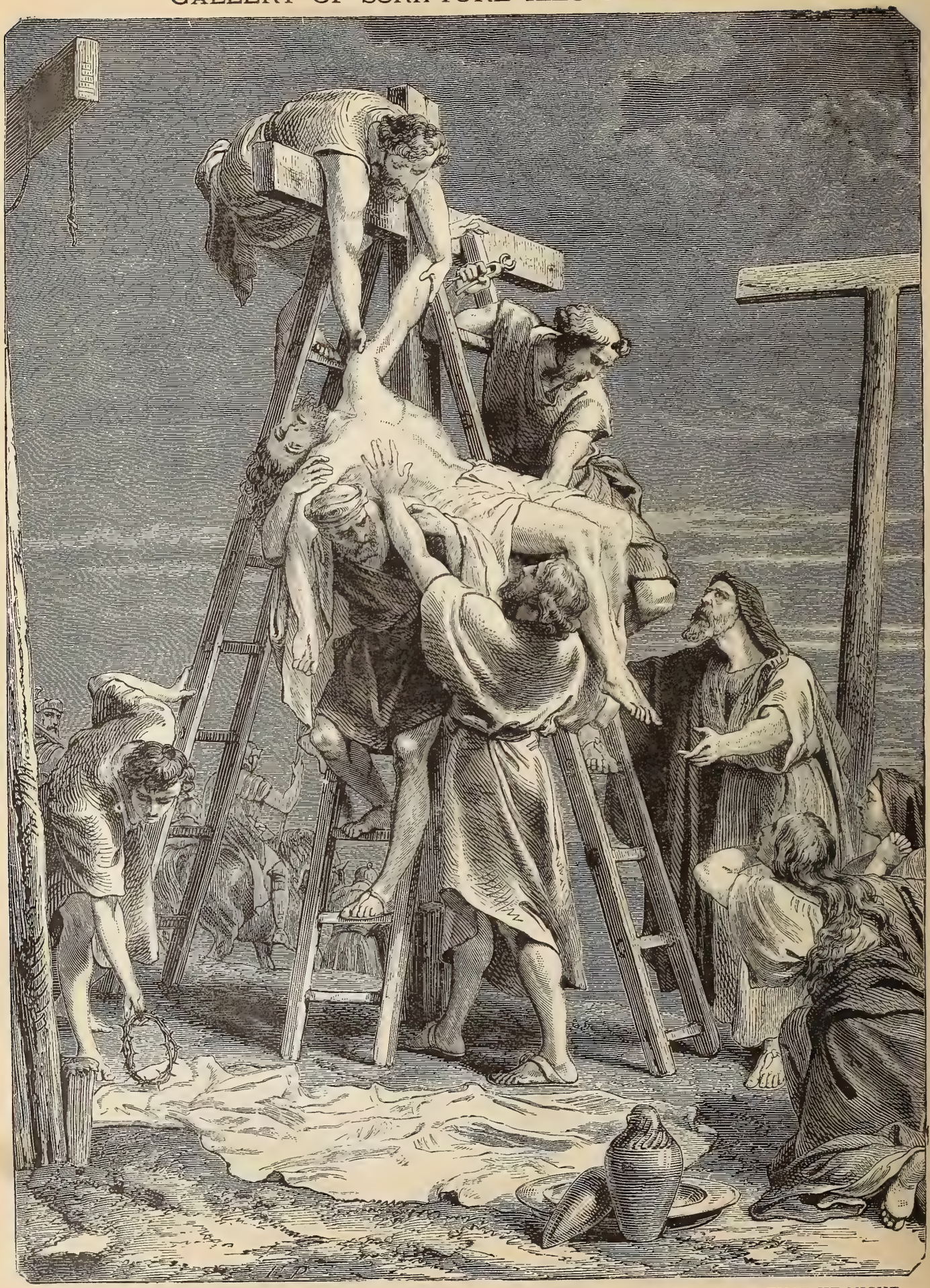
AND HE TOOK THE CUP, AND GAVE THANKS, AND GAVE IT TO THEM, SAYING, DRINK YE ALL OF IT.—*MATT. XXVI. 27.*



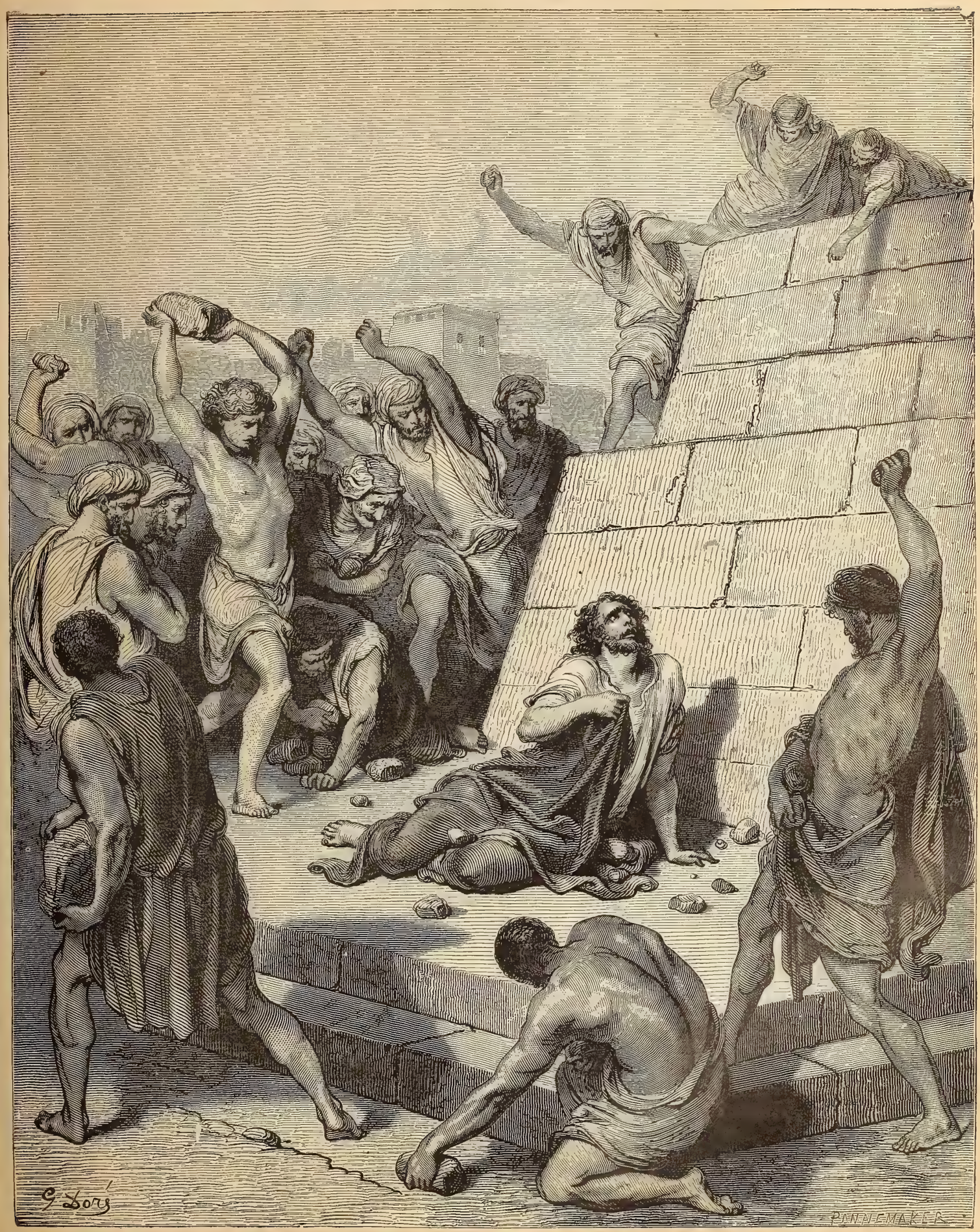
AND HE BEARING HIS CROSS WENT FORTH INTO A PLACE CALLED THE PLACE OF A SKULL, WHICH IS CALLED IN HEBREW, GOLGOTHA, WHERE THEY CRUCIFIED HIM, AND TWO OTHERS WITH HIM.—*JOHN XIX.* 17, 18.



AND IT WAS THE THIRD HOUR, AND THEY CRUCIFIED HIM. AND THE SUPERSCRIPTION OF HIS ACCUSATION WAS WRITTEN OVER, **THE KING OF THE JEWS.**—*MARK XV.* 25, 26.



AND AFTER THIS JOSEPH OF ARIMATHEA, BEING A DISCIPLE OF JESUS, BESOUGHT PILATE THAT HE MIGHT TAKE AWAY THE BODY OF JESUS: AND PILATE GAVE HIM LEAVE.—*JOHN XIX.* 38.



AND THEY STONED STEPHEN, CALLING UPON GOD, AND SAYING, LORD JESUS, RECEIVE MY SPIRIT. AND HE KNEELED DOWN, AND CRIED WITH A LOUD VOICE, LORD, LAY NOT THIS SIN TO THEIR CHARGE.—*ACTS VII.* 59, 60.



AND I SAW ANOTHER ANGEL FLY IN THE MIDST OF HEAVEN, HAVING THE EVERLASTING GOSPEL TO PREACH UNTO THEM THAT DWELL ON THE EARTH.—*REV. XIV.* 6.



AND I BEHELD WHEN HE HAD OPENED THE SIXTH SEAL, AND LO, THERE WAS A GREAT EARTHQUAKE: AND THE SUN BECAME BLACK AND THE MOON BECAME AS BLOOD.—*REV. VI.* 12.



AND HE CARRIED ME AWAY IN THE SPIRIT TO A GREAT AND HIGH MOUNTAIN, AND SHEWED ME THAT GREAT CITY, THE HOLY JERUSALEM, DESCENDING OUT OF HEAVEN FROM GOD.—*REV. XXI.* 10.

29 [u]And shall come forth; [x]they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 [y]I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because [z]I seek not mine own will, but the will of the Father which hath sent me.

31 [a]If I bear witness of myself, my witness is not true.

32 ¶ [b]There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, [c]and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and [d]a shining light: and [e]ye were willing for a season to rejoice in his light.

36 ¶ But [f]I have greater witness than *that* of John: for [g]the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself which hath sent me, [h]hath borne witness of me. Ye have neither heard his voice at any time, [i]nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ¶ [k]Search the scriptures; for in them ye think ye have eternal life: and [l]they are they which testify of me.

40 [m]And ye will not come to me, that ye might have life.

41 [n]I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 [o]How can ye believe, which receive honour one of another, and seek not [p]the honour that *cometh* from God only?

45 Do not think that I will accuse you to the Father: [q]there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: [r]for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

Anno DOMINI 31.

[u] Isa. 26. 19. 1 Thess. 4. 16. 1 Cor. 15. 52.
[x] Dan. 12. 2. Matt. 25. 32, 33, 46.
[y] ver. 19.
[z] Matt. 26. 39. ch. 4. 34. & 6. 38.
[a] See ch. 8. 14. Rev. 3. 14.
[b] Matt. 3. 17. & 17. 5. ch. 8. 18. 1 John 5. 6, 7, 9.
[c] ch. 1. 15, 19, 27, 32.
[d] 2 Pet. 1. 19.
[e] See Matt. 13. 20. & 21. 26. Mark 6. 20.
[f] 1 John 5. 9.
[g] ch. 3. 2. & 10. 25. & 15. 24.
[h] Matt. 3. 17. & 17. 5. ch. 6. 27. & 8. 18.
[i] Deut. 4. 12. ch. 1. 18. 1 Tim. 1. 17. 1 John 4. 12.
[k] Isa. 8. 20. & 34. 16. Luke 16. 29. ver. 46. Acts 17. 11.
[l] Deut. 18. 15, 18. Luke 24. 27. ch. 1. 45.
[m] ch. 1. 11. & 3. 19.
[n] ver. 34. 1 Thess. 2. 6.
[o] ch. 12. 43.
[p] Rom. 2. 29.
[q] Rom. 2. 12.
[r] Gen. 3. 15. & 12. 3. & 18. 18. & 22. 18. & 49. 10. Deut. 18. 15, 18. ch. 1. 45. Acts 26. 22.

29 and shall come forth; they that have done good, unto the resurrection of life; and they that have [1]done ill, unto the resurrection of judgement.
30 I can of myself do nothing: as I hear, I judge: and my judgement is righteous; because I seek not mine own will, but the will of him that sent
31 me. If I bear witness of myself, my witness is
32 not true. It is another that beareth witness of me; and I know that the witness which he wit-
33 nesseth of me is true. Ye have sent unto John,
34 and he hath borne witness unto the truth. But the witness which I receive is not from man: howbeit I say these things, that ye may be saved.
35 He was the lamp that burneth and shineth: and ye were willing to rejoice for a season in his
36 light. But the witness which I have is greater than *that of* John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the
37 Father hath sent me. And the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his
38 form. And ye have not his word abiding in you: for whom he sent, him ye believe not.
39 [2]Ye search the scriptures, because ye think that in them ye have eternal life; and these are they
40 which bear witness of me; and ye will not
41 come to me, that ye may have life. I receive
42 not glory from men. But I know you, that ye
43 have not the love of God in yourselves. I am come in my Father's name, and ye receive me not: if another shall come in his own name,
44 him ye will receive. How can ye believe, which receive glory one of another, and the glory that *cometh* from [3]the only God ye seek
45 not? Think not that I will accuse you to the Father: there is one that accuseth you, *even*
46 Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me; for
47 he wrote of me. But if ye believe not his writings, how shall ye believe my words?

[1] Or, *practised*
[2] Or, *Search the scriptures*
[3] Some ancient authorities read *the only one.*

CHAP. VI.

1 *Christ feedeth five thousand with five loaves and two fishes;* 26 *the multitude flocking unto him, he reproveth their carnal views, &c.*

AFTER [a]these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 [b]And the passover, a feast of the Jews, was nigh.

5 ¶ [c]When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat?

A. D. 32.

[a] Matt. 14. 15. Mark 6. 35. Luke 9. 10, 12.
[b] Lev. 23. 5, 7. Deut. 16. 1. ch. 2. 13. & 5. 1.
[c] Matt. 14. 14. Mark 6. 35. Luke 9. 12.

VI. After these things Jesus went away to the other side of the sea of Galilee, which
2 is *the sea* of Tiberias. And a great multitude followed him, because they beheld the signs
3 which he did on them that were sick. And Jesus went up into the mountain, and there he sat with
4 his disciples. Now the passover, the feast of
5 the Jews, was at hand. Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy [4]bread, that these may eat?

[4] Gr. *loaves.*

6 (And this he said to prove him: for he himself knew what he would do.)

7 Philip answered him, [d]Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley-loaves, and two small fishes: [e]but what are they among so many?

10 And Jesus said, Make the men sit down. (Now there was much grass in the place.) So the men sat down in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth [f]that Prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 [g]And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

Anno DOMINI 32.

[d] See Num. 11. 21, 22.

[e] 2 Kings 4. 43.

[f] Gen. 49. 10. Deut. 18. 15, 18. Matt. 11. 3. ch. 1. 21. & 4. 19, 25. & 7. 40.

[g] Matt. 14. 23. Mark 6. 47.

[1] See marginal note on Matt. xviii 28.
[2] Gr. *loaves.*
[3] Some ancient authorities read *signs.*
[4] Gr. *little boat.*
[5] Gr. *little boats.*

6 And this he said to prove him: for he himself
7 knew what he would do. Philip answered him, Two hundred [1]pennyworth of [2]bread is not sufficient for them, that every one may take a
8 little. One of his disciples, Andrew, Simon
9 Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two fishes: but what are these among so many?
10 Jesus said, Make the people sit down. Now there was much grass in the place. So the men
11 sat down, in number about five thousand. Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as
12 they would. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost.
13 So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had
14 eaten. When therefore the people saw the [3]sign which he did, they said, This is of a truth the prophet that cometh into the world.
15 Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.
16 And when evening came, his disciples went
17 down unto the sea; and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark, and Jesus had
18 not yet come to them. And the sea was rising
19 by reason of a great wind that blew. When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat:
20 and they were afraid. But he saith unto them,
21 It is I; be not afraid. They were willing therefore to receive him into the boat: and straightway the boat was at the land whither they were going.
22 On the morrow the multitude which stood on the other side of the sea saw that there was none other [4]boat there, save one, and that Jesus entered not with his disciples into the boat, but
23 *that* his disciples went away alone (howbeit there came [5]boats from Tiberias nigh unto the place where they ate the bread after the
24 Lord had given thanks): when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the [5]boats,
25 and came to Capernaum, seeking Jesus. And when they found him on the other side of the sea, they said unto him, Rabbi, when
26 camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled.

27 ‖ Labour not for the meat which perisheth, but [h]for that meat which endureth unto everlasting life, which the Son of man shall give unto you: [i]for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, [k]This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, [l]What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 [m]Our fathers did eat manna in the desert; as it is written, [n]He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 [o]Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, [p]I am the bread of life: [q]he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 [r]But I said unto you, That ye also have seen me, and believe not.

37 [s]All that the Father giveth me, shall come to me, and [t]him that cometh to me, I will in no wise cast out.

38 For I came down from heaven, [u]not to do mine own will, [x]but the will of him that sent me.

39 And this is the Father's will which hath sent me, [y]that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, [z]that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, [a]Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 [b]No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 [c]It is written in the prophets, And they shall be all taught of God. [d]Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 [e]Not that any man hath seen the Father, [f]save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, [g]He that believeth on me hath everlasting life.

48 [h]I am that bread of life.

49 [i]Your fathers did eat manna in the wilderness, and are dead.

50 [k]This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread [l]which came down from heaven: if any man eat of this bread, he shall live

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‖ Or, *work not.*
[h] ver. 54. ch. 4. 14.
[i] Matt. 3. 17. & 17. 5. Mark 1. 11. & 9. 7. Luke 3. 22. & 9. 35. ch. 1. 33. & 5. 37. & 8. 18 Acts 2. 22. 2 Pet. 1. 17.
[k] 1 John 3. 23.
[l] Matt. 12. 38. & 16. 1. Mark 8. 11. 1 Cor. 1. 22.
[m] Ex. 16. 15. Num. 11. 7. Neh. 9. 15. 1 Cor. 10. 3.
[n] Ps. 78. 24, 25.
[o] See ch. 4. 15.
[p] ver. 48, 58.
[q] ch. 4. 14. & 7. 37.
[r] ver. 26, 64.
[s] ver. 45.
[t] Matt. 24. 24. ch. 10. 28, 29. 2 Tim. 2. 19. 1 John 2. 19.
[u] Matt. 26. 39. ch. 5. 30.
[x] ch. 4. 34.
[y] ch. 10. 28. & 17. 12. & 18. 9.
[z] ver. 27, 47, 54. ch. 3. 15, 16. & 4. 14.
[a] Matt. 13. 55. Mark 6. 3. Luke 4. 22.
[b] Sol. Song. 1. 4. ver. 65.
[c] Isa. 54. 13. Jer. 31. 34. Mic. 4. 2. Heb. 8. 10. & 10. 16.
[d] ver. 37.
[e] ch. 1. 18. & 5. 37.
[f] Matt. 11. 27. Luke 10. 22. ch. 1. 18. & 7. 29. & 8. 19.
[g] ch. 3. 16, 18, 36. ver. 40.
[h] ver. 33, 35.
[i] ver. 31.
[k] ver. 51, 58.
[l] ch. 3. 13.

1 Or, *he sent*
2 Or, *that I should raise him up*

27 Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the
28 Father, *even* God, hath sealed. They said therefore unto him, What must we do, that we may
29 work the works of God? Jesus answered and said unto them, This is the work of God, that
30 ye believe on him whom [1]he hath sent. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee?
31 what workest thou? Our fathers ate the manna in the wilderness; as it is written, He gave them
32 bread out of heaven to eat. Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true
33 bread out of heaven. For the bread of God is that which cometh down out of heaven, and
34 giveth life unto the world. They said therefore unto him, Lord, evermore give us this bread.
35 Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he
36 that believeth on me shall never thirst. But I said unto you, that ye have seen me, and yet
37 believe not. All that which the Father giveth me shall come unto me; and him that cometh
38 to me I will in no wise cast out. For I am come down from heaven, not to do mine own
39 will, but the will of him that sent me. And this is the will of him that sent me, that of all that which he hath given me I should lose nothing,
40 but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and [2]I will raise him up at the last day.
41 The Jews therefore murmured concerning him, because he said, I am the bread which
42 came down out of heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I
43 am come down out of heaven? Jesus answered and said unto them, Murmur not among your-
44 selves. No man can come to me, except the Father which sent me draw him: and I
45 will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto
46 me. Not that any man hath seen the Father, save he which is from God, he hath seen the
47 Father. Verily, verily, I say unto you, He that
48 believeth hath eternal life. I am the bread of
49 life. Your fathers did eat the manna in the
50 wilderness, and they died. This is the bread which cometh down out of heaven, that a man
51 may eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live

for ever: and [m]the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore [n]strove among themselves, saying, [o]How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except [p]ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 [q]Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, [r]dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 [s]This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 [t]Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 [u]*What* and if ye shall see the Son of man ascend up where he was before?

63 [x]It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But [y]there are some of you that believe not. For [z]Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore [a]said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ [b]From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast [c]the words of eternal life.

69 [d]And we believe, and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, [e]Have not I chosen you twelve, [f]and one of you is a devil?

71 He spake of Judas Iscariot, *the son* of Simon: for he it was that should betray him, being one of the twelve.

CHAP. VII.

1 *Jesus, exhorted by his unbelieving kinsmen to shew himself,* 10 *goeth secretly to the feast;* 14 *he teacheth in the temple.* 40 *Divers opinions concerning Christ.* 45 *The Pharisees are angry at their officers, &c.*

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, [a]because the Jews sought to kill him.

2 [b]Now the Jews' feast of tabernacles was at hand.

3 [c]His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

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[m] Heb 10. 5,10.
[n] ch. 7. 43. & 9. 16. & 10. 19.
[o] ch. 3. 9.
[p] Matt. 26. 26, 28.
[q] ver. 27, 40, 63. ch. 4. 14.
[r] 1 John 3. 24. & 4. 15, 16.
[s] ver. 49, 50, 51.
[t] ver. 66. Matt. 11. 6.
[u] ch. 3. 13. Mark 16. 19. Acts 1. 9. Eph. 4. 8.
[x] 2 Cor. 3. 6.
[y] ver. 36.
[z] ch. 2. 24, 25. & 13. 11.
[a] ver. 44, 45.
[b] ver. 60.
[c] Acts 5. 20.
[d] Matt. 16. 16. Mark 8. 29. Luke 9. 20. ch. 1. 49. & 11. 27.
[e] Luke 6. 13.
[f] ch. 13. 27.
[a] ch. 5. 16, 18.
[b] Lev. 23. 34.
[c] Matt. 12. 46. Mark 3. 31. Acts 1. 14.

[1] Gr. *true meat.*
[2] Gr. *true drink.*
[3] Or, *a synagogue*
[4] Or, *him*
[5] Or, *hast words*

for ever: yea and the bread which I will give is my flesh, for the life of the world.

52 The Jews therefore strove one with another, saying, How can this man give us his flesh to
53 eat? Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have
54 not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I
55 will raise him up at the last day. For my flesh is [1]meat indeed, and my blood is [2]drink indeed.
56 He that eateth my flesh and drinketh my blood
57 abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because
58 of me. This is the bread which came down out of heaven: not as the fathers did eat, and died: he that eateth this bread shall live for ever.
59 These things said he in [3]the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they heard *this*, said, This is a hard saying; who can
61 hear [4]it? But Jesus knowing in himself that his disciples murmured at this, said unto them,
62 Doth this cause you to stumble? *What* then if ye should behold the Son of man ascending
63 where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit,
64 and are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was
65 that should betray him. And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.

66 Upon this many of his disciples went back,
67 and walked no more with him. Jesus said therefore unto the twelve, Would ye also go
68 away? Simon Peter answered him, Lord, to whom shall we go? thou [5]hast the words of
69 eternal life. And we have believed and know
70 that thou art the Holy One of God. Jesus answered them, Did not I choose you the
71 twelve, and one of you is a devil? Now he spake of Judas *the son* of Simon Iscariot, for he it was that should betray him, *being* one of the twelve.

VII. And after these things Jesus walked in Galilee: for he would not walk in Judæa,
2 because the Jews sought to kill him. Now the feast of the Jews, the feast of tabernacles, was
3 at hand. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou doest

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.
5 (For [d]neither did his brethren believe in him.)
6 Then Jesus said unto them, [e]My time is not yet come: but your time is always ready.
7 [f]The world cannot hate you; but me it hateth, [g]because I testify of it, that the works thereof are evil.
8 Go ye up unto this feast: I go not up yet unto this feast; [h]for my time is not yet full come.
9 When he had said these words unto them, he abode *still* in Galilee.
10 ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.
11 Then [i]the Jews sought him at the feast, and said, Where is he?
12 And [k]there was much murmuring among the people concerning him: for [l]some said, He is a good man: others said, Nay; but he deceiveth the people.
13 Howbeit, no man spake openly of him, [m]for fear of the Jews.
14 ¶ Now about the midst of the feast, Jesus went up into the temple and taught.
15 [n]And the Jews marvelled, saying, How knoweth this man ‖letters, having never learned?
16 Jesus answered them, and said, [o]My doctrine is not mine, but his that sent me.
17 [p]If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.
18 [q]He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.
19 [r]Did not Moses give you the law, and *yet* none of you keepeth the law? [s]Why go ye about to kill me?
20 The people answered and said, [t]Thou hast a devil: who goeth about to kill thee?
21 Jesus answered and said unto them, I have done one work, and ye all marvel.
22 [u]Moses therefore gave unto you circumcision, (not because it is of Moses, [x]but of the fathers:) and ye on the sabbath-day circumcise a man.
23 If a man on the sabbath-day receive circumcision, ‖that the law of Moses should not be broken, are ye angry at me, because [y]I have made a man every whit whole on the sabbath-day?
24 [z]Judge not according to the appearance, but judge righteous judgment.
25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?
26 But lo, he speaketh boldly, and they say nothing unto him. [a]Do the rulers know indeed that this is the very Christ?
27 [b]Howbeit, we know this man, whence he is: but when Christ cometh, no man knoweth whence he is.
28 Then cried Jesus in the temple, as he taught, saying, [c]Ye both know me, and ye know whence I am: and [d]I am not come of myself, but he that sent me [e]is true, [f]whom ye know not.

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[d] Mark 3. 21.
[e] ch. 2. 4. & 8. 20. ver. 8, 30.
[f] ch. 15. 19.
[g] ch. 3. 19.
[h] ch. 8. 30 ver. 6.
[i] ch. 11. 56.
[k] ch. 9. 16. & 10. 19.
[l] Matt. 21. 46. Luke 7. 16 ch. 6. 14. ver. 40.
[m] ch. 9. 22. & 12. 42. & 19. 38.
[n] Matt. 13. 54. Mark 6. 2. Luke 4. 22. Acts 2. 7.
‖ Or, *learning*.
[o] ch. 3. 11. & 8. 28. & 12. 49. & 14. 10, 24.
[p] ch. 8. 43.
[q] ch. 5. 41. & 8. 50.
[r] Ex. 24. 3. Deut. 33. 4. John 1. 17. Acts 7. 38.
[s] Matt. 12. 14. Mark 3. 6. ch. 5, 16, 18. & 10. 31, 39. & 11. 53.
[t] ch. 8. 48, 52. & 10. 20.
[u] Lev. 12. 3.
[x] Gen. 17. 10.
‖ Or, *without breaking the law of Moses*.
[y] ch. 5. 8, 9, 16.
[z] Deut. 1. 16, 17. Prov. 24. 23. ch. 8. 15. Jam. 2. 1.
[a] ver. 48.
[b] Matt. 13. 55. Mark 6. 3. Luke 4. 22.
[c] See ch. 8. 14.
[d] ch. 5. 43. & 8. 42.
[e] ch. 5. 32. & 8. 26. Rom. 3. 4.
[f] ch. 1. 18. & 8. 55.

[1] Some ancient authorities read *and seeketh it to be known openly*.
[2] Many ancient authorities omit *yet*.
[3] Gr. *demon*.
[4] Or, *marvel because of this. Moses hath given you circumcision*

4 For no man doeth anything in secret, [1]and himself seeketh to be known openly. If thou doest
5 these things, manifest thyself to the world. For
6 even his brethren did not believe on him. Jesus therefore saith unto them, My time is not yet
7 come; but your time is alway ready. The world cannot hate you; but me it hateth, be-
8 cause I testify of it, that its works are evil. Go ye up unto the feast: I go not up [2]yet unto this
9 feast; because my time is not yet fulfilled. And having said these things unto them, he abode *still* in Galilee.
10 But when his brethren were gone up unto the feast, then went he also up, not publicly,
11 but as it were in secret. The Jews therefore sought him at the feast, and said, Where is he?
12 And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth
13 the multitude astray. Howbeit no man spake openly of him for fear of the Jews.
14 But when it was now the midst of the feast Jesus went up into the temple, and taught.
15 The Jews therefore marvelled, saying, How knoweth this man letters, having never learned?
16 Jesus therefore answered them, and said, My
17 teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or *whether*
18 I speak from myself. He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him.
19 Did not Moses give you the law, and *yet* none of you doeth the law? Why seek ye to kill
20 me? The multitude answered, Thou hast a
21 [3]devil: who seeketh to kill thee? Jesus answered and said unto them, I did one work,
22 and ye all [4]marvel. For this cause hath Moses given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye cir-
23 cumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the sabbath?
24 Judge not according to appearance, but judge righteous judgement.
25 Some therefore of them of Jerusalem said,
26 Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers in-
27 deed know that this is the Christ? Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he
28 is. Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not.

29 But [e]I know him; for I am from him, and he hath sent me.

30 Then [h]they sought to take him: but [i]no man laid hands on him, because his hour was not yet come.

31 And [k]many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 ¶ The Pharisees heard that the people murmured such things concerning him: and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, [l]Yet a little while am I with you, and *then* I go unto him that sent me.

34 Ye [m]shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto [n]the dispersed among the || Gentiles, and teach the Gentiles?

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come?

37 [o]In the last day, that great *day* of the feast, Jesus stood and cried, saying, [p]If any man thirst, let him come unto me, and drink.

38 [q]He that believeth on me, as the scripture hath said, [r]out of his belly shall flow rivers of living water.

39 ([s]But this spake he of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet *given*, because that Jesus was not yet [t]glorified.)

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is [u]the Prophet.

41 Others said, [x]This is the Christ. But some said, Shall Christ come [y]out of Galilee?

42 [z]Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, [a]where David was?

43 So [b]there was a division among the people because of him.

44 And [c]some of them would have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, [d]Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 [e]Have any of the rulers, or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, ([f]he that came †to Jesus by night, being one of them,)

51 [g]Doth our law judge *any* man before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for [h]out of Galilee ariseth no prophet.

53 And every man went unto his own house.

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[g] Matt. 11. 27. ch. 10. 15.
[h] Mark 11. 18. Luke 19. 47. & 20. 19. ver. 19. ch. 8. 37.
[i] ver. 44. ch. 8. 20.
[k] Matt. 12. 23. ch. 3. 2. & 8. 30.
[l] ch. 13. 33. & 16. 16.
[m] Hos. 5. 6. ch. 8. 21. & 13. 33.
[n] Isa. 11. 12. Jam. 1. 1. 1 Pet. 1. 1.
|| Or, *Greeks.*
[o] Lev. 23. 36.
[p] Isa. 55. 1. ch. 6. 35. Rev. 22. 17.
[q] Deut. 18. 15.
[r] Prov. 18. 4. Isa. 12. 3. & 44. 3. ch. 4. 14.
[s] Isa. 44. 3. Joel 2. 28. ch. 16. 7. Acts 2. 17, 33, 38.
[t] ch. 12. 16. & 16. 7.
[u] Deut. 18. 15, 18. ch. 1. 21. & 6. 14.
[x] ch. 4. 42. & 6. 69.
[y] ver. 52. ch. 1. 46.
[z] Ps. 132. 11. Jer. 23. 5. Mic. 5. 2. Matt. 2. 5. Luke 2. 4.
[a] 1 Sam. 16. 1, 4.
[b] ver. 12. ch. 9. 16. & 10. 19.
[c] ver. 30.
[d] Matt. 7. 29.
[e] ch. 12. 42. Acts 6. 7. 1 Cor. 1. 20, 26. & 2. 8.
[f] ch. 3. 2.
† Gr. *to him.*
[g] Deut. 1. 17. & 17. 8, &c. & 19. 15.
[h] Isa. 9. 1, 2. Matt. 4. 15. ch. 1. 46. ver. 41.

[1] Gr. *of.*
[2] Some ancient authorities read *for the Holy Spirit was not yet given.*
[3] Or, *see: for out of Galilee, etc.*
[4] Most of the ancient authorities omit John vii. 53—viii. 11. Those which contain it vary much from each other.

29 I know him; because I am from him, and he
30 sent me. They sought therefore to take him:
and no man laid his hand on him, because his
31 hour was not yet come. But of the multitude
many believed on him; and they said, When the
Christ shall come, will he do more signs than
32 those which this man hath done? The Pharisees heard the multitude murmuring these
things concerning him; and the chief priests
and the Pharisees sent officers to take him.
33 Jesus therefore said, Yet a little while am I with
34 you, and I go unto him that sent me. Ye shall
seek me, and shall not find me: and where I
35 am, ye cannot come. The Jews therefore said
among themselves, Whither will this man go
that we shall not find him? will he go unto the
Dispersion [1]among the Greeks, and teach the
36 Greeks? What is this word that he said, Ye
shall seek me, and shall not find me: and where
I am, ye cannot come?

37 Now on the last day, the great *day* of the
feast, Jesus stood and cried, saying, If any man
38 thirst, let him come unto me, and drink. He
that believeth on me, as the scripture hath said,
out of his belly shall flow rivers of living water.
39 But this spake he of the Spirit, which they that
believed on him were to receive: [2]for the Spirit
was not yet *given;* because Jesus was not yet
40 glorified. *Some* of the multitude therefore,
when they heard these words, said, This is of a
41 truth the prophet. Others said, This is the
Christ. But some said, What, doth the Christ
42 come out of Galilee? Hath not the scripture
said that the Christ cometh of the seed of
David, and from Bethlehem, the village where
43 David was? So there arose a division in the
44 multitude because of him. And some of them
would have taken him; but no man laid hands
on him.

45 The officers therefore came to the chief
priests and Pharisees; and they said unto them,
46 Why did ye not bring him? The officers an-
47 swered, Never man so spake. The Pharisees
therefore answered them, Are ye also led astray?
48 Hath any of the rulers believed on him, or
49 of the Pharisees? But this multitude which
50 knoweth not the law are accursed. Nicodemus
saith unto them (he that came to him before,
51 being one of them), Doth our law judge a man,
except it first hear from himself and know what
52 he doeth? They answered and said unto him,
Art thou also of Galilee? Search, and [3]see that
out of Galilee ariseth no prophet.

53 [4][And they went every man unto his own house.

CHAP. VIII.

1 Christ delivereth a woman taken in adultery; 21 he preacheth himself the light of the world, and justifieth his doctrine.

JESUS went unto the mount of Olives:
2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down and taught them.
3 And the scribes and Pharisees brought unto him a woman taken in adultery: and when they had set her in the midst,
4 They say unto him, Master, this woman was taken in adultery, in the very act.
5 [a]Now Moses in the law commanded us, that such should be stoned: but what sayest thou?
6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*
7 So when they continued asking him, he lifted up himself, and said unto them, [b]He that is without sin among you, let him first cast a stone at her.
8 And again he stooped down, and wrote on the ground.
9 And they which heard *it*, [c]being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.
10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?
11 She said, No man, Lord. And Jesus said unto her, [d]Neither do I condemn thee: go, and [e]sin no more.
12 ¶ Then spake Jesus again unto them, saying, [f]I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.
13 The Pharisees therefore said unto him, [g]Thou bearest record of thyself; thy record is not true.
14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go: but [h]ye cannot tell whence I come, and whither I go.
15 [i]Ye judge after the flesh, [k]I judge no man.
16 And yet if I judge, my judgment is true: for [l]I am not alone, but I and the Father that sent me.
17 [m]It is also written in your law, that the testimony of two men is true.
18 I am one that bear witness of myself; and [n]the Father that sent me, beareth witness of me.
19 Then said they unto him, Where is thy Father? Jesus answered, [o]Ye neither know me, nor my Father: [p]if ye had known me, ye should have known my Father also.
20 These words spake Jesus in [q]the treasury, as he taught in the temple: and [r]no man laid hands on him, for [s]his hour was not yet come.
21 Then said Jesus again unto them, I go my way, and [t]ye shall seek me, and [u]shall die in your sins: whither I go, ye cannot come.
22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

Anno DOMINI 32.

a Lev. 20. 10. Deut. 22. 22.
b Deut. 17. 7. Rom. 2. 1.
c Rom. 2. 22.
d Luke 9. 56. & 12. 14.
e ch. 3. 17. & 5. 14.
f ch. 1. 4, 5, 9. & 3. 19. & 9. 5. & 12. 35, 36, 46.
g ch. 5. 31.
h See ch. 7. 28. & 9. 29.
i ch. 7. 24.
k ch. 3. 17. & 12. 47. & 18. 36.
l ver. 29. ch. 16. 32.
m Deut. 17. 6. & 19. 15. Matt. 18. 16. 2 Cor. 13. 1. Heb. 10. 28.
n ch. 5. 37.
o ver. 55. ch. 16. 3.
p ch. 14. 7.
q Mark 12. 41.
r ch. 7. 30.
s ch. 7. 8.
t ch. 7. 34. & 13. 33.
u ver. 24.

1 Or, *Teacher*
2 Or, *trying*

VIII. but Jesus went unto the mount of
2 Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and
3 taught them. And the scribes and the Pharisees bring a woman taken in adultery; and
4 having set her in the midst, they say unto him, [1]Master, this woman hath been taken in adul-
5 tery, in the very act. Now in the law Moses commanded us to stone such: what then sayest
6 thou of her? And this they said, [2]tempting him, that they might have *whereof* to accuse him. But Jesus stooped down, and with his finger
7 wrote on the ground. But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him
8 first cast a stone at her. And again he stooped down, and with his finger wrote on the ground.
9 And they, when they heard it, went out one by one, beginning from the eldest, *even* unto the last: and Jesus was left alone, and the woman,
10 where she was, in the midst. And Jesus lifted up himself, and said unto her, Woman, where
11 are they? did no man condemn thee? And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.]
12 Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall
13 have the light of life. The Pharisees therefore said unto him, Thou bearest witness of thyself;
14 thy witness is not true. Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not
15 whence I come, or whither I go. Ye judge
16 after the flesh; I judge no man. Yea and if I judge, my judgement is true; for I am not alone,
17 but I and the Father that sent me. Yea and in your law it is written, that the witness of two
18 men is true. I am he that beareth witness of myself, and the Father that sent me beareth
19 witness of me. They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew
20 me, ye would know my Father also. These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.
21 He said therefore again unto them, I go away, and ye shall seek me, and shall die in
22 your sin: whither I go, ye cannot come. The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye cannot come?

23 And he said unto them, [x]Ye are from beneath; I am from above: [y]ye are of this world; I am not of this world.

24 [z]I said therefore unto you, that ye shall die in your sins: [a]for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say, and to judge of you: but [b]he that sent me is true; and [c]I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have [d]lifted up the Son of man, [e]then shall ye know that I am *he*, and [f]*that* I do nothing of myself; but [g]as my Father hath taught me, I speak these things.

29 And [h]he that sent me is with me: [i]the Father hath not left me alone; [k]for I do always those things that please him.

30 As he spake these words, [l]many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and [m]the truth shall make you free.

33 ¶ They answered him, [n]We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, [o]Whosoever committeth sin is the servant of sin.

35 And [p]the servant abideth not in the house for ever, *but* the Son abideth ever.

36 [q]If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but [r]ye seek to kill me, because my word hath no place in you.

38 [s]I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, [t]Abraham is our father. Jesus saith unto them, [u]If ye were Abraham's children, ye would do the works of Abraham.

40 [x]But now ye seek to kill me, a man that hath told you the truth, [y]which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; [z]we have one Father, *even* God.

42 Jesus said unto them, [a]If God were your Father, ye would love me: [b]for I proceeded forth and came from God; [c]neither came I of myself, but he sent me.

43 [d]Why do ye not understand my speech? *even* because ye cannot hear my word.

44 [e]Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and [f]abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

Anno DOMINI 32.

[x] ch. 3. 31.
[y] ch. 15. 19. & 17. 16.
1 John 4. 5.
[z] ver. 21.
[a] Mark 16. 16.
[b] ch. 7. 28.
[c] ch. 3. 32. & 15. 15.
[d] ch. 3. 14. & 12. 32.
[e] Rom. 1. 4.
[f] ch. 5. 19, 30.
[g] ch. 3. 11.
[h] ch. 14. 10, 11.
[i] ver. 16.
[k] ch. 4. 34. & 5. 30. & 6. 38.
[l] ch. 7. 31. & 10. 42. & 11. 45.
[m] Rom. 6. 14, 18, 22. & 8. 2. Jam. 1. 25. & 2. 12.
[n] Lev. 25. 42. Matt. 3. 9. ver. 39.
[o] Rom. 6. 16, 20. 2 Pet. 2. 19.
[p] Gal. 4. 30.
[q] Rom. 8. 2. Gal. 5. 1.
[r] ch. 7. 19. ver. 40.
[s] ch. 3. 32. & 5. 19, 30. & 14. 10, 24.
[t] Matt. 3. 9. ver. 33.
[u] Rom. 2. 28. & 9. 7. Gal. 3. 7, 29.
[x] ver. 37.
[y] ver. 26.
[z] Isa. 63. 16. & 64. 8. Mal. 1. 6.
[a] 1 John 5. 1.
[b] ch. 16. 27. & 17. 8, 25.
[c] ch. 5. 43. & 7. 28, 29.
[d] ch. 7. 17.
[e] Matt. 13. 38. 1 John 3. 8.
[f] Jude 6.

[1] Or, *I am*
[2] Or, How is it *that I even speak to you at all?*
[3] Gr. *into.*
[4] Or, *I am* Or, *I am* he: *and I do*
[5] Or, *hath no place in you*
[6] Or, *the Father: do ye also therefore the things which ye heard from the Father.*
[7] Gr. *are.*
[8] Some ancient authorities read *ye do the works of Abraham.*
[9] Or, *know*
[10] Some ancient authorities read *standeth.*
[11] Or, *When* one *speaketh a lie, he speaketh of his own: for his father also is a liar.*

23 And he said unto them, Ye are from beneath;
I am from above: ye are of this world; I am
24 not of this world. I said therefore unto you,
that ye shall die in your sins: for except ye be-
lieve that [1]I am *he*, ye shall die in your sins.
25 They said therefore unto him, Who art thou?
Jesus said unto them, [2]Even that which I have
also spoken unto you from the beginning.
26 I have many things to speak and to judge con-
cerning you: howbeit he that sent me is true;
and the things which I heard from him, these
27 speak I [3]unto the world. They perceived not
28 that he spake to them of the Father. Jesus
therefore said, When ye have lifted up the Son
of man, then shall ye know that [4]I am *he*, and
that I do nothing of myself, but as the Father
29 taught me, I speak these things. And he that
sent me is with me; he hath not left me alone;
for I do always the things that are pleasing to
30 him. As he spake these things, many believed
on him.

31 Jesus therefore said to those Jews which had
believed him, If ye abide in my word, *then*
32 are ye truly my disciples; and ye shall know
the truth, and the truth shall make you free.
33 They answered unto him, We be Abraham's
seed, and have never yet been in bondage to
any man: how sayest thou, Ye shall be made
34 free? Jesus answered them, Verily, verily, I
say unto you, Every one that committeth sin is
35 the bondservant of sin. And the bondservant
abideth not in the house for ever: the son
36 abideth for ever. If therefore the Son shall
37 make you free, ye shall be free indeed. I know
that ye are Abraham's seed; yet ye seek to kill
me, because my word [5]hath not free course in
38 you. I speak the things which I have seen with
[6]*my* Father: and ye also do the things which ye
39 heard from *your* father. They answered and
said unto him, Our father is Abraham. Jesus
saith unto them, If ye [7]were Abraham's children,
40 [8]ye would do the works of Abraham. But now
ye seek to kill me, a man that hath told you the
truth, which I heard from God: this did not
41 Abraham. Ye do the works of your father.
They said unto him, We were not born of for-
42 nication; we have one Father, *even* God. Jesus
said unto them, If God were your Father, ye
would love me: for I came forth and am come
from God; for neither have I come of myself,
43 but he sent me. Why do ye not [9]understand
my speech? *Even* because ye cannot hear my
44 word. Ye are of *your* father the devil, and the
lusts of your father it is your will to do. He
was a murderer from the beginning, and [10]stood
not in the truth, because there is no truth in him.
[11]When he speaketh a lie, he speaketh of his own:
45 for he is a liar, and the father thereof. But
because I say the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?
47 [g]He that is of God, heareth God's words: ye therefore hear *them* not, because ye are not of God.
48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and [h]hast a devil?
49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.
50 And I [i]seek not mine own glory: there is one that seeketh and judgeth.
51 Verily, verily, I say unto you, [k]If a man keep my saying, he shall never see death.
52 Then said the Jews unto him, Now we know that thou hast a devil. [l]Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.
53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?
54 Jesus answered, [m]If I honour myself, my honour is nothing: [n]it is my Father that honoureth me, of whom ye say, that he is your God.
55 Yet [o]ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.
56 Your father Abraham [p]rejoiced to see my day: [q]and he saw *it*, and was glad.
57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?
58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, [r]I am.
59 Then [s]took they up stones to cast at him: but Jesus hid himself, and went out of the temple, [t]going through the midst of them, and so passed by.

CHAP. IX.

1 *A man that was born blind is restored to sight;* 13 *he is brought to the Pharisees;* 34 *they excommunicate him,* 35 *Christ receiveth him, &c.*

AND as *Jesus* passed by, he saw a man which was blind from *his* birth.
2 And his disciples asked him, saying, Master, [a]who did sin, this man, or his parents, that he was born blind?
3 Jesus answered, Neither hath this man sinned, nor his parents: [b]but that the works of God should be made manifest in him.
4 [c]I must work the works of him that sent me, while it is day: the night cometh, when no man can work.
5 As long as I am in the world, [d]I am the light of the world.
6 When he had thus spoken, [e]he spat on the ground, and made clay of the spittle, and he ‖anointed the eyes of the blind man with the clay,
7 And said unto him, Go, wash [f]in the pool of Siloam, (which is by interpretation, Sent.) [g]He went his way therefore, and washed, and came seeing.
8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?
9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

Anno DOMINI 32.

g ch. 10. 26, 27. 1 John 4. 6.
h ch. 7. 20. & 10. 20. ver. 52.
i ch. 5. 41. & 7. 18.
k ch. 5. 24. & 11. 26.
l Zech. 1. 5. Heb. 11. 13.
m ch. 5. 31.
n ch. 5. 41. & 16. 14. & 17. 1. Acts 3. 13.
o ch. 7. 28, 29.
p Luke 10. 24.
q Heb. 11. 13.
r Ex. 3. 14. Isa. 43. 13. ch. 17. 5, 24. Col. 1. 17. Rev. 1. 8.
s ch. 10. 31, 39. & 11. 8.
t Luke 4. 30.
a ver. 34.
b ch. 11. 4.
c ch. 4. 34. & 5. 19, 36. & 11. 9. & 12. 35. & 17. 4.
d ch. 1. 5, 9. & 3. 19. & 8. 12. & 12. 35, 46.
e Mark 7. 33. & 8. 23.
‖ Or, *spread the clay upon the eyes of the blind man.*
f Neh. 3. 15.
g See 2 Kings 5. 14.

1 Gr. *demon.*
2 Or, *that he should see*
3 Gr. *was born.*
4 Or, *was hidden, and went, etc.*
5 Many ancient authorities add *and going through the midst of them went his way and so passed by.*
6 Or, *and with the clay thereof anointed* his *eyes.*

46 Which of you convicteth me of sin? If I say
47 truth, why do ye not believe me? He that is of God heareth the words of God: for this cause ye hear *them* not, because ye are not of God.
48 The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a
49 [1]devil? Jesus answered, I have not a [1]devil; but I honour my Father, and ye dishonour me.
50 But I seek not mine own glory: there is one
51 that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my word, he shall never
52 see death. The Jews said unto him, Now we know that thou hast a [1]devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death.
53 Art thou greater than our father Abraham, which is dead? and the prophets are dead:
54 whom makest thou thyself? Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that
55 he is your God; and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I
56 know him, and keep his word. Your father Abraham rejoiced [2]to see my day; and he saw
57 it, and was glad. The Jews therefore said unto him, Thou art not yet fifty years old, and hast
58 thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham
59 [3]was, I am. They took up stones therefore to cast at him: but Jesus [4]hid himself, and went out of the temple[5].

IX. And as he passed by, he saw a man blind
2 from his birth. And his disciples asked him, saying, Rabbi, who did sin, this man, or
3 his parents, that he should be born blind? Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be
4 made manifest in him. We must work the works of him that sent me, while it is day: the night cometh, when no man can work.
5 When I am in the world, I am the light of the
6 world. When he had thus spoken, he spat on the ground, and made clay of the spittle, [6]and
7 anointed his eyes with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore,
8 and washed, and came seeing. The neighbours therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he that
9 sat and begged? Others said, It is he: others said, No, but he is like him. He said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, [h]A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath-day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, [i]How can a man that is a sinner do such miracles? And [k]there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, [l]He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? How then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, because [m]they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he [n]should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, [o]Give God the praise: [p]we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses; *as for* this *fellow*, [q]we know not from whence he is.

30 The man answered and said unto them, [r]Why, herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that [s]God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

Anno DOMINI 32.

[h] ver. 6, 7.

[i] ver. 33. ch. 3. 2.
[k] ch. 7. 12, 43. & 10. 19.

[l] ch. 4. 19. & 6. 14.

[m] ch. 7. 13. & 12. 42. & 19. 38. Acts 5. 13.

[n] ver. 34. ch. 16. 2.

[o] Josh. 7. 19. 1 Sam. 6. 5.
[p] ver. 16.

[q] ch. 8. 14.
[r] ch. 3. 10.
[s] Job 27. 9. & 35. 12. Ps. 18. 41. & 34. 15. & 66. 18. Prov. 1. 28. & 15. 29. & 28. 9. Isa. 1. 15. Jer. 11. 11. & 14. 12. Ezek. 8. 18. Mic. 3. 4. Zech. 7. 13.

10 They said therefore unto him, How then were
11 thine eyes opened? He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I re-
12 ceived sight. And they said unto him, Where is he? He saith, I know not.

13 They bring to the Pharisees him that afore-
14 time was blind. Now it was the sabbath on the day when Jesus made the clay, and opened
15 his eyes. Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes,
16 and I washed, and do see. Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among
17 them. They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a
18 prophet. The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents
19 of him that had received his sight, and asked them, saying, Is this your son, who ye say was
20 born blind? how then doth he now see? His parents answered and said, We know that this
21 is our son, and that he was born blind: but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he
22 shall speak for himself. These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him *to be* Christ, he should be put out
23 of the synagogue. Therefore said his parents,
24 He is of age; ask him. So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a
25 sinner. He therefore answered, Whether he be a sinner, I know not: one thing I know, that,
26 whereas I was blind, now I see. They said therefore unto him, What did he to thee? how
27 opened he thine eyes? He answered them, I told you even now, and ye did not hear: wherefore would ye hear it again? would ye also be-
28 come his disciples? And they reviled him, and said, Thou art his disciple; but we are disciples
29 of Moses. We know that God hath spoken unto Moses: but as for this man, we know
30 not whence he is. The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and *yet* he
31 opened mine eyes. We know that God heareth not sinners: but if any man be a worshipper
32 of God, and do his will, him he heareth. Since the world began it was never heard that any one opened the eyes of a man born blind.

33 [t]If this man were not of God, he could do nothing.

34 They answered and said unto him, [u]Thou wast altogether born in sins, and dost thou teach us? And they ‖cast him out.

35 Jesus heard that they had cast him out: and when he had found him, he said unto him, Dost thou believe on [x]the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and [y]it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, [z]For judgment I am come into this world; [a]that they which see not might see, and that they which see, might be made blind.

40 And *some* of the Pharisees which were with him heard these words, [b]and said unto him, Are we blind also?

41 Jesus said unto them, [c]If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

CHAP. X.

1 Christ is the door, and the good shepherd: 25 he proveth by his works that he is Christ, and asserteth his unity with the Father.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door, is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 [a]I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 [b]I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and [c]leaveth the sheep and fleeth; and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and [d]know my *sheep*, and am known of mine.

Anno DOMINI 32.

t ver. 16.
u ver. 2.
‖ Or, *excommunicated him.* ver. 22.
x Matt. 14. 33. & 16. 16. Mark 1. 1. ch. 10. 36. 1 John 5. 13.
y ch. 4. 26.
z ch. 5. 22, 27. See ch. 3. 17. & 12. 47.
a Matt. 13. 13.
b Rom. 2. 19.
c ch. 15. 22, 24.

a ch. 14. 6. Eph. 2. 18.
b Isa. 40. 11. Ezek. 34. 12, 23. & 37. 24. Heb. 13. 20. 1 Pet. 2. 25. & 5. 4.
c Zech. 11. 16, 17.
d 2 Tim. 2. 19.

1 Many ancient authorities read *the Son of man.*
2 Or, *a shepherd*
3 Or, *proverb*
4 Or, *have abundance*

33 If this man were not from God, he could do
34 nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on [1]the
36 Son of God? He answered and said, And who
37 is he, Lord, that I may believe on him? Jesus said unto him, Thou hast both seen him, and
38 he it is that speaketh with thee. And he said,
39 Lord, I believe. And he worshipped him. And Jesus said, For judgement came I into this world, that they which see not may see; and that
40 they which see may become blind. Those of the Pharisees which were with him heard these things, and said unto him, Are we also blind?
41 Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.

X. Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the
2 same is a thief and a robber. But he that entereth in by the door is [2]the shepherd of the sheep.
3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name,
4 and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep
5 follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.
6 This [3]parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the
8 sheep. All that came before me are thieves and robbers: but the sheep did not hear them.
9 I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and
10 shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may [4]have *it* abun-
11 dantly. I am the good shepherd: the good shepherd layeth down his life for the sheep.
12 He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the
13 wolf snatcheth them, and scattereth *them: he fleeth* because he is a hireling, and careth not
14 for the sheep. I am the good shepherd; and I know mine own, and mine own know me,

15 [e]As the Father knoweth me, even so know I the Father: [f]and I lay down my life for the sheep.
16 And [g]other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; [h]and there shall be one fold, *and* one shepherd.
17 Therefore doth my Father love me, [i]because I lay down my life, that I might take it again.
18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I [k]have power to take it again. [l]This commandment have I received of my Father.
19 ¶ [m]There was a division therefore again among the Jews for these sayings.
20 And many of them said, [n]He hath a devil, and is mad; why hear ye him?
21 Others said, These are not the words of him that hath a devil. [o]Can a devil [p]open the eyes of the blind?
22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.
23 And Jesus walked in the temple [q]in Solomon's porch.
24 Then came the Jews round about him, and said unto him, How long dost thou ‖ make us to doubt? If thou be the Christ, tell us plainly.
25 Jesus answered them, I told you, and ye believed not: [s]the works that I do in my Father's name, they bear witness of me.
26 But [t]ye believe not, because ye are not of my sheep, as I said unto you.
27 [u]My sheep hear my voice, and I know them, and they follow me:
28 And I give unto them eternal life; and [x]they shall never perish, neither shall any pluck them out of my hand.
29 [y]My Father, [z]which gave *them* me, is greater than all; and none is able to pluck *them* out of my Father's hand.
30 [a]I and *my* Father are one.
31 Then [b]the Jews took up stones again to stone him.
32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?
33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, [c]makest thyself God.
34 Jesus answered them, [d]Is it not written in your law, I said, Ye are gods?
35 If he called them gods, [e]unto whom the word of God came, and the scripture cannot be broken;
36 Say ye of him [f]whom the Father hath sanctified, and [g]sent into the world, Thou blasphemest; [h]because I said, I am [i]the Son of God?
37 [k]If I do not the works of my Father, believe me not.
38 But if I do, though ye believe not me, [l]believe the works: that ye may know and believe [m]that the Father *is* in me, and I in him.
39 [n]Therefore they sought again to take him; but he escaped out of their hand,
40 And went away again beyond Jordan, into the place [o]where John at first baptized; and there he abode.

Anno DOMINI 32.

[e] Matt. 11. 27.
[f] ch. 15. 13.
[g] Isa. 56. 8.
[h] Ezek. 37. 22. Eph. 2. 14.
[i] 1 Pet. 2. 25
[k] Isa. 53. 7, 8, 12. Heb. 2. 9
[l] ch. 2. 19.
[m] ch. 6. 38 & 15. 10 Acts 2. 24, 32
[n] ch. 7. 43. & 9. 16.
[o] ch. 7. 20. & 8. 48, 52.
[p] Ex. 4. 11. Ps. 94. 9. & 146. 8. A. D. 33.
[q] ch. 9. 6, 7, 32, 33.
[s] Acts 3. 11. & 5. 12

‖ Or, *hold us in suspense.*

[t] ver. 38 ch. 3. 2. & 5. 36
[u] ch. 8. 47. 1 John 4. 6.
[x] ver. 4, 14.
[y] ch. 6. 37. & 17. 11, 12. & 18. 9.
[z] ch. 14. 28.
[a] ch. 17. 2, 6, &c.
[b] ch. 17. 11, 22.
[c] ch. 8. 59.
[d] ch. 5. 18.
[e] Ps. 82. 6.
[f] Rom. 13. 1.
[g] ch. 6. 27.
[h] ch. 3. 17. & 5. 36, 37. & 8. 42.
[i] ch. 5. 17, 18. ver. 30.
[k] Luke 1. 35. ch. 9. 35, 37.
[l] ch. 15. 24.
[m] ch. 5. 36. & 14. 10, 11.
[n] ch. 14. 10, 11. & 17. 21.
[o] ch. 7. 30, 44. & 8. 59.
[p] ch. 1. 28

1 Or, *lead*
2 Or, *there shall be one flock*
3 Some ancient authorities read *took it away.*
4 Or, *right*
5 Gr. *demon.*
6 Some ancient authorities read *At that time was the feast.*
7 Some ancient authorities read *That which my Father hath given unto me*
8 Or, aught
9 Or, *consecrated*

15 even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep.
16 And other sheep I have, which are not of this fold: them also I must [1]bring, and they shall hear my voice; and [2]they shall become one
17 flock, one shepherd. Therefore doth the Father love me, because I lay down my life, that I may
18 take it again. No one [3]taketh it away from me, but I lay it down of myself. I have [4]power to lay it down, and I have [4]power to take it again. This commandment received I from my Father.
19 There arose a division again among the Jews
20 because of these words. And many of them said, He hath a [5]devil, and is mad; why hear ye
21 him? Others said, These are not the sayings of one possessed with a [5]devil. Can a [5]devil open the eyes of the blind?
22 [6]And it was the feast of the dedication at Je-
23 rusalem: it was winter; and Jesus was walking
24 in the temple in Solomon's porch. The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense?
25 If thou art the Christ, tell us plainly. Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, these
26 bear witness of me. But ye believe not, because
27 ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me:
28 and I give unto them eternal life; and they shall never perish, and no one shall snatch them out
29 of my hand. [7]My Father, which hath given *them* unto me, is greater than all; and no one is able to snatch [8]*them* out of the Father's hand.
30 I and the Father are one. The Jews took up
31 stones again to stone him. Jesus answered
32 them, Many good works have I shewed you from the Father; for which of those works do
33 ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man,
34 makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods?
35 If he called them gods, unto whom the word of God came (and the scripture cannot be broken),
36 say ye of him, whom the Father [9]sanctified and sent into the world, Thou blasphemest; because
37 I said, I am *the* Son of God? If I do not the
38 works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that
39 the Father is in me, and I in the Father. They sought again to take him: and he went forth out of their hand.
40 And he went away again beyond Jordan into the place where John was at the first baptizing; and there he abode.

41 And many resorted unto him, and said, John did no miracle; [p]but all things that John spake of this man were true.

42 [q]And many believed on him there.

CHAP. XI.

3 *The sickness and death of Lazarus; Jesus raiseth him to life.* 47 *The Pharisees hold a council against Christ; Caiaphas prophesieth.*

NOW a certain *man* was sick, *named* Lazarus, of Bethany, the town of [a]Mary and her sister Martha.

2 ([b]It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, [c]but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, [d]he abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judea again.

8 *His* disciples say unto him, Master, [e]the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? [f]If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But [g]if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus [h]sleepeth; but I go that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 (Now Bethany was nigh unto Jerusalem, ‖about fifteen furlongs off:)

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know that even now, [i]whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

Anno DOMINI 33.

[p] ch. 3. 30.
[q] ch. 8. 30. & 11. 45.
[a] Luke 10. 38, 39.
[b] Matt. 26. 7. Mark 14. 3. ch. 12. 3.
[c] ch. 9. 3. ver. 40.
[d] ch. 10. 40.
[e] ch. 10. 31.
[f] ch. 9. 4.
[g] ch. 12. 35.
[h] So Deut. 31 16. Dan. 12. 2. Matt. 9. 24. Acts 7. 60. 1 Cor. 15. 18, 51.
‖ That is, *about two miles.*
[i] ch. 9. 31.

1 Gr. *be saved*
2 That is, *Twin.*

41 And many came unto him; and they said, John indeed did no sign: but all things whatsoever
42 John spake of this man were true. And many believed on him there.

XI. Now a certain man was sick, Lazarus of Bethany, of the village of Mary and
2 her sister Martha. And it was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was
3 sick. The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick.
4 But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that
5 the Son of God may be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus.
6 When therefore he heard that he was sick, he abode at that time two days in the place where
7 he was. Then after this he saith to the disci-
8 ples, Let us go into Judæa again. The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou
9 thither again? Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the
10 light of this world. But if a man walk in the night, he stumbleth, because the light is not in
11 him. These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of
12 sleep. The disciples therefore said unto him, Lord, if he is fallen asleep, he will [1]recover.
13 Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep.
14 Then Jesus therefore said unto them plainly,
15 Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.
16 Thomas therefore, who is called [2]Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.
17 So when Jesus came, he found that he had
18 been in the tomb four days already. Now Bethany was nigh unto Jerusalem, about fifteen
19 furlongs off; and many of the Jews had come to Martha and Mary, to console them
20 concerning their brother. Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house.
21 Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died.
22 And even now I know that, whatsoever thou
23 shalt ask of God, God will give thee. Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, [k]I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am [l]the resurrection, and the [m]life: [n]he that believeth in me, though he were dead, yet shall he live.

26 And whosoever liveth, and believeth in me, shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: [o]I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 [p]The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, [q]Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and † was troubled,

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 [r]Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, [s]which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest [t]see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me:

42 And I knew that thou hearest me always: but [u]because of the people which stand by, I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave-clothes: and [x]his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, [y]and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ [z]Then gathered the chief priests and the

Anno DOMINI 33.

[k] Luke 14. 14. ch. 5. 29.
[l] ch. 5. 21. & 6. 39, 40, 44.
[m] ch. 1. 4. & 6. 35. & 14. 6. Col. 3. 4. 1 John 1. 1, 2. & 5. 11.
[n] ch. 3. 36. 1 John 5. 10, &c.
[o] Matt. 16. 16. ch. 4. 42. & 6. 14, 69.
[p] ver. 19.
[q] ver. 21.
† Gr. *he troubled himself.*
[r] Luke 19. 41.
[s] ch. 9. 6.
[t] ver. 4, 23.
[u] ch. 12. 30.
[x] ch. 20. 7.
[y] ch. 2. 23. & 10. 42. & 12. 11, 18.
[z] Ps. 2. 2. Matt. 26. 3. Mark 14. 1. Luke 22. 2.

1 Or, *her sister, saying secretly*
2 Or, *Teacher*
3 Gr. *wail.*
4 Gr. *wailing.*
5 Or, *was moved with indignation in the spirit*
6 Gr. *troubled himself.*
7 Or, *being moved with indignation in himself*
8 Or, *upon*
9 Or, *grave-bands*
10 Many ancient authorities read *the things which he did.*

24 Martha saith unto him, I know that he shall rise
25 again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet
26 shall he live: and whosoever liveth and believeth on me shall never die. Believest thou this?
27 She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, *even*
28 he that cometh into the world. And when she had said this, she went away, and called Mary [1]her sister secretly, saying, The [2]Master is here,
29 and calleth thee. And she, when she heard it,
30 arose quickly, and went unto him. (Now Jesus was not yet come into the village, but was still
31 in the place where Martha met him.) The Jews then which were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the
32 tomb to [3]weep there. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.
33 When Jesus therefore saw her [4]weeping, and the Jews *also* [4]weeping which came with her, he
34 [5]groaned in the spirit, and [6]was troubled, and said, Where have ye laid him? They say unto
35 him, Lord, come and see. Jesus wept. The
36 Jews therefore said, Behold how he loved him!
37 But some of them said, Could not this man, which opened the eyes of him that was blind, have caused that this man also should not die?
38 Jesus therefore again [7]groaning in himself cometh to the tomb. Now it was a cave, and a
39 stone lay [8]against it. Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.
40 Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory
41 of God? So they took away the stone. And Jesus lifted up his eyes, and said, Father, I
42 thank thee that thou heardest me. And I knew that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou didst send me.
43 And when he had thus spoken, he cried with a
44 loud voice, Lazarus, come forth. He that was dead came forth, bound hand and foot with [9]grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.
45 Many therefore of the Jews, which came to Mary and beheld [10]that which he did, believed
46 on him. But some of them went away to the Pharisees, and told them the things which Jesus had done.
47 The chief priests therefore and the Pharisees

Pharisees a council, and said, [a]What do we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him: and the Romans shall come, and take away both our place and nation.

49 And one of them, *named* [b]Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 [c]Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And [d]not for that nation only, [e]but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus [f]therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called [g]Ephraim, and there continued with his disciples.

55 ¶ [h]And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 [i]Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

CHAP. XII.

1 *Jesus excuseth Mary anointing his feet.* 10 *The chief priests consult to kill Lazarus.* 12 *Christ rideth into Jerusalem:* 23 *he foretelleth his death.*

THEN Jesus, six days before the passover, came to Bethany, [a]where Lazarus was which had been dead, whom he raised from the dead.

2 [b]There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took [c]Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and [d]had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For [e]the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, [f]whom he had raised from the dead.

Anno DOMINI 33.

[a] ch. 12. 19. Acts 4. 16.

[b] Luke 3. 2. ch. 18. 14. Acts 4. 6.

[c] ch. 1. 14.

[d] Isa. 49. 6. 1 John 2. 2.
[e] ch. 10. 16. Eph. 2. 14, 15, 16, 17.

[f] ch. 4. 1, 3. & 7. 1.

[g] See 2 Chron. 13. 19.

[h] ch. 2. 13. & 5. 1. & 6. 4.

[i] ch. 11. 7.

[a] ch. 11. 1, 43.

[b] Matt. 26. 6. Mark 14. 3.

[c] Luke 10. 38, 39. ch. 11. 2.

[d] ch. 13. 29.
[e] Matt. 26. 11. Mark 14. 7.
[f] ch. 11. 43, 44.

[1] See marginal note on Mark xiv. 3.
[2] See marginal note on Matt. xviii. 28.
[3] Or, *box*
[4] Or, *carried what was put therein*
[5] Or, *Let her alone:* it was *that she might keep it*

gathered a council, and said, What do we? for
48 this man doeth many signs. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our
49 place and our nation. But a certain one of them, Caiaphas, being high priest that year, said
50 unto them, Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the
51 whole nation perish not. Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation;
52 and not for the nation only, but that he might also gather together into one the children of
53 God that are scattered abroad. So from that day forth they took counsel that they might put him to death.

54 Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disci-
55 ples. Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify them-
56 selves. They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come
57 to the feast? Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him.

XII. Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead.
2 So they made him a supper there: and Martha served; but Lazarus was one of them that sat
3 at meat with him. Mary therefore took a pound of ointment of [1]spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the
4 odour of the ointment. But Judas Iscariot, one of his disciples, which should betray him, saith,
5 Why was not this ointment sold for three hun-
6 dred [2]pence, and given to the poor? Now this he said, not because he cared for the poor; but because he was a thief, and having the [3]bag
7 [4]took away what was put therein. Jesus therefore said, [5]Suffer her to keep it against the day
8 of my burying. For the poor ye have always with you; but me ye have not always.

9 The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 ¶ [s]But the chief priests consulted that they might put Lazarus also to death;
11 [h]Because that by reason of him many of the Jews went away, and believed on Jesus.
12 ¶ [i]On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,
13 Took branches of palm-trees, and went forth to meet him, and cried, [k]Hosanna; Blessed *is* the King of Israel that cometh in the name of the Lord.
14 [l]And Jesus, when he had found a young ass, sat thereon; as it is written,
15 [m]Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.
16 These things [n]understood not his disciples at the first: [o]but when Jesus was glorified, [p]then remembered they that these things were written of him, and *that* they had done these things unto him.
17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.
18 [q]For this cause the people also met him, for that they heard that he had done this miracle.
19 The Pharisees therefore said among themselves, [r]Perceive ye how ye prevail nothing? behold, the world is gone after him.
20 ¶ And there [s]were certain Greeks among them, [t]that came up to worship at the feast.
21 The same came therefore to Philip, [u]which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.
22 Philip cometh and telleth Andrew: and again, Andrew and Philip tell Jesus.
23 ¶ And Jesus answered them, saying, [x]The hour is come, that the Son of man should be glorified.
24 Verily, verily, I say unto you, [y]Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.
25 [z]He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal.
26 If any man serve me, let him follow me; and [a]where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.
27 [b]Now is my soul troubled; and what shall I say? Father, save me from this hour: [c]but for this cause came I unto this hour.
28 Father, glorify thy name. [d]Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.
29 The people therefore that stood by, and heard *it*, said that it thundered. Others said, An angel spake to him.
30 Jesus answered and said, [e]This voice came not because of me, but for your sakes.
31 Now is the judgment of this world: now shall [f]the prince of this world be cast out.
32 And I, [g]if I be lifted up from the earth, will draw [h]all *men* unto me.
33 ([i]This he said, signifying what death he should die.)
34 The people answered him, [k]We have heard

Anno DOMINI 33.

[g] Luke 16. 31.
[h] ch. 11. 45. ver. 18.
[i] Matt. 21. 8. Mark 11. 8. Luke 19. 35, 36, &c.
[k] Ps. 118. 25, 26.
[l] Matt. 21. 7.
[m] Zech. 9. 9.
[n] Luke 18. 34.
[o] ch. 7. 39.
[p] ch. 14. 26.
[q] ver. 11.
[r] ch. 11. 47, 48.
[s] Acts 17. 4.
[t] 1 Kings 8. 41, 42. Acts 8. 27.
[u] ch. 1. 44.
[x] ch. 13. 32. & 17. 1.
[y] 1 Cor. 15. 36.
[z] Matt. 10. 39. & 16. 25. Mark 8. 35. Luke 9. 24. & 17. 33.
[a] ch. 14. 3. & 17. 24. 1 Thess. 4. 17.
[b] Matt. 26. 38, 39. Luke 12. 50. ch. 13. 21.
[c] Luke 22. 53. ch. 18. 37.
[d] Matt. 3. 17.
[e] ch. 11. 42.
[f] Matt. 12. 29. Luke 10. 18. ch. 14. 30. & 16. 11. Acts 26. 18. 2 Cor. 4. 4. Eph. 2. 2. & 6. 12.
[g] ch. 3. 14. & 8. 28.
[h] Rom. 5. 18. Heb. 2. 9.
[i] ch. 18. 32.
[k] Ps. 89. 36, 37. & 110. 4. Isa. 9. 7. & 53. 8. Ezek. 37. 25. Dan. 2. 44. & 7. 14, 27. Mic. 4. 7.

10 But the chief priests took counsel that they
11 might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.
12 On the morrow [1]a great multitude that had come to the feast, when they heard that Jesus
13 was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed *is* he that cometh in the name of the Lord, even the King of Is-
14 rael. And Jesus, having found a young ass,
15 sat thereon; as it is written, Fear not, daughter of Zion: behold, thy King cometh, sitting on an
16 ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done
17 these things unto him. The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare
18 witness. For this cause also the multitude went and met him, for that they heard that he had
19 done this sign. The Pharisees therefore said among themselves, [2]Behold how ye prevail nothing: lo, the world is gone after him.
20 Now there were certain Greeks among those
21 that went up to worship at the feast: these therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we
22 would see Jesus. Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they
23 tell Jesus. And Jesus answereth them, saying, The hour is come, that the Son of man should
24 be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it
25 beareth much fruit. He that loveth his [3]life loseth it; and he that hateth his [3]life in this
26 world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man
27 serve me, him will the Father honour. Now is my soul troubled; and what shall I say? Father, save me from this [4]hour. But for this cause
28 came I unto this hour. Father, glorify thy name. There came therefore a voice out of heaven, *saying*, I have both glorified it, and will
29 glorify it again. The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to
30 him. Jesus answered and said, This voice hath not come for my sake, but for your sakes.
31 Now is [5]the judgement of this world: now shall
32 the prince of this world be cast out. And I, if I be lifted up [6]from the earth, will draw all men
33 unto myself. But this he said, signifying by
34 what manner of death he should die. The multitude therefore answered him, We have heard

[1] Some ancient authorities read *the common people.*
[2] Or, *Ye behold*
[3] Or, *soul*
[4] Or, *hour?*
[5] Or, *a judgement*
[6] Or, *out of*

out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? Who is this Son of man?

35 Then Jesus said unto them, Yet a little while [k]is the light with you. [m]Walk while ye have the light, lest darkness come upon you: for [n]he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be [o]the children of light. These things spake Jesus, and departed, and [p]did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, [q]Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 [r]He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 [s]These things said Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless, among the chief rulers also many believed on him; but [t]because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 [u]For they loved the praise of men more than the praise of God.

44 ¶ Jesus cried, and said, [x]He that believeth on me, believeth not on me, but on him that sent me:

45 And he [y]that seeth me seeth him that sent me.

46 [z]I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, [a]I judge him not: for [b]I came not to judge the world, but to save the world.

48 [c]He that rejecteth me, and receiveth not my words, hath one that judgeth him: [d]the word that I have spoken, the same shall judge him in the last day.

49 For [e]I have not spoken of myself; but the Father which sent me, he gave me a commandment, [f]what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAP. XIII.

1 *Jesus washeth his disciples' feet,* 14 *and exhorteth them to humility and charity.*

NOW [a]before the feast of the passover, when Jesus knew that [b]his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, ([c]the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him,)

3 Jesus knowing [d]that the Father had given all things into his hands, and [e]that he was come from God, and went to God:

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[k] ch. 1. 9. & 8. 12. & 9. 5. ver. 46.
[m] Jer. 13. 16. Eph. 5. 8.
[n] ch. 11. 10. 1 John 2. 11.
[o] Luke 16. 8. Eph. 5. 8. 1 Thess. 5. 5. 1 John 2. 9, 10, 11.
[p] ch. 8. 59. & 11. 54.
[q] Isa. 53. 1. Rom. 10. 16.
[r] Isa. 6. 9, 10. Matt. 13. 14.
[s] Isa. 6. 1.
[t] ch. 7. 13. & 9. 22.
[u] ch. 5. 44.
[x] Mark 9. 37. 1 Pet. 1. 21.
[y] ch. 14. 9.
[z] ver. 35, 36. ch. 3. 19. & 8. 12. & 9. 5, 39.
[a] ch. 5. 45. & 8. 15, 26.
[b] ch. 3. 17.
[c] Luke 10. 16.
[d] Deut. 18. 19. Mark 16. 16.
[e] ch. 8. 38. & 14. 10.
[f] Deut. 18. 18.
[a] Matt. 26. 2.
[b] ch. 12. 23. & 17. 1, 11.
[c] Luke 22. 3. ver. 27.
[d] Matt. 11. 27. & 28. 18. ch. 3. 35. & 17. 2. Acts 2. 36. 1 Cor. 15. 27. Heb. 2. 8.
[e] ch. 8. 42. & 16. 28.

out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be
35 lifted up? who is this Son of man? Jesus therefore said unto them, Yet a little while is the light [1]among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither
36 he goeth. While ye have the light, believe on the light, that ye may become sons of light.

These things spake Jesus, and he departed
37 and [2]hid himself from them. But though he had done so many signs before them, yet they be-
38 lieved not on him: that the word of Isaiah the prophet might be fulfilled, which he spake,

Lord, who hath believed our report?
And to whom hath the arm of the Lord been revealed?

39 For this cause they could not believe, for that Isaiah said again,

40 He hath blinded their eyes, and he hardened their heart;
Lest they should see with their eyes, and perceive with their heart,
And should turn,
And I should heal them.

41 These things said Isaiah, because he saw his
42 glory; and he spake of him. Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess [3]*it*, lest they should be put out of the synagogue:
43 for they loved the glory of men more than the glory of God.

44 And Jesus cried and said, He that believeth on me, believeth not on me, but on him that
45 sent me. And he that beholdeth me beholdeth
46 him that sent me. I am come a light into the world, that whosoever believeth on me may not
47 abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to
48 save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall
49 judge him in the last day. For I spake not from myself; but the Father which sent me, he hath given me a commandment, what I should
50 say, and what I should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

XIII. Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them [4]unto the end.
2 And during supper, the devil having already put into the heart of Judas Iscariot, Simon's *son*,
3 to betray him, *Jesus*, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God,

[1] Or, *in*
[2] Or, *was hidden from them*
[3] Or, him
[4] Or, *to the uttermost*

4 [f]He riseth from supper, and laid aside his garments; and took a towel, and girded himself.
5 After that, he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.
6 Then cometh he to Simon Peter: and †Peter saith unto him, Lord, [g]dost thou wash my feet?
7 Jesus answered and said unto him, What I do thou knowest not now; [h]but thou shalt know hereafter.
8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, [i]If I wash thee not, thou hast no part with me.
9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.
10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and [k]ye are clean, but not all.
11 For [l]he knew who should betray him: therefore said he, Ye are not all clean.
12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?
13 [m]Ye call me Master, and Lord: and ye say well; for *so* I am.
14 [n]If I then, *your* Lord and Master, have washed your feet; [o]ye also ought to wash one another's feet.
15 For [p]I have given you an example, that ye should do as I have done to you.
16 [q]Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
17 [r]If ye know these things, happy are ye if ye do them.
18 ¶ I speak not of you all; I know whom I have chosen; but that the scripture may be fulfilled, [s]He that eateth bread with me, hath lifted up his heel against me.
19 [t]‖Now I tell you before it come, that when it is come to pass, ye may believe that I am *he*.
20 [u]Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.
21 [x]When Jesus had thus said, [y]he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that [z]one of you shall betray me.
22 Then the disciples looked one on another, doubting of whom he spake.
23 Now [a]there was leaning on Jesus' bosom, one of his disciples, whom Jesus loved.
24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.
25 He then, lying on Jesus' breast, saith unto him, Lord, who is it?
26 Jesus answered, He it is to whom I shall give a ‖sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot *the son* of Simon.
27 [b]And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.
28 Now no man at the table knew for what intent he spake this unto him.
29 For some *of them* thought, because [c]Judas had the bag, that Jesus had said unto him, Buy *those*

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[f] Luke 22. 27. Phil. 2. 7, 8.
† Gr. *he.*
[g] See Matt. 3. 14.
[h] ver. 12.
[i] ch. 3. 5. 1 Cor. 6. 11. Eph. 5. 26. Tit. 3. 5. Heb. 10. 22.
[k] ch. 15. 3.
[l] ch. 6. 64.
[m] Matt. 23. 8, 10. Luke 6. 46. 1 Cor. 8. 6. & 12. 3. Phil. 2. 11.
[n] Luke 22. 27.
[o] Rom. 12. 10. Gal. 6. 1, 2. 1 Pet. 5. 5.
[p] Matt. 11. 29. Phil. 2. 5. 1 Pet. 2. 21. 1 John 2. 6.
[q] Matt. 10. 24. Luke 6. 40. ch. 15. 20.
[r] Jam. 1. 25.
[s] Ps. 41. 9. Matt. 26. 23. ver. 21.
[t] ch. 14. 29. & 16. 4.
‖ Or, *From henceforth.*
[u] Matt. 10. 40. & 25. 40. Luke 10. 16.
[x] Matt. 26. 21. Mark 14. 18. Luke 22. 21.
[y] ch. 12. 27.
[z] Acts 1. 17. 1 John 2. 19.
[a] ch. 19. 26. & 20. 2. & 21. 7, 20, 24.
‖ Or, *morsel.*
[b] Luke 22. 3. ch. 6. 70.
[c] ch. 12. 6.

[1] Some ancient authorities omit *save*, and *his feet.*
[2] Gr. *reclined.*
[3] Or, *Teacher*
[4] Gr. *bond-servant.*
[5] Gr. *an apostle.*
[6] Or, *chose*
[7] Many ancient authorities read *his bread with me.*
[8] Or, *I am*
[9] Or, *box*

4 riseth from supper, and layeth aside his garments; and he took a towel, and girded him-
5 self. Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was
6 girded. So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet?
7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt under-
8 stand hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with
9 me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.
10 Jesus saith to him, He that is bathed needeth not [1]save to wash his feet, but is clean every
11 whit: and ye are clean, but not all. For he knew him that should betray him; therefore said he, Ye are not all clean.
12 So when he had washed their feet, and taken his garments, and [2]sat down again, he said unto
13 them, Know ye what I have done to you? Ye call me, [3]Master, and, Lord: and ye say well;
14 for so I am. If I then, the Lord and the [3]Master, have washed your feet, ye also ought to
15 wash one another's feet. For I have given you an example, that ye also should do as I have
16 done to you. Verily, verily, I say unto you, A [4]servant is not greater than his lord; neither [5]one that is sent greater than he that sent him.
17 If ye know these things, blessed are ye if ye do
18 them. I speak not of you all: I know whom I [6]have chosen: but that the scripture may be fulfilled, He that eateth [7]my bread lifted up his
19 heel against me. From henceforth I tell you before it come to pass, that, when it is come to
20 pass, ye may believe that [8]I am *he*. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
21 When Jesus had thus said, he was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall be-
22 tray me. The disciples looked one on another,
23 doubting of whom he spake. There was at the table reclining in Jesus' bosom one of his dis-
24 ciples, whom Jesus loved. Simon Peter therefore beckoneth to him, and saith unto him, Tell
25 *us* who it is of whom he speaketh. He leaning back, as he was, on Jesus' breast saith unto
26 him, Lord, who is it? Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, *the son* of
27 Simon Iscariot. And after the sop, then entered Satan into him. Jesus therefore saith unto him,
28 That thou doest, do quickly. Now no man at the table knew for what intent he spake this
29 unto him. For some thought, because Judas had the [9]bag, that Jesus said unto him, Buy what

things that we have need of against the feast; or, that he should give something to the poor.

30 He then, having received the sop, went immediately out: and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, [d]Now is the Son of man glorified, and [e]God is glorified in him.

32 [f]If God be glorified in him, God shall also glorify him in himself, and [g]shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me; [h]and, as I said unto the Jews, Whither I go, ye cannot come, so now I say to you.

34 [i]A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 [k]By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but [l]thou shalt follow me afterward.

37 Peter said unto him, Lord, why cannot I follow thee now? I will [m]lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAP. XIV.

1 *Christ comforteth his disciples:* 5 *professeth himself the way, the truth, and the life,* 9 *and that he is one with the Father:* 27 *he leaveth his peace with them.*

LET [a]not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if *it were* not *so*, I would have told you. [b]I go to prepare a place for you.

3 And if I go and prepare a place for you, [c]I will come again and receive you unto myself; that [d]where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am [e]the way, and [f]the truth, and [g]the life: [h]no man cometh unto the Father, but by me.

7 [i]If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? [k]he that hath seen me, hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that [l]I am in the Father, and the Father in me? the words that I speak unto you, [m]I speak not of myself: but the Father, that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: [n]or else believe me for the very works' sake.

12 [o]Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also;

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[d] ch. 12. 23.
[e] ch. 14. 13. 1 Pet. 4. 11.
[f] ch. 17. 1, 4, 5, 6.
[g] ch. 12. 23.
[h] ch. 7. 34. & 8. 21.
[i] Lev. 19. 18. ch. 15. 12, 17. Eph. 5. 2. 1 Thess. 4. 9. Jam. 2. 8. 1 Pet. 1. 22. 1 John 2. 7, 8. & 3. 11, 23. & 4. 21.
[k] 1 John 2. 5. & 4. 20.
[l] ch 21. 18. 2 Pet. 1. 14.
[m] Matt. 26. 33, 34, 35. Mark 14. 29, 30, 31. Luke 22. 33, 34.

[a] ver. 27. ch. 16. 3, 22.
[b] ch. 13. 33, 36.
[c] ver. 18, 28. Acts 1. 11.
[d] ch. 12. 26. & 17. 24. 1 Thess. 4. 17.
[e] Heb. 9. 8.
[f] ch. 1. 17. & 8. 32.
[g] ch 1. 4. & 11. 25.
[h] ch. 10. 9.
[i] ch. 8. 19.
[k] ch. 12. 45. Col 1. 15. Heb. 1. 3.
[l] ver. 20. ch. 10. 38. & 17. 21, 23.
[m] ch. 5. 19. & 7. 16. & 8. 28. & 12. 49.
[n] ch. 5. 36. & 10. 38.
[o] Matt. 21. 21. Mark 16. 17. Luke 10. 17.

[1] Or, *was*
[2] Or, *even as I loved you, that ye also may love one another*
[3] Or, *believe in God*
[4] Or, *abiding-places*
[5] Many ancient authorities read *And whither I go ye know, and the way ye know.*
[6] Or, *through*

things we have need of for the feast; or, that
30 he should give something to the poor. He
then having received the sop went out straight-
way: and it was night.
31 When therefore he was gone out, Jesus saith,
Now [1]is the Son of man glorified, and God [1]is
32 glorified in him; and God shall glorify him in
himself, and straightway shall he glorify him.
33 Little children, yet a little while I am with you.
Ye shall seek me: and as I said unto the Jews,
Whither I go, ye cannot come; so now I say
34 unto you. A new commandment I give unto
you, that ye love one another; [2]even as I have
35 loved you, that ye also love one another. By
this shall all men know that ye are my disciples,
if ye have love one to another.
36 Simon Peter saith unto him, Lord, whither
goest thou? Jesus answered, Whither I go,
thou canst not follow me now; but thou shalt
37 follow afterwards. Peter saith unto him, Lord,
why cannot I follow thee even now? I will lay
38 down my life for thee. Jesus answereth, Wilt
thou lay down thy life for me? Verily, verily,
I say unto thee, The cock shall not crow, till
thou hast denied me thrice.

XIV. Let not your heart be troubled: [3]ye
believe in God, believe also in me.
2 In my Father's house are many [4]mansions;
if it were not so, I would have told you;
3 for I go to prepare a place for you. And
if I go and prepare a place for you, I come
again, and will receive you unto myself; that
4 where I am, *there* ye may be also. [5]And
5 whither I go, ye know the way. Thomas saith
unto him, Lord, we know not whither thou
6 goest; how know we the way? Jesus saith
unto him, I am the way, and the truth, and the
life: no one cometh unto the Father, but [6]by me.
7 If ye had known me, ye would have known
my Father also: from henceforth ye know him,
8 and have seen him. Philip saith unto him,
Lord, shew us the Father, and it sufficeth us.
9 Jesus saith unto him, Have I been so long
time with you, and dost thou not know me,
Philip? he that hath seen me hath seen the
Father; how sayest thou, Shew us the Father?
10 Believest thou not that I am in the Father, and
the Father in me? the words that I say unto
you I speak not from myself: but the Father
11 abiding in me doeth his works. Believe me
that I am in the Father, and the Father in me:
or else believe me for the very works' sake.
12 Verily, verily, I say unto you, He that believ-
eth on me, the works that I do shall he do also;

and greater *works* than these shall he do; because I go unto my Father.

13 [p]And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶ [q]If ye love me, keep my commandments:

16 And I will pray the Father, and [r]he shall give you another Comforter, that he may abide with you for ever;

17 *Even* [s]the Spirit of truth; [t]whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, [u]and shall be in you.

18 [x]I will not leave you ‖comfortless: [y]I will come to you.

19 Yet a little while, and the world seeth me no more; but [z]ye see me: [a]because I live, ye shall live also.

20 At that day ye shall know that [b]I *am* in my Father, and ye in me, and I in you.

21 [c]He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him.

22 [d]Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, [e]If a man love me, he will keep my words: and my Father will love him, [f]and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my sayings: and [g]the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But [h]the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, [i]he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 [k]Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. [l]Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how [m]I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, [n]I go unto the Father: for [o]my Father is greater than I.

29 And [p]now I have told you before it come to pass, that when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: [q]for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and [r]as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAP. XV.

The union between Christ and his church, under the parable of a vine, &c.

I AM the true vine, and my Father is the husbandman.

2 [a]Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 [b]Now ye are clean through the word which I have spoken unto you.

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[p] Matt. 7. 7. & 21. 22. Mark 11. 24. Luke 11. 9. ch. 15. 7, 16. & 16. 23, 24. Jam. 1. 5. 1 John 3. 22. & 5. 14.
[q] ver. 21, 23. ch. 15. 10, 14. 1 John 5. 3.
[r] ch. 15. 26. & 16. 7. Rom. 8. 15, 26.
[s] ch. 15. 26. & 16. 13. 1 John 4. 6.
[t] 1 Cor. 2. 14.
[u] 1 John 2. 27.
[x] Matt. 28. 20.
‖ Or, *orphans*.
[y] ver. 3, 28.
[z] ch. 16. 16.
[a] 1 Cor. 15. 20.
[b] ver. 10. ch. 10. 38. & 17. 21, 23, 26.
[c] ver. 15, 23. 1 John 2. 5. & 5. 3.
[d] Luke 6. 16.
[e] ver. 15.
[f] 1 John 2. 24. Rev. 3. 20.
[g] ver. 10. ch. 5. 19, 38. & 7. 16. & 8. 28. & 12. 49.
[h] ver. 16. Luke 24. 49. ch. 15. 26. & 16. 7.
[i] ch. 2. 22. & 12. 16. & 16. 13. 1 John 2. 20, 27.
[k] Phil. 4. 7. Col. 3. 15.
[l] ver. 1.
[m] ver. 3, 18.
[n] ver. 12. ch. 16. 16. & 20. 17.
[o] See ch. 5. 18. & 10. 30. Phil. 2. 6.
[p] ch. 13. 19. & 16. 4.
[q] ch. 12. 31. & 16. 11.
[r] ch. 10. 18. Phil. 2. 8. Heb. 5. 8.
[a] Matt. 15. 13.
[b] ch. 13. 10. & 17. 17. Eph. 5. 26. 1 Pet. 1. 22.

and greater *works* than these shall he do; be-
13 cause I go unto the Father. And whatsoever
ye shall ask in my name, that will I do, that the
14 Father may be glorified in the Son. If ye shall
ask [1]me any thing in my name, that will I do.
15 If ye love me, ye will keep my commandments.
16 And I will [2]pray the Father, and he shall give
you another [3]Comforter, that he may be with
17 you for ever, *even* the Spirit of truth: whom the
world cannot receive; for it beholdeth him not,
neither knoweth him: ye know him; for he
18 abideth with you, and shall be in you. I will
not leave you [4]desolate: I come unto you.
19 Yet a little while, and the world beholdeth me
no more; but ye behold me: because I live, [5]ye
20 shall live also. In that day ye shall know that
I am in my Father, and ye in me, and I in you.
21 He that hath my commandments, and keepeth
them, he it is that loveth me: and he that
loveth me shall be loved of my Father, and I
will love him, and will manifest myself unto him.
22 Judas (not Iscariot) saith unto him, Lord, what
is come to pass that thou wilt manifest thy-
23 self unto us, and not unto the world? Jesus
answered and said unto him, If a man love me,
he will keep my word: and my Father will love
him, and we will come unto him, and make our
24 abode with him. He that loveth me not keep-
eth not my words: and the word which ye hear
is not mine, but the Father's who sent me.
25 These things have I spoken unto you, while
26 *yet* abiding with you. But the [3]Comforter, *even*
the Holy Spirit, whom the Father will send in my
name, he shall teach you all things, and bring
to your remembrance all that I said unto you.
27 Peace I leave with you; my peace I give unto
you: not as the world giveth, give I unto you.
Let not your heart be troubled, neither let it be
28 fearful. Ye heard how I said to you, I go away,
and I come unto you. If ye loved me, ye would
have rejoiced, because I go unto the Father:
29 for the Father is greater than I. And now I
have told you before it come to pass, that, when
30 it is come to pass, ye may believe. I will no
more speak much with you, for the prince of
the world cometh: and he hath nothing in me;
31 but that the world may know that I love the
Father, and as the Father gave me command-
ment, even so I do. Arise, let us go hence.

1 Many ancient authorities omit *me*.
2 Gr. *make request of*.
3 Or, *Advocate* Or, *Helper* Gr. *Paraclete*.
4 Or, *orphans*
5 Or, *and ye shall live*

XV. 2 I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every *branch* that beareth fruit, he cleanseth it, that it may bear more
3 fruit. Already ye are clean because of the word which I have spoken unto you.

4 [c]Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much [d]fruit: for ‖without me ye can do nothing.

6 If a man abide not in me, [e]he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, [f]ye shall ask what ye will, and it shall be done unto you.

8 [g]Herein is my Father glorified, that ye bear much fruit; [h]so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 [i]If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and [k]*that* your joy might be full.

12 [l]This is my commandment, That ye love one another, as I have loved you.

13 [m]Greater love hath no man than this, that a man lay down his life for his friends.

14 [n]Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; [o]for all things that I have heard of my Father, I have made known unto you.

16 [p]Ye have not chosen me, but I have chosen you, and [q]ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that [r]whatsoever ye shall ask of the Father in my name, he may give it you.

17 [s]These things I command you, That ye love one another.

18 [t]If the world hate you, ye know that it hated me before *it hated* you.

19 [u]If ye were of the world, the world would love his own; but [x]because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, [y]The servant is not greater than his lord. If they have persecuted me, they will also persecute you: [z]if they have kept my saying, they will keep yours also.

21 But [a]all these things will they do unto you for my name's sake, because they know not him that sent me.

22 [b]If I had not come and spoken unto them, they had not had sin: [c]but now they have ‖no cloke for their sin.

23 [d]He that hateth me, hateth my Father also.

24 If I had not done among them [e]the works which none other man did, they had not had sin: but now have they both seen, and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, [f]They hated me without a cause.

26 [g]But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of

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[c] Col. 1. 23. 1 John 2. 6.

[d] Hos. 14. 8. Phil. 1. 11. & 4. 13.

‖ Or, *severed from me*, Acts 4. 12.

[e] Matt. 3. 10. & 7. 19.

[f] ver. 16. ch. 14. 13, 14. & 16. 23.

[g] Matt. 5. 16. Phil. 1. 11.

[h] ch. 8. 31. & 13. 35.

[i] ch. 14. 15, 21, 23.

[k] ch. 16. 24. & 17. 13. 1 John 1. 4.

[l] ch. 13. 34. 1 Thess. 4. 9. 1 Pet. 4. 8. 1 John 3. 11. & 4. 21.

[m] ch. 10. 11, 15. Rom. 5. 7, 8. Eph. 5. 2. 1 John 3. 16.

[n] ch. 14. 15, 23. See Matt. 12. 50.

[o] See Gen. 18. 17. ch. 17. 26. Acts 20. 27.

[p] ch. 6. 70. & 13. 18. 1 John 4. 10, 19.

[q] Matt. 28. 19. Mark 16. 15. Col. 1. 6.

[r] ver. 7. ch. 14. 13.

[s] ver. 12.

[t] 1 John 3. 1, 13.

[u] 1 John 4. 5.

[x] ch. 17. 14.

[y] Matt. 10. 24. Luke 6. 40. ch. 13. 16.

[z] Ezek. 3. 7.

[a] Matt. 10. 22. & 24. 9. ch. 16. 3.

[b] ch. 9. 41.

[c] Rom 1. 20. Jam. 4. 17.

‖ Or, *excuse*.

[d] 1 John 2. 23.

[e] ch. 3. 2. & 7. 31. & 9. 32.

[f] Ps. 35. 19. & 69. 4.

[g] Luke 24. 49. ch. 14. 17, 26. & 16. 7, 13. Acts 2. 33.

1 Or, *was*

2 Many ancient authorities read *that ye bear much fruit, and be my disciples*.

3 Gr. *bond-servants*.

4 Gr. *bond-servant*.

5 Or, *know ye*

6 Or, *Advocate* Or, *Helper* Gr. *Paraclete*.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me.
5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do noth-
6 ing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are
7 burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be
8 done unto you. Herein [1]is my Father glorified, [2]that ye bear much fruit; and *so* shall ye be my
9 disciples. Even as the Father hath loved me,
10 I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's com-
11 mandments, and abide in his love. These things have I spoken unto you, that my joy may be in
12 you, and *that* your joy may be fulfilled. This is my commandment, that ye love one another,
13 even as I have loved you. Greater love hath no man than this, that a man lay down his life
14 for his friends. Ye are my friends, if ye do the
15 things which I command you. No longer do I call you [3]servants; for the [4]servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my
16 Father I have made known unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may
17 give it you. These things I command you, that
18 ye may love one another. If the world hateth you, [5]ye know that it hath hated me before *it*
19 *hated* you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world,
20 therefore the world hateth you. Remember the word that I said unto you, A [4]servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my
21 word, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me.
22 If I had not come and spoken unto them, they had not had sin: but now they have no excuse
23 for their sin. He that hateth me hateth my
24 Father also. If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated
25 both me and my Father. But *this cometh to pass*, that the word may be fulfilled that is written in
26 their law, They hated me without a cause. But when the [6]Comforter is come, whom I will send unto you from the Father, *even* the Spirit of

truth, which proceedeth from the Father, [h]he shall testify of me.

27 And [i]ye also shall bear witness, because [k]ye have been with me from the beginning.

CHAP. XVI.

1 *Christ warneth his disciples of their sufferings:* 29 *they profess their faith in him.*

THESE things have I spoken unto you, that ye [a]should not be offended.

2 [b]They shall put you out of the synagogues: yea, the time cometh, [c]that whosoever killeth you, will think that he doeth God service.

3 And [d]these things will they do unto you, because they have not known the Father, nor me.

4 But [e]these things have I told you, that when the time shall come, ye may remember that I told you of them. And [f]these things I said not unto you at the beginning, because I was with you.

5 But now [g]I go my way to him that sent me, and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, [k]sorrow hath filled your heart.

7 Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, [i]the Comforter will not come unto you: but [k]if I depart, I will send him unto you.

8 And when he is come, he will ‖reprove the world of sin, and of righteousness, and of judgment:

9 [l]Of sin, because they believe not on me;

10 [m]Of righteousness, [n]because I go to my Father, and ye see me no more;

11 [o]Of judgment, because [p]the prince of this world is judged.

12 I have yet many things to say unto you, [q]but ye cannot bear them now.

13 Howbeit, when he, [r]the Spirit of truth is come, [s]he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

15 [t]All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

16 [u]A little while, and ye shall not see me: and again, a little while, and ye shall see me, [x]because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

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[h] 1 John 5. 6.
[i] Luke 24. 48. Acts 1. 8, 21, 22. & 2. 32. & 3. 15. & 4. 20, 33. & 5. 32. & 10. 39. & 13. 31. 1 Pet. 5. 1. 2 Pet. 1. 16.
[k] Luke 1. 2. 1 John 1. 1, 2.

[a] Matt. 11. 6. & 24. 10. & 26. 31.
[b] ch. 9. 22, 34. & 12. 42.
[c] Acts 8. 1. & 9. 1. & 26. 9, 10, 11.
[d] ch. 15. 21. Rom. 10. 2. 1 Cor. 2. 8. 1 Tim. 1. 13.
[e] ch. 13. 19. & 14. 29.
[f] See Matt. 9. 15.
[g] ver. 10, 16. ch. 7. 33. & 13. 3. & 14. 28.
[h] ver. 22. ch. 14. 1.
[i] ch. 7. 39. & 14. 16, 26. & 15. 26.
[k] Acts 2. 33. Eph. 4. 8.
‖ Or, *convince.*
[l] Acts 2. 22–37.
[m] Acts 2. 32.
[n] ch. 3. 14. & 5. 32.
[o] Acts 26. 18.
[p] Luke 10. 18. ch. 12. 31. Eph. 2. 2. Col. 2. 15. Heb. 2. 14.
[q] Mark 4. 33. 1 Cor. 3. 2. Heb. 5. 12.
[r] ch. 14. 17. & 15. 26.
[s] ch. 14. 26. 1 John 2. 20, 27.

[t] Matt. 11. 27. ch. 3. 35. & 13. 3. & 17. 10.

[u] ver. 10. ch. 7. 33. & 13. 33. & 14. 19.
[x] ver. 28. ch. 13. 3.

[1] Or, *goeth forth from*
[2] Or, *and bear ye also witness*
[3] Or, *Advocate* Or, *Helper* Gr. *Paraclete.*

truth, which [1]proceedeth from the Father, he
27 shall bear witness of me: [2]and ye also bear witness, because ye have been with me from the beginning.

XVI. These things have I spoken unto you, that ye should not be made to stum-
2 ble. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God.
3 And these things will they do, because they
4 have not known the Father, nor me. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with
5 you. But now I go unto him that sent me; and none of you asketh me, Whither goest
6 thou? But because I have spoken these things
7 unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the [3]Comforter will not come unto you; but if I go,
8 I will send him unto you. And he, when he is come, will convict the world in respect of sin, and
9 of righteousness, and of judgement: of sin, be-
10 cause they believe not on me; of righteousness, because I go to the Father, and ye behold me no
11 more; of judgement, because the prince of this
12 world hath been judged. I have yet many things to say unto you, but ye cannot bear them now.
13 Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the things that are
14 to come. He shall glorify me: for he shall take of mine, and shall declare *it* unto you.
15 All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine,
16 and shall declare *it* unto you. A little while, and ye behold me no more; and again a little
17 while, and ye shall see me. *Some* of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father?
18 They said therefore, What is this that he saith, A little while? We know not what he
19 saith. Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a
20 little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy.

21 [y]A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 [z]And ye now therefore have sorrow: but I will see you again, and [a]your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. [b]Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, [c]that your joy may be full.

25 These things have I spoken unto you in ‖ proverbs: but the time cometh when I shall no more speak unto you in ‖ proverbs, but I shall shew you plainly of the Father.

26 [d]At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 [e]For the Father himself loveth you, because ye have loved me, and [f]have believed that I came out from God.

28 [g]I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no ‖ proverb.

30 Now are we sure that [h]thou knowest all things, and needest not that any man should ask thee: by this [i]we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 [k]Behold, the hour cometh, yea, is now come, that ye shall be scattered [l]every man to ‖ his own, and shall leave me alone: and [m]yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that [n]in me ye might have peace. [o]In the world ye shall have tribulation, [p]but be of good cheer: [q]I have overcome the world.

CHAP. XVII.

1 *Christ prayeth to his Father to glorify him,* 6 *to preserve his apostles in unity of faith,* &c.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, [a]the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 [b]As thou hast given him power over all flesh, that he should give eternal life to as many [c]as thou hast given him.

3 And [d]this is life eternal, that they might know thee [e]the only true God, and Jesus Christ [f]whom thou hast sent.

4 [g]I have glorified thee on the earth: [h]I have finished the work [i]which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self, with the glory [k]which I had with thee before the world was.

6 [l]I have manifested thy name unto the men [m]which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee:

8 For I have given unto them the words [n]which

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[y] Isa. 26. 17.
[z] ver. 6.
[a] Luke 24. 41, 52. ch. 14. 1, 27. & 20. 20. Acts 2. 46. & 13. 52. 1 Pet. 1. 8.
[b] Matt. 7. 7. ch. 14. 13. & 15. 16.
[c] ch. 15. 11.
‖ Or, *parables.*
‖ Or, *parables.*
[d] ver. 23.
[e] ch. 14. 21, 23.
[f] ver. 30. ch. 3. 13. & 17. 8.
[g] ch. 13. 3.
‖ Or, *parable.*
[h] ch. 21. 17.
[i] ver. 27. ch. 17. 8.
[k] Matt. 26. 31. Mark 14. 27.
[l] ch. 20. 10.
‖ Or, *his own home.*
[m] ch. 8. 29. & 14. 10, 11.
[n] Isa. 9. 6. ch. 14. 27. Rom. 5. 1. Eph. 2. 14. Col. 1. 20.
[o] ch. 15. 19, 20, 21. 2 Tim. 3. 12.
[p] ch. 14. 1.
[q] Rom. 8. 37. 1 John 4. 4. & 5. 4.
[a] ch. 12. 23. & 13. 32.
[b] Dan. 7. 14. Matt. 11. 27. & 28. 28. ch. 3. 35. & 5. 27. 1 Cor. 15. 25, 27. Phil. 2. 10. Heb. 2. 8.
[c] ver. 6, 9, 24. ch. 6. 37.
[d] Isa. 53. 11. Jer. 9. 24.
[e] 1 Cor. 8. 4. 1 Thess. 1. 9.
[f] ch. 3. 34. & 5. 36, 37. & 6. 29, 57. & 7. 29. & 10. 36. & 11. 42.
[g] ch. 13. 31. & 14. 13.
[h] ch. 4. 34. & 5. 36. & 9. 3. & 19. 30.
[i] ch. 14. 31. & 15. 10.
[k] ch. 1. 1, 2. & 10. 30. & 14. 9. Phil. 2. 6. Col. 1. 15, 17. Heb. 1. 3, 10.
[l] ver. 26. Ps. 22. 22.
[m] ver. 2, 9, 11. ch. 6. 37, 39. & 10. 29. & 15. 19.
[n] ch. 8. 28. & 12. 49. & 14. 10.

[1] Or, *ask me no question*
[2] Or, *parables*
[3] Gr. *make request of.*
[4] Or, *parable*

21 A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into
22 the world. And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away
23 from you. And in that day ye shall [1]ask me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it
24 you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be fulfilled.

25 These things have I spoken unto you in [2]proverbs: the hour cometh, when I shall no more speak unto you in [2]proverbs, but shall
26 tell you plainly of the Father. In that day ye shall ask in my name: and I say not unto you,
27 that I will [3]pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came forth
28 from the Father. I came out from the Father, and am come into the world: again, I leave the
29 world, and go unto the Father. His disciples say, Lo, now speakest thou plainly, and speakest
30 no [4]proverb. Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest
31 forth from God. Jesus answered them, Do ye
32 now believe? Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and *yet* I am not alone, because the Father is with me.
33 These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

XVII. These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that
2 the Son may glorify thee: even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give
3 eternal life. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ.
4 I glorified thee on the earth, having accomplished the work which thou hast given me to
5 do. And now, O Father, glorify thou me with thine own self with the glory which I had with
6 thee before the world was. I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy
7 word. Now they know that all things whatso-
8 ever thou hast given me are from thee: for the words which thou gavest me I have given unto

thou gavest me; and they have received *them*, [o]and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: [p]I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and [q]thine are mine; and I am glorified in them.

11 [r]And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, [s]keep through thine own name those whom thou hast given me, [t]that they may be one, [u]as we *are*.

12 While I was with them in the world, [x]I kept them in thy name: those that thou gavest me I have kept, and [y]none of them is lost, [z]but the son of perdition; [a]that the scripture might be fulfilled.

13 And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 [b]I have given them thy word; [c]and the world hath hated them, because they are not of the world, [d]even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but [e]that thou shouldest keep them from the evil.

16 [f]They are not of the world, even as I am not of the world.

17 [g]Sanctify them through thy truth: [h]thy word is truth.

18 [i]As thou hast sent me into the world, even so have I also sent them into the world.

19 And [k]for their sakes I sanctify myself, that they also might be ‖sanctified through the truth.

20 Neither pray I for these alone; but for them also which shall believe on me through their word:

21 [l]That they all may be one; [m]as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me, I have given them; [n]that they may be one, even as we are one;

23 I in them, and thou in me, [o]that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

24 [p]Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me: [q]for thou lovedst me before the foundation of the world.

25 O righteous Father, [r]the world hath not known thee: but [s]I have known thee, and [t]these have known that thou hast sent me.

26 [u]And I have declared unto them thy name, and will declare *it*: that the love [x]wherewith thou hast loved me, may be in them, and I in them.

CHAP. XVIII.

1 *Judas betrayeth Jesus;* 6 *the band and officers at Christ's word fall to the ground, &c.*

WHEN Jesus had spoken these words, [a]he went forth with his disciples over [b]the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the

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[o] ver. 25. ch. 16. 27, 30.
[p] 1 John 5. 19.
[q] ch. 16. 15.
[r] ch. 13. 1. & 16. 28.
[s] 1 Pet. 1. 5. Jude 1.
[t] ver. 21, &c.
[u] ch. 10. 30.
[x] ch. 6. 39. & 10. 28. Heb. 2. 13.
[y] ch. 18. 9. 1 John 2. 19.
[z] ch. 6. 70. & 13. 18.
[a] Ps. 109. 8. Acts 1. 20.
[b] ver. 8.
[c] ch. 15. 18, 19. 1 John 3. 13.
[d] ch. 8. 23. ver. 16.
[e] Matt. 6. 13. Gal. 1. 4. 2 Thess. 3. 3. 1 John 5. 18.
[f] ver. 14.
[g] ch. 15. 3. Acts 15. 9. Eph. 5. 26. 1 Pet. 1. 22.
[h] 2 Sam. 7. 28. Ps. 119. 142, 151. ch. 8. 40.
[i] ch. 20. 21.
[k] 1 Cor. 1. 2, 30. 1 Thess. 4. 7. Heb. 10. 10.
‖ Or, *truly sanctified.*
[l] ver. 11, 22, 23. ch. 10. 16. Rom. 12. 5. Gal. 3. 28.
[m] ch. 10. 38. & 14. 11.
[n] ch. 14. 20. 1 John 1. 3. & 3. 24.
[o] Col. 3. 14.
[p] ch. 12. 26. & 14. 3. 1 Thess. 4. 17.
[q] ver. 5.
[r] ch. 15. 21. & 16. 3.
[s] ch. 7. 29. & 8. 55. & 10. 15.
[t] ver. 8. ch. 16. 27.
[u] ver. 6. ch. 15. 15.
[x] ch. 15. 9.

[a] Matt. 26. 36. Mark 14. 32. Luke 22. 39.
[b] 2 Sam. 15. 23.

1 Gr. *make request.*
2 Gr. *out of.*
3 Or, *evil*
4 Or, *Consecrate*
5 Many ancient authorities read *those whom.*
6 Or, *ravine* Gr. *winter-torrent.*
7 Or, *of the Cedars*

them; and they received *them*, and knew of a truth that I came forth from thee, and they be-
9 lieved that thou didst send me. I [1]pray for them: I [1]pray not for the world, but for those whom thou hast given me; for they are thine:
10 and all things that are mine are thine, and thine
11 are mine: and I am glorified in them. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me,
12 that they may be one, even as we *are*. While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdi-
13 tion; that the scripture might be fulfilled. But now I come to thee; and these things I speak in the world, that they may have my joy fulfilled
14 in themselves. I have given them thy word; and the world hated them, because they are not
15 of the world, even as I am not of the world. I [1]pray not that thou shouldest take them [2]from the world, but that thou shouldest keep them
16 [2]from [3]the evil *one*. They are not of the world,
17 even as I am not of the world. [4]Sanctify them
18 in the truth: thy word is truth. As thou didst send me into the world, even so sent I them
19 into the world. And for their sakes I [4]sanctify myself, that they themselves also may be sancti-
20 fied in truth. Neither for these only do I [1]pray, but for them also that believe on me through
21 their word; that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe
22 that thou didst send me. And the glory which thou hast given me I have given unto them;
23 that they may be one, even as we *are* one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as
24 thou lovedst me. Father, [5]that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory, which thou hast given me: for thou lovedst me
25 before the foundation of the world. O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst
26 send me; and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

XVIII. When Jesus had spoken these words, he went forth with his disciples over the [6]brook [7]Kidron, where was a garden, into the which he entered, himself and his disciples.
2 Now Judas also, which betrayed him, knew the

place: [c]for Jesus oft-times resorted thither with his disciples.

3 [d]Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*. If therefore ye seek me, let these go their way:

9 That the saying might be fulfilled which he spake, [e]Of them which thou gavest me, have I lost none.

10 [f]Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath; [g]the cup which my Father hath given me, shall I not drink it?

12 Then the band, and the captain, and officers of the Jews took Jesus, and bound him,

13 And [h]led him away to [i]Annas first, (for he was father-in-law to Caiaphas, which was the high priest that same year.) ‖

14 [k]Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ [l]And Simon Peter followed Jesus, and *so did* another disciple. That disciple was known unto the high priest, and went in with Jesus, into the palace of the high priest.

16 [m]But Peter stood at the door without. Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, [n]I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by, [o]struck Jesus ‖ with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

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[c] Luke 21. 37. & 22. 39.
[d] Matt. 26. 47. Mark 14. 43. Luke 22. 47. Acts 1. 16.
[e] ch. 17. 12.
[f] Matt. 26. 51. Mark 14. 47. Luke 22. 49, 50.
[g] Matt. 20. 22. & 26. 39, 42.
[h] See Matt. 26. 57.
[i] Luke 3. 2.
‖ *And Annas sent Christ bound unto Caiaphas the high priest.* ver. 24.
[k] ch. 11. 50.
[l] Matt. 26. 58. Mark 14. 54. Luke 22. 54.
[m] Matt. 26. 69. Mark 14. 66. Luke 22. 54.
[n] Matt. 26. 55. Luke 4. 15. ch. 7. 14, 26, 28. & 8. 2.
[o] Jer. 20. 2. Acts 23. 2.
‖ Or, *with a rod.*

[1] Or, *cohort*
[2] Gr. *bond-servant.*
[3] Or, *military tribune* Gr. *chiliarch.*
[4] Gr. *bond-servants.*
[5] Gr. *a fire of charcoal.*
[6] Gr. *synagogue.*
[7] Or, *with a rod*

place: for Jesus oft-times resorted thither with
3 his disciples. Judas then, having received the
[1]band *of soldiers*, and officers from the chief
priests and the Pharisees, cometh thither with
4 lanterns and torches and weapons. Jesus there-
fore, knowing all the things that were coming
upon him, went forth, and saith unto them,
5 Whom seek ye? They answered him, Jesus
of Nazareth. Jesus saith unto them, I am *he*.
And Judas also, which betrayed him, was stand-
6 ing with them. When therefore he said unto
them, I am *he*, they went backward, and fell to
7 the ground. Again therefore he asked them,
Whom seek ye? And they said, Jesus of Naza-
8 reth. Jesus answered, I told you that I am *he*:
if therefore ye seek me, let these go their way:
9 that the word might be fulfilled which he spake,
Of those whom thou has given me I lost not
10 one. Simon Peter therefore having a sword
drew it, and struck the high priest's [2]servant,
and cut off his right ear. Now the [2]servant's
11 name was Malchus. Jesus therefore said unto
Peter, Put up the sword into the sheath: the
cup which the Father hath given me, shall I not
drink it?

12 So the [1]band and the [3]chief captain, and the
officers of the Jews, seized Jesus and bound him,
13 and led him to Annas first; for he was father
in law to Caiaphas, which was high priest that
14 year. Now Caiaphas was he which gave counsel
to the Jews, that it was expedient that one man
should die for the people.

15 And Simon Peter followed Jesus, and *so did*
another disciple. Now that disciple was known
unto the high priest, and entered in with Jesus
16 into the court of the high priest; but Peter was
standing at the door without. So the other dis-
ciple, which was known unto the high priest,
went out and spake unto her that kept the door,
17 and brought in Peter. The maid therefore that
kept the door saith unto Peter, Art thou also
one of this man's disciples? He saith, I am not.
18 Now the [4]servants and the officers were stand-
ing *there*, having made [5]a fire of coals; for it
was cold; and they were warming themselves:
and Peter also was with them, standing and
warming himself.

19 The high priest therefore asked Jesus of his
20 disciples, and of his teaching. Jesus answered
him, I have spoken openly to the world; I ever
taught in [6]synagogues, and in the temple, where
all the Jews come together; and in secret spake
21 I nothing. Why askest thou me? ask them that
have heard *me*, what I spake unto them: be-
22 hold, these know the things which I said. And
when he had said this, one of the officers stand-
ing by struck Jesus [7]with his hand, saying,
23 Answerest thou the high priest so? Jesus an-
swered him, If I have spoken evil, bear witness
of the evil: but if well, why smitest thou me?

24 (*o*Now Annas had sent him bound unto Caiaphas the high priest.)

25 And Simon Peter stood and warmed himself. *p*They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest (being *his* kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him?

27 Peter then denied again: and *q*immediately the cock crew.

28 ¶ *r*Then led they Jesus from Caiaphas unto ‖ the hall of judgment: and it was early; *s*and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 *u*That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 *x*Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation, and the chief priests have delivered thee unto me. What hast thou done?

36 *y*Jesus answered, *z*My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that *a*is of the truth, heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, *b*I find in him no fault *at all*.

39 *c*But ye have a custom that I should release unto you one at the passover: will ye therefore, that I release unto you the King of the Jews?

40 *d*Then cried they all again, saying, Not this man, but Barabbas. *e*Now Barabbas was a robber.

CHAP. XIX.

1 *Jesus is scourged and crowned with thorns.* 11 *Pilate delivereth him to be crucified, &c.*

THEN *a*Pilate therefore took Jesus, and scourged *him*.

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, *b*that ye may know that I find no fault in him.

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o Matt. 26. 57.
p Matt. 26. 69, 71. Mark 14. 69. Luke 22. 58.
q Matt. 26. 74. Mark 14. 72. Luke 22. 60. ch. 13. 38.
r Matt. 27. 2. Mark 15. 1. Luke 23. 1. Acts 3. 13.
s Or, *Pilate's house*, Matt. 27. 27.
t Acts 10. 28. & 11. 3.
u Matt. 20. 19. ch. 12. 32, 33.
x Matt. 27. 11.
y 1 Tim. 6. 13.
z Dan. 2. 44. & 7. 14. Luke 12. 14. ch. 6. 15. & 8. 15.
a ch. 8. 47. 1 John 3. 19. & 4. 6.
b Matt. 27. 24. Luke 23. 4. ch. 19. 4, 6.
c Matt. 27. 15. Mark 15. 6. Luke 23. 17.
d Acts 3. 14.
e Luke 23. 19.
a Matt. 20. 19. & 27. 26. Mark 15. 15. Luke 18. 33.
b ch. 18. 38. ver. 6.

1 Gr. *bond-servants.*
2 Gr. *Prætorium.*
3 Or, *officers:* as in ver. 3, 12, 18, 22.
4 Or, *Thou sayest it, because I am a king.*
5 Or, *with rods*

24 Annas therefore sent him bound unto Caiaphas
the high priest.
25 Now Simon Peter was standing and warming
himself. They said therefore unto him, Art
thou also *one* of his disciples? He denied, and
26 said, I am not. One of the [1]servants of the high
priest, being a kinsman of him whose ear Peter
cut off, saith, Did not I see thee in the garden
27 with him? Peter therefore denied again: and
straightway the cock crew.
28 They lead Jesus therefore from Caiaphas into
the [2]palace: and it was early; and they them-
selves entered not into the [2]palace, that they
might not be defiled, but might eat the passover.
29 Pilate therefore went out unto them, and saith,
What accusation bring ye against this man?
30 They answered and said unto him, If this man
were not an evil-doer, we should not have de-
31 livered him up unto thee. Pilate therefore said
unto them, Take him yourselves, and judge
him according to your law. The Jews said unto
him, It is not lawful for us to put any man to
32 death: that the word of Jesus might be fulfilled,
which he spake, signifying by what manner of
death he should die.
33 Pilate therefore entered again into the [2]palace,
and called Jesus, and said unto him, Art thou
34 the King of the Jews? Jesus answered, Sayest
thou this of thyself, or did others tell it thee
35 concerning me? Pilate answered, Am I a Jew?
Thine own nation and the chief priests delivered
36 thee unto me: what hast thou done? Jesus
answered, My kingdom is not of this world: if
my kingdom were of this world, then would my
[3]servants fight, that I should not be delivered to
the Jews: but now is my kingdom not from hence.
37 Pilate therefore said unto him, Art thou a king
then? Jesus answered, [4]Thou sayest that I am
a king. To this end have I been born, and to
this end am I come into the world, that I should
bear witness unto the truth. Every one that is
38 of the truth heareth my voice. Pilate saith unto
him, What is truth?

And when he had said this, he went out again
unto the Jews, and saith unto them, I find no
39 crime in him. But ye have a custom, that I
should release unto you one at the passover:
will ye therefore that I release unto you the
40 King of the Jews? They cried out therefore
again, saying, Not this man, but Barabbas.
Now Barabbas was a robber.

XIX. 2 Then Pilate therefore took Jesus,
and scourged him. And the soldiers
plaited a crown of thorns, and put it on his
head, and arrayed him in a purple gar-
3 ment; and they came unto him, and said, Hail,
King of the Jews! and they struck him [5]with
4 their hands. And Pilate went out again, and
saith unto them, Behold, I bring him out to you,
that ye may know that I find no crime in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

6 [c]When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, [d]We have a law, and by our law he ought to die, because [e]he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment-hall, and saith unto Jesus, Whence art thou? [f]But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucify thee, and have power to release thee?

11 Jesus answered, [g]Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him; but the Jews cried out, saying, [h]If thou let this man go, thou art not Cesar's friend. [i]Whosoever maketh himself a king, speaketh against Cesar.

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And [k]it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, [l]We have no king but Cesar.

16 [m]Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 [n]And he bearing his cross [o]went forth into a place called *the place* of a skull, which is called in the Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ [p]And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶ [q]Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, ‖ woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be: that the scripture might be fulfilled, which saith,

Anno DOMINI 33.

[c] Acts 3. 13.

[d] Lev. 24. 16.
[e] Matt. 26. 65. ch. 5. 18. & 10. 33.

[f] Isa. 53. 7. Matt. 27. 12, 14.

[g] Luke 22. 53. ch. 7. 30.

[h] Luke 23. 2.
[i] Acts 17. 7.

[k] Matt. 27. 62.

[l] Gen. 49. 10.

[m] Matt. 27. 26, 31. Mark 15. 15. Luke 23. 24.
[n] Matt. 27. 31, 33. Mark 15. 21, 22. Luke 23. 26, 33.
[o] Num. 15. 36. Heb. 13. 12.

[p] Matt. 27. 37. Mark 15. 26. Luke 23. 38.

[q] Matt. 27. 35. Mark 15. 24. Luke 23. 34.
‖ Or, *wrought.*

[1] Gr. *Prætorium.*
[2] Or, *authority*
[3] Or, *opposeth Cæsar*
[4] Or, *for the place of the city where Jesus was crucified was nigh at hand*
[5] Or, *tunic*

5 Jesus therefore came out, wearing the crown of thorns and the purple garment. And *Pilate*
6 saith unto them, Behold, the man! When therefore the chief priests and the officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in
7 him. The Jews answered him, We have a law, and by that law he ought to die, because he
8 made himself the Son of God. When Pilate therefore heard this saying, he was the more
9 afraid; and he entered into the [1]palace again, and saith unto Jesus, Whence art thou? But
10 Jesus gave him no answer. Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have [2]power to release
11 thee, and have [2]power to crucify thee? Jesus answered him, Thou wouldest have no [2]power against me, except it were given thee from above: therefore he that delivered me unto
12 thee hath greater sin. Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king
13 [3]speaketh against Cæsar. When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgement-seat at a place called The Pavement, but in Hebrew, Gabbatha.
14 Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto
15 the Jews, Behold, your King! They therefore cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests an-
16 swered, We have no king but Cæsar. Then therefore he delivered him unto them to be crucified.

17 They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in
18 Hebrew Golgotha: where they crucified him, and with him two others, on either side one,
19 and Jesus in the midst. And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE
20 JEWS. This title therefore read many of the Jews: [4]for the place where Jesus was crucified was nigh to the city: and it was written in
21 Hebrew, *and* in Latin, *and* in Greek. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but,
22 that he said, I am King of the Jews. Pilate answered, What I have written I have written.

23 The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the [5]coat: now the [5]coat was without seam, woven from
24 the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

[r]They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ [s]Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the *wife* of ||[t]Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and [u]the disciple standing by whom he loved, he saith unto his mother, [x]Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her [y]unto his own *home*.

28 ¶ After this, Jesus knowing that all things were now accomplished, [z]that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and [a]they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, [b]It is finished: and he bowed his head, and gave up the ghost.

31 The Jews therefore, [c]because it was the preparation, [d]that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith [e]came thereout blood and water.

35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For [f]these things were done, [f]that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, [g]They shall look on him whom they pierced.

38 ¶ [h]And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly [i]for fear of the Jews) besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore and took the body of Jesus.

39 And there came also [k]Nicodemus (which at the first came to Jesus by night) and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jesus, and [l]wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified, there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 [m]There laid they Jesus therefore, [n]because of the Jews' preparation-*day;* for the sepulchre was nigh at hand.

CHAP. XX.

1 *Mary cometh to the sepulchre;* 11 *she seeth two angels; Jesus himself appeareth to her.*

THE [a]first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the

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[r] Ps. 22. 18.
[s] Matt. 27. 55. Mark 15. 40. Luke 23. 49.
|| Or, *Clopas.*
[t] Luke 24. 18.
[u] ch. 13. 23. & 20. 2. & 21. 7, 20, 24.
[x] ch. 2. 4.
[y] ch. 1. 11. & 16. 32.
[z] Ps. 69. 21.
[a] Matt. 27. 48.
[b] ch. 17. 4.
[c] ver. 42. Mark 15. 42.
[d] Deut. 21. 23.
[e] 1 John 5. 6, 8.
[f] Ex. 12. 46. Num. 9. 12. Ps. 34. 20.
[g] Ps. 22. 16, 17. Zech. 12. 10. Rev. 1. 7.
[h] Matt. 27. 57. Mark 15. 42. Luke 23. 50.
[i] ch. 9. 22. & 12. 42.
[k] ch. 3. 1, 2. & 7. 50.
[l] Acts 5. 6.
[m] Isa. 53. 9.
[n] ver. 31.
[a] Matt. 28. 1. Mark 16. 1. Luke 24. 1.

1 Or, *crushed*
2 Some ancient authorities read *roll.*

They parted my garments among them,
And upon my vesture did they cast lots.
25 These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife*
26 of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his
27 mother, Woman, behold, thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home*.
28 After this Jesus, knowing that all things are now finished, that the scripture might be accom-
29 plished, saith, I thirst. There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to
30 his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.
31 The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate that their legs might be broken, and *that* they might be
32 taken away. The soldiers therefore came, and brake the legs of the first, and of the other
33 which was crucified with him: but when they came to Jesus, and saw that he was dead
34 already, they brake not his legs: howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and
35 water. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe.
36 For these things came to pass, that the scripture might be fulfilled, A bone of him shall not
37 be [1]broken. And again another scripture saith, They shall look on him whom they pierced.
38 And after these things Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took away his
39 body. And there came also Nicodemus, he who at the first came to him by night, bringing a [2]mixture of myrrh and aloes, about a hundred
40 pound *weight*. So they took the body of Jesus, and bound it in linen cloths with the spices, as
41 the custom of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein
42 was never man yet laid. There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

XX. Now on the first *day* of the week cometh Mary Magdalene early, while it was yet

sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the [b]other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 [c]Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in*, saw [d]the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie;

7 And [e]the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the [f]scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ [g]But Mary stood without at the sepulchre weeping: and as she wept she stooped down *and looked* into the sepulchre,

12 And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 [h]And when she had thus said, she turned herself back, and saw Jesus standing, and [i]knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master.

17 Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to [k]my brethren, and say unto them, [l]I ascend unto my Father and your Father, and *to* [m]my God and your God.

18 [n]Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 ¶ [o]Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* hands and his side. [p]Then were the disciples glad when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: [q]as *my* Father hath sent me, even so send I you.

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[b] ch. 13. 23. & 19. 26. & 21. 7, 20, 24.

[c] Luke 24. 12.

[d] ch. 19. 40.

[e] ch. 11. 44.

[f] Ps. 16. 10. Acts 2. 25-31. & 13. 34, 35.

[g] Mark 16. 5.

[h] Matt. 28. 9. Mark 16. 9.
[i] Luke 24. 16, 31. ch. 21. 4.

[k] Ps. 22. 22. Matt. 28. 10. Rom. 8. 29. Heb. 2. 11.
[l] ch. 16. 28.
[m] Eph. 1. 17.
[n] Matt. 28. 10. Luke 24. 10.

[o] Mark 16. 14. Luke 24. 36. 1 Cor. 15. 5.
[p] ch. 16. 22.
[q] Matt. 28. 18. ch. 17. 18, 19. Heb. 3. 1. 2 Tim. 2. 2.

[1] Or, *Teacher*
[2] Or, *Take not hold on me*

dark, unto the tomb, and seeth the stone taken
2 away from the tomb. She runneth therefore,
and cometh to Simon Peter, and to the other
disciple, whom Jesus loved, and saith unto them,
They have taken away the Lord out of the
tomb, and we know not where they have laid
3 him. Peter therefore went forth, and the other
4 disciple, and they went toward the tomb. And
they ran both together: and the other disciple
5 outran Peter, and came first to the tomb; and
stooping and looking in, he seeth the linen
6 cloths lying; yet entered he not in. Simon
Peter therefore also cometh, following him, and
entered into the tomb; and he beholdeth the
7 linen cloths lying, and the napkin, that was
upon his head, not lying with the linen cloths,
8 but rolled up in a place by itself. Then entered in therefore the other disciple also, which
came first to the tomb, and he saw, and believed.
9 For as yet they knew not the scripture, that he
10 must rise again from the dead. So the disciples went away again unto their own home.
11 But Mary was standing without at the tomb
weeping: so, as she wept, she stooped and
12 looked into the tomb; and she beholdeth two
angels in white sitting, one at the head, and one
at the feet, where the body of Jesus had lain.
13 And they say unto her, Woman, why weepest
thou? She saith unto them, Because they have
taken away my Lord, and I know not where they
14 have laid him. When she had thus said, she
turned herself back, and beholdeth Jesus stand-
15 ing, and knew not that it was Jesus. Jesus
saith unto her, Woman, why weepest thou?
whom seekest thou? She, supposing him to
be the gardener, saith unto him, Sir, if thou hast
borne him hence, tell me where thou hast laid
16 him, and I will take him away. Jesus saith
unto her, Mary. She turneth herself, and saith
unto him in Hebrew, Rabboni; which is to say,
17 [1]Master. Jesus saith to her, [2]Touch me not;
for I am not yet ascended unto the Father: but
go unto my brethren, and say to them, I ascend
unto my Father and your Father, and my God
18 and your God. Mary Magdalene cometh and
telleth the disciples, I have seen the Lord; and
how that he had said these things unto her.
19 When therefore it was evening, on that day,
the first *day* of the week, and when the doors
were shut where the disciples were, for fear of
the Jews, Jesus came and stood in the midst, and
20 saith unto them, Peace *be* unto you. And when
he had said this, he shewed unto them his hands
and his side. The disciples therefore were
21 glad, when they saw the Lord. Jesus therefore
said to them again, Peace *be* unto you: as
the Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost.

23 [r]Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, [s]called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and [t]reach hither thy hand, and thrust *it* into my side; and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: [u]blessed *are* they that have not seen, and *yet* have believed.

30 ¶ [x]And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

31 [y]But these are written, that ye might believe that Jesus is the Christ, the Son of God; [z]and that believing ye might have life through his name.

Anno DOMINI 33.

[r] Matt. 16. 19. & 18. 18.

[s] ch. 11. 16.

[t] 1 John 1. 1.

[u] 2 Cor. 5. 7. 1 Pet. 1. 8.

[x] ch. 21. 25.

[y] Luke 1. 4.

[z] ch. 3. 15, 16. & 5. 24. 1 Pet. 1. 9.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the [1]Holy
23 Ghost: whose soever sins ye forgive, they are forgiven unto them; whose soever *sins* ye retain, they are retained.

24 But Thomas, one of the twelve, called [2]Didy-
25 mus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said,
27 Peace *be* unto you. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side:
28 and be not faithless, but believing. Thomas answered and said unto him, My Lord and my
29 God. Jesus saith unto him, Because thou hast seen me, [3]thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30 Many other signs therefore did Jesus in the presence of the disciples, which are not written
31 in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

CHAP. XXI.

1 *Christ appeareth to his disciples;* 15 *his charge to Peter, and foretelleth his death.*

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias: and on this wise shewed he *himself.*

2 There were together Simon Peter, and Thomas called Didymus, and [a]Nathanael of Cana in Galilee, and [b]the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore; but the disciples [c]knew not that it was Jesus.

5 Then [d]Jesus saith unto them, ‖ Children, have ye any meat? They answered him, No.

6 And he said unto them, [e]Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore [f]that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him,* (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

[a] ch. 1. 45.

[b] Matt. 4. 21.

[c] ch. 20. 14.

[d] Luke 24. 41. ‖ Or, *Sirs.*

[e] Luke 5. 4, 6, 7.

[f] ch 13 23 & 20. 2.

[1] Or, *Holy Spirit*
[2] That is, *Twin.*
[3] Or, *hast thou believed?*

XXI. After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested *himself* on
2 this wise. There were together Simon Peter, and Thomas called [2]Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and
3 two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took
4 nothing. But when day was now breaking, Jesus stood on the beach: howbeit the disciples
5 knew not that it was Jesus. Jesus therefore saith unto them, Children, have ye aught to eat?
6 They answered him, No. And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multi-
7 tude of fishes. That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was
8 naked), and cast himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net *full* of fishes.

9 As soon then as they were come to the land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to the land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, [g]Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now [h]the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord: thou knowest that I love thee. [i]He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, [k]thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 [l]Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying [m]by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple [n]whom Jesus loved, following; (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?)

21 Peter seeing him, saith to Jesus, Lord, and what *shall* this man *do?*

22 Jesus saith unto him, If I will that he tarry [o]till I come, what *is that* to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and [p]we know that his testimony is true.

25 [q]And there are also many other things which Jesus did, the which, if they should be written every one, [r]I suppose that even the world itself could not contain the books that should be written. Amen.

Anno DOMINI 33.

[g] Acts 10. 41.

[h] See ch. 20. 19, 26.

[i] Acts 20. 28. Heb. 13. 20. 1 Pet. 2. 25. & 5. 2, 4.

[k] ch. 2. 24, 25. & 16. 30.

[l] ch. 13. 36. Acts 12. 3, 4.

[m] 2 Pet. 1. 14.

[n] ch. 13. 23, 25. & 20. 2.
[o] Matt. 16. 27, 28. & 25. 31. 1 Cor. 4. 5. & 11. 26. Rev. 2. 25. & 3. 11. & 22. 7, 20.
[p] ch. 19. 35. 3 John 12.
[q] ch. 20. 30.
[r] Amos 7. 10.

[1] Gr. *a fire of charcoal.*
[2] Or, *a fish*
[3] Or, *a loaf*
[4] Or, *aboard*
[5] Or, *loaf*
[6] Gr. *Joanes.* See ch. i. 42, margin.
[7 8] *Love* in these places represents two different Greek words.
[9] Or, *perceivest*
[10] Gr. *and this man, what?*

9 So when they got out upon the land, they see [1]a fire of coals there, and [2]fish laid thereon, and
10 [3]bread. Jesus saith unto them, Bring of the fish
11 which ye have now taken. Simon Peter therefore went [4]up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent.
12 Jesus saith unto them, Come *and* break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the
13 Lord. Jesus cometh, and taketh the [5]bread, and
14 giveth them, and the fish likewise. This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.
15 So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of [6]John, [7]lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I [8]love thee. He
16 saith unto him, Feed my lambs. He saith to him again a second time, Simon, *son* of [6]John, [7]lovest thou me? He saith unto him, Yea, Lord; thou knowest that I [8]love thee. He saith unto
17 him, Tend my sheep. He saith unto him the third time, Simon, *son* of [6]John, [7]lovest thou me? Peter was grieved because he said unto him the third time, [7]Lovest thou me? And he said unto him, Lord, thou knowest all things; thou [9]knowest that I [8]love thee. Jesus saith unto
18 him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry
19 thee whither thou wouldest not. Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken
20 this, he saith unto him, Follow me. Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said, Lord, who is he that
21 betrayeth thee? Peter therefore seeing him saith to Jesus, Lord, [10]and what shall this man
22 do? Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.
23 This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what *is that* to thee?
24 This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true.
25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

The ACTS of the APOSTLES.

CHAP. I.

A repetition of part of Christ's history after his passion; 9 his ascension. 15 Peter's exhortation to ordain one in place of Judas.

THE former treatise have I made, O [a]Theophilus, of all that Jesus began both to do and teach,
2 [b]Until the day in which he was taken up, after that he through the Holy Ghost [c]had given commandments unto the apostles whom he had chosen:
3 [d]To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:
4 [e]And ||being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, [f]which, *saith he*, ye have heard of me.
5 [g]For John truly baptized with water; [h]but ye shall be baptized with the Holy Ghost not many days hence.
6 When they therefore were come together, they asked of him, saying, [i]Lord, wilt thou at this time [k]restore again the kingdom to Israel?
7 And he said unto them, [l]It is not for you to know the times or the seasons which the Father hath put in his own power.
8 [m]But ye shall receive ||power [n]after that the Holy Ghost is come upon you: and [o]ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.
9 [p]And when he had spoken these things, while they beheld, [q]he was taken up; and a cloud received him out of their sight.
10 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them [r]in white apparel;
11 Which also said, [s]Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, [t]shall so come in like manner as ye have seen him go into heaven.
12 [u]Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a sabbath-day's journey.
13 And when they were come in, they went up [x]into an upper room, where abode both [y]Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and [z]Simon Zelotes, and [a]Judas *the brother* of James.
14 [b]These all continued with one accord in prayer and supplication, with [c]the women, and Mary the mother of Jesus, and with [d]his brethren.
15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number [e]of the names together were about an hundred and twenty,)
16 Men *and* brethren, this scripture must needs have been fulfilled, [f]which the Holy Ghost by the mouth of David spake before concerning Judas, [g]which was guide to them that took Jesus.

Anno DOMINI 33.

[a] Luke 1. 3.
[b] Mark 16. 19. Luke 9. 51. & 24. 51. ver. 9. 1 Tim. 3. 16.
[c] Matt. 28. 19. Mark 16. 15. John 20. 21. ch. 10. 41, 42.
[d] Mark 16 14. Luke 24. 36. John 20. 19, 26. & 21. 1, 14. 1 Cor. 15. 5.
[e] Luke 24 43. 49. ||Or, *eating together with them.*
[f] Luke 24. 49. John 14. 16, 26, 27. & 15. 26. & 16. 7. ch. 2. 33.
[g] Matt. 3. 11. ch. 11. 16. & 19. 4.
[h] Joel 3. 18. ch. 2. 4. & 11. 15.
[i] Matt. 24. 3.
[k] Isa. 1. 26. Dan. 7. 27. Amos. 9. 11.
[l] Matt. 24. 36. Mark 13. 32. 1 Thess. 5. 1.
[m] ch. 2. 1, 4. ||Or, *the power of the Holy Ghost coming upon you.*
[n] Luke 24. 49.
[o] Luke 24. 48. John 15. 27. ver. 22. ch. 2. 32.
[p] Luke 24. 51. John 6. 62.
[q] ver. 2.
[r] Matt. 28. 3. Mark 16. 5. Luke 24. 4. John 20. 12. ch. 10. 3, 30.
[s] ch. 2. 7. & 13 31.
[t] Dan. 7. 13. Matt. 24. 30. Mark 13. 26. Luke 21. 27. John 14. 3. 1 Thess. 1. 10. & 4. 16. 2 Thess. 1. 10. Rev. 1. 7.
[u] Luke 24. 52.
[x] ch. 9. 37, 39. & 20. 8.
[y] Matt 10. 2, 3, 4. Luke 6. 15.
[z] Jude 1.
[a] ch. 2. 1, 46.
[b] Luke 23. 49, 55. & 24. 10.
[c] Matt. 13. 55.
[d] Rev. 3. 4.
[e] Ps. 41. 9. John 13. 18.
[f] Luke 22. 47. John 18. 3.

1 Gr. *first.*
2 Or, *Holy Spirit*: and so throughout this book.
3 Gr. *presented.*
4 Or, *eating with them*
5 Or, *in*
6 Or, *appointed by*
7 Or, brother. See Jude 1.
8 Or, *with* certain *women*
9 Gr. *names.*

I. The [1]former treatise I made, O Theophilus, concerning all that Jesus began both to do
2 and to teach, until the day in which he was received up, after that he had given commandment through the [2]Holy Ghost unto the apos-
3 tles whom he had chosen: to whom he also [3]shewed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning
4 the kingdom of God: and, [4]being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he*, ye heard from me:
5 for John indeed baptized with water; but ye shall be baptized [5]with the Holy Ghost not many days hence.
6 They therefore, when they were come together, asked him, saying, Lord, dost thou at
7 this time restore the kingdom to Israel? And he said unto them, It is not for you to know times or seasons, which the Father hath [6]set within his
8 own authority. But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the utter-
9 most part of the earth. And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.
10 And while they were looking stedfastly into heaven as he went, behold, two men stood by
11 them in white apparel; which also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.
12 Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jeru-
13 salem, a sabbath day's journey off. And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphæus, and Simon the Zealot, and
14 Judas *the* [7]*son* of James. These all with one accord continued stedfastly in prayer, [8]with the women, and Mary the mother of Jesus, and with his brethren.
15 And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of [9]persons *gathered* together, about a hun-
16 dred and twenty), Brethren, it was needful that the scripture should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas, who was guide to them that took Jesus.

17 For [h]he was numbered with us, and had obtained part of [i]this ministry.

18 [k]Now this man purchased a field with [l]the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, [m]Let his habitation be desolate, and let no man dwell therein: and [n]His ‖bishoprick let another take.

21 Wherefore of these men which have companied with us, all the time that the Lord Jesus went in and out among us,

22 [o]Beginning from the baptism of John, unto that same day that [p]he was taken up from us, must one be ordained [q]to be a witness with us of his resurrection.

23 And they appointed two, Joseph called [r]Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, [s]which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

25 [t]That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

CHAP. II.

1 *The apostles, filled with the Holy Ghost, speak divers languages.* 14 *Peter's sermon.*

AND when [a]the day of Pentecost was fully come, [b]they were all with one accord in one place.

2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and [c]it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And [d]they were all filled with the Holy Ghost, and began [e]to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now †when this was noised abroad, the multitude came together, and were ‖confounded, because that every man heard them speak in his own language.

7 And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, [f]Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

Anno DOMINI 33.

[h] Matt. 10. 4. Luke 6. 16.
[i] ver. 25. ch. 12. 25. & 20. 24. & 21. 19.
[k] Matt. 27. 5, 7, 8.
[l] Matt. 26. 15. 2 Pet. 2. 15.
[m] Ps. 69. 25.
[n] Ps. 109. 8.
‖ Or, *office*, or, *charge*.
[o] Mark 1. 1.
[p] ver. 9.
[q] John 15. 27. ver. 8. ch. 4. 33.
[r] ch. 15. 22.
[s] 1 Sam. 16. 7. 1 Chron. 28. 9. & 29. 17. Jer. 11. 20. & 17. 10. ch. 15. 8. Rev. 2. 23.
[t] ver. 17.
[a] Lev. 23. 15. Deut. 16. 9. ch. 20. 16.
[b] ch. 1. 14.
[c] ch. 4. 31.
[d] ch. 1. 5.
[e] Mark 16. 17. ch. 10. 46. & 19. 6. 1 Cor. 12. 10, 28, 30. & 13. 1. & 14. 2, &c.
† Gr. *when this voice was made.*
‖ Or, *troubled in mind.*
[f] ch. 1. 11.

17 For he was numbered among us, and received
18 his [1]portion in this ministry. (Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.
19 And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akeldama, that is, The field of
20 blood.) For it is written in the book of Psalms,

Let his habitation be made desolate,
And let no man dwell therein:
and,
His [2]office let another take.

21 Of the men therefore which have companied with us all the time that the Lord Jesus went
22 in and went out [3]among us, beginning from the baptism of John, unto the day that he was received up from us, of these must one become a
23 witness with us of his resurrection. And they put forward two, Joseph called Barsabbas, who
24 was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew of these two the one
25 whom thou hast chosen, to take the place in this ministry and apostleship, from which Judas fell
26 away, that he might go to his own place. And they gave lots [4]for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

II. And when the day of Pentecost [5]was now come, they were all together in one
2 place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting.
3 And there appeared unto them tongues [6]parting asunder, like as of fire; and it sat upon each
4 one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.
5 Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven.
6 And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own
7 language. And they were all amazed and marvelled, saying, Behold, are not all these which
8 speak Galilæans? And how hear we, every man in our own language, wherein we were
9 born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, in
10 Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners
11 from Rome, both Jews and proselytes, Cretans and Arabians, we do hear them speaking
12 in our tongues the mighty works of God. And they were all amazed, and were perplexed, saying one to another, What meaneth this?
13 But others mocking said, They are filled with new wine.

[1] Or, *lot*
[2] Gr. *overseership.*
[3] Or, *over*
[4] Or, *unto*
[5] Gr. *was being fulfilled.*
[6] Or, *parting among them* Or, *distributing themselves*

13 Others mocking, said, These men are full of new wine.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, [g]seeing it is *but* the third hour of the day.

16 But this is that which was spoken by the prophet Joel,

17 [h]And it shall come to pass in the last days, saith God, [i]I will pour out of my Spirit upon all flesh: and your sons and [k]your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens, I will pour out in those days of my Spirit; [l]and they shall prophesy:

19 [m]And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke.

20 [n]The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

21 And it shall come to pass, *that* [o]whosoever shall call on the name of the Lord, shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you [p]by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, [q]being delivered by the determinate counsel and foreknowledge of God, [r]ye have taken, and by wicked hands have crucified and slain:

24 [s]Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, [t]I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, ‖ let me freely speak unto you [u]of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, [x]and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before, spake of the resurrection of Christ, [y]that his soul was not left in hell, neither his flesh did see corruption.

32 [z]This Jesus hath God raised up, [a]whereof we all are witnesses.

33 Therefore [b]being by the right hand of God exalted, and [c]having received of the Father the promise of the Holy Ghost, he [d]hath shed forth this, which ye now see and hear.

Anno DOMINI 33.

g 1 Thess. 5. 7.

h Isa. 44. 3. Ezek. 11. 19. & 36. 27. Joel 2. 28, 29. Zech. 12. 10. John 7. 38.
i ch. 10. 45.
k ch. 21. 9.
l ch. 21. 4, 9, 10. 1 Cor. 12. 10, 28. & 14. 1, &c.
m Joel 2. 30, 31.
n Matt. 24. 29. Mark 13. 24. Luke 21. 25.
o Rom. 10. 13.
p John 3. 2. & 14. 10, 11. ch. 10. 38. Heb. 2. 4.
q Matt. 26. 24. Luke 22. 22. & 24. 44. ch. 3. 18. & 4. 28.
r ch. 5. 30.
s ver. 32. ch. 3. 15. & 4. 10. & 10. 40. & 13. 30, 34. & 17. 31. Rom. 4. 24. & 8. 11. 1 Cor. 6. 14. & 15. 15. 2 Cor. 4. 14. Gal. 1. 1. Eph. 1. 20. Col. 2. 12. 1 Thess. 1. 10. Heb. 13. 20. 1 Pet. 1. 21.
t Ps. 16. 8.
‖ Or, *I may.*
u 1 Kings 2. 10. ch. 13. 36.
x 2 Sam. 7. 12, 13. Ps. 132. 11. Luke 1. 32, 69. Rom. 1. 3. 2 Tim. 2. 8.
y Ps. 16. 10. ch. 13. 35.
z ver. 24.
a ch. 1. 8.
b ch. 5. 31. Phil. 2. 9. Heb. 10. 12.
c John 14. 26. & 15. 26. & 16. 7, 13. ch. 1. 4.
d ch. 10. 45. Eph. 4. 8.

1 Or, *through*
2 Gr. *bondmen.*
3 Gr. *bondmaidens.*
4 Gr. *powers.*
5 Or, *men without the law*
6 Or, *tabernacle*
7 Or, *in thy presence*
8 Or, one *should sit*
9 Or, *of whom*
10 Or, *at*

14 But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, *saying*, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto
15 my words. For these are not drunken, as ye suppose; seeing it is *but* the third hour of the
16 day; but this is that which hath been spoken [1]by the prophet Joel;

17 And it shall be in the last days, saith God,
I will pour forth of my Spirit upon all flesh:
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams:
18 Yea and on my [2]servants and on my [3]handmaidens in those days
Will I pour forth of my Spirit; and they shall prophesy.
19 And I will shew wonders in the heaven above,
And signs on the earth beneath;
Blood, and fire, and vapour of smoke:
20 The sun shall be turned into darkness,
And the moon into blood,
Before the day of the Lord come,
That great and notable *day:*
21 And it shall be, that whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by [4]mighty works and wonders and signs, which God did by him in the midst of you, even as ye
23 yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of [5]lawless men did crucify
24 and slay: whom God raised up, having loosed the pangs of death: because it was not possi-
25 ble that he should be holden of it. For David saith concerning him,

I beheld the Lord always before my face;
For he is on my right hand, that I should not be moved:
26 Therefore my heart was glad, and my tongue rejoiced;
Moreover my flesh also shall [6]dwell in hope:
27 Because thou wilt not leave my soul in Hades,
Neither wilt thou give thy Holy One to see corruption.
28 Thou madest known unto me the ways of life;
Thou shalt make me full of gladness [7]with thy countenance.

29 Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day.
30 Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins [8]he would set *one* upon his
31 throne; he foreseeing *this* spake of the resurrection of the Christ, that neither was he left in Hades, nor did his flesh see corruption.
32 This Jesus did God raise up, [9]whereof we all
33 are witnesses. Being therefore [10]by the right hand of God exalted, and having received of

34 For David is not ascended into the heavens, but he saith himself, [e]The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God [f]hath made that same Jesus whom ye have crucified, both Lord and Christ.

37 ¶ Now when they heard *this*, [g]they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

38 Then Peter said unto them, [h]Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and [i]to your children, and [k]to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his word, were baptized: and the same day there were added *unto them* about three thousand souls.

42 [l]And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and [m]many wonders and signs were done by the apostles.

44 And all that believed were together, and [n]had all things common;

45 And sold their possessions and goods, and [o]parted them to all *men*, as every man had need.

46 [p]And they, continuing [q]daily with one accord in the temple, and [r]breaking bread || from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and [s]having favour with all the people. And [t]the Lord added to the church daily such as should be saved.

Anno DOMINI 33.

[e] Ps. 110. 1. Matt. 22. 44. 1 Cor. 15. 25. Eph. 1. 20. Heb. 1. 13.
[f] ch. 5. 31.
[g] Zech. 12. 10. Luke 3. 10. ch. 9. 6. & 16. 30.
[h] Luke 24. 47. ch. 3. 19.
[i] Joel 2. 28. ch. 3. 25.
[k] ch. 10. 45. & 11. 15, 18. & 14. 27. & 15. 3, 8, 14. Eph. 2. 13, 17.
[l] ver. 46. ch. 1. 14. Rom. 12. 12. Eph. 6. 18. Col. 4. 2. Heb. 10. 25.
[m] Mark 13. 17. ch. 4. 33. & 5. 12.
[n] ch. 4. 32, 34.
[o] Isa. 58. 7.
[p] ch. 1. 14.
[q] Luke 24. 53. ch. 5. 42.
[r] ch. 20. 7.
|| Or, *at home.*
[s] Luke 2. 52. ch. 4. 33. Rom. 14. 18.
[t] ch. 5. 14. & 11. 24.

CHAP. III.

Peter preacheth to the people that came to see a lame man restored to his feet, &c.

NOW Peter and John went up together [a]into the temple, at the hour of prayer, [b]*being* the ninth *hour*.

2 And [c]a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, [d]to ask alms of them that entered into the temple;

3 Who, seeing Peter and John about to go into the temple, asked an alms.

4 And Peter fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: [e]In the name of Jesus Christ of Nazareth, rise up and walk.

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle-bones received strength.

[a] ch. 2. 46.
[b] Ps. 55. 17.
[c] ch. 14. 8.
[d] John 9. 8.
[e] ch. 4. 10.

[1] Or, *every house*
[2] Or, *having received*
[3] Or, *in fellowship*
[4] Or, *through*
[5] Many ancient authorities add *in Jerusalem; and great fear was upon all.*
[6] Gr. *together.*

the Father the promise of the Holy Ghost, he hath poured forth this, which ye see and hear.
34 For David ascended not into the heavens: but he saith himself,
The Lord said unto my Lord, Sit thou on my right hand,
35 Till I make thine enemies the footstool of thy feet.
36 Let [1]all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.
37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?
38 And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye
39 shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord
40 our God shall call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked gen-
41 eration. They then [2]that received his word were baptized: and there were added *unto them*
42 in that day about three thousand souls. And they continued stedfastly in the apostles' teaching and [3]fellowship, in the breaking of bread and the prayers.
43 And fear came upon every soul: and many wonders and signs were done [4]by the apostles[5].
44 And all that believed were together, and had all
45 things common; and they sold their possessions and goods, and parted them to all, according as
46 any man had need. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart,
47 praising God, and having favour with all the people. And the Lord added [6]to them day by day those that were being saved.

III. Now Peter and John were going up into the temple at the hour of prayer,
2 *being* the ninth *hour*. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them
3 that entered into the temple; who seeing Peter and John about to go into the temple, asked to
4 receive an alms. And Peter, fastening his eyes
5 upon him, with John, said, Look on us. And he gave heed unto them, expecting to receive
6 something from them. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of
7 Nazareth, walk. And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength.

8 And he, [f]leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 [g]And all the people saw him walking and praising God:

10 And they knew that it was he which [h]sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch [i]that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 [k]The God of Abraham, and of Isaac, and of Jacob, the God of our fathers [l]hath glorified his Son Jesus; whom ye [m]delivered up, and [n]denied him in the presence of Pilate, when he was determined to let *him* go.

14 But ye denied [o]the Holy One, [p]and the Just, and desired a murderer to be granted unto you;

15 And killed the ‖ Prince of life, [q]whom God hath raised from the dead; [r]whereof we are witnesses.

16 [s]And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him, hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that [t]through ignorance ye did *it*, as *did* also your rulers.

18 But [u]those things which God before had shewed [x]by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 ¶ [y]Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you:

21 [z]Whom the heaven must receive, until the times of [a]restitution of all things, [b]which God hath spoken by the mouth of all his holy prophets, since the world began.

22 For Moses truly said unto the fathers, [c]A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you.

23 And it shall come to pass, *that* every soul which will not hear that Prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

25 [d]Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, [e]And in thy seed shall all the kindreds of the earth be blessed.

26 [f]Unto you first, God having raised up his Son Jesus, [g]sent him to bless you, [h]in turning away every one of you from his iniquities.

Anno DOMINI 33.

[f] Isa. 35. 6
[g] ch. 4. 16, 21.
[h] Like John 9. 8.
[i] John 10. 23. ch. 5. 12.
[k] ch. 5. 30.
[l] John 7. 39. & 12. 16. & 17. 1.
[m] Matt. 27. 2.
[n] Matt. 27. 20. Mark 15. 11. Luke 23. 18, 20, 21. John 18. 40. & 19. 15. ch. 13. 28.
[o] Ps. 16. 10. Mark 1. 24. Luke 1. 35. ch. 2. 27. & 4. 27.
[p] ch. 7. 52. & 22. 14.
‖ Or, *author*. Heb. 2. 10. & 5. 9.
[q] 1 John 5. 11.
[r] ch. 2. 24.
[s] ch. 2. 32.
[t] Matt. 9. 22. ch. 4. 10. & 14. 9.
[u] Luke 23. 34. John 16. 3. ch. 13. 27. 1 Cor. 2. 8. 1 Tim. 1. 13.
[x] Luke 24. 44. ch. 26. 22.
[y] Ps. 22. Isa. 50. 6. & 53. 5, &c. Dan. 9. 26. 1 Pet. 1. 10, 11.
[z] ch. 2. 38.
[a] ch. 1. 11.
[b] Matt. 17. 11.
[c] Luke 1. 70.
[d] Deut. 18. 15, 18, 19. ch. 7. 37.
[e] ch. 2. 39. Rom. 9. 4, 8. & 15. 8. Gal. 3. 26.
[f] Gen. 12. 3. & 18. 18. & 22. 18. & 26. 4. & 28. 14. Gal. 3. 8.
[g] Matt. 10. 5. & 15. 24. Luke 24. 47. ch. 13. 32, 33, 46.
[h] ver. 22.
[i] Matt. 1. 21.

1 Or, *portico*
2 Or, *thing*
3 Or, *Child:* and so in ver. 26; iv. 27, 30. See Matt. xii. 18. Isa. xlii. 1; lii. 13; liii. 11.
4 Or, *Author*
5 Or, *of whom*
6 Or, *on the ground of*
7 Or, *as* he raised up *me*
8 Gr. *covenanted.*

8 And leaping up, he stood, and began to walk;
and he entered with them into the temple,
9 walking, and leaping, and praising God. And
all the people saw him walking and praising
10 God: and they took knowledge of him, that it
was he which sat for alms at the Beautiful Gate
of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as he held Peter and John, all the people ran together unto them in the [1]porch that is
12 called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this [2]man? or why fasten ye your eyes on us, as
though by our own power or godliness we had
13 made him to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his [3]Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him.
14 But ye denied the Holy and Righteous One,
and asked for a murderer to be granted unto you,
15 and killed the [4]Prince of life; whom God raised from the dead; [5]whereof we are witnesses.
16 And [6]by faith in his name hath his name made this man strong, whom ye behold and know:
yea, the faith which is through him hath given him this perfect soundness in the presence of
17 you all. And now, brethren, I wot that in igno-
18 rance ye did it, as did also your rulers. But the things which God foreshewed by the mouth of all the prophets, that his Christ should suf-
19 fer, he thus fulfilled. Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing
20 from the presence of the Lord; and that he may send the Christ who hath been appointed
21 for you, *even* Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world be-
22 gan. Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, [7]like unto me; to him shall ye hearken in all things whatsoever he shall speak unto
23 you. And it shall be, that every soul, which shall not hearken to that prophet, shall be ut-
24 terly destroyed from among the people. Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they
25 also told of these days. Ye are the sons of the prophets, and of the covenant which God [8]made with your fathers, saying unto Abraham, And in thy seed shall all the families of the
26 earth be blessed. Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities.

CHAP. IV.

1 *Peter and John are imprisoned.* 8 *Peter's boldness.* 18 *The apostles are threatened.*

AND as they spake unto the people, the priests, and the ‖ captain of the temple, and the Sadducees came upon them,

2 [a]Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put *them* in hold unto the next day: for it was now even-tide.

4 Howbeit, many of them which heard the word, believed; and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And [b]Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, [c]By what power, or by what name have ye done this?

8 [d]Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, [e]that by the name of Jesus Christ of Nazareth, whom ye crucified, [f]whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 [g]This is the stone which was set at nought of you builders, which is become the head of the corner.

12 [h]Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 ¶ Now when they saw the boldness of Peter and John, [i]and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed [k]standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, [l]What shall we do to these men? for that indeed a notable miracle hath been done by them *is* [m]manifest to all them that dwell in Jerusalem, and we cannot deny *it*.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 [n]And they called them, and commanded them not to speak at all, nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, [o]Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 [p]For we cannot but speak the things which [q]we have seen and heard.

21 So, when they had further threatened them, they let them go, finding nothing how they might punish them, [r]because of the people: for all *men* glorified God for [s]that which was done.

Anno DOMINI 33.

‖ Or, *ruler.*
Luke 22. 4.
ch. 5. 24.

[a] Matt. 22. 23.
Acts 23. 8.

[b] Luke 3. 2.
John 11. 49.
& 18. 13.

[c] Ex. 2. 14.
Matt. 21. 23.
ch. 7. 27.
[d] Luke 12. 11, 12.

[e] ch. 3. 6, 16.

[f] ch. 2. 24.

[g] Ps. 118. 22.
Isa. 28. 16.
Matt. 21. 42.
[h] Matt. 1. 21.
ch. 10. 43.
1 Tim. 2. 5, 6.

[i] Matt. 11. 25.
1 Cor. 1. 27.

[k] ch. 3. 11.

[l] John 11. 47.

[m] ch. 3. 9, 10.
[n] Again,
ch. 5. 40.
[o] ch. 5. 29.
[p] ch. 1. 8. &
2. 32.
[q] ch. 22. 15.
1 John 1. 1, 3.
[r] Matt. 21. 26.
Luke 20. 6, 19.
& 22. 2.
ch. 5. 26.
[s] ch. 3. 7, 8.

[1] Some ancient authorities read *the chief priests.*
[2] Or, *in whom*
[3] Or, *saved*
[4] Or, *this name*
[5] Gr. *sign.*

IV. And as they spake unto the people, [1]the priests and the captain of the temple
2 and the Sadducees came upon them, being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the
3 dead. And they laid hands on them, and put them in ward unto the morrow: for it was now
4 eventide. But many of them that heard the word believed; and the number of the men came to be about five thousand.
5 And it came to pass on the morrow, that their rules and elders and scribes were gathered to-
6 gether in Jerusalem; and Annas the high priest *was there*, and Caiaphas, and John, and Alexander, and as many as were of the kindred of
7 the high priest. And when they had set them in the midst, they inquired, By what power, or
8 in what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye
9 rulers of the people, and elders, if we this day are examined concerning a good deed done to an impotent man, [2]by what means this man is
10 [3]made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* in [4]him doth this
11 man stand here before you whole. He is the stone which was set at nought of you the builders, which was made the head of the corner.
12 And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.
13 Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had
14 been with Jesus. And seeing the man which was healed standing with them, they could say noth-
15 ing against it. But when they had commanded them to go aside out of the council, they con-
16 ferred among themselves, saying, What shall we do to these men? for that indeed a notable [5]miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we
17 cannot deny it. But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name.
18 And they called them, and charged them not to speak at all nor teach in the name of Jesus.
19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you rather than unto God,
20 judge ye: for we cannot but speak the things
21 which we saw and heard. And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done.

22 For the man was above forty years old on whom this miracle of healing was shewed.

23 ¶ And being let go, [t]they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, [u]thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is;

25 Who, by the mouth of thy servant David hast said, [x]Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For [y]of a truth against [z]thy holy child Jesus, [a]whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 [b]For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, [c]that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; [d]and that signs and wonders may be done [e]by the name of [f]thy holy child Jesus.

31 ¶ And when they had prayed, [g]the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, [h]and they spake the word of God with boldness.

32 And the multitude of them that believed [i]were of one heart, and of one soul: [k]neither said any *of them* that aught of the things which he possessed was his own; but they had all things common.

33 And with [l]great power gave the apostles [m]witness of the resurrection of the Lord Jesus: and [n]great grace was upon them all.

34 Neither was there any among them that lacked: [o]for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 [p]And laid *them* down at the apostles' feet; [q]and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus,

37 [r]Having land, sold *it*, and brought the money and laid *it* at the apostles' feet.

CHAP. V.

1 *Ananias and Sapphira at Peter's rebuke fall down dead.* 12 *The apostles work miracles.*

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, (his wife also being privy *to it*,) [a]and brought a certain part, and laid *it* at the apostles' feet.

3 [b]But Peter said, Ananias, why hath [c]Satan filled thine heart || to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and

Anno DOMINI 33.

[t] ch. 12. 12.

[u] 2 Kings 19. 15.

[x] Ps. 2. 1.

[y] Matt. 26. 3. Luke 22. 2. & 23. 1, 8.
[z] Luke 1. 35.
[a] Luke 4. 18. John 10. 36.

[b] ch. 2. 23. & 3. 18.

[c] ver. 13, 31. ch. 9. 27. & 13. 46. & 14. 3. & 19. 8. & 26. 26. & 28. 31. Eph. 6. 19.
[d] ch. 2. 43. & 5. 12.
[e] ch. 3. 6, 16.
[f] ver. 27.
[g] ch. 2. 2, 4. & 16. 26.
[h] ver. 29.

[i] ch. 5. 12. Rom. 15. 5, 6. 2 Cor. 13. 11. Phil. 1. 27. & 2. 2. 1 Pet. 3. 8.
[k] ch. 2. 44.
[l] ch. 1. 8.

[m] ch. 1. 22.

[n] ch. 2. 47.

[o] ch. 2. 45.
[p] ver. 37. ch. 5. 2.
[q] ch. 2. 45. & 6. 1.
[r] ver. 34, 35. ch. 5. 1, 2.
[a] ch. 4. 37.
[b] Num. 30. 2. Deut. 23. 21. Eccl. 5. 4.
[c] Luke 22. 3.
‖ Or, *to deceive*, ver. 9.

1 Gr. *sign.*
2 Or, *Master*
3 Or, *thou* art *he that did make*
4 The Greek text in this clause is somewhat uncertain.
5 Or, *meditate*
6 Gr. *Christ.*
7 Gr. *bond-servants.*
8 Some ancient authorities add *Christ.*
9 Or, *consolation*
10 Or, *deceive*

22 For the man was more than forty years old, on whom this [1]miracle of healing was wrought.

23 And being let go, they came to their own company, and reported all that the chief priests
24 and the elders had said unto them. And they, when they heard it, lifted up their voice to God with one accord, and said, O [2]Lord, [3]thou that didst make the heaven and the earth and the
25 sea, and all that in them is: [4]who by the Holy Ghost, *by* the mouth of our father David thy servant, didst say,

Why did the Gentiles rage,
And the peoples [5]imagine vain things?
26 The kings of the earth set themselves in array,
And the rulers were gathered together,
Against the Lord, and against his [6]Anointed:
27 for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples
28 of Israel, were gathered together, to do whatsoever thy hand and thy counsel foreordained
29 to come to pass. And now, Lord, look upon their threatenings: and grant unto thy [7]servants
30 to speak thy word with all boldness, while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name
31 of thy holy Servant Jesus. And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and soul: and not one *of them* said that aught of the things which he possessed was
33 his own; but they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus[8]: and
34 great grace was upon them all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things
35 that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

36 And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of [9]exhortation), a Levite, a man of Cyprus
37 by race, having a field, sold it, and brought the money, and laid it at the apostles' feet.

V. But a certain man named Ananias, with Sapphira his wife, sold a posses-
2 sion, and kept back *part* of the price, his wife also being privy to it, and brought a certain
3 part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thy heart to [10]lie to the Holy Ghost, and to keep
4 back *part* of the price of the land? Whiles it remained, did it not remain thine own? and

after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words, [d]fell down, and gave up the ghost. And great fear came on all them that heard these things.

6 And the young men arose, [e]wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together [f]to tempt the Spirit of the Lord? behold the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 [g]Then fell she down straightway at his feet, and yielded up the ghost. And the young men came in, and found her dead, and carrying *her* forth, buried *her* by her husband.

11 [h]And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And [i]by the hands of the apostles were many signs and wonders wrought among the people; ([k]and they were all with one accord in Solomon's porch.

13 And [l]of the rest durst no man join himself to them: [m]but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women;)

15 Insomuch that they brought forth the sick ||into the streets, and laid *them* on beds and couches, [n]that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing [o]sick folks, and them which were vexed with unclean spirits; and they were healed every one.

17 ¶ [p]Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with ||indignation,

18 [q]And laid their hands on the apostles, and put them in the common prison.

19 But [r]the angel of the Lord by night opened the prison-doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people [s]all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. [t]But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest, and [u]the captain of the temple, and the chief priests heard these things, they doubted of them whereunto this would grow.

Anno DOMINI 33.

[d] ver. 10, 11.

[e] John 19. 40.

[f] ver. 3. Matt. 4. 7.

[g] ver. 5.

[h] ver. 5. ch. 2. 43. & 19. 17.

[i] ch. 2. 43. & 14. 3. & 19. 11. Rom. 15. 19. 2 Cor. 12. 12. Heb. 2. 4.

[k] ch. 3. 11. & 4. 32.

[l] John 9. 22. & 12. 42. & 19. 38.

[m] ch. 2. 47. & 4. 21.

|| Or, *in every street.*

[n] Matt. 9. 21. & 14. 36. ch. 19. 12.

[o] Mark 16. 17, 18. John 14. 12.

[p] ch. 4. 1, 2, 6.

|| Or, *envy.*

[q] Luke 21. 12.

[r] ch. 12. 7. & 16. 26.

[s] John 6. 68. & 17. 3. 1 John 5. 11.

[t] ch. 4. 5, 6.

[u] Luke 22. 4. ch. 4. 1.

1 Gr. *younger.*

2 Or, *and there were the more added* to them, *believing on the Lord*

after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto
5 God. And Ananias hearing these words fell down and gave up the ghost: and great fear
6 came upon all that heard it. And the [1]young men arose and wrapped him round, and they carried him out and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was
8 done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much.
9 And she said, Yea, for so much. But Peter *said* unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and they shall carry
10 thee out. And she fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried
11 her out and buried her by her husband. And great fear came upon the whole church, and upon all that heard these things.

12 And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's
13 porch. But of the rest durst no man join himself to them: howbeit the people magnified
14 them; [2]and believers were the more added to the Lord, multitudes both of men and women;
15 insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them.
16 And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.

17 But the high priest rose up, and all they that were with him (which is the sect of the Saddu-
18 cees), and they were filled with jealousy, and laid hands on the apostles, and put them in
19 public ward. But an angel of the Lord by night opened the prison doors, and brought them out,
20 and said, Go ye, and stand and speak in the temple to the people all the words of this Life.
21 And when they heard *this*, they entered into the temple about daybreak, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison-
22 house to have them brought. But the officers that came found them not in the prison; and they
23 returned, and told, saying, The prison-house we found shut in all safety, and the keepers standing at the doors: but when we had
24 opened, we found no man within. Now when the captain of the temple and the chief priests heard these words, they were much perplexed concerning them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: [x]for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, [y]Did not we straitly command you, that ye should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, [z]and intend to bring this man's [a]blood upon us.

29 ¶ Then Peter and the *other* apostles answered and said, [b]We ought to obey God rather than men.

30 [c]The God of our fathers raised up Jesus, whom ye slew and [d]hanged on a tree:

31 [e]Him hath God exalted with his right hand *to be* [f]a Prince and [g]a Saviour, [h]for to give repentance to Israel, and forgiveness of sins.

32 And [i]we are his witnesses of these things; and *so is* also the Holy Ghost, [k]whom God hath given to them that obey him.

33 ¶ [l]When they heard *that*, they were cut *to the heart*, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named [m]Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men:

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as || obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: [n]for if this counsel or this work be of men, it will come to nought:

39 [o]But if it be of God, ye cannot overthrow it: lest haply ye be found even [p]to fight against God.

40 And to him they agreed: and when they had [q]called the apostles, [r]and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, [s]rejoicing that they were counted worthy to suffer shame for his name.

42 And daily [t]in the temple, and in every house, [u]they ceased not to teach and preach Jesus Christ.

CHAP. VI.

1 *The apostles' care for the poor, and preaching of the word.* 5 *Seven deacons chosen.*

AND in those days, [a]when the number of the disciples was multiplied, there arose a murmuring of the [b]Grecians against the Hebrews, because their widows were neglected [c]in the daily ministration.

2 Then the twelve called the multitude of the

An DOMINI 33.

[x] Matt. 21. 26.

[y] ch. 4. 18.

[z] ch. 2. 23, 36. & 3. 15. & 7. 52.
[a] Matt. 23. 35. & 27. 25.
[b] ch. 4. 19.

[c] ch. 3. 13, 15. & 22. 14.
[d] ch. 10. 39. & 13. 29. Gal. 3. 13. 1 Pet. 2. 24.
[e] ch. 2. 33, 36. Phil. 2. 9. Heb. 2. 10. & 12. 2.
[f] ch. 3. 15.
[g] Matt. 1. 21.
[h] Luke 24. 47. ch. 3. 26. & 13. 38. Eph. 1. 7. Col. 1. 14.
[i] John 15. 26, 27.
[k] ch. 2. 4. & 10. 44.
[l] ch. 2. 37. & 7. 54.
[m] ch. 22. 3. The Third Year before the Account called Anno Domini.

|| Or, *believed.*
[n] Prov. 21. 30. Isa. 8. 10. Matt. 15. 13.
[o] Luke 21. 15. 1 Cor. 1. 25.
[p] ch. 7. 51. & 9. 5. & 23. 9.
[q] ch. 4. 18.
[r] Matt. 10. 17. & 23. 34. Mark 13. 9.
[s] Matt. 5. 12. Rom. 5. 3. 2 Cor. 12. 10. Phil. 1. 29. Heb. 10. 34. Jam. 1. 2. 1 Pet. 4. 13, 16.
[t] ch. 2. 46.
[u] ch. 4. 20, 29.

[a] ch. 2. 41. & 4. 4. & 5. 14. & ver. 7.
[b] ch. 9. 29. & 11. 20.
[c] ch. 4. 35.

1 Or, *at*
2 Some ancient authorities add *in him.*
3 Gr. *sayings.*
4 Some ancient authorities read *and God hath given the Holy Ghost to them that obey him.*
5 Gr. *Hellenists.*

25 And there came one and told them, Behold, the men whom ye put in the prison are in the tem-
26 ple standing and teaching the people. Then went the captain with the officers, and brought them, *but* without violence; for they feared the
27 people, lest they should be stoned. And when they had brought them, they set them before the council. And the high priest asked them,
28 saying, We straitly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this
29 man's blood upon us. But Peter and the apostles answered and said, We must obey God
30 rather than men. The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree.
31 Him did God exalt [1]with his right hand *to be* a Prince and a Saviour, for to give repentance to
32 Israel, and remission of sins. And we are witnesses [2]of these [3]things; [4]and *so is* the Holy Ghost, whom God hath given to them that obey him.

33 But they, when they heard this, were cut to
34 the heart, and were minded to slay them. But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honour of all the people, and commanded to put
35 the men forth a little while. And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do.
36 For before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him,
37 were dispersed, and came to nought. After this man rose up Judas of Galilee in the days of the enrolment, and drew away *some of the* people after him: he also perished; and all, as many as
38 obeyed him, were scattered abroad. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be
39 of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against
40 God. And to him they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the
41 name of Jesus, and let them go. They therefore departed from the presence of the council, rejoicing that they were counted worthy to suf-
42 fer dishonour for the Name. And every day, in the temple and at home, they ceased not to teach and to preach Jesus *as* the Christ.

VI. Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the [5]Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration.
2 And the twelve called the multitude of the

disciples *unto them*, and said, [d]It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, [e]look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we [f]will give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, [g]a man full of faith and of the Holy Ghost, and [h]Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and [i]Nicolas a proselyte of Antioch,

6 Whom they set before the apostles: and [k]when they had prayed, [l]they laid *their* hands on them.

7 And [m]the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company [n]of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.

10 And [o]they were not able to resist the wisdom and the spirit by which he spake.

11 [p]Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 [q]For we have heard him say, that this Jesus of Nazareth shall [r]destroy this place, and shall change the ‖customs which Moses delivered us.

15 And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

CHAP. VII.

1 Stephen being called, answereth to his accusation; 54 they stone him to death.

THEN said the high priest, Are these things so?

2 And he said, [a]Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, [b]Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then [c]came he out of the land of the Chaldeans, and dwelt in Charran. And from thence, when his father was dead, he removed him into this land wherein ye now dwell.

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: [d]yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, [e]That his seed should sojourn in a strange land; and that they

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[d] Ex. 18. 17.
[e] Deut. 1. 13. ch. 1. 21. & 16. 2. 1 Tim. 3. 7.
[f] ch. 2. 42.
[g] ch. 11. 24.
[h] ch. 8. 5, 26. & 21. 8.
[i] Rev. 2. 6, 15.
[k] ch. 1. 24.
[l] ch. 8. 17. & 9. 17. & 13. 3. 1 Tim. 4. 14. & 5. 22. 2 Tim. 1. 6.
[m] ch. 12. 24. & 19. 20. Col. 1. 6.
[n] John 12. 42.
[o] Luke 21. 15. ch. 5. 39. See Ex. 4. 12. Isa. 54. 17.
[p] 1 Kings 21. 10, 13. Matt. 26. 59, 60.
[q] ch. 25. 8.
[r] Dan. 9. 26.
‖ Or, *rites*.
[a] ch. 22. 1.
[b] Gen. 12. 1.
[c] Gen. 11. 31. & 12. 4, 5.
[d] Gen. 12. 7. & 13. 15. & 15. 3, 18. & 17. 8. & 26. 3.
[e] Gen. 15. 13, 16.

[1] Gr. *pleasing*.
[2] Or, *minister to tables*
[3] Some ancient authorities read *But, brethren, look ye out from among you*.

disciples unto them, and said, It is not [1]fit that we should forsake the word of God, and [2]serve
3 tables. [3]Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint
4 over this business. But we will continue stedfastly in prayer, and in the ministry of the word.
5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and
6 Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them.
7 And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.
8 And Stephen, full of grace and power, wrought great wonders and signs among the people.
9 But there arose certain of them that were of the synagogue called *the synagogue* of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia,
10 disputing with Stephen. And they were not able to withstand the wisdom and the Spirit by
11 which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.
12 And they stirred up the people, and the elders, and the scribes, and came upon him, and seized
13 him, and brought him into the council, and set up false witnesses, which said, This man ceaseth not to speak words against this holy place, and
14 the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered
15 unto us. And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

VII. 2 And the high priest said, Are these things so? And he said,

Brethren and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt
3 in Haran, and said unto him, Get thee out of thy land, and from thy kindred, and come
4 into the land which I shall shew thee. Then came he out of the land of the Chaldæans, and dwelt in Haran: and from thence, when his father was dead, *God* removed him into
5 this land, wherein ye now dwell: and he gave him none inheritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his seed after him, when *as yet* he had no
6 child. And God spake on this wise, that his seed should sojourn in a strange land, and that they

should bring them into bondage, and entreat *them* evil [f]four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and [g]serve me in this place.

8 [h]And he gave him the covenant of circumcision. [i]And so *Abraham* begat Isaac, and circumcised him the eighth day; [k]and Isaac *begat* Jacob, and [l]Jacob *begat* the twelve patriarchs.

9 [m]And the patriarchs, moved with envy, sold Joseph into Egypt: [n]but God was with him,

10 And delivered him out of all his afflictions, [o]and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt, and all his house.

11 [p]Now there came a dearth over all the land of Egypt and Chanaan, and great affliction; and our fathers found no sustenance.

12 [q]But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 [r]And at the second *time* Joseph was made known to his brethren: and Joseph's kindred was made known unto Pharaoh.

14 [s]Then sent Joseph, and called his father Jacob to *him*, and [t]all his kindred, threescore and fifteen souls.

15 [u]So Jacob went down into Egypt, [w]and died, he, and our fathers.

16 And [x]were carried over into Sychem, and laid in [y]the sepulchre that Abraham bought for a sum of money of the sons of Emmor, *the father* of Sychem.

17 But when [z]the time of the promise drew nigh, which God had sworn to Abraham, [a]the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil-entreated our fathers, [b]so that they cast out their young children, to the end they might not live.

20 [c]In which time Moses was born, and [d]was ‖exceeding fair, and nourished up in his father's house three months:

21 And [e]when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was [f]mighty in words and in deeds.

23 [g]And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

25 ‖For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

26 [h]And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, [i]Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

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[f] Ex. 12. 40 Gal. 3. 17.
[g] Ex. 3. 12.
[h] Gen. 17. 9, 10, 11.
[i] Gen. 21. 2, 3, 4.
[k] Gen. 25. 26.
[l] Gen. 29. 31, &c. & 30. 5, &c. & 35. 18, 23.
[m] Gen. 37. 4, 11, 28. Ps. 105. 17.
[n] Gen. 39. 2, 21, 23.
[o] Gen. 41. 37. & 42. 6.
[p] Gen. 41. 54.
[q] Gen. 42. 1.
[r] Gen. 45. 4, 16.
[s] Gen. 45. 9, 27.
[t] Gen. 46. 27. Deut. 10. 22.
[u] Gen. 46. 5.
[w] Gen. 49. 33. Ex. 1. 6.
[x] Ex. 13. 19. Josh. 24. 32.
[y] Gen. 23. 16. & 35. 19.
[z] Gen. 15. 13. ver. 6.
[a] Ex. 1. 7, 8, 9. Ps. 105. 24, 25.
[b] Ex. 1. 22.
[c] Ex. 2. 2.
[d] Heb. 11. 23.
‖ Or, *fair to God.*
[e] Ex. 2. 3-10.
[f] Luke 24. 19.
[g] Ex. 2. 11, 12.
‖ Or, *Now.*
[h] Ex. 2. 13.
[i] See Luke 12. 14. ch. 4. 7.

1 Gr. *Emmor.*
2 Or, *he*
3 Gr. *be preserved alive.*
4 Or, *fair unto God*
5 Or, *salvation*

should bring them into bondage, and entreat
7 them evil, four hundred years. And the nation
to which they shall be in bondage will I judge,
said God: and after that shall they come forth,
8 and serve me in this place. And he gave him
the covenant of circumcision: and so *Abraham*
begat Isaac, and circumcised him the eighth
day; and Isaac *begat* Jacob, and Jacob the
9 twelve patriarchs. And the patriarchs, moved
with jealousy against Joseph, sold him into
10 Egypt: and God was with him, and delivered
him out of all his afflictions, and gave him
favour and wisdom before Pharaoh king of
Egypt; and he made him governor over Egypt
11 and all his house. Now there came a famine
over all Egypt and Canaan, and great affliction:
12 and our fathers found no sustenance. But when
Jacob heard that there was corn in Egypt, he
13 sent forth our fathers the first time. And at the
second time Joseph was made known to his
brethren; and Joseph's race became manifest
14 unto Pharaoh. And Joseph sent, and called to
him Jacob his father, and all his kindred, three-
15 score and fifteen souls. And Jacob went down
into Egypt; and he died, himself, and our fa-
16 thers; and they were carried over unto Shechem,
and laid in the tomb that Abraham bought for
a price in silver of the sons of [1]Hamor in She-
17 chem. But as the time of the promise drew
nigh, which God vouchsafed unto Abraham, the
18 people grew and multiplied in Egypt, till there
arose another king over Egypt, which knew not
19 Joseph. The same dealt subtilly with our race,
and evil entreated our fathers, that [2]they should
cast out their babes to the end they might not
20 [3]live. At which season Moses was born, and
was [4]exceeding fair; and he was nourished
21 three months in his father's house: and when
he was cast out, Pharaoh's daughter took him
22 up, and nourished him for her own son. And
Moses was instructed in all the wisdom of the
Egyptians; and he was mighty in his words and
23 works. But when he was well-nigh forty years
old, it came into his heart to visit his brethren
24 the children of Israel. And seeing one *of them*
suffer wrong, he defended him, and avenged
him that was oppressed, smiting the Egyptian:
25 and he supposed that his brethren understood
how that God by his hand was giving them [5]de-
26 liverance; but they understood not. And the
day following he appeared unto them as they
strove, and would have set them at one again,
saying, Sirs, ye are brethren; why do ye wrong
27 one to another? But he that did his neighbour
wrong thrust him away, saying, Who made thee
28 a ruler and a judge over us? Wouldest thou
kill me, as thou killedst the Egyptian yesterday?

29 [k]Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons,

30 [l]And when forty years were expired, there appeared to him in the wilderness of mount Sina, an angel of the Lord in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the sight; and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, [m]I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 [n]Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 [o]I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses, whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer [p]by the hand of the angel which appeared to him in the bush.

36 [q]He brought them out, after that he had [r]shewed wonders and signs in the land of Egypt, [s]and in the Red sea, [t]and in the wilderness forty years.

37 ¶ This is that Moses, which said unto the children of Israel, [u]A Prophet shall the Lord your God raise up unto you of your brethren, ‖like unto me; [x]him shall ye hear.

38 [y]This is he that was in the church in the wilderness with [z]the angel which spake to him in the mount Sina, and *with* our fathers: [a]who received the lively [b]oracles to give unto us:

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 [c]Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 [d]And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then [e]God turned, and gave them up to worship [f]the host of heaven; as it is written in the book of the prophets, [g]O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, ‖speaking unto Moses, [h]that he should make it according to the fashion that he had seen.

45 [i]Which also our fathers, ‖that came after, brought in with Jesus into the possession of the Gentiles, [k]whom God drave out before the face of our fathers, unto the days of David;

46 [l]Who found favour before God, and [m]desired to find a tabernacle for the God of Jacob.

47 [n]But Solomon built him an house.

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[k] Ex. 2. 15, 22. & 4. 20. & 18. 3, 4.
[l] Ex. 3. 2.
[m] Matt. 22. 32. Heb. 11. 16.
[n] Ex. 3. 5. Josh. 5. 15.
[o] Ex. 3. 7.
[p] Ex. 14. 19. Num. 20. 16.
[q] Ex. 12. 41. & 33. 1.
[r] Ex. 7. & 8. & 9. & 10. & 11. & 14. Ps. 105. 27.
[s] Ex. 14. 21, 27, 28, 29.
[t] Ex. 16. 1, 35.
[u] Deut. 18. 15, 18. ch. 3. 22.
‖ Or, *as myself.*
[x] Matt. 17. 5.
[y] Ex. 19. 3, 17.
[z] Isa. 63. 9. Gal. 3. 19. Heb. 2. 2.
[a] Ex. 21. 1. Deut. 5. 27, 31. & 33. 4. John 1. 17.
[b] Rom. 3. 2.
[c] Ex. 32. 1.
[d] Deut. 9. 16. Ps. 106. 19.
[e] Ps. 81. 12. Ezek. 20. 25, 39. Rom. 1. 24. 2 Thess. 2. 11.
[f] Deut. 4. 19. & 17. 3. 2 Kings 17. 16. & 21. 3. Jer. 19. 13.
[g] Amos 5. 25, 26.
‖ Or, *who spake.*
[h] Ex. 25. 40. & 26. 30. Heb. 8. 5.
[i] Josh. 3. 14.
‖ Or, *having received.*
[k] Neh. 9. 24. Ps. 44. 2. & 78. 55. ch. 13. 19.
[l] 1 Sam. 16. 1. 2 Sam. 7. 1. Ps. 89. 19. ch. 13. 22.
[m] 1 Kings 8. 17. 1 Chron. 22. 7. Ps. 132. 4, 5.
[n] 1 Kings 6. 1. & 8. 20. 1 Chron. 17. 12. 2 Chron. 3. 1.

[1] Gr. *redeemer.*
[2] Or, *as* he raised up *me*
[3] Or, *congregation*
[4] Gr. *Jesus.*

29 And Moses fled at this saying, and became a sojourner in the land of Midian, where he begat
30 two sons. And when forty years were fulfilled, an angel appeared to him in the wilderness of
31 mount Sinai, in a flame of fire in a bush. And when Moses saw it, he wondered at the sight: and as he drew near to behold, there came a
32 voice of the Lord, I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. And Moses trembled, and durst not behold.
33 And the Lord said unto him, Loose the shoes from thy feet: for the place whereon thou
34 standest is holy ground. I have surely seen the affliction of my people which is in Egypt, and have heard their groaning, and I am come down to deliver them: and now come, I will
35 send thee into Egypt. This Moses whom they refused, saying, Who made thee a ruler and a judge? him hath God sent *to be* both a ruler and a [1]deliverer with the hand of the angel
36 which appeared to him in the bush. This man led them forth, having wrought wonders and signs in Egypt, and in the Red sea, and
37 in the wilderness forty years. This is that Moses, which said unto the children of Israel, A prophet shall God raise up unto you from
38 among your brethren, [2]like unto me. This is he that was in the [3]church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received living
39 oracles to give unto us: to whom our fathers would not be obedient, but thrust him from them, and turned back in their hearts unto
40 Egypt, saying unto Aaron, Make us gods which shall go before us: for as for this Moses, which led us forth out of the land of Egypt, we wot
41 not what is become of him. And they made a calf in those days, and brought a sacrifice unto the idol, and rejoiced in the works of their
42 hands. But God turned, and gave them up to serve the host of heaven; as it is written in the book of the prophets,

> Did ye offer unto me slain beasts and sacrifices
> Forty years in the wilderness, O house of Israel?
> 43 And ye took up the tabernacle of Moloch,
> And the star of the god Rephan,
> The figures which ye made to worship them:
> And I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of the testimony in the wilderness, even as he appointed who spake unto Moses, that he should make it ac-
45 cording to the figure that he had seen. Which also our fathers, in their turn, brought in with [4]Joshua when they entered on the possession of the nations, which God thrust out be-ore the face of our fathers, unto the days of
46 David; who found favour in the sight of God, and asked to find a habitation for the God
47 of Jacob. But Solomon built him a house.

48 Howbeit, [o]the Most High dwelleth not in temples made with hands; as saith the prophet,

49 [p]Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?

50 Hath not my hand made all these things?

51 ¶ Ye [q]stiff-necked, and [r]uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

52 [s]Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of [t]the Just One; of whom ye have been now the betrayers and murderers;

53 [u]Who have received the law by the disposition of angels, and have not kept *it*.

54 ¶ [x]When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, [y]being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, [z]I see the heavens opened, and the [a]Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And [b]cast *him* out of the city, [c]and stoned *him*: and [d]the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, [e]calling upon *God*, and saying, Lord Jesus, [f]receive my spirit.

60 And he [g]kneeled down and cried with a loud voice, [h]Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

CHAP. VIII.

5 *Philip planteth the church in Samaria;* 26 *he baptizeth an Ethiopian eunuch.*

AND [a]Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and [b]they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

2 And devout men carried Stephen *to his burial*, and [c]made great lamentation over him.

3 As for Saul, [d]he made havoc of the church, entering into every house, and haling men and women, committed *them* to prison.

4 Therefore [e]they that were scattered abroad went every where preaching the word.

5 Then [f]Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For [g]unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city [h]used sorcery, and bewitched the people of Samaria, [i]giving out that himself was some great one:

10 To whom they all gave heed, from the least

Anno DOMINI 33.

[o] 1 Kings 8. 27. 2 Chron. 2. 6. & 6. 18. ch. 17. 24.
[p] Isa. 66. 1, 2. Matt. 5. 34, 35. & 23. 22.
[q] Ex. 32. 9. & 33. 3. Isa. 48. 4.
[r] Lev. 26. 41. Deut. 10. 16. Jer. 4. 4. & 6. 10. & 9. 26. Ezek. 44. 9.
[s] 2 Chron. 36. 16. Matt. 21. 35. & 23. 34, 37. 1 Thess. 2. 15.
[t] ch. 3. 14.
[u] Ex. 20. 1. Gal. 3. 19. Heb. 2. 2.
[x] ch. 5. 33.
[y] ch. 6. 5.
[z] Ezek. 1. 1. Matt. 3. 16. ch. 10. 11.
[a] Dan. 7. 13.
[b] 1 Kings 21. 13. Luke 4. 29. Heb. 13. 12.
[c] Lev. 24. 16.
[d] Deut. 13. 9, 10. & 17. 7. ch. 8. 1. & 22. 20.
[e] ch. 9. 14.
[f] Ps. 31. 5. Luke 23. 45.
[g] ch. 9. 40. & 20. 36. & 21. 5.
[h] Matt. 5. 44. Luke 6. 28. & 23. 34.

A. D. 34.

[a] ch. 7. 58. & 22. 20.
[b] ch. 11. 19.
[c] Gen. 23. 2. & 50. 10. 2 Sam. 3. 31.
[d] ch. 7. 58. & 9. 1, 13, 21. & 22. 4. & 26. 10, 11. 1 Cor. 15. 9. Gal. 1. 13. Phil. 3. 6. 1 Tim. 1. 13.
[e] Matt. 10. 23. ch. 11. 19.
[f] ch. 6. 5.
[g] Mark 16. 17.
[h] ch. 13. 6.
[i] ch. 5. 36.

1 Or, *as the ordinance of angels* Gr. *unto ordinances of angels.*
2 Or, *For many of those which had unclean spirits that cried with a loud voice came forth*
3 Gr. *nation.*

48 Howbeit the Most High dwelleth not in *houses* made with hands; as saith the prophet,

49 The heaven is my throne,
And the earth the footstool of my feet:
What manner of house will ye build me? saith the Lord:
Or what is the place of my rest?

50 Did not my hand make all these things?

51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost:
52 as your fathers did, so do ye. Which of the prophets did not your fathers persecute? and they killed them which shewed before of the coming of the Righteous One; of whom ye
53 have now become betrayers and murderers; ye who received the law [1]as it was ordained by angels, and kept it not.

54 Now when they heard these things, they were cut to the heart, and they gnashed on him with
55 their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on
56 the right hand of God, and said, Behold, I see the heavens opened, and the Son of man stand-
57 ing on the right hand of God. But they cried out with a loud voice, and stopped their ears,
58 and rushed upon him with one accord; and they cast him out of the city, and stoned him: and the witnesses laid down their garments at
59 the feet of a young man named Saul. And they stoned Stephen, calling upon *the Lord*, and say-
60 ing, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And

VIII. Saul was consenting unto his death.

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the
2 apostles. And devout men buried Stephen, and
3 made great lamentation over him. But Saul laid waste the church, entering into every house, and haling men and women committed them to prison.

4 They therefore that were scattered abroad
5 went about preaching the word. And Philip went down to the city of Samaria, and pro-
6 claimed unto them the Christ. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard,
7 and saw the signs which he did. [2]For *from* many of those which had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were
8 healed. And there was much joy in that city.

9 But there was a certain man, Simon by name, which beforetime in the city used sorcery, and amazed the [3]people of Samaria, giv-
10 ing out that himself was some great one: to whom they all gave heed, from the least

to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip, preaching the things [k]concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the †miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them [l]that they might receive the Holy Ghost:

16 (For [m]as yet he was fallen upon none of them: only [n]they were baptized in [o]the name of the Lord Jesus.)

17 Then [p]laid they *their* hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because [q]thou hast thought that [r]the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, [s]if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in [t]the gall of bitterness, and *in* the bond of iniquity.

24 Then answered Simon, and said, [u]Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose, and went: and behold, [x]a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and [y]had come to Jerusalem for to worship,

28 Was returning; and sitting in his chariot, read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man

Anno DOMINI 34.

[k] ch. 1. 3.

† Gr. *signs and great miracles.*

[l] ch. 2. 38.

[m] ch. 19. 2.

[n] Matt. 28. 19. ch. 2. 38.

[o] ch. 10. 48. & 19. 5.

[p] ch. 6. 6. & 19. 6. Heb. 6. 2.

[q] Matt. 10. 8. See 2 Kings 5. 16.

[r] ch. 2. 38. & 10. 45. & 11. 17.

[s] Dan. 4. 27. 2 Tim. 2. 25.

[t] Heb. 12. 15.

[u] Gen. 20. 7, 17. Ex. 8. 8. Num. 21. 7. 1 Kings 13. 6. Job 42. 8. Jam. 5. 16.

[x] Zeph. 3. 10.

[y] John 12. 20.

[1] Gr. *powers.*
[2] Some ancient authorities omit *Holy.*
[3] Gr. *word.*
[4] Or, *wilt become gall* (or, *a gall root*) *of bitterness and a bond of iniquity.*
[5] Or, *at noon*

to the greatest, saying, This man is that power
11 of God which is called Great. And they gave
heed to him, because that of long time he had
12 amazed them with his sorceries. But when
they believed Philip preaching good tidings
concerning the kingdom of God and the name
of Jesus Christ, they were baptized, both men
13 and women. And Simon also himself believed:
and being baptized, he continued with Philip;
and beholding signs and great [1]miracles wrought,
he was amazed.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:
15 who, when they were come down, prayed for
them, that they might receive the Holy Ghost:
16 for as yet he was fallen upon none of them:
only they had been baptized into the name of
17 the Lord Jesus. Then laid they their hands on
18 them, and they received the Holy Ghost. Now
when Simon saw that through the laying on of
the apostles' hands the [2]Holy Ghost was given,
19 he offered them money, saying, Give me also
this power, that on whomsoever I lay my hands,
20 he may receive the Holy Ghost. But Peter
said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of
21 God with money. Thou hast neither part nor
lot in this [3]matter: for thy heart is not right
22 before God. Repent therefore of this thy
wickedness, and pray the Lord, if perhaps the
thought of thy heart shall be forgiven thee.
23 For I see that thou [4]art in the gall of bitterness
24 and in the bond of iniquity. And Simon answered and said, Pray ye for me to the Lord,
that none of the things which ye have spoken
come upon me.

25 They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

26 But an angel of the Lord spake unto Philip, saying, Arise, and go [5]toward the south unto
the way that goeth down from Jerusalem unto
27 Gaza: the same is desert. And he arose and
went: and behold, a man of Ethiopia, a eunuch
of great authority under Candace, queen of the
Ethiopians, who was over all her treasure, who
28 had come to Jerusalem for to worship; and he
was returning and sitting in his chariot, and
29 was reading the prophet Isaiah. And the Spirit
said unto Philip, Go near, and join thyself
30 to this chariot. And Philip ran to him, and
heard him reading Isaiah the prophet, and
said, Understandest thou what thou readest?
31 And he said, How can I, except some one

should guide me? And he desired Philip that he would come up, and sit with him.

32 The place of the scripture which he read was this, [z]He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, [a]and began at the same scripture, and preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; [b]what doth hinder me to be baptized?

37 And Philip said, [c]If thou believest with all thine heart, thou mayest. And he answered and said, [d]I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, [e]the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through, he preached in all the cities, till he came to Cesarea.

CHAP. IX.

1 *Saul, going toward Damascus, is called by Christ:* 10 *Ananias sent to him, and he is baptized,* 20 *and boldly preacheth Christ.*

AND [a]Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any † of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And [b]as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven.

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, [c]why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. [d]*It is* hard for thee to kick against the pricks.

6 And he, trembling and astonished, said, Lord, [e]what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And [f]the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, [g]named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

Anno DOMINI 34.

[z] Isa. 53. 7, 8.

[a] Luke 24. 27. ch. 18. 28.

[b] ch. 10. 47.

[c] Matt. 28. 19. Mark 16. 16.

[d] Matt. 16. 16. John 6. 69. & 9. 35, 38. & 11. 27. ch. 9. 20. 1 John 4. 15. & 5. 5, 13.

[e] 1 Kings 18. 12. 2 Kings 2. 16. Ezek. 3. 12, 14.

A. D. 35.

[a] ch. 8. 3. Gal. 1. 13. 1 Tim. 1. 13.

† Gr. *of the way.* So ch. 19. 9, 23.

[b] ch. 22. 6. & 26. 12. 1 Cor. 15. 8.

[c] Matt. 25. 40, &c.

[d] ch. 5. 39.

[e] Luke 3. 10. ch. 2. 37. & 16. 30.

[f] Dan. 10. 7. See ch. 22. 9. & 26. 13.

[g] ch. 22. 12.

[1] Some ancient authorities insert, wholly or in part, ver. 37 *And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*

[2] Or, *sound*

shall guide me? And he besought Philip to come
32 up and sit with him. Now the place of the scripture which he was reading was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:
33 In his humiliation his judgement was taken away:
His generation who shall declare?
For his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this?
35 of himself, or of some other? And Philip opened his mouth, and beginning from this scripture,
36 preached unto him Jesus. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, *here is* water; what doth
38 hinder me to be baptized?[1] And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch;
39 and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more,
40 for he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Cæsarea.

IX. But Saul, yet breathing threatening and slaughter against the disciples of the Lord,
2 went unto the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to
3 Jerusalem. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of
4 heaven: and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why perse-
5 cutest thou me? And he said, Who art thou, Lord? And he *said*, I am Jesus whom thou per-
6 secutest: but rise, and enter into the city, and it
7 shall be told thee what thou must do. And the men that journeyed with him stood speechless,
8 hearing the [2]voice, but beholding no man. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus.
9 And he was three days without sight, and did neither eat nor drink.
10 Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I *am here*,

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul [h]of Tarsus: for behold, he prayeth,

12 And hath seen in a vision a man named Ananias, coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, [i]how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests, to bind all [k]that call on thy name.

15 But the Lord said unto him, Go thy way: for [l]he is a chosen vessel unto me, to bear my name before [m]the Gentiles, and [n]kings, and the children of Israel.

16 For [o]I will shew him how great things he must suffer for my name's sake.

17 [p]And Ananias went his way, and entered into the house: and [q]putting his hands on him, said, Brother Saul, the Lord (*even* Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and [r]be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. [s]Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, [t]that he is the Son of God.

21 But all that heard *him* were amazed, and said, [u]Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, [x]and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 ¶ And after that many days were fulfilled, [y]the Jews took counsel to kill him.

24 [z]But their laying await was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and [a]let *him* down by the wall in a basket.

26 [b]And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 [c]But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, [d]and how he had preached boldly at Damascus in the name of Jesus.

28 And [e]he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the [f]Grecians: [g]but they went about to slay him.

30 *Which* when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

31 [h]Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified:

Anno DOMINI 35.

[h] ch. 21. 39. & 22. 3.

[i] ver. 1.

[k] ver. 21. ch. 7. 59. & 22. 16. 1 Cor. 1. 2. 2 Tim. 2. 22.

[l] ch. 13. 2. & 22. 21. & 26. 17. Rom. 1. 1. 1 Cor. 15. 10. Gal. 1. 15. Eph. 3. 7, 8. 1 Tim. 2. 7. 2 Tim. 1. 11.

[m] Rom. 1. 5. & 11. 13. Gal. 2. 7, 8.

[n] ch. 25. 22, 23. & 26. 1, &c.

[o] ch. 20. 23. & 21. 11. 2 Cor. 11. 23.

[p] ch. 22. 12, 13.

[q] ch. 8. 17.

[r] ch. 2. 4. & 4. 31. & 8. 17. & 13. 52.

[s] ch. 26. 20.

[t] ch. 8. 37.

[u] ch. 8. 3. ver. 1. Gal. 1. 13, 23.

[x] ch. 18. 28.

A. D. 37.

[y] ch. 23. 12. & 25. 3. 2 Cor. 11. 26.

[z] 2 Cor. 11. 32.

[a] So Josh. 2. 15. 1 Sam. 19. 12.

[b] ch. 22. 17. Gal. 1. 17, 18.

[c] ch. 4. 36. & 13. 2.

[d] ver. 20, 22.

[e] Gal. 1. 18.

[f] ch. 6. 1. & 11. 20.

[g] ver. 23. 2 Cor. 11. 26.

[h] See ch. 8. 1.

[1] Gr. *vessel of election.*

[2] Gr. *Hellenists.*

[3] Gr. *builded up.*

11 Lord. And the Lord *said* unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul,
12 a man of Tarsus: for behold, he prayeth; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might re-
13 ceive his sight. But Ananias answered, Lord, I have heard from many of this man, how much
14 evil he did to thy saints at Jerusalem: and here he hath authority from the chief priests to bind
15 all that call upon thy name. But the Lord said unto him, Go thy way: for he is a [1]chosen vessel unto me, to bear my name before the Gen-
16 tiles and kings, and the children of Israel: for I will shew him how many things he must suffer
17 for my name's sake. And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy
18 Ghost. And straightway there fell from his eyes as it were scales, and he received his
19 sight; and he arose and was baptized; and he took food and was strengthened.

And he was certain days with the disciples
20 which were at Damascus. And straightway in the synagogues he proclaimed Jesus, that he is
21 the Son of God. And all that heard him were amazed, and said, Is not this he that in Jerusalem made havock of them which called on this name? and he had come hither for this intent, that he might bring them bound before the
22 chief priests. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ.
23 And when many days were fulfilled, the Jews
24 took counsel together to kill him: but their plot became known to Saul. And they watched the gates also day and night that they might
25 kill him: but his disciples took him by night, and let him down through the wall, lowering him in a basket.
26 And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was
27 a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of
28 Jesus. And he was with them going in and
29 going out at Jerusalem, preaching boldly in the name of the Lord: and he spake and disputed against the [2]Grecian Jews; but they went about
30 to kill him. And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus.
31 So the church throughout all Judæa and Galilee and Samaria had peace, being [3]edified;

and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 ¶ And it came to pass, as Peter passed [t]throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, [k]Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and [l]Saron saw him, and [m]turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called || Dorcas; this woman was full [n]of good works and alms-deeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in [o]an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not || delay to come to them.

39 Then Peter arose, and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter [p]put them all forth, and [q]kneeled down, and prayed; and turning *him* to the body, said, [r]Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up; and when he had called the saints and widows, he presented her alive.

42 And it was known throughout all Joppa: [s]and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one [t]Simon a tanner.

CHAP. X.

1 *Cornelius sendeth for Peter.* 34 *Peter preacheth.* 44 *The Holy Ghost falleth on the hearers: they are baptized.*

THERE was a certain man in Cesarea, called Cornelius, a centurion of the band called the Italian *band*,

2 [a]*A* devout *man*, and one that [b]feared God with all his house, which gave much alms to the people, and prayed to God always.

3 [c]He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 He lodgeth with one [d]Simon a tanner, whose house is by the sea-side: [e]he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius

Anno DOMINI 37.

A. D. 38.

[t] ch. 8. 14.

[k] ch. 3. 6, 16. & 4. 10.

[l] 1 Chron. 5. 16.

[m] ch. 11. 21.

|| Or, *Doe*, or, *Roe*.

[n] 1 Tim. 2. 10. Tit. 3. 8.

[o] ch. 1. 13.

|| Or, *be grieved*.

[p] Matt. 9. 25.

[q] ch. 7. 60.

[r] Mark 5. 41, 42. John 11. 43.

[s] John 11. 45. & 12. 11.

[t] ch. 10. 6.

A. D. 41.

[a] ver. 22. ch. 8. 2. & 22. 12.

[b] ver. 35.

[c] ver. 30. ch. 11. 13.

[d] ch. 9. 43.

[e] ch. 11. 14.

[1] Or, *by*

[2] That is, *Gazelle*.

[3] Or, *cohort*

and, walking [1]in the fear of the Lord and [1]in the comfort of the Holy Ghost, was multiplied.
32 And it came to pass, as Peter went throughout all parts, he came down also to the saints
33 which dwelt at Lydda. And there he found a certain man named Æneas, which had kept his
34 bed eight years, for he was palsied. And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and make thy bed. And straight-
35 way he arose. And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.
36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called [2]Dorcas: this woman was full of good works
37 and almsdeeds which she did. And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in
38 an upper chamber. And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, intreating
39 him, Delay not to come on unto us. And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas
40 made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and
41 when she saw Peter, she sat up. And he gave her his hand, and raised her up; and calling the
42 saints and widows, he presented her alive. And it became known throughout all Joppa: and
43 many believed on the Lord. And it came to pass, that he abode many days in Joppa with one Simon a tanner.

X. Now *there was* a certain man in Cæsarea, Cornelius by name, a centurion of the band
2 called the Italian [3]band, a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God
3 alway. He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him,
4 Cornelius. And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God.
5 And now send men to Joppa, and fetch one
6 Simon, who is surnamed Peter: he lodgeth with one Simon a tanner, whose house is by the sea
7 side. And when the angel that spake unto him

was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, [f]Peter went up upon the house-top to pray, about the sixth hour:

10 And he became very hungry and would have eaten: but while they made ready, he fell into a trance,

11 And [g]saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; [h]for I have never eaten any thing that is common or unclean.

15 And the voice *spake* unto him again the second time, [i]What God hath cleansed, *that* call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now, while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, [k]the Spirit said unto him, Behold, three men seek thee.

20 [l]Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

22 And they said, [m]Cornelius the centurion, a just man, and one that feareth God, and [n]of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, [o]and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

26 But Peter took him up, saying, [p]Stand up: I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how [q]that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but [r]God hath shewed me that I should not call any man common or unclean.

Anno DOMINI 41.

[f] ch. 11. 5, &c.

[g] ch. 7. 56. Rev. 19. 11.

[h] Lev. 11. 4. & 20. 25. Deut. 14. 3, 7. Ezek. 4. 14.

[i] Matt. 15. 11. ver. 28. Rom. 14. 14, 17, 20. 1 Cor. 10. 25. 1 Tim. 4. 4. Tit. 1. 15.

[k] ch. 11. 12.

[l] ch. 15. 7.

[m] ver. 1, 2, &c.

[n] ch. 22. 12.

[o] ver. 45. ch. 11. 12.

[p] ch. 14. 14, 15. Rev. 19. 10. & 22. 9.

[q] John 4. 9. & 18. 28. ch. 11. 3. Gal. 2. 12, 14.

[r] ch. 15. 8, 9. Eph. 3. 6.

[1] Some ancient authorities read *he*.

[2] Or, *how unlawful it is for a man, etc.*

was departed, he called two of his household servants, and a devout soldier of them that
8 waited on him continually; and having rehearsed all things unto them, he sent them to Joppa.

9 Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the
10 sixth hour: and he became hungry, and desired to eat: but while they made ready, he fell into a
11 trance; and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the
12 earth: wherein were all manner of fourfooted beasts and creeping things of the earth and
13 fowls of the heaven. And there came a voice
14 to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten any
15 thing that is common and unclean. And a voice *came* unto him again the second time, What God hath cleansed, make not thou com-
16 mon. And this was done thrice: and straightway the vessel was received up into heaven.

17 Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house,
18 stood before the gate, and called and asked whether Simon, which was surnamed Peter,
19 were lodging there. And while Peter thought on the vision, the Spirit said unto him, Behold,
20 three men seek thee. But arise, and get thee down, and go with them, nothing doubting: for
21 I have sent them. And Peter went down to the men, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?
22 And they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned *of God* by a holy angel to send for thee into his house, and to hear words from thee.
23 So he called them in and lodged them.

And on the morrow he arose and went forth with them, and certain of the brethren from
24 Joppa accompanied him. And on the morrow [1]they entered into Cæsarea. And Cornelius was waiting for them, having called together his
25 kinsmen and his near friends. And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped
26 him. But Peter raised him up, saying, Stand up;
27 I myself also am a man. And as he talked with him, he went in, and findeth many come together:
28 and he said unto them, Ye yourselves know [2]how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and *yet* unto me hath God shewed that I should not call any man common or unclean:

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold, [s]a man stood before me [t]in bright clothing,

31 And said, Cornelius, [u]thy prayer is heard, [x]and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner, by the sea-side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God to hear all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and said, [y]Of a truth I perceive that God is no respecter of persons:

35 But [z]in every nation, he that feareth him and worketh righteousness, is accepted with him.

36 The word which *God* sent unto the children of Israel, [a]preaching peace by Jesus Christ: ([b]he is Lord of all:)

37 That word, *I say*, ye know, which was published throughout all Judea, and [c]began from Galilee, after the baptism which John preached;

38 How [d]God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; [e]for God was with him.

39 And [f]we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; [g]whom they slew and hanged on a tree:

40 Him [h]God raised up the third day, and shewed him openly;

41 [i]Not to all the people, but unto witnesses chosen before of God, *even* to us, [k]who did eat and drink with him after he rose from the dead.

42 And [l]he commanded us to preach unto the people, and to testify [m]that it is he which was ordained of God *to be* the Judge [n]of quick and dead.

43 [o]To him give all the prophets witness, that through his name [p]whosoever believeth in him shall receive remission of sins.

44 ¶ While Peter yet spake these words, [q]the Holy Ghost fell on all them which heard the word.

45 [r]And they of the circumcision which believed, were astonished, as many as came with Peter, [s]because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost [t]as well as we?

48 [u]And he commanded them to be baptized [x]in the name of the Lord. Then prayed they him to tarry certain days.

Anno DOMINI 41.

[s] ch. 1. 10.
[t] Matt. 28. 3. Mark 16. 5. Luke 24. 4.
[u] ver. 4, &c. Dan. 10. 12.
[x] Heb. 6. 10.
[y] Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Rom. 2. 11. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.
[z] ch. 15. 9. Rom. 2. 13, 27. & 3. 22, 29. & 10. 12, 13. 1 Cor. 12. 13. Gal. 3. 28. Eph. 2. 13, 18. & 3. 6.
[a] Isa. 57. 19. Eph. 2. 14, 16, 17. Col. 1. 20.
[b] Matt. 28. 18. Rom. 10. 12. 1 Cor. 15. 27. Eph. 1. 20, 22. 1 Pet. 3. 22. Rev. 17. 14. & 19. 16.
[c] Luke 4. 14.
[d] Luke 4. 18. ch. 2. 22. & 4. 27. Heb. 1. 9.
[e] John 3. 2.
[f] ch. 2. 32.
[g] ch. 5. 30.
[h] ch. 2 24.
[i] John 14. 17, 22. ch. 13. 31.
[k] Luke 24. 30, 43. John 21. 13.
[l] Matt. 28. 19, 20. ch. 1. 8.
[m] John 5. 22, 27. ch. 17. 31.
[n] Rom. 14. 9, 19. 2 Cor. 5. 10. 2 Tim. 4. 1. 1 Pet. 4. 5.
[o] Isa. 53. 11. Jer. 31. 34. Dan. 9. 24. Mic. 7. 18. Zech. 13. 1. Mal. 4. 2. ch. 26. 22.
[p] ch. 15. 9. & 26. 18. Rom. 10. 11. Gal. 3. 22.
[q] ch. 4. 31. & 8. 15, 16, 17. & 11. 15.
[r] ver. 23.
[s] ch. 11. 18. Gal. 3. 14.
[t] ch. 11. 17. & 15. 8, 9. Rom. 10. 12.
[u] 1 Cor. 1. 17.
[x] ch. 2. 38. & 8. 16.

[1] Many ancient authorities read *He sent the word unto.*
[2] Or, *the gospel*

29 wherefore also I came without gainsaying, when I was sent for. I ask therefore with what intent
30 ye sent for me. And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man
31 stood before me in bright apparel, and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.
32 Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side.
33 Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded
34 thee of the Lord. And Peter opened his mouth, and said,

Of a truth I perceive that God is no respecter
35 of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to
36 him. [1]The word which he sent unto the children of Israel, preaching [2]good tidings of peace by
37 Jesus Christ (he is Lord of all)—that saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the
38 baptism which John preached; *even* Jesus of Nazareth, how that God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed
39 of the devil; for God was with him. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom
40 also they slew, hanging him on a tree. Him God raised up the third day, and gave him to
41 be made manifest, not to all the people, but unto witnesses that were chosen before of God, *even* to us, who did eat and drink with him after
42 he rose from the dead. And he charged us to preach unto the people, and to testify that this is he which is ordained of God *to be* the Judge
43 of quick and dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.
45 And they of the circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out
46 the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God.
47 Then answered Peter, Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost as well as we?
48 And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

CHAP. XI.

1 *Peter accused for going to the Gentiles.* 19 *The gospel is preached in many places.* 27 *Agabus prophesieth of a great dearth.*

AND the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, [a]they that were of the circumcision contended with him,

3 Saying, [b]Thou wentest in to men uncircumcised, [c]and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* [d]by order unto them, saying,

5 [e]I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay, and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And [f]the Spirit bade me go with them, nothing doubting. Moreover, [g]these six brethren accompanied me, and we entered into the man's house:

13 [h]And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, [i]as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, [k]John indeed baptized with water, but [l]ye shall be baptized with the Holy Ghost.

17 [m]Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, [n]what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, [o]Then hath God also to the Gentiles granted repentance unto life.

19 ¶ [p]Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto [q]the Grecians, preaching the Lord Jesus.

21 And [r]the hand of the Lord was with them: and a great number believed, and [s]turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth [t]Barnabas, that he should go as far as Antioch.

Anno DOMINI 41.

[a] ch. 10. 45. Gal. 2. 12.
[b] ch. 10. 28.
[c] Gal. 2. 12.
[d] Luke 1. 3.
[e] ch. 10. 9, &c.
[f] John 16. 13. ch. 10. 19. & 15. 7.
[g] ch. 10. 23.
[h] ch. 10. 30.
[i] ch. 2. 4.
[k] Matt. 3. 11. John 1. 26, 33. ch. 1. 5. & 19. 4.
[l] Isa. 44. 3. Joel 2. 28. & 3. 18.
[m] ch. 15. 8, 9.
[n] ch. 10. 47.
[o] Rom. 10. 12, 13. & 15. 9, 16.
[p] ch. 8. 1.
[q] ch. 6. 1. & 9. 29.
[r] Luke 1. 66. ch. 2. 47.
[s] ch. 9. 35. A. D. 42.
[t] ch. 9. 27.

[1] Or, *in*
[2] Many ancient authorities read *Grecian Jews.*

XI. Now the apostles and the brethren that were in Judæa heard that the Gentiles
2 also had received the word of God. And when Peter was come up to Jerusalem, they that were
3 of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and
4 didst eat with them. But Peter began, and expounded *the matter* unto them in order, saying,
5 I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came even unto
6 me: upon the which when I had fastened mine eyes, I considered, and saw the fourfooted beasts of the earth and wild beasts and creep-
7 ing things and fowls of the heaven. And I heard also a voice saying unto me, Rise, Peter;
8 kill and eat. But I said, Not so, Lord: for nothing common or unclean hath ever entered
9 into my mouth. But a voice answered the second time out of heaven, What God hath
10 cleansed, make not thou common. And this was done thrice: and all were drawn up again
11 into heaven. And behold, forthwith three men stood before the house in which we were, hav-
12 ing been sent from Cæsarea unto me. And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered into the man's
13 house: and he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is
14 Peter; who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house.
15 And as I began to speak, the Holy Ghost fell
16 on them, even as on us at the beginning. And I remembered the word of the Lord, how that he said, John indeed baptized with water; but
17 ye shall be baptized [1]with the Holy Ghost. If then God gave unto them the like gift as *he did* also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand
18 God? And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.

19 They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only
20 to Jews. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the [2]Greeks also,
21 preaching the Lord Jesus. And the hand of the Lord was with them; and a great number that believed turned unto the Lord.
22 And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch:

23 Who, when he came, and had seen the grace of God, was glad, and [u]exhorted them all, that with purpose of heart they would cleave unto the Lord.
24 For he was a good man, and [x]full of the Holy Ghost, and of faith: [y]and much people was added unto the Lord.
25 Then departed Barnabas to [z]Tarsus, for to seek Saul:
26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves || with the church, and taught much people. And the disciples were called Christians first in Antioch.
27 ¶ And in these days came [a]prophets from Jerusalem unto Antioch.
28 And there stood up one of them named [b]Agabus, and signified by the Spirit, that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar.
29 Then the disciples, every man according to his ability, determined to send [c]relief unto the brethren which dwelt in Judea.
30 [d]Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

Anno DOMINI 43.

[u] ch. 13. 43. & 14. 22.
[x] ch. 6. 5.
[y] ver. 21. ch. 5. 14.
[z] ch. 9. 30.
|| Or, *in the church.*
[a] ch. 2. 17. & 13. 1. & 15. 32. & 21. 9. 1 Cor. 12. 28. Eph. 4. 11.
[b] ch. 21. 10.
[c] Rom. 15. 26. 1 Cor. 16. 1. 2 Cor. 9. 1.
[d] ch. 12. 25. A. D. 44.

23 who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, [1]that with purpose of heart they would cleave
24 unto the Lord: for he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. And he went
25 forth to Tarsus to seek for Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together [2]with the church, and taught much people; and that the disciples were called Christians first in Antioch.
27 Now in these days there came down prophets
28 from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all [3]the world: which came to pass in the
29 days of Claudius. And the disciples, every man according to his ability, determined to send [4]relief unto the brethren that dwelt in Judæa:
30 which also they did, sending it to the elders by the hand of Barnabas and Saul.

CHAP. XII.

1 *Herod persecuteth the Christians;* 20 *his pride, and miserable death.*

NOW about that time, Herod the king || stretched forth *his* hands to vex certain of the church.
2 And he killed James [a]the brother of John with the sword.
3 And because he saw it pleased the Jews, he proceeded further to take Peter also. Then were [b]the days of unleavened bread.
4 And [c]when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.
5 Peter therefore was kept in prison: but || prayer was made without ceasing of the church unto God for him.
6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison.
7 And behold, [d]the angel of the Lord came upon *him*, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.
8 And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.
9 And he went out, and followed him, and [e]wist not that it was true which was done by the angel; but thought [f]he saw a vision.
10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; [g]which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.
11 And when Peter was come to himself, he said, Now I know of a surety, that [h]the Lord hath sent his

|| Or, *began.*
[a] Matt. 4. 21. & 20. 23.
[b] Ex. 12. 14, 15. & 23. 15.
[c] John 21. 18.
|| Or, *instant and earnest prayer was made,* 2 Cor. 1. 11. Eph. 6. 18. 1 Thess. 5. 17.
[d] ch. 5. 19.
[e] Ps. 126. 1.
[f] ch. 10. 3, 17. & 11. 5.
[g] ch. 16. 26.
[h] Ps. 34. 7. Dan. 3. 28. & 6. 22. Heb. 1. 14.

[1] Some ancient authorities read *that they would cleave unto the purpose of their heart in the Lord.*
[2] Gr. *in.*
[3] Gr. *the inhabited earth.*
[4] Gr. *for ministry.*
[5] Or, *through*

XII. Now about that time Herod the king
put forth his hands to afflict certain of the
2 church. And he killed James the brother of
3 John with the sword. And when he saw that it pleased the Jews, he proceeded to seize Peter also. And *those* were the days of unleavened bread.
4 And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Pass-
5 over to bring him forth to the people. Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for
6 him. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison.
7 And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his
8 hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about
9 thee, and follow me. And he went out, and followed; and he wist not that it was true which was done [5]by the angel, but thought he
10 saw a vision. And when they were past the first and the second ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straight-
11 way the angel departed from him. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his

angel, and [z]hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing*, [k]he came to the house of Mary the mother of [l]John, whose surname was Mark; where many were gathered together, [m]praying.

13 And as Peter knocked at the door of the gate, a damsel came || to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, [n]It is his angel.

16 But Peter continued knocking. And when they had opened *the door*, and saw him, they were astonished.

17 But he [o]beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

20 ¶ And Herod || was highly displeased with them of Tyre and Sidon. But they came with one accord to him, and having made Blastus †the king's chamberlain their friend, desired peace, because [p]their country was nourished by the king's *country*.

21 And upon a set day, Herod arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, *It is* the voice of a god, and not of a man.

23 And immediately the angel of the Lord [q]smote him, because [r]he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But [s]the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* || ministry, and [t]took with them [u]John, whose surname was Mark.

CHAP. XIII.

1 *Paul and Barnabas sent to the Gentiles.* 42 *The Gentiles believe.* 45 *The Jews blaspheme, and raise a persecution.*

NOW there were [a]in the church that was at Antioch certain prophets and teachers; as [b]Barnabas, and Simeon that was called Niger, and [c]Lucius of Cyrene, and Manaen, || which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, [d]Separate me Barnabas and Saul, for the work [e]whereunto I have called them.

3 And [f]when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 ¶ So they being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to [g]Cyprus.

5 And when they were at Salamis, [h]they preached

Anno DOMINI 44.

[k] Job 5. 19. Ps. 33. 18, 19. & 34. 22. & 41. 2. & 97. 10. 2 Cor. 1. 10. 2 Pet. 2. 9.
[k] ch. 4. 23.
[l] ch. 15. 37.
[m] ver. 5.
|| Or, *to ask who was there.*

[n] Gen. 48. 16. Matt. 18. 10.

[o] ch. 13. 16. & 19. 33. & 21. 40.

|| Or, *bare a hostile mind, intending war.*
† Gr. *that was over the king's bed-chamber.*
[p] 1 Kings 5. 9, 11. Ezek. 27. 17
[q] 1 Sam. 25. 38. 2 Sam. 24. 17.
[r] Ps. 115. 1.
[s] Isa. 55. 11. ch. 6. 7. & 19. 20. Col. 1. 6.
|| Or, *charge.*
[t] ch. 13. 5, 13. & 15. 37.
[u] ver. 12.

A. D. 45.

[a] ch. 11. 27. & 14. 26. & 15. 35.
[b] ch. 11. 22–26.
[c] Rom. 16. 21.
|| Or, *Herod's foster-brother.*
[d] Num. 8. 14. ch. 9. 15. & 22. 21. Rom. 1. 1. Gal. 1. 15. & 2. 9.
[e] Matt. 9. 38. ch. 14. 26. Rom. 10. 15. Eph. 3. 7, 8. 1 Tim. 2. 7. 2 Tim. 1. 11. Heb. 5. 4.
[f] ch. 6. 6.
[g] ch. 4. 36.
[h] ver. 46.

[1] Gr. *led away to death.*
[2] Or, *judgement-seat.*
[3] Many ancient authorities read *to Jerusalem.*

angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered
12 *the thing*, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were
13 praying. And when he knocked at the door of the gate, a maid came to answer, named Rhoda.
14 And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that
15 Peter stood before the gate. And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It
16 is his angel. But Peter continued knocking: and when they had opened, they saw him, and
17 were amazed. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he de-
18 parted, and went to another place. Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.
19 And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be [1]put to death. And he went down from Judæa to Cæsarea, and tarried there.

20 Now he was highly displeased with them of Tyre and Sidon: and they came with one accord to him, and, having made Blastus the king's chamberlain their friend, they asked for peace, because their country was fed from the king's
21 country. And upon a set day Herod arrayed himself in royal apparel, and sat on the [2]throne,
22 and made an oration unto them. And the people shouted, *saying*, The voice of a god, and
23 not of a man. And immediately an angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 But the word of God grew and multiplied.

25 And Barnabas and Saul returned [3]from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.

XIII. Now there were at Antioch, in the church that was *there*, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul.
2 And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called
3 them. Then, when they had fasted and prayed and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Ghost, went down to Seleucia; and from thence they
5 sailed to Cyprus. And when they were at Sal-

the word of God in the synagogues of the Jews. And they had also [i]John to *their* minister.

6 And when they had gone through the isle unto Paphos, they found [k]a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But [l]Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, who also *is called* Paul, [m]filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty, and all mischief, [n]*thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now behold, [o]the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and [p]John departing from them, returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and [q]went into the synagogue on the sabbath-day, and sat down.

15 And [r]after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, if ye have [s]any word of exhortation for the people, say on.

16 Then Paul stood up, and [t]beckoning with *his* hand, said, Men of Israel, and [u]ye that fear God, give audience.

17 The God of this people of Israel [x]chose our fathers, and exalted the people [y]when they dwelt as strangers in the land of Egypt, [z]and with an high arm brought he them out of it.

18 And [a]about the time of forty years †suffered he their manners in the wilderness.

19 And when [b]he had destroyed seven nations in the land of Canaan, [c]he divided their land to them by lot.

20 And after that, [d]he gave *unto them* judges, about the space of four hundred and fifty years, [e]until Samuel the prophet.

21 [f]And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And [g]when he had removed him, [h]he raised up unto them David to be their king: to whom also he gave testimony, and said, [i]I have found David the *son* of Jesse, [k]a man after mine own heart, which shall fulfil all my will.

23 [l]Of this man's seed hath God, according [m]to *his* promise, raised unto Israel [n]a Saviour, Jesus:

24 [o]When John had first preached, before his coming, the baptism of repentance to all the people of Israel.

Anno DOMINI 45.

[i] ch. 12. 25. & 15. 37.
[k] ch. 8. 9.
[l] Ex. 7. 11. 2 Tim. 3. 8.
[m] ch. 4. 8.
[n] Matt. 13. 38. John 8. 44. 1 John 3. 8.
[o] Ex. 9. 3. 1 Sam. 5. 6.
[p] ch. 15. 38.
[q] ch. 16. 13. & 17. 2. & 18. 4.
[r] Luke 4. 16. ver. 27.
[s] Heb. 13. 22.
[t] ch. 12. 17.
[u] ver. 26, 42, 43. ch. 10. 35.
[x] Deut. 7. 6, 7.
[y] Ex. 1. 1. Ps. 105. 23, 24. ch. 7. 17.
[z] Ex. 6. 6. & 13. 14, 16.
[a] Ex. 16. 35. Num. 14. 33, 34. Ps. 95. 9, 10. ch. 7. 36.

† Gr. ἐτροποφόρησεν perhaps for ἐτροφοφόρησεν *bore*, or, *fed them as a nurse beareth*, or, *feedeth her child.* Deut. 1. 31.

[b] Deut. 7. 1.
[c] Josh. 14. 1, 2. Ps. 78. 55.
[d] Judg. 2. 16.
[e] 1 Sam. 3. 20.
[f] 1 Sam. 8. 5. & 10. 1.
[g] 1 Sam. 15. 23, 26, 28. & 16. 1. Hos. 13. 11.
[h] 1 Sam. 16. 13. 2 Sam. 2. 4. & 5. 3.
[i] Ps. 89. 20.
[k] 1 Sam. 13. 14. ch. 7. 46.
[l] Isa. 11. 1. Luke 1. 32, 69. ch. 2. 30. Rom. 1. 3.
[m] 2 Sam. 7. 12. Ps. 132. 11.
[n] Matt. 1. 21. Rom. 11. 26.
[o] Matt. 3. 1. Luke 3. 3.

amis, they proclaimed the word of God in the synagogues of the Jews: and they had also John
6 as their attendant. And when they had gone through the whole island unto Paphos, they found a certain [1]sorcerer, a false prophet, a Jew,
7 whose name was Bar-Jesus; which was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and
8 Saul, and sought to hear the word of God. But Elymas the [1]sorcerer (for so is his name by interpretation) withstood them, seeking to turn
9 aside the proconsul from the faith. But Saul, who is also *called* Paul, filled with the Holy
10 Ghost, fastened his eyes on him, and said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?
11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun [2]for a season. And immediately there fell on him a mist and a darkness; and he went about
12 seeking some to lead him by the hand. Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.
13 Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jeru-
14 salem. But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and sat
15 down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on.
16 And Paul stood up, and beckoning with the hand said,

Men of Israel, and ye that fear God, hearken.
17 The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he
18 them forth out of it. And for about the time of forty years [3]suffered he their manners in the
19 wilderness. And when he had destroyed seven nations in the land of Canaan, he gave *them* their land for an inheritance, for about four hun-
20 dred and fifty years: and after these things he gave *them* judges until Samuel the prophet.
21 And afterward they asked for a king: and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty
22 years. And when he had removed him, he raised up David to be their king; to whom also he bare witness, and said, I have found David the son of Jesse, a man after my heart,
23 who shall do all my [4]will. Of this man's seed hath God according to promise brought
24 unto Israel a Saviour, Jesus; when John had first preached [5]before his coming the baptism of repentance to all the people of Israel

[1] Gr. *Magus:* as in Matt. ii. 1, 7, 16.
[2] Or, *until*
[3] Many ancient authorities read *bare he them as a nursing-father in the wilderness.* See Deut. i. 31.
[4] Gr. *wills.*
[5] Gr. *before the face of his entering in.*

25 And as John fulfilled his course, he said, [p]Whom think ye that I am? I am not *he*. But behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, [q]to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, [r]because they knew him not, nor yet the voices of the prophets [s]which are read every sabbath-day, [t]they have fulfilled *them* in condemning *him*.

28 [u]And though they found no cause of death *in him*, [x]yet desired they Pilate that he should be slain.

29 [y]And when they had fulfilled all that was written of him, [z]they took *him* down from the tree, and laid *him* in a sepulchre.

30 [a]But God raised him from the dead:

31 And [b]he was seen many days of them which came up with him [c]from Galilee to Jerusalem, [d]who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that [e]the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, [f]Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, [g]I will give you the sure †mercies of David.

35 Wherefore he saith also in another *psalm*, [h]Thou shalt not suffer thine Holy One to see corruption.

36 For David, ‖after he had served his own generation by the will of God, [i]fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

38 ¶Be it known unto you therefore, men *and* brethren, that [k]through this man is preached unto you the forgiveness of sins;

39 And [l]by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you which is spoken of in [m]the prophets;

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them †the next Sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who speaking to them, [n]persuaded them to continue in [o]the grace of God.

44 ¶And the next Sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and [p]spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and

Anno DOMINI 45.

[p] Matt. 3. 11. Mark 1. 7. Luke 3. 16. John 1. 20, 27.
[q] Matt. 10. 6. Luke 24. 47. ver. 46. ch. 3. 26.
[r] Luke 23. 34. ch. 3. 17. 1 Cor. 2. 8.
[s] ver. 14, 15. ch. 15. 21.
[t] Luke 24. 20, 44. ch. 26. 22. & 28. 23.
[u] Matt. 27. 22. Mark 15. 13, 14. Luke 23. 21, 22. John 19. 6, 15.
[x] ch. 3. 13, 14.
[y] Luke 18. 31. & 24. 44. John 19. 28, 30, 36, 37.
[z] Matt. 27. 59. Mark 15. 46. Luke 23. 53. John 19. 38.
[a] Matt. 28. 6. ch. 2. 24. & 3. 13, 15, 26. & 5. 30.
[b] Matt. 28. 16. ch. 1. 3. 1 Cor. 15. 5, 6, 7.
[c] ch. 1. 11.
[d] ch. 1. 8. & 2. 32. & 3. 15. & 5. 32.
[e] Gen. 3. 15. & 12. 3. & 22. 18. ch. 26. 6. Rom. 4. 13. Gal. 3. 16.
[f] Ps. 2. 7. Heb. 1. 5. & 5. 5.
[g] Isa. 55. 3. †Gr. *τα ὁσια holy*, or, *just things*: which word the LXX. both in the place of Isa. 55. 3, and in many others, use for that which is in the Hebrew, *mercies*.
[h] Ps. 16. 10. ch. 2. 31. ‖Or, *after he had in his own age served the will of God*. ver. 22. Ps. 78. 72.
[i] 1 Kings 2. 10. ch. 2. 29.
[k] Jer. 31. 34. Dan. 9. 24. Luke 24. 47. 1 John 2. 12.
[l] Isa. 53. 11. Rom. 3. 28. & 8. 3. Heb. 7. 19.
[m] Isa. 29. 14. Hab. 1. 5. †Gr. *in the week between*, or, *in the sabbath between*.
[n] ch. 11. 23 & 14. 22.
[o] Tit. 2. 11. Heb. 12. 15. 1 Pet. 5. 12.
[p] ch. 18. 6. 1 Pet. 4. 4. Jude 10.

[1] Or, *served his own generation by the counsel of God, fell on sleep* Or, *served his own generation, fell on sleep by the counsel of God*
[2] Or, *vanish away*
[3] Many ancient authorities read *the Lord*.
[4] Or, *railed*

25 And as John was fulfilling his course, he said, What suppose ye that I am? I am not *he*. But behold, there cometh one after me, the shoes of whose feet I am not worthy to unloose.
26 Brethren, children of the stock of Abraham, and those among you that fear God, to us is
27 the word of this salvation sent forth. For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled
28 *them* by condemning *him*. And though they found no cause of death *in him*, yet asked they
29 of Pilate that he should be slain. And when they had fulfilled all things that were written of him, they took him down from the tree, and
30 laid him in a tomb. But God raised him from
31 the dead: and he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto
32 the people. And we bring you good tidings of the promise made unto the fathers, how that
33 God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day
34 have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure *blessings*
35 of David. Because he saith also in another *psalm*, Thou wilt not give thy Holy One to see
36 corruption. For David, after he had [1]in his own generation served the counsel of God, fell on sleep, and was laid unto his fathers, and saw
37 corruption: but he whom God raised up saw no
38 corruption. Be it known unto you therefore, brethren, that through this man is proclaimed
39 unto you remission of sins: and by him every one that believeth is justified from all things, from which ye could not be justified by the law
40 of Moses. Beware therefore, lest that come upon *you*, which is spoken in the prophets;

41 Behold, ye despisers, and wonder, and [2]perish;
For I work a work in your days,
A work which ye shall in no wise believe, if one declare it unto you.

42 And as they went out, they besought that these words might be spoken to them the next
43 sabbath. Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas: who, speaking to them, urged them to continue in the grace of God.
44 And the next sabbath almost the whole city was gathered together to hear the word of [3]God.
45 But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and [4]blasphemed.
46 And Paul and Barnabas spake out boldly, and

said, [g]It was necessary that the word of God should first have been spoken to you: but [r]seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, [s]we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, [t]I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: [u]and as many as were ordained to eternal life, believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and [x]raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 [y]But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples [z]were filled with joy and with the Holy Ghost.

CHAP. XIV.

1 *Paul and Barnabas are persecuted.* 8 *Paul healing a cripple at Lystra, they are reputed as gods by the people.*

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude, both of the Jews, and also of the Greeks, believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, [a]which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the [b]apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, [c]to use them despitefully, and to stone them,

6 They were ware of *it*, and [d]fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ [e]And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked.

9 The same heard Paul speak: who steadfastly beholding him, and [f]perceiving that he had faith to be healed,

10 Said with a loud voice, [g]Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, [h]The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, [i]and would have done sacrifice with the people.

14 *Which* when the apostles, Barnabas and Paul,

Anno DOMINI 46.

[g] Matt. 10. 6 ch. 3. 26. ver. 26. Rom. 1. 16.
[r] Ex. 32. 10. Deut. 32. 21. Isa. 55. 5. Matt. 21. 43. Rom. 10. 19.
[s] ch. 18. 6. & 28. 28.
[t] Isa. 42. 6. & 49. 6. Luke 2. 32.
[u] ch. 2. 47.
[x] 2 Tim. 3. 11.
[y] Matt. 10. 14. Mark 6. 11. Luke 9. 5. ch. 18. 6.
[z] Matt. 5. 12. John 16. 22. ch. 2. 46.
[a] Mark 16. 20. Heb. 2. 4.
[b] ch. 13. 3.
[c] 2 Tim. 3. 11.
[d] Matt. 10. 23.
[e] ch. 3. 2.
[f] Matt. 8. 10. & 9. 28, 29.
[g] Isa. 35. 6.
[h] ch. 8. 10. & 28. 6.
[i] Dan. 2. 46.

[1] Many ancient authorities read *the Lord.*
[2] Or, *saved*
[3] Gr. *Zeus.*
[4] Gr. *Hermes.*

said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of
47 eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*,

I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto the uttermost part of the earth.

48 And as the Gentiles heard this, they were glad, and glorified the word of [1]God: and as many as
49 were ordained to eternal life believed. And the word of the Lord was spread abroad through-
50 out all the region. But the Jews urged on the devout women of honourable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them
51 out of their borders. But they shook off the dust of their feet against them, and came unto
52 Iconium. And the disciples were filled with joy and with the Holy Ghost.

XIV. And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spake, that a great multi-
2 tude both of Jews and of Greeks believed. But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil af-
3 fected against the brethren. Long time therefore they tarried *there* speaking boldly in the Lord, which bare witness unto the word of his grace, granting signs and wonders to be done
4 by their hands. But the multitude of the city was divided; and part held with the Jews, and
5 part with the apostles. And when there was made an onset both of the Gentiles and of the Jews with their rulers, to entreat them shame-
6 fully, and to stone them, they became aware of it, and fled unto the cities of Lycaonia, Lystra
7 and Derbe, and the region round about: and there they preached the gospel.

8 And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb,
9 who never had walked. The same heard Paul speaking: who, fastening his eyes upon him, and
10 seeing that he had faith to be [2]made whole, said with a loud voice, Stand upright on thy feet. And he leaped up and walked. And when
11 the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us
12 in the likeness of men. And they called Barnabas, [3]Jupiter; and Paul, [4]Mercury, because
13 he was the chief speaker. And the priest of [3]Jupiter whose *temple* was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multi-
14 tudes. But when the apostles, Barnabas and Paul,

heard *of*, [k]they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, [l]why do ye these things? [m]We also are men of like passions with you, and preach unto you, that ye should turn from [n]these vanities [o]unto the living God, [p]which made heaven, and earth, and the sea, and all things that are therein:

16 [q]Who in times past suffered all nations to walk in their own ways.

17 [r]Nevertheless he left not himself without witness, in that he did good, and [s]gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ [t]And there came thither *certain* Jews from Antioch, and Iconium, who persuaded the people, [u]and having stoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, [x]and † had taught many, they returned again to Lystra, and *to* Iconium, and Antioch,

22 Confirming the souls of the disciples, *and* [y]exhorting them to continue in the faith, and that [z]we must through much tribulation enter into the kingdom of God.

23 And when they had [a]ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, [b]from whence they had been [c]recommended to the grace of God, for the work which they fulfilled.

27 And when they were come, and had gathered the church together, [d]they rehearsed all that God had done with them, and how he had [e]opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

CHAP. XV.

1 *Dissension about circumcision:* 6 *the apostles consult about it:* 22 *their determination:* 36 *Paul and Barnabas contend, and part.*

AND [a]certain men which came down from Judea, taught the brethren, *and said*, [b]Except ye be circumcised [c]after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that [d]Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And [e]being brought on their way by the church, they passed through Phenice and Samaria, [f]declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they

Anno DOMINI 46.

[k] Matt. 26. 65.
[l] ch. 10. 26.
[m] Jam. 5. 17. Rev. 19. 10.
[n] 1 Sam. 12. 21. 1 Kings 16. 13. Jer. 14. 22. Amos 2. 4. 1 Cor. 8. 4.
[o] 1 Thess. 1. 9.
[p] Gen. 1. 1. Ps. 33. 6. & 146. 6. Rev. 14. 7.
[q] Ps 81. 12. ch. 17. 30. 1 Pet. 4. 3.
[r] ch. 17. 27. Rom. 1. 20.
[s] Lev. 26. 4. Deut. 11. 14. & 28. 12. Job 5. 10. Ps. 65. 10. & 68. 9. & 147. 8. Jer. 14. 22. Matt. 5. 45.
[t] ch. 13. 45.
[u] 2 Cor. 11. 25. 2 Tim. 3. 11.
[x] Matt. 28. 19. † Gr. *had made many disciples.*
[y] ch. 11. 23. & 13. 43.
[z] Matt. 10. 38. & 16. 24. Luke 22. 28, 29. Rom. 8. 17. 2 Tim. 2. 11, 12. & 3. 12.
[a] Tit. 1. 5.
[b] ch. 13. 1, 3.
[c] ch. 15. 40.
[d] ch. 15. 4, 12. & 21. 19.
[e] 1 Cor. 16. 9. 2 Cor. 2. 12. Col. 4. 3. Rev. 3. 8.
[a] Gal. 2. 12.
[b] John 7. 22. ver. 5. Gal. 5. 2. Phil. 3. 2. Col. 2. 8, 11, 16.

A. D. 52.

[c] Gen. 17. 10. Lev. 12. 3.
[d] Gal. 2. 1.
[e] Rom. 15. 24. 1 Cor. 16. 6, 11.
[f] ch. 14. 27.

1 Or, *nature*

heard of it, they rent their garments, and sprang
15 forth among the multitude, crying out and saying, Sirs, why do ye these things? We also are men of like [1]passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth and the sea, and all that
16 in them is: who in the generations gone by suffered all the nations to walk in their own
17 ways. And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling your
18 hearts with food and gladness. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

19 But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out
20 of the city, supposing that he was dead. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.
21 And when they had preached the gospel to that city, and had made many disciples, they returned
22 to Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the king-
23 dom of God. And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord,
24 on whom they had believed. And they passed
25 through Pisidia, and came to Pamphylia. And when they had spoken the word in Perga, they
26 went down to Attalia; and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which
27 they had fulfilled. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and how that he had opened a door of
28 faith unto the Gentiles. And they tarried no little time with the disciples.

XV. And certain men came down from Judæa and taught the brethren, *saying*, Except ye be circumcised after the custom of
2 Moses, ye cannot be saved. And when Paul and Barnabas had no small dissension and questioning with them, *the brethren* appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apos-
3 tles and elders about this question. They therefore, being brought on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.
4 And when they were come to Jerusalem, they

were received of the church, and *of* the apostles and elders, and [s]they declared all things that God had done with them.

5 But there ‖rose up certain of the sect of the Pharisees, which believed, saying, [k]That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 ¶ And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up and said unto them, [t]Men *and* brethren, ye know how that a good while ago, God made choice among us, that the Gentiles, by my mouth, should hear the word of the gospel, and believe.

8 And God, [k]which knoweth the hearts, bare them witness, [t]giving them the Holy Ghost, even as *he did* unto us:

9 [m]And put no difference between us and them, [n]purifying their hearts by faith.

10 Now therefore why tempt ye God, [o]to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But [p]we believe, that through the grace of the Lord Jesus Christ, we shall be saved, even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had [q]wrought among the Gentiles by them.

13 ¶ And after they had held their peace, [r]James answered, saying, Men *and* brethren, hearken unto me.

14 [s]Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 [t]After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore [u]my sentence is, that we trouble not them, which from among the Gentiles [x]are turned to God:

20 But that we write unto them that they abstain [y]from pollutions of idols, and [z]*from* fornication, and *from* things strangled, [a]and *from* blood.

21 For Moses of old time hath in every city them that preach him, [b]being read in the synagogues every sabbath-day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; *namely*, Judas surnamed [c]Barsabas, and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The apostles, and elders, and brethren, *send* greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

24 Forasmuch as we have heard, that [d]certain

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[g] ver. 12. ch. 14. 27. & 21. 19.
‖ Or, *rose up*, said they, *certain*.
[h] ver. 1.
[i] ch. 10. 20. & 11. 12.
[k] 1 Chron. 28. 9. ch. 1. 24.
[l] ch. 10. 44.
[m] Rom. 10. 11.
[n] ch. 10. 15, 28, 43. 1 Cor. 1. 2. 1 Pet. 1. 22.
[o] Matt. 23. 4. Gal. 5. 1.
[p] Rom. 3. 24. Eph. 2. 8. Tit. 2. 11. & 3. 4, 5.
[q] ch. 14. 27.
[r] ch. 12. 17.
[s] ver. 7.
[t] Amos 9. 11, 12.
[u] See ver. 28.
[x] 1 Thess. 1. 9.
[y] Gen. 35. 2. Ex. 20. 3, 23. Ezek. 20. 30. 1 Cor. 8. 1. Rev. 2. 14, 20. & 10. 20, 28.
[z] 1 Cor. 6. 9, 18. Gal. 5. 19. Eph. 5. 3. Col. 3. 5. 1 Thess. 4. 3. 1 Pet. 4. 3.
[a] Gen. 9. 4. Lev. 3. 17. Deut. 12. 16, 23.
[b] ch. 13. 15, 27.
[c] ch. 1. 23.
[d] ver. 1. Gal. 2. 4. & 5. 12. Tit. 1. 10, 11.

1 Gr. *from early days.*
2 Or, *who doeth these things* which were *known*
3 Or, *enjoin them*

were received of the church and the apostles and the elders, and they rehearsed all things
5 that God had done with them. But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.
6 And the apostles and the elders were gathered
7 together to consider of this matter. And when there had been much questioning, Peter rose up, and said unto them,

Brethren, ye know how that [1]a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the
8 gospel, and believe. And God, which knoweth the heart, bare them witness, giving them the
9 Holy Ghost, even as he did unto us; and he made no distinction between us and them, cleans-
10 ing their hearts by faith. Now therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our
11 fathers nor we were able to bear? But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.
12 And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought
13 among the Gentiles by them. And after they had held their peace, James answered, saying,
14 Brethren, hearken unto me: Symeon hath rehearsed how first God did visit the Gentiles,
15 to take out of them a people for his name. And to this agree the words of the prophets; as it is written,
16 After these things I will return,
And I will build again the tabernacle of David, which is fallen;
And I will build again the ruins thereof,
And I will set it up:
17 That the residue of men may seek after the Lord,
And all the Gentiles, upon whom my name is called,
18 Saith the Lord, [2]who maketh these things known from the beginning of the world.
19 Wherefore my judgement is, that we trouble not them which from among the Gentiles turn
20 to God; but that we [3]write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and
21 from blood. For Moses from generations of old hath in every city them that preach him, being read in the synagogues every sabbath.
22 Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; *namely*, Judas called Barsabbas, and Silas, chief men among the brethren: and
23 they wrote *thus* by them, The apostles and the elder brethren unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia, greet-
24 ing: Forasmuch as we have heard that certain

which went out from us, have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law; to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul:

26 [c]Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by †mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 [f]That ye abstain from meats offered to idols, and [g]from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle.

31 *Which* when they had read, they rejoiced for the ‖consolation.

32 And Judas and Silas, being prophets also themselves, [h]exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a space, they were let [i]go in peace from the brethren unto the apostles.

34 Notwithstanding, it pleased Silas to abide there still.

35 [k]Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after, Paul said unto Barnabas, Let us go again and visit our brethren, [l]in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them, [m]John, whose surname was Mark.

38 But Paul thought not good to take him with them, [n]who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus.

40 And Paul chose Silas and departed, [o]being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, [p]confirming the churches.

CHAP. XVI.

1 *Paul circumciseth Timothy.* 14 *Lydia converted.*

THEN came he to [a]Derbe and Lystra: and behold, a certain disciple was there, [b]named Timotheus, [c]the son of a certain woman which was a Jewess, and believed, but his father *was* a Greek:

2 Which [d]was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and [e]took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek:

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[c] ch. 13. 50. & 14. 19. 1 Cor. 15. 30. 2 Cor. 11. 23, 26.

† Gr. *word.*

[f] ver. 20. ch. 21. 25. Rev. 2. 14, 20.
[g] Lev. 17. 14.

‖ Or, *exhortation.*

[h] ch. 14. 22. & 18. 23.

[i] 1 Cor. 16. 11. Heb. 11. 31.

[k] ch. 13. 1.

A. D. 53.

[l] ch. 13. 4, 13, 14, 51. & 14. 1, 6, 24, 25.
[m] ch. 12. 12, 25. & 13. 5. Col. 4. 10. 2 Tim. 4. 11. Philem. 24.
[n] ch. 13. 13.
[o] ch. 14. 26.
[p] ch. 16. 5.

[a] ch. 14. 6.
[b] ch. 19. 22. Rom. 16. 21. 1 Cor. 4. 17. Phil. 2. 19. 1 Thess. 3. 2. 1 Tim. 1. 2. 2 Tim. 1. 2.
[c] 2 Tim. 1. 5.
[d] ch. 6. 3.
[e] 1 Cor. 9. 20. Gal. 2. 3. See Gal. 5. 2.

[1] Some ancient authorities omit *which went out.*
[2] Or, *exhortation*
[3] Or, *comforted*
[4] Some ancient authorities insert, with variations, ver. 34 *But it seemed good unto Silas to abide there.*

[1]which went out from us have troubled you with words, subverting your souls; to whom we
25 gave no commandment; it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved
26 Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus
27 Christ. We have sent therefore Judas and Silas, who themselves also shall tell you the
28 same things by word of mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary
29 things; that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

30 So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the epistle.
31 And when they had read it, they rejoiced for
32 the [2]consolation. And Judas and Silas, being themselves also prophets, [3]exhorted the brethren with many words, and confirmed them.
33 And after they had spent some time *there*, they were dismissed in peace from the brethren unto
35 those that had sent them forth.[4] But Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also.

36 And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of
37 the Lord, *and see* how they fare. And Barnabas was minded to take with them John also, who
38 was called Mark. But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to
39 the work. And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and
40 sailed away unto Cyprus; but Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord. And he went
41 through Syria and Cilicia, confirming the churches.

XVI. And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess which believed; but his father was
2 a Greek. The same was well reported of by the brethren that were at Lystra and
3 Iconium. Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, [f]that were ordained of the apostles and elders which were at Jerusalem.

5 And [g]so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia;

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia, [h]came down to Troas.

9 And a vision appeared to Paul in the night: There stood a [i]man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go [k]into Macedonia, assuredly gathering, that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

12 And from thence to [l]Philippi, which is ‖the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

13 And on the †sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither.*

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us:* whose [m]heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us,* saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there.* And [n]she constrained us.

16 ¶ And it came to pass as we went to prayer, a certain damsel [o]possessed with a spirit ‖of divination, met us, which brought her masters [p]much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul [q]being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. [r]And he came out the same hour.

19 ¶ And [s]when her masters saw that the hope of their gains was gone, [t]they caught Paul and Silas, and [u]drew *them* into the ‖market-place unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, [x]do exceedingly trouble our city,

21 And teach customs which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, [y]and commanded to beat *them.*

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailer to keep them safely.

24 Who having received such a charge, thrust

Anno DOMINI 53.

[f] ch. 15. 28, 29.
[g] ch. 15. 41.
[h] 2 Cor. 2. 12. 2 Tim. 4. 13.
[i] ch. 10. 30.
[k] 2 Cor. 2. 13.
[l] Phil. 1. 1. ‖ Or, *the first.*
† Gr. *sabbath-day.*
[m] Luke 24. 45.
[n] Gen. 19. 3. & 33. 11. Judg. 19. 21. Luke 24. 29. Heb. 13. 2.
[o] 1 Sam. 28. 7. ‖ Or, *of Python.*
[p] ch. 19. 24.
[q] See Mark 1. 25, 34.
[r] Mark 16. 17.
[s] ch. 19. 25, 26.
[t] 2 Cor. 6. 5.
[u] Matt. 10. 18. ‖ Or, *court.*
[x] 1 Kings 18. 17. ch. 17. 6.
[y] 2 Cor. 6. 5. & 11. 23, 25. 1 Thess. 2. 2.

1 Gr. *a spirit, a Python.*
2 Gr. *bond-servants.*
3 Or, *a way*
4 Gr. *come out.*
5 Gr. *prætors.*

4 And as they went on their way through the cities, they delivered them the decrees for to keep, which had been ordained of the apostles
5 and elders that were at Jerusalem. So the churches were strengthened in the faith, and increased in number daily.
6 And they went through the region of Phrygia and Galatia, having been forbidden of the Holy
7 Ghost to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suf-
8 fered them not; and passing by Mysia, they
9 came down to Troas. And a vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.
10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them.
11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day fol-
12 lowing to Neapolis; and from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this
13 city tarrying certain days. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the
14 women which were come together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened, to give heed unto the things which were spoken by Paul.
15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there.* And she constrained us.
16 And it came to pass, as we were going to the place of prayer, that a certain maid having [1]a spirit of divination met us, which brought her
17 masters much gain by soothsaying. The same following after Paul and us cried out, saying, These men are [2]servants of the Most High God, which proclaim unto you [3]the way of salvation.
18 And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.
19 But when her masters saw that the hope of their gain was [4]gone, they laid hold on Paul and Silas, and dragged them into the mar-
20 ketplace before the rulers, and when they had brought them unto the [5]magistrates, they said, These men, being Jews, do exceedingly
21 trouble our city, and set forth customs which it is not lawful for us to receive, or to observe,
22 being Romans. And the multitude rose up together against them: and the [5]magistrates rent their garments off them, and commanded
23 to beat them with rods. And when they had laid many stripes upon them, they cast them

them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 [z]And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately [a]all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas;

30 And brought them out, and said, [b]Sirs, what must I do to be saved?

31 And they said, [c]Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, [d]he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the sergeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, [e]being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay, verily; but let them come themselves, and fetch us out.

38 And the sergeants told these words unto the magistrates: and they feared when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, and [f]desired *them* to depart out of the city.

40 And they went out of the prison, [g]and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them and departed.

CHAP. XVII.

1 *Paul preacheth at Thessalonica,* 10 *and at Berea:* 32 *some mock, others believe.*

NOW when they had passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2 And Paul, as his manner was, [a]went in unto them, and three sabbath-days reasoned with them out of the scriptures,

3 Opening and alleging, [b]that Christ must needs have suffered, and risen again from the dead; and that this Jesus, ‖ whom I preach unto you, is Christ.

4 [c]And some of them believed, and consorted with Paul and [d]Silas: and of the devout Greeks a great multitude, and of the chief women not a few.

Anno DOMINI 53.

[z] ch. 4. 31.

[a] ch. 5. 19. & 12. 7, 10.

[b] Luke 3. 10. ch. 2. 37. & 9. 6.

[c] John 3. 17, 36. & 6. 46. 1 John 5. 10.

[d] Luke 5. 29. & 19. 6.

[e] ch. 22. 25.

[f] Matt. 8. 34.

[g] ver. 14.

[a] Luke 4. 16. ch. 9. 20. & 13. 5, 14. & 14. 1. & 16. 13. & 19. 8.

[b] Luke 24. 26, 46. ch. 18. 28. Gal. 3. 1.

‖ Or, *whom, said he, I preach.*

[c] ch. 28. 24.

[d] ch. 15. 22, 27, 32, 40.

[1] Some ancient authorities read *God.*
[2] Gr. *a table.*
[3] Or, *having believed God*
[4] Gr. *prætors.*
[5] Gr. *lictors.*
[6] Or, *exhorted*
[7] Or, *weeks*

into prison, charging the jailor to keep them
24 safely: who, having received such a charge, cast
them into the inner prison, and made their feet
25 fast in the stocks. But about midnight Paul and
Silas were praying and singing hymns unto God,
26 and the prisoners were listening to them; and
suddenly there was a great earthquake, so that
the foundations of the prison-house were shaken:
and immediately all the doors were opened; and
27 every one's bands were loosed. And the jailor
being roused out of sleep, and seeing the prison
doors open, drew his sword, and was about to
kill himself, supposing that the prisoners had
28 escaped. But Paul cried with a loud voice, say-
ing, Do thyself no harm: for we are all here.
29 And he called for lights, and sprang in, and,
trembling for fear, fell down before Paul and
30 Silas, and brought them out, and said, Sirs, what
31 must I do to be saved? And they said, Believe
on the Lord Jesus, and thou shalt be saved, thou
32 and thy house. And they spake the word of
[1]the Lord unto him, with all that were in his
33 house. And he took them the same hour of the
night, and washed their stripes; and was bap-
34 tized, he and all his, immediately. And he
brought them up into his house, and set [2]meat
before them, and rejoiced greatly, with all his
house, [3]having believed in God.

35 But when it was day, the [4]magistrates sent
36 the [5]serjeants, saying, Let those men go. And
the jailor reported the words to Paul, *saying*,
The [4]magistrates have sent to let you go: now
37 therefore come forth, and go in peace. But
Paul said unto them, They have beaten us pub-
licly, uncondemned, men that are Romans, and
have cast us into prison; and do they now cast
us out privily? nay verily; but let them come
38 themselves and bring us out. And the [5]ser-
jeants reported these words unto the [4]magis-
trates: and they feared, when they heard that
39 they were Romans; and they came and besought
them; and when they had brought them out,
they asked them to go away from the city.
40 And they went out of the prison, and entered
into *the house of* Lydia: and when they had
seen the brethren, they [6]comforted them, and
departed.

XVII. Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the
2 Jews: and Paul, as his custom was, went in
unto them, and for three [7]sabbath days reasoned
3 with them from the scriptures, opening and
alleging, that it behoved the Christ to suf-
fer, and to rise again from the dead; and
that this Jesus, whom, *said he*, I proclaim
4 unto you, is the Christ. And some of them
were persuaded, and consorted with Paul
and Silas; and of the devout Greeks a great
multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of [e]Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, [f]These that have turned the world upside down, are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Cesar, [g]saying, that there is another king, *one* Jesus.

8 And they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason and of the other, they let them go.

10 ¶ And [h]the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither*, went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and [i]searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 [k]And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and [l]receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, [m]his spirit was stirred in him, when he saw the city ‖wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this ‖babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto ‖Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is?*

20 For thou bringest certain strange things to our ears; we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell, or to hear some new thing.)

22 ¶ Then Paul stood in the midst of ‖Mars-hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your ‖devotions, I found an altar with this inscription, TO

Anno DOMINI 53.

[e] Rom 16. 21.

[f] ch. 16. 20.

[g] Luke 23. 2. John 19. 12. 1 Pet. 2. 15.

[h] ch. 9. 25. ver. 14.

[i] Isa. 34. 16. Luke 16. 29. John 5. 39.

[k] Matt. 10. 23.

[l] ch. 18. 5.

[m] 2 Pet. 2. 8.

‖ Or, *full of idols.*

‖ Or, *base fellow.*
‖ Or, *Mars-hill.* It was the highest court in Athens.
‖ Or, *the court of the Areopagites.*
‖ Or, *gods that ye worship,* 2 Thess. 2. 4.

[1] Gr. *the inhabited earth.*
[2] Gr. *demons.*
[3] Or, *before*
[4] Or, *the hill of Mars*
[5] Or, *had leisure for nothing else*
[6] Or, *religious*
[7] Or, TO THE UNKNOWN GOD.

5 But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought
6 to bring them forth to the people. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned [1]the world up-
7 side down are come hither also; whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another
8 king, *one* Jesus. And they troubled the multitude and the rulers of the city, when they heard
9 these things. And when they had taken security from Jason and the rest, they let them go.
10 And the brethren immediately sent away Paul and Silas by night unto Berœa: who when they were come thither went into the synagogue
11 of the Jews. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so.
12 Many of them therefore believed; also of the Greek women of honourable estate, and of men,
13 not a few. But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berœa also, they came thither likewise, stirring up and troubling the multi-
14 tudes. And then immediately the brethren sent forth Paul to go as far as to the sea: and Silas
15 and Timothy abode there still. But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.
16 Now while Paul waited for them at Athens, his spirit was provoked within him, as he be-
17 held the city full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with
18 them that met with him. And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? other some, He seemeth to be a setter forth of strange [2]gods: because he preached
19 Jesus and the resurrection. And they took hold of him, and brought him [3]unto [4]the Areopagus, saying, May we know what this new
20 teaching is, which is spoken by thee? For thou bringest certain strange things to our ears: we would know therefore what these things mean.
21 (Now all the Athenians and the strangers sojourning there [5]spent their time in nothing else, but either to tell or to hear some new thing.)
22 And Paul stood in the midst of the Areopagus, and said,

Ye men of Athens, in all things I perceive that
23 ye are somewhat [6]superstitious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, [7]TO

THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 [n]God that made the world, and all things therein, seeing that he is [o]Lord of heaven and earth, [p]dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, [q]as though he needed any thing, seeing [r]he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and [s]the bounds of their habitation;

27 [t]That they should seek the Lord, if haply they might feel after him, and find him, [u]though he be not far from every one of us:

28 For [x]in him we live, and move, and have our being; [y]as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, [z]we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And [a]the times of this ignorance God winked at; but [b]now commandeth all men every where to repent:

31 Because he hath appointed a day, in the which [c]he will judge the world in righteousness, by *that* man whom he hath ordained: *whereof* he hath ‖ given assurance unto all *men*, in that [d]he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

33 So Paul departed from among them.

34 Howbeit, certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAP. XVIII.

3 Paul, labouring with his hands, and preaching at Corinth, 9 is encouraged in a vision, &c.

AFTER these things, Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named [a]Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them.

3 And because he was of the same craft, he abode with them, [b]and wrought, (for by their occupation they were tent-makers.)

4 [c]And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And [d]when Silas and Timotheus were come from Macedonia, Paul was [e]pressed in the spirit, and testified to the Jews, *that* Jesus ‖ *was* Christ.

6 And [f]when they opposed themselves, and blasphemed, [g]he shook *his* raiment, and said unto them, [h]Your blood *be* upon your own heads: [i]I *am* clean: [k]from henceforth I will go unto the Gentiles.

7 ¶ And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

8 [l]And Crispus, the chief ruler of the synagogue,

Anno DOMINI 54.

[n] ch. 14. 15.
[o] Matt. 11. 25.
[p] ch. 7. 48.
[q] Ps. 50. 8.
[r] Gen. 2. 7. Num. 16. 22. Job 12. 10. & 27. 3. & 33. 4. Isa. 42. 5. & 57. 16. Zech. 12. 1.
[s] Deut. 32. 8.
[t] Rom. 1. 20.
[u] ch. 14. 17.
[x] Col. 1. 17. Heb. 1. 3.
[y] Tit. 1. 12.
[z] Isa. 40. 18
[a] ch. 14. 16. Rom. 3. 25.
[b] Luke 24. 47. Tit. 2. 11, 12. 1 Pet. 1. 14. & 4. 3.
[c] ch. 10. 42. Rom. 2. 16. & 14. 10.
‖ Or, *offered faith.*
[d] ch. 2. 24.
[a] Rom. 16. 3. 1 Cor. 16. 19. 2 Tim. 4. 19.
[b] ch. 20. 34. 1 Cor. 4. 12. 1 Thess. 2. 9 2 Thess. 3. 8.
[c] ch. 17. 2.
[d] ch. 17. 14, 15.
[e] Job 32. 18. ch. 17. 3. ver. 28.
‖ Or, is *the Christ.*
[f] ch. 13. 45. 1 Pet. 4. 4.
[g] Neh. 5. 13. Matt. 10. 14. ch. 13. 51.
[h] Lev. 20. 9, 11, 12. 2 Sam. 1. 16 Ezek. 18. 13. & 33. 4.
[i] Ezek. 3. 18, 19. & 33. 9. ch. 20. 26.
[k] ch. 13. 46. & 28. 28.
[l] 1 Cor. 1. 14.

1 Or, *sanctuaries*
2 Or, *that which is divine*
3 Some ancient authorities read *declareth to men.*
4 Gr. *the inhabited earth.*
5 Gr. *in.*
6 Or, *a man*
7 Gr. *sought to persuade.*
8 Or, *railed*

AN UNKNOWN GOD. What therefore ye worship
24 in ignorance, this set I forth unto you. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth
25 not in [1]temples made with hands; neither is he served by men's hands, as though he needed any thing, seeing he himself giveth to all life,
26 and breath, and all things; and he made of one every nation of men for to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation;
27 that they should seek God, if haply they might feel after him, and find him, though he is not far
28 from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his
29 offspring. Being then the offspring of God, we ought not to think that [2]the Godhead is like unto gold, or silver, or stone, graven by art and
30 device of man. The times of ignorance therefore God overlooked; but now he [3]commandeth men that they should all everywhere repent:
31 inasmuch as he hath appointed a day, in the which he will judge [4]the world in righteousness [5]by [6]the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 Now when they heard of the resurrection of the dead, some mocked; but others said, We
33 will hear thee concerning this yet again. Thus
34 Paul went out from among them. But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

XVIII. After these things he departed from Athens, and came to Corinth.
2 And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and
3 he came unto them; and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tent-
4 makers. And he reasoned in the synagogue every sabbath, and [7]persuaded Jews and Greeks.
5 But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the
6 Christ. And when they opposed themselves, and [8]blasphemed, he shook out his raiment, and said unto them, Your blood *be* upon your own heads; I am clean: from henceforth I
7 will go unto the Gentiles. And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue.
8 And Crispus, the ruler of the synagogue,

believed on the Lord with all his house: and many of the Corinthians hearing, believed, and were baptized.

9 Then [m]spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 [n]For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city.

11 And he †continued *there* a year and six months, teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat,

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, [o]If it were a matter of wrong, or wicked lewdness, O *ye* Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and *of* your law, look ye *to it:* for I will be no judge of such *matters.*

16 And he drave them from the judgment-seat.

17 Then all the Greeks took [p]Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment-seat. And Gallio cared for none of those things.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla, and Aquila; having [q]shorn *his* head in [r]Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not:

21 But bade them farewell, saying, [s]I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, [t]if God will. And he sailed from Ephesus.

22 And when he had landed at Cesarea, and gone up and saluted the church, he went down to Antioch.

23 And after he had spent some time *there,* he departed and went over *all* the country of [u]Galatia and Phrygia in order, [x]strengthening all the disciples.

24 ¶ [y]And a certain Jew, named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord: and being [z]fervent in the spirit, he spake and taught diligently the things of the Lord, [a]knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom, when Aquila and Priscilla had heard, they took him unto *them,* and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, [b]helped them much which had believed through grace.

28 For he mightily convinced the Jews, *and that* publicly, [c]shewing by the scriptures, that Jesus || was Christ.

Anno DOMINI 55.

[m] ch. 23. 11.

[n] Jer. 1. 18, 19. Matt. 28. 20.
† Gr. *sat* there.

[o] ch. 23. 29. & 25. 11, 19.

[p] 1 Cor. 1. 1.

[q] Num. 6. 18. ch. 21. 24.
[r] Rom. 16. 1.

[s] ch. 19. 21. & 20. 16.

[t] 1 Cor. 4. 19. Heb. 6. 3. Jam. 4. 15. A. D. 56.

[u] Gal. 1. 2. & 4. 14.
[x] ch. 14. 22. & 15. 32, 41.
[y] 1 Cor. 1. 12. & 3. 5, 6. & 4. 6. Tit. 3. 13.
[z] Rom. 12. 11.
[a] ch. 19. 3.
[b] 1 Cor. 3. 6.
[c] ch. 9. 22. & 17. 3. & ver. 5.
|| Or, *is the Christ.*

1 Gr. *believed the Lord.*
2 Or, *an eloquent man*
3 Gr. *taught by word of mouth.*
4 Or, *helped much through grace them which had believed*
5 Or, *shewing publicly*

[1]believed in the Lord with all his house; and many of the Corinthians hearing believed, and
9 were baptized. And the Lord said unto Paul in the night by a vision, Be not afraid, but
10 speak, and hold not thy peace: for I am with thee, and no man shall set on thee to harm
11 thee: for I have much people in this city. And he dwelt *there* a year and six months, teaching the word of God among them.

12 But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and
13 brought him before the judgement-seat, saying, This man persuadeth men to worship God con-
14 trary to the law. But when Paul was about to open his mouth, Gallio said unto the Jews, If indeed it were a matter of wrong or of wicked villany, O ye Jews, reason would that I should
15 bear with you: but if they are questions about words and names and your own law, look to it yourselves; I am not minded to be a judge of
16 these matters. And he drave them from the
17 judgement-seat. And they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgement-seat. And Gallio cared for none of these things.

18 And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila; having shorn his head in Cenchreæ:
19 for he had a vow. And they came to Ephesus, and he left them there: but he himself entered into the synagogue, and reasoned with the
20 Jews. And when they asked him to abide a
21 longer time, he consented not; but taking his leave of them, and saying, I will return again unto you, if God will, he set sail from Ephesus.
22 And when he had landed at Cæsarea, he went up and saluted the church, and went down to
23 Antioch. And having spent some time *there,* he departed, and went through the region of Galatia and Phrygia in order, stablishing all the disciples.

24 Now a certain Jew named Apollos, an Alexandrian by race, [2]a learned man, came to Ephesus; and he was mighty in the scriptures.
25 This man had been [3]instructed in the way of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning
26 Jesus, knowing only the baptism of John: and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him
27 the way of God more carefully. And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he [4]helped them much which had believed
28 through grace: for he powerfully confuted the Jews, [5]*and that* publicly, shewing by the scriptures that Jesus was the Christ.

CHAP. XIX.

6 *The Holy Ghost given by the laying on of Paul's hands.* 17 *Many believe the gospel.*

AND it came to pass, that while [a]Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, [b]We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, [d]Unto John's baptism.

4 Then said Paul, [e]John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized [f]in the name of the Lord Jesus.

6 And when Paul had [g]laid *his* hands upon them, the Holy Ghost came on them; and [h]they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 [i]And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things [k]concerning the kingdom of God.

9 But [l]when divers were hardened, and believed not, but spake evil [m]of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And [n]this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And [o]God wrought special miracles by the hands of Paul:

12 [p]So that from his body were brought unto the sick handkerchiefs, or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ [q]Then certain of the vagabond Jews, exorcists, [r]took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of *one* Sceva a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus: and [s]fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and [t]confessed, and shewed their deeds.

19 Many of them also which used curious arts, brought their books together, and burned them before all *men;* and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20 [u]So mightily grew the word of God, and prevailed.

21 ¶ [x]After these things were ended, Paul [y]pur-

Anno DOMINI 56.

[a] 1 Cor. 1. 12. & 3. 5, 6.

[b] ch. 8. 16. See 1 Sam. 3. 7.

[d] ch. 18. 25.

[e] Matt. 3. 11. John 1. 15, 27, 30. ch. 1. 5. & 11. 16. & 13. 24, 25.

[f] ch. 8. 16.

[g] ch. 6. 6. & 8. 17.

[h] ch. 2. 4. & 10. 46.

[i] ch. 17. 2. & 18. 4.

[k] ch. 1. 3. & 28. 23.

A. D. 57.

[l] 2 Tim. 1. 15. 2 Pet. 2. 2. Jude 10.

[m] See ch. 9. 2. & 22. 4. & 24. 14. ver. 23.

[n] See ch. 20. 31.

[o] Mark 16. 20. ch. 14. 3.

[p] ch. 5. 5. See 2 Kings 4. 29.

[q] Matt. 12. 27.

[r] See Mark 9. 38. Luke 9. 49.

[s] Luke 1. 65. & 7. 16. ch. 2. 43. & 5. 5, 11.

[t] Matt. 3. 6.

[u] ch. 6. 7. & 12. 24.

A. D. 59.

[x] Rom. 15. 25. Gal. 2. 1.

[y] ch. 20. 22.

1 Or, *there is a Holy Ghost*
2 Gr. *powers.*
3 Or, *recognise*
4 Or, *magical*

XIX. And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus,
2 and found certain disciples: and he said unto them, Did ye receive the Holy Ghost when ye believed? And they *said* unto him, Nay, we did not so much as hear whether [1]the Holy
3 Ghost was *given*. And he said, Into what then were ye baptized? And they said, Into John's
4 baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should
5 come after him, that is, on Jesus. And when they heard this, they were baptized into the
6 name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and
7 prophesied. And they were in all about twelve men.

8 And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading *as to* the things con-
9 cerning the kingdom of God. But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reason-
10 ing daily in the school of Tyrannus. And this continued for the space of two years; so that all they which dwelt in Asia heard the word of
11 the Lord, both Jews and Greeks. And God wrought special [2]miracles by the hands of Paul:
12 insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits
13 went out. But certain also of the strolling Jews, exorcists, took upon them to name over them which had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul
14 preacheth. And there were seven sons of one Sceva, a Jew, a chief priest, which did this.
15 And the evil spirit answered and said unto them, Jesus I [3]know, and Paul I know; but who
16 are ye? And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out
17 of that house naked and wounded. And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was mag-
18 nified. Many also of them that had believed came, confessing, and declaring their deeds.
19 And not a few of them that practised [4]curious arts brought their books together, and burned them in the sight of all: and they counted the price of them, and found it fifty thousand pieces
20 of silver. So mightily grew the word of the Lord and prevailed.
21 Now after these things were ended, Paul pur-

posed in the spirit, when he had passed through Macedonia, and Achaia, to go to Jerusalem, saying, After I have been there, [z]I must also see Rome.

22 So he sent into Macedonia two of [a]them that ministered unto him, Timotheus and [b]Erastus: *but* he himself stayed in Asia for a season.

23 And [c]the same time there arose no small stir about [d]that way.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought [e]no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth:

26 Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that [f]they be no gods which are made with hands.

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught [g]Gaius and [h]Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused, and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And [i]Alexander [k]beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

35 And when the town-clerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is †a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore, if Demetrius, and the craftsmen which are with him, have a matter against any man, ‖the law is open, and there are deputies: let them implead one another.

39 But if ye inquire any thing concerning other

Anno DOMINI 59.

[z] ch. 18. 21. & 23. 11. Rom. 15. 24-28.
[a] ch. 13. 5.
[b] Rom. 16. 23. 2 Tim. 4. 20.
[c] 2 Cor. 1. 8.
[d] See ch. 9. 2.
[e] ch. 16. 16, 19.
[f] Ps. 115. 4. Isa. 44. 10-20. Jer. 10. 3.
[g] Rom. 16. 23. 1 Cor. 1. 14.
[h] ch. 20. 4. & 27. 2. Col. 4. 10. Phil. 24.
[i] 1 Tim. 1. 20. 2 Tim. 4. 14.
[k] ch. 12. 17.

† Gr. *the temple-keeper.*
‖ Or, *the court days are kept.*

[1] Gr. *Artemis.*
[2] Gr. *the inhabited earth.*
[3] Gr. *Asiarchs.*
[4] Or, *And some of the multitude instructed Alexander*
[5] Or, *heaven*
[6] Or, *court days are kept*

posed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see
22 Rome. And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.
23 And about that time there arose no small
24 stir concerning the Way. For a certain man named Demetrius, a silversmith, which made silver shrines of [1]Diana, brought no little business unto the craftsmen; whom he gathered
25 together, with the workmen of like occupation, and said, Sirs, ye know that by this business we
26 have our wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods,
27 which are made with hands: and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess [1]Diana be made of no account, and that she should even be deposed from her magnificence, whom all Asia and [2]the world wor-
28 shippeth. And when they heard this, they were filled with wrath, and cried out, saying, Great *is*
29 [1]Diana of the Ephesians. And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's com-
30 panions in travel. And when Paul was minded to enter in unto the people, the disciples suffered
31 him not. And certain also of the [3]chief officers of Asia, being his friends, sent unto him, and besought him not to adventure himself into the
32 theatre. Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore
33 they were come together. [4]And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence
34 unto the people. But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great *is* [1]Diana of the
35 Ephesians. And when the townclerk had quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not how that the city of the Ephesians is temple-keeper of the great [1]Diana, and of the *image* which
36 fell down from [5]Jupiter? Seeing then that these things cannot be gainsaid, ye ought to
37 be quiet, and to do nothing rash. For ye have brought *hither* these men, which are neither robbers of temples nor blasphemers of
38 our goddess. If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, [6]the courts are open, and there are proconsuls: let them accuse one
39 another. But if ye seek any thing about other

matters, it shall be determined in a ‖lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

CHAP. XX.

1 *Paul goeth to Macedonia; 7 he celebrateth the Lord's supper, and preacheth; 9 Eutychus, falling down dead, 10 is raised to life.*

AND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and [a]departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And *there* abode three months. And [b]when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, [c]Aristarchus and Secundus; and [d]Gaius of Derbe, and [e]Timotheus; and of Asia, [f]Tychicus and [g]Trophimus.

5 These going before, tarried for us at Troas.

6 And we sailed away from Philippi, after [h]the days of unleavened bread, and came unto them [i]to Troas in five days; where we abode seven days.

7 And upon [k]the first *day* of the week, when the disciples came together [l]to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights [m]in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and [n]fell on him, and embracing *him*, said, [o]Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for [p]he hasted, if it were possible for him, [q]to be at Jerusalem [r]the day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said

Anno DOMINI 59.

‖Or, *ordinary*.

[a] 1 Cor. 16. 5. 1 Tim. 1. 3.

A. D. 60.

[b] ch. 9. 23. & 23. 12. & 25. 3. 2 Cor. 11. 26.

[c] ch. 19. 29. & 27. 2. Col. 4. 10.
[d] ch. 19. 29.
[e] ch. 16. 1.
[f] Eph. 6. 21. Col. 4. 7. 2 Tim. 4. 12. Tit. 3. 12.
[g] ch. 21. 29. 2 Tim. 4. 20.
[h] Ex. 12. 14,15. & 23. 15.
[i] ch. 16. 8. 2 Cor. 2. 12. 2 Tim. 4. 13.
[k] 1 Cor. 16. 2. Rev. 1. 10.
[l] ch. 2. 42, 46. 1 Cor. 10. 16. & 11. 20, &c.
[m] ch. 1. 13.

[n] 1 Kings 17.21. 2 Kings 4. 34.
[o] Matt. 9. 24.

[p] ch. 18. 21. & 19. 21. & 21. 4, 12.
[q] ch. 24. 17.
[r] ch. 2. 1. 1 Cor. 16. 8.

[1] Or, *accused of riot concerning this day*
[2] Many ancient authorities omit *as far as Asia*.
[3] Many ancient authorities read *came, and were waiting*.
[4] Or, *on foot*
[5] Many ancient authorities insert *having tarried at Trogyllium*.
[6] Or, *presbyters*

matters, it shall be settled in the regular assem-
40 bly. For indeed we are in danger to be [1]accused concerning this day's riot, there being no cause *for it:* and as touching it we shall not be
41 able to give account of this concourse. And when he had thus spoken, he dismissed the assembly.

XX. And after the uproar was ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed
2 for to go into Macedonia. And when he had gone through those parts, and had given them
3 much exhortation, he came into Greece. And when he had spent three months *there*, and a plot was laid against him by the Jews, as he was about to set sail for Syria, he determined
4 to return through Macedonia. And there accompanied him [2]as far as Asia Sopater of Berœa, *the son* of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus
5 and Trophimus. But these [3]had gone before,
6 and were waiting for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.

7 And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until mid-
8 night. And there were many lights in the upper chamber, where we were gathered together.
9 And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third
10 story, and was taken up dead. And Paul went down, and fell on him, and embracing him said,
11 Make ye no ado; for his life is in him. And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he de-
12 parted. And they brought the lad alive, and were not a little comforted.

13 But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, intending himself to go [4]by
14 land. And when he met us at Assos, we took
15 him in, and came to Mitylene. And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos;
16 and [5]the day after we came to Miletus. For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 And from Miletus he sent to Ephesus, and called to him the [6]elders of the church.
18 And when they were come to him, he said unto them,

unto them, Ye know, [s]from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears and temptations, which befell me [t]by the lying in wait of the Jews:

20 *And* how [u]I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publicly, and from house to house,

21 [x]Testifying both to the Jews, and also to the Greeks, [y]repentance toward God, and faith toward our Lord Jesus Christ.

22 And now behold, [z]I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that [a]the Holy Ghost witnesseth in every city, saying, that bonds and afflictions ‖abide me.

24 But [b]none of these things move me, neither count I my life dear unto myself, [c]so that I might finish my course with joy, [d]and the ministry [e]which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now behold, [f]I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I *am* [g]pure from the blood of all *men*.

27 For [h]I have not shunned to declare unto you all [i]the counsel of God.

28 ¶ [k]Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost [l]hath made you overseers, to feed the church of God, [m]which he hath purchased [n]with his own blood.

29 For I know this, that after my departing [o]shall grievous wolves enter in among you, not sparing the flock.

30 Also [p]of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that [q]by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and [r]to the word of his grace, which is able [s]to build you up, and to give you [t]an inheritance among all them which are sanctified.

33 [u]I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, [x]that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, [y]how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he [z]kneeled down, and prayed with them all.

37 And they all wept sore, and [a]fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words [b]which he spake, that they should see his face no more. And they accompanied him unto the ship.

Anno DOMINI 60.

[s] ch. 18. 19. & 19. 1, 10.
[t] ver. 3.
[u] ver. 27.
[x] ch. 18. 5.
[y] Mark 1. 15. Luke 24. 47. ch. 2. 38.
[z] ch. 19. 21.
[a] ch. 21. 4, 11. 1 Thess. 3. 3.
‖ Or, *wait for me.*
[b] ch. 21. 13. Rom. 8. 35. 2 Cor. 4. 16.
[c] 2 Tim. 4. 7.
[d] ch. 1. 17. 2 Cor. 4. 1.
[e] Gal. 1. 1. Tit. 1. 3.
[f] ver. 38. Rom. 15. 23.
[g] ch. 18. 6. 2 Cor. 7. 2.
[h] ver. 20.
[i] Luke 7. 30. John 15. 15. Eph. 1. 11.
[k] 1 Tim. 4. 16. 1 Pet. 5. 2.
[l] 1 Cor. 12. 28.
[m] Eph. 1. 7, 14. Col. 1. 14. Heb. 9. 12. 1 Pet. 1. 19. Rev. 5. 9.
[n] See Heb. 9. 14.
[o] Matt. 7. 15. 2 Pet. 2. 1.
[p] 1 Tim. 1. 20. 1 John 2. 19.
[q] ch. 19. 10.
[r] Heb. 13. 9.
[s] ch. 9. 31.
[t] ch. 26. 18. Eph. 1. 18. Col. 1. 12. & 3. 24. Heb. 9. 15. 1 Pet. 1. 4.
[u] 1 Sam. 12. 3. 1 Cor. 9. 12. 2 Cor. 7. 2. & 11. 9. & 12. 17.
[x] ch. 18. 3. 1 Cor. 4. 12. 1 Thess. 2. 9. 2 Thess. 3. 8.
[y] Rom. 15. 1. 1 Cor. 9. 12. 2 Cor. 11. 9, 12. & 12. 13. Eph. 4. 28. 1 Thess. 4. 11. & 5. 14. 2 Thess. 3. 8.
[z] ch. 7. 60. & 21. 5.
[a] Gen. 45. 14. & 46. 29.
[b] ver. 25.

[1] Many ancient authorities omit *Christ.*
[2] Or, *in comparison of accomplishing my course*
[3] Or, *overseers*
[4] Many ancient authorities read *the Lord.*
[5] Gr. *acquired.*
[6] Some ancient authorities read *the Lord.*

Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with
19 you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials
20 which befell me by the plots of the Jews: how that I shrank not from declaring unto you anything that was profitable, and teaching you pub-
21 licly, and from house to house, testifying both to Jews and to Greeks repentance toward God,
22 and faith toward our Lord Jesus [1]Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall
23 me there: save that the Holy Ghost testifieth unto me in every city, saying that bonds and
24 afflictions abide me. But I hold not my life of any account, as dear unto myself, [2]so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the
25 gospel of the grace of God. And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no
26 more. Wherefore I testify unto you this day,
27 that I am pure from the blood of all men. For I shrank not from declaring unto you the whole
28 counsel of God. Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you [3]bishops, to feed the church of [4]God, which he [5]purchased with his own blood.
29 I know that after my departing grievous wolves shall enter in among you, not sparing the flock;
30 and from among your own selves shall men arise, speaking perverse things, to draw away
31 the disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and
32 day with tears. And now I commend you to [6]God, and to the word of his grace, which is able to build *you* up, and to give *you* the inheri-
33 tance among all them that are sanctified. I coveted no man's silver, or gold, or apparel.
34 Ye yourselves know that these hands ministered unto my necessities, and to them that
35 were with me. In all things I gave you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.
36 And when he had thus spoken, he kneeled
37 down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed
38 him, sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

CHAP. XXI.

Paul, journeying to Jerusalem, cometh to Philip's house, whose daughters prophesied. 17 *Paul, at Jerusalem,* 27 *is apprehended,* 31 *but rescued by the chief captain.*

Anno DOMINI 60.

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: [a]who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed, and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and [b]we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned [c]home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cesarea; and we entered into the house of Philip [d]the evangelist, [e]which was *one* of the seven; and abode with him.

9 And the same man had four daughters, virgins, [f]which did prophesy.

10 And as we tarried *there* many days, there came down from Judea a certain prophet, named [g]Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, [h]So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, [i]What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, [k]The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 [l]And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto [m]James: and all the elders were present.

19 And when he had saluted them, [n]he declared particularly what things God had wrought among the Gentiles [o]by his ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how

[a] ver. 12. ch. 20. 23.

[b] ch. 20. 36.

[c] John 1. 11.

[d] Eph. 4. 11. 2 Tim. 4. 5.

[e] ch. 6. 5. & 8. 26, 40.

[f] Joel 2. 28. ch. 2. 17.

[g] ch. 11. 28.

[h] ver. 33. ch. 20. 23.

[i] ch. 20. 24.

[k] Matt. 6. 10. & 26. 42. Luke 11. 2. & 22. 42.

[l] ch. 15. 4.

[m] ch. 15. 13. Gal. 1. 19. & 2. 9.

[n] ch. 15. 4, 12. Rom. 15. 18, 19.

[o] ch. 1. 17. ch. 20. 24.

[1] Or, *some*

[2] Or, *made ready*

XXI. And when it came to pass that we were parted from them, and had set sail, we came with a straight course unto Cos, and the next day unto Rhodes, and from thence
2 unto Patara: and having found a ship crossing over unto Phœnicia, we went aboard, and set
3 sail. And when we had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre; for there the ship
4 was to unlade her burden. And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he
5 should not set foot in Jerusalem. And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way, till we were out of the city: and kneeling down on the beach, we prayed,
6 and bade each other farewell; and we went on board the ship, but they returned home again.
7 And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them one day.
8 And on the morrow we departed, and came unto Cæsarea: and entering into the house of Philip the evangelist, who was one of the seven,
9 we abode with him. Now this man had four
10 daughters, virgins, which did prophesy. And as we tarried there [1]many days, there came down from Judæa a certain prophet, named
11 Agabus. And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands
12 of the Gentiles. And when we heard these things, both we and they of that place besought
13 him not to go up to Jerusalem. Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the
14 Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.
15 And after these days we [2]took up our bag-
16 gage, and went up to Jerusalem. And there went with us also *certain* of the disciples from Cæsarea, bringing *with them* one Mnason of Cyprus, an early disciple, with whom we should lodge.
17 And when we were come to Jerusalem, the
18 brethren received us gladly. And the day following Paul went in with us unto James; and all the
19 elders were present. And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles by his min-
20 istry. And they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how

many thousands of Jews there are which believe; and they are all [p]zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may [q]shave *their* heads: and all may know that those things whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, [r]we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them, [s]entered into the temple, [t]to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, [u]the Jews, which were of Asia, when they saw him in the temple, stirred up all the people, and [x]laid hands on him,

28 Crying out, Men of Israel, help. This is the man [y]that teacheth all *men* every where against the people, and the law, and this place: and further, brought Greeks also into the temple; and hath polluted this holy place.

29 (For they had seen before with him in the city, [z]Trophimus, an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And [a]all the city was moved, and the people ran together: and they took Paul and drew him out of the temple. And forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar;

32 [b]Who immediately took soldiers and centurions, and ran down unto them. And when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near and took him, and [c]commanded *him* to be bound with two chains: and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was that he was borne of the soldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, [d]Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

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[p] ch. 22. 3. Rom. 10. 2. Gal. 1. 14.

[q] Num. 6. 2, 13, 18. ch. 18. 18.

[r] ch. 15. 20, 29.

[s] ch. 24. 18.

[t] Num. 6. 13.

[u] ch. 24. 18.

[x] ch. 26. 21.

[y] ch. 24. 5, 6.

[z] ch. 20. 4.

[a] ch. 26. 21.

[b] ch. 23. 27. & 24. 7.

[c] ver. 11. ch. 20. 23.

[d] Luke 23. 18. John 19. 15. ch. 22. 22.

[1] Gr. *myriads.*
[2] Or, *enjoined* Many ancient authorities read *sent.*
[3] Or, *took the men the next day, and purifying himself, etc.*
[4] Or, *military tribune* Gr. *chiliarch:* and so throughout this book.
[5] Or, *cohort*

many [1]thousands there are among the Jews of them which have believed; and they are all zeal-
21 ous for the law: and they have been informed concerning thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, telling them not to circumcise their children,
22 neither to walk after the customs. What is it therefore? they will certainly hear that thou art
23 come. Do therefore this that we say to thee: We have four men which have a vow on them;
24 these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also
25 walkest orderly, keeping the law. But as touching the Gentiles which have believed, we [2]wrote, giving judgement that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from
26 fornication. Then Paul [3]took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.
27 And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude,
28 and laid hands on him, crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath defiled this
29 holy place. For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple.
30 And all the city was moved, and the people ran together: and they laid hold on Paul, and dragged him out of the temple: and straightway
31 the doors were shut. And as they were seeking to kill him, tidings came up to the [4]chief captain of the [5]band, that all Jerusalem was in confu-
32 sion. And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers,
33 left off beating Paul. Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done.
34 And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him
35 to be brought into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the
36 crowd; for the multitude of the people followed after, crying out, Away with him.
37 And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know

38 [e]Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, [f]I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and I beseech thee suffer me to speak unto the people.

40 And when he had given him license, Paul stood on the stairs, and [g]beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

CHAP. XXII.

1 *Paul declareth how he was converted:* 25 *he escapeth scourging, being a Roman citizen.*

MEN, [a]brethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 [b]I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city [c]at the feet of [d]Gamaliel, *and* taught [e]according to the perfect manner of the law of the fathers, and [f]was zealous toward God, [g]as ye all are this day.

4 [h]And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and [i]all the estate of the elders; [k]from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And [l]it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And [m]they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And [n]one Ananias, a devout man according to the law, [o]having a good report of all the [p]Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, [q]The God of our fathers [r]hath chosen thee, that thou shouldest know his will, and [s]see [t]that Just One, and [u]shouldest hear the voice of his mouth.

15 [x]For thou shalt be his witness unto all men of [y]what thou hast seen and heard.

16 And now why tarriest thou? arise, and be

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This Egyptian rose A. D. 55.
[e] See ch. 5. 36.
[f] ch. 9. 11. & 22. 3.
[g] ch. 12. 17.
[a] ch. 7. 2.
[b] ch. 21. 39. 2 Cor. 11. 22. Phil. 3. 5.
[c] Deut. 33. 3. 2 Kings 4. 38. Luke 10. 39.
[d] ch. 5. 34.
[e] ch. 26. 5.
[f] ch. 21. 20. Gal. 1. 14.
[g] Rom. 10. 2.
[h] ch. 8. 3. & 26. 9, 10, 11. Phil. 3. 6. 1 Tim. 1. 13.
[i] Luke 22. 66. ch. 4. 5.
[k] ch. 9. 2. & 26. 10, 12.
[l] ch. 9. 3. & 26. 12, 13.
[m] ch. 9. 7. Dan. 10. 7.
[n] ch. 9. 17.
[o] ch. 10. 22.
[p] 1 Tim. 3. 7.
[q] ch. 3. 13. & 5. 30.
[r] ch. 9. 15. & 26. 16.
[s] 1 Cor. 9. 1. & 15. 8.
[t] ch. 3. 14. & 7. 52.
[u] 1 Cor. 11. 23. Gal. 1. 12.
[x] ch. 23. 11.
[y] ch. 4. 20. & 26. 16.

[l] Or, *received my sight* and looked *upon him*

38 Greek? Art thou not then the Egyptian, which before these days stirred up to sedition and led out into the wilderness the four thousand men
39 of the Assassins? But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the
40 people. And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,

XXII. Brethren and fathers, hear ye the defence which I now make unto you.

2 And when they heard that he spake unto them in the Hebrew language, they were the more quiet: and he saith,

3 I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even
4 as ye all are this day: and I persecuted this Way unto the death, binding and delivering
5 into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there unto Jerusalem in bonds, for to be pun-
6 ished. And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven
7 a great light round about me. And I fell unto the ground, and heard a voice saying unto me,
8 Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou
9 persecutest. And they that were with me beheld indeed the light, but they heard not the
10 voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which
11 are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I
12 came into Damascus. And one Ananias, a devout man according to the law, well reported
13 of by all the Jews that dwelt there, came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I
14 [l]looked up on him. And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice
15 from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and
16 heard. And now why tarriest thou? arise, and be

baptized, [z]and wash away thy sins, [a]calling on the name of the Lord.

17 And [b]it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And [c]saw him saying unto me, [d]Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me.

19 And I said, Lord, [e]they know that I imprisoned, and [f]beat in every synagogue them that believed on thee:

20 [g]And when the blood of thy martyr Stephen was shed, I also was standing by, and [h]consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: [i]for I will send thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and *then* lifted up their voices, and said, [k]Away with such a *fellow* from the earth: for it is not fit that [l]he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, [m]Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free*-born.

29 Then straightway they departed from him which should have ‖examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAP. XXIII.

1 *Paul pleadeth his cause;* 7 *dissension among his accusers;* 10 *he is again imprisoned;* 23 *he is sent to Felix the governor.*

AND Paul, earnestly beholding the council, said, Men *and* brethren, [a]I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him, [b]to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and [c]commandest me to be smitten contrary to the law?

4 And they that stood by, said, Revilest thou God's high priest?

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[z] ch. 2. 38. Heb. 10. 22.
[a] ch. 9. 14. Rom. 10. 13.
[b] ch. 9. 26. 2 Cor. 12. 2.
[c] ver. 14.
[d] Matt. 10. 14.
[e] ver. 4. ch. 8. 3.
[f] Matt. 10. 17.
[g] ch. 7. 58.
[h] Luke 11. 48. ch. 8. 1. Rom. 1. 32.
[i] ch. 9. 15. & 13. 2, 46, 47. & 18. 6. & 26. 17. Rom. 1. 5. & 11. 13. & 15. 16. Gal. 1. 15, 16. & 2. 7, 8. Eph. 3. 7, 8. 1 Tim. 2. 7. 2 Tim. 1. 11.
[k] ch. 21. 36.
[l] ch. 25. 24.
[m] ch. 16. 37.
‖ Or, *tortured him.*
[a] ch. 24. 16. 1 Cor. 4. 4. 2 Cor. 1. 12. & 4. 2. 2 Tim. 1. 3. Heb. 13. 18.
[b] 1 Kings 22. 24. Jer. 20. 2. John 18. 22.
[c] Lev. 19. 35. Deut. 25. 1, 2. John 7. 51.
[1] Or, *for*

baptized, and wash away thy sins, calling on his
17 name. And it came to pass, that, when I had returned to Jerusalem, and while I prayed in
18 the temple, I fell into a trance, and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: because they will not
19 receive of thee testimony concerning me. And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them
20 that believed on thee: and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the gar-
21 ments of them that slew him. And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.

22 And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not
23 fit that he should live. And as they cried out, and threw off their garments, and cast dust into
24 the air, the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him.
25 And when they had tied him up [1]with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is
26 a Roman, and uncondemned? And when the centurion heard it, he went to the chief captain, and told him, saying, What art thou about to
27 do? for this man is a Roman. And the chief captain came, and said unto him, Tell me, art
28 thou a Roman? And he said, Yea. And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I
29 am *a Roman* born. They then which were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.

30 But on the morrow, desiring to know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.

XXIII. And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good conscience until
2 this day. And the high priest Ananias commanded them that stood by him to smite him
3 on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten
4 contrary to the law? And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, [d]I wist not, brethren, that he was the high priest: for it is written, [e]Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, [f]I am a Pharisee, the son of a Pharisee: [g]of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 [h]For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, [i]We find no evil in this man: but [k]if a spirit or an angel hath spoken to him, [l]let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And [m]the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, [n]certain of the Jews banded together, and bound themselves || under a curse, saying, That they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain, that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain; for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, [o]The Jews have agreed to desire thee, that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will

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[d] ch. 24. 17.
[e] Ex. 22. 28. Eccl. 10. 20. 2 Pet. 2. 10. Jude 8.
[f] ch. 26. 5. Phil. 3. 5.
[g] ch. 24. 15, 21. & 26. 6. & 28. 20.

[h] Matt. 22. 23. Mark 12. 18. Luke 20. 27.

[i] ch. 25. 25. & 26. 31.
[k] ch. 22. 7, 17, 18.
[l] ch. 5. 39.

[m] ch. 18. 9. & 27. 23, 24.

[n] ver. 21, 30. ch. 25. 3.
|| Or, *with an oath of execration.*

[o] ver. 12.

[1] Or, *having come in* upon them, *and he entered, etc.*

5 And Paul said, I wist not, brethren, that he was high priest: for it is written, Thou shalt not
6 speak evil of a ruler of thy people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection
7 of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and Sadducees: and the assembly
8 was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but
9 the Pharisees confess both. And there arose a great clamour: and some of the scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit
10 hath spoken to him, or an angel? And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.
11 And the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.
12 And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till
13 they had killed Paul. And they were more than
14 forty which made this conspiracy. And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul.
15 Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, or ever he come near, are
16 ready to slay him. But Paul's sister's son heard of their lying in wait, [1]and he came and
17 entered into the castle, and told Paul. And Paul called unto him one of the centurions, and said, Bring this young man unto the chief cap-
18 tain: for he hath something to tell him. So he took him, and brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto
19 thee, who hath something to say to thee. And the chief captain took him by the hand, and going aside asked him privately, What is that thou hast
20 to tell me? And he said, The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldest inquire
21 somewhat more exactly concerning him. Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves under a curse,

neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast shewed these things to me.

23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias, unto the most excellent governor Felix, *sendeth* greeting.

27 [p]This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 [q]And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused [r]of questions of their law, [s]but to have nothing laid to his charge worthy of death, or of bonds.

30 And [t]when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and [u]gave commandment to his accusers also, to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of [x]Cilicia;

35 [y]I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in [z]Herod's judgment-hall.

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[p] ch. 21. 33. & 24. 7.

[q] ch. 22. 30.

[r] ch. 18. 15. & 25. 19.
[s] ch. 26. 31.

[t] ver. 20.

[u] ch. 24. 8. & 25. 6.

[x] ch. 21. 39.

[y] ch. 24. 1, 10. & 25. 16.

[z] Matt. 27. 27.

CHAP. XXIV.

1 *Tertullus accuseth Paul;* 10 *he answereth for himself;* 24 *preacheth Christ to the governor and his wife;* 27 *is left in prison.*

AND after [a]five days, [b]Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee, that thou wouldest hear us of thy clemency a few words.

5 [c]For we have found this man *a* pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

[a] ch. 21. 27.
[b] ch. 23. 2, 30, 35. & 25. 2.

[c] Luke 23. 2. ch. 6. 13. & 16. 20. & 17. 6. & 21. 28. 1 Pet. 2. 12, 15.

neither to eat nor to drink till they have slain him: and now are they ready, looking for the
22 promise from thee. So the chief captain let the young man go, charging him, Tell no man that
23 thou hast signified these things to me. And he called unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour
24 of the night: and *he bade them* provide beasts, that they might set Paul thereon, and bring him
25 safe unto Felix the governor. And he wrote a letter after this form:
26 Claudius Lysias unto the most excellent
27 governor Felix, greeting. This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers, and rescued him, having learned that he
28 was a Roman. And desiring to know the cause wherefore they accused him, [1]I brought
29 him down unto their council: whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death
30 or of bonds. And when it was shewn to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.[2]
31 So the soldiers, as it was commanded them, took Paul, and brought him by night to Anti-
32 patris. But on the morrow they left the horsemen to go with him, and returned to the castle:
33 and they, when they came to Cæsarea, and delivered the letter to the governor, presented
34 Paul also before him. And when he had read it, he asked of what province he was; and when
35 he understood that he was of Cilicia, I will hear thy cause, said he, when thine accusers also are come: and he commanded him to be kept in Herod's [3]palace.

XXIV. And after five days the high priest Ananias came down with certain elders, and *with* an orator, one Tertullus; and they informed the governor against
2 Paul. And when he was called, Tertullus began to accuse him, saying,

Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected
3 for this nation, we accept it in all ways and in all places, most excellent Felix, with all thankful-
4 ness. But, that I be not further tedious unto thee, I intreat thee to hear us of thy clemency
5 a few words. For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout [4]the world, and a ringleader of the sect of the Nazarenes:

[1] Some ancient authorities omit *I brought him down unto their council.*
[2] Many ancient authorities add *Farewell.*
[3] Gr. *Prætorium.*
[4] Gr. *the inhabited earth.*

6 [d]Who also hath gone about to profane the temple: whom we took, and would [e]have judged according to our law:

7 [f]But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 [g]Commanding his accusers to come unto thee: by examining of whom, thyself mayest take knowledge of all these things whereof we accuse him.

9 And the Jews also assented, saying, That these things were so.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem [h]for to worship.

12 [i]And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after [k]the way which they call heresy, so worship I the [l]God of my fathers, believing all things which are written in [m]the law and in the prophets:

15 And [n]have hope toward God, which they themselves also allow, [o]that there shall be a resurrection of the dead, both of the just and unjust.

16 And [p]herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

17 Now, after many years, [q]I came to bring alms to my nation, and offerings.

18 [r]Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult:

19 [s]Who ought to have been here before thee, and object, if they had aught against me.

20 Or else let these same *here* say, if they have found any evil-doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried, standing among them, [t]Touching the resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When [u]Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and [x]that he should forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that [y]money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

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[d] ch. 21. 28.
[e] John 18. 31.
[f] ch. 21. 33.
[g] ch. 23. 30.

A. D. 53. *Felix* made procurator over *Judea*.

[h] ver. 17. ch. 21. 26.
[i] ch. 25. 8. & 28. 17.
[k] See Amos 8. 14.
[l] ch. 9. 2. [2] Tim. 1. 3.
[m] ch. 26. 22. & 28. 23.
[n] ch. 23. 6. & 26. 6, 7. & 28. 20.
[o] Dan. 12. 2. John 5. 28, 29.
[p] ch. 23. 1.
[q] ch. 11. 29, 30. & 20. 16. Rom. 15. 25. 2 Cor. 8. 4. Gal. 2. 10.
[r] ch. 21. 26, 27. & 26. 21.
[s] ch. 23. 30. & 25. 16.
[t] ch. 23. 6. & 28. 20.
[u] ver. 7.
[x] ch. 27. 3. & 28. 16.
[y] Ex. 23. 8.

[1] Some ancient authorities insert *and we would have judged him according to our law.* [7] *But the chief captain Lysias came, and with great violence took him away out of our hands,* [8] *commanding his accusers to come before thee.*
[2] Or, *heresy*
[3] Or, *accept*
[4] Or, *some*
[5] Or, *in* presenting *which*
[6] Gr. *his own wife.*
[7] Or, *self-control.*

6 who moreover assayed to profane the temple:
8 on whom also we laid hold: [1]from whom thou
wilt be able, by examining him thyself, to take
knowledge of all these things, whereof we ac-
9 cuse him. And the Jews also joined in the
charge, affirming that these things were so.
10 And when the governor had beckoned unto
him to speak, Paul answered,

Forasmuch as I know that thou hast been of
many years a judge unto this nation, I do cheer-
11 fully make my defence: seeing that thou canst
take knowledge, that it is not more than twelve
days since I went up to worship at Jerusalem:
12 and neither in the temple did they find me dis-
puting with any man or stirring up a crowd,
13 nor in the synagogues, nor in the city. Neither
can they prove to thee the things whereof they
14 now accuse me. But this I confess unto thee,
that after the Way which they call [2]a sect, so
serve I the God of our fathers, believing all
things which are according to the law, and
15 which are written in the prophets: having hope
toward God, which these also themselves [3]look
for, that there shall be a resurrection both of
16 the just and unjust. Herein do I also exercise
myself to have a conscience void of offence
17 toward God and men alway. Now after [4]many
years I came to bring alms to my nation, and
18 offerings: [5]amidst which they found me purified
in the temple, with no crowd, nor yet with tu-
mult: but *there were* certain Jews from Asia—
19 who ought to have been here before thee, and
to make accusation, if they had aught against
20 me. Or else let these men themselves say
what wrong-doing they found, when I stood
21 before the council, except it be for this one
voice, that I cried standing among them, Touch-
ing the resurrection of the dead I am called in
question before you this day.
22 But Felix, having more exact knowledge con-
cerning the Way, deferred them, saying, When
Lysias the chief captain shall come down, I will
23 determine your matter. And he gave order to
the centurion that he should be kept in charge,
and should have indulgence; and not to forbid
any of his friends to minister unto him.
24 But after certain days, Felix came with Dru-
silla, [6]his wife, which was a Jewess, and sent for
Paul, and heard him concerning the faith in
25 Christ Jesus. And as he reasoned of right-
eousness, and [7]temperance, and the judgement
to come, Felix was terrified, and answered, Go
thy way for this time; and when I have
a convenient season, I will call thee unto
26 me. He hoped withal that money would be
given him of Paul: wherefore also he sent
for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix' room: and Felix, [z]willing to shew the Jews a pleasure, left Paul bound.

CHAP. XXV.

2 The Jews accuse Paul before Festus: 8 he answereth for himself, and appealeth unto Cesar, &c.

NOW when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 [a]Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, [b]laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, [c]if there be any wickedness in him.

6 And when he had tarried among them ‖more than ten days, he went down unto Cesarea; and the next day sitting on the judgment-seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, [d]and laid many and grievous complaints against Paul, which they could not prove;

8 While he answered for himself, [e]Neither against the law of the Jews, neither against the temple, nor yet against Cesar have I offended any thing at all.

9 But Festus, [f]willing to do the Jews a pleasure, answered Paul, and said, [g]Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cesar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 [h]For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. [i]I appeal unto Cesar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

13 And after certain days, king Agrippa and Bernice came unto Cesarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, [k]There is a certain man left in bonds by Felix:

15 [l]About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

16 [m]To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.

17 Therefore when they were come hither, [n]without any delay on the morrow I sat on the judgment-seat, and commanded the man to be brought forth;

18 Against whom, when the accusers stood up,

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[z] Ex. 23. 2. ch. 12. 3. & 25. 9, 14.

[a] ch. 24. 1. ver. 15.

[b] ch. 23. 12, 15.

[c] ch. 18. 14. ver. 18.

‖ Or, as some copies read, *no more than eight or ten days.*

[d] Mark 15. 3. Luke 23. 2, 10. ch. 24. 5, 13.

[e] ch. 6. 13. & 24. 12. & 28. 17.

[f] ch. 24. 27.

[g] ver. 20.

[h] ver. 25. ch. 18. 14. & 23. 29. & 26. 31.

[i] ch. 26. 32. & 28. 19.

[k] ch. 24. 27.

[l] ver. 2, 3.

[m] ver. 4, 5.

[n] ver. 6.

1 Or, *having entered upon his province*

2 Gr. *grant me by favour:* and so in ver. 16.

3 Or, *having saluted*

27 But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favour with the Jews, Felix left Paul in bonds.

XXV. Festus therefore, [1]having come into
the province, after three days went
2 up to Jerusalem from Cæsarea. And the chief priests and the principal men of the Jews informed him against Paul; and they besought
3 him, asking favour against him, that he would send for him to Jerusalem; laying wait to kill
4 him on the way. Howbeit Festus answered, that Paul was kept in charge at Cæsarea, and that he himself was about to depart *thither* shortly.
5 Let them therefore, saith he, which are of power among you, go down with me, and if there is anything amiss in the man, let them accuse him.
6 And when he had tarried among them not more than eight or ten days, he went down unto Cæsarea; and on the morrow he sat on the judgement-seat, and commanded Paul to be
7 brought. And when he was come, the Jews which had come down from Jerusalem stood round about him, bringing against him many and grievous charges, which they could not
8 prove; while Paul said in his defence, Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I sinned at all.
9 But Festus, desiring to gain favour with the Jews, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things
10 before me? But Paul said, I am standing before Cæsar's judgement-seat, where I ought to be judged: to the Jews have I done no wrong, as
11 thou also very well knowest. If then I am a wrong-doer, and have committed any thing worthy of death, I refuse not to die: but if none of those things is *true*, whereof these accuse me, no man can [2]give me up unto them. I appeal
12 unto Cæsar. Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Cæsar: unto Cæsar shalt thou go.
13 Now when certain days were passed, Agrippa the king and Bernice arrived at Cæsarea, [3]and
14 saluted Festus. And as they tarried there many days, Festus laid Paul's case before the king, saying, There is a certain man left a prisoner by
15 Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed
16 *me*, asking for sentence against him. To whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning
17 the matter laid against him. When therefore they were come together here, I made no delay, but on the next day sat down on the judgement-seat, and commanded the man to be brought
18 Concerning whom, when the accusers stood up,

they brought none accusation of such things as I supposed:

19 [o]But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because ‖ I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the ‖ hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

22 Then [p]Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man about whom [q]all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought [r]not to live any longer.

25 But when I found that [s]he had committed nothing worthy of death, [t]and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

CHAP. XXVI.

1 *Paul, before Agrippa, declareth his life,* 12 *and his wonderful conversion, &c.*

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews:

3 Especially, *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews,

5 Which knew me from the beginning, (if they would testify,) that after [a]the most straitest sect of our religion, I lived a Pharisee.

6 [b]And now I stand, and am judged for the hope of [c]the promise made of God unto our fathers:

7 Unto which *promise* [d]our twelve tribes, instantly serving *God* † [e]day and night, [f]hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 [g]I verily thought with myself, that I ought to

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o ch. 18. 15. & 23. 29.

‖ Or, *I was doubtful how to inquire hereof.*

‖ Or, *judgment.*

p See ch. 9. 15.

q ver. 2, 3, 7.

r ch. 22. 22.

s ch. 23. 9, 29. & 26. 31.

t ver. 11, 12.

a ch. 22. 3. & 23. 6. & 24. 15, 22. Phil. 3. 5.

b ch. 23. 6.

c Gen. 3. 15. & 22. 18. & 26. 4. & 49. 10. Deut. 18. 15. 2 Sam. 7. 12. Ps. 132. 11. Isa. 4. 2. & 7. 14. & 9. 6. & 40. 10. Jer. 23. 5. & 33. 14, 15, 16. Ezek. 34. 23. & 37. 24. Dan. 9. 24. Mic. 7. 20. ch. 13. 32. Rom. 15. 8. Tit. 2. 13.

d Jam. 1. 1.

† Gr. *night and day.*

e Luke 2. 37. 1 Tim. 5. 5. 1 Thess. 3. 10.

f Phil. 3. 11.

g John 16. 2. 1 Tim. 1. 13.

1 Or, *superstition*

2 Gr. *the Augustus.*

3 Or, *was wishing*

4 Or, *because thou art especially expert*

they brought no charge of such evil things as I
19 supposed; but had certain questions against him of their own [1]religion, and of one Jesus, who was dead, whom Paul affirmed to be alive.
20 And I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem, and there be judged of these mat-
21 ters. But when Paul had appealed to be kept for the decision of [2]the emperor, I commanded him to be kept till I should send him to Cæsar.
22 And Agrippa *said* unto Festus, I also [3]could wish to hear the man myself. To-morrow, saith he, thou shalt hear him.

23 So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the place of hearing, with the chief captains, and the principal men of the city, at the command of Festus Paul was brought in.
24 And Festus saith, King Agrippa, and all men which are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer.
25 But I found that he had committed nothing worthy of death: and as he himself appealed
26 to [2]the emperor I determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may have some-
27 what to write. For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.

XXVI. And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence:

2 I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused
3 by the Jews: [4]especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me
4 patiently. My manner of life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all
5 the Jews; having knowledge of me from the first, if they be willing to testify, how that after the straitest sect of our religion I lived a Phar-
6 isee. And now I stand *here* to be judged for the hope of the promise made of God unto our
7 fathers; unto which *promise* our twelve tribes, earnestly serving *God* night and day, hope to attain. And concerning this hope I am ac-
8 cused by the Jews, O king! Why is it judged incredible with you, if God doth raise the dead?
9 I verily thought with myself, that I ought to

do many things contrary to the name of Jesus of Nazareth.

10 [h]Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority [i]from the chief priests; and when they were put to death, I gave my voice against *them*.

11 [k]And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 [l]Whereupon, as I went to Damascus, with authority and commission from the chief priests,

13 At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *It is* hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, [m]to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, [n]unto whom now I send thee,

18 [o]To open their eyes, *and* [p]to turn *them* from darkness to light, and *from* the power of Satan unto God, [q]that they may receive forgiveness of sins, and [r]inheritance among them which are [s]sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But [t]shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do [u]works meet for repentance.

21 For these causes [x]the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those [y]which the prophets and [z]Moses did say should come:

23 [a]That Christ should suffer, *and* [b]that he should be the first that should rise from the dead, and [c]should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, [d]thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely. For I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, [e]I would to God, that not only

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[h] ch. 8. 3. Gal. 1. 13.
[i] ch. 9. 14, 21. & 22. 5.
[k] ch. 22. 19.
[l] ch. 9. 3. & 22. 6.
[m] ch. 22. 15.
[n] ch. 22. 21.
[o] Isa. 35. 5. & 42. 7. Luke 1. 79. John 8. 12. 2 Cor. 4. 4. Eph. 1. 18. 1 Thess. 5. 5.
[p] 2 Cor. 6. 14. Eph. 4. 18. & 5. 8. Col. 1. 13. 1 Pet. 2. 9, 25.
[q] Luke 1. 77.
[r] Eph. 1. 11. Col. 1. 12.
[s] ch. 20. 32.
[t] ch. 9. 20, 22, 29. & 11. 26. & 13, & 14, & 16, &, 17, & 18, & 19, & 20, &. 21.
[u] Matt. 3. 8.
[x] ch. 21. 30, 31.
[y] Luke 24. 27, 44. ch. 24. 14. & 28. 23. Rom. 3. 21.
[z] John 5. 46.
[a] Luke 24. 26, 46.
[b] 1 Cor. 15. 20. Col. 1. 18. Rev. 1. 5.
[c] Luke 2. 32.
[d] 2 Kings 9. 11. John 10. 20. 1 Cor. 1. 23. & 2. 13, 14. & 4. 10.
[e] 1 Cor. 7. 7.

do many things contrary to the name of Jesus
10 of Nazareth. And this I also did in Jerusalem:
and I both shut up many of the saints in prisons,
having received authority from the chief priests,
and when they were put to death, I gave my vote
11 against them. And punishing them oftentimes
in all the synagogues, I strove to make them
blaspheme; and being exceedingly mad against
them, I persecuted them even unto foreign cities.
12 [1]Whereupon as I journeyed to Damascus with
the authority and commission of the chief priests,
13 at midday, O king, I saw on the way a light from
heaven, above the brightness of the sun, shining
round about me and them that journeyed with
14 me. And when we were all fallen to the earth,
I heard a voice saying unto me in the Hebrew
language, Saul, Saul, why persecutest thou me?
it is hard for thee to kick against [2]the goad.
15 And I said, Who art thou, Lord? And the Lord
16 said, I am Jesus whom thou persecutest. But
arise, and stand upon thy feet: for to this end
have I appeared unto thee, to appoint thee a
minister and a witness both of the things [3]where-
in thou hast seen me, and of the things wherein
17 I will appear unto thee; delivering thee from the
people, and from the Gentiles, unto whom I send
18 thee, to open their eyes, [4]that they may turn from
darkness to light, and from the power of Satan
unto God, that they may receive remission of
sins and an inheritance among them that are
19 sanctified by faith in me. Wherefore, O king
Agrippa, I was not disobedient unto the
20 heavenly vision: but declared both to them of
Damascus first, and at Jerusalem, and through-
out all the country of Judæa, and also to the
Gentiles, that they should repent and turn to
21 God, doing works worthy of [5]repentance. For
this cause the Jews seized me in the temple, and
22 assayed to kill me. Having therefore obtained
the help that is from God, I stand unto this day
testifying both to small and great, saying noth-
ing but what the prophets and Moses did say
23 should come; [6]how that the Christ [7]must suffer,
and [6]how that he first by the resurrection of the
dead should proclaim light both to the people
and to the Gentiles.
24 And as he thus made his defence, Festus saith
with a loud voice, Paul, thou art mad; thy much
25 learning doth turn thee to madness. But Paul
saith, I am not mad, most excellent Festus; but
26 speak forth words of truth and soberness. For
the king knoweth of these things, unto whom
also I speak freely: for I am persuaded that
none of these things is hidden from him; for
27 this hath not been done in a corner. King
Agrippa, believest thou the prophets? I know
28 that thou believest. And Agrippa *said* unto Paul,
With but little persuasion thou wouldest fain
29 make me a Christian. And Paul *said*, I would
to God, that whether with little or with much, not

[1] Or, *On which errand*
[2] Gr. *goads.*
[3] Many ancient authorities read *which thou hast seen.*
[4] Or, *to turn them*
[5] Or, *their repentance*
[6] Or, *if* Or, *whether*
[7] Or, *is subject to suffering*

thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, [f]This man doeth nothing worthy of death, or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, [g]if he had not appealed unto Cæsar.

CHAP. XXVII.

1 *Paul, shipping toward Rome,* 10 *foretelleth the danger of the voyage, but is not believed, &c.*

AND when [a]it was determined, that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia, *one* [b]Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius [c]courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under ‖ Crete, over against Salmone:

8 And hardly passing it, came unto a place which is called, The Fair Havens; nigh whereunto was the city *of* Lasea.

9 Now when much time was spent, and when sailing was now dangerous, [d]because the fast was now already past, Paul admonished *them*,

10 And said unto them, Sirs, I perceive that this voyage will be with ‖ hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless, the centurion believed the master and the owner of the ship more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven of Crete, and lieth toward the south-west and north-west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there ‖ arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat.

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f ch. 23. 9, 29. & 25. 25.

g ch. 25. 11.

a ch. 25. 12, 25.

b ch. 19. 29.

c ch. 24. 23. & 28. 16.

‖ Or, *Candy.*

d The Fast was on the tenth day of the seventh month, Lev. 23. 27, 29.

‖ Or, *injury.*

‖ Or, *beat.*

[1] Or, *cohort*
[2] Gr. *receive attention.*
[3] Or, *suffering us to get there*
[4] Gr. *down the south-west wind and down the north-west wind.*
[5] Many ancient authorities read *Clauda.*

thou only, but also all that hear me this day, might become such as I am, except these bonds.

30 And the king rose up, and the governor, and
31 Bernice, and they that sat with them: and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death
32 or of bonds. And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

XXVII. And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan [1]band.
2 And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedo-
3 nian of Thessalonica, being with us. And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his
4 friends and [2]refresh himself. And putting to sea from thence, we sailed under the lee of Cyprus,
5 because the winds were contrary. And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.
6 And there the centurion found a ship of Alexandria sailing for Italy; and he put us therein.
7 And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not [3]further suffering us, we sailed under the lee of Crete, over against Salmone;
8 and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea.
9 And when much time was spent, and the voyage was now dangerous, because the Fast was now already gone by, Paul admonished
10 them, and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of
11 our lives. But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken by Paul.
12 And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phœnix, and winter *there; which is* a haven of
13 Crete, looking [4]north-east and south-east. And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close
14 in shore. But after no long time there beat down from it a tempestuous wind, which is
15 called Euraquilo: and when the ship was caught, and could not face the wind, we gave
16 way *to it*, and were driven. And running under the lee of a small island called [5]Cauda, we were able, with difficulty, to secure the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* [e]we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 [f]For there stood by me this night the angel of God, whose I am, and [g]whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cesar: and lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: [h]for I believe God, that it shall be even as it was told me.

26 Howbeit, [i]we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion, and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat; for this is for your health: for [k]there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and [l]gave thanks to God in presence of them all; and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen [m]souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a

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[e] Jonah 1. 5.

[f] ch. 23. 11.
[g] Dan. 6. 16. Rom. 1. 9. 2 Tim. 1. 3.

[h] Luke 1. 45. Rom. 4. 20, 21. 2 Tim. 1. 12.
[i] ch. 28. 1.

[k] 1 Kings 1. 52. Matt. 10. 30. Luke 12. 7. & 21. 18.
[l] 1 Sam. 9. 13. Matt. 15. 36. Mark 8. 6. John 6. 11. 1 Tim. 4. 3, 4.
[m] ch. 2. 41. & 7. 14. Rom. 13. 1. 1 Pet. 3. 20.

17 and when they had hoisted it up, they used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtis, they
18 lowered the gear, and so were driven. And as we laboured exceedingly with the storm, the next day they began to throw *the freight* over-
19 board; and the third day they cast out with
20 their own hands the [1]tackling of the ship. And when neither sun nor stars shone upon *us* for many days, and no small tempest lay on *us*, all hope that we should be saved was now taken
21 away. And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and
22 have gotten this injury and loss. And now I exhort you to be of good cheer: for there shall be no loss of life among you, but *only* of the
23 ship. For there stood by me this night an angel of the God whose I am, whom also I
24 serve, saying, Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee
25 all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me.
26 Howbeit we must be cast upon a certain island.
27 But when the fourteenth night was come, as we were driven to and fro in the *sea of* Adria, about midnight the sailors surmised that they
28 were drawing near to some country; and they sounded, and found twenty fathoms: and after a little space, they sounded again, and found
29 fifteen fathoms. And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and [2]wished for
30 the day. And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under colour as though they would
31 lay out anchors from the foreship, Paul said to the centurion and to the soldiers, Except these
32 abide in the ship, ye cannot be saved. Then the soldiers cut away the ropes of the boat, and
33 let her fall off. And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing.
34 Wherefore I beseech you to take some food: for this is for your safety: for there shall not a
35 hair perish from the head of any of you. And when he had said this, and had taken bread, he gave thanks to God in the presence of all:
36 and he brake it, and began to eat. Then were they all of good cheer, and themselves
37 also took food. And we were in all in the ship [3]two hundred threescore and sixteen souls.
38 And when they had eaten enough, they lightened the ship, throwing out the wheat into the
39 sea. And when it was day, they knew not the land: but they perceived a certain bay with a

[1] Or, *furniture*
[2] Or, *prayed*
[3] Some ancient authorities read *about threescore and sixteen souls.*

shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had ‖ taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder-bands, and hoisted up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, [n]they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose, and commanded that they which could swim, should cast *themselves* first *into the sea*, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, [o]that they escaped all safe to land.

CHAP. XXVIII.

1 *Paul and company entertained by the barbarians: 8 he healeth many in the island, &c.*

AND when they were escaped, then they knew that [a]the island was called Melita.

2 And the [b]barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and [c]felt no harm.

6 Howbeit, they looked when he should have swollen or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and [d]said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever, and of a bloody-flux; to whom Paul entered in, and [e]prayed, and [f]laid his hands on him, and healed him.

9 So when this was done, others also which had diseases in the island, came, and were healed:

10 Who also honoured us with many [g]honours; and when we departed, they laded *us* with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired

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‖ Or, *cut the anchors, they left them in the sea, &c.*

[n] 2 Cor. 11. 25.

[o] ver. 22.

[a] ch. 27. 26.

[b] Rom. 1. 14. 1 Cor. 14. 11. Col. 3. 11.

[c] Mark 16. 18. Luke 10. 19.

[d] ch. 14. 11.

[e] Jam. 5. 14, 15.
[f] Mark 6. 5. & 7. 32. & 16. 18. Luke 4. 40. ch. 19. 11, 12. 1 Cor. 12. 9, 28.
[g] Matt. 15. 6. 1 Tim. 5. 17.

[1] Some ancient authorities read *bring the ship safe to shore.*
[2] Some ancient authorities read *Melitene.*
[3] Or, *from the east*
[4] Gr. *Dioscuri.*
[5] Some ancient authorities read *cast loose.*

beach, and they took counsel whether they
40 could [1]drive the ship upon it. And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they
41 made for the beach. But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up
42 by the violence *of the waves.* And the soldiers' counsel was to kill the prisoners, lest any *of*
43 *them* should swim out, and escape. But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they which could swim should cast themselves over-
44 board, and get first to the land: and the rest, some on planks, and some on *other* things from the ship. And so it came to pass, that they all escaped safe to the land.

XXVIII. And when we were escaped,
then we knew that the island
2 was called [2]Melita. And the barbarians shewed us no common kindness: for they kindled a fire, and received us all, because of the present rain,
3 and because of the cold. But when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out [3]by reason of the heat,
4 and fastened on his hand. And when the barbarians saw the beast hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live.
5 Howbeit he shook off the beast into the fire,
6 and took no harm. But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation, and beheld nothing amiss come to him, they changed their minds, and said that he was a god.
7 Now in the neighbourhood of that place were lands belonging to the chief man of the island, named Publius; who received us, and enter-
8 tained us three days courteously. And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed
9 him. And when this was done, the rest also which had diseases in the island came, and were
10 cured: who also honoured us with many honours; and when we sailed, they put on board such things as we needed.
11 And after three months we set sail in a ship of Alexandria, which had wintered in the island, whose sign was [4]The Twin Brothers.
12 And touching at Syracuse, we tarried there
13 three days. And from thence we [5]made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we came to Puteoli:
14 where we found brethren, and were intreated to tarry with them seven days: and so we came

to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii-forum, and The Three Taverns; whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but [h]Paul was suffered to dwell by himself, with a soldier that kept him.

17 And it came to pass, that after three days, Paul called the chief of the Jews together. And when they were come together, he said unto them, Men *and* brethren, [i]though I have committed nothing against the people, or customs of our fathers, yet [k]was I delivered prisoner from Jerusalem into the hands of the Romans:

18 Who [l]when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, [m]I was constrained to appeal unto Cesar; not that I had aught to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you:* because that [n]for the hope of Israel I am bound with [o]this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee, what thou thinkest: for as concerning this sect, we know that every where [t]it is spoken against.

23 And when they had appointed him a day, there came many to him into *his* lodging: [q]to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, [r]both out of the law of Moses, and *out of* the prophets, from morning till evening.

24 And [s]some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, [t]Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive.

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent [u]unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him.

31 [x]Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

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[h] ch. 24. 25. & 27. 3.

[i] ch. 24. 12, 13. & 25. 8.

[k] ch. 21. 33.

[l] ch. 22. 24. & 24. 10. & 25. 8. & 26. 31.
[m] ch. 25. 11.
[n] ch. 26. 6, 7.
[o] ch. 26. 29. Eph. 3. 1. & 4. 1. & 6. 20. 2 Tim. 1. 16. & 2. 9. Philem. 10. 13.
[p] Luke 2. 34. ch. 24. 5, 14. 1 Pet. 2. 12. & 4. 14.
[q] Luke 24. 27. ch. 17. 3. & 19. 8.
[r] See on ch. 26. 6, 22.
[s] ch. 14. 4. & 17. 4. & 19. 9.
[t] Isa. 6. 9. Jer. 5. 21. Ezek. 12. 2. Matt. 13. 14, 15. Mark 4. 12. Luke 8. 10. John 12. 40. Rom. 11. 8.
[u] Matt. 21. 41, 43. ch. 13. 46, 47. & 18. 6. & 22. 21. & 26. 17, 18. Rom. 11. 11. A. D. 65.
[x] ch. 4. 31. Eph. 6. 19.

[1] Some ancient authorities insert *the centurion delivered the prisoners to the captain of the prætorian guard: but.*
[2] Or, *those that were of the Jews first*
[3] Or, *call for you, to see and to speak with* you
[4] Or, *through*
[5] Some ancient authorities insert ver. 29 *And when he had said these words, the Jews departed, having much disputing among themselves.*

15 to Rome. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius, and The Three Taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we entered into Rome, [1]Paul was suffered to abide by himself with the soldier that guarded him.

17 And it came to pass, that after three days he called together [2]those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jeru-
18 salem into the hands of the Romans: who, when they had examined me, desired to set me at liberty, because there was no cause of death in
19 me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had
20 aught to accuse my nation of. For this cause therefore did I [3]intreat you to see and to speak with *me:* for because of the hope of Israel I am
21 bound with this chain. And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee.
22 But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

23 And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded *the matter*, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning
24 till evening. And some believed the things which were spoken, and some disbelieved.
25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost [4]by Isaiah
26 the prophet unto your fathers, saying,

> Go thou unto this people, and say,
> By hearing ye shall hear, and shall in no wise understand;
> And seeing ye shall see, and shall in no wise perceive:
27 For this people's heart is waxed gross,
> And their ears are dull of hearing,
> And their eyes they have closed;
> Lest haply they should perceive with their eyes,
> And hear with their ears,
> And understand with their heart,
> And should turn again,
> And I should heal them.

28 Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear.[5]

30 And he abode two whole years in his own hired dwelling, and received all that went in
31 unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

The Epistle of PAUL the Apostle to the ROMANS.

CHAP. I.

a Paul commendeth to the Romans his calling; 16 he sheweth that the gospel is for the justification of all men through faith.

PAUL, a servant of Jesus Christ, [a]called *to be* an apostle, [b]separated unto the gospel of God,
2 ([c]Which he had promised afore [d]by his prophets in the holy scriptures,)
3 Concerning his Son Jesus Christ our Lord, [e]which was [f]made of the seed of David according to the flesh;
4 And †[g]declared *to be* the Son of God with power, according [h]to the Spirit of holiness, by the resurrection from the dead:
5 By whom [i]we have received grace and apostleship, || for [k]obedience to the faith among all nations, [l]for his name:
6 Among whom are ye also the called of Jesus Christ:
7 To all that be in Rome, beloved of God, [m]called *to be* saints: [n]Grace to you, and peace from God our Father, and the Lord Jesus Christ.
8 First, [o]I thank my God through Jesus Christ for you all, that [p]your faith is spoken of throughout the whole world.
9 For [q]God is my witness, [r]whom I serve || with my spirit in the gospel of his Son, that [s]without ceasing I make mention of you always in my prayers.
10 [t]Making request (if by any means now at length I might have a prosperous journey [u]by the will of God) to come unto you.
11 For I long to see you, that [x]I may impart unto you some spiritual gift, to the end ye may be established;
12 That is, that I may be comforted together || with you, by [y]the mutual faith both of you and me.
13 Now I would not have you ignorant, brethren, that [z]oftentimes I purposed to come unto you, (but [a]was let hitherto,) that I might have some [b]fruit || among you also, even as among other Gentiles.
14 [c]I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.
15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.
16 For [d]I am not ashamed of the gospel of Christ: for [e]it is the power of God unto salvation to every one that believeth; [f]to the Jew first, and also to the Greek.
17 For [g]therein is the righteousness of God revealed from faith to faith: as it is written, [h]The just shall live by faith.
18 [i]For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.
19 Because [k]that which may be known of God is manifest || in them; for [l]God hath shewed *it* unto them.
20 For [m]the invisible things of him from the creation of the world are clearly seen, being understood

Anno DOMINI 60.

[a] Acts 22. 21. 1 Cor. 1. 1. Gal. 1. 1. 1 Tim. 1. 11. & 2. 7. 2 Tim. 1. 11.
[b] Acts 9. 15. & 13. 2. Gal. 1. 15.
[c] See on Acts 26. 6. Tit. 1. 2.
[d] ch. 3. 21. & 16. 26. Gal. 3. 8.
[e] Matt. 1. 6, 16. Luke 1. 32. Acts 2. 30. 2 Tim. 2. 8.
[f] John 1. 14. Gal. 4. 4.
† Gr. *determined.*
[g] Acts 13. 33.
[h] Heb. 9. 14.
[i] ch. 12. 3. & 15. 15. 1 Cor. 15. 10. Gal. 1. 15. & 2. 9. Eph. 3. 8.
|| Or, *to the obedience of faith.*
[k] Acts 6. 7. ch. 16. 26.
[l] Acts 9. 15.
[m] ch. 9. 24. 1 Cor. 1. 2. 1 Thess. 4. 7.
[n] 1 Cor. 1. 3. 2 Cor. 1. 2. Gal. 1. 3. 1 Cor. 1. 4. Phil. 1. 3. Col. 1. 3, 4. 1 Thess. 1. 2. Philem. 4.
[o] ch. 10. 19. 1 Thess. 1. 8.
[p] ch. 9. 1. 2 Cor. 1. 23. Phil. 1. 8. 1 Thess. 2. 5.
[q] Acts 27. 23. 2 Tim. 1. 3.
[r] Or, *in my spirit,* John 4. 23, 24. Phil. 3. 3.
[s] 1 Thess. 3. 10.
[t] ch. 15. 23, 32. 1 Thess. 3. 10.
[u] Jam. 4. 15.
[x] ch. 15. 29.
|| Or, *in you.*
[y] Tit. 1. 4. 2 Pet. 1. 1.
[z] ch. 15. 23.
[a] See Acts 16. 7. 1 Thess. 1. 18.
[b] Phil. 4. 17.
|| Or, *in you.*
[c] 1 Cor. 9. 16.
[d] Ps. 40. 9, 10. Mark 8. 38. 2 Tim. 1. 8.
[e] 1 Cor. 1. 18. & 15. 2.
[f] Luke 2. 30, 31, 32. & 24. 47. Acts 3. 26. & 13. 26, 46. ch. 2. 9.
[g] ch. 3. 21.
[h] Hab. 2. 4. John 3. 36. Gal. 3. 11. Phil. 3. 9. Heb. 10. 38.
[i] Acts 17. 30. Eph. 5. 6. Col. 3. 6.
[k] Acts 14. 17.
|| Or, *to them.*
[l] John 1. 9.
[m] Ps. 19. 1, &c. Acts 14. 17. & 17. 27.

[1] Gr. *bond-servant.*
[2] Or, *through.*

I. Paul, a [1]servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of
2 God, which he promised afore [2]by his prophets
3 in the holy scriptures, concerning his Son, who was born of the seed of David according to the
4 flesh, who was [3]declared *to be* the Son of God [4]with power, according to the spirit of holiness, by the resurrection of the dead; *even* Jesus
5 Christ our Lord, through whom we received grace and apostleship, unto obedience [5]of faith among all the nations, for his name's sake:
6 among whom are ye also, called *to be* Jesus
7 Christ's: to all that are in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father and the Lord Jesus Christ.
8 First, I thank my God through Jesus Christ for you all, [6]that your faith is proclaimed through-
9 out the whole world. For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always
10 in my prayers making request, if by any means now at length I may be prospered [7]by the will
11 of God to come unto you. For I long to see you, that I may impart unto you some spiritual
12 gift, to the end ye may be established; that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine.
13 And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the
14 Gentiles. I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish.
15 So, as much as in me is, I am ready to preach
16 the gospel to you also that are in Rome. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
17 For therein is revealed a righteousness of God [8]by faith unto faith: as it is written, But the righteous shall live [8]by faith.
18 For [9]the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who [10]hold down the truth
19 in unrighteousness; because that which may be known of God is manifest in them; for
20 God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived

[3] Gr. *determined.* [4] Or, *in* [5] Or, *to the faith* [6] Or, *because* [7] Gr. *in* [8] Gr. *from* [9] Or, *a wrath* [10] Or, *hold the truth*

by the things that are made, *even* his eternal power and Godhead; ‖ so that they are without excuse:

21 Because that when they knew God, they glorified *him* not as God, neither were thankful, but [n]became vain in their imaginations, and their foolish heart was darkened.

22 [o]Professing themselves to be wise, they became fools;

23 And changed the glory of the uncorruptible [p]God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24 [q]Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, [r]to dishonour their own bodies [s]between themselves:

25 Who changed [t]the truth of God [u]into a lie, and worshipped and served the creature ‖ more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto [x]vile affections. For even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

28 And even as they did not like ‖ to retain God in *their* knowledge, God gave them over to ‖ a reprobate mind, to do those things [z]which are not convenient:

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant-breakers, ‖ without natural affection, implacable, unmerciful:

32 Who, [a]knowing the judgment of God, that they which commit such things [b]are worthy of death; not only do the same, but ‖ [c]have pleasure in them that do them.

CHAP. II.

1 *They who condemn sin in others, and do the like themselves, are inexcusable, whether Jews or Gentiles.*

THEREFORE thou art [a]inexcusable, O man, whosoever thou art, that judgest: [b]for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things.

2 But we are sure that the judgment of God is according to truth, against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou [c]the riches of his goodness, and [d]forbearance, and [e]long-suffering; [f]not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart, [g]treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God;

6 [h]Who will render to every man according to his deeds:

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‖ Or, *that they may be.*

[n] 2 Kings 17. 15. Jer. 2. 5. Eph. 4. 17, 18.

[o] Jer. 10. 14.

[p] Deut. 4. 16, &c. Ps. 106. 20. Isa. 40. 18, 26. Jer. 2. 11. Ezek. 8. 10. Acts 17. 29.

[q] Ps. 81. 12. Acts 7. 42. Eph. 4. 18, 19. 2 Thess. 2. 11, 12.

[r] 1 Cor. 6. 18. 1 Thess. 4. 4. 1 Pet. 4. 3.

[s] Lev. 18. 22.

[t] 1 Thess. 1. 9. 1 John 5. 20.

[u] Isa. 44. 20. Jer. 10. 14. & 13. 25. Amos 2. 4.

‖ Or, *rather.*

[x] Lev. 18. 22, 23. Eph. 5. 12. Jude 10.

‖ Or, *to acknowledge.*

‖ Or, *a mind void of judgment.*

[z] Eph. 5. 4.

‖ Or, *unsociable.*

[a] ch. 2. 2.

[b] ch. 6. 21.

‖ Or, *consent with them.*

[c] Hos. 7. 3. Ps. 50. 18.

[a] ch. 1. 20.

[b] 2 Sam. 12. 5, 6, 7. Matt. 7. 1, 2. John 8. 9.

[c] ch. 9. 23. Eph. 1. 7. & 2. 4, 7.

[d] ch. 3. 25.

[e] Ex. 34. 6.

[f] Isa. 30. 18. 2 Pet. 3. 9, 15.

[g] Deut. 32. 34. Jam. 5. 3.

[h] Job 34. 11. Ps. 62. 12. Prov. 24. 12. Jer. 17. 10. & 32. 19. Matt. 16. 27. ch. 14. 12. 1 Cor. 3. 8. 2 Cor. 5. 10. Rev. 2. 23. & 20. 12. & 22. 12.

[1] Or, *so that they are*

[2] Gr. *unto the ages.*

[3] Gr. *passions of dishonour.*

[4] Gr. *did not approve.*

[5] Or, *haters of God*

[6] Gr. *the other.*

[7] Many ancient authorities read *For.*

through the things that are made, *even* his everlasting power and divinity; [1]that they may
21 be without excuse: because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings,
22 and their senseless heart was darkened. Professing themselves to be wise, they became fools,
23 and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things.
24 Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies
25 should be dishonoured among themselves: for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed [2]for ever. Amen.
26 For this cause God gave them up unto [3]vile passions: for their women changed the natural
27 use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due.
28 And even as they [4]refused to have God in *their* knowledge, God gave them up unto a reprobate mind, to do those things which are
29 not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whis-
30 perers, backbiters, [5]hateful to God, insolent, haughty, boastful, inventors of evil things, dis-
31 obedient to parents, without understanding, covenant-breakers, without natural affection,
32 unmerciful: who, knowing the ordinance of God, that they which practise such things are worthy of death, not only do the same, but also consent with them that practise them.

II. Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest [6]another, thou condemnest thyself; for thou that judgest dost
2 practise the same things. [7]And we know that the judgement of God is according to truth
3 against them that practise such things. And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgement of God?
4 Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee
5 to repentance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation
6 of the righteous judgement of God; who will render to every man according to his works:

7 To them who by patient continuance in well-doing, seek for glory, and honour, and immortality; eternal life:

8 But unto them that are contentious, and [i]do not obey the truth, but obey unrighteousness; indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil; of the Jew [k]first, and also of the †Gentile;

10 [l]But glory, honour, and peace, to every man that worketh good; to the Jew first, and also to the †Gentile;

11 For [m]there is no respect of persons with God.

12 For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law,

13 (For [n]not the hearers of the law *are* just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves.

15 Which shew the work of the law written in their hearts, ‖their conscience also bearing witness, and *their* thoughts ‖the mean while accusing, or else excusing one another;)

16 [o]In the day when God shall judge the secrets of men [p]by Jesus Christ, [q]according to my gospel.

17 Behold [r]thou art called a Jew, and [s]restest in the law, [t]and makest thy boast of God,

18 And [u]knowest *his* will, and ‖[x]approvest the things that are more excellent, being instructed out of the law,

19 And [y]art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, [z]which hast the form of knowledge, and of the truth in the law:

21 [a]Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, [b]dost thou commit sacrilege?

23 Thou that [c]makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles, through you, as it is [d]written.

25 [e]For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore, [f]if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, [g]judge thee, who by the letter and circumcision dost transgress the law?

28 For [h]he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

29 But he *is* a Jew [i]which is one inwardly; and [k]circumcision *is that* of the heart, [l]in the spirit, *and* not in the letter; [m]whose praise *is* not of men, but of God.

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[i] Job 24. 13. ch. 1. 18. 1 Thess. 1. 8.

[k] Amos 3. 2. Luke 12. 47,48. 1 Pet. 4. 17. †Gr. *Greek.*

[l] 1 Pet. 1. 7. †Gr. *Greek.*

[m] Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Acts 10. 34. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.

[n] Matt. 7. 21. Jam. 1. 22, 23, 25. 1 John 3. 7.

‖ Or, *the conscience witnessing with them.*

‖ Or, *between themselves.*

[o] Eccl. 12. 14. Matt. 25. 31. John 12. 48. ch. 3. 6. 1 Cor. 4. 5. Rev. 20. 12.

[p] John 5. 22. Acts 10. 42. & 17. 31. 2 Tim. 4. 1, 8. 1 Pet. 4. 5.

[q] ch. 16. 25. 1 Tim. 1. 11. 2 Tim. 2. 8.

[r] Matt. 3. 9. John 8. 33. ch. 9. 6, 7. 2 Cor. 11. 22.

[s] Mic. 3. 11. ch. 9. 4.

[t] Isa. 45. 25. & 48. 2. John 8. 41.

[u] Deut. 4. 8. Ps. 147. 19, 20.

‖ Or, *triest the things that differ.*

[x] Phil. 1. 10.

[y] Matt. 15. 14. & 23. 16, 17, 19, 24. John 9. 34, 40, 41.

[z] ch. 6. 17. 2 Tim. 1. 13. & 3. 5.

[a] Ps. 50. 16, &c. Matt. 23. 3, &c.

[b] Mal. 3. 8.

[c] ver. 17.

[d] 2 Sam. 12. 14. Isa. 52. 5. Ezek. 36. 20, 23.

[e] Gal. 5. 3.

[f] Acts 10. 34, 35.

[g] Matt. 12. 41, 42.

[h] Matt. 3. 9. John 8. 39. ch. 9. 6, 7. Gal. 6. 15. Rev. 2. 9.

[i] 1 Pet. 3. 4.

[k] Col. 2. 11. Phil. 3. 3.

[l] ch. 7. 6. 2 Cor. 3. 6.

[m] 1 Cor. 4. 5. 2 Cor. 10. 18. 1 Thess 2. 4.

1 Or, *righteous*
2 Or, *accounted righteous*
3 Or, *reasonings*
4 Or, *judgeth*
5 Or, *a law*
6 Or, *the Will*
7 Or, *provest the things that differ*
8 Or, *an instructor*
9 Or, *commit sacrilege*

7 to them that by patience in well-doing seek for glory and honour and incorruption, eter-
8 nal life: but unto them that are factious, and obey not the truth, but obey unrighteousness,
9 *shall be* wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of
10 the Greek; but glory and honour and peace to every man that worketh good, to the Jew
11 first, and also to the Greek: for there is no
12 respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned under law
13 shall be judged by law; for not the hearers of a law are [1]just before God, but the doers of a
14 law shall be [2]justified: for when Gentiles which have no law do by nature the things of the law, these, having no law, are a law unto themselves;
15 in that they shew the work of the law written in their hearts, their conscience bearing witness therewith, and their [3]thoughts one with another
16 accusing or else excusing *them;* in the day when God [4]shall judge the secrets of men, according to my gospel, by Jesus Christ.

17 But if thou bearest the name of a Jew, and
18 restest upon [5]the law, and gloriest in God, and knowest [6]his will, and [7]approvest the things that are excellent, being instructed out of the law,
19 and art confident that thou thyself art a guide of the blind, a light of them that are in darkness,
20 [8]a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and
21 of the truth; thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou
22 steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou [9]rob temples?
23 thou who gloriest in [5]the law, through thy transgression of the law dishonourest thou
24 God? For the name of God is blasphemed among the Gentiles because of you, even as it
25 is written. For circumcision indeed profiteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is be-
26 come uncircumcision. If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circum-
27 cision? and shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision art a trans-
28 gressor of the law? For he is not a Jew, which is one outwardly; neither is that circumcision,
29 which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

CHAP. III.

1 *The Jews' prerogative not made void by the unbelief of some.* 20 *None justified by the law, but all by God's grace through faith in Christ, without difference, &c.*

WHAT advantage then hath the Jew? or what profit *is there* of circumcision?
2 Much every way: chiefly, because that [a]unto them were committed the oracles of God.
3 For what if [b]some did not believe? [c]shall their unbelief make the faith of God without effect?
4 [d]God forbid: yea, let [e]God be true, but [f]every man a liar; as it is written, [g]That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.
5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? ([h]I speak as a man,)
6 God forbid: for then [i]how shall God judge the world?
7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?
8 And not *rather,* (as we be slanderously reported, and as some affirm that we say,) [k]Let us do evil, that good may come? whose damnation is just.
9 What then? are we better *than they?* No, in no wise: for we have before † proved both Jews and Gentiles, that [l]they are all under sin;
10 As it is written, [m]There is none righteous, no, not one:
11 There is none that understandeth, there is none that seeketh after God.
12 They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one.
13 [n]Their throat *is* an open sepulchre; with their tongues they have used deceit; [o]the poison of asps *is* under their lips:
14 [p]Whose mouth *is* full of cursing and bitterness.
15 [q]Their feet *are* swift to shed blood.
16 Destruction and misery *are* in their ways:
17 And the way of peace have they not known.
18 [r]There is no fear of God before their eyes.
19 Now we know that what things soever [s]the law saith, it saith to them who are under the law: that [t]every mouth may be stopped, and [u]all the world may become ‖ guilty before God.
20 Therefore [x]by the deeds of the law, there shall no flesh be justified in his sight: for [y]by the law *is* the knowledge of sin.
21 But [z]now the righteousness of God without the law is manifested, [a]being witnessed by the law [b]and the prophets;
22 Even the righteousness of God, *which is* [c]by faith of Jesus Christ unto all, and upon all them that believe; for [d]there is no difference:
23 For [e]all have sinned, and come short of the glory of God;
24 Being justified freely [f]by his grace, [g]through the redemption that is in Christ Jesus:
25 Whom God hath ‖ set forth [h]*to be* a propitiation, through faith [i]in his blood, to declare his

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[a] Deut. 4. 7, 8. Ps. 147. 19, 20. ch. 2. 18. & 9. 4.
[b] ch. 10. 16. Heb. 4. 2.
[c] Num. 23. 19. ch. 9. 6. & 11. 29. 2 Tim. 2. 13.
[d] Job 40. 8.
[e] John 3. 33.
[f] Ps. 62. 9. & 116. 11.
[g] Ps. 51. 4.
[h] ch. 6. 19. Gal. 3. 15.
[i] Gen. 18. 25. Job 8. 3. & 34. 17.
[k] ch. 5. 20. & 6. 1, 15.
† Gr. *charged,* ch. 1. 28, &c. & 2. 1, &c.
[l] ver. 23. Gal. 3. 22.
[m] Ps. 14. 1, 2, 3. & 53. 1.
[n] Ps. 5. 9. Jer. 5. 16.
[o] Ps. 140. 3.
[p] Ps. 10. 7.
[q] Prov. 1. 16. Isa. 59. 7, 8.
[r] Ps. 36. 1.
[s] John 10. 34. & 15. 25.
[t] Job. 5. 16. Ps. 107. 42. Ezek. 16. 63. ch. 1. 20. & 2. 1.
[u] ver. 9, 23. ch. 2. 2.
‖ Or, *subject to the judgment of God.*
[x] Ps. 143. 2. Acts 13. 39. Gal. 2. 16. & 3. 11. Eph. 2. 8, 9. Tit. 3. 5.
[y] ch. 7. 7.
[z] Acts 15. 11. ch. 1. 17. Phil. 3. 9. Heb. 11. 4, &c.
[a] John 5. 46. Acts 26. 22.
[b] ch. 1. 2. 1 Pet. 1. 10.
[c] ch. 4, throughout.
[d] ch. 10. 12. Gal. 3. 28. Col. 3. 11.
[e] ver. 9. ch. 11. 32. Gal. 3. 22.
[f] ch. 4. 16. Eph. 2. 8. Tit. 3. 5, 7.
[g] Matt. 20. 28. Eph. 1. 7. Col. 1. 14. 1 Tim. 2. 6. Heb. 9. 12. 1 Pet. 1. 18, 19.
‖ Or, *foreordained.*
[h] Lev. 16. 15. 1 John 2. 2. & 4. 10.
[i] Col. 1. 20.

1 Gr. *Be it not so:* and so elsewhere.
2 Many ancient authorities read *For.*
3 Or, *do we excuse ourselves?*
4 Gr. *out of.*
5 Or, *works of law*
6 Or, *accounted righteous*
7 Or, *through law*
8 Or, *of*
9 Some ancient authorities add *and upon all.*
10 Or, *purposed*
11 Or, to be *propitiatory*
12 Or, *faith in his blood*

III. What advantage then hath the Jew? or what is the profit of circumcision?
2 Much every way: first of all, that they were in-
3 trusted with the oracles of God. For what if some were without faith? shall their want of faith make of none effect the faithfulness of
4 God? [1]God forbid: yea, let God be found true, but every man a liar; as it is written,

That thou mightest be justified in thy words,
And mightest prevail when thou comest into judgement.

5 But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I
6 speak after the manner of men.) God forbid:
7 for then how shall God judge the world? [2]But if the truth of God through my lie abounded unto his glory, why am I also still judged as a
8 sinner? and why not (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just.
9 What then? [3]are we in worse case than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under
10 sin; as it is written,

There is none righteous, no, not one;
11 There is none that understandeth,
There is none that seeketh after God;
12 They have all turned aside, they are together become unprofitable;
There is none that doeth good, no, not so much as one:
13 Their throat is an open sepulchre;
With their tongues they have used deceit:
The poison of asps is under their lips:
14 Whose mouth is full of cursing and bitterness:
15 Their feet are swift to shed blood;
16 Destruction and misery are in their ways;
17 And the way of peace have they not known:
18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judge-
20 ment of God: because [4]by [5]the works of the law shall no flesh be [6]justified in his sight: for [7]through the law *cometh* the knowledge of sin.
21 But now apart from the law a righteousness of God hath been manifested, being witnessed by
22 the law and the prophets; even the righteousness of God through faith [8]in Jesus Christ unto all [9]them that believe; for there is no distinc-
23 tion; for all have sinned, and fall short of the
24 glory of God; being justified freely by his grace through the redemption that is in Christ
25 Jesus: whom God [10]set forth [11]*to be* a propitiation, through [12]faith, by his blood, to shew his

righteousness [k]for the || remission of [l]sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 [m]Where *is* boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

28 Therefore we conclude, [n]that a man is justified by faith without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing [o]*it is* one God which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

CHAP. IV.

1 *Abraham justified by faith:* 18 *his faith recorded for the sake of those who believe.*

WHAT shall we then say that [a]Abraham, our father as pertaining to the flesh, hath found?

2 For if Abraham were [b]justified by works, he hath *whereof* to glory, but not before God.

3 For what saith the scripture? [c]Abraham believed God, and it was counted unto him for righteousness.

4 Now [d]to him that worketh, is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth [e]the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works,

7 *Saying*, [f]Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And [g]he received the sign of circumcision, a seal of the righteousness of the faith which *he had, yet* being uncircumcised: that [h]he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also;

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had*, being *yet* uncircumcised.

13 For the promise that he should be the [i]heir of the world *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For [k]if they which are of the law *be* heirs, faith is made void, and the promise made of none effect.

15 Because [l]the law worketh wrath: for where no law is, *there is* no transgression.

16 Therefore *it is* of faith, that *it might be* [m]by grace; [n]to the end the promise might be sure to all the seed: not to that only which is of the law, but

Anno DOMINI 60.

[k] Acts 13. 38, 39. 1 Tim. 1. 15.
|| Or, *passing over.*
[l] Acts 17. 30. Heb. 9. 15.
[m] ch. 2. 17, 23. & 4. 2. 1 Cor. 1. 29, 31. Eph. 2. 9.
[n] Acts 13. 38, 39. ver. 20, 21, 22. ch. 8. 3. Gal. 2. 16.
[o] ch. 10. 12, 13. Gal. 3. 8, 20, 28.

[a] Isa. 51. 2. Matt. 3. 9. John 8. 33, 39. 2 Cor. 11. 22.
[b] ch. 3. 20, 27, 28.
[c] Gen. 15. 6. Gal. 3. 6. Jam. 2. 23.
[d] ch. 11. 6.
[e] Josh. 24. 2.
[f] Ps. 32. 1, 2.
[g] Gen. 17. 10.
[h] Luke 19. 9. ver. 12, 16. Gal. 3. 7.
[i] Gen. 17. 4, &c. Gal. 3. 29.
[k] Gal. 3. 18.
[l] ch. 3. 20. & 5. 13, 20. & 7. 8, 10, 11. 1 Cor. 15. 56. 2 Cor. 3. 7, 9. Gal. 3. 10, 19. 1 John 3. 4.
[m] ch. 3. 24.
[n] Gal. 3. 22.

[1] See ch. ii. 13, margin.
[2] Gr. *is of faith.*
[3] Or, *of*
[4] Many ancient authorities read *For we reckon.*
[5] Or, *works of law*
[6] Gr. *out of.*
[7] Or, *through the faith*
[8] Or, *law*
[9] Some ancient authorities read *of Abraham, our forefather according to the flesh?*
[10] Or, *through law*

righteousness, because of the passing over of the sins done aforetime, in the forbearance of
26 God; for the shewing, *I say*, of his righteousness at this present season: that he might himself be [1]just, and the [1]justifier of him that [2]hath faith [3]in
27 Jesus. Where then is the glorying? It is excluded. By what manner of law? of works?
28 Nay: but by a law of faith. [4]We reckon therefore that a man is justified by faith apart from
29 [5]the works of the law. Or is God *the God* of Jews only? is he not *the God* of Gentiles also?
30 Yea, of Gentiles also: if so be that God is one, and he shall justify the circumcision [6]by faith,
31 and the uncircumcision [7]through faith. Do we then make [8]the law of none effect [7]through faith? God forbid: nay, we establish [8]the law.

IV. What then shall we say [9]that Abraham, our forefather according to the flesh,
2 hath found? For if Abraham was justified [6]by works, he hath whereof to glory; but not toward
3 God. For what saith the scripture? And Abraham believed God, and it was reckoned
4 unto him for righteousness. Now to him that worketh, the reward is not reckoned as of
5 grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness.
6 Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteous-
7 ness apart from works, *saying*,

Blessed are they whose iniquities are forgiven,
And whose sins are covered.
8 Blessed is the man to whom the Lord will not reckon sin.

9 Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, To Abraham his faith was reckoned for
10 righteousness. How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircum-
11 cision: and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them;
12 and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham
13 which he had in uncircumcision. For not [10]through the law was the promise to Abraham or to his seed, that he should be heir of the world, but through the righteousness of faith.
14 For if they which are of the law be heirs, faith is made void, and the promise is made of none effect:
15 for the law worketh wrath; but where there is no
16 law, neither is there transgression. For this cause *it is* of faith, that *it may be* according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but

to that also which is of the faith of Abraham, [o]who is the father of us all.

17 (As it is written, [p]I have made thee a father of many nations,) ||before him whom he believed, *even* God, [q]who quickeneth the dead, and calleth those [r]things which be not, as though they were.

18 Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, [s]So shall thy seed be.

19 And being not weak in faith, [t]he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded, that what he had promised, [u]he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now [x]it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe [y]on him that raised up Jesus our Lord from the dead,

25 [z]Who was delivered for our offences, and [a]was raised again for our justification.

CHAP. V.

1 *Being justified by faith, we have peace with God.* 12 *Sin and death came by Adam,* 17 *righteousness and life by Jesus Christ.*

THEREFORE [a]being justified by faith, we have [b]peace with God, through our Lord Jesus Christ:

2 [c]By whom also we have access by faith into this grace [d]wherein we stand, and [e]rejoice in hope of the glory of God.

3 And not only *so,* but [f]we glory in tribulations also; [g]knowing that tribulation worketh patience;

4 [h]And patience, experience; and experience, hope:

5 [i]And hope maketh not ashamed: [k]because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, ||in due time [l]Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But [m]God commendeth his love toward us, in that while we were yet sinners, Christ died for us.

9 Much more then, being now justified [n]by his blood, we shall be saved [o]from wrath through him.

10 For [p]if when we were enemies, [q]we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved [r]by his life.

11 And not only *so,* but we also [s]joy in God, through our Lord Jesus Christ, by whom we have now received the ||atonement.

12 Wherefore as [t]by one man sin entered into the world, and [u]death by sin; and so death passed upon all men, ||for that all have sinned:

13 (For until the law, sin was in the world: but [x]sin is not imputed where there is no law.

Anno DOMINI 60.

[o] Isa. 51. 2. ch. 9. 8.
[p] Gen. 17. 5.
‖ Or, *like unto him.*
[q] ch. 8. 11. Eph. 2. 1, 5.
[r] ch. 9. 26. 1 Cor. 1. 28. 1 Pet. 2. 10.
[s] Gen. 15. 5.
[t] Gen. 17 17. & 18. 11. Heb. 11. 11, 12.
[u] Ps. 115. 3. Luke 1. 37, 45. Heb. 11. 19.
[x] ch. 15. 4. 1 Cor. 10. 6, 11.
[y] Acts 2. 24. & 13. 30.
[z] Isa. 53. 5, 6. ch. 3. 25. & 5. 6. & 8. 32. 2 Cor. 5. 21. Gal. 1. 4. 1 Pet. 2. 24. & 3. 18. Heb. 9. 28.
[a] 1 Cor. 15. 17. 1 Pet. 1. 21.
[a] Isa. 32. 17. John 16. 33. ch. 3. 28, 30.
[b] Eph. 2. 14. Col. 1. 20.
[c] John 10. 9. & 14. 6. Eph. 2. 18 & 3. 12. Heb. 10. 19.
[d] 1 Cor. 15. 1.
[e] Heb. 3. 6.
[f] Matt. 5. 11, 12. Acts 5. 41. 2 Cor. 12. 10. Phil. 2. 17. Jam. 1. 2, 12. 1 Pet. 3. 14.
[g] Jam. 1. 3.
[h] Jam. 1. 12.
[i] Phil. 1. 20.
[k] 2 Cor. 1. 22. Gal. 4. 6. Eph. 1. 13, 14.
‖ Or, *according to the time,* Gal. 4. 4.
[l] ver. 8. ch. 4. 25.
[m] John 15 13. 1 Pet. 3. 18. 1 John 3. 16. & 4. 9, 10.
[n] ch. 3. 25. Eph. 2. 13. Heb. 9. 14. 1 John 1. 7.
[o] ch. 1. 18. 1 Thess. 1. 10.
[p] ch. 8. 32.
[q] 2 Cor. 5. 18, 19. Eph. 2. 16. Col. 1. 20, 21.
[r] John 5. 26. & 14. 19. 2 Cor. 4. 10, 11.
[s] ch. 2. 17. & 3. 29, 30. Gal. 4. 9.
‖ Or, *reconciliation,* ver. 10. 2 Cor. 5. 18, 19.
[t] Gen. 3. 6. 1 Cor. 15. 21.
[u] Gen. 2. 17. ch. 6. 23. 1 Cor. 15. 21.
‖ Or, *in whom.*
[x] ch. 4. 15. 1 John 3. 4.

[1] Many ancient authorities omit *now.*
[2] Gr. *out of.*
[3] Some authorities read *we have.*
[4] Some ancient authorities omit *by faith.*
[5] Or, *we rejoice*
[6] Gr. *glory.*
[7] Or, *we also rejoice*
[8] Or, *Holy Spirit:* and so throughout this book.
[9] Or, *that which is good*
[10] Gr. *in.*
[11] Gr. *but also glorying.*

to that also which is of the faith of Abraham,
17 who is the father of us all (as it is written, A father of many nations have I made thee) before him whom he believed, *even* God, who quickeneth the dead, and calleth the things that
18 are not, as though they were. Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed
19 be. And without being weakened in faith he considered his own body [1]now as good as dead (he being about a hundred years old), and the
20 deadness of Sarah's womb: yea, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving
21 glory to God, and being fully assured that, what he had promised, he was able also to perform.
22 Wherefore also it was reckoned unto him for
23 righteousness. Now it was not written for his
24 sake alone, that it was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord
25 from the dead, who was delivered up for our trespasses, and was raised for our justification.

V. Being therefore justified [2]by faith, [3]let us have peace with God through our Lord
2 Jesus Christ; through whom also we have had our access [4]by faith into this grace wherein we stand; and [5]let us [6]rejoice in hope of the glory
3 of God. And not only so, but [7]let us also [6]rejoice in our tribulations: knowing that tribula-
4 tion worketh patience; and patience, probation;
5 and probation, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the [8]Holy
6 Ghost which was given unto us. For while we were yet weak, in due season Christ died for
7 the ungodly. For scarcely for a righteous man will one die: for peradventure for [9]the good
8 man some one would even dare to die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for
9 us. Much more then, being now justified [10]by his blood, shall we be saved from the wrath *of*
10 *God* through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled,
11 shall we be saved [10]by his life; and not only so, [11]but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.
12 Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:
13 —for until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, [v]who is the figure of him that was to come.

15 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded [z]unto many.

16 And not as *it was* by one that sinned, *so is* the gift. For the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

17 For if || by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.)

18 Therefore, as || by the offence of one *judgment came* upon all men to condemnation, even so || by the righteousness of one *the free gift came* [a]upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover [b]the law entered, that the offence might abound. But where sin abounded, grace did much [c]more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

CHAP. VI.

1 We must not live in sin, 2 for we are dead unto it; 12 nor let sin reign in us. 21 The end and wages of sin is death, &c.

WHAT shall we say then? [a]Shall we continue in sin, that grace may abound?

2 God forbid: how shall we, that are [b]dead to sin, live any longer therein?

3 Know ye not that [c]so many of us as || were baptized into Jesus Christ, [d]were baptized into his death?

4 Therefore we are [e]buried with him by baptism into death: that [f]like as Christ was raised up from the dead by [g]the glory of the Father, [h]even so we also should walk in newness of life.

5 [i]For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:

6 Knowing this, that [k]our old man is crucified with *him*, that [l]the body of sin might be destroyed, that henceforth we should not serve sin.

7 For [m]he that is dead is † freed from sin.

8 Now [n]if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that [o]Christ, being raised from the dead, dieth no more; death hath no more dominion over him.

10 For in that he died, [p]he died unto sin once: but in that he liveth, [q]he liveth unto God.

11 Likewise reckon ye also yourselves to be [r]dead indeed unto sin, but [s]alive unto God through Jesus Christ our Lord.

12 [t]Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Anno DOMINI 60.

[v] 1 Cor. 15. 21, 22, 45.

[z] Isa. 53. 11. Matt. 20. 28. & 26. 28.

|| Or, *by one offence.*

|| Or, *by one offence.*
|| Or, *by one righteousness.*
[a] John 12. 32. Heb. 2. 9.

[b] John 15. 22. ch. 3. 20. & 4. 15. & 7. 8. Gal. 3. 19, 23.
[c] Luke 7. 47. 1 Tim. 1. 14.

[a] ch. 3. 8. ver. 15.
[b] ver. 11. ch. 7. 4. Gal. 2. 19. & 6. 14.
[c] Col. 3. 3. 1 Pet. 2. 24.
|| Or, *are.*
[d] 1 Cor. 15. 29.
[e] Col. 2. 12
[f] ch. 8. 11. 1 Cor. 6. 14. 2 Cor. 13. 4.
[g] John 2. 11. & 11. 40.
[h] Gal. 6. 15. Eph. 4. 22, 23, 24. Col. 3. 10.
[i] Phil. 3. 10, 11.
[k] Gal. 2. 20. & 5. 24. & 6. 14. Eph. 4. 22. Col. 3. 5, 9.
[l] Col. 2. 11.
[m] 1 Pet. 4. 1.
† Gr. *justified.*
[n] 2 Tim. 2. 11.
[o] Rev. 1. 18.
[p] Heb. 9. 27, 28.
[q] Luke 20. 38.
[r] ver. 2.
[s] Gal. 2. 19.
[t] Ps. 19. 13. & 119. 133.

[1] Gr. *an act of righteousness.*
[2] Some ancient authorities omit *of the gift.*
[3] Or, *law*
[4] Or, *united with the likeness....with* the likeness
[5] Or, *in that*
[6] Gr. *once for all.*

14 Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who
15 is a figure of him that was to come. But not as the trespass, so also *is* the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto
16 the many. And not as through one that sinned, *so* is the gift: for the judgement *came* of one unto condemnation, but the free gift *came* of
17 many trespasses unto [1]justification. For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and [2]of the gift of righteousness reign in life through the one, *even* Jesus
18 Christ. So then as through one trespass *the judgement came* unto all men to condemnation; even so through one act of righteousness *the free gift came* unto all men to justification of life.
19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made right-
20 eous. And [3]the law came in beside, that the trespass might abound; but where sin abounded,
21 grace did abound more exceedingly: that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

VI. What shall we say then? Shall we continue in sin, that grace may abound?
2 God forbid. We who died to sin, how shall we any
3 longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were
4 baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk
5 in newness of life. For if we have become [4]united with *him* by the likeness of his death, we shall be also *by the likeness* of his resurrection;
6 knowing this, that our old man was crucified with *him*, that the body of sin might be done away, that so we should no longer be in bond-
7 age to sin; for he that hath died is justified from
8 sin. But if we died with Christ, we believe that
9 we shall also live with him; knowing that Christ being raised from the dead dieth no more;
10 death no more hath dominion over him. For [5]the death that he died, he died unto sin [6]once: but [5]the life that he liveth, he liveth unto God.
11 Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.
12 Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof:

13 Neither yield ye your [u]members *as* † instruments of unrighteousness unto sin: but [x]yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God:

14 For [y]sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, [z]because we are not under the law, but under grace? God forbid.

16 Know ye not, that [a]to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart [b]that form of doctrine † which was delivered you.

18 Being then [c]made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness.

20 For when ye were [d]the servants of sin, ye were free † from righteousness.

21 [e]What fruit had ye then in those things whereof ye are now ashamed? for [f]the end of those things *is* death.

22 But now [g]being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For [h]the wages of sin *is* death: but [i]the gift of God *is* eternal life, through Jesus Christ our Lord.

CHAP. VII.

1 *No law hath power over a man longer than he liveth.* 7 *The law is not sin,* 12 *but holy, just, and good.*

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For [a]the woman which hath an husband, is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then, [b]if while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become [c]dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should [d]bring forth fruit unto God.

5 For when we were in the flesh, the † motions of sins, which were by the law, [e]did work in our members [f]to bring forth fruit unto death:

6 But now we are delivered from the law, || that being dead wherein we were held; that we should serve [g]in newness of spirit, and not *in* the oldness of the letter.

7 What shall we say then? *Is* the law sin? God forbid. Nay, [h]I had not known sin, but by the law:

Anno DOMINI 60.

[u] ch. 7. 5. Col. 3. 5. Jam. 4. 1.
† Gr. *arms*, or, *weapons.*
[x] ch. 12. 1. 1 Pet. 2. 24. & 4. 2.
[y] ch. 7. 4, 6. & 8. 2. Gal. 5. 18.
[z] 1 Cor. 9. 21.
[a] Matt. 6. 24. John 8. 34. 2 Pet. 2. 19.

[b] 2 Tim. 1. 13.
† Gr. *whereto ye were delivered.*
[c] John 8. 32. 1 Cor. 7. 22. Gal. 5. 1. 1 Pet. 2. 16.

[d] John 8. 34.
† Gr. *to righteousness.*
[e] ch. 7. 5.
[f] ch. 1. 32.

[g] John 8. 22.

[h] Gen. 2. 17. ch. 5. 12. Jam. 1. 15.
[i] ch. 2. 7. & 5. 17, 21. 1 Pet. 1. 4.

[a] 1 Cor. 7. 39.
[b] Matt. 5. 32.
[c] ch. 8. 2. Gal. 2. 19. & 5. 18. Eph. 2. 15. Col. 2. 14.
[d] Gal. 5. 22.
† Gr. *passions.*
[e] ch. 6. 13.
[f] ch. 6. 21. Gal. 5. 19. Jam. 1. 15.
|| Or, *being dead to that,* ch. 6. 2. ver. 4.
[g] ch. 2. 29. 2 Cor. 3. 6.
[h] ch. 3. 20.

1 Or, *weapons*
2 Gr. *bond-servants.*
3 Or, *that ye were...but ye became*
4 Or, *pattern*
5 Or, *law*
6 Gr. *passions of sins.*

13 neither present your members unto sin *as* [1]instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members *as* [1]instruments of righteousness
14 unto God. For sin shall not have dominion over you: for ye are not under law, but under grace.
15 What then? shall we sin, because we are not
16 under law, but under grace? God forbid. Know ye not, that to whom ye present yourselves *as* [2]servants unto obedience, his [2]servants ye are whom ye obey; whether of sin unto death, or of
17 obedience unto righteousness? But thanks be to God, [3]that, whereas ye were [2]servants of sin, ye became obedient from the heart to that [4]form
18 of teaching whereunto ye were delivered; and being made free from sin, ye became [2]servants
19 of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members *as* servants to uncleanness and to iniquity unto iniquity, even so now present your members *as* servants to
20 righteousness unto sanctification. For when ye were [2]servants of sin, ye were free in regard of
21 righteousness. What fruit then had ye at that time in the things whereof ye are now ashamed?
22 for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto sanctification,
23 and the end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

VII. Or are ye ignorant, brethren (for I speak to men that know [5]the law), how that the law hath dominion over a man for so
2 long time as he liveth? For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is
3 discharged from the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be
4 joined to another man. Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, *even* to him who was raised from the dead, that we might bring forth fruit unto God.
5 For when we were in the flesh, the [6]sinful passions, which were through the law, wrought in our members to bring forth fruit unto death.
6 But now we have been discharged from the law, having died to that wherein we were holden; so that we serve in newness of the spirit, and not in oldness of the letter.
7 What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except

for I had not known ‖lust, except the law had said, [r]Thou shalt not covet.

8 But [k]sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For [l]without the law sin *was* dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment [m]which *was ordained* to life, I found *to be* unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

12 Wherefore [n]the law *is* holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin bythecommandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, [o]sold under sin.

15 For that which I do, I †allow not: for [p]what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that [q]in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good, I find not.

19 For the good that I would, I do not; but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that when I would do good, evil is present with me.

22 For I [r]delight in the law of God, after [s]the inward man:

23 But [t]I see another law in [u]my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from ‖the body of this death?

25 [x]I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh the law of sin.

CHAP. VIII.

1 *Who are free from condemnation . . . .* 5, 13 *What harm cometh of the flesh,* 6, 14 *and what good of the Spirit,* 17 *and what of being God's children.* 31 *The Christian's hope.*

[a]THERE *is* therefore now no condemnation to them which are in Christ Jesus, who [a]walk not after the flesh, but after the Spirit.

2 For [b]the law of [c]the Spirit of life in Christ Jesus, hath made me free from [d]the law of sin and death.

3 For [e]what the law could not do, in that it was weak through the flesh, [f]God sending his own Son in the likeness of sinful flesh, and ‖for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, [g]who walk not after the flesh, but after the Spirit.

5 For [h]they that are after the flesh, do mind the

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‖ Or, *concupiscence.*
[i] Ex. 20. 17. Deut. 5. 21. Acts 20. 33. ch. 13. 9.
[k] ch. 4. 15. & 5. 20.
[l] 1 Cor. 15. 56.
[m] Lev. 18. 5. Ezek. 20. 11, 13, 21. 2 Cor. 3. 7.
[n] Ps. 19. 8. & 119. 38, 137. 1 Tim. 1. 8.
[o] 1 Kings 21. 20, 25. 2 Kings 17. 17.
† Gr. *know,* Ps. 1. 6.
[p] Gal. 5. 17.
[q] Gen. 6. 5. & 8. 21.
[r] Ps. 1. 2.
[s] 2 Cor. 4. 16. Eph. 3. 16. Col. 3. 9, 10.
[t] Gal. 5. 17.
[u] ch. 6. 13, 19.
‖ Or, *this body of death.*
[x] 1 Cor. 15. 57.
[a] ver. 4. Gal. 5. 16, 25.
[b] John 8. 36. ch. 6. 18, 22. Gal. 2. 19. & 5. 1.
[c] 1 Cor. 15. 45. 2 Cor. 3. 6.
[d] ch. 7. 24, 25.
[e] Acts 13. 39. ch. 3. 20. Heb. 7. 18, 19. & 10. 1, 2, 10, 14.
[f] Gal. 3. 13. 2 Cor. 5. 21.
‖ Or, *by a sacrifice for sin.*
[g] ver. 1.
[h] John 3. 6. 1 Cor. 2. 14.

1 Or, *law*
2 Or, *lust*
3 Gr. *work.*
4 Or, *in regard of the law*
5 Gr. *with.*
6 Gr. *in.* Many ancient authorities read *to.*
7 Or, *this body of death*
8 Many ancient authorities read *But thanks be to God.*
9 Or, *wherein*
10 Gr. *flesh of sin*
11 Or, *and for sin*
12 Or, *requirement*

through [1]the law: for I had not known [2]coveting, except the law had said, Thou shalt not
8 [2]covet: but sin, finding occasion, wrought in me through the commandment all manner of [2]coveting: for apart from [1]the law sin *is* dead. And
9 I was alive apart from [1]the law once: but when the commandment came, sin revived, and I
10 died; and the commandment, which *was* unto
11 life, this I found *to be* unto death: for sin, finding occasion, through the commandment be-
12 guiled me, and through it slew me. So that the law is holy, and the commandment holy,
13 and righteous, and good. Did then that which is good become death unto me? God forbid. But sin, that it might be shewn to be sin, by working death to me through that which is good;—that through the commandment sin
14 might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold
15 under sin. For that which I [3]do I know not: for not what I would, that do I practise; but
16 what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is
17 good. So now it is no more I that [3]do it, but
18 sin which dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to [3]do that
19 which is good *is* not. For the good which I would I do not: but the evil which I would not,
20 that I practise. But if what I would not, that I do, it is no more I that [3]do it, but sin which
21 dwelleth in me. I find then [4]the law, that, to
22 me who would do good, evil is present. For I delight [5]in the law of God after the inward man:
23 but I see a different law in my members, warring against the law of my mind, and bringing me into captivity [6]under the law of sin which is in
24 my members. O wretched man that I am! who shall deliver me out of [7]the body of this death?
25 [8]I thank God through Jesus Christ our Lord. So then I myself with the mind serve the law of God; but with the flesh the law of sin.

VIII. There is therefore now no condemnation to them that are in Christ
2 Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin
3 and of death. For what the law could not do, [9]in that it was weak through the flesh, God, sending his own Son in the likeness of [10]sinful flesh [11]and *as an offering* for sin, con-
4 demned sin in the flesh: that the [12]ordinance of the law might be fulfilled in us, who walk
5 not after the flesh, but after the spirit. For they that are after the flesh do mind the

things of the flesh: but they that are after the Spirit, [i]the things of the Spirit.

6 For [k]†to be carnally minded *is* death; but †to be spiritually minded *is* life and peace:

7 Because †[l]the carnal mind *is* enmity against God: for it is not subject to the law of God, [m]neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that [n]the Spirit of God dwell in you. Now, if any man have not [o]the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

11 But if the Spirit of [p]him that raised up Jesus from the dead dwell in you, [q]he that raised up Christ from the dead shall also quicken your mortal bodies ‖by his Spirit that dwelleth in you.

12 [r]Therefore, brethren, we are debtors not to the flesh, to live after the flesh.

13 For [s]if ye live after the flesh, ye shall die: but if ye through the Spirit do [t]mortify the deeds of the body, ye shall live.

14 For [u]as many as are led by the Spirit of God, they are the sons of God.

15 For [x]ye have not received the spirit of bondage again [y]to fear; but ye have received the [z]Spirit of adoption, whereby we cry, [a]Abba, Father.

16 [b]The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs: [c]heirs of God, and joint-heirs with Christ; [d]if so be that we suffer with *him*, that we may be also glorified together.

18 For I reckon, that [e]the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

19 For [f]the earnest expectation of the creature waiteth for the [g]manifestation of the sons of God.

20 For [h]the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope;

21 Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

22 For we know that ‖the whole creation [i]groaneth, and travaileth in pain together until now:

23 And not only *they*, but ourselves also, which have [k]the first-fruits of the Spirit, [l]even we ourselves groan within ourselves, [m]waiting for the adoption, *to wit*, the [n]redemption of our body.

24 For we are saved by hope. But [o]hope that is seen, is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities: for [p]we know not what we should pray for as we ought: but [q]the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And [r]he that searcheth the hearts knoweth what *is* the mind of the Spirit, ‖because he maketh intercession for the saints, [s]according to *the will of* God.

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[i] Gal. 5. 22, 25.
[k] ch. 6. 21. ver. 13. Gal. 6. 8.
† Gr. *the minding of the flesh.* So ver. 7.
† Gr. *the minding of the Spirit.*
† Gr. *the minding of the flesh.*
[l] Jam. 4. 4.
[m] 1 Cor. 2. 14.
[n] 1 Cor. 3. 16. & 6. 19.
[o] John 3. 34. Gal. 4. 6. Phil. 1. 19. 1 Pet. 1. 11.
[p] Acts 2. 24.
[q] ch. 6. 4, 5. 1 Cor. 6. 14. 2 Cor. 4. 14. Eph. 2. 5.
‖ Or, *because of his Spirit.*
[r] ch. 6. 7, 14.
[s] ver. 6. Gal. 6. 8.
[t] Eph. 4. 22. Col. 3. 5.
[u] Gal. 5. 18.
[x] 1 Cor. 2. 12. Heb. 2. 15.
[y] 2 Tim. 1. 7. 1 John 4. 18.
[z] Isa. 56. 5. Gal. 4. 5, 6.
[a] Mark 14. 36.
[b] 2 Cor. 1. 22. & 5. 5. Eph. 1. 13. & 4. 30.
[c] Acts 26. 18. Gal. 4. 7.
[d] Acts 14. 22. Phil. 1. 29. 2 Tim. 2. 11, 12.
[e] 2 Cor. 4. 17. 1 Pet. 1. 6, 7. & 4. 13.
[f] 2 Pet. 3. 13.
[g] 1 John 3. 2.
[h] ver. 22. Gen. 3. 19.
‖ Or, *every creature.* Mark 16. 15. Col. 1. 23.
[i] Jer. 12. 11.
[k] 2 Cor. 5. 5. Eph. 1. 14.
[l] 2 Cor. 5. 2, 4.
[m] Luke 20. 36.
[n] Luke 21. 28. Eph. 4. 30.
[o] 2 Cor. 5. 7. Heb. 11. 1.
[p] Matt. 20. 22. Jam. 4. 3.
[q] Zech. 12. 10. Eph. 6. 18.
[r] 1 Chron. 28. 9. Ps. 7. 9. Prov. 17. 3. Jer. 11. 20. & 17. 10. & 20. 12. Acts 1. 24. 1 Thess. 2. 4. Rev. 2. 23.
‖ Or, *that.*
[s] 1 John 5. 14.

[1] Many ancient authorities read *because of.*
[2] Gr. *make to die.*
[3] Gr. *doings.*
[4] Or, *in hope; because the creation, etc.*
[5] Or, *with* us
[6] Many ancient authorities read *for what a man seeth, why doth he yet hope for?*
[7] Some ancient authorities read *awaiteth.*
[8] Or, *that*

things of the flesh; but they that are after the
6 spirit the things of the spirit. For the mind of
the flesh is death; but the mind of the spirit is
7 life and peace: because the mind of the flesh is
enmity against God; for it is not subject to the
8 law of God, neither indeed can it be: and they
9 that are in the flesh cannot please God. But
ye are not in the flesh, but in the spirit, if so be
that the Spirit of God dwelleth in you. But if
any man hath not the Spirit of Christ, he is
10 none of his. And if Christ is in you, the body
is dead because of sin; but the spirit is life be-
11 cause of righteousness. But if the Spirit of
him that raised up Jesus from the dead dwelleth
in you, he that raised up Christ Jesus from the
dead shall quicken also your mortal bodies
[1]through his Spirit that dwelleth in you.

12 So then, brethren, we are debtors, not to the
13 flesh, to live after the flesh: for if ye live after
the flesh, ye must die; but if by the spirit ye
[2]mortify the [3]deeds of the body, ye shall live.
14 For as many as are led by the Spirit of God,
15 these are sons of God. For ye received not
the spirit of bondage again unto fear; but ye
received the spirit of adoption, whereby we cry,
16 Abba, Father. The Spirit himself beareth wit-
ness with our spirit, that we are children of
17 God: and if children, then heirs; heirs of God,
and joint-heirs with Christ; if so be that we
suffer with *him*, that we may be also glorified
with *him*.

18 For I reckon that the sufferings of this present
time are not worthy to be compared with the
19 glory which shall be revealed to us-ward. For
the earnest expectation of the creation waiteth
20 for the revealing of the sons of God. For the
creation was subjected to vanity, not of its own
will, but by reason of him who subjected it, [4]in
21 hope that the creation itself also shall be deliv-
ered from the bondage of corruption into the
liberty of the glory of the children of God.
22 For we know that the whole creation groaneth
23 and travaileth in pain [5]together until now. And
not only so, but ourselves also, which have the
firstfruits of the Spirit, even we ourselves groan
within ourselves, waiting for *our* adoption, *to*
24 *wit*, the redemption of our body. For by hope
were we saved: but hope that is seen is not
hope: [6]for who [7]hopeth for that which he seeth?
25 But if we hope for that which we see not, *then*
do we with patience wait for it.

26 And in like manner the Spirit also helpeth our
infirmity: for we know not how to pray as we
ought; but the Spirit himself maketh intercession
for *us* with groanings which cannot be uttered;
27 and he that searcheth the hearts knoweth what is
the mind of the Spirit, [8]because he maketh inter-
cession for the saints according to *the will of* God.

28 And we know that all things work together for good, to them that love God, to them [t]who are the called according to *his* purpose.

29 For whom [u]he did foreknow, [x]he also did predestinate [y]*to be* conformed to the image of his Son, [z]that he might be the first-born among many brethren.

30 Moreover, whom he did predestinate, them he also [a]called: and whom he called, them he also [b]justified: and whom he justified, them he also [c]glorified.

31 What shall we then say to these things? [d]If God *be* for us, who *can be* against us?

32 [e]He that spared not his own Son, but [f]delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? [g]*It is* God that justifieth:

34 [h]Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, [i]who is even at the right hand of God, [k]who also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, [l]For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 [m]Nay, in all these things we are more than conquerors, through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor [n]principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

CHAP. IX.

1 *Paul's sorrow for the Jews.* 7 *All Abraham's seed were not the children of the promise.* 25 *The calling of the Gentiles, and rejection of the Jews foretold.*

I [a]SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 [b]That I have great heaviness and continual sorrow in my heart.

3 For [c]I could wish that myself were ‖ accursed from Christ, for my brethren, my kinsmen according to the flesh:

4 [d]Who are Israelites; [e]to whom *pertaineth* the adoption, and [f]the glory, and [g]the ‖ covenants, and [h]the giving of the law, and [i]the service *of God*, and [k]the promises;

5 [l]Whose *are* the fathers, and [m]of whom, as concerning the flesh, Christ *came*, [n]who is over all, God blessed for ever. Amen.

6 [o]Not as though the word of God hath taken none effect. For [p]they *are* not all Israel, which are of Israel.

7 [q]Neither, because they are the seed of Abraham, *are they* all children: but, In [r]Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these *are* not the children of God; but [s]the children of the promise are counted for the seed.

9 For this *is* the word of promise, [t]At this time will I come, and Sarah shall have a son.

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[t] ch. 9. 11, 23, 24. 2 Tim. 1. 9.
[u] See Ex. 33. 12, 17. Ps. 1. 6. Jer. 1. 5. Matt. 7. 23. ch. 11. 2. 2 Tim. 2. 19. 1 Pet. 1. 2.
[x] Eph. 1. 5, 11.
[y] John 17. 22. 2 Cor. 3. 18. Phil. 3. 21. 1 John 3. 2.
[z] Col. 1. 15, 18. Heb. 1. 6. Rev. 1. 5.
[a] ch. 1. 6. & 9. 24. Eph. 4. 4. Heb. 9. 15. 1 Pet. 2. 9.
[b] 1 Cor. 6. 11.
[c] John 17. 22. Eph. 2. 6.
[d] Num. 14. 9. Ps. 118. 6.
[e] ch. 5. 6, 10.
[f] ch. 4. 25.
[g] Isa. 50. 8, 9. Rev. 12. 10, 11.
[h] Job 34. 29.
[i] Mark 16. 19. Col. 3. 1. Heb. 1. 3. & 8. 1. & 12. 1. 1 Pet. 3. 22.
[k] Heb. 7. 25. & 9. 24. 1 John 2. 1.
[l] Ps. 44. 22. 1 Cor. 15. 30, 31. 2 Cor. 4. 11.
[m] 1 Cor. 15. 57. 2 Cor. 2. 14. 1 John 4. 4. & 5. 4, 5. Rev. 12. 11.
[n] Eph. 1. 21. & 6. 12. Col. 1. 16. & 2. 15. 1 Pet. 3. 22.
[a] ch. 1. 9. 2 Cor. 1. 23. & 11. 31. & 12. 19. Gal. 1. 20. Phil. 1. 8. 1 Tim. 2. 7.
[b] ch. 10. 1.
[c] Ex. 32. 22.
‖ Or, *separated.*
[d] Deut. 7. 6.
[e] Ex. 4. 22. Deut. 14. 1. Jer. 31. 9.
[f] 1 Sam. 4. 21. 1 Kings 8. 11. Ps. 63. 2. & 78. 61.
[g] Acts 3. 25. Heb. 8. 8, 9, 10.
‖ Or, *testaments.*
[h] Ps. 147. 19.
[i] Heb. 9. 1.
[k] Acts 13. 32. ch. 3. 2. Eph. 2. 12.
[l] Deut. 10. 15. ch. 11. 28.
[m] Luke 3. 23. ch. 1. 3.
[n] Jer. 23. 6. John 1. 1. Acts 20. 28. Heb. 1. 8. 1 John 5. 20.
[o] Num. 23. 19. ch. 3. 3.
[p] John 8. 39. ch. 2. 28, 29. & 4. 12, 16. Gal. 6. 16.
[q] Gal. 4. 23.
[r] Gen. 21. 12. Heb. 11. 18.
[s] Gal. 4. 28.
[t] Gen. 18. 10, 14.

[1] Some ancient authorities read *God worketh all things with them for good.*
[2] Or, *Shall God that justifieth?*

28 And we know that to them that love God [1]all things work together for good, *even* to them that
29 are called according to *his* purpose. For whom he foreknew, he also foreordained *to be* conformed to the image of his Son, that he might
30 be the firstborn among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.
31 What then shall we say to these things? If
32 God *is* for us, who *is* against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely
33 give us all things? Who shall lay any thing to the charge of God's elect? [2]It is God that justi-
34 fieth; who is he that shall condemn? [3]It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who
35 also maketh intercession for us. Who shall separate us from the love [4]of Christ? shall tribulation, or anguish, or persecution, or famine,
36 or nakedness, or peril, or sword? Even as it is written,

For thy sake we are killed all the day long;
We were accounted as sheep for the slaughter.

37 Nay, in all these things we are more than con-
38 querors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things
39 to come, nor powers, nor height, nor depth, nor any other [5]creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

IX. I say the truth in Christ, I lie not, my conscience bearing witness with me in
2 the Holy Ghost, that I have great sorrow and
3 unceasing pain in my heart. For I could [6]wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the
4 flesh: who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the
5 promises; whose are the fathers, and of whom is Christ as concerning the flesh, [7]who is over all,
6 God blessed [8]for ever. Amen. But *it is* not as though the word of God hath come to nought. For they are not all Israel, which are of Israel:
7 neither, because they are Abraham's seed, are they all children: but, In Isaac shall thy seed
8 be called. That is, it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed.
9 For this is a word of promise, According to this season will I come, and Sarah shall have a son.

[3] Or, *Shall Christ Jesus that died,.....us?* [4] Some ancient authorities read *of God.* [5] Or, *creation* [6] Or, *pray* [7] Some modern interpreters place a full stop after *flesh*, and translate, *He who is God over all be (is) blessed for ever:* or, *He who is over all is God, blessed for ever.* Others punctuate, *flesh, who is over all. God be (is) blessed for ever.* [8] Gr. *unto the ages.*

10 And not only *this;* but when [u]Rebecca also had conceived by one, *even* by our father Isaac,

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of [x]him that calleth;)

12 It was said unto her, [y]The ‖elder shall serve the ‖younger.

13 As it is written, [z]Jacob have I loved, but Esau have I hated.

14 What shall we say then? [a]*Is there* unrighteousness with God? God forbid.

15 For he saith to Moses, [b]I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then, *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For [c]the scripture saith unto Pharaoh, [d]Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? for [e]who hath resisted his will?

20 Nay but, O man, who art thou that ‖repliest against God? [f]Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the [g]potter power over the clay, of the same lump to make [h]one vessel unto honour, and another unto dishonour?

22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering [i]the vessels of wrath ‖[k]fitted to destruction:

23 And that he might make known [l]the riches of his glory on the vessels of mercy, which he had [m]afore prepared unto glory,

24 Even us, whom he hath called, [n]not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, [o]I will call them my people, which were not my people; and her beloved, which was not beloved.

26 [p]And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, [q]Though the number of the children of Israel be as the sand of the sea, [r]a remnant shall be saved:

28 For he will finish ‖the work, and cut *it* short in righteousness: [s]because a short work will the Lord make upon the earth.

29 And as Esaias said before, [t]Except the Lord of Sabaoth had left us a seed, [u]we had been as Sodoma, and been made like unto Gomorrah.

30 What shall we say then? [x]That the Gentiles which followed not after righteousness, have attained to righteousness, [y]even the righteousness which is of faith:

31 But Israel, [z]which followed after the law of righteousness, [a]hath not attained to the law of righteousness.

32 Wherefore? Because *they sought it* not by

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[u] Gen. 25. 21.

[x] ch. 4. 17. & 8. 28.
[y] Gen. 25. 23.
‖ Or, *greater.*
‖ Or, *lesser.*
[z] Mal. 1. 2, 3. See Deut. 21. 15. Prov. 13. 24. Matt. 10. 37. Luke 14. 26. John 12. 25.
[a] Deut. 32. 4. 2 Chron. 19. 7. Job 8. 3. & 34. 10. Ps. 92. 15.
[b] Ex. 33. 19.

[c] See Gal. 3. 8, 22.
[d] Ex. 9. 16.

[e] 2 Chron. 20. 6. Job 9. 12. & 23. 13. Dan. 4. 35.
‖ Or, *answerest again*, or, *disputest with God?*
Job 33. 13.
[f] Isa. 29. 16. & 45. 9. & 64. 8
[g] Prov. 16. 4. Jer. 18. 6.
[h] 2 Tim. 2. 20.

[i] 1 Thess. 5. 9.
‖ Or, *made up.*
[k] 1 Pet. 2. 8. Jude 4.
[l] ch. 2. 4. Eph. 1. 7. Col. 1. 27.
[m] ch. 8. 28, 29, 30.
[n] ch. 3. 29.
[o] Hos. 2. 23. 1 Pet. 2. 10.

[p] Hos. 1. 10.

[q] Isa. 10. 22, 23.
[r] ch. 11. 5.
‖ Or, *the account.*
[s] Isa. 28. 22.
[t] Isa. 1. 9. Lam. 3. 22.
[u] Isa. 13. 19. Jer. 50. 40.
[x] ch. 4. 11. & 10. 20.
[y] ch. 1. 17.
[z] ch. 10. 2. & 11. 7.
[a] Gal. 5. 4.

[1] Some ancient authorities omit *and.*
[2] Or, *Because,* doing it *not by faith, but as it were by works, they stumbled*

10 And not only so; but Rebecca also having con-
11 ceived by one, *even* by our father Isaac—for *the children* being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works,
12 but of him that calleth, it was said unto her,
13 The elder shall serve the younger. Even as it is written, Jacob I loved, but Esau I hated.
14 What shall we say then? Is there unright-
15 eousness with God? God forbid. For he saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I
16 have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that
17 hath mercy. For the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might shew in thee my power, and that my name might be published abroad in all the
18 earth. So then he hath mercy on whom he will, and whom he will he hardeneth.
19 Thou wilt say then unto me, Why doth he still find fault? For who withstandeth his will?
20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me
21 thus? Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honour, and another unto dis-
22 honour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering vessels of wrath fitted
23 unto destruction: [1]and that he might make known the riches of his glory upon vessels of
24 mercy, which he afore prepared unto glory, *even* us, whom he also called, not from the Jews only,
25 but also from the Gentiles? As he saith also in Hosea,

> I will call that my people, which was not my people;
> And her beloved, which was not beloved.

26 And it shall be, *that* in the place where it was said unto them, Ye are not my people,
There shall they be called sons of the living God.

27 And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be
28 saved: for the Lord will execute *his* word upon
29 the earth, finishing it and cutting it short. And, as Isaiah hath said before,

> Except the Lord of Sabaoth had left us a seed,
> We had become as Sodom, and had been made like unto Gomorrah.

30 What shall we say then? That the Gentiles, which followed not after righteousness, attained to righteousness, even the righteousness
31 which is of faith: but Israel, following after a law of righteousness, did not arrive at *that* law.
32 Wherefore? [2]Because *they sought it* not by

faith, but as it were by the works of the law. For [b]they stumbled at that stumbling-stone;

33 As it is written, [c]Behold, I lay in Sion a stumbling-stone, and rock of offence: and [d]whosoever believeth on him shall not be ‖ ashamed.

CHAP. X.

1 *Paul's prayer for Israel, who are misled by blind zeal.*

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record [a]that they have a zeal of God, but not according to knowledge.

3 For they, being ignorant of [b]God's righteousness, and going about to establish their own [c]righteousness, have not submitted themselves unto the righteousness of God.

4 For [d]Christ *is* the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, [e]That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, [f]Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above:*)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? [g]The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach:

9 That [h]if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, [i]Whosoever believeth on him shall not be ashamed.

12 For [k]there is no difference between the Jew and the Greek: for [l]the same Lord over all [m]is rich unto all that call upon him.

13 [n]For whosoever shall call [o]upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear [p]without a preacher?

15 And how shall they preach, except they be sent? as it is written, [q]How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But [r]they have not all obeyed the gospel. For Esaias saith, [s]Lord, who hath believed †our ‖report?

17 So then, faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes, verily, [t]their sound went into all the earth, [u]and their words unto the ends of the world.

19 But I say, Did not Israel know? First, Moses saith, [x]I will provoke you to jealousy by *them that are* no people, *and* by a [y]foolish nation I will anger you.

20 But Esaias is very bold, and saith, [z]I was

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[b] Luke 2. 34. 1 Cor. 1. 23.
[c] Ps. 118. 22. Isa. 8. 14. & 28. 16. Matt. 21. 42. 1 Pet. 2. 6, 7, 8.
[d] ch. 10. 11.
‖ Or, *confounded.*

[a] Acts 21. 20. & 22. 3. Gal. 1. 14. & 4. 17. See ch. 9. 31.
[b] ch. 1. 17. & 9. 30.
[c] Phil. 3. 9.

[d] Matt. 5. 17. Gal. 3. 24.

[e] Lev. 18. 5. Neh. 9. 29. Ezek. 20. 11, 13, 21. Gal. 3. 12.
[f] Deut. 30. 12, 13.
[g] Deut. 30. 14.
[h] Matt. 10. 32. Luke 12. 8. Acts 8. 37.
[i] Isa. 28. 16. & 49. 23. Jer. 17. 7. ch. 9. 33.
[k] ch. 3. 22. Acts 15. 9. Gal. 3. 28.
[l] Acts 10. 36. ch. 3. 29. 1 Tim. 2. 5.
[m] Eph. 1. 7. & 2. 4, 7.
[n] Joel 2. 32. Acts 2. 21.
[o] Acts 9. 14.
[p] Tit. 1. 3.
[q] Isa. 52. 7. Nah. 1. 15.
[r] ch. 3. 3. Heb. 4. 2.
[s] Isa. 53. 1. John 12. 38.
† Gr. *the hearing of us.*
‖ Or, *preaching?*
[t] Ps. 19. 4. Matt. 24. 14. & 28. 19. Mark 16. 15 Col. 1. 6, 23.
[u] See 1 Kings 18. 10. Matt. 4. 8.
[x] Deut. 32. 21. ch. 11. 11.
[y] Tit. 3. 3.
[z] Isa. 65. 1. ch. 9. 30.

1 Or, *it*
2 Gr. *good pleasure.*
3 Or, *that*
4 Some ancient authorities read *confess the word with thy mouth, that Jesus* is *Lord.*
5 Or, *a gospel*
6 Or, *gospel*
7 Gr. *the inhabited earth.*

faith, but as it were by works. They stumbled
33 at the stone of stumbling; even as it is written,
Behold, I lay in Zion a stone of stumbling
and a rock of offence:
And he that believeth on [1]him shall not be
put to shame.

X. Brethren, my heart's [2]desire and my supplication to God is for them, that they may
2 be saved. For I bear them witness that they
have a zeal for God, but not according to
3 knowledge. For being ignorant of God's righteousness, and seeking to establish their own,
they did not subject themselves to the right-
4 eousness of God. For Christ is the end of the
law unto righteousness to every one that be-
5 lieveth. For Moses writeth that the man that
doeth the righteousness which is of the law
6 shall live thereby. But the righteousness which
is of faith saith thus, Say not in thy heart, Who
shall ascend into heaven? (that is, to bring
7 Christ down:) or, Who shall descend into the
abyss? (that is, to bring Christ up from the
8 dead.) But what saith it? The word is nigh
thee, in thy mouth, and in thy heart: that is,
9 the word of faith, which we preach: [3]because if
thou shalt [4]confess with thy mouth Jesus *as* Lord,
and shalt believe in thy heart that God raised
10 him from the dead, thou shalt be saved: for
with the heart man believeth unto righteous-
ness; and with the mouth confession is made
11 unto salvation. For the scripture saith, Who-
soever believeth on him shall not be put to
12 shame. For there is no distinction between
Jew and Greek: for the same *Lord* is Lord of
13 all, and is rich unto all that call upon him: for,
Whosoever shall call upon the name of the
14 Lord shall be saved. How then shall they call
on him in whom they have not believed? and
how shall they believe in him whom they have
not heard? and how shall they hear without a
15 preacher? and how shall they preach, except
they be sent? even as it is written, How beau-
tiful are the feet of them that bring [5]glad tidings
of good things!
16 But they did not all hearken to the [6]glad
tidings. For Isaiah saith, Lord, who hath be-
17 lieved our report? So belief *cometh* of hearing,
18 and hearing by the word of Christ. But I say,
Did they not hear? Yea, verily,
Their sound went out into all the earth,
And their words unto the ends of [7]the world.
19 But I say, Did Israel not know? First Moses
saith,
I will provoke you to jealousy with that which
is no nation,
With a nation void of understanding will I
anger you.
20 And Isaiah is very bold, and saith,

found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, [a]All day long I have stretched forth my hands unto a disobedient and gainsaying people.

CHAP. XI.

1 *A remnant of Israel saved by grace:* 7 *the blindness of the rest prophesied of.* 17 *The Gentiles may not boast against them.*

I SAY then, [a]Hath God cast away his people? God forbid. For [b]I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God hath not cast away his people which [c]he foreknew. Wot ye not what the scripture saith †of Elias? how he maketh intercession to God against Israel, saying,

3 [d]Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? [e]I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

5 [f]Even so then at this present time also there is a remnant according to the election of grace.

6 And [g]if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? [h]Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were ‖blinded,

8 (According as it is written, [i]God hath given them the spirit of ‖slumber, [k]eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, [l]Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them:

10 [m]Let their eyes be darkened, that they may not see, and bow down their back always.

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* [n]through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them *be* the riches of the world, and the ‖diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as [o]I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and [p]might save some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead?

16 For if [q]the first fruit *be* holy, the lump *is* also *holy:* and if the root *be* holy, so *are* the branches.

17 And if [r]some of the branches be broken off, [s]and thou, being a wild olive-tree, wert graffed in ‖among them, and with them partakest of the root and fatness of the olive-tree;

18 [t]Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

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[a] Isa. 65. 2.

[a] 1 Sam. 12. 22. Jer. 31. 37. [b] 2 Cor. 11. 22. Phil. 3. 5.

[c] ch. 8. 29.

†Gr. *in Elias?*

[d] 1 Kings 19. 10, 14.

[e] 1 Kings 19. 18.

[f] ch. 9. 27.

[g] ch. 4. 4, 5. Gal. 5. 4. See Deut. 9. 4, 5.

[h] ch. 9. 31. & 10. 3.

‖Or, *hardened*, 2 Cor. 3. 14. [i] Isa. 29. 10. ‖Or, *remorse*. [k] Deut. 29. 4. Isa. 6. 9. Jer. 5. 21. Ezek. 12. 2. Matt. 13. 14. John 12. 40. Acts 28. 26, 27. [l] Ps. 69. 22. [m] Ps. 69. 23. [n] Acts 13. 46. & 18. 6. & 22. 18, 21. & 28. 24, 28. ch. 10. 19. ‖Or, *decay*, or, *loss*. [o] Acts 9. 15. & 13. 2. & 22. 21. ch. 15. 16. Gal. 1. 16. & 2. 2, 7, 8, 9. Eph. 3. 8. 1 Tim. 2. 7. 2 Tim. 1. 11. [p] 1 Cor. 7. 16. & 9. 22. 1 Tim. 4. 16. Jam. 5. 20. [q] Lev. 23. 10. Num. 15. 18, 19, 20, 21. [r] Jer. 11. 16. [s] Acts 2. 39. Eph. 2. 12, 13. ‖Or, *for them*. [t] 1 Cor. 10. 12.

1 Or, *in*
2 Or, *trespass*
3 Many ancient authorities read *of the root and of the fatness*.

I was found of them that sought me not;
I became manifest unto them that asked not of me.

21 But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people.

XI. I say then, Did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe
2 of Benjamin. God did not cast off his people which he foreknew. Or wot ye not what the scripture saith [1]of Elijah? how he pleadeth with
3 God against Israel, Lord, they have killed thy prophets, they have digged down thine altars: and I am left alone, and they seek my life.
4 But what saith the answer of God unto him? I have left for myself seven thousand men, who
5 have not bowed the knee to Baal. Even so then at this present time also there is a rem-
6 nant according to the election of grace. But if it is by grace, it is no more of works: other-
7 wise grace is no more grace. What then? That which Israel seeketh for, that he obtained not; but the election obtained it, and the rest
8 were hardened: according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not
9 hear, unto this very day. And David saith,

Let their table be made a snare, and a trap,
And a stumblingblock, and a recompense unto them:
10 Let their eyes be darkened, that they may not see,
And bow thou down their back alway.

11 I say then, Did they stumble that they might fall? God forbid: but by their [2]fall salvation *is come* unto the Gentiles, for to provoke them to
12 jealousy. Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?
13 But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I
14 glorify my ministry: if by any means I may provoke to jealousy *them that are* my flesh, and
15 may save some of them. For if the casting away of them *is* the reconciling of the world, what *shall* the receiving *of them be*, but life from
16 the dead? And if the firstfruit is holy, so is the lump: and if the root is holy, so are the
17 branches. But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them [3]of the root of
18 the fatness of the olive tree; glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be graffed in.
20 Well; because of unbelief they were broken off, and thou standest by faith. [u]Be not highminded, but [x]fear:
21 For if God spared not the natural branches, *take heed* lest he also spare not thee.
22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, [y]if thou continue in *his* goodness: otherwise [z]thou also shalt be cut off.
23 And they also, [a]if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.
24 For if thou wert cut out of the olive-tree which is wild by nature, and wert graffed contrary to nature into a good olive-tree; how much more shall these, which be the natural *branches*, be graffed into their own olive-tree?
25 For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be [b]wise in your own conceits,) that [c] || blindness in part is happened to Israel, [d]until the fulness of the Gentiles be come in.
26 And so all Israel shall be saved: as it is written, [e]There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:
27 [f]For this *is* my covenant unto them, when I shall take away their sins.
28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* [g]beloved for the fathers' sakes.
29 For the gifts and calling of God *are* [h]without repentance.
30 For as ye [i]in times past have not || believed God, yet have now obtained mercy through their unbelief;
31 Even so have these also now not || believed, that through your mercy they also may obtain mercy.
32 For [k]God hath || concluded them all in unbelief, that he might have mercy upon all.
33 O the depth of the riches both of the wisdom and knowledge of God! [l]how unsearchable *are* his judgments, and [m]his ways past finding out!
34 [n]For who hath known the mind of the Lord? or [o]who hath been his counsellor?
35 Or [p]who hath first given to him, and it shall be recompensed unto him again?
36 For [q]of him, and through him, and to him *are* all things: [r]to † whom *be* glory for ever. Amen.

CHAP. XII.

1 *Holiness and conformity to God's will enjoined.* 6 *Gifts to be used for the common benefit.* 9 *Sundry practical duties recommended.* 19 *Revenge specially forbidden.*

I [a]BESEECH you therefore, brethren, by the mercies of God, [b]that ye [c]present your bodies [d]a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.
2 And [e]be not conformed to this world: but [f]be ye transformed by the renewing of your mind, that ye may [g]prove what *is* that good, and acceptable, and perfect will of God.
3 For I say, [h]through the grace given unto me,

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[u] ch. 12. 16.
[x] Prov. 28. 14. Isa. 66. 2. Phil. 2. 12.
[y] 1 Cor. 15. 2. Heb. 3. 6, 14.
[z] John 15. 2.
[a] 2 Cor. 3. 16.
[b] ch. 12. 16.
[c] ver. 7. 2 Cor. 3. 14.
|| Or, *hardness.*
[d] Luke 21. 24. Rev. 7. 9.
[e] Isa. 59. 20. See Ps. 14. 7.
[f] Isa. 27. 9. Jer. 31. 31, &c. Heb. 8. 8. & 10. 16.
[g] Deut. 7. 8. & 9. 5. & 10. 15.
[h] Num. 23. 19.
[i] Eph. 2. 2. Col. 3. 7.
|| Or, *obeyed.*
|| Or, *obeyed.*
[k] ch. 3. 9. Gal. 3. 22.
|| Or, *shutthem all up together.*
[l] Ps. 36. 6.
[m] Job 11. 7. Ps. 92. 5.
[n] Job 15. 8. Isa. 40. 13. Jer. 23. 18. 1 Cor. 2. 16.
[o] Job 36. 22.
[p] Job 35. 7. & 41. 11.
[q] 1 Cor. 8. 6. Col. 1. 16.
[r] Gal. 1. 5. 1 Tim. 1. 17. 2 Tim. 4. 18. Heb. 13. 21. 1 Pet. 5. 11. 2 Pet. 3. 18. Jude 25. Rev. 1. 6.
† Gr. *him.*
[a] 2 Cor. 10. 1.
[b] 1 Pet. 2. 5.
[c] Ps. 50. 13, 14. ch. 6. 13, 16, 19. 1 Cor. 6. 13, 20.
[d] Heb. 10. 20.
[e] 1 Pet. 1. 14. 1 John 2. 15.
[f] Eph. 1. 18. & 4. 23. Col. 1. 21, 22. & 3. 10.
[g] Eph. 5. 10, 17. 1 Thess. 4. 3.
[h] ch. 1. 5. & 15. 15. 1 Cor. 3. 10. & 15. 10. Gal. 2. 9. Eph. 3. 2, 7, 8.

[1] Gr. *ungodlinesses.*
[2] Gr. *the covenant from me.*
[3] Gr. *not repented of.*
[4] Or, *of the riches and the wisdom, etc.*
[5] Or, *both of wisdom, etc.*
[6] Gr. *unto the ages.*
[7] Gr. *well-pleasing.*
[8] Or, *spiritual*
[9] Or, *worship*
[10] Or, *age*
[11] Or, *the will of God,* even *the thing which is good and acceptable and perfect.*

19 Thou wilt say then, Branches were broken off,
20 that I might be grafted in. Well; by their unbelief they were broken off, and thou standest
21 by thy faith. Be not highminded, but fear: for if God spared not the natural branches, neither
22 will he spare thee. Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise thou also
23 shalt be cut off. And they also, if they continue not in their unbelief, shall be grafted in: for God
24 is able to graft them in again. For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree: how much more shall these, which are the natural *branches*, be grafted into their own olive tree?
25 For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come
26 in; and so all Israel shall be saved: even as it is written,

There shall come out of Zion the Deliverer;
He shall turn away [1]ungodliness from Jacob:
27 And this is [2]my covenant unto them,
When I shall take away their sins.

28 As touching the gospel, they are enemies for your sake: but as touching the election, they
29 are beloved for the fathers' sake. For the gifts and the calling of God are [3]without repentance.
30 For as ye in time past were disobedient to God, but now have obtained mercy by their
31 disobedience, even so have these also now been disobedient, that by the mercy shewn to you
32 they also may now obtain mercy. For God hath shut up all unto disobedience, that he might have mercy upon all.
33 O the depth [4]of the riches [5]both of the wisdom and the knowledge of God! how unsearchable are his judgements, and his ways past tracing
34 out! For who hath known the mind of the
35 Lord? or who hath been his counsellor? or who hath first given to him, and it shall be
36 recompensed unto him again? For of him, and through him, and unto him, are all things. To him *be* the glory [6]for ever. Amen.

XII. I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, [7]acceptable to
2 God, *which is* your [8]reasonable [9]service. And be not fashioned according to this [10]world: but be ye transformed by the renewing of your mind, that ye may prove what is [11]the good and [7]acceptable and perfect will of God.
3 For I say, through the grace that was given me,

to every man that is among you, [r]not to think *of himself* more highly than he ought to think; but to think †soberly, according as God hath dealt [k]to every man the measure of faith.

4 For [l]as we have many members in one body, and all members have not the same office:

5 So [m]we, *being* many, are one body in Christ, and every one members one of another.

6 [n]Having then gifts, differing [o]according to the grace that is given to us, whether [p]prophesy, *let us prophesy* according to the proportion of faith;

7 Or ministry, *let us wait* on *our* ministering: or [q]he that teacheth, on teaching:

8 Or [r]he that exhorteth, on exhortation: [s]he that ‖giveth, *let him do it* ‖with simplicity: [t]he that ruleth, with diligence: he that sheweth mercy, [u]with cheerfulness.

9 [x]Let love be without dissimulation. [y]Abhor that which is evil; cleave to that which is good.

10 [z]*Be* kindly affectioned one to another ‖with brotherly love; [a]in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 [b]Rejoicing in hope; [c]patient in tribulation; [d]continuing instant in prayer;

13 [e]Distributing to the necessity of saints; [f]given to hospitality.

14 [g]Bless them which persecute you; bless, and curse not.

15 [h]Rejoice with them that do rejoice, and weep with them that weep.

16 [i]*Be* of the same mind one toward another. [k]Mind not high things, but ‖condescend to men of low estate. [l]Be not wise in your own conceits.

17 [m]Recompense to no man evil for evil. [n]Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, [o]live peaceably with all men.

19 Dearly beloved, [p]avenge not yourselves, but *rather* give place unto wrath: for it is written, [q]Vengeance *is* mine; I will repay, saith the Lord.

20 [r]Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

CHAP. XIII.

1 *Of subjection to magistrates.* 8 *Love is a debt we always owe, and virtually containeth the whole law.* 11 *Against gluttony, &c.*

LET every soul [a]be subject unto the higher powers. For [b]there is no power but of God: the powers that be are ‖ordained of God.

2 Whosoever therefore resisteth [c]the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? [d]do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good.

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[i] Prov. 25. 27. Eccl. 7. 16. ch. 11. 20.
†Gr. *to sobriety.*
[k] 1 Cor. 12. 7, 11. Eph. 4. 7.
[l] 1 Cor. 12. 12. Eph. 4. 16.
[m] 1 Cor. 10. 17. & 12. 20, 27. Eph. 1. 23. & 4. 25.
[n] 1 Cor. 12. 4. 1 Pet. 4. 10, 11.
[o] ver. 3.
[p] Acts 11. 27. 1 Cor. 12. 10, 28. & 13. 2. & 14. 1, 6, 29, 31.
[q] Acts 13. 1. Eph. 4. 11. Gal. 6. 6. 1 Tim. 5. 17.
[r] Acts 15. 32. 1 Cor. 14 3.
[s] Matt. 6. 1, 2, 3.
‖Or, *imparteth.*
‖Or, *liberally.*
2 Cor. 8. 2.
[t] Acts 20. 28. 1 Tim. 5. 17. Heb. 13. 7, 24. 1 Pet. 5. 2.
[u] 2 Cor. 9. 7.
[x] 1 Tim. 1. 5. 1 Pet. 1. 22.
[y] Ps. 34. 14. & 36. 4. & 97. 10. Amos 5. 15.
[z] Heb. 13. 1. 1 Pet. 1. 22. & 2. 17. & 3. 8. 2 Pet. 1. 7.
‖Or, *in the love of the brethren.*
[a] Phil. 2. 3. 1 Pet. 5. 5.
[b] Luke 10. 20. & 5. 2. & 15. 13. Phil. 3. 1. & 4. 4. 1 Thess. 5. 16. Heb. 3. 6. 1 Pet. 4. 13.
[c] Luke 21. 19. 1 Tim. 6 11. Heb. 10. 36. & 12. 1. Jam. 1. 4. & 5. 7. 1 Pet. 2. 19, 20.
[d] Luke 18. 1. Acts 2. 42. & 12. 5. Col. 4. 2. Eph. 6. 18. 1 Thess. 1. 17.
[e] 1 Cor. 16. 1. 2 Cor. 9. 1, 12. Heb. 6. 10. & 13. 16. 1 John 3. 17.
[f] 1 Tim. 3. 2. Tit. 1. 8. Heb. 13. 2. 1 Pet. 4. 9.
[g] Matt. 5. 44. Luke 6. 28. & 23. 34. Acts 7. 60. 1 Cor. 4. 12. 1 Pet. 2. 23. & 3. 9.
[h] 1 Cor. 12. 26.
[i] ch. 15. 5. 1 Cor. 1. 10. Phil. 2. 2. & 3. 16. 1 Pet. 3. 8.
[k] Ps. 131. 1, 2. Jer. 45. 5.
‖Or, *be contented with mean things.*
[l] Prov. 3. 7. & 26. 12. Isa. 5. 21. ch. 11. 25.
[m] Prov. 20. 22. Matt. 5. 39. 1 Thess. 5. 15. 1 Pet. 3. 9.
[n] ch. 14. 16. 2 Cor. 8. 21.
[o] Mark 9. 50. ch. 14. 19. Heb. 12. 14.
[p] Lev. 19. 18. Prov. 24. 29. ver. 17.
[q] Deut. 32. 35. Heb. 10. 30.

to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith.

4 For even as we have many members in one body, and all the members have not the same
5 office: so we, who are many, are one body in Christ, and severally members one of another.
6 And having gifts differing according to the grace that was given to us, whether prophecy, *let us prophesy* according to the proportion of
7 [1]our faith; or ministry, *let us give ourselves* to our ministry; or he that teacheth, to his teach-
8 ing; or he that exhorteth, to his exhorting: he that giveth, *let him do it* with [2]liberality; he that ruleth, with diligence; he that sheweth mercy,
9 with cheerfulness. Let love be without hypocrisy. Abhor that which is evil; cleave to that
10 which is good. In love of the brethren be tenderly affectioned one to another; in honour
11 preferring one another; in diligence not sloth-
12 ful; fervent in spirit; serving [3]the Lord; rejoicing in hope; patient in tribulation; continuing
13 stedfastly in prayer; communicating to the necessities of the saints; [4]given to hospitality.
14 Bless them that persecute you; bless, and curse
15 not. Rejoice with them that rejoice; weep
16 with them that weep. Be of the same mind one toward another. Set not your mind on high things, but [5]condescend to [6]things that are lowly. Be not wise in your own conceits.
17 Render to no man evil for evil. Take thought for things honourable in the sight of all men.
18 If it be possible, as much as in you lieth, be at
19 peace with all men. Avenge not yourselves, beloved, but give place unto [7]wrath: for it is written, Vengeance belongeth unto me; I will
20 recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire
21 upon his head. Be not overcome of evil, but overcome evil with good.

XIII. Let every soul be in subjection to the higher powers: for there is no power but of God; and the *powers* that be are ordained
2 of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves
3 judgement. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same:
4 for [8]he is a minister of God to thee for good.

[r] Ex. 23. 4, 5. Prov. 25. 21, 22. Matt. 5. 44. [a] Tit. 3. 1. 1 Pet. 2. 13. [b] Prov. 8. 15, 16. Dan. 2. 21. & 4. 32. John 19. 11. ‖Or, *ordered.* [c] Tit. 3. 1. [d] 1 Pet. 2. 14. & 3. 13.

[1] Or, *the faith* [2] Gr. *singleness.* [3] Some ancient authorities read *the opportunity.* [4] Gr. *pursuing.* [5] Gr. *be carried away with.* [6] Or, *them* [7] Or, *the wrath of God* [8] Or, *it*

But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore [e]*ye* must needs be subject, not only for wrath, [f]but also for conscience' sake.

6 For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 [g]Render therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for [h]he that loveth another hath fulfilled the law.

9 For this, [i]Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, [k]Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore [l]love *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time [m]to awake out of sleep: for now *is* our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: [n]let us therefore cast off the works of darkness, and [o]let us put on the armour of light.

13 [p]Let us walk ‖ honestly, as in the day: [q]not in rioting and drunkenness, [r]not in chambering and wantonness, [s]not in strife and envying.

14 But [t]put ye on the Lord Jesus Christ, and [u]make not provision for the flesh, to *fulfil* the lusts *thereof.*

CHAP. XIV.

How to treat a weak brother, and not to censure one another for things indifferent, &c.

HIM that [a]is weak in the faith receive ye, *but* ‖ not to doubtful disputations.

2 For one believeth that he [b]may eat all things; another, who is weak, eateth herbs.

3 Let not him that eateth, despise him that eateth not; and [c]let not him which eateth not, judge him that eateth: for God hath received him.

4 [d]Who art thou that judgest another man's servant? to his own master he standeth or falleth: yea, he shall be holden up: for God is able to make him stand.

5 [e]One man esteemeth one day above another; another esteemeth every day *alike.* Let every man be ‖ fully persuaded in his own mind.

6 He that [f]‖ regardeth the day, regardeth *it* unto the Lord: and he that regardeth not the day, to the Lord he doth not regard *it.* He that eateth, eateth to the Lord, for [g]he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For [h]none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For [i]to this end Christ both died, and rose,

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[e] Eccl. 8. 2.
[f] 1 Pet. 2. 19.
[g] Matt. 22. 21. Mark 12. 17. Luke 20. 35.
[h] ver. 10. Gal. 5. 14. Col. 3. 14. 1 Tim. 1. 5. Jam. 2. 8.
[i] Ex. 20.13, &c. Deut. 5.17, &c. Matt. 19. 18.
[k] Lev. 19. 18. Matt. 22. 39. Mark 12. 31. Gal. 5. 14. Jam. 2. 8.
[l] Matt. 22. 40. ver. 8.
[m] 1 Cor. 15. 34. Eph. 5. 14. 1 Thess. 5. 5,6.
[n] Eph. 5. 11. Col. 3. 8.
[o] Eph. 6. 14. 1 Thess. 5. 8.
[p] Phil. 4. 8. 1 Thess. 4. 12. 1 Pet. 2. 12.
‖ Or, *decently.*
[q] Prov. 23. 20. Luke 21. 34. 1 Pet. 4. 3.
[r] 1 Cor. 6. 9. Eph. 5. 5.
[s] Jam. 3. 14.
[t] Gal. 3. 27. Eph. 4. 24. Col. 3. 10.
[u] Gal. 5. 16. 1 Pet. 2. 11.
[a] ch. 15. 1, 7. 1 Cor. 8. 9, 11. & 9. 22.
‖ Or, *not to judge* his *doubtful thoughts.*
[b] ver. 14. 1 Cor. 10. 25. 1 Tim. 4. 4. Tit. 1. 15.
[c] Col. 2. 16.
[d] Jam. 4. 12.
[e] Gal. 4. 10. Col. 2. 16.
‖ Or, *fully assured.*
[f] Gal. 4. 10.
‖ Or, *observeth.*
[g] 1 Cor. 10. 31. 1 Tim. 4. 3.
[h] 1 Cor. 6. 19, 20. Gal. 2. 20. 1 Thess. 5. 10. 1 Pet. 4. 2.
[i] 2 Cor. 5. 15.

1 Or, *it*
2 Gr. *the other.*
3 Or, *law*
4 Or, *our salvation nearer than when, etc.*
5 Or, *for decisions of doubts*
6 Gr. *household-servant.*

But if thou do that which is evil, be afraid; for [1]he beareth not the sword in vain: for [1]he is a minister of God, an avenger for wrath to him
5 that doeth evil. Wherefore *ye* must needs be in subjection, not only because of the wrath, but
6 also for conscience sake. For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very
7 thing. Render to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour.
8 Owe no man any thing, save to love one another: for he that loveth [2]his neighbour hath
9 fulfilled [3]the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neigh-
10 bour as thyself. Love worketh no ill to his neighbour: love therefore is the fulfilment of [3]the law.
11 And this, knowing the season, that now it is high time for you to awake out of sleep: for now is [4]salvation nearer to us than when we *first* be-
12 lieved. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.
13 Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering
14 and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof.*

XIV. But him that is weak in faith receive ye, *yet* not [5]to doubtful disputations.
2 One man hath faith to eat all things: but he
3 that is weak eateth herbs. Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that
4 eateth: for God hath received him. Who art thou that judgest the [6]servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath
5 power to make him stand. One man esteemeth one day above another: another esteemeth every day *alike.* Let each man be fully assured
6 in his own mind. He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth
7 not, and giveth God thanks. For none of us liveth to himself, and none dieth to himself.
8 For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.
9 For to this end Christ died, and lived *again,*

and revived, that he might be [k]Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for [l]we shall all stand before the judgment-seat of Christ.

11 For it is written, [m]*As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then [n]every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that [o]no man put a stumbling-block, or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, [p]that *there is* nothing †unclean of itself: but [q]to him that esteemeth any thing to be †unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not †charitably. [r]Destroy not him with thy meat, for whom Christ died.

16 [s]Let not then your good be evil spoken of:

17 [t]For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ, [u]*is* acceptable to God, and approved of men.

19 [x]Let us therefore follow after the things which make for peace, and things wherewith [y]one may edify another.

20 [z]For meat destroy not the work of God. [a]All things indeed *are* pure; [b]but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat [c]flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. [d]Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that ‖doubteth is damned if he eat, because *he eateth* not of faith: for [e]whatsoever *is* not of faith is sin.

CHAP. XV.

1 *The strong ought to bear with the weak.* 2 *We may not please ourselves,* 7 *but receive one another, as Christ also received us, &c.*

WE [a]then that are strong ought to bear the [b]infirmities of the weak, and not to please ourselves.

2 [c]Let every one of us please *his* neighbour for *his* good [d]to edification.

3 [e]For even Christ pleased not himself; but, as it is written, [f]The reproaches of them that reproached thee fell on me.

4 For [g]whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope.

5 [h]Now the God of patience and consolation grant you to be like-minded one toward another ‖according to Christ Jesus:

6 That ye may [i]with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore [k]receive ye one another, [l]as Christ also received us, to the glory of God.

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[k] Acts 10. 36.
[l] Matt. 25. 31, 32. Acts 10. 42. & 17. 31. 2 Cor. 5. 10. Jude 14, 15.
[m] Isa. 45. 23. Phil. 2. 10.
[n] Matt. 12. 36. Gal. 6. 5. 1 Pet. 4. 5.
[o] 1 Cor. 8. 9, 13. & 10. 32.
[p] Acts 10. 15. ver. 2, 20. 1 Cor. 10. 25. 1 Tim. 4. 4. Tit. 1. 15.
† Gr. *common.*
[q] 1 Cor. 8. 7, 10.
† Gr. *common.*
† Gr. *according to charity.*
[r] 1 Cor. 8. 11.
[s] ch. 12. 17.
[t] 1 Cor. 8. 8.
[u] 2 Cor. 8. 21.
[x] Ps. 34. 14. ch. 12. 18.
[y] ch. 15. 2. 1 Cor. 14. 12. 1 Thess. 5. 11.
[z] ver. 15.
[a] Matt. 15. 11. Acts 10. 15. ver. 14. Tit. 1. 15.
[b] 1 Cor. 8. 9, 10, 11, 12.
[c] 1 Cor. 8. 13.
[d] 1 John 3. 21.
‖ Or, *discerneth and putteth a difference between meats.*
[e] Tit. 1. 15.
[a] Gal. 6. 1.
[b] ch. 14. 1.
[c] 1 Cor. 9. 19, 22 & 10. 24, 33. & 13. 5. Phil. 2. 4, 5.
[d] ch. 14. 19.
[e] Matt. 26. 39. John 5. 30. & 6. 38.
[f] Ps. 69. 9.
[g] ch. 4. 23, 24. 1 Cor. 9. 9, 10. & 10. 11. 2 Tim. 3. 16, 17.
[h] ch. 12. 16. 1 Cor. 1. 10. Phil. 3. 16.
‖ Or, *after the example of.*
[i] Acts 4. 24, 32.
[k] ch. 14. 1, 3.
[l] ch. 5. 2.

1 Or, *give praise*
2 Many ancient authorities read *we follow.*
3 Many ancient authorities add *or is offended, or is weak.*
4 Or, *putteth to the test*
5 Many authorities, some ancient, insert here ch. xvi. 25-27.
6 Some ancient authorities read *us.*

that he might be Lord of both the dead and
10 the living. But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand be-
11 fore the judgement-seat of God. For it is written,

As I live, saith the Lord, to me every knee shall bow,
And every tongue shall [1]confess to God.

12 So then each one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or
14 an occasion of falling. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth any thing to be unclean, to him it is unclean.
15 For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not
16 with thy meat him for whom Christ died. Let
17 not then your good be evil spoken of: for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy
18 Ghost. For he that herein serveth Christ is
19 well-pleasing to God, and approved of men. So then [2]let us follow after things which make for peace, and things whereby we may edify one an-
20 other. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence.
21 It is good not to eat flesh, nor to drink wine, nor *to do any thing* whereby thy brother stumbleth[3].
22 The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not
23 himself in that which he [4]approveth. But he that doubteth is condemned if he eat, because *he eateth* not of faith; and whatsoever is not of faith is sin[5].

XV. Now we that are strong ought to bear the infirmities of the weak, and not to
2 please ourselves. Let each one of us please his neighbour for that which is good, unto edify-
3 ing. For Christ also pleased not himself; but, as it is written, The reproaches of them that
4 reproached thee fell upon me. For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have
5 hope. Now the God of patience and of comfort grant you to be of the same mind one with
6 another according to Christ Jesus: that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ.
7 Wherefore receive ye one another, even as Christ also received [6]you, to the glory of God.

8 Now I say that [m]Jesus Christ was a minister of the circumcision for the truth of God, [n]to confirm the promises *made* unto the fathers:

9 And [o]that the Gentiles might glorify God for *his* mercy; as it is written, [p]For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, [q]Rejoice, ye Gentiles, with his people.

11 And again, [r]Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again Esaias saith, [s]There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all [t]joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And [u]I myself also am persuaded of you, my brethren, that ye also are full of goodness, [x]filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, [y]because of the grace that is given to me of God,

16 That [z]I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the ‖ [a]offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ, [b]in those things which pertain to God.

18 For I will not dare to speak of any of those things [c]which Christ hath not wrought by me, [d]to make the Gentiles obedient, by word and deed,

19 [e]Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, [f]lest I should build upon another man's foundation:

21 But as it is written, [g]To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also [h]I have been ‖ much hindered from coming to you.

23 But now having no more place in these parts, and [i]having a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, [k]and to be brought on my way thitherward by you, if first I be somewhat filled † with your *company*.

25 But now [l]I go unto Jerusalem to minister unto the saints.

26 For [m]it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For [n]if the Gentiles have been made partakers of their spiritual things, [o]their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them [p]this fruit, I will come by you into Spain.

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[m] Matt. 15. 24. John 1. 11. Acts 3. 25, 26. & 13. 46.
[n] ch. 3. 3. 2 Cor. 1. 20.
[o] John 10. 16. ch. 9. 23.
[p] Ps. 18. 49.
[q] Deut. 32. 43.
[r] Ps. 117. 1.
[s] Isa. 11. 1, 10. Rev. 5. 5. & 22. 16.
[t] ch. 12. 12. & 14. 17.
[u] 2 Pet. 1. 12. 1 John 2. 21.
[x] 1 Cor. 8. 1, 7, 10.
[y] ch. 1. 5. & 12. 3. Gal. 1. 15. Eph. 3. 7, 8.
[z] ch. 11. 13. Gal. 2. 7, 8, 9. 1 Tim. 2. 7. 2 Tim. 1. 11. Phil. 2. 17.
‖ Or, *sacrificing*.
[a] Isa. 66. 20. Phil. 2. 17.
[b] Heb. 5. 1.
[c] Acts 21. 19. Gal. 2. 8.
[d] ch. 1. 5. & 16. 26.
[e] Acts 19. 11. 2 Cor. 12. 12.
[f] 2 Cor. 10. 13, 15, 16.
[g] Isa. 52. 15.
[h] ch. 1. 13. 1 Thess. 2. 17, 18.
‖ Or, *many ways*, or, *oftentimes*.
[i] Acts 19. 21. ver. 32. ch. 1. 11.
[k] Acts 15. 3.
† Gr. *with you*. ver. 32.
[l] Acts 19. 21. & 20. 22. & 24. 17.
[m] 1 Cor. 16. 1, 2. 2 Cor. 8. 1. & 9. 2, 12.
[n] ch. 11. 17.
[o] 1 Cor. 9. 11. Gal. 6. 6.
[p] Phil. 4. 17.

[1] Or, *confess*
[2] Gr. *ministering in sacrifice*.
[3] Gr. *of those things which Christ wrought not through me*.
[4] Many ancient authorities read *the Spirit of God*. One reads *the Spirit*.
[5] Gr. *fulfilled*.
[6] Gr. *being ambitious*.

8 For I say that Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises *given* unto the
9 fathers, and that the Gentiles might glorify God for his mercy; as it is written,

Therefore will I [1]give praise unto thee among the Gentiles,
And sing unto thy name.

10 And again he saith,

Rejoice, ye Gentiles, with his people.

11 And again,

Praise the Lord, all ye Gentiles;
And let all the peoples praise him.

12 And again, Isaiah saith,

There shall be the root of Jesse,
And he that ariseth to rule over the Gentiles;
On him shall the Gentiles hope.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye yourselves are full of goodness, filled with all knowledge, able also to ad-
15 monish one another. But I write the more boldly unto you in some measure, as putting you again in remembrance, because of the
16 grace that was given me of God, that I should be a minister of Christ Jesus unto the Gentiles, [2]ministering the gospel of God, that the offering up of the Gentiles might be made acceptable,
17 being sanctified by the Holy Ghost. I have therefore my glorying in Christ Jesus in things
18 pertaining to God. For I will not dare to speak of any [3]things save those which Christ wrought through me, for the obedience of the
19 Gentiles, by word and deed, in the power of signs and wonders, in the power of [4]the Holy Ghost; so that from Jerusalem, and round about even unto Illyricum, I have [5]fully preached
20 the gospel of Christ; yea, [6]making it my aim so to preach the gospel, not where Christ was *already* named, that I might not build upon
21 another man's foundation; but, as it is written,

They shall see, to whom no tidings of him came,
And they who have not heard shall understand.

22 Wherefore also I was hindered these many
23 times from coming to you: but now, having no more any place in these regions, and having these
24 many years a longing to come unto you, whensoever I go unto Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall
25 have been satisfied with your company)—but now, *I say*, I go unto Jerusalem, ministering unto
26 the saints. For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are
27 at Jerusalem. Yea, it hath been their good pleasure; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it *to them* also to min-
28 ister unto them in carnal things. When there-

29 [q]And I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and [r]for the love of the Spirit, [s]that ye strive together with me in *your* prayers to God for me;

31 [t]That I may be delivered from them that ||do not believe in Judea; and that [u]my service which *I have* for Jerusalem, may be accepted of the saints;

32 [x]That I may come unto you with joy [y]by the will of God, and may with you [z]be refreshed.

33 Now [a]the God of peace *be* with you all. Amen.

CHAP. XVI.

1 *Paul sendeth salutations to many,* 25 *and endeth with praise and thanks to God.*

I COMMEND unto you Phebe our sister, which is a servant of the church which is at [a]Cenchrea:

2 [b]That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet [c]Priscilla and Aquila, my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise *greet* [d]the church that is in their house. Salute my well-beloved Epenetus, who is [e]the first-fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also [f]were in Christ before me.

8 Greet Amplias, my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' ||*household.*

11 Salute Herodion my kinsman. Greet them that be of the ||*household* of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus, [g]chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 [h]Salute one another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them [i]which cause divisions and offences, contrary to the doctrine which ye have learned; and [k]avoid them.

18 For they that are such serve not our Lord Jesus Christ, but [l]their own belly; and [m]by good words and fair speeches deceive the hearts of the simple.

Anno DOMINI 60.

q ch. 1. 11.
r Phil. 2. 1.
s 2 Cor. 1. 11. Col. 4. 12.
t 2 Thess. 3. 2.
‖ Or, *are disobedient.*
u 2 Cor. 8. 4.
x ch. 1. 10.
y Acts 18. 21. 1 Cor. 4. 19. Jam. 4. 15.
z 1 Cor. 16. 18. 2 Cor. 7. 13. 2 Tim. 1. 16. Philem. 7, 20.
a ch. 16. 20. 1 Cor. 14. 33. 2 Cor. 13. 11. Phil. 4. 9. 1 Thess. 5. 23. 2 Thess. 3. 16. Heb. 13. 20.

a Acts 18. 18.

b Phil. 2. 29. 3 John 5, 6.

c Acts 18. 2, 18, 26. 2 Tim. 4. 19.

d 1 Cor. 16. 19. Col. 4. 15. Philem. 2.

e 1 Cor. 16. 15.

f Gal. 1. 22.

‖ Or, friends.

‖ Or, friends.

g 2 John 1.
h 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Thess. 5. 26. 1 Pet. 5. 14.
i Acts 15. 1, 5, 24. 1 Tim. 6. 3.
k 1 Cor. 5. 9, 11. 2 Thess. 3. 6, 14. 2 Tim. 3. 5. Tit. 3. 10. 2 John 10.
l Phil. 3. 19. 1 Tim. 6. 5.
m Col. 2. 4. 2 Tim. 3. 6. Tit. 1. 10. 2 Pet. 2. 3.

1 Or, *deaconess*
2 Or, *Junia*
3 Or, *teaching*

fore I have accomplished this, and have sealed to them this fruit, I will go on by you unto Spain.
29 And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ.
30 Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to
31 God for me; that I may be delivered from them that are disobedient in Judæa, and *that* my ministration which *I have* for Jerusalem may be ac-
32 ceptable to the saints; that I may come unto you in joy through the will of God, and together
33 with you find rest. Now the God of peace be with you all. Amen.

XVI. I commend unto you Phœbe our sister, who is a [1]servant of the church
2 that is at Cenchreæ: that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a succourer of many, and of mine own self.
3 Salute Prisca and Aquila my fellow-workers
4 in Christ Jesus, who for my life laid down their own necks; unto whom not only I give thanks,
5 but also all the churches of the Gentiles: and *salute* the church that is in their house. Salute Epænetus my beloved, who is the firstfruits of
6 Asia unto Christ. Salute Mary, who bestowed
7 much labour on you. Salute Andronicus and [2]Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also
8 have been in Christ before me. Salute Ampli-
9 atus my beloved in the Lord. Salute Urbanus our fellow-worker in Christ, and Stachys my be-
10 loved. Salute Apelles the approved in Christ. Salute them which are of the *household* of Aris-
11 tobulus. Salute Herodion my kinsman. Salute them of the *household* of Narcissus, which are
12 in the Lord. Salute Tryphæna and Tryphosa, who labour in the Lord. Salute Persis the be-
13 loved, which laboured much in the Lord. Salute Rufus the chosen in the Lord, and his mother
14 and mine. Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren that are
15 with them. Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints
16 that are with them. Salute one another with a holy kiss. All the churches of Christ salute you.
17 Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the [3]doctrine which
18 ye learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent.

19 For [n]your obedience is come abroad unto all *men.* I am glad therefore on your behalf: but yet I would have you [o]wise unto that which is good, and ‖simple concerning evil.

20 And [p]the God of peace [q]shall ‖bruise Satan under your feet shortly. [r]The grace of our Lord Jesus Christ *be* with you. Amen.

21 [s]Timotheus my work-fellow, and [t]Lucius, and [u]Jason, and [x]Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 [y]Gaius mine host, and of the whole church, saluteth you. [z]Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 [a]The grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now [b]to him that is of power to stablish you [c]according to my gospel, and the preaching of Jesus Christ, [d]according to the revelation of the mystery, [e]which was kept secret since the world began,

26 But [f]now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for [g]the obedience of faith:

27 To [h]God only wise, *be* glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, *and sent* by Phebe, servant of the church at Cenchrea.

Anno DOMINI 60.

[n] ch. 1. 8.
[o] Matt. 10. 16. 1 Cor. 14. 20. ‖Or, *harmless.*
[p] ch. 15. 33.
[q] Gen. 3. 15. ‖Or, *tread.*
[r] ver. 24. 1 Cor. 16. 23. 2 Cor. 13. 14. Phil. 4. 23. 1 Thess. 5. 28. 2 Thess. 3. 18. Rev. 22. 21.
[s] Acts 16. 1. Col. 1. 1. Phil. 2. 19. 1 Thess. 3. 2. 1 Tim. 1. 2. Heb. 13. 23.
[t] Acts 13. 1.
[u] Acts 17. 5.
[x] Acts 20. 4.
[y] 1 Cor. 1. 14.
[z] Acts 19. 22. 2 Tim. 4. 20.
[a] ver. 20. 1 Thess. 5. 28.
[b] Eph. 3. 20. 1 Thess. 3. 13. 2 Thess. 2. 17. & 3. 3. Jude 24.
[c] ch. 2. 16. [d] Eph. 1. 9. & 3. 3, 4, 5. Col. 1. 27.
[e] 1 Cor. 2. 7. Eph. 3. 5, 9. Col. 1. 26.
[f] Eph. 1. 9. 2 Tim. 1. 10. Tit. 1. 2, 3. 1 Pet. 1. 20.
[g] Acts 6. 7. ch. 1. 5. & 15. 18.
[h] 1 Tim. 1. 17. & 6. 16. Jude 25.

19 For your obedience is come abroad unto all men. I rejoice therefore over you: but I would have you wise unto that which is good, and
20 simple unto that which is evil. And the God of peace shall bruise Satan under your feet shortly.

The grace of our Lord Jesus Christ be with you.

21 Timothy my fellow-worker saluteth you; and Lucius and Jason and Sosipater, my kinsmen.
22 I Tertius, [1]who write the epistle, salute you in
23 the Lord. Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.[2]
25 [3]Now to him that is able to stablish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through
26 times eternal, but now is manifested, and [4]by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience
27 [5]of faith; to the only wise God, through Jesus Christ, [6]to whom be the glory [7]for ever. Amen.

[1] Or, *who write the epistle in the Lord, salute you* [2] Some ancient authorities insert here ver. 24 *The grace of our Lord Jesus Christ* be *with you all. Amen,* and omit the like words in ver. 20. [3] Some ancient authorities omit ver. 25–27. Compare the end of ch. xiv. [4] Gr. *through* [5] Or, *to the faith* [6] Some ancient authorities omit *to whom* [7] Gr. *unto the ages.*

The First Epistle of PAUL the Apostle to the CORINTHIANS.

CHAP. I.

1 *Paul, after salutation and thanksgiving,* 10 *exhorteth to unity,* 11 *and reproveth their dissensions.* 26 *God, to take away boasting, rejecteth the wisdom of the wise.*

PAUL, [a]called *to be* an apostle of Jesus Christ [b]through the will of God, and [c]Sosthenes *our* brother,

2 Unto the church of God which is at Corinth, [d]to them that [e]are sanctified in Christ Jesus, [f]called *to be* saints, with all that in every place [g]call upon the name of Jesus Christ [h]our Lord, [i]both theirs and ours:

3 [k]Grace *be* unto you, and peace from God our Father, and *from* the Lord Jesus Christ.

4 [l]I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, [m]in all utterance, and *in* all knowledge;

6 Even as [n]the testimony of Christ was confirmed in you.

7 So that ye come behind in no gift; [o]waiting for the †coming of our Lord Jesus Christ:

8 [p]Who shall also confirm you unto the end, [q]*that ye may be* blameless in the day of our Lord Jesus Christ.

9 [r]God *is* faithful, by whom ye were called unto [s]the fellowship of his Son Jesus Christ our Lord.

Anno DOMINI 59.

[a] Rom. 1. 1. [b] 2 Cor. 1. 1. Eph. 1. 1. Col. 1. 1.
[c] Acts 18. 17.
[d] Jude 1.
[e] John 17. 19. Acts 15. 9.
[f] Rom. 1. 7. 2 Tim. 1. 9.
[g] Acts 9. 14, 21. & 22. 16. 2 Tim. 2. 22.
[h] ch. 8. 6.
[i] Rom 3. 22. & 10. 12.
[k] Rom. 1. 7. 2 Cor. 1. 2. Eph. 1. 2. 1 Pet. 1. 2.
[l] Rom. 1. 8. [m] ch. 12. 8. 2 Cor. 8. 7.
[n] ch. 2. 1. 2 Tim. 1. 8. Rev. 1. 2.
[o] Phil. 3. 20. Tit. 2. 13. 2 Pet. 3. 12. †Gr. *revelation*
Col. 3. 4.
[p] 1 Thess. 3. 13.
[q] Col. 1. 22. 1 Thess. 5. 23.
[r] Isa. 49. 7. ch. 10. 13. 1 Thess. 5. 24. 2 Thess. 3. 3. Heb. 10. 23.
[s] John 15. 4. & 17. 21. 1 John 1. 3. & 4. 13.

I. Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes,
2 [1]our brother, unto the church of God which is at Corinth, *even* them that are sanctified in Christ Jesus, called *to be* saints, with all that call upon the name of our Lord Jesus Christ in
3 every place, their *Lord* and ours: Grace to you and peace from God our Father and the Lord Jesus Christ.
4 I thank [2]my God always concerning you, for the grace of God which was given you in Christ
5 Jesus; that in every thing ye were enriched in
6 him, in all [3]utterance and all knowledge; even as the testimony of Christ was confirmed in
7 you: so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ;
8 who shall also confirm you unto the end, *that ye be* unreproveable in the day of our Lord Jesus
9 Christ. God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.

[1] Gr. *the brother.* [2] Some ancient authorities omit *my.* [3] Gr. *word.*

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, [t]that ye all speak the same thing, and *that* there be no †divisions among you; but *that* ye be perfectly joined together in the same mind, and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, [u]that every one of you saith, I am of Paul; and I of [x]Apollos; and I of [y]Cephas; and I of Christ.

13 [z]Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but [a]Crispus and [b]Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of [c]Stephanas; besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: [d]not with wisdom of ‖words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to [e]them that perish, [f]foolishness; but unto us [g]which are saved, it is the [h]power of God.

19 For it is written, [i]I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 [k]Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? [l]hath not God made foolish the wisdom of this world?

21 [m]For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the [n]Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, [o]unto the Jews a stumbling-block, and unto the Greeks [p]foolishness;

24 But unto them which are called, both Jews and Greeks, Christ [q]the power of God, and [r]the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that [s]not many wise men after the flesh, not many mighty, not many noble *are called:*

27 But [t]God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and [w]things which are not, [x]to bring to nought things that are:

29 [y]That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us [z]wisdom, and [a]righteousness, and [b]sanctification, and [c]redemption:

31 That, according as it is written, [d]He that glorieth, let him glory in the Lord.

Anno DOMINI 59.

[t] Rom. 12. 16. & 15. 5. 2 Cor. 13. 11. Phil. 2. 2. & 3. 16. 1 Pet. 3. 8.
† Gr. *schisms.*
ch. 11. 18.
[u] ch. 3. 4.
[x] Acts 18. 24. & 19. 1. ch. 16. 12.
[y] John 1. 42.
[z] 2 Cor. 11. 4. Eph. 4. 5.
[a] Acts 18. 8.
[b] Rom. 16. 23.
[c] ch. 16. 15, 17.
[d] ch. 2. 1, 4, 13. 2 Pet. 1. 16.
‖ Or, *speech.*
[e] 2 Cor. 2. 15.
[f] Acts 17. 18. ch. 2. 14.
[g] ch. 15. 2.
[h] Rom. 1. 16. ver. 24.
[i] Job 5. 12, 13. Isa. 29. 14. Jer. 8. 9.
[k] Isa. 33. 18.
[l] Job 12. 17, 20, 24. Isa. 44. 25. Rom. 1. 22.
[m] Rom. 1. 20, 21, 28. See Matt. 11. 25. Luke 10. 21.
[n] Matt. 12. 38. & 16. 1. Mark 8. 11. Luke 11. 16. John 4. 48.
[o] Isa. 8. 14. Matt. 11. 6. & 13. 57. Luke 2. 34. John 6. 60, 66. Rom. 9. 32. Gal. 5. 11. 1 Pet. 2. 8.
[p] ver. 18. ch. 2. 14.
[q] Rom. 1. 4, 16. ver. 18.
[r] Col. 2. 3.
[s] John 7. 48.
[t] Matt. 11. 25. Jam. 2. 5. See Ps. 8. 2.
[u] Rom. 4. 17.
[x] ch. 2. 6.
[y] Rom. 3. 27. Eph. 2. 9.
[z] ver. 24.
[a] Jer. 23. 5, 6. Rom. 4. 25. 2 Cor. 5. 21. Phil. 3. 9.
[b] John 17. 19.
[c] Eph. 1. 7
[d] Jer. 9. 23, 24 2 Cor. 10. 17.

10 Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfected together in the
11 same mind and in the same judgement. For it hath been signified unto me concerning you, my brethren, by them *which are of the household* of Chloe, that there are contentions among you.
12 Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas;
13 and I of Christ. [1]Is Christ divided? was Paul crucified for you? or were ye baptized into the
14 name of Paul? [2]I thank God that I baptized
15 none of you, save Crispus and Gaius; lest any man should say that ye were baptized into my
16 name. And I baptized also the household of Stephanas: besides, I know not whether I bap-
17 tized any other. For Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void.
18 For the word of the cross is to them that are perishing foolishness; but unto us which are
19 being saved it is the power of God. For it is written,

I will destroy the wisdom of the wise,
And the prudence of the prudent will I reject.

20 Where is the wise? where is the scribe? where is the disputer of this [3]world? hath not God
21 made foolish the wisdom of the world? For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the
22 [4]preaching to save them that believe. Seeing that Jews ask for signs, and Greeks seek after
23 wisdom: but we preach [5]Christ crucified, unto Jews a stumblingblock, and unto Gentiles fool-
24 ishness; but unto [6]them that are called, both Jews and Greeks, Christ the power of God, and
25 the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.
26 For [7]behold your calling, brethren, how that not many wise after the flesh, not many mighty,
27 not many noble, [8]*are called:* but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to
28 shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, *yea* [9]and the things that are not, that he might bring to nought the
29 things that are: that no flesh should glory be-
30 fore God. But of him are ye in Christ Jesus, who was made unto us wisdom from God, [10]and righteousness and sanctification, and redemp-
31 tion: that, according as it is written, He that glorieth, let him glory in the Lord.

[1] Or, *Christ is divided. Was Paul crucified for you?*
[2] Some ancient authorities read *I give thanks that.*
[3] Or, *age*
[4] Gr. *thing preached.*
[5] Or, *a Messiah*
[6] Gr. *the called themselves.*
[7] Or, *ye behold*
[8] Or, have part therein
[9] Many ancient authorities omit *and.*
[10] Or, *both righteousness and sanctification and redemption*

CHAP. II.

1 *How Paul preached the gospel;* 6 *which is God's wise counsel for men's salvation.*

AND I, brethren, when I came to you, [a]came not with excellency of speech, or of wisdom, declaring unto you [b]the testimony of God.

2 For I determined not to know any thing among you, [c]save Jesus Christ, and him crucified.

3 And [d]I was with you [e]in weakness, and in fear, and in much trembling.

4 And my speech and my preaching [f]*was* not with ‖enticing words of man's wisdom, [g]but in demonstration of the Spirit, and of power:

5 That your faith should not † stand in the wisdom of men, but [h]in the power of God.

6 Howbeit, we speak wisdom among them [i]that are perfect: yet not [k]the wisdom of this world, nor of the princes of this world, [l]that come to nought:

7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom* [m]which God ordained before the world unto our glory;

8 [n]Which none of the princes of this world knew: for [o]had they known *it*, they would not have crucified the Lord of glory.

9 But as it is written, [p]Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But [q]God hath revealed *them* unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, [r]save the spirit of man which is in him? [s]even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but [t]the Spirit which is of God; that we might know the things that are freely given to us of God.

13 [u]Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 [x]But the natural man receiveth not the things of the Spirit of God: [y]for they are foolishness unto him: [z]neither can he know *them*, because they are spiritually discerned.

15 [a]But he that is spiritual ‖judgeth all things, yet he himself is ‖judged of no man.

16 [b]For who hath known the mind of the Lord, that he † may instruct him? [c]But we have the mind of Christ.

CHAP. III.

1 *How Paul dealt with weak believers.* 5 *The most eminent preachers only instruments, &c.*

AND I, brethren, could not speak unto you as unto [a]spiritual, but as unto [b]carnal, *even* as unto [c]babes in Christ.

2 I have fed you with [d]milk, and not with meat: [e]for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal: for [f]whereas *there is* among you envying, and strife, and ‖divisions, are ye not carnal, and walk †as men?

Anno DOMINI 59

[a] ch. 1. 17. ver. 4, 13. 2 Cor. 10. 10. & 11. 6.
[b] ch. 1. 6.
[c] Gal. 6. 14. Phil. 3. 8.
[d] Acts 18. 1, 6, 12.
[e] 2 Cor. 4. 7. & 10. 1, 10. & 11. 30. & 12. 5, 9. Gal. 4. 13.
[f] ver. 1. ch. 1. 17. 2 Pet. 1. 16.
‖ Or, *persuasible.*
[g] Rom. 15. 19. 1 Thess. 1. 5.
† Gr. *be.*
[h] 2 Cor. 4. 7. & 6. 7.
[i] ch. 14. 20. Eph. 4. 13. Phil. 3. 15. Heb. 5. 14.
[k] ch. 1. 20. & 3. 19. ver. 1, 13. 2 Cor. 1. 12. Jam. 3. 15.
[l] ch. 1. 28.
[m] Rom. 16. 25, 26. Eph. 3. 5, 9. Col. 1. 26. 2 Tim. 1. 9.
[n] Matt. 11. 25. John 7. 48. Acts 13. 27. 2 Cor. 3. 14.
[o] Luke 23. 34. Acts 3. 17. See John 16. 3.
[p] Isa. 64. 4.
[q] Matt. 13. 11. & 16. 17 John 14. 26. & 16. 13. 1 John 2. 27.
[r] Prov. 20. 27. & 27. 19. Jer. 17. 9.
[s] Rom. 11. 33, 34.
[t] Rom. 8. 15.
[u] 2 Pet. 1. 16. See ch. 1. 17. ver. 4.
[x] Matt. 16. 23.
[y] ch. 1. 18, 23.
[z] Rom. 8. 5, 6, 7. Jude 19.
[a] Prov. 28. 5. 1 Thess. 5. 21. 1 John 4. 1.
‖ Or, *discerneth.* Or *discerned.*
[b] Job 15. 8. Isa. 40. 13. Jer. 23. 18. Rom. 11. 34.
† Gr. *shall.*
[c] John 15. 15.
[a] ch. 2. 15.
[b] ch. 2. 14.
[c] Heb. 5. 13.
[d] Heb. 5. 12, 13. 1 Pet. 2. 2.
[e] John 16. 12.
[f] ch. 1. 11. & 11. 18. Gal. 5. 20, 21. Jam. 3. 16.
‖ Or, *factions.*
† Gr. *according to man.*

1 Or, *word*
2 Many ancient authorities read *testimony.*
3 Gr. *thing preached*
4 Gr. *be*
5 Or, *full-grown*
6 Or, *age:* and so in ver. 7, 8; but not in ver. 12.
7 Some ancient authorities read *For.*
8 Or, it
9 Or, *combining*
10 Or, *interpreting spiritual things to spiritual* men
11 Or, *examined*
12 Or, *examineth*

II. And I, brethren, when I came unto you, came not with excellency of [1]speech or of wisdom, proclaiming to you the [2]mystery of
2 God. For I determined not to know any thing among you, save Jesus Christ, and him crucified.
3 And I was with you in weakness, and in fear,
4 and in much trembling. And my [1]speech and my [3]preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and
5 of power: that your faith should not [4]stand in the wisdom of men, but in the power of God.
6 Howbeit we speak wisdom among the [5]perfect: yet a wisdom not of this [6]world, nor of the rulers of this [6]world, which are coming to
7 nought: but we speak God's wisdom in a mystery, *even* the *wisdom* that hath been hidden, which God foreordained before the worlds unto
8 our glory: which none of the rulers of this world knoweth: for had they known it, they
9 would not have crucified the Lord of glory: but as it is written,

> Things which eye saw not, and ear heard not,
> And *which* entered not into the heart of man,
> Whatsoever things God prepared for them
> that love him.

10 [7]But unto us God revealed [8]*them* through the Spirit: for the Spirit searcheth all things, yea,
11 the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God.
12 But we received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us by God.
13 Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; [9] [10]comparing spiritual things with
14 spiritual. Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them,
15 because they are spiritually [11]judged. But he that is spiritual [12]judgeth all things, and he him-
16 self is [11]judged of no man. For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ.

III. And I, brethren, could not speak unto you as unto spiritual, but as unto
2 carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not yet able *to bear it:* nay, not even now are ye
3 able; for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and walk after the manner of men?

4 For while one saith, [e]I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but [h]ministers by whom ye believed, [i]even as the Lord gave to every man?

6 [k]I have planted, [l]Apollos watered: [m]but God gave the increase.

7 So then, [n]neither is he that planteth any thing, neither he that watereth: but God that giveth the increase.

8 Now he that planteth and he that watereth are one: [o]and every man shall receive his own reward, according to his own labour.

9 For [p]we are labourers together with God: ye are God's ‖ husbandry, *ye are* [q]God's building.

10 [r]According to the grace of God which is given unto me, as a wise master-builder, I have laid [s]the foundation, and another buildeth thereon. But [t]let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than [u]that is laid, [x]which is Jesus Christ.

12 Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble;

13 [y]Every man's work shall be made manifest: for the day [z]shall declare it, because [a]it †shall be revealed by fire; and the fire shall try every man's work, of what sort it is.

14 If any man's work abide which he hath built thereupon, [b]he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; [c]yet so as by fire.

16 [d]Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man ‖ defile the temple of God, him shall God destroy: for the temple of God is holy, which *temple* ye are.

18 [e]Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For [f]the wisdom of this world is foolishness with God. For it is written, [g]He taketh the wise in their own craftiness.

20 And again, [h]The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore [i]let no man glory in men: for [k]all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And [l]ye are Christ's: and Christ *is* God's.

CHAP. IV.

1 *How to account of Christ's ministers.* 8 *To a self-sufficient vanity Paul opposeth his own afflicted state, &c.*

LET a man so account of us, as of [a]the ministers of Christ, [b]and stewards of the mysteries of God.

2 Moreover, it is required in stewards that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's †judgment: yea, I judge not mine own self.

4 For I know nothing by myself; [c]yet am I not hereby justified: but he that judgeth me is the Lord.

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[e] ch. 1. 12. & 4. 6.
[h] ch. 4. 1. 2 Cor. 3. 3.
[i] Rom. 12. 3, 6. 1 Pet. 4. 11.
[k] Acts 18. 4, 8, 11. ch. 4. 15. & 9. 1. & 15. 1. 2 Cor. 10. 14, 15.
[l] Acts 18. 24, 27. & 19. 1.
[m] ch. 1. 30. & 15. 10. 2 Cor. 3. 5.
[n] 2 Cor. 12. 11. Gal. 6. 3.
[o] Ps. 62. 12. Rom. 2. 6. ch. 4. 5. Gal. 6. 4, 5. Rev. 2. 23. & 22. 12.
[p] Acts 15. 4. 2 Cor. 6. 1.
‖ Or, *tillage.*
[q] Eph. 2. 20. Col. 2. 7. Heb. 3. 3, 4. 1 Pet. 2. 5.
[r] Rom. 1. 5. & 12. 3.
[s] Rom. 15. 20. ver. 6. ch. 4. 15. Rev. 21. 14.
[t] 1 Pet. 4. 11.
[u] Isa. 28. 16. Matt. 16. 18. 2 Cor. 11. 4. Gal. 1. 7.
[x] Eph. 2. 20.
[y] ch. 4. 5.
[z] 1 Pet. 1. 7. & 4. 12.
[a] Luke 2. 35.
† Gr. *is revealed.*
[b] ch. 4. 5.
[c] Jude 23.
[d] ch. 6. 19. 2 Cor. 6. 16. Eph. 2. 21, 22. Heb. 3. 6. 1 Pet. 2. 5.
‖ Or, *destroy.*
[e] Prov. 5. 7. Isa. 5. 21.
[f] ch. 1. 20. & 2. 6.
[g] Job 5. 13.
[h] Ps. 94. 11.
[i] ch. 1. 12. & 4. 6. ver. 4, 5, 6.
[k] 2 Cor. 4. 5, 15. [l] Rom. 14. 8. ch. 11. 3. 2 Cor. 10. 7. Gal. 3. 29.
[a] Matt. 24. 45. ch. 3. 5. & 9. 17. 2 Cor. 6. 4. Col. 1. 25.
[b] Luke 12. 42. Tit. 1. 7. 1 Pet. 4. 10.
† Gr. *day.* ch. 3. 13.
[c] Job 9. 2. Ps. 130. 3. & 143. 2. Prov. 21. 2. Rom. 3. 20. & 4. 2.

1 Gr. *tilled land.*
2 Or, *and each man's work, of what sort it is, the fire shall prove it.*
3 Or, *sanctuary*
4 Or, *and such are ye*
5 Or, *age*
6 Or, *examined*
7 Gr. *day.*
8 Or, *examine*
9 Or, *examineth*

4 For when one saith, I am of Paul; and another, I
5 am of Apollos; are ye not men? What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave
6 to him. I planted, Apollos watered; but God
7 gave the increase. So then neither is he that planteth any thing, neither he that watereth; but
8 God that giveth the increase. Now he that planteth and he that watereth are one: but each shall receive his own reward according to
9 his own labour. For we are God's fellow-workers: ye are God's [1]husbandry, God's building.
10 According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon.
11 For other foundation can no man lay than that
12 which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver,
13 costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; [2]and the fire itself shall prove each man's work of
14 what sort it is. If any man's work shall abide which he built thereon, he shall receive a re-
15 ward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.
16 Know ye not that ye are a [3]temple of God,
17 and *that* the Spirit of God dwelleth in you? If any man destroyeth the [3]temple of God, him shall God destroy; for the [3]temple of God is holy, [4]which *temple* ye are.
18 Let no man deceive himself. If any man thinketh that he is wise among you in this [5]world, let him become a fool, that he may be-
19 come wise: For the wisdom of this world is foolishness with God. For it is written, He that
20 taketh the wise in their craftiness: and again, The Lord knoweth the reasonings of the wise,
21 that they are vain. Wherefore let no one glory
22 in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to
23 come; all are yours; and ye are Christ's; and Christ is God's.

IV. Let a man so account of us, as of ministers of Christ, and stewards of the mys-
2 teries of God. Here, moreover, it is required
3 in stewards, that a man be found faithful. But with me it is a very small thing that I should be [6]judged of you, or of man's [7]judgement:
4 yea, I [8]judge not mine own self. For I know nothing against myself; yet am I not hereby justified: but he that [9]judgeth me is the Lord.

5 [d]Therefore judge nothing before the time, until the Lord come, [e]who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and [f]then shall every man have praise of God.

6 And these things, brethren, [g]I have in a figure transferred to myself, and *to* Apollos, for your sakes: [h]that ye might learn in us not to think *of men* above that which is written, that no one of you [i]be puffed up for one against another.

7 For who †maketh thee to differ *from another?* and [k]what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it?*

8 Now ye are full, [l]now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth ‖us the apostles last, [m]as it were appointed to death: for [n]we are made a †spectacle unto the world, and to angels, and to men.

10 [o]We *are* [p]fools for Christ's sake, but ye *are* wise in Christ; [q]we *are* weak, but ye *are* strong: ye *are* honourable, but we *are* despised.

11 [r]Even unto this present hour we both hunger, and thirst, and [s]are naked, and [t]are buffeted, and have no certain dwelling-place;

12 [u]And labour, working with our own hands. [x]Being reviled, we bless; being persecuted, we suffer it;

13 Being defamed, we entreat: [y]we are made as the filth of the world, *and are* the off-scouring of all things unto this day.

14 I write not these things to shame you, but [z]as my beloved sons I warn *you*.

15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for [a]in Christ Jesus I have begotten you through the gospel.

16 Wherefore, I beseech you, [b]be ye followers of me.

17 For this cause have I sent unto you [c]Timotheus, [d]who is my beloved son, and faithful in the Lord, who shall bring you [e]into remembrance of my ways which be in Christ, as I [f]teach every where [g]in every church.

18 [h]Now some are puffed up, as though I would not come to you.

19 [i]But I will come to you shortly, [k]if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For [l]the kingdom of God *is* not in word, but in power.

21 What will ye? [m]shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

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[d] Matt. 7. 1. Rom. 2. 1, 16. & 14.4,10,13. Rev. 20. 12.
[e] ch. 3. 13.
[f] Rom. 2. 29. 2 Cor. 5. 10.
[g] ch. 1. 12. & 3. 4.
[h] Rom. 12. 3.
[i] ch. 3. 21. & 5. 2, 6.
† Gr. *distinguisheth thee.*
[k] John 3. 27. Jam. 1. 17. 1 Pet. 4. 10.
[l] Rev. 3. 17.
‖ Or, *us the last apostles, as.*
[m] Ps. 44. 22. Rom. 8. 36. ch. 15. 30, 31. 2 Cor. 4. 11. & 6. 9.
[n] Heb. 10. 33.
† Gr. *theatre.*
[o] ch. 2. 3.
[p] Acts 17. 18. & 26. 24. ch. 1. 18, &c. & 2. 14. & 3. 18. See 2 Kings 9. 11.
[q] 2 Cor. 13. 9.
[r] 2 Cor. 4. 8. & 11. 23-27. Phil. 4. 12.
[s] Job 22. 6. Rom. 8. 35.
[t] Acts 23. 2.
[u] Acts 18. 3. & 20. 34. 1 Thess. 2. 9. 2 Thess. 3. 8. 1 Tim. 4. 10.
[x] Matt. 5. 44. Luke 6. 28. & 23. 34. Acts 7. 60. Rom. 12. 14,20. 1 Pet. 2. 23. & 3. 9.
[y] Lam. 3. 45.
[z] 1 Thess. 2. 11.
[a] Acts 18. 11. Rom. 15. 20. ch. 3. 6. Gal. 4. 19. Philem. 10. Jam. 1. 18.
[b] ch. 11. 1. Phil. 3. 17. 1 Thess. 1. 6. 2 Thess. 3. 9.
[c] Acts 19. 22. ch. 16. 10. Phil. 2. 19. 1 Thess. 3. 2.
[d] 1 Tim. 1. 2. 2 Tim. 1. 2.
[e] ch. 11. 2.
[f] ch. 7. 17.
[g] ch. 14. 33.
[h] ch. 5. 2.
[i] Acts 19. 21. ch. 16. 5. 2 Cor. 1. 15, 23.
[k] Acts 18. 21. Rom. 15. 32. Heb. 6. 3. Jam. 4. 15.
[l] ch. 2. 4. 1 Thess. 1. 5.
[m] 2 Cor. 10. 2. & 13. 10.

5 Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.

6 Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not *to go* beyond the things which are written; that no one of you be puffed up for the one against the
7 other. For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory, as
8 if thou hadst not received it? Already are ye filled, already ye are become rich, ye have reigned without us: yea and I would that ye did reign, that we also might reign with you.
9 For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, [1]and to angels,
10 and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dis-
11 honour. Even unto this present hour we both hunger, and thirst, and are naked, and are buf-
12 feted, and have no certain dwellingplace; and we toil, working with our own hands: being reviled, we bless; being persecuted, we endure;
13 being defamed, we intreat: we are made as the [2]filth of the world, the offscouring of all things, even until now.

14 I write not these things to shame you, but to
15 admonish you as my beloved children. For though ye should have ten thousand tutors in Christ, yet *have ye* not many fathers: for in Christ Jesus I begat you through the gospel.
16 I beseech you therefore, be ye imitators of me.
17 For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which be in Christ, even as I teach every-
18 where in every church. Now some are puffed
19 up, as though I were not coming to you. But I will come to you shortly, if the Lord will; and I will know, not the word of them which are
20 puffed up, but the power. For the kingdom of
21 God is not in word, but in power. What will ye? shall I come unto you with a rod, or in love and a spirit of meekness?

CHAP. V.

1 *Of the incestuous person . . . .* 6 *Of necessity the old leaven must be purged out, &c.*

IT is reported commonly *that there is* fornication among you, and such fornication as is not so much as [a]named among the Gentiles, [b]that one should have his [c]father's wife.

2 [d]And ye are puffed up, and have not rather

1 Or, *both to angels and men*
2 Or, *refuse*
3 Or, *are ye puffed up?*
4 Or, *did ye not rather mourn,...you?*

V It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one *of you* hath his father's
2 wife. And [3]ye are puffed up, and [4]did not rather

[e]mourned, that he that hath done this deed might be taken away from among you.

3 [f]For I verily, as absent in body, but present in spirit, have ‖judged already as though I were present, *concerning* him that hath so done this deed;

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, [g]with the power of our Lord Jesus Christ,

5 [h]To deliver such an one unto [i]Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 [k]Your glorying *is* not good. Know ye not, that [l]a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even [m]Christ our [n]passover ‖is sacrificed for us:

8 Therefore [o]let us keep ‖the feast, [p]not with old leaven, neither [q]with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle, [r]not to company with fornicators:

10 [s]Yet not altogether with the fornicators [t]of this world, or with the covetous, or extortioners, or with idolaters: for then must ye needs go [u]out of the world.

11 But now I have written unto you not to keep company, [x]if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such an one [y]no not to eat.

12 For what have I to do to judge [z]them also that are without? do not ye judge [a]them that are within?

13 But them that are without God judgeth. Therefore [b]put away from among yourselves that wicked person.

CHAP. VI.

1 *Of bringing controversies before heathen judges.* 7 *How lawsuits may be avoided.*

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that [a]the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall [b]judge angels? how much more, things that pertain to this life?

4 [c]If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. [d]Why do ye not rather take wrong? why do ye not rather *suffer yourselves to* be defrauded?

8 Nay, ye do wrong, and defraud, [e]and that *your* brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; [f]neither

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[e] 2 Cor. 7. 7, 10.
[f] Col. 2. 5.
‖ Or, *determined.*
[g] Matt. 16. 19. & 18. 18. John 20. 23. 2 Cor. 2. 10. & 13. 3, 10.
[h] Job 2. 6. Ps. 109. 6. 1 Tim. 1. 20.
[i] Acts 26. 18.
[k] ver. 2. ch. 3. 21. & 4. 19. Jam. 4. 16.
[l] ch. 15. 33. Gal. 5. 9. 2 Tim. 2. 17.
[m] Isa. 53. 7. John 1. 29. ch. 15. 3. 1 Pet. 1. 19. Rev. 5. 6, 12.
[n] John 19. 14.
‖ Or, *is slain.*
[o] Ex. 12. 15. & 13. 6.
‖ Or, *holy-day.*
[p] Deut. 16. 3.
[q] Matt. 16. 6, 12. Mark 8. 15. Luke 12. 1.
[r] See ver. 2, 7. 2 Cor. 6. 14. Eph. 5. 11. 2 Thess. 3. 14.
[s] ch. 10. 27.
[t] ch. 1. 20.
[u] John 17. 15. 1 John 5. 19.
[x] Matt. 18. 17. Rom. 16. 17. 2 Thess. 3. 6, 14. 2 John 10.
[y] Gal. 2. 12.
[z] Mark 4. 11. Col. 4. 5. 1 Thess. 4. 12. 1 Tim. 3. 7.
[a] ch. 6. 1, 2, 3, 4.
[b] Deut. 13. 5. & 17. 7. & 21. 21. & 22. 21, 22, 24.
[a] Ps. 49. 14. Dan. 7. 22. Matt. 19. 28. Luke 22. 30. Rev. 2. 26. & 3. 21. & 20. 4.
[b] 2 Pet. 2. 4. Jude 6.
[c] ch. 5. 12.
[d] Prov. 20. 22. Matt. 5. 39, 40. Luke 6 29. Rom. 12. 17, 19. 1 Thess. 5. 15.
[e] 1 Thess. 4. 6.
[f] ch. 15. 50. Gal. 5. 21. Eph. 5. 5. 1 Tim. 1. 9. Heb. 12. 14. & 13. 4. Rev. 22. 15.

1 Some ancient authorities omit *Jesus.*
2 Gr. *keep festival.*
3 Or, *not at all,* meaning *the fornicators, etc.*
4 Or, *as it is, I wrote*
5 Gr. *the other.*
6 Gr. *of the smallest tribunals.*
7 Gr. *tribunals pertaining to.*
8 Or, *set them ...church.*
9 Or, *a loss to you*

mourn, that he that had done this deed might
3 be taken away from among you. For I verily,
being absent in body but present in spirit, have
already, as though I were present, judged him
4 that hath so wrought this thing, in the name of
our Lord Jesus, ye being gathered together,
and my spirit, with the power of our Lord
5 Jesus, to deliver such a one unto Satan for the
destruction of the flesh, that the spirit may be
6 saved in the day of the Lord [1]Jesus. Your
glorying is not good. Know ye not that a little
7 leaven leaveneth the whole lump? Purge out
the old leaven, that ye may be a new lump,
even as ye are unleavened. For our passover
8 also hath been sacrificed, *even* Christ: where-
fore let us [2]keep the feast, not with old leaven,
neither with the leaven of malice and wicked-
ness, but with the unleavened bread of sincerity
and truth.

9 I wrote unto you in my epistle to have no
10 company with fornicators; [3]not altogether with
the fornicators of this world, or with the covetous
and extortioners, or with idolaters; for then
11 must ye needs go out of the world: but [4]now I
write unto you not to keep company, if any
man that is named a brother be a fornicator,
or covetous, or an idolater, or a reviler, or a
drunkard, or an extortioner; with such a one no,
12 not to eat. For what have I to do with judging
them that are without? Do not ye judge them
13 that are within, whereas them that are without
God judgeth? Put away the wicked man from
among yourselves.

VI. Dare any of you, having a matter against
[5]his neighbour, go to law before the un-
2 righteous, and not before the saints? Or know
ye not that the saints shall judge the world?
and if the world is judged by you, are ye un-
3 worthy [6]to judge the smallest matters? Know
ye not that we shall judge angels? how much
4 more, things that pertain to this life? If then ye
have [7]to judge things pertaining to this life, [8]do
ye set them to judge who are of no account in
5 the church? I say *this* to move you to shame.
Is it so, that there cannot be *found* among
you one wise man, who shall be able to de-
6 cide between his brethren, but brother goeth to
law with brother, and that before unbelievers?
7 Nay, already it is altogether [9]a defect in you,
that ye have lawsuits one with another. Why
not rather take wrong? why not rather be de-
8 frauded? Nay, but ye yourselves do wrong, and
9 defraud, and that *your* brethren. Or know ye
not that the unrighteous shall not inherit the
kingdom of God? Be not deceived: neither

fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were [g]some of you: [h]but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 [i]All things are lawful unto me, but all things are not ‖ expedient: all things are lawful for me, but I will not be brought under the power of any.

13 [k]Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but [l]for the Lord; [m]and the Lord for the body.

14 And [n]God hath both raised up the Lord, and will also raise up us [o]by his own power.

15 Know ye not, that [p]your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

16 What! know ye not that he which is joined to an harlot is one body? for [q]two, saith he, shall be one flesh.

17 [r]But he that is joined unto the Lord is one spirit.

18 [s]Flee fornication. Every sin that a man doeth, is without the body; but he that committeth fornication, sinneth [t]against his own body.

19 What! [u]know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, [x]and ye are not your own?

20 For [y]ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

CHAP. VII.

1 *The use of marriage.* 10 *Christ has forbidden to dissolve the bond thereof, &c.*

NOW concerning the things whereof ye wrote unto me: [a]*It is* good for a man not to touch a woman.

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 [b]Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 [c]Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that [d]Satan tempt you not for your incontinency.

6 But I speak this by permission, [e]*and* not of commandment.

7 For [f]I would that all men were [g]even as I myself. But [h]every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, [i]It is good for them if they abide even as I.

9 But [k]if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, [l]*yet* not I, but the Lord, [m]Let not the wife depart from *her* husband:

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g ch. 12. 2. Eph. 2. 2. & 4. 22. & 5. 8. Col. 3. 7. Tit. 3. 3.
h ch. 1. 30. Heb. 10. 22.
i ch. 10. 23.
‖ Or, *profitable.*
k Matt. 15. 17. Rom. 14. 17. Col. 2. 22, 23.
l ver. 15, 19, 20. 1 Thess. 4. 3, 7.
m Eph. 5. 23.
n Rom. 6. 5, 8. & 8. 11. 2 Cor. 4. 14.
o Eph. 1. 19, 20.
p Rom. 12. 5. ch. 12. 27. Eph. 4. 12, 15, 16. & 5. 30.
q Gen. 2. 24. Matt. 19. 5. Eph. 5. 31.
r John 17. 21, 22, 23. Eph. 4. 4. & 5. 30.
s Rom. 6. 12, 13. Heb. 13. 4.
t Rom. 1. 24.
1 Thess. 4. 4.
u ch. 3. 16. 2 Cor. 6. 16.
x Rom. 14. 7, 8.
y Acts 20. 28. ch. 7. 23. Gal. 3. 13. Heb. 9. 12. 1 Pet. 1. 18, 19. 2 Pet. 2. 1. Rev. 5. 9.

a ver. 8, 26.

b Ex. 21. 10. 1 Pet. 3. 7.
c Joel 2. 16. Zech. 7. 3. See Ex. 19. 15. 1 Sam. 21. 4, 5.
d 1 Thess. 3. 5.
e ver. 12, 25. 2 Cor. 8. 8. & 11. 17.
f Acts 26. 29.
g ch. 9. 5.
h Matt. 19. 12. ch. 12. 11.
i ver. 1, 26.
k 1 Tim. 5. 14.
l See ver. 12, 25, 40.
m Mal. 2. 14, 16. Matt. 5. 32. & 19. 6, 9. Mark 10. 11, 12. Luke 16. 18.

1 Gr. *washed yourselves.*
2 Or, *sanctuary*
3 Or, *Holy Spirit.*
4 Many ancient authorities read *For.*

fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men,
10 nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the king-
11 dom of God. And such were some of you: but ye [1]were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.
12 All things are lawful for me; but not all things are expedient. All things are lawful for me; but I will not be brought under the power
13 of any. Meats for the belly, and the belly for meats: but God shall bring to nought both it and them. But the body is not for fornication, but for the Lord; and the Lord for the body:
14 and God both raised the Lord, and will raise up
15 us through his power. Know ye not that your bodies are members of Christ? shall I then take away the members of Christ, and make them
16 members of a harlot? God forbid. Or know ye not that he that is joined to a harlot is one body? for, The twain, saith he, shall become
17 one flesh. But he that is joined unto the Lord
18 is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own
19 body. Or know ye not that your body is a [2]temple of the [3]Holy Ghost which is in you, which ye have from God? and ye are not your
20 own; for ye were bought with a price: glorify God therefore in your body.

VII. Now concerning the things whereof ye wrote: It is good for a man not to
2 touch a woman. But, because of fornications, let each man have his own wife, and let each
3 woman have her own husband. Let the husband render unto the wife her due: and like-
4 wise also the wife unto the husband. The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife.
5 Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your in-
6 continency. But this I say by way of permis-
7 sion, not of commandment. [4]Yet I would that all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that.
8 But I say to the unmarried and to widows, It
9 is good for them if they abide even as I. But if they have not continency, let them marry:
10 for it is better to marry than to burn. But unto the married I give charge, *yea* not I, but the Lord, That the wife depart not from her husband

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I, [n]not the Lord, If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else [o]were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases:* but God hath called us [p]† to peace.

16 For what knowest thou, O wife, whether thou shalt [q]save *thy* husband? or †how knowest thou, O man, whether thou shalt save *thy* wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And [r]so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? [t]let him not be circumcised.

19 [u]Circumcision is nothing, and uncircumcision is nothing, but [x]the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being* a servant? care not for it; but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is [y]the Lord's † freeman: likewise also he that is called, *being* free, is [z]Christ's servant.

23 [a]Ye are bought with a price; be not ye the servants of men.

24 Brethren, [b]let every man, wherein he is called, therein abide with God.

25 Now concerning virgins, [c]I have no commandment of the Lord: yet I give my judgment as one [d]that hath obtained mercy of the Lord [e]to be faithful.

26 I suppose therefore that this is good for the present ‖ distress; *I say,* [f]that *it is* good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned: and if a virgin marry, she hath not sinned. Nevertheless, such shall have trouble in the flesh; but I spare you.

29 But [g]this I say, brethren, The time *is* short. It remaineth, that both they that have wives, be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not [h]abusing *it.* For [i]the fashion of this world passeth away.

32 But I would have you without carefulness. [k]He that is unmarried, careth for the things † that belong to the Lord, how he may please the Lord:

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[n] ver. 6.

[o] Mal. 2. 15.

[p] Rom. 12. 18. & 14. 19. ch. 14. 33. Heb. 12. 14. † Gr. *in peace.*

[q] 1 Pet. 3. 1. † Gr. *what.*

[r] ch. 4. 17. 2 Cor. 11. 28.

[t] Acts 15. 1, 5, 19, 24, 28. Gal. 5. 2.

[u] Gal. 5. 6. & 6. 15.

[x] John 15. 14. 1 John 2. 3. & 3. 24.

[y] John 8. 36. Rom. 6. 18, 22. Philem. 16. † Gr. *made free.*

[z] ch. 9. 21. Gal. 5. 13. Eph. 6. 6. 1 Pet. 2. 16.

[a] ch. 6. 20. 1 Pet. 1. 18, 19. See Lev. 25. 42.

[b] ver. 20.

[c] ver. 6, 10, 40. 2 Cor. 8. 8, 10.

[d] 1 Tim. 1. 16.

[e] ch. 4. 2. 1 Tim. 1. 12. ‖ Or, *necessity.*

[f] ver. 1, 8. [g] Rom. 13. 11. 1 Pet. 4. 7. 2 Pet. 3. 8, 9.

[h] ch. 9. 18.

[i] Ps. 39. 6. Jam. 1. 10. & 4. 14. 1 Pet. 1. 24. & 4. 7. 1 John 2. 17.

[k] 1 Tim. 5. 5. † Gr. *of the Lord,* as ver. 34.

11 (but and if she depart, let her remain unmarried, or else be reconciled to her husband); and
12 that the husband leave not his wife. But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell
13 with him, let him not leave her. And the woman which hath an unbelieving husband, and he is content to dwell with her, let her not leave
14 her husband. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your
15 children unclean; but now are they holy. Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such *cases:* but God hath called [1]us in peace.
16 For how knowest thou, O wife, whether thou shalt
17 save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife? Only, as the Lord hath distributed to each man, as God hath called each, so let him walk. And so ordain
18 I in all the churches. Was any man called being circumcised? let him not become uncircumcised. Hath any been called in uncircumcision? let
19 him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but the
20 keeping of the commandments of God. Let each man abide in that calling wherein he was
21 called. Wast thou called being a bondservant? care not for it: [2]but if thou canst become free,
22 use *it* rather. For he that was called in the Lord, being a bondservant, is the Lord's freedman: likewise he that was called, being free, is
23 Christ's bondservant. Ye were bought with a
24 price; become not bondservants of men. Brethren, let each man, wherein he was called, therein abide with God.
25 Now concerning virgins I have no commandment of the Lord: but I give my judgement, as one that hath obtained mercy of the Lord to be
26 faithful. I think therefore that this is good by reason of the present distress, *namely,* that it is
27 good for a man [3]to be as he is. Art thou bound unto a wife? seek not to be loosed. Art thou
28 loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh: and I would spare you.
29 But this I say, brethren, the time [4]is shortened, that henceforth both those that have wives may
30 be as though they had none; and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not;
31 and those that use the world, as not [5]abusing it: for the fashion of this world passeth away.
32 But I would have you to be free from cares. He that is unmarried is careful for the things of the Lord, how he may please the Lord:

[1] Many ancient authorities read *you.*
[2] Or, *nay, even if*
[3] Gr. *so to be.*
[4] Or, *is shortened henceforth, that both those, etc.*
[5] Or, *using it to the full*

33 But he that is married, careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman [l]careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless, he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 [m]So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 [n]The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; [o]only in the Lord.

40 But she is happier if she so abide, [p]after my judgment: and [q]I think also that I have the Spirit of God.

CHAP. VIII.

1 *Charity preferable to knowledge.* 4 *An idol is nothing to those who rightly know God.*

NOW [a]as touching things offered unto idols, we know that we all have [b]knowledge. [c]Knowledge puffeth up, but charity edifieth.

2 And [d]if any man think that he knoweth anything, he knoweth nothing yet as he ought to know.

3 But if any man love God, [e]the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that [f]an idol *is* nothing in the world, [g]and that *there is* none other God but one.

5 For though there be that are [h]called gods, whether in heaven or in earth, (as there be gods many, and lords many;)

6 But [i]to us *there is but* one God, the Father, [k]of whom *are* all things, and we ‖ in him; and [l]one Lord Jesus Christ, [m]by whom *are* all things, and we by him.

7 Howbeit, *there is* not in every man that knowledge: for some [n]with conscience of the idol unto this hour eat *it* as a thing offered unto an idol: and their conscience, being weak, is [o]defiled.

8 But [p]meat commendeth us not to God: for neither if we eat ‖ are we the better; neither if we eat not, ‖ are we the worse.

9 But [q]take heed lest by any means this ‖ liberty of yours become [r]a stumbling-block to them that are weak.

10 For if any man see thee, which hast knowledge, sit at meat in the idol's temple, shall not [t]the conscience of him which is weak be † emboldened to eat those things which are offered to idols;

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[l] Luke 10. 40, &c.
[m] Heb. 13. 4.
[n] Rom. 7. 2.
[o] 2 Cor. 6. 14.
[p] ver. 25.
[q] 1 Thess. 4. 8.
[a] Acts 25 20,29. ch. 10. 25.
[b] Rom. 14. 14, 22.
[c] Rom. 14 3, 10.
[d] ch. 13. 8, 9, 12. Gal. 6. 3. 1 Tim. 6. 4.
[e] Ex. 33. 12, 17. Nah. 1. 7. Matt. 7. 23. Gal. 4. 9. 2 Tim. 2. 19.
[f] Isa. 41. 24. ch. 10. 19.
[g] Deut. 4. 39. & 6. 4. Isa. 44. 8. Mark 12. 29. ver. 6. Eph. 4. 6. 1 Tim. 2. 5.
[h] John 10. 34.
[i] Mal. 2. 10. Eph. 4. 6.
[k] Acts 17. 28. Rom. 11. 36.
‖ Or, *for him.*
[l] John 13. 13. Acts 2. 36. ch. 12. 3. Eph. 4 5. Phil. 2. 11.
[m] John 1. 3. Col. 1. 6. Heb. 1. 2.
[n] ch. 10. 28, 29.
[o] Rom. 14. 14, 23.
[p] Rom. 14. 17.
‖ Or, *have we the more.*
‖ Or, *have we the less.*
[q] Gal. 5. 13.
‖ Or, *power.*
[r] Rom. 14. 13, 20.
[t] ch. 10. 28, 32.
† Gr. *edified.*

[1] Or, *wife, and is divided. So also the wife and the virgin: she that is unmarried is careful, etc.* Many ancient authorities read *wife, and is divided. So also the woman that is unmarried and the virgin is careful, etc.*
[2] Or, *constraint* Gr. *noose.*
[3] Or, *virgin* (omitting daughter)
[4] Gr. *fallen asleep.*
[5] Gr. *buildeth up.*
[6] Gr. *do we lack.*
[7] Gr. *do we abound.*
[8] Or, *power*
[9] Gr. *be builded up.*

33 but he that is married is careful for the things
34 of the world, how he may please his [1]wife. And there is a difference also between the wife and the virgin. She that is unmarried is careful for the things of the Lord, that she may be holy both in body and in spirit: but she that is married is careful for the things of the world, how
35 she may please her husband. And this I say for your own profit; not that I may cast a [2]snare upon you, but for that which is seemly, and that ye may attend upon the Lord without distrac-
36 tion. But if any man thinketh that he behaveth himself unseemly toward his [3]virgin *daughter*, if she be past the flower of her age, and if need so requireth, let him do what he will; he sin-
37 neth not; let them marry. But he that standeth stedfast in his heart, having no necessity, but hath power as touching his own will, and hath determined this in his own heart, to keep
38 his own [3]virgin *daughter*, shall do well. So then both he that giveth his own [3]virgin *daughter* in marriage doeth well; and he that giveth
39 her not in marriage shall do better. A wife is bound for so long time as her husband liveth; but if the husband be [4]dead, she is free to be married to whom she will; only in the Lord.
40 But she is happier if she abide as she is, after my judgement: and I think that I also have the Spirit of God.

VIII. Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love
2 [5]edifieth. If any man thinketh that he knoweth any thing, he knoweth not yet as he ought to
3 know; but if any man loveth God, the same is
4 known of him. Concerning therefore the eating of things sacrificed to idols, we know that no idol is *anything* in the world, and that there is
5 no God but one. For though there be that are called gods, whether in heaven or on earth; as
6 there are gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we
7 through him. Howbeit in all men there is not that knowledge: but some, being used until now to the idol, eat as *of* a thing sacrificed to an idol; and their conscience being weak is defiled. But
8 meat will not commend us to God: neither, if we eat not, [6]are we the worse; nor, if we eat,
9 [7]are we the better. But take heed lest by any means this [8]liberty of yours become a stum-
10 blingblock to the weak. For if a man see thee which hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, [9]be emboldened to eat things sacrificed to idols?

11 And [u]through thy knowledge shall the weak brother perish, for whom Christ died?

12 But [x]when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, [y]if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAP. IX.

1 *Paul asserteth his apostolical character,* 3 *and right to a maintenance;* 24 *he striveth to obtain an incorruptible crown.*

AM [a]I not an apostle? am I not free? [b]have I not seen Jesus Christ our Lord? [c]are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for [d]the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this;

4 [e]Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a ‖wife, as well as other apostles, and *as* [f]the brethren of the Lord, and [g]Cephas?

6 Or I only and Barnabas, [h]have not we power to forbear working?

7 Who [i]goeth a warfare any time at his own charges? who [k]planteth a vineyard, and eateth not of the fruit thereof? or who [l]feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, [m]Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that [n]he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope.

11 [o]If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? [p]Nevertheless we have not used this power: but suffer all things, [q]lest we should hinder the gospel of Christ.

13 [r]Do ye not know that they which minister about holy things ‖live *of the things* of the temple, and they which wait at the altar are partakers with the altar?

14 Even so [s]hath the Lord ordained [t]that they which preach the gospel should live of the gospel.

15 But [u]I have used none of these things: neither have I written these things, that it should be so done unto me: for [x]*it were* better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for [y]necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, [z]I have a reward: but if against my will, [a]a dispensation *of the gospel* is committed unto me.

18 What is my reward then? *Verily* that, [b]when I preach the gospel, I may make the gospel of Christ without charge, that I [c]abuse not my power in the gospel.

19 For though I be [d]free from all *men*, yet have

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[u] Rom. 14. 15, 20.
[x] Matt. 25. 40, 45.
[y] Rom. 14. 21. 2 Cor. 11. 29.

[a] Acts 9. 15. & 13. 2. & 26. 17. 2 Cor. 12. 12. Gal. 2. 7, 8. 1 Tim. 2. 7. 2 Tim. 1. 11.
[b] Acts 9. 3, 17. & 18. 9. & 22. 14, 18. & 23. 11. ch. 15. 8.
[c] ch. 3. 6. & 4. 15.
[d] 2 Cor. 3. 2. & 12. 12.
[e] ver. 14. 1 Thess. 2. 6. 2 Thess. 3. 9.
‖ Or, *woman.*
[f] Matt. 13. 55. Mark 6. 3. Luke 6. 15. Gal. 1. 19.
[g] Matt. 8. 14.
[h] 2 Thess. 3. 8, 9.
[i] 2 Cor. 10. 4. 1 Tim. 1. 18. & 6. 12. 2 Tim. 2. 3. & 4. 7.
[k] Deut. 20. 6. Prov. 27. 18. ch. 3. 6, 7, 8.
[l] John 21. 15. 1 Pet. 5. 2.
[m] Deut. 25. 4. 1 Tim. 5. 18.
[n] 2 Tim. 2. 6.
[o] Rom. 15. 27. Gal. 6. 6.
[p] Acts 20. 33. ver. 15, 18. 2 Cor. 11. 7, 9. & 12. 13. 1 Thess. 2. 6.
[q] 2 Cor. 11. 12.
[r] Lev. 6. 16, 26. & 7. 6, &c. Num. 5. 9, 10. & 18. 8–20. Deut. 10. 9. & 18. 1.
‖ Or, *feed.*
[s] Matt. 10. 10. Luke 10. 7.
[t] Gal. 6. 6. 1 Tim. 5. 17.
[u] ver. 12. Acts 18. 3. & 20. 34. ch. 4. 12. 1 Thess. 2. 9. 2 Thess. 3. 8.
[x] 2 Cor. 11. 10.
[y] Rom. 1. 14.
[z] ch. 3. 8, 14.
[a] ch. 4. 1. Gal. 2. 7. Phil. 1. 17. Col. 1. 25.
[b] ch. 10. 33. 2 Cor. 4. 5. & 11. 7.
[c] ch. 7. 31.
[d] ver. 1.

1 Gr. *in.*
2 Gr. *sister.*
3 Or, *saith he it, as he doubtless doth, for our sake?*

11 For [1]through thy knowledge he that is weak perisheth, the brother for whose sake Christ
12 died. And thus, sinning against the brethren, and wounding their conscience when it is weak,
13 ye sin against Christ. Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.

IX. Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not
2 ye my work in the Lord? If to others I am not an apostle, yet at least I am to you: for the seal of mine apostleship are ye in the Lord.
3 My defence to them that examine me is this.
4 Have we no right to eat and to drink?
5 Have we no right to lead about a wife that is a [2]believer, even as the rest of the apostles, and
6 the brethren of the Lord, and Cephas? Or I only and Barnabas, have we not a right to for-
7 bear working? What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?
8 Do I speak these things after the manner of
9 men? or saith not the law also the same? For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the
10 corn. Is it for the oxen that God careth, or [3]saith he it altogether for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth,
11 *to thresh* in hope of partaking. If we sowed unto you spiritual things, is it a great matter if
12 we shall reap your carnal things? If others partake of *this* right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no
13 hindrance to the gospel of Christ. Know ye not that they which minister about sacred things eat *of* the things of the temple, *and* they which wait upon the altar have their portion with the
14 altar? Even so did the Lord ordain that they which proclaim the gospel should live of the
15 gospel. But I have used none of these things and I write not these things that it may be so done in my case: for *it were* good for me rather to die, than that any man should make my
16 glorying void. For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not
17 the gospel. For if I do this of mine own will, I have a reward: but if not of mine own will, I
18 have a stewardship intrusted to me. What then is my reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the
19 gospel. For though I was free from all *men*,

[e]I made myself servant unto all, [f]that I might gain the more.

20 And [g]unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 [h]To [i]them that are without law, as without law, ([k]being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 [l]To the weak became I as weak, that I might gain the weak: [m]I am made all things to all *men*, [n]that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not, that they which run in a race, run all, but one receiveth the prize? [o]So run, that ye may obtain.

25 And every man that [p]striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we [q]an incorruptible.

26 I therefore so run, [r]not as uncertainly; so fight I, not as one that beateth the air:

27 [s]But I keep under my body, and [t]bring *it* into subjection: lest that by any means when I have preached to others, I myself should be [u]a cast-away.

CHAP. X.

1 *The Jews had sacraments typical of ours.* 6 *Christians must not lust after evil things:* 7 *they must avoid idolatry:* 13 *God will in affliction make a way for them to escape, &c.*

MOREOVER, brethren, I would not that ye should be ignorant how that all our fathers were under [a]the cloud, and all passed through [b]the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same [c]spiritual meat;

4 And did all drink the same [d]spiritual drink: (For they drank of that spiritual Rock that ‖ followed them: and that Rock was Christ.)

5 But with many of them God was not well pleased: for they [e]were overthrown in the wilderness.

6 Now these things were †our examples, to the intent we should not lust after evil things, as [f]they also lusted.

7 [g]Neither be ye idolaters, as *were* some of them: as it is written, [h]The people sat down to eat and drink, and rose up to play.

8 [i]Neither let us commit fornication, as some of them committed, and [k]fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as [l]some of them also tempted, and [m]were destroyed of serpents.

10 Neither murmur ye, as [n]some of them also murmured, and [o]were destroyed of [p]the destroyer.

11 Now all these things happened unto them for ‖ ensamples: and [q]they are written for our admonition, [r]upon whom the ends of the world are come.

12 Wherefore [s]let him that thinketh he standeth, take heed lest he fall.

13 There hath no temptation taken you but ‖ such as is common to man: but [t]God *is* faithful, [u]who will not suffer you to be tempted above that ye are able;

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[e] Gal. 5. 13.
[f] Matt. 18. 15. 1 Pet. 3. 1.
[g] Acts 16. 3. & 18. 18. & 21. 23, &c.
[h] Gal. 3. 2.
[i] Rom. 2. 12, 14.
[k] ch. 7. 22.
[l] Rom. 15. 1. 2 Cor. 11. 29.
[m] ch. 10. 33.
[n] Rom. 11. 14. ch. 7. 16.
[o] Gal. 2. 2. & 5. 7. Phil. 2. 16. & 3. 14. 2 Tim. 4. 7. Heb. 12. 1.
[p] Eph. 6. 12. 1 Tim. 6. 12. 2 Tim. 2. 5. & 4. 7.
[q] 2 Tim. 4. 8. Jam. 1. 12. 1 Pet. 1. 4. & 5. 4. Rev. 2. 10. & 3. 11.
[r] 2 Tim. 2. 5.
[s] Rom. 8. 13. Col. 3. 5.
[t] Rom. 6. 18, 19.
[u] Jer. 6. 30. 2 Cor. 13. 5, 6.
[a] Ex. 13. 21. & 40. 34. Num. 9 18. & 14. 14. Deut. 1. 33. Neh. 9. 12, 19. Ps. 78. 14. & 105. 39.
[b] Ex. 14. 22. Num. 33. 8. Josh. 4. 23. Ps. 78. 13.
[c] Ex. 16. 15, 35. Neh. 9. 15, 20. Ps. 78. 24.
[d] Ex. 17. 6. Num. 20. 11. Ps. 78. 15.
‖ Or, *went with them*, Deut. 9. 21. Ps. 105. 41.
[e] Num. 14. 29, 32, 35. & 26. 64, 65. Ps. 106. 26. Heb. 3. 17. Jude 5.
† Gr. *our figures.*
[f] Num. 11. 4, 33, 34. Ps. 106. 14.
[g] ver. 14.
[h] Ex. 32. 6.
[i] ch. 6. 18. Rev. 2. 14.
[k] Num. 25. 1, 9. Ps. 106. 29.
[l] Ex. 17. 2, 7. Num. 21. 5. Deut. 6. 16. Ps. 78. 18, 56. & 95. 9. & 106. 14.
[m] Num. 21. 6.
[n] Ex. 16. 2. & 17. 2. Num. 14. 2, 29. & 16. 41.
[o] Num. 14. 37. & 16. 49.
[p] Ex. 12. 23. 2 Sam. 24. 16. 1 Chron. 21. 15.
‖ Or, *types.*
[q] Rom. 15. 4. ch. 9. 10.
[r] ch. 7. 29. Phil. 4. 5. Heb. 10. 25, 37. 1 John 2. 18.
[s] Rom. 11. 20.
‖ Or, *moderate.*
[t] ch. 1. 9.
[u] Ps. 125. 3. 2 Pet. 2. 9.

[1] Gr. *race-course.*
[2] Gr. *box.*
[3] Gr. *bruise.*
[4] Gr. *into.*
[5] Or, *in these things they became figures of us*
[6] Some ancient authorities read *Christ.*
[7] Gr. *by way of figure.*

I brought myself under bondage to all, that I
20 might gain the more. And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain
21 them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might
22 gain them that are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by
23 all means save some. And I do all things for the gospel's sake, that I may be a joint partaker
24 thereof. Know ye not that they which run in a [1]race run all, but one receiveth the prize?
25 Even so run, that ye may attain. And every man that striveth in the games is temperate in all things. Now they *do it* to receive a corrupti-
26 ble crown; but we an incorruptible. I therefore so run, as not uncertainly; so [2]fight I, as
27 not beating the air: but I [3]buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.

X. For I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all passed through the
2 sea; and were all baptized [4]unto Moses in the
3 cloud and in the sea; and did all eat the same
4 spiritual meat; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was
5 Christ. Howbeit with most of them God was not well pleased: for they were overthrown in
6 the wilderness. Now [5]these things were our examples, to the intent we should not lust after
7 evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose
8 up to play. Neither let us commit fornication, as some of them committed, and fell in one day
9 three and twenty thousand. Neither let us tempt the [6]Lord, as some of them tempted,
10 and perished by the serpents. Neither murmur ye, as some of them murmured, and per-
11 ished by the destroyer. Now these things happened unto them [7]by way of example; and they were written for our admonition, upon whom the
12 ends of the ages are come. Wherefore let him that thinketh he standeth take heed lest he fall.
13 There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able;

but will with the temptation also [x]make a way to escape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, [y]flee from idolatry.

15 I speak as to wise [z]men; judge ye what I say.

16 [a]The cup of blessing which we bless, is it not the communion of the blood of Christ? [b]The bread which we break, is it not the communion of the body of Christ?

17 For [c]we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

18 Behold [d]Israel [e]after the flesh: [f]are not they which eat of the sacrifices partakers of the altar?

19 What say I then? [g]that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that the things which the Gentiles [h]sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 [i]Ye cannot drink the cup of the Lord, and [k]the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we [l]provoke the Lord to jealousy? [m]are we stronger than he?

23 [n]All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 [o]Let no man seek his own, but every man another's *wealth*.

25 [p]Whatsoever is sold in the shambles, *that* eat, asking no question for conscience' sake:

26 For [q]the earth *is* the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; [r]whatsoever is set before you, eat, asking no question for conscience' sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not [s]for his sake that shewed it, and for conscience' sake: for [t]the earth *is* the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for [u]why is my liberty judged of another *man's* conscience?

30 For if I by ‖ grace be a partaker, why am I evil spoken of for that [x]for which I give thanks?

31 [y]Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God:

32 [z]Give none offence, neither to the Jews, nor to the † Gentiles, nor to [a]the church of God.

33 Even as [b]I please all *men* in all *things*, [c]not seeking mine own profit, but the *profit* of many, that they may be saved.

CHAP. XI.

1 Paul exhorteth them, 3 and forbiddeth men to pray or prophesy with their heads covered, and women with their heads uncovered. 23 Of the Lord's supper.

BE [a]ye followers of me, even as I also *am* of Christ.

2 Now I praise you, brethren, [b]that ye remember me in all things, and [c]keep the ‖ ordinances, as I delivered *them* to you.

3 But I would have you know, that [d]the head of every man is Christ; and [e]the head of the woman *is* the man; and [f]the head of Christ *is* God.

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[x] Jer. 29. 11.
[y] ver. 7. 2 Cor. 6. 17. 1 John 5. 21.
[z] ch. 8. 1.
[a] Matt. 26. 26, 27, 28.
[b] Acts 2. 42, 46. ch. 11. 23, 24.
[c] Rom. 12. 5. ch. 12. 27.
[d] Rom. 4. 12. Gal. 6. 16.
[e] Rom. 4. 1. & 9. 3, 5. 2 Cor. 11. 18.
[f] Lev. 3. 3. & 7. 15.
[g] ch. 8. 4.
[h] Lev. 17. 7. Deut. 32. 17. Ps. 106. 37. Rev. 9. 20.
[i] 2 Cor. 6. 15, 16.
[k] Deut. 32. 38.
[l] Deut. 32. 21.
[m] Ezek. 22. 14.
[n] ch. 6. 12.
[o] Rom. 15. 1, 2. ver. 33. ch. 13. 5. Phil. 2. 4, 21.
[p] 1 Tim. 4. 4.
[q] Ex. 19. 5. Deut. 10. 14. Ps. 24. 1. & 50. 12. ver. 28.
[r] Luke 10. 7.
[s] ch. 8. 10, 12.
[t] Deut. 10. 14. Ps. 24. 1. ver. 26.
[u] Rom. 14. 16.
‖ Or, *thanksgiving*.
[x] Rom. 14. 6. 1 Tim. 4. 3, 4.
[y] Col. 3. 17. 1 Pet. 4. 11.
[z] Rom. 14. 13. ch. 8. 13. 2 Cor. 6. 3.
† Gr. *Greeks*.
[a] Acts 20. 28. ch. 11. 22. 1 Tim. 3. 5.
[b] Rom. 15. 2. ch. 9. 19, 22.
[c] ver. 24.
[a] ch. 4. 16. Eph. 5. 1. Phil. 3. 17. 1 Thess. 1. 6. 2 Thess. 3. 9.
[b] ch. 4. 17.
[c] ch. 7. 17.
‖ Or, *traditions*. 2 Thess. 2. 15. & 3. 6.
[d] Eph. 5. 23.
[e] Gen. 3. 16. 1 Tim. 2. 11, 12. 1 Pet. 3. 1, 5, 6.
[f] John 14. 28. ch. 3. 23. & 15. 27, 28. Phil. 2. 7, 8, 9.

1 Or, *participation in*
2 Or, *loaf*
3 Or, *seeing that there is one bread, we, who are many, are one body*
4 Gr. *from*.
5 Gr. *demons*.
6 Gr. *build not up*.
7 Or, *If I partake with thankfulness*

but will with the temptation make also the way of escape, that ye may be able to endure it.

14 Wherefore, my beloved, flee from idolatry.
15 I speak as to wise men; judge ye what I say.
16 The cup of blessing which we bless, is it not a [1]communion of the blood of Christ? The [2]bread which we break, is it not a [1]communion of the
17 body of Christ? [3]seeing that we, who are many, are one [2]bread, one body: for we all partake
18 [4]of the one [2]bread. Behold Israel after the flesh: have not they which eat the sacrifices
19 communion with the altar? What say I then? that a thing sacrificed to idols is any thing, or
20 that an idol is any thing? But *I say*, that the things which the Gentiles sacrifice, they sacrifice to [5]devils, and not to God: and I would not that
21 ye should have communion with [5]devils. Ye cannot drink the cup of the Lord, and the cup of [5]devils: ye cannot partake of the table of
22 the Lord, and of the table of [5]devils. Or do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful; but all things are not expedient. All things are lawful; but all things
24 [6]edify not. Let no man seek his own, but *each*
25 his neighbour's *good*. Whatsoever is sold in the shambles, eat, asking no question for con-
26 science sake; for the earth is the Lord's, and
27 the fulness thereof. If one of them that believe not biddeth you *to a feast*, and ye are disposed to go; whatsoever is set before you, eat, asking
28 no question for conscience sake. But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that shewed it,
29 and for conscience sake: conscience, I say, not thine own, but the other's; for why is my liberty
30 judged by another conscience? [7]If I by grace partake, why am I evil spoken of for that for
31 which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to
32 the glory of God. Give no occasion of stumbling, either to Jews, or to Greeks, or to the
33 church of God: even as I also please all men in all things, not seeking mine own profit, but the *profit* of the many, that they may be saved. Be ye imitators of me, even as I also am of Christ.

XI.

2 Now I praise you that ye remember me in all things, and hold fast the traditions, even as I deliv-
3 ered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

4 Every man praying or [g]prophesying, having *his* head covered, dishonoureth his head.

5 But [h]every woman that prayeth or prophesieth with *her* head uncovered, dishonoureth her head: for that is even all one as if she were [i]shaven.

6 For if the woman be not covered, let her also be shorn: but if it be [k]a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as [l]he is the image and glory of God: but the woman is the glory of the man.

8 For [m]the man is not of the woman, but the woman of the man.

9 [n]Neither was the man created for the woman, but the woman for the man.

10 For this cause ought the woman [o]to have || power on *her* head, [p]because of the angels.

11 Nevertheless, [q]neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; [r]but all things of God.

13 Judge in yourselves: Is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a || covering.

16 But [s]if any man seem to be contentious, we have no such custom, [t]neither the churches of God.

17 Now in this that I declare *unto you*, I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, [u]I hear that there be || divisions among you; and I partly believe it.

19 For [x]there must be also || heresies among you, [y]that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, ||*this* is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and [z]another is drunken.

22 What! have ye not houses to eat and to drink in? or despise ye [a]the church of God, and [b]shame || them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For [c]I have received of the Lord, that which also I delivered unto you, [d]That the Lord Jesus, the *same* night in which he was betrayed, took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do || in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, || ye do shew the Lord's death [e]till he come.

27 [f]Wherefore, whosoever shall eat this bread,

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g ch. 12. 10, 28. & 14. 1, &c.
h Acts 21. 9.
i Deut. 21. 12.
k Num. 5. 18. Deut. 22. 5.
l Gen. 1. 26, 27. & 5. 1. & 9. 6.
m Gen. 2. 21, 22.
n Gen. 2. 18, 21, 23.
o Gen. 24. 65.
|| That is, *a covering, in sign that she is under the power of her husband.*
p Eccl. 5. 6.
q Gal. 3. 28.
r Rom. 11. 36.
|| Or, *veil.*
s 1 Tim. 6. 4.
t ch. 7. 17. & 14. 33.
u ch. 1. 10, 11, 12. & 3. 3.
|| Or, *schisms.*
x Matt. 18. 7. Luke 17. 1. Acts 20. 30. 1 Tim. 4. 1. 2 Pet. 2. 1, 2.
|| Or, *sects.*
y Luke 2. 35. 1 John 2. 19. See Deut. 13. 3.
|| Or, *ye cannot eat.*
z 2 Pet. 2. 13. Jude 12.
a ch. 10. 32.
b Jam. 2. 6.
|| Or, *them that are poor.*
c ch. 15. 3. Gal. 1. 1, 11, 12.
d Matt. 26. 26. Mark 14. 22. Luke 22. 19.
|| Or, *for a remembrance.*
|| Or, *shew ye.*
e John 14. 3. & 21. 22. Acts 1. 11. ch. 4. 5. & 15. 23. 1 Thess. 4. 16. 2 Thess. 1. 10. Jude 14. Rev. 1. 7.
f Num. 9. 10, 13. John 6. 51, 63, 64. & 13. 27. ch. 10. 21.

1 Or, *have authority over*
2 Or, *among*
3 Or, *in congregation*
4 Gr. *schisms.*
5 Or, *factions*
6 Or, *congregation*
7 Or, *have nothing*
8 Or, *shall I praise you? In this I praise you not.*
9 Many ancient authorities read *is broken for you.*
10 Or, *testament*

4 Every man praying or prophesying, having his
5 head covered, dishonoureth his head. But
every woman praying or prophesying with her
head unveiled dishonoureth her head: for it is
one and the same thing as if she were shaven.
6 For if a woman is not veiled, let her also be
shorn: but if it is a shame to a woman to be
7 shorn or shaven, let her be veiled. For a man
indeed ought not to have his head veiled, forasmuch as he is the image and glory of God: but
8 the woman is the glory of the man. For the
man is not of the woman; but the woman of
9 the man: for neither was the man created for
10 the woman; but the woman for the man: for
this cause ought the woman to [1]have *a sign of*
authority on her head, because of the angels.
11 Howbeit neither is the woman without the man,
nor the man without the woman, in the Lord.
12 For as the woman is of the man, so is the man
also by the woman; but all things are of God.
13 Judge ye [2]in yourselves: is it seemly that a
14 woman pray unto God unveiled? Doth not
even nature itself teach you, that, if a man have
15 long hair, it is a dishonour to him? But if a
woman have long hair, it is a glory to her: for
16 her hair is given her for a covering. But if
any man seemeth to be contentious, we have no
such custom, neither the churches of God.
17 But in giving you this charge, I praise you
not, that ye come together not for the better but
18 for the worse. For first of all, when ye come
together [3]in the church, I hear that [4]divisions
19 exist among you; and I partly believe it. For
there must be also [5]heresies among you, that
they which are approved may be made manifest
20 among you. When therefore ye assemble
yourselves together, it is not possible to eat the
21 Lord's supper: for in your eating each one
taketh before *other* his own supper; and one is
22 hungry, and another is drunken. What? have
ye not houses to eat and to drink in? or despise ye the [6]church of God, and put them to
shame that [7]have not? What shall I say to you?
[8]shall I praise you in this? I praise you not.
23 For I received of the Lord that which also I
delivered unto you, how that the Lord Jesus in
the night in which he was betrayed took bread;
24 and when he had given thanks, he brake it, and
said, This is my body, which [9]is for you: this
25 do in remembrance of me. In like manner
also the cup, after supper, saying, This cup
is the new [10]covenant in my blood: this do,
as oft as ye drink *it*, in remembrance of me.
26 For as often as ye eat this bread, and drink
the cup, ye proclaim the Lord's death till he
27 come. Wherefore whosoever shall eat the bread

and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But [g]let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh ‖ damnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For [h]if we would judge ourselves, we should not be judged.

32 But when we are judged, [i]we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man [k]hunger, let him eat at [l]home: that ye come not together unto ‖ condemnation. And the rest [m]will I set in order when [n]I come.

CHAP. XII.

1 Spiritual gifts are diverse, 7 yet to profit withal, 8 and to that end are all diversely bestowed of God for the general good.

NOW [a]concerning spiritual *gifts*, brethren, I would not have you ignorant.

2 Ye know [b]that ye were Gentiles, carried away unto these [c]dumb idols, even as ye were led.

3 Wherefore I give you to understand, [d]that no man speaking by the Spirit of God, calleth Jesus ‖ accursed: and [e]*that* no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now [f]there are diversities of gifts, but [g]the same Spirit.

5 [h]And there are differences of ‖ administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God [i]which worketh all in all.

7 [k]But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit [l]the word of wisdom; to another, [m]the word of knowledge by the same Spirit;

9 [n]To another, faith by the same Spirit; to another, [o]the gifts of healing by the same Spirit;

10 [p]To another, the working of miracles; to another, [q]prophecy; [r]to another, discerning of spirits; to another, [s]*divers* kinds of tongues; to another, the interpretation of tongues:

11 But all these worketh that one and the self-same Spirit, [t]dividing to every man severally [u]as he will.

12 For [x]as the body is one, and hath many members, and all the members of that one body, being many, are one body: [y]so also *is* Christ.

13 For [z]by one Spirit are we all baptized into one body, [a]whether *we be* Jews or †Gentiles, whether *we be* bond or free; and [b]have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

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[g] 2 Cor. 13. 5. Gal. 6. 4.
‖ Or *judgment.*
Rom. 13. 2.
[h] Ps. 32. 5. 1 John 1. 9.
[i] Ps. 94. 12, 13. Heb. 12. 5-11.
[k] ver. 21.
[l] ver. 22.
‖ Or *judgment.*
[m] ch. 7. 17. Tit. 1. 5.
[n] ch. 4. 19.

[a] ch. 14. 1, 37.
[b] ch. 6. 11. Eph. 2. 11, 12. 1 Thess. 1. 9. Tit. 3. 3. 1 Pet. 4. 3.
[c] Ps. 115. 5.
[d] Mark 9. 39. 1 John 4. 2, 3.
‖ Or, *anathema.*
[e] Matt. 16. 17. John 15. 26. 2 Cor. 3. 5.
[f] Rom. 12. 4, &c. Heb. 2. 4. 1 Pet. 4. 10.
[g] Eph. 4. 4.
[h] Rom. 12. 6, 7, 8. Eph. 4. 11.
‖ Or, *ministries.*
[i] Eph. 1. 23.
[k] Rom. 12. 6, 7, 8. ch. 14. 26. Eph. 4. 7. 1 Pet. 4. 10, 11.
[l] ch. 2. 6, 7.
[m] ch. 1. 5. & 13. 2. 2 Cor. 8. 7.
[n] Matt. 17. 19, 20. ch. 13. 2. 2 Cor. 4. 13.
[o] Mark 16. 18. Jam. 5. 14.
[p] ver. 28, 29. Mark 16. 17. Gal. 3. 5.
[q] Rom. 12. 6. ch. 13. 2. & 14. 1, &c.
[r] ch. 14. 29. 1 John 4. 1.
[s] Acts 2. 4. &, 10. 46. ch. 13. 1.
[t] Rom. 12. 6. ch. 7. 7. 2 Cor. 10. 13. Eph. 4. 7.
[u] John 3. 8. Heb. 2. 4.
[x] Rom. 12. 4, 5. Eph. 4. 4, 16.
[y] ver. 27. Gal. 3. 16.
[z] Rom. 6. 5.
[a] Gal. 3. 28. Eph. 2. 13, 14, 16. Col. 3. 11.
† Gr. *Greeks.*
[b] John 6. 63. & 7. 37, 38, 39.

[1] Gr. *discriminate.*
[2] Gr. *discriminated.*
[3] Or, *when we are judged of the Lord, we are chastened*
[4] Gr. *powers.*

or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord.
28 But let a man prove himself, and so let him eat
29 of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgement unto himself, if he [1]discern not the body.
30 For this cause many among you are weak and
31 sickly, and not a few sleep. But if we [2]discerned
32 ourselves, we should not be judged. But [3]when we are judged, we are chastened of the Lord, that we may not be condemned with the world.
33 Wherefore, my brethren, when ye come together
34 to eat, wait one for another. If any man is hungry, let him eat at home; that your coming together be not unto judgement. And the rest will I set in order whensoever I come.

XII. Now concerning spiritual *gifts*, brethren, I would not have you ignorant.
2 Ye know that when ye were Gentiles *ye were* led away unto those dumb idols, howsoever ye
3 might be led. Wherefore I give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.
4 Now there are diversities of gifts, but the
5 same Spirit. And there are diversities of min-
6 istrations, and the same Lord. And there are diversities of workings, but the same God, who
7 worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal.
8 For to one is given through the Spirit the word of wisdom; and to another the word of knowledge,
9 according to the same Spirit: to another faith, in the same Spirit; and to another gifts of heal-
10 ings, in the one Spirit; and to another workings of [4]miracles; and to another prophecy; and to another discernings of spirits: to another *divers* kinds of tongues; and to another the
11 interpretation of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as he will.
12 For as the body is one, and hath many members, and all the members of the body, being
13 many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free;
14 and were all made to drink of one Spirit. For the
15 body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body.

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath [c]God set the members every one of them in the body, [d]as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we ‖ bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no ‖ schism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now [e]ye are the body of Christ, and [f]members in particular.

28 And [g]God hath set some in the church, first [h]apostles, secondarily [i]prophets, thirdly teachers, after that [k]miracles, then [l]gifts of healings, [m]helps, [n]governments, ‖ diversities of tongues.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all ‖ workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But [o]covet earnestly the best gifts. And yet shew I unto you a more excellent way.

CHAP. XIII.

1 *All gifts, however excellent, are nothing without charity;* 4 *the praise thereof.*

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* [a]prophecy, and understand all mysteries, and all knowledge; and though I have all faith, [b]so that I could remove mountains, and have not charity, I am nothing.

3 And [c]though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 [d]Charity suffereth long, *and* is kind; charity envieth not; charity ‖ vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, [e]seeketh not her own, is not easily provoked, thinketh no evil;

6 [f]Rejoiceth not in iniquity, but [g]rejoiceth ‖ in the truth:

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[c] ver. 28.

[d] Rom. 12. 3. ch. 3. 5. ver. 11.

‖ Or, *put on.*

‖ Or, *division.*

[e] Rom. 12. 5. Eph. 1. 23. & 4. 12. & 5. 23, 30. Col. 1. 24.
[f] Eph. 5. 30.
[g] Eph. 4. 11.
[h] Eph. 2. 20 & 3. 5.
[i] Acts 13. 1. Rom. 12. 6.
[k] ver. 10.
[l] ver. 9.
[m] Num. 11. 17.
[n] Rom. 12. 8. 1 Tim. 5. 17. Heb. 13. 17,24.
‖ Or, *kinds*, ver. 10.
‖ Or, *powers.*
[o] ch. 14. 1, 39.

[a] ch. 12. 8, 9, 10, 28. & 14. 1, &c. See Matt. 7. 22.
[b] Matt. 17. 20. Mark 11. 23. Luke 17. 6.
[c] Matt. 6. 1, 2.
[d] Prov. 10. 12. 1 Pet. 4. 8.
‖ Or, *is not rash.*
[e] ch. 10. 24. Phil. 2. 4.
[f] Ps. 10. 3. Rom. 1. 32.
[g] 2 John 4.
‖ Or, *with the truth.*

16 And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore
17 not of the body. If the whole body were an eye, where were the hearing? If the whole
18 were hearing, where were the smelling? But now hath God set the members each one of
19 them in the body, even as it pleased him. And if they were all one member, where were the
20 body? But now they are many members, but
21 one body. And the eye cannot say to the hand, I have no need of thee: or again the
22 head to the feet, I have no need of you. Nay, much rather, those members of the body which
23 seem to be more feeble are necessary: and those *parts* of the body, which we think to be less honourable, upon these we [1]bestow more abundant honour; and our uncomely *parts* have
24 more abundant comeliness; whereas our comely *parts* have no need: but God tempered the body together, giving more abundant honour to
25 that *part* which lacked; that there should be no schism in the body; but *that* the members should have the same care one for another.
26 And whether one member suffereth, all the members suffer with it; or *one* member is [2]hon-
27 oured, all the members rejoice with it. Now ye are the body of Christ, and [3]severally mem-
28 bers thereof. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then [4]miracles, then gifts of healings, helps, [5]governments, *divers* kinds of tongues.
29 Are all apostles? are all prophets? are all
30 teachers? are all *workers of* [4]miracles? have all gifts of healings? do all speak with tongues?
31 do all interpret? But desire earnestly the greater gifts. And a still more excellent way shew I unto you.

XIII. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cym-
2 bal. And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains,
3 but have not love, I am nothing. And if I bestow all my goods to feed *the poor*, and if I give my body [6]to be burned, but have not love,
4 it profiteth me nothing. Love suffereth long, *and* is kind; love envieth not; love vaunteth
5 not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not pro-
6 voked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth;

[1] Or, *put on*
[2] Or, *glorified*
[3] Or, *members each in his part*
[4] Gr. *powers.*
[5] Or, *wise counsels*
[6] Many ancient authorities read *that I may glory.*

7 [h]Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 [i]For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I ‖ thought as a child: but when I became a man, I put away childish things.

12 For [k]now we see through a glass, † darkly; but then [l]face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

CHAP. XIV.

1 *Prophecy commended,* 2, 3, 4 *and preferred before speaking with tongues.* 34 *Women forbidden to speak in the church.*

FOLLOW after charity, and [a]desire spiritual *gifts*, [b]but rather that ye may prophesy.

2 For he that [c]speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man † understandeth *him;* howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth, speaketh unto men *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by [d]revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the ‖ sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words † easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous † of spiritual *gifts*, seek that ye may excel to the edifying of the church.

13 Wherefore, let him that speaketh in an *unknown* tongue, pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: [e]I will

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[h] Rom. 15. 1. Gal. 6. 2. 2 Tim. 2. 24.

[i] ch. 8. 2.

‖ Or, *reasoned.*

[k] 2 Cor. 3. 18. & 5. 7. Phil. 3. 12.

† Gr. *in a riddle.*

[l] Matt. 18. 10. 1 John 3. 2.

[a] ch. 12. 31.

[b] Num. 11. 25, 29.

[c] Acts 2. 4. & 10. 46.

† Gr. *heareth,* Acts 22. 9.

[d] ver. 26.

‖ Or, *tunes.*

† Gr. *significant.*

† Gr. *of spirits.*

[e] Eph. 5. 19. Col. 3. 16.

[1] Or, *covereth*
[2] Gr. *in a riddle.*
[3] Gr. *know fully.*
[4] Gr. *known fully.*
[5] Or, *but greater than these*
[6] Gr. *greater.*
[7] Gr. *heareth.*
[8] Gr. *buildeth up.*
[9] Or, *nothing is without voice*
[10] Or, *in my case*
[11] Gr. *spirits.*

7 [1]beareth all things, believeth all things, hopeth
8 all things, endureth all things. Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it
9 shall be done away. For we know in part, and
10 we prophesy in part: but when that which is perfect is come, that which is in part shall be
11 done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish
12 things. For now we see in a mirror, [2]darkly; but then face to face: now I know in part; but then shall I [3]know even as also I have been
13 [4]known. But now abideth faith, hope, love, these three; [5]and the [6]greatest of these is love.

XIV. Follow after love; yet desire earnestly spiritual *gifts*, but rather that
2 ye may prophesy. For he that speaketh in a tongue speaketh not unto men, but unto God; for no man [7]understandeth; but in the spirit he
3 speaketh mysteries. But he that prophesieth speaketh unto men edification, and comfort, and
4 consolation. He that speaketh in a tongue [8]edifieth himself; but he that prophesieth [8]edifieth
5 the church. Now I would have you all speak with tongues, but rather that ye should prophesy: and greater is he that prophesieth than he that speaketh with tongues, except he interpret,
6 that the church may receive edifying. But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowl-
7 edge, or of prophesying, or of teaching? Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped or
8 harped? For if the trumpet give an uncertain
9 voice, who shall prepare himself for war? So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking into
10 the air. There are, it may be, so many kinds of voices in the world, and [9]no *kind* is without
11 signification. If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be a bar-
12 barian [10]unto me. So also ye, since ye are zealous of [11]spiritual *gifts*, seek that ye may
13 abound unto the edifying of the church. Wherefore let him that speaketh in a tongue pray that
14 he may interpret. For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful.
15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will

sing with the spirit, and I will sing [f]with the understanding also.

16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen [g]at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, [h]be not children in understanding: howbeit, in malice [i]be ye children, but in understanding be † men.

21 [k]In the law it is [l]written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, [m]will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face, he will worship God, and report [n]that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, [o]hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. [p]Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and [q]let the other judge.

30 If *any thing* be revealed to another that sitteth by, [r]let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And [s]the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of † confusion, but of peace, [t]as in all churches of the saints.

34 [u]Let your women keep silence in the churches; for it is not permitted unto them to speak: but [x]*they are commanded* to be under obedience, as also saith the [y]law.

35 And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church.

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[f] Ps. 47. 7.

[g] ch. 11. 24.

[h] Ps. 131. 2. Matt. 11. 25. & 18. 3. & 19. 14. Rom. 16. 19. ch. 3. 1. Eph. 4. 14. Heb. 5. 12, 13.
[i] Matt. 18. 3. 1 Pet. 2. 2.
† Gr. *perfect*, or, *of a ripe age*, ch. 2. 6.
[k] John 10. 34.
[l] Isa. 28. 11, 12.

[m] Acts 2. 13.

[n] Isa. 45. 14. Zech. 8. 23.

[o] ver. 6. ch. 12. 8, 9, 10.

[p] ch. 12. 7. 2 Cor. 12. 19. Eph. 4. 12.

[q] ch. 12. 10.
[r] 1 Thess. 5. 19, 20.
[s] 1 John 4. 1.
† Gr. *tumult*, or, *unquietness*.
[t] ch. 11. 16.
[u] 1 Tim. 2. 11, 12.
[x] ch. 11. 3. Eph. 5. 22. Col. 3. 18. Tit. 2. 5. 1 Pet. 3. 1.
[y] Gen. 3. 16.

sing with the spirit, and I will sing with the
16 understanding also. Else if thou bless with the spirit, how shall he that filleth the place of [1]the unlearned say the Amen at thy giving of thanks,
17 seeing he knoweth not what thou sayest? For thou verily givest thanks well, but the other is
18 not [2]edified. I thank God, I speak with tongues
19 more than you all: howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue.

20 Brethren, be not children in mind: howbeit in
21 malice be ye babes, but in mind be [3]men. In the law it is written, By men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear
22 me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to the unbelieving: but prophesying *is for a sign*, not to the unbelieving, but to them that believe.
23 If therefore the whole church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving, will
24 they not say that ye are mad? But if all prophesy, and there come in one unbelieving or unlearned, he is [4]reproved by all, he is
25 judged by all; the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is [5]among you indeed.

26 What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto
27 edifying. If any man speaketh in a tongue, *let it be* by two, or at the most three, and *that* in
28 turn; and let one interpret: but if there be no interpreter, let him keep silence in the church;
29 and let him speak to himself, and to God. And let the prophets speak *by* two or three, and let
30 the others [6]discern. But if a revelation be made to another sitting by, let the first keep
31 silence. For ye all can prophesy one by one, that all may learn, and all may be [7]comforted;
32 and the spirits of the prophets are subject to
33 the prophets; for God is not *a God* of confusion, but of peace; as in all the churches of the saints.

34 Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the
35 law. And if they would learn any thing, let them ask their own husbands at home: for it is shameful for a woman to speak in the church.

[1] Or, *him that is without gifts:* and so in ver. 23, 24.
[2] Gr. *builded up.*
[3] Gr. *of full age.*
[4] Or, *convicted*
[5] Or, *in*
[6] Gr. *discriminate*
[7] Or, *exhorted*

36 What! came the word of God out from you? or came it unto you only?

37 [z]If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, [a]covet to prophesy, and forbid not to speak with tongues.

40 [b]Let all things be done decently, and in order.

CHAP. XV.

3 By Christ's resurrection the apostle inferreth the necessity of our resurrection. 23 Christ the first-fruits. 35 The manner of the resurrection, &c.

MOREOVER, brethren, I declare unto you the gospel [a]which I preached unto you, which also ye have received, and [b]wherein ye stand;

2 [c]By which also ye are saved, if ye ‖ keep in memory † what I preached unto you, unless [d]ye have believed in vain.

3 For [e]I delivered unto you first of all, that [f]which I also received, how that Christ died for our sins [g]according to the scriptures;

4 And that he was buried, and that he rose again the third day [h]according to the scriptures:

5 [i]And that he was seen of Cephas, then [k]of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then [l]of all the apostles.

8 [m]And last of all he was seen of me also, as of ‖ one born out of due time.

9 For I am [n]the least of the apostles, that am not meet to be called an apostle, because [o]I persecuted the church of God.

10 But [p]by the grace of God I am what I am: and his grace which *was bestowed* upon me, was not in vain; but [q]I laboured more abundantly than they all: [r]yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, [s]then is Christ not risen:

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because [t]we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith *is* vain; [u]ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 [x]If in this life only, we have hope in Christ, we are of all men most miserable.

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[z] 2 Cor. 10. 7. 1 John 4. 6.
[a] ch. 12. 31. 1 Thess. 5. 20.
[b] ver. 33.
[a] Gal. 1. 11.
[b] Rom. 5. 2.
[c] Rom. 1. 16. ch. 1. 21.
‖ Or, *hold fast.*
† Gr. *by what speech.*
[d] Gal. 3. 4.
[e] ch. 11. 2, 23.
[f] Gal. 1. 12.
[g] Ps. 22. 15, &c. Isa. 53. 5, 6, &c. Dan. 9. 26. Zech. 13. 7. Luke 24. 26, 46. Acts 3. 18 & 26. 23. 1 Pet. 1. 11. & 2. 24.
[h] Ps. 2. 7. & 16. 10. Isa. 53. 10. Hos. 6. 2. Luke 24. 26, 46. Acts 2. 25-31. & 13. 33, 34, 35. & 26. 22, 23. 1 Pet. 1. 11.
[i] Luke 24. 34.
[k] Matt. 28. 17. Mark 16. 14. Luke 24. 36. John 20. 19, 26. Acts 10. 41.
[l] Luke 24. 50. Acts 1. 3, 4.
[m] Acts 9. 4, 17. & 22. 14, 18. ch. 9. 1.
‖ Or, *an abortive.*
[n] Eph. 3. 8.
[o] Acts 8. 3. & 9. 1. Gal. 1. 13. Phil. 3. 6. 1 Tim. 1. 13.
[p] Eph. 2. 7, 8.
[q] 2 Cor. 11. 23. & 12. 11.
[r] Matt. 10. 20. Rom. 15. 18, 19. 2 Cor. 3. 5. Gal. 2. 8. Eph. 3. 7. Phil. 2. 13.
[s] 1 Thess. 4. 14.
[t] Acts 2. 24, 32. & 4. 10, 33. & 13. 30.
[u] Rom. 4. 25.
[x] 2 Tim. 3. 12.

[1] Many ancient authorities read *But if any man knoweth not, he is not known.*
[2] Or, *saved, if ye hold fast what I preached unto you, except, etc.*
[3] Gr. *with what word.*
[4] Or, *without cause*
[5] Or, *void*
[6] Some ancient authorities read *our.*
[7] Gr. *the Christ.*
[8] Or, *If we have only hoped in Christ in this life.*

36 What? was it from you that the word of God went forth? or came it unto you alone?

37 If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the com-

38 mandment of the Lord. [1]But if any man is ignorant, let him be ignorant.

39 Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues.

40 But let all things be done decently and in order.

XV. Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye

2 stand, by which also ye are [2]saved; *I make known, I say,* [3]in what words I preached it unto you, if ye hold it fast, except ye believed [4]in

3 vain. For I delivered unto you first of all that which also I received, how that Christ died for

4 our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures;

5 and that he appeared to Cephas; then to the

6 twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep;

7 then he appeared to James; then to all the

8 apostles; and last of all, as unto one born out

9 of due time, he appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted

10 the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not found [5]vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Whether then *it be* I or they, so we preach, and so ye believed.

12 Now if Christ is preached that he hath been raised from the dead, how say some among you

13 that there is no resurrection of the dead? But if there is no resurrection of the dead, neither

14 hath Christ been raised: and if Christ hath not been raised, then is our preaching [5]vain, [6]your

15 faith also is [5]vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up [7]Christ: whom he raised not

16 up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ

17 been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ

19 have perished. [8]If in this life only we have hoped in Christ, we are of all men most pitiable.

20 But now [y]is Christ risen from the dead, *and* become [z]the first-fruits of them that slept.
21 For [a]since by man *came* death, [b]by man *came* also the resurrection of the dead.
22 For as in Adam all die, even so in Christ shall all be made alive.
23 But [c]every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming.
24 Then *cometh* the end, when he shall have delivered up [d]the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power.
25 For he must reign, [e]till he hath put all enemies under his feet.
26 [f]The last enemy *that* shall be destroyed *is* death.
27 For he [g]hath put all things under his feet. But when he saith all things are put under *him, it is* manifest that he is excepted which did put all things under him.
28 [h]And when all things shall be subdued unto him, then [i]shall the Son also himself be subject unto him that put all things under him, that God may be all in all.
29 Else what shall they do, which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?
30 And [k]why stand we in jeopardy every hour?
31 I protest by ‖ [l]your rejoicing which I have in Christ Jesus our Lord, [m]I die daily.
32 If ‖ after the manner of men [n]I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? [o]let us eat and drink; for to-morrow we die.
33 Be not deceived: [p]Evil communications corrupt good manners.
34 [q]Awake to righteousness, and sin not; [r]for some have not the knowledge of God. [s]I speak *this* to your shame.
35 But some *man* will say, [t]How are the dead raised up? and with what body do they come?
36 *Thou* fool, [u]that which thou sowest is not quickened except it die:
37 And that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other *grain:*
38 But God giveth it a body as it hath pleased him, and to every seed his own body.
39 All flesh *is* not the same flesh; but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.
40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.
41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differeth from *another* star in glory.
42 [x]So also *is* the resurrection of the dead. It is sown in corruption, it is raised in incorruption:
43 [y]It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power:
44 It is sown a natural body, it is raised a spiritual

Anno DOMINI 59.

[y] 1 Pet. 1. 3.
[z] Acts 26. 23. ver. 23. Col. 1. 18. Rev. 1. 5.
[a] Rom. 5. 12, 17.
[b] John 11. 25. Rom. 6. 23.
[c] ver. 20. 1 Thess. 4. 15, 16, 17.
[d] Dan. 7. 14, 27.
[e] Ps. 110. 1. Acts 2. 34, 35. Eph. 1. 22. Heb. 1. 13. & 10. 13.
[f] 2 Tim. 1. 10. Rev. 20. 14.
[g] Ps. 8. 6. Matt. 28. 18. Heb. 2. 8. 1 Pet. 3. 22.
[h] Phil. 3. 21.
[i] ch. 3. 23. & 11. 3.
[k] 2 Cor. 11. 26. Gal. 5. 11.
‖ Some read *our*
[l] 1 Thess. 2. 19.
[m] Rom. 8. 36. ch. 4. 9. 2 Cor. 4. 10, 11. & 11. 23.
‖ Or, to speak *after the manner of men.*
[n] 2 Cor. 1. 8.
[o] Isa. 22. 13. & 56. 12. Eccl. 2. 24. Luke 12. 19.
[p] ch. 5. 6.
[q] Rom. 13. 11. Eph. 5. 14.
[r] 1 Thess. 4. 5.
[s] ch. 6. 5.
[t] Ezek. 37. 3.
[u] John 12. 24.
[x] Dan. 12. 3. Matt. 13. 43.
[y] Phil. 3. 21.

[1] Gr. *the Christ.*
[2] Gr. *presence.*
[3] Gr. *the God and Father.*
[4] Or, *But when he shall have said, All things are put in subjection (evidently excepting him that did subject all things unto him), when,* I say, *all things, etc.*
[5] Or, *your glorying*
[6] Or, *what doth it profit me, if the dead are not raised? Let us eat, etc.*
[7] Gr. *Awake out of drunkenness righteously.*

20 But now hath Christ been raised from the dead, the firstfruits of them that are asleep.
21 For since by man *came* death, by man *came* also
22 the resurrection of the dead. For as in Adam all die, so also in [1]Christ shall all be made alive.
23 But each in his own order: Christ the first-fruits; then they that are Christ's, at his [2]com-
24 ing. Then *cometh* the end, when he shall deliver up the kingdom to [3]God, even the Father; when he shall have abolished all rule and all
25 authority and power. For he must reign till
26 he hath put all his enemies under his feet. The last enemy that shall be abolished is death.
27 For, He put all things in subjection under his feet. [4]But when he saith, All things are put in subjection, it is evident that he is excepted who
28 did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.
29 Else what shall they do which are baptized for the dead? If the dead are not raised at all,
30 why then are they baptized for them? why do
31 we also stand in jeopardy every hour? I protest by [5]that glorying in you, brethren, which I
32 have in Christ Jesus our Lord, I die daily. If after the manner of men I fought with beasts at Ephesus, [6]what doth it profit me? If the dead are not raised, let us eat and drink, for to-mor-
33 row we die. Be not deceived: Evil company
34 doth corrupt good manners. [7]Awake up righteously, and sin not; for some have no knowledge of God: I speak *this* to move you to shame.
35 But some one will say, How are the dead raised? and with what manner of body do they
36 come? Thou foolish one, that which thou thy-
37 self sowest is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may
38 chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and
39 to each seed a body of its own. All flesh is not the same flesh: but there is one *flesh* of men, and another flesh of beasts, and another flesh
40 of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the
41 *glory* of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in
42 glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorrup-
43 tion: it is sown in dishonour; it is raised in glory:
44 it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual

body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam [z]was made a living soul, [a]the last Adam *was made* [b]a quickening spirit.

46 Howbeit, that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 [c]The first man *is* of the earth, [d]earthy: the second man *is* the Lord [e]from heaven.

48 As *is* the earthy, such *are* they also that are earthy: [f]and as *is* the heavenly, such *are* they also that are heavenly.

49 And [g]as we have borne the image of the earthy, [h]we shall also bear the image of the heavenly.

50 Now this I say, brethren, that [i]flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; [k]We shall not all sleep, [l]but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: [m]for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and [n]this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, [o]Death is swallowed up in victory.

55 [p]O death, where *is* thy sting? O ‖grave, where *is* thy victory?

56 The sting of death *is* sin; and [q]the strength of sin *is* the law.

57 [r]But thanks *be* to God, which giveth us [s]the victory, through our Lord Jesus Christ.

58 [t]Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know [u]that your labour is not in vain in the Lord.

CHAP. XVI.

1 How to proceed for the relief of the brethren. 13 *Admonitions,* 19 *and salutations.*

NOW concerning [a]the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 [b]Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

3 And when I come, [c]whomsoever ye shall approve by *your* letters, them will I send to bring your †liberality unto Jerusalem.

4 [d]And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, [e]when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may [f]bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, [g]if the Lord permit.

Anno DOMINI 59.

[z] Gen. 2. 7.
[a] Rom. 5. 14.
[b] John 5. 21. & 6. 33, 39, 40, 54, 57. Phil. 3. 21. Col. 3. 4.
[c] John 3. 31.
[d] Gen. 2. 7. & 3. 19.
[e] John 3. 13, 31.
[f] Phil. 3. 20, 21.
[g] Gen. 5. 3.
[h] Rom. 8. 29. 2 Cor. 3. 18. & 4. 11. Phil. 3. 21. 1 John 3. 2.
[i] Matt. 16. 17. John 3. 3, 5.
[k] 1 Thess. 4. 15, 16, 17.
[l] Phil. 3. 21.
[m] Zech. 9. 14. Matt. 24. 31. John 5. 25. 1 Thess. 4. 16.
[n] 2 Cor. 5. 4.
[o] Isa. 25. 8. Heb. 2. 14, 15. Rev. 20. 14.
[p] Hos. 13. 14. ‖ Or, *hell.*
[q] Rom. 4. 15. & 5. 13. & 7. 5, 13.
[r] Rom. 7. 25.
[s] 1 John 5. 4, 5.
[t] 2 Pet. 3. 14.
[u] ch. 3. 8.
[a] Acts 11. 29. & 24. 17. Rom. 15. 26. 2 Cor. 8 4. & 9. 1, 12. Gal. 2. 10.
[b] Acts 20. 7. Rev. 1. 10.
[c] 2 Cor. 8. 19 †Gr. *gift.* 2 Cor. 8. 4, 6, 19.
[d] 2 Cor. 8. 4, 19.
[e] Acts 19. 21. 2 Cor. 1. 16.
[f] Acts 15. 3. & 17. 15. & 21. 5. Rom. 15. 24. 2 Cor. 1. 16.
[g] Acts 18. 21. ch. 4. 19. Jam. 4. 15.

1 Many ancient authorities read *let us also bear.*
2 Many ancient authorities omit *this corruptible shall have put on incorruption, and.*
3 Or, *victoriously*
4 Or, *void*
5 Or, *whomsoever ye shall approve, them will I send with letters.*

body. If there is a natural body, there is also
45 a spiritual *body.* So also it is written, The first man Adam became a living soul. The last
46 Adam *became* a life-giving spirit. Howbeit that is not first which is spiritual, but that which is
47 natural; then that which is spiritual. The first man is of the earth, earthy: the second man is
48 of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such
49 are they also that are heavenly. And as we have borne the image of the earthy, [1]we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither
51 doth corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but
52 we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
53 For this corruptible must put on incorruption,
54 and this mortal must put on immortality. But when [2]this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up [3]in vic-
55 tory. O death, where is thy victory? O death,
56 where is thy sting? The sting of death is sin;
57 and the power of sin is the law: but thanks be to God, which giveth us the victory through our
58 Lord Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not [4]vain in the Lord.

XVI. Now concerning the collection for the saints, as I gave order to the
2 churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collec-
3 tions be made when I come. And when I arrive, [5]whomsoever ye shall approve by letters, them will I send to carry your bounty
4 unto Jerusalem: and if it be meet for me to
5 go also, they shall go with me. But I will come unto you, when I shall have passed through Macedonia; for I do pass through Mac-
6 edonia; but with you it may be that I shall abide, or even winter, that ye may set me for-
7 ward on my journey whithersoever I go. For I do not wish to see you now by the way; for I hope to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.
9 For [h]a great door and effectual is opened unto me, and [i]*there are* many adversaries.
10 Now [k]if Timotheus come, see that he may be with you without fear; for [l]he worketh the work of the Lord, as I also *do*.
11 [m]Let no man therefore despise him: but conduct him forth [n]in peace, that he may come unto me: for I look for him with the brethren.
12 As touching *our* brother [o]Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.
13 [p]Watch ye, [q]stand fast in the faith, quit you like men, [r]be strong.
14 [s]Let all your things be done with charity.
15 I beseech you, brethren, (ye know [t]the house of Stephanas, that it is [u]the first-fruits of Achaia, and *that* they have addicted themselves to [x]the ministry of the saints,)
16 [y]That ye submit yourselves unto such, and to every one that helpeth with *us*, and [z]laboureth.
17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: [a]for that which was lacking on your part, they have supplied.
18 [b]For they have refreshed my spirit and yours: therefore [c]acknowledge ye them that are such.
19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, [d]with the church that is in their house.
20 All the brethren greet you. [e]Greet ye one another with an holy kiss.
21 [f]The salutation of *me* Paul with mine own hand.
22 If any man [g]love not the Lord Jesus Christ, [h]let him be anathema [i]maran-atha.
23 [k]The grace of our Lord Jesus Christ *be* with you.
24 My love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi, by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

Anno DOMINI 59.

[h] Acts 14. 27. 2 Cor. 2. 12. Col. 4. 3. Rev. 3. 8.
[i] Acts 19. 9.
[k] Acts 19. 22. ch. 4. 17.
[l] Rom. 16. 21. Phil. 2. 20, 22. 1 Thess. 3. 2.
[m] 1 Tim. 4. 12.
[n] Acts 15. 33.
[o] ch. 1. 12. & 3. 5.
[p] Matt. 24. 42. & 25. 13. 1 Thess. 5. 6. 1 Pet. 5. 8.
[q] ch. 15. 1. Phil. 1. 27. & 4. 1. 1 Thess. 3. 8. 2 Thess. 2. 15.
[r] Eph. 6. 10. Col. 1. 11.
[s] ch. 14. 1. 1 Pet. 4. 8.
[t] ch. 1. 16
[u] Rom. 16. 5.
[x] 2 Cor. 8. 4. & 9. 1. Heb. 6. 10
[y] Heb. 13. 17.
[z] Heb. 6. 10.
[a] 2 Cor. 11. 9. Phil. 2. 30. Philem. 13.
[b] Col. 4. 8.
[c] 1 Thess. 5. 12. Phil. 2. 29.
[d] Rom. 16. 5, 15. Philem. 2.
[e] Rom. 16. 16.
[f] Col. 4. 18. 2 Thess. 3. 17.
[g] Eph. 6. 24.
[h] Gal. 1. 8, 9.
[i] Jude 14, 15.
[k] Rom. 16. 20.

[1] Or, God's *will that he should come now*
[2] Gr. *presence.*
[3] That is, *Our Lord cometh.*

8 But I will tarry at Ephesus until Pentecost;
9 for a great door and effectual is opened unto me, and there are many adversaries.
10 Now if Timothy come, see that he be with you without fear; for he worketh the work of the
11 Lord, as I also do: let no man therefore despise him. But set him forward on his journey in peace, that he may come unto me: for I expect
12 him with the brethren. But as touching Apollos the brother, I besought him much to come unto you with the brethren: and it was not at all [1]*his* will to come now; but he will come when he shall have opportunity.
13 Watch ye, stand fast in the faith, quit you
14 like men, be strong. Let all that ye do be done in love.
15 Now I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to
16 minister unto the saints), that ye also be in subjection unto such, and to every one that helpeth
17 in the work and laboureth. And I rejoice at the [2]coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your
18 part they supplied. For they refreshed my spirit and yours: acknowledge ye therefore them that are such.
19 The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with
20 the church that is in their house. All the brethren salute you. Salute one another with a holy kiss.
21 The salutation of me Paul with mine own
22 hand. If any man loveth not the Lord, let him
23 be anathema. [3]Maran atha. The grace of the
24 Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

The Second Epistle of PAUL the Apostle to the CORINTHIANS.

CHAP. I.

3 *The apostle encourageth against troubles,* 12 *sheweth the sincerity of his preaching,* 15 *and excuseth his not coming to them.*

PAUL, [a]an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, [b]with all the saints which are in all Achaia:
2 [c]Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.
3 [d]Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort:

Anno DOMINI 60.

[a] 1 Cor. 1. 1. Eph. 1. 1. Col. 1. 1. 1 Tim. 1. 1.
[b] Phil. 1. 1. Col. 1. 2.
[c] Rom. 1. 7. 1 Cor. 1. 3. Gal. 1. 3. Phil. 1. 2. Col. 1. 2. 1 Thess. 1. 1. 2 Thess. 1. 2. Philem. 3.
[d] Eph. 1. 3. 1 Pet. 1. 3.

[1] Gr. *the brother.*

I. Paul, an apostle of Christ Jesus through the will of God, and Timothy [1]our brother, unto the church of God which is at Corinth, with all the saints which are in the whole of
2 Achaia: Grace to you and peace from God our Father and the Lord Jesus Christ.
3 Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God.

5 For as [e]the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, [f]*it is* for your consolation and salvation, which ||is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* steadfast, knowing that [g]as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of [h]our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the ||sentence of death in ourselves, that we should [i]not trust in ourselves, but in God which raiseth the dead:

10 [k]Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us:*

11 Ye also [l]helping together by prayer for us, that [m]for the gift *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and [n]godly sincerity, [o]not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, [p]that we are your rejoicing, even as [q]ye also *are* ours in the day of the Lord Jesus.

15 And in this confidence [r]I was minded to come unto you before, that ye might have [s]a second ||benefit;

16 And to pass by you into Macedonia, and [t]to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose [u]according to the flesh, that with me there should be yea, yea, and nay, nay?

18 But *as* God *is* true, our ||word toward you was not yea and nay.

19 For [x]the Son of God, Jesus Christ, who was preached among you by us, *even* by me, and Silvanus, and Timotheus, was not yea and nay, [y]but in him was yea.

20 [z]For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and [a]hath anointed us, *is* God;

22 Who [b]hath also sealed us, and [c]given the earnest of the Spirit in our hearts.

Anno DOMINI 60.

[e] Acts 9. 4. ch. 4. 10. Col. 1. 24.
[f] ch. 4. 15.
|| Or, *is wrought.*
[g] Rom. 8. 17. 2 Tim. 2. 12.
[h] Acts 19. 23. 1 Cor. 15. 32. & 16. 9.
|| Or, *answer.*
[i] Jer. 17. 5, 7.
[k] 2 Pet. 2. 9.
[l] Rom. 15. 30. Phil. 1. 19. Philem. 22.
[m] ch. 4. 15.
[n] ch. 2. 17. & 4. 2.
[o] 1 Cor. 2. 4, 13.
[p] ch. 5. 12.
[q] Phil. 2. 16. & 4. 1. 1 Thess. 2. 19, 20.
[r] 1 Cor. 4. 19.
[s] Rom. 1. 11.
|| Or, *grace.*
[t] 1 Cor. 16. 5, 6.
[u] ch. 10. 2.
|| Or, *preaching.*
[x] Mark 1. 1. Luke 1. 35. Acts 9. 20.
[y] Heb. 13. 8.
[z] Rom. 15. 8, 9.
[a] 1 John 2. 20, 27.
[b] Eph. 1. 13. & 4. 30. 2 Tim. 2. 19. Rev. 2. 17.
[c] ch. 5. 5. Eph. 1. 14.

[1] Or, *but we ourselves*
[2] Or, *sentence*
[3] Some ancient authorities read *set our hope: and still will he deliver us.*
[4] Or, *grace* Some ancient authorities read *joy.*
[5] Gr. *through*
[6] Gr. *into.*
[7] Or, *seeing that he both sealed us*

4 comfort; who comforteth us in all our affliction,
that we may be able to comfort them that are in
any affliction, through the comfort wherewith
5 we ourselves are comforted of God. For as
the sufferings of Christ abound unto us, even
so our comfort also aboundeth through Christ.
6 But whether we be afflicted, it is for your com-
fort and salvation; or whether we be comforted,
it is for your comfort, which worketh in the
patient enduring of the same sufferings which
7 we also suffer: and our hope for you is sted-
fast; knowing that, as ye are partakers of the
8 sufferings, so also are ye of the comfort. For
we would not have you ignorant, brethren, con-
cerning our affliction which befell *us* in Asia, that
we were weighed down exceedingly, beyond our
power, insomuch that we despaired even of life:
9 [1]yea, we ourselves have had the [2]answer of death
within ourselves, that we should not trust in
ourselves, but in God which raiseth the dead:
10 who delivered us out of so great a death, and
will deliver: on whom we have [3]set our hope
11 that he will also still deliver us; ye also helping
together on our behalf by your supplication;
that, for the gift bestowed upon us by means
of many, thanks may be given by many persons
on our behalf.
12 For our glorying is this, the testimony of our
conscience, that in holiness and sincerity of God,
not in fleshly wisdom but in the grace of God, we
behaved ourselves in the world, and more abun-
13 dantly to you-ward. For we write none other
things unto you, than what ye read or even
acknowledge, and I hope ye will acknowledge
14 unto the end: as also ye did acknowledge us in
part, that we are your glorying, even as ye also
are ours, in the day of our Lord Jesus.
15 And in this confidence I was minded to come
before unto you, that ye might have a second
16 [4]benefit and by you to pass into Macedonia, and
again from Macedonia to come unto you, and of
you to be set forward on my journey unto Judæa.
17 When I therefore was thus minded, did I shew
fickleness? or the things that I purpose, do I
purpose according to the flesh, that with me
there should be the yea yea and the nay nay?
18 But as God is faithful, our word toward you is not
19 yea and nay. For the Son of God, Jesus Christ,
who was preached among you [5]by us, *even* [5]by
me and Silvanus and Timothy, was not yea and
20 nay, but in him is yea. For how many soever
be the promises of God, in him is the yea:
wherefore also through him is the Amen, unto
21 the glory of God through us. Now he that
stablisheth us with you [6]in Christ, and anointed
22 us, is God; [7]who also sealed us, and gave *us* the
earnest of the Spirit in our hearts.

23 Moreover, [d]I call God for a record upon my soul, [e]that to spare you I came not as yet unto Corinth.
24 Not for [f]that we have dominion over your faith, but are helpless of your joy: for [g]by faith ye stand.

CHAP. II.

1 The reasons of Paul's not coming unto them. 6 Of the excommunicated person.

BUT I determined this with myself, [a]that I would not come again to you in heaviness.
2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?
3 And I wrote this same unto you, lest, when I came, [b]I should have sorrow from them of whom I ought to rejoice; [c]having confidence in you all, that my joy is *the joy* of you all.
4 For out of much affliction and anguish of heart I wrote unto you with many tears; [d]not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.
5 But [e]if any have caused grief, he hath not [f]grieved me, but in part: that I may not overcharge you all.
6 Sufficient to such a man *is* this ‖ punishment, which *was inflicted* [g]of many.
7 [h]So that contrariwise, ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such an one should be swallowed up with overmuch sorrow.
8 Wherefore I beseech you that ye would confirm *your* love toward him.
9 For to this end also did I write, that I might know the proof of you, whether ye be [i]obedient in all things.
10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* ‖ in the person of Christ;
11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.
12 Furthermore, [k]when I came to Troas to *preach* Christ's gospel, and [l]a door was opened unto me of the Lord,
13 [m]I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.
14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest [n]the savour of his knowledge by us in every place.
15 For we are unto God a sweet savour of Christ, [o]in them that are saved, and [p]in them that perish:
16 [q]To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And [r]who *is* sufficient for these things?
17 For we are not as many, which ‖ [s]corrupt the word of God: but as [t]of sincerity, but as of God, in the sight of God speak we ‖ in Christ.

CHAP. III.

He sheweth that their gifts and graces were a sufficient commendation of his ministry.

DO [a]we begin again to commend ourselves? or need we, as some *others*, [b]epistles of commendation to you, or *letters* of commendation from you?

Anno DOMINI 60.

[d] Rom. 1. 9. ch. 11. 31. Gal. 1. 20. Phil. 1. 8.
[e] 1 Cor. 4. 21. ch. 2. 3. & 12. 20. & 13. 2, 10.
[f] 1 Cor. 3. 5. 1 Pet. 5. 3.
[g] Rom. 11. 20. 1 Cor. 15. 1.

[a] ch. 1. 23. & 12. 20, 21. & 13. 10.

[b] ch. 12. 21.

[c] ch. 7. 16. & 8. 22. Gal. 5. 10.

[d] ch. 7. 8, 9, 12.

[e] 1 Cor. 5. 1.

[f] Gal. 4. 12.

‖ Or, *censure.*

[g] 1 Cor. 5. 4, 5. 1 Tim. 5. 20.
[h] Gal. 6. 1.

[i] ch. 7. 15. & 10. 6.
‖ Or, *in the sight.*
[k] Acts 16. 8. & 20. 6.
[l] 1 Cor. 16. 9.
[m] ch. 7. 5, 6.
[n] Sol. Song. 1. 3.
[o] 1 Cor. 1. 18.
[p] ch. 4. 3.
[q] Luke 2. 34. John 9. 39. 1 Pet. 2. 7, 8.
[r] 1 Cor. 15. 10. ch. 3. 5, 6.
‖ Or, *deal deceitfully with.*
[s] ch. 4. 2. & 11. 13. 2 Pet. 2. 3.
[t] ch. 1. 12. & 4. 2.
‖ Or, *of.*

[a] ch. 5. 12. & 10. 8, 12. & 12. 11.
[b] Acts 18. 27.

[1] Or, *your faith*
[2] Some ancient authorities read *For.*
[3] Gr. *the more.*
[4] Some ancient authorities omit *rather.*
[5] Some ancient authorities read *whereby.*
[6] Or, *presence*
[7] Or, *making merchandise of the word of God*

23 But I call God for a witness upon my soul, that to spare you I forbare to come unto Corinth.
24 Not that we have lordship over your faith, but are helpers of your joy: for by [1]faith ye stand.

II. [2]But I determined this for myself, that I would not come again to you
2 with sorrow. For if I make you sorry, who then is he that maketh me glad, but he that is
3 made sorry by me? And I wrote this very thing, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of
4 you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you.
5 But if any hath caused sorrow, he hath caused sorrow, not to me, but in part (that I press not
6 too heavily) to you all. Sufficient to such a one is this punishment which was *inflicted* by
7 [3]the many; so that contrariwise ye should [4]rather forgive him and comfort him, lest by any means such a one should be swallowed up
8 with his overmuch sorrow. Wherefore I beseech you to confirm *your* love toward him.
9 For to this end also did I write, that I might know the proof of you, [5]whether ye are obe-
10 dient in all things. But to whom ye forgive any thing, I *forgive* also: for what I also have forgiven, if I have forgiven any thing, for your sakes *have I forgiven it* in the [6]person of Christ;
11 that no advantage may be gained over us by Satan: for we are not ignorant of his devices.
12 Now when I came to Troas for the gospel of Christ, and when a door was opened unto me
13 in the Lord, I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into Macedonia.
14 But thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of his knowledge in
15 every place. For we are a sweet savour of Christ unto God, in them that are being saved,
16 and in them that are perishing; to the one a savour from death unto death; to the other a savour from life unto life. And who is suffi-
17 cient for these things? For we are not as the many, [7]corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

III. Are we beginning again to commend ourselves? or need we, as do some, epistles of commendation to you or from you?

2 [c]Ye are our epistle, written in our hearts, known and read of all men:

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ [d]ministered by us, written not with ink, but with the Spirit of the living God; not [e]in tables of stone, but [f]in fleshly tables of the heart.

4 And such trust have we through Christ to God-ward:

5 [g]Not that we are sufficient of ourselves to think any thing as of ourselves; but [h]our sufficiency *is* of God;

6 Who also hath made us able [i]ministers of [k]the new testament; not [l]of the letter, but of the spirit: for [m]the letter killeth, [n]but the spirit ‖ giveth life.

7 But if [o]the ministration of death, [p]written *and* engraven in stones, was glorious, [q]so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

8 How shall not [r]the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation *be* glory, much more doth the ministration [s]of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, [t]we use great ‖ plainness of speech:

13 And not as Moses, [u]*which* put a vail over his face, that the children of Israel could not steadfastly look to [x]the end of that which is abolished:

14 But [y]their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless, [z]when it shall turn to the Lord, [a]the vail shall be taken away.

17 Now [b]the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all, with open face beholding [c]as in a glass [d]the glory of the Lord, [e]are changed into the same image from glory to glory, *even* as ‖ by the Spirit of the Lord.

CHAP. IV.

1 *Paul's unwearied diligence and zeal in preaching; 7 his troubles for the same.*

THEREFORE, seeing we have [a]this ministry, [b]as we have received mercy, we faint not;

2 But have renounced the hidden things of †dishonesty; not walking in craftiness, [c]nor handling the word of God deceitfully; but [d]by manifestation of the truth, [e]commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, [f]it is hid to them that are lost:

4 In whom [g]the god of this world [h]hath blinded the minds of them which believe not, lest [i]the light

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[c] 1 Cor. 9. 2.
[d] 1 Cor. 3. 5.
[e] Ex. 24. 12. & 34. 1.
[f] Ps. 40. 8. Jer. 31. 33. Ezek. 11. 19. & 36. 26. Heb. 8. 10.
[g] John 15. 5. ch. 2. 16.
[h] 1 Cor. 15. 10. Phil. 2. 13.
[i] 1 Cor. 3. 5. & 15. 10. ch. 5. 18. Eph. 3. 7. Col. 1. 25, 29. 1 Tim. 1. 11, 12. 2 Tim. 1. 11.
[k] Jer. 31. 31. Matt. 26. 28. Heb. 8. 6, 8.
[l] Rom. 2. 27, 29. & 7. 6.
[m] Rom. 3. 20. & 4. 15. & 7. 9, 10, 11. Gal. 3. 10.
[n] John 6. 63. Rom. 8. 2. ‖ Or, *quickeneth.*
[o] Rom. 7. 10.
[p] Ex. 34. 1, 28. Deut. 10. 1, &c.
[q] Ex. 34. 29, 30, 35.
[r] Gal. 3. 5.
[s] Rom. 1. 17. & 3. 21.
[t] ch. 7. 4. Eph. 6. 19. ‖ Or, *boldness.*
[u] Ex. 34. 33, 35.
[x] Rom. 10. 4. Gal. 3. 23.
[y] Isa. 6. 10. Matt. 13. 11, 14. John 12. 40. Acts 28. 26. Rom. 11. 7, 8, 25. ch. 4. 4.
[z] Ex. 34. 34. Rom. 11. 23, 26.
[a] Isa. 25. 7.
[b] ver. 6. 1 Cor. 15. 45.
[c] 1 Cor. 13. 12.
[d] ch. 4. 4, 6. 1 Tim. 1. 11.
[e] Rom. 8. 29. 1 Cor. 15. 49. Col. 3. 10. ‖ Or, *of the Lord the Spirit.*
[a] ch. 3. 6.
[b] 1 Cor. 7. 25. 1 Tim. 1. 13.
† Gr. *shame.* Rom. 1. 16. & 6. 21.
[c] ch. 2. 17. 1 Thess. 2. 3, 5.
[d] ch. 6. 4, 7. & 7. 14.
[e] ch. 5. 11.
[f] 1 Cor. 1. 18. ch. 2. 15. 2 Thess. 2. 10.
[g] John 12. 31. & 14. 30. & 16. 11. Eph. 6. 12.
[h] Isa. 6. 10. John 12. 40. ch. 3. 14.
[i] ch. 3. 8, 9, 11, 18. ver. 6.

[1] Or, *testament*
[2] Gr. *in letters.*
[3] Gr. *in.*
[4] Or, *was being done away*
[5] Many ancient authorities read *For if to the ministration of condemnation there is glory.*
[6] Or, *is being done away*
[7] Gr. *through.*
[8] Or, *unto*
[9] Gr. *thoughts.*
[10] Or, *remaineth, it not being revealed that it is done away*
[11] Or, a man *shall turn*

2 Ye are our epistle, written in our hearts, known
3 and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables
4 *that are* hearts of flesh. And such confidence
5 have we through Christ to God-ward: not that we are sufficient of ourselves, to account any thing as from ourselves; but our sufficiency is
6 from God; who also made us sufficient as ministers of a new [1]covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit
7 giveth life. But if the ministration of death, [2]written, *and* engraven on stones, came [3]with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face; which *glory* [4]was passing
8 away: how shall not rather the ministration of
9 the spirit be with glory? [5]For if the ministration of condemnation is glory, much rather doth the ministration of righteousness exceed in glory.
10 For verily that which hath been made glorious hath not been made glorious in this respect, by
11 reason of the glory that surpasseth. For if that which [6]passeth away *was* [7]with glory, much more that which remaineth *is* in glory.
12 Having therefore such a hope, we use great
13 boldness of speech, and *are* not as Moses, *who* put a veil upon his face, that the children of Israel should not look stedfastly [8]on the end of
14 that which [4]was passing away: but their [9]minds were hardened: for until this very day at the reading of the old [1]covenant the same veil [10]remaineth unlifted; which *veil* is done away in
15 Christ. But unto this day, whensoever Moses is
16 read, a veil lieth upon their heart. But when soever [11]it shall turn to the Lord, the veil is
17 taken away. Now the Lord is the Spirit: and where the Spirit of the Lord is, *there* is liberty.
18 But we all, with unveiled face [12]reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from [13]the Lord the Spirit.

IV. Therefore seeing we have this ministry, even as we obtained mercy, we faint not;
2 but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's
3 conscience in the sight of God. But and if our gospel is veiled, it is veiled in them that are perish-
4 ing: in whom the god of this [14]world hath blinded the [9]minds of the unbelieving, [15]that the [16]light

[12] Or, *beholding as in a mirror* [13] Or, *the Spirit* which is *the Lord* [14] Or, *age*
[15] Or, *that they should not see the light ..... image of God* [16] Gr. *illumination.*

of the glorious gospel of Christ, [k]who is the image of God, should shine unto them.

5 [l]For we preach not ourselves, but Christ Jesus the Lord; and [m]ourselves your servants for Jesus' sake.

6 For God, [n]who commanded the light to shine out of darkness, †hath [o]shined in our hearts, to *give* [p]the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in [q]earthen vessels, [r]that the excellency of the power may be of God, and not of us.

8 *We are* [s]troubled on every side, yet not distressed; *we are* perplexed, but ‖not in despair;

9 Persecuted, but not forsaken; [t]cast down, but not destroyed;

10 [u]Always bearing about in the body the dying of the Lord Jesus, [x]that the life also of Jesus might be made manifest in our body.

11 For we which live [y]are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then [z]death worketh in us, but life in you.

13 We having [a]the same spirit of faith, according as it is written, [b]I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that [c]he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present *us* with you.

15 For [d]all things *are* for your sakes, that [e]the abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet [f]the inward *man* is renewed day by day.

17 For [g]our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 [h]While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

CHAP. V.

Paul, in assured hope of immortal glory, laboureth to approve himself to Christ, &c.

FOR we know that if [a]our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this [b]we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that [c]being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but [d]clothed upon, that mortality might be swallowed up of life.

5 Now [e]he that hath wrought us for the selfsame thing *is* God, who also [f]hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

Anno DOMINI 60.

[k] John 1. 18. & 12. 45. & 14. 9. Phil. 2. 6. Col. 1. 15. Heb. 1. 3.
[l] 1 Cor. 1. 13, 23. & 10. 33.
[m] 1 Cor. 9. 19. ch. 1. 24.
[n] Gen. 1. 3.
† Gr. *is he who hath.*
[o] 2 Pet. 1. 19.
[p] ver. 4. 1 Pet. 2. 9.
[q] ch. 5. 1.
[r] 1 Cor. 2. 5. ch. 12. 9.
[s] ch. 7. 5.
‖ Or, *not altogether without help*, or, *means.*
[t] Ps. 37. 24.
[u] 1 Cor. 15. 31. ch. 1. 5, 9. Gal. 6. 17. Phil. 3. 10.
[x] Rom. 8. 17. 2 Tim. 2. 11, 12. 1 Pet. 4. 13.
[y] Ps. 44. 22. Rom. 8. 36. 1 Cor. 15. 31, 49.
[z] ch. 13. 9.
[a] Rom. 1. 12. 2 Pet. 1. 1.
[b] Ps. 116. 10.
[c] Rom. 8. 11. 1 Cor. 6. 14.
[d] 1 Cor. 3. 21. ch. 1. 6. Col. 1. 24. 2 Tim. 2. 10.
[e] ch. 1. 11. & 8. 19. & 9. 11, 12.
[f] Rom. 7. 22. Eph. 3. 16 Col. 3. 10. 1 Pet. 3. 4.
[g] Matt. 5. 12. Rom. 8. 18. 1 Pet. 1. 6. & 5. 10.
[h] Rom. 8. 24. ch. 5. 7. Heb. 11. 1.
[a] Job 4. 19. ch. 4. 7. 2 Pet. 1. 13, 14.
[b] Rom. 8. 23.
[c] Rev. 3. 18. & 16. 15.
[d] 1 Cor. 15. 53, 54.
[e] Isa. 29. 23. Eph. 2. 10.
[f] Rom. 8. 23. ch. 1. 22. Eph. 1. 14. & 4. 30.

1 Gr. *bond-servants.*
2 Some ancient authorities read *through Jesus.*
3 Gr. *illumination.*
4 Or, *left behind*
5 Gr. *putting to death.*
6 Some ancient authorities omit *the Lord.*
7 Gr. *the more.*
8 Or, *bodily frame*
9 Or, *being burdened, in that we would not be unclothed, but would be clothed upon*

of the gospel of the glory of Christ, who is the
5 image of God, should not dawn *upon them.* For
we preach not ourselves, but Christ Jesus as
Lord, and ourselves as your [1]servants [2]for Jesus'
6 sake. Seeing it is God, that said, Light shall
shine out of darkness, who shined in our hearts,
to give the [3]light of the knowledge of the glory
of God in the face of Jesus Christ.
7 But we have this treasure in earthen vessels,
that the exceeding greatness of the power may
8 be of God, and not from ourselves; *we are*
pressed on every side, yet not straitened; per-
9 plexed, yet not unto despair; pursued, yet not
[4]forsaken; smitten down, yet not destroyed;
10 always bearing about in the body the [5]dying of
Jesus, that the life also of Jesus may be mani-
11 fested in our body. For we which live are
alway delivered unto death for Jesus' sake, that
the life also of Jesus may be manifested in our
12 mortal flesh. So then death worketh in us, but
13 life in you. But having the same spirit of faith,
according to that which is written, I believed,
and therefore did I speak; we also believe, and
14 therefore also we speak; knowing that he which
raised up [6]the Lord Jesus shall raise up us
also with Jesus, and shall present us with you.
15 For all things *are* for your sakes, that the grace,
being multiplied through [7]the many, may cause
the thanksgiving to abound unto the glory of
God.
16 Wherefore we faint not; but though our out-
ward man is decaying, yet our inward man is
17 renewed day by day. For our light affliction,
which is for the moment, worketh for us more
and more exceedingly an eternal weight of glory;
18 while we look not at the things which are seen,
but at the things which are not seen: for the
things which are seen are temporal; but the
things which are not seen are eternal.

V. For we know that if the earthly house
of our [8]tabernacle be dissolved, we have a
building from God, a house not made with
2 hands, eternal, in the heavens. For verily in
this we groan, longing to be clothed upon with
3 our habitation which is from heaven: if so be
that being clothed we shall not be found naked.
4 For indeed we that are in this [8]tabernacle
do groan, [9]being burdened; not for that we
would be unclothed, but that we would be
clothed upon, that what is mortal may be swal-
5 lowed up of life. Now he that wrought us for
this very thing is God, who gave unto us the
6 earnest of the Spirit. Being therefore always
of good courage, and knowing that, whilst we
are at home in the body, we are absent from

7 (For [g]we walk by faith, not by sight:)
8 We are confident, *I say*, and [h]willing rather to be absent from the body, and to be present with the Lord.
9 Wherefore we ||labour, that, whether present or absent, we may be accepted of him.
10 [i]For we must all appear before the judgment-seat of Christ; [k]that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.
11 Knowing therefore [l]the terror of the Lord, we persuade men; but [m]we are made manifest unto God; and I trust also are made manifest in your consciences.
12 For [n]we commend not ourselves again unto you, but give you occasion [o]to glory on our behalf, that ye may have somewhat to *answer* them which glory †in appearance, and not in heart.
13 For [p]whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.
14 For the love of Christ constraineth us; because we thus judge, that [q]if one died for all, then were all dead:
15 And *that* he died for all, [r]that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.
16 [s]Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, [t]yet now henceforth know we *him* no more.
17 Therefore, if any man [u]*be* in Christ, ||*he is* a new creature: [x]old things are passed away; [y]behold, all things are become new.
18 And all things *are* of God, [z]who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;
19 To wit, that [a]God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath †committed unto us the word of reconciliation.
20 Now then we are [b]ambassadors for Christ, as [c]though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.
21 For [d]he hath made him *to be* sin for us, who knew no sin; that we might be made [e]the righteousness of God in him.

CHAP. VI.

1 *Paul's sufferings and patience in the ministry.* 14 *Exhortation to avoid idolaters, &c.*

WE then, *as* [a]workers together *with him*, [b]beseech *you* also [c]that ye receive not the grace of God in vain.
2 (For he saith, [d]I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)
3 [e]Giving no offence in any thing, that the ministry be not blamed:
4 But in all *things* †approving ourselves [f]as the ministers of God, in much patience, in afflictions, in necessities, in distresses,
5 [g]In stripes, in imprisonments, ||in tumults, in labours, in watchings, in fastings;

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[g] Rom. 8. 24, 25. ch. 4. 18. 1 Cor. 13. 12. Heb. 11. 1.
[h] Phil. 1. 23. ‖ Or, *endeavour.*
[i] Matt. 25. 31, 32. Rom. 14. 10.
[k] Rom. 2. 6. Gal. 6. 7. Eph. 6. 8. Col. 3. 24, 25. Rev. 22. 12.
[l] Job 31. 23 Heb. 10. 31. Jude 23.
[m] ch. 4. 2.
[n] ch. 3. 1.
[o] ch. 1. 14. †Gr. *in the face.*
[p] ch. 11. 1, 16, 17. & 12. 6, 11.
[q] Rom. 5. 15.
[r] Rom. 6. 11, 12. & 14. 7, 8. 1 Cor. 6. 19. Gal. 2. 20. 1 Thess. 5. 10. 1 Pet. 4. 2.
[s] Matt. 12. 50. John 15. 14. Gal. 5. 6. Phil. 3. 7, 8. Col. 3. 11.
[t] John 6. 63.
[u] Rom. 8. 9. & 16. 7. Gal. 6. 15. ‖ Or, let him be.
[x] Gal. 5. 6. & 6. 15.
[y] Isa. 43. 18, 19. & 65. 17. Eph. 2. 15. Rev. 21. 5.
[z] Rom. 5. 10. Eph. 2. 16. Col. 1. 20. 1 John 2. 2. & 4. 10.
[a] Rom. 3. 24, 25. †Gr. *put in us.*
[b] Job 33. 23. Mal. 2. 7. ch. 3. 6. Eph. 6. 20.
[c] ch. 6. 1.
[d] Isa. 53. 6, 9, 12. Gal. 3. 13. 1 Pet. 2. 22, 24. 1 John 3. 5.
[e] Rom. 1. 17. & 5. 19. & 10. 3.
[a] 1 Cor. 3. 9.
[b] ch. 5. 20.
[c] Heb. 12. 15.
[d] Isa. 49. 8.
[e] Rom. 14. 13. 1 Cor. 9. 12. & 10. 32. †Gr. *commending,* ch. 4. 2.
[f] 1 Cor. 4. 1.
[g] ch. 11. 23, &c. ‖ Or, *in tossings to and fro.*

1 Gr. *appearance.*
2 Gr. *are ambitious.*
3 Gr. *through.*
4 Or, *were*
5 Or, there is *a new creation*
6 Or, *placed in us*

7 the Lord (for we walk by faith, not by [1]sight);
8 we are of good courage, I say, and are willing rather to be absent from the body, and to be at
9 home with the Lord. Wherefore also we [2]make it our aim, whether at home or absent, to be
10 well-pleasing unto him. For we must all be made manifest before the judgement-seat of Christ; that each one may receive the things *done* [3]in the body, according to what he hath done, whether *it be* good or bad.
11 Knowing therefore the fear of the Lord, we persuade men, but we are made manifest unto God; and I hope that we are made manifest also
12 in your consciences. We are not again commending ourselves unto you, but *speak* as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that
13 glory in appearance, and not in heart. For whether we [4]are beside ourselves, it is unto God; or whether we are of sober mind, it is
14 unto you. For the love of Christ constraineth us; because we thus judge, that one died for
15 all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died
16 and rose again. Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we
17 know *him so* no more. Wherefore if any man is in Christ, [5]*he is* a new creature: the old things are passed away; behold, they are become
18 new. But all things are of God, who reconciled us to himself through Christ, and gave unto us
19 the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having [6]committed unto us the word of reconciliation.
20 We are ambassadors therefore on behalf of Christ, as though God were intreating by us: we beseech *you* on behalf of Christ, be ye reconciled to God.
21 Him who knew no sin he made *to be* sin on our behalf; that we might become
VI. the righteousness of God in him. And working together *with him* we intreat also that ye receive not the grace of God in vain
2 (for he saith,

> At an acceptable time I hearkened unto thee,
> And in a day of salvation did I succour thee:

behold, now is the acceptable time; behold, now
3 is the day of salvation): giving no occasion of stumbling in any thing, that our minis-
4 tration be not blamed; but in every thing commending ourselves, as ministers of God, in much patience, in afflictions, in necessities,
5 in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,
7 [h]By the word of truth, by [i]the power of God, by [k]the armour of righteousness on the right hand and on the left,
8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;
9 As unknown, and [l]*yet* well known; [m]as dying, and behold, we live; [n]as chastened, and not killed;
10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.
11 O *ye* Corinthians, our mouth is open unto you, [o]our heart is enlarged.
12 Ye are not straitened in us, but [p]ye are straitened in your own bowels.
13 Now for a recompense in the same, ([q]I speak as unto *my* children,) be ye also enlarged.
14 [r]Be ye not unequally yoked together with unbelievers: for [s]what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?
15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?
16 And what agreement hath the temple of God with idols? for [t]ye are the temple of the living God; as God hath said, [u]I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people.
17 [x]Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you;
18 [y]And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAP. VII.

1 *He exhorteth to purity of life,* 3 *and sheweth the source of his comfort in afflictions.*

HAVING [a]therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.
2 Receive us; we have wronged no man, we have corrupted no man, [b]we have defrauded no man.
3 I speak not *this* to condemn *you:* for [c]I have said before, that ye are in our hearts to die and live with *you.*
4 [d]Great *is* my boldness of speech toward you, [e]great *is* my glorying of you: [f]I am filled with comfort, I am exceeding joyful in all our tribulation.
5 For [g]when we were come into Macedonia, our flesh had no rest, but [h]we were troubled on every side; [i]without *were* fightings, within *were* fears.
6 Nevertheless [k]God, that comforteth those that are cast down, comforted us by [l]the coming of Titus;
7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.
8 For though I made you sorry with a letter, I do not repent, [m]though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

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[h] ch. 4. 2. & 7. 14.
[i] 1 Cor. 2. 4.
[k] ch. 10. 4. Eph. 6. 11, 13. 2 Tim. 4. 7.
[l] ch. 4. 2. & 5. 11. & 11. 6
[m] 1 Cor. 4. 9. ch. 1. 9. & 4. 10, 11.
[n] Ps. 118. 18.
[o] ch. 7. 3.
[p] ch. 12. 15.
[q] 1 Cor. 4. 14.
[r] Deut. 7. 2, 3. 1 Cor. 5. 9. & 7. 39.
[s] 1 Sam. 5. 2, 3. 1 Kings 18. 21. 1 Cor. 10. 21. Eph. 5. 7, 11.
[t] 1 Cor. 3. 16. & 6. 19. Eph. 2. 21, 22. Heb. 3. 6.
[u] Ex. 29. 45. Lev. 26. 12. Jer. 31. 33. & 32. 38. Ezek. 11. 20. & 36. 28. & 37. 26, &c. Zech. 8. 8. & 13. 9.
[x] Isa. 52. 11. ch. 7. 1. Rev. 18. 4.
[y] Jer. 31. 1, 9. Rev. 21. 7.
[a] ch. 6. 17, 18. 1 John 3. 3.
[b] Acts 20. 33. ch. 12. 17.
[c] ch. 6. 11, 12.
[d] ch. 3. 12.
[e] 1 Cor. 1. 4. ch. 1. 14.
[f] ch. 1. 4. Phil. 2. 17. Col. 1. 24.
[g] ch. 2. 13.
[h] ch. 4. 8.
[i] Deut. 32. 25.
[k] ch. 1. 4.
[l] See ch. 2. 13.
[m] ch. 2. 4.

1 Or, *Holy Spirit:* and so throughout this book.
2 Gr. *through.*
3 Gr. *Beliar.*
4 Or, *sanctuary*
5 Gr. *Make room for us.*
6 Gr. *presence.*
7 Some ancient authorities omit *for.*

6 in pureness, in knowledge, in longsuffering, in kindness, in the [1]Holy Ghost, in love unfeigned,
7 in the word of truth, in the power of God; [2]by the armour of righteousness on the right hand
8 and on the left, by glory and dishonour, by evil report and good report; as deceivers, and *yet*
9 true; as unknown, and *yet* well known; as dying, and behold, we live; as chastened, and
10 not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.
11 Our mouth is open unto you, O Corinthians,
12 our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own affec-
13 tions. Now for a recompense in like kind (I speak as unto *my* children), be ye also enlarged.
14 Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with
15 darkness? And what concord hath Christ with [3]Belial? or what portion hath a believer with
16 an unbeliever? And what agreement hath a [4]temple of God with idols? for we are a [4]temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.
17 Wherefore

Come ye out from among them, and be ye separate,
saith the Lord,
And touch no unclean thing;
And I will receive you,
18 And will be to you a Father,
And ye shall be to me sons and daughters,

VII. saith the Lord Almighty. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.
2 [5]Open your hearts to us: we wronged no man, we corrupted no man, we took advantage of no
3 man. I say it not to condemn *you:* for I have said before, that ye are in our hearts to die
4 together and live together. Great is my boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction.
5 For even when we were come into Macedonia, our flesh had no relief, but *we were* afflicted on every side; without *were* fightings,
6 within *were* fears. Nevertheless he that comforteth the lowly, *even* God, comforted us by the
7 [6]coming of Titus; and not by his [6]coming only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me; so
8 that I rejoiced yet more. For though I made you sorry with my epistle, I do not regret it, though I did regret; [7]for I see that that epistle made you sorry, though but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry ‖ after a godly manner, that ye might receive damage by us in nothing.

10 For [n]godly sorrow worketh repentance to salvation not to be repented of: [o]but the sorrow of the world worketh death.

11 For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, [p]but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit [q]was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his † inward affection is more abundant toward you, whilst he remembereth [r]the obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that [s]I have confidence in you in all *things*.

CHAP. VIII.

1 *He stirreth them up to contribute to the saints:* 16 *he commendeth Titus and others, &c.*

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that, in a great trial of affliction, the abundance of their joy, and [a]their deep poverty, abounded unto the riches of their † liberality.

3 For to *their* power, I bear record, yea, and beyond *their* power, *they were* willing of themselves;

4 Praying us with much entreaty, that we would receive the gift, and *take upon us* [b]the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God:

6 Insomuch that [c]we desired Titus, that as he had begun, so he would also finish in you the same ‖ grace also.

7 Therefore, as [d]ye abound in every *thing*, *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* [e]that ye abound in this grace also.

8 [f]I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, [g]that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein [h]I give *my* advice: for [i]this is expedient for you, who have begun before, not only to do, but also to be † [k]forward a year ago.

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‖ Or, *according to God.*

[n] 2 Sam. 12. 13. Matt. 26. 75.
[o] Prov. 17. 22.

[p] ch. 2. 4.

[q] Rom. 15. 32.

† Gr. *bowels.* ch. 6. 12.
[r] ch. 2. 9. Phil. 2. 12.

[s] 2 Thess. 3. 4. Philem. 8, 21.

[a] Mark 12. 44.

† Gr. *simplicity,* ch. 9. 11.

[b] Acts 11. 29. & 24. 17. Rom. 15. 25, 26. 1 Cor. 16. 1, 3, 4. ch. 9. 1.
[c] ver. 17. ch. 12. 18.
‖ Or, *gift.* ver. 4, 19.
[d] 1 Cor. 1. 5. & 12. 8.
[e] ch. 9. 8.
[f] 1 Cor. 7. 6.
[g] Matt. 8. 20. Luke 9. 58. Phil. 2. 6, 7.
[h] 1 Cor. 7. 25.
[i] Prov. 19. 17. Matt. 10. 42. 1 Tim. 6. 18, 19. Heb. 13. 16.
† Gr. *willing.*
[k] ch. 9. 2.

1 Or, *unto a salvation which bringeth no regret*
2 Gr. *singleness.*
3 Some ancient authorities read *our love to you.*

9 Now I rejoice, not that ye were made sorry, but that ye were made sorry unto repentance: for ye were made sorry after a godly sort, that
10 ye might suffer loss by us in nothing. For godly sorrow worketh repentance [1]unto salvation, *a repentance* which bringeth no regret: but
11 the sorrow of the world worketh death. For behold, this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In every thing ye approved your-
12 selves to be pure in the matter. So although I wrote unto you, *I wrote* not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest unto you in the sight
13 of God. Therefore we have been comforted: and in our comfort we joyed the more exceedingly for the joy of Titus, because his spirit hath
14 been refreshed by you all. For if in any thing I have gloried to him on your behalf, I was not put to shame; but as we spake all things to you in truth, so our glorying also, which I made be-
15 fore Titus, was found to be truth. And his inward affection is more abundantly toward you, whilst he remembereth the obedience of you all,
16 how with fear and trembling ye received him. I rejoice that in every thing I am of good courage concerning you.

VIII. Moreover, brethren, we make known to you the grace of God which hath
2 been given in the churches of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto
3 the riches of their [2]liberality. For according to their power, I bear witness, yea and beyond
4 their power, *they gave* of their own accord, beseeching us with much intreaty in regard of this grace and the fellowship in the ministering
5 to the saints: and *this*, not as we had hoped, but first they gave their own selves to the Lord,
6 and to us by the will of God. Insomuch that we exhorted Titus, that as he had made a beginning before, so he would also complete in
7 you this grace also. But as ye abound in every thing, *in* faith, and utterance, and knowledge, and *in* all earnestness, and *in* [3]your love to
8 us, *see* that ye abound in this grace also. I speak not by way of commandment, but as proving through the earnestness of others the sin-
9 cerity also of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye
10 through his poverty might become rich. And herein I give *my* judgement: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will.

11 Now therefore perform the doing *of it;* that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For [t]if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality:

15 As it is written, [m]He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted [n]the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him [o]the brother, whose praise *is* in the gospel throughout all the churches;

19 And not *that* only, but who was also [p]chosen of the churches to travel with us with this ||grace, which is administered by us [q]to the glory of the same Lord, and *declaration of* your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 [r]Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which ||*I have* in you.

23 Whether *any do inquire* of Titus, *he is* my partner and fellow-helper concerning you: or our brethren *be inquired of, they are* [s]the messengers of the churches, *and* the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our [t]boasting on your behalf.

CHAP. IX.

1 *He sheweth why he sent the brethren,* 6 *and stirreth them up to give bountifully, as a likely means to increase their store, &c.*

FOR as touching [a]the ministering to the saints, it is superfluous for me to write to you:

2 For I know [b]the forwardness of your mind, [c]for which I boast of you to them of Macedonia, that [d]Achaia was ready a year ago; and your zeal hath provoked very many.

3 [e]Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your †bounty, ||whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

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[t] Mark 12. 43, 44. Luke 21. 3.

[m] Ex. 16. 18.

[n] ver. 6.

[o] ch. 12. 18.

[p] 1 Cor. 16. 3, 4.

|| Or, *gift*, ver. 4, 6, 7. ch. 9. 8.

[q] ch. 4. 15.

[r] Rom. 12. 17. Phil. 4. 8. 1 Pet. 2. 12.

|| Or, he hath.

[s] Phil. 2. 25.

[t] ch. 7. 14. & 9. 2.

[a] Acts 11. 29. Rom. 15. 26. 1 Cor. 16. 1. ch. 8. 4. Gal. 2. 10.

[b] ch. 8. 19.

[c] ch. 8. 24.

[d] ch. 8. 10.

[e] ch. 8. 6, 17, 18, 22.

† Gr. *blessing.* Gen. 33. 11. 1 Sam. 25. 27. 2 Kings 5. 15.

|| Or, *which hath been so much spoken of before.*

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1 Gr. *apostles.*

2 Or, *Shew ye therefore in the face.....on your behalf unto them.*

3 Or, *emulation of you*

4 Gr. *the more part.*

5 Gr. *blessing.*

6 Or, *covetousness*

11 But now complete the doing also; that as *there was* the readiness to will, so *there may be* the
12 completion also out of your ability. For if the readiness is there, *it is* acceptable according as
13 *a man* hath, not according as *he* hath not. For *I say* not *this*, that others may be eased, *and* ye
14 distressed: but by equality; your abundance *being a supply* at this present time for their want, that their abundance also may become *a supply* for your want; that there may be equal-
15 ity: as it is written, He that *gathered* much had nothing over; and he that *gathered* little had no lack.

16 But thanks be to God, which putteth the same earnest care for you into the heart of Titus.
17 For indeed he accepted our exhortation; but being himself very earnest, he went forth unto
18 you of his own accord. And we have sent together with him the brother whose praise in the
19 gospel *is spread* through all the churches; and not only so, but who was also appointed by the churches to travel with us in *the matter of* this grace, which is ministered by us to the glory of
20 the Lord, and *to shew* our readiness: avoiding this, that any man should blame us in *the matter*
21 *of* this bounty which is ministered by us: for we take thought for things honourable, not only in the sight of the Lord, but also in the sight of
22 men. And we have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which *he hath* in
23 you. Whether *any inquire* about Titus, *he is* my partner and *my* fellow-worker to you-ward; or our brethren, *they are* the [1]messengers of the
24 churches, *they are* the glory of Christ. [2]Shew ye therefore unto them in the face of the churches the proof of your love, and of our glorying on your behalf.

IX. For as touching the ministering to the saints, it is superfluous for me to write
2 to you: for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and [3]your zeal hath stirred up [4]very many of
3 them. But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as I said, ye may be
4 prepared: lest by any means, if there come with me any of Macedonia, and find you unprepared, we (that we say not, ye) should be put
5 to shame in this confidence. I thought it necessary therefore to intreat the brethren, that they would go before unto you, and make up before hand your aforepromised [5]bounty, that the same might be ready, as a matter of bounty, and not of [6]extortion.

6 [f]But this *I say*, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give; [g]*not grudgingly, or of necessity: for [h]God loveth a cheerful giver.

8 [i]And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

9 (As it is written, [k]He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that [l]ministereth seed to the sower, both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your [m]righteousness;)

11 Being enriched in every thing to all ‖† bountifulness, [n]which causeth through us thanksgiving to God.

12 For the administration of this service not only [o]supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they [p]glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal [q]distribution unto them, and unto all *men;*

14 And by their prayer for you, which long after you, for the exceeding [r]grace of God in you.

15 Thanks *be* unto God [s]for his unspeakable gift.

CHAP. X.

Paul wisheth for no cause to exert his spiritual power and authority, &c.

NOW [a]I Paul myself beseech you, by the meekness and gentleness of Christ, [b]who ‖in presence *am* base among you, but being absent am bold toward you:

2 But I beseech *you*, [c]that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which ‖think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 ([d]For the weapons [e]of our warfare *are* not carnal, but [f]mighty ‖through God [g]to the pulling down of strong holds;)

5 [h]Casting down ‖imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 [i]And having in a readiness to revenge all disobedience, when [k]your obedience is fulfilled.

7 [l]Do ye look on things after the outward appearance? [m]If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* [n]we Christ's.

8 For though I should boast somewhat more [o]of our authority, which the Lord hath given us for edification, and not for your destruction, [p]I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters (†say they) *are* weighty and

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[f] Prov. 11. 24. & 19. 17. & 22. 9. Gal. 6. 7, 9.
[g] Deut. 15. 7.
[h] Ex. 25. 2. & 35. 5. Prov. 11. 25 Rom. 12. 8. ch. 8. 12.
[i] Prov. 11. 24, 25. & 28. 27. Phil. 4. 19.
[k] Ps. 112. 9.
[l] Isa. 55. 10.
[m] Hos. 10. 12. Matt. 6. 1. ‖Or, *liberality.* †Gr. *simplicity,* ch. 8. 2.
[n] ch. 1. 11. & 4. 15.
[o] ch. 8. 14.
[p] Matt. 5. 16.
[q] Heb. 13. 16.
[r] ch. 8. 1.
[s] Jam. 1. 17.
[a] Rom. 12. 1.
[b] ver. 10. ch. 12. 5, 7, 9. ‖Or, *in outward appearance.*
[c] 1 Cor. 4. 21. ch. 13. 2, 10. ‖Or, *reckon.*
[d] Eph. 6. 13. 1 Thess. 5. 8.
[e] 1 Tim. 1. 18. 2 Tim. 2. 3.
[f] Acts 7. 22. 1 Cor. 2. 5. ch. 6. 7. & 13. 3, 4. ‖Or, *to God.*
[g] Jer. 1. 10.
[h] 1 Cor. 1. 19. & 3. 19. ‖Or, *reasonings.*
[i] ch. 13. 2, 10.
[k] ch. 2. 9. & 7. 15.
[l] John 7. 24. ch. 5. 12. & 11. 18.
[m] 1 Cor. 14. 37. 1 John 4. 6.
[n] 1 Cor. 3. 23. & 9. 1. ch. 11. 23.
[o] ch. 13. 10.
[p] ch. 7. 14. & 12. 6. †Gr. *saith he.*

1 Gr. *with blessings.*
2 Gr. *of sorrow.*
3 Gr. *singleness.*
4 Or, *reasonings*
5 Or, *Do ye look .....face?*

6 But this *I say*, He that soweth sparingly shall reap also sparingly; and he that soweth [1]bountifully shall reap also [1]bountifully. *Let* each man *do* according as he hath purposed in his heart; not [2]grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work: as it is written,

He hath scattered abroad, he hath given to the poor;
His righteousness abideth for ever.

And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: ye being enriched in everything unto all [3]liberality, which worketh through us thanksgiving to God. For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God; seeing that through the proving *of you* by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the [3]liberality of *your* contribution unto them and unto all; while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you. Thanks be to God for his unspeakable gift.

X. Now I Paul myself intreat you by the meekness and gentleness of Christ, I who in your presence am lowly among you, but being absent am of good courage toward you: yea, I beseech you, that I may not when present shew courage with the confidence wherewith I count to be bold against some, which count of us as if we walked according to the flesh. For though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds); casting down [4]imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; and being in readiness to avenge all disobedience, when your obedience shall be fulfilled. [5]Ye look at the things that are before your face. If any man trusteth in himself that he is Christ's, let him consider this again with himself, that, even as he is Christ's, so also are we. For though I should glory somewhat abundantly concerning our authority (which the Lord gave for building you up, and not for casting you down), I shall not be put to shame: that I may not seem as if I would terrify you by my letters. For, His letters, they say, are weighty and

powerful; but [q]*his* bodily presence *is* weak, and *his* [r]speech contemptible.

11 Let such an one think this, that such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 [s]For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, || are not wise.

13 [t]But we will not boast of things without *our* measure, but according to the measure of the || rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our measure,* as though we reached not unto you; [u]for we are come as far as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our* measure, *that is,* [x]of other men's labours; but having hope, when your faith is increased, that we shall be || enlarged by you, according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's || line of things made ready to our hand.

17 [y]But he that glorieth, let him glory in the Lord.

18 For [z]not he that commendeth himself is approved, but [a]whom the Lord commendeth.

CHAP. XI.

1 *Paul unwillingly entereth into a commendation of himself with the other apostles:* 7 *he declineth being chargeable:* 23 *he sheweth his sufferings for the gospel.*

WOULD to God ye could bear with me a little in [a]*my* folly: and indeed || bear with me.

2 For I am [b]jealous over you with godly jealousy: for [c]I have espoused you to one husband, [d]that I may present *you* [e]*as* a chaste virgin to Christ.

3 But I fear, lest by any means, as [f]the serpent beguiled Eve through his subtilty, so your minds [g]should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or [h]another gospel which ye have not accepted, ye might well bear || with *him.*

5 For I suppose [i]I was not a whit behind the very chiefest apostles.

6 But though [k]*I be* rude in speech, yet not [l]in knowledge; but [m]we have been thoroughly made manifest among you in all things.

7 Have I committed an offence [n]in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages *of them,* to do you service.

9 And when I was present with you, and wanted, [o]I was chargeable to no man: for that which was lacking to me [p]the brethren which came from Macedonia supplied: and in all *things* I have kept

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q 1 Cor. 2. 3, 4. ver. 1. ch. 12. 5, 7, 9. Gal. 4. 13
r 1 Cor. 1. 17. & 2. 1, 4. ch. 11. 6.
s ch. 3. 1. & 5. 12.
|| Or, *understand* it *not.*
t ver. 15.
|| Or, *line.*
u 1 Cor. 3. 5, 10. & 4. 15. & 9. 1.
x Rom. 15 20.
|| Or, *magnified in you.*
|| Or, *rule.*
y Isa. 65 16. Jer. 9. 24. 1 Cor. 1. 31.
z Prov. 27. 2.
a Rom. 2 29. 1 Cor 4. 5.
a ver. 16. ch. 5. 13.
|| Or, *ye do bear with me.*
b Gal. 4 17, 18.
c Hos. 2. 19, 20. 1 Cor. 4. 15.
d Col. 1. 28.
e Lev. 21. 13.
f Gen. 3. 4. John 8. 44.
g Eph 6. 24. Col. 2. 4, 8, 18. 1 Tim. 1. 3. & 4. 1. Heb. 13. 9. 2 Pet. 3. 17.
h Gal. 1. 7, 8
|| Or, *with me.*
i 1 Cor 15. 10. ch. 12. 11. Gal. 2. 6.
k 1 Cor. 1. 17. & 2. 1, 13. ch. 10. 10.
l Eph. 3. 4.
m ch. 4. 2. & 5. 11. & 12. 12.
n Acts 18. 3. 1 Cor. 9. 6, 12. ch. 10. 1
o Acts 20. 33. ch. 12. 13. 1 Thess. 2. 9. 2 Thess. 3. 8, 9.
p Phil. 4. 10, 15, 16.

1 Gr. *to judge ourselves among, or to judge ourselves with.*
2 Or, *limit* Gr. *measuring-rod.*
3 Or, *were the first to come*
4 Or, *but indeed ye do bear with me.*
5 Gr. *a jealousy of God.*
6 Gr. *thoughts.*
7 Or, *those pre-eminent apostles*

strong; but his bodily presence is weak, and
11 his speech of no account. Let such a one reckon this, that, what we are in word by letters when we are absent, such *are we* also in
12 deed when we are present. For we are not bold [1]to number or compare ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with them-
13 selves, are without understanding. But we will not glory beyond *our* measure, but according to the measure of the [2]province which God apportioned to us as a measure, to reach even unto
14 you. For we stretch not ourselves overmuch, as though we reached not unto you: for we [3]came even as far as unto you in the gospel of
15 Christ: not glorying beyond *our* measure, *that is,* in other men's labours; but having hope that, as your faith groweth, we shall be magnified in you according to our [2]province unto *further*
16 abundance, so as to preach the gospel even unto the parts beyond you, *and* not to glory in another's [2]province in regard of things ready to
17 our hand. But he that glorieth, let him glory
18 in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

XI. Would that ye could bear with me in a little foolishness: [4]nay indeed bear with
2 me. For I am jealous over you with [5]a godly jealousy: for I espoused you to one husband, that I might present you *as* a pure virgin to
3 Christ. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your [6]minds should be corrupted from the simplicity and the
4 purity that is toward Christ. For if he that cometh preacheth another Jesus, whom we did not preach, or *if* ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear
5 with *him.* For I reckon that I am not a whit
6 behind [7]the very chiefest apostles. But though *I be* rude in speech, yet *am I* not in knowledge; nay, in every thing we have made *it* manifest
7 among all men to you-ward. Or did I commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of God
8 for nought? I robbed other churches, taking wages *of them* that I might minister unto you;
9 and when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in every thing I kept

myself [q]from being burdensome unto you, and *so* will I keep *myself.*

10 [r]As the truth of Christ is in me, †[s]no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? [t]because I love you not? God knoweth.

12 But what I do, that I will do, [u]that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such [x]*are* false apostles, [y]deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into [z]an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the [a]ministers of righteousness; [b]whose end shall be according to their works.

16 [c]I say again, Let no man think me a fool; if otherwise, yet as a fool || receive me, that I may boast myself a little.

17 That which I speak, [d]I speak *it* not after the Lord, but as it were foolishly, [e]in this confidence of boasting.

18 [f]Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, [g]seeing ye *yourselves* are wise.

20 For ye suffer, [h]if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, [i]as though we had been weak. Howbeit, [k]whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? [l]so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I speak as a fool) I *am* more; [m]in labours more abundant, [n]in stripes above measure, in prisons more frequent, [o]in deaths oft.

24 Of the Jews five times received I [p]forty *stripes* save one.

25 Thrice was I [q]beaten with rods, [r]once was I stoned, thrice I [s]suffered shipwreck, a night and a day I have been in the deep;

26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, [t]*in* perils by *mine own* countrymen, [u]*in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 In weariness and painfulness, [x]in watchings often, [y]in hunger and thirst, in fastings often, in cold and nakedness.

28 Besides those things that are without, that which cometh upon me daily, [z]the care of all the churches.

29 [a]Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, [b]I will glory of the things which concern mine infirmities.

31 [c]The God and Father of our Lord Jesus Christ, [d]which is blessed for evermore, knoweth that I lie not.

32 [e]In Damascus the governor under Aretas the

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q ch. 12. 14, 16.
r Rom. 9. 1.
† Gr. *this boasting shall not be stopped in me.*
s 1 Cor. 9. 15.
t ch. 6. 11. & 7. 3. & 12. 15.
u 1 Cor. 9. 12.
x Acts 15. 24. Rom. 16. 18. Gal. 1. 7. & 6. 12. Phil. 1. 15. 2 Pet. 2. 1. 1 John 4. 1. Rev. 2. 2.
y ch. 2. 17. Phil. 3. 2. Tit. 1. 10, 11.
z Gal. 1. 8.
a ch. 3. 9.
b Phil. 3. 19.
c ver. 1. ch. 12. 6, 11.
|| Or, *suffer.*
d 1 Cor. 7. 6, 12.
e ch. 6. 4.
f Phil. 3. 3, 4.
g 1 Cor. 4. 10.
h Gal. 2. 4. & 4. 9.
i ch. 10. 10.
k Phil. 3. 4.
l Acts 22. 3. Rom. 11. 1. Phil. 3. 5.
m 1 Cor. 15. 10.
n Acts 9. 16. & 20. 23. & 21. 11. ch. 6. 4, 5.
o 1 Cor. 15. 30, 31, 32. ch. 1. 9, 10. & 4. 11. & 6. 9.
p Deut. 25. 3.
q Acts 16. 22.
r Acts 14. 19.
s Acts 27. 41.
t Acts 9. 23. & 13. 50. & 14. 5. & 17. 5. & 20. 3. & 21. 31. & 23. 10, 11. & 25. 3.
u Acts 14. 5. & 19. 23.
x Acts 20. 31. ch. 6. 5.
y 1 Cor. 4. 11.
z See Acts 20. 18, &c. Rom. 1. 14.
a 1 Cor. 8. 13. & 9. 22.
b ch. 12. 5, 9, 10.
c Rom. 1. 9. & 9. 1. ch. 1. 23. Gal. 1. 2. 1 Thess. 2. 5.
d Rom. 9. 5.
e Acts 9. 24, 25.

1 Gr. *the occasion of them.*
2 Gr. *race.*
3 Or, *Beside the things which I omit* Or, *Beside the things that come out of course*
4 Gr. *unto the ages.*

myself from being burdensome unto you, and *so*
10 will I keep *myself.* As the truth of Christ is in me, no man shall stop me of this glorying in
11 the regions of Achaia. Wherefore? because I
12 love you not? God knoweth. But what I do, that I will do, that I may cut off [1]occasion from them which desire an occasion; that wherein they glory, they may be found
13 even as we. For such men are false apostles, deceitful workers, fashioning themselves into
14 apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel of light.
15 It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works.
16 I say again, Let no man think me foolish; but if *ye do*, yet as foolish receive me, that I also
17 may glory a little. That which I speak, I speak not after the Lord, but as in foolishness, in
18 this confidence of glorying. Seeing that many
19 glory after the flesh, I will glory also. For ye bear with the foolish gladly, being wise *yourselves.*
20 For ye bear with a man, if he bringeth you into bondage, if he devoureth you, if he taketh you *captive*, if he exalteth himself, if he smiteth
21 you on the face. I speak by way of disparagement, as though we had been weak. Yet whereinsoever any is bold (I speak in foolish-
22 ness), I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are
23 they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as one beside himself) I more; in labours more abundantly, in prisons more abundantly, in stripes above
24 measure, in deaths oft. Of the Jews five times
25 received I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I
26 been in the deep; *in* journeyings often, *in* perils of rivers, *in* perils of robbers, *in* perils from *my* [2]countrymen, *in* perils from the Gentiles, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;
27 *in* labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and
28 nakedness. [3]Beside those things that are without, there is that which presseth upon me daily,
29 anxiety for all the churches. Who is weak, and I am not weak? who is made to stumble,
30 and I burn not? If I must needs glory, I will glory of the things that concern my weakness.
31 The God and Father of the Lord Jesus, he who is blessed [4]for evermore, knoweth that I lie not.
32 In Damascus the governor under Aretas the

king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

CHAP. XII.

1 *He chooseth to commend his apostleship, not by revelations,* 9 *but by his infirmities,* 11 *blaming them for forcing his boasting.*

IT is not expedient for me doubtless to glory. †I will come to visions and revelations of the Lord.

2 I knew a man [a]in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one [b]caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into [c]paradise, and heard unspeakable words, which it is not ‖lawful for a man to utter.

5 Of such an one will I glory: [d]yet of myself I will not glory, but in mine infirmities.

6 For [e]though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a [f]thorn in the flesh, [g]the messenger of Satan to buffet me, lest I should be exalted above measure.

8 [h]For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore [i]will I rather glory in my infirmities, [k]that the power of Christ may rest upon me.

10 Therefore [l]I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: [m]for when I am weak, then am I strong.

11 I am become [n]a fool in glorying; ye have compelled me: for I ought to have been commended of you: for [o]in nothing am I behind the very chiefest apostles, though [p]I be nothing.

12 [q]Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 [r]For what is it wherein ye were inferior to other churches, except *it be* that [s]I myself was not burdensome to you? forgive me [t]this wrong.

14 [u]Behold, the third time I am ready to come to you; and I will not be burdensome to you: for [x]I seek not yours, but you. [y]For the children ought not to lay up for the parents, but the parents for the children.

15 And [z]I will very gladly spend and be spent [a]for †you; though [b]the more abundantly I love you, the less I be loved.

16 But be it so, [c]I did not burden you: nevertheless, being crafty, I caught you with guile.

17 [d]Did I make a gain of you by any of them whom I sent unto you?

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†Gr. *For I will come.*

[a] Rom. 16. 7. ch. 5. 17. Gal. 1. 22.

[b] Acts 22. 17.

A. D. 46. at *Lystra*, Acts 14. 6.

[c] Luke 23. 43.

‖Or, *possible.*

[d] ch. 11. 30.

[e] ch. 10. 8. & 11. 16.

[f] See Ezek. 28. 24. Gal. 4. 13, 14.

[g] Job 2. 7. Luke 13. 16.

[h] See Deut. 3. 23–27. Matt. 26. 44.

[i] ch. 11. 30.

[k] 1 Pet. 4. 14.

[l] Rom. 5. 3. ch. 7. 4.

[m] ch. 13. 4.

[n] ch. 11. 1, 16, 17.

[o] ch. 11. 5. Gal. 2. 6, 7, 8.

[p] 1 Cor. 3. 7. & 15. 8, 9. Eph. 3. 8.

[q] Rom. 15. 18, 19. 1 Cor. 9. 2. ch. 4. 2. & 6. 4. & 11. 6.

[r] 1 Cor. 1. 7.

[s] 1 Cor. 9. 12. ch. 11. 9.

[t] ch. 11. 7.

[u] ch. 13. 1.

[x] Acts 20. 33. 1 Cor. 10. 33.

[y] 1 Cor. 4. 14, 15. 1 Thess. 2. 8. Phil. 2. 17.

[z] John 10. 11. ch. 1. 6. Col. 1. 24. 2 Tim. 2. 10.

†Gr. *your souls.*

[a] ch. 6. 12, 13.

[b] ch. 11. 9.

[c] ch. 7. 2.

1 Some ancient authorities read *Now to glory is not expedient, but I will come, etc.*

2 Or, *stake*

3 Or, *cover me* Gr. *spread a tabernacle over me.*

4 Or, *those pre-eminent apostles*

5 Gr. *powers.*

6 Gr. *spent out.*

king guarded the city of the Damascenes, in
33 order to take me: and through a window was
I let down in a basket by the wall, and escaped
his hands.

XII. [1]I must needs glory, though it is not
expedient; but I will come to visions
2 and revelations of the Lord. I know a man in
Christ, fourteen years ago (whether in the
body, I know not; or whether out of the body,
I know not; God knoweth), such a one caught
3 up even to the third heaven. And I know
such a man (whether in the body, or apart from
4 the body, I know not; God knoweth), how that
he was caught up into Paradise, and heard un-
speakable words, which it is not lawful for a
5 man to utter. On behalf of such a one will I
glory: but on mine own behalf I will not glory,
6 save in *my* weaknesses. For if I should desire to
glory, I shall not be foolish; for I shall speak
the truth: but I forbear, lest any man should
account of me above that which he seeth me *to*
7 *be*, or heareth from me. And by reason of the
exceeding greatness of the revelations—where-
fore, that I should not be exalted overmuch,
there was given to me a [2]thorn in the flesh, a
messenger of Satan to buffet me, that I should
8 not be exalted overmuch. Concerning this thing
I besought the Lord thrice, that it might depart
9 from me. And he hath said unto me, My grace
is sufficient for thee: for *my* power is made
perfect in weakness. Most gladly therefore
will I rather glory in my weaknesses, that the
10 strength of Christ may [3]rest upon me. Where-
fore I take pleasure in weaknesses, in injuries, in
necessities, in persecutions, in distresses, for
Christ's sake: for when I am weak, then am I
strong.

11 I am become foolish: ye compelled me; for
I ought to have been commended of you: for
in nothing was I behind [4]the very chiefest apos-
12 tles, though I am nothing. Truly the signs of
an apostle were wrought among you in all
patience, by signs and wonders and [5]mighty
13 works. For what is there wherein ye were
made inferior to the rest of the churches, ex-
cept *it be* that I myself was not a burden to you?
forgive me this wrong.

14 Behold, this is the third time I am ready to
come to you; and I will not be a burden to
you: for I seek not yours, but you: for
the children ought not to lay up for the
15 parents, but the parents for the children. And
I will most gladly spend and be [6]spent for
your souls. If I love you more abundantly, am
16 I loved the less? But be it so, I did not myself
burden you; but, being crafty, I caught you
17 with guile. Did I take advantage of you by
any one of them whom I have sent unto you?

18 [e]I desired Titus, and with *him* I sent a [f]brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19 [g]Again, think ye that we excuse ourselves unto you? [h]we speak before God in Christ: [i]but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* [k]I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my God [l]will humble me among you, and *that* I shall bewail many [m]which have sinned already, and have not repented of the uncleanness, and [n]fornication, and lasciviousness, which they have committed.

CHAP. XIII.

1 *He threateneth obstinate sinners.* 5 *He adviseth them to a trial of their faith.*

THIS *is* [a]the third *time* I am coming to you: [b]In the mouth of two or three witnesses shall every word be established.

2 [c]I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them [d]which heretofore have sinned, and to all other, that, if I come again, [e]I will not spare:

3 Since ye seek a proof of Christ [f]speaking in me, which to you-ward is not weak, but is mighty [g]in you.

4 [h]For though he was crucified through weakness, yet [i]he liveth by the power of God. For [k]we also are weak ‖in him, but we shall live with him by the power of God toward you.

5 [l]Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, [m]how that Jesus Christ is in you, except ye be [n]reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though [o]we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, [p]when we are weak, and ye are strong: and this also we wish, [q]*even* your perfection.

10 [r]Therefore I write these things being absent, lest being present [s]I should use sharpness, [t]according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, [u]be of one mind, live in peace; and the God of love [x]and peace shall be with you.

12 [y]Greet one another with an holy kiss.

13 All the saints salute you.

14 [z]The grace of the Lord Jesus Christ, and the love of God, and [a]the communion of the Holy Ghost, *be* with you all. Amen.

¶ The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

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e ch. 8. 6, 16, 22.
f ch. 8. 18.
g ch. 5. 12.
h Rom. 9. 1. ch. 11. 31.
i 1 Cor. 10. 33.
k 1 Cor. 4. 21. ch. 10. 2. & 13. 2, 10.
l ch. 2. 1, 4.
m ch. 13. 2.
n 1 Cor. 5. 1.
a ch. 12. 14.
b Num. 35. 30. Deut. 17. 6. & 19. 15. Matt. 18. 16. John 8. 17. Heb. 10. 28.
c ch. 10. 2.
d ch. 12. 21.
e ch. 1. 23.
f Matt. 10. 20. 1 Cor. 5. 4. ch. 2. 10.
g 1 Cor. 9. 2.
h Phil. 2. 7, 8. 1 Pet. 3. 18.
i Rom. 6. 4.
k See ch. 10. 3, 4.
‖ Or, *with him.*
l 1 Cor. 11. 28.
m Rom. 8. 10. Gal. 4. 19.
n 1 Cor. 9. 27.
o ch. 6. 9.
p 1 Cor. 4. 10. ch. 11. 30. & 12. 5, 9, 10.
q 1 Thess. 3. 10.
r 1 Cor. 4. 21. ch. 2. 3. & 10. 2. & 12. 20, 21.
s Tit. 1. 13.
t ch. 10. 8.
u Rom. 12. 16, 18. & 15. 5. 1 Cor. 1. 10. Phil. 2. 2. & 3. 16. 1 Pet. 3. 8.
x Rom. 15. 33.
y Rom. 16. 16. 1 Cor. 16. 20. 1 Thess. 5. 26. 1 Pet. 5. 14.
z Rom. 16. 24.
a Phil. 2. 1.

1 Or, *Think ye .....you?*
2 Or, *disorders*
3 Or, *plainly*
4 Or, *as if I were present the second time, even though I am now absent*
5 Many ancient authorities read *with.*
6 Gr. *and that.*
7 Or, *rejoice: be perfected*

18 I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? *walked we* not in the same steps?

19 [1]Ye think all this time that we are excusing ourselves unto you. In the sight of God speak we in Christ. But all things, beloved, *are* for
20 your edifying. For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means *there should be* strife, jealousy, wraths, factions, back-
21 bitings, whisperings, swellings, [2]tumults; lest, when I come again, my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.

XIII. This is the third time I am coming to you. At the mouth of two witnesses or three shall every word be established.
2 I have said [3]beforehand, and I do say [3]beforehand, [4]as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come
3 again, I will not spare; seeing that ye seek a proof of Christ that speaketh in me; who to you-ward is not weak, but is powerful in you:
4 for he was crucified through weakness, yet he liveth through the power of God. For we also are weak [5]in him, but we shall live with him
5 through the power of God toward you. Try your own selves, whether ye be in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you?
6 unless indeed ye be reprobate. But I hope that ye shall know that we are not reprobate.
7 Now we pray to God that ye do no evil; not that we may appear approved, but that ye may do that which is honourable, [6]though we be as
8 reprobate. For we can do nothing against the
9 truth, but for the truth. For we rejoice, when we are weak, and ye are strong: this we also
10 pray for, even your perfecting. For this cause I write these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down.
11 Finally, brethren, [7]farewell. Be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace shall
12 be with you. Salute one another with a holy kiss.
13 All the saints salute you.
14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

The Epistle of PAUL the Apostle to the GALATIANS.

CHAP. I.

1 Paul's salutation: 6 he wonders that they had so soon left the truth of the gospel, &c.

PAUL, an apostle, ([a]not of men, neither by man, but [b]by Jesus Christ, and God the Father, [c]who raised him from the dead;)

2 And all the brethren [d]which are with me, [e]unto the churches of Galatia:

3 [f]Grace *be* to you, and peace from God the Father, and *from* our Lord Jesus Christ,

4 [g]Who gave himself for our sins, that he might deliver us [h]from this present evil world, according to the will of God and our Father:

5 To whom *be* glory for ever and ever. Amen.

6 I marvel that ye are so soon removed [i]from him that called you into the grace of Christ, unto another gospel:

7 [k]Which is not another; but there be some [l]that trouble you, and would pervert the gospel of Christ.

8 But though [m]we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you [n]than that ye have received, let him be accursed.

10 For [o]do I now [p]persuade men, or God? or [q]do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 [r]But I certify you, brethren, that the gospel which was preached of me is not after man:

12 For [s]I neither received it of man, neither was I taught *it*, but [t]by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that [u]beyond measure I persecuted the church of God, and [x]wasted it;

14 [y]And profited in the Jews' religion above many my †equals in mine own nation, [z]being more exceedingly zealous [a]of the traditions of my fathers.

15 But when it pleased God, [b]who separated me from my mother's womb, and called *me* by his grace,

16 [c]To reveal his Son in me, that [d]I might preach him among the heathen; immediately I conferred ‖not with [e]flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me: but I went into Arabia, and returned again unto Damascus.

18 Then after three years [f]I ‖went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But [g]other of the apostles saw I none, save [h]James the Lord's brother.

20 Now the things which I write unto you, [i]behold, before God, I lie not.

21 [k]Afterwards I came into the regions of Syria and Cilicia:

22 And was unknown by face [l]unto the churches of Judea which [m]were in Christ:

23 But they had heard only, That he which

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[a] ver. 11, 12.
[b] Acts 9. 6. & 22. 10, 15, 21. & 26. 16. Tit. 1. 3.
[c] Acts 2. 24.
[d] Phil. 2. 22. & 4. 21.
[e] 1 Cor. 16. 1.
[f] Rom. 1. 7. 1 Cor. 1. 3. 2 Cor. 1. 2. Eph. 1. 2. Phil. 1. 2. Col. 1. 2. 1 Thess. 1. 1. 2 Thess. 1. 2. 2 John 3.
[g] Matt. 20. 28. Rom. 4. 25. ch. 2. 20. Tit. 2. 14.
[h] See Isa. 65. 17. John 15. 19. & 17. 14. Heb. 2. 5. & 6. 5. 1 John 5. 19.
[i] ch. 5. 8.
[k] 2 Cor. 11. 4.
[l] Acts 15. 1, 24. 2 Cor. 2. 17. & 11. 13. ch. 5. 10, 12.
[m] 1 Cor. 16. 22.
[n] Deut. 4. 2. & 12. 32. Prov. 30. 6. Rev. 22. 18.
[o] 1 Thess. 2. 4.
[p] 1 Sam. 24. 7. Matt. 28. 14. 1 John 3. 9.
[q] 1 Thess. 2. 4. Jam. 4. 4.
[r] 1 Cor. 15. 1.
[s] 1 Cor. 15. 1, 3. ver. 1.
[t] Eph. 3. 3.
[u] Acts 9. 1. & 22. 4. & 26. 11. A. D. 35. 1 Tim. 1. 13.
[x] Acts 8. 3.
† Gr. *equals in years.*
[y] Acts 22. 3. & 26. 9. Phil. 3. 6.
[z] Jer. 9. 14. Matt. 15. 2. Mark 7. 5. A. D. 38.
[a] Isa. 49. 1, 5. Jer. 1. 5.
[b] Acts 9. 15. & 13. 2. & 22. 14, 15. Rom. 1. 1.
[c] 2 Cor. 4. 6.
[d] Acts 9. 15, & 22. 21. & 26. 17, 18. Rom. 11. 13. Eph. 3. 8.
[e] Matt. 16. 17. 1 Cor. 15. 50. Eph. 6. 12.
[f] Acts 9. 26.
‖ Or, *returned.*
[g] 1 Cor. 9. 5.
[h] Matt. 13. 55. Mark 6. 3. Rom. 9. 1.
[i] Acts 9. 30.
[k] 1 Thess. 2. 14.
[l] Rom. 16. 7.

[1] Or, *a man*
[2] Some ancient authorities read *from God our Father, and the Lord Jesus Christ.*
[3] Or, *age*
[4] Gr. *unto the ages of the ages.*
[5] Some ancient authorities omit *unto you.*
[6] Or, *contrary to that*
[7] Gr. *bond-servant.*

I. Paul, an apostle (not from men, neither through [1]man, but through Jesus Christ, and God the Father, who raised him from the dead),
2 and all the brethren which are with me, unto
3 the churches of Galatia: Grace to you and peace [2]from God the Father, and our Lord
4 Jesus Christ, who gave himself for our sins, that he might deliver us out of this present evil [3]world, according to the will of our God and
5 Father: to whom *be* the glory [4]for ever and ever. Amen.

6 I marvel that ye are so quickly removing from him that called you in the grace of Christ unto
7 a different gospel; which is not another *gospel:* only there are some that trouble you, and would
8 pervert the gospel of Christ. But though we, or an angel from heaven, should preach [5]unto you any gospel [6]other than that which we
9 preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema.
10 For am I now persuading men, or God? or am I seeking to please men? If I were still pleasing men, I should not be a [7]servant of Christ.

11 For I make known to you, brethren, as touching the gospel which was preached by me, that
12 it is not after man. For neither did I receive it from [1]man, nor was I taught it, but *it came to*
13 *me* through revelation of Jesus Christ. For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havock
14 of it: and I advanced in the Jews' religion beyond many of mine own age [8]among my countrymen, being more exceedingly zealous for the
15 traditions of my fathers. But when it was the good pleasure of God, who separated me, *even* from my mother's womb, and called me through
16 his grace, to reveal his Son in me, that I might preach him among the Gentiles; immediately I
17 conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me: but I went away into Arabia; and again I returned unto Damascus.

18 Then after three years I went up to Jerusalem to [9]visit Cephas, and tarried with him fifteen
19 days. But other of the apostles saw I none,
20 [10]save James the Lord's brother. Now touching the things which I write unto you, behold, before
21 God, I lie not. Then I came into the regions of
22 Syria and Cilicia. And I was still unknown by face unto the churches of Judæa which were in
23 Christ: but they only heard say, He that once

[8] Gr. *in my race.* [9] Or, *become acquainted with* [10] Or, *but only*

persecuted us in times past, now preacheth the faith which once he destroyed.

24 And they glorified God in me.

CHAP. II.

1 *He sheweth when and for what purpose he went up to Jerusalem.* 14 *Of justification by faith, and not by works:* 20 *they that are so justified live not in sin.*

THEN fourteen years after [a]I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

2 And I went up by revelation, [b]and communicated unto them that gospel which I preach among the Gentiles, but ‖ privately to them which were of reputation, lest by any means [c]I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of [d]false brethren unawares brought in, who came in privily to spy out our [e]liberty which we have in Christ Jesus, [f]that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that [g]the truth of the gospel might continue with you.

6 But of those, [h]who seemed to be somewhat, whatsoever they were, it maketh no matter to me: [i]God accepteth no man's person: for they who seemed *to be somewhat*, [k]in conference added nothing to me:

7 But contrariwise, [l]when they saw that the gospel of the uncircumcision [m]was committed unto me, as *the gospel* of the circumcision *was* unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, [n]the same was [o]mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be [p]pillars, perceived [q]the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor; [r]the same which I also was forward to do.

11 [s]But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For, before that certain came from James, [t]he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to [u]the truth of the gospel, I said unto Peter, [x]before *them* all, [y]If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 [z]We *who are* Jews by nature, and not [a]sinners of the Gentiles,

16 [b]Knowing that a man is not justified by the works of the law, but [c]by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not

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[a] Acts 15. 2.

[b] Acts 15. 12.

‖ Or, *severally.*

[c] Phil. 2. 26. 1 Thess. 3. 5.

[d] Acts 15. 1, 24. 2 Cor. 11. 26.
[e] ch. 3. 25. ch. 5. 1, 13.
[f] 2 Cor. 11. 20. ch. 4. 3, 9.

[g] ver. 14. ch. 3. 1. & 4. 16.

[h] ch. 6. 3.

[i] Acts 10. 34. Rom. 2. 11.
[k] 2 Cor. 12. 11.
[l] Acts 13. 46. Rom. 1. 5. & 11. 13. 1 Tim. 2. 7. 2 Tim. 1. 11.
[m] 1 Thess. 2. 4
[n] Acts 9. 15. & 13. 2. & 22. 21. & 26. 17, 18. 1 Cor. 15. 10. ch. 1. 16. Col. 1. 29.
[o] ch 3. 5.
[p] Matt. 16. 18. Eph. 2. 20. Rev. 21. 14.
[q] Rom. 1. 5. & 12. 3, 6. & 15. 15. 1 Cor. 15. 10. Eph. 3. 8.
[r] Acts 11. 30. & 24. 17. Rom. 15. 25. 1 Cor. 16. 1. 2 Cor. 8, & 9, chap.
[s] Acts 15. 35.
[t] Acts 10. 28. & 11. 3.
[u] ver. 5.
[x] 1 Tim. 5. 20.
[y] Acts 10. 28. & 11. 3.
[z] Acts 15. 10, 11.
[a] Matt. 9. 11. Eph. 2. 3, 12.
[b] Acts 13. 38, 39.
[c] Rom. 1. 17. & 3. 22, 28. & 8. 3. ch. 3. 24. Heb. 7. 18, 19.

1 Or, *in the course of*
2 Or, *are*
3 Or, *but* it was *because of*
4 Or, *what they once were*
5 Or, *works of law*
6 Or, *but only*

persecuted us now preacheth the faith of which
24 he once made havock; and they glorified God in me.

II. Then [1]after the space of fourteen years I went up again to Jerusalem with Barnabas,
2 taking Titus also with me. And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles, but privately before them who [2]were of repute, lest by any means I should be running, or had run, in
3 vain. But not even Titus who was with me, being a Greek, was compelled to be circum-
4 cised: [3]and that because of the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus,
5 that they might bring us into bondage: to whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might
6 continue with you. But from those who [2]were reputed to be somewhat ([4]whatsoever they were, it maketh no matter to me: God accepteth not man's person)—they, I say, who were of repute
7 imparted nothing to me: but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with
8 *the gospel* of the circumcision (for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gen-
9 tiles): and when they perceived the grace that was given unto me, James and Cephas and John, they who [2]were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they
10 unto the circumcision; only *they would* that we should remember the poor; which very thing I was also zealous to do.

11 But when Cephas came to Antioch, I resisted him to the face, because he stood condemned.
12 For before that certain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing
13 them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away
14 with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before *them* all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest
15 thou the Gentiles to live as do the Jews? We being Jews by nature, and not sinners of the
16 Gentiles, yet knowing that a man is not justified by [5]the works of the law, [6]save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not

by the works of the law: for [d]by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found [e]sinners, *is* therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I [f]through the law [g]am dead to the law, that I might [h]live unto God.

20 I am [i]crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, [k]I live by the faith of the Son of God, [l]who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for [m]if righteousness *come* by the law, then Christ is dead in vain.

CHAP. III.

1 *He asketh what moved them to depend on the law, having received the Spirit through faith.* 6 *Abraham being justified by faith, so they who are of faith inherit his blessing.*

O FOOLISH Galatians, [a]who hath bewitched you, that ye should not obey [b]the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye [c]the Spirit by the works of the law, [d]or by the hearing of faith?

3 Are ye so foolish? [e]having begun in the Spirit, are ye now made perfect by the [f]flesh?

4 [g]Have ye suffered ‖ so many things in vain? if *it be* yet in vain.

5 He therefore [h]that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as [i]Abraham believed God, and it was ‖ accounted to him for righteousness.

7 Know ye therefore, that [k]they which are of faith, the same are the children of Abraham.

8 And [l]the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, [m]In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law, are under the curse: for it is written, [n]Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But [o]that no man is justified by the law in the sight of God, *it is* evident: for, [p]The just shall live by faith.

12 And [q]the law is not of faith: but, [r]The man that doeth them shall live in them.

13 [s]Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, [t]Cursed *is* every one that hangeth on a tree:

14 [u]That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive [x]the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; [y]Though *it be* but a man's ‖ covenant, yet *if it be* confirmed, no man disannulleth or addeth thereto.

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[d] Ps. 143. 2. Rom. 3. 20. ch. 3. 11.
[e] 1 John 3. 8, 9.
[f] Rom. 8. 2.
[g] Rom. 6. 14. & 7. 4, 6.
[h] Rom. 6. 11. 2 Cor. 5. 15. 1 Thess. 5. 10. Heb. 9. 14. 1 Pet. 4. 2.
[i] Rom. 6. 6. ch. 5. 24. & 6. 14.
[k] 2 Cor. 5. 15. 1 Thess. 5. 10. 1 Pet. 4. 2.
[l] ch. 1. 4. Eph. 5. 2. Tit. 2. 14.
[m] ch. 3. 21. Heb. 7. 11. See Rom. 11. 6. ch. 5. 4.
[a] ch. 5. 7.
[b] ch. 2. 14. & 5. 7.
[c] Acts 2. 38. & 8. 15. & 10. 47. & 15. 8. ver. 14. Eph. 1. 13. Heb. 6. 4.
[d] Rom. 10. 16, 17.
[e] ch. 4. 9.
[f] Heb. 7. 16. & 9. 10.
[g] Heb. 10. 35, 36. 2 John 8.
‖ Or, *so great.*
[h] 2 Cor. 3. 8.
[i] Gen. 15. 6. Rom. 4. 3, 9, 21, 22. Jam. 2. 23.
‖ Or, *imputed.*
[k] John 8. 39. Rom. 4. 11, 12, 16.
[l] See Rom. 9. 17. ver. 22.
[m] Gen. 12. 3. & 18. 18. & 22. 18. Acts 3. 35.
[n] Deut. 27. 26. Jer. 11. 3.
[o] ch. 2. 16.
[p] Hab. 2. 4. Rom. 1. 17. Heb. 10. 38.
[q] Rom. 4. 4, 5. & 10. 5, 6. & 11. 6.
[r] Lev. 18. 5. Neh. 9. 29. Ezek. 20. 11. Rom. 10. 5.
[s] Rom. 8. 3. 2 Cor. 5. 21. ch. 4. 5.
[t] Deut. 21. 23.
[u] Rom. 4. 9, 16.
[x] Isa. 32. 15. & 44. 3. Jer. 31. 33. & 32. 40. Ezek. 11. 19. & 36. 27. Joel 2. 28, 29. Zech. 12. 10. John 7. 39. Acts 2. 33.
[y] Heb. 9. 17.
‖ Or, *testament.*

1 Or, *law*
2 Or, *and it is no longer I that live, but Christ, etc.*
3 Or, *works of law*
4 Or, *message*
5 Or, *do ye now make an end in the flesh?*
6 Gr. *powers.*
7 Or, *in*
8 Or, *Ye perceive*
9 Gr. *justifieth.*
10 Gr. *nations.*
11 Gr. *in.*
12 Or, *testament*

by the works of the law: because by the works
17 of the law shall no flesh be justified. But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a
18 minister of sin? God forbid. For if I build up again those things which I destroyed, I prove
19 myself a transgressor. For I through [1]the law died unto [1]the law, that I might live unto God.
20 I have been crucified with Christ; [2]yet I live; *and yet* no longer I, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God,
21 who loved me, and gave himself up for me. I do not make void the grace of God: for if righteousness is through [1]the law, then Christ died for nought.

III. O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was
2 openly set forth crucified? This only would I learn from you, Received ye the Spirit by [3]the works of the law, or by the [4]hearing of faith?
3 Are ye so foolish? having begun in the Spirit,
4 [5]are ye now perfected in the flesh? Did ye suffer so many things in vain? if it be indeed in
5 vain. He therefore that supplieth to you the Spirit, and worketh [6]miracles [7]among you, *doeth he it* by [3]the works of the law, or by the [4]hear-
6 ing of faith? Even as Abraham believed God, and it was reckoned unto him for righteousness.
7 [8]Know therefore that they which be of faith, the
8 same are sons of Abraham. And the scripture, foreseeing that God [9]would justify the [10]Gentiles by faith, preached the gospel beforehand unto Abraham, *saying*, In thee shall all the nations
9 be blessed. So then they which be of faith are
10 blessed with the faithful Abraham. For as many as are of [3]the works of the law are under a curse: for it is written, Cursed is every one which continueth not in all things that are writ-
11 ten in the book of the law, to do them. Now that no man is justified [11]by the law in the sight of God, is evident: for, The righteous shall live
12 by faith; and the law is not of faith; but, He
13 that doeth them shall live in them. Christ redeemed us from the curse of the law, having become a curse for us: for it is written, Cursed
14 is every one that hangeth on a tree: that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.
15 Brethren, I speak after the manner of men: Though it be but a man's [12]covenant, yet when it hath been confirmed, no one maketh it void, or

16 Now [z]to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is [a]Christ.

17 And this I say, *That* the covenant that was confirmed before of God in Christ, the law, [b]which was four hundred and thirty years after, cannot disannul, [c]that it should make the promise of none effect.

18 For if [d]the inheritance *be* of the law, [e]*it is* no more of promise: but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law? [f]It was added because of transgressions, till [g]the seed should come to whom the promise was made; *and it was* [h]ordained by angels in the hand [i]of a mediator.

20 Now, a mediator is not *a mediator* of one, [k]but God is one.

21 *Is* the law then against the promises of God? God forbid: [l]for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But [m]the scripture hath concluded [n]all under sin, [o]that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore [p]the law was our school-master *to bring us* unto Christ, [q]that we might be justified by faith.

25 But after that faith is come, we are no longer under a school-master.

26 For ye [r]are all the children of God by faith in Christ Jesus.

27 For [s]as many of you as have been baptized into Christ, [t]have put on Christ.

28 [u]There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all [x]one in Christ Jesus.

29 And [y]if ye *be* Christ's, then are ye Abraham's seed, and [z]heirs according to the promise.

CHAP. IV.

1 The Jews were for a while under the law, 4 but Christ came to redeem, and to give both to Jews and Gentiles the adoption of sons. 11 Paul's tender regard for them.

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, [a]were in bondage under the ‖elements of the world:

4 But [b]when the fulness of the time was come, God sent forth his Son, [c]made [d]of a woman, [e]made under the law,

5 [f]To redeem them that were under the law, [g]that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth [h]the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; [i]and if a son, then an heir of God through Christ.

Anno DOMINI 58.

[z] Gen. 12. 3, 7. & 17. 7. ver. 8.
[a] 1 Cor. 12. 12.
[b] Ex. 12. 40, 41.
[c] Rom. 4. 13, 14. ver. 21.
[d] Rom. 8. 17.
[e] Rom. 4. 14.
[f] John 15. 22. Rom. 4. 15. & 5. 20. & 7. 8, 13. 1 Tim. 1. 9.
[g] ver. 16.
[h] Acts 7. 53. Heb. 2. 2.
[i] Ex. 20. 19, 21, 22. Deut. 5. 5, 22, 23, 27, 31. John 1. 17. Acts 7. 38. 1 Tim. 2. 5.
[k] Rom. 3. 29, 30.
[l] ch. 2. 21.
[m] ver. 8.
[n] Rom. 3. 9, 19, 23. & 11. 32.
[o] Rom. 4. 11, 12, 16.
[p] Matt. 5. 17. Rom. 10. 4. Col. 2. 17. Heb. 9. 9, 10.
[q] Acts 13. 39. ch. 2. 16.
[r] John 1. 12. Rom. 8. 14, 15, 16. ch. 4. 5. 1 John 3. 1, 2.
[s] Rom. 6. 3.
[t] Rom. 13. 14.
[u] Rom. 10. 12. 1 Cor. 12. 13. ch. 5. 6. Col. 3. 11.
[x] John 10. 16. & 17. 20, 21. Eph. 2. 14, 15, 16. & 4. 4, 15.
[y] Gen. 21. 10, 12. Rom. 9. 7. Heb. 11. 18.
[z] Rom. 8. 17. ch. 4. 7, 28. Eph. 3. 6.
[a] ver. 9. ch. 2. 23. & 5. 1. Col. 2. 8, 20. Heb. 9. 10.
‖ Or, *rudiments.*
[b] Gen. 49. 10. Dan. 9. 24. Mark 1. 15. Eph. 1. 10.
[c] John 1. 14. Rom. 1. 3. Phil. 2. 7. Heb. 2. 14.
[d] Gen. 3. 15. Isa. 7. 14. Mic. 5. 3. Matt. 1. 53. Luke 1. 31. & 2. 7.
[e] Matt. 5. 17. Luke 2. 27.
[f] Matt. 20. 28. ch. 3. 13. Tit. 2. 14. Heb. 9. 12. Eph. 1. 7. 1 Pet. 1. 18, 19.
[g] John 1. 12. ch. 3. 26. Eph. 1. 5.
[h] Rom. 5. 5. & 8. 15.
[i] Rom. 8. 16, 17. ch. 3. 29.

1 Or, *testament*
2 Or, *the faith*
3 Or, *elements*

16 addeth thereto. Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one,
17 And to thy seed, which is Christ. Now this I say; A [1]covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make
18 the promise of none effect. For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise.
19 What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; *and it was* ordained through angels by the hand of a me-
20 diator. Now a mediator is not *a mediator* of
21 one; but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the
22 law. Howbeit the scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.
23 But before [2]faith came, we were kept in ward under the law, shut up unto the faith which
24 should afterwards be revealed. So that the law hath been our tutor *to bring us* unto Christ, that
25 we might be justified by faith. But now that faith is come, we are no longer under a tutor.
26 For ye are all sons of God, through faith, in
27 Christ Jesus. For as many of you as were
28 baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one *man* in Christ Jesus.
29 And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

IV. But I say that so long as the heir is a child, he differeth nothing from a bond-
2 servant, though he is lord of all; but is under guardians and stewards until the term ap-
3 pointed of the father. So we also, when we were children, were held in bondage under the
4 [3]rudiments of the world: but when the fulness of the time came, God sent forth his Son, born
5 of a woman, born under the law, that he might redeem them which were under the law, that we
6 might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father.
7 So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.

8 Howbeit then, [k]when ye knew not God, [l]ye did service unto them which by nature are no gods.

9 But now, [m]after that ye have known God, or rather are known of God, [n]how turn ye || again to [o]the weak and beggarly || elements, whereunto ye desire again to be in bondage?

10 [p]Ye observe days, and months, and times, and years.

11 I am afraid of you, [q]lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I *am;* for I *am* as ye *are:* [r]ye have not injured me at all.

13 Ye know how [s]through infirmity of the flesh I preached the gospel unto you [t]at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected: but received me [u]as an angel of God, [x]*even* as Christ Jesus.

15 || Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy [y]because I tell you the truth?

17 They [z]zealously affect you, *but* not well; yea, they would exclude || you, that ye might affect them.

18 But *it is* good to be zealously affected always in *a* good *thing*, and not only when I am present with you.

19 [a]My little children, of whom I travail in birth again, until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for || I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons; [b]the one by a bond-maid, [c]the other by a free-woman.

23 But he *who was* of the bond-woman, [d]was born after the flesh; [e]but he of the free-woman *was* by promise.

24 Which things are an allegory: for these are the two || covenants; the one from the mount †[f]Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and ||answereth to Jerusalem which now is, and is in bondage with her children.

26 But [g]Jerusalem which is above is free, which is the mother of us all.

27 For it is written, [h]Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are [i]the children of promise.

29 But as then [k]he that was born after the flesh persecuted him *that was born* after the Spirit, [l]even so *it is* now.

30 Nevertheless, what saith [m]the scripture? [n]Cast out the bond-woman and her son: for [o]the son of the bond-woman shall not be heir with the son of the free-woman.

31 So then, brethren, we are not children of the bond-woman, [p]but of the free.

Anno DOMINI 58.

[k] Eph. 2. 12. 1 Thess. 4. 5.
[l] Rom. 1. 25. 1 Cor. 12. 2. Eph. 2. 11, 12. 1 Thess. 1. 9.
[m] 1 Cor. 8. 3. & 13. 12. 2 Tim. 2. 19.
[n] ch. 3. 3. Col. 2. 20.
|| Or, *back.*
[o] Rom. 8. 3. Heb. 7. 18.
|| Or, *rudiments.*
ver. 3.
[p] Rom. 14. 5. Col. 2. 16.
[q] ch. 2. 2. & 5. 2, 4. 1 Thess. 3. 5.
[r] 2 Cor. 2. 5.
[s] 1 Cor. 2. 3. 2 Cor. 11. 30. & 12. 7, 9.
[t] ch. 1. 6.
[u] 2 Sam. 19. 27. Mal. 2. 7. See Zech. 12. 8.
[x] Matt. 10. 40. Luke 10. 16. John 13. 20. 1 Thess. 2. 13.
||Or, *What was then?*
[y] ch. 2. 5, 14.
[z] Rom. 10. 2. 1 Cor. 11. 2.
|| Or, *us.*

[a] 1 Cor. 4. 15. Philem. 10. Jam. 1. 18.

|| Or, *I am perplexed for you.*
[b] Gen. 16. 15.
[c] Gen. 21. 2.
[d] Rom. 9. 7, 8.
[e] Gen. 18. 10, 14. & 21. 1, 2. Heb. 11. 11.
|| Or, *testaments.*
† Gr. *Sina.*
[f] Deut. 33. 2.
|| Or, *is in the same rank with.*
[g] Isa. 2. 2. Heb. 12. 22. Rev. 3. 12. & 21. 2, 10.
[h] Isa. 54. 1.
[i] Acts 3. 25. Rom. 9. 8. ch. 3. 29.
[k] Gen. 21. 9.
[l] ch. 5. 11. & 6. 12.
[m] ch. 3. 8, 22.
[n] Gen. 21. 10, 12.
[o] John 8. 35.
[p] John 8. 36. ch. 5. 1, 13.

1 Or, *elements*
2 Gr. *former.*
3 Gr. *spat out.*
4 Or, *of yours*
5 Or, *deal truly with you*
6 Many ancient authorities read *For Sinai is a mountain in Arabia.*
7 Many ancient authorities read *ye.*

8 Howbeit at that time, not knowing God, ye were in bondage to them which by nature are
9 no gods: but now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly [1]rudiments, whereunto ye desire to be in bondage over again?
10 Ye observe days, and months, and seasons, and
11 years. I am afraid of you, lest by any means I have bestowed labour upon you in vain.
12 I beseech you, brethren, be as I *am*, for I *am*
13 as ye *are*. Ye did me no wrong: but ye know that because of an infirmity of the flesh I preached the gospel unto you the [2]first time:
14 and that which was a temptation to you in my flesh ye despised not, nor [3]rejected; but ye received me as an angel of God, *even* as Christ
15 Jesus. Where then is that gratulation [4]of yourselves? for I bear you witness, that, if possible, ye would have plucked out your eyes and given
16 them to me. So then am I become your enemy,
17 because I [5]tell you the truth? They zealously seek you in no good way; nay, they desire to
18 shut you out, that ye may seek them. But it is good to be zealously sought in a good matter at all times, and not only when I am present
19 with you. My little children, of whom I am again in travail until Christ be formed in you,
20 yea, I could wish to be present with you now, and to change my voice; for I am perplexed about you.
21 Tell me, ye that desire to be under the law,
22 do ye not hear the law? For it is written, that Abraham had two sons, one by the handmaid,
23 and one by the freewoman. Howbeit the *son* by the handmaid is born after the flesh; but the *son* by the freewoman *is born* through promise.
24 Which things contain an allegory: for these *women* are two covenants; one from mount Sinai, bearing children unto bondage, which is
25 Hagar. [6]Now this Hagar is mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children.
26 But the Jerusalem that is above is free, which is
27 our mother. For it is written,

> Rejoice, thou barren that bearest not:
> Break forth and cry, thou that travailest not:
> For more are the children of the desolate than
> of her which hath the husband.

28 Now [7]we, brethren, as Isaac was, are children of
29 promise. But as then he that was born after the flesh persecuted him *that was born* after
30 the Spirit, even so it is now. Howbeit what saith the scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the free-
31 woman. Wherefore, brethren, we are not children of a handmaid, but of the freewoman.

CHAP. V.

1 *He moveth them to maintain their Christian liberty,* 3 *and not to observe circumcision,* 13 *but rather love.* 19 *The works of the flesh:* 22 *the fruits of the Spirit.*

STAND fast therefore in [a]the liberty wherewith Christ hath made us free, and be not entangled again [b]with the yoke of bondage.

2 Behold, I Paul say unto you, that [c]if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, [d]that he is a debtor to do the whole law.

4 [e]Christ is become of no effect unto you, whosoever of you are justified by the law; [f]ye are fallen from grace.

5 For we through the Spirit [g]wait for the hope of righteousness by faith.

6 For [h]in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but [i]faith which worketh by love.

7 Ye [k]did run well; [l]‖who did hinder you that ye should not obey the truth?

8 This persuasion *cometh* not of him [m]that calleth you.

9 [n]A little leaven leaveneth the whole lump.

10 [o]I have confidence in you through the Lord, that ye will be none otherwise minded: but [p]he that troubleth you [q]shall bear *his* judgment, whosoever he be.

11 [r]And I, brethren, if I yet preach circumcision, [s]why do I yet suffer persecution? then is [t]the offence of the cross ceased.

12 [u]I would they were even cut off [x]which trouble you.

13 For, brethren, ye have been called unto liberty; only [y]*use* not liberty for an occasion to the flesh, but [z]by love serve one another.

14 For [a]all the law is fulfilled in one word, *even* in this, [b]Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, [c]Walk in the Spirit, and ‖ ye shall not fulfil the lust of the flesh.

17 For [d]the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; [e]so that ye cannot do the things that ye would.

18 But [f]if ye be led of the Spirit, ye are not under the law.

19 Now [g]the works of the flesh are manifest, which are *these;* Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that [h]they which do such things shall not inherit the kingdom of God.

22 But [i]the fruit of the Spirit is love, joy, peace, long-suffering, [k]gentleness, [l]goodness, [m]faith,

23 Meekness, temperance: [n]against such there is no law.

24 And they that are Christ's [o]have crucified the flesh, with the ‖ affections and lusts.

Anno DOMINI 58.

[a] John 8. 32. Rom. 6. 18. 1 Pet. 2. 16.
[b] Acts 15. 10. ch. 2. 4. & 4. 9.
[c] Acts 15. 1. See Acts 16. 3.
[d] ch. 3. 10.
[e] Rom. 9. 31, 32. ch. 2. 21.
[f] Heb. 12. 15.
[g] Rom. 8. 24, 25. 2 Tim. 4. 8.
[h] 1 Cor. 7. 19. ch. 3. 28. & 6. 15. Col. 3. 11.
[i] 1 Thess. 1. 3. Jam. 2. 18, 20, 22.
[k] 1 Cor. 9. 24.
[l] ch. 3. 1.
‖ Or, *who did drive you back?*
[m] ch. 1. 6.
[n] 1 Cor. 5. 6. & 15. 33.
[o] 2 Cor. 2. 3. & 8. 22.
[p] ch. 1. 7.
[q] 2 Cor. 10. 6.
[r] ch. 6. 12.
[s] 1 Cor. 15. 30. ch. 4. 29. & 6. 17.
[t] 1 Cor. 1. 23.
[u] Josh. 7. 25. 1 Cor. 5. 13. ch. 1. 8, 9.
[x] Acts 15. 1, 2, 24.
[y] 1 Cor. 8. 9. 1 Pet. 2. 16. 2 Pet. 2. 19. Jude 4.
[z] 1 Cor. 9. 19. ch. 6. 2.
[a] Matt. 7. 12. & 22. 40. Jam. 2. 8.
[b] Lev. 19. 18. Matt. 22. 39. Rom. 13. 8, 9.
[c] Rom. 6. 12. & 8. 1, 4, 12. & 13. 14. ver. 25. 1 Pet. 2. 11.
‖ Or, *fulfil not.*
[d] Rom. 7. 23. & 8. 6, 7.
[e] Rom. 7. 15, 19.
[f] Rom. 6. 14. & 8. 2.
[g] 1 Cor. 3. 3. Eph. 5. 3. Col. 3. 5. Jam. 3. 14, 15.
[h] 1 Cor. 6. 9. Eph. 5. 5. Col. 3. 6. Rev. 22. 15.
[i] John 15. 2. Eph. 5. 9.
[k] Col. 3. 12. Jam. 3. 17.
[l] Rom. 15. 14.
[m] 1 Cor. 13. 7.
[n] 1 Tim. 1. 9.
[o] Rom. 6. 6. & 13. 14. ch. 2. 20. 1 Pet. 2. 11.
‖ Or, *passions.*

V. [1]With freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.

2 Behold, I Paul say unto you, that, if ye receive
3 circumcision, Christ will profit you nothing. Yea, I testify again to every man that receiveth circumcision, that he is a debtor to do the whole law.
4 Ye are [2]severed from Christ, ye who would be justified by the law; ye are fallen away from
5 grace. For we through the Spirit by faith wait
6 for the hope of righteousness. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith [3]working through
7 love. Ye were running well; who did hinder
8 you that ye should not obey the truth? This persuasion *came* not of him that calleth you.
9 A little leaven leaveneth the whole lump. I
10 have confidence to you-ward in the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgement, whoso-
11 ever he be. But I, brethren, if I still preach circumcision, why am I still persecuted? then hath the stumblingblock of the cross been done
12 away. I would that they which unsettle you would even [4]cut themselves off.
13 For ye, brethren, were called for freedom; only *use* not your freedom for an occasion to the flesh, but through love be servants one to
14 another. For the whole law is fulfilled in one word, *even* in this; Thou shalt love thy neigh-
15 bour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another.
16 But I say, Walk by the Spirit, and ye shall
17 not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye
18 would. But if ye are led by the Spirit, ye are
19 not under the law. Now the works of the flesh are manifest, which are *these*, fornication,
20 uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divi-
21 sions, [5]heresies, envyings, drunkenness, revellings, and such like: of the which I [6]forewarn you, even as I did [6]forewarn you, that they which practise such things shall not inherit the
22 kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, good-
23 ness, faithfulness, meekness, [7]temperance:
24 against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

[1] Or, *For freedom*
[2] Gr. *brought to nought.*
[3] Or, *wrought*
[4] Or, *mutilate themselves*
[5] Or, *parties*
[6] Or, *tell you plainly*
[7] Or, *self-control*

25 [p]If we live in the Spirit, let us also walk in the Spirit.

26 [q]Let us not be desirous of vain-glory, provoking one another, envying one another.

CHAP. VI.

1 *He willeth them to reform the faulty with gentleness, and to bear one another's burdens;* 6 *to be liberal to their teachers,* 9 *and not to be weary in well-doing.*

BRETHREN, [a]|| if a man be overtaken in a fault, ye [b]which are spiritual, restore such an one [c]in the spirit of meekness; considering thyself, [d]lest thou also be tempted.

2 [e]Bear ye one another's burdens, and so fulfil [f]the law of Christ.

3 For [g]if a man think himself to be something, when [h]he is nothing, he deceiveth himself.

4 But [i]let every man prove his own work, and then shall he have rejoicing in himself alone, and [k]not in another.

5 [l]For every man shall bear his own burden.

6 [m]Let him that is taught in the word, communicate unto him that teacheth in all good things.

7 [n]Be not deceived; [o]God is not mocked: for [p]whatsoever a man soweth, that shall he also reap.

8 [q]For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

9 And [r]let us not be weary in well-doing: for in due season we shall reap [s]if we faint not.

10 [t]As we have therefore opportunity, [u]let us do good unto all *men*, especially unto them who are of [x]the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, [y]they constrain you to be circumcised; [z]only lest they should [a]suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 [b]But God forbid that I should glory, save in the cross of our Lord Jesus Christ, || by whom the world is [c]crucified unto me, and I unto the world.

15 For [d]in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but [e]a new creature.

16 [f]And as many as walk [g]according to this rule, peace *be* on them, and mercy, and upon [h]the Israel of God.

17 From henceforth let no man trouble me: for [i]I bear in my body the marks of the Lord Jesus.

18 Brethren, [k]the grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Unto the Galatians, written from Rome.

Anno DOMINI 58.

[p] Rom. 8. 4, 5. ver. 16.
[q] Phil. 2. 3.
[a] Rom. 14. 1. & 15. 1. Heb. 12. 13. Jam. 5. 19.
|| Or, *although.*
[b] 1 Cor. 2. 15. & 3. 1.
[c] 1 Cor. 4. 21. 2 Thess. 3. 15. 2 Tim. 2. 25.
[d] 1 Cor. 7. 5. & 10. 12.
[e] Rom. 15. 1. ch. 5. 13. 1 Thess. 5. 14.
[f] John 13. 14, 15, 34. & 15. 12. Jam. 2. 8. 1 John 4. 21.
[g] Rom. 12. 3. 1 Cor. 8. 2. ch. 2. 6.
[h] 2 Cor. 3. 5. & 12. 11.
[i] 1 Cor. 11. 28. 2 Cor. 13. 5.
[k] See Luke 18. 11.
[l] Rom. 2. 6. 1 Cor. 3. 8.
[m] Rom. 15. 27. 1 Cor. 9. 11, 14.
[n] 1 Cor. 6. 9. & 15. 33.
[o] Job 13. 9.
[p] Luke 16. 25. Rom. 2. 6. 2 Cor. 9. 6.
[q] Job 4. 8. Prov. 11. 18. & 22. 8. Hos. 8. 7. & 10. 12. Rom. 8. 13 Jam. 3. 18.
[r] 2 Thess. 3. 13. 1 Cor. 15. 58.
[s] Matt. 24. 13. Heb. 3. 6, 14. & 10. 36. & 12. 3, 5. Rev. 2. 10.
[t] John 9. 4. & 12. 35.
[u] 1 Thess. 5. 15. 1 Tim. 6. 18. Tit. 3. 8.
[x] Eph. 2. 19. Heb. 3. 6.
[y] ch. 2. 3, 14.
[z] Phil. 3. 18.
[a] ch. 5. 11.
[b] Phil. 3. 3, 7, 8.
|| Or, *whereby.*
[c] Rom. 6. 6. ch. 2. 20.
[d] 1 Cor. 7. 19. ch. 5. 6. Col. 3. 11.
[e] 2 Cor. 5. 17.
[f] Ps. 125. 5.
[g] Phil. 3. 16.
[h] Rom. 2. 29. & 4. 12. & 9. 6, 7, 8. ch. 3. 7, 9, 29. Phil. 3. 3.
[i] 2 Cor. 1. 5. & 4. 10. & 11. 23. ch. 5. 11. Col. 1. 24.
[k] 2 Tim. 4. 22. Philem. 25.

1 Gr. *the other.*
2 Or, *load*
3 Or, *write*
4 Or, *by reason of*
5 Some ancient authorities read *have been circumcised.*
6 Or, *a law*
7 Or, *whom*
8 Or, *creation*

25 If we live by the Spirit, by the Spirit let
26 us also walk. Let us not be vainglorious, provoking one another, envying one another.

VI. Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted.
2 Bear ye one another's burdens, and so fulfil the
3 law of Christ. For if a man thinketh himself to be something, when he is nothing, he deceiveth
4 himself. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of [1]his neighbour.
5 For each man shall bear his own [2]burden.
6 But let him that is taught in the word communicate unto him that teacheth in all good
7 things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also
8 reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap
9 eternal life. And let us not be weary in well-doing: for in due season we shall reap, if we
10 faint not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.
11 See with how large letters I [3]have written
12 unto you with mine own hand. As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted [4]for the cross of Christ.
13 For not even they who [5]receive circumcision do themselves keep [6]the law; but they desire to have you circumcised, that they may glory in
14 your flesh. But far be it from me to glory, save in the cross of our Lord Jesus Christ, through [7]which the world hath been crucified unto me,
15 and I unto the world. For neither is circumcision any thing, nor uncircumcision, but a new
16 [8]creature. And as many as shall walk by this rule, peace *be* upon them, and mercy, and upon the Israel of God.
17 From henceforth let no man trouble me: for I bear branded on my body the marks of Jesus.
18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

The Epistle of PAUL the Apostle to the EPHESIANS.

CHAP. I.

1 Paul blesseth God for spiritual blessings. 4 Of election, 5 and adoption, 11 which is the proper fountain of man's salvation, &c.

PAUL, an apostle of Jesus Christ [a]by the will of God, [b]to the saints which are at Ephesus, [c]and to the faithful in Christ Jesus:

2 [d]Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 [e]Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly ‖*places* in Christ:

4 According as [f]he hath chosen us in him, [g]before the foundation of the world, that we should [h]be holy and without blame before him in love:

5 [i]Having predestinated us unto [k]the adoption of children by Jesus Christ to himself, [l]according to the good pleasure of his will,

6 To the praise of the glory of his grace,[m]wherein he hath made us accepted in [n]the Beloved:

7 [o]In whom we have redemption through his blood, the forgiveness of sins, according to [p]the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 [q]Having made known unto us the mystery of his will, according to his good pleasure, [r]which he hath purposed in himself:

10 That in the dispensation of [s]the fulness of times [t]he might gather together in one [u]all things in Christ, both which are in †heaven, and which are on earth; *even* in him:

11 [x]In whom also we have obtained an inheritance, [y]being predestinated according to [z]the purpose of him who worketh all things after the counsel of his own will:

12 [a]That we should be to the praise of his glory, [b]who first ‖trusted in Christ.

13 In whom ye also *trusted*, after that ye heard [c]the word of truth, the gospel of your salvation: in whom also, after that ye believed, [d]ye were sealed with that Holy Spirit of promise,

14 [e]Which is the earnest of our inheritance [f]until the redemption of [g]the purchased possession, [h]unto the praise of his glory.

15 Wherefore I also, [i]after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 [k]Cease not to give thanks for you, making mention of you in my prayers;

17 That [l]the God of our Lord Jesus Christ, the Father of glory, [m]may give unto you the spirit of wisdom and revelation ‖in the knowledge of him:

18 [n]The eyes of your understanding being enlightened; that ye may know what is [o]the hope of his calling, and what the riches of the glory of his [p]inheritance in the saints,

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[a] 2 Cor. 1. 1.
[b] Rom. 1. 7. 2 Cor. 1. 1.
[c] 1 Cor. 4. 17. ch. 6. 21. Col. 1. 2.
[d] Gal. 1. 3. Tit. 1. 4.
[e] 2 Cor. 1. 3. 1 Pet. 1. 3.
‖ Or, things, ch. 6. 12.
[f] Rom. 8. 28. 2 Thess. 2. 13. 2 Tim. 1. 9. Jam. 2. 5. 1 Pet. 1. 2. & 2. 9.
[g] 1 Pet. 1. 2, 20.
[h] Luke 1. 75. ch. 2. 10. & 5. 27. Col. 1. 22. 1 Thess. 4. 7. Tit. 2. 12.
[i] Rom. 8. 29, 30. ver. 11.
[k] John 1. 12. Rom. 8. 15. 2 Cor. 6. 18. Gal. 4. 5. 1 John 3. 1.
[l] Matt. 1. 26. Luke 12. 32. 1 Cor. 1. 21. ver. 9.
[m] Rom. 3. 24. & 5. 15.
[n] Matt. 3. 17. & 17. 5. John 3. 35. & 10. 17.
[o] Acts 20. 28. Rom. 3. 24. Col. 1. 14. Heb. 9. 12. 1 Pet. 1. 18, 19. Rev. 5. 9.
[p] Rom. 2. 4. & 3. 24. & 9. 23. ch. 2. 7. & 3. 8, 16. Phil. 4. 19.
[q] Rom. 16. 25. ch. 3. 4, 9. Col. 1. 26.
[r] ch. 3. 11. 2 Tim. 1. 9.
[s] Gal. 4. 4. Heb. 1. 2. & 9. 10. 1 Pet. 1. 20.
[t] 1 Cor. 3. 22, 23. & 11. 3. ch. 2. 15. & 3. 15.
[u] Phil. 2. 9, 10. Col. 1. 20.
† Gr. *the heavens.*
[x] Acts 20. 32. & 26. 18. Rom. 8. 17. Col. 1. 12. & 3. 24. Tit. 3. 7. Jam. 2. 5. 1 Pet. 1. 4.
[y] ver. 5.
[z] Isa. 46. 10, 11.
[a] ver. 6, 14. 2 Thess. 2. 13.
[b] Jam. 1. 18.
‖ Or, *hoped.*
[c] John 1. 17. 2 Cor. 6. 7.
[d] 2 Cor. 1. 22. ch. 4. 30.
[e] 2 Cor. 1. 22. & 5. 5.
[f] Luke 21. 28. Rom. 8. 23. ch. 4. 30.
[g] Acts 20. 28.
[h] ver. 6, 12. 1 Pet. 2. 9.
[i] Col. 1. 4. Philem. 5.
[k] Rom. 1. 9. Phil. 1. 3, 4. Col. 1. 3. 1 Thess. 1. 2. 2 Thess. 1. 3.
[l] John 20. 17.
[m] Col. 1. 9.
‖ Or, *for the acknowledgment*, Col. 2. 2.
[n] Acts 26. 18.
[o] ch. 2. 12. & 4. 4.
[p] ver. 11.

I. Paul, an apostle of Christ Jesus through the will of God, to the saints which are [1]at
2 Ephesus, and the faithful in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ.
3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly *places* in
4 Christ: even as he chose us in him before the foundation of the world, that we should be holy
5 and without blemish before [2]him in love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good
6 pleasure of his will, to the praise of the glory of his grace, [3]which he freely bestowed on us in
7 the Beloved: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace,
8 [4]which he made to abound toward us in all wis-
9 dom and prudence, having made known unto us the mystery of his will, according to his good
10 pleasure which he purposed in him unto a dispensation of the fulness of the [5]times, to sum up all things in Christ, the things [6]in the
11 heavens, and the things upon the earth; in him, *I say*, in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the
12 counsel of his will; to the end that we should be unto the praise of his glory, we who [7]had be-
13 fore hoped in Christ: in whom ye also, having heard the word of the truth, the gospel of your salvation,—in whom, having also believed, ye were sealed with the Holy Spirit of promise,
14 which is an earnest of our inheritance, unto the redemption of *God's* own possession, unto the praise of his glory.
15 For this cause I also, having heard of the faith in the Lord Jesus which is [8]among you,
16 and [9]which *ye shew* toward all the saints, cease not to give thanks for you, making mention
17 *of you* in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revela-
18 tion in the knowledge of him; having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints,

[1] Some very ancient authorities omit *at Ephesus.* [2] Or, *him: having in love foreordained us* [3] Or, *wherewith he endued us* [4] Or, *wherewith he abounded* [5] Gr. *seasons.* [6] Gr. *upon.* [7] Or, *have* [8] Or, *in* [9] Many ancient authorities insert *the love.*

19 And what *is* the exceeding greatness of his power to us-ward who believe, [q]according to the working †of his mighty power,

20 Which he wrought in Christ, when [r]he raised him from the dead, and [s]set *him* at his own right hand in the heavenly *places*,

21 [t]Far above all [u]principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And [x]hath put all *things* under his feet, and gave him [y]*to be* the head over all *things* to the church,

23 [z]Which is his body, [a]the fulness of him [b]that filleth all in all.

CHAP. II.

1 What the Ephesians' state was; God's mercy in their deliverance. 9 Though saved by grace, yet created unto good works.

AND [a]you *hath he quickened*, [b]who were dead in trespasses and sins;

2 [c]Wherein in time past ye walked according to the course of this world, according to [d]the prince of the power of the air, the spirit that now worketh in [e]the children of disobedience:

3 [f]Among whom also we all had our conversation in times past in [g]the lusts of our flesh, fulfilling †the desires of the flesh and of the mind; and [h]were by nature the children of wrath, even as others.

4 But God, [i]who is rich in mercy, for his great love wherewith he loved us,

5 [k]Even when we were dead in sins, hath [l]quickened us together with Christ; (‖ by grace ye are saved;)

6 And hath raised *us* up together, and made *us* sit together [m]in heavenly *places*, in Christ Jesus:

7 That in the ages to come he might shew the exceeding riches of his grace in [n]*his* kindness toward us, through Christ Jesus.

8 [o]For by grace are ye saved, [p]through faith; and that not of yourselves: [q]*it is* the gift of God:

9 [r]Not of works, lest any man should boast.

10 For we are his [s]workmanship, created in Christ Jesus unto good works, [t]which God hath before ‖ ordained that we should walk in them.

11 Wherefore [u]remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called [x]the Circumcision in the flesh made by hands;

12 [y]That at that time ye were without Christ, [z]being aliens from the commonwealth of Israel, and strangers from [a]the covenants of promise, [b]having no hope, [c]and without God in the world:

13 [d]But now, in Christ Jesus, ye, who sometimes were [e]far off, are made nigh by the blood of Christ.

14 For [f]he is our peace, [g]who hath made both one, and hath broken down the middle wall of partition *between us;*

15 [h]Having abolished [i]in his flesh the enmity, *even* the law of commandments *contained* in ordinances: for to make in himself of twain one [k]new man, *so* making peace;

16 And that he might [l]reconcile both unto God in one body by the cross, [m]having slain the enmity ‖ thereby:

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[q] ch. 3. 7. Col. 1. 29. & 2. 12.
† Gr. *of the might of his power.*
[r] Acts 2. 24, 33.
[s] Ps. 110. 1. Acts 7. 55, 56. Col. 3. 1. Heb. 1. 3. & 10. 12.
[t] Phil. 2. 9, 10. Col. 2. 10. Heb. 1. 4.
[u] Rom. 8. 38. Col. 1. 16. & 2. 15.
[x] Ps. 8. 6. Matt. 28. 18. 1 Cor. 15. 27. Heb. 2. 8.
[y] ch. 4. 15, Col. 1. 18. Heb. 2. 7.
[z] Rom. 12. 5. 1 Cor. 12. 12, 27. ch. 4. 12. & 5. 23, 30. Col. 1. 18, 24.
[a] Col. 2. 10.
[b] 1 Cor. 12. 6. ch. 4. 10. Col. 3. 11.
[a] John 5. 24. Col. 2. 13.
[b] ver. 5. ch. 4. 18.
[c] 1 Cor. 6. 11. ch. 4. 22. Col. 1. 21. & 3. 7. 1 John 5. 19.
[d] ch. 6. 12.
[e] ch. 5. 6. Col. 3. 6.
[f] Tit. 3. 3. 1 Pet. 4. 3.
[g] Gal. 5. 16.
† Gr. *the wills.*
[h] Ps. 51. 5. Rom. 5. 12, 14.
[i] Rom. 10. 12. ch. 1. 7. ver. 7.
[k] Rom. 5. 6, 8, 10. ver. 1.
[l] Rom. 6. 4, 5. Col. 2. 12, 13. & 3. 1, 3.
‖ Or, *by* whose *grace:* See Acts 15. 11. ver. 8. Tit. 3. 5.
[m] ch. 1. 20.
[n] Tit. 3. 4.
[o] ver. 5. Rom. 3. 24. 2 Tim. 1. 9.
[p] Rom. 4. 16.
[q] Matt. 16. 17. John 6. 44, 65. Rom. 10. 14, 15, 17. ch. 1. 19. Phil. 1. 29.
[r] Rom. 3. 20, 27, 28. & 4. 2. & 9. 11. & 11. 6. 1 Cor. 1. 29, 30, 31. 2 Tim. 1. 9. Tit. 3. 5.
[s] Deut. 32. 6. Ps. 100. 3. Isa. 19. 25. & 29. 23. & 44. 21. John 3. 3, 5. 1 Cor. 3. 9. 2 Cor. 5. 5, 17. ch. 4. 24. Tit. 2. 14
[t] ch. 1. 4.
‖ Or, *prepared.*
[u] 1 Cor. 12. 2. ch. 5. 8. Col. 1. 21. & 2. 13.
[x] Rom. 2. 28, 29. Col. 2. 11.
[y] ch. 4. 18. Col. 1. 21.
[z] See Ezek. 13. 9. John 10. 16.
[a] Rom. 9. 4, 8.
[b] 1 Thess. 4. 13.
[c] Gal. 4. 8. 1 Thess. 4. 5.
[d] Gal. 3. 28.
[e] Acts 2. 39. ver. 17.

19 and what the exceeding greatness of his power to us-ward who believe, according to that work-
20 ing of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand
21 in the heavenly *places*, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this [1]world, but
22 also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church,
23 which is his body, the fulness of him that filleth all in all.

II. And you *did he quicken*, when ye were dead through your trespasses and sins,
2 wherein aforetime ye walked according to the [2]course of this world, according to the prince of the power of the air, of the spirit that now
3 worketh in the sons of disobedience; among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the [3]mind, and were by nature children of wrath,
4 even as the rest:—but God, being rich in mercy,
5 for his great love wherewith he loved us, even when we were dead through our trespasses, quickened us together [4]with Christ (by grace
6 have ye been saved), and raised us up with him, and made us to sit with him in the heavenly
7 *places*, in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace
8 in kindness toward us in Christ Jesus: for by grace have ye been saved through faith; and
9 that not of yourselves: *it is* the gift of God: not
10 of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.
11 Wherefore remember, that aforetime ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in
12 the flesh, made by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and
13 without God in the world. But now in Christ Jesus ye that once were far off are made nigh
14 in the blood of Christ. For he is our peace, who made both one, and brake down the middle
15 wall of partition, having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; that he might create in himself
16 of the twain one new man, *so* making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby:

[f] Mic. 5. 5. John 16. 33. Acts 10. 36. Rom. 5. 1. Col. 1. 20. [g] John 10. 16. Gal. 3. 28. [h] Col. 2. 14, 20. [i] Col. 1. 22. [k] 2 Cor. 5. 17. Gal. 6. 15. ch. 4. 24. [l] Col. 1. 20, 21, 22. [m] Rom. 6. 6. & 8. 3. Col. 2. 14. ‖ Or, *in himself.*

[1] Or, *age* [2] Gr. *age.* [3] Gr. *thoughts.* [4] Some ancient authorities read *in Christ.*

17 And came [n]and preached peace to you which were afar off, and to [o]them that were nigh.

18 For [p]through him we both have access [q]by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but [r]fellow-citizens with the saints, and of [s]the household of God;

20 And are [t]built [u]upon the foundation of the [x]apostles and prophets, Jesus Christ himself being [y]the chief corner-*stone;*

21 [z]In whom all the building fitly framed together, groweth unto [a]an holy temple in the Lord:

22 [b]In whom ye also are builded together, for a habitation of God through the Spirit.

CHAP. III.

1 *The hidden mystery of their calling had been revealed unto him;* 14 *he prayeth that their faith may be strengthened.*

FOR this cause, I Paul, [a]the prisoner of Jesus Christ [b]for you Gentiles,

2 If ye have heard of [c]the dispensation of the grace of God [d]which is given me to you-ward:

3 [e]How that [f]by revelation [g]he made known unto me the mystery, [h]as I wrote ‖afore in few words;

4 Whereby, when ye read, ye may understand my knowledge [i]in the mystery of Christ,

5 [k]Which in other ages was not made known unto the sons of men, [l]as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles [m]should be fellow heirs, and [n]of the same body, and [o]partakers of his promise in Christ by the gospel:

7 [p]Whereof I was made a minister, [q]according to the gift of the grace of God given unto me by [r]the effectual working of his power.

8 Unto me, [s]who am less than the least of all saints, is this grace given, that [t]I should preach among the Gentiles [u]the unsearchable riches of Christ;

9 And to make all *men* see what *is* the fellowship of [x]the mystery, [y]which from the beginning of the world hath been hid in God, [z]who created all things by Jesus Christ:

10 [a]To the intent that now [b]unto the principalities and powers in heavenly *places* [c]might be known by the church the manifold wisdom of God,

11 [d]According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and [e]access [f]with confidence by the faith of him.

13 [g]Wherefore I desire that ye faint not at my tribulations [h]for you, [i]which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom [k]the whole family in heaven and earth is named,

16 That he would grant you, [l]according to the riches of his glory, [m]to be strengthened with might by his Spirit in [n]the inner man;

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[n] Isa. 57. 19. Zech. 9. 10. Acts 2. 39. & 10. 36. Rom. 5. 1. ver. 13, 14.
[o] Ps. 148. 14.
[p] John 10. 9. & 14. 6. Rom. 5. 2. ch. 3. 12. Heb. 4. 16. & 10. 19, 20. 1 Pet. 3. 18.
[q] 1 Cor. 12. 13. ch. 4. 4.
[r] Phil. 3. 20. Heb. 12. 22, 23.
[s] Gal. 6. 10. ch. 3. 15.
[t] 1 Cor. 3. 9, 10. ch. 4. 12. 1 Pet. 2. 4, 5.
[u] Matt. 16. 18. Gal. 2. 9. Rev. 21. 14.
[x] 1 Cor. 12. 28. ch. 4. 11.
[y] Ps. 118. 22. Isa. 28. 16. Matt. 21. 42.
[z] ch. 4. 15, 16.
[a] 1 Cor. 3. 17. & 6. 19. 2 Cor. 6. 16.
[b] 1 Pet. 2. 5.
[a] Acts 21. 33. & 28. 17, 20. ch. 4. 1. & 6. 20. Phil. 1. 7, 13, 14, 16. Col. 4. 3, 18. 2 Tim. 1. 8. & 2. 9. Philem. 1, 9.
[b] Gal. 5. 11. Col. 1. 24. 2 Tim. 2. 10.
[c] Rom. 1. 5. & 11. 13. 1 Cor. 4. 1. ch. 4. 7. Col. 1. 25.
[d] Acts 9. 15. & 13. 2. Rom. 12. 3. Gal. 1. 16. ver. 8.
[e] Acts 22. 17, 21. & 26. 17, 18.
[f] Gal. 1. 12.
[g] Rom. 16. 25. Col. 1. 26, 27.
[h] ch. 1. 9, 10.
‖ Or, *a little before.*
[i] 1 Cor. 4. 1. ch. 6. 19.
[k] Acts 10. 28. Rom. 16. 25. ver. 9.
[l] ch. 2. 20.
[m] Gal. 3. 28, 29. ch. 2. 14.
[n] ch. 2. 15, 16.
[o] Gal. 3. 14.
[p] Rom. 15. 16. Col. 1. 23, 25.
[q] Rom. 1. 5.
[r] Rom. 15. 18. ch. 1. 19. Col. 1. 29.
[s] 1 Cor. 15. 9. 1 Tim. 1. 13, 15.
[t] Gal. 1. 16. & 2. 8. 1 Tim. 2. 7. 2 Tim. 1. 11.
[u] ch. 1. 7. Col. 1. 27.
[x] ver. 3. ch. 1. 9.
[y] Rom. 16. 25. ver. 5. 1 Cor. 2. 7. Col. 1. 26.
[z] Ps. 33. 6. John 1. 3. Col. 1. 16. Heb. 1. 2.
[a] 1 Pet. 1. 12.
[b] Rom. 8. 38. ch. 1. 21. Col. 1. 16. 1 Pet. 3. 22.
[c] 1 Cor. 2. 7. 1 Tim. 3. 16.
[d] ch. 1. 9.
[e] ch. 2. 18.
[f] Heb. 4. 16.
[g] Acts 14. 22. Phil. 1. 14. 1 Thess. 3. 3.
[h] ver. 1.
[i] 2 Cor. 1. 6.
[k] ch. 1. 10. Phil. 2. 9, 10, 11.

17 and he came and [1]preached peace to you that
were far off, and peace to them that were nigh:
18 for through him we both have our access in
19 one Spirit unto the Father. So then ye are no
more strangers and sojourners, but ye are
fellow-citizens with the saints, and of the house-
20 hold of God, being built upon the foundation
of the apostles and prophets, Christ Jesus him-
21 self being the chief corner stone; in whom
[2]each several building, fitly framed together,
22 groweth into a holy [3]temple in the Lord; in
whom ye also are builded together [4]for a habi-
tation of God in the Spirit.

III. For this cause I Paul, the prisoner of
Christ Jesus in behalf of you Gentiles,—
2 if so be that ye have heard of the [5]dispensation
of that grace of God which was given me to
3 you-ward; how that by revelation was made
known unto me the mystery, as I wrote afore in
4 few words, whereby, when ye read, ye can per-
ceive my understanding in the mystery of
5 Christ; which in other generations was not made
known unto the sons of men, as it hath now
been revealed unto his holy apostles and
6 prophets in the Spirit; *to wit,* that the Gentiles
are fellow-heirs, and fellow-members of the
body, and fellow-partakers of the promise in
7 Christ Jesus through the gospel, whereof I was
made a minister, according to the gift of that
grace of God which was given me according to
8 the working of his power. Unto me, who am
less than the least of all saints, was this grace
given, to preach unto the Gentiles the unsearch-
9 able riches of Christ; and to [6]make all men see
what is the [5]dispensation of the mystery which
from all ages hath been hid in God who created
10 all things; to the intent that now unto the prin-
cipalities and the powers in the heavenly *places*
might be made known through the church the
11 manifold wisdom of God, according to the
[7]eternal purpose which he purposed in Christ
12 Jesus our Lord: in whom we have boldness
and access in confidence through [8]our faith in
13 him. Wherefore I ask that [9]ye faint not at my
tribulations for you, which [10]are your glory.
14 For this cause I bow my knees unto the Father,
15 from whom every [11]family in heaven and on earth is
16 named, that he would grant you, according to the
riches of his glory, that ye may be strengthened
with power through his Spirit in the inward man;

[l] Rom. 9. 23. ch. 1. 7. Phil. 4. 19. Col. 1. 27. [m] ch. 6. 10. Col. 1. 11. [n] Rom. 7. 22. 2 Cor. 4. 16.

1 Gr. *preached good tidings of peace.* 2 Gr. *every building.* 3 Or, *sanctuary* 4 Gr. *into.* 5 Or, *stewardship* 6 Some ancient authorities read *bring to light what is.* 7 Gr. *purpose of the ages.* 8 Or, *the faith of him* 9 Or, *I* 10 Or, *is* 11 Gr. *fatherhood.*

17 [o]That Christ may dwell in your hearts by faith; that ye, [p]being rooted and grounded in love,
18 [q]May be able to comprehend with all saints [r]what *is* the breadth, and length, and depth, and height;
19 And to know the love of Christ, which passeth knowledge, that ye might be filled [s]with all the fulness of God.
20 Now [t]unto him that is able to do exceeding abundantly [u]above all that we ask or think, [x]according to the power that worketh in us,
21 [y]Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

CHAP. IV.

[z] He exhorteth to unity; 24 to put on the new man; 25 to cast off lying, 29 corrupt communication, 31 and all bitterness, &c.

I THEREFORE, [a]the prisoner || of the Lord, beseech you that ye [b]walk worthy of the vocation wherewith ye are called,
2 [c]With all lowliness and meekness, with longsuffering, forebearing one another in love;
3 Endeavouring to keep the unity of the Spirit [d]in the bond of peace.
4 [e]*There is* one body, and [f]one Spirit, even as ye are called in one [g]hope of your calling;
5 [h]One Lord, [i]one faith, [k]one baptism,
6 [l]One God and Father of all, who *is* above all, and [m]through all, and in you all.
7 But [n]unto every one of us is given grace according to the measure of the gift of Christ.
8 Wherefore he saith, [o]When he ascended up on high, [p]he led || captivity captive, and gave gifts unto men.
9 [q]Now that he ascended, what is it but that he also descended first into the lower parts of the earth?
10 He that descended is the same also [r]that ascended up far above all heavens, [s]that he might || fill all things.
11 [t]And he gave some, apostles; and some, prophets; and some, [u]evangelists; and some, [x]pastors and [y]teachers;
12 [z]For the perfecting of the saints, for the work of the ministry, [a]for the edifying of [b]the body of Christ:
13 Till we all come || in the unity of the faith, [c]and of the knowledge of the Son of God, unto [d]a perfect man, unto the measure of the || stature of the fulness of Christ:
14 That we *henceforth* be no more [e]children, [f]tossed to and fro, and carried about with every [g]wind of doctrine, by the sleight of men, *and* cunning craftiness, [h]whereby they lie in wait to deceive:
15 But [i]|| speaking the truth in love, [k]may grow up into him in all things, [l]which is the head, *even* Christ:
16 [m]From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Anno DOMINI 64.

[o] John. 14. 23. ch. 2. 22.
[p] Col. 1. 23. & 2. 7.
[q] ch. 1. 18.
[r] Rom. 10. 3, 11, 12.
[s] John 1. 16. ch. 1. 23. Col. 2. 9, 10.
[t] Rom. 16. 25. Jude 24.
[u] 1 Cor. 2. 9.
[x] ver. 7. Col. 1. 29.
[y] Rom. 11. 36. & 16. 27. Heb. 13. 21.
[z] ch. 3. 1. Philem. 1, 9.
|| Or, *in the Lord.*
[a] Phil. 1. 27. Col. 1. 10. 1 Thess. 2. 12.
[b] Acts 20. 19. Gal. 5. 22, 23. Col. 3. 12, 13.
[c] Col. 3. 14.
[d] Rom. 12. 5. 1 Cor. 12. 12, 13. ch. 2. 16.
[e] 1 Cor. 12. 4, 11.
[f] ch. 1. 18.
[g] 1 Cor. 1. 13. & 8. 6. & 12. 5. 2 Cor. 11. 4.
[h] Jude 3. ver. 13.
[i] Gal. 3. 27, 28. Heb. 6. 6.
[k] Mal. 2. 10. 1 Cor. 8. 6. & 12. 6.
[l] Rom. 11. 36.
[m] Rom. 12. 3, 6. 1 Cor. 12. 11.
[n] Ps. 68. 18.
[o] Judg. 5. 12. Col. 2. 15.
|| Or, *a multitude of captives.*
[p] John 3. 13. & 6. 33, 62.
[q] Acts 1. 9, 11. 1 Tim. 3. 16. Heb. 4. 14. & 7. 26. & 8. 1. & 9. 24.
[r] Acts 2. 33.
|| Or, *fulfil.*
[s] 1 Cor. 12. 28. ch. 2. 20.
[t] Acts 21. 8. 2 Tim. 4. 5.
[u] Acts 20. 28.
[x] Rom. 12. 7.
[y] 1 Cor. 12. 7.
[z] 1 Cor. 14. 26.
[a] ch. 1. 23. Col. 1. 24.
|| Or, *into the unity.*
[b] Col. 2. 2.
[c] 1 Cor. 14. 20. Col. 1. 28.
|| Or, *age.*
[d] Isa. 28. 9. 1 Cor. 14. 20.
[e] Heb. 13. 9.
[f] Matt. 11. 7.
[g] Rom. 16. 18. 2 Cor. 2. 17.
[h] Zech. 8. 16. 2 Cor. 4. 2. ver. 25. 1 John 3. 18.
|| Or, *being sincere.*
[i] ch. 1. 22. & 2. 21.
[k] Col. 1. 18.
[l] Col. 2. 19.

17 that Christ may dwell in your hearts through faith; to the end that ye, being rooted and
18 grounded in love, may be strong to apprehend with all the saints what is the breadth and
19 length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.
20 Now unto him that is able to do exceeding abundantly above all that we ask or think, ac-
21 cording to the power that worketh in us, unto him *be* the glory in the church and in Christ Jesus unto [1]all generations for ever and ever. Amen.

IV. I therefore, the prisoner in the Lord, beseech you to walk worthily of the call-
2 ing wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing
3 one another in love; giving diligence to keep the unity of the Spirit in the bond of peace.
4 *There is* one body, and one Spirit, even as also
5 ye were called in one hope of your calling; one
6 Lord, one faith, one baptism, one God and Father of all, who is over all, and through all,
7 and in all. But unto each one of us was the grace given according to the measure of the
8 gift of Christ. Wherefore he saith,

> When he ascended on high, he led captivity captive,
> And gave gifts unto men.

9 (Now this, He ascended, what is it but that he also descended [2]into the lower parts of the
10 earth? He that descended is the same also that ascended far above all the heavens, that he
11 might fill all things.) And he gave some *to be* apostles; and some, prophets; and some, evan-
12 gelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body
13 of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the
14 stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles
15 of error; but [3]speaking truth in love, may grow up in all things into him, which is the head, *even*
16 Christ; from whom all the body fitly framed and knit together [4]through that which every joint supplieth, according to the working in *due* measure of each several part, maketh the increase of the body unto the building up of itself in love.

[1] Gr. *all the generations of the age of the ages.*
[2] Some ancient authorities insert *first.*
[3] Or, *dealing truly*
[4] Gr. *through every joint of the supply.*

17 This I say therefore, and testify in the Lord, that [n]ye henceforth walk not as other Gentiles walk, [o]in the vanity of their mind,

18 [p]Having the understanding darkened, [q]being alienated from the life of God through the ignorance that is in them, because of the [r] || blindness of their heart;

19 [s]Who, being past feeling, [t]have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 [u]If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye [x]put off concerning [y]the former conversation [z]the old man, which is corrupt according to the deceitful lusts;

23 And [a]be renewed in the spirit of your mind;

24 And that ye [b]put on the new man, which after God [c]is created in righteousness and || true holiness.

25 Wherefore putting away lying, [d]speak every man truth with his neighbour: for [e]we are members one of another.

26 [f]Be ye angry, and sin not: let not the sun go down upon your wrath:

27 [g]Neither give place to the devil.

28 Let him that stole, steal no more: but rather [h]let him labour, working with *his* hands the thing which is good, that he may have || to give [i]to him that needeth.

29 [k]Let no corrupt communication proceed out of your mouth, but [l]that which is good || to the use of edifying, [m]that it may minister grace unto the hearers.

30 And [n]grieve not the Holy Spirit of God [o]whereby ye are sealed unto the day of [p]redemption.

31 [q]Let all bitterness, and wrath, and anger, and clamour, and [r]evil speaking be put away from you, [s]with all malice:

32 And [t]be ye kind one to another, tenderhearted, [u]forgiving one another, even as God for Christ's sake hath forgiven you.

CHAP. V.

2 He exhorteth to love; 3 to flee fornication: 15 to walk with prudence. 22 The duty of wives, 25 and of husbands.

BE [a]ye therefore followers of God as dear children.
2 And [b]walk in love, [c]as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God [d]for a sweet-smelling savour.

3 But [e]fornication, and all uncleanness, or covetousness, [f]let it not be once named among you, as becometh saints;

4 [g]Neither filthiness, nor foolish talking, nor jesting, [h]which are not convenient, but rather giving of thanks.

5 For this ye know, that [i]no whoremonger, nor unclean person, nor covetous man, [k]who is an idolater, [l]hath any inheritance in the kingdom of Christ and of God.

6 [m]Let no man deceive you with vain words: for

Anno DOMINI 64.

[n] ch. 2. 1, 2, 3. ver. 22. Col. 3. 7. 1 Pet. 4. 3.
[o] Rom. 1. 21.
[p] Acts 26. 18.
[q] ch. 2. 12. Gal. 4. 8. 1 Thess. 4. 5.
[r] Rom. 1. 21.
|| Or, *hardness.*
[s] 1 Tim. 4. 2.
[t] Rom. 1. 24, 26. 1 Pet. 4. 3.
[u] ch. 1. 13.
[x] Col. 2. 11. & 3. 8, 9. Heb. 12. 1. 1 Pet. 2. 1.
[y] ch. 2. 2, 3. ver. 17. Col. 3. 7. 1 Pet. 4. 3.
[z] Rom. 6. 6.
[a] Rom. 12. 2. Col. 3. 10.
[b] Rom. 6. 4. 2 Cor. 5. 17. Gal. 6. 15. ch. 6. 11. Col. 3. 10.
[c] ch. 2. 10.
|| Or, *holiness of truth.*
[d] Zech. 8. 19. ver. 15. Col. 3. 9.
[e] Rom. 12. 5.
[f] Ps. 4. 4. & 37. 8.
[g] 2 Cor. 2. 10, 11. Jam. 4. 7. 1 Pet. 5. 9.
[h] Acts 20. 35. 1 Thess. 4. 11. 2 Thess. 3. 8, 11, 12.
|| Or, *to distribute.*
[i] Luke 3. 11.
[k] Matt. 12. 36. ch. 5. 4. Col. 3. 8.
[l] Col. 4. 6. 1 Thess. 5. 11.
|| Or, *to edify profitably.*
[m] Col. 3. 16.
[n] Isa. 7. 13. & 63. 10. Ezek. 16. 43. 1 Thess. 5. 19.
[o] ch. 1. 13.
[p] Luke 21. 28. Rom. 8. 23. ch. 1. 14.
[q] Col. 3. 8, 19.
[r] Tit. 3. 2. Jam. 4. 11. 1 Pet. 2. 1.
[s] Tit. 3. 3.
[t] 2 Cor. 2. 10. Col. 3. 12, 13.
[u] Matt. 6. 14. Mark 11. 25.
[a] Matt. 5. 45, 48. Luke 6. 36. ch. 4. 32.
[b] John 13. 34. & 15. 12. 1 Thess. 4. 9. 1 John 3. 11, 23. & 4. 21.
[c] Gal. 1. 4. & 2. 20. Heb. 7. 27. & 9. 14, 26. & 10. 10, 12. 1 John 3. 16.
[d] Gen. 8. 21. Lev. 1. 9. 2 Cor. 2. 15.
[e] Rom. 6. 13. 2 Cor. 12. 21. ch. 4. 19, 20. Col. 3. 5. 1 Thess. 4. 3, &c.
[f] 1 Cor. 5. 1.
[g] Matt. 12. 35. ch. 4. 29.
[h] Rom. 1. 28.
[i] 1 Cor. 6. 9. Gal. 5. 19, 21.
[k] Col. 3. 5. 1 Tim. 6. 17.
[l] Gal. 5. 21. Rev. 22. 15.
[m] Jer. 29. 8. Matt. 24. 4. Col. 2. 4, 8, 18. 2 Thess. 2. 3.

[1] Or, *to make a trade of*
[2] Or, *covetousness*

17 This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also
18 walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart;
19 who being past feeling gave themselves up to lasciviousness, [1]to work all uncleanness with
20 [2]greediness. But ye did not so learn Christ;
21 if so be that ye heard him, and were taught in
22 him, even as truth is in Jesus: that ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts
23 of deceit; and that ye be renewed in the spirit
24 of your mind, and put on the new man, [3]which after God hath been created in righteousness and holiness of truth.

25 Wherefore, putting away falsehood, speak ye truth each one with his neighbour: for we are
26 members one of another. Be ye angry, and sin not: let not the sun go down upon your
27 [4]wrath: neither give place to the devil. Let
28 him that stole steal no more: but rather let him labour, working with his hands the thing that is good, that he may have whereof to give
29 to him that hath need. Let no corrupt speech proceed out of your mouth, but such as is good for [5]edifying as the need may be, that it may
30 give grace to them that hear. And grieve not the Holy Spirit of God, in whom ye were sealed
31 unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and railing,
32 be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave [6]you.

V. 2 Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave himself up for [7]us, an offering and a sacrifice to God for an odour of
3 a sweet smell. But fornication, and all uncleanness, or covetousness, let it not even be named
4 among you, as becometh saints; nor filthiness, nor foolish talking, or jesting, which are not befitting:
5 but rather giving of thanks. For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of Christ and God.
6 Let no man deceive you with empty words: for

[3] Or, *which is after God, created, etc.* [4] Gr. *provocation.* [5] Gr. *the building up of the need.* [6] Many ancient authorities read *us.* [7] Some ancient authorities read *you*

because of these things [n]cometh the wrath of God [o]upon the children of ‖disobedience.

7 Be not ye therefore partakers with them.

8 [p]For ye were sometime darkness, but now [q]*are* *ye* light in the Lord: walk as [r]children of light;

9 (For [s]the fruit of the Spirit *is* in all goodness, and righteousness and truth;)

10 [t]Proving what is acceptable unto the Lord.

11 And [u]have no fellowship with [x]the unfruitful works of darkness, but rather [y]reprove *them.*

12 [z]For it is a shame even to speak of those things which are done of them in secret.

13 But [a]all things that are ‖reproved, are made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore ‖he saith, [b]Awake thou that sleepest, and [c]arise from the dead, and Christ shall give thee light.

15 [d]See then that ye walk circumspectly, not as fools, but as wise,

16 [e]Redeeming the time, [f]because the days are evil.

17 [g]Wherefore be ye not unwise, but [h]understanding [i]what the will of the Lord *is.*

18 And [k]be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves [l]in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord,

20 [m]Giving thanks always for all things unto God and the Father, [n]in the name of our Lord Jesus Christ;

21 [o]Submitting yourselves one to another in the fear of God.

22 [p]Wives, submit yourselves unto your own husbands, [q]as unto the Lord.

23 For [r]the husband is the head of the wife, even as [s]Christ is the head of the church: and he is the Saviour of [t]the body.

24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands [u]in every thing.

25 [x]Husbands, love your wives, even as Christ also loved the church, and [y]gave himself for it;

26 That he might sanctify and cleanse it [z]with the washing of water [a]by the word,

27 [b]That he might present it to himself a glorious church, [c]not having spot or wrinkle, or any such thing; [d]but that it should be holy and without blemish.

28 So ought men to love their wives, as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For [e]we are members of his body, of his flesh, and of his bones.

31 [f]For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they [g]two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless, [h]let every one of you in particular so love his wife even as himself: and the wife *see* that she [i]reverence *her* husband.

Anno DOMINI 61.

[n] Rom. 1. 18.
[o] ch. 2. 2.
‖ Or, *unbelief.*
Col. 3. 6.
[p] Isa. 9. 2.
Matt. 4. 16.
Acts 26. 18.
Rom. 1. 21.
ch. 2. 11, 12. & 4. 18.
Tit. 3. 3.
1 Pet. 2. 9.
[q] John 8. 12. & 12. 46.
2 Cor. 3. 18. & 4. 6.
1 Thess. 5. 5.
1 John 2. 9.
[r] Luke 16. 8.
John 12. 36.
[s] Gal. 5. 22.
[t] Rom. 12. 2.
Phil. 1. 10.
1 Thess. 5. 21.
1 Tim. 2. 3.
[u] 1 Cor. 5. 9, 11. & 10. 20.
2 Cor. 6. 14.
2 Thess. 3. 6, 14.
[z] Rom. 6. 21. & 13. 12.
Gal. 6. 8.
[y] Lev. 19. 17.
1 Tim. 5. 20.
[z] Rom. 1. 24, 26. ver. 3.
[a] John 3. 20, 21.
Heb. 4. 13.
‖ Or, *discovered.*
‖ Or, *it.*
[b] Isa. 60. 1.
Rom. 13. 11, 12.
1 Cor. 15. 34.
1 Thess. 5. 6.
[c] John 5. 25.
Rom. 6. 4, 5.
ch. 2. 5.
Col. 3. 1.
[d] Col. 4. 5.
[e] Col. 4. 5.
Gal. 6. 10.
[f] Eccl. 11. 2. & 12. 1.
John 12. 35.
ch. 6. 15.
[g] Col. 4. 5.
[h] Rom. 12. 2.
[i] 1 Thess. 4. 3. & 5. 18.
[k] Prov. 20. 1. & 23. 29, 30.
Isa. 5. 11, 22.
Luke 21. 34.
[l] Acts 16. 25.
1 Cor. 14. 26.
Col. 3. 16.
Jam. 5. 13.
[m] Ps. 34. 1.
Isa. 63. 7.
Col. 3. 17.
1 Thess. 5. 18.
2 Thess. 1. 3.
[n] Heb. 13. 15.
2 Pet. 2. 5. & 4. 11.
[o] Phil. 2. 3.
1 Pet. 5. 5.
[p] Gen. 3. 16.
1 Cor. 14. 34
Col. 3. 18.
Tit. 2. 5.
1 Pet. 3. 1.
[q] ch. 6. 5.
[r] 1 Cor. 11. 3.
[s] ch. 1. 22. & 4. 15.
Col. 1. 18.
[t] ch. 1. 23.
[u] Col. 3. 20, 22.
Tit. 2. 9.
[x] Col. 3. 19.
1 Pet. 3. 7.
[y] Acts 20. 28.
Gal. 1. 4. & 2. 20.
ver. 2.
[z] John 3. 5.
Tit. 3. 5.
Heb. 10. 22.
1 John 5. 6.
[a] John 15. 3. & 17. 17.
[b] 2 Cor. 11. 2.
Col. 1. 22.
[c] Sol. Song. 4. 7.
[d] ch. 1. 4.
[e] Gen. 2. 23.
Rom. 12. 5.
1 Cor. 6. 15. & 12. 27.
[f] Gen. 2. 24.
Matt. 19. 5.
Mark 10. 7, 8.
[g] 1 Cor. 6. 16.
[h] ver. 25.
Col. 3. 19.
[i] 1 Pet. 3. 6.

because of these things cometh the wrath of
7 God upon the sons of disobedience. Be not
8 ye therefore partakers with them; for ye were once darkness, but are now light in the Lord:
9 walk as children of light (for the fruit of the light is in all goodness and righteousness and
10 truth), proving what is well-pleasing unto the
11 Lord; and have no fellowship with the unfruitful works of darkness, but rather even [1]re-
12 prove them; for the things which are done by them in secret it is a shame even to speak of.
13 But all things when they are [2]reproved are made manifest by the light: for every thing
14 that is made manifest is light. Wherefore *he* saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.
15 Look therefore carefully how ye walk, not as
16 unwise, but as wise; [3]redeeming the time, be-
17 cause the days are evil. Wherefore be ye not foolish, but understand what the will of the Lord
18 is. And be not drunken with wine, wherein is
19 riot, but be filled [4]with the Spirit; speaking [5]one to another in psalms and hymns and spiritual songs, singing and making melody with your
20 heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to
21 [6]God, even the Father; subjecting yourselves one to another in the fear of Christ.
22 Wives, *be in subjection* unto your own hus-
23 bands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the church, *being* himself the saviour of the
24 body. But as the church is subject to Christ, [7]so *let* the wives also *be* to their husbands in every
25 thing. Husbands, love your wives, even as Christ also loved the church, and gave himself up for
26 it; that he might sanctify it, having cleansed it
27 by the [8]washing of water with the word, that he might present the church to himself a glorious *church*, not having spot or wrinkle or any such thing; but that it should be holy and with-
28 out blemish. Even so ought husbands also to love their own wives as their own bodies.
29 He that loveth his own wife loveth himself: for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the
30 church; because we are members of his body.
31 For this cause shall a man leave his father and mother, and shall cleave to his wife; and the
32 twain shall become one flesh. This mystery is great: but I speak in regard of Christ and of
33 the church. Nevertheless do ye also severally love each one his own wife even as himself; and *let* the wife *see* that she fear her husband.

[1] Or, *convict* [2] Or, *convicted* [3] Gr. *buying up the opportunity.* [4] Or, *in spirit* [5] Or, *to yourselves* [6] Gr. *the God and Father.* [7] Or, *so* are *the wives also* [8] Gr. *laver.*

CHAP. VI.

1 The relative duties of children; 4 of parents; 5 of servants; 9 of masters. 13 He exhorteth to resist spiritual enemies by putting on Christian armour.

CHILDREN, [a]obey your parents in the Lord: [c]for this is right.

2 [b]Honour thy father and mother, (which is the first commandment with promise,)

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, [c]ye fathers, provoke not your children to wrath: but [d]bring them up in the nurture and admonition of the Lord.

5 [e]Servants, be obedient to them that are *your* masters according to the flesh, [f]with fear and trembling, [g]in singleness of your heart, as unto Christ;

6 [h]Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 [i]Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, [k]whether *he be* bond or free.

9 And, ye [l]masters, do the same things unto them, ‖[m]forbearing threatening: knowing that ‖[n]your Master also is in heaven; [o]neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and [p]in the power of his might.

11 [q]Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against †[r]flesh and blood, but against [s]principalities, against powers, against [t]the rulers of the darkness of this world, against ‖spiritual wickedness in ‖high *places*.

13 [u]Wherefore take unto you the whole armour of God, that ye may be able to withstand [x]in the evil day, and ‖having done all, to stand.

14 Stand therefore, [y]having your loins girt about with truth, and [z]having on the breast-plate of righteousness;

15 [a]And your feet shod with the preparation of the gospel of peace;

16 Above all, taking [b]the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And [c]take the helmet of salvation, and [d]the sword of the Spirit, which is the word of God:

18 [e]Praying always with all prayer and supplication in the Spirit, and [f]watching thereunto with all perseverance and [g]supplication for all saints;

19 [h]And for me, that utterance may be given unto me, that I may open my mouth [i]boldly, to make known the mystery of the gospel,

20 For which [k]I am an ambassador [l]‖in bonds: that ‖therein [m]I may speak boldly, as I ought to speak.

21 But [n]that ye also may know my affairs, *and* how I do, [o]Tychicus, a beloved brother and

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[a] Prov. 23. 22 Col. 3. 20.
[b] Ex. 20. 12. Deut. 5. 16. & 27. 16. Jer. 35. 18. Ezek. 22. 7. Mal. 1. 6. Matt. 15. 4. Mark 7. 10.
[c] Col. 3. 21.
[d] Gen. 18. 19. Deut. 4. 9. & 6. 7,20 & 11. 19. Ps. 78. 4. Prov. 19. 18. & 22. 6 & 29. 17
[e] Col. 3. 22. 1 Tim. 6. 1. Tit. 2. 9. 1 Pet. 2. 18.
[f] 2 Cor. 7. 15. Phil. 2. 12
[g] 1 Chron. 29. 17 Col. 3. 22.
[h] Col. 3. 22, 23.
[i] Rom. 2. 6 2 Cor. 5. 10. Col. 3. 24.
[k] Gal. 3. 22. Col. 3. 11.
[l] Col. 4. 1.
‖ Or, *moderating.*
[m] Lev. 25. 43.
‖ Some read, *both your and their Master.*
[n] John 13. 13. 1 Cor. 7. 22.
[o] Rom. 2. 11. Col. 3. 25.
[p] ch. 1. 19. & 3. 16. Col. 1. 11.
[q] Rom. 13. 12. 2 Cor. 6. 7. ver. 13. 1 Thess. 5. 8.
† Gr. *blood and flesh.*
[r] Matt. 16. 17. 1 Cor. 15. 50.
[s] Rom. 8. 38. ch. 1. 21. Col. 2. 15.
[t] Luke 12. 53. John 12. 31. & 14. 30. ch. 2. 2. Col. 1. 12.
‖ Or, *wicked spirits.*
‖ Or, *heavenly*, as ch. 1. 3.
[u] 2 Cor. 10. 4. ver. 11.
[x] ch. 5. 16.
‖ Or, *having overcome all.*
[y] Isa. 11. 5. Luke 12. 35. 1 Pet. 1. 13.
[z] Isa. 59. 17. 1 Cor. 6. 7. 1 Thess. 5. 8.
[a] Isa. 52. 7. Rom. 10. 15.
[b] 1 John 5. 4.
[c] Isa. 59. 17. 1 Thess. 5. 8.
[d] Heb. 4. 12. Rev. 1. 16. & 2. 16 & 19. 15.
[e] Luke 18. 1. Rom. 12. 12. Col. 4. 2. 1 Thess. 5. 17.
[f] Matt. 26. 41. Mark 13. 33.
[g] ch. 1. 16. Phil. 1. 4. 1 Tim. 2. 1.
[h] Acts 4. 29. Col. 4. 3. 2 Thess. 3. 1.
[i] 2 Cor. 3. 12.
[k] 2 Cor. 5. 20.
[l] Acts 26. 29. & 28. 20. ch. 3. 1. Phil. 1. 7, 13, 14. 2 Tim. 1. 16. & 2. 9. Philem. 10.
‖ Or, *in a chain*
‖ Or, *thereof.*
[m] Acts 28. 31. Phil. 1. 20. 1 Thess. 2. 2.
[n] Col. 4. 7.
[o] Acts 20. 4. 2 Tim. 4. 12. Tit. 3. 12.

VI. Children, obey your parents in the
2 Lord: for this is right. Honour thy
father and mother (which is the first com-
3 mandment with promise), that it may be well
with thee, and thou [1]mayest live long on the
4 [2]earth. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

5 [3]Servants, be obedient unto them that according to the flesh are your [4]masters, with fear and trembling, in singleness of your heart, as
6 unto Christ; not in the way of eyeservice, as men-pleasers; but as [3]servants of Christ, doing the
7 will of God from the [5]heart; with good will doing service, as unto the Lord, and not unto
8 men: knowing that whatsoever good thing each one doeth, the same shall he receive again from
9 the Lord, whether *he be* bond or free. And, ye [4]masters, do the same things unto them, and forbear threatening: knowing that both their Master and yours is in heaven, and there is no respect of persons with him.

10 [6]Finally, [7]be strong in the Lord, and in the
11 strength of his might. Put on the whole armour of God, that ye may be able to stand
12 against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly
13 *places*. Wherefore take up the whole armour of God, that ye may be able to withstand in the
14 evil day, and, having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteous-
15 ness, and having shod your feet with the prepa-
16 ration of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to
17 quench all the fiery darts of the evil *one*. And take the helmet of salvation, and the sword of
18 the Spirit, which is the word of God: with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints,
19 and on my behalf, that utterance may be given unto me [8]in opening my mouth, to make known
20 with boldness the mystery of the gospel, for which I am an ambassador in [9]chains; that in it I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, how I do, Tychicus, the beloved brother and

[1] Or, *shalt* [2] Or, *land* [3] Gr. *Bond-servants.* [4] Gr. *lords.* [5] Gr. *soul.* [6] Or, *From henceforth* [7] Gr. *be made powerful.* [8] Or, *in opening my mouth with boldness, to make known* [9] Gr. *a chain.*

faithful minister in the Lord, shall make known to you all things:

22 [p]Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 [q]Peace *be* to the brethren, and love with faith from God the Father and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord Jesus Christ [r]|| in sincerity. Amen.

¶ Written from Rome unto the Ephesians, by Tychicus.

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[p] Col. 4. 8.

[q] 1 Pet. 5. 14.

[r] Tit. 2. 7. || Or, *with incorruption.*

faithful minister in the Lord, shall make known
22 to you all things: whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts.

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ in uncorruptness.

The Epistle of PAUL the Apostle to the PHILIPPIANS.

CHAP. I.

3 *Paul's thankfulness and prayer to God for them:* 21 *his readiness to suffer:* 27 *he exhorteth them to walk worthily.*

PAUL and Timotheus, the servants of Jesus Christ, to all the saints [a]in Christ Jesus which are at Philippi, with the bishops and deacons:

2 [b]Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 [c]I thank my God upon every || remembrance of you,

4 Always in every prayer of mine for you all making request with joy,

5 [d]For your fellowship in the gospel from the first day until now;

6 Being confident of this very thing, that he which hath begun [e]a good work in you, || will perform *it* [f]until the day of Jesus Christ:

7 Even as it is meet for me to think this of you all, because || I have you [g]in my heart; inasmuch as both in [h]my bonds, and in [i]the defence and confirmation of the gospel, [k]ye all are || partakers of my grace.

8 For [l]God is my record, [m]how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, [n]that your love may abound yet more and more in knowledge and *in* all || judgment;

10 That [o]ye may || approve things that || are excellent; [p]that ye may be sincere and without offence [q]till the day of Christ;

11 Being filled with the fruits of righteousness [r]which are by Jesus Christ, [s]unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds || in Christ are manifest [t]in all || the palace, and || in all other *places;*

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and [u]strife; and some also of good will.

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for [x]the defence of the gospel.

18 What then? notwithstanding, every way,

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[a] 1 Cor. 1. 2.
[b] Rom. 1. 7. 2 Cor. 1. 2. 1 Pet. 1. 2.
[c] Rom. 1. 8, 9. 1 Cor. 1. 4. Eph. 1. 15, 16. Col. 1. 3. 1 Thess. 1. 2. 2 Thess. 1. 3. || Or, *mention.*
[d] Rom. 12. 13. & 15. 26. 2 Cor. 8. 1. ch. 4. 14, 15.
[e] John 6. 29. 1 Thess. 1. 3. || Or, *will finish it.*
[f] ver. 10. || Or, *ye have me in your heart.*
[g] 2 Cor. 3. 2. & 7. 3.
[h] Eph. 3. 1. & 6. 20. Col. 4. 3, 18. 2 Tim. 1. 8.
[i] ver. 17.
[k] ch. 4. 14. || Or, *partakers with me of grace.*
[l] Rom. 1. 9. & 9. 1. Gal. 1. 20. 1 Thess. 2. 5.
[m] ch. 2. 26. & 4. 1. [n] 1 Thess. 3. 12. Philem. 6. || Or, *sense.*
[o] Rom. 2. 18. & 12. 2. Eph. 5. 10. || Or, *try.* || Or, *differ.*
[p] Acts 24. 16. 1 Thess. 3. 13. & 5. 23.
[q] 1 Cor. 1. 8.
[r] John 15. 4, 5. Eph. 2. 10. Col. 1. 6.
[s] John 15. 8. Eph. 1. 12, 14. || Or *for Christ.*
[t] ch. 4. 22. || Or, *Cesar's court.* || Or, *to all others.*
[u] ch. 2. 3.
[x] ver. 7.

[1] Gr. *bond-servants.*
[2] Or, *overseers*
[3] Or, *ye have me in your heart*
[4] Or, *prove the things that differ*
[5] Gr. *fruit.*
[6] Gr. *in the whole Prætorium.*
[7] Gr. *trusting in my bonds.*

I. Paul and Timothy,[1] servants of Christ Jesus, to all the saints in Christ Jesus which are at
2 Philippi, with the [2]bishops and deacons: Grace to you and peace from God our Father and the Lord Jesus Christ.

3 I thank my God upon all my remembrance
4 of you, always in every supplication of mine on behalf of you all making my supplication
5 with joy, for your fellowship in furtherance of
6 the gospel from the first day until now; being confident of this very thing, that he which began a good work in you will perfect it until the
7 day of Jesus Christ: even as it is right for me to be thus minded on behalf of you all, because [3]I have you in my heart, inasmuch as, both in my bonds and in the defence and confirmation of the gospel, ye all are partakers with me of
8 grace. For God is my witness, how I long after you all in the tender mercies of Christ Jesus.
9 And this I pray, that your love may abound yet more and more in knowledge and all dis-
10 cernment; so that ye may [4]approve the things that are excellent; that ye may be sincere and
11 void of offence unto the day of Christ; being filled with the [5]fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.

12 Now I would have you know, brethren, that the things *which happened* unto me have fallen
13 out rather unto the progress of the gospel; so that my bonds became manifest in Christ [6]throughout the whole prætorian guard, and
14 to all the rest; and that most of the brethren in the Lord, [7]being confident through my bonds, are more abundantly bold to speak the word
15 of God without fear. Some indeed preach Christ even of envy and strife; and some
16 also of good will: the one *do it* of love, knowing that I am set for the defence of the gospel:
17 but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in
18 my bonds. What then? only that in every way,

whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation [y]through your prayer, and the supply of [z]the Spirit of Jesus Christ.

20 According to my [a]earnest expectation, and *my* hope, that [b]in nothing I shall be ashamed, but *that* [c]with all boldness, as always, *so* now also, Christ shall be magnified in my body, whether *it be* by life, or by death.

21 For to me to live *is* Christ, and to die *is* gain.

22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

23 For [d]I am in a strait betwixt two, having a desire to [e]depart, and to be with Christ: which is far better:

24 Nevertheless, to abide in the flesh *is* more needful for you.

25 And [f]having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That [g]your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

27 Only [h]let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, [i]that ye stand fast in one spirit, [k]with one mind [l]striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: [m]which is to them an evident token of perdition, [n]but to you of salvation, and that of God.

29 For unto you [o]it is given in the behalf of Christ, [p]not only to believe on him, but also to suffer for his sake;

30 [q]Having the same conflict [r]which ye saw in me, *and* now hear *to be* in me.

CHAP. II.

1 *Love and unity recommended;* 3 *humility;* 12 *to be diligent in the way of salvation;* 14 *and cheerfully to submit to God's will.*

IF *there be* therefore any consolation in Christ, if any comfort of love, [a]if any fellowship of the Spirit, if any [b]bowels and mercies,

2 [c]Fulfil ye my joy, [d]that ye be like-minded, having the same love, *being* of one accord, of one mind.

3 [e]*Let* nothing *be done* through strife or vain glory; but [f]in lowliness of mind let each esteem other better than themselves.

4 [g]Look not every man on his own things, but every man also on the things of others.

5 [h]Let this mind be in you, which was also in Christ Jesus:

6 Who, [i]being in the form of God, [k]thought it not robbery to be equal with God:

7 [l]But made himself of no reputation, and took upon him the form [m]of a servant, and [n]was made in the ‖ likeness of men:

8 And being found in fashion as a man, he

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y 2 Cor. 1. 11.
z Rom. 8. 9.
a Rom. 8. 19.
b Rom. 5. 5.
c Eph. 6. 19,20.
d 2 Cor. 5. 8.
e 2 Tim. 4. 6.
f ch. 2. 24.
g 2 Cor. 1. 14. & 5. 12.
h Eph. 4. 1. Col. 1. 10. 1 Thess. 2. 12. & 4. 1.
i ch. 4. 1.
k 1 Cor. 1. 10.
l Jude 3.
m 2 Thess. 1. 5.
n Rom. 8. 17. 2 Tim. 2. 11.
o Acts 5. 41. Rom. 5. 3.
p Eph. 2. 8.
q Col. 2. 1.
r Acts 16.19,&c. 1 Thess. 2. 2.
a 2 Cor. 13. 14.
b Col. 3. 12.
c John 3. 29.
d Rom. 12.16. & 15. 5. 1 Cor. 1. 10. 2 Cor. 13. 11. ch. 1.27. & 3.16. & 4. 2. 1 Pet. 3. 8.
e Gal. 5. 26. ch. 1. 15, 16. Jam. 3. 14.
f Rom. 12. 10. Eph. 5. 21. 1 Pet. 5. 5.
g 1 Cor. 10. 24, 33. & 13. 5.
h Matt. 11. 29. John 13. 15. 1 Pet. 2. 21. 1 John 2. 6.
i John 1. 1, 2. & 17. 5. 2 Cor. 4. 4. Col. 1. 15. Heb. 1. 3.
k John 5. 18. & 10. 33
l Ps. 22. 6. Isa. 53. 3. Dan. 9. 26. Mark 9. 12. Rom. 15. 3.
m Isa. 42. 1. & 49. 3, 6. & 52. 13. & 53. 11. Ezek. 34. 23,24. Zech. 3. 8. Matt. 20. 28. Luke 22. 27.
n John 10. 14. Rom. 1. 3. & 8. 3. Gal. 4. 4. Heb. 2. 14, 17.
‖ Or, *habit.*

whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will
19 rejoice. For I know that this shall turn to my salvation, through your supplication and the
20 supply of the Spirit of Jesus Christ, according to my earnest expectation and hope, that in nothing shall I be put to shame, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether by life, or by
21 death. For to me to live is Christ, and to die
22 is gain. [1]But if to live in the flesh,—*if* this is the fruit of my work, then [2]what I shall choose
23 [3]I wot not. But I am in a strait betwixt the two, having the desire to depart and be with
24 Christ; for it is very far better: yet to abide
25 in the flesh is more needful for your sake. And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress
26 and joy [4]in the faith; that your glorying may abound in Christ Jesus in me through my pres-
27 ence with you again. Only [5]let your manner of life be worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving [6]for the faith
28 of the gospel; and in nothing affrighted by the adversaries: which is for them an evident token of perdition, but of your salvation, and that
29 from God; because to you it hath been granted in the behalf of Christ, not only to believe on
30 him, but also to suffer in his behalf: having the same conflict which ye saw in me, and now hear
• to be in me.

1 Or, *But if to live in the flesh* be my lot, *this is the fruit of my work: and what I shall choose I wot not.*
2 Or, *what shall I choose?*
3 Or, *I do not make known*
4 Or, *of faith*
5 Gr. *behave as citizens worthily.*
6 Gr. *with.*
7 Some ancient authorities read *of the same mind.*
8 Gr. *being originally.*
9 Gr. *a thing to be grasped.*
10 Gr. *bond-servant.*
11 Gr. *becoming in.*

II. If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compas-
2 sions, fulfil ye my joy, that ye be of the same mind, having the same love, being of one ac-
3 cord, [7]of one mind; *doing* nothing through faction or through vainglory, but in lowliness of mind each counting other better than him-
4 self; not looking each of you to his own things, but each of you also to the things of others.
5 Have this mind in you, which was also in
6 Christ Jesus: who, [8]being in the form of God, counted it not [9]a prize to be on an equality
7 with God, but emptied himself, taking the form of a [10]servant, [11]being made in the likeness
8 of men; and being found in fashion as a man, he

humbled himself, and [o]became obedient unto death, even the death of the cross.

9 Wherefore God also [p]hath highly exalted him, and [q]given him a name which is above every name:

10 [r]That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And [s]*that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

12 Wherefore, my beloved, [t]as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with [u]fear and trembling.

13 For [x]it is God which worketh in you both to will and to do of *his* good pleasure.

14 Do all things [y]without murmurings and [z]disputings:

15 That ye may be blameless and ‖harmless, [a]the sons of God, without rebuke, [b]in the midst of [c]a crooked and perverse nation, among whom ‖[d]ye shine as lights in the world;

16 Holding forth the word of life; that [e]I may rejoice in the day of Christ, that [f]I have not run in vain, neither laboured in vain.

17 Yea, and if [g]I be †offered upon the sacrifice [h]and service of your faith, [i]I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 ‖But I trust in the Lord Jesus to send [k]Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man [l]‖like-minded, who will naturally care for your state.

21 For all [m]seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, [n]that as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But [o]I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you [p]Epaphroditus, my brother, and companion in labour, and [q]fellow-soldier, [r]but your messenger, and [s]he that ministered to my wants.

26 [t]For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and ‖[u]hold such in reputation.

30 Because for the work of Christ he was nigh unto death, not regarding his life, [x]to supply your lack of service toward me.

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[o] Matt. 26. 39, 42. John 10. 18. Heb. 5. 8. & 12. 2.
[p] John 17. 1, 2, 5. Acts 2. 33. Heb. 2. 9.
[q] Eph. 1. 20, 21. Heb. 1. 4.
[r] Isa. 45. 23. Matt. 28. 18. Rom. 14. 11. Rev. 5. 13.
[s] John 13. 13. Acts 2. 36. Rom. 14. 9. 1 Cor. 8. 6. & 12. 3.
[t] ch. 1. 5.
[u] Eph. 6. 5.
[x] 2 Cor. 3. 5. Heb. 13. 21.
[y] 1 Cor. 10. 10. 1 Pet. 4. 9.
[z] Rom. 14. 1.
‖ Or, *sincere.*
[a] Matt. 5. 45. Eph. 5. 1.
[b] 1 Pet. 2. 12.
[c] Deut. 32. 5.
‖ Or, *shine ye.*
[d] Matt. 5. 14, 16. Eph. 5. 8
[e] 2 Cor. 1. 14. 1 Thess. 2. 19.
[f] Gal. 2. 2. 1 Thess. 3. 5.
[g] 2 Tim. 4. 6.
† Gr. *poured forth.*
[h] Rom. 15. 16.
[i] 2 Cor. 7. 4. Col. 1. 24.
‖ Or, *Moreover.*
[k] Rom. 16. 21. 1 Thess. 3. 2.
[l] Ps. 55. 13
‖ Or, *so dear unto me.*
[m] 1 Cor. 10. 24, 33. & 13. 5. 2 Tim. 4. 10, 16.
[n] 1 Cor. 4. 17. 1 Tim. 1. 2. 2 Tim. 1. 2.
[o] ch. 1. 25. Philem. 22.
[p] ch. 4. 18.
[q] Philem. 2.
[r] 2 Cor. 8. 23
[s] 2 Cor. 11. 9. ch. 4. 18.
[t] ch. 1. 3.
‖ Or, *honour such.*
[u] 1 Cor. 16. 18 1 Thess. 5. 12. 1 Tim. 5. 17.
[x] 1 Cor. 16. 17. ch. 4. 10.

humbled himself, becoming obedient *even* unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto
10 him the name which is above every name; that in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth and
11 [1]*things* under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 So then, my beloved, even as ye have always obeyed, not [2]as in my presence only, but now much more in my absence, work out your own
13 salvation with fear and trembling; for it is God which worketh in you both to will and to work,
14 for his good pleasure. Do all things without
15 murmurings and disputings; that ye may be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as
16 [3]lights in the world, holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither
17 labour in vain. Yea, and if I am [4]offered upon the sacrifice and service of your faith, I joy, and
18 rejoice with you all: and in the same manner do ye also joy, and rejoice with me.

19 But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good
20 comfort, when I know your state. For I have no man likeminded, who will care [5]truly for your
21 state. For they all seek their own, not the
22 things of Jesus Christ. But ye know the proof of him, that, as a child *serveth* a father, *so* he served with me in furtherance of the gospel.
23 Him therefore I hope to send forthwith, so soon
24 as I shall see how it will go with me: but I trust in the Lord that I myself also shall come
25 shortly. But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your [6]messenger
26 and minister to my need; since he longed [7]after you all, and was sore troubled, because ye had
27 heard that he was sick: for indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, that I might
28 not have sorrow upon sorrow. I have sent him therefore the more diligently, that, when ye see him again, ye may rejoice, and that I may be
29 the less sorrowful. Receive him therefore in
30 the Lord with all joy; and hold such in honour: because for the work of [8]Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me.

[1] Or, things *of the world below*
[2] Some ancient authorities omit *as.*
[3] Gr. *luminaries.*
[4] Gr. *poured out as a drink-offering*
[5] Gr. *genuinely*
[6] Gr *apostle.*
[7] Many ancient authorities read *to see you all.*
[8] Many ancient authorities read *the Lord.*

CHAP. III.

2 To beware of false teachers; 4 his grounds of confidence, 7 but that he disclaimed them all; 12 his anxiety for the heavenly prize.

FINALLY, my brethren, [a]rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 [b]Beware of dogs, beware of [c]evil workers, [d]beware of the concision.

3 For we are [e]the circumcision, [f]which worship God in the Spirit, and [g]rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though [h]I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 [i]Circumcised the eighth day, [k]of the stock of Israel, [l]*of* the tribe of Benjamin, [m]an Hebrew of the Hebrews; as touching the law, [n]a Pharisee;

6 [o]Concerning zeal, [p]persecuting the church; [q]touching the righteousness which is in the law, [r]blameless.

7 But [s]what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things *but* loss [t]for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9 And be found in him, not having [u]mine own righteousness, which is of the law, but [x]that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and [y]the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might [z]attain unto the resurrection of the dead.

12 Not as though I had already [a]attained, either were already [b]perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, [c]forgetting those things which are behind, and [d]reaching forth unto those things which are before,

14 [e]I press toward the mark for the prize of [f]the high calling of God in Christ Jesus.

15 Let us therefore, as many as be [g]perfect, [h]be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, [i]let us walk [k]by the same rule, [l]let us mind the same thing.

17 Brethren, [m]be followers together of me, and mark them which walk so as [n]ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* [o]the enemies of the cross of Christ:

19 [p]Whose end *is* destruction, [q]whose God *is their* belly, and [r]*whose* glory *is* in their shame, [s]who mind earthly things.)

20 For [t]our conversation is in heaven; [u]from whence also we [x]look for the Saviour, the Lord Jesus Christ:

Anno DOMINI 61.

[a] 2 Cor. 13. 11. ch. 4. 4. 1 Thess. 5. 16.
[b] Isa. 56. 10. Gal. 5. 15.
[c] 2 Cor. 11. 13.
[d] Rom. 2. 28. Gal. 5. 2.
[e] Deut. 10. 16. & 30. 6. Jer. 4. 4. Rom. 2. 29. & 4. 11, 12. Col. 2. 11.
[f] John 4. 23, 24. Rom. 7. 6.
[g] Gal. 6. 14.
[h] 2 Cor. 11. 18, 21.
[i] Gen. 17. 12.
[k] 2 Cor. 11. 22.
[l] Rom. 11. 1.
[m] 2 Cor. 11. 22.
[n] Acts 23. 6. & 26. 4, 5.
[o] Acts 22. 3. Gal. 1. 13, 14.
[p] Acts 8. 3. & 9. 1.
[q] Rom. 10. 5.
[r] Luke 1. 6.
[s] Matt. 13. 44.
[t] Isa. 53. 11. Jer. 9. 23, 24 John 17. 3. 1 Cor. 2. 2. Col. 2. 2.
[u] Rom. 10. 3, 5.
[x] Rom. 1. 17. & 3. 21, 22. & 9. 30. & 10. 3, 6. Gal. 2. 10.
[y] Rom. 6. 3, 4, 5. & 8. 17. 2 Cor. 4. 10, 11. 2 Tim. 2. 11, 12. 1 Pet. 4. 13.
[z] Acts 26. 7.
[a] 1 Tim. 6. 12.
[b] Heb. 12. 23.
[c] Ps. 45. 10. Luke 9. 62. 2 Cor. 5. 16.
[d] 1 Cor. 9 24, 26. Heb. 6. 1.
[e] 2 Tim. 4. 7, 8. Heb. 12. 1.
[f] Heb. 3. 1.
[g] 1 Cor. 2. 6. & 14. 20.
[h] Gal. 5. 10.
[i] Rom. 12. 16. & 15. 5.
[k] Gal. 6. 16.
[l] ch. 2. 2.
[m] 1 Cor. 4. 16. & 11. 1. ch. 4. 9. 1 Thess. 1. 6.
[n] 1 Pet. 5. 3.
[o] Gal. 1. 7. & 2. 21. & 6. 12. ch. 1. 15, 16.
[p] 2 Cor. 11. 15. 2 Pet. 2. 1.
[q] Rom. 16. 18. 1 Tim. 6. 5. Tit. 1. 11.
[r] Hos. 4. 7. 2 Cor. 11. 12. Gal. 6. 13.
[s] Rom. 8. 5.
[t] Eph. 2. 6, 19. Col. 3. 1, 3.
[u] Acts 1. 11.
[x] 1 Cor. 1. 7. 1 Thess. 1. 10. Tit. 2. 13.

1 Or, *farewell*
2 Or, *seemeth*
3 Gr. *gains.*
4 Or, *refuse*
5 Or, *not having as my righteousness that which is of the law*
6 Gr. *upon.*
7 Or, *apprehend, seeing that also I was apprehended*
8 Many ancient authorities omit *yet.*
9 Or, *upward*
10 Or, *commonwealth*

III. Finally, my brethren, [1]rejoice in the Lord. To write the same things to you, to me indeed is not irksome, but for you it is
2 safe. Beware of the dogs, beware of the evil
3 workers, beware of the concision: for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no
4 confidence in the flesh: though I myself might have confidence even in the flesh: if any other man [2]thinketh to have confidence in the flesh, I
5 yet more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Phar-
6 isee; as touching zeal, persecuting the church; as touching the righteousness which is in the law,
7 found blameless. Howbeit what things were [3]gain to me, these have I counted loss for Christ.
8 Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but [4]dung, that I may
9 gain Christ, and be found in him, [5]not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is of God [6]by
10 faith: that I may know him, and the power of his resurrection, and the fellowship of his suffer-
11 ings, becoming conformed unto his death; if by any means I may attain unto the resurrection
12 from the dead. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may [7]apprehend that for which also I was apprehended by Christ Jesus.
13 Brethren, I count not myself [8]yet to have apprehended: but one thing *I do*, forgetting the things which are behind, and stretching forward
14 to the things which are before, I press on toward the goal unto the prize of the [9]high calling of
15 God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye are otherwise minded, even this
16 shall God reveal unto you: only, whereunto we have already attained, by that same *rule* let us walk.
17 Brethren, be ye imitators together of me, and mark them which so walk even as ye
18 have us for an ensample. For many walk, of whom I told you often, and now tell you even weeping, *that they are* the enemies of
19 the cross of Christ: whose end is perdition, whose god is the belly, and *whose* glory is in
20 their shame, who mind earthly things. For our [10]citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ:

21 [y]Who shall change our vile body, that it may be fashioned like unto his glorious body, [z]according to the working whereby he is able [a]even to subdue all things unto himself.

CHAP. IV.

4 *General exhortations;* 10 *his joy for their liberality toward him, and God's grace in them.*

THEREFORE, my brethren dearly beloved and [a]longed for, [b]my joy and crown, so [c]stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, [d]that they be of the same mind in the Lord.

3 And I entreat thee also, true yoke-fellow, help those women which [e]laboured with me in the gospel, with Clement also, and *with* other my fellow-labourers, whose names *are* in [f]the book of life.

4 [g]Rejoice in the Lord always: *and* again I say, Rejoice.

5 Let your moderation be known unto all men. [h]The Lord *is* at hand.

6 [i]Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And [k]the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things *are* || honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, [l]whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9 [m]Those things which ye have both learned, and received, and heard, and seen in me, do: and [n]the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last [o]your care of me || hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, [p]*therewith* to be content.

12 [q]I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things [r]through Christ which strengtheneth me.

14 Notwithstanding, ye have well done that [s]ye did communicate with my affliction.

15 Now ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, [t]no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire [u]fruit that may abound to your account.

18 But || I have all, and abound: I am full, having received [x]of Epaphroditus the things *which were*

Anno DOMINI 64.

[y] 1 Cor. 15. 43, 48, 49. Col. 3. 4. 1 John 3. 2.
[z] Eph. 1. 19.
[a] 1 Cor. 15. 26, 27.

[a] ch. 1. 8.
[b] 2 Cor. 1. 14. ch. 2. 16. 1 Thess. 2. 19, 20.
[c] ch. 1. 27.
[d] ch. 2. 2, & 3. 16.
[e] Rom. 16. 3. ch. 1. 27.

[f] Ex. 32. 32. Ps. 69. 28. Dan. 12. 1. Luke 10 20. Rev. 3. 5. & 13. 8. & 20. 12. & 21. 27.
[g] Rom. 12. 12. ch. 3. 1. 1 Thess. 5. 16. 1 Pet. 4. 13.
[h] Heb. 10. 25. Jam. 5. 8, 9. 1 Pet. 4. 7. 2 Pet. 3. 8, 9. See 2 Thess. 2. 2.
[i] Ps. 55. 22. Prov. 16. 3. Matt. 6. 25. Luke 12. 22. 1 Pet. 5. 7.
[k] John 14. 27. Rom. 5. 1. Col. 3. 15.
|| Or, *venerable.*
[l] 1 Thess. 5. 22.

[m] ch. 3. 17.
[n] Rom. 15. 33. & 16. 20. 1 Cor. 14. 33. 2 Cor. 13. 11. 1 Thess. 5. 23. Heb. 13. 20.
[o] 2 Cor. 11. 9.
|| Or, *is revived.*

[p] 1 Tim. 6. 6, 8.

[q] 1 Cor. 4. 11. 2 Cor. 6. 10. & 11. 27.

[r] John 15. 5. 2 Cor. 12. 9.
[s] ch. 1. 7.
[t] 2 Cor. 11. 8, 9.
[u] Rom. 15. 28. Tit. 3. 14.
|| Or, *I have received all.*
[x] ch. 2. 25.

1 Or, *Farewell*
2 Or, *gentleness*
3 Gr. *reverend.*
4 Or, *gracious*
5 Gr. *take account of*
6 Gr. *rejoiced.*
7 Or, *seeing that*

21 who shall fashion anew the body of our humiliation, *that it may be* conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

IV. Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.

2 I exhort Euodia, and I exhort Syntyche, to be
3 of the same mind in the Lord. Yea, I beseech thee also, true yokefellow, help these women, for they laboured with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

4 [1]Rejoice in the Lord alway: again I will say,
5 [1]Rejoice. Let your [2]forbearance be known unto
6 all men. The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be
7 made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are [3]honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are [4]of good report; if there be any virtue, and if there be any praise, [5]think on these
9 things. The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

10 But I [6]rejoice in the Lord greatly, that now at length ye have revived your thought for me; [7]wherein ye did indeed take thought, but ye
11 lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state
12 I am, therein to be content. I know how to be abased, and I know also how to abound: in every thing and in all things have I learned the secret both to be filled and to be hungry, both to abound
13 and to be in want. I can do all things in him
14 that strengtheneth me. Howbeit ye did well,
15 that ye had fellowship with my affliction. And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving
16 and receiving, but ye only; for even in Thessalonica ye sent once and again unto
17 my need. Not that I seek for the gift; but I seek for the fruit that increaseth to your account.
18 But I have all things, and abound: I am filled, having received from Epaphroditus the things *that*

sent from you, [y]an odour of a sweet smell, [z]a sacrifice acceptable, well-pleasing to God.

19 But my God [a]shall supply all your need [b]according to his riches in glory by Christ Jesus.

20 [c]Now unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren [d]which are with me greet you.

22 All the saints salute you, [e]chiefly they that are of Cesar's household.

23 [f]The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome, by Epaphroditus.

Anno DOMINI 64.

[y] Heb. 13. 16.
[z] 2 Cor. 9. 12.
[a] Ps. 23. 1. 2 Cor. 9. 8.
[b] Eph. 1. 7. & 3. 16.
[c] Rom. 16. 27. Gal. 1. 5.
[d] Gal. 1. 2.
[e] ch. 1. 13.
[f] Rom. 16. 24.

[1] Gr. *unto the ages of the ages.*

came from you, an odour of a sweet smell, a
19 sacrifice acceptable, well-pleasing to God. And my God shall fulfil every need of yours accord-
20 ing to his riches in glory in Christ Jesus. Now unto our God and Father *be* the glory [1]for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The
22 brethren which are with me salute you. All the saints salute you, especially they that are of Cæsar's household.

23 The grace of the Lord Jesus Christ be with your spirit.

The Epistle of PAUL the Apostle to the COLOSSIANS.

CHAP. I.

1 *Paul thanketh God for their faith,* 9 *prayeth for their increase in grace,* 15 *and describeth the exalted nature and office of Christ.*

PAUL, [a]an apostle of Jesus Christ, by the will of God, and Timotheus *our* brother,

2 To the saints [b]and faithful brethren in Christ which are at Colosse: [c]Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

3 [a]We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you,

4 [c]Since we heard of your faith in Christ Jesus, and of [f]the love *which ye have* to all the saints,

5 For the hope [g]which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel:

6 Which is come unto you, [h]as *it is* in all the world; and [i]bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it,* and knew [k]the grace of God in truth:

7 As ye also learned of [l]Epaphras our dear fellow-servant, who is for you [m]a faithful minister of Christ;

8 Who also declared unto us your [n]love in the Spirit.

9 [o]For this cause we also, since the day we heard *it,* do not cease to pray for you, and to desire [p]that ye might be filled with [q]the knowledge of his will [r]in all wisdom and spiritual understanding;

10 [s]That ye might walk worthy of the Lord [t]unto all pleasing, [u]being fruitful in every good work, and increasing in the knowledge of God;

11 [x]Strengthened with all might, according to his glorious power, [y]unto all patience and long-suffering [z]with joyfulness;

12 [a]Giving thanks unto the Father, which hath made us meet to be partakers of [b]the inheritance of the saints in light:

13 Who hath delivered us from [c]the power of darkness, [d]and hath translated *us* into the kingdom of † his dear Son:

Anno DOMINI 64.

[a] Eph. 1. 1.
[b] 1 Cor. 4. 17. Eph. 6. 21.
[c] Gal. 1. 3.
[d] 1 Cor. 1. 4. Eph. 1. 16. Phil 1. 3. & 4. 6.
[e] Eph. 1. 15. Philem. 5.
[f] Heb. 6. 10.
[g] 2 Tim. 4. 8. 1 Pet. 1. 4.
[h] Matt. 24. 14. Mark 16. 15. Rom. 10. 18. ver. 23.
[i] Mark 4. 8. John 15. 16. Phil. 1. 11.
[k] 2 Cor. 6. 1. Eph. 3. 2. Tit. 2. 11. 1 Pet. 6. 12.
[l] ch. 4. 12. Philem. 23.
[m] 2 Cor. 11. 23. 1 Tim. 4. 6.
[n] Rom. 15. 30.
[o] Eph. 1. 15, 16. ver. 3, 4.
[p] 1 Cor. 1. 5.
[q] Rom. 12. 2. Eph. 5. 10, 17.
[r] Eph. 1. 8.
[s] Eph. 4. 1. Phil. 1. 27. 1 Thess. 2. 12.
[t] 1 Thess. 4. 1.
[u] John 15. 16. 2 Cor. 9. 8. Phil. 1. 11. Titus 3. 1. Heb. 13. 21.
[x] Eph. 3. 16. & 6. 10.
[y] Eph. 4. 2.
[z] Acts 5. 41. Rom. 5. 3.
[a] Eph. 5. 20. ch. 3. 15.
[b] Acts 26. 18. Eph. 1. 11.
[c] Eph. 6. 12. Heb. 2. 14. 1 Pet. 2. 9.
[d] 1 Thess. 2. 12. 2 Pet. 1. 11.
† Gr. *the Son of his love.* Matt. 3. 17. Eph. 1. 6.

[1] Gr. *the brother.*
[2] Or, *to those that are at Colossæ, holy and faithful brethren in Christ*
[3] Many ancient authorities read *your.*

I. Paul, an apostle of Christ Jesus through the will of God, and Timothy [1]our brother,
2 [2]to the saints and faithful brethren in Christ *which are* at Colossæ; Grace to you and peace from God our Father.

3 We give thanks to God the Father of our
4 Lord Jesus Christ, praying always for you, having heard of your faith in Christ Jesus, and of the love which ye have toward all the saints,
5 because of the hope which is laid up for you in the heavens, whereof ye heard before in the
6 word of the truth of the gospel, which is come unto you; even as it is also in all the world bearing fruit and increasing, as *it doth* in you also, since the day ye heard and knew the grace
7 of God in truth; even as ye learned of Epaphras our beloved fellow-servant, who is a faithful min-
8 ister of Christ on [3]our behalf, who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard *it,* do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and un-
10 derstanding, to walk worthily of the Lord [4]unto all pleasing, bearing fruit in every good work, and increasing [5]in the knowledge of God;
11 [6]strengthened [7]with all power, according to the might of his glory, unto all patience and long-
12 suffering with joy; giving thanks unto the Father, who made [8]us meet to be partakers of
13 the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love;

[4] Or, *unto all pleasing, in every good work, bearing fruit and increasing, etc.* [5] Or, *by*
[6] Gr. *made powerful.* [7] Or, *in* [8] Some ancient authorities read *you.*

14 [e]In whom we have redemption through his blood, *even* the forgiveness of sins;

15 Who is [f]the image of the invisible God, [g]the first-born of every creature:

16 For [h]by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or [i]dominions, or principalities, or powers: all things were created [k]by him, and for him:

17 [l]And he is before all things, and by him all things consist.

18 And [m]he is the head of the body, the church: who is the beginning, [n]the first-born from the dead; that ‖ in all *things* he might have the pre-eminence.

19 For it pleased *the Father* that [o]in him should all fulness dwell;

20 And, ‖ [p]having made peace through the blood of his cross, [q]by him to reconcile [r]all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, [s]that were some time alienated and enemies ‖ in *your* mind [t]by wicked works, yet now hath he reconciled

22 [u]In the body of his flesh through death, [x]to present you holy, and unblamable, and unreprovable, in his sight:

23 If ye continue in the faith [y]grounded and settled, and *be* [z]not moved away from the hope of the gospel, which ye have heard, [a]*and* which was preached [b]to every creature which is under heaven: [c]whereof I Paul am made a minister;

24 [d]Who now rejoice in my sufferings [e]for you, and fill up [f]that which is behind of the afflictions of Christ in my flesh for [g]his body's sake, which is the church:

25 Whereof I am made a minister, according to [h]the dispensation of God which is given to me for you, ‖ to fulfil the word of God;

26 *Even* [i]the mystery which hath been hid from ages, and from generations, [k]but now is made manifest to his saints:

27 [l]To whom God would make known what *is* [m]the riches of the glory of this mystery among the Gentiles; which is Christ ‖ in you, [n]the hope of glory:

28 Whom we preach, [o]warning every man, and teaching every man in all wisdom; [p]that we may present every man perfect in Christ Jesus:

29 [q]Whereunto I also labour, [r]striving [s]according to his working, which worketh in me mightily.

CHAP. II.

1 *He exhorteth them to constancy in Christ,* 8 *to beware of philosophy and human traditions,* 16 *not to submit to legal ordinances, worshipping of angels, &c.*

FOR I would that ye knew what great ‖ [a]conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh;

2 [b]That their hearts might be comforted, [c]being knit together in love, and unto all riches of the full assurance of understanding, [d]to the acknowledgment of the mystery of God, and of the Father, and of Christ;

Anno DOMINI 64.

[e] Eph. 1. 7.
[f] 2 Cor. 4. 4. Heb. 1. 3.
[g] Rev. 3. 14.
[h] John 1. 3. 1 Cor. 8. 6. Eph. 3. 9. Heb. 1. 2.
[i] Rom. 8. 38. Eph. 1. 21. ch. 2. 10, 15. 1 Pet. 3. 22.
[k] Rom. 11. 36. Heb. 2. 10.
[l] John 1. 1, 3. & 17. 5. 1 Cor. 8. 6.
[m] Eph. 1. 10, 22. & 4. 15. & 5. 23. 1 Cor. 11. 3.
[n] Acts 26. 23. 1 Cor. 15. 20, 23. Rev. 1. 5.
‖ Or, *among all.*
[o] John 1. 16. & 3. 34. ch. 2. 9. & 3. 11.
‖ Or, *making peace.*
[p] Eph. 2. 14, 15, 16.
[q] 2 Cor. 5. 18.
[r] Eph. 1. 10.
[s] Eph. 2. 1, 2, 12, 19. & 4. 18.
‖ Or, *by your mind in wicked works.*
[t] Tit. 1. 15, 16.
[u] Eph. 2. 15, 16.
[x] Luke 1. 75. Eph. 1. 4. & 5. 27. 1 Thess. 4. 7. Tit. 2. 14. Jude 24.
[y] Eph. 3. 17. ch. 2. 7.
[z] John 15. 6.
[a] Rom. 10. 18.
[b] ver. 6.
[c] Acts 1. 17. 2 Cor. 3. 6. & 4. 1. & 5. 18. Eph. 3. 7. ver. 25. 1 Tim. 2. 7.
[d] Rom. 5. 3. 2 Cor. 7. 4.
[e] Eph. 3. 1, 13.
[f] 2 Cor. 1. 5, 6. Phil. 3. 10. 2 Tim. 1. 8. & 2. 10.
[g] Eph. 1. 23.
[h] 1 Cor. 9. 17. Gal. 2. 7. Eph. 3. 2. ver. 23.
‖ Or, *fully to preach the word of God.* Rom. 15. 19.
[i] Rom. 16. 25. 1 Cor. 2. 7. Eph. 3. 9.
[k] Matt. 13. 11. 2 Tim. 1. 10.
[l] 2 Cor. 2. 14.
[m] Rom. 9. 23. Eph. 1. 7. & 3. 8.
‖ Or, *among you.*
[n] 1 Tim. 1. 1.
[o] Acts 20. 20, 27, 31.
[p] 2 Cor. 11. 2. Eph. 5. 27. ver. 22.
[q] 1 Cor. 15. 10.
[r] ch. 2. 1.
[s] Eph. 1. 19. & 3. 7, 20.
‖ Or, *fear*, or, *care.*
[a] ch. 1. 29. Phil. 1. 30. 1 Thess. 2. 2.
[b] 2 Cor. 1. 6.
[c] ch. 3. 14.
[d] Phil. 3. 8. ch. 1. 9.

1 That is, *hold together.*
2 Or, *that among all he might have*
3 Or, *for the whole fulness* of God *was pleased to dwell in him*

14 in whom we have our redemption, the forgive-
15 ness of our sins: who is the image of the in-
16 visible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created
17 through him, and unto him; and he is before
18 all things, and in him all things [1]consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; [2]that in all things he might have the preemi-
19 nence. [3]For it was the good pleasure *of the Father* that in him should all the fulness dwell;
20 and through him to reconcile all things [4]unto [5]himself, having made peace through the blood of his cross; through him, *I say*, whether things
21 upon the earth, or things in the heavens. And you, being in time past alienated and enemies in your mind in your evil works, yet now [6]hath
22 he reconciled in the body of his flesh through death, to present you holy and without blemish
23 and unreproveable before him: if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister.

24 Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his
25 body's sake, which is the church; whereof I was made a minister, according to the [7]dispensation of God which was given me to you-ward, to
26 fulfil the word of God, *even* the mystery which hath been hid [8]from all ages and generations: but now hath it been manifested to his saints,
27 to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope
28 of glory: whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect
29 in Christ; whereunto I labour also, striving according to his working, which worketh in me [9]mightily.

II. For I would have you know how greatly I strive for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;
2 that their hearts may be comforted, they being knit together in love, and unto all riches of the [10]full assurance of understanding, that they may know the mystery of God, [11]*even* Christ,

4 Or, *into him* 5 Or, *him* 6 Some ancient authorities read *ye have been reconciled.*
7 Or, *stewardship* 8 Gr. *from the ages and from the generations.* 9 Or, *in power*
10 Or, *fulness* 11 The ancient authorities vary much in the text of this passage.

3 ‖ [c]In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, [f]lest any man should beguile you with enticing words.

5 For [g]though I be absent in the flesh, yet am I with you in the spirit, joying and beholding [h]your order, and the [i]steadfastness of your faith in Christ.

6 [k]As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:

7 [l]Rooted and built up in him, and stablished in the faith as ye have been taught, abounding therein with thanksgiving.

8 [m]Beware lest any man spoil you through philosophy and vain deceit, after [n]the tradition of men, after the ‖ [o]rudiments of the world, and not after Christ.

9 For [p]in him dwelleth all the fulness of the Godhead bodily.

10 [q]And ye are complete in him, [r]which is the head of all [s]principality and power:

11 In whom also ye are [t]circumcised with the circumcision made without hands, in [u]putting off the body of the sins of the flesh by the circumcision of Christ:

12 [x]Buried with him in baptism, wherein also [y]ye are risen with *him* through [z]the faith of the operation of God, [a]who hath raised him from the dead.

13 [b]And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 [c]Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 *And* [d]having spoiled [e]principalities and powers, he made a shew of them openly, triumphing over them ‖ in it.

16 Let no man therefore [f]judge you ‖ [g]in meat, or in drink, or ‖ in respect [h]of an holy-day, or of the new-moon, or of the sabbath-*days:*

17 [i]Which are a shadow of things to come; but the body *is* of Christ.

18 [k]Let no man ‖ beguile you of your reward † in a voluntary humility and worshipping of angels, intruding into those things [l]which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding [m]the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore, if ye be [n]dead with Christ from [o]the ‖ rudiments of the world, [p]why as though living in the world, are ye subject to ordinances,

21 ([q]Touch not; taste not; handle not;

22 Which all are to perish with the using;) [r]after the commandments and doctrines of men?

23 [s]Which things have indeed a shew of wisdom, in [t]will-worship, and humility, and ‖ neglecting of the body; not in any honour to the satisfying of the flesh.

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‖ Or, *Wherein.*
[c] 1 Cor. 1. 24. & 2. 6, 7. Eph. 1. 8. ch. 1. 9.
[f] Rom. 16. 18. 2 Cor. 11. 13. Eph. 4. 14. & 5. 6. ver. 8, 18.
[g] 1 Cor. 5. 3. 1 Thess. 2. 17.
[h] 1 Cor. 14. 40.
[i] 1 Pet. 5. 9.
[k] 1 Thess. 4. 1. Jude 3.
[l] Eph. 2. 21, 22. & 3. 17. ch. 1. 23.
[m] Jer. 29. 8. Rom. 16. 17. Eph. 5. 6. v r. 18. Heb. 13. 9.
[n] Matt. 15. 2. Gal. 1. 14. ver. 22.
‖ Or, *elements.*
[o] Gal. 4. 3, 9. ver. 20.
[p] John 1. 14. ch. 1. 1, 19.
[q] John 1. 16.
[r] Eph. 1. 2 ,21. 1 Pet. 3. 22.
[s] ch. 1. 16.
[t] Deut. 10. 16. & 30. 6. Jer. 4. 4. Rom. 2. 29. Phil. 3. 3.
[u] Rom. 6. 6. Eph. 4. 22. ch. 3. 8, 9.
[x] Rom. 6. 4.
[y] ch. 3. 1.
[z] Eph. 1. 19. & 3. 7
[a] Acts 2. 24.
[b] Eph. 2. 1, 5, 6, 11.
[c] Eph. 2. 15, 16.
[d] Gen. 3. 15. Ps. 68. 18. Isa. 53. 12. Matt. 12. 29. Luke 10. 18. & 11. 22. John 12. 11. & 16. 11. Eph. 4. 8. Heb. 2. 14.
[e] Eph. 6. 12.
‖ Or, *in himself.*
[f] Rom. 14. 3, 10, 13.
‖ Or, *for eating and drinking.*
[g] Rom. 14. 2, 17. 1 Cor. 8. 8.
‖ Or, *in part.*
[h] Rom. 14. 5. Gal. 4. 10.
[i] Heb. 8. 5. & 9. 9. & 10. 1.
[k] ver. 4.
‖ Or, *judge against you.*
† Gr. *being a voluntary in humility.* ver. 23.
[l] Ezek. 13. 3. 1 Tim. 1. 7.
[m] Eph. 4. 15, 16.
[n] Rom. 6. 3, 5. & 7. 4, 6. Gal. 2. 19. Eph. 2. 15.
[o] ver. 8.
‖ Or, *elements.*
[p] Gal. 4. 3, 9.
[q] 1 Tim. 4. 3.
[r] Isa. 29. 13 Matt. 15. 9. Tit. 1. 14.
[s] 1 Tim. 4. 8.
[t] ver. 8.
‖ Or, *punishing*, or, *not sparing.*

1 Or, *by*
2 Some ancient authorities insert *in it.*
3 Or, *See whether*
4 Or, *elements*
5 Or, *the bond that was against us by its ordinances*

3 in whom are all the treasures of wisdom and
4 knowledge hidden. This I say, that no one may delude you with persuasiveness of speech.
5 For though I am absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.
6 As therefore ye received Christ Jesus the
7 Lord, *so* walk in him, rooted and builded up in him, and stablished [1]in your faith, even as ye were taught, abounding [2]in thanksgiving.
8 [3]Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the [4]rudiments of the world, and not after Christ:
9 for in him dwelleth all the fulness of the God-
10 head bodily, and in him ye are made full, who
11 is the head of all principality and power: in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of
12 Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised
13 him from the dead. And you, being dead through your trespasses and the uncircumcision of your flesh, you, *I say*, did he quicken together with him, having forgiven us all our trespasses;
14 having blotted out [5]the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing
15 it to the cross; [6]having put off from himself the principalities and the powers, he made a show of them openly, triumphing over them in it.
16 Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new
17 moon or a sabbath day: which are a shadow of the things to come; but the body is Christ's.
18 Let no man rob you of your prize [7]by a voluntary humility and worshipping of the angels, [8]dwelling in the things which he hath [9]seen,
19 vainly puffed up by his fleshly mind, and not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.
20 If ye died with Christ from the [10]rudiments of the world, why, as though living in the world,
21 do ye subject yourselves to ordinances, Handle
22 not, nor taste, nor touch (all which things are to perish with the using), after the precepts and
23 doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; *but are* not of any [11]value against the indulgence of the flesh.

6 Or, *having put off from himself* his body, *he made a show of the principalities, etc*
7 Or, *of his own mere will, by humility, etc.*
8 Or, *taking his stand upon*
9 Many authorities, some ancient, insert *not.*
10 Or, *elements*
11 Or, *honour*

CHAP. III.

1 *He exhorteth to be heavenly minded;* 5 *to mortify corrupt lusts, and all malice;* 12 *to put on kindness, charity, &c.* 18 *Sundry other relative duties.*

IF ye then [a]be risen with Christ, seek those things which are above, where [b]Christ sitteth on the right hand of God.

2 Set your ||affection on things above, not on things on the earth.

3 [c]For ye are dead, [d]and your life is hid with Christ in God.

4 [e]When Christ, *who is* [f]our life, shall appear, then shall ye also appear with him [g]in glory.

5 [h]Mortify therefore [i]your members which are upon the earth; [k]fornication, uncleanness, inordinate affection, [l]evil concupiscence, and covetousness, [m]which is idolatry:

6 [n]For which things' sake the wrath of God cometh on [o]the children of disobedience:

7 [p]In the which ye also walked some time, when ye lived in them.

8 [q]But now ye also put off all these; anger, wrath, malice, blasphemy, [r]filthy communication out of your mouth.

9 [s]Lie not one to another, [t]seeing that ye have put off the old man with his deeds;

10 And have put on the new *man*, which [u]is renewed in knowledge [x]after the image of him that [y]created him:

11 Where there is neither [z]Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: [a]but Christ *is* all, and in all.

12 [b]Put on therefore, [c]as the elect of God, holy and beloved, [d]bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13 [e]Forbearing one another, and forgiving one another, if any man have a || quarrel against any: even as Christ forgave you, so also *do* ye.

14 [f]And above all these things [g]*put on* charity, which is the [h]bond of perfectness.

15 And let [i]the peace of God rule in your hearts, [k]to the which also ye are called [l]in one body; [m]and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another [n]in psalms, and hymns, and spiritual songs, singing [o]with grace in your hearts to the Lord.

17 And [p]whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, [q]giving thanks to God and the Father by him.

18 [r]Wives, submit yourselves unto your own husbands, [s]as it is fit in the Lord.

19 [t]Husbands, love *your* wives, and be not [u]bitter against them.

20 [x]Children, obey *your* parents [y]in all things: for this is well-pleasing unto the Lord.

21 [z]Fathers, provoke not your children *to anger*, lest they be discouraged.

22 [a]Servants, obey [b]in all things *your* masters [c]according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God:

23 [d]And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

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[a] Rom. 6. 5. Eph. 2. 6. ch. 2. 12.
[b] Rom. 8. 34. Eph 1. 20.
|| Or, *mind.*
[c] Rom. 6 2. Gal. 2. 20. ch. 2. 20.
[d] 2 Cor. 5. 7. ch. 1. 5.
[e] 1 John 3. 2.
[f] John 11. 25. & 14. 6.
[g] 1 Cor. 15. 43. Phil. 3. 21.
[h] Rom. 8. 13. Gal. 5. 24.
[i] Rom. 6. 13.
[k] Eph. 5. 3.
[l] 1 Thess. 4. 5.
[m] Eph. 5. 5.
[n] Rom 1. 18 Eph. 5 6. Rev. 22. 15.
[o] Eph. 2. 2.
[p] Rom. 6. 19, 20. & 7. 5. 1 Cor. 6. 11. Eph. 2. 2. Tit. 3 3.
[q] Eph. 4. 22. 1 Pet. 2 1. Heb. 12. 1. Jam. 1. 21.
[r] Eph. 4. 29. & 5. 4.
[s] Lev. 19. 11. Eph. 4. 25.
[t] Eph. 4. 22, 24.
[u] Rom. 12. 2.
[x] Eph. 4. 23, 24.
[y] Eph. 2. 10.
[z] Rom. 10. 12. 1 Cor. 12. 13. Gal. 3. 28 & 5. 6. Eph. 6. 8.
[a] Eph. 1. 23.
[b] Eph. 4. 24.
[c] 1 Thess. 1. 4. 1 Pet. 1. 2. 2 Pet. 1. 10.
[d] Gal. 5. 22. Phil. 2. 1. Eph. 4. 2, 32.
[e] Mark 11. 25. Eph. 4. 2, 32.
||Or, *complaint.*
[f] 1 Pet. 4. 8.
[g] John 13. 34. Rom. 13. 8. 1 Cor. 13. 2, 8, 13. Eph. 5. 2. ch. 2. 2. 1 Thess. 4. 9. 1 Tim. 1. 5. 1 John 3. 23. & 4. 21.
[h] Eph. 4. 3.
[i] Rom. 14. 17. Phil. 4. 7.
[k] 1 Cor. 7. 15.
[l] Eph. 2. 16, 17. & 4. 4.
[m] ch. 2. 7. ver. 17.
[n] 1 Cor. 14. 26. Eph 5. 19.
[o] ch. 4. 6.
[p] 1 Cor. 10. 31.
[q] Rom. 1. 8. Eph. 5. 20. ch. 1. 12. & 2. 7. 1 Thess. 5. 18. Heb. 13. 15.
[r] Eph. 5. 22. Tit. 2. 5. 1 Pet. 3. 1.
[s] Eph. 5. 3.
[t] Eph. 5. 25, 28, 33. 1 Pet. 3. 7.
[u] Eph. 4. 31.
[x] Eph. 6. 1.
[y] Eph. 5. 24. Tit. 2. 9.
[z] Eph. 6. 4.
[a] Eph. 6. 5, &c 1 Tim. 6. 1. Tit. 2. 9. 1 Pet. 2. 18.
[b] ver. 20.
[c] Philem. 16.
[d] Eph. 6. 6, 7.

[1] Many ancient authorities read *your.*
[2] Gr *Make dead.*
[3] Some ancient authorities omit *upon the sons of disobedience.* See Eph. v. 6.

III. If then ye were raised together with Christ, seek the things that are above,
where Christ is, seated on the right hand of
2 God. Set your mind on the things that are
above, not on the things that are upon the
3 earth. For ye died, and your life is hid with
4 Christ in God. When Christ, *who is* [1]our life,
shall be manifested, then shall ye also with him
be manifested in glory.

5 [2]Mortify therefore your members which are
upon the earth; fornication, uncleanness, pas-
sion, evil desire, and covetousness, the which is
6 idolatry; for which things' sake cometh the
wrath of God [3]upon the sons of disobedi-
7 ence; [4]in the which ye also walked aforetime,
8 when ye lived in these things. But now put ye
also away all these; anger, wrath, malice, railing,
9 shameful speaking out of your mouth: lie not
one to another; seeing that ye have put off the
10 old man with his doings, and have put on the
new man, which is being renewed unto knowl-
edge after the image of him that created him:
11 where there cannot be Greek and Jew, circum-
cision and uncircumcision, barbarian, Scythian,
bondman, freeman: but Christ is all, and in all.

12 Put on therefore, as God's elect, holy and be-
loved, a heart of compassion, kindness, humility,
13 meekness, longsuffering; forbearing one an-
other, and forgiving each other, if any man have
a complaint against any; even as [5]the Lord
14 forgave you, so also do ye: and above all these
things *put on* love, which is the bond of perfect-
15 ness. And let the peace of Christ [6]rule in your
hearts, to the which also ye were called in one
16 body; and be ye thankful. Let the word of
[7]Christ dwell in you richly in all wisdom; teach-
ing and admonishing [8]one another with psalms
and hymns *and* spiritual songs, singing with
17 grace in your hearts unto God. And whatso-
ever ye do, in word or in deed, *do* all in the
name of the Lord Jesus, giving thanks to
God the Father through him.

18 Wives, be in subjection to your husbands, as
19 is fitting in the Lord. Husbands, love your
20 wives, and be not bitter against them. Chil-
dren, obey your parents in all things, for this is
21 well-pleasing in the Lord. Fathers, provoke
not your children, that they be not discouraged.
22 [9]Servants, obey in all things them that are your
[10]masters according to the flesh; not with eye-
service, as men-pleasers, but in singleness of
23 heart, fearing the Lord: whatsoever ye do, work
[11]heartily, as unto the Lord, and not unto men;

[4] Or, *amongst whom* [5] Many ancient authorities read *Christ.* [6] Gr. *arbitrate.* [7] Some ancient authorities read *the Lord:* others, *God.* [8] Or, *yourselves* [9] Gr. *Bond-servants.* [10] Gr. *lords.* [11] Gr. *from the soul.*

24 [e]Knowing that of the Lord ye shall receive the reward of the inheritance: [f]for ye serve the Lord Christ.

25 But he that doeth wrong, shall receive for the wrong which he hath done: and [g]there is no respect of persons.

CHAP. IV.

1 He exhorteth to be fervent in prayer; 5 to walk wisely, 6 and with well-ordered speech; 7 he commendeth Tychicus and Onesimus. 10 Sundry salutations.

MASTERS, [a]give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

2 [b]Continue in prayer, and watch [c]in the same [d]with thanksgiving;

3 [d]Withal praying also for us, that God would [e]open unto us a door of utterance, to speak [f]the mystery of Christ, [g]for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 [h]Walk in wisdom toward them that are without, [i]redeeming the time.

6 Let your speech *be* always [k]with grace, [l]seasoned with salt, [m]that ye may know how ye ought to answer every man.

7 [n]All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord:

8 [o]Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With [p]Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 [q]Aristarchus, my fellow-prisoner, saluteth you; and [r]Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 [s]Epaphras, who is *one* of you, a servant of Christ, saluteth you, always ‖ [t]labouring fervently for you in prayers, that ye may stand [u]perfect and ‖ complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 [x]Luke, the beloved physician, and [y]Demas greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and [z]the church which is in his house.

16 And when [a]this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to [b]Archippus, Take heed to [c]the ministry which thou hast received in the Lord, that thou fulfil it.

18 [d]The salutation by the hand of me Paul. [e]Remember my bonds. [f]Grace *be* with you. Amen. ¶ Written from Rome to the Colossians by Tychicus and Onesimus.

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[e] Eph. 6. 8.
[f] 1 Cor. 7. 22.
[g] Rom. 2. 11. Eph. 6. 9. 1 Pet. 1. 17. See Deut 10. 17.

[a] Eph. 6. 9.

[b] Luke 18. 1. Rom. 12. 12. Eph. 6. 18. 1 Thess. 5. 17, 18.
[c] ch. 2. 7. & 3. 15.
[d] Eph 6. 19. 2 Thess. 3. 1.
[e] 1 Cor. 16. 9. 2 Cor. 2. 12.
[f] Matt. 13. 11. 1 Cor. 4. 1. Eph. 6. 19. ch. 1. 26. & 2. 2.
[g] Eph. 6. 20. Phil. 1. 7.
[h] Eph. 5. 15. 1 Thess. 4. 12.
[i] Eph. 5. 16.
[k] Eccl. 10. 12. ch. 3. 16.
[l] Mark 9. 50.
[m] 1 Pet. 3. 15.
[n] Eph. 6. 21.
[o] Eph. 6. 22.

[p] Philem. 10.
[q] Acts 19. 29. & 20. 4. & 27. 2. Philem. 24.
[r] Acts 15. 37. 2 Tim. 4. 11.
[s] ch. 1. 7. Philem. 23.
‖ Or, *striving*.
[t] Rom. 15. 30.
[u] Matt. 5. 48. 1 Cor. 2. 6. & 14. 20. Phil. 3. 15. Heb. 5. 14.
‖ Or, *filled*.
[x] 2 Tim. 4. 11.
[y] 2 Tim. 4. 10. Philem. 24.
[z] Rom. 16. 5. 1 Cor. 16. 19.
[a] 1 Thess. 5. 27.
[b] Philem. 2.
[c] 1 Tim. 4. 6.
[d] 1 Cor. 16. 21. 2 Thess. 3. 17.
[e] Heb. 13. 3.
[f] Heb. 13. 25.

24 knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the
25 Lord Christ. For he that doeth wrong shall [1]receive again for the wrong that he hath done:

IV. and there is no respect of persons. [2]Masters, render unto your [3]servants that which is just and [4]equal; knowing that ye also have a Master in heaven.

2 Continue stedfastly in prayer, watching therein
3 with thanksgiving; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am
4 also in bonds; that I may make it manifest, as
5 I ought to speak. Walk in wisdom toward them that are without, [5]redeeming the time.
6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.

7 All my affairs shall Tychicus make known unto you, the beloved brother and faithful minis-
8 ter and fellow-servant in the Lord: whom I have sent unto you for this very purpose, that ye may know our estate, and that he may com-
9 fort your hearts; together with Onesimus, the faithful and beloved brother, who is one of you. They shall make known unto you all things that *are done* here.

10 Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments; if he come
11 unto you, receive him), and Jesus, which is called Justus, who are of the circumcision: these only *are my* fellow workers unto the kingdom of God, men that have been a comfort unto me.
12 Epaphras, who is one of you, a [6]servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully
13 assured in all the will of God. For I bear him witness, that he hath much labour for you, and for them in Laodicea, and for them in Hiera-
14 polis. Luke, the beloved physician, and Demas
15 salute you. Salute the brethren that are in Laodicea, and [7]Nymphas, and the church that
16 is in [8]their house. And when [9]this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that
17 ye also read the epistle from Laodicea. And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation of me Paul with mine own hand. Remember my bonds. Grace be with you.

[1] Gr. *receive again the wrong.*
[2] Gr. *lords.*
[3] Gr. *bond-servants*
[4] Gr. *equality.*
[5] Gr. *buying up the opportunity.*
[6] Gr. *bond-servant.*
[7] The Greek may represent *Nympha.*
[8] Some ancient authorities read *her.*
[9] Gr. *the*

The First Epistle of PAUL the Apostle to the THESSALONIANS.

CHAP. I.

2 Paul sheweth his remembrance of them in thanksgiving and prayer, 5 and approveth their exemplary reception of the gospel.

PAUL, and [a]Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father, and *in* the Lord Jesus Christ: [b]Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

2 [c]We give thanks to God always for you all, making mention of you in our prayers;

3 [d]Remembering without ceasing [e]your work of faith, [f]and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren ‖beloved, [g]your election of God.

5 For [h]our gospel came not unto you in word only, but also in power, and [i]in the Holy Ghost, [k]and in much assurance; as [l]ye know what manner of men we were among you for your sake.

6 And [m]ye became followers of us, and of the Lord, having received the word in much affliction, [n]with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you [o]sounded out the word of the Lord not only in Macedonia and Achaia, but also [p]in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us [q]what manner of entering in we had unto you, [r]and how ye turned to God from idols, to serve the living and true God;

10 And [s]to wait for his Son [t]from heaven, [u]whom he raised from the dead, *even* Jesus, which delivered us [x]from the wrath to come.

CHAP. II.

1 In what manner the gospel was preached unto them, and how they received it; 17 he sheweth his desire of coming to them, &c.

FOR [a]yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at [b]Philippi, [c]we were bold in our God [d]to speak unto you the gospel of God [e]with much contention.

3 [f]For our exhortation *was* not of deceit, nor of uncleanness, nor in guile;

4 But as [g]we were allowed of God [h]to be put in trust with the gospel, even so we speak; [i]not as pleasing men, but God, [k]which trieth our hearts.

5 For [l]neither at any time used we flattering words, as ye know, nor a cloke of covetousness; [m]God *is* witness:

6 [n]Nor of men sought we glory, neither of you, nor *yet* of others, when [o]we might have ‖been [p]burdensome, [q]as the apostles of Christ.

7 But [r]we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were

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[a] 2 Cor. 1. 19. 2 Thess. 1. 1. 1 Pet. 5. 12.
[b] Eph. 1. 2.
[c] Rom. 1. 8. Eph. 1. 16. Philem. 4.
[d] ch. 2. 13.
[e] John 6. 29. Gal. 5. 6. ch. 3. 6. 2 Thess. 1. 3, 11. Jam. 2. 17.
[f] Rom. 16. 6. Heb. 6. 10.
‖ Or, *beloved of God, your election.*
[g] Col. 3. 12. 2 Thess. 2. 13.
[h] Matt. 16. 20. 1 Cor. 2. 4. & 4. 20.
[i] 2 Cor. 6. 6.
[k] Col. 2. 2. Heb. 2. 3.
[l] ch. 2. 1, 5, 10, 11. 2 Thess. 3. 7.
[m] 1 Cor. 4. 16. & 11. 1. Phil. 3. 17. ch. 2. 14. 2 Thess. 3. 9.
[n] Acts 5. 41. Heb. 10. 34.
[o] Rom. 10. 18.
[p] Rom. 1. 8. 2 Thess. 1. 4.
[q] ch. 2. 1.
[r] 1 Cor. 12. 2. Gal. 4. 8.
[s] Rom. 2. 7. Phil. 3. 20. Tit. 2. 13. 2 Pet. 3. 12. Rev. 1. 7.
[t] Acts 1. 11. ch. 4. 16. 2 Thess. 1. 7.
[u] Acts 2. 24.
[x] Matt. 3. 7. Rom. 5. 9. ch. 5. 9.
[a] ch. 1. 5, 9.
[b] Acts 16. 22.
[c] ch. 1. 5.
[d] Acts 17. 2.
[e] Phil. 1. 30. Col. 2. 1.
[f] 2 Cor. 7. 2. ver. 5. 2 Pet. 1. 16.
[g] 1 Cor. 7. 25. 1 Tim. 1. 11, 12.
[h] 1 Cor. 9. 17. Gal. 2. 7. Tit. 1. 3.
[i] Gal. 1. 10.
[k] Prov. 17. 3. Rom. 8. 27.
[l] Acts 20. 33. 2 Cor. 2. 17. & 4. 2. & 7. 2. & 12. 17.
[m] Rom. 1. 9.
[n] John 5. 41, 44. & 12. 43. 1 Tim. 5. 17.
[o] 1 Cor. 9. 4, 6, 12, 18. 2 Cor. 10. 1, 2, 10, 11. & 13. 10. 2 Thess. 3. 9. Philem. 8, 9.
‖ Or, *used authority.*
[p] 2 Cor. 11. 9. & 12. 13, 14. 2 Thess. 3. 8.
[q] 1 Cor. 9. 1, 2, 5.
[r] 1 Cor. 2. 3. & 9. 22. 2 Cor. 13. 4. 2 Tim. 2. 24.

1 Or, *because our gospel, etc.*
2 Or, *Holy Spirit*
3 Or, *fulness*
4 Or, *claimed honour*
5 Most of the ancient authorities read *babes.*

I. Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

2 We give thanks to God always for you all,
3 making mention *of you* in our prayers; remembering without ceasing your work of faith and labour of love and patience of hope in our Lord
4 Jesus Christ, before our God and Father; knowing, brethren beloved of God, your election,
5 [1]how that our gospel came not unto you in word only, but also in power, and in the [2]Holy Ghost, and *in* much [3]assurance; even as ye know what manner of men we shewed ourselves toward
6 you for your sake. And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the [2]Holy
7 Ghost; so that ye became an ensample to all
8 that believe in Macedonia and in Achaia. For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak any thing.
9 For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a
10 living and true God, and to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivereth us from the wrath to come.

II. For yourselves, brethren, know our entering in unto you, that it hath not been
2 found vain: but having suffered before, and been shamefully entreated, as ye know, at Philippi, we waxed bold in our God to speak unto
3 you the gospel of God in much conflict. For our exhortation *is* not of error, nor of uncleanness, nor in guile: but even as we have been
4 approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but
5 God which proveth our hearts. For neither at any time were we found using words of flattery, as ye know, nor a cloke of covetousness, God is
6 witness; nor seeking glory of men, neither from you, nor from others, when we might have
7 [4]been burdensome, as apostles of Christ. But we were [5]gentle in the midst of you, as when a
8 nurse cherisheth her own children: even so, being affectionately desirous of you, we were

willing [s]to have imparted unto you, not the gospel of God only, but also [t]our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for [u]labouring night and day, [x]because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 [y]Ye *are* witnesses, and God *also*, [z]how holily, and justly, and unblamably we behaved ourselves among you that believe:

11 As ye know how we exhorted, and comforted, and charged every one of you, as a father *doth* his children,

12 [a]That ye would walk worthy of God, [b]who hath called you unto his kingdom and glory.

13 For this cause also thank we God [c]without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* [d]not *as* the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers [e]of the churches of God which in Judea are in Christ Jesus: for [f]ye also have suffered like things of your own countrymen, [g]even as they *have* of the Jews:

15 [h]Who both killed the Lord Jesus, and [i]their own prophets, and have ‖persecuted us; and they please not God, [k]and are contrary to all men:

16 [l]Forbidding us to speak to the Gentiles that they might be saved, [m]to fill up their sins always: [n]for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time [o]in presence, not in heart, endeavoured the more abundantly [p]to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but [q]Satan hindered us.

19 For [r]what *is* our hope, or joy, or [s]crown of ‖rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ [t]at his coming?

20 For ye are our glory and joy.

CHAP. III.

1 *Why Paul sent Timothy to them; 6 his good report a consolation to him.*

WHEREFORE, [a]when we could no longer forbear, [b]we thought it good to be left at Athens alone;

2 And sent [c]Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 [d]That no man should be moved by these afflictions: for yourselves know that [e]we are appointed thereunto.

4 [f]For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, [g]when I could no longer forbear, I sent to know your faith, [h]lest by some means the tempter have tempted you, and [i]our labour be in vain.

6 [k]But now, when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, [l]as we also *to see* you:

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[s] Rom. 1. 11. & 15. 29.
[t] 2 Cor. 12. 15.
[u] Acts 20. 34. 1 Cor. 4. 12. 2 Cor. 11. 9. 2 Thess. 3. 8.
[x] 2 Cor. 12. 13, 14.
[y] ch. 1. 5.
[z] 2 Cor. 7. 2. 2 Thess. 3. 7.
[a] Eph. 4. 1. Phil. 1. 27. Col. 1. 10. ch. 4. 1.
[b] 1 Cor. 1. 9. ch. 5. 24. 2 Thess. 2. 14. 2 Tim. 1. 9.
[c] ch. 1. 3.
[d] Matt. 10. 40. Gal. 4. 14. 2 Pet. 3. 2.
[e] Gal. 1. 22.
[f] Acts 17. 5, 13.
[g] Heb. 10. 33, 34.
[h] Acts 2. 23. & 3. 15. & 3. 30. & 7. 52.
[i] Matt. 5. 12. & 23. 34, 37 Luke 13. 33, 34. Acts 7. 52.
‖ Or, *chased us out.*
[k] Esth. 3. 8.
[l] Luke 11. 52. Acts 13. 50. & 14. 5, 19. & 17. 5, 13. & 18. 12. & 19. 9. & 22. 21, 22.
[m] Gen. 15. 16. Matt. 23. 32.
[n] Matt. 24. 6, 14.
[o] 1 Cor. 5. 3. Col. 2. 5.
[p] ch. 3. 10.
[q] Rom. 1. 13. & 15. 22.
[r] 2 Cor. 1. 14. Phil. 2. 16. & 4. 1
[s] Prov. 16. 31.
‖ Or, *glorying.*
[t] 1 Cor. 15. 23 ch. 3. 13. Rev. 1. 7. & 22. 12.

[a] ver. 5.
[b] Acts 17. 15.
[c] Rom. 16. 21 1 Cor. 16. 10. 2 Cor. 1. 19. Eph. 3. 13.
[d] Acts 9. 16. & 14. 22. & 20. 23. & 21. 11. 1 Cor. 4. 9. 2 Tim. 3. 12. 1 Pet. 2. 21.
[e] Acts 20. 24.
[f] ver 1.
[g] 1 Cor. 7. 5. 2 Cor. 11. 3.
[h] Gal. 2. 2. & 4. 11. Phil. 2. 16.
[i] Acts 18. 1. 5.
[k] Phil. 1. 8.

1 Some ancient authorities read *called.*
2 Gr. *the word of hearing.*
3 Gr. *a season of an hour.*
4 Gr. *presence.*
5 Some ancient authorities read *fellow-worker with God.*
6 Or, *plainly*

well pleased to impart unto you, not the gospel of God only, but also our own souls, because
9 ye were become very dear to us. For ye remember, brethren, our labour and travail: working night and day, that we might not burden any of you, we preached unto you the
10 gospel of God. Ye are witnesses, and God *also*, how holily and righteously and unblameably we behaved ourselves toward you that be-
11 lieve: as ye know how we *dealt with* each one of you, as a father with his own children, exhorting you, and encouraging *you*, and testify-
12 ing, to the end that ye should walk worthily of God, who [1]calleth you into his own kingdom and glory.

13 And for this cause we also thank God without ceasing, that, when ye received from us [2]the word of the message, *even the word* of God, ye accepted *it* not *as* the word of men, but, as it is in truth, the word of God, which also worketh
14 in you that believe. For ye, brethren, became imitators of the churches of God which are in Judæa in Christ Jesus: for ye also suffered the same things of your own countrymen, even as
15 they did of the Jews; who both killed the Lord Jesus and the prophets, and drave out us, and please not God, and are contrary to all
16 men; forbidding us to speak to the Gentiles that they may be saved; to fill up their sins alway: but the wrath is come upon them to the uttermost.

17 But we, brethren, being bereaved of you for [3]a short season, in presence, not in heart, endeavoured the more exceedingly to see your
18 face with great desire: because we would fain have come unto you, I Paul once and again;
19 and Satan hindered us. For what is our hope, or joy, or crown of glorying? Are not even
20 ye, before our Lord Jesus at his [4]coming? For ye are our glory and our joy.

III. Wherefore when we could no longer forbear, we thought it good to be left behind
2 at Athens alone; and sent Timothy, our brother and [5]God's minister in the gospel of Christ, to establish you, and to comfort *you* concerning your
3 faith; that no man be moved by these afflictions; for yourselves know that hereunto we are ap-
4 pointed. For verily, when we were with you, we told you [6]beforehand that we are to suffer affliction; even as it came to pass, and ye know.
5 For this cause I also, when I could no longer forbear, sent that I might know your faith, lest by any means the tempter had tempted you, and
6 our labour should be in vain. But when Timothy came even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always, longing to see us, even as we also *to see* you:

7 Therefore, brethren, [m]we were comforted over you in all our affliction and distress by your faith:
8 For now we live, if ye [n]stand fast in the Lord.
9 [o]For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;
10 [p]Night and day [q]praying exceedingly [r]that we might see your face, [s]and might perfect that which is lacking in your faith?
11 Now God himself and our Father, and our Lord Jesus Christ, ‖ [t]direct our way unto you.
12 And the Lord [u]make you to increase and abound in love [x]one toward another, and toward all *men*, even as we *do* toward you:
13 To the end he may [y]stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ [z]with all his saints.

CHAP. IV.

1 *He exhorteth to go on in godliness,* 7 *to holiness,* 9 *to love,* 11 *to quietness.* 15 *The saints' resurrection, and Christ's second coming.*

FURTHERMORE then we ‖ beseech you, brethren, and ‖ exhort *you* by the Lord Jesus, [a]that as ye have received of us [b]how ye ought to walk [c]and to please God, *so* ye would abound more and more.
2 For ye know what commandments we gave you by the Lord Jesus.
3 For this is [d]the will of God, *even* [e]your sanctification, [f]that ye should abstain from fornication:
4 [g]That every one of you should know how to possess his vessel in sanctification and honour;
5 [h]Not in the lust of concupiscence, [i]even as the Gentiles [k]which know not God:
6 [l]That no *man* go beyond and ‖ defraud his brother ‖ in *any* matter: because that the Lord [m]*is* the avenger of all such, as we also have forewarned you and testified.
7 For God hath not called us unto uncleanness, [n]but unto holiness.
8 [o]He therefore that ‖ despiseth, despiseth not man, but God, [p]who hath also given unto us his Holy Spirit.
9 But as touching brotherly love, [q]ye need not that I write unto you: for [r]ye yourselves are taught of God [s]to love one another.
10 [t]And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, [u]that ye increase more and more;
11 And that ye study to be quiet, and [x]to do your own business, and [y]to work with your own hands, as we commanded you;
12 [z]That ye may walk honestly toward them that are without, and *that* ye may have lack ‖ of nothing.
13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, [a]even as others [b]which have no hope.
14 For [c]if we believe that Jesus died and rose again, even so [d]them also which sleep in Jesus will God bring with him.
15 For this we say unto you [e]by the word of the Lord, that [f]we which are alive *and* remain unto the

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[m] 2 Cor. 1. 4. & 7. 6, 7, 13.
[n] Phil. 4. 1.
[o] ch. 1. 2.
[p] Acts 26. 7. 2 Tim. 1. 3.
[q] Rom. 1. 10, 11. & 15. 32.
[r] ch. 2. 17.
[s] 2 Cor. 13. 9, 11. Col. 4. 12.
‖ Or, *guide.*
[t] Mark 1. 3.
[u] ch. 4. 10.
[x] ch. 4. 9 & 5. 15. 2 Pet. 1. 7.
[y] 1 Cor. 1. 8. Phil. 1. 10. ch. 5. 23. 2 Thess. 2. 17. 1 John 3. 20, 21.
[z] Zech. 14. 5. Jude 14.
‖ Or, *request.*
‖ Or, *beseech.*
[a] Phil. 1. 27. Col. 2. 6.
[b] ch. 2. 12.
[c] Col. 1. 10.
[d] Rom. 12. 2. Eph. 5. 17.
[e] Eph. 5. 27.
[f] 1 Cor. 6. 15, 18. Eph. 5. 3. Col. 3. 5.
[g] Rom. 6. 19. 1 Cor. 6. 15, 18.
[h] Col. 3. 5. Rom. 1. 24, 26.
[i] Eph. 4. 17, 18.
[k] 1 Cor. 15. 34 Gal. 4. 8. Eph. 2. 12. & 4. 18. 2 Thess. 1. 8.
[l] Lev. 19. 11, 13. 1 Cor. 6. 8.
‖ Or, *oppress,* or, *overreach.*
‖ Or, *in the matter.*
[m] 2 Thess. 1. 8
[n] Lev. 11. 44. & 19. 2. 1 Cor. 1. 2. Heb. 12. 14. 1 Pet. 1. 14, 15.
[o] Luke 10. 16.
‖ Or, *rejecteth.*
[p] 1 Cor. 2. 10. & 7. 40. 1 John 3. 24.
[q] ch. 5. 1.
[r] Jer. 31. 34. John 6. 45. & 14. 26. Heb. 8. 11. 1 John 2. 20, 27.
[s] Matt. 22. 39. John 13. 34. & 15. 12. Eph. 5. 2. 1 Pet. 4. 8. 1 John 3. 11, 23. & 4. 21.
[t] ch. 1. 7.
[u] ch. 3. 12.
[x] 2 Thess. 3. 11. 1 Pet. 4. 15.
[y] Acts 20. 35. Eph. 4. 28. 2 Thess. 3. 7, 8, 12.
[z] Rom. 13. 13. 2 Cor. 8. 21. Col. 4. 5. 1 Pet. 2. 12.
‖ Or, *of no man.*
[a] See Lev. 19. 28. Deut. 14. 1, 2. 2 Sam. 12. 20.
[b] Eph. 2. 12.
[c] 1 Cor. 15. 13.
[d] 1 Cor. 15. 18, 23. ch. 3. 13.
[e] 1 Kings 13. 17, 18. & 20. 35.
[f] 1 Cor. 15. 51.

1 Gr. *presence.*
2 Many ancient authorities add *Amen.*
3 Gr. *charges.*
4 Or, *overreach*
5 Or, *told you plainly*
6 Gr. *be ambitious.*
7 Gr. *through.* Or, *will God through Jesus*

7 for this cause, brethren, we were comforted over you in all our distress and affliction through
8 your faith: for now we live, if ye stand fast in
9 the Lord. For what thanksgiving can we render again unto God for you, for all the joy wherewith we joy for your sakes before our God;
10 night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?
11 Now may our God and Father himself, and
12 our Lord Jesus, direct our way unto you: and the Lord make you to increase and abound in love one toward another, and toward all men,
13 even as we also *do* toward you; to the end he may stablish your hearts unblameable in holiness before our God and Father, at the [1]coming of our Lord Jesus with all his saints.[2]

IV. Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk,—that ye
2 abound more and more. For ye know what [3]charge we gave you through the Lord Jesus.
3 For this is the will of God, *even* your sanctification, that ye abstain from fornication;
4 that each one of you know how to possess himself of his own vessel in sanctification and honour,
5 not in the passion of lust, even as the Gen-
6 tiles which know not God; that no man [4]transgress, and wrong his brother in the matter: because the Lord is an avenger in all these things,
7 as also we [5]forewarned you and testified. For God called us not for uncleanness, but in sanctification.
8 Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you.
9 But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another;
10 for indeed ye do it toward all the brethren which are in all Macedonia. But we exhort you, brethren, that ye abound more and more;
11 and that ye [6]study to be quiet, and to do your own business, and to work with your hands,
12 even as we charged you; that ye may walk honestly toward them that are without, and may have need of nothing.
13 But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no
14 hope. For if we believe that Jesus died and rose again, even so them also that are fallen
15 asleep [7]in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the

coming of the Lord shall not prevent them which are asleep.

16 For [g]the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with [h]the trump of God: [i]and the dead in Christ shall rise first:

17 [k]Then we which are alive *and* remain shall be caught up together with them [l]in the clouds, to meet the Lord in the air: and so [m]shall we ever be with the Lord.

18 [n]Wherefore, ‖comfort one another with these words.

CHAP. V.

1 *He sheweth that Christ's second coming will be sudden, and exhorteth to watch;* 14 *he giveth divers precepts, &c.*

BUT of [a]the times and the seasons, brethren, [b]ye have no need that I write unto you.

2 For yourselves know perfectly, that [c]the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then [d]sudden destruction cometh upon them, [e]as travail upon a woman with child; and they shall not escape.

4 [f]But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all [g]the children of light, and the children of the day: we are not of the night, nor of darkness.

6 [h]Therefore let us not sleep, as *do* others; but [i]let us watch and be sober.

7 For [k]they that sleep, sleep in the night; and they that be drunken, [l]are drunken in the night.

8 But let us, who are of the day, be sober, [m]putting on the breast-plate of faith and love; and for an helmet, the hope of salvation.

9 For [n]God hath not appointed us to wrath, [o]but to obtain salvation by our Lord Jesus Christ,

10 [p]Who died for us, that, whether we wake or sleep, we should live together with him.

11 [q]Wherefore ‖comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, [r]to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. [s]*And* be at peace among yourselves.

14 Now we ‖exhort you, brethren, [t]warn them that are ‖unruly, [u]comfort the feeble-minded, [x]support the weak, [y]be patient toward all *men*.

15 [z]See that none render evil for evil unto any *man;* but ever [a]follow that which is good, both among yourselves, and to all *men*.

16 [b]Rejoice evermore.

17 [c]Pray without ceasing.

18 [d]In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 [e]Quench not the spirit.

20 [f]Despise not prophesyings.

21 [g]Prove all things; [h]hold fast that which is good.

22 [i]Abstain from all appearance of evil.

23 And [k]the very God of peace [l]sanctify you

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[g] Matt. 24. 30, 31. Acts 1. 11. 2 Thess. 1. 7.
[h] 1 Cor. 15. 52.
[i] 1 Cor. 15. 23, 52.
[k] 1 Cor. 15. 51.
[l] Acts 1. 9. Rev. 11. 12.
[m] John 12. 26. & 14. 3. & 17. 24.
[n] ch. 5. 11.
‖ Or, *exhort.*
[a] Matt. 24. 3, 36. Acts 1. 7.
[b] ch. 4. 9.
[c] Matt. 24. 43, 44. & 25. 13. Luke 12. 39, 40. 2 Pet. 3. 10. Rev. 3. 3. & 16. 15.
[d] Isa. 13. 6–9. Luke 17. 27, 28, 29. & 21. 34, 35.
2 Thess. 1. 9.
[e] Jer. 13. 21. Hos. 13. 13.
[f] Rom. 13. 12, 13. 1 John 2. 8
[g] Eph. 5. 8.
[h] Matt. 25. 5.
[i] Matt. 24. 42. & 25. 13. Rom. 13. 11, 12, 13. 1 Pet. 5. 8.
[k] Luke 21. 34, 36. Rom. 13. 13. 1 Cor. 15. 34. Eph. 5. 14.
[l] Acts 2. 15.
[m] Isa. 59. 17. Eph. 6. 14, 16, 17.
[n] Rom. 9. 22. ch. 1. 10. 1 Pet. 2. 8. Jude 4.
[o] 2 Thess. 2. 13, 14.
[p] Rom. 14. 8, 9. 2 Cor. 5. 15.
[q] ch. 4. 18.
‖ Or, *exhort.*
[r] 1 Cor. 16. 18. Phil. 2. 29. 1 Tim. 5. 17. Heb. 13. 7, 17.
[s] Mark 9. 50.
‖ Or, *beseech.*
[t] 2 Thess. 3. 11, 12.
‖ Or, *disorderly.*
[u] Heb. 12. 12.
[x] Rom. 14. 1. & 15. 1. Gal. 6. 1, 2.
[y] Gal. 5. 22. Eph. 4. 2. Col. 3. 12 2 Tim. 4. 2.
[z] Lev. 19. 18. Prov. 20. 2. & 24. 29. Matt. 5. 39, 44 Rom. 12. 17. 1 Cor. 6. 7. 1 Pet. 3. 9.
[a] Gal. 6. 10. ch. 3. 12.
[b] 2 Cor. 6. 10. Phil. 4. 4.
[c] Luke 18. 1. & 21. 36. Rom. 12. 12. Eph. 6. 18. Col. 4. 2. 1 Pet. 4. 7.
[d] Eph. 5. 20. Col. 3. 17.
[e] Eph. 4. 30. 1 Tim. 4. 14. 2 Tim. 1. 6. See 1 Cor. 14 30.
[f] 1 Cor. 14. 1, 39.
[g] 1 Cor. 2 11, 15. 1 John 4. 1.
[h] Phil. 4. 8
[i] ch. 4. 12.
[k] Phil 4. 9.
[l] ch. 3. 13.

1 Gr. *presence.*
2 Or, *exhort*
3 Some ancient authorities read *as thieves.*
4 Or, *watch*
5 Or, *comfort*
6 Many ancient authorities insert *but.*
7 Or, *appearance*

[1]coming of the Lord, shall in no wise precede
16 them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall
17 rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall
18 we ever be with the Lord. Wherefore [2]comfort one another with these words.

V. But concerning the times and the seasons, brethren, ye have no need that aught be
2 written unto you. For yourselves know perfectly that the day of the Lord so cometh as a
3 thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and
4 they shall in no wise escape. But ye, brethren, are not in darkness, that that day should over-
5 take you [3]as a thief: for ye are all sons of light, and sons of the day: we are not of the night,
6 nor of darkness; so then let us not sleep, as
7 do the rest, but let us watch and be sober. For they that sleep sleep in the night; and they that
8 be drunken are drunken in the night. But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a
9 helmet, the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ,
10 who died for us, that, whether we [4]wake or sleep,
11 we should live together with him. Wherefore [5]exhort one another, and build each other up, even as also ye do.

12 But we beseech you, brethren, to know them that labour among you, and are over you in the
13 Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves. And we exhort
14 you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be
15 longsuffering toward all. See that none render unto any one evil for evil; but alway follow
16 after that which is good, one toward another,
17 and toward all. Rejoice alway; pray without
18 ceasing; in every thing give thanks: for this
19 is the will of God in Christ Jesus to you-ward.
20 Quench not the Spirit; despise not prophesy-
21 ings; [6]prove all things; hold fast that which is
22 good; abstain from every [7]form of evil.
23 And the God of peace himself sanctify you

wholly; and *I pray God* your whole spirit, and soul, and body, [m]be preserved blameless unto the coming of our Lord Jesus Christ.

24 [n]Faithful *is* he that calleth you, who also will do *it*.

25 Brethren, [o]pray for us.

26 [p]Greet all the brethren with a holy kiss.

27 I ‖ charge you by the Lord, that [q]this epistle be read unto all the holy brethren.

28 [r]The grace of our Lord Jesus Christ *be* with you. Amen.

¶ The first *epistle* unto the Thessalonians was written from Athens.

Anno DOMINI 54.

[m] 1 Cor. 1. 8.
[n] 1 Cor. 1. 9. & 10. 13. 2 Thess. 3. 3.
[o] Col. 4. 8. 2 Thess. 3. 1.
[p] Rom. 16. 16.
‖ Or, *adjure*.
[q] Col. 4. 16. 2 Thess. 3. 14.
[r] Rom. 16. 20, 24. 2 Thess. 3. 18.

wholly; and may your spirit and soul and body be preserved entire, without blame at the [1]coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it.

Brethren, pray for us[2].

Salute all the brethren with a holy kiss.

I adjure you by the Lord that this epistle be read unto all the [3]brethren.

The grace of our Lord Jesus Christ be with you.

[1] Gr. *presence*.
[2] Some ancient authorities add *also*.
[3] Many ancient authorities insert *holy*.

The Second Epistle of PAUL the Apostle to the THESSALONIANS.

CHAP. I.

1 *Paul's good opinion of their faith, love, and patience; 6 of God's punishing their enemies, and recompensing their sufferings.*

PAUL, [a]and Silvanus, and Timotheus, unto the church of the Thessalonians [b]in God our Father and the Lord Jesus Christ:

2 [c]Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 [d]We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that [e]we ourselves glory in you in the churches of God, [f]for your patience and faith [g]in all your persecutions and tribulations that ye endure:

5 *Which is* [h]a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, [i]for which ye also suffer:

6 [k]Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you, who are troubled, [l]rest with us, when [m]the Lord Jesus shall be revealed from heaven with † his mighty angels,

8 [n]In flaming fire ‖ taking vengeance on them [o]that know not God, and [p]that obey not the gospel of our Lord Jesus Christ:

9 [q]Who shall be punished with everlasting destruction from the presence of the Lord, and [r]from the glory of his power;

10 [s]When he shall come to be glorified in his saints, [t]and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would ‖ [u]count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and [x]the work of faith with power.

12 [y]That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

Anno DOMINI 54.

[a] 2 Cor. 1. 19.
[b] 1 Thess. 1. 1.
[c] 1 Cor. 1. 3.
[d] 1 Thess. 1. 2, 3. & 3. 6, 9. ch. 2. 13.
[e] 2 Cor. 7. 14. & 9. 2. 1 Thess. 2. 19, 20.
[f] 1 Thess. 1. 3.
[g] 1 Thess. 2. 14.
[h] Phil. 1. 28.
[i] 1 Thess. 2. 14.
[k] Rev. 6. 10.
[l] Rev. 14. 13.
[m] 1 Thess. 4. 16. Jude 14.
† Gr. *the angels of his power*.
[n] Heb. 10. 27. & 12. 29. 2 Pet. 3. 7. Rev. 21. 8.
‖ Or, *yielding*.
[o] Ps. 79. 6. 1 Thess. 4. 5.
[p] Rom. 2. 8.
[q] Phil. 3. 19. 2 Pet. 3. 7.
[r] Deut. 33. 2. Isa. 2. 19. ch. 2. 8.
[s] Ps. 89. 7.
[t] Ps. 68. 35.
‖ Or, *vouchsafe*.
[u] ver. 5.
[x] 1 Thess. 1. 3.
[y] 1 Pet. 1. 7. & 4. 14.

I. Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God our
2 Father and the Lord Jesus Christ; Grace to you and peace from God the Father and the Lord Jesus Christ.

3 We are bound to give thanks to God alway for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of you all toward one another abound-
4 eth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and in the afflictions which
5 ye endure; *which is* a manifest token of the righteous judgement of God; to the end that ye may be counted worthy of the kingdom of God,
6 for which ye also suffer: if so be that it is a righteous thing with God to recompense affliction to them that afflict you, and to you that are
7 afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his
8 power in flaming fire, rendering vengeance to them that know not God, and to them that obey
9 not the gospel of our Lord Jesus: who shall suffer punishment, *even* eternal destruction from the face of the Lord and from the glory of his
10 might, when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was be-
11 lieved) in that day. To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every [1]desire of goodness and *every* work of faith, with power;
12 that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

[1] Gr. *good pleasure of goodness*.

CHAP. II.

1 He willeth them to continue steadfast in the truth received; 3 sheweth that there shall be a departure from the faith, 8 and a discovery of antichrist, &c.

NOW we beseech you, brethren, [a]by the coming of our Lord Jesus Christ, [b]and *by* our gathering together unto him,

2 [c]That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 [d]Let no man deceive you by any means: for *that day shall not come*, [e]except there come a falling away first, and [f]that man of sin be revealed, [g]the son of perdition;

4 Who opposeth and [h]exalteth himself [i]above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that when I was yet with you, I told you these things?

6 And now ye know what ‖ withholdeth that he might be revealed in his time.

7 For [k]the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

8 And then shall that Wicked be revealed, [l]whom the Lord shall consume [m]with the spirit of his mouth and shall destroy [n]with the brightness of his coming.

9 *Even him*, whose coming is [o]after the working of Satan, with all power, and [p]signs, and lying wonders,

10 And with all deceivableness of unrighteousness in [q]them that perish; because they received not the love of the truth, that they might be saved.

11 And [r]for this cause God shall send them strong delusion, [s]that they should believe a lie:

12 That they all might be damned who believed not the truth, but [t]had pleasure in unrighteousness.

13 But [u]we are bound to give thanks always to God for you, brethren beloved of the Lord, because God [x]hath [y]from the beginning chosen you to salvation, [z]through sanctification of the Spirit, and belief of the truth:

14 Whereunto he called you by our gospel, to [a]the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, [b]stand fast, and hold [c]the traditions which ye have been taught, whether by word, or our epistle.

16 [d]Now our Lord Jesus Christ himself, and God, even our Father, [e]which hath loved us, and hath given *us* everlasting consolation and [f]good hope through grace,

17 Comfort your hearts, [g]and stablish you in every good word and work.

CHAP. III.

1 He craveth their prayers; 3 he testifieth his confidence in them, praying God to direct them; 6 he giveth them divers precepts, &c.

FINALLY, brethren, [a]pray for us, that the word of the Lord †may have *free* course, and be glorified, even as *it is* with you;

2 And [b]that we may be delivered from †unreasonable and wicked men: [c]for all *men* have not faith.

3 But [d]the Lord is faithful, who shall stablish you, and [e]keep *you* from evil.

Anno DOMINI 54.

[a] 1 Thess. 4. 16. [b] Matt. 24. 31. Mark 13. 27. 1 Thess. 4. 17. [c] Matt. 24. 4. Eph. 5. 6. 1 John 4. 1. [d] Matt. 24. 4. Eph. 5. 6. [e] 1 Tim. 4. 1. [f] Dan. 7. 25. 1 John 2. 18. Rev. 13. 11, &c. [g] John 17. 12. [h] Isa. 14. 13. Ezek. 28. 2, 6, 9. Dan. 7. 25. & 11. 36. Rev. 13. 6. [i] 1 Cor. 8. 5. ‖ Or, *holdeth.* [k] 1 John 2. 18. & 4. 3. [l] Dan. 7. 10, 11. [m] Job 4. 9. Isa. 11. 4. Hos. 6. 5. Rev. 2. 16. & 19. 15, 20, 21. [n] ch. 1. 8, 9. Heb. 10. 27. [o] John 8. 41. Eph. 2. 2. Rev. 18. 23. [p] See Deut. 13. 1. Matt. 24. 24. Rev. 13. 13. & 19. 21. [q] 2 Cor. 2. 15. & 4. 3. [r] Rom. 1. 24, &c. See 1 Kings 22. 22. Ezek. 14. 9. [s] Matt. 24. 5, 11. 1 Tim. 4. 1. [t] Rom. 1. 32. [u] ch. 1. 3. [x] 1 Thess. 1. 4. [y] Eph. 1. 4. [z] Luke 1. 74. 1 Pet. 1. 2. [a] John 17. 22. 1 Thess. 2. 12. 1 Pet. 5. 10. [b] 1 Cor. 16. 13. Phil. 4. 1. [c] 1 Cor. 11. 2. ch. 3. 6. [d] ch. 1. 1, 2. [e] 1 John 4. 10. Rev. 1. 5. [f] 1 Pet. 1. 3. [g] 1 Cor. 1. 8. 1 Thess. 3. 13. 1 Pet. 5. 10. [a] Eph. 6. 19. Col. 4. 3. 1 Thess. 5. 25. † Gr. *may run.* [b] Rom. 15. 31. † Gr. *absurd.* [c] Acts 28. 24. Rom. 10. 16. [d] 1 Cor. 1. 9. 1 Thess. 5. 24 [e] John 17. 15. 2 Pet. 2. 9.

1 Gr. *in behalf of.*
2 Gr. *presence.*
3 Many ancient authorities read *lawlessness.*
4 Gr. *an object of worship.*
5 Or, *sanctuary*
6 Or, *only until he that now restraineth be taken, etc.*
7 Some ancient authorities omit *Jesus.*
8 Some ancient authorities read *consume.*
9 Gr. *power and signs and wonders of falsehood.*
10 Many ancient authorities read *as firstfruits.*
11 Or, *faith*
12 Or, *the faith*
13 Or, *evil*

II. Now we beseech you, brethren, [1]touching the [2]coming of our Lord Jesus Christ, 2 and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day 3 of the Lord is *now* present; let no man beguile you in any wise: for *it will not be*, except the falling away come first, and the man of [3]sin be 4 revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or [4]that is worshipped; so that he sitteth in the [5]temple of God, setting himself forth as 5 God. Remember ye not, that, when I was yet 6 with you, I told you these things? And now ye know that which restraineth, to the end that 7 he may be revealed in his own season. For the mystery of lawlessness doth already work: [6]only *there is* one that restraineth now, until he 8 be taken out of the way. And then shall be revealed the lawless one, whom the Lord [7]Jesus shall [8]slay with the breath of his mouth, and bring to nought by the manifestation of his 9 [2]coming; *even he*, whose [2]coming is according to the working of Satan with all [9]power and signs 10 and lying wonders, and with all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, 11 that they might be saved. And for this cause God sendeth them a working of error, that they 12 should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you [10]from the beginning unto salvation in sanctification of the Spirit and [11]be- 14 lief of the truth: whereunto he called you through our gospel, to the obtaining of the 15 glory of our Lord Jesus Christ. So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours.

16 Now our Lord Jesus Christ himself, and God our Father which loved us and gave us eternal 17 comfort and good hope through grace, comfort your hearts and stablish them in every good work and word.

III. Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also *it is* with you; 2 and that we may be delivered from unreasonable and evil men; for all have not 3 [12]faith. But the Lord is faithful, who shall stablish you, and guard you from [13]the evil *one*

4 And [f]we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And [g]the Lord direct your hearts into the love of God, and || into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, [h]that ye withdraw yourselves [i]from every brother that walketh [k]disorderly, and not after [l]the tradition which he received of us.

7 For yourselves know [m]how ye ought to follow us; for [n]we behaved not ourselves disorderly among you:

8 Neither did we eat any man's bread for nought; but [o]wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 [p]Not because we have not power, but to make [q]ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, [r]that if any would not work, neither should he eat.

11 For we hear that there are some [s]which walk among you disorderly, [t]working not at all, but are busybodies.

12 [u]Now them that are such we command and exhort by our Lord Jesus Christ, [x]that with quietness they work, and eat their own bread.

13 But ye, brethren, [y] || be not weary in well-doing.

14 And if any man obey not our word || by this epistle, note that man, and [z]have no company with him, that he may be ashamed.

15 [a]Yet count *him* not as an enemy, [b]but admonish *him* as a brother.

16 Now [c]the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

17 [d]The salutation of Paul with mine own hand, which is the token in every epistle; so I write.

18 [e]The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second *epistle* to the Thessalonians was written from Athens.

Anno DOMINI 54.

[f] 2 Cor. 7. 16. Gal. 5. 10.
[g] 1 Chron. 29. 18.
|| Or, *the patience of Christ.*
1 Thess. 1. 3.
[h] Rom. 16. 17. ver. 14. 1 Tim. 6. 5. 2 John 10.
[i] 1 Cor. 5. 11, 13.
[k] 1 Thess. 4. 11. & 5. 14. ver. 11, 12, 14.
[l] ch. 2. 15.
[m] 1 Cor. 4. 16. & 11. 1. 1 Thess. 1. 6, 7.
[n] 1 Thess. 2. 10.
[o] Acts 18. 3. & 20. 34. 2 Cor. 11. 9 1 Thess. 2. 9.
[p] 1 Cor. 9. 6. 1 Thess. 2. 6.
[q] ver. 7.
[r] Gen. 3. 19. 1 Thess. 4. 11.
[s] ver. 6.
[t] 1 Thess. 4. 11. 1 Tim. 5. 13. 1 Pet. 4. 15.
[u] 1 Thess. 4. 11.
[x] Eph. 4. 28.
[y] Gal. 6. 9.
|| Or, *faint not.*
|| Or, *signify that man by an epistle.*
[z] Matt. 18. 17. 1 Cor. 5. 9, 11. ver. 6.
[a] Lev. 19. 17. 1 Thess. 5. 14.
[b] Tit. 3. 10.
[c] Rom. 15. 33. & 16. 20. 1 Cor. 14. 33. 2 Cor. 13. 11. 1 Thess. 5. 23.
[d] 1 Cor. 16. 21. Col. 4. 18.
[e] Rom. 16. 24.

[1] Some ancient authorities read *ye.*

4 And we have confidence in the Lord touching you, that ye both do and will do the things
5 which we command. And the Lord direct your hearts into the love of God, and into the patience of Christ.
6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which [1]they
7 received of us. For yourselves know how ye ought to imitate us: for we behaved not our-
8 selves disorderly among you; neither did we eat bread for nought at any man's hand, but in labour and travail, working night and day, that
9 we might not burden any of you: not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate
10 us. For even when we were with you, this we commanded you, If any will not work, neither
11 let him eat. For we hear of some that walk among you disorderly, that work not at all, but
12 are busybodies. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their
13 own bread. But ye, brethren, be not weary in
14 well-doing. And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he
15 may be ashamed. And *yet* count him not as an enemy, but admonish him as a brother.
16 Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.
17 The salutation of me Paul with mine own hand, which is the token in every epistle: so I
18 write. The grace of our Lord Jesus Christ be with you all.

The First Epistle of PAUL the Apostle to TIMOTHY.

CHAP. I.

3 *Paul remindeth Timothy of his charge.* 5 *The end of the commandment is charity.* 8 *The scope of the law was to condemn wickedness, which is also the design of the gospel.*

PAUL, an apostle of Jesus Christ [a]by the commandment [b]of God our Saviour, and Lord Jesus Christ, [c]*which is* our hope;

2 Unto [d]Timothy [e]*my* own son in the faith; [f]Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, [g]when I went into Macedonia, that thou mightest charge some [h]that they teach no other doctrine,

4 [i]Neither give heed to fables and endless genealogies, [k]which minister questions, rather than godly edifying which is in faith; *so do.*

Anno DOMINI 65.

[a] Acts 9. 15. Gal. 1. 1, 11.
[b] ch. 2. 3. & 4. 10. Tit. 1. 3. & 2. 10. & 3. 4. Jude 25.
[c] Col. 1. 27.
[d] Acts 16. 1. 1 Cor. 4. 17. Phil. 2. 19. 1 Thess. 3. 2.
[e] Tit. 1. 4.
[f] Gal. 1. 3. 2 Tim. 1. 2. 1 Pet. 1. 2.
[g] Acts 20. 1, 3. Phil. 2. 24.
[h] Gal. 1. 6, 7. ch. 6. 3, 10.
[i] ch. 4. 7. & 6. 4, 20. 2 Tim. 2. 14, 16, 23. Tit. 1. 14 & 3. 9.
[k] ch. 6. 4.

[1] Or, *stewardship*

1 Paul, an apostle of Christ Jesus according to the commandment of God our
2 Saviour, and Christ Jesus our hope; unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.
3 As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach
4 a different doctrine, neither to give heed to fables and endless genealogies, the which minister questionings, rather than a [1]dispensation of God which is in faith; *so do I now.*

5 Now [l]the end of the commandment is charity [m]out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

6 From which some ‖having swerved, have turned aside unto [n]vain jangling;

7 Desiring to be teachers of the law; [o]understanding neither what they say, nor whereof they affirm.

8 But we know that [p]the law *is* good, if a man use it lawfully;

9 [q]Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary [r]to sound doctrine,

11 According to the glorious gospel of [s]the blessed God [t]which was committed to my trust.

12 And I thank Christ Jesus our Lord, [u]who hath enabled me, [x]for that he counted me faithful, [y]putting me into the ministry:

13 [z]Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because [a]I did *it* ignorantly in unbelief:

14 [b]And the grace of our Lord was exceeding abundant [c]with faith [d]and love which is in Christ Jesus.

15 [e]This *is* a faithful saying, and worthy of all acceptation, that [f]Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit, for this cause [g]I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, [h]for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto [i]the King eternal, [k]immortal, [l]invisible, [m]the only wise God, [n]*be* honour and glory for ever and ever. Amen.

18 This charge [o]I commit unto thee, son Timothy, [p]according to the prophecies which went before on thee, that thou by them mightest [q]war a good warfare;

19 [r]Holding faith and a good conscience; which some having put away, concerning faith [s]have made shipwreck:

20 Of whom is [t]Hymeneus and [u]Alexander; whom I have [x]delivered unto Satan, that they may learn not to [y]blaspheme.

CHAP. II.

He exhorteth to pray and give thanks for all men, 4 *for God willeth the salvation of all men;* 7 *his commission to the Gentiles.* 9 *How women ought to be attired, &c.*

I ‖EXHORT therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks be made for all men:

2 [a]For kings, and [b]*for* all that are in ‖authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this *is* [c]good and acceptable in the sight [d]of God our Saviour;

4 [e]Who will have all men to be saved, [f]and to come unto the knowledge of the truth.

Anno DOMINI 65.

[l] Rom. 13. 8, 10. Gal. 5. 14.
[m] 2 Tim. 2. 22.
‖ Or, *not aiming at.*
[n] ch. 6. 4, 20.
[o] ch. 6. 4.
[p] Rom. 7. 12.
[q] Gal. 3. 19. & 5. 23.
[r] ch. 6. 3. 2 Tim. 4. 3. Tit. 1. 9. & 2. 1.
[s] ch. 6. 15.
[t] 1 Cor. 9. 17. Gal. 2. 7. Col. 1. 25. 1 Thess. 2. 4. ch. 2. 7. 2 Tim. 1. 11. Tit. 1. 3.
[u] 2 Cor. 12. 9.
[x] 1 Cor. 7. 25.
[y] 2 Cor. 3. 5, 6. & 4. 1. Col. 1. 25.
[z] Acts 8. 3. & 9. 1. 1 Cor. 15. 9. Phil. 3. 6.
[a] Luke 23. 34. John 9. 39, 41. Acts 3. 17. & 26. 9.
[b] Rom. 5. 20. 1 Cor. 15. 10.
[c] 2 Tim. 1. 13.
[d] Luke 7. 47.
[e] ch. 3. 1. & 4. 9. 2 Tim. 2. 11. Tit. 3. 8.
[f] Matt. 9. 13. Mark 2. 17. Luke 5. 32. & 19. 10. Rom. 5. 8. 1 John 3. 5.
[g] 2 Cor. 4. 1.
[h] Acts 13. 39.
[i] Ps. 10. 16. & 145. 13. Dan. 7. 14. ch. 6. 15, 16.
[k] Rom. 1. 23.
[l] John 1. 18. Heb. 11. 27. 1 John 4. 12.
[m] Rom. 16. 27. Jude 25.
[n] 1 Chron. 29. 11.
[o] ch. 6. 13, 14, 20. 2 Tim. 2. 2.
[p] ch. 4. 14.
[q] ch. 6. 12. 2 Tim 2. 3. & 4. 7.
[r] ch. 3. 9.
[s] ch. 6. 9.
[t] 2 Tim. 2. 17.
[u] 2 Tim. 2. 14.
[x] 1 Cor. 5. 5.
[y] Acts 13. 45.
‖ Or, *desire.*
[a] Ezra 6. 10. Jer. 29. 7.
[b] Rom. 13. 1.
‖ Or, *eminent place.*
[c] Rom. 12. 2. ch. 5. 4.
[d] ch. 1. 1. 2 Tim. 1. 9.
[e] Ezek. 18. 23. John 3. 16, 17. Tit. 2. 11. 2 Pet. 3. 9.
[f] John 17. 3. 2 Tim. 2. 25.

1 Gr. *missed the mark.*
2 Or, *smiters*
3 Gr. *healthful.*
4 Or, *teaching*
5 Some ancient authorities read *enableth.*
6 Gr. *of the ages.*
7 Gr. *unto the ages of the ages.*
8 Or, *led the way to thee*
9 Gr. *to make supplications, etc.*

5 But the end of the charge is love out of a pure heart and a good conscience and faith un-
6 feigned: from which things some having [1]swerved have turned aside unto vain talking;
7 desiring to be teachers of the law, though they understand neither what they say, nor whereof
8 they confidently affirm. But we know that the
9 law is good, if a man use it lawfully, as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for [2]murderers of fathers and [2]murderers of
10 mothers, for manslayers, for fornicators, for abusers of themselves with men, for men-stealers, for liars, for false swearers, and if there be any other thing contrary to the [3]sound
11 [4]doctrine; according to the gospel of the glory of the blessed God, which was committed to my trust.

12 I thank him that [5]enabled me, *even* Christ Jesus our Lord, for that he counted me faithful,
13 appointing me to *his* service; though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I
14 did it ignorantly in unbelief; and the grace of our Lord abounded exceedingly with faith and
15 love which is in Christ Jesus. Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sin-
16 ners; of whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ shew forth all his long-suffering, for an ensample of them which should
17 hereafter believe on him unto eternal life. Now unto the King [6]eternal, incorruptible, invisible, the only God, *be* honour and glory [7]for ever and ever. Amen.

18 This charge I commit unto thee, my child Timothy, according to the prophecies which [8]went before on thee, that by them thou mayest
19 war the good warfare; holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith:
20 of whom is Hymenæus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme.

II. I exhort therefore, first of all, [9]that supplications, prayers, intercessions, thanksgiv-
2 ings, be made for all men; for kings and all that are in high place; that we may lead a tranquil
3 and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our
4 Saviour; who willeth that all men should be saved, and come to the knowledge of the truth.

5 [g]For *there is* one God, and [h]one mediator between God and men, the man Christ Jesus;
6 [i]Who gave himself a ransom for all, [k] ||to be testified [l]in due time.
7 [m]Whereunto I am ordained a preacher and an apostle, ([n]I speak the truth in Christ, *and* lie not,) [o]a teacher of the Gentiles in faith and verity.
8 I will therefore that men pray [p]every where, [q]lifting up holy hands, without wrath and doubting.
9 In like manner also, that [r]women adorn themselves in modest apparel, with shamefacedness and sobriety; not with ||broidered hair, or gold, or pearls, or costly array.
10 [s]But (which becometh women professing godliness) with good works.
11 Let the woman learn in silence with all subjection.
12 But [t]I suffer not a woman to teach, [u]nor to usurp authority over the man, but to be in silence.
13 For [x]Adam was first formed, then Eve.
14 And [y]Adam was not deceived, but the woman being deceived was in the transgression.
15 Notwithstanding, she shall be saved in childbearing, if they continue in faith, and charity, and holiness, with sobriety.

CHAP. III.

1 *How bishops and deacons, and their wives, should be qualified;* 14 *and to what end St. Paul wrote to Timothy of these things.* 16 *The important truths of the Christian revelation.*

THIS [a]is a true saying, If a man desire the office of a [b]bishop, he desireth a good [c]work.
2 [d]A bishop then must be blameless, [e]the husband of one wife, vigilant, sober, ||of good behaviour, given to hospitality, [f]apt to teach;
3 [g]|| Not given to wine, [h]no striker, [i]not greedy of filthy lucre; but [k]patient; not a brawler, not covetous;
4 One that ruleth well his own house, [l]having his children in subjection with all gravity;
5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)
6 Not ||a novice, lest being lifted up with pride [m]he fall into the condemnation of the devil.
7 Moreover, he must have a good report [n]of them which are without; lest he fall into reproach [o]and the snare of the devil.
8 Likewise *must* [p]the deacons *be* grave, not doubletongued, [q]not given to much wine, not greedy of filthy lucre;
9 [r]Holding the mystery of the faith in a pure conscience.
10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.
11 [s]Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things.
12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.
13 For [t]they that have ||used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.
14 These things write I unto thee, hoping to come unto thee shortly:

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[g] Rom. 3. 29, 30. & 10. 12. Gal. 3. 20.
[h] Heb. 8. 6. & 9. 15.
[i] Matt. 20. 28. Mark 10. 45. Eph. 1. 7. Tit. 2. 14.
[k] 1 Cor. 1. 6. 2 Thess. 1. 10. 2 Tim. 1. 8.
|| Or, *a testimony.*
[l] Rom. 5. 6. Gal. 4. 4. Eph. 1. 9. & 3. 5. Tit. 1. 3.
[m] Eph. 3. 7, 8. 2 Tim. 1. 11.
[n] Rom. 9. 1.
[o] Rom. 11. 13. & 15. 16. Gal. 1. 16.
[p] Matt. 1. 11. John 4. 21.
[q] Ps. 134. 2. Isa. 1. 15.
[r] 1 Pet. 3. 3.
|| Or, *plaited.*
[s] 1 Pet. 3. 4.
[t] 1 Cor. 14. 34.
[u] Eph. 5. 24.
[x] Gen. 1. 27. & 2. 18, 22. 1 Cor. 11. 8, 9.
[y] Gen. 3. 6. 2 Cor. 11. 3.
[a] ch. 1. 15.
[b] Acts 20. 28. Phil. 1. 1.
[c] Eph. 4. 12.
[d] Tit. 1. 6, &c.
[e] ch. 5 9.
|| Or, *modest.*
[f] 2 Tim. 2. 24.
[g] ver. 8. Tit. 1. 7.
|| Or, *not ready to quarrel, and offer wrong, as one in wine.*
[h] 2 Tim. 2. 24.
[i] 1 Pet. 5. 2.
[k] 2 Tim. 2. 24
[l] Tit. 1. 6.
|| Or, *one newly come to the faith.*
[m] Isa. 14. 12.
[n] Acts 22. 12. 1 Cor. 5. 12. 1 Thess. 4. 12.
[o] ch. 6. 9. 2 Tim. 2. 26.
[p] Acts 6. 3.
[q] ver. 3. Lev. 10. 9. Ezek. 44. 21.
[r] ch. 1. 19.
[s] Tit. 2. 3.
[t] See Matt. 25. 21.
|| Or, *ministered.*

1 Gr. *herald.*
2 Or, *doubting*
3 Or, *her childbearing*
4 Some connect the words *Faithful is the saying* with the preceding paragraph.
5 Or, *overseer*
6 Or, *not quarrelsome over wine*
7 Gr. *judgement.*

5 For there is one God, one mediator also between God and men, *himself* man, Christ Jesus,
6 who gave himself a ransom for all; the testi-
7 mony *to be borne* in its own times; whereunto I was appointed a [1]preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.
8 I desire therefore that the men pray in every place, lifting up holy hands, without wrath and
9 [2]disputing. In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and
10 gold or pearls or costly raiment; but (which becometh women professing godliness) through
11 good works. Let a woman learn in quietness
12 with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but
13 to be in quietness. For Adam was first formed,
14 then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into trans-
15 gression: but she shall be saved through [3]the childbearing, if they continue in faith and love and sanctification with sobriety.

III. [4]Faithful is the saying, If a man seeketh the office of a [5]bishop, he desireth a good
2 work. The [5]bishop therefore must be without reproach, the husband of one wife, temperate, soberminded, orderly, given to hospitality, apt
3 to teach; [6]no brawler, no striker; but gentle,
4 not contentious, no lover of money; one that ruleth well his own house, having *his* children
5 in subjection with all gravity; (but if a man knoweth not how to rule his own house, how
6 shall he take care of the church of God?) not a novice, lest being puffed up he fall into the
7 [7]condemnation of the devil. Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of
8 the devil. Deacons in like manner *must be* grave, not doubletongued, not given to much
9 wine, not greedy of filthy lucre; holding the
10 mystery of the faith in a pure conscience. And let these also first be proved; then let them
11 serve as deacons, if they be blameless. Women in like manner *must be* grave, not slanderers,
12 temperate, faithful in all things. Let deacons be husbands of one wife, ruling *their* children
13 and their own houses well. For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.
14 These things write I unto thee, hoping
15 to come unto thee shortly; but if I tarry

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself [u]in the house of God, which is the church of the living God, the pillar and || ground of the truth.

16 And without controversy, great is the mystery of godliness: [x]God was † manifest in the flesh, [y]justified in the Spirit, [z]seen of angels, [a]preached unto the Gentiles, [b]believed on in the world, [c]received up into glory.

CHAP. IV.

1 *He foretelleth and describeth a great apostasy.* 6 *Directions to Timothy.*

NOW the Spirit [a]speaketh expressly, that [b]in the latter times some shall depart from the faith, giving heed [c]to seducing spirits, [d]and doctrines of devils;

2 [e]Speaking lies in hypocrisy, [f]having their conscience seared with a hot iron;

3 [g]Forbidding to marry, [h]*and commanding* to abstain from meats, which God hath created [i]to be received [k]with thanksgiving of them which believe and know the truth.

4 For [l]every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God, and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, [m]nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

7 But [n]refuse profane and old wives' fables, and [o]exercise thyself *rather* unto godliness.

8 For [p]bodily exercise profiteth || little: [q]but godliness is profitable unto all things, [r]having promise of the life that now is, and of that which is to come.

9 [s]This *is* a faithful saying, and worthy of all acceptation.

10 For therefore [t]we both labour and suffer reproach, because we [u]trust in the living God [x]who is the Saviour of all men, specially of those that believe.

11 [y]These things command and teach.

12 [z]Let no man despise thy youth; but [a]be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 [b]Neglect not the gift that is in thee, which was given thee [c]by prophecy, [d]with the laying on of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear || to all.

16 [e]Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both [f]save thyself, and [g]them that hear thee.

CHAP. V.

1 *Rules to be observed in reproving.* 3 *Of widows and elders.* 23 *A precept for Timothy's health.*

REBUKE [a]not an elder, but entreat *him* as a father; *and* the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour widows [b]that are widows indeed.

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[u] Eph. 2. 21, 22. 2 Tim. 2. 20.
|| Or, *stay.*
[x] John 1. 14. 1 John 1. 2.
† Gr. *manifested.*
[y] Matt. 3. 16. John 1. 32, 33. & 15. 26. & 16. 8, 9. Rom. 1. 4. 1 Pet. 3. 18. 1 John 5. 6, &c.
[z] Matt. 28. 2. Mark 16. 5. Luke 2. 13. & 24. 4. John 20. 12. Eph. 3. 10. 1 Pet. 1. 12.
[a] Acts 10. 34. & 13. 46, 48. Gal. 2. 8. Eph. 3. 5, 6, 8. Rom. 10. 18. Col. 1. 27, 28. ch. 2. 7.
[b] Col. 1. 6, 23.
[c] Luke 24. 51. Acts 1. 19. 1 Pet. 3. 22.
[a] John 16. 13. 2 Thess. 2. 3. 2 Tim. 3. 1, &c. 2 Pet. 3. 3. 1 John 2. 18. Jude 4, 18.
[b] 1 Pet. 1. 20.
[c] 2 Tim. 3. 13. 2 Pet. 2. 1. Rev. 16. 14.
[d] Dan. 11. 35, 37, 38. Rev. 9. 20.
[e] Matt. 7. 15. Rom. 16. 18. 2 Pet. 2. 3.
[f] Eph. 4. 19.
[g] 1 Cor. 7. 28, 36, 38. Col. 2. 20, 21. Heb. 13. 4.
[h] Rom. 14. 3, 17. 1 Cor. 8. 8.
[i] Gen. 1. 29. & 9. 3.
[k] Rom. 14. 6. 1 Cor. 10. 30.
[l] Rom. 14 14, 20. 1 Cor. 10. 25. Tit. 1. 15.
[m] 2 Tim. 3. 14, 15
[n] ch. 1. 4. & 6. 20. 2 Tim. 2. 16, 23. & 4. 4. Tit. 1. 14.
[o] Heb. 5. 14.
[p] 1 Cor. 8. 8. Col. 2. 23.
| Or, *for a little time.*
[q] ch. 6. 6.
[r] Ps. 37. 4. & 84. 11. & 112. 2, 3. & 145. 19. Matt. 6. 33. & 19. 29. Mark 10. 30. Rom. 8. 28.
[s] ch. 1. 15.
[t] 1 Cor. 4. 11, 12.
[u] ch. 6. 17.
[x] Ps. 36. 6. & 107. 2, 6, &c.
[y] ch. 6. 2.
[z] 1 Cor. 16. 11. Tit. 2. 15
[a] Tit 2. 7.
[b] 2 Tim. 1. 6.
[c] ch. 1. 18
[d] Acts 6. 6. & 8. 17. & 13. 3. & 19 6. ch. 5. 22. 2 Tim. 1. 6.
| Or, *in all things.*
[e] Acts 20. 28.
[f] Ezek. 33. 9.
[g] Rom. 11. 14. 1 Cor. 9. 22. Jam. 5. 20.
[a] Lev. 19. 32.
[b] ver. 5, 16.

[1] Or, *how thou oughtest to behave thyself*
[2] Or, *stay*

long, that thou mayest know [1]how men ought to behave themselves in the house of God, which is the church of the living God, the pillar
16 and [2]ground of the truth. And without controversy great is the mystery of godliness; [3]He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.

IV. But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doc-
2 trines of [4]devils, through the hypocrisy of men that speak lies, [5]branded in their own conscience
3 as with a hot iron; forbidding to marry, *and commanding* to abstain from meats, which God created to be received with thanksgiving by
4 them that believe and know the truth. For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiv-
5 ing: for it is sanctified through the word of God and prayer.

6 If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed
7 *until now:* but refuse profane and old wives' fables. And exercise thyself unto godliness:
8 for bodily exercise is profitable [6]for a little; but godliness is profitable for all things, having promise of the life which now is, and of that
9 which is to come. Faithful is the saying, and
10 worthy of all acceptation. For to this end we labour and strive, because we have our hope set on the living God, who is the Saviour of all
11 men, specially of them that believe. These
12 things command and teach. Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of
13 life, in love, in faith, in purity. Till I come, give heed to reading, to exhortation, to teach-
14 ing. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on
15 of the hands of the presbytery. Be diligent in these things; give thyself wholly to them; that
16 thy progress may be manifest unto all. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.

V. Rebuke not an elder, but exhort him as a father; the younger men
2 as brethren: the elder women as mothers;
3 the younger as sisters, in all purity. Honour widows that are widows indeed.

[3] The word *God*, in place of *He who*, rests on no sufficient ancient evidence Some ancient authorities read *which*. [4] Gr *demons*. [5] Or, *seared* [6] Or, *for little*

4 But if any widow have children or nephews, let them learn first to shew ‖piety at home, and [c]to requite their parents: [d]for that is good and acceptable before God.

5 [e]Now she that is a widow indeed, and desolate, trusteth in God, and [f]continueth in supplications and prayers [g]night and day.

6 [h]But she that liveth ‖in pleasure, is dead while she liveth.

7 [i]And these things give in charge, that they may be blameless.

8 But if any provide not for his own, [k]and specially for those of his own ‖house, [l]he hath denied the faith, [m]and is worse than an infidel.

9 Let not a widow be ‖taken into the number under threescore years old, [n]having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have [o]lodged strangers, if she have [p]washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 [q]And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not.

14 [r]I will therefore that the younger women marry, bear children, guide the house, [s]give none occasion to the adversary † to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve [t]them that are widows indeed.

17 [u]Let the elders that rule well, [x]be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, [y]Thou shalt not muzzle the ox that treadeth out the corn. And, [z]The labourer *is* worthy of his reward.

19 Against an elder receive not an accusation, but ‖[a]before two or three witnesses.

20 [b]Them that sin rebuke before all, [c]that others also may fear.

21 [d]I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things ‖without preferring one before another, doing nothing by partiality.

22 [e]Lay hands suddenly on no man, [f]neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little [g]wine for thy stomach's sake, and thine often infirmities.

24 [h]Some men's sins are open beforehand, going before to judgment: and some *men* they follow after.

25 Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

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‖ Or, *kindness.*
[c] See Gen. 45. 10, 11 Matt. 15. 4. Eph. 6. 1, 2.
[d] ch. 2. 3.
[e] 1 Cor. 7. 32.
[f] Luke 2. 37. & 18. 1.
[g] Acts 26. 7.
[h] Jam. 5. 5.
‖ Or, *delicately.*
[i] ch. 1. 3. & 4. 11. & 6. 17.
[k] Isa. 58. 7. Gal. 6. 10.
‖ Or, *kindred.*
[l] 2 Tim. 3. 5. Tit. 1. 16.
[m] Matt. 18. 17.
‖ Or, *chosen.*
[n] Luke 2. 36. ch. 3. 2.
[o] Acts 16. 15. Heb. 13. 2. 1 Pet. 4. 9.
[p] Gen. 18. 4. & 19. 2. Luke 7. 38, 44. John 13. 5, 14.
[q] 2 Thess. 3. 11.
[r] 1 Cor. 7. 9.
[s] ch. 6 1. Tit. 2. 8.
† Gr. *for their railing.*
[t] ver. 3.
[u] Rom. 12. 8. 1 Cor. 9. 10,14. Gal. 6. 6. Phil. 2. 29. 1 Thess. 5.12,13. Heb. 13. 7, 17.
[x] Acts 28. 10.
[y] Deut. 25. 4. 1 Cor. 9. 9.
[z] Lev. 19. 13. Deut. 24.14,15. Matt. 10. 10. Luke 10. 7.
‖ Or, *under.*
[a] Deut. 19. 15.
[b] Gal. 2. 11, 14. Tit. 1. 13.
[c] Deut. 13. 11.
[d] ch. 6. 13. 2 Tim. 2. 14. & 4. 1.
‖ Or, *without prejudice.*
[e] Acts 6. 6. & 13. 3. ch. 4. 14. 2 Tim. 1. 6.
[f] 2 John 11.
[g] Ps. 104. 15.
[h] Gal. 5. 19.

1 Or, women
2 Or, *preference.*
3 Gr. *the works that are good are evident.*

4 But if any widow hath children or grandchildren, let them learn first to shew piety towards their own family, and to requite their parents: for this is acceptable in the sight of
5 God. Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and
6 day. But she that giveth herself to pleasure
7 is dead while she liveth. These things also command, that they may be without reproach.
8 But if any provideth not for his own, and specially his own household, he hath denied the
9 faith, and is worse than an unbeliever. Let none be enrolled as a widow under threescore
10 years old, *having been* the wife of one man, well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath dili-
11 gently followed every good work. But younger widows refuse: for when they have waxed wanton against Christ, they desire to marry;
12 having condemnation, because they have re-
13 jected their first faith. And withal they learn also *to be* idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.
14 I desire therefore that the younger [1]*widows* marry, bear children, rule the household, give none occasion to the adversary for reviling:
15 for already some are turned aside after Satan.
16 If any woman that believeth hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed.
17 Let the elders that rule well be counted worthy of double honour, especially those who
18 labour in the word and in teaching. For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The
19 labourer is worthy of his hire. Against an elder receive not an accusation, except at *the*
20 *mouth of* two or three witnesses. Them that sin reprove in the sight of all, that the rest also
21 may be in fear. I charge *thee* in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without [2]prejudice,
22 doing nothing by partiality. Lay hands hastily on no man, neither be partaker of other men's
23 sins: keep thyself pure. Be no longer a drinker of water, but use a little wine for thy stomach's
24 sake and thine often infirmities. Some men's sins are evident, going before unto judgement;
25 and some men also they follow after. In like manner also [3]there are good works that are evident; and such as are otherwise cannot be hid.

CHAP. VI.

1 *The duty of servants.* 3 *To avoid corrupt teachers.* 6 *The gain of godliness.*

LET as many [a]servants as are under the yoke count their own masters worthy of all honour, [b]that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, [c]because they are brethren; but rather do *them* service, because they are ‖ faithful and beloved, partakers of the benefit. [d]These things teach and exhort.

3 If any man [e]teach otherwise, and consent [f]not to wholesome words, *even* the words of our Lord Jesus Christ, [g]and to the doctrine which is according to godliness,

4 He is ‖ proud, [h]knowing nothing, but ‖ doting about [i]questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 [k]‖ Perverse disputings of [l]men of corrupt minds, and destitute of the truth, [m]supposing that gain is godliness: [n]from such withdraw thyself.

6 But [o]godliness with contentment is great gain.

7 For [p]we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8 And [q]having food and raiment, let us be therewith content.

9 But [r]they that will be rich, fall into temptation, [s]and a snare, and *into* many foolish and hurtful lusts, [t]which drown men in destruction and perdition.

10 [u]For the love of money is the root of all evil: which while some coveted after, they have ‖ erred from the faith, and pierced themselves through with many sorrows.

11 [x]But thou, [y]O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 [z]Fight the good fight of faith, [a]lay hold on eternal life, whereunto thou art also called, [b]and hast professed a good profession before many witnesses.

13 [c]I give thee charge in the sight of God, [d]who quickeneth all things, and *before* Christ Jesus, [e]who before Pontius Pilate witnessed a good ‖ confession;

14 That thou keep *this* commandment without spot, unrebukable, [f]until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, *who is* [g]the blessed and only Potentate, [h]the King of kings, and Lord of lords;

16 [i]Who only hath immortality, dwelling in the light which no man can approach unto: [k]whom no man hath seen, nor can see; [l]to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not high-minded, [m]nor trust in † [n]uncertain riches, but in [o]the living God, [p]who giveth us richly all things to enjoy;

18 That they do good, that [q]they be rich in good works, [r]ready to distribute, ‖ [s]willing to communicate;

19 [t]Laying up in store for themselves a good

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[a] Eph. 6. 5. Col. 3. 22. Tit. 2. 9. 1 Pet. 2. 18.
[b] Isa. 52. 5. Rom. 2. 24. Tit. 2. 5, 8.
[c] Col. 4. 1.
‖ Or, *believing.*
[d] ch. 4. 11.
[e] ch. 1. 3.
[f] ch. 1. 10. 2 Tim. 1. 13. & 4. 3. Tit. 1. 9.
[g] Tit. 1. 1.
‖ Or, *a fool.*
[h] 1 Cor. 8. 2. ch. 1. 7.
‖ Or, *sick.*
[i] ch. 1. 4. 2 Tim 2. 23. Tit. 3. 9.
[k] 1 Cor. 11. 16. ch. 1. 6.
‖ Or, *gallings one of another.*
[l] 2 Tim. 3. 8.
[m] Tit. 1. 11. 2 Pet. 2. 3.
[n] Rom. 16. 17. 2 Tim. 3. 5.
[o] Ps. 37. 16. Prov. 15. 16. & 16. 8. Heb. 13. 5.
[p] Job 1. 21. Ps. 49. 17. Prov. 27. 24. Eccl. 5. 15.
[q] Gen. 28. 20. Heb. 13. 5.
[r] Prov. 15. 27. & 20. 21. & 28. 20. Matt. 13. 22. Jam. 5. 1.
[s] ch. 3. 7.
[t] ch. 1. 19.
[u] Ex. 23. 8. Deut. 16. 19.
‖ Or, *been seduced.*
[x] 2 Tim. 2. 22.
[y] Deut. 33. 1. 2 Tim. 3. 17.
[z] 1 Cor. 9. 25, 26. ch. 1. 18. 2 Tim. 4. 7.
[a] Phil. 3. 12, 14. ver. 19.
[b] Heb. 13. 23.
[c] ch. 5. 21.
[d] Deut. 32. 39. 1 Sam. 2. 6. John 5. 21.
[e] Matt. 27 11. John 18. 37. Rev. 1. 5. & 3. 14.
‖ Or, *profession.*
[f] Phil. 1. 6, 10. 1 Thess. 3. 13. & 5. 23.
[g] ch. 1. 11, 17.
[h] Rev. 17 14. & 19. 16.
[i] ch. 1. 17.
[k] Ex. 33. 20. John 6. 46.
[l] Eph. 3. 21. Phil. 4. 20. Jude 25. Rev. 1. 6. & 4. 11. & 7. 12.
[m] Job 31. 24 Ps. 52. 7. & 62. 10. Mark 10. 24. Luke 12 21.
† Gr. *the uncertainty of riches.*
[n] Prov. 23. 5.
[o] 1 Thess. 1. 9. ch. 3. 15 & 4. 10.
[p] Acts 14. 17. & 17. 25.
[q] Luke 12 21. ch. 5. 10. Tit. 3. 8 Jam. 2. 5.
[r] Rom. 12 13.
‖ Or, *sociable.*
[s] Gal. 6. 6. Heb. 13. 16.
[t] Matt. 6. 20. & 19. 21. Luke 12. 33. & 16. 9.

1 Gr. *bond-servants.*
2 Or, *lay hold of*
3 Gr. *healthful.*
4 Gr. *sick.*

VI. Let as many as are [1]servants under the yoke count their own masters worthy of all honour, that the name of God and the doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that [2]partake of the benefit are believing and beloved. These things teach and exhort.

3 If any man teacheth a different doctrine, and consenteth not to [3]sound words, *even* the words of our Lord Jesus Christ, and to the doctrine 4 which is according to godliness; he is puffed up, knowing nothing, but [4]doting about questionings and disputes of words, whereof cometh 5 envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain. 6 But godliness with contentment is great gain: 7 for we brought nothing into the world, for 8 neither can we carry anything out; but having food and covering [5]we shall be therewith content. 9 But they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction 10 and perdition. For the love of money is a root of all [6]kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, 12 love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. 13 I charge thee in the sight of God, who [7]quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; 14 that thou keep the commandment, without spot, without reproach, until the appearing of our 15 Lord Jesus Christ: which in [8]its own times he shall shew, who is the blessed and only Potentate, the King of [9]kings, and Lord of [10]lords; 16 who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom *be* honour and power eternal. Amen.

17 Charge them that are rich in this present [11]world that they be not highminded, nor have their hope set on the uncertainty of riches, but on 18 God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, [12]willing to communicate; 19 laying up in store for themselves a good

5 Or, *in these we shall have enough*
6 Gr. *evils.*
7 Or, *preserveth all things alive.*
8 Or, *his*
9 Gr. *them that reign as kings.*
10 Gr. *them that rule as lords.*
11 Or. *age*
12 Or, *ready to sympathise*

foundation against the time to come, that they may [u]lay hold on eternal life.

20 O Timothy, [x]keep that which is committed to thy trust, [y]avoiding profane *and* vain babblings, and oppositions of science falsely so called;

21 Which some professing, [z]have erred concerning the faith. Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

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[u] ver. 12.
[x] 2 Tim. 1. 14. Tit. 1. 9. Rev. 3. 3.
[y] ch. 1. 4, 6. & 4. 7. 2 Tim. 2. 14,16, 23. Tit. 1. 14. & 3. 9
[z] ch. 1. 6, 19. 2 Tim. 2. 18.

foundation against the time to come, that they may lay hold on the life which is *life* indeed.

20 O Timothy, guard [1]that which is committed unto *thee*, turning away from the profane babblings and oppositions of the knowledge which
21 is falsely so called; which some professing have [2]erred concerning the faith.

Grace be with you.

[1] Gr. *the deposit.* [2] Gr. *missed the mark.*

The Second Epistle of PAUL the Apostle to TIMOTHY.

CHAP. I.

1 *Paul's love to Timothy:* 6 *he exhorteth him to stir up the gift of God,* 8 *and not to be ashamed of the gospel of Christ.*

PAUL, [a]an apostle of Jesus Christ by the will of God, according to [b]the promise of life which is in Christ Jesus,

2 [c]To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace from God the Father and Christ Jesus our Lord.

3 [d]I thank God, [e]whom I serve from *my* forefathers with pure conscience, that [f]without ceasing I have remembrance of thee in my prayers night and day;

4 [g]Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance [h]the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and [i]thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance, [k]that thou stir up the gift of God, which is in thee by the putting on of my hands.

7 For [l]God hath not given us the spirit of fear; [m]but of power, and of love, and of a sound mind.

8 [n]Be not thou therefore ashamed of [o]the testimony of our Lord, nor of me [p]his prisoner: [q]but be thou partaker of the afflictions of the gospel according to the power of God;

9 [r]Who hath saved us, and [s]called *us* with an holy calling, [t]not according to our works, but [u]according to his own purpose and grace, which was given us in Christ Jesus [x]before the world began;

10 But [y]is now made manifest by the appearing of our Saviour Jesus Christ, [z]who hath abolished death, and hath brought life and immortality to light through the gospel:

11 [a]Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 [b]For the which cause I also suffer these things; nevertheless I am not ashamed: [c]for I know whom I have ‖ believed, and am persuaded that he is able to [d]keep that which I have committed unto him [e]against that day.

13 [f]Hold fast [g]the form of [h]sound words, [i]which thou hast heard of me, [k]in faith and love which is in Christ Jesus.

14 [l]That good thing which was committed unto thee keep by the Holy Ghost [m]which dwelleth in us.

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[a] 2 Cor. 1. 1. [b] Eph 3. 6. Tit. 1. 2. Heb. 9. 15. [c] 1 Tim. 1. 2. [d] Rom. 1. 8. Eph. 1. 16. [e] Acts 22. 3. & 23. 1. & 24. 14. & 27. 23. Rom. 1. 9. Gal. 1. 14. [f] 1 Thess. 1. 2. & 3. 10. [g] ch. 4. 9, 21. [h] 1 Tim. 1. 5. & 4. 6. [i] Acts 16. 1. [k] 1 Thess. 5. 19. 1 Tim. 4. 14. [l] Rom. 8. 15. [m] Luke 24. 49. Acts 1. 8. [n] Rom. 1. 16. [o] 1 Tim. 2. 6. Rev. 1. 2. [p] Eph. 3. 1. Phil. 1. 7. [q] Col. 1. 24. ch. 4. 5. [r] 1 Tim. 1. 1. Tit. 3. 4. [s] 1 Thess. 4. 7. Heb. 3. 1. [t] Rom. 3. 20. & 9. 11. Tit. 3. 5. [u] Rom. 8. 28. [x] Rom. 16. 25. Eph. 1. 4. & 3. 11. Tit. 1. 2. 1 Pet. 1. 20. [y] Rom. 16. 26. Eph. 1. 9. Col. 1. 26. Tit. 1. 3. 1 Pet. 1. 20. [z] 1 Cor. 15. 54, 55. Heb. 2. 14. [a] Acts 9. 15. Eph. 3. 7, 8. 1 Tim. 2. 7. ch. 4. 17. [b] Eph. 3. 1. ch. 2. 9. [c] 1 Pet. 4. 19. ‖ Or, *trusted.* [d] 1 Tim. 6. 20. [e] ver. 18. ch. 4. 8. ch. 3. 14. Tit. 1. 9. Heb. 10. 23. [f] Rev. 2. 25. [g] Rom. 2. 20. & 6. 17. [h] 1 Tim. 1. 10. & 6. 3. [i] ch. 2. 2. [k] 1 Tim. 1. 14. [l] 1 Tim. 6. 20. [m] Rom. 8. 11.

[1] Gr. *through.*
[2] Or, *joy in being reminded*
[3] Gr. *stir into flame.*
[4] Gr. *sobering.*
[5] Gr. *herald.*
[6] Or, *that which he hath committed unto me* Gr. *my deposit.*
[7] Gr. *healthful.*

I. Paul, an apostle of Christ Jesus [1]by the will of God, according to the promise of the
2 life which is in Christ Jesus, to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night
4 and day longing to see thee, remembering thy
5 tears, that I may be filled with [2]joy; having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee
6 also. For the which cause I put thee in remembrance that thou [3]stir up the gift of God, which is in thee through the laying on of my hands.
7 For God gave us not a spirit of fearfulness;
8 but of power and love and [4]discipline. Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with
9 the gospel according to the power of God; who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ
10 Jesus before times eternal, but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and incorruption to light through the gospel,
11 whereunto I was appointed a [5]preacher, and an
12 apostle, and a teacher. For the which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard [6]that which I have committed unto him against that day.
13 Hold the pattern of [7]sound words which thou hast heard from me, in faith and love which is
14 in Christ Jesus. [8]That good thing which was committed unto *thee* guard through the [9]Holy Ghost which dwelleth in us.

[8] Gr. *The good deposit.* [9] Or, *Holy Spirit*

15 This thou knowest, that [n]all they which are in Asia be [o]turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord [p]give mercy unto [q]the house of Onesiphorus; [r]for he oft refreshed me, and [s]was not ashamed of [t]my chain:

17 But, when he was in Rome, he sought me out very diligently, and found *me*.

18 The Lord grant unto him [u]that he may find mercy of the Lord [x]in that day: and in how many things he [y]ministered unto me at Ephesus, thou [z]knowest very well.

CHAP. II.

1 *Timothy exhorted to constancy and perseverance,* 15 *and to shew himself approved.*

THOU therefore, [a]my son, [b]be strong in the grace that is in Christ Jesus.

2 [c]And the things that thou hast heard of me ‖ among many witnesses, [d]the same commit thou to faithful men, who shall be [e]able to teach others also.

3 [f]Thou therefore endure hardness, [g]as a good soldier of Jesus Christ.

4 [h]No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And [i]if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

6 [k]‖ The husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ, [l]of the seed of David, [m]was raised from the dead, [n]according to my gospel:

9 [o]Wherein I suffer trouble, as an evil-doer, [p]*even* unto bonds; [q]but the word of God is not bound.

10 Therefore [r]I endure all things for the elect's sake, [s]that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 [t]*It is* a faithful saying: For [u]if we be dead with *him*, we shall also live with *him*:

12 [x]If we suffer, we shall also reign with *him*: [y]if we deny *him*, he also will deny us:

13 [z]If we believe not, *yet* he abideth faithful: [a]he cannot deny himself.

14 Of these things put *them* in remembrance, [b]charging *them* before the Lord [c]that they strive not about words to no profit, *but* to the subverting of the hearers.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But [d]shun profane *and* vain babblings: for they will increase unto more ungodliness.

17 And their word will eat as doth a ‖ canker: of whom is [e]Hymeneus and Philetus;

18 Who [f]concerning the truth have erred, [g]saying that the resurrection is past already; and overthrow the faith of some.

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[n] Acts 19. 10.
[o] ch. 4. 10, 16.
[p] Matt. 5. 7.
[q] ch. 4. 19.
[r] Philem. 7.
[s] ver. 8.
[t] Acts 28. 20. Eph. 6. 20.
[u] Matt. 25. 34–40.
[x] 2 Thess. 1. 10. ver. 12.
[y] Heb. 6. 10.
[z] 1 Tim. 1. 2. ch. 1. 2.
[a] Eph. 6. 10.
[b] ch. 1. 13. & 3 10, 14.
‖ Or, *by.*
[c] 1 Tim. 1. 18.
[d] 1 Tim. 3. 2. Tit. 1. 9
[e] ch. 1. 8. & 4. 5
[f] 1 Tim. 1. 18.
[g] 1 Cor. 9 25.
[h] 1 Cor. 9. 25, 26
[i] 1 Cor. 9 10.
[k] Or, *The husbandman, labouring first, must be partaker of the fruits.*
[l] Rom. 1. 3, 4. Acts 2. 30. & 13 23.
[m] 1 Cor. 15. 1, 4, 20
[n] Rom. 2. 16.
[o] Acts 9. 16. ch. 1. 12.
[p] Eph. 3. 1. Phil. 1. 7. Col. 4. 3, 18.
[q] Acts 28. 31. Eph. 6. 19, 20. Phil. 1. 13, 14.
[r] Eph. 3. 13. Col. 1. 24.
[s] 2 Cor. 1. 6.
[t] 1 Tim. 1. 15.
[u] Rom. 6. 5, 8. 2 Cor. 4. 10.
[x] Rom. 8. 17. 1 Pet. 4. 13.
[y] Matt. 10. 33. Mark 8. 38. Luke 12. 9.
[z] Rom. 3. 3. & 9. 6.
[a] Num. 23. 19.
[b] 1 Tim. 5. 21. & 6. 13. ch. 4. 1.
[c] 1 Tim. 1 4. & 6. 4. Tit 3. 9, 11.
[d] 1 Tim. 4. 7. & 6. 20. Tit. 1. 14.
‖ Or, *gangrene.*
[e] 1 Tim. 1. 20.
[f] 1 Tim. 6. 21.
[g] 1 Cor. 15. 12.

15 This thou knowest, that all that are in Asia turned away from me; of whom are Phygelus
16 and Hermogenes. The Lord grant mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain;
17 but, when he was in Rome, he sought me
18 diligently, and found me (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.

II. Thou therefore, my child, be strengthened
2 in the grace that is in Christ Jesus. And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach
3 others also. [1]Suffer hardship with *me*, as a
4 good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of *this* life; that he may please him who enrolled him
5 as a soldier. And if also a man contend in the games, he is not crowned, except he have con-
6 tended lawfully. The husbandman that labour-eth must be the first to partake of the fruits.
7 Consider what I say; for the Lord shall give
8 thee understanding in all things. Remember Jesus Christ, risen from the dead, of the seed
9 of David, according to my gospel: wherein I suffer hardship unto bonds, as a malefactor;
10 but the word of God is not bound. Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ
11 Jesus with eternal glory. Faithful is the [2]saying: For if we died with him, we shall also live
12 with him: if we endure, we shall also reign with him: if we shall deny him, he also will deny us:
13 if we are faithless, he abideth faithful; for he cannot deny himself.
14 Of these things put them in remembrance, charging *them* in the sight of [3]the Lord, that they strive not about words, to no profit, to the sub-
15 verting of them that hear. Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, [4]handling aright
16 the word of truth. But shun profane babblings:
17 for they will proceed further in ungodliness, and their word will [5]eat as doth a gangrene: of whom
18 is Hymenæus and Philetus; men who concerning the truth have [6]erred, saying that [7]the resurrection is past already, and overthrow the faith of some.

[1] Or, *Take thy part in suffering hardship, as, etc.*
[2] Or, *saying; for if, etc.*
[3] Many ancient authorities read *God.*
[4] Or, *holding a straight course in the word of truth* Or, *rightly dividing the word of truth*
[5] Or, *spread*
[6] Gr. *missed the mark.*
[7] Some ancient authorities read *a resurrection.*

19 Nevertheless [h]the foundation of God standeth || sure, having this seal, The Lord [i]knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

20 [k]But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; [l]and some to honour, and some to dishonour.

21 [m]If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* [n]prepared unto every good work.

22 Flee also youthful lusts: but [o]follow righteousness, faith, charity, peace, with them that [p]call on the Lord [q]out of a pure heart.

23 But [r]foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And [s]the servant of the Lord must not strive; but be gentle unto all *men*, [t]apt to teach, || patient;

25 [u]In meekness instructing those that oppose themselves; [x]if God peradventure will give them repentance [y]to the acknowledging of the truth;

26 And *that* they may †recover themselves [z]out of the snare of the devil, who are †taken captive by him at his will.

CHAP. III.

1 *He foretelleth the wickedness in the last days,* 6 *describeth the enemies of the truth,* 16 *and commendeth the holy scriptures.*

THIS know also, that [a]in the last days perilous times shall come.

2 For men shall be [b]lovers of their own selves, [c]covetous, [d]boasters, [e]proud, [f]blasphemers, [g]disobedient to parents, unthankful, unholy,

3 [h]Without natural affection, [i]truce-breakers, || false accusers, [k]incontinent, fierce, despisers of those that are good,

4 [l]Traitors, heady, high-minded, [m]lovers of pleasures more than lovers of God;

5 Having a form of godliness, but [n]denying the power thereof: [o]from such turn away.

6 For [p]of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts;

7 Ever learning and never able [q]to come to the knowledge of the truth.

8 [r]Now as Jannes and Jambres withstood Moses, so do these also resist the truth: [s]men of corrupt minds, [t]|| reprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all *men*, [u]as theirs also was.

10 [x]But || thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions, which came unto me [y]at Antioch, [z]at Iconium, [a]at Lystra; what persecutions I endured: but [b]out of *them* all the Lord delivered me.

12 Yea, and [c]all that will live godly in Christ Jesus shall suffer persecution.

13 [d]But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But [e]continue thou in the things which thou

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[h] Matt. 24. 24. Rom. 8. 35. 1 John 2 19.
|| Or, *steady.*
[i] Nah. 1. 7. John 10. 14,27. See Num. 16. 5.
[k] 1 Tim 3. 15.
[l] Rom. 9 21.
[m] See Isa 52. 11.
[n] ch. 3. 17. Tit. 3. 1
[o] 1 Tim. 6. 11.
[p] Acts 9. 14. 1 Cor. 1 2.
[q] 1 Tim. 1. 5. & 4. 12.
[r] 1 Tim 1. 4. & 4. 7 & 6. 4. ver 16. Tit. 3. 9.
[s] Tit. 3. 2.
[t] 1 Tim. 3. 2, 3. Tit. 1. 9
|| Or, *forbearing.*
[u] Gal. 6 1. 1 Tim. 6 11. 1 Pet. 3. 15.
[x] Acts 8. 22.
[y] 1 Tim. 2. 4. ch. 3. 7. Tit. 1. 1.
† Gr. *awake.*
[z] 1 Tim. 3. 7.
† Gr. *taken alive.*
[a] 1 Tim. 4. 1. ch. 4. 3 2 Pet. 3. 3. 1 John 2 18. Jude 18.
[b] Phil 2 21.
[c] 2 Pet. 2. 3.
[d] Jude 16.
[e] 1 Tim. 6. 4.
[f] 1 Tim. 1. 20. 2 Pet. 2. 12. Jude 10.
[g] Rom. 1. 30.
[h] Rom. 1. 31.
[i] Rom. 1. 31.
|| Or, *make-bates.* Tit. 2. 3.
[k] 2 Pet. 3. 3.
[l] 2 Pet. 2. 10.
[m] Phil. 3. 19. 2 Pet. 2. 13, &c. Jude 4, 19.
[n] 1 Tim. 5. 8. Tit. 1. 16
[o] 2 Thess. 3. 6. 1 Tim. 6. 5.
[p] Matt. 23. 14. Tit. 1. 11.
[q] 1 Tim. 2. 4.
[r] Ex. 7. 11.
[s] 1 Tim. 6. 5.
[t] Rom. 1. 28. 2 Cor. 13. 5. Tit. 1. 16.
|| Or, *of no judgment.*
[u] Ex. 7. 12. & 8. 18. & 9. 11.
[x] Phil. 2. 22. 1 Tim. 4. 6.
|| Or, *thou hast been a diligent follower of.*
[y] Acts 13. 45, 50.
[z] Acts 14. 2, 5.
[a] Acts 14. 19, &c.
[b] Ps. 34. 19. 2 Cor. 1. 10 ch. 4. 7.
[c] Ps. 34. 19. Acts 14. 22. Matt. 16. 24. Josh. 17 14. 1 Cor. 15. 19. 1 Thess. 3. 3.
[d] 2 Thess. 2 11. 1 Tim. 4. 1. ch. 2. 16.
[e] ch. 1. 13 & 2. 2.

1 Gr. *bond servant.*
2 Or, *instructing*
3 Gr. *return to soberness.*
4 Gr. *taken alive.*
5 Or, *by the devil, unto the will of God*
Gr. *by him, unto the will of him.*
In the Greek the two pronouns are different.

19 Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord depart from unrighteousness.
20 Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honour, and some unto
21 dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, meet for the master's use, prepared
22 unto every good work. But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure
23 heart. But foolish and ignorant questionings
24 refuse, knowing that they gender strifes. And the Lord's [1]servant must not strive, but be gen-
25 tle towards all, apt to teach, forbearing, in meekness [2]correcting them that oppose themselves; if peradventure God may give them repentance
26 unto the knowledge of the truth, and they may [3]recover themselves out of the snare of the devil, having been [4]taken captive [5]by the Lord's servant unto the will of God.

III. But know this, that in the last days grievous times shall come. For men
2 shall be lovers of self, lovers of money, boast-
ful, haughty, railers, disobedient to parents,
3 unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce,
4 no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of
5 God; holding a form of godliness, but having denied the power thereof: from these also turn
6 away. For of these are they that creep into houses, and take captive silly women laden with
7 sins, led away by divers lusts, ever learning, and never able to come to the knowledge of the
8 truth. And like as Jannes and Jambres withstood Moses, so do these also withstand the truth; men corrupted in mind, reprobate concern-
9 ing the faith. But they shall proceed no further: for their folly shall be evident unto all men, as
10 theirs also came to be. But thou didst follow my teaching, conduct, purpose, faith, longsuffering,
11 love, patience, persecutions, sufferings; what things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured: and out of
12 them all the Lord delivered me. Yea, and all that would live godly in Christ Jesus shall suffer
13 persecution. But evil men and impostors shall wax worse and worse, deceiving and being de-
14 ceived. But abide thou in the things which thou

hast learned and hast been assured of, knowing of whom thou hast learned *them;*

15 And that from a child thou hast known [f]the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 [g]All scripture *is* given by inspiration of God, [h]and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 [i]That the man of God may be perfect, || [k]thoroughly furnished unto all good works.

CHAP. IV.

1 *Paul's solemn charge to Timothy;* 9 *he willeth him to come to him, and to bring Mark with him and certain other things.*

I [a]CHARGE *thee* therefore before God, and the Lord Jesus Christ, [b]who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, [c]rebuke, [d]exhort with all longsuffering and doctrine.

3 [e]For the time will come, when they will not endure [f]sound doctrine; [g]but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away *their* ears from the truth, and [h]shall be turned unto fables.

5 But watch thou in all things, [i]endure afflictions, do the work of [k]an evangelist, || make full proof of thy ministry.

6 For [l]I am now ready to be offered, and the time of [m]my departure is at hand.

7 [n]I have fought a good fight, I have finished *my* course, I have kept the faith:

8 Henceforth there is laid up for me [o]a crown of righteousness, which the Lord, the righteous Judge, shall give me [p]at that day: and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me:

10 For [q]Demas hath forsaken me, [r]having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 [s]Only [t]Luke is with me. Take [u]Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And [x]Tychicus have I sent to Ephesus.

13 The cloak that I left at Troas with Carpus, when thou comest, bring *with thee,* and the books, *but* especially the parchments.

14 [y]Alexander the coppersmith did me much evil: [z]the Lord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood || our words.

16 At my first answer no man stood with me, [a]but all *men* forsook me; [b]*I pray God* that it may not be laid to their charge.

17 [c]Notwithstanding, the Lord stood with me, and strengthened me; [d]that by me the preaching might be fully known, and *that* all the Gentiles might hear; and I was delivered [e]out of the mouth of the lion.

18 [f]And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom; [g]to whom *be* glory for ever and ever. Amen.

Anno DOMINI 66.

[f] John 5. 39.
[g] 2 Pet. 1. 20, 21.
[h] Rom. 15. 4.
[i] 1 Tim. 6. 11.
|| Or, *perfected.*
[k] ch. 2. 21.
[a] 1 Tim. 5. 21. & 6. 13. ch. 2. 14.
[b] Acts 10. 42.
[c] 1 Tim. 5. 20. Tit. 1. 13. & 2. 15.
[d] 1 Tim. 4. 13.
[e] ch. 3. 1.
[f] 1 Tim. 1. 10.
[g] ch. 3. 6.
[h] 1 Tim. 1. 4. & 4. 7. Tit. 1. 14.
[i] ch. 1. 8. & 2. 3.
[k] Acts 21. 8. Eph. 4. 11.
|| Or, *fulfil,* Rom. 15 19. Col. 1. 25. & 4. 17.
[l] Phil. 2. 17.
[m] Phil. 1. 23. Sec 2 Pet. 1. 14.
[n] 1 Cor. 9. 24, 25. Phil. 3. 14. 1 Tim. 6. 12. Heb. 12. 1.
[o] 1 Cor. 9. 25. Jam. 1 12. 1 Pet. 5. 4. Rev. 2. 10.
[p] ch. 1. 12.
[q] Col. 4. 15. Philem. 24.
[r] 1 John 2. 15.
[s] See ch. 1. 15.
[t] Col. 4. 14. Philem. 24.
[u] Acts 12. 25. & 15. 37. Col 4. 10.
[x] Acts 20. 4. Eph. 6. 12. Col. 4. 7. Tit. 3. 12.
[y] Acts 19. 33. 1 Tim. 1. 20.
[z] 2 Sam. 3. 39. Ps. 28. 4. Rev. 18. 6.
|| Or, *our preachings.*
[a] ch. 1. 15.
[b] Acts 7. 60.
[c] Matt. 10. 19. Acts 23. 11. & 27. 23.
[d] Acts 9. 15. & 26. 17, 18. Eph. 3. 8.
[e] Ps. 22. 21. 2 Pet. 2. 9.
[f] Ps. 121. 7.
[g] Rom. 11. 36. Gal. 1. 5. Heb. 13. 21.

1 Gr. *what persons.*
2 Or, *Every scripture* is *inspired of God, and profitable*
3 Or, *discipline*
4 Or, *I testify, in the sight... dead, both of his appearing, etc.*
5 Or, *bring to the proof*
6 Gr. *healthful.*
7 Or, *teaching*
8 Gr. *poured out as a drink-offering.*
9 Or, *age*
10 Or, *Gaul*
11 Gr. *shewed.*
12 Or, *gave me power.*
13 Or, *proclamation*
14 Gr. *unto the ages of the ages.*

hast learned and hast been assured of, knowing
15 of [1]whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.
16 [2]Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for
17 [3]instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work.

IV. [4]I charge *thee* in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and
2 his kingdom; preach the word; be instant in season, out of season; [5]reprove, rebuke, exhort,
3 with all longsuffering and teaching. For the time will come when they will not endure the [6]sound [7]doctrine; but, having itching ears, will heap to themselves teachers after their own
4 lusts; and will turn away their ears from the
5 truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work
6 of an evangelist, fulfil thy ministry. For I am already being [8]offered, and the time of my de-
7 parture is come. I have fought the good fight, I have finished the course, I have kept the faith:
8 henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.
9 Do thy diligence to come shortly unto me:
10 for Demas forsook me, having loved this present [9]world, and went to Thessalonica; Crescens to
11 [10]Galatia, Titus to Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for
12 he is useful to me for ministering. But Tychicus
13 I sent to Ephesus. The cloke that I left at Troas with Carpus, bring when thou comest, and the
14 books, especially the parchments. Alexander the coppersmith [11]did me much evil: the Lord will
15 render to him according to his works: of whom be thou ware also; for he greatly withstood
16 our words. At my first defence no one took my part, but all forsook me: may it not be laid
17 to their account. But the Lord stood by me, and [12]strengthened me; that through me the [13]message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered
18 out of the mouth of the lion. The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom *be* the glory [14]for ever and ever. Amen.

19 Salute [k]Prisca and Aquila, and [i]the household of Onesiphorus.

20 [k]Erastus abode at Corinth: but [l]Trophimus have I left at Miletum sick.

21 [m]Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 [n]The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before †Nero the second time.

Anno DOMINI 66.

[k]Acts 18. 2. Rom. 16. 3. [i]2 Tim. 1. 16. [k]Acts 19. 22. Rom. 16. 23. [l]Acts 20. 4. & 21. 29. [m]ver. 9. [n]Gal. 6. 18. Philem. 25.

†Gr. *Cesar Nero*, or *the emperor Nero.*

19 Salute Prisca and Aquila, and the house of
20 Onesiphorus. Erastus abode at Corinth: but
21 Trophimus I left at Miletus sick. Do thy diligence to come before winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.
22 The Lord be with thy spirit. Grace be with you.

The Epistle of PAUL the Apostle to TITUS.

CHAP. I.

5 *Why Titus was left at Crete.* 10 *Of evil doers.*

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and [a]the acknowledging of the truth [b]which is after godliness;

2 || [c]In hope of eternal life, which God, [d]that cannot lie, promised [e]before the world began;

3 [f]But hath in due times manifested his word through preaching, [g]which is committed unto me, [h]according to the commandment of God our Saviour;

4 To [i]Titus, [k]*mine* own son after [l]the common faith: [m]Grace, mercy, *and* peace, from God the Father, and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest [n]set in order the things that are || wanting, and [o]ordain elders in every city, as I had appointed thee:

6 [p]If any be blameless, [q]the husband of one wife, [r]having faithful children, not accused of riot, or unruly:

7 For a bishop must be blameless, as [s]the steward of God: not self-willed, not soon angry, [t]not given to wine, no striker, [u]not given to filthy lucre;

8 [x]But a lover of hospitality, a lover of || good men, sober, just, holy, temperate;

9 [y]Holding fast [z]the faithful word || as he hath been taught, that he may be able [a]by sound doctrine both to exhort and to convince the gainsayers.

10 For [b]there are many unruly and vain talkers and [c]deceivers, [d]specially they of the circumcision:

11 Whose mouths must be stopped, [e]who subvert whole houses, teaching things which they ought not, [f]for filthy lucre's sake.

12 [g]One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies.

13 This witness is true: [h]wherefore rebuke them sharply, that they may be [i]sound in the faith;

Anno DOMINI 65.

[a]2 Tim. 2. 25. [b]1 Tim. 3. 16. & 6. 3. || Or, *For.* [c]2 Tim. 1. 1. ch. 3. 7. [d]Num. 23. 19. 1 Tim. 2. 13. [e]Rom. 16. 25. 2 Tim. 1. 9. 1 Pet. 1. 20. [f]2 Tim. 1. 10. [g]1 Thess. 2. 4. 1 Tim. 1. 11. [h]1 Tim. 1. 1. & 2. 3. & 4. 10. [i]2 Cor. 2. 13. & 7.13.&8.6,16, 23. & 12. 18. Gal. 2. 3. [k]1 Tim. 1. 2. [l]Rom. 1. 12. 2 Cor. 4. 13. 2 Pet. 1. 1. [m]Eph. 1. 2. Col. 1. 2. 1 Tim. 1. 2. [n]1 Cor. 11. 34. || Or, *left undone.* [o]Acts 14. 23. 2 Tim. 2. 2. [p]1Tim.3.2,&c. [q]1 Tim. 3. 12. [r]1 Tim.3. 4,12. [s]Matt. 24. 45. 1 Cor. 4. 1, 2. [t]Lev. 10. 9. 1 Tim. 3. 3, 8. Eph. 5. 18. [u]1 Tim. 3. 3, 8. 1 Pet. 5. 2. [x]1 Tim. 3. 2. || Or, *good things.* [y]2 Thess. 2.15. 2 Tim. 1. 13. [z]1 Tim. 1. 15. & 4. 9. & 6.3. 2 Tim. 2. 2. || Or, *in teaching.* [a]1 Tim. 1. 10. & 6. 3. 2 Tim. 4. 3. ch. 2. 1. [b]1 Tim. 1. 6. [c]Rom. 16. 18. [d]Acts 15. 1. [e]Matt. 23. 14. 2 Tim. 3. 6. [f]1 Tim. 6. 5. [g]Acts 17. 28. [h]2 Cor. 13. 10. 2 Tim. 4. 2. [i]ch. 2. 2.

1 Gr. *bond servant.*
2 Or, *its*
3 Or, *proclamation*
4 Or, *overseer*
5 Or, *not quarrelsome over wine*
6 Gr. *healthful.*
7 Or, *teaching*
8 Gr. *bellies.*
9 Gr. *healthy.*

I. Paul, a [1]servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is
2 according to godliness, in hope of eternal life, which God, who cannot lie, promised before
3 times eternal; but in [2]his own seasons manifested his word in the [3]message, wherewith I was intrusted according to the commandment
4 of God our Saviour; to Titus, my true child after a common faith: Grace and peace from God the Father and Christ Jesus our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I
6 gave thee charge; if any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly.
7 For the [4]bishop must be blameless, as God's steward; not selfwilled, not soon angry, [5]no brawler, no striker, not greedy of filthy lucre;
8 but given to hospitality, a lover of good, sober-
9 minded, just, holy, temperate; holding to the faithful word which is according to the teaching, that he may be able both to exhort in the [6]sound [7]doctrine, and to convict the gainsayers.

10 For there are many unruly men, vain talkers and deceivers, specially they of the circumci-
11 sion, whose mouths must be stopped; men who overthrow whole houses, teaching things which
12 they ought not, for filthy lucre's sake. One of themselves, a prophet of their own, said, Cretans are alway liars, evil beasts, idle [8]gluttons.
13 This testimony is true. For which cause reprove them sharply, that they may be [9]sound in the faith,

14 [k]Not giving heed to Jewish fables, and [l]commandments of men that turn from the truth.

15 [m]Unto the pure all things *are* pure: but [n]unto them that are defiled and unbelieving *is* nothing pure: but even their mind and conscience is defiled.

16 They profess that they know God; but [o]in works they deny *him*, being abominable, and disobedient, [p]and unto every good work ‖ reprobate.

CHAP. II.

1 *Directions given unto Titus both for his doctrine and life.* 9 *Of the duty of servants, &c.*

BUT speak thou the things which become [a]sound doctrine:

2 That the aged men be ‖sober, grave, temperate, [b]sound in faith, in charity, in patience;

3 [c]The aged women likewise, that *they be* in behaviour as becometh ‖holiness; not ‖false accusers, not given to much wine, teachers of good things:

4 That they may teach the young women to be ‖sober, [d]to love their husbands, to love their children,

5 *To be* discreet, chaste, keepers at home, good, [e]obedient to their own husbands, [f]that the word of God be not blasphemed.

6 Young men likewise exhort to be ‖soberminded.

7 [g]In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, [h]sincerity.

8 [i]Sound speech that cannot be condemned; [k]that he that is of the contrary part [l]may be ashamed, having no evil thing to say of you.

9 *Exhort* [m]servants to be obedient unto their own masters, *and* to please *them* well [n]in all *things;* not ‖answering again;

10 Not purloining, but shewing all good fidelity; [o]that they may adorn the doctrine of God our Saviour in all things.

11 For [p]the grace of God ‖that bringeth salvation [q]hath appeared to all men,

12 Teaching us, [r]that denying ungodliness, [s]and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 [t]Looking for that blessed [u]hope, and the glorious [x]appearing of the great God and our Saviour Jesus Christ;

14 [y]Who gave himself for us, that he might redeem us from all iniquity, [z]and purify unto himself [a]a peculiar people, [b]zealous of good works.

15 These things speak, and [c]exhort, and rebuke with all authority. [d]Let no man despise thee.

CHAP. III.

1 *Titus is yet further directed by Paul, both concerning the things he should teach, and not teach, &c.*

PUT them in mind [a]to be subject to principalities and powers, to obey magistrates, [b]to be ready to every good work,

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[k] 1 Tim. 1. 4. & 4. 7. 2 Tim. 4. 4.
[l] Isa. 29. 13. Matt. 15. 9. Col. 2. 22.
[m] Luke 11. 39, 40, 41. Rom. 14. 14, 30. 1 Cor. 6. 12. & 10. 23, 25. 1 Tim. 4. 3, 4.
[n] Rom. 14. 23.
[o] 2 Tim. 3. 5. Jude 4.
[p] Rom. 1. 28. 2 Tim. 3. 8.
‖ Or, *void of judgment.*
[a] 1 Tim. 1. 10. & 6. 3. 2 Tim. 1. 13. ch. 1. 9.
‖ Or, *vigilant.*
[b] ch. 1. 13.
[c] 1 Tim. 2. 9, 10. & 3. 11. 1 Pet. 3. 3, 4.
‖ Or, *holy women.*
‖ Or, *makebates.*
2 Tim. 3. 3.
‖ Or, *wise.*
[d] 1 Tim. 5. 14.
[e] 1 Cor. 14. 34. Eph. 5. 22. Col. 3. 18. 1 Tim. 2. 11. 1 Pet. 3. 1, 5.
[f] Rom. 2. 24. 1 Tim. 6. 1.
‖ Or, *discreet.*
[g] 1 Tim. 4. 12. 1 Pet. 5. 3.
[h] Eph. 6. 24.
[i] 1 Tim. 6. 3.
[k] Neh. 5. 9. 1 Tim. 5. 14. 1 Pet. 2. 12, 15. & 3. 16.
[l] 2 Thess. 3. 14.
[m] Eph. 6. 5. Col. 3. 22. 1 Tim. 6. 1, 2. 1 Pet. 2. 18.
[n] Eph. 5. 24.
‖ Or, *gainsaying.*
[o] Matt. 5. 16. Phil. 2. 15.
[p] Rom. 5. 15. ch. 3. 4, 5. 1 Pet. 5. 12
‖ Or, *that bringeth salvation to all men, hath appeared.*
[q] Luke 3. 6. John 1. 9. 1 Tim. 2. 4.
[r] Luke 1. 75. Rom. 6. 19. Eph. 1. 4. Col. 1. 22. 1 Thess. 4. 7.
[s] 1 Pet. 4. 2. 1 John 2. 16.
[t] 1 Cor. 1. 7. Phil. 3. 20. 2 Pet. 3. 12.
[u] Acts 24. 15. Col. 1. 5, 23. ch. 1. 2. & 3. 7.
[x] Col. 3. 4. 2 Tim. 4. 1, 8. Heb. 9. 28. 1 Pet. 1. 7. 1 John 3. 2.
[y] Gal. 1. 4. & 2. 20. Eph. 5. 2. 1 Tim. 2. 6.
[z] Heb. 9. 14.
[a] Ex. 15. 16. & 19. 5. Deut. 7. 6. & 14. 2. & 26. 18. 1 Pet. 2. 9.
[b] Eph. 2. 10. ch. 3. 8.
[c] 2 Tim. 4. 2.
[d] 1 Tim. 4. 12.
[a] Rom. 13. 1. 1 Pet. 2. 13.
[b] Col. 1. 10. 2 Tim. 2. 21. Heb. 13. 21.

[1] Gr. *healthful.*
[2] Or, *teaching*
[3] Gr. *healthy.*
[4] Gr. *bondservants.*
[5] Or, *hath appeared to all men, bringing salvation*

14 not giving heed to Jewish fables, and commandments of men who turn away from the
15 truth. To the pure all things are pure: but to them that are defiled and unbelieving nothing is pure; but both their mind and their
16 conscience are defiled. They profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate.

II. But speak thou the things which befit
2 the [1]sound [2]doctrine: that aged men be temperate, grave, soberminded, [3]sound in faith,
3 in love, in patience: that aged women likewise be reverent in demeanour, not slanderers nor enslaved to much wine, teachers of that which
4 is good; that they may train the young women to love their husbands, to love their children,
5 *to be* soberminded, chaste, workers at home, kind, being in subjection to their own husbands, that
6 the word of God be not blasphemed: the younger men likewise exhort to be sober-
7 minded: in all things shewing thyself an ensample of good works; in thy doctrine *shewing*
8 uncorruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing
9 to say of us. *Exhort* [4]servants to be in subjection to their own masters, *and* to be well-pleas-
10 ing *to them* in all things; not gainsaying; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour
11 in all things. For the grace of God [5]hath
12 appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present [6]world;
13 looking for the blessed hope and appearing of the glory [7]of our great God and Saviour Jesus
14 Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.
15 These things speak and exhort and reprove with all [8]authority. Let no man despise thee.

III. Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work,

[6] Or, *age* [7] Or, *of the great God and our Saviour* [8] Gr. *commandment.*

2 [c]To speak evil of no man, [d]to be no brawlers, *but* [e]gentle, shewing all [f]meekness unto all men.

3 For [g]we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But after that [h]the kindness and ‖ love of [i]God our Saviour toward man appeared,

5 [k]Not by works of righteousness which we have done, but according to his mercy he saved us, by [l]the washing of regeneration, and renewing of the Holy Ghost;

6 [m]Which he shed on us † abundantly, through Jesus Christ our Saviour;

7 [n]That being justified by his grace, [o]we should be made heirs [p]according to the hope of eternal life.

8 [q]*This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful [r]to maintain good works. These things are good and profitable unto men.

9 But [s]avoid foolish questions, and genealogies, and contentions, and strivings about the law; [t]for they are unprofitable and vain.

10 A man that is an heretic, [u]after the first and second admonition, [x]reject;

11 Knowing that he that is such, is subverted, and sinneth, [y]being condemned of himself.

12 When I shall send Artemas unto thee, or [z]Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and [a]Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn [b]to ‖ maintain good works for necessary uses, that they be [c]not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

¶ It was written to Titus, ordained the first Bishop of the church of the Cretians, from Nicopolis of Macedonia.

Anno DOMINI 65.

[c] Eph. 4. 31.
[d] 2 Tim. 2. 24, 25.
[e] Phil. 4. 5.
[f] Eph. 4. 2. Col. 3. 12.
[g] 1 Cor. 6. 11. Eph. 2. 1. Col. 1. 21. & 3. 7. 1 Pet. 4. 3.
[h] ch. 2. 11.
‖ Or, *pity*.
[i] 1 Tim. 2. 3.
[k] Rom. 3. 20. & 9. 11. & 11. 6. Gal. 2. 16. Eph. 2. 4, 8, 9. 2 Tim. 1. 9.
[l] John 3. 3, 5. Eph. 5. 26. 1 Pet. 3. 21.
[m] Ezek. 36. 25. Joel 2. 28. John 1. 16. Acts 2. 33. & 10. 45. Rom. 5. 5.
† Gr. *richly*.
[n] Rom. 3. 24. Gal. 2. 16. ch. 2. 11.
[o] Rom. 8. 23, 24.
[p] ch. 1. 2.
[q] 1 Tim. 1. 15. ch. 1. 9.
[r] ver. 1, 14. ch. 2. 14.
[s] 1 Tim. 1. 4. 2 Tim. 2. 23. ch. 1. 14.
[t] 2 Tim. 2. 14.
[u] 2 Cor. 3. 2.
[x] Matt. 18. 17. Rom. 16. 17. 2 Thess. 3. 6, 14. 2 Tim. 3. 5. 2 John 10.
[y] Acts 13. 46.
[z] Acts 20. 4. 2 Tim. 4. 12.
[a] Acts 18. 24.
[b] ver. 8.
‖ Or, *profess honest trades*. Eph. 4. 28.
[c] Rom. 15. 28. Phil. 1. 11. & 4. 7. Col. 1. 10. 2 Pet. 1. 8.

1 Or, *laver*
2 Or, *and* through *renewing*
3 Or, *Holy Spirit*
4 Or, *heirs, according to hope, of eternal life*
5 Or, *profess honest occupations*
6 Or, *factious*
7 Or, *avoid*
8 Or, *wants*

2 to speak evil of no man, not to be contentious,
to be gentle, shewing all meekness toward all
3 men. For we also were aforetime foolish, disobedient, deceived, serving divers lusts and
pleasures, living in malice and envy, hateful,
4 hating one another. But when the kindness
of God our Saviour, and his love toward man,
5 appeared, not by works *done* in righteousness,
which we did ourselves, but according to his
mercy he saved us, through the [1]washing of
regeneration [2]and renewing of the [3]Holy Ghost,
6 which he poured out upon us richly, through
7 Jesus Christ our Saviour; that, being justified
by his grace, we might be made [4]heirs accord-
8 ing to the hope of eternal life. Faithful is
the saying, and concerning these things I will
that thou affirm confidently to the end that they
which have believed God may be careful to
[5]maintain good works. These things are good
9 and profitable unto men: but shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable
10 and vain. A man that is [6]heretical after a first
11 and second admonition [7]refuse; knowing that
such a one is perverted, and sinneth, being self-condemned.

12 When I shall send Artemas unto thee, or
Tychicus, give diligence to come unto me to
Nicopolis: for there I have determined to
13 winter. Set forward Zenas the lawyer and
Apollos on their journey diligently, that nothing
14 be wanting unto them. And let our *people* also
learn to [5]maintain good works for necessary
[8]uses, that they be not unfruitful.

15 All that are with me salute thee. Salute
them that love us in faith.
Grace be with you all.

The Epistle of PAUL the Apostle to PHILEMON.

1 *Paul's joy in hearing of the faith and love of Philemon.* 10 *Onesimus entreated for.*

PAUL, [a]a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, [b]and fellow-labourer,

2 And to *our* beloved Apphia, and [c]Archippus [d]our fellow-soldier, and to [e]the church in thy house:

3 [f]Grace to you, and peace, from God our Father and the Lord Jesus Christ.

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[a] Eph. 3. 1. & 4. 1. 2 Tim. 1. 8. ver. 9.
[b] Phil. 2. 25.
[c] Col. 4. 17.
[d] Phil. 2. 25.
[e] Rom. 16. 5. 1 Cor. 16. 19.
[f] Eph. 1. 2.

1 Gr. *the brother*.
2 Gr. *the sister*.

1 Paul, a prisoner of Christ Jesus, and Timothy
[1]our brother, to Philemon our beloved and fellow-
2 worker, and to Apphia [2]our sister, and to Archippus our fellow-soldier, and to the church in
3 thy house: Grace to you and peace from God
our Father and the Lord Jesus Christ.

4 [g]I thank my God, making mention of thee always in my prayers,

5 [h]Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual [i]by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints [k]are refreshed by thee, brother.

8 Wherefore, [l]though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech *thee*, being such an one as Paul the aged, [m]and now also a prisoner of Jesus Christ.

10 I beseech thee for my son [n]Onesimus, [o]whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, [p]that in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy mind would I do nothing; [q]that thy benefit should not be as it were of necessity, but willingly.

15 [r]For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, [s]a brother beloved, specially to me, but how much more unto thee, [t]both in the flesh, and in the Lord?

17 If thou count me therefore [u]a partner, receive him as myself.

18 If he hath wronged thee, or oweth *thee* ought, put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: [x]refresh my bowels in the Lord.

21 [y]Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for [z]I trust that [a]through your prayers I shall be given unto you.

23 There salute thee [b]Epaphras, my fellow-prisoner in Christ Jesus;

24 [c]Marcus, [d]Aristarchus, [e]Demas, [f]Lucas, my fellow-labourers.

25 [g]The grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

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[g] Eph. 1. 16. 1 Thess. 1. 2. 2 Thess. 4. 3.
[h] Eph. 1. 15. Col. 1. 4.
[i] Phil. 1. 9, 11.
[k] 2 Cor. 7. 13. 2 Tim. 1. 16. ver. 20.
[l] 1 Thess. 2. 6.
[m] ver. 1.
[n] Col. 4. 9.
[o] 1 Cor. 4. 15. Gal. 4. 19.
[p] 1 Cor. 16. 17. Phil. 2. 30.
[q] 2 Cor. 9. 7.
[r] So Gen. 45. 5, 8.
[s] Matt. 23. 8. 1 Tim. 3. 2.
[t] Col. 3. 22.
[u] 2 Cor. 8. 23.
[x] ver. 7.
[y] 2 Cor. 7. 16.
[z] Phil. 1. 25. & 2. 24.
[a] 2 Cor. 1. 11.
[b] Col. 1. 7. & 4. 12.
[c] Acts 12. 12, 25.
[d] Acts 19. 29. & 27. 2. Col. 4. 10.
[e] Col. 4. 14.
[f] 2 Tim. 4. 11.
[g] 2 Tim. 4. 22.

[1] Or, *thy love and faith*
[2] Many ancient authorities read *us*.
[3] Or, *an ambassador, and now, etc.*
[4] The Greek word means *Helpful*.
[5] Gr. *bond-servant*.
[6] Or, *help*
[7] Some ancient authorities read *the*.
[8] Many ancient authorities omit *Amen*.

4 I thank my God always, making men-
5 tion of thee in my prayers, hearing of [1]thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the saints;
6 that the fellowship of thy faith may become effectual, in the knowledge of every good thing
7 which is in [2]you, unto Christ. For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.

8 Wherefore, though I have all boldness in
9 Christ to enjoin thee that which is befitting, yet for love's sake I rather beseech, being such a one as Paul [3]the aged, and now a prisoner also
10 of Christ Jesus: I beseech thee for my child, whom I have begotten in my bonds, [4]Onesimus,
11 who was aforetime unprofitable to thee, but now
12 is profitable to thee and to me: whom I have sent back to thee in his own person, that is, my
13 very heart: whom I would fain have kept with me, that in thy behalf he might minister unto
14 me in the bonds of the gospel: but without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will.
15 For perhaps he was therefore parted *from thee* for a season, that thou shouldest have him
16 for ever; no longer as a [5]servant, but more than a [5]servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh
17 and in the Lord. If then thou countest me a
18 partner, receive him as myself. But if he hath wronged thee at all, or oweth *thee* aught, put
19 that to mine account; I Paul write it with mine own hand, I will repay it: that I say not unto thee how that thou owest to me even thine own
20 self besides. Yea, brother, let me have [6]joy of thee in the Lord: refresh my heart in Christ.
21 Having confidence in thine obedience I write unto thee, knowing that thou wilt do even be-
22 yond what I say. But withal prepare me also a lodging: for I hope that through your prayers I shall be granted unto you.

23 Epaphras, my fellow-prisoner in Christ Jesus,
24 saluteth thee; *and so do* Mark, Aristarchus, Demas, Luke, my fellow-workers.

25 The grace of [7]our Lord Jesus Christ be with your spirit. [8]Amen

The Epistle of PAUL the Apostle to the HEBREWS.

CHAP. I.

The essential dignity of the Son, by whom God hath revealed himself in these last days: 4 *his pre-eminence above the angels in office.*

GOD, who at sundry times and [a]in divers manners spake in time past unto the fathers by the prophets,

2 Hath [b]in these last days [c]spoken unto us by *his* Son, [d]whom he hath appointed heir of all things, [e]by whom also he made the worlds;

3 [f]Who being the brightness of *his* glory, and the express image of his person, and [g]upholding all things by the word of his power, [h]when he had by himself purged our sins, [i]sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as [k]he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, [l]Thou art my Son, this day have I begotten thee? And again, [m]I will be to him a Father, and he shall be to me a Son?

6 ‖ And again, when he bringeth in [n]the firstbegotten into the world, he saith, [o]And let all the angels of God worship him.

7 And †of the angels he saith, [p]Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son, *he saith*, [q]Thy throne, O God, *is* for ever and ever: a sceptre of † righteousness *is* the sceptre of thy kingdom;

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, [r]hath anointed thee with the oil of gladness above thy fellows.

10 And, [s]Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.

11 [t]They shall perish; but thou remainest: and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, [u]Sit on my right hand, until I make thine enemies thy footstool?

14 [x]Are they not all ministering spirits, sent forth to minister for them who shall be [y]heirs of salvation?

CHAP. II.

1 *Our obligation to give earnest heed to the gospel.* 5 *The dominion of the world not granted to angels, but to the Son, &c.*

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should †let *them* slip,

2 For if the word [a]spoken by angels was stedfast, and [b]every transgression and disobedience received a just recompense of reward;

3 [c]How shall we escape, if we neglect so great salvation; [d]which at the first began to be spoken by the

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[a] Num. 12. 6, 8. [b] Deut. 4. 30. Gal. 4. 4. Eph. 1. 10. [c] John 1. 17. & 15. 15. ch. 2. 3. [d] Ps. 2. 8. Matt. 21. 38. & 28. 18. John 3. 35. Rom. 8. 17. [e] John 1. 3. 1 Cor. 8. 6. Col. 1. 16. [f] John 1. 14. & 14. 9. 2 Cor. 4. 4. Col. 1. 15. [g] John 1. 4. Col. 1. 17. Rev. 4. 11. [h] ch. 7. 27. & 9. 12, 14, 16. [i] Ps. 110. 1. Eph. 1. 20. ch. 8. 1. & 10. 12. & 12. 2. 1 Pet. 3. 22. [k] Eph. 1. 21. Phil. 2. 9, 10. [l] Ps. 2. 7. Acts 13. 33. ch. 5. 5. [m] 2 Sam. 7. 14. 1 Chron. 22. 10. & 28. 6. Ps. 89. 26, 27. ‖ Or, *When he bringeth again.* [n] Rom. 8. 29. Col. 1. 18. Rev. 1. 5. [o] Deut. 32. 43. LXX. Ps. 97. 7. 1 Pet. 3. 22 †Gr. *unto.* [p] Ps. 104. 4. [q] Ps. 45. 6, 7. †Gr. *rightness*, or, *straightness.* [r] Isa. 61. 1. Acts 4. 27. & 10. 38. [s] Ps. 102. 25, &c. [t] Isa. 34. 4. & 51. 6. Matt. 24. 35. 2 Pet. 3. 7, 10. Rev. 21. 1. [u] Ps. 110. 1. Matt. 22. 44. Mark 12. 36. Luke 20. 42. ch. 10. 12. ver. 3. [x] Gen. 19. 16. & 32. 1, 2, 24. Ps. 34. 7. & 91. 11. & 103. 20, 21. Dan. 3. 28. & 7. 10. & 10. 11. Matt. 18. 10. Luke 1. 19. & 2. 9, 13. Acts 12. 7, &c. & 27. 23. [y] Rom. 8. 17. Tit. 3. 7. Jam. 2. 5. 1 Pet. 3. 7. †Gr. *run out as leaking vessels.* [a] Deut. 33. 2. Ps. 68. 17. Acts 7. 53. Gal. 3. 19. [b] Num. 15. 30, 31. Deut. 4. 3. & 17. 2, 5, 12. & 27. 26. [c] ch. 10. 28, 29. & 12. 25. [d] Matt. 4. 17. Mark 1. 14. ch. 1. 2.

1 Gr. *a Son.*
2 Gr. *ages.*
3 Or, *the impress of his substance*

I. God, having of old time spoken unto the fathers in the prophets by divers portions
2 and in divers manners, hath at the end of these days spoken unto us in [1]*his* Son, whom he appointed heir of all things, through whom also
3 he made the [2]worlds; who being the effulgence of his glory, and [3]the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on
4 high; having become by so much better than the angels, as he hath inherited a more excel-
5 lent name than they. For unto which of the angels said he at any time,

Thou art my Son,
This day have I begotten thee?

and again,

I will be to him a Father,
And he shall be to me a Son?

6 [4]And when he again [5]bringeth in the firstborn into [6]the world he saith, And let all the angels
7 of God worship him. And of the angels he saith,

Who maketh his angels [7]winds,
And his ministers a flame of fire:

8 but of the Son *he saith*,

Thy throne, O God, is for ever and ever;
And the sceptre of uprightness is the sceptre of [8]thy kingdom.
9 Thou hast loved righteousness, and hated iniquity;
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.

10 And,

Thou, Lord, in the beginning hast laid the foundation of the earth,
And the heavens are the works of thy hands:
11 They shall perish; but thou continuest:
And they all shall wax old as doth a garment;
12 And as a mantle shalt thou roll them up,
As a garment, and they shall be changed:
But thou art the same,
And thy years shall not fail.

13 But of which of the angels hath he said at any time,

Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet?

14 Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?

II. Therefore we ought to give the more earnest heed to the things that were heard,
2 lest haply we drift away *from them.* For if the word spoken through angels proved stedfast, and every transgression and disobedience received
3 a just recompense of reward; how shall we

4 Or, *And again, when he bringeth in* 5 Or, *shall have brought in* 6 Gr. *the habited earth.* 7 Or, *spirits* 8 The two oldest Greek manuscripts read *his.*

Lord, and was [e]confirmed unto us by them that heard *him;*

4 [f]God also bearing *them* witness, [g]both with signs and wonders, and with divers miracles, and ‖ [h]gifts of the Holy Ghost, [i]according to his own will?

5 For unto the angels hath he not put in subjection [k]the world to come whereof we speak.

6 But one in a certain place testified, saying, [l]What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him ‖ a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 [m]Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now [n]we see not yet all things put under him:

9 But we see Jesus, [o]who was made a little lower than the angels ‖ for the suffering of death, [p]crowned with glory and honour; that he by the grace of God should taste death [q]for every man.

10 [r]For it became him, [s]for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make [t]the Captain of their salvation [u]perfect through sufferings.

11 For [x]both he that sanctifieth, and they who are sanctified, [y]*are* all of one: for which cause [z]he is not ashamed to call them brethren,

12 Saying, [a]I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, [b]I will put my trust in him. And again, [c]Behold, I, and the children [d]which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he [e]also himself likewise took part of the same; [f]that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them, who, [g]through fear of death, were all their life-time subject to bondage.

16 For verily † he took not on *him the nature of* angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him [h]to be made like unto *his* brethren; that he might be [i]a merciful and faithful High Priest in things *pertaining* to God, to make reconciliation for the sins of the people.

18 [k]For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

CHAP. III.

1 *Christ is shewed to be more worthy than Moses:* 7 *therefore we must be careful not to follow the example of the obstinate and unbelieving Israelites, &c.*

WHEREFORE, holy brethren, partakers of [a]the heavenly calling, consider [b]the Apostle and High Priest of our profession, Christ Jesus;

2 Who was faithful to him that † appointed him, as also [c]Moses *was faithful* in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as [d]he who hath builded the house, hath more honour than the house.

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[e] Luke 1. 2.
[f] Mark 16. 20. Acts 14. 3. & 19. 11. Rom. 15. 18, 19. 1 Cor. 2. 4.
[g] Acts 2. 22, 43.
‖ Or, *distributions.*
[h] 1 Cor. 12. 4, 7, 11.
[i] Eph. 1. 5, 9.
[k] ch. 6. 5. 2 Pet. 3. 13.
[l] Job 7. 17. Ps. 8. 4, &c. & 144. 3.
‖ Or, *a little while inferior to.*
[m] Matt. 28. 18. 1 Cor. 15. 27. Eph. 1. 22. ch. 1. 13.
[n] 1 Cor. 15. 25.
[o] Phil. 2. 7, 8, 9.
‖ Or, *by.*
[p] Acts 2. 33.
[q] John 3. 16. & 12. 32. Rom. 5. 18. & 8. 32. 2 Cor. 5. 15. 1 Tim. 2. 6. 1 John 2. 2. Rev. 5. 9.
[r] Luke 24. 46.
[s] Rom. 11. 36.
[t] Acts 3. 15. & 5. 31. ch. 12. 2.
[u] Luke 13. 32. ch. 5. 9.
[x] ch. 10. 10, 14.
[y] Acts 17. 26.
[z] Matt. 28. 10. John 20. 17. Rom. 8. 29.
[a] Ps. 22. 22, 25.
[b] Ps. 18. 2. Isa. 12. 2.
[c] Isa. 8. 18.
[d] John 20. 29. & 17. 6, 9, 11, 12.
[e] John 1. 14. Rom. 8. 3. Phil. 2. 7.
[f] 1 Cor. 15. 54, 55. Col. 2. 15. 2 Tim. 1. 10.
[g] Luke 1. 74. Rom. 8. 15. 2 Tim. 1. 7.
† Gr. *he taketh not hold of angels, but of the seed of Abraham he taketh hold.*
[h] Phil. 2. 7.
[i] ch. 4. 15. & 5. 1, 2.
[k] ch. 4. 15, 16. & 5. 2. & 7. 25.
[a] Rom. 1. 7. 1 Cor. 1. 2. Eph. 4. 1. Phil. 3. 14. 2 Thess. 1. 11. 2 Tim. 1 9. 2 Pet. 1. 10.
[b] Rom. 15. 8. ch. 2. 17 & 4. 14. & 5. 5 & 6. 20. & 8. 1. & 9. 11. & 10. 21.
† Gr. *made.*
[c] 1 Sam. 12. 6. Num. 12. 7. ver. 5.
[d] Zech. 6. 12. Matt. 16. 18.

1 Gr. *distributions.*
2 Or, *Holy Spirit:* and so throughout this book.
3 Gr. *the inhabited earth.*
4 Or, *for a little while lower*
5 Many authorities omit *And didst...hands.*
6 Or, *having brought*
7 Or, *captain*
8 Or, *church*
9 Gr. *blood and flesh.*

escape, if we neglect so great salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard;
4 God also bearing witness with them, both by signs and wonders, and by manifold powers, and by [1]gifts of the [2]Holy Ghost, according to his own will.
5 For not unto angels did he subject [3]the world
6 to come, whereof we speak. But one hath somewhere testified, saying,

What is man, that thou art mindful of him?
Or the son of man, that thou visitest him?
7 Thou madest him [4]a little lower than the angels;
Thou crownedst him with glory and honour,
[5]And didst set him over the works of thy hands:
8 Thou didst put all things in subjection under his feet.

For in that he subjected all things unto him, he left nothing that is not subject to him. But now
9 we see not yet all things subjected to him. But we behold him who hath been made [4]a little lower than the angels, *even* Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God he should
10 taste death for every *man.* For it became him, for whom are all things, and through whom are all things, [6]in bringing many sons unto glory, to make the [7]author of their salvation perfect through suf-
11 ferings. For both he that sanctifieth and they
12 that are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying,

I will declare thy name unto my brethren,
In the midst of the [8]congregation will I sing thy praise.

13 And again, I will put my trust in him. And again, Behold, I and the children which God
14 hath given me. Since then the children are sharers in [9]flesh and blood, he also himself in like manner partook of the same; that through death he [10]might bring to nought him that [11]had
15 the power of death, that is, the devil; and [10]might deliver all them who through fear of death were all their lifetime subject to bond-
16 age. For verily not of angels doth he take hold, but he taketh hold of the seed of Abra-
17 ham. Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the
18 sins of the people. [12]For [13]in that he himself hath suffered being tempted, he is able to succour them that are tempted.

III. Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, *even*
2 Jesus; who was faithful to him that [14]appointed him, as also was Moses in all [15]his house.
3 For he hath been counted worthy of more glory than Moses, by so much as he that [16]built

10 Or, *may* 11 Or, *hath* 12 Or, *For having been himself tempted in that wherein he hath suffered* 13 Or, *wherein* 14 Gr. *made.* 15 That is, *God's house.* See Num. xii. 7. 16 Or, *established*

4 For every house is builded by some *man;* but [e]he that built all things *is* God.

5 [f]And Moses verily *was* faithful in all his house, as [g]a servant, [h]for a testimony of those things which were to be spoken after:

6 But Christ as [i]a Son over his own house: [k]whose house are we, [l]if we hold fast the confidence, and the rejoicing of the hope firm unto the end.

7 Wherefore, as [m]the Holy Ghost saith, [n]To-day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do always err in *their* heart; and they have not known my ways.

11 So I sware in my wrath, †They shall not enter into my rest.

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, [o]if we hold the beginning of our confidence steadfast unto the end;

15 While it is said, [p]To-day if ye will hear his voice, harden not your hearts, as in the provocation.

16 [q]For some, when they had heard, did provoke: howbeit, not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with them that had sinned, [r]whose carcasses fell in the wilderness?

18 And [s]to whom sware he that they should not enter into his rest, but to them that believed not?

19 [t]So we see that they could not enter in because of unbelief.

CHAP. IV.

1 *The Christian's rest to be attained by faith.* 12 *The power of God's word, &c.*

LET [a]us therefore fear, lest a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached as well as unto them: but †the word preached did not profit them, ‖not being mixed with faith in them that heard *it.*

3 [b]For we which have believed do enter into rest, as he said, [c]As I have sworn in my wrath, if they shall enter into my rest; although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, [d]And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, [e]and they to whom ‖it was first preached entered not in because of unbelief:

7 (Again he limiteth a certain day, saying, in

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[e] Eph. 2. 10. & 3. 9. ch. 1. 2.
[f] ver. 2.
[g] Ex. 14. 31. Num. 12. 7. Deut. 3. 24. Josh. 1. 2. & 8. 31.
[h] Deut. 18. 15, 18, 19.
[i] ch. 1. 2.
[k] 1 Cor. 3. 16. & 6. 19. 2 Cor. 6. 16. Eph. 2. 21, 22. 1 Tim. 3. 15. 1 Pet. 2. 5.
[l] ver. 14. Matt. 10. 22. & 24. 13. Rom. 5. 2. Col. 1. 23. ch. 6. 11. & 10. 35.
[m] 2 Sam. 23. 2. Acts 1. 16.
[n] ver. 15. Ps. 95. 7.
† Gr. *If they shall enter.*
[o] ver. 6.
[p] ver. 7.
[q] Num. 14. 2, 4, 11, 24, 30. Deut. 1. 34, 36, 38.
[r] Num. 14. 22, 29, &c. & 26. 65. Ps. 106. 26. 1 Cor. 10. 5. Jude 5.
[s] Num. 14. 30. Deut. 1. 34, 35.
[t] ch. 4. 6.
[a] ch. 12. 15.
† Gr. *the word of hearing.*
‖ Or, *because they were not united by faith to.*
[b] ch. 3. 14.
[c] Ps. 95. 11. ch. 3. 11.
[d] Gen. 2. 2. Ex. 20. 11. & 31. 17.
[e] ch. 3. 19.
‖ Or, *the gospel was first preached.*

[1] Or, *established.*
[2] That is, *God's house.* See Num. xii. 7.
[3] Or, *Where*
[4] Gr. *If they shall enter.*
[5] Or, *with*
[6] Gr. *limbs.*
[7] Or, *a gospel*
[8] Some ancient authorities read *it was.*
[9] Some ancient authorities read *We therefore.*
[10] Or, *the gospel was*

the house hath more honour than the house.
4 For every house is [1]builded by some one; but he
5 that [1]built all things is God. And Moses indeed was faithful in all [2]his house as a servant, for a testimony of those things which were afterward to
6 be spoken; but Christ as a son, over [2]his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the
7 end. Wherefore, even as the Holy Ghost saith,
To-day if ye shall hear his voice,
8 Harden not your hearts, as in the provocation,
Like as in the day of the temptation in the wilderness,
9 [3]Wherewith your fathers tempted *me* by proving *me,*
And saw my works forty years.
10 Wherefore I was displeased with this generation,
And said, They do alway err in their heart:
But they did not know my ways;
11 As I sware in my wrath,
[4]They shall not enter into my rest.
12 Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in
13 falling away from the living God: but exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by
14 the deceitfulness of sin: for we are become partakers [5]of Christ, if we hold fast the beginning of
15 our confidence firm unto the end: while it is said,
To-day if ye shall hear his voice,
Harden not your hearts, as in the provocation.
16 For who, when they heard, did provoke? nay, did not all they that came out of Egypt by
17 Moses? And with whom was he displeased forty years? was it not with them that sinned,
18 whose [6]carcases fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that were disobedient?
19 And we see that they were not able to enter in because of unbelief.

IV. Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come
2 short of it. For indeed we have had [7]good tidings preached unto us, even as also they: but the word of hearing did not profit them, because [8]they were not united by faith with them
3 that heard. [9]For we which have believed do enter into that rest; even as he hath said,
As I sware in my wrath,
[4]They shall not enter into my rest:
although the works were finished from the foun-
4 dation of the world. For he hath said somewhere of the seventh *day* on this wise, And God rested on the seventh day from all his works;
5 and in this *place* again,
[4]They shall not enter into my rest.
6 Seeing therefore it remaineth that some should enter thereinto, and they to whom [10]the good tidings were before preached failed

David, To-day, after so long a time; as it is said, [f]To-day, if ye will hear his voice, harden not your hearts.

8 For if || Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a || rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.)

11 Let us labour therefore to enter into that rest, lest any man fall [g]after the same example of || unbelief.

12 For the word of God *is* [h]quick, and powerful, and [i]sharper than any [k]two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* [l]a discerner of the thoughts and intents of the heart.

13 [m]Neither is there any creature that is not manifest in his sight: but all things *are* naked [n]and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have [o]a great High Priest, [p]that is passed into the heavens, Jesus the Son of God, [q]let us hold fast *our* profession.

15 For [r]we have not an high priest which cannot be touched with the feeling of our infirmities: but [s]was in all points tempted like as *we are*, [t]*yet* without sin.

16 [u]Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

CHAP. V.

Of the high priests taken from among men; wherewith Christ's priesthood is compared, and its privileges set forth.

FOR every high priest taken from among men, [a]is ordained for men [b]in things *pertaining* to God, [c]that he may offer both gifts and sacrifices for sins:

2 [d]Who || can have compassion on the ignorant, and on them that are out of the way; for that [e]he himself also is compassed with infirmity.

3 And [f]by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 [g]And no man taketh this honour unto himself, but he that is called of God, as [h]*was* Aaron:

5 [i]So also Christ glorified not himself to be made an high priest; but he that said unto him, [k]Thou art my Son, to-day have I begotten thee.

6 As he saith also in another *place*, [l]Thou *art* a priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had [m]offered up prayers and supplications [n]with strong crying and tears unto him [o]that was able to save him from death, and was heard ||[p]in that he feared;

8 [q]Though he were a Son, yet learned he [r]obedience by the things which he suffered;

9 And [s]being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest [t]after the order of Melchisedec.

11 Of whom [u]we have many things to say, and hard to be uttered, seeing ye are [x]dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* [y]the first principles of the oracles of God; and are become such as have need of [z]milk, and not of strong meat.

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[f] Ps. 95. 7. ch. 3. 7.
|| That is, *Joshua.*
|| Or, *keeping of a sabbath.*
[g] ch. 3. 12, 18, 19.
|| Or, *disobedience.*
[h] Isa. 49. 2. Jer. 23. 29.
[i] 2 Cor. 10. 4, 5.
[k] 1 Pet. 1. 23.
[l] Prov. 5. 4.
[k] Eph. 6. 17. Rev. 1. 16. & 2. 16.
[l] 1 Cor. 14. 24, 25.
[m] Ps. 33. 13, 14. & 90. 8. & 139. 11, 12.
[n] Job 26. 6. & 34. 21. Prov. 15. 11.
[o] ch. 3. 1.
[p] ch. 7. 26. & 9. 12, 24.
[q] ch. 10. 23.
[r] Isa. 53. 3 ch. 2. 18.
[s] Luke 22. 28.
[t] 2 Cor. 5. 21. ch. 7. 26. 1 Pet. 2. 22. 1 John 3. 5.
[u] Eph. 2. 18. & 3. 12. ch. 10. 19, 21, 22.
[a] ch. 8. 3.
[b] ch. 2. 17.
[c] ch. 8. 3, 4. & 9. 9. & 10. 11. & 11. 4.
[d] ch. 2. 18. & 4. 15.
Or, *can reasonably bear with.*
[e] ch. 7. 28.
[f] Lev. 4. 3. & 9. 7. & 16. 6, 15, 16, 17. ch. 7. 27. & 9. 7.
[g] 2 Chron. 26. 18. John 3. 27.
[h] Ex. 28. 1. Num. 16. 5, 40. 1 Chron. 23. 13.
[i] John 8. 54.
[k] Ps. 2. 7. ch. 1. 5.
[l] Ps. 110. 4. ch. 7. 17, 21.
[m] Matt. 26. 39, 42, 44. Mark 14. 36, 39. John 17. 1.
[n] Ps. 22. 1. Matt. 27. 46, 50. Mark 15. 34, 37.
[o] Matt. 26. 53. Mark 14. 36.
|| Or, *for his piety.*
[p] Matt. 26. 37. Mark 14. 33. Luke 22. 43. John 12. 27.
[q] ch. 3. 6.
[r] Phil. 2. 8.
[s] ch. 2. 10. & 11. 40.
[t] ver. 6. ch. 6. 20.
[u] John 16. 12. 2 Pet. 3. 16.
[x] Matt. 13. 15.
[y] ch. 6. 1.
[z] 1 Cor. 3. 1, 2, 3.

1 Or, *To-day, saying in David, after so long a time, as it hath been, etc.*
2 Gr. *Jesus.*
3 Or, *into.* Gr. *in.*
4 Or, *out of*
5 Gr. *cause.*
6 Or, *which*

7 to enter in because of disobedience, he again defineth a certain day, [1]saying in David, after so long a time, To-day, as it hath been before said,

To-day if ye shall hear his voice,
Harden not your hearts.

8 For if [2]Joshua had given them rest, he would not have spoken afterward of another day.

9 There remaineth therefore a sabbath rest for
10 the people of God. For he that is entered into his rest hath himself also rested from his works,
11 as God did from his. Let us therefore give diligence to enter into that rest, that no man fall [3]after the same example of disobedience.
12 For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the
13 thoughts and intents of the heart. And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do.
14 Having then a great high priest, who hath passed through the heavens, Jesus the Son of
15 God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we are*,
16 *yet* without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need.

V. For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts
2 and sacrifices for sins: who can bear gently with the ignorant and erring, for that he himself
3 also is compassed with infirmity; and by reason thereof is bound, as for the people, so also for
4 himself, to offer for sins. And no man taketh the honour unto himself, but when he is called
5 of God, even as was Aaron. So Christ also glorified not himself to be made a high priest, but he that spake unto him,

Thou art my Son,
This day have I begotten thee:

6 as he saith also in another *place*,

Thou art a priest for ever
After the order of Melchizedek.

7 Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him [4]from death, and having been heard for his
8 godly fear, though he was a Son, yet learned
9 obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the [5]author of eternal salva-
10 tion; named of God a high priest after the order of Melchizedek.
11 Of [6]whom we have many things to say, and hard of interpretation, seeing ye are become dull
12 of hearing. For when by reason of the time

13 For every one that useth milk, † *is* unskilful in the word of righteousness: for he is [a]a babe.

14 But strong meat belongeth to them that are || of full age, *even* those who by reason || of use have their senses exercised [b]to discern both good and evil.

CHAP. VI.

1 *The higher doctrine of Christianity proposed to be treated of.* 10 *Of charitable deeds, &c.*

THEREFORE, [a]leaving || the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance [b]from dead works, and of faith toward God,

2 [c]Of the doctrine of baptisms, [d]and of laying on of hands, [e]and of resurrection of the dead, [f]and of eternal judgment.

3 And this will we do, [g]if God permit.

4 For [h]*it is* impossible for those [i]who were once enlightened, and have tasted of [k]the heavenly gift and [l]were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of [m]the world to come,

6 If they shall fall away, to renew them again unto repentance; [n]seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them || by whom it is dressed, [o]receiveth blessing from God:

8 [p]But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 [q]For [r]God *is* not unrighteous to forget [s]your work and labour of love, which ye have shewed toward his name, in that ye have [t]ministered to the saints, and do minister.

11 And we desire that [u]every one of you do shew the same diligence [x]to the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them who through faith and patience [y]inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, [z]he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and [a]an oath for confirmation *is* to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto [b]the heirs of promise [c]the immutability of his counsel, † confirmed *it* by an oath:

18 That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope [d]set before us:

19 Which *hope* we have as an anchor of the soul, both sure and steadfast, [e]and which entereth into that within the vail;

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† Gr. *hath no experience.*
[a] 1 Cor. 13. 11. & 14. 20. Eph. 4. 14. 1 Pet. 2. 2.
|| Or, *perfect.* 1 Cor. 2. 6. Eph. 4. 13. Phil. 3. 15.
|| Or, *of a habit,* or, *perfection.*
[b] Isa. 7. 15. 1 Cor. 2. 14, 15.
[a] Phil. 3. 12, 13, 14. ch. 5. 12.
|| Or, *the word of the beginning of Christ.*
[b] ch. 9. 14.
[c] Acts 19. 4, 5.
[d] Acts 8. 14, 15, 16, 17. & 19. 6.
[e] Acts 17. 31, 32.
[f] Acts 24. 25. Rom. 2. 16.
[g] Acts 18. 21. 1 Cor. 4. 19.
[h] Matt. 12. 31, 32. ch. 10. 26. 2 Pet. 2. 20, 21. 1 John 5. 16.
[i] ch. 10. 32.
[k] John 4. 10. & 6. 32. Eph. 2. 8.
[l] Gal. 3. 2, 5. ch. 2. 4.
[m] ch. 2. 5.
[n] ch. 10. 29.
|| Or, *for.*
[o] Ps. 65. 10.
[p] Isa. 5. 6.
[q] Prov. 14. 31. Matt. 10. 42. & 25. 40. John 13. 20.
[r] Rom. 3. 4. 2 Thess. 1. 6, 7.
[s] 1 Thess. 1. 3.
[t] Rom. 15. 25. 2 Cor. 8. 4. & 9. 1, 12. 2 Tim. 1. 18.
[u] ch. 3. 6, 14.
[x] Col. 2. 2.
[y] ch. 13. 36.
[z] Gen. 22. 16, 17. Ps. 105. 9. Luke 1. 73.
[a] Ex. 22. 11.
[b] ch. 11. 9.
[c] Rom. 11. 29.
† Gr. *interposed himself by an oath.*
[d] ch. 12. 1.
[e] Lev. 16. 15. ch. 9. 7.

1 Or, *that* one *teach you which* be *the rudiments*
2 Gr. *beginning.*
3 Or, *perfect*
4 Gr. *leave the word of the beginning of Christ.*
5 Or, *full growth*
6 Some ancient authorities read, even *the teaching of.*
7 Or, *washings*
8 Or, *having both tasted of .....and being made.....and having tasted, etc.*
9 Or, *tasted the word of God that it is good*
10 Or, *the while*
11 Or, *are near to*
12 Or, *full assurance*
13 Gr. *mediated.*

ye ought to be teachers, ye have need again [1]that some one teach you the rudiments of the [2]first principles of the oracles of God; and are become such as have need of milk, and not of solid food.
13 For every one that partaketh of milk is without experience of the word of righteousness; for
14 he is a babe. But solid food is for [3]fullgrown men, *even* those who by reason of use have their senses exercised to discern good and evil.

VI. Wherefore let us [4]cease to speak of the first principles of Christ, and press on unto [5]perfection; not laying again a foundation of repentance from dead works, and of faith toward God, [6]of the teaching of [7]baptisms, and of
2 laying on of hands, and of resurrection of the
3 dead, and of eternal judgement. And this will
4 we do, if God permit. For as touching those who were once enlightened [8]and tasted of the heavenly gift, and were made partakers of the
5 Holy Ghost, and [9]tasted the good word of God,
6 and the powers of the age to come, and *then* fell away, it is impossible to renew them again unto repentance; [10]seeing they crucify to themselves the Son of God afresh, and put him to an
7 open shame. For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is
8 also tilled, receiveth blessing from God: but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned.
9 But, beloved, we are persuaded better things of you, and things that [11]accompany salvation,
10 though we thus speak: for God is not unrighteous to forget your work and the love which ye shewed toward his name, in that ye ministered
11 unto the saints, and still do minister. And we desire that each one of you may shew the same diligence unto the [12]fulness of hope even to the
12 end: that ye be not sluggish, but imitators of them who through faith and patience inherit the promises.
13 For when God made promise to Abraham, since he could swear by none greater, he sware
14 by himself, saying, Surely blessing I will bless
15 thee, and multiplying I will multiply thee. And thus, having patiently endured, he obtained the
16 promise. For men swear by the greater: and in every dispute of theirs the oath is final for
17 confirmation. Wherein God, being minded to shew more abundantly unto the heirs of the promise the immutability of his counsel, [13]interposed with an oath: that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of
19 the hope set before us; which we have as an anchor of the soul, *a hope* both sure and stedfast and entering into that which is within the veil;

20 [f] Whither the forerunner is for us entered, *even* Jesus, [g] made an high priest for ever after the order of Melchisedec.

CHAP. VII.

1 *Christ, a priest after the order of Melchisedec,* 11 *is proved to be far more excellent than the priests of Aaron's order.*

FOR this [a] Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, † without descent, having neither beginning of days, nor end of life, but made like unto the Son of God; abideth a priest continually.

4 Now consider how great this man *was*, [b] unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily [c] they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose ‖ descent is not counted from them received tithes of Abraham, [d] and blessed [e] him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them* [f] of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 [g] If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that [h] our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, [i] Thou *art* a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before, for [k] the weakness and unprofitableness thereof.

19 For [l] the law made nothing perfect, ‖ but the bringing in of a [m] better hope *did;* by the which we [n] draw nigh unto God.

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[f] ch. 4. 14. & 8. 1. & 9. 24.
[g] ch. 3. 1. & 5. 6, 10. & 7. 17.

[a] Gen. 14. 18, &c.

† Gr. *without pedigree.*

[b] Gen. 14. 20.

[c] Num. 18. 21, 26.

‖ Or, *pedigree.*

[d] Gen. 14. 19.
[e] Rom. 4. 13. Gal. 3. 16.

[f] ch. 5. 6. & 6. 20.

[g] Gal. 2. 21. ver. 18, 19. ch. 8. 7.

[h] Isa. 11. 1. Matt. 1. 3. Luke 3. 33. Rom. 1. 3. Rev. 5. 5.
[i] Ps. 110. 4. ch. 5. 6, 10. & 6. 20.
[k] Rom. 8. 3. Gal. 4. 9.
[l] Acts 13. 39. Rom. 3. 20, 21, 28. & 8. 3. Gal. 2. 16. ch. 9. 9.
‖ Or, *but* it was *the bringing in,* Gal. 3. 24.
[m] ch. 6. 18. & 8. 6.
[n] Rom. 5. 2. Eph. 2. 18. & 3. 12. ch. 4. 16. & 10. 19.

1 Or, *of law*
2 Gr. *hath partaken of.* See ch. ii. 14.
3 Gr. *indissoluble.*

20 whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.

VII. For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the
2 kings, and blessed him, to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also
3 King of Salem, which is, King of peace; without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually.

4 Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out
5 of the chief spoils. And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of
6 Abraham: but he whose genealogy is not counted from them hath taken tithes of Abraham, and hath blessed him that hath the
7 promises. But without any dispute the less
8 is blessed of the better. And here men that die receive tithes; but there one, of whom it is
9 witnessed that he liveth. And, so to say, through Abraham even Levi, who receiveth
10 tithes, hath paid tithes; for he was yet in the loins of his father, when Melchizedek met him.

11 Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need *was there* that another priest should arise after the order of Melchizedek, and not be reckoned after the
12 order of Aaron? For the priesthood being changed, there is made of necessity a change
13 also [1] of the law. For he of whom these things are said [2] belongeth to another tribe, from which
14 no man hath given attendance at the altar. For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing
15 concerning priests. And *what we say* is yet more abundantly evident, if after the likeness
16 of Melchizedek there ariseth another priest, who hath been made, not after the law of a carnal commandment, but after the power of an [3] end-
17 less life: for it is witnessed *of him,*

> Thou art a priest for ever
> After the order of Melchizedek.

18 For there is a disannulling of a foregoing commandment because of its weakness and unpro-
19 fitableness (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God.

20 And inasmuch as not without an oath *he was made priest:*

21 (For those priests were made ‖ without an oath; but this with an oath, by him that said unto him, [o]The Lord sware, and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

22 By so much [p]was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continueth ever, hath ‖ an unchangeable priesthood.

25 Wherefore he is able also to save them ‖ to the uttermost that come unto God by him, seeing he ever liveth [q]to make intercession for them.

26 For such an high priest became us, [r]*who is* holy, harmless, undefiled, separate from sinners, [s]and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, [t]first for his own sins, [u]and then for the people's: for [x]this he did once, when he offered up himself.

28 For the law maketh [y]men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, [z]who is † consecrated for evermore.

CHAP. VIII.

1 *The excellency of Christ's ministry,* 6 *being the mediator of a better covenant.*

NOW of the things which we have spoken *this is* the sum: We have such an high priest, [a]who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister ‖ of [b]the sanctuary, and of [c]the true tabernacle, which the Lord pitched, and not man.

3 For [d]every high priest is ordained to offer gifts and sacrifices: wherefore [e]*it is* of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that ‖ there are priests that offer gifts according to the law:

5 Who serve unto the example and [f]shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: [g]for, See (saith he) *that* thou make all things according to the pattern shewed to thee in the mount.

6 But now [h]hath he obtained a more excellent ministry, by how much also he is the mediator of a better ‖ covenant, which was established upon better promises.

7 [i]For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, [k]Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For [l]this *is* the covenant that I will make with

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‖ Or, *without swearing of an oath.*
o Ps. 110. 4.

p ch. 8. 6. & 9. 15. & 12. 24.

‖ Or, *which passeth not from one to another.*
¦ Or, *evermore.*
q Rom. 8. 34. 1 Tim. 2. 5. ch. 9. 24. 1 John 2. 1.
r ch. 4. 15.
s Eph. 1. 20. & 4. 10. ch. 8. 1.
t Lev. 9. 7. & 16. 6, 11. ch. 5. 3. & 9. 7.
u Lev. 16. 15.
x Rom. 6. 10. ch. 9. 12, 28. & 10. 12.
y ch. 5. 1, 2.
z ch. 2. 10. & 5. 9.
† Gr. *perfected.*

a Eph. 1. 20. Col. 3. 1. ch. 1. 3. & 10. 12. & 12. 2.
‖ Or, *of holy things.*
b ch. 9. 8, 12, 24.
c ch. 9. 11.
d ch. 5. 1.
e Eph. 5. 2. ch. 9. 14.
‖ Or, *they are priests.*
f Col. 2. 17. ch. 9. 23. & 10. 1.
g Ex. 25. 40. & 26. 30. & 27. 8. Num. 8. 4. Acts 7. 44.
h 2 Cor. 3. 6, 8, 9. ch. 7. 22.
‖ Or, *testament.*
i ch. 7. 11, 18.
k Jer. 31. 31, 32, 33, 34.
l ch. 10. 16.

1 Or, *through*
2 Or, *unto*
3 Or, *testament*
4 Or, *hath a priesthood that doth not pass to another*
5 Or, *inviolable*
6 Gr. *completely.*
7 Or, *Now to sum up what we are saying: We have, etc.*
8 Gr. *upon.*
9 Or, *holy things*
10 Or, *complete*
11 Gr. *accomplish.*
12 Gr. *I will covenant.*

20 And inasmuch as *it is* not without the taking of
21 an oath (for they indeed have been made priests without an oath; but he with an oath [1]by him that saith [2]of him,

The Lord sware and will not repent himself,
Thou art a priest for ever);

22 by so much also hath Jesus become the surety
23 of a better [3]covenant. And they indeed have been made priests many in number, because that by death they are hindered from continuing:
24 but he, because he abideth for ever, [4]hath his
25 priesthood [5]unchangeable. Wherefore also he is able to save [6]to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.
26 For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made
27 higher than the heavens; who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the *sins* of the people: for this he did once for all, when he
28 offered up himself. For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, *appointeth* a Son, perfected for evermore.

VIII. [7]Now [8]in the things which we are saying the chief point *is this:* We have such a high priest, who sat down on the right hand of the throne of the Majesty in the
2 heavens, a minister of [9]the sanctuary, and of the true tabernacle, which the Lord pitched, not
3 man. For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this *high priest* also have some-
4 what to offer. Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law;
5 who serve *that which is* a copy and shadow of the heavenly things, even as Moses is warned *of God* when he is about to [10]make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was shewed
6 thee in the mount. But now hath he obtained a ministry the more excellent, by how much also he is the mediator of a better [3]covenant, which
7 hath been enacted upon better promises. For if that first *covenant* had been faultless, then would no place have been sought for a second.
8 For finding fault with them, he saith,

Behold, the days come, saith the Lord,
That I will [11]make a new [3]covenant with the house of Israel and with the house of Judah;
9 Not according to the [3]covenant that I made with their fathers
In the day that I took them by the hand to lead them forth out of the land of Egypt;
For they continued not in my [3]covenant,
And I regarded them not, saith the Lord.
10 For this is the [3]covenant that [12]I will make with the house of Israel

the house of Israel, after those days, saith the Lord; I will †put my laws into their mind, and write them ‖in their hearts: and [m]I will be to them a God, and they shall be to me a people:

11 And [n]they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, [o]and their sins and their iniquities will I remember no more.

13 [p]In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old, *is* ready to vanish away.

CHAP. IX.

1 *By the imperfection of the legal sacrifices,* 11 *he sheweth the efficacy of the blood of Christ.* 19 *The necessity of Christ's death.*

THEN verily the first *covenant* had also ‖ordinances of divine service, and [a]a worldly sanctuary.

2 [b]For there was a tabernacle made; the first [c]wherein *was* [d]the candlestick, and [e]the table, and the shew-bread; which is called ‖the sanctuary.

3 [f]And after the second vail, the tabernacle which is called the Holiest of all;

4 Which had the golden censer, and [g]the ark of the covenant overlaid round about with gold, wherein *was* [h]the golden pot that had manna, and [i]Aaron's rod that budded, and [k]the tables of the covenant;

5 And [l]over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, [m]the priests went always into the first tabernacle, accomplishing the service *of God:*

7 But into the second *went* the high priest alone [n]once every year, not without blood, [o]which he offered for himself, and *for* the errors of the people:

8 [p]The Holy Ghost this signifying, that [q]the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, [r]that could not make him that did the service perfect, as pertaining to the conscience;

10 *Which stood* only in [s]meats and drinks, and [t]divers washings, [u]and carnal ‖ordinances, imposed *on them* until the time of reformation.

11 But Christ being come [x]an high priest [y]of good things to come, [z]by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither [a]by the blood of goats and calves, but [b]by his own blood, he entered in [c]once into the holy place, [d]having obtained eternal redemption *for us.*

13 For if [e]the blood of bulls and of goats, and [f]the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more [g]shall the blood of Christ, [h]who through the eternal Spirit [i]offered himself without ‖spot to God, [k]purge your conscience from [l]dead works [m]to serve the living God?

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† Gr. *give.*
‖ Or, *upon.*
[m] Zech. 8. 8.
[n] Isa. 54. 13. John 6. 45. 1 John 2. 27.
[o] Rom. 11. 27. ch. 10. 17.
[p] 2 Cor. 5. 17.
‖ Or, *ceremonies.*
[q] Ex. 25. 8.
[b] Ex. 26. 1.
[c] Ex. 26. 35. & 40. 4.
[d] Ex. 25. 31.
[e] Ex. 25, 23, 30. Lev. 24. 5, 6.
‖ Or, *holy.*
[f] Ex. 26. 31, 33. & 40. 3, 21. ch. 6. 19.
[g] Ex. 25. 10. & 26. 33. & 40. 3, 21.
[h] Ex. 16. 33, 34.
[i] Num. 17. 10.
[k] Ex. 25. 16, 21. & 34. 29. & 40. 20. Deut. 10. 2, 5. 1 Kings 8. 9, 21. 2 Chron. 5. 10.
[l] Ex. 25. 18, 22. Lev. 16. 2. 1 Kings 8. 6, 7.
[m] Num. 28. 3. Dan. 8. 11.
[n] Ex. 30. 10. Lev. 16. 2, 11, 12, 15, 34. ver. 25.
[o] ch. 5. 3. & 7. 27.
[p] ch. 10. 19, 20.
[q] John 14. 6.
[r] Gal. 3. 21. ch. 7. 18, 19. & 10. 1, 11.
[s] Lev. 11. 2. Col. 2. 16.
[t] Num. 19. 7, &c.
[u] Eph. 2. 15. Col. 2. 20. ch. 7. 16.
‖ Or, *rites,* or, *ceremonies.*
[x] ch. 3. 1.
[y] ch. 10. 1.
[z] ch. 8. 2.
[a] ch. 10. 4.
[b] Acts 20. 28. Eph. 1. 7. Col. 1. 14. 1 Pet. 1. 19. Rev. 1. 5. & 5. 9.
[c] Zech. 3. 9. ver. 26, 28. ch. 10. 10.
[d] Dan. 9. 24.
[e] Lev. 16. 14, 16.
[f] Num. 19. 2, 17, &c.
[g] 1 Pet. 1. 19. 1 John 1. 7. Rev. 1. 5.
[h] Rom. 1. 4. 1 Pet. 3. 18.
[i] Eph. 2. 5. Tit. 2. 14. ch. 7. 27.
‖ Or, *fault.*
[k] ch. 1. 3. & 10. 22.
[l] ch. 6. 1.
[m] Luke 1. 74. Rom. 6. 13, 22. 1 Pet. 4. 2.

1 Or, are
2 Gr. *the setting forth of the loaves.*
3 Or, *altar of incense*
4 Or, is
5 Gr. *the propitiatory.*
6 Gr. *ignorances.*
7 Some ancient authorities read *the good things that are come.*
8 Many ancient authorities read *our.*

After those days, saith the Lord;
I will put my laws into their mind,
And on their heart also will I write them;
And I will be to them a God,
And they shall be to me a people:
11 And they shall not teach every man his fellow-citizen,
And every man his brother, saying, Know the Lord:
For all shall know me,
From the least to the greatest of them.
12 For I will be merciful to their iniquities,
And their sins will I remember no more.
13 In that he saith, A new *covenant,* he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.

IX. Now even the first *covenant* had ordi-
nances of divine service, and its sanc-
2 tuary, *a sanctuary* of this world. For there was a tabernacle prepared, the first, wherein [1]*were* the candlestick, and the table, and [2]the shew-
3 bread; which is called the Holy place. And after the second veil, the tabernacle which is
4 called the Holy of holies; having a golden [3]censer, and the ark of the covenant overlaid round about with gold, wherein [4]*was* a golden pot holding the manna, and Aaron's rod that bud-
5 ded, and the tables of the covenant; and above it cherubim of glory overshadowing [5]the mercy-seat; of which things we cannot now speak
6 severally. Now these things having been thus prepared, the priests go in continually into the
7 first tabernacle, accomplishing the services; but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the [6]errors of the people:
8 the Holy Ghost this signifying, that the way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing;
9 which *is* a parable for the time *now* present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience,
10 make the worshipper perfect, *being* only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation.
11 But Christ having come a high priest of [7]the good things to come, through the greater and more perfect tabernacle, not made with hands,
12 that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal re-
13 demption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the
14 flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse [8]your conscience from dead works to serve the living God?

15 [n]And for this cause [o]he is the mediator of the new testament, [p]that by means of death, for the redemption of the transgressions *that were* under the first testament, [q]they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity || be the death of the testator.

17 For [r]a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 [s]Whereupon neither the first *testament* was || dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, [t]he took the blood of calves and of goats, [u]with water, and || scarlet wool, and hyssop, and sprinkled both the book and all the people,

20 Saying, [x]This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover, [y]he sprinkled with blood both the tabernacle and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and [z]without shedding of blood is no remission.

23 *It was* therefore necessary that [a]the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For [b]Christ is not entered into the holy places made with hands, *which are* the figures of [c]the true; but into heaven itself, now [d]to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as [e]the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now [f]once [g]in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 [h]And as it is appointed unto men once to die, [i]but after this the judgment:

28 So [k]Christ was once [l]offered to bear the sins [m]of many; and unto them that [n]look for him shall he appear the second time without sin unto salvation.

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[n] 1 Tim. 2. 5.
[o] ch. 7. 22. & 8. 6. & 12. 24.
[p] Rom. 3. 25. & 5. 6. 1 Pet. 3. 18.
[q] ch. 3. 1.
|| Or, *be brought in.*
[r] Gal. 3. 15.

[s] Ex. 24. 6, &c.
|| Or, *purified.*
[t] Ex. 24. 5, 6, 8. Lev. 16. 14, 15, 18.
[u] Lev. 14. 4, 6, 7, 49, 51, 52.
|| Or, *purple.*
[x] Ex. 24. 8. Matt. 26. 28.
[y] Ex. 29. 12, 36. Lev. 8. 15, 19. & 16. 1, 15, 16, 18, 19.
[z] Lev. 17. 11.
[a] ch. 8. 5.
[b] ch. 6. 20.
[c] ch. 8. 2.
[d] Rom. 8. 34. ch. 7. 25. 1 John 2. 1.
[e] ver. 7.
[f] ver. 12. ch. 7. 27. & 10. 10. 1 Pet. 3. 18.
[g] 1 Cor. 10. 11. Gal. 4. 4. Eph. 1. 10.
[h] Gen. 3. 19. Eccl. 3. 20.
[i] 2 Cor. 5. 10. Rev. 20. 12, 13.
[k] Rom. 6. 10. 1 Pet. 3. 18.
[l] 1 Pet. 2. 24. 1 John 3. 5.
[m] Matt. 26. 28. Rom. 5. 15.
[n] Tit. 2. 13. 2 Pet. 5. 12.

15 And for this cause he is the mediator of a new [1]covenant, that a death having taken place for the redemption of the transgressions that were under the first [1]covenant, they that have been called may receive the promise of the eternal
16 inheritance. For where a [1]testament is, there must of necessity [2]be the death of him that
17 made it. For a [1]testament is of force [3]where there hath been death: [4]for doth it ever avail
18 while he that made it liveth? Wherefore even the first *covenant* hath not been dedicated with-
19 out blood. For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book
20 itself, and all the people, saying, This is the blood of the [1]covenant which God commanded
21 to you-ward. Moreover the tabernacle and all the vessels of the ministry he sprinkled in like
22 manner with the blood. And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.

23 It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves
24 with better sacrifices than these. For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for
25 us: nor yet that he should offer himself often; as the high priest entereth into the holy place
26 year by year with blood not his own; else must he often have suffered since the foundation of the world: but now once at the [5]end of the ages hath he been manifested to put away sin [6]by the
27 sacrifice of himself. And inasmuch as it is [7]appointed unto men once to die, and after this
28 *cometh* judgement; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

CHAP. X.

1 *The law-sacrifices ineffectual to take away sins.* 10 *By the offering of Christ's body once we obtain perfect remission, &c.*

FOR the law having [a]a shadow [b]of good things to come, *and* not the very image of the things, [c]can never with those sacrifices which they offered year by year continually, make the comers thereunto [d]perfect.

2 For then || would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 [e]But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For [f]*it is* not possible that the blood of bulls and of goats should take away sins.

5 Wherefore, when he cometh into the world, he

[a] Col. 2. 17. ch. 8. 5. & 9. 23.
[b] ch. 9. 11.
[c] ch. 9. 9.
[d] ver. 14.
|| Or, *they would have ceased to be offered, because, &c.*
[e] Lev. 16. 21. ch. 9. 7.
[f] Mic. 6. 6, 7. ch. 9. 13. ver. 11.

[1] The Greek word here used signifies both *covenant* and *testament.*
[2] Gr. *be brought.*
[3] Gr. *over the dead.*
[4] Or, *for it doth never.... liveth.*
[5] Or, *consummation*
[6] Or, *by his sacrifice.*
[7] Gr. *laid up for.*
[8] Some ancient authorities read *it can.*

X. For the law having a shadow of the good *things* to come, not the very image of the things, [8]they can never with the same sacrifices year by year, which they offer continually, make
2 perfect them that draw nigh. Else would they not have ceased to be offered, because the worshippers, having been once cleansed, would have
3 had no more conscience of sins? But in those *sacrifices* there is a remembrance made of sins
4 year by year. For it is impossible that the blood of bulls and goats should take away sins.
5 Wherefore when he cometh into the world, he saith,

saith, [g]Sacrifice and offering thou wouldest not, but a body || hast thou prepared me:

6 In burnt-offerings and *sacrifices* for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8 Above, when he said, Sacrifice and offering and burnt-offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein;* which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 [h]By the which will we are sanctified [i]through the offering of the body of Jesus Christ once *for all.*

11 And every priest standeth [k]daily ministering and offering oftentimes the same sacrifices, [l]which can never take away sins:

12 [m]But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting [n]till his enemies be made his footstool.

14 For by one offering [o]he hath perfected for ever them that are sanctified.

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 [p]This *is* the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;

17 †And their sins and iniquities will I remember no more.

18 Now where remission of these *is, there is* no more offering for sin.

19 Having therefore, brethren, [q] || boldness to enter [r]into the holiest by the blood of Jesus,

20 By [s]a new and living way, which he hath || consecrated for us, [t]through the vail, that is to say, his flesh;

21 And *having* [u]an high priest over [x]the house of God;

22 [y]Let us draw near with a true heart, [z]in full assurance of faith, having our hearts sprinkled [a]from an evil conscience, and [b]our bodies washed with pure water.

23 [c]Let us hold fast the profession of *our* faith without wavering; for [d]he *is* faithful that promised:

24 And let us consider one another, to provoke unto love, and to good works:

25 [e]Not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another;* and [f]so much the more, as ye see [g]the day approaching.

26 For [h]if we sin wilfully [i]after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and [k]fiery indignation, which shall devour the adversaries.

28 [l]He that despised Moses' law, died without mercy [m]under two or three witnesses:

29 [n]Of how much sorer punishment, suppose ye,

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g Ps. 40. 6, &c. & 50. 8, &c. Isa. 1. 11. Jer. 6. 20. Amos 5. 21, 22.
|| Or, *thou hast fitted me.*
h John 17. 19. ch. 13. 12.
i ch. 9. 12.
k Num. 28. 3. ch. 7. 27.
l ver. 4.
m ch. 1. 3. Col. 3. 1.
n Ps. 110. 1. Acts 2. 35. 1 Cor. 15. 25. ch. 1. 13.
o ver. 1.
p Jer. 31. 33,34. ch. 8. 10, 12.
† Some copies have, *Then he said, And their*
q Rom. 5. 2. Eph. 2. 18. & 3. 12.
|| Or, *liberty.*
r ch. 9. 8, 12.
s John 10. 9. & 14. 6. ch. 9. 8.
|| Or, *new made.*
t ch. 9. 3.
u ch. 4. 14
x 1 Tim. 3. 15.
y ch. 4. 16.
z Eph. 3. 12. Jam. 1. 6. 1 John 3. 21.
a ch. 9. 14.
b Ezek. 36. 25. 2 Cor. 7. 1.
c ch. 4. 14.
d 1 Cor. 1. 9. & 10. 13. 1 Thess. 5. 24. 2 Thess. 3. 3. ch. 11. 11.
e Acts 2. 42. Jude 19.
f Rom. 13. 11.
g Phil. 4. 5. 2 Pet. 3. 9, 11, 14.
h Num. 15. 30. ch. 6. 4.
i 2 Pet. 2. 20, 21.
k Ezek. 36. 5. Zeph. 1. 18. & 3. 8. 2 Thess. 1. 8. ch. 12. 29.
l ch. 2. 2.
m Deut. 17. 2, 6. & 19. 15. Matt. 18. 16. John 8. 17. 2 Cor. 13. 1.
n ch. 2. 3. & 12. 25.

1 Or, *In*
2 Some ancient authorities read *high priest.*
3 Or, *sins, for ever sat down, etc.*
4 Or, *testament*
5 Gr. *I will covenant.*
6 Or, *full assurance*
7 Or, *conscience: and having our body washed with pure water, let us hold fast*
8 Or, *jealousy*

Sacrifice and offering thou wouldest not,
But a body didst thou prepare for me;
6 In whole burnt offerings and *sacrifices* for sin
thou hadst no pleasure:
7 Then said I, Lo, I am come
(In the roll of the book it is written of me)
To do thy will, O God.

8 Saying above, Sacrifices and offerings and whole burnt offerings and *sacrifices* for sin thou wouldest not, neither hadst pleasure therein (the which are offered according to the law),
9 then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish
10 the second. [1]By which will we have been sanctified through the offering of the body of Jesus
11 Christ once for all. And every [2]priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can
12 never take away sins: but he, when he had offered one sacrifice for [3]sins for ever, sat down
13 on the right hand of God; from henceforth expecting till his enemies be made the footstool
14 of his feet. For by one offering he hath per-
15 fected for ever them that are sanctified. And the Holy Ghost also beareth witness to us: for after he hath said,

16 This is the [4]covenant that [5]I will make with them
After those days, saith the Lord;
I will put my laws on their heart,
And upon their mind also will I write them;

then saith he,

17 And their sins and their iniquities will I remember no more.

18 Now where remission of these is, there is no more offering for sin.

19 Having therefore, brethren, boldness to enter
20 into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh;
21 and *having* a great priest over the house of
22 God; let us draw near with a true heart in [6]fulness of faith, having our hearts sprinkled from an evil [7]conscience, and our body washed with
23 pure water: let us hold fast the confession of our hope that it waver not; for he is faithful
24 that promised: and let us consider one another
25 to provoke unto love and good works; not forsaking the assembling of ourselves together, as the custom of some is, but exhorting *one another;* and so much the more, as ye see the day drawing nigh.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth
27 no more a sacrifice for sins, but a certain fearful expectation of judgement, and a [8]fierceness of fire
28 which shall devour the adversaries. A man that hath set at nought Moses' law dieth without compassion on *the word of* two or three wit-
29 nesses: of how much sorer punishment, think ye,

shall he be thought worthy, who hath trodden under foot the Son of God, and [o]hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, [p]and hath done despite unto the Spirit of grace?

30 For we know him that hath said, [q]Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, [r]The Lord shall judge his people.

31 [s]*It is* a fearful thing to fall into the hands of the living God.

32 But [t]call to remembrance the former days, in which, [u]after ye were illuminated, ye endured [x]a great fight of afflictions;

33 Partly, whilst ye were made [y]a gazing-stock both by reproaches and afflictions; and partly, whilst [z]ye became companions of them that were so used.

34 For ye had compassion of me [a]in my bonds, and [b]took joyfully the spoiling of your goods, knowing ‖ in yourselves that [c]ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, [d]which hath great recompense of reward.

36 [e]For ye have need of patience, that, after ye have done the will of God, [f]ye might receive the promise.

37 For [g]yet a little while, and [h]he that shall come will come, and will not tarry.

38 Now [i]the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them [k]who draw back unto perdition; but of them that [l]believe to the saving of the soul.

CHAP. XI.

1 *The nature of faith.* 6 *Without faith we cannot please God; the fruits of faith.*

NOW faith is the ‖ substance of things hoped for, the evidence [a]of things not seen:

2 For [b]by it the elders obtained a good report.

3 Through faith we understand that [c]the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith [d]Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead [e]‖ yet speaketh.

5 By faith [f]Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please *him:* for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith [g]Noah, being warned of God of things not seen as yet, ‖ moved with fear, [h]prepared an ark to the saving of his house; by the which he condemned the world, and became heir of [i]the righteousness which is by faith.

8 By faith [k]Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went.

9 By faith he sojourned in the land of promise,

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o 1 Cor. 11. 29. ch. 13. 20.
p Matt. 12. 31, 32. Eph. 4. 30.
q Deut. 32. 35. Rom. 12. 19.
r Deut. 32. 36. Ps. 50. 4. & 135. 14.
s Luke 12. 5.
t Gal. 3. 4. 2 John 8.
u ch. 6. 4.
x Phil. 1. 29, 30. Col. 2. 1.
y 1 Cor. 4. 9.
z Phil. 1. 7. & 4. 14. 1 Thess. 2. 14.
a Phil. 1. 7. 2 Tim. 1. 16.
b Matt. 5. 12. Acts 5. 41. Jam. 1. 2.
‖ Or, *that ye have in yourselves*, or, *for yourselves.*
c Matt. 6. 20. & 19. 21. Luke 12. 33. 1 Tim. 6. 19.
d Matt. 5. 12. & 10. 32. Luke 21. 19. Gal. 6. 9. ch. 12. 1.
e Col. 3. 24. ch. 9. 15. 1 Pet. 1. 9.
f Luke 18. 8. 2 Pet. 3. 9.
g Hab. 2. 3, 4. Rom. 1. 17. Gal. 3. 11.
h 2 Pet. 2. 20, 21.
i Acts 16. 30, 31. 1 Thess. 5. 9. 2 Thess. 2. 14.
‖ Or, *ground*, or, *confidence.*
a Rom. 8. 24, 25. 2 Cor. 4. 18. & 5. 7.
b ver. 39.
c Gen. 1. 1. Ps. 33. 6. John 1. 3. ch. 1. 2. 2 Pet. 3. 5.
d Gen. 4. 4. 1 John 3. 12.
e Gen. 4. 10. Matt. 23. 35. ch. 12. 24.
‖ Or, *is yet spoken of.*
f Gen. 5. 22, 24.
g Gen. 6. 13, 22.
‖ Or, *being wary.*
h 1 Pet. 3. 20.
i Rom. 3. 22. & 4. 13. Phil. 3. 9.
k Gen. 12. 1, 4. Acts 7. 2, 3, 4.

1 Gr. *a common thing.*
2 Or, *that ye have your own selves for a better possession*
3 Some ancient authorities read *ye have for yourselves a better possession.*
4 Some ancient authorities read *the righteous one.*
5 Gr. *of shrinking back...but of faith*
6 Or, *gaining*
7 Or, *the giving substance to*
8 Or, *test*
9 Gr. *ages.*
10 The Greek text in this clause is somewhat uncertain.
11 Or, *over his gifts*

shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, [1]an unholy thing, and hath done de-
30 spite unto the Spirit of grace? For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall
31 judge his people. It is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were enlightened, ye endured a
33 great conflict of sufferings; partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with
34 them that were so used. For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing [2]that [3]ye yourselves have a better possession and an abiding one. Cast not away there-
35 fore your boldness, which hath great recom-
36 pense of reward. For ye have need of patience, that, having done the will of God, ye may receive the promise.

37 For yet a very little while,
He that cometh shall come, and shall not tarry.
38 But [4]my righteous one shall live by faith:
And if he shrink back, my soul hath no pleasure in him.
39 But we are not [5]of them that shrink back unto perdition; but of them that have faith unto the [6]saving of the soul.

XI. Now faith is [7]the assurance of *things* hoped for, the [8]proving of things not
2 seen. For therein the elders had witness borne
3 to them. By faith we understand that the [9]worlds have been framed by the word of God, so that what is seen hath not been made out of
4 things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, [10]God bearing witness [11]in respect of his gifts: and through it he being
5 dead yet speaketh. By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for before his translation he hath had witness borne to him that he had been well-pleasing
6 unto God: and without faith it is impossible to be well-pleasing *unto him:* for he that cometh to God must believe that he is, and *that* he
7 is a rewarder of them that seek after him. By faith Noah, being warned *of God* concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according
8 to faith. By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went
9 out, not knowing whither he went. By faith he became a sojourner in the land of promise,

as *in* a strange country, [l]dwelling in tabernacles with Isaac and Jacob, [m]the heirs with him of the same promise:

10 For he looked for a [n]city which hath foundations, [o]whose builder and maker *is* God.

11 Through faith also [p]Sara herself received strength to conceive seed, and [q]was delivered of a child when she was past age, because she judged him [r]faithful who had promised.

12 Therefore sprang there even of one, and [s]him as good as dead, [t]*so many* as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable.

13 These all died †in faith, [u]not having received the promises, but [x]having seen them afar off, and were persuaded of *them*, and embraced *them*, and [y]confessed that they were strangers and pilgrims on the earth.

14 For they that say such things [z]declare plainly that they seek a country.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed [a]to be called their God: for [b]he hath prepared for them a city.

17 By faith [c]Abraham, when he was tried, offered up Isaac: and he that had received the promises [d]offered up his only-begotten *son*,

18 ‖Of whom it was said, [e]That in Isaac shall thy seed be called:

19 Accounting that God [f]*was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

20 By faith [g]Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, [h]blessed both the sons of Joseph; and [i]worshipped, *leaning* upon the top of his staff.

22 By faith [k]Joseph, when he died, ‖made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith [l]Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's [m]commandment.

24 By faith [n]Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 [o]Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming [p]the reproach ‖of Christ greater riches than the treasures in Egypt: for he had respect unto [q]the recompense of the reward.

27 By faith [r]he forsook Egypt, not fearing the wrath of the king: for he endured, as [s]seeing him who is invisible.

28 Through faith [t]he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 By faith [u]they passed through the Red sea as

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[l] Gen. 12. 8. & 13. 3, 18. & 18. 1, 9.
[m] ch. 6. 17.
[n] ch. 12. 22. & 13. 14.
[o] ch. 3. 4. Rev. 21. 2, 10.
[p] Gen. 17. 19. & 18. 11, 14. & 21. 2.
[q] See Luke 1. 36.
[r] Rom. 4. 21. ch. 10. 23.
[s] Rom. 4. 19.
[t] Gen. 22. 17. Rom. 4. 18.

†Gr. *according to faith.*
[u] ver. 39.
[x] ver. 27. John 8. 56.
[y] Gen. 23. 4. & 47. 9. 1 Chron. 29. 15. Ps. 39. 12. & 119. 19. 1 Pet. 1. 17. & 2. 11.
[z] ch. 13. 14.

[a] Ex. 3. 6, 15. Matt. 22. 32. Acts 7. 32.
[b] Phil. 3. 20. ch. 13. 14.
[c] Gen. 22. 1, 9.

[d] Jam. 2. 21.

‖ Or, *To.*
[e] Gen. 21. 12. Rom. 9. 7.
[f] Rom. 4. 17, 19, 21.

[g] Gen. 27. 27, 39.

[h] Gen. 48. 5, 16, 20.
[i] Gen. 47. 31.
[k] Gen. 50. 24, 25. Ex. 13. 19.
‖ Or, *remembered.*
[l] Ex. 2. 2. Acts 7. 20.
[m] Ex. 1. 16, 22.
[n] Ex. 2. 10, 11.
[o] Ps. 84. 10.
[p] ch. 13. 13.
‖ Or, *for Christ.*
[q] ch. 10. 35.
[r] Ex. 10. 28, 29. & 12. 37. & 13. 17, 18.
[s] ver. 13.
[t] Ex. 12. 21, &c.
[u] Ex. 14. 22, 29.

[1] Or, *having taken up his abode in tents*
[2] Or, *architect*
[3] Gr. *according to.*
[4] Gr. *hath offered up.*
[5] Or, *of*
[6] Or, *the Christ*
[7] Or, *instituted* Gr. *hath made.*

as in a *land* not his own, [1]dwelling in tents, with Isaac and Jacob, the heirs with him of the same
10 promise: for he looked for the city which hath the foundations, whose [2]builder and maker is
11 God. By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had prom-
12 ised: wherefore also there sprang of one, and him as good as dead, *so many* as the stars of heaven in multitude, and as the sand, which is by the sea-shore, innumerable.

13 These all died [3]in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they
14 were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own.
15 And if indeed they had been mindful of that *country* from which they went out, they would
16 have had opportunity to return. But now they desire a better *country*, that is, a heavenly: wherefore God is not ashamed of them, to be called their God: for he hath prepared for them a city.

17 By faith Abraham, being tried, [4]offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten *son;*
18 *even he* [5]to whom it was said, In Isaac shall thy
19 seed be called: accounting that God *is* able to raise up, even from the dead; from whence he
20 did also in a parable receive him back. By faith Isaac blessed Jacob and Esau, even con-
21 cerning things to come. By faith Jacob, when he was a dying, blessed each of the sons of Joseph; and worshipped, *leaning* upon the top
22 of his staff. By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment con-
23 cerning his bones. By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's command-
24 ment. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's
25 daughter; choosing rather to be evil entreated with the people of God, than to enjoy the
26 pleasures of sin for a season; accounting the reproach of [6]Christ greater [7]riches than the treasures of Egypt: for he looked unto
27 the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is in-
28 visible. By faith he [7]kept the passover, and the sprinkling of the blood, that the destroyer
29 of the firstborn should not touch them. By faith they passed through the Red sea as

by dry *land:* which the Egyptians assaying to do were drowned.

30 By faith [z]the walls of Jericho fell down, after they were compassed about seven days.

31 By faith [y]the harlot Rahab perished not with them || that believed not, when [z]she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of [a]Gideon, and *of* [b]Barak, and *of* [c]Samson, and *of* [d]Jephthae, *of* [e]David also, and [f]Samuel, and *of* the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, [g]obtained promises, [h]stopped the mouths of lions,

34 [i]Quenched the violence of fire, [k]escaped the edge of the sword, [l]out of weakness were made strong, waxed valiant in fight, [m]turned to flight the armies of the aliens.

35 [n]Women received their dead raised to life again: and others were [o]tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of *cruel* mockings and scourgings, yea, moreover, [q]of bonds and imprisonment:

37 [r]They were stoned, they were sawn asunder, were tempted, were slain with the sword: [s]they wandered about [t]in sheep-skins and goat-skins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and [u]*in* dens and caves of the earth.

39 And these all, [x]having obtained a good report through faith, received not the promise:

40 God having || provided [y]some better thing for us, that they without us should not be [z]made perfect.

CHAP. XII.

1 *An exhortation to patience and constancy;* 14 *to follow peace and holiness.* 25 *The danger of refusing the word.*

WHEREFORE, seeing we also are compassed about with so great a cloud of witnesses, [a]let us lay aside every weight, and the sin which doth so easily beset *us*, and [b]let us run [c]with patience the race that is set before us,

2 Looking unto Jesus the || author and finisher of *our* faith; [d]who, for the joy that was set before him, endured the cross, despising the shame, and [e]is set down at the right hand of the throne of God.

3 [f]For consider him that endureth such contradiction of sinners against himself, [g]lest ye be wearied and faint in your minds.

4 [h]Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, [i]My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For [k]whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 [l]If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?

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[z] Josh. 6. 20.
[y] Josh. 6. 23. Jam. 2. 25.
|| Or, *that were disobedient.*
[z] Josh. 1. 1.
[a] Judg. 6. 11.
[b] Judg. 4. 6.
[c] Judg. 13. 24.
[d] Judg. 11. 1. & 12. 7.
[e] 1 Sam. 16. 1, 13. & 17. 45.
[f] 1 Sam. 1. 20. & 12. 20.
[g] 2 Sam. 7. 11, &c.
[h] Judg. 14. 5, 6. 1 Sam. 17. 34, 35. Dan. 6. 22.
[i] Dan. 3. 25.
[k] 1 Sam. 20. 1. 1 Kings 19. 3. 2 Kings 6. 16.
[l] 2 Kings 20. 7, &c. Job 42. 10. Ps. 6. 8.
[m] Judg. 15. 8, 15. 1 Sam. 14. 13, &c. & 17. 51, 52. 2 Sam. 8. 1, &c.
[n] 1 Kings 17. 22. 2 Kings 4. 35.
[o] Acts 22. 25.
[q] Gen. 30. 20. Jer. 20. 2. & 37. 15.
[r] 1 Kings 21. 73. 2 Chron. 24. 21. Acts 7. 58. & 14. 19.
[s] 2 Kings 1. 8. Matt. 3. 4.
[t] Zech. 13. 4.
[u] 1 Kings 18. 4. & 19. 9.
[x] ver. 2, 13.
|| Or, *foreseen.*
[y] ch. 7. 22. & 8. 9.
[z] ch. 5. 9. & 12. 23. Rev. 6. 11.
[a] Col. 3. 8. 1 Pet. 2. 1.
[b] 1 Cor. 9. 24. Phil. 3. 13, 14.
[c] Rom. 12. 12. ch. 10. 36.
|| Or, *beginner.*
[d] Luke 24. 26. Phil. 2. 8, &c. 1 Pet. 1. 11.
[e] Ps. 110. 1. ch. 1. 3, 13. & 8. 1. 1 Pet. 3. 22.
[f] Matt. 10. 24, 25. John 15. 20.
[g] Gal. 6. 9.
[h] 1 Cor. 10. 13. ch. 10. 32, 33, 34.
[i] Job 5. 17. Prov. 3. 11.
[k] Ps. 94. 12. & 119. 75. Prov. 3. 12. Jam. 1. 12. Rev. 3. 19.
[l] Deut. 8. 5. 2 Sam. 7. 14. Prov. 13. 24. & 19. 18. & 23. 13.

1 Or, *beaten to death*
2 Gr. *the redemption.*
3 Or, *foreseen*
4 Or, *all cumbrance*
5 Or, *doth closely cling to us* Or, *is admired of many*
6 Or, *captain*
7 Many authorities, some ancient, read *himself.*
8 Or, *Endure unto chastening*

by dry land: which the Egyptians assaying to
30 do were swallowed up. By faith the walls of Jericho fell down, after they had been compassed
31 about for seven days. By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace.
32 And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets:
33 who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the
34 mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war,
35 turned to flight armies of aliens. Women received their dead by a resurrection: and others were [1]tortured, not accepting [2]their deliverance; that they might obtain a better resur-
36 rection: and others had trial of mockings and scourgings, yea, moreover of bonds and im-
37 prisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, evil en-
38 treated (of whom the world was not worthy), wandering in deserts and mountains and caves,
39 and the holes of the earth. And these all, having had witness borne to them through their
40 faith, received not the promise, God having [3]provided some better thing concerning us, that apart from us they should not be made perfect.

XII. Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside [4]every weight, and the sin which [5]doth so easily beset us, and let us run with patience the race that is set before us,
2 looking unto Jesus the [6]author and perfecter of *our* faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.
3 For consider him that hath endured such gainsaying of sinners against [7]themselves, that ye
4 wax not weary, fainting in your souls. Ye have not yet resisted unto blood, striving against sin:
5 and ye have forgotten the exhortation, which reasoneth with you as with sons,

My son, regard not lightly the chastening of the Lord,
Nor faint when thou art reproved of him;
6 For whom the Lord loveth he chasteneth,
And scourgeth every son whom he receiveth.

7 [8]It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom *his* father chasteneth not?

8 But if ye be without chastisement, [m]whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto [n]the Father of spirits, and live?

10 For they verily for a few days chastened *us* || after their own pleasure; but he for *our* profit, [o]that *we* might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth [p]the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore [q]lift up the hands which hang down, and the feeble knees;

13 [r]And make || straight paths for your feet, lest that which is lame be turned out of the way; [s]but let it rather be healed.

14 [t]Follow peace with all *men*, and holiness, [u]without which no man shall see the Lord:

15 [x]Looking diligently, [y]lest any man || fail of the grace of God; [z]lest any root of bitterness springing up, trouble *you*, and thereby many be defiled;

16 [a]Lest there *be* any fornicator, or profane person, as Esau, [b]who for one morsel of meat sold his birthright.

17 For ye know how that afterward, [c]when he would have inherited the blessing, he was rejected: [d]for he found no || place of repentance, though he sought it carefully with tears.

18 For ye are not come unto the [e]mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which *voice* they that heard [f]entreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, [g]And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 [h]And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22 But ye are come [i]unto mount Sion, [k]and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of [l]angels,

23 To the general assembly and church of [m]the first-born, [n]which are || written in heaven, and to God [o]the Judge of all, and to the spirits of just men [p]made perfect,

24 And to Jesus [q]the Mediator of the new || covenant, and to [r]the blood of sprinkling, that speaketh better things [s]than *that of* Abel.

25 See that ye refuse not him that speaketh. For [t]if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven.

26 [u]Whose voice then shook the earth: but now he hath promised, saying, [x]Yet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth [y]the removing of those things that || are shaken, as of things that are made, that those things which cannot be shaken may remain.

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[m] Ps. 73. 1.
[n] Num. 16. 22. & 27. 16. Job 12. 10. Eccl. 12. 7. Isa. 42. 5. & 57. 16. Zech. 12. 1.
‖ Or, as seemed *good*, or, *meet* to them.
[o] Lev. 11. 44. & 19. 2. 1 Pet. 1. 15, 16.
[p] Jam. 3. 18.
[q] Job 4. 3, 4. Isa. 35. 3.
[r] Prov. 4. 26, 27.
‖ Or, *even*.
[s] Gal. 6. 1.
[t] Ps. 34. 14. Rom. 12. 18. & 14. 9. 2 Tim. 2. 22.
[u] Matt. 5. 8. 2 Cor. 7. 1. Eph. 5. 5.
[x] 1 Cor. 9. 1.
[y] Gal. 5. 4.
‖ Or, *fall from*.
[z] Deut. 29. 18. ch. 3. 12.
[a] Eph. 5. 3. Col. 3. 5. 1 Thess. 4. 3.
[b] Gen. 25. 33.
[c] Gen. 27. 34, 36, 38.
[d] ch. 6. 6.
‖ Or, *way to change his mind*.
[e] Ex. 19. 12, 18, 19. & 20. 18. Deut. 4. 11. & 5. 22. Rom. 6. 14. & 8. 15. 2 Tim. 1. 7.
[f] Ex. 20. 19. Deut. 5. 5, 25. & 18. 16.
[g] Ex. 19. 13.
[h] Ex. 19. 16.
[i] Gal. 4. 26. Rev. 3. 12. & 21. 2, 10.
[k] Phil. 3. 20.
[l] Deut. 33. 2. Ps. 68. 17. Jude 14.
[m] Ex. 4. 22. Jam. 1. 18. Rev. 14. 4.
[n] Luke 10. 20. Phil. 4. 3. Rev. 13. 8.
‖ Or, *enrolled*.
[o] Gen. 18. 25. Ps. 94. 2.
[p] Phil. 3. 12. ch. 11. 40.
[q] ch. 8. 6 & 9. 15.
| Or, *testament*.
[r] Ex. 24. 8. ch. 10. 22. 1 Pet. 1. 2.
[s] Gen. 4. 10. ch. 11. 4.
[t] ch. 2. 2, 3. & 3. 17. & 10. 28, 29.
[u] Ex. 19. 18.
[x] Hag. 2. 6.
[y] Ps. 102. 26. Matt. 24. 35. 2 Pet. 3. 10. Rev. 21. 1.
‖ Or, *may be shaken*.

[1] Or, *our spirits*
[2] Gr. *make straight*.
[3] Or, *put out of joint*
[4] Or, *whether*
[5] Or, *falleth back from*
[6] Or, *a palpable and kindled fire*
[7] Or, *and to innumerable hosts, the general assembly of angels, and the church, etc.*
[8] Gr. *myriads of angels*.
[9] Or, *testament*
[10] Or, *than Abel*
[11] Or, *that* is *from heaven*

8 But if ye are without chastening, whereof all have been made partakers, then are ye bastards,
9 and not sons. Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of [1]spirits, and live?
10 For they verily for a few days chastened *us* as seemed good to them; but he for *our* profit, that
11 *we* may be partakers of his holiness. All chastening seemeth for the present to be not joyous, but grievous: yet afterward it yieldeth peaceable fruit unto them that have been exercised
12 thereby, *even the fruit* of righteousness. Wherefore [2]lift up the hands that hang down, and the
13 palsied knees; and make straight paths for your feet, that that which is lame be not [3]turned out of the way, but rather be healed.
14 Follow after peace with all men, and the sanctification without which no man shall see
15 the Lord: looking carefully [4]lest *there be* any man that [5]falleth short of the grace of God; lest any root of bitterness springing up trouble *you*,
16 and thereby the many be defiled; [4]lest *there be* any fornicator, or profane person, as Esau, who for one mess of meat sold his own birthright.
17 For ye know that even when he afterward desired to inherit the blessing, he was rejected (for he found no place of repentance), though he sought it diligently with tears.
18 For ye are not come unto [6]*a mount* that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest,
19 and the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that no word more should be spoken unto them:
20 for they could not endure that which was enjoined, If even a beast touch the mountain, it
21 shall be stoned; and so fearful was the appearance, *that* Moses said, I exceedingly fear and
22 quake: but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, [7]and to [8]innumerable hosts of angels,
23 to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men
24 made perfect, and to Jesus the mediator of a new [9]covenant, and to the blood of sprinkling
25 that speaketh better [10]than *that of* Abel. See that ye refuse not him that speaketh. For if they escaped not, when they refused him that warned *them* on earth, much more *shall not* we *escape*, who turn away from him [11]that *warn-*
26 *eth* from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven.
27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, ‖let us have grace, whereby we may serve God acceptably, with reverence and godly fear;
29 For [z]our God *is* a consuming fire.

CHAP. XIII.

1 *Exhortations to charity, 2 to hospitality, 3 pity to the afflicted, 4 chastity, 5 contentment, 7 to regard God's preachers, 9 to avoid strange doctrines, &c.*

LET [a]brotherly love continue.
2 [b]Be not forgetful to entertain strangers: for thereby [c]some have entertained angels unawares.
3 [d]Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.
4 Marriage *is* honourable in all, and the bed undefiled: [e]but whoremongers and adulterers God will judge.
5 *Let your* conversation *be* without covetousness; *and* [f]*be* content with such things as ye have: for he hath said, [g]I will never leave thee, nor forsake thee.
6 So that we may boldly say, [h]The Lord *is* my helper, and I will not fear what man shall do unto me.
7 [i]Remember them which ‖have the rule over you, who have spoken unto you the word of God: [k]whose faith follow, considering the end of *their* conversation:
8 Jesus Christ [l]the same yesterday, and to-day, and for ever.
9 [m]Be not carried about with divers and strange doctrines: for *it is* a good thing that the heart be established with grace; [n]not with meats, which have not profited them that have been occupied therein;
10 [o]We have an altar, whereof they have no right to eat which serve the tabernacle.
11 For [p]the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.
12 Wherefore Jesus also, that he might sanctify the people with his own blood, [q]suffered without the gate.
13 Let us go forth therefore unto him without the camp, bearing [r]his reproach.
14 [s]For here have we no continuing city, but we seek one to come.
15 [t]By him therefore let us offer [u]the sacrifice of praise to God continually, that is, [x]the fruit of *our* lips, †giving thanks to his name.
16 [y]But to do good, and to communicate, forget not: for [z]with such sacrifices God is well pleased.
17 [a]Obey them that ‖have the rule over you, and submit yourselves: for [b]they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.
18 [c]Pray for us: for we trust we have [d]a good conscience, in all things willing to live honestly.
19 But I beseech *you* [e]the rather to do this, that I may be restored to you the sooner.
20 Now [f]the God of peace, [g]that brought again from the dead our Lord Jesus, [h]that great Shepherd of the sheep, [i]through the blood of the everlasting ‖covenant,
21 [k]Make you perfect in every good work, to do his

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‖Or, *let us hold fast.*
[z] Ex. 24. 17. Deut. 4. 24. & 9. 3. Ps. 50. 3. & 97. 3. Isa. 66. 15. 2 Thess. 1. 8. ch. 10. 27.

[a] Rom. 12. 10. 1 Thess. 4. 9. 1 Pet. 1. 22. & 2. 17. & 3. 8. & 4. 8. 2 Pet. 1. 7. 1 John 3. 11, &c. & 4. 7, 20, 21.
[b] Matt. 25. 35. Rom. 12. 13. 1 Tim. 3. 2. 1 Pet. 4. 9.
[c] Gen. 18. 3. & 19. 2.
[d] Matt. 25. 36. Rom. 12. 15. 1 Cor. 12. 26. Col. 4. 18. 1 Pet. 3. 8.
[e] 1 Cor. 6. 9. Gal. 5. 19, 21. Eph. 5. 5. Col. 3. 5, 6. Rev. 22. 15.
[f] Matt. 6. 25, 34. Phil. 4. 11, 12. 1 Tim. 6. 6, 8.
[g] Gen. 28. 15. Deut. 31. 6, 8. Josh. 1. 5. 1 Chron. 28. 20. Ps. 37. 25.
[h] Ps. 27. 1. & 56. 4, 11, 12. & 118. 6.
[i] ver. 17.
‖Or, *are the guides.*
[k] ch. 6. 12.
[l] John 8. 58. ch. 1. 12. Rev. 1. 4.
[m] Eph. 4. 14. & 5. 6. Col. 2. 4, 8. 1 John 4. 1.
[n] Rom. 14. 17. Col. 2. 16. 1 Tim. 4. 3.
[o] 1 Cor. 9. 13. & 10. 18.
[p] Ex. 29. 14. Lev. 4. 11, 21, 22. & 6. 30. & 9. 11. & 16. 27. Num. 19. 3.
[q] John 19. 17, 18. Acts 7. 58.
[r] ch. 11. 26. 1 Pet. 4. 14.
[s] Mic. 2. 10. Phil. 3. 20. ch. 11. 10, 16. & 12. 22.
[t] Eph. 5. 20. 1 Pet. 2. 5.
[u] Lev. 7. 12. Ps. 50. 14, 23. & 69. 30, 31. & 107. 23. & 116. 17.
[x] Hos. 14. 2.
†Gr. *confessing to.*
[y] Rom. 12. 13. [z] 2 Cor. 9. 12. Phil. 4. 18. ch. 6. 10.
[a] Phil. 2. 29. 1 Thess. 5. 12. 1 Tim. 5. 17. ver. 7.
‖Or, *guide.*
[b] Ezek. 3. 17. & 33. 2, 7. Acts 20. 26, 28.
[c] Rom. 15. 30. Eph. 6. 19. Col. 4. 3. 1 Thess. 3. 1.
[d] Acts 23. 1. & 24. 16. 2 Cor. 1. 12.
[e] Philem. 22.
[f] Rom. 15. 33. 1 Thess. 5. 23.
[g] Acts 2. 24, 32. Rom. 4. 24. & 8. 11. 1 Cor. 6. 14. & 15. 15. 2 Cor. 4. 14. Gal. 1. 1. Col. 2. 12. 1 Thess. 1. 10. 1 Pet. 1. 21.

28 Wherefore, receiving a kingdom that cannot be shaken, let us have [1]grace, whereby we may offer service well-pleasing to God with [2]rever-
29 ence and awe: for our God is a consuming fire.

XIII. Let love of the brethren continue.
2 Forget not to shew love unto strangers: for thereby some have entertained angels
3 unawares. Remember them that are in bonds, as bound with them; them that are evil entreated, as being yourselves also in the body.
4 *Let* marriage *be* had in honour among all, and *let* the bed *be* undefiled: for fornicators and
5 adulterers God will judge. [3]Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee.
6 So that with good courage we say,
The Lord is my helper; I will not fear:
What shall man do unto me?
7 Remember them that had the rule over you, which spake unto you the word of God; and considering the issue of their [4]life, imitate their
8 faith. Jesus Christ *is* the same yesterday and
9 to-day, *yea* and [5]for ever. Be not carried away by divers and strange teachings: for it is good that the heart be stablished by grace; not by meats, wherein they that [6]occupied themselves
10 were not profited. We have an altar, whereof they have no right to eat which serve the taber-
11 nacle. For the bodies of those beasts, whose blood is brought into the holy place [7]by the high priest *as an offering* for sin, are burned
12 without the camp. Wherefore Jesus also, that he might sanctify the people through his own
13 blood, suffered without the gate. Let us therefore go forth unto him without the camp, bear-
14 ing his reproach. For we have not here an abiding city, but we seek after *the city* which is
15 to come. Through him [8]then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his
16 name. But to do good and to communicate forget not: for with such sacrifices God is well
17 pleased. Obey them that have the rule over you, and submit *to them:* for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with [9]grief: for this *were* unprofitable for you.
18 Pray for us: for we are persuaded that we have a good conscience, desiring to live hon-
19 estly in all things. And I exhort *you* the more exceedingly to do this, that I may be restored to you the sooner.
20 Now the God of peace, who brought again from the dead the great shepherd of the sheep [10]with the blood of the eternal covenant, *even* our Lord Jesus,
21 make you perfect in every good [11]thing to do his

[h] Isa. 40. 11. Ezek. 34. 23. & 37. 24. John 10. 11, 14. 1 Pet. 2. 25. & 5. 4. [i] Zech. 9. 11. ch. 10. 22. ‖Or, *testament.* [k] 2 Thess. 2. 17. 1 Pet. 5. 10.

[1] Or, *thankfulness* [2] Or, *godly fear* [3] Gr. Let *your turn* of mind be *free.* [4] Gr. *manner of life.* [5] Gr. *unto the ages.* [6] Gr. *walked.* [7] Gr. *through.* [8] Some ancient authorities omit *then.* [9] Gr. *groaning.* [10] Or, *by* Gr. *in.* [11] Many ancient authorities read *work.*

will, ‖ [l]working in you that which is well-pleasing in his sight, through Jesus Christ; [m]to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for [n]I have written a letter unto you in few words.

23 Know ye, that [o]*our* brother Timothy [p]is set at liberty; with whom, if he comes shortly, I will see you.

24 Salute all them [q]that have the rule over you and all the saints. They of Italy salute you.

25 [r]Grace *be* with you all. Amen.

¶ Written to the Hebrews from Italy, by Timothy.

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‖ Or, *doing.*
[l] Phil. 2. 13.
[m] Gal. 1. 5. 2 Tim. 4. 18. Rev. 1. 6.
[n] 1 Pet. 5. 12.
[o] 1 Thess. 3. 2.
[p] 1 Tim. 6. 12.
[q] ver. 7, 17.
[r] Tit. 3. 15.

[1] Many ancient authorities read *you.*
[2] Gr. *unto the ages of the ages.*

will, working in [1]us that which is well-pleasing in his sight, through Jesus Christ; to whom *be* the glory [2]for ever and ever. Amen.

22 But I exhort you, brethren, bear with the word of exhortation: for I have written unto
23 you in few words. Know ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace be with you all. Amen.

The General Epistle of JAMES.

CHAP. I.

1 *The Apostle's address: he exhorteth to patience in affliction,* 6 *to pray in faith.* 14 *Our lusts tempt us to sin.*

[a]JAMES, [b]a servant of God and of the Lord Jesus Christ, [c]to the twelve tribes [d]which are scattered abroad, greeting.

2 My brethren, [e]count it all joy [f]when ye fall into divers temptations;

3 [g]Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 [h]If any of you lack wisdom, [i]let him ask of God, that giveth to all *men* liberally, and upbraideth not, and [k]it shall be given him.

6 [l]But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 [m]A double-minded man *is* unstable in all his ways.

9 Let the brother of low degree ‖ rejoice in that he is exalted:

10 But the rich, in that he is made low: because [n]as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 [o]Blessed *is* the man that endureth temptation: for when he is tried, he shall receive [p]the crown of life, [q]which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with ‖ evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

Anno DOMINI about 60.

[a] Acts. 12. 17. & 15. 13. Gal. 1. 19. & 2. 9. Jude 1.
[b] Tit. 1. 1.
[c] Acts 26. 7.
[d] Deut. 32. 26. John 7. 35. Acts 2. 5. & 8. 1. 1 Pet. 1. 1.
[e] Matt. 5. 12. Acts 5. 41. Heb. 10. 34. 1 Pet. 4. 13, 16.
[f] 1 Pet. 1. 6.
[g] Rom. 5. 3.
[h] 1 Kings 3. 9, 11, 12. Prov. 2. 3.
[i] Matt. 7. 7. & 21. 22. Mark 11. 24. Luke 11. 9 John 14. 13. & 15. 7. & 16. 23.
[k] Jer. 29. 12. 1 John 5. 14, 15.
[l] Mark 11. 24. 1 Tim. 2. 8.
[m] ch. 4. 8.
‖ Or, *glory.*
[n] Job 14. 2. Ps. 37. 2. & 90. 5, 6. & 102. 11. & 103. 15. Isa. 40. 6. 1 Cor. 7. 31. ch. 4. 14. 1 Pet. 1. 24. 1 John 2. 17.
[o] Job 5. 17. Prov. 3. 11, 12. Heb. 12. 5. Rev. 3. 19
[p] 1 Cor. 9. 25. 2 Tim. 4. 8. ch. 2. 5. 1 Pet. 5. 4. Rev. 2. 10.
[q] Matt. 10. 22. & 19. 28, 29. ch. 2. 5.
‖ Or, *evils.*

[1] Gr. *bond-servant.*
[2] Gr. *wisheth joy.*
[3] Or, *trials*
[4] Or, *that a double-minded man, unstable in all his ways, shall receive any thing of the Lord.*
[5] Gr. *from.*
[6] Or, *is untried in evil*
[7] Gr. *evil things.*

I. James, a [1]servant of God and of the Lord Jesus Christ, to the twelve tribes which are of the Dispersion, [2]greeting.

2 Count it all joy, my brethren, when ye fall
3 into manifold [3]temptations; knowing that the
4 proof of your faith worketh patience. And let patience have *its* perfect work, that ye may be perfect and entire, lacking in nothing.

5 But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him.
6 But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea
7 driven by the wind and tossed. For let not that man think [4]that he shall receive any thing
8 of the Lord; a doubleminded man, unstable in all his ways.

9 But let the brother of low degree glory in his
10 high estate: and the rich, in that he is made low: because as the flower of the grass he shall pass
11 away. For the sun ariseth with the scorching wind, and withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his goings.

12 Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the crown of life, which *the Lord* promised
13 to them that love him. Let no man say when he is tempted, I am tempted [5]of God: for God [6]cannot be tempted with [7]evil, and he himself tempt-
14 eth no man: but each man is [8]tempted, when he is drawn away by his own lust, and enticed.

[8] Or, *tempted by his own lust, being drawn away* by it, *and enticed*

15 Then, [r]when lust hath conceived, it bringeth forth sin; and sin, when it is finished, [s]bringeth forth death.

16 Do not err, my beloved brethren.

17 [t]Every good gift and every perfect gift is from above, and cometh down from the Father of lights, [u]with whom is no variableness, neither shadow of turning.

18 [x]Of his own will begat he us with the word of truth, [y]that we should be a kind of [z]first-fruits of his creatures.

19 Wherefore, my beloved brethren, [a]let every man be swift to hear, [b]slow to speak, [c]slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore [d]lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, [e]which is able to save your souls.

22 But [f]be ye doers of the word, and not hearers only, deceiving your own selves.

23 For [g]if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But [h]whoso looketh into the perfect [i]law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, [k]this man shall be blessed in his || deed.

26 If any man among you seem to be religious, and [l]bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27 Pure religion and undefiled before God and the Father is this, [m]To visit the fatherless and widows in their affliction, [n]*and* to keep himself unspotted from the world.

CHAP. II.

We must not regard the rich, and despise the poor. 10 *The guilt of any one breach of the law.* 17 *Faith without works is dead.*

MY brethren, have not the faith of our Lord Jesus Christ, [a]*the Lord* of glory, with [b]respect of persons.

2 For if there come unto your †assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here || in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, [c]Hath not God chosen the poor of this world, [d]rich in faith, and heirs of || the kingdom [e]which he hath promised to them that love him?

6 But [f]ye have despised the poor. Do not rich men oppress you, [g]and draw you before the judgment-seats?

7 Do not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the royal law according to the scrip-

Anno DOMINI about 60.

[r] Job 15. 35. Ps. 7. 14.
[s] Rom. 6 21,23.
[t] John 3. 27. 1 Cor. 4. 7.
[u] Num. 23. 19. 1 Sam. 15. 29. Mal. 3. 6. Rom. 11. 29.
[x] John 1. 13. & 3 3. 1 Cor. 4. 15. 1 Pet. 1. 23.
[y] Eph. 1. 12.
[z] Jer. 2. 3. Rev. 14. 4.
[a] Eccl. 5. 1.
[b] Prov. 10. 19 & 17. 27. Eccl. 5. 2.
[c] Prov. 14. 17. & 16. 32. Eccl. 7. 9.
[d] Col. 3. 8. 1 Pet. 2. 1.
[e] Acts 13. 26. Rom. 1. 16. 1 Cor. 15. 2. Eph. 1. 13. Tit. 2. 11. Heb. 2. 3. 1 Pet. 1. 9.
[f] Matt. 7. 21. Luke 6. 46. & 11. 28. Rom. 2. 13. 1 John 3. 7.
[g] Luke 6. 47, &c. See ch. 2. 14, &c.
[h] 2 Cor. 3. 18.
[i] ch. 2. 12.
[k] John 13. 17. || Or, *doing*. [l] Ps. 34. 13. & 39. 1. 1 Pet. 3. 10.
[m] Isa. 1. 16, 17. & 58. 6, 7. Matt. 25. 36.
[n] Rom. 12. 2. ch. 4. 4. 1 John 5. 18.
[a] 1 Cor. 2. 8.
[b] Lev. 19. 15. Deut. 1. 17. & 16. 19. Prov. 24. 23. & 28. 21. Matt. 22. 16. ver. 9. Jude 16.
† Gr. *synagogue*. || Or, *well*, or, *seemly*.
[c] John 7. 48. 1 Cor. 1. 26, 28.
[d] Luke 12. 21. 1 Tim. 6. 18. Rev. 2. 9.
| Or, *that*.
[e] Ex. 20. 6. 1 Sam. 2. 30. Prov. 8. 17. Matt. 5. 3. Luke 6. 20. & 12. 32. 1 Cor. 2. 9. 2 Tim. 4. 8. ch. 1. 12.
[f] 1 Cor. 11. 22.
[g] Acts 13. 50. & 17. 6. & 18. 12. ch. 5. 6.

[1] Or, *giving*
[2] Or, *Know ye*
[3] Or, *malice*
[4] Or, *inborn*
[5] Gr. *the face of his birth*.
[6] Or, *seemeth to be*
[7] Or, *do ye, in accepting persons, hold the faith...glory?*
[8] Or, *assembly*
[9] Or, *do ye not make distinctions*
[10] Or, *among yourselves*
[11] Gr. *which was called upon you*.

15 Then the lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth
16 forth death. Be not deceived, my beloved
17 brethren. Every good [1]gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation,
18 neither shadow that is cast by turning. Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

19 [2]Ye know *this*, my beloved brethren. But let every man be swift to hear, slow to speak, slow
20 to wrath: for the wrath of man worketh not
21 the righteousness of God. Wherefore putting away all filthiness and overflowing of [3]wickedness, receive with meekness the [4]implanted
22 word, which is able to save your souls. But be ye doers of the word, and not hearers only,
23 deluding your own selves. For if any one is a hearer of the word, and not a doer, he is like unto a man beholding [5]his natural face in a
24 mirror: for he beholdeth himself, and goeth away, and straightway forgetteth what manner
25 of man he was. But he that looketh into the perfect law, the *law* of liberty, and *so* continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his
26 doing. If any man [6]thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain.
27 Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

II. My brethren, [7]hold not the faith of our Lord Jesus Christ, *the Lord* of glory, with
2 respect of persons. For if there come into your [8]synagogue a man with a gold ring, in fine clothing, and there come in also a poor
3 man in vile clothing; and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my
4 footstool; [9]are ye not divided [10]in your own mind, and become judges with evil thoughts?
5 Hearken, my beloved brethren; did not God choose them that are poor as to the world *to be* rich in faith, and heirs of the kingdom which he promised to them that love him?
6 But ye have dishonoured the poor man. Do not the rich oppress you, and themselves
7 drag you before the judgement-seats? Do not they blaspheme the honourable name [11]by
8 the which ye are called? Howbeit if ye fulfil the royal law, according to the scrip-

ture, [k]Thou shalt love thy neighbour as thyself, ye do well:

9 But [i]if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one *point*, [k]he is guilty of all.

11 For ‖ he that said, [l]Do not commit adultery; said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by [m]the law of liberty.

13 For [n]he shall have judgment without mercy that hath shewed no mercy; and [o]mercy ‖ rejoiceth against judgment.

14 [p]What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 [q]If a brother or sister be naked, and destitute of daily food,

16 And [r]one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even so faith, if it hath not works, is dead, being † alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith ‖ without thy works, [s]and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: [t]the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, [u]when he had offered Isaac his son upon the altar?

22 ‖ Seest thou [x]how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled, which saith, [y]Abraham believed God, and it was imputed unto him for righteousness: and he was called [z]the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also [a]was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the body without the ‖ spirit is dead, so faith without works is dead also.

CHAP. III.

1 *We must not rashly or arrogantly reprove others.* 2 *The importance of governing the tongue.* 13 *How true wisdom will manifest itself, in opposition to strife and envy.*

MY brethren, [a]be not many masters, [b]knowing that we shall receive the greater ‖ condemnation.

2 For [c]in many things we offend all. [d]If any man offend not in word, [e]the same *is* a perfect man, *and* able also to bridle the whole body.

3 Behold, [f]we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which, though *they be* so great, and *are* driven of fierce winds, yet are

Anno DOMINI about 60.

[k] Lev. 19. 18. Matt. 22. 39. Rom. 13. 8, 9. Gal. 5. 14. & 6. 2.
[i] ver. 1.
[k] Deut. 27. 26. Matt. 5. 19. Gal. 3. 10.
‖ Or, *that* law *which said.*
[l] Ex. 20. 13, 14.

[m] ch. 1. 25.

[n] Job 22. 6, &c. Prov. 21. 13. Matt. 6. 15. & 18. 35. & 25. 41, 42.
[o] 1 John 4. 17, 18.
‖ Or, *glorieth.*
[p] Matt. 7. 26. ch. 1. 23.

[q] See Job 31. 19, 20. Luke 3. 11.
[r] 2 John 3. 18.

† Gr. *by itself.*

‖ Some copies read, *by thy works.*
[s] ch. 3. 13.

[t] Matt. 8. 29. Mark 1. 24. & 5. 7. Luke 4. 34. Acts 16. 17. & 19. 15.

[u] Gen. 22. 9, 12.

‖ Or, *Thou seest.*
[x] Heb. 11. 17.

[y] Gen. 15. 6. Rom. 4. 3. Gal. 3. 6.
[z] 2 Chron. 20. 7. Isa. 41. 8.
[a] Josh. 2. 1. Heb. 11. 31.
‖ Or, *breath.*

[a] Matt. 23. 8, 14. Rom. 2. 20, 21. 1 Pet. 5. 3.
[b] Luke 6. 37.
‖ Or, *judgment.*
[c] 1 Kings 8. 46. 2 Chron. 6. 36. Prov. 20. 9. Eccl. 7. 20. 1 John 1. 8.
[d] Ps. 34. 13. ch. 1 26. 1 Pet. 3. 10.
[e] Matt. 12. 37.
[f] Ps. 82. 9.

[1] Or, *But some one will say*
[2] Some ancient authorities read *there is one God.*
[3] Gr. *demons.*
[4] Or, *Seest thou .....perfect?*
[5] Gr. *greater.*

ture, Thou shalt love thy neighbour as thy-
9 self, ye do well: but if ye have respect of
persons, ye commit sin, being convicted by the
10 law as transgressors. For whosoever shall
keep the whole law, and yet stumble in one
11 *point*, he is become guilty of all. For he that
said, Do not commit adultery, said also, Do
not kill. Now if thou dost not commit adul-
tery, but killest, thou art become a transgressor
12 of the law. So speak ye, and so do, as men
13 that are to be judged by a law of liberty. For
judgement *is* without mercy to him that hath
shewed no mercy: mercy glorieth against judge-
ment.
14 What doth it profit, my brethren, if a man say
he hath faith, but have not works? can that
15 faith save him? If a brother or sister be naked,
16 and in lack of daily food, and one of you say
unto them, Go in peace, be ye warmed and
filled; and yet ye give them not the things
17 needful to the body; what doth it profit? Even
so faith, if it have not works, is dead in itself.
18 [1]Yea, a man will say, Thou hast faith, and I
have works: shew me thy faith apart from *thy*
works, and I by my works will shew thee *my*
19 faith. Thou believest that [2]God is one; thou
doest well: the [3]devils also believe, and shudder.
20 But wilt thou know, O vain man, that faith
21 apart from works is barren? Was not Abra-
ham our father justified by works, in that he
22 offered up Isaac his son upon the altar? [4]Thou
seest that faith wrought with his works, and by
23 works was faith made perfect; and the scrip-
ture was fulfilled which saith, And Abraham
believed God, and it was reckoned unto him for
righteousness; and he was called the friend of
24 God. Ye see that by works a man is justified,
25 and not only by faith. And in like manner was
not also Rahab the harlot justified by works, in
that she received the messengers, and sent
26 them out another way? For as the body apart
from the spirit is dead, even so faith apart from
works is dead.

III. Be not many teachers, my brethren, know-
ing that we shall receive [5]heavier judge-
2 ment. For in many things we all stumble. If
any stumbleth not in word, the same is a perfect
3 man, able to bridle the whole body also. Now if
we put the horses' bridles into their mouths, that
they may obey us, we turn about their whole body
4 also. Behold, the ships also, though they are so
great, and are driven by rough winds, are yet

they turned about with a very small helm, whithersoever the governor listeth.

5 Even so [g]the tongue is a little member, and [h]boasteth great things. Behold, how great ‖ a matter a little fire kindleth!

6 And [i]the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that [k]it defileth the whole body, and setteth on fire the † course of nature; and it is set on fire of hell.

7 For every † kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed, of † mankind:

8 But the tongue can no man tame; *it is* an unruly evil, [l]full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, [m]which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same ‖ place sweet *water* and bitter?

12 Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 [n]Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation [o]his works [p]with meekness of wisdom.

14 But if ye have [q]bitter envying and strife in your hearts, [r]glory not, and lie not against the truth.

15 [s]This wisdom descendeth not from above, but *is* earthly, ‖ sensual, devilish.

16 For [t]where envying and strife *is*, there *is* † confusion and every evil work.

17 But [u]the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, ‖ without partiality, [x]and without hypocrisy.

18 [y]And the fruit of righteousness is sown in peace of them that make peace.

CHAP. IV.

1 Our evil lusts cause contention: 7 how we may overcome them, and gain God's favour.

FROM whence *come* wars and ‖ fightings among you? *come they* not hence, *even* of your ‖ lusts [a]that war in your members?

2 Ye lust and have not: ye ‖ kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 [b]Ye ask, and receive not, [c]because ye ask amiss, that ye may consume *it* upon your ‖ lusts.

4 [d]Ye adulterers and adulteresses, know ye not that [e]the friendship of the world is enmity with God? [f]whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, [g]The spirit that dwelleth in us lusteth ‖ to envy?

6 But he giveth more grace. Wherefore he saith, [h]God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. [i]Resist the devil, and he will flee from you.

Anno DOMINI about 60.

[g] Prov. 12. 18. & 15. 2.
[h] Ps. 12. 3. & 73. 8, 9.
‖ Or, *wood.*
[i] Prov. 16. 27.
[k] Matt. 15. 11, 18, 19, 20. Mark 7. 15, 20, 23.
† Gr. *wheel.*
† Gr. *nature.*
† Gr. *nature of man.*
[l] Ps. 140. 3.
[m] Gen. 1. 26. & 5. 1. & 9. 6.
‖ Or, *hole.*
[n] Gal. 6. 4.
[o] ch. 2. 18.
[p] ch. 1. 21.
[q] Rom. 13. 13.
[r] Rom. 2. 17, 23.
[s] ch. 1. 17. Phil. 3. 19.
‖ Or, *natural.* Jude 19.
[t] 1 Cor. 3. 3. Gal. 5. 20.
† Gr. *tumult,* or, *unquietness.*
[u] 1 Cor. 2. 6, 7.
‖ Or, *without wrangling.*
[x] Rom. 12. 9. 1 Pet. 1. 22. & 2. 1. 1 John 3. 18.
[y] Prov. 11. 18. Hos. 10. 12. Matt. 5. 9. Phil. 1. 11. Heb. 12. 11.
‖ Or, *brawlings.*
‖ Or, *pleasures.*
So ver. 3.
[a] Rom. 7. 23. Gal. 5. 17. 1 Pet. 2. 11.
‖ Or, *envy.*
[b] Job 27. 9. & 35. 12. Ps. 18. 41. Prov. 1. 28. Isa. 1. 15. Jer. 11. 11. Mic. 3. 4. Zech. 7. 13.
[c] Ps. 66. 18. 1 John 3. 22. & 5. 14.
‖ Or, *pleasures.*
[d] Ps. 73. 27.
[e] 1 John 2. 15.
[f] John 15. 19. & 17. 14. Gal. 1. 10.
[g] See Gen. 6. 5. & 8. 21. Num. 11. 29. Prov. 21. 10.
‖ Or, *enviously.*
[h] Job 22. 29. Ps. 138. 6. Prov. 3. 34. & 29. 23. Matt. 23. 12. Luke 1. 52. & 14. 11. & 18. 14. 1 Pet. 5. 5.
[i] Eph. 4. 27 & 6. 11. 1 Pet. 5. 9.

1 Or, *how great a forest*
2 Or, *a fire, that world of iniquity: the tongue is among our members that which, etc.*
3 Or, *that world of iniquity, the tongue, is among our members that which, etc.*
4 Or, *birth*
5 Gr. *nature.*
6 Or, *unto*
7 Gr. *the human nature.*
8 Or, *natural* Or, *animal*
9 Gr. *demoniacal.*
10 Or, *doubtfulness* Or, *partiality*
11 Or, *by*
12 Gr. *are jealous.*

turned about by a very small rudder, whither
5 the impulse of the steersman willeth. So the tongue also is a little member, and boasteth great things. Behold, [1]how much wood is kin-
6 dled by how small a fire! And the tongue is [2]a fire: [3]the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of [4]nature, and is
7 set on fire by hell. For every [5]kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed [6]by [7]man-
8 kind: but the tongue can no man tame; *it is*
9 a restless evil, *it is* full of deadly poison. Therewith bless we the Lord and Father; and therewith curse we men, which are made after the
10 likeness of God: out of the same mouth cometh forth blessing and cursing. My brethren, these
11 things ought not so to be. Doth the fountain send forth from the same opening sweet *water*
12 and bitter? can a fig tree, my brethren, yield olives, or a vine figs? neither *can* salt water yield sweet.

13 Who is wise and understanding among you? let him shew by his good life his works in meek-
14 ness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not
15 against the truth. This wisdom is not *a wisdom* that cometh down from above, but is earthly,
16 [8]sensual, [9]devilish. For where jealousy and faction are, there is confusion and every vile
17 deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without
18 [10]variance, without hypocrisy. And the fruit of righteousness is sown in peace [11]for them that make peace.

IV. Whence *come* wars and whence *come* fightings among you? *come they* not hence, *even* of your pleasures that war in your
2 members? Ye lust, and have not: ye kill, and [12]covet, and cannot obtain: ye fight and war;
3 ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye
4 may spend *it* in your pleasures. Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh
5 himself an enemy of God. Or think ye that the scripture [13]speaketh in vain? [14]Doth the spirit which [15]he made to dwell in us long
6 unto envying? But he giveth [16]more grace. Wherefore *the scripture* saith, God resisteth the proud, but giveth grace to the hum-
7 ble. Be subject therefore unto God; but resist the devil, and he will flee from you.

13 Or, *saith in vain,* 14 Or, *The spirit which he made to dwell in us he yearneth for even unto jealous envy.* Or, *That spirit which he made to dwell in us yearneth* for us *even unto jealous envy.* 15 Some ancient authorities read *dwelleth in us.* 16 Gr. *a greater grace.*

8 [k]Draw nigh to God, and he will draw nigh to you. [l]Cleanse *your* hands, *ye* sinners, and [m]purify *your* hearts, *ye* [n]double-minded.

9 [o]Be afflicted, and mourn and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 [p]Humble yourselves in the sight of the Lord, and he shall lift you up.

11 [q]Speak not evil one of another, brethren. He that speaketh evil of *his* brother, [r]and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, [s]who is able to save, and to destroy; [t]who art thou that judgest another?

13 [u]Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow. For what *is* your life? ||[x]It is even a vapour that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, [y]If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: [z]all such rejoicing is evil.

17 Therefore [a]to him that knoweth to do good, and doeth *it* not, to him it is sin.

CHAP. V.

1 Wicked rich men warned of God's judgments. 7 Of patience. 13 To pray in adversity.

GO [a]to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*.

2 Your riches are corrupted, and [b]your garments are moth-eaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. [c]Ye have heaped treasure together for the last days.

4 Behold, [d]the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and [e]the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5 [f]Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 [g]Ye have condemned *and* killed the just; *and* he doth not resist you.

7 ||Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive [h]the early and latter rain.

8 Be ye also patient; stablish your hearts: [i]for the coming of the Lord draweth nigh.

9 [k]||Grudge not one against another, brethren, lest ye be condemned: behold the Judge [l]standeth before the door.

10 [m]Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

Anno DOMINI about 60.

[k] 2 Chron. 15.2.
[l] Isa. 1 16.
[m] 1 Pet. 1. 22. 1 John 3. 3.
[n] ch. 1. 8.
[o] Matt. 5. 4.
[p] Job. 22. 29. Matt. 23. 12. Luke 14. 11. & 18. 14. 1 Pet. 5. 6.
[q] Eph. 4. 31. 1 Pet. 2. 1.
[r] Matt. 7. 1. Luke 6. 37. Rom. 2. 1. 1 Cor. 4. 5.
[s] Matt. 10. 28.
[t] Rom. 14. 4,13.
[u] Prov. 27. 1. Luke 12. 18,&c.
|| Or, *For it is.*
[x] Job 7. 7. Ps. 102. 3. ch. 1. 10. 1 Pet. 1. 24. 1 John 2. 17.
[y] Acts 18. 21. 1 Cor. 4. 19. & 16. 7. Heb. 6. 3.
[z] 1 Cor. 5. 6.
[a] Luke 12. 47. John 9. 41. & 15. 22. Rom. 1. 20, 21, 32. & 2. 17,18, 23.
[a] Prov. 11. 28. Luke 6. 24. 1 Tim. 6. 9.
[b] Job. 13. 28. Matt. 6. 20. ch. 2. 2.
[c] Rom. 2. 5.
[d] Lev. 19. 13. Job 24. 10, 11. Jer. 23. 13. Mal. 3. 5.
[e] Deut. 24. 15.
[f] Job 21. 13. Amos 6. 1, 4. Luke 16. 19, 25. 1 Tim. 5. 6.
[g] ch. 2. 6.
|| Or, *Be long patient*, or, *Suffer with long patience.*
[h] Deut. 11. 14. Jer. 5. 24. Hos. 6. 3. Joel 2. 23. Zech. 10. 1.
[i] Phil. 4. 5. Heb. 10. 25,37. 1 Pet. 4. 7.
[k] ch. 4. 11.
|| Or, *Groan*, or, *grieve not.*
[l] Matt. 24. 33. 1 Cor. 4. 5.
[m] Matt. 5. 12. Heb. 11. 35,&c.
1 Gr. *Instead of your saying.*
2 Or, *unto*
3 Gr. *presence.*
4 Or, *he*

8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and
9 purify your hearts, ye doubleminded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heavi-
10 ness. Humble yourselves in the sight of the Lord, and he shall exalt you.
11 Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art
12 not a doer of the law, but a judge. One *only* is the lawgiver and judge, *even* he who is able to save and to destroy: but who art thou that judgest thy neighbour?
13 Go to now, ye that say, To-day or to-morrow we will go into this city, and spend a year there,
14 and trade, and get gain: whereas ye know not what shall be on the morrow. What is your life? For ye are a vapour, that appeareth for
15 a little time, and then vanisheth away. [1]For that ye ought to say, If the Lord will, we shall
16 both live, and do this or that. But now ye glory
17 in your vauntings: all such glorying is evil. To him therefore that knoweth to do good, and doeth it not, to him it is sin.

V. Go to now, ye rich, weep and howl for your miseries that are coming upon you.
2 Your riches are corrupted, and your garments
3 are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony [2]against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days.
4 Behold, the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of
5 Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished
6 your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous *one;* he doth not resist you.
7 Be patient therefore, brethren, until the [3]coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until [4]it receive the early and
8 latter rain. Be ye also patient; stablish your hearts: for the [3]coming of the Lord is at hand.
9 Murmur not, brethren, one against another, that ye be not judged: behold, the judge standeth
10 before the doors. Take, brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord.

11 Behold, [n]we count them happy which endure. Ye have heard of [o]the patience of Job, and have seen [p]the end of the Lord; that [q]the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, [r]swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea; and *your* nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? [s]let him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, [t]anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; [u]and if he have committed sins, they shall be forgiven him.

16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.*

17 Elias was a man [y]subject to like passions as we are, and [z]he prayed ‖ earnestly that it might not rain: [a]and it rained not on the earth by the space of three years and six months.

18 And [b]he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, [c]if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way, [d]shall save a soul from death, and [e]shall hide a multitude of sins.

Anno DOMINI about 60.

[n] Ps. 94. 12. Matt. 5. 10, 11. & 10. 22.
[o] Job 1. 21, 22. & 2. 10.
[p] Job 42. 10, &c.
[q] Num. 14. 18. Ps. 103. 8.
[r] Matt. 5. 34, &c.
[s] Eph. 5. 19. Col. 3. 16.
[t] Mark 6. 13. & 16. 18.
[u] Isa. 33. 24. Matt. 9. 2.
[z] Gen. 20. 17. Num. 11. 2. Deut. 9. 18, 19, 20. Josh. 10. 12. 1 Sam. 12. 18. 1 Kings 13. 6. 2 Kings 4. 33. & 19. 15, 20. & 20. 2, 4, &c. Ps. 10. 17. & 34. 15. & 145. 18. Prov. 15. 29. & 28. 9. John 9. 31.
[y] 1 John 3. 22.
[y] Acts 14. 15.
[z] 1 Kings 17. 1.
‖ Or, *in prayer.*
[a] Luke 4. 25.
[b] 1 Kings 18. 42, 45.
[c] Matt. 18. 15.
[d] Rom. 11. 14. 1 Cor. 9. 22. 1 Tim. 4. 16.
[e] Prov. 10. 12. 1 Pet. 4. 8.

[1] Or, *endurance*
[2] Or, *let yours be the yea, yea, and the nay, nay* Compare Matt. v. 37.
[3] Or, *having anointed*
[4] Or, *nature*
[5] Gr. *with prayer.*
[6] Some ancient authorities read *know ye.*

11 Behold, we call them blessed which endured: ye have heard of the [1]patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful.

12 But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: *but [2]let your yea be yea, and your nay, nay; that ye fall not under judgement.

13 Is any among you suffering? let him pray.

14 Is any cheerful? let him sing praise. Is any among you sick? let him call for the elders of the church; and let them pray over him, [3]anoint-

15 ing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have

16 committed sins, it shall be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth

17 much in its working. Elijah was a man of like [4]passions with us, and he prayed [5]fervently that it might not rain; and it rained not on the earth

18 for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.

19 My brethren, if any among you do err from

20 the truth, and one convert him; [6]let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

The First Epistle General of PETER.

CHAP. I.

1 *The Apostle's address:* 3 *he blesseth God for their hope of a blessed immortality:* 10 *salvation in Christ foretold by the prophets of old, &c.*

PETER, an apostle of Jesus Christ, to the strangers [a]scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 [b]Elect [c]according to the foreknowledge of God the Father, [d]through sanctification of the Spirit, unto obedience and [e]sprinkling of the blood of Jesus Christ: [f]Grace unto you, and peace, be multiplied.

3 [g]Blessed *be* the God and Father of our Lord Jesus Christ, which, [h]according to his † abundant mercy, [i]hath begotten us again unto a lively hope [k]by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, [l]and that fadeth not away, [m]reserved in heaven ‖ for you,

5 [n]Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

6 [o]Wherein ye greatly rejoice, though now [p]for a season (if need be) [q]ye are in heaviness through manifold temptations:

Anno DOMINI about 60.

[a] John 7. 35. Acts 2. 5, 9, 10. Jam. 1. 1.
[b] Eph. 1. 4. ch. 2. 9.
[c] Rom. 8. 29. & 11. 2.
[d] 2 Thess. 2. 13.
[e] Heb. 10. 22. & 12. 24.
[f] Rom. 1. 7. 2 Pet. 1. 2. Jude 2.
[g] 2 Cor. 1. 3. Eph. 1. 3.
[h] Tit. 3. 5.
† Gr. *much.*
[i] John 3. 3, 5. Jam. 1. 18.
[k] 1 Cor. 15. 20. 1 Thess. 4. 14. ch. 3. 21.
[l] ch. 5. 4.
[m] Col. 1. 5. 2 Tim. 4. 8.
‖ Or, *for us.*
[n] John 10 28, 29. & 17. 11, 12, 15. Jude 1.
[o] Matt. 5. 12. Rom. 12. 12. 2 Cor. 6. 10. ch. 4. 13.
[p] 2 Cor. 4. 17. ch. 5. 10.
[q] Jam. 1. 2.

[1] Or, *trials*

I. Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and

2 Bithynia, according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

3 Blessed *be* the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resur-

4 rection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 who by the power of God are guarded through faith unto a salvation ready to be revealed

6 in the last time. Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold [1]temptations,

7 That [r]the trial of your faith, being much more precious than of gold that perisheth, though [s]it be tried with fire, [t]might be found unto praise, and honour, and glory, at the appearing of Jesus Christ:

8 [u]Whom having not seen, ye love; [x]in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable, and full of glory:

9 Receiving [y]the end of your faith, *even* the salvation of *your* souls.

10 [z]Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time [a]the Spirit of Christ which was in them did signify, when it testified beforehand [b]the sufferings of Christ, and the glory that should follow.

12 [c]Unto whom it was revealed, that [d]not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with [e]the Holy Ghost sent down from heaven; [f]which things the angels desire to look into.

13 Wherefore [g]gird up the loins of your mind, [h]be sober, and hope †to the end for the grace that is to be brought unto you [i]at the revelation of Jesus Christ:

14 As obedient children, [k]not fashioning yourselves according to the former lusts [l]in your ignorance:

15 [m]But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, [n]Be ye holy: for I am holy.

17 And if ye call on the Father, [o]who without respect of persons judgeth according to every man's work, [p]pass the time of your [q]sojourning *here* in fear:

18 Forasmuch as ye know [r]that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation [s]*received* by tradition from your fathers;

19 But [t]with the precious blood of Christ [u]as of a lamb without blemish and without spot:

20 [x]Who verily was fore-ordained before the foundation of the world, but was manifest [y]in these last times for you,

21 Who by him do believe in God, [z]that raised him up from the dead, and [a]gave him glory; that your faith and hope might be in God.

22 Seeing ye [b]have purified your souls in obeying the truth through the Spirit unto unfeigned [c]love of the brethren, *see that ye* love one another with a pure heart, fervently;

23 [d]Being born again, not of corruptible seed, but of incorruptible, [e]by the word of God, which liveth and abideth for ever.

24 ‖For [f]all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 [g]But the word of the Lord endureth for ever. [h]And this is the word which by the gospel is preached unto you.

Anno DOMINI about 60.

[r] Jam. 1. 3, 12. ch. 4. 12.
[s] Job 23. 10. Ps. 66. 10. Prov. 17. 3. Isa. 48. 10. Zech. 13. 9. 1 Cor. 3. 13.
[t] Rom. 2. 7, 10. 1 Cor. 4. 5. 2 Thess. 1. 7–12.
[u] 1 John 4. 20.
[x] John 20. 29. 2 Cor. 5. 7. Heb. 11. 1, 27.
[y] Rom. 6. 22.
[z] Gen. 49. 10. Dan. 2. 44. Hag. 2. 7. Zech. 6. 12. Matt. 13. 17. Luke 10. 24. 2 Pet. 1. 19, 20, 21.
[a] ch. 3. 19. 2 Pet. 1. 21.
[b] Ps. 22. 6. Isa. 53. 3, &c. Dan. 9. 26. Luke 24. 25, 26, 44, 46. John 12. 41. Acts 26. 22, 23.
[c] Dan. 9. 24. & 12. 9, 13.
[d] Heb. 11. 13, 39, 40.
[e] Acts 2. 4.
[f] Ex 25. 20. Dan. 8. 13. & 12. 5, 6. Eph. 3. 10.
[g] Luke 12. 35. Eph. 6. 14.
[h] Luke 21. 34. Rom. 13. 13. 1 Thess. 5. 6, 8. ch. 4. 7. & 5. 8.
†Gr. *perfectly.*
[i] Luke 17. 30. 1 Cor. 1. 7. 2 Thess. 1. 7.
[k] Rom. 12. 2. ch. 4. 2.
[l] Acts 17. 30. 1 Thess. 4. 5.
[m] Luke 1. 74, 75. 2 Cor. 7. 1. 1 Thess. 4. 3, 4, 7. Heb. 12. 14. 2 Pet. 3. 11.
[n] Lev. 11. 44. & 19. 2. & 20. 7.
[o] Deut. 10. 17. Acts 10. 34. Rom. 2. 11. [p] 2 Cor. 7. 1. Phil. 2. 12. Heb. 12. 28.
[q] 2 Cor. 5. 6. Heb. 11. 13. ch. 2. 11.
[r] 1 Cor. 6. 20. & 7. 23.
[s] Ezek. 20. 18. ch. 4. 3.
[t] Acts 20. 28. Eph. 1. 7 Heb. 9. 12, 14. Rev. 5. 9.
[u] Ex. 12. 5. Isa. 53. 7. John 1. 29, 36. 1 Cor. 5. 7.
[x] Rom. 3. 25. & 16. 25, 26. Eph. 3. 9, 11. Col. 1. 26. 2 Tim. 1. 9, 10. Tit. 1. 2, 3. Rev. 13. 8.
[y] Gal. 4. 4. Eph. 1. 10. Heb. 1. 2. & 9. 26.
[z] Acts 2. 24.
[a] Matt. 28. 18. Acts 2. 33. & 3. 13. Eph. 1. 20. Phil. 2. 9. Heb. 2. 9. ch. 3. 22.
[b] Acts 15. 9.
[c] Rom. 12. 9, 10. 1 Thess. 4. 9. 1 Tim. 1. 5. Heb. 13. 1. ch. 2. 17. & 3. 8. & 4. 8. 2 Pet. 1. 7. 1 John 3. 18. & 4. 7, 21.
[d] John 1. 13. & 3. 5.
[e] Jam. 1. 18. 1 John 3. 9.
‖ Or, *For that.*

7 that the proof of your faith, *being* more precious than gold that perisheth though it is proved by fire, might be found unto praise and glory and
8 honour at the revelation of Jesus Christ: whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly
9 with joy unspeakable and [1]full of glory: receiving the end of your faith, *even* the salvation of
10 *your* souls. Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that *should come* unto
11 you: searching what *time* or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings [2]of Christ, and the glories that should
12 follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you [3]by the [4]Holy Ghost sent forth from heaven; which things angels desire to look into.
13 Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that [5]is to be brought unto you at the
14 revelation of Jesus Christ; as children of obedience, not fashioning yourselves according to your former lusts in *the time of* your ignorance:
15 but [6]like as he which called you is holy, be ye yourselves also holy in all manner of living;
16 because it is written, Ye shall be holy; for I am
17 holy. And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your so-
18 journing in fear: knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed
19 down from your fathers; but with precious blood, as of a lamb without blemish and with-
20 out spot, *even the blood* of Christ: who was foreknown indeed before the foundation of the world, but was manifested at the end of the
21 times for your sake, who through him are believers in God, which raised him from the dead, and gave him glory; so that your faith and hope
22 might be in God. Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another
23 [7]from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of [8]God, which liveth and
24 abideth. For,

All flesh is as grass,
And all the glory thereof as the flower of grass.
The grass withereth, and the flower falleth:
25 But the [9]word of the Lord abideth for ever.

And this is the [9]word of good tidings which was preached unto you.

[f] Ps. 103. 15. Isa. 40. 6. & 51. 12. Jam. 1. 10. [g] Ps. 102. 12, 26. Isa. 40. 8. Luke 16. 17. [h] John 1. 1, 14. 1 John 1. 1, 3.

[1] Gr. *glorified.* [2] Gr. *unto.* [3] Gr. *in.* [4] Or, *Holy Spirit* [5] Gr. *is being brought.* [6] Or, *like the Holy One which called you* [7] Many ancient authorities read *from a clean heart.* [8] Or, *God who liveth* [9] Gr. *saying.*

CHAP. II.

1 He inciteth them against uncharitableness; 4 he sheweth their privileges through Christ the chief corner-stone: he beseecheth them to abstain from fleshly lusts, &c.

WHEREFORE, [a]laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings,

2 [b]As new-born babes, desire the sincere [c]milk of the word, that ye may grow thereby:

3 If so be ye have [d]tasted that the Lord *is* gracious:

4 To whom coming *as unto* a living stone, [e]disallowed indeed of men, but chosen of God, *and* precious,

5 [f]Ye also, as lively stones, ‖ are built up [g]a spiritual house, [h]an holy priesthood, to offer up [i]spiritual sacrifices, [k]acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, [l]Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto you therefore which believe, *he is* ‖ precious: but unto them which be disobedient, [m]the stone which the builders disallowed, the same is made the head of the corner,

8 [n]And a stone of stumbling, and a rock of offence, [o]*even to them* which stumble at the word, being disobedient: [p]whereunto also they were appointed.

9 But ye *are* [q]a chosen generation, [r]a royal priesthood, [s]an holy nation, [t]‖ a peculiar people; that ye should shew forth the ‖ praises of him who hath called you out of [u]darkness into his marvellous light:

10 [x]Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you*, [y]as strangers and pilgrims, [z]abstain from fleshly lusts, [a]which war against the soul;

12 [b]Having your conversation honest among the Gentiles: that, ‖ whereas they speak against you as evil-doers, [c]they may by *your* good works, which they shall behold, glorify God [d]in the day of visitation.

13 [e]Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him [f]for the punishment of evil-doers, and [g]for the praise of them that do well.

15 For so is the will of God, that [h]with well-doing ye may put to silence the ignorance of foolish men:

16 [i]As free, and not †using *your* liberty for a cloke of maliciousness, but as [k]the servants of God.

17 [l]‖ Honour all *men*. [m]Love the brotherhood. [n]Fear God. Honour the king.

18 [o]Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For this *is* ‖ [p]thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For [q]what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* ‖ acceptable with God.

Anno DOMINI about 60.

[a] Eph. 4. 22, 25, 31. Col. 3. 8. Heb. 12. 1. Jam. 1. 21. & 5. 9. ch. 4. 2.
[b] Matt. 18. 3. Mark 10. 15. Rom. 6. 4. 1 Cor. 14. 20. ch. 1. 23.
[c] 1 Cor. 3. 2. Heb. 5. 12, 13.
[d] Ps. 34. 8. Heb. 6. 5.
[e] Ps. 118. 22. Matt. 21. 42. Acts 4. 11.
[f] Eph. 2. 21, 22.
‖ Or, *be ye built.*
[g] Heb. 3. 6.
[h] Isa. 61. 6. & 66. 21. ver. 9.
[i] Hos. 14. 2. Mal. 1. 11. Rom. 12. 1. Heb. 13. 15, 16.
[k] Phil. 4. 18. ch. 4. 11.
[l] Isa. 28. 16. Rom. 9. 33.
‖ Or, *an honour.*
[m] Ps. 118. 22. Matt. 21. 42. Acts 4. 11.
[n] Isa. 8. 14. Luke 2. 34. Rom. 9. 33.
[o] 1 Cor. 1. 23.
[p] Ex. 9. 16. Rom. 9. 22. 1 Thess. 5. 9. Jude 4.
[q] Deut. 10. 15. ch. 1. 2.
[r] Ex. 19. 5, 6. Rev. 1. 6. & 5. 10.
[s] John 17. 19. 1 Cor. 3. 17. 2 Tim. 1. 9.
[t] Deut. 4. 20. & 7. 6. & 14. 2. & 26. 18, 19. Acts 20. 28. Eph. 1. 14. Tit. 2. 14.
‖ Or, *a purchased people.*
‖ Or, *virtues.*
[u] Acts 26. 18. Eph. 5. 8. Col. 1. 13. 1 Thess. 5. 4, 5.
[x] Hos. 1. 9, 10. & 2. 23. Rom. 9. 25.
[y] 1 Chron. 29. 15. Ps. 39. 12. & 119. 19. Heb. 11. 13. ch. 1. 17.
[z] Rom. 13. 14. Gal. 5. 16.
[a] Jam. 4. 1.
[b] Rom. 12. 17. 2 Cor. 8. 21. Phil. 2. 15. Tit. 2. 8. ch. 3. 16.
‖ Or, *wherein.*
[c] Matt. 5. 16.
[d] Luke 19. 44.
[e] Matt. 22. 21. Rom. 13. 1. Tit. 3. 1.
[f] Rom. 13. 4.
[g] Rom. 13. 3.
[h] Tit. 2. 8. ver. 12.
[i] Gal. 5. 1, 13.
† Gr. *having.*
[k] 1 Cor. 7. 22.
[l] Rom. 12. 10. Phil. 2. 3.
‖ Or, *Esteem.*
[m] Heb. 13. 1. ch. 1. 22.
[n] Prov. 24. 21. Matt. 22. 21. Rom. 13. 7.
[o] Eph. 6. 5. Col. 3. 22. 1 Tim. 6. 1. Tit. 2. 9.
‖ Or, *thank.*
Luke 6. 32. ver. 20.
[p] Matt. 5. 10. Rom. 13. 5. ch. 3. 14.
[q] ch. 3. 14. & 4. 14, 15.
‖ Or, *thank.*

II. Putting away therefore all [1]wickedness, and all guile, and hypocrisies, and envies,
2 and all evil speakings, as newborn babes, long for the [2]spiritual milk which is without guile,
3 that ye may grow thereby unto salvation; if ye
4 have tasted that the Lord is gracious: unto whom coming, a living stone, rejected indeed
5 of men, but with God elect, [3]precious, ye also, as living stones, are built up [4]a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus
6 Christ. Because it is contained in [5]scripture,

Behold, I lay in Zion a chief corner stone, elect, [3]precious:
And he that believeth on [6]him shall not be put to shame.

7 [7]For you therefore which believe is the [8]preciousness: but for such as disbelieve,

The stone which the builders rejected,
The same was made the head of the corner;

8 and,

A stone of stumbling, and a rock of offence;

[9]for they [10]stumble at the word, being disobedient: whereunto also they were appointed.

9 But ye are an elect race, a royal priesthood, a holy nation, a people for *God's* own possession, that ye may shew forth the excellencies of him who called you out of darkness into his marvel-
10 lous light: which in time past were no people, but now are the people of God: which had not obtained mercy, but now have obtained mercy.
11 Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which
12 war against the soul; having your behaviour seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.
13 Be subject to every [11]ordinance of man for the Lord's sake: whether it be to the king, as
14 supreme; or unto governors, as sent [12]by him for vengeance on evil-doers and for praise to
15 them that do well. For so is the will of God, that by well-doing ye should put to silence the
16 ignorance of foolish men: as free, and not [13]using your freedom for a cloke of [1]wicked-
17 ness, but as bondservants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.
18 [14]Servants, *be* in subjection to your masters with all fear; not only to the good and
19 gentle, but also to the froward. For this is [15]acceptable, if for conscience [16]toward God a man endureth griefs, suffering wrongfully.
20 For what glory is it, if, when ye sin, and are buffeted *for it*, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye shall take it patiently, this is [15]acceptable with God.

[1] Or, *malice* [2] Gr. *reasonable* [3] Or, *honourable* [4] Or, *a spiritual house for a holy priesthood* [5] Or, *a scripture* [6] Or, *it* [7] Or, *In your sight* [8] Or, *honour* [9] Gr. *who.* [10] Or, *stumble, being disobedient to the word* [11] Gr. *creation.* [12] Gr. *through.* [13] Gr. *having.* [14] Gr. *Household-servants.* [15] Gr. *grace.* [16] Gr. *God.*

21 For [r]even hereunto were ye called: because [s]Christ also suffered || for us, [t]leaving us an example, that ye should follow his steps:

22 [u]Who did no sin, neither was guile found in his mouth:

23 [x]Who, when he was reviled, reviled not again; when he suffered, he threatened not; but [y]|| committed *himself* to him that judgeth righteously:

24 [z]Who his own self bare our sins in his own body || on the tree, [a]that we, being dead to sins, should live unto righteousness: [b]by whose stripes ye were healed.

25 For [c]ye were as sheep going astray; but are now returned [d]unto the Shepherd and Bishop of your souls

CHAP. III.

1 He teacheth the duty of wives and husbands; 8 exhorting all men to unity and love, 14 and to suffer boldly for righteousness' sake.

LIKEWISE, [a]ye wives, *be* in subjection to your own husbands; that, if any obey not the word, [b]they also may without the word [c]be won by the conversation of the wives;

2 [d]While they behold your chaste conversation *coupled* with fear.

3 [e]Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* [f]the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, [g]calling him lord: whose † daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 [h]Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, [i]as unto the weaker vessel, and as being heirs together of the grace of life; [k]that your prayers be not hindered.

8 Finally, [l]*be ye* all of one mind, having compassion one of another; [m]|| love as brethren, [n]*be* pitiful, *be* courteous:

9 [o]Not rendering evil for evil, or railing for railing: but contrariwise, blessing; knowing that ye are thereunto called, [p]that ye should inherit a blessing.

10 For [q]he that will love life, and see good days, [r]let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him [s]eschew evil, and do good: [t]let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the righteous, [u]and his ears *are open* unto their prayers: but the face of the Lord *is* † against them that do evil.

13 [x]And who *is* he that will harm you, if ye be followers of that which is good?

14 [y]But and if ye suffer for righteousness' sake, happy *are ye:* and [z]be not afraid of their terror, neither be troubled;

Anno DOMINI about 60.

[r] Matt. 16. 24. Acts 14. 22. 1 Thess. 3. 3. 2 Tim. 3. 12.
[s] ch. 3. 18. || Some read, *for you.*
[t] John 13. 15. Phil. 2. 5. 1 John 2. 6.
[u] Isa. 53. 9. Luke 23. 41. John 8. 46. 2 Cor. 5. 21. Heb. 4. 15.
[x] Isa. 53. 7. Matt. 27. 39. John 8. 48, 49. Heb. 12. 3.
[y] Luke 23. 46. || Or, *committed* his cause.
[z] Isa. 53. 4, 5, 6, 11. Matt. 8. 17. Heb. 9. 28. || Or, *to.*
[a] Rom. 6. 2, 11. & 7. 6.
[b] Isa. 53. 5.
[c] Isa. 53. 6. Ezek. 34. 6.
[d] Ezek. 34. 23. & 37. 24. John 10. 11, 14, 16. Heb. 13. 20. ch. 5. 4.
[a] 1 Cor. 14. 34. Eph. 5. 22. Col. 3. 18. Tit. 2. 5.
[b] 1 Cor. 7. 16.
[c] Matt. 18. 15. 1 Cor. 9. 19-22.
[d] ch. 2. 12.
[e] 1 Tim. 2. 9. Tit. 2. 3, &c.
[f] Ps. 45. 13. Rom. 2. 29. & 7. 22. 2 Cor. 4. 16.
[g] Gen. 18. 12. † Gr. *children.*
[h] 1 Cor. 7. 3. Eph. 5. 25. Col. 3. 19.
[i] 1 Cor. 12. 23. 1 Thess. 4. 4.
[k] See Job 42. 8. Matt. 5. 23, 24. & 18. 19.
[l] Rom. 12. 16. & 15. 5. Phil. 3. 16.
[m] Rom. 12. 10. Heb. 13. 1. ch. 2. 17. || Or, *loving to the brethren.*
[n] Col. 3. 12. Eph. 4. 32.
[o] Prov. 17. 13. & 20. 22. Matt. 5. 39. Rom. 12. 14, 17. 1 Cor. 4. 12. 1 Thess. 5. 15.
[p] Matt. 25. 34.
[q] Ps. 34. 12, &c.
[r] Jam. 1. 26. ch. 2. 1, 22. Rev. 14. 5.
[s] Ps. 37. 27. Isa. 1. 16, 17. 3 John 11.
[t] Rom. 12. 18. & 14. 19. Heb. 12. 14.
[u] John 9. 31. Jam. 5. 16. † Gr. *upon.*
[x] Prov. 16. 7. Rom. 8. 28.
[y] Matt. 5. 10, 11, 12. ch. 2. 19. & 4. 14. Jam. 1. 12.
[z] Isa. 8. 12, 13. Jer. 1. 8. John 14. 1, 27.

1 Or, his cause
2 Or, *carried up...to the tree*
3 Gr. *bruise.*
4 Or, *Overseer*
5 Or, *manner of life*
6 Or, *husbands (as Sarah..... ye are become), doing well, and not being afraid*

21 For hereunto were ye called: because Christ also suffered for you, leaving you an example,
22 that ye should follow his steps: who did no sin,
23 neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not; but committed
24 [1]*himself* to him that judgeth righteously: who his own self [2]bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose [3]stripes ye
25 were healed. For ye were going astray like sheep; but are now returned unto the Shepherd and [4]Bishop of your souls.

III. In like manner, ye wives, *be* in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the [5]behaviour of their wives;
2 beholding your chaste [5]behaviour *coupled* with
3 fear. Whose *adorning* let it not be the outward adorning of plaiting the hair, and of wearing jewels of gold, or of putting on apparel;
4 but *let it be* the hidden man of the heart, in the incorruptible *apparel* of a meek and quiet spirit,
5 which is in the sight of God of great price. For after this manner aforetime the holy women also, who hoped in God, adorned themselves,
6 being in subjection to their own [6]husbands: as Sarah obeyed Abraham, calling him lord: whose children ye now are, if ye do well, and are not [7]put in fear by any terror.
7 Ye husbands, in like manner, dwell with *your wives* according to knowledge, giving honour [8]unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.
8 Finally, *be* ye all likeminded, [9]compassionate, loving as brethren, tenderhearted, humble-
9 minded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a
10 blessing. For,

He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile:
11 And let him turn away from evil, and do good;
Let him seek peace, and pursue it.
12 For the eyes of the Lord are upon the righteous,
And his ears unto their supplication:
But the face of the Lord is upon them that do evil.

13 And who is he that will harm you, if ye be
14 zealous of that which is good? But and if ye should suffer for righteousness' sake, blessed *are ye:* and fear not their fear, neither be troubled;

7 Or, *afraid with* 8 Gr. *unto the female vessel, as weaker.* 9 Gr. *sympathetic.*

15 But sanctify the Lord God in your hearts: and [a]*be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you, with meekness and || fear.

16 [b]Having a good conscience; [c]that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well-doing, than for evil-doing.

18 For Christ also hath [d]once suffered for sins, the just for the unjust, that he might bring us to God, [e]being put to death [f]in the flesh, but [g]quickened by the Spirit:

19 By which also he went and [h]preached unto the spirits [i]in prison;

20 Which sometime were disobedient, [k]when once the long-suffering of God waited in the days of Noah, while [l]the ark was a preparing, [m]wherein few, that is, eight souls, were saved by water.

21 [n]The like figure whereunto, *even* baptism, doth also now save us, (not the putting away of [o]the filth of the flesh, [p]but the answer of a good conscience toward God,) [q]by the resurrection of Jesus Christ:

22 Who is gone into heaven, and [r]is on the right hand of God; [s]angels, and authorities, and powers being made subject unto him.

CHAP. IV.

1 *He exhorteth them to cease from sin by the example of Christ.* 7 *By the approaching end of all things he exhorteth them to sobriety, charity, &c.*

FORASMUCH then [a]as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for [b]he that hath suffered in the flesh hath ceased from sin:

2 [c]That he no longer [d]should live the rest of *his* time in the flesh to the lusts of men, [e]but to the will of God.

3 [f]For the time past of *our* life may suffice us [g]to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, [h]speaking evil of *you:*

5 Who shall give account to him that is ready [i]to judge the quick and the dead.

6 For, for this cause [k]was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But [l]the end of all things is at hand: [m]be ye therefore sober, and watch unto prayer.

8 [n]And above all things have fervent charity among yourselves: for [o]charity || shall cover the multitude of sins.

9 [p]Use hospitality one to another [q]without grudging.

10 [r]As every man hath received the gift, *even so* minister the same one to another, [s]as good stewards of [t]the manifold grace of God.

11 [u]If any man speak, *let him speak* as the oracles of God; [x]if any man minister, *let him do it* as of the ability which God giveth: that [y]God in all things

Anno DOMINI about 60.

[a] Ps. 119. 46. Acts 4. 8. Col. 4. 6. 2 Tim. 2. 25.
|| Or, *reverence.*
[b] Heb. 13. 18.
[c] Tit. 2. 8. ch. 2. 12.
[d] Rom. 5. 6. Heb. 9. 26, 28. ch. 2. 21. & 4. 1.
[e] 2 Cor. 13. 4.
[f] Col. 1. 21, 22.
[g] Rom. 1. 4. & 8. 11.
[h] ch. 1. 12. & 4. 6.
[i] Isa. 42. 7. & 49. 9. & 61. 1.
[k] Gen. 6. 3, 5, 13.
[l] Heb. 11. 7.
[m] Gen. 7. 7. & 8. 18. 2 Pet. 2. 5.
[n] Eph. 5. 26.
[o] Tit. 3. 5.
[p] Rom. 10. 10.
[q] ch. 1. 3.
[r] Ps. 110. 1. Rom. 8. 34. Eph. 1. 20. Col. 3. 1. Heb. 1. 3.
[s] Rom. 8. 38. 1 Cor. 15. 24. Eph. 1. 21.
[a] ch. 3. 18.
[b] Rom. 6. 2, 7. Gal. 5. 24. Col. 3. 3, 5.
[c] Rom. 14. 7. ch. 2. 1.
[d] Gal. 2. 20. ch. 1. 14.
[e] John 1. 13. Rom. 6. 11. 2 Cor. 5. 15. Jam. 1. 18.
[f] Ezek. 44. 6. & 45. 9. Acts 17. 30.
[g] Eph. 2. 2. & 4. 17. 1 Thess. 4. 5. Titus 3. 3. ch. 1. 14.
[h] Acts 13. 45. & 18. 6. ch. 3. 16.
[i] Acts 10. 42. & 17. 31. Rom. 14. 10, 12. 1 Cor. 15. 51, 52. 2 Tim. 4. 1. Jam. 5. 9.
[k] ch. 3. 19.
[l] Matt. 24. 13, 14. Rom. 13. 12. Phil. 4. 5. Heb. 10. 25. Jam. 5. 8. 2 Pet. 3. 9, 11. 1 John 2. 18.
[m] Matt. 26. 41. Luke 21. 34. Col. 4. 2. ch. 1. 13. & 5. 8.
[n] Heb. 13. 1. Col. 3. 14.
[o] Prov. 10. 12. 1 Cor. 13. 7. Jam. 5. 20.
|| Or, *will.*
[p] Rom. 12. 13. Heb. 13. 2.
[q] 2 Cor. 9. 7. Phil. 2. 14. Philem. 14.
[r] Rom. 12. 6. 1 Cor. 4. 7.
[s] Matt. 24. 45. & 25. 14, 21. Luke 12. 42. 1 Cor. 4. 1, 2. Titus 1. 7.
[t] 1 Cor. 12. 4. Eph. 4. 11.
[u] Jer. 23. 22.
[x] Rom. 12. 6, 7, 8. 1 Cor. 3. 10.
[y] Eph. 5. 20. ch. 2. 5.

1 Many ancient authorities read *died.*
2 Or, *into which few, that is, eight souls, were brought safely through water*
3 Or, *in the antitype*
4 Or, *inquiry* Or, *appeal*
5 Or, *thought*

15 but sanctify in your hearts Christ as Lord: *being* ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear:
16 having a good conscience; that, wherein ye are spoken against, they may be put to shame who
17 revile your good manner of life in Christ. For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing.
18 Because Christ also [1]suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the
19 flesh, but quickened in the spirit; in which also he went and preached unto the spirits in prison,
20 which aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, [2]wherein few, that is, eight souls, were saved through
21 water: which also [3]after a true likeness doth now save you, *even* baptism, not the putting away of the filth of the flesh, but the [4]interrogation of a good conscience toward God, through
22 the resurrection of Jesus Christ; who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.

IV. Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same [5]mind; for he that hath suffered
2 in the flesh hath ceased [6]from sin; that [7]ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God.
3 For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings,
4 carousings, and abominable idolatries: wherein they think it strange that ye run not with *them* into the same [8]excess of riot, speaking evil of
5 *you:* who shall give account to him that is ready
6 to judge the quick and the dead. For unto this end [9]was the gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit.
7 But the end of all things is at hand: be ye therefore of sound mind, and be sober unto
8 [10]prayer: above all things being fervent in your love among yourselves; for love cover-
9 eth a multitude of sins: using hospitality
10 one to another without murmuring: according as each hath received a gift, ministering it among yourselves, as good stewards of
11 the manifold grace of God; if any man speaketh, *speaking* as it were oracles of God; if any man ministereth, *ministering* as of the strength which God supplieth: that in all things God

6 Some ancient authorities read *unto sins.*
7 Or, *he no longer.... his time*
8 Or, *flood*
9 Or, *were the good tidings preached*
10 Gr. *prayers.*

may be glorified through Jesus Christ; [z]to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange, concerning [a]the fiery trial which is to try you, as though some strange thing happened unto you:

13 [b]But rejoice, inasmuch as [c]ye are partakers of Christ's sufferings; [d]that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 [e]If ye be reproached for the name of Christ, happy *are ye;* for the Spirit of glory and of God resteth upon you. [f]On their part he is evil spoken of, but on your part he is glorified.

15 But [g]let none of you suffer as a murderer, or *as* a thief, or *as* an evil-doer, [h]or as a busybody in other men's matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed; [i]but let him glorify God on this behalf.

17 For the time *is come* [k]that judgment must begin at the house of God: and [l]if *it* first *begin* at us, [m]what shall the end *be* of them that obey not the gospel of God?

18 [n]And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore, let them that suffer according to the will of God, [o]commit the keeping of their souls *to him* in well-doing, as unto a faithful Creator.

CHAP. V.

1 *The elders exhorted to feed the flock of Christ;* 5 *the younger to obey the elder;* 8 *and all to be sober, watchful, and steadfast in the faith, resisting the devil, &c.*

THE elders which are among you I exhort, who am also [a]an elder, and [b]a witness of the sufferings of Christ, and also [c]a partaker of the glory that shall be revealed:

2 [d]Feed the flock of God ‖ which is among you, taking the oversight *thereof,* [e]not by constraint, but willingly; [f]not for filthy lucre, but of a ready mind;

3 Neither as ‖[g]being lords over [h]*God's* heritage, but [i]being ensamples to the flock.

4 And when [k]the chief Shepherd shall appear, ye shall receive [l]a crown of glory [m]that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, [n]all *of you* be subject one to another, and be clothed with humility: for [o]God resisteth the proud, and [p]giveth grace to the humble.

6 [q]Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 [r]Casting all your care upon him; for he careth for you.

8 [s]Be sober, be vigilant; because [t]your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 [u]Whom resist steadfast in the faith, [x]knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, [y]who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered [z]a while, [a]make you perfect, [b]stablish, strengthen, settle *you.*

Anno DOMINI about 60.

[z] 1 Tim. 6. 16. ch. 5. 11. Rev. 1. 6.
[a] 1 Cor. 3. 13. ch. 1. 7.
[b] Acts 5. 41. Jam. 1. 12.
[c] Rom. 8. 17. 2 Cor. 1. 7. & 4. 10. Phil. 3. 10. Col. 1. 24. 2 Tim. 2. 12. ch. 5. 1, 10. Rev. 1. 9.
[d] ch. 1. 5, 6.
[e] Matt. 5. 11. 2 Cor. 12. 10. Jam. 1. 12. ch. 2. 19, 20. & 3. 14.
[f] ch. 2. 12. & 3. 16.
[g] ch. 2. 20.
[h] 1 Thess. 4. 11. 1 Tim. 5. 13.
[i] Acts 5. 41.
[k] Isa. 10. 12. Jer. 25. 29. & 49. 12. Ezek. 9. 6. Mal. 3. 5.
[l] Luke 23. 31.
[m] Luke 10. 12, 14.
[n] Prov. 11. 31. Luke 23. 31.
[o] Ps. 31. 5. Luke 23. 46. 2 Tim. 1. 12.

[a] Philem. 9.
[b] Luke 24. 48. Acts 1. 8, 22. & 5. 32. & 10. 39.
[c] Rom. 8. 17, 18. Rev. 1. 9.
[d] John 21. 15, 16, 17. Acts 20. 28.
‖ Or, *as much as in you is.*
[e] 1 Cor. 9. 17.
[f] 1 Tim. 3. 3, 8. Tit. 1. 7.
‖ Or, *over-ruling.*
[g] Ezek. 34. 4. Matt. 20. 25, 26. 1 Cor. 3. 9. 2 Cor. 1. 24.
[h] Ps. 33. 12. & 74. 2.
[i] Phil. 3. 17. 2 Thess. 3. 9. 1 Tim. 4. 12. Tit. 2. 7.
[k] Heb. 13. 20.
[l] 1 Cor. 9. 25. 2 Tim. 4. 8. Jam. 1. 12.
[m] ch. 1. 4.
[n] Rom. 12. 10. Eph. 5. 21. Phil. 2. 3.
[o] Jam. 4. 6.
[p] Isa. 57. 15. & 66. 2.
[q] Jam. 4. 10.
[r] Ps. 37. 5. & 55. 22. Matt. 6. 25. Luke 12. 11, 22. Phil. 4. 6. Heb. 13. 5.
[s] Luke 21. 34, 36. 1 Thess. 5. 6. ch. 4. 7.
[t] Job 1. 7. & 2. 2. Luke 22. 31. Rev. 12. 12.
[u] Eph. 6. 11, 13. Jam. 4. 7.
[x] Acts 14. 22. 1 Thess. 3. 3. 2 Tim. 3. 12. ch. 2. 21.
[y] 1 Cor. 1. 9. 1 Tim. 6. 12. 2 Cor. 4. 17. ch. 1. 6.
[a] Heb. 13. 21. Jude 24.
[b] 2 Thess. 2. 17. & 3. 3.

[1] Gr. *unto the ages of the ages.*
[2] Gr. *in.*
[3] Some ancient authorities omit *exercising the oversight.*
[4] Some ancient authorities omit *according unto God.*

may be glorified through Jesus Christ, whose is the glory and the dominion [1]for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing hap-
13 pened unto you: but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with
14 exceeding joy. If ye are reproached [2]for the name of Christ, blessed *are ye;* because the *Spirit* of glory and the Spirit of God resteth
15 upon you. For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a
16 meddler in other men's matters: but if *a man suffer* as a Christian, let him not be ashamed;
17 but let him glorify God in this name. For the time *is come* for judgement to begin at the house of God: and if *it begin* first at us, what *shall be* the end of them that obey not the gospel of
18 God? And if the righteous is scarcely saved, where shall the ungodly and sinner appear?
19 Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

V. The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker
2 of the glory that shall be revealed: Tend the flock of God which is among you, [3]exercising the oversight, not of constraint, but willingly, [4]according unto God; nor yet for filthy lucre,
3 but of a ready mind; neither as lording it over the charge allotted to you, but making your-
4 selves ensamples to the flock. And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away.
5 [5]Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the
6 proud, but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time;
7 casting all your anxiety upon him, because he
8 careth for you. Be sober, be watchful: your adversary the devil, as a roaring lion, walketh
9 about, seeking whom he may devour: whom withstand stedfast in [6]your faith, knowing that the same sufferings are [7]accomplished in your [8]breth-
10 ren who are in the world. And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself [9]perfect, stablish, strengthen[10] you.

[5] Or, *Likewise ..... elder; yea, all of you one to another. Gird yourselves with humility* [6] Or, *the* [7] Gr. *being accomplished.* [8] Gr. *brotherhood.* [9] Or, *restore* [10] Many ancient authorities add *settle.*

11 [c]To him *be* glory and dominion for ever and ever. Amen.

12 [d]By Silvanus, a faithful brother unto you, as I suppose, I have [e]written briefly, exhorting, and testifying [f]that this is the true grace of God wherein ye stand.

13 The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* [g]Marcus my son.

14 [h]Greet ye one another with a kiss of charity. [i]Peace *be* with you all that are in Christ Jesus. Amen.

Anno DOMINI about 60.

[c] ch. 4. 11. Rev. 1. 6.
[d] 2 Cor. 1. 19.
[e] Heb. 13. 22.
[f] Acts 20. 24. 1 Cor. 15. 1. 2 Pet. 1. 12.
[g] Acts 12. 12, 25.
[h] Rom. 16. 16. 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Thess. 5. 26.
[i] Eph. 6. 23.

11 To him *be* the dominion [1]for ever and ever. Amen.

12 By Silvanus, [2]our faithful brother, as I account *him*, I have written unto you briefly, exhorting, and testifying that this is the true grace of God:

13 stand ye fast therein. [3]She that is in Babylon, elect together with *you*, saluteth you; and *so*

14 *doth* Mark my son. Salute one another with a kiss of love.

Peace be unto you all that are in Christ.

[1] Gr. *unto the ages of the ages.* [2] Gr. *the.* [3] That is, The church, or, The sister.

The Second Epistle General of PETER.

CHAP. I.

Peter, saluting the Christians, admonisheth them of the gifts and promises of the gospel, &c.

‖SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained [a]like precious faith with us through the righteousness † of God and our Saviour Jesus Christ:

2 [b]Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, [c]through the knowledge of him [d]that hath called us ‖ to glory and virtue:

4 [e]Whereby are given unto us exceeding great and precious promises; that by these ye might be [f]partakers of the divine nature, [g]having escaped the corruption that is in the world through lust.

5 And besides this, [h]giving all diligence, add to your faith, virtue; and to virtue, [i]knowledge;

6 And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

7 And to godliness, brotherly kindness; and [k]to brotherly kindness, charity.

8 For if these things be in you, and abound, they make *you that ye shall* neither *be* † barren [l]nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things [m]is blind, and cannot see afar off, and hath forgotten that he was [n]purged from his old sins.

10 Wherefore the rather, brethren, give diligence [o]to make your calling and election sure: for if ye do these things, [p]ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore [q]I will not be negligent to put you always in remembrance of these things, [r]though ye know *them*, and be established in the present truth.

13 Yea, I think it meet, as [s]long as I am in this tabernacle, [t]to stir you up by putting *you* in remembrance;

14 [u]Knowing that shortly I must put off *this* my tabernacle, even as [x]our Lord Jesus Christ hath shewed me.

15 Moreover, I will endeavour that ye may be able, after my decease, to have these things always in remembrance.

Anno DOMINI 66.

‖ Or, *Symeon.* Acts 15. 14.
[a] Rom. 1. 12. 2 Cor. 4. 13. Eph. 4. 5. Tit. 1. 4.
† Gr. *of our God and Saviour.* Tit. 2. 13.
[b] Dan. 4. 1. & 6. 25. 1 Pet. 1. 2. Jude 2.
[c] John 17. 3.
[d] 1 Thess. 2. 14. 2 Tim. 1. 9. 1 Pet. 2. 9. & 3. 9.
‖ Or, *by.*
[e] 2 Cor. 7. 1.
[f] 2 Cor. 3. 18. Eph. 4. 24. Heb. 12. 10. 1 John 3. 2.
[g] ch. 2. 18, 20.
[h] ch. 3. 18.
[i] 1 Pet. 3. 7.
[k] Gal. 6. 10. 1 Thess. 3. 12. & 5. 15. 1 John 4. 21.
† Gr. *idle.*
[l] John 15. 2. Tit. 3. 14.
[m] 1 John 2. 9, 11.
[n] Eph. 5. 26. Heb. 9. 14. 1 John 1. 7.
[o] 1 John 3. 19.
[p] ch. 3. 17.
[q] Rom. 15. 14, 15. Phil. 3. 1. ch. 3. 1. 1 John 2. 21. Jude 5.
[r] 1 Pet. 5. 12. ch. 3. 17.
[s] 2 Cor. 5. 1, 4.
[t] ch. 3. 1.
[u] See Deut. 4. 21, 22. & 31. 14. 2 Tim. 4. 6.
[x] John 21. 18, 19.

[1] Many ancient authorities read *Symeon.*
[2] Gr. *bond-servant.*
[3] Gr. *an equally precious.*
[4] Or, *our God and* the *Saviour*
[5] Some ancient authorities read *through glory and virtue.*
[6] Or, *a*
[7] Or, *self-control*
[8] Or, *closing his eyes*
[9] Or, *departure*

I. [1]Simon Peter, a [2]servant and apostle of Jesus Christ, to them that have obtained [3]a like precious faith with us in the righteousness

2 of [4]our God and Saviour Jesus Christ: Grace to you and peace be multiplied in the knowl-

3 edge of God and of Jesus our Lord; seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us

4 [5]by his own glory and virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of [6]the divine nature, having escaped from the corruption that is in the world

5 by lust. Yea, and for this very cause adding on your part all diligence, in your faith supply

6 virtue; and in *your* virtue knowledge; and in *your* knowledge [7]temperance; and in *your* [7]temperance patience; and in *your* patience godli-

7 ness; and in *your* godliness love of the brethren;

8 and in *your* love of the brethren love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowl-

9 edge of our Lord Jesus Christ. For he that lacketh these things is blind, [8]seeing only what is near, having forgotten the cleansing from his

10 old sins. Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble:

11 for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I shall be ready always to put you in remembrance of these things, though ye know them, and are established in the

13 truth which is with *you*. And I think it right, as long as I am in this tabernacle, to stir you up by putting you in remem-

14 brance; knowing that the putting off of my tabernacle cometh swiftly, even as our Lord

15 Jesus Christ signified unto me. Yea, I will give diligence that at every time ye may be able after my [9]decease to call these things to remembrance.

16 For we have not followed [y]cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but [z]were eye-witnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, [a]This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in [b]the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto [c]a light that shineth in a dark place, until the day dawn, and [d]the day-star arise in your hearts:

20 Knowing this first, that [e]no prophecy of the scripture is of any private interpretation.

21 For [f]the prophecy came not ‖ in old time by the will of man: [g]but holy men of God spake *as they were* moved by the Holy Ghost.

CHAP. II.

He foretelleth them of false teachers, shewing the impiety and punishment of them and their followers, &c.

BUT [a]there were false prophets also among the people, even as [b]there shall be false teachers among you, who privily shall bring in damnable heresies, even [c]denying the Lord [d]that bought them, [e]and bring upon themselves swift destruction.

2 And many shall follow their ‖pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And [f]through covetousness shall they with feigned words [g]make merchandise of you: [h]whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not [i]the angels [k]that sinned, but [l]cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved [m]Noah the eighth *person*, [n]a preacher of righteousness, [o]bringing in the flood upon the world of the ungodly;

6 And [p]turning the cities of Sodom and Gomorrah into ashes, condemned *them* with an overthrow, [q]making *them* an ensample unto those that after should live ungodly;

7 And [r]delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, [s]in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

9 [t]The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

10 But chiefly [x]them that walk after the flesh in the lust of uncleanness, and despise ‖ government. [y]Presumptuous *are they*, self-willed; they are not afraid to speak evil of dignities.

11 Whereas [z]angels, which are greater in power and might, bring not railing accusation ‖ against them before the Lord.

12 But these, [a]as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption:

Anno DOMINI 66.

[y] 1 Cor. 1. 17. & 2. 1, 4. 2 Cor. 2. 17. & 4. 2.
[z] Matt. 17. 1, 2. Mark 9. 2. John 1. 14. 1 John 1. 1. & 4. 14.
[a] Matt. 3. 17. & 17. 5. Mark 1. 11. & 9. 7. Luke 3. 22. & 9. 35.
[b] See Ex. 3. 5. Josh. 5. 15. Matt. 17. 6.
[c] Ps. 119. 105. John 5. 35.
[d] Rev. 2. 28. & 22. 16. See 2 Cor. 4. 4, 6.
[e] Rom. 12. 6.
[f] 2 Tim. 3. 16. 1 Pet. 1. 11.
‖ Or, *at any time.*
[g] 2 Sam. 23. 2. Luke 1. 70. Acts 1. 16. & 3. 18.
[a] Deut. 13. 1.
[b] Matt. 24. 11. Acts 20. 30. 1 Cor. 11. 19. 1 Tim. 4. 1. 2 Tim. 3. 1, 5. 1 John 4. 1. Jude 18.
[c] Jude 4.
[d] 1 Cor. 6. 20. Gal. 3. 13. Eph. 1. 7. Heb. 10. 29. 1 Pet. 1. 18. Rev. 5. 9.
[e] Phil. 3. 19.
‖ Or, *lascivious ways*, as some copies read.
[f] Rom. 16. 18. 2 Cor. 12. 17, 18. 1 Tim. 6. 5. Tit. 1. 11.
[g] 2 Cor. 2. 17. ch. 1. 16.
[h] Deut. 32. 35. Jude 4. 15.
[i] Job 4. 18. Jude 6.
[k] John 8. 44. 1 John 3. 8.
[l] Luke 8. 31. Rev. 20. 2, 3.
[m] Gen. 7. 1, 7, 23. Heb. 11. 7. 1 Pet. 3. 20.
[n] 1 Pet. 3. 19.
[o] ch. 3. 6.
[p] Gen. 19. 24. Deut. 29. 23. Jude 7.
[q] Num. 26. 10.
[r] Gen. 19. 16.
[s] Ps. 119. 137, 158. Ezek. 9. 4.
[t] Ps. 34. 17, 19. 1 Cor. 10. 13.
[x] Jude 4. 7, 8, 10, 16.
‖ Or, *dominion.*
[y] Jude 8.
[z] Jude 9.
‖ Some read, *Against themselves.*
[a] Jer. 12. 3. Jude 10.

1 Gr. *presence.*
2 Gr. *having received.*
3 Gr. *was brought.....by the majestic glory.*
4 Gr. *brought.*
5 Gr. *squalid.*
6 Or, *special*
7 Gr. *was brought.*
8 Or, *Holy Spirit*
9 Or, *sects of perdition*
10 Or, *cast them into dungeons*
11 Gr. *Tartarus.*
12 Some ancient authorities read *chains.*
13 Gr. *a herald.*
14 Gr. *tormented.*

16 For we did not follow cunningly devised fables, when we made known unto you the power and [1]coming of our Lord Jesus Christ, but we were
17 eyewitnesses of his majesty. For he [2]received from God the Father honour and glory, when there [3]came such a voice to him from the excellent glory, This is my beloved Son, in whom I
18 am well pleased: and this voice we *ourselves* heard [4]come out of heaven, when we were with
19 him in the holy mount. And we have the word of prophecy *made* more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a [5]dark place, until the day dawn, and the
20 day-star arise in your hearts: knowing this first, that no prophecy of scripture is of [6]private inter-
21 pretation. For no prophecy ever [7]came by the will of man: but men spake from God, being moved by the [8]Holy Ghost.

II. But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in [9]destructive heresies, denying even the Master that bought them, bringing upon themselves swift
2 destruction. And many shall follow their lascivious doings; by reason of whom the way
3 of the truth shall be evil spoken of. And in covetousness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruction
4 slumbereth not. For if God spared not angels when they sinned, but [10]cast them down to [11]hell, and committed them to [12]pits of darkness, to
5 be reserved unto judgement; and spared not the ancient world, but preserved Noah with seven others, [13]a preacher of righteousness, when he brought a flood upon the world of the un-
6 godly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto
7 those that should live ungodly; and delivered righteous Lot, sore distressed by the lascivious
8 life of the wicked (for that righteous man dwelling among them, in seeing and hearing, [14]vexed *his* righteous soul from day to day with
9 *their* lawless deeds): the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto
10 the day of judgement; but chiefly them that walk after the flesh in the lust of defilement, and despise dominion. Daring, selfwilled, they
11 tremble not to rail at [15]dignities: whereas angels, though greater in might and power, bring not a railing judgement against them before the
12 Lord. But these, as creatures without reason, born [16]mere animals [17]to be taken and destroyed, railing in matters whereof they are ignorant, shall in their [18]destroying surely be destroyed,

15 Gr. *glories.* 16 Gr. *natural.* 17 Or, *to take and to destroy* 18 Or, *corruption*

13 [b]And shall receive the reward of unrighteousness, *as* they that count it pleasure [c]to riot in the day-time. [d]Spots *they are* and blemishes, sporting themselves with their own deceivings while [c]they feast with you.

14 Having eyes full of †adultery, and that cannot cease from sin; beguiling unstable souls: [f]an heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of [g]Balaam *the son* of Bosor, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass, speaking with man's voice, forbade the madness of the prophet.

17 [h]These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when [i]they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that [k]were ‖ clean escaped from them who live in error.

19 While they promise them [l]liberty, they themselves are [m]the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For [n]if after they [o]have escaped the pollutions of the world [p]through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For [q]it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, [r]The dog *is* turned to his own vomit again; and the sow that was washed, to her wallowing in the mire.

CHAP. III.

1 *The certainty of Christ's coming to judgment.* 11 *An exhortation to godliness.*

THIS second epistle, beloved, I now write unto you; in *both* which [a]I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, [b]and of the commandment of us the apostles of the Lord and Saviour:

3 [c]Knowing this first, that there shall come in the last days scoffers, [d]walking after their own lusts,

4 And saying, [e]Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that [f]by the word of God the heavens were of old, and the earth †[g]standing out of the water and in the water:

6 [h]Whereby the world that then was, being overflowed with water, perished:

7 But [i]the heavens and the earth, which are now, by the same word are kept in store, reserved

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[b] Phil. 3. 19.
[c] See Rom. 13. 13.
[d] Jude 12.
[e] 1 Cor. 11. 20, 21.
† Gr. *an adulteress.*
[f] Jude 11.

[g] Num. 22. 5, 7, 21, 23, 28. Jude 11.

[h] Jude 12, 13.

[i] Jude 16.

[k] Acts 2. 40. ch. 1. 4. ver. 20.
‖ Or, *for a little*, or, *a while*, as some read.
[l] Gal. 5. 13. 1 Pet. 2. 16.
[m] John 8. 34. Rom. 6. 16.
[n] Matt. 12. 45. Luke 11. 26. Heb. 6. 4, &c. & 10. 26, 27.
[o] ch. 1. 4. ver. 18.
[p] ch. 1. 2.
[q] Luke 12. 47, 48. John 9. 41. & 15. 22.
[r] Prov. 26. 11.

[a] ch. 1. 13.
[b] Jude 17.
[c] 1 Tim. 4. 1. 2 Tim. 3. 1. Jude 18.
[d] ch. 2. 10.
[e] Isa. 5. 19. Jer. 17. 15. Ezek. 12. 22, 27. Matt. 24. 48. Luke 12. 45.
[f] Gen. 1. 6, 9. Ps. 33. 6. Heb. 11. 3.
†Gr. *consisting.*
[g] Ps. 24. 2. & 136. 6. Col. 1. 17.
[h] Gen. 7. 11, 21, 22, 23. ch. 2. 5.
[i] ver. 10.

[1] Many ancient authorities read *deceivings.*
[2] Gr. *an adulteress.*
[3] Many ancient authorities read *Bosor.*
[4] Or, *what*
[5] Many ancient authorities read *our.*
[6] Gr. *in the last of the days.*
[7] Gr. *presence.*
[8] Or, *through*
[9] Or, *stored with fire*

13 suffering wrong as the hire of wrong-doing; *men* that count it pleasure to revel in the day-time, spots and blemishes, revelling in their
14 [1]love-feasts while they feast with you; having eyes full of [2]adultery, and that cannot cease from sin; enticing unstedfast souls; having a heart exercised in covetousness; children
15 of cursing; forsaking the right way, they went astray, having followed the way of Balaam the *son* of [3]Beor, who loved the hire of wrong-doing;
16 but he was rebuked for his own transgression: a dumb ass spake with man's voice and stayed
17 the madness of the prophet. These are springs without water, and mists driven by a storm; for whom the blackness of darkness hath been re-
18 served. For, uttering great swelling *words* of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from
19 them that live in error; promising them liberty, while they themselves are bondservants of corruption; for of [4]whom a man is overcome, of the same is he also brought unto bondage.
20 For if, after they have escaped the defilements of the world through the knowledge of [5]the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state
21 is become worse with them than the first. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment deliv-
22 ered unto them. It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.

III. This is now, beloved, the second epistle that I write unto you; and in both of them I stir up your sincere mind by putting you
2 in remembrance; that ye should remember the words which were spoken before by the holy prophets, and the commandment of the Lord
3 and Saviour through your apostles: knowing this first, that [6]in the last days mockers shall come
4 with mockery, walking after their own lusts, and saying, Where is the promise of his [7]coming? for, from the day that the fathers fell asleep, all things continue as they were from the begin-
5 ning of the creation. For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and [8]amidst
6 water, by the word of God; by which means the world that then was, being overflowed with water,
7 perished: but the heavens that now are, and the earth, by the same word have been [9]stored up for

unto [k]fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and [l]a thousand years as one day.

9 [m]The Lord is not slack concerning his promise, as some men count slackness; but [n]is long-suffering to us-ward, [o]not willing that any should perish, but [p]that all should come to repentance.

10 But [q]the day of the Lord will come as a thief in the night; in the which [r]the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be [s]in *all* holy conversation and godliness,

12 [t]Looking for and ‖hasting unto the coming of the day of God, wherein the heavens being on fire shall [u]be dissolved, and the elements shall [x]melt with fervent heat?

13 Nevertheless we, according to his promise, look for [y]new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent [z]that ye may be found of him in peace, without spot, and blameless.

15 And account *that* [a]the long-suffering of our Lord *is* salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you;

16 As also in all *his* epistles, [b]speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, [c]seeing ye know *these things* before, [d]beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

18 [e]But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. [f]To him *be* glory both now and for ever. Amen.

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[k] Matt. 25. 41. 2 Thess. 1. 8.
[l] Ps. 90. 4.
[m] Hab. 2. 3. Heb. 10. 37.
[n] Isa. 30. 18. 1 Pet. 3. 20. ver. 15.
[o] Ezek. 18. 23, 32. & 33. 11.
[p] Rom. 2. 4.
[q] Matt. 24. 43. Luke 12. 39. 1 Thess. 5. 2. Rev. 3. 3. & 16. 15.
[r] Ps. 102. 26. Isa. 51. 6. Matt. 24. 35. Mark 13. 31. Rom. 8. 20. Heb. 1. 11. Rev. 20. 11. & 21. 1.
[s] 1 Pet. 1. 15.
[t] 1 Cor. 1. 7. Tit. 2. 13.
‖ Or, *hasting the coming.*
[u] Ps. 50. 3. Isa. 34. 4.
[x] Mic. 1. 4. ver. 10.
[y] Isa. 65. 17. & 66. 22. Rev. 21. 1, 27.
[z] 1 Cor. 1. 8. & 15. 58. Phil. 1. 10. 1 Thess. 3. 13. & 5. 23.
[a] Rom. 2. 4. 1 Pet. 3. 20. ver. 9.
[b] Rom. 8. 19. 1 Cor. 15. 24. 1 Thess. 4. 15.
[c] Mark 13. 23. ch. 1. 12.
[d] Eph. 4. 14. ch. 1. 10, 11. & 2. 18.
[e] Eph. 4. 15. 1 Pet. 2. 2.
[f] 2 Tim. 4. 18. Rev. 1. 6.

[1] Or, *heavenly bodies*
[2] The most ancient manuscripts read *discovered.*
[3] Or, *hastening*
[4] Gr. *presence.*
[5] Gr. *unto the day of eternity*

fire, being reserved against the day of judgement and destruction of ungodly men.

8 But forget not this one thing, beloved, that one day is with the Lord as a thousand years,
9 and a thousand years as one day. The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all
10 should come to repentance. But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the [1]elements shall be dissolved with fervent heat, and the earth and the works that are
11 therein shall be [2]burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in *all* holy living and
12 godliness, looking for and [3]earnestly desiring the [4]coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the [1]elements shall melt with fervent
13 heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.
14 Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his
15 sight. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom
16 given to him, wrote unto you; as also in all *his* epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as *they do* also the other scriptures, unto their own
17 destruction. Ye therefore, beloved, knowing *these things* beforehand, beware lest, being carried away with the error of the wicked, ye
18 fall from your own stedfastness. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him *be* the glory both now and [5]for ever. Amen.

The First Epistle General of JOHN.

CHAP. I.

1 *He declareth what he had seen and known of the Word of life.* 5 *The necessity of holiness, in order to fellowship with God.*

THAT [a]which was from the beginning, which we have heard, which we have seen with our eyes, [b]which we have looked upon, and [c]our hands have handled, of the Word of life;

2 (For [d]the life [e]was manifested, and we have seen *it*, [f]and bear witness, [g]and shew unto you that eternal life [h]which was with the Father, and was manifested unto us;)

3 [i]That which we have seen and heard declare we unto you, that ye also may have fellowship with

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[a] John 1. 1. ch. 2. 13.
[b] John 1. 14. 2 Pet. 1. 16. ch. 4. 14.
[c] Luke 24. 39. John 20. 27.
[d] John 1. 4. & 11. 25. & 14. 6.
[e] Rom. 16. 26. 1 Tim. 3. 16. ch. 3. 5.
[f] John 21. 24. Acts 2. 32.
[g] ch. 5. 20.
[h] John 1. 1, 2.
[i] Acts 4. 20.

[1] Or, *word*

I. That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the [1]Word of
2 life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal *life*, which was with the
3 Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with

us: and truly [k]our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, [l]that your joy may be full.

5 [m]This then is the message which we have heard of him, and declare unto you, that [n]God is light, and in him is no darkness at all.

6 [o]If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and [p]the blood of Jesus Christ his Son cleanseth us from all sin.

8 [q]If we say that we have no sin, we deceive ourselves, [r]and the truth is not in us.

9 [s]If we confess our sins, he is faithful and just to forgive us *our* sins, and to [t]cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

CHAP. II.

1 *Christ our advocate and propitiation.* 3 *To know God aright is to keep his commandments, and love our brethren.* 18 *To beware of seducers.*

MY little children, these things write I unto you, that ye sin not. And if any man sin, [a]we have an advocate with the Father, Jesus Christ the righteous:

2 And [b]he is the propitiation for our sins: and not for ours only, but [c]also for *the sins of* the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 [d]He that saith, I know him, and keepeth not his commandments, [e]is a liar, and the truth is not in him.

5 But [f]whoso keepeth his word, [g]in him verily is the love of God perfected: [h]hereby know we that we are in him.

6 [i]He that saith he abideth in him, [k]ought himself also so to walk, even as he walked.

7 Brethren, [l]I write no new commandment unto you, but an old commandment [m]which ye had from the beginning: The old commandment is the word which ye have heard from the beginning.

8 Again, [n]a new commandment I write unto you, which thing is true in him and in you: [o]because the darkness is past, and [p]the true light now shineth.

9 [q]He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 [r]He that loveth his brother abideth in the light, and [s]there is none † occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and [t]walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because [u]your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him [x]*that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have

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[k] John 17. 21. 1 Cor. 1. 9. ch. 2. 24.
[l] John 15. 11. & 16. 24. 2 John 12.
[m] ch. 3. 11.
[n] John 1. 9. & 8. 12. & 9. 5. & 12. 35, 36.
[o] 2 Cor. 6. 14. ch. 2. 4.
[p] 1 Cor. 6. 11. Eph. 1. 7. Heb. 9. 14. 1 Pet. 1. 19. ch. 2. 2. Rev. 1. 5.
[q] 1 Kings 8. 46. 2 Chron. 6. 36. Job 9. 2. & 15. 14. & 25. 4. Prov. 20. 9. Eccl. 7. 20. Jam. 3. 2.
[r] ch. 2. 4.
[s] Ps. 32. 5. Prov. 28. 13.
[t] ver. 7. Ps. 51. 2.

[a] Rom. 8. 34. 1 Tim. 2. 5. Heb. 7. 25. & 9. 24.

[b] Rom. 3. 25. 2 Cor. 5. 18. ch. 1. 7. & 4. 10.
[c] John 1. 29. & 4. 42. & 11. 51, 52. ch. 4. 14.
[d] ch. 1. 6. & 4. 20.
[e] ch. 1. 8.
[f] John 14. 21, 23.
[g] ch. 4. 12.
[h] ch. 4. 13.

[i] John 15. 4, 5.
[k] Matt. 11. 29. John 13. 15. 1 Pet. 2. 21.
[l] 2 John 5.
[m] ch. 3 11. 2 John 5.

[n] John 13. 34. & 15. 12.
[o] Rom. 13. 12. Eph. 5. 8. 1 Thess. 5. 5, 8
[p] John 1. 9. & 8. 12. & 12. 35.
[q] 1 Cor. 13. 2. 2 Pet. 1. 9. ch. 3. 14, 15.
[r] ch. 3. 14.
[s] 2 Pet. 1. 10.
† Gr. *scandal.*
[t] John 12. 35.

[u] Luke 24. 47. Acts 4. 12. & 10. 43. & 13. 38. ch. 1. 7.
[x] ch. 1.

[1] Many ancient authorities read *your.*
[2] Or, *Comforter* Or, *Helper* Gr. *Paraclete.*
[3] Or, *I wrote*

us: yea, and our fellowship is with the Father,
4 and with his Son Jesus Christ: and these things
we write, that [1]our joy may be fulfilled.
5 And this is the message which we have heard
from him, and announce unto you, that God is
6 light, and in him is no darkness at all. If we
say that we have fellowship with him, and walk
in the darkness, we lie, and do not the truth:
7 but if we walk in the light, as he is in the light,
we have fellowship one with another, and the
blood of Jesus his Son cleanseth us from all
8 sin. If we say that we have no sin, we deceive
9 ourselves, and the truth is not in us. If we
confess our sins, he is faithful and righteous to
forgive us our sins, and to cleanse us from
10 all unrighteousness. If we say that we have
not sinned, we make him a liar, and his word is
not in us.

II. My little children, these things write I
unto you, that ye may not sin. And if
any man sin, we have an [2]Advocate with the
2 Father, Jesus Christ the righteous: and he is
the propitiation for our sins; and not for ours
3 only, but also for the whole world. And hereby
know we that we know him, if we keep his
4 commandments. He that saith, I know him,
and keepeth not his commandments, is a liar,
5 and the truth is not in him: but whoso keepeth
his word, in him verily hath the love of God
been perfected. Hereby know we that we are
6 in him: he that saith he abideth in him ought
himself also to walk even as he walked.
7 Beloved, no new commandment write I unto
you, but an old commandment which ye had
from the beginning: the old commandment is
8 the word which ye heard. Again, a new com-
mandment write I unto you, which thing is true
in him and in you; because the darkness is
passing away, and the true light already
9 shineth. He that saith he is in the light, and
hateth his brother, is in the darkness even until
10 now. He that loveth his brother abideth in the
light, and there is none occasion of stumbling
11 in him. But he that hateth his brother is in
the darkness, and walketh in the darkness, and
knoweth not whither he goeth, because the
darkness hath blinded his eyes.
12 I write unto you, *my* little children, because
your sins are forgiven you for his name's sake.
13 I write unto you, fathers, because ye know him
which is from the beginning. I write unto
you, young men, because ye have overcome
the evil one. [3]I have written unto you, little
14 children, because ye know the Father. [3]I
have written unto you, fathers, because ye
know him which is from the beginning. [3]I have

written unto you, young men, because [y]ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 [z]Love not the world, neither the things *that are* in the world. [a]If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, [b]and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And [c]the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 [d]Little children, [e]it is the last time: and as ye have heard that [f]antichrist shall come, [g]even now are there many antichrists; whereby we know [h]that it is the last time.

19 [i]They went out from us, but they were not of us; for [k]if they had been of us, they would *no doubt* have continued with us: but *they went out*, [l]that they might be made manifest that they were not all of us.

20 But [m]ye have an unction [n]from the Holy One, and [o]ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 [p]Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 [q]Whosoever denieth the Son, the same hath not the Father: [*but*] [r]*he that acknowledgeth the Son hath the Father also.*

24 Let that therefore abide in you, [s]which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, [t]ye also shall continue in the Son, and in the Father.

25 [u]And this is the promise that he hath promised us, *even* eternal life.

26 These *things* have I written unto you [x]concerning them that seduce you.

27 But [y]the anointing which ye have received of him abideth in you, and [z]ye need not that any man teach you: but as the same anointing [a]teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in ‖ him.

28 And now, little children, abide in him; that [b]when he shall appear, we may have confidence, and not be ashamed before him at [c]his coming.

29 [d]If ye know that he is righteous, ‖ ye know that [e]every one that doeth righteousness is born of him.

CHAP. III.

1 *He declareth the singular love of God toward us in making us his sons; 3 we therefore ought obediently to keep his commandments, &c.*

BEHOLD what manner of love the Father hath bestowed upon us, that [a]we should be called the sons of God! therefore the world knoweth us not, [b]because it knew him not.

2 Beloved, [c]now are we the sons of God, and [d]it doth not yet appear what we shall be: but we know that, when he shall appear, [e]we shall be like him; for [f]we shall see him as he is.

After Anno DOMINI 90.

[y] Eph. 6. 10.
[z] Rom. 12. 2.
[a] Matt. 6. 24. Gal. 1. 10. Jam. 4. 4.
[b] Eccl. 5. 11.
[c] 1 Cor. 7. 31. Jam. 1. 10. & 4. 14. 1 Pet. 1. 24.
[d] John 21. 5.
[e] Heb. 1. 2
[f] 2 Thess. 2. 3, &c. 2 Pet. 2. 1. ch. 4. 3.
[g] Matt. 24. 5, 24. 2 John 7.
[h] 1 Tim. 4. 1. 2 Tim. 3. 1.
[i] Deut. 13. 13. Ps. 41. 9. Acts 20. 30.
[k] Matt. 24. 24. John 6. 37. & 10. 28, 29. 2 Tim. 2. 19.
[l] 1 Cor. 11. 19.
[m] 2 Cor. 1. 21. Heb. 1. 9. ver. 27.
[n] Mark 1. 24. Acts 3. 14.
[o] John 10. 4, 5. & 14. 26. & 16. 13. ver. 27.
[p] ch. 4. 3. 2 John 7.
[q] John 15. 23. 2 John 9.
[r] John 14. 7, 9, 10. ch. 4. 15.
[s] 2 John 6.
[t] John 14. 23. ch. 1. 3.
[u] John 17. 3. ch. 1. 2. & 5. 11.
[x] ch. 3. 7. 2 John 7.
[y] ver. 20.
[z] Jer. 31. 33, 34. Heb. 8. 10, 11.
[a] John 14. 26. & 16. 13. ver. 20.
‖ Or, *it.*
[b] ch. 3. 2.
[c] ch. 4. 17.
[d] Acts 22. 14.
‖ Or, *know ye.*
[e] ch. 3. 7, 10.
[a] John 1. 12.
[b] John 15. 18, 19. & 16. 3. & 17. 25.
[c] Isa. 56. 5. Rom. 8. 15. Gal. 3. 26. & 4. 6. ch. 5. 1.
[d] Rom. 8. 18. 2 Cor. 4. 17.
[e] Rom. 8. 29. 1 Cor. 15. 49. Phil. 3. 21. Col. 3. 4. 2 Pet. 1. 4.
[f] Job 19. 26. Ps. 16. 11. Matt. 5. 8. 1 Cor. 13. 12. 2 Cor. 5. 7.

[1] Or, *that not all are of us*
[2] Some very ancient authorities read *and ye all know.*
[3] Or, *that*
[4] Some ancient authorities read *you.*
[5] Or, *so it is true, and is no lie: and even as, etc.*
[6] Or, *abide ye*
[7] Gr. *from him.*
[8] Gr. *presence.*
[9] Or, *know ye*
[10] Or, *it*

written unto you, young men, because ye are strong, and the word of God abideth in you,
15 and ye have overcome the evil one. Love not the world, neither the things that are in the world. If any man love the world, the love of
16 the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the
17 Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we
19 know that it is the last hour. They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but *they went out*, that they might be made
20 manifest [1]how that they all are not of us. And ye have an anointing from the Holy One, [2]and
21 ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and [3]because no lie is of the truth.
22 Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, *even* he
23 that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the
24 Father also. As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the
25 Father. And this is the promise which he prom-
26 ised [4]us, *even* the life eternal. These things have I written unto you concerning them that
27 would lead you astray. And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, [5]and is true, and is no lie, and even
28 as it taught you, [6]ye abide in him. And now, *my* little children, abide in him; that, if he shall be manifested, we may have boldness, and not
29 be ashamed [7]before him at his [8]coming. If ye know that he is righteous, [9]ye know that every one also that doeth righteousness is begotten of him.

III. Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and *such* we are. For this cause the world know-
2 eth us not, because it knew him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if [10]he shall be manifested, we shall be like him; for we shall see him even as he is.

3 [g]And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law; for [k]sin is the transgression of the law.

5 And ye know [i]that he was manifested [k]to take away our sins; and [l]in him is no sin.

6 Whosoever abideth in him sinneth not: [m]whosoever sinneth hath not seen him, neither known him.

7 Little children, [n]let no man deceive you: [o]he that doeth righteousness is righteous, even as he is righteous.

8 [p]He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, [q]that he might destroy the works of the devil.

9 [r]Whosoever is born of God doth not commit sin; for [s]his seed remaineth in him; and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: [t]whosoever doeth not righteousness is not of God, [u]neither he that loveth not his brother.

11 For [x]this is the ‖message that ye heard from the beginning, [y]that we should love one another.

12 Not as [z]Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if [a]the world hate you.

14 [b]We know that we have passed from death unto life, because we love the brethren. [c]He that loveth not *his* brother, abideth in death.

15 [d]Whosoever hateth his brother, is a murderer: and ye know that [e]no murderer hath eternal life abiding in him.

16 [f]Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But [g]whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, [h]how dwelleth the love of God in him?

18 My little children, [i]let us not love in word, neither in tongue, but in deed and in truth.

19 And hereby we know [k]that we are of the truth, and shall † assure our hearts before him.

20 [l]For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 [m]Beloved, if our heart condemn us not, [n]*then* have we confidence toward God.

22 And [o]whatsoever we ask, we receive of him, because we keep his commandments, [p]and do those things that are pleasing in his sight.

23 [q]And this is his commandment; That we should believe on the name of his Son Jesus Christ [r]and love one another, [s]as he gave us commandment.

24 And [t]he that keepeth his commandments, [u]dwelleth in him, and he in him. And [x]hereby we know that he abideth in us, by the Spirit which he hath given us.

After Anno DOMINI 90.

[g] ch. 4. 17.
[k] Rom. 4. 15. ch. 5. 17.
[i] ch. 1. 2.
[k] Isa. 53.5,6,11. 1 Tim. 1. 15. Heb. 1.3.&9.26. 1 Pet. 2. 24.
[l] 2 Cor. 5. 21. Heb. 4. 15. & 9. 28. 1 Pet. 2. 22.
[m] ch. 2.4.& 4.8. 3 John 11.
[n] ch. 2. 26.
[o] Ezek. 18. 5–9. Rom. 2. 13. ch. 2. 29.
[p] Matt. 13. 38. John 8. 44.
[q] Gen. 3. 15. Luke 10. 18. John 16. 11. Heb. 2. 14.
[r] ch. 5. 18.
[s] 1 Pet. 1. 23.
[t] ch. 2. 29.
[u] ch. 4. 8.
[x] ch. 1. 5.& 2. 7. ‖Or, *commandment.*
[y] John 13. 34. & 15. 12. ver. 23. ch. 4. 7, 21. 2 John 5.
[z] Gen. 4. 4, 8. Heb. 11. 4. Jude 11.
[a] John15.18,19. & 17. 14. 2 Tim. 3. 12.
[b] ch. 2. 10.
[c] ch. 2. 9, 11.
[d] Matt. 5.21,22. ch. 4. 20.
[e] Gal. 5. 21. Rev. 21. 8.
[f] John 3. 16. & 15. 13. Rom. 5. 8. Eph. 5. 2, 25. ch. 4. 9, 11.
[g] Deut. 15. 7. Luke 3. 11.
[h] ch. 4. 20.
[i] Ezek. 33. 31. Rom. 12. 9. Eph. 4. 15. Jam. 2. 15. 1 Pet. 1. 22.
[k] John 18. 37. ch 1. 8. †Gr. *persuade.*
[l] 1 Cor. 4. 4.
[m] Job 22. 26.
[n] Heb. 10. 22. ch.2.28.& 4.17.
[o] Ps. 34. 15. & 145. 18, 19. Prov. 15. 29. Jer. 29. 12. Matt. 7. 8. & 21. 22. Mark 11. 24. John14.13.&15. 7.& 16.23,24. Jam. 5. 16. ch. 5. 14.
[p] John 8. 29. & 9. 31.
[q] John 6. 29. & 17. 3.
[r] Matt. 22. 39. John 13. 34. & 15. 12. Eph. 5. 2. 1 Thess. 4. 9. 1 Pet. 4. 8. ver. 11. ch. 4. 21.
[s] ch. 2. 8, 10.
[t] John 14. 23.& 15. 10. ch. 4. 12.
[u] John17.21,&c.
[x] Rom. 8. 9. ch. 4. 13.

1 Or, *bear sins*
2 Or, *hath known*
3 Gr. *persuade.*
4 Gr. *believe the name.*

3 And every one that hath this hope *set* on him
4 purifieth himself, even as he is pure. Every one that doeth sin doeth also lawlessness: and
5 sin is lawlessness. And ye know that he was manifested to [1]take away sins; and in him is
6 no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him,
7 neither [2]knoweth him. *My* little children, let no man lead you astray: he that doeth righteous-
8 ness is righteous, even as he is righteous: he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy
9 the works of the devil. Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten
10 of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither
11 he that loveth not his brother. For this is the message which ye heard from the beginning,
12 that we should love one another: not as Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous.
13 Marvel not, brethren, if the world hateth you.
14 We know that we have passed out of death into life, because we love the brethren. He that
15 loveth not abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.
16 Hereby know we love, because he laid down his life for us: and we ought to lay down our lives
17 for the brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth
18 the love of God abide in him? *My* little children, let us not love in word, neither with the
19 tongue; but in deed and truth. Hereby shall we know that we are of the truth, and shall
20 [3]assure our heart before him, whereinsoever our heart condemn us; because God is greater than
21 our heart, and knoweth all things. Beloved, if our heart condemn us not, we have boldness
22 toward God; and whatsoever we ask, we receive of him, because we keep his commandments, and do the things that are pleasing in his sight.
23 And this is his commandment, that we should [4]believe in the name of his Son Jesus Christ, and love one another, even as he gave us com-
24 mandment. And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.

CHAP. IV.

1 *He warneth them not to believe all teachers who boast of the Spirit, but to try them by the rules of the catholic faith;* 7 *and by many reasons exhorteth to brotherly love.*

BELOVED, [a]believe not every spirit, but [b]try the spirits whether they are of God: because [c]many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: [d]Every spirit that confesseth that Jesus Christ is come in the flesh, is of God:

3 And [e]every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that *spirit* of antichrist, whereof ye have heard that it should come; and [f]even now already is it in the world.

4 [g]Ye are of God, little children, and have overcome them: because greater is he that is in you, than [h]he that is in the world.

5 [i]They are of the world: therefore speak they of the world, and [k]the world heareth them.

6 We are of God. [l]He that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we [m]the spirit of truth, and the spirit of error.

7 [n]Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not, [o]knoweth not God; for [p]God is love.

9 [q]In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, [r]that we might live through him.

10 Herein is love, [s]not that we loved God, but that he loved us, and sent his Son [t]*to be* the propitiation for our sins.

11 Beloved, [u]if God so loved us, we ought also to love one another.

12 [x]No man hath seen God at any time. If we love one another, God dwelleth in us, and [y]his love is perfected in us.

13 [z]Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And [a]we have seen and do testify, that [b]the Father sent the Son *to be* the Saviour of the world.

15 [c]Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. [d]God is love: and [e]he that dwelleth in love, dwelleth in God, and God in him.

17 Herein is †our love made perfect, that [f]we may have boldness in the day of judgment: [g]because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth, [h]is not made perfect in love.

19 We love him because he first loved us.

20 [i]If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God, [k]whom he hath not seen?

21 And [l]this commandment have we from him, That he who loveth God, love his brother also.

After Anno DOMINI 90.

[a] Jer. 29. 8. Matt. 24. 4.
[b] 1 Cor. 14. 29. 1 Thess. 5. 21. Rev. 2. 2.
[c] Matt. 24. 5, 24. Acts 20. 30. 1 Tim. 4. 1. 2 Pet. 2. 1. ch. 2. 18. 2 John 7.
[d] 1 Cor. 12. 3. ch. 5. 1.
[e] ch. 2. 22. 2 John 7.
[f] 2 Thess. 2. 7. ch. 2. 18, 22.
[g] ch. 5. 4.
[h] John 12. 31. & 14. 30. & 16 11. 1 Cor. 2. 12. Eph. 2 2. & 6. 12.
[i] John 3. 31.
[k] John 15. 19. & 17. 14.
[l] John 8. 47. & 10. 27. 1 Cor. 14. 37. 2 Cor. 10. 7.
[m] Isa. 8. 20. John 14. 17.
[n] ch. 3. 10, 11, 23.
[o] ch. 2. 4. & 3. 6.
[p] ver. 16.
[q] John 3. 16. Rom. 5. 8. & 8. 32. ch. 3. 16.
[r] ch. 5 11.
[s] John 15. 16. Rom. 5. 8, 10. Tit. 3. 4.
[t] ch. 2. 2.
[u] Matt. 18. 33. John 15. 12, 13. ch. 3. 16.
[x] John 1. 18. 1 Tim. 6. 16. ver. 20.
[y] ch. 2. 5. ver. 18.
[z] John 14. 20. ch. 3. 24.
[a] John 1. 14. ch. 1. 1, 2.
[b] John 3. 17.
[c] Rom. 10. 9. ch. 5. 1, 5.
[d] ver. 8.
[e] ver. 12. ch. 3. 24.
† Gr. *love with us.*
[f] Jam. 2. 13. ch. 2. 28. & 3. 19, 21.
[g] ch. 3. 3.
[h] ver. 12.
[i] ch. 2. 4. & 3. 17.
[k] ver. 12.
[l] Matt. 22. 37, 39. John 13. 34. & 15. 12. ch. 3. 23.

[1] Some ancient authorities read *annulleth Jesus.*
[2] Or, *in our case*
[3] Many ancient authorities read *how can he love God whom he hath not seen?*

IV. Beloved, believe not every spirit, but prove the spirits, whether they are of God: because many false prophets are gone
2 out into the world. Hereby know ye the Spirit of God: every spirit which confesseth that Jesus
3 Christ is come in the flesh is of God: and every spirit which [1]confesseth not Jesus is not of God: and this is the *spirit* of the antichrist, whereof ye have heard that it cometh; and now
4 it is in the world already. Ye are of God, *my* little children, and have overcome them: because greater is he that is in you than he that is
5 in the world. They are of the world: therefore speak they *as* of the world, and the world
6 heareth them. We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is begotten
8 of God, and knoweth God. He that loveth
9 not knoweth not God; for God is love. Herein was the love of God manifested [2]in us, that God hath sent his only begotten Son into the
10 world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation
11 for our sins. Beloved, if God so loved us, we
12 also ought to love one another. No man hath beheld God at any time: if we love one another, God abideth in us, and his love is per-
13 fected in us: hereby know we that we abide in him, and he in us, because he hath given us of
14 his Spirit. And we have beheld and bear witness that the Father hath sent the Son *to be* the
15 Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth
16 in him, and he in God. And we know and have believed the love which God hath [2]in us. God is love; and he that abideth in love abideth
17 in God, and God abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgement; because as
18 he is, even so are we in this world. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that
19 feareth is not made perfect in love. We love,
20 because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen,
21 [3]cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.

CHAP. V.

1 He that loveth God loveth his children, and keepeth his commandments. 4 True faith will overcome the world. 11 Believers have eternal life through Christ; 18 they are distinguished from the world by abstaining from sin, and by a right knowledge of God.

After Anno DOMINI 90.

WHOSOEVER [a]believeth that [b]Jesus is the Christ, is [c]born of God: [d]and every one that loveth him that begat, loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 [e]For this is the love of God, that we keep his commandments; and [f]his commandments are not grievous.

4 For [g]whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but [h]he that believeth that Jesus is the Son of God?

6 This is he that came [i]by water and blood, *even* Jesus Christ; not by water only, but by water and blood. [k]And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, [l]the Word, and the Holy Ghost: [m]and these three are one.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

9 If we receive [n]the witness of men, the witness of God is greater: [o]for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God [p]hath the witness in himself: he that believeth not God, [q]hath made him a liar, because he believeth not the record that God gave of his Son.

11 [r]And this is the record, that God hath given to us eternal life: [s]and this life is in his Son.

12 [t]He that hath the Son, hath life; *and* he that hath not the Son of God, hath not life.

13 [u]These things have I written unto you that believe on the name of the Son of God; [x]that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have ‖in him, that, [y]if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is* not unto death, he shall ask, and [z]he shall give him life for them that sin not unto death. [a]There is a sin unto death: [b]I do not say that he shall pray for it.

17 [c]All unrighteousness is sin: and there is a sin not unto death.

18 We know that [d]whosoever is born of God, sinneth not; but he that is begotten of God, [e]keepeth himself, and that wicked one toucheth him not.

[a] John 1. 12. [b] ch. 2. 22, 23. & 4. 2, 15. [c] John 1. 13. [d] John 15. 23.

[e] John 14. 15, 21, 23. & 15. 10. 2 John 6. [f] Mic. 6. 8. Matt. 11. 30. [g] John 16. 33. ch. 3. 9. & 4. 4.

[h] 1 Cor. 15. 57. ch. 4. 15.

[i] John 19. 34.

[k] John 14. 17. & 15. 26. & 16. 13. 1 Tim. 3. 16.

[l] John 1. 1. Rev. 19. 13. [m] John 10. 30.

[n] John 8. 17, 18.

[o] Matt. 3. 16, 17. & 17. 5.

[p] Rom. 8. 16. Gal. 4. 6. [q] John 3. 32. & 5. 38.

[r] ch. 2. 25.

[s] John 1. 4. ch. 4. 9. [t] John 3. 36. & 5. 24.

[u] John 20. 31.

[x] ch. 1. 1, 2.

‖ Or, *concerning him.*

[y] ch. 3. 22. [z] Job 42. 8. Jam. 5. 14, 15. [a] Matt. 12. 31, 32. Mark 3. 29. Luke 12. 10. Heb. 6. 4, 6. & 10. 26. [b] Jer. 7. 16. & 14. 11. John 17. 9. [c] ch. 3. 4. [d] 1 Pet. 1. 23. ch. 3. 9. [e] Jam. 1. 27.

[1] Gr. *in.*
[2] Or, *he shall ask and shall give him life,* even *to them, etc.*
[3] Or, *sin*
[4] Or, *himself*

V. Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is be-
2 gotten of him. Hereby we know that we love the children of God, when we love God, and do
3 his commandments. For this is the love of God, that we keep his commandments: and his
4 commandments are not grievous. For whatsoever is begotten of God overcometh the world: and this is the victory that hath over-
5 come the world, *even* our faith. And who is he that overcometh the world, but he that believeth
6 that Jesus is the Son of God? This is he that came by water and blood, *even* Jesus Christ; not [1]with the water only, but [1]with the water and
7 [1]with the blood. And it is the Spirit that bear-
8 eth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three
9 agree in one. If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness con-
10 cerning his Son. He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath
11 borne concerning his Son. And the witness is this, that God gave unto us eternal life, and this
12 life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life.

13 These things have I written unto you, that ye may know that ye have eternal life, *even* unto you that believe on the name of the Son
14 of God. And this is the boldness which we have toward him, that, if we ask any thing
15 according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we
16 have asked of him. If any man see his brother sinning a sin not unto death, [2]he shall ask, and *God* will give him life for them that sin not unto death. There is [3]a sin unto death: not concerning this do I say that he should make re-
17 quest. All unrighteousness is sin: and there is [3]a sin not unto death.

18 We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth [4]him, and the evil one toucheth him not.

19 *And* we know that we are of God, and [f]the whole world lieth in wickedness.

20 And we know that the Son of God is come, and [g]hath given us an understanding, [h]that we may know him that is true; and we are in him that is true, *even* in his Son Jesus Christ. [i]This is the true God, [k]and eternal life.

21 Little children, [l]keep yourselves from idols. Amen.

After Anno DOMINI 90.

[f] Gal. 1. 4.
[g] Luke 24. 45.
[h] John 17. 3.
[i] Isa. 9. 6. & 44. 6. & 54. 5. John 20. 28. Acts 20. 28. Rom. 9. 5. 1 Tim. 3. 16. Tit. 2. 13. Heb. 1. 8.
[k] ver. 11, 12, 13.
[l] 1 Cor. 10. 14.

19 We know that we are of God, and the whole
20 world lieth in the evil one. And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and
21 eternal life. *My* little children, guard yourselves from idols.

The Second Epistle of JOHN.

1 *He testifieth his regard for a certain pious matron and her children;* 5 *he exhorteth them to persevere in Christian love and belief, that they lose not their full reward;* 10 *and to have nothing to do with seducers.*

THE elder unto the elect lady, and her children, [a]whom I love in the truth; and not I only, but also all they that have known [b]the truth;

2 For the truth's sake which dwelleth in us, and shall be with us for ever.

3 [c]Grace † be with you, mercy, *and* peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, [d]in truth and love.

4 I rejoiced greatly, that I found of thy children [e]walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, [f]not as though I wrote a new commandment unto thee, but that which we had from the beginning, [g]that we love one another.

6 And [h]this is love, that we walk after his commandments. This is the commandment, That, [i]as ye have heard from the beginning, ye should walk in it.

7 For [k]many deceivers are entered into the world, who [l]confess not that Jesus Christ is come in the flesh. [m]This is a deceiver, and an antichrist.

8 [n]Look to yourselves, [o]that we lose not those things which we have ‖ wrought, but that we receive a full reward.

9 [p]Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, [q]neither bid him God speed:

11 For he that biddeth him God speed, is partaker of his evil deeds.

12 [r]Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak † face to face, [s]that ‖ our joy may be full.

13 [t]The children of thy elect sister greet thee. Amen.

After Anno DOMINI 90.

[a] 1 John 3. 18. 3 John ver. 3.
[b] John 8. 32. Gal. 2. 5, 14. & 3. 1. & 5. 7. Col. 1. 5. 2 Thess. 2. 13. 1 Tim. 2. 4. Heb. 10. 26.
[c] 1 Tim. 1. 2.
† Gr. *shall be.*
[d] ver. 1.
[e] 3 John 3.
[f] 1 John 2. 7, 8. & 3. 11.
[g] John 13. 34. & 15. 12. Eph. 5. 2. 1 Pet. 4. 8. 1 John 3. 23.
[h] John 14. 15, 21. & 15. 10. 1 John 2. 5. & 5. 3.
[i] 1 John 2. 24.
[k] 1 John 4. 1.
[l] 1 John 4. 2, 3.
[m] 1 John 2. 22. & 4. 3.
[n] Mark 13. 9.
[o] Gal. 3. 4. Heb. 10. 32, 35.
‖ Or, *gained.* Some copies read, *which ye have gained, but that ye receive, &c.*
[p] 1 John 2. 23.
[q] Rom. 16. 17. 1 Cor. 5. 11. & 16. 22. Gal. 1. 8, 9. 2 Tim. 3. 5. Tit. 3. 10.
[r] 3 John 13.
† Gr. *mouth to mouth.*
[s] John 17. 13. 1 John 1. 4.
‖ Or, *your.*
[t] 1 Pet. 5. 13.

1 Or, *destroy*
2 Many ancient authorities read *ye.*
3 Or, *taketh the lead*

The elder unto the elect lady and her children, whom I love in truth; and not I only, but also
2 all they that know the truth; for the truth's sake which abideth in us, and it shall be with us for
3 ever: Grace, mercy, peace shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.

4 I rejoice greatly that I have found *certain* of thy children walking in truth, even as we re-
5 ceived commandment from the Father. And now I beseech thee, lady, not as though I wrote to thee a new commandment, but that which we had from the beginning, that we love one an-
6 other. And this is love, that we should walk after his commandments. This is the commandment, even as ye heard from the begin-
7 ning, that ye should walk in it. For many deceivers are gone forth into the world, *even* they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the anti-
8 christ. Look to yourselves, that ye [1]lose not the things which [2]we have wrought, but that ye re-
9 ceive a full reward. Whosoever [3]goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the
10 same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into *your* house, and
11 give him no greeting: for he that giveth him greeting partaketh in his evil works.

12 Having many things to write unto you, I would not *write them* with paper and ink: but I hope to come unto you, and to speak face to
13 face, that your joy may be fulfilled. The children of thine elect sister salute thee.

The Third Epistle of JOHN.

1 He commendeth Gaius for his piety, 5 and hospitality to true preachers: 9 he censureth Diotrephes, and threateneth him for his ambitious opposition, 11 whose evil example is not to be followed.

After Anno DOMINI 90.

THE elder unto the well-beloved Gaius, [a]whom I love ||in the truth.

2 Beloved, I ||wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as [b]thou walkest in the truth.

4 I have no greater joy than to hear that [c]my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey †after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, [d]taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellow-helpers to the truth.

9 I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, [e]follow not that which is evil, but that which is good. [f]He that doeth good is of God: but he that doeth evil hath not seen God.

12 Demetrius [g]hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; [h]and ye know that our record is true.

13 [i]I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak †face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

[a] 2 John 1.
‖ Or, *truly*
‖ Or, *pray*
[b] 2 John 4.
[c] 1 Cor. 4. 15. Philem. 10.
† Gr. *worthy of God.*
[d] 1 Cor. 9. 12, 15.
[e] Ps. 37. 27. Isa. 1. 16, 17. 1 Pet. 3. 11.
[f] 1 John 2. 29. & 3. 6, 9.
[g] 1 Tim. 3. 7.
[h] John 21. 24.
[i] 2 John 12.
† Gr. *mouth to mouth.*

1 Or, *rejoice greatly, when brethren come and bear witness*
2 Some ancient authorities read *grace.*
3 Or, *these* things, *that I may hear*

1 The elder unto Gaius the beloved, whom I love in truth.
2 Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul pros-
3 pereth. For I [1]rejoiced greatly, when brethren came and bare witness unto thy truth, even as
4 thou walkest in truth. Greater [2]joy have I none than [3]this, to hear of my children walking in the truth.
5 Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren
6 and strangers withal; who bare witness to thy love before the church: whom thou wilt do well to set forward on their journey worthily of God:
7 because that for the sake of the Name they went
8 forth, taking nothing of the Gentiles. We therefore ought to welcome such, that we may be fellow-workers with the truth.
9 I wrote somewhat unto the church: but Diotrephes, who loveth to have the preeminence
10 among them, receiveth us not. Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth, and casteth *them* out of
11 the church. Beloved, imitate not that which is evil, but that which is good. He that doeth good is of God: he that doeth evil hath not
12 seen God. Demetrius hath the witness of all *men*, and of the truth itself: yea, we also bear witness; and thou knowest that our witness is true.
13 I had many things to write unto thee, but I am unwilling to write *them* to thee with ink and
14 pen: but I hope shortly to see thee, and we shall speak face to face. Peace *be* unto thee. The friends salute thee. Salute the friends by name.

The General Epistle of JUDE.

Jude exhorteth Christians to constancy in the received faith; 4 he foretelleth the punishment of certain false teachers.

Anno DOMINI about 66.

JUDE, the servant of Jesus Christ, and [a]brother of James, to them that are sanctified by God the Father, and [b]preserved in Jesus Christ, *and* [c]called:

2 Mercy unto you, and [d]peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you [e]of the common salvation, it was needful for

[a] Luke 6. 16. Acts 1. 13.
[b] John 17. 11, 12, 16. 1 Pet. 1. 5.
[c] Rom. 1. 7.
[d] 1 Pet. 1. 2. 2 Pet. 1. 2.
[e] Tit. 1. 4.

1 Gr. *bond-servant.*

1 Judas, a [1]servant of Jesus Christ, and brother of James, [2]to them that are called, beloved in God the Father, and kept for Jesus Christ:
2 Mercy unto you and peace and love be multiplied.
3 Beloved, while I was giving all diligence to write unto you of our common salvation, I was

2 Or, *to them that are beloved in God the Father, and kept for Jesus Christ,* being *called*

me to write unto you, and exhort *you* that [f]ye should earnestly contend for the faith which was once delivered unto the saints.

4 [g]For there are certain men crept in unawares, [k]who were before of old ordained to this condemnation, ungodly men, [i]turning [k]the grace of our God into lasciviousness, and [l]denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that [m]the Lord, having saved the people out of the land of Egypt, afterward [n]destroyed them that believed not.

6 And [o]the angels which kept not their ‖ first estate, but left their own habitation, [p]he hath reserved in everlasting chains under darkness [q]unto the judgment of the great day.

7 Even as [r]Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after † strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 [s]Likewise also these *filthy* dreamers defile the flesh, despise dominion, and [t]speak evil of dignities.

9 Yet [u]Michael the archangel, when contending with the devil, he disputed about the body of Moses, [x]durst not bring against him a railing accusation, but said, [y]The Lord rebuke thee.

10 [z]But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way [a]of Cain, and [b]ran greedily after the error of Balaam for reward, and perished [c]in the gainsaying of Core.

12 [d]These are spots in your [e]feasts of charity, when they feast with you, feeding themselves without fear: [f]clouds *they are* without water, [g]carried about of winds, trees whose fruit withereth, without fruit, twice dead, [h]plucked up by the roots;

13 [i]Raging waves of the sea, [k]foaming out their own shame; wandering stars, [l]to whom is reserved the blackness of darkness for ever.

14 And Enoch also, [m]the seventh from Adam, prophesied of these, saying, Behold, [n]the Lord cometh with ten thousands of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their [o]hard *speeches* which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and [p]their mouth speaketh great swelling *words*, [q]having men's persons in admiration because of advantage.

17 [r]But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you [s]there should be mockers in the last time, who should walk after their own ungodly lusts.

Anno DOMINI about 66.

[f] Phil. 1. 27. 1 Tim. 1. 18. & 6. 12. 2 Tim. 1. 13. & 4. 7.
[g] Gal. 2. 4. 2 Pet. 2. 1.
[h] Rom. 9. 21, 22. 1 Pet. 2. 8.
[i] 2 Pet. 2. 10.
[k] Tit. 2. 11. Heb. 12. 15.
[l] Tit 1. 16. 2 Pet. 2. 1. 1 John 2. 22.
[m] 1 Cor. 10. 9.
[n] Num. 14. 29, 37. & 26. 64. Ps. 106. 26. Heb. 3. 17, 19.
[o] John 8. 44.
‖ Or, *principality.*
[p] 2 Pet. 2. 4.
[q] Rev. 20. 10.
[r] Gen. 19. 24. Deut. 29. 23. 2 Pet. 2. 6.
† Gr. *other.*
[s] 2 Pet. 2. 10.
[t] Ex. 22. 28.
[u] Dan. 10. 13. & 12. 1. Rev. 12. 7.
[x] 2 Pet. 2. 11.
[y] Zech. 3. 2.
[z] 2 Pet. 2. 12.
[a] Gen. 4. 5.
1 John 3. 12.
[b] Num. 22. 7, 21. 2 Pet. 2. 15.
[c] Num. 16. 1, &c.
[d] 2 Pet. 2. 13.
[e] 1 Cor. 11. 21.
[f] Prov. 25. 14. 2 Pet. 2. 17.
[g] Eph. 4. 14.
[h] Matt. 15. 13.
[i] Isa. 57. 20.
[k] Phil. 3. 19.
[l] 2 Pet. 2. 17.
[m] Gen. 5. 18.
[n] Deut. 33. 2. Dan. 7. 10. Zech. 14. 5. Matt. 25. 34. 2 Thess. 1. 7. Rev. 1. 7.
[o] 1 Sam. 2. 3. Ps. 31. 18. & & 94. 4. Mal. 3. 13.
[p] 2 Pet. 2. 18.
[q] Prov. 28. 21. Jam. 2. 1, 9.
[r] 2 Pet. 3. 2.
[s] 1 Tim. 4. 1. 2 Tim. 3. 1. & 4. 3. 2 Pet. 2. 1. & 3. 3.

[1] Or, *the only Master, and our Lord Jesus Christ*
[2] Many very ancient authorities read *Jesus.*
[3] Gr. *the second time.*
[4] Or, *as an example of eternal fire, suffering punishment*
[5] Gr. *glories.*
[6] Or, *corrupted*
[7] Or, *cast themselves away through*
[8] Or, *spots*
[9] Gr. *shames.*
[10] Gr: *his holy myriads.*
[11] Gr. *their own lusts of ungodlinesses.*

constrained to write unto you exhorting you to contend earnestly for the faith which was once
4 for all delivered unto the saints. For there are certain men crept in privily, *even* they who were of old set forth unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying [1]our only Master and Lord, Jesus Christ.
5 Now I desire to put you in remembrance, though ye know all things once for all, how that [2]the Lord, having saved a people out of the land of Egypt, [3]afterward destroyed them that be-
6 lieved not. And angels which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgement of the great day.
7 Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication, and gone after strange flesh, are set forth [4]as an example,
8 suffering the punishment of eternal fire. Yet in like manner these also in their dreamings defile the flesh, and set at nought dominion,
9 and rail at [5]dignities. But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgement, but said, The Lord re-
10 buke thee. But these rail at whatsoever things they know not: and what they understand naturally, like the creatures without reason, in
11 these things are they [6]destroyed. Woe unto them! for they went in the way of Cain, and [7]ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah.
12 These are they who are [8]hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by
13 the roots; wild waves of the sea, foaming out their own [9]shame; wandering stars, for whom the blackness of darkness hath been reserved
14 for ever. And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with [10]ten thousands of his holy ones,
15 to execute judgement upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have
16 spoken against him. These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling *words*), shewing respect of persons for the sake of advantage.
17 But ye, beloved, remember ye the words which have been spoken before by the apostles
18 of our Lord Jesus Christ; how that they said to you, In the last time there shall be mockers, walking after [11]their own ungodly lusts.

19 These be they [t]who separate themselves, [u]sensual, having not the Spirit.

20 But ye, beloved, [x]building up yourselves on your most holy faith, [y]praying in the Holy Ghost,

21 Keep yourselves in the love of God, [z]looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others [a]save with fear, [b]pulling *them* out of the fire; hating even [c]the garments spotted by the flesh.

24 [d]Now unto him that is able to keep you from falling, and [e]to present *you* faultless before the presence of his glory with exceeding joy,

25 [f]To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

Anno DOMINI about 66.

[t] Prov. 18. 1. Ezek. 14. 7. Hos. 4. 14. & 9. 10. Heb. 10. 25.
[u] 1 Cor. 2. 14. Jam. 3. 15.
[x] Col. 2. 7. 1 Tim. 1. 4.
[y] Rom. 8. 26. Eph. 6. 18.
[z] Tit. 2. 13. 2 Pet. 3. 12.
[a] Rom. 11. 14. 1 Tim. 4. 16.
[b] Amos 4. 11. 1 Cor. 3. 15. Zech. 3. 2.
[c] Zech. 3. 4, 5. Rev. 3. 4.
[d] Rom. 16. 25. Eph. 3. 20.
[e] Col. 1. 22.
[f] Rom. 16. 27. 1 Tim. 1. 17. & 2. 3.

[1] Or, *natural* Or, *animal*

19 These are they who make separations, [1]sensual,
20 having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying
21 in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus
22 Christ unto eternal life. [2]And on some have
23 mercy, [3]who are in doubt; and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh.
24 Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy,
25 to the only God our Saviour, through Jesus Christ our Lord, *be* glory, majesty, dominion and power, before all time, and now, and [4]for evermore. Amen.

[2] The Greek text in this passage (*And.....fire*) is somewhat uncertain. [3] Or, *while they dispute* with you. [4] Gr. *unto all the ages.*

The REVELATION of S. JOHN the Divine.

CHAP. I.

4 John's salutation to the seven churches. 7 The coming of Christ; 14 his glorious power and majesty.

THE Revelation of Jesus Christ, [a]which God gave unto him, to shew unto his servants things which [b]must shortly come to pass; and [c]he sent and signified *it* by his angel unto his servant John:

2 [d]Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things [e]that he saw.

3 [f]Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: [g]for the time *is* at hand.

4 JOHN to the seven churches which are in Asia: Grace *be* unto you, and peace, from him [h]which is, and [i]which was, and which is to come; [k]and from the seven Spirits which are before his throne;

5 And from Jesus Christ, [l]*who is* the faithful Witness, *and* the [m]First-begotten of the dead, and [n]the Prince of the kings of the earth. Unto him [o]that loved us, [p]and washed us from our sins in his own blood,

6 And hath [q]made us kings and priests unto God and his Father; [r]to him *be* glory and dominion for ever and ever. Amen.

7 [s]Behold, he cometh with clouds; and every eye shall see him, and [t]they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 [u]I am Alpha and Omega, the beginning and the ending, saith the Lord, [x]which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and [y]companion in tribulation, and [z]in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, [a]for the word of God, and for the testimony of Jesus Christ.

Anno DOMINI 96.

[a] John 3. 32. & 8. 26. & 12. 49.
[b] ch. 4. 1. ver. 3.
[c] ch. 22. 16.
[d] 1 Cor. 1. 6. ch. 6. 9. & 12. 17. ver. 9.
[e] 1 John 1. 1.
[f] Luke 11. 28. ch. 22. 7.
[g] Rom. 13. 11. Jam. 5. 8. 1 Pet. 4. 7. ch. 22. 10.
[h] Ex. 3. 14 ver. 8.
[i] John 1. 1.
[k] Zech. 3. 9. & 4. 10. ch. 3. 1. & 4. 5. & 5. 6.
[l] John 8. 14. 1 Tim. 6. 13. ch. 3. 14.
[m] 1 Cor. 15. 20. Col. 1. 18.
[n] Eph. 1. 20. ch. 17. 14. & 19. 16.
[o] John 13. 34. & 15. 9. Gal. 2. 20.
[p] Heb. 9. 14. 1 John 1. 7.
[q] 1 Pet. 2. 5, 9. ch. 5. 10. & 20. 6.
[r] 1 Tim. 6. 16. Heb. 13. 21. 1 Pet. 4. 11. & 5. 11.
[s] Dan. 7. 13. Matt. 24. 30. & 26. 64. Acts 1. 11.
[t] Zech. 12. 10. John 19. 37.
[u] Isa. 41. 4. & 44. 6. & 48. 12. ver. 17. ch. 2. 8. & 21. 6. & 22. 13. ver. 11.
[x] ver. 4. ch. 4. 8. & 11. 17. & 16. 5.
[y] Phil. 1. 7 & 4. 14. 2 Tim. 1. 8.
[z] Rom. 8. 17. 2 Tim. 2. 12.
[a] ch. 6. 9. ver. 2.

[1] Or, *gave unto him, to shew unto his servants the things, etc.*

I. The Revelation of Jesus Christ, which God [1]gave him to shew unto his [2]servants, *even* the things which must shortly come to pass: and he sent and signified [3]*it* by his angel unto
2 his servant John; who bare witness of the word of God, and of the testimony of Jesus Christ,
3 *even* of all things that he saw. Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein: for the time is at hand.
4 John to the seven churches which are in Asia: Grace to you and peace, from him which is and which was and [4]which is to come; and from the
5 seven Spirits which are before his throne; and from Jesus Christ, *who is* the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us,
6 and [5]loosed us from our sins [6]by his blood; and he made us *to be* a kingdom, *to be* priests unto his God and Father; to him *be* the glory and
7 the dominion [7]for ever and ever. Amen. Behold, he cometh with the clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.
8 I am the Alpha and the Omega, saith [8]the Lord God, [9]which is and which was and [4]which is to come, the Almighty.
9 I John, your brother and partaker with you in the tribulation and kingdom and patience *which are* in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus.

[2] Gr. *bondservants;* and so throughout this book. [3] Or, them [4] Or, *which cometh* [5] Many authorities, some ancient, read *washed.* [6] Gr. *in.* [7] Gr. *unto the ages of the ages.* Many ancient authorities omit *of the ages.* [8] Or, *the Lord, the God* [9] Or, *he which*

10 [b]I was in the Spirit on [c]the Lord's day, and heard behind me [d]a great voice, as of a trumpet,

11 Saying, [e]I am Alpha and Omega, [f]the first and the last: and, What thou seest write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, [g]I saw seven golden candlesticks;

13 [h]And in the midst of the seven candlesticks [i]*one* like unto the Son of man, [k]clothed with a garment down to the foot, and [l]girt about the paps with a golden girdle.

14 His head and [m]*his* hairs *were* white like wool, as white as snow; and [n]his eyes *were* as a flame of fire;

15 [o]And his feet like unto fine brass, as if they burned in a furnace; and [p]his voice as the sound of many waters.

16 [q]And he had in his right hand seven stars; and [r]out of his mouth went a sharp two-edged sword: [s]and his countenance *was* as the sun shineth in his strength.

17 And [t]when I saw him, I fell at his feet as dead. And [u]he laid his right hand upon me, saying unto me, Fear not; [x]I am the first and the last:

18 [y]*I am* he that liveth, and was dead; and behold, [z]I am alive for evermore, Amen; and [a]have the keys of hell and of death.

19 Write [b]the things which thou hast seen, [c]and the things which are, [d]and the things which shall be hereafter;

20 The mystery [e]of the seven stars which thou sawest in my right hand, [f]and the seven golden candlesticks. The seven stars are [g]the angels of the seven churches: and [h]the seven candlesticks which thou sawest are the seven churches.

CHAP. II.

1 *What John was commanded to write to the angels of the churches of Ephesus,* 8 *Smyrna,* 12 *Pergamos,* 18 *and Thyatira.*

UNTO the angel of the church of Ephesus write: These things saith [a]he that holdeth the seven stars in his right hand, [b]who walketh in the midst of the seven golden candlesticks;

2 [c]I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and [d]thou hast tried them [e]which say they are apostles, and are not; and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast [f]not fainted.

4 Nevertheless, I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; [g]or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of [h]the Nicolaitanes, which I also hate.

7 [i]He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give [k]to eat of [l]the tree of life, which is in the midst of the paradise of God.

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[b] Acts 10. 10. 2 Cor. 12. 2. ch. 4. 2. & 17. 3. & 21. 10.
[c] John 20. 26. Acts 20. 7. 1 Cor. 16. 2.
[d] ch. 4. 1. & 10. 8.
[e] ver. 8.
[f] ver. 17.
[g] ver. 20. Ex. 25. 37. Zech. 4. 2.
[h] ch. 2. 1.
[i] Ezek. 1. 26. Dan. 7. 13. & 10. 16. ch. 14. 14.
[k] Dan. 10. 5.
[l] ch. 15. 6.
[m] Dan. 7. 9.
[n] Dan. 10. 6. ch. 2. 18. & 19. 12.
[o] Ezek. 1. 7. Dan. 10. 6. ch. 2. 18.
[p] Ezek. 43. 2. Dan. 10. 6. ch. 14. 2. & 19. 6.
[q] ver. 20. ch. 2. 1. & 3. 1.
[r] Isa. 49. 2. Eph. 6. 17. Heb. 4. 12. ch. 2. 12, 16. & 19. 15, 21.
[s] Acts 26. 13. ch. 10. 1.
[t] Ezek. 1. 28.
[u] Dan. 8. 18. & 10. 10.
[x] Isa. 41. 4. & 44. 6. & 48. 12. ch. 2. 8. & 22. 13. ver. 11.
[y] Rom. 6. 9.
[z] ch. 4. 9. & 5. 14.
[a] Ps. 68. 20. ch. 20. 1.
[b] ver. 12, &c.
[c] ch. 2. 1, &c.
[d] ch. 4. 1, &c.
[e] ver. 16.
[f] ver. 12.
[g] Mal. 2. 7. ch. 2. 1, &c.
[h] Zech. 4. 2. Matt. 5. 15. Phil. 2. 15.
[a] ch. 1. 16, 20.
[b] ch. 1. 13.
[c] Ps. 1. 5. ver. 9, 13, 19. ch. 3. 1, 8, 15.
[d] 1 John 4. 1.
[e] 2 Cor. 11. 13. 1 Pet. 2. 1.
[f] Gal. 6. 9. Heb. 11. 3, 5.
[g] Matt. 11. 41, 43.
[h] ver. 15.
[i] Matt. 11. 15. & 13. 9, 43. ver. 11, 17, 29. ch. 3. 6, 13, 22. & 13. 9.
[k] ch. 22. 2, 14.
[l] Gen. 2. 9.

[1] Gr. *lamp-stands.*
[2] Or, *the Son of man*
[3] Gr. *became.*
[4] Gr. *unto the ages of the ages.*
[5] Gr. *upon.*
[6] Gr. *lamp-stand.*
[7] Or, *garden:* as in Gen. ii. 8.

10 I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet
11 saying, What thou seest, write in a book, and send *it* to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to
12 see the voice which spake with me. And having turned I saw seven golden [1]candlesticks;
13 and in the midst of the [1]candlesticks one like unto [2]a son of man, clothed with a garment down to the foot, and girt about at the breasts
14 with a golden girdle. And his head and his hair were white as white wool, *white* as snow;
15 and his eyes were as a flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice
16 of many waters. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance
17 was as the sun shineth in his strength. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying,
18 Fear not; I am the first and the last, and the Living one; and I [3]was dead, and behold, I am alive [4]for evermore, and I have the keys of
19 death and of Hades. Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass here-
20 after; the mystery of the seven stars which thou sawest [5]in my right hand, and the seven golden [1]candlesticks. The seven stars are the angels of the seven churches: and the seven [1]candlesticks are seven churches.

II. To the angel of the church in Ephesus write;

These things saith he that holdeth the seven stars in his right hand, he that walketh in the
2 midst of the seven golden [1]candlesticks: I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are
3 not, and didst find them false; and thou hast patience and didst bear for my name's sake, and
4 hast not grown weary. But I have *this* against
5 thee, that thou didst leave thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy [6]candlestick
6 out of its place, except thou repent. But this thou hast, that thou hatest the works of the
7 Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the [7]Paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith [m]the first and the last, which was dead, and is alive;

9 [n]I know thy works, and tribulation, and poverty, (but thou art [o]rich,) and *I know* the blasphemy of [p]them which say they are Jews, and are not, [q]but *are* the synagogue of Satan.

10 [r]Fear none of those things which thou shalt suffer. Behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days. [s]Be thou faithful unto death, and I will give thee [t]a crown of life.

11 [u]He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh, shall not be hurt of [x]the second death.

12 And to the angel of the church in Pergamos write; These things saith [y]he which hath the sharp sword with two edges;

13 [z]I know thy works, and where thou dwellest, *even* [a]where Satan's seat *is:* and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of [b]Balaam, who taught Balak to cast a stumbling-block before the children of Israel, [c]to eat things sacrificed unto idols, [d]and to commit fornication.

15 So hast thou also them that hold the doctrine [e]of the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and [f]will fight against them with the sword of my mouth.

17 [g]He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone [h]a new name written, which no man knoweth, saving he that receiveth *it.*

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, [i]who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 [k]I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first:

20 Notwithstanding, I have a few things against thee, because thou sufferest that woman [l]Jezebel, which calleth herself a prophetess, to teach and to seduce my servants [m]to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to [n]repent of her fornication, and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that [o]I am he which searcheth the reins and hearts: and [p]I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, As many as have not this doctrine, and which

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[m] ch. 1, 8, 17, 18.
[n] ver. 2.
[o] Luke 12. 21. 1 Tim. 6. 18. Jam. 2. 5.
[p] Rom. 2. 17, 28, 29. & 9. 6.
[q] ch. 3. 9.
[r] Matt. 10. 22.
[s] Matt. 24. 13.
[t] Jam. 1. 12. ch. 3. 11.
[u] ver. 7. ch. 13. 9.
[x] ch. 20. 14. & 21. 8.
[y] ch. 1. 16.
[z] ver. 2.
[a] ver. 9.
[b] Num. 24. 14. & 25. 1. & 31. 16. 2 Pet. 2. 15. Jude 11.
[c] ver. 20. Acts 15. 29. 1 Cor. 8. 9, 10. & 10. 19, 20.
[d] 1 Cor. 6. 13, &c.
[e] ver. 6.
[f] Isa. 11. 4. 2 Thess. 2. 8. ch. 1. 16. & 19. 15, 21.
[g] ver. 7, 11.
[h] ch. 3. 12. & 19. 12.
[i] ch. 1. 14, 15.
[k] ver. 2.
[l] 1 Kings 16. 31. & 21. 25. 2 Kings 9. 7.
[m] Ex. 34. 15. Acts 15. 20, 29. 1 Cor. 10. 19, 20. ver. 14.
[n] Rom. 2. 4. ch. 9. 20.
[o] 1 Sam. 16. 7. 1 Chron. 28. 9. & 29. 17. 2 Chron. 6. 30. Ps. 7. 9. Jer. 11. 20. & 17. 10. & 20. 12. John 2. 24, 25. Acts 1. 24. Rom. 8. 27.
[p] Ps. 62. 12. Matt. 16. 27. Rom. 2. 6. & 14. 12. 2 Cor. 5. 10. Gal. 6. 5. ch. 20. 12.

1 Gr. *became*
2 Or, *reviling*
3 Some ancient authorities read *and may have.*
4 Gr. *a tribulation of ten days.*
5 The Greek text here is somewhat uncertain.
6 Many authorities, some ancient, read *thy wife.*
7 Many ancient authorities read *their.*
8 Or, *pestilence*

8 And to the angel of the church in Smyrna write;

These things saith the first and the last, which
9 [1]was dead, and lived *again:* I know thy tribulation, and thy poverty (but thou art rich), and the [2]blasphemy of them which say they are Jews, and they are not, but are a synagogue of
10 Satan. Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; [3]and ye shall have [4]tribulation ten days. Be thou faithful unto death, and I will give thee
11 the crown of life. He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamum write;

These things saith he that hath the sharp
13 two-edged sword: I know where thou dwellest, *even* where Satan's throne is: and thou holdest fast my name, and didst not deny my faith, even in the days [5]of Antipas my witness, my faithful one, who was killed among you, where Satan
14 dwelleth. But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit
15 fornication. So hast thou also some that hold the teaching of the Nicolaitans in like manner.
16 Repent therefore; or else I come to thee quickly, and I will make war against them with
17 the sword of my mouth. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

18 And to the angel of the church in Thyatira write;

These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are
19 like unto burnished brass: I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than
20 the first. But I have *this* against thee, that thou sufferest [6]the woman Jezebel, which calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and
21 to eat things sacrificed to idols. And I gave her time that she should repent; and she willeth not
22 to repent of her fornication. Behold, I do cast her into a bed, and them that commit adultery with her into great tribulation, except they re-
23 pent of [7]her works. And I will kill her children with [8]death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto each one of you according to your
24 works. But to you I say, to the rest that are in Thyatira, as many as have not this teaching, which

have not known the depths of Satan, as they speak; [f]I will put upon you none other burden:

25 But [r]that which ye have *already*, hold fast till I come.

26 And he that overcometh, and keepeth [s]my works unto the end, [t]to him will I give power over the nations.

27 ([u]And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers:) even as I received of my Father.

28 And I will give him [x]the morning-star.

29 [y]He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAP. III.

1 *What John was commanded to write to the angels of the churches of Sardis,* 7 *Philadelphia,* 14 *and Laodicea.*

AND unto the angel of the church in Sardis write; These things saith he [a]that hath the seven Spirits of God, and the seven stars; [b]I know thy works, that thou hast a name that thou livest, [c]and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 [d]Remember therefore how thou hast received and heard, and hold fast, and [e]repent. [f]If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast [g]a few names even in Sardis which have not [h]defiled their garments; and they shall walk with me [i]in white: for they are worthy.

5 He that overcometh, [k]the same shall be clothed in white raiment; and I will not [l]blot out his name out of the [m]book of life, but [n]I will confess his name before my Father, and before his angels.

6 [o]He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith [p]he that is holy, [q]he that is true, [r]he that hath [r]the key of David, [s]he that openeth, and no man shutteth; and [t]shutteth, and no man openeth:

8 [u]I know thy works: behold, I have set before thee [x]an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make [y]them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, [z]I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, [a]I also will keep thee from the hour of temptation, which shall come upon [b]all the world, to try them that dwell [c]upon the earth.

11 Behold, [d]I come quickly: [e]hold that fast which thou hast, that no man take [f]thy crown.

12 Him that overcometh, will I make [g]a pillar in the temple of my God, and he shall go no more out: and [h]I will write upon him the name of my God, and the name of the city of my God, *which is* [i]new Jerusalem, which cometh down out of heaven from my God: [k]and *I will write upon him* my new name.

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[q] Acts 15. 28.
[r] ch. 3. 11.
[s] John 6. 29. 1 John 3. 23.
[t] Matt. 19. 28. Luke 22. 29,30. 1 Cor. 6. 3. ch. 3. 21. & 20. 4.
[u] Ps. 2. 8, 9. & 49. 14. Dan. 7. 22. ch. 12. 5. & 19. 15.
[x] 2 Pet. 1. 19. ch. 22. 16.
[y] ver. 7.
[a] ch. 1. 4, 16. & 4. 5. & 5. 6.
[b] ch. 2. 2.
[c] Eph. 2. 1, 5. 1 Tim. 5. 6.
[d] 1 Tim. 6. 20. 2 Tim. 1. 13. ver. 11.
[e] ver. 19.
[f] Matt. 24. 42, 43. Matt. 25. 13. Mark 13. 33. Luke 12. 39, 40. 1 Thess. 5. 2, 6. 2 Pet. 3. 10. ch. 16. 15.
[g] Acts 1. 15.
[h] Jude 23.
[i] ch. 4. 4. & 6. 11. & 7. 9, 13.
[k] ch. 19. 8.
[l] Ex. 32. 32. Ps. 69. 28.
[m] Phil. 4. 3. ch. 13. 8. & 17. 8. & 20. 12. & 21. 27.
[n] Matt. 10. 32. Luke 12. 8.
[o] ch. 2. 7.
[p] Acts 3. 14.
[q] 1 John 5. 20. ver. 14. ch. 1. 5. & 6. 10. & 19. 11.
[r] Isa. 22. 22. Luke 1. 32. ch. 1. 18.
[s] Matt. 16. 19.
[t] Job 12. 14.
[u] ver. 1.
[x] 1 Cor. 16. 9. 2 Cor. 2. 12.
[y] ch. 2. 9.
[z] Isa. 49. 23. & 60. 14.
[a] 2 Pet. 2. 9.
[b] Luke 2. 1.
[c] Isa. 24. 17.
[d] Phil. 4. 5. ch. 1. 3. & 22. 7, 12, 20.
[e] ver. 3. ch. 2. 25.
[f] ch. 2. 10.
[g] 1 Kings 7. 21. Gal. 2. 9.
[h] ch. 2. 17. & 14. 1. & 22. 4.
[i] Gal. 4. 26. Heb. 12. 22. ch. 21. 2, 10.
[k] ch. 22. 4.

[1] Or, *iron; as vessels of the potter, are they broken.*
[2] Many ancient authorities read *not found thy works.*
[3] Gr. *given.*
[4] Or, *temptation*
[5] Gr. *inhabited earth.*
[6] Or, *tempt*
[7] Or, *sanctuary:* and so throughout this book.

know not the deep things of Satan, as they say;
25 I cast upon you none other burden. Howbeit
26 that which ye have, hold fast till I come. And he that overcometh, and he that keepeth my works unto the end, to him will I give authority
27 over the nations: and he shall rule them with a rod of [1]iron, as the vessels of the potter are broken to shivers; as I also have received of
28 my Father: and I will give him the morning
29 star. He that hath an ear, let him hear what the Spirit saith to the churches.

III. And to the angel of the church in Sardis write;

These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest,
2 and thou art dead. Be thou watchful, and stablish the things that remain, which were ready to die: for I have [2]found no works of
3 thine fulfilled before my God. Remember therefore how thou hast received and didst hear; and keep *it*, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon
4 thee. But thou hast a few names in Sardis which did not defile their garments: and they shall walk with me in white; for they are worthy.
5 He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his an-
6 gels. He that hath an ear, let him hear what the Spirit saith to the churches.

7 And to the angel of the church in Philadelphia write;

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth,
8 and none openeth: I know thy works (behold, I have [3]set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name.
9 Behold, I give of the synagogue of Satan, of them which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I
10 have loved thee. Because thou didst keep the word of my patience, I also will keep thee from the hour of [4]trial, that *hour* which is to come upon the whole [5]world, to [6]try them that dwell
11 upon the earth. I come quickly: hold fast that
12 which thou hast, that no one take thy crown. He that overcometh, I will make him a pillar in the [7]temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name.

13 [t]He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church ‖of the Laodiceans write; [m]These things saith the Amen, [n]the faithful and true Witness, [o]the beginning of the creation of God;

15 [p]I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth:

17 Because thou sayest, [q]I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee [r]to buy of me gold tried in the fire, that thou mayest be rich; and [s]white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

19 [t]As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, [u]I stand at the door, and knock: [x]if any man hear my voice, and open the door, [y]I will come in to him, and will sup with him, and he with me.

21 To him that overcometh [z]will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 [a]He that hath an ear, let him hear what the Spirit saith unto the churches.

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[t] ch. 2. 7.
‖ Or, *in Laodicea.*
[m] Isa. 65. 16.
[n] ch. 1. 5. & 19. 11. & 22. 6.
ver. 7.
[o] Col. 1. 15.
[p] ver. 1.
[q] Hos. 12. 8.
1 Cor. 4. 8.
[r] Isa. 55. 1.
Matt. 13. 44. & 25. 9.
[s] 2 Cor. 5. 3.
ch. 7. 13. & 16. 15. & 19. 8.
[t] Job 5. 17.
Prov. 3. 11, 12.
Heb. 12. 5, 6.
Jam. 1. 12.
[u] Sol. Song 5. 2.
[x] Luke 12. 37.
[y] John 14. 23.
[z] Matt. 19. 28.
Luke 22. 30.
1 Cor. 6. 2.
2 Tim. 2. 12.
ch. 2. 26, 27.
[a] ch. 2. 7.

13 He that hath an ear, let him hear what the Spirit saith to the churches.

14 And to the angel of the church in Laodicea write;

These things saith the Amen, the faithful and true witness, the beginning of the creation of
15 God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.
16 So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth.
17 Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miser-
18 able and poor and blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and *that* the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest
19 see. As many as I love, I reprove and chasten:
20 be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.
21 He that overcometh, I will give to him to sit down with me in my throne, as I also overcame,
22 and sat down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith to the churches.

CHAP. IV.

1 *John seeth the throne of God in heaven.* 4 *The four and twenty elders* 6 *The four beasts full of eyes before and behind, &c.*

AFTER this I looked, and behold, a door *was* opened in heaven: and [a]the first voice which I heard, *was* as it were of a trumpet talking with me; which said, [b]Come up hither, [c]and I will shew thee things which must be hereafter.

2 And immediately [d]I was in the Spirit: and behold, [e]a throne was set in heaven, and *one* sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: [f]and *there was* a rainbow round about the throne in sight like unto an emerald.

4 [g]And round about the throne *were* four and twenty seats; and upon the seats I saw four and twenty elders sitting, [h]clothed in white raiment; [i]and they had on their heads crowns of gold.

5 And out of the throne proceeded [k]lightnings, and thunderings, and voices. [l]And *there were* seven lamps of fire burning before the throne, which are [m]the seven Spirits of God.

6 And before the throne *there was* [n]a sea of glass like unto crystal: [o]and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before [p]and behind.

7 [q]And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them [r]six wings about *him;* and *they were* full of eyes [s]within: and †they rest not day and night, saying, [t]Holy,

[a] ch. 1. 10.
[b] ch. 12. 12.
[c] ch. 1. 19. & 22. 6.
[d] ch. 1. 10. & 17. 3. & 21. 10.
[e] Isa. 6. 1.
Jer. 17. 12.
Ezek. 1. 26. & 10. 1.
Dan. 7. 9.
[f] Ezek. 1. 28.
[g] ch. 11. 16.
[h] ch. 3. 4, 5. & 6. 11. & 7. 9, 13, 14. & 19. 14.
[i] ver. 10.
[k] ch. 8. 5. & 16. 18.
[l] Ex. 37. 23.
2 Chron. 4. 20.
Ezek. 1. 13.
Zech. 4. 2.
[m] ch. 1. 4. & 3. 1. & 5. 6.
[n] Ex. 38. 8.
ch. 15. 2.
[o] Ezek. 1. 5.
[p] ver. 8.
[q] Num. 2. 2, &c.
Ezek. 1. 10. & 10. 14.
[r] Isa. 6. 2.
[s] ver. 6.
† Gr. *they have no rest.*
[t] Isa. 6. 3.

[1] Or, *come to pass. After these things straightway, etc.*

IV. After these things I saw, and behold, a door opened in heaven, and the first voice which I heard, *a voice* as of a trumpet speaking with me, one saying, Come up hither, and I will shew thee the things which must [1]come to pass
2 hereafter. Straightway I was in the Spirit: and behold, there was a throne set in heaven, and one
3 sitting upon the throne; and he that sat *was* to look upon like a jasper stone and a sardius: and *there was* a rainbow round about the throne,
4 like an emerald to look upon. And round about the throne *were* four and twenty thrones: and upon the thrones *I saw* four and twenty elders sitting, arrayed in white garments; and on
5 their heads crowns of gold. And out of the throne proceed lightnings and voices and thunders. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits
6 of God; and before the throne, as it were a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four living
7 creatures full of eyes before and behind. And the first creature *was* like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature
8 *was* like a flying eagle. And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy.

holy, holy, [w]Lord God Almighty, [x]which was, and is, and is to come.

9 And when those beasts give glory, and honour, and thanks to him that sat on the throne, [y]who liveth for ever and ever,

10 [z]The four and twenty elders fall down before him that sat on the throne, [a]and worship him that liveth for ever and ever, [b]and cast their crowns before the throne, saying,

11 [c]Thou art worthy, O Lord, to receive glory, and honour, and power: [d]for thou hast created all things, and for thy pleasure they are and were created.

CHAP. V.

1 *The book sealed with seven seals, which no man is worthy to open.* 6 *The Lamb openeth the book: the beasts and elders praise him.*

AND I saw in the right hand of him that sat on the throne [a]a book written within and on the backside, [b]sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man [c]in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, [d]the Lion of the tribe of Juda, [e]the Root of David, hath prevailed to open the book, and [f]to loose the seven seals thereof.

6 And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood [g]a Lamb as it had been slain, having seven horns, and [h]seven eyes, which are [i]the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand [k]of him that sat upon the throne.

8 And when he had taken the book, [l]the four beasts, and four *and* twenty elders fell down before the Lamb, having every one of them [m]harps, and golden vials full of ‖ odours, [n]which are the prayers of saints.

9 And [o]they sung a new song, saying, [p]Thou art worthy to take the book, and to open the seals thereof: [q]for thou wast slain, and [r]hast redeemed us to God by thy blood [s]out of every kindred, and tongue, and people, and nation;

10 [t]And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels [u]round about the throne, and the beasts, and the elders: and the number of them was [x]ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, [y]Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And [z]every creature which is in heaven, and on the earth, and under the earth, and such as are

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[w] ch. 1. 8.
[x] ch. 1. 4.
[y] ch. 1. 18. & 5. 14. & 15. 7.
[z] ch. 5. 8, 14.
[a] ver. 9.
[b] ver. 4.
[c] ch. 5. 12.
[d] Gen. 1. 1. Acts 17. 24. Eph. 3. 9. Col. 1. 16. ch. 10. 6.
[a] Ezek. 2. 9, 10.
[b] Isa. 29. 11. Dan. 12. 4.
[c] ver. 13.
[d] Gen. 49. 9, 10. Heb. 7. 14.
[e] Isa. 11. 1, 10. Rom. 15. 12. ch. 22. 16.
[f] ver. 1. ch. 6. 1.
[g] Isa. 53. 7. John 1. 29, 36. 1 Pet. 1. 19. ch. 13. 8.
[h] ver. 9, 12. Zech. 3. 9. & 4. 10.
[i] ch. 4. 5.
[k] ch. 4. 2.
[l] ch. 4. 8, 10.
[m] ch. 14. 2. & 15. 2.
‖ Or, *incense.*
[n] Ps. 141. 2. ch. 8. 3, 4.
[o] Ps. 40. 3. ch. 14. 3.
[p] ch. 4. 11.
[q] ver. 6.
[r] Acts 20. 28. Rom. 3. 24. 1 Cor. 6. 20. & 7. 23. Eph. 1. 7. Col. 1. 14. Heb. 9. 12. 1 Pet. 1. 18, 19. 2 Pet. 2. 1. 1 John 1. 7. ch. 14. 4.
[s] Dan. 4. 1. & 6. 25. ch. 7. 9. & 11. 9. & 14. 6.
[t] Ex. 19. 6. 1 Pet. 2. 5, 9. ch. 1. 6. & 20. 6. & 22. 5.
[u] ch. 4. 4, 6.
[x] Ps. 68. 17. Dan. 7. 10. Heb. 12. 22.
[y] ch. 4. 11.
[z] Phil. 2. 10. ver. 3.

1 Or, *which cometh*
2 Gr. *unto the ages of the ages.*
3 Gr. *on.*
4 Some ancient authorities omit *seven.*
5 Gr. *hath taken.*

holy, holy, *is* the Lord God, the Almighty, which
9 was and which is and [1]which is to come. And when the living creatures shall give glory and honour and thanks to him that sitteth on the throne, to him that liveth [2]for ever and ever,
10 the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth [2]for ever and ever, and shall cast their crowns before the throne, saying,
11 Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because of thy will they were, and were created.

V. And I saw [3]in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven seals.
2 And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book,
3 and to loose the seals thereof? And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon.
4 And I wept much, because no one was found worthy to open the book, or to look thereon:
5 and one of the elders saith unto me, Weep not: behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the
6 book and the seven seals thereof. And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the [4]seven Spirits of God, sent forth into all the
7 earth. And he came, and he [5]taketh *it* out of the right hand of him that sat on the throne.
8 And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which
9 are the prayers of the saints. And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood *men* of every tribe, and tongue, and
10 people, and nation, and madest them *to be* unto our God a kingdom and priests; and they reign
11 upon the earth. And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand,
12 and thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and
13 blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and

in the sea, and all that are in them, heard I saying, [a]Blessing, and honour, and glory, and power, *be* unto him [b]that sitteth upon the throne, and unto the Lamb, for ever and ever.

14 [c]And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him [d]that liveth for ever and ever.

CHAP. VI.

The opening of six of the seals in order, and what followed thereupon.

AND [a]I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, [b]one of the four beasts, saying, Come and see.

2 And I saw, and behold, [c]a white horse: [d]and he that sat on him had a bow; [e]and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, [f]I heard the second beast say, Come and see.

4 [g]And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, [h]I heard the third beast say, Come and see. And I beheld, and lo, [i]a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, ‖ A measure of wheat for a penny, and three measures of barley for a penny; and [k]*see* thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, [l]I heard the voice of the fourth beast say, Come and see.

8 [m]And I looked, and behold, a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given ‖ unto them over the fourth part of the earth, [n]to kill with sword, and with hunger, and with death, [p]and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under [q]the altar [r]the souls of them that were slain [s]for the word of God, and for [t]the testimony which they held:

10 And they cried with a loud voice, saying, [u]How long, O Lord, [x]holy and true, [y]dost thou not judge and avenge our blood on them that dwell on the earth?

11 And [z]white robes were given unto every one of them; and it was said unto them, [a]that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they *were*, should be fulfilled.

12 And I beheld when he had opened the sixth seal, [b]and lo, there was a great earthquake; and [c]the sun became black as sackcloth of hair, and the moon became as blood:

13 [d]And the stars of heaven fell unto the earth, even as a fig-tree casteth her ‖ untimely figs, when she is shaken of a mighty wind.

14 [e]And the heaven departed as a scroll when it is rolled together; and [f]every mountain and island were moved out of their places.

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[a] 1 Chron. 29. 11. Rom. 9. 5. & 16. 27. 1 Tim. 6. 16. 1 Pet. 4. 11. & 5. 11. ch. 1. 6.
[b] ch. 6. 16. & 7. 10.
[c] ch. 19. 4.
[d] ch. 4. 9, 10.

[a] ch. 5. 5, 6, 7.
[b] ch. 4. 7.
[c] Zech. 6. 3. ch. 19. 11.
[d] Ps. 45. 4, 5. LXX.
[e] Zech. 6. 11. ch. 14. 14.

[f] ch. 4. 7.
[g] Zech. 6. 2.
[h] ch. 4. 7.
[i] Zech. 6. 2.
‖ The word *chœnix* signifieth a measure containing one wine quart and the twelfth part of a quart.
[k] ch. 9. 4.
[l] ch. 4. 7.
[m] Zech. 6. 3.
‖ Or, *to him.*
[n] Ezek. 14. 21.
[p] Lev. 26. 22.
[q] ch. 8. 3. & 9. 13. & 14. 18.
[r] ch. 20. 4.
[s] ch. 1. 9.
[t] 2 Tim. 1. 8. ch. 12. 17. & 19. 10.
[u] See Zech. 1. 12.
[x] ch. 3. 7.
[y] ch. 11. 18. & 19. 2.
[z] ch. 3. 4, 5. & 7. 9, 14.
[a] Heb. 11. 40. ch. 14. 13.
[b] ch. 16. 18.
[c] Joel 2. 10, 31. & 3. 15. Matt. 24. 29. Acts 2. 20.
[d] ch. 8. 10. & 9. 1.
‖ Or, *green figs.*
[e] Ps. 102. 26. Isa. 34. 4. Heb. 1. 12, 13.
[f] Jer. 3. 23. & 4. 24. ch. 16. 20.

[1] Gr. *unto the ages of the ages.*
[2] Some ancient authorities add *and see.*
[3] Some ancient authorities read *the peace of the earth.*
[4] Gr. *chœnix*, a small measure.
[5] See marginal note on Matt. xviii. 28.
[6] Or, *pestilence*
[7] Some ancient authorities read *have fulfilled* their course.

on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, *be* the blessing, and the honour, and the glory, and the dominion,
14 [1]for ever and ever. And the four living creatures said, Amen. And the elders fell down and worshipped.

VI. And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice
2 of thunder, Come[2]. And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.
3 And when he opened the second seal, I heard
4 the second living creature saying, Come[2]. And another *horse* came forth, a red horse: and to him that sat thereon it was given to take [3]peace from the earth, and that they should slay one another: and there was given unto him a great sword.
5 And when he opened the third seal, I heard the third living creature saying, Come[2]. And I saw, and behold, a black horse; and he that
6 sat thereon had a balance in his hand. And I heard as it were a voice in the midst of the four living creatures saying, A [4]measure of wheat for a [5]penny, and three measures of barley for a [5]penny; and the oil and the wine hurt thou not.
7 And when he opened the fourth seal, I heard the voice of the fourth living creature saying,
8 Come[2]. And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with [6]death, and by the wild beasts of the earth.
9 And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the
10 testimony which they held: and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?
11 And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, which should be killed even as they were, should [7]be fulfilled.
12 And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole
13 moon became as blood; and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs, when she is shaken of a great
14 wind. And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, [g]hid themselves in the dens and in the rocks of the mountains;

16 [h]And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 [i]For the great day of his wrath is come; [k]and who shall be able to stand?

CHAP. VII.

2 An angel cometh to seal the servants of God in their foreheads: 4 the number of them that were sealed out of each of the tribes of Israel, &c.

AND after these things I saw four angels standing on the four corners of the earth, [a]holding the four winds of the earth, [b]that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, [c]Hurt not the earth, neither the sea, nor the trees, till we have [d]sealed the servants of our God [e]in their foreheads.

4 [f]And I heard the number of them which were sealed: *and there were* sealed [g]an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

5 Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 After this I beheld, and lo, [h]a great multitude, which no man could number, [i]of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, [k]clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, [l]Salvation to our God [m]which sitteth upon the throne, and unto the Lamb.

11 [n]And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 [o]Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in [p]white robes? and whence came they?

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[g] Isa. 2. 19.

[h] Hos. 10. 8. Luke 23. 30. ch. 9. 6.

[i] Isa. 13. 6, &c. Zeph. 1. 14, &c. ch. 16. 14.
[k] Ps. 76. 7.

[a] Dan. 7. 2.

[b] ch. 9. 4.

[c] ch. 6. 6. & 9. 4.
[d] Ezek. 9. 4. ch. 14. 1.
[e] ch. 22. 4.
[f] ch. 9. 16.
[g] ch. 14. 1.

[h] Rom. 11. 25.
[i] ch. 5. 9.
[k] ch. 3. 5, 18. & 4. 4. & 6. 11. ver. 14.
[l] Ps. 3. 8. Isa. 43. 11. Jer. 3. 23. Hos. 13. 4. ch. 19. 1.
[m] ch. 5. 13.
[n] ch. 4. 6.
[o] ch. 5. 13, 14.
[p] ver. 9.

[1] Or, *military tribunes.* Gr. *chiliarchs.*
[2] Gr. *The blessing, and the glory, etc.*
[3] Gr. *unto the ages of the ages.*

15 And the kings of the earth, and the princes, and the [1]chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the
16 mountains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from
17 the wrath of the Lamb: for the great day of their wrath is come; and who is able to stand?

VII. After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon
2 any tree. And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels, to whom it was given to hurt the
3 earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their fore-
4 heads. And I heard the number of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel.

5 Of the tribe of Judah *were* sealed twelve thousand:
Of the tribe of Reuben twelve thousand:
Of the tribe of Gad twelve thousand:
6 Of the tribe of Asher twelve thousand.
Of the tribe of Naphtali twelve thousand:
Of the tribe of Manasseh twelve thousand
7 Of the tribe of Simeon twelve thousand:
Of the tribe of Levi twelve thousand:
Of the tribe of Issachar twelve thousand:
8 Of the tribe of Zebulun twelve thousand:
Of the tribe of Joseph twelve thousand:
Of the tribe of Benjamin *were* sealed twelve thousand.

9 After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in
10 their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on
11 the throne, and unto the Lamb. And all the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces, and
12 worshipped God, saying, Amen: [2]Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God [3]for ever
13 and ever. Amen. And one of the elders answered, saying unto me, These which are arrayed in the white robes, who are they, and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, [q]These are they which came out of great tribulation, and have [r]washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall [s]dwell among them.

16 [t]They shall hunger no more, neither thirst any more; [u]neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne [x]shall feed them, and shall lead them unto living fountains of waters: [y]and God shall wipe away all tears from their eyes.

CHAP. VIII.

1 At the opening of the seventh seal, 2 seven angels have seven trumpets given them. 6 Four of them sound their trumpets, and great plagues follow, &c.

AND [a]when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 [b]And I saw the seven angels which stood before God; [c]and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should ‖offer *it* with [d]the prayers of all saints upon [e]the golden altar which was before the throne.

4 And [f]the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast *it* ‖into the earth: and [g]there were voices, and thunderings, and lightnings, [h]and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, [i]and there followed hail and fire mingled with blood, and they were cast [k]upon the earth: and the third part [l]of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, [m]and as it were a great mountain burning with fire was cast into the sea: [n]and the third part of the sea [o]became blood;

9 [p]And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, [q]and there fell a great star from heaven, burning as it were a lamp, [r]and it fell upon the third part of the rivers, and upon the fountains of waters;

11 [s]And the name of the star is called Wormwood: [t]and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 [u]And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, [x]and heard an angel flying through the midst of heaven, saying with a loud voice, [y]Woe, woe, woe, to the inhabiters of the

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[q] ch. 6. 9. & 17. 6.
[r] Isa. 1. 18. Heb. 9. 14. 1 John 1. 7. ch. 1. 5. See Zech. 3. 3, 4, 5.
[s] Isa. 4. 5, 6. ch. 21. 3.
[t] Isa. 49. 10.
[u] Ps. 121. 6. ch. 21. 4.
[x] Ps. 23. 1. & 36. 8. John 10. 11, 14.
[y] Isa. 25. 8. ch. 21. 4.

[a] ch. 6. 1.

[b] Matt. 18. 10. Luke 1. 19.
[c] 2 Chron. 29. 25–28.

†Or, *add* it *to the prayers.*
[d] ch. 5. 8.
[e] Ex. 30. 1. ch. 6. 9.
[f] Ps. 141. 2. Luke 1. 10.

‖Or, *upon.*
[g] ch. 16. 18.
[h] 2 Sam. 22. 8. 1 Kings 19. 11. Acts 4. 31.

[i] Ezek. 38. 22.

[k] ch. 16. 2.
[l] Isa. 2. 13. ch. 9. 4.
[m] Jer. 51. 25. Amos 7. 4.
[n] ch. 16. 3.
[o] Ezek. 14. 19.
[p] ch. 16. 3.

[q] Isa. 14. 12. ch. 9. 1.
[r] ch. 16. 4.
[s] Ruth 1. 20.
[t] Ex. 15. 23. Jer. 9. 15. & 23. 15.
[u] Isa. 13. 10. Amos 8. 9.
[x] ch. 14. 6. & 19. 17.
[y] ch. 9. 12. & 11. 14.

1 Gr. *have said.*
2 Or, *at*
3 Gr. *give.*
4 Or, *for*
5 Gr. *hath taken.*
6 Or, *into*
7 Gr. *one eagle.*

14 And I [1]say unto him, My lord, thou knowest. And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood
15 of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them.
16 They shall hunger no more, neither thirst any more; neither shall the sun strike upon them,
17 nor any heat: for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

VIII. And when he opened the seventh seal, there followed a silence in heaven
2 about the space of half an hour. And I saw the seven angels which stand before God; and there were given unto them seven trumpets.
3 And another angel came and stood [2]over the altar, having a golden censer; and there was given unto him much incense, that he should [3]add it unto the prayers of all the saints upon the golden altar which was before the throne.
4 And the smoke of the incense, [4]with the prayers of the saints, went up before God out of the
5 angel's hand. And the angel [5]taketh the censer; and he filled it with the fire of the altar, and cast it [6]upon the earth: and there followed thunders, and voices, and lightnings, and an earthquake.
6 And the seven angels which had the seven trumpets prepared themselves to sound.
7 And the first sounded, and there followed hail and fire, mingled with blood, and they were cast [6]upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.
8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became
9 blood; and there died the third part of the creatures which were in the sea, *even* they that had life; and the third part of the ships was destroyed.
10 And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and
11 upon the fountains of the waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.
12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.
13 And I saw, and I heard [7]an eagle, flying in mid heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the

earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!

CHAP. IX.

1 *At the sounding of the fifth angel, a star falleth from heaven, to whom is given the key of the bottomless pit:* 2 *he openeth the pit, and there come forth locusts like scorpions:* 12 *the first woe is past, &c.*

AND the fifth angel sounded, [a]and I saw a star fall from heaven unto the earth: and to him was given the key of [b]the bottomless pit.

2 And he opened the bottomless pit; [c]and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke [d]locusts upon the earth: and unto them was given power, [e]as the scorpions of the earth have power.

4 And it was commanded them [f]that they should not hurt [g]the grass of the earth, neither any green thing, neither any tree; but only those men which have not [h]the seal of God in their foreheads.

5 And to them it was given that they should not kill them, [i]but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days [k]shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And [l]the shapes of the locusts *were* like unto horses prepared unto battle; [m]and on their heads *were* as it were crowns like gold, [n]and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and [o]their teeth were as *the teeth* of lions.

9 And they had breast-plates, as it were breast-plates of iron; and the sound of their wings *was* [p]as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions and there were stings in their tails: [q]and their power *was* to hurt men five months.

11 [r]And they had a king over them, *which is* [s]the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name ‖ Apollyon.

12 [t]One woe is past; *and* behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound [u]in the great river Euphrates.

15 And the four angels were loosed, which were prepared ‖ for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And [x]the number of the army [y]of the horsemen *were* two hundred thousand thousand: [z]and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone: [a]and the heads of the

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[a] Luke 10. 18. ch. 8. 10.

[b] Luke 8. 31. ch. 17. 8. & 20. 1. ver. 2, 11.

[c] Joel 2. 2, 10.

[d] Ex. 10. 4. Judg. 7. 12.

[e] ver. 10.

[f] ch. 6. 6. & 7. 3.

[g] ch. 8. 7.

[h] ch. 7. 3. See Ex. 12. 23. Ezek. 9. 4.

[i] ch. 11. 7. ver. 10.

[k] Job 3. 21. Isa. 2. 19. Jer. 8. 3. ch. 6. 16.

[l] Joel 2. 4.

[m] Nah. 3. 17.

[n] Dan. 7. 8.

[o] Joel 1. 6.

[p] Joel 2. 5, 6, 7.

[q] ver. 5.

[r] Eph. 2. 2.

[s] ver. 1.

‖ That is to say, *A destroyer.*

[t] ch. 8. 13.

[u] ch. 16. 12.

‖ Or, *at.*

[x] Ps. 68. 17. Dan. 7. 10.

[y] Ezek. 38. 4.

[z] ch. 7. 4.

[a] 1 Chron. 12. 8. Isa. 5. 28, 29.

1 Gr. *likenesses.*

2 That is, *Destroyer*

3 Gr. *one voice.*

earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.

IX. And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to him the key of the pit
2 of the abyss. And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the
3 smoke of the pit. And out of the smoke came forth locusts upon the earth; and power was given them, as the scorpions of the earth have
4 power. And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of God on their fore-
5 heads. And it was given them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it striketh a man.
6 And in those days men shall seek death, and shall in no wise find it; and they shall desire to
7 die, and death fleeth from them. And the [1]shapes of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces
8 were as men's faces. And they had hair as the hair of women, and their teeth were as *the teeth*
9 of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots, of many
10 horses rushing to war. And they have tails like unto scorpions, and stings; and in their tails is their power to hurt men five months.
11 They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek *tongue* he hath the name [2]Apollyon.
12 The first Woe is past: behold, there come yet two Woes hereafter.
13 And the sixth angel sounded, and I heard [3]a voice from the horns of the golden altar which
14 is before God, one saying to the sixth angel, which had the trumpet, Loose the four angels which are bound at the great river Euphrates.
15 And the four angels were loosed, which had been prepared for the hour and day and month and year, that they should kill the third part of
16 men. And the number of the armies of the horsemen was twice ten thousand times ten thousand: I heard the number of them.
17 And thus I saw the horses in the vision, and them that sat on them, having breastplates *as* of fire and of hyacinth and of brimstone: and the heads of the

horses *were* as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: [b]for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues [c]yet repented not of the works of their hands, that they should not worship [d]devils, [e]and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, [f]nor of their sorceries, nor of their fornication, nor of their thefts.

CHAP. X.

1 *A mighty strong angel appeareth with a book open in his hand:* 6 *he sweareth by him that liveth for ever, that there shall be no more time.* 9 *John is commanded to take and eat the book.*

AND I saw another mighty angel come down from heaven, clothed with a cloud: [a]and a rainbow *was* upon his head, and [b]his face *was* as it were the sun, and [c]his feet as pillars of fire:

2 And he had in his hand a little book open: [d]and he set his right foot upon the sea, and *his* left *foot* on the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, [e]seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, [f]Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth, [g]lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, [h]who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, [i]that there should be time no longer:

7 But [k]in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And [l]the voice which I heard from heaven spake unto me again, and said, Go, *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, [m]Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; [n]and it was in my mouth sweet as honey; and as soon as I had eaten it [o]my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

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[b] Isa. 9. 15.

[c] Deut. 31. 29.
[d] Lev. 17. 7. Deut. 32. 17. Ps. 106. 37. 1 Cor. 10. 20.
[e] Ps. 115. 4. & 135. 15. Dan. 5. 23.
[f] ch. 22. 15.

[a] Ezek. 1. 28.
[b] Matt. 17. 2. ch. 1. 16.
[c] ch. 1. 15.

[d] Matt. 28. 18.

[e] ch. 8. 5.

[f] Dan. 8. 26. & 12. 4, 9.

[g] Ex. 6. 8. Dan. 12. 7.

[h] Neh. 9. 6. ch. 4. 11. & 14. 7.
[i] Dan. 12. 7. ch. 16. 17.

[k] ch. 11. 15.

[l] ver. 4.
[m] Jer. 15. 16. Ezek. 2. 8. & 3. 1, 2, 3.
[n] Ezek. 3. 3.
[o] Ezek. 2. 10.

[1] Gr. *demons.*
[2] Gr. *unto the ages of the ages.*
[3] Some ancient authorities omit *and the sea and the things that are therein.*
[4] Or, *delay*
[5] Or, *concerning*

horses are as the heads of lions; and out of their mouths proceedeth fire and smoke and
18 brimstone. By these three plagues was the third part of men killed, by the fire and the smoke and the brimstone, which proceeded out
19 of their mouths. For the power of the horses is in their mouth, and in their tails: for their tails are like unto serpents, and have heads;
20 and with them they do hurt. And the rest of mankind, which were not killed with these plagues, repented not of the works of their hands, that they should not worship [1]devils, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither
21 see, nor hear, nor walk: and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

X. And I saw another strong angel coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of
2 fire; and he had in his hand a little book open: and he set his right foot upon the sea, and his
3 left upon the earth; and he cried with a great voice, as a lion roareth: and when he cried, the
4 seven thunders uttered their voices. And when the seven thunders uttered *their voices*, I was about to write: and I heard a voice from heaven saying, Seal up the things which the seven thunders uttered, and write them not.
5 And the angel which I saw standing upon the sea and upon the earth lifted up his right hand
6 to heaven, and sware by him that liveth [2]for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, [3]and the sea and the things that are therein, that there shall be [4]time
7 no longer: but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants
8 the prophets. And the voice which I heard from heaven, *I heard it* again speaking with me, and saying, Go, take the book which is open in the hand of the angel that standeth
9 upon the sea and upon the earth. And I went unto the angel, saying unto him that he should give me the little book. And he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet
10 as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I had
11 eaten it, my belly was made bitter. And they say unto me, Thou must prophesy again [5]over many peoples and nations and tongues and kings.

CHAP. XI.

2 The two witnesses prophesy. 6 They have power to shut heaven, that it rain not. 7 The beast shall fight against them, and kill them, &c.

AND there was given me [a]a reed like unto a rod: and the angel stood, saying, [b]Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But [c]the court which is without the temple, †leave out, and measure it not; [d]for it is given unto the Gentiles: and the holy city shall they [e]tread under foot [f]forty *and* two months.

3 And ‖I will give *power* unto my two [g]witnesses, [h]and they shall prophesy [i]a thousand two hundred *and* threescore days, clothed in sackcloth.

4 These are the [k]two olive-trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, [l]fire proceedeth out of their mouth, and devoureth their enemies: [m]and if any man will hurt them, he must in this manner be killed.

6 These [n]have power to shut heaven, that it rain not in the days of their prophecy: and [o]have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they [p]shall have finished their testimony, [q]the beast that ascendeth [r]out of the bottomless pit [s]shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies *shall lie* in the street of [t]the great city, which spiritually is called Sodom and Egypt, [u]where also our Lord was crucified.

9 [x]And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, [y]and shall not suffer their dead bodies to be put in graves.

10 [z]And they that dwell upon the earth shall rejoice over them, and make merry, [a]and shall send gifts one to another; [b]because these two prophets tormented them that dwelt on the earth.

11 [c]And after three days and an half [d]the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven, saying unto them, Come up hither. [e]And they ascended up to heaven [f]in a cloud; [g]and their enemies beheld them.

13 And the same hour [h]was there a great earthquake, [i]and the tenth part of the city fell, and in the earthquake were slain †of men seven thousand: and the remnant were affrighted, [k]and gave glory to the God of heaven.

14 [l]The second woe is past; *and* behold, the third woe cometh quickly.

15 And [m]the seventh angel sounded; [n]and there were great voices in heaven, saying, [o]The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; [p]and he shall reign for ever and ever.

16 And [q]the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

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[a] Ezek. 40. 3, &c. Zech. 2. 1. ch. 21. 15.
[b] Num. 23. 18.
[c] Ezek. 40. 17, 20.
† Gr. *cast out.*
[d] Ps. 79. 1. Luke 21. 24.
[e] Dan. 8. 10.
[f] ch. 13. 5.
‖ Or, *I will give unto my two witnesses that they may prophesy.*
[g] ch. 20. 4.
[h] ch. 19. 10
[i] ch. 12. 6.
[k] Ps. 52. 8. Jer. 11. 16. Zech. 4. 3, 11, 14.
[l] 2 Kings 1. 10, 12. Jer. 1. 10. & 5. 14. Ezek. 43. 3. Hos. 6. 5.
[m] Num. 16. 29.
[n] 1 Kings 17. 1. Jam. 5. 16, 17.
[o] Ex. 7. 19.
[p] Luke 13. 32.
[q] ch. 13. 1, 11. & 17. 8.
[r] ch. 9. 2.
[s] Dan. 7. 21. Zech. 14. 2.
[t] ch. 14. 8. & 17. 1, 5. & 18. 10.
[u] Heb. 13. 12. ch. 18. 24.
[x] ch. 17. 15.
[y] Ps. 79. 2, 3.
[z] ch. 12. 12. & 13. 8.
[a] Esth. 9. 19, 22.
[b] ch. 16. 10.
[c] ver. 9.
[d] Ezek. 37. 5, 9, 10, 14.
[e] Isa. 14. 13. ch. 12. 5.
[f] Isa. 60. 8. Acts 1. 9.
[g] 2 Kings 2. 1, 5, 7.
[h] ch. 6. 12.
[i] ch. 16. 19.
† Gr. *names of men.*
ch. 3. 4.
[k] Josh. 7. 19. ch. 14. 7. & 15. 4.
[l] ch. 8. 13. & 9. 12. & 15. 1.
[m] ch. 10. 7.
[n] Isa. 27. 13. ch. 16. 17. & 19. 6.
[o] ch. 12. 10.
[p] Dan. 2. 44. & 7. 14, 18, 27.
[q] ch. 4. 4. & 5. 8. & 19. 4.

1 Gr. *saying.*
2 Gr. *cast without.*
3 Gr. *lamp-stands.*
4 Gr. *carcase.*
5 Gr. *names of men, seven thousand.*
6 Gr. *unto the ages of the ages.*

XI. And there was given me a reed like unto a rod: [1]and one said, Rise, and measure the temple of God, and the altar, and
2 them that worship therein. And the court which is without the temple [2]leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under
3 foot forty and two months. And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days,
4 clothed in sackcloth. These are the two olive trees and the two [3]candlesticks, standing before
5 the Lord of the earth. And if any man desireth to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man shall desire to hurt them, in this manner
6 must he be killed. These have the power to shut the heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they
7 shall desire. And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and
8 overcome them, and kill them. And their [4]dead bodies *lie* in the street of the great city, which spiritually is called Sodom and Egypt, where
9 also their Lord was crucified. And from among the peoples and tribes and tongues and nations do *men* look upon their [4]dead bodies three days and a half, and suffer not their dead bodies to
10 be laid in a tomb. And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell
11 on the earth. And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great
12 fear fell upon them which beheld them. And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies be-
13 held them. And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake [5]seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven.
14 The second Woe is past: behold, the third Woe cometh quickly.
15 And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become *the kingdom* of our Lord, and of his Christ: and he shall reign
16 [6]for ever and ever. And the four and twenty elders, which sit before God on their thrones, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, [r]which art, and wast, and art to come: because thou hast taken to thee thy great power [s]and hast reigned.

18 [t]And the nations were angry, and thy wrath is come, [u]and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, [x]small and great; [y]and shouldest destroy them which ‖ destroy the earth.

19 And [z]the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and [a]there were lightnings, and voices, and thunderings, and an earthquake, [b]and great hail.

CHAP. XII.

1 *A woman clothed with the sun travaileth:* 4 *the great red dragon standeth before her, ready to devour her child.* 5 *she is delivered, and fleeth into the wilderness, &c.*

AND there appeared a great ‖ wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she, being with child, cried, [a]travailing in birth, and pained to be delivered.

3 And there appeared another ‖ wonder in heaven; and behold, [b]a great red dragon, [c]having seven heads and ten horns, [d]and seven crowns upon his heads.

4 And [e]his tail drew the third part [f]of the stars of heaven, [g]and did cast them to the earth; and the dragon stood [h]before the woman which was ready to be delivered, [i]for to devour her child as soon as it was born.

5 And she brought forth a man-child, [k]who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

6 And [l]the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there [m]a thousand two hundred *and* threescore days.

7 And there was war in heaven: [n]Michael and his angels fought [o]against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And [p]the great dragon was cast out, [q]that old serpent, called the Devil, and Satan, [r]which deceiveth the whole world: [s]he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, [t]Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down [u]which accused them before our God day and night.

11 And [x]they overcame him by the blood of the Lamb, and by the word of their testimony; [y]and they loved not their lives unto the death.

12 Therefore [z]rejoice, *ye* heavens, and ye that dwell in them. [a]Woe to the inhabiters of the earth, and of the sea! for the devil is come down unto you, having great wrath, [b]because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast

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[r] ch. 1. 4, 8. & 4. 8. & 16. 5.
[s] ch. 19. 6.
[t] ver. 2, 9.
[u] Dan. 7. 9, 10. ch. 6. 10.
[x] ch. 19. 5.
[y] ch. 13. 10. & 18. 6.
‖ Or, *corrupt.*
[z] ch. 15. 5, 8.
[a] ch. 8. 5. & 16. 18.
[b] ch. 16. 21.
‖ Or, *sign.*
[a] Isa. 66. 7. Gal. 4. 19.
‖ Or, *sign.*
[b] ch. 17. 3.
[c] ch. 17. 9, 10.
[d] ch. 13. 1.
[e] ch. 9. 10, 19.
[f] ch. 17. 18.
[g] Dan. 8. 10.
[h] ver. 2.
[i] Ex. 1. 16.
[k] Ps. 2. 9. ch. 2. 27. & 19. 15.
[l] ver. 4.
[m] ch. 11. 3.
[n] Dan. 10. 13, 21. & 12. 1.
[o] ver. 3. ch. 20. 2.
[p] Luke 10. 18. John 12. 31.
[q] Gen. 3. 1, 4. ch. 20. 2.
[r] ch. 20. 3.
[s] ch. 9. 1
[t] ch. 11. 15. & 19. 1.
[u] Job 1. 9. & 2. 5. Zech. 3. 1.
[x] Rom. 8. 33, 34, 37. & 16. 20.
[y] Luke 14. 26.
[z] Ps. 96. 11. Isa. 49. 13. ch. 18. 20.
[a] ch. 8. 13. & 11. 10.
[b] ch. 10. 6.

17 saying, We give thee thanks, O Lord God, the Almighty, which art and which wast; because thou hast taken thy great power, and
18 didst reign. And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and *the time* to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth.
19 And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his [k]covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.

XII. And a great sign was seen in heaven; a woman arrayed with the sun, and the moon under her feet, and upon her head a
2 crown of twelve stars; and she was with child: and she crieth out, travailing in birth, and in
3 pain to be delivered. And there was seen another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and
4 upon his heads seven diadems. And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was about to be delivered, that when she was delivered, he
5 might devour her child. And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne.
6 And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days.
7 And there was war in heaven: Michael and his angels *going forth* to war with the dragon;
8 and the dragon warred and his angels; and they prevailed not, neither was their place found any
9 more in heaven. And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole [2]world; he was cast down to the earth, and his
10 angels were cast down with him. And I heard a great voice in heaven, saying, [3]Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and night.
11 And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even
12 unto death. Therefore rejoice, O heavens, and ye that [4]dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.
13 And when the dragon saw that he was cast

[1] Or, *testament*
[2] Gr. *inhabited earth.*
[3] Or, *Now is the salvation, and the power, and the kingdom, become our God's, and the authority* is become *his Christ's*
[4] Gr. *tabernacle.*

unto the earth, he persecuted [c]the woman which brought forth the man-*child*.

14 [d]And to the woman were given two wings of a great eagle, [e]that she might fly [f]into the wilderness, into her place, where she is nourished [g]for a time, and times, and half a time, from the face of the serpent.

15 And the serpent [h]cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, [i]and went to make war with the remnant of her seed, [k]which keep the commandments of God, and have [l]the testimony of Jesus Christ.

CHAP. XIII.

1 *A beast riseth out of the sea with seven heads and ten horns.* 11 *Another beast cometh up out of the earth which supporteth the worship of the former beast.*

AND I stood upon the sand of the sea, and saw [a]a beast rise up out of the sea, [b]having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the ‖ name of blasphemy.

2 [c]And the beast which I saw was like unto a leopard, [d]and his feet were as *the feet* of a bear, [e]and his mouth as the mouth of a lion: and [f]the dragon gave him his power, [g]and his seat, [h]and great authority.

3 And I saw one of his heads [i]as it were †wounded to death; and his deadly wound was healed: and [k]all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, [l]Who *is* like unto the beast? who is able to make war with him?

5 And there was given unto him [m]a mouth speaking great things and blasphemies; and power was given unto him ‖to continue [n]forty *and* two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, [o]and his tabernacle, and them that dwell in heaven.

7 And it was given unto him [p]to make war with the saints, and to overcome them: [q]and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, [r]whose names are not written in the book of life of the Lamb slain [s]from the foundation of the world.

9 [t]If any man have an ear let him hear.

10 [u]He that leadeth into captivity shall go into captivity: [x]he that killeth with the sword, must be killed with the sword. [y]Here is the patience and the faith of the saints.

11 And I beheld another beast, [z]coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, [a]whose deadly wound was healed.

13 And [b]he doeth great wonders, [c]so that he maketh fire come down from heaven on the earth in the sight of men,

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[e] ver. 5.
[d] Ex. 19. 4.
[e] ver. 6.
[f] ch. 17. 3.
[g] Dan. 7. 25. & 12. 7.
[h] Isa. 59. 19.

[i] Gen. 3. 15. ch. 11. 7. & 13. 7.
[k] ch. 14. 12.
[l] 1 Cor. 2. 1. 1 John 5. 10. ch. 1. 2, 9. & 6. 9. & 20. 4.

[a] Dan. 7. 2, 7.
[b] ch. 12. 3. & 17. 3, 9, 12.
‖ Or, *names*, ch. 17. 3.
[c] Dan. 7. 6.
[d] Dan. 7. 5.
[e] Dan. 7. 4.
[f] ch. 12. 9.
[g] ch. 16. 10.
[h] ch. 12. 4.
[i] ver. 12, 14.
† Gr. *slain.*
[k] ch. 17. 8.
[l] ch. 18. 18.
[m] Dan. 7. 8, 11, 25. & 11. 36.
‖ Or, *to make war.*
[n] ch. 11. 2. & 12. 6.
[o] John 1. 14. Col. 2. 9.
[p] Dan. 7. 21. ch. 11. 7. & 12. 17.
[q] ch. 11. 18. & 17. 15.
[r] Ex. 32. 32. Dan. 12. 1. Phil. 4. 3. ch. 3. 5. & 20. 12, 15. & 21. 27.
[s] ch. 17. 8.
[t] ch. 2. 7.
[u] Isa. 33. 1.
[x] Gen. 9. 6. Matt. 26. 52.
[y] ch. 14. 12.
[z] ch. 11. 7.
[a] ver. 3.
[b] Deut. 13. 1, 2, 3. Matt. 24. 24. 2 Thess. 2. 9. ch. 16. 14.
[c] 1 Kings 18. 38. 2 Kings 1. 10, 12.

1 Gr. *slain.*
2 Or, *to do* his works *during* See Dan. xi. 28.
3 Gr. *tabernacle.*
4 Some ancient authorities omit *And it was given..... overcome them.*
5 Or, *written from the foundation of the world in the book..... slain*
6 The Greek text in this verse is somewhat uncertain.
7 Or, leadeth *into captivity*

down to the earth, he persecuted the woman
14 which brought forth the man *child*. And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face
15 of the serpent. And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by
16 the stream. And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his
17 mouth. And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, which keep the commandments of God, and hold the testimony of Jesus:

XIII. and he stood upon the sand of the sea.

And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names
2 of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his
3 throne, and great authority. And *I saw* one of his heads as though it had been [1]smitten unto death; and his death-stroke was healed: and
4 the whole earth wondered after the beast; and they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the
5 beast? and who is able to war with him? and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority [2]to continue forty and two
6 months. And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, *even* them that [3]dwell in the
7 heaven. [4]And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every
8 tribe and people and tongue and nation. And all that dwell on the earth shall worship him, *every one* whose name hath not been [5]written in the book of life of the Lamb that hath been
9 slain from the foundation of the world. If any
10 man hath an ear, let him hear. [6]If any man [7]*is* for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.

11 And I saw another beast coming up out of the earth; and he had two horns like unto a lamb,
12 and he spake as a dragon. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke
13 was healed. And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men.

14 And [d]deceiveth them that dwell on the earth [e]by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, [f]and did live.

15 And he had power to give †life unto the image of the beast, that the image of the beast should both speak, [g]and cause that as many as would not worship the image of the beast should be killed.

16 And he caused all, both small and great, rich and poor, free and bond, [h]†to receive a mark in their right hand, or in their foreheads;

17 And that no man might buy or sell, save he that had the mark, or [i]the name of the beast, [k]or the number of his name.

18 [l]Here is wisdom. Let him that hath understanding count [m]the number of the beast: [n]for it is the number of a man; and his number *is* six hundred threescore *and* six.

CHAP. XIV.

1 *The Lamb standing on Mount Sion with his company,* 6 *an angel preacheth the gospel;* 8 *another proclaimeth the fall of Babylon,* 15 *the harvest of the world, &c.*

AND I looked, and lo, [a]a Lamb stood on the mount Sion, and with him [b]an hundred forty *and* four thousand, [c]having his Father's name written in their foreheads.

2 And I heard a voice from heaven, [d]as the voice of many waters, and as the voice of a great thunder: and I heard the voice of [e]harpers harping with their harps:

3 And [f]they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song [g]but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; [h]for they are virgins. These are they [i]which follow the Lamb whithersoever he goeth. These †[k]were redeemed from among men, [l]*being* the firstfruits unto God and to the Lamb.

5 And [m]in their mouth was found no guile: for [n]they are without fault before the throne of God.

6 And I saw another angel [o]fly in the midst of heaven, [p]having the everlasting gospel to preach unto them that dwell on the earth, [q]and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, [r]Fear God, and give glory to him; for the hour of his judgment is come: [s]and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, [t]Babylon is fallen, is fallen, [u]that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, [x]If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same [y]shall drink of the wine of the wrath

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[d] ch. 12. 9. & 19. 20.
[e] 2 Thess. 2. 9, 10.
[f] 2 Kings 20. 7.

† Gr. *breath.*

[g] ch. 16. 2. & 19. 20. & 20. 4.

[h] ch. 14. 9. & 19. 20. & 20. 4.
† Gr. *to give them.*

[i] ch. 14. 11.
[k] ch. 15. 2.

[l] ch. 17. 9.

[m] ch. 15. 2.
[n] ch. 21. 17.

[a] ch. 5. 5.
[b] ch. 7. 4.
[c] ch. 7. 3. & 13. 16.
[d] ch. 1. 15. & 19. 6.
[e] ch. 5. 8.
[f] ch. 5. 9. & 15. 3.
[g] ver. 1.
[h] 2 Cor. 11. 2.
[i] ch. 3. 4. & 7. 15, 17. & 17. 14.
† Gr. *were bought.*
[k] ch. 5. 9.
[l] Jam. 1. 18.
[m] Ps. 32. 2. Zeph. 3. 13.
[n] Eph. 5. 27. Jude 24.
[o] ch. 8. 13.
[p] Eph. 3. 9, 10, 11. Tit. 1. 2.
[q] ch. 13. 7.
[r] ch. 11. 18 & 15 4.
[s] Neh. 9. 6. Ps. 33. 6. & 124. 8. & 140. 5, 6. Acts 14. 15. & 17. 24.
[t] Isa. 21. 9. Jer. 51. 8. ch. 18. 2.
[u] Jer. 51. 7. ch. 11. 8 & 16. 19. & 17. 2, 5. & 18. 3, 10, 18, 21. & 19. 2.
[x] ch. 13. 14, 15, 16.
[y] Ps. 75. 8. Isa. 51. 17. Jer. 25. 15.

[1] Some ancient authorities read *that even the image of the beast should speak; and he shall cause, etc.*
[2] Some ancient authorities read *Six hundred and sixteen.*
[3] Gr. *sit.*

14 And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, who hath the stroke of
15 the sword, and lived. And it was given *unto him* to give breath to it, *even* to the image of the beast, [1]that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should
16 be killed. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their fore-
17 head; and that no man should be able to buy or to sell, save he that hath the mark, *even* the name of the beast or the number of his name.
18 Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is [2]Six hundred and sixty and six.

XIV. And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father,
2 written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard *was* as *the voice* of harpers harp-
3 ing with their harps: and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, *even* they that had been
4 purchased out of the earth. These are they which were not defiled with women; for they are virgins. These *are* they which follow the Lamb whithersoever he goeth. These were purchased from among men, *to be* the firstfruits
5 unto God and unto the Lamb. And in their mouth was found no lie: they are without blemish.
6 And I saw another angel flying in mid heaven, having an eternal gospel to proclaim unto them that [3]dwell on the earth, and unto every nation
7 and tribe and tongue and people; and he saith with a great voice, Fear God, and give him glory; for the hour of his judgement is come: and worship him that made the heaven and the earth and sea and fountains of waters.
8 And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication.
9 And another angel, a third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand,
10 he also shall drink of the wine of the wrath

of God, which is [z]poured out without mixture into [z]the cup of his indignation; and [b]he shall be tormented with [c]fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And [d]the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 [e]Here is the patience of the saints: [f]here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, [g]Blessed *are* the dead [h]which die in the Lord ‖from henceforth: Yea, saith the Spirit, [i]that they may rest from their labours: and their works do follow them.

14 And I looked, and behold, a white cloud, and upon the cloud *one* sat [k]like unto the Son of man, [l]having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel [m]came out of the temple, crying with a loud voice to him that sat on the cloud, [n]Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest [o]of the earth is ‖ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, [p]which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, [q]Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into [r]the great wine-press of the wrath of God.

20 And [s]the wine-press was trodden [t]without the city, and blood came out of the wine-press, [u]even unto the horse-bridles, by the space of a thousand *and* six hundred furlongs.

CHAP. XV.

1 *The seven angels with the seven last plagues.* 3 *The song of them that overcame the beast.* 7 *The seven vials full of the wrath of God.*

AND [a]I saw another sign in heaven, great and marvellous, [b]seven angels having the seven last plagues; [c]for in them is filled up the wrath of God.

2 And I saw as it were [d]a sea of glass [e]mingled with fire: and them that had gotten the victory over the beast, [f]and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, [g]having the harps of God.

3 And they sing [h]the song of Moses the servant of God, and the song of the Lamb, saying, [i]Great and marvellous *are* thy works, Lord God Almighty; [k]just and true *are* thy ways, thou King of ‖saints.

4 [l]Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for [m]all nations shall come and worship before thee: for thy judgments are made manifest.

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[z] ch. 18. 6.
[a] ch. 16. 19.
[b] ch. 20. 10.
[c] ch. 19. 20.
[d] Isa. 34. 10. ch. 19. 3.
[e] ch. 13. 10.
[f] ch. 12. 17.
[g] Eccl. 4. 1, 2. ch. 20. 6.
[h] 1 Cor. 15. 18. 1 Thess. 4. 16.
‖ Or, *from henceforth saith the Spirit, Yea.*
[i] 2 Thess. 1. 7. Heb. 4. 9, 10. ch. 6. 11.
[k] Ezek. 1. 26. Dan. 7. 13. ch. 1. 13.
[l] ch. 6. 2.
[m] ch. 16. 17.
[n] Joel 3. 13. Matt. 13. 39.
[o] Jer. 51. 33. ch. 13. 12.
‖ Or, *dried.*
[p] ch. 16. 8.
[q] Joel 3. 13.
[r] ch. 19. 15.
[s] Isa. 63. 3. Lam. 1. 15.
[t] ch. 11. 8. Heb. 13. 12.
[u] ch. 19. 14.
[a] ch. 12. 1, 3.
[b] ch. 10. 1. & 21. 9.
[c] ch. 14. 19.
[d] ch. 4. 6. & 21. 18.
[e] Matt. 3. 11.
[f] ch. 13. 15, 16, 17.
[g] ch. 5. 8. & 14. 2.
[h] Ex. 15. 1. Deut. 31. 30. ch. 14. 3.
[i] Deut. 32. 4. Ps. 111. 2. & 139. 14.
[k] Ps. 145. 17. Hos. 14. 9. ch. 16. 7.
‖ Or, *nations*, or, *ages.*
[l] Ex. 15. 14, 15, 16. Jer. 10. 7.
[m] Isa. 66. 22.

1 Gr. *mingled.*
2 Gr. *unto ages of ages.*
3 Or, *in the Lord. From henceforth, yea, saith the Spirit*
4 Or, *the Son*
5 Gr. *dried up.*
6 Gr. *vine.*
7 Or, *upon*
8 Many ancient authorities read *nations.*

of God, which is [1]prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy
11 angels, and in the presence of the Lamb: and the smoke of their torment goeth up [2]for ever and ever; and they have no rest day and night, they that worship the beast and his image, and
12 whoso receiveth the mark of his name. Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.
13 And I heard a voice from heaven saying, Write, Blessed are the dead which die [3]in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; for their works follow with them.
14 And I saw, and behold, a white cloud; and on the cloud *I saw* one sitting like unto [4]a son of man, having on his head a golden crown, and
15 in his hand a sharp sickle. And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is [5]over-ripe.
16 And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.
17 And another angel came out from the temple which is in heaven, he also having a sharp sickle.
18 And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her
19 grapes are fully ripe. And the angel cast his sickle into the earth, and gathered the [6]vintage of the earth, and cast it into the winepress, the
20 great *winepress*, of the wrath of God. And the winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

XV. And I saw another sign in heaven, great and marvellous, seven angels having seven plagues, *which are* the last, for in them is finished the wrath of God.
2 And I saw as it were a glassy sea mingled with fire; and them that come victorious from the beast, and from his image, and from the number of his name, standing [7]by the glassy sea,
3 having harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the [8]ages.
4 Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

5 And after that I looked, and behold, [n]the temple of the tabernacle of the testimony in heaven was opened:

6 [o]And the seven angels came out of the temple, having the seven plagues, [p]clothed in pure and white linen, and having their breasts girded with golden girdles.

7 [q]And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, [r]who liveth for ever and ever.

8 And [s]the temple was filled with smoke [t]from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAP. XVI.

1 *Seven angels commanded to pour out their vials on the earth:* 2 *great plagues follow thereupon.* 15 *Christ cometh suddenly.*

AND I heard a great voice out of the temple, saying [a]to the seven angels, Go your ways, and pour out the vials [b]of the wrath of God upon the earth.

2 And the first went, and poured out his vial [c]upon the earth; and [d]there fell a noisome and grievous sore upon the men [e]which had the mark of the beast, and *upon* them [f]which worshipped his image.

3 And the second angel poured out his vial [g]upon the sea; and [h]it became as the blood of a dead *man;* [i]and every living soul died in the sea.

4 And the third angel poured out his vial [k]upon the rivers and fountains of waters: [l]and they became blood.

5 And I heard the angel of the waters say, [m]Thou art righteous, O Lord, [n]which art, and wast, and shalt be, because thou hast judged thus.

6 For [o]they have shed the blood [p]of saints and prophets, [q]and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, [r]Lord God Almighty, [s]true and righteous *are* thy judgments.

8 And the fourth angel poured out his vial [t]upon the sun; [u]and power was given unto him to scorch men with fire.

9 And men were ‖scorched with great heat, and [x]blasphemed the name of God, which hath power over these plagues: [y]and they repented not [z]to give him glory.

10 And the fifth angel poured out his vial [a]upon the seat of the beast; [b]and his kingdom was full of darkness; [c]and they gnawed their tongues for pain,

11 And [d]blasphemed the God of heaven, because of their pains and [e]their sores, [f]and repented not of their deeds.

12 And the sixth angel poured out his vial [g]upon the great river Euphrates; [h]and the water thereof was dried up, [i]that the way of the kings of the east might be prepared.

13 And I saw three unclean [k]spirits like frogs *come* out of the mouth of [l]the dragon, and out of the mouth of the beast, and out of the mouth of [m]the false prophet.

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[n] ch. 11. 19. See Num. 1. 50.
[o] ver. 1.
[p] Ex. 28. 6, 8. Ezek. 44. 17, 18. ch. 1. 13.
[q] ch. 4. 6.
[r] 1 Thess. 1. 9. ch. 4. 9. & 10. 6.
[s] Ex. 40. 34. 1 Kings 8. 10. 2 Chron. 5. 14. Isa. 6. 4.
[t] 2 Thess. 1. 9.

[a] ch. 15. 1.
[b] ch. 14. 10. & 15. 7.
[c] ch. 8. 7.
[d] Ex. 9. 9, 10, 11.
[e] ch. 13. 16, 17.
[f] ch. 13. 14.
[g] ch. 8. 8.
[h] Ex. 7. 17, 20.
[i] ch. 8. 9.
[k] ch. 8. 10.
[l] Ex. 7. 20.
[m] ch. 15. 3.
[n] ch. 1. 4, 8. & 4. 8. & 11. 17.
[o] Matt. 23. 34, 35. ch. 3. 15.
[p] ch. 11. 18. & 18. 20.
[q] Isa. 49. 26.
[r] ch. 15. 3.
[s] ch. 13 10. & 14. 10. & 19. 2.
[t] ch. 8. 12.
[u] ch. 9. 17, 18. & 14. 18.
‖ Or, *burned.*
[x] ver. 11, 21.
[y] Dan. 5. 22, 23. ch. 9. 20.
[z] ch. 11. 13. & 14. 7.
[a] ch. 13. 2.
[b] ch. 9. 2.
[c] ch. 11. 10.
[d] ver. 9, 21.
[e] ver. 2.
[f] ver. 9.
[g] ch. 9. 14.
[h] See Jer. 50. 38. & 51. 36.
[i] Isa. 41. 2, 25.
[k] 1 John 4. 1, 2, 3.
[l] ch. 12. 3, 9.
[m] ch. 19. 20. & 20. 10.

1 Many ancient authorities read *in linen.*
2 Gr. *unto the ages of the ages.*
3 Or, *there came*
4 Gr. *soul of life.*
5 Some ancient authorities read *and they became.*
6 Or, *judge Because they .....prophets, thou hast given them blood also to drink*
7 Or, *him*

5 And after these things I saw, and the temple of the tabernacle of the testimony in heaven
6 was opened: and there came out from the temple the seven angels that had the seven plagues, arrayed [1]with *precious* stone, pure *and* bright, and girt about their breasts with golden girdles.
7 And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth [2]for ever and ever.
8 And the temple was filled with smoke from the glory of God, and from his power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.

XVI. And I heard a great voice out of the temple, saying to the seven angels, Go ye, and pour out the seven bowls of the wrath of God into the earth.
2 And the first went, and poured out his bowl into the earth; and [3]it became a noisome and grievous sore upon the men which had the mark of the beast, and which worshipped his image.
3 And the second poured out his bowl into the sea; and [3]it became blood as of a dead man; and every [4]living soul died, *even* the things that were in the sea.
4 And the third poured out his bowl into the rivers and the fountains of the waters; [5]and [3]it
5 became blood. And I heard the angel of the waters saying, Righteous art thou, which art and which wast, thou Holy One, because thou
6 didst thus [6]judge: for they poured out the blood of saints and prophets, and blood hast thou given them to drink: they are worthy.
7 And I heard the altar saying, Yea, O Lord God, the Almighty, true and righteous are thy judgements.
8 And the fourth poured out his bowl upon the sun; and it was given unto [7]it to scorch men
9 with fire. And men were scorched with great heat: and they blasphemed the name of the God which hath the power over these plagues; and they repented not to give him glory.
10 And the fifth poured out his bowl upon the throne of the beast, and his kingdom was darkened; and they gnawed their tongues for pain,
11 and they blasphemed the God of heaven because of their pains and their sores; and they repented not of their works.
12 And the sixth poured out his bowl upon the great river, the *river* Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that *come* from the
13 sunrising. And I saw *coming* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs:

14 [n]For they are the spirits of devils, [o]working miracles, *which* go forth unto the kings of the earth, [p]and of the whole world, to gather them to [q]the battle of that great day of God Almighty.

15 [r]Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, [s]lest he walk naked, and they see his shame.

16 [t]And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, [u]It is done.

18 And [x]there were voices, and thunders, and lightnings; [y]and there was a great earthquake, [z]such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

19 And [a]the great city was divided into three parts, and the cities of the nations fell: and great Babylon [b]came in remembrance before God, [c]to give unto her the cup of the wine of the fierceness of his wrath.

20 And [d]every island fled away, and the mountains were not found.

21 [e]And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and [f]men blasphemed God because of [g]the plague of the hail; for the plague thereof was exceeding great.

CHAP. XVII.

3, 4 *A woman arrayed in purple and scarlet, with a golden cup in her hand, sitteth upon the beast;* 5 *her name;* 6 *she is drunken with the blood of the saints.* 7 *The interpretation of the seven heads and ten horns, &c.*

AND there came [a]one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; [b]I will shew unto thee the judgment of [c]the great whore [d]that sitteth upon many waters;

2 [e]With whom the kings of the earth have committed fornication, and [f]the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit [g]into the wilderness: and I saw a woman sit [h]upon a scarlet-coloured beast, full of [i]names of blasphemy, [k]having seven heads and [l]ten horns.

4 And the woman [m]was arrayed in purple and scarlet colour, [n]and †decked with gold and precious stones and pearls, [o]having a golden cup in her hand [p]full of abominations and filthiness of her fornication:

5 And upon her forehead *was* a name written, [q]MYSTERY, BABYLON [r]THE GREAT, [s]THE MOTHER OF ‖HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw [t]the woman drunken [u]with the blood of the saints, and with the blood of [x]the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and ten horns.

8 The beast that thou sawest, was, and is not;

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[n] 1 Tim. 4. 1. Jam. 3. 15.
[o] 2 Thess. 2. 9. ch. 13. 13, 14. & 19. 20.
[p] Luke 2. 1.
[q] ch. 17. 14. & 19. 19. & 20. 8.
[r] Matt. 24. 43. 1 Thess. 5. 2. 2 Pet. 3. 10. ch. 3. 3.
[s] 2 Cor. 5. 3. ch. 3. 4, 18.
[t] ch. 19. 19.
[u] ch. 21. 6.

[x] ch. 4. 5. & 8. 5. & 11. 19.
[y] ch. 11. 13.
[z] Dan. 12. 1.

[a] ch. 14. 8. & 17. 18.
[b] ch. 18. 5.
[c] Isa. 51. 17, 23. Jer. 25. 15, 16. ch. 14. 10.
[d] ch. 6. 14.
[e] ch. 11. 19.
[f] ver. 9, 11.
[g] See Ex. 9. 23, 24, 25.

[a] ch. 21. 9.
[b] ch. 16. 19. & 18. 16, 17, 19.
[c] Nah. 3. 4. ch. 19. 2.
[d] Jer. 51. 13. ver. 15.
[e] ch. 18. 3.
[f] Jer. 51. 7. ch. 14. 8. & 18. 3.
[g] ch. 12. 6, 14.
[h] ch. 12. 3.
[i] ch. 13. 1.
[k] ver. 9.
[l] ver. 12.
[m] ch. 18. 12, 16.
[n] Dan. 11. 38.
† Gr. *gilded.*
[o] Jer. 51. 7. ch. 18. 6.
[p] ch. 14. 8.
[q] 2 Thess. 2. 7.
[r] ch. 11. 8. & 14. 8. & 16. 19. & 18. 2, 10, 21.
[s] ch. 18. 9. & 19. 2.
‖ Or, *fornications.*
[t] ch. 18. 24.
[u] ch. 13. 15. & 16. 6.
[x] ch. 6. 9, 10. & 12. 11.

1 Gr. *demons.*
2 Or, *upon*
3 Gr. *inhabited earth.*
4 Some ancient authorities read *there was a man.*
5 Or, *names full of blasphemy*
6 Gr. *gilded.*
7 Or, *and of the unclean things*
8 Or, *a mystery,* BABYLON THE GREAT
9 Or, *witnesses*

14 for they are spirits of [1]devils, working signs; which go forth [2]unto the kings of the whole
[3]world, to gather them together unto the war of
15 the great day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked,
16 and they see his shame.) And they gathered them together into the place which is called in Hebrew Har-Magedon.

17 And the seventh poured out his bowl upon the air; and there came forth a great voice out of the temple, from the throne, saying, It is
18 done: and there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since [4]there were men upon the earth, so great an earthquake, so
19 mighty. And the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the
20 wine of the fierceness of his wrath. And every island fled away, and the mountains were not
21 found. And great hail, *every stone* about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.

XVII. And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will shew thee the judgement of the great harlot
2 that sitteth upon many waters; with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken
3 with the wine of her fornication. And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-coloured beast, [5]full of names of blasphemy,
4 having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and [6]decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, [7]even the unclean things of
5 her fornication, and upon her forehead a name written, [8]MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINA-
6 TIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the [9]martyrs of Jesus. And when I saw her, I wondered with a great wonder.
7 And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns.
8 The beast that thou sawest was, and is not;

and [y]shall ascend out of the bottomless pit, and [z]go into perdition: and they that dwell on the earth [a]shall wonder, ([b]whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is.

9 And [c]here *is* the mind which hath wisdom. [d]The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, [e]and goeth into perdition.

12 And [f]the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 [g]These shall make war with the Lamb, and the Lamb shall overcome them: [h]for he is Lord of lords, and King of kings; [i]and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, [k]The waters which thou sawest, where the whore sitteth, [l]are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, [m]these shall hate the whore, and shall make her desolate [n]and naked, and shall eat her flesh, and [o]burn her with fire.

17 [p]For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, [q]until the words of God shall be fulfilled.

18 And the woman which thou sawest [r]is that great city, [s]which reigneth over the kings of the earth.

CHAP. XVIII.

2 The fall of Babylon: 4 God's people commanded to go out of her, &c.

AND [a]after these things I saw another angel come down from heaven, having great power; [b]and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, [c]Babylon the great is fallen, is fallen, and [d]is become the habitation of devils, and the hold of every foul spirit, and [e]a cage of every unclean and hateful bird.

3 For all nations [f]have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, [g]and the merchants of the earth are waxed rich through the ‖ abundance of her delicacies.

4 And I heard another voice from heaven, saying, [h]Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 [i]For her sins have reached unto heaven, and [k]God hath remembered her iniquities.

6 [l]Reward her even as she rewarded you, and double unto her double according to her works: [m]in the cup which she hath filled, [n]fill to her double.

7 [o]How much she hath glorified herself and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a [p]queen, and am no widow, and shall see no sorrow.

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y ch. 11. 7. & 13. 1.
z ch. 13. 10. ver. 11.
a ch. 13. 3.
b ch. 13. 8.
c ch. 13. 18.
d ch. 13. 1.
e ver. 8.
f Dan. 7. 20. Zech. 1. 18, 19, 21. ch. 13. 1.
g ch. 16. 14. & 19. 19.
h Deut. 10. 17. 1 Tim. 6. 15. ch. 19. 16.
i Jer. 50. 44, 45. ch. 14. 4.
k Isa. 8. 7. ver. 1.
l ch. 13. 7.
m Jer. 50. 41, 42. ch. 16. 12.
n Ezek. 16. 37-44. ch. 18. 16.
o ch. 18. 8.
p 2 Thess. 2. 11.
q ch. 10. 7.
r ch. 16. 19.
s ch. 12. 4.
a ch. 17. 1.
b Ezek. 43. 2.
c Isa. 13. 19. & 21. 9. Jer. 51. 8. ch. 14. 8.
d Isa. 13. 21. & 21. 8. & 34. 14. Jer. 50. 39. & 51. 37.
e Isa. 14. 23. & 34. 11.
Mark 5. 2, 3.
f ch. 14. 8. & 17. 2.
g ver. 11, 15. Isa. 47. 15.
‖ Or, *power*.
h Isa. 48. 20. & 52. 11. Jer. 50. 8. & 51. 6, 45. 2 Cor. 6. 17.
i Gen. 18. 20, 21. Jer. 51. 9. Jonah 1. 2.
k ch. 16. 19.
l Ps. 137. 8. Jer. 50. 15, 29. & 51. 24, 49. 2 Tim. 4. 14. ch. 13. 10.
m ch. 14. 10.
n ch. 16. 19.
o Ezek. 28. 2, &c.
p Isa. 47. 7, 8. Zeph. 2. 15.

and is about to come up out of the abyss, [1]and to go into perdition. And they that dwell on the earth shall wonder, *they* whose name hath not been written [2]in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and [3]shall 9 come. Here is the [4]mind which hath wisdom. The seven heads are seven mountains, on which 10 the woman sitteth: and [5]they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must con- 11 tinue a little while. And the beast that was, and is not, is himself also an eighth, and is of 12 the seven; and he goeth into perdition. And the ten horns that thou sawest are ten kings, which have received no kingdom as yet; but they receive authority as kings, with the beast, 13 for one hour. These have one mind, and they give their power and authority unto the beast. 14 These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they *also shall overcome* that are with him, called and chosen 15 and faithful. And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and 16 tongues. And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with 17 fire. For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words 18 of God should be accomplished. And the woman whom thou sawest is the great city, which [6]reigneth over the kings of the earth.

XVIII. After these things I saw another angel coming down out of heaven, having great authority; and the earth was 2 lightened with his glory. And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of [7]devils, and a [8]hold of every unclean spirit, and a [8]hold of 3 every unclean and hateful bird. For [9]by [10]the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her [11]wantonness.

4 And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye 5 receive not of her plagues: for her sins [12]have reached even unto heaven, and God hath remem- 6 bered her iniquities. Render unto her even as she rendered, and double *unto her* the double according to her works: in the cup which she min- 7 gled, mingle unto her double. How much soever she glorified herself, and waxed [13]wanton, so much give her of torment and mourning: for she saith in her heart, I sit a queen, and am no widow, and shall in no wise see mourning

[1] Some ancient authorities read *and he goeth.*
[2] Gr. *on.*
[3] Gr. *shall be present.*
[4] Or, *meaning*
[5] Or, *there are*
[6] Gr. *hath a kingdom.*
[7] Gr. *demons.*
[8] Or, *prison*
[9] Some authorities read *of the wine..... have drunk.*
[10] Some ancient authorities omit *the wine of.*
[11] Or, *luxury*
[12] Or, *clave together*
[13] Or, *luxurious*

8 Therefore shall her plagues come [q]in one day, death, and mourning, and famine; and [r]she shall be utterly burned with fire: [s]for strong *is* the Lord God who judgeth her.

9 And [t]the kings of the earth, who have committed fornication and lived deliciously with her, [u]shall bewail her, and lament for her, [x]when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, [y]Alas, alas! that great city Babylon, that mighty city! [z]for in one hour is thy judgment come.

11 And [a]the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 [b]The merchandise of gold and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all ‖ thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and ‖ slaves, and [c]souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 [d]The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas! that great city, [e]that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 [f]For in one hour so great riches is come to nought. And [g]every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 [h]And cried when they saw the smoke of her burning, saying, [i]What *city is* like unto this great city!

19 And [k]they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! [l]for in one hour is she made desolate.

20 [m]Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for [n]God hath avenged you on her.

21 And a mighty angel took up a stone like a great mill-stone, and cast *it* into the sea, saying, [o]Thus with violence shall that great city Babylon be thrown down, [p]and shall be found no more at all.

22 [q]And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a mill-stone shall be heard no more at all in thee;

23 [r]And the light of a candle shall shine no more at all in thee; [s]and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for [t]thy merchants were the great men of the earth; [u]for by thy sorceries were all nations deceived.

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[q] Isa. 47. 9. ver. 10.
[r] ch. 17. 16.
[s] Jer. 50. 34. ch. 11. 17.
[t] Ezek. 26. 16, 17. ch. 17. 2. ver. 3.
[u] Jer. 50. 46.
[x] ver. 18. ch. 19. 3.
[y] Isa. 21. 9. ch. 14. 8.
[z] ver. 17, 19.
[a] Ezek. 27. 27-36. ver. 3.

[b] ch. 17. 4.
‖ Or, *sweet.*

‖ Or, *bodies.*
[c] Ezek. 27. 13.

[d] ver. 3, 11.
[e] ch. 17. 4.
[f] ver. 10.
[g] Isa. 23. 14. Ezek. 27. 29.
[h] Ezek. 27. 30, 31. ver. 9.
[i] ch. 13. 4.
[k] Josh. 7. 6. 1 Sam. 4. 12. Job 2. 12. Ezek. 27. 30.
[l] ver. 8.
[m] Isa. 44. 23. & 49. 13. Jer. 51. 48.
[n] Luke 11. 49, 50. ch. 19. 2.
[o] Jer. 51. 64.
[p] ch. 12. 8. & 16. 20.
[q] Isa. 24. 8. Jer. 7. 34. & 16. 9. & 25. 10. Ezek. 26. 13.
[r] Jer. 25. 10.
[s] Jer. 7. 34. & 16. 9. & 25. 10. & 33. 11.
[t] Isa. 23. 8.
[u] 2 Kings 9. 22. Nah. 3. 4. ch. 17. 2, 5.

[1] Some ancient authorities omit *the Lord.*
[2] Or, *luxuriously*
[3] Gr. *cargo.*
[4] Gr. *amomum.*
[5] Gr. *bodies.*
[6] Or, *lives*
[7] Gr. *gilded.*
[8] Gr. *work the sea.*
[9] Gr. *one.*
[10] Some ancient authorities omit *of whatsoever craft.*

8 Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is [1]the
9 Lord God which judged her. And the kings of the earth, who committed fornication and lived [2]wantonly with her, shall weep and wail over her, when they look upon the smoke of
10 her burning, standing afar off for the fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour is thy
11 judgement come. And the merchants of the earth weep and mourn over her, for no man
12 buyeth their [3]merchandise any more; [3]merchandise of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; and all thyine wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron, and marble;
13 and cinnamon, and [4]spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and *merchandise* of horses and chariots and
14 [5]slaves; and [6]souls of men. And the fruits which thy soul lusted after are gone from thee, and all things that were dainty and sumptuous are perished from thee, and *men* shall find them
15 no more at all. The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and mourn-
16 ing; saying, Woe, woe, the great city, she that was arrayed in fine linen and purple and scarlet, and [7]decked with gold and precious stone
17 and pearl! for in one hour so great riches is made desolate. And every shipmaster, and every one that saileth any whither, and mariners, and as many as [8]gain their living by sea,
18 stood afar off, and cried out as they looked upon the smoke of her burning, saying, What
19 *city* is like the great city? And they cast dust on their heads, and cried, weeping and mourning, saying, Woe, woe, the great city, wherein were made rich all that had their ships in the sea by reason of her costliness! for in one hour
20 is she made desolate. Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgement on her.

21 And [9]a strong angel took up a stone as it were a great millstone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found
22 no more at all. And the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, [10]of whatsoever craft, shall be found any more at all in thee; and the voice of a mill-
23 stone shall be heard no more at all in thee; and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived.

24 And [x]in her was found the blood of prophets, and of saints, and of all that [y]were slain upon the earth.

CHAP. XIX.

1 *God is praised in heaven for judging the great whore, and avenging the blood of his saints.* 7 *The marriage of the Lamb.* 10 *The angel will not be worshipped.* 17 *The fowls called to the great slaughter.*

AND after these things [a]I heard a great voice of much people in heaven, saying, Alleluia: [b]Salvation, and glory, and honour, and power, unto the Lord our God:

2 For [c]true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and [d]hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And [e]her smoke rose up for ever and ever.

4 And [f]the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, [g]Amen, Alleluia.

5 And a voice came out of the throne, saying, [h]Praise our God, all ye his servants, and ye that fear him, [i]both small and great.

6 [k]And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for [l]the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for [m]the marriage of the Lamb is come, and his wife hath made herself ready.

8 And [n]to her was granted that she should be arrayed in fine linen, clean and ‖white: [o]for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, [p]blessed *are* they which are called unto the marriage-supper of the Lamb. And he saith unto me, [q]These are the true sayings of God.

10 And [r]I fell at his feet to worship him. And he said unto me, [s]See *thou do it* not: I am thy fellow-servant, and of thy brethren [t]that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 [u]And I saw heaven opened, and behold, [x]a white horse; and he that sat upon him *was* called [y]Faithful and True, and [z]in righteousness he doth judge and make war.

12 [a]His eyes *were* as a flame of fire, [b]and on his head *were* many crowns; [c]and he had a name written, that no man knew, but he himself.

13 [d]And he *was* clothed with a vesture dipped in blood: and his name is called [e]The Word of God.

14 [f]And the armies *which were* in heaven followed him upon white horses, [g]clothed in fine linen, white and clean.

15 And [h]out of his mouth goeth a sharp sword, that with it he should smite the nations: and [i]he shall rule them with a rod of iron: and [k]he treadeth the wine-press of the fierceness and wrath of Almighty God.

16 And [l]he hath on *his* vesture and on his thigh a name written, [m]KING OF KINGS, AND LORD OF LORDS.

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[x] ch. 17. 6.
[y] Jer. 51. 49.
[a] ch. 11. 15.
[b] ch. 4. 11. & 7. 10, 12. & 12. 10.
[c] ch. 15. 3. & 16. 7.
[d] Deut. 32. 43. ch. 6. 10. & 18. 20.
[e] Isa. 34. 10. ch. 14. 11. & 18. 9, 18.
[f] ch. 4. 4, 6, 10. & 5. 14.
[g] 1 Chron. 16. 36. Neh. 5. 13. & 8. 6. ch. 5. 14.
[h] Ps. 134. 1. & 135. 1.
[i] ch. 11. 18. & 20. 12.
[k] Ezek. 1. 24. & 43. 2. ch. 14. 2.
[l] ch. 11. 15, 17. & 12. 10. & 21. 22.
[m] Matt. 22. 2. & 25. 10. 2 Cor. 11. 2. Eph. 5. 32. ch. 21. 2, 9.
[n] Ps. 45. 13, 14. Ezek. 16. 10. ch. 3. 18.
‖ Or, *bright.*
[o] Ps. 132. 9.
[p] Matt. 22. 2, 3. Luke 14. 15, 16.
[q] ch. 21. 5. & 22. 6.
[r] ch. 22. 8.
[s] Acts 10. 26. & 14. 14, 15. ch. 22. 9.
[t] 1 John 5. 10. ch. 12. 17.
[u] ch. 15. 5.
[x] ch. 6. 2.
[y] ch. 3. 14.
[z] Isa. 11. 4.
[a] ch. 1. 14. & 2. 18.
[b] ch. 6. 2.
[c] ch. 2. 17. ver. 16.
[d] Isa. 63. 2, 3.
[e] John 1. 1. 1 John 5. 7.
[f] ch. 14. 20.
[g] Matt. 28. 3. ch. 4. 4. & 7. 9.
[h] Isa. 11. 4. 2 Thess. 2. 8. ch. 1. 16. ver. 21.
[i] Ps. 2. 9. ch. 2. 27. & 12. 5.
[k] Isa. 63. 3. ch. 14. 19, 20.
[l] ver. 12.
[m] Dan. 2. 47. 1 Tim. 6. 15. ch. 17. 14.

1 Gr. *have said.*
2 Gr. *unto the ages of the ages.*
3 Some ancient authorities omit *called.*
4 Some ancient authorities read *aipped in.*
5 Gr. *wine-press of the wine of the fierceness.*

24 And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth.

XIX. After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory,
2 and power, belong to our God: for true and righteous are his judgements; for he hath judged the great harlot, which did corrupt the earth with her fornication, and he hath avenged
3 the blood of his servants at her hand. And a second time they [1]say, Hallelujah. And her
4 smoke goeth up [2]for ever and ever. And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth
5 on the throne, saying, Amen; Hallelujah. And a voice came forth from the throne, saying, Give praise to our God, all ye his servants, ye
6 that fear him, the small and the great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty, reigneth.
7 Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made
8 herself ready. And it was given unto her that she should array herself in fine linen, bright *and* pure: for the fine linen is the righteous
9 acts of the saints. And he saith unto me, Write, Blessed are they which are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of God.
10 And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.
11 And I saw the heaven opened; and behold, a white horse, and he that sat thereon, [3]called Faithful and True; and in righteousness he
12 doth judge and make war. And his eyes *are* a flame of fire, and upon his head *are* many diadems; and he hath a name written, which
13 no one knoweth but he himself. And he *is* arrayed in a garment [4]sprinkled with blood: and his name is called The Word of God.
14 And the armies which are in heaven followed him upon white horses, clothed in fine linen,
15 white *and* pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the [5]wine-press of the fierceness of the wrath of Almighty
16 God. And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying [n]to all the fowls that fly in the midst of heaven, [o]Come, and gather yourselves together unto the supper of the great God;

18 [p]That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, *both* free and bond, both small and great.

19 [q]And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 [r]And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and [s]them that worshipped his image. [t]These both were cast alive into a lake of fire [u]burning with brimstone.

21 And the remnant [x]were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: [y]and all the fowls [z]were filled with their flesh.

CHAP. XX.

2 *Satan bound for a thousand years.* 5 *The first resurrection.* 6 *They blessed that have part therein.* 7 *Satan let loose again.* 10 *The devil cast into the lake of fire and brimstone.* 11 *The general resurrection.*

AND I saw an angel come down from heaven, [a]having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on [b]the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

3 And cast him into the bottomless pit, and shut him up, and [d]set a seal upon him, [e]that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

4 And I saw [f]thrones, and they sat upon them, and [g]judgment was given unto them: and *I saw* [h]the souls of them that were beheaded for the witness of Jesus, and for the word of God, and [i]which had not worshipped the beast, [k]neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and [l]reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6 Blessed and holy *is* he that hath part in the first resurrection: on such [m]the second death hath no power, but they shall [n]be priests of God and of Christ, [o]and shall reign with him a thousand years.

7 And when the thousand years are expired, [p]Satan shall be loosed out of his prison,

8 And shall go out [q]to deceive the nations which are in the four quarters of the earth, [r]Gog and Magog, [s]to gather them together to battle: the number of whom *is* as the sand of the sea.

9 [t]And they went up on the breadth of the earth, and compassed the camp of the saints about, and

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[n] ver. 21.
[o] Ezek. 39. 17.
[p] Ezek. 39. 18, 20.
[q] ch. 16. 16. & 17. 13, 14.
[r] ch. 16. 13, 14.
[s] ch. 13. 12, 15.
[t] ch. 20. 10. See Dan. 7. 11.
[u] ch. 14. 10. & 21. 8.
[x] ver. 15.
[y] ver. 17, 18.
[z] ch. 17. 16.
[a] ch. 1. 18. & 9. 1.
[b] ch. 12. 9. See 2 Pet. 2. 4. Jude 6.
[d] Dan. 6. 17.
[e] ch. 16. 14, 16. ver. 8.
[f] Dan. 7. 9, 22, 27. Matt. 19. 28. Luke 22. 30.
[g] 1 Cor. 6. 2, 3.
[h] ch. 6. 9.
[i] ch. 13. 12.
[k] ch. 13. 15, 16.
[l] Rom. 8. 17. 2 Tim. 2. 12. ch. 5. 10.
[m] ch. 2. 11. & 21. 8.
[n] Isa. 61. 6. 1 Pet. 2. 9. ch. 1. 6. & 5. 10.
[o] ver. 4.
[p] ver. 2.
[q] ver. 3, 10.
[r] Ezek. 38. 2. & 39. 1.
[s] ch. 16. 14.
[t] Isa. 8. 8. Ezek. 38. 9, 16.

1 Gr. *one.*
2 Or, *military tribunes* Gr. *chiliarchs.*
3 Gr. *upon.*
4 Or, *authority*
5 Some ancient authorities read *the.*

17 And I saw [1]an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come *and* be gathered together unto the great supper of God;
18 that ye may eat the flesh of kings, and the flesh of [2]captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great.
19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse,
20 and against his army. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image: they twain were cast alive into the lake of fire that burneth
21 with brimstone: and the rest were killed with the sword of him that sat upon the horse, *even the sword* which came forth out of his mouth: and all the birds were filled with their flesh.

XX. And I saw an angel coming down out of heaven, having the key of the
2 abyss and a great chain [3]in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a
3 thousand years, and cast him into the abyss, and shut *it*, and sealed *it* over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.
4 And I saw thrones, and they sat upon them, and judgement was given unto them: and *I saw* the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand
5 years. The rest of the dead lived not until the thousand years should be finished. This is the
6 first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no [4]power; but they shall be priests of God and of Christ, and shall reign with him [5]a thousand years.
7 And when the thousand years are finished,
8 Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the
9 number of whom is as the sand of the sea. And they went up over the breadth of the earth, and compassed the camp of the saints about, and

the beloved city: and fire came down from God out of heaven, and devoured them.

10 [u]And the devil that deceived them was cast into the lake of fire and brimstone, [x]where the beast and the false prophet *are*, and [y]shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face [z]the earth and the heaven fled away; [a]and there was found no place for them.

12 And I saw the dead, [b]small and great, stand before God; [c]and the books were opened: and another [d]book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, [e]according to their works.

13 And the sea gave up the dead which were in it; and [f]death and ‖ hell delivered up the dead which were in them: [g]and they were judged every man according to their works.

14 And [h]death and hell were cast into the lake of fire. [i]This is the second death.

15 And whosoever was not found written in the book of life [k]was cast into the lake of fire.

CHAP. XXI.

1 *A new heaven and a new earth.* 3 *The blessedness of God's people.* 8 *The judgment of the wicked.* 10 *A description of the heavenly Jerusalem.*

AND [a]I saw a new heaven and a new earth: [b]for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw [c]the holy city, new Jerusalem, coming down from God out of heaven, prepared [d]as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying, Behold, [e]the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 [f]And God shall wipe away all tears from their eyes; [g]and there shall be no more death, [h]neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And [i]he that sat upon the throne said, [k]Behold, I make all things new. And he said unto me, Write: for [l]these words are true and faithful.

6 And he said unto me, [m]It is done. [n]I am Alpha and Omega, the beginning and the end. [o]I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit ‖ all things; and [p]I will be his God, and he shall be my son.

8 [q]But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in [r]the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of [s]the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee [t]the bride, the Lamb's wife.

10 And he carried me away [u]in the spirit to a great and high mountain, and shewed me [x]that great city, the holy Jerusalem, descending out of heaven from God,

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[u] ver. 8.
[x] ch. 19. 20.
[y] ch. 14. 10, 11.
[z] 2 Pet. 3. 7, 10, 11. ch. 21. 1.
[a] Dan. 2. 35.
[b] ch. 19. 5.
[c] Dan. 7. 10.
[d] Ps. 69. 28. Dan. 12. 1. Phil. 4. 3. ch. 3. 5. & 13. 8. & 21. 27.
[e] Jer. 17. 10. & 32. 19. Matt. 16. 27. Rom. 2. 6. ch. 2. 23. & 22. 12. ver. 13.
[f] ch. 6. 8. ‖ Or, *the grave.*
[g] ver. 12.
[h] 1 Cor. 15. 26, 54, 55.
[i] ver. 6. ch. 21. 8.
[k] ch. 19. 20.
[a] Isa. 65. 17. & 66. 22. 2 Pet. 3. 13.
[b] ch. 20. 11.
[c] Isa. 52. 1. Gal. 4. 26. Heb. 11. 10. & 12. 22. & 13. 14. ch. 3. 12. ver. 10.
[d] Isa. 54. 5. & 61. 10. 2 Cor. 11. 2.
[e] Lev. 26. 11, 12. Ezek. 43. 7. 2 Cor. 6. 16. ch. 7. 15.
[f] Isa. 25. 8. ch. 7. 17.
[g] 1 Cor. 15. 26, 54. ch. 20. 14.
[h] Isa. 35. 10. & 61. 3. & 65. 19.
[i] ch. 4. 2, 9. & 5. 1. & 20. 11.
[k] Isa. 43. 19. 2 Cor. 5. 17.
[l] ch. 19. 9.
[m] ch. 16. 17.
[n] ch. 1. 8. & 22. 13.
[o] Isa. 12. 3. & 55. 1. John 4. 10, 14. & 7. 37. ch. 22. 17.
‖ Or, *these things.*
[p] Zech. 8. 8. Heb. 8. 10.
[q] 1 Cor. 6. 9, 10. Gal. 5. 19, 20, 21. Eph. 5. 5. 1 Tim. 1. 9. Heb. 12. 14. ch. 22. 15.
[r] ch. 20. 14, 15.
[s] ch. 15. 1, 6, 7.
[t] ch. 19. 7. ver. 2.
[u] ch. 1. 10. & 17. 3.
[x] Ezek. 48. ver. 2.

[1] Some ancient authorities insert *from God.*
[2] Gr. *unto the ages of the ages.*
[3] Or, *the holy city Jerusalem coming down new out of heaven*
[4] Gr. *tabernacle.*
[5] Some ancient authorities omit, and be *their God.*
[6] Or, *Write, These words are faithful and true.*

the beloved city: and fire came down [1]out of
10 heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night [2]for ever and ever.

11 And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place
12 for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of the things which were written in
13 the books, according to their works. And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them: and they were judged every man ac-
14 cording to their works. And death and Hades were cast into the lake of fire. This is the
15 second death, *even* the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire.

XXI. And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no
2 more. And I saw [3]the holy city, new Jerusalem, coming down out of heaven from God, made
3 ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall [4]dwell with them, and they shall be his peoples, and God himself shall be with them,
4 [5]*and be* their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are
5 passed away. And he that sitteth on the throne said, Behold, I make all things new. And he saith, [6]Write: for these words are faithful and
6 true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.
7 He that overcometh shall inherit these things; and I will be his God, and he shall be my son.
8 But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part *shall be* in the lake that burneth with fire and brimstone; which is the second death.

9 And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will shew thee
10 the bride, the wife of the Lamb. And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God,

11 [y]Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper-stone, clear as crystal;

12 And had a wall great and high, *and* had [z]twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel.

13 [a]On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates.

14 And the wall of the city had twelve foundations, and [b]in them the names of the twelve apostles of the Lamb.

15 And he that talked with me, [c]had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal.

17 And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

18 And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

19 [d]And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl; [e]and the street of the city *was* pure gold, as it were transparent glass.

22 [f]And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 [g]And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

24 [h]And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 [i]And the gates of it shall not be shut at all by day: for [k]there shall be no night there.

26 [l]And they shall bring the glory and honour of the nations into it.

27 And [m]there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie; but they which are written in the Lamb's [n]book of life.

CHAP. XXII.

1 *The river of the water of life.* 2 *The tree of life.* 5 *The light of the city of God is himself.* 9 *The angel will not be worshipped.* 18 *Nothing may be added to the word of God, nor taken therefrom.*

AND he shewed me [a]a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 [b]In the midst of the street of it, and on either side of the river, *was there* [c]the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit

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[y] ch. 22. 5. ver. 23.
[z] Ezek. 48. 31-34.
[a] Ezek. 48. 31-34.
[b] Matt. 16. 18. Gal. 2. 9. Eph. 2. 20.
[c] Ezek. 40. 3. Zech. 2. 1. ch. 11. 1.
[d] Isa. 54. 11.
[e] ch. 22. 2.
[f] John 4. 23.
[g] Isa. 24. 23. & 60. 19, 20. ch. 22. 5. ver. 11.
[h] Isa. 60. 3, 5, 11. & 66. 12.
[i] Isa. 60. 11.
[k] Isa. 60. 20. Zech. 14. 7. ch. 22. 5.
[l] ver. 24.
[m] Isa. 35. 8. & 52. 1. & 60. 21. Joel 3. 17. ch. 22. 14, 15.
[n] Phil. 4. 3. ch. 3. 5. & 13. 8. & 20. 12.
[a] Ezek. 47. 1. Zech. 14. 8.
[b] Ezek. 47. 12. ch. 21. 21.
[c] Gen. 2. 9. ch. 2. 7.

[1] Gr. *luminary.*
[2] Gr. *portals.*
[3] Or, *lapis lazuli*
[4] Or, *sapphire*
[5] Or, *transparent as glass*
[6] Or, *and the Lamb, the lamp thereof*
[7] Or, *by*
[8] Gr. *common.*
[9] Or, *doeth*
[10] Or, *the Lamb. In the midst of the street thereof, and on either side of the river, was the tree of life*
[11] Or, *a tree*
[12] Or, *crops of fruit*

11 having the glory of God: her [1]light was like
unto a stone most precious, as it were a jasper
12 stone, clear as crystal: having a wall great and
high; having twelve [2]gates, and at the [2]gates
twelve angels; and names written thereon, which
are *the names* of the twelve tribes of the children
13 of Israel: on the east were three [2]gates; and
on the north three [2]gates; and on the south
14 three [2]gates; and on the west three [2]gates. And
the wall of the city had twelve foundations, and
on them twelve names of the twelve apostles of
15 the Lamb. And he that spake with me had for
a measure a golden reed to measure the city,
and the [2]gates thereof, and the wall thereof.
16 And the city lieth foursquare, and the length
thereof is as great as the breadth: and he meas-
ured the city with the reed, twelve thousand
furlongs: the length and the breadth and the
17 height thereof are equal. And he measured
the wall thereof, a hundred and forty and four
cubits, *according to* the measure of a man, that
18 is, of an angel. And the building of the wall
thereof was jasper: and the city was pure gold,
19 like unto pure glass. The foundations of the
wall of the city were adorned with all manner of
precious stones. The first foundation was jas-
per; the second, [3]sapphire; the third, chalcedony;
20 the fourth, emerald; the fifth, sardonyx; the sixth,
sardius; the seventh, chrysolite; the eighth, beryl;
the ninth, topaz; the tenth, chrysoprase; the
21 eleventh, [4]jacinth; the twelfth, amethyst. And
the twelve [2]gates were twelve pearls; each one
of the several [2]gates was of one pearl: and the
street of the city was pure gold, [5]as it were
22 transparent glass. And I saw no temple therein:
for the Lord God the Almighty, and the Lamb,
23 are the temple thereof. And the city hath no
need of the sun, neither of the moon, to shine
upon it: for the glory of God did lighten it, [6]and
24 the lamp thereof *is* the Lamb. And the nations
shall walk [7]amidst the light thereof: and the
kings of the earth do bring their glory into
25 it. And the [2]gates thereof shall in no wise be
shut by day (for there shall be no night there):
26 and they shall bring the glory and the honour
27 of the nations into it: and there shall in no
wise enter into it any thing [8]unclean, or he that
[9]maketh an abomination and a lie: but only
they which are written in the Lamb's book of life.

XXII. And he shewed me a river of water of
life, bright as crystal, proceeding out
2 of the throne of God and of [10]the Lamb, in the
midst of the street thereof. And on this side of
the river and on that was [11]the tree of life, bear-
ing twelve [12]*manner of* fruits, yielding its fruit

every month: and the leaves of the tree *were* [d]for the healing of the nations.

3 And [e]there shall be no more curse: [f]but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And [g]they shall see his face; and [h]his name *shall be* in their foreheads.

5 [i]And there shall be no night there; and they need no candle, neither light of the sun; for [k]the Lord God giveth them light: [l]and they shall reign for ever and ever.

6 And he said unto me, [m]These sayings *are* faithful and true. And the Lord God of the holy prophets [n]sent his angel to shew unto his servants the things which must shortly be done.

7 [o]Behold, I come quickly: [p]blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them.* And when I had heard and seen, [q]I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, [r]See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 [s]And he saith unto me, Seal not the sayings of the prophecy of this book: [t]for the time is at hand.

11 [u]He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 [x]And behold, I come quickly; and [y]my reward *is* with me, [z]to give every man according as his work shall be.

13 [a]I am Alpha and Omega, the beginning and the end, the first and the last.

14 [b]Blessed *are* they that do his commandments, that they may have right [c]to the tree of life, [d]and may enter in through the gates into the city.

15 For [e]without *are* [f]dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 [g]I Jesus have sent mine angel to testify unto you these things in the churches. [h]I am the root and the offspring of David, *and* [i]the bright and morning-star.

17 And the Spirit and [k]the bride say, Come. And let him that heareth say, Come. [l]And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, [m]If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, [n]God shall take away his part ‖ out of the book of life, and out of [o]the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, [p]Surely I come quickly: [q]Amen. [r]Even so, come, Lord Jesus.

21 [s]The grace of our Lord Jesus Christ be with you all. Amen.

Anno DOMINI 96.

[d] ch. 21. 24.
[e] Zech. 14. 11.
[f] Ezek. 48. 35.
[g] Matt. 5. 8. 1 Cor. 13. 12. 1 John 3. 2.
[h] ch. 3. 12. & 14. 1.
[i] ch. 21. 23, 25.
[k] Ps. 36. 9. & 84. 11.
[l] Dan. 7. 27. Rom. 5. 17. 2 Tim. 2. 12. ch. 3. 21.
[m] ch. 19. 9. & 21. 5.
[n] ch. 1. 1.
[o] ch. 3. 11. ver. 10, 12, 20.
[p] ch. 1. 3.
[q] ch. 19. 10.
[r] ch. 19. 10.
[s] Dan. 8. 26. & 12. 4, 9. ch. 10. 4.
[t] ch. 1. 3.
[u] Ezek. 3. 27. Dan. 12. 10. 2 Tim. 3. 13.
[x] ver. 7.
[y] Isa. 40. 10. & 62. 11.
[z] Rom. 2. 6. & 14. 12. ch. 20. 12.
[a] Isa. 41. 4. & 44. 6. & 48. 12. ch. 1. 8, 11. & 21. 6.
[b] Dan. 12. 12. 1 John 3. 24.
[c] ver. 2. ch. 2. 7.
[d] ch. 21. 27.
[e] 1 Cor. 6. 9, 10. Gal. 5 19, 20, 21. Col. 3. 6. ch. 9. 20, 21. & 21. 8.
[f] Phil. 3. 2.
[g] ch. 1. 1.
[h] ch. 5. 5.
[i] Num. 24. 17. Zech. 6. 12. 2 Pet. 1. 19. ch. 2. 28.
[k] ch. 21. 2, 9.
[l] Isa. 55. 1. John 7. 37. ch. 21. 6.
[m] Deut. 4. 2. & 12. 32. Prov. 30. 6.
[n] Ex. 32. 33. Ps. 69. 28. ch. 3. 5. & 13. 8.
‖ Or, *from the tree of life.*
[o] ch. 21. 2.
[p] ver. 12.
[q] John 21. 25.
[r] 2 Tim. 4. 8.
[s] Rom. 16. 20, 24. 2 Thess. 3. 18.

[1] Or, *no more any thing accursed*
[2] Gr. *unto the ages of the ages.*
[3] Or, *yet more*
[4] Or, *wages*
[5] Or, *the authority over*
[6] Gr. *portals.*
[7] Or, *doeth*
[8] Gr. *over.*
[9] Or, *Both*
[10] Gr. *upon.*
[11] Or, even from *the things which are written*
[12] Some ancient authorities add *Christ.*
[13] Two ancient authorities read *with all.*

every month: and the leaves of the tree were
3 for the healing of the nations. And there shall be [1]no curse any more: and the throne of God and of the Lamb shall be therein: and his ser-
4 vants shall do him service; and they shall see his face; and his name *shall be* on their fore-
5 heads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign [2]for ever and ever.

6 And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants the things which must shortly
7 come to pass. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

8 And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which
9 shewed me these things. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God.

10 And he saith unto me, Seal not up the words of the prophecy of this book; for the time is at
11 hand. He that is unrighteous, let him do unrighteousness [3]still: and he that is filthy, let him be made filthy [3]still: and he that is righteous, let him do righteousness [3]still: and he that is
12 holy, let him be made holy [3]still. Behold, I come quickly; and my [4]reward is with me, to render
13 to each man according as his work is. I am the Alpha and the Omega, the first and the last,
14 the beginning and the end. Blessed are they that wash their robes, that they may have [5]the right *to come* to the tree of life, and may enter
15 in by the [6]gates into the city. Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and [7]maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things [8]for the churches. I am the root and the offspring of David, the bright, the morning star.

17 [9]And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

18 I testify unto every man that heareth the words of the prophecy of this book, If any man shall add [10]unto them, God shall add [10]unto him
19 the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, [11]which are written in this book.

20 He which testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus.

21 The grace of the Lord Jesus[12] be [13]with the saints. Amen.

List of readings and renderings preferred by the American Committee, recorded at their desire. See Preface, page ii.

CLASSES OF PASSAGES.

I. Strike out "S." (i. e. Saint) from the title of the Gospels and from the heading of the pages.

II. Strike out "the Apostle" from the title of the Pauline Epistles, and "of Paul the Apostle" from the title of the Epistle to the Hebrews; strike out the word "General" from the title of the Epistles of James, Peter, 1 John, and Jude; and let the title of the Revelation run "The Revelation of John."

III. For "Holy Ghost" adopt uniformly the rendering "Holy Spirit."

IV. At the word "worship" in Matt. ii. 2, etc., add the marginal note "The Greek word denotes an act of reverence, whether paid to man (see chap. xviii. 26) or to God (see chap. iv. 10)."

V. Put into the text uniformly the marginal rendering "through" in place of "by" when it relates to prophecy, viz., in Matt. ii. 5, 17, 23; iii. 3; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxiv. 15; xxvii. 9; Luke xviii. 31; Acts ii. 16; xxviii. 25.

VI. For "tempt" ("temptation") substitute "try" or "make trial of" ("trial") wherever enticement to what is wrong is not evidently spoken of; viz. in the following instances: Matt. iv. 7; xvi. 1; xix. 3; xxii. 18, 35; Mark viii. 11; x. 2; xii. 15; Luke iv. 12; x. 25; xi. 16; xxii. 28; John viii. 6; Acts v. 9; xv. 10; 1 Cor. x. 9; Heb. iii. 8, 9; 1 Pet. i. 6.

VII. Substitute modern forms of speech for the following archaisms, viz. "who" or "that" for "which" when used of persons; "are" for "be" in the present indicative; "know" "knew" for "wot" wist"; "drag" or "drag away" for "hale."

VIII. Substitute for "devil" ("devils") the word "demon" ("demons") wherever the latter word is given in the margin (or represents the Greek words δαίμων, δαιμόνιον); and for "possessed with a devil" (or "devils" substitute either "demoniac" or "possessed with a demon" (or "demons").

IX. After "baptize" let the marg. "Or, *in*" and the text "with" exchange places.

X. Let the word "testament" be everywhere changed to "covenant" (without an alternate in the margin), except in Heb. ix. 15—17.

XI. Wherever "patience" occurs as the rendering of ὑπομονή add "stedfastness" as an alternate in the margin, except in 2 Cor. i. 6; James v. 11; Luke viii. 15; Heb. xii. 1.

XII. Let ἀσσάριον (Matt. x. 29; Luke xii. 6) be translated "penny," and δηνάριον "shilling," except in Matt. xxii. 19; Mark xii. 15; Luke xx. 24, where the name of the coin, "a denarius," should be given.

XIII. Against the expression "the God and Father of our Lord Jesus Christ" add the marginal rendering "Or, *God and the Father*" etc.; viz. in Rom. xv. 6; 2 Cor. i. 3; xi. 31; Eph. i. 3; Col. i. 3; 1 Pet. i. 3. And against the expression "our God and Father" add the marg. "Or, *God and our Father*"; viz. in Gal. i. 4; Phil. iv. 20; 1 Thess. i. 3; iii. 11, 13; James i. 27. And against the expression "his God and Father" add the marg. Or, *God and his Father*, viz. in Rev. i. 6.

XIV. Let the use of "fulfil" be confined to those cases in which it denotes "accomplish," "bring to pass," or the like.

MATTHEW.

III. 7 Against "to his baptism" add marg. Or, *for baptism.*
10 For "is the axe laid unto" read "the axe lieth at" So in Luke iii. 9.

VI. 11 Let the marg. read Gr. *our bread for the coming day*, or *our needful bread.* So in Luke xi. 3.
27 For "his stature" read "the measure of his life" (with marg. Or, *his stature*). So in Luke xii. 25.

VIII. 4 Here and in Matt. xxvii. 65; Mark i. 44, for "go thy [your] way" read simply "go"

IX. 6,8 For "power" read "authority" (see marg.[b]) So in Mark ii. 10; Luke v. 24.

X. 39 "life" strike out the marg. So in xvi. 25; Mark viii, 35; Luke ix. 24; xvii. 33; John xii. 25.

XII. 23 For "Is this the son of David?" read "Can this be the son of David?" [comp. John iv. 29.]
31 "unto men" strike out the marg.

XIX. 14 For "of such is" read "to such belongeth" with marg Or, *of such is.* So in Mark x. 14; Luke xviii. 16.

XX. 1 For "that is" read "that was"

XXII. 23 For marg.[f] read "Many ancient authorities read *saying.*"

XXIII. 9 For "Father, which is in heaven" read "Father, *even* he who is in heaven."
23 For "judgement" read "justice" So in Luke xi. 42.

XXVI. 29 For "I will not drink" read "I shall not drink" Similarly in Mark xiv. 25; Luke xxii. 16, 18.

XXVII. 27 For "palace" read "Prætorium" with marg. Or, *palace* [as in Mark xv. 16] So in John xviii. 28, 33; xix. 9.

MARK.

II. 4, 9, 11, 12 "bed" add marg. Or, *pallet* So in vi. 55; John v. 8, 9, 10, 11, 12; Acts v. 15; ix. 33.

VII. 4 For "wash" read "bathe" [comp. Luke xi. 38.]

X. 13 For "brought" read "were bringing" So in Luke xviii. 15.
32 "and they that followed" etc. omit the marg.
45 For "For verily" etc. read "For the Son of man also" etc.

XI. 24 For "have received" read "receive" with marg. Gr. *received.*

XIV. 3 For "spikenard" read "pure nard" (with marg. Or, *liquid nard*), and omit marg.[e] So in John xii. 3.

LUKE.

I. 35 Let the text run "wherefore also the holy thing which is begotten shall be called the Son of God" with the present text in the margin.
70 For "since the world began" read "of old" Similarly Acts iii. 21; xv. 18.

II. 34 For "and rising up" read "and the rising"
37 For "even for" read "even unto"

III. 14 For "Do violence to no man" etc. read "Extort from no man by violence, neither accuse *any one* wrongfully" and omit marg.[p]
20 For "added yet this above all" read "added this also to them all"

IV. 1 For "by the Spirit" read "in the Spirit" and omit the marg.

VI. 16 For "was the traitor" read "became a traitor"

VIII. 3 For "Chuza" read "Chuzas"
29 For "commanded" read "was commanding"
33 For "were choked" read "were drowned"

IX. 12 For "victuals" read "provisions"
18 For "alone" read "apart"
46 For "should be greatest" read "was the greatest"

XI. 38 For "washed" read "bathed himself" [comp. Mark vii. 4.]

XII. 49 For "what will I" etc. read "what do I desire" (with the marg. Or, *how I would that it were already kindled!*)
XIII. 32 "I am perfected" add marg. Or, *I end my course*
XV. 16 For "have been filled" read "have filled his belly" (with the marg. Many ancient authorities read *have been filled.*)
XVII. 6 Read "If ye had faith" etc. and "it would obey you."
11 For "through the midst of" read "along the borders of" and substitute the present text for marg.[d]
XVIII. 5 "lest she wear me" etc. add marg. Or, *lest at last by her coming she wear me out.*
7 For "and he" etc. read "and *yet* he" etc. with the marg. Or, *and is he slow to punish on their behalf?*
XIX. 29 For "*the mount* of Olives" read "Olivet" so in xxi. 37; see Acts i. 12.
42 "day" add marg. Some ancient authorities read *thy day.* "peace" add marg. Some ancient authorities read *thy peace.*
XX. 20 "rule" add marg. Or, *ruling power.*
XXII. 24 For "is accounted" read "was accounted"
70 For "Ye say that I am" read "Ye say *it*, for I am" and substitute the text for the marg.
XXIII. 2 "Christ a king" omit the marg.
15 "he sent him" etc. add marg. Many ancient authorities read *I sent you to him.*
23 For "instant" read "urgent."
46 Let margin and text exchange places.
XXIV. 30 Read "he took the bread and blessed; and breaking *it* he gave to them"
38 For "reasonings" read "questionings"

JOHN.

I. 3, 10, 17 Substitute the marginal rendering for the text.
II. 17 For "The zeal of thine house" read "Zeal for thy house"
III. 20 For "ill" read "evil" So in v. 29.
29 For "fulfilled" read "made full" [and so xv. 11; xvi. 24; xvii. 13. See "Classes of Passages," XIV.]
V. 27 Substitute the marginal rendering for the text.
VII. 8 For "I go not up yet" read "I go not up" and change the marg. to Many ancient authorities add *yet.*
21,22 For "marvel. For this cause hath Moses" etc. read "marvel because thereof. Moses hath" etc. and omit the marg.
23 "a man every whit whole" add marg. Gr. *a whole man sound.*
38 For "out of his belly" read "from within him" (with marg. Gr. *out of his belly.*)
VIII. 24,28 "I am *he*" omit marg.[e] (and the corresponding portion of marg.[k]) So in xiii. 19.
25 Substitute for the present marg.[f] Or, *Altogether that which I also speak unto you*
26 "unto the world" omit marg.[g] "Gr. *into.*"
44 For "stood" read "standeth" and omit marg.[n]
52, 53 For "is dead" and "are dead" read "died" [compare vi. 49, 58.]
58 For "was" read "was born" and omit marg.[d]
X. 8 "before me" add marg. Some ancient authorities omit *before me.*
XII. 43 For "the glory of men . . . the glory of God" read "the glory *that is* of men . . . the glory *that is* of God"
XIV. 1 Let marg.[i] and the text exchange places.
14 For "shall ask me any thing" read "shall ask any thing" and let marg.[m] read Many ancient authorities add *me.*
XVI. 25,29 For "proverbs" read "dark sayings"
XVII. 24 For "I will" read "I desire"
XVIII. 37 For "Thou sayest that" etc. read "Thou sayest *it*, for I am a king" and substitute the present text for the marg. [comp. Luke xxii. 70.]
XXI. 7 "was naked" add marg. Or, *had on his under garment only.*

ACTS OF THE APOSTLES.

II. 47 For "those that were being saved" read "those that were saved" with the text in the marg.
III. 21 For "since the world began" read "from of old"
VIII. 16 For "he was fallen" read "it was fallen"
XIII. 18 For "suffered he their manners" read "as a nursing-father bare he them," and in the marg. read "Many ancient authorities read *suffered he their manners.*"
XIV. 9 "made whole" omit marg.[g]
XV. 18 For "from the beginning of the world" read "from of old"
23 For "The apostles and the elder brethren" read "The apostles and the elders, brethren," and put the present text into the marg.
XVII. 22 For "somewhat superstitious" read "very religious" and put the present text in the marg.
XIX. 31 For "chief officers of Asia" read "Asiarchs" (with marg. i. e. officers having charge of festivals in the Roman province of Asia.)
XX. 28 For "God" read "the Lord" (with marg. Some ancient authorities, including the two oldest MSS., read *God.*)
XXI. 10 For "many days" read "some days"
XXIII. 30 "against the man" etc. add marg. Many ancient authorities read *against the man on their part, I sent him to thee, charging,* etc.
35 For "hear thy cause" read "hear thee fully"
XXIV. 17 For "many years" read "some years"
XXV. 3 For "laying wait" read "laying a plot"
XXVI. 28 "With but" etc. add marg. Or, *In a little* time
29 "whether with little" etc. add marg. Or, *both in little and in great,* i. e. in all respects
XXVII. 37 Omit marg.[e]

ROMANS.

I. 17 For "by faith" read "from faith" and omit the marg.
18 For "hold down" read "hinder"
II. 12 "have sinned" add marg. Gr. *sinned.*
13 For "a law" read "the law"
14 For "which have no" read "that have not the" For "having no" read "not having the"
14,15 Enclose in a parenthesis.
15 "their thoughts" etc. add marg. Or, *their thoughts accusing or else excusing* them *one with another*
18 In marg.[n] for "*provest*" read "*dost distinguish*"
22 Omit the marg.
III. 9 For "in worse case" read "better" and omit the marg.
21 Begin a paragraph.
23 "have sinned" add marg. Gr. *sinned.*
25 "set forth" omit marg.[i] ("*purposed*") For "by his blood" read "in his blood" (retaining the comma after "faith") and omit marg.[k]
31 Make a paragraph of verse 31.
IV. 1 For "according to the flesh, hath found" read "hath found according to the flesh" and put the present text into the margin.
V. 1 For "let us have" read "we have" and in marg.[b] read Many ancient authorities read *let us have.* So in verses 2, 3 for "let us" read "we" (twice).
7 Omit marg.[k] ("*that which is good*")
VI. 7 "justified" add marg. Or, *released*
VII. 25 For "I myself with the mind serve" read "I of myself with the mind, indeed, serve"
VIII. 3 Let marg.[k] ("*and for sin*") and the text exchange places.
5, 6, 9, 13 For "spirit" read "Spirit"
13 For "mortify" read "put to death" and omit marg.[o]
24 For "by" read "in" (with marg. Or, *by*)
26 For "himself" read "itself"
34 For "shall condemn" read "condemneth"
IX. 5 For marg.[f] read Or, *flesh: he who is over all, God,* be *blessed for ever*
22 "willing" add marg. Or, *although willing*
XI. 11 Begin the paragraph here instead of at ver. 13.
XII. 1 For "reasonable" read "spiritual" with marg. Gr. *belonging to the reason.*
6 Omit marg.[g] ("*the faith*")
19 Let marg.[m] ("*the wrath* of God") and the text exchange places.

1 CORINTHIANS.

I. 18 For "are perishing . . . are being saved" read "perish . . . are saved" and put the present text into the marg.

19 For "And . . . reject" read "And the discernment of the discerning will I bring to nought"
26 Omit marg.[b] ("Or, have part therein")
II. 6 For "the perfect" read "them that are fullgrown"
8 For "knoweth" read "hath known"
12 For "is of God" read "is from God"
For "are freely given to us by God" read "were freely given to us of God"
13 For "comparing spiritual things with spiritual" read "combining spiritual things with spiritual *words*" and omit marg.[m]
14 "natural" add marg. Or, *unspiritual;* Gr. *psychical.*
IV. 8 For "have reigned" read "have come to reign"
9 For "and to angels" read "both to angels" and substitute the present text for the marg.
21 For "meekness" read "gentleness"
V. 10, 11 Let marg.[g] and [h] and the text exchange places.
VII. 6 For "permission" read "concession"
21 Let marg.[e] ("*nay, even if*") and the text exchange places.
25 For "faithful" read "trustworthy"
26 For "the present distress" read "the distress that is upon us"
31 For "abusing it" read "using it to the full" and omit the margin.
VIII. 3 For "of him" read "by him"
8 "commend" add marg. Gr. *present.*
IX. 10 "altogether" let "assuredly" be the rendering in the text, and substitute "*altogether*" for the marg.
27 "have preached" add marg. Or, *have been a herald*
XI. 10 Omit marg.[d] ("*have authority over*")
19 For "heresies" read "factions" (with marg. Gr. *heresies.*)
27 For "unworthily" read "in an unworthy manner"
XII. 31 Read "And moreover a most excellent way" etc.
XIII. 12 Read "then shall I know fully even as also I was fully known" and omit marg.[e] and [j].
13 Omit marg.[e] ("*but greater than these*")
XIV. 3 For "comfort" read "exhortation"
33, 34 For "of peace; as" etc. read "of peace. As in all the churches of the saints, let" etc. [and begin the paragraph with "As" etc.]
XV. 2 Adopt marg.[k] for the text (substituting "*the word which*" for "*what*").
8 For "as unto . . . time" read "as to the *child* untimely born"
19 Let marg.[m] and the text exchange places.
33 For "Evil company doth corrupt good manners" read "Evil companionships corrupt good morals"
34 For "Awake up" read "Awake to soberness" and omit marg.[s]
44, 46 "natural" add marg. Gr. *psychical.*
51 For "We shall not all" read "We all shall not" and put the present text into the marg.

2 CORINTHIANS.

I. 9 For "answer" read "sentence" (with marg. Gr. *answer.*)
15 For "before" read "first"
24 Read in the text "for in faith ye stand fast"
II. 14 Begin a new paragraph with this verse.
15 For "are being saved . . . are perishing" read "are saved . . . perish" and put the present text into the marg.
III. 9 For "is glory" read "hath glory" and let marg.[g] run Many etc. *For if the ministration of condemnation is glory.*
18 Let marg.[i] and the text exchange places.
Omit marg.[j] ("*the Spirit* which is *the Lord*")
IV. 3 For "are perishing" read "perish" and put the present text into the marg.
VII. 8, 9 For "I do not regret it, though" etc. read "I do not regret it: though I did regret *it* (for I see that that epistle made you sorry, though but for a season), I now rejoice" etc.
XII. 7 Strike out "—wherefore" and add marg. Some ancient authorities read—*wherefore.*

GALATIANS.

I. 7 "which is not another *gospel:* only" etc. add the marg. Or, *which is nothing else save that* etc.
10 Read "For am I now seeking the favour of men or of God" and for "seeking to please" read "striving to please"
II. 1 Strike out marg.[a] ("*in the course of*")
16 For "save" read "but" and omit marg.[f]
20 For "yet I live; *and yet* no longer I" read "and it is no longer I that live" and omit marg.[h]
III. 22 For "hath shut up" read "shut up"
23 Omit marg.[a] ("*the faith*")
24 For "hath been" read "is become"
IV. 12 For "be" read "become"
For "I *am* as" read "I also *am become* as"
16 For "because I tell you" read "by telling you"
19 Substitute a dash for the comma after "you"
V. 1 Substitute marg.[i] ("*For freedom*") for the text.
12 For "cut themselves off" read "go beyond circumcision"
20 Substitute marg.[m] ("*parties*") for the text.
VI. 1 "in any trespass" add marg. Or, *by*
10 "as" add marg. Or, *since*
11 Let the marg. ("*write*") and the text exchange places.

EPHESIANS.

I. 15 For "and which *ye shew*" read "and the love which *ye shew*" and in marg.[i] for "insert" read "omit"
II. 2 For "power" read "powers" (with marg. Gr. *power.*)
III. 13 For "ye faint not" read "I may not faint" (with marg. Or, *ye*)
VI. 9 For "both" read "he who is both"

PHILIPPIANS.

I. 16 To "the one" etc. add marg. Or, *they that are moved by love* do it.
17 To "but the other" etc. add the marg. Or, *but they that are factious proclaim Christ*
22 Read in the text "*if* this shall bring fruit from my work" with marg. Gr. *this is for me fruit of work.*
Omit marg.[j] ("*I do not make known*")
II. 1 For "comfort" read "exhortation"
6 For "being" read "existing" and omit marg.[b]
Let the text run "counted not the being on an equality with God a thing to be grasped" and omit marg.[c]
14 For "disputings" read "questionings"
15 For "may be" read "may become"
III. 8 Substitute marg.[g] ("*refuse*") for the text.
9 For "of God" read "from God"
12 For "apprehend . . . apprehended" read "lay hold on . . . laid hold on", and in marg.[f] for *apprehend . . . apprehended* read "*lay hold . . . laid hold on*"
13 For "apprehended" read "laid hold"
IV. 4 Omit marg.[a] ("*Farewell*")
19 For "fulfil" read "supply" [Comp. "Classes of Passages," XIV.]

COLOSSIANS.

I. 26 For "from all" read "for"
II. 15 For "having put off from himself" read "having despoiled" and substitute the text for marg.[k]
III. 5 For "Mortify" read "Put to death" and omit marg.[q]
16 For "richly" read "richly;" and omit the semicolon after "wisdom" putting the present text into the marg.

1 THESSALONIANS.

II. 6 Let marg.[d] run *claimed authority,* and then let the marg. and the text exchange places.
IV. 12 For "honestly" read "becomingly"
V. 22 Omit marg.[b] ("*appearance*")

2 THESSALONIANS.

II. 2 For "is *now* present" read "is just at hand"
10 For "are perishing" read "perish" with the text in the marg.
III. 2 Omit marg.[m] ("*the faith*")

1 TIMOTHY.

I. 16 For "hereafter" read "thereafter"
18 Substitute marg. [i] ("*led the way to thee*") for the text.
II. 4 Read "who would have all men to be saved"
15 Let marg. [a] and the text exchange places.
V. 12 For "faith" read "pledge" (with marg. Gr. *faith.*)
VI. 9 For "desire" read "are minded"

2 TIMOTHY.

I. 10 For "incorruption" read "immortality" with marg. Gr. *incorruption.*
II. 26 Read "having been taken captive by him unto his will" and let marg. [l] run Or, *by him, unto the will of God* Gr. *by him* etc.

TITUS.

I. 2 "before times eternal" add marg. Or, *long ages ago*
II. 13 Let the text and marg. [i] exchange places.
III. 10 For "A man . . . heretical" read "a factious man"

HEBREWS.

I. 7 Omit marg. [g] ("*spirits*")
9 To the first "God" add marg. Or, *O God*
II. 16 Let the text run "For verily not to angels doth he give help, but he giveth help to" etc. (with marg. Gr. *For verily not of angels doth he take hold, but he taketh hold of* etc.)
17 For "might be" read "might become"
III. 9 Let marg. [r] ("*Where*") and the text exchange places.
11 "As" add marg. Or, *So* So in iv. 3.
IV. 2 Let the text and marg. [b] exchange places, reading in marg. "Many ancient authorities" etc.
7 Read "a certain day, To-day, saying in David, so long a time afterward (even as hath been said before), To-day if ye" etc.
VI. 1 For "let us cease" etc. read "leaving [o] the doctrine of the first principles of Christ, let us" with marg. [o] Gr. *the word of the beginning of Christ.*
9 In marg. [p] for "*are near to*" read "*belong to*"
VIII. 8 "finding fault" etc. add marg. Some ancient authorities read *finding fault* with it *he saith unto them.*
IX. 4 Let marg. [c] and the text exchange places.
9 For "parable" read "figure" So in xi. 19.
Omit "*now*"
14 "the eternal Spirit" add marg. Or, his *eternal spirit*
17 Let marg. [l] and the text exchange places.
X. 1 For "they can" read "can" (and for marg. [p] read Many ancient authorities read *they can.*)
22, 23 Let the text and marg. [f] exchange places.
25 For "the assembling of ourselves together" read "our own assembling together"
34 For "[j]ye yourselves have" read "[t]ye have for yourselves" (and omit marg. [j], letting marg. [t] read Many ancient authorities read *that ye have your own selves for a* etc.)
XI. 1 Read "faith is assurance of things hoped for, a conviction" etc.
5 Read in the text "for he hath had witness borne to him that before his translation he had been" etc. with the present text in the marg.
XII. 3 For "themselves" read "himself" (and let marg. [j] run Many ancient authorities read *themselves.*)
17 For "rejected (for . . . of repentance)" read "rejected; for he found no place for a change of mind *in his father*" with marg. Or, *rejected* (*for he found no place of repentance*), etc. Or, *rejected; for . . . of repentance* etc.
XIII. 18 For "honestly" read "honourably"
20 For "the eternal" read "an eternal"
24 "They of" add marg. Or, *The* brethren *from*

JAMES.

I. 3 For "proof" read "proving"
17 For "boon" read "gift"
III. 1 For "many" read "many *of you*"
IV. 4 "adulteresses" add marg. That is, *who break your marriage vow to God.*

1 PETER.

II. 2 In marg. [l] for "*reasonable*" read "*belonging to the reason.*"
V. 2 For "according unto God" read "according to *the will of* God" (and so in marg. [b]). Comp. Rom. viii. 27.

2 PETER.

I. 1 Let marg. [d] and the text exchange places.
7 For "love of the brethren" read "brotherly kindness" (twice) with marg. Gr. *love of the brethren.*
17 For "came such a voice to him from the excellent glory" read "was borne such a voice to him by the Majestic Glory" and omit marg. [l]
18 For "come" read "borne" and omit marg. [m]
II. 13 For "love-feasts" read "deceivings" and in marg. read Some ancient authorities read *love-feasts.*

1 JOHN.

III. 19, 20 For "him, whereinsoever . . . because God" etc. read "him: because if our heart condemn us, God" etc. (with the present text in the marg.)
V. 18 Substitute marg. [a] for the text, and add marg. [a] Some ancient manuscripts read *him.*

2 JOHN.

1 (and 5) "lady" add marg. Or, *Cyria*

3 JOHN.

4 dele marg. [b]
8 For "with the truth" read "for the truth"

JUDE.

1 For "Judas" read "Jude" and add marg. Gr. *Judas*
4 For "set forth" read "written of beforehand" putting the present text into the marg.
22 Against "And on some" etc. add the marg. Some ancient authorities read *And some refute while they dispute with you.*

REVELATION.

I. 8 Omit marg. [h] ("*the Lord, the God*")
13 Omit marg. [k] ("*the Son of man*")
III. 2 For "fulfilled" read "perfected"
IV. 6 "of the throne" add marg. Or, *before* [comp. v. 6; vii. 17.]
V. 6 "in the midst of the throne" etc. add marg. Or, *between the throne with the four living creatures, and the elders*
VI. 6 "A measure" etc. add marg. [instead of marg. [a] and [z]] Or, *A chœnix* (i. e. about a quart) *of wheat for a shilling*—implying great scarcity.
11 For "be fulfilled" read "be fulfilled *in number*" and then let the marg. and the text exchange places.
VII. 17 "of the throne" add marg, Or, *before* (See iv. 6.)
X. 6 Substitute marg. [e] (*delay*) for the text.
XII. 4 For "stood . . . was . . . was . . . might" read "standeth . . . is . . . is . . . may"
XIII. 1 "he stood" add marg. Some ancient authorities read *I stood* etc., connecting the clause with what follows.
8 Let marg. [e] and the text exchange places. [Comp. xvii. 8.]
XIV. 6 For "an eternal gospel" read "eternal good tidings"
15 For "over-ripe" read "ripe" with marg. Gr. *become dry.*
XV. 2 For "that come" read "that come off"
XVI. 9 For "the God" read "God"
16 "Har-Magedon" add marg. Or, *Ar-Magedon*
XIX 15 For "of Almighty God" read "of God, the Almighty"
XXII. 3 For "do him service" read "serve him"

A CHRONOLOGICAL INDEX TO THE HOLY BIBLE.

ACCORDING TO REVISIONS OF RECENT CHRISTIAN CHRONOLOGISTS.

POINTING TO THE YEAR OF THE WORLD, AND THE YEAR BEFORE AND AFTER CHRIST, IN WHICH THE MOST REMARKABLE EVENTS RELATED IN THE OLD AND NEW TESTAMENTS OCCURRED, AND WHEREIN RECORDED.

PERIOD I.

Creation of the world to Noah's age, B. C. 2349.

Before Christ.		
4004	Genesis I. & II.	IN the beginning God created the heaven and the earth, &c., and last of all man after his own image.
	III.	Man falls from his first state, but is promised a Saviour of the seed of the woman.
4003	IV. 1,	The world first peopled after Adam and Eve had left paradise.
3875	8.	About this time Cain and Abel offer sacrifice, and Abel is murdered.
	V. 3,	Seth born.
3874	6,	Enos born.
3679	9,	Cainan born.
3609	12,	Mahalaleel born.
3544	15,	Jared born.
3382	18,	Enoch, the seventh from Adam, born.
3317	21,	Methuselah born.
3130	25,	Lamech, the father of Noah, born.
3074	5,	Adam dieth, aged 930 years.
3017	23, 24,	Enoch, in the 365th year of his age, taken up to God.
2962	8,	Seth dieth, aged 912 years.
2948	28,	Noah, the father and patriarch of the new world after the flood, born.
2864	11,	Enos, the third from Adam, dieth, aged 905 years.
2769	14,	Cainan dieth, aged 910 years.
2714	17,	Mahalaleel, the fifth from Adam, dieth, aged 895 years.
2582	20.	Jared, the sixth from Adam, dieth, aged 962 years.
2448		To Noah, aged 500 years, is born Japheth, and two years after, Shem.
2353	32.	Lamech, the ninth from Adam, dieth, aged 777 years. He is the first man
	X. 21.	whom the Scriptures mention to have died a natural death before his father.
	V. 31, 27.	Methuselah dieth a little before the flood, in the 969th year of his age. He was the oldest man.
2349	VII. 11.	The flood comes upon the earth in the 600th year of Noah's age.

PERIOD II.

From Noah's age to Terah's dwelling at Haran, B. C. 1922.

2348	Genesis VIII. 18,	THE flood ceaseth, and Noah, with his family, and the creatures he carried in with him, comes out of the ark, and offers a burnt-offering.
	20.	At the same time God makes a covenant with Noah and his seed, promising never more to destroy the world by water; as a token whereof he
	IX. 9,	placeth the rainbow in the cloud. The same year Noah begins to plant
	20.	vines, and is drunk.
2346	XI. 10,	Arphaxad born.
2311	12,	Salah born.
2281	14,	Eber born.
2247	16.	Peleg born: so called, because in his days the earth was divided.
2234	X. 8,	About this time Nimrod begins to exalt himself, by laying the first foundation of the Assyrian monarchy.
	11.	Nineveh, the metropolis of Assyria, built.
2233	XI. 4, 6, 8, 9,	About this time the posterity of Nimrod begin to build the city and tower of Babel, so called from the confusion of languages which God sent among the workmen.
2217	18.	Reu born.
2188	Ps. CV. 23.	Mizraim, the grandson of Ham, leads colonies into Egypt, and layeth the foundation of a kingdom, which lasted 1663 years: whence Egypt is
	Is. XIX. 11.	called the land of Ham, and the Egyptian Pharaohs boasted themselves to be the sons of ancient kings.
2185	Gen. XI. 20,	Serug born.
2155	22,	Nahor born.
2126	24,	Terah, Abram's father, born.
2008	19,	Peleg, the sixth from Noah, dieth.
2007	25.	Nahor, the ninth from Noah, dieth.
1998	IX. 28, 29.	Noah dieth, aged 950 years, 350 years after the flood.
1996	XI. 32,	Abram born: he was 75 years of age when his father Terah died, aged 205 years; so that Terah begat not Abram in the 70th year of his age, but Nahor
	26,	and Haran, and in the 130th year of his age begat Abram. See *Acts* vii. 4.
1986	29, 30.	Sarai Abram's wife (called also Iscah), Haran, Abram's brother's
	XVII. 17.	daughter, born ten years after her husband.
1978	XI. 21,	Reu, the seventh from Noah, dieth.
1955	23.	Serug, the eighth from Noah, dieth.
1922	XI. 31.	Terah with his family leaveth Ur of the Chaldeans, and dwells at Haran.

PERIOD III.

From Abram to the Ten Plagues, B. C. 1491.

1921	Genesis XII. 1, 2,	ABRAM, after his father's decease, in the 75th year of his age, is commanded by God to enter upon the land of Canaan, which God promiseth
	3,	to give unto his seed, and that in his seed (*viz.* Christ Jesus our Lord)
	10.	all the families of the earth should be blessed.
1920	Gal. III. 17.	In the year following, a famine in the land of Canaan forceth Abram with his family to go into Egypt. From his first coming into Egypt to
	Exodus XII. 40.	the departure of the children of Israel out of it, are reckoned 430 years.
	Genesis XIII.	Abram and Lot in this same year return into Canaan; but the land not being sufficient for both their flocks, they part asunder. Lot goeth to Sodom. God reneweth his promise to Abram; he removeth to Hebron, and there buildeth an altar.
	XV. 2.	Abram complaineth for want of an heir: God promiseth him a son, and a
1912	XVI. 1, 2,	multiplying of his seed. Canaan is promised again, and confirmed by a sign.
1910	15.	Sarai, being barren, giveth Hagar her handmaid to Abram.
1908	XI. 13.	Ishmael, Hagar's son, born.
1897	XVII. 5.	Arphaxad, the third from Noah, dieth.
		God maketh a covenant with Abram, and in token of a greater blessing changeth his name into Abraham. As a seal of this covenant, circumcision is ordained. Sarai her name is also changed into Sarah, and she is blessed. God promiseth them a son, and commandeth that his name be called Isaac; in him God promiseth to establish his covenant.

Before Christ.		
	Genesis XVIII.	Abraham entertaineth three angels, who renew the promise to him of having a son. God revealeth to Abraham the destruction of Sodom,
	XXI.	with whom Abraham intercedes for Lot and his family. See *Gen.* xix. 29. Lot is commanded, for the preservation of himself and his family, to get out of Sodom, and to flee to the mountain; but by much entreaty he obtaineth leave to go into Zoar. Sodom, Gomorrah, and all the cities in the vale of Siddim, with all the inhabitants of them, are, for the most horrible sins, destroyed by fire and brimstone from heaven. The Dead Sea remains a monument thereof unto this day. Lot's wife, for looking back upon Sodom, contrary to God's command, is turned into a pillar of salt; and Lot himself, fearing to continue at Zoar, leaves the plain country, and betakes himself to the mountain, carrying his two daughters with him.
1896	XXI. 2.	Isaac born in the 100th year of Abraham's age. Not long after, to Lot are
	XIX. 36.	born Moab and Ammon, his sons at the same time, and his grandsons.
1892	XXI. 9.	Hagar and Ishmael, at Sarah's request are cast forth.
1878	XI. 15.	Salah, the fourth from Noah, dieth.
1871	XXII.	God tempteth Abraham to offer Isaac. Abraham giveth proof of his faith and obedience.
1859	XXIII.	Sarah dieth at Hebron in Canaan, in the 127th year of her age.
1856	XXIV.	Isaac marrieth Rebekah the daughter of Bethuel, the son of Nahor, in the 40th year of his age.
	XI. 11.	Shem, the son of Noah, dieth.
	XXV. 24.	Jacob and Esau born in the 60th year of their father Isaac's age.
1846	XXV. 7.	Abraham dieth, aged 175 years.
1837	XI. 17.	Heber, the fifth from Noah, dieth: from him Abraham and his posterity were called Hebrews. *Gen.* xiv. 13.
1817	XXVI. 34.	Esau, aged 40 years, marrieth Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite.
1796		
1773	XXV. 17.	Ishmael dieth, aged 137 years.
1745	XXX. 23.	Rachel, having been long barren, at length beareth Joseph. Jacob, desiring to depart, is persuaded by Laban to serve six years more for some part of his flock.
1739	XXXI.	Jacob, after he had been twenty years in Mesopotamia, sets forward on his journey homewards, without acquainting his father or his brothers-
	XXXII.	in-law. Rachel stealeth her father's gods, and is pursued by Laban. Jacob by his prudence is reconciled to his brother Esau. He wrestleth with an angel at Peniel, and is called Israel.
	XXXIV.	About this time, Dinah, Jacob's daughter, is defloured by Sichem the son of Hamor. Simeon and Levi, Dinah's brethren, revenge their sister's quarrel by putting all the males of Sichem to the sword; for which thing Jacob reproveth them.
	XXXV. 16.	Rachel is delivered of Benjamin on the way betwixt Beth-el, or Beth-le-hem, and Ephrath, and dies in childbed. Some think that Job lived about this time.
	XXXVIII. 16.	Judah lieth with Tamar his daughter-in-law in disguise.
1729	XXXVII.	Joseph is hated by his brethren, and is sold to merchantmen, Ishmaelites and Midianites, who carry him into Egypt, where he is sold to Potiphar, an officer of Pharaoh, and by him made overseer of his house.
1718	XXXIX. XL.	Joseph resisteth the temptations of his master's wife; he is falsely accused by her, and cast into prison. He interpreteth the dreams of Pharaoh's butler and baker, which come to pass according to his interpretation.
1716	XXXV. 28.	Isaac dieth, aged 180 years, and is buried by his sons, Jacob and Esau.
1715	XLI. 25,	Joseph interpreteth Pharaoh's two dreams; he giveth Pharaoh counsel, and is made governor of the whole land of Egypt.
	47,	Here begin the seven years of plenty in the land of Egypt. About
	50,	this time Manasseh and Ephraim, Joseph's two sons, are born of Asenath, the daughter of Potipherah, priest of On.
1708	54.	Here begin the seven years of famine.
1707	XLII. 1, 2, 3.	Jacob sendeth his ten sons to buy corn in Egypt; they are imprisoned by Joseph for spies; but are set at liberty on condition of bringing Benjamin, and Simeon is kept as a pledge.
	XLIII.	Jacob is with much difficulty persuaded to send Benjamin. Joseph
	XLV.	maketh himself known to his brethren, and sendeth for his father by command from Pharaoh.
1706	XLVI.	Jacob, having offered sacrifice to God for that his son Joseph is yet alive, goes with all his family into Egypt in the third year of the famine, and 130th year of his age. He is seated in the land of Goshen.
1704	XLVII.	Joseph getteth all the money, lands, and cattle of the Egyptians for bread; only the lands belonging to the priests he buyeth not.
1703	XLVIII.	Jacob adopteth Ephraim and Manasseh, and blesseth them, and all his
1689	XLIX.	sons: prophesieth the descent of the Messiah from Judah, and dieth, aged 147 years; seventeen whereof he lived in Egypt. He is, with great pomp, carried into Canaan, and buried in the sepulchre of his father.
1635	L.	Joseph on his death-bed prophesieth unto his brethren their return to Canaan; takes an oath of them to carry his bones out of Egypt, and dieth, aged 110 years.
		The book of Genesis endeth in the death of Joseph, containing the history of 2369 years: next to which in order of time the book of Job follows, written (as it is generally believed) by Moses.
1619	Exodus VI. 16.	Levi dieth in Egypt, aged 137 years; he was grandfather to Moses and Aaron.
1577	I. 8.	Here begins the bondage of the children of Israel, when a king rose up in Egypt, who knew not Joseph.
1574	VII. 7.	Aaron born three years before his brother Moses, 83 years before the departure of the children of Israel out of Egypt.
1573	I. 15, 22.	Pharaoh having in vain commanded the Hebrew midwives to destroy all the males of the Israelites, sets forth an edict, charging that they be all cast into the river.
1571	II. 1, 5, 11.	Moses is born, who, being hid in the flags by the river's side, is found by Pharaoh's daughter, and becomes her adopted son.
1531		Moses, in the 40th year of his age, having slain an Egyptian whom he saw contending with a Hebrew, fleeth into Midian, where he marrieth Zipporah
	Josh. XIV. 7, 10.	the daughter of Reuel, or Jethro, a priest, and liveth with him forty years. Caleb, the son of Jephunneh, born.
1530	Ex. III.	Whilst Moses keeps his father-in-law's sheep at mount Horeb, God
1491	1, 2, &c. V.	appeareth to him in a burning bush, and sendeth him to deliver Israel. Moses and Aaron having declared to Pharaoh the message on which they are sent unto him from God, are charged by him as heads of a mutiny, and sent away with many bad words; and more grievous labours are forthwith laid upon the Israelites.
	VII. 7.	Moses being now 80, and Aaron 83 years of age, urged thereunto by God, return again unto Pharaoh, where the magicians by their sorcery
	Psalm LXXVIII. CV.	imitating the miracles of Aaron's rod turned into a serpent, make Pharaoh more obstinate than he was before. Wherefore God by the hand of Moses lays ten plagues upon the Egyptians.

PERIOD IV.

From the departure of the Israelites, till Pharaoh gives his daughter in marriage to Solomon, B. C. 1014.

Before *Christ.* 1491

Exodus XII. 11, 29, 41.

UPON the fourteenth day of the first month (which was *May* the 4th, upon *Monday* with us), in the evening, the passover is instituted.

Upon the fifteenth of the same month, at midnight, the first-born of Egypt being all slain, Pharaoh and his servants make haste to send away the Israelites; and they, the self-same day wherein they were let go out of bondage, being the complete term of 430 years from the first pilgrimage of their ancestors, reckoning from Abraham's departure out of Charran, take their journey and march away, being 600,000 men, besides children,

Numbers XXXIII. and come to Rameses, from whence by several encampings they come to the Red sea, the Lord conducting them in a pillar of a cloud by day, and in a pillar of fire by night. They carry Joseph's bones with them.

Exodus XIV. At the Red sea Pharaoh with his host overtakes them; Moses divides the waters with his rod, and the children of Israel pass through on dry ground unto the desert of Etham; whom, when Pharaoh and his army would needs follow, they are all overwhelmed by the waters coming together at the dawning of the day, whereby the Israelites are wholly freed from the bondage of the Egyptians; whose carcasses when they see floating all the sea over, and cast upon the shore, they sing a song of

XV. praise and thanksgiving unto God.

XVI. Upon the fifteenth of the second month (our *June* the 4th, being *Thursday*), the Israelites come to the wilderness of Zin, which lieth between Elyma and Sinai, where, for want of food, they murmur against God and their leaders: about the even-tide God sends them quails, and the next morning rains upon them manna from heaven; and upon that kind of bread they lived afterward by the space of forty years, even till they came to the borders of the land of promise. An omer of it is preserved for a memorial.

XX. God publisheth his Law, contained in the Ten Commandments, with a terrible voice from mount Sinai.

XXI. The people being in great fear, God gives them sundry other laws, all

XXII., &c. which being written in the book of the covenant, Moses proposeth them

XXIV. to the people: which done, rising early in the morning, he builds an altar at the foot of the mountain, and sets up twelve statues, according to the twelve tribes of Israel, and sends twelve young men of the first-born (whom the Lord hath consecrated to himself as ministers of those holy things, before the Levitical priesthood was ordained), which offer sacrifice, first for sin, and then for thanksgiving, to the Lord: and when Moses had read the book of the covenant, he takes the blood of the calves and goats so offered, and with water, scarlet wool, and hyssop, sprinkles the book therewith, and all the people, or those twelve statues representing them; and so performs a solemn covenant between God and his people.

9, 18. Moses and Aaron, Nadab and Abihu, and seventy men of the elders of Israel, go up into the mount, and there behold the glory of God: the rest returning, Moses with his servant Joshua abides there still, and waits six days, and upon the seventh day God speaks unto him, and there he continues forty days and forty nights (reckoning those six days which he waited for the appearance of the Lord), eating no meat all that while, nor drinking water (*Deut.* ix. 6); where he receives God's command touching the

XXV. &c. frame of the tabernacle, the priests' garments, their consecration, sacri-

XXXI. 18. fices, and other things comprised in this and the six following chapters.

At the end of forty days God gives Moses the two tables of the Law in

XXXII. stone, made by God's own hand, and written with his own finger; bidding him withal quickly to get him down, for that the people had already made to themselves a molten calf to worship. Moses by prayer pacifieth God, and goes down from the mount, and seeing the people keeping a festival in honour of their idol in the camp, he breaks the tables of the law at the foot of the mount: for which the Jews keep a solemn fast unto this day.

20, 28. Moses having burnt and defaced the idol, puts 3000 of the idolaters to death by the hands of the Levites.

XXXIV. God commands Moses to frame new tables of stone, and to bring them with him into the mount: Moses brings them the next morning, and while he stands in the cleft of a rock, God passeth by, and showeth him a glimpse of his glory.

10. God renews his covenant with his people, and upon certain conditions gives them his laws again.

1490 XXXIX. In the first six months of this year, the tabernacle, the ark of the covenant, the altar, the table of show-bread, the priests' garments, the holy ointments, the candlestick, and other utensils and vessels belonging to the sacrifices, are finished in the desert at mount Sinai, and are brought unto Moses.

XL. The tabernacle is set up and anointed with holy oil. Aaron and his

Lev. X. sons are consecrated for the priesthood.

Nadab and Abihu, for offering strange fire, are struck dead in the place

Numb. VII. by fire from heaven.

The princes of the tribes present their offerings towards the dedication

IX. of the tabernacle. God speaketh to Moses from the mercy-seat.

X. 29. The second passover is instituted.

Exodus. XVIII. Jethro, who is also called Hobab, brings his daughter Zipporah, with her two sons, Gershom and Eliezer, which were left with him, to his son-in-law Moses: and having congratulated his and the whole people of Israel's deliverance out of bondage, he openly declares his faith and devotion towards the true God. By his advice Moses imparts the government of the people to some others, and ordains magistrates for the deciding of lesser causes.

Numbers. XI. Moses complains to God of the overgreat burden of his government; God, to ease him of his charge, gives him for assistance the court of seventy elders.

31. The people lust for flesh. God gives them quails in wrath; and sends withal a most grievous plague among them.

XII. God rebukes the sedition of Miriam and Aaron, and maintains Moses' right.

XIII. From the wilderness of Paran, near Kadesh-bernea, twelve men are sent (among whom are Caleb and Joshua) to discover the land of Canaan. Returning, they bring with them a branch of a vine, with a cluster of grapes upon it; ten of the twelve so sent speak ill of the country, declare it barren, and magnify the cities for their strength, and the giantly stature of the inhabitants.

XIV. The people, terrified with this relation, are about to return into Egypt, from which Caleb and Joshua endeavoring to dissuade them are like to be stoned. At this God is so provoked, that he threatens to destroy them; but is prevailed upon by Moses through his prayers to spare them. Nevertheless he denounceth that all who are now twenty years old and upward (except Caleb and Joshua) shall die in the wilderness. The men who raised the evil report are all destroyed by sudden death. Some endeavouring to enter upon the promised land, contrary to the command of God, are smitten by the Amalekites and Canaanites.

Deut. I. 46. In this place, *viz.* Kadesh-barnea, the Israelites continue many days; but that in some places they continued many years appeareth, for that in the space of 37 years there are but 17 encampings mentioned.

1471 Numbers XXXI. XVI. To their long continuance in Kadesh, and the encampings from thence, all that we find delivered in the xvth and four next ensuing chapters of *Numbers*, seems to refer; as how Korah, Dathan and Abiram, for raising a mutiny against Moses and Aaron, were swallowed alive into the earth, and 250 of their associates; and how the people murmuring against Moses and Aaron for the calamity which had befallen their brethren, were destroyed by God, to the number of 14,700 men; and how twelve rods being brought by twelve princes, and laid in the sanctuary, Aaron's rod only budded, and brought forth almonds, and was laid up before the ark, for a memorial to those who should afterwards be given to rebellion.

Before *Christ.* 1471

1452 Numbers XVII. XX. In these 37 years the Israelites, by 17 encampings, having compassed the hill country of Seir and Edom, they come to the wilderness of Zin, in the first month of the fortieth year after their departure out of Egypt.

1, Here Miriam, the sister of Moses and Aaron, dieth.

2, The people again for want of water murmur against Moses and Aaron, whom when God had commanded to call water out of the rock only by speaking to it, Moses, being moved in his mind through impatience and diffidence of the thing, speaks something, whatever it was, unadvisedly

12, with his lips, and strikes the rock thrice with Aaron's rod, and thereby draws water from it; but for transgressing God's command, they are both debarred from entering into the land of Canaan.

23, 28. In the fifth month of this year Aaron dieth at Mosera, on the top of mount Hor, at the age of 123 years, leaving his son Eleazar his successor in the high priesthood.

XXI. 5, 9. The people murmuring are plagued with fiery serpents, whereof many

John III. 14. die; upon their repentance God commands that a brazen serpent be made

1 Cor. X. 9. and lifted up upon a pole, that as many as look on it may live.

Numbers XXI. About the latter end of this year, all those who at Kadesh-barnea mutinied against God being wholly extinct and dead, the Israelites pass over Zared, and come to the borders of Moab at Ar, and at length they arrive at Bamoth, a valley in the country of the Moabites, and pitch at mount Pisgah.

21, Sihon, king of the Amorites, refusing them passage through his country, is slain, and the Israelites possess his land.

33. Og, the king of Bashan, coming out against Israel, is destroyed with all his people, not one left alive, and his country possessed by the Israelites.

1451 XXII. 1, 2, After these victories the Israelites set forward, and encamp in the plains of Moab.

3. Balak, king of Moab, considering what the Israelites had done to the Amorites, fears, lest under pretence of passing through his country, they should possess themselves of his whole kingdom, takes counsel with the princes of the Midianites his neighbours, and sends for Balaam, a sooth-

Joshua XXIV. 9. sayer out of Mesopotamia, to come and curse the Israelites, promising him great rewards for his labour; purposing afterward to make war upon them.

Numbers XXII. 7, Balaam, forewarned of God, refuseth at first to come; but being sent for a second time, he importuneth God to let him go, and goes with a

35. purpose indeed to curse Israel; but God, offended thereat, makes the

2 Pet. II. 15, 16. dumb ass of this wizard, on which he rode, speaking in a man's voice, to reprove his folly.

Numbers XXIII. Balaam twice offers sacrifice, and would fain have cursed Israel, to gratify Balak therein; but being forced thereto by the Spirit of God,

Deut. XXIII. 5. instead of cursing, he blesseth them altogether; foretelling what felicity

Joshua XXIV. 10. attended them, and what calamities should befall their enemies.

Numbers XXV. By his advice the women of Moab and Midian are set on work to turn the Israelites away to idolatry. Wherefore God commands Moses first to take all the ringleaders of this disorder, and to hang them up before the sun, and then gives order to the judges to put to death all such as had

1, 2, 3, &c. joined themselves to Baal-peor. Last of all, God sends a plague upon

Deut. IV. 3. the people, whereof die 23,000 men in one day: which added to them

Psalm CVI. 28. which were hanged and killed with the sword, amount in all to 24,000.

Rev. II. 14. Phinehas, the son of Eleazar, by killing Zimri, the chief of his father's

1 Cor. X. 8. family, and Cozbi, the daughter of Zur, a prince of the Midianites, appeaseth the wrath of God, and the plague ceaseth. God therefore

Numbers XXV. settleth the high priesthood for ever upon the house of Phinehas, and

Psalm CVI. 30. commands that war be made upon the Midianites.

Numbers XXV. Moses and Eleazar, by God's command, in the plain of Moab, near unto Jordan, over against Jericho, number the people from twenty years old and upwards, and find them to be 601,730 men, besides the Levites, whose number, reckoning them from one month old and upwards, comes

XXVII. to 23,000; and then Moses receives command for the parting the land of

1, 2, promise among the Israelites.

12, 23. God signifies to Moses that he shall die, and Joshua is thereupon de-

Deut. III. 26, clared to be his successor; upon whom Moses lays his hands, and gives

27, 28. him instructions. Several laws are made.

Numbers XXXI. Twelve thousand of the Israelites under the command of Phinehas, vanquish the Midianites, and put to the sword all the males among them,

Josh. XIII. 21, 22. with their five princes, and among them Zur, the father of Cozbi, and Balaam the wizard; but they save the women alive; at which Moses is wroth, and commands that every male child, and all the women, except such as be virgins, be killed.

Numbers XXXII. The lands which belonged to Sihon and Og, namely, all from the river Arnon to mount Hermon, Moses divides and gives to the tribes of Reuben

Deut. III. and Gad, and the half tribe of Manasseh; so that their possessions lay on

Josh. XIII. & XXII. this side Jordan; nevertheless, they assist the rest of the tribes in all their wars, till they have subdued the Canaanites, and possessed the promised land.

Deut. XXVII. XXVIII. Moses commands the people, that in their passage over Jordan they shall set up great stones, and engrave the Ten Commandments on them, with the form of blessing upon mount Gerizim, and of cursing on mount Ebal, exhorting them to observe the law of God, by setting before their eyes the benefits that would ensue thereon.

XXIX. He also renews the covenant made by God with them and their children on mount Horeb, and again persuades them to keep that covenant by all the blessings and curses which would undoubtedly follow the keepers or

XXX. breakers of it; yet with a promise of pardon and deliverance, if at any time, having broken it, they shall repent them of their sin; and tells them farther, that God had therefore thus declared his will unto them, to the end that none hereafter offending shall pretend ignorance.

XXXI. Moses, having written this law, delivers it to the priests, the sons of

XXXII. Levi, and the elders of the people, to be kept; the same day also he writes his most excellent song, and teaches the same to the children of Israel to be sung; and having finished the book of the law, he takes order to have it laid up in the side of the ark.

XXXIII. Moses now drawing near to his end, blesseth every tribe in particular, by way of prophecy, save only the tribe of Simeon.

XXXIV. In the 12th month of this year he goes up to mount Nebo, and from thence beholds the land of promise, and there dieth, aged 120 years; the body of Moses God translates out of the place where he died into a valley of the land of Moab, over against Beth-peor, and there burieth it; nor doth any man know the place of it unto this day. The Israelites mourn for him 30 days.

Here ends the Pentateuch, or five books of Moses, containing the history of 2552 years and a half, from the beginning of the world; and the book of Joshua begins with the forty-first year after the departure of the children of Israel out of Egypt.

Josh. II. Joshua being confirmed in his government by God, sends forth spies from Shittim to the city of Jericho, who, being harboured by Rahab, are

III. privily sent away, when search is made for them.

Upon the tenth day of the first month (*April* 30), to wit, the same day that the Paschal Lamb was to be chosen out of the flock, the Israelites under the conduct of Joshua, a type of Jesus Christ, go up out of the

IV. river Jordan into the promised land of Canaan, a type of a more heavenly country. They pass through the river on dry ground, the waters being for the present divided; for a memorial of which miraculous passage, Joshua sets up twelve stones in the very channel of Jordan, and taking twelve other stones out of the midst thereof sets them up at Gilgal, the place where they next encamp.

V. 10. Upon the 14th day of the same month, in the evening, the Israelites celebrate their first passover in the land of Canaan.

Before *Christ*		
1452	Josh. VI.	Jericho, the ark of the Lord having been carried round about it, is taken the seventh day, the walls thereof falling down at the sound of the priests' trumpets; all the inhabitants are put to the sword, except Rahab and her family.
	VII.	The Israelites besiege Ai, and are smitten by their enemies, God having abandoned them for sacrilege committed by Achan: Achan's sin being discovered by the casting of lots, and himself found guilty, he is stoned to death, and, together with his children and cattle, burned with fire. God being pacified hereby, Ai is taken by ambushment and utterly destroyed.
	VIII.	
	30, 35.	On mount Ebal, according to the law made, is an altar erected, and the Ten Commandments engraven on it; the blessings and cursings are repeated on mount Ebal and mount Gerizim, and the book of the law read in the ears of the people.
	IX.	The kings of Canaan combine against Israel: only the Gibeonites craftily find a way to save their own lives by making a league with them; but are afterwards deputed to the servile offices of the house of God.
	X.	Adoni-zedek, king of Jerusalem, with the kings of Hebron, Jarmuth, Lachish, and Eglon, hearing that Gibeon is fallen off from them, join their forces together and besiege it; but Joshua raiseth the siege, pursueth those five kings, and smiteth them as far as Azekah, the Lord in the meanwhile killing more with hailstones from heaven, than the Israelites with their swords. Joshua commands the sun to stand still over Gibeon, and the moon over the valley of Ajalon, by the space almost of one whole day, until the Israelites are fully avenged of their enemies. The five kings hide themselves in a cave at Makkedah; from whence they are brought forth, scornfully used, and hanged.
1450	Ex. XXIII. 10, 11.	From the autumn of this year, wherein, after the failing of manna, they began to till the ground, the rise of the sabbatical years is to be taken.
1445	Josh. XXIII.	Joshua, now grown old, is commanded by God to divide all the land on the west of Jordan among the nine tribes remaining, and the other half-tribe of Manasseh. The Lord and his sacrifices are the inheritance of Levi.
	XI.	The rest of the kings, with whom Joshua had waged war for six years, resolve to set upon him with united forces: but Joshua comes upon them unawares, slays them, and possesseth their countries.
	21. XIV.	Joshua now roots out those giants, the Anakims, with their cities, out of the hill-countries, out of Hebron, Debir, and Anab, and generally out of all the mountains of Judah and all Israel. And having gotten the whole land into his hands, he divides it among the children of Israel according to their tribes; and the land rested from war.
	XV.	
1444		The first sabbatical year, or year of rest; from hence the year of Jubilee, or every fifty years' space is to be reckoned.
	XVIII.	The tabernacle is set up at Shiloh (thought to be the same with Salem), where it continued 328 years.
	XXII.	The Reubenites, Gadites, and the half-tribe of Manasseh, with a blessing, are sent home to their possessions on the other side of Jordan.
1443	XXIII. XXIV.	Joshua gathers together all Israel, exhorts them to obedience, briefly recites God's benefits to them, reneweth the covenant between them and God, and dieth, 110 years old.
1413	Judges II. 7	After the decease of Joshua, and the elders who outlived him, and who remembered the wonders which God had wrought for Israel, there succeeds a generation of men which forget God, and mingle themselves with the Canaanites by marriage, and worship their idols. In this time of anarchy and confusion, when every man did that which seemed right in his own eyes, all those disorders were committed, which are reported in the last five chapters of the Book of Judges; to wit, the idolatry of Micah and the children of Dan; the war of the Benjamites, and the cause thereof. God, being highly provoked, gives them up into the hands of Cushan, king of Mesopotamia: which first calamity of theirs holds them but eight years.
	III. 6, 7,	
	8,	
1406	9,	Othniel, the son of Kenaz, and son-in-law to Caleb, stirred up by God as a judge and avenger of his people, defeats Cushan, and delivers the Israelites out of bondage; and the land rested forty years after the first rest which Joshua procured for them.
	10,	
1343	12,	Othniel dying, the Israelites fell again to sin against God, and are given over into the hands of Eglon, King of Moab, who, joining with the Ammonites and the Amalekites, overthrows the Israelites, and takes Jericho; and this second oppression continueth eighteen years.
1325	15, 30,	Ehud, the son of Gera, is raised up by God to be an avenger of his people; for feigning a message to Eglon, he runs him into the belly with his dagger; then getting away, he gathers all Israel into a body on mount Ephraim, and slays 10,000 of the most valiant men of Moab; and the land resteth forty years after the former rest obtained by Othniel.
	31.	After him, Shamgar, the son of Anath, slayeth 600 Philistines with an ox-goad, and he also avengeth Israel.
1305	IV. 1, 2, 3,	The Israelites, after the death of Ehud, returning to their old sin, are given up by God into the hands of Jabin, king of Canaan; and this thraldom of theirs continueth twenty years.
1285	4.	Deborah, the wife of Lapidoth, a prophetess, who at this time judgeth Israel in mount Ephraim, and Barak of the tribe of Naphtali, being made captain of the host of Israel, in sight of Megiddo, overcomes Sisera, captain of Jabin's army, whom Jael, the wife of Heber the Kenite, afterward kills in her own tent. For a memorial of which victory Deborah composeth a song; and the land resteth forty years after the former rest obtained by Ehud.
	V. 31.	
1252	VI.	The Israelites sinning again, are delivered into the hands of the Midianites; which fourth thraldom lasteth seven years. Hereupon they cry unto God for help, and are reproved by a prophet. Then Gideon, the son of Joash, of Manasseh, is by an angel from God sent to deliver them. He first overturns the altar of Baal and burns his grove, and is called Jerubbaal. He, out of 32,000 men, which came unto him, chooseth only (God so commanding) 300; but with them he puts to flight all the host of the Midianites, whom the Ephraimites afterward pursue, and slay their princes Oreb and Zeeb. Gideon having pacified the Ephraimites, who complain that they were not called to the battle at first, passeth the river Jordan, and defeats the remainder of the Midianitish army; he chastiseth also the men of Succoth and Penuel, who had refused him victuals in his journey; and slays the two kings of the Midianites, Zebah and Zalmunna. After which great victories, the Israelites offering to settle the kingdom upon him and his posterity, he refuseth it; but receiving their golden ear-rings, he makes thereof an ephod, which afterwards proves an occasion of idolatry. The Midianites being thus vanquished, the land enjoys rest forty years, after the former rest restored to them by Deborah and Barak.
1245		
	VII.	
	VIII.	
1236	33.	Gideon dieth, and the Israelites, falling back again to idolatry, worship Baal-berith for their god.
	IX. 1, 2, &c.	Abimelech, the son of Gideon (begotten upon his concubine), purposing to get to himself the kingdom which his father had refused, slayeth seventy of his brothers all upon one stone; and having, by the help of the Shechemites, got to be made king, Jotham, the youngest son of Gideon, who only escaped Abimelech's fury, from the top of mount Gerizim expostulates with them the wrong they had done to his father's house; and, by way of a parable, foretells their ruin; which done, he flies, and dwells quietly in Beer.
1235		
1233	22,	Abimelech, having reigned three years over Israel, Gaal, a Shechemite, conspires against him; which being discovered to him by Zebul, he utterly destroys the city of Shechem, and puts all the inhabitants to the sword, and burns the temple of their god Berith with fire; from thence he goeth and layeth siege to Thebez, where he is knocked on the head with a piece of a millstone, cast upon him by a woman from the walls, and then killed outright by his armour-bearer.
1232	50. 2 Sam. XI. 21.	
1210	Judges X. 1,	Tola the son of Puah, after Abimelech, judgeth Israel twenty-three years.
1206	2, 3,	Jair the Gileadite succeeds Tola, and judgeth Israel twenty-two years.
1188	8.	The Israelites, forsaking again the true God, fall to worship the gods of several nations, and are given up into the hands of the Philistines and Ammonites; which fifth thraldom lasteth eighteen years. Upon their repentance, and abandoning their idols, at length they obtain mercy.
Before *Christ.* 1187	Judges X. 15. XI.	Jephthah the Gileadite, being made captain of the host of Israel, subdues the Ammonites: before the battle he vows his daughter unawares to be offered in sacrifice, and afterward performs it. He puts to the sword 42,000 Ephraimites, who had behaved themselves insolently against him, and judgeth Israel six years.
	XII. 6,	
1182	8,	Ibzan the Bethlehemite succeeds Jephthah, and judgeth Israel 7 years.
1175	11,	Elon the Zebulonite succeeds Ibzan, and judgeth Israel ten years.
1164	13,	Abdon the Ephraimite succeeds Elon, and judgeth Israel eight years.
1156	1 Sam. IV. 18.	Eli the high priest (in whom the high priesthood was translated from the family of Eleazar to Ithamar's) succeeds Abdon, and judgeth Israel forty years. The Israelites again provoke the Lord to anger, and he delivers them into the hands of the Philistines. This sixth thraldom begins seven months after Eli's entering upon the government, and lasteth forty years, even till seven months after his death, when the ark was brought back again.
	Judges XIII. 1, 2,	
1155	24.	Samson the Nazarite, as an angel had foretold, is born at Zorah.
1137	XIV. 4.	Whilst Eli the high priest executeth the office of a judge in civil causes under the Philistines, Samson takes an occasion to quarrel with them, by marrying a woman of Timnath; for having on the day of his betrothing propounded a riddle to the Philistines, and laid a wager, his wife tells them the meaning of it: enraged hereat, he goes and slays thirty men of Askelon, and gives them the suits of raiment which he had stripped off their bodies, in performance of the wager which he had lost, and returns home to his father.
1136	XV.	Samson again in harvest-time goes to present his wife with a kid at her father's house, but finds her given away in marriage to another man; Samson resolves to be avenged; he catches 300 foxes, and tying firebrands to their tails, turns them all into the corn-fields of the Philistines, and into their vineyards, and olive-gardens, and sets them all on fire. The Philistines take Samson's wife and father-in-law, and burn them; Samson in revenge slays a great multitude of them, and sits down upon the rock Etam, from whence being taken by 3000 of the Jews, and by them delivered into the hands of the Philistines, he slays of them a thousand men with the jaw-bone of an ass; in which place he is miraculously refreshed, when thirsty and ready to faint.
1117	XVI.	Samson is betrayed by Delilah his concubine, bereaved of the hair of his Nazariteship, and delivered to the Philistines; who put out his eyes, and bind him with chains of brass. The Philistines gather together to offer sacrifice to Dagon their god, and Samson is brought to make them sport; whose hair being grown, and his strength in a great measure restored, he takes hold of the two chief pillars whereon the house stood (wherein were the princes of the Philistines, and a great multitude of people) and pulls down the house, killing more men at his death than he did in all his lifetime. So he died, having judged Israel in the days of the Philistines twenty years.
1116	1 Sam. IV.	The Israelites take up arms against the Philistines, but with very ill success, for they lose 4000 men in one battle. Then they send for the ark of the covenant from Shiloh, and cause it to be brought into the camp. The Philistines, seeing now all lie at stake, encourage one another to behave themselves like men that day; and so falling on, they slay of the Israelites 30,000 men. The ark of God is taken, and Hophni and Phinehas, priests, and sons of Eli, are slain. Of all which when tidings are brought to old Eli, frighted thereat, he falls from his chair and breaks his neck, in the 98th year of his age.
	VI.	The Philistines, having brought the ark into Ashdod, set it in the house of Dagon their god. But when Dagon had been found two several times fallen grovelling before it, and broken in pieces, and the inhabitants of the place sorely plagued, they remove it from thence to Gath, and from thence to Ekron. But the same plagues and judgments following wherever it went, after seven months, by the advice of their priests, they send home the ark again with presents and gifts into the land of the Israelites, and it is brought to Bethshemesh, where 50,070 men are smitten for looking into the ark. From hence it is carried to the house of Abinadab, in Kirjath-jearim, who sanctifieth his son Eleazar to keep it.
	VII.	
1096	13.	After twenty years the Israelites, by Samuel's persuasion, solemnly repent at Mizpeh, and, upon their conversion, God by thunder from heaven delivers them from the invasion of the Philistines, who are subdued, the hand of the Lord being against them all the days of Samuel.
1095	VIII.	Samuel, being grown old, takes for his assistance in the government his sons; by whose ill management of affairs, the Israelites require a king to be given them: whereupon God gives them a king in his wrath, to wit, Saul, the son of Kish, after Samuel had judged Israel twenty-one years.
	Hosea XIII. 10.	
	1 Sam. XI. 12.	Saul is privately anointed by Samuel, and afterward publicly proclaimed king at Mizpeh. About a month after Jabesh-gilead is besieged by Nahash king of the Ammonites, and the siege raised by Saul: whereupon the whole congregation of Israel, coming together at Gilgal, again proclaim Saul king.
1085	XVII. 12.	David the son of Jesse the Ephrathite, born at Beth-lehem-judah 30 years before he succeeded Saul in the kingdom. He was his father's youngest son.
1063	XVI. 11.	God rejects Saul, and sends Samuel to Beth-lehem, there to anoint David king, whom Saul ever after extremely persecuteth.
	XVIII.	Yet Jonathan, Saul's son, loveth him, and oftentimes rescueth him from Saul's cruelty.
	XXIV.	David, having Saul twice in his power, forbears to hurt him.
1060	XXVI.	David, fearing he may some time or other fall into the hands of Saul,
1056	XXVII.	flies to Gath unto king Achish, carrying with him 600 men; and having obtained of him the town of Ziklag to dwell in, he continueth one year and four months in the land of the Philistines: from whence he invadeth the countries of the Geshurites, Gezrites, and Amalekites, and puts to the sword all, both men and women, not leaving one alive to carry the news thereof to king Achish.
1055	XVIII. 1 Chron. XII.	Achish, proposing to make war upon the Israelites, takes David along with him in that expedition, to whom, whilst he is upon his march with his 600 men, repair a great many others of the tribe of Manasseh, and join with him.
	1 Samuel XXVIII.	Saul, seeing the army of the Philistines, is in great fear, and (Samuel being now dead) goes to En-dor to consult with a witch there; the woman raiseth an apparition of Samuel, and Saul receives from it that dreadful doom, The Lord will deliver Israel, together with thyself, into the hands of the Philistines.
	XXIX.	The princes of the Philistines growing jealous of David, he and his company early the next morning leave the army, and return to Ziklag.
	XXXI.	The armies join battle; and the Israelites are defeated; the three sons of Saul are slain, and he himself falls on his own sword.
	2 Samuel I.	Three days after, an Amalekite brings Saul's crown, and the bracelet that was upon his arm, and presents them to David, professing that, finding him fallen upon his sword, he had killed him outright, and taken the crown from off his head: whereupon David causeth him to be put to death for stretching forth his hand to slay the Lord's anointed, and lamenteth the death of Saul and Jonathan his son in a funeral song. David, having asked counsel of God, goes up to Hebron with those that are about him, where he is anointed king by the men of Judah, his own tribe, in the 30th year of his age; and there he reigns seven years and six months.
	II.	
	1 Chron. XII. 23.	
1048	2 Sam. III. 6,	Abner, affronted by Ishbosheth, revolteth to David, and deals with the chief men of Israel to transfer the whole kingdom unto him, and this in the hearing of the Benjamites.
	22.	He comes to David, and is kindly received; returning, he is treacherously murdered by Joab. David much laments his untimely death, and buries him at Hebron.
	IV. 2.	Baanah and Rechab murder their lord and master Ishbosheth, as he lieth resting himself upon his bed. They bring his head to David, who in detestation of their treason, causeth them immediately to be put to death.

Before *Christ*		
	2 Sam. VII.	David now dwelling in his house of cedar, which he had built, and
	1 Chron. XVII.	living in a full and perfect peace, imparteth to Nathan the prophet his
1044	XXII.	purpose of building a house for God; but is answered from God, that this
	2 Sam. VIII.	was a work which should be done, not by him, because he was a man of
	1 Chron. XVIII.	blood, and trained up in war; but by his son Solomon, a man of peace,
	Gen. XV. 18.	which should be born unto him. The time which passeth from hence
	Deut. XI. 24.	till the birth of Solomon is spent in wars; wherein David subdues the
	1 Kings IV.	Philistines, Edomites, Amalekites, Moabites, Ammonites, and Syrians,
	2 Sam. XI.	and extends his kingdom to the utmost bound of that land which had
		been promised to the seed of Abraham, and never possessed by any of
		them, save only by David and his son Solomon.
1035		At the end of this year Joab, going with the army against the Ammon-
		ites, besiegeth Rabbah, the metropolis of Ammon, whilst David takes his
		ease at Jerusalem, and there commits adultery with Bathsheba the wife
	1 Chron. XX.	of Uriah the Hittite, who was then in the army, whom he also procures
1034	2 Sam. XII.	to be slain.
		The child so gotten in adultery is born. David is convicted by Nathan
		the prophet of his sin, and he repents; in testimony whereof he composeth
1033	25.	the 51st Psalm. The child dieth.
	1 Chron. XXII. 9.	Bathsheba becomes now David's wife, and beareth him a son, unto
		whom, as unto one who should prove a man of peace, God gives the name
1030	2 Sam. XIII. 1, 23.	of Solomon; and, as to one beloved of the Lord, the name of Jedidiah.
		Absalom avengeth his sister Tamar, and killeth his brother Amnon; for
		which thing he fleeth to Geshur in Syria, where he continues three years
1027	XIV.	with king Talmai, his grandfather by the mother's side.
1025		After three years' exile he returns to Jerusalem, where he continues two
		years, before the king his father admits him into his presence, and is
1024	XV.	reconciled to him.
		This rebel son having got chariots and horses, and a guard to attend
		him, insinuates himself into the favour of the people, and steals away
1023	7.	their hearts from his father David.
		The next year following, under pretence of a vow, he obtaineth leave
		to go to Hebron, where, by Ahithophel's counsel, he breaks out into open
	XVII.	rebellion, and forceth his father to fly from Jerusalem.
		Ahithophel, because his counsel in all matters is not followed by Absa-
	XVIII.	lom, hangs himself.
		Absalom having lost 20,000 men, fleeth, and a bough of an oak catching
1017	XXIV.	hold of him, he there hangs, and is run through by Joab.
		David, tempted by Satan, commandeth Joab to number the people: God,
		offended thereat, sends a prophet to put three plagues to his choice, *viz.*,
	1 Chron. XXI.	the famine, sword, or pestilence. David chooseth to fall into the hands
		of a merciful God, rather than into the hands of men. So God sends a
		pestilence; whereof 70,000 men die in one day. The angel being about to
		destroy Jerusalem, God bids him hold his hand: for he beholds David
		repenting in sackcloth, and entreating him to spare the innocent people,
		and to turn his hand upon himself, and upon his father's house.
1016	1 Kings XIV. 21.	Rehoboam is born unto Solomon by Naamah, an Ammonitish woman.
1015	1 Kings I.	David being now 70 years of age, and broken with continual cares and
		wars, grows so weak and feeble, that clothes can no longer preserve heat
		in him. Therefore Abishag, a young virgin, is appointed to keep him
		warm. Adonijah, seeing his father thus declining, by the assistance of
		Joab and Abiathar, makes himself king: which David understanding, he
		presently commands Zadok the priest, and Nathan the prophet, with
		other great men, to anoint Solomon king. Adonijah hearing this, betakes
	II.	himself to the sanctuary, and is pardoned.
		David, having given instruction to his son Solomon, dieth; after he had
		reigned in Hebron seven years and six months, and 33 years in Jerusa-
		lem over all Israel.
1014	III. 1.	Pharaoh, king of Egypt, gives his daughter in marriage to Solomon.
	2 Chron. VIII. 11.	The Lord appears to Solomon in a dream, and bids him ask what he
	1 Kings III. 5.	will, and it shall be given him. Solomon asketh wisdom; God gives him
		wisdom from above, and adds thereunto riches and honour. Of this
		divine wisdom Solomon makes an eminent manifestation in judging be-
		tween two harlots.

PERIOD V.

From Foundation of First Temple to Obadiah's Denouncement of God's Judgment, B. C. 588.

1012	VI. 1.	SOLOMON layeth the foundation of the temple in the 480th year after
	2 Chron. III. 1.	the departure of the children of Israel out of Egypt.
1005	1 Kings VI. 38. VIII.	Solomon's temple finished in the eleventh year of his reign; having been
1004	2 Chron. V. VI. VII.	seven years and a half in building.
975	1 Kings XI. 2 Chron. IX.	Solomon this year (being the 9th Jubilee, and opening the fourth Mil-
		lenary of the world) with great magnificence celebrates the dedication of
		the temple: at which time God giveth a visible sign of his favour.
		Solomon having, as it is with reason believed, forsaken his lusts and
		vanities, to which he had been too intemperately addicted, and written,
		as a testimony of his repentance, his book called the Preacher, dieth.
		He reigned 40 years.
	1 Kings XII.	The Israelites assemble at Shechem to crown Rehoboam, Solomon's
		son, king over all Israel. The people by Jeroboam sue unto him for a
		removal of some grievances; to whom Rehoboam, by the advice of young
		men, returning a harsh answer, alienates the hearts of ten tribes from him,
		who make Jeroboam king over them, and fall at the same time from the
		house of David, and from the true worship of God.
	25.	Jeroboam, in the beginning of his reign, repairs Shechem, destroyed
		by Abimelech 258 years before, and there dwells; afterward going over
		Jordan he builds Penuel, and at length makes Tirzah the seat of his king-
	XIV. 17.	dom. But fearing lest his new subjects by going to Jerusalem to worship,
	XII. 26.	may be induced to revolt from him, he deviseth a new form of religion,
		setting up two golden calves, the one at Beth-el, the other at Dan, for the
		seduced people to bow down unto.
	XIV.	From the time of this dismal rent Rehoboam reigneth over Judah and
		Benjamin 17 years, and Jeroboam over Israel, or the other ten tribes, 22
	2 Chron. XII.	years.
974	XI. 17.	The Priests and Levites, and other Israelites who feared God, stick to
		Rehoboam, and maintain the kingdom of Judah three years; after which
		time Rehoboam falls to idolatry, and walketh no more in the ways of
		David and Solomon.
	1 Kings XII. 32. XIII. 2.	Jeroboam sacrificing to his calf at Beth-el, a prophet is sent unto him from
		God, who foretells the judgment which should one day be executed upon
		that altar, and the Priests (*viz.* those whom Jeroboam had made of the lowest
		of the people) that served at it. Which prophecy then and there is con-
971	XIV. 25.	firmed by signs and wonders upon the king himself, and upon the altar.
	2 Chron. XII.	Shishak king of Egypt spoileth Jerusalem and the temple; but the king
		and the princes repenting at the preaching of Shemaiah the prophet, God
958	1 Kings XV.	gives them not over to utter destruction.
957	2 Chron. XIII.	Abijam the son of Rehoboam succeeds his father in the kingdom of
		Judah, and reigns three years.
955	1 Kings XV. 8,	He obtains a great victory over Jeroboam, killeth 500,000 men in one
		battle, and taketh Beth-el.
954	25,	Asa in the twentieth year of Jeroboam succeeds his father Abijam,
		and reigns 41 years.
953	27.	Nadab in the second year of Asa succeedeth his father Jeroboam in the
		kingdom of Israel, and reigneth not full two years.
		Nadab at the siege of Gibbethon (a town of the Philistines), is slain by
		Baasha of the tribe of Issachar in the third year of Asa; and the same
		year having made himself king over Israel, he utterly destroyeth the

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		whole race of Jeroboam, and reigneth 24 years. In this time lived the
		prophets Jehu, Hanani, and Azarias.
951	2 Chron. XIV.	Asa destroyeth idolatry, and enjoying ten years of peace, strengthens
		his kingdom with forts and a standing army.
941	9.	Zerah the Ethiopian with an innumerable army invadeth Judah: Asa
		overcomes him, sacrificeth to God of the spoil, and maketh a solemn
		covenant with God. He also deposeth Maachah his grandmother, a
	XV.	great patroness of idolatry; bringeth into the temple those things which
		his father and himself had consecrated unto God, and enjoys a long peace.
930	1 Kings XVI. 6, 8,	Elah the son of Baasha succeeds his father in the kingdom of Israel.
929		In the second year of his reign, and the twenty-seventh of Asa's, Zimri,
		one of his captains, conspires against him, kills him, and reigneth in his
		stead. As soon as he sits in the throne, he destroyeth the whole family
		of Baasha; but the army which then lay before Gibbethon makes Omri
		then king, who presently besiegeth Tirzah, and taketh it; which Zimri
		seeing he sets on fire the king's palace, and perisheth in the flames.
	21,	The people of Israel are now divided into two factions; one follow Tibni
		the son of Ginath, and endeavour to make him king; the other adheres to
925	22,	Omri; but Tibni dying, Omri reigns alone in the 31st year of Asa.
924	23, 24,	Omri having reigned six years in Tirzah, removes the seat of his king-
		dom to Samaria, a place which he himself had built.
918	29.	Ahab succeeds his father in the kingdom of Israel, and reigneth 22 years
		in Samaria. He did evil in the sight of the Lord above all that were
		before him.
914	1 Kings XXII. 41.	Jehoshaphat succeedeth his father Asa in the fourth year of Ahab king
912	2 Chron. XX. 31.	of Israel, and reigneth 25 years in Jerusalem.
	XVII. 7.	Jehoshaphat being settled in his kingdom, and having demolished the
		high places and groves, in the third year of his reign he sends Levites
		with the princes to instruct the people in the law. God in the meantime
901	1 Kings XX.	subdueth his enemies under him.
899	XXI.	Ben-hadad king of Syria layeth siege to Samaria, who by the direction
		of a prophet is beaten off, and a vast number of the Syrians slain.
		Ahab not being able to persuade Naboth to sell him his vineyard, falls sick
		upon it; Jezebel his wife, suborning false witnesses to accuse him of blas-
		phemy, causeth Naboth to be stoned, and puts the king in possession of the
		vineyard. Whereupon the prophet Elijah denounceth judgments against
		Ahab and Jezebel; wicked Ahab repenting, God defers the judgment.
898	XXII. 51.	Ahab in the seventeenth year of the reign of Jehoshaphat maketh his
	2 Kings III. 1.	son Ahaziah his associate in the government of his kingdom.
	I. 17.	Jehoshaphat also maketh Jehoram his son copartner with him; whence
		it is, that Jehoram the son of Ahab, who succeeded his brother Ahaziah
		in the kingdom of Israel, in the eighteenth year of Jehoshaphat king of
		Judah, is said to have begun his reign in the second year of Jehoram the
		son of Jehoshaphat.
897	1 Kings XXII.	Ahab having got Jehoshaphat to assist him in the siege of Ramoth-gilead,
	2 Chron. XVIII.	before he goes, he asketh counsel of 400 false prophets, who promise him
		victory and success; but by Jehoshaphat's advice Micaiah, a true prophet
		of God, is consulted, who foretells his overthrow, and according to his
		word Ahab is slain at Ramoth-gilead, and buried at Samaria.
	2 Sam. VIII. 2.	Ahaziah king of Israel, lying ill of a fall, sends to consult Baalzebub
	2 Kings I.	the god of Ekron concerning his recovery. Elijah the prophet meeteth
		the messenger, and telleth him Ahaziah shall surely die; whereupon two
		captains with over fifty men apiece are sent to apprehend him, and bring
		him before the king; Elijah calleth for fire from heaven, and destroyeth
		both them and their companies. A third captain with his fifty men being
		sent, and behaving himself submissively, Elijah goes along with him; the
		prophet certifies the king that he shall not come down from his bed alive.
	1 Kings XXII.	So Ahaziah dieth, having governed (partly by himself, and partly together
		with his father) two years.
	2 Kings III. 1.	Jehoram succeedeth his brother Ahaziah in the kingdom of Israel in the
		latter end of the eighteenth year of Jehoshaphat, and reigneth twelve years.
	II. 11.	Elijah is taken up into heaven in a fiery chariot.
892	2 Chron. XXI. 2, 3.	Jehoshaphat grown old gives to his sons many gifts with fenced cities in
	2 Kings VIII. 16.	Judea; but his eldest son Jehoram he now more absolutely investeth with
889	2 Chron. XXI. 4, 5.	the throne of the kingdom in the fifth year of Jehoram king of Israel.
	Genesis XXVII. 40.	Jehoram now, by the death of his father, has the kingdom of Judah to
	2 Chron. XXI. 10, 11,	himself, which he holds for years. He is no sooner settled in his throne,
888		but he puts all his brethren to the sword, with many of the princes of
		Israel. At this time the Edomites, who ever since king David's time
	12.	had lived in subjection to Judah, revolt, and (as it was foretold by Isaac)
885	2 Kings VIII. 25,	they for ever shake off his yoke; Libnah also, a city of the priests in the
		tribe of Judah, falls off from him about this time.
884	28.	Jehoram following the counsel of his wicked wife Athaliah, the daugh-
	IX.	ter of Ahab king of Israel, sets up in Judah, and even in Jerusalem itself,
		the idolatrous worship of Baal, and compels his subjects thereto: a letter
		which was left for him by Elijah the prophet comes to his hands, which
		reproves him, and denounces all those calamities and punishments which
		afterward befell him.
	2 Kings X.	Ahaziah succeeds his father in the kingdom of Judah (having had part
		of the government bestowed upon him the year before) in the 12th year
		of Jehoram king of Israel, and reigneth one year in Jerusalem.
		Jehoram king of Israel, and Ahaziah king of Judah, lead their armies
		to Ramoth-gilead against Hazael, who had newly succeeded Ben-hadad
		in the kingdom of Syria: Jehoram is dangerously wounded, and retires
		himself to Jezreel to be cured. In the meantime Elisha sendeth a young
		prophet with instructions to anoint Jehu the son of Jehoshaphat, the son
		of Nimshi, at Ramoth-gilead, king over Israel, and to open to him the
		will of God for the rooting out of the house of Ahab; who, being pro-
		claimed king by the soldiers, marcheth straight to Jezreel, killeth Jehoram
		in the field of Naboth, and causeth Jezebel to be cast out at a window,
		where she is eaten by dogs. He despatcheth letters also to Samaria, and
		causeth seventy of Ahab's children to be beheaded. Then taking with
		him Jehonadab the son of Rechab, he comes himself to Samaria, and
		destroys the whole family of Ahab, and all the priests of Baal. Never-
		theless, having put down the worship of Baal, he departs not from the
		worship of Jeroboam's golden calves, but maintains that idolatry all the
		time of his reign, which was 28 years.
	IX.	Jehu proceeds farther, and executes the divine vengeance upon the
		idolatrous house of Judah; he pursues Ahaziah, who fled towards Me-
		giddo, and overtaking him at Gur, causeth him to be killed in his chariot.
	X.	Going also to Samaria, he meeteth with 42 of Ahaziah's kinsmen, whom
		he causeth to be slain.
	XI.	Athaliah the daughter of Ahab, seeing her son Ahaziah dead, usurps
	2 Chron. XXII. 10.	the kingdom, destroying those that had right to the succession; but Je-
		hosheba the daughter of king Jehoram, and wife to Jehoiada the high
		priest, takes Jehoash, being then an infant, and son to her brother
		Ahaziah, and hides him in the temple, and so saves him from that massa-
878	2 Kings XI.	cre which was made of the rest of the blood royal.
	2 Chron. XXIII.	Jehoiada the high priest brings out Jehoash, now seven years old, and
		anoints him king; causeth Athaliah to be slain, and restoreth the worship
		of the true God, destroying the house of Baal, and commanding the idol-
		atrous priest Mattan to be killed before his altars. Jehoash now beginning
857	2 Kings XII. 7.	his reign in the seventh year of Jehu, reigneth 40 years in Jerusalem.
	XIII. 1.	Jehoash, in the 23d year of his reign, giveth order for the repair of the
		temple, committing the charge thereof to Jehoiada the high priest.
	VIII. 12.	Jehoahaz succeedeth his father Jehu in the kingdom of Israel, and
		reigneth 17 years: during all which time Hazael king of Syria oppresseth
841	XIII. 10.	him, and exerciseth all those cruelties upon the Israelites, which Elisha
		the prophet had foretold.
		Jehoash, the son of Jehoahaz king of Israel, is taken into the consort-
		ship of that kingdom by his father in the 37th year of Jehoash king of
		Judah, and reigneth 16 years.
840		Zechariah, the son of Jehoiada the high priest, for reproving the people of

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	2 Chron. XXIV.	Judah that fall to idolatry after the decease of Jehoiada, is stoned to death in the court of the house of the Lord by the commandment of king Jehoash, who the next year after is murdered by some of his servants, as he lay in his bed; and Amaziah his son succeedeth him.
840	2 Kings XII. 20.	
838	XIII.	Jehoahaz dieth, and Jehoash his son succeedeth in the kingdom of Israel. Not long after his father's funeral he visits Elisha the prophet then lying sick, and with many tears asketh counsel of him, who promiseth him victory over the Syrians. A dead man is brought to life by being laid in Elisha's grave.
836	XV. 1.	Jeroboam the second in this year taken into the consortship of the kingdom of Israel by his father Jehoash, going to war against the Syrians. This is gathered from Azariah king of Judah's beginning to reign in the 27th year of this Jeroboam.
826	XIV. 2 Chron. XXV.	Amaziah king of Judah, growing proud upon a victory obtained against the Edomites this 14th year of his reign, provoketh Jehoash king of Israel to battle. Jehoash overcomes him, and takes him prisoner, breaks down 400 cubits of the wall of Jerusalem, and having spoiled the temple and the king's house of a vast treasure, returns to Samaria.
825	2 Kings XIV. 23.	Jehoash dies fifteen years before Amaziah, and Jeroboam the second, his son, reigneth in Samaria 41 years.
810	XIV. 2 Chron. XXV.	Amaziah, finding a conspiracy against him at Jerusalem, flies to Lachish, where he is murdered; after whom comes his son Uzziah, or Azariah, in the 27th year of Jeroboam the second, and reigneth 52 years in Jerusalem.
808	2 Kings XV. XV. 25. Isaiah IX. 1. Jonah III.	Now is held the 13th Jubilee under the two most flourishing kings; in whose times live sundry great prophets in both kingdoms; Isaiah and Joel in Judah; Jonas, Hosea, and Amos, in Israel.
	Matt. XII. 41.	Jonas of Gath-hepher, a town belonging to the tribe of Zebulon in Galilee of the Gentiles, (observe here the blindness of the Pharisees, *John* vii. 52,) was afterward sent into Nineveh, the metropolis of Assyria, where both king and people at his preaching repented.
784	2 Kings XIV. 29.	Jeroboam king of Israel (under whom that kingdom came to its full height of glory) dieth; after his death all things fall into confusion, and the state is reduced to a plain anarchy, which lasteth 11 years and a half; for such an interregnum or vacancy the synchronism of Kings requires, that the six months of Zachariah the son of Jeroboam may answer the 38 years and one month of Shallum, who murdered him in the 39th year of Azariah, or Uzziah, king of Judah.
773	XV. 8,	Zechariah the son of Jeroboam, the 4th and last of the race of Jehu, (as was foretold,) begins his reign over Israel in the 38th year of Azariah, or Uzziah, king of Judah, and reigneth six months.
772	10.	Shallum the son of Jabesh, at the end of six months, murders him in the sight of the people, and reigns one month, in the 39th year of Uzziah king of Judah. After Zachariah's death follow those direful calamities
	Amos VII. 9.	foretold by Amos the prophet.
	2 Kings XV. 14,	Menahem the son of Gadi going from Tirzah to Samaria, killeth Shallum, wasteth Tiphsah and the borders thereof, and because the town would not open to him, he takes it, and rips up all the women with child.
771	19,	While Menahem in these broils labours to get the possession of the kingdom, Paul king of Assyria invadeth his country, to whom Menahem giveth 1000 talents of silver, and afterward reigneth quietly 10 years.
761	23,	Pekahiah succeedeth his father Menahem in the 50th year of Uzziah king of Judah, and reigneth 2 years.
759	25, 27,	Pekah, one of his captains, kills him in his own palace at Samaria, and reigneth 20 years.
758	32.	Jotham succeedeth his father Uzziah in the kingdom of Judah at the age of 25 years, and reigneth 16 years in Jerusalem.
	2 Chron. XXVII. 5.	Jotham subdues the Ammonites, and makes them tributary for 3 years.
	Mic. I. 1.	Under him and his two successors the prophets Micah and Hosea execute their prophetical office. About this time lived the prophet Nahum, and prophesied the destruction of Nineveh.
742	2 Kings XVI. 1. 2 Chron. XXVII. 1. Isa. VII.	Ahaz succeedeth his father Jotham in the 17th year of Pekah king of Israel, and reigneth 16 years.
		This year Rezin king of Syria, and Pekah king of Israel are confederate against Judah, which strikes a great terror into that nation; but unto Ahaz, God, by the prophet Isaiah, sends a gracious message, with a promise of deliverance; for a sign whereof (when the incredulous king, being bid to ask a sign, refused to do it) God gives him the promise of Immanuel to be born of a virgin. Rezin and Pekah now lay siege to Jerusalem, and therein to Ahaz, but are beaten off; Ahab is no sooner delivered from his enemies, but he forsakes God his deliverer, and falls to idolatry. Wherefore
741		God gives him over into the hands of the king of Israel, who slays of the men of Judah 120,000 in one day, with a great many of the nobility, and carrieth away 200,000 captives; but these, by the advice of the prophet Obed, are released and sent home.
739	2 Kings XV. 30.	Hoshea the son of Elah murders Pekah king of Israel, and gets the kingdom into his own hands; it is said in the 20th year of Jotham, that is from the time that Jotham first began to reign, which is the same with the 4th of Ahaz his son. Hoshea, by reason of the tumults and disorders which ensued, cannot be said to have reigned till 9 years after, the state continuing all that time in great confusion, without any form of government.
730		
728	XVII. 8.	Shalmaneser, king of Assyria, comes up against Hoshea, and makes him to serve him, and pay him tribute.
726	XVIII. 1 2 Chron. XXIX. XXX.	Hezekiah succeedeth his father Ahaz in the kingdom of Judah: he destroyeth idolatry, and prospers: he also celebrates a solemn passover, and reigneth 29 years in Jerusalem; his father had made him in the last year of his reign, his assistant in the government.
725	XXXI.	Hoshea king of Israel, having consulted with So king of Egypt, refuseth to pay tribute to Shalmaneser: provoked hereby, and jealous of some farther design in that confederacy of Hoshea with the king of Egypt, Shal-
724	2 Kings XVII. 4.	maneser layeth siege to Samaria, and towards the latter end of the third
721		year he taketh it, and carrieth away the Israelites captive into his own country. This was the end of the kingdom of Israel, when it had stood divided from the kingdom of Judah 254 years.
713	XVIII. XX. Isaiah XXXVIII.	Sennacherib king of Assyria, coming up against Judah, besiegeth their fenced cities, and taketh many of them, but is pacified by a tribute.
		About this time Hezekiah falls sick, and is told by Isaiah that he shall die, but pouring out his tears and prayers unto God, he recovereth his health, and obtaineth a prolongation of his life and kingdom for 15 years. For a sign whereof the sun goes ten degrees backward.
710	2 Kings XIX. Isaiah XXXVII.	Sennacherib, not observing the articles of peace, layeth siege to Jerusalem, and sendeth a blasphemous letter to Hezekiah; which he opening, and spreading before the Lord in the temple with many tears, craves assistance from God against the Assyrians. Whereupon the prophet Isaiah assures him that God will deliver him and defend that city. The self-
		same night an angel of the Lord slays 185,000 men in the Assyrian army; and the next morning Sennacherib departeth, and returns to Nineveh; where not long after, whilst he is worshipping in the house of Nisroch his
698		god, he is slain by his own sons.
	2 Kings XXI.	Manasseh at 12 years of age succeedeth his father Hezekiah, and reigneth 58 years. He setteth up idolatry, and sheddeth much innocent blood.
677	2 Chron. XXXIII	Wherefore God delivers him up into the hands of the Assyrians, who in
656		the 22d year of his reign carry him away captive to Babylon: but upon his repentance God restores him to his liberty and kingdom.
	Judith XIII.	This year Nebuchodonosor king of Assyria, purposing to make himself universal monarch, sends Holofernes his general against Judea, who layeth siege to Bethulia, and there hath his head taken off by Judith, a
643	2 Kings XXI. 19.	woman of the tribe of Simeon.
	2 Chron. XXXIII	Amon, aged 22 years, succeedeth his father Manasseh, and reigneth two years. An idolater indeed, as his father, but no penitent: he is murdered
641	21, 22. 2 Kings XXII. 1.	by his own servants.
		Josiah, a child of 8 years old, succeedeth his father Amon, and reigneth 31 years. In his time lived Jeremiah and Zephaniah the prophets, and Huldah the prophetess.

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	2 Chron. XXXIV.	In the 12th year of his reign, he begins a reformation in Judah and Jerusalem and carries it on successfully.
630		This year he giveth order for the repair of the temple. Hilkiah the high
624		priest, having found a book of the law, sends it to the king, who hears it read all over to him; and thereupon asketh counsel of Huldah the prophetess, who prophesieth the destruction of Jerusalem, but not in his days.
	2 Kings XXIII. 2 Chron. XXXIV.	Josiah calling to him the elders of Judah and Jerusalem, with the priests and prophets, causeth the book of the law to be read over before all the people, and reneweth the covenant between God and his people; he burneth also dead men's bones upon the altar at Beth-el, as was foretold; and keepeth a most solemn passover.
610	2 Kings XXXIII. 9.	At this time a war breaks out between the king of Egypt and the king of Assyria. Josiah unadvisedly engageth in this war against Necho king of Egypt, and is slain in the valley of Megiddo. The good king being thus taken out of the world, whose life only kept off the Babylonish captivity
	Zechar. XII. 11.	from that nation, not only the people then living bewailed his death, but even in after time a public mourning for him was kept. The prophet Jeremy also in remembrance thereof composeth his Lamentations; wherein be-
	2 Chron. XXXV. 25. Lam. IV. 20.	wailing the calamities which were shortly to befall that people, as present before his eyes, in a most compassionate manner he points, as it were with his finger, at the death of Josiah as the source and original of all those
	2 Kings XXIII. 2 Chron. XXXVI.	ensuing miseries. After the death of Josiah, the people anoint Shallum, one of his younger sons, to be their king. After three months' reign, he is deposed by Pharaoh Necho, who makes Eliakim, his elder brother, king over Judah and Jerusalem, and changes his name into Jehoiakim; but Jehoahaz he carries along with him captive into Egypt, where he ends his days.
	5.	Jehoiakim, at 25 years of age, begins to reign, and he reigneth 11 years.
609	Jerem. XXVI.	Uriah and Jeremiah prophesy against Jerusalem: the former is put to death, the latter is acquitted, and set at liberty. About this time Habbakkuk also prophesieth.
607	XXV. 1.	This year is Nebuchadnezzar the Great made by his father Nebopolazzar his associate in the kingdom of Assyria and Babylon; into whose hands God delivers up Jehoiakim, who is put in chains to be carried to Babylon;
606	2 Chron. XXXVI. 6.	but upon his submission and promises of obedience is left in his own house, where he lives a servant to Nebuchadnezzar 3 years.
	Daniel I. 3, 7. Isaiah XXXIX. 7.	Nebuchadnezzar gives order to Ashpenaz, master of the eunuchs, that he shall carry from thence of the children of Israel, both of the blood royal (as was foretold by the prophet Isaiah to Hezekiah) and also of the nobility, the choicest youths both for beauty and wit that he can find; who, being educated 3 years in the language and sciences of the Chaldeans, may afterward be fit to serve the king in his palace; among whom, of the tribe of Judah, are Daniel, called Belteshazzar; Hananiah, called Shadrach; Mishael, called Meshach; and Azariah, called Abed-nego.
605		Whilst Nebuchadnezzar pursues his victories over the king of Egypt, his father dies; which coming to his knowledge, he gives order for the bringing away of the captives, and posts with a small company the nearest way to Babylon, where he is received as the lawful successor to his
	Dan. I. 2. 2 Chron. XXXVI. 1.	father's dominions. He brought to Babylon what he thinks fit of the vessels and furniture of the temple, and placeth them in the house of his god, Belus.
603	2 Kings XXIV. 1. Dan. II.	Jehoiakim, having lived 3 years in subjection to the king of Babylon, falls off, and rebels against him.
		This year (being the second of Nebuchadnezzar's reign, taking it as if begun at his father's death,) Daniel recovers Nebuchadnezzar's dream, and interprets it to betoken the four chief monarchies; whereupon he and his companions are highly advanced.
600	2 Kings XXIV. 2.	Nebuchadnezzar sends an army, consisting of Chaldeans, Syrians,
599	Jerem. XXII. 18.	Moabites, and Ammonites, against Jehoiakim; these waste the whole country of Judea, and carry away from thence 3023 captives. Jehoiakim
	XXXVI. 30.	also is taken prisoner, whom they put to death, cause his carcass to be drawn out at the gate of Jerusalem (as was foretold by the prophet Jeremiah) and leave it without the walls unburied.
	2 Kings XXIV. 8 2 Chron. XXXVI. 9.	Jehoiachin (called also Conias and Jeconias) at 18 years of age succeeds his father Jehoiakim, and reigns three months in Jerusalem.
	Isaiah XXXIX. 6. Jerem. XXIV. 1. Ezekiel XVII. 12. I. 2, 3.	Against him Nebuchadnezzar leads an army, and besiegeth Jerusalem: Jehoiachin with all his kindred and courtiers come out to meet him. Nebuchadnezzar makes them all prisoners, enters Jerusalem, and takes all the treasure he can find in the temple and the king's palace, breaking in pieces all the vessels of gold and furniture which Solomon had made for the temple; he carrieth away captive to Babylon the king, his mother, wives, courtiers, magistrates, and 10,000 able men out of Jerusalem, leaving none behind but the poorer sort of people; and out of the country round about he carried also away 8000 artificers; among the captives are Mordecai, and Ezekiel, the priest; Ezekiel therefore in his prophecy reckons the time all along from the beginning of this captivity.
	2 Kings XXIV. 17. 2 Chron. XXXVI.	Nebuchadnezzar before his departure from Jerusalem, makes Mattaniah, Jehoiachin's father's brother, king, changing his name into Zedekiah.
		Zedekiah, beginning his reign at 21 years of age, reigneth 11 years; he, by rebelling against Nebuchadnezzar, or rather by continuing in open rebellion (as his fathers had done) against God, brought upon Jerusalem and the whole nation of the Jews those long-deserved calamities which God had
588		so often forewarned them of by his prophets; for, in the latter end of the year
	2 Kings XXV. Jerem. I. 3. XXXIX. LII.	of Zedekiah, Jerusalem, after a long siege, is taken by Nebuchadnezzar, and his Chaldeans enter it. Zedekiah flees away by night, but being pursued, is taken, and brought prisoner to Riblah, Nebuchadnezzar's head-quarters; there having first seen his children slaughtered before his eyes, he has afterward those eyes put out, and being loaden with chains, is carried away captive to Babylon. About a month after the taking of the city, Nebuzar-adan, captain of the guard, sent by Nebuchadnezzar, makes his entry into it, sets fire to the temple, the king's palace, and some noblemen's houses, and so layeth the whole city in ashes; the walls of Jerusalem being razed to the ground; all that were left in the city, and those that a little before had fallen to the Chaldeans, with what treasure he can find, doth Nebuzar-adan carry with him into Babylon.
	26. 2 Kings XXV. 21. Jerem. XLIX. 7. Ezekiel XXV. 12.	And thus was Judah carried out of her own land, 468 years after David began to reign over it, 388 years after the falling off of the ten tribes, and 134 years after the destruction of the kingdom of Israel.
		Obadiah the prophet denounceth God's judgments against the Edomites who now insult over the calamity of the Jews. The same do Jeremy and Ezekiel, and the author of the 97th and 137th Psalms, who wrote all about the same time.

PERIOD VI.

From Nebuchadnezzar to Birth of John the Baptist, B. C. 4.

569	Dan. IV. 29, 33,	NEBUCHADNEZZAR, proud of his victories over Egypt, and his conquest of Judea and other countries, and boasting the magnificence of his buildings, falls distracted, and is driven from the society of men.
The Babylonian Empire.	34.	After seven years spent among the beasts of the field, his understanding returning to him, he humbly acknowledgeth the power of God, and his goodness towards him; and is restored to his kingdom. A few days after he dies, having reigned about 20 months together with his father, and 43 years by himself.
562		
	2 Kings XXV. 27. Jer. LII. 31.	Evil-merodach his son succeeds him in the 37th year of the captivity of Jehoiachin or Jeconiah, who presently gives order for the enlargement of Jehoiachin, and two days after changeth his prison-clothes, sets him above all the princes of his court, and causeth him to eat at his own table Jehoiachin dies about two years after.

Before *Christ*		
555	Daniel VII. 1.	Belshazzar, having removed some persons who had murdered his father Evil-merodach, and usurped his throne, succeeds in the kingdom of Babylon. In the first year of this king's reign Daniel has the vision of the four beasts, signifying the four great monarchies of the world, and of God delivering over all power and sovereignty to the Son of Man.
553	VIII. 1.	In the third year of Belshazzar, Daniel receives the vision of the ram and the he-goat, betokening the destruction of the Persian monarchy, and the great misery which Antiochus should bring upon the people of God.
538	V. Jerem. XXVII. 7. Dan. V. Isa. XIII. Hab. II. Jerem. XXV. 12. L. LI. Dan. V. 31. VI. 6.	This year Belshazzar makes a great feast for all the nobles, and causeth to be brought forth all the vessels of the house of the Lord, which Nebuchadnezzar his grandfather had brought away from Jerusalem, to the glory of his idols, and dishonour of the true God. In the midst of all this jollity a hand appears writing on the wall of the room in which the king and his numerous guests sit drinking. The king, greatly terrified hereat, sends for his Chaldean astrologers and wizards, and commands them to read the writing, and give him the interpretation of it; but they not being able to do either, Daniel is sent for, who reads the writing, and gives the king the interpretation of it: whereupon Daniel is publicly proclaimed the third man in the kingdom. This same night Belshazzar is slain, Babylon is taken by Cyrus, and the empire translated to the Medes and Persians, as had been sundry times foretold by the prophets.
		Cyrus having given the kingdom of Babylon to Darius the Mede, reserving some palaces in the city for himself, he returns through Media into Persia.
		Daniel's greatness raising envy in some principal courtiers and officers, these contrive his ruin: but finding nothing in his management of affairs whereof to accuse him, they resolve to order matters so, that Daniel's piety towards God shall become an offence worthy of death. They move the king to make a decree, that for 30 days no petition shall be made to any god or man, but to himself only. Which decree Daniel breaks by making supplication to his God, and is for so doing cast into a den of lions; but being found to have received no hurt there, Darius commands his conspirators to be cast into the same den, who are presently devoured; and the king publisheth a decree, that all persons throughout his dominions shall reverence and fear the God of Daniel.
537	IX. Jerem. XXIX. 10. Dan. IX.	Towards the end of the first year of the reign of Darius the Mede, to be reckoned from the subversion of the Babylonish empire, begins the 70th year of the captivity of the Jews, which, by Jeremiah's prophecy, was to be the last year of their calamity. Upon consideration of which time so near at hand, Daniel pours out his most fervent prayers to God for the remission of his own sins, and those of his people; and for that promised deliverance out of their captivity. To whom the angel Gabriel brings an answer not only of this, but also of the spiritual deliverance of the church by the death of the Messiah; uttering that memorable prophecy of the seventy weeks.
536 The Persian Empire	Ezra I. 2.	Cyrus, his father Cambyses and his father-in-law Cyaxares both dying, Persia falls to him by inheritance, and Media by contract of marriage: and so he is possessed of the whole eastern empire; from which time both Xenophon (*Inst. lib.* 8.) reckons the 7 years of his reign, and the Holy Scripture out of the records of the Medes and Persians, reckons this his first year; for it teacheth us, that in this year came forth that renowned edict of his, Thus saith Cyrus king of Persia, The Lord God of Heaven hath given me all the kingdoms of the earth, and hath charged me to build him a house at Jerusalem which is in Judah, &c. At which time the 70 years of the Babylonish captivity being expired, (as was foretold by Isaiah and Jeremiah, the former making mention of Cyrus by name,) he gives leave to all the Jews, dwelling in all parts of his dominions, to return into their own country, and commands them immediately to fall in hand with rebuilding of the temple.
	Isaiah XLIV. 28. XLIV. 1, 13.	
		He restoreth also all the vessels of the house of God, which Nebuchadnezzar had brought from thence; and contributes towards the building.
	Ezra I. 5, 6. II. Nehem. VII.	The Jews therefore return into their own country; the poorer sort having allowance made them to defray their charges upon the way. The number of the children of the province, or Hebrews born in Chaldea, which with their captain Zerubbabel, and their high priest Jeshua, return out of captivity, is 42,363, besides proselytes, men-servants, and maid-servants, to the number of 7,337. Now the particular sums of Ezra's catalogue being cast up amount only to 29,818; and those in Nehemiah's account make but 31,031, both which come far short of that general sum of 42,360, which at the bottom of each catalogue is said to be the number of the whole congregation. Wherefore the Hebrews in the xxixth chapter of their great chronicle tell us, that to complete the full sum of 42,360, we must cast in those of the other ten tribes of Israel, who came up out of the captivity with the Jews. For even till the last extirpation of the Jewish state there remained some relics of the other ten tribes, not only in the dispersion, and at Jerusalem, and other cities of Judah; but also of those who kept still in their own seats; for Shalmaneser swept not away all out of the whole ten tribes, but left a remnant of them in their own country, who were afterward, together with the Jews, Benjamites, and Levites, carried away by Nebuchadnezzar into Babylon, and are now dismissed and sent back again by Cyrus.
	Acts XXVI. 7. Lam. I. 1. Luke II. 36.	
	Ezra III. 8, 13.	In the second year after their return from Babylon, in the second month, they appoint Levites to oversee the work of the house of God, and lay the foundation of the temple; the old men lamenting, who 53 years before had seen the old temple standing, and the younger sort rejoicing to see the new one going up.
	IV. 5,	The Samaritans by the means of certain courtiers about Cyrus, whom they had bribed for that purpose, disturb the Jews in their work of the temple.
	6.	In the beginning of the reign of Artaxerxes (called in profane story Cambyses) the Samaritans, who, whilst Cyrus lived, had secretly undermined the Jews, now openly frame a direct accusation in writing against the inhabitants of Judah and Jerusalem, and present it to the king, who presently forbids the Jews to proceed in the building.
520	V. 1. Hag. II. 1, 9.	In the second year of king Darius Hystaspes (the same with Ahasuerus) Zerubbabel and Jeshua, incited by the prophets Haggai and Zechariah, set forward the building of the temple.
		Haggai prophesieth that the glory of this second temple shall be greater than that of the former; not as being a more magnificent structure, but in regard the blessed Messiah shall one day honour it with his presence, and from thence propagate peace to all nations.
518	Est. I. II.	Ahasuerus puts away queen Vashti his wife, and not long after espouseth Esther, the niece of Mordecai the Jew.
515	Ezra VI.	In the sixth year of Darius, or Ahasuerus, the temple is finished; the dedication whereof is celebrated with great joy and abundance of sacrifices, the priests and Levites, every one in his place, standing on the ministry of the temple. The passover also is celebrated.
510	Est. III. Deut. XXV. 19.	Haman, an Agagite, of the race of the Amalekites, a great favorite of king Ahasuerus, offended at Mordecai, because he falls not down and adores him, as others do, resolves to be revenged of the whole nation of the Jews, (which was ever averse to his,) and to root it out; for the executing of which purpose, that he may find a successful time, he causeth Pur, that is, the lot, to be cast before him, for to know the day and month wherein the Jews shall be destroyed, and the lot falls on the 12th month Adar.
	Est. IV.	Haman obtains an edict from the king, that all Jews, without respect to sex or age, upon the thirteenth day of the month Adar, be put to death in all the provinces of the king's dominions. Hereupon Mordecai, Esther, and all the Jews, humble themselves before the Lord by fasting and prayer.
	VI.	Ahasuerus, hearing it read in the chronicles that a conspiracy had been discovered to him by Mordecai, commandeth that he be publicly honoured and that by Haman himself, his deadly enemy.
	VII.	Esther, entertaining the king and Haman at a banquet, maketh suit for her own life, and her people's, and accuseth Haman. The king, understanding that Haman had provided a gallows for Mordecai, causeth him to be hanged thereon. In memory of this great deliverance the two days of Purim are made festival.
505	IX.	

Before *Christ.*		
467	Ezra VII.	Ezra the priest, a man skilled in the law of Moses, obtains a large commission from king Artaxerxes, to settle the Jewish commonwealth, and to reform the church at Jerusalem.
	Neh. II.	In the twentieth year of king Artaxerxes, Nehemiah a Jew, one of his cup-bearers, being made governor of Judea, obtains leave to build the wall of Jerusalem, and finish that great work. Here begins Daniel's 70 weeks to be fulfilled before the passion of our Saviour.
	Dan. IX. 24.	
442	Neh. V. 14.	Nehemiah having governed Judea 12 years, returns to the king of Persia.
415	XIII. 6.	This year is the 21st Jubilee, the last that ever the prophets of the Old Testament saw; for that place in Nehemiah, chap. xii. 22, is not to be understood of the last Darius, but of Darius Nothus, who now reigns in Persia; the full history of Nehemiah ending with the time of Artaxerxes Longinus, father of this Darius Nothus.
		Hitherto (saith Eusebius in his chronicle, to the 32d year of Artaxerxes) the Divine Scriptures of the Hebrews contains the annals of the times. But those things which were done among them afterward we must deliver out of the books of the Maccabees, and out of the writings of Josephus, who have delivered a general history of the Jewish affairs from thence down to the times of the Romans.
	XIII.	That Malachi, the last of the prophets, was contemporary with Nehemiah, appears from hence, that he nowhere exhorts the people to the building of the temple, as Haggai and Zachary did; but the temple being now built, he reproves those disorders, which Nehemiah at his second return with a new commission from Babylon saith he found in his absence to have crept in among the Jews; as marriage with strange women, withholding of tithes, and abuse in the worship of God. And because a succession of prophets was not to be expected, as before, he exhorteth the people constantly to adhere to the law of Moses, till Christ the chief prophet should appear; whose forerunner John the Baptist should come in the spirit and power of Elias, to turn the hearts of the fathers unto their children, and the disobedient to the wisdom of the just. See 1 *Mac.* iv. 46, and ix. 17.
	Malachi IV. 4. Luke I. 17. Matt. XI. 14. XVII. 12.	
335	Jos. Ant. I. 11. c. 8.	ALEXANDER the Great, king of Macedonia, passeth out of Europe into Asia, and begins to lay waste the Persian empire.
332	Id. Ibid.	Manasses, brother to Jaddus the high priest, refusing to put away his strange wife, is driven from the sacrifice: Sanaballath his father-in-law, governor of Samaria, revolteth from Darius, obtains leave of Alexander to build a temple on mount Gerizim, and makes Manasses high priest thereof, to which resort all such as are entangled in unlawful marriage, with all such offenders as think themselves not safe at Jerusalem. This was the rise of that schismatical conventicle of the Samaritans. See *John* iv. 20.
	Jos. Ant. I. 11. c. 8.	Alexander marcheth toward Jerusalem, intending to besiege it. Jaddus the high priest, hearing of it, putteth on his priestly ornaments, and accompanied with the people all in white, goeth out to meet him. Alexander, seeing his habit, falls prostrate before him, saying that, whilst he was in Macedonia, a man appeared unto him in the very same habit, who invited him to come into Asia, and promised to deliver the Persian empire into his hands. After this he goes to the temple, and offers sacrifice according to the high priest's direction. They show him the prophecy of Daniel, That a Grecian should come and destroy the Persians; whereby he is mightily confirmed in his persuasion that he himself is the man. Lastly he bestoweth on the Jews whatever favours desired, and departeth.
330 The Macedonian Empire.	Daniel VIII. 7. XI. 13.	
		The Persians are overcome, Darius slain, and Alexander remains universal monarch of the eastern world.
323	Jos. Ant. I. 12. c. 1. 1 Mac. I.	Alexander having reigned six years and ten months dieth; his army and dominions are divided among his captains. Antigonus makes himself governor of Asia, Seleucus of Babylon and the bordering nations; Lysimachus hath the Hellespont; Cassander, Macedon; and Ptolemeus, the son of Lagus, gets Egypt.
320	Jos. Ant. I. 12. c. 1.	Ptolemeus, surnamed Soter, makes himself master of Jerusalem by a stratagem; for he enters the city on a sabbath-day under pretence of offering sacrifice; and whilst the Jews suspect nothing, but spend the day in ease and idleness, he surpriseth the city without resistance, and maketh the citizens captives. He sendeth several colonies of Jews into Egypt, and puts great confidence in them.
277	I. 12. c. 2.	Ptolemeus Philadelphus, son of Ptolemeus Soter, being a great favourer of learning, builds a most magnificent library at Alexandria. Demetrius Phalerius, to whom he had committed the care of procuring all sorts of books and out of all countries, persuades him to employ 72 Jews in translating the Holy Scriptures out of the original Hebrew into the Greek tongue, which was done in the seventh year of his reign. The king also dismisseth many captive Jews, and dedicates many presents to the temple of God at Jerusalem.
177	2 Mac. III.	One Simon, a man of the tribe of Benjamin, governor of the temple, falling out with Onias the high priest, goes to Apollonius the governor of Celosyria, and informs him that there is a vast treasure in the temple: Apollonius acquaints king Seleucus his master with it, who presently sends his treasurer Heliodorus to Jerusalem, to bring this money away. Heliodorus entering the temple, is by angels struck down in the very place, and carried from thence half dead; but by the prayers of Onias he is soon after restored to his health. Returning to Seleucus that sent him, he magnifies the holiness of the temple, and the power of God dwelling in it.
176	1 Mac. I. 10.	Antiochus Epiphanes succeeds Seleucus in the kingdom of Syria, and reigneth 11 years and some months.
175	2 Mac. IV. 7,	Jason, by corrupting king Antiochus, obtaineth the office of high priest.
172	3, 24,	Menelaus, brother to Simon the traitor, being employed by Jason to carry the money to the king, promiseth 300 talents of silver above what Jason had sent, and getteth the priesthood to himself.
170	27.	Menelaus, not paying the money he had promised the king at his admission, is summoned to appear before Antiochus; he substituteth Lysimachus his brother in his place.
	1 Mac. I. 21, 22. 2 Mac. V. Jos. Ant. I. 12. c. 7. Daniel XI. 28.	Antiochus taketh Jerusalem, and sacking it, pillageth the temple, destroyeth 40,000 of the inhabitants, and selleth as many more. He endeavoureth also to abolish the worship of God, and forceth many Jews to forsake their religion. The Samaritans now disown their relation to the Jews, to whom in prosperity they pretended alliance, and consecrate the temple on mount Gerizim to Jupiter.
168	1 Mac. VIII. 5.	Perseus, having made war upon the Romans, is this year overcome by them, and the kingdom of the Macedonians ends, when from Caranus it had stood 626 years. Nevertheless the relics of the Macedonian empire, while that of the Roman was rising, did yet survive in the Ptolemies of Egypt, and the kings of Syria.
167	I. 45.	King Antiochus, by a public edict, commands all nations that are subject unto him to observe the same way of divine worship, and laying aside their peculiar customs, to profess the same religion with the Grecians: the punishment of death being threatened unto such as shall be disobedient; and he appoints overseers over every people and nation who shall compel them hereunto. Of the Jews many choose rather to undergo the most cruel torments, than to offer sacrifice unto idols; all which martyrdoms, with those glorious sufferings of the seven Maccabean brethren, are recorded in the two books of Maccabees.
	1 Mac. II. 2 Mac. VI. Jos. Ant. I. 12. c. 8. 1 Mac. III. 2 Mac. VIII. Jos. Ant. I. 12. c. 9. 1 Mac. III.	Mattathias, a priest, with his five sons, slay those that are sent by king Antiochus to compel them to offer abominable sacrifices, and after betake themselves to the desert. They are followed by many others, of whom a great number are stifled in their caves, because they would not defend themselves on the sabbath-day. Mattathias abolisheth that superstition, and exhorts his sons to assert their privileges, and deliver their country from bondage.
166		Mattathias dies, and Judas Maccabeus takes upon him the management of this affair. He delivers his country and purgeth it from the abominations which had been committed in it.

Before *Christ.*		
166	Jos. Ant. I. 12. c. 10. 1 Mac. III. 13. Joseph. ut supra.	Apollonius, governor of Samaria, having raised an army among the Gentiles and Samaritans, falls upon the Jews; but is discomfited and slain by Judas Maccabeus.
		Seron also, governor of the lower Syria, musters up all the forces under his command, and invades Judea; him Judas Maccabeus encounters, slays 800 of his men on the place, and puts the rest to flight.
165	1 Mac. III. 27. Jos. Ant. I. 12. c. 11.	Judas Maccabeus defeats a great army, which Antiochus sent against the Jews. Lysias returns with a greater power; Judas kills 5000 of his men, and causeth him to retreat. He purifieth the temple, and setteth it in order, after it had lain desolate three years; and buildeth a wall about Sion.
164	1 Mac. VI. 2 Mac. IX. 9. Jos. Ant.	Antiochus is taken with a violent pain in his bowels, and such a rottenness seizeth his flesh, that worms breed in it: he confesseth that he is plagued for the wrong done to Jerusalem, and dieth in the 149th year of the kingdom of the Grecians. His son Antiochus Eupator, a child about nine years old, succeeds him. He maketh peace with the Jews, but quickly breaketh it; he puts to death Menelaus the high priest, and confers that honour upon Alcimus, or Jacimus.
163	I. 12. c. 13.	
162	2 Mac. XIII. Jos. Ant. I. 12. c. 15.	Onias, the son of Onias III., retires into Egypt, where Ptolemeus Philometor, and Cleopatra his wife, permit him to build a temple at Heliopolis in imitation of that at Jerusalem, and they constitute him high priest there.
	1 Mac. VII.	Demetrius Soter, the son of Seleucus, escapes from Rome, and comes into Syria, where he causeth himself to be crowned king, and putteth to death Antiochus and Lysias.
161	2 Mac. XIV. Jos. Ant. I. 12. c. 17.	Demetrius, at the instance of Alcimus, sends Nicanor with a great army against Judas Maccabeus, whom he endeavours to surprise. They join battle, and Nicanor is slain.
		Here ends the continued history of the second book of Maccabees, being an abstract and breviary of the five books of Jason, a Jew of Cyrene.
	1 Mac. IX. Jos. Ant. I. 12. c. 18, 19. 1 Mac. VIII. 19. Jos. Ant.	King Demetrius sends Bacchides with a new army, consisting of 20,000 men, against Judas Maccabeus; Judas, having with him but 800 men, ventures to engage him, and is slain. His brother Jonathan is chosen general in his stead.
		Jonathan enters into an alliance with the Romans. Josephus observes, that this was the first league that ever was known to be between the Jews and the Romans.
160	I. 18. c. 17. 1 Mac. IX. 55, 70.	Whilst Alcimus commands the wall of the inner court of the temple to be pulled down, God strikes him suddenly with a palsy, so that without speaking a word he dies in great torment.
158	Jos. Ant. I. 13. c. 2.	Jonathan, having wearied Bacchides by war, compelleth him to make a league and draw off his army.
153	1 Mac. X. 1. Jos. Ant. I. 13. c. 3. 1 Mac. X. 3, 10. Jos. Ant. I. 13. c. 4.	Alexander Balas, the son of king Antiochus Epiphanes, enters with an army into Syria: the garrison of Ptolemais set open their gates to him, by reason of their hatred to king Demetrius; who prepares himself for war.
		Demetrius desireth an alliance with Jonathan, who makes use of this occasion to repair the fortifications of Jerusalem.
		Alexander Balas is no less careful to obtain the friendship of Jonathan, and, to oblige him, confers on him the high priesthood.
152	1 Mac. X. 15. Jos. Ant. I. 13. c. 5.	Jonathan puts on the holy vestment on the seventh month of the 160th year of the kingdom of the Grecians, at the feast of tabernacles. He was the first high priest of the Hasmonean family.
150	1 Mac. X. 21. Id. Ibid.	Demetrius and Alexander come to battle, and Demetrius is slain.
		Alexander Balas, finding himself in the peaceable possession of the kingdom of Syria, espouseth Cleopatra, the daughter of Ptolemeus Philometor king of Egypt. Alexander highly honours Jonathan the high priest at his nuptials.
148	1 Mac. X. 49, 50. Joseph. ubi supra.	Demetrius Nicanor, eldest son of Demetrius Soter, enters into Cilicia with an army. King Alexander Balas gives the command of Syria to Apollonius, who sets upon Jonathan the high priest; Jonathan defeats him, and takes Joppe and Azotus, and burns the temple of Dagon.
146	1 Mac. X. 51. Jos. c. 7. 1 Mac. X. 75. Jos. Ant. I. 13. c. 8. 1 Mac. XI. Jos. loc. citat.	Ptolemeus Philometor, king of Egypt, comes to the relief of king Alexander his son-in-law; Alexander ungratefully sets Ammonius to lie in ambush to kill him. The treachery being discovered, Ptolemeus takes away his daughter from Alexander, and marrieth her to Demetrius. Alexander having been driven from Antioch, the inhabitants of that place make offer of the kingdom to Ptolemeus; but he refuseth it, and persuadeth them to accept of Demetrius for their king.
145	1 Mac. XI. XI. 54. Jos. Ant. I. 13. c. 9.	Alexander returns with a great army. Ptolemeus and Demetrius unite their forces, and overcome him in a pitched battle; but Ptolemeus dies of the wounds which he received, after he had seen the head of Alexander sent to him by Zabdiel, an Arabian prince. Jonathan besiegeth the citadel at Jerusalem, held by a garrison of Macedonians. Complaint hereof being made to Demetrius, Jonathan appeaseth him by presents, and obtaineth new favours for the Jews. Demetrius incurreth the hatred of his soldiers by abridging their pay in time of peace.
		Tryphon, with some soldiers that revolted from Demetrius, undertakes to establish Antiochus, the son of Alexander Balas, in the kingdom of Syria.
144	1 Mac. XI. 55. XII.	Demetrius is vanquished by young Antiochus, and made to fly into Seleucia. Great honours are by Antiochus conferred on Jonathan, who assists him against Demetrius.
		Jonathan renews his alliance with the Romans and Lacedemonians, and fortifies Jerusalem.
143	Jos. Ant. I. 13. c. 9. c. 10.	Tryphon contrives how he may quit himself of Antiochus, and reign in his stead: but fearing Jonathan's opposition, he invites him to come to Ptolemais, and bring with him some few of his soldiers, promising to deliver that city into his hands. Jonathan, suspecting no treachery, comes only with 1000 men to Tryphon at Ptolemais; but as soon as he is entered the city, Tryphon commands the gates to be shut. Jonathan is taken prisoner, and all his men put to the sword.
	1 Mac. XIII. Jos. Ant. lib. 13. c. 10, 11.	The Jews hereupon make choice of Simon Maccabeus for their general in the place of his brother Jonathan. Tryphon leads an army against Simon. He promiseth for 100 talents of silver to release Jonathan; the money being paid him, he breaks his promise, and puts Jonathan to death. Simon erects a stately monument for his father and his brethren.
	1 Mac. XIII. 31, 32. Jos. Ant. I. 13. c. 12.	Tryphon murders the young king Antiochus, and puts the crown on his own head.
		The Romans and Lacedemonians renew their leagues with Simon and write them in tables of brass.
142	1 Mac. XIV. 18. Jos. Ant. I. 13. c. 13.	Simon has the government and high priesthood settled on him and his heirs: the Jews are by his means discharged from all manner of tribute to any foreign prince. He takes Sion, the fortress of Jerusalem, drives out of the city all idolaters, clears the houses of their idols, and placeth in the city such as are true worshippers of God.
136	I. 13. c. 12.	Tryphon's vices render him so odious to his soldiers, that they submit themselves to Cleopatra, Demetrius's relict. She marrieth Antiochus Soter, Demetrius's brother, and causeth him to be crowned king. Antiochus drives Tryphon out of Syria, besiegeth him in Dora, whence he flies to Apamea, where he is taken and slain.
138		
135	1 Mac. XVI. Jos. Ant. I. 13. c. 14.	Simon the high priest traversing the cities of Judea, and taking care for their orderly government, comes down with his two sons, Mattathias and Judas to Jericho; Ptolemeus the son of Abubus, Simon's son-in-law, invites them to a castle which he had fortified, called Dochus, and there, whilst he entertains them at a banquet, barbarously murders them. John Hircanus succeeds his father in the high priesthood.
		Here ends the first book of Maccabees, containing the history of forty years.
130	Jos. Ant. I. 13. c. 17.	John Hircanus takes Shechem, and demolisheth the temple on mount Gerizim, 200 years after it had been built by Sanballat.
107	Jos. I. 1. Bell. c. 3. Ant. lib. 73. c. 19. & lib. 20. c. 8.	Judas, eldest son of Hircanus, otherwise called Aristobulus, and surnamed Philellen, succeeds his father in the government and the high priesthood; he was the first of any, that, after the return from the captivity of Babylon, set a crown upon his head, and changed the state into a monarchy.
88	Luke II. 37.	Anna the prophetess, daughter of Phanuel, of the tribe of Asher, this year becoming a widow, departs not from the temple, but serveth God with fasting and prayer night and day, for 84 years together, until such time as she sees Christ in the temple.
63	Jos. Bell. c. 5. Ant. lib. 14. c. 8.	Jerusalem is this year taken by Pompey; who meddles not with any of the treasure which was in the temple, but makes the Jews tributary to the Romans.
49		*Here begins the empire of the Roman Cesars, when Julius Cesar, having overthrown Pompey at the battle of Pharsalia, was made perpetual dictator.*
The Roman Empire 40	Jos. I. 14. c. 25. Id. Ibid.	Herod, the son of Antipas, or Antipater, an Idumean, is this year by the Romans declared king of Judea.
38	c. 28. I. 1.	Herod, assisted by Sosius the Roman general, lays siege to Jerusalem, and takes it: the soldiers fill all corners of the city with blood, rapine and cruelty. Antigonus, the prince and high priest, is by Sosius carried away prisoner to Rome, and Herod put in full possession of the kingdom.
37	Bell. c. 13.	
28	Dionys. lib. 52. Jos. Ant. l.b. 20.	Cesar Octavianus, nephew to Julius Cesar, assumes the title of emperor; at which time the government among the Romans was legally changed from a republic into a monarchy. The next year following he is by the senate surnamed Augustus.
27		
18	John II. 20.	Herod this year begins to enlarge, or rather to rebuild, the temple at Jerusalem, 46 years before the first passover of the ministry of Christ.
6	Luke I. 11.	The angel Gabriel appears to Zachary the priest, as he is offering incense in the temple, telling him that a son shall be born unto him, whom he shall call John.
5	26,	In the sixth month after John was conceived, the same angel Gabriel is sent by God to Nazareth in Galilee, to the most blessed Virgin Mary (espoused to Joseph, a person of the house and lineage of David); the angel declares unto her, that she shall conceive by the overshadowing of the Holy Ghost, and bring forth a son, and call his name JESUS.
4	57.	John the Baptist born six months before Christ.

PERIOD VII.

From the Birth of Christ to St. John's Return to Ephesus, A. D. 96.

Before *Christ.*		
	Luke II. 6, 21. Matt. II. 1, 12, 14, 16, 19. Jos. Ant.	CHRIST our Lord and Saviour in the fulness of time is born of the blessed Virgin Mary at Bethlehem, and laid in a manger. On the eighth day after his nativity he is circumcised, and named JESUS. The wise men of the east bring presents to the new-born king of the Jews. Joseph flees into Egypt with the child Jesus, and Mary his mother. Herod commands the infants in and about Bethlehem to be slain.
3	I. 17. c. 17. Matt. II. 21, 23.	Herod dieth, and his son Archelaus is by Cesar made tetrarch of Judea: other dominions, which belonged to Herod, are divided among his sons. Christ, by God's appointment, is brought back out of Egypt into Nazareth.
		The first year of the vulgar Christian Era begins here
After *Christ.* 8	Luke II. 46.	By occasion of the passover our Lord goes up with his parents to Jerusalem, and there disputes with the doctors in the temple.
14		Augustus dies, and Tiberius succeeds him.
26	Jos. Ant. I. 18. c. 3.	Josephus, called Caiaphas, is made high priest of the Jews by the favour of Valerius Gratus, the Roman governor. Towards the end of this year Pontius Pilate is sent to be procurator of Judea in the place of Valerius Gratus.
27	Matt. III. 1. Mark I. 2. Luke III. 3. John I. 7. Isa. XLI. 1.	John the Baptist begins to preach and to baptize in the desert of Judea, thereby preparing the way of the Lord, and doing his endeavour that Christ coming after him may be made known unto Israel. Unto John God gives a sign whereby he may know the Lord's Christ, that upon whom he shall see the Spirit descending and remaining on him, the same is he which shall baptize with the Holy Ghost.
	Matt. III. 13. Mark I. 9. Luke III. 22.	Jesus entering upon the thirtieth year of his age, comes from Galilee to Jordan, and is baptized of John; at which time a most illustrious manifestation is made of the blessed Trinity: for the Son of God ascending out of the water, and praying, the heavens are opened, and the Spirit of God in the shape of a dove descends upon him: and the voice of the Father is heard from heaven, saying, This is my beloved Son, in whom I am well pleased.
	John I. 34.	John sees it, and bears record that this is the Son of God.
	Matt. IV. 1. Mark I. 12. Luke IV. John I. 35, 47.	Jesus full of the Holy Ghost returns from Jordan, and is led by the Spirit into the wilderness, where he fasteth forty days and forty nights, and is tempted by the devil.
		John gives testimony to our Saviour passing by him: Andrew, Peter, Philip, and Nathanael, acknowledge him to be the Messias and become his disciples.
	II. 1.	Christ, at a marriage in Cana of Galilee, turneth water into wine.
		The first passover of Christ's public ministry, from which the first year of the seventieth and last of Daniel's week begins. In which the covenant is confirmed with many, Dan. ix. 27. *compared with* Matt. xxvi. 28.
30	John II. 13.	JESUS cometh to Jerusalem at the time of the passover, and entering into the temple, scourgeth out those that bought and sold there. The Jews require a sign of his authority: Christ bids them destroy that temple (understanding the temple of his body), and in three days he will raise it up.
	Matt. XIV. 3. Mark VI. 17. Luke III. 19.	Herod the tetrarch casteth John the baptist into prison for reprehending his incest with his brother Philip's wife, and other evils done by him.
31	John IV. 7, 42. Luke IV 43.	Christ discovers himself to the woman of Samaria. He goes throughout all Galilee, teaching in the synagogues, and working miracles.
		Matthew called to be a disciple.
		The second passover of Christ's ministry, John v. 1, *compared with* iv. 3, 5, *from which the second year of the seventieth week of Daniel begins.*
	John V. 1. Luke VI. 13.	JESUS comes up to Jerusalem at the time of the feast, and heals on the sabbath-day a man that had an infirmity 38 years, lying at the pool of Bethesda. He makes a most divine apology to the Jews that sought to kill him, because he said that God was his father.
	Matt. V. VI. VII. Luke VI. 20. Mark VI. 7.	Christ out of the multitude of his disciples chooseth 12, whom he calleth Apostles: namely, Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alpheus, Simon called Zelotes, Judas the brother of James, and Judas Iscariot. To these our Saviour chiefly directs his discourse in that glorious, full, and admirable sermon on the mount.
32	Matt. X. 1. Mark VI. 35. Luke IX. 12. John VI. 1, 15.	Jesus sends his 12 apostles by two and two to preach, and heal the sick. John the Baptist is beheaded in prison by Herod's command. Jesus feeds 5000 men, besides women and children, with five barley loaves and two little fishes. He refuses to be made a king.
		The third passover of Christ's ministry, John iv. 4, *from which the third year of the seventieth week of Daniel begins.*
	Matt. XVII. 1. Mark IX. 1. Luke IX. 28.	JESUS is transfigured on the mount; Moses and Elias are seen to talk with him; and a voice from heaven is heard a second time, saying, This is my beloved son; hear him.
	Matt. XVII. 24.	Christ payeth tribute to Cesar. A certain village of the Samaritans refuseth our Saviour entertainment in his way to Jerusalem: the disciples, desiring to call fire from heaven to consume them, are severely reprehended.
	Luke IX. 51. X. 1.	The seventy disciples are sent out by two and two to work miracles and to preach.

After Christ.		
33	Luke XI. 1.	Christ teacheth his disciples to pray.
	John XI. 1.	Christ raiseth Lazarus, that had been buried four days.
		Caiaphas, high priest of the Jews, prophesieth concerning the death of Christ.
	Luke XIX. 1.	Zaccheus a publican converted.
	Mark X. 46.	Christ restoreth to blind Bartimeus his sight.
	John XII. 3.	Mary the sister of Lazarus anoints our Saviour's feet with costly spikenard, and wipeth them with the hair of her head.
	Matt. XXI.	Christ rideth in triumph into Jerusalem: the multitude spread their
	Mark XI.	garments in the way, and cry, Hosanna to the Son of David. Coming
	Luke XIX.	near the city he weeps over it, and foretells its destruction. He enters
	John XII.	the temple, and casteth out those that bought and sold there; and heals
	Isa. LII.	the blind and lame.
	Zech. IX. 9.	
	Matt. XXI. 19.	He curseth the fruitless fig-tree, and the next morning it is found dried up and withered. Thence he takes occasion to show the power of faith.

The fourth passover, in which Christ our passover is sacrificed, 1 Cor. v. 7, *and so an end is put to all legal sacrifices prefiguring this great expiation. The fourth or middle year of Daniel's last week begins,* Dan. ix. 27.

	XXVI	ON the first day of unleavened bread, when the passover of the Jews
	Mark XIV.	was to be slain (*April* 2), in the evening, Jesus eateth the passover
	Luke XXII.	with his disciples, and institutes the sacrament of his body and blood in bread and wine.
	John XIII.	Christ washeth his disciples' feet, and exhorteth them to humility and
	XVIII.	charity.
	Matt. XXVII.	In the self-same night Christ is betrayed by Judas, mocked, buffeted, and spit upon by the soldiers.
	Mark XV.	Next day he is condemned by Pilate, and crucified; the sun during the
	Luke XXIII.	crucifixion is darkened, and the vail of the temple rent in the midst.
	John XIX.	Christ praying for his enemies gives up the Ghost. Joseph of Arimathea begs the body, and lays it in a new sepulchre.
	Ps. XXII.	On the third day, the next after the Jewish sabbath (*April* 5), Christ
	Matt. XXVIII.	riseth from the dead; his resurrection is declared by angels to the women that came to the sepulchre. Christ first appeareth to Mary Magdalene,
	Mark XVI.	and afterward to his disciples, and dineth with them.
	Luke XXIV.	Christ bringeth his apostles to mount Olivet; commandeth them to ex-
	John XX.	pect in Jerusalem the sending down of the Holy Ghost: sends them to
	Acts I.	teach and baptize all nations, and blesses them; and while they behold,
	Matt. XXVIII.	he is taken up, and a cloud receives him out of their sight. After his ascension the disciples are warned by two angels to depart, and to set their minds upon his second coming; they accordingly return, and, giving themselves to prayer, choose Matthias to be an apostle in the place of Judas.
	Acts II.	On the day of Pentecost (*May* 24), the Holy Ghost descendeth on the apostles in the form of cloven tongues, like as of fire, and enableth them to speak all languages. Peter the same day preacheth Christ and the resurrection, and about 3000 believers are added to the church.
	IV.	The rulers of the Jews, offended at Peter's sermon, and his miraculous cure of the lame man, cast both him and John into prison: upon their examination they boldly avouch the lame man to be healed by the name of Jesus, and that by the same Jesus we must be eternally saved. The Jews forbid them to speak any more in that name. The apostles answer, that it is fit they should obey God rather than men. They are threatened and let go.
	V. 1, 17.	Ananias and his wife Sapphira for their hypocrisy are struck dead.
		The apostles are again cast into prison by the high priest; but an angel sets them at liberty, and bids them preach the gospel to the people without fear: being taken again teaching in the temple, they are brought before the council; where, by the advice of Gamaliel, they are delivered.
34	VI.	The number of believers increasing at Jerusalem, the apostles ordain seven deacons, who should distribute the alms of the whole church to the widows and poorer sort of believers. Stephen, one of these deacons, having confounded some that disputed with him, is by them falsely accused of blasphemy, and brought before the council, where he reprehends their rebellion, and murdering of Christ. Whereupon they cast him out of the city, and stone him; he in the mean time praying for them.
	VII.	
	VIII.	A great persecution of the Church at Jerusalem follows after the death of the first martyr Stephen.
	5,	Philip, one of the seven deacons, preacheth at Samaria, and converteth many; worketh miracles, and healeth the sick. Simon the sorcerer, seeing the wonders that are done by Philip, believeth, and is baptized.
	15.	The apostles at Jerusalem, hearing that Samaria had received the faith, send thither Peter and John to confirm and enlarge the Church. The apostles by prayer and imposition of hands confer the Holy Ghost on all believers. Simon Magus offers them money, that he may receive the power of conferring the same, whose impiety is sharply reproved by Peter. Having completed their ministry in those parts, they return to Jerusalem.
35	VIII. 26.	An angel sendeth Philip to teach and baptize the Ethiopian eunuch.
	IX. 1,	Saul, a violent persecutor of all that call on the name of Jesus, and one who consented to the death of Stephen, goes now towards Damascus with commission from the high priest and the council to apprehend all Christians in those parts, and to bring them bound to Jerusalem; on the way he is miraculously converted by a voice from heaven; and three days after baptized by Ananias at Damascus, where he preached the gospel of Christ with great boldness.
38	23.	Saul having preached the gospel at Damascus a long time, the Jews lay wait to kill him, but he escapeth from thence, and comes to Jerusalem;
	2 Cor. XI. 32.	there he sees Peter, and James the brother of our Lord, and abides with
	Gal. I. 18.	them fifteen days. Here he speaks boldly in the name of Jesus, and disputes with the Grecians, or rather Jews that used the Greek tongue. These also consult how they may kill him.
	Acts XXII. 17.	While Saul prays in the temple, he is in a trance, and the Lord appears unto him, and bids him to depart from Jerusalem, because they will not receive his testimony; adding, that he will send him to the Gentiles.
	IX. 30.	Saul leaving Jerusalem goes to his own country Tarsus, and from thence
	Gal. I. 21.	travels into Syria and Cilicia.
	Acts IX. 32, 36.	Peter visits the churches of Judea, Galilee, Samaria, &c. At Lydda he cureth Eneas of the palsy; and at Joppa restoreth Tabitha to life.
41	X.	At Cesarea, Cornelius, a centurion, by prayers and alms finds favour in the sight of God, and is commanded by an angel to send for Peter, now at Joppa. God by a vision teacheth Peter not to despise the Gentiles. Peter being sent for by Cornelius, goes and preacheth Christ to him and a great company that were met at his house: while Peter preacheth, the Holy Ghost falls upon them all; and immediately the apostle baptizeth them.
	XI.	Peter, at his return to Jerusalem, is accused by those of the circumcision for conversing with the Gentiles; but he declares to them his vision, and the whole matter concerning Cornelius; and they glorify God for granting to the Gentiles also repentance unto life.
		The believers, who ever since the martyrdom of Stephen and the persecution thereupon ensuing, had been dispersed throughout all Phenice and Cyprus, come now to Antioch, and preach the gospel to the Greeks there, having before preached to none but the Jews. The church at Jerusalem, understanding this, and that the number of believers increased exceedingly, sends Barnabas thither to confirm them: he goes to Tarsus, and takes Saul along with him to Antioch, where they continue a whole year, converting multitudes to the faith. Here the disciples were first called Christians.
44	VII.	About this time James the brother of John is beheaded by the command of Herod Agrippa. He also imprisoneth Peter, whom an angel delivers upon the prayers of the church. This same Herod, not long after, speaking to the people at Cesarea, some of them cry out, It is the voice of God, and not of man; and immediately an angel of the Lord smites him, because he gave not the glory to God: and he is eaten of worms, and dieth.

After Christ.		
45	Acts XIII.	Barnabas and Saul set forward in their preaching of the gospel. They plant the Christian faith in Seleucia, Cyprus, and other places. At Paphos they preach the gospel to Sergius Paulus, governor of that country; Elymas a sorcerer, withstanding them, and endeavouring to turn away Sergius from the faith, is at Saul's rebuke struck blind. From this time Saul is always called by his new name Paul; he preacheth to Antioch, the Gentiles believe, but the Jews gainsay and blaspheme. Whereupon he and his assistants turn to the Gentiles, and come to Iconium.
46	XIV.	At Iconium they are persecuted and ready to be stoned. From hence they fly to Lystra and Derbe, cities of Lycaonia. At Lystra, Paul healing a cripple, the multitude cry out, that the gods are come down, and call Barnabas Jupiter; and Paul, Mercurius; and would have sacrificed to them, had not the apostles with clothes rent run in among them, and assured them that they were men like themselves. Soon after there come Jews from Antioch and Iconinm, who excite the people against them. Paul is by the furious multitude stoned, and drawn out of the city
	2 Cor. XI. 25.	as dead; but whilst the disciples stand about him, he riseth up, and the
	XII. 2.	next day departs with Barnabas to Derbe. In this year Paul was caught up into the the third heaven, and heard unspeakable words.
	2 Tim. I. 2, 5.	About this time Timothy, though a child, with his mother Eunice, and his grandmother Lois, embrace the Christian faith preached by Paul.
52	Acts XV.	Certain Judaizing Christians come from Judea to Antioch, and teach that the Gentiles ought to be circumcised, and observe the law of Moses; these Paul and Barnabas oppose, and a council is held by the apostles and others at Jerusalem to determine this controversy.
53	36.	Paul and Barnabas, thinking to visit the churches together, fall at strife, and part asunder: Barnabas and Mark go into Cyprus; Paul and Silas into Syria and Cilicia.
	XVI.	Paul coming to Derbe finds there Timothy, whom (because his mother was a believing Jew, though his father a Gentile,) he causeth to be circumcised, and takes him along with him. He is by a vision admonished to go into Macedonia: coming to Philippi, the chief city of that part of Macedonia, he converts Lydia; casteth out of a certain maid-servant a spirit of divination, whose master losing a considerable gain thereby, brings Paul and Silas before the magistrates: these cause them to be whipped and imprisoned; but at midnight, Paul and Silas praying and singing psalms, the doors of the prison fly open, and their bonds are loosed: the jailer, ready to kill himself, is converted to the faith, and baptized the same night with his whole family. Next day the magistrates come themselves, and pray them to depart the city.
54	XVII.	From Philippi Paul takes his journey through Amphipolis and Apollonia, and comes to Thessalonica, where he finds a synagogue of the Jews; there he preached three sabbath-days; some believe, others persecute him. Leaving Thessalonica he comes to Berea, and soon after arrives at Athens, disputes with the philosophers, and declares unto them that UNKNOWN GOD whom they had ignorantly worshipped. He converts Dionysius the Areopagite, and thence passeth to Corinth.
	XVIII.	Paul at Corinth meets with Aquila and Priscilla, not long before banished from Rome by the decree of Claudius. Here he continues a year and six months, and thence writes to the Thessalonians.
55		Paul is accused by the Jews, and brought before Gallio, proconsul of Achaia, who refuseth to be judge in a controversy about religion, and so drives them away from the judgment-seat.
56	18.	Paul departs from Corinth, and passeth to Ephesus, thence he sets out towards Jerusalem, that he may be at the feast; he lands at Cesarea, goes down to Antioch, and comes into the regions of Galatia and Phrygia, confirming the disciples in all those places.
57	XIX.	Paul returns to Ephesus, disputes daily in the school of Tyrannus, and continues preaching there, and the parts thereabout.
58		He writes his epistle to the Galatians.
60		At Ephesus, Demetrius a silversmith, jealous of his gain, raiseth a tumult against Paul, which is appeased by the town-clerk.
	1 Cor. I. 11.	About this time a schism ariseth in the church at Corinth, which causeth
	XVI. 8.	Paul (now in or about Ephesus) to write his first epistle to the Corinthians.
	Acts XX.	Paul departs from Ephesus, and comes into Macedonia, and gathers a
	2 Cor. VIII. 1,	contribution for the relief of the saints at Jerusalem.
	2, 6, 19.	The apostle, having learnt from Titus the success of his first, writes now
	1 Cor. XVI. 5.	his second epistle to the Corinthians. Out of Macedonia he goes into Greece, and comes to Corinth, where he writes his epistle to the Romans.
	Acts XX. 3, 4, 6.	Paul purposing to go thence into Syria, to carry the collections to Jerusalem, the Jews lay wait for him; understanding this, he returns into Macedonia the same way he came, and thence passes into Asia.
		After the days of unleavened bread Paul sails from Philippi, and comes to Troas: there he restores Eutychus to life. Having passed through several cities of Greece, he arrives at Miletus; from thence he sends to call the elders of the Church of Ephesus, whom he earnestly exhorts to the performance of their duty.
	Acts XXI.	Paul comes to Jerusalem, is apprehended in the temple, and secured in the castle; he claimeth the privilege of a Roman, and escapeth scourging.
	XXII.	Paul pleadeth his cause before Ananias the high priest. The chief captain,
	XXIII.	understanding that above forty Jews had bound themselves under a curse neither to eat nor drink till they have killed him, sends him to Felix the governor of the province, by whom he is imprisoned at Cesarea.
62	XXIV.	Paul is accused before Felix by Tertullus the orator: Felix goes out of his office, and to gratify the Jews, leaves Paul in prison. Portius Festus succeeds him in the government.
	XXV.	The Jews come to Cesarea, and accuse Paul before Festus. He answereth for himself, and appeals unto Cesar King Agrippa comes to Cesarea, and Festus opens the whole matter to him.
	XXVI.	Paul makes his defence in the presence of Agrippa; who thereby is almost persuaded to be a Christian, and the whole company pronounce him innocent.
63		Paul comes to Rome, is a prisoner at large, and preacheth there two
	XXVIII.	years.
		Here ends the History of the Acts of the Apostles, written by St. Luke, *St.* Paul's *beloved companion in his travels.*
64		St. Paul from Rome writes his epistles,
		To the Philippians.
		To Philemon.
		To the Colossians.
		To the Ephesians.
65	Heb. XIII. 24.	About the latter end of this year Paul is set at liberty; and a little before his departure out of Italy into Asia he writes his epistle to the Hebrews
	Tit. I. 5.	He preacheth the gospel in the isle of Crete, and leaves Titus there to set things in order, and ordain elders in every city.
66		St. Paul writes his epistles,
		To Timothy I.
		To Titus.
		To Timothy II.
		About this time the epistles of St. Peter, St. John, and St. Jude seem to be written.
67	Euseb Hist. Ec.	St. Peter and St. Paul are said to have suffered martyrdom at Rome towards the latter end of Nero's reign.
70	1. 2. c. 24.	This year Jerusalem (according to Christ's prophecy) is besieged, taken,
	Luke XIX. 43, 44.	sacked, and burnt, by Titus, 1,100,000 of the Jews perish, 97,000 are taken prisoners; besides an innumerable company that in other places of Judea kill themselves, or perish through famine, banishment, or other miseries.
96		St. John is banished into the isle of Patmos by Domitian, and there receives and writes his Revelation.
		After the death of Domitian, St. John returns to Ephesus, and at the request of the Church writes his Gospel.

AN

ALPHABETICAL TABLE OF THE PROPER NAMES

IN THE OLD AND NEW TESTAMENTS;

WITH THE MEANING OR SIGNIFICATION OF THE WORDS IN THEIR ORIGINAL LANGUAGES; TOGETHER WITH THEIR PRONUNCIATION.

AG

A'A-RON, a teacher, or lofty.
A-bad'don, the destroyer.
A-bag'tha, father of the wine-press.
Ab'a-na, made of stone, a building.
Ab'a-rim, passages, or passengers.
Ab'da, a servant, or servitude.
Ab'de-el, a vapor, a cloud of God.
Ab'di, he is my servant.
Ab'di-el, the servant of God.
Ab'don, a servant or cloud of judgment.
A-bed'ne-go, a servant of light.
A'bel, vanity, breath, vapor.
A'bel, (a city,) mourning.
A'bel-beth-ma-ach'ah, mourning to the house of Maachah.
A'bel-ma'im, mourning of waters.
A'bel-me-ho'lah, mourning of sickness.
A'bel-miz-ra'im, the mourning of the Egyptians.
A'bel-shit'tim, mourning of thorns.
A'bez, an egg, or muddy.
A'bi, my father.
A-bi'ah, the Lord is my father.
A-bi-al'bon, most intelligent father.
A-bi'a-thar, excellent father.
A'bib, green fruits, or ears of corn.
A-bi'dah, the father of knowledge.
A-bi'dan, the father of judgment.
Ab'i-el, God my father.
A-bi-e'zer, father of help.
Ab'i-gail, the father's joy
Ab-i-ha'il, the father of strength.
A-bi'hu, he is my father.
A-bi'jah, the Lord is my father.
A-bi'jam, father of the sea.
Ab-i-le'ne, the father of mourning.
A-bim'a-el, a father sent from God.
A-bim'e-lech, father of the king.
A-bin'a-dab, father of willingness
A-bin'o-am, father of beauty.
A-bi'ram, a high father.
A'bra-ham, the father of a great multitude
Ab'sa-lom, father of peace.
Ac'cad, a vessel, a pitcher, or sparkle.
Ac'cho, close pressed together.
A-cel'da-ma, the field of blood.
A-cha'i-a, grief or trouble.
A-cha'i-cus, a native of Achaia.
A'chan, or Ach'ar, he that troubleth.
Ach'bor, a rat.
A'chim, preparing, or revenging.
A'chish, thus it is, or how is this?
A'chor, trouble.
Ach'sah, adorned, bursting the veil.
Ach'shaph, poison, tricks.
Ach'zib, liar, lying, or that runs.
Ad'a-dah, the witness of the assembly.
A'dah, an assembly.
A-dai'ah, the witness of the Lord.
A-da-li'ah, one that draws water.
Ad'am, earthy man, red.
Ad'a-mah, red earth, or of blood.
Ad'a-mi, my man, red, earthy, human.
A'dar, high or eminent.
Ad'di, my witness, adorned, prey.
Ad'don, basis, foundation, the Lord.
A'di-el, the witness of the Lord.
A'din, adorned, voluptuous, dainty.
A-di-tha'im, assemblies, testimonies
Ad'la-i, my witness, my ornament.
Ad'mah, earthy, red, or bloody.
Ad'ma-tha, a cloud of death, a mortal vapor.
Ad'nah, rest, or testimony eternal.
A-do-ni-be'zek, the lightning of the Lord, or the Lord of lightning.
A-do-ni'jah, the Lord is my master.
A-don'i-kam, the Lord is raised.
A-do-ni'ram, my Lord is most high, or Lord of might and elevation.
A-do-ni-ze'dek, justice of the Lord.
A-do'ram, their beauty, their power.
A-do-ra'im, strength of the sea.
A-dram'ma-lech, the cloak, glory, grandeur, or power of the king.
A-dram-yt'ti-um, the court of death.
A-dul'lam, their testimony, their prey, or their ornament.
Ag'a-bus, a locust, feast of the feather.
A'gag, roof, floor.
A'gar, see Hagar.

AR

A-grippa, one who causes great pain at his birth.
A'gur, stranger, gathered together
A'hab, uncle, or father's brother.
A-has-u-e'rus, prince, head, or chief.
A-ha'va, essence or generation.
A'haz, one that takes and possesses.
A-ha-zi'ah, seizure, vision of the Lord.
A-hi'ah, brother of the Lord.
A-hi-e'zer, brother of assistance.
A-hi'jah, the same with Ahiah.
A-hi'kam, a brother who raises up.
A-hi'lud, a brother born.
A-him'a-az, brother of the council.
A-hi'man, brother of the right hand.
A-him'e-lech, my brother is a king.
A-hi'moth, brother of death.
A-hin'o-am, the beauty of the brother, or brother of motion.
A-hi'o, his brother, his brethren.
A-hi'ra, brother of iniquity, or brother of the shepherd.
A-his'a-mach, brother of strength.
A-hi'shar, brother of a prince, or brother of a song.
A-hit'ho-phel, brother of ruin or folly.
A-hi'tub, brother of goodness.
A-hi'hud, brother of praise.
Ah'lab, which is of milk, or of fat.
A-ho'lah, his tabernacle, his tent.
A-ho'li-ah, the tent or tabernacle of the father.
A-ho'li-bah, my tent and my tabernacle in her.
A-ho'li-ba-mah, my tabernacle is exalted.
A'i, or Ha'i, mass or heap.
A-i'ath, the same as Ai.
A'ja-lon, a chain, strength, or stag.
A-lam'me-lech, God is king.
Al-ex-an'der, one who assists men.
Al-le-lu'ia, praise the Lord.
Al'lyn, an oak, or strong.
Al'lon-bach'uth, the oak of weeping.
Al-mo'dad, measure of God.
Al-phe'us, a thousand, learned chief.
Am'a-lek, a people that licks up.
Am'a-na, integrity and truth.
Am-a-ri'ah, the Lord says, or the excellency of the Lord.
Am-a'sa, sparing the people.
Am-a-zi'ah, the strength of the Lord.
Am'mah, my people.
Am'mi, the same with Ammah.
Am-min'a-dab, my people is liberal.
Am-mi'hud, people of praise.
Am-mi-shad'da-i, the people of the Almighty, the Almighty is with me.
Am'mon, a people, son of my people.
Am'non, faithful and true, or tutor.
A'mon, faithful, true.
Am'o-rite, bitter, a rebel, a babbler.
A'mos, loading, weighty.
A'moz, strong, robust.
Am'pli-as, large, extensive.
Am'ram, an exalted people, their sheaves or handfuls of corn.
Am'ra-phel, one that speaks of secrets.
A'nah, one who answers, or afflicted.
A'nak, a collar, or ornament.
A-nan'me-lech, answer, song of the king and council.
An-a-ni'as, the cloud of the Lord.
An'a-thoth, answer, song, or poverty.
An'drew, a stout and strong man.
An-dron'i-cus, a man excelling others.
A'ner, answer, song, affliction.
An'na, gracious, or one who gives.
An'nas, one who answers, humble.
An'ti-christ, an adversary to Christ.
An'ti-och, speedy as a chariot.
An'ti-pas, for all, or against all.
An-tip'a-tris, for, or against the father.
A-pel'les, exclusion, separation.
A'phek, a stream, a rapid torrent.
A-pol-lo'ni-a, perdition, destruction.
Ap-pol'los, who destroys, or wastes.
A-pol'ly-on, one who exterminates.
Ap'phi-a, productive, fruitful.
Aq'ui-la, an eagle.
Ar, awaking or uncovering.
A-ra'bia, evening, wild and desert.
A'ram, highness, magnificence, or one that deceives, or their curse.
Ar'a-rat, the curse of trembling.
A-rau'nah, ark, song, joyful cry.
Ar'ba, city of the four.
Ar-che-la'us, the prince of the people.
Ar-chip'pus, the chief of the stables.
Arc-tu'rus, a gathering together.
A're, one that commands, or he that descends.
A-re'li, the light or vision of God.

BE

A-re-op'a-gus, the hill of Mars.
A-re'tas, agreeable, virtuous.
Ar'gob, a turf, or fat land.
A'ri-el, altar, light or lion of God.
Ar-i-ma-the'a, a lion dead to the Lord,
A'ri-och, long, great, tall.
Ar-is-tar'chus, a good prince, or the best prince.
Ar-is-to-bu'lus, a good counsellor.
Ar-ma-ged'don, mountain of the gospel, or of Megiddo.
Ar'non, rejoicing, leaping for joy.
Ar'o-er, heath, tamarisk.
Ar'pad, the light of redemption.
Ar-phax'ad, a healer of desolation.
Ar-tax'er-xes, the silence of light.
Ar'te-mas, whole, sound.
A'sa, physician, or cure.
As'a-hel, work or creature of God.
As-a-i'ah, the Lord hath wrought.
A'saph, who assembles the people.
As'e-nath, peril, or misfortune.
Ash'dod, effusion, inclination, theft.
Ash'er, happiness.
Ash'i-ma, crime, position.
Ash'ke-naz, a fire that spreads.
Ash'ta-roth, flocks, sheep, or riches.
Ash'ur, who is happy, walks, looks.
A'si-a, muddy, boggy.
As'ke-lon, weight, balance, or fire of infamy.
As-nap'per, unhappiness, or increase of danger.
As'sir, prisoner, fettered.
As'sos, approaching, coming near.
A-syn'cri-tus, incomparable.
A'tad, a thorn.
At-a-li'a, that increases or sends.
Ath-a-li'ah, the time of the Lord.
A'ven, iniquity, force, riches.
Au-gus'tus, increased, augmented.
Az-a-ri'ah, he that hears the Lord.
A-ze'kah, strength of walls.
Az'gad, a strong army, strength of fortune, or a gang of robbers.
Az'noth-ta'bor, the ears of Tabor, or the ears of purity or condition.
A-zo'tus, the same as Ashdod.
A'zar, he that assists or is assisted.

BA'AL, he that rules and subdues.
Ba'al-ah, her idol, or she that is governed or subdued, a spouse.
Ba'al-be'rith, idol of the covenant.
Ba'al-gad', idol of fortune or felicity.
Ba'al-ha'mon, who rules a crowd.
Ba'al-her-mon, possessor of destruction, or of a thing cursed.
Ba'al-i, my idol, or lord over me.
Ba'al-im, idols, masters, false gods.
Ba'al-is, a rejoicing, or a proud Lord.
Ba'al-me-on, idol or master of the house
Ba'al-pe'or, master of the opening.
Ba'al-per-a'zim, god of divisions.
Ba'al-shal'i-sha, the god that presides over three, the third idol.
Ba'al-ta'mar, master of the palm-tree.
Ba'al-ze'bub, god of the fly.
Ba'al-ze'phon, the idol or possession of the north, hidden, secret.
Ba'a-nah, in the answer, in affliction.
Ba'a-sha, he that seeks, or lays waste.
Ba'bel, confusion or mixture.
Ba'by-lon. See Babel.
Ba'ca, a mulberry-tree.
Ba-hu'rim, choice, warlike, valiant.
Ba'jith, a house.
Ba'al-im, the ancient of the people.
Ba'lak, who lays waste or destroys.
Ba'mah, an eminence, or high place.
Ba-rab'bas, son of shame, confusion.
Bar'a-chel, that bows before God.
Bar-a-chi'as, the same with Barachel.
Ba'rak, thunder, or in vain.
Bar-je'sus, son of Jesus or Joshua.
Bar-jo'na, son of Jona, or of a dove.
Bar'na-bas, son of the prophet, or of consolation.
Bar'sa-bas, son of return, son of rest.
Bar-thol'o-mew, a son that suspends the waters.
Bar-ti-me'us, son of the honorable.
Ba'ruch, who is blessed.
Bar-zil'la-i, son of contempt.
Ba'shan, in the tooth, or in ivory.
Bash'e-math, perfumed, confusion of death, or in desolation.
Bath'she-ba, the seventh daughter, or the daughter of satiety.
Be'dad, alone, solitary.
Be'dan, according to judgment.
Be-el'ze-bub. See Baal-zebub.
Be'er, a well.

CE

Be'er-la-ha-i'roi, the well of him that liveth and seeth me.
Be'er-she'ba, the well of an oath.
Be'kah, half a shekel.
Bel, ancient, or nothing.
Be'li-al, wicked, of no account.
Bel-shaz'zar, master of the treasure.
Bel-te-shaz'zar, who lays up treasures in secret.
Be-na-i'ah, son of the Lord.
Ben-am'mi, son of my people.
Ben'ha-dad, son of Hadad, or noise.
Ben'ja-min, son of the right hand.
Be-no'ni, son of my sorrow, or pain.
Be'or, burning, foolish, mad.
Ber'a-chah, blessing, bending the knee.
Be-re'a, heavy, weighty.
Be'rith, covenant.
Ber-ni'ce, one that brings victory.
Be'sor, glad news, or incarnation.
Be'tah, confidence.
Beth-ab'a-ra, the house of passage.
Beth'a-ny, the house of song, or of affliction.
Beth-a'ven, the house of vanity, of iniquity, of trouble.
Beth-bir'e-i, the house of my Creator, the house of my health.
Beth'car, the house of the lamb.
Beth-da'gon, the house of corn.
Beth-dib-la-tha'im, house of dry figs.
Beth'el, the house of God.
Be'ther, division, or in the trial.
Be-thes'da, house of pity, or mercy.
Beth-e'zal, a neighbor's house.
Beth-ga'mul, the house of recompense.
Beth-hac'ce-rem, the house of the vineyard.
Beth-ho'ron, the house of wrath.
Beth'le-hem, the house of bread.
Beth-Pe'or, house of gaping, or opening.
Beth'phage, the house of the mouth.
Beth-sa'i-da, house of fruits, or of food, or of snares.
Beth'e-han, house of the tooth.
Beth'she-mesh, house of the sun.
Be-thu'el, filiation of God.
Beu'lah, married.
Be-zal'e-el, in the shadow of God.
Be'zek, lightning, or in the chains.
Bich'ri, first-born, first fruits.
Bid'kar, in compunction, or sharp pain.
Big'than, in the press.
Bil'dad, old friendship, old motion.
Bil'hah, who is old or confused.
Bir'sha, an evil, or son who beholds.
Bi-thi'ah, daughter of the Lord.
Bith'ron, division.
Bi-thyn'ia, violent precipitation.
Blas'tus, that buds and brings forth.
Bo-a-ner'ges, son of thunder.
Bo'az, or Booz, in strength.
Bo'chim, the place of weeping.
Bo'zez, mud, bog.
Boz'rah, in tribulation or distress.
Bul, old age, perishing.
Buz, despised, or plundered.
Bu'zi, my contempt.

CA'BUL, displeasing, or dirty.
Ca-i'a-phas, he that seeks with diligence, one that vomiteth.
Cai'n, possession, or possessed.
Ca-i'nan, possessor, or purchaser.
Ca'lah, favorable, opportunity.
Ca'leb, a dog, a crow, a basket.
Ca'leb-e-phra'tah. See Ephratah.
Cal'neh, our consummation.
Cal'no, our consummation, or altogether himself.
Cal'va-ry, the place of a skull.
Ca'mon, his resurrection.
Ca'na, zeal, jealousy, or possession.
Ca'na-an, merchant, trade, or that humbles and subdues.
Can-da'ce, who possesses contrition.
Ca-per'na-um, the field of repentance, or city of comfort.
Caph'tor, a sphere, buckle, or hand.
Cap-pa-do'ci-a, the same as Caphtor.
Car'cas, the covering of a lamb.
Car'che-mish, a lamb, as taken away, withdrawn.
Car'mel, circumcised lamb, harvest, full of ears of corn.
Car'mi, my vineyard, or lamb of the waters.
Car'pus, fruit, or fruitful.
Ca-siph'i-a, money, or covetousness.
Ce'dron, black, or sad.
Cen'chre-a, millet, small pulse.
Ce'phas, a rock or stone.

EB

Ce'sar, a name applicable to those who are cut out of the womb.
Chal'col, who nourishes, consumes, and sustains the whole.
Chal-de'a, as demons, or as robbers.
Char'ran, a singing, or calling out.
Che'ber, force, strength, as the son.
Ched-or-la'o-mer, roundness of a sheaf.
Chem'a-rims, the name of the priests of Baal.
Che'mosh, as handling or stroking, a taking away.
Che-na-ni'ah, preparation, or disposition, or strength of the Lord.
Cher'eth-ims, who cut or tear away.
Cher'eth-ites. See Cherethims.
Che'rith, cutting, piercing, slaying.
Che'sed, as a devil, or a destroyer.
Chil'i-ab, totality, or the perfection of the father.
Chil-li'on, finished, complete, perfect
Chil'mad, as teaching or learning.
Chim'ham, as they, like to them.
Chi'os, open, or opening.
Chis'lou, rashness, confidence.
Chit-tim, those that bruise.
Chlo'e, green herb.
Cho-ra'zin, the secret, or here is a mystery.
Chu'shan-rish-a-tha'im, blackness of iniquities.
Chu'za, the seer or prophet.
Ci-lic'i-a, which rolls or overturns.
Clau'da, a lamentable voice.
Clau'di-a, lame.
Clem'ent, mild, good, merciful.
Cle'o-phas, the whole glory.
Co-los'se, punishment, correction.
Co-ni'ah, the strength of the Lord.
Cor'inth, which is satisfied, or ornament, or beauty.
Cor-ne'li-us, of a horn.
Goz'bi, a liar, or, as sliding away.
Cres'cens, growing, increasing.
Crete', carnal, fleshly.
Cris'pus, curled.
Cush, Ethiopians, black.
Cush'an, Ethiopia, blackness, heat.
Cush'i, the same.
Cy'prus, fair, or fairness.
Cy-re'ne, a wall, coldness, or a floor
Cy-re'ni-us, who governs.
Cy'rus, as miserable, or as heir.

DAB'BA-SHETH, flowing with honey.
Dab'e-rath, word, thing, or a bee; submissive, obedient.
Da'gon, corn, or a fish.
Dal-ma-nu'tha, a bucket or branch.
Dal-ma'ti-a, deceitful laws, vain brightness.
Dam'a-ris, a little woman.
Da-mas'cus, a sack full of blood.
Dan, judgment, or he that judges
Dan'i-el, judgment of God.
Da'ra, generation, or house of the shepherd, or of the companion.
Dar'i-us, he that informs himself.
Da'than, laws or rites.
Da'vid, well-beloved, dear.
Deb'o-rah, word, thing, or a bee.
De'dan, their breasts, or friendship
Ded'a-nim, the descendants of Dedan
Del'i-lah, poor, small.
De'mas, popular.
De-me'tri-us, belonging to corn.
Der be, a sting.
Deu'el, the knowledge of God.
Di-a'na, luminous, or perfect.
Di'bon, abundance of knowledge.
Di'bon-gad, abundance of sons, happy and powerful.
Did'y-mus, a twin, or double.
Di'mon, where it is red.
Di'nah, judgment, or who judges.
Din'ha-bah, she gives judgment.
Di-o-nys'i-us, divinely touched.
Di-ot're-phes, nourished by Jupiter
Do'eg, who acts with uneasiness.
Dor, generation, or habitation.
Dor'cas, the female of a roebuck.
Do'than, the law, or custom.
Dru-sil'la, watered by the dew.
Du-ma'li, silence, or resemblance.
Du'ra, the same as Dor.

EA'STER, the passover.
E'bal, heap, collection of old age, a mass that disperses.
E'bed, a servant, or laborer.
E-bed'me-lech, the king's servant
Eb-en-e'zer, the stone of help.

E'ber, one that passes, or anger.
E-bi'a-saph, a father that gathers together, or adds.
Ed, witness.
E'den, pleasure, or delight.
E'dom, red, earthy, or of blood.
Ed're-i, a very great mass or cloud.
Eg'lah, heifer, chariot, round.
Eg'la-im, drops of the sea.
Eg'lon, the same as Eglah.
E'gypt, that troubles or oppresses.
E'hud, he that praises.
Ek'ron, barrenness, tore away.
E'lah, an oak, a curse, perjury.
E'lam, a young man, a virgin.
E'lath, a hind, strength, an oak.
El-beth'el, the God of Bethel.
El'dad, favored of God, love of God.
E-le-a'leh, burnt-offering of God.
E-le-a'zar, help of God, court of God.
El-e-lo'he Is'ra-el, God, the God of Israel.
El-ha'nan, grace, gift, mercy of God.
E li, the offering or lifting up.
E'li, Eli, my God, my God.
E-li'ab, God is my father, or God of the father.
E-li'a-da, knowledge of God.
E-li-a'kim, resurrection of God.
E-li'am, the people of God.
E li'as. See Elijah.
E-li'a-shib, the God of conversion.
E li'a-thah, thou art my God.
E li-e'zer, help, or court of my God.
E li-ho'reph, god of winter or youth.
E li'hu, he is my God himself.
E li'jah, God the Lord, the strong Lord.
El'i-ka, pelican of God.
E'lim, the rams, the strong, or stags.
E lim'e-lech, my God is king.
E-li-oe'na-i, toward him are mine eyes, or to him are my fountains.
E-liph'a-let, the God of deliverance.
E-liph'az, the endeavor of God.
E-lis'a-beth, the oath of God.
E-li'sha, salvation of God.
E-li'shah, it is God, the Lamb of God, God that gives help.
E-lish'a-mah, God hearing.
E-lish'e-ba. See Elisabeth.
E-li-shu'a, God is my salvation.
E-li'hud, God is my praise.
E-li'zur, God is my strength, my rock, or rock of God.
El'ha-nan, God the zealous, or the reed of God.
El'mo-dam, the God of measure.
El'na-than, God hath given, or the gift of God.
E'lon, oak, grove, or strong.
E lul, cry, or outcry.
E-lu'za-i, God is my strength.
El'y-mas, a magician.
E'mims, fears, terrors, formidable, or people.
Em'ma-us, people despised, or obscure.
Em'mor, an ass.
En'dor, fountain, eye of generation, or habitation.
E-ne'as, laudable.
En-eg-la'im, eye of the calves.
En'ge-di, eye of the goat, or of happiness.
En-mish'pat, fountain of judgment.
E'noch, dedicated, or disciplined.
E'non, cloud, or mass of darkness.
E'nos, mortal man, sick, despaired of, forgetful.
En-ro'gel, the fuller's fountain.
En'she-mish, fountain, or eye of the sun.
Ep'a-phras, covered with foam.
E-paph-ro-di'tus, agreeable, handsome.
E-pen'e-tus, laudable, worthy of praise.
E'phah, weary, tired.
E-phes-dam'mim, effusion of blood.
Eph'e-sus, desire.
Eph'pha-tha, be opened.
E'phra-im, that brings fruit.
Eph'ra-tah, abundance, or bearing fruit.
Eph'rath, the same as Ephratah.
E'phron, dust.
E-pi-cu're-an, who gives assistance.
Er, watch or enemy.
E-ras'tus, lovely, amiable.
E'rech, length, health, or physic.
E-sai'as. See Isaiah.
E'sar-had-don, that closes the point.
E'sau, he that acts or finishes.
E'sek, contention.
Esh'ba-al, the fire of the idol.
Esh'col, bunch of grapes.
Esh'ta-ol, stout, strong woman.
Esh-tem'o-a, the bosom of a woman.
Es li, near me, or he who separates.
Es'rom, dart of joy, division of the song
Es'ther, secret, hidden.
E tam, their bird, or covering.
E tham, their strength, their sign.
E than, strong, or the gift of the island.
Eth'a-kim, strong, valiant.
Eth'ba-al, toward the idol, or with Baal.
E-thi-o'pi-a, blackness, heat.
Eu-bu'lus, prudent, good counsellor.
Eu-ni'ce, good victory.
Eu-o'di-as, sweet scent.
Eu-phra'tes, that makes fruitful.
Eu'ty-chus, happy, fortune.
Eve, living, enlivening.
E'vil-me-ro'dach, the fool of Merodach, the fool grinds bitterly.
E-ze'ki-el, the strength of God.
E'zel, going abroad, or walk.
E'zi-on-ge'ber, the wood of the man.
Ez ra, help, or court.

FE'LIX, happy, or prosperous.
Fes'tus, festival, or joyful.
For-tu-na'tus, lucky, or fortunate.

GA'AL, contempt or abomination.
Ga'ash, tempest, commotion.
Gab ba-tha, high, elevated.
Ga'bri-el, God is my strength.
Gad, a band, happy.
Gad'a-renes', surrounded, walled.
Gad'di, my happiness.
Gad'di-el, goat of God.
Ga'ias, lord, an earthly man.
Ga-la'ti-a, white, the color of milk.
Gal'e-ed, the heap of witness.
Gal'i-lee, wheel, revolution, heap.
Gal'lim, who heap up, who cover.
Gal'li-o, who sucks or lives on milk.
Ga-ma'li-el, recompense of God.
Gam'ma-dims, signify dwarfs, soldiers placed in the towers of Tyrus.
Ga'tam, their lowing.
Gath, a press.
Gath-rim'mon, the exalted press.
Ga'za, strong, or a goat.
Ge'ba, a hill, or cup.
Ge'bal, bound or limit.
Ge'bim, grasshoppers, or height.
Ged-a-li'ah, God is my greatness.
Ge-ha'zi, valley of sight.
Gem-a-ri'ah, accomplishment of the Lord.
Gen-nes'a-ret, garden for the prince.
Ge-nu'bath, theft, robbery.
Ge'ra, pilgrimage, combat, dispute.
Ge'rah, twentieth part of a shekel.
Ge'rar. See Gera.
Ger-ge-senes', those who come from pilgrimage or fight.
Ger'izim, cutters.
Ger'shom, a stranger here.
Ger'shon, his banishment, or the change of pilgrimage.
Ge'shur, the sight of the valley.
Ge'ther, the vail of trial.
Geth-sem'a-ne, a very fat vale.
Gi'ah, to guide, draw out, produce.
Gib'e-ah, a hill.
Gib'e-on, hill, cup, or elevation of iniquity.
Gid'e-on, he that bruises and breaks, or cutting of iniquity.
Gid-e-o'ni, the same as Gideon.
Gi'hon, valley of grace.
Gil'bo-a, revolution of inquiry.
Gil'e-ad, the heap, or mass of testimony.
Gil'gal, wheel, revolution, heap.
Gi'loh, he that rejoices, that overturns.
Gir'ga-shite, who arrives from pilgrimage.
Git'tite, a wine-press.
Geb, cistern, or grasshopper.
Gog, roof, or covering.
Go lan, passage, or revolution.
Gol'go-tha, a heap of skulls.
Go-li ath, passage, revolution, heap.
Go'mer, to finish, complete.
Go-mor'rah, rebellious people.
Go'shen, approaching, drawing near.
Go'zan, fleece, pasture, who nourisheth the body.
Gur, the young of a beast.

HAB'AK-KUK, he that embraces.
Hach-al iah, who waits for the Lord.
Hach'i-lah, my hope is in her.
Ha'dad, joy, noise, clamor.
Had-ad-e'zer, beauty of assistance.
Ha'dad-drim'on, cry of the exalted, the invocation to the god Rimmon.
Ha-das'sah, a myrtle, or joy.
Ha-do'ram, their beauty, or their power.
Ha'drach, point, joy of tenderness.
Ha'gar, a stranger, or that fears.
Hag'ga-i, feast, solemnity.
Hag'gith, rejoicing.
Hal-le-lu'jah, praise the Lord.
Ham, hot, heat, brown.
Ha'man, noise, tumult.
Ha'math, anger, heat, or wall.
Ham-med'a-tha, he that troubles the law.
Ha'man-gog, the multitude of Gog.
Ha'mor, an ass, clay, or wine.
Ha-mu'tal, the shadow of his seat.
Ha-nam'e-el, the grace that comes from God, the gift of God.
Ha-nan'e-el, grace, gift of God.
Han'a-ni, my grace, my mercy.
Han-a-ni'ah, grace, mercy, or gift of the Lord.
Han'nah, gracious, merciful, he that gives.
Han'och, dedicated.
Ha'num, gracious, merciful.
Ha'ran, mountainous country.
Har'ran. See Charran.
Har-bo'nah, his destruction, or his sword.
Ha'rod, astonishment, fear.
Har'o-sheth, agriculture, silence.
Hash-mo'nah, diligence, or enumeration, embassy, or present.
Ha'tah, he that strikes.
Hav'i-lah, that suffers pain, that brings forth.
Ha'voth-ja-ir, the villages that enlighten.
Haz'a-el, that sees God.
Ha'zar-ma'veth, dwelling of death.
Ha'zel-el-po'ni, sorrow of countenance.
Haz-e'roth, villages, or hamlets.
Ha'zor, court, or hay.
He'ber, one that passes, or anger.
He'brews, the descendants of Heber.
He'bron, society, friendship.
Heg'a-i, or Hege, meditation, word, separation, or groaning.
He'lam, their army, their trouble.
Hel'bon, milk, or fatness.
Hel'da-i, the world.
He'li, ascending, or climbing up.
Hel kath-haz'zu-rim, the field of strong men.
He'man, their trouble, or tumult.
He'man, much or in great number.
Hen, grace, quiet, or rest.
Hed-li-zi'bah, my delight is in her.
Her'mes, Mercury, gain, or refuge.
Her-mog'e-nes, begotten of Mercury.
Her'mon, anathema, destruction.
Her'od, the glory of the skin.
He-ro'di-on, the song of Juno.
Hesh'bon, invention, industry.
Heth, trembling, or fear.
Heth'lon, fearful dwelling.
Hez-e-ki'ah, strength of the Lord.
Hez'ron, the dart of joy, or the division of the song.
Hid'de-kel, sharp voice or sound.
Hi'el, God lives, the life of God.
Hi-e-rap'o-lis, holy city.
Hig-ga'on, meditation, consideration.
Hil-ki'ah, God is my portion.
Hil'lel, he that praises.
Hin'nom, there they are.
Hi'ram, exaltation of life.
Hit'tite, who is broken, or fears.
Hi'vites, wicked, wickedness.
Ho'bab, favored and beloved.
Ho'bah, love, friendship, or secrecy.
Hog'lah, his festival, or dance.
Hoph'ni, he that covers, or my fist.
Hor, who conceives, or shows.
Ho'reb, desert, solitude, destruction.
Hor-ha-gid'gad, the hill of felicity.
Hor'mah, devoted or consecrated to God, utter destruction.
Ho-ro-na'im, anger, or raging.
Hor'o-nite, anger, fury, liberty.
Ho-se'a, and Hoshea, saviour, or safety.
Hul, pain, infirmity
Hul'dah, the world
Hur, liberty, whiteness.
Hu'shai, their haste, their sensuality, their silence.
Huz'zah, molten.
Hy-men-e'us, nuptial, or the god of marriage.

IB'HAR, election, or he that is chosen.
Ich'a-bod, where is the glory.
I-co'ni-um, I come, the name of a city.
Id'do, his band, power, or praise.
Id-u-me'a, red, earthy, bloody.
Ig-da-li'ah, the greatness of the Lord.
I'jon, look, eye, fountain.
Il-lyr'i-cum, joy, rejoicing.
Im'lah, plenitude, or circumcision.
Im-man'u-el, God with us.
In'di-a, praise, law.
Iph-e-de'iah, redemption of the Lord.
Ira, city, watch, or spoil.
I'rad, wild ass, head of descents.
I-ra'jah, the fear of the Lord.
I'saac, laughter.
I-sai'ah, the salvation of the Lord.
Is'cah, he that anoints.
Is-car'i-ot, a man of murder.
Ish'bak, who is empty or exhausted.
Ish'bi-be'nob, he that sits in the prophecy.
Ish'bo-sheth, a man of shame.
Ish'ma-el, God that hears.
Is'ra-el, who prevails with God.
Is'sa-char, reward, or recompense.
Ith'a-mar, island of the palm-tree.
Ith'i-el, sign, or coming of God.
Ith're-am, excellence of the people.
It-u-re'a, which is guarded.
I'vah, iniquity.

JA-A'LAM, who is hidden.
Ja-as-a-ni'ah, whom the Lord will hear.
Ja'bal, which glides away.
Jab'bok, evacuation, or dissipation.
Jab'esh, dryness, confusion, shame.
Ja'bez, sorrow, or trouble.
Ja'bin, he that understands.
Jab'ne-el, building of God.
Ja'chin, he that strengthens and makes steadfast.
Ja'cob, that supplants, or undermines.
Ja'el, he that ascends, or a kid.
Jah, the everlasting.
Ja'haz, quarrel, dispute.
Ja-ha'za, the same.
Ja'ir, my light, who diffuses light.
Ja'i-rus, the same.
Jam'bres, poverty, bitter, a rebel.
James, the same with Jacob.
Jan'na, who speaks, or answers.
Jan'nas, the same.
Ja'pheth, he that persuades.
Japh'i-a, which enlightens, or appears.
Ja'reb, a revenger.
Ja'red, he that descends, or rules.
Ja'sher, righteous.
Ja'son, he that cures.
Ja'van, he that deceives, or makes sorrowful.
Ja'zar, assistance, or he that helps.
Je bus, which treads under foot.
Jec'o-ni-ah, preparation of the Lord.
Jed'i-dah, well-beloved, amiable.
Jed-i-di'ah, beloved of the Lord.
Jed-u'thun, his law, or who gives praise.
Je'gar-sa-ha-du'tha, the heap of witness.
Je-ho-a'haz, possession of the Lord.
Je-ho'ash, the fire of the Lord.
Je-hoi'a-chin, strength of the Lord.
Je-hoi'a-da, knowledge of the Lord.
Je-hoi'a-kim, resurrection of the Lord.
Je-hon'a-dab. See Jonadab.
Je-ho'ram, exaltation of the Lord.
Je-hosh'a-phat, God judges.
Je-ho'vah, self-subsisting.
Je-ho'vah-ji'reh, the Lord will see or provide.
Je-ho'vah-ni'si, the Lord my banner.
Je-ho'vah-sha'lam, the Lord send peace.
Je-ho'vah-sham'mah, the Lord is there.
Je-ho'vah-tsid'ke-nu, the Lord our righteousness.
Je'hu, himself who exists.
Je-hu-di'jah, the praise of the Lord.
Je-mi'ma, handsome as the day.
Jeph'thah, he that opens.
Je-phun'neh, he that beholds.
Je'rah, the moon, or month.
Je-rahm'e-el, mercy of God.
Jer-e-mi'ah, exaltation of the Lord.
Jer'i-cho, his moon, or month.
Jer'i-moth, he that fears or rejects death.
Jer-o-bo'am, he that opposes the people.
Je-rub'ba-al, he that defends Baal, let Baal defend his cause.
Je-rub be-sheth, let the idol of confusion defend itself.
Je-ru'sa-lem, vision of peace.
Je-ru'sha, exiled, or banished.
Jesh'i-mon, solitude or desolation.
Jesh'u-a, a saviour.
Jesh'u-run, upright, or righteous.
Jes'se, to be, or who is.
Jes'u-i, who is equal, or flat country.
Jes'us, Saviour.
Je'ther, he that excels.
Jeth'ro, his excellence, or posterity.
Je'tur, order, succession, mountainous.
Je'ush, he that is devoured.
Jew. See Judah.
Jez'e-bel, island of the habitation.
Jez-ra-hi'ah, the Lord arises.
Jez're-el, seed of God, the brightness of the Lord.
Jid laph, he that distils water.
Jo'ab, paternity, voluntary.
Jo'ah, fraternity, brother of the Lord.
Jo-an'na, grace or gift of the Lord.
Jo'ash, who despairs, or burns.
Job, he that weeps or cries.
Joch'e-bed, glorious, honorable.
Jo'el, he that wills or commands.
Jo-e'zer, he that aids or assists.
Jo'ha, who enlivens and gives life.
Jo-ha'nan, who is liberal or merciful.
John, the grace or mercy of the Lord.
Jok'shan, hard or difficult.
Jok'tan, small dispute, contention.
Jon'a-dab, who acts in good earnest.
Jo'nah, or Jonas, a dove, or he that oppresses.
Jon'a than, given of God.
Jop'pa, beauty or comeliness.
Jo'ram, to cast, elevated.
Jor'dan, the river of judgment.
Jor'im, he that exalts the Lord.
Jos'e, raised, or who pardons.
Jo'seph, increase or addition.
Jo'ses, the same with Jose.
Josh'u-a, the Lord, the Saviour.
Jo-si'ah, the Lord burns, the fire of the Lord.
Jo'tham, the perfection of the Lord.
Jo'bal, he that runs.
Ju'dah, the praise of the Lord.
Ju'das, the same.
Ju'li-a, downy, soft and tender hair.
Ju'li-us, the same.
Ju'ni-a, youth.
Ju'pi-ter, the father that helpeth.
Jus'tus, just or upright.

KAB'ZE-EL, the congregation of God.
Ka'desh, holy, or holiness.
Ka'desh-bar'ne-a, holiness of the inconstant son.
Ked'ar, blackness, sorrow.
Ked'e-mah, oriental.
Ked'e-moth, antiquity, old age.
Kei'lah, she that divides or cuts.
Ke-mu'el, God is risen.
Ke'naz, this nest, this lamentation.
Ken'ites, possession or purchase.
Ke'ren-hap'puch, the horn or child of beauty.
Ke'ri-oth, the cities, the callings.
Ke-tu'rah, he that makes the incense to fume.
Ke-zi'a, superficies, an angle, cassia.
Kez'iz, end, extremity.
Kib'roth-hat-ta'a-vah, the graves of lust.
Kid'ron, obscurity, obscure.
Kir, a city, wall, or meeting.
Kir-har'e-seth, the city of the sun.
Kir'i-ath, city, vocation, lesson.
Kir'iath-a'im, the two cities, callings, or meetings.
Kir'jath-ar'ba, the city of four.
Kir'jath-a'rim, city of those who watch.
Kir'jath-ba'al, the city of Baal.
Kir'jath-je-a'rim, the city of woods.
Kir'jath-san'nah, the city of enmity.
Kir'jath-seph'er, the city of letters
Kish, hard, difficult, saraw or forage.
Kit'tim, they that bruise, or gold, or coloring.
Ko'bath, congregation, wrinkle.
Ko'rah, bald, frozen, icy.

LA'BAN, white, or a brick.
La'chish, she walks, she goes.
Lah'mi, my bread, or my war
La'ish, a lion.
La'mech, poor, made low.
La-o-di-ce'a, just people.
Lap i-doth, enlightened, or lamps.
Laz'a-rus, assistance of God.
Le'ah, weary, or tired.
Leb'a-non, white, or incense.
Leb-be us, a man of heart.
Le'ha-bim, flames, or inflamed.
Le'hi, jaw-bone.
Lem'u-el, God with them or him.
Le'vi, who is held and associated.
Lib'nah, white, whiteness.
Lib'ni, the same.
Lib'y-a, the heart of the sea.
Lib'nus, nets.
Lo-am'mi, not my people.
Lo'is, better.
Lo-ru'ha-mah, not having obtained mercy, not pitied.
Lot, wrapt up, hidden, covered.
Lu'cas, Lucius, Luke, luminous.
Lu'ci-fer, bringing light.
Luz, separation, departure.
Lyc-a-o'ni-a, she-wolf.
Ly'sa-ni-as, that drives away sorrow.
Lys'tra, that dissolves or disperses.

MA'A-CHAH, to squeeze.
Ma-a-sei'ah, work of the Lord.
Ma-ce-do'ni-a, adoration, prostration.
Ma'chir, he that sells, or knows.
Mach-pe'lah, double.
Mag'da-la, tower, or greatness.
Mag-da'len, elevated, magnificent.
Ma'gog, roof, or that covers.
Ma'ger-mis'sa-bib, fear round about.
Ma-hal-a-le'el, he that praises God.
Ma'ha-lath, melodious song.
Ma-ha-na'im, two fields, or armies.
Ma'her-shal al-hash'baz, making speed to the spoil, he hasteneth the prey.
Mah'lah. See Mahalath.
Mah'lon, song, or infirmity.
Mak-ke'dah, adoration, prostration.
Mal'cham, their king.
Mal-chi-shu'a, my king is a saviour.
Mal'chus, king, or kingdom.
Mam'mon, riches.
Mam're, rebellious, or bitter
Man'a-en, a comforter.
Ma-nas'sah, forgetfulness, he that is forgotten.
Ma-no'ah, rest, or a present.
Ma'on, house, habitation.
Ma'ra, bitter, bitterness.
Ma'rah, the same.
Mar'cus, polite, shining.
Mark, the same.
Mar'tha, who becomes bitter.
Ma'ry. See Miriam.
Mas're-kah, whistling, or hissing
Mas'sah, temptation.
Mat'ri, rain, or prison.
Mat'tan, gift, or the rains.
Mat-ta-thi'as, the gift of the Lord.
Mat'that, gift, or he that gives.
Mat'thew, given.
Mat-thi'as. See Mattathias.
Maz-za'roth, the twelve signs.
Me'dad, he that measures, the water of love.
Me'dan, judgment, process.
Me'di-a, measure, habit, covering.
Me-gid'do, his precious fruit.
Me-gid'don, the same.
Me-het'a-bel, how good is God
Me-hu'ja-el, who proclaims God.
Mel'chi, my king, my counsel.
Mel-chiz'e-dek, king of justice.
Mel i-ta, affording honey.
Mem'phis, by the mouth.
Me-mu'can, impoverished, or to prepare, certain, true.
Men'a-hem, comforter, who conducts them, preparation of heat.
Me-ne', who reckons, or is counted
Me-phib'o-sheth, out of my mouth proceeds reproach.
Me'rab, he that fights or disputes.
Mer-a'ri, bitter, to provoke.
Mer-cu'ri-us, an orator, an interpreter.
Mer'i-bah, dispute, quarrel.
Me-rib'ba-al, rebellion, he that resists Baal.
Me-ro'dach, bitter, contrition.
Mer'o-dach-bal'a-dan, who creates contrition, the son of death.
Me'rom, eminences, elevations.
Me'roz, secret, or leanness.
Me'shach, that draws with force.
Me'shech, who is drawn by force.
Mesh-el-e-mi'ah, peace or perfection.
Mes-o-po-ta'mi-a, between two rivers.
Mes-si'ah, anointed.
Me'theg-am'mah, bridle of bondage.
Me-thu'sa-el, who demands his death
Me-thu'se-lah, he has sent his death.
Mi'cah, poor, humble.
Mi-cai'ah, who is like to God?
Mi-chai'ah, Michael, the same.
Mi'chal, who is perfect?

Mich'mash, he that strikes.
Mid'i-an, judgment, covering, habit.
Mig'ron, fear, farm, throat.
Mil'cah, queen.
Mil'com, their king.
Mi-le'tum, red, scarlet.
Mil'lo, fullness, plenitude, repletion.
Min'ni, reckoned, prepared.
Min'nith, counted, prepared.
Mir'i-am, exalted, bitterness of the sea.
Mish'a-el, who is asked for or lent.
Mis're-photh-ma'im, the burnings of the waters.
Mi'zar, little.
Miz'pah, a sentinel, speculation.
Miz'peh, the same.
Miz'ra-im, tribulations.
Mna'son, a diligent seeker, an exhorter.
Mo'ab, of his father.
Mol'a-dah, birth, generation.
Mo'lech, or Moloch, king.
Mor'de-cai, contrition, bitter, bruising.
Mo-ri'ah, bitterness of the Lord.
Mo-se'roth, erudition, discipline.
Mo'ses, taken out of the water.
Mu'shi, he that touches, that withdraws or takes away.
My'ra, I flow, pour out, weep.
Mys'ia, criminal, abominable.
Myt-i-le'ne, purity, cleansing, press.

NA'A-MAN, beautiful, agreeable.
Na-ash'on, that foretells, that conjectures.
Na'bal, fool, or senseless.
Na'both, words, prophecies.
Na'dab, free and voluntary gift.
Nag'ge, brightness.
Na-har'a-i, my nostrils, hot, anger.
Na'hash, snake or serpent.
Na'hor, hoarse, dry, hot.
Na'hum, comforter, penitent.
Na'in, beauty, pleasantness.
Nai'oth, beauties, or habitations.
Na'o-mi, beautiful, agreeable.
Na'phish, the soul, he that rests, refreshes himself, or respires.
Naph ta-li, that struggles or fights.
Nar-cis'sus, astonishment, stupidity.
Na'than, who gives, or is given.
Na-than'a-el, the gift of God.
Na'than-me'lech, the gift of the king.
Na'um. See Nahum.
Naz'a-reth, guarded, flourishing.
Ne-ap'o-lis, the new city.
Ne-bai'oth, words, prophecies, fruits.
Ne bat, that beholds.
Ne'bo, that speaks or prophecies.
Ne-bu-chad-nez'zar, tears and groans of judgment.
Ne-bu zar'a-dan, fruit or prophecies of judgment.
Ne'cho, lame, beaten.
Ne-hel'a-mite, dreamer, vale, brook.
Ne-he-mi'ah, consolation, repentance of the Lord.
Ne-hush'ta, snake, soothsayer.
Ne-hush'tan, of brass or copper.
Ner, lamp, or new-tilled land.
Ne're-us, the same.
Ne'ri, my light.
Ne-ri'ah, light, lamp of the Lord.
Ne-than'e-el. See Nathanael.
Neth-a-ni'ah, the gift of the Lord.
Neth'i-nims, given or offered.
Nib'haz, that fructifies, that produces vision.
Ni-ca'nor, a conqueror, victorious.
Nic-o-de'mus, innocent blood.
Nic'o-las, victory of the people.
Ni-cop'o-lis, the city of victory.
Nig'er, black.
Nim'rim, leopard, bitterness.
Nim'rod, rebellion, him that rules.
Nim'shi, rescue from danger.
Nin'e-veh, handsome, agreeable.
Ni'san, flight, or standard proof.
Nis'roch, flight, proof, temptation, tender, delicate.
No, stirring up, a forbidding.
No-a-di'ah, witness, ornament of the Lord.
No'ah, repose, rest, consolation.
No'ah, that quavers or totters, Zelophehad's daughter.
Nob, discourse, prophecy.
No'bah, that barks or yelps.
Nod, vagabond.
Noph, honeycomb, or sieve, or that drops.
Nun, son, durable, and eternal.
Nym'phas, spouse or bridegroom.

O-BA-DI'AH, servant of the Lord.
O bal, inconvenience of old age.
O'bed, a servant.
O'bed-e'dom, the slave of Edom.
O bil, that weeps, or who deserves to be bewailed.
Oc'ran, disturber, that disorders.
O ded, to sustain, hold or lift up.
Og, a cake, bread baked in ashes.
O hel, tent, tabernacle, brightness.
O-lym'pas, heavenly.
O'mar, he that speaks, or bitter.
Om'ri, sheaf or bundle of corn.
On, pain, force, iniquity.
O'nan, power, strength, iniquity.
O-nes'i-mus, profitable, useful.
On-e-siph'o-rus, who brings profit.
O'phel, a tower or elevated place.
O'phir, ashes.
Oph'rah, dust, fawn, lead.
O'reb, a raven, sweet, or evening.
Or'nan, that rejoices.
Or'pah, the neck or skull.
Oth'ni, my time, my hour.
Oth'ni-el, the hour of God
O'zem, that fasts, their eagerness.
O-zi'as, strength from the Lord.

PA'A-RAI, opening.
Pa'dan-a'ram, Syria, of a pair or two, Mesopotamia, because situated between two rivers.
Pa'gi-el, prevention of God, prayer of God.
Pal-es-ti'na, which is covered, watered, or brings and causes ruin.
Pal'ti, deliverance, flight.
Pam-phyl'ia, a nation made up of every tribe.
Pa'phos, which boils, or is very hot.
Pa'ran, beauty, glory, ornament.
Par'bar, a gate or building belonging to the temple.
Par'me-nas, that abides or is permanent.
Pa'rosh, a flea, the fruit of a moth.
Par-shan'da-tha, the revelation of corporeal impurities.
Par'thi-ans, horsemen.
Par'u-ah, flourishing, or that flies away.
Pash'ar, that extends or multiplies the whole, or whiteness.
Pat'a-ra, which is trod under foot.
Path'ros, mouthful of dew, persuasion, or dilation of ruin.
Pat'mos, mortal.
Pat'ro-bas, paternal, that pursues the steps of his father.
Pa'u, that cries aloud, that appears.
Paul, small, little.
Paul'us, the same.
Ped'ah-zur, saviour, strong and powerful, or stone of redemption.
Pe-dai'ah, redemption of the Lord.
Pe'kah, he that opens, or is at liberty.
Pek-a-hi'ah, it is the Lord that opens.
Pel-a-ti'ah, let the Lord deliver, deliverance of the Lord.
Pe'leg, division.
Pe'leth-ites, judges, or destroyers.
Pe-ni'el, face or vision of God, that sees God.
Pen'ni-nah, pearl, precious stone, or face.
Pe-nu'el. See Peniel.
Pe'or, hole, opening.
Per'ga, very earthy.
Per'ga-mos, height, elevation.
Per'iz-zites, a name given to those who dwell in villages.
Per'si-a, that cuts, or divides, or a nail, gryphon, or horseman.
Per'sis, the same.
Pe'ter, a rock or stone.
Pe-thu'el, mouth of God, persuasion of God.
Pha'lec. See Peleg.
Phal'lu, admirable, hidden.
Phal'ti, deliverance, flight.
Pha-nu'el, face or vision of God.
Pha'ra-oh, that disperses, that spoils.
Pha'rez, division, rupture.
Phar'par, that produces fruit, the fall of the bull.
Phe'be, shining, pure.
Phe-ni'ce, red, purple.
Phi'col, the mouth of all, or every tongue.
Phil-a-del'phi-a, love of a brother.
Phi-le'mon, who kisses.
Phi-le'tus, amiable, who is beloved.
Phil'ip, warlike, a lover of horses.
Phi-lip'pi, the same.
Phi-lis'tines, those that dwell in villages.
Phi-lol'o-gus, a lover of letters, or of the word.
Phin'e-has, aspect, face of trust or protection.
Phle'gon, zealous, burning.
Phryg'i-a, dry, barren.
Phu'rah, that bears fruit, or grows.
Phy-gel'lus, fugitive.
Pi-ha-hi'roth, the mouth, the pass of Hiroth.
Pi'late, who is armed with a dart.
Pi'non, pearl, gem, that beholds.
Pir'a-thon, his dissipation, deprivation, his rupture.
Pis'gah, hill, eminence, fortress.
Pi-sid'i-a, pitch, pitchy.
Pi'son, changing, extension of the mouth.
Pi'thom, their mouthful or bit, a dilation of the mouth.
Pi'thon, his mouth, his persuasion.
Pon'ti-us, marine, belonging to the sea.
Pon'tus, the sea.
Por'a-tha, fruitful.
Pot'i-phar, bull of Africa, a fat bull.
Po-tiph'e-rah, that scatters or demolishes the fat.
Pris'ca, ancient.
Pris-cil'la, the same.
Proch'o-rus, he that presides over the choirs.
Pu'dens, shamefaced.
Pul, bean, or destruction.
Pun'on, precious stone, or that beholds.
Pur, lot.
Pu'ti-el, God is my fatness.

RA'A-MAH, greatness, thunder, some sort of evil.
Rab'bah, great, powerful, contentious, disputative.
Rab'mag, who overthrows, or destroys a multitude.
Rab sa-ris, grand-master of the eunuchs.
Rab sha-keh, cup-bearer of the prince.
Ra chal, injurious, or perfumer.
Ra'chel, sheep.
Rag'au, a friend, a neighbor.
Ra-gu'el, shepherd, or friend of God.
Ra'hab, proud, quarrelsome, a name given to Egypt.
Ra'hab, large, extended, the name of a woman.
Rak'kath, empty, temple of the head.
Rak'kon, vain, void, mountain of lamentations and tears.
Ram, elevated, sublime.
Ra'mah, the same.
Ra'math-a, raised, lofty.
Ra-math-a'im-zoph'im, watch tower.
Ra-math-le'hi, elevation of the jawbone.
Ra-me'ses, thunder.
Ra'moth, eminences, high places.
Ra'pha, relaxation, or physic.
Ra'phu, cured, comforted.
Re'ba, the fourth, a square, that lies or stoops down.
Re-bek'ah, fat, fattened, a quarrel appeased.
Re'chab, square, chariot, a team of horses.
Re'gem, that stones, or is stoned.
Re-gem'me-lech, he that stones the king.
Re-ha-bi'ah, breadth, extent.
Re'hob, breadth, space, extent.
Re-ho-bo'am, who sets the people at liberty.
Re-ho'both, spaces, places.
Re'hum, merciful, compassionate.
Rei, my shepherd, my companion, my friend.
Rem-a-li'ah, the exaltation of the Lord.
Rem'mon, greatness, elevation; or a pomegranate-tree.
Re'pha-el, the physic or medicine of God.
Reph'a-im, giant, physician, relaxed.
Reph'i-dim, beds, or places of rest.
Re sen, a bridle or bit.
Re-u', his friend, his shepherd, his misfortune.
Reu'ben, who sees the son, the vision of the son.
Reu'el, the shepherd or friend of God.
Reu'mah, lofty, sublime.
Rez'in, voluntary, good-will.
Rez'on, lean, small, secret, prince.
Rhe'gi-um, rupture, fracture.
Rhe'sa, will, course.
Rho'da, a rose.
Rho'des, the same.
Rib'lah, quarrel, greatness to him.
Rim'mon, exalted, pomegranate.
Ri'phath, remedy, medicine, release, pardon.
Ris'sah, watering, distillation.
Ris'pah, bed, extension, coal, firestone.
Ro'man-ti-e'zer, exaltation of help.
Ro'man, strong, powerful.
Rome, strength, power.
Rosh, the head, top, or beginning.
Ru'fus, red.
Ru'ha-mah, having obtained mercy.
Ru'mah, exalted, sublime, rejected.
Ruth, drunk, satisfied.

SA-BE'ANS, captivity, conversion, old age.
Sab'te-cha, that surrounds, that causes wounding.
Sa'doc, just, justified.
Sa'lah, mission, sending.
Sal'a-mis, shaken, test, beaten.
Sa-la'thi-el, I have asked of God, the loan of God.
Sa'lem, complete, perfect peace.
Sa'lim. See Shalim.
Sal'mon, peaceable, perfect, he that rewards.
Sa-lo'me, the same as Salmon.
Sa-ma'ri-a, his lees, his prison, his throne, his diamond.
Sam'lah, his raiment, his left hand, his astonishment.
Sa'mos, full of gravel.
Sa-mo-thra'ci-a, a name given to an island possessed by the Samians and Thracians.
Sam'son, his sun, his service, hear the second time.
Sam'u-el, heard of God, asked of God.
San-bal'lat, bush in secret, enemy in secret.
Saph, rushes, sea-moss.
Sap-phi'ra, that relates, or tells.
Sa'rah, lady, princess; princess of the multitude.
Sa'ra-i, my lady, my princess.
Sar'dis, prince of joy.
Sa-rep'ta, a goldsmith's shop.
Sar'gon, who takes away protection.
Sa'ron. See Sharon.
Sar-se'chim, master of the wardrobe.
Sa'ruch, branch, layer, twining.
Sa'tan, contrary, adversary, enemy, accuser.
Saul', demanded, lent, ditch, hell.
Sce'va, disposed, prepared.
Scyth'i-an, tanner, leather-dresser.
Se'ba, a drunkard, that turns.
Se'bat, twig, sceptre, tribe.
Se'gub, fortified, raised.
Se'ir, hairy, goat, demon, tempest.
Se'lah, the end, a pause.
Se-leu'ci-a', shaken or beaten by the waves.
Sem'e-i, hearing, obeying.
Sen'eh, bush.
Sen-na-che'rib, bush of the destruction of the sword.
Seph-ar-va'im, the two books, the two scribes.
Se'rah, lady of scent, the song, the morning, the morning star.
Se-ra-i'ah, prince of the Lord.
Se'rug, branch, layer, twining.
Seth, put, or who puts.
Sha-al'bim, that beholds the heart.
Sha-a-ra'im, gates, valuation, hairs.
Sha-ash'gaz, he that presses the fleece, that shears the sheep.
Sha'drach, tender, nipple.
Sha'lim, fox, fist, path.
Shal'i-sha, three, the third, prince or captain.
Shal'lum, perfect, agreeable.
Shal'man, peaceable, perfect, that rewards.
Shal-ma-ne'ser, peace, tied, or chained, perfection and retribution.
Sham'gar, named a stranger, he is here a stranger.
Sham'huth, desolation, destruction.
Sha'mir, prison, bush, lees, thorn.
Sham'mah, loss, desolation, astonishment.
Sham-mu'ah, he that is heard, he that is obeyed.
Sha'phan, rabbit, wild rat, their lip, their brink.
Sha'phat, that judges.
Shar'a-i, my lord, my prince, my song.
Sha-re'zer, overseer of the treasury, or of the storehouse.
Shar'on, his plain, his song.
Sha'shak, a bag of linen, or the sixth bag.
Sha'veh, the plain, that puts or maketh equality.
She-al'ti-el, I have asked of God.
She-a-ri'ah, gate of the Lord, tempest of the Lord.
She'ar-ja'shub, the remnant shall return.
She'ba, captivity, conversion, old age.
Sheb-a-ni'ah, the Lord that converts, or recalls from captivity.
Sheb'na, who rests himself, who is now captive.
She'chem, part, portion, back, early in the morning.
Shed'e-ur, field, pap, all-mighty, destroyer of fire.
She'lah, that breaks, that unties, that undresses.
Shel-e-mi'ah, God is my perfection, my happiness, my peace.
She'leph, who draws out.
Shel'o-mith, my peace, my happiness, my recompense.
She-lu'mi-el, peace of God, God is my happiness.
Shem, name, renown.
Shem-a-i'ah, that hears, or that obeys the Lord.
Shem-a-ri'ah, God is my guard.
Shem'e-ber, name of force, fame of the strong.
She'mer, guardian, thorn.
She-mi'da, name of knowledge, that puts knowledge.
Shem'i-nith, the eighth.
She-mir'a-moth, the height of the heavens.
Shen, tooth, ivory, change.
She'nir, lantern, light that sleeps.
Sheph-a-ti'ah, the Lord that judges.
She'shach, bag of flax, or linen.
Shesh-baz'zar, joy in tribulation, joy of the vintage.
She'thar-boz'na-i, that makes to rot, that seeks those who despise me.
She'va, vanity, elevation, fame, tumult.
Shib'bo-leth, burden, ear of corn,
Shi'cron, drunkenness, his gift, his wages.
Shig-gai'on, a song of trouble, or comfort.
Shi-lo'ah. See Siloah.
Shi'loh, sent.
Shi'loh, (a city,) peace, abundance.
Shim'e-ah, that hears, or obeys.
Shim'e-i, that hears, or obeys, my reputation, my fame.
Shim'shai, my sun.
Shi'nar, watch of him that sleeps.
Shiph'rah, handsome, trumpet, that does good.
Shi'shak, present of the bag, of the pot, of the thigh.
Shit'tim, that turn away, or divert.
Sho'bab, returned, turned back.
Sho'bach, your bonds, your chains.
Shu'ah, pit, that swims, humiliation.
Shu'al, fox, hand, fist.
Shu'lam-ite, peaceable, perfect, that recompenses.
Shu'nem, their change, their repeating, their sleep.
Shur, wall, ox, or that beholds.
Shu'shan, lily, rose, joy.
Shu'the-lah, plant, verdure, moist, pot.
Sib'mah, coversion, captivity.
Si'don, hunting, fishing, venison.
Si-gi'o-noth, according to variable songs or tunes.
Si'hon, rooting out, conclusion.
Si'hor, black, trouble. The river Nilus in Egypt.
Si'las, three, or the third.
Si-lo'ah, or Siloam, sent, a dart or branch, whatever is sent.
Sil'o-e, the same.
Sil-va'nus, who loves the forest
Sim'e-on, that hears, that is heard.
Si'mon, that hears, that obeys.
Sin, bush.
Si'nai, a bush, enmity.
Sion, noise, tumult.
Sir'i-on, a breastplate, deliverance.
Sis'e-ra, that sees a horse or a swallow.
Si'van, a bush or thorn.
Smyr'na, myrrh.
So, a measure for grain.
So'coh, tents, tabernacles.
So'di, my secret.
Sod'om, their secret, their cement.
Sol'o-mon, peaceable, perfect.
Sop'a-ter, who defends the father.
So'rek, vine, hissing, a color inclining to yellow.
So-sip'a-ter See Sopater.
Sos'the-nes, saviour, strong, powerful.
Spain, rare, precious.
Sta'chys, spike.
Steph'a-nas, crown, crowned.
Ste'phen, the same.
Suc'coth, tents, tabernacles.
Suc'coth-be'noth, the tabernacles of young women, or the tents of prostitutes.
Sur, that withdraws or departs.
Su-san'na, lily, rose, joy.
Su'si, horse, swallow, moth.
Sy-e'ne, a bush, enmity.
Syn'ty-che, that speaks or discourses.
Syr'a-cuse, that draws violently.
Syr'i-a, Aram, sublime, that deceives.
Sy'ro-phe-ni'ci-an, drawn to, red, purple.

TA'A-NACH, who humbles thee, or who answers thee.
Tab'bath, good, goodness
Ta'be-al, good God.
Ta'be-el, the same.
Tab'e-rah, burning.
Tab'i-tha, clear-sighted.
Ta'bor, choice, purity.
Tab'ri-mon, good pomegranate, or the navel, the middle.
Tad'mor, the palm-tree, bitterness.
Ta-hap'a-nes, secret temptation.
Tah'pe-nes, standard, flight, temptation.
Ta-li'tha-cu'mi, young woman, arise.
Tal'ma-i, my furrow, that suspends the waters, or heap of waters.
Ta'mar, palm, palm-tree.
Tam'muz, abstruse, concealed.
Tan'hu-meth, consolation, repentance.
Ta'phath, little girl, or distillation.
Tar'pel-ites, ravishers, succession of miracles.
Tar'shish, contemplation, examination of the marble.
Tar'sus, winged, feathered.
Tar'tak, chained, bound, shut up.
Tar'tan, that searches and examine the gift of the turtle.
Tat'na-i, that gives, the overseer of the gifts and tributes
Te'bah, murder, butchery, guarding of the body, a cook.
Te'beth, the tenth month of the Hebrews.
Te'kel, weight.
Te-ko'a, a trumpet, that is confirmed.
Tel-ha're-a, heap, suspension of the plough.
Tel'me-lah, heap of salt, or of mariners.
Te'ma, admiration, perfection, consummation.
Te'man, the south, Africa, perfect.
Te'rah, to breathe, scent or blow.
Ter'a-phim, an image, an idol.
Ter'ti-us, the third.
Ter-tul'lus, a liar, an impostor
Tet'rarch, governor of a fourth part.
Thad-de'us, that praises and confesses.
Tha'hash, that makes haste, that keeps silence.
Tha'mah, that blots out, that suppresses.
The'bez, muddy, eggs, fine linen or silk.
The-las'ar, that unbinds and grants the suspension.
The-oph'i-lus, friend of God.
Thes-sa-lo-ni'ca, victory against the Thessalonians.
Thom'as, a twin.
Thy-a-ti'ra, a perfume, sacrifice of labor.
Ti-be'ri-as, good vision, the navel.
Ti-be'ri-us, the son of Tiber.
Tib'ni, straw, hay.
Ti'dal, that breaks the yoke, knowledge of elevation.
Tig'lath-pi-le'ser, that binds or takes away captivity.
Ti-me'us, perfect, or admirable, honorable.
Tim'nath, image, figure.
Ti'mon, honorable, worthy.
Ti-mo the-us, honor of God, valued of God.
Tiph'sah, passage, leap, step, the passover.

Tir'ha-kah, inquirer, examiner, dull observer.
Tir'sha-tha, that overturns the foundation.
Tir'zah, benevolent, complaisant, well-pleasing.
Tish'bite, that makes captives
Ti'tus, honorable.
Tob, good, goodness.
Tob'a-do-ni'jah, my good God, the goodness of the foundation of the Lord.
To-bi'ah, the Lord is good.
To'gar-mah, which is all bone.
To'hu, that lives, that declares.
To'i, who wanders.
To'la, worm, grub, or scarlet.
To'phel, ruin, folly, without understanding.
To'phet, a drum, betraying.
Tro'as, penetrated.
Troph'i-mus, well educated, or well brought up,
Try-phe'na, delicious, delicate.
Try-pho'sa, thrice shining.
Tu'bal, the earth, the world, that is carried or led.
Tu'bal-cain, worldly possession, who is jealous of confusion.
Tych'i-cus, casual, by chance.
Ty-ran'nus, a prince, one that reigns.
Tyre, strength, rock, sharp.
Ty'rus, the same.

U'CAL, power, prevalency.
U'la-i, strength, fool, senseless.
U'lam, the porch, or the court, their strength or folly.
Ul'la, elevation, leaf, young child.
Un'ni, poor, afflicted, that answers.
Uph'az, gold of Phasis or Pison.
Ur, fire, light, a valley.
U-ri, my light, my fire.
U-ri'a, or U-ri'jah, the Lord is my light or fire.
U'ri-el, God is my light or fire.
U'rim and Thum'mim, light and perfection.
Uz, counsel, wood.
Uz'zah, strength, goat.
Uz'zah-she'rah, ear of the flesh.
Uz'zi, my strength, my kid.
Uz-zi'ah, the strength of the Lord.
Uz-zi'el, strength of God.

VASH'NI, the second.
Vash'ti, that drinks, or thread.
Voph'si, fragment, diminution.

ZAB'DI, portion, dowry.
Zac'che-us, pure, clean, just.
Zach-a-ri'ah, memory of the Lord.
Za'dok, just, justified.
Za'ham, crime, filthiness, impurity.
Za'ir, little, afflicted, in tribulation.
Zal'mon, his shade, his image.
Zal-mo nah, the shade, the sound of the number, your image.
Zal-mun'na, shadow, image, or idol forbidden.
Zam-zum'mims, projects of crimes, or enormous crimes.
Za-no ah, forgetfulness, desertion.
Zaph'nath-pa-a-ne'ah, one who discovers hidden things.
Za'rah, east, brightness.
Zar'e-phath, ambush of the mouth.
Zeb-a-di ah, portion of the Lord, or the Lord is my portion.
Ze'bah, victim, sacrifice.
Zeb'e-dee, abundant, portion.
Ze-bo'im, deer, goats.
Ze'bul, a habitation.
Zeb'u-lun, dwelling, habitation.
Zech-a-ri'ah. See Zachariah.
Zed-e-ki'ah, the Lord is my justice, or the justice of the Lord.
Ze'eb, wolf.
Ze'lek, the shadow or the noise of him who licks or laps.
Ze-lo'phe-had, the shade of tingling of fear, fear of being burnt.
Ze-lo'tes, jealous, full of zeal.
Zel'zah, noontide.
Ze'nas, living.
Zeph-a-ni'ah, the Lord is my secret.
Ze phath, which beholds, that attends, or that covers.
Ze'pho, that sees and observes, that expects or covers.
Ze'rah. See Zarah.
Zer'e-dah, ambush, change of dominion.
Ze'resh, misery, strange, or dispersed inheritance.
Ze'ror, root, that straitens or binds, that keeps tight.
Ze-ru'ah, leprous, wasp, hornet.
Ze-rub'ba-bel, a stranger at Babylon, dispersion of confusion.
Zer-u-i'ah, pain, tribulation.
Ze'thar, he that examines, or beholds.
Zi'ba, army, fight, strength.
Zib'e-on, iniquity that dwells.
Zib'i-ah, the Lord dwells.
Zich'ri, that remembers, that is a man.
Zi'don, hunting, fishing, venison.
Zif, this or that, brightness.
Zik'lag, measure pressed down.
Zil'lah, shadow, the tingling of the ear
Zil'pah, distillation.
Zim'ran, song, singer, or vine.
Zim'ri, my field, my vine.
Zin, buckler, coldness.
Zi'on, monument, raised up, sepulchre.
Zi'or, ship of him that watches.
Ziph, this mouth, or mouthful.
Zip'por, bird, sparrow, crown or desert.
Zip-po'rah, beauty, trumpet.
Zith'ri, to hide, demolished.
Ziz, flower, branch, or a lock of hair.
Zo'an, motion.
Zo'ar, little, small.
Zo'bah, an army, or warring.
Zo'he-leth, that creeps, slides, or draws.
Zo'phah, white, shining, dryness.
Zo'phar, rising early, or crown.
Zo'rah, leprosy, scab.
Zo-rob a-bel. See Zerubbabel.
Zu'ar, small.
Zuph, that beholds, observes, or watches, roof, covering.
Zur, stone, rock, or that besieges.
Zu ri-shad'da-i, the Almighty is my rock and strength.
Zu'zims, the posts of a door, splendor, beauty.

OFFICES AND SECTS MENTIONED IN THE SCRIPTURES.

APOSTLES, missionaries, or persons sent; they who were sent by our Saviour, from their number called The Twelve.

BISHOPS, spiritual overseers in the Church, Acts xx. 28; 1 Tim. iii. 1; Titus i. 5–9.

CENTURION, a captain over a hundred soldiers in the Roman army, Luke xxiii. 47; Acts xxvii. 1.

DEACONS, officers appointed to take care of the poor, Acts vi.; 1 Tim. iii. 8.

ELDERS, rulers, administrators of the laws. The first institution of courts of judicature was in the wilderness, when Jethro brought back Zipporah to Moses, who was then encamped at the foot of Mount Sinai. The commission given to these judges is recorded in Deut. i. 16, 17. Afterwards, we have the particular appointment of God concerning this, Num. xi. 11. These elders, who composed the Senate belonging to all the tribes in general, sat with the Leader, Judge, or King, who presided in this court. The Rabbins and interpreters give the following account of courts of judicature among the Jews. 1 There were three judges in every city, who had the cognizance of lesser faults; matters concerning loss, gain, and restitution, were pleaded before them. These three judges had a right only to condemn criminals to be whipped. The parties named their judges; one of the parties chose his judge; the other named a second; and these two judges took a third, with whom they decided causes. This tribunal was consulted about the intercalation of months. 2. There was another court, composed of twenty-three judges, who decided matters of importance, and of a more criminal nature, and their sentences were such as generally affected the lives of persons; no causes being brought before them but such as deserved the penalty of death. Some say, that they could only sentence to death by the sword. 3. Their great council, or Sanhedrim, which consisted of seventy senators, and which had the cognizance of the most important affairs of State and religion, and of those which concerned the king, or high priest. It was intended as a court of appeal, if there should be occasion, from any of the inferior courts. *Elder*, in the New Testament, is a general name, comprehending under it all such as have any ecclesiastical function, as apostles, pastors, teachers, or other church officers, 1 Tim. v. 17; Titus i. 5; 1 Peter v. 1.

EPICUREANS, disciples of Epicurus, an Athenian philosopher, who flourished B. C. 300. They ascribed all things to chance, and considered pleasure as the chief good, Acts xiii. 18.

HERODIANS, a political party, who complied with many heathen practices to ingratiate themselves with Herod and the Romans, Matt. xxii. 16; Mark viii. 15.

JUDGES, temporary supreme governors, immediately appointed by God over the children of Israel.

LIBERTINES, Jews or proselytes, free citizens of Rome. They had a separate synagogue in Jerusalem, Acts vi. 9.

NAZARITES, persons devoted to the service of God, either for a certain time (Num. vi.), or during life, as Samson, Samuel, and John the Baptist, Jud. xvi. 17; 1 Sam. i. 11; Luke i. 15; Acts xviii. 18, and xxi. 23.

NETHINIMS, inferior servants to the priests and Levites, (not of their tribe,) appointed to draw water and cleave wood.

NICOLAITANES, a sect of immoral professors of Christianity, who participated in the sacrifices of the idolaters, indulged in the vilest impurities, and imputed their wickedness to God as the cause. They held a multitude of fables concerning the generation of angels, and the creation of the world by subordinate powers, Rev. ii. 22.

PATRIARCHS, fathers of families, such as Abraham, Isaac, and Jacob and his sons. Acts ii. 29; vii. 8; Heb. vii. 4.

PHARISEES, or Separatists, a large and popular sect among the Jews, which included the greater portion of the scribes and doctors of the law. They distinguished themselves above all others in pretensions to sanctity, and in their scrupulous observance of the ceremonial law and the rabbinical traditions.

PRIESTS, under the Law, were persons appointed by God to teach his will to the people, and to offer up sacrifices and intercessions for the guilty. The Priesthood was not annexed to a certain family, till after the promulgation of the law of Moses. Before that time, the first-born of every family, the fathers, the princes, and the kings, were priests. Cain and Abel, Noah, Abraham, and Job, Abimelech and Laban, Isaac and Jacob, offered their own sacrifices. In the solemnity of the covenant that the Lord made with his people at the foot of Mount Sinai, Moses performed the office of mediator, and young men were chosen from among the children of Israel to perform the office of Priests. (Ex. xxiv. 5.) But after that the Lord had chosen the tribe of Levi to serve him in his tabernacle, and that the priesthood was annexed to the family of Aaron, then the right of offering sacrifices to God was reserved to the priests alone of his family, Numbers xvi. 40. The high priest only had the privilege of entering into the sanctuary once a year, which was the day of solemn expiation, to make atonement for the sins of the whole people, Lev. xvi. 2, 3, 4, etc. God had also appropriated to his person the oracle of his truth; so that when he was habited with the proper ornaments of his dignity, and with the Urim and Thummim, he gave answers to the questions made to him, and God discovered to him secret and future things, Exod. xxviii. 30. The term *Priest* is most properly given to Christ, of whom the high priests under the law were types and figures, he being the High Priest, especially ordained of God, who by the sacrifice of himself, once offered by himself, and also by his intercession, might reconcile all true believers unto God, and keep them for ever in his favour, Heb. vii. 17; ix. 11, 12, 24. The word is also applied to every true believer, who is enabled to offer up spiritual sacrifices of prayer and praise to God through Jesus Christ, 1 Peter ii. 5; Rev. i. 6.

PROPHETS, persons who were inspired by God, to declare his will, and foretell events to come. The apostle Paul, quoting Epimenides, a poet of Crete, Titus i. 12, calls him *prophet*, because the ancients believed that their poets were inspired by the gods. *To prophesy*, signifies also *to preach*, in 1 Cor. xiv. 1.

PROSELYTES, were of two kinds, Proselytes of the Gate, and Proselytes of Justice. The first are those who dwelt in the land of Israel, or even out of that country, and who, without obliging themselves to circumcision, or to any other ceremony of the law, feared and worshipped the true God, observing the rules that were imposed upon the children of Noah. Of this number were Naaman the Syrian, Cornelius the centurion, the eunuch of Queen Candace, and others. The Proselytes of Justice are those who were converted to Judaism, who had engaged themselves to receive circumcision, and to observe the whole law of Moses. Thus they were admitted to all the prerogatives of the people of God. The Rabbins say, that before circumcision was administered to them, and before they were admitted into the religion of the Hebrews, they were examined about the motives of their conversion, to know whether their change was voluntary, or whether it proceeded from any reasons of interest, fear, ambition, or such like. Three things were required in a complete Proselyte, which were, washing or plunging his body in a cistern of water, circumcision, and sacrifice; but for women, only washing and sacrifice.

PUBLICANS, collectors of the Roman tribute. The Jews abhorred and detested them, as being at once extortionate oppressors, and the badges of their slavery. If a publican was convicted of oppression, he was obliged by the Roman law to restore fourfold, Luke xix. 8.

RABBI, a Doctor or Master. The master Rabbin decided all sorts of differences, determined what things were allowed or forbidden, and judged in all matters of religion. He celebrated marriages, and declared divorces: he preached, if he had a talent for it, and was head of the academies. He had the head seat of the assemblies, and in the synagogues. He reprimanded the disobedient, and could even excommunicate them, which procured him great respect and authority. In their schools they sat upon raised chairs, and their scholars were at their feet: hence it is that Paul is said to have studied at the feet of Rabbi Gamaliel, Acts xxii. 3.

SADDUCEES, followers of Sadoc, who lived B. C. 260. Sadoc was a disciple of Antigonus Socchœus, who imbibed those notions which were entertained by the Sadducees from Simon the Just, a high priest of the Jews. The Sadducees were strict observers of the law, but denied the immortality of the soul, and pretended that the angels mentioned in Scripture were merely illusions.

SAMARITANS, descendants of the Babylonians, Cuthites, Avites, Hamathites, and Sepharvites, brought by Shalmaneser to possess the cities of the ten tribes of Israel, whom he had carried away captive. Here they continued their idolatrous practices, somewhat blended with the Jewish religion, 2 Kings xvii. Afterwards they became partially reformed, and worshipped only the God of Israel. A keen contention always existed between them and the Jews, who regarded the Samaritans as the worst of men, and possessed by the devil, John iv. 9; viii. 48. At present the Samaritans are few in number; they pretend to great strictness in their observance of the law of Moses, and account the Jews intolerably lax.

SCRIBES. There are three orders of Scribes mentioned in Scripture. 1. The Secretaries, who were employed in the court of the kings to register the affairs of the State, 2 Sam. xx. 25; 2 Kings iv. 4; 2 Kings xix. 2. 2. The Commissaries, who enrolled and reviewed the army, 2 Chron. xxvi. 11; 2 Kings xxv. 19. 3. Doctors of the Law, and transcribers of the Sacred Books, Judges v. 14; 2 Chron. xxxiv. 13. These scribes were a most wicked class in the time of our Saviour, Matt. xxiii.

STOICS, followers of Zeno, a Cyprian philosopher, who flourished B. C. 350. From his teaching his scholars in the *Stoa* or Porch at Athens, they were named *Stoics* or *porchers*. They held that a wise man ought to be free from all passions, and ought never to be moved with joy or grief; that wisdom alone renders men happy, and that all things are ordered by fate, Acts xvii. 18.

TETRARCHS, who had kingly power in four provinces.

TIRSHATHA, or Governor, appointed by the kings of Assyria or Persia.

SELAH.

THE translators of the Bible have left the Hebrew word *Selah*, which occurs so often in the Psalms, as they found it, and, of course, the English reader often asks his minister or some learned friend what it means. And they have often been obliged to confess ignorance, because it is a matter in regard to which the most learned have by no means been of one mind. The Targums and most of the Jewish commentators give to the word the meaning of *eternally, for ever*. Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical or rhythmical note. Herder regards it as indicating a change of tone. Matheson thinks it, as a musical note, equivalent, perhaps, to the word *repeat*. According to Luther and others, it means *silence*. Gesenius explains it to mean—"Let the instruments play and the singers stop." Wocher regards it as equivalent to *sursum corda*—up, my soul! Sommer, after examining all the seventy-four passages in which the word occurs, recognizes in every case "an actual appeal or summons to Jehovah. They are calls for aid and prayers to be heard, expressed either with entire directness, or if not in the imperative, 'Hear, Jehovah!' or, 'Awake, Jehovah!' and the like, still earnest addresses to God that he would remember and hear," etc. The word itself he regards as indicating a blast of trumpets by the priests. Selah, itself, he thinks an abridged expression used for Higgaion Selah—Higgaion indicating the sound of the stringed instruments, and Selah a vigorous blast of trumpets.

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CHRIST BLESSING LITTLE CHILDREN.

AARON, the son of Amram and Jochebed, and the elder brother of Moses and Miriam (Num. xxvi. 59 · xxxiii. 39). He was a Levite, and is first mentioned in Ex. iv. 14, as one who could "speak well." He was appointed by Jehovah to be the Interpreter and "Mouth" (Ex. iv. 16) of his brother Moses, who was "slow of speech;" and accordingly he was not only the organ of communication with the Israelites and with Pharaoh (Ex. iv. 30; vii. 2), but also the

actual instrument of working most of the miracles of the Exodus (Ex. vii. 19, etc.) Aaron was consecrated by Moses to the new office of the high priesthood. The solemnity of the office, and its entire dependence for sanctity on the ordinance of God, were vindicated by the death of his sons, Nadab and Abihu, for "offering strange fire" on the altar (Lev. x. 1, 2). From this time the history of Aaron is almost entirely that of the priesthood, and its chief feature is the great rebellion of Korah and the Levites against his sacerdotal dignity, united with that of Dathan and Abiram and the Reubenites against the temporal authority of Moses. Aaron's death seems to have followed very speedily. It took place on Mount Hor, after the transference of his robes and office to Eleazar, who alone with Moses was present at his death (Num. xx. 28). This mount is still called the "Mountain of Aaron." The wife of Aaron was Elisheba (Ex. vi. 23), and the two sons who survived him, Eleazar and Ithamar. The high priesthood descended to the former, and to his descendants until the time of Eli, who, although of the house of Ithamar, received the high priesthood, and transmitted it to his children. With them it continued until the accession of Solomon, who took it from Abiathar, and restored it to Zadok (of the house of Eleazar), so fulfilling the prophecy of 1 Sam. ii. 30.

AB (*father*), an element in the composition of many proper names, of which Abba is a Chaldaic form, the syllable affixed giving the emphatic force of the definite article. Applied to God by Jesus Christ (Mark xiv. 36), and by St. Paul (Rom. viii. 15; Gal. iv. 6).

ABAD'DON, Rev. ix. 11. [See APOLLYON.]

AB'ANA, one of the "rivers of Damascus" (2 Kings v. 12). The *Barada* and the *Awaj* are now the chief streams of Damascus, and there can be little doubt that the former of these represents the Abana and the other the Pharpar of the text. The *Barada* rises in the Antilibanus, at about twenty-three miles from the city.

AB'ARIM, a mountain or range of highlands on the east of the Jordan, in the land of Moab (Deut. xxxii. 49), facing Jericho, and forming the eastern wall of the Jordan valley at that part. Its most elevated spot was "the Mount Nebo, 'head' of 'the' Pisgah," from which Moses viewed the Promised Land before his death.

ABED'NEGO (*i. e., servant of Nego*, perhaps the same as *Nebo*), the Chaldæan name given to Azariah, one of the three friends of Daniel, miraculously saved from the fiery furnace (Dan. iii.)

ABEL, in Heb. **HEBEL** (*i. e., breath, vapor, transitoriness*), the second son of Adam, murdered by his brother Cain (Gen. iv. 1–16). Jehovah showed respect for Abel's offering, but not for that of Cain, because, according to the Epistle to the Hebrews (xi. 4), Abel "by faith offered a more excellent sacrifice than Cain." Our Lord spoke of Abel as the first martyr (Matt. xxiii. 35); so did the early Church subsequently. The places of his murder and his grave are pointed out near Damascus, and the neighboring peasants tell a curious tradition respecting his burial.

A'BEL, the name of several places in Palestine, probably signifies a meadow. 1. A'BEL-BETH-MA'ACHAH, a town of some importance ("a city and a mother in Israel," 2 Sam. xx. 19) in the extreme north of Palestine; named with Dan, Cinneroth, Kedesh, and as such falling an early prey to the invading kings of Syria (1 Kings xv. 29). 2. A'BEL-MIZRA'IM—*i. e.*, the mourning of Egypt—the name given by the Canaanites to the floor of Atad, at which Joseph, his brothers and the Egyptians made their mourning for Jacob (Gen. l. 11). It was beyond (on the east of) Jordan. [ATAD.] 3. A'BEL-SHIT-TIM, "the meadow of the acacias," in the "plains" of Moab, on the low level of the Jordan valley, as contradistinguished from the cultivated "fields" on the upper level of the table-land. Here —their last resting-place before crossing the Jordan —Israel "pitched from Beth-jesimoth unto A.-Shittim" (Num. xxxiii. 49). 4. A'BEL-ME'HOLAH ("meadow of the dance"), named with Beth-shean and Jockneam (1 Kings iv. 12), and therefore in the northern part of the Jordan valley. 5. A'BEL-CE'RAMIM, in the A. V. rendered "the plain of the vineyards," a place eastward of Jordan, beyond Aroer; named as the point to which Jephthah's pursuit of the Bene-Ammon extended (Judg. xi. 33). 6. "The GREAT 'ABEL,' in the field of Joshua the Bethshemite" (1 Sam. vi. 18).

ABI'A, ABI'AH, or ABI'JAH. 1. Son of Becher, the son of Benjamin (1 Chron. vii. 8). 2. Wife of Hezron (1 Chron. ii. 24). 3. Second son of Samuel, whom he made judge in Beersheba (1 Sam. viii. 2; 1 Chron. vii. 28). 4. ABIJAH, or ABIJAM, the son of Rehoboam (1 Chron. iii. 10; Matt. i. 7). 5. Mother of King Hezekiah. 6. Descendant of Eleazar, and chief of the eighth of the twenty-four courses of priests (Luke i. 5); the same as ABIJAH, 4.

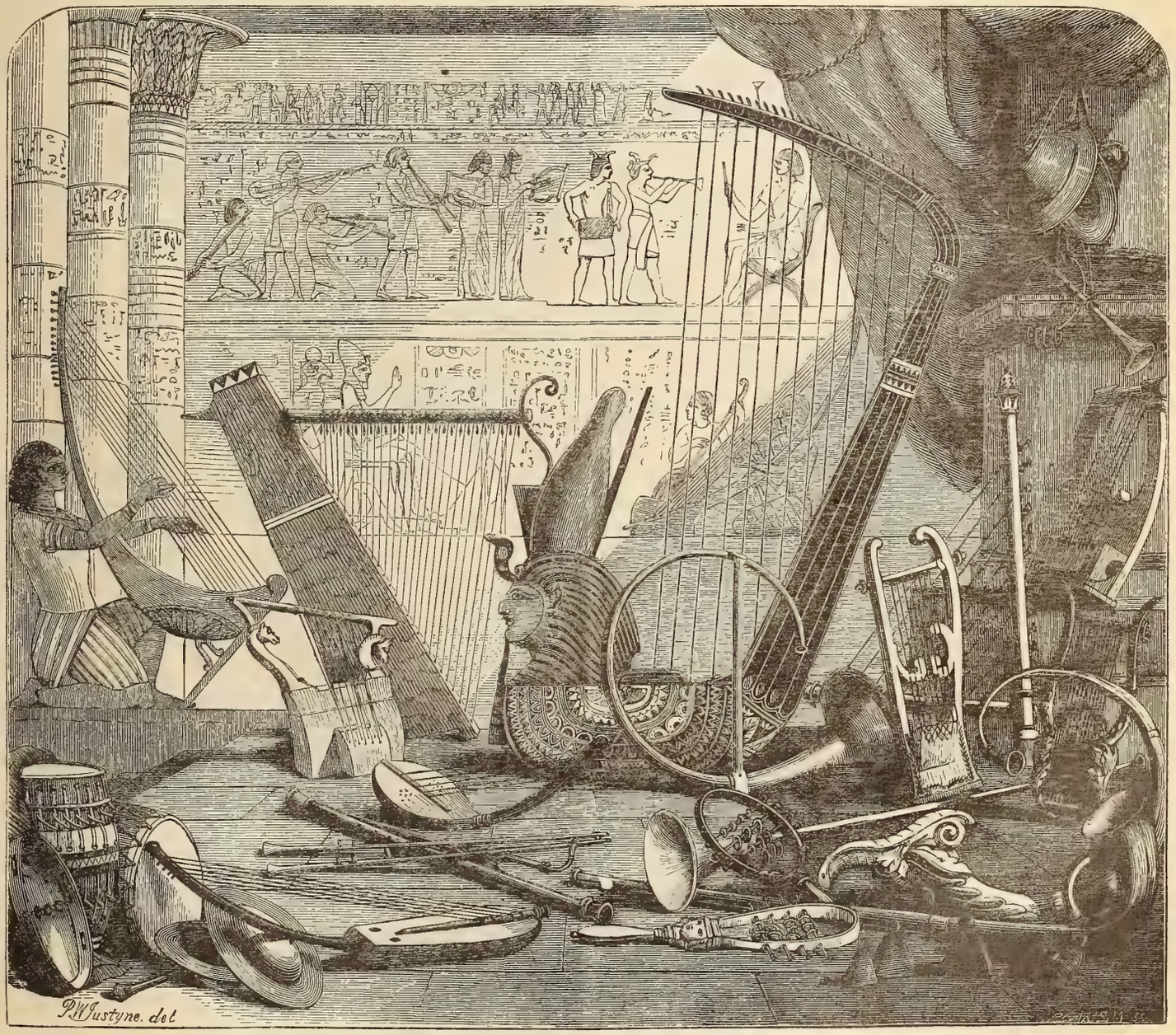
ABI'ASAPH (Ex. vi. 24), otherwise written **Ebi'asaph** (1 Chron. vi. 23, 37; ix. 19), the head of one of the families of the Korhites (a house of the Kohathites). Among the remarkable descendants of Abiasaph, according to the text of 1 Chron. vi. 33–37, were Samuel the prophet and Elkanah his father (1 Sam. i. 1), and Heman the singer.



BASKET OF THE FRUITS OF PALESTINE.—DEUT. xx. 19.

ABI'ATHAR, high priest, and fourth in descent from Eli, who was of the line of Ithamar, the younger son of Aaron. Abiathar was the only one of all the sons of Ahimelech, the high priest, who escaped the slaughter inflicted upon his father's house by Saul, at the instigation of Doeg the Edomite (see title to Ps. lii. and the psalm itself), in revenge for his having inquired of the Lord for David, and given him the show-bread to eat, and the sword of Goliath the Philistine, as is related in 1 Sam. xxii. Abiathar, having become high priest, fled to David, and was thus enabled to inquire of the Lord for him (1 Sam. xxiii. 9; xxx. 7; 2 Sam. ii. 1; v. 19), etc. Abiathar on his part was firmly attached to David. He adhered to him in his wanderings while pursued by Saul; he was with him while he reigned in Hebron (2 Sam. ii. 1–3), the city of the house of Haron (Josh. xxi.

10–13); he carried the ark before him when David brought it up to Jerusalem (1 Chron. xv. 11; 1 Kings ii. 26); he continued faithful to him in Absalom's rebellion (2 Sam. xv. 24, 29, 35, 36; xvii. 15–17; xix. 11); and "was afflicted in all wherein David was afflicted." He was also one of David's chief counsellors (1 Chron. xxvii. 34). When, however, Adonijah set himself up for David's successor on the throne, in opposition to Solomon, Abiathar, perhaps in rivalry to Zadok, sided with him, and was one of his chief partisans, while Zadok was on Solomon's side. For this, Abiathar was banished to his native village, Anathoth, in the tribe of Benjamin (Josh. xxi. 18), and narrowly escaped with his life,



ANCIENT MUSICAL INSTRUMENTS.

which was spared by Solomon only on the strength of his long and faithful service to David his father. He was deprived of the high priesthood, and we are told that "Zadok the priest did the king put in the room of Abiathar" (1 Kings ii. 27, 35).

ABIEL. 1. The father of Kish, and consequently grandfather of Saul (1 Sam. ix. 1), as well as of Abner, Saul's commander-in-chief (1 Sam. xiv. 51). In the genealogy in 1 Chron. viii. 33; ix. 39, Ner is made the father of Kish, and the name of Abiel is omitted, but the correct genealogy is given by Samuel. 2. One of David's mighty men (1 Chron. xi. 32).

ABIE'ZER. 1. Eldest son of Gilead, and descendant of Manasseh, and apparently at one time the leading family of the tribe (Josh. xvii. 2; 1 Chron. vii. 18; Num. xxvi. 30, where the name is given in the contracted form of *Jeezer*). He was the ancestor of the great judge Gideon.

ABIGA'IL. 1. The beautiful wife of Nabal, a wealthy owner of goats and sheep in Carmel. When David's messengers were slighted by Nabal, Abigail took the blame upon herself, supplied David and his followers with provisions, and succeeded in appeasing his anger. Ten days after this Nabal died, and David sent for Abigail and made her his wife (1 Sam. xxv. 14, etc.) By her he had a son, called Chileab in 2 Sam. iii. 3, but Daniel in 1 Chron. iii. 1. 2. A sister of David, married to Jether the *Ishmaelite*, and mother, by him, of Amasa (1 Chron. ii. 17).

ABI'HU, the second son (Num. iii. 2) of Aaron by Elisheba (Ex. vi. 23), who with his father and his elder brother, Nadab, and seventy elders of Israel, accompanied Moses to the summit of Sinai (Ex. xxiv. 1). Being, together with Nadab, guilty of offering strange fire (Lev. x. 1) to the Lord—*i. e.*, not the holy fire which burnt continually upon the altar of burnt-offering (Lev. vi. 9, 12)—they were both consumed by fire from heaven, and Aaron and his surviving sons were forbidden to mourn for them.

ABI'JAH or **ABI'JAM.** 1. The son and successor of Rehoboam on the throne of Judah (1 Kings xiv. 31; 2 Chron. xii. 16). He is called *Abijah* in Chronicles, *Abijam* in Kings, the latter name being probably an error in the MSS. He began to reign B. C. 959, and reigned three years. He was succeeded by Asa. 2. The second son of Samuel, called Abiah in our version. 3. The son of Jeroboam I., king of Israel, who was the only one of his family who was suffered to go down to the grave in peace. 4. A descendant of Eleazar. 5. One of the priests who entered into a covenant with Nehemiah to walk in God's law (Neh. x. 7), unless the name is rather that of a family.

ABILE'NE (Luke iii. 1), a tetrarchy of which the capital was Abila, a city situated on the eastern slope of Antilibanus, in a district fertilized by the river Barada.

ABIM'ELECH (*father of the king*), the name of several Philistine kings, was probably a common title of these kings, like that of Pharaoh among the Egyptians. 1. A Philistine, king of Gerar (Gen. xx., xxi.) who, exercising the right claimed by Eastern princes of collecting all the beautiful women of their dominions into their harem (Gen. xii. 15; Esth. ii. 3), sent for and took Sarah. 2. Another king of Gerar in the time of Isaac, of whom a similar narrative is recorded in relation to Rebekah (Gen. xxvi. 1, etc.) 3. Son of the judge Gideon by his

Shechemite concubine (Judg. viii. 31). 14. Son of Abiathar, the high priest in the time of David (1 Chron. xviii. 16), called Ahimelech in 2 Sam. viii. 16.

ABIN'ADAB. 1. A Levite, a native of Kirjath-jearim, in whose house the ark remained 20 years (1 Sam. vii. 1, 2; 1 Chron. xiii. 7). 2. Second son of Jesse (1 Sam. xvi. 8; xvii. 13). 3. A son of Saul who was slain on Mount Gilboa (1 Sam. xxxi. 2). 4. Father of one of the chief officers of Solomon (1 Kings iv. 11).

ABI'RAM. 1. A Reubenite, son of Eliab, who, with Dathan and On, men of the same tribe, and Korah, a Levite, organized a conspiracy against Moses and Aaron (Num. xvi.)

AB'ISHAG, a beautiful Shunammite, taken into David's harem to comfort him in his extreme old age (1 Kings i. 4). After David's death Adonijah induced Bathsheba, the queen-mother, to ask Solomon to give him Abishag in marriage; but this imprudent petition cost Adonijah his life (1 Kings ii. 13, etc.) [ADONIJAH.]

ABISHA'I, the eldest of the three sons of Zeruiah, David's sister, and brother to Joab and Asahel (1 Chron. ii. 16). It may be owing to his seniority of birth that Abishai, first of the three brothers, appears as the devoted follower of David. He was his companion in the desperate night expedition to the camp of Saul, and would at once have avenged and terminated his uncle's quarrel by stabbing the sleeping king with his own spear. But David indignantly restrained him, and the adventurous warriors left the camp as stealthily as they had come, carrying with them Saul's spear and the cruse of water which stood at his head (1 Sam. xxvi. 6–9). On the outbreak of Absalom's rebellion and the consequent flight of David, Abishai remained true to the king. In the battle in the wood of Ephraim Abishai commanded a third part of the army (2 Sam. xviii. 2, 5, 12). The last act of service which is recorded of Abishai is his timely rescue of David from the hands of a gigantic Philistine, Ishbibenob (2 Sam. xxi. 17). His personal prowess on this, as on another occasion, when he fought single-handed against three hundred, won for him a place as captain of the second three of David's mighty men (2 Sam. xxiii. 18; 1 Chron. xi. 20). Of the end of his checkered life we have no record.

AB'NER. 1. Son of Ner, who was the brother of Kish (1 Chron. ix. 36), the father of Saul. Abner, therefore, was Saul's first cousin, and was made by him commander-in-chief of his army (1 Sam. xiv. 51). He was the person who conducted David into Saul's presence after the death of Goliath (xvii. 57), and afterward accompanied his master when he sought David's life at Hachilah (xxvi. 3–14). From this time we hear no more of him till after the death of Saul. When Ishbosheth was proclaimed king, Abner led the men of Israel against those of Judah under Joab, and was defeated. Afterward, incensed at the ingratitude of his king, he inclined to the side of David, by whom he was eventually received. He was at last treacherously murdered by Joab and his brother Abishai, at the gate of Hebron. As a token of respect David followed the bier, and poured forth a simple dirge over the slain (2 Sam. iii. 33, 34).

ABOMINATION OF DESOLATION, mentioned by our Saviour as a sign of the approaching destruction of Jerusalem, with reference to Dan. ix. 27; xi. 31; xii. 11. The Jews considered the prophecy of Daniel as fulfilled in the profanation of the Temple under Antiochus Epiphanes, when the Israelites themselves erected an idolatrous altar upon the sacred altar, and offered sacrifice thereon; this altar is described as "an abomination of desolation" (1 Macc. i. 54; vi. 7). The prophecy, however, referred ultimately to the destruction of Jerusalem by the Romans, and consequently the "abomination" must describe some occurrence connected with that event.

A'BRAHAM or **A'BRAM.** The son of Terah and founder of the great Hebrew nation. His family, a branch of the descendants of Shem, was settled in Ur of the Chaldees, beyond the Euphrates. Terah had two other sons, Nahor and Haran. Haran died before his father, in Ur of the Chaldees, leaving a son Lot, and Terah, taking with him Abram, with Sarai, his wife, and his grandson Lot, emigrated to Haran in Mesopotamia, where he died. On the death of his father, Abram, then in the 75th year of his age, with Sarai and Lot, pursued his course to the land of Canaan, whither he was directed by divine command (Gen. xii. 5), when he received the general promise that he should become the founder of a great nation, and that all the families of the earth should be blessed in him. He next pitched his tent beneath the terebinth of Moreh (Gen. xii. 6). Here he received in vision from Jehovah the further revelation that this was the land which his descendants should inherit (xii. 7). He again journeyed southward to the rich corn-lands of Egypt. There he arranged that Sarai should represent herself as his sister. But her beauty was reported to the king, and she was taken into the royal harem. The deception was discovered, and Pharaoh with some indignation dismissed him from the country (xii. 10–20). Abram left Egypt with great possessions, and, accompanied by Lot, returned by the south of Palestine. The increased wealth of the two kinsmen was the ultimate cause of their separation. Lot chose the fertile plain of the Jordan, while Abram pitched his tent among the oak-groves of Mamre, close to Hebron (Gen. xiii.) The chiefs of the tribes who peopled the plain of the Jordan for twelve years had been the tributaries of Chedorlaomer, king of Elam. Their rebellion brought a fresh flood of invaders from the northeast, who joined battle with the revolted chieftains in the vale of Siddim. The king of Sodom and his confederates were defeated, their cities plundered, and a host of captives accompanied the victorious army of Chedorlaomer. Among them were Lot and his family. Abram heard the tidings from a fugitive, and hastily arming his trusty slaves, started in pursuit. He followed the conquerors, and in a night attack completely routed their host. At the suggestion of Sarai, who despaired of having children of her own, he took as his concubine Hagar, her Egyptian maid, who bore him Ishmael in the 86th year of his age (Gen. xvi.) In his 99th year Abraham was circumcised, in accordance with the divine command, together with Ishmael and all the males of his household, as well the slaves born in his house as those purchased from the foreigner (Gen. xvii.) The promise that Sarah should have a son was repeated in the remarkable scene described in ch. xviii. At length Isaac, the long looked-for child, was born. Sarah's jealousy, aroused by the mockery of Ishmael at the "great banquet" which Abraham made to celebrate the weaning of her son (Gen. xxi. 9), demanded that, with his mother Hagar, he should be driven out (Gen. xxi. 10). The patriarch reluctantly consented, consoled by the fresh promise that Ishmael too should become a great nation. But the severest trial of his faith was yet to come. He receives the strange command to take Isaac, his only son, and offer him for a burnt-offering at an appointed place. The sacrifice was stayed by the angel of Jehovah, the promise of spiritual blessing for the first time repeated, and Abraham with his son returned to Beersheba, and for a time dwelt there (Gen. xxii.) But we find him after a few years in his original residence at Hebron, for there Sarah died (Gen. xxiii. 2), and was buried in the cave of Machpelah, which Abraham purchased of Ephron the Hittite for the exorbitant price of 400 shekels of silver. The mosque at Hebron is believed to stand upon the site of the sepulchral cave. The remaining years of Abraham's life are marked by but few incidents. In his advanced age he commissioned the faithful steward of his house to seek a wife for Isaac from the family of his brother Nahor (Gen. xxiv.) After Isaac's marriage with Rebecca, and his removal to Lahai-roi, Abraham took to wife Keturah, by whom he had six children, Zimran, Jokshan, Medan, Midian, Ishbok and Shuah, who became the ancestors of nomadic tribes inhabiting the countries south and southeast of Palestine. Keturah occupied a position inferior to that of a legitimate wife. Her children, like Ishmael, were dismissed with presents, and settled in the east country, and Isaac was left sole heir of his father's wealth. At the goodly age of 175 he was "gathered to his people," and laid beside Sarah in the tomb of Machpelah by his sons Isaac and Ishmael (Gen. xxv. 7–10). From the intimate communion which Abraham held with the Almighty, he is distinguished by the high title of "the friend of God" (2 Chron. xx. 7; Isa. xli. 8; James ii. 23); and *El-Kahlil,* "the friend," is the appellation by which he is familiarly known in the traditions of the Arabs, who have given the same name to Hebron, the place of his residence.



HAGAR AND ISHMAEL IN THE DESERT.

A'BRAHAM'S BOSOM. A figurative ex-

pression, not implying pre-eminent favor to one individual (as in John xiii. 23).

AB'SALOM. 1. Third son of David, by Maachah, daughter of Talmai, king of Geshur. After David committed his great crime (2 Sam. xi.), he appears as the instrument by whom was fulfilled God's threat that "evil should be raised up against him out of his own house, and that his neighbor should lie with his wives in the sight of the sun" (2 Sam. xii. 11). By his order his servants murdered his half-brother Amnon for having violated his sister Tamar. Afterward, through his beauty, luxuriant hair (2 Sam. xiv. 25, 26), splendid retinue, fair speeches and courtesies, he "stole the hearts of the men of Israel" (xv. 2–6), and rebelled against his father. At first he was successful and occupied Jerusalem, taking possession of David's harem, David having fled over the Jordan. At last, after being anointed king, he crossed the Jordan to attack his father, who had rallied a force about him. A decisive battle was fought in the wood of Ephraim. Absalom was defeated, his long hair became entangled in the branches of a terebinth (or oak), where he was left hanging, his mule running away from him. He was despatched by Joab. An existing monument in the Valley of Jehoshaphat bears the name of Absalom's Tomb, but it no doubt belongs to a later period. 2. The father of Matthias (1 Macc. xi. 70), and Jonathan (1 Macc. xiii. 11).

AC'CHO. A seaport town on the coast of Palestine, situated on the northern headland of a bay to which it gives name, Mount Carmel being at the other extremity. Accho was subsequently called Ptolemais (Acts xxi. 7), and is mentioned in the wars of the Maccabees.

ACEL'DAMA. "The field of blood;" the name given by the Jews of Jerusalem to a field near Jerusalem purchased by Judas with the money which he received for the betrayal of Christ, and so called from his violent death therein (Acts i. 19).

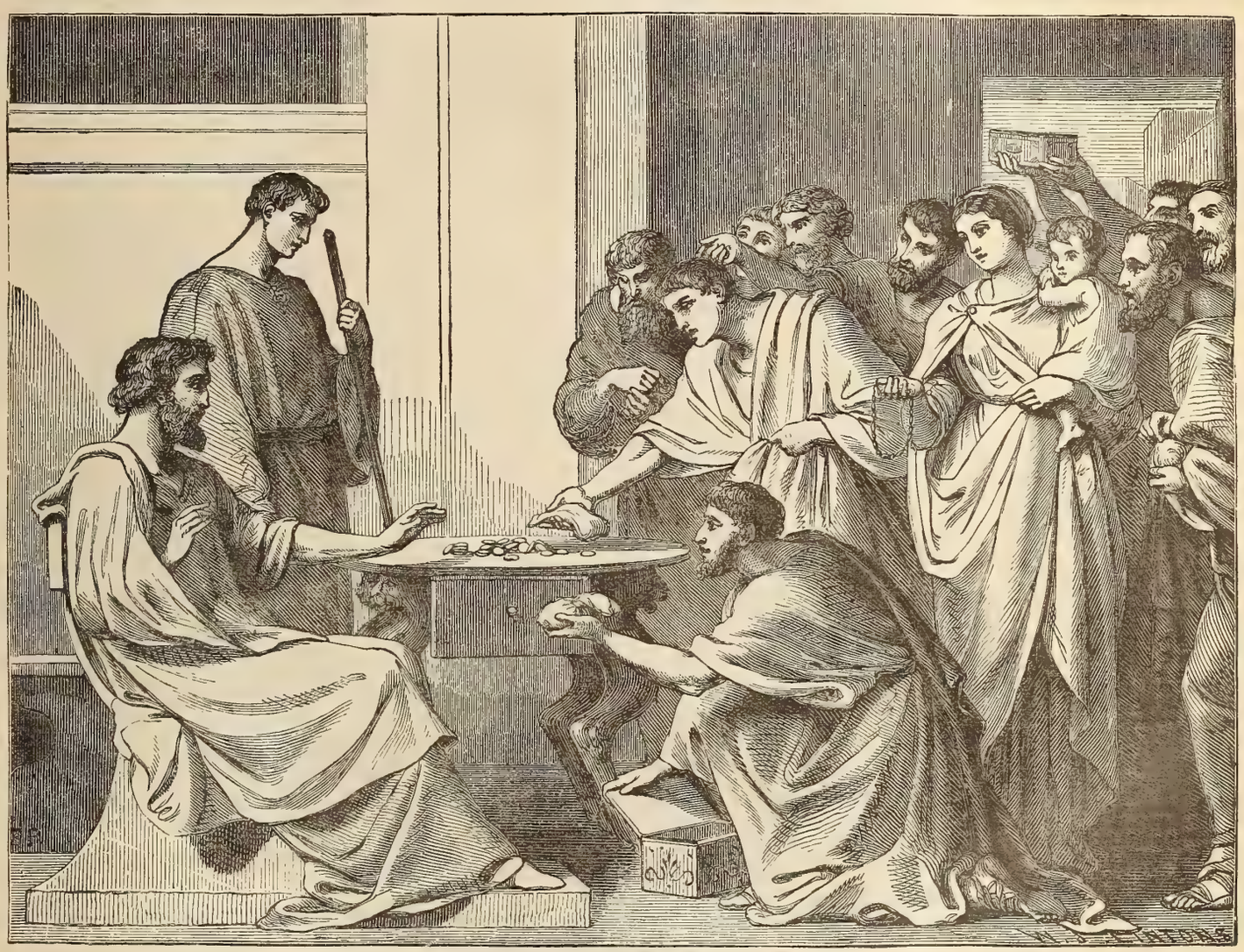
ACHA'IA signifies in the New Testament a Roman province which, with that of Macedonia, comprehended the whole of Greece; hence Achaia and Macedonia are frequently mentioned together in the New Testament to indicate all Greece; (Acts xviii. 12; xix. 21; Rom. xv. 26; xvi. 5; 1 Cor. xvi. 15; 2 Cor. ii. 1; ix. 2; xi. 10; 1 Thess. i. 7, 8).

A'CHAN (*troubler*), an Israelite of the tribe of Judah, who, when Jericho and all that it contained were accursed and devoted to destruction, secreted a portion of the spoil in his tent. For this sin Jehovah punished Israel by their defeat in the attack upon Ai. When Achan confessed his guilt, and the booty was discovered, he was stoned to death with his whole family by the people in a valley situated between Ai and Jericho, and their remains, together with his property, were burnt (Josh. vii. 16–22). From this event the valley received the name of Achor (*i. e., trouble*).

A'CHISH, a Philistine king of Gath, who in the title to the 34th Psalm is called Abimelech. David twice found a refuge with him when he fled from Saul. On the first occasion, being recognized by the servants of Achish as one celebrated for his victories over the Philistines, he was alarmed for his safety, and feigned madness (1 Sam. xxi. 10–13). From Achish he fled to the cave of Adullam. On a second occasion David fled to Achish with 600 men (1 Sam. xxvii. 2), and remained at Gath a year and four months.

ACH'SAH, daughter of Caleb. Her father promised her in marriage to whoever should take Debir. Othniel, her father's younger brother, took that city, and accordingly received the hand of Achsah as his reward. Caleb, at his daughter's request, added to her dowry the upper and lower springs, which she had pleaded for as peculiarly suitable to her inheritance in a south country (Josh. xv. 15–19; Judg. i. 11–15).

ACTS OF THE APOSTLES, a second treatise by the author of the third Gospel, traditionally known as Luke. The identity of the writer of both books is strongly shown by their great similarity in style and idiom and the usage of particular words and compound forms. It is, at first sight, somewhat surprising that notices of the author are wanting, generally, in the Epistles of St. Paul, whom he must have accompanied for some years on his travels. But no Epistles were, strictly speaking, written by St. Paul while our writer was in his company, before his Roman imprisonment, for he does not seem to have joined him at Corinth (Acts xviii.), where the two Epistles to the Thessalonians were written, nor to have been with him at Ephesus (ch. xix.), whence, perhaps, the Epistle to the Galatians was written, nor again to have wintered with him at Corinth (ch. xx. 3) at the time of his writing the Epistles to the Romans, and, perhaps, that to the Galatians. The book commences with an inscription to one Theophilus, who was probably a man of birth and station. But its design must not be supposed to be limited to the edification of Theophilus, whose name is prefixed only, as was customary then, as now, by way of dedication. The readers were evidently intended to be the members of the Christian Church, whether Jews or Gentiles, for its contents are such as are of the utmost consequence to the whole Church. It seems most probable that the place of writing was Rome, and the time about two years from the date of St. Paul's arrival there, as related in ch. xxviii. 30. This would give us for the publication the year 63 A. D., according to the most probable assignment of the date of the arrival of St. Paul at Rome.



MACEDONIAN CHRISTIANS PRESSING THEIR GIFTS ON ST. PAUL.—Acts xvi. 9 and xx. 1–3.

A'DAH (*ornament, beauty*). 1. The first of the two wives of Lamech, by whom were born to him Jabal and Jubal (Gen. iv. 19). 2. A Hittitess, one of the three wives of Esau, mother of Eliphaz (Gen. xxxvi. 2, 10, 12, 16). In Gen. xxvi. 34 she is called BASHEMATH.

AD'AM, the name given in Scripture to the first man. It apparently has reference to the ground from which he was formed, which is called in Hebrew *Adamah*. The idea of *redness of color* seems to be inherent in either word. The creation of man was the work of the sixth day. His formation was the ultimate object of the Creator. In the first nine chapters of Genesis there appear to be three distinct histories relating more or less to the life of Adam. The first extends from Gen. i. 1 to ii. 3; the second, from ii. 4 to iv. 26; the third, from v. 1 to the end of ix. The word at the commencement of the two latter narratives, which is rendered there and elsewhere *generations*, may also be rendered *history*. The object of the first of these narratives is to record the creation; that of the second to give an account of paradise, the original sin of man and the immediate posterity of Adam; the third contains mainly the history of Noah, referring, it would seem, to Adam and his descendants principally in relation to that patriarch. The name Adam was not confined to the father of the human race, but like *homo* was applicable to *woman* as well as *man*, so that we find it said in Gen. v. 2, "Male and female created He them, and called *their* name Adam in the day when they were created." Adam is stated to have lived 930 years. His sons mentioned in Scripture are Cain, Abel and Seth.

ADDER (*Toxicoa of Egypt*). This word is used as the representative of four Hebrew names of poisonous serpents, viz., *'Achshûb*, *Pethen*, *Tsepha'* or *Tsiph'ôni* and *Shephîphôn*. As the Jews were probably acquainted with only five or six species of poisonous serpents, and as *Pethen* and *Shephiphôn* were probably the Egyptian Cobra and the Hornêd Viper, *'Achshûb* may be the *Toxicoa* of Egypt and Northern Africa, called by naturalists the *Echis arenicola*.

ADJURE. To bind one by oath, as under the penalty of a fearful curse (Josh. vi. 26; Mark v. 7; Matt. xxvi. 63).

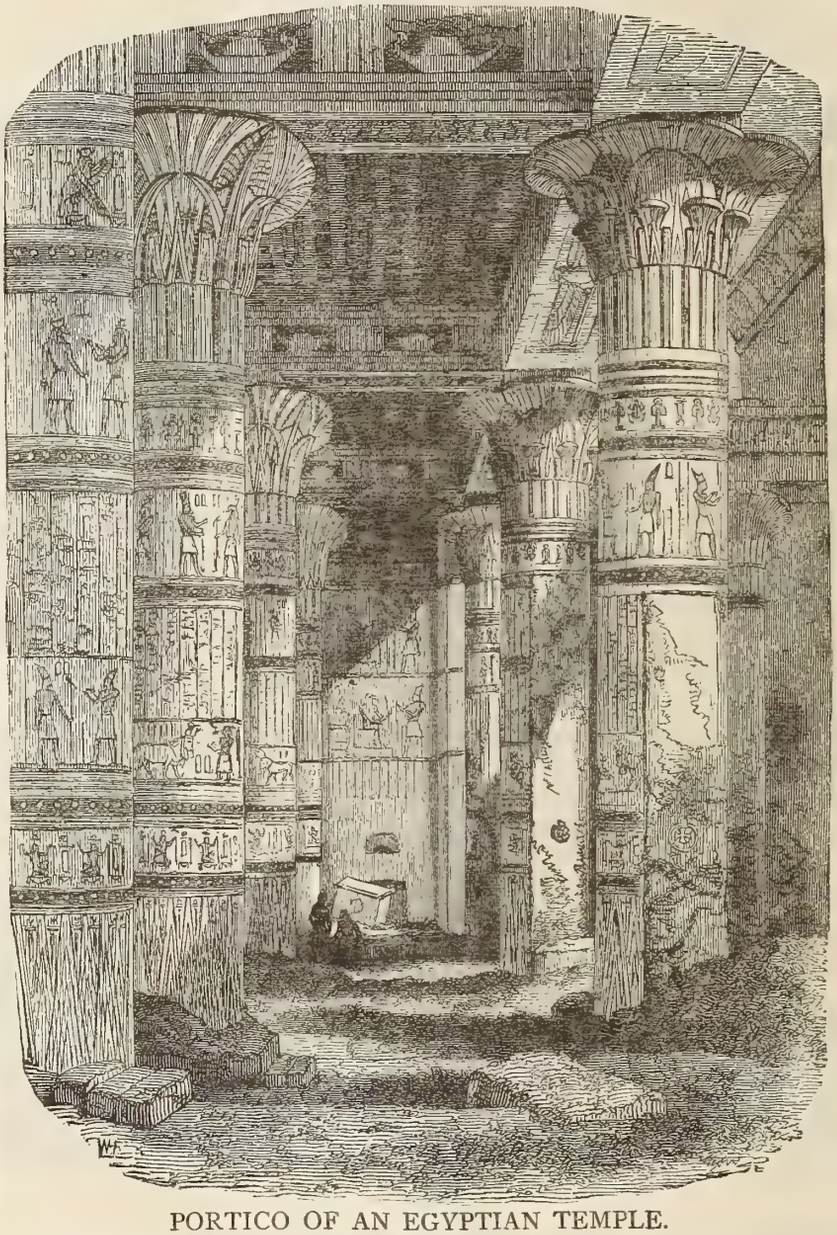
ADONIBE'ZEK. The king of BEZEK. Just before Joshua entered the land of Canaan, Adonibezek had waged a furious war with his neighboring kings; seventy of them he had taken captives, and cutting off their thumbs and great toes, had caused them like dogs to feed on the crumbs that fell from his table. After Joshua's death, the tribes of Judah and Simeon, finding themselves pent up by the Canaanites, resolved to clear their cantons of these accursed nations; among others they fell upon Adonibezek, took his capital and made himself prisoner, and cut off his thumbs and great toes; he thereupon acknowledged the just vengeance of heaven upon him for his cruelty toward his fellow-princes. They brought him along with them to Jerusalem, where he died about A. M. 2570 (Judg. i. 4–7.)

ADONI'JAH (*my Lord is Jehovah*). The fourth son of David by Haggith (2 Sam. iii. 4).

ADONI'RAM. By contraction ADORAM (2 Sam. xx. 24), also HADORAM (2 Chron. x. 18), chief receiver of the tribute during the reigns of David, Solomon and Rehoboam. This last monarch sent him to collect the tribute from the rebellious Israelites, by whom he was stoned to death.

ADOPTION. The act of taking into the family for a child. Pharaoh's daughter adopted Moses; Mordecai thus received Esther. Many other instances occur in Scripture. The *double parentage* thus *created* has greatly confused chronologers. (2 Cor. vi. 18.)

ADORATION. The acts and postures by which the Hebrews expressed adoration bear a great similarity to those still in use among Oriental nations. To rise up and suddenly prostrate the body was the most simple method, but, generally speaking, the prostration was conducted in a more formal manner, the person falling upon the knee and then gradually inclining the body until the forehead touched the ground. Such prostration was usual in the worship of Jehovah (Gen. xvii. 3; Ps. xcv. 6). But it was by no means exclusively used for that purpose; it was the formal mode of receiving visitors (Gen. xvii. 2), of doing obeisance to one of superior station (2 Sam. xiv. 4), and of showing respect to equals (1 Kings ii. 19). Occasionally it was repeated three times (1 Sam. xx. 41), and even seven times (Gen. xxxiii. 3). It was accompanied by such acts as a kiss (Ex. xviii. 7), laying hold of the knees or feet of the person to whom the adoration was paid (Matt. xxviii. 9), and kissing the ground on which he stood (Ps. lxxii. 9; Mic. vii. 17). Similar adoration was paid to idols (1 Kings xix. 18); sometimes, however, prostration was omitted, and the act consisted simply in kissing the hand to the object of reverence (Job xxxi. 27), and in kissing the statue itself (Hos. xiii. 2).



PORTICO OF AN EGYPTIAN TEMPLE.

ADRAM'MELECH. 1. The name of an idol introduced into Samaria by the colonists from Sepharvaim (2 Kings xvii. 31). 2. Son of the Assyrian king Sennacherib (2 Kings xix. 37; 2 Chron. xxxii. 21; Isa. xxxvii. 38).

A'DRIEL, son of Barzillai, to whom Saul gave his daughter Merab, although he had previously promised her to David (1 Sam. xviii. 19). His five sons were amongst the seven descendants of Saul whom David surrendered to the Gibeonites in satisfaction for the endeavors of Saul to extirpate them (2 Sam. xxi. 8).

ADUL'LAM, a city of Judah. Fortified by Rehoboam (2 Chron. xi. 7), it was one of the towns reoccupied by the Jews after their return from Babylon (Neh. xi. 30), and still a city in the times of the Maccabees (2 Macc. xii. 38).

ADULTERY. A general term for every species of unchastity, but now generally restricted to impurity by married persons. In a spiritual sense it means idolatry (Jer. iii. 9; Ezek. xxiii. 37).

AGE, OLD. The aged occupied a prominent place in the social and political system of the Jews. In *private* life they were looked up to as the depositaries of knowledge (Job xv. 10); the young were ordered to rise up in their presence (Lev. xix. 32); they allowed them to give their opinion first (Job xxxii. 4); they were taught to regard gray hairs as a "crown of glory" and as the "beauty of old men" (Prov. xvi. 31; xx. 29). The attainment of old age was regarded as a special blessing (Job v. 26), not only on account of the prolonged enjoyment of life to the individual, but also because it indicated peaceful and prosperous times (Zech. viii. 4; 1 Macc. xiv. 9; Isa. lxv. 20).

AGRICULTURE. This, though prominent in the Scriptural narrative concerning Adam, Cain and Noah, was little cared for by the patriarchs. The pastoral life was the means of keeping the sacred race, whilst yet a family, distinct from mixture and locally unattached, especially whilst in Egypt. When, grown into a nation, they conquered their future seats, agriculture supplied a similar check on the foreign intercourse and speedy demoralization, especially as regards idolatry, which commerce would have caused. Thus agriculture became the basis of the Mosaic commonwealth. Landmarks were deemed sacred (Deut. xix. 14), and the inalienability of the heritage was ensured by its reversion to the owner in the year of jubilee, so that only so many years of occupancy could be sold (Lev. xxv. 8–16, 23–35).

Rain.—The abundance of water in Palestine, from natural sources, made it a contrast to rainless Egypt (Deut. viii. 7; xi. 8–12). Rain was commonly expected soon after the autumnal equinox.

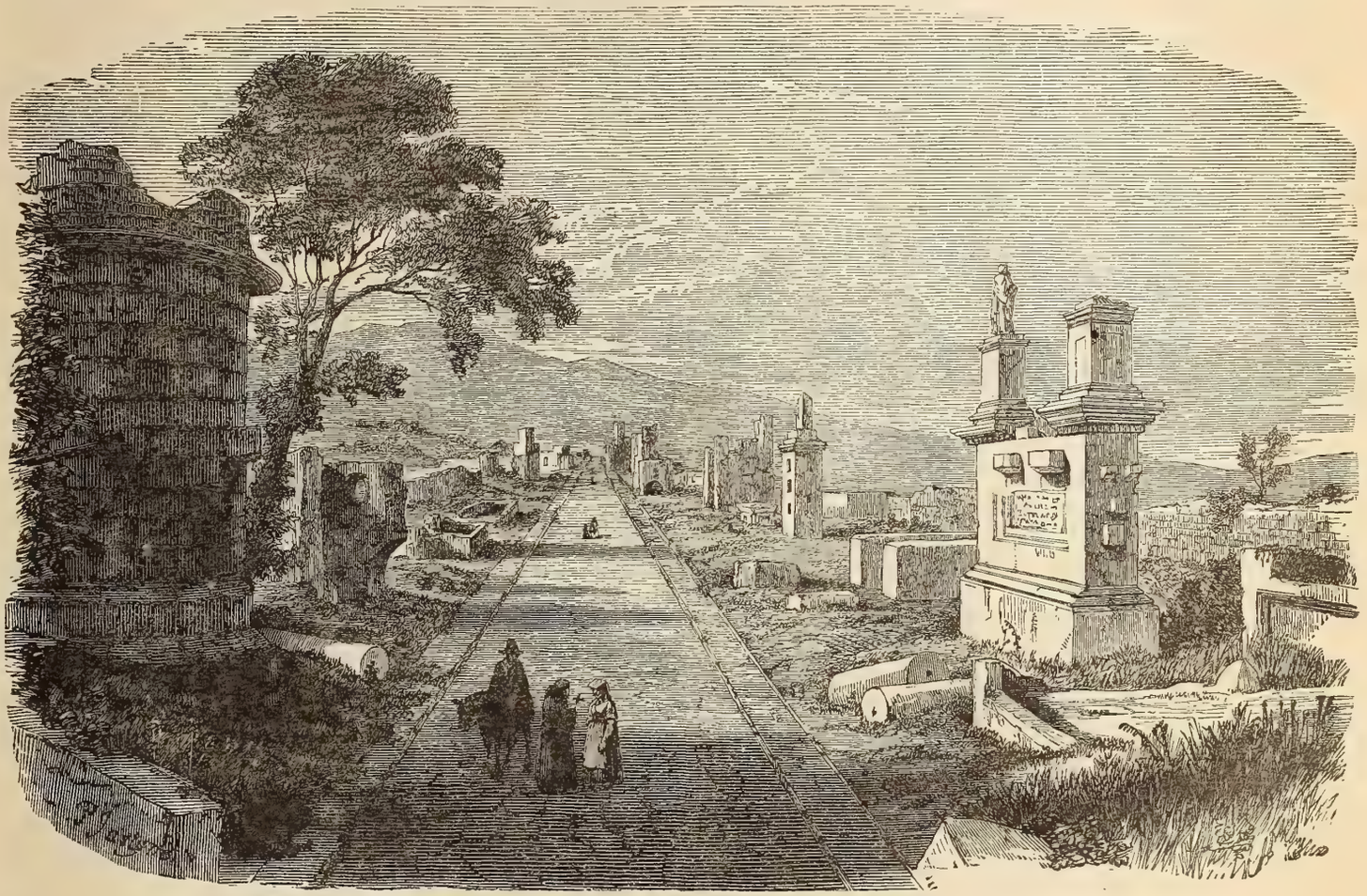
Crops.—The cereal crops of constant mention are wheat and barley, and more rarely rye and millet (?). Of the two former, together with the vine, olive and fig, the use of irrigation, the plough and the harrow, mention is made in the book of Job (xxxi. 40; xv. 33; xxiv. 6; xxix. 19; xxxix. 10). Two kinds of cummin (the black variety called "fitches," Isa. xxviii. 27), and such podded plants as beans and lentiles, may be named among the staple produce.

Ploughing and Sowing.—The plough was probably very light, one yoke of oxen usually sufficing to draw it. Mountains and steep places were hoed (Isa. vii. 25). New ground and fallows, the use of which latter was familiar to the Jews (Jer. iv. 3; Hos. x. 12), were cleared of stones and of thorns

(Isa. v. 2), early in the year, sowing or gathering from "among thorns" being a proverb for slovenly husbandry (Job v. 5; Prov. xxiv. 30, 31). Sowing also took place *without* previous ploughing, the seed, as in the parable of the sower, being scattered broadcast, and ploughed in *afterward*. The soil was then brushed over with a light harrow, often of thorn bushes. In highly irrigated spots the seed was trampled in by cattle (Isa. xxxii. 20), as in Egypt by goats. The more formal routine of heavy western soils must not be made the standard of such a naturally fine tilth as that of Palestine generally. During the rains, if not too heavy, or between their two periods, would be the best time for these operations; thus 76 days before the passover was the time prescribed for sowing for the "wave-sheaf," and probably, therefore, for that of barley generally. The oxen were urged on by a goad like a spear (Judg. iii. 31). The custom of watching ripening crops and threshing floors against theft or damage is probably ancient. Thus Boaz slept on the floor (Ruth iii. 4, 7). Barley ripened a week or two before wheat, and as fine harvest weather was certain (Prov. xxvi. 1; 1 Sam. xii. 17; Amos iv. 7), the crop chiefly varied with the quantity of timely rain. The proportion of harvest gathered to seed sown was often vast; a hundredfold is mentioned, but in such a way as to signify that it was a limit rarely attained (Gen. xxvi. 12; Matt. xiii. 8). Sowing a field with divers seeds was forbidden (Deut. xxii. 9).

Reaping and Threshing.—The wheat, etc., were reaped by the sickle or pulled up by the roots. They were bound in sheaves, a process prominent in Scripture. The sheaves or heaps were carted (Amos ii. 13) to the floor, a circular spot of hard ground, probably, as now, from 50 to 80 or 100 feet in diameter. Such floors were probably permanent, and became well-known spots (Gen. l. 10, 11; 2 Sam. xxiv. 16, 18). On these the oxen, etc., forbidden to be muzzled (Deut. xxv. 4), trampled out the grain, as we find represented on the Egyptian monuments. At a later time the Jews used a threshing sledge called *morag* (Isa. xli. 15; 2 Sam. xxiv. 22; 1 Chron. xxi. 23), probably resembling the *nôreg* still employed in Egypt—a stage with three rollers ridged with iron, which, aided by the driver's weight, crushed out, often injuring, the grain, as well as cut or tore the straw, which thus became fit for fodder. Lighter grains were beaten out with a stick (Isa. xxviii. 27). The use of animal manure is proved frequent by such recurring expressions as "Dung on the face of the earth, field," etc. (Ps. lxxxiii. 10; 2 Kings ix. 37; Jer. viii. 2, etc.)

Winnowing.—The "shovel" and "fan" (Isa. xxx. 24), the precise difference of which is doubtful, indicate the process of winnowing—a conspicuous part of ancient husbandry (Ps. xxxv. 5; Job xxi. 18; Isa. xvii. 13), and important, owing to the slovenly threshing. Evening was the favorite time (Ruth iii. 2), when there was mostly a breeze. The "fan" (Matt. iii. 12) was perhaps a broad shovel which threw the grain up against the wind. The last process was the shaking in a sieve to separate dirt and refuse (Amos ix. 9). Fields and floors were not commonly enclosed; vineyards mostly were, with a tower and other buildings (Num. xxii. 24; Ps. lxxx. 13; Isa. v. 5; Matt. xxi. 33; comp. Judg. vi. 11). Banks of mud from ditches were also used. With regard to occupancy, a tenant might pay a fixed money rent (Cant. viii. 11), or a stipulated share of the fruits (2 Sam. ix. 10; Matt. xxi. 34), often a half or a third, but local custom was the only rule. A passer-by might eat any quantity of corn or grapes, but not reap or carry off fruit (Deut. xxiii. 24, 25; Matt. xii. 1). The rights of the corner to be left, and of gleaning, formed the poor man's claim on the soil for support. For his benefit, too, a sheaf forgotten in carrying to the floor was to be left; so also with regard to the vineyard and the olive-grove (Lev. xix. 9, 10; Deut. xxiv. 19). Besides, there seems a probability that every third year a second tithe, besides the priests', was paid for the poor (Deut. xiv. 28; xxvi. 12; Amos iv. 4; Tob. i. 7).



THE APPIAN WAY—ROME.—Acts xxviii. 13.

A'HAB. 1. Son of Omri, seventh king of Israel, reigned B. C. 919–896. He married Jezebel, daughter of Ethbaal, king of Tyre, and in obedience to her wishes caused a temple to be built to Baal in Samaria itself, and an oracular grove to be consecrated to Astarte. (See 1 Kings xviii. 19.) One of Ahab's chief tastes was for splendid architecture, which he showed by building an ivory house and several cities. Desiring to add to his pleasure-grounds at Jezreel the vineyard of his neighbor Naboth, he proposed to buy it or give land in exchange for it, and when this was refused by Naboth, a false accusation of blasphemy was brought against him, and not only was he himself stoned to death, but his sons also, as we learn from 2 Kings ix. 26. Thereupon Elijah declared that the entire extirpation of Ahab's house was the penalty appointed for his long course of wickedness, now crowned by this atrocious crime. The execution, however, of the sentence, was delayed in consequence of Ahab's deep repentance (1 Kings xxi.) Ahab, in an attack upon Ramoth in Gilead on the east of Jordan, in conjunction with Jehoshaphat, king of Judah, was slain by a "certain man who drew a bow at a venture." When he was brought to be buried in Samaria, the dogs licked up his blood as a servant was washing his chariot—a partial fulfilment of Elijah's prediction (1 Kings xxi. 19), which was more literally accomplished in the case of his son (2 Kings ix. 26). 2. A lying prophet, who deceived the captive Israelites in Babylon, and was burnt to death by Nebuchadnezzar (Jer. xxix. 21).

AHASUE'RUS, the name of one Median and two Persian kings mentioned in the Old Testament. 1. In Dan. ix. 1, Ahasuerus is said to be the father of Darius the Mede. 2. In Ezra iv. 6 the enemies of the Jews, after the death of Cyrus, desirous to frustrate the building of Jerusalem, send accusations against them to Ahasuerus, king of Persia. This must be Cambyses. 3. The third is the Ahasuerus of the book of Esther.

A'HAZ, eleventh king of Judah, son of Jotham, reigned 741–726 (Isa. vii., viii., ix.; 2 Kings xxiii. 12).

AHAZI'AH. 1. Son of Ahab and Jezebel, eighth king of Israel, reigned B. C. 896, 895. 2. Fifth king of Judah, son of Jehoram and Athaliah (daughter of Ahab), and therefore nephew of the preceding. Ahaziah reigned one year, B. C. 884 (2 Chron. xxii. 6; 2 Chron. xxi. 17).

AHIM'AAZ. Son of Zadok, the high priest in David's reign, and celebrated for his swiftness of foot (2 Sam. xv. 24–37; xvii. 15–22; xviii. 19–33).

AHIM'ELECH. Son of Ahitub (1 Sam. xxii. 11, 12), and high priest at Nob in the days of Saul. He gave David the showbread to eat, and the sword of Goliath, and for so doing was, upon the accusation of Doeg the Edomite, put to death with his whole house by Saul's order. Abiathar alone escaped. [See ABIATHAR.]

AHIN'OAM. 1. The daughter of Ahimaaz and wife of Saul (1 Sam. xiv. 50). 2. A native of Jezreel who was married to David during his wandering life (1 Sam. xxv. 43). She lived with him and his other wife, Abigail, at the court of Achish (xxvii. 3), was taken prisoner with her by the Amalekites when they plundered Ziklag (xxx. 5), but was rescued by David (18). She is again mentioned as living with him when he was king of Judah in Hebron (2 Sam. ii. 1), and was the mother of his eldest son Amnon (iii. 2).

AHITH'OPHEL (*brother of foolishness*), a native of Giloh, was a privy councillor of David whose wisdom was highly esteemed (2 Sam. xvi. 23). He was the grandfather of Bathsheba (comp. 2 Sam. xi. 3 with xxiii. 34). When Ahithophel joined the conspiracy of Absalom, David prayed Jehovah to turn his counsel to foolishness (xv. 31). In order to show to the people that the breach between Absalom and his father was irreparable, Ahithophel persuaded him to take possession of the royal harem (2 Sam. xvi. 21). David, to counteract his counsel, sent Hushai to Absalom. Ahithophel had recommended an immediate pursuit of David, but Hushai advised delay, his object being to send intelligence to David. Ahithophel saw that Hushai's advice prevailed, and returning to his home, "put his household in order and hanged himself" (xvii. 1–23).

AHO'LAH, and AHO'LIBAH, two symbolical names, are described as harlots, the former representing Samaria, and the latter Judah (Ezra xxiii.)

AIJ'ELETH SHA'HAR (*i. e., the hind of the morning dawn*), found once only in the Bible, in the title of Ps. xxii.

ALABASTER occurs in the New Testament only in the notice of the *alabaster box* of ointment which a woman brought to our Lord when he sat at meat in the house of Simon the leper at Bethany, the contents of which she poured on the head of the Saviour (Matt. xxvi. 7; Mark xiv. 3; Luke vii. 37).

ALEXAN'DER. 1. Son of Simon the Cyrenian, who was compelled to bear the cross for our Lord (Mark xv. 21). 2. One of the kindred of Annas the high priest (Acts iv. 6). 3. A Jew at Ephesus whom his countrymen put forward during the tumult raised by Demetrius the silversmith (Acts xix. 33) to plead their cause with the mob. 4. An Ephesian Christian reprobated by St. Paul in 1 Tim. i. 20 as having, together with one Hymenæus, put from him faith and a good conscience, and so made shipwreck concerning the faith. This may be the same with— 5. ALEXANDER the coppersmith, mentioned by the same apostle (2 Tim. iv. 14) as having done him many mischiefs.

ALEXAN'DRIA (3 Macc. iii. 1; Acts xviii. 24; vi. 9), the Hellenic, Roman, and Christian capital of Egypt, was founded by Alexander the Great, B. C. 332, who himself traced the ground-plan of the city. Its importance as one of the chief cornports of Rome secured for it the general favor of the first emperors. Its population was mixed from the first.

ALGUM or **ALMUG TREES,** the former occurring in 2 Chron. ii. 8; ix. 10, 11; the latter in 1 Kings x. 11, 12. There can be no question that these words are identical. From 1 Kings x. 11, 12; 2 Chron. ix. 10, 11, we learn that the almug was brought in great plenty from Ophir for Solomon's Temple and house, and for the construction of musical instruments.

ALLELU'IA. So written in Rev. xix. 1–6, or more properly HALLELUJAH, "Praise ye Jehovah," as it is found in the margin of Ps. civ. 35; cv. 45; cxi.; cxii. 1; cxiii. 1; cxvi. (comp. Ps. cxiii. 9; cxv. 18; cxvi. 19; cxvii. 2).

AL'LON, a large, strong tree of some description, probably an oak. The word is found in two names in the topography of Palestine. 1. ALLON, more accurately ELON, a place named among the cities of Naphtali (Josh. xix. 33). [See ELON.] 2. AL'LON-BA'CHUTH ("oak of weeping"), the tree under which Rebekah's nurse, Deborah, was buried (Gen. xxxv. 8).

ALMOND TREE; ALMOND. This word is found in Gen. xliii. 11; Ex. xxv. 33, 34; xxxvii. 19, 20; Num. xvii. 8; Eccles. xii. 5; Jer. i. 11, in the text of the A. V. The almond tree is a native of Asia and North Africa, but it is cultivated in the milder parts of Europe.

ALOES, LIGN ALOES (in Hebrew *Ahâlîm Ahâlôth*), the name of a costly and sweet-smelling wood which is mentioned in Num. xxiv. 6; Ps. xlv. 8; Prov. vii. 17; Cant. iv. 14; John xix. 39. It is usually identified with the *Aquilaria Agallochum.*

AL'PHA, the first letter of the Greek alphabet. Used in connection with Omega, the last letter, to express the eternity of Christ (Rev. i. 8, 11).

AL'PHÆUS, the father of the Apostle James the Less (Matt. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13), and husband of that Mary who, with the mother of Jesus and others, was standing by the cross during the crucifixion (John xix. 25). [See MARY.] In this latter place he is called Clopas.

ALTAR OF BURNT-OFFERINGS. It differed in construction at different times. 1. In the tabernacle (Ex. xxvii.) it was square, five cubits in length, the same in breadth, and three cubits high. It was made of planks of shittim (or acacia) wood overlaid with brass. (See Ex. xxvii.; xxviii. 2.) 2. In Solomon's Temple the length and breadth were near twenty cubits, and the height was ten (2 Chron. iv. 1). It was entirely of brass (1 Kings viii. 64; 2 Chron. vii. 7).

ALTAR OF INCENSE. This was called also the *golden altar*, to distinguish it from the altar of burnt-offerings, which was called the *brazen* altar (Ex. xxviii. 30). That in the tabernacle was made of acacia wood overlaid with pure gold. Its shape was square, being a cubit in length and breadth, and two cubits in height. It had horns at the four corners. It stood in the holy place (Ex. xxx. 6; xl. 5).

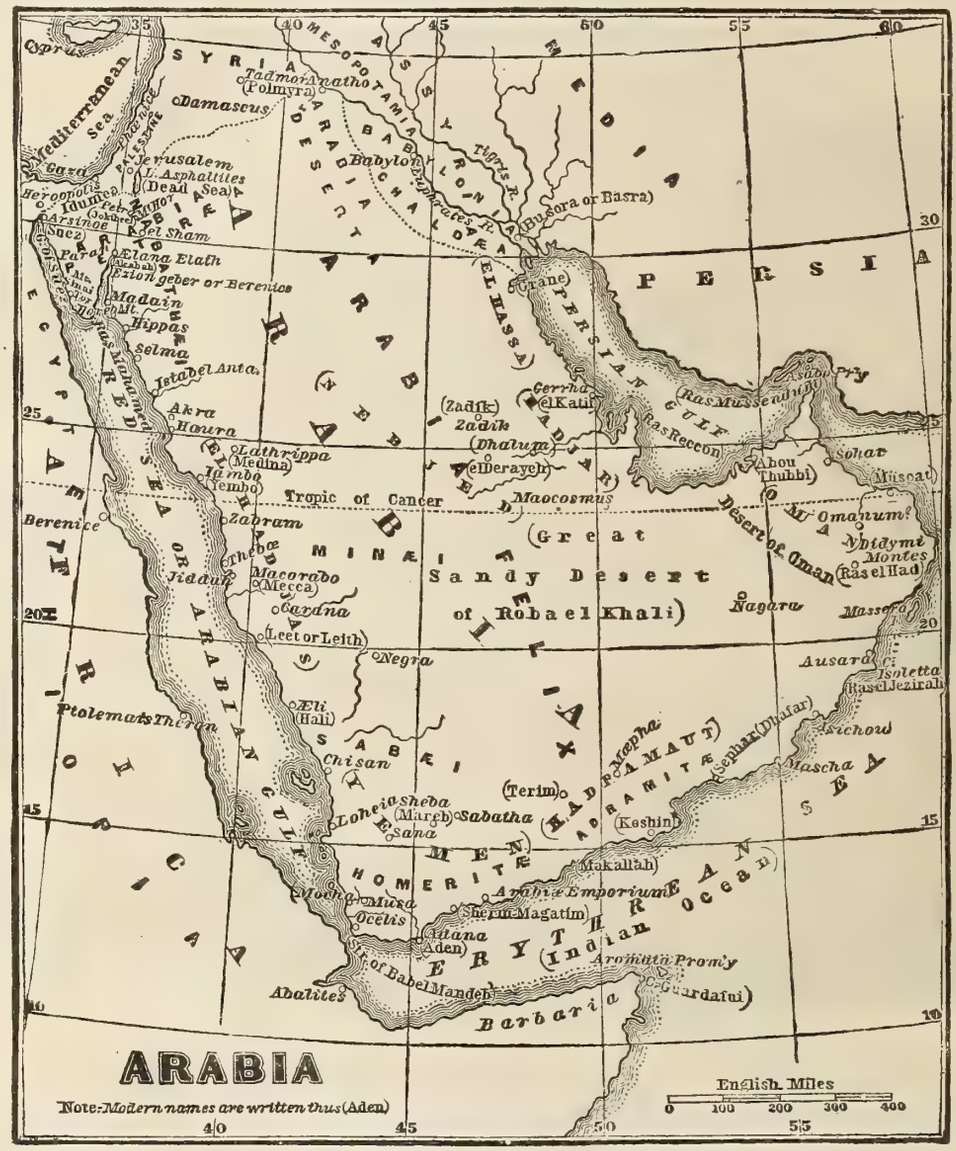
AM'ALEK, son of Eliphaz by his concubine Timnah, grandson of Esau and chieftain ("duke" A. V.) of Edom (Gen. xxxvi. 12, 16; 1 Chron. i. 36).

AM'ASA. 1. Son of Ithra or Jether by Abigail, David's sister (2 Sam. xvii. 25). He joined Absalom in his rebellion, and was by him appointed commander-in-chief in the place of Joab, by whom he was totally defeated in the forest of Ephraim (2 Sam. xviii. 6). When Joab incurred the displeasure of David for killing Absalom, David forgave the treason of Amasa, recognized him as his nephew, and appointed him Joab's successor (xix. 13). Joab afterward, when they were both in pursuit of the rebel Sheba, pretending to salute Amasa, stabbed him with his sword (xx. 10), which he held concealed in his left hand. 2. A prince of Ephraim, son of Hadlai, in the reign of Ahaz (2 Chron. xxviii. 12).

AMEN. Literally, "true," and used as a substantive, "that which is true," "truth" (Isa. lxv. 16).

AMMINA'DAB, son of Ram or Aram, and father of Nahshon, or Naasson (as it is written, Matt. i. 4; Luke iii. 32), who was the prince of the tribe of Judah at the first numbering of Israel in the second year of the Exodus (Num. i. 7; ii. 3; Ruth iv. 19, 20; 1 Chron. i. 10).

AM'MON, AM'MONITES, CHILDREN



OF AMMON, a people descended from Ben-Amni, the son of Lot by his younger daughter (Gen. xix. 38; comp. Ps. lxxxiii. 7, 8), as Moab was by the elder, and dating from the destruction of Sodom. The near relation between the two peoples indicated in the story of their origin continued throughout their existence (comp. Judg. x. 6; 2 Chron. xx. 1; Zeph. ii. 8, etc.) The hatred in which the Ammonites were held by Israel is stated to have arisen partly from their opposition, or rather their denial of assistance (Deut. xxiii. 4), to the Israelites on their approach to Canaan. But whatever its origin, the animosity continued in force to the latest date. The last appearances of the Ammonites in the biblical narrative are in the book of Judith (v., vi., vii.) and in that of 1 Maccabees (1 Macc. v. 6, 30–43).

AM'NON. 1. Eldest son of David by Ahinoam the Jezreelitess, born in Hebron while his father's royalty was only acknowledged in Judah. He dishonored his half-sister Tamar, and was in consequence murdered by her brother (2 Sam. xiii. 1–29). 2. Son of Shimon (1 Chron. iv. 20).

AMOS. Called by God, he began to prophesy a little before *Hosea*, and continued a while contemporary with that prophet, during the reign of Uzziah, about 890 years B. C. The Book of Amos reproves the wickedness of the Hebrews, who abandoned themselves to every evil, pronounces the ruin of the neighboring nations, judgment on the Jews and the final prosperity of Messiah's kingdom.

AMPHIP'OLIS, a city of Macedonia (Acts xvii. 1). It is almost surrounded by the river Strymon, whence its name, which means "a city surrounded." It is now called *Emboli*.

AM'RAM. 1. A Levite of the family of the Kohathites, and father of Moses, Aaron and Miriam (Ex. vi. 18, 20; Num. iii. 19; 1 Chron. vi. 2, 3, 18).

AMULETS were ornaments, gems, scrolls, etc., worn as preservatives against the power of enchantments, and generally inscribed with mystic forms or characters.

AN'AKIM, a race of giants, descendants of Arba (Josh. xv. 13; xxi. 11), dwelling in the southern part of Canaan, and particularly at Hebron, which from their progenitor received the name of "city of Arba."

ANAM'MELECH, an idol of the Sepharvaites, a tribe of the Samaritans (2 Kings xvii. 31).

ANANI'AS. 1. A high priest in Acts xxiii. 2–5; xxiv. 1. 2. A disciple at Jerusalem, husband of Sapphira (Acts v. 1–11). Having sold his goods for the benefit of the Church, he kept back a part of the price. St. Peter denounced the fraud, and Ananias fell down and expired. 3. A Jewish disciple at Damascus (Acts ix. 10–17) of high repute (Acts xxii. 12).

ANATHE'MA, which literally means a thing suspended, is the equivalent of the Hebrew word signifying a thing or person *devoted*. The word anathema frequently occurs in St. Paul's writings, and is generally translated *accursed*.

ANDREW, one among the first called of the Apostles of our Lord (John i. 40; Matt. iv. 18), brother (whether elder or younger is uncertain) of Simon Peter (ibid.) He was of Bethsaida, and had been a disciple of John the Baptist. On hearing Jesus a second time designated by him as the Lamb of God, he left his former master, and, in company with another of John's disciples, attached himself to our Lord. By his means his brother Simon was brought to Jesus (John i. 41). The apparent discrepancy in Matt. iv. 18 ff., Mark i. 16 ff., where the two appear to have been called together, is no real one, St. John relating the first introduction of the brothers to Jesus, the other Evangelists their formal call to follow him in his ministry. In the catalogue of the Apostles, Andrew appears in Matt. x. 2; Luke vi. 14, second, next after his brother Peter, but in Mark iii. 16; Acts i. 13, fourth, next after the three, Peter, James and John, and in company with Philip. And this appears to have been his real place of dignity among the Apostles. The traditions about him are various. Eusebius makes him preach in Scythia; Jerome and Theodoret in Achaia (Greece); Nicephorus in Asia Minor and Thrace. He is said to have been crucified at Patræ in Achaia.



THE INFANT JESUS.

A'NER, one of the three Amorite chiefs of Hebron who aided Abraham in the pursuit after the four invading kings (Gen. xiv. 13, 24).

ANISE. This word occurs only in Matt. xxiii. 23.

ANKLET. This word does not occur in the A. V., but anklets are referred to in Isa. iii. 16, 18, 20. They were fastened to the ankle-band of each leg, were as common as bracelets and armlets, and made of much the same materials.

AN'NA, a "prophetess" in Jerusalem at the time of our Lord's presentation in the Temple (Luke ii. 36). She was of the tribe of Asher.

AN'NAS, the son of one Seth, was appointed Jewish high priest in A. D. 7, by Quirinus, the imperial governor of Syria, but was obliged by Valerius Gratus, procurator of Judæa, to give way to Ismael, son of Phabi, at the beginning of the reign of Tiberius, A. D. 14. Ismael was succeeded by Eleazar, son of Annas; then followed, after one year, Simon of Camithus, and then, after another year (about A. D. 25), Joseph Caiaphas, son-in-law of Annas (John xviii. 13). But in Luke iii. 2, Annas and Caiaphas are both called high priests, Annas being mentioned first. Our Lord's first hearing (John xviii. 13) was before Annas, who then sent him bound to Caiaphas. In Acts iv. 6, Annas is plainly called the high priest, and Caiaphas merely named with others of his family. He lived to old age, having had five sons high priests.

ANT. This insect is mentioned twice in the Old Testament, in Prov. vi. 6; xxx. 26. In the former of these passages the *diligence* of this insect is instanced by the wise man as an example worthy of imitation; in the second passage the ant's *wisdom* is especially alluded to, for these insects, "though they be little on the earth, are exceeding wise."

ANTIOCH, the capital of the Greek kings of Syria, and afterward the residence of the Roman governors of the province which bore the same name. No city, after Jerusalem, is so intimately connected with the history of the apostolic Church. The chief interest of Antioch is connected with the progress of Christianity among the heathen. Here the first Gentile church was founded (Acts xi. 20, 21); here the disciples of Jesus Christ were first called Christians (xi. 26). It was from Antioch that St. Paul started on his three missionary journeys. The city was founded in the year 300 B. C. by Seleucus Nicator.

ANTIPA'TRIS, a town to which the soldiers conveyed St. Paul by night on their march (Acts xxiii. 31).

APOC'RYPHA, The collection of books to which this term is popularly applied includes the following (the order given is that in which they stand in the English version): I. 1 Edras; II. 2 Edras; III. Tobit; IV. Judith; V. The rest of the chapters of the book of Esther, which are found neither in the Hebrew nor in the Chaldee; VI. The Wisdom of Solomon; VII. The Wisdom of Jesus the Son of Sirach, or Ecclesiasticus; VIII. Baruch; IX. The Song of the Three Holy Children; X. The History of Susanna; XI. The History of the Destruction of Bel and the Dragon; XII. The Prayer of Manasses, king of Judah; XIII. 1 Maccabees; XIV. 2 Maccabees. The primary meaning of *Apocrypha*, "hidden, secret," seems, toward the close of the second century, to have been associated with the signification "spurious," and ultimately to have settled down into the latter.

APOLLONIA, a city of Macedonia, through which Paul and Silas passed in their way from Philippi and Amphipolis to Thessalonica (Acts xvii. 1). According to the *Antonine Itinerary*, it was distant 30 Roman miles from Amphipolis, and 37 Roman miles from Thessalonica.

APOL'LOS, a Jew from Alexandria, eloquent (which may also mean *learned*) and mighty in the Scriptures; one instructed in the way of the Lord according to the imperfect view of the disciples of John the Baptist (Acts xviii. 25), but on his coming to Ephesus during a temporary absence of St. Paul, A. D. 54, more perfectly taught by Aquila and Priscilla. After this he became a preacher of the gospel,

first in Achaia and then in Corinth (Acts xviii. 27; xix. 1), where he watered that which Paul had planted (1 Cor. iii. 6). When the apostle wrote his first Epistle to the Corinthians, Apollos was with or near him (1 Cor. xvi. 12), probably at Ephesus in A. D. 57; we hear of him then that he was unwilling at that time to journey to Corinth, but would do so when he should have convenient time. He is mentioned but once more in the New Testament, in Tit. iii. 13.

APOL'LYON, or, as it is literally in the margin of the A. V. of Rev. ix. 11, "a destroyer," is the rendering of the Hebrew word ABADDON, "the angel of the bottomless pit."

APOSTLE (*one sent forth*), in the New Testament, originally the official name of those twelve of the disciples whom Jesus chose to send forth first to preach the gospel, and to be with him during the course of his ministry on earth. The word also appears to have been used in a non-official sense to designate a much wider circle of Christian messengers and teachers. (See 2 Cor. viii. 23; Phil. ii. 25.)

AP'PHIA, a Christian woman addressed jointly with Philemon and Archippus in Philem. 2, apparently a member of Philemon's household, and not improbably his wife.

AP'II FO'RUM, a well-known station on the Appian Way, the great road which led from Rome to the neighborhood of the Bay of Naples (Acts xxviii. 13). There is no difficulty in identifying the site with some ruins near *Trepontî* [See THREE TAVERNS.]

AQ'UILA, a Jew whom St. Paul found at Corinth on his arrival from Athens (Acts xviii. 2). He was a native of Pontus, but had fled, with his wife Priscilla, from Rome, in consequence of an order of Claudius commanding all Jews to leave the city. He became acquainted with St. Paul, and they abode together, and wrought at their common trade of making the Cilician tent of hair-cloth. On the departure of the apostle from Corinth, a year and six months after, Priscilla and Aquila accompanied him to Ephesus. There they remained, and there they taught Apollos.

ARA'BIA, a country known in the Old Testament under two designations. 1. *The East Country* (Gen. xxv. 6), or perhaps the *East* (Gen. x. 30; Num. xxiii. 7; Isa. ii. 6), and *Land of the Sons of the East* (Gen. xxix. 1); Gentile name, *Sons of the East* (Judg. vi. 3; vii. 12; 1 Kings iv. 30; Job i. 3; Isa. xi. 14; Jer. xlix. 28; Ezra xxv. 4). From these passages it appears that the *Land of the East* and *Sons of the East* indicate, primarily, the country east of Palestine, and the tribes descended from Ishmael and from Keturah, and that this original signification may have become gradually extended to Arabia and its inhabitants generally, though without any strict limitation. 2. *'Arab* and *'Arab*, whence Arabia (2 Chron. ix. 14; Isa. xxi. 13; Jer. xxv. 24; Ezra xxvii. 21). Arabia may be divided into *Arabia Proper*, containing the whole peninsula as far as the limits of the northern deserts; *Northern Arabia*, constituting the great desert of Arabia, and *Western Arabia*, the desert of Petra and the Peninsula of Sinai, or the country that has been called Arabia Petræ.

AR'ARAT, a mountainous district of Asia mentioned in the Bible in connection with the following events: 1. As the resting-place of the ark after the deluge (Gen. viii. 4). 2. As the asylum of the sons of Sennacherib (2 Kings xix. 37; Isa. xxxvii. 38). 3. As the ally, and probably the neighbor, of Minni and Ashchenaz (Jer. li. 27). It is of volcanic origin. The summit of Ararat was long deemed inaccessible. It was first ascended in 1829, by Parrat, who approached it from the northwest.

ARCHAN'GEL, the chief angel. The Jews supposed that there are seven greater in power than the rest, and having the guardianship of particular nations. Michael was considered the patron of the Jews (Dan. x. 13, 21).

ARCHIP'PUS. A Christian teacher in Colosse (Col. iv. 17), called by St. Paul his "fellow-soldier" (Philem. 2). He was probably a member of Philemon's family.

A'RIEL, a designation given by Isaiah to the city of Jerusalem (Isa. xxix. 1, 2, 7). Its meaning is obscure.

ARIMATHÆ'A (Matt. xxvii. 57; Luke xxiii. 51; John xix. 38). St. Luke calls it "a city of Judæa." It is identified by many with the modern *Ramlah*.



JACOB'S DREAM.—GEN. xxviii. 12.

ARISTAR'CHUS, a Thessalonian (Acts xx. 4; xxvii. 2) who accompanied St. Paul on his third missionary journey (Acts xix. 29). He was with the apostle on his return to Asia (Acts xx. 4), and again (xxvii. 2) on his voyage to Rome. We trace him afterward as St. Paul's fellow-prisoner in Col. iv. 10 and Philem. 24.

ARISTOBU'LUS. 1. A Jewish priest (2 Macc. i. 10) who resided in Egypt in the reign of Ptolemæus VI. Philometor. There can be little doubt that he is identical with the peripatetic philosopher of that name who dedicated to Ptol. Philometor his allegoric exposition of the Pentateuch. 2. A resident at Rome, some of whose household are greeted in Rom. xvi. 10.

ARK, NOAH'S. [See NOAH.]

ARK OF THE COVENANT, the first piece of the tabernacle's furniture for which precise directions were delivered (Ex. xxv.) I. It appears to have been an oblong chest of shittim (acacia) wood, 2½ cubits long by 1½ broad and deep. Within and without gold was overlaid on the wood, and on the upper side or lid, which was edged round about with gold, the mercy-seat was placed. The ark was fitted with rings, one at each of the four corners, and through these were passed staves of the same wood similarly overlaid, by which it was carried by the Kohathites (Num. vii. 9; x. 21). The ends of the staves were visible without the veil in the holy place of the temple of Solomon (1 Kings viii. 8). The ark, when transported, was enveloped in the "veil" of the dismantled tabernacle, in the curtain of badgers' skins, and in a blue cloth over all, and was therefore not seen (Num. iv. 5, 20). II. Its purpose or object was to contain inviolate the Divine autograph of the two tables, that "covenant" from which it derived its title. It was also probably a reliquary for the pot of manna and the rod of Aaron. It was also the support of the mercy-seat, materially symbolizing, perhaps, the "covenant" as that on which "mercy" rested. III. The chief facts in the earlier history of the ark (see Josh. iii. and vi.) need not be recited. Before David's time its abode was frequently shifted. It sojourned among several—probably Levitical—families (1 Sam. vii. 1; 2 Sam. vi. 3, 11; 1 Chron. xiii. 13; xv. 24, 25) in the border villages of Eastern Judah, and did not take its place in the tabernacle, but dwelt in curtains—*i. e.*, in a separate tent pitched for it in Jerusalem by David. Its bringing up by David thither was a national festival. Subsequently the Temple, when completed, received, in the installation of the ark in its shrine, the signal of its inauguration by the effulgence of Divine glory instantly manifested. When idolatry became more shameless in the kingdom of Judah, Manasseh placed a "carved image" in the "house of God," and probably removed the ark to make way for it. This may account for the subsequent statement that it was reinstated by Josiah (2 Chron. xxxiii. 7; xxxv. 3). It was probably taken captive or destroyed by Nebuchadnezzar (2 Esdras x. 22). Prideaux's argument that there *must* have been an ark in the second temple is of no weight against express testimony such as that of Josephus.

ARMAGED'DON, "the hill or city of Megiddo," famous for two great victories (Rev. xvi. 16).

ARMLET, an ornament universal in the East, especially among women; used by princes as one of the insignia of royalty, and by distinguished persons in general. This word is not used in the A. V., as even in 2 Sam. i. 10 they render it by "the bracelet on his arm." Sometimes only one was worn, on the right arm (Ecclus. xxi. 21). From Cant. viii. 6, it appears that the signet sometimes consisted of a jewel on the armlet.

ARMS, ARMOR. There were—1. *Offensive weapons.* 2. *Defensive weapons.* Of the *first* class were—1. The *Chereb*, or *Sword.* Very little can be gathered as to its shape, size, material or mode of use. Perhaps it was lighter and shorter than the modern sword. 2. The *Cîdôn* or *Javelin.* When not in action, the *Cîdôn* was carried on the back of the warrior (1 Sam. xvii. 6). 3. The *Sling.* This is first mentioned in Judg. xx. 16. (See 2 Kings iii. 25.) Of the *second* class—1. The *Breast-plate* (1 Sam. xvii. 5). 2. The *Habergeon.* (See Ex. xxviii. 32; xxix. 23.) 3. The *Helmet* (1 Sam. xvii. 5; 2 Chron. xxvi. 14; Ex. xxvii. 10). 4. *Greaves* (1 Sam. xvii. 6). 5. Two kinds of *Shields*—the large one encompassing the whole person (Ps. v. 12), the smaller one called the buckler or target, probably for

use in hand-to-hand fighting (1 Kings x. 16, 47; 2 Chron. ix. 15, 16).

ARTAXERX'ES. 1. The first Artaxerxes is mentioned in Ezra iv. 7, and appears identical with Smerdis, the Magian impostor and pretended brother of Cambyses, who usurped the throne B. C. 522, and reigned eight months. 2. In Neh. ii. 1 we have another Artaxerxes.

A'SA, son of Abijah, and third king of Judah (B. C. 956–916). In his zeal against heathenism he did not spare his grandmother, Maachah, who occupied the special dignity of "king's mother," to which great importance was attached in the Jewish court. Asa burnt the symbol of her religion (1 Kings xv. 13), and threw its ashes into the brook Kidron, and then deposed Maachah from her dignity. He also placed in the temple certain gifts which his father had dedicated, and renewed the great altar which the idolatrous priests apparently had desecrated (2 Chron. xv. 8). In his old age Asa suffered from the gout. He died, greatly loved and honored, in the forty-first year of his reign.

AS'AHEL, nephew of David, being the youngest son of his sister Zeruiah (2 Sam. ii. 18 ff.)

ASAHI'AH, a servant of King Josiah, sent by him, together with others, to seek information of Jehovah respecting the book of the law which Hilkiah found in the Temple (2 Kings xxii. 12, 14; also called ASAIAH, 2 Chron. xxxiv. 20).

A'SAPH, a Levite, son of Berechiah, one of the leaders of David's choir (1 Chron. vi. 39). Psalms l. and lxxiii.–lxxxiii. are attributed to him, and he was in after times celebrated as a seer as well as a musical composer (2 Chron. xxix. 30; Neh. xii. 46).

AS'ENATH, daughter of Potipherah, priest, or possibly prince, of On [see POTIPHERAH], wife of Joseph (Gen. xli. 45), and mother of Manasseh and Ephraim (xli. 50; xlvi. 20).

ASH'DOD, or **AZOTUS,** a strong city on the southeast coast of the Mediterranean Sea, about twenty-five miles, or, according to Diodorus, thirty-four north of Gaza, thirteen or fourteen south of Ekron, and thirty-four west of Jerusalem. It was the property of the tribe of Judah (Josh. xv. 47), but the Philistines either retained or retook it. Here stood the famous temple of Dagon. Here the captive ark of God was first brought, and broke to pieces that idol, and plagued the inhabitants (1 Sam. v. 1–6). Here Philip the Evangelist early preached the gospel, and a Christian church continued till perhaps the ravages of the *Saracens* (Zeph. ii. 4; Zech. xi. 6; Acts viii. 4).



GIDEON DESTROYING THE ALTAR OF BAAL.—ISAIAH XXX. 21.

ASH'ER, Apocr. and New Testament, **A'SER,** the eighth son of Jacob, by Zilpah, Leah's handmaid (Gen. xxx. 13).

ASH'KELON, AS'KELON, Apocr. **AS'CALON,** one of the five cities of the lords of the Philistines (Josh. xiii. 3; 1 Sam. vi. 17), but less often mentioned and apparently less known to the Jews than the other four. Samson went down from Timnath to Ashkelon (Judg. xiv. 19), as if to a remote place whence his exploit was not likely to be heard of.

ASHTO'RETH, the principal female divinity of the Phœnicians, called Ishtar by the Assyrians and Astarte by the Greeks and Romans.

ASIA. The passages in the New Testament where this word occurs are the following: Acts ii. 9; vi. 9; xvi. 6; xix. 10, 22, 26, 27; xx. 4, 16, 18; xxi. 27; xxvii. 2; Rom. xvi. 5; 1 Cor. xvi. 19; 2 Cor. i. 8; 2 Tim. i. 15; 1 Pet. i. 1; Rev. i. 4, 11. [CHIEF OF ASIA: see ASIARCHÆ.] In all these passages it may be confidently stated that the word is used, not for "the continent of Asia," nor for what we commonly understand by "Asia Minor," but for a Roman province which embraced the western part of the peninsula of Asia Minor, and of which Ephesus was the capital. This province originated in the bequest of Attalus, king of Pergamus, or king of Asia, who left by will to the Roman Republic his hereditary dominions in the west of the peninsula (B. C. 133). In the division made by Augustus of senatorial and imperial provinces, it was placed in the former class, and was governed by a proconsul. It contained many important cities, among which were the seven churches of the Apocalypse, and was divided into assize districts for judicial business (Acts xix. 38). It included the territory anciently subdivided into Æolis, Ionia and Doris, and afterwards into Mysia, Lydia and Caria. The title "King of Asia" was used by the Seleucid monarchs of Antioch (1 Macc. xi. 13).

ASIAR'CHÆ (*chief of Asia*, A. V.; Acts xix. 31), officers chosen annually by the cities of that part of the province of Asia of which Ephesus was, under Roman government, the metropolis. They had charge of the public games and religious theatrical spectacles, the expenses of which they bore.

ASMODE'US (Tob. iii. 8, 17), the same as Abaddon or Apollyon (Rev. ix. 11; comp. Wisd. xviii. 25).

ASP. The Hebrew word *pethen* occurs in the six following passages: Deut. xxxii. 33; Job xx. 14, 16; Ps. lviii. 5; xci. 13; Isa. xi. 8. That some kind of poisonous serpent is denoted by it is clear from these passages.

ASS. The species of this animal known to the Jews are *Asinus Hemippus*, which inhabits the deserts of Syria, Mesopotamia, and the northern parts of Arabia; the *Asinus Vulgaris* of the northeast of Africa, the true onager or aboriginal wild ass, whence the domesticated breed has sprung; and probably the *Asinus Onager*, the Koulan or Ghorkhur, which is found in Western Asia from 48° north latitude southward to Persia, Beloochistan and Western India.

ASSIDE'ANS, *i. e., the pious,* "puritans," the name assumed by a section of the orthodox Jews (1 Macc. ii. 42; vii. 13; 2 Macc. xiv. 6), as distinguished from the Hellenizing faction.

AS'SOS or **AS'SUS.** A seaport of the Roman province of Asia, in the district anciently called Mysia (Acts xx. 13, 14).

ASSYR'IA, ASSH'UR, was a great and powerful country lying on the Tigris (Gen. ii. 14), the capital of which was Nineveh (Gen. x. 11, etc.) It derived its name apparently from Asshur, the son of Shem (Gen. x. 22), who in later times was worshipped by the Assyrians as their chief god. The boundaries of Assyria differed greatly at different periods. Probably in the earliest times it was confined to a small tract of low country, lying chiefly on the left bank of the Tigris. Gradually its limits were extended, until it came to be regarded as comprising the whole region between the Armenian mountains (lat. 37° 30′) upon the north, and upon the south the country about Bagdad (lat. 33° 30′). Eastward its boundary was the high range of Zagros or mountains of *Kurdistán;* westward, it was, according to the views of some, bounded by the Mesopotamian desert, while, according to others, it reached the Euphrates.

ASTAR'TE. [ASHTORETH]

ATHALI'AH, daughter of Ahab and Jezebel, married Jehoram the son of Jehoshaphat, king of Judah, and introduced into the S. kingdom the worship of Baal (2 Chron. xxiii. 11); the high priest (2 Chron. xxiv. 6).

ATHENIANS, native of Athens (Acts xvii. 21).

ATH'ENS, the capital of Attica, and the chief seat of Grecian learning and civilization during the golden period of the history of Greece. St. Paul visited it in his journey from Macedonia, and appears to have remained there some time (Acts xvii. 14–34; comp. 1 Thess. iii. 1). The *Acropolis*, or citadel of Athens, was a square craggy rock rising abruptly about one hundred and fifty feet, with a flat summit of about one thousand feet long from east to west, by five hundred feet broad from north to south. *Mars Hill*, the hill of Mars or Ares, better known by the name of Areopagus, was a rocky height opposite to the western end of the Acropolis, from which it is separated only by an elevated valley, above which it rises fifty or sixty feet.

ATONEMENT, THE DAY OF, the great day of national humiliation, and the only one commanded in the Mosaic law. The mode of its observance is described in Lev. xvi., and the conduct of the people is emphatically enjoined in Lev. xxiii. 26–32.

AUGUS'TUS CÆ'SAR, the first Roman emperor. He was born A. U. C. 691, B. C. 63. His father was Caius Octavius; his mother Atia, daughter of Julia, the sister of C. Julius Cæsar. He was principally educated by his great-uncle Julius Cæsar, and was made his heir. After his murder, the young Octavius, then Caius Julius Cæsar Octavianus, was taken into the Triumvirate with Antony and Lepidus, and, after the removal of the latter, divided the empire with Antony. The struggle for the supreme power was terminated in favor of Octavianus by the battle of Actium, B. C. 31. On this victory he was saluted Imperator by the senate, who conferred on him the title Augustus (B. C. 27). The first link binding him to New Testament history is his treatment of Herod after the battle of Actium. That prince, who had espoused Antony's side, found himself pardoned, taken into favor and confirmed, nay, even increased in his power. After Herod's death in A. D. 4, Augustus divided his dominions, almost exactly according to his dying directions, among his sons. Augustus died at Nola in Campania, August 19th, A. U. C. 767, A. D. 14, in his 76th year, but long before his death he had associated Tiberius with him in the empire.



BIRD'S-EYE VIEW OF EGYPT.

AWL, a tool of which we do not know the ancient form. The only notice of it is in connection with the custom of boring the ear of the slave (Ex. xxi. 6; Deut. xv. 17).

AXE. Seven Hebrew words are rendered "axe" in the A. V., the one of most common occurrence being *Garzen*, from a root signifying "to cut or sever," as "hatchet," from "hack," corresponds to the Latin *securis*. It consisted of a head of iron (cf. Isa. x. 34), fastened with thongs or otherwise upon a handle of wood, and so liable to slip off (Deut. xix. 5; 2 Kings vi. 5). It was used for felling trees (Deut. xx. 19), and also for shaping the wood when felled, perhaps like the modern adze (1 Kings vi. 7). The "battle-axe" (*mappêts*, Jer. li. 20) was probably, as its root indicates, a heavy mace or maul, like that which gave his surname to Charles *Martel.*

A'ZAL, a name only occurring in Zech. xiv. 3. It is mentioned as the limit to which the ravine of the Mount of Olives will extend when "Jehovah shall go forth to fight."

AZARI'AH, a common name in Hebrew, and especially in the families of the priests of the line of Eleazar, whose name has precisely the same meaning as Azariah. The principal persons who bore this name were: 1. Son of Ahimaaz (1 Chron. vi. 9). 2. Azariah, the son of Oded (2 Chron. xv. 1). 3. The high priest in the reign of Uzziah, king of Judah, whose name, perhaps from this circumstance, is often corrupted into Azariah (2 Kings xiv. 21; xv. 1, 6, 7, 8, etc.) The most memorable event of his life is that which is recorded in 2 Chron. xxvi. 17–20.

AZ'ZAH. The more accurate rendering of the name of the well-known Philistine city, Gaza (Deut. ii. 23; 1 Kings iv. 24; Jer. xxv. 20).

AZ'ZAN, the father of Paltiel, prince of the tribe of Issachar, who represented his tribe in the division of the promised land (Num. xxxiv. 26).

BA'AL. 1. A Reubenite, whose son or descendant Beerah was carried off by the invading army of Assyria under Tiglath-Pileser (1 Chron. v. 5). 2. The son of Jehiel, father or founder of Gibeon, by his wife Maachah; brother of Kish, and grandfather of Saul (1 Chron. viii. 30; ix. 36).

BA'AL, the supreme male divinity of the Phœnician and Canaanitish nations, as ASHTORETH was their female divinity. Both names have the peculiarity of being used in the plural, and it seems certain that these plurals designate not statues of the divinities, but different modifications of the divinities themselves. The plural BAALIM is found frequently alone. The word *Baal* is in Hebrew a common noun of frequent occurrence, having the meaning *Lord;* not so much, however, in the sense of *Ruler* as of *Master, Owner, Possessor.* There can be no doubt of the very high antiquity of the worship of Baal. We find it established among the Moabites and their allies the Midianites in the time of Moses (Num. xxii. 41), and through

these nations the Israelites were seduced to the worship of this god under the particular form of Baal-Peor (Num. xxv. 3–18; Deut. iv. 3). In the times of the kings the worship of Baal spread greatly, and together with that of Asherah became the religion of the court and people of the ten tribes (1 Kings xvi. 31–33; xviii. 19, 22). Among the compounds of Baal which appear in the Old Testament are: 1. BA'AL-BE'RITH (Judg. viii. 33; ix. 4). The name signifies the *Covenant-Baal*, the god who comes into covenant with the worshippers. 2. BA'AL-ZEBUB, worshipped at Ekron (2 Kings i. 2, 3, 16). The meaning of the name is *Baal*, or *Lord of the fly*. The name occurs in the New Testament in the well-known form of BEELZEBUB. 3. BA'AL-HA'NAN. 1. The name of one of the early kings of Edom (Gen. xxxvi. 38, 39; 1 Chron. i. 49, 50). 2. The name of one of David's officers, who had the superintendence of his olive and sycamore plantations (1 Chron. xxvii. 28). 4. BA'AL-PE'OR. We have already referred to the worship of this god. The narrative (Num. xxv.) seems clearly to show that this form of Baal-worship was connected with licentious rites. Baal-Peor was identified by the rabbins and early fathers with Priapus.

BAAL, *geographical.* This word occurs as the prefix or suffix to the names of several places in Palestine. It never seems to have become a naturalized Hebrew word; and such places called by this name or its compounds as can be identified were either near Phœnicia or in proximity to some other acknowledged seat of heathen worship.

BA'ANAH. Son of Rimmon, a Benjamite, who, with his brother Rechab, murdered Ishbosheth. For this they were killed by David, and their mutilated bodies hung up over the pool at Hebron (2 Sam. iv. 2, 5, 6, 9).

BABEL, BABYLON, is properly the capital city of the country which is called in Genesis *Shinar*, and in the later books *Chaldæa*, or the land of the Chaldæans. The architectural remains discovered in Southern Babylonia, taken in conjunction with the monumental records, seem to indicate that it was not at first the capital, nor, indeed, a town of very great importance. I. *Topography of Babylon—Ancient descriptions of the city.*—The descriptions of Babylon which have come down to us in classical writers are derived chiefly from two sources, the works of Herodotus and of Ctesias. According to the former, the city, which was built on both sides of the Euphrates, formed a vast square, enclosed within a double line of high walls, the extent of the outer circuit being 480 stades, or about 56 miles. The entire area included would thus have been about 200 square miles. The houses, which were frequently three or four stories high, were laid out in straight streets crossing each other at right angles. According to Ctesias, the circuit of the city was not 480, but 360 stades, which is a little under 42 miles. It lay, he says, on both sides of the Euphrates, and the two parts were connected together by a stone bridge five stades (above 1000 yards) long, and 30 feet broad, of the kind described by Herodotus. At either extremity of the bridge was a royal palace, that in the eastern city being the more magnificent of the two. The two palaces were joined, not only by the bridge, but by a tunnel under the river! Taking the lowest estimate of the extent of the circuit, we shall have for the space within the rampart an area of above 100 square miles—nearly five times the size of London! II. *Present state of the ruins.*—About five miles above *Hilah*, on the opposite or left bank of the Euphrates, occurs a series of artificial mounds of enormous size. They consist chiefly of three great masses of building—the high pile of unbaked brick work called by Rich "Mujellibe," but which is known to the Arabs as "*Babil;*" the building denominated the "*Kasr*," or palace; and a lofty mound, upon which stands the modern tomb of *Amràm-ibn-'Alb*. On the west, or right bank, the remains are very slight and scanty. Scattered over the country on both sides of the Euphrates are a number of remarkable mounds, usually standing single, which are plainly of the same date with the great mass of ruins upon the river bank. Of these, by far the most striking is the vast ruin called the *Birs-Nimrud*, which many regard as the tower of Babel, situated about six miles to the S. W. of Hillah. [BABEL, TOWER OF.] III. *Identification of sites.*—The great mound of *Babil* is probably the ancient temple of Belus. The mound of the *Kasr* marks the site of the great palace of Nebuchadnezzar. The mound of *Amràm* is thought by M. Oppert to represent the "hanging gardens" of Nebuchadnezzar, but most probably it represents the ancient palace, coeval



THE RUINS OF SAMARIA.—ISAIAH xxviii. 1.

with Babylon itself, of which Nebuchadnezzar speaks in his inscriptions as adjoining his own more magnificent residence. IV. *History of Babylon.*—Scripture represents the "beginning of the kingdom" as belonging to the time of Nimrod, the grandson of Ham (Gen. x. 6–10). The most ancient inscriptions appear to show that the primitive inhabitants of the country were really Cushite—*i. e.*, identical in race with the early inhabitants of Southern Arabia and of Ethiopia. The early annals of Babylon are filled by Berosus, the native historian, with three dynasties—one of 49 Chaldæan kings, who reigned 458 years; another of 9 Arab kings, who reigned 245 years; and a third of 49 Assyrian monarchs, who held dominion for 526 years. The line of Babylonian kings becomes exactly known to us from the year B. C. 747. The "Canon of Ptolemy" gives us the succession of Babylonian monarchs, with the exact length of the reign of each, from the year B. C. 747, when Nabonassar mounted the throne, to B. C. 331, when the last Persian king was dethroned by Alexander. Of the earlier kings of the Canon, the only one worthy of notice is Mardocempalus (B. C. 721), the MERODACH-BALADAN of Scripture, but it is not till we come to Nabopolassar, the father of Nebuchadnezzar, that a new era in the history of Babylon commences. On the fall of Nineveh (B. C. 625), Babylon became not only an independent kingdom, but an empire. The city was taken by surprise (B. C. 539), as Jeremiah had prophesied (li. 31), by an army of Medes and Persians under Cyrus, as intimated 170 years earlier by Isaiah (xxi. 1–9), and, as Jeremiah had also foreshown (li. 39), during a festival. According to the book of Daniel, it would seem as if Babylon was taken, not by Cyrus, king of Persia, but by a Median king, named Darius (v. 31). There is, however, sufficient indication that "Darius the Mede" was not the real conqueror, but a monarch with a certain delegated authority (see Dan. v. 31 and ix. 1). With the conquest by Cyrus commenced the decay and ruin of Babylon, though it continued a royal residence through the entire period of the Persian empire. The defences and public buildings suffered grievously from neglect during the long period of peace which followed the reign of Xerxes. After the death of Alexander the Great, the removal of the seat of empire to Antioch under the Seleucidæ gave the finishing blow to the prosperity of the place. Since then Babylon has been a quarry from which all the tribes in the vicinity have derived the bricks with which they have built their cities.

BABEL, TOWER OF. The "tower of Babel" is only mentioned once in Scripture (Gen. xi. 4, 5), and then as incomplete. It was built of bricks, and the "slime" used for mortar was probably bitumen. Such authorities as we possess represent the building as destroyed soon after its erection. When the Jews, however, were carried captive into Babylonia, they were struck with the vast magnitude and peculiar character of certain of the Babylonian temples, in one or other of which they thought to recognize the very tower itself. The predominant opinion was in favor of the great temple of Nebo at Borsippa, the modern *Birs-Nimrud.* But the *Birs-Nimrud*, though it cannot be the tower of Babel itself, may well be taken to show the probable shape and character of the edifice. This building appears to have been a sort of oblique pyramid built in seven receding stages.

BAB'YLON. The occurrence of this name in 1 Pet. v. 13 has given rise to a variety of conjectures: 1. That Babylon tropically denotes Rome. 2. Some take Babylon, with as little reason, to mean Jerusalem. 3. Bar-Hebræus understands by it the house in Jerusalem where the apostles were assembled on the day of Pentecost. 4. Others place it on the Tigris, and identify it with Seleucia or Ctesiphon, but for this there is no evidence. 5. That by Babylon is intended the small fort of that name which formed the boundary between Upper and Lower Egypt, the modern *Baboul.* 6. The most natural supposition of all is that by Babylon is intended the old Babylon of Assyria, which was largely inhabited by Jews at the time in question.

BAB'YLON, in the Apocalypse, is the symbolical name by which Rome is denoted (Rev. xiv. 8; xvii.; xviii.) The power of Rome was regarded by the later Jews as that of Babylon by their forefathers (comp. Jer. li. 7 with Rev. xiv. 8), and hence, whatever the people of Israel be understood to symbolize, Babylon represents the antagonistic principle.

BABYLONISH GARMENT, literally "robe of Shinar" (Josh. vii. 21). An ample robe, probably made of the skin or fur of an animal (comp. Gen. xxv. 25), and ornamented with embroidery, or perhaps a variegated garment with figures inwoven in the fashion for which the Babylonians were celebrated.

BACA, THE VALLEY OF, a valley in Palestine, through which the exiled Psalmist sees in vision the pilgrims passing in their march toward the sanctuary of Jehovah at Zion (Ps. lxxxiv. 6). That it was a real locality is most probable, from the use of the definite article before the name. The rendering of the Targum is Gehenna—*i. e.*, the Ge-Hinnom or ravine below Mount Zion. This locality agrees well with the mention of Becaim (A. V. "mulberry") trees in 2 Sam. v. 23.

BADGER-SKINS. There is much obscurity as to the meaning of the word *tachash*, rendered "badger" in our A. V. (Ex. xxv. 5; xxxv. 7, etc.); the ancient versions seem nearly all agreed that it denotes not an animal, but a color, either black or sky-blue. The badger is not found in the Bible lands.

BA'LAAM, the son of Beor, a man endowed with the gift of prophecy (Num. xxii. 5). He belonged to the Midianites, and perhaps as the prophet of his people possessed the same authority that Moses did among the Israelites. At any rate, he is mentioned in conjunction with the five kings of Midian, apparently as a person of the same rank (Num. xxxi. 8; cf. xxi. 16). He seems to have lived at Pethor, which is said at Deut. xxiii. 4 to have been a city of Mesopotamia. He himself speaks of being "brought from Aram out of the mountains of the East" (Num. xxiii. 7). When the Israelites were encamped in the plains of Moab, Balak, the king of Moab, sent for Balaam to curse them. Balaam was prohibited by God from going. The king of Moab, however, sent again to him. The prophet again refused, but was at length allowed to go. Balaam therefore proceeded on his journey with the messengers of Balak. But God's anger was kindled at this manifestation of determined self-will, and the angel of the Lord stood in the way for an adversary against him. "The dumb ass, speaking with man's voice, forbade the madness of the prophet" (2 Pet. ii. 16). A battle was afterward fought against the Midianites, in which Balaam sided with them, and was slain by the sword of the people whom he had endeavored to curse (Num. xxxi. 8).

BA'LAK, son of Zippor, king of the Moabites. Balak entered into a league with Midian, and hired Balaam to curse the Israelites; but his designs were frustrated in the manner recorded in Num. xxii.–xxiv.

BALM (Heb. *tzorî, tzerî*) occurs in Gen. xxxvii. 25; xliii. 11; Jer. viii. 22; xlvi. 11; li. 8; and Ezra



FOUR LEPERS DISCOVERING THE DESERTED CAMP OF THE SYRIANS.—2 KINGS vii.

xxvii. 17. It is impossible to identify it with any certainty. It may represent the gum of the *Pistacia lentiscus*, or that of the *Balsamodendron opobalsamum*. [SPICES; MASTICK.]

BANQUETS, among the Hebrews, were not only a means of social enjoyment, but were a part of the observance of religious festivity. Birthday-banquets are only mentioned in the cases of Pharaoh and Herod (Gen. xl. 20; Matt. xiv. 6). The usual time of the banquet was the evening, and to begin early was a mark of excess (Isa. v. 11; Eccles. x. 16). The most essential materials of the banqueting-room, next to the viands and wine, which last was often drugged with spices (Prov. ix. 2; Cant. viii. 2), were perfumed unguents, garlands or loose flowers, white or brilliant robes; after these, exhibitions of music, singers and dancers, riddles, jesting and merriment (Isa. xxviii. 1; Wisd. ii. 7; 2 Sam. xix. 35; Isa. xxv. 6; v. 12; Judg. xiv. 12; Neh. viii. 10; Eccles. x. 19; Matt. xxii. 11; Amos vi. 5, 6; Luke xv. 25).

BAPTISM. I. It is well known that ablution or bathing was common in most ancient nations as a preparation for prayers and sacrifice, or as expiatory of sin. There is a natural connection in the mind between the thought of physical and that of spiritual pollution. In warm countries this connection is probably even closer than in colder climates; and hence the frequency of ablution in the religious rites throughout the East. II. The history of Israel and the Law of Moses abound with such lustrations (Gen. xxxv. 2; Ex. xix. 10; Lev. xv.; xvii. 15; xxii. 4, 6; xvi. 26, 28; Num. xix. 10). The consecration of the high priest deserves especial notice. It was first by bathing, then by unction, and lastly by sacrifice (Ex. xxix. 4; xl. 12; Lev. viii.) From the Gospel history we learn that at that time ceremonial washings had been greatly multiplied by traditions of the doctors and elders (see Mark vii. 3, 4). The most important and probably one of the earliest of these traditional customs was the baptizing of proselytes. III. *The Baptism of John.*—There has been some uncertainty as to the nature of John's baptism and its spiritual significance. It appears to have been a kind of transition from the Jewish baptism to the Christian. The distinction between John's baptism and Christian baptism appears in the case of Apollos (Acts xviii. 26, 27) and of the disciples at Ephesus, mentioned Acts xix. 1–6. IV. *The Baptism of Jesus.*—Plainly the most important action of John as a baptist was his baptism of Jesus, which was His formal setting apart for His ministry, and was a most important portion of His consecration to be the High Priest of God. He was just entering on the age of thirty (Luke iii. 23), the age at which the Levites began their ministry and the rabbis their teaching. It has already been mentioned that the consecration of Aaron to the high priesthood was by *bathing*, *unction* and *sacrifice* (See Lev. viii.) All these were undergone by Jesus. V. *Baptism of the Disciples of Christ.*—Whether our Lord ever baptized has been doubted. After the resurrection, baptism became the initiatory rite of the Christian Church, as circumcision was the initiatory rite of Judaism. VI. *The types of Baptism.*—Baptism is compared to the Flood by which Noah was saved (1 Pet. iii. 21); to the passage of the Red Sea and the shadowing of the miraculous cloud (1 Cor. x. 1, 2); to circumcision (Col. ii. 11); and to death (Matt. xx. 22; Mark x. 39; Luke xii. 50.) VII. *Names of Baptism.*—1. "Baptism" is simply the Greek word *baptidzein*. 2. "The Water" is a name of baptism which occurs in Acts x. 47. 3. "Washing of Water" (lit. "the bath of the water") is another scriptural term by which baptism is signified (Eph. v. 26). 4. "The washing of regeneration" (lit. "the bath of regeneration") is a phrase naturally connected with the foregoing. It occurs Tit. iii. 5. 5. "Illumination" (Heb. vi. 4). VIII. *Recipients of Baptism.*—The command to baptize was coextensive with the command to preach the Gospel. All nations were to be evangelized, and they were to be made disciples, admitted into the fellowship of Christ's religion, by baptism (Matt. xxviii. 19).

BARAB'BAS, a robber (John xviii. 43) who had committed murder in an insurrection (Mark xv. 7; Luke xxiii. 19) in Jerusalem, and was lying in prison at the time of the trial of Jesus before Pilate.

BA'RAK, son of Abinoam of Kedesh, a refuge-city in Mount Naphtali, was incited by Deborah, a prophetess of Ephraim, to deliver Israel from the yoke of Jabin (Judg. iv.) He utterly routed the Canaanites in the plain of Jezreel (Esdraelon).

BARBARIAN. "Every one not a Greek is a barbarian" is the common Greek definition, and in this strict sense the word is used in Rom. i. 14, "I am debtor both to Greeks and barbarians" (1 Cor. xiv. 11; Acts xxviii. 2, 4).

BARLEY was grown by the Hebrews (Lev. xxvii. 16; Deut. viii. 8; Ruth ii. 17, etc.), who used it for baking into bread, chiefly amongst the poor (Judg. vii. 13; 2 Kings iv. 42; John vi. 9, 13); for making into bread by mixing it with wheat, beans, lentils, millet, etc. (Ezra iv. 9); and as fodder for horses (1 Kings iv. 28). Barley bread is even to this day little esteemed in Palestine.



THE HAGARITES EXPELLED BY THE REUBENITES IN THE DAYS OF SAUL.—1 CHRON. V. 10.

BAR'NABAS, a name signifying "son of prophecy" or "exhortation," given by the apostles (Acts iv. 36) to Joseph (or Joses), a Levite of the island of Cyprus, who was early a disciple of Christ. In Acts ix. 27 we find him introducing the newly-converted Saul to the apostles at Jerusalem, in a way which seems to imply previous acquaintance between the two. He was ordained with Paul for the missionary work (A. D. 45), after which he labored with that apostle until a variance took place between them.

BAR'SABAS. 1. JOSEPH JUSTUS was perhaps one of Christ's seventy disciples; it is certain he was an eye-witness of Christ's public work of the ministry. He stood candidate alone with Matthias for the apostleship, instead of Judas, but was not chosen of God (Acts i. 21–26). 2. BARSABAS JUDAS. He was a member of the synod at Jerusalem, and was sent along with Paul, Barnabas and Silas to publish the decrees thereof among the Gentile churches (Acts xv. 22–34)

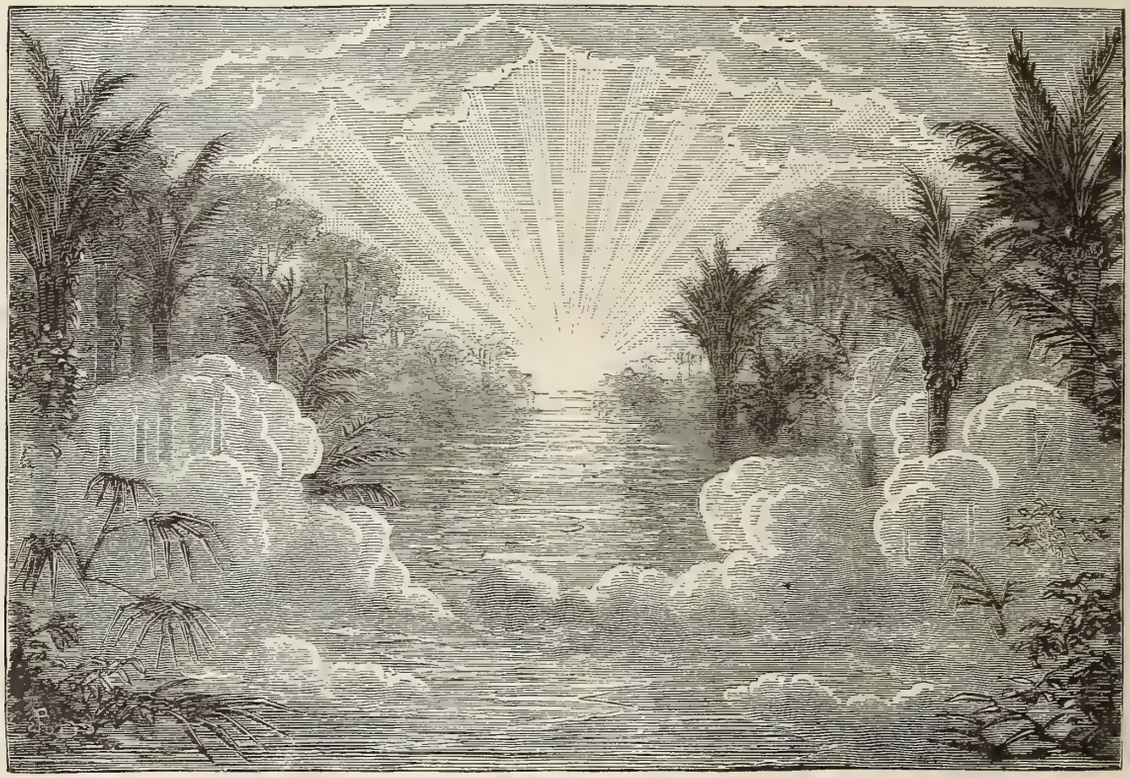
BARTHOL'OMEW, one of the twelve apostles of Christ (Matt. x. 3; Mark iii. 18; Luke vi. 14;

Acts i. 13). It has been not improbably conjectured that he is identical with Nathaniel (John i. 45 ff.) He is said to have preached the gospel in India—that is, probably, Arabia Felix—and, according to some, in Armenia.

BARTIMÆ'US, a blind beggar of Jericho who (Mark x. 46 ff.) sat by the wayside begging as our Lord passed out of Jericho on his last journey to Jerusalem.

BA'RUCH, son of Neriah, the friend (Jer. xxxii. 12), amanuensis (Jer. xxxvi. 4–32) and faithful attendant of Jeremiah (Jer. xxxvi. 10 ff.; B. C. 603) in the discharge of his prophetic office.

BARUCH, the BOOK of, may be divided into two main parts, i.–iii. 8, and iii. 9–end. 1. It exists at present in Greek, and in several translations which were made from the Greek. 2. The assumed author is undoubtedly the companion of Jeremiah, but the details of the book are inconsistent with the assumption. 3. The book was held in little esteem among the Jews. From the time of Irenæus it was frequently quoted both in the East and in the West, and generally as the work of Jeremiah. At the Council of Trent, Baruch was admitted into the Romish Canon. 4. The two divisions of the book are distinguished by marked peculiarities of style and language. 5. The most probable explanation of this contrast is gained by supposing that some one thoroughly conversant with the Alexandrine translation of Jeremiah found the Hebrew fragment which forms the basis of the book already attached to the writings of that prophet, and wrought it up into its present form. 6. The present book must be placed probably about the time of the war of liberation (B. C. 160), or somewhat earlier. 7. *The Epistle of Jeremiah*, which, according to the authority of some of the Greek MSS., stands in the English version as the 6th chapter of Baruch, is the work of a later period.



THE RIVER OF LIFE.

BARZIL'LAI. 1. A wealthy Gileadite who showed hospitality to David when he fled from Absalom (2 Sam. xviii. 27). 2. A Meholathite whose son Adriel married Michal, Saul's daughter (2 Sam. xxi. 8).

BA'SHAN, a district on the east of Jordan. It is sometimes spoken of as the "land of Bashan" (1 Chron. v. 11; and comp. Num. xxi. 33; xxxii. 33); and sometimes as "all Bashan" (Deut. iii. 10, 13; Josh. xii. 5; xiii. 12, 30), but most commonly without any addition. It was taken by the children of Israel after their conquest of the land of Sihon from Arnon to Jabbok.

BASH'EMATH, daughter of Ishmael, the last married of the three wives of Esau (Gen. xxxvi. 3, 4, 13). In Gen. xxviii. 9 she is called Mahaleth; whilst the name Bashemath is in Gen. xxvi. 34 given to another of Esau's wives, the daughter of Elon the Hittite.

BASKET. The Hebrew terms are as follows: (1) *Sal*, so called from the *twigs* of which it was originally made, specially used for holding bread (Gen. xl. 16 ff.; Ex. xxix. 3, 23; Lev. viii. 2, 26, 31; Num. vi. 15, 17, 19). (2) *Salsillôth*, applied to the basket used in gathering grapes (Jer. vi. 9). (3) *Tene*, in which the first-fruits of the harvest were presented (Deut. xxvi. 2, 4). (4) *Celûb*, so called from its similarity to a birdcage or trap, probably in regard to its having a lid; it was used for carrying fruit (Amos viii. 1, 2). (5) *Dûd*, used for carrying fruit (Jer. xxiv. 1, 2), as well as on a larger scale for carrying clay to the brickyard (Ps. lxxxi. 6; *pots*, A. V.), or for holding bulky articles (2 Kings x. 7).

BASTARD. Among those who were excluded from entering the congregation, even to the tenth generation, was the *mamzêr* (A. V. bastard), who was classed in this respect with the Ammonite and Moabite (Deut. xxiii. 2).

BAT (*'âtallêph*). There is no doubt whatever that the A. V. is correct in its rendering of this word (Lev. xi. 19; Deut. xiv. 18).

BATH, BATHING. This was a prescribed part of the Jewish ritual of purification in cases of accident, leprous or ordinary uncleanness (Lev. xv.; xvi. 28; xxii. 6; Num. xix. 7, 19; 2 Sam. xi. 2, 4; 2 Kings v. 10); as also after mourning, which always implied defilement (Ruth iii. 3; 2 Sam. xii. 20). With bathing, anointing was customarily joined, the climate making both these essential alike to health and pleasure, to which luxury added the use of perfumes (Susan. 17; Judg. x. 3; Esth. ii. 12). The "pools," such as that of Siloam and Hezekiah (Neh. iii. 15, 16; 2 Kings xx. 20; Isa. xxii. 11; John ix. 7), often sheltered by porticos (John v. 2), are the first indications we have of public bathing accommodation.

BATH'SHEBA (2 Sam. xi. 3, etc.; also called Bathshua in 1 Chron. iii. 5), the daughter of Eliam (2 Sam. xi. 3) or Ammiel (1 Chron. iii. 5), the son of Ahithophel (2 Sam. xxiii. 34), and wife of Uriah the Hittite. The child which was the fruit of her adulterous intercourse with David died; but after marriage she became the mother of four sons, Solomon (Matt. i. 6), Shimea, Shobab, and Nathan.

BDELLIUM (*bedôlach*), Gen. ii. 12; Num. xi. 7. It is quite impossible to say whether *bedôlach* denotes a mineral or an animal production, or a vegetable exudation. Bdellium is an odoriferous exudation from a tree which is perhaps the *Borassus flabelliformis*, Lin., of Arabia Felix.

BEANS (2 Sam. xvii. 28; Ezra iv. 9). Beans are cultivated in Palestine, which produces many of the leguminous order of plants, such as lentils, kidney-beans, vetches, etc.

BEAR (1 Sam. xvii. 34; 2 Sam. xvii. 8). The Syrian bear (*Ursus Syriacus*), which is without doubt the animal mentioned in the Bible, is still found on the higher mountains of Palestine.

BEARD. Western Asiatics have always cherished the beard as the badge of the dignity of manhood, and attached to it the importance of a feature. The Egyptians, on the contrary, for the most part, shaved the hair of the face and head, though we find some instances to the contrary. It is impossible to decide with certainty the meaning of the precept (Lev. xix. 27; xxi. 5) regarding the "corners of the beard." Probably the Jews retained the hair on the sides of the face between the ear and the eye, which the Arabs and others shaved away. The beard is the object of an oath, and that on which blessings or shame are spoken of as resting. The custom was and is to shave or pluck it and the hair out in mourning (Isa. l. 6; xv. 2; Jer. xli. 5; xlviii. 37; Ezra ix. 3; Bar. vi. 31); to neglect it in seasons of permanent affliction (2 Sam. xix. 24) and to regard any insult to it as the last outrage which enmity can inflict (2 Sam. x. 4). The beard was the object of salutation (2 Sam. xx. 9). The dressing, trimming, anointing, etc., of the beard, was performed with much ceremony by persons of wealth and rank (Ps. cxxxiii. 2). The removal of the beard was a part of the ceremonial treatment proper to a leper (Lev. xiv. 9).

BED and **BED-CHAMBER.** We may distinguish in the Jewish bed five principal parts: 1. The mattress, which was limited to a mere mat or one or more quilts. 2. The covering, a quilt finer than those used in 1. 3. The only material mentioned for this is that which occurs 1 Sam. xix. 13. 4. The bedstead was not always necessary, the divan or platform along the side or end of an Oriental room sufficing as a support for the bedding. 5. The ornamental portions were pillars and a canopy (Judg. xiii. 9), ivory carvings, gold and silver, and probably mosaic work, purple and fine linen (Esth. i. 6; Cant. iii. 9, 10). The ordinary furniture of a bed-chamber in private life is given in 2 Kings iv. 10.

BEE (*debôrâh*), Deut. i. 44; Judg. xiv. 8; Ps. cxviii. 12; Isa. vii. 18. That Palestine abounded in bees is evident from the description of that land by Moses, for it was a land "flowing with milk and honey."

BEEL'ZEBUL, the title of a heathen deity to whom the Jews ascribed the sovereignty of the evil spirits (Matt. x. 25; xii. 24; Mark iii. 22; Luke xi. 15 ff.) The correct reading is without doubt *Beelzebul*, and not *Beelzebub* as given in the Syriac, the Vulgate and some other versions. Some connect the term with *zebûl, habitation*, thus making Beelzebul (Matt. x. 25) *the lord of the dwelling*, whether as the "prince of the power of the air" (Eph. ii. 2), or as the prince of the lower world, or as inhabiting human bodies, or as occupying a mansion in the seventh heaven, like Saturn in Oriental mythology. Others derive it from *zebel, dung*, thus making Beelzebul, literally, *the lord of dung*, or the *dunghill*; and in a secondary sense, as *zebel* was used by the Talmudical writers as *idol* or *idolatry, the lord of idols, prince of false gods*.

BEER'SHEBA, the name of one of the old places in Palestine which formed the southern limit of the country. There are two accounts of the origin of the name: 1. According to the first, the well was dug by Abraham, and the name given, be-

cause there he and Abimelech the king of the Philistines "sware," both of them (Gen. xxi. 31). 2. The other narrative ascribes the origin of the name to an occurrence almost precisely similar, in which both Abimelech the king of the Philistines, and Phichol his chief captain, are again concerned, with Isaac instead of Abraham (Gen. xxvi. 31–33).

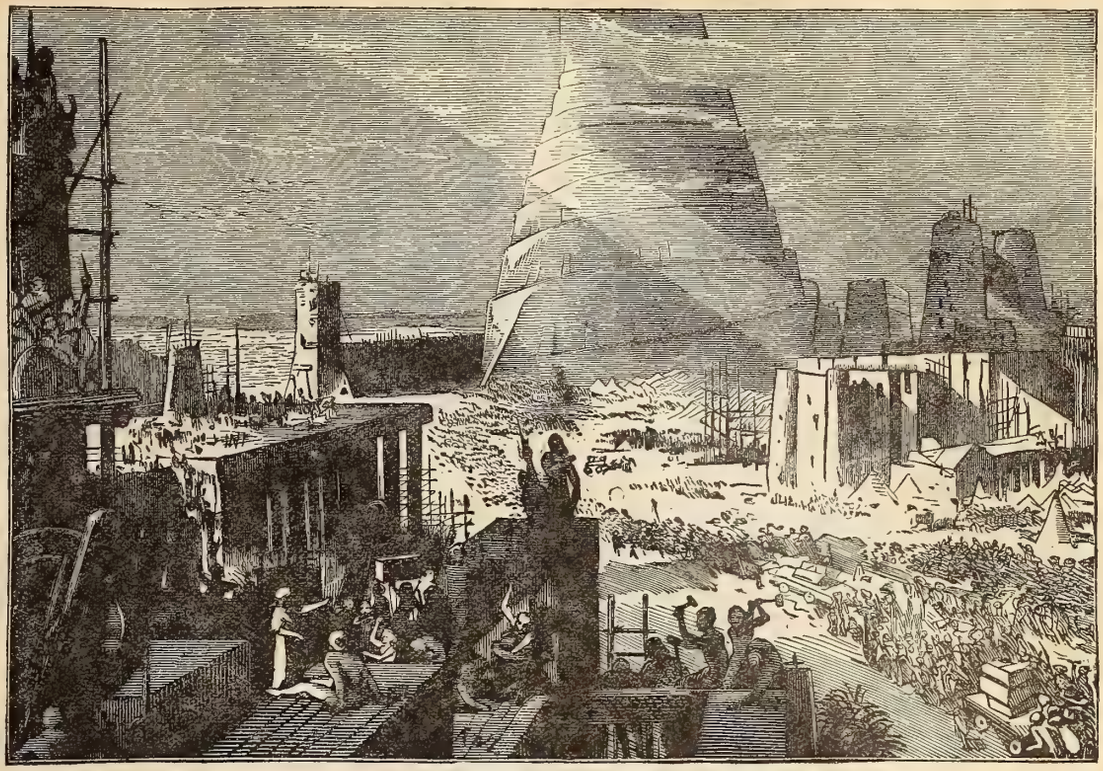
BE'HEMOTH. There can be little or no doubt that by this word (Job xl. 15–24) the hippopotamus is intended, since all the details descriptive of the *behemoth* accord entirely with the ascertained habits of that animal. Since in the first part of Jehovah's discourse (Job xxxviii., xxxix.) *land animals and birds* are mentioned, it suits the general purpose of that discourse better to suppose that *aquatic or amphibious* creatures are spoken of in the last half of it; and since the leviathan, by almost universal consent, denotes the crocodile, the behemoth seems clearly to point to the hippopotamus, his associate in the Nile. The description of the animal's lying under "the shady trees," amongst the "reeds" and willows, is peculiarly appropriate.

BE'KA, a half shekel; its value, twenty-five cents. Every Jew paid a beka annually for the support of the temple (Ex. xxx. 13).

BELA. 1. One of the five cities of the plain which was spared at the intercession of Lot, and received the name of Zoar (Gen. xiv. 2; xix. 22). It lay on the southern extremity of the Dead Sea, and on the route to Egypt; the connection in which it is found, Isa. xv. 5; Jer. xlviii. 34; Gen. xiii. 10. We first read of Bela in Gen. xiv. 2, 8. 2. Son of Beor, who reigned over Edom in the city of Dinhabah, eight generations before Saul, king of Israel, or about the time of the Exodus.

BE'LIAL. The expression *son or man of Belial* must be understood as meaning simply a worthless, lawless fellow. The term as used in 2 Cor. vi. 15 is generally understood as an appellative of Satan, as the personification of all that was bad.

BELLOWS. The word occurs only in Jer. vi. 29. A picture of two different kinds of bellows, both of highly ingenious construction, may be found in Wilkinson, *Anc. Egypt*, iii. 338.



THE TOWER OF BABEL.



CHART OF THE COUNTRY ROUND BABYLON, WITH LIMITS OF THE ANCIENT CITY. (According to Oppert.)

BELLS. In Ex. xxviii. 33 the bells alluded to were the golden ones, according to the rabbis 72 in number, round the hem of the high priest's ephod. The object of them was "that his sound might be heard when he went in unto the holy place, and when he came out that he die not" (Ex. xxviii. 34; Ecclus. xlv. 9).

BELSHAZ'ZAR, the last king of Babylon. According to the well-known narrative in Dan. v., he was slain during a splendid feast in his palace.

BENA'IAH. 1. The son of Jehoiada, the chief priest (1 Chron. xxvii. 5), and therefore of the tribe of Levi, though a native of Kabzeel (2 Sam. xxiii. 20; 1 Chron. xi. 22), in the south of Judah; set by David (1 Chron. xi. 25) over his bodyguard of Cherethites and Pelethites (2 Sam. viii. 18; 1 Kings i. 38; 1 Chron. xviii. 17; 2 Sam. xx. 23), and occupying a middle rank between the first three of the "mighty men" and the thirty "valiant men of the armies" (2 Sam. xxiii. 22, 23; 1 Chron. xi. 25; xxvii. 6). The exploits which gave him this rank are narrated in 2 Sam. xxiii. 20, 21; 1 Chron. xi. 22. 2. BENAIAH THE PIRATHONITE, an Ephraimite, one of David's thirty mighty men (2 Sam. xxiii. 30; 1 Chron. xi. 31). 3. A Levite in the time of David, who "played with a psaltery on Alamoth" (1 Chron. xv. 18, 20; xvi. 5). 4. A priest in the time of David appointed to blow the trumpet before the ark (1 Chron. xv. 24; xvi. 6). 5. A Levite of the sons of Asaph (2 Chron. xx. 14). 6. A Levite in the time of Hezekiah, one of the "overseers of offerings" (2 Chron. xxxi. 13). 7. One of the "princes" of the families of Simeon (1 Chron. iv. 36). 8. Four laymen in the time of Ezra who had taken strange wives (Ezra x. 25, 30, 35, 43). 9. The father of Pelatiah, "a prince of the people" in the time of Ezekiel (xi. 1, 13).

BEN-AM'MI, the son of the younger daughter of Lot, and progenitor of the Ammonites (Gen. xix. 38).

BENE-KE'DEM, "the children of the East," an appellation given to a people, or to peoples, dwelling to the east of Palestine. It occurs in Gen. xxix. 1; Job i. 3; Judg. vi. 3, 33; vii. 12; viii. 10.

BENHA'DAD, the name of three kings of Damascus.—BENHADAD I. was eitherson or grandson of Rezon, and in his time Damascus was supreme in Syria. He made an alliance with Asa, and conquered a great part of the north of Israel. BENHADAD II., son of the preceding, and also king of Damascus. Long wars with Israel characterized his reign. BENHADAD III., son of Hazael, and his successor on the throne of Syria. When he succeeded to the throne, Jehoash recovered the cities which Jehoahaz had lost to the Syrians, and beat him in Aphek (2 Kings xiii. 17, 25). Jehoash gained two more victories, but did not restore the dominion of Israel on the east of Jordan. The date of Benhadad III. is B. C. 840.

BEN'JAMIN. 1. The youngest of the children of Jacob, and the only one of the thirteen who was born in Palestine. His birth took place on the road between Bethel and Bethlehem, a short distance from the latter, and his mother Rachel died in the act of giving him birth, naming him with her last breath Ben-oni, "son of my sorrow." This was by Jacob changed into Benjamin (Gen. xxxv. 16–18). Until the journeys of Jacob's sons and of Jacob himself into Egypt we hear nothing of Benjamin. Henceforward the history of Benjamin is the history of the tribe.

BEN-O'NI, the name which the dying Rachel gave to her newly-born son, but which by his father was changed into BENJAMIN (Gen. xxxv. 18).

BER'ACHAH, VALLEY OF, a valley in

which Jehoshaphat and his people assembled to "bless" Jehovah after the overthrow of the hosts of Moabites, Ammonites and Mohunim, who had come against them, and which from that fact acquired its name of "the valley of blessing" (2 Chron. xx. 26). The name of *Bereikût* still survives, attached to ruins in a valley of the same name lying between Tekua and the main road from Bethlehem to Hebron.



ASSYRIAN BATTLE-SCENE.

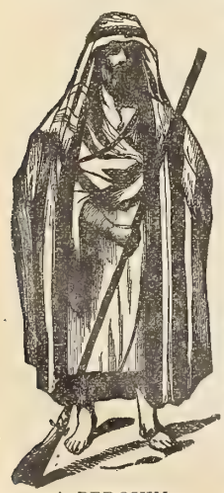
BERE'A. 1. A city of Macedonia, mentioned in Acts xvii. 10, 15. It is now called *Verria*, or *Kara-Verria*, and is situated on the eastern slope of the Olympian mountain-range, commanding an extensive view of the plain of the Axius and Haliacmon, and has now 15,000 or 20,000 inhabitants. 2. The modern *Aleppo*, mentioned in 2 Macc. xiii. 4. 3. A place in Judæa, apparently not very far from Jerusalem (1 Macc. ix. 4).

BERNI'CE and **BERENI'CE**, the eldest daughter of Herod Agrippa I. (Acts xii. 1, etc.) She was first married to her uncle Herod, king of Chalcis, and after his death (A. D. 48) she lived under circumstances of great suspicion with her own brother Agrippa II., in connection with whom she is mentioned Acts xxv. 13, 23; xxvi. 30).

BERYL (*tarshish*) occurs in Ex. xxviii. 20; xxxix. 13; Cant. v. 14; Ezra i. 16; x. 9; xxviii. 13; Dan. x. 6.

BETH, the most general word for a house or habitation. Like *Ædes* in Latin and *Dom* in German, it has the special meaning of a temple or house of worship. Beth is more frequently employed in compound names of places than any other word.

BETH-AB'ARA, a place beyond Jordan in which, according to the Received Text of the New Testament, John was baptizing (John i. 28).



A BEDOUIN.

BETH'ANY, a village which, scanty as are the notices of it contained in Scripture, is more intimately associated in our minds than perhaps any other place with the most familiar acts and scenes of the last days of the life of Christ. It was situated "at" the Mount of Olives (Mark xi. 1; Luke xix. 29), about fifteen stadii from Jerusalem (John xi. 18), on or near the usual road from Jericho to the city (Luke xix. 29, comp. 1; Mark xi. 1, comp. x. 46), and close by the west (?) of another village called BETHPHAGE, the two being several times mentioned together. Bethany is now known by a name derived from Lazarus—*el-'Azarîyeh* or *Lazarieh*. It lies on the eastern slope of the Mount of Olives, fully a mile beyond the summit, and not very far from the point at which the road to Jericho begins its more sudden descent toward the Jordan valley. *El-'Azarîyeh* is a ruinous and wretched village, a wild mountain hamlet of some twenty families. Bethany has been commonly explained "House of Dates," but it more probably signifies "House of Misery."

BETH-BA'RAH, named only in Judg. vii. 24, as a point apparently south of the scene of Gideon's victory.

BETH'CAR, a place named as the point to which the Israelites pursued the Philistines (1 Sam. vii. 11), and therefore west of Mizpeh. Josephus says that the stone Ebenezer was set up here.



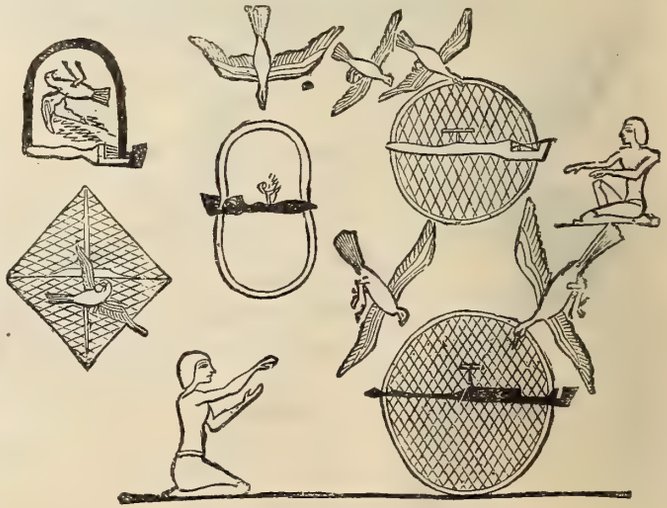
EGYPTIAN BASKETS.

BETH'EL, a well-known city and holy place of central Palestine. Of the origin of the name of Bethel there are two accounts. 1. It was bestowed on the spot by Jacob under the awe inspired by the nocturnal vision of God, when on his journey from his father's house at Beersheba to seek his wife in Haran (Gen. xxviii. 19). 2. But according to the other account, Bethel received its name on the occasion of a blessing bestowed by God upon Jacob after his return from Padanaram; at which time also (according to this narrative) the name of Israel was given him (Gen. xxxv. 14, 15). If we accept the precise definition of Gen. xii. 8, the name of Bethel would appear to have existed at this spot even before the arrival of Abram in Canaan (Gen. xii. 8, xiii. 3, 4). In one thing, however, the above narratives all agree—in omitting any mention of town or buildings at Bethel at that early period, and in drawing a marked distinction between the "city" of Luz and the consecrated "place" in its neighborhood (comp. Gen. xxxv. 7). The appropriation of the name of Bethel to the city appears not to have been made till still later, when it was taken by the tribe of Ephraim, after which the name of Luz occurs no more (Judg. i. 22–26). After the conquest, Bethel is frequently heard of. In the troubled times when there was no king in Israel, it was to Bethel that the people went up in their distress to ask counsel of God (Judg. xx. 18, 26, 31; xxi. 2: A. V. "house of God"). Here was the ark of the covenant under the charge of Phinehas the grandson of Aaron (xx. 26–28; xxi. 4). Later we find it named as one of the holy cities to which Samuel went in circuit (1 Sam. vii. 16). Here Jeroboam placed one of the two calves of gold. Toward the end of Jeroboam's life, Bethel fell into the hands of Judah (2 Chron. xiii. 19). Elijah visited Bethel, and we hear of "sons of the prophets" as resident there (2 Kings ii. 2, 3), two facts apparently incompatible with the active existence of the calf-worship. But after the destruction of the Baal-worship by Jehu, Bethel comes once more into view (2 Kings x. 29). After the desolation of the northern kingdom by the king of Assyria, Bethel still remained an abode of priests (2 Kings xvii. 28, 29). In the account of Josiah's iconoclasm we catch one more glimpse of the altar of Jeroboam, with its last loathsome fire of "dead men's bones" burning upon it. In later times Bethel is named only once; its ruins still lie on the right-hand side of the road from Jerusalem to Nablous under the scarcely altered name of *Beitin*.

BETHESDA, the Hebrew name of a reservoir or tank, with five "porches," close upon the sheep-gate or "market" in Jerusalem (John v. 2). The porches—*i. e.*, cloisters or colonnades—were extensive enough to accommodate a large number of sick and infirm people, whose custom it was to wait there for the "troubling of the water."

BETH-JESH'IMOTH, or **JES'IMOTH**, a town or place east of Jordan (Num. xxxiii. 49), one of the limits of the encampment of Israel before crossing the Jordan.

BETH'LEHEM, one of the oldest towns in Palestine, already in existence at the time of Jacob's return to the country. Its earliest name was EPHRATH or EPHRATAH (see Gen. xxxv. 16, 19; xlviii. 7), and it is not till long after the occupation of the country by the Israelites that we meet with it under its new name of Bethlehem. After the conquest, Bethlehem appears under its own name, Bethlehem-judah (Judg. xvii. 7; 1 Sam. xvii. 12; Ruth i. 1, 2). The book of Ruth is a page from the domestic history of Bethlehem: the names, almost the very persons, of the Bethlehemites are there brought before us; we are allowed to assist at their most peculiar customs, and to witness the very springs of those events which have conferred immortality on the name of the place.



EGYPTIAN NET-TRAPS FOR BIRDS.

The elevation of David to the kingdom does not appear to have affected the fortunes of his native town. In the New Testament, Bethlehem retains its

distinctive title of Bethlehem-judah (Matt. ii. 1, 5), and once, in the announcement of the angels, the "city of David" (Luke ii. 4; comp. John vii. 42).

BETH-PE'OR, a place no doubt dedicated to the god Baal-peor, on the E. of Jordan, opposite Jericho, and six miles above Libias or Beth-haran. It was in the possession of the tribe of Reuben (Josh. xiii. 20). One of the last halting-places of the children of Israel is designated "the ravine over against Beth-peor" (Deut. iii. 29; iv. 46).

BETH'PHAGE, the name of a place on the Mount of Olives, on the road between Jericho and Jerusalem. It was apparently close to BETHANY (Matt. xxi. 1; Mark xi. 1; Luke xix. 29), and to the eastward of it.

BETH-SA'IDA. 1. "Bethsaida of Galilee" (John xii. 21), a city which was the native place of Andrew, Peter and Philip (John i. 44; xii. 21), in the land of Gennesareth (Mark vi. 45; comp. 53), and therefore on the west side of the lake. Dr. Robinson places Bethsaida at *'Ain et-Tabigah*, a short distance north of Khan Minyeh, which he identifies with Capernaum. 2. By comparing the narrative in Mark vi. 31–53, and Luke ix. 10–17, it appears certain that the Bethsaida at which the 5000 were fed must have been a second place of the same name on the east of the lake. Such a place there was at the northeastern extremity, formerly a village, but rebuilt and adorned by Philip the Tetrarch, and raised to the dignity of a town under the name of Julias, after the daughter of the emperor. Here in a magnificent tomb Philip was buried. Of this Bethsaida we have certainly one, and probably two, mentions in the Gospels: 1. That named above, of the feeding of the 5000 (Luke ix. 10). 2. The other, most probably, in Mark viii. 22.

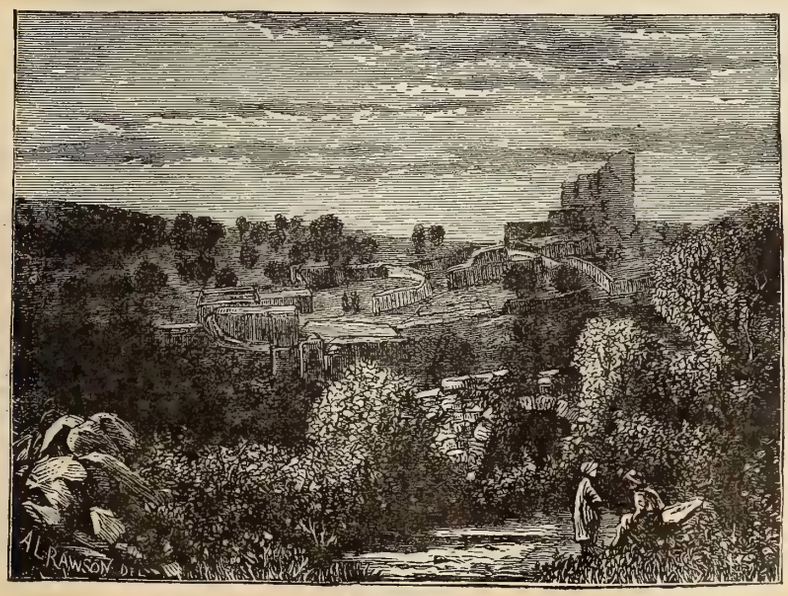
BETHU'EL, the son of Nahor by Milcah; nephew of Abraham, and father of Rebekah (Gen. xxii. 22, 23; xxiv. 15, 24, 47; xxviii. 2). In xxv. 26 and xxviii. 5 he is called "Bethuel the Syrian." Though often referred to as above in the narrative, Bethuel only appears in person once (xxiv. 50).

BETHULI'A, the city which was the scene of the chief events of the Book of Judith, in which book only the name occurs.

BEU'LAH, "married," the name which the land of Israel is to bear when "the land shall be married" (Isa. lxii. 4).

BEZ'ER in the Wilderness, a city of the Reubenites, with suburbs, set apart by Moses as one of the three cities of refuge in the downs on the east of the Jordan, and allotted to the Merarites (Deut. iv. 43; Josh. xx. 8; xxi. 36; 1 Chron. vi. 78).

BIBLE. 1. When the books of the Old Testament were formed into a canon [see CANON], it was natural to give a general name to the collection. The earliest instance of such a title occurs in Daniel, who



BETHSAIDA.

refers to "the books" (Dan. ix. 2) in a manner which seems to mark the prophetic writings as already collected into one whole. The same word was applied by the Jews in Alexandria to the collected books of the Old Testament—*αἱ βίβλοι*, more frequently *τὰ βιβλία*—whence the word BIBLE, or *The Book*, has been given to the collected books of the Old and New Testaments. The writers of the New Testament call the books of the Old Testament either *The Scripture* (*ἡ γραφή*, Acts viii. 32; Gal. iii. 22; 2 Tim. iii. 16), or, *The Scriptures* (*αἱ γραφαί*, Matt. xxi. 42; Luke xxiv. 27), or, *The Holy Scriptures* (*τὰ ἱερὰ γράμματα*, 2 Tim. iii. 15). The use of the phrase *ἡ παλαιὰ διαθήκη* in 2 Cor. iii. 14, for the law as read in the synagogues, led gradually to the extension of the word to include the other books of the Jewish Scriptures. The application of the word BIBLE to the collected books of the Old and New Testaments is not to be traced farther back than the 5th century of our era. 2. The existence of a collection of sacred books recognized as authoritative leads naturally to a more or less systematic arrangement. The Prologue to Ecclesiasticus mentions "the law and the prophets and the other books." In the New Testament there is the same kind of recognition. "The law and the Prophets" is the shorter (Matt. xi. 13; xxii. 40; Acts xiii. 13, etc.); "the law, the Prophets, and the Psalms" (Luke xxiv. 44), the fuller statement of the division popularly recognized. The arrangement of the books of the Hebrew text under these three heads requires, however, a further notice. 1. The *Law*, containing Genesis, Exodus, Leviticus, Numbers and Deuteronomy, naturally continued to occupy the position which it must have held from the first as the most ancient and authoritative portion. 2. The next group presents a more singular combination. The arrangement stands as follows:

PROPHETS.

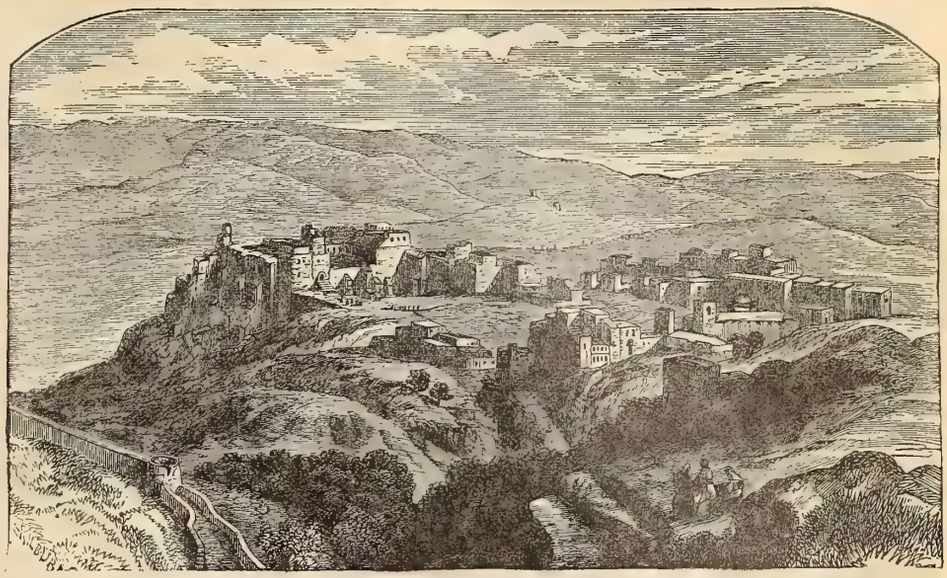
Elder... { Joshua. Judges. 1 & 2 Samuel. 1 & 2 Kings.

LATER.

{ *Greater.* Isaiah. Jeremiah. Ezekiel.

{ *Lesser.* The twelve minor Prophets.

—the Hebrew titles of these books corresponding to those of the English Bibles. 3. Last in order came the group known to the Jews as *Cethubim*, including the remaining books of the Hebrew Canon, arranged in the following order, and with subordinate divisions: (*a*) Psalms, Proverbs, Job. (*b*) The Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, the five rolls. (*c*) Daniel, Ezra, Nehemiah, 1 and 2 Chronicles. 3. *Division into Chapters and Verses.*



BETHLEHEM.

—The Hebrew of the Old Testament. It is hardly possible to conceive of the liturgical use of the books of the Old Testament without some kind of recognized division. The references, however, in Mark xii. 26 and Luke xx. 37, Rom. xi. 2 and Acts viii. 32, indicate a division which had become familiar, and show that some at least of the sections were known popularly by the titles taken from their subjects. In like manner the existence of a cycle of lessons is indicated by Luke iv. 17; Acts xiii. 15; xv. 21; 2 Cor. iii. 14. The Talmudic division is on the following plan. The Law was in the first instance divided into fifty-four *Parshioth*, or sections, so as to provide a lesson for each Sabbath in the Jew-



ALMOND TREE AND BLOSSOMS.

ish intercalary year. Co-existing with this there was a subdivision into lesser Parshioth. A different terminology was employed for the Elder and Later Prophets, and the division was less uniform. The name of the sections in this case was *Haphtaroth*. Of the traditional divisions of the Hebrew Bible, however, that which has exercised most influence in the received arrangement of the text was the subdivision of the larger sections into verses (*Pesukim*). These do not appear to have been used till the post-Talmudic recension of the text by the Masorites of the ninth century. The chief facts that remain to be stated as to the verse division of the Old Testament are, that it was adopted by Stephens in his edition of the Vulgate, 1555, and by Frellon in that of 1556; that it appeared for the first time in an English translation in the Geneva Bible of 1560, and was thence transferred to the Bishop's Bible of 1568, and the authorized version of 1611. With the New Testament, the division into chapters adopted by Hugh de St. Cher superseded those that had been in use pre-

viously, appeared in the early editions of the Vulgate, was transferred to the English Bible by Coverdale, and so became universal. As to the division into



ANGELS ANNOUNCING THE BIRTH OF THE SAVIOUR.

verses, the absence of an authoritative standard left more scope to the individual discretion of editors or printers, and the activity of the two Stephenses caused that which they adopted in their numerous editions of the Greek Testament and Vulgate to be generally received. In the Preface to the Concordance, published by Henry Stephens, 1594, he gives an account of the origin of this division. The whole work was accomplished "inter equitandum" on his journey from Paris to Lyons. While it was in progress men doubted of its success. No sooner was it known than it met with universal acceptance. The edition in which this division was first adopted was published in 1551. It was used for the English version published in Geneva in 1560, and from that time, with slight variations in detail, has been universally recognized.

BIG'THAN and **BIG'THANA**, an eunuch (chamberlain, A. V.) in the court of Ahasuerus, one of those "who kept the door," and conspired with Teresh against the king's life (Esth. ii. 21). The conspiracy was detected by Mordecai.

BIL'DAD, the second of Job's three friends. He is called "the Shuhite," which implies both his family and nation (Job ii. 11).

BIL'HAH, handmaid of Rachel (Gen. xxix. 29), and concubine of Jacob, to whom she bore Dan and Naphtali (Gen. xxx. 3–8; xxxv. 25; xlvi. 25; 1 Chron. vii. 13). [See REUBEN.]

BIRTHDAYS. The custom of observing birthdays is very ancient (Gen. xl. 20; Jer. xx. 15), and in Job i. 4, etc., we read that Job's sons "feasted every one his day." In Persia they were celebrated



UNLEAVENED BREAD.

with peculiar honors and banquets, and in Egypt the king's birthdays were kept with great pomp.

BIRTHRIGHT. The advantages accruing to the eldest son were not definitely fixed in patriarchal times. Great respect was paid to him in the household, and, as the family widened into a tribe, this grew into a sustained authority, undefined, save by custom, in all matters of common interest. Thus the "princes" of the congregation had probably rights of primogeniture (Num. vii. 2; xxi. 18; xxv. 14). A "double portion" of the paternal property was allotted by the Mosaic law (Deut. xxi. 15–17). The first-born of the king was his successor by law (2 Chron. xxi. 3); David, however, by Divine appointment, excluded Adonijah in favor of Solomon.

BISHOP, a shepherd or overseer. It seems to be synonymous with *Elder* or *Presbyter* (Acts xx. 17, 20; Titus i. 5, 7; 1 Pet. v. 1, 2). The word is applied to Christ himself (1 Pet. ii. 2).

BITHYN'IA. This province of Asia Minor is mentioned only in Acts xvi. 7 and in 1 Pet. i. 1.

BITTER HERBS. The Israelites were commanded to eat the Paschal lamb "with unleavened bread and with bitter herbs" (Ex. xii. 8).

BITTERN. The Hebrew word has been the subject of various interpretations. It occurs in Isa. xiv. 23; xxxiv. 11; Zeph. ii. 14, and we are inclined to believe that the A. V. is correct. The bittern (*Botaurus stellaris*) belongs to the *Ardeidæ*, the heron family of birds.

BLAINS, violent ulcerous inflammations, the sixth plague of Egypt (Ex. ix. 9, 10), and hence called in Deut. xxviii. 27, 35, "the botch of Egypt."

BLASPHEMY, in its technical English sense, signifies the speaking evil of God, and in this sense it is found Ps. lxxiv. 18; Isa. lii. 5; Rom. ii. 24, etc. But according to its derivation it may mean any species of calumny and abuse; see 1 Kings xxi. 10; Acts xviii. 6; Jude 9, etc. Blasphemy was punished with stoning, which was inflicted on the son of Shelomith (Lev. xxiv. 11).

BLAS'TUS, the chamberlain of Herod Agrippa I. (Acts xii. 20).

BLINDNESS is extremely common in the East from many causes. Blind beggars figure repeatedly in the New Testament (Matt. xii. 22), and "opening the eyes of the blind" is mentioned in prophecy as a peculiar attribute of the Messiah (Isa. xxix. 18, etc.) The Jews were specially charged to treat the blind with compassion and care (Lev. xix. 14; Deut. xxvii. 18).

BLOOD, REVENGER OF. It was, and even still is a common practice among nations of patriarchal habits that the nearest of kin should, as a matter of duty, avenge the death of a murdered relative. The law of Moses was very precise in its directions on the subject of Retaliation. 1. The willful murderer was to be put to death without permission of compensation. The nearest relative of the deceased became the authorized avenger of blood (Num. xxxv. 19). 2. The law of retaliation was not to extend beyond the immediate offender (Deut. xxiv. 16; 2 Kings xiv. 6; 2 Chron. xxv. 4; Jer. xxxi. 29, 30; Ezek. xviii. 20). 3. The involuntary shedder of blood was permitted to take flight to one of six Levitical cities specially appointed as cities of refuge (Num. xxxv. 22, 23; Deut. xix. 4–6).

BOANER'GES, a name signifying "sons of thunder," given by our Lord to the two sons of Zebedee, James and John (Mark iii. 17). See Luke ix. 54; Mark ix. 38; compare Matt. xx. 20, etc.

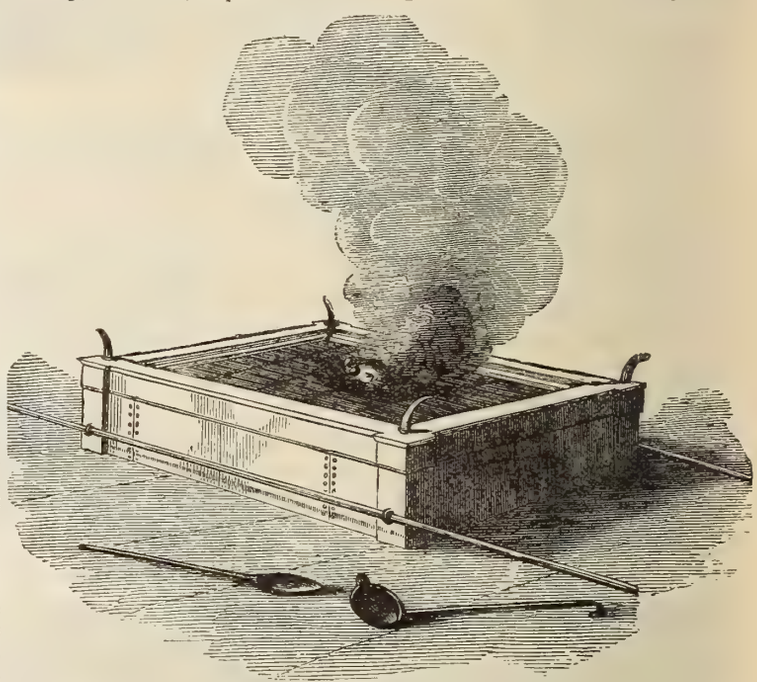
BO'AZ. 1. A wealthy Bethlehemite, kinsman to Elimelech, the husband of Naomi. He married Ruth, and redeemed the estates of her deceased husband Mahlon (iv. 1, ff.) 2. BOAZ, the name of one of Solomon's brazen pillars erected in the temple porch. [See JACHIN.] It stood on the left, and was 18 cubits high (1 Kings vii. 15, 21; 2 Chron. iii. 15; Jer. lii. 21).

BOLL'ED, a word which occurs but once in the Bible (Ex. ix. 31).

BONNET, a covering for the head worn by Jewish priests.

BOOTY consisted of captives of both sexes, cattle and whatever a captured city might contain, especially metallic treasures. Within the limits of Canaan no captives were to be made (Deut. xx. 14 and 16); beyond these limits, in case of warlike resistance, all the women and children were to be made captives, and the men put to death. The law of booty is given in Num. xxxi. 26–47. As regarded the army, David added a regulation that the baggage guard should share equally with the troops engaged (1 Sam. xxx. 24, 25).

BOTTLE. 1. The skin bottle. 2. The bottle of earthen or glass ware, both of them capable of being closed from the air. 1. The Arabs keep their water, milk and other liquors in leathern bottles. These are made of goatskins. When the animal is killed they cut off its feet and its head, and they draw it in this manner out of the skin, without opening its belly. The great leathern bottles are made of the skin of a he-goat, and the small ones, that serve instead of a bottle of water on the road, are made of a kid's skin. The effect of external heat upon a skin bottle is indicated in Ps. cxix. 83, "a bottle in the smoke," and of expansion produced by fermentation, in Matt. ix. 17, "new wine in old bottles." 2. Vessels of metal, earthen or glass ware for liquids were in use among the Greeks, Egyptians, Etruscans and Assyrians, and also no doubt among the Jews, especially in later times. Thus Jer. xix. 1, "a potter's earthen bottle."



ALTAR OF BURNT-OFFERING.

BOX TREE, the Heb. *teasshûr*, occurs in Isa. xli. 19; lx. 13. The Talmudical and Jewish writers generally are of opinion that the box tree is intended. Box-wood writing tablets are alluded to in 2 Esdras xiv. 24.

BOZ'RAH. 1. In Edom—the city of Jobab the son of Zerab, one of the early kings of that nation (Gen. xxxvi. 33; 1 Chron. i. 44). This is doubtless the place mentioned in later times by Isaiah (xxxiv. 6; lxiii. 1) in connection with Edom, and by Jere-

miah (xlix. 13, 22), Amos (i. 12) and Micah (ii. 12).

BRACELET. Bracelets of fine twisted Venetian gold are still common in Egypt. In Gen. xxxviii. 18, 25, the word rendered "bracelet" means probably "a string by which a seal-ring was suspended." Men as well as women wore bracelets, as we see from Cant. v. 14.

BRASS. The word *nechôsheth* is improperly translated by "brass." In most places of the Old Testament the correct translation would be copper, although it may sometimes possibly mean bronze, a



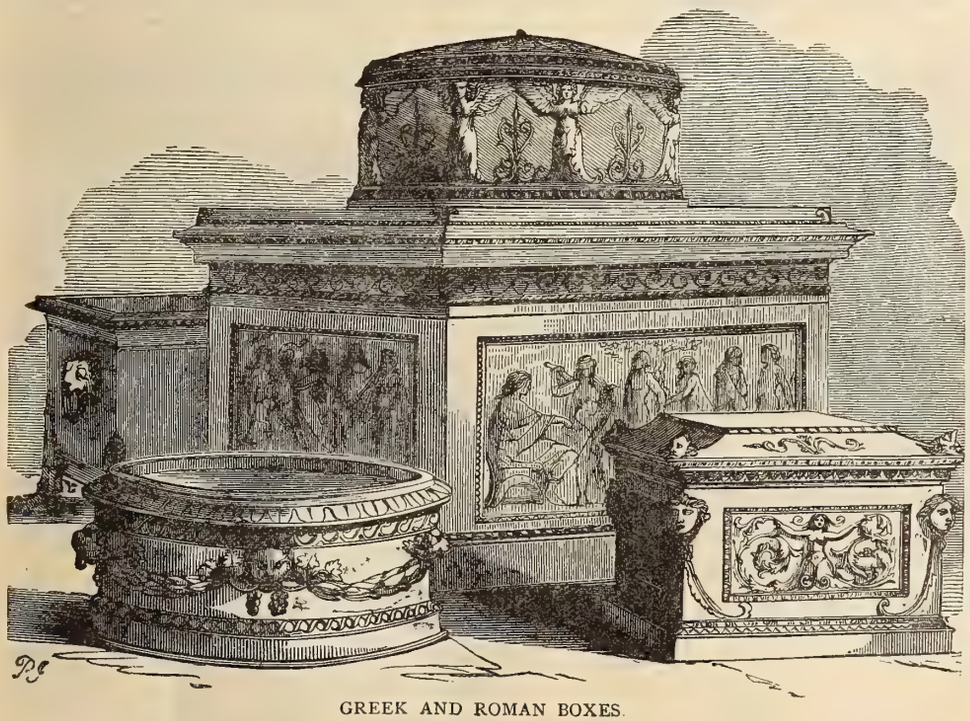
BRONZE FIGURE OF APIS.

compound of copper and tin. Indeed, a simple metal was obviously intended, as we see from Deut. viii. 9; xxxii. 25, and Job xxviii. 2. Copper was known at a very early period (Gen. iv. 22).

BRAZEN SERPENT, was an image of polished brass, in the form of one of those fiery serpents which were sent to chastise the murmuring Israelites in the wilderness, and whose bite caused violent heat, thirst and inflammation. By divine command "Moses made a serpent of brass," or copper, and "put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Num. xxi. 6-9). This brazen serpent was preserved as a monument of the divine mercy, but in process of time became an instrument of idolatry.

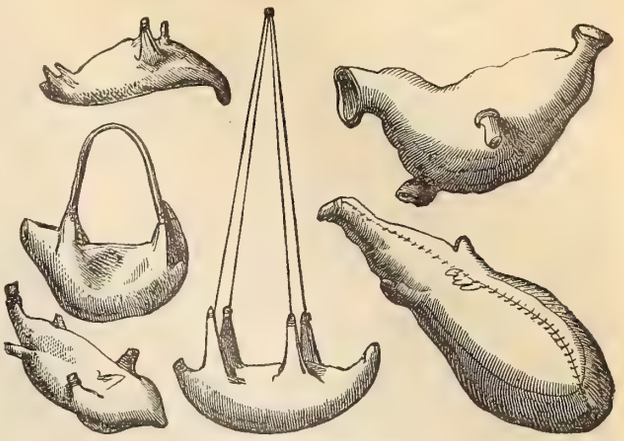
BREAD. The preparation of bread as an article of food dates from a very early period: the earliest undoubted instance of its use is found in Gen. xviii. 6. The corn or grain employed was of various sorts; the best bread was made of wheat, which after being ground produced the "flour" or "meal" (Judg. vi. 19; 1 Sam. i. 24; 1 Kings iv. 22; xvii. 12, 14), and when sifted the "fine flour" (Ex. xxix. 2; Gen. xviii. 6) usually employed in the sacred offerings (Ex. xxix. 40; Lev. ii. 1; Ezra xlvi. 14) and in the meals of the wealthy (1 Kings iv. 22; 2 Kings vii. 1; Ezra xvi. 13, 19; Rev. xviii. 13). "Barley" was used only by the very poor (John vi. 9, 13), or in times of scarcity (Ruth iii. 15, compared with i. 1; 2 Kings iv. 38, 42; Rev. vi. 6). "Spelt" was also used both in Egypt (Ex. ix. 32) and Palestine (Isa. xxviii. 25; Ezra iv. 9; 1 Kings xix. 6). The bread taken by persons on a journey (Gen. xlv. 23; Josh. ix. 12) was probably a kind of biscuit. The process of making bread was as follows: The flour was first mixed with water, or perhaps milk; it was then kneaded with the hands (in Egypt with the feet also) in a small wooden bowl or "kneading-trough" until it became dough (Ex. xii. 34, 39; 2 Sam. xiii. 3; Jer. vii. 18; Hos. vii. 4). When the kneading was completed, leaven was generally added [see LEAVEN], but when the time for preparation was short, it was omitted, and unleavened cakes, hastily baked, were eaten, as is still the prevalent custom among the Bedouins (Gen. xviii. 6; xix. 3; Ex. xii. 39; Judg. vi. 19; 1 Sam. xxviii. 24). The leavened mass was allowed to stand for some time (Matt. xiii. 33; Luke xiii. 21). The dough was then divided into round cakes (Ex. xxix. 23; Judg. vii. 13; viii. 5; 1 Sam. x. 3; Prov. vi. 26), not unlike flat stones in shape and appearance (Matt. vii. 9; comp. iv. 3), about a span in diameter and a finger's breadth in thickness.

BREASTPLATE, a part of the high priest's fine apparel. It was about ten inches square, and consisted of a folded piece of the same rich embroidered stuff whereof the robe of the ephod was formed. It was set with twelve different precious stones, fastened in ouches of gold, one for every Hebrew tribe. These were set in four rows; in the uppermost were a sardius, topaz and carbuncle, for Reuben, Simeon and Levi; in the second, an emerald, sapphire and diamond, for Judah, Dan and Naphtali; in the third, a ligure, an agate and amethyst, for Gad, Asher and Issachar; in the lowest, a beryl, onyx and jasper, for Zebulun, Joseph and Benjamin. This was fastened on the high priest's breast. By the two upper corners it was fastened to his shoulder; by the two below it was fastened to the girdle of the ephod; by wearing it he carried the twelve tribes, as on his heart, before God.



GREEK AND ROMAN BOXES.

BRICK. Herodotus (i. 179), describing the mode of building the walls of Babylon, says that the clay dug out of the ditch was made into bricks as soon as it was carried up, and burnt in kilns. The bricks were cemented with hot bitumen, and at every thirtieth row crates of reeds were stuffed in (comp. Gen. xi. 3). The Babylonian bricks were more commonly burnt in kilns than those used at Nineveh, which are



LEATHER BOTTLES.

chiefly sun-dried like the Egyptian. They are usually from 12 to 13 inches square, and 3½ inches thick. They thus possess more of the character of tiles (Ezra iv. 1). The Israelites, in common with other captives, were employed by the Egyptian monarchs in making bricks and in building (Ex. i. 14; v. 7). Egyptian bricks were not generally dried in kilns, but in the sun. When made of the Nile mud, they required straw to prevent cracking; and crude brick walls had frequently the additional security of a layer of reeds and sticks, placed at intervals to act as binders. A brick pyramid is mentioned by Herodotus (ii. 136) as the work of king Asychis. The Jews learned the art of brick-making in Egypt, and we find the use of the brick-kiln in David's time (2 Sam. xii. 31), and a complaint made by Isaiah that the people built altars of brick instead of unhewn stone, as the law directed (Isa. lxv. 3; Ex. xx. 25). [See STRAW.]

BRIDEGROOM, a betrothed or new-married man. Among the Arabs, brides appear with great reverence before their bridegrooms, and often cast themselves down at their feet (Gen. xxiv. 64, 65, Ps. xlv. 10, 11). Christ is called a *Bridegroom*.

BRIDGE. The only mention of a bridge in the Canonical Scriptures is indirectly in the proper name Geshur, a district in Bashan, northeast of the sea of Galilee. At this place a bridge still exists, called the bridge of the sons of Jacob. Judas Maccabæus is said to have intended to make a bridge in order to besiege the town of Casphor or Caspis, situate near a lake (2 Macc. xii. 13). The Romans were the first constructers of arched bridges. The bridge connecting the Temple with the upper city, of which Josephus speaks, seems to have been an arched viaduct.

BRIGANTINE. Jer. xlvi. 4; elsewhere "habergeon," or "coat of mail."

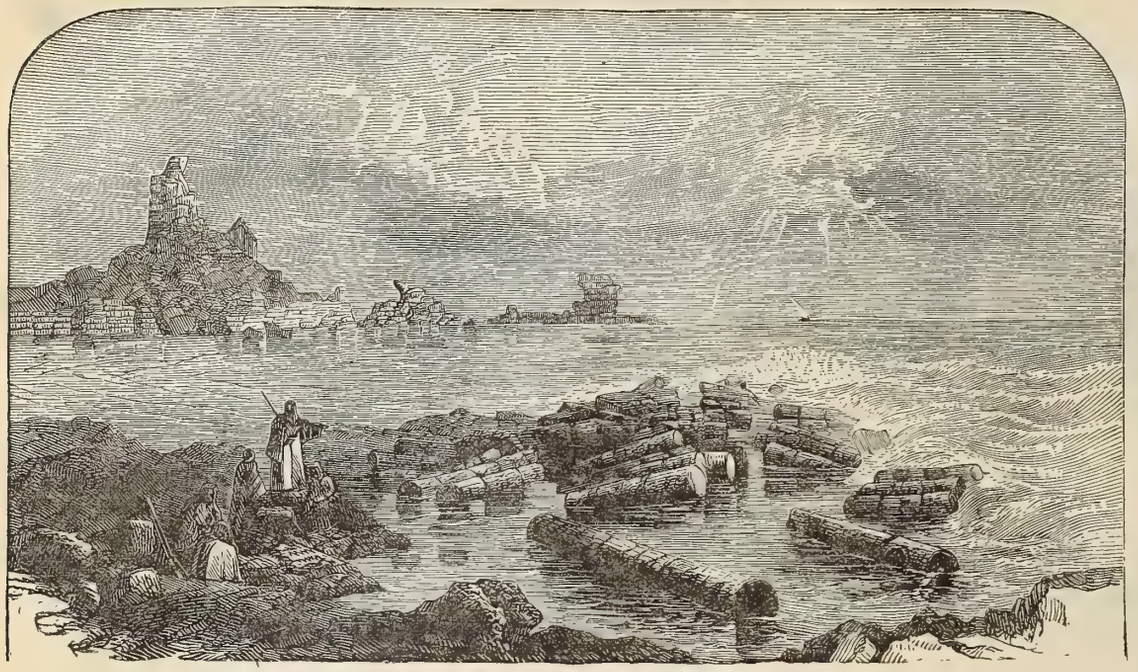
BRIMSTONE. The Hebrew word is connected with *gôpher*, "gopher-wood," A. V. Gen. vi. 14, and probably signified in the first instance the *gum* or *resin* that exuded from that tree.

BULL, BULLOCK, terms used synonymously with ox, oxen, in the A. V., as the representatives of several Hebrew words. *Bakar*, the most common, is properly a generic name for horned cattle when of full age and fit for the plough. Accordingly, it is variously rendered *bullock* (Isa. lxv. 25), *cow* (Ezra iv. 15), *oxen* (Gen. xii. 16). In Isa. li. 20, the "wild bull" ("wild ox" in Deut. xiv. 5) was possibly one of the larger species of antelope, and took its name from its swiftness.

BULRUSH (Ex. ii. 3; Job viii. 11; Isa. xviii. 2; xxxv. 7), a plant growing on the banks of the Nile and in marshy grounds.

BURIAL, SEPULCHRES. 1. A natural cave enlarged and adapted by excavation, or an artificial imitation of one, was the standard type of sepulchre. Sepulchres stood often in gardens, by roadsides or even adjoining houses. Kings and prophets alone were probably buried within towns (1 Kings ii. 10; xvi. 6, 28; 2 Kings x. 35; xiii. 9; 2 Chron. xvi. 14; xxviii. 27; 1 Sam. xxv. 1; xxviii. 3). Sarah's tomb and Rachel's seem to have been chosen merely from the accident of the place of death; but the successive interments at the former (Gen.

xlix. 31) are a chronicle of the strong family feeling among the Jews. Cities soon became populous and demanded cemeteries (Ezek. xxxix. 15), which were placed without the walls. Sepulchres were marked sometimes by pillars, as that of Rachel, or by pyramids, as those of the Asmoneans



ANCIENT HARBOR OF CÆSAREA.

at Modin. Such as were not otherwise noticeable were scrupulously "whited" (Matt. xxiii. 27) once a year, after the rains before the passover, to warn passers-by of defilement. 2. "The manner of the Jews" included the use of spices, where they could command the means. Thus Asa lay in a "bed of spices" (2 Chron. xvi. 11). A portion of these were burnt in honor of the deceased, and to this use was probably destined part of the 100 pounds' weight of



ASCENSION OF CHRIST.

"myrrh and aloes" in our Lord's case. In no instance, save that of Saul and his sons, were the bodies burned, and even then the bones were interred, and reexhumed for solemn entombment. The bier was borne by the nearest relatives. The grave clothes were probably of the fashion worn in life, but swathed and fastened with bandages, and the head covered separately.

BURNT-OFFERING. The word is applied to the offering which was wholly consumed by fire on the altar, and the whole of which, except the refuse ashes, "ascended" in the smoke to God. The burnt-offering is first named in Gen. viii. 20, as offered after the flood. Throughout the whole of the Book of Genesis (see xv. 9, 17; xxii. 2, 7, 8, 13) it appears to be the only sacrifice referred to; afterward it became distinguished as one of the regular classes of sacrifice under the Mosaic law. The meaning of the whole burnt-offering was that which is the original idea of all sacrifice, the offering by the sacrificer of himself, soul and body, to God, the submission of his will to the will of the Lord. The ceremonies of the burnt-offering are given in detail in the Book of Leviticus.

BUS'RAH or **BOS'TRA**, a Roman city in Bashan, full sixty miles from Heshbon. [See BOZRAH.]

BUTTER, curdled milk (Gen. xviii. 8; Deut. xxxii. 14; Judg. v. 25; Job xx. 17). Milk is generally offered to travellers in Palestine in a curdled or sour state, "*lebben*," thick, almost like butter.

BUZ. 1. The second son of Milcah and Nahor (Gen. xxii. 21). Elihu "the Buzite" was probably a descendant of Buz. 2. A name occurring in the genealogies of the tribe of Gad (1 Chron. v. 14).

BU'ZI, father of Ezekiel the prophet (Ezek. i. 3).

CAB or **KAB**, a measure for things dry, mentioned in 2 Kings vi. 25. The rabbins make it the sixth part of a *seah* or *satum*, and the eighteenth part of an ephah. This would be nearly *two quarts* English measure.

CÆSAR, always in the New Testament the Roman emperor, the sovereign of Judæa (John xix. 12, 15; Acts xvii. 7).

CÆSARE'A (Acts viii. 40; ix. 30; x. 1, 24; xi. 11; xii. 19; xviii. 22; xxi. 8, 16; xxiii. 23, 33; xxv. 1, 4, 6, 13) was situated on the coast of Palestine, on the line of the great road from Tyre to Egypt, and about halfway between Joppa and Dora. The distance from Jerusalem was about 70 miles; Josephus states it in round numbers as 600 stadia.

CÆSARE'A PHILIP'PI is mentioned only in the first two Gospels (Matt. xvi. 13; Mark viii. 27). It was at the easternmost and most important of the two recognized sources of the Jordan, the other being at *Tel-el-Kadi*.

CAI'APHAS, in full, JOSEPH CAIAPHAS, high priest of the Jews under Tiberius (Matt. xxvi. 3, 57; John xi. 49; xviii. 13, 14, 24, 28; Acts iv. 6). The Procurator Valerius Gratus appointed him to the dignity. He was son-in-law of Annas. [See ANNAS.]

CAIN. The historical facts in the life of Cain, as recorded in Gen. iv., are briefly these: he was the eldest son of Adam and Eve; he followed the business of agriculture; in a fit of jealousy, roused by the rejection of his own sacrifice and the acceptance of Abel's, he committed the crime of murder, for which he was expelled from Eden, and led the life of an exile; he settled in the land of Nod, and built a city which he named after his son Enoch.

CAI'NAN. 1. Son of Enos, aged 70 years when he begat Mahalaleel his son (Gen. v. 9–14). 2. Son of Arphaxan, and father of Sala, according to Luke iii. 35, 36, and usually called the second Cainan.

CAL'AMUS (Ex. xxx. 23; Cant. iv. 14; Isa. xliii. 24; Jer. vi. 20; Ezek. xxvii. 19), an aromatic reed, growing in most places in Egypt, in Judæa near Lake Gennesaret, and in several parts of Syria. It grows to about two feet in height, bearing from the root a round knotted stalk containing a soft white pith.

CA'LEB. 1. According to 1 Chron. ii. 9, 18, 19, 42, 50, the son of Hezron, the son of Pharez, the son of Judah, and the father of Hur by Ephrath or Ephratah, and consequently grandfather of Caleb the spy. 2. Son of Jephunneh, by which patronymic the illustrious spy is usually designated (Num. xiii. 6, and ten other places), with the addition of that of "the Kenezite," or "son of Kenaz," in Num. xxxii. 12; Josh. xiv. 6, 14. Caleb is first mentioned in the list of the rulers or princes who were sent to search the land of Canaan in the second year of the Exodus. He and Oshea or Joshua, the son of Nun, were the only two of the whole number who encouraged the people to enter in boldly to the land and take possession of it. Forty-five years afterward, Caleb came to Joshua and claimed possession of the land of the Anakims, Kirjath-Arba, or Hebron, and the neighboring hill country (Josh. xiv.) This was immediately granted to him, and the following chapter relates how he took possession of Hebron, driving out the three sons of Anak, and how he offered Achsah his daughter in marriage to whoever



EASTERN CARAVAN HALTING.

would take Kirjath-Sepher, *i. e.*, Debir, and how when Othniel, his younger brother, had performed the feat, he not only gave him his daughter to wife, but with her the upper and nether springs of water which she asked for. It is probable that Caleb was a foreigner by birth—a proselyte taken into the tribe of Judah.

CALF. In Ex. xxxii. 4 we are told that Aaron, constrained by the people in the absence of Moses, made a molten calf of the golden earrings of the people, to represent the Elohim which brought Israel out of Egypt. Probably it was a wooden figure laminated with gold—a process which is known to have existed in Egypt. It has always been a great dispute respecting this calf and those of Jeroboam, whether—1. the Jews intended them for some Egyptian god, or 2. for a mere cherubic symbol of Jehovah. Of the various sacred cows of Egypt, those of Isis, of Athor and of the three kinds of sacred bulls, Apis, Basis and Mnevis, Sir G. Wilkinson fixes on the latter as the prototype of the golden calf.

CAL'VARY, or, as it is called in Hebrew, *Golgotha*, "a skull," or "place of skulls," supposed to be thus denominated from the similitude it bore to the figure of a skull or man's head, or from its being a place of burial. It was a small eminence or hill to the north of Mount Sion, and to the west of old Jerusalem. Upon it our Lord was crucified. The ancient summit of Calvary has been much altered by reducing its level in some parts and raising it in others, in order to bring it within the area of a large and irregular building now called "The Church of the Holy Sepulchre."



SUPPOSED SITE OF CAPERNAUM.

CAMEL. It is clear from Gen. xii. 16 that camels were early known to the Egyptians, though no representation of this animal has yet been discovered in the paintings or hieroglyphics. The Ethiopians had "camels in abundance" (2 Chron. xiv. 15); the queen of Sheba came to Jerusalem "with camels that bare spices and gold and precious stones" (1 Kings x. 2); the men of Kedar and of Hazor possessed camels (Jer. xlix. 29, 32); David took away the camels from the Geshurites and the Amalekites (1 Sam. xxvii. 2; xxx. 17); forty camels' burden of good things were sent to Elisha by Benhadad, king of Syria, from Damascus (2 Kings viii. 9); the Ishmaelites trafficked with Egypt in the precious gums of Gilead, carried on the backs of camels (Gen. xxxvii. 25); the Midianites and the Amalekites possessed camels "as the sand by the sea-side for multitude" (Judg. vii. 12); Job had three thousand camels before his affliction (Job i. 3), and six thousand afterward (xlii. 12). The camel was used for riding (Gen. xxiv. 64; 1 Sam. xxx. 17); as a beast of burden generally (Gen. xxxvii. 25; 2 Kings viii. 9; 1 Kings x. 2, etc.); and for draught purposes (Isa. xxi. 7). From 1 Sam. xxx. 17 we learn that camels were used in war.



"PRAISE THE LORD, ALL CEDARS."

CA'NA OF GALILEE, once **CANA IN GALILEE,** a village or town not far from Capernaum, memorable as the scene of Christ's first miracle (John ii. 1, 11; iv. 46) as well as of a subsequent one (iv. 46, 54), and also as the native place of the Apostle Nathanael (xxi. 2). The traditional site is at *Kefr Kenna*, a small village about 4½ miles northwest of Nazareth. The rival site is a village situated farther north, about 5 miles north of *Seffeurieh* (Sephoris) and 9 of Nazareth, near the present *Jefat*, the Jotapata of the Jewish wars. This village still bears the name of *Kana-el-jelil.*

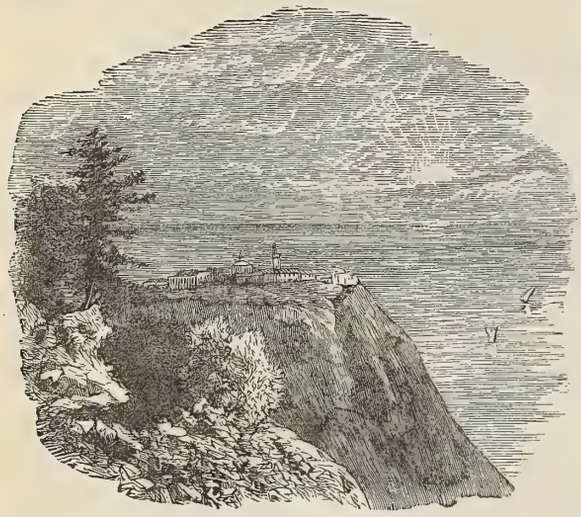
CA'NAAN. 1. The fourth son of Ham (Gen. x. 6; 1 Chron. i. 8); the progenitor of the Phœnicians ("Zidon"), and of the various nations who before the Israelite conquest peopled the sea-coast of Palestine, and generally the whole of the country westward of the Jordan (Gen. x. 13; 1 Chron. i. 13). 2. The name "Canaan" is sometimes employed for the country itself.

CA'NAAN, The land of, lit., "Lowland," a name denoting the country west of the Jordan and Dead Sea, and between those waters and the Mediterranean. It is only in later notices, such as Zeph. ii. 5 and Matt. xv. 22, that we find it applied to the low maritime plains of Philistia and Phœnicia (comp. Mark vii. 26).

CANDA'CE, a queen of Ethiopia (Meroë, mentioned Acts viii. 27). The name was not a proper name of an individual, but that of a dynasty of Ethiopian queens.

CANDLESTICK, which Moses was commanded to make for the tabernacle, is described Ex. xxv. 31–37; xxxvii. 17–24. It is called in Lev. xxiv. 4, "the pure," and in Ecclus. xxvi. 17, "the holy can-

dlestick." With its various appurtenances it required a talent of "pure gold," and it was not *moulded*, but "of beaten work." The candlestick was placed on the south side of the first apartment of the tabernacle, opposite the table of show-bread (Ex. xxv. 37), and was lighted every evening and dressed every morning (Ex. xxvii. 20, 21; xxx. 8; comp. 1 Sam. iii. 2). Each lamp was supplied with cotton and half a log of the purest olive oil (about two wine-glasses), which was sufficient to keep them burning during a long night. When carried about, the candlestick was covered with a cloth of blue, and put with its appendages in badger-skin bags, which were supported on a bar (Num. iv. 9). In Solomon's Temple, instead of this candlestick, there were ten golden candlesticks, similarly embossed, five on the right and five on the left (1 Kings vii. 49; 2 Chron. iv. 7). They were taken to Babylon (Jer. lii. 19). In the Temple of Zerubbabel there was again a single candlestick (1 Macc. i. 23; iv. 49).



CONVENT OF MOUNT CARMEL.

CANON OF SCRIPTURE, THE, may be generally described as "the collection of books which form the original and authoritative written rule of the faith and practice of the Christian Church." The word *Canon*, in classical Greek, is properly a *straight rod*, as the rod of a shield, or that used in weaving, or a carpenter's rule. In patristic writings the word is commonly used both as a "rule" in the widest sense, and especially in the phrases "the rule of the Church," "the rule of faith," "the rule of truth." As applied to scripture, the derivatives of *Canon* were used long before the simple word. The title "Canonical" was first given to writings in the sense of "admitted by the rule," and not as "*forming part of* and *giving* the rule."

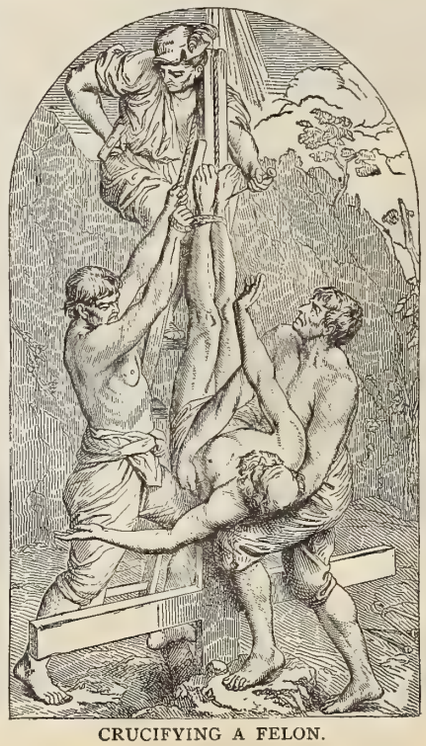
CANOPY (Jud. x. 21; xiii. 9; xvi. 19). The canopy of Holofernes is the only one mentioned. It probably retained the mosquito nets or curtains in which the name originated, although its description (Jud. x. 21) betrays luxury and display rather than such simple usefulness.

CANTICLES, *Song of Songs, i. e.*, the most beautiful of songs, entitled in the A. V. THE SONG OF SOLOMON. 1. *Author and date.*—By the Hebrew title it is ascribed to Solomon, and so in all the versions, and by the majority of Jewish and Christian writers, ancient and modern. A few of the Talmudical writers assigned it to the age of Hezekiah. Supposing the date fixed to the reign of Solomon, there is great difficulty in determining at what period of that monarch's life the poem was written. 2. *Form.*—It may be called a drama, as it contains the dramatic evolution of a simple love-story. 3. *Meaning.*—The schools of interpretation may be divided into three: *the mystical*, or *typical; the allegorical;* and *the literal.* 4. *Canonicity.*—The book has been rejected from the Canon by some critics, but in no case has its rejection been defended on *external* grounds.

CAPER'NAUM was on the western shore of the Sea of Galilee (Matt. iv. 13; comp. John vi. 24), and, if recent discoveries are to be trusted, was of sufficient importance to give to that sea, in whole or in part, the name of the "lake of Capernaum." It was in the "land of Gennesaret" (Matt. xiv. 34; comp. John vi. 17, 21, 24). It was of sufficient size to be always called a "city" (Matt. ix. 1; Mark i. 33); had its own synagogue, in which our Lord frequently taught (John vi. 59; Mark i. 21; Luke iv. 33, 38)—a synagogue built by the centurion of the detachment of Roman soldiers which appears to have been quartered in the place (Luke vii. 1; comp. 8; Matt. viii. 8). But besides the garrison there was also a customs' station, where the dues were gathered both by stationary (Matt. ix. 9; Mark ii. 14; Luke v. 27) and by itinerant (Matt. xvii. 24) officers. The only interest attaching to Capernaum is as the residence of our Lord and his apostles, the scene of so many miracles and "gracious words." At Nazareth he was "brought up," but Capernaum was emphatically his "own city;" it was when he returned thither that he is said to have been "at home" (Mark ii. 1). The spots which lay claim to its site are—1. *Khan Minyeh*, a mound of ruins which takes its name from an old khan hard by. This mound is situated close upon the seashore at the northwestern extremity of the plain (now *El Ghuweir*). 2. Three miles north of *Khan Minyeh* is the other claimant, *Tell Hûm*, ruins of walls and foundations covering a space of "half a mile long by a quarter wide," on a point of the shore projecting into the lake and backed by a very gently rising ground. *Khan Minyeh*, *Et-Tabighah* and *Tell Hûm* are all, without doubt, ancient sites, but it is impossible to say which of them represents Capernaum, which Chorazin or which Bethsaida.

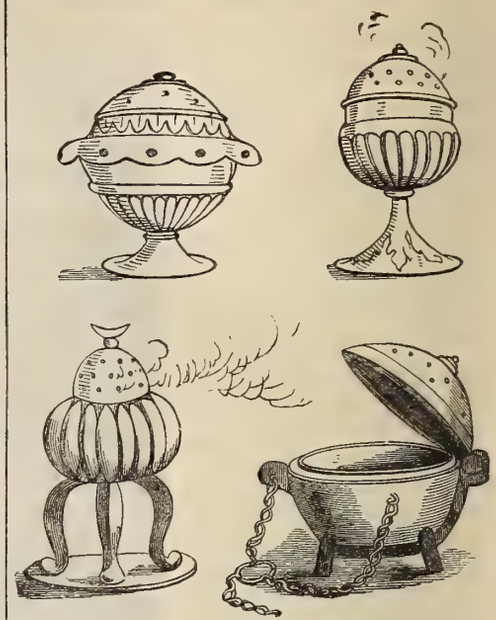
CAPPADO'CIA, CAPPADO'CIANS (Acts ii. 9; 1 Pet. i. 1). The range of Mount Taurus and the upper course of the Euphrates may safely be mentioned, in general terms, as natural boundaries of Cappadocia on the south and east.

CAPTAIN. 1. As a purely military title, captain answers to *sar* in the Hebrew army, and "tribune" in the Roman. The "captain of the guard" in Acts xxviii. 16 was probably the *præfectus prætorio.* 2. *Kâtsîn*, occasionally rendered *captain*, applies sometimes to a military (Josh. x. 24; Judg. xi. 6, 11; Isa. xxii. 3; Dan. xi. 18), sometimes to a civil command —*e. g.*, Isa. i. 10; iii. 6. 3. The "captain of the temple" mentioned by St. Luke (xxii. 4; Acts iv. 1; v. 24) superintended the guard of priests and Levites who kept watch by night in the Temple.



CRUCIFYING A FELON.

CARBUNCLE, the representative in the A. V. of the Hebrew words *'ekdâch* and *bârkath* or *bâreketh.* 1. *'Ekdâch* (Isa. liv. 12) may be a general term to denote any *bright sparkling gem*, but it is impossible to determine its real meaning. 2. *Bârĕkath, bâreketh* (Ex. xxviii. 17; xxxix. 10; Ezek. xxviii. 13), is supposed to be the smaragdus or emerald.



CENSERS.

CARMEL. 1. A mountain which forms one of the most striking and characteristic features of the country of Palestine. As if to accentuate more distinctly the bay which forms the one indentation in the coast, this noble ridge, the only headland of lower and central Palestine, forms its southern boundary, running out with a bold, bluff promontory all but into the very waves of the Mediterranean. From this point it stretches in a nearly straight line for a little more than twelve miles, when it terminates suddenly in a bluff somewhat corresponding to its western end. In form Carmel is a tolerably continuous ridge, at the west end about 600 and east about 1600 feet above the sea.

CAR'PUS, a Christian at Troas (2 Tim. iv. 13). According to Hippolytus, Carpus was bishop of Berytus in Thrace.

CARRIAGE. This word occurs only six times in the text of the A. V., and signifies what we now call "baggage." In the margin of 1 Sam. xvii. 20; xxvi. 5–7—and there only—"carriage" is employed in the sense of a wagon or cart.

CART (Gen. xlv. 19, 27; Num. vii. 3, 7, 8), a vehicle drawn by cattle (2 Sam. vi. 6), to be distinguished from the chariot drawn by horses. Carts and wagons were either open or covered (Num. vii. 3), and were used for conveyance of persons (Gen. xlv. 19), burdens (1 Sam. vi. 7, 8) or produce (Amos ii. 13).

CASSIA (Ex. xxx. 24; Ezra xxvii. 19). The cassia-bark of commerce is yielded by various kinds of *Cinnamomum* which grow in different parts of India.

CAS'TOR AND POL'LUX (Acts xxviii. 11). The twin sons of Jupiter and Leda were regarded as the tutelary divinities of sailors. They appeared in heaven as the constellation *Gemini.*

CATS occurs only in Baruch vi. 22. The Greek word, as used by Aristotle, has more particular reference to the wild cat. Herodotus (ii. 66) applies it to denote the domestic animal.

CAVE, the chalky limestone of which the rocks of Syria and Palestine chiefly consist presents, as is the case in all limestone formations, a vast number of caverns and natural fissures, many of which have also been artificially enlarged and adapted to various purposes both of shelter and defence. The most remarkable caves noticed in Scripture are—1. That in which Lot dwelt after the destruction of Sodom (Gen. xix. 30). 2. The cave of Machpelah (xxiii. 17). 3. Cave of Makkedah (Josh. x. 10). 4. Cave of Adullam (1 Sam. xxii. 1). 5. Cave of Engedi

(xxiv. 3). 6. Obadiah's cave (1 Kings xviii. 4). 7. Elijah's cave in Horeb (xix. 9). 8, 9. The rock sepulchres of Lazarus, and of our Lord (John xi. 38; Matt. xxvii. 60).

CE'DAR. There is little doubt that the Hebrew *erez* (*the firmly-rooted and strong tree*), invariably rendered "cedar," does stand for that tree in most of the passages where the word occurs (Isa. ii. 13; Ezek. xxxi. 3; 1 Kings v. 6, 10; Isa. xliv. 14).

CE'DRON, in the New Testament the name of the brook Kidron in the ravine below the eastern wall of Jerusalem (John xviii. 1, only). Beyond it was the garden of Gethsemane. [See KIDRON.]

CEILING. The descriptions of Scripture (1 Kings vi. 9, 15; vii. 3; 2 Chron. iii. 5, 9; Jer. xxii. 14; Hag. i. 4), and of Josephus, show that the ceilings of the temple and the palaces of the Jewish kings were formed of cedar planks applied to the beams or joints crossing from wall to wall, probably with sunk panels, edged and ornamented with gold, and carved with incised or other patterns, sometimes painted (Jer. xxii. 14).

CEN'CHREA (accurately **CENCHREÆ**), the eastern harbor of Corinth. St. Paul sailed from Cenchreæ (Acts xviii. 18) on his return to Syria from his second missionary journey, and when he wrote his Epistle to the Romans in the course of the third journey, an organized church seems to have been formed here (Rom. xvi. 1).

CENSER, a small portable vessel of metal fitted to receive burning coals from the altar, and on which the incense for burning was sprinkled (2 Chron. xxvi. 18; Luke i. 9). The only distinct precepts regarding the use of the censer are found in Num. iv. 14 and in Lev. xvi. 12.



ASSYRIAN SPHINX. (Layard ii. 348.)

CENTU'RION, the commander of a century, of which there were sixty in a Roman legion. At first there were, as the name implies, one hundred men in each century; subsequently, the number varied according to the strength of the legion (Matt. viii. 5; xxvii. 36; Acts x. 1; xxii. 25; xxiii. 23; xxvii. 1).

CHAIN. Chains were used—1, as badges of office; 2, for ornament; 3, for confining prisoners. 1. The gold chain placed about Joseph's neck (Gen. xli. 42), and that promised to Daniel (Dan. v. 7), are instances of the first use. 2. Chains for ornamental purposes were worn by men as well as women in many countries both of Europe and Asia, and probably this was the case among the Hebrews (Prov. i. 9). 3. The means adopted for confining prisoners among the Jews were fetters similar to our handcuffs (Judg. xvi. 21; 2 Sam. iii. 34; 2 Kings xxv. 7; Jer. xxxix. 7).

CHALCEDONY (Rev. xxi. 19). The name is applied in modern mineralogy to one of the varieties of agate.

CHALDE'A, more correctly **CHALDÆA,** is used in Scripture to signify that vast alluvial plain which has been formed by the deposits of the Euphrates and the Tigris—at least so far as it lies to the west of the latter stream. The true Chaldæa is always in the geographies a distinct region, being the most southern portion of Babylonia, lying chiefly (if not solely) on the right bank of the Euphrates. The extraordinary fertility of the Chaldean soil has been noticed by various writers. It is said to be the only country in the world where wheat grows wild. Herodotus declared (i. 193) that grain commonly returned 200-fold to the sower, and occasionally 300-fold. The palm was undoubtedly one of the principal objects of cultivation. The soil is rich, but there is now little cultivation, the inhabitants subsisting chiefly upon dates.

CHALDE'ANS, or **CHAL'DEES,** appear in Scripture, until the time of the captivity, as the people of the country which has Babylon for its capital, and which is itself termed Shinar; but in the Book of Daniel, while this meaning is still found (v. 30, and ix. 1), a new sense shows itself. The Chaldeans are classed with the magicians and astronomers, and evidently form a sort of priest class, who have a peculiar "tongue" and "learning" (i. 4), and are consulted by the king on religious subjects. Their special seat was probably that southern portion of the country which is found to have so late retained the name of Chaldæa. Here was Ur "of the Chaldees," the modern *Mugheir*, which lies south of the Euphrates, near its junction with the *Shatel-Hie*. The *Kaldi* proper were a Cushite race.

CHAMBERLAIN. Erastus, "the *chamberlain*" of the city of Corinth, was one of those whose salutations to the Roman Christians are given at the end of the Epistle addressed to them (Rom. xvi. 23). The office held by Blastus, "the king's *chamberlain*," was entirely different from this (Acts xii. 20). It was a post of honor which involved great intimacy and influence with the king.



WAR CHARIOTS.

CHAMELEON, the translation of the Hebrew *côăch*, Lev. xi. 30. Others suppose it to be the lizard, known by the name of the "Monitor of the Nile."

CHAPITER, the capital of a pillar; also possibly a roll moulding at the top of a building or work of art, as in the case (1) of the pillars of the tabernacle and temple, and of the two pillars called especially Jachin and Boaz, and (2) of the lavers belonging to the temple (Ex. xxxviii. 17; 1 Kings vii. 27, 31, 38).

CHARGER, a shallow vessel for receiving water or blood, also for presenting offerings of fine flour with oil (Num. vii. 79). The daughter of Herodias brought the head of St. John the Baptist in a charger (Matt. xiv. 8): probably a trencher or platter. [See BASIN.]

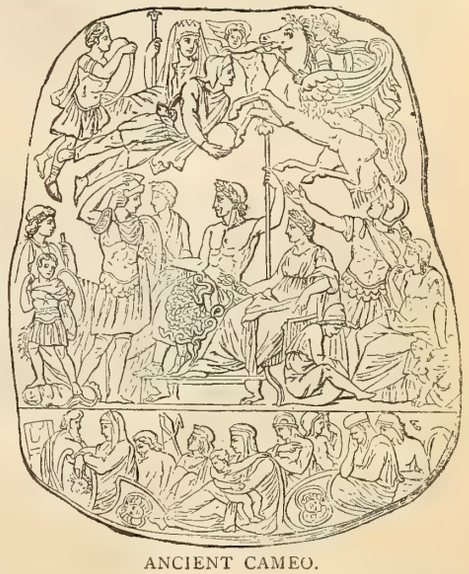
CHARIOT, a vehicle used either for warlike or peaceful purposes, but most commonly the former. The earliest mention of chariots in Scripture is in Egypt, where Joseph, as a mark of distinction, was placed in Pharaoh's second chariot (Gen. xli. 43), and later when he went in his own chariot to meet his father on his entrance into Egypt from Canaan (xlvi. 29). In the funeral procession of Jacob chariots also formed a part, possibly by way of escort or as a guard of honor (l. 9). The next mention of Egyptian chariots is for a warlike purpose (Ex. xiv. 7). The Canaanites of the valleys of Palestine were enabled to resist the Israelites successfully in consequence of the number of their chariots of iron, *i. e.*, perhaps armed with iron scythes (Josh. xvii. 18; Judg. i. 19). Jabin, king of Canaan, had 900 chariots (Judg. iv. 3). The Philistines in Saul's time had 30,000 (1 Sam. xiii. 5). David took from Hadadezer, king of Zobah, 1000 chariots (2 Sam. viii. 4), and from the Syrians a little later 700 (x. 18), who, in order to recover their ground, collected 32,000 chariots (1 Chron. xix. 7). The prophets allude frequently to chariots as typical of power (Ps. xx. 7; civ. 3; Jer. li. 21; Zech. vi. 1). In the New Testament the only mention made of a chariot, except in Rev. ix. 9, is in the case of the Ethiopian or Abyssinian eunuch of Queen Candace (Acts viii. 28, 29, 38). Jewish chariots were no doubt imitated from Egyptian models, if not actually imported from Egypt.

CHE'BAR, a river in the "land of the Chaldeans" (Ezek. i. 3), on the banks of which some of the Jews were located at the time of the captivity, and where Ezekiel saw his earlier visions (Ezek. i. 1; iii. 15, 23, etc.)

CHEDORLAO'MER, a king of Elam, in the time of Abraham, who with three other chiefs made war upon the kings of Sodom, Gomorrah, Admah, Zeboim and Zoar, and reduced them to servitude (Gen. xiv. 17). The name of a king is found upon the bricks recently discovered in Chaldæa, which is read *Kudar-mapula*.

CHE'MOSH, the national deity of the Moabites (Num. xxi. 29; Jer. xlviii. 7, 13, 46). In Judg. xi. 24 he also appears as the god of the Ammonites. Solomon introduced, and Josiah abolished, the worship of Chemosh at Jerusalem (1 Kings xi. 7; 2 Kings xxiii. 13).

CHER'ETHITES and **PEL'ETHITES,** the life-guards of King David (2 Sam. viii. 18; xv. 18; xx. 7, 23; 1 Kings i. 38, 44; 1 Chron. xviii. 17). It is plain that these royal guards were employed as executioners (2 Kings xi. 4), and as couriers (1 Kings xiv. 27). But it has been conjectured that they may have been foreign mercenaries.



ANCIENT CAMEO.

CHE'RITH, The Brook, the torrent-bed or *wady* in which Elijah hid himself during the early part of the three years' drought (1 Kings xvii. 3, 5). The position of the Cherith has been much disputed.

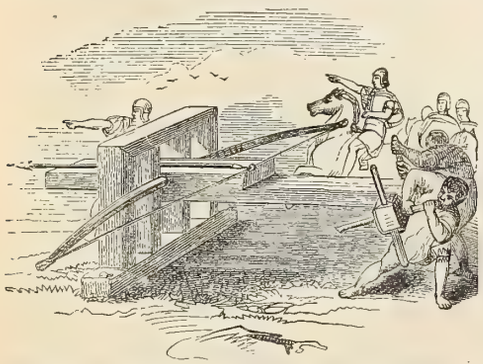
CHER'UB, CHER'UBIM. The symbolical figure so called was a composite creature-form which



FOREIGN CAPTIVES EMPLOYED IN MAKING BRICKS AT THEBES

finds a parallel in the religious insignia of Assyria, Egypt and Persia, *e. g.*, the sphinx, the winged bulls and lions of Nineveh, etc. The Hebrew idea seems to limit the number of the cherubim. A pair (Ex. xxv. 18, etc.) were placed on the mercy-seat of the ark; a pair of colossal size overshadowed it in Solomon's Temple with the canopy of their contiguously extended wings. Those on the ark were to be placed with wings stretched forth, one at each end of the mercy-seat, and to be made "of the mercy-seat."

CHEST. By this word are translated in the A. V. two distinct Hebrew terms: 1. *ârôn;* this is invariably used for the Ark of the Covenant, and with two exceptions, for that only. The two exceptions alluded to are (*a*) the "coffin" in which the bones of Joseph were carried from Egypt (Gen. l. 26), and (*b*) the "chest" in which Jehoiada the priest collected



THE CATAPULT, A MACHINE FOR THROWING HEAVY DARTS.

the alms for the repairs of the Temple (2 Kings xii. 9, 10; 2 Chron. xxiv. 8–11). 2. *genâzîm,* "chests" (Ezek. xxvii. 24 only.)

CHESTNUT TREE (Heb. *'armôn:* Gen. xxx. 37; Ezek. xxxi. 8): it is spoken of as one of the glories of Assyria, for which the "plane tree" ought probably to have been substituted.

CHIDON, the name which in 1 Chron. xiii. 9 is given to the threshing-floor at which the accident to the ark took place. In the parallel account in 2 Sam. vi. the name is given as NACHON.

CHILDREN. The blessing of offspring, but especially of the male sex, is highly valued among all Eastern nations, while the absence is regarded as one of the severest punishments (Gen. xvi. 2; Deut. vii. 14; 1 Sam. i. 6; 2 Sam. vi. 23; 2 Kings iv. 14; Isa. xlvii. 9; Jer. xx. 15; Ps. cxxvii. 3, 5). As soon as the child was born it was washed in a bath, rubbed with salt and wrapped in swaddling clothes. Arab mothers sometimes rub their children with earth or sand (Ezek. xvi. 4; Job xxxviii. 9; Luke ii. 7). On the 8th day the rite of circumcision, in the case of a boy, was performed, and a name given, sometimes, but not usually, the same as that of the father, and generally conveying some special meaning. At the end of a certain time the mother was to make an offering of purification of a lamb as a burnt-offering, and a pigeon or turtledove as a sin-offering, or, in case of poverty, two doves or pigeons, one as a burnt-offering, the other as a sin-offering (Lev. xii. 1–8; Luke ii. 22). The period of nursing appears to have been sometimes prolonged to three years (Isa. xlix. 15; 2 Macc. vii. 27). Nurses were employed in cases of necessity (Ex. ii. 9; Gen. xxiv. 59; xxxv. 8; 1 Sam. iv. 4; 2 Kings xi. 2; 2 Chron. xxii. 11). The time of weaning was an occasion of rejoicing (Gen. xxi. 8). Arab children wear little or no clothing for four or five years: the younger of both sexes are usually carried by the mothers on the hip or the shoulder, a custom to which allusion is made by Isaiah (Isa. xlix. 22; lxvi. 12). Both boys and girls in their early years were under the care of the women (Prov. xxxi. 1). Afterward the boys were taken by the father under his charge. Those in wealthy families had tutors or governors, who were sometimes eunuchs (Num. xi. 12; 2 Kings x. 1, 4; Isa. xlix. 23; Gal. iii. 24; Esth. ii. 7). Daughters usually remained in the women's apartments till marriage, or, among the poorer classes, were employed in household work (Lev. xxi. 9; Num. xii. 14; 1 Sam. ix. 11; Prov. xxxi. 19, 23; Ecclus. vii. 25; xlii. 9; 2 Macc. iii. 19). The first-born male children were regarded as devoted to God, and were to be redeemed by an offering (Ex. xiii. 13; Num. xviii. 15; Luke ii. 22). The authority of parents, especially of the father, over children was very great, as was also the reverence enjoined by the law to be paid to parents. The disobedient child, the striker or reviler of a parent was liable to capital punishment, though not at the independent will of the parent. The inheritance was divided equally between all the sons except the eldest, who received a double portion (Deut. xxi. 17; Gen. xxv. 31; xlix. 3; 1 Chron. v. 1, 2; Judg. xi. 2, 7). Daughters had by right no portion in the inheritance, but if a man had no son, his inheritance passed to his daughters, who were forbidden to marry out of their father's tribe (Num. xxvii. 1, 8; xxxvi. 2, 8).

CHIL'ION, the son of Elimelech and Naomi, and husband of Orpah (Ruth i. 2–5; iv. 9). He is described as "an Ephrathite of Bethlehem-judah."

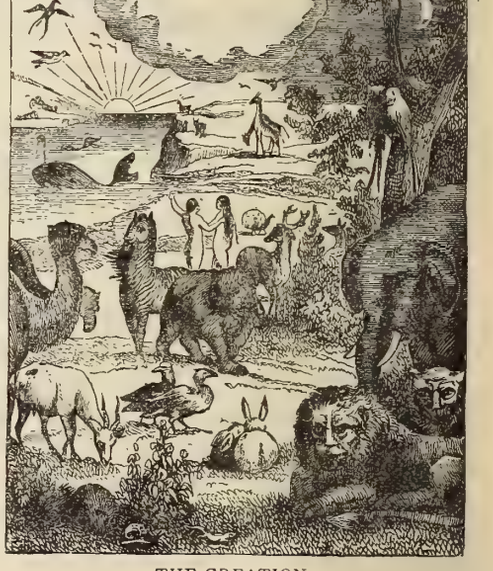
CHIN'NERETH, Sea of (Num. xxxiv. 11; Josh. xiii. 27), the inland sea, which is most familiarly known to us as the "lake of Gennesareth."

CHI'OS. The position of this island in reference to the neighboring islands and coasts could hardly be better described than in the detailed account of St. Paul's return voyage from Troas to Cæsarea (Acts xx., xxi.) Chios is separated from the mainland by a strait of only 5 miles. Its length is about 32 miles, and in breadth it varies from 8 to 18.

CHIT'TIM, KIT'TIM, a family or race descended from Javan (Gen. x. 4; 1 Chron. i. 7; A. V. KITTIM). Chittim is frequently noticed in Scripture: Balaam predicts that a fleet should thence proceed for the destruction of Assyria (Num. xxiv. 24); in Isa. xxiii. 1, 12, it appears as the resort of the fleets of Tyre; in Jer. ii. 10, the "isles of Chittim" are to the far west, as Kedar to the east of Palestine; the Tyrians procured thence the cedar or box-wood which they inlaid with ivory for the decks of their vessels (Ezek. xxvii. 6): in Dan. xi. 30, "ships of Chittim" advance to the south to meet the king of the north. At a later period we find Alexander the Great as coming from the land of CHETTIIM (1 Macc. i. 1), and Perseus as king of the CITIMS (1 Macc. viii. 5).

CHORA'ZIN, one of the cities in which our Lord's mighty works were done, but named only in his denunciation (Matt. xi. 21; Luke x. 13). St. Jerome describes it as on the shore of the lake, two miles from Capernaum, but its modern site is uncertain.

CHRIS'TIAN, a follower of the religion of Christ. It is probable that the name of Christian, like those of Nazarene and Galileans, was given to the disciples of our Lord in reproach or contempt.



THE CREATION.

They were denominated Christians, A. D. 42 or 43; and though the name was at first given reproachfully, they gloried in it, as expressing their adherence to Christ, and they soon generally assumed it.

CHRON'ICLES, First and Second Books of, the name originally given to the record made by the appointed historiographers in the kingdoms of Israel and Judah. In the LXX. these books are called *Paralipomena* (*i. e.*, things omitted), which is understood as meaning that they are supplementary to the book of Kings. The Vulgate retains both the Hebrew and Greek name in Latin characters, *Dibre*

jammim, or *hajamim*, and Paralipomenon. The first book traces the Israelites from Adam to David. The second relates the progress and dissolution of the kingdom of Judah and the return of the Jews from Babylonish captivity. They embrace a period of three thousand four hundred and sixty-eight years.

CHRONOLOGY. By this term we understand the technical and historical chronology of the Jews and their ancestors from the earliest time to the close of the New Testament Canon. The technical part of Hebrew chronology presents great difficulties. The historical part of Hebrew chronology is not less difficult than the technical. Three principal systems of biblical chronology have been founded, which may be termed the Long System, the Short and the Rabbinical. There is a fourth, which depends for the most part upon theories, not only independent of, but repugnant to, the Bible: this last is at present peculiar to Baron Bunsen. The principal advocates of the Long Chronology are Jackson, Hales, and Des Vignoles. Of the Short Chronology, Ussher may be considered as the most able advocate. The Rabbinical Chronology accepts the biblical numbers, but makes the most arbitrary corrections. For the date of the exodus it has been virtually accepted by Bunsen, Lepsius and Lord A. Hervey. The numbers given by the LXX. for the antediluvian patriarchs would place the creation of Adam 2262 years before the end of the Flood, or B. C. cir. 5361 or 5421.

	Hales.	Jackson.	Ussher.	Petavius.	Bunsen
	B. C.	B. C.	B. C.	B. C.	B. C.
Creation	5411	5426	4004	3983	(Adam) cir. 20,000
Flood	3155	3170	2348	2327	Noah) cir. 10,000
Abraam leaves Haran	2078	2023	1921	1961	
Exodus	1648	1593	1491	1531	1,320
Foundation of Solomon's Temple	1027	1014	1012	1012	1,004
Destruction of Solomon's Temple	586	586	588	589	586

CHRYSOLITE, one of the precious stones in the foundation of the heavenly Jerusalem (Rev. xxi. 20). It has been already stated [see BERYL] that the chrysolite of the ancients is identical with the modern Oriental topaz, the *tarshish* of the Hebrew Bible.

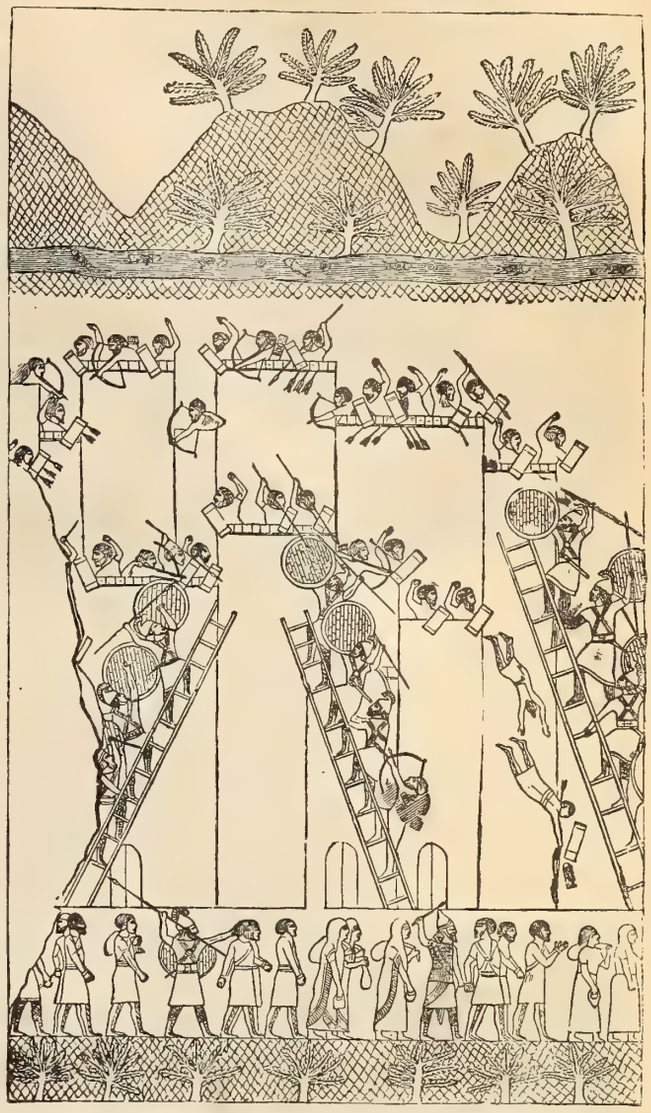
CHRYSOPRASE occurs only in Rev. xxi. 20. The true chrysoprase is sometimes found in antique Egyptian jewelry set alternately with bits of lapis-lazuli.



THE COLOSSES NEAR THEBES.

CHURCH. 1. The derivation of the word Church is uncertain. It is generally said to be derived from the Greek *kuriakon* (κυριακόν), "belonging to the Lord." But the derivation has been too hastily assumed. It is probably connected with *kirk*, the Latin *circus*, *circulus*, the Greek *kuklos* (κύκλος).

2. *Ecclesia* (ἐκκλησία), the Greek word for Church, originally meant an assembly called out by the magistrate, or by legitimate authority. This is the ordinary classical sense of the word. But it throws no light on the nature of the institution so designated in the New Testament. For to the writers of the New Testament the word had now lost its primary signification, and was either used generally for any meeting (Acts xix. 32), or, more particularly, it denoted (1) the religious assemblies of the Jews (Deut. iv. 10; xviii. 16). (2) The whole assembly or congregation of the Israelitish people (Acts vii. 38; Heb. ii. 12; Ps. xxii. 22; Deut. xxxi. 30). It was in this last sense that the word was adopted and applied by the writers of the New Testament to the Christian congregation. 3. *The Church as described in the Gospels.*—The word occurs only twice, each time in St. Matthew (Matt. xvi. 18, "On this rock will I build my Church;" xviii. 17. "Tell it unto the Church"). In every other case it is spoken of as "the kingdom of heaven" by St. Matthew, and as "the kingdom of God" by St. Mark and St. Luke. *Its origin.*—The removal of Christ from the earth had left his followers a shattered company with no bond of external or internal cohesion, except the memory of the Master whom they had lost, and the recollection of his injunctions to unity and love. They continued together, meeting for prayer and supplication, and waiting for Christ's promise of the gift of the Holy Ghost. They numbered in all some 140 persons, namely, the eleven, the faithful women, the Lord's mother, his brethren, and 120 disciples. The Day of Pentecost is the birthday of the Christian Church. The Spirit, who was then sent by the Son from the Father, and rested on each of the disciples, combined them once more into a whole. Before they had been individual followers of Jesus, now they became his mystical body, animated by his Spirit. *Its Nature.*—"Then they that gladly received his word were baptized . . . and they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers" (Acts ii. 41). Here we have indirectly exhibited the essential conditions of Church Communion. They are (1) Baptism, baptism implying on the part of the recipient repentance and faith; (2) Apostolic Doctrine; (3) Fellowship with the Apostles; (4) the Lord's Supper; (5) Public Worship. Every requisite for church-membership is here enumerated not only for the Apostolic days, but for future ages.



A CITY TAKEN BY ASSAULT, AND THE INHABITANTS LED AWAY CAPTIVE. From Kouyunjik. (Layard's Nineveh, ii. 285.)

CILIC'IA, a country in the southeast of Asia Minor, and lying on the northern coast, at the east end of the Mediterranean Sea; the capital city thereof was Tarsus, the native city of Paul (Acts xxi. 39).

CINNAMON, a well-known aromatic substance, the rind of the *Laurus cinnamomum*, called *Korunda-gauhah*, in Ceylon. It is mentioned in Ex. xxx. 23 as one of the component parts of the holy anointing oil, which Moses was commanded to prepare—in Prov. vii. 17 as a perfume for the bed—and in Cant. iv. 14 as one of the plants of the garden which is the image of the spouse. In Rev. xviii. 13 it is enumerated among the merchandise of the great Babylo .

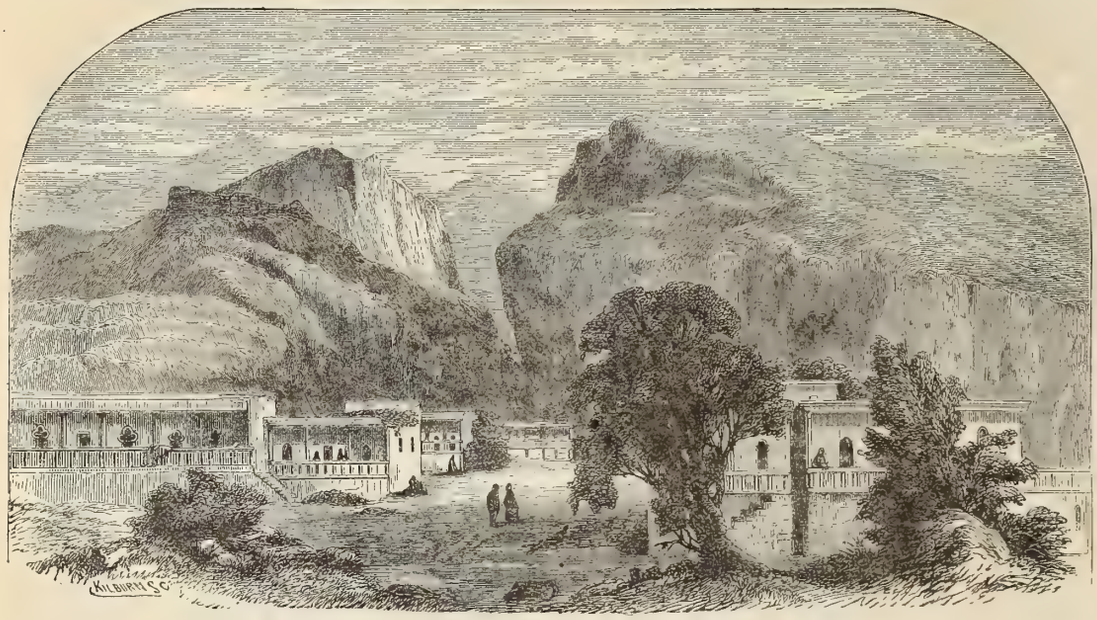
CIRCUMCIS'ION, peculiarly, though not exclusively, a *Jewish* rite. It was enjoined upon Abraham, the father of the nation, by God, at the institution, and as the token, of the covenant, which assured to him and his descendants the promise of the Messiah (Gen. xvii.) It was thus made a necessary condition of Jewish nationality. Every male child was to be circumcised when eight days old (Lev. xii. 3), on pain of death. If the eighth day were a Sabbath the rite was not postponed (John vii. 22, 23). Slaves, whether home-born or purchased, were circumcised (Gen. xvii. 12, 13); and foreigners must have their males circumcised before they could be allowed to partake of the passover (Ex. xii. 48) or become Jewish citizens. It seems to have been customary to name a child when it was circumcised (Luke i. 59).

CISTERN, a receptacle for water. The dryness of the summer months between May and September, in Syria, and the scarcity of springs in many parts of the country, make it necessary to collect in reservoirs and cisterns the rain-water, of which abundance falls in the intermediate period.

CITHERN (1 Macc. iv. 54), a musical instrument, resembling a guitar, most probably of Greek origin, employed by the Chaldeans, and introduced by the Hebrews into Palestine on their return thither after the Babylonian captivity.

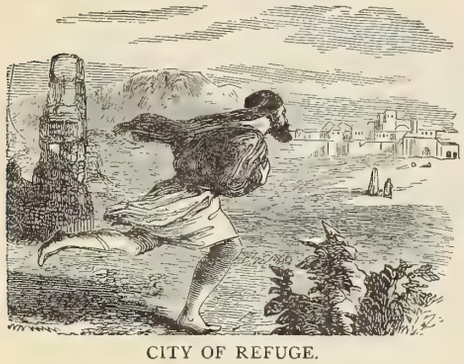
CITIES. The earliest notice in Scripture of city-building is of Enoch by Cain, in the land of his exile (Gen. iv. 17). The earliest description of a city, properly so called, is that of Sodom (Gen. xix. 1-22). Hebron is said to have been built seven years before Zoan (Tanis) in Egypt, and is thus the only Syrian town which presents the elements of a date for its foundation (Num. xiii. 22). Even before the time of Abraham there were cities in Egypt (Gen. xii. 14, 15; Num. xiii. 22).

CITIES OF REFUGE, six Levitical cities specially chosen for refuge to the involuntary homicide until released from banishment by the death of the high priest (Num. xxxv. 6, 13, 15; Josh. xx. 2, 3, 9). There were three on each side of Jordan.



COLOSSÆ.

CITIZENSHIP. The privilege of Roman citizenship was acquired in various ways, as by purchase (Acts xxii. 28), by military services, by favor, or by manumission. The right once obtained descended to a man's children (Acts xxii. 28). Among the privileges a man could not be bound or imprisoned without a formal trial (Acts xxii. 29), still less be scourged (Acts xvi. 37; Cic. *in Verr.* v. 63, 66). Another privilege was the appeal from a provincial tribunal to the emperor at Rome (Acts xxv. 11).



CITY OF REFUGE.

CLAU'DIA, a Christian woman mentioned in 2 Tim. iv. 21, as saluting Timotheus. There is reason for supposing that this Claudia was a British maiden, daughter of king Cogidubnus, an ally of Rome, who took the name of his imperial patron, Tiberius Claudius.

CLAU'DIUS, fourth Roman emperor, reigned from 41 to 54 A. D. He was the son of Nero Drusus, was born in Lyons, August 1, B. C. 9 or 10, and lived private and unknown till the day of his being called to the throne, January 24, A. D. 41.

CLAY. As the sediment of water remaining in pits or in streets, the word is used frequently in Old Testament (Isa. lvii. 20; Jer. xxxviii. 6; Ps. xviii. 42), and in New Testament (John ix. 6), a mixture of sand or dust with spittle. It is also found in the sense of potter's clay (Isa. xli. 25). The great seat of the pottery of the present day in Palestine is Gaza, where are made the vessels in dark blue clay so frequently met with. Another use of clay was for sealing (Job xxxviii. 14). Wine jars in Egypt were sometimes sealed with clay; mummy pits were sealed with the same substance, and remains of clay are still found adhering to the stone door-jambs. Our Lord's tomb may have been thus sealed (Matt. xxvii. 66), as also the earthen vessel containing the evidences of Jeremiah's purchase (Jer. xxxii. 14). The seal used for public documents was rolled on the moist clay, and the tablet was then placed in the fire and baked. The practice of sealing doors with clay to facilitate detection in case of malpractice is still common in the East.

CLEM'ENT (Phil. iv. 2), a fellow-laborer of St. Paul when he was at Philippi.

CLE'OPAS, one of the two disciples who were going to Emmaus on the day of the resurrection (Luke xxiv. 18). It is a question whether this Cleopas is to be considered as identical with CLEOPHAS (accur. Clopas) or Alphæus in John xix. 25.

CLOUD, PILLAR OF. The cloud, which became a pillar when the host moved, seems to have rested at other times on the tabernacle, whence God is said to have "come down *in* the pillar" (Num. xii. 5; so Ex. xxxiii. 9, 10). It preceded the host, apparently resting on the ark which led the way (Ex. xiii. 21; xl. 36, etc.; Num. ix. 15–23; x. 34).

CNI'DUS is mentioned in 1 Macc. xv. 23, and in Acts xxvii. 7, as a harbor which was passed by St. Paul.

COAL. In A. V. this word represents no less than five different Hebrew words. 1. The first and most frequently used is *gacheleth*, a live ember, burning fuel, as distinguished from *pechâm* (Prov. xxvi. 21). 2. *Pechâm.* In Prov. xxvi. 21 this word clearly signifies *fuel* not *yet lighted.* The fuel meant in the above passages is probably charcoal, and not coal in our sense of the word.

COCK, mentioned in reference to St. Peter's denial of our Lord, and indirectly in the word "cock-crowing" (Matt. xxvi. 34; Mark xiv. 30; xiii. 35, etc.)

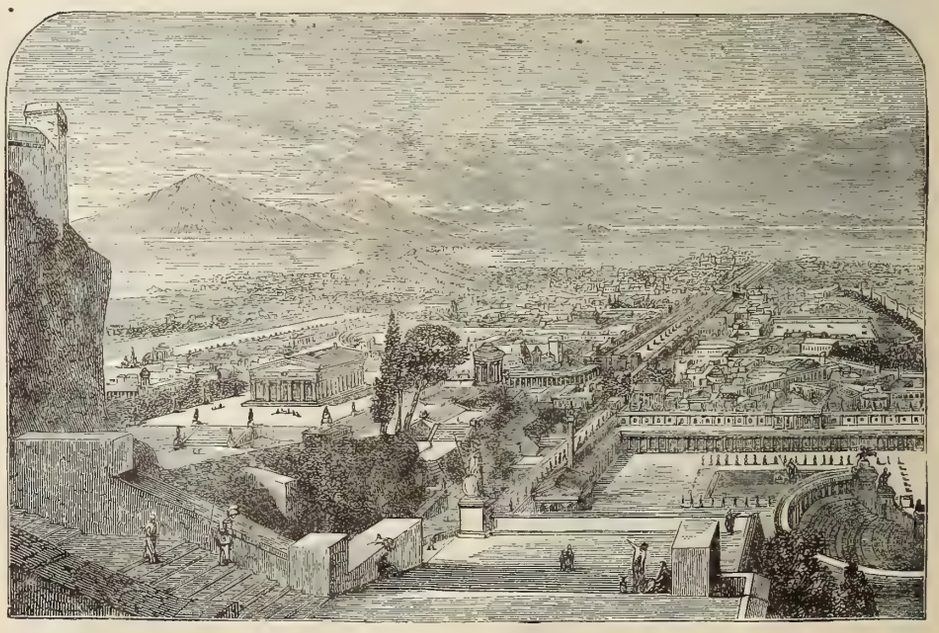
CŒLE-SYRIA, "the *hollow* Syria," was (strictly speaking) the name given by the Greeks, after the time of Alexander, to the remarkable valley or hollow which intervenes between Libanus and Anti-Libanus, stretching a distance of nearly a hundred miles. But the term was also used in a much wider sense. In the Apocryphal Books there is frequent mention of Cœle-Syria in a somewhat vague sense, nearly as an equivalent for Syria (1 Esd. ii. 17, 24, 27; iv. 48; vi. 29; vii. 1; viii. 67; 1 Macc. x. 69; 2 Macc. iii. 5, 8; iv. 4; viii. 8; x. 11). In all these cases the word is given in A. V. as CELOSYRIA.

COLLEGE, THE. In 2 Kings xxii. 14 it is said in the A. V. that Huldah the prophetess "dwelt in Jerusalem in the *college*" (Heb. *mishneh*). It is probable that the *mishneh* was the "lower city," built on the hill Akra.

COLORS. The natural colors noticed in the Bible are white, black, red, yellow and green. The only fundamental color of which the Hebrews appear to have had a clear conception was *red;* and even this is not very often noticed.

COLOS'SE (more properly **COLOSSÆ**), a city in the upper part of the basin of the Mæander, on one of its affluents named the Lycus. Hierapolis and Laodicæa were in its immediate neighborhood (Col. ii. 1; iv. 13, 15, 16; see Rev. i. 11; iii. 14). Colossæ fell as these other two cities rose in importance. It was situated close to the great road which led from Ephesus to the Euphrates. Hence our impulse would be to conclude that St. Paul passed this way, and founded, or confirmed, the Colossian Church, on his third missionary journey (Acts xviii. 23; xix. 1).

COLOSSIANS, THE EPISTLE TO THE, was written by the apostle St. Paul during his first captivity at Rome (Acts xxviii. 16). This epistle was addressed to the Christians of the city of Colossæ, and was delivered to them by Tychicus, whom the apostle had sent both to them (ch. iv. 7, 8) and to the church of Ephesus (ch. vi. 21), to inquire into their state and to administer exhortation and comfort. The epistle seems to have been called forth by the information St. Paul had received from Epaphras (ch. iv. 12; Philem. 23) and from Onesimus, both of whom appear to have



CORINTH.

been natives of Colossæ. The main object of the epistle is to warn the Colossians against a spirit of semi-Judaistic and semi-Oriental philosophy which was corrupting the simplicity of their belief, and was noticeably tending to obscure the eternal glory and dignity of Christ.

CONCUBINE. The difference between wife and concubine was less marked among the Hebrews than among us, owing to the absence of moral stigma. The concubine's condition was a definite one. With regard to the children of wife and concubine, there was no such difference as our illegitimacy implies; the latter were a supplementary family to the former; their names occur in the patriarchal genealogies (Gen. xxii. 24; 1 Chron. i. 22), and their position and provision would depend on the father's will (Gen. xxv. 6). The state of concubinage is assumed and provided for by the law of Moses. A concubine would generally be either, (1) a Hebrew girl bought of her father; (2) a Gentile captive taken in war; (3) a foreign slave bought; or (4) a Canaanitish woman, bond or free. The rights of (1) and (2) were protected by law (Ex. xxi. 7; Deut. xxi. 10–14), but (3) was unrecognized, and (4) prohibited. Free Hebrew women also might become concubines.

CONEY (*Shâphan*), a gregarious animal of the class Pachydermata, which is found in Palestine. Its scientific name is *Hyrax Syriacus*. In Lev. xi. 5, Deut. xiv. 7, it is declared to be unclean, because it chews the cud, but does not divide the hoof. In Ps. civ. 18 we are told "the rocks are a refuge for the coneys," and in Prov. xxx. 26, that "the coneys are but a feeble folk, yet make they their houses in the rocks."

COPPER, Heb. *Nechôsheth*, in the A. V. always rendered "brass," except in Ezra viii. 27; xv. 12. It was almost exclusively used by the ancients for common purposes.

CORAL occurs only as the somewhat doubtful rendering of the Hebrew *râmôth*, in Job xxviii. 18, and in Ezek. xxvii. 19. But "coral" has decidedly the best claim of any other substance to represent *râmôth*.

CORBAN, an offering to God in fulfillment of a vow. The law laid down rules for vows (Lev. xxvii.; Num. xxx.) Upon these traditionists enlarged, and laid down that a man might interdict himself by vow, not only from using for himself, but from giving to another, or receiving from him, some particular object, whether of food or any other kind whatsoever. The thing thus interdicted was considered as Corban. A person might thus exempt himself from any inconvenient obligation under plea of corban. It was practices of this sort that our Lord reprehended (Matt. xv. 5; Mark vii. 11), as annulling the spirit of the law.

CORD. The materials of which cord was made varied according to the strength required; the strongest rope was probably made of strips of camel hide, as still used by the Bedouins. The finer sorts were made of flax (Isa. xix. 9), and probably of reeds and rushes. In the New Testament the term is applied to the whip which our Saviour made (John ii. 15), and to the ropes of a ship (Acts xxvii. 32).

CORIANDER. The plant called *Corian-drum Sativum* is found in Egypt, Persia and India, and has a round tall stalk; it bears umbelliferous white or reddish flowers, from which arise globular, grayish, spicy seed-corns, marked with fine striæ. It is mentioned twice in the Bible (Ex. xvi. 31; Num. xi. 7).

CORINTH. This city is alike remarkable for its distinctive geographical position, its eminence in Greek and Roman history, and its close connection with the early spread of Christianity. The site of Corinth is distinguished by the *Acrocorinthus*, a vast citadel of rock, which rises abruptly to the height of 2000 feet above the level of the sea, and the summit of which is so extensive that it once contained a whole town. It is not the true Greek Corinth with which we have to do in the life of St. Paul, but the Corinth which was rebuilt and established as a Roman colony. The new city was hardly less distinguished than the old. Corinth was a place of great mental activity, as well as of commercial and manufacturing enterprise. Its wealth was so celebrated as to be proverbial; so were the vice and profligacy of its inhabitants. The worship of Venus here was attended with shameful licentiousness. All these points are indirectly illustrated by passages in the two epistles to the Corinthians. Corinth is still an episcopal see.

CORINTH'IANS, THE EPISTLES TO THE. The first was written by Paul toward the close of his nearly three years' stay at Ephesus (Acts xix. 10; xx. 31), which we learn from 1 Cor. xvi. 8 probably terminated with the Pentecost of A. D. 57 or 58. This varied and highly characteristic letter was addressed not to any party, but to the whole body of the large (Acts xviii. 8, 10) Judæo-Gentile (Acts xviii. 4) Church of Corinth. The Second Epistle was written a few months subsequently to the first, in the same year; and thus, if the dates assigned to the former epistle be correct, about the autumn of A. D. 57 or 58, a short time previous to the apostle's three months' stay in Achaia (Acts xx. 3). The place whence it was written was clearly not Ephesus (see ch. i. 8), but Macedonia (ch. vii. 5; viii. 1; ix. 2), whither the apostle went by the way of Troas (ch. ii. 12), after waiting a short time in the latter place for the return of Titus (ch. ii. 13).



JESUS CROWNED WITH THORNS.

CORMORANT. The representative in the A. V. of the Hebrew words *kâath* and *shâlâc*. As to the former, see PELICAN. *Shalac* occurs only as the name of an unclean bird in Lev. xi. 17; Deut. xiv. 17.

CORN. The most common kinds were wheat, barley, spelt (A. V. Ex. ix. 32, and Isa. xxviii. 25, "rie;" Ezek. iv. 9, "fitches"), and millet; oats are mentioned only by rabbinical writers. Corn-crops are still reckoned at twenty-fold what was sown, and were anciently much more. "Seven ears on one stalk" (Gen. xli. 22) is no unusual phenomenon in Egypt at this day. The many-eared stalk is also common in the wheat of Palestine, and it is of course of the bearded kind. Wheat (see 2 Sam. iv. 6) was stored in the house for domestic purposes. It is at present often kept in a dry well, and perhaps the "ground corn" of 2 Sam. xvii. 19 was meant to imply that the well was so used.

CORNE'LIUS, a Roman centurion of the Italian cohort stationed in Cæsarea (Acts x. 1, etc.), a man full of good works and alms-deeds. With his household he was baptized by St. Peter, and thus Cornelius became the first-fruits of the Gentile world to Christ.

CORNER. The "corner" of the field was not allowed (Lev. xix. 9) to be wholly reaped. It formed a right of the poor to carry off what was so left. This "corner" was, like the gleaning, tithe-free.

CORNER-STONE. Some of the corner-stones in the ancient work of the Temple foundations are 17 or 19 feet long and 7½ feet thick. At Nineveh the corners are sometimes formed of one angular stone. The phrase "corner-stone" is applied to our Lord (Isa. xxviii. 16; Matt. xxi. 42; 1 Pet. ii. 6, 7).

CORNET (Heb. *Shôphâr*), a loud-sounding instrument, made of the horn of a ram or a chamois (sometimes of an ox), and used by the ancient Hebrews for signals, for announcing the "Jubilee" (Lev. xxv. 9), for proclaiming the new year, for the purposes of war (Jer. iv. 5, 19; comp. Job xxxix. 25), as well as for the sentinels placed at the watch-towers to give notice of the approach of an enemy (Ezra xxxiii. 4, 5). *Shôphâr* is generally rendered in the A. V. "trumpet," but "cornet" (the more correct translation) is used in 2 Chron. xv. 14; Ps. xcviii. 6; Hos. v. 8; and 1 Chron. xv. 28. "Cornet" is also employed in Dan. iii. 5, 7, 10, 15, for the Chaldee *Keren* (literally a horn).

COS or **CO'OS** (now *Stanchio* or *Stanko*). Small island of the Grecian Archipelago. One of the places which contained Jewish residents (1 Macc. xv. 23). Perhaps it is to the town that reference is made in the Acts (xxi. 1).

CRANE. There can be little doubt that the A. V. is incorrect in rendering *sûs* by "crane." Mention is made of the *sûs* in Hezekiah's prayer (Isa. xxxviii. 14), "Like a *sûs* or an *'âgûr* so did I twitter;" and again in Jer. viii. 7 these two words occur, from which passage we learn that both birds were migratory.

CRES'CENS (2 Tim. iv. 10), an assistant of St. Paul, said to have been one of the seventy disciples.

CRETE. An island at the mouth of the Ægean Sea, between Rhodes and Peloponnesus (Acts xxvii. 7). It was the seat of legislature to all Greece. There were once one hundred cities on the island. The inhabitants were exceedingly addicted to lying (Tit. i. 12). The gospel converted many persons here (Tit. i. 5). It is now called *Candia*.

CRIS'PUS, ruler of the Jewish synagogue at Corinth (Acts xviii. 8); baptized with his family by St. Paul (1 Cor. i. 14).

CROSS. As the emblem of a slave's death and a murderer's punishment, the cross was naturally looked upon with the profoundest horror. But after the celebrated vision of Constantine, he ordered his friends to make a cross of gold and gems, such as he had seen, and "the towering eagles resigned the flags

unto the cross," and "the tree of cursing and shame" "sat upon the sceptres and was engraved and signed on the foreheads of kings" (Jer. Taylor, *Life of Christ*, iii. xv. 1). The new standards were called by the name Labarum, and may be seen on the coins of Constantine the Great and his nearer successors. The Latin cross, on which our Lord suffered, was in the form of the letter T, and had an upright above



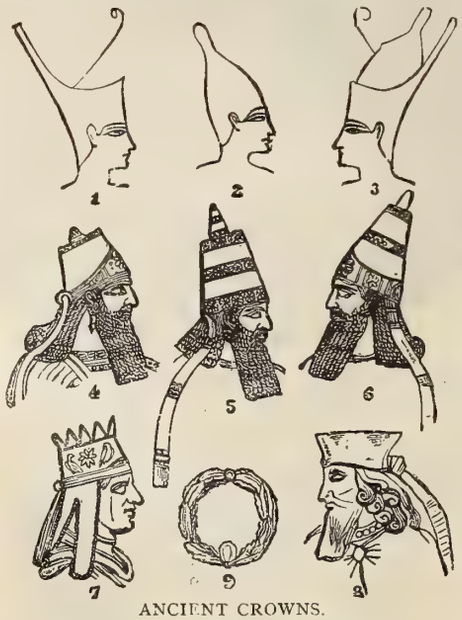
CHRIST BEARING HIS CROSS.

the crossbar, on which the "title" was placed. There was a projection from the central stem, on which the body of the sufferer rested. This was to prevent the weight of the body from tearing away the hands. Whether there was also a support to the feet (as we see in pictures), is doubtful. It was not till the sixth century that the *emblem* of the cross became the *image* of the crucifix. As a symbol the use of it was frequent in the early Church. It was not till the second century that any particular efficacy was attached to it. [See CRUCIFIXION.]

CROWN. This ornament, which is both ancient and universal, probably originated from the fillets used to prevent the hair from being disheveled by the wind. Such fillets are still common, and they may be seen on the sculptures of Persepolis, Nineveh and Egypt; they gradually developed into turbans, which by the addition of ornamental or precious materials assumed the dignity of mitres or crowns. Both the ordinary priests and the high priest wore them. The common "bonnet" (Ex. xxviii. 37; xxix. 6, etc.) formed a sort of linen fillet or crown. The mitre of the high priest (used also of a regal crown, Ezek. xxi. 26) was much more splendid (Ex. xxviii. 36; Lev. viii. 9). It had a second fillet of blue lace, and over it a golden diadem (Ex. xxix. 6). The gold band was tied behind with blue lace (embroidered with flowers), and being two fingers broad, bore the inscription "Holiness to the Lord" (comp. Rev. xvii. 5). There are many words in Scripture denoting a crown besides those mentioned; the head-dress of bridegrooms (Isa. lxi. 10; Bar. v. 2; Ezek. xxiv. 17), and of women (Isa. iii. 20); a head-dress of great splendor (Isa. xxviii. 5); a wreath of flowers (Prov. i. 9; iv. 9); and a common tiara or turban (Job xxix. 14; Isa. iii. 23).

CROWN OF THORNS (Matt. xxvii. 29). Our Lord was crowned with thorns in mockery by the Roman soldiers. The object seems to have been insult, and not the infliction of pain, as has generally been supposed. The Rhamnus or Spina Christi, although abundant in the neighborhood of Jerusalem, cannot be the plant intended, because its thorns are so strong and large that it could not have been woven into a wreath.

CRUCIFIXION was in use among the Egyptians (Gen. xl. 19), the Carthaginians, the Persians (Esth. vii. 10), the Assyrians, Scythians, Indians, Germans, and from the earliest times among the Greeks and Romans. Whether this mode of execution was known to the ancient Jews is a matter of dispute. Probably the Jews borrowed it from the Romans. It was unanimously considered the most horrible form of death. Among the Romans the punishment was used in the case of the vilest criminals. Our Lord was condemned to it by the popular cry of the Jews (Matt. xxvii. 23) on the charge of sedition against Cæsar (Luke xxiii. 2), although the Sanhedrim had previously condemned him on the totally distinct charge of blasphemy. The scarlet robe, crown of thorns, and other insults to which our Lord was subjected, were illegal, and arose from the spontaneous petulance of the brutal soldiery. But the punishment properly commenced with scourging, after the criminal had been stripped. It was inflicted not with the comparatively mild rods, but the more terrible scourge (2 Cor. xi. 24, 25), which was not used by the Jews (Deut. xxv. 3). Into these scourges the soldiers often stuck nails, pieces of bone, etc., to heighten the pain, which was often so intense that the sufferer died under it. In our Lord's case, however, this infliction seems neither to have been the legal scourging after sentence, nor yet the examination by torture (Acts xxii. 24), but rather a scourging *before* the sentence, to excite pity and procure immunity from further punishment (Luke xxiii. 22; John xix. 1). The criminal carried his own cross, or at any rate a part of it. The place of execution was outside the city (1 Kings xxi. 13; Acts vii. 58; Heb. xiii. 12), often in some public road or other conspicuous place. Arrived at the place of execution, the sufferer was stripped naked, the dress being the perquisite of the soldiers (Matt. xxvii. 35). The cross was then driven into the ground, so that the feet of the condemned were a foot or two above the earth, and he was lifted upon it, or else stretched upon it on the ground, and then lifted with it. Before the nailing or binding took place, a medicated cup was given out of kindness to confuse the senses and deaden the pangs of the sufferer (Prov. xxxi. 6), usually "of wine mingled with myrrh," because myrrh was soporific. Our Lord refused it that his senses might be clear (Matt. xxvii. 34; Mark xv. 23). He was crucified between two "thieves" or "malefactors," according to prophecy (Isa. liii. 12); and was watched according to custom by a party of four soldiers (John xix. 23) with their centurion (Matt. xxvii. 66), whose express office was to prevent



ANCIENT CROWNS.

the stealing of the body. Fracture of the legs was especially adopted by the Jews to hasten death (John xix. 31). But the unusual rapidity of our Lord's death was due to the depth of his previous agonies, or may be sufficiently accounted for simply from peculiarities of constitution. Pilate expressly satisfied himself of the actual death by questioning the centurion (Mark xv. 44). In most cases the body was suffered to rot on the cross by the action of sun and rain, or to be devoured by birds and beasts. Sepulture was generally therefore forbidden; but in consequence of Deut. xxi. 22, 23, an express national exception was made in favor of the Jews (Matt. xxvii. 58).

CRUSE, a vessel for holding water, such as was carried by Saul when on his night expedition after David (1 Sam. xxvi. 11, 12, 16), and by Elijah (1 Kings xix. 6).

CU'CUMBERS (Heb. *kishsuîm*). This word occurs in Num. xi. 5 as one of the good things of Egypt for which the Israelites longed.

CUMMIN, one of the cultivated plants of Palestine (Isa. xxviii. 25, 27; Matt. xxiii. 23). It is an umbelliferous plant, something like fennel.

CUP. The cups of the Jews, whether of metal or earthenware, were possibly borrowed, in shape and design, from Egypt and from the Phœnicians, who were celebrated in that branch of workmanship. Egyptian cups were of various shapes, either with handles or without them. In Solomon's time all his drinking vessels were of gold, none of silver (1 Kings x. 21). The cups of the New Testament were often no doubt formed on Greek and Roman models. They were sometimes of gold (Rev. xvii. 4).

CUPBEARER. An officer of high rank with Egyptian, Persian, Assyrian, as well as Jewish monarchs (1 Kings x. 5). The chief cupbearer, or butler to the king of Egypt, was the means of raising Joseph to his high position (Gen. xl. 1, 21; xli. 9). Nehemiah was cupbearer to Artaxerxes Longimanus, king of Persia (Neh. i. 11; ii. 1).



GRINDING CORN.

CUSH, the name of a son of Ham, apparently the eldest, and of a territory or territories occupied by his descendants. 1. In the genealogy of Noah's children Cush seems to be an individual, for it is said "Cush begat Nimrod" (Gen. x. 8; 1 Chron. i. 10). 2. Cush as a country appears to be African in all passages except Gen. ii. 13. The Cushites appear to have spread along tracts extending from the higher Nile to the Euphrates and Tigris. History affords many traces of this relation of Babylonia, Arabia and Ethiopia. Zerah the Cushite (A. V. "Ethiopian"), who was defeated by Asa, was most probably a king of Egypt, certainly the leader of an Egyptian army.

CYMBAL, CYMBALS, a percussive musical instrument. Two kinds of cymbals are mentioned in Ps. cl. 5, "loud cymbals" or *castagnettes*, and "high-sounding cymbals."

CYPRESS (Heb. *tirzâh*). The Hebrew word is found only in Isa. xliv. 14. We are quite unable to assign any definite rendering to it. The true cypress is a native of the Taurus.

CY'PRUS. This island was in early times in close commercial connection with Phœnicia; and there is little doubt that it is referred to in such passages of the Old Testament as Ezek. xxvii. 6. [See CHITTIM.] Possibly Jews may have settled in Cyprus before the time of Alexander. Soon after his time they were numerous in the island, as is distinctly implied 1 Macc. xv. 23. The first notice of it in the New Testament is in Acts iv. 36, where it is mentioned as the native place of Barnabas. In Acts xi. 19, 20, it appears prominently in connection with the earliest spreading of Christianity, and is again mentioned in connection with the missionary journeys of St. Paul (Acts xiii. 4–13; xv. 39; xxi. 3), and with his voyage to Rome (xxvii. 4).

CY'RENE was a city of Lybia in Africa, which, as it was the principal city of that province, gave to it the name of Cyrenaica. This city was once so powerful as to contend with Carthage for pre-eminence. It is mentioned in Holy Writ as the birthplace of Simon, whom the Jews compelled to bear our Saviour's cross (Matt. xxvii. 32; Luke xxiii. 26). Among the most inveterate enemies of Christianity, Luke reckons those of this province who had a synagogue at Jerusalem, and excited the people against St. Stephen (Acts xi. 20).

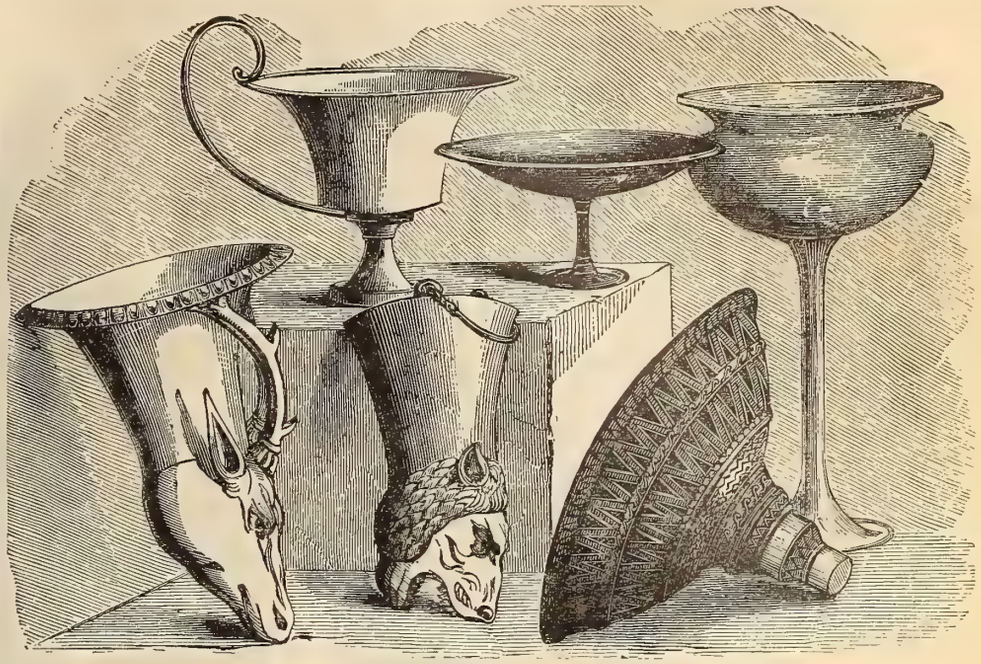
CY'RUS, the founder of the Persian empire (see Dan. vi. 28; x. 1, 13; 2 Chron. xxxvi. 22, 23), was, according to the common legend, the son of Mandane, the daughter of Astyages the last king of Media, and Cambyses, a Persian of the royal family of the Achæmenidæ. An inspired prophet (Isa. xliv. 28) recognized in him "a shepherd" of the Lord, an "anointed" king (Isa. xlv. 1). The edict of Cyrus for



THE THRONE OF CYRUS.

the rebuilding of the Temple (2 Chron. xxxvi. 22, 23; Ezra i. 1–4; iii. 7; iv. 3; v. 13, 17; vi. 3) was in fact the beginning of Judaism; and the great changes by which the nation was transformed into a church are clearly marked.

DA'GON, apparently the masculine (1 Sam. v. 3, 4) correlative of Atargatis, was the national god of the Philistines. The most famous temples of Dagon were at Gaza (Judg. xvi. 21–30) and Ashdod (1 Sam. v. 5, 6; 1 Chron. x. 10). The latter temple was destroyed by Jonathan in the Maccabæan wars (1 Macc. x. 83, 84; xi. 4). Traces of the worship of Dagon likewise appear in the names Caphar-Dagon (near Jamnia), and Beth-Dagon in Judah (Josh. xv. 41) and Asher (Josh. xix. 27). Dagon was represented with the face and hands of a man and the tail of a fish (1 Sam. v. 5). The fish-like form was a natural emblem of fruitfulness, and as such was likely to be adopted by seafaring tribes in the representation of their gods.



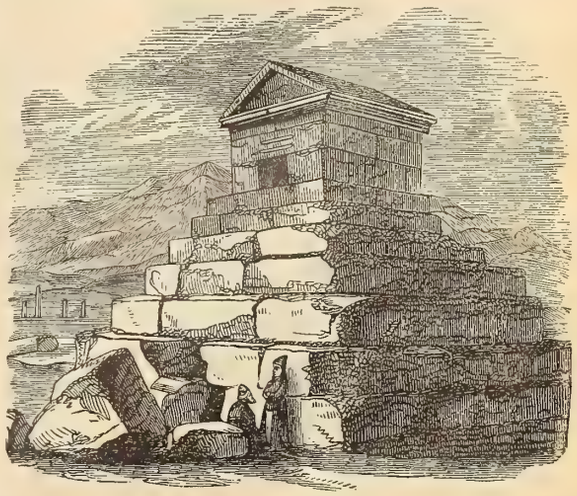
ANCIENT CUPS.

DALMANU'THA, a town on the west side of the Sea of Galilee, near Magdala (Matt. xv. 39 and Mark viii. 10).

DALMA'TIA, a mountainous district on the eastern coast of the Adriatic Sea. St. Paul sent Titus there (2 Tim. iv. 10), and he himself had preached the gospel in its immediate neighborhood (Rom. xv. 19).

DAM'ARIS, an Athenian woman converted to Christianity by St. Paul's preaching (Acts xvii. 34). Chrysostom and others held her to have been the wife of Dionysius the Areopagite.

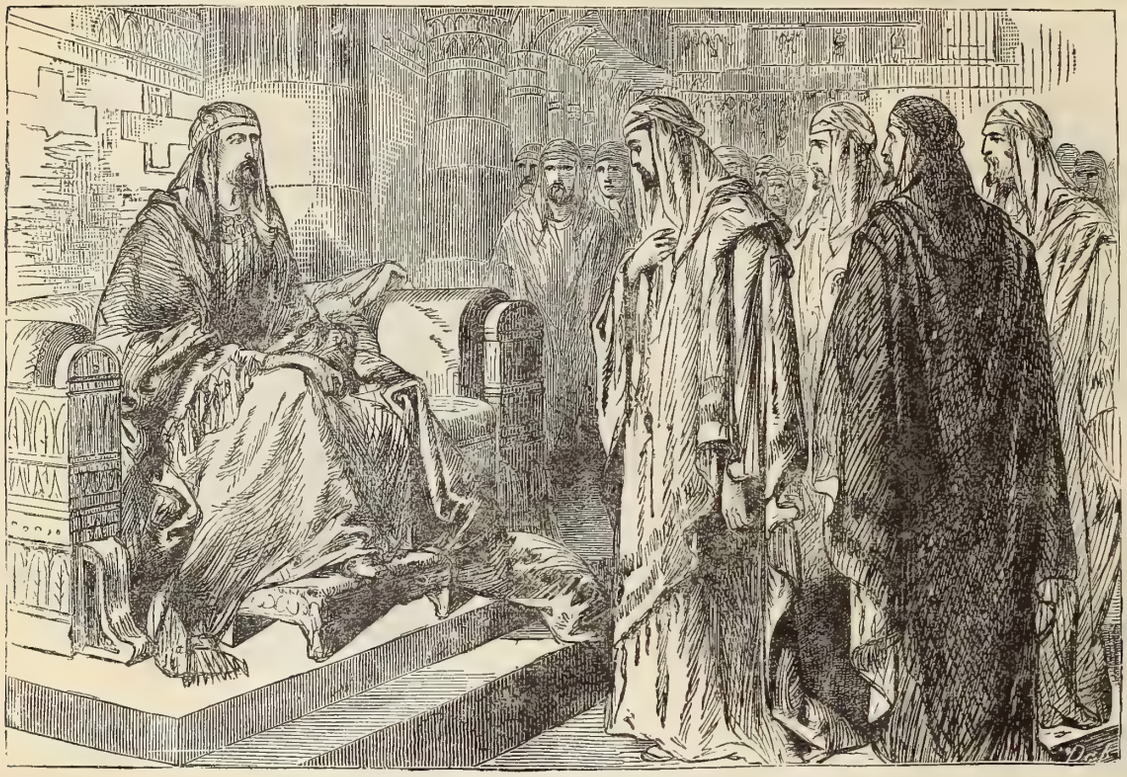
DAMAS'CUS, one of the most ancient and most important of the cities of Syria. It is situated in a plain of vast size and of extreme fertility, which lies east of the great chain of Anti-Libanus, on the edge of the desert. It is supposed to have been founded by Uz, the son of Aram; and is at least known to have existed in the time of Abraham (Gen. xv. 2). It was the residence of the Syrian kings during the space of three centuries, and experienced a number of vicissitudes in every period of its history. Its sovereign, Hadad, whom Josephus calls the first of its kings, was conquered by David, king of Israel. In the reign of Ahaz it was taken by Tiglath-Pileser, who slew its last king, Rezin, and added its provinces to the Assyrian empire. It was taken and plundered, also, by Sennacherib, Nebuchadnezzar, the generals of Alexander the Great, Judas Maccabæus, and at length by the Romans in the war conducted by Pompey against Tigranes, in the year before Christ 65. It was destroyed by Tamerlane, A. D. 1400, and was repaired by the Mamelukes when they gained possession of Syria, but was wrested from them by the Turks in 1506. We do not know at what time Damascus was rebuilt; but Strabo says that it was the most famous place in Syria during the Persian period. At the time of the Gospel history and of the Apostle Paul, it formed a part of the kingdom of Aretas (2 Cor. xi. 32), an Arabian prince, who held his kingdom under the Romans. The house of Judas is shown, but it is not in the street "Straight." That of Ananias is also pointed out. The scene of the conversion is confidently said to be an open green spot, surrounded by trees, and used as the Christian burial-ground; but four distinct spots have been pointed out at different times, so that little confidence can be placed in any of them. The point of the walls at which St. Paul was let down by a basket (Acts ix. 25; 2 Cor. xi. 33) is also shown.



TOMB OF CYRUS.

DAN. 1. The fifth son of Jacob, and the first of Bilhah, Rachel's maid (Gen. xxx. 6). The origin of the name is given in the exclamation of Rachel—"God hath *judged* me (*dânanni*). . . and given me a son; therefore she called his name Dan," *i. e.*, "judge." The records of Dan are unusually meagre. Only one son is attributed to him (Gen. xlvi. 23); but when the people were numbered in the wilderness of Sinai, his tribe was, with the exception of Judah, the most numerous of all, containing sixty-two thousand seven hundred men able to serve. 2. The well-known city, so familiar as the most northern landmark of Palestine, in the common expression, "from Dan even to Beersheba." The name of the place was originally Laish or Leshem (Josh. xix. 47). 3. Apparently the name of a city associated with Javan, as one of the places in Southern Arabia from which the Phœnicians obtained wrought iron.

DANCE. The dance is spoken of in Holy Scripture universally as symbolical of some rejoicing, and is often coupled for the sake of contrast with mourning, as in Eccles. iii. 4 (comp. Ps. xxx. 11; Matt. xi. 17). In the earlier period it is found combined with some song or refrain (Ex. xv. 20; xxxii. 18, 19; 1 Sam. xxi. 11); and with the tambourine (A. V. "timbrel"), more especially in those impulsive outbursts of popular feeling which cannot find sufficient vent in voice or in gesture singly. Dancing formed a part of the religious ceremonies of the Egyptians, and was also common in private entertainments. The "feast unto the Lord," which Moses proposed to Pharaoh to hold, was really a dance. Women, however, among the Hebrews made the dance their especial means of expressing their feelings, and so welcomed their husbands or friends on their return from battle. From the mention of "damsels," "timbrels" and "dances" (Ps. lxviii. 25; cxlix. 3; cl. 4); as elements of religious worship, it may perhaps be inferred that David's feeling led him to incorporate in its rites that popular mode of festive celebration. In the earlier period of the Judges the dances of the virgins in Shiloh (Judg. xxi. 19–23) were certainly part of a religious festivity. Dancing also had its place among merely festive amusements, apart from any religious character (Jer. xxxi. 4, 13; Lam. v. 15; Mark vi. 22; Luke xv. 25).



DANIEL AND HIS COMPANIONS BEFORE NEBUCHADNEZZAR.



REPRESENTATIONS OF A WINGED DEITY, SUPPOSED TO BE THE GOD ASSHUR, THE DEIFIED PATRIARCH OF ASSYRIA. (From Layard.)

DANCE. By this word is rendered in the A. V. the Hebrew term *mâchôl*, a musical instrument of percussion, supposed to have been used by the Hebrews at an early period of their history. It is generally believed to have been made of metal, open like a ring: it had many small bells attached to its border, and was played at weddings and merry-makings by women, who accompanied it with the voice.

DAN'IEL. 1. The second son of David by Abigail the Carmelitess (1 Chron. iii. 1). In 2 Sam. iii. 3, he is called Chileab. 2. The fourth of "the greater prophets." Nothing is known of his parentage or family. He appears, however, to have been of royal or noble descent (Dan. i. 3), and to have possessed considerable personal endowments (Dan. i. 4). He was taken to Babylon in "the third year of Jehoiakim" (B. C. 604), and trained for the king's service with his three companions. Like Joseph in earlier times, he gained the favor of his guardians and was divinely supported in his resolve to abstain from the "king's meat" for fear of defilement (Dan. i. 8–16). At the close of his three years' discipline (Dan. i. 5, 18), Daniel had an opportunity of exercising his peculiar gift (Dan. i. 17) of interpreting dreams, on the occasion of Nebuchadnezzar's decree against the Magi (Dan. ii. 14, ff.) In consequence of his success he was made "ruler of the whole province of Babylon," and "chief of the governors over all the wise men of Babylon" (ii. 48). He afterward interpreted the second dream of Nebuchadnezzar (iv. 8–27), and the handwriting on the wall which disturbed the feast of Belshazzar (v. 10–28), though he no longer held his official position among the magi (Dan. v. 7, 8, 12), and probably lived at Susa (Dan. viii. 2). At the accession of Darius he was made first of the "three presidents" of the empire (Dan. vi. 2), and was delivered from the lions' den, into which he had been cast for his faithfulness to the rites of his faith (vi. 10–23; cf. Bel and Dr. 29–42). At the accession of Cyrus he still retained his prosperity (vi. 28; cf. i. 21; Bel and Dr. 2), though he does not appear to have remained at Babylon (cf. Dan. i. 21), and in "the third year of Cyrus" (B. C. 534) he saw his last recorded vision on the banks of the Tigris (x. 1, 4). In the prophecies of Ezekiel mention is made of Daniel as a pattern of righteousness (xiv. 14, 20), and wisdom (xxviii. 3); and since Daniel was still young at that time (circ. B. C. 588–584), some have thought that another prophet of the name must have lived at some earlier time, perhaps during the captivity of Nineveh, whose fame was transferred to his later namesake. On the other hand the narrative of Dan. i. 11 implies that Daniel was conspicuously distinguished for purity and knowledge at a very early age (cf. Hist. Sus. 45), and he may have been nearly forty years old at the time of Ezekiel's prophecy. 3. A descendant of Ithamar, who returned with Ezra (Ezra viii. 2). 4. A priest who sealed the covenant drawn up by Nehemiah B. C. 445 (Neh. x. 6). He is perhaps the same as No. 3.





REPRESENTATIONS OF DAGON, THE FISH-GOD.

DANIEL, THE BOOK OF, is the earliest example of apocalyptic literature, and in a great degree the model according to which all later apocalypses were constructed. In this aspect it stands at the head of a series of writings in which the deepest thoughts of the Jewish people found expression after the close of the prophetic era. The language of the book, no less than its general form, belongs to an era of transition. Like the book of Ezra, Daniel is composed partly in the vernacular Aramaic (Chaldee), and partly in the sacred Hebrew. The introduction (i., ii. 4 *a*) is written in Hebrew. On the occasion of the "Syriac" (*i. e.*, Aramaic) answer of the Chaldæans, the language changes to Aramaic, and this is retained till the close of the seventh chapter (ii. 4 *b*—vii.) The personal introduction of Daniel as the writer of the text (viii. 1) is marked by the resumption of the Hebrew, which continues to the close of the book (viii.–xii.) The use of Greek technical terms marks a period when commerce had already united Persia and Greece. The book exercised a great in-

fluence upon the Christian Church. Apart from the general type of Apocalyptic composition which the Apostolic writers derived from Daniel (2 Thess. ii.; Rev. *passim*; cf. Matt. xxvi. 64; xxi. 44?), the New Testament incidentally acknowledges each of the characteristic elements of the book, its miracles (Heb. xi. 33, 34), its predictions (Matt. xxiv. 15), and its doctrine of angels (Luke i. 19, 26). At a still earlier time the same influence may be traced in the Apocrypha. Generally it may be said that while the book presents in many respects a startling and exceptional character, yet it is far more difficult to explain its composition in the Maccabæan period than to connect the peculiarities which it exhibits with the exigencies of the Return.

DANIEL, APOCRYPHAL ADDITIONS TO. The Greek translations of Daniel, like that of Esther, contain several pieces which are not found in the original text. The most important of these additions are contained in the Apocrypha of the English Bible under the titles of *The Song of the Three Holy Children*, *The History of Susannah*, and *The History of . . . Bel and the Dragon*. The first of these pieces is incorporated into the narrative of Daniel. *The History of Susannah* (or *The Judgment of Daniel*) is generally found at the beginning of the book, though it also occurs after the 12th chapter. *The History of Bel and the Dragon* is placed at the end of the book. The character of these additions indicates the hand of an Alexandrine writer; and it is not unlikely that the translator of Daniel wrought up traditions which were already current, and appended them to his work.

DARIC (A. V. "dram;" Ezra ii. 69; viii. 27; Neh. vii. 70, 71, 72; 1 Chron. xxix. 7), a gold coin current in Palestine in the period after the return from Babylon.

DARI'US, the name of several kings of Media and Persia. Three are mentioned in the Old Testament. 1. DARIUS THE MEDE (Dan. xi. 1; vi. 1), "the son of Ahasuerus of the seed of the Medes" (ix. 1), who succeeded to the Babylonian kingdom on the death of Belshazzar, being then sixty-two years old (Dan. v. 31; ix. 1). Only one year of his reign is mentioned (Dan. ix. 1; xi. 1). 2. DARIUS, the son of HYSTASPES, the founder of the Perso-Arian dynasty. Upon the usurpation of the Magian

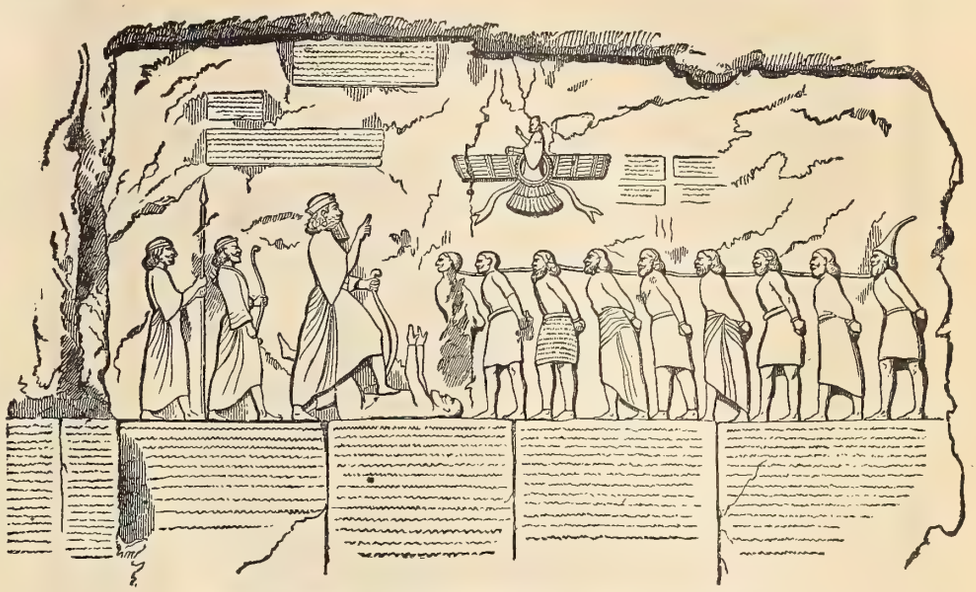


EGYPTIAN ARCHER AND QUIVER.
(From Wilkinson.)

Smerdis he conspired with six other Persian chiefs to overthrow the impostor, and on the success of the plot was placed upon the throne, B. C. 521. With regard to the Jews Darius Hystaspes pursued the same policy as Cyrus, and restored to them the privileges which they had lost (Ezra v. 1, etc.; vi. 1, etc.) 3. DARIUS THE PERSIAN (Neh. xii. 22) may be identified with Darius II. Nothus (Ochus), king of Persia, B. C. 424–3 to 405–4, if the whole passage in question was written by Nehemiah.

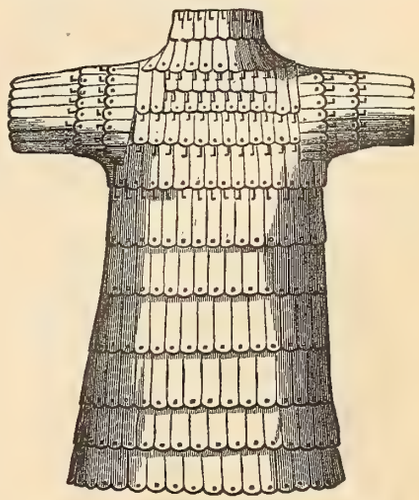
DARKNESS is spoken of as encompassing the actual presence of God, as that out of which he speaks, the envelope, as it were, of divine glory (Ex. xx. 21; 1 Kings viii. 12). The darkness "over all the land" (Matt. xxvii. 45) attending the crucifixion has been attributed to an eclipse. Phlegon of Tralls indeed mentions an eclipse of intense darkness, which began at noon, and was combined, he says, in Bithynia, with an earthquake, which in the uncertain state of our chronology more or less nearly synchronizes with the event.

DAVID, the son of Jesse. His mother's name is unknown. His father was of a great age when David was still young (1 Sam. xvii. 12). His parents both lived till after his final rupture with Saul (1 Sam. xxii. 3). Through them David inherited several points which he never lost. His connection



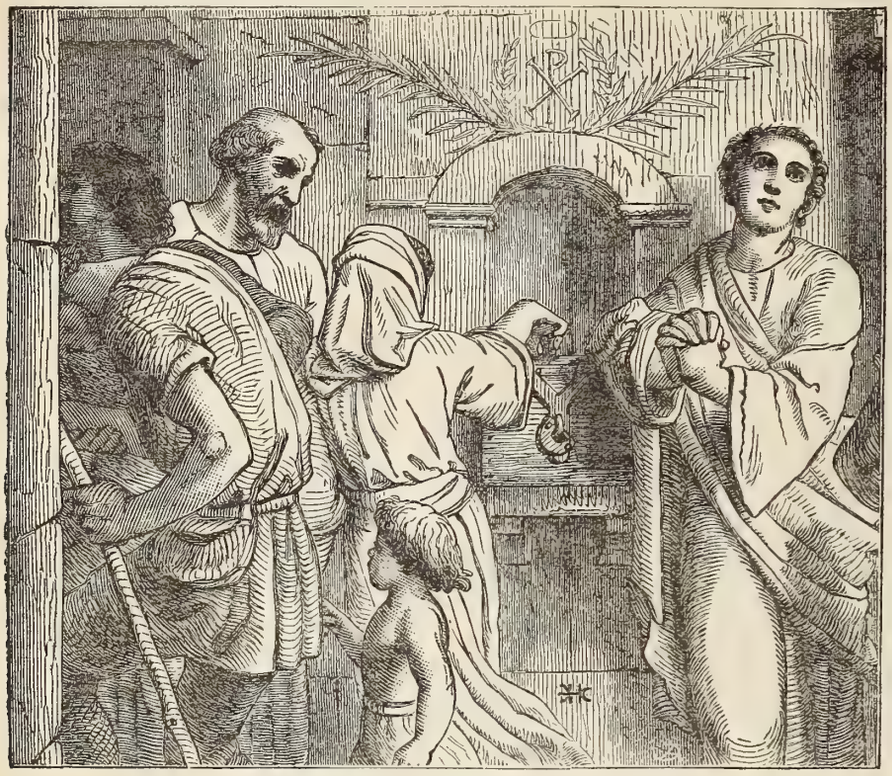
THE JEWISH CAPTIVES CONDUCTED BEFORE DARIUS.

with Moab through his great-grandmother Ruth. His birthplace, BETHLEHEM. His general connection with the tribe of Judah. His relations to Zeruiah and Abigail. Though called in 1 Chron. ii. 16, sisters of David, they are not expressly called the daughters of Jesse; and Abigail, in 2 Sam. xvii. 25, is called the daughter of Nahash. As the youngest of the family he may possibly have received from his parents the name, which first appears in him, of *David the beloved*, the *darling*. There was a practice once a year at Bethlehem of holding a sacrificial feast, at which Jesse, as the chief proprietor of the place, would preside (1 Sam. xx. 6), with the elders of the town. At this or such like feast (xvi. 1) suddenly appeared the great prophet Samuel, driving a heifer before him, and having in his hand a horn of the consecrated oil of the Tabernacle. The heifer was killed. The party were waiting to begin the feast. Samuel stood with his horn to pour forth the oil, as if for an invitation to begin (comp. ix. 22). He was restrained by divine intimation as son after son passed by. Eliab, the eldest, by "his height" and "his countenance," seemed the natural counterpart of Soul, whose rival, unknown to them, the prophet came to select. The boy was brought in. His bright eyes are especially mentioned (xvi. 12), and generally he was remarkable for the grace of his figure and countenance ("fair of eyes," "comely," "goodly," xvi. 12, 18; xvii. 42), well made, and of immense strength and agility. His swiftness and activity made him (like his nephew Asahel) like a wild gazelle, his feet like hart's feet, and his arms strong enough to break a bow of steel (Ps. xviii. 33, 34). When the body-guard of Saul were discussing with their masters where the best minstrel could be found to chase away his madness by music, one of the young men in the guard suggested David. Saul instantly sent for him, and in the successful effort of David's harp we have the first glimpse into that genius for music and poetry which was afterward consecrated in the Psalms. One incident alone of his solitary shepherd life has come down to us—his conflict with the lion and the bear in defence of his father's flocks (1 Sam. xvii. 34, 35). He was already known to Saul's guards for his martial exploits, probably against the Philistines (xvi. 18), and, when he suddenly appeared in the camp, his elder brother immediately guessed that he had left the sheep in his ardor to see the battle (xvii. 28). A Philistine of gigantic stature, and clothed in complete armor, insults the comparatively defenceless Israelites, amongst whom the king alone appears to be well armed (xvii. 38; comp. xiii. 20). At this juncture David appears in the camp. His victory over the gigantic Philistine is rendered more conspicuous by his own diminutive stature, and by the simple weapons with which it was accomplished—not the armor of Saul, but the shepherd's sling, which he always carried with him, and the five polished pebbles which he picked up as he went from the watercourse of the valley. The trophies long remained of the battle—one, the huge sword of the Philistine, which was hung up behind the ephod in the Tabernacle at Nob (1 Sam. xxi. 9) The victory over Goliath had been a turning point of his career. Saul took him finally to his court. Jonathan was inspired by the romantic friendship which bound the two youths together to the end of their lives. At the court of Saul (1 Sam. xviii. 2–xix. 18) his office is not exactly defined. But it would seem that, having been first armor-bearer (xvi. 21; xviii. 2), then made captain over a thousand—the sub-division of a tribe (xviii. 13)—he finally, on his marriage with Michal, the king's second daughter, was raised to the office of captain of the king's body-guard, second only, if not equal, to Abner, the captain of the host, and Jonathan, the heir apparent. These three formed the usual companions of the king at his meals (xx. 25). He also still performed from time to time the office of minstrel. But the successive snares laid by Saul to entrap him, and the open violence into which the king's madness twice broke out, at last convinced him that his life was no longer safe. He had two faithful allies, however, in the court—the son of Saul, his friend Jonathan—the daughter of Saul, his wife



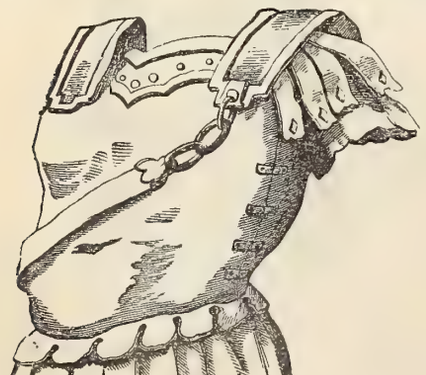
LEATHER CUIRASS.

Michal. Warned by the one, and assisted by the other, he escaped by night and was from thenceforward a fugitive. Jonathan he never saw again except by stealth. Michal was given in marriage to another (Phaltiel), and he saw her no more till long after her father's death. He first fled to Naioth (or the pastures) of Ramah to Samuel. Next he visited Nob, the seat of the tabernacle, partly to obtain a final



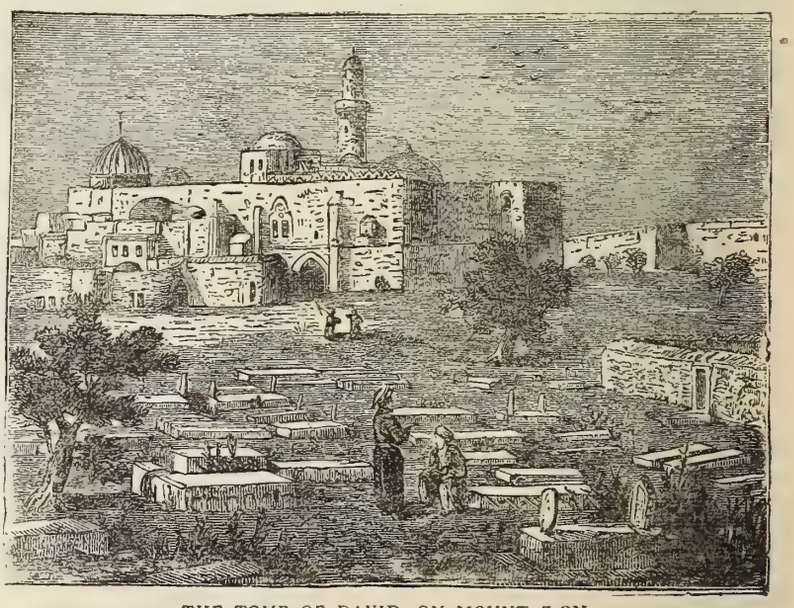
"GOD LOVETH A CHEERFUL GIVER."

interview with the high priest (1 Sam. xxii. 9, 15), partly to obtain food and weapons. On the pretext of a secret mission from Saul he gained an answer from the oracle, some of the consecrated loaves and the consecrated sword of Goliath. His stay at the court of ACHISH was short. He only escaped by feigning madness (1 Sam. xxi. 13). His first retreat was the cave of *Adullam*, probably the large cavern, not far from Bethlehem, now called *Khureitûn*. At the warning of Gad he fled to the forest of *Hareth*, and then again fell in with the Philistines, and again (xxiii. 4) relieved *Keilah*, in which he took up his abode. By this time 400 who had joined him at Adullam (xxii. 2) had swelled to 600 (xxiii. 13). The situation of David was now changed by the appearance of Saul himself on the scene. Apparently the danger was too great for the little army to keep together. They escaped from Keilah and dispersed.



SAUL'S COAT OF MAIL.

Whilst he was in the wilderness of Maon occurred David's adventure with NABAL, instructive as showing his mode of carrying on the free-booter's life, and his marriage with Abigail. His marriage with Ahinoam from Jezreel, also in the same neighborhood (Josh. xv. 56), seems to have taken place a short time before (1 Sam. xxv. 43; xxvii. 3; 2 Sam. iii. 2). After the manner of eastern potentates, Achish gave him, for his support, a city—Ziklag on the frontier of Philistia (xxvii. 6). There we meet with the first note of time in David's life. He *was settled* there *for a year and four months* (xxvii. 7). The reception of the tidings of the death of his rival and of his friend, the solemn mourning, the vent of his indignation against the bearer of the message, the pathetic lamentation that followed, will close the second period of David's life (2 Sam. i. 1–27). *David's reign.* 1. As king of Judah at Hebron, 7½ years (2 Sam. ii. 1; v. 5). Here David was first formally anointed king (2 Sam. ii. 4). To Judah his dominion was nominally confined. Gradually his power increased. Reign over all Israel, 33 years (2 Sam. v. 5 to 1 Kings ii. 11). The foundation of Jerusalem. One fastness alone in the centre of the land had hitherto defied the arms of Israel. By one sudden assault Jebus was taken. The reward bestowed on the successful scaler of the precipice was the highest place in the army. Joab henceforward became captain of the host (1 Chron. xi. 6). The royal residence was instantly fixed there—fortifications were added by the king and by Joab, and it was known by the special name of the "city of David" (1 Chron. xi. 7; 2 Sam. v. 9). The erection of the new capital at Jerusalem introduces us to a new era in David's life and in the history of the monarchy. The internal organization now established lasted till the final overthrow of the monarchy. In the internal organization of the kingdom the first new element that has to be considered is the royal family, the dynasty, of which David was the founder, a position which entitled him to the name of "Patriarch" (Acts ii. 29), and (ultimately) of the ancestor of the Messiah. Of these, Absalom and Adonijah both inherited their father's beauty (2 Sam. xiv. 25; 1 Kings i. 6); but Solomon alone possessed any of his higher qualities. It was from a union of the children of Solomon and Absalom that the royal line was carried on (1 Kings xv. 2). David's strong parental affection for all of them is very remarkable (2 Sam. xiii. 31, 33, 36; xiv. 33; xviii. 5, 33; xix. 4; 1 Kings i. 6). Three great calamities may be selected as marking the beginning, middle and close of David's otherwise prosperous reign; which appears to be intimated in the question of Gad (2 Sam. xxiv. 13), "a three years' famine, a three months' flight or a three days' pestilence." Outside the walls of Jerusalem, Araunah or Ornan, a wealthy Jebusite—perhaps even the ancient king of Jebus (2 Sam. xxiv. 23)—possessed a threshing-floor; there he and his sons were engaged in threshing the corn gathered in from the harvest (1 Chron. xxi. 20). At this spot an awful vision appeared, such as is described in the later days of Jerusalem, of the Angel of the Lord stretching out a drawn sword between earth and sky over the devoted city. The scene of such an apparition at such a moment was at once marked out for a sanctuary. David demanded, and Araunah willingly granted, the site; the altar was erected on the rock of the threshing-floor; the place was called by the name of "*Moriah*" (2 Chron. iii. 1); and for the first time a holy place, sanctified by a vision of the divine presence, was recognized in Jerusalem. It was this spot which afterward became the altar of the Temple, and therefore the centre of the national worship, with but slight interruption, for more than 1000 years, and it is even contended that the same spot is the rock still regarded with almost idolatrous veneration in the centre of the Mussulman "Dome of the Rock." A formidable conspiracy to interrupt the succession broke out in the last days of David's reign, which detached from his person two of his court, who from personal offence or adherence to the ancient family had been alienated from him—Joab and Abiathar. But Zadok, Nathan, Benaiah, Shimei and Rei remaining firm, the plot was stifled, and Solomon's inauguration took place under his father's auspices (1 Kings i. 1–53). By this time David's infirmities had grown upon him. He died, according to Josephus, at the age of 70, and "was buried in the city of David." After the return from the captivity, "the sepulchres of David" were still pointed out "between Siloah and the house of the mighty men," or "the guardhouse" (Neh. iii. 16).



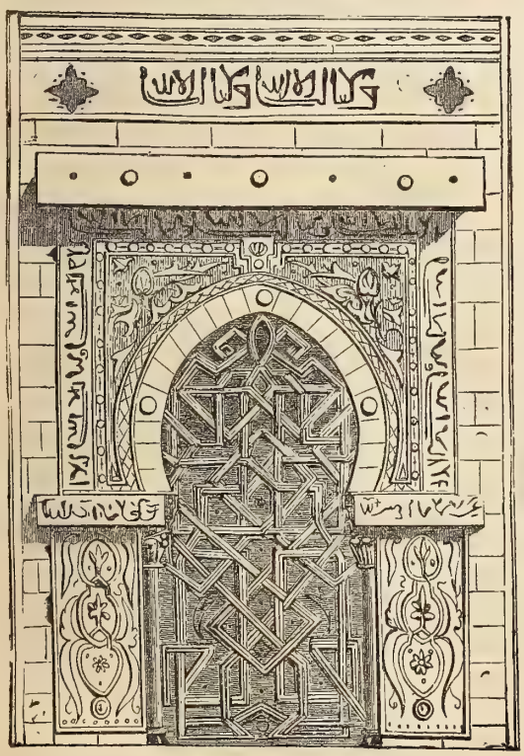
THE TOMB OF DAVID, ON MOUNT ZION.

DAY. The commencement of the civil day the Babylonians reckoned from sunrise to sunrise; the Umbrians from noon to noon; the Romans from midnight to midnight; the Athenians and others from sunset to sunset. The Hebrews naturally adopted the latter reckoning (Lev. xxiii. 32; Gen. i.

5). The Jews adopted minute specifications of the parts of the natural day. They were content to divide it into "morning, evening and noonday" (Ps. lv. 17); but when they wished for greater accuracy, they pointed to six unequal parts, each of which was again subdivided. These are held to have been: 1. "The dawn." 2. "Sunrise." 3. "Heat of the day," about 9 o'clock. 4. "The two moons" (Gen. xliii. 16; Deut. xxviii. 29). 5. "The cool (lit. *wind*) of the day," before sunset (Gen. iii. 8); so called by the Persians to this day. 6. "Evening." Before the captivity the Jews divided the night into three watches (Ps. lxiii. 6; xc. 4); viz., the first watch, lasting till midnight (Lam. ii. 19, A. V. "the beginning" of the watches); the "*Middle* watch," lasting till cockcrow (Judg. vii. 19); and the morning watch, lasting till sunrise (Ex. xiv. 24). These divisions were probably connected with the Levitical duties in the Temple service. The Jews, however, say (in spite of their own definition, "a watch is the third part of the night") that they always had *four* night-watches (comp. Neh. ix. 3), but that the fourth was counted as a part of the morning. In the New Testament we have allusions to four watches, a division borrowed from the Greeks and Romans. These were, 1. from twilight till 9 o'clock (Mark xi. 11; John xx. 19); 2. midnight, from 9 till 12 o'clock (Mark xiii. 35); 3. till 3 in the morning (Mark xiii. 35; 3 Macc. v. 23); 4. till daybreak (John xviii. 28). The word held to mean "hour" is first found in Dan. iii. 6, 15; v. 5. Perhaps the Jews, like the Greeks, learned from the Babylonians the division of the day into 12 parts. In our Lord's time the division was common (John xi. 9).



ASSYRIAN SPEARMAN. (Fbn.) EGYPTIAN HEAVY-ARMED SOLDIER.



DOOR WITH PASSAGES FROM THE KORAN.

DEACON. The office described by this title appears in the New Testament as the correlative of Bishop [See BISHOP.] The two are mentioned together in Phil. i. 1; 1 Tim. iii. 2, 8.

DEACONESS. The word *διάκονος* is found in Rom. xvi. 1 (A. V. "servant"), and has led to the conclusion that there existed in the Apostolic age an order of women bearing that title. On this hypothesis it has been inferred that the women mentioned in Rom. xvi. 6, 12, belonged to such an order. The rules given as to the conduct of women in 1 Tim. iii. 11; Tit. ii. 3, have in like manner been referred to them, and they have been identified even with the "widows" of 1 Tim. ver. 3–10.

DEAD SEA. This name occurs nowhere in the Bible, and appears not to have existed until the second century after Christ. In the Old Testament the lake is called "the Salt Sea," and "the Sea of the Plain," and under the former of these names it is described.

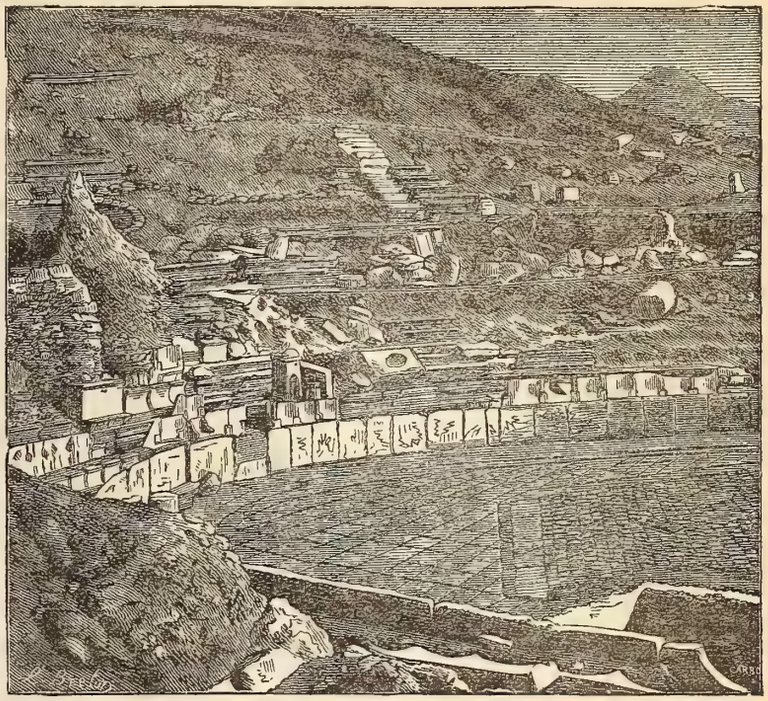
DEB'ORAH. 1. The name of Rebekah (Gen. xxxv. 1). Deborah accompanied Rebekah from the house of Bethuel (Gen. xxiv. 59), and is only mentioned by name on the occasion of her burial, under the oak tree of Bethel, which was called in her honor Allon-Bachuth. 2. A prophetess who judged Israel (Judg. iv., v.) She lived under the palm tree of Deborah, between Ramah and Bethel in Mount Ephraim (Judg. iv. 5), which, as palm trees were rare in Palestine, "is mentioned as a well-known and solitary landmark," and was probably the same spot as that called (Judg. xx. 33) Baal-Tamar, or "the sanctuary of the palm." Lapidoth was probably her husband, and not Barak, as some say. She was not so much a judge as one gifted with prophetic command (Judg. iv. 6, 14; v. 7). Under her direction Barak encamped on the broad summit of Tabor. Deborah's prophecy was fulfilled (Judg. iv. 9), and the enemy's general perished among the "oaks of the wanderers (Zaanaim)," in the tent of the Bedouin Kenite's wife (Judg. iv. 21) in the northern mountains. Deborah's title of "prophetess" includes the notion of inspired poetry, as in Ex. xv. 20; and in this sense the glorious triumphal ode (Judg. v.) well vindicates her claim to the office.

DECAP'OLIS. This name occurs only three times in the Scriptures (Matt. iv. 25; Mark v. 20, and vii. 31). It would appear from Matt. iv. 25 and Mark vii. 31, that Decapolis was a general appellation for a large district extending along both sides of the Jordan.

DEDICATION, FEAST OF THE, the festival instituted to commemorate the purging of the Temple and the rebuilding of the altar after Judas Maccabæus had driven out the Syrians, B. C. 164. It is named only once in the Canonical Scriptures, John x. 22. Its institution is recorded 1 Macc. iv. 52–59. It commenced on the 25th of Chisleu, the anniversary of the pollution of the Temple by Antiochus Epiphanes, B. C. 167.

DEGREES, SONGS OF, a title given to fifteen Psalms, from cxx. to cxxxiv. inclusive. Four of them are attributed to David, one is ascribed to the pen of Solomon, and the other ten give no indication of their author. With respect to the term rendered in the A. V. "degrees," a great diversity of opinion prevails.

DEL'ILAH, a woman who dwelt in the valley of Sorek, beloved by Samson (Judg. xvi. 4–18). There seems to be little doubt that she was a Philistine courtesan. [See SAMSON.]



THEATRE OF DIONYSIUS—ATHENS.

DELUGE. [For a full reference to, see NOAH.]

DE'MAS, most probably a contraction from Demetrius, or perhaps from Demarchus, a companion of St. Paul (Philem. 24; Col. iv. 14) during the first imprisonment at Rome. At a later period (2 Tim. iv. 10) we find him mentioned as having deserted the apostle through love of this present world, and gone to Thessalonica.

DEME'TRIUS, a maker of silver shrines of Artemis at Ephesus (Acts xix. 24). These were small models of the great temple of the Ephesian Artemis, with her statue, which it was customary to carry on journeys, and place on houses as charms.



DESCENT OF THE HOLY SPIRIT UPON CHRIST.

DEME'TRIUS I., surnamed Soter, "The Saviour," king of Syria, was the son of Seleucus Philopator, and grandson of Antiochus the Great. While still a boy he was sent by his father as a hostage to Rome (B. C. 175) in exchange for his uncle Antiochus Epiphanes. From his position he was unable to offer any opposition to the usurpation of the Syrian throne. He left Italy secretly, and landed with

a small force at Tripolis in Phœnicia (2 Macc. xiv. 1; 1 Macc. vii. 1). The Syrians soon declared in his favor (B. C. 162). In a decisive engagement (B. C. 150) Demetrius, after displaying the greatest personal bravery, was defeated and slain (1 Macc. x. 48–50).

DEME'TRIUS II., "The Victorious" (Nicator), was the elder son of Demetrius Soter. His campaigns against Jonathan and the Jews are described in 1 Macc. x., xi. In B. C. 138, Demetrius was taken prisoner by Arsaces VI. (Mithridates), whose dominions he had invaded (1 Macc. xiv. 1–3). Mithridates treated his captive honorably, and gave him his daughter in marriage. He again took possession of the Syrian crown (B. C. 128). Not long afterward, after suffering a defeat, he was assassinated, according to some by his wife, while attempting to escape by sea.

DEMON. In the Gospels generally, in James ii. 19, and in Rev. xvi. 14, the demons are spoken of as spiritual beings at enmity with God, and having power to afflict man, not only with diseases, but, as is marked by the frequent epithet "unclean," with spiritual pollution also. They recognize the Lord as the Son of God (Matt. viii. 29; Luke iv. 41), and acknowledge the power of his name, used in exorcism, in the place of the name of Jehovah, by his appointed messengers (Acts xix. 15), and look forward in terror to the judgment to come (Matt. viii. 29).

DEMO'NIACS. This word is frequently used in the New Testament, and applied to persons suffering under the possession of a demon or evil spirit, such possession generally showing itself visibly in bodily disease or mental derangement.

DENA'RIUS, A. V. "penny" (Matt. xviii. 28; xx. 2, 9, 13; xxii. 19; Mark vi. 37; xii. 15; xiv. 5; Luke vii. 41; x. 35; xx. 24; John vi. 7; xii. 5; Rev. vi. 6), a Roman silver coin, in the time of our Saviour and the Apostles.

DEPUTY, the uniform rendering in the A. V. of the Greek word which signifies "proconsul" (Acts xiii. 7, 8, 12; xix. 38).

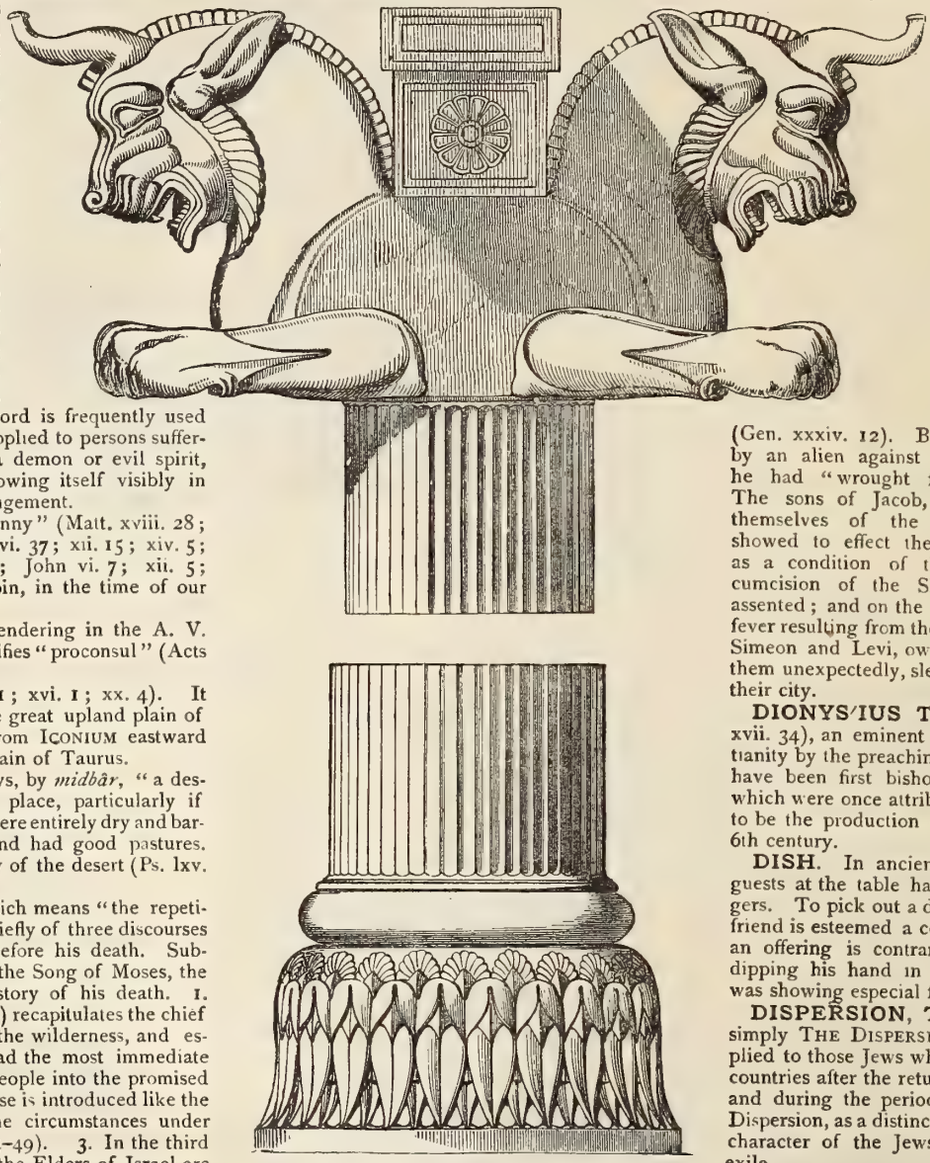
DER'BE (Acts xiv. 20, 21; xvi. 1; xx. 4). It was in the eastern part of the great upland plain of LYCAONIA, which stretches from ICONIUM eastward along the north side of the chain of Taurus.

DES'ERT. The Hebrews, by *midbâr*, "a desert," mean an uncultivated place, particularly if mountainous. Some deserts were entirely dry and barren, others were beautiful, and had good pastures. Scripture speaks of the beauty of the desert (Ps. lxv. 12, 13).

DEUTERONOMY—which means "the repetition of the law"—consists chiefly of three discourses delivered by Moses shortly before his death. Subjoined to these discourses are the Song of Moses, the Blessing of Moses and the story of his death. 1. The first discourse (i. 1–iv. 40) recapitulates the chief events of the last 40 years in the wilderness, and especially those events which had the most immediate bearing on the entry of the people into the promised land. 2. The second discourse is introduced like the first by an explanation of the circumstances under which it was delivered (iv. 44–49). 3. In the third discourse (xxvii. 1–xxx. 20), the Elders of Israel are associated with Moses. The people are commanded to set up stones upon Mount Ebal, and on them to write "all the words of this law." Then follow the several curses and blessings. 4. The delivery of the Law, a charge to the people to hear it read, the Song of Moses and the blessing of the twelve tribes. 5. The Book closes (xxxiv.) with an account of the death of Moses. It has been maintained by many modern critics that Deuteronomy is of later origin than the other four books of the Pentateuch; but the book bears witness to its own authorship (xxxi. 19), and is expressly cited in the New Testament as the work of Moses (Matt. xix. 7, 8; Mark x. 3; Acts iii. 22; vii. 37). The last chapter, containing an account of the death of Moses, was of course added by a later hand, and perhaps formed originally the beginning of the book of Joshua. [See PENTATEUCH.]

DEV'IL. Literally a *slanderer*, a fallen angel or infernal spirit. Satan is, by way of eminence, called *the devil*, and the *god of this world* from his power and influence (John xii. 31; 2 Cor. iv. 4). He has various titles given him in Scripture, expressive of his character: Satan (Job ii. 6); Beelzebub (Matt. xii. 24); Belial (2 Cor. vi. 15); Lucifer (Isa. xiv. 12); Dragon (Rev. xii. 7); Adversary (1 Pet. v. 8); Prince of Darkness (Eph. vi. 12); Apollyon, or Destroyer (Rev. ix. 11); Angel of the bottomless pit. He is represented as a sinner from the beginning (1 John iii. 8); a liar (John viii. 44); a deceiver (Rev. xx. 10); an accuser (Rev. xii. 10); and a murderer (John viii. 44).

DEW. This in the summer is so copious in Palestine that it supplies to some extent the absence of rain (Eccles. xviii. 16; xliii. 22), and becomes important to the agriculturist.



BASE AND CAPITAL OF A COLUMN AT PERSEPOLIS.

DIADEM. What the "diadem" of the Jews was we know not. That of other nations of antiquity was a fillet of silk, two inches broad, bound round the head and tied behind, the invention of which is attributed to Liber. Its color was generally white; sometimes, however, it was of blue, like that of Darius; and it was sown with pearls or other gems (Zech. ix. 16), and enriched with gold (Rev. ix. 7). It was peculiarly the mark of Oriental sovereigns (1 Macc. xiii. 32).

DIAL. The word *ma'alôth* is the same as that rendered "steps" in A. V. (Ex. xx. 26; 1 Kings x. 19), and "degrees" in A. V. (2 Kings xx. 9, 10, 11; Isa. xxxviii. 8), where, to give a consistent rendering, we should read with the margin the "degrees" rather than the "dial" of Ahaz.

DIAMOND (Heb. *yahalôm*), a precious stone, the third in the second row on the breastplate of the high priest (Ex. xxviii. 18; xxxix. 11), and mentioned by Ezekiel (xxviii. 13) among the precious stones of the king of Tyre. Some suppose *yahalôm* to be the "emerald."

DIAN'A. This Latin word, properly denoting a Roman divinity, is the representative of the Greek *Artemis*, the tutelary goddess of the Ephesians, who plays so important a part in the narrative of Acts xix. The Ephesian Diana was, however, regarded as invested with very different attributes, and is rather to be identified with Astarte and other female divinities of the East. The head wore a mural crown, each hand held a bar of metal, and the lower part ended in a rude block covered with figures of animals and mystic inscriptions. This idol was regarded as an object of peculiar sanctity, and was believed to have fallen down from heaven (Acts xix. 35).

DID'YMUS, that is, *the Twin*, a surname of the Apostle Thomas (John xi. 16; xx 24; xxi. 2). [See THOMAS.]

DIMON, THE WATERS OF, some streams on the east of the Dead Sea in the land of Moab, against which Isaiah is here uttering denunciations (Isa. xv. 9).

DI'NAH, the daughter of Jacob by Leah (Gen. xxx. 21). She was violated by Shechem the son of Hamor, the chieftain of the territory in which her father had settled (Gen. xxxiv.) Shechem proposed to make the usual reparation (Gen. xxxiv. 12). But the offence was committed by an alien against the favored people of God; he had "wrought folly in Israel" (xxxiv. 7). The sons of Jacob, bent upon revenge, availed themselves of the eagerness which Shechem showed to effect their purpose; they demanded, as a condition of the proposed union, the circumcision of the Shechemites. They therefore assented; and on the third day, when the pain and fever resulting from the operation were at the highest, Simeon and Levi, own brothers to Dinah, attacked them unexpectedly, slew all the males and plundered their city.

DIONYS'IUS THE AREOPAGITE (Acts xvii. 34), an eminent Athenian, converted to Christianity by the preaching of St. Paul. He is said to have been first bishop of Athens. The writings which were once attributed to him are now confessed to be the production of some neo-Platonists of the 6th century.

DISH. In ancient Egypt, and also in Judæa, guests at the table handled their food with the fingers. To pick out a delicate morsel and hand it to a friend is esteemed a compliment, and to refuse such an offering is contrary to good manners. Judas dipping his hand in the same dish with our Lord was showing especial friendliness and intimacy.

DISPERSION, THE JEWS OF THE, or simply THE DISPERSION, was the general title applied to those Jews who remained settled in foreign countries after the return from the Babylonian exile, and during the period of the second temple. The Dispersion, as a distinct element influencing the entire character of the Jews, dates from the Babylonian exile.

DIVINATION has been universal in all ages and all nations alike, civilized and savage. Numerous forms of divination are mentioned, such as divination by rods (Hos. iv. 12); divination by arrows (Ezek. xxi. 21); divination by cups (Gen. xliv. 5); consultation of Teraphim (Zech. x. 2; Ezek. xxi. 21; 1 Sam. xv. 23) [See TERAPHIM]; divination by the liver (Ezek. xxi. 21); divination by dreams (Deut. xiii. 2, 3; Judg. vii. 13; Jer. xxiii. 32); consultation of oracles (Isa. xli. 21–24; xliv. 7). Moses forbade every species of divination.

DIVORCE. The law regulating this subject is found Deut. xxiv. 1–4, and the cases in which the right of a husband to divorce his wife was lost are stated *ib.* xxii. 19, 29. The ground of divorce is a point on which the Jewish doctors of the period of the New Testament widely differed; the school of Shammai seeming to limit it to a moral delinquency

in the woman, whilst that of Hillel extended it to trifling causes, *e. g.*, if the wife burnt the food she was cooking for her husband. The Pharisees wished perhaps to embroil our Saviour with these rival schools by their question (Matt. xix. 3); by his answer to which, as well as by his previous maxim (v. 31), he declares that but for their hardened state of heart such questions would have no place. Yet from the distinction made, "but I say unto you," v. 31, 32, it seems to follow, that he regarded all the lesser causes than "fornication" as standing on too weak ground, and declined the question of how to interpret the words of Moses.

DO'EG, an Idumæan, chief of Saul's herdmen. He was at Nob when Ahimelech gave David the sword of Goliath, and not only gave information to Saul, but when others declined the office, himself executed the king's order to destroy the priests of Nob, with their families, to the number of 85 persons, together with all their property (1 Sam. xxi. 7; xxii. 9, 18, 22; Ps. lii.)

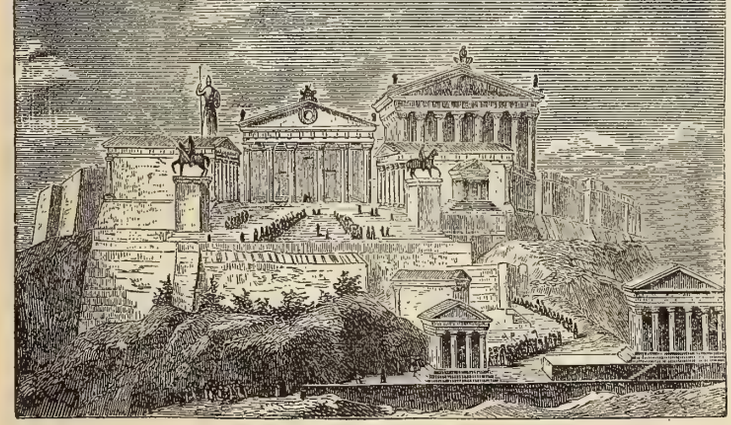
DOG, an animal frequently mentioned in Scripture. It was used by the Hebrews as a watch for their houses (Isa. lvi. 10), and for guarding their flocks (Job xxx. 1). Then also, as now, troops of hungry and semi-wild dogs used to wander about the fields and streets of the cities, devouring dead bodies and other offal (1 Kings xiv. 11; xvi. 4; xxi. 19, 23; xxii. 38; 2 Kings ix. 10, 36; Jer. xv. 3; [illegible]s. lix. 6, 14), and thus became such objects of dislike that fierce and cruel enemies are poetically styled dogs in Ps. xxii. 16, 20. Moreover the dog being an unclean animal (Isa. lxvi. 3), the terms *dog*, *dead dog*, *dog's head*, were used as terms of reproach, or of humility in speaking of one's self (1 Sam. xxiv. 14; 2 Sam. iii. 8; ix. 8; xvi. 9; 2 Kings viii. 13).

DO'THAN, a place first mentioned (Gen. xxxvii. 17) in connection with the history of Joseph, and apparently as in the neighborhood of Shechem. It next appears as the residence of Elisha (2 Kings vi. 13).

DOVE (Heb. *Yônâh*). The first mention of this bird occurs in Gen. viii. The dove's rapidity of flight is alluded to in Ps. lv. 6; the beauty of its plumage in Ps. lxviii. 13; its dwelling in the rocks and valleys in Jer. xlviii. 28, and Ezek. vii. 16; its mournful voice in Isa. xxxviii. 14; lix. 11; Nah. ii. 7; its harmlessness in Matt. x. 16; its simplicity in Hos. vii. 11, and its amativeness in Cant. i. 15; ii. 14.

DOVE'S DUNG. Various explanations have been given of the passage in 2 Kings vi. 25.

DRACHM (2 Macc. iv. 19; x. 20; xii. 43; Luke xv. 8, 9), a Greek silver coin, varying in weight on account of the use of different talents. In Luke (A. V. "piece of silver") denarii seem to be intended.



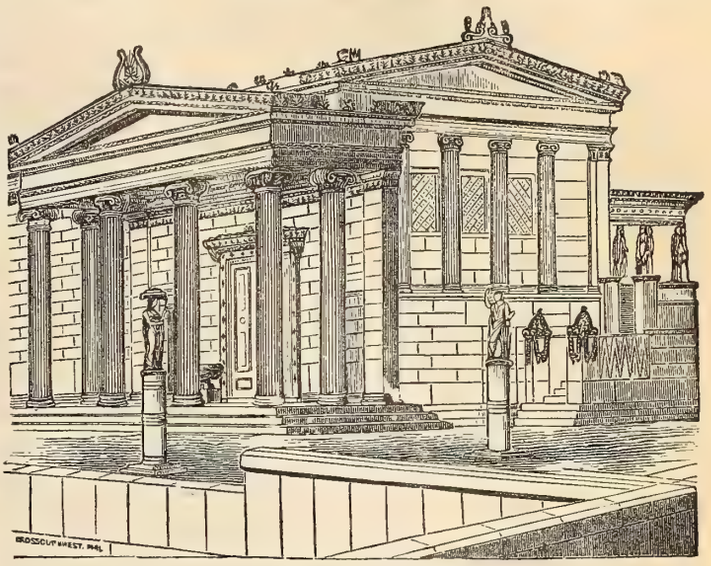
THE ACROPOLIS AT ATHENS, AS IT WAS.

DRAGON. The translators of the A. V., apparently following the Vulgate, have rendered by the same word "dragon" the two Hebrew words *Tan* and *Tannin*, which appear to be quite distinct in meaning. 1. The former is used, always in the plural, in Job xxx. 29; Isa. xxxiv. 13; xliii. 20; in Isa. xiii. 22; in Jer. x. 22; xlix. 33; in Ps. xliv. 19; and in Jer. ix. 11; xiv. 6; li. 37; Mic. i. 8. 2. The word *tannin* seems to refer to any great monster, whether of the land or the sea, being indeed more usually applied to some kind of serpent or reptile. In the New Testament it is only found in the Apocalypse (Rev. xii. 3, 4, 7, 9, 16, 17, etc.), as applied metaphorically to "the old serpent, called the Devil, and Satan," the description of the "dragon."

DREAMS. The Scripture declares that the influence of the Spirit of God upon the soul extends to its sleeping as well as its waking thoughts. But, in accordance with the principle enunciated by St. Paul in 1 Cor. xiv. 15, dreams, in which the understanding is asleep, are placed below the visions of prophecy, in which the understanding plays its part. It is true that the Book of Job, standing as it does on the basis of "natural religion," dwells on dreams and "visions in deep sleep," as the chosen method of God's revelation of himself to man (see Job iv. 13; vii. 14; xxxiii. 15). But in Num. xii. 6; Deut. xiii. 1, 3, 5; Jer. xxvii. 9; Joel ii. 28, etc., dreamers of dreams, whether true or false, are placed below "prophets," and even below "diviners;" and similarly in the climax of 1 Sam. xxviii. 6, we read that "Jehovah answered Saul not, neither by dreams, nor by Urim [by symbol], nor by prophets."

DRESS. The skins of animals supplied a durable material (Gen. iii. 21), which was adapted to a rude state of society, and is stated to have been used by various ancient nations. Skins were not wholly disused at later periods: the "mantle" worn by Elijah appears to have been the skin of a sheep or some other animal with the wool left on. It was characteristic of a prophet's office from its mean appearance (Zech. xiii. 4; cf. Matt. vii. 15). Pelisses of sheepskin still form an ordinary article of dress in the East. The art of weaving hair was known to the Hebrews at an early period (Ex. xxvi. 7; xxxv. 6); the sackcloth used by mourners was of this material. John the Baptist's robe was of camel's hair (Matt. iii. 4). Wool, we may presume, was introduced at a very early period, the flocks of the pastoral families being kept partly for their wool (Gen. xxxviii. 12); it was at all times largely employed, particularly for the outer garments (Lev. xiii. 47; Deut. xxii. 11, etc.) It is probable that the acquaintance of the Hebrews with linen, and perhaps cotton, dates from the period of the captivity in Egypt, when they were instructed in the manufacture (1 Chron. iv. 21). After their return to Palestine we have frequent notices of linen. Silk was not introduced until a very late period (Rev. xviii. 12). The use of mixed material, such as wool and flax, was forbidden (Lev. xix. 19; Deut. xxii. 11).

DRINK, STRONG. The Hebrew term *shêcar*, in its etymological sense, applies to any beverage that had *intoxicating* qualities. We may infer from Cant. viii. 2 that the Hebrews were in the habit of expressing the juice of other fruits besides the grape for the purpose of making wine; the pomegranate, which is there noticed, was probably one out of many fruits so used. 1. *Beer*, which was largely consumed in Egypt under the name of *zythus*, and was thence introduced into Palestine. It was made of barley, certain herbs, such as lupine and skirret, were used as substitutes for hops. 2. *Cider*, which is noticed in the Mishna as *apple-wine*. 3. *Honey-wine*, of which there were two sorts, one consisting of a mixture of wine, honey and pepper; the other a decoction of the juice of the grape, termed *dëbash* (honey) by the modern Syrians. 4. *Date-wine*, which was also manufactured in Egypt. 5. Various other fruits and



THE ERECHTHEUM—ATHENS.

vegetables are enumerated by Pliny as supplying materials for *factitious* or home-made wine, such as figs, millet, the carob fruit, etc.

DRUSIL'LA, daughter of Herod Agrippa I. (Acts xii. 1, 19, ff.) and Cypros. She was at first betrothed to Antiochus Epiphanes, prince of Commagene, but was married to Azizus, king of Emesa. Soon after, Felix, procurator of Judæa, brought about her seduction by means of the Cyprian sorcerer Simon, and took her as his wife. In Acts xxiv. 24, we find her in company with Felix at Cæsarea.

DULCIMER (Heb. *Sumphoniah*), a musical instrument, mentioned in Dan. iii. 5, 15, probably the bagpipe. The same instrument is still in use amongst peasants in the northwest of Asia and in Southern Europe, where it is known by the similar name Sampogna or Zampogna.

DUNG. The uses of dung were twofold, as manure and as fuel. The manure consisted either of straw steeped in liquid manure (Isa. xxv. 10), or the sweepings (Isa. v. 25) of the streets and roads, which were carefully removed from about the houses and collected in heaps outside the walls of the towns at fixed spots (hence the dung-gate at Jerusalem, Neh. ii. 13), and thence removed in due course to the fields.

DU'RA, the plain where Nebuchadnezzar set up the golden image (Dan. iii. 1) has been sometimes identified with a tract a little below *Tekrit*, on the left bank of the Tigris, where the name *Dur* is still found.

EAGLE (Heb. *nesher*). The Hebrew word, which occurs frequently in the Old Testament, may denote a particular species of the *Falconidæ*, as in Lev. xi. 13; Deut. xiv. 12, where the *nesher* is distinguished from the *ossifrage*, *osprey* and other raptatorial birds; but the term is used also to express the griffon vulture (*Vultur fulvus*) in two or three passages. At least four distinct kinds of eagles have been observed in Palestine, viz., the golden eagle (*Aquila Chrysaëtos*), the spotted eagle (*A. nævia*), the commonest species in the rocky districts, the imperial eagle (*Aquila Heliaca*), and the very common *Circaëtos gallicus*, which preys on the numerous *reptilia* of Palestine.

EARNEST (2 Cor. i. 22; v. 5; Eph. i. 14). The Hebrew word was used generally for *pledge* (Gen. xxxviii. 17), and in its cognate forms for *surety* (Prov. xvii. 18) and *hostage* (2 Kings xiv. 14).

EARRINGS. The material of which earrings were made was generally gold (Ex. xxxii. 2) and their form circular. They were worn by women and by youth of both sexes (Ex. *l. c.*; Gen. xxxv. 4).

EARTHQUAKE. Earthquakes, more or less

violent, are of frequent occurrence in Palestine. The recorded instances, however, are but few; the most remarkable occurred in the reign of Uzziah (Amos i. 1; Zech. xiv. 5). From Zech. xiv. 4, we are led to infer that a great convulsion took place at this time in the Mount of Olives, the mountain being split so as to leave a valley between its summits. An earthquake occurred at the time of our Saviour's crucifixion (Matt. xxvii. 51–54), which may be deemed miraculous rather from the conjunction of circumstances than from the nature of the phenomenon itself. Earthquakes are not unfrequently accompanied by fissures of the earth's surface; instances of this are recorded in connection with the destruction of Korah and his company (Num. xvi. 32), and at the time of our Lord's death (Matt. xxxvii. 51); the former may be paralleled by a similar occurrence at Oppido in Calabria, A. D. 1783, where the earth opened to the extent of 500, and a depth of more than 200 feet.



PLAN OF ALEXANDRIA. (From Fbn.)

EASTER. The occurrence of this word in the A. V. of Acts xii. 4, is chiefly noticeable as an example of the want of consistency in the translators. In the earlier English versions Easter had been frequently used as the translation of *pascha* (πάσκα).

E'BAL, MOUNT, a mount in the promised land, on which, according to the command of Moses, the Israelites were, after their entrance on the promised land, to "put" the curse which should fall upon them if they disobeyed the commandments of Jehovah. The blessing consequent on obedience was to be similarly localized on Mount Gerizim (Deut. xi. 26–29). Ebal and Gerizim are the mounts which form the sides of the fertile valley in which lies *Nablûs*, the ancient SHECHEM—Ebal on the north and Gerizim on the south.

E'BED-ME'LECH, an Æthiopian eunuch in the service of King Zedekiah, through whose interference Jeremiah was released from prison (Jer. xxxviii. 7, ff.; xxxix. 15, ff.) His name seems to be an official title = *King's slave*, i. e., *minister*.

E'BEN-E'ZER ("the stone of help"), a stone set up by Samuel after a signal defeat of the Philistines, as a memorial of the "help" received on the occasion from Jehovah (1 Sam. vii. 12). Its position is carefully defined as between MIZPEH and SHEN.

EBONY (Heb. *hobnîm*) occurs only in Ezek. xxvii. 15, as one of the valuable commodities imported into Tyre by the men of Dedan. There is every reason for believing that the ebony afforded by *Dyospyros ebenum* was imported from India or Ceylon.

EC'BATANA (Heb. *Achmethâ*). It is doubtful whether the name of this place is really contained in the Hebrew Scriptures. Many of the best commentators understand the expression, in Ezra vi. 2, differently, and translate it "in a coffer." In the apocryphal books Ecbatana is frequently mentioned (Tob. iii. 7; xiv. 12, 14; Jud. i. 1, 2; 2 Macc. ix. 3, etc.) Two cities of the name of Ecbatana seem to have existed in ancient times, one the capital of Northern Media, the Media Atropatênê of Strabo; the other the metropolis of the larger and more important province known as Media Magna. The site of the former appears to be marked by the very curious ruins at *Takht-i-Suleïman* (lat. 36° 26′, long. 47° 9′); while that of the latter is occupied by *Hamadan*, which is one of the most important cities of modern Persia. The peculiar feature of the site of *Takht-i-Suleïman* is a conical hill rising to the height of about 150 feet above the plain, and covered both on its top and sides with massive ruins of the most antique and primitive character. In the 2d book of Maccabees (ix. 3, etc.) the Ecbatana mentioned is undoubtedly the southern city, now represented both in name and site by *Hamadan*.

ECCLESIAS'TES. The title of this book is in Hebrew *Koheleth*, a feminine noun signifying *one who speaks publicly in an assembly*, and hence rendered in the Septuagint by *Ecclesiastes*, which is adopted in the English version. *Koheleth* is the name by which Solomon speaks of himself throughout the book. "The words of the preacher (Heb. *Koheleth*) the son of David, king of Jerusalem" (i. 1).

ECCLESIAS'TICUS, one of the books of the Apocrypha, is the title given in the Latin version to the book which is called in the Septuagint THE WISDOM OF JESUS THE SON OF SIRACH. The writer describes himself as *Jesus* (*i. e.*, Jeshua) *the son of Sirach, of Jerusalem* (i. 27).

E'DAR, TOWER OF (accur. EDER), a place named only in Gen. xxxv. 21. According to Jerome it was 1000 paces from Bethlehem.

E'DEN. 1. The first residence of man, called in the Septuagint *Paradise*. The latter is a word of Persian origin, and describes an extensive tract of pleasure land, and the use of it suggests a wider view of man's first abode than a *garden*. The description of Eden is as follows: "And the Lord God planted a garden in Eden eastward. . . . And a river goeth forth from Eden to water the garden; and from thence it is divided and becomes four heads (or arms). The name of the first is Pison; that is it which compasseth the whole land of Havilah, where is the gold. And the gold of that land is good; there is the bdellium and the onyx stone. And the name of the second river is Gihon; that is it which compasseth the whole land of Cush. And the name of the third river is Hiddekel; that is it which floweth before Assyria. And the fourth river, that is Euphrates" (Gen. ii. 8–14). In the eastern portion then of the region of Eden was the garden planted. The Hiddekel is the Tigris, but with regard to the Pison and Gihon a great variety of opinion exists.

E'DOM, IDUME'A or **IDUMÆ'A.** The name Edom was given to Esau, the first-born son of Isaac, and twin brother of Jacob, when he sold his birthright to the latter for a meal of lentil pottage. The peculiar color of the pottage gave rise to the name *Edom*, which signifies "red" (Gen. xxv. 29–34). The country which the Lord subsequently gave to Esau was hence called the "field of Edom" (Gen. xxxii. 3), or "land of Edom" (Gen. xxxvi. 16; Num. xxxiii. 37), and his descendants were called the Edomites.

EG'LAH. One of David's wives during his reign in Hebron, and the mother of his son Ithream (2 Sam. iii. 5; 1 Chron. iii. 3). According to the ancient Hebrew tradition she was Michal.

EG'LON. 1. A king of the Moabites (Judg. iii. 12, ff.), who, aided by the Ammonites and the Amalekites, crossed the Jordan and took "the city of palm trees." Here, according to Josephus, he built himself a palace and continued for eighteen years to oppress the children of Israel, who paid him tribute. He was slain by Ehud. 2. A town of Judah in the low country (Josh. xv. 39). Eglon was one of a confederacy of five towns, which under Jerusalem attempted resistance by attacking Gibeon after the treaty of the latter with Israel (Josh. x.)

EGYPT, a country occupying the northeastern angle of Africa. Its limits appear always to have been very nearly the same. In Ezekiel (xxix. 10; xxx. 6) the whole country is spoken of as extending from Migdol to Syene, which indicates the same limits to the east and the south as at present. *Names*—The common name of Egypt in the Bible is "Mizraim," or more fully "the land of Mizraim." In form Mizraim is a dual, and accordingly it is generally joined with a plural verb. When, therefore, in Gen. x. 6, Mizraim is mentioned as a son of Ham, we must not conclude that anything more is meant than that Egypt was colonized by descendants of Ham. The dual number doubtless indicates the natural division of the country into an upper and a lower region. The singular Mazor also occurs, and some suppose that it indicates Lower Egypt, but there is no sure ground for this assertion. The Arabic name of Egypt, *Mizr*, signifies "red mud." Egypt is also called in the Bible "the land of Ham" (Ps. cv. 23, 27; comp. lxxviii. 51), a name most probably referring to Ham the son of Noah; and "Rahab," the proud or insolent; both these appear to be poetical appellations. The common ancient Egyptian name of the country is written in hieroglyphics KEM, which was perhaps pronounced Chem. This name signifies, alike in the ancient language, and in Coptic, "black," and may be supposed to have been given to the land on account of the blackness of its alluvial soil. We may reason-



SPECIMEN OF ANCIENT EGYPTIAN ART.

ably conjecture that Kem is the Egyptian equivalent of Ham, and also of Mazor, these two words being similar or even the same in sense.

E'HUD. 1. Ehud, the son of Bilhan, and great-grandson of Benjamin the Patriarch (1 Chron. vii. 10; viii. 6). 2. Ehud, son of Gera, of the tribe of Benjamin (Judg. iii. 15), the second Judge of the Israelites. In the Bible he is not called a judge, but a deliverer (*l. c.*): so Othniel (Judg. iii. 9) and all the Judges (Neh. ix. 27). As a Benjamite he was specially chosen to destroy Eglon, who had established himself in Jericho, which was included in the boundaries of that tribe.

E'LAH. 1. The son and successor of Baasha, king of Israel (1 Kings xvi. 8–10); his reign lasted for little more than a year (comp. ver. 8 with 10). He was killed, while drunk, by Zimri, in the house of his steward Arza, who was probably a confederate in the plot. 2. Father of Hoshea, the last king of Israel (2 Kings xv. 30; xvii. 1).

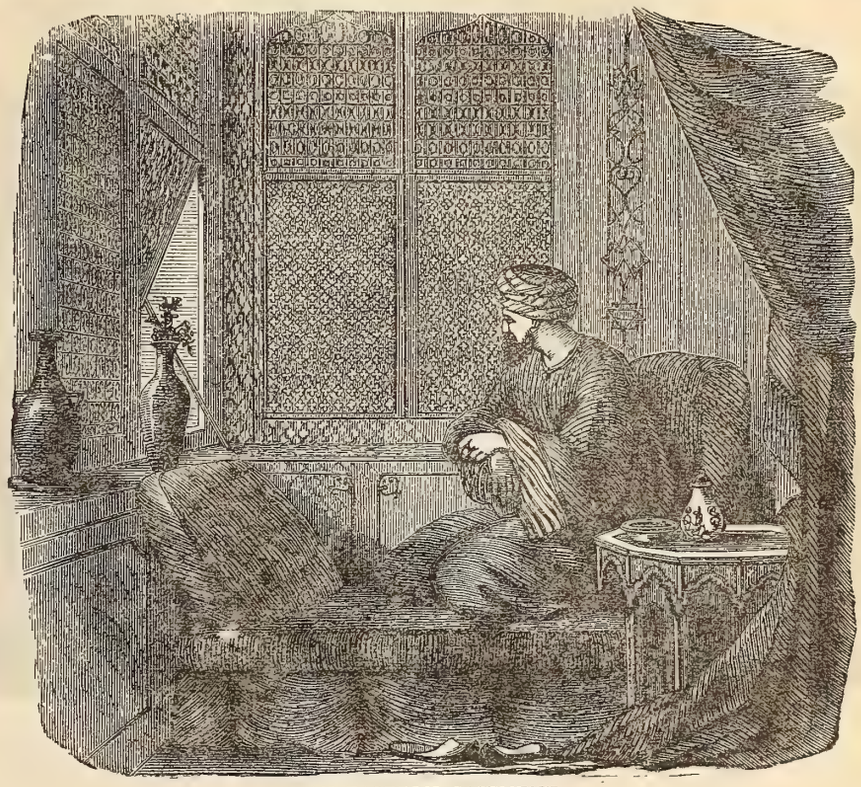
E'LAH, THE VALLEY OF (= Valley of the Terebinth), a valley in (not "by," as the A. V. has it) which the Israelites were encamped against the Philistines when David killed Goliath (1 Sam. xvii. 2, 19). It is once more mentioned in the same connection (xxi. 9). It lay somewhere near Socoh of Judah and Azekah, and was nearer Ekron than any other Philistine town.

E'LAM seems to have been originally the name of a man, the son of Shem (Gen. x. 22; 1 Chron. i. 17). Commonly, however, it is used as the appellation of a country (Gen. xiv. 1, 9; Isa. xi. 11; xxi. 2; Jer. xxv. 25; xlix. 34–39; Ezek. xxxii. 24; Dan. viii. 2). 1. The Elam of Scriptures appears to be the province lying south of Assyria and east of Persia proper, to which Herodotus gives the name of Cissia (iii. 91; v. 49, etc.), and which is termed Susis or Susiana by the geographers. It appears from Gen. x. 22, that this country was originally peopled by descendants of Shem, closely allied to the Aramæans (Syrians) and the Assyrians; and from Gen. xiv. 1–12, it is evident that by the time of Abraham a very important power had been built up in the same region.

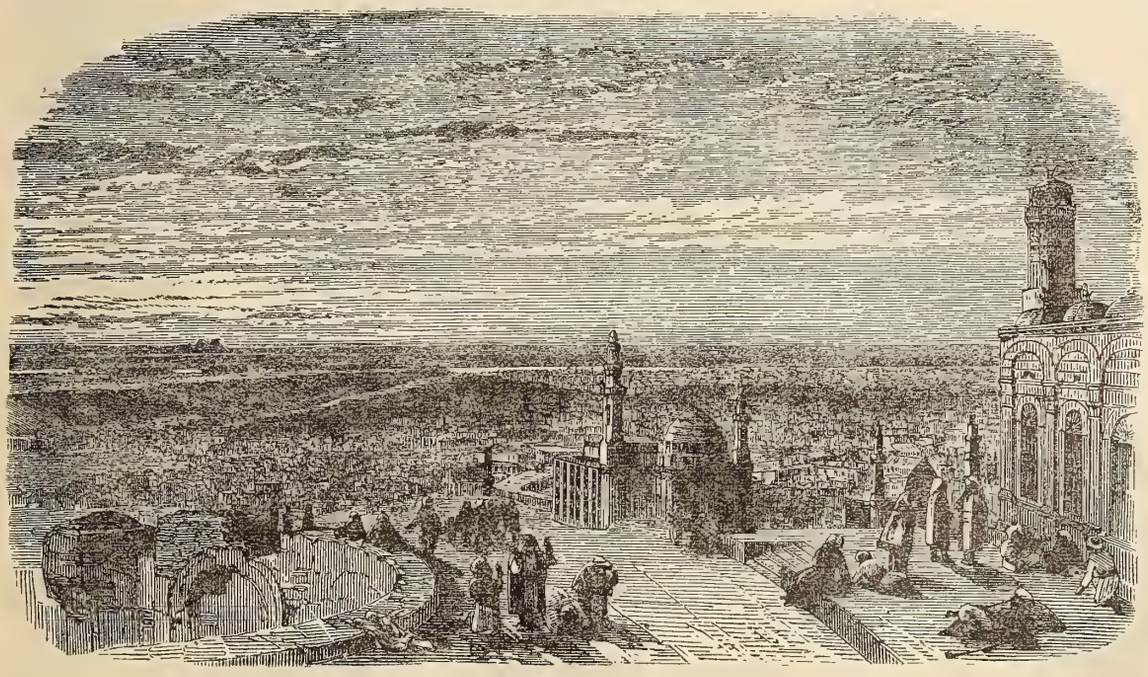
EL-BETH'EL, the name which Jacob is said to have bestowed on the place at which God appeared to him when he was flying from Esau (Gen. xxv. 7).

EL'DAD and **ME'DAD,** two of the 70 elders to whom was communicated the prophetic power of Moses (Num. xi. 16, 26). Although their names were upon the list which Moses had drawn up (xi. 26), they did not repair with the rest of their brethren to the tabernacle, but continued to prophesy in the camp. Moses, being requested by Joshua to forbid this, refused to do so, and expressed a wish that the gift of prophecy might be diffused throughout the people.

ELDER. The term *elder* or *old man*, as the Hebrew literally imports, was one of extensive use, as an official title, among the Hebrews and the surrounding nations. It had reference to various offices (Gen. xxiv. 2; l. 7; 2 Sam. xii. 17; Ezek. xxvii. 9). As betokening a political office, it applied not only to the Hebrews, but also to the Egyptians (Gen. l. 7), the Moabites and Midianites (Num. xxii. 7). They were the representatives of the people, so much so that *elders* and *people* are occasionally used as equivalent terms (comp. Josh. xxiv. 1 with 2, 19, 21; 1 Sam. viii. 4 with 7, 10, 19). Their authority was undefined and extended to all matters concerning the public weal.



AN EASTERN CASEMENT.



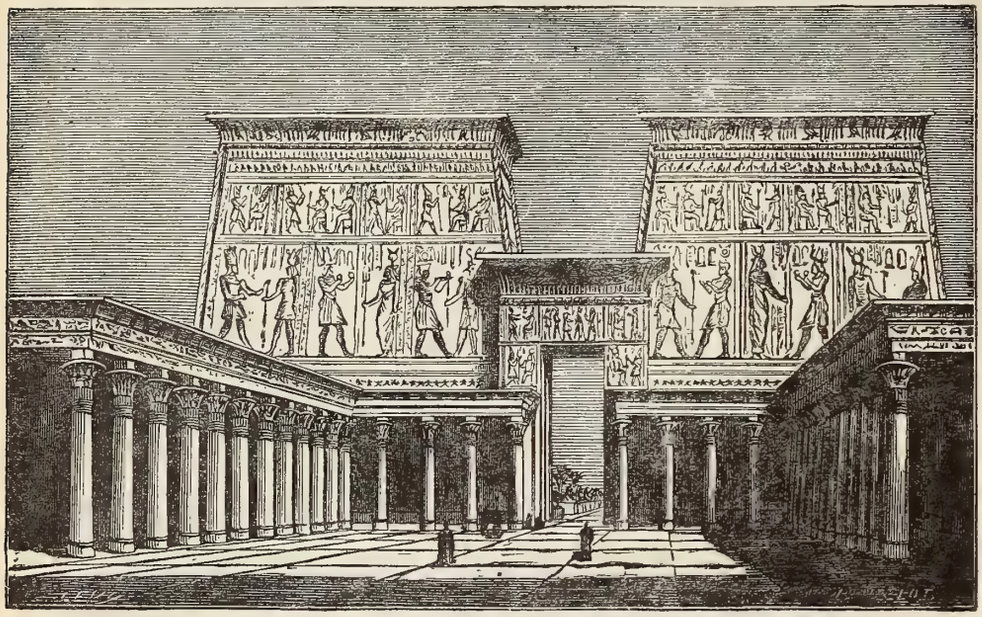
VIEW OF CAIRO FROM THE CITADEL.

ELEA'ZAR. 1. The third son of Aaron by Elisheba, the daughter of Amminadab. After the death of Nadab and Abihu, without children (Lev. x. 1; Num. iii. 4), Eleazar was appointed chief over the principal Levites (Num. iii. 32). With his brother Ithamar he ministered as a priest during their father's lifetime, and immediately before his death was invested on Mount Hor with the sacred garments, as the successor of Aaron in the office of high priest (Num. xx. 28). One of his first duties was in conjunction with Moses to superintend the census of the people (Num. xxvi. 3). After the conquest of Canaan by Joshua he took part in the distribution of the land (Josh. xiv. 1). 2. The son of Abinadab (1 Sam. vii. 1). 3. The son of Dodo the Ahohite. 4. A Merarite Levite (1 Chron. xxiii. 21, 22; xxiv. 28). 5. A priest who took part in the feast of dedication under Nehemiah (Neh. xii. 42). 6. One of the sons of Parosh (Ezra x. 25; Esdr. ix. 26). 7. Son of Phinehas a Levite (Ezra viii. 33; 1 Esdr. viii. 63). 8. Surnamed AVARAN (1 Macc. ii. 5), the fourth son of Mattathias (1 Macc. vi. 43, ff.; 2 Macc. viii. 23). 9. The son of Eliud, in the genealogy of Jesus Christ (Matt. i. 15).

EL-ELO'HE-IS'RAEL, the name bestowed by Jacob on the altar which he erected facing the city of Shechem (Gen. xxxiii. 19, 20).

E'LI was descended from Aaron through Ithamar, the youngest of his two surviving sons (Lev. x. 1, 2, 12; comp. 1 Kings ii. 27 with 2 Sam. viii. 17; 1 Chron. xxiv. 3). As the history makes no mention of any high priest of the line of Ithamar before Eli, he is generally supposed to have been the first of that line who held the office. From him, his sons having died before him, it appears to have passed to his grandson, Ahitub (1 Sam. xiv. 3), and it certainly remained in his family till Abiathar, the grandson of Ahitub, was "thrust out from being priest unto the Lord" by Solomon for his share in Adonijah's rebellion (1 Kings ii. 26, 27; i. 7), and the high priesthood passed back again to the family of Eleazar in the person of Zadok (1 Kings ii. 35). Its return to the elder branch was one part of the punish-

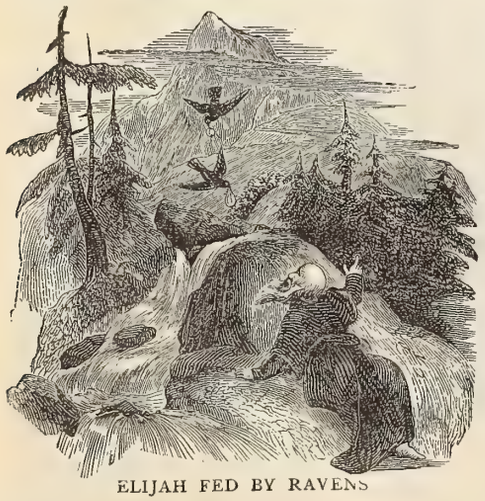
ment which had been denounced against Eli during his lifetime, for his culpable negligence (1 Sam. ii. 22–25) when his sons by their rapacity and licentiousness profaned the priesthood and brought the rites of religion into abhorrence among the people (1 Sam. ii. 27–36, with 1 Kings ii. 27). Notwithstanding this one great blemish, the character of Eli is marked by eminent piety, as shown by his meek submission to the divine judgment (1 Sam. iii. 18), and his



ANCIENT EGYPTIAN TEMPLE.

supreme regard for the ark of God (iv. 18). In addition to the office of high priest he held that of judge, being the immediate predecessor of his pupil Samuel (1 Sam. vii. 6, 15–17), the last of the judges. He died at the advanced age of 98 years (1 Sam. iv. 15).

ELI'AKIM. 1. Son of Hilkiah; master of Hezekiah's household ("over the house," as Isa. xxxvi. 3), 2 Kings xviii. 18, 26, 37. He succeeded Shebna in this office, after he had been ejected from it as a punishment for his pride (Isa. xxii. 15–20). Eliakim was a good man, as appears by the title emphatically applied to him by God, "my servant Eliakim" (Isa. xxii. 20), and as was evinced by his conduct on the occasion of Sennacherib's invasion (2 Kings xviii. 37; xix. 1–5), and also in the discharge of the duties of his high station, in which he acted as a "father to the inhabitants of Jerusalem, and to the house of Judah" (Isa. xxii. 21). 2. The original name of Jehoiakim king of Judah (2 Kings xxiii. 34; 2 Chron. xxxvi. 4). 3. A priest in the



ELIJAH FED BY RAVENS

days of Nehemiah (Neh. xii. 41). 4. Eldest son of Abiud, or Judah; brother of Joseph, and father of Azor (Matt. i. 13). 5. Son of Melea, and father of Jonan (Luke iii. 30, 31).

ELI'AM. 1. Father of Bathsheba, the wife of David (1 Sam. xi. 3). 2. Son of Ahithophel the Gilonite; one of David's "thirty" warriors (2 Sam. xxiii. 34).

ELI'AS, the form in which the name of ELIJAH is given in the A. V. of the Apocrypha and New Testament.

ELI'ASHIB. 1. A priest in the time of King David, eleventh in the order of the "governors" of the Sanctuary (1 Chron. xxiv. 12). 2. A son of Elioenai (1 Chron. iii. 24). 3. High priest at Jerusalem (Neh. iii. 1, 20, 21). 4. A singer in the time of Ezra who had married a foreign wife (Ezra x. 24). 5. A son of Zattu (Ezra x. 27), and 6. A son of Bani (x. 36), both of whom had transgressed in the same manner.

ELIE'ZER. 1. Abraham's chief servant, called by him "Eliezer of Damascus" (Gen. xv. 2). There is an apparent contradiction in the A. V., for it does not appear how, if he was "of Damascus," he could be "born in Abraham's house" (ver. 3). 2. Second son of Moses and Zipporah, to whom his father gave this name, "because, said he, the God of my father was my help that delivered me from the sword of Pharaoh" (Ex. xviii. 4; 1 Chron. xxiii. 15, 17). He remained with his mother and brother Gershom, in the care of Jethro his grandfather, when Moses returned to Egypt (Ex. iv. 18), she having been sent back to her father by Moses (Ex. xviii. 2), though she set off to accompany him, and went part of the way with him. 3. One of the sons of Becher, the son of Benjamin (1 Chron. vii. 8). 4. A priest in the reign of David (1 Chron. xv. 24). 5. Son of Zichri, ruler of the Reubenites in the reign of David (1 Chron. xxvii. 16). 6. Son of Dodavah, of Mareshah in Judah (2 Chron. xx. 37), a prophet, who rebuked Jehoshaphat for joining himself with Ahaziah king of Israel. 7. A chief Israelite (Ezra viii. 16). 8, 9, 10. A priest, a Levite and an Israelite of the sons of Harim (Ezra x. 18, 23, 31). 11. Son of Jorim, in the genealogy of Christ (Luke ii. 29).

ELI'HU. 1. One of the interlocutors in the book of Job. [See JOB.] He is described as the "son of Barachel the Buzite," and thus apparently referred to the family of Buz, the son of Nahor, and nephew of Abraham (Gen. xxii. 21). 2. Son of Tohu; a forefather of Samuel the prophet (1 Sam. i. 1). 3. In 1 Chron xxvii. 18, Elihu "of the brethren of David" is mentioned as the chief of the tribe of Judah. 4. One of the captains of the thousands of Manasseh (1 Chron. xii. 20) who followed David to Ziklag after he had left the Philistine army on the eve of the battle of Gilboa. 5. A Korhite Levite in the time of David; one of the doorkeepers of the house of Jehovah. He was a son of Shemaiah, and of the family of Obed-edom (1 Chron. xxvi. 7).

ELI'JAH has been well entitled "the grandest and the most romantic character that Israel ever produced." "Elijah the Tishbite of the inhabitants of Gilead," is literally all that is given us to know of his parentage and locality. His chief characteristic was his hair, long and thick, and hanging down his back, which, if not betokening the immense strength of Samson, yet accompanied powers of endurance no less remarkable. His ordinary clothing consisted of a girdle of skin round his loins, which he tightened when about to move quickly (1 Kings xviii. 46). But in addition to this he occasionally wore the "mantle" or cape, of sheepskin, which has supplied us with one of our most familiar figures of speech. In this mantle, in moments of emotion, he would hide his face (1 Kings xix. 13), or when excited would roll it up as into a kind of staff. It was in the wild loneliness of the hills and ravines of Gilead that the knowledge of Jehovah, the living God of Israel, had been impressed on his mind, which was to form the subject of his mission to the idolatrous court and country of Israel. What we may call the first act in his life embraces between three and four years—three years and six months for the duration of the drought, according to the statements of the New Testament (Luke iv. 25; James v. 17), and three or four months more for the journey to Horeb, and the return to Gilead (1 Kings xvii. 1; xix. 21). His introduction is of the most startling description: he suddenly appears before Ahab and proclaims the vengeance of Jehovah for the apostasy of the king. He was directed to the brook Cherith. There in the hollow of the torrent-bed he remained, supported in the miraculous manner with which we are all familiar, till the failing of the brook obliged him to forsake it. His next refuge was at Zarephath, a Phœnician town lying between Tyre and Sidon, certainly the last place at which the enemy of Baal would be looked for. The widow in whose house he lived seems, however, to have been an Israelite, and no Baal-worshipper. Here Elijah performed the miracles of prolonging the oil and the meal, and restored the son of the widow to life after his apparent death.



EGYPTIAN SYMBOLS OF THE HEAVENS AND THE EARTH.

In this, or some other retreat, an interval of more than two years must have elapsed. The drought continued, and famine, caused by the failure of the crops, descended on Samaria. The king and his chief domestic officer divided between them the mournful duty of ascertaining that neither round the springs, nor in the nooks and crannies of the most shaded torrent-beds, was there any of the herbage left. It is the moment for the reappearance of the

prophet. He shows himself first to the minister. Before the sudden apparition of that wild figure and that stern, unbroken countenance, Obadiah could not but fall on his face. Elijah, however, soon calms his agitation—"As Jehovah of hosts liveth, before whom I stand, I will surely show myself to Ahab;" and thus relieved of his fear that, as on a former occasion, Elijah would disappear before he could return with the king, Obadiah departs to inform Ahab that the man they seek is there. Ahab arrived, Elijah makes his charge—"Thou hast forsaken Jehovah and followed the Baals." He then commands that all Israel be collected to Mount Carmel with the four hundred and fifty prophets of Baal, and the four hundred of Asherah (Ashtaroth), the latter being under the special protection of the queen. Having killed the prophets of Baal, and fearing the vengeance of Jezebel, Elijah takes refuge in flight. The danger was great, and the refuge must be distant. The first stage on the journey was Beersheba. His servant he left in the town; while he himself set out alone into the wilderness. His spirit is quite broken, and he wanders forth over the dreary sweeps of those rocky hills wishing for death. The prophet was wakened from his dream of despondency beneath the solitary bush of the wilderness, was fed with the bread and the water which to this day are all a Bedouin's requirements, and went forward, a journey of forty days to the mount of God, even to Horeb. Here, in the cave, he remained for certainly one night. In the morning came the "word of Jehovah"—the question, "What doest thou here, Elijah?" In answer to this invitation the prophet opens his griefs. The reply comes in that ambiguous and indirect form in which it seems necessary that the deepest communications with the human mind should be couched, to be effectual. He is directed to leave the cavern and stand on the mountain in the open air, face to face with Jehovah. Then, as before with Moses (Ex. xxxiv. 6), "The Lord passed by," passed in all the terror of his most appalling manifestations. Three commands were laid on him. Of these three commands the first two were reserved for Elisha to accomplish, the last only was executed by Elijah himself. His first search was for Elisha. Apparently he soon found him: we must conclude at his native place, Abelmeholah. Elisha was ploughing at the time, and Elijah "passed over to him"—possibly crossed the river—and cast his mantle, the well-known sheepskin cloak, upon him, as if, by that familiar action, claiming him for his son. A moment of hesitation, and then commenced that long period of service and intercourse which continued till Elijah's removal. Ahab and Jezebel now probably believed that their threats had been effectual, and that they had seen the last of their tormentor. After the murder of Naboth, Ahab loses no time in entering on his new acquisition. But his triumph was a short one. Elijah had received an intimation from Jehovah of what was taking place, and rapidly as the accusation and death of Naboth had been hurried over, he was there to meet his ancient enemy on the very scene of his crime. And then follows the curse, in terms fearful to any Oriental—peculiarly terrible to a Jew—and most of all significant to a successor of the apostate princes of the northern king-



EGYPTIAN MONARCH IN HIS CHARIOT.

dom. The whole of Elijah's denunciation may possibly be recovered by putting together the words recalled by Jehu, 2 Kings ix. 26, 36, 37, and those given in 1 Kings xxi. 19–25. A space of three or four years now elapses (com. 1 Kings xxii. 1, 51; 2 Kings i. 17) before we again catch a glimpse of Elijah. Ahaziah has met with a fatal accident, and is on his death-bed (2 Kings i. 1, 2; 1 Kings xxii. 51). In his extremity he sends to an oracle or shrine of Baal at the Philistine town of Ekron, to ascertain the issue of his illness. But the oracle is nearer at hand than the distant Ekron. An intimation is conveyed to his prophet, he suddenly appears on the path of the messengers, without preface or inquiry utters his message of death, and as rapidly disappears. But this check only roused the wrath of Ahaziah. A captain was despatched, with a party of fifty, to take Elijah prisoner. "And there came down fire from heaven and consumed him and his fifty." A second party was sent, only to meet the same fate. The altered tone of the leader of a third party brought Elijah down. But the king gained nothing. It must have been shortly after the death of Ahaziah that Elijah made a communication with the southern kingdom. When Jehoram the son of Jehoshaphat began "to walk in the ways of the kings of Israel," Elijah sent him a letter denouncing his evil doings, and predicting his death (2 Chron. xxi. 12–15). The closing transaction of Elijah's life introduces us to a locality heretofore unconnected with him. It was at GILGAL—probably on the western edge of the hills of Ephraim—that the prophet received the divine intimation that his departure was at hand. He was at the time with Elisha, who seems now to have become his constant companion, and whom he endeavors to persuade to remain behind while he goes on an errand of Jehovah. But Elisha will not so easily give up his master. They went together to Bethel. Again Elijah attempts to escape to Jericho, and again Elisha protests that he will not be separated from him. At Jericho he makes a final effort to avoid what they both so much dread. But Elisha is not to be conquered, and the two set off across the undulating plain of burning sand, to the distant river—Elijah in his mantle or cape of sheepskin, Elisha in ordinary clothes. Fifty men of the sons of the prophets ascend the abrupt heights behind the town to watch what happens in the distance. Talking as they go, the two reach the river and stand on the shelving bank beside its swift brown current. But they are not to stop even here. It is as if the aged Gileadite cannot rest till he again sets foot on his own side of the river. He rolls up his mantle as into a staff, and with his old energy strikes the waters as Moses had done before him—strikes them as if they were an enemy; and they are divided hither and thither, and they two go over on dry ground. "And it came to pass as they still went on and talked, that, behold, there appeared a chariot of fire and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into heaven." And here ends all the direct information which is vouchsafed to us of the life and work of this great prophet.

ELIM'ELECH, a man of the tribe of Judah, and of the family of the Hezronites, who dwelt in Bethlehem-Ephratah in the days of the Judges.



EGYPTIANS HUNTING THE HIPPOPOTAMUS.

EL'IPHAZ. 1. The son of Esau and Adah, and father of Teman (Gen. xxxvi. 4; 1 Chron. i. 35, 36). 2. The chief of the "three friends" of Job. He is called "the Temanite;" hence it is naturally inferred that he was a descendant of Teman.



3. 2. 1.

TREADING OUT GRAIN BY OXEN. (EGYPT.)

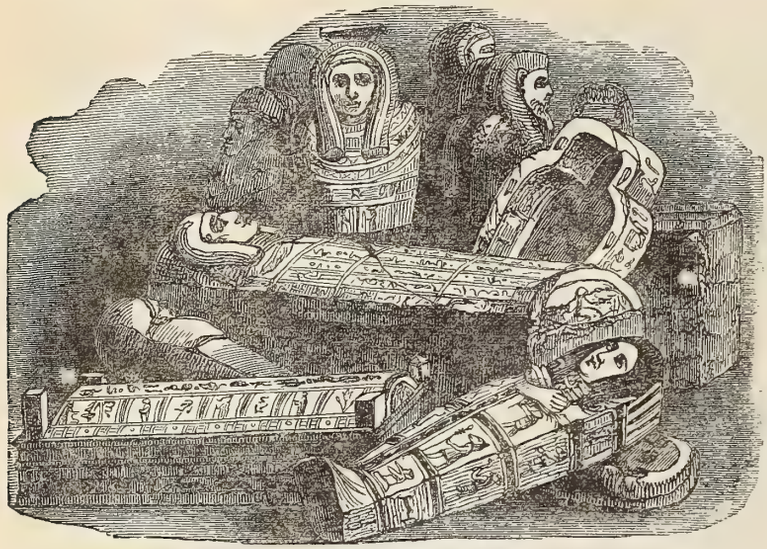
1. Raking up the ears. 2. The driver. 3. Winnowing with wooden shovels. (*Wilkinson, Thebes.*)

ELIS'ABETH, the wife of Zacharias and mother of John the Baptist. She was herself of the priestly family, and a relation (Luke i. 36) of the mother of our Lord.

ELISE'US, the form in which the name ELISHA appears in the A. V. of the Apocrypha and the New Testament (Eccles. xlviii. 12; Luke iv. 27).

ELI'SHA, son of Shaphat of Abel-meholah; the attendant and disciple of Elijah, and subsequently his successor as prophet of the kingdom of Israel. 1. The earliest mention of his name is in the command to Elijah in the cave at Horeb (1 Kings xix. 16, 17). But our first introduction to the future prophet is in the fields of his native place. Abel-meholah was probably in the valley of the Jordan. Elijah, on his way from Sinai to Damascus by the Jordan valley, lights on his successor engaged in the labors of the field. To cross to him, to throw over his shoulders the rough mantle, was to Elijah but the work of an instant, and the prophet strode on as if what he had done were nothing. Seven or eight years must have passed between the call of Elisha and the removal of his master, and during the whole of that time we hear nothing of him; but when that

period had elapsed he reappears, to become the most prominent figure in the history of his country during the rest of his long life. In almost every respect Elisha presents the most complete contrast to Elijah. Elijah was a true Bedouin child of the desert. If he enters a city it is only to deliver his message of fire and be gone. Elisha, on the other hand, is a civilized man, an inhabitant of cities. And as with his manners so with his appearance. The touches of the narrative are very slight; but we can gather that his dress was the ordinary garment of an Israelite, the *beged*, probably similar in form to the long *abbeyeh* of the modern Syrians (2 Kings ii. 12), that his hair was worn trimmed behind, in contrast to the disordered locks of Elijah (ii. 23), and that he used a walking-staff (iv. 29) of the kind ordinarily carried by grave or aged citizens (Zech. viii. 4). The call of Elisha seems to have taken place about four years before the death of Ahab. He died in the reign of Joash, the grandson of Jehu. This embraces a period of not less than 65 years, for certainly 55 of which he held the office of "prophet in Israel" (2 Kings v. 8). After the departure of his master, Elisha returned to dwell at Jericho (2 Kings ii. 18). The town had been lately rebuilt (1 Kings xvi. 34), and was the residence of a body of the "sons of the prophets" (2 Kings ii. 5, 15). One of the springs of Jericho was noxious at the time of Elisha's visit. At the request of the men of Jericho he remedied this evil. He took salt in a new vessel, and cast it into the water at its source in the name of Jehovah. 2. We next meet with Elisha at Bethel, in the heart of the country, on his way from Jericho to Mount Carmel (2 Kings ii. 23). Here the boys of the town were clustered, waiting, as they still wait at the entrance of the villages of Palestine, for the chance passer-by. For once Elisha assumed the sternness of his master. He turned upon them and cursed them in the name of Jehovah, and we all know the catastrophe which followed. 3. Elisha extricates Jehoram king of Israel, and the kings of Judah and Edom from their difficulty in the campaign against Moab, arising from want of water (iii. 4–27). The widow of one of the sons of the prophets is in debt, and her two sons are about to be taken from her and sold as slaves. She has no property but a pot of oil. This Elisha causes (in his absence, iv. 5) to multiply until the widow has filled with it all the vessels which she could borrow. The next occurrence is at Shunem and Mount Carmel (iv. 8–37). The scene now changes to Gilgal, apparently at a time when Elisha was residing there (iv. 38–41). (iv. 42–44.) This in all probability belongs to the same time, and also to the same place, as the preceding. The simple records of these domestic incidents are interrupted by an occurrence of a more important character (v. 1–27). (vi. 1–7.) We now return to the sons of the prophets. (vi. 8–23.) Elisha is now residing at Dothan, halfway on the road between Samaria and Jezreel (vi. 24–vii. 2; viii. 1–6; viii. 7–15; ix. 1–10). Two of the injunctions laid on Elijah had now been carried out; the third still remained. The time was come for the fulfilment of the curse upon Ahab by anointing Jehu king over Israel. Elisha's personal share in the transaction was confined to giving directions to one of the sons of the prophets.



EGYPTIAN MUMMIES AND COFFINS.

ELISH'EBA, the wife of Aaron (Ex. vi. 23). She was the daughter of Amminadab, and sister of Naashon the captain of the host of Judah (Num. ii. 3).

E'LUL, Neh. vi. 15; 1 Macc. xiv. 27. [See MONTHS.]

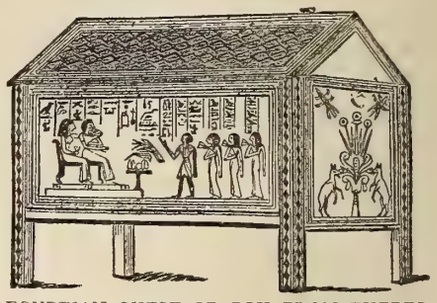
EL'YMAS, the Arabic name of the Jewish magus or sorcerer Barjesus (Acts xiii. 6, ff.)

EMBALMING, the process by which dead bodies are preserved. It was most general among the Egyptians, and two instances in the Old Testament are mentioned (Gen. i. 2, 26). Of the Egyptian method of embalming there remain two minute accounts. Herodotus (ii. 86–89) describes three modes. The embalmers first removed part of the brain through the nostrils, by means of crooked iron, and destroyed the rest by injecting caustic drugs. An incision was then made along the flank with a sharp Ethiopian stone, and the whole of the intestines removed. The cavity was rinsed out with palm-wine, and afterward scoured with pounded perfumes. It was then filled with pure myrrh pounded, cassia and other aromatics, except frankincense. This done, the body was sewn up and steeped in natron for seventy days. When the seventy days were accomplished, the embalmers washed the corpse and swathed it in bandages of linen, cut in strips and smeared with gum. They then gave it up to the relatives of the deceased, who provided for it a wooden case, made in the shape of a man, in which the dead was placed, and deposited in an erect position against the wall of the sepulchral chamber. The second mode of embalming cost about 20 minæ. In this case no incision was made in the body, nor were the intestines removed, but cedar-oil was injected into the stomach by the rectum. The oil was prevented from escaping, and the body was then steeped in natron for the appointed number of days. On the last day the oil was withdrawn, and carried off with it the stomach and intestines in a state of solution, while the flesh was consumed by the natron, and nothing was left but the skin and bones. The body in this state was returned to the relatives of the deceased. The third mode, which was adopted by the poorer classes, and cost but little, consisted in rinsing out the intestines with syrmæa, an infusion of senna and cassia, and steeping the body for the usual number of days in natron.



ANCIENT EGYPTIAN FUNERAL PROCESSION.

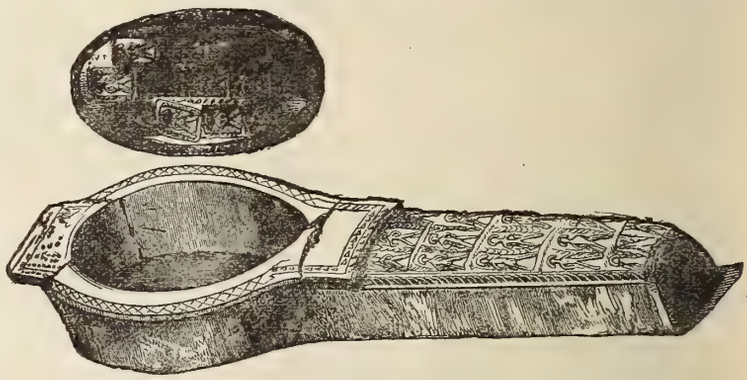
EMERALD, a precious stone, first in the second row on the breast-plate of the high priest (Ex. xxviii. 18; xxxix. 11), imported to Tyre from Syria (Ezek. xxvii. 16), used as a seal or signet (Ecclus. xxxii. 6), as an ornament of clothing and bedding (Ezek. xxviii. 13; Judg. x. 21), and spoken of as one of the foundations of Jerusalem (Rev. xxi. 19; Tob. xiii. 16).



EGYPTIAN CHEST OR BOX FROM THEBES.

EMERODS (Deut. xxviii. 27; 1 Sam. v. 6, 9, 12; vi. 4, 5, 11). Probably *hemorrhoidal tumors*, or bleeding piles, are intended.

E'MIMS, a tribe or family of gigantic stature which originally inhabited the region along the eastern side of the Dead Sea. They were related to the Anakim, and were generally called by the same name; but their conquerors the Moabites termed them Emim—that is, "terrible men" (Deut. ii. 11)—most probably on account of their fierce aspect.



BABYLONIAN COFFIN AND LID OF GREEN GLAZED POTTERY.

EM'MAUS, the village to which the two disciples were going when our Lord appeared to them on the way, on the day of his resurrection (Luke xxiv. 13).

EN, at the beginning of many Hebrew words, signifies a spring or fountain.

ENCHANTMENTS. 1. Heb. *lâtîm* or *lēhâtîm* (Ex. vii. 11, 22; viii. 7), secret arts. 2. *Cĕshâphîm* (2 Kings ix. 22; Mic. v. 12; Nah. iii. 4), "muttered spells." 3. *Lĕchâshîm* (Eccles. x. 11). This word is especially used of the charming of serpents, Jer. viii. 17 (cf. Ps. lviii. 5; Ecclus. xii. 13; Eccles. x. 11). 4. The word *nĕchâshîm* is used of the enchantments sought by Balaam (Num. xxiv. 1). 5. *Cheber* is used for magic (Isa. xlvii. 9, 12). Any resort to these methods of imposture was strictly forbidden in the Scripture (Lev. xix. 26; Isa. xlvii. 9, etc.), but to eradicate the tendency is almost impossible (2 Kings xvii. 17; 2 Chron. xxxiii. 6), and we find it still flourishing at the Christian era (Acts xiii. 6, 8; viii. 9, 11; Gal. v. 20; Rev. ix. 21).

EN'DOR, a place in the territory of Issachar, and yet possessed by Manasseh (Josh. xvii. 11). Endor was long held in memory by the Jewish people as

connected with the great victory over Sisera and Jabin. It was here that the witch dwelt whom Saul consulted (1 Sam. xxviii. 7).

EN'GEDI, a town in the wilderness of Judah (Josh. xv. 62), on the western shore of the Dead Sea (Ezek. xlvii. 10). Its site is about the middle of the western shore of the lake, at the fountain of *Ain Jidy*.

EN-HAK'KORE, the spring which burst out in answer to the cry of Samson after his exploit with the jawbone (Judg. xv. 19).

E'NOCH. 1. The eldest son of Cain (Gen. iv. 17), who called the city which he built after his name (18). 2. The son of Jared and father of Methuselah (Gen. v. 21, ff.; Luke iii. 28). In the epistle of Jude (24) he is described as "the *seventh* from Adam;" and the number is probably noticed as conveying the idea of divine completion and rest, while Enoch was himself a type of perfected humanity. After the birth of Methuselah it is said (Gen. v. 22–24) that Enoch "walked with God three hundred years . . . and he was not; for God took him." The phrase "walked with God" is elsewhere only used of Noah (Gen. vi. 9; cf. Gen. xvii. 1, etc.), and is to be explained of a prophetic life spent in immediate converse with the spiritual world. In the Epistle to the Hebrews the spring and issue of Enoch's life are clearly marked.

E'NON, a place "near to Salim," at which John baptized (John iii. 23). It was evidently west of the Jordan (comp. iii. 22, with 26, and with i. 28), and abounded in water.

EN-RO'GEL (Josh. xv. 7; xviii. 16). Here Jonathan and Ahimaz remained, after the flight of David, awaiting intelligence from within the walls (2 Sam. xvii. 17); and here by the stone Zoheleth, which is close to En-rogel, Adonijah held the feast, which was the first and last act of his attempt on the crown (1 Kings i. 9).

EPÆNE'TUS, a Christian at Rome, greeted by St. Paul in Rom. xvi. 5, and designated as his beloved, and the first fruit of Asia unto Christ.

EP'APHRAS, a fellow-laborer with the Apostle Paul, mentioned in Col. i. 7, as having taught the Colossian church the grace of God in truth, and designated a faithful minister of Christ on their behalf. He was at that time with St. Paul at Rome (Col. iv. 12), and seems by the expression there used to have been a Colossian by birth We find him again mentioned in the Epistle to Philemon (v. 23), which was sent at the same time as that to the Colossians.

E'PHES-DAM'MIM, a place between Socoh and Azekah, at which the Philistines were encamped before the affray in which Goliath was killed (1 Sam. xvii. 1).



ANISE.



DILL.



ANCIENT EASTERN BANQUET.

EPHESIANS, EPISTLE TO THE, was written by the Apostle St. Paul during his first captivity at Rome (Acts xxviii. 16), apparently immediately after he had written the Epistle to the Colossians and during that period (perhaps the early part of A. D. 62) when his imprisonment had not assumed the severer character which seems to have marked its close. This Epistle was addressed to the Christian church at Ephesus. Its contents may be divided into two portions, the first mainly *doctrinal* (ch. i., iii.), the second *hortatory* and *practical*.

EPH'ESUS, the capital of the Roman province of Asia and an illustrious city in the district of Ionia, nearly opposite the island of Samos. There were coast-roads leading northward to Smyrna and southward to Miletus. By the latter of these it is probable that the Ephesian elders travelled when summoned to meet Paul at the latter city (Acts xx. 17, 18). Conspicuous at the head of the harbor of Ephesus was the great temple of Diana or Artemis, the tutelary divinity of the city. This building was raised on immense substructions, in consequence of the swampy nature of the ground. The earlier temple, which had been begun before the Persian war, was burnt down in the night when Alexander the Great was born; and another structure, raised by the enthusiastic co-operation of all the inhabitants of "Asia," had taken its place. The magnificence of this sanctuary was a proverb throughout the civilized world. In consequence of this devotion the city of Ephesus was called νεώχορος (Acts xix. 35) or "warden" of Diana. Another consequence of the celebrity of Diana's worship at Ephesus was, that a large manufactory grew up there of portable shrines, which strangers purchased and devotees carried with them on journeys or set up in their houses. Of the manufacturers engaged in this business, perhaps Alexander the "coppersmith" (2 Tim. iv. 14) was one. The case of Demetrius the "silversmith" is explicit. It is here, and here only, that we find disciples of John the Baptist explicitly mentioned after the ascension of Christ (Acts xviii. 25; xix. 3). The case of Apollos (xviii. 24) is an exemplification further of the intercourse between this place and Alexandria. The first seeds of Christian truth were possibly sown at Ephesus immediately after the Great Pentecost (Acts ii.) In St. Paul's stay of more than two years (xix. 8, 10; xx. 31), which formed the most important passage of his third circuit, and during which he labored, first in the synagogue (xix. 8), and then in the school of Tyrannus (ver. 9), and also in private houses (xx. 20), and during which he wrote the first Epistle to the Corinthians, we have the period of the chief evangelization of this shore of the Ægean. The address at Miletus shows that the church at Ephesus was thoroughly organized under its presbyters. At a later period TIMOTHY was set over them, as we learn from the two Epistles addressed to him. Among St. Paul's other companions, two, Trophimus and Tychicus, were natives of Asia (xx. 4), and the latter probably (2 Tim. iv. 12), the former certainly (Acts xxi. 29), natives of Ephesus. In the same connection we ought to mention Onesiphorus (2 Tim. i. 16–18) and his household (iv. 19). On the other hand must be noticed certain specified Ephesian antagonists of the Apostle, the sons of Sceva and his party (Acts xix. 14), Hymenæus and Alexander (1 Tim. i. 20; 2 Tim. iv. 14), and Phygellus and Hermogenes (2 Tim. i. 15). The whole place is now utterly desolate, with the exception of the small Turkish village at *Ayasaluk*. The ruins are of vast extent.

EPHOD, a sacred vestment originally appropriate to the high priest (Ex. xxviii. 4), but afterward worn by ordinary priests (1 Sam. xxii. 18), and deemed characteristic of the office (1 Sam. ii. 28; xiv. 3; Hos. iii. 4). The importance of the ephod as the receptacle of the breastplate led to its adoption in the idolatrous forms of worship instituted in the time of the Judges (Judg. viii. 27; xvii. 5; xviii. 14, ff.)

E'PHRAIM, the second son of JOSEPH by his wife Asenath. The first indication we have of that ascendency over his elder brother Manasseh, which at a later period the tribe of Ephraim so unmistakably possessed, is in the blessing of the children by Jacob (Gen. xlviii.) Ephraim would appear at that time to have been about 21 years old. He was born before the beginning of the seven years of famine, toward the latter part of which Jacob had come to Egypt, 17 years before his death (Gen. xlvii. 28). Before Joseph's death Ephraim's family had reached the third generation (Gen. i. 23), and it must have been about this time that the affray mentioned in 1 Chron. vii. 21 occurred. To this early period too must probably be referred the circumstance alluded to in Ps. lxxviii. 9. It is at the time of the sending of the spies to the Promised Land that we are first introduced to the great hero to whom the tribe owed much of its subsequent greatness. Under Joshua the tribe must have taken a high position in the nation, to judge from the tone which the Ephraimites assumed on occasions shortly subsequent to the conquest. The boundaries of the portion of Ephraim are given in Josh. xvi. 1–10.

E'PHRAIM. In "Baal-hazor which is by Ephraim" was Absalom's sheep-farm, at which took place the murder of Amnon, one of the earliest precursors of the great revolt (2 Sam. xiii. 23). There is no clew to its situation.

E'PHRAIM, a city "in the district near the wilderness" to which our Lord retired with his disciples when threatened with violence by the priests (John xi 54).

E'PHRAIM, GATE OF, one of the gates of the city of Jerusalem (2 Kings xiv. 13; 2 Chron. xxv. 23; Neh. viii. 16; xii. 39), probably at or near the position of the present "Damascus gate"



EASTERN FUNERAL

EPHRAIM, THE WOOD OF, a wood, or rather a forest, on the east of Jordan, in which the fatal battle was fought between the armies of David and of Absalom (2 Sam. xviii. 6). The name is probably derived from the slaughter of Ephraim at the fords of Jordan by the Gileadites under Jephthah (Judg. xii. 1, 4, 5).

EPH'RATAH or **EPH'RATH.** 1. Second wife of Caleb the son of Hezron, mother of Hur, and grandmother of Caleb the spy, according to 1 Chron. ii. 19, 50, and probably 24 and iv. 4. 2. The ancient name of Bethlehem-Judah, as is manifest from Gen. xxxv. 16, 19; xlviii. 7.

EPICUREANS, THE, derived their name from Epicurus (342–271 B. C.), a philosopher of Attic descent.

ER. 1. First-born of Judah. Er "was wicked in the sight of the Lord; and the Lord slew him" (Gen. xxxviii. 3–7; Num. xxvi. 19).

E'RASTUS. 1. One of the attendants or deacons of St. Paul at Ephesus, who with Timothy was sent forward into Macedonia while the Apostle himself remained in Asia (Acts xix. 22). He is probably the same with Erastus, who is again mentioned in the salutations to Timothy (2 Tim. iv. 20), though not the same with, 2. Erastus the chamberlain, or rather the public treasurer, of Corinth, who was one of the early converts to Christianity (Rom. xvi. 23).

ESA'IAS, the form of the name of the prophet Isaiah in the New Testament. [See ISAIAH.]



ANOINTING.

E'SAR-HAD'DON, one of the greatest of the kings of Assyria, was the son of Sennacherib (2 Kings xix. 37) and the grandson of Sargon who succeeded Shalmaneser. He appears by his monuments to have been one of the most powerful—if not *the* most powerful—of all the Assyrian monarchs. He is the only Assyrian monarch whom we find to have actually reigned at Babylon, where he built himself a palace, bricks from which have been recently recovered bearing his name. His Babylonian reign lasted thirteen years, from B. C. 680 to B. C. 667; and it was doubtless within this space of time that Manasseh king of Judah, having been seized by his captains at Jerusalem on a charge of rebellion, was brought before him at *Babylon* (2 Chron. xxxiii. 11) and detained for a time as prisoner there. As a builder of great works Esar-haddon is particularly distinguished. Besides his palace at Babylon, he built at least three others in different parts of his dominions, either for himself or his son. The southwest palace at Nimrud is the best preserved of his constructions. It is conjectured that Esar-haddon died about B. C. 660.

E'SAU, the eldest son of Isaac and twin-brother of Jacob. The singular appearance of the child at his birth originated the name (Esau means *hairy*, Gen. xxv. 25). Even in the womb the twin-brothers struggled together (xxv. 22). Esau's robust frame and "rough" aspect were the types of a wild and daring nature. He was, in fact, a thorough Bedouin, a "son of the desert," who delighted to roam and was impatient of the restraints of civilized or settled life. His old father, by a caprice of affection not uncommon, loved his wilful, vagrant boy; and his keen relish for savory food being gratified by Esau's venison, he liked him all the better for his skill in hunting (xxv. 28). Jacob takes advantage of his brother's distress to rob him of that which was dear as life itself to an Eastern patriarch. Esau married at the age of 40, and contrary to the wish of his parents. His wives were both Canaanites; and they "were bitterness of spirit unto Isaac and to Rebekah" (Gen. xxvi. 34, 35). Jacob, through the craft of his mother, is again successful, and secures irrevocably the covenant blessing. Esau vows vengeance. But he knew not a mother's watchful care. By a characteristic piece of domestic policy Rebekah succeeded both in exciting Isaac's anger against Esau and obtaining his consent to Jacob's departure. When Esau heard that his father had commanded Jacob to take a wife of the daughters of his kinsman Laban, he also resolved to try whether by a new alliance he could propitiate his parents. He accordingly married his cousin Mahalath, the daughter of Ishmael (xxviii. 8, 9). He soon afterward established himself in Mount Seir; still retaining, however, some interest in his father's property in Southern Palestine. He was residing in Mount Seir when Jacob returned from Padan-aram, and had then become so rich and powerful that the impressions of his brother's early offences seem to have been almost completely effaced. It does not appear that the brothers again met until the death of their father about 20 years afterward. They united in laying Isaac's body in the cave of Machpelah. Of Esau's subsequent history nothing is known.

E'SAY, the form of the name of Isaiah in Ecclus. xlviii. 20, 22; 2 Esd. ii. 8.

ESDRAE'LON. This name is the Greek form of the Hebrew word JEZREEL. It occurs only twice in the A. V. (Jud. iii. 9; iv. 6). In Jud. iii. 3 it is ESDRAELOM, and in i. 8 ESDRELOM, with the addition of "the great plain." In the old Testament the plain is called the VALLEY OF JEZREEL.

ES'DRAS, the form of the name of Ezra the scribe in 1 and 2 Esdras.

ES'DRAS, BOOKS OF. The first book of Esdras is the first in order of the Apocryphal books in the English Bible.

ESH'COL, brother of Mamre, the Amorite, and of Aner, and one of Abraham's companions in his pursuit of the four kings who had carried off Lot (Gen. xiv. 13, 24).

ESH'COL, THE VALLEY or THE BROOK OF, a *wady* in the neighborhood of Hebron, explored by the spies who were sent by Moses from Kadesh-barnea (Num. xxxiii. 9; Deut. i. 24).

ESH'TOAL, a town in the low country—the *Shefelah*—of Judah, afterward allotted to Dan (Josh. xv. 33; xix. 41). Here Samson spent his boyhood, and hither after his last exploit his body was brought (Judg. xiii. 25; xvi. 31; xviii. 2, 8, 11, 12).

ESSENES', a Jewish sect, who, according to Josephus, combined the ascetic virtues of the Pythagoreans and Stoics with a spiritual knowledge of the divine law. It seems probable that the name signifies "*seer*," or "*the silent, the mysterious.*" As a sect the Essenes were distinguished by an aspiration after ideal purity rather than by any special code of doctrines. There were isolated communities of Essenes, which were regulated by strict rules, analogous to those of the monastic institutions of a later date. All things were held in common, without distinction of property, and special provision was made for the relief of the poor. Self-denial, temperance and labor—especially agriculture—were the marks of the outward life of the Essenes; purity and divine communion the objects of their aspiration. Slavery, war and commerce were alike forbidden. Their best known settlements were on the northwest shore of the Dead Sea.

ES'THER, the Persian name of HADASSAH, daughter of Abihail, the son of Shimei, the son of Kish, a Benjamite. Esther was a beautiful Jewish maiden, whose ancestor Kish had been among the captives led away from Jerusalem by Nebuchadnezzar when Jehoiachin was taken captive. She was an orphan without father or mother, and had been brought up by her cousin Mordecai, who had an office in the household of Ahasuerus king of Persia, and dwelt at "Shushan the palace." When Vashti



EUNICE, THE MOTHER OF TIMOTHY.

was dismissed from being queen, and all the fairest virgins of the kingdom had been collected at Shushan for the king to make choice of a successor to her from among them, the choice fell upon Esther. The king was not aware, however, of her race and parentage; and so, on the representation of Haman the Agagite that the Jews scattered through his empire were a pernicious race, he gave him full power and authority to kill them all, young and old, women and children, and take possession of their property. The means taken by Esther to avert this great calamity from her people and her kindred are fully related in the book of Esther. History is wholly silent both about Vashti and Esther. Herodotus mentions only one of Xerxes' wives; Scripture mentions two only, if indeed either of them was a wife at all. It seems natural to conclude that Esther, a captive, and one of the harem, was not of the highest rank of wives, but that a special honor, with the name of queen, may have been given to her, as to Vashti before her, as the favorite concubine or inferior wife whose offspring, however, if she had any, would not have succeeded to the Persian throne.

ES'THER, BOOK OF, one of the latest of the canonical books of Scripture. The author is not known, but may very probably have been Mordecai himself. Those who ascribe it to Ezra or the men of the Great Synagogue, may have merely meant that Ezra edited and added it to the canon of Scripture, which he probably did. It has often been remarked

a peculiarity of this book that the name of God does not once occur in it. The style is remarkably chaste and simple. It does not in the least savor of romance. The Hebrew is very like that of Ezra, and parts of the Chronicles; generally pure, but mixed with some words of Persian origin and some of Chaldaic affinity. In short it is just what one would expect to find in a work of the age to which the book of Esther professes to belong.

E'TAM, THE ROCK, a cliff or lofty rock into a cleft or chasm of which Samson retired after his slaughter of the Philistines (Judg. xv. 8, 11). This natural stronghold was in the tribe of Judah.

ETHBA'AL, a king of Sidon and father of Jezebel (1 Kings xvi. 31). Josephus represents him as king of the Tyrians as well as the Sidonians. We may thus identify him with Eithobalus, who, after having assassinated Pheles, usurped the throne of Tyre for 32 years. The date of Ethbaal's reign may be given as about B. C. 940–908.

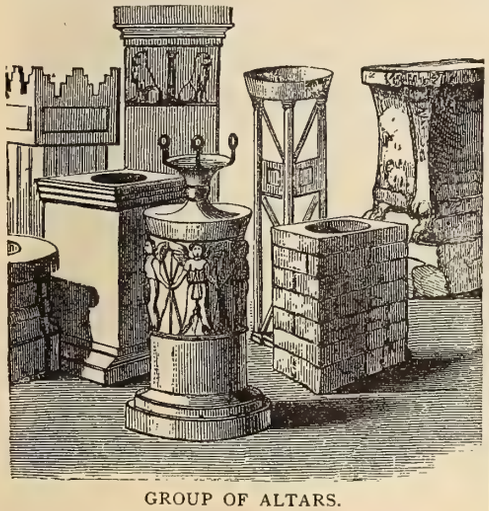
ETHIO'PIA. The country which the Greeks and Romans described as "Æthiopia" and the Hebrews as "Cush" lay to the south of Egypt, and embraced, in its most extended sense, the modern *Nubia, Sennaar, Kordofan* and northern *Abyssinia*, and in its more definite sense the kingdom of Meroë. Syene marked the division between Ethiopia and Egypt (Ezek. xxix. 10). The inhabitants of Ethiopia were a Hamitic race (Gen. x. 6). They were divided into various tribes, of which the Sabæons were the most powerful.

ETHIO'PIAN WOMAN. The wife of Moses is so described in Num. xii. 1. She is elsewhere said to have been the daughter of a Midianite, and in consequence of this some have supposed that the allusion is to another wife whom Moses married after the death of Zipporah.

EUBU'LUS, a Christian at Rome mentioned by St. Paul (2 Tim. iv. 21).

EUNI'CE, the mother of Timotheus (2 Tim. i. 5).

EUNUCH. The law (Deut. xxiii. 1; comp. Lev. xxii. 24) is repugnant to thus treating any Israelite. The origination of the practice is ascribed to Semiramis, and is no doubt as early, or nearly so, as Eastern despotism itself. They mostly appear in one of two relations, either military, as "set over the men of war," greater trustworthiness possibly counterbalancing inferior courage and military vigor, or associated, as we mostly recognize them, with women and children. We find the Assyrian Rab-Saris, or chief eunuch (2 Kings xviii. 17), employed together with other high officials as ambassador. It is probable that Daniel and his companions were thus treated, in fulfilment of 2 Kings xx. 17, 18; Isa. xxxix. 7; comp. Dan. i. 3, 7. The court of Herod of course had its eunuchs, as had also that of Queen Candace (Acts viii. 27).



GROUP OF ALTARS.

EUPHRA'TES is probably a word of Aryan origin, signifying "the good and abounding river." It is most frequently denoted in the Bible by the term "the river." The Euphrates is the largest, the longest and by far the most important of the rivers of Western Asia. It rises in the Armenian mountains and flows into the Persian Gulf. The entire course is 1780 miles, and of this distance more than two-thirds (1200 miles) is navigable for boats. The width of the river is greatest at the distance of 700 or 800 miles from its mouth—that is to say, from its junction with the *Khabour* to the village of *Werai*. It there averages 400 yards. The Euphrates is first mentioned in Scripture as one of the four rivers of Eden (Gen. ii. 14). We next hear of it in the covenant made with Abraham (Gen. xv. 18), where the whole country from "the great river, the river Euphrates," to the river of Egypt is promised to the chosen race.

EUROC'LYDON, the name given (Acts xxvii. 14) to the gale of wind which off the south coast of Crete seized the ship, in which St. Paul was ultimately wrecked on the coast of Malta.

EU'TYCHUS, a youth at Troas (Acts xx. 9), who, sitting in a window, and having fallen asleep while St. Paul was discoursing far into the night, fell from the third story, and being taken up dead, was miraculously restored to life by the Apostle.

EVANGELIST means "the publisher of glad tidings;" in Eph. iv. 11, the "evangelists" appear on the one hand after the "apostles" and "prophets;" on the other before the "pastors" and "teachers." The Apostles, so far as they evangelized (Acts viii. 25; xiv. 7; 1 Cor. i. 17), might claim the title, though there were many Evangelists who were not Apostles.

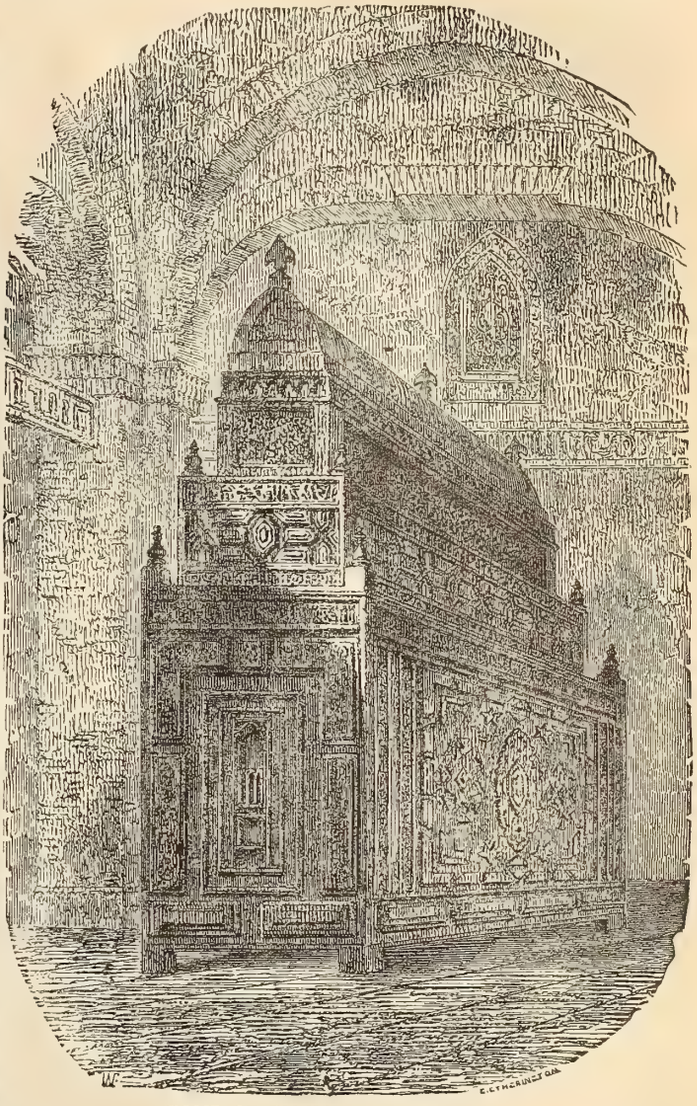
EVE, the name given in Scripture to the first woman. The account of Eve's creation is found at Gen. ii. 21, 22. Perhaps that which we are chiefly intended to learn from the narrative is the foundation upon which the union between man and wife is built, viz., identity of nature and oneness of origin. The Scripture account of Eve closes with the birth of Seth.

E'VIL-MERO'DACH (2 Kings xxv. 27), the son and successor of Nebuchadnezzar. He reigned but a short time, having ascended the throne on the death of Nebuchadnezzar in B. C. 561, and being himself succeeded by Neriglissar in B. C. 559. He was murdered by Neriglissar.

EX'ODUS (that is, *going out* [of Egypt]), the second book of the Law or Pentateuch. It may be divided into two principal parts: 1. Historical, i. 1–xviii. 27; and, 2. Legislative, xix. 1–xl. 38.

EX'ODUS, THE, of the Israelites from Egypt. The history of the Exodus itself commences with the close of that of the Ten Plagues. In the night in which, at midnight, the first-born were slain (Ex. xii. 29), Pharaoh urged the departure of the Israelites (ver. 31, 32). They at once set forth from Rameses (ver. 37, 39), apparently during the night (ver. 42), but towards morning, on the 15th day of the first month (Num. xxxiii. 3). They made three journeys and encamped by the Red Sea. Here Pharaoh overtook them, and the great miracle occurred by which they were saved, while the pursuer and his army were destroyed.

EXORCIST (Acts xix. 13). That some not only pretended to, but possessed, the power of exorcising, appears by our Lord's admission (Matt. xii. 27). What means were employed we are not informed. David, by playing skillfully on a harp, procured the temporary departure of the evil spirit which troubled Saul (1 Sam. xvi. 23). It was the profane use of the name of Jesus as a mere charm or spell which led to the disastrous issue recorded in the Acts of the Apostles (xix. 13–16). The power of casting out devils was bestowed by Christ while on earth upon the Apostles (Matt. x. 8) and the seventy disciples (Luke x. 17–19), and was, according to his promise (Mark xvi. 17), exercised by believers after his ascension (Acts xvi. 18); but to the Christian miracle, whether as performed by our Lord himself or by his followers, the New Testament writers never apply the terms "exorcise" or "exorcist."



TOMB OF ESTHER AND MORDECAI.

EZE'KIEL, one of the four greater prophets, was the son of a priest named Buzi, and was taken captive in the captivity of Jehoiachin, eleven years before the destruction of Jerusalem. He was a member of a community of Jewish exiles who settled on the banks of the Chebar, a "river" or stream of Babylonia. It was by this river "in the land of the Chaldæans" that God's message first reached him (i. 3). We learn from an incidental allusion (xxiv. 18)—the only reference which he makes to his personal history—that he was married, and had a house (viii. 1) in his place of exile, and lost his wife by a sudden and unforeseen stroke. He is said to have been murdered in Babylon by some Jewish prince whom he had convicted of idolatry, and to have been buried in the tomb of Shem and Arphaxad, on the banks of the Euphrates. The tomb, said to have been built by Jehoiachin, was shown a few days' journey from Bagdad. Ezekiel was distinguished by his stern and inflexible energy of will and character. The book is divided into two great parts—of which the destruction of Jerusalem is the turning-point; chapters i.–xxiv. contain predictions delivered before that event, and xxv.–xlviii. after it, as we see from xxvi. 2. Again, chapters i., xxxii., are mainly occupied with correction, denunciation and reproof, while the remainder deal chiefly in consolation and

promise. A parenthetical section in the middle of the book (xxv.–xxxii.) contains a group of prophecies against *seven* foreign nations, the septenary arrangement being apparently intentional.

EZ'RA, called ESDRAS in the Apocrypha, the famous Scribe and Priest, descended from Hilkiah the high priest in Josiah's reign, from whose younger son Azariah sprung Seraiah, Ezra's father, quite a different person from Seraiah the high priest (Ezra vii. 1). All that is really known of Ezra is contained in the last four chapters of the book of Ezra and in Neh. viii. and xii. 26. From these passages we learn that he was a learned and pious priest residing at Babylon in the time of Artaxerxes Longimanus. As Ezra is not mentioned after Nehemiah's departure for Babylon in the 32d Artaxerxes, and as everything fell into confusion during Nehemiah's absence (Neh. xiii.), it is not unlikely that Ezra may have died or returned to Babylon before that year. There was a Jewish tradition that he was buried in Persia. The principal works ascribed to him by the Jews are: 1. The institution of the Great Synagogue. 2. The settling the canon of Scripture, and restoring, correcting and editing the whole sacred volume. 3. The introduction of the Chaldee character instead of the old Hebrew or Samaritan. 4. The authorship of the books of Chronicles, Ezra, Nehemiah and, some add, Esther; and, many of the Jews say, also of the books of Ezekiel, Daniel and the twelve prophets. 5. The establishment of synagogues.

EZ'RA, BOOK OF, is a continuation of the books of Chronicles. Like these books it consists of the contemporary historical journals kept from time to time, which were afterward strung together, and either abridged or added to, as the case required, by a later hand. That later hand, in the book of Ezra, was doubtless Ezra's own, as appears by the last four chapters, as well as by other matter inserted in the previous chapters. The chief portion of the last chapter of 2 Chron. and Ezra i. was probably written by Daniel. As regards Ezra ii. and as far as iii. 1, it is found (with the exception of clerical errors) in the 7th ch. of Nehemiah, where it belongs beyond a shadow of doubt. The next portion extends from iii. 2 to the end of ch. vi. With the exception of one large explanatory addition by Ezra, extending from iv. 6 to 23, this portion is the work of a writer contemporary with Zerubbabel and Jeshua, and an eyewitness of the rebuilding of the Temple in the beginning of the reign of Darius Hystaspis. That it was the prophet Haggai becomes tolerably sure when we observe further the remarkable coincidences in style. Ezra iv. 6–23 is a parenthetic addition by a much later hand, and as the passage most clearly shows, made in the reign of Artaxerxes Longimanus. The period covered by the book is eighty years, from the first of Cyrus, B. C. 536, to the beginning of the eighth of Artaxerxes, B. C. 456.

FAIR HAVENS, a harbor in the island of CRETE (Acts xxvii. 8), though not mentioned in any other ancient writing, is still known by its own Greek name, and appears to have been the harbor of LASÆA.

FALLOW-DEER, (Heb. *yachmûr*). The Hebrew word, which is mentioned only in Deut. xiv. 5 and in 1 Kings iv. 23, is probably the *Alcelaphus bubalis* of Barbary and North Africa. It is about the size of a stag, and lives in herds.



FALLOW DEER.

FAMINE. The first famine recorded in the Bible is that of Abraham after he had pitched his tent on the coast of Bethel (Gen. xii. 10). We may conclude that this famine was extensive, although this is not quite proved, by the fact of Abraham's going to Egypt; for on the occasion of the second famine, in the days of Isaac, this patriarch found refuge with Abimelech king of the Philistines in Gerar (Gen. xxvi. 1, sq.) We hear no more of times of scarcity until the great famine of Egypt which "was over all the face of the earth." This instance differs in the providential recurrence of seven years of plenty, whereby Joseph was enabled to provide against the coming dearth, and to supply not only the population of Egypt with corn, but those of the surrounding countries (Gen. xli. 53–57). The modern history of Egypt throws some curious light on these ancient records of famines; and instances of their recurrence may be cited to assist us in understanding their course and extent. The most remarkable famine was that of the reign of the Fâtimee Khaleefeh, El-Mustansir billâh, which is the only instance on record of one of seven years' duration in Egypt since the time of Joseph (A. H. 457–464, A. D. 1064–1071). Vehement drought and pestilence continued for seven consecutive years, so that the people ate corpses, and animals that died of themselves. The famine of Samaria resembled it in many particulars; and that very briefly recorded in 2 Kings viii. 1, 2, affords another instance of one of seven years. In Arabia, famines are of frequent occurrence.

FARTHING. Two names of coins in the New Testament are rendered in the A. V. by this word. 1. *κοδράντης, quadrans* (Matt. v. 26; Mark xii. 42), a coin current in Palestine in the time of our Lord. It was equivalent to two lepta (A. V. "mites"). The name quadrans was originally given to the quarter of the Roman as, or piece of three unciæ, therefore also called teruncius. 2. *ἀσσάριον* (Matt. x. 29; Luke xii. 6), properly a small *as, assarium*, but in the time of our Lord used as the Greek equivalent of the Latin *as*.

FASTS. 1. One fast only was appointed by the law, that on the day of Atonement. There is no mention of any other periodical fast in the Old Testament, except in Zech. vii. 1–7; viii. 19. From these passages it appears that the Jews, during their captivity, observed four annual fasts, in the fourth, fifth, seventh and tenth months. The number of annual fasts in the present Jewish calendar has been multiplied to twenty-eight. 2. Public fasts were occasionally proclaimed to express national humiliation, and to supplicate divine favor. 3. Private occasional fasts are recognized in one passage of the law (Num. xxx. 13). The instances given of individuals fasting under the influence of grief, vexation or anxiety are numerous. 4. In the New Testament the only references to the Jewish fasts are the mention of "the Fast" in Acts xxvii. 9 (generally understood to denote the Day of Atonement), and the allusions to the weekly fasts (Matt. ix. 14; Mark ii. 18; Luke v. 33; xviii. 12; Acts x. 30). 5. The Jewish fasts were observed with various degrees of strictness. Sometimes there was entire abstinence from food (Esth. iv. 16, etc.) On other occasions, there appears to have been only a restriction to a



THE PORT OF ACRE.

very plain diet (Dan. x. 3). Those who fasted frequently dressed in sackcloth or rent their clothes, put ashes on their head and went barefoot (1 Kings xxi. 27; Nah. ix. 1; Ps. xxx. 13). 6. The sacrifice of the personal will, which gives to fasting all its value, is expressed in the old term used in the law, *afflicting the soul*.

FAT. The Hebrews distinguished between the suet or pure fat of an animal, and the fat which was intermixed with the lean (Nah. viii. 10). Some parts of the suet, viz., about the stomach, the entrails, the kidneys and the tail of a sheep, which grows to an excessive size in many eastern countries, and produces a large quantity of rich fat, were forbidden to be eaten in the case of animals offered to Jehovah in sacrifice (Lev. iii. 3, 9, 17; vii. 3, 23). The ground of the prohibition was that the fat was the richest part of the animal, and therefore belonged to him (iii. 16).

FAT, *i. e.*, VAT, the word employed to translate the Hebrew *yekeb*, in Joel ii. 34; iii. 13. The word commonly used for *yekeb* is "winepress" or "winefat," and once "pressfat" (Hag. ii. 16). The "vats" appear to have been excavated out of the native rock of the hills on which the vineyards lay.

FATHER. The position and authority of the father as the head of the family are expressly assumed and sanctioned in Scripture, as a likeness of that of the Almighty over his creatures. The father's blessing was regarded as conferring special benefit, but his malediction special injury, on those on whom it fell (Gen. ix. 25, 27; xxvii. 27–40; xlviii. 15, 20; xlix.); and so also the sin of a parent was held to affect, in certain cases, the welfare of his descendants (2 Kings v. 27). The command to honor parents is noticed by St. Paul as the only one of the Decalogue which bore a distinct promise (Ex. xx. 12; Eph. vi. 2), and disrespect toward them was condemned by the Law as one of the worst of crimes (Ex. xxi. 15, 17; 1 Tim. i. 9). "Fathers" is used in the sense of seniors (Acts vii. 2; xxii. 1), and of parents in general, or ancestors (Dan. v. 2; Jer. xxvii. 7; Matt. xxiii. 30, 32).

FE'LIX, a Roman procurator of Judæa, appointed by the Emperor Claudius, whose freedman he was, on the banishment of Ventidius Cumanus in A. D. 53. Felix was the brother of Claudius's powerful freedman Pallas. He ruled the province in a mean, cruel and profligate manner. St. Paul was brought before Felix in Cæsarea. He was remanded to prison and kept there two years, in hopes of extorting money from him (Acts xxiv. 26, 27). At the end of that time Porcius Festus was appointed to supersede Felix, who, on his return to Rome, was accused by the Jews in Cæsarea, and would have suffered the penalty due to his atrocities, had not his brother Pallas prevailed with the Emperor Nero to



FOOT-RACE, ADAPTED FROM A VIEW OF THE CIRCUS FLORA AT ROME.

spare him. This was probably in the year 60 A. D. The wife of Felix was Drusilla, daughter of Herod Agrippa I., the former wife of Azizus king of Emesa.

FENCED CITIES. The fortifications of the cities of Palestine, regularly "fenced," consisted of one or more walls crowned with battlemented parapets, having towers at regular intervals (2 Chron. xxxii. 5; Jer. xxxi. 38), on which in later times engines of war were placed, and watch was kept by day and night in time of war (2 Chron. xxvi. 9, 15; Judg. ix. 45; 2 Kings ix. 17).

FESTIVALS. 1. The religious times ordained in the Law fall under three heads: (1.) Those formally connected with the institution of the Sabbath; (2.) The historical or great festivals; (3.) The Day of Atonement. (1.) Immediately connected with the institution of the Sabbath are: (*a*) The weekly Sabbath itself. (*b*) The seventh new moon or Feast of Trumpets. (*c*) The Sabbatical Year. (*d*) The Year of Jubilee. (2.) The great feasts are: (*a*) The Passover. (*b*) The feast of Pentecost, of Weeks, of Wheat-harvest, or, of the First-fruits. (*c*) The Feast of Tabernacles, or of ingathering. On each of these occasions every male Israelite was commanded "to appear before the Lord," that is, to attend in the court of the tabernacle or the temple, and to make his offering with a joyful heart (Deut. xxvii. 7; Nah. viii. 9–12). The attendance of women was voluntary, but the zealous often went up to the Passover. On all the days of Holy Convocation there was to be an entire suspension of ordinary labor of all kinds (Ex. xii. 16; Lev. xvi. 29; xxiii. 21, 24, 25, 35). But on the intervening days of the longer festivals work might be carried on. 2. After the captivity, the Feast of Purim (Esth. ix. 20, sq.) and that of the dedication (1 Macc. iv. 56) were instituted.



FIRST-FRUITS.

FES'TUS, POR'CIUS, successor of Felix as procurator of Judæa (Acts xxiv. 27), sent by Nero probably in the autumn of the year 60 A. D. A few weeks after Festus reached his province he heard the cause of St. Paul, who had been left a prisoner by Felix, in the presence of Herod Agrippa II. and Bernice his sister (Acts xxv. 11, 12). He died probably in the summer of 62 A. D., having ruled the province less than two years.

FETTERS. Fetters were usually made of *brass*. Iron was occasionally employed for the purpose (Ps. cv. 18; cxlix. 8).

FIG, FIG TREE (Heb. *tĕênàh*). In the Old Testament it signifies the tree *Fiscus Carica* of Linnæus, and also its fruit. The fig tree is very common in Palestine (Deut. viii. 8). Mount Olivet was famous for its fig trees in ancient times, and they are still found there.

FIR (Heb. *bĕrôsh, bĕrôth*, Isa. xiv. 6; Ezek. xxvii. 5, etc.) Probably one or other of the following trees: 1. Pinus sylvestris, or Scotch fir; 2. Larch; 3. Cupressus sempervirens, or cyprus, all of which are at this day found in the Lebanon.

FIRE is represented as the symbol of Jehovah's presence and the instrument of his power (Ex. iii. 2; xiv. 19, etc.) Fire for sacred purposes obtained elsewhere than from the altar was called "strange fire," and for the use of such Nadab and Abihu were punished with death by fire from God (Lev. x. 1, 2; Num. iii. 4; xxvi. 61.)

FIREPAN, one of the vessels of the Temple service (Ex. xxvii. 3; xxxviii. 3; 2 Kings xxv. 15; Jer. lii. 19). The same word is elsewhere rendered "snuff-dish."

FIRMAMENT. The Hebrew term *râkîa*, so translated, is generally regarded as expressive of simple *expansion*, and is so rendered in the margin of the A. V. (Gen. i. 6). In Ezek. i. 22–26, the "firmament" is the floor on which the throne of the Most High is placed. Further, the office of the *râkîa* was to serve as a division between the waters above and the waters below (Gen. i. 7). In keeping with this view the *râkîa* was provided with "windows" (Gen. vii. 11; Isa. xxiv. 18; Mal. iii. 10) and "doors" (Ps. lxxviii. 23), through which the rain and the snow might descend. A secondary purpose which the *râkîa* served was to support the heavenly bodies, sun, moon and stars (Gen. i. 14).

FIRST-BORN. Under the Law, in memory of the Exodus, the eldest son was regarded as devoted to God, and was in every case to be redeemed by an offering not exceeding 5 shekels, within one month from birth. If he died before the expiration of 30 days, the Jewish doctors held the father excused, but liable to the payment if he outlived that time (Ex. xiii. 12–15; xxii. 29; Num. viii. 17; xviii. 15, 16; Lev. xxvii. 6). The eldest son received a double portion of the father's inheritance (Deut. xxi. 17), but not of the mother's. Under the monarchy, the eldest son usually, but not always, as appears in the case of Solomon, succeeded his father in the kingdom (1 Kings i. 30; ii. 22). The male first-born of animals was also devoted to God (Ex. xiii. 2, 12, 13; xxii. 29; xxxiv. 19, 20).

FIRST-FRUITS. 1. The Law ordered in general, that the first of all ripe fruits and of liquors, or, as it is twice expressed, the first of first-fruits, should be offered in God's house (Ex. xxii. 29; xxiii. 19; xxxiv. 27). 2. On the morrow after the Passover Sabbath, *i. e.*, on the 16th of Nisan, a sheaf of new corn was to be brought to the priest, and waved before the altar, in acknowledgment of the gift of fruitfulness (Lev. xxiii. 5, 6, 10, 12; ii. 12). 3. At the expiration of seven weeks from this time, *i. e.*, at the Feast of Pentecost, an oblation was to be made of two loaves of leavened bread made from the new flour, which were to be waved in like manner with the Passover sheaf (Ex. xxxiv. 22; Lev. xxiii. 15, 17; Num. xxviii. 26). 4. The feast of ingathering, *i. e.*, the Feast of Tabernacles in the 7th month, was itself an acknowledgment of the fruits of the harvest (Ex. xxiii. 16; xxxiv. 22; Lev. xxiii. 39). These offerings were national. Besides them, the following were individual. 5. A cake of the first dough that was baked was to be offered as a heave-offering (Num. xv. 19, 21). 6. The first-fruits of the land were to be brought in a basket to the holy place of God's choice, and there presented to the priest, who was to set the basket down before the altar (Deut. xxvi. 2–11). The offerings were the perquisite of the priests (Num. xviii. 11; Deut. xviii. 4). Nehemiah, at the return from captivity, took pains to reorganize the offerings of first-fruits of both kinds, and to appoint places to receive them (Neh. x. 35, 37; xii. 44). An offering of first-fruits is mentioned as an acceptable one to the prophet Elisha (2 Kings iv. 42).

FISH. The Hebrews recognized fish as one of the great divisions of the animal kingdom (Gen. i. 21, 28). The Mosaic Law (Lev. xi. 9, 10) pronounced unclean such fish as were devoid of fins and scales; these were and are regarded as unwholesome in Egypt. In Palestine, the Sea of Galilee was and still is remarkably well stored with fish. Jerusalem derived its supply chiefly from the Mediterranean (comp. Ezek. xlvii. 10). Numerous allusions to the art of fishing occur in the Bible. The most usual method of catching fish was by the use of either the *casting* net (Hab. i. 15; Ezek. xxvi. 5, 14; xlvii. 10), or the *draw* or *drag* net (Isa. xix. 8; Hab. i. 15), which was larger, and required the use of a boat; the latter was probably most used on the Sea of Galilee, as the number of boats kept on it was very considerable.

FITCHES, (*i. e.*, VETCHES), the representative of the two Hebrew words *cussemeth* and *ketsach*. As to the former see RYE. *Ketsach* denotes without doubt the *Nigella sativa*, an herbaceous annual plant which grows in the south of Europe and in the north of Africa.

FLAG, the representative of two Hebrew words *âchû* and *sûph*. 1. *Achû*, a word, according to

Jerome, of Egyptian origin, and denoting "any green and coarse herbage, such as rushes and reeds, which grows in marshy places." It seems probable that some *specific* plant is denoted in Job viii. 11. 2. *Sûph* (Ex. ii. 3, 5; Isa. xix. 6) appears to be used in a very wide sense to denote "weeds of any kind."

FLAGON. 1. *Ashishah* (2 Sam. vi. 19; 1 Chron. xvi. 3; Cant. ii. 5; Hos. iii. 1). It really means a cake of pressed raisins. 2. *Nebel* (Isa. xxii. 24) is commonly used for a bottle or vessel, originally probably a skin, but in later times a piece of pottery (Isa. xxx. 14).

FLAX. That it was grown in Palestine even before the conquest of that country by the Israelites appears from Joshua ii. 6. The various processes employed in preparing the flax for manufacture into cloth are indicated: 1. The drying process. 2. The peeling of the stalks, and separation of the fibres. 3. The hackling (Isa. xix. 9). That flax was one of the most important crops in Palestine appears from Hos. ii. 5, 9.

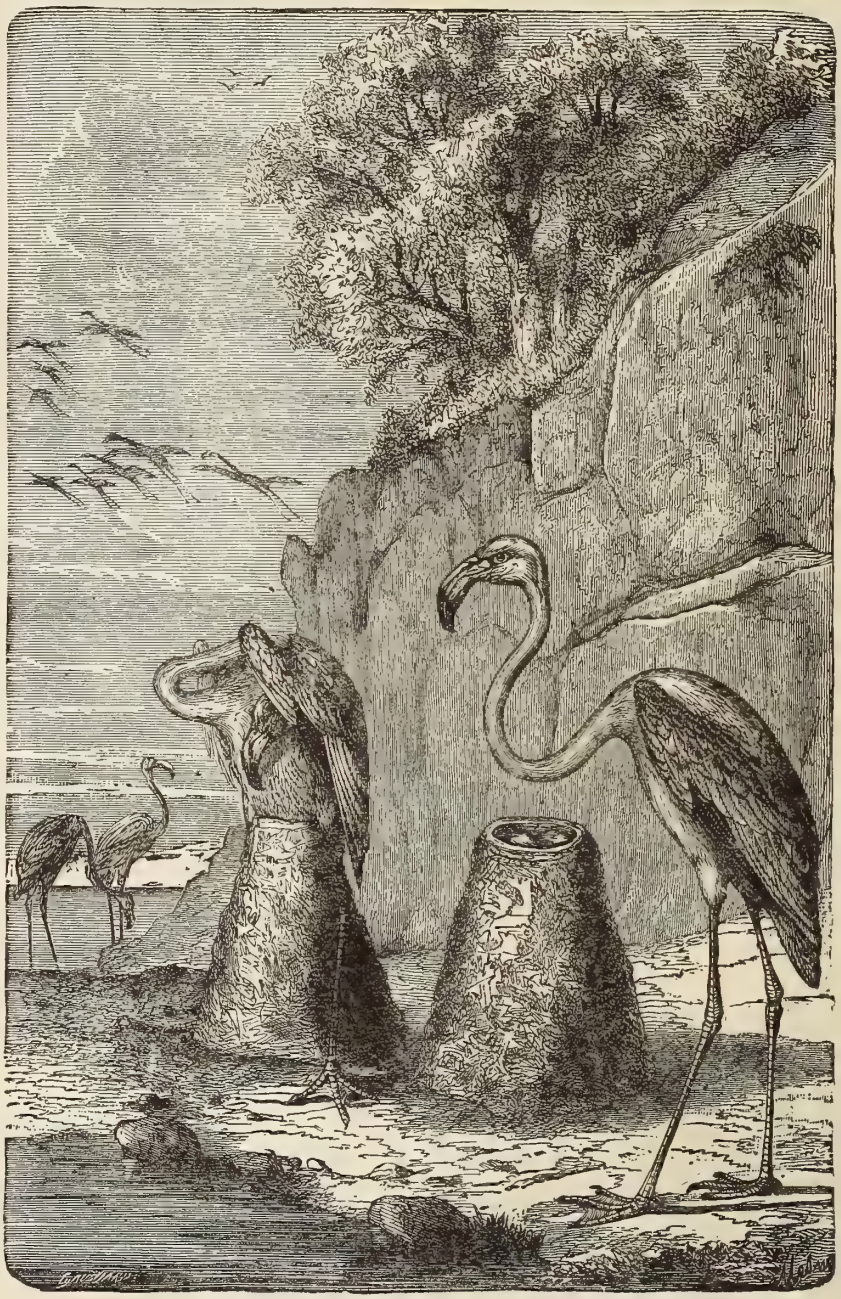
FLEA, an insect twice only mentioned in Scripture, viz., in 1 Sam. xxiv. 14; xxvi. 20. Fleas are abundant in the East, and afford the subject of many proverbial expressions.

FLUTE (1 Kings i. 4, marg. [see PIPE]), a musical instrument mentioned amongst others (Dan. iii. 5, 7, 10, 15) as used at the worship of the golden image which Nebuchadnezzar had set up.

FLUX, BLOODY (Acts xxviii. 8), the same as our dysentery, which in the East is, though sometimes sporadic, generally epidemic and infectious, and then assumes its worst form.

FLY, FLIES. 1. *Zêbûb* occurs only in Eccles. x. 1, and in Isa. vii. 18, and is probably a generic name for any insect. 2. *'Arôb* ("swarms of *flies*," divers "sorts of *flies*," A. V.), the name of the insect, or insects, which God sent to punish Pharaoh; see Ex. viii. 21–31; Ps. lxxviii. 45; cv. 31.

FOOD. The diet of Eastern nations has been in all ages light and simple. As compared with our own habits, the chief points of contrast are the small amount of animal food consumed, the variety of articles used as accompaniments to bread, the substitution of milk in various forms for our liquors, and the combination of what we should deem heterogeneous elements in the same dish, or the same meal. The chief point of agreement is the large consumption of bread, the importance of which in the eyes of the Hebrew is testified by the use of the term *lechem* (originally food of any kind) specifically for bread, as well as by the expression "staff of bread" (Lev. xxvi. 26; Ps. cv. 16; Ezek. iv. 16; xiv. 13). Simpler preparations of corn were, however, common; sometimes the fresh green ears were eaten in a natural state, the husks being rubbed off by the hand (Lev. xxiii. 14; Deut. xxiii. 25; 2 Kings iv. 42; Matt. xii. 1; Luke vi. 1); more frequently, however, the grains, after being carefully picked, were roasted in a pan over a fire (Lev. ii. 14), and eaten as "parched corn," in which form they were an ordinary article of diet, particularly among laborers, or others who had not the means of dressing food (Lev. xxiii. 14; Ruth ii. 14; 1 Sam. xvii. 17; xxv. 18; 2 Sam. xvii. 28); this practice is still very usual in the East. Sometimes the grain was bruised (A. V. "beaten," Lev. ii. 14, 16), and then dried in the sun; it was eaten either mixed with oil (Lev. ii. 15), or made into a soft cake (A. V. "dough;" Num. xv. 20; Neh. x. 37; Ezek. xlv. 30). The Hebrews used a great variety of articles (John xxi. 5) to give a relish to bread. Sometimes salt was so used (Job vi. 6), as we learn from the passage just quoted; sometimes the bread was dipped into the sour wine (A. V. "vinegar") which the laborers drank (Ruth ii. 14); or, where meat was eaten, into the gravy, which was either served up separately for the purpose, as by Gideon (Judg. vi. 19) or placed in the middle of the meat-dish, as done by the Arabs. Milk and its preparations hold a conspicuous place in Eastern diet, as affording substantial nourishment; sometimes it was produced in a fresh state (Gen. xviii. 8) but more generally in the form of the modern *leban, i. e.*, sour milk (A. V. "butter;" Gen. xviii. 8; Judg. v. 25; 2 Sam. xvii. 29). Fruit was another source of subsistence; figs stand first in point of importance; they were generally dried and pressed into cakes. Grapes were generally eaten in a dried state as raisins. Fruit-cake forms a part of the daily food of the Arabians. Of vegetables we have most frequent notice of lentils (Gen. xxv. 34; 2 Sam. xvii. 28; xxiii. 11; Ezek. iv. 9), which are still largely used by the Bedouins in travelling; beans (2 Sam. xvii. 28; Ezek. iv. 9), leeks, onions and garlic, which were and still are of a superior quality in Egypt (Num. xi. 5). With regard to oil, it does not appear to have been used to the extent we might have anticipated. Eggs are not often noticed, but were evidently known as articles of food (Isa. x. 14; lix. 5; Luke xi. 12).



FLAMINGOES.

FOREHEAD. The custom of coloring the forehead is mentioned. The "jewels for the forehead," mentioned by Ezekiel (xvi. 12), and in margin of A. V. (Gen. xxiv. 22), were in all probability nose-rings (Isa. iii. 21).

FOREST. Although Palestine has never been in historical times a woodland country, yet there can be no doubt that there was much more wood formerly than there is at present.

FORTUNA'TUS (1 Cor. xvi. 17), one of three Corinthians, the others being Stephanas and Achaïcus, who were at Ephesus when St. Paul wrote his first Epistle.

FOUNTAIN. Among the attractive features presented by the Land of Promise to the nation migrating from Egypt by way of the desert, none would be more striking than the natural gush of waters from the ground. The springs of Palestine, though short-lived, are remarkable for their abundance and beauty (Neh. ii. 13, 14).

FOWL. Several distinct Hebrew and Greek words are thus rendered in the A. V. of the Bible. Of these the most common is *'ôph*, which is usually a collective term for all kinds of birds. In 1 Kings iv. 23, among the daily provisions for Solomon's table, "fatted fowl" are included. In the New Testament the word translated "fowls" is most frequently that which comprehends all kinds of birds (including *ravens*, Luke xii. 24). [See SPARROW.]

FOX (Heb. *shû'âl*). Probably the "jackal" is the animal signified in almost all the passages in the Old Testament where the Hebrew term occurs. The *Shû'âlim* of Judg. xv. 4 are evidently "jackals," and not "foxes," for the former animal is gregarious, whereas the latter is solitary in its habits.

FRANKINCENSE, a vegetable resin, brittle, glittering and of a bitter taste, used for the purpose of sacrificial fumigation (Ex. xxx. 34–36). It is obtained by successive incisions in the bark of a tree called the *arbor thuris*, the first of which yields the purest and whitest kind; while the produce of the after incisions is spotted with yellow, and as it becomes old loses its whiteness altogether. The Hebrews imported their frankincense from Arabia (Isa. lx. 6; Jer. vi. 20), and more particularly from Saba; but it is remarkable that at present the Arabian Libanum, or Olibanum, is of a very inferior kind.

FROG. The mention of this reptile in the Old Testament is confined to the passage in Ex. viii. 2–7, etc., in which the plague of frogs is described, and to Ps. lxxviii. 45; cv. 30. In the New Testament the word occurs once only, in Rev. xvi. 13. There is no question as to the animal meant. The only known species of frog which occurs at present in Egypt is the *Rana esculenta*, the edible frog of the continent.

FRONTLETS or **PHYLACTERIES** (Ex. xiii. 16; Deut. vi. 8; xi. 18; Matt. xxiii. 5). These "frontlets" or "phylacteries" were strips of parchment, on which were written four passages of Scripture (Ex. xiii. 2–10, 11–17; Deut. vi. 4–9, 13–23) in an ink prepared for the purpose. They were then rolled up in a case of black calfskin, which was attached to a stiffer piece of leather, having a thong one finger broad and one and a half cubits long. They were placed at the bend of the left arm. Those

worn on the forehead were written on four strips of parchment and put into four little cells within a square case, on which the letter ש was written. The square had two thongs, on which Hebrew letters were inscribed. That phylacteries were used as amulets is certain, and was very natural. The expression "they make broad their phylacteries" (Matt. xxiii. 5) refers not so much to the phylactery itself, which seems to have been of a prescribed breadth, as to the case in which the parchment was kept, which the Pharisees, among their other pretentious customs (Mark vii. 3, 4; Luke v. 33, etc.), made as conspicuous as they could.

FULLER. The trade of the fullers, so far as it is mentioned in Scripture, appears to have consisted chiefly in cleansing garments and whitening them. The process of fulling or cleansing cloth consisted in treading or stamping on the garments with the feet or with bats in tubs of water, in which some alkaline substance answering the purpose of soap had been dissolved. The substances used for this purpose which are mentioned in Scripture are natrum (Prov. xxv. 20; Jer. ii. 22) and soap (Mal. iii. 2). Other substances also are mentioned as being employed in cleansing, which, together with alkali, seemed to identify the Jewish with the Roman process, as urine and chalk. The process of whitening garments was performed by rubbing into them chalk or earth of some kind.

FULLER'S FIELD, THE, a spot near Jerusalem (2 Kings xviii. 17; Isa. vii. 3; xxxvi. 2) so close to the walls that a person speaking from there could be heard on them (2 Kings xviii. 17–26).

FURNACE. Various kinds of furnaces are noticed in the Bible, such as a smelting or calcining furnace (Gen. xix. 28; Ex. ix. 8, 10; xix. 18), especially a lime-kiln (Isa. xxxiii. 12; Amos ii. 1); a refining furnace (Prov. xvii. 3; xxvii. 21; Ezek. xxii. 18, ff.); a large furnace built like a brick-kiln (Dan. iii. 22, 23); the potter's furnace (Ecclus. xxvii. 5); the blacksmith's furnace (Ecclus. xxxviii. 28). The Persians were in the habit of using the furnace as a means of inflicting punishment (Dan. *l. c.*; Jer. xxix. 22; 2 Macc. vii. 5; Hos. vii. 7).

GAB'BAI, apparently the head of an important family of Benjamin resident at Jerusalem (Neh. xi. 8).

GAB'BATHA, the Hebrew or Chaldee appellation of a place, also called "Pavement," where the judgment-seat or bema was planted, from his place on which Pilate delivered our Lord to death (John xix. 13). The place was outside the prætorium, for Pilate brought Jesus forth from thence to it.



SYRIAN FOX.

GA'BRIEL. The word, which is not in itself distinctive, but merely a description of the angelic office, is used as a proper name or title in Dan. viii. 16; ix. 21, and in Luke i. 19, 26. In the ordinary traditions, Jewish and Christian, Gabriel is spoken of as one of the archangels.

GAD, Jacob's seventh son, the first-born of Zilpah, Leah's maid, and whole-brother to Asher (Gen. xxx. 11–13; xlvi. 16, 18). The word means either "fortune" or "troop:" hence Leah said at his birth, "a troop (of children) cometh" (Gen. xxx. ii.; comp. xlix. 19). Of the childhood and life of the patriarch GAD nothing is preserved. At the time of the descent into Egypt seven sons are ascribed to him. The alliance between the tribes of Reuben and Gad was doubtless induced by the similarity of their pursuits. Of all the sons of Jacob these two tribes alone returned to the land which their forefathers had left five hundred years before, with their occupations unchanged. At the halt on the east of Jordan we find them coming forward to Moses with the representation that they "have cattle,"—"a great multitude of cattle," and the land where they now are is a "place for cattle." They did not, however, attempt to evade taking their proper share of the difficulties of subduing the land of Canaan, and after that task had been effected they were dismissed by Joshua "to their tents," to their "wives, their little ones, and their cattle" which they had left behind them in Gilead. The country allotted to Gad appears, speaking roughly, to have lain chiefly about the centre of the land east of Jordan.

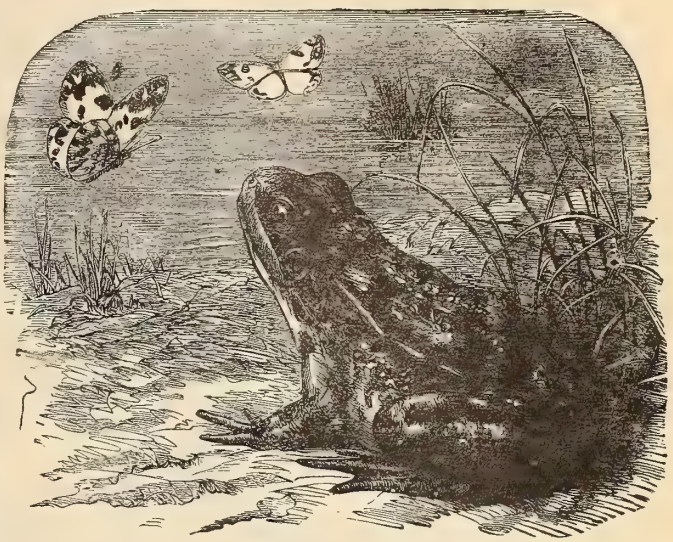
GAD, "the seer," or "the king's seer," *i. e.*, David's (1 Chron. xxix. 29; 2 Chron. xxix. 25; 2 Sam. xxiv. 11; 1 Chron. xxi. 9), was a "prophet" who appears to have joined David when in the hold (1 Sam. xxii. 5). He reappears in connection with the punishment inflicted for the numbering of the people (2 Sam. xxiv. 11–19; 1 Chron. xxi. 9–19). He wrote a book of the Acts of David (1 Chron. xxix. 29), and also assisted in the arrangements for the musical service of the "house of God" (2 Chron. xxix. 25).

GAD'ARA, a strong city situated east of the Sea of Galilee, over against Scythopolis and Tiberias, and sixteen Roman miles distant from each of those places. Josephus calls it the capital of Peræa. A large district was attached to it. Gadara itself is not mentioned in the Bible, but it is evidently identical with the "country of the Gadarenes," or Gergesenes (Matt. viii. 28; Mark v. 1; Luke viii. 26, 37). The ruins of this city, now called *Um Keis*, are about two miles in circumference. Gadara derives its greatest interest from having been the scene of our Lord's miracle in healing the demoniacs (Matt. viii. 28–34; Mark v. 1–21; Luke viii. 26–40). The most interesting remains of Gadara are its tombs, which dot the cliffs for a considerable distance round the city.

GAI'US. [See JOHN, SECOND AND THIRD EPISTLES OF.]

GALA'TIA is literally the "Gallia" of the East. The Galatians were in their origin a stream of that great Keltic torrent which poured into Greece in the third century before the Christian era. The Roman province of Galatia may be described as the central region of the peninsula of Asia Minor. The prevailing speech, however, of the district was Greek. The inscriptions found at Ancyra are Greek, and St. Paul wrote his Epistle in Greek. It is difficult at first sight to determine in what sense the word Galatia is used by the writers of the New Testament, or whether always in the same sense. In the Acts of the Apostles the journeys of St. Paul through the district are mentioned in very general terms.

GALATIANS, The Epistle to the, was written by the Apostle St. Paul not long after his journey through Galatia and Phrygia (Acts xviii. 23), and probably in the early portion of his two years and a half stay at Ephesus, which terminated with the Pentecost of A. D. 57 or 58. The Epistle appears to have been called forth by the machinations of Judaizing teachers, who, shortly before the date of its composition, had endeavored to seduce the churches of this province into a recognition of circumcision (v. 2, 11, 12; vi. 12, sq.), and had openly sought to depreciate the Apostolic claims of St. Paul (comp. i. 1, 11). The scope and contents of the Epistle are thus—(1) apologetic (i., ii.) and polemical (iii., iv.);



AN EGYPTIAN FROG

and (2) hortatory and practical (v., vi.); the positions and demonstrations of the former portion being used with great power and persuasiveness in the exhortations of the latter.

GALBANUM, one of the perfumes employed in the preparation of the sacred incense (Ex. xxx. 34). The galbanum of commerce is a resinous gum of a brownish yellow color and strong, disagreeable smell, usually met with in masses, but sometimes found in yellowish, tear-like drops.

GAL'EED, the name given by Jacob to the heap which he and Laban made on Mount Gilead in witness of the covenant then entered into between them (Gen. xxxi. 47, 48; comp. 23, 25).

GAL'ILEE, originally confined to a little "circuit" of country round Kedesh-Naphtali, in which were the twenty towns given by Solomon to Hiram king of Tyre (Josh. xx. 7; 1 Kings ix. 11). They were then, or subsequently, occupied by strangers, and for this reason Isaiah gives to the district the name "Galilee of the Gentiles" (Isa. ix. 1). It is probable that the strangers increased until at length Galilee became one of the largest provinces of Palestine. In the time of our Lord all Palestine was divided into three provinces, Judæa, Samaria and Galilee (Acts ix. 31; Luke xvii. 11; Joseph. *B. J.* iii. 3). The latter included the whole northern section of the country. On the west it was bounded by the territory of Ptolemais, which probably included the whole plain of Akka to the foot of Carmel. The southern border ran along the base of Carmel and of the hills of Samaria to Mount Gilboa, and then descended the valley of Jezreel by Scythopolis to the Jordan. The river Jordan, the Sea of Galilee, and the upper Jordan to the fountain at Dan, formed the eastern border; and the northern ran from Dan westward across the mountain-ridge till it touched the territory of the Phœnicians. Galilee was divided into two sections, "Lower" and "Upper." Lower Galilee included the great plain of Esdraelon with its offshoots, and the whole of the hill country adjoining it on the north to the foot of the mountain-range. It was thus one of the richest and most beautiful sections of Palestine. The chief towns of Lower Galilee were Tiberias, Tarichæa, at the southern end of the Sea of Galilee, and Sepphoris. The towns most celebrated in New Testament history are Nazareth, Cana and Tiberias (Luke i. 26; John ii. 1; vi. 1). *Upper Galilee* embraced the whole mountain-range lying between the upper Jordan and Phœnicia. To this region the name "Galilee of the Gentiles" is given in the Old and New Testament (Isa. ix. 1;

Matt. iv. 15). The town of Capernaum, on the north shore of the lake, was in Upper Galilee. Galilee was the scene of the greater part of our Lord's private life and public acts. His early years were spent at Nazareth; and when he entered on his great work he made Capernaum his home (Matt. iv. 13; ix. 1). It is a remarkable fact that the first three Gospels are chiefly taken up with our Lord's ministrations in this province, while the Gospel of John dwells more upon those in Judæa. The nature of our Lord's parables and illustrations was greatly influenced by the peculiar features and products of the country. The Apostles were all either Galileans by birth or residence (Acts i. 11). After the destruction of Jerusalem Galilee became the chief seat of Jewish schools of learning and the residence of their most celebrated Rabbins.

GALILEE, SEA OF. [See GENNESARETH.]

GALL, the representative of the Hebrew words *mêrôrâh*, or *mêrôrâh*, and *rôsh*. 1. *Mêrôrâh* or *mêrôrâh* denotes etymologically "that which is bitter;" see Job xiii. 26. Hence the term is applied to the "bile" or "gall" from its intense bitterness (Job xvi. 13; xx. 25); it is also used of the "poison" of serpents (Job xx. 14). 2. *Rôsh*, generally translated "gall" by the A. V., is in Hos. x. 4 rendered "hemlock;" in Deut. xxxii. 33, and Job xx. 16, *rôsh* denotes the "poison" or "venom" of serpents. From Deut. xxix. 18, and Lam. iii. 19, compared with Hos. x. 4, it is evident that the Hebrew term denotes some bitter, and perhaps poisonous plant.

GAL'LIM, the native place of the man to whom Michal, David's wife, was given (1 Sam. xxv. 44).

GAL'LIO. Junius Annæus Gallio, the Roman proconsul of Achaia when St. Paul was at Corinth. A. D. 53, under the Emperor Claudius (Acts xviii 12). He was brother to Lucius Annæus Seneca, the philosopher.

GAMA'LIEL. A Pharisee and celebrated doctor of the law, who gave prudent worldly advice in the Sanhedrim respecting the treatment of the followers of Jesus of Nazareth (Acts v. 34, ff) We learn from Acts xxii. 3 that he was the preceptor of St. Paul

GAMES. Among the Greeks every city of any size possessed its theatre and stadium. At Ephesus an annual contest was held in honor of Diana. It is probable that St. Paul was present when these games were proceeding. A direct reference to the exhibitions that took place on such occasions is made in 1 Cor. xv. 32. St. Paul's Epistles abound with allusions to the Greek contests. These contests (2 Tim. iv. 7; 1 Tim. vi. 12) were divided into two classes, the *pancratium*, consisting of boxing and wrestling, and the *pentathlon*, consisting of leaping, running, quoiting, hurling the spear and wrestling. The competitors (1 Cor. ix. 25; 2 Tim. ii. 5) required a long and severe course of previous training (1 Tim. iv. 8), during which a particular diet was enforced (1 Cor. ix. 25, 27). The games were opened by the proclamation of a herald (1 Cor. ix. 27), whose office it was to give out the name and country of each candidate, and especially to announce the name of the victor before the assembled multitude. The judge was selected for his spotless integrity (2 Tim. iv. 8): his office was to decide any disputes (Col. iii. 15) and to give the prize (1 Cor. ix. 24; Phil. iii. 14), consisting of a crown (2 Tim. ii. 5; iv. 8) of leaves of wild olive at the Olympic games, and of pine, or at one period, ivy, at the Isthmian games. St. Paul alludes to two only out of the five contests, boxing and running, more frequently to the latter. In boxing (cf. 1 Cor. ix. 26) the hands and arms were bound with the *cestus*, a band of leather studded with nails. The foot-race (2 Tim. iv. 7) was run in the *stadium* (1 Cor. ix. 24), an oblong area, open at one end, and rounded in a semi-circular form at the other, along the sides of which were the raised tiers of seats on which the spectators sat. The judge was stationed by the goal (Phil. iii. 14), which was clearly visible from one end of the *stadium* to the other.

GA'MUL, a priest; the leader of the twenty-second course in the service of the sanctuary (1 Chron. xxiv. 17).

GARDEN. Gardens in the East, as the Hebrew word indicates, are enclosures, on the outskirts of towns, planted with various trees and shrubs. From the allusions in the Bible we learn that they were surrounded by hedges of thorn (Isa. v. 5), or walls of stone (Prov. xxiv. 31). For further protection lodges (Isa. i. 8; Lam. ii. 6) or watch towers (Mark xii. 1) were built in them, in which sat the keeper (Job xxvii. 18) to drive away the wild beasts and robbers, as is the case to this day. The gardens of the Hebrews were planted with flowers and aromatic shrubs (Cant. vi. 2; iv. 16), besides olives, fig trees, nuts or walnuts (Cant. vi. 11), pomegranates, and others for domestic use (Ex. xxiii. 11; Jer. xxix. 5; Amos ix. 14). Gardens of herbs, or kitchen-gardens, are mentioned in Deut. xi. 10, and 1 Kings xxi. 2. Cucumbers were grown in them (Isa. i. 8; Bar. vi. 70), and probably also melons, leeks, onions and garlic, which are spoken of (Num. xi. 5) as the productions of a neighboring country. The rose-garden in Jerusalem is remarkable as having been one of the few which existed within the city walls. Of all the gardens of Palestine none is possessed of associations more sacred and imperishable than the garden of Gethsemane. The Hebrews made use of gardens as places of burial (John xix. 41). Manasseh and his son Amon were buried in the garden of their palace, the garden of Uzza (2 Kings xxi. 18, 26). The retirement of gardens rendered them favorite places for devotion (Matt. xxvi. 36; John xviii. 1; cf. Gen. xxiv. 63). In the degenerate times of the monarchy they were selected as the scenes of idolatrous worship (Isa. i. 29; lxv. 3; lxvi. 17), and images of the idols were probably erected in them.

GARLIC (Num. xi. 5) is the Allium Sativum of Linnæus, which abounds in Egypt.

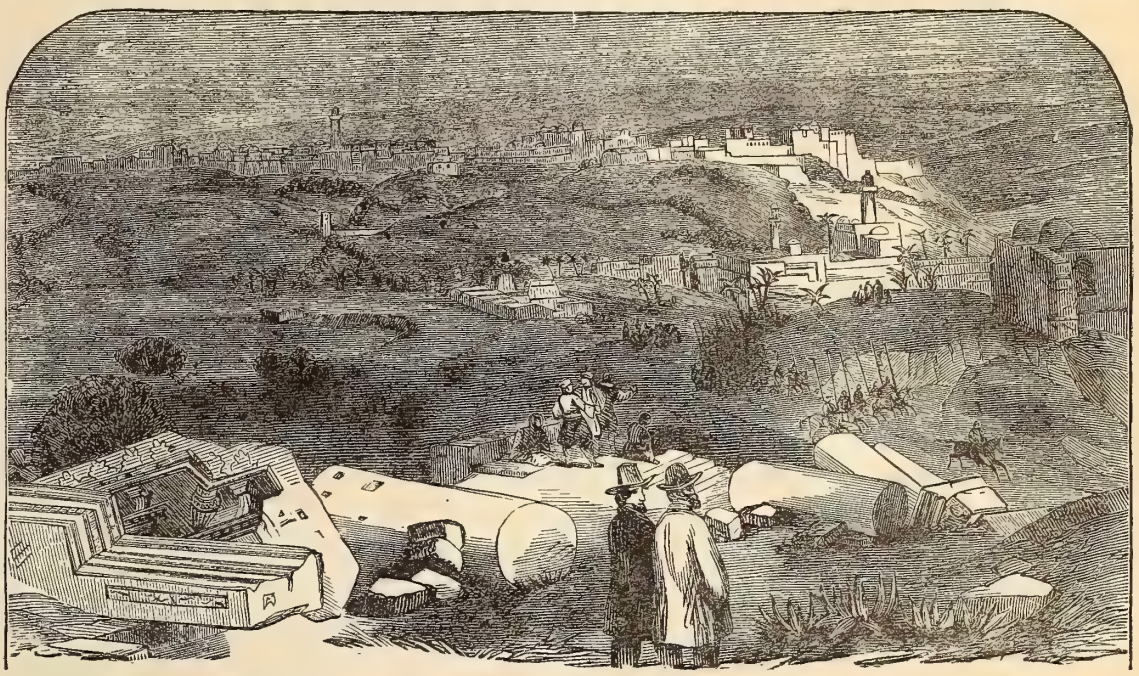
GARRISON. The Hebrew words, 1. *Mattsab* and *mattsabah* undoubtedly mean a "garrison," or fortified post (1 Sam. xiii. 23; xiv. 1, 4, 12, 15; 2 Sam. xxiii. 14). 2. *Netsib* is also used for a "garrison" (in 1 Chron. xi. 16), but elsewhere for a "column" erected in an enemy's country (1 Sam. xiii. 3). 3. The same word elsewhere means "officers" placed over a vanquished people (2 Sam.



HEBREWS CARRIED AWAY CAPTIVE.

viii. 6, 14; 1 Chron. xviii. 13; 2 Chron. xvii. 2). 4. *Mattsebah* in Ezek. xxvi. 11 means a "pillar."

GATE. The gates and gateways of eastern cities are sometimes taken as representing the city itself (Gen. xxii. 17; xxiv. 60; Deut. xii. 12; Judg. v. 8; Ruth iv. 10; Ps. lxxxvii. 2; cxxii. 2). Among the special purposes for which they were used may be mentioned: 1. As places of public resort (Gen. xix. 1; xxiii. 10; xxxiv. 20, 24; 1 Sam. iv. 18, etc.) 2. Places for public deliberation, administration of justice or of audience for kings and rulers or ambassadors (Deut. xvi. 18; xxi. 19; xxv. 7; Josh. xx. 4; Judg. ix. 35, etc.) 3. Public markets (2 Kings vii. 1). In heathen towns the open spaces near the gates appear to have been sometimes used as places for sacrifice (Acts xiv. 13; comp. 2 Kings xxiii. 8). The gates of cities were carefully guarded and closed at nightfall (Deut. iii. 5; Josh. ii. 5, 7; Judg. ix. 40, 44). They contained chambers over the gateway (2 Sam. xviii. 24). The doors themselves of the larger gates mentioned in Scripture were two-leaved, plated with metal, closed with locks and fastened with metal bars (Deut. iii. 5; Ps. cvii. 16; Isa. xlv. 1, 2). Gates not defended by iron were of course liable to be set on fire by an enemy (Judg. ix. 52). The gateways were often richly ornamented. Sentences from the Law were inscribed on and above the gates (Deut. vi. 9; Isa. liv. 12; Rev. xxi. 21). The gates of Solomon's Temple were very massive and costly, being overlaid with gold and carvings (1 Kings vi. 34, 35; 2 Kings xviii. 16). Those of the Holy Place were of olive-wood, two-leaved, and overlaid with gold; those of the temple of fir (1 Kings vi. 31, 32, 34; Ezek. xli. 23, 24).



GAZA.

GATH, one of the five royal cities of the Philistines (Josh. xiii. 3; 1 Sam. vi. 17); and the native place of the giant Goliath (1 Sam. xvii. 4, 23).

GATH-HE'PHER, or **GIT'TAH-HE'-PHER,** a town on the border of the territory of Zebulun, not far from Japhia, now *Yâfa* (Josh. xix. 12, 13), celebrated as the native place of the prophet Jonah (2 Kings xiv. 25).

GA'ZA (properly *Azzah*), one of the five chief cities of the Philistines. It is remarkable for its continuous existence and importance from the very earliest times. It is the last town in the southwest of Palestine, on the frontier toward Egypt. In Gen. x. 19 it appears, as a "border" city of the Canaanites. In the conquest of Joshua the territory of Gaza is mentioned as one which he was not able to subdue (Josh. x. 41; xi. 22; xiii. 3). It was assigned to the tribe of Judah (Josh. xv. 47), and that tribe did obtain possession of it (Judg. i. 18); but they did not hold it long (Judg. iii. 3; xiii. 1; xvi. 1, 21). Solomon became master of "Azzah" (1 Kings iv. 24). But in after times the same trouble with the Philistines recurred (2 Chron. xxi. 16; xxvi. 6; xxviii. 18). The passage where Gaza is mentioned in the New Testament (Acts viii. 26) is full of interest. It is the account of the baptism of the Ethiopian eunuch on his return from Jerusalem to Egypt.

GAZA'RA, a place frequently mentioned in the wars of the Maccabees, and of great importance in the operations of both parties (1 Macc. ix. 52; xiii. 53; xiv. 7, 33, 34, 36; xv. 28; xvi. 1; 2 Macc. x. 32–36).



SEA OF GALILEE, FROM THE NORTHWEST COAST.

GE'BA, a city of Benjamin, with "suburbs," allotted to the priests (Josh. xxi. 17; 1 Chron. vi. 60). During the wars of the earlier part of the reign of Saul, Geba was held as a garrison by the Philistines (1 Sam. xiii. 3), but they were ejected by Jonathan.

GE'BAL (Ps. lxxxiii. 7). The contexts both of the psalm and of the historical records will justify our assuming the Gebal of the Psalms to be one and the same city with the Gebal of Ezekiel (xxvii. 9), a maritime town of Phœnicia.

GEDALI'AH, son of Ahikam (Jeremiah's protector, Jer. xxvi. 24). After the destruction of the Temple, B. C. 588, Nebuchadnezzar departed from Judæa, leaving Gedaliah with the Chaldean guard (Jer. xl. 5) at Mizpah to govern the vine-dressers and husbandmen (Jer. lii. 16) who were exempted from captivity. He was murdered by Ishmael two months after his appointment.

GE'DER. The king of Geder was one of the 31 kings who were overcome by Joshua on the west of the Jordan (Josh. xii. 13).

GEHA'ZI, the servant or boy of Elisha. He was sent as the prophet's messenger on two occasions to the good Shunammite (2 Kings iv.); obtained fraudulently money and garments from Naaman, was miraculously smitten with incurable leprosy, and was dismissed from the prophet's service (2 Kings v.)

GEMARI'AH. 1. Son of Shaphan the scribe, and father of Michaiah. He was one of the nobles of Judah, and had a chamber in the house of the Lord, from which Baruch read Jeremiah's alarming prophecy in the ears of all the people, B. C. 606 (Jer. xxxvi.) 2. Son of Hilkiah, was made the bearer of Jeremiah's letter to the captive Jews (Jer. xxix.)

GENEALOGY. In Hebrew the term for genealogy or pedigree is "the book of the generations." The promise of the land of Canaan to the seed of Abraham, Isaac and Jacob successively, and the separation of the Israelites from the Gentile world; the expectation of Messiah as to spring from the tribe of Judah; the exclusively hereditary priesthood of Aaron with its dignity and emoluments; the long succession of kings in the line of David; and the whole division and occupation of the land upon genealogical principles by the tribes, families and houses of fathers, gave a deeper importance to the science of genealogy among the Jews than perhaps any other nation. With Jacob, the founder of the nation, the system of reckoning by genealogies was much further developed. In Gen. xxxv. 22–26, we have a formal account of the sons of Jacob, the patriarchs of the nation, repeated in Ex. i. 1–5. In Gen. xlvi. we have an exact genealogical census of the house of Israel at the time of Jacob's going down to Egypt. When the Israelites were in the wilderness of Sinai, their number was taken by divine command "after their families, by the house of their fathers." David divided the priests and Levites into courses and companies, each under the family chief. Hezekiah reckoned the whole nation by genealogies. Passing on to the time of the birth of Christ, when Augustus ordered the census of the empire to be taken, the Jews in the province of Syria immediately went each one to his own city. Another proof is the existence of our Lord's genealogy in two forms as given by St. Matthew and St. Luke. The Jewish genealogies have two forms, one giving the generations in a descending, the other in an ascending scale. Examples of the descending form may be seen in Ruth iv. 18–22, or 1 Chron. iii. Of the ascending, 1 Chron. vi. 33–43 (A. V); Ezra vii. 1–5. Females are named in genealogies when there is anything remarkable about them, or when any right or property is transmitted through them. See Gen. xi. 29; xxii. 23; xxv. 1–4; xxxv. 22–26; Ex. vi. 23; Num. xxvi. 33; 1 Chron. ii. 4, 19, 50, 35, etc.

GENEALOGY OF JESUS CHRIST. The New Testament gives us the genealogy of but one person, that of our Saviour. The following will explain the true construction of these genealogies: 1. They are both the genealogies of Joseph, *i. e.*, of Jesus Christ as the reputed and legal son of Joseph and Mary. 2. The genealogy of St. Matthew is Joseph's genealogy as legal successor to the throne of David. St. Luke's in Joseph's private genealogy, exhibiting his real birth, as David's son, and thus showing why he was heir to Solomon's crown. The simple principle that one evangelist exhibits that genealogy which contained the successive heirs to David's and

Solomon's throne, while the other exhibits the paternal stem of him who was the heir, explains all the anomalies of the two pedigrees, their agreements as well as their discrepancies, and the circumstance of there being two at all. 3. Mary, the mother of Jesus, was in all probability the daughter of Jacob, and first cousin to Joseph her husband. The follow-



BALM OF GILEAD.

ing pedigree will exhibit the successive generations as given by the two Evangelists:



Thus it will be seen that the whole number of generations from Adam to Christ, both inclusive, is 74.

GENERATION. In the long lived Patriarchal age a generation seems to have been computed at 100 years (Gen. xv. 16; comp. 13, and Ex. xii. 40); but subsequently the reckoning was the same which has been adopted by other civilized nations, viz., from thirty to forty years (Job xlii. 16).

GEN'ESIS, the first book of the Law or Pentateuch, so called from its title in the Septuagint, that is, *Creation*. Respecting its integrity and author, see PENTATEUCH. The book of Genesis (with the first chapters of Exodus) describes the steps which led to the establishment of the Theocracy. It is a part of the writer's plan to tell us what the divine preparation of the world was, in order to show, first, the significance of the call of Abraham, and next, the true nature of the Jewish theocracy. He begins with the creation of the world, because the God who created the world and the God who revealed himself to the fathers is the same God. The book of Genesis has thus a character at once special and universal. It embraces the world; it speaks of God as the God of the whole human race. But as the introduction to Jewish history, it makes the universal interest subordinate to the national. Five principal persons are the pillars, so to speak, on which the whole superstructure rests: Adam, Noah, Abraham, Isaac and Jacob.



VIEW OF NABLUS AND MOUNT GERIZIM FROM THE NORTHWEST.

GENNES'ARET, LAND OF (Matt. xiv. 34; Mark vi. 53).

GENNES'ARET, SEA OF, called the "Sea of Chinnoreth," or "Cinneroth" (Num. xxxiv. 11; Josh. xii. 3), from a town near its shore (Josh. xix. 35). At its northwestern angle was a fertile plain called "Gennesaret" (Matt. xiv. 34; Mark vi. 53), from which the name of the lake was taken. Is called in the New Testament "the sea of Galilee," from the province of Galilee, which bordered on its western side (Matt. iv. 18; Mark vii. 31; John vi. 1); and "the sea of Tiberias," from the celebrated city (John vi. 1). Its modern name is *Bahr Tubariyeh*. Most of our Lord's public life was spent in the environs of the sea of Gennesaret. This region was then the most densely peopled in all Palestine. No less than *nine* cities stood on the very shores of the lake. The sea of Gennesaret is of an oval shape, about thirteen geographical miles long, and six broad. The river Jordan enters it at its northern end, and passes out at its southern end. The scenery is bleak and monotonous. The water of the lake is sweet, cool and transparent; and as the beach is everywhere pebbly it has a beautiful sparkling look. It abounds in fish now as in ancient times.

GENTILES. In the Old Testament the Heb. *gôyîm* signified the nations, the surrounding nations, *foreigners* as opposed to Israel (Neh. v. 8), and was used with an invidious meaning. In the New Testament it is used as equivalent to Greek. But the A. V. is not consistent in its translation of the word *Hellen*, sometimes rendering it by "Greek" (Acts xiv. 1; xvii. 4; Rom. i. 16; x. 12), sometimes by "Gentile" (Rom. ii. 9, 10; iii. 9; 1 Cor. x. 32).

GE'RAR, a very ancient city south of Gaza. It occurs chiefly in Genesis (x. 19; xx. 1; xxvi. 16); also incidentally in 2 Chron. xiv. 13, 14.

GER'IZIM. It is an important question whether Gerizim was the mountain on which Abraham was directed to offer his son Isaac (Gen. xxii. 2 and sq.) The Samaritans, through whom the tradition of the true site of Gerizim has been preserved, are probably not wrong when they point out still—as they have done from time immemorial—Gerizim as the hill upon which Abraham's "faith was made perfect."

GER'SHOM. 1. The first-born son of Moses and Zipporah (Ex. ii. 22; xviii. 3). Its true meaning, taking it as a Hebrew word, is "expulsion." The circumcision of Gershom is probably related in Ex. iv. 25. 2. The form under which the name GERSHON—the eldest son of Levi—is given in several passages of Chronicles, viz., 1 Chron. vi. 16, 17, 20, 43, 62, 71; xv. 7. 3. The representative of the priestly family of Phinehas, among those who accompanied Ezra from Babylon (Ezra viii. 2).

GER'SHON, the eldest of the three sons of Levi, born before the descent of Jacob's family into Egypt (Gen. xlvi. 11; Ex. vi. 16). But, though the eldest born, the families of Gershon were outstripped in fame by their younger brethren of Kohath, from whom sprang Moses and the priestly line of Aaron. At the census in the wilderness of Sinai the whole number of the males of the sons of Gershon was 7,500 (Num. iii. 22). The sons of Gershon (the Gershonites) had charge of the fabrics of the Tabernacle—the

coverings, curtains, hangings and cords (Num. iii. 25, 26; iv. 25, 26).

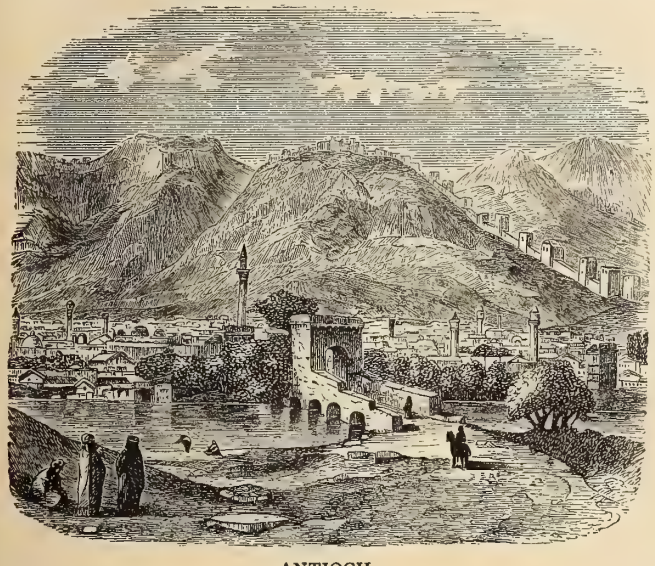
GER'ZITES, THE, a tribe who with the Gesshurites and the Amalekites occupied the land between the south of Palestine and Egypt in the time of Saul (1 Sam. xxvii. 8).

GE'SHUR, a little principality in the northeastern corner of Bashan, adjoining the province of Argob (Deut. iii. 14), and the kingdom of Aram (Syria in the A. V.; 2 Sam. xv. 8; comp. 1 Chron. i. 23).

GETHSEM'ANE, a small "farm" (A. V. "place;" Matt. xxvi. 36; Mark xiv. 32), situated across the brook Kedron (John xviii. 1), probably at the foot of Mount Olivet (Luke xxii. 39), to the northwest, and about ½ or ¾ of a mile English from the walls of Jerusalem. There was a "garden," or rather orchard, attached to it, to which the olive, fig and pomegranate doubtless invited resort by their hospitable shade. And we know from the Evangelists Luke (xxii. 39) and John (xviii. 2) that our Lord ofttimes resorted thither with his disciples. But Gethsemane has not come down to us as a scene of mirth; its inexhaustible associations are the offspring of a single event—the agony of the Son of God on the evening preceding his passion. A garden, with eight venerable olive trees, and a grotto to the north, detached from it, and in closer connection with the church of the Sepulchre of the Virgin, are pointed out as *the* Gethsemane. Against the contemporary antiquity of the olive trees it has been urged that Titus cut down all the trees about Jerusalem.

GEZ'ER, an ancient city of Canaan, whose king, Horam, or Elam, coming to the assistance of Lachish, was killed with all his people by Joshua (Josh. x. 33; xii. 12). It formed one of the landmarks on the south boundary of Ephraim, between the lower Beth-horon and the Mediterranean (xvi. 3), the western limit of the tribe (1 Chron. vii. 28).

GIANTS. 1. They are first spoken of in Gen. vi. 4, under the name *Nephilim.* We are told in Gen. vi. 1–4 that "there *were* Nephilim in the earth," and that afterward the "sons of God" mingling with the beautiful "daughters of men" produced a race of violent and insolent *Gibborim* (A. V. "mighty men"). 2. THE REPHAIM, a name which frequently occurs. The earliest mention of them is the record of their defeat by Chedorlaomer and some allied kings of Ashteroth-Karnaim (Gen. xiv. 5). Extirpated, however, from the east of Palestine, they long found a home in the west (2 Sam. xxi. 18, sq.; 1 Chron. xx. 4). It is probable that they had possessed



ANTIOCH.

districts west of the Jordan in early times, since the "Valley of Rephaim" (2 Sam. v. 18; 1 Chron. xi. 15; Isa. xvii. 5), a rich valley southwest of Jerusalem, derived its name from them. They were probably an aboriginal people of which the EMIM, ANAKIM and ZUZIM were branches.

GIB'EAH, a word employed in the Bible to denote a "hill." 1. GIBEAH, a city in the mountainous district of Judah (Josh. xv. 57). 2. GILBEATH is enumerated among the last group of the towns of Benjamin, next to Jerusalem (Josh. xviii. 28). 3. The place in which the ark remained from the time of its return by the Philistines till its removal by David (2 Sam. vi. 3, 4; comp. 1 Sam. vii. 1, 2). 4. GIBEAH-OF-BENJAMIN first appears in the tragical story of the Levite and his concubine (Judg. xix., xx.) 5. GIBEAH-OF-SAUL. This is not mentioned as Saul's city till after his anointing (1 Sam. x. 26), when he is said to have gone "home" to Gibeah. 6. GIBEAH-IN-THE-FIELD, named only in Judg. xx. 31, as the place to which one of the "highways" led from Gibeah-of-Benjamin.

GIB'EON, one of the four cities of the HIVITES, the inhabitants of which made a league with Joshua (ix. 3–15), and thus escaped the fate of Jericho and Ai (comp. xi. 19). It retains its ancient name almost intact, *El-Jib.*

GIB'EONITES, THE, the people of Gibeon, and perhaps also of the three cities associated with Gibeon (Josh. ix. 17)—Hivites; and who were condemned to be perpetual bondmen (Josh. ix. 23, 27). Saul appears in a fit of enthusiasm or patriotism to have killed some, and devised a general massacre of the rest (2 Sam. xxi. 1, 2, 5). This was expiated many years after by giving up seven men of Saul's descendants to the Gibeonites, who hung them or crucified them "before Jehovah"—as a kind of sacrifice—in Gibeah, Saul's own town (4, 6, 9).

GID'EON, a Manassite, youngest son of Joash of the Abiezrites, an undistinguished family who lived at Ophrah, a town probably on the west of Jordan (Judg. vi. 15). He was the fifth recorded Judge of Israel, and for many reasons the greatest of them all. When we first hear of him he was grown up and had sons (Judg. vi. 11; viii. 20), and from the apostrophe of the angel (vi. 12) we may conclude that he had already distinguished himself in war. When the angel appeared, Gideon was threshing wheat with a flail in the wine-press, to conceal it from the predatory tyrants. His call to be a deliverer, and his destruction of Baal's altar, are related in Judg. vi. After this begins the second act of Gideon's life. Clothed by the Spirit of God (Judg. vi. 34; comp. 1 Chron. xii. 18; Luke xxiv. 49), he blew a trumpet, and was joined by Zebulun, Naphtali and even the reluctant Asher. Strengthened by a double sign from God, he reduced his army of 32,000 by the usual proclamation (Deut. xx. 8; comp. 1 Macc. iii. 56). By a second test at "the spring of trembling" he again reduced the number of his followers to 300 (Judg. vii. 5, sq.) The midnight attack upon the Midianites, their panic and the rout and slaughter that followed, are told in Judg. vii. It is not improbable that, like Saul, he had owed a part of his popularity to his princely appearance (Judg. viii. 18). In this third stage of his life occur alike his most noble and his most questionable acts, viz., the refusal of the monarchy and the irregular consecration of a jeweled ephod.

GIER-EAGLE, an unclean bird mentioned in Lev. xi. 18 and Deut. xiv. 17.

GI'HON. 1. The second river of paradise (Gen. ii. 13). [See EDEN.] 2. A place near Jerusalem, memorable as the scene of the anointing and proclamation of Solomon as king (1 Kings i. 33, 38, 45).

GILBO'A, a mountain range on the eastern side of the plain of Esdraelon, rising over the city of Jezreel (comp. 1 Sam. xxviii. 4 with xxix. 1). It is only mentioned in the defeat and death of Saul and Jonathan by the Philistines (1 Sam. xxxi. 1; 2 Sam. i. 6; xxi. 12; 1 Chron. x. 1, 8).

GIL'EAD. 1. A mountainous region bounded on the west by the Jordan, on the north by Bashan, on the east by the Arabian plateau, and on the south by Moab and Ammon (Gen. xxxi. 21; Deut. iii. 12–17). It is sometimes called "Mount Gilead" (Gen. xxxi. 25), sometimes "the land of Gilead" (Num. xxxii. 1), and sometimes "Gilead" (Ps. lx. 7; Gen. xxxvii. 25); but they all mean the same thing. 2. Possibly the name of a mountain west of the Jordan, near Jezreel (Judg. vii. 3). We are inclined to think the true reading in this place should be GILBOA. 3. Son of Machir (Num. xxvi. 29, 30). 4. The father of Jephthah (Judg. xi. 1, 2).



A GRIFFIN.

GIL'EADITES, THE (Judg. xii. 4, 5; Num. xxvi. 29; Judg. x. 3), a branch of the tribe of Manasseh, descended from Gilead.

GIL'GAL. 1. The site of the first camp of the Israelites on the west of the Jordan, the place at which they passed the first night after crossing the river, and where the twelve stones were set up which had been taken from the bed of the stream (Josh. iv. 19, 20, comp. 3); where also they kept their first passover in the land of Canaan (v. 10). It was in the "end of the east of Jericho," the hot depressed district of the Ghor which lay between the town and the Jordan (v. 10). 2. A distinct place is the Gilgal connected with the last scene in the life of Elijah, and with one of Elisha's miracles (2 Kings ii.) 3. The "KING OF THE NATIONS OF GILGAL," or rather perhaps the "king of Goim-at-Gilgal," is mentioned (Josh. xii. 23). 4. A Gilgal is spoken of in Josh. xv. 7, in describing the north border of Judah.



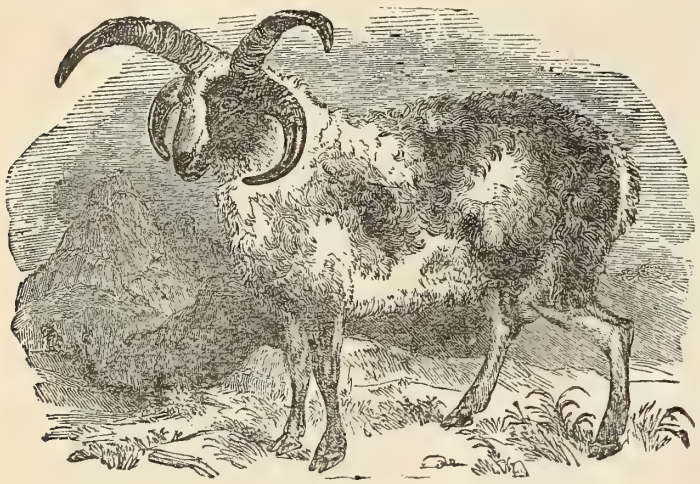
GREEK SOLDIER.

GI'LOH, a town in the mountainous part of Judah (Josh. xv. 51), was the native place of the famous Ahithophel (2 Sam. xv. 12).

GIN, a trap for birds or beasts (Isa. viii. 14; Amos iii. 5).

GIRDLE, an essential article of dress in the

East, and worn both by men and women. The common girdle was made of leather (2 Kings i. 8; Matt. iii. 4), like that worn by the Bedouins of the present day. A finer girdle was made of linen (Jer. xiii. 1; Ezek. xvi. 10), embroidered with silk, and sometimes with gold and silver thread (Dan. x. 5; Rev. i. 13; xv. 6), and frequently studded with gold and precious stones or pearls. The manufacture of these girdles formed part of the employment of



SYRIAN GOAT.

women (Prov. xxxi. 24). The girdle was fastened by a clasp of gold or silver, or tied in a knot so that the ends hung down in front. It was worn by men about the loins (Isa. v. 27; xi. 5). The girdle of women was generally looser than that of the men, and was worn about the hips, except when they were actively engaged (Prov. xxxi. 17). The military girdle was worn about the waist; the sword or dagger was suspended from it (Judg. iii. 16; 2 Sam. xx. 8; Ps. xlv. 3). In times of mourning girdles of sackcloth were worn (Isa. iii. 24; xxii. 12). Girdles were frequently given as presents (1 Sam. xviii. 4; 2 Sam. xviii. 11). The girdle worn by the priests about the close-fitting tunic (Ex. xxviii. 39; xxxix. 29) is described by Josephus. The "curious girdle" (Ex. xxviii. 8) was made of the same materials and colors as the ephod, that is, of "gold, blue and purple, and scarlet, and fine twined linen."

GIR'GASHITES, THE, one of the nations who were in possession of Canaan before the entrance thither of the children of Israel (Gen. x. 16; xv. 21; Deut. vii. 1; Josh. iii. 10; xxiv. 11; 1 Chron. i. 14; Neh. ix. 8).

GIT'TITES, the 600 men who followed David from Gath, under Ittai the Gittite (2 Sam. xv. 18, 19), and who probably acted as a kind of body-guard.



ALABASTER VESSELS. (From the British Museum.)

GLASS. The Heb. word occurs only in Job xxviii. 17, where in A. V. it is rendered "crystal." In the New Testament glass is alluded to as an emblem of brightness (Rev. iv. 6; xv. 2; xxi. 18).

GLEANING. The gleaning of fruit trees, as well as of corn fields, was reserved for the poor. [See CORNER.]

GLEDE, the old name for the common kite (*milvus ater*), occurs only in Deut. xiv. 13 among the unclean birds of prey.

GNAT, mentioned only in the proverbial expression used by our Saviour in Matt. xxiii. 24.

GOAD (Judg. iii. 31; 1 Sam. xiii. 21). But the Hebrew word in the latter passage probably means the point of the *ploughshare*.

GOAT. There appear to be two or three varieties of the common goat (*Hircus ægagrus*) at present bred in Palestine and Syria. The most marked varieties are the Syrian goat (*Capra Mambrica*, Linn.), and the Angora goat (*Capra Angorensis*, Linn.), with fine long hair. As to the "wild goats" (1 Sam. xxiv. 2; Job xxxix. 1, and Ps. civ. 18), it is not at all improbable that some species of *ibex* is denoted.

GOB (2 Sam. xxi. 18, 19). In the parallel account in 1 Chron. xx. 4, the name is given as GEZER.

GOD. Throughout the Hebrew Scriptures two chief names are used for the one true divine Being — ELOHIM, commonly translated *God* in our Version, and JEHOVAH, translated *Lord*. ELOHIM is the plural of ELOAH (in Arabic *Allah*), a form which occurs only in poetry and a few passages of later Hebrew (Neh. ix. 17; 2 Chron. xxxii. 15). It is also formed with the pronominal suffixes, as ELOI, *my God*, with the dependent genitive, and with an epithet, in which case it is often used in the short form EL (a word signifying *strength*), as in the EL-SHADDAI, *God Almighty*, the name by which God was specially known to the patriarchs (Gen. xvii. 1; xxviii. 3; Ex. vi. 3). The plural form of ELOHIM has given rise to much discussion. The fanciful idea, that it referred to the *Trinity of Persons* in the Godhead, hardly finds now a supporter among scholars. It is either what grammarians call *the plural of majesty*, or it denotes the *fullness* of divine strength, the *sum of the powers* displayed by God. JEHOVAH denotes specifically the one true God. At a time too early to be traced the Jews abstained from pronouncing the name, for fear of its irreverent use. The custom is said to have been founded on a strained interpretation of Lev. xxiv. 16; and the phrase there used, "THE NAME" (*Shema*), is substituted by the Rabbis for the unutterable word. They also call it "the name of four letters" (יהוה), "the great and terrible name," "the peculiar name," "the separate name." In reading the scriptures they substituted for it the word ADONAI (*Lord*), from the translation of which by Κύριος in the LXX., followed by the Vulgate, which uses Dominus, we have got the LORD of our Version. Our translators have, however, used JEHOVAH in four passages (Ex. vi. 3; Psalm lxxxiii. 18; Isa. xii. 2; xxvi. 4), and in the compounds, *Jehovah-Jireh*, *Jehovah Nissi* and *Jehovah-Shalom* (*Jehovah shall see*, *Jehovah* is *my Banner*, *Jehovah* is *Peace*, Gen. xxii. 14; Ex. xvii. 15; Judges vi. 24); while the similar phrases *Jehovah-Tsidkenu* and *Jehovah-Shammah* are translated, "the LORD our righteousness," and "the Lord is there" (Jer. xxiii. 6; xxxiii. 16; Ezek. xlviii. 35). In one passage the abbreviated form JAH is retained (Psalm lxviii. 4). As early as the time of Seth "men began to call on the name of Jehovah" (Gen. iv. 25). The name is used by the patriarchs themselves (Gen. xviii. 14; xxiv. 40; xxvi. 28; xxviii. 21). It is the basis of titles, like *Jehovah-Jireh*, and of proper names, like *Moriah* and *Jochebed*.

GO'LAN, a city of Bashan (Deut. iv. 43), allotted out of the half tribe of Manasseh to the Levites (Josh. xxi. 27), and one of the three cities of refuge east of the Jordan (xx. 8).

GOLD, the most valuable of metals, from its color, lustre, weight, ductility and other useful properties. Hence it is used as an emblem of purity (Job xxiii. 10) and nobility (Lam. iv. 1). Gold was known from the very earliest times (Gen. ii. 11). It was at first chiefly used for ornaments, etc. (Gen. xxiv. 22). Coined money was not known to the ancients till a comparatively late period; and on the Egyptian tombs gold is represented as being weighed in rings for commercial purposes. (Comp. Gen. xlm. 21.) Gold was extremely abundant in ancient times (1 Chron. xxii. 14; 2 Chron. i. 15; ix. 9; Nah. ii. 9; Dan. iii. 1); but this did not depreciate its value, because of the enormous quantities consumed by the wealthy in furniture, etc. (1 Kings vi. 22; x. passim, Cant. iii. 9, 10; Esth. i. 6; Jer. x. 9). The chief countries mentioned as producing gold are Arabia, Sheba and Ophir (1 Kings ix. 28; x. 1; Job xxviii 16). Other gold-bearing countries were Uphaz (Jer. x. 9; Dan. x. 5) and Parvaim (2 Chron. iii. 6). Metallurgic processes are mentioned in Ps. lxvi. 10; Prov. xvii. 3; xxvii. 21; and in Isa. xlvi. 6, the trade of goldsmith (cf. Judg. xvii. 4) is alluded to in connection with the overlaying of idols with gold-leaf.

GOL'GOTHA, the Hebrew name of the spot at which our Lord was crucified (Matt. xxvii. 33; Mark xv. 22; John xix. 17). By these three Evangelists it is interpreted to mean the "place of a skull." Two explanations are given: (1) that it was a spot where executions ordinarily took place, and therefore abounded in skulls. Or (2) it may come from the look or form of the spot itself, bald, round and skull-like, and therefore a mound or hillock, in accordance with the common phrase—for which there is no direct authority—"Mount Calvary."

GOLI'ATH, a famous giant of Gath, who "morning and evening for forty days" defied the armies of Israel (1 Sam. xvii.) He was possibly descended from the old Rephaim [see GIANTS], of whom a scattered remnant took refuge with the Philistines after their dispersion by the Ammonites (Deut. ii. 20, 21; 2 Sam. xxi. 22). His height was "six cubits and a span," which, taking the cubit at 21 inches, would make him 10½ feet high. But the LXX and Josephus read "*four* cubits and a span." The scene of his combat with David was the Valley of the Terebinth. In 2 Sam. xxi. 19, we find that another Goliath of Gath was slain by Elhanan, also a Bethlehemite.

GO'MER. 1. The oldest son of Japheth, and the father of Ashkepaz, Riphath and Togarmah (Gen. x. 2, 3). 2. The daughter of Diblaim and concubine of Hosea (i. 3).

GOMOR'RAH, in the New Testament written **GOMOR'RHA**, one of the five "cities of the plain," or "vale of Siddim," that under their respective kings joined battle there with Chedorlaomer (Gen. xiv. 2–8) and his allies, by whom they were discomfited till Abraham came to the rescue. Four out of the five were afterward destroyed by the Lord with fire from heaven (Gen. xix. 23–29). One of them only, Zoar or Bela, which was its original name, was spared at the request of Lot, in order that he might take refuge there. Of these Gomorrah seems



HORNED HEAD OF ALEXANDER THE GREAT.

to have been only second to Sodom in importance, as well as in the wickedness that led to their overthrow.

GO'SHEN, the name of a part of Egypt where the Israelites dwelt for the whole period of their sojourn in that country. It is usually called the "land of Goshen," but also Goshen simply. It appears to have borne another name, "the land of Rameses" (Gen. xlvii. 11).

GOSPELS. The name Gospel (from *god* and

spell, Angl. Sax. *good message* or *news*, which is a translation of the Greek εὐαγγέλιον) is applied to the four inspired histories of the life and teaching of Christ contained in the New Testament, of which separate accounts are given in their place. They were all composed during the latter half of the first century: those of St. Matthew and St. Mark some years before the destruction of Jerusalem; that of St. Luke probably about A. D. 64; and that of St. John toward the close of the century. Before the end of the second century, there is abundant evidence that the four Gospels, as one collection, were generally used and accepted. As a matter of literary history nothing can be better established than the genuineness of the Gospels.

GOURD. 1. *Kikâyón* only in Jon. iv. 6–10. The plant which is intended by this word, and which afforded shade to the prophet Jonah before Nineveh, is the *Ricinus communis*, or castor-oil plant, which, formerly a native of Asia, is now naturalized in America, Africa and the south of Europe. The seeds contain the oil which has for ages been in high repute as a medicine. 2. With regard to the "wild gourds" (*pakku'ôth*) of 2 Kings iv. 39, which one of "the sons of the prophets" gathered ignorantly, supposing them to be good for food, there can be no doubt that it is a species of the gourd tribe (*Cucurbitaceæ*), which contains some plants of a very bitter and dangerous character.

GOVERNOR. In the Auth. Ver. this one English word is the representative of no less than ten Hebrew and four Greek words. 1. The chief of a tribe or family. 2. A ruler in his capacity of *lawgiver* and dispenser of justice. 3. A ruler considered especially as having *power* over the property and persons of his subjects (Josh. xii. 2; Ps. cv. 20; Gen. xxiv. 2). The "governors of the people," in 2 Chron. xxiii. 20, appear to have been the king's body-guard (cf. 2 Kings xi. 19). 4. A *prominent* personage, whatever his capacity.

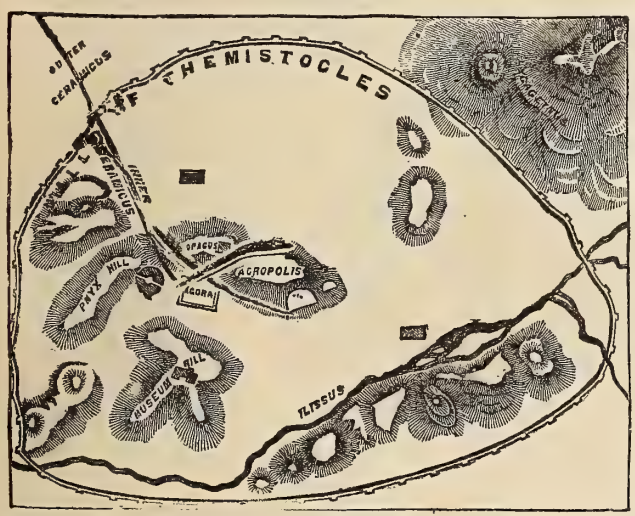
GRAPE. [See VINE.]

GRASS. This is the ordinary rendering of the Hebrew word *châtsîr* (1 Kings xviii. 5; Job xl. 5; Ps. civ. 14; Isa. xv. 6). As the herbage rapidly fades under the parching heat of the sun of Palestine, it has afforded to the sacred writers an image of the fleeting nature of human fortunes (Job viii. 12; Ps. xxxvii. 2) and also of the brevity of human life (Isa. xl. 6, 7; Ps. xc. 5).

GRASSHOPPER. [See LOCUST.]

GRAVE. [See BURIAL.]

GREAVES (*mitschâh*). This word occurs in the A. V. only in 1 Sam. xvii. 6. Its ordinary meaning is a piece of defensive armor which protected the shin



PLAN OF ATHENS, SHOWING THE POSITION OF THE AGORA OR "MARKET."

of the wearer. But the *mitschâh* of the above was not worn on the legs, but on the feet of Goliath, and would therefore appear to have been a kind of shoe or boot.

GREECE, GREEKS, GRECIANS. The histories of Greece and Palestine are little connected with each other. In Gen. x. 2–5 Moses mentions the descendants of Javan as peopling the isles of the Gentiles; and when the Hebrews came into contact with the Ionians of Asia Minor, and recognized them as the long-lost islanders of the western migration, it was natural that they should mark the similarity of sound between *Javan* and Iones. Accordingly the Old Testament word which is *Grecia*, in A. V. *Greece, Greeks*, etc., is in Hebrew *Javan* (Joel iii. 6; Dan. viii. 21): the Hebrew, however, is sometimes retained (Isa. lxvi. 19; Ezek. xxvii. 13). About B. C. 800 Joel speaks of the Tyrians as selling the children of Judah to the Grecians (Joel iii. 6); and in Ezek. xxvii. 13 the Greeks are mentioned as bartering their brazen vessels for slaves. Prophetical notice of Greece occurs in Dan. viii. 21, etc. Zechariah (ix. 13) foretells the triumphs of the Maccabees against the Græco-Syrian empire, while Isaiah looks forward to the conversion of the Greeks amongst other Gentiles, through the instrumentality of Jewish missionaries (lxvi. 19). The name of the country, Greece, occurs once in the New Testament (Acts xx. 2), as opposed to Macedonia. [See GENTILES.]



EGYPTIAN AND GRECIAN IDOLS.

GREYHOUND. The translation in the text of the A. V. (Prov. xxx. 31) of the Hebrew word *zarzir mothnayim, i. e.*, "one girt about the loins."

GUR, THE GOING UP TO, an ascent or rising ground, at which Ahaziah received his death-blow while flying from Jehu after the slaughter of Joram (2 Kings ix. 27).

HAB'AKKUK, the eighth in order of the minor prophets. Of the facts of the prophet's life we have no certain information. He probably delivered his prophecy about the 12th or 13th year of Josiah (B. C. 630 or 629).

HABERGEON, a coat of mail covering the neck and breast. [See ARMS.]

HACH'ILAH, THE HILL, a hill apparently situated in the neighborhood of Ziph; in the fastnesses, or passes, of which David and his six hundred followers were lurking when the Ziphites informed Saul of his whereabouts (1 Sam. xxiii. 19; comp. 14, 15, 18).

HA'DAD, originally the indigenous appellation of the sun among the Syrians, and thence transferred to the king, as the highest of earthly authorities. The title appears to have been an official one, like Pharaoh. It is found occasionally in the altered form Hadar (Gen. xxv. 15; xxxvi. 39, compared with 1 Chron. i. 30, 50). 1. Son of Ishmael (Gen. xxv. 15; 1 Chron. i. 30). 2. A king of Edom who gained an important victory over the Midianites on the field of Moab (Gen. xxxvi. 35; 1 Chron. i. 46). 3. Also a king of Edom, with Pau for his capital (1 Chron. i. 50). 4. A member of the royal house of Edom (1 Kings xi. 14, ff.)

HA'DAD-RIM'MON (Zech. xii. 11), a place in the valley of Megiddo, named after two Syrian idols, where national lamentation was held for the death of King Josiah.

HADARE'ZER, son of Rehob (2 Sam. viii. 3), the king of the Aramite state of Zobah, who was pursued by David, and defeated with great loss both of chariots, horses and men (1 Chron. xviii. 3, 4; 1 Chron. xix. 16; 2 Sam. x. 15; comp. 8).

HADAS'SAH, probably the earlier name of Esther (Esth. ii. 7).

HADO'RAM. 1. The fifth son of Joktan (Gen. x. 27; 1 Chron. i. 21). 2. Son of Tou or Toi king of Hamath (1 Chron. xviii. 10). 3. The form assumed in Chronicles by the name of the intendant of taxes under David, Solomon and Rehoboam (2 Chron. x. 18). In Kings the name is given in the longer form of ADONIRAM, but in Samuel (2 Sam. xx. 24) as ADORAM.

HA'GAR, an Egyptian woman, the handmaid, or slave, of Sarah (Gen. xvi. 1), whom the latter gave as a concubine to Abraham, after he had dwelt ten years in the land of Canaan and had no children by Sarah (xvi. 2 and 3). That she was a bond-woman is stated both in the Old Testament and in the New Testament, in the latter as part of her typical character. It is recorded that "when she saw that she had conceived, her mistress was despised in her eyes"(4), and Sarah, with the anger, we may suppose, of a free woman, rather than of a wife, reproached Abraham for the results of her own act. Hagar fled, turning her steps toward her native land through the great wilderness traversed by the Egyptian road. By the fountain in the way to Shur, the angel of the Lord found her, charged her to return and submit herself under the hands of her mistress, and delivered the remarkable prophecy respecting her unborn child recorded in verses 10–12. On her return she gave birth to Ishmael, and Abraham was then eighty-six years old. Mention is not again made of Hagar in the history of Abraham until the feast at the weaning of Isaac, when "Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking;" and in exact sequence with the first flight of Hagar, we now read of her expulsion. The verisimilitude, Oriental exactness and simple beauty of this story are internal evidences attesting its truth, apart from all other evidence. The name of Hagar occurs elsewhere only when she

takes a wife to Ishmael (xxi. 21); and in the genealogy (xxv. 12).

HAGARENES', HA'GARITES, a people dwelling to the east of Palestine, with whom the tribe of Reuben made war in the time of Saul (1 Chron. v. 10, 18–20). It is generally believed that they were named after Hagar.

HAG'GAI, the tenth in order of the minor Prophets, and first of those who prophesied after the Captivity. With regard to his tribe and parentage both history and tradition are alike silent; but it is more than probable that he was one of the exiles who returned with Zerubbabel and Joshua. The rebuilding of the temple, which was commenced in the reign of Cyrus (B. C. 535), was suspended during the reigns of his successors, Cambyses and Pseudo-Smerdis, in consequence of the determined hostility of the Samaritans. On the accession of Darius Hystaspis (B. C. 521), the prophets Haggai and Zechariah urged the renewal of the undertaking, and obtained the permission and assistance of the king (Ezra v. 1; vi. 14). According to tradition, Haggai was born in Babylon, was a young man when he came to Jerusalem, and was buried with honor near the sepulchres of the priests. The names of Haggai and Zechariah are associated in the LXX. in the titles of Ps. 137, 145–148; in the Vulgate in those of Ps. 111, 145; and in the Peshito Syriac in those of Ps. 125, 126, 145, 146, 147, 148.

HAG'GITH, one of David's wives, the mother of Adonijah (2 Sam. iii. 4; 1 Kings i. 5, 11; ii. 13; 1 Chron. iii. 2).

HAIR. The Hebrews were alive to the importance of the hair as an element of personal beauty. Long hair was admired in the case of young men (2 Sam. xiv. 26). In times of affliction the hair was altogether cut off (Isa. iii. 17, 24; xv. 2; Jer. vii. 29). Tearing the hair (Ezra ix. 3) and letting it go disheveled were similar tokens of grief. The usual and favorite color of the hair was black (Cant. v. 11), as is indicated in the comparisons to a "flock of goats" and the "tents of Kedar" (Cant. iv. 1; i. 5); a similar hue is probably intended by the *purple* of Cant. vii. 5. The approach of age was marked by a *sprinkling* (Hos. vii. 9) of gray hairs, which soon overspread the whole head (Gen. xlii. 38; xliv. 29; 1 Kings ii. 6, 9; Prov. xvi. 31; xx. 29). Pure white hair was deemed characteristic of the divine majesty (Dan. vii. 9; Rev. i. 14). The chief beauty of the hair consisted in curls, whether of a natural or artificial character. With regard to the mode of dressing the hair, we have no very precise information; the terms used are of a general character, as of Jezebel (2 Kings ix. 30), of Judith (x. 3). The terms used in the New Testament (1 Tim. ii. 9; 1 Pet. iii. 3) are also of a general character. The arrangement of Samson's hair into seven locks, or more properly *braids* (Judg. xvi. 13, 19) involves the practice of plaiting, which was also familiar to the Egyptians and Greeks. The Hebrews, like other nations of antiquity, anointed the hair profusely with ointments, which were generally compounded of various aromatic ingredients (Ruth iii. 3; 2 Sam. xiv. 2; Ps. xxiii. 5; xlv. 7; xcii. 10; Eccles. ix. 8; Isa. iii. 24); more especially on occasion of festivities or hospitality (Matt. vi. 17; xxvi. 7; Luke vii. 46). It appears to have been the custom of the Jews in our Saviour's time to swear by the hair (Matt. v. 36).

HALL, used of the court of the high priest's house (Luke xxii. 55). In Matt. xxvii. 27, and Mark xv. 16, "hall" is synonymous with "prætorium," which in John xviii. 28 is in A. V. "judgment-hall."

HALO'HESH. Shallum, son of Hal-lo-hesh, was "ruler of the half part of Jerusalem" at the time of the repair of the wall by Nehemiah (Neh. iii. 12).



HAGAR AND ISHMAEL CAST OUT.

HAM. 1. The name of one of the three sons of Noah, apparently the second in age. It probably signifies "warm" or "hot." This meaning is confirmed by that of the Egyptian word KEM (Egypt), the Egyptian equivalent of Ham, which signifies "black," probably implying warmth as well as blackness. Of the history of Ham nothing is related except his irreverence to his father, and the curse which that patriarch pronounced. The sons of Ham are stated to have been "Cush and Mizraim and Phut and Canaan" (Gen. x. 6; comp. 1 Chron. i. 3). The name of Ham alone, of the three sons of Noah, is known to have been given to a country. Egypt is recognized as the "land of Ham" in the Bible (Ps. lxxviii. 51; cv. 23; cvi. 22). It is certain that the three most illustrious Hamite nations—the Cushites, the Phœnicians and the Egyptians—were greatly mixed with foreign peoples. 2. According to the present text (Gen. xiv. 5), Chedorlaomer and his allies smote the Zuzim in a place called Ham.

HA'MAN, the chief minister or vizier of King Ahasuerus (Esth. iii. 1). After the failure of his attempt to cut off all the Jews in the Persian empire, he was hanged on the gallows which he had erected for Mordecai.

HA'MATH, the principal city of Upper Syria, was in the valley of the Orontes, which it commanded from the low screen of hills which forms the water-shed between the Orontes and the *Litâny*—the "entrance of Hamath," as it is called in Scripture (Num. xxxiv. 8; Josh. xiii. 5, etc.)—to the defile of Daphne below Antioch. The Hamathites were a Hamitic race, and are included among the descendants of Canaan (Gen. x. 18). The "store-cities," which Solomon "built in Hamath" (2 Chron. viii. 4), were perhaps staples for trade. In the Assyrian inscriptions of the time of Ahab (B. C. 900) Hamath appears as a separate power, in alliance with the Assyrians of Damascus, the Hittites and the Phœnicians. About three-quarters of a century later Jeroboam the Second "recovered Hamath" (2 Kings xiv. 28). Soon afterward the Assyrians took it (2 Kings xviii. 34; xix. 13, etc.), and from this time it ceased to be a place of much importance. Its present name, *Hamath*, is but slightly altered from the ancient form.

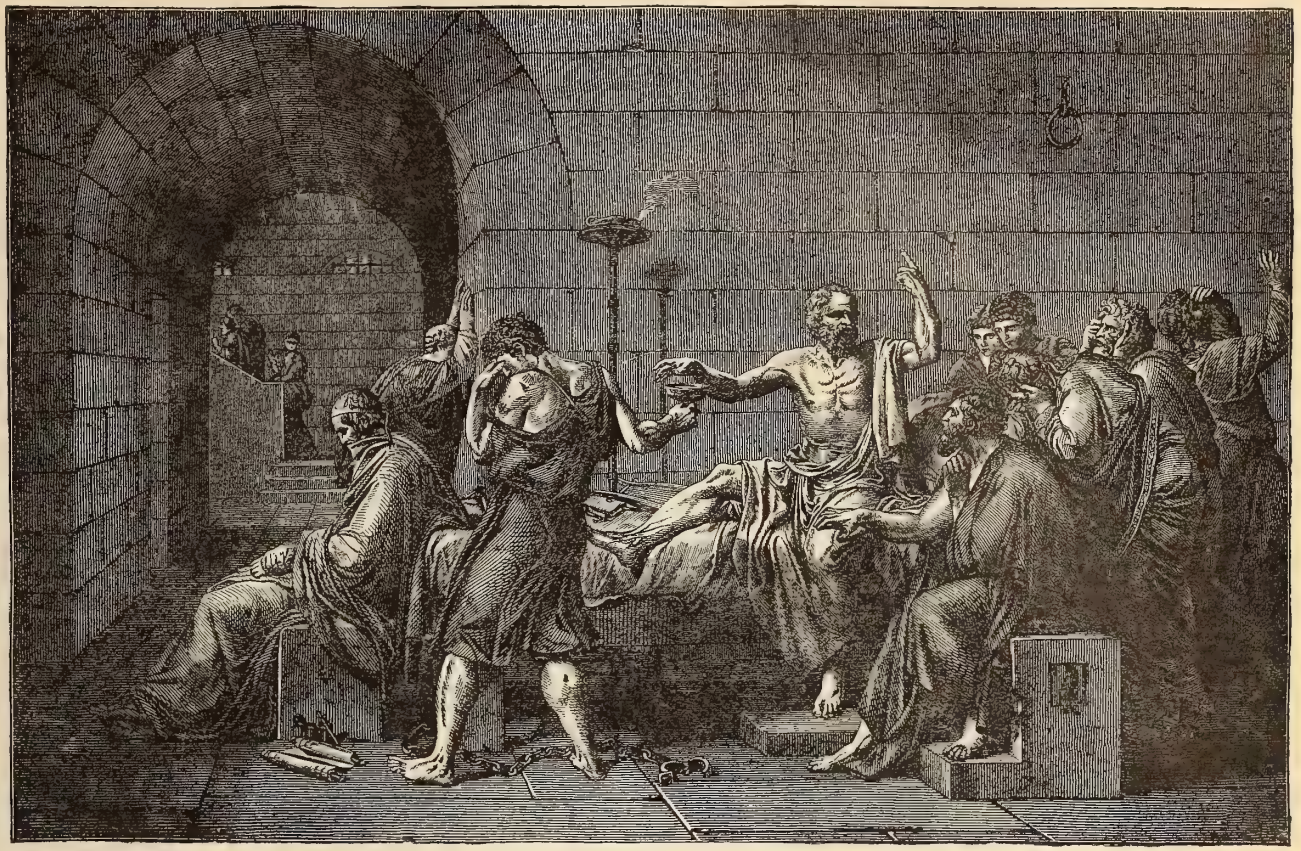
HA'NAN. 1. One of the tribe of Benjamin (1 Chron. viii. 23). 2. The last of the six sons of Azel (1 Chron. viii. 38; ix. 44). 3. "Son of Maachah" (1 Chron. xi. 43). 4. The sons of Hanan were among the Nethinim who returned from Babylon with Zerubbabel (Ezra ii. 46; Neh. vii. 49). 5. One of the Levites who assisted Ezra in his public exposition of the law (Neh. viii. 7). 6. One of the "heads" of the "people," who also sealed the covenant (x. 22). 7. Another of the chief laymen on the same occasion (x. 26). 8. Son of Zaccur, son of Mattaniah (Neh. xiii. 13). 9. Son of Igdaliah (Jer. xxxv. 4).

HANAN'EEL, The Tower of, a tower which formed part of the wall of Jerusalem (Neh. iii. 1; xii. 39).

HANA'NI. 1. One of the sons of Heman (1 Chron. xxv. 4, 25). 2. A seer who rebuked (B. C. 941) Asa, king of Judah (2 Chron. xvi. 7). 3. One of the priests who in the time of Ezra had taken strange wives (Ezra x. 20). 4. A brother of Nehemiah (Neh. i. 2) was afterward made governor of Jerusalem under Nehemiah (vii. 2). 5. A priest mentioned in Neh. xii. 36.

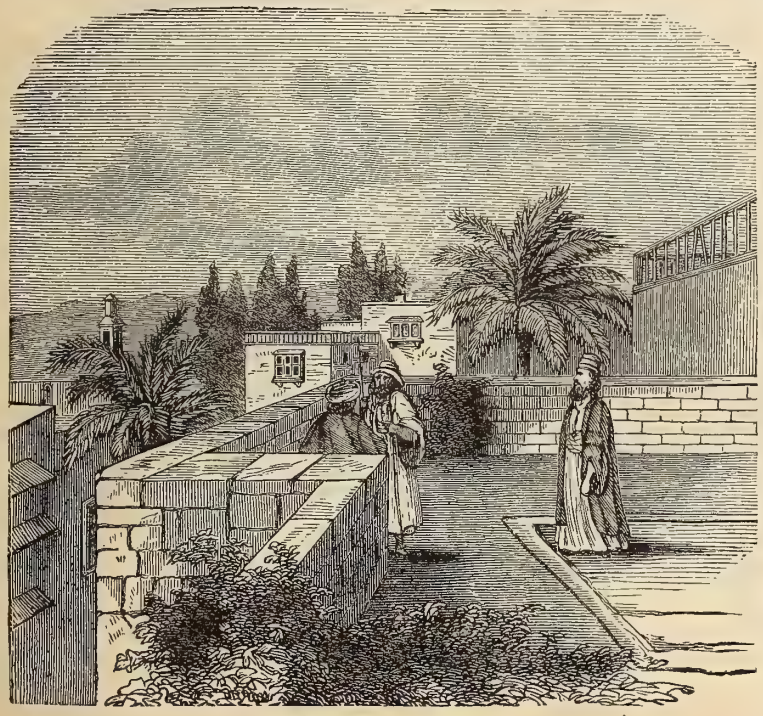
HANANI'AH. 1. One of the 14 sons of Heman (1 Chron. xxv. 4, 5, 23). 2. A general in the army of King Uzziah (2 Chron. xxvi. 11). 3. Father of Zedekiah in the reign of Jehoiakim. 4. Son of Azur, a Benjamite of Gibeon and a false prophet in the reign of Zedekiah king of Judah. In the 4th

year of his reign, B. C. 595, Hananiah withstood Jeremiah the prophet, publicly prophesied in the temple (Jer. xxviii.) 5. Grandfather of Irajah, who arrested Jeremiah on the charge of deserting to the Chaldæans (Jer. xxxvii. 13). 6. Head of a Benjamite house (1 Chron. viii. 24). 7. The Hebrew name of Shadrach (Dan. i. 3, 6, 7, 11, 19; ii. 17). 8. Son of Zerubbabel (1 Chron. iii. 19), from whom CHRIST derived his descent. He is the same person who is by St. Luke called Joanna. 9. One of the sons of Bebai, who returned with Ezra from Babylon (Ezra x. 28). 10. A priest, one of the makers of the sacred ointments and incense, who built a portion of the wall of Jerusalem in the days of Nehemiah (Neh. iii. 8). 11. Head of the priestly course of Jeremiah in the days of Joiakim (Neh. xii. 12). 12. Ruler of the palace at Jerusalem under Nehemiah (Neh. vii. 2, 3). 13. An Israelite (Neh. x. 23).



DEATH OF SOCRATES.

HANDICRAFT (Acts xviii. 3; xix. 25; Rev. xviii. 22). 1. The preparation of iron for use, together with working in brass or rather copper alloyed with tin, bronze, is mentioned as practised in antediluvian times (Gen. iv. 22). In the construction of the Tabernacle, copper, but no iron, appears to have been used, though the use of iron was at the same period well known to the Jews, both from their own use of it and from their Egyptian education (Ex. xx. 25; xxv. 3; xxvii. 19; Num. xxxv. 16; Deut. iii. 11; iv. 20; viii. 9; Josh. viii. 31; xvii. 16, 18). After the establishment of the Jews in Canaan, the occupation of a smith became recognized as a distinct employment (1 Sam. xiii. 19). The smith's work and its results are often mentioned in Scripture (2 Sam. xii. 31; 1 Kings vi. 7; 2 Chron. xxvi. 14; Isa. xliv. 12; liv. 16). The worker in gold and silver must have found employment both among the Hebrews and the neighboring nations in very early times, as appears from the ornaments sent by Abraham to Rebekah (Gen. xxiv. 22, 53; xxxv. 4; xxxviii. 18; Deut. vii. 23). The Phœnicians appear to have possessed greater skill than the Jews in these arts at least in Solomon's time (Judg. viii. 24, 27; xvii. 4; 1 Kings vii. 13, 45, 46; Isa. xli. 7; Wisd. xv. 4; Ecclus. xxxviii. 28; Bar. vi. 50, 55, 57). 2. The work of the carpenter is often mentioned in Scripture (Gen. vi. 14; Ex. xxxvii.; Isa. xliv. 13). In the palace built by David for himself the workmen employed were chiefly Phœnicians sent by Hiram (2 Sam. v. 11; 1 Chron. xiv. 1), as most probably were those, or at least the principal of those, who were employed by Solomon in his works (1 Kings v. 6). But in the repairs of the Temple, executed under Joash king of Judah, and also in the rebuilding under Zerubbabel, no mention is made of foreign workmen, though in the latter case the timber is expressly said to have been brought by sea to Joppa by Zidonians (2 Kings xii. 11; 2 Chron. xxiv. 12; Ezra iii. 7). That the Jewish carpenters must have been able to carve with some skill is evident from Isa. xli. 7; xliv. 13. In the New Testament the occupation of a carpenter is mentioned in connection with Joseph the husband of the Virgin Mary, and ascribed to our Lord himself by way of reproach (Mark vi. 3; Matt. xiii. 55). 3. The masons employed by David and Solomon, at least the chief of them, were Phœnicians (1 Kings v. 18; Ezek. xxvii. 9). The use of whitewash on tombs is remarked by our Lord (Matt. xxiii. 27). Houses infected with leprosy were required by the Law to be replastered (Lev. xiv. 40–45). 4. Akin to the craft of the carpenter is that of ship and boat-building, which must have been exercised to some extent for the fishing-vessels on the lake of Gennesaret (Matt. viii. 23; ix. 1; John xxi. 3, 8). Solomon built, at Ezion-Geber, ships for his foreign trade, which were manned by Phœnician crews, an experiment which Jehoshaphat endeavored in vain to renew (1 Kings ix. 26, 27; xxii. 48; 2 Chron. xx. 36, 37). 5. The perfumes used in the religious services, and in later times in the funeral rites of monarchs, imply knowledge and practice in the art of the "apothecaries," who appear to have formed a guild or association (Ex. xxx. 25, 35; Neh. iii. 8; 2 Chron. xvi. 14; Eccles. vii. 1; x. 1; Ecclus. xxxviii. 8). 6. The arts of spinning and weaving both wool and linen were carried on in early times, as they are still usually among the Bedouins, by women. One of the excellences attributed to the good housewife is her skill and industry in these arts (Ex. xxxv. 25, 26; Lev. xix. 19; Deut. xxii. 11; 2 Kings xxiii. 7; Ezek. xvi. 16; Prov. xxxi. 13, 24). The loom with its beam (1 Sam. xvii. 7), pin (Judg. xvi. 14) and shuttle (Job vii. 6) was perhaps introduced later, but as early as David's time (1 Sam. xvii. 7). Together with weaving we read also of embroidery, in which gold and silver threads were interwoven with the body of the stuff, sometimes in figure patterns, or with precious stones set in the needle-work (Ex. xxvi. 1; xxviii. 4; xxxix. 6–13). 7. Besides these arts, those of dyeing and of dressing cloth were practised in Palestine, and those also of tanning and dressing leather (Josh. ii. 15–18; 2 Kings i. 8; Matt. iii. 4; Acts ix. 43). Shoemakers, barbers and tailors are mentioned in the Mishna (*Pesach*, v.



HOUSE WITH A PARAPET.

6); the barber, or his occupation, by Ezekiel (v. 1; Lev. xiv. 8; Num. vi. 5), and the tailors, plasterers, glaziers and glass vessels, painters and goldworkers are mentioned in the Mishna (*Chel.* viii. 9; xxix. 3, 4; xxx. 1). Tent-makers are noticed in the Acts (xviii. 3), and frequent allusion is made to the trade of the potters. 8. Bakers are noticed in Scripture (Jer. xxxvii. 21; Hos. vii. 4); and the well-known valley Tyropœon probably derived its name from the occupation of the cheese-makers, its inhabitants. Butchers, not Jewish, are spoken of, 1 Cor. x. 25.

HANDKERCHIEF, NAPKIN, APRON.



THE HART.

The two former of these terms, as used in the A. V. = σουδάριον, the latter = σιμικίνθιον. The *sudarium* is noticed in the New Testament as a wrapper to fold up money (Luke xix. 20)—as a cloth bound about the head of a corpse (John xi. 44; xx. 7)—and lastly as an article of dress that could be easily removed (Acts xix. 12), probably a handkerchief worn on the head like the *keffieh* of the Bedouins.

HANGING, HANGINGS. 1. The "hanging" was a curtain or "covering" to close an entrance; one was placed before the door of the Tabernacle (Ex. xxvi. 36, 37; xxxix. 38). 2. The "hangings" were used for covering the walls of the court of the Tabernacle, just as tapestry was in modern times (Ex. xxvii. 9; xxxv. 17; xxxviii. 9; Num. iii. 26; iv. 26).

HAN'NAH, one of the wives of Elkanah, and mother of Samuel (1 Sam. i., ii.) A hymn of thanksgiving for the birth of her son is in the highest order of prophetic poetry; its resemblance to that of the Virgin Mary (comp. 1 Sam. ii. 1–10 with Luke i. 46–55; see also Ps. cxiii.) has been noticed by the commentators.

HA'NUN. 1. Son of Nahash (2 Sam. x. 1, 2; 1 Chron. xix. 1, 2), king of Ammon, who dishonored the ambassadors of David (2 Sam. x. 4), and involved the Ammonites in a disastrous war (2 Sam. xii. 31; 1 Chron. xix. 6). 2. A man who, with the people of Zanoah, repaired the ravine-gate in the wall of Jerusalem (Neh. iii. 13). 3. The 6th son of Zalaph, who also assisted in the repair of the wall, apparently on the east side (Neh. iii. 30).

HA'RAN. 1. The third son of Terah, and therefore youngest brother of Abram (Gen. xi. 26). Three children are ascribed to him—Lot (27, 31), and two daughters, viz., Milcah, who married her uncle Nahor (29), and Iscah (29). Haran was born in Ur of the Chaldees, and he died there while his father was still living (8). 2. A Gershonite Levite of the family of Shimei (1 Chron. xxiii. 9). 3. A son of the great Caleb by his concubine Ephah (1 Chron. ii. 46). 4. HARAN or CHARRAN (Acts vii. 2, 4), name of the place whither Abraham migrated with his family from Ur of the Chaldees, and where the descendants of his brother Nahor established themselves (comp. Gen. xxiv. 10 with xxvii. 43.)

HARE (Heb. *arneboth*) occurs only in Lev. xi. 6, and Deut. xiv. 7, amongst the animals disallowed as food by the Mosaic law.

HARLOT. That this class of persons existed in the earliest states of society is clear from Gen. xxxviii. 15. Rahab (Josh. ii. 1) is said by the Chaldee paraph. to have been an innkeeper, but if there were such persons, considering what we know of Canaanitish morals (Lev. xviii. 27), we may conclude that they would, if women, have been of this class. The "harlots" are classed with "publicans," as those who lay under the ban of society, in the New Testament (Matt. xxi. 32).

HA'ROD, THE WELL OF, a spring by which Gideon and his great army encamped on the morning of the day which ended in the rout of the Midianites (Judg. vii. 1).

HAR'OSHETH "OF THE GENTILES," so called from the mixed races that inhabited it, a city in the north of the land of Canaan, supposed to have stood on the west coast of the lake Merom, from which the Jordan issues forth in one unbroken stream. It was the residence of Sisera, captain of Jabin king of Canaan (Judg. iv. 2), and it was the point to which the victorious Israelites under Barak pursued the discomfited host and chariots of the second potentate of that name (Judg. iv. 16).

HARP (Heb. *kinnôr*). The *kinnôr* was the national instrument of the Hebrews, and was well known throughout Asia. Moses assigns its invention to the antediluvian period (Gen. iv. 21).

HARROW. The word so rendered (2 Sam. xii. 31; 1 Chron. xx. 3) is probably a threshing-machine. The verb rendered "to harrow" (Isa. xxviii. 24) expresses apparently the breaking of the clods.

HART. The hart is reckoned among the clean animals (Deut. xii. 15; xiv. 5; xv. 22), and seems to have been commonly killed for food.

HAV'ILAH. 1. A son of Cush (Gen. x. 7); and, 2. A son of Joktan (x. 29).

HAV'ILAH (Gen. ii. 11). [See EDEN.]

HAVOTH-JA'IR, certain villages on the east of Jordan, in Gilead or Bashan, which were taken by Jair the son of Manasseh, and called after his name (Num. xxxii. 41; Deut. iii. 14). In 1 Chron. ii. 22 they are specified as twenty-three, but in Judg. x. 4, as thirty.

HAWK, the translation of the Hebrew *nêts* (Lev. xi. 16; Deut. xiv. 15; Job xxxix. 26). The word is doubtless generic, and includes various species of the *Falconidæ*.

HAY (Heb. *châtsîr*), the rendering of the A. V. in Prov. xxvii. 25, and Isa. xv. 6, of the above-named Heb. term, which occurs frequently in the Old Testament, and denotes "grass" of any kind. It is certain that the ancients did mow their grass, and probably made use of the dry material. See Ps. xxxvii. 2.

HAZ'AEL, a king of Damascus, who reigned from about B. C. 886 to B. C. 840. He appears to have been previously a person in a high position at the court of Benhadad, and was sent by his master to Elisha, to inquire if he would recover from the malady under which he was suffering. Elisha's answer led to the murder of Benhadad by his ambitious servant, who forthwith mounted the throne (2 Kings viii. 7–15). Toward the close of the reign of Jehu, Hazael led the Syrians against the Israelites (about B. C. 860). whom he "smote in all their coasts" (2 Kings x. 32), thus accomplishing the prophecy of Elisha (ibid. viii. 12). At the close of his life, having taken Gath (ibid. xii. 17, comp. Amos vi. 2), he proceeded to attack Jerusalem (2 Chron. xxiv. 24), and was about to assault the city, when Joash bribed him to retire (2 Kings xii. 18). Hazael appears to have died about the year B. C. 840 (ibid. xiii. 24), having reigned 46 years.

HAZEL. The Hebrew term *lûz* occurs only in Gen. xxx. 37.

HA'ZER, topographically, seems generally employed for the "villages" of people in a roving and unsettled life, the semi-permanent collections of dwellings which are described by travellers among the modern Arabs to consist of rough stone walls covered with the tent cloth.

HEAD-DRESS. The Hebrews do not appear to have regarded a covering for the head as an essential article of dress. The earliest notice we have of such a thing is in connection with the sacerdotal vestments (Ex. xxviii. 40).

HEARTH. One way of baking much practised in the East is to place the dough on an iron plate, either laid on, or supported on legs above the vessel sunk in the ground, which forms the oven. The cakes baked "on the hearth" (Gen. xviii. 6) were probably baked on hot stones covered with ashes. The "hearth" of King Jehoiakim's winter palace (Jer. xxxvi. 23) was possibly a pan or brazier of charcoal.

HEAVEN. There are four Hebrew words thus rendered in the Old Testament. 1. *Râkî'a* (A. V. firmament). [See FIRMAMENT.] 2. *Shâmayim.* This is the word used in the expression "the heaven and the earth," or "the upper and lower regions" (Gen. i. 1). 3. *Mârôm,* used for heaven in Ps. xviii. 16; Jer. xxv. 30; Isa. xxiv. 18. Properly speaking it means a mountain, as in Ps. cii. 19; Ezek. xvii. 23. 4. *Shechâkîm,* "expanses," with reference to the *extent* of heaven (Deut. xxxiii. 26; John xxxv. 5). St. Paul's expression "third heaven" (2 Cor. xii. 2) has led to much conjecture.



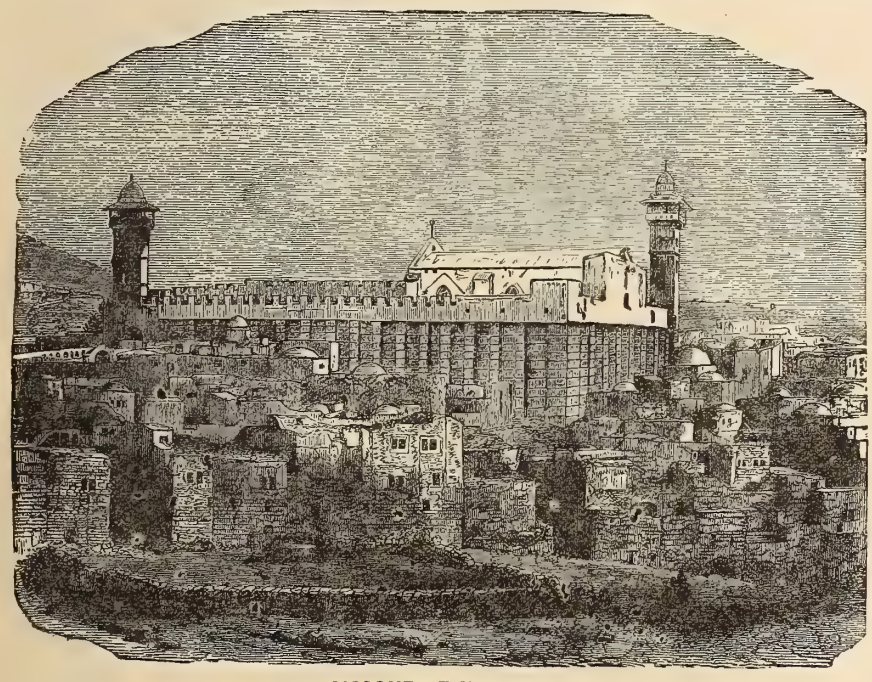
HEBRON.

HE'BREW. This word first occurs as given to Abram by the Canaanites (Gen. xiv. 13) because he had crossed the Euphrates. The name is also derived from *'êber,* "beyond, on the other side," but this is essentially the same with the preceding explanation, since both imply that Abraham and his posterity were called Hebrews in order to express a distinction between the races east and west of the Euphrates. The term Israelite was used by the Jews of themselves among themselves, the term Hebrew was the name by which they were known to foreigners. All the books of the Old Testament are written

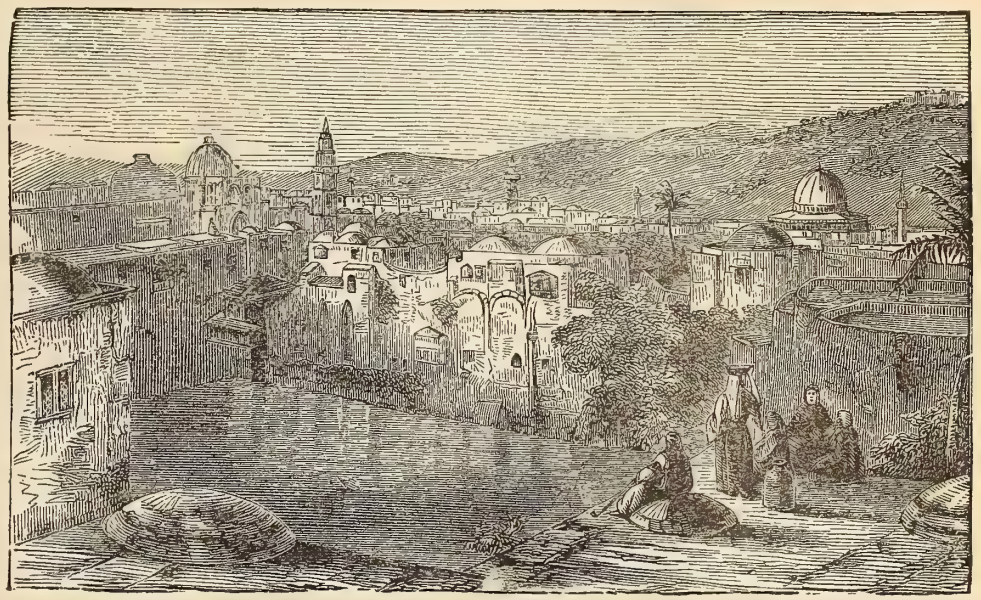
in the Hebrew language, with the exception of the following passages—Dan. ii. 4–vii.; Ezek. iv. 8–vi. 18 and vii. 12–26; Jer. x. 11—which are in Chaldee. Both Hebrew and Chaldee are sister dialects of a great family of languages, to which the name of Semitic is usually given, from the real or supposed descent of the people speaking them from the patriarch Shem. The dialects of the Semitic family may be divided into three main branches: 1. The *Northern* Aramæan, to which the Chaldee and Syriac belong. 2. The *Southern*, of which the Arabic is the most important, and which also includes the Ethiopic. 3. The *Central*, which comprises the Hebrew and the dialects spoken by the other inhabitants of Palestine, such as the Canaanites and Phœnicians.

HEBREWS, EPISTLE TO THE. There is no reason to doubt that at first, everywhere, except in North Africa, St. Paul was regarded as the author. Clement of Alexandria ascribed to St. Luke the translation of the Epistle into Greek from a Hebrew original of St. Paul. Origen believed that the thoughts were St. Paul's, the language and composition St. Luke's or Clement's of Rome. Tertullian names Barnabas as the reputed author according to the North African tradition. Luther's conjecture that Apollos was the author has been adopted by many. The Epistle was probably addressed to the Jews in Jerusalem and Palestine. The argument of the Epistle is such as could be used with most effect to a church consisting exclusively of Jews by birth, personally familiar with and attached to the Temple-service. It was evidently written before the destruction of Jerusalem in A. D. 70. The whole argument, and specially the passages viii. 4 and sq., ix. 6 and sq., and xiii. 10 and sq., imply that the Temple was standing, and that its usual course of divine service was carried on without interruption. The date which best agrees with the traditionary account of the authorship and destination of the Epistle is A. D. 63, about the end of St. Paul's imprisonment at Rome, or a year after Albinus succeeded Festus as Procurator.

HE'BRON. 1. The third son of Kohath, who was the second son of Levi; the younger brother of Amram, father of Moses and Aaron (Ex. vi. 18; Num. iii. 19; 1 Chron. vi. 2, 18; xxiii. 12). 2. A city of Judah (Josh. xv. 54); situated among the mountains (Josh. xx. 7), 20 Roman miles south of Jerusalem, and the same distance north of Beersheba. Hebron is one of the most ancient cities in the world still existing; and in this respect it is the rival of Damascus. It was built, says a sacred writer, "seven years before Zoan in Egypt" (Num. xiii. 22); and was a well-known town when Abraham entered Canaan 3780 years ago (Gen xiii. 18). Sarah died at Hebron; and Abraham then bought from Ephron the Hittite the field and cave of Machpelah, to serve as a family tomb (Gen. xxiii. 2–20). The cave is still there; and the massive walls of the *Haram* or mosque, within which it lies, form the most remarkable object in the whole city. Abraham is called by Mohammedans *el-Khulil*, "the Friend," *i. e.*, of God, and this is the modern name of Hebron. Hebron now contains about 5000 inhabitants, of whom some 50 families are Jews.



MOSQUE AT HEBRON



POOL OF HEZEKIAH, JERUSALEM.

HEDGE. The Heb. words thus rendered denote simply that which surrounds or encloses, whether it be a stone wall (*geder*, Prov. xxiv. 31; Ezek. xlii. 10) or a fence of other materials.

HEIFER. The Hebrew language has no expression that exactly corresponds to our heifer; for both *eglah* and *parah* are applied to cows that have calved (1 Sam. vi. 7–12; Job xxi. 10; Isa. vii. 21).

HEIR. The Hebrew institutions relative to inheritance were of a very simple character. Under the Patriarchal system the property was divided among the sons of the legitimate wives (Gen. xxi. 10; xxiv. 36; xxv. 5), a larger portion being assigned to one, generally the eldest, on whom devolved the duty of maintaining the females of the family. The sons of concubines were portioned off with presents (Gen. xxv. 6). At a later period the exclusion of the sons of concubines was rigidly enforced (Judg. xi. 1, ff.) Daughters had no share in the patrimony (Gen. xxi. 14), but received a marriage portion. The Mosaic law regulated the succession to real property thus: it was to be divided among the sons, the eldest receiving a double portion (Deut. xxi. 17), the others equal shares; if there were no sons, it went to the daughters (Num. xxvii. 8), on the condition that they did not marry out of their own tribe (Num. xxxvi. 6, ff.; Tob. vi. 12; vii. 13), otherwise the patrimony was forfeited. If there were no daughters, it went to the brother of the deceased; if no brother, to the paternal uncle; and, failing these, to the next of kin (Num. xxvii. 9–11).

HE'LI, the father of Joseph, the husband of the Virgin Mary (Luke iii. 23).

HELL. This is the word generally and unfortunately used by our translators to render the Hebrew *Sheol*. It would perhaps have been better to retain the Hebrew word *Sheol*, or else render it always by "the grave" or "the pit." It is clear that in many passages of the Old Testament *Sheol* can only mean "the grave," and is so rendered in the A. V. (see, for example, Gen. xxxvii. 35; xlii. 38; 1 Sam. ii. 6; Job xiv. 13). In other passages, however, it seems to involve a notion of punishment, and is therefore rendered in the A. V. by the word "Hell." But in many cases this translation misleads the reader. It is obvious, for instance, that Job xi. 8; Ps. cxxxix. 8; Amos ix. 2 (where "hell" is used as the antithesis of "heaven"), merely illustrate the Jewish notions of the locality of *Sheol* in the bowels of the earth. In the New Testament the word Hades, like *Sheol*, sometimes means merely "the grave" (Rev. xx. 13; Acts ii. 31; 1 Cor. xv. 55), or in general "the unseen world." It is in this sense that the creeds say of our Lord, "He went down into hell," meaning the state of the dead in general, without any restriction of happiness or misery, a doctrine certainly, though only virtually, expressed in Scripture (Eph. iv. 9; Acts ii. 25–31). Elsewhere in the New Testament Hades is used of a place of torment (Luke xvi. 23; 2 Pet. ii. 4; Matt. xi. 23, etc.) Consequently it has been the prevalent, almost the universal, notion that Hades is an *intermediate state* between death and resurrection, divided into two parts, one the abode of the blessed, and the other of the lost.

HEL'LENIST. In one of the earliest notices of the first Christian Church at Jerusalem (Acts vi. 1), two distinct parties are recognized among its members, "Hebrews" and "Hellenists" (Grecians), who appear to stand toward one another in some degree in a relation of jealous rivalry (comp. Acts ix. 29). The Hellenists as a body included not only the proselytes of Greek (or foreign) parentage, but also those Jews who, by settling in foreign countries, had adopted

the prevalent form of the current Greek civilization, and with it the use of the common Greek dialect.

HEM OF GARMENT. The importance which the later Jews, especially the Pharisees (Matt. xxiii. 5), attached to the hem or fringe of their garments was founded upon the regulation in Num. xv. 38, 39, which gave a symbolical meaning to it.

HE'MAN. 1. Son of Zerah (1 Chron. ii. 6; 1 Kings iv. 31). 2. Son of Joel, and grandson of Samuel the prophet, a Kohathite. He is called "the singer," rather the *musician* (1 Chron. vi. 33).

HEMLOCK. The Hebrew *rôsh* is rendered



LITTLE HERMON.

"hemlock" in two passages (Hos. x. 4; Amos vi. 12), but elsewhere "gall." [See GALL.]

HEN. The hen is nowhere noticed in the Bible except in Matt. xxiii. 37; Luke xiii. 34. That a bird so common in Palestine should receive such slight notice is certainly singular.

HERD, HERDSMAN. The herd was greatly regarded both in the patriarchal and Mosaic period. The ox was the most precious stock next to horse and mule. The herd yielded the most esteemed sacrifice (Num. vii. 3; Ps. lxix. 31; Isa. lxvi. 3); also flesh meat and milk, chiefly converted probably into butter and cheese (Deut. xxxii. 14; 2 Sam. xvii. 29). The full-grown ox is hardly ever slaughtered in Syria; but, both for sacrificial and convivial purposes, the younger animal was preferred (Ex. xxix. 1). The agricultural and general usefulness of the ox, in ploughing, threshing and as a beast of burden (1 Chron. xii. 40; Isa. xlvi. 1), made such a slaughter seem wasteful. The occupation of herdsman was honorable in early times (Gen. xlvii. 6; 1 Sam. xi. 5; 1 Chron. xxvii. 29; xxviii. 1). Saul himself resumed it in the interval of his cares as king; also Doeg was certainly high in his confidence (1 Sam. xxi. 7). Pharaoh made some of Joseph's brethren "rulers over his cattle." David's herd-masters were among his chief officers of state. The prophet Amos at first followed this occupation (Amos i. 1; vii. 14).

HER'MAS, the name of a Christian resident at Rome to whom St. Paul sends greeting in his Epistle to the Romans (xvi. 14).

HER'MES, a Christian mentioned in Rom. xvi. 14.

HER'MON, a mountain on the northeastern border of Palestine (Deut. iii. 8; Josh. xii. 1), over against Lebanon (Josh. xi. 17), adjoining the plateau of Bashan (1 Chron. v. 23). It is the most conspicuous and beautiful mountain in Palestine or Syria. Hermon has three summits, situated like the angles of a triangle, and about a quarter of a mile from each other. This may account for the expression in Ps. xlii. 7 (6), "I will remember thee from the land of the Jordan and the *Hermons*." In two passages of Scripture this mountain is called *Baal-hermon* (Judg. iii. 3; 1 Chron. v. 23), possibly because Baal was there worshipped. The height of Hermon may safely be reckoned at 10,000 feet.

HER'OD. This family, though of Idumæan origin, and thus aliens by race, were Jews in faith. 1. HEROD THE GREAT was the second son of Antipater, an Idumæan, who was appointed Procurator of Judæa by Julius Cæsar, B. C. 47, and Cypros, an Arabian of noble descent. At the time of his father's elevation, though only fifteen years old, he received the government of Galilee, and shortly afterward that of Cœle-Syria. When Antony came to Syria, B. C. 41, he appointed Herod and his elder brother Phasael tetrarchs of Judæa. Herod was forced to abandon Judæa next year by an invasion of the Parthians, who supported the claims of Antigonus, the representative of the Asmonæan dynasty, and fled to Rome (B. C. 40). At Rome he was well received by Antony and Octavian, and was appointed by the senate king of Judæa to the exclusion of the Hasmonean line. In the course of a few years, by the help of the Romans, he took Jerusalem (B. C. 37), and completely established his authority throughout his dominions. The terrible acts of bloodshed which Herod perpetrated in his own family were accompanied by others among his subjects. According to the well-known story, he ordered the nobles whom he had called to him in his last moments to be executed immediately after his decease, that so at least his death might be attended by universal mourning. It was at the time of his fatal illness that he must have caused the slaughter of the infants at Bethlehem (Matt. ii. 16–18). The Temple he rebuilt with scrupulous care. The restoration was begun B. C. 20, and the Temple itself was completed in a year and a half. But fresh additions were constantly made in succeeding years, so that it was said that the Temple was "built in forty and six years" (John ii. 20), a phrase which expresses the whole period from the commencement of Herod's work to the completion of the latest addition made. 2. HEROD ANTIPAS was the son of Herod the Great by Malthace, a Samaritan. His father appointed him "tetrarch of Galilee and Peræa" (Matt. xiv. 1; Luke iii. 19; ix. 7; Acts xiii. 1; cf. Luke iii. 1). He first married a daughter of Aretas, "king of Arabia Petræa," but after some time he made overtures of marriage to Herodias, the wife of his half brother Herod Philip, which she received favorably. Aretas, indignant at the insult offered to his daughter, found a pretext for invading the territory of Herod, and defeated him with great loss. This defeat, according to the famous passage in Josephus, was attributed by many to the murder of John the Baptist, which had been committed by Antipas shortly before, under the influence of Herodias (Matt. xiv. 4, ff.; Mark vi. 17, ff.; Luke iii. 19). At a later time the ambition of Herodias proved the cause of her husband's ruin. Pilate took occasion from our Lord's residence in Galilee to send him for examination (Luke xxiii. 6, ff.) to Herod Antipas, who came up to Jerusalem to celebrate the Passover. 3. HEROD PHILIP I. (Philip, Mark vi. 17) was the son of Herod the Great and Mariamne, and must be carefully distinguished from the tetrarch Philip. He married Herodias, the sister of Agrippa I., by whom he had a daughter Salome. Herodias, however, left him, and made an infamous marriage with his half brother Herod Antipas (Matt. xiv. 3; Mark vi. 17; Luke iii. 19). He was excluded from all share in his father's possessions in consequence of his mother's treachery, and lived afterward in a private station. 4. HEROD PHILIP II. was the son of Herod the Great and Cleopatra. Like his half brothers Antipas and Archelaus, he was brought up at home. He received as his own government Batanea, Trachonitis, Auranitis (Gaulonitis) and some parts about Jamnia, with the title of tetrarch (Luke iii. 1). 5. HEROD AGRIPPA I. was the son of Aristobulus and Berenice, and grandson of Herod the Great. He was thrown into prison by Tiberius, where he remained till the accession of Caius (Caligula), A. D. 37. The new emperor bestowed on him marks of favor (Acts xii. 1). Agrippa was a strict observer of the Law, and sought with success the favor of the Jews. It is probable that it was with this view he put to death James the son of Zebedee, and further imprisoned Peter (Acts xii. 1, ff.) In the fourth year of his reign over Judæa (A. D. 44) Agrippa attended some games at Cæsarea, held in honor of the emperor. When he appeared in the theatre (Acts xii. 21) his flatterers saluted him as a god; and suddenly he was seized with terrible pains, and being carried from the theatre to the palace died after five days' agony. 6. HEROD AGRIPPA II. was the son of Herod Agrippa I. and Cypros, a grand-niece of Herod the Great. At the time of the death of his father, A. D. 44, he was at Rome. Not long afterward, however, the emperor gave him (about A. D. 50) the kingdom of Chalcis, which had belonged to his uncle; and then transferred him (A. D. 52) to the tetrarchies formerly held by Philip and Lysanias, with the title of king (Acts xxv. 13). The relation in which he stood to his sister Berenice (Acts xxv. 13) was the cause of grave suspicion. In the last Roman war Agrippa took part with the Romans, and after the fall of Jerusalem retired with Berenice to Rome, where he died in the third year of Trajan (A. D. 100). The appearance of St. Paul before Agrippa (A. D. 60) offers several characteristic traits. The "pomp" with which the king came into the audience chamber (Acts xxv. 23) was accordant with his general bearing; and the cold irony with which he met the impassioned words of the Apostle (Acts xxvi. 27, 28) suits the temper of one who was contented to take part in the destruction of his nation.

HERO'DIANS. In the account which is given by St. Matthew (xxii. 15, ff.) and St. Mark (xii. 13, ff.)of the last efforts made by different sections of the Jews to obtain from our Lord himself the materials for his accusation, a party under the name of *Herodians* is represented as acting in concert with the Pharisees (Matt. xxii. 16; Mark xii. 13; comp. also iii. 6; viii. 15).



THE HIGH PRIEST.

HERO'DIAS, daughter of Aristobulus, one of the sons of Mariamne and Herod the Great, and consequently sister of Agrippa I. She first married Herod Philip I.; then she eloped from him to marry Herod Antipas, her step-uncle, who had been long married to, and was still living with, the daughter of Æneas or Aretas, king of Arabia. Aretas made war upon Herod, and routed him with the loss of his whole army. The head of John the Baptist was granted to the request of Herodias (Matt. xiv. 8–11; Mark vi. 24–28). According to Josephus the ex-

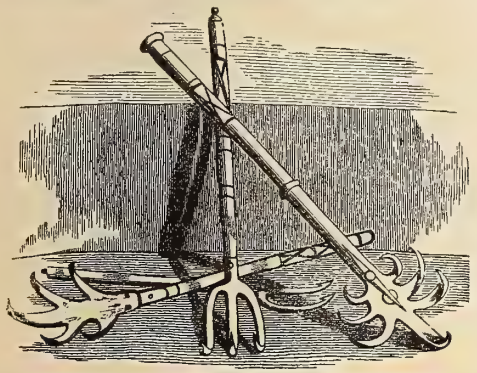
ecution took place in a fortress called Machærus, looking down upon the Dead Sea from the South. She accompanied Antipas into exile to Lugdunum.

HERO'DION, a relative of St. Paul, to whom he sends his salutation amongst the Christians of the Roman Church (Rom. xvi. 11).

HERON. The Hebrew *anâphah* appears as the name of an unclean bird in Lev. xi. 19; Deut. xiv. 18.

HETH, the forefather of the nation of THE HITTITES. In the genealogical tables of Gen. x. and 1 Chron. i., Heth is a son of Canaan. The Hittites were therefore a Hamite race, neither of the "country" nor the "kindred" of Abraham and Isaac (Gen. xxiv. 3, 4; xxviii. 1, 2).

HEZEKI'AH. 1. Twelfth king of Judah, son of the apostate Ahaz and Abi (or Abijah), ascended the throne at the age of 25, B. C. 726. Hezekiah was one of the three most perfect kings of Judah (2 Kings xviii. 5; Ecclus. xlix. 4). Hezekiah not only rewon the cities which his father had lost (2 Chron. xxviii. 18), but even dispossessed the Philistines of their own cities, except Gaza (2 Kings xviii. 8) and Gath. When the king of Assyria applied for impost, Hezekiah refused it, and in open rebellion omitted to send even the usual presents (2 Kings xviii. 7). Hezekiah used every available means to strengthen his position, and render his capital impregnable (2 Kings xx. 20; 2 Chron. xxxii. 3–5, 30; Isa. xxii. 8–11; xxxiii. 18). In his dangerous illness he "turned his face to the wall and wept sore" at the threatened approach of dissolution. Various ambassadors came with letters and gifts to congratulate Hezekiah on his recovery (2 Chron. xxxii. 23), and among them an embassy from Merodach-Baladan (or Berodach, 2 Kings xx. 12), the viceroy of Babylon. The ostensible object of this mission was to compliment Hezekiah on his convalescence (2 Kings xx. 12; Isa. xxxix. 1); but its real purpose was to discover how far an alliance between the two powers was possible or desirable, for Merodach-Baladan, no less than Hezekiah, was in apprehension of the Assyrians. Community of interest made Hezekiah receive the overtures of Babylon with unconcealed gratification; and, perhaps to enhance the opinion of his own importance as an ally, he displayed to the messengers the princely treasures which he and his predecessors had accumulated. If ostentation were his motive it received a terrible rebuke, and he was informed by Isaiah that from the then tottering and subordinate province of Babylon, and not from the mighty Assyria, would come the ruin and captivity of Judah (Isa. xxxix. 5). Sargon was succeeded (B. C. 702) by his son Sennacherib, whose two invasions occupy the greater part of the Scripture records concerning the reign of Hezekiah. The first of these took place in the third year of Sennacherib (B. C. 702), and occupies only three verses (2 Kings xviii. 13–16), though the route of the advancing Assyrians may be traced in Isa. x. 5; xi. Hezekiah's bribe (or fine) brought a temporary release. Sennacherib "dealt treacherously" with Hezekiah (Isa. xxxiii. 1) by



FLESH HOOKS USED BY THE HEBREWS.

attacking the stronghold of Lachish. This was the commencement of that *second* invasion respecting which we have such full details in 2 Kings xviii. 17, sq.; 2 Chron. xxxii. 9, sq.; Isa. xxxvi. From Lachish Sennacherib sent against Jerusalem an army under two officers and his cupbearer the orator Rabshakeh, with a blasphemous and insulting summons to surrender. Hezekiah's ministers were thrown into anguish and dismay, but the undaunted Isaiah hurled back threatening for threatening with unrivaled eloquence and force. Meanwhile Sennacherib, having taken Lachish, was besieging Libnah, when, alarmed by a "rumor" of Tirhakah's advance, he was forced to relinquish once more his immediate designs, and content himself with a defiant letter to Hezekiah. The next event of the campaign about which we are informed is, that the Jewish king, with simple piety, prayed to God, with Sennacherib's letter outspread before him, and received a prophecy of immediate deliverance. Accordingly "that night the Angel of the Lord went out and smote in the camp of the Assyrians 185,000 men." Hezekiah slept with his fathers after a reign of twenty-nine years, in the 56th year of his age (B. C. 697). 2. Son of Neariah, one of the descendants of the royal family of Judah (1 Chron. iii. 23). 3. The same name, though rendered in the A. V. HIZKIAH, is found in Zeph. i. 1.

HE'ZION, a king of Aram (Syria), father of Tabrimon, and grandfather of Benhadad I. He and his father are mentioned only in 1 Kings xv. 18.

HID'DEKEL, one of the rivers of Eden, the river which "goeth eastward to Assyria" (Gen. ii. 14), and which Daniel calls "the Great river" (Dan. x. 4).

HI'EL, a native of Bethel, who rebuilt Jericho in the rein of Ahab (1 Kings xvi. 34); and in whom was fulfilled the curse pronounced by Joshua (Josh. vi. 26).

HIERAP'OLIS. This place is mentioned only once in Scripture (Col. iv. 13), with COLOSSÆ and LAODICEA.

HIGGAI'ON, a word which occurs three times in the book of Psalms (ix. 17; xix. 15; xcii. 4). The word has two meanings, one of a general character, implying *thought, reflection,* and another, in Ps. ix. 17, and Ps. xcii. 4, of a technical nature, the precise meaning of which cannot be determined.

HIGH PLACES. From the earliest times it was the custom among all nations to erect altars and places of worship on lofty and conspicuous spots. To this general custom we find constant allusion in the Bible (Isa. lxv. 7; Jer. iii. 6; Ezek. vi. 13; xviii. 6; Hos. iv. 13), and it is especially attributed to the Moabites (Isa. xv. 2; xvi. 12; Jer. xlviii. 35). Even Abraham built an altar to the Lord on a mountain near Bethel (xii. 7, 8; cf. xxii. 2–4; xxxi. 54), which shows that the practice was then as innocent as it was natural; and although it afterward became mingled with idolatrous observances (Num. xxiii. 3), it was in itself far less likely to be abused than the consecration of groves (Hos. iv. 13). Gideon and Manoah built altars on high places by divine command (Judg. vi. 25, 26; xiii. 16–23), and it is quite clear, from the tone of the book of Judges, that the law of Moses (Deut. xii. 11–14) on the subject was either totally forgotten or practically obsolete.

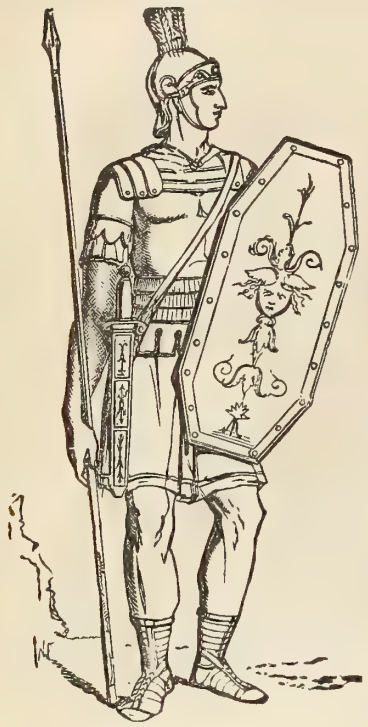
HIGH PRIEST. The first distinct separation of Aaron to the office of the priesthood, which previously belonged to the firstborn, was that recorded Ex. xxviii. (1.) Aaron alone was anointed (Lev. viii. 12), whence one of the distinctive epithets of the high priest was "the anointed priest" (Lev. iv. 3, 5, 16; xxi. 10; see Num. xxxv. 25). This appears also from Ex. xxix. 29, 30. The anointing of the sons of Aaron, *i. e.*, the common priests, seems to have been confined to sprinkling their garments with the anointing oil (Ex. xxix. 21; xxviii. 41, etc.) The anointing of the high priest is alluded to in Ps. cxxxiii. 2. (2.) The high priest had a peculiar dress which passed to his successor at his death. This dress consisted of eight parts, as the Rabbins constantly note, the *breastplate,* the *ephod* with its curious girdle, the *robe* of the ephod, the *mitre,* the *broidered coat* or diaper tunic, and the *girdle,* the materials being gold, blue, red, crimson and fine (white) linen (Ex. xxviii.) To the above are added, in ver. 42, the *breeches* or *drawers* (Lev. xvi. 4) of linen; and to make up the number 8, some reckon the high priest's



ABRAHAM AND THE SONS OF HETH.

mitre, or the plate separately from the bonnet; while others reckon the curious girdle of the ephod separately from the ephod. Of these 8 articles of attire, 4—viz., the coat or tunic, the girdle, the breeches and the bonnet or turban (*migbâ'âh*) instead of the mitre (*mitsnepheth*)—belonged to the common priests. Taking the articles of the high priest's dress in the order in which they are enumerated above, we have (*a.*) the breastplate, or, as it is further named (vs. 15, 29, 30), the breastplate of judgment. The breastplate was originally 2 spans long, and 1 span broad, but when doubled it was square, the shape in which it was worn. On it were the 12 precious stones, set in four rows, 3 in a row, thus corresponding to the 12 tribes, and divided in the same manner as their camps were; each stone having the name of one of the children of Israel engraved upon it. According to the LXX. and Josephus, and in accordance with the language of Scripture, it was these stones which constituted the Urim and Thummim. [See URIM and THUMMIM.] (*b.*) The ephod. This consisted of two parts, of which one covered the back, and the other the front, *i. e.*, the breast and upper part of the body. These were clasped together on the shoulder with two large onyx stones, each having engraved on it 6 of the names of the tribes of Israel. It was further united by a "curious girdle" of gold, blue, purple, scarlet and fine twined linen round the waist. [See EPHOD; GIRDLE.] (*c.*) The robe of the ephod. This was of inferior material to the ephod itself, being all of blue (v. 31), which implied its being only of "woven work" (xxxix. 22). It was worn immediately under the ephod, and was longer than it. The blue robe had no sleeves, but only slits in the sides for the arms to come through. It had a hole for the head to pass through, with a border around it of woven work, to prevent its being rent. The skirt of this robe had a remarkable trimming of pomegranates in blue, red and crimson, with a bell of gold between each pomegranate alternately. The bells were to give a sound when the high priest went in and came out of the Holy Place. (*d.*) The mitre or upper turban, with its gold plate, engraved with HOLINESS TO THE LORD, fastened to it by a ribbon of blue. (*e.*) The broidered coat was a tunic or long skirt of

linen with a tessellated or diaper pattern, like the setting of a stone. The girdle, also of linen, was wound round the body several times from the breast downward, and the ends hung down to the ankles. The breeches or drawers, of linen, covered the loins and thighs; and the bonnet was a turban of linen, partially covering the head, but not in the form of a cone like that of the high priest when the mitre was



ROMAN SOLDIER.

added to it. These last four were common to all priests. (3.) Aaron had peculiar functions. To him alone it appertained, and he alone was permitted to enter the Holy of Holies, which he did once a year, on the great day of atonement, when he sprinkled the blood of the sin-offering on the mercy-seat, and burnt incense within the veil (Lev. xvi.) The Rabbins speak very frequently of one second in dignity to the high priest, whom they call the Sagan, and who often acted in the high priest's room. He is the same who in the Old Testament is called "the second priest" (2 Kings xxiii. 4; xxv. 18). Thus too it is explained of Annas and Caiaphas (Luke iii. 2), that Annas was Sagan. Ananias is also thought by some to have been Sagan, acting for the high priest (Acts xxiii. 2). The usual age for entering upon the functions of the priesthood, according to 2 Chron. xxxi. 17, is considered to have been 20 years, though a priest or high priest was not actually incapacitated if he had attained to puberty. Again, according to Lev. xxi., no one that had a blemish could officiate at the altar. The history of the high priests embraces a period of about 1370 years, and a succession of about 80 high priests, beginning with Aaron, and ending with Phannias. The subjoined table shows the succession of high priests, as far as it can be ascertained, and of the contemporary civil rulers:

CIVIL RULER.	HIGH PRIEST.
Moses	Aaron.
Joshua	Eleazar.
Othniel	Phinehas.
Abishua	Abishua
Eli	Eli.
Samuel	Ahitub.
Saul	Ahijah.
David	Zadok and Abiathar.
Solomon	Azariah.
Abijah	Johanan
Asa	Azariah.
Jehoshaphat	Amariah.
Jehoram	Jehoida.
Ahaziah	"
Jehoash	Do. and Zechariah.
Amaziah	?
Uzziah	Azariah.
Jotham	?
Ahaz	Urijah.
Hezekiah	Azariah.
Manasseh	Shallum.
Amon	Shallum.
Josiah	Hilkiah.
Jehoiakim	Azariah?
Zedekiah	Seraiah.
Evil-Merodach	Jehozadak.
Zerubbabel (Cyrus and Darius)	Jeshua.
Mordecai (Xerxes)	Joiakim.
Ezra & Nehemiah (Artaxerxes)	Eliashib.
Darius Northus	Joiada.
Artaxerxes Mnemon	Johanan.
Alexander the Great	Jaddua.
Onias I. (Ptolemy Soter, Antigonus)	Onias I.
Ptolemy Soter	Simon the Just.
Ptolemy Philadelphus	Eleazar
"	Manasseh
Ptolemy Euergetes	Onias II.
Ptolemy Philopator	Simon II.
Ptolemy Epiphanes and Antiochus	Onias III.
Antiochus Epiphanes	(Joshua, or) Jason.
"	Onias, or Menelaus.
Demetrius	Jacimus, or Alcimus.
Alexander Balas	Jonathan, brother of Judas Maccabeus (Asmonean).
Simon (Asmonean)	Simon (Asmonean).
John Hyrcanus (Asm.)	John Hyrcanus (Do.)
King Aristobolus (Asm.)	Aristobulus (Do)
King Alexander Jannæus (Asmonean)	Alexander Jannæus (Do.)
Queen Alexandra (Asm)	Hyrcanus II. (Do.)
King Aristobolus II. (Asm.)	Aristobulus II.
Pompey the Great and Hyrcanus, or rather toward the end of his pontificate, Antipater	Hyrcanus II. (Do.)
Pacorus the Parthian	Antigonus (Do.)
Herod K. of Judæa	Ananclus.
"	Aristobulus (last of Asmoneans), murdered by Herod.
"	Ananclus restored.
Herod the Great	Jesus, son of Faneus.
"	Simon, son of Bœthus, father-in-law to Herod
"	Matthias, son of Theophilus.
"	Jozarus, son of Simon.
Archelaus K. of Judæa	Eleazar.
"	Jesus, son of Sie.
"	Jozarus (second time).
Cyrenius governor of Syria, second time	Ananus.
Valerius Gratus, procurator of Judæa	Ishmael, son of Phabi.
"	Eleazur, son of Ananus.
"	Simon, son of Kamith.
Vitellius, governor of Syria	Caiaphas, called also Joseph.
"	Jonathan, son of Ananus.
"	Theophilus, brother of Jonathan.
Herod Agrippa	Simon Cantheras
"	Matthias, brother of Jonathan, son of Ananus.
"	Elioncus, son of Cantheras.
Herod king of Chalcis	Joseph, son of Camei.
"	Ananias, son of Nebedeus.
"	Jonathan.
"	Ismael, son of Fabi.
"	Joseph, son of Simon.
"	Ananus, son of Ananus, or Ananias.
Appointed by the people	Jesus, son of Gamaliel.
Do. (Whiston on B. J. iv. 3, § 7)	Matthies, son of Theophilus.
Chosen by lot	Phannias, son of Samuel.

HIL'KIAH. 1. Father of Eliakim (2 Kings xviii. 37; Isa. xxii. 20; xxxvi. 22). [See ELIAKIM.] 2. High priest in the reign of Josiah (2 Kings xxii. 4, sqq.; 2 Chron. xxxiv. 9, sqq.; 1 Esdr. i. 8). According to the genealogy in 1 Chron. vi. 13 he was son of Shallum, and from Ezra vii. 1, apparently the ancestor of Ezra the scribe. His high priesthood was rendered illustrious by the great reformation effected under it by King Josiah, and above all by the discovery which he made of the book of the law of Moses in the temple. 3. A priest of Anathoth, father of the prophet Jeremiah (Jer. i. 1).

HIL'LEL, a native of Pirathon in Mount Ephraim, father of ABDON, one of the judges of Israel (Judg. xii. 13, 15).

HILLS. It may not be unprofitable to call attention here to the various Hebrew terms for which the word "hill" has been employed in the Auth. Version. 1. *Gibeah*, from a root which seems to have the force of curvature or humpishness. 2. But our translators have also employed the same English word for the very different term *har*, meaning a whole district rather than an individual eminence, and to which our word "mountain" answers with tolerable accuracy. For instance, in Ex. xxiv. 4, the "hill" is the same which is elsewhere in the same chapter (12, 13, 18, etc.) and book consistently and accurately rendered "mount" and "mountain." The country of the "hills," in Deut. i. 7; Josh. ix. 1; x. 40; xi. 16, is the elevated district of Judah, Benjamin and Ephraim, which is correctly called "the mountain" in the earliest descriptions of Palestine (Num. xiii. 29), and in many subsequent passages. 3. On one occasion the word *Ma'aleh*, better "ascent," is rendered "hill" (1 Sam. ix. 11).

HIND, the female of the common stag or *vervus elaphus*. It is frequently noticed in the poetical parts of Scripture as emblematic of activity (Gen. xlix. 21; 2 Sam. xxii. 34; Ps. xviii. 33; Hab. iii. 19), gentleness (Prov. v. 19), feminine modesty (Cant. ii. 7; iii. 5), earnest longing (Ps. xlii. 1), and maternal affection (Jer. xiv. 5). Its shyness and remoteness from the haunts of men are also alluded to (Job xxxix. 1), and its timidity, causing it to cast its young at the sound of thunder (Ps. xxix. 9).

HINGE. Both ancient Egyptian and modern Oriental doors were and are hung by means of pivots turning in sockets both on the upper and lower sides (1 Kings vii. 50). In Syria, and especially the Haurân, there are many ancient doors consisting of stone slabs with pivots carved out of the same piece, inserted in sockets above and below, and fixed during the building of the house (Prov. xxvi. 14.)

HINNOM, VALLEY OF, otherwise called "the valley of the son" or "children of Hinnom," a deep and narrow ravine, with steep, rocky sides, to the south and west of Jerusalem. The earliest mention of the Valley of Hinnom is in Josh. xv. 8; xviii. 16. On the southern brow, overlooking the valley at its eastern extremity, Solomon erected high places for Molech (1 Kings xi. 7), whose horrid rites were revived from time to time in the same vicinity by the later idolatrous kings. Ahaz and Manasseh made their children "pass through the fire" in this valley (2 Kings xvi. 3; 2 Chron. xxviii. 3; xxxiii. 6), and the fiendish custom of infant sacrifice to the fire-gods seems to have been kept up in Tophet, at its southeast extremity, for a considerable period (Jer. vii. 31; 2 Kings xxx. 10). To put an end to these abominations the place was polluted by Josiah, who rendered it ceremonially unclean by spreading over it human bones, and other corruptions (2 Kings xxiii. 10, 13, 14; 2 Chron. xxxiv. 4, 5), from which time it appears to have become the common cesspool of the city, into which its sewage was conducted, to be carried off by the waters of the Kidron, as well as a lay-stall, where all its solid filth was collected (Luke xii. 5).

HIPPOPOT'AMUS. [See BEHEMOTH.]

HI'RAM, or HU'RAM. 1. The king of Tyre who sent workmen and materials to Jerusalem, first (2 Sam. v. 11; 1 Chron. xiv. 1) to build a palace for David, whom he ever loved (1 Kings v. 1), and again (1 Kings v. 10; vii. 13; 2 Chron. ii. 14, 16) to build the Temple for Solomon, with whom he had a treaty of peace and commerce (1 Kings v. 11, 12). The contempt with which he received Solomon's present of Cabul (1 Kings ix. 12) does not appear to have caused any breach between the two kings. He admitted Solomon's ships, issuing from Joppa, to a share in the profitable trade of the Mediterranean (1 Kings x. 22); and Jewish sailors, under the guidance of Tyrians, were taught to bring the gold of India (1 Kings ix. 26) to Solomon's two harbors on the Red Sea. 2. Hiram was the name of a man of mixed race (1 Kings vii. 13, 40), the principal architect and engineer sent by King Hiram to Solomon.

HIT'TITES, THE, the nation descended from Cheth (A. V. "Heth"), the second son of Canaan. Abraham bought from the "Children of Heth" the field and the cave of Machpelah, belonging to Ephron the Hittite. They were then settled at the town which was afterward, under its new name of Hebron, to become one of the most famous cities of Palestine, then bearing the name of Kirjath-arba (Gen. xxiii.



EGYPTIAN HELMETS.

19; xxv. 9). When the Israelites entered the Promised Land, we find the Hittites taking their part against the invader (Josh. ix. 1; xi. 3, etc.) Henceforward the notices of the Hittites are very few and faint (2 Sam. xxiii. 39; 1 Chron. xi. 41).

HIVITES, THE. In Genesis, "the Hivite" is named as one of the descendants of Canaan, the son of Ham (Gen. x. 17; 1 Chron. i. 15). We first en-

counter the actual people of the Hivites at the time of Jacob's return to Canaan. Shechem was then in their possession, Hamor the Hivite being the "prince of the land" (Gen. xxxiv. 2). We next meet with the Hivites during the conquest of Canaan (Josh. ix. 7; xi. 19). The main body of the Hivites were at this time living on the northern confines of western Palestine—"under Hermon, in the land of Mizpeh" (Josh. xi. 3)—"in Mount Lebanon, from Mount Baal-Hermon to the entering in of Hamath" (Judg. iii. 3; comp. 2 Sam. xxiv. 7).

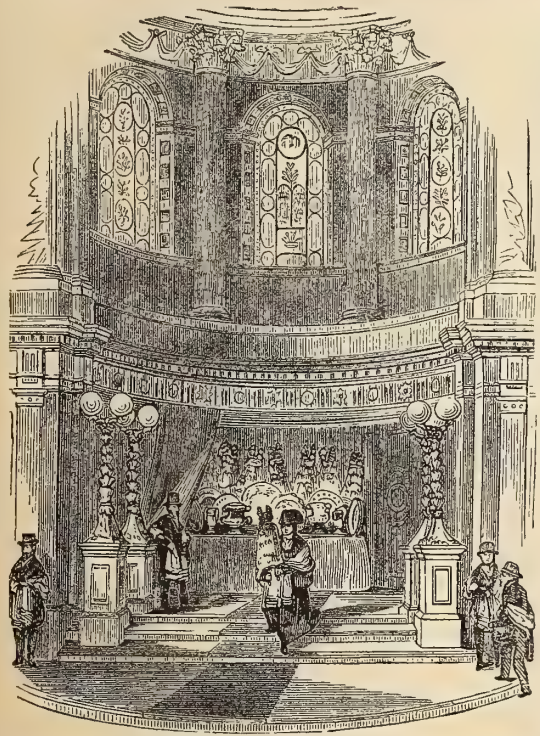
HO'BAB (Num. x. 29; Judg. iv. 11). It seems doubtful whether this name denotes the father-in-law or brother-in-law of Moses. (1.) In favor of the latter is the express statement that Hobab was "the son of Raguel" (Num. x. 29); Raguel or Ruel being identified with Jethro, not only in Ex. ii. 18 (comp. iii. 1, etc.), but also by Josephus. (2.) In favor of Hobab's identity with Jethro are the words of Judg. iv. 11, and the Mohammedan traditions.

HO'BAH, the place to which Abraham pursued the kings who had pillaged Sodom (Gen. xiv. 15). It was situated "to the north of Damascus."

HOLO'FERNES, or, more correctly, OLOFERNES, was, according to the book of Judith, a general of Nebuchadnezzar, king of the Assyrians (Jud. ii. 4), who was slain by the Jewish heroine Judith during the siege of Bethulia.

HONEY. The Hebrew *dêbash*, in the first place, applies to the product of the bee, to which we exclusively give the name of honey. All travellers agree in describing Palestine as a land "flowing with milk and honey" (Ex. iii. 8); bees being abundant even in the remote parts of the wilderness.

HOOK, HOOKS. Various kinds of hooks are noticed. 1. Fishing hooks (Amos iv. 2; Job xli. 2; Isa. xix. 8; Hab i. 15). 2. Properly a *ring* (A. V. "thorn"), placed through the mouth of a large fish and attached by a cord to a stake for the purpose of keeping it alive in the water (Job xli. 2); the word meaning the *cord* is rendered "hook" in the A. V. 3. A *ring*, such as in our country is placed through



THE MOST HOLY OF A MODERN JEWISH SYNAGOGUE.

the nose of a bull, and similarly used in the East for leading about lions (Ezek. xix. 4, where the A. V. has "with chains"), camels and other animals. A similar method was adopted for leading prisoners, as in the case of Manasseh, who was led with rings (2 Chron. xxxiii. 11; A. V. "in the thorns"). An illustration of this practice is found in a bass-relief discovered at Khorsabad (Layard, ii. 376). 4. The hooks of the pillars of the Tabernacle (Ex. xxvi. 32, 37; xxvii. 10, ff.; xxxviii. 13, ff.) 5. A vine-dresser's pruning-hook (Isa. ii. 4; xviii. 5; Mic. iv. 3; Joel iii. 10). 6. A flesh-hook for getting up the joints of meat out of the boiling-pot (Ex. xxvii. 3; 1 Sam. ii. 13, 14). 7. Probably "hooks" used for the purpose of hanging up animals to flay them (Ezek. xl. 43).

HOPH'NI and **PHINEHAS**, the two sons of Eli, who fulfilled their hereditary sacerdotal duties at Shiloh. Their brutal rapacity and lust, which seemed to acquire fresh violence with their father's increasing years (1 Sam. ii. 22, 12–17), filled the people with disgust and indignation, and provoked the curse which was denounced against their father's house, first by an unknown prophet (27–36), and then by Samuel (1 Sam. iii. 11–14). They were both cut off in one day in the flower of their age, and the ark which they had accompanied to battle against the Philistines was lost on the same occasion (1 Sam. iv. 10, 11).

HOR, MOUNT. 1. The mountain on which Aaron died (Num. xx. 25, 27). The word Hor is probably an archaic form of *Har*, the usual Hebrew term for "mountain." It was "on the boundary line" (Num. xx. 23) or "at the edge" (xxxiii. 37) of the land of Edom. It was the halting-place of the people next after Kadesh (xx. 22; xxxiii. 37), and they quitted it for Zalmonah (xxxiii. 41) in the road to the Red Sea (xxi. 4). It was during the encampment at Kadesh that Aaron was gathered to his fathers. It is situated on the eastern side of the great valley of the *Arabah*, the highest and most conspicuous of the whole range of the sandstone mountains of Edom, having close beneath it on its eastern side the mysterious city of Petra. The tradition has existed from the earliest date. It is now the *Jebel Nebi-Harûn*, "the mountain of the Prophet Aaron." Its height is 4800 feet above the Mediterranean, that is to say, about 1700 feet above the town of Petra, 4000 above the level of the Arabah, and more than 6000 above the Dead Sea. The mountain is marked far and near by its double top, and is surmounted by a circular dome of the tomb of Aaron, a distinct white spot on the dark red surface of the mountain. 2. A mountain, entirely distinct from the preceding, named in Num. xxxiv. 7, 8, only, as one of the marks of the northern boundary of the land which the children of Israel were about to conquer. This "Mount Hor" is the great chain of Lebanon itself.

HO'RITES and **HO'RIMS**, the aboriginal inhabitants of Mount Seir (Gen. xiv. 6). The name *Horite* appears to have been derived from their habits as "cave-dwellers."

HORN. The word "horn" is often used metaphorically to signify *strength* and *honor*. Of *strength* the horn of the unicorn was the most frequent representative (Deut. xxxiii. 17, etc.), but not always; comp. 1 Kings xxii. 11, where probably horns of iron, worn defiantly and symbolically on the head, are intended (Dan. viii. 2, etc.; Zech. i. 18). Out of either or both of these last two metaphors sprang the idea of representing gods with horns.

HORNET. In Scripture the hornet is referred to only as the means which Jehovah employed for the extirpation of the Canaanites (Ex. xxiii. 28; Deut. vii. 20; Josh. xxiv. 12; Wisd. xii. 8).

HORSE. The most striking feature in the Biblical notices of the horse is the exclusive application of it to warlike operations; in no instance is that useful animal employed for the purpose of ordinary locomotion or agriculture, if we except Isa. xxviii. 28, where we learn that horses (A. V. "horsemen") were employed in threshing, not, however, in that case put in the gears, but simply driven about wildly over the strewed grain. Job xxxix. 19–25 applies solely to the war-horse. The Hebrews in the patriarchal age, as a pastoral race, did not stand in need of the services of the horse. David first established a force of cavalry and chariots after the defeat of



ANCIENT EGYPTIAN HEAD-DRESSES.

Hadadezer (2 Sam. viii. 4). But the great supply of horses was subsequently effected by Solomon through his connection with Egypt (1 Kings iv. 26). Solomon also established a very active trade in horses, which were brought by dealers out of Egypt and resold at a profit to the Hittites who lived between Palestine and the Euphrates (1 Kings x. 28, 29). The bridle was placed over the horse's nose (Isa. xxx. 28), and a bit or curb is also mentioned (2 Kings xix. 28; Ps. xxxii. 9; Prov. xxvi. 3; Isa. xxxvii. 29; in the A. V. it is incorrectly given "bridle," with the exception of Ps. xxxii.) The harness of the Assyrian horses was profusely decorated, the bits being gilt (1 Esdr. iii. 6), and the bridles adorned with tassels; on the neck was a collar terminating in a bell, as described by Zechariah (xiv. 20). Saddles were not used until a late period. The horses were not shod, and therefore hoofs as hard "as flint" (Isa. v. 28) were regarded as a great merit.



NABO.—Assyrian Statue in British Museum.

HORSE-LEECH (Heb. *'âlâkâh*) occurs once only, viz., Prov. xxx. 15. There is little doubt that *'âlâkâh* denotes some species of leech, or rather is the generic term for any blood-sucking annelid.

HOSAN'NA ("Save, we pray"), the cry of the multitudes as they thronged in our Lord's triumphal procession into Jerusalem (Matt. xxi. 9, 15; Mark xi. 9, 10; John xii. 13).

HOSE'A, a son of Beeri, and first of the Minor Prophets. The pictures of social and political life which Hosea draws so forcibly are applicable to the

interregnum which followed the death of Jeroboam (782–772), and to the reign of the succeeding kings. Probably the life, or rather the prophetic career, of Hosea extended from 784 to 725, a period of fifty-nine years. The prophecies of Hosea were delivered in the kingdom of Israel. It is easy to recognize two great divisions in the book: (1) chap. i. to iii.; (2) iv. to end. The prophecies were probably collected by Hosea himself toward the end of his career. Hosea is



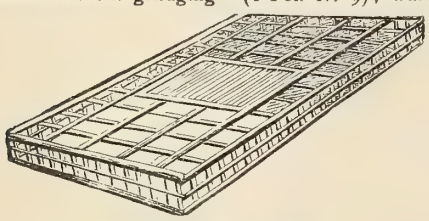
WALLS OF JERUSALEM

referred to in the following passages of the New Testament: Matt. ix. 13; xii. 7; Hos. vi. 6; Luke xxxiii. 30; Rev. vi. 16; Hos. x. 8; Matt. ii. 15; Hos. xi. 1; Rom. ix. 25, 26; 1 Pet. ii. 10; Hos. i. 10; ii. 23; 1 Cor. xv. 4; Hos. vi. 2; Heb. xiii. 15; Hos. xiv. 2.

HOSHE'A, the nineteenth, last and best king of Israel. He succeeded Pekah, whom he slew in a successful conspiracy, thereby fulfilling a prophecy of Isaiah (Isa. vii. 16). It took place B. C. 737, in the 20th year of Jotham (2 Kings xv. 30), *i. e.*, "in the 20th year *after* Jotham became sole king," for he only reigned 16 years (2 Kings xv. 33). In the third year of his reign (B. C. 726) Shalmaneser cruelly stormed the strong caves of Beth-arbel (Hos. viii. 14), and made Israel tributary (2 Kings xvii. 3) for three years.

HOSHE'A. The son of Nun, *i. e.*, Joshua (Deut. xxxii. 44; and also in Num. xiii. 8, though there the A. V. has OSHEA).

HOSPITALITY. Hospitality was regarded by most nations of the ancient world as one of the chief virtues. The laws respecting strangers (Lev. xix. 33, 34) and the poor (Lev. xxv. 14, sq.; Deut. xv. 7), and concerning redemption (Lev. xxv. 23, sqq.), etc., are framed in accordance with the spirit of hospitality. In the Law compassion to strangers is constantly enforced (Lev. xix. 34). And before the Law, Abraham's entertainment of the angels (Gen. xviii. 1, sqq.), and Lot's (xix. 1), are in exact agreement with its precepts, and with modern usage (comp. Ex. ii. 20; Judg. xii. 15; xix. 17, 20, 21). The neglect of Christ is symbolized by inhospitality to our neighbors (Matt. xxv. 43). The Apostles urged the church to "follow after hospitality" (Rom. xii. 13; cf. 1 Tim. v. 10); to remember Abraham's example (Heb. xiii. 2); to "use hospitality one to another without grudging" (1 Pet. iv. 9); while a



PALM-TREE BEDSTEAD

bishop must be a "lover of hospitality" (Tit. i. 8; cf. 1 Tim. iii. 2).

HOUR. The early Jews appear to have divided the day into *four* parts (Neh. ix. 3), and the night into three watches (Judg. vii. 19), and even in the New Testament we find a trace of this division in Matt. xx. 1–5. The Greeks adopted the division of the day into 12 hours from the Babylonians. In whatever way originated, it was known to the Egyptians at a very early period. They had 12 hours of the day and of the night. There are two kinds of hours, viz. (1.) the astronomical or equinoctial hour, *i. e.*, the 24th part of a civil day, and (2.) the natural hour, *i. e.*, the 12th part of the natural day, or of the time between sunrise and sunset. These are the hours meant in the New Testament (John xi. 9, etc.), and it must be remembered that they perpetually vary in length, so as to be very different at different times of the year. For the purposes of prayer the old division of the day into 4 portions was continued in the Temple service, as we see from Acts ii. 15; iii. 1; x. 9.

HOUSE. The houses of the poor in Egypt, as well as Syria, Arabia and Persia, are for the most part huts of mud, or sunburnt bricks. In some parts of Palestine and Arabia stone is used, and in certain districts caves in the rock (Amos v. 11). The houses are usually of one story, viz., the ground floor, and often contain only one apartment. Sometimes, a small court for the cattle is attached. The windows are small apertures high up in the walls, sometimes grated with wood. The roofs are commonly, but not always, flat and are usually formed of a plaster of mud and straw laid upon boughs or rafters; and upon the flat roofs, tents or "booths" of boughs or rushes are often raised to be used as sleeping-places in summer. The houses next above these present a front of wall, whose blank and mean appearance is usually relieved only by the door and a few latticed and projecting windows. Within this is a court or courts, with apartments opening into them. Over the door is a projecting window with a lattice more or less elaborately wrought, which, except in times of public celebrations, is usually closed (2 Kings ix. 30). Around part, if not the whole, of the court is a verandah, often nine or ten feet deep, over which, when there is more than one floor, runs a second gallery of like depth with a balustrade. When there is no second floor, but more than one court, the women's apartments, *hareem*, *harem* or *haram*, are usually in the second court. When there is an upper story, the Ka'ah forms the most important apartment,



COURT OF AN EASTERN HOUSE.

and thus probably answers to the "upper room," which was often the "guest-chamber" (Luke xxii. 12; Acts i. 13; ix. 37; xx. 8). The windows of the upper rooms often project one or two feet, and form a kiosk or latticed chamber. Such may have been "the chamber in the wall" (2 Kings iv. 10, 11). The "lattice," through which Ahaziah fell, perhaps belonged to an upper chamber of this kind (2 Kings i. 2), as also the "third loft," from which Eutychus fell (Acts xx. 9; comp. Jer. xxii. 13). There are usually no special bedrooms in Eastern houses. The outer doors are closed with a wooden lock, but in some cases the apartments are divided from each other by curtains only. There are no chimneys, but fire is made when required with charcoal in a chafing-dish; or a fire of wood might be kindled in the open court of the house (Luke xxii. 55, 56, 61; John xviii. 24). In no point do Oriental domestic habits differ more from European than in the use of the roof. Its flat surface is made useful for various household purposes, as drying corn, hanging up linen and preparing figs and raisins. The roofs are used as places of recreation in the evening, and often as sleeping places at night (2 Sam. xi. 2; xvi. 22; Dan. iv. 29; 1 Sam. ix. 25, 26; Job xxvii. 18; Prov. xxi. 9). They were also used as places for devotion, and even idolatrous worship (Jer. xxxii. 29; xix. 13; 2 Kings xxiii. 12; Zeph. i. 5; Acts x. 9). At the time of the Feast of Tabernacles booths were erected by the Jews on the tops of their houses. Protection of the roof by parapets was enjoined by the law (Deut. xxii. 8). Special apartments were devoted in larger houses to winter and summer uses (Jer. xxxvi. 22; Amos iii. 15). The ivory house of Ahab was probably a palace largely ornamented with inlaid ivory. The circumstance of Samson's pulling down the house by means of the pillars may be explained by the fact of the company being assembled on tiers of balconies above each other, supported by central pillars on the basement; when these were pulled down the whole of the upper floors would fall also (Judg. xvi. 26).

HUL'DAH, a prophetess, whose husband Shallum was keeper of the wardrobe in the time of King Josiah (2 Kings xxii. 14; 2 Chron. xxxiv. 22).

HUNTING. The Hebrews, as a pastoral and agricultural people, were not given to the sports of the field. The manner of catching animals was either by digging a pitfall, or secondly by a trap, which was set under ground (Job xviii. 10), in the run of the animal (Prov. xxii. 5), and caught it by the leg (Job xviii. 9); or lastly by the use of the net, of which there were various kinds, as for the gazelle (Isa. li. 20, A. V. "wild bull") and other animals of that class.

HUR. 1. A man who is mentioned with Moses and Aaron on the occasion of the battle with Amalek at Rephidim (Ex. xvii. 10), when with Aaron he stayed up the hands of Moses (12). He is mentioned again in xxiv. 14, as being, with Aaron, left in charge of the people by Moses during his ascent of Sinai. The Jewish tradition is that he was the husband of Miriam, and that he was identical with, 2. The grandfather of Bezaleel, the chief artificer of the tabernacle—"son of Huri, son of Hur—of the tribe of Judah" (Ex. xxxi. 2; xxxv. 30; xxxviii. 22).

HU'RAM. 1. A Benjamite; son of Bela, the first-born of the patriarch (1 Chron. viii. 5). 2. The form in which the name of the king of Tyre in alliance with David and Solomon—and elsewhere given as HIRAM—appears.

HU'SHAI, an Archite, *i. e.*, possibly an inhabitant of a place called Erec (2 Sam. xv. 32, ff.; xvi. 16, ff.) He is called the "friend" of David (2 Sam. xv. 37; comp. 1 Chron. xxvii. 33) To him David confided the delicate and dangerous part of a pretended adherence to the cause of Absalom. He was probably the father of Baana (1 Kings iv. 16).

HUSKS. The word rendered in the A. V. "husks" (Luke xv. 16) describes really the fruit of a particular kind of tree, viz.: the carob or *Ceratonia siliqua* of botanists.

HUZ'ZAB, according to the general opinion of the Jews, was the queen of Nineveh at the time when Nahum delivered his prophecy (Nah. ii. 7).



JEWS' WAILING-PLACE.

HYÆNA. Authorities are at variance as to whether the term *tzâbû'a* in Jer. xii. 9 means a "hyæna," as the LXX. has it, or a "speckled bird," as in the A. V. The hyæna was common in ancient as in modern Egypt, and is constantly depicted upon monuments; it must therefore have been well known to the Jews.

HYMENÆ'US, the name of a person occurring twice in the correspondence between St. Paul and

Timothy; the first time classed with Alexander (1 Tim. i. 20), and the second time classed with Philetus (2 Tim. ii 17, 18; 1 Cor. xi. 30).

HYMN. Among the later Jews the word *hymn* was more or less vague in its application. To Christians the Hymn has always been something different from the Psalm. There is some dispute about the hymn sung by our Lord and his Apostles on the occasion of the Last Supper; but even supposing it to have been the *Hallel*, or Paschal hymn, consisting of Ps. cxiii.–cxviii. it is obvious that the word *hymn* is in this case applied not to an individual psalm, but to a number of psalms chanted successively. In the jail of Philippi, Paul and Silas "sang hymns" (A. V. "praises" unto God), and so loud was their song that their fellow-prisoners heard them. It was in fact a veritable singing of hymns.

HYSSOP. (Heb. *êzôb.*) The *êzôb* was used to sprinkle the doorposts of the Israelites in Egypt with the blood of the paschal lamb (Ex. xii. 22); it was employed in the purification of lepers and leprous houses (Lev. xiv. 4, 51), and in the sacrifice of the red heifer (Num. xix. 6).

IB'ZAN, a native of Bethlehem of Zebulun, who judged Israel for seven years after Jephthah (Judg. xii. 8, 10).

ICH'ABOD, the son of Phinehas, and grandson of Eli (1 Sam. iv. 21).

ICO'NIUM, the modern *Konieh,* was the capital of LYCAONIA. It was on the great line of communication between Ephesus and the western coast of the peninsula on one side, and Tarsus, Antioch and the Euphrates on the other. Iconium was a well-chosen place for missionary operations (Acts xiv. 1, 3, 21, 22; xvi. 1, 2; xviii. 23). The Apostle's first visit was on his first circuit, in company with Barnabas; and on this occasion he approached it from Antioch in Pisidia, which lay to the west.

ID'DO. 1. The father of Abinadab (1 Kings iv. 14). 2. A descendant of Gershom (1 Chron. vi 21). 3. Son of Zechariah (1 Chron. xxvii. 21). 4. A seer whose "visions" against Jeroboam incidentally contained some of the acts of Solomon (2 Chron. ix. 29). He appears to have written a chronicle or story relating to the life and reign of Abijah (2 Chron. xiii. 22), and also a book "concerning genealogies" (xii. 15). These books are lost, but they may have formed part of the foundation of the existing books of Chronicles. 5. The grandfather of the prophet Zechariah (Zech. i. 1, 7), although in other places Zechariah is called "the son of Iddo" (Ezra v. 1; vi. 14).

IDOL, IMAGE. No less than twenty-one different Hebrew words have been rendered in the A.



GREEK SOLDIER.

V. either by idol or image, including abstract terms, which express the degradation associated with it, and stand out as a protest of the language against the enormities of idolatry. Such are, 1. *Aven*, rendered elsewhere "nought," "vanity," "iniquity," etc. 2. *Elîl* is thought to have a sense akin to that of "falsehood." 3. *Emâh*, "horror," or "terror." 4. *Bôsheth*, "shame," or "shameful thing" (A. V. Jer. xi. 13; Hos. ix. 10). Among the earliest objects of worship were the meteoric stones, which the ancients believed to have been the images of the gods sent down from heaven. Of the forms assumed by the idolatrous images, we have not many traces in the Bible. Dagon, the fish-god of the Philistines, was a human figure terminating in a fish; and the Syrian deities were represented in later times in a symbolical human shape. The Hebrews imitated their neighbors in this respect as in others (Isa. xliv. 13; Wisd. xiii. 13). When the process of adorning the image was completed, it was placed in a temple or shrine (Epist. Jer. 12, 19; Wisd. xiii. 15; 1 Cor. viii. 10). From these temples the idols were sometimes carried in procession (Epist. Jer. 4, 26) on festival days.



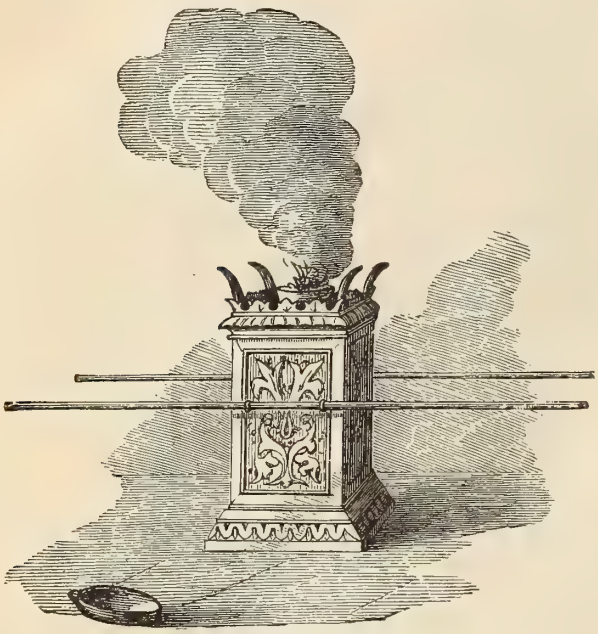
PLOUGHING, HOEING AND SOWING. (*Description de l'Egypte.* Fbn.)



GOATS TREADING IN GRAIN SOWN IN THE FIELD, AFTER THE WATER HAS SUBSIDED.
(*Wilkinson, Tombs, near the Pyramids.*)

IDOLATRY, strictly speaking, denotes the worship of deity in a visible form, whether the images are symbolical representations of the true God or of false divinities made the objects of worship in his stead. 1. *History of the Idolatry among the Jews.*—The first allusion to idolatrous customs in the Bible is in the account of Rachel's stealing her father's teraphim (Gen. xxxi. 19), a relic of the worship of other gods, whom the ancestors of the Israelites served "on the other side of the river, in old time" (Josh. xxiv. 2). These he consulted as oracles (Gen. xxx. 27, A. V. "learned by experience"), though without entirely losing sight of the God of Abraham and the God of Nahor, to whom he appealed when occasion offered (Gen. xxxi. 53). Such, indeed, was the character of most of the idolatrous worship of the Israelites when Moses, as the herald of Jehovah, flung down the gauntlet of defiance (Num. xxxiii. 4). Yet, with the memory of their deliverance fresh in their minds, their leader absent, the Israelites clamored for some visible shape in which they might worship the God who had brought them out of Egypt (Ex. xxxii.) Aaron lent himself to the popular cry, and for the remainder of their march through the desert, with the dwelling-place of Jehovah in their midst, they did not again degenerate into open apostasy. During the lives of Joshua and the elders who outlived him, they kept true to their allegiance; but the generation following, who knew not Jehovah, nor the works he had done for Israel, swerved from the plain path of their fathers (Judg. ii.) In later times the practice of secret idolatry was carried to greater lengths. Images were set up on the corn-floors, in the wine vats and behind the doors of private houses (Isa. lvii. 8; Hos. ix. 1, 2); and to check this tendency the statute in Deut. xxvii. 15 was originally promulgated. Under Samuel's administration a fast was held, and purificatory rites performed, to mark the public renunciation of idolatry (1 Sam. vii. 3–6). But in the reign of Solomon all this was forgotten. Each of his many foreign wives brought with her the gods of her own nation; and the gods of Ammon, Moab and Zidon were openly worshipped. Rehoboam, the son of an Ammonite mother, perpetuated the worst features of Solomon's idolatry (1 Kings xiv. 22–24); and in his reign erected golden calves at Bethel and at Dan, and by this crafty state policy severed forever the kingdoms of Judah and Israel (1 Kings xii. 26–33). The successors of Jeroboam followed in his steps, till Ahab, who married a Zidonian princess, at her instigation (1 Kings xxi. 25) built a temple and altar to Baal, and revived all the abominations of the Amorites (1 Kings xxi. 26). The first act of Hezekiah on ascending the throne was the restoration and purification of the temple (2 Chron. xxviii. 24; xxix. 3). The iconoclastic spirit was not confined to Judah and Benjamin, but spread throughout Ephraim and Manasseh (2 Chron. xxxi. 1), and to all external appearance idolatry was extirpated. But the reform extended little below the surface (Isa. xxix. 13). 2. *Objects of Idolatry.*—In the old religion of the Semitic races the deity, following human analogy, was conceived of as male and female: the one representing the active, the other the passive principle of nature; the former the source of spiritual, the latter of physical life. The sun and moon were early selected as outward symbols of this all-pervading power, and the worship of the heavenly bodies was not only the most ancient, but the most prevalent system of idolatry. It is probable that the Israelites learnt their first lessons in sun-worship from the Egyptians, in whose religious system that luminary, as Osiris, held a prominent place. The Phœnicians worshipped him under the title of "Lord of heaven." As Molech or Milcom, the sun was worshipped by the Ammonites, and as Chemosh by the Moabites. The Hadad of the Syrians is the same deity. The Assyrian Bel, or Belus, is another form of Baal. By the later kings of Judah, sacred horses and chariots were dedicated to the sun-god, as by the Persians (2 Kings xxiii. 11). The moon, worshipped by the Phœnicians under the name of Astarte or Baaltis, the passive power of nature, as Baal was the active, and known to the Hebrews as Ashtaroth or Ashtoreth, the tutelary goddess of the Zidonians, appears early among the objects of Israelitish idolatry. In the later times of the monarchy, the planets, or the zodiacal signs, received, next to the sun and moon, their share of popular adoration (2 Kings xxiii. 5). Beast-worship, as exemplified in the calves of Jeroboam, has already been alluded to. The singular reverence with which trees have been honored is not without example in the history of the Hebrews. The terebinth at Mamre, beneath which Abraham built an altar (Gen. xii. 7; xiii. 18), and

the memorial grove planted by him at Beersheba (Gen. xxi. 33), were intimately connected with patriarchal worship. Mountains and high places were chosen spots for offering sacrifice and incense to idols (1 Kings xi. 7; xiv. 23); and the retirement of gardens and the thick shade of woods offered great attractions to their worshippers (2 Kings xvi. 4; Isa. i. 29; Hos. iv. 13). The host of heaven was worshipped on the house-top (2 Kings xxiii. 12; Jer. xix.



ALTAR OF INCENSE.

3; xxxii. 29; Zeph. i. 5). 3. *Punishment of Idolatry.*—Jehovah, the God of the Israelites, was the civil head of the State. He was the theocratic king of the people, who had delivered them from bondage and to whom they had taken a willing oath of allegiance. Idolatry, therefore, to an Israelite was a state offence (1 Sam. xv. 23). But it was much more than all this. In the figurative language of the prophets, the relation between Jehovah and his people is represented as a marriage bond (Isa. liv. 5; Jer. iii. 14), and the worship of false gods with all its accompaniments (Lev. xx. 56) becomes then the greatest of social wrongs (Hos. ii.; Jer. iii., etc.) The first and second commandments are directed against idolatry of every form. The individual offender was devoted to destruction (Ex. xxii. 20); his nearest relatives were not only bound to denounce him and deliver him up to punishment (Deut. xiii. 2–10), but their hands were to strike the first blow, when, on the evidence of two witnesses at least, he was stoned (Deut. xvii. 2–5). To attempt to seduce others to false worship was a crime of equal enormity (Deut. xiii. 6–10).

ILLYRI'CUM, an extensive district lying along the eastern coast of the Adriatic, from the boundary of Italy on the north to Epirus on the south, and contiguous to Mœsia and Macedonia on the east (Rom. xv. 19).

IMMAN'UEL, that is, *God with us*, the symbolical name given by the prophet Isaiah to the child who was announced to Ahaz and the people of Judah, as the sign which God would give of their deliverance from their enemies (Isa. vii. 14). It is applied by the Apostle Matthew to the Messiah, born of the Virgin (Matt. i. 23).

INCENSE. The incense employed in the tabernacle was compounded of stacte, onycha, galbanum and pure frankincense. All incense not made of these ingredients was forbidden (Ex. xxx. 9). Aaron, as high priest, was originally appointed to offer incense, but in the daily service of the second temple the office devolved upon inferior priests, from whom one was chosen by lot (Luke i. 9), each morning and evening. The times of offering incense were specified in the instructions to Moses (Ex. xxx. 7, 8). When the priest entered the holy place with incense, all the people were removed from the temple and from between the porch and the altar (cf. Luke i. 10). Profound silence was observed among the congregation who were praying without (cf. Rev. viii. 1), and at a signal the priest cast the incense on the fire, and, bowing reverently toward the Holy of Holies, retired slowly backward, not prolonging his prayer that he might not alarm the congregation or cause them to fear that he had been struck dead for offering unworthily (Lev. xvi. 13; Luke i. 21). The offering of incense has formed a part of the religious ceremonies of most ancient nations. It was an element in the idolatrous worship of the Israelites (Jer. xi. 12, 17; xlviii. 35; 2 Chron. xxxiv. 25).

INDIA. The name does not occur before the book of Esther, where it is the limit of the territories of Ahasuerus in the east, as Ethiopia was in the west (i. 1; viii. 9). The India of the book of Esther is the country surrounding the Indus, the *Punjâb* and perhaps *Scinde*. In 1 Macc. viii. 8, India is reckoned among the countries which Eumenes, king of Pergamus, received out of the former possessions of Antiochus the Great. A more authentic notice of the country occurs in 1 Macc. xi. 37.

INK, INKHORN. [See WRITING.]

INN. The Hebrew word (*mâlôn*) signifies "a lodging-place for the night." Inns, in our sense of the term, were unknown in the East. The halting-place of a caravan was selected originally on account of its proximity to water or pasture, by which the travellers pitched their tents and passed the night. Such was undoubtedly the "inn" at which occurred the incident in the life of Moses, in Ex. iv. 24 (comp. Gen. xlii. 27). On the more frequented routes, remote from towns (Jer. ix. 2), caravanserais were in course of time erected, often at the expense of the wealthy.

INSTANT, INSTANTLY, in the A. V., means urgent, urgently or fervently, as will be seen from the following passages: Luke vii. 4; xxiii. 23; Acts xxvi. 7; Rom. xii. 12.

IRI'JAH, a captain of the ward, who met Jeremiah in the gate of Jerusalem, called the "gate of Benjamin," accused him of being about to desert to the Chaldæans, and led him back to the princes (Jer. xxxvii. 13, 14).

IRON is mentioned with brass as the earliest of known metals (Gen. iv. 22). As it is found generally in combination with oxygen, the knowledge of the art of forging iron, attributed to Tubal Cain, argues an acquaintance with the smelting of this metal. The book of Job contains passages which indicate that iron was a metal well known. Of the manner of procuring it, we learn that "iron is taken from dust" (xxviii. 2). Sheet-iron was used for cooking utensils (Ezek. iv. 3; cf. Lev. vii. 9). That it was plentiful in the time of David appears from 1 Chron. xxii. 3. The market of Tyre was supplied with bright or polished iron by the merchants of Dan and Javan (Ezek. xxvii. 19). The Chalybes of the Pontus were celebrated as workers in iron in very ancient times. In the sepulchres at Thebes butchers are represented as sharpening their knives on a round bar of metal attached to their aprons, which from its blue color is presumed to be steel. One iron mine only has been discovered in Egypt, which was worked by the ancients. It is at Hammami, between the Nile and the Red Sea; the iron found by Mr. Burton was in the form of specular and red ore. Specimens of Assyrian iron-work overlaid with bronze are now in the British Museum. Iron weapons of various kinds were found at Nimroud, but fell to pieces on exposure to the air. The rendering given by the LXX. of Job xl. 18 seems to imply that some method nearly like that of casting was known, and is supported by a passage in Diodorus (v. 13). In Ecclus. xxxviii. 28, we have a picture of the interior of an iron-smith's (Isa. xliv. 12) workshop.

I'SAAC, the son whom Sarah, in accordance with the divine promise, bore to Abraham, in the hundredth year of his age at Gerar. In infancy he became the object of Ishmael's jealousy; and in his youth the victim, in intention, of Abraham's great sacrificial act of faith. When forty years old he married Rebekah, his cousin, by whom, when he was sixty, he had two sons, Esau and Jacob. In his seventy-fifth year he and his brother Ishmael buried their father Abraham in the cave of Machpelah. From his abode by the well Lahai-roi, in the south country, Isaac was driven by a famine to Gerar. Here Jehovah appeared to him and bade him dwell, and renewed to him the promise made to Abraham. Here he subjected himself, like Abraham in the same place and under like circumstances (Gen. xx. 2), to a rebuke from Abimelech, the Philistine king, for an equivocation. Here he acquired great wealth by his flocks, but was repeatedly dispossessed by the Philistines of the wells which he sank at convenient stations. At Beersheba Jehovah appeared to him by night and blessed him, and he built an altar there: there, too, like Abraham, he received a visit from the Philistine king Abimelech, with whom he made a covenant of peace. After the deceit by which Jacob acquired his father's blessing, Isaac sent his son to seek a wife in Padanaram; and all that we know of him during the last forty-three years of his life is, that he saw that son, with a large and prosperous family, return to him at Hebron (xxxv. 27) before he died there at the age of 180 years. He was buried by his two sons in the cave of Machpelah.

ISA'IAH, the prophet, son of Amoz. The Hebrew name signifies *Salvation of Jahu* (a shortened form of *Jehovah*). He prophesied concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah (Isa. i. 1). Isaiah must have been an old man at the close of Hezekiah's reign. The ordinary chronology gives 758 B. C. for the date of Jotham's accession, and 698 for that of Hezekiah's death. This gives us a period of sixty years. 1. Chs. i.–v. contain Isaiah's prophecies in the reigns of Uzziah and Jotham. Ch. i. is very general in its contents. Chs. ii.–iv. are one prophesying, while ch. v. forms a distinct discourse. Ch. vi. describes an ecstatic vision that fell upon the prophet. Ch. vi., vii., delivered in the reign of Ahaz, when he was threatened by the forces of Pekah and Rezin. As a sign that Judah was not yet to perish he announces the birth of the child Immanuel, who should "know to refuse the evil and choose the good" before the land of the two hostile kings should be left desolate. Ch. viii.–ix. 7. Ch. ix. 8–x. 4 is a prophecy delivered against the kingdom of Israel (ix. 8–x. 4). Ch. x. 5–xii. 6. Ch. xiii.–xxiii. contain chiefly a collection of utterances, each of which is styled a "burden." (*a.*) Ch. xxiv.–xxvii form one prophecy, essentially connected with the preceding (xiii.–xxiii.) In xxv. the prophet gives us in verses 6–9 a most glowing description of Messianic blessings. In xxvi. verses 12–18 describe the new, happy



PERSIAN SWORD, OR ACINACES.

state of God's people as God's work wholly. In xxvii. 1, "Leviathan the fleeing serpent, and Leviathan the twisting serpent and the dragon in the sea," are perhaps Nineveh and Babylon—and Egypt (comp. ver. 13); all, however, symbolizing adverse powers of evil. Ch. xxiii.–xxxv. predict the Assyrian invasion. The prophet protests against the policy of courting the help of Egypt against Assyria (xxx. 1–17; xxxi. 1–3). Ch. xxxvii.–xxxix. At

length the season so often, though no doubt obscurely, foretold arrived. The Assyrian was near, with forces apparently irresistible. In the universal consternation all the hope of the state centred upon Isaiah; the highest functionaries of the state—Shebna too—wait upon him in the name of their sovereign. The short answer which Jehovah gave through him was, that the Assyrian king should hear intelligence which should send him back to his own land, there to perish. How the deliverance was to be effected, Isaiah was not commissioned to tell; but the very next night (2 Kings xix. 35) brought the appalling fulfilment. 2. The last twenty-seven chapters form a separate prophecy, and are supposed by many critics to have been written in the time of the Babylonian captivity, and are therefore ascribed to a "later Isaiah." It is evident that the point of time and situation from which the prophet here speaks is that of the captivity in Babylon (comp. *e. g.* lxiv. 10, 11); but this may be adopted on a principle which appears to characterize "vision," viz., that the prophet sees the future as if present. In favor of the authenticity of the last twenty-seven chapters the following reasons may be advanced. (*a.*) The unanimous testimony of Jewish and Christian tradition (comp. Ecclus. xlviii. 24); and the evidence of the New Testament quotations (Matt. iii. 3; Luke iv. 17; Acts viii. 28; Rom. x. 16, 20). (*b.*) The unity of design which connects these last twenty-seven chapters with the preceding. The oneness of diction which pervades the whole book. The peculiar elevation and grandeur of style, which characterize the second part as well as the first.

IS'CAH, daughter of Haran the brother of Aram, and sister of Milcah and of Lot (Gen. xi. 29). In the Jewish traditions she is identified with SARAI.

ISH'BAK, son of Abraham and Keturah (Gen. xxv. 2; 1 Chron. i. 32), and the progenitor of a tribe of northern Arabia.

ISH'BI-BE'NOB, son of Rapha, one of the race of Philistine giants, who attacked David in battle, but was slain by Abishai (2 Sam. xxi. 16, 17).

ISH-BO'SHETH, the youngest of Saul's four sons, and his legitimate successor. His name appears (1 Chron. viii. 33; ix. 39) to have been originally *Esh-baal*, "the man of Baal." He was 35 years of age at the time of the battle of Gilboa. Ishbosheth was "40 years old when he began to reign over Israel, and reigned two years" (2 Sam. iii. 10). During these two years he reigned at Mahanaim, though only in name. The wars and negotiations with David were entirely carried on by Abner (2 Sam. ii. 12; iii. 6, 12). The death of Abner deprived the house of Saul of their last remaining support. When Ish-bosheth heard of it, "his hands were feeble, and all the Israelites were troubled" (2 Sam. iv. 1). Two Beerothites, Baana and Rechab, in remembrance, it has been conjectured, of Saul's slaughter of their kinsmen the Gibeonites, determined to take advantage of the helplessness of the royal house. After assassinating Ish-bosheth, they took his head to David as a welcome present. David rebuked them for the cold-blooded murder of an innocent man, and ordered them to be executed. The head of Ishbosheth was carefully buried in the sepulchre of his great kinsman Abner, at the same place (2 Sam. iv. 9–12).

I'SHI. This word occurs in Hos. ii. 16, and signifies "my man," "my husband."

ISH'MAEL. 1. The son of Abraham by Hagar the Egyptian, his concubine; born when Abraham was fourscore and six years old (Gen. xvi. 15, 16). Ishmael was the first-born of his father. He was born in Abraham's house, when he dwelt in the plain of Mamre; and on the institution of the covenant of circumcision was circumcised, he being then thirteen years old (xvii. 25). With the institution of the covenant, God renewed his promise respecting Ishmael. He does not again appear until the weaning of Isaac. The latter was born when Ishmael must have been between fifteen and sixteen years of age. At the great feast in celebration of the weaning, Sarah saw the son of Hagar mocking, and urged Abraham to cast out him and his mother. The patriarch, comforted by God's renewed promise that of Ishmael he would make a nation, sent them both away, and they departed and wandered in the wilderness of Beersheba. It is doubtful whether the wanderers halted by the well, or at once continued their way to the "wilderness of Paran," where, we are told in the next verse to that just quoted, he dwelt, and where "his mother took him a wife out of the land of Egypt" (Gen. xxi. 9–21). This wife of Ishmael was the mother of his twelve sons and daughter. Of the later life of Ishmael we know little. He was present with Isaac at the burial of Abraham. He died at the age of 137 years (xxv. 17, 18). The sons of Ishmael peopled the north and west of the Arabian peninsula, and eventually formed the chief element of the Arab nation. 2. A descendant of Saul through Meribbaal, or Mephibosheth (1 Chron. viii. 38; ix. 44). 3. Father of ZEBADIAH (2 Chron. xix. 11). 4. Son of Jehohanan (2 Chron. xxiii. 1). 5. A priest of the Bene-Pashur (Ezra x. 22). 6. The son of Nethaniah; a perfect marvel of craft and villainy, whose treachery forms one of the chief episodes of the history of the period immediately succeeding the first fall of Jerusalem (Jer. xl. 7–xli. 15; 2 Kings xxv. 23–25).



ABRAHAM GOING UP TO OFFER ISAAC AS A SACRIFICE.

ISH'MEELITE (1 Chron. ii. 17) and **ISH'MEELITES** (Gen. xxxvii. 25, 27, 28; xxxix. 1), the form in which the descendants of Ishmael are given in a few places in the A. V.

ISLE. The sense of the Hebrew word seems to be "habitable places," as opposed to water, and in this sense it occurs in Isa. xlii. 15. Hence it means secondarily any maritime district, whether belonging to a continent or to an island: thus it is used of the shore of the Mediterranean (Isa. xx. 6; xxiii. 2, 6), and of the coasts of Elishah (Ezek. xxvii. 7), *i. e.*, of Greece and Asia Minor.

IS'RAEL. 1. The name given (Gen. xxxii. 28) to Jacob after his wrestling with the Angel (Hos. xii. 4) at Peniel. Gesenius interprets Israel "soldier of God." 2. It became the national name of the twelve tribes collectively. They are so called in Ex. iii. 16 and afterward. 3. It is used in a narrower sense, excluding Judah, in 1 Sam. xi. 8; 2 Sam. xx. 1; 1 Kings xii. 16. Thenceforth it was assumed and accepted as the name of the Northern Kingdom. 4. After the Babylonian captivity, the returned exiles resumed the name Israel as the designation of their nation. The name Israel is also used to denote laymen, as distinguished from Priests, Levites and other ministers (Ezra vi. 16; ix. 1; x. 25; Neh. xi. 3, etc.)

ISRAEL, KINGDOM OF. 1. The prophet Ahijah of Shiloh, who was commissioned in the latter days of Solomon to announce the division of the kingdom, left one tribe (Judah) to the house of David, and assigned ten to Jeroboam (1 Kings xi. 35, 36). These were probably Joseph (=Ephraim and Manasseh), Issachar, Zebulun, Asher, Naphtali, Benjamin, Dan, Simeon, Gad and Reuben; Levi being intentionally omitted. Eventually the greater part of Benjamin, and probably the whole of Simeon and Dan, were included as if by common consent in the kingdom of Judah. With respect to the conquest of David, Moab appears to have been attached to the kingdom of Israel (2 Kings iii. 4); so much of Syria as remained subject to Solomon (see 1



MIRIAM AND THE ISRAELITES REJOICING OVER THE DESTRUCTION OF PHARAOH'S ARMY.

Kings xi. 24) would probably be claimed by his successor in the northern kingdom; and Ammon, though connected with Rehoboam as his mother's native land (2 Chron. xii. 13), and though afterward tributary to Judah (2 Chron. xxvii. 5), was at one time allied (2 Chron. xx. 1) with Moab. The sea-coast between Accho and Japho remained in the possession of Israel. 2. The population of the kingdom is not expressly stated; and in any inference from the numbers of fighting men, we must bear in mind that the numbers in the Hebrew text are strongly suspected to have been subjected to corruption. Jeroboam brought into the field an army of 800,000 men (2 Chron. xiii. 3). If in B. C. 957 there were actually under arms 800,000 men of that age in Israel, the whole population may perhaps have amounted to at least three millions and a half. 3. SHECHEM was the first capital of the new kingdom (1 Kings xii. 25). Subsequently Tirzah became the royal residence, if not the capital, of Jeroboam (1 Kings xiv. 17) and of his successors (xv. 33; xvi. 8, 17, 23). Samaria was chosen by Omri (1 Kings xvi. 24). Jezreel was probably only a royal residence of some of the Israelitish kings. 4. The kingdom of Israel lasted 254 years, from B. C. 975 to B. C. 721, about two-thirds of the duration of its more compact neighbor Judah.

IS'SACHAR. 1. The ninth son of Jacob and the fifth of Leah; the first born to Leah, after the interval which occurred in the births of her children (Gen. xxx. 17; comp. xxix. 35). At the descent into Egypt four sons are ascribed to him, who founded the four chief families of the tribe (Gen. xlvi. 13; Num. xxvi. 23, 25; 1 Chron. vii. 1). The number of the fighting men of Issachar, when taken in the census at Sinai, was 54,400. During the journey they seem to have steadily increased. 2. A Korhite Levite, one of the doorkeepers of the house of Jehovah, seventh son of OBED-EDOM (1 Chron. xxvi. 5).

ISSUE, RUNNING (Lev. xv. 2, 3; xxii. 4; Num. v. 2; and Sam. iii. 29). In Lev. xv. 3 a distinction is introduced which merely means that the cessation of the actual flux does not constitute ceremonial cleanness, but that the patient must bide the legal time, seven days (v. 13), and perform the prescribed purifications and sacrifice (v. 14).

IT'ALY. This word is used in the New Testament (Acts xviii. 2; xxvii. 1; Heb. xiii. 24) in its true geographical sense, as denoting the whole natural peninsula between the Alps and the Straits of Messina.

ITH'AMAR, the youngest son of Aaron (Ex. vi. 23). After the deaths of Nadab and Abihu (Lev. x. 1), Eleazar and Ithamar were appointed to succeed to their places in the priestly office (Ex. xxviii. 1, 40, 43; Num. iii. 3, 4; 1 Chron. xxiv. 2). In the distribution of services belonging to the Tabernacle, and its transport on the march of the Israelites, the Gershonites and the Merarites were placed under the superintendence of Ithamar (Ex. xxxviii. 21; Num. iv. 21–33). The high priesthood passed into the family of Ithamar in the person of Eli, but for what reason we are not informed.

ITH'REAM, son of David, born to him in Hebron, and distinctly specified as the sixth, and as the child of Eglah, David's wife (2 Sam. iii. 5; 1 Chron. iii. 3).

IT'TAI. "ITTAI THE GITTITE," *i. e.*, the native of Gath, a Philistine in the army of King David.

ITURÆ'A, a small province on the northwestern border of Palestine, lying along the base of Mount Hermon, only mentioned in Luke iii. 1. JETUR the son of Ishmael gave his name, like the rest of his brethren, to the little province he colonized (Gen. xxv. 15, 16). Ituræa, with the adjoining provinces, fell into the hands of a chief called Zenodorus; but about B. C. 20, they were taken from him by the Roman emperor, and given to Herod the Great, who bequeathed them to his son Philip (Luke iii. 1). It adjoined Trachonitis, and lay along the base of Libanus between Tiberias and Damascus.

IVORY (Heb. *shên* in all passages, except 1 Kings x. 22, and 2 Chron. ix. 21, where *shenhabbîm* is so rendered). The word *shên* literally signifies the "tooth" of any animal, and hence more especially denotes the substance of the projecting tusks of elephants. The skilled workmen of Hiram, king of Tyre, fashioned the great ivory throne of Solomon, and overlaid it with pure gold (1 Kings x. 18; 2 Chron. ix. 17). The ivory thus employed was supplied by the caravans of Dedan (Isa. xxi. 13; Ezek. xxvii. 15), or was brought with apes and peacocks by the navy of Tarshish (1 Kings x. 22). The "ivory house" of Ahab (1 Kings xxii. 39) was probably a palace, the walls of which were paneled with ivory, like the palace of Menelaus, described by Homer (*Odys.* iv. 73). Beds inlaid or veneered with ivory were in use among the Hebrews (Amos vi. 4).

IZ'HAR, son of Kohath, grandson of Levi, uncle of Aaron and Moses, and father of Korah (Ex. vi. 18, 21; Num. iii. 19; xvi. 1; 1 Chron. vi. 2, 18). Izhar was the head of the family of the IZHARITES (1 Chron. xxiv. 22; xxvi. 23, 30), or IZEHARITES (Num. iii. 27; 1 Chron. xxvi. 23, 29).

JA'ARE-OR'EGIM (2 Sam. xxi. 19), a Bethlehemite, and the father of Elhanan, who slew Goliath. In the parallel passage, 1 Chron. xx. 5, Jair is found instead of Jaare, and Oregim is omitted.

JAAZANI'AH. 1. One of the captains of the forces who accompanied Johanan ben-Kareah to pay his respects to Gedaliah at Mizpah (2 Kings xxv. 23), and who appears afterward to have assisted in recovering Ishmael's prey from his clutches (comp. Jer. xli. 11; xliii. 4, 5). 2. Son of Azur; one of the princes of the people against whom Ezekiel was directed to prophesy (Ezek. xi. 1). 3. A Rechabite, son of Jeremiah (Jer. xxxv. 3).

JA'BAL, the son of Lamech and Adah (Gen. iv. 20) and brother of Jubal. He is described as the father of such as dwell in tents and have cattle.

JAB'BOK, a stream which intersects the mountain-range of Gilead (com. Josh. xii. 2 and 5), and falls into the Jordan about midway between the sea of Galilee and the Dead Sea. It was anciently the border of the children of Ammon (Num. xxi. 24; Deut. ii. 37; iii. 16). It was on the south bank of the Jabbok the interview took place between Jacob and Esau (Gen. xxxii. 22).

JA'BESH. 1. Father of SHALLUM, the 15th king of Israel (2 Kings xv. 10, 13, 14). 2. Jabesh, or Jabesh Gilead, or Jabesh in the territory of Gilead. In its widest sense Gilead included the half tribe of Manasseh (1 Chron. xxvii. 21) as well as the tribes of Gad and Reuben (Num. xxxii. 1–42) east of the Jordan—and of the cities of Gilead, Jabesh was the chief. It is first mentioned in Judg. xxi. 8–14. Being attacked subsequently by Nahash the Ammonite, it gave Saul an opportunity of displaying his prowess in its defence (1 Sam. xi. 1–15).

JA'BIN. 1. King of Hazor, who organized a confederacy of the northern princes against the Israelites (Josh. xi. 1–3). Joshua surprised the allied forces by the waters of Merom (v. 7) and utterly routed them. During the ensuing wars, Joshua again attacked Jabin, and burnt his city (xi. 1–14).



JACOB'S WELL.

2. A king of Hazor, whose general, Sisera, was defeated by Barak (Judg. iv. 3, 13).

JAB'NEEL. One of the points on the northern boundary of Judah (Josh. xv. 11). Josephus attributes it to the Danites. There was a constant struggle going on between that tribe and the Philistines for the possession of all the places in the lowland plains, and it is not surprising that the next time we meet with Jabneel it should be in the hands of the latter (2 Chron. xxvi. 6). Uzziah dispossessed them of it, and demolished its fortifications. Here it is in the shorter form of JABNEH. In its Greek garb, IAMNIA, it is frequently mentioned in the Maccabees (1 Macc. iv. 15; v. 58; x. 69; xv. 40; 2 Macc. xii. 9).

JA'CHAN, one of seven chief men of the tribe of Gad (1 Chron. v. 13).

JA'CHIN. 1. One of the two pillars which were set up "in the porch" (1 Kings vii. 21) or before the temple (2 Chron. iii. 17) of Solomon. [BOAZ.] 2. Fourth son of Simeon (Gen. xlvi. 10; Ex. vi. 15); founder of the family of the JACHINITES (Num. xxvi. 12). 3. Head of the 21st course of priests in the time of David. Some of the course returned from Babylon (1 Chron. ix. 10; xxiv. 17; Neh. xi. 10).

JACINTH, a stone forming one of the foundations of the walls of the New Jerusalem (Rev. xxi. 20). It seems to be identical with the Hebrew *leshem* (A. V. "ligure," Ex. xxviii. 19).

JA'COB, the second son of Isaac and Rebekah. He was born with Esau, when Isaac was 59 and Abraham 159 years old, probably at the well Lahai-roi. His history is related in the latter half of the book of Genesis. He bought the birthright from his brother Esau; and afterward, at his mother's instigation, acquired the blessing intended for Esau, by practising a well-known deceit on Isaac. Jacob was sent from the family home, to avoid his brother, and to seek a wife among his kindred in Padanaram. As he passed through Bethel, God appeared to him. After the lapse of 21 years he returned from Padan-aram with two wives, two concubines, eleven sons and a daughter, and large property. He escaped the pursuit of Laban, a meeting with Esau and the vengeance of the Canaanites provoked by the murder of Shechem; and in each of those emergencies he was aided by the interposition of God, and in sign of the grace won by a night of wrestling with God his name was changed at Jabbok into Israel. Deborah and Rachel died before he reached Hebron; and it was at Hebron, in the 122d year of his age, that he and Esau buried their father Isaac. Joseph was sold into Egypt; and Jacob had probably exceeded his 130th year when he went thither, being encouraged in a divine vision as he passed for the last time through Beersheba. He was presented to Pharaoh, and dwelt for seventeen years in Rameses and Goshen. After giving his solemn blessing to Ephraim and Manasseh, and his own sons one by one, and charging the ten to complete their reconciliation with Joseph, he died in his 147th year. His body was embalmed, carried with great care and pomp into the land of Canaan, and deposited with his fathers, and his wife Leah, in the cave of Machpelah.


THE GREAT SEA
ZEBULON
ISSACHAR
EPHRAIM
MANASSEH
DAN
BENJAMIN
JUDAH
Plain of Esdraelon
Valley of Jezreel
Valley of Sharon
Plain of Philistia
Land of Shalim
Waters of Bethanath
JERUSALEM
(2531 ft above Medit" Sea
3846 ft above Dead Sea)
Mt Tabor (1000 ft)
Mt Gilboah (1300 ft)
Mt Ebal (2500 ft)
Mt Gerizim (2500 ft)
Shechem (1700 ft)
HEBRON (3050 ft)
Sea of Gennesaret (682 ft below Med Sea)
Dead Sea (1311 ft below Med Sea)
Megiddo
Taanach
Ramothgilead
Aphek
Gath-hepher
Gilgal
Br. of Kedes
Samaria
Pirathon
Bethoron
Sharon
Joppa
Br. of Gaash
Lod or Lyddia
Rama Arimathea
Jabneel
Waters of Jakon
Rakkon
Zorah
Ashdod
Timnath
Ekron
Gibbethon
Mt Baalah
Elon
Eshtaol
Ashkelon
Dothan or Dothaim
Endor
Nain
Gamala
Bethshean
Jezreel
Hermon
Tirzah
Tappuah
Zereda
Jordan
Ophrah
Jericho
Almon
Aphek
Shiloh
Archi
Naioth
Ophni
Gezer
Bethel Luz
Ai
Michmash
Gibeon
Mizpeh
Ramah
Nob
Madmannah
Hadid
Kirjath jearim
Timnah
Ajalon
Vale of Sorek
Vale of Ajalon
Vale of Gerar
Br. of Egypt
Wilderness of Shur
Wilderness of Zin
Desert of Beersheba
Beersheba
Gebim
Karkar
Kabzeel
Adar
Hazor
Bealoth
Rehoboth
Telem
Arabbim
Valley of Salt
IDUMEA
MOAB
Mt Gilead
Tiphsah
Jokneam
Taanath
Lebonah
Bethaven
Jeshana
Jamnah
Maaroth
Ophrah
Chephirah
Beeroth
Kirjath arim
Azekah
Adummim
Almon
Ophrah
Anathoth
Geba
Gibeah
Bezek
Ramah
Bethchem
Enshemesh
Ethan
Bethhanan
Nibshan
Ir Shemesh
Ir Edrai
Jokdeam
Engedi
Hebron
Jezrel
City of Salt
Gilo
Maon
Debir
Nebo
Aduthah
Kinah
Dimonah
Ucla or Zoar
Malatha
Jagur
Hadattah
Eshtemoah
Enganim
Jiphtah
Brook Besor
Thalcah
Moladah
Beth-palet
Azmon
Hormah
Shema
Jattir
Ziklag
Gath
Libnah
Makkedah
Bethzur
Chezib
Arnboth
Kirjath arba
Adullam
Migdalgad
Aphek
Gedor
Enam
Middin

23; Deut. ii. 32; Judg. xi. 20). It was in the allotment of Reuben (Josh. xiii. 18).

JA'IR. 1. A man descended from Judah and Manasseh. During the conquest he took the whole of ARGOB (Deut. iii. 14), and possessed himself of some nomad villages in Gilead, which he called HAVVOTH-JAIR (Num. xxxii. 41; 1 Chron. ii. 23). 2. "JAIR THE GILEADITE," who judged Israel for two-and-twenty years (Judg. x. 3–5). He had thirty



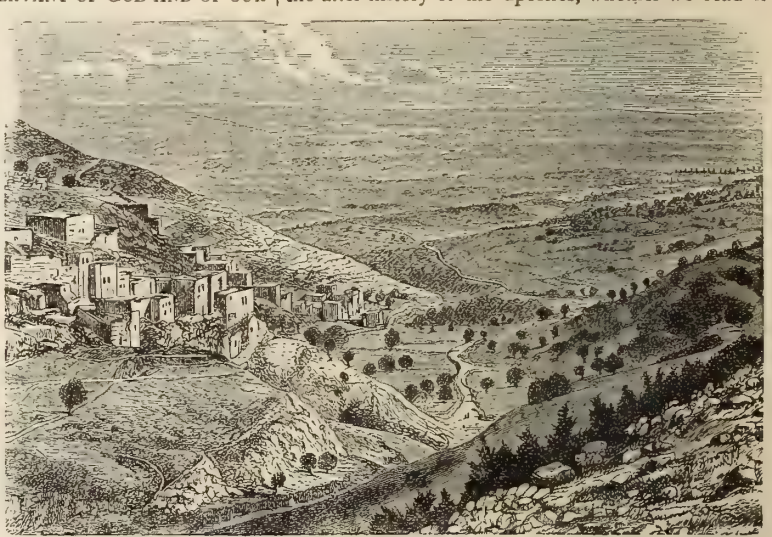
PAUL BEFORE THE HIGH PRIEST.

sons who rode thirty asses, and possessed thirty cities in the land of Gilead, which, like those of their namesake, were called Havvoth-Jair. 3. A Benjamite, son of Kish, and father of Mordecai (Esth. ii. 5). 4. The father of Elhanan, one of the Heroes of David's army (1 Chron. xx. 5).

JA'IRUS. 1. A ruler of a synagogue, probably in some town near the western shore of the Sea of Galilee (Matt. ix. 18; Mark v. 22; Luke viii. 41). 2. Esth. xi. 2. [See JAIR, 3.]

JAMES. 1. JAMES THE SON OF ZEBEDEE, one of the Twelve Apostles. We first hear of him in A. D. 27, when Zebedee, a fisherman (Mark i. 20), was out on the Sea of Galilee with his two sons, James and John, and some boatmen. He was engaged in his customary occupation of fishing, and near him was another boat belonging to Simon and Andrew, with whom he and his sons were in partnership. Finding themselves unsuccessful, the occupants of both boats came ashore, and began to wash their nets. At this time the new Teacher appeared upon the beach. At his call they left all, and became, once and forever, his disciples, hereafter to catch men. For a full year we lose sight of St. James. He is then, in the spring of 28, called to the apostleship with his eleven brethren (Matt. x. 2; Mark iii. 14; Luke vi. 13; Acts i. 13). In the list of the Apostles given us by St. Mark, and in the book of Acts, his name occurs next to that of Simon Peter; in the Gospels of St. Matthew and St. Luke it comes third. It is worthy of notice that with one exception (Luke ix. 28), the name of James is put before that of John, and that John is twice described as "the brother of James" (Mark v. 37; Matt. xvii. 1). This would appear to imply that at this time James, either from age or character, took a higher position than his brother. It would seem to have been at the time of the appointment of the Twelve Apostles that the name of Boanerges was given to the sons of Zebedee. The "Sons of Thunder" had a burning and impetuous spirit, which twice exhibits itself in its unchastened form (Luke ix. 54; Mark x. 37). On the night before the Crucifixion he was present at the Agony in the Garden. On the day of the Ascension he is mentioned as persevering with the apostles and disciples in prayer (Acts i. 13). Shortly before the day of the Passover, in the year 44, he was put to death by Herod Agrippa I. (Acts xii. 1, 2). 2. JAMES THE SON OF ALPHÆUS, one of the twelve Apostles (Matt. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13). 3. JAMES THE BROTHER OF THE LORD (Matt. xiii. 55; Mark vi. 3; Gal. i. 19). 4. JAMES THE SON OF MARY (Matt. xxvii 56; Luke xxiv. 10). Also called THE LESS (Mark xx. 40). 5. JAMES THE BROTHER OF JUDE (Jude 1). 6. JAMES THE BROTHER (?) OF JUDE (Luke vi. 16; Acts i. 13). 7. JAMES (Acts xii. 17; xv. 13; xxi. 18; 1 Cor. xv. 7; Gal. ii. 9, 12). 8. JAMES THE SERVANT OF GOD AND OF OUR LORD JESUS CHRIST (James i. 1). St. Paul identifies for us Nos. 3 and 7 (see Gal. ii. 9 and 12 compared with i. 19). If we may translate Ἰούδας Ἰακώβου, Judas the *brother*, rather than *the son* of James, we may conclude that 5 and 6 are identical. We may identify 5 and 6 with 3, because we know that James the Lord's brother had a brother named Jude. We may identify 4 with 3, because we know James the son of Mary had a brother named Joses, and so also had James the Lord's brother. Thus there remain two only, James the son of Alphæus (2) and James the brother of the Lord (3). Can we, or can we not, identify them? This is one of the most difficult questions in the Gospel history. By comparing Matt. xxvii. 56 and Mark xv. 40 with John xix. 25, we find that the Virgin Mary had a sister named like herself, Mary, who was the wife of Clopas or Alphæus (varieties of the same name), and who had two sons, James the Less and Joses. By referring to Matt. xiii. 55 and Mark vi. 3, we find that a James and a Joses, with two other brethren called Jude and Simon, and at least three sisters, were living with the Virgin Mary at Nazareth. By referring to Luke vi. 16 and Acts i. 13, we find that there were two brethren named James and Jude among the apostles. It would certainly be natural to think that we had here but one family of four brothers and three or more sisters, the children of Clopas and Mary, nephews and nieces of the Virgin Mary. There are difficulties, however, in the way of this conclusion into which we cannot here enter; but in reply to the objection that the four brethren in Matt. xiii. 55 are described as the brothers of JESUS, not as his cousins, it must be recollected that ἀδελφοί, which is here translated "brethren," may also signify cousins.

JAMES THE LESS, son of Alphæus or Clopas, and brother of our Lord (see above), was called to the Apostolate, together with his younger brother Jude, in the spring of the year 28. It is not likely (though far from impossible) that James and Jude took part with their brothers and sisters, and the Virgin Mary, in trying "to lay hold on" JESUS in the autumn of the same year (Mark iii. 21); and it is likely, though not certain, that it is of the other brothers and sisters, without these two, that St. John says, "Neither did his brethren believe on him" (John vii. 5), in the autumn of A. D. 29. We hear no more of James till after the Crucifixion and the Resurrection. At some time in the forty days that intervened between the Resurrection and the Ascension the Lord appeared to him. This is not related by the Evangelists, but it is mentioned by St. Paul (1 Cor. xv. 7). Again we lose sight of James for ten years, and when he appears once more it is in a far higher position than any that he has yet held. In the year 37 occurred the conversion of Saul. Three years after his conversion he paid his first visit to Jerusalem, but the Christians recollected what they had suffered at his hands, and feared to have anything to do with him. Barnabas, at this time of far higher reputation than himself, took him by the hand and introduced him to Peter and James (Acts ix. 27; Gal. i. 18, 19), and by their authority he was admitted into the society of the Christians. Here we find James on a level with Peter; and from henceforth we always find him equal, or in his own department superior, to the very chiefest apostles, Peter, John and Paul. For by this time he had been appointed to preside over the infant Church in its most important centre, in a position equivalent to that of Bishop. This pre-eminence is evident throughout the after history of the apostles, whether we read it in the Acts, in the Epistles or in Ecclesiastical writers (Acts xii. 17; xv. 13, 19; xxi. 18; Gal. ii. 9). According to tradition, James was thrown down from the Temple by the Scribes and Pharisees; he was then stoned and his brains dashed out by a fuller's club.



VILLAGE OF SILOAM

JAMES, THE GENERAL EPISTLE OF. The author of this Epistle was in all probability James the son of Alphæus, and our Lord's brother. It was written from Jerusalem, which St. James does

not seem to have ever left. Its main object is not to teach doctrine, but to improve morality. St. James is the moral teacher of the New Testament. He wrote for the Jewish Christians whether in Jerusalem or abroad, to warn them against the sins to which as Jews they were most liable, and to console and exhort them under the sufferings to which as Christians they were most exposed.

JAN'NA, son of Joseph, and father of Melchi, in the genealogy of Christ (Luke iii. 24).

JAN'NES and **JAM'BRES**, the names of two Egyptian magicians who opposed Moses (2 Tim. iii. 8, 9).

JA'PHETH, one of the three sons of Noah. From the order in which their names invariably occur (Gen. v. 32; vi. 10) we should naturally infer that Japheth was the youngest, but we learn from ix. 24 that Ham held that position. We infer therefore that Japheth was the second son of Noah. The descendants of Japheth occupied the "isles of the Gentiles" (Gen. x. 5), *i. e.*, the coast lands of the Mediterranean Sea in Europe and Asia Minor, whence they spread northward over the whole continent of Europe and a considerable portion of Asia.

JAPHI'A. 1. King of Lachish at the time of the conquest of Canaan by the Israelites (Josh. x. 3). 2. One of the sons of David born to him in Jerusalem (2 Sam. v. 15; 1 Chron. iii. 7; xiv. 6).

JA'RED, one of the antediluvian patriarchs, the fifth from Adam; son of Mahalaleel and father of Enoch (Gen. v. 15, 16, 18–20; Luke iii. 37). In the list of Chronicles the name is given in the A. V. JERED.

JAR'HA, the Egyptian servant of Sheshan, about the time of Eli, to whom his master gave his daughter and heir in marriage (1 Chron. ii. 34).

JA'RIB. Named in the list of 1 Chron. iv. 24 only, as a son of Simeon. Perhaps the same as JACHIN (Gen. xlvi.; Ex. vi. and Num. xxvi.)

JAR'MUTH. A town in the low country of Judah (Josh. xv. 35). Its king, PIRAM, was one of the five who conspired to punish Gibeon for having made alliance with Israel (Josh. x. 3, 5), and who were routed at Bethhoron and put to death by Joshua at Makkedah (23).

JA'SHER, BOOK OF, or, as the margin of the A. V. gives it, "the book of the upright," a record alluded to in two passages only of the Old Testament (Josh. x. 13 and 2 Sam. i. 18).

JASHO'BEAM. Possibly one and the same follower of David, bearing this name, is described as a Hachmonite (1 Chron. xi. 11), a Korhite (1 Chron. xii. 6), and son of Zabdiel (1 Chron. xxvii. 2). He came to David at Ziklag. His distinguishing exploit was that he slew 300 (or 800; 2 Sam. xxiii. 8) men at one time. He is named first among the chief of the mighty men of David (1 Chron. xi. 11).

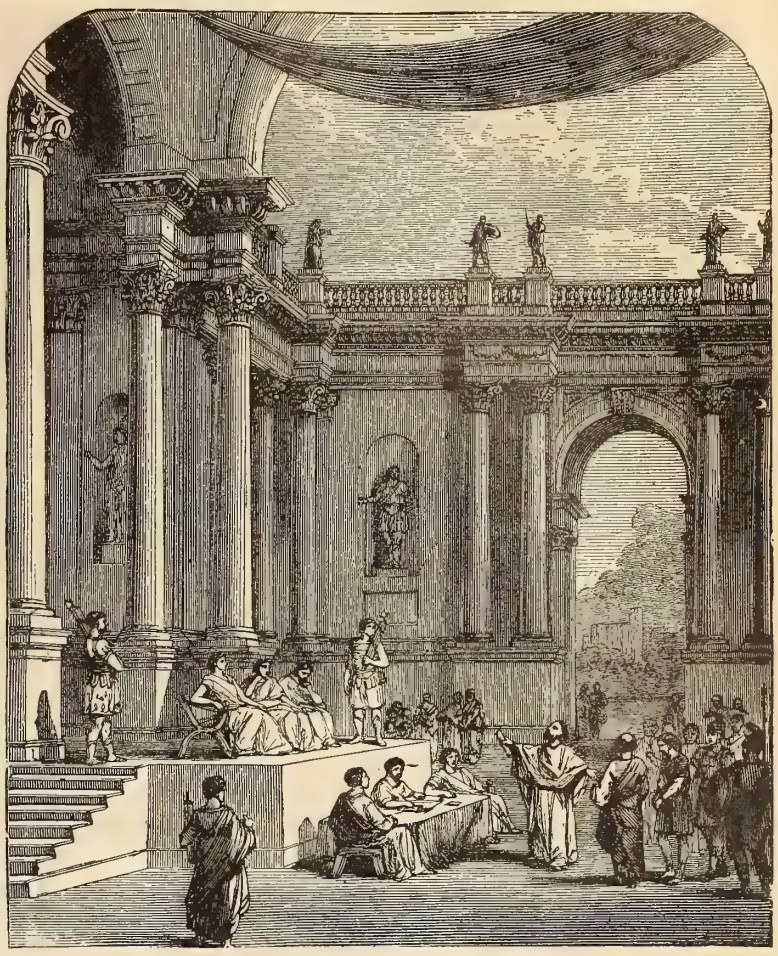


PLAIN OF JERICHO.

JA'SON. 1. JASON THE SON OF ELEAZER was one of the commissioners sent by Judas Maccabæus to conclude a treaty with the Romans B. C. 161 (1 Macc. viii. 17). 2. JASON THE FATHER OF ANTIPATER, who was an envoy to Rome at a later period (1 Macc. xii. 16; xiv. 22), is probably the same person as No. 1. 3. JASON OF CYRENE, a Jewish historian, who wrote "in five books," a history of the Jewish war of liberation, which supplied the chief materials for the second book of the Maccabees. [See 2 MACCABEES.] 4. JASON THE HIGH PRIEST, the second son of Simon II., and brother of Onias III., who succeeded in obtaining the high priesthood from Antiochus Epiphanes (*circa* 175 B. C.; 2 Macc. iv. 7–26). 5. JASON THE THESSALONIAN, who entertained Paul and Silas, and was in consequence attacked by the Jewish mob (Acts xvii. 5, 6, 7, 9). He is probably the same as in Rom. xvi. 21. It is conjectured that Jason and Secundus (Acts xx. 4) were the same.

JASPER, a precious stone frequently noticed in Scripture. It was the last of the twelve inserted in the high priest's breastplate (Ex. xxviii. 20; xxxix. 13), and the first of the twelve used in the foundations of the New Jerusalem (Rev. xxi. 19). The characteristics of the stone (Rev. xxi. 11) are, that it was "most precious," and "like crystal:" we may also infer from Rev. iv. 3, that it was a stone of brilliant and transparent light. The stone which we name "jasper" does not accord with this description.

JA'VAN. 1. A son of Japheth, and the father of Elishah and Tarshish, Kittim and Dodanim (Gen. x. 2, 4). The name appears in Isa. lxvi. 19; in Ezek. xxvii. 13; in Dan. viii. 21; x. 20; xi. 2, and in Zech. ix. 13. From a comparison of these various passages there can be no doubt than Javan was regarded as the representative of the Greek race. 2. A town in the southern part of Arabia (*Yemen*), whither the Phœnicians traded (Ezek. xxvii. 19).



A ROMAN HALL OF JUSTICE.

JE'BUS, one of the names of Jerusalem, the city of the Jebusites, also called JEBUSI (Josh. xv. 8; xviii. 16, 28; Judg. xix. 10, 11; 1 Chron. xi. 4, 5). [See JERUSALEM.]

JEB'USITES, THE, were descended from the third son of Canaan (Gen. x. 16; 1 Chron. i. 14). The actual people first appear in the invaluable report of the spies (Num. xiii. 29). When Jabin organized his rising against Joshua he sent amongst others "to the Amorite, the Hittite, the Perizzite and the Jebusite in the mountain" (Josh. xi. 3). "Jebus, which is Jerusalem," lost its king in the slaughter of Bethhoron (Josh. x. 1, 5, 26; comp. xii. 10), was sacked and burned by the men of Judah (Judg. i. 21), and its citadel finally scaled and occupied by David (2 Sam. v. 6). After this they emerge from the darkness but once, in the person of Araunah the Jebusite, "Araunah the king," who appears in his well-known transaction with David (2 Sam. xxiv. 23).

JECHOLI'AH, wife of Amaziah king of Judah, and mother of Azariah or Uzziah his successor (2 Kings xv. 2).

JED'DAH, queen of Amon, and mother of the good king Josiah (2 Kings xxii. 1).

JEDIDI'AH, JEDID-JAH, "darling of Jehovah," the name bestowed, through Nathan the prophet, on David's son Solomon (2 Sam. xii. 25).

JED'UTHUN, a Levite, of the family of Merari, is probably the same as Ethan (comp. 1 Chron. xv. 17, 19, with 1 Chron. xvi. 41, 42; xxv. 1, 3, 6; 2 Chron. xxxv. 15). His office was generally to preside over the music of the temple service. Jeduthun's name stands at the head of the 39th, 62d and 77th Psalms.

JE'GAR-SAHADU'THRA ("heap of Testimony"), the Aramæan name given by Laban the Syrian to the heap of stones he erected as a memorial of the compact between Jacob and himself, while Jacob commemorated the same by a pillar (Gen. xxxi. 47). Galeed, a "witness heap," the Hebrew equivalent, does not exactly represent Jegar-sahadutha.

JEHI'EL. 1. A man described as father of Gibeon; a forefather of King Saul (1 Chron. ix. 35). 2. One of the sons of Hotham the Aroerite; a member of David's guard (1 Chron. xi. 44).

JEHO'AHAZ. 1. The son and successor of Jehu, reigned seventeen years, B. C. 856–840, over Israel in Samaria. His inglorious history is given in 2 Kings xiii. 1–9. Jehoahaz maintained the idolatry of Jeroboam; but in the extremity of his humiliation he besought Jehovah, and Jehovah gave Israel a deliverer—probably either Jehoash (vs. 23 and 25), or Jeroboam II. (2 Kings xiv. 24, 25). 2. Jehoahaz, otherwise called SHALLUM, the fourth (acc. to 1 Chron. iii. 15), or third, if Zedekiah's age be correctly stated (2 Chron. xxxvi. 11), son of Josiah, whom he succeeded as king of Judah. He was chosen by the people in preference to his elder (comp. 2 Kings xxiii. 31 and 36) brother, B. C. 610, and he reigned three months in Jerusalem. Pharaoh-Necho on his

return from Carchemish, sent to Jerusalem to depose him, and to fetch him to Riblah. There he was cast into chains, and was taken into Egypt, where he died.

JEHO'ASH, the uncontracted form of JOASH. 1 The eighth king of Judah; son of AHAZIAH (2



MOHAMMEDANS PRAYING.

Kings xi. 21; xii. 1, 2, 4, 6, 7, 18; xiv. 13). [See JOASH, 1.] 2. The twelfth king of Israel; son of JEHOAHAZ (2 Kings xiii. 10, 25; xiv. 8, 9, 11, 13, 15, 16, 17). [See JOASH, 2.]

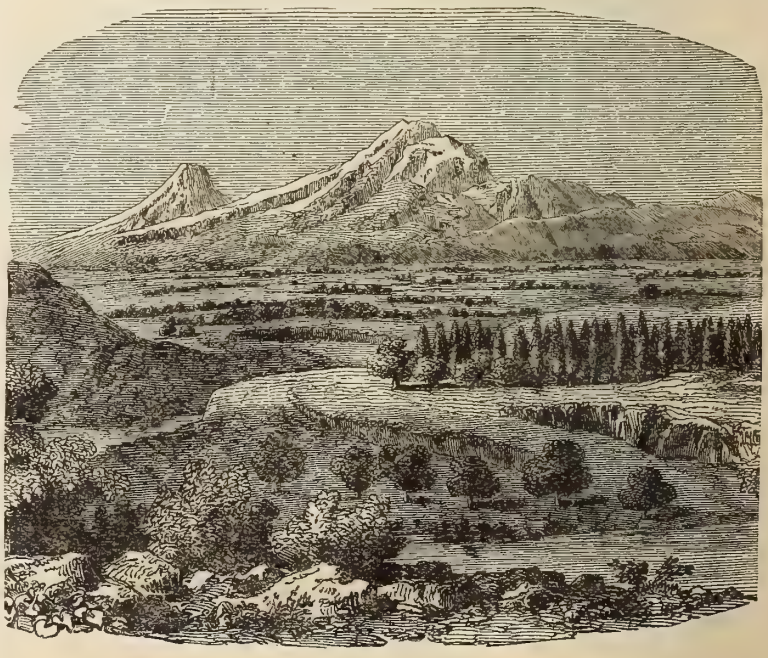
JEHOI'ACHIN, son of Jehoiakim and Nehushta, and for three months and ten days king of Judah, B. C. 597. Jerusalem was unable to offer any resistance to the regular army which Nebuchadnezzar sent to besiege it (2 Kings xxiv. 10, 11). In a very short time Jehoiachin surrendered at discretion; and he was carried to Babylon (Jer. xxix. 2; Ezek. xvii. 12; xix. 9). There he remained in prison, wearing prison garments, for thirty-six years, viz., till the death of Nebuchadnezzar, when Evil-Merodach, succeeding to the throne of Babylon, brought him out of prison, and made him sit at his own table. Whether Jehoiachin outlived the two years of Evil-Merodach's reign or not does not appear. It does not appear whether Jehoiachin was married or had any children. That Zedekiah, who in 1 Chron. iii. 16 is called "his son," is the same as Zedekiah his uncle (called "his brother," 2 Chron. xxxvi. 10), who was his successor on the throne, seems certain.

JEHOI'ADA. 1. Father of BENAIAH (2 Sam. viii. 18; 1 Kings i. and ii. *passim*, 1 Chron. xviii. 17, etc.) 2. Leader of the Aaronites, *i. e.*, the priests; who joined David at Hebron (1 Chron. xii. 27). 3. According to 1 Chron. xxvii. 34, son of Benaiah. But in all probability, Benaiah the son of Jehoiada is meant. 4. High priest at the time of Athaliah's usurpation of the throne of Judah (B. C. 884–878), and during the greater portion of the forty years' reign of Joash. He married JEHOSHEBA, or Jehoshabeath, daughter of King Jehoram, and sister of King Ahaziah (2 Chron. xxii. 11); and when Athaliah slew all the seed royal of Judah after Ahaziah had been put to death by Jehu, he and his wife stole Joash from among the king's sons, and hid him for six years in the Temple, and eventually replaced him on the throne of his ancestors. Having divided the priests and Levites into three bands, which were posted at the principal entrances, he produced the young king before the whole assembly and crowned and anointed him. Athaliah was put to death. The destruction of Baal worship and the restoration of the Temple were among the great works effected by Jehoiada. He died B. C. 834.

JEHOI'AKIM, called ELIAKIM, son of Josiah and Zebudah and king of Judah. After deposing Jehoahaz, Pharaoh-Necho set Eliakim, his elder brother, upon the throne and changed his name to Jehoiakim, B. C. 608–597. Egypt played no part in Jewish politics during the seven or eight years of Jehoiakim's reign. After the battle of Carchemish Nebuchadnezzar entered into Jerusalem, took the king prisoner, bound him in fetters to carry him to Babylon, and took some of the precious vessels of the Temple. But he seems to have changed his purpose as regarded Jehoiakim, and to have accepted his submission and reinstated him on the throne, perhaps in remembrance of the fidelity of his father Josiah. What is certain is, that Jehoiakim became tributary to Nebuchadnezzar after his invasion of Judah and continued so for three years, but at the end of that time broke his oath of allegiance and rebelled against him (2 Kings xxiv. 1). Jehoiakim came to a violent end in the 11th year of his reign. His body was cast out ignominiously on the ground; and then, after being left exposed for some time, was dragged away and buried "with the burial of an ass," without pomp or lamentation, "beyond the gates of Jerusalem" (Jer. xxii. 18, 19; xxxvi. 30). All the accounts we have of Jehoiakim concur in ascribing to him a vicious and irreligious character. The writer of 2 Kings xxiii. 37 tells us that "he did that which was evil in the sight of Jehovah," a statement which is repeated xxiv. 9, and 2 Chron. xxxvi. 5. But it is in the writings of Jeremiah that we have the fullest portraiture of him. The reign of Jehoiakim extends from B. C. 609 to B. C. 598, or as some reckon 599.

JEHON'ADAB and **JON'ADAB**, the son of Rechab, founder of the Rechabites. Bearing in mind his general character as an Arab chief, and the founder of a half-religious sect, we are better able to understand the historical narrative. Jehu was advancing, after the slaughter of Betheked, on the city of Samaria, when he suddenly met the austere Bedouin coming toward him (2 Kings x. 15). The king was in his chariot; the Arab was on foot. No doubt he acted in concert with Jehu throughout (2 Kings x. 23).

JEHO'RAM. 1. Son of Ahab king of Israel, who succeeded his brother Ahaziah, B. C. 896, and died B. C. 884. We first find him associated with Jehoshaphat and the king of Edom, at that time a tributary of the kingdom of Judah, in a war against the Moabites. The three armies were in the utmost danger of perishing for want of water. The piety of Jehoshaphat suggested an inquiry of some prophet of Jehovah, and Elisha, at that time and since the latter part of Ahab's reign Elijah's attendant (2 Kings iii. 11; 1 Kings xix. 19–21), was found with the host. From him Jehoram received a severe rebuke and was bid to inquire of the prophets of his father and mother, the prophets of Baal. Nevertheless for Jehoshaphat's sake Elisha inquired of Jehovah, and received the promise of an abundant supply of water and of a great victory over the Moabites; a promise which was immediately fulfilled. The Moabites were put to the rout. A little later, when war broke out between Syria and Israel, we find Elisha befriending Jehoram. But it seems probable that when the Syrian inroads ceased and he felt less dependent upon the aid of the prophet, he relapsed into idolatry, and was rebuked by Elisha. Refusing to repent, a fresh invasion by the Syrians and a close siege of Samaria actually came to pass, according probably to the word of the prophet. Hence, when the terrible incident arose, in consequence of the famine, of a woman boiling and eating her own child, the king immediately attributed the evil to Elisha and determined to take away his life. The providential interposition by which both Elisha's life was saved and the city delivered is narrated in 2 Kings vii., and



MOUNT ARARAT.

Jehoram appears to have returned to friendly feeling toward Elisha (2 Kings viii. 4). It was very soon after that Elisha went to Damascus and predicted the revolt of Hazael, and his accession to the throne of Syria in the room of Ben-hadad. Jehoram seems to have thought the revolution in Syria, which imme-

diately followed Elisha's prediction, a good opportunity to pursue his father's favorite project of recovering Ramoth-Gilead from the Syrians. He accordingly made an alliance with his nephew Ahaziah, who had just succeeded Joram on the throne of Judah, and the two kings proceeded to occupy Ramoth-Gilead by force. The expedition was an unfortunate one. Jehoram was wounded in battle and obliged to return to Jezreel to be healed of his wounds (2 Kings viii. 29; ix. 14, 15), leaving his army under Jehu to hold Ramoth-Gilead against Hazael. Jehu, however, and the army under his command, revolted from their allegiance to Jehoram (2 Kings ix.), and hastily marching to Jezreel, surprised Jehoram, wounded and defenceless as he was. Jehoram, going out to meet him, fell pierced by an arrow from Jehu's bow on the very plot of ground which Ahab had wrested from Naboth the Jezreelite; thus fulfilling to the letter the prophecy of Elijah (1 Kings xxi. 21–29). With the life of Jehoram ended the dynasty of Omri. 2. Eldest son of Jehoshaphat, succeeded his father on the throne of Judah at the age of 32 and reigned eight years, from B. C. 893–2 to 885–4. Jehosheba his daughter was wife to the high priest Jehoiada. As soon as he was fixed on the throne, he put his six brothers to death, with many of the chief nobles of the land. He then, probably at the instance of his wife Athaliah, the daughter of Ahab, proceeded to establish the worship of Baal. A prophetic writing from the aged prophet Elijah (2 Chron. xxi. 12) failed to produce any good effect upon him. This was in the first or second year of his reign. The remainder of it was a series of calamities. He died of a terrible disease (2 Chron. xxi. 19, 20) early in the twelfth year of his brother-in-law Jehoram's reign over Israel.

JEHOSH'APHAT, king of Judah, son of Asa, succeeded to the throne B. C. 914, when he was 35 years old, and reigned 25 years. His history is to be found among the events recorded in 1 Kings xv. 24; 2 Kings vii. 16, or in a continuous narrative in 2 Chron. xvii. 1–xxi. 3. He was contemporary with Ahab, Ahaziah and Jehoram. Jehoshaphat's eldest son Jehoram married Athaliah, the daughter of Ahab and Jezebel. In his own kingdom Jehoshaphat ever showed himself a zealous follower of the commandments of God; he tried to put down the high places and groves in which the people of Judah burnt incense. Riches and honors increased around him. He received tribute from the Philistines and Arabians; and kept up a large standing army in Jerusalem. It was probably about the 16th year of his reign (B. C. 898), when he went to Samaria to visit Ahab and to become his ally in the great battle of



AN ANCIENT SHIP.

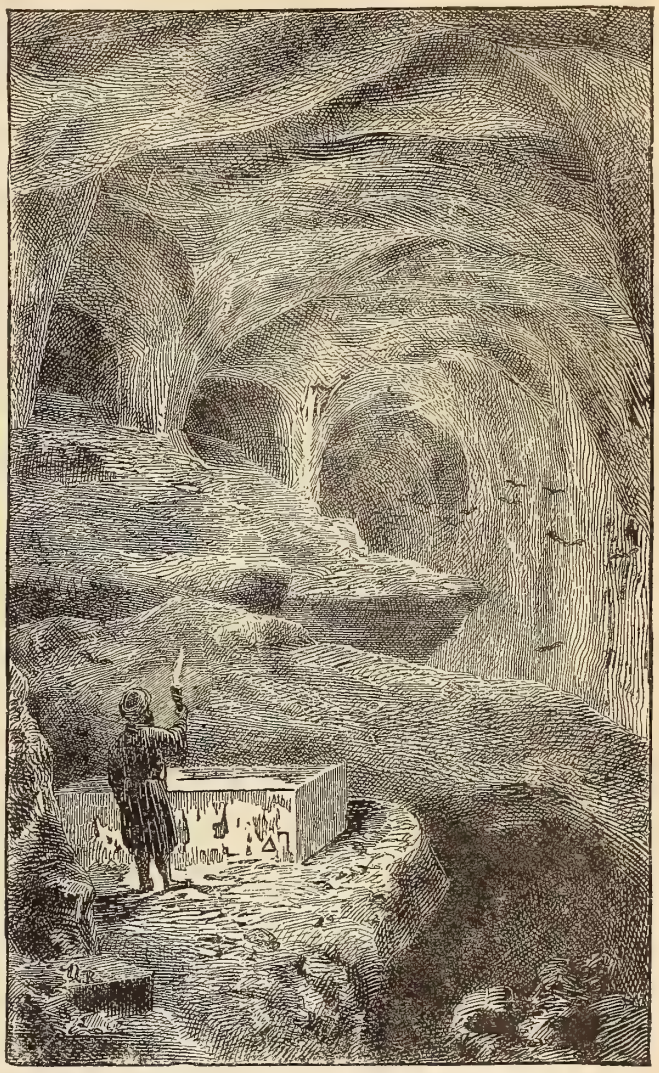
Ramoth-Gilead. From thence Jehoshaphat returned to Jerusalem in peace; and went himself through the people "from Beersheba to Mount Ephraim," reclaiming them to the law of God. He was miraculously delivered from a threatened attack of the people of Ammon, Moab and Seir. After this, perhaps, must be dated the war which Jehoshaphat, in conjunction with Jehoram king of Israel and the king of Edom, carried on against the rebellious king of Moab (2 Kings iii.) In his declining years the administration of affairs was placed (probably B. C. 891) in the hands of his son Jehoram.

JEHOSH'APHAT, VALLEY OF, a valley mentioned by Joel only, as the spot in which, after the return of Judah and Jerusalem from captivity, Jehovah would gather all the heathen (Joel iii. 2), and would there sit to judge them for their misdeeds to Israel (iii. 12). The name has come down to us attached to that deep ravine which separates Jerusalem from the Mount of Olives, through which at one time the Kedron forced its stream. At what period the name was first applied to this spot is not known. There is no trace of it in the Bible or in Josephus. In both the only name used for this gorge is KIDRON (New Testament CEDRON). We first encounter its new title in the middle of the 4th century in the *Onomasticon* of Eusebius and Jerome and in the Commentary of the latter Father on Joel. Since that time the name has been recognized and adopted by travellers of all ages and all faiths. Both Moslems and Jews believe that the last Judgment is to take place there. The steep sides of the ravine are crowded by the sepulchres of the Moslems, or the simpler slabs of the Jewish tombs, alike awaiting the assembly of the last Judgment.

JEHOSH'EBA, daughter of Joram king of Israel, and wife of Jehoiada the high priest (2 Kings xi. 2). Her name in the Chronicles is given JEHOSHABEATH. She is the only recorded instance of the marriage of a princess of the royal house with a high priest.

JEHOSH'UA, that is, "help of Jehovah" or "Saviour." In this form is given the name of Joshua in Num. xiii. 16, on the occasion of its bestowal by Moses.

JEHOVAH. The true pronunciation of this name, by which God was known to the Hebrews, has been entirely lost, the Jews themselves scrupulously avoiding every mention of it, and substituting in its stead one or other of the words with whose proper vowel-points it may happen to be written. This custom which had its origin in reverence and has almost degenerated into a superstition, was founded upon an erroneous rendering of Lev. xxiv. 16, from which it was inferred that the mere utterance of the name constituted a capital offence. According to Jewish tradition, it was pronounced but once a year by the high priest on the day of Atonement when he entered the Holy of Holies; but on this point there is some doubt. When Moses received his commission to be the deliverer of Israel,



CAVE UNDER THE SACRED ROCK AT JERUSALEM.

the Almighty, who appeared in the burning bush, communicated to him the name which he should give as the credentials of his mission: "And God said unto Moses, I AM THAT I AM (*ehyeh ăsher ehyeh*); and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." That this passage is intended to indicate the etymology of the expression Jehovah, as understood by the Hebrews, no one has ventured to doubt: it is in fact the key to the whole mystery. The name Jehovah designates his nature as he stands in relation to man, as the only almighty, true, personal, holy Being, a spirit and "the father of spirits" (Num. xvi. 22; comp. John iv. 24), who revealed himself to his people, made a covenant with them and became their lawgiver, and to whom all honor and worship are due. As the Israelites were in a remarkable manner distinguished as the people of Jehovah, who became their lawgiver and supreme ruler, it is not strange that he should be put in strong contrast with Chemosh (Judg. xi. 24), Ashtaroth (Judg. x. 6) and the Baalim (Judg. iii. 7), the national deities of the surrounding nations, and thus be pre-eminently distinguished in one aspect of his character as the tutelary deity of the Hebrews. [See GOD.]

JEHO'VAH-JI'REH, *i. e.*, "Jehovah will see," or "provide," the name given by Abraham to the place on which he had been commanded to offer Isaac, to commemorate the interposition of the angel of Jehovah, who appeared to prevent the sacrifice (Gen. xxii. 14), and provide another victim.

JEHO'VAH-NIS'SI, *i. e.*, "Jehovah my banner," the name given by Moses to the altar which he built in commemoration of the discomfiture of the

Amalekites by Joshua and his chosen warriors at Rephidim (Ex. xvii. 15).

JEHO'VAH-SHA'LOM, *i. e.*, "Jehovah (is) peace," or, with an ellipsis, "Jehovah, the God of peace." The altar erected by Gideon in Ophrah was so called in memory of the salutation addressed to him by the angel of Jehovah, "Peace be unto thee" (Judg. vi. 24).

JEHOZ'ABAD. 1. A Korahite Levite (1 Chron. xxvi. 4, 15, compared with Neh. xii. 25). 2. A



A STREET IN JERUSALEM.

Benjamite, captain of 180,000 armed men, in the days of King Jehoshaphat (2 Chron. xvii. 18). 3. Son of Shomer or Shimrith, a Moabitish woman, who with another conspired against King Joash and slew him in his bed (2 Kings xii. 21; 2 Chron. xxiv. 26).

JEHOZ'ADAK, son of the high priest SERAIAH (1 Chron. vi. 14, 15) in the reign of Zedekiah. When his father was slain at Riblah by order of Nebuchadnezzar, in the 11th of Zedekiah (2 Kings xxv. 18, 21), Jehozadak was led away captive to Babylon (1 Chron. vi. 15).

JEHU. 1. The founder of the fifth dynasty of the kingdom of Israel, son of Jehoshaphat (2 Kings ix. 2). His first appearance in history is when he rode behind Ahab on the fatal journey from Samaria to Jezreel, and heard the warning of Elijah against the murderer of Naboth (2 Kings ix. 25). But he had already, as it would seem, been known to Elijah as a youth of promise, and, accordingly, in the vision of Horeb he is mentioned as the future king of Israel, whom Elijah is to anoint as the minister of vengeance on Israel (1 Kings xix. 16, 17). This injunction, for reasons unknown to us, Elijah never fulfilled. It was reserved long afterward for his successor Elisha. Jehu meantime, in the reigns of Ahaziah and Jehoram, had risen to importance. He was, under the last-named king, captain of the host in the siege of Ramoth-Gilead. Whilst in the midst of the officers of the besieging army a youth suddenly entered, of wild appearance (2 Kings ix. 11), and insisted on a private interview with Jehu. They retired into a secret chamber. The youth uncovered a vial of the sacred oil which he had brought with him, poured it over Jehu's head, and after announcing to him the message from Elisha, that he was appointed to be king of Israel and destroyer of the house of Ahab, rushed out of the house and disappeared. Jehu's countenance, as he re-entered the assembly of officers, showed that some strange tidings had reached him. He tried at first to evade their questions, but then revealed the situation in which he found himself placed by the prophetic call. In a moment the enthusiasm of the army took fire. They threw their garments under his feet, so as to form a rough carpet of state, placed him on the top of the stairs, as on an extempore throne, blew the royal salute on their trumpets, and thus ordained him king. He then cut of all communication between Ramoth-Gilead and Jezreel, and set off, full speed, with a band of horsemen (2 Kings ix. 17). Whilst his soldiers pursued and killed the king of Judah at Beth-gan (A. V. "the garden house"), probably Engannim, Jehu himself advanced to the gates of Jezreel and fulfilled the divine warning on Jezebel as already on Jehoram. He then entered on a work of extermination. All the descendants of Ahab that remained in Jezreel, together with the officers of the court and hierarchy of Astarte, were swept away. His next step was to secure Samaria. As he drove on he encountered Jehonadab, the austere Arabian sectary, the son of Rechab. In him his keen eye discovered a ready ally. He took him into his chariot, and they concocted their schemes as they entered Samaria (x. 15, 16). There was to be a new inauguration of the worship of Baal. A solemn assembly, sacred vestments, innumerable victims, were ready. The vast temple at Samaria raised by Ahab (1 Kings xvi. 32) was crowded from end to end. The chief sacrifice was offered, as if in the excess of his zeal, by Jehu himself. Jehonadab joined in the deception. As soon as it was ascertained that all, and none but, the idolaters were there, the signal was given to eighty trusted guards, and a sweeping massacre removed at one blow the whole heathen population of the kingdom of Israel. The remaining twenty-seven years of his long reign are passed over in a few words, in which two points only are material:—He did not destroy the calf-worship of Jeroboam: The trans-Jordanic tribes suffered much from the ravages of Hazael (2 Kings x. 29–33). He was buried in state in Samaria, and was succeeded by his son JEHOAHAZ (2 Kings x. 35). His name is the first of the Israelite kings which appears in the Assyrian monuments. 2. Jehu, son of Hanani; a prophet of Judah. His father was probably the seer who attacked Asa (2 Chron. xvi. 7). He must have begun his career as a prophet when very young. He first denounced Baasha (1 Kings xvi. 1, 7), and then, after an interval of thirty years, reappears to denounce Jehoshaphat for his alliance with Ahab (2 Chron. xix. 2, 3). He survived Jehoshaphat and wrote his life (xx. 34).

JEHU'DI, son of Nethaniah, a man employed by the princes of Jehoiakim's court to fetch Baruch to read Jeremiah's denunciation (Jer. xxxvi. 14), and then by the king to fetch the volume itself and read to him (21, 23).

JEMI'MA, the eldest of the three daughters born to Job after the restoration of his prosperity (Job xlii. 14).

JEPH'THAH, a judge, about B. C. 1143–1137. His history is contained in Judg. xi. 1–xii. 8. He was a Gileadite, the son of Gilead and a concubine. Driven from his father's inheritance, he went to Tob, and became the head of a company of freebooters (2 Sam. x. 6). His fame as a captain was carried back to his native Gilead; and when the time was ripe for throwing off the yoke of Ammon, Jephthah consented to become their captain, on the condition (solemnly ratified before the Lord in Mizpeh) that in the event of his success he should still remain as their head. He collected warriors throughout Gilead and Manasseh, and then he vowed his vow unto the Lord. The Ammonites were routed with great slaughter. But as the conqueror returned to Mizpeh there came to meet him his daughter, an only child. "Alas! my daughter, thou hast brought me very low." But the maiden is ready for any personal suffering in the hour of her father's triumph. Only she asks for two months to withdraw to her native mountains, and in their recesses to weep with her virgin friends. When that time was ended she returned to her father, and "he did unto her his vow."

JERAH'MEEL. 1. Founder of the family of Jerahmeelites (1 Sam. xxvii. 10). 2. Son of Hemmalech, who was employed by Jehoiakim to make Jeremiah and Baruch prisoners, after he had burnt the roll of Jeremiah's prophecy (Jer. xxxvi. 26).

JE'RED. 1. Son of Mahalaleel and father of Enoch (1 Chron. i. 2).

JEREMI'AH was "the son of Hilkiah of the priests that were in Anathoth" (Jer. i. 1), and was a child in the reign of Josiah, B. C. 638–608 (i. 6). We have hardly any mention of him during the eighteen years between his call and Josiah's death, or during the short reign of Jehoahaz. Under Jehoiakim, B. C. 607–597, he opposed the Egyptian party, then dominant in Jerusalem. He was accordingly accused of treachery (xiv. 13; xxiii. 7). In the fourth year of Jehoiakim the battle of Carchemish overthrew the hopes of the Egyptian party (xlvi. 2; xxxv. 11). As the danger from the Chaldæans became more threatening, the persecution against Jeremiah grew hotter (xviii.) The people sought his life; his voice rose up in the prayer that God would deliver and avenge him. Standing in the valley of Ben-Hinnom, he broke the earthen vessel he carried in his hands, and prophesied that the city should be defiled with the dead, as that valley had been, within their memory, by Josiah (xix. 10–13). Famine and drouth were added to the miseries of the people (xiv. 1), but false prophets still deceived them with assurances of plenty; and Jeremiah was looked on as "a prophet of evil" (xv. 10). He was set, however (xv. 20), and went on with his work, reproving. The danger which Jeremiah had so long foretold at last came. First Jehoiakim, and afterward his successor Jehoiachin, were carried into exile (2 Kings xxiv.); but Zedekiah (B. C. 597–586), who was appointed by Nebuchadnezzar, does not exhibit the same obstinate resistance to the prophet's counsels as Jehoiakim. The approach of an Egyptian army, and the consequent departure of the Chaldæans, made the position of Jeremiah full of danger; and he sought refuge in his own town of Anathoth (xxxvii. 12). The discovery of this plan led to the charge of desertion: it was thought that he, too, was "falling away to the Chaldæans" (xxxviii. 19); and, in spite of his denial, he was thrown into a dungeon (xxxvii. 16). The interposition of the king led to some mitigation of a rigor of his confinement (xxxvii. 21); but the princes of Judah, bent on an alliance with Egypt (xxviii. 5), threw him into the prison pit, to die there. From this fate he was delivered by the Ethiopian eunuch, Ebed-Melech, and was restored to milder custody (xxxii. 16). The return of the Chaldæan army filled both king and people with dismay (xxxii. 1). The city was taken, the Temple burnt. The king and his princes shared the fate of Jehoiachin. After the capture of Jerusalem, B. C. 586, the Chaldæan party had the prospect of better things. We find a charge given (xxxix. 11), to protect the person of Jeremiah; and, after being carried as far as Ramah (xl. 1), he was set free, and Gedaliah made governor over the cities of Judah. For a time there was peace (xl. 9–12), soon broken, however, by the murder of Gedaliah. The prophet escaped the massacre; and the people, who had taken the



EGYPTIAN MUMMY.

command on the death of Gedaliah, turned to him for counsel. His warnings were in vain (xliii 3). In Egypt, in the city of Tahpanhes, we have the last glimpses of the prophet's life (xliii. 10). After this all is uncertain.

JEREMI'AS, the Greek form of the name of Jeremiah the prophet (Matt. xvi. 14).

JER'EMY, the prophet Jeremiah (Matt. ii. 17; xxvii. 9).

JER'ICHO, a city of antiquity, situated in a plain traversed by the Jordan and over against where that river was crossed by the Israelites (Josh. iii. 16). Its walls were so considerable that houses were built upon them (ii. 15), and its gates were shut "when it was dark" (v. 5). Jericho is first mentioned as the city to which the two spies were sent by Joshua from Shittim (ii. 1–21). As it had been left by Joshua it was bestowed by him upon the tribe of Benjamin (Josh. xviii. 21). The manner in which its second foundation is recorded (1 Kings xvi. 34) implies that up to that time its site had been uninhabited. Once rebuilt, Jericho rose again into consequence. In its vicinity the sons of the prophets sought retirement from the world; Elisha "healed the spring of the waters;" and over against it, beyond Jordan, Elijah "went up by a whirlwind into heaven" (2 Kings ii. 1–22). In its plains Zedekiah fell into the hands of the Chaldæans (2 Kings xxv. 5; Jer. xxxix. 5). Under Herod the Great it again became an important place. He retired thither to die, and it was in Jericho that the news of his death was announced to the people by Salome. Soon afterward the palace was burnt and the town plundered by Simon, slave to Herod; but Archelaus rebuilt the former and founded a town on the plain, that bore his own name; and diverted water from a village called Næra, to irrigate the plain, which he had planted with palms. Thus Jericho was once more "a city of palms" when our Lord visited it. Here he restored sight to the blind (Matt. xx. 30; Mark x. 46; Luke xviii. 35). Here the descendant of Rahab did not disdain the hospitality of Zacchæus the publican. Between Jerusalem and Jericho was laid the scene of his story of the good Samaritan. The city was destroyed by Vespasian.

JEROBO'AM. 1. The first king of the divided kingdom of Israel (B. C. 975–954), was the son of an Ephraimite of the name of Nebat. He was employed by Solomon in the fortifications of Millo underneath the citadel of Zion, and was raised to the rank of superintendent over the taxes and labors exacted from the tribe of Ephraim (1 Kings xi. 28). He at last was perceived by Solomon to be aiming at the monarchy. These designs were fostered by the disaffection of the great tribe over which he presided, as well as by the alienation of the prophetic order from the house of Solomon. As he was leaving Jerusalem he encountered Ahijah, "the prophet." Ahijah, who was dressed in a new outer garment, stripped it off and tore it into 12 shreds; 10 of which he gave to Jeroboam, with the assurance that on condition of his obedience to his laws, God would establish for him a kingdom equal to that of David (1 Kings xi. 29–40). The attempts of Solomon to cut short Jeroboam's designs occasioned his flight into Egypt. On Solomon's death, he demanded Shishak's permission to return. The Egyptian king offered any gift which Jeroboam chose as a reason for his remaining, and the consequence was his marriage with Ano, the elder sister of the Egyptian queen, Tahpenes. A year elasped and a son, Abijah (or Abijam) was born. Then Jeroboam again requested permission to depart, which was granted; and on his return to Shechem took place the conference with Rehoboam and the revolt which ended in the elevation of Jeroboam to the throne of the northern kingdom. The political disruption of the kingdom was complete, but its religious unity was as yet unimpaired. He feared that the yearly pilgrimages to Jerusalem would undo the work which he effected, and he took the bold step of rending it asunder. Two sanctuaries of antiquity existed, one at the southern, the other at the northern, extremity of his dominions. These he elevated into seats of the national worship, which should rival the newly-established Temple at Jerusalem. A golden figure of Mnevis was set up at each sanctuary, with the address, "Behold thy God which brought thee up out of the land of Egypt." The sanctuary at DAN was established first (1 Kings xii. 30). The more important one, in the heart of the kingdom, was BETHEL. The worship and the sanctuary continued till the end of the northern kingdom. It was while dedicating the altar at Bethel that a prophet from Judah suddenly appeared, who denounced the altar and foretold its desecration by Josiah and violent overthrow. The king, stretching out his hand to arrest the prophet, felt it paralyzed, and only at the prophet's prayer saw it restored and acknowledged his divine mission. Jeroboam was at constant war with the house of Judah, but the only act recorded is a battle with Abijah, son of Rehoboam, in which he was defeated. He never recovered the blow, and soon after died, in the twenty-second year of his reign (2 Chron. xiii. 20). 2. JEROBOAM II., the son of Joash, the 4th of the dynasty of Jehu (B. C. 825–784), the most prosperous of the kings of Israel. He repelled the Syrian invaders, took their capital city Damascus (2 Kings xiv. 28; Amos i. 3–5), and recovered the whole of the ancient dominion from Hamah to the Dead Sea (xiv. 25; Amos vi. 14). Ammon and Moab were reconquered (Amos i. 13; ii. 1–3); the trans-Jordanic tribes were restored to their territory (2 Kings xiii. 5; 1 Chron. v. 17–22; Amos vii. 9, 17).

JERO'HAM. 1. Father of Elkanah, the father of Samuel, of the house of Kohath (1 Chron. vi. 27, 34; 1 Sam. i. 1). 2. A Benjamite and the founder of a family of Bene-Jeroham (1 Chron. viii. 27). Probably the same as, 3. Father (or progenitor) of Ibneiah (1 Chron. ix. 8; comp. 3 and 9). 4. A descendant of Aaron, of the house of Immer, the leader of the sixteenth course of priests (1 Chron. ix. 12). He appears to be mentioned again in Neh. xi. 12. 5. Jeroham of Gedor, some of whose sons joined David at Ziklag (1 Chron. xii. 7). 6. A Danite, whose son or descendant Azareel was head of his tribe in the time of David (1 Chron. xxvii. 22). 7. Father of Azariah, one of the "captains of hundreds" in the time of Athaliah (2 Chron. xxiii. 1).

JERUBBA'AL, the surname of Gideon, which he acquired in consequence of destroying the altar of Baal, when his father defended him from the vengeance of the Abiezrites (Judg. vi. 32).

JER'UEL, THE WILDERNESS OF, the place in which Jehoshaphat was informed by Jahaziel that he should encounter the hordes of Ammon, Moab and the Mehunims (2 Chron. xx. 16).

JERU'SALEM. 1. THE PLACE ITSELF. The earliest notice of the city is in Josh. xv. 8 and xviii. 16, 28. Next, we find the form JEBUS (Judg. xix. 10, 11), "Jebus, which is Jerusalem . . . the city of the Jebusites;" and lastly, we have Jerusalem (Josh. x. 1, etc.; xii. 10; Judg. i. 7, etc.) It is 32 miles distant from the sea, and 18 miles from the Jordan; 20 from Hebron, and 36 from Samaria. Its elevation is remarkable; it is on the edge of one of the highest table-lands of the country. From the south the approach to Jerusalem is by a slight descent. But from any other side the ascent is perpetual; and to the traveller approaching the city from the east or west it must have presented the appearance of a mountain city. It was the habitation of Jehovah, from which "He looked upon all the inhabitants of the world" (Ps. xxxiii. 14); its kings were "higher than the kings of the earth" (Ps. lxxxix. 27). Jerusalem, if not actually in the centre of Palestine, was yet virtually so. This central position, expressed in the words of Ezekiel (v. 5), "I have set Jerusalem in the midst of the nations and countries round about her" led in later ages to a belief that the city was actually in the centre of the earth. There appear to have been but two main approaches to the city: 1. From the Jordan valley by Jericho and the Mount of Olives. The latter part of the approach, over the Mount of Olives, is identical with what it was in the time of Christ. 2. From the great maritime plain of Philistia and Sharon. This road led by the two Beth-horons up to the high ground at Gideon, whence it turned south, and came to Jerusalem by Ramah and Gibeah, and over the ridge north of the city. The city occupies the southern termination of the table-land, which is cut off from the country round it on its west, south and east sides by ravines deep and precipitous. These ravines leave the level of the table-land, the one on the west and the other on the northeast of the city, and fall rapidly until they form a junction below its southeast corner. The eastern one, the Valley of the Kedron, commonly called the Valley of Jehoshaphat, runs nearly straight from north to south. But the western one, the Valley of Hinnom, runs south for a time, and then takes a sudden bend to the east until it meets the Valley of Jehoshaphat, after which the two rush as one to the Dead Sea. Thus, while on the north there is no material difference between the general level of the country outside the walls, and that of the highest parts of the city; on the other three sides, so steep is the fall of the ravines, and so close do they keep to the promontory at whose feet they run, as to leave almost the impression of the ditch at the foot of a fortress, rather than of valleys formed by nature. The name of MOUNT ZION has been applied to the western hill from the time of



THIS MAP IS FROM AYRE'S TREASURY OF BIBLE KNOWLEDGE.

Constantine to the present day; but notwithstanding it seems certain that up to the time of the destruction of the city by Titus, the name was applied exclusively to the eastern hill, or that on which the Temple stood. From the passages in 2 Sam. v. 7, and 1 Chron. xi. 5–8, it is quite clear that Zion and the city of David were identical, for it is there said, "David took the castle of Zion which is the city of David." "And David dwelt



THE NATIVITY.

in the castle, therefore they called it the city of David. And he built the city round about, even from Millo round about, and Joab repaired the rest of the city." There are passages in which Zion is spoken of as a holy place in such terms as are never applied to Jerusalem, and which can only be understood as applied to the Holy Temple Mount (Ps. ii. 6; lxxxvii. 2, etc.) The eastern hill, called MOUNT MORIAH in 2 Chron. iii. 1, was, as already remarked, the site of the Temple. It was situated in the southwest angle of the area, now known as the Haram area, and was, as we learn from Josephus, an exact square of a stadium, or 600 Greek feet, on each side. Attached to the northwest angle of the Temple was the Antonia, a town or fortress. *Gates.* The following is a list of those which are named in the Bible and Josephus, with the references to their occurrences: 1. Gate of Ephraim (2 Chron. xxv. 23; Neh. viii. 16; xii. 39). This is probably the same as the, 2. Gate of Benjamin (Jer. xx. 2; xxxvii. 13; Zech. xiv. 10). If so, it was 400 cubits distant from the, 3. Corner gate (2 Chron. xxv. 23; xxvi. 9; Jer. xxxi. 38; Zech. xiv. 10). 4. Gate of Joshua, governor of the city (2 Kings xxiii. 8). 5. Gate between the two walls (2 Kings xxv. 4; Jer. xxxix. 4). 6. Horse gate (Neh. iii. 38; 2 Chron. xxiii. 15; Jer. xxxi. 40). 7. Ravine gate, *i. e.*, opening on ravine of Hinnom (2 Chron. xxvi. 9; Neh. ii. 13, 15; iii. 13). 8. Fish gate (1 Chron. xxxiii. 14; Neh. iii. 1; Zeph. i. 16). 9. Dung gate (Neh. ii. 13; iii. 13). 10. Sheep gate (Neh. iii. 1, 32; xii. 39). 11. East gate (Neh. iii. 29). 12. Miphkad (Neh. iii. 31). 13. Fountain gate (Siloam?) (Neh. xii. 37). 14. Water gate (Neh. xii. 37). 15. Old gate (Neh. xii. 39). 16. Prison gate (Neh. xii. 39). 17. Gate Harsith, perhaps the Sun; A. V. East gate (Jer. xix. 2). 18. First gate (Zech. xiv. 10). 19. Gate Gennath (gardens) (Joseph. *B. J.* v. 4, § 4). 20. Essenes' gate (Jos. *B. J.* 4, § 2). To these should be added the following gates of the Temple: Gate Sur (2 Kings xi. 6). Called also Gate of Foundation (2 Chron. xxiii. 5). Gate of the guard, or behind the guard (2 Kings xi. 6, 19). Called the High gate (2 Chron. xxiii. 20; xxvii. 3; 2 Kings xv. 35). Gate Shallecheth (1 Chron. xxvi. 16). *Walls.* These are described by Josephus. The *first* or *old wall* began on the north at the tower called Hippicus, and, extending to the Xystus, joined the council house, and ended at the west cloister of the Temple. Its southern direction is described as passing the gate of the Essenes (probably the modern Jaffa gate), and, bending above the fountain of Siloam, it reached Ophel, and was joined to the eastern cloister of the Temple. The *second wall* began at the gate Gennath, in the old wall, and passed round the northern quarter of the city, enclosing the great valley of the Tyropœon, which leads up to the Damascus gate; and then, proceeding southward, joined the fortress Antonia. The direction of this second wall was identical with that of the modern wall. The *third wall* was built by King Herod Agrippa. The whole circumference of the city was 33 stadia, or nearly four English miles. He then adds that the number of towers in the old wall was 60, the middle wall 40, and the new wall 99. *Pools and Fountains.* Among the objects of interest about Jerusalem the pools hold a conspicuous place. Outside the walls on the west side were the Upper and Lower Pools of GIHON, the latter close under Zion, the former more to the northwest on the Jaffa road. At the junction of the valleys of Hinnom and Jehoshaphat was ENROGEL, the *Well of Job*, in the midst of the king's gardens. Within the walls, immediately north of Zion, was the "Pool of Hezekiah." A large pool existing beneath the Temple, supplied by some subterranean aqueduct. The "King's Pool" was identical with the *Fountain of the Virgin.* It possesses the peculiarity that it rises and falls at irregular periods; it is supposed to be fed from the cistern below the Temple. From this a subterranean channel cut through the solid rock leads the water to the pool of SILOAH or SILOAM, which has also acquired the character of being an intermittent fountain. The pool to which tradition has assigned the name of BETHESDA is situated on the north side of Moriah; it is now named *Birket Israil. Burial grounds.* The main cemetery of the city seems from an early date to have been where it is still—on the steep slopes of the valley of the Kedron. The tombs of the kings were in the city of David, that is, Mount Zion. The royal sepulchres were probably chambers containing separate recesses for the successive kings. *Gardens.* The king's gardens of David and Solomon seem to have been in the bottom formed by the confluence of the Kedron and Hinnom (Neh. iii. 15). The Mount of Olives was a fruitful spot. At its foot was situated the Garden of Gethsemane. At the time of the final siege the space north of the wall of Agrippa was covered with gardens, groves, and plantations of fruit trees, enclosed by hedges and walls; and to level these was one of Titus's first operations. *Streets, Houses, etc.* The "East street" (2 Chron. xxix. 4); the "street of the city"—*i. e.*, the city of David (xxxii. 6); the "street facing the water gate" (Neh. viii. 1, 3)—or, according to the parallel account in 1 Esdr. ix. 38, the "broad place of the Temple toward the east;" the "street of the house of God" (Ezra x. 9); the "street of the gate of Ephraim" (Neh. viii. 16); and the "open place of the first gate toward the east," must have been not "streets" in our sense of the word, so much as the open spaces found in eastern towns round the inside of the gates. Streets properly so called there were (Jer. v. 1; xi. 13, etc.), but the name of only one, "the bakers' street" (Jer. xxxvii. 21), is preserved to us. To the houses we have even less clew; but there is no reason to suppose that in either houses or streets the ancient Jerusalem differed from the modern. *Population.* Taking the area of the city enclosed by the two old walls at 750,000 yards, and that enclosed by the wall of Agrippa at 1,500,000, we have 2,250,000 yards for the whole. Taking the population of the old city at the probable number of one person to 50 yards, we have 15,000, and at the extreme limit of 30 yards, we should have 25,000 inhabitants for the old city. And at 100 yards to each individual in the new city about 15,000 more; so that the population of Jerusalem, in its days of prosperity, may have amounted to from 30,000 to 45,000 souls, but could hardly ever have reached 50,000; and assuming that in times of festival one-half were added to this amount, which is an extreme estimate, there may have been 60,000 or 70,000 in the city when Titus came up against it. *Environs of the City.* II. THE ANNALS OF THE CITY. In considering the annals of the city of Jerusalem, nothing strikes one so forcibly as the number and severity of the sieges. Our earliest glimpse of it is in the 1st chapter of Judges, which describes how the "children of Judah smote it with the edge of the sword, and set the city on fire;" and the latest mention of it in the New Testament is contained in the warnings in which Christ foretold how Jerusalem should be "compassed with armies" (Luke xxi. 20), and the "abomination of desolation" be seen standing in the Holy Place (Matt. xxiv. 15). In the fifteen centuries which elapsed between those two points the city was besieged seventeen times; twice it was razed to the ground; and on two other occasions its walls were leveled. In this respect it stands without a parallel in any city, ancient or modern.



JERUSALEM AND ITS VALLEYS.

The first siege appears to have taken place after the death of Joshua. Judah and Simeon "fought against it and took it, and smote it with the edge of the sword, and set the city on fire" (Judg. i. 8). The part which was taken at last was the lower city; the upper city was so strong that they relinquished the attempt. The Benjamites followed the men of Judah to Jerusalem, but with no better result (Judg. i. 21). This lasted during the period of the Judges, the

reign of Saul, and the reign of David at Hebron. David advanced against the place at the head of a formidable army. The lower city was immediately taken—the citadel held out. The undaunted Jebusites manned the battlements "with lame and blind." David's anger was roused by the insult, and he proclaimed to his host that the first man who would scale the fortress and kill a Jebusite should be made chief captain of the host. A crowd of warriors rushed to the attempt, but Joab's agility gained him the day, and the citadel was taken (1046 B. C.) The fortress received the name of "the city of David;" and David fortified it round about from Millo, while "Joab repaired the city" (2 Sam. v. 6–9; 1 Chron. xi. 4–8). Until Solomon we hear of no additions to the city. His three great works were the Temple, with its east wall and cloister, his own Palace, and the Wall of Jerusalem. One of the first acts of the king was to make the walls larger. On the completion of the Temple he increased their height and constructed towers along them. Another work of his in Jerusalem was the fortification of Millo (1 Kings ix. 15, 24). The city was taken by the Philistines and Arabians in the reign of Jehoram (B. C. 886), and by the Israelites in the reign of Amaziah (B. C. 826). It was thrice taken by Nebuchadnezzar, in the years B. C. 607, 597, and 586; in the last it was utterly destroyed. Its restoration commenced under Cyrus (B. C. 538), and was completed under Artaxerxes I. In B. C. 332 it was captured by Alexander the Great. Under the Ptolemies and the Seleucidæ the town was prosperous until Antiochus Epiphanes sacked it (B. C. 170). In consequence of his tyranny, the Jews rose under the Maccabees, and Jerusalem became independent, and retained its position until its capture by the Romans under Pompey (B. C. 63). The Temple was subsequently plundered by Crassus (B. C. 54), and the city by the Parthians (B. C. 40). Herod took up his residence there as soon as he was sovereign, and restored the Temple with great magnificence. In 1277 Jerusalem was annexed to the kingdom of Sicily. In 1517 it passed under the sway of the Ottoman sultan Selim I., whose successor Suliman built the present walls of the city in 1542. Mohammed Aly, the pasha of Egypt, took possession of it in 1832, and in 1840 it was again restored to the sultan.

JESH'UA. 1. Joshua, the son of Nun (Neh. viii. 17). [See JOSHUA.] 2. A priest in the reign of David (1 Chron. xxiv. 11). 3. One of the Levites in the reign of Hezekiah (2 Chron. xxxi. 15). 4. Son of Jehozadak, first high priest of the third series, viz., of those after the Babylonish captivity. Jeshua was born in Babylon, whither his father Jehozadak



MULBERRY.

had been taken captive (1 Chron. vi. 15, A. V.) He came from Babylon in the first year of Cyrus, and took a leading part in the rebuilding of the Temple, and the restoration of the Jewish commonwealth. The two prophecies in Zech. iii. and vi. 9–15 point him out as an eminent type of Christ. 5. Head of a Levitical house which returned from the Babylonish captivity, and took an active part under Zerubbabel, Ezra and Nehemiah. 6. One of the chief families, probably, of the tribe of Judah (Neh. x. 14; vii. 11, etc.; Ezra x. 30).

JESH'URUN, a name for Israel in Deut. xxxii. 15; xxxiii. 5, 26; Isa. xliv. 2, signifying "to be blessed."

JES'SE, the father of David, was the son of OBED. He is commonly designated as "Jesse the Bethlehemite" (1 Sam. xvi. 1, 18); but his full title is "the Ephrathite of Bethlehem Judah" (xvii. 12). He is an "old man" when we first meet with him (1 Sam. xvii. 12), with eight sons (xvi. 10; xvii. 12), residing at Bethlehem (xvi. 4, 5). Jesse's wealth consisted of a flock of sheep and goats, which were under the care of David (xvi. 11; xvii. 34, 35).

JE'SUS. 1. The Greek form of Joshua or Jeshua, a contraction of Jehoshua, that is, "help of Jehovah" or "Saviour" (Num. xiii. 16). 2. Joshua, son of Nun (vii. 45; Heb. iv. 8).

JESUS THE SON OF SIRACH is described in Ecclesiasticus (i. 27) as the author of that book generally called by his name, the *Wisdom of Jesus the Son of Sirach*, or simply the *Wisdom of Sirach*.



JESUS AND THE WOMAN OF SAMARIA.

JE'SUS, called **JUSTUS,** a Christian who was with St. Paul at Rome (Col. iv. 11).

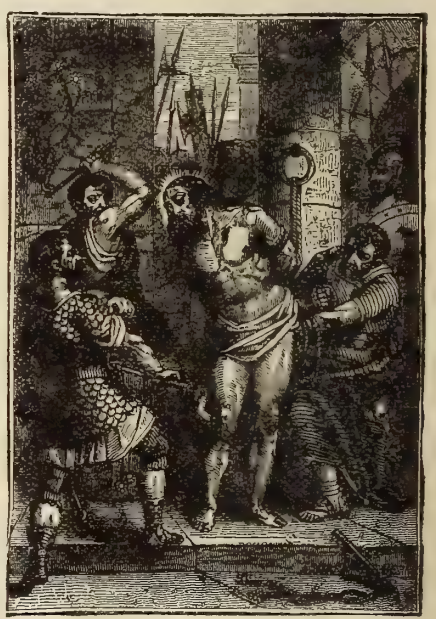
JESUS CHRIST. The name Jesus signifies Saviour. The name of Christ signifies *Anointed*. In the New Testament the name Christ is used as equivalent to Messiah (John i. 41), the name given to the promised Prophet and King whom the Jews had been taught to expect (Acts xix. 4; Matt. xi. 3). According to chronology the birth of Christ occurred in 754 (A. D. 1). The salutation addressed by the angel to Mary his mother, "Hail! thou that art highly favored," was the prelude to a divine creation. Mary received the announcement of a miracle, and the angel departed from her. The prophet Micah had foretold (v. 2) that the future king should be born in Bethlehem of Judæa; but Mary dwelt in Nazareth. Augustus had ordered a census of the Roman empire, but the taxing was not completed till the time of Quirinus (Cyrenius), some years later; all that we learn is, that it brought Joseph, who was of the house of David, to Bethlehem, where the Lord was born. As there was no room in the inn, a manger was the cradle in which Christ the Lord was laid. Lowly shepherds were the witnesses of the wonder that accompanied the lowly Saviour's birth; an angel proclaimed to them "good tidings of great joy;" and then the exceeding joy that was in heaven amongst the angels broke through the silence of night with the words, "Glory to God in the highest, and on earth peace, good will toward men" (Luke ii. 8-20). The child Jesus is circumcised in due time; is brought to the Temple, and the mother makes the offering for her purification. Simeon and Anna, taught from God that the object of their earnest longings was before them, prophesied of his divine work: the one rejoicing that his eyes had seen the salvation of God, and the other speaking of him "to all that looked for redemption in Jerusalem" (Luke ii. 28–38). Thus recognized amongst his own people, the Saviour was not without witness amongst the heathen. "Wise men from the East,"—that is, Persian magi of the Zend religion, in which the idea of a Zoziosh or Redeemer was clearly known—guided miraculously by a star, came to pay him homage. When Herod knew that the magi were come to hail their king and Lord, and would not return to betray this child to him, he put to death all the children in Bethlehem that were under two years old. Joseph, warned by a dream, flees to Egypt with the young child, beyond the reach of Herod. After the death of Herod, in less than a year, Jesus returned with his parents to their own land, and went to Nazareth, where they abode. Except one event, the Evangelists are silent upon our Lord's life until the commencement of his ministry. When he was twelve years old he was found in the Temple, hearing the doctors and asking them questions (Luke ii. 40–52). Thirty years had elapsed from the birth of our Lord to the opening of his ministry. It was in the fifteenth year of Tiberius the emperor that John the Baptist began to teach (Matt. iii. 1–10; Mark i. 1–8; Luke iii. 1–18). Jesus came to Jordan to receive baptism at John's hands: first, in order that the sacrament by which all were hereafter to be admitted into his kingdom might not want his example (Matt. iii. 15); next, that John might have an assurance that his course as the herald of Christ was now completed by his appearance (John i. 33); and last, that some public token might be given that he was indeed the Anointed of God (Heb. v. 5). Immediately after this inauguration of his ministry Jesus was led up of the Spirit into the wilderness to be tempted of the devil (Matt. iv. 1–11; Mark i. 12, 13; Luke iv. 1–13). The three temptations are addressed to the three forms in which sin makes its appearance on the soul—to the solace of sense, the love of praise, and the desire of gain (1 John ii. 16). 1. *First year of the ministry.*—The year of the first of these Passovers was U. C. 780 (A. D. 27), and the baptism of our Lord took place either in the beginning of that year or the end of the year preceding. Our Lord has now passed through the temptation, and his ministry is begun. At Bethabara, to which he returns, disciples begin to be drawn toward him; Andrew and another, probably John, see Jesus, and hear the Baptist's testimony concerning him. Andrew brings Simon Peter to see him also; and he receives from the Lord the name of Cephas. Then Philip and Nathanael are brought into contact with our Lord. The two disciples last named saw him as he was about to set out for Galilee, on the third day of his sojourn at Bethabara. The third day after this interview Jesus is at Cana in Galilee, and works his first miracle, by making the water wine (John i.

29, 35, 43; ii. 1). He now betakes himself to Capernaum, and after a sojourn there of "not many days," sets out for Jerusalem to the Passover, which was to be the beginning of his ministry in Judæa (John ii. 12, 13). The expulsion of the traders was not likely to produce a permanent effect, and at the end of three years Jesus found the tumult and traffic defiling the court of the Temple as they had done when he visited it before. The visit of Nicodemus to Jesus took



THE PARABLE OF THE LILY.

place about the first Passover. It implies that our Lord had done more at Jerusalem than is recorded of him even by John; since we have here a Master of Israel (John iii. 10), a member of the Sanhedrim (John vii. 50), expressing his belief in him, although too timid to make an open profession. He was one of the better Pharisees, who were expecting the kingdom of Messiah, and having seen the miracles that Jesus did, he came to inquire about these signs of its approach. This discourse contains the whole Gospel in epitome. After a sojourn at Jerusalem of uncertain duration, Jesus went to the Jordan with his disciples, and they were baptized in his name. The Baptist was now at Ænon, near Salim; and the jealousy of his disciples against Jesus drew from John an avowal of his position, remarkable for its humility (John iii. 27–30). How long this sojourn in Judæa lasted is uncertain. In the way to Galilee, Jesus passed through Samaria. In the time of our Lord the Samaritans were hated by the Jews even more than the Gentiles. Yet even in Samaria were souls to be saved, and Jesus would not shake off that dust from his feet. He came in his journey to Sichem, which the Jews in mockery had changed to Sychar. Wearied and athirst, he sat on the side of Jacob's well. A woman came to draw from the well, and was astonished that a Jew should address her as a neighbor, with a request for water. The conversation that ensued might be taken for an example of the mode in which Christ leads to himself the souls of men. The living water which Christ would give; the announcement of a change in the worship of Jew and Samaritan; lastly, the confession that he who speaks is truly the Messiah. Jesus now returned to Galilee, and came to Nazareth, his own city. In the synagogue he expounded a passage from Isaiah (lxi. 1), telling them that its fulfilment was now at hand in his person. The same truth that had filled the Samaritans with gratitude wrought up to fury the men of Nazareth, who would have destroyed him if he had not escaped out of their hands (Luke iv. 16–30). He came now to Capernaum. On his way hither, when he had reached Cana, he healed the son of one of the courtiers of Herod Antipas (John iv. 46–54), who "himself believed, and his whole house." At Capernaum he wrought many miracles. Here two disciples who had known him before, Simon Peter and Andrew, were called from their fishing to become "fishers of men" (Matt. iv. 19), and the two sons of Zebedee received the same summons. After healing on the Sabbath a demoniac in the synagogue, he returned the same day to Simon's house, and healed the mother-in-law of Simon, who was sick of a fever. At sunset, the multitude brought their sick to Simon's door to be healed. He did not refuse, and healed them all (Mark i. 29–34). He now turned his thoughts to Galilee, where other "lost sheep" were scattered: "Let us go into the next towns that I may preach there also, for therefore came I forth" (Mark i. 38). 2. *Second year of the ministry.*—Jesus went to Jerusalem to a "feast of the Jews," which was the Passover. At the pool Bethesda, Jesus saw many infirm persons waiting their turn for the healing virtues of the water (John v. 1–18). Among them a man who had an infirmity thirty-eight years: Jesus made him whole by a word, bidding him take up his bed and walk. The miracle was done on the Sabbath; and the Jews rebuked the man for carrying his bed. It was a labor, and as such forbidden (Jer. xvii. 21). Our Lord's justification of himself, "My Father worketh hitherto, and I work" is in John v. 17. Another discussion about the Sabbath arose from the disciples plucking the ears of corn as they went through the fields (Matt. xii. 1–8). In placing the calling of the twelve apostles before the sermon on the mount, we are under the guidance of St. Luke (vi. 13, 17). But this separation for their work by no means marks the time of their first approach to Jesus. That which takes place here is the appointment of twelve disciples under the name of Apostles. They are not sent forth to preach until later in the same year. The number twelve must have reference to the number of the Jewish tribes; for the work confided to them might have been wrought by more or fewer. In the four lists of the names of the apostles preserved to us (Matt. x., Mark iii., Luke vi., Acts i.) there is a certain order preserved, amidst variations. The two pairs of brothers, Simon and Andrew, and the sons of Zebedee, are always named the first; and of these Simon Peter ever holds the first place. Philip and Bartholomew, Thomas and Matthew, are always in the next rank; and of them Philip is always the first. In the third rank James the son of Alpheus is the first, as Judas Iscariot is always the last, with Simon the Zealot and Thaddæus between. Some of the apostles were poor and unlearned; it is probable that the rest were of the same kind. Four of them were fishermen, and a fifth was a "publican," one of the tax-gatherers who collected the taxes farmed by Romans of higher rank. The education of the twelve apostles was one of the principal features of the Lord's ministry. First he instructs them; then he takes them with him as companions of his wayfaring; then he sends them forth to teach and heal for him. *The Sermon on the Mount*, though meant for all the disciples, seems to have a special reference to the twelve (Matt. v. 11). About this time John the Baptist, long a prisoner with little hope of release, sent to Jesus with the question, "Art thou he that should come, or do we look for another?" The answer given recalls John to the grounds of his former confidence. Now commences the second circuit of Galilee (Luke viii. 1–3), to which belong the parables in Matt. xiii.; the visit of our Lord's mother and brethren (Luke viii. 19–21), and the account of his reception at Nazareth (Mark vi. 1–6). During this time the twelve have journeyed with him. But now a third circuit in Galilee is recorded, which occurred during the last three months of this year (Matt. ix. 35–38); and during this circuit, he carries the training of the disciples one step farther by sending them forth to teach (Matt. x., xi.) After a journey of two months, the twelve returned to Jesus, and gave an account of their ministry. The third Passover was now drawing near; but the Lord did not go up to it. He wished to commune with his apostles privately upon their work. He therefore went with them from Capernaum to a mountain on the eastern shore of the Sea of Tiberias, near Bethsaida Julias, not far from the head of the sea. Great multitudes pursued them; and here the Lord, moved to compassion by the hunger and weariness of the people, wrought one of his most remarkable miracles. Out of five barley loaves and two small fishes he produced food for five thousand men, besides women and children. After the miracle the disciples crossed the sea, and Jesus retired alone to a mountain to commune with the Father. They were toiling at the oar, for the wind was contrary, when, as the night drew toward morning, they saw Jesus walking to them on the sea, having passed the whole night on the mountain. He came into the ship and the wind ceased. When they reached the shore of Gennesaret the whole people showed their faith in him as a healer of disease (Mark vi. 53–56); and he performed many miracles on them. 3. *Third year of the ministry.*—Jesus not coming to the feast, Scribes and Pharisees from Jerusalem went down to see him at Capernaum (Matt. xv. 1). Leaving Capernaum, our Lord now travels to the region of Tyre and Sidon, as a retreat from the machinations of the Jews (Matt. xv. 21–28; Mark vii. 24–30).



JESUS SCOURGED.

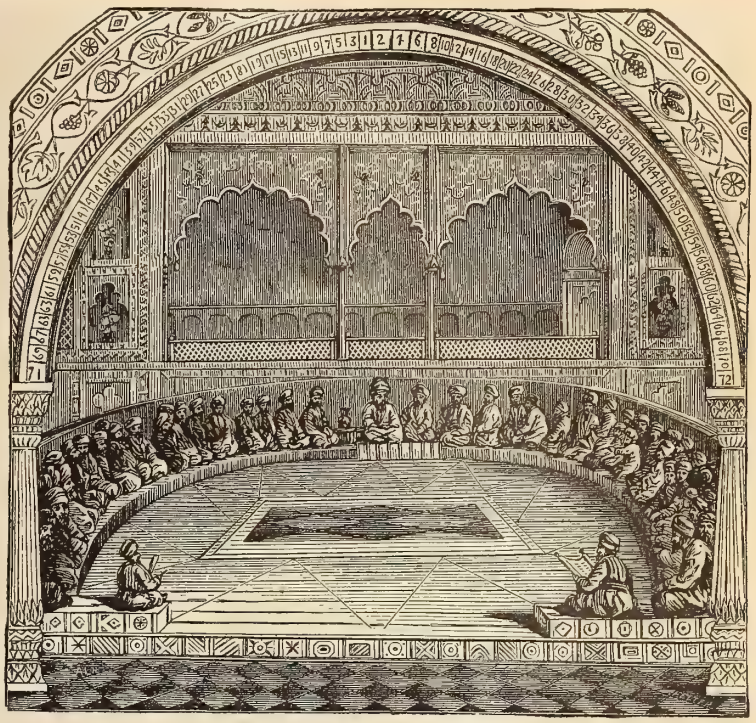
Returning thence he passed to the region of Decapolis (Mark vii. 31–37). In this district he performed many miracles, especially the restoration of a deaf man who had an impediment in his speech. To these succeeded the feeding of the four thousand with the seven loaves (Matt. xv. 32). He now crossed the Lake of Magdala, where the Pharisees and Sadducees asked and were refused a "sign." After they had departed Jesus crossed the lake with

his disciples. At Bethsaida Julias, he restored sight to a blind man (Mark viii. 22–26). The ministry in Galilee is now drawing to its close. Through the length and breadth of that country Jesus has proclaimed the kingdom of Christ, and has shown by mighty works that he is the Christ that was to come. Many thousands had been benefited by the miracles; and yet there were only twelve that really clave to him, and one of them was Judas the traitor. The doctrine of a suffering Messiah, so plainly exhibited in the prophets, had receded from sight in the religion of that time. The announcement of it to the disciples was new and shocking. Turning now to those who followed him, he published the Christian doctrine of self-denial. The apostles had just shown that they took the natural view of suffering, that it was to be shunned. They shrank from conflict, and pain and death. The transfiguration, which took place a week after this conversation, is to be understood in connection with it. The twelve were disturbed at what they had heard. They needed support for their perplexed spirits, and this their loving Master failed not to give them. He takes with him three disciples, Peter, John and James, who were nearer to Jesus than the rest, into a mountain apart by themselves. The three disciples were taken with him who should afterward be the three witnesses of his agony in the garden of Gethsemane; those who saw his glory in the mount would be sustained by the remembrance of it when they beheld his humiliation. Once more did Jesus foretell his sufferings on their way back to Capernaum (Mark ix. 30–32). *Third year, from the Feast of Tabernacles.*—The Feast of Tabernacles was now approaching. His brethren set out for the feast without him, and he abode in Galilee for a few days longer (John vii. 2–10). Afterward he set out, taking the route by Samaria. After healing the ten lepers in Samaria, he came about the midst of the feast to Jerusalem. The Pharisees and rulers sought to take him; some of the people, however, believed in him, but concealed their opinion for fear of the rulers. To this division of opinion we may attribute the failure of the repeated attempts on the part of the Sanhedrim to take One who was openly teaching in the Temple (John vii. 11–53; see esp. ver. 30, 32, 44, 45, 46). The officers were afraid to seize in the presence of the people the favorite Teacher, and were themselves awed and attracted by him. The history of the woman taken in adultery belongs to this time. To this place belongs the account, given by John alone,



JESUS CHRIST HEALING THE SICK.

of the healing of one who was born blind (John ix. 1–41; x. 1–21). The parable of the good shepherd is an answer to the calumny of the Pharisees, that he was an impostor and breaker of the law: "This man is not of God, because he keepeth not the Sabbath-day" (ix. 16). We now approach a difficult portion of the sacred history. The time given us by John immediately afterward is the Feast of the Dedication, celebrated on the 25th of Kisleu, answering nearly to December. According to this Evangelist our Lord does not appear to have returned to Galilee between the Feast of Tabernacles and that of the Dedication, but to have passed the time in and near Jerusalem. Matthew and Mark do not allude to the Feast of Tabernacles. Luke appears to do so in ix. 51, but the words used would imply that this was the last journey to Jerusalem. On the way to Jerusalem through Peræa, to the Feast of Dedication, Jesus again puts before the twelve the sufferings that await him. They "understood none of these things," for they could not reconcile this foreboding of suffering with the signs and announcements of the coming of his kingdom (Matt. xx. 17–19; Mark x. 32–34; Luke xviii. 31–34). In consequence of this intimation of the coming of the kingdom, Salome, with her two sons, James and John, came to bespeak the two places of highest honor in the kingdom. Jesus tells them that they know not what they ask; that the places of honor in the kingdom shall be bestowed, not by Jesus in answer to a chance request, but upon those for whom they are prepared by the Father. As sin ever provokes sin, the ambition of the ten was now aroused, and they began to be displeased with James and John. Jesus once more recalls the principle that the child-like disposition is that which he approves (Matt. xx. 20–28; Mark x. 35–45). We have reached now the Feast of Dedication: After being present at the Feast, Jesus returned to Bethabara beyond Jordan, where John had formerly baptized, and abode there. How long he remained here does not appear. The need of a family in Bethany called him thence. Lazarus was sick, and his sisters sent word to Jesus, whose power they well knew. It was not till Lazarus had been four days in the grave that the Saviour appeared. But he breaks the fetters of brass in which Lazarus was held by death, and at his word the man came forth alive and whole (John xi. 1–45). A miracle so public, for Bethany was close to Jerusalem, and the family of Lazarus well known, could not escape the notice of the Sanhedrim. A meeting of this Council was called, and the matter discussed. Our Lord entered into Bethany on Friday the 8th of Nisan, the eve of the Sabbath, and remained over the Sabbath.—*Saturday the 9th of Nisan* (*April 1st*). As he was at supper in the house of one Simon, surnamed "the leper," a relation of Lazarus, who was at table with him, Mary, full of gratitude for the wonderful raising of her brother from the dead, took a vessel containing a quantity of pure ointment of spikenard, and anointed the feet of Jesus, and wiped his feet with her hair, and anointed his head likewise.—*Passion Week. Sunday the 10th day of Nisan* (*April 2d*). When he arrives at the Mount of Olives he commands two of his disciples to go into the village near at hand, where they would find an ass and a colt tied with her. With these beasts he was to enter into Jerusalem. The disciples spread upon the ass their ragged cloaks. And the multitudes cried before him, "Hosanna, Save now! blessed is he that cometh in the name of the Lord." All the city was moved. Blind and lame came to the Temple when he arrived and were



THE SANHEDRIM IN SESSION.

healed. After working miracles in the Temple he returned to Bethany. The 10th of Nisan was the day for the separation of the paschal lamb (Ex. xii. 3). Jesus, the Lamb of God, entered Jerusalem and the Temple on this day, and none but he knew that he was the Paschal Lamb (Matt. xxi. 1–11, 14–17; Mark xi. 1–11; Luke xix. 29–44; John xii. 12–19).—*Monday the 11th of Nisan* (*April 3d*). The next day Jesus returned to Jerusalem, again to instruct them. Proceeding to the Temple, he cleared its court of the traders that gathered there (Matt. xxi. 12, 13; Mark xi. 15–19; Luke xix. 45–48). In the evening he returned again to Bethany.—*Tuesday the 12th of Nisan* (*April 4th*). On this the third day of Passion Week Jesus went into Jerusalem as before, and visited the Temple. The Sanhedrim came to call him to account for the clearing of the Temple. "By what authority doest thou these things?" The Lord answered this question by another. They refused to answer, and Jesus refused in like manner to answer them. To this time belong the parables of the two sons (Matt. xxi. 23–32; Mark xi. 27–33; Luke xx. 1–8), of the wicked husbandman, and of the wedding garment (Matt. xxi. 33–46; xxii. 1–14; Mark xii. 1–12; Luke xx. 9–19).—*Wednesday the 13th of Nisan* (*April 5th*). This day was passed in retirement with the Apostles. Satan had put it into the mind of one of them to betray him; and Judas Iscariot made a covenant to betray him for thirty pieces of silver (Matt. xxvi. 14–16; Mark xiv. 10, 11; Luke xxii. 1–6).—*Thursday the 14th of Nisan* (*April 6th*). On "the first day of unleavened bread," the disciples asked their Master where they were to eat the Passover. He directed Peter and John to go into Jerusalem, and to follow a man whom they should see bearing a pitcher of water, and to demand of him, in their Master's name, the use of the guest chamber in his house. All happened as Jesus had told them, and in the evening they assembled to celebrate, for the last time, the paschal meal. When they had taken their places at table and the supper had begun, Jesus gave them the first cup to divide amongst themselves (Luke). It was customary to drink at the paschal supper four cups of wine mixed with water; and this answered to the first of them.

There now arose a contention among the disciples which of them should be the greatest. After a warning against pride and ambition Jesus performed an act which must ever have been remembered by the witnesses as a lesson of humility. He rose from the table, poured water into a basin, girded himself with a towel, and proceeded to wash the disciples' feet (John). "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.



THE ASCENSION OF JESUS.

For I have given you an example, that ye should do as I have done to you" (Matt. xxvi. 17–20; Mark xiv. 12–17; Luke xxii. 7–30; John xiii. 1–20). From this act of love even the traitor Judas was not excluded. But his treason was known; and Jesus denounces it. One of them should betray him. Toward the close of the meal Jesus instituted the sacrament of the Lord's Supper (Matt. xxvi. 26–29; Mark xiv. 22–25; Luke xxii. 19, 20; 1 Cor. xi. 23–25). The denial of Peter is now foretold (Matt. xxvi. 31–35; Mark xiv. 27–31; Luke xxii. 31–38; John xiii. 36–38). That great final discourse, which John alone has recorded, is now delivered in the house before they proceeded to Gethsemane (John xiv.–xvii.)—*Friday the 15th of Nisan (April 7th), including part of the eve of it.* "When they had sung a hymn" they went out into the Mount of Olives. Jesus takes only his three proved companions, Peter, James and John, passes with them into the garden, leaving the rest seated, probably near the entrance. No pen can describe what passed in that secluded spot. He tells them, "My soul is exceeding sorrowful, even unto death; tarry ye here and watch with me," and then leaving the three he wrestles in agony alone with God. The disciples have sunk to sleep. He who had been so ready to ask, "Why cannot I follow thee now?" must hear a question that rebukes his confidence—"Couldest not thou watch one hour?" A second time he departs and wrestles in prayer with the Father. A second time he returns and finds them sleeping. The same scene is repeated a third time; and then all is concluded. Henceforth they may sleep and take their rest; never more shall they be asked to watch one hour with Jesus, for his ministry in the flesh is at an end. This scene is in complete contrast to the Transfiguration (Matt. xxvi. 36–46; Mark xiv. 32–42; Luke xxii. 39–46; John xviii. 1). Judas now appeared, and a kiss from him was the sign to the officers whom they should take. Peter drew a sword and smote a servant of the high priest and cut off his ear; but his Lord rebuked him, and healed the man. All the disciples forsook him and fled (Matt. xxvi. 47–56; Mark xiv. 43–52; Luke xxii. 47–53; John xviii. 2–12). On the capture of Jesus he was taken to the house of Annas, the father-in-law of Caiaphas the high priest. The house of the high priest consisted probably, like other Eastern houses, of an open central court with chambers round it. Into this court a gate admitted them, at which a woman stood to open. As Peter passed in, the portress took note of him; and afterward, at the fire which had been lighted, asked him, "Art not thou also one of this man's disciples?" All Peter's zeal deserted him. He had come in secret; he is determined so to remain, and he denies his master! Feeling now the danger of his situation, he went out into the porch, and there several persons asked him the question a second time, and he denied more strongly. About an hour after, when he had returned into the court, the same question was put to him a third time, with the same result. Then the cock crew; and Jesus, who was within sight, "turned and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly" (Matt. xxvi. 57, 58, 69–75; Mark xiv. 53, 54, 66–72; Luke xxii. 54–62; John xviii. 13, 18, 24–27). At the dawn of day the Sanhedrim assembled. The high priest now asks him whether he is the Christ the Son of God. He answers that he is, and foretells his return in glory and power at the last day. This is enough. They pronounce him worthy of death (John xviii. 19–24; Luke xxii. 63–71; Matt. xxvi. 59–68; Mark xiv. 55–65). But the Sanhedrim possessed no power to carry out such a sentence. As soon as it was day they took him to Pilate, the Roman procurator. From the first Jesus found favor in the eyes of Pilate, and he pronounced that he found no fault in him. Finding that Jesus was a Galilean, he sent him to Herod; but Herod, after cruel mockery, sent him back to Pilate. Now commenced the fearful struggle between the Roman procurator and the Jews. After the examination by Herod, and the return of Jesus, Pilate proposed to release him, as it was usual on the feast day to release a prisoner to the Jews. The multitude preferred another prisoner called Barabbas. According to John, Pilate still sought to release Jesus; but the last argument was now applied to him: "If thou let this man go, thou art not Cæsar's friend." This decided the question. He delivered Jesus to be crucified (Matt. xxvii. 15–30; Mark xv. 6–19; Luke xxiii. 17–25; John xviii. 39, 40; xix. 1–16). This occurred about the sixth hour. On him is now laid his cross, and they proceed out of the city to Golgotha or Calvary. As he began to droop, his persecutors lay hold of Simon of Cyrene and compel him to carry the cross. Here they crucified him between two thieves. Pilate set over him in three languages the inscription, "Jesus the King of the Jews." The chief priests took exception to this, but Pilate refused to alter it. One of the two thieves on the cross reviled at first (Matt.); and then repented (Luke) (Matt. xxvii.; Mark xv.; Luke xxiii.; John xix.) In the depths of his bodily suffering Jesus commended to John the care of Mary his mother. "Behold thy son! behold thy mother." From the sixth hour to the ninth there was darkness over the whole land. At the ninth hour (3 P. M.) Jesus with a loud voice cried, "My God, my God, why hast thou forsaken me!" (Matt. xxvii. 31–56; Mark xv. 20–41; Luke xxiii. 33–49; John xix. 17–30). On the death of Jesus the veil which covered the Most Holy place of the Temple, the place of the especial presence of Jehovah, was rent in twain. There was a great earthquake. Many who were dead rose from their graves. The Jews, very zealous for the Sabbath, begged Pilate that he would put an end to the punishment by breaking the legs of the criminals that they might be buried before the Sabbath (Deut. xxi. 23). Those who were to execute this duty found that Jesus was dead and the thieves still living. Joseph of Arimathea, a member of the Council, but a secret disciple of Jesus, came to Pilate to beg the body of Jesus, that he might bury it. Nicodemus assisted in this work of love, and they anointed the body and laid it in Joseph's new tomb (Matt. xxvii. 50–61; Mark xx. 37–47; Luke xxiii. 46–56; John xix. 30–42).—*Saturday the 16th of Nisan (April 8th).* The chief priests and Pharisees set a watch over the tomb (Matt. xxvii. 62–66).—*Sunday the 17th of Nisan (April 9th).* The Sabbath ended at six on the evening of Nisan 16th. Early the next morning the resurrection of Jesus took place. The women, who had stood by the cross of Jesus, had prepared spices for the embalming of our Lord's body. They came very early on the first day of the week to the sepulchre. When they arrive they find the stone rolled away, and Jesus no longer in the sepulchre. He had risen from the dead. Mary Magdalene, believing that the body has been removed by men, tells Peter and John that the Lord has been



THE TEMPTATION OF JESUS.

taken away. The other women go into the sepulchre, and they see an angel (Matt., Mark). They now leave the sepulchre, and go in haste to make known the news to the apostles. As they were going, "Jesus met them, saying, All hail." The eleven do not believe the account when they receive it. In the meantime Peter and John came to the sepulchre. John arrived first and looked in; Peter afterward came up, and entered at once, and found the grave

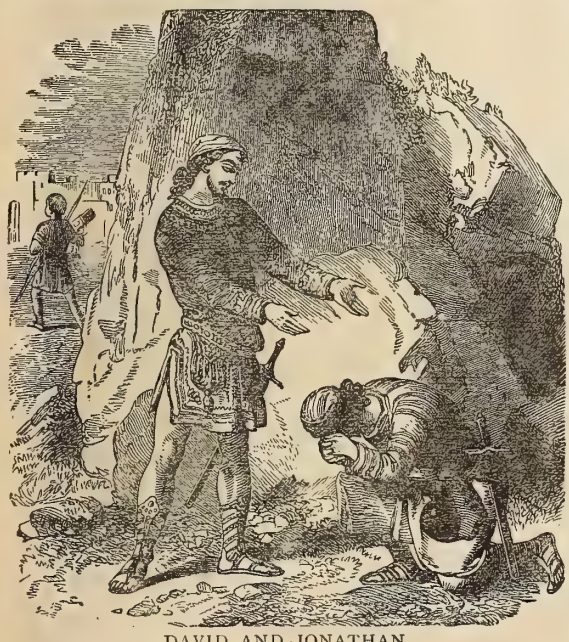
clothes lying, but not him who had worn them. They then returned, wondering at what they had seen. Mary Magdalene, however, remained weeping at the tomb, and saw the two angels in the tomb. They address her, and she answers, still without any suspicion that the Lord is risen. As she turns away she sees Jesus, but does not recognize him. Then he calls her by name, and she joyfully recognizes her Master. The third appearance of our Lord was to Peter (Luke, Paul); the fourth to the two disciples going to Emmaus in the evening (Mark, Luke); the fifth in the same evening to the eleven as they sat at meat (Mark, Luke, John). All of these occurred on the first day of the week, the very day of the resurrection. A week after, he appeared to the apostles, and gave Thomas a convincing proof of his resurrection (John); this was the sixth appearance. The seventh was in Galilee, where seven of the apostles were assembled (John). The eighth was to the eleven (Matt.) The ninth was to James (Paul); and the last to the apostles at Jerusalem just before the Ascension (Acts).

JE'THER. 1. Jethro, the father-in-law of Moses (Ex. iv. 18). 2. The first-born of Gideon's seventy sons (Judg. viii. 20). 3. The father of Amasa, captain-general of Absalom's army. 4. The son of Jada, a descendant of Hezron, of the tribe of Judah (1 Chron. ii. 32).

JE'THETH, one of the "dukes" who came of Esau (Gen. xxxvi. 40; 1 Chron. i. 51).

JE'THRO was priest or prince of Midian, both offices being combined in one person. Moses spent the forty years of his exile from Egypt with him, and married his daughter Zipporah. By the advice of Jethro, Moses appointed deputies to judge the congregation and share the burden of government with himself (Ex. xviii.) It is said in Ex. ii. 18 that the priest of Midian whose daughter Moses married was Reuel; afterward at ch. iii. 1 he is called Jethro, as also in ch. xviii.; but in Num. x. 29, "Hobab the son of Raguel the Midianite" is called Moses' father-in-law (comp. Judg. iv. 11). Some commentators take Jethro and Reuel to be identical, and call Hobab the brother-in-law of Moses.

JEW. This name was applied to a member of the kingdom of Judah after the separation of the ten tribes. The term first makes its appearance just before the captivity of the ten tribes (2 Kings xvi. 6). After the return the word received a larger application. All the members of the new state were called Jews (Judæans), and the name was extended to the race scattered throughout the nations (Dan. iii.



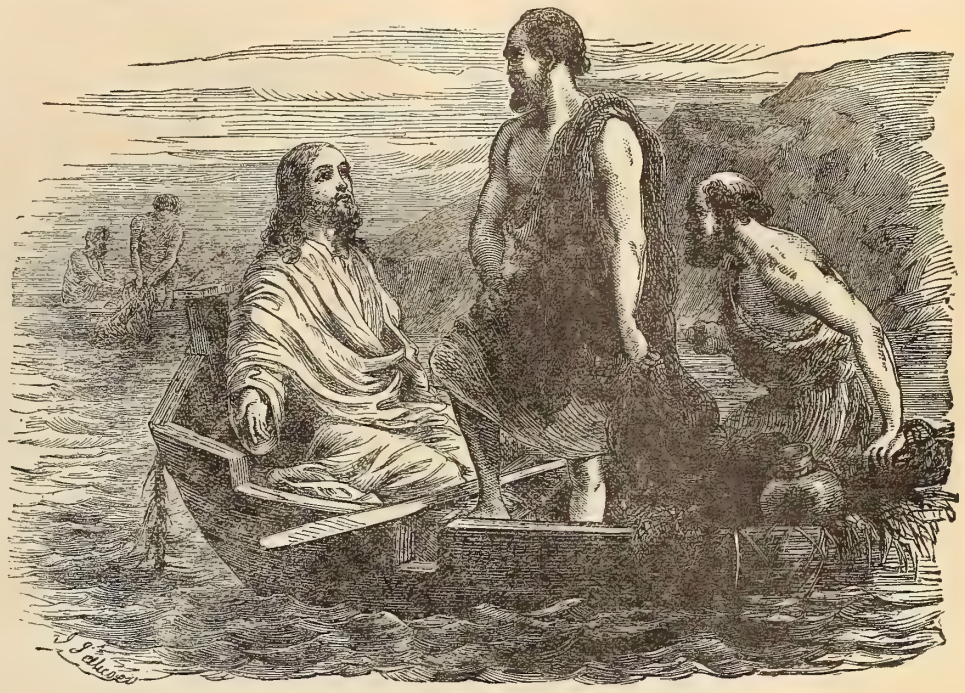
DAVID AND JONATHAN.

8, 12; Ezra iv. 12, 23, etc.; Neh. i. 2; ii. 16; v. 1, etc.; Esth. iii. 4, ff., etc.) Under the name of "Judæans," the people of Israel were known to classical writers (Tac. *H.* v. 2, etc.) The force of the title "Jew" is seen particularly in the Gospel of St. John, who rarely uses any other term to describe the opponents of our Lord.

JEW'ESS, a woman of Hebrew birth, without distinction of tribe (Acts xvi. 1; xxiv. 24).

JEW'RY, the same word elsewhere rendered Judah and Judæa (Dan. v. 13).

JEZANI'AH, the son of Hoshaiah, the Maachathite, and one of the captains of the forces who had escaped from Jerusalem during the final attack of the Chaldæans. When the Babylonians had departed, Jezaniah, with the men under his command, returned to Gedaliah at Mizpah. In the assassination of that officer Jezaniah took a prominent part (2 Kings xxv. 23; Jer. xl. 8; xlii. 1; xliii. 2).



"AT THY WORD I WILL LET DOWN THE NET." LUKE v. 5.

JEZ'EBEL, a wife of Ahab, king of Israel, and mother of Athaliah, queen of Judah, and Ahaziah and Joram, kings of Israel. She was a Phœnician princess, daughter of "Ethbaal king of the Zidonians." In her hands her husband became a mere puppet (1 Kings xxi. 25). The first effect of her influence was the establishment of the Phœnician worship in the court of Ahab. At her table were supported 450 prophets of Baal and 400 of Astarte (1 Kings xvi. 31, 32; xviii. 19). The prophets of Jehovah, who up to this time had found their refuge in the northern kingdom, were attacked by her orders and put to the sword (1 Kings xviii. 13; 2 Kings ix. 7). When at last the people, at the instigation of Elijah, rose against her ministers, and slaughtered them at the foot of Carmel, Ahab was terrified into submission; she alone retained her presence of mind. The next instance of her power was when she found her husband cast down by disappointment at being thwarted by Naboth (1 Kings xxi. 7). She wrote a warrant in Ahab's name, and sealed it with his seal. To her was sent the announcement that the royal wishes were accomplished (1 Kings xxi. 14), and she bade her husband go and take the vacant property; and on her accordingly fell the prophet's curse, as well as on her husband (1 Kings xxi. 23). We hear no more of her for a long period. But she survived Ahab for fourteen years, and was a great personage in the court of her sons, and, as such, became the special mark for the vengeance of Jehu.

JEZ'REEL. 1. A city situated in the plain of the same name between Gilboa and Little Hermon, now generally called Esdraelon. It appears in Josh. xix. 18, but its historical importance dates from the reign of Ahab, who chose it for his chief residence. The situation of the modern village of *Zerin* still remains. In the neighborhood, or within the town probably, were a temple, and grove of Astarte, with an establishment of 400 priests supported by Jezebel (1 Kings xvi. 33; 2 Kings x. 11). The palace of Ahab (1 Kings xxi. 1; xviii. 46), containing his "ivory house" (1 Kings xxii. 39), was on the eastern side of the city, forming part of the city wall (comp. 1 Kings xxi. 1; 2 Kings ix. 25, 30, 33). The seraglio, in which Jezebel lived, was on the city wall, and had a high window facing eastward (2 Kings ix. 30). Close by was a watch-tower, on which a sentinel stood, to give notice of arrivals from the disturbed district beyond the Jordan (2 Kings ix. 17). "THE SPRING OF JEZREEL" (1 Sam. xxix. 1). The eldest son of the prophet Hosea (Hos. i. 4).

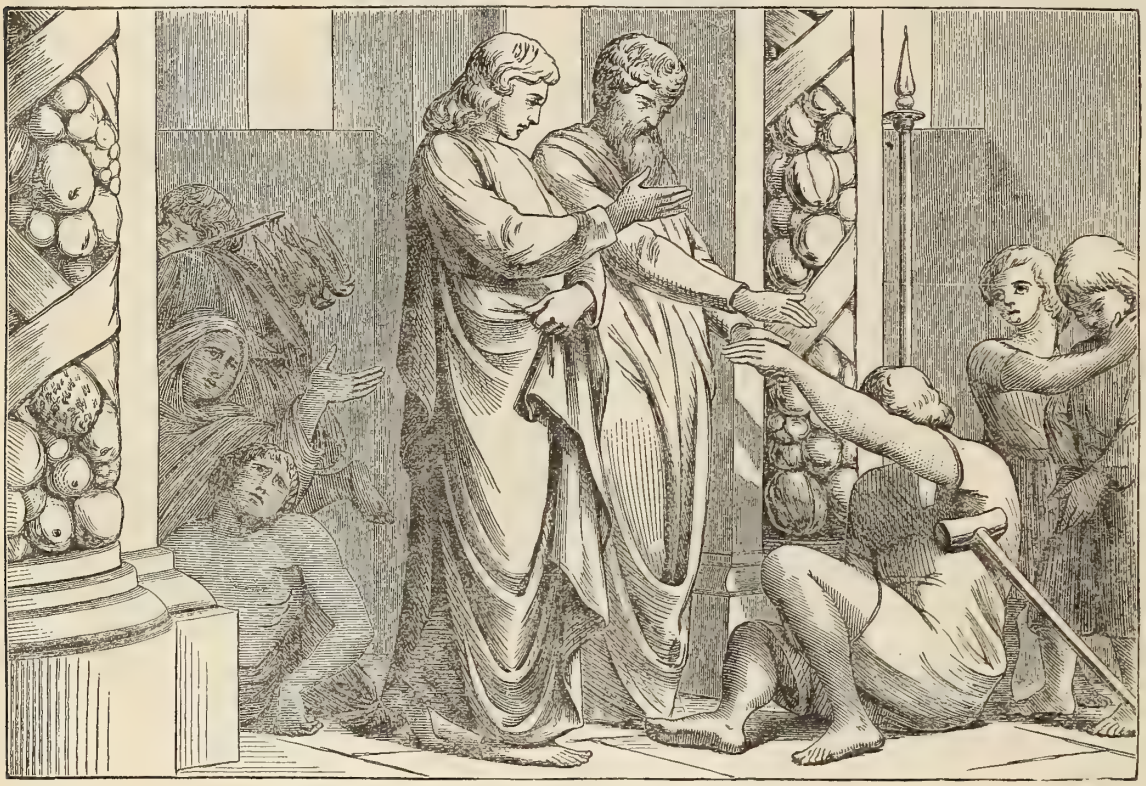
JIDLAPH, a son of Nahor (Gen. xxii. 22), whose settlements have not been identified, though they most probably are to be looked for in the Euphrates country.

JIM'NA, the firstborn of Asher (Num. xxvi. 44). He is elsewhere called JIMNAH (Gen. xlvi. 17) and IMNAH (1 Chron. vii. 30).

JIPH'THAH-EL, THE VALLEY OF, a valley which served as one of the landmarks for the boundary of Zebulun (Josh. xix. 14) and Asher (27).

JO'AB, the most remarkable of the three nephews of David, the children of Zeruiah, David's sister. Joab first appears after David's accession to the throne at Hebron. At the siege of Jebus he was appointed commander-in-chief—"captain of the host"—the same office that Abner had held under Saul, the highest after the king (1 Chron. xi. 6; 2 Sam. viii. 16). In the wars which David undertook, Joab was the general (2 Sam. xi. 11). 1. His great war was against the Ammonites. It was divided into three campaigns. At the siege of Rabbah, in the last campaign, the ark was sent with him, and the whole army was encamped in booths round the beleaguered city (2 Sam. xi. 1, 11). Joab took the lower city, and then sent to David to come and take the citadel (2 Sam. xii. 26–28). 2. In David's domestic life Joab bore an important part. The first occasion was the correspondence which passed between him and the king during the Ammonite war respecting Uriah the Hittite (2 Sam. xi. 1–25). The next occasion was in his successful endeavor to reinstate Absalom in David's favor, after the murder of Amnon (2 Sam. xiv. 1–20). The same fidelity ruled Joab no less on the revolt of Absalom. He followed David beyond the Jordan, and in the battle of Ephraim took the rebel prince's life (2 Sam. xviii. 2, 11–15). The king transferred the command to Amasa. With his own guard and the mighty men under Abishai he went out in pursuit of the remnants of the rebellion. In the heat of pursuit, he encountered Amasa. At "the great stone" in Gibeon, the cousins met. Joab's sword was attached to his girdle; by design or accident it protruded from the sheath; Amasa rushed into the treacherous embrace to which Joab

invited him, holding fast his beard by his own right hand, whilst the unsheathed sword in his left hand plunged into Amasa's stomach. 3. At the close of his long life, his loyalty, so long unshaken, at last wavered. "Though he had not turned after Absalom he turned after Adonijah" (1 Kings ii. 28). The revival of the pretensions of Adonijah after David's death was sufficient to awaken the suspicions of Solomon. Joab fled to the shelter of the altar at Gibeon, and was there slain by Benaiah.



PETER AND JOHN AT THE BEAUTIFUL GATE.

JOAN'NA. 1. Son of Rhesa, according to the text of Luke iii. 27, and one of the ancestors of Christ. But according to the view explained in a previous article, son of Zerubbabel, and the same as Hananiah in 1 Chron. iii. 19. 2. The name of a woman, occurring twice in Luke (viii. 3; xxiv. 10), but evidently denoting the same person.

JO'ASH. 1. Joash's reign lasted 40 years, from 878 to 838 B. C. 2. Son and successor of Jehoahaz on the throne of Israel from B. C. 840 to 825, and for two full years a contemporary sovereign with the preceding (2 Kings xiv. 1, comp. with xii. 1; xiii. 10). When he succeeded to the crown, the kingdom was in a deplorable state from the devastations of Hazael and Benhadad, kings of Syria. On a visit paid by Joash to Elisha on his deathbed, the prophet promised him deliverance from the Syrian yoke in Aphek (1 Kings xx. 26–30). He then bade him smite upon the ground, and the king smote thrice and then stayed. The prophet rebuked him for staying, and limited to three his victories over Syria. Accordingly Joash beat Benhadad three times on the field of battle, and recovered from him the cities which Hazael had taken from Jehoahaz. The other military event of Joash's reign was his successful war with Amaziah king of Judah. The grounds of this war are given in 2 Chron. xxv. The two armies met at Beth shemesh; that of Joash was victorious, put the army of Amaziah to the rout, took him prisoner, brought him to Jerusalem, broke down the wall of Jerusalem and plundered the city. He died in the 15th year of Amaziah king of Judah, and was succeeded by his son Jeroboam II. 3. The father of Gideon, and a wealthy man among the Abiezrites (Judg. vi. 11, 29, 30, 31; vii. 14; viii. 13, 29, 32).

JOB, the patriarch, the name of one of the books of the Old Testament. His residence in the land of *Uz* marks him as belonging to the Aramæan race. The opinions of Job and his friends are interesting as exhibiting the patriarchal religion, uninfluenced by the legislation of Moses. Job is represented as a chieftain of wealth and rank, blameless in all the relations of life. 1. One question could be raised by envy; may not the goodness which secures such rewards be a form of selfishness? Satan suggests, "Doth Job fear God for naught?" and asserts that if those blessings were withdrawn, "he will curse thee to thy face." Satan received permission to make the trial. He destroys Job's property, then his children; and afterward inflicts upon him the most terrible disease known in the east. Job's wife breaks down under the trial. He repels his wife's suggestion with the simple words, "What! shall we receive good at the hand of the Lord, and shall we not receive evil?" "In all this Job did not sin with his lips." The question raised by Satan was thus answered. Three men, representing the wisdom of the age, came to condole with Job, but they are overpowered by the sight of his wretchedness, and sit seven days and seven nights without uttering a word. This silence drew out all his anguish. In agony he curses the day of his birth. Now begins a series of discussions. Joab's friends had a theory of the divine government resting upon an exact correlation between sin and punishment (iv. 6, 11). Afflictions are penal, issuing in the destruction of those who are opposed to God, or who do not submit to his chastisements. They lead of course to correction and amendment of life when the sufferer turns to God. Still the suffering always proves the commission of some special sin. These principles are applied by them to Job (iv. 7, 8). He denies that punishment follows surely on guilt, or proves its commission. Still he doubts not that God is just. In the *second* discussion (xv.–xxi.) there is a resolute attempt on the part of Job's friends to vindicate their theory of retributive justice. In answer, Job recognizes the hand of God in his afflictions (xvi. 7–16, and xix. 6–20), but rejects the charge of ungodliness; he has never forsaken his Maker, and never ceased to pray. He argues that since in this life the righteous are not saved from evil, it follows that their ways are watched and their sufferings recorded, with a view to a future manifestation of the divine justice. On the other hand, stung by the narrow-minded bigotry of his opponents, Job draws out (xxi.) the undeniable fact, that from the beginning to the end of their lives, ungodly men, avowed atheists (vs. 14, 15), persons, in fact, guilty of the very crimes imputed to himself, frequently enjoy an unbroken prosperity. In the *third* dialogue (xxii.–xxxi.) no real progress is made by Job's opponents. Eliphaz (xxii.) makes a last effort. The station in which Job was formerly placed presented temptations to certain crimes; the punishments which he undergoes are precisely such as might be expected had those crimes been committed; hence he infers they actually were committed. In his last two discourses Job does not alter his position, nor adduce any new argument, but states with force and eloquence the chief points which he regards as established (xxvi.) Then follows (xxviii.) the grand description of Wisdom. This discourse (xxix.–xxxi.) contains a beautiful description of his former life, contrasted with his misery, together with a full vindication of his character from all the charges made by his opponents. After this discussion between Job and his three friends, Elihu addresses himself (xxxii.–xxxvii.) to both parties, and specially to Job. He shows that



JOHN BAPTIZING JESUS.

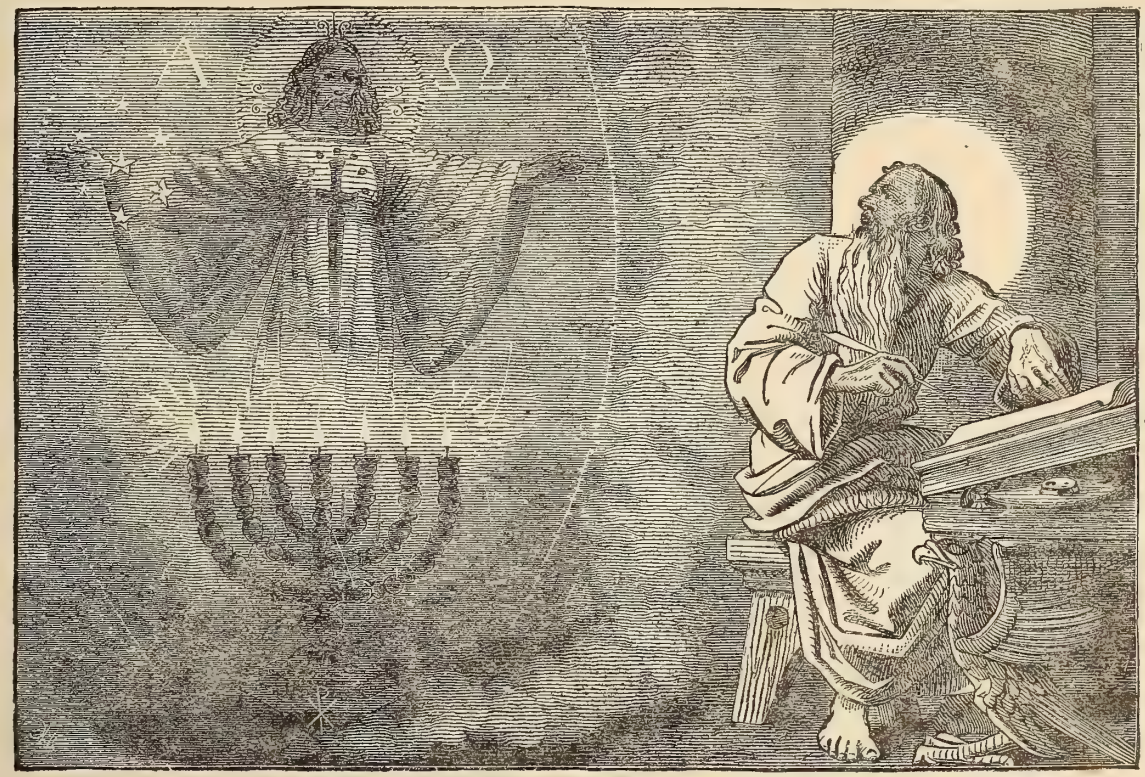
they had accused Job upon false grounds, and failed to convict him or to vindicate God's justice. Job again had assumed his innocence, and had arraigned that justice. Jehovah at length appears in the midst of a storm, and in language of incomparable grandeur he reproves and silences the murmurs of Job, rebukes his opponents, and vindicates the integrity of the patriarch. The fact of Job's existence, and the truth of the narrative, were not likely to be denied by Hebrews or Christians, considering the terms in which the patriarch is named in the 14th of Ezekiel and in the Epistle of St. James (v. 11). Luther first suggested the theory, which, in some form or other, is now most generally received. The date of the book is doubtful. The language approaches more nearly to the Arabic than any other Hebrew production. It may be regarded as a settled point that the book was written long before the exile; while there is nothing to prove a later date than the Pentateuch. From the strongest evidence it is clear that the work was composed either before the Law was promulgated, or under peculiar circumstances which exempted him from its influence. The total absence of any allusion, not only to the Mosaic law, but to the events of the exodus, the fame of which must have reached the country of Job, is a strong argument for the early age of the patriarch and the book.

JO'BAB. 1. The last in order of the sons of Joktan (Gen. x. 29; 1 Chron. i. 23). 2. One of the "kings" of Edom (Gen. xxxvi. 33, 34; 1 Chron. i. 44, 45). 3. King of MADON; one of the northern chieftains who attempted to oppose Joshua's conquest, and were routed by him at Meron (Josh. xi. 1, only). 4. Head of a Benjamite house (1 Chron. viii. 20).

JOCH'EBED, the wife and the aunt of Amram, and the mother of Moses and Aaron (Ex. ii. 1; vi. 20; Num. xxvi. 59).

JO'EL. 1. Eldest son of Samuel the prophet (1 Sam. viii. 2; 1 Chron. vi. 33; xv. 17), and father of Heman the singer. 2. In 1 Chron. vi. 36, A. V., Joel seems to be merely a corruption of Shaul in ver. 24. 3. The second of the twelve minor prophets, the son of Pethuel, probably prophesied in Judah in the reign of Uzziah. We find what we should expect on Joel's being the first prophet to Judah, a grand outline of the terrible scene, which was to be depicted in detail by subsequent prophets. The event to which the prophecy related was a public calamity, then impending on Judah, want of water, and a plague of locusts, continuing for several years. The prophet exhorts the people to turn to God with penitence, fasting and prayer; and then (he says) the plague shall cease, and the rain descend in its season, and the land yield her accustomed fruit. 4. A Simeonite chief (1 Chron. iv. 35). 5. A descendant of Reuben (1 Chron. v. 4). 6. Chief of the Gadites, who dwelt in the land of Bashan (1 Chron. v. 12). 7. The son of Izrahiah, of the tribe of Issachar (1 Chron. vii. 3). 8. The brother of Nathan of Zobah (1 Chron. xi. 38), and one of David's guard. 9. The chief of the Gershomites in the reign of David (1 Chron. xv. 7, 11). 10. A Gershonite Levite in the reign of David, son of Jehiel, a descendant of Laadan (1 Chron. xxiii. 8; xxvi. 22). 11. The son of Pedaiah and a chief of the half tribe of Manasseh west of Jordan, in the reign of David (1 Chron. xxvii. 20). 12. A Kohathite Levite in the reign of Hezekiah (2 Chron. xxix. 12). 13. One of the sons of Nebo who returned with Ezra, and had married a foreign wife (Ezra x. 43). 14. The son of Zichri, a Benjamite (Neh. xi. 9).

JOHA'NAN. 1. Son of Azariah, and grandson of Ahimaaz the son of Zadok, and the father of Azariah, 3 (1 Chron. vi. 9, 10, A. V.) Johanan's pontificate fell in the reign of Rehoboam. 2. Son of Elioenai, the son of Neariah, the son of Shemaiah, in the line of Zerubbabel's heirs (1 Chron. iii. 24). 3. The son of Kareah, and one of the captains of the army of Judah, who escaped in the final attack upon Jerusalem. After the murder of Gedaliah, Johanan was one of the foremost in the pursuit of his assassin, and rescued the captives he had carried off from Mizpah (Jer. xli. 11–16). Fearing the vengeance of the Chaldæans, the captains, with Johanan at their head, retired into Egypt. 4. The first-born son of Josiah king of Judah (1 Chron. iii. 15). 5. A valiant Benjamite who joined David at Ziklag (1 Chron. xii. 4). 6. A Gadite warrior, who followed David (1 Chron. xii. 12). 7. The father of Azariah, an Ephraimite in the time of Ahaz (2 Chron. xxviii. 12). 8. The son of Hakkatan, and chief of the Bene-Azgad who returned with Ezra (Ezra viii. 12). 9. The son of Eliashib, one of the chief Levites (Neh. xii. 23; Ezra x. 6). 10. The son of Tobiah the Ammonite (Neh. vi. 18).



JOHN WRITING TO THE CHURCHES.

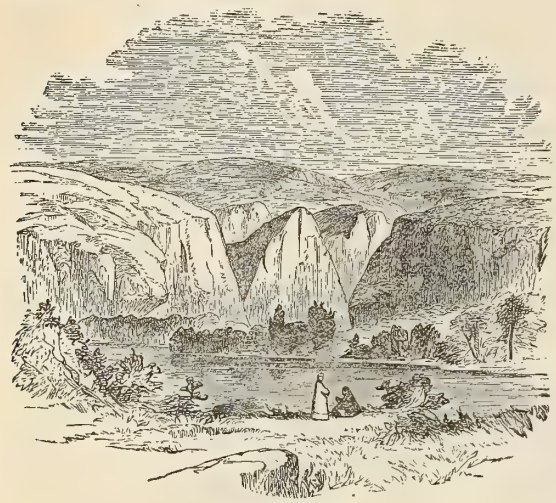
JOHN, the same name as Johanan, a contraction of Jehohanan, "Jehovah's gift." 1. The father of Mattathias, and grandfather of the Maccabæan family (1 Macc. ii. 1). 2. The eldest son of Mattathias surnamed Caddis, who was slain by "the children of Jambri" (1 Macc. ii. 2; ix. 36–38). 3. The father of Eupolemus, one of the envoys whom Judas Maccabæus sent to Rome (1 Macc. viii. 17; 2 Macc. iv. 11). 4. The son of Simon, the brother of Judas Maccabæus (1 Macc. xiii. 53; xvi. 1). 5. One of the high priest's family, who, with Annas and Caiaphas, sat in judgment upon the Apostles Peter and John (Acts iv. 6). 6. The Hebrew name of the Evangelist Mark (Acts xii. 12, 25; xiii. 5, 13; xv. 37).

JOHN, THE APOSTLE, was the son of Zebedee, a fisherman on the lake of Galilee, and of Salome, and brother of James, also an apostle (Matt. iv. 21; x. 3; xvii. 1, etc.) Peter and James and John come within the innermost circle of their Lord's friends. Peter is throughout the leader of that band; to John belongs the distinction of being the disciple whom Jesus loved. The name Boanerges (Mark iii. 17) implies a vehemence and zeal, which gave to those who had it the might of the Sons of Thunder. The three are with him when none else are in the chamber of death (Mark v. 37), in the glory of the transfiguration (Matt. xvii. 1). When the betrayal is accomplished, Peter and John follow afar off (John xviii. 15). The personal acquaintance which existed between John and Caiaphas enabled him to gain access both for himself and Peter, but the latter remains in the porch while John is admitted to the council-chamber, and follows Jesus even to the prætorium of the Roman Procurator (John xviii. 16, 19, 28). Thence he followed, accompanied by his own mother, Mary the mother of Jesus and Mary Magdalene, to the place of crucifixion. He is to be as a son to the mother (John xix. 26, 27). John is the more impetuous, running on most eagerly to the rock-tomb (John xx. 4–6). John is the first to recognize in the dim form seen in the morning twilight the presence of his risen Lord (John xxi. 7). The last words of the gospel reveal to us the deep affection which united the two friends. It is not enough for Peter to know his own future. That at once suggests the question, "And what shall this man do?" (John xxi. 21). The history of the Acts shows the same union. They are together at the ascension and on the day of Pentecost. Together they enter the Temple as worshippers (Acts iii. 1) and protest against the threats of the Sanhedrim (iv. 13).

JOHN THE BAPTIST was of the priestly race, his father Zacharias was a priest of the course of Abia, or Abijah (1 Chron. xxiv. 10), offering incense at the very time when a son was promised to him; and Elizabeth was of the daughters of Aaron (Luke i. 5). His birth was foretold by an angel sent from God, and it preceded by six months that of our Lord. John was ordained to be a Nazarite from his birth (Luke i. 15). Dwelling in the wild and thinly peopled region westward of the Dead Sea, he prepared himself for the wonderful office to which he had been divinely called. His dress was that of the old prophets, a garment woven of camel's hair (2 Kings i. 8), attached to the body by a leathern girdle. His food was locusts (Lev. xi. 22) and wild honey (Ps. lxxxi. 16). And now the long secluded hermit came forth to the discharge of his office. His supernatural birth, his hard ascetic life, his reputation for extraordinary sanctity, and the prevailing expectation that some great one was about to appear, these causes were sufficient to attract to him a great multitude from "every quarter" (Matt. iii. 5). The baptism of John was a visible sign to the people, and an acknowledgment by them, that a renunciation of sin and an amendment of life were necessary for admission into the kingdom of heaven. The distinction between John's baptism unto repentance, and that baptism accompanied with the gift of the Holy Spirit which our Lord afterward ordained, is clearly marked by John himself (Matt. iii. 11, 12). Jesus himself came from Galilee to Jordan to be baptized of John. John and his disciples continued to baptize some time after our Lord entered upon his ministry (John iii. 23; iv.

1; Acts xix. 3), and also instructed his disciples in certain moral and religious duties, as fasting (Matt. ix. 14; Luke v. 33) and prayer (Luke xi. 1). Shortly after his testimony to the Messiah, John's public ministry was brought to a close. His death occurred in the course of the Lord's ministry.

JOHN, GOSPEL OF. Ephesus and Patmos are mentioned by early writers as the place where this gospel was written; and the evidence seems to be in



THE JORDAN.

favor of Ephesus. The Apostle's sojourn at Ephesus began after St. Paul's Epistle to the Ephesians was written, *i. e.*, after A. D. 62. After the destruction of Jerusalem, A. D. 69, Ephesus became the centre of the active life of eastern Christendom. It contained a large church of faithful Christians, a multitude of zealous Jews, an indigenous population devoted to the worship of a strange idol whose image was borrowed from the East, its name from the West. The gospel was obviously addressed to Christians. The object of St. John, who wrote after the other Evangelists, is to supplement their narratives, which were confined to our Lord's life in Galilee. The following is an abridgment of its contents: A. *The Prologue*, i. 1–18. B. *The History*, i. 19–xx. 29. *a.* Events relating to our Lord's ministry, in connection with seven journeys, i. 19–xii. 50: 1. First journey, into Judæa and beginning of his ministry, i. 19–ii. 12. 2. Second journey, at the Passover in the first year of his ministry, ii. 13–iv. 3. Third journey, in the second year of his ministry, about the Passover, v. 4. Fourth journey, about the Passover, in the third year of his ministry, beyond Jordan, vi. 5. Fifth journey, six months before his death, begun at the Feast of Tabernacles, vii.–x. 21. 6. Sixth journey, about the Feast of Dedication, x. 22–42. 7. Seventh journey, in Judæa toward Bethany, xi. 1–54. 8. Eighth journey, before his last Passover, xi. 55–xii. *b.* History of the death of Christ, xiii.–xx. 29. 1. Preparation for his passion, xiii.–xvii. 2. The circumstances of his passion and death, xviii., xix. 3. His Resurrection, and the proofs of it, xx. 1–29. C. *The Conclusion*, xx. 30–xxi.: 1. Scope of the foregoing history, xx. 30, 31. 2. Confirmation of the authority of the Evangelist by additional historical facts, and by the testimony of the elders of the church, xxi. 1–24. 3. Reason of the termination of the history, xxi. 25.

JOHN, THE FIRST EPISTLE GENERAL OF. The Apostle John was the author of this Epistle. Like the Gospel it was written from Ephesus, and at the close of the first century. It was meant for the churches of Asia under St. John's inspection, to whom he had already delivered his doctrine (i. 3; ii. 7). In the introduction (i. 1–4) the apostle states the purpose of his epistle. The first part of the epistle may be considered to end at ii. 28. The apostle begins afresh with the doctrine of sonship or communion at ii. 29, and returns to the same theme at iv. 7. His lesson throughout is, that the means of union with God are, on the part of Christ, his atoning blood (i. 7; ii. 2; iii. 5; iv. 10, 14; v. 6) and advocacy (ii. 1)—on the part of man, holiness (i. 6), obedience (ii. 3), purity (iii. 3), faith (iii. 23; iv. 3; v. 5), and above all love (ii. 7; iii. 14; iv. 7; v. 1).

JOHN, THE SECOND AND THIRD EPISTLES OF. These two epistles are placed by Eusebius in the class of "disputed" books, and he appears to be doubtful whether they were written by the Evangelist, or by some other John. The evidence of antiquity in their favor is not very strong, but yet is considerable. In the fifth century they were almost universally received. The title and contents of the epistles are strong arguments against a fabricator, whereas they would account for their non-universal reception in early times. The Third Epistle is addressed to Gaius or Caius. We have no reason for identifying him with Caius of Macedonia (Acts xix. 29), or with Caius of Derbe (Acts xx. 4), or with Caius of Corinth (Rom. xvi. 23; 1 Cor. i. 14), or with Caius bishop of Ephesus, or with Caius bishop of Thessalonica, or with Caius bishop of Pergamos. He was probably a convert of St. John (Eph. iii. 4), and a layman of wealth and distinction (Eph. iii. 5) in some city near Ephesus. The *object* of St. John in writing the Second Epistle was to warn the lady to whom he wrote against the teaching known as that of Basilides, by an undue kindness displayed by her towards the preachers of the false doctrine. The Third Epistle was written for the purpose of commending to the hospitality of Caius some Christians who were strangers.

JOK'SHAN, a son of Abraham and Keturah (Gen. xxv. 2, 3; 1 Chron. i. 32), whose sons were Sheba and Dedan.

JOK'TAN, son of Eber (Gen. x. 25; 1 Chron. i. 19), and the father of the Joktanite Arabs. Scholars are agreed in placing the settlements of Joktan in the south of the peninsula. The original limits are stated in the Bible: "their dwelling was from Mesha, as thou goest unto Sephar, a mount of the East" (Gen. x. 30).

JOK'THEEL. 1. A city in the country of Judah (Josh. xv. 38), named next to Lachish. 2. "God-subdued," the title given by Amaziah to the cliff (A. V. Selah)—the stronghold of the Edomites—after he had captured it from them (2 Kings xiv. 7). The parallel narrative of 2 Chron. xxv. 11–13 supplies fuller details.

JO'NA, the father of the Apostle Peter (John i. 42), who is hence addressed as Simon Barjona (*i. e.*, son of Jona) in Matt. xvi. 17.

JON'ADAB. 1. Son of Shimeah and nephew of David. He is described as "very subtle" (2 Sam. xiii. 3). His age made him the friend of his cousin Amnon, heir to the throne (2 Sam. xiii. 3). He gave him the fatal advice for ensnaring his sister Tamar (5, 6). Again, in the same tragedy, when Amnon was murdered by Absalom, and the exaggerated report reached David that all the princes were slaughtered, Jonadab was already aware of the real state of the case (2 Sam. xiii. 32, 33). 2. Jer. xxxv. 6, 8, 10, 14, 16, 18, 19.

JO'NAH, the fifth of the Minor Prophets, according to the order of our Bible, was the son of Amittai, and a native of Gathhepher, a town of Lower Galilee in Zebulun (2 Kings xiv. 25). He lived after the reign of Jehu, when the losses of Israel (2 Kings x. 32) began; and not till the latter part of the reign of Jeroboam II. The general opinion is, that Jonah was the first of the prophets. The king of Nineveh at this time is supposed to have been Pul, who is placed B. C. 750. Having already prophesied to Israel, he was sent to Nineveh. The time was one of political revival in Israel; but ere long the Assyrians were to be employed by God as a scourge upon them. The prophet shrank from a commission which he felt would result (iv. 2) in the sparing of a hostile city. He attempted therefore to escape to Tarshish. The providence of God, however, watched over him, first in a storm, and then in his being swallowed by a fish for the space of three days and three nights. After his deliverance, Jonah executed his commission; and the king, "believing him to be a minister from the supreme deity of the nation," and having heard of his miraculous deliverance, ordered a general fast, and averted the threatened judgment. But the prophet, from national feelings, grudged the mercy shown to a heathen nation. He was therefore taught, by the lesson of the "gourd," whose growth and decay brought the truth home to him, that he was sent to testify by deed, as other prophets would afterward testify by word, the capacity of Gentiles for salvation, and the design of God to make them partakers of it. This was "the sign of the prophet Jonas" (Luke xi. 29, 30). But the resurrection of Christ itself was also shadowed forth in the history of the prophet (Matt. xii. 39, 41; xvi. 4). The old tradition made the burial place of Jonah to be Gathhepher: the modern tradition places it at Nebi-Xunus, opposite Mosul.

JO'NAN, son of Eliakim, in the genealogy of Christ (Luke iii. 30).

JO'NAS. 1. The prophet Jonah (Matt. xii. 39, 40, 41; xvi. 4). 2. Father of Peter (John xxi. 15–17).

JON'ATHAN, that is, "the gift of Jehovah," the eldest son of King Saul. He was regarded in his father's lifetime as heir to the throne. Like Saul, he was a man of great strength and activity (2 Sam. i. 23). He was also famous for archery and slinging (1 Chron. xii. 2). His bow was to him what the spear was to his father: "*bow* of Jonathan turned not back" (2 Sam. i. 22). It was always about him (1 Sam. xviii. 4; xx. 35). His life may be divided into two main parts. 1. The war with the Philistines, called from its locality, "the war of Michmash" (1 Sam. xiii. 21). The Philistines were still in command of the country; an officer was stationed at Geba, either the same as Jonathan's position or close to it. In a sudden act of youthful daring Jonathan slew this officer, and thus gave the signal for a general revolt. The Philistines poured in from the plain, and the tyranny became more deeply rooted than ever. As Jonathan had been the first to provoke oppression, so now he was the first to deliver his people. Without communicating his project to any one, except the young man whom he retained as his armor-bearer, he sallied forth from Gibeah to attack the garrison of the Philistines stationed on the other side of the steep defile of Michmash (xiv. 1). Jonathan had not heard of the curse (xiv. 24) which Saul invoked on any one who ate before the evening, and he tasted the honey which lay on the ground as they passed through the forest. Jephthah's sacrifice would have been repeated; but the people interposed (xiv. 24–46). Their last meeting was in the forest of Ziph, during Saul's pursuit of David (1 Sam. xxiii. 16–18). From this time we hear no more till the battle of Gilboa. In that battle he fell, with his two brothers and his father (1 Sam. xxxi. 2, 8). His death occasioned the celebrated elegy of David. He left a son, Mephibosheth.

JO'NATH-E'LEM-RE'CHOKIM, "a dumb dove of (in) distant places," a phrase found once only in the Bible as a heading to the 56th psalm.

JOP'PA, or JAPHO, now *Jaffa*, a town on the southwest coast of Palestine, in the portion of Dan (Josh. xix. 46). Having a harbor attached to it, it



JOHN RECEIVING THE HOLY BOOKS.

became the port of Jerusalem in the days of Solomon, and has been ever since. Here Jonah "took ship to flee from the presence of his Maker." Here, on the housetop of Simon the tanner, "by the seaside," St. Peter had his vision (Acts xi. 5). The existing town contains about 4000 inhabitants.

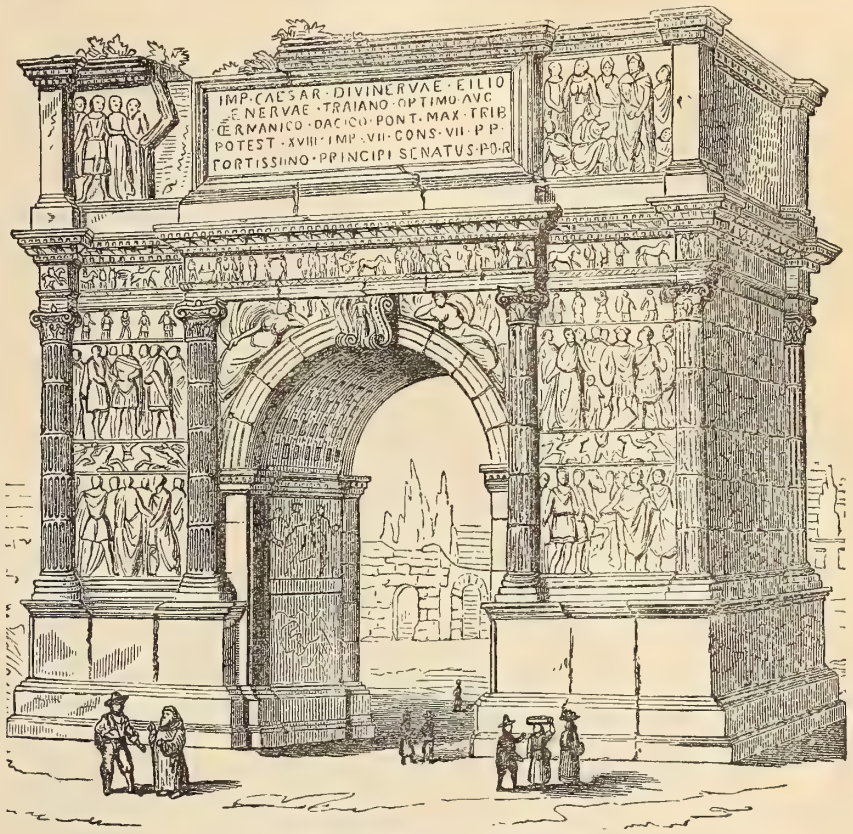
JOR'DAN, the one river of Palestine, has a course of 200 miles, from the roots of Anti-Lebanon to the head of the Dead Sea. It is the river of the

"great plain" of Palestine, "the river of God" in the Book of Psalms, at least that of his chosen people throughout their history. There were fords at Jericho, to which point the men of Jericho pursued the spies (Josh. ii. 7; comp. Judg. iii. 28). Higher up at Succoth, some way above, were the fords of Bethbarah (probably the Bethabara of the Gospel), where Gideon lay in wait for the Midianites (Judg. vii. 24), and where the men of Gilead slew the Ephraimites (xii. 6). These fords witnessed the first recorded passage of the Jordan in the Old Testament (Gen. xxxii. 10). Jordan was next crossed, over against Jericho, by Joshua the son of Nun (Josh. iv. 12, 13). From their vicinity to Jerusalem the lower fords were much used; David passed over them in one instance to fight the Syrians (2 Sam. x. 17); and subsequently, when a fugitive himself, in his way to Mahanaim (xvii. 22) on the east bank. Thus there were two customary places at which the Jordan was fordable; and it must have been at one of these that baptism was administered by St. John, and by the disciples of our Lord. Where our Lord was baptized is not stated; but probably at the upper ford. These fords were precious in those days, for there were no bridges or boats established on the Jordan; and because "Jordan overflowed all his banks all the time of harvest" (Josh. iii. 15). The channel of the river became brimful, so that the level of the water and of the banks was the same. The Jordan is frequently mentioned as a boundary: "over Jordan," "this" and "the other side," or "beyond Jordan," were expressions familiar to the Israelites. It was the eastern boundary of the promised land (Num. xxxiv. 12). The Jordan rises from several sources near Panium (*Bâniâs*), and passes through the lakes of Merom (*Hûleh*) and Gennesaret. The two principal features are its descent and its windings. From its fountain heads to the Dead Sea it rushes down, only broken by a series of precipitous falls. Between the lake of Gennesaret and the Dead Sea there are twenty-seven rapids; the depression of the lake of Gennesaret below the level of the Mediterranean is 653 feet, and that of the Dead Sea 1316 feet.

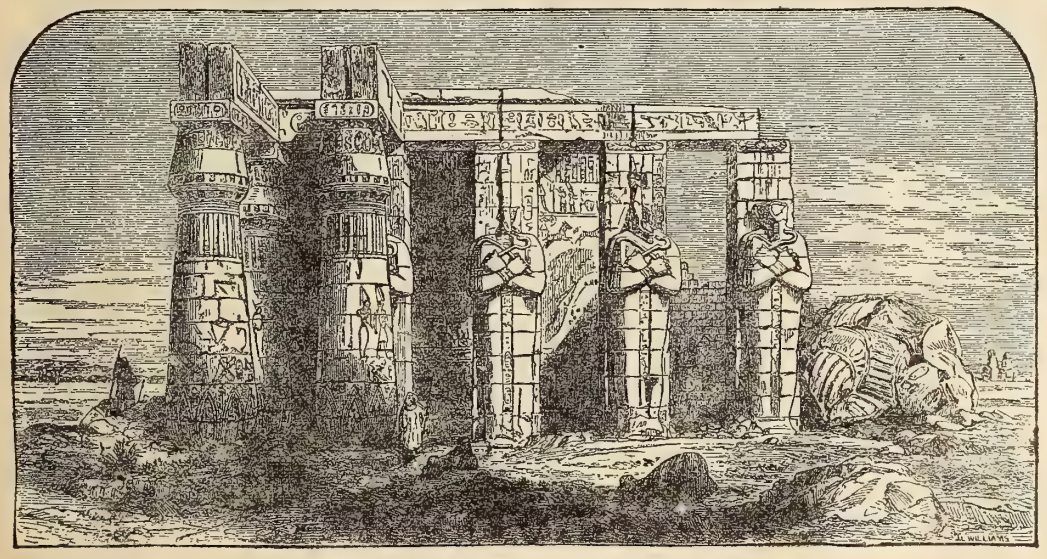
JO'RIM, son of Matthat, in the genealogy of Christ (Luke iii. 29).

JO'SE, son of Eliezer, in the genealogy of Jesus Christ (Luke iii. 29).

JO'SEPH. 1. The elder of the two sons of Jacob by Rachel, is first mentioned when seventeen years old. Jacob then stayed at Hebron with Isaac, while his sons kept his flocks. Joseph brought the evil report of his brethren to his father, and they hated him because his father loved him more than them, as the "son of his old age," and had shown his preference by making him a dress, which appears to have been a long tunic with sleeves, worn by the richer class (Gen. xxxvii. 2). The hatred of Joseph's brethren was increased by his dream foreshowing that they would bow down to him, which was followed by another of the same import. They had gone to Shechem to feed the flock; and Joseph was sent thither from Hebron by his father to bring him word of their welfare and that of the flock. They were not at Shechem, but were gone to Dothan, not far distant, pasturing their flock wherever the wild country was unowned. On Joseph's approach his brethren, except Reuben, resolved to kill him; but Reuben saved him, persuading them to cast him into a dry pit, he intending to restore him to his father. Accordingly, when Joseph was come, they stripped him of his tunic and cast him into the pit, "and they sat down to eat bread; and they lifted up their eyes and looked, and behold, a company of Ishmaelites came from Gilead with their camels." Judah suggested to his brethren to sell Joseph to the Ishmaelites, and accordingly they took him out of the pit and sold him "for twenty [shekels] of silver" (ver. 28). His brethren pretended to Jacob that Joseph had been killed by some wild beast, taking to him the tunic stained with a kid's blood. The Midianites sold Joseph into Egypt to Potiphar, "an officer of Pharaoh, captain of the executioners, an Egyptian" (xxxix. 1; comp. xxxvii. 36). Joseph prospered in the house of the Egyptian, who "set him over his house, and all he had he gave into his hand" (xxxix. 4; comp. 5). His master's wife tempted him, and failing, charged him with the crime she would have made him commit. Potiphar, incensed against Joseph, cast him into prison, where he remained for two years. In the prison, as in Potiphar's house, Joseph was found worthy of trust, and the keeper of the prison placed everything under his control. After a while, Pharaoh was incensed against two of his officers, "the chief of the cup-bearers" and the "chief of the bakers," and cast them into the prison where Joseph was. Each dreamed a prophetic dream, which Joseph interpreted. "After two years" Joseph's deliverance came. Pharaoh dreamed two prophetic dreams. "He stood by the river [the Nile]. And behold, coming up out of the river seven kine [or 'heifers'], beautiful in appearance and fat-fleshed; and they fed in the marsh-grass. And, behold, seven other kine coming up after them out of the river, evil in appearance, and lean-fleshed" (xli. 1–3). These ate up the first seven (xli. 1–4, 17–21). Then Pharaoh had a second dream: "Behold, seven ears of corn coming up on one stalk, fat and good. And behold, seven ears, thin and blasted with the east wind, sprouting forth after them" (ver. 5, 6). These also devoured the first seven ears (ver. 5–7, 22–24). In the morning Pharaoh sent for the "scribes" and the "wise men," and they were unable to give him an interpretation. Then the chief of the cup-bearers remembered Joseph, and told Pharaoh how a young Hebrew, "servant to the captain of the executioners," had interpreted his and his fellow-prisoner's dreams. "Then Pharaoh sent and called Joseph: and he shaved and changed his raiment, and came unto Pharaoh" (ver. 14). The king then related his dreams, and Joseph declared to him that they were sent of God to forewarn Pharaoh. Both kine and ears symbolized years. There were to be seven years of great plenty in Egypt, and after them seven years of consuming and "very heavy famine." The kine represented the animal products, and the ears of corn the vegetable products. Having interpreted the dream, Joseph counseled Pharaoh to choose a wise man and set him over the country, in order that he should take the fifth part of the pro-



ARCH OF TRAJAN—ROME.



THEBES, IN EGYPT—THE RAMESSEION.

duce of the seven years of plenty against the years of famine. To this high post the king appointed Joseph, made him not only governor of Egypt, but second only to the sovereign. Joseph's first act was during the seven plenteous years to gather the fifth part, as he had advised Pharaoh, and lay it up. When the seven good years had passed, the famine began (Gen. xli. 54–57). After the famine had lasted two years, Joseph gathered up all the money that was found in the land of Egypt, and in Canaan, for the corn which they bought; and Joseph brought the money into Pharaoh's house (xlvii. 13, 14). When all the money of Egypt and Canaan was exhausted, barter became necessary. Joseph then obtained all the cattle of Egypt, and in the next year all the land, except that of the priests, and even the Egyptians themselves. He demanded, however, only a fifth part of the produce as Pharaoh's right. Early in the time of famine, which prevailed equally in Canaan and Egypt, Jacob sent his sons to Egypt, where there was corn to be bought. Benjamin alone he kept with him. Joseph was now governor, an Egyptian in habits and speech.



JOSHUA'S COVENANT WITH ISRAEL.

His brethren did not know him. Joseph remembered his dreams, and behaved to them as a stranger, using an interpreter, and spoke hard words to them, and accused them of being spies. In defending themselves they spoke of their household. The story of Joseph's treatment of his brethren is told in Gen. xlii.–xlv. After the removal of his family into Egypt, Jacob and his house abode in the land of Goshen, Joseph still ruling the country. Here Jacob, when near his end, gave Joseph a portion above his brethren, including the "parcel of ground" at Shechem, his future burying-place. Then he blessed his sons, Joseph most earnestly of all, and died in Egypt. "And Joseph fell upon his face, and wept upon him, and kissed him" (l. 1). When he had caused him to be embalmed by "his servants the physicians," he carried him to Canaan, and laid him in the cave of Machpelah, the burying-place of his fathers. Joseph lived "a hundred and ten years," having been more than ninety in Egypt; he "saw Ephraim's children of the third" [generation], and "the children also of Machir the son of Manasseh were borne upon Joseph's knees;" dying, he took an oath of his brethren that they should carry up his bones to the land of promise: thus showing in his latest action the faith (Heb. xi. 22) which had guided his whole life. Like his father, he was embalmed, "and he was put in a coffin in Egypt" (l. 26). His trust Moses kept, and laid the bones of Joseph in his inheritance in Shechem, in the territory of Ephraim his offspring. All that is told us of Joseph in the New Testament may be summed up in a few words. He was a just man and of the house and lineage of David. The public registers also contained his name under the reckoning of the house of David (John i. 45; Luke iii. 23; Matt. i. 20; Luke ii. 4). He lived at Nazareth in Galilee, and his family had been settled there for two preceding generations, possibly from the time of Matthat, the common grandfather of Joseph and Mary, since Mary lived there too (Luke i. 26, 27). He espoused Mary, the daughter and heir of his uncle Jacob, and before he took her home as his wife received the angelic communication recorded in Matt. i. 20. When Jesus was twelve years old Joseph and Mary took him with them to keep the Passover at Jerusalem, and when they returned to Nazareth he continued to act as a father to the child Jesus. Here our knowledge of Joseph ends. That he died before our Lord's crucifixion is indeed certain (John xix. 27). But where, when or how he died, we know not. JOSEPH OF ARIMATHEA, a rich and pious Israelite (Mark xv. 43), and a member of the great council, or Sanhedrim. He is further characterized as "a good man and a just" (Luke xxiii. 50), one of those who were waiting for the kingdom of God (Mark xv. 43; Luke ii. 25, 38; xxiii. 51). There is a tradition that he was one of the seventy disciples. JOSEPH, called BARSABAS, and surnamed Justus; one of the two persons chosen by the assembled church (Acts i. 23) to fill the place in the Apostolic company from which Judas had fallen.

JO'SES. 1. Son of Eliezer, in the genealogy of Christ (Luke iii. 29). 2. One of the Lord's brethren (Matt. xiii. 55; Mark vi. 3). 3. JOSES BARNABAS (Acts iv. 36).

JOSH'UA. His name appears in the various forms of HOSHEA, OSHEA, JEHOSHUA, JESHUA and JESUS. 1. The son of Nun, of the tribe of Ephraim (1 Chron. vii. 27), and was nearly forty years old when he shared in the hurried triumph of the exodus. He is mentioned first in connection with the fight against Amalek at Rephidim, when he was chosen by Moses to lead the Israelites (Ex. xvii. 9). When Moses ascended Mount Sinai to receive for the first time the two Tables, Joshua accompanied him part of the way, and was the first to accost him in his descent (Ex. xxxii. 17). Soon afterward he was one of the twelve chiefs who were sent (Num. xiii. 17) to explore the land of Canaan, and one of the two (xiv. 6) who gave an encouraging report of their journey. The 40 years of wandering were almost passed, and Joshua was one of the few survivors, when Moses, shortly before his death, was directed (Num. xxvii. 18) to invest Joshua publicly with definite authority, in connection with Eleazar the priest, over the people. And after this was done, God himself gave Joshua a charge by the mouth of the dying lawgiver (Deut. xxxi. 14, 23; Josh. i. 1). Joshua assumed the command of the people at Shittim, sent spies into Jericho, crossed the Jordan, fortified a camp at Gilgal, circumcised the people, kept the passover and was visited by the captain of the Lord's host. A miracle made the fall of Jericho more terrible to the Canaanites. In the first attack upon Ai the Israelites were repulsed; it fell at the second assault, and the invaders marched to the relief of Gibeon. In the great battle of Bethhoron the Amorites were routed, and the south country was open to the Israelites. Joshua returned to the camp at Gilgal, master of half of Palestine. In the north, at the waters of Merom, he defeated the Canaanites under Jabin king of Hazor, and pursued his success to the gates of Zidon and into the valley of Lebanon under Hermon. In six years, six tribes with thirty-one petty chiefs were conquered; amongst others the Anakim—the old terror of Israel—are especially recorded as destroyed everywhere except in Philistia. Joshua now stricken in years, proceeded in conjunction with Eleazar and the heads of the tribes to complete the division of the conquered land; and when all was allotted, Timnath-serah in Mount Ephraim was assigned by the people as Joshua's peculiar inheritance. He died at the age of 110 years, and was buried in his own city, Timnath-serah. 2. An inhabitant of Bethshemesh, in whose land was the stone at which the milch-kine stopped when they drew the ark of God with the offerings of the Philistines from Ekron to Bethshemesh (1 Sam. vi. 14, 18). 3. A governor of the city who gave his name to a gate of Jerusalem (2 Kings xxiii. 8). 4. JESHUA the son of Jozadak (Hag. i. 14; ii. 1; Zech. iii. 1, etc.)

JOSHUA, BOOK OF. This book has been regarded by many critics as a part of the Pentateuch; but there do not appear to be sufficient grounds for this opinion. The fact that the first sentence of Joshua begins with a conjunction does not show any closer connection between it and the Pentateuch than exists between Judges and it. The references in i. 8;

viii. 31; xxiii. 6; xxiv. 26, to the "book of the law," rather show that that book was distinct from Joshua. The book may be regarded as consisting of three parts: (I.) The conquest of Canaan; (II.) The partition of Canaan; (III.) Joshua's farewell. I. The preparations for the war and the passage of the Jordan, ch. 1–5; the capture of Jericho, 6; the conquest of the south, 7–10; the conquest of the north, 11; recapitulation, 12. II. Territory assigned to Reuben, Gad and half Manasseh, 13; the lot of Caleb and of the tribe of Judah, 14, 15; Ephraim and half Manasseh, 16, 17; Benjamin, 18; Simeon, Zebulun, Issachar, Asher, Naphtali and Dan, 19; the appointment of six cities of refuge, 20; the assignment of forty-eight cities to Levi, 21; the departure of the trans-Jordanic tribes to their homes, 22. III. Joshua's convocation of the people and first address, 23; his second address at Shechem, and his death, 24. Nothing is known as to the authorship of the book.

JOSI'AH. The son of Amon and Jedidah, succeeded his father B. C. 641, in the eighth year of his age, and reigned 31 years. His history is contained in 2 Kings xxii.–xxiv. 30; 2 Chron. xxxiv., xxxv.; and the first twelve chapters of Jeremiah throw much light upon the general character of the Jews in his day. 2. The son of Zephaniah, at whose house the prophet Zechariah was commanded to assemble the chief men of the captivity, to witness the solemn and symbolical crowning of Joshua the high priest (Zech. vi. 9).

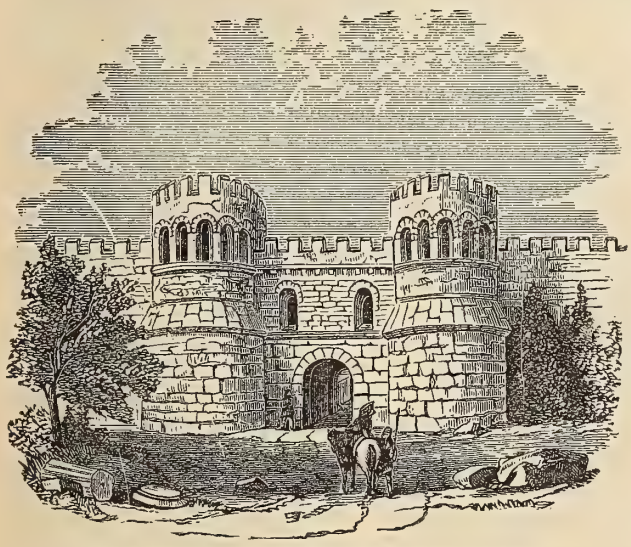
JOSI'AS. Josiah, king of Judah (Matt. i. 10, 11).

JO'THAM. 1. The youngest son of Gideon (Judg. ix. 5), who escaped from the massacre of his brethren. His parable of the reign of the bramble is the earliest example of the kind. 2. The son of King Uzziah or Azariah and Jerushah. After administering the kingdom during his father's leprosy, he succeeded to the throne B. C. 758, when he was 25 years old, and reigned 16 years in Jerusalem. He was contemporary with Pekah and with the prophet Isaiah. His history is contained in 2 Kings xv. and 2 Chron. xxvii. 3. A descendant of Judah, son of Jahdai (1 Chron. ii. 47).

JOZ'ACHAR, the son of Shimeath the Ammonitess, and one of the murderers of Joash king of Judah (2 Kings xii. 21). The writer of the Chronicles (2 Chron. xxiv. 26) calls him Zabad.

JU'BAL, a son of Lamech by Adah, and the inventor of the "harp and organ" (Gen. iv. 21).

JUBILEE, THE YEAR OF, the fiftieth year after the succession of seven Sabbatical years, in which all the land which had been alienated returned



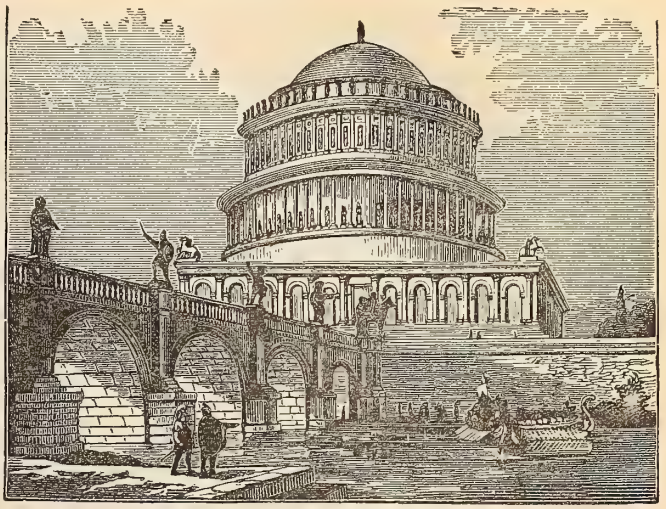
THE WALLS OF ROME—THE OSTIAN GATE.

to the families of those to whom it had been allotted in the original distribution, and all bondmen of Hebrew blood were liberated. The relation in which it stood to the Sabbatical year and the directions for its observance are given Lev. xxv. 8–16 and 23–55. Its bearing on lands dedicated to Jehovah is stated Lev. xxvii. 16–25. The year was inaugurated on the Day of Atonement with the blowing of trumpets throughout the land, and by a proclamation of universal liberty. Josephus states that all debts were remitted in the year of Jubilee; but the Scripture speaks of the remission of debts only in connection with the Sabbatical year (Deut. xv. 1, 2), and the Jewish writers say expressly that the remission of debts was a point of distinction between the Sabbatical year and the Jubilee. The only passages in the prophets which can be regarded with much confidence as referring to the Jubilee in any way, are Isa. v. 7, 8, 9, 10; lxi. 1, 2; Ezek. vii. 12, 13; xlvi. 16, 17, 18. The Jubilee is to be regarded as the outer circle of that great Sabbatical system which comprises within it the Sabbatical year, the Sabbatical month, and the Sabbath day.

JU'DA. 1. Son of Joseph in the genealogy of Christ (Luke iii. 30). 2. Son of Joanna, or Hananiah (Luke iii. 26). He seems to be certainly the same person as Abiud in Matt. i. 13. 3. One of the Lord's brethren, enumerated in Mark vi. 3. 4. The patriarch Judah (Sus. 56; Luke iii. 33; Heb. vii. 14; Rev. v. 5; vii. 5).

JUDÆ'A, or **JU'DAH,** a territorial division which succeeded to the overthrow of the ancient landmarks of the tribes of Israel and Judah in their captivities. The word first occurs Dan. v. 13, and the first mention of the "province of Judæa" is in the book of Ezra (v. 8); it is alluded to in Neh. xi. 3 (A. V. "Judah"), and was the result of the division of the Persian empire mentioned by Herodotus (iii. 89–97), under Darius (comp. Esth. viii. 9; Dan. vi. 1). In the Apocryphal Books the word "province" is dropped, and throughout the books of Esdras, Tobit, Judith and Maccabees, the expressions are the "land of Judæa," "Judæa" (A. V. frequently "Jewry"), and throughout the New Testament. The term Judæa was sometimes extended to the whole country of the Canaanites, its ancient inhabitants; and even in the Gospels we read of the coasts of Judæa "beyond Jordan" (Matt. xix. 1; Mark x. 1). Judæa was the name of the third district, west of the Jordan, and south of Samaria.

JU'DAH, the fourth son of Jacob and the fourth of Leah, the last before the temporary cessation in the births of her children. His whole-brothers were Reuben, Simeon and Levi, elder than himself—Issachar and Zebulun, younger (see Gen. xxxv. 23). His sons were five. Of these, three were by his Canaanite wife Bath-shua. The other two, PHAREZ and ZERAH, were illegitimate sons by the widow of Er, the eldest of the former family. And from Pharez, the elder, were descended the illustrious families of Judah. The numbers of the tribe at the census at Sinai were 74,600 (Num. i. 26, 27), considerably in advance of any of the others, the largest of which—Dan—numbered 62,700. On the borders of the Promised Land they were 76,500 (xxvi. 22), Dan being still the nearest. During the march through the desert, Judah's place was in the van of the host, on the east side of the tabernacle, with his kinsmen Issachar and Zebulun (ii. 3–9; x. 14). During the conquest of the country the only incidents affecting the tribe of Judah are—(1) the misdeed of Achan, who was of the great house of Zerah (Josh. vii. 1, 16–18); the conquest of the mountain district of Hebron by Caleb, and of the strong city Debir, in the same locality, by his nephew and son-in-law Othniel (Josh. xiv. 6–15; xv. 13–19). The boundaries of the territory allotted to Judah are narrated at great length, in Josh. xv. 20–63. The north boundary began at the embouchure of the Jordan, ran westward to Enshemesh, thence over the Mount of Olives to *Enrogel*, in the valley beneath Jerusalem; along the ravine of Hinnom, climbed the hill in a northwest direction to the water of the Nephtoah (probably *Lifta*), and thence by Kirjath-Jearim, Bethshemesh, Timnath and Ekron to Jabneel on the sea-coast. On the east the Dead Sea, and on the west the Mediterranean, formed the boundaries. The southern line is hard to determine, since it is denoted by places many of which have not been identified. It left the Dead Sea at its extreme south end, and joined the Mediterranean at the *Wady-el-Arish*. This territory is in average length about 45 miles, and in average breadth about 50.



ROME—MAUSOLEUM OF HADRIAN

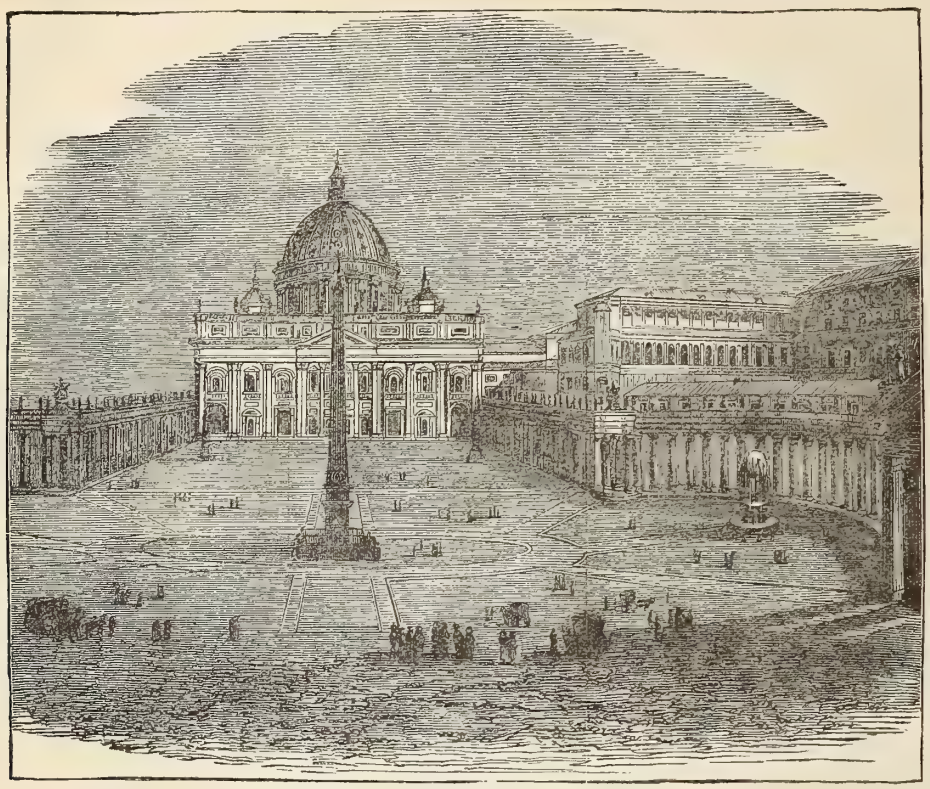
JU'DAH, KINGDOM OF. When the disruption of Solomon's kingdom took place at Shechem, only the tribe of Judah followed the house of David. But afterward, when Rehoboam conceived the design of establishing his authority over Israel by force of arms, the tribe of Benjamin also is recorded as obeying his summons, and contributing its warriors to make up his army. The Benjamite towns, Bethel and Jericho, were included in the northern kingdom. A part of the territory of Simeon (1 Sam. xxvii. 6; 1 Kings xix. 3; comp. Josh. xix. 1) and of Dan (2 Chron. xi. 10; comp. Josh. xix. 41, 42) was recognized as belonging to Judah; and in the reigns of Abijah and Asa the southern kingdom was enlarged by some additions taken out of the territory of Ephraim (2 Chron. xiii. 19; xv. 8; xvii. 2). The first three kings of Judah seem to have cherished the hope of re-establishing their authority over the Ten Tribes; for sixty years there was war between them and the kings of Israel. The victory achieved by Abijah brought to Judah a temporary accession of territory. Asa enlarged it still further. Hanani's remonstrance (2 Chron. xvi. 7) prepares us for the reversal by Jehoshaphat of the policy which Asa pursued toward Israel and Damascus. A close alliance sprang up between Judah and Israel. Jehoshaphat repelled nomad invaders, curbed the aggressive spirit of his neighbors, and made his influence felt among the Philistines and Arabians. Amaziah, flushed with the recovery of Edom, provoked a war with Jehoash the conqueror of the Syrians; and Jerusalem was entered by the Israelites. Under Uzziah and Jotham, Judah enjoyed political and religious prosperity, for almost a century and a half after the termination of the kingdom of Israel.

JU'DAS, the Greek form of the Hebrew name JUDAH, occurring in the LXX. and New Testament. 1. The patriarch JUDAH (Matt. i. 2, 3). 2. A man residing at Damascus, in "the street which is called Straight," in whose house Saul of Tarsus lodged after his miraculous conversion (Acts ix. 11).

JU'DAS, surnamed **BAR'SABAS,** a leading member of the Apostolic church at Jerusalem (Acts xv. 22), endued with the gift of prophecy (v. 32).

JU'DAS OF GALILEE, the leader of a revolt "in the days of the taxing." Judas was a Gaulonite of the city of Gamala, taking his name of Galilean from his insurrection having had its rise in Galilee. His revolt had a theocratic character, the watchword of which was, "We have no lord or master but God." Judas himself perished, and his followers were dispersed. Judas is represented as the founder of a fourth sect, in addition to the Pharisees, Sadducees and Essenes.

JU'DAS ISCAR'IOT. He is sometimes called "the son of Simon" (John vi. 71; xiii. 2, 26), but more commonly called Iscariotes (Matt. x. 4; Mark iii. 19; Luke vi. 16, etc.) In the three lists of the Twelve there is added in each that he was the betrayer. The name Iscariot has received many interpretations. (1) From Kerioth (Josh. xv. 25), in the tribe of Judah. On this hypothesis his position among the Twelve, the rest of whom belonged to



ST. PETER S AND THE VATICAN—ROME.

Galilee (Acts ii. 7), would be exceptional; and this has led to (2) From Kartha in Galilee (Kartan A. V. Josh. xxi. 22). (3) From *scortea*, a leathern apron, the name being applied to him as the bearer of the bag, and = Judas with the apron. He was drawn, as the others were, by the preaching of the Baptist, or his own Messianic hopes, or the "gracious words" of the new Teacher, to leave his former life, and to obey the call of the Prophet of Nazareth (John vi. 64). The germs of the evil unfolded themselves gradually. The rules to which the Twelve were subject in their first journey (Matt. x. 9, 10) sheltered him from temptation. The new form of life, of which we find the first traces in Luke viii. 3, brought that temptation with it. As soon as the Twelve were recognized as a body, travelling with their Master, receiving money and other offerings, and redistributing what they received to the poor, it became necessary that some one should act as the steward and almoner of the small society, and this fell to Judas (John xii. 6; xiii. 29). The Galilean or Judæan peasant found himself intrusted with larger sums of money than before, and with this there came covetousness, unfaithfulness, embezzlement. The narrative of Matt. xxvi., Mark xiv., places this history in close connection with the betrayal. It leaves the motives of the betrayer to conjecture. The love of money may have been strong enough to make him clutch at the bribe offered him. Mingled with this there may have been some feeling of vindictiveness toward the Teacher who had reproved him. There may have been the thought that the betrayal could do no harm, that his Master would prove his innocence, or by some supernatural manifestation effect his escape. At the last supper he is present. Then come the sorrowful words, "One of you shall betray me." After this there comes on him that insanity of guilt as of one whose soul was possessed by the Spirit of evil—"Satan entered into him" (John xiii. 27). He knows that garden in which his Master and his companions had so often rested. He comes, accompanied by a band of officers and servants (John xviii. 3), with the kiss, the usual salutation of the disciples. What followed in the confusion of that night the Gospels do not record. There came back on him the recollection of the righteousness of the Master he had wronged (Matt. xxvii. 3). His death was made more horrible by the circumstance recorded by St. Luke in the Acts; but most awful of all is the sentence pronounced upon him by the Lord, and with which Peter dismisses his name from the Apostles' list, "from which Judas by transgression fell, that *he might go to his own place.*"

JU'DAS MACCABÆ'US. [See MACCABEES.]

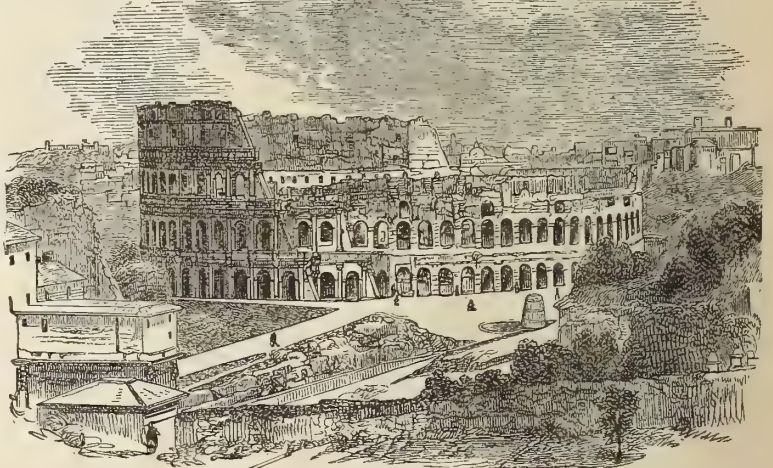
JUDE, or JU'DAS, LEBBE'US, and THADDE'US (A. V. "Judas *the brother* of James"), one of the Twelve Apostles. The name Judas occurs in the lists given by St. Luke vi. 16; Acts i. 13; and in John xiv. 22 (where we find "Judas not Iscariot" among the Apostles), but the Apostle has been generally identified with "Lebbeus whose surname was Thaddeus" (Matt. x. 3; Mark iii. 18). The name of Jude occurs only once in the Gospel narrative (John xiv. 22). Nothing is certainly known of the later history of the Apostle. Tradition connects him with the foundation of the church at Edessa.

JU'DAS THE LORD'S BROTHER. Among the brethren of our Lord mentioned by the people of Nazareth (Matt. xiii. 55; Mark vi. 3) occurs a "Judas," sometimes identified with the Apostle of the same name.

JUDE, EPISTLE OF. Its author was Jude, one of the brethren of Jesus. There are no data from which to determine its date or place of writing. The object of the Epistle is announced, v. 3: the reason for this exhortation is given, v. 4. The remainder of the Epistle is occupied by a depiction of the adversaries of the faith. The Epistle closes by reminding the readers of the oft-repeated prediction of the apostles—that the faith would be assailed (vs. 17–19), exhorting them to maintain their own steadfastness in the faith (vs. 20, 21), while they earnestly sought to rescue others (vs. 22, 23), and commending them to the power of God. This Epistle presents one peculiarity, which caused its authority to be impugned in early times—the supposed citation of apocryphal writings (vs. 9, 14, 15). The larger portion of this Epistle (vs. 3–16) is almost identical in language and subject with a part of the Second Epistle of Peter (2 Pet. ii. 1–19).

JUDGES. The Judges were temporary deliverers, sent by God to deliver the Israelites from their oppressors. Their power only extended over portions of the country, and some of them were contemporaneous. Their name in Hebrew is *Shophetim*, which is the same as that for ordinary *judges*. For, though their first work was that of deliverers and leaders in war, they then administered justice to the people, and their authority supplied the want of a regular government. But the only recognized authority was still the oracle at Shiloh, which sunk into priestly weakness and disorder under Eli and his sons. Even while the administration of Samuel gave a settled government to the South, there was scope for the irregular exploits of Samson on the borders of the Philistines, and Samuel at last established his authority as Judge and prophet, but still as the servant of Jehovah, only to see it so abused by his sons as to exhaust the patience of the people, who at length demanded a KING. The following is a list of the Judges, whose history is given under their respective names.

First Servitude, to Mesopotamia—
First Judge: OTHNIEL.
Second Servitude, to Moab—
Second Judge: EHUD;
Third Judge: SHAMGAR.
Third Servitude, to Jabin and Sisera—
Fourth Judge: DEBORAH and BARAK.
Fourth Servitude, to Midian—
Fifth Judge: GIDEON;
Sixth Judge: ABIMELECH;
Seventh Judge: TOLA;
Eighth Judge: JAIR.
Fifth Servitude, to Ammon—
Ninth Judge: JEPHTHAH;
Tenth Judge: IBZAN;
Eleventh Judge: ELON;
Twelfth Judge: ABDON.
Sixth Servitude, to the Philistines—
Thirteenth Judge: SAMSON;



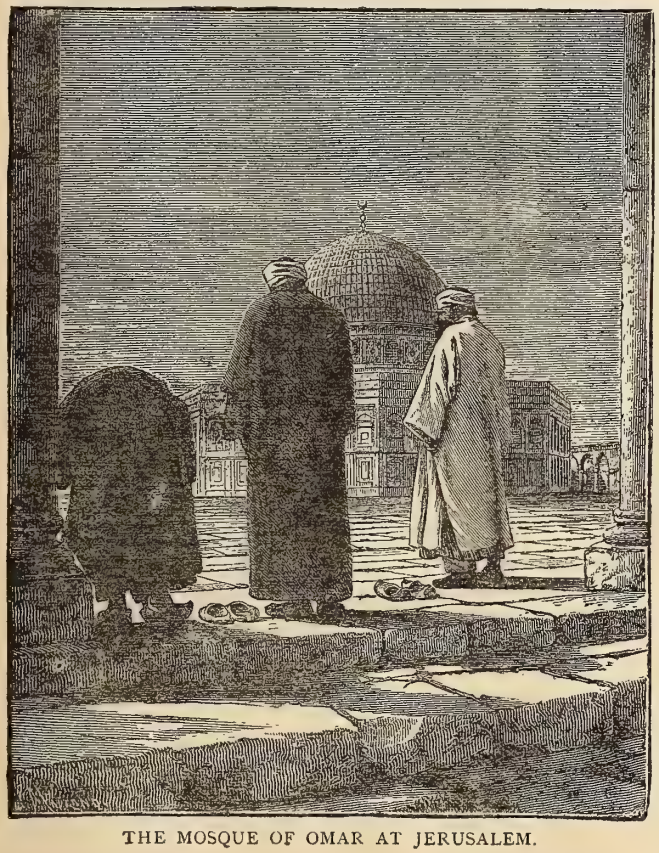
COLOSSEUM AT ROME.

Fourteenth Judge: ELI;
Fifteenth Judge: SAMUEL.

On the Chronology of the Judges, see the following article:

JUDGES, BOOK OF, of which the Book of Ruth formed originally a part, contains the history from Joshua to Samson. As the history of the Judges occupies the greater part of the narrative, and is also

the history of the people, the title of the book is derived from that portion. The book may be divided into two parts—(1) Ch. i.–xvi. The subdivisions are i., ii. 5, which may be considered as an introduction, giving the results of the war carried on against the Canaanites by the several tribes on the west of Jordan after Joshua's death, and forming a continuation of Josh. xii., xiii. 7–xvi. The words, "and the children of Israel did evil in the sight of the Lord," are employed to introduce the history of the thirteen Judges comprised in this book. An account of six of these thirteen is given at length. The account of the remaining seven is very short, and merely attached to the longer narratives. This portion of the book is almost entirely a history of the wars of deliverance. Ch. xvii.–xxi. This part has no connection with the preceding, and is often called an appendix. No mention of the Judges occurs in it. It contains allusions to "the house of God," the ark and the high priest. The period to which the narrative relates is "when there was no king in Israel" (xix. 1; cf. xviii. 1). It records the conquest of Laish by a portion of the tribe of Dan, and the establishment there of the idolatrous worship of Jehovah. The extinction of the tribe of Benjamin. The date is marked by the mention of Phinehas, the grandson of Aaron (xx. 28). From the above account it will be observed that the history ceases with Samson, excluding Eli and Samuel; and then at this point two historical pieces are added—xvii.–xxi., and the Book of Ruth—independent of the general plan and of each other. This is explained by the supposition that the books from Judges to 2 Kings formed one work. [See KINGS, BOOKS OF.] In this case the histories of Eli and Samuel, so closely united between themselves, are only deferred on account of their close connection with the rise of the monarchy. And Judg. xvii.–xxi. is inserted both as an illustration of the sin of Israel during the time of the Judges, and as a contrast with the better order in the time of the kings. If we adopt the view, that Judges to 2 Kings form one book, the final arrangement of the whole must have been after the thirty-seventh year of Jehoiachin's captivity, or B. C. 562 (2 Kings xxv. 27).



THE MOSQUE OF OMAR AT JERUSALEM.

JUDGMENT HALL. The word *Prætorium* is so translated five times in the A. V. of the New Testament; and in those five passages it denotes two different places. In John xviii. 28, 33; xxix. 9, it is the residence which Pilate occupied when he visited Jerusalem. The site of Pilate's prætorium in Jerusalem has given rise to much dispute, some supposing it to be the palace of King Herod, others the tower of Antonia; but it was probably the latter, which was then and long afterward the citadel of Jerusalem. In Acts xxiii. 35, Herod's judgment hall or prætorium in Cæsarea was a part of that magnificent range of buildings, the erection of which by King Herod is described in Josephus. The word



EGYPTIAN STANDARDS.

"palace," or "Cæsar's court," in the A. V. of Phil. i. 13, is a translation of the same word prætorium.

JU'DITH. 1. The daughter of Beeri the Hittite, and wife of Esau (Gen. xxvi. 34). 2. The heroine of the apocryphal book which bears her name, who appears as an ideal type of piety (Jud. viii. 6), beauty (xi. 21), courage and chastity (xvi. 22, ff.)

JU'DITH, THE BOOK OF, one of the books of the Apocrypha, like that of Tobit, belongs to the earliest specimens of historical fiction. The narrative of the reign of "Nebuchadnezzar King of *Nineveh*" (i. 1), of the campaign of Holofernes, and the deliverance of Bethulia, through the stratagem and courage of the Jewish heroine, contains too many and too serious difficulties, both historical and geographical, to allow of the supposition that it is either true, or even moulded on truth. It belongs to the Maccabæan period, which it reflects not only in its general spirit, but even in its smaller traits.

JU'LIA, a Christian woman at Rome, probably the wife, or perhaps the sister, of Philologus, in connection with whom she is saluted by St. Paul (Rom. xvi. 15).

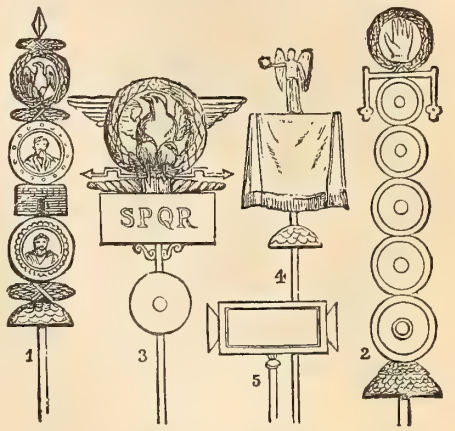
JU'LIUS, the centurion of "Augustus' band," to whose charge St. Paul was delivered when he was sent prisoner from Cæsarea to Rome (Acts xxvii. 1, 3).

JU'NIA, a Christian at Rome, mentioned by St. Paul as one of his kinsfolk and fellow-prisoners, of note among the apostles, and in Christ before St. Paul (Rom. xvi. 7).

JUNIPER (1 Kings xix. 4, 5; Ps. cxx. 4; Job xxx. 4). The word which is rendered in A. V. juniper is a sort of broom, Genista monosperma, G. rætam of Forskäl, answering to the Arabic *Rethem*. It is very abundant in the desert of Sinai, and affords shade and protection in heat and storm to travellers.

JU'PITER (the Greek Zeus). Antiochus Epiphanes dedicated the Temple at Jerusalem to the service of Zeus Olympius (2 Macc. vi. 2), and at the same time the rival temple on Gerizim was devoted to Zeus Xenius (*Jupiter hospitalis*, Vulg.) The Olympian Zeus was the national god of the Hellenic race, as well as the ruler of the heathen world, and as such formed the true opposite to Jehovah. The application of the second epithet, "the God of hospitality," is more obscure. Jupiter or Zeus is mentioned in one passage of the New Testament, on the occasion of St. Paul's visit to Lystra (Acts xiv. 12, 13), where the expression "Jupiter, which was before their city," means that his temple was outside the city.

JUS'TUS. 1. A surname of Joseph called Barsabas (Acts i. 23). 2. A Christian at Corinth, with whom St. Paul lodged (Acts xviii. 7). 3. A surname of Jesus, a friend of St. Paul (Col. iv. 11).



ROMAN STANDARDS.

KA'DEH, KA'DESH-BAR'NEA (Kadesh means *holy*: it is the same word as the Arabic name for Jerusalem, *El-Khuds*). This place, the scene of Miriam's death, was the farthest point which the Israelites reached in their direct road to Canaan; it was also that whence the spies were sent, and where, on their return, the people broke out into murmuring, upon which their strictly penal term of wandering began (Num. xiii. 3, 26; xiv. 29–33; xx. 1; Deut. ii. 14).

KAD'MIEL, one of the Levites, who, with his family, returned from Babylon with Zerubbabel (Ezra ii. 40; Neh. vii. 43). He and his house are in history on three occasions (Ezra iii. 9; Neh. ix. 4, 5; x. 9).

KARE'AH, the father of Johanan and Jonathan, who supported Gedaliah and avenged his murder (Jer. xl. 8, 13, 15, 16; xli. 11, 13, 14, 16; xlii. 1, 8; xliii. 2, 4, 5).

KAR'KOR, the place in which Zebah and Zalmunna were routed by Gideon (Judg. viii. 10), on the east of Jordan.

KE'DAR, the second of the sons of Ishmael (Gen. xxv. 13; 1 Chron. i. 29). The "glory of Kedar" is recorded by the prophet Isaiah (xxi. 13–17), and the "princes of Kedar" are mentioned by Ezek. (xxvii. 21), as well as the pastoral character of the tribe. They were like the tribes of the present day, "archers" and "mighty men" (Isa. xxi. 17; comp. Ps. cxx. 5). The tribe was one of the most conspicuous of all the Ishmaelite tribes, and hence the Rabbins call the Arabians by this name.

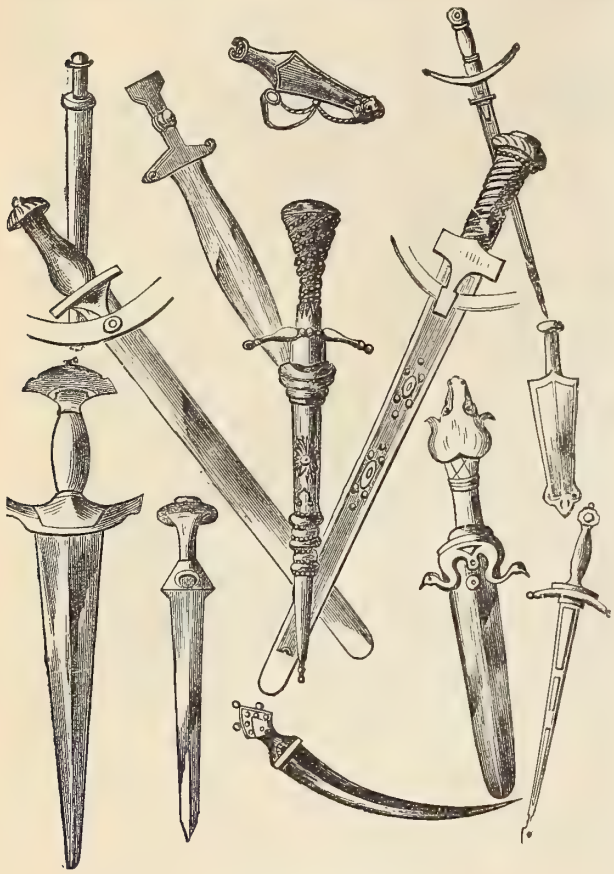


A SLING.

KE'DESH. 1. In the south of Judah (Josh. xv. 23). 2. A city of Issachar, allotted to the Gershonite Levites (1 Chron. vi. 72). The Kedesh mentioned among the cities whose kings were slain by Joshua (Josh. xii. 22), in company with Megiddo and Jokneam of Carmel, would seem to have been this city of Issachar. 3. KEDESH; also KEDESH IN GALILEE; and once, Judg. iv. 6, KEDESH NAPH-

TALI. One of the fortified cities of the tribe of Naphtali, named between Hazor and Edrei (Josh. xix. 37); appointed as a city of refuge, and allotted with its "suburbs" to the Gershonite Levites (xx. 7; xxi. 32; 1 Chron. vi. 76). It was the residence of Barak (Judg. iv. 6), and there he and Deborah assembled the tribes of Zebulun and Naphtali, being, as its name implies, a "holy place" of great antiquity.

KEM'UEL. 1. The son of Nahor by Milcah, and father of Aram (Gen. xxii. 21). 2. The son of Shiptan, and prince of the tribe of Ephraim; one of the twelve men appointed by Moses to divide the land of Canaan (Num. xxxiv. 24). 3. A Levite, father of Hashabiah, prince of the tribe in the reign of David (1 Chron. xxvii. 17).



ANCIENT SWORDS.

KE'NAZ. 1. Son of Eliphaz, the son of Esau. He was one of the dukes of Edom (Gen. xxxvi. 15, 42; 1 Chron. i. 53). 2. One of the same family, a grandson of Caleb, according to 1 Chron. iv. 15.

KE'NITE, THE, and **KE'NITES, THE,** a tribe first mentioned in company with the Kenizzites and Kadmonites (Gen. xv. 19). That they were a branch of the nation of MIDIAN is shown from the fact that Jethro, who in Exodus (ii. 15, 16; iv. 9, etc.) is represented as dwelling in Midian, and as priest or prince of that nation, is in Judges (i. 16; iv. 11) said to have been a Kenite. The important services rendered by the sheikh of the Kenites to Moses were rewarded by the latter with a promise of firm friendship between the two peoples. They accompanied the Hebrews during their wanderings (Num. xxiv. 21, 22; Judg. i. 16; comp. 2 Chron. xxviii. 15). But the wanderings of Israel over, they forsook the towns, and betook themselves to "the wilderness of Judah, which is to the south of Arad" (Judg. i. 16). But one of the sheikhs of the tribe, Heber by name, had wandered north instead of south (Judg. iv. 11).

KE'REN-HAP'PUCH, the youngest of the daughters of Job, born during his reviving prosperity (Job xlii. 14).

KETTLE, a vessel for culinary or sacrificial purposes (1 Sam. ii. 14). The Hebrew word is also rendered "basket" in Jer. xxiv. 2; "caldron" in 2 Chron. xxxv. 13, and "pot" in Job xli. 20.

KETU'RAH, the wife whom Abraham "added and took" besides, or after the death of, Sarah (Gen. xxv. 1; 1 Chron. i. 32). Some critics think that Abraham took Keturah after Sarah's death; but it is more probable that he took her during Sarah's lifetime (comp. Gen. xvii. 17; xviii. 11; Rom. iv. 19; Heb. xi. 12). In the record in 1 Chron. i. 32 she is called a "concubine" (comp. Gen. xxv. 5, 6).

KEY. The key of a native Oriental lock is a piece of wood, from seven inches to two feet in length, fitted with wires or short nails, which, being inserted laterally into the hollow bolt which serves as a lock, raises other pins within the staple so as to allow the bolt to be drawn back.

KEZI'A, the second of the daughters of Job, born after his recovery (Job xlii. 14).

KID'RON (or **KED'RON**), **THE BROOK,** a torrent or valley—not a "brook," as in the A. V. —close to Jerusalem. It lay between the city and the Mount of Olives, and was crossed by David in his flight (2 Sam. xv. 23, comp. 30), and by our Lord on his way to Gethsemane (John xviii. 1; comp. Mark xiv. 26; Luke xxii. 39).

KINDRED. I. Of the special names denoting relation by consanguinity, the principle will be found explained under their proper heads, FATHER, BROTHER, etc. It will be there seen that the words which denote near relation in the direct line are used also for the other superior or inferior degrees in that line, as grandfather, grandson, etc. II. The words which express collateral consanguinity are: 1. uncle; 2. aunt; 3. nephew; 4. niece (not A. V.); 5. cousin. III. The terms of affinity are: 1. (*a*) father-in-law, (*b*) mother-in-law; 2. (*a*) son-in-law, (*b*) daughter-in-law; 3. (*a*) brother-in-law, (*b*) sister-in-law.

KING. [See BULL.]

KING, the name of the Supreme Ruler of the Hebrews during a period of 500 years previous to the destruction of Jerusalem, B. C. 586. The occasion of the substitution of a regal form of government for that of Judges, seems to have been the siege of Jabesh-Gilead by Nahash, king of the Ammonites (1 Sam. xi. 1), and the refusal to allow the inhabitants of that city to capitulate, except on humiliating conditions (1 Sam. xi. 2, 4–6). Disgust had been excited by the corrupt administration of justice under the sons of Samuel, and a radical change was desired (1 Sam. viii. 3–5). Accordingly the idea of a Hebrew king was twofold. A Hebrew king, besides being commander-in-chief of the army, supreme judge and absolute master of his subjects, exercised the power of imposing taxes on them, and of exacting from them personal service and labor. And the degree to which the exaction of personal labor might be carried is illustrated by King Solomon's requirements for building the temple. In addition to these earthly powers, the king of Israel had a more awful claim to respect and obedience. He was the vicegerent of Jehovah (1 Sam. x. 1; xvi. 13), and as it were his son, if just and holy (2 Sam. vii. 14; Ps. lxxxix. 26, 27; ii. 6, 7). He had been set apart as a consecrated ruler. The king was dressed in royal robes (1 Kings xxii. 10; 2 Chron. xviii. 9); his insignia were, a crown or diadem of pure gold, or perhaps radiant with precious gems (2 Sam. i. 10; xii. 30; 2 Kings xi. 12; Ps. xxi. 3), and a royal sceptre. Those who approached did him obeisance, bowing down and touching the ground with their foreheads (1 Sam. xxiv. 8; 2 Sam. xix. 24); and this was done even by a king's wife, the mother of Solomon (1 Kings i. 16). He lived in a splendid palace, with porches and columns (1 Kings vii. 2–7). All his drinking vessels were of gold (1 Kings x. 21). He had a large harem, guarded by eunuchs, translated "officers" in the A. V. (1 Sam. viii. 15; 2 Kings xxiv. 12, 15; 1 Kings xxii. 9; 2 Kings viii. 6; ix. 32, 33; xx. 18; xxiii. 11; Jer. xxxviii. 7).

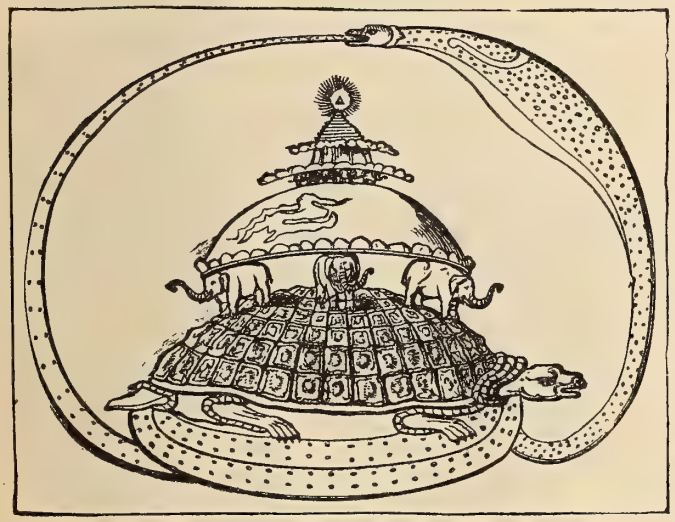
KINGS, FIRST AND SECOND BOOKS OF, originally only one book in the Hebrew canon, form in the LXX. and the Vulgate the third and fourth Books of *Kings* (the Books of Samuel being the first and second). The division between the Books of Kings and Samuel is artificial, and the historical books commencing with Judges and ending with 2 Kings present the appearance of one work, giving a continuous history of Israel from the time of Joshua to the death of Jehoiachin. The books of Kings contain the history from David's death and Solomon's accession to the destruction of the kingdom of Judah and the desolation of Jerusalem, with a notice of an event that occurred twenty-six years after, viz., the liberation of Jehoiachin from his prison at Babylon, and his death not long after. The history therefore comprehends the whole of the Israelitish monarchy, exclusive of the reigns of Saul and David. The names of Omri, Jehu, Menahem, Hoshea, Hezekiah, etc., have been deciphered in the cuneiform inscriptions, which also contain pretty full accounts of the campaigns of Tiglath-Pileser, Sargon, Sennacherib, and Esarhaddon; Shalmaneser's name has not yet been discovered, though two inscriptions in the British Museum are thought to refer to his reign. A most important aid to an understanding of these books, and to the filling up of their outline, is to be found in Isaiah and Jeremiah. The first date of a chronological character which is given, that of the foundation of Solomon's temple (1 Kings vi. 1), is erroneous, as being irreconcilable with the chronology of the Judges, or with St. Paul's calculation (Acts xiii. 20). As regards the authorship of the books, the Jewish tradition ascribes them to Jeremiah, and it is borne out by the strongest evidence, in addition to that of the language. The last chapter especially bears distinct traces of having been written by one who did not go into captivity, but remained in Judæa after the destruction of the Temple. This



AN ASSYRIAN KING.

suits Jeremiah. The events are precisely those of which he had personal knowledge, and in which he took special interest. The date of the writing and the position of the writer seem clearly marked by the termination of the narrative at xxv. 26. The annexation of this chapter to the writings of Jeremiah so as to form Jer. lii. (with the additional clause contained 28–30) is an evidence of a very ancient, if not a contemporary belief, that Jeremiah was the author of it. Going back to the xxivth chapter, we find in ver. 14 an enumeration of the captives taken with Jehoiachin identical with that in Jer. xxiv. 1; in ver.

13, a reference to the vessels of the Temple precisely similar to that in Jer. xxvii. 18–20; xxviii. 3, 6. Brief as the narrative is, it brings out all the chief points in the political events of the time which were much in Jeremiah's mind; and yet Jeremiah is never once named (as he is in 2 Chron. xxxvi. 12, 21), although the manner of the writer is frequently to connect the sufferings of Judah with their sins and their neglect of the Word of God (2 Kings xvii. 13). The particular account of Josiah's passover, the reference in ver. 24, 25, to the law of Moses, and the finding of the Book by Hilkiah the priest, exactly suit Jeremiah, who began his prophetic office in the 13th of Josiah; whose eleventh chap. refers repeatedly to the book thus found; who showed his attachment to Josiah by writing a lamentation on his death (2 Chron. xxxv. 25). There was a regular series of state annals both for the kingdom of Judah and for that of Israel, which embraced the whole time comprehended in the Books of Kings (2 Kings xxiv. 5). These annals are cited by name as "the Book of the Acts of Solomon" (1 Kings xi. 41); and after Solomon, "the Book of the Chronicles of the Kings of Judah, *or* Israel" (*e. g.*, 1 Kings xiv. 29; xv. 7; xvi. 5, 14, 20; 2 Kings x. 34; xxiv. 5, etc.); the author of Kings had them both before him, while he drew up his history, in which the reigns of the two kingdoms are harmonized, and these annals constantly appealed to. In addition to these national annals, there were also at that time separate works of the several prophets who had lived in Judah and Israel. The chapter in Jeremiah relating to the destruction of the Temple (lii.) is identical with that in 2 Kings xxiv., xxv. *Relation of the Books of Kings to those of Chronicles.* The former is by far the older work. While the Books of Chronicles were written especially for the Jews after their return from Babylon, the Book of Kings was written for Israel, before their national existence was destroyed. Jeremiah was a prophet. He lived while the prophetic office was in vigor, in his own person, in Ezekiel, and Daniel, and many others. Accordingly, in the Books of Kings great prominence is given to the prophetic office. Ezra was only a priest. In his days the prophetic office had wholly fallen into abeyance. That evidence of the Jews being the people of God, which consisted in the presence of prophets among them, was no more. But to his generation, the mark of the continuance of God's favor was the rebuilding of the Temple at Jerusalem, the restoration of the daily sacrifice and the Levitical worship and the wonderful renewal of the Mosaic institutions. The writer of the Chronicles, having the Books of Kings before him, made those books the basis of his own. But also having his own personal views, predilections and motives in writing, composing for a different age, and for people under very different circumstances; and, moreover, having before him the original authorities from which the Books of Kings were compiled, he rearranged the older narrative as suited his purpose.



HINDOO REPRESENTATIONS OF THE UNIVERSE.

KIR is mentioned by Amos (ix. 7) as the land from which the Syrians (Aramæans) were once "brought up;" *i. e.*, as the country where they had dwelt before migrating to the region north of Palestine.

KIR'IOTH, a place in Moab, the palaces of which were threatened by Amos with destruction by fire (Amos ii. 2); the word means simply "the cities," in Jer. xlviii. 4.

KIR'JATH-AR'BA, an early name of the city after the conquest generally known as HEBRON (Josh. xiv. 15; Judg. i. 10).

KIR'JATH-JE'ARIM, one of the four cities of the Gibeonites (Josh. ix. 17); it next occurs as one of the landmarks of the northern boundary of Judah (xv. 9), and as the point at which the western and southern boundaries of Benjamin coincided (xviii. 14, 15); and in the last two passages it bore the name of the Canaanite deity Baal, namely BAALAH and KIRJATH-BAAL. It is reckoned among the towns of Judah (xv. 60), and included in the genealogies of Judah (1 Chron. ii. 50, 52) as founded by SHOBAL, the son of Caleb-ben-Hur. "Behind Kirjath-jearim" the band of Danites pitched their camp before their expedition to Mount Ephraim and Laish, leaving their name attached to the spot for long after (Judg. xviii. 12).

KIR OF MOAB, one of the two strongholds of Moab, the other being AR OF MOAB. The name occurs only in Isa. xv. 1, though the place is referred to under the names of KIR-HERES, KIR-HARASETH, etc. It is identical with the name *Kerak*, by which the site of an important city in a strong position at the southeast of the Dead Sea is known at this day.

KISH. 1. The father of Saul; a Benjamite of the family of Matri, according to 1 Sam. x. 21, though descended from Becher according to 1 Chron. vii. 8. 2. Son of Jehiel and uncle to the preceding (1 Chron. ix. 36). 3. A Benjamite, great-grandfather of Mordecai (Esth. ii. 5). 4. A Merarite, of the house of Mahli, of the tribe of Levi.

KI'SHON, THE RIVER, a torrent or winter stream of central Palestine, the scene of two of the grandest achievements of Israelite history, the defeat of Sisera (Judg. iv.), and the destruction of the prophets of Baal by Elijah (1 Kings xviii. 40).

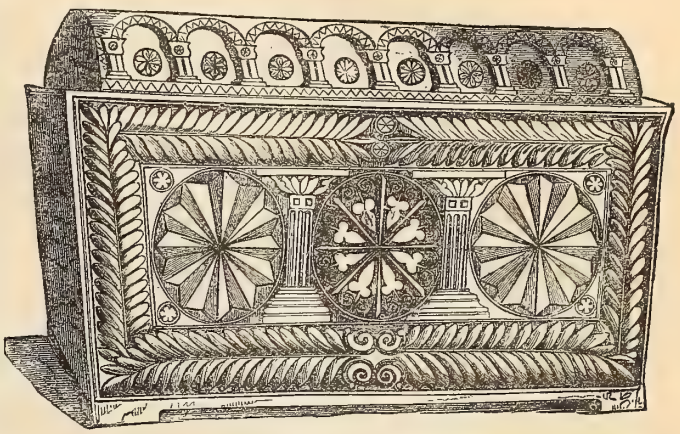
KISS. Kissing the lips by way of salutation was customary amongst relatives of both sexes, both in patriarchal and in latter times (Gen. xxix. 11; Cant. viii. 1). The kiss on the cheek as a mark of respect or an act of salutation has at all times been customary in the East. In the Christian Church the kiss of charity was practised not only as a friendly salutation, but as an act symbolical of love and Christian brotherhood (Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14). Kissing is spoken of in Scripture as a mark of respect to idols (1 Kings xix. 18; Hos. xiii. 2).

KITE (Heb. *ayyâh*). The Hebrew word thus rendered occurs in three passages, Lev. xi. 14, Deut. xiv. 13 and Job xxviii. 7; in the two former it is translated "kite" in the A. V., in the latter "vulture."

KNIFE. In their meals the Jews made little use of knives, but they were required both for slaughtering animals either for food or sacrifice, as well as cutting up the carcass (Lev. vii. 33, 34; viii. 15, 20, 25; ix. 13; Num. xviii. 18; 1 Sam. ix. 24, etc.) Smaller knives were in use for paring fruit (Joseph.), and for sharpening pens (Jer. xxxvi. 23). The razor was often used for Nazaritic purposes, for which a special chamber was reserved in the Temple (Num. vi. 5, 9, 19; Ezek. v. 1; etc.) The pruning hooks of Isa. xviii. 5 were probably curved knives. The lancets of the priests of Baal were pointed knives (1 Kings xviii. 28).

KNOP. A word employed in the A. V. to translate two terms, which refer to some architectural or ornamental object, but which have nothing in common. 1. *Caphtor.* This occurs in the description of the candlestick of the sacred tent in Ex. xxv. 31–36, and xxxvii. 17–22. 2. The second term, *Peka'im*, is found only in 1 Kings vi. 18, and vii. 24.

KO'A is a word which occurs only in Ezek, xxiii. 23, to designate a city of Babylonia.



ANCIENT SARCOPHAGUS.

KO'HATH, second of the three sons of Levi, from whom three divisions of the Levites derived their origin and their name (Gen. xlvi. 11; Ex. vi. 16, 18; Num. iii. 17; 2 Chron. xxxiv. 12, etc.) Kohath was the father of Amram, and he of Moses and Aaron. From him, therefore, were descended all the priests; and those of the Kohathites who were not priests were of the highest rank of the Levites, though not the sons of Levi's first-born. In the journeyings of the Tabernacle the sons of Kohath had charge of the holy portions of the vessels (Num. iv.) It appears from Ex. vi. 18–22, compared with 1 Chron. xxiii. 12; xxvi. 23–32, that there were four families of sons of Kohath—Amramites, Izharites, Hebronites and Uzzielites.

KO'RAH. 1. Third son of Esau by Aholibamah (Gen. xxxvi. 5, 14, 18; 1 Chron. i. 35). He was born in Canaan before Esau migrated to Mount Seir (xxxvi. 5–9), and was one of the "dukes" of Edom. 2. Another Edomitish duke of this name sprung from Eliphaz, Esau's son by Adah (Gen. xxxvi. 16). 3. One of the "sons of Hebron," in 1 Chron. ii. 43. 4. Son of Izhar, the son of Kohath, the son of Levi. He was leader of the rebellion against Moses and Aaron in the wilderness, for which he perished with his followers by an earthquake and flames of fire (Num. xvi.; xxvi. 9–11).

KOR'AHITE (1 Chron. ix. 19, 31), **KOR'HITE** or **KOR'ATHITE**, that portion of the Kohathites who were descended from Korah, sometimes called Sons of Korah. They were an important branch of the singers (2 Chron. xx. 19). Hence we find eleven Psalms dedicated or assigned to the sons of Korah, viz., Ps. 42, 44–49, 84, 85, 87, 88.

LA'ADAN. 1. An Ephraimite, ancestor of Joshua the son of Nun (1 Chron. vii. 26). 2. The son of Gershom, called LIBNI (1 Chron. xxiii. 7, 8, 9; xxvi. 21).

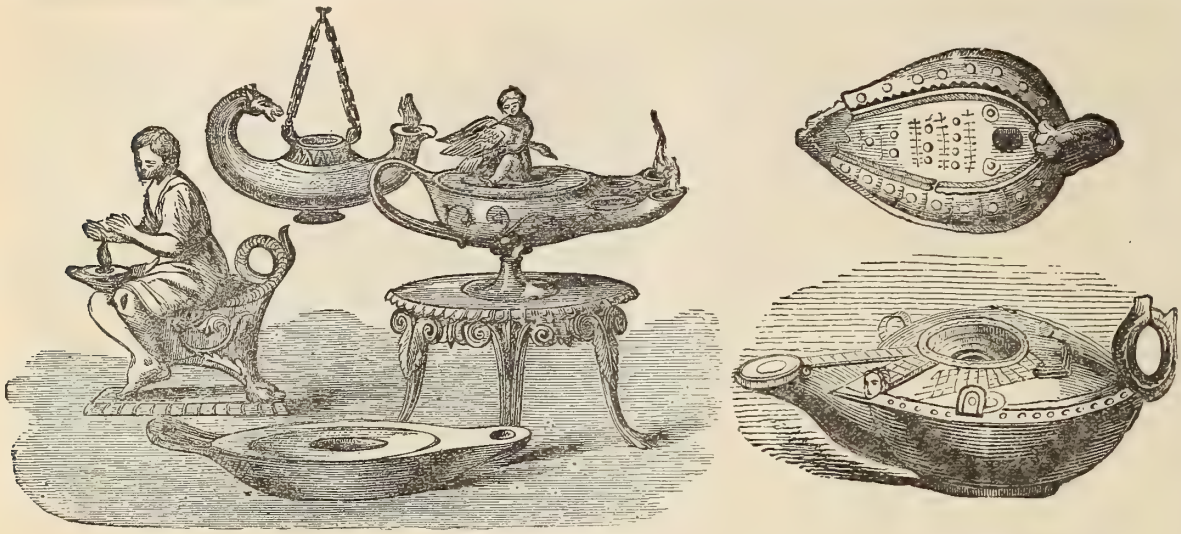
LA'BAN. 1. Son of Bethuel, brother of Rebekah, and father of Leah and Rachel. The elder branch of the family remained at Haran when Abraham removed to the land of Canaan, and it is there that we first meet with Laban, as taking the leading part in the betrothal of his sister Rebekah to her cousin Isaac (Gen. xxiv. 10, 29–60; xxvii. 43; xxix. 4). The next time Laban appears in the sacred narrative it is as the host of his nephew Jacob at Haran (Gen. xxix. 13, 14).

LACEDEMO'NIANS, the inhabitants of Sparta or Lacedæmon, with whom the Jews claimed kindred (1 Macc. xii. 2, 5, 6, 20, 21; xiv. 20, 23; xv. 23; 2 Macc. v. 9).

LA'CHISH, a city of the Amorites, the king of which joined with four others, at the invitation of Adonizedek king of Jerusalem, to chastise the Gibeonites for their league with Israel (Josh. x. 3 5). They were routed by Joshua at Bethhoron, and

the king of Lachish fell a victim with the others under the tree at Makkedah (v. 26). Lachish was one of the cities fortified by Rehoboam (2 Chron. xi. 9). It was chosen as a refuge by Amaziah (2 Kings xiv. 19; 2 Chron. xxv. 27).

LAHA'I-RO'I, THE WELL. In this form is given in the A. V. of Gen. xxiv. 62, and xxv. 11, the name of the famous well of Hagar's relief, round which Isaac afterward resided.



ANCIENT LAMPS.

LAH'MI, the brother of Goliath the Gittite, slain by Elhanan the son of Zair, or Zaor (1 Chron. xx. 5).

LA'ISH, the city taken by the Danites, and under its new name of DAN became famous as the northern limit of the nation (Judg. xviii. 7, 14, 27, 29).

LA'ISH, father of Phaltiel, to whom Saul had given Michal, David's wife (1 Sam. xxv. 44; 2 Sam. iii. 15).

LA'MECH, properly Lemech. 1. The fifth lineal descendant from Cain (Gen. iv. 18–24). His two wives, Adah and Zillah, and his daughter Naamah, are, with Eve, the only antediluvian women mentioned by Moses. His three sons, JABAL, JUBAL and TUBAL-CAIN, are celebrated in Scripture as authors of useful inventions. 2. The father of Noah (Gen. v. 29).

LAMENTATIONS OF JEREMIAH. The Hebrew title of this book, *Ecah*, is taken, like those of the five books of Moses, from the Hebrew word with which it opens. The poems belong to the last days of the kingdom, or the commencement of the exile.

LAMP. 1. That part of the golden candlestick belonging to the Tabernacle which bore the light; also of each of the ten candlesticks placed by Solomon in the Temple before the Holy of Holies (Ex. xxv. 37; 1 Kings vii. 49; 2 Chron. iv. 20; xiii. 11; Zech. iv. 2). The lamps were lighted every evening, and cleansed every morning (Ex. xxx. 7, 8). 2. A torch or flambeau, such as was carried by the soldiers of Gideon (Judg. vii. 16, 20; comp. xv. 4). The use of lamps fed with oil in marriage processions is alluded to in the parable of the ten virgins (Matt. xxv. 1). For night traveling, a lantern composed of waxed cloth strained over a sort of cylinder of wire rings, and a top and bottom of perforated copper.

LANCET. This word is found in 1 Kings xviii. 28 only. The Hebrew term is *Romach*, which means a javelin, or light spear.

LAODICE'A, a town in the Roman province of ASIA, situated in the valley of the Mæander, on a small river called the Lycus, with COLOSSÆ and HIERAPOLIS a few miles to the west. Laodicea became under the Roman government a place of importance. Christianity was introduced into Laodicea, not, however, through the direct agency of St. Paul, for when, in writing from Rome to the Christians of Colossæ, he sent a greeting to those of Laodicea, he had not visited either place. But the preaching of the Gospel at Ephesus (Acts xviii. 19–xix. 41) must have resulted in the formation of churches where Jews were settled; and there were Jews in Laodicea. In subsequent times it became a Christian city of eminence, the see of a bishop and a meeting-place of councils. The Mohammedan invaders destroyed it.

LAP'IDOTH, the husband of Deborah the prophetess (Judg. iv. 4).

LAPWING (Heb. *duciphath*) occurs only in Lev. xi. 19, and in the parallel passage of Deut. xiv. 18, amongst the list of those birds which were forbidden by the law of Moses to be eaten by the Israelites.

LASE'A (Acts xxvii. 8), a city of Crete, the ruins of which were discovered in 1856, a few miles to the eastward of Fair Havens.

LATCHET, the fastening by which the sandal was attached to the foot. It occurs in the expression in Gen. xiv. 23, and in Luke iii. 16.

LATIN, the language spoken by the Romans, is mentioned only in John xix. 20, and Luke xxiii. 38.

LATTICE. The rendering in A. V. of three Hebrew words. 1. *Eshnâb*, which occurs Judg. v. 28, and Prov. vii. 6, and in the latter is translated "casement." In both it stands in parallelism with "window." 2. *Kharaccîm* (Cant. ii. 9) apparently synonymous with the preceding. 3. *Sebâcâh* is "a network" before a window or balcony.

LAVER. 1. In the Tabernacle, a vessel of brass containing water for the priests to wash their hands and feet in before sacrifice. It stood in the court between the altar and the door of the Tabernacle (Ex. xxx. 19, 21). It rested on a basis, made from the mirrors of the women who assembled at the door of the Tabernacle-court (Ex. xxxviii. 8). 2. In Solomon's Temple, besides the great molten sea, there were ten lavers of brass, raised on bases (1 Kings vii. 27, 39). They were used for washing the animals to be offered in burnt-offerings (2 Chron. iv. 6).

LAW. The word used with the article, and without any word of limitation, refers to the expressed will of God, and usually to the Mosaic Law, or to the Pentateuch.

LAWYER. The title "lawyer" is supposed to be equivalent to "scribe," both on account of its etymological meaning, and also because a "lawyer" in Matt. xxii. 35 and Luke x. 25, is called "one of the scribes" in Mark xii. 28.

LAZ'ARUS, another form of the Hebrew name Eleazar. 1. Lazarus of Bethany, the brother of Martha and Mary (John xi. 1). All that we know of him is derived from the Gospel of St. John, and that records little more than the facts of his death and resurrection. There are some coincidences which identify Lazarus with the young ruler that had great possessions, of Matt. xix., Mark x., Luke xviii. The age (Matt. xix. 20, 22) and wealth agree with what we know of the condition of the family at Bethany. Disease or death removes the father, and the two sisters are left with their younger brother. One of the malignant fevers of Palestine cuts off the life that was so precious. The sisters know how truly the divine Friend has loved him. They sent to him the tidings of the sickness (John xi. 3). Then comes the journey, occupying two days more. When he and his disciples come, three days have passed since the burial. The sisters receive the Prophet, and his sympathy with their sorrow leads him also to weep. The stone was rolled away from the mouth of the rock-chamber in which the body had been placed. "He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin." The resurrection of Lazarus is recorded only by St. John. 2. The name of a poor man in the well-known parable of Luke xvi. 19–31.

LEAD, one of the most common of metals. The Hebrews were well acquainted with its uses. The rocks in the neighborhood of Sinai yielded it in large quantities, and it was found in Egypt. That it was common in Palestine is shown by Eccles. xlvii. 18. It was among the spoils of the Midianites (Num. xxxi. 22). The ships of Tarshish supplied the market of Tyre with lead (Ezek. xxvii. 12). Its heaviness, noticed in Ex. xv. 10, and Ecclus. xxii. 14, caused it to be used for weights, which were in the forms of a round flat cake (Zech. v. 7), or a rough "stone" (v. 8). That the ancient Hebrews were acquainted with the use of solder is evident from Isa. xli. 7.

LE'AH, the daughter of Laban (Gen. xxix. 16). Her father passed her off in her sister's stead on the unconscious bridegroom. Jacob's preference of Rachel grew into hatred of Leah, after he had married both sisters. Leah, however, bore to him in quick succession Reuben, Simeon, Levi, Judah, then Issachar, Zebulun and Dinah, before Rachel had a child. She died some time after Jacob reached the south country in which his father Isaac lived. She was buried in the family grave in Machpelah (ch. xlix. 31).

LEASING, "falsehood." But the Hebrew word is "lies" (Ps. xl. 4; lviii. 3, etc.)

LEATHER. Leather in the Bible occurs but twice (2 Kings i. 8; Matt. iii. 4).

LEAVEN. The ordinary leaven consisted of old dough in a high state of fermentation, inserted into the mass of dough prepared for baking. The use of leaven was forbidden in all offerings made to the Lord by fire.



ROME—STAIRS OF THE MODERN CAPITOL.

LEB'ANON, a mountain range in the north of Palestine. It is the "white mountain"—the *Mont Blanc* of Palestine, the northern border of the land of Israel (Deut. i. 7; xi. 24; Josh. i. 4). Lebanon was originally inhabited by the Hivites and Gibhites (Judg. iii. 3; Josh. xiii. 5, 6). The whole mountain range was assigned to the Israelites

(Josh. xiii. 2-6; Judg. iii. 1-3). HERMON is the loftiest peak.

LEBBÆ'US. This name occurs in Matt. x. 3. In Mark iii. 18, it is substituted for Thaddæus. [See JUDE.]

LEEKS The word *châtsîr*, translated *leeks*, occurs twenty times in the Hebrew text. The Hebrew term, which denotes *grass*, is derived from a root signifying "to be green," and may therefore stand for any green food, lettuce, endive, etc.

LEES. The Hebrew *shemer* bears the radical sense of *preservation*. Hence the expression "wine on the lees," as meaning a generous, full-bodied liquor (Isa. xxv. 6).

LE'HI, a place in Judah, the scene of Samson's well-known exploit with the jawbone (Judg. xv. 9, 14, 19).

LEM'UEL, the name of an unknown king to whom his mother addressed the prudential maxims contained in Prov xxxi. 1-9.

LENTILS (Gen. xxv. 34; 2 Sam. xvii. 28; xxiii. 11, and Ezek. iv. 9). There are three or four kinds of lentils, all of which are still esteemed. Lentil bread is still eaten by the poor of Egypt.

LEOPARD occurs in Isa. xi. 6; Jer. v. 6; xiii. 23; Dan. vii. 6; Hos. xiii. 7; Cant. iv 8; Hab. i. 8. The hilly ranges of Lebanon were frequented by these animals.

LEPER, LEPROSY. Leprosy is a white variety covering either the entire body, or a large tract of its surface, which has obtained the name of *lepra Mosaica*. Such were the cases of Moses, Miriam, Naaman and Gehazi (Ex. iv. 6; Num. xii. 10; 2 Kings v. 1, 27; comp. Lev. xiii. 13). The principal features are a rising or swelling, a scab or baldness, and a bright or white spot (xiii. 2). But especially a white swelling in the skin, with a change of the hair of the part from the natural black to white or yellow (3, 4, 10, 20, 25, 30), or an appearance of a taint going "deeper than the skin," or again "raw flesh" appearing in the swelling (10, 14, 15), were critical signs of pollution. The mere swelling, or scab, or bright spot, was remanded for a week as doubtful (4, 21, 26, 31), and for a second such period, if it had not yet pronounced (5). If it then spread (7, 22, 27, 35), it was decided as polluting. But if after the second period of quarantine the trace died away and showed no symptom of spreading, it was a mere scab, and the patient was adjudged clean (6, 23, 34). It is clear that the leprosy of Lev. xiii., xiv., means any severe disease spreading on the surface of the body in the way described, and so shocking of aspect, or so suspected of infection, that public feeling called for separation. It is now undoubted that the "leprosy" of modern Syria, and which has a wide range in Spain, Greece and Norway, is the *Elephantiasis Græcorum*. It certainly was not the distinctive white leprosy, nor do any of the described symptoms in Lev. xiii., point to Elephantiasis. "White as snow" (2 Kings v. 29) would be as inapplicable to elephantiasis as to small-pox.



LENTILS



RUINS OF LAODICEA.

LE'VI. 1. The third son of Jacob by Leah. The name, derived from *lâvâh*, "to adhere," gave utterance to the hope of the mother that her husband would be drawn to her. "This time will my husband be joined unto me, because I have borne him three sons" (Gen. xxix. 34). Levi, with his brother Simeon, avenged the outrage of their sister Dinah. Levi, with his three sons, Gershon, Kohath, Merari, went down to Egypt with his father Jacob (Gen. xlvii. 11). 4. Son of Alphæus (Mark ii. 14; Luke v. 27, 29). [See MATTHEW.]

LEVI'ATHAN is found in Job iii. 8; xli. 1, Ps. lxxiv. 14; civ. 26; Isa. xxvii. 1. The crocodile is clearly the animal denoted.

LE'VITES. The tribe that traced its descent from Levi. There was another division within the tribe, in the higher office of the priesthood limited to "the sons of Aaron." Sometimes the word extends to the whole tribe, the priests included (Num. xxxv. 2; Josh. xxi. 3, 41; Ex. vi. 25; Lev. xxv. 32, etc.) Again, we read of "the priests the Levites" (Josh. iii. 3; Ezek. xliv. 15).

LEVIT'ICUS, relating principally to the Levites and priests, contains: 1. The laws touching sacrifices (chap. i.-vii.) 2. The consecration of Aaron and his sons (chap. viii.); next, his first offering for himself and his people (chap. ix.); and lastly the destruction of Nadab and Abihu, the sons of Aaron (chap. x.) 3. The laws concerning purity and impurity, and the appropriate sacrifices and ordinances for putting away impurity (chap. xi.-xvi.) 4. Laws intended to mark the separation between Israel and the heathen nations (chap. xvii.-xx.) 5. Laws concerning the priests (xxi., xxii), and certain holy days and festivals (xxiii., xxv.) 6. Promises and threats (xxvi. 2-46). 7. Laws concerning vows (xxvii.)

LIBERTINES occurs once only in the New Testament (Acts vi. 9), is the Latin *Libertini*, that is, "freedmen." They were Jews who had been reduced to slavery, afterward emancipated and returned to the country of their fathers.

LIB'NAH. 1. A city in the southwest part of the Holy Land appropriated with its "suburbs" to the priests (Josh. xxi. 13; 1 Chron. vi. 57). It was the native place of the queen of Josiah, and mother of Jehoahaz (2 Kings xxiii. 31), and Zedekiah (xxiv. 18; Jer. lii. 1).

LIB'YA occurs only in Acts ii. 10. Libya is applied by the Greek and Roman writers to the African continent.

LICE (Heb. *cinnîm*, *cinnâm*) occurs only in Ex. viii. 16-18, and in Ps. cv. 31; both of which have reference to the third great plague of Egypt.

LIEUTENANTS. The Hebrew *achash-darpan*, the official title of the viceroys who governed the provinces of the Persian empire; "lieutenant" in Esth. iii. 12; viii. 9; ix. 3; Ezra viii. 36, and "prince" in Dan. iii. 2; vi. 1, etc.

LIGURE (Heb. *leshem*), a precious stone mentioned in Ex. xxviii. 19; xxxix. 12.

LILY. The Hebrew word denotes some plant of the lily species. That its flowers were brilliant in color would seem to be indicated in Matt. vi. 28. The Phœnician architects of Solomon's temple decorated the capitals of the columns with leaves and flowers of the lily (1 Kings vii.)

LIME is noticed three times in the Bible, viz., in Deut. xxvii. 2, 4, in Isa. xxxiii. 12, and in Amos ii. 1.

LINEN. The general term was *pishteh*, which was employed, like our "cotton," to denote not only the flax (Judg. xv. 14), or raw material from which the linen was made, but also the plant itself (Josh. ii. 6), and the manufacture from it.

LINTEL. The beam which forms the upper part of the framework of a door.

LI'NUS, a Christian known to St. Paul and to Timothy (2 Tim. iv. 21), who was the first bishop of Rome after the apostles.

LION. At present lions do not exist in Palestine, but they must in ancient times have been numerous. Its fierceness and cruelty rendered it an appropriate metaphor for a fierce and malignant enemy (Ps. vii. 2; xxii. 21; lvii. 4; 2 Tim. iv. 17), and hence for the arch-fiend himself (1 Pet. v. 8).

LIZ'ARD. Lizards of various kinds abound in Egypt, Palestine and Arabia. The Fan-Foot Lizard (*Ptyodactylus Gecko*) is common in Egypt, and is also found in Palestine.

LOAN. The Law strictly forbade interest to be taken for a loan to any poor person. It did not forbid temporary bondage in the case of debtors, but it forbade a Hebrew debtor to be detained as a bondsman longer than the 7th year (Ex. xxi. 2; Lev. xxv. 39, 42; Deut. xv. 9).

LOCK. The locks of Eastern houses are of wood, and consist of a partly hollow bolt which passes through a groove in a piece attached to the door into a socket in the door-post.

LOCUST, a well-known insect, which commits terrible ravages on vegetation in the countries which it visits. Locusts were used as food (Lev. xi. 21, 22; Matt. iii. 4; Mark i. 6).

LO'IS, the grandmother of TIMOTHY, and doubtless the mother of his mother EUNICE (2 Tim. i. 5). From her, as well as from Eunice, Timothy obtained his intimate knowledge of the Jewish Scriptures (2 Tim. iii. 15).

LORD'S DAY, THE (ἡ Κυριακὴ Ἡμέρα, Rev. i. 10 only), the weekly festival of our Lord's resurrection, and identified with "the first day of the week," or "Sunday," of every age of the Church. Scripture says very little concerning this day

LORD'S SUPPER. This great central act of the worship of the Christian Church occurs but in one passage of the New Testament (1 Cor xi. 20) It was instituted on that night when Jesus and his disciples met together to eat the Passover (Matt. xxvi. 19; Mark xiv. 16; Luke xxii 13).

LO-RUHA'MAH, *i. e.*, "the uncompassionated," the name of the daughter of Hosea the prophet, given to denote the utterly ruined condition of the kingdom of Israel (Hos. i. 6).

LOT, the son of Haran, and the nephew of Abraham (Gen. xi. 27, 31). His sisters were MILCAH the wife of Nahor, and ISCAH, by some identified with Sarah. He removed with Abraham and Sarai to Canaan (xii. 4, 5), and then to their original settlement between Bethel and Ai (ver. 3, 4). Here they separated, Lot choosing the plain of the Jordan, as far as Sodom (Gen. xiii. 10–14). The next occurrence in the life of Lot is his capture by the four kings of the East, and his rescue by Abram (Gen. xiv) The last scene preserved to us in the history of Lot is too well known to need repetition (Gen. xix.) His deliverance from the guilty and condemned city points the allusion of St. Peter (2 Pet. ii. 6–9).



THE PLAGUE OF LOCUSTS.

LOT. The custom of deciding doubtful questions by lot is one of great extent and antiquity. The religious estimate of them may be gathered from Prov. xvi. 33.

LOVE-FEASTS (Jude 12, and 2 Pet. ii. 13).

LU'BIM, a nation mentioned as contributing to Shishak's army (2 Chron. xii. 3).

LU'CAS (Philem. 24) [See LUKE.]

LU'CIFER, found in Isa. xiv. 12, coupled with the epithet "son of the morning," clearly signifies a "bright star," and probably what we call the morning star.

LU'CIUS, a Roman consul. LUCIUS OF CYRENE is first mentioned in the New Testament in company with Barnabas, Simeon, called Niger, Manaen and Saul, who are described as prophets and teachers of the Church at Antioch (Acts xiii. 1).

LUD, the fourth name in the list of the children of Shem (Gen. x. 22).

LU'DIM (Gen. x. 13; 1 Chron. i. 11), a Mizraite people or tribe. Mentioned in Isa. lxvi. 19; Jer. xlvi. 9; Ezek. xxvii. 10; xxxviii. 5.

LUHITH, THE ASCENT OF, a place in Moab, occurs only in Isa. xv. 5, and the parallel passage of Jeremiah (xlviii. 5).

LUKE was born at Antioch in Syria, and was taught the science of medicine. He joined St. Paul at Troas, and shared his journey into Macedonia, remained at his side during his imprisonment (Col. iv. 14, Philem. 24).

LUKE, GOSPEL OF, is ascribed to "the beloved physician," Luke, the friend and companion of the Apostle Paul. From Acts i. 1, it is clear that the Gospel was written before the Acts of the Apostles. There were many narratives of the life of our Lord current at the early time when Luke wrote his Gospel. St. Luke carefully followed out the whole course of events from the beginning, not as an eye-witness from the first, but a witness of some part of our Lord's doings.

LUNATICS in Matt. iv. 24; xvii. 15, refers to some disease affecting both the body and the mind. By Mark ix. 17–26, it is concluded that this disease was epilepsy.

LUZ. It seems impossible to discover whether Luz and Bethel represent the same town, or distinct places.

LYCAO'NIA, a district of Asia Minor. On St. Paul's first missionary journey he traversed Lycaonia from west to east, and then returned on his steps (2 Tim. iii. 11).

LY'CIA, the name of that region of Asia Minor opposite the island of Rhodes. St Paul visited the Lycian towns of PATARA (Acts xxi. 1) and Myra (Acts xxvii. 5).

LYD'DA, the Greek form of the name (Acts ix. 32, 35, 38), which appears in the Hebrew records as LOD. It is nine miles from Joppa. The watercourse outside the town is said still to bear the name of *Abi-Butrus* (Peter), in memory of the apostle.

LYD'IA, a maritime province in the west of Asia Minor (the rendering in Ezek. xxx. 5 for Ludim).

LYD'IA, the first European convert of St. Paul, and afterward his hostess during his first stay at Philippi (Acts xvi. 14, 15, also 40).

LYSA'NIAS, mentioned by St. Luke (iii. 1) as being tetrarch of ABILENE.

LYS'IAS, a nobleman of the blood royal (1 Macc. iii. 32; 2 Macc. xi. 1), entrusted by Antiochus Epiphanes (cir. B. C. 166) with the government of southern Syria, and the guardianship of his son Antiochus Eupator (1 Macc. iii. 32; 2 Macc. x. 11).

LYS'IAS, CLAU'DIUS, "chief captain of the band" who rescued St. Paul from the hands of the mob at Jerusalem, and sent him under a guard to Felix (Acts xxi. 31, seq.; xxiii. 26; xxiv. 7).

LYSIM'ACHUS. 1. "A son of Ptolemæus of Jerusalem," the Greek translator of the Book of Esther (2 comp. Esth. ix. 20). 2. He fell a victim to the fury of the people (2 Macc. iv. 29–42).

LYS'TRA, the place where divine honors were offered to St. Paul, and where he was stoned (Acts xiv.); also the home of TIMOTHEUS (Acts xvi. 1).

MA'ACAH. 1. The mother of Absalom, also called MAACHAH (2 Sam. ii. 3). 2. MAACAH and (in Chron.) MAACHAH.

MA'ACHAH. The daughter of Nahor (Gen. xxii. 24). The father of Achish (1 Kings ii. 39). The daughter, or more probably grand-daughter, of Absalom, wife of Rehoboam, and mother of Abijah (1 Kings xv. 2; 2 Chron. xi. 20–22; 1 Chron. iii. 48). The daughter of Talmai king of Geshur, and mother of Absalom (1 Chron. iii. 2); also called MAACAH in A. V. of 2 Sam. iii. 3.

MAACH'ATHI, and **MAACH'ATHITES, THE.** Two words which denote the inhabitants of the small kingdom of MAACHAH (Deut. iii. 14; Josh. xii. 5; xiii. 11, 13).

MA'ATH, son of Mattathias in the genealogy of Jesus Christ (Luke iii. 26).

MACCABEES, THE. This title, originally the surname of Judas, one of the sons of Mattathias, was afterward extended to the heroic family of which he was one of the noblest representatives. The original term *Maccabi* was probably formed from *Makkâbâh*. Although the name *Maccabees* has gained the widest currency, that of *Asmonæans* or *Hasmonæans*, is the proper name of the family, which is derived from Cashmon, great-grandfather of Mattathias. The causes of the Maccabæan war are pointed out under ANTIOCHUS IV. (1 Macc. v. 62). The standard of independence was first raised by MATTATHIAS, a priest of the course of Joiarib, which was the first of the twenty-four courses (1 Chron. xxiv. 7), and consequently of the noblest blood. He died B. C. 166, "and was buried in the sepulchre of his fathers at Modin." 2. Mattathias himself named JUDAS—apparently his third son—as his successor in directing the war of independence (1 Macc. ii. 66). The energy and skill of "THE MACCABEE," as Judas is often called in 2 Macc., fully justified his father's preference. After gaining several victories over the other generals of Antiochus, and defeating Lysias, whom Antiochus Epiphanes left in the government of the Palestinian provinces, Judas was able to occupy Jerusalem, except the "tower" (1 Macc. vi. 18, 19), and purified the Temple (1 Macc. iv. 36, 41–53) on the 25th of Cisleu, exactly three years after its profanation (1 Macc. i. 59). He fell at Eleasa, the Jewish Thermopylæ, fighting at desperate odds against invaders. His body was buried at Modin "in the sepulchre of his fathers" (B. C. 161). 3. After the death of Judas the patriotic party seems to have been for a short time wholly disorganized, and it was only by the pressure of unparalleled sufferings that they were driven to renew the conflict. For this purpose they offered the command to JONATHAN, surnamed Apphus (*the wary*), the youngest son of Mattathias. After two or three campaigns Bacchides accepted terms which Jonathan proposed; and upon his departure Jonathan "judged the people at Michmas" (1 Macc. ix. 73), and gradually extended his power. He at last fell a victim to the treachery of Tryphon, who put him to death B. C. 144 (1 Macc.

xi. 8–xii. 4). 4. As soon as SIMON, the last remaining brother of the Maccabæan family, heard of the detention of Jonathan in Ptolemais by Tryphon, he placed himself at the head of the patriotic party. He made overtures to Demetrius II. (B. C. 143), which were favorably received, and the independence of the Jews was at length formally recognized. With two of his sons he was murdered at Dök by Ptolemæus, B. C. 135 (1 Macc. xvi. 11–16). 5. The treason of Ptolemæus failed in its object. JOHANNES HYRCANUS, one of the sons of Simon, escaped from the plot by which his life was threatened, and at once assumed the government (B. C. 135). He reduced Idumæa, confirmed the alliance with Rome, and at length succeeded in destroying Samaria, the hated rival of Jerusalem, B. C. 109. The external splendor of his government was marred by the growth of internal divisions; but John escaped the fate of all the older members of his family, and died in peace, B. C. 106–5. His eldest son Aristobulus I., who succeeded, was the first who assumed the kingly title, though Simon had enjoyed the fullness of the kingly power.

MACCABEES, BOOKS OF. Four books which bear the common title of "Maccabees" are found in some MSS. of the Septuagint.

MACEDO'NIA, the first part of Europe which received the Gospel directly from St. Paul, and an important scene of his subsequent missionary labors and those of his companions.

MA'CHIR, the father of Geuel the Gadite, who went with Caleb and Joshua to spy out the land of Canaan (Num. xiii. 15).

MA'CHIR. 1. The eldest son (Josh. xvii. 1) of the patriarch Manasseh (1 Chron. vii. 14). His children are commemorated as having been caressed by Joseph before his death (Gen. l. 23). 2. The son of Ammiel, who rendered service to Saul and David when they were in difficulty (2 Sam. ix. 4, 5; xvii. 27–29).

MAD'AI (Gen. x. 2) the third son of Japheth, and the progenitor of the Medes.

MADNESS. In Scripture a derangement, proceeding either from weakness of intellect, or from ungovernable violence of passion. In John x. 20, madness is demoniacal possession.

MA'DON, one of the principal cities of Canaan (Josh. xi. 1; xii. 19).

MAG'DALA. The name is found in Matt. xv. 39 only. In St. Mark (viii. 10) we find the "parts of Dalmanutha," on the western edge of the lake of Gennesareth. Magdala conferred her name on "Mary the Magdal-ene."

MAGI. 1. Historically the Magi are conspicuous as a Persian religious caste. They appear in Jeremiah among the retinue of the Chaldæan king, and thus rose to favor and power (Dan. v. 11). 2. The word to the Greeks became a by-word for the worst form of imposture (Acts viii. 9; xiii. 8). 3. In St. Matthew (ii. 1–12) the Magi appear as "wise men" who were guided by a star from "the East" to Jerusalem, inquiring for the new-born king of the Jews, whom they had come to worship.

MAGIC, MAGICIANS. The arts practiced by the Egyptians, the Canaanites and their neighbors, the Hebrews, the Chaldæans and probably the Greeks, as part of religion. It was so strictly forbidden by the Law that it could never have had any recognized existence, save in times of apostasy. The carrying away of Laban's teraphim by Rachel, and his determined search for them (Gen. xxxi. 19, 30, 32–35), calling them his "gods," is the first notice of a superstition that afterward added corrupt practices to the true religion. The notice of Nebuchadnezzar's divination by arrows, where it is said "he shuffled arrows" (xxi. 21), refers to a practice in use among the Pagan Arabs. After the Captivity the Jews gradually abandoned the practice.

MA'GOG. In Gen. x. 2 Magog appears as the second son of Japheth in Ezek. xxxviii. 2; xxxix. 1, 6, as a country of which Gog was the prince, the *Ma* being a prefix significant of a country of northern locality (xxxix. 2).

MA'GOR-MIS-SABIB, literally, "terror on every side;" the name given by Jeremiah to Pashur the priest (Jer. xx. 3).

MAHAL'ALEEL. 1. The fourth from Adam, and son of Cainan (Gen. v. 12, 13, 15–17; 1 Chron. i. 2). 2. A descendant of Perez, or Pharez, the son of Judah (Neh. xi. 4).

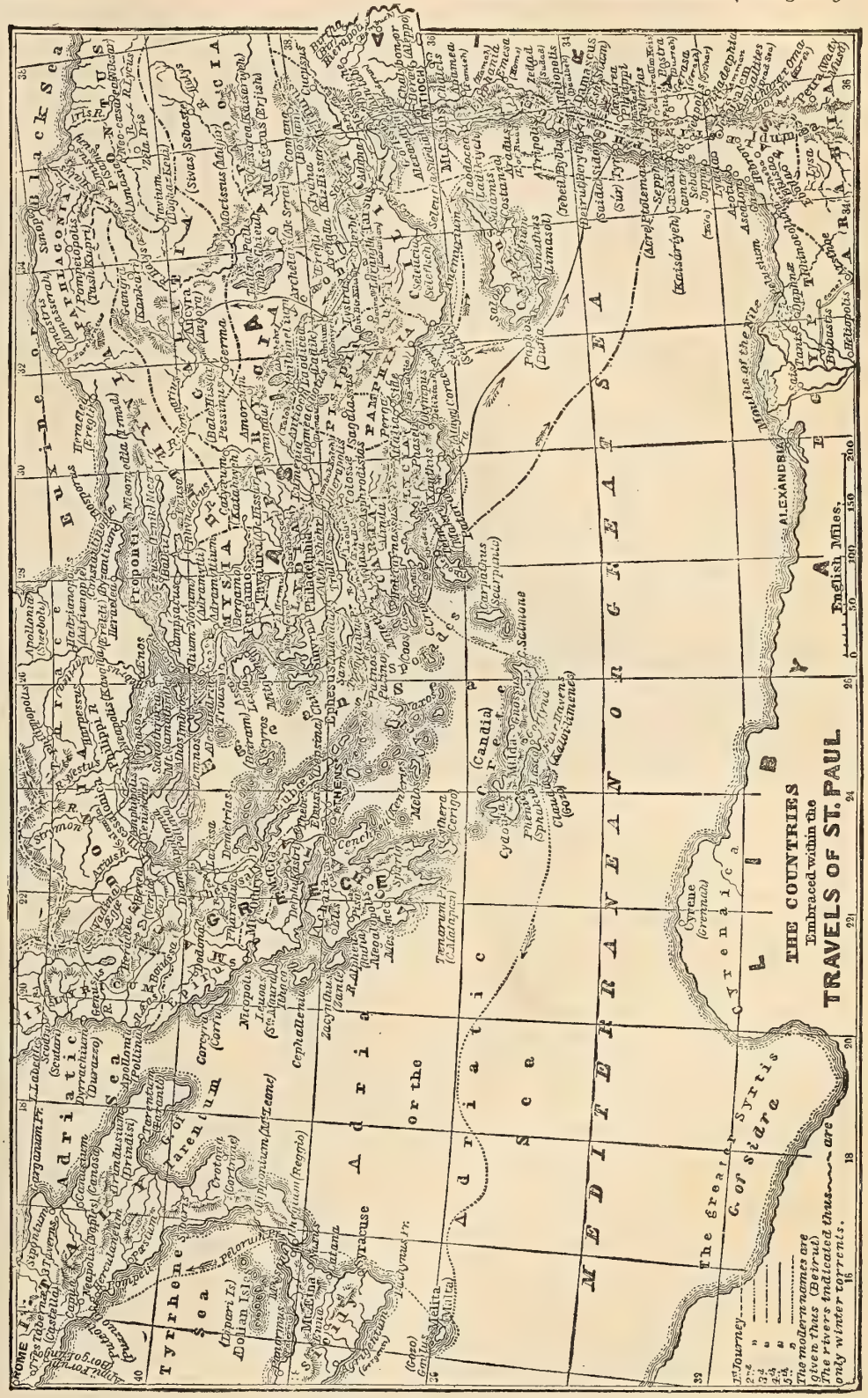
MA'HALATH, the daughter of Ishmael, and one of the wives of Esau (Gen. xxviii. 9).

MA'HALATH, one of the eighteen wives of King Rehoboam, apparently his first (2 Chron. xi. 18).

MA'HALATH, the title of Ps. liii., and **MA'HALATH-LEAN'NOTH,** the title of Ps. lxxxviii.

MAH'LON, the first husband of Ruth. He and his brother Chilion were sons of Elimelech and Naomi, and are described as "Ephrathites of Bethlehem-judah" (Ruth i. 2, 5; iv. 9, 10; comp. 1 Sam. xvii. 12).

MA'HOL, the father of Ethan the Ezrahite, and Heman, Chalcol and Darda, the four men most famous for wisdom next to Solomon himself (1 Kings iv. 31).



MAHANA'IM, a town on the east of the Jordan, signifying *two hosts* or *two camps*, a name given to it by Jacob (Gen. xxxii. 1, 2).

MA'HER-SHA'LAL-HASH'BAZ, *i. e., hasten-booty, speed-spoil.* This name was given by divine direction, to indicate that Damascus and Samaria were soon to be plundered by the king of Assyria (Isa. viii. 1–4).

MAKKE'DAH, memorable as the scene of the execution by Joshua of the five confederate kings (Josh. x. 10–30). Its site is uncertain.

MAK'TESH, a place, the inhabitants of which are denounced by Zephaniah (i. 11).

MAL'ACHI, the last, called "the seal" of the prophets, and his prophecies constitute the closing book of the canon. Malachi was contemporary with

Nehemiah, and prophesied after the times of Haggai and Zechariah (Neh. xiii. 6).

MAL'CHAM. 1. Son of Shaharaim (1 Chron. viii. 9). 2. The idol Molech (Zeph. i. 5).

MALCHI'AH. The son of Levi, and ancestor of Asaph the minstrel (1 Chron. vi. 40). One of the sons of Parosh (Ezra x. 25). Enumerated among the sons of Harim (Ezra x. 31). Son of Rechab, and ruler of Bethhaccerem (Neh. iii. 14; viii. 4). A priest the father of Pashur = MALCHIJAH 1 (Neh. xi. 12; Jer. xxxviii. 1). The son of Hammelech, into whose dungeon Jeremiah was cast (Jer. xxxviii. 6).



THE ANNUNCIATION.

MAL'CHUS, the servant of the high priest whose right ear Peter cut off (Matt. xxvi. 51; Mark xiv. 47; Luke xxii. 49–51; John xviii. 10).

MALLOWS, mentioned in Job xxx. 4.

MAM'MON (Matt. vi. 24; Luke xvi. 9) signifies "riches."

MAM'RE, an Amorite, who with his brothers, Eschol and Aner, was in alliance with Abram (Gen. xiv. 13, 24), and under the shade of whose oak-grove the patriarch dwelt in the interval between his residence at Bethel and at Beersheba (xiii. 18; xviii. 1; xxiii. 17, 19; xxv. 9; xlix. 30; l. 13).

MAN'AEN (Acts xiii.), one of the teachers and prophets at Antioch.

MANAS'SEH, the eldest son of Joseph by his wife Asenath (Gen. xli. 51; xlvi. 20), so called by Joseph because "God hath-made-me-forget all my toil and all my father's house." In the division of the Promised Land half of the tribe of Manasseh settled east of the Jordan (Josh. xiii. 29–33). The other half tribe settled to the west of the Jordan (Josh. xvii.)

MANAS'SEH. 1. The thirteenth king of Judah son of Hezekiah and Hephzibah (2 Kings xxi. 1), ascended the throne at the age of 12. His accession was the signal for an entire change. Idolatry was again established, and he consecrated idolatrous altars in the Sanctuary itself (2 Chron. xxxiii. 4). The aged Isaiah, according to the old Jewish tradition, was put to death. Retribution came soon in the natural sequence of events. The king himself was made prisoner and carried off to Babylon in the 22d year of his reign. There his eyes were opened, and he repented, and his prayer was heard, and the Lord delivered him (2 Chron. xxxiii. 12, 13). He was buried, not with the burial of a king, but in the garden of Uzza (2 Kings xxi. 26).

MANAS'SES. 1. MANASSEH, king of Judah (Matt. i. 10), to whom the apocryphal prayer is attributed. 2. MANASSEH, the son of Joseph (Rev. vii. 6).

MANDRAKES. Mentioned in Gen. xxx. 14, 15, 16, and in Cant. vii. 13.

MANGER. This word occurs only in connection with the birth of Christ in Luke ii. 7, 12, 16. The original term, found but once besides in the New Testament, Luke xiii. 15, is rendered by "stall."

MANNA (Ex. xvi. 14–36; Num. xi. 7–9; Deut. viii. 3, 16; Josh. v. 12; Ps. lxxviii. 24, 25; Wisd. xvi. 20, 21). From these passages we learn that the manna came every morning except the Sabbath, in the form of a small round seed resembling the hoar frost. The name is derived from the inquiry (*mân hu*, what is this?) which the Hebrews made when they first saw it upon the ground. The substance now called manna in the Arabian desert is collected in the months of June from the tamarisk shrub.

MANO'AH, the father of Samson; a native of the town of Zorah (Judg. xiii. 2). [See SAMSON.]

MANSLAYER. (Num. xxxv. 22; Deut. xix. 5.) The law seems intended to prevent the imputation of malice in any such case (Deut. xxii. 8).

MANTLE. The word has four Hebrew terms, distinct both in derivation and meaning. 1. *S'mîcah* (Judg. iv. 18), the thing with which Jael covered Sisera. 2. *Mêîl*, "mantle" in 1 Sam. xv. 27; xxviii. 14; Ezra ix. 3, 5, etc. 3. *Ma'ătâphâh* (Isa. iii. 22 only). 4. *Addereth*, "mantle" in 1 Kings xix. 13, 19; 2 Kings ii. 8, 13, 14.

MA'ON, one of the cities of the tribe of Judah (Josh. xv. 55; 1 Sam. xxiii. 24, 25).

MA'ONITES, THE, a people mentioned in one of the addresses of Jehovah to the repentant Israelites (Judg. x. 12).

MA'RA (Ruth i. 20), "Call me not Naomi (pleasant), but call me Mara (bitter), for Shaddai hath dealt-very-bitterly (*hamêr*) with me."

MA'RAH, *bitterness*, a place in the wilderness of Shur (Ex. xv. 23, 24; Num. xxxiii. 8), where was a spring of bitter water, sweetened by the casting in of a tree which "the Lord showed" to Moses.

MARANATH'A, an expression used by St. Paul at the conclusion of his First Epistle to the Corinthians (xvi. 22). It is a Grecised form of the Aramaic words *mâran ăthâ*, "our Lord cometh."

MARBLE. *Shêsh*, the term for marble, may be taken to mean almost any shining stone.

MAR'CUS, the Evangelist Mark (Col. iv. 10; Philem. 24; 1 Pet. v. 13).

MARK, Mark the Evangelist, the same as "John, whose surname was Mark" (Acts xii. 12, 25), was the son of a certain Mary who dwelt at Jerusalem (Acts xii. 12). Converted by Peter (1 Pet. v. 13), he went with Paul and Barnabas as their "minister." We find him by the side of that Apostle in his first imprisonment at Rome (Col. iv. 10; Philem. 24), with Peter at Babylon (1 Pet. v. 13), and with Timothy at Ephesus (2 Tim. iv. 11).

MARK, GOSPEL OF. That the Gospel was written under the sanction of Peter, and its matter in some degree derived from him, is probable by the evident traces of an eye-witness in many of the narratives. He scarcely refers to the Old Testament, and the word law does not once occur. There is little doubt but that the Gospel was meant for use amongst the Gentiles. It was written about thirty years after the death of Christ.

MARRIAGE. The institution of marriage dates from man's original creation.

MARS' HILL, better known by the name of Areopagus. A rocky height in Athens from which St. Paul delivered his memorable address (Acts xvii. 22–31).

MAR'SENA, one of the seven princes of Persia (Esth. i. 14).

MAR'THA, the sister of Lazarus and Mary. The facts recorded in Luke x. and John xi. indicate her sharing in Messianic hopes and accepting Jesus as the Christ. She, no less than Lazarus and Mary, has the distinction of being one whom Jesus loved (John xi. 3).

MARY OF CLEOPHAS was the sister of St. Mary the Virgin, and the mother of James, Joses, Jude and Simon.

MARY MAGDALE'NE, from the town of Magdala. She appears for the first time in Luke viii. 2. Of Mary it is said specially that "seven devils went out of her," and the number indicates, as in Matt. xii. 45, and the "legion" of the Gadarene demoniac (Mark v. 9), a *possession* of more than ordinary malignity. Mary Magdalene had been to the tomb and had found it empty, had seen the "vision of angels" (Matt. xxviii. 5; Mark xvi. 5). She went with her cry of sorrow to Peter and John (John xx. 1, 2). She has become the type of a class of repentant sinners. The epithet Magdalene seems chosen for the purpose of distinguishing her from all other Marys. No one Evangelist gives the slightest hint of identity. The Gospels record two anointings of our Saviour (Matt. xxvi.; Mark xiv.; Luke vii.; John xii.) The only passage adduced in favor of one woman is John xi. 2. But the words which we find there refer to the history which was about to follow in ch. xii. Moreover, there is not the slightest trace of the life of Mary of Bethany ever having been one of open and flagrant impurity.

MARY, MOTHER OF MARK. We learn from Col. iv. 10 that she was sister to Barnabas.

MARY, SISTER OF LAZARUS. She and her sister Martha appear in Luke x. 40. The same character shows itself in the history of John xi. The treasured alabaster-box of ointment is brought forth at the final feast of Bethany, John xii. 3.



THE THREE MARYS AT THE SEPULCHRE.

MARY, THE VIRGIN, the mother of our Lord. She was of the tribe of Judah, and of the lineage of David (Ps. cxxxii. 11; Luke i. 32; Rom. i. 3). She had a sister named, like herself, Mary (John xix. 25),

and she was connected by marriage (Luke i. 36) with Elizabeth of the lineage of Aaron. Her betrothal to Joseph, and the circumstances connected with her becoming the mother of our Lord, are related elsewhere. [See JESUS CHRIST.] From the time at which our Lord's ministry commenced, St. Mary is withdrawn almost wholly from sight. Four times only is the veil removed. These four occasions are: 1. The marriage at Cana of Galilee (John ii.) 2. The attempt which she and his brethren made "to speak with him" Matt. xii. 46; Mark iii. 21 and 31; Luke viii. 19). 3. The Crucifixion. 4. The days succeeding the Ascension (Acts i. 14). If to these we add two references to her, the first by her Nazarene fellow-citizens (Matt. xiii. 54, 55; Mark vi. 1–3), the second by a woman in the multitude (Luke xi. 27), we have specified every event known to us in her life.

MARY, a Roman Christian who is greeted by St. Paul in his Epistle to the Romans (xvi. 6).

MAS'CHIL. The title of thirteen Psalms: xxxii., xlii., xliv., xlv., lii.–lv., lxxiv., lxxviii., lxxxviii., lxxxix., cxlii.

MAS'SA, a son of Ishmael (Gen. xxv. 14).

MAS'SAH, *i. e.*, "temptation," also called MERIBAH, where the Israelites tempted Jehovah (Ex. xvi. 7; Ps. xcv. 8, 9; Heb. iii. 8).

MASTICH-TREE occurs only in the Apocrypha (Susan. ver. 54).

MA'TRI, a family to which Saul the king of Israel belonged (1 Sam. x. 21).

MAT'TAN. 1. The priest of Baal, slain in the idol temple at Jerusalem (2 Kings xi. 18; 2 Chron. xxiii. 17). 2. The father of Shephatiah (Jer. xxxviii. 1).

MATTAN'AH. The original name of Zedekiah, king of Judah (2 Kings xxiv. 17). 2. A Levite singer (1 Chron. ix. 15), leader of the Temple choir after its restoration (Neh. xi. 17; xii. 8). We find him among the Levites of the second rank, "keepers of the thresholds," an office which fell to the singers (comp. 1 Chron. xv. 18, 21). 3. A descendant of Asaph (2 Chron. xx. 14). 4. One of the sons of Elam (Ezra x. 26). 5. One of the sons of Zattu (Ezra x. 27). 6. A descendant of Pahath-Moab (Ezra x. 30). 7. One of the sons of Bani (Ezra x. 37). 8. A Levite, father of Zaccur, and ancestor of Hanan, the under-treasurer who had charge of the offerings for the Levites in the time of Nehemiah (Neh. xiii. 13). 9. One of the fourteen sons of Heman, whose office it was to blow the horns in the Temple service as appointed by David (1 Chron. xxv. 4, 16). 10. A descendant of Asaph, the Levite minstrel, who assisted in the purification of the Temple in the reign of Hezekiah (2 Chron. xxix. 13).

MATTATHIAS. 1. The father of the Maccabees (1 Macc. ii. 1, 14, 16, 17, 19, 24, 27, 39, 45, 49; xiv. 29). 2. The son of Simon Maccabæus, murdered, together with his father and brother, by Ptolemæus (1 Macc. xvi. 14).

MAT'THEW. The Apostle and Evangelist, the same as Levi (Luke v. 27–29) the son of Alphæus (Mark ii. 14).

MAT'THEW, GOSPEL OF, was written by the Apostle in Hebrew and in Palestine in the first century. It was written for Jewish converts, to show them in Jesus of Nazareth the Messiah of the Old Testament whom they expected.

MATTHI'AS, the Apostle elected to fill the place of the traitor Judas (Acts i. 26). He preached the gospel and suffered martyrdom in Ethiopia.

MATTOCH (Isa. vii. 25). The tool used in Arabia for loosening the ground, described by Niebuhr, answers generally to our mattock or grubbing-axe, *i. e.*, a single-headed pickaxe.

MAUL, *i. e.*, a hammer (Prov. xxv. 18).

MAUZ'ZIM (Dan. xi. 19, 39), "the god of fortresses," the deity who presided over strongholds.

MAZ'ZAROTH (Job xxxviii. 32), "the twelve signs."

MEADOW. It appears to be an Egyptian term. Its use in Job viii. 11 seems to show that it is not a "meadow," but some kind of reed or water-plant.

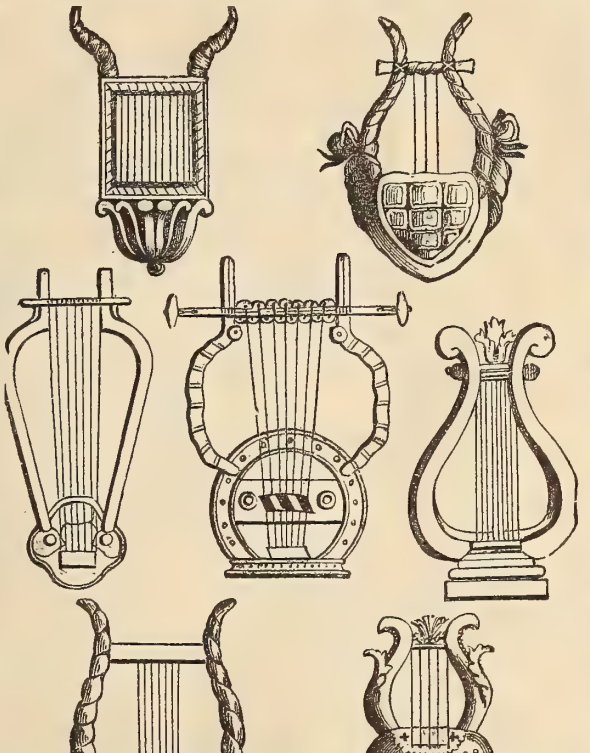
ME'AH, THE TOWER OF, one of the towers of the wall of Jerusalem when rebuilt by Nehemiah (iii. 1; xii. 39).

MEALS. The early Hebrews do not seem to have given special names to their several meals, for the terms rendered "dine" and "dinner" in the A. V. (Gen. xliii. 16; Prov. xv. 17) are in reality general expressions, which might more correctly be rendered "eat" and "portion of food." In the New Testament we have the Greek terms rendered respectively "dinner" and "supper" (Luke xiv. 12; John xxi. 12), but which are more properly "breakfast" and "dinner."

MEA'RAH (Josh. xiii. 4). The word means in Hebrew a cave, and it is assumed that the reference is to some cavern in the neighborhood of Zidon.

MEAT. It does not appear that the word "meat" is used in either the Old or New Testament, in the sense of animal food. The latter is denoted uniformly by "flesh."

MEAT-OFFERING. The word *minchâh* signifies originally a gift of any kind, and appears to be used generally of a gift from an inferior to a superior, whether God or man. The law or ceremonial of the meat-offering is described in Lev. ii. and vi. 14–23. It was to be composed of fine flour, seasoned with salt, and mixed with oil and frankincense, but without leaven; and it was generally accompanied by a drink-offering of wine (1 Chron. xxix. 10–14). They



ANCIENT MUSICAL INSTRUMENTS.

were usually substitutes for other offerings (comp. Lev. v. 11; Num. v. 15). [See MEAT.]

ME'DAN, a son of Abraham and Keturah (Gen. xxv. 2; 1 Chron. i. 32).

MEDES. For a long period a highly civilized and wealthy people. They were the dominant race in all Asia.

ME'DIA. A vast region between Persia and the Caspian Sea, deriving its name from *Madai*, son of Japheth (Gen. x. 2). Cyrus, king of Persia, became by his wife heir to the crown of Media, thus uniting the kingdoms of the Medes and Persians.

ME'DIAN. Darius, "the son of Ahasuerus, of the Medes" (Dan. ix. 1) or "the Mede" (xi. 1), v. 31.

MEDICINE. The Egyptians claimed the invention of the healing art, and their "many medicines" are mentioned (Jer. xlvi. 11).

MEGID'DO (Josh. xii. 21). Megiddo appears as the city of one of the kings whom Joshua defeated on the west of the Jordan. The song of Deborah brings the place vividly before us, as the scene of the great conflict between Sisera and Barak. The chief historical interest of Megiddo is concentrated in Josiah's death (2 Chron. xxxv. 22–24). There is a copious stream flowing down the gorge, probably the "waters of Megiddo" of Judg. v. 19.

MEHET'ABEEL. The ancestor of Shemaiah the prophet hired against Nehemiah by Tobiah and Sanballat (Neh. vi. 10).

MEHET'ABEL, the wife of Hadad, the eighth king of Edom (Gen. xxxvi. 39).

MEHOL'ATHITE, THE (1 Sam. xviii. 19). It no doubt denotes that Adriel belonged to a place called Meholah.

MEHU'JAEL, the son of Irad, and fourth in descent from Cain (Gen. iv. 18).

MEHU'NIMS, THE (2 Chron. xxvi. 7). A nation of Arabia renowned for their traffic in spices, who returned from the captivity with Zerubbabel (Ezra ii. 50; Neh. vii. 52, A. V.)

MEL'CHI. 1. The son of Janna, and ancestor of Joseph (Luke iii. 24). 2. The son of Addi (Luke iii. 21).

MELCHIS'EDECH, the form of the name MELCHIZEDEK adopted in the A. V. of the New Testament (Heb. v., vi., vii.)

MELCHIZ'EDEK (Gen. xiv. 18–20), king of Salem and a priest constituted by a special gift from God. The relation between Melchizedek and Christ as type and antitype is made in the Hebrew. Each was a priest, (1) not of the Levitical tribe; (2) superior to Abraham; (3) whose beginning and end are unknown; (4) who is not only a priest, but also a king of righteousness and peace.

MELE'A. Ancestor of Joseph (Luke iii. 31).

MEL'ITA, the modern *Malta*. This island has an illustrious place in Scripture, as the scene of the shipwreck of St. Paul (Acts xxvii.) It was a dependency of the Roman province of Sicily. Its chief officer appears from inscriptions to have had the title of *Primus Melitensium*, and this is the very phrase which St. Luke uses (xxviii. 7).

ME'LON (Num. xi. 5). That more particularly referred to in the text must be the watermelon.

MEL'ZAR. An official title (Dan. i. 11, 16), "the steward," is therefore correct.

MEM'PHIS. An Egyptian city of great size and splendor, which stood near old Cairo, but of which there are now only some ruins. In Hos. ix. 6 it is called *Moph*, and in Isa. xix. 13, *Noph*.

MEMU'CAN. One of the seven princes of Persia in the reign of Ahasuerus (Esth. i. 14, 16, 21).

MEN'AHEM, son of Gadi, who slew the usurper Shallum, and seized the throne of Israel (2 Kings xv. 14–22).

ME'NAN. The son of Mattatha, one of the ancestors of Joseph (Luke iii. 31).

ME'NE (lit. "numbered"). The first word of the mysterious inscription written on the wall of Belshazzar's palace, in which Daniel read the doom of the king and his dynasty (Dan. v. 25, 26).

MENELA'US, a usurping high priest who obtained the office from Antiochus Epiphanes (about B. C. 172) by a large bribe (2 Macc. iv. 23–25).

MENI (Isa. lxv. 11). A proper name, and also the name of an object of idolatrous worship cultivated by the Jews in Babylon.

MEON'ENIM, THE PLAIN OF, is mentioned only in Judg. ix. 37. The meaning of Meonenim is enchanters or "observers of times," as in Deut. xviii. 10, 14; in Mic. v. 12.

MEPHIB'OSHETH, the name borne by two members of the family of Saul—his son and his grandson. 1. Saul's son by Rizpah (2 Sam. xxi. 8). 2. The son of Jonathan, grandson of Saul. When his father and grandfather were slain on Gilboa he was an infant but five years old (2 Sam. iv. 4). Mephibosheth was carried with the rest of his family to the mountains of Gilead, where he found refuge until David invited him to Jerusalem. Of Mephibosheth's behavior during the rebellion of Absalom we possess two accounts—his own (2 Sam. xix. 24–30) and that of Ziba (xvi. 1–4).

ME'RAB, the eldest daughter of King Saul (1 Sam. xiv. 49), whom he betrothed to David (xviii. 17). Before the marriage Merab's younger sister Michal had displayed her attachment for David,

and Merab was then married to Adriel the Mehólathite, to whom she bore five sons (2 Sam. xxi. 8).

MERA'IOTH. 1. A descendant of Eleazar the son of Aaron, and head of a priestly house (1 Chron. vi. 6, 7, 52). 2. The head of one of the houses of priests represented by Helkai (Neh. xii. 15).

MER'ARI, third son of Levi, and head of the third great division of the Levites, THE MERARITES. Born before the descent of Jacob into Egypt, and one



THE FIRST MIRACLE

of the seventy who accompanied Jacob thither (Gen. xlvi. 8, 11).

MERATHAIM, THE LAND OF, "of double rebellion," alluding to the country of the Chaldæans, and to the double captivity which it had inflicted on the nation of Israel (Jer. l. 21).

MERCU'RIUS, the Greek deity, whom the Romans identified with their Mercury. The people of Lystra (Acts xiv. 11) called Paul "Mercurius, because he was the chief speaker."

MERCY SEAT (Ex. xxv. 17; xxxvii. 6; Heb. ix. 5), the lid of the Ark of the Covenant whereupon the blood of the yearly atonement was sprinkled by the high priest.

ME'RED (1 Chron. iv. 17, 18) is one of the sons of Ezra.

MER'EMOTH. 1. Son of Uriah, the priest of the family of Koz, the head of the seventh course of priests established by David. In Ezra viii. 33, Meremoth is appointed to weigh and register the gold and silver vessels belonging to the Temple. 2. A layman of the sons of Bani, who had married a foreign wife (Ezra x. 36). 3. A priest, or more probably a family of priests, who sealed the covenant with Nehemiah (Neh. x. 5).

ME'RES, one of the seven counselors of Ahasuerus, king of Persia (Esth. i. 14).

MER'IBAH (Ex. xvii. 7), the place where the people murmured, and the rock was smitten. The name is also given to Kadesh (Num. xx. 13, 24; xxvii. 14; Deut. xxii. 51).

MERIB-BA'AL, son of Jonathan the son of Saul (1 Chron. viii. 34; ix. 40), in 2 Samuel called MEPHIBOSHETH.

MERO'DACH (Jer. l. 2), the Babylonian Bel or Belus.

MERO'DACH-BAL'ADAN, king of Babylon in the days of Hezekiah, 2 Kings (xx. 12), Isaiah (xxxix. 1). There were two reigns of this king, the first from B. C. 721 to B. C. 709, when he was deposed by Sargon; and the second, after his recovery of the throne in B. C. 702, which lasted only half a year. Sennacherib defeated the combined army in a pitched battle.

ME'ROM, THE WATERS OF. Here a confederacy of the northern chiefs, assembled under the leadership of Jabin, king of Hazor (Josh. xi. 5), were encountered by Joshua, and completely routed (v. 7).

ME'ROZ (Judg. v. 23), denounced because its inhabitants had refused to take part in the struggle with Sisera.

MESECH, son of Japheth (Gen. x. 2; 1 Chron. i. 5), and the progenitor of one of the remotest and rudest nations of the world.

ME'SHA. 1. One of the geographical limits of the Joktanites when they settled in Arabia (Gen. x. 30). 2. The king of Moab in the reigns of Ahab and his sons Ahaziah and Jehoram, kings of Israel (2 Kings iii. 4). 3. The eldest son of Caleb the son of Hezron by his wife Azubah (1 Chron. ii. 42). 4. A Benjamite, son of Shaharaim, by his wife Hodesh (1 Chron. viii. 9).

ME'SHACH, One of the companions of Daniel, who with three others was chosen from among the captives to stand before King Nebuchadnezzar (Dan. i. 5, 20).

MESOPOTA'MIA, "Syria of the two rivers." If we look to the signification of the name, we must regard Mesopotamia as the entire country between the two rivers—the Tigris and the Euphrates.

MESSI'AH. Literally *the anointed.*

MESSI'AS, the Greek form of Messiah (John i. 41; iv. 25).

METHU'SAEL, the son of Mehujael, and father of Lamech (Gen. iv. 18).

METHU'SELAH, the son of Enoch, sixth in descent from Seth, and father of Lamech (Gen. v. 25–27).

MEZ'AHAB. The father of Matred and grandfather of Mehetabel, who was wife of Hadar or Hadad, the last-named king of Edom (Gen. xxxvi. 39; 1 Chron. i. 50).

MI'CAH. A prophet of the tribe of Judah, who lived in the latter days of Isaiah and Hosea. The book of Micah is one of the most important prophecies in the Old Testament.

MICA'IAH, the son of Imlah, a prophet of Samaria, who, in the reign of Ahab, king of Israel, predicted his defeat and death, B. C. 897 (1 Kings xxii. 1–35; 2 Chron. xviii.)

MI'CHAEL. 1. (Num. xiii. 13.) 2. (1 Chron. v. 13.) 3. (1 Chron. v. 14.) 4. (1 Chron. vi. 40.) 5. (1 Chron. vii. 3.) 6. (1 Chron. viii. 16.) 7. (1 Chron. xii. 20.) 8. (1 Chron. xxvii. 18.) 9. (2 Chron. xxi. 2, 4.) 10. (Ezra viii. 8.) 11. "One," or "the first of the chief princes" or archangels (Dan. x. 13; comp. Jude 9), described in Dan. x. 21 as the "prince" of Israel. In the Old Testament he is the guardian of the Jewish people in their antagonism to heathenism. In the New Testament (see Rev. xii. 7) he fights in heaven against the dragon.

MICHA'IAH. 1. (2 Kings xxii. 12; 2 Chron. xxxiv. 20.) 2. (Neh. xii. 35; 1 Chron. ix. 15; Neh. xi. 17; Neh. xii. 41.) 4. The daughter of Uriel of Gibeah, wife of Rehoboam, and mother of Abijah, king of Judah (2 Chron. xiii. 2). 5. One of the princes of Jehoshaphat whom he sent to teach the law of Jehovah in the cities of Judah (2 Chron. xvii. 7). 6. The son of Gemariah (Jer. xxxvi. 11–14).

MI'CHAL, the younger of Saul's two daughters (1 Sam. xiv. 49).

MICH'MASH, a town known solely by its connection with the Philistine war of Saul and Jonathan (1 Sam. xiii.; xiv.), situated in the very middle of the tribe of Benjamin.

MICH'TAM. This word occurs in the titles of six Psalms (xvi., lvi.–lx.)

MID'IAN, a son of Abraham and Keturah (Gen. xxv. 2; 1 Chron. i. 32); progenitor of the Midianites. Midian is first mentioned as a people, when Moses fled, having killed the Egyptian, to the "land of Midian" (Ex. ii. 15), and married a daughter of a priest of Midian (21). The "land of Midian," or the portion of it specially referred to, was probably the peninsula of Sinai.

MIDWIFE. Parturition in the East is usually easy. The office of a midwife is thus, in many eastern countries, in little use.

MIG'DOL, a frontier fortress of the Egyptians, on the route of the children of Israel in their exodus.

MIG'RON, a town in the neighborhood of Gibeah (1 Sam. xiv. 2).

MIL'CAH. 1. Daughter of Haran and wife of Nahor, Abraham's brother, to whom she bore eight children (Gen. xi. 29; xxii. 20, 23; xxiv. 15, 24, 47). 2. The fourth daughter of Zelophehad (Num. xxvi. 33; xxvii. 1; xxxvi. 11; Josh. xvii. 3).

MIL'COM. The "abomination" of the children of Ammon, MOLECH (1 Kings xi. 7), and MALCHAM (Zeph. i. 5).

MILE. A measure of length, containing a thousand paces. Eight *stadia* or furlongs make a mile. The Romans measured by miles, the Greeks by furlongs. The furlong was a hundred and twenty-five paces; the pace was five feet. The ancient Hebrews had neither miles, furlongs nor feet, but only the cubit, the reed and the line.

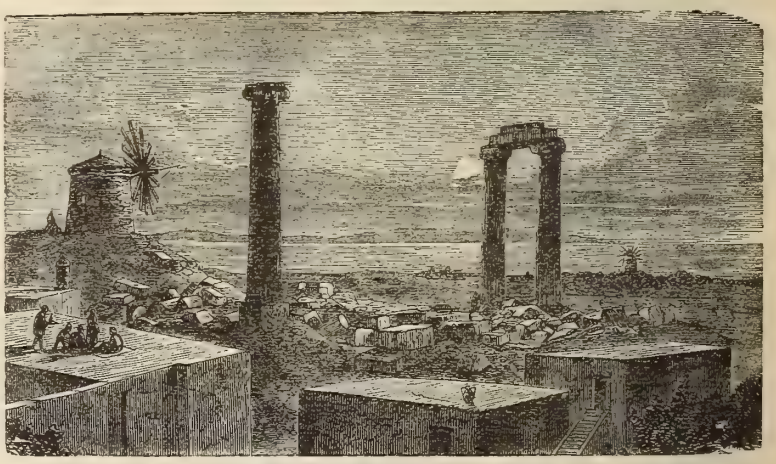
MILE'TUS (Acts xx. 15, 17, less correctly called MILETUM in 2 Tim. iv. 20). In the context of Acts xx. 6, we have the geographical relations of Miletus brought out as distinctly as if it were St. Luke's purpose to state them. As to the history of Miletus itself, it was far more famous five hundred years before St. Paul's day than it ever became afterward.

MILK, as an article of diet, holds a more important position in Eastern countries than with us. Not only the milk of cows, but of sheep (Deut. xxxii. 14), of camels (Gen. xxxii. 15) and of goats (Prov. xxvii. 27) was used.

MILL. The mills of the ancient Hebrews differed little from those now in use in the East. These consist of two circular stones, about 18 inches or two feet in diameter, the lower of which is fixed (Isa. xlvii. 1, 2).

MILLET (Ezek. iv. 9). Both the *Sorghum vulgare* and the *Panicum miliaceum* were used by the ancient Hebrews and Egyptians.

MIL'LO, the city taken from the Jebusites by David (2 Sam. v. 9; 1 Chron. xi. 8; 2 Chron. xxxii. 5), seems to show that "the Millo" was part



MILETUS.

of the "city of David," that is, of Zion (comp. 2 Kings xii. 20), and it is the word used throughout the Books of Maccabees for the fortress on Mount Zion.

MIL'LO, THE HOUSE OF. 1. A family mentioned in Judg. ix. 6, 20, in connection with the men of Shechem. 2. The spot at which King Josiah was murdered by his slaves (2 Kings xii. 20).

MINES, MINING (Job xxviii. 1-11). The

only record of the kind which we inherit from the Hebrews. The expression, "the gold they refine," presupposes a process by which the pure gold is extracted from the ore, and separated from the silver or copper.

MINGLED PEOPLE. This phrase is applied in Jer. xxv. 20, and Ezek. xxx. 5, to denote the miscellaneous population of Egypt.

MINISTERS, officials of a religious and civil character (Ex. xxiv. 13; 1 Kings x. 5; Isa. lxi. 6). In the New Testament we have three terms, the first a subordinate public administrator (Rom. xiii. 6; xv. 16; Heb. viii. 2). The second term is used of the attendant in the synagogue (Luke iv. 20) employed in the service. The third term is used in relation to the ministry of the Gospel.

MIN'NITH, named as the point to which Jephthah's slaughter of the Ammonites extended (Judg. xi. 33).

MINSTREL (2 Kings iii. 15), a player upon a stringed instrument like the harp, on which David played before Saul (1 Sam. xvi. 16; xviii. 10; xix. 9). Instances of the divine influence connected with music are seen in 1 Sam. x. 5, 6, 10, 11. The "minstrels" in Matt. ix. 23 were the flute-players employed as professional mourners (Eccles. xii. 5; 2 Chron. xxxv. 25; Jer. ix. 17–20).

MINT (Matt. xxiii. 23; Luke xi. 42), one of those herbs, the tithe of which the Jews were most scrupulously exact in paying.

MIPH'KAD, THE GATE, one of the gates of Jerusalem at the time of the rebuilding of the wall after the return from captivity (Neh. iii. 31).

MIR'ACLE. This word is the usual translation of the Greek word *Sēmeion*, which signifies "a sign." A miracle is a plain and manifest exercise by man, or by God at the call of a man, of those powers which belong only to the Creator. The divinity of our Saviour was proved by the miracles he wrought (John iii. 2, 9, 16).

MIR'IAM, the sister of Moses, was the eldest of that sacred family; and she first appears as a young girl, watching her infant brother's cradle in the Nile (Ex. ii. 4), and suggesting her mother as a nurse (ib. 7). "The sister of Aaron" is her Biblical distinction (Ex. xv. 20). In Num. xii. 1 she is placed before Aaron; and in Mic. vi. 4 reckoned as amongst the Three Deliverers. "Miriam the prophetess" is her acknowledged title (Ex. xv. 20). She took the lead, with Aaron, in the complaint against Moses for his marriage with a Cushite (Num. xii. 1, 2). A stern rebuke was administered. The hateful Egyptian leprosy broke out over the whole person of the proud prophetess. This stroke, and its removal, which took place at Hazeroth, form the last public event of Miriam's life. She died toward the close of the wanderings at Kadesh, and was buried there (Num. xx. 1). Her tomb was shown near Petra in the days of Jerome.

MIRROR. Two Hebrew words in Ex. xxxviii. 8 and Job xxxvi. are rendered "looking-glass" in the A. V., but from the context evidently denote a mirror of polished metal.

MISH'AEL. 1. One of the sons of Uzziel, the uncle of Aaron and Moses (Ex. vi. 22; Lev. x. 4, 5). 2. One of those who stood at Ezra's left hand when he read the law to the people (Neh. viii. 4).

MIS'REPHOTH'MA-IM, a place in close connection with Zidon-rabbah, *i. e.*, Sidon (Josh. xi. 8; xiii. 6).

MITE, a coin current in Palestine in the time of our Lord (Mark xii. 41–44; Luke xxi. 1–4).

MITH'REDATH. 1. The treasurer of Cyrus king of Persia (Ezra i. 8). 2. A Persian officer stationed at Samaria, in the reign of Artaxerxes (Ezra iv. 7).

MITYLE'NE, the intermediate place where St. Paul stopped for the night between Assos and Chios (Acts xx. 14, 15).

MIXED MULTITUDE (Ex. xii. 38; Num. xi. 4). Probably the offspring of marriages between the Israelites and the Egyptians; and all those who were not of pure Israelite blood.

MI'ZAR, THE HILL, a mountain from which the author of Psalm xlii. utters his pathetic appeal (v. 6).

MIZ'PAH and **MIZ'PEH,** "a watch-tower," the name of several places in Palestine. 1. The earliest of all is the heap of stones piled up by Jacob and Laban (Gen. xxxi. 48) on Mount Gilead (v. 25). The spot became a place for solemn deliberation in times of difficulty (Judg. x. 17; xi. 34). 2. (1 Sam. xxii. 3). 3. The Land of Mizpeh, "the residence of the Hivites" (Josh. xi. 3). 4. The Valley of Mizpeh (Josh. xi. 8). 5. Mispeh, a city of Judah (Josh. xv. 38). 6. Mizpeh (Josh. xviii. 26).

MIZ'RAIM, the usual name of Egypt in the Old Testament, from *Mizr*, signifies "red earth or mud."



THE ORIGIN OF MUSIC.

MNA'SON is honorably mentioned in Scripture as one of the hosts of the Apostle Paul (Acts xxi. 16).

MOAB. 1. The son of Lot, born A. M. 2108. 2. The land called by his name, eastward and southward of the Dead Sea, has been lately explored and is covered with evidences of former greatness (Jer. xlviii. 2–39; Amos ii. 2; Zeph. ii. 9).

MO'DIN, the native city of the Maccabæan family (1 Macc. xiii. 25), and contained their ancestral sepulchre (ii. 70; ix. 19; xiii. 25–30).

MOL'ADAH, a city of Judah, one of those which lay in the district of "the south," next to Edom (Josh. xv. 26; xix. 2). In the latter tribe it remained at any rate till the reign of David (1 Chron. iv. 28), but by the time of the captivity it seems to have come back into the hands of Judah, by whom it was reinhabited after the captivity (Neh. xi. 26).

MOLE. 1. *Tinshemeth* (Lev. xi. 30) denotes different kinds of lizards; therefore, the chameleon may be the animal intended. 2. *Chêphôr pêrôth* is "moles" in Isa. ii.

MO'LECH. The fire-god Molech was the tutelary deity of the children of Ammon. The first direct allusion to Molech worship is in the description of Solomon's idolatry in his old age (1 Kings xi. 7). Two verses before, the same deity is called Milcom. The children were not burnt, but made to pass between two burning pyres, as a purificatory rite. According to Jewish tradition, the image of Molech was of brass, hollow within, and was situated without Jerusalem.

MON'EY. In ancient times it was dealt out by weight, and still is in Turkey, Syria, Egypt, China, Burmah, etc.; coins themselves being generally weighed by the merchant (Gen. xxiii. 9–16; Job vi. 2; Zech. xi. 12). The Persians began to use coined money about the time of Darius Hystaspes. The Greeks had no coin before the days of Alexander, nor the Egyptians before the Ptolemies, nor the Hebrews till the government of Judas Maccabæus. The coin called "a piece of money" was perhaps a *shekel*, or the Greek *stater*, in value fifty cents (Matt. xvii. 27). A pound was about sixty shekels. A penny was one-fourth of a shekel, or twelve cents of our money. A farthing was the fortieth part of a penny, or one-third of our cent (Matt. v. 26). A mite was half a farthing (Mark xii. 42).

MON'EY-CHANGERS (Matt. xii. 12; Mark xi. 15; John ii. 15). The money-changers whom Christ, for their impiety, avarice and fraudulent dealing, expelled from the Temple, were the dealers who supplied half shekels, for such a premium as they might be able to exact, to the Jews from all parts of the world, who were required to pay their tribute or ransom-money at Jerusalem in the Hebrew coin.

MONTH. A space of time which if measured by the *moon* (whence its name) is called *lunar*, and if by the *sun* is called *solar*. When we speak of Jewish months as corresponding to ours, some allowance must be made, for theirs were lunar, and ours are solar, which are not exactly alike.

MOON. The moon held an important place in the kingdom of nature, as known to the Hebrews. The worship of the moon was extensively practiced by the nations of the East. In Egypt it was honored under the form of Isis, and was one of the only two deities which commanded the reverence of the Egyptians. The warning of Moses (Deut. iv. 19) is directed against this nature worship.

MOR'DECAI, the deliverer, under Divine Providence, of the Jews from the destruction plotted against them by Haman the chief minister of Xerxes. Three things are predicated of Mordecai in the Book

of Esther: (1) that he lived in Shushan; (2) that his name was Mordecai, son of Jair, son of Shimei, son of Kish the Benjamite who was taken captive with Jehoiachim; (3) that he brought up Esther. It is said of Mordecai that he knew *the seventy languages, i. e.*, the languages of all the nations mentioned in Gen. x., which the Jews count as seventy nations, and that his age exceeded 400 years.

MOREH. 1. THE PLAIN OF MOREH was the



RUTH AND NAOMI

first halting-place of Abram after his entrance into the land of Canaan (Gen. xii. 6). It was close to the mountains of Ebal and Gerizim (Deut. xi. 30).

MOR'ESHETH-GATH, a place named by the prophet Micah only (Mic. i. 14), in company with Lachish, Achzib, Mareshah and other towns of the lowland district of Judah. Micah was himself the native of a place called Moresheth.

MORI'AH. 1. On "one of the mountains" in this district took place the sacrifice of Isaac (Gen. xxii. 2). 2. MOUNT MORIAH (2 Chron. iii. 1), the eminence on which Solomon built the Temple.

MORTAR (Gen. xi. 3; Ex. i. 14; Lev. xiv. 42, 45; Isa. xli. 25; Ex. xiii. 10, 11, 14, 15; xxii. 28; Nah. iii. 14). The various compacting substances used in Oriental buildings appear to be, 1. bitumen; 2. common mud or moistened clay; 3. a very firm cement compounded of sand, ashes and lime, sometimes mixed and coated with oil, so as to form a surface almost impenetrable to wet.

MOSES ("drawn"), the legislator of the Jewish people, and in a certain sense the founder of the Jewish religion. The fact that he was of the tribe of Levi no doubt contributed to the selection of that tribe as the sacred caste. His extraordinary history embraces so large a space, that we must refer the reader to it, as contained in the first five books of the Old Testament.

MOTH (Job iv. 19; xiii. 28; xxvii. 18; Ps. vi. 7; xxxi. 9, 10; xxxix. 11; Isa. l. 9; Hos. v. 12). The clothes moth is the *tinea argenta*, of a white shining silver or pearl color.

MOTHER. The superiority of the Hebrew systems of legislation and of morals is shown in the high estimation of the mother in the Jewish family (Ex. xx. 12; Lev. xix. 3; Deut. v. 16; xxi. 18, 21; Prov. x. 1; xv. 20; xvii. 25; xxix. 15; xxxi. 1, 30).

MOUNT, MOUNTAIN. The Hebrew word *har* is employed both for single eminences such as Sinai, Gerizim, Ebal, Zion and Olivet, and for ranges, such as Lebanon. It is also applied to a mountainous country.

MOURNING. The Jews made great lamentation over the dead. Tearing the hair, uttering cries, striking the breast, wearing sackcloth, sprinkling dust on the head and fasting were common in case of death. Mourners were hired who in melancholy songs and dolorous ejaculations excited the sympathy of spectators (Jer. ix. 17, 18; Amos v. 16; Matt. ix. 23).

MOUSE (Lev. xi. 29; 1 Sam. vi. 4, 5; Isa. lxvi. 17). The original word denotes a field-ravager (1 Sam. vi. 5), and may refer to the short tailed field mice which cause great destruction to the corn lands of Syria.

MOWING. As the great heat of the climate in Palestine soon dries up the herbage, hay-making is not in use. The "king's mowings" (Amos vii. 1; Ps. lxxii. 6) may refer to some royal right of early pasturage for the use of the cavalry.

MULE. We do not read of mules till the time of David. After this time horses and mules are in Scripture often mentioned together. In Solomon's time it is possible that mules from Egypt occasionally accompanied the horses which we know the king of Israel obtained from that country. In Gen. xxxvi. 24, the Hebrew word *yêmîm*, translated "mules," probably means "warm springs," as the Vulgate has it.

MUP'PIM, one of the fourteen descendants of Rachel (Gen. xlvi. 21). In Num. xxvi. 39, the name is written Shupham.

MURDER. The Law of Moses, while it protected the accidental homicide, defined with strictness the crime of murder. It prohibited compensation or reprieve of the murderer, or his protection in the refuge city, or even at the altar of Jehovah (Ex. xxi. 12, 14; Lev. xxiv. 17, 21; Kings ii. 5, 6, 31). But the question of guilt was to be decided by the Levitical tribunal.

MUSIC. We meet with nothing like a systematic cultivation of music among the Hebrews, until the establishment of the schools of the prophets. Music was an essential part of their practice. Professional musicians soon became attached to the court. David gathered round him "singing men and singing women" (2 Sam. xix. 35). Solomon did the same (Eccles. ii. 8; 1 Kings iv. 32).

MUSTARD (Matt. xiii. 31; xvii. 20; Mark iv. 31; Luke xiii. 19; xvii. 6). The mustard tree of Scripture, the *Salvadora persica*, is found along the banks of the Jordan, near the lake of Tiberias, and near Damascus, and generally recognized in Syria as the mustard tree of Scripture.

MUTH-LAB'BEN (Ps. ix.) has given rise to infinite conjecture.

MY'RA, a town in LYCIA (Acts xxvii. 5).

MYRRH. A gum common in Arabia, Egypt and Abyssinia. The ancients used it as a perfume and for embalming. It is bitter, whence called *gall*, and being supposed to have a property like opium, it was anciently administered to alleviate pain (Mark xv. 23).

MYS'IA (Acts xvi. 7, 8).

NA'AMAH (*loveliness*). 1. Daughter of Lamech by his wife Zillah, and sister to Tubal-cain (Gen. iv. 22 only). 2. Mother of King Rehoboam (1 Kings xiv. 21, 31; 2 Chron. xii. 13). She was one of the foreign women whom Solomon took into his establishment (1 Kings xi. 1).

NA'AMAN (*pleasantness*). 1. "Naaman the Syrian" (Luke iv. 27). A Jewish tradition identifies him with the archer whose arrow struck Ahad and "gave deliverance to Syria." Naaman was commander-in-chief of the army, and was nearest to the person of the king (ver. 18). He was afflicted with a leprosy of the white kind (ver. 27), which had hitherto defied cure. The circumstances of his visit to Elisha and his remarkable cure are found 2 Kings v. 1, 27. 2. One of the family of Benjamin who came down to Egypt with Jacob (Gen. xlvi. 21). He was the son of Bela, and head of the family of the Naamites (Num. xxvi. 40; 1 Chron. viii. 3, 4).

NAAMITES, THE (Num. xxvi. 40 only).

NA'ARAI, one of the valiant men of David's armies (1 Chron. xi. 37).

NA'ARAN, a city of Ephraim (1 Chron. vii. 28), mentioned as the eastern limit of the tribe.

NA'ARATH (Josh. xvi. 7, only).

NA'BAL (*fool*) was a sheepmaster on the confines of Judæa. His wealth consisted chiefly of sheep and goats.

NA'BOTH, a victim of Ahab and Jezebel, was the owner of a small vineyard at Jezreel, close to the royal palace of Ahab (1 Kings xxi. 1, 2). The king offered an equivalent in money or another vineyard in exchange for this. Naboth refused. "Jehovah forbid it to me that I should give the inheritance of my fathers unto thee." Ahab was cowed by this reply; but the proud spirit of Jezebel was roused. She had Naboth and his children (2 Kings ix. 26) dragged out of the city and despatched.

NA'CHON'S THRESHING-FLOOR (2 Sam. vi. 6).

NADAB (*liberal*). 1. The eldest son of Aaron and Elisheba (Ex. vi. 23; Num. iii. 2). 2. King Jeroboam's son, who succeeded to the throne of Israel B. C. 954, and reigned two years (1 Kings xv. 25–31).

NAG'GE, one of the ancestors of Christ (Luke iii. 25). It represents the Heb. *Nogah* (1 Chron. iii. 7).

NAHA'LAL, one of the cities of Zebulun, given to the Levites (Josh. xxi. 35).

NAHA'LIEL (*torrents of God*), one of the halting-places of Israel in the latter part of their progress to Canaan (Num. xxi. 19).

NAHAM'ANI (Neh. vii. 7).

NAHAR'AI, the armor-bearer of Joab (2 Sam. xxiii. 37), a native of Beeroth (1 Chron. xi. 39).

NAH'ARI. The same as NAHARAI (2 Sam. xxiii. 37).

NA'HASH (*serpent*). 1. King of the Ammonites (1 Sam. xi. 1, 2–11). 2. A person mentioned (2 Sam. xvii. 25) in stating the parentage of Amasa, the commander-in-chief of Absalom's army.

NAHATH. 1. One of the "dukes" in the land of Edom, eldest son of Reuel the son of Esau (Gen. xxxvi. 13, 17; 1 Chron. i. 37). 2. A Kohathite Levite, son of Zophai (1 Chron. vi. 26). 3. A Levite in the reign of Hezekiah (2 Chron. xxxi. 13).

NAH'BI (Num. xiii. 14).

NAHOR, the name of two persons in the family of Abraham. 1. His grandfather; the son of Serug and father of Terah (Gen. xi. 22–25). 2. Grandson of the preceding, son of Terah and brother of Abraham and Haran (Gen. xi. 26, 27). He married Milcah, the daughter of his brother Haran. He was the father of twelve sons; eight of them were the children of his wife, and four of a concubine (Gen. xxii. 21–24).

NAH'SHON, or **NAASH'ON,** son of Amminadab. His sister, Elisheba, was wife to Aaron, and his son, Salmon, was husband to Rahab after the taking of Jericho. He died in the wilderness (Num. xxvi. 64, 65).

NA'HUM (*consolation*). Nahum "the Elkoshite," the seventh of the minor prophets. His personal history is quite unknown.

NA'IN, a village of Galilee, made illustrious by the raising of the widow's son (Luke vii. 12).

NA IOTH (1 Sam. xix. 18, 19, 22, 23; xx. 1).



MOLECH.

NANE'A. The Persian goddess Nanea was invested with the attributes of Aphrodite, and represented the productive power of nature.

NA'OMI, the wife of Elimelech, and mother-in-law of Ruth (Ruth i. 2, etc.; ii. 1, etc.; iii. 1; iv. 3, etc.)

NA'PHISH (Gen. xxv. 15; 1 Chron. i. 31).

NAPH'TALI (*wrestling*). The fifth son of Jacob; the second child born to him by Bilhah,

Rachel's slave. His birth and the bestowal of his name are recorded in Gen. xxx. 8. At the migration to Egypt four sons are attributed to Naphtali (Gen. xlvi. 24; Ex. i. 4; 1 Chron. vii. 13). When the census was taken at Mount Sinai the tribe numbered no less than 53,400 fighting men (Num. i. 43; ii. 30).

NAPH'TALI, MOUNT (Josh. xx. 7).

NAPH'TUHIM, a Mizraite nation mentioned only among the descendants of Noah (Gen. x. 13; 1 Chron. i. 11).

NARCIS'SUS, a dweller at Rome (Rom. xvi. 11), some members of whose household were known as Christians to St. Paul.

NA'THAN (*a giver*). 1. An eminent Hebrew prophet in the reigns of David and Solomon. He first appears in 2 Sam. vii. 2, 3, 17. He next comes forward as the reprover of David (2 Sam. xii. 1–12). In the last years of David, Nathan taking the side of Solomon, turned the scale in his favor; and at David's request assisted in his inauguration (1 Kings i. 8, 10, 11, 22, 23, 24, 32, 34, 38, 45). He left two works—a Life of David (1 Chron. xxix. 29), and a Life of Solomon (2 Chron. ix. 29). 2. A son of David; one of the four who were born to him by Bathsheba (1 Chron. iii. 5; comp. xiv. 4, and 2 Sam. v. 14).

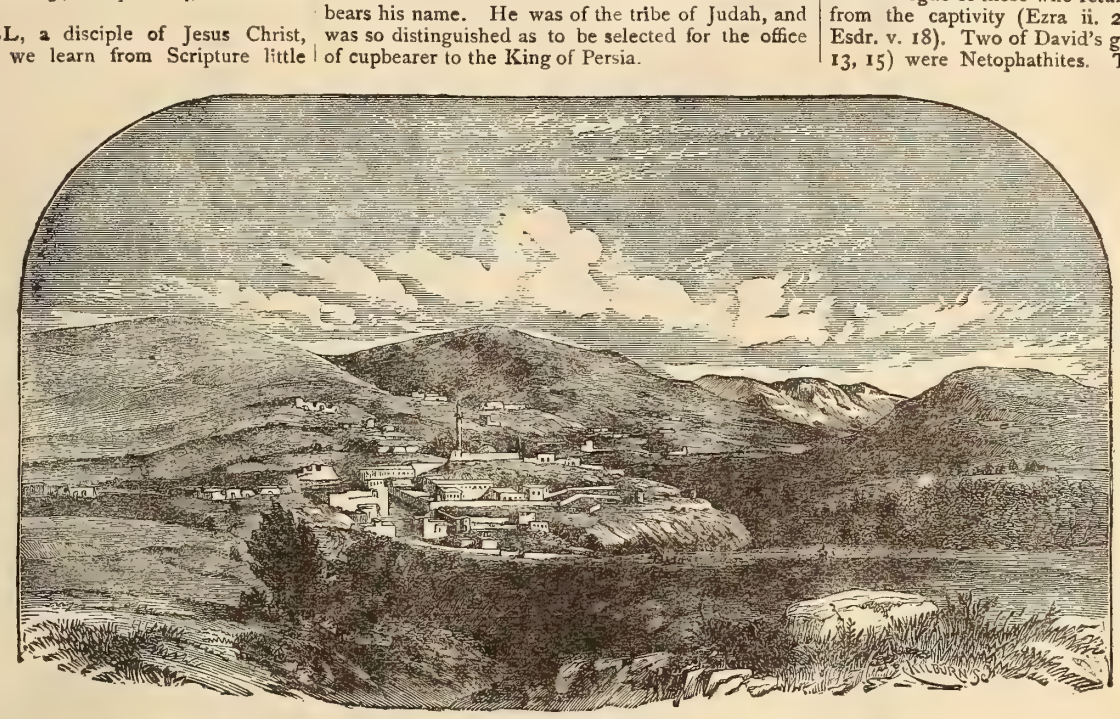
NATHAN'AEL, a disciple of Jesus Christ, concerning whom we learn from Scripture little more than his birthplace, Cana of Galilee (John xxi. 2), and his simple truthful character (John i. 47).

NA'UM (Luke iii. 25).

NAVE is rendered in A. V. boss of a shield, Job xv. 26; the eyebrow, Lev. xiv. 9; an eminent place, Ezek. xvi. 31; plur. naves, 1 Kings vii. 33; in Ezek. i. 18, "rings."

NAZ'ARENE, an inhabitant of Nazareth. Jesus the Nazarene was one of the names of the predicted Messiah. In Acts xxiv. 5, *Nazarenes* is applied to the followers of Jesus by way of contempt.

NAZ'ARETH, the ordinary residence of our Saviour, is not mentioned in the Old Testament, but occurs first in Matt. ii. 23. It is situated among the south ridges of Lebanon, just before they sink down into the Plain of Esdraelon.



NAZARETH.

NAZ'ARITE (*one separated*). The regulations for the vow of a Nazarite are given Num. vi. 1–21. Of the Nazarite for life three are mentioned in the Scriptures: Samson, Samuel and St. John the Baptist.

NEAP'OLIS is a place in Northern Greece where Paul and his associates first landed in Europe (Acts xvi. 11). Philippi being an inland town, Neapolis was evidently the port, and is represented by the present *Kavalla*.

NEBA'I (Neh. x. 19).

NEBA'IOTH, the "first-born of Ishmael" (Gen. xxv. 13; 1 Chron. i. 29), and father of a pastoral tribe named after him, the "rams of Nebaioth" mentioned by the prophet Isaiah (lx. 7) with the flocks of Kedar.

NEBAL'LAT, a town the Benjamites reoccupied after the captivity (Neh. xi. 34).

NE'BAT (1 Kings xi. 26; xii. 2, 15, etc.)

NE'BO, MOUNT, the mountain from which Moses took his first and last view of the Promised Land (Deut. xxxii. 49; xxxiv. 1). It is described as in the land of Moab, facing Jericho; the summit of a mountain called the Pisgah.

NE'BO. 1. A town of Reuben on the eastern side of Jordan (Num. xxxii. 3, 38). 2. Nebo, Isaiah (xlvi. 1) and Jeremiah (xlviii. 1), the name of a Chaldæan god, of the Babylonians and Assyrians.

NEBUCHADNEZ'ZAR. The most powerful of Babylonian kings. His father Nabopolassar having raised an immense army to quell a revolt of the Syrians, Phœnicians, etc., he was appointed to its command, and not only subdued those provinces, but overran Canaan, Moab, Ammon, Assyria, Egypt, etc., and made them tributary. He carried to Babylon, Daniel, Hananiah, Mishael and Azariah, whom he called *Belteshazzar*, *Shadrach*, *Meshach* and *Abednego*.

NEBUSHAS'BAN (Jer. xxxix. 13).

NEBUZAR'ADAN, *i. e.*, chief of the slaughterers, a high officer in the court of Nebuchadnezzar. On the capture of Jerusalem he was left in charge of the city (comp. Jer. xxxix. 11).

NEG'INAH (Ps. lxi.) "The chief musician on *Neginoth*" was the conductor of that portion of the Temple-choir who played upon the stringed instruments, mentioned in Ps. lxviii. 25.

NEHEL'AMITE, THE (Jer. xxix. 24, 31, 32).

NEHEMI'AH. The author of the book which bears his name. He was of the tribe of Judah, and was so distinguished as to be selected for the office of cupbearer to the King of Persia.

NEHEMI'AH, BOOK OF, is certainly not all by the same hand. The principal portion is the work of Nehemiah. The main history contained in the book of Nehemiah covers from the 20th to the 32d year of Artaxerxes Longimanus, *i. e.*, from B. C. 445 to 433.

NE'HILOTH. It is most likely that Nehiloth is the general term for perforated wind-instruments of all kinds.

NE'HUM (Neh. vii. 7).

NEHUSH'TA. The daughter of Elnathan of Jerusalem, wife of Jehoiakim, and mother of Jehoiachin, kings of Judah (2 Kings xxiv. 8).

NEHUSH'TAN, the name by which the brazen serpent made by Moses in the wilderness (Num. xxi. 9), was worshipped in the time of Hezekiah (2 Kings xviii. 4).

NE'IEL (Josh. xix. 27 only).

NE'KEB, one of the towns on the boundary of Naphtali (Josh. xix. 33).

NEKO'DA (Ezra ii. 60; Neh. vii. 62).

NEMU'EL. 1. A Reubenite, son of Eliab, and eldest brother of Dathan and Abiram (Num. xxvi. 9). 2. The eldest son of Simeon (Num. xxvi. 12; 1 Chron. iv. 24).

NE'PHEG (2 Sam. v. 15; 1 Chron. iii. 7; xiv. 6).

NEPHISH'ESIM. The children of Nephishesim were among the Nethinim who returned with Zerubbabel (Neh. vii. 52).

NEPH'THALIM. A form of the name Naphtali (Tob. vii. 3; Matt. iv. 13, 15; Rev. vii. 6).

NEPH'TOAH, THE WATER OF (Josh. xv. 9; xviii. 15)

NEPHU'SIM. The same as NEPHISHESIM, of which name according to Gesenius it is the proper form (Ezra ii. 50).

NER, son of Jehiel (1 Chron. viii. 33), father of Kish and Abner, and grandfather of King Saul.

NE'REUS (Rom. xvi. 15).

NER'GAL, one of the chief Assyrian and Babylonian deities, seems to have corresponded closely to the classical Mars (2 Kings xvii. 30).

NER'GAL-SHARE'ZER (Jer. xxxix. 3–13). Two persons of this name accompanied Nebuchadnezzar on his last expedition against Jerusalem. One is not marked by any title; but the other has the distinction of Rabmag. In Scripture he appears among the persons, who, by command of Nebuchadnezzar, released Jeremiah from prison.

NET'HINIMS. Servants who had been given up to the service of the tabernacle and temple, to perform the meanest and most laborious services therein, in supplying wood and water (Josh. ix. 27).

NETO'PHAH, a town, the name occurs only in the catalogue of those who returned with Zerubbabel from the captivity (Ezra ii. 22; Neh. vii. 26; 1 Esdr. v. 18). Two of David's guard (1 Chron. xxvii. 13, 15) were Netophathites. The "villages of the Netophathites" were the residence of the Levites (1 Chron. ix. 16).

NETOPH'ATHI (Neh. xii. 28).

NETOPH'ATHITE, THE, 2 Sam. xxiii. 28, 29; 2 Kings xxv. 23; 1 Chron. xi. 30; xxvii. 13, 15; Jer. xl. 8; 1 Chron. ii. 54; ix. 16.

NETTLE. The Hebrew word so translated in Job xxx. 7; Prov. xxiv. 31, was some species of wild mustard. The Hebrew word translated *nettle* in Isa. xxxiv. 13; Hos. ix. 6; Prov. xxiv. 31, may be understood to denote some species of nettle (*Urtica*).

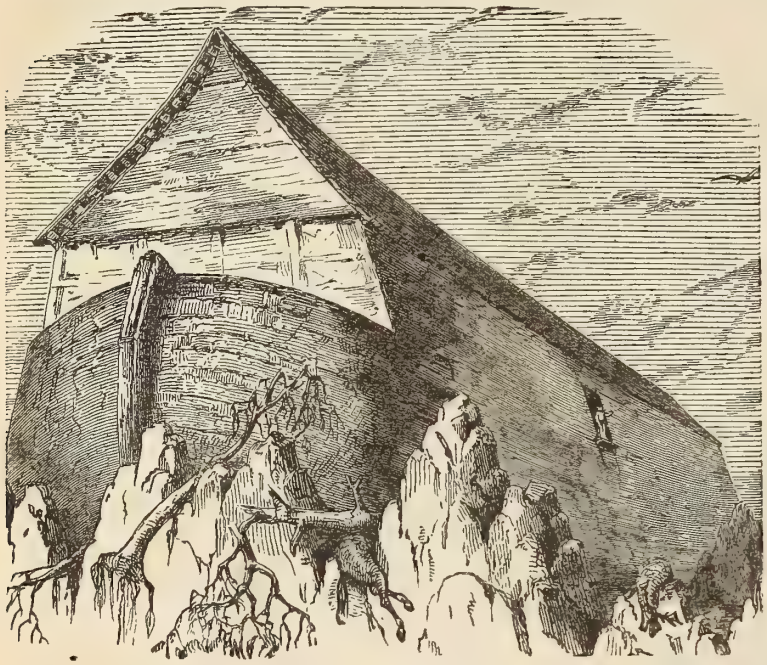
NEW MOON. The new moons were regarded as holy days distinguished from the solemn feasts and the Sabbaths (Ezra xlv. 17; 1 Chron. xxiii. 31; 2 Chron. i. 4; viii. 13; xxxi. 3; Ezra iii. 5; Neh. x. 33).

NEW TESTAMENT. The origin, history and characteristics of the books of the New Testament, the mutual relations of the Gospel and the formation of the Canon, are discussed in other articles. The New Testament subject naturally divides itself into the following heads: I. The history of the written text. II. The history of the printed text. III. The language of the New Testament.

I. THE HISTORY OF THE WRITTEN TEXT. It does not appear that any care was taken in the first age to preserve the books of the New Testament. Statements of readings found in ancient Christian writers are the first direct evidence we have of Christian literature. We find the first witnesses to the apostolic text in the early Syriac and Latin versions, and in the quotations of Clement of Alexandria and Origen (A. D. 184–254). From the works of Origen no inconsiderable portion of the whole New Testament might be transcribed. The oldest MSS. are written on the thinnest and finest vellum. The text was often erased, that the material might be used afresh. In time the original writing re-appears in faint lines below the later text, and in this way many fragments of biblical MSS. have been recovered. A MS. which contains fragments of the LXX. and every part of the New Testament was brought to

Florence from the East at the beginning of the 16th century, and came thence to Paris with Catharine de Medici.

II. The History of the Printed Text. The glory of printing the first Greek Testament is due to Cardinal Ximenes, who, as early as 1502, superintended an edition of the whole Bible on Jan. 10, 1514. The work was finished July 10, 1517. The edition of Erasmus was the first *published* edition of the New Testament.



NOAH'S ARK

III. The Language of the New Testament. 1. It is in Alexandria that we must look for the origin of the language of the New Testament. 2. The Greek of the LXX., like the English of the A. V. or the German of Luther, determined the Greek dialect of the Jews. But the habitual use of the LXX. is a sufficient proof of the familiarity of the Palestinian Jews with the Greek dialect.

NE'ZIB, a city of Judah (Josh. xv. 43 only), in the district of the Shefelah or Lowland, one of the same group with Keilah and Mareshah.

NICA'NOR (Acts vi. 5).

NICODE'MUS (John iii. 1, 10).

NICOLA'ITANS. The sect mentioned in Rev. ii. 6, 15, but not in any way identified with Nicolas. It would seem from Rev. ii. 14, that the Nicolaitans held that it was lawful "to eat things sacrificed to idols and to commit fornication" in opposition to the decree of the church given (Acts xv. 20, 29).

NIC'OLAS (Acts vi. 5), a native of Antioch, and a proselyte to the Jewish faith. He was chosen by the disciples to be one of the first seven deacons, and he was ordained by the apostles.

NICOP'OLIS (Tit. iii. 12).

NI'GER is the additional name given to Simeon who was one of the teachers and prophets in the church at Antioch.

NIGHT-HAWK (Lev. xi. 16; Deut. xiv. 15).

NILE, the great river of Egypt, is spoken of under the name of Sihor, and "the river of Egypt" (Gen. xv. 18). The Nile is constantly before us in the history of Israel in Egypt. Into it the male children were cast; in it, or rather in some canal or pool, was the ark of Moses put, and found by Pharaoh's daughter.

NIM'RAH, a place mentioned by this name in Num. xxxii. 3 only. If it is the same as Beth-nimrah (v. 36) it belonged to the tribe of Gad. By Eusebius, however, it is cited as a "city of Reuben in Gilead."

NIM'RIM, THE WATERS OF, a stream or brook in Moab, mentioned in the denunciations of that nation by Isaiah (xv. 6) and Jeremiah (xlviii. 34).

NIM'ROD, a son of Cush and grandson of Ham. The events of his life are recorded in Gen. x. 8.

NIM'SHI. The grandfather of Jehu, generally called "the *son* of Nimshi" (1 Kings xix. 16; 2 Kings ix. 2, 14, 20; 2 Chron. xxii. 7).

NIN'EVEH. A city of Assyria, and the capital of that empire till Esar-haddon conquered Babylon. It was founded by *Ashur*, the son of Shem (Gen. x. 11), and became one of the largest cities in the world. It was utterly destroyed by the Medes, was afterward rebuilt, but finally destroyed by the Saracens. It is now called *Mosul*. The circumference of Nineveh was sixty miles.

NIS'ROCH, an idol of Nineveh, in whose temple Sennacherib was worshipping when assassinated by his sons, Adrammelech and Sharezer (2 Kings xix. 37; Isa. xxxvii. 38). The word signifies "the great eagle."

NOADI'AH. A Levite son of Binnui. (Ezra viii. 33).

NO'AH, the tenth in descent from Adam, in the line of Seth, was the son of Lamech, and grandson of Methuselah. Of Noah himself we hear nothing until he is 500 years old, when it is said he begat three sons, Shem, Ham and Japhet. Of Noah's life we are told but little. St. Peter calls him "a preacher of righteousness" (2 Pet. ii. 5).

NO'AH. One of the daughters of Zelophehad (Num. xxvi. 33; xxvii. 1; xxxvi. 11, Josh. xvii. 3).

NO-A'MON (Nah. iii. 8), **NO** (Jer. xlvi. 25; Ezek. xxx. 14, 15, 16), a city of Egypt.

NOB (1 Sam. xxiii. 11; Neh. xi. 32), a sacerdotal city in the tribe of Benjamin. It was one of the places where the ark of Jehovah was kept for a time (2 Sam. vi. 1, etc.) A frightful massacre occurred there in the reign of Saul (1 Sam. xxii. 17–19).

NO'E, the patriarch Noah (Tob. iv. 12; Matt. xxiv. 37, 38; Luke iii. 36; xvii. 26, 27).

NO'GAH. One of the thirteen sons of David born to him in Jerusalem (1 Chron. iii. 7; xiv. 6).

NO'PHAH, mentioned only in Num. xxi. 30.

NOSE-JEWEL (Gen. xxiv. 22; Ex. xxxv. 22, "ear-ring;" Isa. iii. 21; Ezek. xvi. 12, "jewel on the forehead"), a ring of metal, of gold or silver, passed through the right nostril, and worn as an ornament by women in the East.

NUMBER. Some of the numbers mentioned in Scripture, as 7, 10, 40, 100, were regarded as giving the idea of completeness.

NUMBERS, the Fourth Book of the Law or Pentateuch. It takes its name from the numbering of the people. The Book contains the history of the Israelites from the time of their leaving Sinai, in the second year after the Exodus, till their arrival at the borders of the Promised Land in the fortieth year of their journeyings.

NUN, the father of the Jewish captain Joshua (Ex. xxxiii. 11, etc.)

NURSE. (See Gen. xxiv. 59; xxxv. 8, 2 Sam. iv. 4; 2 Kings xi. 2; 3 Macc. i. 20).

NUTS (Gen. xliii. 11). The Hebrew word here denotes the fruit of the Pistachio tree (*Pistacia vera*), for which Syria and Palestine have been long famous.

NYM'PHAS, a wealthy and zealous Christian in Laodicea (Col. iv. 15).

OAK. Probably two species of oak are denoted by the Hebrew terms thus translated (Isa. i. 29; Hos. iv. 14; Ezek. xxvii. 6; Isa. xliv. 14; Gen. xxxv. 8; 1 Sam. xxxi. 13).

OATH. Appeals to God's name on the one hand, and to heathen deities on the other, are treated in Scripture as tests of allegiance (Ex. xxiii. 13; xxxiv. 6; Deut. xxix. 12, etc.). The Christian practice in the matter of oaths was founded on the Jewish. Thus the oath on the Gospels was an imitation of the Jewish practice of placing the hands on the book of the Law.

OBADI'AH (*Servant of the Lord*), the fourth of the twelve minor prophets. We know nothing of him except what we can gather from the short book which bears his name.

O'BED. Son of Boaz and Ruth the Moabitess (Ruth iv. 17, 21, 22; 1 Chron. ii. 12, Matt. i. 5; Luke iii. 32); and *the father of Jesse.*

O'BED-E'DOM. 1. A Levite. After the death of Uzzah, the ark was carried into the house of Obed-edom, where it continued three months (1 Chron. xv. 25; 2 Sam. vi. 12).

OG, an Amoritish king of Bashan, whose rule extended over sixty cities (Josh. xiii. 12). He was one of the last representatives of the giant race of Rephaim, and was, with his people, exterminated by the Israelites at Edrei (Deut. iii. 1–13, Num. xxxii. 33).

OIL. The Hebrews commonly anointed themselves with oil; also their kings, prophets and high priests with an unction of peculiar richness and sacredness. The oil of gladness (Ps. xlv. 7; Isa. lxi. 3) was the perfumed oil with which the Hebrews anointed themselves on days of rejoicing and festivity. Oil was also used for food and medicine (Deut. xxxii. 13; James v. 14).

OINT'MENT. Ointments and oils were used in warm countries after bathing, and as oil was the first recipient of fragrance, probably from herbs, etc., steeped in it, many kinds of unguents not made of oil (olive oil) retained that appellation. Ointments were also used to anoint dead bodies.

OLD TESTAMENT. The sacred text was originally written on skin, rolled up into volumes, like the modern synagogue-rolls (Ps. xl. 7; Jer. xxxvi. 14; Zech. v. 1, Ezek. ii. 9). A Pentateuch roll, brought from Derbend in Daghestan, written previously to the year A. D. 580, is the oldest known biblical Hebrew MS. in existence. From Soncino, near Cremona, issued in 1486 the first entire Hebrew Bible.



ABRAHAM'S OAK AT HEBRON

OL'IVES, THE MOUNT OF; OL'IVET, MOUNT. A mountain ridge to the east of Jerusalem, from which it is separated by the Valley of Jehoshaphat. It is described as having four summits. These are designated—the "Galilee," the "Ascension," the "Prophets," and the "Mount of Offence." The Mount of Olives, called also Olivet, was so styled from the olive trees which clothed its sides. Some of these still remain, and on part of the hill are corn fields, and in a few half-cultivated gardens are fig

and pomegranate trees. On the side of Olivet was Gethsemane. From Olivet, when all was done, the great atonement made, the victory over death achieved by the glorious resurrection, the last charge given to the disciples, who were thenceforth to build up the impregnable fortress of the Christian church, Christ ascended to reign till every enemy should be subdued beneath his feet (Matt. xxiv. 3; xxvi. 30).

OL'IVE TREE. Paul, in his Epistle to the Romans (xi. 24), distinguishes two kinds of olive trees—(1) the wild, and (2) those under culture.

OLYM'PAS, a Christian at Rome (Rom. xvi. 15).

OM'RI. 1. Originally "captain of the host" to ELAH, was afterward himself king of Israel, and founder of the third dynasty.

ON, a town of Lower Egypt, mentioned in the Bible under BETH-SHEMESH (Jer. xliii. 13). On is better known under its Greek name Heliopolis. It was situated about twenty miles northeast of Memphis. Heliopolis was anciently famous for its learning. The first mention of this place in the Bible is in Gen. xli. 45; comp. v. 50, and xlvi. 20.

O'NAN, the second son of Judah by the Canaanites (Gen. xxxviii. 4; 1 Chron. iii. 3). "What he did was evil in the eyes of Jehovah, and he slew him also," as he had slain his elder brother (Gen. xxxviii. 9).

ONES'IMUS. The slave of Philemon, who had fled from his master, but was converted by St. Paul, who sent him back from Rome with a letter to Philemon (Col. iv. 9, Philem. 10).

ONESIPH'ORUS. A Christian who had been serviceable to St. Paul at Ephesus. He also sought him out when a prisoner at Rome, and ministered to him (2 Tim. i. 16–18; iv. 19).

ONI'AS, the name of five high priests in the period between the Old and New Testaments.

ON'ION. One of the plants which the Israelites in the wilderness regretted the loss of (Num. xi. 5).

O'NYX. A precious stone, taking its name from its color resembling the finger nails.

O'PHIR. 1. The son of Joktan. 2. A seaport or region somewhere in India, the gold of which was renowned even in the time of Job (ch. xxii. 24; xxviii. 16). From the time of David to the time of Jehoshaphat, the Hebrews traded with it. In Solomon's time the Hebrew fleet took up three years in its voyage to Ophir, and brought home gold, apes, peacocks, spices, ivory, ebony and almug trees (1 Kings ix. 28, x. 11, xxii. 48, 2 Chron. ix. 10).



EGYPTIAN WOMAN WITH NOSE-RING. (Ayre)

OPH'RAH. 1. A town in the tribe of Benjamin (Josh. xviii. 23; 1 Sam. xiii. 17). 2. More fully OPHRAH OF THE ABI-EZRITES, the native place of Gideon (Judg. vi. 11), the scene of his exploits against Baal (v. 24).

O'REB, one of the chieftains of the Midianite host which was defeated and driven back by Gideon.

ORGAN (Gen. iv 21, Job xxi. 12, xxx. 31; Ps. cl. 4). The Hebrew word *'ûgâb* or *'ûggâb*, thus rendered, denotes a pipe or perforated wind instrument, as the root indicates.

ORI'ON. That the constellation known to the Hebrews by the name *cesîl* is the same as that which the Greeks called *Orion*, and the Arabs "the giant," there seems little reason to doubt (Job ix. 9; xxxviii. 31; Amos v. 8).

ORNAMENTS, PERSONAL. The Old Testament supplies us with a description of the weight and abundance of the ornaments worn at that period (Gen. xxiv. 22; xxxv. 4; xxxviii. 18). The first notice of the ring occurs in Gen. xli. 42.

OR'PAH, a Moabite woman, wife of Chilion, son of Naomi, and thereby sister-in-law to RUTH (Ruth i. 4, 14).

OSPRAY (Lev. xi. 13, and Deut. xiv. 12).

OSSIFRAGE. The name of an unclean bird, in Lev. xi. 13, and Deut. xiv. 12.

OSTRICH occurs in Lev. xi. 16; Deut. xiv. 15, in the list of unclean birds; and in other passages of Scripture.

OTH'NI, son of Shemaiah (1 Chron. xxvi. 7).

OTH'NIEL. The first mention of Othniel is on occasion of the taking of Debir. Debir was included in the mountainous territory near Hebron, and in order to stimulate the valor of the assailants, Caleb promised to give his daughter Achsah to whosoever should assault and take the city. Othniel won the prize. The next mention of him is in Judg. iii. 9, where he appears as the first judge of Israel after the death of Joshua. This with his genealogy, 1 Chron. iv. 13, 14, which assigns him a son, Hathath, is all that we know of Othniel.

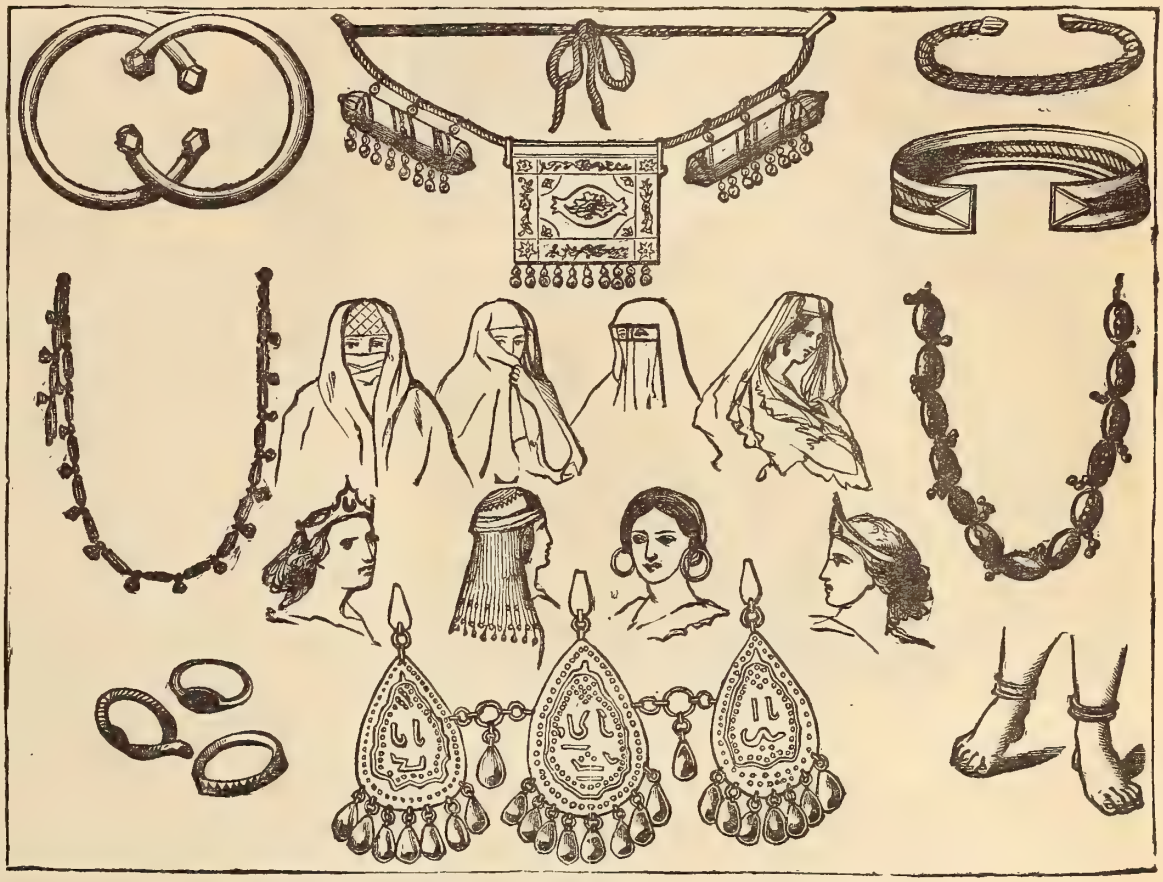
OV'EN. A place for baking food. Some ovens were dug in the ground, others were similar to American ovens. Some were like a pitcher, the fire being put inside, and the dough spread thin over the outside was baked in a few minutes (Lev. xi. 35; Matt. vi. 30).

OWL (Lev. xi. 16). Though the owl is frequently mentioned in our Scriptures, it seldom denotes the bird known to us by this name. Some versions render the original words translated "great owl" (Lev. xi. 17) the ibis, and the "little owl" in the same passage some kind of water-bird. The "screech owl" (Isa. xxxiv. 14), rendered *night-monster* in the margin, must have resembled the barn owl, known to us as the common screech or white owl.

OX. The male of horned cattle of the beef kind at full age, when fit for the plough. Younger ones are called bullocks. The rural economy of the Israelites led them to value the ox as by far the most important of domestic animals (Num. vii. 3, 7, 8; 1 Sam. vi. 7; 2 Sam. vi. 3, 6). The *wild ox* (*tau*, Deut. xiv. 5) is supposed to be the oryx of the Greeks, which is a species of large stag.

PA'DAN-A'RAM. "The table-land of Aram," otherwise called Mesopotamia.

PAINT (as a cosmetic). We have abundant evidence of the practice of painting the eyes both in ancient Egypt and in Assyria; it seems to have been used as a meretricious art, unworthy of a woman of high character (2 Kings ix. 30; Jer. iv. 30; Ezek. xxiii. 40).



ANCIENT EASTERN JEWELS AND ORNAMENTS.

PALESTI'NA and **PAL'ESTINE.** The names applied to the country of Israel in the Bible and elsewhere. The land is not in size or physical characteristics proportioned to its moral and historical position, as the theatre of the most momentous events in the world's history.

PALM, PALM TREE. Palm trees abounded formerly in Judæa. Phœnicia is so called as the palm country, *phoinix* or *phœnix* being the Greek for palm. Jericho again was celebrated for its palm groves, so that it was termed "the city of palm trees" (Deut. xxxiv. 3; Judg. iii. 13; 2 Chron. xxviii. 15). The palm furnishes several allusions for the sacred writers (Sol. Song vii. 6, 7; Gen. xxxviii. 6; 2 Sam. xiii. 1; xiv. 27). The Jews used palm branches as emblems of victory in their seasons of rejoicing (Lev. xxiii. 40; Neh. viii. 15; John xii. 13).

PALSY (Matt. viii. 6) may refer to paralysis or St. Vitus' dance. The woman who was "bowed together" by a "spirit of infirmity," may have been a paralytic (Luke xiii. 11).

PAMPHYL'IA, one of the coast-regions in the south of Asia Minor. It was in Pamphylia that St. Paul first entered Asia Minor, after preaching the Gospel in Cyprus. He and Barnabas sailed up the river Cestrus to PERGA (Acts xiii. 13; xxvii. 5).

PAN'NAG, an article of commerce exported from Palestine to Tyre (Ezek. xxvii. 17), the nature of which is pure matter of conjecture.

PA'PHOS, a town at the west end of CYPRUS. Paul and Barnabas travelled on their first missionary expedition, "through the isle" (Acts xiii. 6).

PAR'ABLE. A short, weighty similitude used to convey instruction to ignorant, prejudiced or inattentive hearers.

PARADISE is a word of Persian origin, and is used in the Septuagint as the translation of Eden.

PAR'MENAS. One of the seven deacons,



OXEN TREADING OUT CORN

"men of honest report, full of the Holy Ghost and wisdom" (Acts vi. 5).

PARTHIANS occurs only in Acts ii. 9, where it designates Jews settled in Parthia. Parthia Proper was the region stretching along the southern flank of the mountains which separate the great Persian desert from the desert of Kharesm. Parthia was a power almost rivalling Rome. The Parthian dominion lasted for nearly five centuries, commencing in the third century before, and terminating in the third century after, our era.

PARTRIDGE (1 Sam. xxvi. 20; Jer. xvii. 11). The "hunting this bird upon the mountains" (1 Sam. xxvi. 20).

PARVA'IM, the name of an unknown place or country whence the gold was procured for the decoration of Solomon's Temple (2 Chron. iii. 6).

PASS'OVER. A feast of the Jews in commemoration of the time when God, smiting the first-born of the Egyptians, *passed over* the habitations of the Hebrews (Ex. xii.)

PAT'ARA. A seaport of Lycia. Here was a famous temple of Apollo (Acts xxi. 1).

PATH'ROS. A city or canton of Egypt, probably the *Paturis* of Pliny. It had its name from Pathrusim, the fifth son of Mizraim, who built or peopled it (Gen. x. 14).

PAT'MOS (Rev. i. 9), a rugged and bare island, and in that part of the Ægean which is called the Icarian Sea. Patmos is divided into two parts, by a narrow isthmus, where, on the east side, are the harbor and the town. On the hill to the south is the celebrated monastery which bears the name of "John the divine." Half way up the ascent is the cave or grotto where tradition says that St. John received the Revelation.

PAT'ROBAS (Rom. xvi. 14).

PATRIARCH. A venerable man with a large posterity. The word is chiefly applied to those who lived before Moses (Acts vii. 8), and hence we speak of the "patriarchal age."

PAUL. He was of the tribe of Benjamin, born in Tarsus, which, as it was a free city of Rome, gave him the honor and the advantage of Roman citizenship, though both of his parents were Jews. His name at first was *Saul.* He was sent to Jerusalem for his education, and became a very learned and prominent Pharisee. What befell him as he journeyed to Damascus is related three times in the Acts, first by the historian in his own person, then in two addresses made by St. Paul at Jerusalem and before Agrippa. He was not converted till after our Saviour's death, which makes him speak of himself as "born out of due time." His wonderful labors and successes are recorded in the Acts of the Apostles. He was at last beheaded by Nero, at or near Rome, about A. D. 66.

PEA'COCK. A beautiful bird, not known in Palestine till imported by Solomon (1 Kings x. 22). Its native country seems to be Persia and India.

PEARL. A hard, white, shining body, usually roundish, found in a shell-fish resembling an oyster. The Oriental pearls have a fine polished gloss, and are tinged with an elegant blush of red. They are esteemed in the East beyond all other jewels.

PE'KAH, a captain of Pekahiah king of Israel, murdered his master, seized the throne, and became the 18th sovereign of the northern kingdom. The history of the war is 2 Kings xvi. and 2 Chron. xxviii. Is famous as the occasion of the great prophecies in Isa. vii.–ix.

PEKAHI'AH, son and successor of Menahem, was the 17th king of the separate kingdom of Israel (B. C. 759–757).

PE'LEG, whose name signifies *division,* was born one hundred years after the Flood (Gen. x. 25).

PEL'ICAN (Lev. xi. 18; Deut. xiv. 17; Ps. cii. 7; Isa. xxxiv. 11; Zeph. ii. 14). An aquatic bird of the size of a large goose. Its color is grayish white, the neck a little yellowish and the middle of the back feathers blackish. The bill is long and hooked, and has under it a lax membrane. The voice of this bird is harsh and dissonant. David compares his groaning to it (Ps. cii. 7).

PEN'IEL. The name which Jacob gave to the place in which he had wrestled with God (Gen. xxxii. 30).

PEN'NY (*denarius*). A Roman coin equal in value to seven pence three farthings sterling, or twelve and a half cents.

PEN'TATEUCH, THE, is the Greek name given to the five books commonly called the "Five Books of Moses." In the time of Ezra and Nehemiah it was called "the Law of Moses" (Ezr. vii. 6); or "the book of the Law of Moses" (Neh. viii. 1); or simply "the book of Moses" (Ezr. vi. 18; Neh. xiii. 1, 2 Chron. xxv. 4, xxxv. 12). This was beyond all reasonable doubt our existing Pentateuch. The book which was discovered in the temple in the reign of Josiah, and which is entitled (2 Chron. xxxiv. 14) "the book of the Law of Jehovah by the hand of Moses," was substantially, it would seem, the same volume, though it may afterwards have undergone some revision by Ezra. The present Jews usually called the whole by the name of *Torah, i. e.* "the Law," or *Torath Mosheh,* "the Law of Moses." The division of the whole work into five parts was probably made by the Greek translators; for the titles of the several books are not of Hebrew but of Greek origin.

PEN'TECOST. A feast of the Jews on the fiftieth day after the passover. It was a solemn thanksgiving for the harvest, and a grateful commemoration of their being delivered from Egyptian servitude and enjoying their property by reaping the fruits of their labors (Lev. xxiii. 10, 11, etc.) The Pentecost was the last Jewish feast that Paul was anxious to keep (1 Cor. xvi. 8), and Whitsuntide, its successor, was the first annual festival adopted in the Christian church.

PE'OR. A mountain in Moab, to the top of which the prophet Balaam was conducted by Balak for his final conjurations (Num. xxiii. 28).

PERFUME. In the East, perfumes were used to testify great respect (Dan. ii. 46). The Hebrews had two sacred perfumes, one of *incense,* and the other of *oil* (Ex. xxx. 23–38). They were addicted to the perfuming of dead bodies, clothes, beds, etc. (Prov. vii. 17; Ps. xlv. 8; Song Sol. iii. 6).

PER'GA. A city of Pamphylia. Here Paul and Barnabas preached (Acts xiii. 14; xiv. 25), and to the end of the eighth century we find a Christian church here.

PER'GAMOS, or **PER'GAMUM.** An illustrious city of Mysia, on the river Caïcus.

PER'IZZITES. One of the devoted nations of Canaan. They were never fully extirpated. Solomon exacted tribute of them (2 Chron. viii. 7). So late as the days of Ezra we find them intermarried with the Jews (Ezra ix. 1).

PERSEP'OLIS (2 Macc. ix. 2). A celebrated city of Persia, the capital of Persia proper, and the frequent residence of Persian monarchs till the time of Alexander the Great, by whom it was wantonly fired.

PERSIA, PERSIANS. Persia proper was a tract of no very large dimensions on the Persian Gulf. The only passage in Scripture where Persia designates the tract called "Persia Proper" is Ezek. xxxviii. 5. Elsewhere the Empire is intended. The Persians were of the same race as the Medes, both being branches of the great Aryan stock. Their language was closely akin to the Sanscrit, or ancient language of India.

PER'SIS (Rom. xvi. 12).

PE'TER. His original name was Simon. He was the son of a man named Jonas, was born in Bethsaida and brought up a fisherman. He moved with his wife and family to Capernaum, and there it was that Christ sometimes made his home with them. After a life of exalted usefulness, he was crucified for his Master's sake, about A. D. 70. The two Epistles of Peter were written by him; the first, four or five years before the other. The *first* Epistle is evidently addressed to converts from Judaism dwelling among heathen in the countries named in the first verse. The *second* Epistle was a long time regarded as spurious, and is not quoted by any Christian writer till the fourth century.



THE SYRIAN OX.

PHA'RAOH. There are several kings of this name mentioned in Scripture: 1. He who took away Abraham's wife (Gen. xii.) 2. He who exalted Joseph (Gen. xli. 39). 3. He who first oppressed Israel (Ex. i. 8). 4. He who released Israel (Ex. v. 14). 5. He who gave his wife's sister in marriage to Hadab (1 Kings xi.) 6. Serechus, contemporary with Ahaz (2 Kings xvii. 4). 7. Tirhakah, who lived in the days of Hezekiah (2 Kings

xix. 9; Isa. xxxvii. 9). 8. **Pharaoh-necho**, who set up Jehoiakim to be king of Judea in place of Josiah, who was slain at the battle of Megiddo. 9. Pharaoh-hophra, called in profane history *Apries*, who made a league with Zedekiah, in consequence of which many of the Jews sought refuge in Egypt, and carried the prophet Jeremiah with them (Jer. xliii. 8–12 and xliv. 1). This Pharaoh died B. C. 570.

PHARAOH'S DAUGHTER. Three Egyptian princesses, daughters of Pharaohs, are mentioned in the Bible. 1. The preserver of Moses (Ex. ii. 5–10). 2. Bithiah, wife of Mered, an Israelite (1 Chron. iv. 18). 3. A wife of Solomon (1 Kings iii. 1; vii. 8; ix. 24).

PHA'REZ (PEREZ, 1 Chron. xxvii. 3; PHARES, Matt. i. 3; Luke iii. 33; 1 Esd. v. 5), twin son with Zarah, or Zerah, of Judah and Tamar his daughter-in-law. The circumstances of his birth are detailed in Gen. xxxviii. The house he founded was numerous and illustrious. Its fertility is alluded to in Ruth iv. 12. After the death of Er and Onan without children, Pharez occupied the rank of Judah's second.

PHAR'ISEES. One of the most ancient and noted sects among the Jews, remarkable for their rigid way of living, fasting constantly every second and fifth day of the week, and submitting to many austerities. They studied the Law, were very exact in the outward observance of it, and pretended to more holiness than others.

PHAR'PAR, the second of the "two rivers of Damascus," alluded to by Naaman (2 Kings v. 12).

PHILADEL'PHIA. A city of Lydia, at the foot of Mount Tmolus, twenty-eight miles southeast from Sardis. It was built by Attalus II. Philadelphus (158–138 B. C.), from whom it derives its name. Earthquakes were very prevalent here, and Philadelphia was more than once nearly destroyed by them. To the church here an apocalyptic epistle was addressed (Rev. i. 11; iii. 7–13), conveying unqualified commendation, and over Philadelphia has been extended the hand of divine protection.

PHILE'MON, the Christian to whom Paul addressed his Epistle in behalf of Onesimus. He lived in Colossæ when the apostle wrote to him (Col. iv. 9); and secondly, because Archippus was a Colossian (Col. iv. 17), whom Paul associates with Philemon at the beginning of his letter (Philem. 1, 2).

PHILEMON, THE EPISTLE OF PAUL TO, is one of the letters which the apostle wrote during the first captivity at Rome. This letter was written about A. D. 63, or early in A. D. 64.

PHILE'TUS was a disciple of Hymenæus, with whom he is associated in 2 Tim. ii. 17.

PHIL'IP. Son of Herod the Great and Cleopatra. From him the city of Cæsarea Philippi received its name (Matt. xvi. 13, etc.)

PHIL'IP. Another son of Herod, by his wife Mariamne. He was sometimes called Herod, and was the husband of Herodias. He was disinherited by his father, and lived a private life (Matt. xiv. 3, etc.)

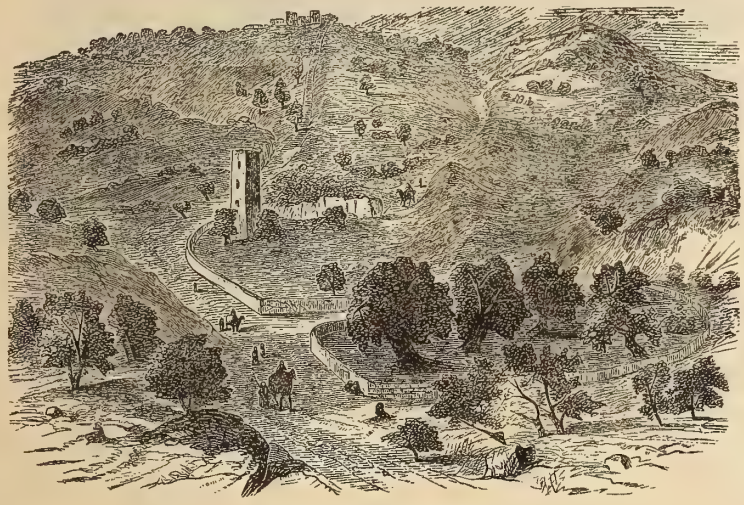


ANCIENT EGYPTIAN ORNAMENTS.

PHIL'IP THE APOS'TLE. He was a native of Bethsaida in Galilee (Matt. viii. 21, 22).

PHIL'IP THE EVAN'GELIST. One of the seven deacons of the church at Jerusalem (Acts vi. 5). He founded churches in Samaria, Azotus, etc., and settled in Cæsarea. He had several daughters, who preached, and perhaps uttered predictions (Acts xxi. 9).

PHILIP'PI. A city of Macedonia, about nine miles from the sea, and twelve miles from its port, the modern *Kavalla*. St. Paul, when on his first visit to Macedonia in company with Silas, visited Philippi (Acts xvi. 11, 12). It was a Roman colony founded by Augustus, and the remains which strew the ground near the modern Turkish village *Bereketli* are no doubt derived from that city. The Epistle to the Philippians seems to have been written from Rome during the latter part of Paul's first imprisonment. The church had been founded by Paul (Acts xvi.), and of all his churches seems to have loved him most. It is the only epistle of Paul which expresses no censure.



MOUNT OF OLIVES.

PHILIS'TIA (Heb. *Pelesheth*). The word thus translated in Ps. lx. 8; lxxxvii. 4; cviii. 9 is in the original identical with that elsewhere rendered Palestine.

PHILIS'TINES. The origin of the Philistines is nowhere expressly stated in the Bible; but the prophets describe them as "the Philistines from Caphtor" (Am. ix. 7). The Philistines must have settled in the land of Canaan before the time of Abraham; for they are noticed in his day as a pastoral tribe in the neighborhood of Gerar (Gen. xxi. 32, 34; xxvi. 1, 8).

PHIN'EHAS. 1. Son of Eleazar and grandson of Aaron (Ex. vi. 25). He is memorable for having while quite a youth, by his zeal and energy, appeased the divine wrath, and put a stop to the plague which was destroying the nation (Num. xxv. 7). After Eleazar's death he became high priest—the 3d of the series. The tomb of Phinehas, a place of great resort to both Jews and Samaritans, is shown at *Awertah*. 2. Second son of Eli (1 Sam. i. 3; ii. 34; iv. 4, 11, 17, 19; xiv. 3). Phinehas was killed with his brother by the Philistines when the ark was captured.

PHŒ'BE, one of the most important of the Christian persons the detailed mention of whom fills nearly all the last chapter of the Epistle to the Romans (Rom. xvi. 1, 2).

PHŒNI'CIA. A province of Syria. It contained the famous cities Sarepta, Ptolemais, Tyre and Sidon. The Tyrians and Sidonians had for a long time almost all the trade of the then known world.

PHRYG'IA. An extensive district in Asia Minor (Acts. xvi. 6; xviii. 23).

PHU'RAH, Gideon's servant, probably his armor-bearer (comp. 1 Sam. xiv. 1; Judg. vii. 10, 11).

PHUT, PUT (Gen. x. 6; 1 Chron. i. 8).

PIECE OF SILVER. In the New Testament two words are rendered by the phrase "piece of silver:" 1. *Drachma* (Luke xv. 8, 9), which was a Greek silver coin, equivalent to the Roman denarius. 2. *Silver* only occurs in the account of the betrayal of our Lord for "thirty pieces of silver" (Matt. xxvi. 15; xxvii. 3, 5, 6, 9).



ST. PETER'S LITTLE FAITH.

PI'LATE, PON'TIUS. He was the sixth Roman procurator of Judæa, and under him our Lord worked, suffered and died. He was appointed A. D. 25–6, in the 12th year of Tiberius. His administration was arbitrary. His slaughter of certain Galileans (Luke xiii. 1) led to some remarks from our Lord on the connection between sin and calamity.

PINE TREE. The pine appears in our translation three times (Neh. viii. 15; Isa. xli. 19; lx. 13).

PINNACLE (Matt. iv. 5; Luke iv. 9).

PIPE. The Hebrew word which we translate

"pipe" (1 Sam. x. 5; 1 Kings i. 40; Isa. v. 12; xxx. 29; Jer. xlviii. 36) signifies "bored through." It would seem to have been a pipe furnished with holes.

PIS'GAH (Num. xxi. 20; xxiii. 14; Deut. iii. 27; xxxiv. 1).

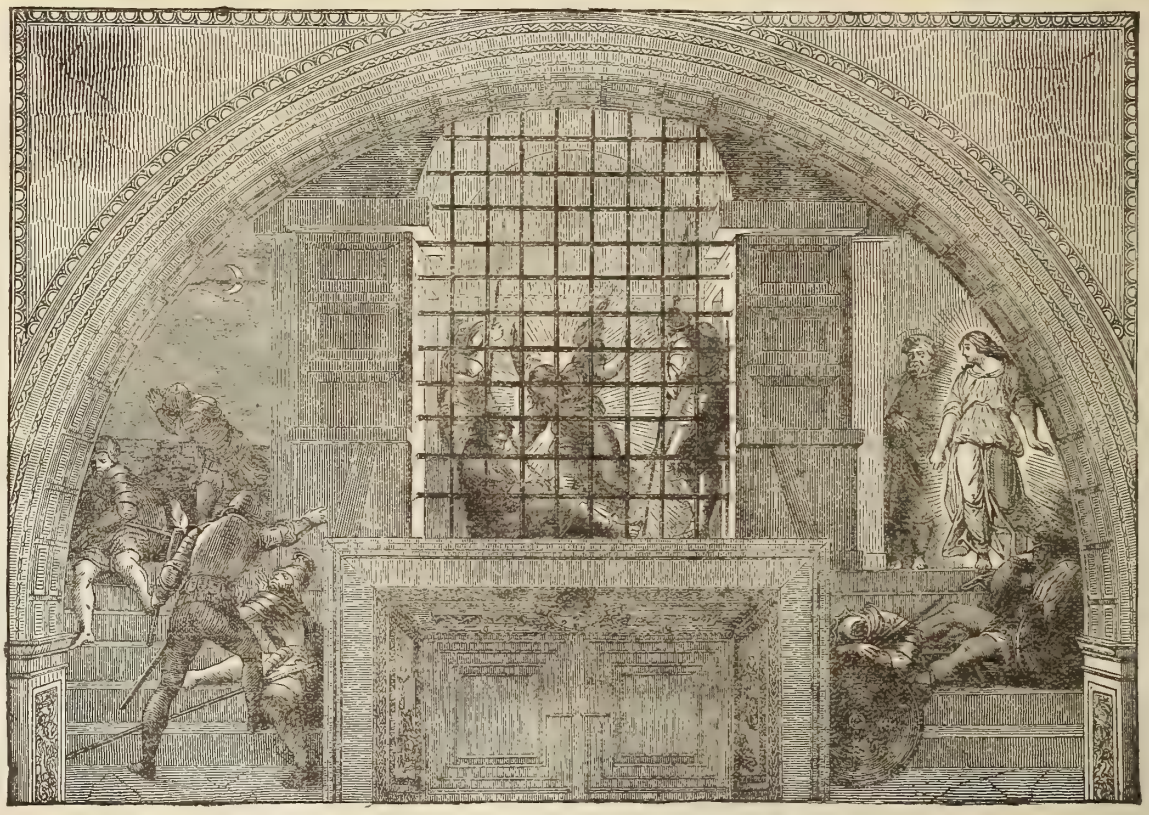
PISID'IA, a district in Asia Minor, north of Pamphylia, and reached to, and was partly included in, Phrygia (Acts xiii. 13, 14, 51).

PITCH. There can be little doubt that the "pitch" (*Côpher*) of Gen. vi. 14 was bitumen or asphalt. Another word, *zepheth*, is used (Ex. ii. 3; Isa. xxxiv. 9), implying to flow or become liquid.

PITCHER (Gen. xxiv. 14, 15, 16, 45, 46; Lam. iv. 2; Mark xiv. 13; Luke xxii. 10).

PI'THOM and **RAME'SES** were the two cities for the building or fortifying of which the Hebrews made brick (Ex. i. 11). Rameses was in Goshen, and was the point from which the Hebrews started in their Exodus.

PLAGUES, THE TEN. The occasion on which the plagues were sent is described in Ex. iii.–xii. 1. *The Plague of Blood.* This plague was humiliating, as the Nile was held sacred, as well as some kinds of its fish, not to speak of the crocodiles, which probably were destroyed. 2. *The Plague of Frogs.* This must have been an especially trying judgment to the Egyptians. 3. *The Plague of Lice.* The scrupulous cleanliness of the Egyptians would add intolerably to the bodily distress of this plague, by which also they again incurred religious defilement. 4. *The Plague of Flies.* The word translated "swarms of flies" most probably denotes the great Egyptian beetle. Besides its annoying and destructive habits, it was an object of worship. 5. *The Plague of the Murrain of Beasts.* Still coming closer to the Egyptians, God sent a disease upon the cattle, which were not only their property, but their deities. 6. *The Plague of Boils.* The plague seems to have been the black leprosy, a fearful kind of elephantiasis. 7. *The Plague of Hail.* The ruin caused by the hail was evidently far greater than that effected by any of the earlier plagues. 8. *The Plague of Locusts.* The severity of this plague can be well understood by those who have been in Egypt in a part of the land where a flight of locusts has alighted. 9. *The Plague of Darkness.* It has been illustrated by a sand-storm which occurs in the desert, often causing the darkness of twilight, and affecting man and beast. 10. *The Death of the First-born.* The clearly miraculous nature of this plague, in its severity, its falling upon man and beast, and the singling out of the first-born, puts it beyond comparison with any natural pestilence, even the severest recorded in history.



DELIVERANCE OF ST. PETER FROM PRISON.

PLEI'ADES. A beautiful cluster of stars, sometimes called "the seven stars."

POMEGRANATE (Num. xx. 5).

PON'TUS is three times mentioned in the New Testament (Acts ii. 9, 10; xviii. 2; 1 Pet. i. 1).

POOL. Pools are in many parts of Palestine and Syria the only resource for water during the dry season, and the failure of them involves drought and calamity (Isa. xlii. 15).

POP'LAR. It is mentioned twice in Scripture (Gen. xxx. 37; Hos. iv. 13).

POT'IPHAR (Gen. xxxix. 1; comp. xxxvii. 36).

POTIPH'ERAH was priest or prince of On, and his daughter Asenath was given Joseph to wife by Pharaoh (Gen. xli. 45, 50; xlvi. 20).

POTTERY. It is abundantly evident, both that the Hebrews used earthenware vessels in the wilderness, and that the potter's trade was afterward carried on in Palestine (Isa. xli. 25; Wisd. xv. 7; Isa. xlv. 9; Jer. xviii. 3).

POUND. 1. A weight. 2. A money of account, mentioned in the parable of the Ten Pounds (Luke xix. 12–27).

PROCH'ORUS (Acts vi. 5).

PROCONSUL. The Greek, for which this is the true equivalent, is rendered uniformly "deputy" in Acts xiii. 7, 8, 12; xix. 38. The "proconsul" exercised purely civil functions.

PROCURATOR. The office of procurator is mentioned in Luke iii. 1.

PROPH'ET. One who foretells what is to come; a person inspired, and appointed by God to reveal his will, to warn of approaching judgments, to explain obscure passages of Scripture, or make known the truths of the Bible and urge men to obedience (1 Cor. xiv. 26).

PROSELYTE. Literally a *stranger*, means in Scripture one that turned from heathenism to the Jewish religion (Acts ii. 10).

PROV'ERBS. The book containing the inspired precepts of Solomon (1 Kings iv. 32). The whole in the original seems to be poetry. Though written by Solomon, they seem to have been collected and arranged by others. Let the reader turn to ch. xxv. 1 and xxx. 1.

PRUNING-HOOK. An implement used by vine-dressers. The word is found in Scripture only in the plural (Isa. ii. 4; xviii. 5; Mic. iv. 3; Joel iii. 10; in the margin generally "scythes"). It appears that the Hebrews were accustomed regularly to prune their vines (Lev. xxv. 3; John xv. 2).

PSALMS. The Psalms were mostly composed by David. The ninetieth was composed by Moses, perhaps the eightieth by Heman. Those under the name of Asaph were probably directed to him as leader of the temple choir. Some psalms are doctrinal, as Ps. i.; some historical, as Ps. lxxvii., cv., cvi.; some prophetic, as Ps. cx.; some penitential, as Ps. li.; some consist of prayer and complaints, as Ps. vi., xxxviii., etc.; others consist of praise and thanksgiving, as Ps. xxx., xlvi., cxlv., cl., etc. In some, most or all of these subjects are connected, as Ps. lxxxix.

PSAL'TERY. A musical instrument, first mentioned in the Psalms of David. It seems to have been shaped much like the present harp.

PTOLEMÆ'US I. SOTER, a Macedonian of low rank, distinguished during the campaigns of Alexander, and at his death secured for himself the government of Egypt (B. C. 323). His death took place B. C. 283 (Dan. xi. 5).

PTOLEMÆ'US II. PHILADEL'PHUS (B. C. 285–247), the youngest son of Ptolemæus I. (Dan. xi. 6).

PTOLEMÆ'US III. EUER'GETES (B. C. 247–222) was the eldest son of Ptolemæus Philadelphus (Dan. xi. 7).

PTOLEMÆ'US IV. PHILOP'ATOR (B. C. 222–205). After the death of Ptolemæus Euergetes, Ptolemæus Philopator, his eldest son, succeeded him.

PTOLEMÆ'US V. EPIPH'ANES (B. C. 205–181). Under the reign of Ptolemæus Epiphanes the Syrian and Egyptian parties came to an open rupture (Dan. xi. 14).

PTOLEMÆ'US VI. PHILOME'TOR (B. C. 181–145). On the death of Ptolemæus Epiphanes, Syria was subdued, and Ptolemæus VI. was crowned king of Egypt and Asia (1 Macc. xi. 13). Ptolemæus Philometor is the last king of Egypt noticed in sacred history.

PUB'LICAN (Matt. xviii. 17). An inferior collector of the Roman tribute. The principal farmers of this revenue were men of great influence, but the under-farmers, or publicans, were remarkable for extortion, and were accounted thieves and pickpockets. It is said the Jews would not allow them to enter the temple or synagogues, or to give testimony in a court of justice (Luke v. 27). The Jews reproached Jesus with being a "friend of publicans and sinners," and eating with them (Luke vii. 34).

PUL (2 Kings xv. 19). The first king of Assyria who invaded Canaan, and by a present of one thousand talents of silver, exacted from the mighty men of wealth of Israel by Menahem, was prevailed on to withdraw his troops and recognize the title of that wicked usurper. A town of this name is mentioned in Isa. lxvi. 19.

PULSE (2 Sam. xvii. 28; Dan. i. 12, 16). Coarse grain, as peas, beans and the like.

PU'RIM. The plural of *Pur*, and meaning *lots*. It is the name of a solemn feast among the Jews, in commemoration of Haman's overthrow. It derives its name from the circumstance that Haman cast lots to ascertain the best day for destroying the Jews (Esth. iii. 7 and ix. 26).

PUB'LIUS (Acts xxviii. 7).

PURIFICATION, the ritual observances whereby an Israelite was absolved from uncleanness. Sacrifices were added, and the ceremonies bore an

expiatory character (Lev. xv. 18; xi. 25, 40; xv. 16, 17; xii. 6).

PUR'PLE. A color much worn by kings and emperors (Mark xv. 17). It is the famous Tyrian dye, so costly and so celebrated in antiquity. It is called in 1 Macc. iv. 23, "purple of *the sea*."

PUTE'OLI. Its ancient name was *Delus Minor*. Paul halted here seven days as he went prisoner to Rome (Acts xxviii. 13). The present name of the place is *Pozzuoli*.

PY'GARG (Deut. xiv. 5) is the name of a bird of the eagle kind.

QUAIL (Ex. xvi. 13; Num. xi. 31, 32; Ps. cv. 10). A bird of the gallinaceous kind. Hasselquist, mentioning the quail of the larger kind, says: "It is of the size of the turtle-dove. I have met with it in the wilderness of Palestine, near the shores of the Dead Sea and the Jordan, between Jordan and Jericho, and in the deserts of Arabia Petræa. It is said that God gave quails to his people in the wilderness upon two occasions: first, within a few days after they had passed the Red Sea (Ex. xvi. 3–13). The second time was at the encampment at the place called in Hebrew, Kibroth-hataavah, the graves of lust (Num. xi. 32; Ps. cv. 40). Both of these happened in the spring, when the quails passed from Asia into Europe.

QUAR'TUS, a Christian of Corinth, Rom. xvi. 23.

QUATERNION, a military term, signifying a guard of four soldiers (Acts xii. 4).

QUEEN OF HEAVEN (Jer. vii. 18; xliv. 17, 18, 19, 25).

QUICK'SANDS (Acts xxvii. 17).

RA'AMAH, a son of Cush (Gen. x. 7). The tribe of Raamah became renowned as traders (Ezek. xxvii. 22).

RAB'BAH, RAB'BATH. 1. The metropolis of Ammon (Deut. iii. 11; Josh. xiii. 25). It was besieged and taken by David for ill-treatment of his ambassadors by the Ammonites. This was in Christian times the see of a bishop. 2. A town in the hill-country of Judah (Josh. xv. 60).

RAB'BI. A title of respect signifying Master, Teacher, given by the Jews to their doctors and teachers, and often addressed to our Lord.

RAB'BONI (from *rabbi*). It was a greater title than rabbi, and was never formally conferred except on a few extraordinary doctors of the school of Hillel (John xx. 16).

RAB-MAG (Jer. xxxix. 3, 13), a title borne by Nergal-sharezer, probably identical with the king, called by the Greeks Neriglissar. [See NERGAL-SHAREZER.]



THE POMEGRANATE.

RAB'SARIS. 1. An officer of the king of Assyria (2 Kings xviii. 17). 2. One of the princes of Nebuchadnezzar (Jer. xxxix. 3, 13).

RAB'SHAKEH (2 Kings xviii., xix.; Isa. xxxvi., xxxvii.), one of the officers of the king of Assyria sent against Jerusalem in the reign of Hezekiah.

RACA (Matt. v. 22).

RA'CHEL, the younger of the daughters of Laban, the wife of Jacob, and mother of Joseph and Benjamin. The incidents of her life may be found in Gen. xxix.–xxxiii., xxxv. "Rachel died and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave; that is the pillar of Rachel's grave unto this day" (Gen. xxxv. 19, 20).

RA'HAB, or RA'CHAB, a celebrated woman of Jericho, who received the spies sent by Joshua to spy out the land, and hid them in her house (Josh. ii. 1; Matt. i. 5).

RAINBOW, the token of the covenant which God made with Noah, that the waters should no more become a flood to destroy all flesh. The right interpretation of Gen. ix. 13 seems to be, that God took the rainbow, which had hitherto been but a beautiful object shining in the heavens when the sun's rays fell on falling rain, and consecrated it as the sign of his love and the witness of his promise (Ecclus. xliii. 11).

RAM, BATTERING (Ezek. iv. 2; xxi. 22). The battering rams were of several kinds. Some were joined to movable towers which held warriors and armed men. The whole then formed one great temporary building, the top on a level with the walls, and even turrets, of the besieged city.

RA'MAH, a word signifying "a hill." 1. One of the cities of the allotment of Benjamin (Josh. xviii. 25). 2. The home, birthplace, official residence and burial-place of Samuel (1 Sam. i. 1).

RA'MATH-LE'HI, the name bestowed by Samson on the scene of his slaughter of the thousand Philistines with the jaw-bone (Judg. xv. 17).

RAME'SES, or **RAAM'SES,** a city and district of Lower Egypt, is first mentioned at the settling by Joseph of his father and brethren in Egypt, where a possession was given them "in the land of Rameses" (Gen. xlvii. 11; Ex. xii. 37; Num. xxxiii. 3, 5).

RA'MOTH (Josh. xx. 8), or **RA'MOTH-GIL'EAD** (1 Kings xxii. 29), or **RA'MATH-MIZ'PEH** (Josh. xiii. 26), or *watch-tower*. A famous city in the mountains of Gilead, about fifteen miles from Rabbah. It was appointed for one of the cities of refuge (Deut. iv. 43). During the later kings of Israel this place was the occasion of several wars between them and the kings of Damascus (2 Kings viii. 28, 29).

RA'PHAEL. "One of the seven holy angels which . . . go in and out before the glory of the Holy One" (Tob. xii. 15).

RAVEN (Heb. *ôrêb*), from a root signifying "to be black." A raven was sent out by Noah from the ark (Gen. viii. 7). This bird was not allowed as food by the Mosaic law (Lev. xi. 15). Ravens were the means, under the Divine command, of supporting the prophet Elijah at the brook Cherith (1 Kings xvii. 4, 6). They are expressly mentioned as instances of God's protecting love and goodness (Job xxxviii. 41; Luke xii. 24; Ps. cxlvii. 9). The raven's carnivorous habits, and especially his readiness to attack the eye, are alluded to in Prov. xxx. 17.

RE'BA, one of the five kings of the Midianites slain by the children of Israel in their avenging expedition when Balaam fell (Num. xxxi. 8; Josh. xiii. 21).

REBEK'AH, daughter of Bethuel (Gen. xxii. 23) and sister of Laban, married to Isaac, her father's cousin. She is first presented to us in Gen. xxiv. For nineteen years she was childless: then, after the prayers of Isaac and her journey to inquire of the Lord, Esau and Jacob were born (Gen. xxv. 19–28).

RE'CHAB (*rider*). 1. One of two "captains of bands," whom Ishbosheth took into his service, and who conspired to murder him (2 Sam. iv. 2). 2. The father or ancestor of Jehonadab (2 Kings x. 15, 23; 1 Chron. ii. 55; Jer. xxxv. 6–19). From this Rechab the tribe of the Rechabites derived their name.

RED SEA. The sea known to us as the Red Sea was by the Israelites called "the sea." The most important change in the Red Sea has been the drying up of its northern extremity for the distance of fifty miles from its ancient head, "the tongue of the Egyptian Sea." Thus the prophecy of Isaiah has been fulfilled (xi. 15; xix. 5). In reference to the passage of the Red Sea by the Israelites, the place is not very far from the Persepolitan monument. From Pihahiroth the Israelites crossed the sea.



DESTRUCTION OF PHARAOH'S ARMY.

REED (Job xl. 21). A plant of the grass family. The bamboo and common cane are species of the reed, and so are the calamus and flag. Fishpoles, canes and rods (Matt. xxvii. 29) are formed of it. These plants flourish in marshes or in the vicinity of water-courses: hence the allusion in Job xl. 21–23. Reeds were also used as pens are now, and also as measuring-rods.



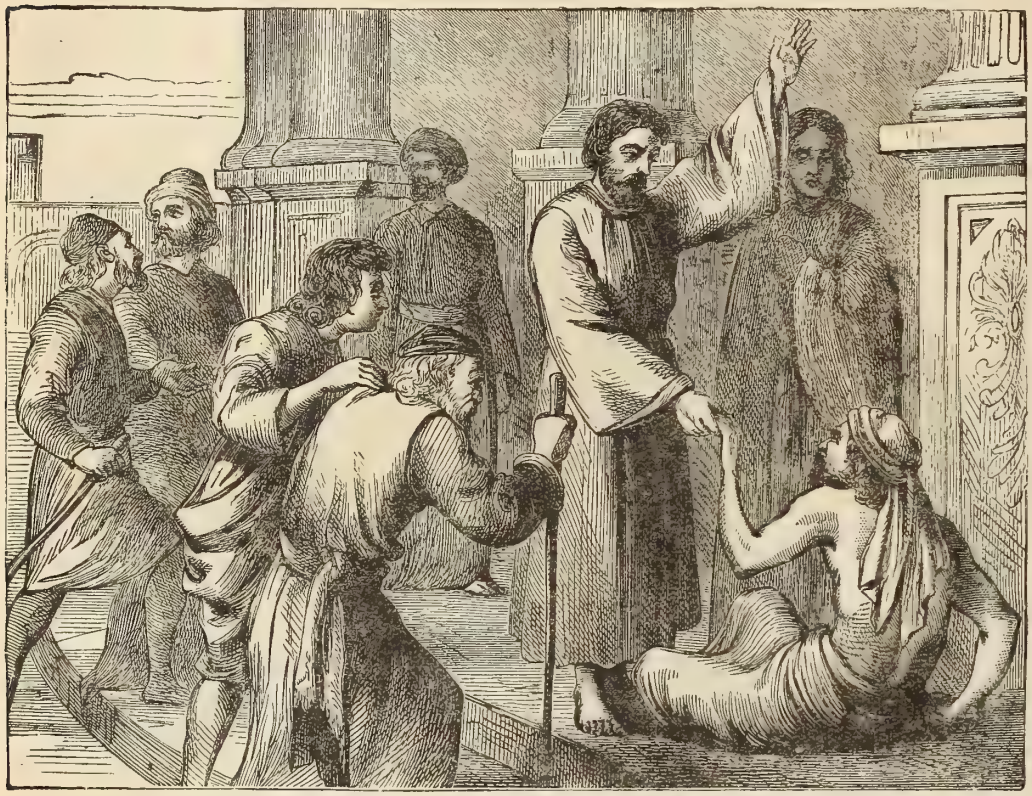
THE PILLAR OF FIRE.

REFI'NER. The refiner's art was essential to the working of the precious metals. The separation of the dross from the pure ore was effected by heat and solvents, such as alkali (Isa. i. 25) or lead (Jer. vi. 29). The instruments were a crucible or furnace, and a bellows or blow-pipe. The workman sat at his work (Mal. iii. 3).

REHOBO'AM. Son of Solomon by an Ammonitess, ascended the throne B. C. 970, being then forty-one years old, and reigned seventeen years.

REHO'BOTH (*room* or *place*). 1. A city of Edom. 2. A well digged by Isaac eastward of Gerar, so called because there the Lord made room for him to dwell (Gen. xxvi. 22).

REM'PHAN (Acts vii. 43).

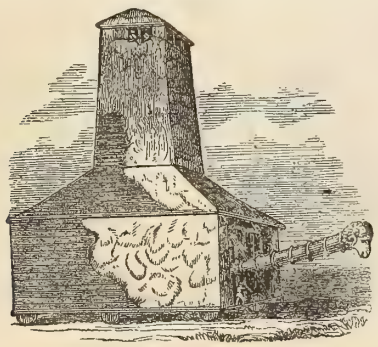


PETER AND JOHN HEALING THE SICK.

REPH'AIM. A valley near Jerusalem, fruitful in wheat (Isa. xvii. 5).

REPH'IDIM. A place east of the Red Sea, where the Hebrews tempted God and quarreled with Moses for want of water (Ex. xvii. 7, 8).

REU'BEN (*Behold a son*). Jacob's first-born child (Gen. xxix. 32), the son of Leah, apparently not born until an unusual interval had elapsed after the marriage (31). The notices of the patriarch Reuben in the Book of Genesis and the early Jewish traditional literature are unusually frequent, and on the whole give a favorable view of his disposition. To him, the preservation of Joseph's life appears to



BATTERING-RAM AND TOWER

have been due. Of the repulsive crime which turned the blessing of his dying father into a curse, we know only the fact (Gen. xxxv. 22). At the time of the migration into Egypt, Reuben's sons were four (Gen. xlvi. 9; 1 Chron. v. 3). The census at Mount Sinai (Num. i. 20, 21; ii. 11) shows that at the Exodus the numbers of the tribe were 46,500 men above twenty years of age, and fit for active warlike service.

REU'EL. 1. One of the sons of Esau, by Bashemath, sister of Ishmael (Gen. xxxvi. 4, 10, 13, 17; 1 Chron. i. 35, 37). 2. One of the names of Moses' father-in-law (Ex. ii. 13).

REVELATION OF ST. JOHN, the last book of the New Testament. It is often called the *Apocalypse*, which is its title in Greek, signifying "Revelation." The evidence adduced in support of St. John the Apostle and Evangelist being the author consists of (1) the assertions of the author, and (2) historical tradition. (1) The author's description of himself in the 1st and 22d chapters is equivalent to an assertion that he is the Apostle. He is also described as a servant of Christ, an eye-witness of the word of God and of the testimony of Christ—terms which identify him with the writer of the verses John xix. 35; i. 14, and 1 John i. 2. He is in Patmos for the word of God and the testimony of Jesus Christ. The book was admitted into the list of the Third Council of Carthage, A. D. 397. The date of the Revelation is given by the great majority of critics as A. D. 95–97.

RE'ZIN. 1. King of Damascus. He attacked Jotham during the latter part of his reign (2 Kings xv. 37); but his chief war was with Ahaz, whose territories he invaded, in company with Pekah (about B. C. 741). He was attacked, defeated and slain by Tiglath-Pileser II., king of Assyria (2 Kings xvi. 9).

RE'ZON, son of Eliadah, a Syrian, who set up a petty kingdom at Damascus (1 Kings xi. 23).

RHE'GIUM, an Italian town at the southern entrance of the Straits of Messina, occurs in the account of St. Paul's voyage after the shipwreck at Malta (Acts xxviii. 13).

RHO'DA (Acts xii. 13).

RHODES (Acts xxi. 1). Rhodes is at the southwest extremity of the peninsula of Asia Minor.

RIB'LAH (Num. xxxiv. 11). A place between Palestine and Babylonia, at which the kings of Babylonia remained while directing the operations of their armies in Palestine and Phœnicia. Here Nebuchadnezzar waited while the sieges of Jerusalem and of Tyre were being conducted (Jer. xxxix. 5, 6; lii. 9, 10, 26, 27; 2 Kings xxv. 6, 20, 21). And here Pharaoh-Necho, after his victory over the Babylonians, summoned Jehoahaz from Jerusalem (2 Kings xxiii. 33).

RIDDLE. The Hebrew word is from an Arabic root meaning "to bend off," "to twist" (Judg. xiv. 12–19). The riddles which the queen of Sheba came to ask of Solomon (1 Kings x. 1; 2 Chron. ix. 1) were rather "hard questions."

RIMMON (*pomegranate*), the name of several towns, probably so called from producing pomegranates. 1. A city of Zebulun. 2. A town in the southern portion of Judah (Josh. xv. 3). 3. RIMMON-PAREZ, the name of a march station in the wilderness. 4. RIMMON, THE ROCK, or inaccessible natural fastness, in which the six hundred Benjamites who escaped the slaughter of Gibeah took refuge (Judg. xx. 45, 47; xxi. 13).

RIM'MON (2 Kings v. 18).

RING. The ring was regarded as an indispensable article of a Hebrew's attire, as it contained his signet. It was the symbol of authority, and as such was presented by Pharaoh to Joseph (Gen. xli. 42), and by Ahasuerus to Haman (Esth. iii. 10). Rings were worn not only by men, but by women (Isa. iii. 21). The signet-ring was worn on the right hand (Jer. xxii. 24).

RIZ'PAH, concubine to king Saul, and mother of his two sons Armoni and Mephibosheth. After the death of Saul, Rizpah accompanied the members of the royal family to their new residence at Mahanaim (2 Sam. iii. 7). We hear nothing more of Rizpah till the tragic story which has made her one of the most familiar objects in the whole Bible (2 Sam. xxi. 8–11).

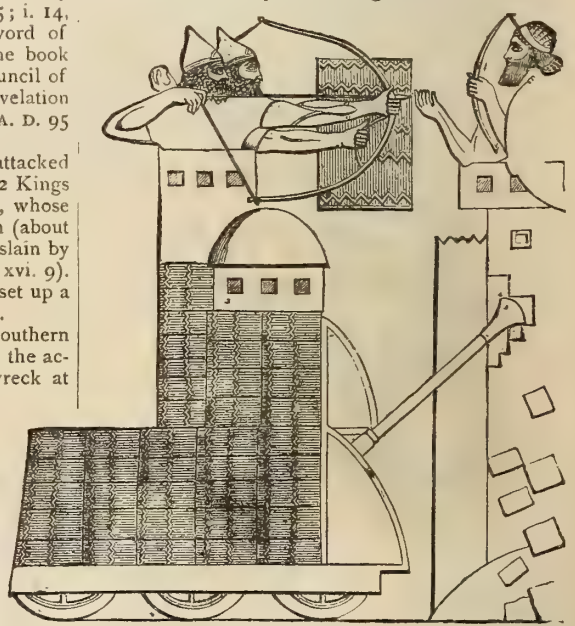
ROE, ROEBUCK. Probably the *Gazella Arabica* of Syria and Arabia. The gazelle was allowed as food (Deut. xii. 15, 22, etc.); was very fleet of foot (2 Sam. ii. 18; 1 Chron. xii. 8); was hunted (Isa. xiii. 14; Prov. vi. 5); and was celebrated for its loveliness (Cant. ii. 9, 17; viii. 14).

ROGE'LIM (2 Sam. xvii. 27; xix. 31).

ROLL. A book in ancient times consisted of a single long strip of paper or parchment, which was usually kept rolled up on a stick. The roll was usually written on one side only, and hence the particular notice of one that was "written within and without" (Ezek. ii. 10).

ROME, THE CITY OF, AND ROMAN EMPIRE. Little can here be said of "that great city which reigned over the kings of the earth" (Rev. xvii. 18). It is not mentioned in the Old Testament. Its name first appears in the Apocrypha (1 Macc. i. 10, and elsewhere). Of course we find it in the New Testament, first in Acts ii. 10.

ROMANS, EPISTLE TO THE. Paul had never been at Rome when he wrote this Epistle. It was called forth by his having heard of the diffi-



ASSYRIAN BATTERING-RAM.

culties existing between the Jewish and the Gentile members. He controverts many of the errors of both Jews and Pagans. Paul was nearly sixty years old when he wrote this letter, during a residence of some months at Corinth.

ROSE (Sol. Song ii. 1; Isa. xxxv. 1).

ROSH (Ezek. xxxviii. 2, 3; xxxix. 1).

RU'BY. A beautiful gem, whose color is red with an admixture of purple, and is, in its most perfect state, a gem of extreme value. It is mentioned in Job xxviii. 18 and Prov. viii. 11, etc.

RUE (Luke xi. 42).

RU'FUS, mentioned in Mark xv. 21, along with Alexander, as a son of Simon the Cyrenian (Luke xxiii. 26). Again, in Rom. xvi. 13, the Apostle Paul salutes a Rufus whom he designates as "elect in the Lord."

RUTH, a Moabitish woman, the wife, first of Mahlon, secondly of Boaz, the ancestress of David and of Christ, and one of the four women who are named by St. Matthew in the genealogy of Christ. The son of Boaz and Ruth, Obed, was the father of Jesse, who was the father of David.

RUTH, BOOK OF, contains the history of Ruth. The main object of the writer is to give an account of David's ancestors; and the book was avowedly composed long after the time of the heroine. (See Ruth i. 1; iv. 7, 17.)

RYE (Heb. *cussemeth*). It is probable that "spelt" is intended. Spelt is grown in some parts of the south of Germany; it differs but slightly from our common wheat.

SABACH'THANI. "Thou hast forsaken me" (Mark xv. 35).

SAB'AOTH (Rom. ix. 29; James v. 4).

SAB'BATH (*rest*). God rested on the seventh day and set it apart for himself. Though the *seventh* day to God, to man, who was formed on the evening of the last day, it was the *first*, and was kept as such for ages, and called the seventh part of time (Gen. ii. 2, 3).

SAB'BATH-DAY'S JOURNEY. Moses forbade any man to "go out of his place" on that day (Ex. xvi. 29). In after times the precept was undoubtedly viewed as a permanent law. But as some departure from a man's own place was unavoidable, the distance was fixed at two thousand paces, or about six furlongs from the wall of the city.

SABBAT'ICAL YEAR. The seventh year, in which the land was to have rest (Ex. xxiii.; Lev. xxv.) It served to remind Israel of the authority and goodness of God, to inculcate humanity, and to give time for devotion and deeds of mercy.

SACK'BUT (Dan. iii. 5, 7, 10, 15).

SACK'CLOTH. A coarse texture, of a dark color, made of goat's hair (Isa. i. 3; Rev. vi. 12).

SAC'RIFICE. The justice of God required the death of the offender, but, being tempered with mercy, it accepted a sacrifice in his stead. The giving of



RACHEL'S TOMB.

the law gave rules both as to the things to be sacrificed and the quantity to be offered, and restricted the priesthood to the family of Aaron. The Hebrews had but four sorts of sacrifices, viz.: 1. Burnt-offering. 2. Sin-offering, or sacrifice of expiation offered by one who had offended, to whom no part was returned, but the priest had a share (Lev. iv. and v.) 3. Peace-offering, a return for favors, to satisfy devotion or to honor God. It was offered at pleasure, and the age or sex of the animal was not designated. Most of the flesh was returned to the offerer, who ate it with his friends (Lev. iii.) 4. Trespass-offering, which seems to have been different from the sin-offering, both being required of the leper (Lev. xiv.) Its character is not fully understood. The perpetual sacrifice was the offering of a lamb every morning at sunrise, and another every evening about twilight. They were burnt as holocausts, but by a small fire, that they might last the longer. With each of these was offered half a pint of wine, half a pint of sweet oil and three pints of fine flour.

SAD'DUCEES. A sect among the Jews who denied the existence of angels and spirits, the immortality of the soul and the resurrection of the body. They are accused, though not with good proof, of rejecting all the books of Scripture except the five books of Moses.

SAFFRON (Cant. iv. 14).

SAL'AMIS, a city at the east end of the island of Cyprus, and the first place visited by Paul and Barnabas, on the first missionary journey. Here alone we read expressly of "synagogues" in the plural (Acts xiii. 5).

SA'LIM. Where John baptized is, perhaps, the same as Salem, where Melchisedek was king, near the river Jordan (Gen. xiv.) Jerusalem, called by contraction *Salem* (Ps. lxxvi. 2), was originally called *Jebus*.

SAL'MA or **SAL'MON** (Ruth iv. 20, 21; 1 Chron. ii. 11, 51, 54; Matt. i. 4, 5; Luke iii. 32). Son of Nahshon, the prince of the children of Judah, and father of Boaz, the husband of Ruth. On the entrance of the Israelites into Canaan, Salmon took Rahab of Jericho to be his wife, and from this union sprang the Christ.

SAL'MON, a hill near Shechem, on which Abimelech and his followers cut down the boughs with which they set the tower of Shechem on fire (Judg. ix. 48).

SALMO'NE (Acts xxvii. 7).

SALO'ME. 1. The wife of Zebedee, as appears from comparing Matt. xxvii. 56 with Mark xv. 40. It is the opinion that she was the sister of Mary, the mother of Jesus (John xix. 25). Salome preferred a request on behalf of her two sons for seats of honor in the kingdom of heaven (Matt. xx. 20), she attended at the crucifixion of Jesus (Mark xv. 40), and visited his sepulchre (Mark xvi. 1). 2. The daughter of Herodias by her first husband, Herod Philip (Matt. xiv. 6).

SALT. Salt was to the Hebrews not only an appetizing condiment in the food both of man (Job xi. 6) and beast (Isa. xxx. 24), and a valuable antidote to the effects of climate on animal food, but also entered largely into their religious services (Lev. ii. 13). The associations connected with salt in Eastern countries are important. As one of the most essential articles of diet, it symbolized hospitality, as an antiseptic, durability, fidelity and purity (Lev. ii. 13; Num. xviii. 19; 2 Chron. xiii. 5).



THE PYRAMIDS OF EGYPT.

SALT, CITY OF (Josh. xv. 62).

SALT, VALLEY OF, a valley in which occurred two memorable victories of the Israelite arms. 1. That of David over the Edomites (2 Sam. viii. 13; 1 Chr. xviii. 12). 2. That of Amaziah (2 Kings xiv. 7; 2 Chron. xxv. 11).

SALUTATION. The salutations at meeting in early times were such as "God be gracious unto thee" (Gen. xliii. 29); "Blessed be thou of the Lord" (Ruth iii. 10; 1 Sam. xv. 13); "The Lord be with you," "The Lord bless thee" (Ruth ii. 4); "The blessing of the Lord be upon you; we bless you in the name of the Lord" (Ps. cxxix. 8). The salutation at parting consisted originally of a simple blessing (Gen. xxiv. 60; xxviii. 1; xlvii. 10; Josh. xxii. 6).

SAMA'RIA. A celebrated city of Palestine founded by Omri, king of Israel (1 Kings xvi. 22, 23, 24). It was the metropolis of the northern kingdom, the rival of Jerusalem, and generally the residence of the Israelitish monarchs (29; xx. 43; 2 Kings i. 2). The worship of Baal was set up in Samaria by Ahab. Samaria was taken by the Assyrians, after a siege of three years, in the reign of Hoshea (xvii. 5, 6; xviii. 9, 10). The inhabitants were carried into captivity, and colonists put in their place (xvii. 24; Ezra iv. 9, 10).



SACKCLOTH.

SAMAR'ITANS. When Shalmaneser removed many of the ten tribes to Babylon, he sent in their place Babylonians; these intermarried with the remaining Hebrews, and their descendants were the *Samaritans*. Between these and the pure Jews there were constant jealousy and hatred (John iv.) The name was used by the Jews as a term of the greatest reproach (John viii. 48). The Samaritans, like the Jews, lived in the expectation of Messiah, and many of them embraced him when he appeared (John iv.; Acts viii. 1 and ix. 31).

SAMAR'ITAN PEN'TATEUCH. A re-

cension of the commonly received Hebrew text of the Mosaic law in use with the Samaritans, and written in the ancient Hebrew, or so called Samaritan, character.

SAMOTHRA'CIA. A small island of the Ægean Sea, about twenty miles in circumference. Its present name is *Samodraki*.

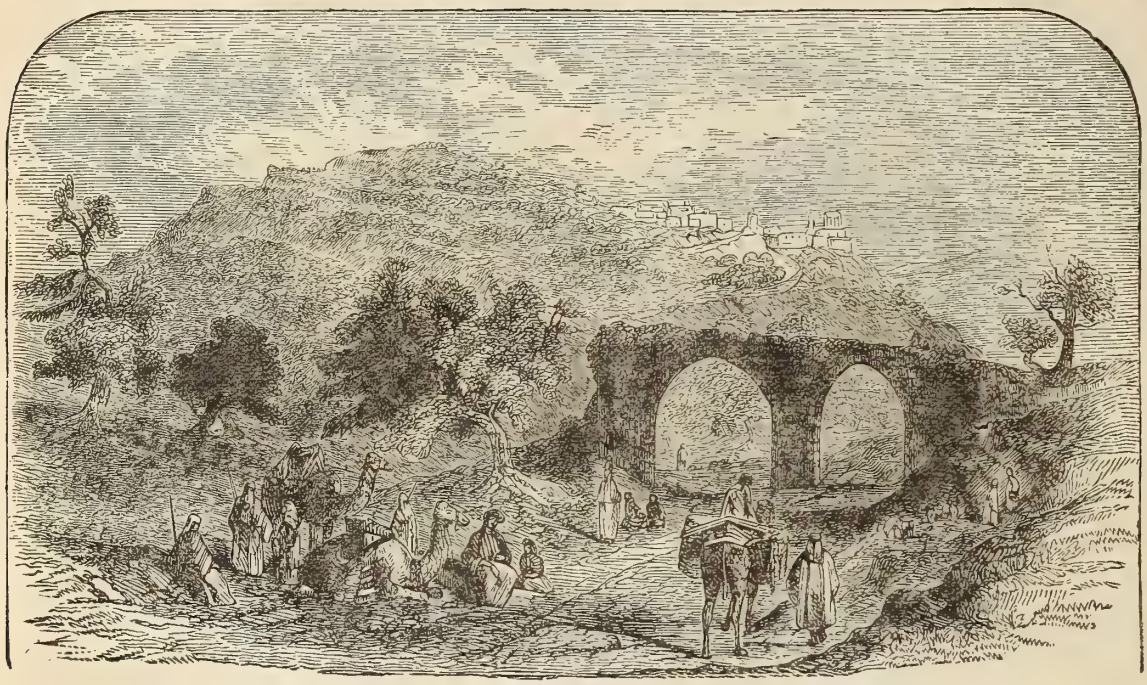
SAM'SON. A judge of Israel, of the tribe of Dan. He judged Israel twenty years, and died 1117 years B. C., aged 40 (Judg. xiii. 16; Heb. xi. 32, 33).

SAM'SON (properly Sham-sun, *i. e.*, "*little sun*," or "sun-like," from *shemesh*, the *sun*), son of Manoah, a name of the town of Zorah, in the tribe of Dan, on the border of Judah (Josh. xv. 33; xix. 41).

SAMUEL. An eminent prophet born at Ramah in the tribe of Ephraim, and from his birth dedicated by his mother to God's service (1 Sam. iii. 1). He wrote the first book of Samuel, and, as is supposed, those of Judges and Ruth. The first book of Samuel describes the prophet's life and the history of Israel under Saul, embracing a period of about eighty years. The second book of Samuel was written, it is supposed, by the prophets Gad and Nathan (1 Chron. xxix. 29).

SANBAL'LAT, a Moabite of Horonaim (Neh. ii. 10, 19; xiii. 28). He held apparently some civil or military command in Samaria, in the service of Artaxerxes (Neh. iv. 2).

SANDAL. It consisted of a sole attached to the foot by thongs. Sandals were worn by all classes, even by the very poor (Amos viii. 6). They were only put on by persons going away from their homes (Isa. v. 27; Eph. vi. 15; Ex. xii. 11; Josh. ix. 5, 13; Acts xii. 8): on such occasions carried an extra pair. During meal-times the feet were uncovered (Luke vii. 38; John xiii. 5, 6). To carry or to unloose a person's sandal was a menial office (Matt. iii. 11, Mark i. 7; John i. 27; Acts xiii. 25). The use of the shoe in the transfer of property is noticed in Ruth iv. 7, 8.



SAMARIA.



SIN-OFFERING.

SAN'HEDRIM, the supreme council of the Jewish people in the time of Christ and earlier.

SAPPHIRE, a precious stone of a bright blue color (Ex. xxiv. 10).

SA'RAH. 1. The wife of Abraham, and mother of Isaac. Her name is first introduced in Gen. xi. 29. In Gen. xx. 12, Abraham speaks of her as "his sister, the daughter of the same father, but not the daughter of the same mother." The common Jewish tradition is, that Sarai is the same as Iscah, the daughter of Haran, and the sister of Lot. She died at Hebron at the age of 127 years, 28 years before her husband, and was buried by him in the cave of Machpelah.

SAR'AMEL (1 Macc. xiv. 28).

SAR'DIS. The capital of Lydia, where Crœsus reigned. It was destroyed by an earthquake in the reign of Tiberius, but was rebuilt by that emperor's assistance. To the church there, one of the apocalyptic epistles was addressed (Rev. i. 11; iii. 1–6).

SARDONYX (Rev. xxi. 20).

SAR'GON, one of the greatest of the Assyrian kings, is mentioned only once in Scripture (Isa. xx. 1).

SA'TAN. The name is Hebrew, and means *enemy*.

SA'TYR (Isa. xiii. 21, xxxiv. 14).

SAUL (more accurately SHAUL). 1. Saul of Rehoboth by the river was one of the early kings of Edom. 2. The first king of Israel was the son of Kish and of the tribe of Benjamin. He was remarkable for his strength and activity (2 Sam. i. 23), and was taller by head and shoulders than the rest of the people. Upon the mountains Saul met with Samuel for the first time. A divine intimation had indicated to Samuel the approach and the future destiny of the youthful Benjamite. At the following daybreak Samuel poured over Saul's head the consecrated oil (ix. 25 to x. 1). Nothing certain is known about the change of the apostle's name from Saul to Paul (Acts xiii. 9).

SCAPE-GOAT. [See ATONEMENT, DAY OF.]

SCOR'PION (Deut. viii. 15; Luke x. 19; xi. 12). The scorpion is generally two inches in length, and resembles the lobster in form. Some are of a yellow color, others brown and some black.

SCOURGE, or WHIP. This punishment was very common among the Jews (Deut. xxv. 1–3). St. Paul informs us that at five different times he received thirty-nine stripes from the Jews (2 Cor. xi. 24). According to the law, punishment by stripes was restricted to forty at one beating (Deut. xxv. 3).

SCRIBE (in Hebrew *sôphêr*, in Greek *grammateus*). A word having several significations: 1. A clerk, writer or secretary in the court of the kings of Judah. 2. A commissary or muster-master of an army, who reviews the troops, keeps the list or roll, and calls them over. 3. An able and skillful man, a doctor of the law, a man of learning, or one who understands affairs.

SCRIP. The bag in which the shepherds of Palestine carried their food or other necessaries.

SCRIP'TURES. The Old and New Testaments are called the Scriptures or the Writings, the Bible or the Book, because they far excel all other writings. It is possible that the apostles used this term in designating the Old Testament only.

SCYTH'IAN (Col. iii. 11; 2 Macc. iv. 47; 3 Macc. vii. 5).

SEA. The Hebrews applied this term to lakes of moderate size, and the modern inhabitants of Palestine still retain the same phraseology.

SEA, MOL'TEN. Solomon caused a laver to be cast, which from its size was called a sea. It was made partly of brass or copper (1 Kings vii. 23–26; 1 Chron. xviii. 8). It is said to have been capable of containing two thousand or three thousand baths. The laver stood on twelve oxen, three toward each quarter of the heavens, and all looking outward. It was mutilated by Ahaz, and finally broken up by the Assyrians (2 Kings xvi. 14, 17; xxv. 13).



CONVERSION OF SAUL.

SEA, THE SALT. The Salt or Dead Sea bears a variety of names in Scripture, such as "the sea," the "salt sea," the "sea of the plain" (*i. e.*, of the Arabah), the "east sea" and the "former sea" (*i. e.*, the sea in front). Its length is about forty-six miles, the greatest breadth above ten miles.

SEAL. The use of clay in sealing is noticed in the Book of Job (xxxviii. 14), and the signet ring as part of a man's equipment (Gen. xxxviii. 18).

SECUN'DUS (see Acts xx. 4).

SE'IR (*hairy, shaggy*). We have "land of Seir" (Gen. xxxii. 3; xxxvi. 30), and "Mount Seir" (Gen. xiv. 6). It is the original name of the mountain ridge extending from the Dead Sea to the Elamitic Gulf.

SE'LA and **SE'LAH** (2 Kings xiv. 7; Isa. xvi. 1).

SE'LAH. This word occurs seventy-one times in the Psalms, and three times in Habakkuk. It is probably a term which had a meaning in the musical nomenclature of the Hebrews.

SELEU'CIA, near the mouth of the Orontes, was practically the seaport of ANTIOCH. The distance between the two towns was about 16 miles (Acts xiii. 4).

SEM. SHEM the patriarch (Luke iii. 36).

SENNACHE'RIB, the son and successor of Sargon. He mounted the throne (B. C. 702). In his third year (B. C. 700) he marched against Hezekiah, king of Judah (2 Kings xviii. 13). Sennacherib reigned 22 years. Adrammelech and Sharezer his sons smote him with the sword (2 Kings xix. 37; Isa. xxxvii. 38).

SEPHARVA'IM (2 Kings xix. 13; Isa. xxxvii. 13, comp. 2 Kings xviii. 34).

SEPTUAGINT. The Greek version of the Old Testament owed its origin to the same cause as the Targums. The familiar language of the Jews was Alexandrian Greek. They had settled in Alexandria in large numbers; and hence would arise in time an entire Greek version. The Version was made at Alexandria. It was begun in the time of the earlier Ptolemies, and the Pentateuch was translated first.

SEPULCHRE. [See BURIAL.]

SER'APHIM, an order of celestial beings, whom Isaiah beheld in vision standing above Jehovah as he sat upon his throne (Isa. vi. 2).

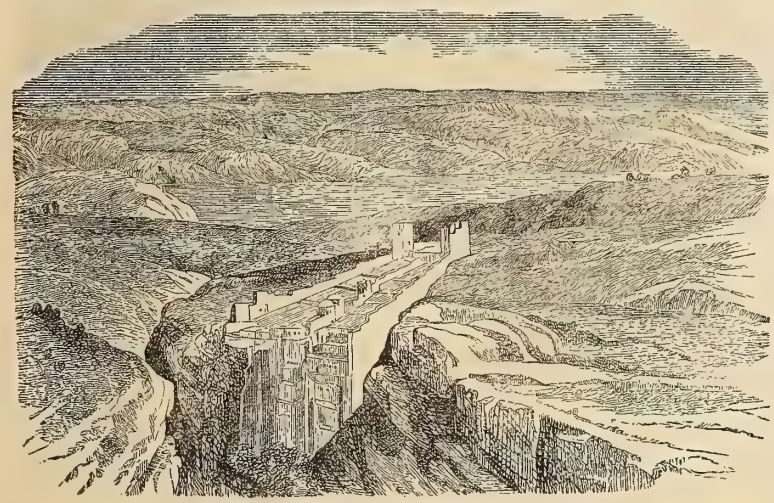
SER'GIUS PAU'LUS, the proconsul of Cyprus when Paul visited that island with Barnabas on his first missionary tour (Acts xiii. 7, sq.) He is described as an intelligent man.

SERPENT. 1. The Hebrew word *Nâchâsh* is the generic name of any serpent (Gen. iii. 1; Matt. x. 16; Ps. lviii. 4; Prov. xxiii. 32; Ps. cxl. 3; Job xx. 16). The art of taming and charming serpents is of great antiquity. St. James (iii. 7) particularizes serpents among all other animals that "have been tamed by man." The serpent-charmer's usual instrument is a flute. It was under the form of a serpent that the devil seduced Eve.

SE'RUG, son of Reu, and great-grandfather of Abraham. His age is given in the Hebrew Bible as 230 years (Gen. xi. 20).

SETH (Gen. iv. 25; v. 3; 1 Chron. i. 1).

SERVANT. Among the Hebrews, servants may be divided into—1. Slaves for life, who were strangers bought or taken in war (Lev. xxv. 44, etc.) 2. Hebrew bond-servants, who could be bound only six years, and then to be dismissed with presents.



CONVENT OF MAR SABA, AND THE DEAD SEA

Slavery was common before the Deluge, and some of the patriarchs, as Job and Abraham, appear to have owned hundreds.

SHAD'DAI, an ancient name of God, rendered "Almighty." By the name of El-Shaddai, God was known to the patriarchs (Gen. xvii. 1; xxviii. 3; xliii. 14; xlviii. 3; xlix. 25), before the name Jehovah was revealed (Ex. vi. 3).

SHA'DRACH (Dan. i.–iii.)

SHAL'LECHETH, THE GATE (1 Chron. xxvi. 16).

SHALLUM. The fifteenth king of Israel, son of Jabesh, conspired against Zechariah, son of Jeroboam II., killed him, and brought the dynasty of Jehu to a close, B. C. 770. Shallum, after reigning in Samaria for a month only, was in his turn dethroned and killed by Menahem (2 Kings xx. 10–14).

SHALMANE'SER the Assyrian king who reigned immediately before Sargon, and immediately after Tiglath-pileser. Soon after his accession he led the forces of Assyria into Palestine, where Hoshea, the last king of Israel, had revolted (2 Kings xvii. 3).

SHAM'GAR, son of Anath, judge of Israel. With an ox-goad (Judg. iii. 31; comp. 1 Sam. xiii. 21), he made a desperate assault upon the Philistines, and slew 600 of them.

SHA'RON. A beautiful district near Carmel, along the sea-coast (Cant. ii. 1).

SHAV'SHA (1 Chron. xviii. 16).

SHAWM, a musical instrument resembling the clarionet.

SHEARING-HOUSE, THE, a place between Jezreel and Samaria where Jehu encountered forty-two members of the royal family of Judah, whom he slaughtered.

SHE'BA. A son of Joktan (Gen. x. 28; 1 Chron. i. 22). The visit of the queen of Sheba to King Solomon is mentioned (1 Kings x. 1).

SHE'BAH (Gen. xxvi. 33). [See BEERSHEBA.]

SHECH'EM. A city of Palestine called also Sichem (Gen. xii. 6), Sychar (Josh. iv. 5), and Sychem (Acts vii. 16). Was appointed a city of refuge (Josh. xvii. 7). There the bones of Joseph were buried; and it was the place where Joshua gathered Israel to receive his last instructions (Josh. xxiv. 1–23, 32).

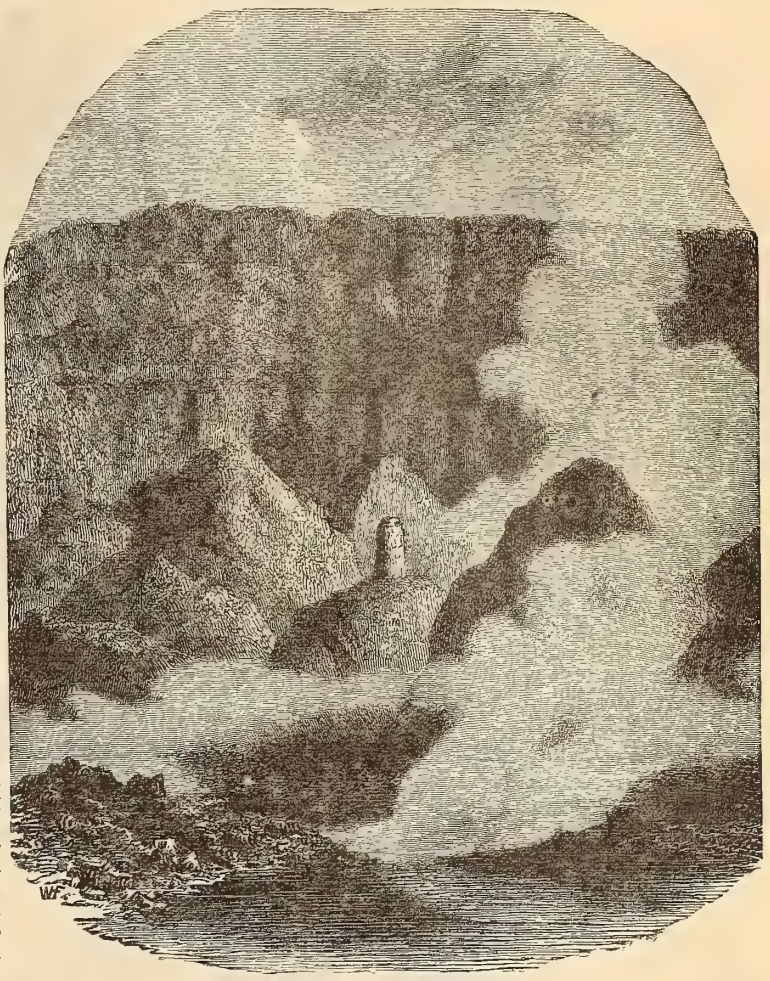
SHECHI'NAH. This term is not found in the Bible. It was used by the later Jews, to express the visible majesty of the Divine Presence. The use of the term is first found in the Targums.

SHEEP (Ex. xx. 24; 1 Kings viii. 63; 2 Chron. xxix. 33) were used in sacrificial offerings.

SHEEP-GATE, THE (Neh. iii. 1, 32; xii. 39), a gate of Jerusalem rebuilt by Nehemiah.

SHEKEL (*to weigh*). A Hebrew weight and money (Ex. xxx. 23, 24; 2 Sam. xiv. 26). The word is used to denote the weight of anything, as iron, hair, spices, etc. The shekel of gold was half the weight of the shekel of silver, and was worth eighteen shillings and threepence, English.

SHEM, the eldest son of Noah, born (Gen. v. 32) when his father had attained the age of 500 years. He was 98 years old, married and childless at the time of the Flood. In the prophecy of Noah (ix. 25–27), the first blessing falls on Shem. He died at the age of 600 years. The portion of the earth occupied by the descendants of Shem (x. 21–31) intersects the portions of Japheth and Ham.



A PILLAR OF SALT.



SHEW-BREAD.

SHEMAI'AH. 1. A prophet in the reign of Rehoboam.

SHEMIDA'ITES, THE, descendants of Shemida the son of Gilead (Num. xxvi. 32).

SHEM'INITH denotes a certain air known as

the eighth, or a certain key in which the Psalm was to be sung.

SHE'SHACH. Jeremiah (xxv. 26; li. 41) uses it either for Babylon or for Babylonia.

SHEW-BREAD. That which was constantly exhibited in the temple. Twelve loaves, according to the twelve tribes, were every day put upon the golden table, to be exposed for the whole week. This bread was forbidden to be eaten by any except the priests; therefore in the extraordinary case of David nothing but urgent necessity could exempt him from sin (1 Sam. xxi. 3–7; Matt. xii. 4).



RABSACES BEFORE SENNACHERIB.

SHIB'BOLETH (Judg. xii. 6).

SHIELD. The ordinary shield consisted of a framework of wood covered with leather. It was frequently cased with metal, and was worn on the left arm, to which it was attached by a strap.

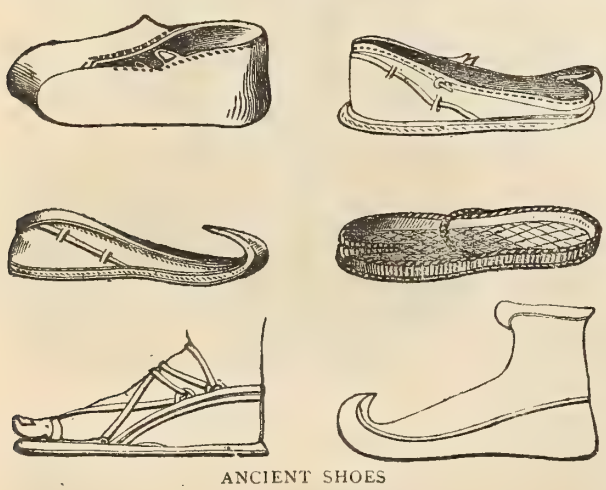
SHI'LOH (Gen. xlix. 10). The meaning of the word is Peaceable or Pacific, and the allusion is either to Solomon, or to the expected Messiah, who in Isa. ix. 6 is called the Prince of Peace.

SHI'LOH a city of Ephraim. It was one of the earliest and most sacred of the Hebrew sanctuaries. The ark of the covenant was kept at Shiloh from the last day of Joshua to the time of Samuel (Josh. xviii. 10; Judg. xviii. 31; 1 Sam. iv. 3).

SHIM'EI. 1. Son of Gershon the son of Levi, called SHIMI in Ex. vi. 17. 2. Shimei, a Benjamite of the house of Saul (2 Sam. xvi. 5–13; 2 Sam. xix. 18; 1 Kings ii. 36, 37). 3. One of the adherents of Solomon at the time of Adonijah's usurpation (1 Kings i. 8).

SHI'NAR. The ancient name of the tract through which the Tigris and Euphrates pass, known as Chaldæa or Babylonia. It was a country where brick had to be used for stone, and slime for mortar (Gen. xi. 3).

SHIP. The rig of an ancient ship was more simple and clumsy than that of modern times. Its great feature was one large mast, with one large square sale fastened to a yard of great length. Hence the strain upon the hull, and the danger of starting the planks. In the Old Testament the mast is mentioned Isa. xxxiii. 23); and from Ezra xxvii. 5 we learn that cedar wood from Lebanon was used for this part of ships. In Ezra xxvii. 29, oars are distinctly mentioned; and it seems that oak wood from Bashan was used in making them.



ANCIENT SHOES

SHI'SHAK, king of Egypt, the Sheshenk I. of the monuments. "He took the fenced cities which pertained to Judah, and came to Jerusalem" (1 Kings xiv. 25, 26; 2 Chron. xii. 2–9).

SHITTAH TREE, SHITTIM (Heb. *shittâh*), some species of *Acacia*. The *Acacia Seyal* yields gum arabic which is obtained by incisions in the bark.

SHOSHAN'NIM (Ps. xlv., lxix.) indicates the melody "after" or "in the manner of" which the Psalms were to be sung.

SHU'HITE. In the Book of Job as the epithet of Bildad.

SHU'NAMMITE, THE, is applied to two persons: Abishag, the nurse of King David (1 Kings i. 3, 15; ii. 17, 21, 22), and the nameless hostess of Elisha (2 Kings iv. 12, 25, 36).

SHUR. First mentioned in the narrative of Hagar's flight from Sarah (Gen. xvi. 7). Shur was probably the last Arabian town before entering Egypt.

SID'DIM, THE VALE OF (Gen. xiv. 3, 8, 10). In this valley the kings of the five allied cities of Sodom, Gomorrah, Admah, Zeboim and Bela, awaited the approach of the invaders.

SI'DON, the Greek form of the Phœnician name Zidon. [See ZIDON.]

SI'HON, king of the Amorites when Israel arrived on the borders of the Promised Land (Num. xxi. 21).

SI'LAS, an eminent member of the early Christian church, called Silvanus in St. Paul's Epistles. He first appears as one of the leaders of the church at Jerusalem (Acts xv. 22, 32). He appears to have been a Roman citizen (Acts xvi. 37).

SIL'LA, the scene of the murder of King Joash (2 Kings xii. 20). Where Silla was is entirely matter of conjecture.

SI'LOAM. A fountain rising at the foot of Mount Zion. Its waters were received into two large pools, and whatever overflowed from the lower one passed into the brook Kedron. The upper pool was called the "King's Pool," because his gardens were watered from it. From these pools the Jews drew water on the last day of the feast of tabernacles, which they brought into the city, singing portions of Isa. xii. Near this place stood the tower of which Christ speaks (Luke xiii. 4).

SIL'VER (Gen. xx. 16; 1 Pet. i. 18; Acts iii. 4; xx. 33). It does not appear to have been in use before the Deluge. But in Abraham's time traffic was carried on with it (Gen. xxiii. 2, 15).

SIL'VERLINGS (Isa. vii. 23).

SI'MEON. The second son of Jacob, born in the year 2247. An aged saint who embraced the infant Jesus (Luke ii. 25–34). A Christian minister of Antioch (Acts xiii 1).

SI'MON. 1. Son of Mattathias. [See MACCABEES.] 2. Son of Onias the high priest. 3. "A governor of the Temple" in the time of Seleucus Philopator. 4. SIMON THE BROTHER OF JESUS.—The only undoubted notice of this Simon occurs in Matt. xiii. 55; Mark vi. 3. 5. SIMON THE CANAANITE, one of the twelve apostles (Matt. x. 4; Mark iii. 18), otherwise described as Simon Zelotes (Luke vi. 15; Acts i. 13). 6. SIMON OF CYRENE.—A Hellenistic Jew who was present at Jerusalem at the time of the crucifixion of Jesus (Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26). 7. SIMON THE LEPER.—A resident at Bethany, distinguished as "the leper." It is not improbable that he had been miraculously cured by Jesus. 8. SIMON MAGUS.—In the apostolic age, distinguished as a sorcerer or "magician" (Acts viii. 9). 9. SIMON PETER. [See PETER.] 10. SIMON, a Pharisee, in whose house a penitent woman anointed the head and feet of Jesus (Luke vii. 40). 11. SIMON THE TANNER.—A Christian convert living at Joppa, at whose house Peter lodged (Acts ix. 43). 12 SIMON, the father of Judas Iscariot (John vi. 71; xiii. 2, 26).



CHURCH OF THE HOLY SEPULCHRE AT JERUSALEM.

SIN'A, MOUNT, the Greek form of SINAI (Acts vii. 30, 38).

SI'NAI. The mountain on which Jehovah appeared to Moses and gave the law. The Hebrews came to this place in the third month of their pilgrimage. This mount stands in Arabia Petræa, and

is called by the Arabs *Jibbil Mousa*, or the Mountain of Moses, and sometimes *El Tor*, or The Mount. It has two summits, *Horeb* at the north and *Sinai* at the south; which last is much the higher, and is called the *Mount of God*. The ascent is very steep, and is by steps, which the Empress Helena, the mother of Constantine the Great, caused to be cut in the rock.

SI'NIM, a people (Isa. xlix. 12) living at the extremity of the known world.

SI'ON, MOUNT. 1. One of the various names of Mount Hermon (Deut. iv. 48 only). 2. The Greek form of the Hebrew name ZION, the famous Mount of the Temple.

SI'RACH, the father of Jesus (Joshua), the writer of the Hebrew original of the Book of Ecclesiasticus.

SI'RAH, THE WELL OF, from which Abner was recalled by Joab to his death at Hebron (2 Sam. iii. 26, only).

SIS'ERA. Captain of the army of Jabin, king of Canaan, who reigned in Hazor.

SIT'NAH, the second of the two wells dug by Isaac in the valley of Gerar (Gen. xxvi. 21).

SLIME was used by the builders of Babel instead of mortar. It is called in the Septuagint version *asphaltos*, and is bitumen or a kind of pitch.

SMYR'NA (Rev. ii. 8–11) was founded by Alexander the Great, and was situated twenty stadii from the city of the same name, which after a long series of wars with the Lydians had been finally taken and sacked by Halyattes.

SNAIL (Lev. xi. 30).

SNOW. The snow lies deep in the ravines of the highest ridge of Lebanon until the summer is far advanced, and indeed never wholly disappears; the summit of Hermon also perpetually glistens with frozen snow.

SO'DOM. One of the five cities of the Canaanites—the others were Gomorrah, Admah, Zeboim and Zoar. In the days of Abraham these had each a king. The Dead Sea is supposed by many to cover the site of these cities (Jude 7).

SOD'OMITES. This word is employed for those who practiced as a religious rite the abominable and unnatural vice from which the inhabitants of Sodom and Gomorrah have derived their lasting infamy. It occurs in Deut. xxiii. 17.

SOL'OMON. He was the child of David's old age, the last born of all his sons (1 Chron. iii. 5). He taught all that priests, or Levites, or prophets had to teach; he was furnished for the kingly calling (Ps. lxxviii. 70, 71), and Solomon found himself, by his father's death, the sole occupant of the kingdom of Israel, one of the great monarchies of the East. All the *data* that we have of Solomon's reign are the duration of the reign, 40 years (1 Kings xi. 42); the commencement of the Temple in the 4th, its completion in the 11th year of his reign (1 Kings vi. 1); the commencement of his own palace in the 7th, its completion in the 20th year (1 Kings vii. 1; 2 Chron. viii. 1); the conquest of Hamath-Zobah, and the foundation of cities in the region north of Palestine (Chron. viii. 1–6).



SMYRNA

SOLOMON'S SERVANTS (Ezra ii. 56, 58; Neh. vii. 57, 60) were the descendants of the Canaanites, reduced by Solomon to the helot state, and compelled to labor in the king's stone-quarries, and in building his palaces and cities (1 Kings v. 13, 14; ix. 20).

SOP'ATER, one of the companions of St. Paul on his return from Greece into Asia (Acts xx. 4).

SO'REK, THE VALLEY OF, a wady in which lay the residence of Delilah (Judg. xvi. 4).

SOS'THENES was a Jew at Corinth, who was seized and beaten in the presence of Gallio (see Acts xviii. 12–17).

SOWER, SOWING. The sower held the vessel containing the seed in his left hand, while with his right he scattered the seed broadcast (Ps. cxxvi.) In wet soils the seed was trodden in by the feet of animals (Isa. xxxii. 20). The Mosaic law prohibited the sowing of mixed seed (Lev. xix. 19; Deut. xxii. 9).

SPAIN. Paul intended to visit this country, but whether he did so or not is uncertain (Rom. xv. 24–28).

SPARROW. The English tree sparrow is perhaps the exact species referred to in Ps. lxxxiv. 3.

SPEARMEN (Acts xxiii. 23).

SPICE, SPICES. The words refer to sweet aromatic odors, the principal of which was that of the balsam or balm of Gilead. The balm of Gilead tree grows in some parts of Arabia and Africa, and is seldom more than fifteen feet high. The balsam is chiefly obtained from incisions in the bark, but the substance is procured also from the green and ripe berries.

SPIKE'NARD (*nard*). By this was meant a highly aromatic plant growing in the Indies, from whence was made the very valuable extract, or unguent, or favorite perfume used at the ancient baths and feasts. It is mentioned by St. Mark (xiv. 3) and John (xii. 3).

SPINNING (Prov. xxxi. 19) implies the use of the instruments in vogue at the present day.

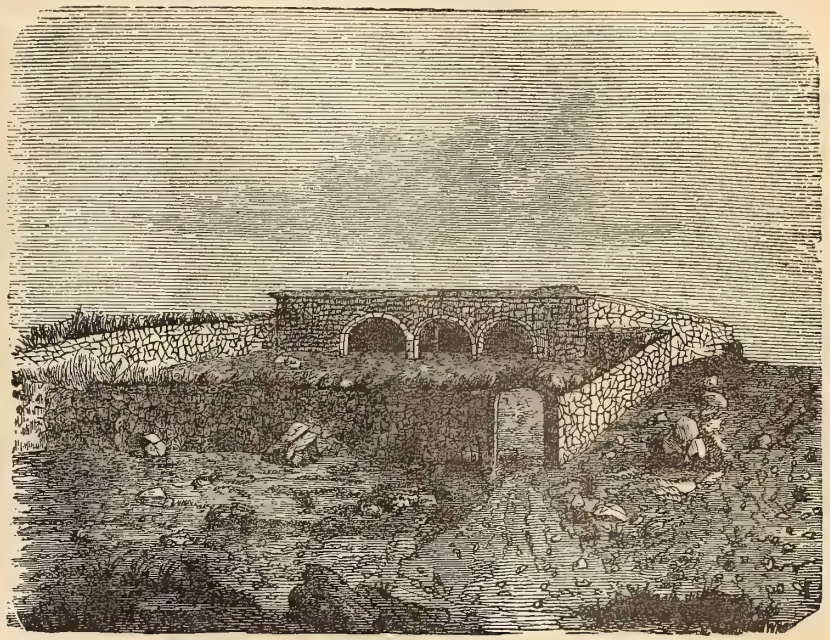
SPONGE (Matt xxvii. 48; Mark xv. 36; John xix. 29).

STACTE, one of the sweet spices which composed the holy incense (see Ex. xxx. 34).

STEEL. In all cases where the word "steel" occurs in the A. V. the true rendering of the Hebrew is "copper."

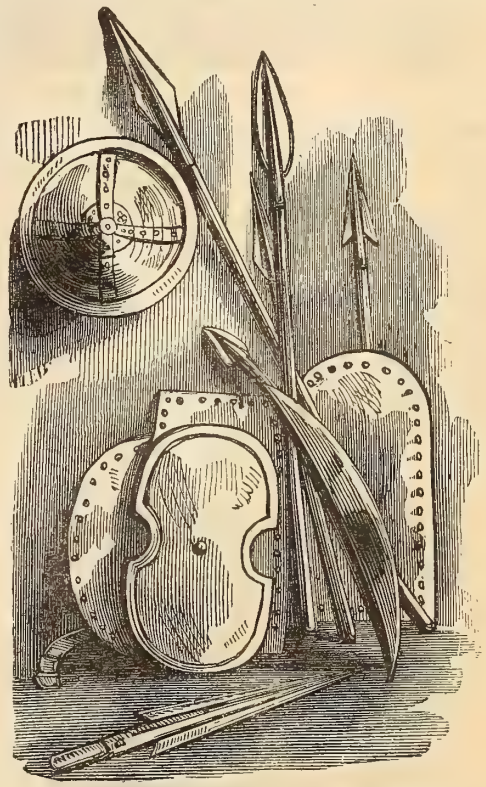
STEPH'ANAS, a Christian convert of Corinth whose household Paul baptized as the "first fruits of Achaia" (1 Cor. i. 16; xvi. 15).

STE'PHEN, the First Christian Martyr, was the chief of the Seven (commonly called DEACONS) appointed to rectify the complaints in the early Church of Jerusalem, made by the Hellenistic against the Hebrew Christians. He shot far ahead of his six companions. He was arrested at the instigation of the Hellenistic Jews, and brought before the Sanhedrin. His speech in his defence, and his execution by stoning outside the gates of Jerusalem, are related at length in the Acts (vii.) One of the prominent leaders in the bloody work was a young man from Tarsus, the future "apostle of the Gentiles." [See PAUL.]



SHEEP-FOLD.

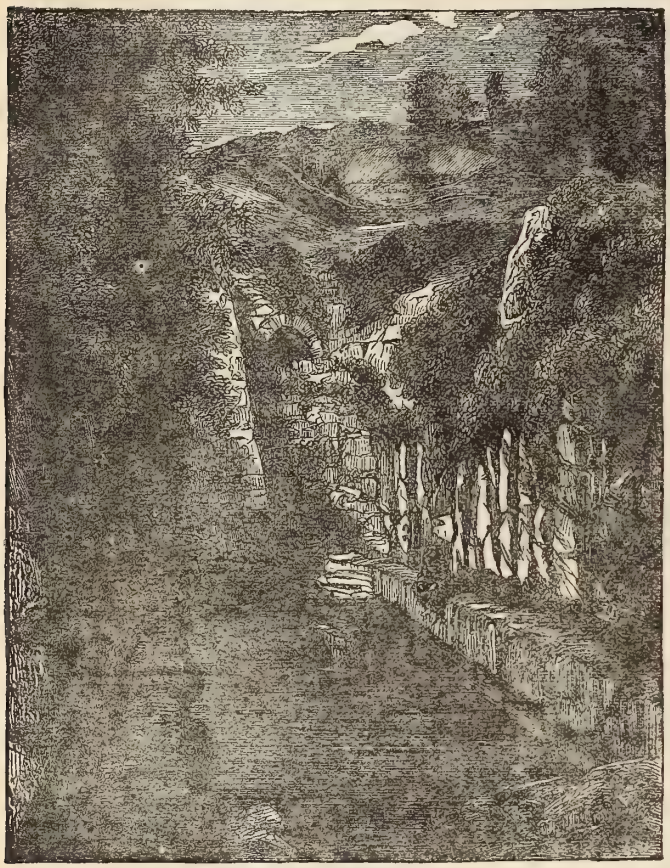
STOCKS. A wooden frame in which the feet, hands and neck of a person were so fastened that his body was held bent (Jer. xx. 2, 3; xxix. 26). In Job xiii. 27, xxxiii. 11, it signifies stocks like ours in which the feet alone were confined. And such were the "stocks" of Acts xvi. 24. But the sufferer



ANCIENT JEWISH SHIELDS AND SPEARS.

might be tortured in these by having his legs drawn far apart.

STOICS. The Stoic school was founded by Zeno of Citium (cir. B. C. 280) and derived its name from the painted "portico" (στοά) in which he taught. The morality of Stoicism is essentially based on pride, that of Christianity on humility; the one upholds individual independence, the other absolute faith in another, the one looks for consolation in the



THE POOL OF SILOAM.

issue of fate, the other in Providence; the one is limited by periods of cosmical ruin, the other is consummated in a personal resurrection (Acts xvii. 18).

STORK (Heb. *chasîdâh*). The White Stork is one of the most conspicuous of land birds, standing nearly four feet high, the jet black of its wings and its bright red beak and legs contrasting finely with the pure white of its plumage (Zech. v 9) It



THE STOCKS

devours readily all kinds of offal and garbage. The Black Stork is less abundant. Both species are very numerous in Palestine.

STRAW. The ancient Egyptians reaped their corn close to the ear, and afterward cut the straw close to the ground. This was the straw that Pharaoh refused to give to the Israelites.

STREET. The streets were generally narrow, even in the best towns. The street called "Straight," in Damascus (Acts ix. 11), was an exception to the rule of narrowness; it was 100 feet wide. That streets occasionally had names appears from Jer. xxxvii. 21; Acts ix. 11).

SUC'COTH An ancient town, in the account of the homeward journey of Jacob from Padanaram (Gen. xxxiii. 17). Jacob there put up "booths" (*Succôth*) for his cattle, as well as a house for himself.

SUC'COTH-BE'NOTH (2 Kings xvii. 30). It is supposed that this signifies the "tents of daughters," which some explain as "the booths in which the daughters of the Babylonians prostituted themselves in honor of their idol."

SUSAN'NA. 1. The heroine of the story of the judgment of Daniel. 2. One of the women who ministered to the Lord (Luke viii. 3).

SWAL'LOW. Our translators take *aêrûr âgûr* to signify swallow in different passages. The former of the words (Ps. lxxxiv. 3) is applied to a species of dove, and the latter word (Prov. xxvi. 2) imports the *crane*. The real designation of the swallow appears to be *sîs*, either from its *sprightliness*, its *swift motion* or its *note*.

SWAN. An unclean aquatic bird (Lev. xi. 18; Deut. xiv. 16). The Hebrew term so translated is derived from a verb signifying "to respire;" it probably means the pelican.

SWEAT, BLOODY. One of the physical phenomena attending our Lord's agony in the Garden of Gethsemane is described by St. Luke (xxii. 44).

SWINE. The flesh of swine was forbidden as food by the Levitical law (Lev. xi. 7; Deut. xiv. 8) as food which did not fulfil the definition of a "clean animal," viz., that it was to be a cloven-footed ruminant.

SYCAMINE TREE (Luke xvii. 6). The sycamine is distinct from the sycamore of the same evangelist (xix. 4). The sycamine is the mulberry tree.

SYC'AMORE. A tree having fruit like to the fig. The tree abounded in Palestine (1 Kings x. 27).

SYE'NE. Once an important city of Egypt (Ezek. xxix. 10). It is the true terminus of the Nile navigation for boats of the first class, and is still a large town, with ruins extending every way and indicating its former greatness. It is now called *Assuan*, pronounced by the natives *As-wan*.

SYN'AGOGUE. The place where the Jews met to pray, to read and to hear the reading of the Holy Scriptures, and other instruction. Synagogues began to be used about the time of Ezra, and kept up a knowledge of God among the people. There was a council of reverend and wise persons, versed in the law, who had the care of all things belonging to the service of the synagogue and the management of certain judicial affairs. Over these was set a president, called the "ruler of the synagogue" (Luke viii. 41). Our Saviour and his apostles from the synagogues proclaimed the good news from heaven (Luke iv. 20).

SYR'ACUSE, the celebrated city on the eastern coast of Sicily. St. Paul arrived thither in an Alexandrian ship from Melita, on his voyage to Rome (Acts xxviii. 12).

SYRIA, or **AR'AM.** The Syrians descended from Aram, and possessed Mesopotamia, Chaldæa and part of Armenia. Its good soil and noble rivers rendered it a delightful country. It was divided into various provinces, which derived their names from their chief cities, situation or circumstance. SYRIA OF DAMASCUS was a province stretching eastward, of which Damascus was the capital. SYRIA OF REHOB was that part of which Rehob was the metropolis, and bordered on Palestine. SYRIA OF MAACHAH lay beyond Jordan, and was given to Manasseh. TOB, or ISHTOB, was a province in the neighborhood of Libanus. SYRIA stands for the whole kingdom of Syria, on which Antioch became the capital after the reign of the Seleucidæ.

SY'RO-PHŒNI'CIAN (Mark vii. 26). The word denoted perhaps a mixed race, half Phœnicians and half Syrians. Matthew (xv. 22) speaks of "a woman of Canaan" in place of St. Mark's "Syrophœnician," on the same ground that the Septuagint translates Canaan by Phœnicia.

TA'ANACH, an ancient Canaanitish city. Taanach is always named with Megiddo, and they were evidently the chief towns of the western portion of the great plain of Esdraelon (1 Kings iv. 12). It is still called *Ta'annuk*.

TAB'ERNACLE. The tent or temporary building in which the Israelites performed religious exercises in the wilderness. It was called "the tabernacle of the congregation" (Ex. xxxiii. 7). Here, till the building of the temple, was kept the ark of the covenant (Ex. xxvi. 1; Heb. ix. 2, 3). It was forty-five feet long and fifteen wide. A curtain divided it into two apartments, the eastern one, called the *Most Holy Place*, being fifteen feet square. Within the *Holy Place* stood the altar of incense, the candlestick and the table of shew bread. Within the *Holy of Holies* was the ark of the covenant, with its mercy-seat and overshadowing cherubim, between which rested the shechinah or visible glory. The tabernacle was a splendid and costly structure, but having been removed often, it became entirely worn out by the time Solomon's temple was ready. It stood in a court one hundred and fifty feet long and seventy-five wide, enclosed by curtains eight feet high, sustained by fifty-six pillars. Within this area stood the tabernacle at the west end, and the altar of burnt offering, brazen laver, etc.

TAB'ITHA. The Syrian name of a Christian woman called in Greek Dorcas, who lived at Joppa. She was raised from the dead by Peter (Acts ix.)

TABLE. The Jewish table mostly in use was probably a circular piece of leather spread on the floor, on which the food is laid, while those who partake sit round with their legs crossed.

TA'BOR. 1. A conical mountain in Galilee



SACRIFICE AT THE FEAST OF THE DEDICATION.

(Josh. xix. 12, 22) about eighteen hundred French feet high, on the top of which is a beautiful plain about a mile in circumference. From the top is one of the most delightful prospects in the world (Judg. iv. 6, 8). 2. A city given by the Zebulonites to the Levites of Merari's family (1 Chron. vi. 77), and the name of a place near Bethel (1 Sam. x. 3).

TAH'PANHES. The Jews in Jeremiah's time remained here (Jer. xliv. 1).

TAH'PENES, an Egyptian queen, wife of the Pharaoh who received Hadad the Edomite, and who gave him her sister in marriage (1 Kings xi. 18–20).

TALMUD (*i. e., doctrine*), a collection of writings, containing a full account of the civil and religious laws of the Jews.

TA'MAR (*palm tree*). 1. The wife successively of the two sons of Judah, Er and Onan (Gen. xxxviii. 6–30). The family were on the point of extinction. Er and Onan had successively perished suddenly. Judah's wife Bathshuah died; and there only remained a child Shelah, whom Judah was unwilling to trust with Tamar, lest he should meet with the same fate as his brothers. Accordingly she resorted to the desperate expedient of entrapping the father. The fruits of this intercourse were twins, PHAREZ and ZARAH, and through Pharez the sacred line was continued. 2. Daughter of David and sister of Absalom (2 Sam. xiii. 1–32; 1 Chron. iii. 9). 3. Daughter of Absalom (2 Sam. xiv. 7; 1 Kings xv. 2).

TAM'MUZ, properly "the Tammuz" (Ezek. viii. 14). Jerome identifies Tammuz with Adonis, and others regarded Tammuz as the Egyptian Osiris.

TA'PHATH, the daughter of Solomon, who was married to Ben-Abinadab (1 Kings iv. 11).

TA'PHON, one of the cities in Judæa, fortified by Bacchides (1 Macc. ix. 50). It is probably the BETH-TAPPUAH of the Old Testament.

TAP'PUAH (*the apple-city*). 1. A city of Judah (Josh. xv. 34). 2. A place on the boundary of the "children of Joseph" (Josh. xvi. 8; xvii. 8). Its full name was probably En-tappuah (xvii. 7).

TARES. There can be little doubt that the *zizania* of the parable (Matt. xiii. 25) denotes the weed called "darnel."

TAR'SHISH, or **TAR'SUS.** Several places were called by this name, viz.: 1. Tarsus in Cilicia, the capital of that country. 2. Tartessus, in Spain, not far from the famous city of Granada (Ps. lxxii. 10). 3. A place on the east of Africa, not far from Ophir (1 Kings x. 22). 4. *Carthage* (Isa. xxiii. 6).



ANCIENT JEWISH SYNAGOGUE.

TAR'TAK, one of the gods of the Avite colonists of Samaria (2 Kings xvii. 31), worshipped under the form of an ass.

TAR'TAN (2 Kings xviii. 17, and Isa. xx. 1), probably an official designation.

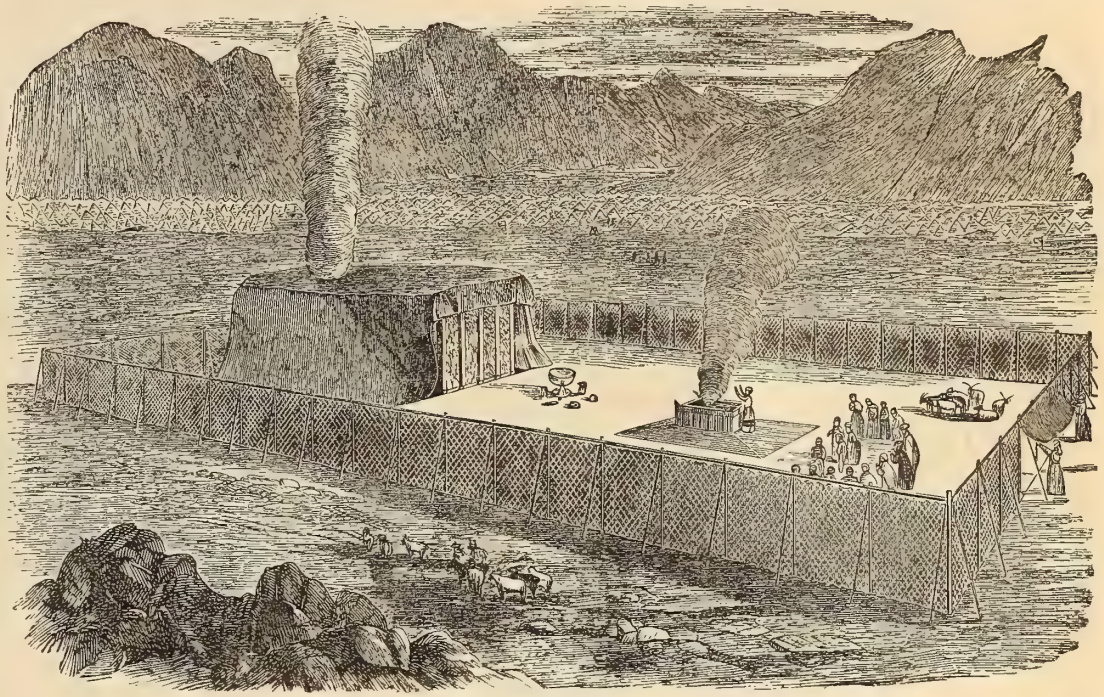
TAXING. Two distinct registrations, or taxings, are mentioned by St. Luke. The first is the result of an edict of the Emperor Augustus, that "all the world (*i. e.*, the Roman empire) should be taxed" (Luke ii. 1). The second (Acts v. 37) is associated with the revolt of Judas of Galilee.

TEKO'A and **TEKO'AH.** 1. A town in the tribe of Judah (2 Chron. xi. 6). The "wise woman," whom Joab employed to effect a reconciliation between David and Absalom, was obtained from this place (2 Sam. xiv. 2). Tekoa is chiefly memorable as the birthplace of the prophet Amos (Amos vii. 14).

TE'LEM. A porter or doorkeeper of the Temple in the time of Ezra (Ezra x. 24; Neh. xii. 25).

TE'MAN. A son of Eliphaz, son of Esau by Adah (Gen. xxxvi. 11, 15, 42; 1 Chron. i. 36, 53).

TEM'PLE. Sometimes applied to the tabernacle (1 Sam. i. 9; Ps. xviii. 6), and sometimes the temple itself is called tabernacle (2 Chron. i. 5). David and his princes contributed one hundred and eight thousand talents of gold; one million and seventeen thousand talents of silver, which together amounted to forty-six thousand tons' weight of gold and silver, or the value of more than four thousand millions of dollars. About one hundred and eighty-four thousand six hundred men were employed seven years in building it. It was erected on Mount Moriah, and was dedicated with solemn prayer by Solomon during seven days of sacred fasting, and by a peace-offering of twenty thousand oxen and one hundred and twenty thousand sheep, to consume which the holy fire came down anew from heaven. In about thirty-four years, Shishak carried off its treasures (1 Kings xiv. 25, 26). Jehoiada and Joash repaired it about A. M. 3150. Soon after, Joash gave its treasures to Hazael, king of Syria (2 Kings xii. 4, 5).



THE TABERNACLE.

Ahaz stripped it to hire the assistance of Assyria (2 Chron. xxviii.) Hezekiah repaired it and made vessels for it, but in the fourteenth year of his reign was obliged to take from it much of its wealth to give to Sennacherib (2 Kings xviii.) About A. M. 3398, Nebuchadnezzar carried the sacred vessels to Babylon, and at last, about A. M. 3416, entirely demolished it (Jer. lii. 12–23). About A. M. 3469, Cyrus ordered it rebuilt, which was done under the direction of Zerubbabel. It wanted, however, as the Jews say, five things which were the chief glory of the former, viz.: the *Ark*, and its furniture, the *Shechinah*, or the cloud of the divine presence, the *Holy Fire*, the *Urim* and *Thummim*, and the *spirit of prophecy* (Ezek. i. 3, 6). The second temple having stood more than five hundred years, and being greatly out of repair, Herod the Great, about A. M. 3987, began to build it anew. In nine years he finished the principal parts of it; but forty-six years after, when our Saviour had begun his public ministry, it was not quite finished. It was thus far made one of the most astonishing structures in the world for magnitude and magnificence. Though almost a new edifice, it retained the name of *Second Temple*. It was more glorious than the original temple (Hag. ii. 9), because honored with the presence and ministry of Christ. It was burnt and entirely destroyed by the Roman army under Titus. A Mohammedan *mosque* now stands on the very spot. Into this no Jew or Christian dare venture on pain of death, or of redeeming his life by becoming a disciple of Islamism.

TENT. A portable abode, invented by Jubal before the Flood. Mankind for centuries lived in tents, as those do to this day whose pastoral or migratory habits cause frequent removals. The word *tent* is synonymous with *tabernacle*.

TEN COMMANDMENTS. The popular name is not that of Scripture. There we have the "TEN WORDS," the "COVENANT," or, very often, the "TESTIMONY." The term "Commandments" had come into use in the time of Christ (Luke xviii. 20). Their division into *Two Tables* is not only expressly mentioned, but the stress laid upon the *two* leaves no doubt that the distinction was important, and that it answered to that summary of the law which was made both by Moses and by Christ into

two precepts; the *First Table* contained *Duties to God*, and the *Second*, *Duties to our Neighbor*.

TE'RAH, the father of Abram, Nahor and Haran, and through them the ancestor of the Israelites, Ishmaelites, Midianites, Moabites and Ammonites (Gen. xi. 24–32). We learn that he was an idolater (Josh. xxiv. 2), that he dwelt in Ur of the Chaldees (Gen. xi. 28), and that with his son Abram, his daughter-in-law Sarai and his grandson Lot, they

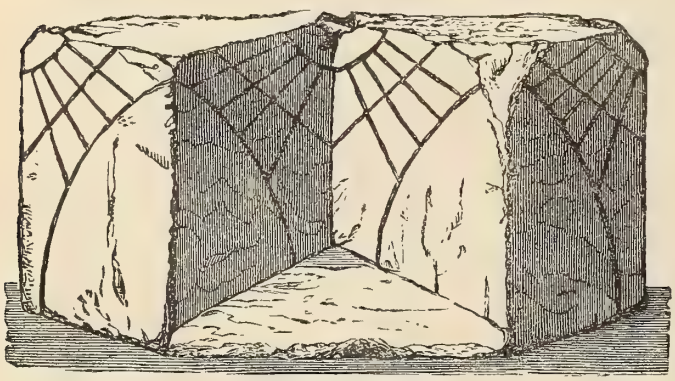


THE SOWER.

came unto Haran (Gen. xi. 31). And finally, "the days of Terah were two hundred and five years; and Terah died in Haran" (Gen. xi. 32).

TER'APHIM, only in plural, images connected with magical rites. In one case a single statue seems to be intended by the plural (1 Sam. xix. 13, 16).

TER'TIUS was the amanuensis of Paul in writing the Epistle to the Romans (Rom. xvi. 22).



ANCIENT SUN-DIAL.

TERTUL'LUS, "a certain orator" (Acts xxiv. 1) who was retained by the high priest and Sanhedrim to accuse the Apostle Paul at Cæsarea before the Roman Procurator Antonius Felix. He evidently belonged to the class of professional orators.

TESTAMENT, NEW. [See NEW TESTAMENT; BIBLE.]

TESTAMENT, OLD. [See OLD TESTAMENT; BIBLE.]

TETRARCH, the governor of the fourth part of a country.

THADDÆ'US, a name in Mark's catalogue of the twelve apostles (Mark iii. 18) in the great majority of MSS. The three names of Judas, Lebbæus and Thaddæus were borne by one and the same person.

THANK-OFFERING, or **PEACE-OFFERING**, the properly eucharistic offering among the Jews, in theory resembling the MEAT-OFFERING. Its ceremonial is described in Lev. iii. The only constantly recurring peace-offering appears to have been that of the two firstling lambs at Pentecost (Lev. xxiii. 19).

THEATRE. The *place* where dramatic performances are exhibited, and also the *scene* or *spectacle* witnessed there. It occurs in Acts xix. 39. It was in the theatre at Cæsarea that Herod Agrippa I. was struck with death (Acts xii. 21–23).

THE'BEZ, a place memorable for the death of Abimelech (Judg. ix. 50). There it still is, its name, *Tubâs*, hardly changed.

THEOPH'ILUS, the person to whom St. Luke inscribes his Gospel and the Acts of the Apostles (Luke i. 3; Acts i. 1).

THESSALO'NIANS. The title of two epistles written to the church at Thessalonica, which was planted by Paul (Acts xvii.) The first epistle is generally admitted to have been the earliest of Paul's letters. He enjoined it to be read to all the adjacent churches (chap. v. 27). His object seems to have been to confirm them in the faith and to excite their piety. The second epistle, written soon after the first, commends their faith and charity, rectifies their mistake in supposing that the day of judgment was at hand, admonishes them of certain irregularities, etc.

THEU'DAS, the name of an insurgent mentioned in Gamaliel's speech before the Jewish council (Acts v. 35–39) at the time of the arraignment of the Apostles.

THOM'AS (John xx. 24). One of the twelve apostles, also called *Didymus*, "the twin." We know little of his history: he seems to have been of singular temperament, occasionally overcome by a dark and morbid melancholy. He was also wayward and slow of belief (John xi. 16; xiv. 5; xx. 20–29). It is supposed he was actively engaged in propagating the gospel in the East Indies, and suffered martyrdom. There are numbers of Christians in the East who believe that they are the churches which this apostle originally planted, and they call themselves on that account Christians of St. Thomas.

THORNS and **THISTLES.** There appear to be eighteen or twenty Hebrew words which point to different kinds of prickly or thorny shrubs. These words are variously rendered "thorns," "briers," "thistles," etc. In relation to the "crown of thorns" (Matt. xxvii. 29), it was probably composed of the pliant, thorny twigs of the *nebk* (*Zizyphus Spina Christi*), being common everywhere.

THREE TAVERNS, a station on the Appian Road, along which St. Paul travelled from Puteoli to Rome (Acts xxviii. 15).

THRONE. The Hebrew word, so translated, applies to any elevated seat occupied by a person in authority, whether a high priest (1 Sam i. 9), a judge (Ps. cxxii. 5) or a military chief (Jer. i. 15). Solomon's throne was approached by six steps (1 Kings x. 19; 2 Chron. ix. 18), and was furnished with arms or "stays."

THUNDER is hardly ever heard in Palestine from the middle of April to the middle of September (Job xxxvii. 2, 4, 5; xl. 9).

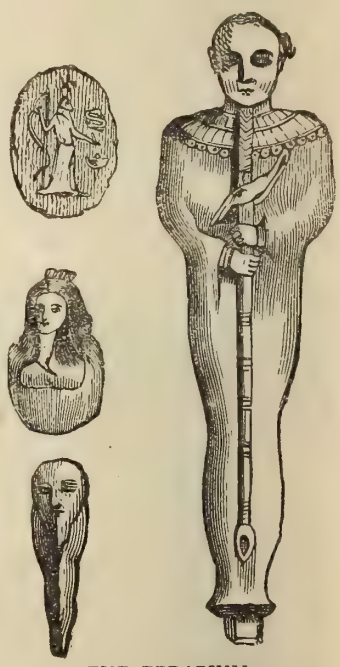
THYATI'RA (Acts xvi. 14). A city of the province of Lydia, in Asia Minor, now known as *Akhisar*. It is situated between Sardis and Pergamos, and was the site of one of the seven churches of Asia to which John wrote (Rev. i. 11).

TIBE'RIAS, a city in the time of Christ, on the Sea of Galilee; first mentioned in the New Testament (John vi. 1, 23; xxi. 1), and then by Josephus, who states that it was built by Herod Antipas, and was named by him in honor of the Emperor Tiberius.

TIBE'RIAS, THE SEA OF (John xxi. 1). [See GENNESARET, SEA OF].

TIBE'RIUS, the second Roman Emperor, successor of Augustus, who began to reign A. D. 14, and reigned until A. D. 37. He was the son of Tiberius Claudius Nero and Livia, and hence a stepson of Augustus. He was born at Rome on the 16th of November, B. C. 45. He became emperor in his 55th year. He was despotic in his government, cruel and vindictive in his disposition. Tiberius died A. D. 37, at the age of 78, after a reign of 23 years. Our Saviour was put to death in the reign of Tiberius.

TIB'NI. After Zimri had burnt himself in his palace half of the people followed Tibni the son of Ginath, and half followed Omri (1 Kings xvi. 21, 22). Omri was the choice of the army. The struggle between the contending factions lasted four years (comp. 1 Kings xvi. 15, 23).



THE TERAPHIM.

TI'DAL is mentioned only in Gen. xiv. 1, 9. He is called "king of nations."

TIG'LATH-PILE'SER, the second Assyrian king mentioned in Scripture as having come in contact with the Israelites. He attacked Samaria in the reign of Pekah (2 Kings xv. 29). He marched against Damascus, which he took (2 Kings xvi. 9), razing it to the ground, and killing Rezin, the Damascene monarch. After this he proceeded to chastise Pekah, carrying into captivity "the Reubenites, the Gadites and the half tribe of Manasseh" (1 Chron. v. 26).

TI'GRIS, equivalent of the Hebrew *Hiddekel*. Tigris rises from two principal sources in the Armenian mountains, and flows into the Euphrates. Its length is reckoned at 1146 miles. It appears under the name of Hiddekel, among the rivers of Eden (Gen. ii. 14).

TIM'NAH, one of the landmarks of the allotment of Judah (Josh. xv. 10). The scene of the adventure of Judah with his daughter-in-law Tamar (Gen. xxxviii. 12, 13, 14).

TI'MON, one of the seven, commonly called "deacons" (Acts vi. 1–6).

TIM'OTHY or **TIM'OTHEUS.** He was a native of Lystra. His father was a Greek, but his grandmother and mother, being pious Jewish women, trained him up in the knowledge of the Scriptures (Acts xvi. 1).

TIN. Among the metals found among the spoils of the Midianites, tin is enumerated (Num. xxxi. 22). It was known to the Hebrew metal workers as an alloy of other metals (Isa. i. 25; Ezek. xxii. 18, 20).

TIPH'SAH is mentioned in 1 Kings iv. 24 as the limit of Solomon's empire toward the Euphrates.

TI'RAS, the youngest son of Japheth (Gen. x. 2), usually identified with the Thracians.

TIRE, an ornamental headdress worn on festive occasions (Ezek. xxiv. 17, 23).

TIR'HAKAH, king of Ethiopia (Cush), the opponent of Sennacherib (2 Kings xix. 9; Isa. xxxvii. 9).

TIR'SHATHA (always written with the article), the title of the governor of Judæa under the Persians, added as a title after the name of Nehemiah (Neh. viii. 9; x. 1). It is rendered "governor."

TIR'ZAH, an ancient Canaanite city (Josh. xii. 24).

TISHBITE, THE, the well-known designation of Elijah (1 Kings xvii. 1; xxi. 17, 28; 2 Kings i. 3, 8; ix. 36). The commentators and lexicographers, with few exceptions, adopt the name "Tishbite" as referring to the place THISBE in Naphtali, which is found in the LXX. text of Tobit i. 2.

TITHES (*tenths*). The early practice of giving a tenth of income to religious purposes seems to have been by divine institution. Abram gave to Melchisedec, the Lord's priest, the tenth of his spoils taken in battle (Gen. xiv. 20). Jacob dedicated to God the tenth of his gain (Gen. xxviii. 22). The Levites paid to the priests the tithe of what they received from the people (Deut. xiv. 28). The Pharisees, however, tithed their mint, anise, cummin and rue, but neglected weightier things, as mercy, judgment and faith (Deut. xiv. 22–29; Num. xviii. 20).

TIT'TLE. A minute point attached to some of the characters in the Hebrew alphabet.

TI'TUS. A Gentile, and one of Paul's early converts. Of the time, place or manner of his death we have no certain account. Tradition says he lived to the age of ninety-four years, and was buried in Crete, where he had been left by Paul (Tit. i. 5). The Epistle to Titus is eminently valuable for its elucidations of the nature of various duties. The Epistle seems to have been written from Ephesus, shortly after Paul had visited Crete (ch. i. 6).

TOB, THE LAND OF, a place in which Jephthah took refuge when expelled from home by his half-brother (Judg. xi. 3).

TO'BIAH. "Tobiah the slave, the Ammonite," played a conspicuous part in the opposition made to the rebuilding of Jerusalem. Though a slave (Neh. ii. 10, 19), unless this is a title of opprobrium, and an Ammonite, he found means to ally himself with a priestly family, and his son Johanan married the daughter of Meshullam the son of Berechiah (Neh. vi. 18).

TO'BIT, BOOK OF, a book of the Apocrypha, probably written originally in Greek.

TOGAR'MAH, a son of Gomer, and brother of Ashkenaz and Riphath (Gen. x. 3). Togarmah, as a geographical term, is connected with Armenia (Ezek. xxvii. 14; xxxviii. 6).



TIBERIAS AND THE SEA OF GALILEE.



THYATIRA.

TO'LA. 1. The first-born of Issachar, and ancestor of the Tolaites (Gen. xlvi. 13; Num. xxvi. 23; 1 Chron. vii. 1, 2). 2. Judge of Israel after Abimelech (Judg. x. 1, 2). Tola judged Israel for twenty-three years at Shamir in Mount Ephraim, where he died and was buried.

TOMBS. [See BURIAL.]

TONGUES, GIFT OF. Promised by our Lord to his disciples (Mark xvi. 17), and fulfilled on the day of Pentecost, when cloven tongues like fire sat upon the disciples, and "every man heard them speak in his own language" (Acts ii. 1–12).

TOPAZ (Heb. *pitdâh*). The topaz of the ancient Greeks and Romans is generally allowed to be our chrysolite. It is so soft as to lose its polish unless worn with care.

TO'PHETH, and once **TO'PHET.** Was in the southeast extremity of the "Valley of the Son of Hinnom" (Jer. vii. 31; xix. 2). [See HINNOM.] It seems also to have been part of the king's gardens, and watered by Siloam. The name Tophet has been variously translated. The most natural seems that suggested by the occurrence of the word in two consecutive verses, in the one of which it is a *tabret*, and in the other *Tophet* (Isa. xxx. 32, 33).

TOR'TOISE (Heb. *tsâb*). The *tsâb* occurs only in Lev. xi. 29, as the name of some unclean animal. The Hebrew word may be identified with the kindred Arabic *dhab*, "a large kind of lizard," which appears to be the terrestrial monitor or skink of Egypt (*Psammosaurus scincus*). This is three or four feet long, and is common to the deserts of Palestine and North Africa.

TOW'ER. Watch-towers, or fortified posts in frontier or exposed situations, are mentioned in Scripture, as the tower of Edar, etc. (Gen. xxv. 21, etc.), the tower of Lebanon (2 Sam. viii. 6; Isa. v. 2; Matt. xxi. 33; Mark xii. 1).

TOWN-CLERK. The title ascribed to the magistrate at Ephesus who appeased the mob in the theatre (Acts xix. 35). The original service of this class of men was to record the law and decrees of the state, and to read them in public.

TOXICOA OF EGYPT. A species of poisonous serpents represented by the adder.

TRANCE (Acts x. 10). This word occurs twice in the Old Testament (Num. xxiv. 4, 16), and in both instances is supplied by the translators.

TREES. Scripture mentions the palm, shittah, bay, cedar, chestnut, almond, willow, cypress, pine, ebony, almug, or algum, oak, teil, apple, ash, elm, juniper, box, fir, oil, olive, citron, balsam, pomegranate, fig, sycamore, sycamine, poplar, thyine and mulberry. Trees in Palestine generally put forth their foliage in the month of January, when the old leaves of many trees are not fallen off. The first blossoms are those of the almond tree.

TRIAL. 1. The trial of our Lord before Pilate was, in a legal sense, a trial for the offence *læsæ majestatis;* one which would be punishable with death (Luke xxiii. 2, 38; John xix. 12, 15). 2. The trials of the apostles, of St. Stephen and of St. Paul, before the high priest, were conducted according to Jewish rules (Acts iv.; v. 27; vi. 12; xxii. 30; xxxiii. 1). 3. The trial, if it may be so called, of St. Paul and Silas at Philippi was held before the duumviri, on the charge of innovation in religion—a crime



RUINS OF TADMOR

punishable with banishment or death (Acts xvi. 19, 22). 4. The interrupted trial of St. Paul before the Proconsul Gallio was an attempt made by the Jews to establish a charge of the same kind (Acts xviii. 12–17). 5. The trials of St. Paul at Cæsarea (Acts xxiv., xxv., xxvi.) were conducted according to Roman rules of judicature.

TRIB'UTE. The tribute (money) mentioned in Matt. xvii. 24, 25, was the half shekel (= half *stater* = two drachmæ), applied to defray the general expenses of the temple. This must not be confounded with tribute paid to the Roman emperor (Matt. xxii. 17).

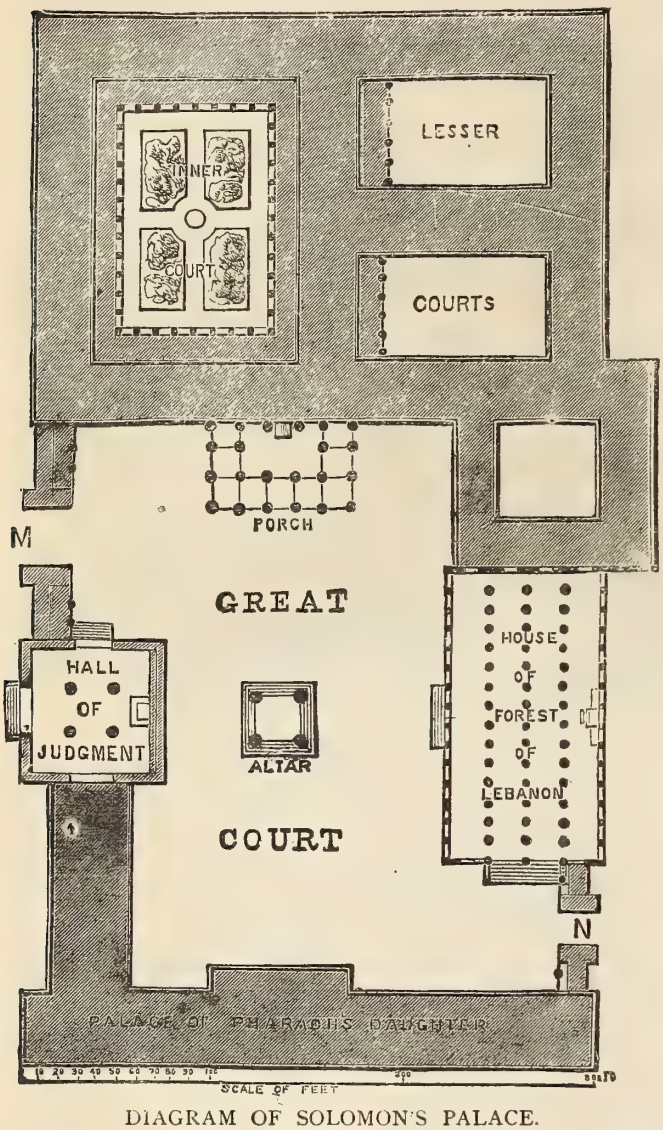


DIAGRAM OF SOLOMON'S PALACE.

TRIP'OLIS, the Greek name of a Phœnician city of great commercial importance. What its Phœnician name was is unknown (2 Macc. xiv. 1). The ancient Tripolis was destroyed by the Sultan El-Mansour in the year 1289 A. D.

TRO'AS, the city from which St. Paul first sailed, to carry the Gospel from Asia to Europe (Acts xvi. 8, 11). It was first built by Antigonus, afterward embellished by Lysimachus, and named Alexandria Troas. Under the Romans it was one of the most important towns of the province of Asia. The modern name is *Eski Stamboul.*

TROGYL'LIUM is the rocky extremity of the ridge of Mycale, opposite Samos (Acts xx. 15).

TRUMPETS, FEAST OF (Num. xxix. 1; Lev. xxiii. 24), the feast of the new moon, which fell on the first of Tizri. It was one of the seven days of Holy Convocation. "A day of blowing of trumpets." The opinion of Jews and Christians is that it was the festival of the New Year's Day of the civil year.

TRYPHE'NA and **TRYPHO'SA,** two Christian women at Rome, enumerated in the conclusion of St. Paul's letter (Rom. xvi. 12).

TU'BAL is reckoned with Javan and Meshech among the sons of Japheth (Gen. x. 2; 1 Chron. i. 5). Josephus identifies the descendants of Tubal with the Iberians.

TU'BAL-CA'IN, the son of Lamech the Cainite by his wife Zillah (Gen. iv. 22).

TURTLE, TURTLE-DOVE. The turtle-dove occurs first in Gen. xv. 9.

TYCH'ICUS and **TROPH'IMUS,** companions of St. Paul on some of his journeys, are mentioned as natives of Asia (Acts xx. 4).

TYRAN'NUS, a man in whose school Paul taught the Gospel for two years, during his sojourn at Ephesus (see Acts xix. 9).

TYRE. An ancient city, possessing astonishing enterprise and wealth (Isa. xxiii. 8). It was founded by the Sidonians about two hundred and forty years before the erection of Solomon's temple. The period of its greatest prosperity was about B. C. 600, Ezekiel (ch. xxvii.) After a siege of thirteen years by Nebuchadnezzar, B. C. 537, it was overcome. The insular city flourished for two hundred years, when Alexander stormed and took it. After many changes it at last fell under the Romans. It was the emporium of commerce and the arts. About A. D. 200 it was sacked by *Niger,* emperor of Rome. Was taken by the Crusaders, and desolated A. D. 1289. It was seized by the Ottoman Turks A. D. 1516, who are to this day masters of all that country. The predictions of Isaiah and Ezekiel, that this city, for its wickedness, should be utterly destroyed, have been most severely fulfilled (Isa. xxxiii.; Ezek. xxvi. 28).

U'LAI. Mentioned by Daniel (viii. 2, 16). It has been generally identified with the Eulæus, a large stream near to Susa.

UNCLEAN MEATS. These were things strangled, or dead of themselves or through beasts or birds of prey; whatever beast did not both part the hoof and chew the cud; and certain other smaller animals rated as "creeping things;" certain classes of birds mentioned in Lev. xi. and Deut. xiv., twenty or twenty-one in all; whatever in the waters had not both fins and scales; whatever winged insect had not besides four legs the two hind-legs for leaping; besides things offered in sacrifice to idols; and all blood or whatever contained it, save perhaps the blood of fish, as would appear from that only of beast and bird being forbidden (Lev. vii. 26), and therefore flesh cut from the live animal; as also all fat, at any rate that disposed in masses among the intestines, and probably wherever discernible and separable among the flesh (Lev. iii. 14–17; vii. 23). The eating of blood was prohibited even to "the stranger that sojourneth among you" (Lev. xvii. 10, 12, 13, 14).

UNDERGIRD. The ship in which St. Paul sailed to Italy is said to have been undergirded (Acts xxvii. 17); that is, some turns of a cable were passed round the hull.

UR, the land of Haran's nativity (Gen. xi. 28), the place from which Terah and Abraham started "to go into the land of Canaan" (Gen. xi. 31). It is called in Genesis "Ur of the Chaldæans," while in the Acts St. Stephen places it, by implication, in Mesopotamia (vii. 2, 4). It has been identified with the city of Or-fah in the highlands of Mesopotamia.

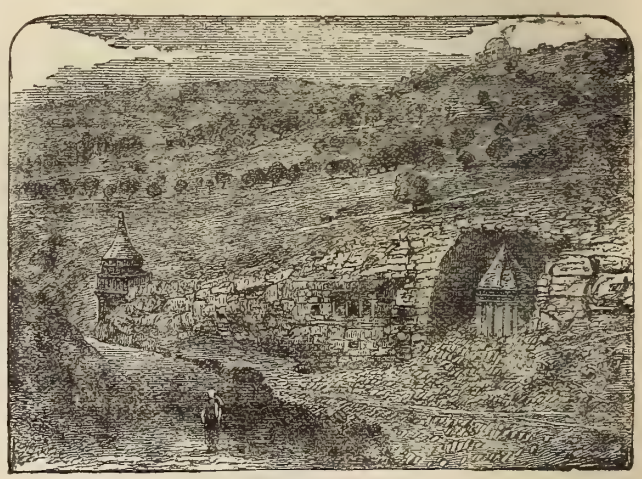
UR'BANE, better written URBAN, Christian disciple, whom St. Paul salutes in writing to Rome (Rom. xvi. 9).

URI'AH. One of the thirty commanders of David (1 Chron. xi. 41; 2 Sam. xxiii. 39). He was a foreigner—a Hittite. He married Bathsheba, a woman of extraordinary beauty, a daughter of Eliam. The circumstances of his death may be found 2 Sam. xi. 14–17.

U'RIEL, "the fire of God," an angel named only in 2 Esdr. iv. 1, 36; v. 20; x. 28. 1. A Kohathite Levite, son of Tahath (1 Chron. vi. 24). 2. Chief of the Kohathites in the reign of David (1 Chron. xv. 5, 11.

URI'JAH. 1. Urijah the priest in the reign of Ahaz (2 Kings xvi. 10), probably the same as URIAH 2. 2. The son of Shemaiah of Kirjath-jearim. He prophesied in the days of Jehoiakim, and the king sought to put him to death; but he escaped, and fled into Egypt. His retreat was soon discovered; and Jehoiakim slew him with the sword, and cast his body forth among the graves of the common people (Jer. xxvi. 20–23).

U'RIM and **THUM'MIM.** *Urim* means



VALLEY OF JEHOSHAPHAT.—TOMB OF ABSALOM.

"light," and *Thummim* "perfection." We are told that "the Urim and the Thummim" were to be on Aaron's heart when he goes in before the Lord (Ex. xxviii. 15–30; Num. xxvii. 21). In the blessing of Moses they appear as the crowning glory of the tribe

of Levi (Deut. xxxiii. 8, 9). In what way the Urim and Thummim were consulted is quite uncertain. But it seems to be simplest (1 Sam. xiv. 3, 18, 19; xxiii. 2, 4, 9, 11, 12; xxviii. 6; Judg. xx. 28; 2 Sam. v. 23, etc.) to suppose that the answer was given by the word of the Lord to the high priest (comp. John xi. 51), when he had inquired of the Lord clothed with the ephod and breastplate.

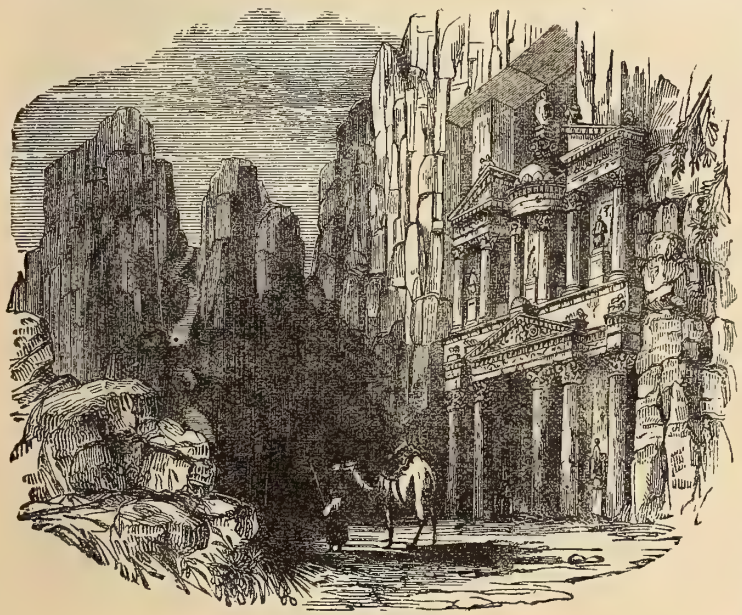
U'SURY, among the Jews, meant the customary price paid for the use of money. As the Jews had very little concern in trade, and only borrowed in cases of necessity, and as their system was calculated to establish every man's inheritance to his own family, they were prohibited to take usury from their brethren of Israel (Ex. xxii. 25; Lev. xxv. 35–37). They were allowed to lend money upon usury to strangers (Deut. xxiii. 20).

UZ. The country in which Job lived (Job i. 1).

UZ'ZA, THE GARDEN OF, the spot in which Manasseh king of Judah, and his son Amon, were both buried (2 Kings xxi. 18, 26).

UZ'ZAH, or **UZ'ZA,** one of the sons of Abinadab, in whose house at Kirjath-jearim the ark rested for 20 years. Uzzah probably was the second, and Ahio the third. They both accompanied its removal, when David first undertook to carry it to Jerusalem. Ahio apparently went before the new cart (1 Chron. xiii. 7) on which it was placed, and Uzzah walked by the side. "At the threshing-floor of Nachon" (2 Sam. vi. 6), or Chidon (1 Chron. xiii. 9), perhaps slipping over the smooth rock, the oxen stumbled. Uzzah caught the ark to prevent its falling. The profanation was punished by his instant death.

UZZI'AH, king of Judah (B. C. 808–9—756–7). After the murder of Amaziah, his son Uzziah was chosen by the people to occupy the vacant throne; and for the greater part of his long reign of 52 years he lived in the fear of God, and showed himself a wise, active and pious ruler. Uzziah waged numerous victorious wars. He strengthened the walls of Jerusalem. He never deserted the worship of the true God, and was much influenced by Zechariah, a prophet who is only mentioned in connection with him (2 Chron. xxvi. 5). The end of Uzziah was less prosperous than his beginning. Elated with his splendid career, he determined to burn incense on the altar of God, but was opposed by the high priest Azariah and eighty others. (See Ex. xxx. 7, 8; Num. xvi. 40; xviii. 7.) The king was enraged at their resistance, and as he pressed forward



TOMB AT PETRA.

with his censer, was smitten with leprosy. Uzziah was buried "with his fathers" (2 Chron. xxvi. 23).

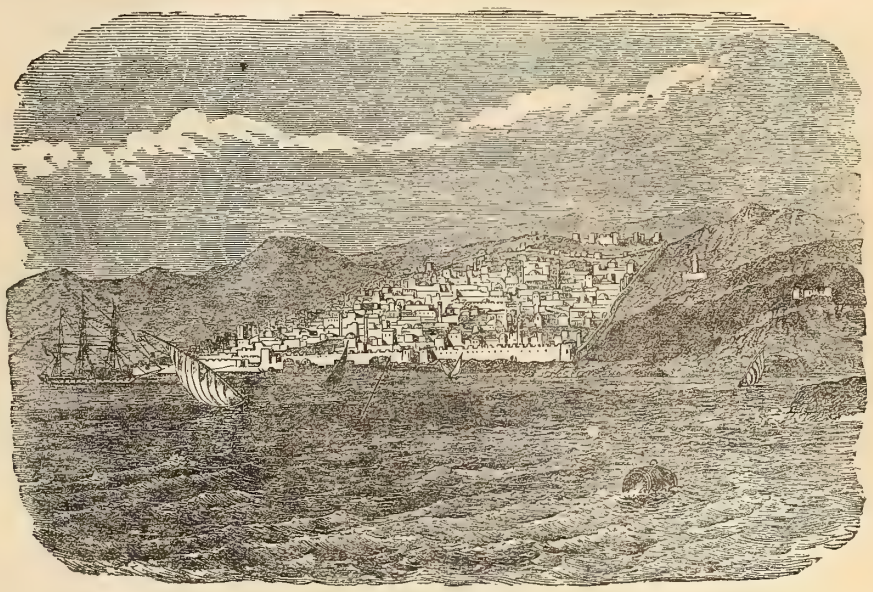
UZZI'EL. Fourth son of Kohath, and uncle to Aaron (Ex. vi. 18, 22; Lev. x. 4).

UZZI'ELITES, THE, the descendants of Uzziel, were one of the four great families of the Kohathites (Num. iii. 27; 1 Chron. xxvi. 23).

VASH'TI, the "queen" of Ahasuerus, who, for refusing to show herself to the king's guests at the royal banquet, when sent for by the king, was repudiated and deposed (Esth. i.)

VEIL (Gen. xxiv. 65; xxix. 25; xxxviii. 14).

VERSION, AUTHORIZED. I. WYCLIFFE (B. 1324; D. 1384).—The New Testament was translated by Wycliffe himself. The Old Testament was undertaken by Nicholas de Hereford, but was interrupted, and ends abruptly in the middle of Baruch.



THESSALONICA.

It is probable that the work of Wycliffe and Hereford was revised by Richard Purvey, circ. A. D. 1388. II. TYNDAL.—The work of Wycliffe stands by itself. With Tyndal we enter on a continuous succession. He is the patriarch, in no remote ancestry, of the Authorized Version. More than Cranmer or Ridley he is the true hero of the English Reformation. He prepared himself for the work by long years of labor in Greek and Hebrew. In 1525 the whole of the New Testament was printed in 4to. at Cologne, and in small 8vo. at Worms. In England it was received with denunciations. III. COVERDALE. — A complete translation of the Bible, bearing the name of Miles Coverdale, printed at Zurich, appeared in 1535. The undertaking itself, and the choice of Coverdale as the translator, were probably due to Cromwell. He was content to make the translation at second hand "out of the Douche (Luther's German Version) and the Latine." IV. MATTHEW.—In the year 1537, a large folio Bible appeared as edited and dedicated to the king, by Thomas Matthew. The tradition which connects this Matthew with John Rogers, the protomartyr of the Marian persecution, is all but undisputed. A copy was ordered, by royal proclamation, to be set up in every church, the cost being divided between the clergy and the parishioners. This was, therefore, the first Authorized Version. V. TAVERNER (1539).—The boldness of the pseudo-Matthew had frightened the ecclesiastical world from its propriety. Coverdale's Version was, however, too inaccurate to keep its ground. It was necessary to find another editor, and the printers applied to Richard Taverner. He had a reputation for scholarship, and this is confirmed by the character of his translation. VI. CRANMER.—In the same year as Taverner's, and coming from the same press, appeared an English Bible, with a preface containing the initials T. C., which imply the archbishop's sanction. It was reprinted again and again, and was the Authorized Version of the English Church till 1568—the interval of Mary's reign excepted. VII. GENEVA.—The exiles who fled to Geneva in the reign of Mary entered on the work of translation with more vigor than ever. The New Testament, translated by Whittingham, was printed in 1557, and the whole Bible in 1560. It was the first English Bible which entirely omitted the Apocrypha. The notes were characteristically Swiss. VIII. THE BISHOP'S BIBLE.—Eight bishops, together with some deans and professors, brought out a magnificent folio (1568 and 1572). It was avowedly based on Cranmer's; but of all the English versions it had probably the least success. IX. RHEIMS AND DOUAY.—The English Catholic refugees who were settled at Rheims undertook a new English version. The New Testament was published at Rheims in 1582, and professed to be based on "the authentic text of the Vulgate." The work of translation was completed somewhat later by the publication of the Old Testament at Douay in 1609. X. AUTHORIZED VERSION.—The position of the English Church in relation to the versions in use at the commencement of the reign of James was hardly satisfactory. The Bishop's Bible was sanctioned by authority. That of Geneva had the strongest hold on the affections



THE VEIL.

of the people. Scholars, Hebrew scholars in particular, found grave fault with both. Among the demands of the Puritan representatives at the Hampton Court Conference in 1604, was one for a new or at least a revised translation. The work of organizing and superintending a new translation was, in 1606, accordingly commenced. It was entrusted to fifty-four scholars. Selden says it is "the best of all translations, as giving the true sense of the original."

VILLAGE. This word is often used to imply unwalled suburbs outside the walled towns.

VINE. One of the most prominent productions of Canaan, and flourishing best in the lot of Judah, which contained the mountains of *Engedi*, and the valleys of *Eshcol* and *Sorek* (Gen. xlix. 11).

VINE'YARD. The vineyard was prepared with great care, the stones being gathered out, a secure fence made round it, and a scaffold or high summer-house built in the centre, where, as the fruit ripened, a watchman was stationed, and where there was always shelter for the workmen at their meals, and a suitable place to keep the tools (Isa. v. 1–7; Matt. xxi. 33).



EASTERN WATER CARRIERS.

VI'PER (Job xx. 16; Matt. iii. 7, etc.) A serpent famed for the venomousness of its bite. So terrible was the nature of these creatures that they were thought to be sent as executors of divine vengeance (Acts xxviii.)

VOW. A sacred promise made to God to leave off some sin or to perform some duty (Gen. xxviii. 20). The Mosaic law gave distinct rules for their execution. The vows of children were not valid except ratified by parents (Num. xxx.); nor those of a wife except known and unforbidden by the husband.

VUL'GATE, THE. The Latin version of the Bible. The name is equivalent to *Vulgata editio* (the *current* text of Holy Scripture). During the first two centuries the churches of Rome and Gaul were essentially Greek, but the church of North Africa seems to have been Latin-speaking from the first. This version was known by the name of the *Old Latin* (*Vetus Latina*). In A. D. 383, Jerome, at the request of Damasus, the pope, undertook a revision of the current Latin version of the New Testament. He next proceeded to revise the Old Testament from the Septuagint. He commenced his task by a revision of the Psalter. This revision obtained the name of the *Roman* Psalter. Subsequently Jerome undertook a still more important work—namely, the translation of the Old Testament from the Hebrew. The books of Samuel and Kings were issued first, and the whole work was completed in A. D. 404. In the eighth century, Charlemagne entrusted to Alcuin (about A. D. 802) the task of revising the Latin text for public use. At length an edition was published in 1590, under the superintendence of the pope, Sixtus V. It was, however, soon found that this edition also was defective, and accordingly another edition appeared in 1592, in the pontificate of Clement VIII. It is the version with which the greatest of the Reformers were most familiar, and from which they drew their earliest knowledge of divine truth.



WINE PRESS OF PALESTINE.

WAGES. In Egypt money payments by way of wages were in use, but the terms cannot now be ascertained (Ex. ii. 9). The only mention of the rate of wages in Scripture is found in the parable of the householder and the vineyard (Matt. xx. 2), where the laborers' wages are set at one denarius per day, probably = 7¾d. The law was very strict in requiring daily payments of wages (Lev. xix. 13; Deut. xxiv. 14, 15), and the iniquity of withholding wages is denounced (Jer. xxii. 13; Mal. iii. 5; James v. 4).

WALLS. Only a few points need be noticed. 1. The practice common in Palestine of carrying foundations down to the solid rock. 2. A feature of some parts of Solomon's buildings of encrusting or veneering a wall of brick or stone with slabs of a more costly material, as marble or alabaster.

WAR. The treatment of the conquered was extremely severe in ancient times. The bodies of the soldiers killed in action were plundered; the survivors were either killed in some savage manner, mutilated or carried into captivity. The conquerors celebrated their success by the erection of monumental stones, by hanging up trophies in their public buildings, and by triumphal songs and dances in which the whole population took part.

WATCHES OF NIGHT. The Jews, like the Greeks and Romans, divided the night into military watches, each watch representing the period of which sentinels or pickets remained on duty. There were three watches, the first, the middle and the morning watch. These would last from sunset to 10 P. M.; from 10 P. M. to 2 A. M., and from 2 A. M. to sunrise. Subsequently the number of watches was increased to four, described by the terms "even, midnight, cock-crowing and morning" (Mark xiii. 35). These terminated respectively at 9 P. M., midnight and 3 A. M.

WAVE-OFFERING. This rite, together with that of "heaving" or "raising" the offering, was an inseparable accompaniment of peace-offerings (Ex. xxix. 24, 28; Lev. vii. 30, 34; viii. 27).

WEAVING. We find it practiced with great skill by the Egyptians at a very early period. The "vestures of fine linen" such as Joseph wore (Gen. xli. 42) were the product of Egyptian looms. The Israelites were probably acquainted with the process before their sojourn in Egypt; but it was undoubtedly there that they attained the proficiency which enabled them to execute the hanging of the Tabernacle (Ex. xxxv. 35; 1 Chron. iv. 21), and other artistic textures.

WEEK. There can be no doubt about the great antiquity of measuring time by a period of seven days (Gen. viii. 10; xxix. 27). The week and the Sabbath are as old as man himself. Two of the great feasts—the Passover and the Feast of Tabernacles—are prolonged for seven days after that of their initiation (Exod. xii. 15–20, etc.)

WEIGHTS and MEASURES. 1. WEIGHTS. The *shekel* weighed ten hundred weight; sixty of these made a *maneh*, weighing two pounds six ounces. Fifty manehs made a talent, or three thousand shekels, weighing one hundred and twenty-five pounds. Such are the computations of a good authority, although on this subject there is great uncertainty. 2. MEASURES. Standard measures, made by Moses, were at first deposited in the tabernacle, and afterward in the temple, under the cognizance of the priests. When Solomon's temple was destroyed these standards of course perished, and the whole subject is now uncertain, and though tables of measures are often given in books, they cannot be implicitly relied on.

WELL. The supply of water (Judg. i. 15) has always involved among Eastern nations questions of property of the highest importance. Thus the well Beersheba was opened, and its possession attested with special formality by Abraham (Gen. xxi. 30, 31). To acquire wells was one of the marks of favor foretold to the Hebrews on their entrance into Canaan (Deut. vi. 11). To possess one is noticed as a mark of independence (Prov. v. 15), and to abstain from the use of wells belonging to others, a disclaimer of interference with their property (Num. xx. 17, 19; xxi. 22).

WIDOW. Under the Mosaic dispensation no legal provision was made for the maintenance of widows. They were left dependent partly on the affection of relations, and partly on a participation in the triennial third tithe (Deut. xiv. 19; xxvi. 12), in leasing (Deut. xxiv. 19–21), and in religious feasts (Deut. xvi. 11, 14). With regard to the remarriage of widows, the only restriction imposed by the Mosaic law had reference to the contingency of being left childless, in which case the brother of the deceased husband had a right to marry the widow (Deut. xxv. 5, 6; Matt. xxii. 23–30). In the Apostolic Church the widows were sustained at the public expense.



EGYPTIAN WINE PRESS.

WILDER'NESS. 1. A tract of land not cultivated, but not wholly barren or desert (Joel i. 20). Such commonly derived their name from the chief city adjacent, as *Diblah*, *Engedi*, *Judea*, etc. Ishmael settled in the wilderness of Paran, and David took refuge from the persecution of Saul in the same; in which the numerous flocks of Nabal the Carmelite were pastured. Such places, therefore, were not deserts. The land of Canaan was environed with wildernesses. We read of those of *Egypt*, *Etham*, *Shur*, *Sin*, *Sinai*, *Tadmor*, etc. The forty years' wandering of the Hebrews was in a wilderness indeed, and by no means the common thoroughfare of travellers between Egypt and Canaan.



WASHING OF HANDS.

The reason why Israel was turned into it we read in Num. xiv. 2. The word is metaphorically used to signify things barren or unattractive. Hence God asks the Hebrews if he had been a *wilderness* to them (Jer. ii. 31). The Gentile world was called such (Isa. xxxv. 1–6; xliii. 19).

WILLOWS are mentioned in Lev. xxiii. 40; Job xl. 22; Isa. xliv. 4; Ps. cxxxvii. 2. With respect to the tree upon which the captive Israelites hung their harps, there can be no doubt that the weeping willow (*Salix Babylonica*) is intended.

WILLS. Under a system of close inheritance like that of the Jews, the scope for bequest in respect of land was limited by the right of redemption and general re-entry in the Jubilee year. The case of houses in walled towns was different, and there can be no doubt that they must, in fact, have frequently been bequeathed by will (Lev. xxv. 30). Two instances are recorded in the Old Testament under the Law, of testamentary disposition (2 Sam. xvii. 23; 2 Kings xx. 1; Isa. xxxviii. 1).

WINE. Noah was probably the first who preserved the juice of the grape till by fermentation it became proper wine. Before him men only ate grapes like other fruit, or drank the juice as just pressed from the fruit. This mode of drinking was common in the days of Joseph (Gen. xi. 2). The Jews, after settling in Canaan used wine of various sorts, of which the red seems to have been most esteemed (Prov. xxiii. 31; Isa. xxvii. 2; Rev. xiv. 20). The "mixed wine" (Prov. xxiii. 30), rendered in Isa. lxv. 11 "drink-offering," may mean wine rendered more potent by the addition of myrrh and other drugs, or of *defrutum*—that is, wine inspissated by boiling it down. Thus the drunkard is properly described as one that seeketh *mixed wine* (Prov. xxiii. 30) and "*mingles* strong drink." Such wine was given to malefactors before their execution as an act of mercy, and was offered to Christ on the cross, but refused, as he desired no stupefaction. It was drunk in the idolatrous worship of certain gods, as Bacchus and Venus (Amos ii. 8).

WINE-PRESS. The wine-presses of the Jews consisted of two receptacles or vats, in the upper one of which the grapes were trodden, while the lower one received the expressed juice. The two vats are mentioned together only in Joel iii. 13. "The press is full; the fats overflow"—the upper vat being full of fruit, the lower one overflowing with the must. The two vats were usually hewn out of the solid rock (Isa. v. 2; Matt. xxi. 33). Ancient wine-presses, so constructed, are still to be seen in Palestine.

WISDOM, THE, OF SOLOMON, a book of the Apocrypha, may be divided into two parts, the first (ch. i.–ix.) containing the doctrine of Wisdom in its moral and intellectual aspects; the second, the doctrine of Wisdom as shown in history (ch. x.–xix.)



ANCIENT METAL VESSELS.

WITNESS. 1. Two witnesses at least are required to establish any charge. 2. In the case of the suspected wife, evidence besides the husband's was desired. 3. The witness who withheld the truth was censured. 4. False witness was punished with the punishment due to the offence which it sought to establish. 5. Slanderous reports and officious witness are discouraged. 6. The witnesses were the first executioners. 7. In case of an animal left in charge and torn by wild beasts, the keeper was to bring the carcass in proof of the fact and disproof of his own criminality. 8. According to Josephus, women and slaves were not admitted to bear testimony.

WOLF. There can be little doubt that the wolf of Palestine is the common *Canis lupus*, and that this is the animal so frequently mentioned in the Bible.

WOMEN. The position of women in the Hebrew commonwealth contrasts favorably with that which in the present day is assigned to them generally in Eastern countries. Instead of being immured in a harem or appearing in public with the face covered, the wives and maidens of ancient times mingled freely and openly with the other sex in the duties and amenities of ordinary life. Rebekah travelled on a camel with her face unveiled, until she came into the presence of her affianced (Gen. xxiv. 64, 65). Jacob saluted Rachel with a kiss in the presence of the shepherds (Gen. xxix. 11). The odes of Deborah (Judg. v.) and of Hannah (1 Sam. ii. 1, etc.) exhibit a degree of intellectual cultivation which is in itself a proof of the position of the sex in that period. Women also occasionally held public offices, particularly that of prophetess or inspired teacher (Ex. xv. 20; 2 Kings xxii. 14; Neh. vi. 14; Luke ii. 36; Judg. iv. 4). The management of household affairs devolved mainly on the women.



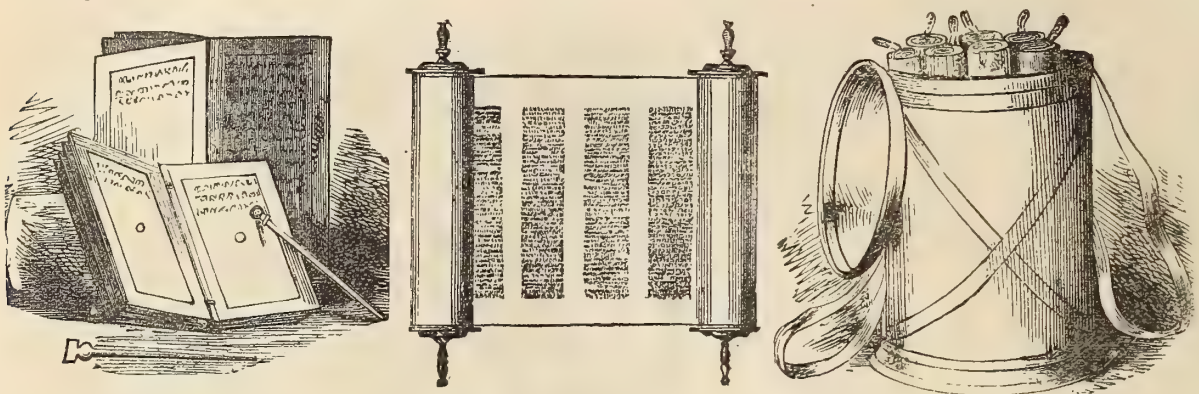
WOMEN WITH DISTAFFS.

WOOLLEN, LINEN AND. The Israelites were forbidden to wear a garment mingled of woollen and linen (Lev. xix. 19; Deut. xxii. 11).

WORMWOOD occurs frequently in the Bible, and generally in a metaphorical sense, as in Deut. xxix. 18, "Lest there be among you a root that bear eth wormwood" (see also Prov. v. 4). In Jer. ix. 15; xxiii. 13; Lam. iii. 15, 19, wormwood is symbolical of bitter calamity and sorrow. The Orientals typified sorrows, cruelties and calamities of any kind by plants of a poisonous or bitter nature (Rev. viii. 11).

WRITING. Writing is first distinctly mentioned in Ex. xvii. 14, and the connection clearly implies that it was not then employed for the first time, but was so familiar as to be used for historical records. Moses is commanded to preserve the memory of Amalek's onslaught in the desert by committing it to writing. The tables of the testimony are said to be "written by the finger of God" (Ex. xxxi. 18), on both sides, and "the writing was the writing of God, graven upon the tables" (Ex. xxxii. 15). The engraving of the gems of the high priest's breastplate with the names of the children of Israel (Ex. xxviii. 11), and the inscription upon the mitre (Ex. xxxix. 30) have to do more with the art of the engraver than of the writer, but both imply the existence of alphabetic characters. The curses against the adulteress were written by the priest "in *the* book;" and blotted out with water (Num. v. 23). In Isa. xxix. 11, 12, there is clearly a distinction drawn between the man who was able to read and the man who was not, and it seems a natural inference that the accomplishments of reading and writing were not widely spread among the people, when we find that they are universally attributed to those of high rank or education—kings, priests, prophets and professional scribes. In the name Kirjath-Sepher (Booktown, Josh. xv. 15) there is an indication of a knowledge of writing among the Phœnicians. The Hebrews, then a branch of the great Semitic family, being in possession of the art of writing, according to their own historical records, at a very early period, the further questions arise, what character they made use of, and whence they obtained it? Recent investigations have shown that the square Hebrew character is of comparatively modern date, and has been formed from a more ancient type by a gradual process of development. What then was this ancient type? Most probably the Phœnician. To the Phœnicians, the daring seamen and adventurous colonizers of the ancient world, tradition has assigned the honor of the invention of letters. The old Semitic alphabets may be divided into two principal classes: 1. The Phœnician, as it exists in the inscriptions in Cyprus, Malta, Carpentras, and the coins of Phœnicia and her colonies. From it are derived the Samaritan character, and the Greek. 2. The Hebrew-Chaldee character; to which belong the Hebrew square character; Palmyrene, which has some traces of a cursive hand; the Estrangelo, or ancient Syriac; and the ancient Arabic or Cufic. It was probably about the first or second century after Christ that the square character assumed its present form; though in a question involved in so much uncertainty it is impossible to pronounce with great positiveness. *The Alphabet.*—The oldest evidence on the subject of the Hebrew alphabet is derived from the alphabetical Psalms and poems: Ps. xxv., xxxiv., xxxvii., cxi., cxii., cxix., cxlv.; Prov. xxxi. 10–31; Lam. i.–iv. From these we ascertain that the number of the letters was twenty-two, as at present. The Arabic alphabet originally consisted of the same number. It has been argued by many that the alphabet of the Phœnicians at first consisted only of sixteen letters. *Writing Materials, etc.*—The oldest documents which contain the writing of a Semitic race are probably the bricks of Nineveh and Babylon, on which are impressed the cuneiform Assyrian inscriptions. There is, however, no evidence that they were ever employed by the Hebrews. Wood was used upon some occasions (Num. xvii. 3), and writing tables of boxwood are mentioned in 2 Esdr. xiv. 24. The "lead," to which allusion is made in Job xix. 24, is supposed to have been poured, when melted, into the cavities of the stone made by the letters of an inscription, in order to render it durable. It is probable that the most ancient as well as the most common material which the Hebrews used for writing was dressed skin in some form or other. We know that the dressing of skins was practiced by the Hebrews (Ex. xxv. 5; Lev. xiii. 48), and they may have acquired the knowledge of the art from the

Egyptians, among whom it had attained great perfection, the leather-cutters constituting one of the principal subdivisions of the third caste. Perhaps the Hebrews may have borrowed, among their other acquirements, the use of papyrus from the Egyptians, but of this we have no positive evidence. In the Bible the only allusions to the use of papyrus are in 2 John 12, where *chartes* (A. V. "paper") occurs, which refers especially to papyrus paper, and 3 Macc. iv. 20, where *charteria* is found in the same sense. Herodotus, after telling us that the Ionians learnt the art of writing from the Phœnicians, adds that they called their books skins, because they made use of sheep-skins and goat-skins when short of paper. Parchment was used for the MSS. of the Pentateuch in the time of Josephus, and the *membranæ* of 2 Tim. iv. 13, were skins of parchment. It was one of the provisions in the Talmud that the Law should be written on the skins of clean animals, tame or wild, or even of clean birds. The skins when written upon were formed into rolls (*mēgillôth*; Ps. xl. 8; comp. Isa. xxxiv. 4; Jer. xxxvi. 14; Ezek. ii. 9; Zech. v. 1). They were rolled upon one or two sticks, and fastened with a thread, the ends of which were sealed (Isa. xxix. 11; Dan. xii. 4; Rev. v. 1, etc.) The rolls were generally written on one side only, except in Ezek. ii. 9; Rev. v. 1. They were divided into columns (A. V. "leaves," Jer. xxxvi. 23); the upper margin was to be not less than three fingers broad, the lower not less than four; and a space of two fingers' breadth was to be left between every two columns. But besides skins, which were used for the more permanent kinds of writing, tablets of wood covered with wax (Luke i. 63) served for the ordinary purposes of life. Several of these were fastened together and formed volumes. They were written upon with a pointed style (Job xix. 24), sometimes of iron (Ps. xlv. 2; Jer. viii. 8; xvii. 1). For harder materials a graver (Ex. xxxii. 4; Isa. viii. 1) was employed. For parchment or skins a reed was used (3 John 13; 3 Macc. v. 20). The ink (Jer. xxxvi. 18), literally "black," like the Greek *μέλαν* (2 Cor. iii. 3; 2 John 12; 3 John 13), was of lampblack dissolved in gall-juice. It was carried in an inkstand, which was suspended at the girdle (Ezek. ix. 2, 3), as is done at the present day in the East. To professional scribes there are allusions in Ps. xlv. 1; Ezra vii. 6; 2 Esdr. xiv. 24.



ANCIENT WRITING MATERIALS.

XAN'THICUS [Zan'the-kus] (L. fr. Gr.) One of the Macedonian months (so Josephus). Heb. Nisan, Month.

XER'XES. This monarch is not mentioned in Scripture by the name by which he was known to the Greeks. But there can hardly be a doubt that he was the Ahasuerus of the book of Esther. The book of Xerxes is referred to in Dan. xi. 2.

YEAR. The highest ordinary division of time. Two years were known to, and apparently used by, the Hebrews. A year of 360 days appears to have been in use in Noah's time, from the 17th day of the 2d month to the 17th day of the 7th of the same year appears to be a period of 150 days (Gen. vii. 11, 24; viii. 3, 4; comp. 13), and, as the 1st, 2d, 7th and 10th months of one year are mentioned (viii. 13, 14; vii. 11; viii. 4, 5), the 1st day of the 10th month of this year being separated from the 1st day of the 1st month of the next year by an interval of at least 54 days (viii. 5, 6, 10, 12, 13), we can only infer a year of 12 months. A year of 360 days is the rudest known. It is formed of 12 spurious lunar months, and was probably the parent of the lunar year of 354 days, and the Vague year of 365.

YOKE. 1. A well-known implement of husbandry, is frequently used metaphorically for *subjection* (*e. g.*, 1 Kings xii. 4, 9–11; Isa. ix. 4; Jer. v. 5); hence an "iron yoke" represents an unusually galling bondage (Deut. xxviii. 48; Jer. xxviii. 13). 2. A pair of oxen so termed as being yoked together (1 Sam. xi. 7; 1 Kings xix. 19, 21). The Hebrew term is also applied to asses (Judg. xix. 10) and mules (2 Kings v. 17), and even to a couple of riders (Isa. xxi. 7). 3. The term is also applied to a certain amount of land (1 Sam. xiv. 14), equivalent to that which a couple of oxen could plough in a day (Isa. v. 10; A. V. "acre"), corresponding to the Latin *jugum*.

ZAANA'IM, THE PLAIN OF, or, more accurately, "the oak by Zaanaim," a tree—probably a sacred tree—mentioned as marking the spot near which Heber the Kenite was encamped when Sisera took refuge in his tent (Judg. iv. 11). Its situation is defined as "near Kedesh," *i. e.*, Kedesh-Naphtali, the name of which still lingers on the high ground north of *Safed* and west of the lake of *el Huleh*.

ZA'AVAN, or **ZA'VAN,** a Horite chief, son of Ezer the son of Seir (Gen. xxxvi. 27; 1 Chron. i. 42).

ZABADE'ANS, an Arab tribe who were attacked and spoiled by Jonathan, on his way back to Damascus from his fruitless pursuit of the army of Demetrius (1 Macc. xii. 31). Their name probably survives in the village *Zebdâny*, about twenty-six miles from Damascus, standing at the upper end of a plain of the same name, which is the very centre of Antilibanus.

ZA'BUD, son of Nathan (1 Kings iv. 5), is described as priest (A. V. "principal officer"), and as holding at the court of Solomon the confidential post of "king's friend," which had been occupied by Hushai the Archite during the reign of David (2 Sam. xv. 37; xvi. 16; 1 Chron. xxvi. 33).

ZAB'ULON, the Greek form of the name ZEBULUN (Matt. iv. 13, 15; Rev. viii. 8).

ZACCHÆ'US, a tax collector near Jericho, who, being short in stature, climbed up into a sycamore tree, in order to obtain a sight of Jesus as he passed through that place (Luke xix. 1–10).

ZACHARI'AH. 1. Or properly ZECHARIAH, was son of Jeroboam II., fourteenth king of Israel, and the last of the house of Jehu. There is a difficulty about the date of his reign. We must place Zachariah's accession B. C. 771–2. His reign lasted only six months. He was killed in a conspiracy, of which Shallum was the head, and by which the prophecy in 2 Kings x. 30 was accomplished. 2. The father of Abi, or Abijah, Hezekiah's mother (2 Kings xviii. 2).

ZACHARI'AS. 1. Father of John the Baptist (Luke i. 5, etc.) [See JOHN THE BAPTIST.] 2. Son of Barachias, who, our Lord says, was slain by the Jews between the altar and the temple (Matt. xxiii. 35; Luke xi. 51).

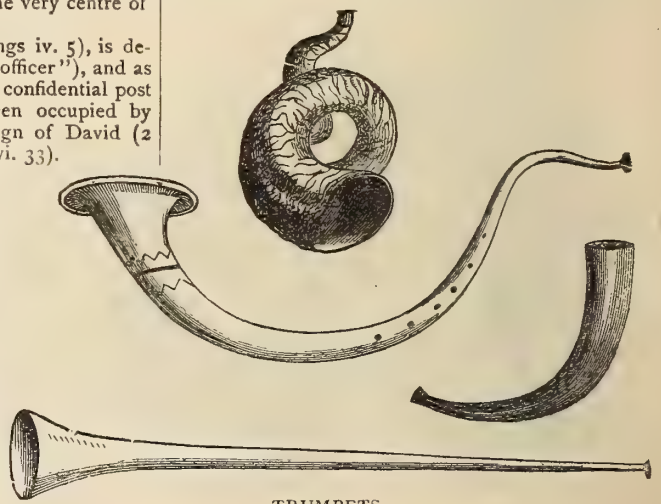
ZA'DOK (*just*). Son of Ahitub, and one of the two chief priests in the time of David, Abiathar being the other. Zadok was of the house of Eleazar, the son of Aaron (1 Chron. xxiv. 3), and eleventh in descent from Aaron (1 Chron. xii. 28). He joined David at Hebron after Saul's death (1 Chron. xii. 28), and henceforth his fidelity to David was inviolable. When Absalom revolted, and David fled from Jerusalem, Zadok and all the Levites bearing the Ark accompanied him, and it was only at the king's express command that they returned to Jerusalem, and became the medium of communication between the king and Hushai the Archite (2 Sam. xv., xvii.) When Absalom was dead, Zadok and Abiathar were the persons who persuaded the elders of Judah to invite David to return (2 Sam. xix. 11). When Adonijah, in David's old age, set up for king, and had persuaded Joab and Abiathar the priest to join his party, Zadok was unmoved, and was employed by David to anoint Solomon to be king in his room (1 Kings i.) And for this fidelity he was rewarded by Solomon, who "thrust out Abiathar from being priest unto the Lord," and "put in Zadok the priest" in his room (1 Kings ii. 27, 35). From this time, however, we hear little of him. It is said in general terms, in the enumeration of Solomon's officers of state, that Zadok was the priest (1 Kings iv. 4; 1 Chron. xxix. 22), but no single act of his is mentioned. Zadok and Abiathar were of nearly equal dignity (2 Sam. xv. 35, 36; xix. 11). The duties of the office were divided. Zadok ministered before the Tabernacle at Gibeon (1 Chron. xvi. 39). Abiathar had the care of the Ark at Jerusalem. Not, however, exclusively, as appears from 1 Chron. xv. 11; 2 Sam. xv. 24, 25, 29.

ZA'IR, a place named in 2 Kings viii. 21 only, in the account of Joram's expedition against the Edomites. The parallel account in Chronicles (2 Chron. xxi. 9) agrees with this, except that the words "to Zair" are omitted.

ZA'LAPH, father of Hanun, who assisted in rebuilding the city wall (Neh. iii. 30).

ZAL'MON, an Ahohite, one of David's guard (2 Sam. xxiii. 28).

ZAL'MON, MOUNT, a wooded eminence in the immediate neighborhood of Shechem (Judg. ix. 48). The name of Dalmanutha has been supposed to be a corruption of that of Zalmon.



TRUMPETS.

ZALMO'NAH, a desert station of the Israelites (Num. xxxiii. 41), lies on the east side of Edom.

ZALMUN'NA. [See ZEBAH.]

ZAMZUM'MIMS, the Ammonite name for the people, who, by others, were called REPHAIM (Deut. ii. 20 only). They are described as having originally been a powerful and numerous nation of giants.

ZANO'AH. 1. A town of Judah in the Shefelah or plain (Josh. xv. 34; Neh. iii. 13; xi. 30), possi-

bly identical with *Zânû'a*. 2. A town of Judah in the highland district (Josh. xv. 56), not improbably identical with *Sanûte*, about ten miles south of Hebron.

ZAPH'NATH-PAANE'AH, a name given by Pharaoh to Joseph (Gen. xli. 45). As the name must have been Egyptian, it has been explained from the Coptic as meaning "the preserver of the age."

ZA'PHON, a place mentioned in the enumeration of the allotment of the tribe of Gad (Josh. xiii. 27).

ZA'RED, THE VALLEY OF. [See ZERED.]

ZAR'EPHATH, the residence of the prophet Elijah during the latter part of the drought (1 Kings xvii. 9, 10). Beyond stating that it was near to, or dependent on Zidon, the Bible gives no clue to its position. It is mentioned by Obadiah (v. 20), but merely as a Canaanite (that is, Phœnician) city.

ZAR'ETAN, ZARTHAN (Josh. iii. 16).

ZA'RETH-SHA'HAR, a place mentioned only in Josh. xiii. 19, in the catalogue of the towns allotted to Reuben.

ZAR'HITES, THE, a branch of the tribe of Judah, descended from Zerah the son of Judah (Num. xxvi. 13, 20; Josh. vii. 17; 1 Chron. xxvii. 11, 13).

ZAR'TANAH (1 Kings iv. 12). [See ZARTHAN.]

ZAR'THAN. 1. A place in the circle of Jordan, mentioned in connection with Succoth (1 Kings vii. 46). 2. It is also named in the account of the passage of the Jordan by the Israelites (Josh. iii. 16), where the A. V. has Zaretan. 3. A place with the similar name of Zartanah (1 Kings iv. 12). 4. Further, Zeredathah (in 2 Chron. iv. 17 only), in specifying the situation of the foundries for the brass-work of Solomon's Temple, is substituted for Zarthan; and this again is not impossibly identical with the Zererath of the story of Gideon (Judg. vii. 22).

ZE'BAH and **ZALMUN'NA**, the two "kings" of Midian who commanded the great invasion of Palestine, and who finally fell by the hand of Gideon himself (Judg. viii. 5–21; Ps. lxxxiii. 11).

ZEBA'IM, mentioned in the catalogue of the families of "Solomon's slaves," who returned from the captivity with Zerubbabel (Ezra ii. 57; Neh. vii. 59).

ZEB'EDEE, a fisherman of Galilee, the father



PAPYRUS.

of the Apostles James the Great and John (Matt. iv. 21), and the husband of Salome (Matt. xxvii. 56; Mark xv. 40). He probably lived either at Bethsaida or in its immediate neighborhood. It has been inferred from the mention of his "hired servants" (Mark i. 20), and from the acquaintance between the Apostle John and Annas the high priest (John xviii. 15), that the family of Zebedee were in easy circumstances (comp. xix. 27), although not above manual labor (Matt. iv. 21). He appears only once in the Gospel narrative, namely, in Matt. iv. 21, 22; Mark i. 19, 20, where he is seen in his boat with his two sons mending their nets.

ZEBO'IM. 1. One of the five cities of the "plain" or circle of Jordan. It is mentioned in Gen. x. 19; xiv. 2, 8; Deut. xxix. 23, and Hos. xi. 8, in each of which passages it is either coupled with Admah, or placed next it in the lists, or perhaps represented by *Talâa Sebâan*, a name attached to extensive ruins on the high ground between the Dead Sea and *Kerak*. In Gen. xiv. 2, 8, the name is given more correctly in the A. V. ZEBOIIM. 2. THE VALLEY OF ZEBOIM, a ravine or gorge, apparently east of Michmash, mentioned only in 1 Sam. xiii. 18. The road running from Michmash to the east is specified as "the road of the border that looketh to the ravine of Zeboim toward the wilderness." The wilderness is no doubt the district of uncultivated mountain tops and sides which lies between the central district of Benjamin and the Jordan Valley. In that very district there is a wild gorge, bearing the name of *Shuk ed-Dubba'*, "ravine of the hyena," the exact equivalent of *Ge hat-tsebo'im*.



PANORAMIC PLAN OF THE COUNTRY OF THE TRIBES OF ZEBULUN, ASHER, NAPHTALI, AND MANASSEH, IN PALESTINE.

ZEB'EDEE, a fisherman of Galilee, the father

ZEBU'DAH, wife of Josiah and mother of King Jehoiakim (2 Kings xxiii. 36).

ZE'BUL, chief man (A. V. "ruler") of the city of Shechem at the time of the contest between Abimelech and the native Canaanites (Judg. ix. 28, 30, 36, 38, 41).

ZEB'ULONITE, a member of the tribe of Zebulun (Judg. xii. 11, 12). Applied only to ELON, the one judge produced by the tribe (Judg. xii. 11, 12).

ZEB'ULUN (*a habitation*), the tenth of the sons of Jacob, according to the order in which their births are enumerated; the sixth and last of Leah (Gen. xxx. 20; xxxv. 23; xlvi. 14; 1 Chron. ii. 1). His birth is recorded in Gen. xxx. 19, 20. Of the individual Zebulun nothing is recorded. The list of Gen. xlvi. ascribes to him three sons, founders of the chief families of the tribe (comp. Num. xxvi. 26) at the time of the migration to Egypt. The head of the tribe at Sinai was Eliab son of Helon (Num. vii. 24); at Shiloh, Elizaphan son of Parnach (ib. xxxiv. 25). Its representative amongst the spies was Gaddiel son of Sodi (xiii. 10). The tribe is not recorded to have taken part, for evil or good, in any of the events of the wandering or the conquest. Judah, Joseph, Benjamin, had acquired the south and the centre of the country. To Zebulun fell one of the fairest of the remaining portions. It is perhaps impossible, in the present state of our knowledge, exactly to define its limits; but the statement of Josephus is probably in the main correct, that it reached on the one side to the lake of Gennesareth, and on the other to Carmel and the Mediterranean. On the south it was bounded by Issachar, who lay in the great plain or valley of the Kishon; on the north it had Naphtali and Asher.

ZECHARI'AH. 1. The eleventh in order of the twelve minor prophets. He is called in his prophecy the son of Berechiah, and the grandson of Iddo, whereas in the Book of Ezra (v. 1; vi. 14) he is said to have been the son of Iddo. It is natural to suppose, as the prophet himself mentions his father's name, whereas the Book of Ezra mentions only Iddo, that Berechiah had died early, and that there was now no intervening link between the grandfather and the grandson. Zechariah, like Jeremiah and Ezekiel before him, was priest as well as prophet. He seems to have entered upon his office while yet young (Zech. ii. 4), and must have been born in Babylon, whence he returned with the first caravan of exiles under Zerubbabel and Jeshua. It was in the eighth month, in the second year of Darius, that he first publicly discharged his office. In this he acted in concert with Haggai. Both prophets had the same great object before them; both directed all their energies to the building of the Second Temple. To their influence we find the rebuilding of the Temple in a great measure ascribed. The foundations of the Temple had indeed been laid, but that was all (Ezra v. 16). Discouraged by the opposition which they had encountered, the Jewish colony had begun to build, and were not able to finish; and even when the letter came from Darius sanctioning the work, and promising his protection, they showed no hearty disposition to engage in it. At such a time, no more fitting instrument could be found to rouse the people, whose heart had grown cold, than one who united to the authority of the Prophet the zeal and the traditions of a sacerdotal family. "And the elders of the Jews builded," it is said, "and they prospered through the prophesying of Haggai the prophet, and Zechariah the son of Iddo" (Ezra vi. 14). If the later Jewish accounts may be trusted, Zecharian, as well as Haggai, was a member of the Great Synagogue. The genuine writings of Zechariah help us but little in our estimation of his character. Some

faint traces, however, we may observe in them of his education in Babylon. He leans avowedly on the authority of the older prophets, and copies their expressions. Jeremiah especially seems to have been his favorite; and hence the Jewish saying, that "the spirit of Jeremiah dwelt in Zechariah." He is the only one of the prophets who speaks of Satan. The Book of Zechariah, in its existing form, consists of three principal parts, chs. i.–viii., chs. ix.–xi., chs. xii.–xiv. I. The first of these divisions is allowed by all critics to be the genuine work of Zechariah the son of Iddo. It consists, first, of a short introduction or preface, in which the prophet announces his commission; then of a series of visions, descriptive of all those hopes and anticipations of which the building of the Temple was the pledge and sure foundation; and finally of a discourse, delivered two years later, in reply to questions respecting the observance of certain established fasts. II. The remainder of the Book consists of two sections of about equal length, ix.–xi. and xii.–xiv., each of which has an inscription. 1. In the first section he threatens Damascus and the seacoast of Palestine with misfortune, but declares that Jerusalem shall be protected. The Jews who are still in captivity shall return to their land. 2. The second section, xii.–xiv. is entitled "the burden of the word of Jehovah for Israel." But *Israel* is here used of the nation at large, not of Israel as distinct from Judah. Indeed, the prophecy which follows concerns Judah and Jerusalem. In this the prophet beholds the near approach of troublous times, when Jerusalem should be hard pressed by enemies. But in that day Jehovah shall come to save them, and all the nations which gather themselves against Jerusalem shall be destroyed. Many modern critics maintain that the later chapters, from the 9th to the 14th, were written by some other prophet, who lived before the exile. Such is, briefly, an outline of that book which is known as the prophecy of Zechariah. 2. Son of the high priest Jehoiada, in the reign of Joash king of Judah (2 Chron. xxiv. 20), and therefore the king's cousin. After the death of Jehoiada, Zechariah probably succeeded to his office, and in attempting to check the reaction in favor of idolatry which immediately followed, he fell a victim to a conspiracy formed against him by the king, and was stoned in the court of the Temple. He is probably the same as the "Zacharias son of Barachias," who was slain between the Temple and the altar (Matt. xxiii. 35). [See ZACHARIAS, No. 2.] 3. The son of Jeberechiah who was taken by the prophet Isaiah as one of the "faithful witnesses to record," when he wrote concerning Maher-shalal-hash-baz (Isa. viii. 2). He may have been the Levite of the same name, who in the reign of Hezekiah assisted in the purification of the Temple (2 Chron. xxix. 13).

ZE'DAD, one of the landmarks on the north border of the land of Israel, as promised by Moses (Num. xxxiv. 8), and as restored by Ezekiel (xlvii. 15). A place named *Sudud* exists to the east of the northern extremity of the chain of Antilibanus, about 50 miles E. N. E. of *Baalbec*. This may be identical with Zedad.

ZEDEKI'AH. 1. The last king of Judah and Jerusalem. He was the son of Josiah by his wife Hamutal, and therefore own brother to Jehoahaz (2 Kings xxiv. 18; comp. xxiii. 31). His original name had been MATTANIAH, which was changed to Zedekiah by Nebuchadnezzar, when he carried off his nephew Jehoiachim to Babylon, and left him on the throne of Jerusalem. Zedekiah was but 21 years old when he was thus placed in charge of an impoverished kingdom (B. C. 597). His history is contained in a short sketch of the events of his reign given in 2 Kings xxiv. 17–xxv. 7, and, with some trifling variations, in Jer. xxxix. 1–7, lii. 1–11, together with the still shorter summary in 2 Chron. xxxvi. 19, etc.; and also in Jer. xxi., xxiv., xxvii., xxviii., xxix., xxxii., xxxiii., xxxiv., xxxvii., xxxviii., and Ezek. xvi. 11–21. From these it is evident that Zedekiah was a man not so much bad at heart as weak in will. It is evident from Jer. xxvii. and xxviii. that the earlier portion of Zedekiah's reign was marked by an agitation throughout the whole of Syria against the Babylonian yoke. Jerusalem seems to have taken the lead, since in the fourth year of Zedekiah's reign we find ambassadors from all the neighboring kingdoms—Tyre, Sidon, Edom and Moab—at his court, to consult as to the steps to be taken. The first act of overt rebellion of which any record survives was the formation of an alliance with Egypt, of itself equivalent to a declaration of enmity with Babylon. As a natural consequence it brought on Jerusalem an immediate division of the Chaldeans. The mention of this event in the Bible, though sure, is extremely slight, and occurs only in Jer. xxxvii. 5–11; xxxiv. 21, and Ezek. xvii. 15–20; but Josephus (x. 7, § 3) relates it more fully, and gives the date of its occurrence, namely, the eighth year of Zedekiah. It appears that Nebuchadnezzar, being made aware of Zedekiah's defection, either by the non-payment of the tributes or by other means, at once sent an army to ravage Judæa. This was done, and the whole country reduced, except Jerusalem and two strong places in the western plain, Lachish and Azekah, which still held out (Jer. xxxiv. 7). In the mean time Pharaoh had moved to the assistance of his ally. On hearing of his approach the Chaldeans at once raised the siege and advanced to meet him. The nobles seized the moment of respite to reassert their power over the king. How long the Babylonians were absent from Jerusalem we are not told. All we certainly know is, that on the tenth day of the tenth month of Zedekiah's ninth year the Chaldeans were again before the walls (Jer. lii. 4). From this time forward the siege progressed slowly, but surely, to its consummation. Zedekiah again interfered to preserve the life of Jeremiah from the vengeance of the princes (xxxviii. 7–13), and then occurred the interview between the king and the prophet, which affords so good a clue to the condition of abject dependence into which a long course of opposition had brought the weak-minded monarch. While the king was hesitating the end was rapidly coming nearer. The city was indeed reduced to the last extremity. The bread had long been consumed (Jer. xxxviii. 9), and all the terrible expedients had been tried to which the wretched inhabitants of a besieged town are forced to resort in such cases. At last, after sixteen dreadful months, the catastrophe arrived. It was on the ninth day of the fourth month, about the middle of July, at midnight, as Josephus informs us, that the breach in those stout and venerable walls was effected. The wretched remnants of the army quitted the city in the dead of night; and as the Chaldean army entered the city at one end, the king and his wives fled from it by the opposite gate. They took the road toward the Jordan. On the way they were met and recognized by some of the Jews who had formerly deserted to the Chaldeans. By them the intelligence was communicated, and the king's party were overtaken near Jericho, and carried to Nebuchadnezzar, who was then at Riblah, at the upper end of the valley of Lebanon. Nebuchadnezzar, with a refinement of cruelty characteristic of those cruel times, ordered the sons of Zedekiah to be killed before him, and lastly his own eyes to be thrust out (B. C. 586). He was then loaded with brazen fetters, and at a later period taken to Babylon, where he died. 2. Son of Chenaanah, a prophet at the court of Ahab, head, or, if not head, virtual leader of the college. He appears but once, viz., as spokesman when the prophets are consulted by Ahab on the result of his proposed expedition to Ramoth-Gilead (1 Kings xxii.; 2 Chron. xviii.) 3. The son of Maaseiah, a false prophet in Babylon (Jer. xxix. 21, 22). He was denounced in the letter of Jeremiah, with Ahab the son of Kolaiah, for profane and flagitious conduct. Their names were to become a by-word, and their terrible fate a warning. 4. The son of Hananiah, one of the princes of Judah in the time of Jeremiah (Jer. xxxvi. 12).



BALAAM RECEIVING BALAK'S MESSENGERS.

ZEEB, one of the two "princes" of Midian in the great invasion of Israel. He is always named with OREB (Judg. vii. 25; viii. 3; Ps. lxxxiii. 11).

ZE'LAH, a city in the allotment of Benjamin (Josh. xviii. 28), contained the family tomb of Kish, the father of Saul (2 Sam. xxi. 14).

ZE'LEK, an Ammonite, one of David's guard (2 Sam. xxiii. 37; 1 Chron. xi. 39).

ZELO'PHEHAD, son of Hepher, son of Gilead, son of Machir, son of Manasseh (Josh. xvii. 3). He was apparently the second son of his father Hepher (1 Chron. vii. 15; Num. xxvi. 33; xxvii. 1–11).

ZEL'ZAH, a place named once only (1 Sam. x. 2), as on the boundary of Benjamin, close to Rachel's sepulchre.

ZEMARA'IM, a town in the allotment of Benjamin (Josh. xviii. 22), perhaps identical with MOUNT ZEMARAIM (mentioned 2 Chron. xiii. 4 only) which was "in Mount Ephraim," that is to say, within the general district of the highlands of that great tribe (2 Chron. xiii. 4).

ZEM'ARITE, THE, one of the Hamite tribes who, in the genealogical table of Gen. x. (v. 18) and 1 Chron. i. (v. 16), are represented as "sons of Canaan."

ZE'NAN, a town in the allotment of Judah, situated in the district of the Shefelah (Josh. xv. 37). It is probably identical with ZAANAN (Mic. i. 11).

ZE'NAS, a believer, and, as may be inferred from the context, a preacher of the gospel, who is mentioned in Tit. iii. 13 in connection with Apollos He is further described as "the lawyer."

ZEPHANI'AH. 1. The ninth in order of the twelve minor prophets. His pedigree is traced to his fourth ancestor, Hezekiah (i. 1), supposed to be the celebrated king of that name. In chap. i. the utter desolation of Judæa is predicted as a judgment for idolatry, and neglect of the Lord, the luxury of the princes, and the violence and deceit of their dependents (3–9). The prosperity, security and

insolence of the people are contrasted with the horrors of the day of wrath (10–18). Ch. ii. contains a call to repentance (1–3), with prediction of the ruin of the cities of the Philistines, and the restoration of the house of Judah after the visitation (4–7). Other enemies of Judah, Moab, Ammon, are threatened with perpetual destruction (8–15). In chap. iii. the prophet addresses Jerusalem, which he reproves sharply for vice and disobedience (1–7). He then concludes with a series of promises (8–20). The chief characteristics of this book are the unity and harmony of the composition, the grace, energy and dignity of its style, and the rapid and effective alternations of threats and promises. The general tone of the last portion is Messianic, but without any specific reference to the person of our Lord. The date of the book is given in the inscription, viz.: the reign of Josiah, from 642 to 611 B. C. It is most probable, moreover, that the prophecy was delivered before the eighteenth year of Josiah. 2. The son of Maaseiah (Jer. xxi. 1), and *sagan* or second priest in the reign of Zedekiah. He succeeded Jehoiada (Jer. xxix. 25, 26), and was probably a ruler of the Temple, whose office it was, among others, to punish pretenders to the gift of prophecy. In this capacity he was appealed to by Shemaiah the Nehelamite to punish Jeremiah (Jer. xxix. 29). Twice was he sent from Zedekiah to inquire of Jeremiah the issue of the siege of the city by the Chaldeans (Jer. xxi. 1), and to implore him to intercede for the people (Jer. xxxvii. 3). On the capture of Jerusalem he was taken and slain at Riblah (Jer. lii. 24, 27; 2 Kings xxv. 18, 21). 3. Father of Josiah 2 (Zech. vi. 10), and of Hen, according to the reading of the received text of Zech. vi. 14.

ZE'PHATH, the earlier name (Judg. i. 17) of a Canaanite town, which, after its capture and destruction, was called by the Israelites Hormah. [See HORMAH.]

ZEPH'ATHAH, THE VALLEY OF, the spot in which Asa joined battle with Zerah the Ethiopian (2 Chron. xiv. 10 only).

ZE'PHO, son of Eliphaz, son of Esau (Gen. xxxvi. 11), and one of the "dukes," or phylarchs, of the Edomites (v. 15). In 1 Chron. i. 36 he is called ZEPHI.

ZER, a fortified town in the allotment of Naphtali (Josh. xix. 35 only), probably in the neighborhood of the southwest side of the lake of Gennesareth.

ZE'RAH. 1. A son of Reuel, son of Esau (Gen. xxxvi. 13; 1 Chron. i. 37), and one of the "dukes," or phylarchs, of the Edomites (Gen. xxxvi. 17). 2. Less properly, ZARAH, twin son, with his elder brother Pharez, of Judah and Tamar (Gen. xxxviii. 30; 1 Chron. ii. 6; Matt. i. 3). His descendants were called Zarhites, Ezrahites and Izrahites (Num. xxvi. 20; 1 Kings iv. 31; 1 Chron. xxvii. 8, 11). 3. Son of Simeon (1 Chron. iv. 24), called ZOHAR in Gen. xlvi. 10. 4. The Ethiopian or Cushite, an invader of Judah, defeated by Asa about B. C. 941. [See ASA.] Zerah is probably the Hebrew name of Usarken I., second king of the Egyptian xxiid dynasty; or, perhaps, more probably Usarken II., his second successor. In the fourteenth year of Asa, Zerah, the Ethiopian, with a mighty army of a million, invaded his kingdom, and advanced unopposed in the field as far as Mareshah. "In the Valley of Zephathah at Mareshah," the two armies met. Asa's prayer before the battle is full of the noble faith of the age of the Judges. "So the LORD smote the Ethiopians before Asa and before Judah, and the Ethiopians fled; and were overthrown, that they could not recover themselves." So complete was the overthrow, that the Hebrews could capture and spoil the cities around Gerah, which must have been in alliance with Zerah. The defeat of the Egyptian army is without parallel in the history of the Jews. On no other occasion did an Israelite army meet an army of one of the great powers and defeat it.

ZE'RED (Deut. ii. 13, 14), or **ZA'RED** (Num. xxi. 12), a brook or valley running into the Dead Sea. It lay between Moab and Edom, and is the limit of the proper term of the Israelites' wandering (Deut. ii. 14).

ZER'EDA, the native place of Jeroboam (1 Kings xi. 26). Zereda or Zeredah has been supposed to be identical with ZEREDATHAH and ZARTHAN or ZARTANAH. But the last two were in the valley of the Jordan, while Zeredah was, according to the repeated statement of the LXX., on Mount Ephraim.

ZE'RETH, son of Ashur the founder of Tekoa, by his wife Helah (1 Chron. iv. 7).

ZE'ROR, a Benjamite, ancestor of Kish the father of Saul (1 Sam. ix. 1).

ZERUB'BABEL (*born at Babel, i. e., Babylon*), the head of the tribe of Judah at the time of the return from the Babylonish captivity in the first year of Cyrus. In the first year of Cyrus he was living at Babylon, and was the recognized prince of Judah in the captivity, what in later times was called "the Prince of the Captivity," or "the Prince." He was appointed by the Persian king to the office of governor of Judæa. On arriving at Jerusalem, Zerubbabel's great work, which he set about immediately, was the rebuilding of the Temple. In the second month of the second year



"AND GOD SAID, LET THERE BE LIGHT, AND THERE WAS LIGHT."

of their return, the foundation was laid with all the pomp which they could command. The Samaritans or Cutheans put in a claim to join with the Jews in rebuilding the Temple; and when Zerubbabel and his companions refused to admit them into partnership they were successful in putting a stop to the work during the seven remaining years of the reign of Cyrus, and through the eight years of Cambyses and Smerdis. After much opposition [see NEHEMIAH], and many hindrances and delays, the Temple was at length finished, in the sixth year of Darius, and was dedicated with much pomp and rejoicing. [See TEMPLE.] The other works of Zerubbabel, which we learn from Scripture, are the restoration of the courses of priests and Levites, and of the provision for their maintenance, according to the institution of David (Ezra vi. 18; Neh. xii. 47); the registering the returned captives according to their genealogies (Neh. vii. 5); and the keeping of a Passover in the seventh year of Darius, with which last event ends all that we know of the life of Zerubbabel. His apocryphal history is told in Esdr. iii.–vii. The exact parentage of Zerubbabel is a little obscure, from his always being called the son of Shealtiel (Ezra iii. 2, 8; v. 2, etc.; Hag. i. 1, 12, 14, etc.), and appearing as such in the genealogies of Christ (Matt. i. 12; Luke iii. 27), whereas in 1 Chron. iii. 19, he is represented as the son of Pedaiah, Shealtiel or Salathiel's brother, and consequently as Salathiel's nephew. It is of more moment to remark that, while St. Matthew deduces his line from Jechonias and Solomon, St. Luke deduces it through Neri and Nathan. Zerubbabel was the legal successor and heir of Jeconiah's royal estate, the grandson of Neri, and the lineal descendant of Nathan the son of David.

ZERUI'AH, the mother of the three leading heroes of David's army—Abishai, Joab and Ashahel—known as the "sons of Zeruiah." She and Abigail are specified in 1 Chron. ii. 13–17 as "sisters of the sons of Jesse" (v. 16). The expression is in itself enough to raise a suspicion that she was not a daughter of Jesse, a suspicion which is corroborated by the statement of 2 Sam. xvii. 25, that Abigail was the daughter of Nahash.

ZI'BA, a person who plays a prominent part, though with no credit to himself, in one of the episodes of David's history (2 Sam. ix. 2–12; xvi. 1–4; xix. 17, 29). [See MEPHIBOSHETH.]

ZIB'EON, father of Anah, whose daughter Aholibamah was Esau's wife (Gen. xxxvi. 2). Although called a Hivite, he is probably the same as Zibeon the son of Seir the Horite (vers. 20, 24, 29; 1 Chron. i. 38, 40).

ZID'DIM, a fortified town in the allotment of Naphtali (Josh. xix. 35).

ZIDKI'JAH, a priest, or family of priests, who signed the covenant with Nehemiah (Neh. x. 1).

ZI'DON (from Heb. *Tsîdôn, fishing* or *fishery*, Ges.), or **SI'DON** (Gr. and Lat., from Heb. Gen. x. 19, 15; Josh. xi. 8; xix. 28; Judg. i. 31; xviii. 28; 1 Chron. i. 13; Isa. xxiii. 2, 4, 12; Jer. xxv. 22; xxvii. 3; Ezek. xxviii. 21, 22; Joel iii. 4 [iv. 4]; Zech. ix. 2; 2 Esdr. i. 11; Jud. ii. 28; 1 Macc. v. 15; Matt. xi. 21, 22; xv. 21; Mark iii. 8; vii. 24, 31; Luke iv. 26; vi. 17; x. 13, 14; Acts xii. 20; xxvii. 3). An ancient and wealthy city of Phœnicia, on the eastern coast of the Mediterranean Sea, in latitude 30° 34′ 05″ north, less than twenty English miles north of Tyre. Its modern name is *Saida*. It is situated in the narrow plain between Lebanon and the sea. From the time of Solomon to the invasion of Nebuchadnezzar, Zidon is not often directly mentioned in the Bible, and it appears to have been subordinate to Tyre. When the people called "Zidonians" is mentioned, it sometimes seems that the Phœnicians of the plain of Zidon are meant (1 Kings v. 6; xi. 1, 5, 33; xvi. 31; 2 Kings xxiii. 13). And this seems to be equally true of "merchants of Zidon," "Zidon," and "daughter of Zidon," in Isa. xxiii. There is no doubt, however, that Zidon itself, the city properly so called, was threatened by Joel (iii. 4) and Jeremiah (xxvii. 3). Still, all that is known respecting it during the epoch is such that one of its sources of gain was trade in slaves [see SERVANTS], the Zidonians selling inhabitants of Palestine; that the city was governed by kings (Jer. xxvii. 3; xxv. 22); that, previous to Nebuchadnezzar's invasion, it had furnished mariners to Tyre (Ezek. xxvii. 8); that at one period it was subject, in some sense, to Tyre; and that when Shalmaneser, king of Assyria, invaded Phœnicia, Zidon seized the opportunity to revolt. During the Persian domination, Zidon seems to have attained its highest prosperity; and it is recorded that toward the close of that period it far excelled all other Phœnician cities in wealth and importance. Very probably the long siege of Tyre by Nebuchadnezzar had tended to enrich Zidon at the expense of Tyre. In the expedition of Xerxes against Greece, the Sidonians were a pre-eminently important element of his naval power. But while the Persians in the time of Artaxerxes Ochus were making preparations in Phœnicia to put down the revolt in Egypt, some Persian satraps and generals behaved oppressively and insolently to Sidonians in the Sidonian division of Tripolis. On this the Sidonian people projected a revolt; and having first concerted arrangements with other Phœnician cities, and made a treaty with the

Egyptian king, they seized and put to death the insolent Persians, expelled the satraps from Phœnicia, strengthened their defences, equipped a fleet of one thousand triremes, and prepared for a desperate resistance. But their king, Tennes, betrayed into the power of the Persian king one hundred of the most distinguished citizens of Sidon, who were all shot to death with javelins. Five hundred other citizens, who went out to the king with ensigns of supplication, shared the same fate; the Persian troops were treacherously admitted within the gates and occupied the city walls. The Sidonians, before the arrival of Ochus, had burnt their vessels to prevent any one's leaving the town; and when they saw themselves surrounded by the Persian troops, they shut themselves up with their families and set fire, each man to his own house (B. C. 351). Forty thousand persons are said to have perished in the flames; Tennes was put to death by Ochus, and the privilege of searching the ruins was sold for money. After this dismal tragedy, Sidon gradually recovered from the blow. The battle of Issus was fought B. C. 333, and then the inhabitants of the restored city, from hatred of Darius and the Persians, opened their gates to Alexander the Great of their own accord. The Sidonian fleet in joining Alexander was an essential element of his success against Tyre. From this time Sidon, dependent on the fortunes of war in the contests between the successors of Alexander, ceases to play any important political part in history. It became, however, again a flourishing town. Strabo, in his account of Phœnicia, says of Tyre and Sidon, "Both were illustrious and splendid formerly, *and now*, but which should be called the capital of Phœnicia is a matter of dispute between the inhabitants." According to Strabo, it was on the mainland, on a fine, naturally-formed harbor; its inhabitants cultivated arithmetic and astronomy, and had the best opportunities for acquiring a knowledge of these and of all other branches of philosophy. Strabo mentions distinguished philosophers, natives of Sidon, as Boëthus, with whom he studied the philosophy of Aristotle, and his brother Diodotus. The names of both these are Greek, and probably in Strabo's time Greek was the language of the educated class at least, both in Tyre and Sidon. A few years after Strabo wrote Sidon was visited by Christ. It is about fifty miles from Nazareth, and is the most northern city mentioned in connection with his journeys. Pliny notes the manufacture of glass here. In later ages Sidon has shared generally the fortunes of Tyre, except that it was several times taken and retaken during the Crusades, and suffered, accordingly, more than Tyre previous to its being abandoned to the Mohammedans in 1291. Since that time it never seems to have fallen quite so low as Tyre. Through Fakhr ed-Din, emir of the Druzes, 1594–1634, and the establishment at Sidon of French commercial houses, it had a revival of trade in the seventeenth and part of the eighteenth century, and became the principal city on the Syrian coast for commerce between the East and the West. This was terminated in 1791 by oppression and violence. The town still shows signs of former wealth. Its ancient harbor was filled up with stones and earth by Fakhr ed-Din, so that only small boats can now enter it. The trade between Syria and Europe now mainly passes through *Beirût*. At the base of the mountains east of Sidon are numerous sepulchres in the rock, and there are likewise sepulchral caves in the adjoining plain. In January, 1855, a sarcophagus of black syenite was discovered in one of these caves, its lid hewn in the form of a mummy with the face bare, upon the lid a perfect Phœnician inscription in twenty-two lines, and on the head of the sarcophagus another almost as long. This sarcophagus is now in the Louvre in Paris. [See ZIDONIANS.]



SCENE ON THE NILE.

ZIDO'NIANS, the inhabitants of Zidon. They were among the nations of Canaan left to practice the Israelites in the art of war (Judg. iii. 3), and colonies of them appear to have spread up into the hill country from Lebanon to Misrephothmaim (Josh. xiii. 4, 6), whence in later times they hewed cedar trees for David and Solomon (1 Chron. xxii. 4). They oppressed the Israelites on their first entrance into the country (Judg. x. 12), and appear to have lived a luxurious, reckless life (Judg. xviii. 7); they were skilful in hewing timber (1 Kings v. 6), and were employed for this purpose by Solomon. They were idolaters, and worshipped Ashtoreth as their tutelary goddess (1 Kings xi. 5, 33; 2 Kings xxiii. 13), as well as the sun-god Baal, from whom their king was named (1 Kings xvi. 31).

ZIF (1 Kings vi. 37). [See MONTH.]

ZIK'LAG, a place which possesses a special interest from its having been the residence and the private property of David. It is first mentioned in the catalogue of the towns of Judah in Josh. xv., and occurs, in the same connection, amongst the places which were allotted out of the territory of Judah to Simeon (xix. 5). We next encounter it in the possession of the Philistines (1 Sam. xxvii. 6), when it was, at David's request, bestowed upon him by Achish king of Gath. He resided there for a year and four months (ib. 7; 1 Sam. xxxi. 14, 26; 1 Chron. xii. 1, 20). It was there he received the news of Saul's death (2 Sam. i. 1; iv. 10). He then relinquished it for Hebron (ii. 1). Ziklag is finally mentioned as being reinhabited by the people of Judah after their return from the Captivity (Neh. xi. 28). The situation of the town is difficult to determine, and we only know for certain that it was in the south country.

ZIL'LAH. [See LAMECH.]

ZIL'PAH, a Syrian given by Laban to his daughter Leah as an attendant (Gen. xxix. 24), and by Leah to Jacob as a concubine. She was the mother of Gad and Asher (Gen. xxx. 9–13; xxxv. 26; xxxvii. 2; xlvi. 18).

ZIM'RAN, the eldest son of Keturah (Gen. xxv. 2; 1 Chron. i. 32). His descendants are not mentioned, nor is any hint given that he was the founder of a tribe.

ZIM'RI. 1. The son of Salu, a Simeonite chieftain, slain by Phinehas with the Midianitish princess Cozbi (Num. xxv. 14). 2. Fifth sovereign of the separate kingdom of Israel, of which he occupied the throne for the brief period of seven days in the year B. C. 930 or 929. Originally in command of half the chariots in the royal army, he gained the crown by the murder of King Elah son of Baasha. But the army which at that time was besieging the Philistine town of Gibbethon, when they heard of Elah's murder, proclaimed their general Omri, king. He immediately marched against Tirzah, and took the city. Zimri retreated into the innermost part of the late king's palace, set it on fire, and perished in the ruins (1 Kings xvi. 9–20). 3. One of the five sons of Zerah the son of Judah (1 Chron. ii. 6). 4. Son of Jehoadah and descendant of Saul (1 Chron. viii. 36; ix. 42). 5. An obscure name, mentioned (Jer. xxv. 25) in probable connection with Dedan, Tema, Buz, Arabia, the "mingled people." Nothing further is known respecting Zimri, but it may possibly be the same as, or derived from, ZIMRAN, which see.

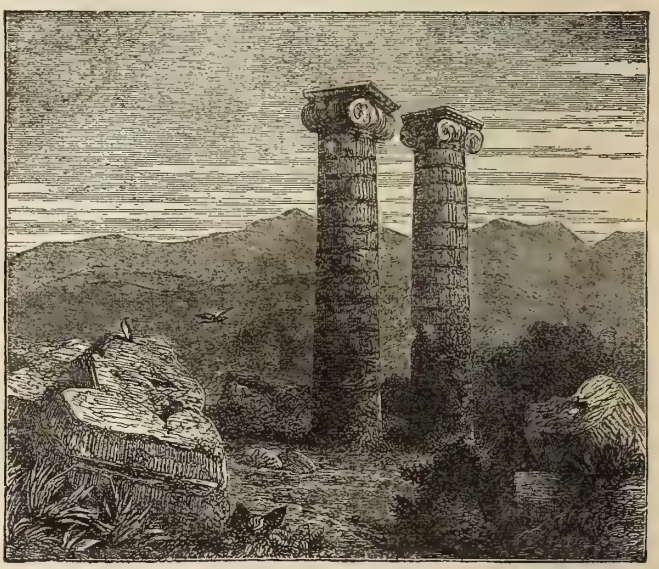
ZIN, the name given to a portion of the desert tract between the Dead Sea, *Ghôr*, and *Arabah* on the E., and the general plateau of the *Tîh* which stretches westward. The country in question consists of two or three successive terraces of mountain converging to an acute angle at the Dead Sea's southern verge, towards which also they slope. Kadesh lay in it, and here also Idumea was conterminous with Judah; since Kadesh was a city in the border of Edom (see KADESH; Num. xiii. 21; xx. 1; xxvii. 14; xxxiii. 36; xxxiv. 3; Josh. xv. 1).

ZI'NA, ZIZAH, the second son of Shimei (1 Chron. xxiii. 10; comp. 11) the Gershonite.

ZI'ON. [JERUSALEM.]

ZI'OR, a town in the mountain district of Judah (Josh. xv. 54). It belongs to the same group with Hebron.

ZIPH, the name of two towns in Judah. 1. In the south; named between Ithnan and Telem (Josh. xv. 24). It does not appear again in the history, nor has any trace of it been met with. 2. In the highland district; named between Carmel and Juttah (Josh. xv. 55). The place is immortalized by its connection with David (1 Sam. xxiii. 14, 15, 24; xxvi. 2). These passages show, that at that time it had near it a wilderness (*i. e.*, a waste pasture-ground) and a wood. The latter has disappeared, but the former remains. The name of *Zîf* is found about three miles S. of Hebron, attached to a rounded



RUINS OF SARDIS.

hill of some 100 feet in height, which is called *Tell Zif.*

ZI'PHAH, another son of Jehaleleel (1 Chron. iv. 16).

ZI'PHIMS, THE, the inhabitants of ZIPH 2. In this form the name is found in the A. V. only in the title of Ps. liv. In the narrative it occurs in the more usual form of

ZIPH'ION, son of Gad (Gen. xlvi. 16); elsewhere called ZEPHON.

ZI'PHITES, THE, 1 Sam. xxiii. 19; xxvi. 1.

ZIPH'RON, a point in the north boundary of the Promised Land as specified by Moses (Num. xxxiv. 9).

ZIP'POR, the father of Balak king of Moab (Num. xxii. 2, 4, 10, 16; xxiii. 18; Josh. xxiv. 9; Judg. xi. 25). Whether he was the "former king of Moab" alluded to in Num. xxi. 26, we are not told.

ZIPPO'RAH, daughter of Reuel or Jethro, the priest of Midian, wife of Moses, and mother of his two sons Gershom and Eliezer (Ex. ii. 21; iv. 25; xviii. 2; comp. 6). The only incident recorded in her life is that of the circumcision of Gershom (iv. 24–26).

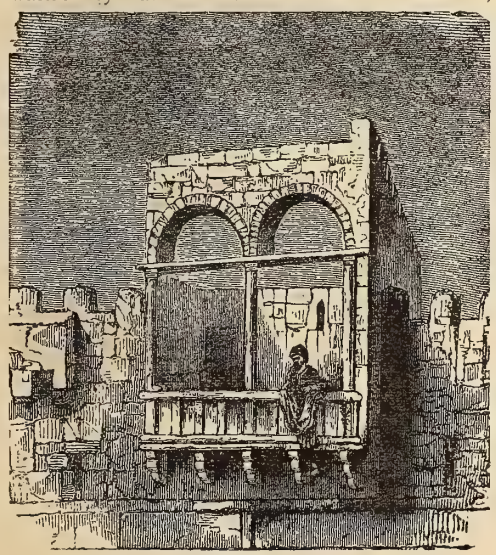
ZITH'RI, properly "Sithri;" one of the sons of Uzziel, the son of Kohath (Ex. vi. 22). In Ex. vi. 21, "Zithri" should be "Zichri," as in A. V. of 1611.

ZIZ, THE CLIFF OF, the pass by which the horde of Moabites, Ammonites and Mehunim made their way up from the shores of the Dead Sea to the wilderness of Judah near Tekoa (2 Chron. xx. 16 only; comp. 20). It was the pass of *Ain Jidy*—the very same route which is taken by the Arabs in their marauding expeditions at the present day.

ZI'ZA. 1. Son of Shiphi, a chief of the Simeonites in the reign of Hezekiah (1 Chron. iv. 37). 2. Son of Rehoboam by Maachah, the granddaughter of Absalom (2 Chron. xi. 20).

ZI'ZAH, a Gershonite Levite, second son of Shimei (1 Chron. xxiii. 11); called ZINA in ver. 10.

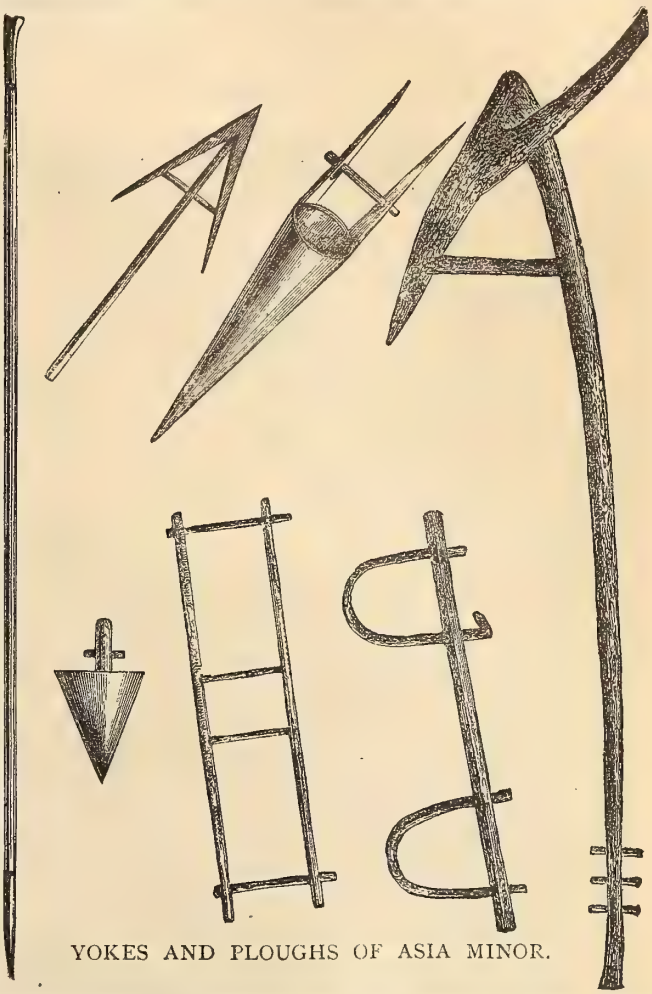
ZO'AN (Heb. *Tsô'an;* Gr. and L. *Tanis;* both from Egyptian = *low region*, Ges., Fü., but see below). An ancient city of Lower Egypt, near the eastern border. Its Shemitic name (so Mr. R. S. Poole, original author of this article) indicates *a place of departure* from the country. The Egyptian name *Ha-awar*, or *Pa-awar* (= Avaris), means *the abode (or house) of going out (or departure)*. Zoan, or Tanis, is situated in north latitude 31°, east longitude 31° 55′, on the east bank of the canal which was formerly the Tanitic branch of the Nile. Anciently a rich plain—then known as the "Fields," or "Plains," or "Marshes," or "Pasture-lands," and watered by four of the seven branches of the Nile,



HOUSE ON THE WALL OF A CITY.

but now almost covered by the great lake *Menzeleh*—extended due east as far as Pelusium [see SIN], about thirty miles distant, gradually narrowing toward the east. Tanis, while Egypt was ruled by native kings, was the chief town of this territory, and an important post toward the eastern frontier. It is said to have been rebuilt, strongly walled, and garrisoned with two hundred and forty thousand men, by Salatis, the first of the Shepherd kings. Manetho explicitly states Avaris to have been older than the time of the Shepherds, but there are reasons for questioning his accuracy in this matter. The name is more likely to be of foreign than of Egyptian origin, for Zoan distinctly indicates the place of departure of a migratory people, whereas Avaris has the simple signification *abode of departure.* A remarkable passage in Num. xiii. 22—"Now Hebron was built seven years before Zoan in Egypt"—seems to determine the question. Hebron was already built in Abraham's time, and the Shepherd invasion may be dated about the same period. Whether some older village or city were succeeded by Avaris matters little; its history begins in the reign of Salatis. What the Egyptian records tell us of this city may be briefly stated. Epepee, probably Apophis of the fifteenth dynasty, a Shepherd king who reigned shortly before the eighteenth dynasty, built a temple here to *Set*, the Egyptian Baal, and worshipped no other god. According to Manetho, the Shepherds, after five hundred and eleven years of rule, were expelled from all Egypt and shut up in Avaris, whence they were allowed to depart by capitulation about B. C. 1500. Rameses II. embellished the great temple of Tanis, and was followed by his son Menptah. Mr. Poole believes that the Pharaoh of Joseph as well as the oppressors were Shepherds, the former ruling at Memphis and Zoan, the latter probably at Zoan only. Zoan is mentioned in connection with the plagues in such a manner as to leave no doubt that it is the city spoken of in the narrative in Exodus as that where Pharaoh dwelt (Ps. lxxviii. 42, 43). After the fall of the empire the first dynasty is the twenty-first, called by Manetho that of Tanites. Its history is obscure. The twenty-third dynasty is called Tanite, and its last king is probably Sethos, the contemporary of Tirhakah, mentioned by Herodotus. At this time Tanis once more appears in sacred history as a place to which came ambassadors of Hoshea, or Ahaz, or possibly of Hezekiah (Isa. xxx. 4). As mentioned with the frontier town Tahpanhes, Tanis is not necessarily the capital. But the same prophet perhaps more distinctly points to a Tanite line—"the princes of Zoan" (xix. 13). The doom of Zoan is foretold by Ezekiel, "I will set fire in Zoan" (xxx. 14), where it occurs among the cities to be taken by Nebuchadnezzar. The "field of Zoan," now the plain of *Sân*, has become a barren waste; and one of the principal abodes of the Pharaohs is now the habitation of fishermen, the resort of wild beasts and infested with reptiles and malignant fevers. It is remarkable for the height and extent of its mounds, which are upward of a mile from north to south, and nearly three-quarters of a mile from east to west. The area in which the sacred enclosure of the temple stood is about one thousand five hundred feet by one thousand two hundred and fifty, surrounded by mounds of fallen houses. The temple was adorned by Rameses II. with numerous obelisks and most of its sculptures.

ZO'AR, one of the most ancient cities of the land of Canaan. Its original name was BELA (Gen. xiv. 2, 8). It was in intimate connection with the cities of the "plain of Jordan"—Sodom, Gomorrah, Admah and Zoboiim (see also xiii. 10; but not x. 19). In the general destruction of the cities of the plain, Zoar was spared to afford shelter to Lot (xix. 22, 23, 30). It is mentioned in the account of the death of Moses as one of the land-marks which bounded his view from Pisgah (Deut. xxxiv. 3), and it appears to have been known in the time both of Isaiah (xv. 5) and Jeremiah (xlviii. 34). These are all the notices of Zoar contained in the Bible. It was situated in the same district with the four cities already mentioned, viz., in the "plain" or "circle" "of the Jordan," and the narrative of Gen. xix. evidently implies that it was very near to Sodom (vs. 15, 23, 27). The definite position of Sodom is, and probably will always be, a mystery; but there can be little doubt that the plain of the Jordan was at the north side of the Dead Sea, and that the cities of the plain must therefore have been situated there instead of at the southern end of the lake, as it is generally taken for granted they were. [See SODOM.]



YOKES AND PLOUGHS OF ASIA MINOR.

ZO'BA, or **ZO'BAH,** the name of a portion of Syria, which formed a separate kingdom in the time of the Jewish monarchs, Saul, David and Solomon. It probably was eastward of Cœle-Syria, and extended thence northeast and east, toward if not even to, the Euphrates. We first hear of Zobah in the time of Saul, when we find it mentioned as a separate country, governed apparently by a number of kings who owned no common head or chief (1 Sam. xiv. 47). Some forty years later than this, we find Zobah under a single ruler, Hadadezer, son of Rehob. He had wars with Toi, king of Hamath (2 Sam. viii. 10), and held various petty Syrian princes as vassals under his yoke (2 Sam. x. 19). David (2 Sam. viii. 3) attacked Hadadezer in the early part of his reign, defeated his army, and took from him a thousand chariots, seven hundred (seven thousand, 1 Chron. xviii. 4) horsemen, and 20,000 footmen. Hadadezer's allies, the Syrians of Damascus, were defeated in a great battle. The wealth of Zobah is very apparent in the narrative of this campaign. It is not clear whether the Syrians of Zobah submitted and became tributary on this occasion, or whether, although defeated, they were able to maintain their independence. At any rate, a few years later they were again in arms against David. The war was provoked by the Ammonites, who hired the services of the Syrians of Zobah. The allies were defeated in a great battle by Joab, who engaged the Syrians in person (2 Sam. x. 9). Hadadezer, upon this, made a last effort (1 Chron. xix. 16). A battle was fought near Helam, where the Syrians of Zobah and their new allies were defeated with great slaughter. Zobah, however,

though subdued, continued to cause trouble to the Jewish kings. A man of Zobah, Rezon, son of Eliadah, made himself master of Damascus, where he proved a fierce adversary to Israel all through the reign of Solomon (1 Kings xi. 23–25). Solomon also was, it would seem, engaged in a war with Zobah itself (2 Chron. viii. 3). This is the last that we hear of Zobah in Scripture. The name, however, is found at a later date in the Inscriptions of Assyria, where the kingdom of Zobah seems to intervene between Hamath and Damascus.

ZOBE'BAH, son of Coz, of the tribe of Judah (1 Chron. iv. 8).

ZO'HAR (Heb. Splendor), a Jewish book highly esteemed by the rabbis and supposed to be of great, though altogether unascertained, antiquity. It consists of catalistical commentaries on Scripture, especially on the Pentateuch. It has been translated into Latin (ed. 1680).

ZO'HAR. 1. Father of Ephron the Hittite (Gen. xxiii. 8; xxv. 9). 2. One of the sons of Simeon (Gen. xlvi. 10; Ex. vi. 15); called ZERAH in 1 Chron. iv. 24.

ZO'HELETH, THE STONE. This was "by En Rogel" (1 Kings i. 9); and therefore, if En Rogel be the modern *Um-ed-Deraj*, this stone, "where Adonijah slew sheep and oxen," was in all likelihood not far from the well of the Virgin.

ZO'HETH, Son of Ishi of the tribe of Judah (1 Chron. vii. 35, 36; iv. 20).

ZO'PHAH, son of Helemor Hotham, the son of Heber, an Asherite (1 Chron. vii. 35, 36).

ZO'PHAI, a Kohathite Levite, son of Elkanah and ancestor of Samuel (1 Chron. vi. 26); in verse 35 he is called Zuph.

ZO'PHAR, one of the three friends of Job (Job ii. 11; xi. 1; xx. 1; xlii. 9).

ZO'PHIM, THE FIELD OF, a spot on or near the top of Pisgah, from which Balaam had his second view of the encampment of Israel (Num. xxiii. 14). The position of the field of Zophim is not defined. May it not be the same place which later in the history is mentioned as MIZPAH-MOAB?

ZO'RAH, a town in the allotment of the tribe of Dan (Josh. xix. 41). It is previously mentioned (xv. 33) in the catalogue of Judah, among the places in the district of the Shefelah (A. V. Zoreah). It was the residence of Manoah and amongst the places fortified by Rehoboam (2 Chron. xi. 10). It is perhaps identical with the modern village of *Sur'ah*.

ZO'RATHITES, THE, *i. e.*, the people of ZORAH, mentioned in 1 Chron. iv. 2 as descended from Shobal.

ZO'REAH. [See ZORAH.]

ZOROB'ABEL (Matt. i. 12, 13; Luke iii. 27). [See ZERUBBABEL.]

ZU'AR, father of Nethaneel the chief of the tribe of Issachar at the time of the Exodus (Num. i. 8; ii. 5; vii. 18, 23; x. 15).

ZUPH, THE LAND OF, a district at which Saul and his servant arrived after passing through those of Shalisha, of Shalim and of the Benjamites (1 Sam. ix. 5 only). It evidently contained the city in which they encountered Samuel (v. 6), and that again was certainly not far from the "tomb of Rachel." It may perhaps be identified with *Soba*, a well-known place about 7 miles due west of Jerusalem.

ZUPH, a Kohathite Levite, ancestor of Elkanah and Samuel (1 Sam. i. 1; 1 Chron. vi. 35). In 1 Chron. vi. 26 he is called ZOPHAI.



THE ANGELS WITH THE VIALS. REVELATION xv., xvi.

ZUR. 1. Father of Cozbi (Num. xxv. 15), and one of the five princes of Midian who were slain by the Israelites when Balaam fell (Num. xxxi. 8). 2. Son of Jehiel the founder of Gibeon (1 Chron. viii. 30; ix. 36).

ZURISHAD'DAI, father of Shelumiel, the chief of the tribe of Simeon at the time of the Exodus (Num. i. 6; ii. 12; vii. 36, 41; x. 19).

ZU'ZIMS, THE, an ancient people, who, lying in the path of Chedorlaomer and his allies, were attacked and overthrown by them (Gen. xiv. 5). The Zuzims perhaps inhabited the country of the Ammonites, and were identical with the Zamzummin, who are known to have been exterminated and succeeded in their land by the Ammonites.

A COMPLETE CONCORDANCE
TO THE
OLD AND NEW TESTAMENTS.

TO THE READER.—1. This Concordance doth not pretend to comprehend any more than any other larger ones, but to contain the principal substance of them all in little room. 2. By observing one or more principal words of any remembered text, and what are the first three letters of them, and searching under answerable words in the Concordance, the sentence will be found. 3. The original words, whether nouns or verbs, are marked in CAPITAL letters, and those derived from them come after in *Italics*. 4. Where words are found in many places, the plural is distinguished from the singular; and the parts of verbs ending in—*ed*,—*est*,—*eth*, from their original. But when the examples are few, no such distinction is made, but may be easily observed. 5. The concordant words, except the first, are marked by the first letter *a*, *b*, *c*, &c.; and the mark — stands for several words marked in *Italics*; divine persons are noted by answerable capitals. 6. Even other words, especially names of divine persons, are often marked by one or more of their first letters, that the sense of the line might be more complete.

JOHN BROWN.

A BASE, make low, &c.
Job 40. 11. every one proud *a*
Isa. 31. 4. lion will not *a*. himself
Ezek. 21. 26. exalt him that is low and *a*. him that is high
Dan. 4. 37. those that walk in pride he is able to *a*.
Matt. 23. 12. whosoever shall exalt himself shall be *abased*
Phil. 4. 12. how to be *a*. and how to
2 Cor. 11. 7. offence in *abasing* myself
ABATED, waters were, Gen. 8. 3.
Gen. 8. 11. so Noah knew that the waters were *a*.
Lev. 27. 18. it shall be *a*. from thy estimation
Deut. 34. 7. his eye was not dim, nor his natural force *a*.
Judg. 8. 3. then their anger was *a*. towards him
ABBA, *father*, Mark 14. 36. Rom. 8. 15. Gal. 4. 6.
ABHOR, greatly hate and loathe
Lev. 26. 11. my soul shall not *a*. you
15. if your soul *a*. my judgments
30. my soul shall *a*. you
44. neither will I *a*. them
Deut. 7. 26. utterly *a*. it
23. 7. not *a*. Edomite
1 Sam. 27. 12. hath made his people to *a*. him
Job 30. 10. they *a*. me, they flee
42. 6. I *a*. myself and repent
Ps. 5. 6. Lord will *a*. the bloody
119. 163. I hate and *a*. lying
Jer. 14. 21. do not *a*. us for thy name's sake
Amos 5. 10. they *a*. him that speaketh
6. 8. I *a*. the excellency of Jacob
Mic. 3. 9. ye that *a*. judgment
Rom. 12. 9. *a*. that which is evil
Ex 5. 21. made our savour *abhorred*
Rev. 26. 43. their soul *a*. my statutes
Deut. 32. 19. when the Lord saw it he *a*.
1 Sam. 2. 17. men *a*. the offering of the Lord
Job 19. 19. all my inward friends *a*. me
Ps. 22. 24. nor *a*. affliction of afflicted
78. 59. wroth and greatly *a*. Israel
89. 38. hath cast off and *a*. anointed
106. 40. he *a*. his own inheritance
Prov. 22. 14. *a*. of the Lord shall fall
Lam. 2. 7. Lord hath *a*. his sanctuary
Ezek. 16. 25. made thy beauty to be *a*.
Rom. 2. 22. thou that *abhorrest* idols
Zech. 11. 8. their soul *abhorreth* me
Job 33. 20. his life *a*. bread
Ps. 10. 3. covetous whom the Lord *a*.
36. 4. he *a*. not evil
107. 18. their soul *a*. all manner of meat
Isa. 49. 7. him whom the nation *a*.
66. 24. be an *abhorring* to all flesh
ABIDE, continue, bear
Ex. 16. 29. *a*. ye every man in his place
Num. 35. 25. *a*. in it unto the death of the high priest
2 Sam. 11. 11. ark and Israel *a*. in tents
Ps. 15. 1. who shall *a*. in thy tabernacle
61. 4. I will *a*. in thy tabernacle
7. he shall *a*. before God for ever
91. 1. shall *a*. under the shadow of the Almighty
Prov. 7. 11. her feet *a*. not in her house
19. 23. that hath it shall *a*. satisfied
Hos. 3. 3. shall *a*. for me many days
4. Israel shall *a*. without a king
Joel 2. 11. day of the Lord is great and very terrible; who can *a*. it
Mal. 3. 2. who may *a*. the day of his coming
Matt. 10. 11. there *a*. till ye go thence
Luke 19. 5. to-day I must *a*. at thy house
John 12. 46. should not *a*. in darkness
14 16. Comforter that he may *a*.
15. 4. *a*. in me and I in you, 7.
10. ye shall *a*. in my love, *a*. in his
Acts 20. 23. afflictions *a*. me
1 Cor. 3. 14. if any man's work *a*.
7. 8 it is good for them if they *a*. even as I
20. let every man *a*. in the same calling wherein he was called
24. is called therein *a*. with God
Phil 1. 24. to *a*. in the flesh is needful
25. know that I shall *a*. with you
1 John 2. 24. let that therefore *a*. in you
27. 28. ye shall *a*. in him
Ps. 49. 12. man in honour *abideth* not
55. 19. even he that *a*. of old
125. 1. as mount Zion which *a*.
Eccl 1. 4. the earth *a*. for ever
John 3. 36. wrath of God *a*. on him
8. 35. servant *a*. not but the Son *a*. ever
12. 24. except it die it *a*. alone
34. Christ *a*. for ever
15. 5 *a*. in me brings forth fruit
1 Cor. 13. 13. now *a*. faith, hope
2 Tim. 2. 13. yet he *a*. faithful
1 Pet. 1. 23. word of God *a*. for ever
1 John 3. 6. whoso *a*. in him sinneth not
24. hereby we know he *a*. in us
John 5. 38. not his word *abiding* in you
1 John 3. 15. no murderer hath eternal life *a*.
John 14. 23. make our *abode* with him
ABILITY, in strength, wealth, &c.
Lev. 27. 8. Ezra 2. 69. Neh. 5. 8. Dan. 1. 4.
Matt. 25. 15. to every man according to his *a*. Acts 11. 29.
1 Pet. 4. 11. as of the *a*. God giveth
ABJECTS, *base men*, Ps. 35. 15.
ABLE men, such as fear God, Ex. 18. 21.
Lev. 14. 22. such as he is *a*. to get
Deut. 16. 17. every man give as he is *a*.
2 Chron. 20. 6. none is *a*. to withstand
Ezek. 46. 11. as he is *a*. to give
Dan. 3. 17. our God is *a*. to deliver us
4. 37. walk in pride he is *a*. to abase
Matt. 3. 9. God is *a*. of these stones to raise up children, Luke 3. 8.
9. 28. believe ye that I am *a*. to do this
10. 28. are not *a*. to kill the soul
19. 12. *a*. to receive it let him
20. 22. are ye *a*. to drink of cup
Mark 4. 33. as they were *a*. to hear
John 10. 29. no man *a*. to pluck you out of my hands
Rom. 4. 21. promised he is *a*. to perform
14. 4. God is *a*. to make him stand
1 Cor. 3. 2. neither yet now are ye *a*.
10. 13. tempted above that ye are *a*.
2 Cor. 9. 8. *a*. to make all grace abound
Eph. 3. 20. *a*. to do exceeding abundantly
Phil. 3. 21. *a*. subdue all to himself
2 Tim. 1. 12. *a*. to keep that committed to him
3. 15. Scriptures *a*. to make thee wise
Heb. 2. 18. *a*. to succour the tempted
5. 7. *a*. to save him from death
Heb. 7. 25. *a*. to save to the uttermost
11. 19. *a*. to raise him from dead
James 1. 21. *a*. to save your souls
4. 12. *a*. to save and to destroy
Jude 24. *a*. to keep you from falling
ABOLISHED, made to cease
Isa. 2. 18. idols he shall utterly *abolish*
51. 6. righteousness not be *a*.
Ezek. 6. 6. your works may be *a*.
2 Cor. 3. 13. to the end of that *a*.
Eph. 2. 15. having *a*. in his flesh
2 Tim. 1. 10. Jesus Christ who hath *a*. death
ABOMINABLE, very hateful, Lev. 7. 21. & 11. 43. & 18. 30. Isa. 14. 19. & 65. 4. Jer. 16. 18.
1 Chron. 21. 6. king's word was *a*. to Joab
Job 15. 16. how much more *a*. is man
Ps. 14. 1. have done *a*. works, 53. 1.
Jer. 44. 4. do not this *a*. thing that I hate
Ezek. 16. 52. hast committed more *a*. than they
Nah. 3. 6. I will cast *a*. filth on thee
Tit. 1. 16. in works deny him being *a*.
1 Pet. 4. 3. walked in *a*. idolatries
Rev. 21. 8. unbelieving and *a*. shall have their part in the lake
ABOMINATION, what is very filthy, hateful, and loathsome, as sin, Isa. 66. 3. idols, Ex. 8. 26.
Prov. 6. 16. seven things are an *a*. to the Lord
11. 1. a false balance is *a*. to the Lord
20. they of froward heart are *a*.
12. 22. lying lips are *a*. to the Lord
15. 8. the sacrifice of the wicked is an *a*.
26. the thoughts of the wicked are an *a*.
16. 5. proud in heart is an *a*. to the Lord, 3. 32.
20. 23. divers weights are an *a*. to the Lord
28. 9. his prayer shall be *a*.
29. 27. unjust man is *a*. to the just
Isa. 1. 13. incense is an *a*. to me
Dan. 11. 31. *a*. that maketh desolate, 12. 11. Matt. 24. 15. Mark 13. 14. *a*. of desolation
Luke 16. 15. is *a*. in the sight of God
Rev. 21. 27. whatsoever worketh *a*.
2 Kings 21. 2. *abominations* of the heathen
Ezra 9. 14. join with the people of these *a*.
Prov. 26. 25. seven *a*. in his heart
Jer. 7. 10. delivered to do all these *a*.
Ezek. 16. 2. cause Jerusalem to know her *a*. 20. 4. & 23. 36.
18. 13. hath done all these *a*. shall surely die
Dan. 9. 27. for the overspreading of *a*.
Rev. 17. 5. mother of harlots and *a*.
ABOVE, higher, heaven, Ex. 20. 4.
John 3. 31. cometh from *a*. is *a*. all
8. 23. I am from *a*. ye are from
19. 11. power given thee from *a*.
Gal. 4. 26. Jerusalem, which is *a*. is free
Eph. 4. 6. one God who is *a*. all
Col. 3. 1. seek things which are *a*.
2. set your affections on things *a*.
Jas. 1. 17. every perfect gift is from *a*.
3. 15. 17. wisdom from *a*. is pure
ABOUND, become very full, large, Prov. 8. 24. Rom. 3. 7.
Prov. 28. 20. the faithful shall *a*. with blessings
Matt. 24. 12. because iniquity shall *a*.
Rom. 5. 20. offence might *a*. but where sin *a*. grace did much more *a*.
6. 1. shall we continue in sin that grace may *a*.
2 Cor. 9. 8. able to make all grace *a*. that ye may *a*. in every good work
Phil. 1. 9. that your love may *a*. more
4. 12. I know how to be abased and how to *a*.
17. fruit that may *a*. to your account
18. I have all and *a*.
1 Thes. 3. 12. the Lord make you *a*. in love
2 Pet. 1. 8. if these things be in you and *a*.
Eph. 1. 8. hath *abounded* toward us
1 Cor. 15. 58. always *abounding*
Col. 2. 7. *a*. therein with thanksgiving
ABSENT one from another, Gen. 31. 49.
2 Cor. 10. 1.
1 Cor. 5. 3. as *a*. in body but present
2 Cor. 5. 6. in body we are *a*. from the Lord
8. willing rather to be *a*. from the body
9. that whether present or *a*.
10. 1. being *a*. am bold toward you
Col. 2. 5. though I be *a*. in the flesh
ABSTAIN from idols, Acts 15. 20.
1 Thes. 4. 3. *a*. from fornication
5. 22. *a*. from all appearance of evil
1 Tim. 4. 3. commanding to *a*. from meats
1 Pet. 2. 11. *a*. from fleshly lusts
Abstinence from meat, Acts 27. 21.
ABUNDANCE, great fulness, and plenty, Job 22. 11. & 38. 24. Deut. 33. 19.
1 Chron. 22. 3, 4, 14, 15.
Deut. 28. 47. for the *a*. of all things
Eccl. 5. 10. he that loveth *a*. with increase
12. *a*. of the rich will not suffer him to sleep
Isa. 66. 11. delighted with *a*. of her glory
Matt. 12. 34. out of *a*. of the heart the mouth speaketh, Luke 6. 45.
13. 12. shall have more *a*. 25. 29.
Mark 12. 44. they did cast in of their *a*.
Luke 12. 15. life consisteth not in *a*.
2 Cor. 8. 2. *a*. of their joy abounded
12. 7. through *a*. of revelations
ABUNDANT in goodness and truth Ex. 34. 6. 2 Cor. 4. 15. & 9. 12.
2 Cor. 11. 23. in labours more *a*.
1 Tim. 1. 14. grace of Lord exceeding *a*.
1 Pet. 1. 3. his *a*. mercy hath begotten us
Job 12. 6. God bringeth *abundantly*
Ps. 36. 8. shall be *a*. satisfied with fatness
Song 5. 1. yea drink *a*. O beloved
Isa. 55. 7. he will *a*. pardon
John 10. 10. might have life more *a*.
1 Cor. 15. 10. laboured more *a*. than all
Eph. 3. 20. able to do exceeding *a*.
Tit. 3. 6. shed on us *a*. through Jesus
2 Pet. 1. 11. entrance shall be ministered unto you more *a*.
ABUSE not my power, 1 Cor. 9. 18.
1 Cor. 7. 31. use the world as not *abusing* it
ACCEPT, receive kindly in favour, Gen. 32. 20. Acts 24. 3.
Lev. 26. 41. *a*. punishment of iniquity, 43.
Deut. 33. 11. *a*. work of his hands
2 Sam. 24. 23. Lord thy God *a*. thee
Job 13. 8. will ye *a*. his person, 10. 32. 21. let me not *a*. any man's person
42. 8. servant Job, him will I *a*.
Ps. 119. 108. *a*. free-will-offerings of my mouth, O Lord
Prov. 18. 5. it is not good to *a*. the person of the wicked
Ezek. 43. 27. I will *a*. you, saith the Lord
Mal. 1. 13. should I *a*. this of your hand
Gen. 4 7. shalt thou not be *accepted*
19. 21. *a*. thee concerning this thing
Lev. 1. 4. shall be *a*. for atonement
Luke 4. 24. no prophet *a*. in his own country
Acts 10. 35. worketh righteousness is *a*.
2 Cor. 5. 9. we may be *a*. of him
6. 2. heard thee in a time *a*.
8. 12. is *a*. according that a man hath
Eph. 1. 6. made us *a*. in the beloved
Luke 20. 21 neither *acceptest* the person
Job 34. 19 him that *accepteth* not the persons of princes
Eccl. 9. 7. God now *a*. thy works
Hos. 8. 13 Lord *a*. them not
Gal. 2. 6. God *a*. no man's person
Heb. 11. 35 not *accepting* deliverance
Acceptable day of the Lord, Isa. 58. 5.
Ps. 19. 14. let the meditation of my heart be *a*.
Eccl. 12. 10. sought out *a*. words
Isa. 49. 8. in an *a*. time I heard thee
61. 2. to proclaim the *a*. year of the Lord, Luke 4. 19.
Dan. 4. 27. let my counsel be *a*.
Rom. 12. 1. sacrifice holy *a*. to God
2. know good and *a*. will of God
Eph. 5. 10. proving what is *a*. to the Lord
Phil. 4. 18. sacrifice *a*. well pleasing
1 Pet. 2. 5. *a*. to God by Jesus Christ
Heb. 12. 28. serve God *acceptably* with fear
1 Tim. 1. 15. worthy of all *acceptation*
ACCESS, admission through Christ, Rom. 5. 2. Eph. 2. 18. & 3. 12.
ACCOMPLISH, perform fully, finish, Lev. 22. 21. Job 14. 6.
Ps. 64. 6. *a*. a diligent search
Isa. 53. 11. it shall *a*. that I please
Ezek. 6. 12. thus will I *a*. my fury
Dan. 9. 2. would *a*. seventy years
Luke 9. 31. decease he should *a*. at Jerusalem
2 Chron. 36. 22. word might be *accomplished*
Prov. 13. 19. desire *a*. is sweet to soul
Isa. 40. 2. her warfare is *a*. her sin
Luke 12. 50. how am I straitened till it be *a*.
John 19. 28. all things were now *a*.
1 Pet. 5. 9. same afflictions are *a*. in your brethren
Heb. 9. 6. *accomplishing* service of God
ACCORD, hearty agreement, Acts 1. 14. & 2. 1, 46. & 4. 24. & 15. 25.
Phil. 2. 2. of one *a*. of one mind
ACCOUNT, reckoning, esteem
Job 33. 13. giveth not *a*. of his matters
Ps. 144. 3. that thou makest *a*. of him
Eccl. 7. 27. one by one to find out the *a*.
Matt. 12. 36. give *a*. in the day of judgment
18. 23. would take *a*. of his servants
Luke 16. 2. give *a*. of thy stewardship
Rom. 14. 12. give *a*. of himself to God
Phil. 4. 17. fruit that may abound to your *a*.
Heb. 13. 17. as they that must give *a*.
1 Pet. 4. 5. shall give *a*. to him that is ready to judge the quick and
Ps. 22. 30. *accounted* to the Lord for a generation
Isa. 2. 22. wherein is he to be *a*. of
Luke 20. 35. shall be *a*. worthy to obtain that world
21. 36. *a*. worthy to escape
22. 24. which should be *a*. greatest
Gal. 3. 6. *a*. to him for righteousness
Heb. 11. 19. *a*. God able to raise
ACCURSED, devoted to ruin
Deut. 21. 23. hanged is *a*. of God
Josh. 6. 18. keep yourselves from the *a*. thing
Isa. 65. 20. sinner a hundred years old shall be *a*.
Rom. 9. 3. wish myself *a*. from Christ
1 Cor. 12. 3. no man by Spirit calls Jesus *a*.
Gal. 1. 8, 9. preach other gospel be *a*.
ACCUSATION, Ezra 4. 6. Matt. 27. 37. Luke 6. 7. & 19. 8. John 18. 29. Acts 25. 18.
1 Tim. 5. 19. against an elder receive not an *a*.
2 Pet. 2. 11. bring not railing *a*. Jude 9.
ACCUSE, charge with crimes
Prov. 30. 10. *a*. not servant to master
Luke 3. 14. neither *a*. any falsely
John 5. 45. that I will *a*. you to the Father
1 Pet. 3. 16. that falsely *a*. your good conversation in Christ
Tit. 1. 6. not *accused* of riot
Rev. 12. 10. *a*. them before our God *accuser* of brethren is cast down
Acts 25. 16. have *a*. face to face
2 Tim. 3. 3. false *a*. Tit. 2. 3.
John 5. 45. there is one that *accuseth*
Rom. 2. 15. thoughts *accusing* or excusing
ACCUSTOMED, Jer. 13. 23.
ACKNOWLEDGE, own, confess
Deut. 33. 9. neither did he *a*. his brethren
Ps. 51. 3. I *a*. my transgression
Prov. 3. 6. in all thy ways *a*. him
Isa. 33. 13. ye that are near *a*. my might
63. 16. though Israel *a*. us not
Jer. 3. 13. only *a*. thine iniquity
14. 20. we *a*. our wickedness
Hos. 5. 15. until they *a*. their offence
1 Cor. 16. 18. *a*. them that are such
Ps. 32. 5. I *a*. my sin
1 John 2. 23. that *acknowledgeth* the Son
2 Tim. 2. 25. *acknowledging* the truth
Tit. 1. 1. *a*. of the truth which is after godliness
Col. 2. 2. to the *acknowledgment* of the mystery of God
ACQUAINT thyself with him. Job 22. 21.
Ps. 139. 3. *acquainted* with my ways
Isa. 53. 3. *a*. with grief
Acquaintance, familiar friends or companions, Job 19. 13. & 42. 11. Ps. 31. 11 & 55. 13. & 88. 8, 18.
ACQUIT, hold innocent, Job 10. 14.
Nah. 1. 3. will not at all *a*. the wicked
ACTS of the Lord, Deut. 11. 3, 7.
Judg. 5. 11. rehearse righteous *a*. of the Lord
1 Sam. 12. 7. reason of all righteous *a*. of the Lord
Ps. 106. 2. utter mighty *a*. of Lord
145. 6. speak of thy mighty *a*. 4.
150. 2. praise him for his mighty *a*.
Isa. 28. 21. his *a*. his strange *a*.
John 8. 4. taken in adultery in very *a*.
ACTIONS weighed, 1 Sam. 2. 3.
ACTIVITY, men of, Gen. 47. 6.
ADAMANT, Ezek. 3. 9. Zech. 7. 12.
ADD fifth part, Lev. 5. 16. & 6. 5. & 27. 13, 15, 19, 27, 31.
Deut. 4. 2. shall not *a*. unto the word
29. 19. *a*. drunkenness to thirst
1 Kings 12. 11. I will *a*. to your yoke
Ps. 69. 27. *a*. iniquity to their iniquity
Prov. 30. 6. *a*. not unto his words
Isa 30. 1. that they may *a*. sin to sin
Matt. 6. 27. can *a*. one cubit, Luke 12. 25.
Phil. 1. 16. to *a*. affliction to my bonds
2 Pet. 1. 5. *a*. to your faith, virtue
Rev. 22. 18. if any man *a*. unto these things, God shall *a*. unto him
Deut. 5. 22. he *added* no more
1 Sam. 12. 19. *a*. unto all our sins this evil
Jer. 36. 32. were *a*. many like words
45. 3. *a*. grief to my sorrow
Matt. 6. 33. all these things shall be *a*. unto you, Luke 12. 31.
Acts 2. 41. same day were *a*. about three thousand souls
47. Lord *a*. to the church such as should be saved
5. 14. believers were the more *a*. to the Lord
11. 24. much people was *a*. to the Lord
Gal. 3. 19. the law was *a*. because of transgression
Prov. 10. 22 *addeth* no sorrow with
ADDER, poisonous serpent, Gen. 49. 17.
Ps. 58. 4. & 91. 13. & 140. 3. Prov. 23. 32. Isa. 14. 29.
ADDICTED, gave up, 1 Cor. 16. 15.
ADJURE, to charge under pain of God's curse, 1 Kings 22. 16. 2 Chron. 18. 15. Matt. 26. 63. Mark 5. 7. Acts 19. 13. Josh. 6. 26. 1 Sam. 14. 24.
ADMINISTRATION, 1 Cor. 12. 5. 2 Cor. 9. 12. & 8. 19, 20. *administered*
ADMIRATION, high esteem, Jude 16. or wonder and amazement, Rev. 17. 6.
2 Thess. 1. 10. *admired* in them that believe
ADMONISH, warn, reprove
Rom. 15. 14. able to *a*. one another
1 Thess. 5. 12. over you and *a*. you
2 Thess. 3. 15. *a*. him as a brother
Eccl. 12. 12. by these be *admonished* 4. 13. foolish king who will no more be *a*.
Jer. 42. 19. know that I have *a*. you
Acts 27. 9. Paul *a*. them
Heb. 8. 5. as Moses was *a*. of God
Col. 3. 16. *admonishing* one another in psalms and hymns
1 Cor. 10. 11. are written for our *admonition*
Eph. 6. 4. bring them up in the *a*. of the Lord
Tit. 3. 10. after first and second *a*. reject
ADOPTION, putting among God's children, Jer. 3. 19. 2 Cor. 6. 18.
Rom. 8. 15. received spirit of *a*.
23. *a*. redemption of our body
9. 4. to whom pertaineth the *a*.
Gal. 4. 5. might receive *a*. of sons
Eph. 1. 5. unto *a*. of children
ADORN, deck out, Isa. 61. 10. Jer. 31. 4.
Tit. 2. 10. *a*. the doctrine of God our Saviour
Jer. 31. 4. *adorned* with thy tabrets
Luke 21. 5. *a*. with goodly stones and gifts
1 Pet. 3. 5. holy women *a*. themselves
Rev. 21. 2. as a bride *a*. for her husband
Isa. 61. 10. as a bride *adorneth* herself
1 Pet. 3. 3. whose *adorning* let it not
1 Tim. 2. 9. women *a*. themselves in modest apparel
ADVANTAGE hath Jew, Rom. 3. 1.
2 Cor. 2. 11. lest Satan get an *a*.
Luke 9. 25. what is a man *advantaged*
ADVERSARY, opposer, enemy
Ex. 23. 22. I will be *a*. to thy *a*.

1 Kings 5 4. is neither *a.* nor evil occurrent
Job 31. 35. my *a.* had written a book
Matt. 5. 25. agree with thine *a.*
Luke 18. 3. avenge me of mine *a.*
1 Tim 5. 14. give no occasion to *a.*
1 Pet. 5. 8. your *a.* the devil as a roaring lion
1 Sam. 2. 10. *adversaries* of the Lord broken
Lam. 1. 5. her *a.* are the chief
Luke 21. 15. all your *a.* not be able
1 Cor. 16. 9. and there are many *a.*
Phil. 1. 28. nothing terrified by your *a.*
Heb. 10. 27. shall devour the *a.*
ADVERSITY, affliction, misery
2 Sam. 4. 9. redeem my soul from all *a.*
Ps. 10. 6. I shall never be in *a.*
35. 15. in my *a.* they rejoiced
94. 13. give rest from days of *a.*
Prov. 17. 17. brother is born for *a.*
24. 10. if thou faint in the day of *a.*
Eccl. 7. 14. in the day of *a.* consider
Isa. 30. 20. give you the bread of *a.*
2 Chron. 15. 6. God did vex with all *a.*
Ps. 31. 7. hast known my soul in *a.*
1 Sam. 10. 19. saved you out of all *a.*
ADVICE, Judg. 19. 30. 1 Sam. 25. 33. 2 Sam. 19. 43. Prov. 20. 18.
ADULTERER, put to death, Lev. 20. 10. Job 24. 15. eye of *a.* waits for the twilight
Isa. 57. 3. seed of *a.* and whore
Jer. 23. 10. land is full of *adulterers*, 9. 2. Hos. 7. 4. be all *a.*
Mal. 3. 5. I will be a swift witness against *a.*
1 Cor. 6. 9. neither *a.* shall inherit the kingdom of God
Heb. 13. 4. whoremongers and *a.* God will judge
James 4. 4. ye *a.* and *adulteresses*
Prov. 6. 26. *adulteress* will hunt for life
32. committeth *adultery* lacks understanding
Matt. 5. 28. committeth *a.* in his heart
2 Pet. 2. 14. having eyes full of *a.*
Matt. 15. 19. out of the heart proceed *adulteries*, fornications, Mark 7. 21.
Prov. 30. 20. way of *adulterous* woman
Matt. 12. 39. *a.* generation seeketh a sign, 16. 4. Mark 8. 38.
ADVOCATE with Father, 1 John 2. 1.
AFAR off, Gen. 22. 4. & 37. 18. Ps. 65. 5. 138. 6. proud he knoweth *a.*
Ps. 139. 2. understandest my thoughts *a.* off
Jer. 23. 23. at hand not a God *a.*
Acts 2. 39. promise is to all *a.* and
Eph. 2. 17. preached peace to you *a.*
Heb. 11. 13. having seen promises *a.*
2 Pet. 1. 9. blind and cannot see *a.*
AFFAIRS, Ps. 112. 5. 2 Tim. 2. 4.
AFFECT, incline, move
Gal. 4. 17. they zealously *a.* you
18. good to be zealously *affected*
Lam. 3. 51. mine eye *affecteth* my heart
Rom. 1. 31. natural *affection*
Col. 3. 5. mortify inordinate *a.*
Rom. 1. 26. them up to vile *affections*
Gal. 5. 24. crucify flesh with *a.*
Rom. 12. 10. be kindly *affectioned*
1 Thes. 2. 8, *affectionately* desirous
AFFINITY, relation by marriage
1 Kings 3. 1. 2 Chron. 18. 1. Ezra 9. 14.
AFFLICT, grieve, trouble, Gen. 15. 13. Ex. 1. 11. & 22. 22.
Ezra 8. 21. that we might *a.* ourselves
Lev. 16. 29, 31. shall *a.* your souls
23. 27, 32. Num. 29. 7. & 30. 13.
Isa. 58. 5. day for a man to *a.* his soul
Lam. 3. 33. doth not *a.* willingly
2 Sam. 22. 28. *afflicted* people thou wilt save, Ps. 18. 27.
Job 6. 14. to *a.* pity should be showed
34. 28. heareth the cry of the *a.*
Ps. 18. 27. wilt save the *a.* people
22. 24. not abhorred affliction of *a.*
119. 67. before I was *a.* I went astray
71. it is good that I have been *a.*
75. thou in faithfulness hast *a.* me
107. I am *a.* very much
140. 12. wilt maintain cause of *a.*
Prov. 15. 15. all days of *a.* are evil
Isa. 49. 13. he will have mercy on *a.*
53. 4. smitten of God and *a.*
7. he was oppressed and *a.*
58. 10. satisfy the *a.* soul
Mic. 4. 6. gather her I have *a.*
James 5. 13. is any *a.* let him pray
Ex. 3. 7. seen *affliction* of people
2 Kings 14. 26. Lord saw *a.* of Israel
Job 5. 6. *a.* cometh not forth of dust
36. 8. holden in cords of *a.*
15. delivereth poor in his *a.*
21. this chosen rather than *a.*
Ps. 25. 18. look on my *a.* and pain
107. 10. bound in *a.* and iron
39. brought low through *a.*
119. 50. this is my comfort in *a.*
92. should have perished in *a.*
Isa. 48. 10. chosen thee in the furnace of *a.*
63. 9. in all their *a.* he was afflicted
Hos. 5. 15. in their *a.* they will seek
Amos 6. 6. not grieved for the *a.* of Joseph
Obad. 13. not have looked on their *a.*
Nah. 1. 9. *a.* not rise up second time
Zech. 1. 15. helped forward the *a.*
2 Cor. 4. 17. our light *a.* which is
Phil. 4. 14. communicate with my *a.*
1 Thes. 1. 6. received word in much *a.*
Heb. 11. 25. choosing rather to suffer *a.* with
James 1. 27. to visit fatherless in their *a.*
Ps. 34. 19. many are the *afflictions* of the righteous

132. 1. remember David and all his *a.*
Acts 7. 10. delivered him out of all *a.*
20. 23. bonds and *a.* abide me
Col. 1. 24. which is behind of *a.* of Christ
1 Thes. 3. 3. no man moved by these *a.*
2 Tim. 1. 8. partaker of *a.* of gospel
Heb. 10. 32. endured great fight of *a.*
1 Pet. 5. 9. the same *a.* accomplished
AFRAID, Lev. 26. 6. Num. 12. 8. Job 13. 21. Ps. 56. 3. & 119. 120.
Not be *afraid*, Ps. 56. 11. & 112. 7. Isa. 12. 2. Matt. 14. 27. Mark 5. 36. Luke 12. 4. 1 Pet. 3. 6, 14. Heb. 11. 23.
AFRESH, crucify son of God, Heb. 6. 6.
AGE is as nothing before thee, Ps. 39. 5.
Job 5. 26. come to grave in full *a.*
John 9. 21. he is of *a.* ask him
Heb. 5. 14. strong meat to those of full *a.*
11. 11. Sarah when she was past *a.*
Tit. 2. 2, 3. *aged* men be sober
Ages, Eph. 2. 7. & 3. 5, 21.
Col. 1. 26. mystery hid from *a.*
AGREE, Acts 5. 9.
Matt. 5. 25. *a.* with thine adversary quickly
18. 19. if two shall *a.* on earth
1 John 5. 8. these three *a.* in one
Amos 3. 3. walk together except *agreed*
Isa. 28. 15. with hell at *agreement*
2 Cor. 6. 16. what *a.* has temple of God
AIR, 1 Cor. 9. 26. & 14. 9. Eph. 2. 2.
1 Thes. 4. 17. Rev. 9. 2. & 16. 17.
ALIEN, stranger, Ex. 18. 3. Job 19. 15. Ps. 69. 8. heathens, Deut. 14. 21. Isa. 61. 5. Lam. 5. 2. Heb. 11. 34.
Eph. 2. 12. *a.* from commonwealth of Israel
4. 18. *alienated* from life of God
Col. 1. 21. were sometimes *a.*
ALIVE, Gen. 12. 12. Num. 22. 33. Rom. 6. 11. *a.* to God through Jesus Christ
1 Sam. 2. 6. killeth and maketh *a.*
15. 8. he took Agag *a.*
Luke 15. 24. son was dead and is *a.*
Rom. 6. 13. as those *a.* from the dead
7. 9. I was *a.* without the law once
1 Cor. 15. 22. in Christ shall all be made *a.*
1 Thes. 4. 15, 17. we who are *a.* and remain
Rev. 1. 18. I am *a.* for evermore
2. 8. was dead and is *a.*
ALLEGING, Acts 17. 3.
ALLEGORY, Gal. 4. 24.
ALLOW deeds of fathers, Luke 11. 48.
Acts 24. 15. which themselves *a.*
Rom. 7. 15. that which I do I *a.* not
14. 22. in that which he *alloweth*
1 Thes. 2. 4. as we were *allowed* of God
ALLURE, Hos. 2. 14. 2 Pet. 2. 18.
ALMS, Acts 3. 2, 3. & 24. 17.
Matt. 6. 1. do not your *a.* before men
Luke 11. 41. give *a.* of such things
12. 33. sell that ye have, give *a.*
Acts 10. 2. gave much *a.* to people
4. thine *a.* are come up for memorial
9. 36. Dorcas full of *a.* deeds
ALMIGHTY GOD, Gen. 17. 1. & 28. 3. & 35. 11. & 43. 14. & 48. 3. Ex. 6. 3. 2 Cor. 6. 18. Rev. 4. 8. & 15. 3. & 16. 14. & 19. 15. & 21. 22.
Job 21. 15. what is the Almighty that we serve
22. 25. Almighty shall be thy defence
26. shall have delight in Almighty
Ps. 91. 1. under shadow of Almighty
Rev. 1. 8. is to come, the Almighty
ALMOST all things, Heb. 9. 22.
Ex. 17. 4. *a.* ready to stone me
Ps. 73. 2. my feet were *a.* gone
94. 17. soul had *a.* dwelt in silence
Prov. 5. 14. was *a.* in all evil in cong.
Acts 26. 28. *a.* persuadest me to be a Christian
ALONE, Gen. 32. 24.
Gen. 2. 18. not good for man to be *a.*
Num. 23. 9. people dwell *a.* Deut. 33. 28.
Deut. 32. 12. Lord *a.* did lead him
Ps. 136. 4. who *a.* doth great wonders
Eccl. 4. 10. woe to him that is *a.* when
Isa. 5. 8. that they may be placed *a.*
63. 3. I have trodden wine-press *a.*
John 8. 16. I am not *a.* 16. 32.
17. 20. neither pray I for these *a.*
Gal. 6. 4. rejoicing in himself *a.*
Ex. 32. 10. *let me a.* that my wrath
Hos. 4. 17. Ephraim is joined to idols, let him *a.*
Matt. 15. 14. let them *a.*
ALTAR, Deut. 7. 5. & 12. 3. *a.* to Lord, Gen. 8. 20. & 12. 7. & 22. 9. & 35. 1, 3. Ex. 30. 27. & 40. 10.
Judg. 6. 25. throw down *a.* of Baal
1 Kings 13. 2. cried against *a.* O *a. a.*
Ps. 26. 6. so will I compass thine *a.*
43. 4. then will I go to the *a.* of God
Matt. 5. 23. if thou bring thy gift to *a.*
24. leave there thy gift before the *a.*
Acts 17. 23. found *a.* with inscription
1 Cor. 9. 13. wait at the *a.* are partakers of the *a.* 10. 18.
Heb. 13. 10. we have an *a.* whereof
Rev. 6. 9. saw under the *a.* souls of 8. 3. & 9. 13. the golden *a.*
ALWAY, Deut. 5. 29. Job 7. 16.
Gen. 6. 3. my Spirit not *a.* strive
Deut. 14. 23. learn to fear the Lord *a.*
1 Chron. 16. 15. be mindful *a.* of covenant
Job 27. 10. will he *a.* call on God
32. 9. great men are not *a.* wise
Ps. 9. 18. needy not *a.* be forgotten
16. 8. I set the Lord *a.* before me
103. 9. he will not *a.* chide
Prov. 5. 19. ravished *a.* with her love
28. 14. happy is the man that feareth *a.*
Isa. 57. 16. neither will I be *a.* wroth
Matt. 26. 11. have poor *a.* with you

28. 20. I am with you *a.* to the end
Luke 18. 1. men ought *a.* to pray
John 8. 29. I do *a.* things that please
11. 42. I know thou hearest me *a.*
Acts 10. 2. Cornelius prayed God *a.*
2 Cor. 6. 10. yet *a.* rejoicing
Eph. 6. 18. praying *a.* with all prayer
Phil. 4. 4. rejoice in the Lord *a.*
Col. 4. 6. your speech be *a.* with grace
I AM that I AM, Ex. 3. 14. Rev. 1. 8.
AMBASSADOR, Prov. 13. 17. Isa. 33. 7. 2 Cor. 5. 20. Eph. 6. 20.
AMEN, so come Lord Jesus, Rev. 22. 20.
2 Cor. 1. 20. promises in him *a.*
Rev. 3. 14. these things saith the *a.*
AMEND your ways, Jer. 7. 3, 5. & 26. 13. your doings, 35. 15.
AMIABLE thy tabernacles, Ps. 84. 1.
AMISS, 2 Chron. 6. 37. Dan. 3. 29. Luke 23. 41. James 4. 3.
ANCHOR, Acts 27. 30. Heb. 6. 19.
ANCIENT, wisdom is with, Job 12. 12. Dan. 7. 9. the *a.* of days did sit
Ps. 119. 100. I understand more than *a.*
ANGEL, who redeemed me, Gen. 48. 16. 24. 7. send his *a.* before me
Ex. 23. 23. my *a.* shall go before thee
Angel of the Lord, Ps. 34. 7. Zech. 12. 8. Acts 5. 19. & 12. 7, 23.
Isa. 63. 9. *a.* of his presence saved
Hos. 12. 4. he had power over the *a.*
John 5. 4. *a.* went down at a certain season
Acts 6. 15. saw as face of an *a.*
23. 8. Sadducees say neither *a.* nor
Dan. 3. 28. sent his *a.* and delivered
6. 22. sent his *a.* and shut lions' mouths
Job 4. 18. his *angels* he charged with folly
Ps. 8. 5. a little lower than *a.*
68. 17. chariots of God thousands *a.*
78. 25. man did eat *a.* food
103. 20. his *a.* excel in strength
104. 4. maketh his *a.* spirits
Matt. 4. 11. *a.* came and ministered
13. 39 reapers are the *a.*
18. 10. their *a.* always behold
24. 31. sends his *a.* with sound of trumpet
36. no, not the *a.* of heaven
25. 31. all holy *a.* with him
Mark 12. 25. are as *a.* in heaven, 13. 32.
Luke 20. 36. equal to the *a.*
Acts 7. 53. the law by disposition of *a.*
1 Cor. 6. 3. we shall judge *a.*
Col. 2. 18. beguile worshipping of *a.*
2 Thes. 1. 7. with his mighty *a.*
1 Tim. 3. 16. seen of *a.* preached unto
Heb. 2. 16. took not the nature of *a.*
12. 22. an innumerable company of *a.*
13. 2. entertained *a.* unawares
1 Pet. 1. 12. *a.* desire to look into
2 Pet. 2. 4. God spared not *a.* that sinned
11. *a.* greater in power and might
Jude 6. *a.* who kept not their first estate
Rev. 1. 20. *a.* of seven churches
Angel of God, Gen. 28. 12. & 32. 1. Matt. 22. 30. Luke 12. 8. & 15. 10. John 1. 51.
ANGER of the Lord wax hot, Ex. 32. 22. Deut. 29. 24. meaneth heat of this *a.*
Josh. 7. 26. from fierceness of *a.*
Job 9. 13. if God will not withdraw *a.*
Ps. 27. 9. put not away servant in *a.*
30. 5. his *a.* endureth but a moment
37. 8. cease from *a.* and wrath
77. 9. hath he in *a.* shut up
78. 38. turned he his *a.* away
50. he made a way to his *a.*
85. 4. cause *a.* towards us to cease
90. 7. we are consumed by thine *a.*
11. who knoweth power of thine *a.*
103. 9. keep *a.* for ever, Jer. 3. 5, 12.
Eccl. 7. 9. *a.* resteth in the bosom of fools
Isa. 5. 25. for all this his *a.* is not turned away, 9. 12, 17, 21. & 10. 4.
Hos. 11. 9. not execute fierceness of *a.*
14. 4. my *a.* is turned away from him
Mic. 7. 18. retaineth not *a.* for ever
Nah. 1. 6. who can abide fierceness of *a.*
Eph. 4. 31. let all *a.* be put away
Col. 3. 8. put off all these; *a.* wrath
Slow to *a.* Neh. 9. 17. Ps. 103. 8. Joel 2. 13. Jonah 4. 2. Nah. 1. 3. James 1. 19.
Ps. 106. 32. they *angered* him at waters
Gen. 18. 30. let not Lord be *angry*
Deut. 1. 37. Lord was *a.* with me
9. 20. Lord was *a.* with Aaron
1 Kings 11. 9. the Lord was *a.* with Solomon
Ezra 9. 14. wouldst not be *a.* with us
Ps. 2. 12. kiss Son lest he be *a.*
7. 11. God is *a.* with the wicked every day
76. 7. who may stand when thou art *a.*
Prov. 14. 17. that is soon *a.* dealeth foolishly
22. 24. no friendship with an *a.* man
29. 22. *a.* man stirreth up strife
Eccl. 7. 9. be not hasty to be *a.*
Song. 1. 6. mother's children were *a.*
Isa. 12. 1. though thou wast *a.* with
Jonah 4. 9. I do well to be *a.* even
Matt. 5. 22. whoso is *a.* with brother
Eph. 4. 26. be *a.* and sin not
Tit. 1. 7. bishop must not be soon *a.*
ANGUISH, excessive pain
Gen. 42. 21. saw the *a.* of his soul
Ex. 6. 9. hearkened not for *a.* of spirit
Ps. 119. 143. trouble and *a.* take hold
Jer. 6. 24. taken hold of us
John 16. 21. remember not *a.* for joy
Rom. 2. 9. tribulation and *a.* upon every soul of man
ANOINT, rub with oil, appoint, to qualify for office of king, priest, or prophet, Ex. 28. 41.
Dan. 9. 24. to *a.* the most holy
Amos 6. 6. *a.* with chief ointments
Matt. 6. 17. when fastest *a.* thy head
Rev. 3. 18. *a.* eyes with eye salve

1 Sam. 24. 6 *anointed* of the Lord
Ps. 45. 7. *a.* thee with oil of gladness
Isa. 61. 1. Lord *a.* me to preach, Luke 4. 18.
Zech. 4. 14. two *a.* ones before the Lord
Acts 4. 27. Jesus whom thou hast *a.*
10. 38. how God *a.* Jesus of Nazareth
2 Cor. 1. 21. who hath *a.* us is God
Ps. 2. 2. Lord and his *a.* 18. 50. 2 Sam. 22. 51. 1 Sam. 2. 10. Ps. 20. 6. & 28. 8.
1 Chron. 16. 22. touch not my *a.* Ps. 105. 15. & 132. 17.
2 Chron. 6. 42. turn not away face of thy *a.* Ps. 132. 10. & 84. 9. & 89. 38, 51. Hab. 3. 13.
Ps. 23. 5. *anointest* my head with oil
Isa. 10. 27. because of *anointing*
1 John 2. 27. the *a.* teacheth you of all
James 5. 14. *a.* him with oil
ANSWER, Gen. 41. 16. Deut. 20. 11.
Prov. 15. 1. soft *a.* turneth away wrath
16. 1. *a.* of tongue is from the Lord
Job 19. 16. he gave me no *a.*
Song 5. 6. he gave me no *a.*
Mic. 3. 7. there is no *answering* of God
Rom. 11. 4. what saith the *a.* of God
2 Tim. 4. 16. at my first *a.* no man
1 Pet. 3. 15. ready to give an *a.* to
21. the *a.* of a good conscience
Job 40. 4. what shall I *a.* thee
Ps. 102. 2. *a.* me speedily
143. 1. in thy faithfulness *a.* me
Prov. 26. 4, 5. *a.* fool according to his folly
Isa. 14. 32. what shall one then *a.* messengers
50. 2. when I called was none to *a.*
58. 9. shalt call and Lord shall *a.*
66. 4. when I called none did *a.*
Dan. 3. 16. not careful to *a.* thee
Matt. 25. 37. then shall righteous *a.* Lord
Luke 12. 11. what thing ye shall *a.*
13. 25. he shall *a.* I know you not
21. 14. meditate not what to *a.*
2 Cor. 5. 12. have somewhat to *a.* them
Col. 4. 6. know how to *a.* every man
Job 14. 15. thou shalt call and I will *a.*
& 13. 22. Ps. 91. 15. Isa. 65. 24. Jer. 33. 3. Ezek. 14. 4, 7.
Job 9. 3. he cannot *a.* one of, 40. 5.
Prov. 1. 28. Isa. 36. 21. & 65. 12.
Ps. 18. 41. to Lord but he *answered* not
81. 7. I *a.* thee in secret place
99. 6. called on the Lord and he *a.*
Prov. 18. 23. rich *answereth* roughly
13. he that *a.* matter before hear
27. 19. as in water face *a.* to face
Eccl. 10. 19. money *a.* all things
Gal. 4. 25. *a.* to Jerusalem that now is
Tit. 2. 9. not *answering* again
ANT, Prov. 6. 6. & 30. 25.
ANTICHRIST, 1 John 2. 18, 22. & 4. 3. 2 John 7.
APART, Ps. 4. 3. Zech. 12. 12. James 1. 21.
APOSTLE, minister sent by God, or Christ, infallibly to preach the gospel, and found churches, Rom. 1. 1. 1 Cor. 1. 1. & 12. 28.
Rom. 11. 13. I am *a.* of Gentiles
1 Cor. 9. 1. am I not a free *a.*
15. 9. not meet to be called an *a.*
2 Cor. 12. 12. signs of *a.* wrought
Heb. 3. 1. consider the *a.* and high-priest
Matt. 10. 2. names of the twelve apostles
Luke 11. 49. I will send proph. and *a.*
1 Cor. 4. 9. God hath sent forth us *a.*
15. 9. I am the least of the *a.*
2 Cor. 11. 13. such are false *a.*
Eph. 2. 20. built on foundation of *a.*
4. 11. gave some *a.* some prophets
Rev. 2. 2. say they are *a.* and are not
18. 20. holy *a.* and prophets, Eph. 3. 5.
21. 14. names of twelve *a.* of the Lamb
Acts 1. 25. part of this *apostleship*
Rom. 1. 5. received grace and *a.*
1 Cor. 9. 2. seal of my *a.* are ye
Gal. 2. 8. to *a.* of circumcision
APPAREL, Isa. 63. 1. Zeph. 1. 8. 1 Tim. 2. 9. 1 Pet. 3. 3. James 2. 2.
APPEAR, Gen. 1. 9. Heb. 11. 3.
Ex. 23. 15. none shall *a.* before me empty, 34. 20. Deut. 16. 16.
1 Sam. 2. 27. did I *a.* to house of father
2 Chron. 1. 7. did God *a.* to Solomon
Ps. 42. 2. when shall I *a.* before God
90. 16. let work *a.* to servants
Isa. 1. 12. when ye *a.* before me who
66. 5. shall *a.* to your joy, but they
Matt. 6. 16. may *a.* to men to fast
23. 27. *a.* beautiful outwardly
Luke 19. 11. kingdom of God immediately *a.*
Rom. 7. 13. sin that it might *a.* sin
2 Cor. 5. 10. we must all *a.* before the judgment
Col. 3. 4. when Christ shall *a.* ye also *a.*
1 Tim. 4. 15. thy profiting *a.* to all
Heb. 9. 24. to *a.* in the presence of God for us
28. *a.* second time without sin to salvation
1 Pet. 5. 4. when the chief shepherd shall *a.*
1 John 3. 2. not yet *a.* what we shall be
1 Sam. 16. 7. man looks—*appearance*
John 7. 24. judge not according to *a.*
1 Thes. 5. 22. abstain from all *a.* of evil
1 Tim. 6. 14. till *a.* of our Lord Jesus Christ
2 Tim. 1. 10. manifest by *a.* of Jesus Christ
4. 1. judge quick and dead at his *a.*
8. all them that love his *a.*
Tit. 2. 13. look for glorious *a.* of the great God
1 Pet. 1. 7. unto praise at *a.* of Jesus Christ
Tit. 2. 11. grace hath *a.* to all men
Heb. 9. 26. he *a.* to put away sin
APPETITE, Prov. 23. 2. Isa. 29. 8.
APPLE of eye, Deut. 32. 10. Ps. 17. 8.
Prov. 7. 2. Lam. 2. 18. Zech. 2. 8.

Apple-tree, Song 2. 3. & 8. 5.
Apples, Prov. 25. 11. Song 2. 5. & 7. 8.
APPLY heart to wisdom, &c. Ps. 90. 12. Prov. 2. 2. & 22. 17. & 23. 12. Ecci. 7. 25. & 8. 9, 16. Hos. 7. 6.
APPOINT, Gen. 30. 28.
Isa. 61. 3. *a.* to them that mourn in Zion
26. 1. salvation will God *a.* for walls
Matt. 24. 51. *a.* him portion with the hypocrites
Luke 22. 29. I *a.* unto you a kingdom
Job 7. 1. is there not an *appointed* time
14. 14. all the days of my *a.* time
30. 23. to house *a.* for all living
Ps. 79. 11. preserve those *a.* to die
Jer. 5. 24. reserve *a.* weeks for harvest
Mic. 6. 9. hear rod and him who *a.* it
Hab. 2. 3. vision is for an *a.* time
1 Thes. 5. 9. God hath not *a.* us to wrath
Heb. 9. 27. *a.* to men once to die
1 Pet. 2. 8. whereunto they were *a.*
APPREHENDED, take fast hold of, Phil. 3. 12, 13. Acts 12. 4. 2 Cor. 11. 32.
APPROACH, come near to, marry
Lev. 18. 6. *a.* to any near of kin, 20. 16.
Ps. 65. 4. blessed whom thou causest to *a.*
Jer. 30. 21. engageth heart to *a.* to me
1 Tim. 6. 16. light to which none can *a.*
Isa. 58. 2. delight in *approaching* to God
Heb. 10. 25. as ye see the day *a.*
APPROVE, like, commend
Ps. 49. 13. posterity *a.* their sayings
Phil. 1. 10. may *a.* things excellent
Acts 2. 22. man *approved* of God
Rom. 14. 18. acceptable to God, *a.* of
16. 10. Apelles *a.* in Christ
1 Cor. 11. 19. are *a.* be manifest
2 Tim. 2. 15. show thyself *a.* unto God
Rom. 2. 18. *approvest* things excellent
Lam. 3. 36. to subvert Lord *approveth* not
2 Cor. 6. 4. in all things *approving* ourselves
APT to teach, 1 Tim. 3. 2. 2 Tim. 2. 24.
ARE, seven years, Gen. 41. 26, 27.
1 Cor. 1. 28. bring to nought things that *a.*
30. of him *a.* ye in Christ Jesus
8. 6. of whom *a.* all things
Heb. 2. 10. for and by whom *a.* all
Rev. 1. 19. write things that *a.*
20. *a.* angels; *a.* seven churches
ARGUE, Job 6. 25. & 23. 4.
ARIGHT, set not their hearts, Ps. 78. 8.
50. 23. ordereth conversation *a.*
Prov. 15. 2. useth knowledge *a.*
Jer. 8. 6. they spake not *a.*
ARISE for our help, Ps. 44. 26.
1 Chron. 22. 16. *a.* be doing
Ps. 68. 1. let God *a.* and enemies be scattered
Amos 7. 2. by whom shall Jacob *a.* 5.
Mic. 7. 8. when I fall I shall *a.*
Mal. 4. 2. Son of righteousness *a.* with
Ps. 112. 4. to the upright *ariseth* light
Matt. 13. 21. persecution *a.* because
ARM of flesh with him, 2 Chron. 32. 8.
Job 40. 9. hast thou an *a.* like God
Ps. 44. 3. own *a.* did not save them
89. 13. hast a mighty *a.* strong
Isa. 33. 2. be thou their *a.* every
51. 5. mine *a.* shall judge; on my *a.*
9. put on strength, O *a.* of Lord
52. 10. Lord made bare his holy *a.*
53. 1. *a.* of Lord revealed, John 12. 38.
62. 8. Lord hath sworn by *a.* of strength
63. 12. led them by his glorious *a.*
1 Pet. 4. 1. *a.* yourselves with same *His arm*, Ps. 98. 1. Isa. 40. 10, 11. & 59. 16. Jer. 17. 5. Ezek. 31. 17. Zech. 11. 17. Luke 1. 51.
Stretched-out arm, Ex. 6. 6. Deut. 4. 34. & 5. 15. & 7. 19. & 11. 2. & 26. 8. 2 Chron. 6. 32. Ps. 136. 12. Jer. 27. 5. & 32. 17, 21. Ezek. 20. 33, 34.
Gen. 49. 24. *arms* of his hands made strong
Deut. 33. 27. underneath everlast. *a.*
Luke 11. 21. strong man *armed* keepeth
ARMIES of living God, 1 Sam. 17. 26.
Job 25. 3. any number of his *a.*
Ps. 44. 9. goest not forth with our *a.*
60. 10. & 108. 11.
Song 6. 13. company of two *a.*
Rev. 19. 14. *army* in heaven followed
ARMOUR of light, Rom. 13. 12.
2 Cor. 6. 7. by *a.* of righteousness
Eph. 6. 7. put on whole *a.* of God
ARRAY, in order of battle, 2 Sam. 10. 9. Job 6. 4. Jer. 50. 14.
Array, to clothe, Esth. 6. 9. Job 40. 10. Jer. 43. 12. Matt. 6. 29. 1 Tim. 2. 9. Rev. 7. 13. & 17. 4. & 19. 8.
ARROGANCY, presumptuous, self-conceit, 1 Sam. 2. 3. Prov. 8. 13. Isa. 13. 11.
ARROWS of the Almighty, Job 6. 4.
2 Kings 13. 17. the *a.* of the Lord's deliverance
Ps. 91. 5. nor for *a.* that flieth by day
Deut. 32. 23. I will spend my *a.* upon
Ps. 38. 2. thine *a.* stick fast in me
45. 5. thine *a.* are sharp in heart
Lam. 3. 12. set me as a mark for *a.*
ASCEND into hill of Lord, Ps. 24. 3
Ps. 139. 8. if I *a.* to heaven, Rom. 10. 6.
John 20. 17. I *a.* to my Father and your Father
Ps. 68. 18. hast *ascended* on high
Prov. 30. 4. who hath *a.* into heaven
John 3. 13. no man hath *a.* up to heaven
Eph. 4. 8. when he *a.* up on high
Rev. 8. 4. smoke of incense *a.* before God
11. 12. *a.* up to heaven in a cloud
Gen. 28. 12. angels *ascending* and descending, John 1. 51. upon Son of man.
ASCRIBE greatness to God, Deut. 32. 3.

Job 36. 3. I will *a.* righteousness to my Maker
Ps. 68. 34. *a.* strength unto God
ASHAMED and blush to lift, Ezra 9. 6.
Gen. 2. 25. man and wife naked not *a.*
Ezek. 16. 61. remember ways and be *a.*
Mark 8. 38. shall be *a.* of me and my word
Rom. 1. 16. I am not *a.* of gospel
5. 5. hope maketh not *a.* because
6. 21. whereof ye are now *a.*
Not be ashamed, Ps. 25. 2. & 119. 6, 80. Isa. 49. 23. Rom. 9. 33. 2 Tim. 2. 15.
ASHES, Gen. 18. 27. Job 2. 8. & 13. 12. & 30. 19. & 42. 6. Ps. 102. 9. Isa. 44. 20. & 61. 3. Jer. 6. 26. Ezek. 28. 18. Mal. 4. 3.
ASK the way to Zion, Jer. 50. 5.
Matt. 7. 7. *a.* and it shall be given
11. give good things to—*a.* him
20. 22. ye know not what ye *a.*
Luke 12. 48. of him they will *a.* more
John 14. 13, 14. whatsoever ye *a.* in my name, & 15. 16. & 16. 23.
16. 24. *a.* and ye shall receive—*asked*
Eph. 3. 20. above all we can *a.* or
James 1. 5. wisdom let him *a.* of God
6. let him *a.* in faith, not wavering
4. 2, 3. *a.* not; *a.* receive not; *a.* amiss
1 John 3. 22. whatsoever we *a.* we receive
5. 14, 15. *a.* according to his will
Isa. 65. 1. sought of—*asked* not for me
Jer. 6. 16. *a.* for good old paths
Matt. 7. 8. every one that *asketh* receiveth
ASLEEP, 1 Cor. 15. 16. 1 Thes. 4. 13.
ASP, poisonous serpent, Deut. 32. 33. Job 20. 14, 16. Isa. 11. 8. Rom. 3. 13.
ASS knows master's crib, Isa. 1. 3.
Zech. 9. 9. riding upon an ass, Matt. 21. 5. John 12. 15.
ASSEMBLY of wicked, Ps. 22. 16. 89. 7. God feared in *a.* of his saints
Heb. 12. 23. general *a.* of first-born
Eccl. 12. 11. nails fastened by master of *a.*
Isa. 4. 5. create on her *a.* a cloud
Heb. 10. 25. forsake not *assembling*
ASSUAGE, Gen. 8. 1. Job 16. 5, 6.
ASSURANCE, firm persuasion
Isa. 32. 17. effect of righteousness *a.*
Col. 2. 2. riches of full *a.* of understanding
1 Thes. 1. 5. gospel came in much *a.*
Heb. 6. 11. to full *a.* of hope unto end
10. 22. in full *a.* of faith
1 John 3. 19. *assure* our hearts before
ASTRAY, Ps. 119. 176. Isa. 53. 6. Matt. 18. 12. Luke 15. 4. 1 Pet. 2. 25.
ATHIRST, sore, and called, Judg. 15. 18. Rev. 21. 6. give to him *a.* of fountain
22. 17. him that is *a.* come take of
ATONEMENT, pacifying, satisfaction for sin, Lev. 16. 11. & 23. 27, 28. & 25. 9. Ex. 30. 16. Num. 8. 19, 21. & 16. 46. & 28. 22.
ATTAIN to wise counsels, Prov. 1. 5. Ps. 139. 6. high, I cannot *a.* unto it
Ezek. 46. 7. according as hand shall *a.*
Phil. 3. 11, 12. *a.* to resurrection of dead, not already *attained*
ATTEND to my cry, Ps. 55. 2. & 61. 1. & 66. 19. & 86. 6. & 142. 6.
Prov. 4. 1. *a.* to know understanding
20. *a.* to my words, 7. 24.
5. 1. *a.* to my wisdom, bow ear
Acts 16. 14. she *attended* to—spoken
Attendance, 1 Kings 10, 5. 1 Tim. 4. 13. Heb. 7. 13. Rom. 13. 6.
Attentive, 1 Chron. 6. 40. & 7. 15. Neh. 1. 6. & 8. 3. Ps. 130. 2. Luke 19. 48.
AVAILETH, Esth. 5. 13. Gal. 5. 6. & 6. 15. James 5. 16.
AVENGE not, nor grudge, Lev. 19. 18. Lev. 26. 25. shall *a.* quarrel of covenant
Deut. 32. 43. he will *a.* blood of his
Isa. 1. 24. I will *a.* me of my enemies
Luke 18. 7. shall not God *a.* his elect
Luke 18. 8. he will *a.* them speedily
Rom. 12. 19. *a.* not yourselves
Rev. 6. 10. dost thou not *a.* our blood
Jer. 5. 9, 29. shall not my soul be *avenged* on such a nation, 9. 9.
Rev. 18. 20. God hath *a.* you on her
Avenger, Num. 35. 12. Ps. 8. 2. & 44. 16. 1 Thes. 4. 6.
2 Sam. 22. 48. God that *avengeth* me
Judg. 5. 2. praise Lord for *avenging* Israel
AUTHOR of confusion, 1 Cor. 14. 33.
Heb. 5. 9. *a.* of eternal salvation
12. 2. Jesus *a.* and finisher of our faith
AUTHORITY, power to govern
Matt. 7. 29. taught as one having *a.*
John 5. 27. giving him *a.* to execute judgment
1 Cor. 15. 24. down all *a.* and power
1 Tim. 2. 2. prayer for all in *a.*
Tit. 2. 15. rebuke with all *a.*
1 Pet. 3. 22. angels and *a.* subject
Rev. 13. 2. dragon gave him *a.*
AVOUCHED, Deut. 26. 17, 18.
AVOID it, pass not by it, Prov. 4. 15.
Rom. 16. 17. cause divisions, *a.* them
AWAKE for thee, Job 8. 6.
Ps. 35. 23. *a.* to my judgment
139. 18. when I *a.* I am still with
Rom. 13. 11. high time to *a.* out of sleep
1 Cor. 15. 34. *a.* to righteousness
Eph. 5. 14. *a.* thou that sleepest
Ps. 78. 65. Lord *awaked* out of sleep
73. 20. when thou *awakest* thou shalt despise
AWE, stand in *a.* sin not, Ps. 4. 4.
Ps. 33. 8. would stand in *a.* of him
119. 161. heart stands in *a.* of word
AXE. Deut. 19. 5. 1 Kings 6. 7. & 2 Kings 6. 5. Isa. 10. 15. Jer. 51. 20. *Axes*, 2 Sam 12. 31. Ps 74. 5, 6. Jer. 46. 22.

B.

BABBLER, Eccl. 10. 11. Acts 17. 18.
1 Tim. 6. 20. avoid vain *babblings*, 2 Tim. 2. 16. Prov. 23. 29.
BABE leaped in womb, Luke 1. 41.
Heb. 5. 13. unskilful in words is a *b.*
Ps. 8. 2. out of mouth of *babes*
17. 14. rest of substance to *b.*
Isa. 3. 4. *b.* shall rule over them
1 Cor. 3. 1. as unto *b.* in Christ
1 Pet. 2. 2. as new-born *b.* desire
BACK to go from Samuel, 1 Sam. 10. 9.
1 Kings 14. 9. cast me behind *b.*
Ps. 129. 3. the ploughers ploughed on my *b.*
Prov. 26. 3. rod for the fool's *b.*
Isa. 38. 17. cast my sins behind thy *b.*
50. 6. gave my *b.* to smiters
Jer. 2. 27. turned their *b.* 32. 33.
18. 17. I will shew them *b.* not face
Ex. 33. 23. shall see my *b.* parts
Ps. 19. 13. keep *b.* thy servant from
53. 6. when God bringeth *b.* captivity
Hos. 4. 16. Israel slideth *b.* as backsliding
Acts 20. 20. kept *b.* nothing profitable
Neh. 9. 26. cast law behind *backs*
Backbiters, haters of God, Rom. 1. 30.
Ps. 15. 3. *backbiteth* not with his tongue
Prov. 25. 23. *backbiting* tongue
2 Cor. 12. 20. strifes, *backbitings*
Backslider in heart, Prov. 14. 14.
Jer. 2. 19. thy *backslidings* reprove thee
3. 6, 12. return thou *b.* Israel, 14. 7. & 31. 22. & 49. 4.
5. 6. and their *b.* are increased
8. 5. slidden back by perpetual *b.*
14. 7. *b.* are many, we have sinned
Hos. 11. 7. my people are bent to *b.*
14. 4. I will heal their *b.*
Gen. 9. 23. went *backward* and covered
Isa. 1. 4. they are gone away *b.*
59. 14. judgment is turned away *b.*
John 18. 6. went *b.* and fell to the ground
BAG, sack, or pouch, Deut. 25. 13. Job 14. 17. Prov. 16. 11. Micah 6. 11. Hag. 1. 6. Luke 12. 33. John 13. 29.
BALANCE, Job 31. 6. & 6. 2. Ps. 62. 9. Isa. 40. 12, 15. & 46. 6. Dan. 5. 27.
Prov. 11. 1. false *b.* abomination to the Lord, 20. 23.
16. 11. just weight and *b.* are Lord's
Hos. 12. 7. *b.* of deceit are in hand
Mic. 6. 11. count pure with wicked *b.*
BALD, 2 Kings 2. 23. Jer. 16. 6. & 48. 37. Ezek. 27. 31. Mic. 1. 16.
Baldness, Lev. 21. 5. Deut. 14. 1. Isa. 3. 24. & 15. 2. & 22. 12. Ezek. 7. 18.
BALM, Gen. 37. 25. & 43. 11.
Jer. 8. 22. is there no *b.* in Gilead, 46. 11. & 51. 8. Ezek. 27. 17.
BANNER, Isa. 13. 2. Ps. 20. 5.
Ps. 60. 4. *b.* to them that fear thee
Song 2. 4. his *b.* over me was love
6. 4. terrible as an army with *banners*
BAPTISM of water, Matt. 3. 7.
Baptism of John, Matt. 21. 25. Mark 11. 30. Luke 7. 29. & 12. 50. Acts 1. 22. & 10. 37. & 18. 25. & 19. 3, 4.
Baptism of repentance, Mark 1. 4. Acts 13. 24. & 19. 4.
Baptism of suffering, Matt. 20. 22, 23. Mark 10. 38, 39. Luke 12. 50.
Rom. 6. 4. buried with him by *baptism*, Col. 2. 12.
Eph. 4. 5. one faith, one *b.*
1 Pet. 3. 21. *b.* doth now save us
Heb. 6. 2. doctrine of *baptisms*
BAPTIZE with water, with the Holy Ghost, Matt. 3. 11. Mark 1. 8. Luke 3. 16. Acts 1. 5. John 1. 26, 28, 31, 33.
Mark 1. 4. John did *b.* in wilderness
5. were all *baptized* of him, 8.
9. Jesus was *b.* of John, Matt. 3. 13, 14, 16. Luke 3. 21.
Mark 16. 16. believeth and is *b.*
Luke 3. 7. came to be *b.* 12.
7. 29, 30. publicans *b.* lawyers not *b.*
John 4. 1. Jesus *b.* more disciples
2. though Jesus himself *b.* not, but
Acts 2. 38. repent and be *b.* every one
Acts 2. 41. received his word were *b.*
8. 13. Simon believed and was *b.*
10. 47. that these should not be *b.*
48. Peter commanded them to be *b.*
18. 8. believed and were *b.*
22. 16. arise and be *b.* wash away
Rom. 6. 3. as many as were *b.* were *b.* unto his death
1 Cor. 1. 13. were ye *b.* in name of
15. none—*b.* in own name
10. 2. were all *b.* unto Moses
12. 13. are all *b.* into one body
15. 29. are *b.* for the dead
Gal. 3. 27. as have been *b.* into Christ
Matt. 28. 19. *baptizing* in name
BARE you on eagles' wings, Ex. 19. 4.
Isa. 53. 12. he *b.* the sins of many
Matt. 8. 17. himself *b.* our sicknesses
1 Pet. 2. 24. *b.* our sins in his own body
BARN, Matt. 13. 30. Prov. 3. 10. Matt. 6. 26. Luke 12. 18, 24.
BARREL of meal, 1 Kings 17. 14.
BARREN, Gen. 11. 30. & 25. 21. & 29. 31. Judg. 13. 2. Luke 1. 7.
Ex. 23. 26. nothing shall be *b.*
1. Sam. 2. 5. *b.* hath borne seven
Ps. 113. 9. *b.* woman to keep house
Song 4. 2. none is *b.* among, 6. 6.
Isa. 54. 1. sing, O *b.* Gal. 4. 27.
Luke 23. 29. blessed are *b.* wombs
2 Pet. 1. 8. neither *b.* nor unfruitful
BASE in my own sight, 2 Sam. 6. 22.
1 Cor. 1. 28. *b.* things of this world
2 Cor. 10. 1. who in presence am *b.*
Ezek. 29. 14, 15. *basest* of kingdoms
Dan. 4. 17. set up *b.* of men
BASTARD, not enter, Deut. 23. 2.
Zech. 9. 6. *b.* shall dwell in Ashdod
Heb. 12. 8. without chastisement are *bastards*
BATTLE not to strong, Eccl. 9. 11.
Jer. 8. 6. as horse rusheth into *b.*
Ps. 140. 7. covered head in day of *b.*
BEAM out of timber, Hab. 2. 11.
Matt. 7. 3. considered not *b.* in own eye
Song 1. 1, 17. *b.* of our house are cedar
BEAR, Gen. 49. 15. Deut. 1. 9, 31. Prov. 9. 12. & 30. 21. Lam. 3. 27.
Gen. 4. 13. punishment greater than I can *b.*
Num. 11. 14. not able to *b.* all this people
Ps. 75. 3. I *b.* up the pillars of it
91. 12. *b.* thee up in their hands
Prov. 18. 14. wounded spirit who can *b.*
Amos 7. 10. land not able to *b.* words
Mic. 7. 9. I will *b.* indignation of Lord because
Luke 14. 27. whoso doth not *b.* his cross
18. 7. though he *b.* long with them
John 16. 12. ye cannot *b.* them now
Rom. 15. 1. strong *b.* the infirmities of the weak
1 Cor. 3. 2. hitherto not able to *b.* it
10. 13. that may be able to *b.* it
Gal. 6. 2. *b.* ye one another's burdens
5. every man *b.* his own burden
17. 1. *b.* in my body the marks of the Lord Jesus
Heb. 9. 28. offered to *b.* sins of many
Rev. 2. 2. canst not *b.* which are evil
Bear fruit, Ezek. 17. 8. Hos. 9. 16. Joel 2. 22. Matt. 13. 23. Luke 13. 9. John 15. 2, 4, 8.
Ps. 106. 4. favour thou *bearest* to
Rom. 11. 18. *b.* not root but
13. 4. *beareth* not sword in vain
1 Cor. 13. 7. charity *b.* all things
Heb. 6. 8. *b.* thorns and briers
Ps. 126. 6. *bearing* precious seed
Rom. 2. 15. conscience *b.* witness, 9. 1.
Heb. 13. 13. *b.* his reproach
BEASTS, animals without reason
Gen. 1. 24, 25. & 3. 1.—for ministers, Rev. 4. 6, 7, 8, 9. & 5. 6, 14. & 6. 1, 3. & 7. 11. & 14. 3. & 15. 7. & 19. 4.—for antichrist, Dan. 7. 11. Rev. 11. 7. & 13. 1, 11. & 15. 2. & 16. 13. & 17. 8. & 19. 19. & 20. 10.
Prov. 9. 2. wisdom killed her *b.*
Ps. 49. 12. like *b.* that perish, 20.
73. 22. I was as a *b.* before thee
Dan. 7. 17. four *b.* are four kings
1 Cor. 15. 32. I fought with *b.* at Ephesus
BEAT, Prov. 23. 14. Isa. 3. 15. Luke 12. 47, 48. 1 Cor. 9. 26.
BEAUTY, Ex. 28. 2.
1 Chron. 16. 29. in the *b.* of holiness, 2 Chron. 20. 21. Ps. 29. 2. & 96. 9. & 110. 3.
Ps. 27. 4. to behold *b.* of the Lord
39. 11. makest his *b.* to consume
45. 11. king greatly desire thy *b.*
Prov. 20. 29. *b.* of old men gray head
31. 30. favour deceitful *b.* is vain
Isa. 3. 24. be burning instead of *b.*
33. 17. see the king in his *b.* and land
53. 2. no *b.* that we should desire him
61. 3. give them *b.* for ashes
Zech. 11. 7. two staves, one called *b.*
Beautify, Ps. 149, 4. Isa. 60. 13.
Beautiful, Eccl. 3. 11. Song 6. 4. & 7. 1. Isa. 52. 1, 7. & 64. 11. Jer. 13. 20. Ezek. 16. 12, 13. Matt. 23. 27. Acts 3. 2. Rom. 10. 15.
BED, set for him, 2 Kings 4. 10.
Ps. 41. 3. make all his *b.* in sickness
Song 3. 1. by night on my *b.* I sought him
Isa. 28. 20. the *b.* is shorter than that a man
Heb. 13. 4. marriage *b.* undefiled
Rev. 2. 22. I will cast her into a *b.*
Isa. 57. 2. rest in their *beds*
Amos 6. 4. lie on *b.* of ivory
BEFORE, in sight, Gen. 20. 15. & 43. 14. Ex. 22. 9. 1 Kings 17. 1. & 18. 15. 2 Kings 3. 14.—(in time or place) Gen. 31. 2. Job 3. 24. Josh. 8. 10. Luke 22. 47. 2 Chron. 13. 14.—(in dignity) 2 Sam. 6. 21. John 1. 15, 27.
Phil. 3. 13. those things which are *b.*
Col. 1. 17. he is *b.* all things and by him
BEG, Ps. 109. 10. & 37. 25. Prov. 20. 4. Luke 16. 3. & 23. 52. John 9. 8.
Beggar, 1 Sam. 2. 8. Luke 16. 20, 22.
Beggarly elements, Gal. 4. 9.
BEGIN at my sanctuary, Ezek. 9. 6.
Ex. 12. 2. the *beginning* of months
Gen. 49. 3. *b.* of strength, Deut. 21. 17.
Ps. 111. 10. fear of Lord is the *b.* of wisdom, Prov. 1. 7. & 9. 10.
Eccl. 7. 8. better is the end than the *b.*
Matt. 24. 8. these are the *b.* of sorrows
Col. 1. 18. who is the *b.* and the first born
Heb. 7. 3. neither *b.* of days nor end
2 Pet. 2. 20. latter end is worse than *b.*
Rev. 1. 8. I am Alpha and Omega, *b.* and the ending, 21. 6. & 22. 13.
3. 14. saith the *b.* of creation of God
BEGOTTEN drops of dew, Job 38. 28.
Ps. 2. 7. this day have I *b.* thee, Acts 13. 33. Heb. 1. 5, 6.
John 1. 14. only *b.* of the Father, 18.
3. 16. sent his only *b.* Son, 18.
1 Cor. 4. 15. I have *b.* you through the Gospel
Philem. 10. I have *b.* in my bonds
1 Pet. 1. 3. *b.* us again to a lively hope
1 John 4. 9. sent his only *b.* Son
5. 1. loveth him that is *b.*
Rev. 1. 5. first *b.* of the dead
BEGUILE, Col. 2. 4, 18. Gen. 3. 13. 2 Cor. 11. 3. 2 Pet. 2. 14.
BEGUN to fall, Esth. 6. 13.
Gal. 3. 3. having *b.* in the spirit
Phil. 1. 6. hath *b.* a good work in you
BEHAVE myself wisely, Ps. 101. 2.
Ps. 131. 2. I *b.* myself as a child
1 Tim. 3. 2. bishop of good *behaviour*
Tit. 2. 3. in *b.* as becometh holiness
BEHELD not iniquity in Jacob, Num. 23. 21.
Luke 10. 18. I *b.* Satan fall like lightning from heaven
John 1. 14. we *b.* his glory
Rev. 11. 12. their enemies *b.* them
BEHIND, Lev. 25. 51. Judg. 20. 40.
Ex. 10. 26. not an hoof left *b.*
Neh. 9. 26. cast law *b.* their backs
Ps. 139. 5. beset me *b.* and before
Isa. 38. 17. cast all my sins *b.* thy back
1 Cor. 1. 7. ye come *b.* in no gift
Phil. 3. 13. forgetting things *b.* and before
Col. 1. 24. fill up that is *b.* of affliction
BEHOLD with thine eyes, Deut. 3. 27.
Job 19. 27. my eyes shall *b.* and not
Ps. 11. 4. his eyes *b.* his eye-lids try
7. countenance *b.* upright
17. 15. I will *b.* thy face in righteousness
27. 4. desired to *b.* beauty of Lord
37. 37. *b.* the upright man
113. 6. humbles himself to *b.*
Eccl. 11. 7. it is pleasant to *b.* sun
Hab. 1. 13. of purer eyes than to *b.*
Matt. 18. 10. their angels *b.* face of
John 17. 24. they may *b.* my glory
19. 5. *b.* the man, 14. *b.* your king.
26. *b.* thy son, 27. *b.* thy mother
1 Pet. 3. 2. *b.* your chaste conversation
Ps. 33. 13. Lord *beholdeth* all the sons of
James 1. 24. he *b.* himself and goeth
Prov. 15. 3. *beholding* evil and good
Ps. 119. 37. turn eyes from *b.* vanity
Eccl. 5. 11. save *b.* of them with eyes
2 Cor. 3. 18. with open face *b.* as in a glass
Col. 2. 5. joying and *b.* your order
James 1. 23. like man *b.* natural face
BEING, Ps. 104. 33. & 146. 2. Acts 17. 28.
BELIAL, devil, furious and obstinate in wickedness, Deut. 13. 13. Judg. 19. 22. & 20. 13. 1 Sam. 1. 16. & 2. 12. & 10. 27. & 25. 17, 25. & 30. 22. 2 Sam. 16. 7. & 20. 1. & 23. 6. 1 Kings 21. 10, 13. 2 Chron. 13. 7. 2 Cor. 6. 15.
BELIEVE, credit a testimony, Ex. 4. 1. Num. 14. 11. & 20. 12.
Deut. 1. 32. ye did not *b.* the Lord
2 Chron. 20. 20. *b.* Lord, *b.* prophets
Isa. 7. 9. will not *b.* surely not establish
Matt. 9. 28. *b.* ye that I am able
Mark 1. 15. repent and *b.* the gospel
9. 23. thou canst *b.* all things possible
24. Lord I *b.* help my unbelief
11. 24. *b.* that ye receive them
Luke 8. 13. for a while *b.* and
24. 25. slow of heart to *b.* all
John 1. 12. even to them that *b.*
6. 29. ye *b.* on him whom he sent
69. we *b.* and are sure thou art Christ
7. 39. they that *b.* him should receive
8. 24. if ye *b.* not I am he ye shall die
11. 42. may *b.* thou hast sent me
12. 36. *b.* in the light while ye have
13. 19. ye may *b.* that I am he
14. 1. ye *b.* in God, *b.* also in me
17. 20. pray for them who shall *b.*
20. 31. written that ye might *b.*
Acts 8. 37. I *b.* Jesus Christ is the Son
13. 39. all that *b.* are justified
16. 31. *b.* on the Lord Jesus and thou shalt be saved
Rom. 3. 22. on all them that *b.*
10. 9. shalt *b.* in thine heart
14. how shall they *b.* on him
2 Cor. 4. 13. we *b.* and therefore speak
Phil. 1. 29. not only to *b.* but suffer
2 Thes. 2. 11. that they should *b.* a lie
1 Tim. 4. 10. especially those that *b.*
Heb. 10. 39. *b.* to saving of the soul
11. 6. cometh to God must *b.* that he is
James 2. 19. devils also *b.* and tremble
1 Pet. 2. 7. to you who *b.* he is precious
1 John 3. 23. his command that we *b.* on Jesus Christ
Believe not, Isa. 7. 9. John 4. 48. & 8. 24. & 10. 26. & 12. 39. & 16. 9, 20, 25. Rom. 3. 3. 2 Cor. 4. 4. 2 Tim. 2. 13. 1 John 4. 1.
Gen. 15. 6. *believed* in Lord and he counted, Rom. 4. 3. Gal. 3. 6. James 2. 23.
Ps. 27. 13. fainted unless I had *b.*
116. 10. I *b.* therefore have I spoken
119. 66. I *b.* thy commandments
Isa. 53. 1. who hath *b.* our report, John 12. 38. Rom. 10. 16.
Dan. 6. 23. because he *b.* in his God
Jonah 3. 5. people of Nineveh *b.* God
Matt. 8. 13. as thou hast *b.* so be it
21. 32. publicans and harlots *b.* him
John 4. 53. himself *b.* and his house
7. 48. have any of the Pharisees *b.* on
17. 8. have *b.* thou didst send me
20. 29. blessed—not seen and yet *b.*
Acts 4. 32. that *b.* were of one heart
8. 13. Simon *b.* and was baptized
11. 21. great number *b.* and turned
13. 12. deputy *b.*—astonished
48. as many as were ordained to eternal life *b.*
Rom. 4. 18. against hope *b.* in hope
13. 11. salvation nearer than when *b.*
Eph. 1. 13. after ye *b.* ye were sealed
1 Tim. 3. 16. God was *b.* on in the world
2 Tim. 1. 12. know whom I have *b.*
Believed not, Ps. 78. 22, 32. & 106. 24. Luke 24. 41. Acts 9. 26. Rom. 10. 14. 2 Thes. 2. 12. Heb. 3. 18. Jude 5.
Believers, Acts 5. 14. 1 Tim. 4. 12.
Believest, Luke 1. 20. John 1. 50. & 11. 27. & 14. 10. Jas. 2. 19.
Acts 8. 37. if thou *b.* with all thy heart
26. 27. *b.* thou prophets—thou *b.*
Believeth, Job 15. 22. & 39. 24.
Prov. 14. 15. simple *b.* every word
Isa. 28. 16. that *b.*—not make haste
Mark 9. 23. all things possible to—*b.*
16. 16. he that *b.* shall be saved, he that *b.* not shall be damned
John 3. 15, 16. *b.* in him should not perish
18. he that *b.* is not condemned, he that *b.* not is condemned already
36. he that *b.* on the Son hath everlasting life; and he that *b.* not shall not see life
5. 24. *b.* on him that sent me
6. 35. *b.* on me shall never thirst
40. seeth the Son and *b.* may have everlasting life, 47.
7. 38. he that *b.* on me out of his belly shall flow
11. 25. *b.* in me though he were dead
26. he that *b.* in me shall never die
12. 44. *b.* on me, *b.* not on me, but 46. *b.* on me shall not abide in darkness
14. 12. *b.* on me works that I do
Acts 10. 43. *b.* in him—receive remission
Rom. 1. 16. power of God—to every one that *b.*
3. 26. justifier of him that *b.* in Jesus
4. 5. worketh not, but *b.* on him
9. 33. *b.* on him—not ashamed, 10. 11.
10. 4. end of the law for righteousness to them that *b.*
10. for with the heart man *b.* unto righteousness
14. 2. one *b.* that he may eat all things
1 Cor. 7. 12. wife that *b.* not
13. husband that *b.* not
13. 7. charity *b.* all things
14. 24. come in one that *b.* not
2 Cor. 6. 15. he that *b.* with infidel
1 Tim. 5. 16. that *b.* have widows
1 Pet. 2. 6. *b.* on him shall not be confounded
1 John 5. 1. whoso *b.* that Jesus is Christ
5. overcometh world, but he that *b.*
10. he that *b.* on Son of God hath—*b.* not God hath made him a liar because he *b.* not record that God
Matt. 21. 22. ask in prayer, *believing*
John 20. 27. be not faithless, but *b.*
31. that *b.* ye might have life
Acts 16. 34. *b.* in God with all his house
24. 14. *b.* all things written
Rom. 15. 13. all joy and peace in *b.*
1 Tim. 6. 2. have *b.* masters
1 Pet. 1. 8. yet *b.* ye rejoice with joy
2 Thes. 2. 13. *belief* of the truth
BELLOWS are burnt, Jer. 6. 29.
BELLY, on *b.* shalt go, Gen. 3. 14.
Num. 5. 21. *b.* to swell and thigh rot
25. 8. thrust them through the *b.*
Job 3. 11. when I came out of *b.*
15. 2. fill his *b.* with east wind
35. their *b.* prepareth deceit
20. 15. God cast them out of his *b.*
20. not feel quietness in his *b.*
Ps. 17. 14. whose *b.* thou fillest with
22. 10. art my God from mother's *b.*
44. 25. our *b.* cleaveth to the earth
Prov. 20. 27. search inward parts of *b.*
Isa. 46. 3. borne by me from the *b.*
Jonah 1. 17. in the *b.* of the fish, Matt. 12. 40.
2. 1. prayed to God out of fish's *b.*
2. out of the *b.* of hell cried I.
Hab. 3. 16. my *b.* trembled that I.
Luke 15. 16. fill his *b.* with husks
John 7. 38. out of his *b.* shall flow
Rom. 16. 18. serve their own *b.*
1 Cor. 6. 13. meats for *b.* and *b.* for meats
Phil. 3. 19. whose God is their *b.*
Rev. 10. 9. make thy *b.* bitter
Tit. 1. 12. Cretians slow *bellies*
BELONG, Lev. 27. 24. Luke 23. 7.
Gen. 40. 8. interpretations *b.* to God
Deut. 29. 29. secret things *b.* to Lord, things revealed *b.* to us and to our children
Ps. 47. 9. shields of earth *b.* to God
68. 20. to God *b.* issues from death
Dan. 9. 9. to the Lord *b.* mercies and forgiveness
Mark 9. 41. because ye *b.* in Christ
Luke 19. 42. things that *b.* to thy peace
1 Cor. 7. 32. care for the things *b.* to the Lord
Deut. 32. 35. to me *b.* vengeance
Ps. 94. 1. Heb. 10. 30. Rom. 12. 19
Ezra 10. 4. this matter *belongeth* to
Ps. 3. 8. salvation *b.* to the Lord
62. 11. power *b.* to God, 12. *b.* mercy
Dan. 9. 7. righteousness *b.* to thee
8. to us *b.* confusion of face
Heb. 5. 14. strong meat *b.* to them
BELOVED—other hated, Deut. 21. 15.
Deut. 33. 12. *b.* of Lord shall dwell in safety
Neh. 13. 26. Solomon *b.* of his God
Ps. 60. 5. thy *b.* may be delivered
127. 2. Lord giveth his *b.* sleep
Song 1. 14, *my beloved*, 2. 3, 9, 16, 17. 8. 4. 16. & 5. 2, 6, 10, 16. & 6. 2, 3. & 7. 10, 13. Isa. 5. 1.
Song 5. 9. thy *b.* more than another *b.*
Dan. 10. 11, 19, O man, greatly *b.* 5. 23.

Matt. 3. 17. my *b.* Son, 17. 5.
Rom. 9. 25. *b.* which was not *b.*
11. 28. *b.* for the Father's sake
16. 8. Amplias *b.* in the Lord
Eph. 1. 6. accepted in the *b.*
2 Pet. 3. 15. *b.* brother Paul
Rev. 20. 9. compassed *b.* city
BEMOAN, Jer. 15. 5. & 16. 5. & 22.10.& 31. 18. & 48. 17.
BEND bow, Ps. 11. 2. & 64. 3. & 58. 7. & 7. 12. & 37. 14. Lam. 2. 4. & 3. 12. Isa. 5. 28.
Jer. 9. 3. *b.* their tongues like a bow
Isa. 60. 14. afflicted thee shall come *bending* unto thee
Hos. 11. 7. people *bent* to backsliding
Zech. 9. 13. I have *b.* Judah for me
BENEATH, Prov. 15. 24. John 8. 23.
BENEFACTORS, Luke 22. 25.
BENEFITS, loaded us with, Ps. 68. 19. Ps. 103. 2. forget not all his *b.*
116. 12. render to the Lord for all his *b.*
BENEVOLENCE, due, 1 Cor. 7. 3.
BEREAVE soul of good, Eccl. 4. 8.
Jer. 15. 7. *b.* them of children, 18. 21. Gen. 42.36.& 43. 14. Ezek. 5.17. & 36.12, 13, 14. Lam. 1. 20. Hos. 9. 12. & 13. 8.
BESEECH God to be gracious, Mal. 1. 9.
2 Cor. 5. 20. as though God did *b.* you by us
BESET me behind and before, Ps. 139. 5.
Hos. 7. 2. own doings have *b.* them
Heb. 12. 1. sin which doth easily *b.* us
BESIDE waters, Ps. 23. 2. Isa. 32. 20.
Song 1. 8. feed kids *b.* shepherd's tents
Isa. 56. 8. others *b.* I have gathered
BESIDE SELF, Mark 3. 21. Acts 26.24. 2 Cor. 5. 13.
BESOM of destruction, Isa. 14. 23.
BESOUGHT the Lord, Deut. 3.23.2Sam. 12. 16. 1 Kings 13. 6. 2 Kings 13. 4. 2 Chron. 33. 12. Ezra 8.23. 2 Cor. 12. 8.
BEST estate is vanity, Ps. 39. 5.
Mic. 7. 4. *b.* of them is as a brier
Luke 15. 22. bring forth *b.* robe
1 Cor. 12. 31. covet earnestly *b.* gifts
BESTEAD, hardly, Isa. 8. 21.
BESTOW a blessing, Ex. 32. 29.
Luke 12. 17. room to *b.* my fruits
1 Cor. 12. 23. we *b.* more abundant honour
13. 3. *b.* all my goods to feed the poor
John 4. 38. *bestowed* no labour
1 Cor. 15. 10. his grace *b.* on me
2 Cor. 1. 11. gift *b.* on us by means
8. 1. grace of God *b.* on churches
Gal. 4. 11. lest *b.* labour in vain
1 John 3. 1. love the Father hath *b.* on us
BETIMES, 2 Chron. 36. 15. Job 8. 5. & 24. 5. Prov. 13. 24. Gen. 26. 31.
BETRAY, Matt. 24. 10. & 26. 21. Mark 13. 12. & 14. 18.
BETROTH, Deut. 28.30. Hos. 2. 19,20.
BETTER than ten sons, 1 Sam. 1. 8.
Judg. 8.2. gleanings *b.* than vintage
1 Kings 19.4. I am not *b.* than my fathers
Prov. 15. 16. *b.* is little with the fear of the Lord
17. *b.* is a dinner of herbs with love
16. 8. *b.* is a little with righteousness
16. how much *b.* to get wisdom than money
17. 1. *b.* is a dry morsel, and quietness therewith, than
27. 10. *b.* is a neighbour near than
Eccl. 4. 9. two are *b.* than one
13. *b.* is a poor and wise child than
6. 9. *b.* is sight of eyes than wandering
7. 1. *b.* is a good name than precious
2. *b.* to go to the house of mourning
3. *b.* is sorrow than laughter
5. *b.* to hear rebuke of the wise than
8. *b.* is the patient than proud in
9. 16. wisdom is *b.* than strength
18. wisdom is *b.* than weapons of
Song 4. 10. how much *b.* is thy love than wine
Matt. 6.26. are ye not much *b.* than they
Rom. 3. 9. are we *b.* than they
1 Cor. 9. 15. were *b.* for me to die
11. 17. come not for the *b.* but worse
Phil. 1. 23. with Christ is far *b.*
2. 3. esteem others *b.* than themselves
Heb. 1. 4. made so much *b.* than the angels
6. 9. persuaded *b.* things of you
7. 19. bringing in of a *b.* hope doth
22. Jesus made surety of a *b.* testament
8. 6. mediator of a *b.* covenant established on *b.* promises
10. 34. a *b.* enduring substance
11. 16. desire a *b.* country
35. obtain a *b.* resurrection
40. provided some *b.* things.
12. 24. blood speaketh *b.* than Abel
2 Pet. 2. 21. *b.* not to have known the way
BETWEEN thy seed and her, Gen. 3.15.
1 Kings 3. 9. discern *b.* good and bad
18.21. how long halt ye *b.* two opinions
Ezek. 22. 26. no difference *b.* holy and profane, 44, 23. & 34. 17. Lev. 10. 10.
Phil. 1. 23. in a strait *b.* two having
1 Tim. 2. 5. one mediator *b.* God and
BEWARE of men, Matt. 10. 17.
Matt. 7. 15. *b.* of false prophets
16. 6. *b.* of leaven of Pharisees, 11.
Mark 8. 15.
Luke 12. 15. *b.* of covetousness
Phil. 3. 2. *b.* of dogs, *b.* of evil workers, *b.* of the concision
Col. 2. 8. *b.* lest any man spoil you
BEYOND or defraud, 1 Thess. 4. 6.
BIBBER, Prov. 23. 20. Matt. 11. 19.
BID, Matt. 22. 9. & 23.3. Luke 14.10. & 24. 2. John 10. 11.
BIDE, not in unbelief, Rom. 11. 23.
BILL, Deut. 24. 1, 3. Isa. 50.1. Jer.3.8. Mark 10. 4. Luke 16. 6, 7.
BILLOWS, Ps. 42. 7. Jonah 2. 3.
BIND sweet influences, Job 38. 31.
Job 31. 36. I would *b.* it as a crown
Ps. 105. 22. to *b.* his princes at pleasure
118. 27. *b.* the sacrifice with cords
149. 8. to *b.* their kings with chains
Prov. 3. 3. *b.* them about thy neck
Isa. 8. 16. *b.* up testimony, seal law
61. 1. *b.* up broken hearted, to proclaim
Hos. 6. 1. smitten us and he will *b.* us up
Matt. 12. 29. first *b.* strong man and
13. 30. *b.* them in bundles to burn
16. 19. thou shalt *b.* on earth, 18. 18.
22. 13. *b.* him hand and foot, and cast
23. 4. *b.* heavy burdens and lay
Bindeth up, Job 5. 18. Ps. 147. 3.
BIRD hasteth to snare, Prov. 7. 23.
Ps. 124, 7. escaped as a *b.* out of the snare
Eccl. 10. 20. *b.* of air tell the matter
Isa. 46. 11. ravenous *b.* from the east
Jer. 12. 9. heritage as a specked *b.*
Birds, Gen. 15. 10. & 40. 17. Lev. 14. 4.
2 Sam. 21. 10. Ps. 104. 17. Eccl. 9. 12.
Song 2. 12. Isa. 31. 5. Jer. 5.27. & 12.4, 9. Matt. 8. 20.
BIRTH, 2 Kings 19. 3. Eccl. 7. 1. Isa. 66. 9. Ezek. 16. 3. Gal. 4. 19.
Birthday, Gen. 40. 20. Matt. 14. 6.
Birth-right, Gen. 25. 31, 32, 33. & 27. 36. & 43. 33. 1 Chron. 5. 1. Heb. 12. 16.
BISHOP, 1 Tim. 3. 1. 2 Tit. 1. 7.
1 Pet. 2. 25. return to *b.* of souls
Phil. 1. 1. with *bishops* and deacons
BITE, Num. 21. 6, 8, 9. Eccl. 10. 8, 11. Jer. 8. 17. Amos 9. 3. Hab. 2. 7.
Mic. 3. 5. prophets *b.* with their teeth
Gal. 5. 15. if ye *b.* and devour one another
Prov. 23. 32. at the last it *b.* like a serpent
BITTER made their lives, Ex. 1. 14.
Ex. 12.8. with *b.* herbs eat it, Num. 9. 11.
Deut. 32.24. devoured with *b.* destruction
32. their grapes of gall, clusters are *b.*
2 Kings 14. 26. affliction was very *b.*
Job 3. 20. why is life given to the *b.* in soul
13. 26. write *b.* things against me
Ps. 64. 3. their arrows even *b.* words
Prov. 27. 7. every *b.* thing is sweet
Eccl. 7. 26. woman more *b.* than death
Isa. 5. 20. wo to them put *b.* for sweet
Jer. 2. 19. evil thing and *b.* that
Col. 3. 19. wives be not *b.* against them
James 3. 14. if ye have *b.* envying glory not
Rev. 10. 9. it shall make thy belly *b.*
Judg. 5. 23. curse *bitterly* inhabitants
Ruth 1. 20. Almighty dealt *b.* with me
Isa. 22. 4. I will weep *b.* 33. 7.
Ezek. 27. 30. shall cry *b.* Zeph. 1. 14.
Hos. 12. 14. provoked him most *b.*
Matt. 26. 75. wept *b.* Luke 22. 62.
Bitterness of soul, 1 Sam. 1. 10.
1 Sam. 15. 32. *b.* of death is past
2 Sam. 2. 26. it will be *b.* in end
Prov. 14. 10. heart knows its own *b.*
Zech. 12. 10. in *b.* for first-born
Acts 8. 23. in gall of *b.* and bond of
Rom. 3. 14. mouth full of cursing and *b.*
Eph. 4. 31. let all *b.* be put away
Heb. 12. 15. root of *b.* springing up
BITTERN, Isa. 14. 23. & 34. 11.
BLACK, 1 Kings 18. 45. Matt. 5. 36.
Song 1. 5. I am *b.* but comely, 6.
Blackness of darkness, Heb. 12. 18. Jude 13.
BLAME, Gen. 43.9. & 44.32. 2 Cor. 8.20. Eph. 1. 4
Blamed, 2 Cor. 6. 3. Gal. 2. 11.
Blameless, Gen. 44. 10. Josh. 2.17. Judg. 15. 3. Matt. 12. 5. Phil. 3. 6. 1 Tim. 5. 7.
Luke 1. 6. in all the ordinances of the Lord *b.*
1 Cor. 1. 8. be *b.* in the day of our Lord
Phil. 2. 15. *b.* harmless, the sons of God
1 Thess. 5. 23. be preserved *b.*
1 Tim. 3. 2. bishop must be *b.* Tit. 1. 6, 7. 10. office of deacon found *b.*
2 Pet. 3. 14. without spot and *b.*
BLASPHEME, revile God, &c.
Ps. 74. 10. enemy *b.* thy name
Mark 3. 29. *b.* against Holy Ghost not forgiven
Acts 26. 11. compelled them to *b.*
1 Tim. 1. 20. may learn not to *b.*
James 2. 7. do they not *b.* that name
Lev. 24. 11. *blasphemed* the name of the Lord
2 Kings. 19. 6. servants *b.* me, Isa. 37.6.
Ps. 74. 18. foolish people have *b.*
Isa. 52. 5. my name continually is *b.*
Rom. 2.24. the name of God is *b.* through you
1 Tim. 6. 1. name of God and his doctrine be not *b.*
Tit. 2. 5. word of God be not *b.*
Rev. 16. 9, 11, 21. *b.* the God of heaven
Lev. 24. 16. *blasphemeth* put to death
Ps. 44. 16. the voice of him that *b.*
Matt. 9. 3. said this man *b.*
Luke 12. 10. to him that *b.* against the Holy Ghost
Blasphemer, 1 Tim. 1.13. & 2 Tim. 3.2.
Blasphemy, 2 Kings 19. 3. Isa. 37. 3. Matt. 12. 31. Mark 7.22. Col. 3.8. Rev. 2. 9.
BLAST, Ex. 15.8. 2 Sam. 22.16. 2 Kings 19. 7. Job 4. 9. Isa. 25. 4.
Blasting, Deut. 28. 22. 1 Kings 8. 37.
BLEMISH, without, Ex. 12. 5. & 29. 1. Lev. 1. 3, 10. & 4. 23.
Dan. 1. 4. children and no *b.*
Eph. 5. 27. church holy, and without *b.*
1 Pet. 1. 19. as a lamb without *b.*
BLESS them that *b.* thee, Gen. 12. 3.
Gen. 22. 17. in blessing I will *b.* thee
32. 26. not let thee go except thou *b.* me
Ex. 23. 25. *b.* thy bread and water
Num. 6. 24. Lord *b.* and keep thee
1 Chron. 4. 10. O that thou *b.* me indeed
Ps. 5. 12. wilt *b.* the righteous
28. 9. *b.* thine inheritance and feed
29. 11. will *b.* his people with peace
67. 1. be merciful to us and *b.* us
115. 13. he will *b.* them that fear
132. 15. I will abundantly *b.* her provision
Matt. 5. 44. *b.* them that curse you
Rom. 12. 14. *b.* them that persecute you
Acts 3.26. sent him to *b.* you in turning many
1 Cor. 4. 12. being reviled we *b.*
Bless the Lord, Deut. 8. 10. Judges 5.9. Ps. 16. 7. & 34. 1. & 103. 1,21,22. & 104. 1, 35. & 26. 12.
Bless thee, Ps. 63. 4. & 145. 2, 10.
Gen. 1. 22. God *blessed* them and
2. 3. God *b.* the seventh day
Ex. 20. 11. the Lord *b.* the sabbath
Ps. 33. 12, 13. *b.* whose God is the Lord
Prov. 10. 7. memory of the just is *b.*
Matt. 13. 16. *b.* are eyes they see, Luke 10. 23.
24. 46. *b.* is that servant when his Lord cometh, Luke 12. 37, 38.
Mark 10. 16. took them in his arms and *b.* them
Luke 1. 28, 42. *b.* art thou among women
48. all generations shall call me *b.*
23.29. *b.* are the barren and the wombs
Acts 20. 35. more *b.* to give than to receive
Rom. 1. 25. Creator *b.* for ever, 9. 5.
2 Cor. 11. 31. Eph. 1. 3. 1 Pet. 1. 3.
1 Tim. 1. 11. glorious gospel of *b.* God
6.15. *b.* and only potentate, John 12, 13.
Ps. 119. 1. *b.* are the undefiled in the
84. 4. *b. are they* that dwell in thy
106. 3. *b.*—that keep judgment
Prov. 8. 32. *b.*—that keep my ways
Isa. 30. 18. *b.* that wait for him
Matt. 5. 3–11. *b.*—the poor in spirit—mourn—meek—hunger and thirst—merciful—pure in heart—peacemakers, persecuted—when men revile you, Luke 6. 21, 22.
Luke 11. 28. *b.*—that hear the word and do it
John 20. 29. *b.*—that have not seen, and yet have believed
Rom. 4. 7. *b.*—whose iniquities are forgiven
Rev. 19. 9. *b.*—called to the marriage supper
22. 14. *b.*—that do his commandments
Num. 24. 9. *b.* is *he* that blesseth
Ps.32.1. *b.*—whose transgression is forgiven
41. 1. *b.* that considereth the poor
Dan. 12. 12. *b.*—that waiteth and cometh
Matt. 11.6. *b.*—who shall not be offended
21. 9. *b.*—cometh in the name of the Lord, 23, 39. Mark 11. 19. Luke 13, 35.
Rev. 1. 3. *b.*—that readeth this prophecy
16. 15. *b.*—that watcheth and keepeth
20. 6. *b.*—that hath part in the first resurrection
22. 7. *b.*—that keepeth the sayings of this book
Ps. 1. 1. *b. is the man* that walketh not in the counsel of the ungodly
32. 2. *b.*—to whom the Lord imputeth
34. 8 *b.*—that trusteth in him, 84. 12.
40. 4. *b.*—that maketh the Lord his
65. 4. *b.*—whom thou choosest
84. 5. *b.*—whose strength is in thee
94. 12. *b.*—whom thou chastenest, O Lord
112. 1. *b.*—that feareth the Lord
Prov. 8. 34. *b.* that heareth me watching
Isa. 56. 2. *b.* that doeth this, and son
Jer. 17. 7. *b.*—that trusteth in Lord
James1.12.*b.*—that endureth temptation
Ps. 49. 18. he *blesseth* his soul
Blessedness, Rom. 4. 6, 9. Gal. 4. 15.
Gen. 12. 2. thou shalt be a *blessing*
27. 36. he hath taken away my *b.*
28. 4. give the *b.* of Abraham
Deut. 11. 26. set before you a *b.* and a curse, 30. 19. James 3. 9, 10.
23. 5. turned curse into *b.* Neh. 13. 2.
Neh. 9. 5. exalted above all *b.*
Job 29. 13. *b.* of him ready to perish
Ps. 3. 8. thy *b.* is upon thy people
109. 17. delighted not in *b.*
129. 8. the *b.* of Lord be upon you
Prov. 10. 22. the *b.* of the Lord it maketh rich
Isa. 65. 8. destroy it not for a *b.* is in it
Joel 2. 14. leaveth a *b.* behind him
1 Cor. 10. 16. the cup of *b.* which we
Gal. 3. 14. *b.* of Abraham might come
Blessings, Gen.49.25,26. Josh. 8. 34. Ps. 21. 3. Prov. 10. 6. & 28. 20. Mal. 2. 2. Eph. 1. 3.
BLIND, Ex. 4. 11. Lev. 21. 18.
Job 29. 15. I was eyes to the *b.*
Ps. 146. 8. openeth the eyes of the *b.*
Isa. 42. 7. to open the *b.* eyes, 18.
19. who is *b.* but my servant?
43. 8. bring the *b.* people that have eyes
56. 10. his watchmen are *b.*
Matt.11.5. the *b.* receive sight, Luke7.21.
Matt. 23. 16. wo to you *b.* guides, 24.
Luke 4. 18. recovery of sight to *b.*
2 Pet. 1. 9. he that lacketh these things is *b.*
Rev. 3. 17. thou art *b.* and naked
John 12. 40. *blinded* their eyes
Rom. 11. 7. the rest were *b.*
2 Cor. 3. 14. their minds were *b.*
4. 4. the God of this world hath *b.* the minds
1 John 2. 11. darkness hath *b.* his eyes
BLOOD of grapes, Gen. 49. 11.
Job 16. 18. cover thou not my *b.* let
Ps. 9. 12. maketh inquisition for *b.*
72. 14. precious their *b.* be in his sight
Isa. 26.21. the earth shall disclose her *b.*
Ezek. 3. 18. his *b.* will I require
9. 9. the land is full of *b.*
16. 6. polluted in thy own *b.*
Hos. 4. 2. they break out, and *b.* touch
Mic. 3. 10. they build up Zion with *b.*
Matt. 26. 28. *b.* of New Testament
Mark 14. 24. Luke 22. 20. 1 Cor. 11. 25.
27. 8. field of *b.* Acts 1. 19.
25. his *b.* be on us and on our children
Luke 13. 1. whose *b.* Pilate had mingled
22. 44. as it were great drops of *b.*
John 1. 13. born not of *b.* nor of flesh
6. 54, 56, whoso drinketh my *b.* hath life
55. my *b.* is drink indeed
19.34. out of his side came *b.* and water
Acts 17. 26. made of one *b.* all nations
18. 6. your *b.* be upon your own heads
20. 26. I am pure from the *b.* of all men
28. he hath purchased with his own *b.*
Rom. 3. 25. through faith in his *b.*
5. 9. being justified by his *b.*
1 Cor. 11. 27. guilty of body and *b.* of Christ
Col. 1. 20. made peace through the *b.* of the cross
Eph. 1. 7. redemption through his *b.* even forgiveness of sins, Col. 1. 14.
Heb. 9. 20. this is the *b.* of the testament
22. without shedding of *b.* no
10. 19. into the holiest by the *b.* of Jesus
12. 4. ye have not yet resisted unto *b.*
24. *b.* of sprinkling that speaketh
1 Pet. 1. 2. sprinkling of the *b.* of Jesus
19. with precious *b.* of Christ
1 John 1. 7. his *b.* cleanseth from all sin
5. 6. came by water and *b.*
Rev. 1. 5. washed us in his own *b.*
6. 10. dost thou not avenge our *b.*
7. 14. made white in the *b.* of the Lamb
8. 7. hail and fire mingled with *b.*
12. 11. overcame by the *b.* of the Lamb
16. 6. shed *b.*—given them *b.* to drink
17. 6. drunken with the *b.* of saints
Blood-guiltiness, Ps. 51. 14.
Bloody, Ex. 4. 25, 26. Ps. 5. 6. & 55.23.
BLOSSOM, man's rod shall, Num. 17.5.
Isa. 5. 24. their *b.* shall go up as dust
27. 6. Israel shall *b.* and bud
35. 1. the desert shall *b.* as the rose
2. it shall *b.* abundantly and rejoice
Hab. 3. 17. the fig-tree shall not *b.*
Ezek. 7. 10. rod hath *blossomed* pride
BLOT, Job 31. 7. Prov. 9. 7.
Ex. 32. 32, 33. *b.* me out of thy book, Num. 5. 23. Ps. 69. 28. Rev. 3. 5.
Blot out their *name* or remembrance, Deut.9.14. & 25.19. & 29.20. 2 Kings 14. 27. Ps. 109. 13.
Blot out sin, transgression, iniquity, Neh. 4. 5. Ps. 51. 1, 9. & 109. 14.
Isa. 43. 25. & 44. 22. Jer. 18. 23. Acts 3. 19.
Col. 2. 14. *blotting* out the hand-writing
BLOW on my garden, Song 4. 16.
Hag. 1. 9. I did *b.* upon it
John 3. 8. wind *bloweth* where it listeth
BLUSH to lift up my face, Ezra 9. 6.
Jer. 6. 15. neither could they *b.* 8. 12.
BOAST, Ps. 10.3. & 34.2. & 49.6. & 52.1. Prov. 20. 14. & 25. 14. Jas. 3. 5.
1 Kings 20. 11. *b.* as he that puts it off
Ps. 44. 8. in God we *b.* all the day
Prov. 27. 1. *b.* not of to-morrow
Rom. 11. 18. *b.* not against the branches, but if thou *b.* thou bearest
Eph. 2. 9. not of works lest any man should *b.*
Boasting, Acts 5. 36. Rom. 3. 27.
Jas. 4. 16. now ye rejoice in your *b.*
Rom. 1. 30. proud *boasters*, 2 Tim. 3.2.
BODY of heaven, Ex. 24. 10.
Job 19. 26. though worms destroy this *b.*
Matt. 6. 22. *b.* full of light, Luke 11. 34.
10. 28. them that kill the *b.* Luke 12. 4.
Mat . 26. 26. this is my *b.* 1 Cor. 11.24.
Rom. 6. 6. that the *b.* of sin be destroyed
7. 4. dead to the law by the *b.* of Christ
24. deliver me from the *b.* of this death
8. 10. *b.* is dead because of sin
13. do mortify deeds of the *b.*
23. the redemption of our *b.*
1 Cor. 6. 13. *b.* is not for fornication, but for the Lord; and the Lord for the *b.*
18. every sin a man doeth is without the *b.*
19. your *b.* is the temple of the Holy Ghost
7. 4. wife hath not power of her own *b.*
9. 27. I keep under my *b.* and bring
10. 16. communion of *b.* of Christ
11. 27. guilty of *b.* and blood of the
29. not discerning the Lord's *b.*
12. 14. the *b.* is not one member
27. ye are the *b.* of Christ
15. 35. with what *b.* do they come?
44. sown a natural *b.* raised a spiritual *b.*
2 Cor 5. 8. to be absent from the *b.*
Eph. 3. 6. fellow heirs of the same *b.*
Eph. 4. 12. for edifying the *b.* of Christ
5. 23. he is the Saviour of the *b.*
Phil. 3. 21. who shall change our vile *b.*
Col. 1. 18. he is the head of the *b.* the church
2. 11. putting off the *b.* of sins of flesh
17. shadow—but the *b.* is of Christ
23. neglecting of the *b.*
1 Thess. 5. 23. spirit, soul, and *b.* be preserved
Heb. 10. 5. a *b.* hast thou prepared
James 3. 6. able to bridle the whole *b.*
Jude 9. disputed about the *b.* of Moses
John 2. 21. his own *b.* 1 Cor. 6.18. 1 Pet. 2. 24.
1 Cor. 5. 3. in the *b.* 2 Cor. 5. 6, 10. & 12. 2. Phil. 1. 20. Heb. 13. 3.
Deut. 28. 11, 18, 53, fruit of the *b.*
30. 9. Ps. 132. 11. Mic. 6. 7.
Rom. 8. 11. quicken your mortal *bodies*
12. 1. present your *b.* a living sacrifice
1 Cor. 6. 15. your *b.* are members of Christ
Eph. 5. 28. husbands love your wives as your own *b.*
Heb. 10. 22. *b.* washed with pure water
Luke 3. 22. Holy Ghost descended in a *bodily* shape
2 Cor. 10. 10. his *b* presence is weak
Col. 2. 9. dwelleth the fulness of the godhead *b.*
1 Tim. 4. 8, *b.* exercise profiteth little
BOLD as a lion, Prov. 28. 1.
2 Cor. 10. 1. being absent am *b.* toward
11. 21. if any is *b.* I am *b.* also
Phil. 1. 14. are much more *b.* to speak
Mark 15. 43. went *boldly* unto Pilate
Eph. 6. 19. open my mouth *b.*to speak *b.*
Heb. 4. 16. come *b.* to the throne of grace
2 Cor. 7. 4. great is my *boldness* of speech
Eph. 3. 12. in whom we have *b.* and access
Heb. 10. 19. *b.* to enter into the holiest
1 John 4. 17. *b.* in the day of judgment
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Acts 8. 23. in gall and *b.* of iniquity
Eph. 4. 3. unity of the spirit in the *b.* of peace
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Ps. 116. 16. has loosed my *bonds*
Job 12. 18. he looseth *b.* of kings
Acts 20. 23. *b.* and afflictions abide me
23. 29. worthy of death or of *b.*
26. 29. such as I am except these *b.*
Eph. 6. 20. I am an ambassador in *b.*
Phil. 1. 16. to add affliction to my *b.*
Col. 4. 18. remember my *b.*
2 Tim. 2. 9. suffer trouble even unto *b.*
Philem. 10. whom I have begotten in my *b.*
Heb. 10. 34. compassion in my *b.*
11. 36. trial of *b.* and imprisonments
13. 3. remember them that are in *b.*
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1. 14. lives bitter with hard *b.*
2. 23. sighed by reason of the *b.*
Rom. 8. 15. received again the spirit of
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Gal. 4. 24. Sinai which gendereth to *b.*
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Ex. 12. 46. not break a *b.* of it
John 19. 36. *b.* of him shall not be broken
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Ps. 51. 8. *b.* thou hast broken may rejoice
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35. 10. all—shall say, Lord who is like
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31. 35. mine adversary had written a *b.*
Ps. 40. 7. in the volume of the *b.* Heb. 10. 7.
56. 8. my tears, are they not in thy *b.*
139. 16. in thy *b.* all my members are written
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87. 4. this man was *b.* there, 6.
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Isa. 9. 6. unto us a child is *b.* a son was
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Jer. 15. 10. *borne* me a man of strife
Matt. 11. 11. among them that are *b.* of women

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19. 13. put my *b.* far from me
Ps. 22. 22. declare thy name unto my *b.*
69. 8. I am become a stranger to my *b.*
122. 8. for my *b.* and companions' sakes
133. 1. for *b.* to dwell together in unity
Hos. 13. 15. fruitful among his *b.*
Matt. 23. 8. all ye are *b.* Acts 7. 26.
12. 48. who are my *b.*
25. 40. the least of these my *b.*
28. 10. go tell my *b.* that they go
Mark 10. 29. left house of *b.* Luke 18. 29.
John 7. 5. neither did his *b.* believe in
20. 17. go to my *b.* and say, I ascend
Acts 11. 29. send relief to the *b.*
Rom. 8. 29. first born among many *b.*
9. 3. accursed from Christ for my *b.*
1 Cor. 6. 5. to judge between his *b.*
8. 12. sin against the *b.*
15. 6. seen of above 500 *b.* at once
Gal. 2. 4. false *b.* unawares brought in
1 Tim. 4. 6. put *b.* in remembrance
5. 1. entreat the younger as *b.*
Heb. 2. 11. not ashamed to call them *b.*
17. made like to his *b.*
1 Pet. 1. 22. unfeigned love of the *b.*
3. 8. love as *b.* be pitiful and courteous
1 John 3. 14. because we love the *b.*
16. to lay down our lives for the *b.*
3 John 10. neither doth he receive *b.*
Gen. 27. 29. *thy brethren*, 48. 22. & 49. 8. Deut. 15. 7. & 18. 15. 1 Sam. 17. 18. Matt. 12. 47. Mark 3. 32. Luke 8. 20. & 14. 12. & 22. 32.
Jer. 12. 6.—have dealt treacherously
Rev. 19. 10. I am of—22. 9.
1 Kings 12. 24. *your brethren*, 2 Chron. 30. 7, 9. & 35. 6.
Neh. 4. 14. fight for—your sons and
Isa. 66. 5.—that hated you
Acts 3. 22. raise up of—prophet like unto me, 7. 37. Deut. 18. 15.
Matt. 5. 47. if you salute—only
BRIBES, 1 Sam. 3. 8. Amos 5. 12.
1 Sam. 12. 3. have I received any *b.*
Ps. 26. 10. right hand full of *b.*
Isa. 33. 15. hands from holding *b.*
Job 15. 34. tabernacles of *bribery*
BRICK, Gen. 11. 3. Ex. 1. 14. & 5. 7, 8, 14, 16, 18, 19. Isa. 65. 3. & 9. 10.
2 Sam. 12. 31. *brick-kiln*, Jer. 43. 9. Nah. 3. 14.
BRIDE, doth clothe with an ornament, Isa. 49. 18.
Isa. 61. 10. as a *b.* adorneth herself
Jer. 2. 32. can a *b.* forget her attire
Joel 2. 16. *b.* go out of her closet
John 3. 29. that hath *b.* is bridegroom
Rev. 21. 2. as a *b.* adorned for her husband
9. I will shew thee *b.* Lamb's wife
22. 17. spirit and *b.* say, come
Matt. 9. 15. *bride-chamber*, Mark 2. 19 Luke 5. 34.
BRIDEGROOM, Joel 2. 16. John 2. 9
Ps. 19. 5. as a *b.* coming out of his chamber
Isa. 61. 10. as a *b.* decketh himself
62. 5. as a *b.* rejoiceth over the bride
Jer. 7. 34. cease the voice of *b.* and bride
16. 9. & 25. 10. & 33. 11. Rev. 18. 23.
Matt. 9. 15. as long as the *b.* is with them, Mark 2. 19, 20. Luke 5. 34.
Matt. 25. 1. went forth to meet *b.* 6.
BRIDLE for the ass, Prov. 26. 3
Ps. 32. 9. mouth held with *b.*
39. I keep my mouth as with a *b.*
Isa. 37. 29. put my *b.* in thy lips, 30. 28.
2 Kings 19. 28. Rev. 14. 20.
Jas. 3. 2. able to *b.* the whole body
1. 26. *bridleth* not his tongue
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Isa. 5. 6. come up *b.* and thorns
9. 18. wickedness, shall devour *b.* 10. 17.
27. 4. set *b.* against me in battle
55. 13. instead of *b.* shall come up myrtle
Ezek. 2. 6. though *b.* and thorns be
28. 24. no more a pricking *b.* unto
BRIGHTNESS, 2 Sam. 22. 13. Ezek. 1. 4, 27, 28. & 8. 2. & 28. 7, 17.
Job 31. 26. beheld moon walking in *b.*
Isa. 62. 1. righteousness go forth as *b.*
Ezek. 10. 4. full of the *b.* of Lord's glory
Dan. 12. 3. wise shall shine as the *b.* of the firmament
Amos 5. 20. very dark and no *b.* in it
Hab. 3. 4. his *b.* was as the light
Acts 26. 13. a light above *b.* of sun
2 Thes. 2. 8. Lord destroy with *b.* of his coming
Heb. 1. 3. being the *b.* of his glory
BRIMSTONE, Gen. 19. 24. Deut. 29. 23 Job 18. 15. Ps. 11. 6. Isa. 30. 33. & 34. 9 Ezek. 38. 22. Luke 17. 29. Rev. 14. 10 & 19. 20. & 21. 8.
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Josh. 23. 15. *b.* upon you all the evil
1 Kings 8. 32. to *b.* his way upon his head
Job 14. 4. who can *b.* a clean thing
33. 30. to *b.* back his soul from pit
Ps. 60. 9. who *b.* me into strong city
68. 29. kings shall *b.* presents to thee
72. 10. Isa. 60. 9. & 66. 20.
72. 3. mountains *b.* peace to people
94. 23. *b.* on them their own iniquity
Eccl. 11. 9. God will *b.* thee into judgment, 12. 14. Job 14. 4. & 30. 23.
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43. 5. I will *b.* thy seed from east
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46. 13. I *b.* near my righteousness
66. 9. shall I *b.* to the birth and not cause
Hos. 2. 14. allure and *b.* her into the wilderness
Zeph. 3. 5. every morning *b.* his judgment
Luke 2. 10. I *b.* you good tidings
8. 14. *b.* no fruit to perfection
John 14. 26. *b.* all things to remembrance
Acts 5. 28. intend to *b.* this man's blood
1 Cor. 1. 28. *b.* to nought things that are
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1 Thess. 4. 14. God will *b.* with him
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Job 15. 35. conceive mischief and—vanity
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Isa. 41. 21.—your strong reasons
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59. 4. conceive mischief and—iniquity
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Zeph. 2. 2. before the decree—
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John 15. 2. that it may—more fruit
Ps. 1. 3. *bringeth forth* fruit in its season
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Isa. 33. 21. Lord a place of *b.* rivers
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Ps. 34. 18. nigh to them of *b.* heart
44. 19. sore *b.* us in place of dragons
51. 8. bones which thou hast *b.* rejoice
17. *b.* spirit, *b.* and contrite heart
147. 3. healeth the *b.* in heart
Isa. 61. 1. to bind up the *b.* hearted
Jer. 2. 13. hewed out *b.* cisterns
5. 5. altogether *b.* the yoke

Dan. 2. 42. partly strong and partly *b.*
Hos. 5. 11. Ephraim is *b.* in judgment
Matt. 21. 44. shall fall on stone, shall be *b.*
John 10. 35. Scripture cannot be *b.*
BROOK, Num. 15. 23. Deut. 2. 13. Ps. 110. 7. drink of the *b.* in the way
Job 20. 17. the *b.* of honey and butter
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27. 10. neighbour near, than *b.* far off
Jer. 9. 4. trust not in any *b.* for every *b.*
Matt. 10. 21. *b.* shall deliver up *b.* to death, Mark 13. 12. Mic. 7. 2.
1 Cor. 5. 11. *b.* be a fornicator
6. 6. but *b.* goeth to law with *b.*
7. 15. *b.* or sister is not in bondage
8. 11. shall thy weak *b.* perish
2 Thess. 3. 15. admonish him as a *b.*
Jas. 1. 9. let *b.* of low degree rejoice
Ps. 35. 14. *my brother*, Song 8. 1. Matt. 12. 50. & 18. 21. 1 Cor. 8. 13.
Ps. 50. 20. *thy brother*, Matt. 5. 23, 24. & 18. 15. Rom. 14. 10, 15.
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Amos 1. 9. remember not *brotherly* covenant
Rom. 12. 10. kindly affectioned with *b.*
1 Thes. 4. 9. as touching *b.* love, ye
Heb. 13. 1. let *b.* love continue
2 Pet. 1. 7. to Godliness *b.* kindness
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9. 33. thou art just in all that is *b.* on us
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79. 8. we are *b.* very low
106. 43. *b.* low for their iniquities
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Isa. 1. 2. nourished and *b.* up children
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1 Cor. 6. 12, not be *b.* under power
Gal. 2. 4. false brethren, unawares *b.* in
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127. 1. except the Lord *b.* the city
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Mic. 3. 10. *b.* up Zion with blood
Acts 20. 32. able to *b.* you up
Job 22. 23. if thou return shalt be *built* up
Ps. 89. 2. mercy shall be *b.* up for ever
Matt. 7. 24. *b.* his house on a rock
Eph. 2. 20. ye are *b.* on foundation of
Col. 2. 7. rooted and *b.* up in him
Heb. 3. 4. he that *b.* all things is God
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Jer. 22. 13. wo to him that *b.* house
Amos 9. 6. *b.* his stories in heaven
Hab. 2. 12. *b.* a town with blood
1 Cor. 3. 10. another *b.* thereon
9. ye are God's *building*
2 Cor. 5. 1. we have a *b.* of God
Eph. 2. 21. all the *b.* fitly framed
Heb. 9. 11. tabernacles not of this *b.*
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Ps. 50. 13. will I eat the flesh of *b.*
68. 30. rebuke the multitude of *b.*
Heb. 9. 13. if blood of *b.* and goats
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Ps. 69. 31. than *bullock* with horns
Jer. 31. 18. as a *b.* unaccustomed to the yoke
Ps. 51. 19. offer *b.* on thy altar
Isa. 1. 11. delight not in blood of *b.*
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23. 5. ass lying under his *b.*
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2 Chron. 35. 3. not be *b.* on shoulders
Neh. 13. 19. shall be no *b.* brought in on Sabbath day, Jer. 17. 21. & 22. 24, 27.
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55. 22. cast thy *b.* upon the Lord
81. 6. I removed his shoulder from *b.*
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Isa. 9. 4. broken the yoke of his *b.*
10. 27. *b.* taken from thy shoulder
30. 27. the *b.* thereof is heavy
Zeph. 3. 18. reproach of it was a *b.*
Zech. 12. 3. all that *b.* themselves with
Matt. 11. 30. my yoke is easy, my *b.* light
20. 12. borne the *b.* and heat of day
Acts 15. 28. no greater *b.* than necessary
2 Cor. 12. 16. I did not *b.* you
Gal. 6. 5. every man bear his own *b.*
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Mal. 1. 1. *b.* of the word
2 Cor. 5. 4. we groan being *burdened*
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Gen. 49. 14. *burdens*, Ex. 1. 11. & 2. 11. & 5. 4.
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Isa. 27. 4. go through them and *b.*
Mal. 4. 1. day cometh shall *b.* as an oven
Luke 3. 17. chaff he will *b.* with unquenchable fire
24. 32. did not our heart *b.* within
1 Cor. 7. 9. it is better to marry than *b.*
2 Cor. 11. 29. who is offended and I *b.* not
Rev. 17. 6. eat her flesh and *b.* her with fire
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Deut. 9. 15. and mount *b.* with fire
Ps. 39. 3. while I was musing fire *b.*
1 Cor. 3. 15. if any man's work shall be *b.*
13. 3. though I give my body to *b.*
Heb. 6. 8. whose end is to be *b.*
12. 18. not come to mount that *b.*
Ps. 46. 9. *burneth* the chariot in fire
83. 14. as fire *b.* the wood
97. 3. *b.* up his enemies round about
Isa. 9. 18. wickedness *b.* as the fire
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Gen. 15. 17. *burning* lamp that passed between those pieces
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13. 13. ye *c.* me master and Lord
15. 15. I *c.* you not servants, but friends
Acts 2. 39. as many as Lord shall *c.*
10. 15. God hath cleansed *c.* not common
24. 14. after the way they *c.* heresy
Rom. 9. 25. I will *c.* them my people
10. 12. rich in mercy to all that *c.* on
14. how then shall they *c.* on him
2 Cor. 1. 23. I *c.* God for a record
Heb. 2. 11. not ashamed to *c.* them brethren
James 5. 14. *c.* for the elders of the church
1 Pet. 1. 17. if ye *c.* on the Father
Call on the name of the Lord, Gen. 4. 26. & 12. 8. & 13. 4. & 21. 33. & 26. 25. 1 Kings 18. 24. 2 Kings 5. 11. Ps. 116. 4, 13, 17. Joel 2. 32. Zeph. 3. 9. Acts 2. 21. Rom. 10. 13. 1 Cor. 1. 2.
I will call unto, or, *on the Lord*, 1 Sam. 12. 17. 2 Sam. 22. 4. Ps. 18. 3. & 55. 16. & 86. 7.
Call upon me, Ps. 50. 15. & 91. 15. Prov. 1. 28. Jer. 29. 12.
Gen. 21. 17. angel of God *called* to Hagar
22. 11. the angel of the Lord *c.* to Abraham out of heaven, 15.
Ex. 3. 4. God *c.* unto him out of the bush
19. 3. Lord *c.* unto him out of the mount
Judg. 15. 18 was athirst, and *c.* on the Lord
2 Kings 8. 1. Lord hath *c.* for a famine
1 Chron. 4. 10. Jabesh *c.* on God of Israel
21. 26. David *c.* on the Lord and he answered
Ps. 17. 6. I have *c.* upon thee, 31. 17.
18. 6. in my distress I *c.* upon Lord
79. 6. not *c.* on thy name, Jer. 10. 25.
88. 9. I have *c.* daily upon thee
118. 5. I *c.* upon the Lord in my distress
Prov. 1. 24. I have *c.* and ye refused
Song 5. 6. I *c.* him, he gave me no answer
Isa. 41. 2. who *c.* him to his foot
42. 6. I the Lord *c.* thee in righteousness
43. 1. I have *c.* thee by thy name
22. thou hast not *c.* upon me
48. 1. *c.* by the name of Israel, 44. 5.
15. I have *c.* him, I have brought him
49. 1. Lord *c.* me from the womb
50. 2. when I *c.* was none to answer
51. 2. I *c.* him alone, and blessed
61. 3. be *c.* trees of righteousness
61. 4. thou shalt be *c.* Hephzibah
65. 12. when I *c.* ye did not answer
66. 4. Jer. 7. 13.
Lam. 1. 19. I *c.* for my lovers they deceived
3. 55. I *c.* upon thy name, O Lord
Hos. 11. 1. I *c.* my son out of Egypt
Amos 7. 4. Lord *c.* to contend by fire
Hag. 1. 11. I *c.* for a drought on land
Matt. 20. 16. many be *c.* but few chosen, 22. 14.
Mark 14. 72. Peter *c.* to mind word of the Lord
Luke 15. 19. not worthy to be *c.* thy son
John 1. 48. before that Philip *c.* thee
10. 35. if he *c.* them gods to whom the
15. 15. I have *c.* you friends
Acts 9. 41. when he had *c.* saints and widows
21. destroy them that *c.* on this name
10. 23, 24. *c.* in—*c.* together his kinsmen
11. 26. disciples were *c.* Christians
13. 2. for work whereto I *c.* them
15. 17. on whom thy name is *c.*
19. 40. we are in danger to be *c.* in question, 23. 6. & 24. 21.
20. 1. Paul *c.* to him the disciples
20. 17. *c.* elders, 28. 17. *c.* chief of the Jews
Rom. 1. 1. *c.* to be an apostle, 1 Cor. 1. 1.
6. *c.* of Jesus Christ, 7. *c.* to be saints
2. 17. thou that art *c.* a Jew
8. 28. *c.* according to his purpose
30. predestinate, them he also *c.*
9. 24. whom he hath *c.* Jews also
1 Cor. 1. 9. faithful by whom ye were *c.*
24. unto them which are *c.*
26. not many wise,—noble are *c.*
5. 11. if any man *c.* a brother be
7. 15. God hath *c.* us to peace
17. as the Lord hath *c.* every one
18. *c.* being circumcised, 21. 22. *c.* servant
24. every man wherein he is *c.* abide
15. 9. I am not meet to be *c.* an apostle
Gal. 1. 6. *c.* you into the grace of Christ
15. God who *c.* me by his grace
5. 13. ye have been *c.* to liberty
Eph. 2. 11. who are *c.* uncircumcision
4. 1. vocation wherewith ye are *c.*
4. are *c.* in one hope of your calling
Col. 3. 15. to which ye are *c.* in one
1 Thess. 2. 12. *c.* you unto his kingdom
4. 7. God hath not *c.* us to unclean
2 Thess. 2. 4. above all that is *c.* God
14. he *c.* you by our gospel
1 Tim. 6. 12. whereunto thou art *c.*
2 Tim. 1. 9. *c.* us with a holy calling
Heb. 3. 13. exhort while it is *c.* to-day
5. 4. *c.* of God, as was Aaron
10. *c.* of God a high priest
9. 15. that they who are *c.* may receive
11. 16. not ashamed to be *c.* their God
24. refusing to be *c.* the son of Pharaoh's daughter
James 2. 7. name by which ye are *c.*
1 Pet. 1. 15. as he that *c.* you is holy
2. 9. who *c.* you out of darkness
21. hereunto were ye *c.*
1 Pet. 5. 10. *c.* us to his eternal glory
2 Pet. 1. 3. *c.* us to glory and virtue
1 John 3. 1. we should be *c.* sons of
Jude 1. preserved in Christ Jesus and *c.*
Rev. 17. 14. with him *c.* and chosen
19. 9. are *c.* unto marriage supper
2 Chron. 7. 14. *called by my name*, Isa. 43. 7. & 65. 1. Jer. 7. 10, 11, 14, 30. & 25. 29. & 32. 34. & 34. 15. Amos 9. 12.
1 Kings 8. 43. *called by thy name*, 2 Chron. 6. 33. Isa. 4. 1. & 43. 1. & 45. 4. & 63. 19. Jer. 14. 9. & 15. 16. Dan. 9. 18, 19.
2 Kings 8. 43. to all that the stranger *calleth* for, 2 Chron. 33.
Job 12. 4. who *c.* on God and he answered
Ps. 42. 7. deep *c.* unto deep at noise
147. 4. *c.* them all by name, Isa. 40. 26.
Isa. 59. 4. none *c.* for justice nor for
64. 7. none that *c.* upon thy name
Hos. 7. 7. none among them that *c.*
Amos 5. 8. that *c.* for waters of sea
Luke 15. 6. *c.* together his friends, 9.
John 10. 3. he *c.* his own sheep by name
Rom. 4. 17. *c.* those things which be not
9. 11. not of works but of him that *c.*
Gal. 5. 8. persuasion not of him that *c.*
1 Thess. 5. 24. faithful is he that *c.* you
Rom. 11. 29. gifts and *calling* of God
1 Cor. 1. 26. ye see your *c.* brethren
7. 20. let every man abide in same *c.*
Eph. 1. 18. what is the hope of his *c.*
4. 4. called in one hope of your *c.*
Phil. 3. 14. prize of high *c.* of God in Christ
2 Thess. 1. 11. count you worthy of this *c.*
2 Tim. 1. 9. called with a holy *c.*
Heb. 3. 1. partakers of heavenly *c.*
2 Pet. 1. 10. make your *c.* and election
Isa. 41. 4. *c.* the generation from the beginning
Matt. 11. 16. sitting and *c.* their fellows
Mark 11. 21. Peter *c.* to remembrance
Acts 7. 59. stoned Stephen *c.* upon God
22. 16. *c.* upon the name of Lord
1 Pet. 3. 6. obeyed Abraham, *c.* him Lord
CALM, Ps. 107. 29. Jonah 1. 11, 12. Matt. 8. 26. Mark 4. 39. Luke 8. 24.
CALVE, (cow) Job 21. 10. (hinds) 39. 1. Ps. 29. 9. Jer. 14. 5.
1 Kings 12. 28. made two *calves* of gold
Hos. 14. 2. we will render *c.* of our
Mic. 6. 6. come with *c.* of a year old
Mal. 4. 2. grow up as *c.* of the stall
Heb. 9. 12. blood of goats and *c.* 19.
CAME, Ps. 18. 6. & 88. 17. Matt. 1. 18. & 9. 14. John 1. 7, 11. & 8. 14, 42. & 18. 37. Rom. 5. 18. & 9. 5. 1 Tim. 1. 15. 1 John 5. 6.
Came down, 2 Kings 1. 10, 12, 14. 2 Chron. 7. 1, 3. Lam. 1. 9. John 3. 13. & 6. 38, 41, 51, 58. Rev. 20. 9.
Came forth, Num. 11. 20. Judg. 14. 14 Eccl. 5. 15. Zech. 10. 4.
John 16. 28. I—from the Father
CAMEL, Gen. 24. 19. Lev. 11. 4.
Matt. 3. 4. raiment of *c.*'s hair, Mark 1. 6.
19. 24. easier for a *c.* to go through
23. 24. strain at a gnat and swallow *c.*
CAMP, Ex. 32. 17. & 36. 6.
Ex. 14. 19. angel went before the *c.*
16. 13. quails came and covered *c.*
Num. 11. 26. they prophesied in *c.*
31. let the quails fall by the *c.*
Deut. 23. 14. Lord walketh in midst of *c.* therefore shall thy *c.* be holy
Judg. 13. 25. began to move him in *c.*
2 Kings 19. 35. smote in the *c.* of the Assyrians
Heb. 13. 13. go unto him without *c.*
Rev. 20. 9. compassed *c.* of saints
CAN we find such a one, Gen. 41. 38.
Deut. 1. 12. how *c.* I myself alone bear
32. 39. neither is there any *c.* deliver
2 Sam. 7. 20. what *c.* David say more
2 Chron. 1. 10. who *c.* judge this people
Esther 8. 6. how *c.* I endure to see the destruction of my people
Job 8. 11. *c.* the rush grow without water
22. 2. *c.* a man be profitable unto God
25. 4. how *c.* man be justified with
34. 29. who then *c.* make trouble
Ps. 40. 5. more than *c.* be numbered
49. 7. none *c.* redeem his brother
78. 20. *c.* he give bread also
89. 6. who *c.* be likened unto Lord
Eccl. 4. 11. how *c.* one be warm alone
Isa. 49. 15. *c.* a woman forget her child
Jer. 2. 32. *c.* a maid forget her ornaments
Ezek. 22. 14. *c.* thy heart endure
37. 3. *c.* these dry bones live
Amos 3. 3. *c.* two walk together except
Matt. 12. 34. how *c.* ye speak good things
19. 25. who then *c.* be saved
Mark 2. 7. who *c.* forgive sins but God
19. *c.* children of bridechamber fast
3. 37. no man *c.* enter into strong man's house
10. 38. *c.* ye drink of the cup that I
John 3. 4. how *c.* man be born again
9. how *c.* these things be, Luke 1. 34.
5. 19. Son *c.* do nothing of himself, 30.
6. 44. no man *c.* come to me except
60. a hard saying, who *c.* hear it
9. 4. night, when no man *c.* work
14. 5. how *c.* we know the way
15. 4. no more *c.* ye except ye abide
1 Cor. 12. 3. no man *c.* say that Jesus
2 Cor. 13. 8. *c.* do nothing against the
1 Tim. 6. 7. we *c.* carry nothing out
Heb. 10. 11. *c.* never take away sins
James 2. 14. *c.* faith save him
Rev. 3. 8. open door and no man *c.*

Gen. 32. 12. which *cannot* be numbered for multitude, 1 Kings 3. 8. Hos. 1. 10. Num. 23. 20. be blessed and I *c.* reverse Josh. 24. 19. ye *c.* serve the Lord
1 Sam. 12. 21. vain things which *c.* profit
2 Kings 8. 27. heaven of heavens *c.* contain thee, 2 Chron. 6. 18.
Ezra 9. 15. we *c.* stand before thee
Job 9. 3. he *c.* answer for one of a
12. 14. he breaketh down it *c.* be
14. 5. appointed his bounds that he *c.* pass
23. 8, 9. I *c.* perceive him—*c.* behold
28. 15. it *c.* be gotten for gold
36. 18. a great ransom *c.* deliver thee
37. 5. God doeth which we *c.* comprehend
Ps. 40. 5. they *c.* be reckoned up in order
77. I am so troubled that I *c.* speak
93. 1. world established, that it *c.* be
139. 6. too high, I *c.* attain unto it
Isa. 38. 18. the grave *c.* praise thee
44. 18. they *c.* see; they *c.* understand
20. he *c.* deliver his soul
45. 20. pray to a God that *c.* save
50. 2. hand shortened that it *c.* redeem
56. 11. shepherds that *c.* understand
59. 1. neither his ear heavy, that it *c.*
Jer. 4. 19. I *c.* hold my peace, because
6. 10. are uncircumcised, they *c.*
7. 8. ye trust in lying words that *c.*
14. 9. as a mighty man *c.* save
18. 6. *C.* I do with you as this potter
29. 17. like the vile figs that *c.* be
33. 22. the host of heaven *c.* be
Lam. 3. 7. hath hedged me, that I *c.* get
Matt. 6. 24. ye *c.* serve God and mammon, Luke 16. 13.
7. 18. a good tree *c.* bring forth evil
19. 11. all men *c.* receive this saying
26. 53. thinkest thou I *c.* now pray to
27 42. himself he *c.* save, Mark 15. 31.
Luke 14. 26. *c.* be my disciple, 27. 33.
16. 26. would pass from hence to you *c.*
John 3. 3. *c.* see the kingdom of God
5. he *c.* enter into the kingdom of
7. 34. thither ye *c.* come, 36. & 8. 21, 22. & 13. 33.
8. 43. because ye *c.* hear my word
10. 35. the Scripture *c.* be broken
14. 17. whom the world *c.* receive
15. 4. branch *c.* bear fruit of itself
16. 12. things to say, but ye *c.* bear them
Acts 4. 20. we *c.* but speak the things
5. 39. if it be of God ye *c.* overthrow
27. 31. except these abide in the ship, ye *c.* be saved
Rom. 8. 8. that are in flesh *c.* please God
26. groanings which *c.* be uttered
1 Cor. 7. 9. if they *c.* contain, let them
10. 21. ye *c.* drink cup of the Lord
15. 50. flesh and blood *c.* inherit the kingdom of God
2 Cor. 12. 2. in body or out, I *c.* tell
Gal. 5. 17. ye *c.* do the things that ye
2 Tim. 2. 13. he *c.* deny himself
Tit. 1. 2. God who *c.* lie hath promised
2. 8. sound speech *c.* be condemned
Heb. 4. 15. high priest which *c.* be
9. 5. we *c.* now speak particularly
12. 27. those things which *c.* be shaken
28. kingdom that *c.* be moved
James 1. 13. God *c.* be tempted with evil
1 John 3. 9. he *c.* sin because born of
Ex. 33. 20. *canst* not see my face
Deut. 28. 27. *c.* not be healed
Job 11. 7. *c.* thou by searching find out
8. what *c.* thou do, what *c.* thou
22. darkness that thou *c.* not see
Matt. 8. 2. if thou wilt, thou *c.* make
Mark 9. 22. if *c.* do any thing have
John 3. 8. *c.* not tell whence it cometh
13. 36. thou *c.* not follow me now
CANDLE shall be put out, Job 18. 6. & 21. 17. Prov. 24. 20.
Job 29. 3. when his *c.* shined on my head
Ps. 18. 28. the Lord will light my *c.*
Prov. 20. 27. spirit of man is *c.* of the
31. 18. her *c.* goeth not out by night
Matt. 5. 15. do men light a *c.* and put it, Mark 4. 21. Luke 8. 16. & 11. 33.
Luke 11. 36. shining of *c.* doth give
15. 8. light a *c.* and sweep house
Rev. 18. 23. light of *c.* shine no more at all, Jer. 25. 10.
Rev. 22. 5. they need no *c.* neither light
Zeph. 1. 22. search Jerusalem with *candles*
Ex 25. 31. *candlestick*, & 37. 17, 20. Lev. 24. 4. Num. 8. 2. 2 Kings 4. 10. Dan. 5. 5.
Zech. 4. 2. behold a *c.* all of gold
Matt. 5. 15. but on a *c.* and it giveth light to all, Mark 4. 21. Luke 11. 33.
Rev. 1. 20. seven *c.* are the seven churches
2. 5. I will remove thy *c.* out of his
CANKER, 2 Tim. 2. 17. Jas. 5. 3.
CAPTAIN, Num. 2. 3. & 14. 4.
Josh. 5. 14, 15. *c.* of the Lord's host
2 Chron. 13. 12. God himself is our *c.*
Heb. 2. 10. *c.* of their salvation perfect
CAPTIVE, Gen. 14. 14. & 34. 29.
Judg. 5. 12. lead thy captivity *c.*
Isa. 49. 24. shall the lawful *c.* be delivered
51. 44. *c.* exile hastens to be loosed
52. 2. O *c.* daughter of Zion
Jer. 22. 12. die whither they led him *c.*
Amos 7. 11. Israel shall be led away *c.*
2 Tim. 2. 26. taken *c.* by him at his will
3. 6. lead *c.* silly women laden with sins
Deut. 30. 3. I will turn thy *captivity*
Job 42. 10. the Lord turned the *c.* of Job
Ps. 14. 7. Lord bringeth back the *c.*
68. 18. lead *c.* captive, Eph. 4. 8.
78 62. delivering his strength into *c.*
Ps. 85. 1. brought back the *c.* of Jacob
126. 1. turned again the *c.* of Zion
4. turned again our *c.* as streams
Jer. 15. 2. such as are for *c.* to *c.*
27. 14. I will turn your *c.*
30. 3. bring again *c.* of my people
Hos. 6. 11. when I returned *c.* of my people
Zeph. 2. 7. Lord shall turn away their *c.*
Rom. 7. 23. bringing me into *c.* of sin
2 Cor. 10. 5. bringing into *c.* every
Rev. 13. 10. lead into *c.* shall go into *c.*
CARCASS, Matt. 24. 28. Luke 17. 37.
CARE, Luke 10. 40. 1 Cor. 7. 21.
Matt. 13. 22. *c.* of this world choke, Mark 4. 19. Luke 8. 14.
1 Cor. 9. 9. doth God take *c.* for oxen
12. 25. have the same *c.* one for another
2 Cor. 11. 28. *c.* of all the churches
1 Tim. 3. 5. how shall he take *c.* of church
1 Pet. 5. 7. casting all your *c.* on him
Ps. 142. 4. no man *cared* for my soul
John 12. 6. not that he *c.* for the poor
Acts 18. 17. Gallio *c.* for none of these things
Matt. 22. 16. *carest*, Mark 4. 38.
Deut. 11. 12. land thy God *careth* for
John 10. 13. hireling *c.* not for sheep
1 Cor. 7. 32, 33, 34. unmarried *c.* for things of Lord, married *c.* for things of the world
1 Pet. 5. 7. for he *c.* for you
2 Kings 4. 13. been *careful* for us
Jer. 17. 8. not be *c.* in the year of
Dan. 3. 16. not *c.* to answer thee
Luke 10. 41. art *c.* and troubled about many things
Phil. 4. 6. be *c.* for nothing; but by prayer
10. were *c.* but ye lacked opportunity
Tit. 3. 8. be *c.* to maintain good works
Ezek. 12. 18, 19. *carefulness*, 1 Cor. 7. 32.
2 Cor. 7. 11.
Isa. 32. 9. *careless* daughters, 10. 11.
CARNAL, sold under sin, Rom. 7. 14.
Rom. 8. 7. *c.* mind is enmity against God
15. 27. minister to them in *c.* things
1 Cor. 3. 1. not speak but as to *c.*
3. ye are yet *c.*—are ye not *c.*
9. 11. if we reap your *c.* things
2 Cor. 10. 4. our weapons are not *c.*
Heb. 7. 16. law of a *c.* commandment
9. 10. *c.* ordinances imposed on them
Rom. 8. 6. to be *c.* minded is death
CARPENTER, 2 Sam. 5. 11. Isa. 41. 7. Jer. 24. 1. Zech. 1. 20.
Matt. 13. 55. *carpenter's son*, Mark 6. 3.
CARRY us not up hence, Ex. 33. 15.
Num. 11. 12. *c.* them in thy bosom
Eccl. 10. 20. bird of air shall *c.* voice
Isa. 40. 11. *c.* lambs in his bosom
46. 4. even to hoary hairs will I *c.* you
Luke 10. 4. *c.* neither purse nor scrip
John 21. 18. *c.* thee whither thou
1 Tim. 6. 7. can *c.* nothing out
Luke 16. 22. *carried* by angels into Abraham's bosom
Eph. 4. 14. *c.* about with every wind
Heb. 13. 9. *c.* about with divers doctrines
Rev. 17. 3. *c.* me away in spirit, 21. 10.
CART is pressed full, Amos 2. 13.
Isa. 5. 18. as it were with a *c.* rope
CASE, Ex. 5. 19. Ps. 144. 15.
CAST law behind their backs, Neh. 9. 26.
Ps. 22. 10. *c.* upon thee from the womb
55. 22. *c.* thy burden on the Lord
Prov. 1. 14. *c.* in thy lot among us
16. 33. the lot is *c.* into the lap
Eccl. 11. 1. *c.* thy bread upon waters
Is. 2. 20. a man shall *c.* his idols of silver
38. 17. hast *c.* all my sins behind thy
Ezek. 23. 35. *c.* me behind thy back
Dan. 3. 20. *c.* them into the fiery furnace
6. 24. *c.* them into the den of lions
Jonah 2. 4. I am *c.* out of thy sight
Mic. 7. 19. *c.* all their sins into the sea
Nah. 3. 6. I will *c.* abominable filth on thee
Mal. 3. 11. vine shall not *c.* her fruit
Matt. 3. 10. hewn down and *c.* into—the fire, 7. 19. Luke 3. 9.
5. 25. thou be *c.* into prison
7. 6. neither *c.* pearls before swine
13. 42. *c.* them into a furnace, 50.
15. 26. children's bread, and *c.* it to dogs
18. 30. went and *c.* him into prison
22. 13. *c.* him into outer darkness
25. 30. *c.* unprofitable servant into
29. 30. *c.* it from—*c.* into hell, 18. 8, 9.
Mark 11. 23. be thou *c.* into the sea
12. 44. she *c.* in all, Luke 21. 4.
Luke 1. 29. she *c.* in her mind what
12. 5. power to *c.* into hell
58. lest the officer *c.* thee into prison
John 8. 7. let him first *c.* a stone at her
Acts 16. 23. they *c.* them into prison
Rev. 2. 10. devil shall *c.* some of you into prison
22. I will *c.* her into a bed, and
20. 3. *c.* him into the bottomless pit
Lev. 26. 44. I will not *cast away*
2 Sam. 1. 21. shield is vilely—
Job 8. 20. God will not—perfect man
Ps. 2. 3. let us—their cords from us
51. 11. *c.* me not away from thy presence
Isa. 41. 9. I will not *c.* thee away
Ezek. 18. 31.—all your transgressions
Rom. 11. 1. hath God—his people, 2.
Heb. 10. 35. *c.* not away your confidence
1 Cor. 9. 27. myself be a—
2 Chron. 25. 8. God power to *cast down*
Job 22. 29. when men are—then
Ps. 37. 24. though he fall he shall not be—
Ps. 42. 5. why art thou—11. & 43. 5.
102. 10. lifted me up and—again
2 Cor. 4. 9.—but not destroyed
7. 6. comforteth those that are—
Ps. 44. 9. thou hast *cast off* and put us
23. *c.* us not off for ever
71. 9. *c.* me not off in time of old age
77. 7. will the Lord—for ever
89. 38. thou hast—and abhorred
94. 14. Lord will not—his people
Jer. 31. 37. I will—all seed of Israel
Lam. 3. 31. Lord will not—for ever
Hos. 8. 3. Israel hath—thing is good
Rom. 13. 12. let us—the works of darkness
1 Tim. 5. 12. they—their first love
Gen. 21. 10. *cast out* this bond woman and her son, Gal. 4. 30.
Ex. 34. 24. I will—the nations before thee, and enlarge thy borders
Lev. 18. 24. which I—before thee
Deut. 7. 1.—many nations before thee
Ps. 78. 55. he—heathen before them
80. 8.—the heathen and planted it
Prov. 22. 10.—the scorner, and contention
Isa. 14. 9. thou art—of thy grave
26. 19. the earth shall—the dead
58. 7. poor that are—to thy house
66. 5. *c.* you out for my name's sake
Jer. 7. 15. I will *c.* out of my sight
15. 1. *c.* them out of my sight
16. 13. I will *c.* you out of my land
Matt. 7. 5. *c.* beam out of thine eye
8. 12. children of kingdom shall be—
12. 24. doth not—devils but by Beelzebub
21. 12.—them that sold and bought
Mark 9. 28. why could not we *c.* out
12. 8. *c.* him out of the vineyard
16. 9. he had—seven devils
17. in my name shall they—devils
Luke 6. 22.—your name as evil
John 6. 37. that cometh will in no wise—
12. 31. prince of this world be—
Rev. 12. 9. the dragon was—
Ps. 73. 18. thou *castedst* them down
Job 15. 4. thou *castest* off fear
Ps. 50. 17. *c.* my words behind thee
88. 14. why *c.* thou off my soul
Job 21. 10. cow *casteth* not her calf
Ps. 147. 6. *c.* the wicked to ground
Jer. 6. 7. so she *c.* out her wickedness
Matt. 9. 34. he *c.* out devils through Beelzebub, Mark 3. 22. Luke 11. 15.
1 John 4. 18. perfect love *c.* out fear
3 John 10. *c.* them out of the church
Job 6. 21. ye see my *casting* down
Rom. 11. 15. if *c.* away of them be the
2 Cor. 10. 5. *c.* down imaginations
1 Pet. 5. 7. *c.* all your care on him
CASTOR and Pollux, Acts 28. 11.
CATCH every man his wife, Judg. 21. 21.
Ps. 10. 9. he lieth in wait to *c.* poor
35. 8. net he hath hid *c.* himself
109. 11. extortioner *c.* all that he hath
Jer. 5. 26. they set a trap, they *c.* men
Mark 12. 13. they *c.* him in his words
Luke 5. 10. henceforth thou shalt *c.* men
CATTLE on a thousand hills are mine, Ps. 50. 10.
104. 14. he causeth grass to grow for *c.*
Ezek. 34. 17. I judge between *c.* and *c.*
John 4. 12. drank thereof and his *c.*
CAUGHT him and kissed him, Prov. 7. 13.
John 21. 3. that night they *c.* nothing
Acts 8. 39. Spirit of the Lord *c.* away Peter
2 Cor. 12. 4. he was *c.* up into paradise
16. being crafty I *c.* you with guile
1 Thess. 4. 17. *c.* up together with them
Rev. 12. 5. her child was *c.* up to God
CAVE, and a stone lay on it, John 11. 41.
Gen. 19. 30. Lot dwelt in a *c.* he and
23. 19. buried Sarah his wife in *c.*
25. 9. buried him in the *c.*
49. 29. bury me with my fathers in *c.*
Josh. 10. 16. hid themselves in a *c.*
1 Kings 18. 4. hid them by 50 in a *c.*
Isa. 2. 19. go into *caves* for fear of the Lord
Ezek. 33. 27. that be in the *c.* shall die
Heb. 11. 38. wandered in *c.* of the earth
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Ex. 23. 2. not speak in a *c.* to decline after
3. not countenance a poor man in *c.*
6. nor wrest judgment of poor in *c.*
Deut. 1. 17. *c.* that is too hard for you
1 Kings 8. 45. maintained their *c.* 49.
Job 5. 8. to God would I commit my *c.*
Ps. 9. 4. maintain my right and my *c.*
35. 23. awake unto my *c.* my God, 27.
Prov. 18. 17. that is first in his own *c.*
25. 9. debate thy *c.* with neighbour
Eccl. 7. 10. what is *c.* that former days
Isa. 51. 22. pleadeth *c.* of his people
Jer. 5. 28. judge not *c.* of fatherless, 22. 16.
11. 20. to thee I revealed my *c.* 20. 12.
Lam. 3. 36. to subvert a man in his *c.*
Matt. 19. 3. put away his wife for every *c.*
2 Cor. 4. 16. for which *c.* we faint not
5. 13. if we be sober it is for your *c.*
Ex. 9 16. *for this cause*, Matt. 19. 5. Eph. 5. 31. John 12. 27. & 18. 37. Rom. 1. 26. & 13. 6. 1 Cor. 11. 30.
1 Tim. 1. 16.—I obtained mercy
Ps. 119. 161. *without cause*, Prov. 3. 30. Matt. 5. 22. John 15. 25.
Job 6. 24. *c.* me to understand
Ps. 10. 17. wilt *c.* thine ear to hear
67. 1. *c.* his face to shine, 80. 3, 7, 19.
85. 4. *c.* thine anger to cease
143. 8. *c.* me to know the way
Isa. 3. 12. lead thee, *c.* thee to err, 9. 16.
58. 14. I will *c.* thee to ride on high
66. 9. and not *c.* to bring forth
Jer. 3. 12. not *c.* my anger to fall
7. 3. *c.* you to dwell in his place, 7.
15. 4. *c.* them to be removed into all
11. *c.* the enemy to treat thee well
18. 2. *c.* thee to hear my words
44. *c.* their captivity to return, 33. 7. & 34. 22. & 42. 12.
32. 37. *c.* them to dwell safely
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Ezek. 36. 27. *c.* you to walk in my statutes
37. 5. *c.* breath to enter into you
Dan. 9. 17. *c.* thy face to shine on sanctuary
Rom. 16. 17. mark them which *c.* division
Prov. 7. 21. fair speech *caused* him to
10. 5. a son *causeth*, 17. 2. & 19. 26.
18. 18. the lot *c.* contentions to cease
19. 27. cease instruction that *c.* to err
Matt. 5. 32. *c.* her to commit adultery
2 Cor. 2. 14. always *c.* us to triumph
Prov. 26. 2. curse *causeless* shall not come
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Deut. 15. 11. poor shall never *c.* out of
Neh. 6. 3. why should the work *c.*
Job 3. 17. there the wicked *c.* from troubling
Ps. 37. 8. *c.* from anger and wrath
46. 9. he maketh wars to *c.* unto the
Prov. 19. 27. *c.* to hear instruction, that
23. 4. *c.* from thine own wisdom
Isa. 1. 16. *c.* to do evil, learn to do
2. 22. *c.* ye from man whose breath
Acts 13. 10. wilt thou not *c.* to pervert
1 Cor. 13. 8. there be tongues, they *c.*
Eph. 1. 16. *c.* not to give thanks for
Col. 1. 9. *c.* not to pray for you
2 Pet. 2. 14. that cannot *c.* from sin
Ps. 12. 1. the godly man *ceaseth*
Prov. 26. 20. no tale-bearer, strife *c.*
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2 Sam. 7. 2. I dwell in a house of *c.*
2 Kings 14. 9. thistle sent to *c.* in
Ps. 29. 5. voice of Lord breaketh *c.*
92. 12. grow like a *c.* in Lebanon
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5. 15. his countenance excellent as *c.*
Isa. 9. 10. we will change them into *c.*
Ezek. 17. 22. of the high *c.* 23. goodly *c.*
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Isa. 33. 11. ye shall conceive *c.* ye shall
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Matt. 3. 12. burn up *c.* in unquenchable fire
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Ps. 73. 6. pride compasseth them as a *c.*
Song 4. 9. with one *c.* of thy neck
Acts 28. 20. I am bound with this *c.*
2 Tim. 1. 16. was not ashamed of my *c.*
Ps. 149. 8. bind their kings with *chains*
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2 Pet. 2. 4. delivered into *c.* of darkness
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Job 9. 9. maketh the *chambers* of south
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Song 1. 4. king brought me into his *c.*
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Matt. 24. 26. he is in the secret *c.*
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Prov. 24. 21. meddle not with them given to *c.*
Heb. 7. 12. made of necessity a *c.* of law
Job 17. 12. they *c.* the night into day
Ps. 102. 26. as a vesture shalt thou *c.* them
Jer. 13. 23. can Ethiopian *c.* his skin
Dan. 7. 25. think to *c.* times and laws
Mal. 3. 6. I am the Lord, I *c.* not
Rom. 1. 26. women did *c.* the natural use
Phil. 3. 21. who shall *c.* our vile bodies
1 Sam. 21. 13. *changed* his behaviour before
Ps. 102. 26. and they shall be *c.*
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Rom. 8. 33. any thing to the *c.* of God's elect
1 Cor. 9. 18. make gospel without *c.*
1 Tim. 1. 18. this *c.* I commit to thee
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1 Tim. 6. 17. *c.* them that are rich
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4. 18. *c.* his angels with folly
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2 Cor. 11. 9. *chargeable*, 1 Thess. 2. 9.
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2 Kings 2. 11. appeared a *c.* of fire
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2 Thes. 1. 3. the *c.* of every one aboundeth
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4. 12. be thou an example of believers in *c.*
2 Tim. 2. 22. follow righteousness, faith, *c.*
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3 John 6. borne witness of thy *c.*
1 Pet. 4. 8. have fervent *c.* among yourselves; for *c.* shall cover the multitude of sins
5. 14. greet one another with a kiss of *c.*
2 Pet. 1. 7. add to brotherly kindness, *c.*
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73. 14. been *c.* every morning
118. 18. the Lord hath *c.* me sore
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Heb. 12. 10. for a few days *c.* us after
2 Cor. 6. 9. as *c.* and not killed
Ps. 94. 12. blessed is the man whom thou *chastenest*
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2 Sam. 12. 16. David besought God for the *c.*
Ps. 131. 2. quieted myself as a *c.* weaned
Prov. 29. 15. *c.* left to himself bringeth
Eccl. 4. 8. hath neither *c.* nor brother
10. 16. wo when thy king is a *c.*
Isa. 3. 5. *c.* behave himself proudly
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Isa. 11. 6. a little *c.* shall lead them
49. 15. woman forget her sucking *c.*
Jer. 1. 6. cannot speak for I am a *c.*
31. 20. dear son is he a pleasant *c.*
Hos. 11. 1. when Israel was a *c.* I loved
Matt. 18. 2. Jesus called a little *c.*
23. 15. twofold more the *c.* of hell
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10.15.receive kingdom of God as little *c.*
Luke 1. 66. what manner of *c.* shall this be
2. 43. *c.* Jesus tarried behind in Jerusalem
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Cor. 13. 11. when I was a *c.* I spake as a *c.*
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2 Tim. 3. 15. from a *c.* hast known the Scriptures
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1 Cor. 13. 11. put away *childish* things
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Song 1. 6. mother's *c.* were angry with
Isa. 1. 2. I brought up *c.* and they
3. 4. give *c.* to be their princes
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Matt. 3. 9. of these stones to raise up *c.*
15. 26. not meet to take *c.*'s bread
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Acts 3. 25. ye are *c.* of the prophets
Rom. 8.17. if *c.* then heirs, heirs of God
1 Cor. 7. 14. else were your *c.* unclean
14. 20. be not *c.* in understanding
2 Cor. 12. 14. *c.* ought not to lay up
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Prov. 1. 29. did not *c.* the fear of Lord
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Ps. 65. 4. man whom thou *choosest*
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22. 14. God hath *c.* thee that thou
1 Cor.1.27. God hath *c.* the foolish things
Eph. 1. 4. hath *c.* us in him before the foundation
2 Thess. 2. 13. from beginning *c.* you to salvation through the Spirit
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23. 8. one is your master even *C.* 10.
Mark 9. 41. because ye belong to *C.*
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8. while yet sinners *C.* died for us
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10. if *C.* be in you the body is dead
9. 5. of whom *C.* came, who is over all
10. 4. *C.* is the end of the law for
15. 3. *C.* pleased not himself
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5. 7. *C.* our passover is sacrificed for us
2 Cor. 6. 15. what concord hath *C.* with Belial
Gal. 2. 20. crucified with *C.* *C.* liveth
3. 13. *C.* hath redeemed us from
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Eph. 2. 12. ye were without *C.* being alienated
3. 17. that *C.* may dwell in your hearts
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5. 14. *C.* shall give thee light
23. as *C.* is the head of the church
6. 5. in singleness of heart as unto *C.*
Phil. 1. 21. to me to live is *C.*
23. I desire to depart, and be with *C.*
3. 8. that I may win *C.*
4. 13. can do all things through *C.*
Col. 1. 27. *C.* in you hope of glory
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1 Cor. 1. 30. of him are ye in—
2. 2. save—and him crucified
2 Cor. 13. 5. how that—is in you, except
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Eph. 2. 5. quickened us together—
Phil. 1. 23. desiring to be—
Col. 2. 20. if ye be dead—from the
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3. 3. your life is hid—in God
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18. 17. tell it to the *c.* neglect to hear the *c.*
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5. 11. great fear came on all the *c.*
8. 1. great persecution against *c.*
11. 26. assembled themselves with *c.*
14. 23. ordained elders in every *c.*
15. 22. pleased elders, with whole *c.*
1 Cor. 14.4,5. that *c.* may receive edifying
16. 19. *c.* in their house, Col. 4. 15.
Eph. 1. 22. head over all things to *c.*
3. 10. known by *c.* the wisdom of
5. 24. as *c.* is subject unto Christ
25. as Christ loved the *c.* and gave
27. present to himself a glorious *c.*
29. cherish it as the Lord the *c.*
32. concerning Christ and the *c.*
Phil. 3. 6. concerning zeal, persecuting *c.*
4. 15. no *c.* communicated with me
Col. 1. 18. head of the body, the *c.*
24. for his body's sake which is *c.*
1 Tim. 5. 16. let not *c.* be charged
Heb. 12. 23, assembly and *c.* of first-born
3 John 6. witness of charity before *c.*
Acts 7.38. *in the church*, 13. 1. 1 Cor. 6. 4. & 11. 18. & 12. 28. & 14. 19, 28, 35. Eph. 3. 21. Col. 4. 16.
Acts 20. 28. *the church of God*, 1 Cor. 1. 2. & 10. 32. & 15. 9. 2 Cor. 1. 1. Gal. 1. 13. 1 Tim. 3. 5.
9. 31. then had *churches* rest
15. 41. confirming the *c.*
16. 5. so were the *c.* established in faith
Rom. 16. 16. *c.* of Christ salute you
1 Cor. 7. 17. and so ordain I in all *c.*
11. 16. no such custom, neither *c.* of God
14. 33. as in all *c.* of saints
34. women keep silence in the *c.*
1 Thess. 2. 14. became followers of *c.*
2 Thess. 1. 4. glory in you in the *c.*
Rev. 1. 4. seven *c.* in Asia, 11.
20. angels of the seven *c.* and the seven candlesticks are the seven *c.*
2. 7. hear what the Spirit saith to the *c.*
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2. 23. and all the *c.* shall know I am he
22. 16. testify these things in the *c.*
CHURL, Isa.32.5,7.—*Churlish*, 1 Sam. 25. 3.
CIRCUIT, 1 Sam. 7. 16. Job 22. 14. Ps. 19. 6. Eccl. 1. 6.
CIRCUMCISE the flesh, Gen. 17. 11.
Deut. 10.16. *c.* the foreskin of your heart
30. 6. the Lord will *c.* thy heart
Josh. 5. 2. *c.* again Israel, 4. Joshua did *c.*
Jer. 4. 4. *c.* yourselves to the Lord
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21. 4. Abraham *c.* his son Isaac
Josh. 5. 3. *c.* the children of Israel
Jer. 9. 25. punish *c.* with uncircumcised
Acts 15. 1. except ye be *c.* ye cannot be
24. ye must be *c.* and keep the law
Acts 16. 3. *c.* him because of the Jews
Gal. 2. 3. neither was compelled to be *c.*
5. 2. if ye be *c.* Christ profiteth you
Col. 2. 11. in whom also ye are *c.* with
John 7. 22. Moses gave unto you *circumcision*
Acts 7. 8. God gave him the covenant of *c.*
Rom. 2. 25. *c.* profiteth if thou keep the law
29. *c.* is that of the heart in the
3. 1. what profit is there of *c.*
30. which shall justify *c.* by faith
4.9.comes this blessedness on the *c.* only
11. he received the sign of *c.*
15. 8. Christ was minister of the *c.*
1 Cor. 7. 19. *c.* is nothing but keeping
Gal. 2. 7. gospel of the *c.* was unto Peter
5. 6. neither *c.* availeth anything, nor uncircumcision, 6. 15.
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Eph. 5. 15. that ye walk *circumspectly*
CISTERN, Prov. 5. 15. Eccl. 12. 6.
Jer. 2. 13. hewed them out *cisterns*
CITY, Cain builded a, Gen. 4. 17.
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7. might go to *c.* of habitation
122. 3. as a *c.* that is compactly built
127. 1. except the Lord keep the *c.*
Song 3. 2. I will go about the *c.* in
Isa. 1. 21. the faithful *c.* is become a harlot
22. 2. a tumultuous *c.* a joyous *c.*
23. 7. your joyous *c.* 8. crowning *c.*
26. 1. we have a strong *c.*
33. 20. the *c.* of our solemnities
62. 12. sought out a *c.* not forsaken
Jer. 3. 14. take one of a *c.* two of a
29. 7. seek the peace of the *c.*
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Zeph. 2..15. this is the rejoicing *c.*
3. 1. wo to the oppressing *c.*
Zech. 8. 3. shall be *c.* of truth
Matt. 5. 14. a *c.* set on a hill cannot be hid
23. 34. persecute them from *c.* to *c.*
Luke 10. 8. into whatsoever *c.* ye enter
12. tolerable for Sodom than for that *c.*
19. 41. he beheld *c.* and wept over
Heb. 11. 10. he looked for a *c.* which hath foundations
16. he hath prepared for them a *c.*
12. 22. to the *c.* of the living God
13. 14. have here no continuing *c.*
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20. 9. compassed about beloved *c.*
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2 Pet. 2. 6. turning the *c.* of Sodom and Gomorrah
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13. 12. your bodies to bodies of *c.*
33. 6. I am formed out of the *c.*
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15. 14. what is man that he should be *c.*
25. 4. can he be *c.* that is born of a woman
Ps. 19. 9. the fear of the Lord is *c.* enduring for ever
Prov. 16. 2. ways of man are *c.* in his
20. 9. who can say I have made my heart *c.*
Isa. 1. 16. wash ye, make you *c.* put
52. 11. be ye *c.* that bear the vessels
Jer. 13. 27. wilt thou not be made *c.*
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Amos 4. 6. given you *c.* of teeth in all cities
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119. 9. shall a young man *c.* his way
Jer. 33. 8. I will *c.* them from all sin
Ezek. 36. 25. from your idols will I *c.* you
Matt. 10. 8. heal sick, *c.* the lepers
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2 Cor. 7. 1. let us *c.* ourselves from
Eph. 5.26. *c.* it with the washing of water
James 4. 8. *c.* your hands, ye sinners
1 John 1. 9. *c.* us from all unrighteousness
2 Chron. 30. 19. though not *cleansed* according
Ps. 73. 13. I have *c.* my heart in vain
Ezek. 36. 33. *c.* you from all iniquities
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1 Pet. 5. 5. be *c.* with humility
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3. incline your ear, and *c.* unto me
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14. 18. not leave you, I will *c.* to
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John 3. 31. he that *c.* from above, is above all
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Jas. 1. 17. gift *c.* down from Father
Heb. 10. 1. make the *comers* perfect
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10. thy cheeks are *c.* with rows
2. 14. thy countenance is *c.*
6. 4. thou art *c.* as Jerusalem
1 Cor. 7. 35. for that which is *c.*
11. 13. is it *c.* that a woman pray uncovered
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2 Cor. 1. 3. Father of mercies and God of *c.*
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Job 7. 13. my bed shall *c.* me
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2 Thess. 2. 17. *c.* your heart and stablish
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Matt. 5. 4. that mourn, they shall be *c.*
Luke 16. 25. now is he *c.* and thou tormented
Rom. 1. 12. I may be *c.* together with
1 Cor. 14. 31. learn and all may be *c.*
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Isa. 45. 11. work of my hands, *c.* ye
Matt. 4. 3. *c.* that these stones be made bread
John 15. 14. if ye do whatsoever I *c.*
1 Cor. 7. 10. unto the married I *c.*
2 Thess. 3. 4. do things which we *c.*
1 Tim. 4. 11. these things *c.* and teach
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133. 3. *c.* blessing, even life for ever
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John 10. 18. this *c.* I received of my Father
12. 49. the Father gave me a *c.*
50. his *c.* is life everlasting
13. 34. a new *c.* give I unto you
15. 12. this is my *c.* that ye love one
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2 Pet. 2. 21. turn from the holy *c.*
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19. hide not thy *c.* from me
21. which do not err from thy *c.*
32. I will run the way of thy *c.*
35. make me to go in path of thy *c.*
47. I will delight myself in thy *c.*
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86. all thy *c.* are faithful
98. thy *c.* hath made me wiser than
127. I love thy *c.*—131. longed for *c.*
143. thy *c.* are my delights
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1 Cor. 8. 8. meat *c.* us not to God
2 Cor. 10. 18. not he that *c.* himself is approved, but whom the Lord *c.*
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1 Tim. 1. 18. this charge I *c.* unto thee
1 Pet. 4. 19. *c.* keeping of their souls
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Jude 15. which they have ungodly *c.*
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1 Cor. 10. 13. temptation *c.* to man
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Phil. 4. 15. no church *c.* with me in
2 Kings 9. 11. *communication*
Matt. 5. 37. let your *c.* be yea, nay
Eph. 4. 29. let no corrupt *c.* proceed
Col. 3. 8. let no filthy *c.* proceed
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1 Cor. 15. 33. evil *c.* corrupt good manners
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Acts 4. 23. went to their own *c.*
Rom. 15. 24. first filled with your *c.*
1 Cor. 5. 11. not to keep *c.* with
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Ps. 45. 14. *companions* that follow her
122. 8. for my *c.* sakes—peace be
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23. the wages of sin is *d.* but gift of God
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Prov.23.22. *d.* not mother when old
Amos 5.21. I hate, I *d.* your feast days
Matt.6.24. hold to one and *d.* other
Rom.14.3. *d.* him that eateth not
1 Tim.4.12. no man *d.*thy youth,Tit.2.15.
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2 Sam.6.16. she *d.* him in her heart
Prov.12.9. is *d.* and hath a servant
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Isa.53.3. he is *d.* and rejected, Ps.22.6.
Zech.4.10. who *d.*the day of small things
Luke 18.9. righteous and *d.* others
Heb.10.28. that *d.* Moses' law died
Acts 13.41. *despisers*, 2 Tim.3.3.
Rom.2.4.*despisest*thou riches of goodness
Job 36.5. God *despiseth* not any
Prov.11.12. void of wisdom *d.* neighbour
13.13. *d.* the word shall be destroyed
14.21. that *d.* his neighbour sinneth
15.32. refuseth instruction *d.* his soul
19.16. that *d.* his ways shall die
30.17. eye *d.* to obey his mother
Isa.33.15. *d.* gain of oppression
49.7. whom man *d.* nation abhorreth
Luke 10. 16. *d.* you, *d.* me, *d.* him that sent me
1 Thes. 4. 8. *d.* not man but God
Heb.12.2. *despising* the shame
10.29. done *despite* to the Spirit of grace
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Ps.101.8. I will *d.* all wicked of the earth
Prov.1.32. the prosperity of fools *d.*them
Eccl.7.16. why *d.* thyself before time
Matt.5.17. not come to *d.* but to fulfil
10.28. able to *d.* both soul and body
21.41. miserably *d.* those wicked men
John 2.19. *d.*this temple,and I will raise
Rom.14.15. *d.* not him with thy meat
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1 Cor.3.17.if defile temple,him God will *d.*
6.13. God shall *d.* both it and them
James 4. 12. able to save and to *d.*
1 John 3.8. might *d.* works of devil
Hos. 4. 6. my people are *destroyed* for lack of knowledge
13.9. Israel, thou hast *d.* thyself
2 Cor.4.9. cast down but not *d.*
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18.12. *d.* is ready at his side
26.6. *d.* before him hath no covering
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Ps.90.3. thou turnest man to *d.*
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11.18. they say he hath a *d.*
13.39. enemy that sowed is the *d.*
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John 6.70. twelve, and one of you is a *d.*

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1 John 3. 8. to destroy works of *d.*
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Heb.7.19. by which we *d.* nigh to God
10.22. let us *d.* near with a true heart
James 4.8. *d.* nigh to God, and he will *d.*
Ps. 18. 16. *drew* me out of many waters
Hos. 11. 4. I *d.* with cords of love
DREAD, Ex. 15. 16. Job 13. 11, 21.
Deut. 1. 29. *d.* not, nor be afraid
1 Chron. 22. 13. be strong, *d.* not
Isa. 8. 13. let him be your fear and *d.*
Dan. 9. 4. great and *dreadful* God
Gen. 28. 17. how *d.* is this place
Mal. 1. 14. my name is *d.* among
4. 5. great and *d.* day of the Lord
DREAM, Gen. 37. 5. & 40. 5. & 41. 7. Gen.20.3.God came to Abimelech in a *d.*
31. 11. angel spake to Jacob in a *d.*
24. God came to Laban in a *d.*
Num. 12. 6. speak to him in a *d.*
1 Kings 3. 5. the Lord appeared to Solomon in a *d.*
Job 33. 15. in a *d.* in a vision of night
Ps. 73. 20. as *d.* when one awaketh
126. 1. we were like them that *d.*
Eccl. 5. 3. *d.* comes through multitude
Isa. 29. 7. that fight—be as a *d.*
Jer.23.28. who hath a *d.* let him tell a *d.*
Dan. 2. 3. I *d.* a *d.* 4. 5. saw a *d.*
Matt. 1. 20. angel appeared in a *d.*
2. 12. Joseph warned of God in a *d.*
27. 19. suffered many things in a *d.*
Acts 2. 17. old men shall *d.* *dreams*, Joel 2. 28.
Job 7. 14. scarest me with *d.*
Eccl. 5. 7. in the multitude of *d.*
DRINK, Ex. 15. 24. & 32. 20.
Job 21. 20. *d.* of wrath of Almighty
Ps.36.8. *d.* of the river of thy pleasure
60. 3. *d.* wine of astonishment
80. 5. givest them tears to *d.*
110. 7. *d.* of the brook in the way
Prov. 4. 17. *d.* the wine of violence
5. 15. *d.* waters out of own cistern
31. 4. it is not for kings to *d.* wine
5. lest they *d.* and forget the law
7. *d.* and forget his poverty
Song 5. 1. *d.* yea *d.* abundantly
Isa.22.13. let us eat and *d.* 1 Cor. 15.32.
43. 20. to give *d.* to my people
65. 13. my servants shall *d.* but ye
Hos. 4. 18. their *d.* is sour, committed
Amos 4. 1. say to masters, bring, and let us *d.*
Matt. 10. 42. give to *d.* to one of these little ones
20. 22. able to *d.* of cup, 23.
25.35. I was thirsty, and ye gave me *d.*
26.27. *d.* ye all of it, this is my blood
29. I will not henceforth *d.* of fruit
42. except I *d.* it thy will be done
John 6. 55. my blood is *d.* indeed
18.11.cup Father given, shall I not *d.* it
Rom. 14. 17. kingdom of God is not *d.*
1 Cor. 10. 4. *d.* same spiritual *d.*
21. cannot *d.* cup of the Lord and devils
11.25.as often as ye *d.* it in remembrance
12. 13. all made to *d.* into one spirit
Lev. 10.9. nor *d.* wine nor *strong drink*, Judg. 13. 4, 7, 14. 1 Sam. 1. 15.
Prov. 21.—is raging
31. 4. not for princes to *d.*—
6. give—to those ready to perish
Isa. 5. 11. follow—22, mingle—
28. 7. prophet erred through—
Mic. 2. 11. prophecy to them of—
Job 15.16. *drinketh* iniquity like water
John 6. 54. *d.* my blood hath eternal life
56. that *d.* my blood dwells in me
1 Cor. 11. 29. eateth and *d.* unworthily
Heb. 6. 7. earth which *d.* in vain
Eph. 5. 18. be not *drunk* with wine
Rev.17.2. *d.* with wine of fornication
Deut. 21. 20. glutton and *drunkard*
Prov. 23. 21. *d.* shall come to poverty
26.9. thorn goeth up into hand of *d.*
Isa. 24. 20. earth shall reel like a *d.*
1 Cor. 5. 11. with railer and *d.* not eat
Ps. 69. 12. *drunkards*, Isa. 28. 1,3. Joel 1. 5. Nah. 1. 10. 1 Cor. 6. 10.
Job 12. 25. stagger like a *drunken* man, Ps. 107. 27. Jer. 23.9. Isa. 19. 14.
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1 Thes. 5.7. they that be *d.* are *d.* in night
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Deut. 32. 2. doctrine shall *d.* as rain
Ps. 65. 11. thy paths *d.* fatness, 12.
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Isa. 40.15. nations are as a *d.* of a bucket
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Luke 22. 44. sweat as it were great *d.* of blood
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Matt.18.34. should pay all that was *d.*
Luke 23. 41. we received *d.* reward
Rom. 13. 7. tribute to whom tribute is *d.*
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Eccl.10.17. princes eat in—for strength
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Deut. 32.35. foot shall slide in *due time*
Rom.5.6.in—Christ died for the ungodly
1 Cor. 15. 8. as one born out of—
1 Tim. 2. 6. to be testified in—
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42. 6. and repent in *d.* and ashes
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103. 14. remembereth that we are *d.*
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27. 4. may *d.* in house of Lord, and 84. 10. than to *d.* in tents of wickedness
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2 Tim. 1. 14. Holy Ghost who *d.* in us
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1 Tim. 6. 16. *dwelling* in light
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2 Pet. 2. 8. righteous man *d.* among
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Mic. 1. 16. enlarge thy baldness as *e.*
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Job 7. 2. servant *earnestly* desireth the
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Gal. 2. 8. *effectually*, 1 Thess. 2. 13.
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Gen. 25. 23. *e.* shall serve younger, Rom.
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2 entreat *e.* women as mothers
19. against an *e.* receive not an accusation
1 Pet. 5. 1. *elders*, I who am an *e.*
5. younger submit yourselves to *e.*
Deut. 32. 7. ask *e.* they will tell thee
Ezra 10. 8. according to counsel of *e.*
Joel 2. 16. assemble *e.* Ps. 107. 32.
Acts 14. 23. ordained *e.* in every church
15. 23. *e.* and brethren send greeting, 6.
20. 17. called *e.* of the church
1 Tim. 5. 17. *e.* rule well, counted worthy
Tit. 1. 5. ordain *e.* in every church
Heb. 11. 2. *e.* obtained good report
James 5. 14. sick call for *e.* of church
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Isa. 42. 1. *e.* in whom my soul delighteth
45. 4. for Israel my *e.* I have called
65. 9. my *e.* shall inherit it
22. my *e.* shall long enjoy work
Matt. 24. 22. for *e.* sake the days are
shortened.
24. if possible deceive very *e.*
31. gather together his *e.* from the four
winds
Luke 18. 7. God avenge his own *e.*
Rom. 8. 33. to charge of God's *e.*
Col. 3. 12. put on as the *e.* of God
1 Tim. 5. 21. charge thee before *e.* angels
2 Tim. 2. 10. endure all things for *e.*
Tit. 1. 1. according to the faith of God's *e.*
1 Pet. 1. 2. *e.* according to the foreknowledge of God
2. 6. corner stone, *e.* precious
2 John 1. *e.* lady, 13. *e.* sister
1 Pet. 5. 13. church *elected* with you
Rom. 9. 11. purpose of God according to *election*
11. 5. remnant according to the *e.* of grace
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2 Pet. 1. 10. make calling and *e.* sure
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2 Sam. 1. 22. sword of Saul returned not *e.*
Hos. 10. 1. Israel is an *e.* vine, he brings
Luke 1. 53. rich hath he sent *e.* away
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73. 17. then understood I their *e.*
102. 27. thy years have no *e.*
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Prov. 5. 4. her *e.* is bitter as worm-wood
14. 12. *e.* thereof are ways of death
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7. 2. that is the *e.* of all men
8. *e.* is better than the beginning
Isa. 9. 7. of his government shall be no *e.*
Jer. 5. 31. what will ye do in the *e.*
17. 11. at his *e.* shall be a fool
29. 11. to give an expected *e.*
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Ezek. 21. 25. iniquity shall have an *e.*
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10. 4. Christ is *e.* of law for righteousness
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13. 7. considering *e.* of their conversation
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2 Tim. 2. 3. *e.* hardness as a soldier
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James 5. 11. we count happy who *e.*
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2 Tim. 3. 11. what persecutions I *e.*
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Rom. 1. 11. to the end you may be *e.*
Col. 2. 7. built up—*e.* in the faith
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13. 9. good thing heart be *e.* with grace
2 Pet. 1. 12. *e.* in the present truth
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25. 5. throne—in righteousness, 29. 14.
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EXPOUNDED, riddle, Judg. 14. 19. Mark 4. 34. Luke 24. 27. Acts 11. 4. & 18. 26. & 28. 23.
EXPRESS, Heb. 1. 3. 1 Tim. 4. 1.
EXTEND mercy, Ezra 7.28.& 9. 9. Ps. 109. 12.
Ps. 16. 2. my goodness *e.* not to thee
Isa. 66. 12. I will *e.* peace like a river
EXTINCT, Job 17. 1. Isa. 43. 17.
EXTOL, Ps.30.1.& 66.17.& 68.4.& 145. 1. Isa.52.13. Dan. 4.37.
EXTORTION, Ezek. 22. 12. Matt. 23. 25. Ps. 109. 11. *extortioner*, Isa. 16. 4. Luke 18.11. 1 Cor.5.10,11.& 6.10.
EXTREME, Deut.28.22. Job 35.15.
EYE for *e.* Ex.21.24. Lev.24.20. Matt.5.38 Deut.32.10.as the apple of his *e.*Ps.17.8. Job 24. 15. no *e.* shall see me
Ps.33.18.*e.* of the Lord on them that fear
94. 9. formed *e.* shall he not see
Prov. 20. 12. the seeing *e.* Lord hath
Eccl.1.8. *e.* not satisfied with seeing, 4.8.
Isa.64.4. neither hath *e.* seen, 1 Cor.2.9.
Matt.6.22. light of body is *e.* Luke 11.34.
18. 9. if thy *e.* offend thee, 5. 29.
Rev. 1. 7. every *e.* shall see him
Prov. 23. 6. *evil eye*, 28. 22. Matt. 6. 23. & 20. 15. Mark 7. 22. Luke 11. 34.
Job 16.16. *eyelids*, 41.18. Ps.11.4. & 132. 4. Prov.4.25.& 6.4,25.& 30.13. Jer.9.18.
Rev. 3. 18. *eye-salve*
Eph. 6. 6. *eye-service*, Col. 3. 22.
2 Sam. 22. 25. *eye-sight*, Ps. 18. 24.
Luke 1. 2. *eye-witnesses*, 2 Pet. 1. 16.
Gen. 3. 5. your *eyes* shall be opened
Job 10. 4. hast thou *e.* of flesh
29. 15. I was *e.* to the blind
Ps.15.4. in whose *e.* a vile person is contemned
145. 15. *e.* of all things wait on thee
Eccl. 2. 14. wise man's *e.*are in his head
6.9. better is sight of *e.* than wandering
11. 7. pleasant for *e.* to behold sun
Isa. 3. 16. walk with wanton *e.*
5. 15. *e.* of lofty shall be humbled, 2.11.
29.18.*e.* of blind shall see out of obscurity
32. 3. *e.* of them that see shall
35. 5. *e.* of blind shall be opened
42. 7 to open blind *e.* and give
43. 8. blind people that have *e.*
Jer. 5. 21. have *e.*and see not, Isa. 42.20.
Dan. 7. 20. horn that had *e.*
Hab. 1. 13. of purer *e.* than to behold
Zech. 3.9. on one stone shall be seven *e.*
Matt. 13. 16. blessed are your *e.* for
18. 9. having two *e.* to be cast into
Mark 8. 18. having *e.* see ye not
Luke 4. 20. *e.* were fastened on him
10. 23. blessed are the *e.* which see
John 9. 6. anointed *e.* of blind man
Rom. 11. 8. *e.* that they should not
Gal. 3. 1. before whose *e.* Jesus Christ has been
Eph. 1. 18. *e.* of your understanding
Heb. 4. 13. all are opened unto *e.* of him
2 Pet. 2. 14. *e.* full of adultery
1 John 2. 16. lust of the *e.* and pride
Rev. 1.14. his *e.* as a flame of fire, 2.18. & 19. 12.
3. 18. anoint *e.* 4. 6. full of *e.* 8.
5. 6. having seven horns and seven *e.*
Deut.13.18.right in the *eyes of the Lord*, 1 Kings 15. 5, 11. & 22. 43.
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1 Sam. 26. 24. life set by in—
2 Sam. 15. 25. find favour in—
2 Chron. 16. 9.—run to and fro
Ps. 34.15.—are on righteous, 1 Pet.3.12.
Prov. 5. 21.ways of man are before—
15. 3.—are in every place beholding
22. 12.—preserve knowledge
Isa. 49. 5. I shall be glorious in—
Amos 9. 8.—are upon sinful kingdom
Zech. 4. 10.—which run to and fro
Ps. 25.15. *my eyes* are towards the Lord
101. 6.—shall be upon the faithful
119. 123.—fail for thy salvation
148.—prevent night watches
Ps. 141. 8.—are unto thee, O God
Isa. 1. 15. I will hide—from you
38. 14.—fail with looking upward
65. 12. did evil before—66. 4.
Jer.9.1. O that—were a fountain of tears
13. 17.—shall weep sore, because
14. 17.—run down with tears
16. 17.—are upon all their ways
24. 6. set—upon them for good
Amos 9. 4. I will set—on them for evil
Luke 2. 30.—have seen thy salvation
Ps. 123. 2. so *our eyes* wait on the Lord
Matt. 20. 33. that—may be opened
1 John 1. 1. that we have seen with—
Deut. 12. 8. right *in his own eyes*, Judg. 17. 6. & 21. 25.
Job 32. 1. righteous—
Neh. 6. 16. cast down *in their own eyes*
Ps. 139. 16. *thine eyes* did see my substance
Prov. 23. 5. set—on that which is not
Song 6. 5. turn away—from me
Isa. 30. 20.—shall see thy teachers
Jer. 5. 3. are not—upon the truth
Ezek. 24. 16. take away desire—25.

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FACE, Gen. 3. 19. & 16. 8.
Lev. 19. 32. honour the *f.* of old man
Num. 6.25. Lord make his *f.* shine upon thee
2 Chron.6.42.turn not away *f.* Ps.132.10.
Ps. 17. 15. I will behold thy *f.* in righteousness
31. 16. make thy *f.* shine, 119. 135.
67.1. cause his *f.* to shine on, 80.3,7,19. 84.9.behold *f.* of thine anointed,132.10.
Ezek. 1.10. *f.* of a man, a lion, Rev. 4.7.
Dan. 9.17. cause thy *f.* to shine on sanctuary
Hos. 5. 5. testify to his *f.* 7. 10.
Matt. 11.10. my messenger before thy *f.* Mark 1.2. Luke 7.27.& 9.52.
Acts 2. 25. set the Lord before my *f.*
1 Cor. 13.12. but then see *f.* to *f.*
2 Cor. 3. 18. with open *f.* beholding
4. 6. glory of God in *f.* of Jesus Christ
James 1. 23. his natural *f.* in a glass
FADE, we all, as a leaf, Isa. 64. 6.
James 1. 11. rich man *f.* away in
1 Pet. 1. 4. inheritance that *fadeth* not
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FAIL, Deut. 28. 32. Job 11. 20.
Deut. 31.6. Lord will not *f.* nor forsake, 8 Josh. 1. 5. 1 Chron. 28. 20.
Ps. 12. 1. faithful *f.* from among men
69.3.my eyes *f.* while I wait for my God
77. 8. doth his promise *f.* for ever
Lam. 3. 22. his compassions *f.* not
Luke 16.9.when ye *f.* they may receive
17. one tittle of the law to *f.* Matt.5.18.
22. 32. prayed that thy faith *f.* not
Heb.12.15.lest any *f.* of the grace of God
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1 Cor. 13. 8. charity never *f.*
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Luke 21. 26. men's hearts *f.* them
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Isa. 1. 5. head sick, whole heart is *f.*
40. 29. he giveth power to the *f.*
30. youths shall *f.* and be weary
31.wait on the Lord shall walk and not *f.*
Luke 18. 1. to pray always and not *f.*
2 Cor. 4. 1. received mercy we *f.*not,16.
Gal 6.9.in due time shall reap if we *f.*not
Heb. 12. 5. nor *f.* when rebuked of
Ps. 27.13. I had *fainted* unless I had believed
Rev. 2. 3. hast laboured and not *f.*
Ps. 84. 2. soul *fainteth* for courts of the
119. 81. my soul *f.* for thy salvation
Isa. 40. 28. God the Creator *f.* not
FAIR, Gen. 6. 2. & 24. 16.
Prov. 7. 21. *f.* speech, Rom. 16. 18.
Song 1. 15. behold thou art *f.* 4.1,7.& 2. 10. & 6. 10. & 7. 6. Gen. 12. 11.
4. 10. how *f.* is thy love, better
Jer. 12. 6. they speak *f.* words
Acts 7. 20. Moses was exceeding *f.*
Gal. 6. 12. desire to make *f.* show in
Ps. 45. 2. thou art *fairer* than the children of men
Dan.1.15.their countenance appeared *f.*
FAITH, Acts 3. 16. & 13. 8.
Deut. 32. 20. children in whom is no *f.*
Matt.6.30. O ye of little *f.*8.26.& 16.8.& 14.31. Luke 12. 28.
8 10. not found so great *f.* no
17.20. had *f.* as a grain of mustard seed
21. 21. have *f.* and doubt not
23.23. omitted judgment, mercy, and *f.*
Mark 4. 40. how is it that ye have no *f.*
11. 22. Jesus saith have *f.* in God
Luke 7. 9. so great *f.* no not in Israel
17. 5. Lord increase our *f.*
6. if ye had *f.* ye might say to this
18. 8. Son of man cometh shall he find *f.* on the earth
Acts 3. 16. the *f.* which is by him
6. 5. Stephen, a man full of *f.*
6. 7. company of priests obedient to *f.*
11.24. good man full of the Holy Ghost and of *f.*
14. 9. he had *f.* to be healed
22. exhorting to continue in the *f.*
Acts 14. 27. God opened door of *f.* to
16. 4. churches established in the *f.*
20.21. *f.* towards our Lord Jesus Christ
Rom. 1. 5. for obedience to *f.* among all
17. righteousness of God revealed from *f.* to *f.*
3. 3. make *f.* of God without effect
27. but by the law of *f.*
4. 5. his *f.* is counted for righteousness
11. circumcision, a seal of righteousness of *f.*
12. in steps of that *f.* of Abraham, 16.
13. through the righteousness of *f.* 9. 30. & 10. 6.
14. if of law be heirs, *f.* is made void
16. of *f.* that by grace promise sure
10. 8. word of *f.* which we preach
17. *f.* cometh by hearing, and
12. 3. God dealt the measure of *f.*
6. according to the proportion of *f.*
14. 22. hast thou *f.* have it unto
23. eateth not of *f.* is not of *f.* is sin
16. 26. made known for obedience of *f.*
1 Cor. 12. 9. to another *f.* by same spirit
13. 2. though I have all *f.* to remove
13. now abideth *f.* hope, charity
2 Cor.4.13. we have the same spirit of *f.*
Gal. 1. 23. preach the *f.* which once
3.2. received ye the Spirit by the hearing of *f.* 5.
7. they which are of *f.* 9.
12. the law is not of *f.* but the man
23. before *f.* came, we were under
25. after that *f.* is come, we are no
5. 6. but *f.* which worketh by love
22. fruit of the Spirit is *f.*
6. 10. especially the household of *f.*
Eph. 4. 5. one Lord, one *f.* one
13. until we come in the unity of *f.*
6. 16. above all take shield of *f.*
23. love with *f.* from God the Father and Lord Jesus Christ
Phil. 1.25. I shall abide for your joy of *f.*
27. striving together for *f.* of gospel
1 Thes. 1. 3. remember your work of *f.*
5. 8. putting on breastplate of *f.*
2 Thes.1.4.glory for your patience and *f.*
11. fulfil work of *f.* with power
3. 2. for all men have not *f.*
1 Tim. 1. 5. charity out of *f.* unfeigned
14. exceeding abundantly with *f.*
19. holding *f.* and a good conscience; concerning *f.* have made shipwreck
3.9. holding the mastery of *f.* in a pure conscience
4. 1. some shall depart from the *f.*
6. nourished up in the words of *f.*
5. 8. denied *f.* 12. cast off first *f.*
6. 10. erred from *f.* 21. concerning the *f.*
12. fight the good fight of *f.*
2. Tim. 1.5. unfeigned *f.* that is in thee, which dwelt in
2. 18. overthrow *f.* of some
22. follow righteousness, *f.* charity
3. 8. corrupt, reprobate concerning *f.*
10. fully known my doctrine, life, *f.*
4. 7. fought a good fight, kept the *f.*
Tit. 1. 1. according to *f.* of God's elect
4. my son after the common *f.*
Heb. 4.2. word did not profit, not being mixed with *f.*
6. 1. dead works and of *f.* towards God
10.22.draw near in full assurance of *f.*
23. hold fast the profession of our *f.*
11.1. *f.* is substance of things hoped for
6. without *f.* impossible to please God
12. 2. Jesus author and finisher of *f.*
13. 7. whose *f.* follow, considering
James 2. 1. have not *f.* of our Lord
14. say that he hath *f.* can *f.* save
17. *f.* if it hath not works, is dead, 26.
18. thou hast *f.* and I works; show *f.* —*f.* by my works
22. *f.* wrought with works; *f.* made perfect
5. 15. prayer of *f.* shall save
2 Pet. 1. 1. like precious *f.* with us
1 John 5.4.overcometh world,even our *f.*
Jude 3. contend earnestly for the *f.*
20. build up yourselves on holy *f.*
Rev. 2. 13. hast not denied my *f.*
19. I know thy works and *f.*
13. 10. here is the *f.* of the saints
14. 12. which keep the *f.* of Jesus
Hab. 2. 4. just shall live *by faith*, Rom. 1. 17. Gal. 3. 11. Heb. 10. 38.
Acts 15. 9. purifying their hearts—
26. 18. sanctified—that is in me
Rom. 1. 12. comforted by mutual *f.*
3. 22.righteousness which is—of Christ
28. conclude a man is justified—
30.justify circumcision—uncircumcision through *f.*
5. 1. being justified—we have peace
2. have access—Eph. 3. 12.
9. 32. sought it not—but works
11. 20. standest—be not high-minded
2 Cor. 1. 24. of your joy, for—ye stand
5. 7. we walk—and not by sight
Gal. 2. 16. not justified, but—3. 24.
20. I live—of the Son of God
3. 22. promise—might be given
26. all children of God—in Christ Jesus
5. 5. wait for hope of righteousness—
Eph. 3. 17. Christ may dwell in your hearts—
Phil.3.9. righteousness through *f.* righteousness of God—
Heb. 11. 4.—Abel, 5.—Enoch, &c.
7. heir of righteousness which is—
James 2. 24. justified by works, not—
Rom. 4. 19. not weak *in faith*
20. strong—giving glory to God
14. 1. him that is weak—receive
1 Cor. 16. 13. stand fast—quit you
2 Cor. 8. 7. ye abound—in utterance
13. 5. examine whether ye be—
Col. 1. 23. if ye continue—grounded
2. 7. built up in him, established—
1 Tim. 1. 2. Timothy, my own son—
4. godly edifying which is—
2.7.teachers of the Gentiles—and verity
15. if they continue—and charity
3. 13. purchase great boldness
4. 12. be an example—in purity
2 Tim. 1. 13. of sound words—and
Tit. 1. 13. that may be sound—2. 2.
3. 15. greet them that love us—
Heb. 11. 13. all these died—not having
James 1. 6. ask—nothing wavering
2. 5. poor, rich—heirs of kingdom
1 Pet. 5. 9. whom resist, steadfast—
Matt.9.2.Jesus, seeing *their faith*, Mark 2. 5. Luke 5. 20.
Acts 3. 16 *through faith* in his Son
Rom. 3. 25. propitiation—in his blood
31. do we make void the law—30.
Gal.3.8.God would justify the heathen—
14 receive promise of Spirit—
Eph. 2. 8. by grace ye are saved—
Col. 2. 12.—of the operation of God
2 Tim. 3. 15. salvation—which is in Christ Jesus
Heb. 6. 12.—and patience inherit
11. 13.—we understand the worlds
11.—Sarah received strength to conceive
28.—Moses kept the passover
33.—subdued kingdoms, wrought righteousness
11. 39. obtained a good report—2.
1 Pet. 1. 5. kept by power of God—
Matt. 9. 22. *thy faith* hath made thee whole, Luke 8. 48. & 17. 19.
15. 28. O woman, great is—be
Luke 7. 50 —hath saved thee, 18. 42.
22. 32. I have prayed that—fail not
Philem. 6. communication of—
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Rom. 1. 8.—is spoken of through
1 Cor. 2. 5. that—not stand in wisdom
15. 14.—is also vain, 17.
2 Cor. 1. 24. not dominion over—
10. 15. when—is increased, we
Eph. 1. 15. after I heard of—Col. 1. 4.
Phil. 2. 17. offered upon service of—
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1 Thes. 1. 8.—to God-ward is spread
3. 2. establish you, comfort you, concerning—
5. I sent to know—lest the tempter
6. brought us good tidings of—
7. comforted in affliction by—
10. perfect what is lacking in—
2 Thes. 1. 3.—groweth exceedingly
James 1. 3. trying of—worketh patience
1 Pet. 1. 7. trial of—being precious
9. receiving end of—salvation
21. that—and hope might be in God
2 Pet. 1. 5. add to—virtue, knowledge
FAITHFUL, 1 Sam. 2. 35. & 22. 14 2 Sam. 20. 19. Neh. 13. 13. Dan. 6. 4. 1 Tim. 6. 2. 1 Pet. 5. 12.
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Heb. 3. 2, 5. Moses *f.* in all as a servant
Deut. 7. 9. *f.* God keepeth covenant
Neh. 7. 2. a *f.* man, and feared God
9. 8. found his heart *f.* before thee
Ps. 12. 1. the *f.* fail from among men
31. 23. Lord preserveth the *f.*
89. 37. as a *f.* witness in heaven
101. 6. my eyes be upon *f.* in land
119. 86. thy commandments are *f.*
138. thy testimonies are very *f.*
Prov. 11. 13. is of a *f.* spirit, concealeth
13. 17. a *f.* ambassador is health
14. 5. a *f.* witness will not lie
20. 6. a *f.* man who can find
25. 13. *f.* messenger to them that send
27. 6. *f.* are wounds of a friend
28. 20. *f.* man abound with blessings
Isa. 1. 21. how *f.* city became a harlot
26. city of righteousness, *f.* city
8. 2. I took *f.* witness to record
49. 7. Lord is *f.* and Holy One of Israel
Jer. 42. 5. Lord be true and *f.* witness
Hos. 11. 12. Judah is *f.* with saints
Matt. 25. 21. well done, *f.* servant,24.45
23. hast been *f.* in a few, Luke 19. 17.
Luke 12. 42. who is that *f.* steward
16. 10. *f.* in least is *f.* also in much
11. not *f.* in unrighteous mammon
12. not *f.* in what is another man's
Acts 16. 15. judge me *f.* to the Lord
1 Cor. 1. 9. God is *f.* by whom ye
4. 2. required in stewards, a man *f.*
17. Timothy who is *f.* in the Lord
7. 25. obtained mercy of Lord to be *f.*
10. 13. God is *f.* and will not suffer
Eph.1.1.the saints and *f.* in Christ Jesus, Col. 1. 2.
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1 Thes. 5. 24. *f.* is he that calleth
2 Thes.3.3. Lord is *f.* and shall establish
1 Tim. 1. 12. he counted me *f.*
15. this is a *f.* saying and worthy, 4. 9.
2 Tim. 2. 11. Tit. 3. 8.
3. 11. wives grave, sober, *f.* in all
2 Tim. 2.2. heard of me, commit *f.* men
13. he abideth *f.* cannot deny himself
Tit. 1. 6. blameless, having *f.* children
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21. 5. words are true and *f.* 22. 6.
1 Sam. 26. 23. render to every man his *faithfulness*
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40. 10. declared thy *f.* 89. 1.
88. 11. should thy *f.* be declared in destruction
89. 1. make known thy *f.* to all generations
2. thy *f.* shalt establish in heavens
5. praise thy *f.* in the great congregation
8. who like thy *f.* round about thee
24. my *f.* shall be with him
33. I will not suffer my *f.* to fail
92. 2. to show thy *f.* every night
119. 75. in *f.* thou hast afflicted me
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143. 1. in thy *f.* answer me, and
Isa. 11. 5. *f.* is the girdle of his reins
25. 1. thy counsels of old are *f.*
Lam. 3. 23. mercies new, great thy *f.*
Hos. 2. 20. I will betroth thee to me in *f.*
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2 Sam. 24. 14. let us *f.* into the hand of the Lord
Ps. 37. 24. though he *f.* he shall not
45. 5. whereby they *f.* under thee
82. 7. *f.* like one of the princes
141.10. let wicked *f.* into their own nets
145. 14. Lord upholdeth all that *f.*
Prov.11.5. wicked *f.* by own wickedness
24. 16. wicked shall *f.* into mischief
26.27.digs a pit shall *f.*into it, Eccl.10.8.
28. 14. hardeneth his heart shall *f.*
Eccl. 4. 10. if they *f.* one will lift up
Isa. 8. 15. many shall stumble and *f.*
40. 30. young men shall utterly *f.*
Dan. 11. 35 some shall *f.* to try them
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Matt. 7. 27. great was the *f.* of it
10. 29. sparrow not *f.* on ground
15. 14. blind both *f.* into the ditch
21.24.upon whomsoever it *f.* Luke 20.18.
Luke 2. 34. set for *f.* and rising of Israel
Rom. 11. 11. stumbled that they should *f.* through their *f.* salvation is come to the Gentiles
14. 13. occasion to *f.* in his brother's
1 Cor. 10.12. stands, take heed lest he *f.*
1 Tim. 3.6. *f.* into condemnation of devil
6. 9. rich *f.* into temptation
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10. 31. fearful thing to *f.* into the hands of God
James 1. 2. *f.* into divers temptations
2 Pet. 1. 10. if these ye shall never *f.*
3. 17. lest ye *f.* from your steadfastness
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FAMILY, Gen. 10. 5. Lev. 20. 5.
Zech. 12. 12. mourn every *f.* apart
Eph. 3.15. whole *f.* in heaven and earth
Ps. 68. 6. sitteth solitary in *families* 107. 41. maketh him *f.* like a flock
Amos 3. 2. known of all the *f.* of earth
FAMINE, Gen. 12. 10. & 41. 27.
Job 5. 20. in *f.* he shall redeem thee
Ps. 33. 19. keep them alive in *f.*

Ps. 37.19. in days of *f.* shall be satisfied
Ezek. 5. 16. evil arrows of *f.* 6. 11.
Amos 8. 11. not a *f.* of bread, but
FAMISH, Gen. 41. 55. Prov. 10. 3. Isa. 5. 13. Zeph. 2. 11.
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FAR, Ex. 8. 28. Neh. 4. 19.
Ex. 23. 7. keep *f.* from false matter
Ps. 73. 27. *f.* from thee shall perish
Amos 6. 3. put *f.* away the evil day
Mark 12. 34. not *f.* from the kingdom
Phil.1.23. with Christ, which is *f.* better
Eph.2.13. sometimes *f.* off, now nigh
FARTHING, Matt. 5.26. & 10. 29.
FASHION, 1 Cor. 7. 31. Phil. 2. 8.
Job 10.8. thy hands have *fashioned* me, Ps. 119. 73.
Ps. 139. 16. in continuance were *f.*
Ezek. 16. 7. thy breasts are *f.*
Phil. 3. 21. be *f.* like his glorious body
Ps. 33. 15. he *fashions* their hearts
Isa. 45.9. clay say to him that *fashioneth*
1 Pet.1.14. not *fashioning* yourselves
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Isa. 58. 4. ye *f.* for strife; not *f.* as
Jer.14.12. when they *f.* I will not hear
Zech. 7. 5. did ye at all *f.* unto me
Matt.6.16. when ye *f.* be not as hypocrites
18. appear not to men to *f.*
9. 14. why do we *f.* and disciples *f.* not
15. can children of bride-chamber *f.* bridegroom taken—then shall they *f.*
Mark 2. 18, 19. Luke 5. 34, 35.
Luke 18. 12. I *f.* twice a week
1 Kings 21. 9. proclaim a *fast*, 12. 2 Chron. 20. 3. Ezra 8. 21. Isa. 58. 3, 5, 6. Jer. 36. 9. Joel 1. 14. & 2. 15. Jonah 3. 5. Zech. 8. 19. Acts 27. 9.
Judg. 20. 26. *fasted* that day
1 Sam. 7. 6. *f.* on that day
31. 13. *f.* seven days, 1 Chron. 10. 12.
2 Sam. 1. 12. they wept and *f.* till even
12. 16. David *f.* and lay all night in
1 Kings 21. 27. Ahab *f.* and lay in sackcloth
Ezra 8.23. we *f.* and besought the Lord
Isa. 58. 3. why have we *f.* and thou
Zech. 7. 5. when ye *f.* in fifth and
Matt. 4. 2. when he had *f.* forty days
Acts 13. 2. ministered and *f.* 3. *f.* and prayed
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Dan. 6. 18. king passed the night *f.*
9. 3. to seek by prayer with *f.*
Joel 2. 12. turn ye to me with *f.*
Matt. 15. 32. not send them away *f.*
17. 21. this kind cometh not out but by prayer and *f.* Mark 9. 29.
Luke 2. 37. with *f.* and prayers
Acts 10. 30. was *f.* till this hour
14. 23. ordained elders, prayed with *f.*
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2 Cor. 6. 5. in *f.* often, 11. 27.
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13. 4. soul of diligent shall be made *f.*
15. 30. good report maketh bones *f.*
28. 25. trust in Lord shall be made *f.*
Isa. 25. 6. *f.* things full of marrow
11. 6. *fatling* Matt. 22. 4.
Gen.27.28. God give thee of *fatness* of the earth
Job 36. 16. table should be full of *f.*
Ps. 36. 8. satisfied with *f.* of house
63. 5. shall be satisfied as with *f.*
65. 11. all thy paths drop *f.*
Isa. 55. 2. let your soul delight itself in *f.*
Jer. 31. 14. satiate the soul with *f.*
Rom. 11. 17. root and *f.* of olive-tree
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2 Sam.7.14. I will be his *f.* Heb. 1. 5.
Job 29. 16. I was a *f.* to the poor
31. 18. be with me as with a *f.*
38. 28. hath the rain a *f.* or who
Ps. 68. 5. a *f.* of fatherless is God
103. 13. as a *f.* pitieth his children
Isa. 9. 6. everlasting *F.* prince of peace
Jer. 31. 9. I am a *F.* to Israel and
Mal.1.6. if I be a *F.* where is my honour
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20. *F.* loveth the Son, 3. 35.
21. *F.* raiseth the dead and quickeneth
22. *F.* judgeth no man but
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8. 18. *F.* beareth witness of me
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44. *f.* devil is a liar and *f.* of it
16. 32. I am not alone, *F.* is with
Acts 1. 4. promise of the *F.*
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Rom. 4. 11. be the *f.* of all that believe
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2 Cor.1.3. God and *F.* of our Lord Jesus Christ, *F.* of mercies, and God of all comfort, Eph. 1. 3. 1 Pet. 1. 3.
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Eph. 1. 17. God and *F.* of our Lord Jesus Christ, *F.* of glory
1 Tim. 5. 1. entreat him as a *f.*
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12. 9. subjection to the *F.* of spirits
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10. 30. I and my *F.* are one
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Ps. 22. 4. our *f.* trusted in thee
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Ps. 10. 14. thou helper of the *f.*
68. 5. a father of the *f.* is God in his holy habitation
82. 3. defend the poor and *f.*
146.9. Lord relieveth the *f.* and widow
Isa. 1. 17. judge *f.* plead for widow
Hos. 14. 3. in thee the *f.* findeth mercy
James 1. 27. visit *f.* in affliction
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Ps. 19. 12. cleanse thou me from secret *f.*
Matt. 18. 15. if trespass, tell him his *f.*
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Gal. 6.1. brethren, if a man be overtaken in a *f.*
James 5. 16. confess *f.* one to another
1 Pet. 2. 20. buffeted for your *f.*
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106. 4. remember me with *f.* that
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Ps. 41. 11. know thou *favourest* me
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Ps. 53. 5. in *f.* where no *f.* was
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29. 13. their *f.* toward me is taught by
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2 Sam. 23. 3. ruling in—
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11. 20. be not high-minded but *f.*
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Eccl.5.7. dreams, vanities, *f.* thou God
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Ps. 25. 14. secret of Lord with them that—
33. 18. eye of Lord upon them that—

Ps. 34. 7. angel of the Lord encamps about them that—
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85.9. his salvation is nigh them that—
103.13. father pities, so Lord them that—
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24. 21. my son—and meddle not
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Mal. 3. 16. they that *f.* Lord spake often
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Heb. 10. 27. certain *f.* looking for of
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Isa. 25.6. Lord make to all people a *f.* of
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1 Cor. 13.3. give all my goods to *f.* poor
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Ps. 73. 2. my *f.* were almost gone
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119. 59. turned my *f.* to thy testimonies
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2 Tim. 1. 18. may *f.* mercy in that day
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Rev. 9. 6. seek death and shall not *f.*
Prov. 8. 35. whoso *findeth* me, *f.* life
18. 22. whoso *f.* a wife, *f.* a good thing
Eccl. 9. 10. whatsoever thy hand *f.* to do
Matt. 7. 8. that seeketh *f.* Luke 11. 10.
Isa. 58. 13. not *finding* thine own pleasure
Rom. 11. 33. his ways past *f.* out
FINE, Job 28. 1. Isa. 3. 23. Lev. 2. 1. Ps. 81. 16. Prov. 25. 4.
FINGER of God. Ex. 8. 19. & 31. 18. Deut. 9. 10. Luke 11. 20.
1 Kings 12. 10. my little *f.* shall be thicker
Ps. 8. 3. heaven is work of thy *f.*
144. 1. he teacheth my *f.* to fight
Prov. 6. 13. he teacheth with his *f.*
Luke 11. 46. touch not with one of your *f.*
John 20. 27. reach hither thy *f.*
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John 17. 4. I have *f.* work, 19. 30. it is *f.*
Acts 20. 24. *f.* my course with joy
2 Cor. 8. 6. would also *f.* in you the same grace also
2 Tim. 4. 7. I have *f.* my course
James 1. 15. sin when it is *f.* bringeth forth death
Heb. 12. 2. author and *finisher* of faith
FIRE, Ex. 3. 2. & 9. 23, 24. and 40. 38. Gen. 19. 24. the Lord rained *f.* and brimstone
Ps. 11. 6. rain *f.* and brimstone on wicked
39. 3. while musing the *f.* burned
Prov. 6. 27. can a man take *f.* in his bosom
25. 22. heap coals of *f.* on his head, Rom. 12. 20.
Song 8. 6. as coals of *f.* hath vehement
Isa. 9. 18. wickedness burneth as a *f.*
10. 17. light of Israel for a *f.* for a flame
31. 9. Lord of hosts whose *f.* is in Zion
33. 14. who shall dwell with devouring *f.*
43. 2. walkest through *f.* shall not be burnt
Jer. 23. 29. is not my word like *f.* 20. 9.
Amos 5. 6. lest Lord break out like *f.*
7. 4. Lord God called to contend by *f.*
Hab. 2. 13. labour in very *f.* for
Zech. 2. 5. I will be a wall of *f.*
3. 2. brand plucked out of *f.* Amos 4. 11.
Mal. 3. 2. he shall be as a refiner's *f.*
Matt. 3. 10. cut down and cast into *f.* 7. 19. 12. burn with unquenchable *f.*
Mark 9. 43, 44, 46, 48. Luke 3. 17.
Luke 9. 54. command *f.* to come down
12. 49. I am come to send *f.* on the earth
1 Cor. 3 13. revealed by *f.*—*f.* try every, 15.
Heb. 12. 29. our God is consuming *f.*
Jude 23. pulling them out of the *f.*
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Matt. 6. 33. seek *f.* the kingdom of God
7. 5. *f.* cast out the beam, Luke 6. 42.
19. 30. many that be *f.* shall be last, 20. 16. Mark 10. 31.
22. 38. this is the *f.* and great commandment
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Rom. 11. 35. who hath *f.* given to him
1 Cor. 15. 45. *f.* Adam, 47. *f.* man of earth
2 Cor. 8. 5. *f.* gave their own selves to the Lord
12. accepted, if there be *f.* willing mind
1 Pet. 4. 17. if judgment *f.* begin at us
1 John 4. 19. because he *f.* loved us
Rev. 2. 4. left thy *f.* love, 5 do *f.* works
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Heb. 12. 23. to the general assembly and church of *f.*
Rom. 11. 16. if *first fruit* be holy
Prov. 3. 9. honour the Lord with *f.*
Rom. 8. 23. having *first fruits* of the Spirit
1 Cor. 15. 20. Christ *f.* of them that slept, 23.
James 1. 18. we a kind of *f.* creatures
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1 Tim. 7. 11. man of God *f.* these things
2 Tim. 2. 22. *f.* youthful lusts
James 4. 7. resist the devil, he will *f.* from you
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Ps. 56. 4. what *f.* can do to me
78. 39. remember that they were but *f.*
Jer. 17. 5. cursed that maketh *f.* his arm
Matt. 26. 41. spirit is willing, but *f.* weak
John 1. 14. the Word was made *f.*
6. 53. eat the *f.* of the Son of man, 52. 55, 56.
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8. 12. debtors not to the *f.* to live after the *f.*
9. 3. kinsmen according to the *f.*
5. of whom concerning *f.* Christ
13. 14. make not provision for *f.*
1 Cor. 1. 29. that no *f.* should glory
2 Cor. 1. 17. purpose according to *f.*
10. 2. walked according to the *f.*
Gal. 5. 17. *f.* lusts against the Spirit, and Spirit against *f.*
24. Christ's have crucified *f.* with
Eph. 6. 5. masters according to *f.*
Heb. 12. 9. we had fathers of our *f.*
Jude 7. going after strange *f.*
23. hating garment spotted by *f.*
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2 Cor. 5. 16. know no man—know Christ
10. 3. walk in *f.* not war—
2 Pet. 2. 10. walk—in lust of uncleanness
Ps. 65. 2. to thee shall *all flesh* come.
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3. 6. that which is born—is *f.*
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Gal. 5. 19. works—are manifest
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1 Pet. 3. 21. not putting away filth—
1 John 2. 16. lust—of the eyes, pride
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1 Cor. 15. 50.—cannot inherit kingdom
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1 Pet. 5. 2. feed the *f.* of God which is among you
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Isa. 51. 1. my people that *f.* after righteousness.
Hos. 6. 3. know if we *f.* on to know the Lord
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1 Cor. 14. 1. *f.* after charity, desire
Phil. 3. 12. but I *f.* after that I may apprehend.
1 Thes. 5. 15. ever *f.* that which is good
1 Tim. 6. 11. *f.* after righteousness
2 Tim. 2. 22. *f.* righteousness, faith, charity, peace
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1 Pet. 2. 21. example should *f.* his steps
3 John 11. *f.* not evil, but that which is good
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25. 2. virgins, five were wise and five *f.*
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FOXES, Judg. 15. 4. Ps. 63. 10. Song 2. 15. Lam. 5. 18. Ezek. 13. 4. Matt. 8. 20. Luke 13. 32.
FRAGMENTS, Matt. 14. 20. Mark 6. 43. & 8. 19, 20. John 6. 12, 13.
FRAIL I am, Ps. 39. 4.
FRAME, Ps. 50. 19. & 94. 20. & 103. 14. Isa. 29. 16. Jer. 18. 11. Eph. 2. 21. Heb. 11. 3.
FREE, Ex. 21. 2. Lev. 19. 20.
2 Chron. 29. 31. as many as were of a *f.* heart
Ps. 51. 12. uphold with thy *f.* Spirit
88. 5. *f.* among the dead, like slain
John 8. 32. truth shall make you *f.*
36. if Son make *f.* shall be *f.* indeed
Rom. 5. 15. so also is *f.* gift, 16. 18.
6. 7. *f.* from sin, 18. 22. *f.* from righteousness, 20.
7. 3. *f.* from law, 8. 2. *f.* from the law of sin
1 Cor. 7. 22. the Lord's *f.* man, Christ's servant
Gal. 3. 28. neither bond nor *f.* Col. 3. 11.
5. 1. Christ hath made us *f.* not
2 Thes. 3. 1. the word may have *f.* course
1 Pet. 2. 16. as *f.* and not using liberty
Hos. 14. 4. I will love them *freely*
Matt. 10. 8. *f.* ye have received, *f.* give
Rom. 3. 24. justified *f.* by his grace
8. 32. with him *f.* give us all things
1 Cor. 2. 12. things *f.* given us of God
Rev. 21. 6. of fountain of life *f.* 22. 17.
FRET, Ps. 37. 1, 7, 8. Prov. 24. 19.
Prov. 19. 3. his heart *f.* against the Lord
Ezek. 16. 43. hast *fretted* me in all
FRIEND, Jer. 6. 21. Hos. 3. 1.
Ex. 33. 11. to Moses as a man to his *f.*
Deut. 13. 6. *f.* which is as his own soul
2 Sam. 16. 17. is this kindness to thy *f.*
2 Chron. 20. 7. Abraham thy *f.* Isa. 41. 8. James 2. 23.
Job 6. 14. pity be showed from his *f.*

Prov. 17. 17. *f.* loveth at all times
18. 24. a *f.* that sticks closer than a brother
27.10. own *f.* and father's *f.* forsake not
Song 5. 16. this is my beloved and *f.*
Mic. 7. 5. trust ye not in a *f.* put not confidence in a guide
John 15. 13. lay down life for his *f.*
15.14. ye are my *f.* if, 15. called you *f.*
James 4. 4. *f.* of the world is enemy of God, *friendship* of the world is enmity with God
Prov. 22. 24. no *f.* with an angry man
18. 24. *f.* must show himself *friendly*
FROWARD, Job 5. 13. 1 Pet. 2. 18.
Deut. 32. 20. a very *f.* generation
Ps. 18. 26. with *f.* will show thyself *f.*
101. 4. *f.* heart shall depart from
Prov. 4. 24. *f.* mouth, 6. 12. & 8. 13.
10.31. *f.* tongue, 11.20. *f.* heart, 17. 20.
3. 32. the *f.* is abomination to the Lord
Isa. 57. 17. went on *frowardly*
Prov. 6. 14. *frowardness* is in him
FRUIT, Gen. 4. 3. Lev. 19. 24.
Gen. 30.2. withheld *f.* of the womb, Ex. 21. 22.
2 Kings 19.30. bear *f.* upward, Isa. 37.31.
Ps. 92. 14. shall bring forth *f.* in old age
127. 3. *f.* of womb is his reward
Prov. 11. 30. *f.* of righteous is a tree of life
Song 2. 3. his *f.* was sweet to taste
4.13. pleasant *f.* 7.13. *f.* of valley, 6.11.
Isa. 3. 10. eat the *f.* of their doings
27. 9. all the *f.* to take away sin
57. 19. create *f.* of the lips, peace
Hos. 10.1. empty vine brings *f.* to himself
14. 8. from me is thy *f.* found
Mic. 6. 7. *f.* of my body for sin of my soul
Matt. 7. 17. good tree brings forth good *f.* 21. 19.
12. 33. *f.* good; tree known by his *f.*
26. 29. not drink of *f.* of vine till
Luke 1.42. blessed is the *f.* of thy womb
John 4. 36. gathers *f.* to eternal life
15. 2. branch beareth not *f.* he taketh away; every branch beareth *f.* he purgeth it, to bring forth more *f.*
Rom. 6. 21. what *f.* had, 22. *f.* to holiness
Gal. 5. 22. *f.* of Spirit is love, joy
Eph. 5. 9. *f.* of Spirit is in all goodness
Phil. 4.17. desire *f.* that may abound
Heb. 12.11. peaceable *f.* of righteousness
13. 15. sacrifices of praise *f.* of our
Jas. 3. 18. *f.* of righteousness is sown in
Rev. 22. 2. yielded *f.* every month
Matt. 3. 8. bring forth *fruits* meet for repentance
7. 16. shall know them by their *f.*
2Cor. 9. 10. increase the *f.* of righteousness
Phil. 1.11. filled with *f.* of righteousness
Jas. 3.17. full of good *f.* without hypocrisy
FRUSTRATE, Isa. 44. 25. Gal. 2. 21.
FULL, Gen. 15. 16. Ex. 16. 3, 8.
Deut. 34. 9. Joshua *f.* of the Spirit of wisdom
Ruth 1. 21. I went out *f.* and returned again empty
1 Sam. 2. 5. that were *f.* have hired
Job 5. 26. come to grave in *f.* age
14. 1. of few days and *f.* of trouble
Ps. 17. 14. they are *f.* of children
Prov. 27.7. *f.* soul loathe the honey-comb
30. 9. lest I be *f.* and deny thee
Luke 4. 1. Jesus being *f.* of Holy Ghost
6. 25. wo to you that are *f.* for
John 1. 14. of God *f.* of grace and
1 Cor. 4. 8. now ye are *f.* now ye are
Phil. 4. 12. know both to be *f.* and
Col. 2. 2. riches of *f.* assurance
2 Tim. 4. 5. *f.* proof of thy ministry
Heb. 6. 11. diligence to *f.* assurance
10. 22. draw near in *f.* assurance
Gen. 29. 27. *fulfil*, Ex. 23. 26.
Ps. 145. 19. *f.* the desire of them
Matt. 3. 15. it becometh us to *f.* all righteousness
5. 17. not to destroy the law, but *f.*
Acts 13. 22. who shall *f.* all my will
Luke 21. 24. till times of Gentiles be *f.*
Gal. 5. 14. law is *f.* in one word
16. shall not *f.* lust of the flesh
6. 2. bear burden and so *f.* law of Christ
Eph. 2. 3. *f.* the desires of flesh and mind
Phil. 2. 2. *f.* ye my joy, that ye be
Col. 4. 17. ministry, in the Lord, that thou *f.* it
2 Thes. 1. 11. *f.* all the good pleasure
James 2. 8. if ye *f.* the royal law
Rev. 17. 17. put in their hearts to *f.*
Job 20. 22. in *fulness* of sufficiency
Ps. 16. 11. in thy presence is *f.* of joy
John 1. 16. of his *f.* have we received
Rom. 11.25. till *f.* of the Gentiles be come
15. 29. *f.* of blessing of the Gospel
Gal. 4. 4. when *f.* of time was come
Eph. 1. 10. dispensation of *f.* of times
23. *f.* of him that filleth all in all
3. 19. ye may be filled with the *f.* of God
4. 13. perfect man to the stature of *f.* of Christ
Col. 1. 19. in him should all *f.* dwell
2.9. in him dwells all *f.* of the Godhead
FURNACE, Deut. 4. 20. Jer. 11.4. Ps. 12. 6. Isa. 31. 9. & 48.10. Dan. 3. 6, 11. Matt. 13. 42, 50. Rev. 1. 15.
FURNISHED, Deut. 15. 14. Prov. 9.2.
2 Tim. 3. 17. thoroughly *f.* to all good works
FURY is not in me, Isa. 27. 4.
59. 18. repay *f.* to his adversaries
Jer. 6. 11. I am full of *f.* of the Lord
10. 25. pour out thy *f.* on heathen
Prov. 22. 24 with *furious* man not

G.

GABRIEL, Dan. 8.16. & 9. 21. Luke 1. 19, 26.
GAIN, Prov. 3. 14. Job 22. 3.
Job 27. 8. hope of hypocrite though he hath *g.*
Isa. 33.15. despiseth the *g.* of oppressions
Phil. 1. 21. to live is Christ, to die is *g.*
3.7. what were *g.* to me I counted loss
1 Tim. 6. 5. supposing *g.* is godliness
6. godliness with contentment is great *g.*
Matt. 16. 26. if he should *g.* whole
1 Cor. 9. 19. servant to all, that I might *g.*
18. 15. thou hast *gained* thy brother
Luke 19. 16. thy pound hath *g.* ten
Tit. 1. 9. convince *gainsayers*
Acts 10. 29. *gainsaying*, Rom. 10. 21. *g.* people
Jude 11. perished in the *g.* of Core
GALL, Job 16. 13. & 20. 14, 25.
Deut. 29.18. root bears *g.* and wormwood
32. 32. their grapes are grapes of *g.*
Ps. 69. 21. gave me *g.* for drink, Matt. 27. 34.
Jer. 8. 14. given us water of *g.* 9. 15.
Lam. 3.19. remembering the wormwood and *g.* 5.
Acts 8.23. thou art in the *g.* of bitterness
GAP, to stand in, Ezek. 22. 30.
GARDEN, Gen. 2.15. & 3.23. & 13.10.
Song 4. 12. a *g.* enclosed is my sister
16. blow on my *g.* 5. 1. & 6. 2, 11.
Jer. 31.12. soul as a watered *g.* Isa. 58. 11.
GARMENT, Josh. 7. 21. Ezra 9. 3.
Job 37.17. how thy *garments* are warm
Ps. 22. 18. parted my *g.* among them
Isa. 9. 5. battle with *g.* rolled in blood
59. 17. put on *g.* of vengeance
61. 3. *g.* of praise for spirit of heaviness
Joel 2. 13. rend your hearts and not *g.*
Matt. 21. 8. spread their *g.* in way
Acts 9. 39. showing *g.* Dorcas made
James 5. 2. your *g.* are moth-eaten
Rev. 3. 4. have not defiled their *g.*
16. 15. watcheth and keepeth his *g.*
GATE, Gen. 19. 1. & 34. 20, 24.
Gen. 22. 17. possess *g.* of his enemies
28.17. this is the house of God, and the *g.* of heaven
Job 29. 7. I went to *g.* prepared
Ps. 118. 20. this *g.* of the Lord into
Matt. 7. 13. enter strait *g.* Luke 13. 24.
Heb. 13. 12. suffered without the *g.*
Ps. 9. 13. up from *gates* of death
24.7. lift up your heads, O *g.* 9. Isa. 26.2.
87. 2. Lord loveth *g.* of Zion
100. 4. enter his *g.* with thanksgiving
118. 19. open for me *g.* of righteousness
Isa. 38. 10. to go to *g.* of the grave
Matt. 16. 18. *g.* of hell shall not prevail
GATHER thee from all nations, Deut. 30. 3. Neh. 1. 9. Jer. 29. 14.
Ps. 26. 9. *g.* not my soul with sinners
Zeph. 3. 18. *g.* them that are sorrowful
Matt. 3. 12. *g.* his wheat into garner
7. 16. do men *g.* grapes of thorns
Eph. 1. 10. to *g.* in one all things
Ex. 16. 18, 21. he that *gathered* much, had nothing over; *g.* little, no lack, 2 Cor. 8. 15.
Matt. 23. 37. *g.* thy children as hen *g.*
John 4. 36. *g.* fruit unto eternal life
GAVE, Gen. 14. 20. Ex. 11. 3.
Job 1.21. Lord *g.* and Lord taketh away
Ps. 81.12. I *g.* them up unto their hearts' lust
Eccl. 12.7. spirit return to God that *g.* it
Isa. 42. 24. who *g.* Jacob for a spoil
John 1. 12. he *g.* power to become sons
3. 16. God *g.* his only begotten Son
1 Cor. 3. 6. God *g.* the increase, 7.
2 Cor. 8. 5. first *g.* themselves to Lord
Gal. 1. 4. who *g.* himself for our sins
2. 20. *g.* himself for me, Tit. 2. 14.
Eph. 4. 8. *g.* gifts unto men, 11. *g.* some apostles
1 Tim. 2. 6. *g.* himself a ransom for all
Ps. 21. 4. asked life, thou *gavest* it
John 17.4. work thou *g.* 22. glory thou *g.* me, 6. the men thou *g.* me, 12. & 18. 9. which thou *g.* me, lost none
GENEALOGIES, 1 Tim. 1. 4. Tit. 3.9.
GENERATION, Gen. 2. 4. & 6. 9.
Deut. 32. 5. they are a perverse and crooked *g.*
20. a very froward *g.* in whom
Ps. 14. 5. God is in the *g.* of the righteous
22. 30. accounted to Lord for a *g.*
24. 6. this is *g.* of them that seek
102. 18. written for the *g.* to come
112. 2. *g.* of upright shall be blessed
145. 4. one *g.* shall praise thy works
Isa. 53. 8. who declare his *g.* Acts 8. 33.
Matt. 3. 7. ye *g.* of vipers, 12.34. & 23.33.
Luke 16. 8. *g.* wiser than the children of light
Acts 13. 36. had served his *g.* according
1 Pet. 2. 9. chosen *g.* to show praises
Ps. 33. 11. thoughts to all *generations*
45. 17. name to be remembered in all *g.*
72. 5. fear thee thoughout all *g.*
79.13. show forth thy praise in all *g.*
85. 5. draw out thy anger to all *g.*
89. 4. build thy throne to all *g.*
90. 1. our dwelling place in all *g.*
100. 5. his truth endureth to all *g.*
102. 24. thy years are through all *g.*
119. 90. thy faithfulness is to all *g.*
145. 13. thy dominion endureth to all *g.*
Col. 1. 26. mystery hid from ages and *g.*
GENTILES, Gen. 10. 5. Jer. 4. 7.
Isa. 11. 10. to it shall the *g.* seek
42. 6. a light of the *g.* 49. 6. Luke 2. 32. Acts 13. 47.
60. 3. *g.* shall come to thy light
62. 2. *g.* shall see thy righteousness
Matt. 6. 32. after these things do *g.* seek
Luke 21.24. troddon of *g.* till times of *g.* be fulfilled
John 7.35. to the dispersed among the *g.*
Acts 13. 46. lo, we turn to the *g.*
14. 27. opened door of faith unto *g.*
Rom. 2. 14. *g.* which have not law
3. 29. is he not also God of *g.* yea
11. 25. till fulness of *g.* be come
15. 10. rejoice ye *g.* with his people
12. in his name shall *g.* trust, Matt. 12.21.
Eph. 3. 6. *g.* be heirs and partakers
8. preach among *g.* unsearchable riches of Christ
1 Tim. 2. 7. a teacher of *g.* 2 Tim. 1.11.
3. 16. God manifest in flesh, preached to *g.*
GENTLE among you, 1 Thes. 2. 7.
2 Tim. 2.24. servant of Lord must be *g.*
Tit. 3. 2. be *g.* showing all meekness
James 3. 17. wisdom from above is *g.*
1 Pet. 2. 18. not only to the *g.* but to
Ps. 18.35. thy *gentleness* made me great
2 Cor. 10. 1. beseech by the *g.* of Christ
Gal. 5.22. fruit of the Spirit is love, joy, *g.*
Isa. 40.11. *gently* lead those with young
GIFT, 1 Cor. 1. 7. & 7. 7.
Ex. 23. 8. take no *g.* for a *g.* blindeth the wise, Deut. 16. 19. 2 Chron. 19. 7.
Prov. 17. 8. *g.* is a precious stone, 23.
18. 16. a man's *g.* maketh room for him
21. 14. a *g.* in secret pacifieth anger
Eccl. 7. 7. a *g.* destroyeth the heart
Matt. 5. 24. leave there thy *g.* and be—and then come and offer thy *g.*
John 4. 10. if thou knewest *g.* of God
Rom. 6. 23. *g.* of God is eternal life
Eph. 2. 8. through faith it is the *g.* of
Phil. 4. 17. not because I desire a *g.*
1 Tim. 4. 14. neglect not the *g.* that
2 Tim. 1. 6. stir up *g.* of God which is in thee
Heb. 6. 4. tasted of heavenly *g.*
James 1. 17. every good and perfect *g.*
Ps. 68. 18. received *gifts* for men
Matt. 7. 11. give good *g.* to your children
Rom. 11.29. for *g.* and calling of God
Eph. 4.8. led captivity and gave *g.* to men
GIRD with strength, Ps. 18. 32.
Ps. 30. 11. *g.* me with gladness
Luke 12. 35. let your loins be *girded*, 1 Pet. 1. 13.
Eph. 6. 14. having your loins *g.* with
Isa. 11. 5. *girdle*, Matt. 3. 4. Rev. 1.13. & 15. 6.
GIVE, Gen. 12. 7. & 30. 31.
1 Kings 3. 5. ask what I shall *g.* thee
Ps. 2. 8. I shall *g.* thee the heathen
29. 11. Lord will *g.* strength to his
37. 4. *g.* thee desires of thy heart
84. 11. Lord will *g.* grace and glory
109. 4. I *g.* myself to prayer
104. 27. mayest *g.* them their meat
Jer. 17. 10. to *g.* every man according to his works, 32. 19. Rev. 22. 12.
Hos. 11. 8. how shall I *g.* thee up
Luke 6. 38. *g.* and it shall be given
John 10. 28. I *g.* to them eternal life
Acts 3. 6. such as I have *g.* I unto thee
20.35. more blessed to *g.* than to receive
Rom. 8. 32. freely *g.* us all things
Eph. 4.28. that he may have to *g.* to him that needeth
1 Tim. 4. 15. *g.* thyself wholly to them, that thy profiting may appear to all
2 Sam. 22. 50. *give thanks*, 1 Chron. 16. 8, 34, 35, 41. Neh. 12. 24. Ps. 35. 18. & 79. 13. & 92. 1. & 105. 1. & 107. 1. & 118. 1. & 136. 1.
Ps. 6. 5. in grave who shall—to thee
30. 4.—at the remembrance of his holiness, 97. 12.
119. 62. at midnight I will rise to—
Eph. 1. 16. cease not to—1 Thes. 1. 2. 2 Thes. 2. 13. Col. 1. 3.
1 Thes. 5.18. in every thing—Phil. 4. 6.
Matt. 13. 12. to him shall be *given*
11. it is *g.* to you to know the mysteries
Luke 12. 48. to whom much is *g.*
John 6. 39. of all which he hath *g.*
65. can come to me except it be *g.*
19. 11. except it were *g.* thee from
Rom. 11. 35. hath first *g.* to him
1 Cor. 2. 12. known things freely *g.*
2 Cor. 9. 7. God loves the cheerful *giver*
Ps. 37. 21. shows mercy and *giveth*
Prov. 28.27. he that *g.* to poor shall
Isa. 40. 29. *g.* power to the faint
42. 5. *g.* breath to people on earth
1 Tim. 6. 17. *g.* us richly all things
James 1. 5. *g.* to all men liberally
4. 6. he *g.* more grace to the humble
1 Pet. 4. 11. of the ability that God *g.*
GLAD, my heart is, Ps. 16. 9.
Ps. 31. 7. I will be *g.* and rejoice in
64. 10. righteous shall be *g.* in Lord
104. 34. I will be *g.* in the Lord
122. 1. I was *g.* when they said, 15. 32.
Luke 1. 19. *glad tidings*, & 8.1. Acts 13. 32. Rom. 10. 15.
Mark 6. 20. heard him *gladly*, 12. 37.
Luke 8. 40. people *g.* received him
Acts 2. 41. that *g.* received his word
2 Cor. 12. 15. I will very *g.* spend
Ps. 4. 7. put *gladness* in my heart
30. 11. hast girded me with *g.*
45. 7. anointed with oil of *g.* Heb. 1. 9.
51. 8. make me to hear joy and *g.*
Ps. 97.11. *g.* sown for the upright in heart
100. 2. serve the Lord with *g.*
106. 5. rejoice in *g.* of thy nation
Isa. 35.10. shall obtain joy and *g.* 51. 11.
51. 3. joy and *g.* shall be found in it
Acts 2. 46. eat their meat with *g.*
14. 17. filling their hearts with food and *g.*
GLASS, we see through, 1 Cor. 13. 12.
2 Cor. 3. 18. beholding as in a *g.*
James 1. 23. behold natural face in *g.*
Rev. 4. 6. a sea of *g.* 15. 2.
21.18. city was pure gold like clear *g.*
GLOOMINESS, Joel 2. 2. Zeph. 1. 15.
GLORY, Gen. 31. 1. Ps. 49. 16.
1 Sam. 4. 21. *g.* is departed from Israel
1 Chron. 29. 11. thine the power and the *g.* Matt. 6. 13.
Ps. 8. 5. crowned with *g.* and honour, Heb. 2. 7.
73. 24. afterward receive me to *g.*
89. 17. thou art the *g.* of their strength
145. 11. speak of the *g.* of thy kingdom
Prov. 3. 35. the wise shall inherit *g.*
16. 31. hoary head is a crown of *g.*
20.29. *g.* of young men is their strength
25.27. to search their own *g.* is not *g.*
Isa. 4.5. upon all the *g.* shall be a defence
23. 9. Lord purposed it, to stain pride of all *g.*
24. 16. heard songs, even *g.* to the
28. 5. Lord shall be for a crown of *g.*
Jer. 2. 11. changed their *g.* Ps. 106. 20.
Ezek. 20. 6. the *g.* of all lands, 15.
Hos. 4. 7. change their *g.* into shame
Hag. 2. 7. I will fill this house with *g.*
9. *g.* of this latter house shall be greater
Zech. 2.5. be the *g.* in the midst, 8. after the *g.* sent me
6.13. build temple and shall bear the *g.*
Matt. 6. 2. may have *g.* of men
16. 27. come in *g.* of his Father, 24. 30.
Luke 2. 14. *g.* to God in the highest
32. light of the Gentiles, *g.* of thy people
John 1. 14. his *g.* the *g.* of the only begotten Son
17. 5. *glorify* me with the *g.* I had
22. *g.* which thou gavest I have
Rom. 2. 7. seek for *g.* and honour
11. 36. to whom be *g.* for ever, Gal. 1. 5. 2 Tim. 4. 18. Heb. 13. 21.
16. 27. in God be *g.* through Christ
1 Cor. 11. 7. man is *g.* of God, woman is *g.* of man
15. 43. in dishonour, it is raised in *g.*
2 Cor. 3. 18. changed from *g.* to *g.*
4.17. exceeding and eternal weight of *g.*
Eph. 1. 6. praise of *g.* of his grace
3. 21. to him be *g.* in the church
13. my tribulation for you is your *g.*
Phil. 3. 19. whose *g.* is in their shame
Col. 1. 27. Christ in you hope of *g.*
3. 4. appear with him in *g.*
1 Thes. 2. 12. hath called you to *g.*
20. ye are our *g.* and joy, 19.
1 Tim. 3. 16. received up into *g.*
1 Pet. 1. 8. joy unspeakable, full of *g.*
11. the suffering of Christ and *g.* that should follow, 21.
4. 13. his *g.* be revealed, 14. spirit of *g.*
5. 1. partaker of *g.* to be revealed
4. ye shall receive a crown of *g.*
10. called to eternal *g.* by Christ Jesus
2 Pet. 1. 3. called us to *g.* and virtue
17. came a voice from the excellent *g.*
Rev. 4. 11. worthy to receive *g.* 5. 12. Rom. 16. 27. 1 Tim. 1. 17. 1 Pet. 5.11. Jude 25.
Josh. 7. 19. *give glory* to the God of Israel, 1 Sam. 6. 5. 1 Chron. 16. 29. Ps. 29. 2. & 96. 8. & 115. 1. Luke 17. 18. Rev. 14. 7.
Ps. 19.1. *glory of God*, Prov. 25.2. Acts 7. 55. Rom. 3.23. & 5.2. 1 Cor. 10.31. & 11. 7. 2 Cor. 4. 6. Rev. 21. 11.
Ex. 16.7. *glory of the Lord*, Num. 14.21.
1 Kings 8. 11. Ps. 104. 31. & 138. 5. Isa. 35. 2. & 40. 5. & 60. 1. Ezek. 1.28. & 3. 12, 23. & 43. 5. & 44. 4. Luke 2. 9. 2 Cor. 3. 18.
Ps. 29. 9. *his glory*, 49.17. & 72. 19. & 113. 4. & 148. 13. Prov. 19. 11. Isa. 6. 3. Hab. 3. 3. Matt. 6. 29. & 19. 28. & 25. 31. John 2. 11. Rom. 9. 23. Eph. 1. 12. & 3. 16. Heb. 1. 3.
Job 29. 20. *my glory*, Ps. 16. 9. & 30.12. & 57. 8. & 108. 1. Isa. 42. 8. & 43. 7. & 48.11. & 60.7. & 66.18. John 8.50. & 17.24.
Ex. 33. 18. *thy glory*, Ps. 8. 1. & 63. 2. Isa. 60. 19. & 63. 15. Jer. 14. 21.
1 Chron. 16.10. *glory* ye in his holy name
Ps. 64. 10. upright in heart shall *g.*
106.5. I may *g.* with thy inheritance
Isa. 41.16. shalt *g.* in Holy One of Israel
45. 25. seed of Israel be justified, and *g.*
Jer. 9.24. him that glorieth *g.* in this
Rom. 4. 2. hath *g.* but not before God
5. 3. we *g.* in tribulation
1 Cor. 1. 31. that glorieth *g.* in the Lord
3. 21. let no man *g.* in men
2 Cor. 5. 12. to *g.* on our behalf—them which *g.* in appearance
11. 18. many *g.* after the flesh
12. 1. it is not expedient for me to *g.*
9. will I rather *g.* in my infirmities
Gal. 6.14. God forbid I should *g.* save
Isa. 25.5. strong people shall *glorify* thee
60. 7. I will *g.* house of my glory
Matt. 5. 16. *g.* your Father in heaven
John 12. 23. Father *g.* thy name
17. 1. *g.* thy Son
21. 19. by what death he should *g.* God
1 Cor. 6. 20. *g.* God in your body and
1 Pet. 2. 12. *g.* God in day of visitation
Rev. 15.4. who shall not fear thee, and *g.*
Lev. 10. 3. before all I will be *glorified*
Ps. 50. 23. whoso offereth praise *g.*
Matt. 9.8. they *g.* God, 15.31. Luke 7.16
John 7. 39. Jesus was not yet *g.*
15. 8. herein is my Father *g.*
17. 10. all mine are thine, I am *g.*
Acts 3.13. God of our fathers hath *g.* his
4.21. all men *g.* God for that was done
Rom. 1. 21. they *g.* him not as God
8. 30. whom he justified, them he *g.*
Gal. 1. 24. they *g.* God in me
2 Thes. 1.10. come to be *g.* in his saints
3. 1. word of Lord have free course and be *g.*
Heb. 5. 5. even Christ *g.* not himself
1 Pet. 4. 11. God in all things may be *g.*
14. on your part he is *g.*
Rev. 18.7. how much she hath *g.* herself
1 Cor. 5. 6. *glorying*, 9. 15. 2 Cor. 7. 4. & 12. 11.
Ex. 15. 6. *glorious* in power
11. who is like thee, *g.* in holiness
Deut. 28. 58. fear this *g.* and fearful Lord
1 Chron. 29. 13. praise thy *g.* name
Ps. 45. 13. king's daughter all *g.*
66. 2. make his praise *g.*
72.19. blessed be his *g.* name, Neh. 9.5
76. 4. art more *g.* and excellent
87. 3. *g.* things spoken of the city of God
111.3. his work is honourable and *g.*
145. 5. speak of *g.* honour of thy
12. make known his *g.* majesty
Isa. 4. 2. branch of Lord shall be *g.*
11. 10. his rest shall be *g.*
22. 23. be for a *g.* throne to his father's house
30. 30. cause his *g.* voice to be heard
33. 21. *g.* Lord will be to us a place
49.5. yet shall I be *g.* in eyes of the Lord
60. 13. make the place of my feet *g.*
63. 1. who is this *g.* in his apparel
12. his *g.* arm, 14. a *g.* name
Jer. 17. 12 a *g.* high throne from the beginning
Rom. 8. 21. *g.* liberty of children of God
2 Cor. 3. 7. ministration was *g.* 8. 10, 11. 4. 4. light of *g.* Gospel should shine
Eph. 5.27. present to himself a *g.* church
Phil. 3. 21. vile body like his *g.* body
Col. 1. 11. according to his *g.* power
1 Tim. 1. 11. according to *g.* Gospel of blessed
Tit. 2. 13. looking for *g.* appearance
Ex. 15. 1. *gloriously*, Isa. 24. 23.
GLUTTON, Deut. 21. 20. Prov. 23.21.
Matt. 11. 19. *gluttonous*, Luke 7. 34.
GNASH, Job 16.9. Ps. 35.16. & 37.12. & 112. 10. Lam. 2. 16. Mark 9. 18.
Matt. 8.12. *gnashing of teeth*, 13.42, 50 & 22.13. & 24.51. & 25.30. Luke 13. 28.
GNAT, swallow a camel, Matt. 23. 24
GNAW, Zeph. 3. 3. Rev. 16. 10.
GO, Judg. 6.14. 1 Sam. 12.21. Matt. 8.9 Luke 10. 37. John 6. 68.
Job 10. 21. *I go*, Ps. 39. 13. & 139. 7 Matt. 21. 30. John 7. 33. & 8. 14, 21, 22 & 13. 33. & 16. 5.
Ex. 4. 23. *let my people go*, 5. 1.
Gen. 32. 26. *not let go*, Ex. 3.19. Job 27 6. Song 3. 4.
Ex. 23. 23. *shall go*, 32. 34. & 33. 14. Acts 25. 12.
1 Sam. 12. 21. *should go*, Prov. 22. 6. Judg 11. 35. *go back*, Ps. 80. 18.
Num. 22. 18. *go beyond*, 1 Thes. 4. 6.
Gen. 45.1. *go out*, Ps. 60.10. Isa. 52. 12. & 55. 12. Jer. 51.45. Ezek. 46. 9. Matt. 25. 6. John 10. 9. 1 Cor. 5. 10.
Deut. 4. 40. *go well* with thee 5. 16. & 19. 13. Prov. 11. 10. & 30. 25.
Job 34. 21. seeth all his *goings*
Ps. 17. 5. hold up my *g.* in thy way
40. 2. set my feet and established my *g.*
68. 24. seen thy *g.* O God in sanctuary
121. 8. Lord preserve thy *g.* out
Prov. 5. 21. he pondereth all his *g.*
20. 24. man's *g.* are of the Lord
Mic. 5. 2. whose *g.* are of old, from
GOAT, Lev. 3. 12. & 16. 8, 21, 22.
Isa. 1.11. I delight not in blood of *goats*
Ezek. 34 17. judge between rams and *g.*
Dan. 8. 5. he *g.* rough *g.* 21.
Zech. 10. 3. I punished the *g.*
Matt. 25.32, 33. set the *g.* on his left hand
Heb. 9. 12. blood of *g.* 13. 19. & 10. 4.
GOD, and *gods* for *men* representing God, Ex. 4. 16. & 7.1. & 22. 28. Ps. 82. 1, 6. John 10.34. for *idols* which are put in God's place, Deut. 32. 21. Judg. 6. 31. and 140. other places, for devil, god of this world, 2 Cor. 4. 4. and for the true God about 3120 times
Gen. 17. 1. I am Almighty *G.* Job 36. 5. Isa. 9. 6. & 10. 21. Jer. 32. 18.
Gen. 17. 7. to be a *G.* to thee and thy seed, Ex. 6. 7, 21, 33. everlasting *G.* Ps. 90. 2. Isa. 40. 28. Rom. 16. 26.
Ex. 8.10. none like Lord our *G.* 1 Kings 8. 23. Ps. 35. 10. & 86. 8. & 89. 6. 18. 11. Lord is greater than all *gods*
Deut. 10. 17. *G.* of gods, Josh. 22. 22. Dan. 2. 47. Ps. 136. 2.
Deut. 32. 39. there is no *g.* with me, 1 Kings 8. 23. 2 Kings 5. 15. 2 Chron. 6. 14. & 32. 15. Isa. 43. 10. & 44. 6, 8. & 45. 5, 14, 21, 22.
Job 33. 12. *G.* is greater than man, 36. 26.
Ps. 18.31. who is *G.* save the Lord, 86.10.
Dan. 9.4. great and dreadful *G.* Neh. 1.5.
Mic. 7. 18. who is a *G.* like to thee
Matt. 6. 24. ye cannot serve *G.* and mammon
19. 17. none good but one, that is *G.*

Mark 12. 27. not the *G.* of dead, but of the living
32. there is one *G.* and none other
John 17.3. the only true *G.* 1 John 5.20.
Acts 7. 2. *G.* of glory appeared to Abraham
Rom.3.4.let *G.* be true, and every man a liar
8 31.if *G.*be for us,who can be against us
9. 5. over all *G.* blessed for ever
15. 5. *G.* of patience, 13. *G.* of hope
1 Cor. 15. 28. that *G.* may be all in
2 Cor. 1. 3. *G.* of all comfort
2 Thes. 2. 4. above all that is called *G.*
Dan. 11. 36.
1 Tim. 3. 16. *G.* manifest in flesh
Heb. 8. 10. I will be to them a *G.*
1 Pet. 5. 10. *G.* of all grace, when
1 John 4. 12. no man seen *G.* John 1.18.
Deut. 10. 17. *great God*, 2 Sam. 7. 22. 2 Chron. 2.5. Job 36.26. Neh. 1.5. Prov. 26. 10. Jer. 32.18, 19. Dan. 9. 4. Tit.2. 13. Rev. 19. 17.
Deut. 5. 26. *living God*, Josh. 3. 10. 1 Sam. 17. 26, 36. 2 Kings 19. 4, 16. and twenty-two other places
Ex. 34. 6. *God merciful*, Deut. 4. 31. 2 Chron. 30. 9. Neh. 9. 31. Ps. 116. 5. Jonah 4. 2.
Gen. 49. 24. *mighty God*, Deut. 7. 21. & 10. 17. Neh. 9. 32. Job 36. 5. Ps. 50. 1. & 132. 2, 5. Isa. 9. 6. & 10. 21. Jer. 32. 18 Hab. 1. 12.
2 Chron.15.3. *true God*, Jer.10.10. John 17. 3. 1 Thes. 1. 9. 1 John 5. 20.
Gen. 39. 9. do this wickedness and sin *against God*, Num.21.5. Ps.78.19. Hos. 13.16. Acts 5.39. & 23.9. Rom.8.7.& 9. 20. Rev.13.6. Dan.11.36.
Ps. 42. 2. *before God*, 56. 13. & 61. 7. & 68. 3. Eccl. 2. 26. Luke 1. 6. Rom. 2. 13. & 3. 19. 1 Tim. 5. 21. James 1. 27. Rev. 3. 2.
John 9. 16. *of God*, Acts 5. 39. Rom. 9. 16. 1 Cor. 1. 30. & 11. 12. 2 Cor. 3. 5. & 5. 18. Phil. 1. 28. 1 John 3. 10. & 4. 1, 3, 6. & 5. 19. 3 John 11.
Ex. 2. 23. *to God*, Ps. 43. 4. Eccl. 12. 7. Isa. 58. 2. Lam. 3. 41. John 13.3. Heb. 7. 25. & 11. 6. & 12. 23. 1 Pet. 3. 18. & 4. 6. Rev. 5. 9. & 12. 5.
Gen.5.22. *with God*, 24. & 6. 9. & 32.28. Ex. 19. 17. 1 Sam. 14. 45. 2 Sam. 23. 5. Job 9. 2. & 25. 4. Ps. 78. 8. Hos.11.12. John 5. 18. Phil. 2. 6.
Gen. 28. 21. *my God*, Ex. 15. 2. Ps. 22. 1. & 31. 14. & 91. 2. & 118. 28. Hos. 2. 23. Zech. 13. 9. John 20. 17, 28. and about 120 other places
Ex. 5. 8. *our God*, Deut. 31. 17. & 32.3. Josh. 24. 18. 2 Sam. 22. 32. Ps. 67. 6. and 180 other places
Ex. 20. 2. *thy God*, 5, 7, 10, 12. Ps.50.7. & 81. 10. and about 340 other places
Ex. 6. 7. *your God*, Lev. 11. 44. & 19.2, 3, 4. and 140 other places
Ex. 32. 11, *his God*, Lev.4.22.and about 60 other places
Gen. 17. 8. *their God*, Ex. 29. 45. Jer. 24. 7. & 31.33.& 32. 38. Ezek. 11. 20. & 34. 24. & 37. 27. Zech. 8.8. 2 Cor. 6.16. Rev. 21. 3. and 50 other places
2 Chron. 36. 23. *God of heaven*, Ezra 5. 11. & 6. 10. & 7. 12,23. Neh. 1. 4. & 2. 4. Ps. 136. 26. Dan. 2.18, 19, 44. Jonah 1. 9. Rev. 11. 13. & 16. 11.
Ex.24.10.*God of Israel*, Num.16.9. Josh. 7.19.& 13.33.& 22.16,24. & 24.23. Judg. 11.23. Ruth 2. 12. Isa. 41. 17. Jer. 31. 1. Ezek. 8. 4. Matt. 15. 31.
Rom. 15. 33. *God of peace*, 16.20. 2 Cor. 13. 11. 1 Thes. 5. 23. Heb. 13. 20.
Ps. 24. 5. *God of his salvation, of our salvation*, 65. 5. & 68. 19,20. & 79.9.& 85. 4. & 95. 1.
Acts 17.29. *Godhead*,Rom.1.20. Col.2.9.
GODLY,Ps.4.3.& 12.1.& 32.6. Mal.2.15. 2 Pet. 2. 9. 3 John 6.
2 Cor. 1.12. in *g.* sincerity, had our conversation
7. 9. sorrow after a *g.* manner, 10. 11. Tit.2.12. live soberly, righteously,and *g.* Heb. 12. 28. serve God acceptably with *g.* fear
1 Tim. 2. 2. quiet life in all *godliness*,10. & 3. 16. & 6. 3, 5, 11. 2 Tim. 3. 5. 4. 7. exercise thyself to *g.* 6. 11.
8. *g.* is profitable to all things
6. 3. doctrine according to *g.* Tit. 1. 1.
6. *g.* with contentment is great gain
2 Tim. 3. 5. having a form of *g.* but
2 Pet. 1. 3. all that pertain to life and *g.*
6. add to patience *g.* 7. to *g.* brotherly kindness
3.11.what persons ought ye to be in all *g.*
GOLD, Gen. 2. 11. & 13. 2. Isa 2. 7. Job 23. 10. I shall come forth like *g.*
31. 24. if I made *g.* my hope or fine *g.*
Ps. 19. 10. more desired than *g.* yea than fine *g.*
119. 127.love thy commandments above *g.* yea, fine *g.* 72.
Prov. 8. 19. my fruit is better than *g.* or fine *g.*
Isa.13.12.man more precious than fine *g.*
Zech. 13. 9. I will try them as *g.* is
1 Cor. 3. 12, if any man build on this foundation, *g.* silver, wood
1 Tim. 2. 9. women adorn themselves in modest apparel, not with *g.* 1 Pet.3.3.
1 Pet. 1. 7. trial of faith more precious than *g.*
Rev. 3. 18. buy of me *g.* tried in fire
GOOD, Deut. 6. 24. and 10. 13.
Gen. 1.31. every thing he had made was very *g.*
2. 18. it is not *g.* for man to be alone
32.12.thou saidst I will surely do thee *g.*
50. 20. God meant it unto *g.*
2 Kings 20.19.*g.*is the word of the Lord, Isa. 39. 8.
Ps. 34. 8. taste and see that Lord is *g.*
73. 1. truly God is *g.* to Israel
85. 12. Lord will give what is *g.* 84. 11. 86.5.thou, Lord, art *g.* ready to forgive
106. 5. I may see *g.* of thy chosen
119. 68. thou art *g.* and doest *g.*
145. 9. Lord is *g.* to all, 136. 1.
Lam. 3. 25. Lord is *g.* to them that wait for him
Mic. 6.8. he hath showed thee what is *g.*
Matt. 19. 17. why call me *g.* none is *g.* but God
Rom. 3. 8. do evil that *g.* may come
7. 18. how to perform that which is *g.*I find not
1 Thes. 5. 15. follow that which is *g.* 3 John 11.
Neh. 2. 18. hand for this *good work*
Matt. 26. 10. wrought a—on me
John 10. 33. for a—we stone thee not
2. Cor. 9. 8. abound to every—
Phil. 1. 6. begun a—will finish it
Col. 1. 10. fruitful in every—
2 Thes. 2. 17. establish you in every—
1 Tim. 5. 10. followed every—
2 Tim. 2. 21. prepared to—Tit. 3. 1.
Tit. 1. 16. to every—reprobate
Heb. 13. 21. perfect in every—
Matt. 5. 16. may see your *good works*
John 10. 32. many—have I showed you
Acts 9. 36. Dorcas was full of—
Rom. 13. 3. not a terror to—
Eph. 2. 10. created in Christ Jesus to—
1 Tim. 2.10. professing godliness with—
5. 10. reported of for—
25. the—of some are manifest
Tit. 3. 8. be careful to maintain—14.
Heb. 10. 24. provoke to love and—
1 Pet. 2. 12. may by your—which
Ex. 33. 19. make my *goodness* pass
34.6.Lord God abundant in *g.*and truth
2 Chron. 6. 41. let saints rejoice in *g.*
Neh. 9. 25. delight themselves in *g.*
35. not served thee in thy great *g.*
Ps. 16. 2. my *g.* extendeth not to
23. 6. *g.* and mercy shall follow me
27. 13. believed to see *g.* of Lord
31. 19. how great is thy *g.* Zech. 9. 17.
33.5.earth is full of *g.*of the Lord,145.7.
52. 1. *g.* of God endureth continually
65. 4. satisfied with the *g.* of thy house
11. crownest the year with thy *g.*
Isa. 63. 7. great *g.* bestowed on Israel
Hos. 3. 5. fear the Lord and his *g.*
Rom.2.4.*g.*of God leadeth to repentance
11.22. behold the *g.*and severity of God
Eph.5.9. fruit of Spirit in all *g.* Gal.5.22.
GOSPEL, Mark 1. 1, 15. & 8. 35. Matt. 4. 23. preaching *g.* of kingdom
Mark 16. 15. preach the *g.*to every creature
Acts 20. 24. *g.* of the grace of God
Rom. 1. 1. *g.* of God, 15.16. 1 Tim.1.11.
1 Cor. 1. 17. but to preach the *g.*
4.15.I have begotten you through the *g.*
9. 14. that preach the *g.* should live by the *g.*
2 Cor.4.3. if our *g.* be hid, 4. glorious *g.*
11. 4. another *g.* which ye, Gal. 1. 6.
Gal. 1. 8. preach any other *g.* 9.
Eph.1.13.*g.* of salvation, 6.15. *g.* of peace
Phil.1.27.as it becometh the *g.*faith of *g.*
Col. 1. 5. truth of *g.* Gal. 2. 5.
23. hope of *g.* Phil.1.5.fellowship in *g.*
1 Thes. 1. 5. our *g.* came in power
Heb. 4. 2. unto us was *g.* preached
1 Pet. 4. 6. *g.* was preached to dead
Rev.14.6.having everlasting *g.*to preach
GOVERNMENT, Isa.9.6,7. & 22.21. 1 Cor.12.28. 2 Pet.2.10.
GRACE, Ezra 9. 8. Esther 2. 17.
Ps. 84. 11. Lord will give *g.* and glory
Prov. 3. 34. gives *g.*to lowly, James 4. 6.
Zech. 4.7.with shoutings,crying *g.g.*to it
12. 10. spirit of *g.* and supplications
John 1. 14. of Father full of *g.* and
16. of fulness we receive *g.* for *g.*
17. *g.* and truth came by Jesus Christ
Acts 18. 27. helped them, believed through *g.*
Rom. 3. 24. justified freely by his *g.*
5. 20. *g.* did much more abound
21. *g.* reigned through righteousness to eternal life
6. 14. not under law, but under *g.*
11. 5. according to the election of *g.*
6. if by *g.* then not of works, otherwise *g.* is no more *g.*
2 Cor. 12. 9. my *g.* is sufficient for thee
Eph. 2. 5. by *g.* ye are saved, 8.
7. show exceeding riches of his *g.* 1. 7.
4. 29. minister *g.* to hearers
Tit. 3. 7. justified by his *g.*
Heb.4.16.come boldly to the throne of *g.*
12. 28. let us have *g.* whereby we may serve God.
13. 9. heart be established with *g.*
1 Pet. 3. 7. heirs of the *g.* of life
5. 5. and giveth *g.* to the humble
2 Pet. 3. 18. grow in *g.*and in knowledge
Rom.1.7.*grace and peace* to you, 1 Cor. 1. 3. 2 Cor. 1. 2. Gal. 1. 3. Eph. 1. 2. Phil. 1. 2. Col. 1. 2. 1 Thes. 1. 1. 2 Thes. 1.2. Philem. 3. 1 Pet. 1.2. 2 Pet. 1. 2. Jude 2. Rev. 1. 4.
Luke 2. 40. *grace of God*, Acts 11. 23.& 13.43. & 14. 3, 26. & 15. 40. & 20. 24, 32. Rom. 5. 15. 1 Cor. 1. 4. & 3. 10. & 15. 10. Eph. 3. 2, 7. Heb. 2. 9. & 12. 15.
2 Cor. 1. 12. by—we have had our conversation
6. 1. receive not—in vain
8. 1. of—bestowed on churches
9. 14. for the exceeding—in you
Gal. 2. 21. I do not frustrate—
Col. 1. 6. knew—in truth
1 Pet. 4. 10. stewards of manifold—
5. 12. this the true—wherein ye stand
Jude 4. turning—into lasciviousness
Acts 15. 11. *grace of our Lord Jesus Christ*, Rom. 16. 20, 24. 1 Cor. 16. 23. 2 Cor. 8. 9. & 13. 14. Gal. 6. 18. Phil. 4. 23. 1 Thes. 5. 28. 2 Thes. 3. 18. Philem. 25.
Rev. 21. 21.—be with you all
Gen. 43. 29. God be *gracious* to thee
Ex. 22. 27. I will hear for I am *g.* 33. 19. I will be *g.* to whom I will be *g.* 34. 6. Lord God merciful and *g.*
2 Chron. 30. 9. Neh. 9. 17, 31. Ps. 103. 8. & 116. 5. & 145. 8. Joel 2. 13.
Num. 6. 25. the Lord be *g.* to thee, 2 Sam. 12. 22.
Job 33. 24. then he is *g.* to him
Ps. 77. 9. hath God forgotten to be *g.*
86. 15. full of compassion and *g.* 78. 38. & 111. 4. & 112. 4.
Isa. 30. 18. Lord wait that he may be *g.*
19. he will be very *g.* to thee, 33. 2.
Amos 5. 15. may be, the Lord will be *g.*
Jonah 4. 2. knew that thou art a *g.* God
Mal. 1.9. beseech God to be *g.* Isa.33.2.
1 Pet. 2. 3. if ye have tasted that the Lord is *g.*
Gen. 33. 5. *graciously*, 11. Ps. 119. 29.
Hos. 14. 2. receive us *g.*
GRAFTED, Rom. 11. 17, 19, 23, 24.
GRANT, Job 10. 12. Ps. 140. 8. Prov. 10. 24. Rom. 15. 5. Eph. 3. 16. 2 Tim. 1. 18. Rev. 3. 21.
GRAPES, of gall, Deut. 32. 32.
Song. 2. 13. the tender *g.* 15. & 7. 7. clusters of *g.*
Isa. 5. 4. wild *g.* Ezek. 18. 2. sour *g.*
Mic. 7. 1. soul desireth first ripe *g.*
GRASS, Ps. 37. 2. & 90. 5. & 92. 7. & 102. 4, 11. Isa. 44. 4. & 51. 12.
Ps. 103. 15. man's days are like *g.*
Isa. 40. 6. all flesh is *g.* 7. 8. 1 Pet.1.24. James 1. 10, 11.
Matt. 6. 30. if God so clothe the *g.*
Rev. 8. 7. green *g.* 9. 4. not hurt *g.*
GRAVE, 1 Kings 2. 9. & 14. 13.
1 Sam. 2. 6. Lord brings down to *g.*
Job 5. 26. come to thy *g.* in full age
14. 13. hide me in the *g.* 17. 1, 13.
Ps.6.5. in *g.* who shall give thanks 30.3. Lord brought up my soul from the *g.*
Prov.1.12.swallow them up alive,as the *g.*
Eccl. 9. 10. no wisdom in *g.* whither thou goest
Isa. 38. 18. *g.* cannot praise the
Hos. 13. 14. the power of the *g.* O *g.* I will be thy destruction
1 Cor. 15. 55. O *g.* where is thy victory
Zech. 3. 9. I will *engrave* the graving
Job 19. 24. *graven* with an iron pen
Isa. 49.16. I have *g.* thee upon palms of
Jer.17.1. sin *g.* upon table of their heart
1 Tim. 3. 4, 8, 11. *grave*, Tit. 2. 2, 7.
GRAY, Ps.71.18. Prov. 20.29. Hos.7.9.
GREAT, Gen. 12. 2. & 30. 8.
Deut. 29. 24. *g.* anger, 2 Chron. 34. 21.
1 Sam. 6.9. *great evil*, Neh. 13.27. Eccl. 2. 21. Jer. 44. 7. Dan. 9. 12.
Ps. 47. 2. *great king*, 48.2. & 95.3. Mal. 1. 14. Matt. 5. 35.
Job 32. 9. *great men*, Jer. 5. 5.
Ex. 32. 11. *great power*, Neh.1.10. Job 23. 6. Ps. 147. 5. Nah. 1. 3. Acts 4. 33. & 8. 10. Rev. 11. 17.
Ex. 32. 21. *so great*, Deut. 4. 7, 8. 1 Kings 3. 9. Ps. 77. 13. & 103. 11. Matt. 8. 10. & 15. 33. 2 Cor. 1. 100. Heb. 2.3. & 12. 1. Rev. 16. 18. & 18. 17.
Job 5.9. *great things*, 9.10. & 37.5. Jer. 45. 5. Hos. 8. 12. Luke 1. 49.
Gen. 6. 5. *great wickedness*, 39. 9. Job 22. 5. Joel 3. 13. 2 Chron. 28. 13.
Job 33. 12. God is *greater* than man
Matt. 12. 42. *g.* than Solomon is here
John 1. 50. see *g.* things than these
4. 12. art thou *g.* than, 8. 53.
10. 29. my Father is *g.* than all
14. 28. my Father is *g.* than I
1 Cor. 14. 5. *g.* is he that prophesieth
1 John 4. 4. *g.* is he that is in you, 3.20.
5. 9. witness of God is *g.*
1 Sam.30.6.David was *greatly* distressed
2 Sam. 24. 10. I have sinned *g.* in that I have done
1 Kings 8.3. Obadiah feared the Lord *g.*
1 Chron.16.25.great is the Lord and *g.*to be praised, Ps. 48. 1. & 96.4.& 145.3.
2 Chron. 33. 12. humbled himself *g.* before God
Job 3. 25. thing I *g.* feared is come
Ps. 28. 7. my heart *g.* rejoiceth
47. 9. God is *g.* exalted
89. 7. God is *g.* to be feared in the assembly
116. 10. have I spoken; I was *g.* afflicted
Dan.9.23. O man, *g.* beloved, 10.11,19.
Mark 12. 27. ye do *g.* err.
Ex. 15. 7. *greatness* of thy excellency
Num. 14. 19. pardon according to *g.* of mercy
Deut. 32. 3. ascribe ye *g.* to our God
1 Chron.29.11.thine is the *g.*2 Chron.9.6.
Neh. 13. 22. spare according to the *g.*of thy mercy
Ps.66.3.*g.*of thy power,79.11. Eph.1.19. 145. 3. his *g.* is unsearchable, 6.
Isa. 63. 1. travelling in the *g.* of his strength
GREEDY of gain, Prov. 1.19. & 15.27.
Isa. 56. 11. they are *g.* dogs, never
1 Tim. 3. 3. not *g.* of filthy lucre, 8.
Eph. 4. 19. work uncleanness with *greediness*
GRIEF, Isa.53.3,4,10. Heb.13.17.
Gen. 6. 6. *grieved* him at his heart
Judg.10.16.his soul was *g.* for misery
Ps. 95. 10. forty years long was I *g.* 119.158. I beheld transgressors and was *g.* 139. 21.
Isa. 54. 6. woman forsaken and *g.*
Jer. 5. 3. hast stricken them, they have not *g.*
Lam. 3. 33. nor *g.* children of men
Amos 6. 6. not *g.* for the affliction of Joseph
Mark 3. 5. being *g.* for hardness of heart
10. 22. went away *g.* for he had great possessions
Rom. 14. 15.if brother be *g.* at thy meat
Ps. 10. 5. his ways are always *grievous*
Matt. 23. 4. burdens *g.* to be borne
Acts 20. 29. shall *g.* wolves enter
Heb.12.11.no chastening is joyous but *g.*
1 John 5.3.his commandments are not *g.*
Matt. 8. 6. *grievously* tormented, 15.22.
GRIND the faces of the poor, Isa.3.15.
Matt. 21. 44. it will *g.* him to powder
Eccl.12.3.*grinders* cease because few,4.
GROAN earnestly, 2 Cor. 5. 2, 4.
John 11. 33. Jesus *groaned* in spirit
Rom. 8. 22. whole creation *groaneth*
Ps. 6. 6. weary with my *groaning*
38. 9. my *g.* is not hid from thee
102. 20. to hear the *g.* of prisoners
Rom. 8. 26. *g.* that cannot be uttered
GROUNDED, or *correcting* staff, Isa. 30. 32.
Eph. 3. 17. rooted and *g.* in love
Col. 1. 23. if continue in the faith *g.*
GROW, Gen. 48. 16. 2 Sam. 23. 5.
Ps. 92. 12. *g.* like cedar in Lebanon
Hos.14.5.shall *g.* as a lily, 7. *g.*as a vine
Mal. 4. 2. shall *g.* up as calves of the
Eph. 2. 21. *g.* unto a holy temple
4. 15. may *g.* up into him in all things
1 Pet. 2. 2. sincere milk that ye may *g.*
2 Pet. 3. 18. *g.* in grace and knowledge
GRUDGE, Lev. 19. 18. James 5. 9.
1 Pet. 4. 9. *grudging*, 2 Cor. 9. 7.
GUIDE unto death, Ps. 48. 14.
Ps. 73. 24. shall *g.* me with thy counsel
112. 5. *g.* his affairs with discretion
Prov. 2.17. forsaketh the *g.* of her youth
Isa. 58.11.Lord shall *g.* thee continually
Jer. 3. 4. my Father, thou art *g.* of
Luke 1. 79. *g.* our feet into way of
John 16. 13. *g.* you into all truth
1 Tim. 5. 14. bear children, *g.* house
GUILE, Ex. 21. 14. Ps. 55. 11. 2 Cor. 12. 16. 1 Thes. 2. 3.
Ps. 32. 2. in whose spirit is no *g.*
34. 13. keep thy lips from *g.* 1 Pet.3.10.
John 1. 47. Israelite in whom is no *g.*
1 Pet. 2.1. laying aside all malice and *g.*
22. neither was *g.* found in mouth
GUILTY, Lev. 4. 13. & 22. 27.
Ex.34.7. by no means clear the *g.* Num. 14. 18. Gen. 42. 21.
Rom. 3. 19. all world *g.* before God
1 Cor.11.27.*g.*of body and blood of Lord
James 2.10.offend in one point,is *g.*of all
Ex. 20. 7. not hold him *guiltless*
GULF, fixed, Luke 16. 26.

H.

HABITABLE part, Prov. 8. 31.
HABITATION, 2 Chron. 6. 2. & 29.6. Deut.26.15. look down from thy holy *h.* Ps.68.5. Jer.25.30. Zech.2.13.
Ps. 26. 8. have loved the *h.* of thy house
71. 3. be thou my strong *h.* whereunto
74. 20. earth full of *h.* of cruelty
89. 14. are *h.* of thy throne, 97. 2.
91. 9. has made Most High thy *h.*
107. 7. led them forth to city of *h.*
Prov. 3. 33. he blesseth *h.* of the just
Isa. 33. 20 see Jerusalem a quiet *h.*
63. 15. behold from *h.* of thy holiness
Jer. 31. 23. the Lord blessed thee, O *h.* of justice
Luke 16. 9. receive into everlasting *h.*
Eph. 2.22. a *h.*of God through the Spirit
Jude 6. angels which left their own *h.*
Rev. 18. 2. Babylon is become *h.* of
HAIL, Isa. 28. 2, 17. Rev. 8. 7.&16.21.
HAIR, Job 4. 15. Song 4. 1.
Ps. 40. 12. more than the *h.* of my head, 69. 4.
Hos. 7. 9. gray *h.* are here and there
Matt. 5. 36. make one *h.* white or
10. 30. *h.* of your head are numbered, Luke 12. 7.
1 Cor. 11. 14. if man have long *h.*
1 Tim. 2 9. not with broidered *h.*
1 Pet. 3. 3. not of plaiting the *h.*
HALT, between two, 1 Kings 18. 21.
Mic.4.6.will I assemble her that *halteth*
Jer. 20. 10. watched for thy *halting*
HAND, Gen. 3. 22. & 16. 12.
Deut. 33. 3. all his saints are in thy *h.*
Ezra 7. 9. good *h.* of his God upon him
8. 22. *h.* of our God is upon them
Job 12. 6. into those *h.* God bringeth abundantly
Prov 10. 4. *h.* of diligent maketh rich
Prov. 11. 21. though *h.* join in *h.*16.5.
12. 24. the *h.* of diligent shall bear
Isa. 1. 12. who required this at your *h.*
Matt. 22. 13. bind him *h.* and foot
John 13. 3. given all things into his *h.*
1 Pet. 5. 6. humble yourselves under the mighty *h.* of God
Num. 11. 23. *Lord's hand* waxed short
2 Sam. 24. 14. let us fall into—not man
Job 2. 10. received good at—and not evil
12. 9.—hath wrought this, Isa. 41. 20.
19. 21. pity, for the—hath touched me
Isa. 40. 2. received of the—double
59. 1.—is not shortened that cannot
Ps. 16. 8. he is at my *right hand*, I shall not
11. at thy—are pleasures for evermore
18. 35. thy—hath holden me up
48. 10. thy—is full of righteousness
73. 23. hast holden me by my—
110.5.Lord at thy—shall strike through kings
137. 5. let my—forget her cunning
139. 10. thy *h.* lead and thy—hold
Prov. 3. 16. length of days in her—
Eccl. 10. 2. wise man's heart is at his—
9. 1. wise and their works are in the *h.* of God
Song 2. 6. his—doth embrace me, 8. 3.
Matt. 5.30. if thy—offend thee, cut it off
6. 3. left *h.* know what thy—doeth
20. 21. one on the—and the other on the left
25. 33. sheep on his—goats on the left, 34, 41.
Mark 14. 62. sitting on—of power
16.19. sat on—of God, Rom. 8.34. Col. 3. 1. Heb. 1. 3. & 8. 1. & 10. 12. 1 Pet. 3. 22. Acts 2. 33. & 7. 55, 56.
Ps. 31. 5. into *thy hand* I commend my spirit
145. 16. thou openest—and satisfiest me
Prov. 30. 32. lay—upon thy mouth
Eccl. 9. 10. whatsoever—findeth to
Isa. 26. 11. when—is lifted up, they
Matt. 18. 8. if—or thy foot offend
Acts 4.28.to do whatsoever—and counsel
Gen. 27. 22. *hands* are the *h.* of Esau
Ex. 17. 12. Moses' *h.* were heavy
Job 17. 9. hath clean *h.* shall be stronger
Ps. 24. 4. hath clean *h.* and a pure heart
76. 5. men of might found their *h.*
119. 73. thy *h.* made and fashioned me
Prov. 31. 20. reacheth *h.* to the needy
31. give her of the fruit of her *h.*
Isa.1.15. spread forth your *h.*I will hide
Mic. 7. 3. do evil with both *h.* earnestly
Matt. 18. 8. having two *h.* or feet
Luke 1. 74. delivered out of the *h.* of our enemies
9. 44. delivered into *h.* of men
John 13. 9. but also my *h.* and head
2 Cor. 5. 1. house not made with *h.*
Eph. 4. 28. working with his *h.*
1 Tim.2.8.every where lifting up holy *h.*
Heb. 9.11. tabernacle, not made with *h.*
10. 31. fearful thing to fall into the *h.*of the living God
James 4. 8. cleanse your *h.* ye sinners
1 John 1. 1. our *h.* handled the word
Col. 2. 14 *hand writing* of ordinances
HANDLE me and see, Luke 24. 39.
Col. 2. 21. touch not, taste not, *h.* not
2 Cor. 4. 2. not *h.* the word of God deceitfully
HANDMAID,Ps.86.16.& 116.16. Prov. 30. 23. Luke 1. 38, 48.
HANG, Ps. 137. 2. Josh. 8. 29.
Deut. 21. 33. *h.* is accursed of God, Gal. 3. 13.
28. 66. thy life shall *h.* in doubt
Job 26. 7. he *h.* the earth on nothing
Matt. 18. 6. millstone *h.* about neck
22. 40. on these *h.* all the law and the prophets
Heb. 12. 12. hands which *h.* down
HAPPEN, Jer. 44. 23. Rom. 11. 25.
Prov. 12. 21. no evil shall *h.* to just, 1. Pet. 4. 12.
Eccl. 2. 14. one event *h.* to them all
8. 14. *h.* according to work of
2. 11. time and chance *h.* to all
1. Cor. 10. 11. these *h.* for ensamples
HAPPY am I, for the daughters, Gen. 30. 13.
Deut. 33. 29. *h.* art thou, O. Israel
1 Kings 10.8. *h.* are thy men, *h.* these
Job 5. 17. *h.* is the man whom God correcteth
Ps. 127. 5. *h.* is the man who hath his quiver full
128. 2. *h.* shalt thou be, and be well
137. 8. *h.* that rewards thee, 9.
144. 15. *h.* that people whose God is the Lord
146. 5. *h.* that hath God of Jacob
Jer. 12. 1. why are they *h.* that deal treacherously
Prov. 3. 13. *h.* is the man that findeth wisdom, 18.
14. 21. he that hath mercy on poor, *h.*is
16. 20. whoso trusteth in the Lord *h.* is he
28. 14. *h.* is the man that feareth alway
29. 18. he that keepeth the law, *h.* is he
Mal. 3. 15. we call the proud *h.* that
John 13. 17. *h.* are ye, if ye do them
Rom. 14. 22. *h.* he that condemns not
James 5. 11. count them *h.*which endure
1 Pet.3.14.suffer for righteousness' sake, *h.* are ye
4.14.reproached for the name of Christ, *h.* are ye
1 Cor. 7. 40. *happier* if she so abide

HARD, Gen. 35.16,17. Ex. 1. 14. & 18. 26. 2 Sam. 13. 2. Ps. 88. 7. Gen. 18.14. is any thing too *h.* for the Lord 2 Sam. 3. 39. sons of Zeruiah be too *h.* for 2 Kings 2. 10. thou askest a *h.* thing Ps. 60. 3. showed thy people *h.* things Prov. 13. 15. way of transgressors is *h.* Jer. 32. 17. nothing is too *h.* for thee, 27. Matt. 25. 24. that thou art a *h.* man Mark 10. 24. how *h.* is it for them John 6. 60. this is a *h.* saying; who Acts 9. 5. *h.* for thee to kick, 26. 14. 2 Pet. 3.16. some things *h.* to be understood Jude 15. of all their *h.* speeches

HARDEN, Ex. 4.21. Deut. 15.7. Josh. 11. 20. Job 6. 10. & 39. 16. Heb. 3. 8. *h.* not your hearts as in the provocation, 15. & 4. 7. Ps. 95. 8. Prov. 21.29. *h.* his face, 28.14. *h.* his heart 29. 1. *h.* his neck shall be destroyed Job 9. 4. *hardened* himself against God Isa. 63. 17. *h.* our heart from thy fear Mark 6. 52. their heart was *h.* 3. 5. Heb. 3. 13. lest any be *h.* through deceitfulness Rom. 9.18. whom he will, he *hardeneth* Prov. 18.19. brother offended is *harder* Jer. 5. 3. made faces *h.* than a rock Ezek. 3.9. *h.* than a flint thy forehead Matt. 19.8. because of *hardness* of your hearts Mark 3. 5. grieved for the *h.* of their Rom. 2. 5. after thy *h.* and impenitent 2 Tim. 2. 3. endure *h.* as a good soldier

HARLOT, Gen. 34.31. Josh. 2.1. Judg. 11. 1. Prov. 7. 10. Isa. 1. 21. & 23. 15. Jer. 2. 20. play the *h.* 3. 1, 6, 8. Ezek. 16. 15, 16, 41. Hos. 2. 5. & 4. 15. Matt. 21. 31. *h.* go into the kingdom of God before, 32. 1 Cor. 6. 16. joined to *h.* is one body Heb. 11.31. by faith *h.* Rahab perished not James 2.25. was not Rahab the *h.* justified Rev. 17.5. mother of *h.* and abominations

HARM, Gen. 31. 52. Acts 28. 5. 1 Chron. 16. 22. do my prophets no *h.* Ps. 105. 15. Prov. 3. 30. Jer. 39. 12. 1 Pet. 3. 13. who is he that will *h.* you Matt. 10. 16. *harmless*, Phil. 2. 15. Heb. 7. 26. holy, *h.* undefiled

HARVEST, Gen. 8. 22. & 30. 14. Ex. 34. 21. in *h.* thou shalt rest Isa. 9. 3. joy before thee according to joy of *h.* Jer. 5.24. reserved appointed weeks of *h.* 8.20. the *h.* is past, summer is ended 51. 33. time of *h.* shall come, Joel 3.13. Matt. 9.37. *h.* plenteous, 38. pray ye the Lord of the *h.* 13. 39. *h.* is the end of the world Rev. 14.15. *h.* of earth is ripe, Joel 3.13.

HASTE, Ex. 12. 11, 33. Isa. 52. 12. Ps. 31. 22. I said in my *h.* 116. 11. 38. 22. make *h.* help me, 40. 13. & 70. 1, 5. & 71. 12. & 141. 1. 119. 60. I made *h.* and delayed not Song 8. 14. make *h.* my beloved Isa. 28. 16. believeth shall not make *h.* 49. 17. thy children shall make *h.* Ps. 16. 4. *hasten* after another god Isa. 5. 19. let him *h.* his work that we 60. 22. I the Lord will *h.* it in his time Jer. 1. 12. I will *h.* my word to perform it Prov. 14. 29. *hasty* of spirit, Eccl. 7. 9. 21. 5. thoughts of *h.* tend only to want 29. 20. *h.* in his words? more hope of a fool than of him 20. 21. inheritance gotten *hastily*

HATE, Gen. 24. 60. Deut. 21. 15. Lev. 19. 17. shall not *h.* thy brother Deut. 7. 10. repayeth them that *h.* 1 Kings 22. 8. I *h.* him for he doth not Ps. 68. 1. let them that *h.* him flee 97. 10. ye that love Lord, *h.* evil 119. 104. I *h.* every false way, 128. 113. I *h.* vain thoughts, 163. *h.* lying 139. 21. do not I *h.* them that *h.* Prov. 8. 13. fear of Lord is to *h.* evil 36. all they that *h.* me love death Jer. 44.4. abominable thing that I *h.* Amos 5.10. they *h.* him that rebuketh 15. *h.* the evil, and love the good Mic. 3. 2. who *h.* the good and love Luke 14. 26. and *h.* not his father John 7.7. world cannot *h.* you, but me it *h.* 15. 18. if the world *h.* you it hated me before Rom. 7. 15. what I *h.* that do I 1 John 3. 13. marvel not if world *h.* Rev. 2.6. hatest the deeds, which I also *h.* 15. 17. 16. these shall *h.* the whore Prov. 1.29. for that they *hated* knowledge 5. 12. and say how have I *h.* instruction Isa. 66. 5. your brother that *h.* you Mal. 1. 3. I *h.* Esau, Rom. 9. 13. Matt. 10. 22. shall be *h.* of all men, Mark 13. 13. Luke 21. 17. Luke 19. 14. his citizens *h.* him John 15. 24. *h.* me and my father, 18, Eph. 5.29. no man ever *h.* his own flesh Rom. 1. 30. backbiters, *haters* of God 2 Sam. 19. 6. *hatest* friends and lovest thine enemies Ps. 5. 5. *h.* all workers of iniquity 50. 17. seeing thou *h.* instruction Ex. 23. 5. ask of him that *hateth* thee Prov. 13. 24. spareth rod, *h.* his son John 12. 25. *h.* his life in this world 1 John 2. 9. *h.* his brother, is in darkness, 11. & 3. 15. & 4. 20. Ex. 18. 21. men of truth *hating* covetousness Tit. 3. 3. *hateful* and *h.* one another Jude 23. *h.* garment spotted by flesh

HAUGHTY, my heart is not, Ps. 131.1. Prov. 16. 18. *h.* spirit before fall, 18. 12. 21. 24. proud and *h.* scorner dealeth Zeph. 3. 11. no more be *h.* because Isa. 2.11. *haughtiness*, 17. & 13.11. & 16. 6.

HEAD, Gen. 2. 10. & 40. 13. Gen. 3. 15. it shall bruise thy *h.* 49. 26. blessings on *h.* of him that was separate from his brethren, Deut. 33.16. Ezra 9. 6. iniquity increased over our *h.* Prov. 16. 31. hoary *h.* is a crown of 20. 29. beauty of old men is gray *h.* Eccl. 2. 14. wise man's eyes are in *h.* 9. 8. let thy *h.* lack no ointment Ps. 38. 4. iniquity gone over my *h.* Song 5. 2. my *h.* is filled with dew 11. his *h.* is as most fine gold Isa. 1. 5. whole *h.* is sick and heart 6. from sole of foot even unto *h.* Jer. 9. 1. O that my *h.* were waters 48. 37. every *h.* shall be bald Ezek. 9. 10. their way on *h.* 16. 43. Dan. 2. 28. visions of thy *h.* on bed 38. thou art this *h.* of gold, 32. Zech. 4. 7. bring forth *h.* stone thereof Matt. 8. 20. not where to lay his *h.* 14. 8. give me *h.* of John Baptist Rom. 12. 20. coals of fire on his *h.* Prov. 25. 22. 1 Cor. 11. 3. *h.* of man is Christ, *h.* of woman is man, *h.* of Christ is God 4. *h.* covered dishonoureth his *h.* 5. Eph. 1. 22. gave him to be *h.* over all 4.15. grow up in all, the *h.* even Christ 5. 23, husband *h.* of wife, Christ *h.* of the church Col. 1. 18. he is *h.* of the body, 2. 19. Rev. 19. 12. on his *h.* many crowns Ps. 24.7. lift up your *heads*, O ye gates, 9. Isa. 35.10. everlasting joy on their *h.* 51.11. Luke 21. 28. lift up your *h.* for a day Rev. 13. 1. seven *h.* and ten horns Job 5.13. *headlong*, Luke 4.29. Acts 1.18. 2 Tim. 3. 4. *heady*, high minded

HEAL her now, O God, Num. 12. 13. Deut. 32. 39. I wound, I *h.* and I kill 2 Chron. 7. 14. I will *h.* their land Ps. 6. 2. *h.* me, for my bones are 41. 4. *h.* my soul, for I have sinned 60. 2. *h.* breaches for land shaketh Isa. 57. 18. I have seen his way and will *h.* him Jer. 3. 22. I will *h.* your backsliding, Hos. 14. 4. 17. 14. *h.* me, and I shall be *h.* Hos. 6. 1. hath torn and he will *h.* us Luke 4. 18. *h.* the broken hearted 23. will say, physician, *h.* thyself John 12. 40. converted and I should *h.* 2 Chron. 30. 20. Lord *healed* the people Ps. 30. 2. I cried and thou hast *h.* 107. 20. sent his word and *h.* them Isa. 6. 10. convert and be *h.* Acts 28.27. 53.5. with his stripes we are *h.* 1 Pet. 2.24. Jer. 6. 14. *h.* the hurt of the daughter of, 8. 11. 15. 18. my wound incurable refuseth to be *h.* Hos. 7. 1. when I would have *h.* Israel Matt. 4.24. he *h.* them all, 12.15. & 14.14. Heb. 12. 13. let it rather be *h.* James 5. 16. pray that ye may be *h.* Rev. 13. 3. his deadly wound was *h.* Ex. 15.26. I am the Lord that *healeth* thee Ps. 103. 3. who *h.* all thy diseases 147. 3. he *h.* the broken in heart Isa. 30.26. Lord *h.* stroke of their wound Jer. 14 19. looked for time of *healing* 30. 13. thou hast no *h.* medicine Mal. 4. 2. with *h.* in his wings Matt. 4. 23. *h.* all manner of sickness 1 Cor. 12. 9. to one another the gifts of *h.* Rev. 22. 2. leaves were for *h.* nations Ps. 42.11. *health* of my countenance, 43.5. 67. 2. thy saving *h.* among nations Prov. 3. 8. shall be *h.* to thy navel 12. 18. the tongue of the wise is *h.* Jer. 8. 15. looked for a time of *h.* 30. 17. I will restore *h.* and heal

HEAP coals, Prov. 25. 22. Rom. 12. 20. Deut. 32. 23. I will *h.* mischiefs upon Job 36.13. hypocrites in heart *h.* up wrath 2 Tim. 4. 3. *h.* to themselves teachers Ps. 39. 6. he *heapeth* up riches, and James 5. 3. ye have *heaped* treasures Judg. 15. 16. *heaps* upon *h.* with the

HEAR, Gen. 21. 6. & 23. 6. Deut. 30. 17. if heart turn away, so that thou wilt not *h.* 1 Kings 8. 30. *h.* thou in heaven thy dwelling place 2 Kings 19.16. bow down thine ear, and *h.* 2 Chron. 6. 21. *h.* from thy dwelling Job 5. 27. *h.* it and know it for good Ps. 4.1. *h.* my prayer, 39.12. & 54.2. & 51. 8. & 84.8. & 102.1. & 143.1. Dan. 9.17, 19. 43. Lord will *h.* 17.6. & 145. 19. Zech. 10. 6. 10. 17. thou wilt cause thine ear to *h.* 51. 8. make me to *h.* joy and 59. 7. who, say they, doth *h.* 10, 11, 66. 16. come and *h.* all ye that 115. 6. they have ears, but *h.* not Prov. 19. 27. cease to *h.* instruction Eccl. 5. 1. be more ready to *h.* than Song 2. 14. let me *h.* thy voice, 8. 13. Isa. 1.2. *h.* O heavens, and give ear, O earth 6. 10. lest they *h.* with ears, Deut. 29. 4. 55. 3. *h.* and your soul shall live Matt. 10. 27. what ye *h.* in the ear 13. 17. to *h.* those things ye *h.* 17. 5. this is my beloved Son, *h.* ye 18. 17. if he neglect to *h.* them Mark 4. 24. take heed what ye *h.* 33. spake word as they were able to *h.* it Luke 8. 18. take heed how ye *h.* 16.29. Moses and the prophets, let them *h.* them John 5. 25. they that *h.* shall live Acts 10.33. to *h.* all things that are commanded thee of God James 1. 19. every man be swift to *h.* Rev. 2.7. let him *h.* what the Spirit saith to the churches, 3. 6, 13, 22. & 11. 17, 29. 3. 20. if any *h.* my voice, and open door Ex. 2. 24. God *heard* their groaning Ps. 6. 9. Lord hath *h.* my supplication 10. 17. hast *h.* desire of humble, 34. 6. 34. 4. I sought the Lord, and he *h.* 61. 5. thou hast *h.* my vows, 116. 1. 66. 19. verily God hath *h.* me, 18. 6. 118. 21. I will praise thee, for thou hast *h.* me 120. 1. I cried to Lord and he *h.* Isa. 40. 28. hast thou not *h.* that God 64. 4. from beginning men have not *h.* Jer. 8. 6. I hearkened and *h.* but they Jonah 2. 2. I cried to Lord and he *h.* Mal. 3. 16. Lord hearkened and *h.* Matt. 6. 7. be *h.* for much speaking Luke 1. 13. thy prayer is *h.* and thy John 3.32. what he hath seen and *h.* 8. 6. wrote as though he *h.* them not Rom. 10. 14. of whom they have not *h.* 1 Cor. 2. 9. eye hath not seen nor ear *h.* Phil. 4. 9. what *h.* and seen in me Heb. 4. 2. with faith in them that *h.* 5. 7. he was *h.* in that he feared James 5.11. ye have *h.* of patience of Job Lev. 3. 3. remember thou hast *h.* Ex. 3. 7. *I have heard* their cry 6. 5.—the groaning, Acts 7. 34. 16. 12.—the murmurings, Num. 14. 27. 1 Kings 9. 3.—thy prayer and supplication, 2 Kings 19. 20. & 20. 5. & 22. 19. Job 42 5.—of thee by the hearing Isa. 49. 8. in an acceptable time— Jer. 31. 18.—Ephraim bemoaning Ps. 65. 2. thou that *hearest* prayer John 11. 42. I knew thou *h.* me 1 Sam. 3. 9. Lord, thy servant *heareth* Prov. 8. 34. blessed is man that *h.* me Matt. 7. 24. whoso *h.* these sayings Luke 10. 16. he that *h.* you *h.* me John 9. 31. God *h.* not sinners, but 1 John 5.14. ask according to his will he *h.* Rev. 22. 17. let him that *h.* say, come Rom. 2. 13. not *hearers* but doers Eph. 4. 29. minister grace to the *h.* James 1. 22. be doers of word and not *h.* 23. a *h.* of word, and not a doer 25. not a forgetful *h.* but a doer Job 42. 5. of thee by *hearing* of ear Prov. 20. 12. the *h.* ear, and seeing 28. 9. turneth away his ear from *h.* Matt. 13. 14. *h.* they hear not, Acts 28.27. Rom. 10.17. faith cometh by *h.* and *h.* by Heb. 5. 11. seeing ye are dull of *h.* 2 Pet. 2. 8. in seeing and *h.* vexed his

HEARKEN unto voice of, Deut. 28.15. Deut. 28. 1. if thou *h.* diligently, 30. 10. 1 Sam. 15. 22. to *h.* better than the fat of rams Ps. 103. 20. angels *h.* to voice of Isa. 46. 12. *h.* unto me, ye stout 51. 1. *h.* unto me, ye that follow 55. 2. *h.* diligently unto me, eat

HEART, Ex. 28. 30. & 35. 5. 1 Sam. 1. 13. she spake in her *h.* only 10. 9. God gave him another *h.* 16. 7. but Lord looketh on *h.* 24. 5. David's *h.* smote him after 1 Chron. 16.10. let the *h.* of them rejoice that seek the Lord, Ps. 105. 3. 22.19. set your *h.* to seek Lord your God 2 Chron. 17.6. his *h.* was lifted up in the ways of the Lord 30. 19. prepareth his *h.* to seek God Ps. 22.26. your *h.* shall live for ever, 69.32. 34.18. Lord nigh unto them of broken *h.* 37. 31. law of his God is in his *h.* 51.17. a broken and contrite *h.* Isa. 66.2. 64. 6. inward thought, and *h.* is 78. 37. their *h.* was not right with 112. 7. his *h.* is fixed, trusting in Prov. 4. 23. keep thy *h.* with diligence 10. 20. *h.* of wicked is little worth 16. 9. a man's *h.* deviseth his way 27. 19. *h.* of man answereth to man Eccl. 7. 4. *h.* of wise is in house of mourning 10.2. wise man's *h.* is at his right hand, but a fool's *h.* is at his left Song 3.11. in the day of gladness of his *h.* Isa. 6. 10. make *h.* of this people fat 57. 15. to revive the *h.* of contrite Jer. 11.20. triest the reins and *h.* 17. 10. 12.11. no man layeth it to *h.* Isa. 42.25. 17. 9. *h.* is deceitful above all 24. 7. I will give them a *h.* to know 32. 39. I give them one *h.* Ezra 11. 19. Lam. 3. 41. lift up our *h.* with our Ezek. 11.19. take stony *h.* give *h.* of flesh 18. 31. make ye a new *h.* and new 36. 26. new *h.* take stony *h.* give *h.* Joel 2. 13. rend your *h.* not your Mal. 4. 6. turn *h.* of fathers to Matt. 6. 21. there will your *h.* be 12.34. out of abundance of the *h.* mouth speaketh 35. out of good treasure of the *h.* Luke 6. 45. 15.19. out of *h.* proceed evil, Mark 7. 21. Luke 2.19. pondered them in her *h.* 51. 24. 25. O fools, and slow of *h.* to 32. did not our *h.* burn within us John 14. 1. let not *h.* be troubled, 27. Acts 5. 33. were cut to the *h.* 7. 54. 11. 23. with purpose of *h.* cleave to Lord 13. 22. found man after mine own *h.* Rom. 10. 10. with *h.* man believeth 1 Cor. 2. 9. nor entered into *h.* of man 2 Cor. 3. 3. in fleshly tables of the *h.* 1 Pet. 3. 4. in the hidden man of the *h.* 1 John 3. 20. if *h.* condemn us, God Deut. 11. 13. serve him *with all thy heart*, Josh. 22. 5. 1 Sam. 12. 20. 13. 8. love Lord your God—30. 6. Matt. 22.37. Mark 12.30, 33. Luke 10.27. Deut. 26. 16. keep and do them— 30. 2. turn to the Lord—and soul, 10. 2 Kings 23. 25. Joel 2. 12. 1 Kings 2.4. walk before me in truth— 8. 23, 48. return to thee—2 Chron. 6. 38. 2 Chron. 15. 12. seek the God of thy fathers—15. sworn— 22. 9. sought Lord—31. 21. did it— Prov. 3. 5. trust in Lord—and not in Jer. 29. 13. search for me— Zeph. 3. 14. sing, be glad, rejoice— Acts 8. 37. if thou believest— Ps. 86. 12. I will praise thee *with all my heart* Ps. 45. 1. *my heart* is inditing a good 57.7.—is fixed, O God,—is fixed, 108.1. 61. 2. what time—is overwhelmed 73. 26. my flesh and—faileth, but 84. 2. my flesh and—crieth for the 109. 22.—is wounded within me 131. 1, Lord—is not haughty, nor Song 5. 2. I sleep, but—waketh Jer. 3. 15. give pastors according to— Hos. 11. 8.—is turned within me 1 Kings 8. 61. *heart perfect* with the Lord, 11.4. & 15. 3, 14. 2 Chron. 15.17. 2 Kings 20.3. and with—2 Chron. 19. 9. 1 Chron. 28. 9. serve him with—29. 9. 2 Chron. 16. 9. in behalf of them whose— Ps. 101. 2. I will walk within my house with a— 24. 4. clean hands and *pure heart* Matt. 5. 8. blessed are the pure in *h.* 1 Tim. 1. 5. charity out of a— 2 Tim. 2. 22. call on Lord out of— 1 Pet. 1. 22. love with—fervently Ps. 9.1. praise him *with my whole heart*, 111. 1. & 138. 1. 119. 2. seek him—10. favour— 34.58. observe it—69. keep thy precepts— Jer. 3. 10. not turned with her whole *h.* Col. 3. 23. do it *heartily* as to Lord

HEATH, Jer. 17. 16. & 48. 6.

HEATHEN, Lev. 25. 44. & 26. 45. Ps. 2. 1. why do the *h.* rage, Acts 4. 25. 2. 8. give them the *h.* for Matt. 18. 17. let him be as a *h.* man Gal. 3. 8. justify the *h.* through faith

HEAVEN of *h.* cannot contain thee, 1. 1 Kings 8. 27. 2 Chron. 2. 6. & 6. 18. Ps. 103. 11. as *h.* is high above the 115. 16. *h.* even heavens are Lord's Prov. 25. 3. *h.* for height, and earth Isa. 66. 1. *h.* is my throne, Acts 7. 49. Jer. 31. 37. if *h.* above can be measured Hag. 1. 10. *h.* over you is stayed from dew Matt. 5. 18. till *h.* and earth pass, 24. 35. Luke 15. 18. sinned against *h.* 21. John 1. 51. see *h.* open and angels Ps. 73. 25. whom have I *in heaven* Eccl. 5.2. God is—and thou upon earth Heb. 10. 34. have—a better substance 1 Pet. 1.4. inheritance reserved—for you Ps. 8. 3. consider *the heavens*, the work of thy hands 19. 1.—declare the glory of God 89. 11.—are thine, and earth also Isa. 65. 17. I create new *h.* and new earth, 66. 22. 2 Pet. 3. 12. Rev. 21. 1. Acts 3. 21. *h.* must receive him till 2 Cor. 5.1. have a house eternal in the *h.* Eph. 4. 10. ascend far above all *h.* Matt. 6. 14. *heavenly* Father, 26. 32. & 15. 13. & 18. 35. Luke 11. 13. John 3. 12. if I tell you of *h.* things 1 Cor. 15. 48. as is the earthy, such are earthy, and as is *h.* such are the *h.* 49. Eph. 1.3. in *h.* places, 20. & 2.6. & 3.10. 2 Tim. 4. 18. unto his *h.* kingdom Heb. 3. 1. partakers of the *h.* calling

HEAVY, Num. 11. 14. Job 33. 7. Ps. 38. 4. as a *h.* burden too *h.* for Prov. 31. 6. wine to those of *h.* hearts Isa. 6. 10. make their ears *h.* lest 58. 6. to undo the *h.* burden Matt. 11.28. that labour and are *h.* laden 23. 4. bind *h.* burdens and grievous Ps. 69. 20. I am full of *heaviness* 119. 28. my soul melteth for *h.* Prov. 12. 25. *h.* in the heart of man maketh it stoop 14. 13. the end of that mirth is *h.* Isa. 61. 3. garment of praise for the spirit of *h.* Rom. 9. 2. I have great *h.* and sorrow 1 Pet. 1. 6. in *h.* through manifold temptations

HEDGE, Job 1. 10. Prov. 15. 19. Isa. 5. 5. Hos. 2. 6. Job 3. 23. Lam. 3. 7.

HEED, 2 Sam. 20. 10. 2 Kings 10. 31. Deut. 2.4. take good *h.* to yourselves, 4.15. Josh. 22. 5. take diligent *h.* to do the commandments Ps. 119. 9. by taking *h.* thereto Eccl. 12. 9. he gave good *h.* sought Jer. 18. 18. not give *h.* to any of his

HEEL, his, thou shalt bruise, Gen. 3. 15. Ps. 41. 9. lifted up his *h.* against me, John 13. 18. 49. 5. iniquity of my *h.* shall compass Hos. 12. 3. he took his brother by *h.*

HEIFER, Num. 19. 2. Jer. 46. 20. & 48. 34. Hos. 4. 16. & 10. 11. Heb. 9. 13.

HEIR, Gen. 15. 4. & 21. 10. Prov. 30. 23. handmaid *h.* to mistress Jer. 49. 1. hath Israel no sons, hath he no *h.* Matt. 21. 38. this is the *h.* let us kill Rom. 4. 13. Abraham should be *h.* of the world 8. 17. if children, *h.* of God, joint *h.* with Christ Gal. 3.29. children *h.* according to promise 4. 7. if a son, then an *h.* of God Eph. 3. 6. Gentiles should be fellow *h.* Heb. 1. 2. God hath appointed *h.* of 6. 17. might show to *h.* of promise 21. 7. became *h.* of righteousness 1 Pet. 3. 7. *h.* together of grace of

HELD, Ps. 94. 18. Song 3. 4.

HELL, Matt. 18. 9. Mark 9. 43, 45. Deut. 32. 22. shall burn to lowest *h.* 2 Sam. 22.6. sorrows of *h.* compassed me Job 11.8. it is deeper than *h.* what canst thou know 26. 6. *h.* is naked before him and Ps. 9. 17. wicked be turned into *h.* 16.10. not leave my soul in *h.* Acts 2. 27. 55. 15. let them go down quick into *h.* 86. 13. delivered my soul from lowest *h.* 116. 3. pains of *h.* gat hold on me 139. 8. make my bed in *h.* thou art Prov. 5. 5. her steps take hold of *h.* 7. 27. her house is the way to *h.* 9. 18. her guests are in depths of *h.* 15.11. *h.* and destruction are before Lord 24. that he may depart from *h.* 23. 14. shalt deliver his soul from *h.* 27. 20. *h.* and destruction are never Isa. 5. 14. *h.* hath enlarged herself 14. 9. *h.* from beneath is moved to 15. thou shalt be brought down to *h.* 28. 15. with *h.* are we at agreement, 18. 57. 9. debase thyself even to *h.* Ezek. 31. 16, 17. & 32. 21, 27. Amos 9. 2. though they dig into *h.* Jonah 2. 2. out of belly of *h.* cried I Hab. 2. 5. enlarged his desire as *h.* Matt. 5. 22. be in danger of *h.* fire 29. body be cast into *h.* 30. & 18. 9. Mark 9. 43, 45, 47. 10. 28. destroy both soul and body in *h.* 11. 23. brought down to *h.* Luke 10. 15. 16. 18. the gates of *h.* shall not prevail against it 23. 15. twofold more the child of *h.* 33. how can ye escape damnation of *h.* Luke 12. 5. power to cast into *h.* 16. 23. in *h.* he lifted up his eyes Acts 2. 31. his soul not left in *h.* 27. James 3. 6. tongue set on fire of *h.* 2 Pet. 2. 4. cast them down to *h.* Rev. 1. 18. having keys of *h.* and 6. 8. death and *h.* followed with 20.13. death and *h.* delivered up dead 14. death and *h.* were cast into lake

HELMET, 1 Sam. 17.5. 2 Chron. 26.14. Isa. 59. 17. a *h.* of salvation on head Eph. 6. 17. take the *h.* of salvation 1 Thes. 5. 8. for a *h.* hope of salvation

HELP meet for him, Gen. 2. 18. Deut. 33. 29. Lord shield of thy *h.* Judg. 5. 23. came not to *h.* of the Lord Ps. 27. 9. thou hast been my *h.* 33. 20. he is our *h.* and shield 40. 17. my *h.* and deliverer, 70. 5. 46. 1. God is a very present *h.* in trouble 60. 11. vain is *h.* of man, 108. 12. 71.12. O my God, make haste for my *h* 89. 19. laid *h.* upon one that is mighty 115.9. Lord is their *h.* and shield, 10. 11. 124. 8. our *h.* is in name of Lord Hos. 13. 9. but in me is thy *h.* Acts 26. 22. having obtained *h.* of God 1 Cor. 12. 28. *helps*, governments 2 Chron. 14.11. nothing with thee too *h.* Ps. 40. 13. make haste to *h.* me, 70. 1. Isa. 41. 10. I will *h.* thee, 13. 14. & 44.2. 63.5. I looked and there was none to *h.* Acts 16.9. come unto Macedonia, and *h.* us Heb. 4. 16. find grace to *h.* in time of 1 Sam. 7. 12. hitherto hath the Lord *helped* us Ps. 118.13. I might fall; but Lord *h.* me Isa. 49. 8. in day of salvation I *h.* Zech. 1. 15. they *h.* forward afflicted Acts 18. 27. *h.* them much who had Rev. 12. 16. the earth *h.* the woman Rom. 8.26. Spirit *helpeth* our infirmities Ps. 10.14. thou art the *helper* of fatherless 54. 4. God is my *h.* Heb. 13. 6. Job 9. 13. proud *helpers* do stoop 2 Cor. 1. 24. we are *h.* of your joy 3 John 8. fellow *h.* to the truth

HEM, Matt. 9. 20. & 14. 36.

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HERITAGE appointed by God, Job 20. 29. Ps. 16. 5. I have a goodly *h.* 61. 5. given me the *h.* of those that fear thee 119. 111. testimony taken as a *h.* for ever 127. 3. lo, children are a *h.* of Lord Isa. 54. 17. this is *h.* of servants of Lord. 58. 14. Jer. 3. 19. goodly *h.* of host of nations Joel 2. 17. give not thy *h.* to reproach, 3.2. 1 Pet. 5. 3. not as lords over God's *h.*

HEW tables of stone, Ex. 34.1. Deut. 12.3. Jer. 2. 13. *hewed* them out cisterns Hos. 6. 5. therefore have I *h.* them by the prophets

Matt. 3.10. *hewn* down, 7.19. Luke 3.9.
HID themselves, Adam and wife, Gen. 3. 8.
Ps. 119. 11. word have I *h.* in heart
Zeph. 2. 3. it may be, ye shall be *h.*
Matt. 10. 26. nor *h.* that shall not be
11. 25. *h.* these things from wise and prudent, Luke 10. 21.
2 Cor. 4. 3. if Gospel be *h.* it is *h.* to
Col. 2. 3. in whom are *h.* all treasures
3. 3. your life is *h.* with Christ
Ps. 83. 3. and consulted against thy *hidden* ones
1 Cor. 4. 5. bring to light *h.* things of
1 Pet.3.4.*h.*man of heart, not corruptible
Rev. 2. 17. give to eat the *h.* manna
Gen.18.17. shall I *hide* from Abraham
Job 33. 17. may *h.* pride from man
Ps. 17. 8. *h.* me under the shadow of thy wings
27. 5. in time of trouble he shall *h.*
30.7.didst *h.*thy face and I was troubled
31. 20. shalt *h.* them in secret of thy presence
Ps. 51. 9. *h.* thy face from my sin
143. 9. I flee to thee to *h.* me, 7.
Isa. 26. 20. *h.* thyself for a moment
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Rev. 6. 16. *h.* us from the face of him
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Isa. 45. 15. thou art a God that *h.* thyself
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Hab. 3. 4. *hiding* of his power
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1 Chron.17.17. state of man of *h.* degree
Job 11. 8. as *h.* as heaven, what canst
Ps. 49. 2. both low and *h.* rich and
89. 13. strong arm, and *h.* is right
97. 9. thou Lord art *h.* above all the earth, 113. 4.
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131. 1. not in things too *h.* for me
138. 6. though Lord be *h.* yet hath
Prov. 21. 4. a *h.* look and proud
Eccl. 12. 5. afraid of that which is *h.*
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Ezek. 21. 26. abase him that is *h.*
Rom. 12. 16. mind not *h.* things
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83. 18. Jehovah art—over all earth
92. 8. thou art—for evermore
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Hos. 11. 7. called them to the—none at all would exalt him
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113. 5. like our God who dwelleth—
Isa. 26. 5. bring down those that dwell
Luke 24.49 be endued with power from—
Eccl. 5. 8. there be *higher* than they
Isa.55.9.heaven *h.*than earth,my ways *h.*
Heb. 7. 26. made *h.* than the heavens
Ps. 18. 13. *Highest* gave his voice
87. 5. *H.* himself shall establish her
Eccl. 5. 8. he that is higher than *h.*
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2. 14. glory to God in the *h.* 19. 38.
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14. 8. sit not down in the *h.* room
1. 28. thou that art *highly* favoured
16. 15. which is *h.* esteemed among men
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2 Tim. 3. 4. heady, *high minded*
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3. 11. *h.* in all conversation and
Rev. 3. 7. saith he that is *h.* and true
4. 8. *h. h. h.* Lord God Almighty
15. 4. fear thee for thou only art *h.*
20. 6. blessed and *h.* is he that hath
22. 11. he that is *h.* let him be *h.*
Ex. 26. 33. *most holy place*, 34. & 29.37. & 40. 10. 1 Kings 6. 16. & 7. 50. & 8.6. Ezek. 44. 13. & 45. 3.
Lev.6.25. *most holy offering*, 7.1,6. & 10. 17. & 14.13. Num. 18.9,10. Ezek.48.12. 21. 22. bread of his God most *h.*
27. 28. *most holy things*, Num. 4. 4, 19.
1 Chron. 6.49. & 23.13. 2 Chron. 31.14.
2 Chron. 3. 8. made the most *h.* house
Ezek. 43.12. whole limit shall be most *h.*
Dan. 9.24. seventy weeks, to anoint the most *h.*
Jude 20. building up on your most *h.* faith
Ps. 42. 4. with multitude that kept *holy day*, Isa. 58. 13. Col. 2. 16. Ex. 25. 2.
Matt. 1. 18. with child of *Holy Ghost* 20. that is conceived in her is of—
3. 11. baptize you—Mark 1. 8. John 1. 33. Acts 1. 5. & 11. 16.
12.31.blasphemy against—32.Mark 3.29.
Mark 12 36. David said by—Acts 1. 16.
13. 11. not ye that speak, but the—
Luke 1. 35.—shall come upon thee
2. 15.—was upon him
26. revealed unto him by the—
3. 22.—descended in bodily shape
12. 10. blasphemeth against the—
12.—shall teach you in that same
John 7. 39. for—was not yet given
14. 26. Comforter which is—whom the Father will send
20. 22. receive ye the—
Acts 1. 2. though—had given commandment
8. after that the—is come upon you
2. 33. receive promise of the—
38. receive gift of—10. 45.
5. 3. Satan filled heart to lie to—
32. we are his witnesses, and also—
7. 51. ye do always resist the—
8. 15. receive—17. 19.—given, 18.
9. 31 walking in the fear of the Lord and in the comfort of the—
10. 38. anointed Jesus with the—
44.—fell on all them, 11. 15. & 15. 8.
47. received the—19. 2. be any—6.
13. 2. the—said, separate me Saul
4. they being sent forth by the—
15. 28. it seemed good to—and us
16. 6. forbidden of—to preach in
20. 23. save that—witnesseth
28. flock, over which—made overseers
21 11. thus saith—so shall the Jews
28. 25. well spake the—by Esaias
Rom.5.5. love of God shed abroad by—
9. 1. conscience bearing witness in—
14.17.righteousness,peace, and joy in—
15. 13. abound in hope through power of—
16. offering of Gentiles sanctified by—
1 Cor. 2. 13. in words which—teacheth
6. 19. temple of—which is in you
12. 3. can say Jesus is Lord but by the—
2 Cor. 6. 6. by—by love unfeigned
13. 14. communion of—be with you
1 Thes. 1. 5. in—much assurance, 6. joy of—
2 Tim. 1. 14. keep by—which dwelleth in you
Tit. 3. 5. not by works, but by the renewing of—
Heb. 2. 4. miracles and gifts of—
3. 7. wherefore, as—saith, to-day
6. 4. made partakers of—
9. 8.—this signifying that the way
10. 15. whereof—is a witness to
1 Pet. 1. 12. preach unto you—sent
2 Pet. 1. 21. holy men of God moved by—
1 John 5. 7. Father, Word, and—are
Jude 20. building up—praying in—
Luke 1. 15. *filled with*, or *full of the Holy Ghost*, 41. 67. Acts 2. 4. & 4.8. & 6. 3, 5. & 9. 17. & 11. 24. & 13. 9, 52.
Ps.51.11.take not thy *Holy Spirit* from us
Isa. 63. 10. rebelled and vexed his—
11. where is he that put his—within
Luke 11. 13. give—to them that ask
Eph. 1. 13. ye were sealed with—of promise
4. 30. grieve not the—of God
1 Thes. 4. 8. who hath given us—
Ps. 87. 1. *holy mountain*, Isa. 11. 9. & 56. 6. & 57. 13. & 65. 11, 25. & 66. 20.
Dan. 9. 16. & 11. 45. Joel 2. 1. & 3.17.
Obad. 16. Zeph. 3. 11. Zech. 8. 3.
Lev. 20. 3. *holy name*, & 22. 2, 33. 1 Chron.16.10,35.Ps.33.21.&103.1.& 111. 9. & 145.21. Isa.57.15. Ezek.36.20,21.
Deut. 33. 8. *Holy One*, Job 6. 10. Ps. 16. 10. & 89. 19. Isa. 10. 17. & 29. 23. & 40. 25. & 43. 15. & 49. 7. Hab. 1. 12. & 3. 3. Mark 1. 24. Acts 3. 14. & 4. 27, 30. 1 John 2. 20.
2 Kings 19. 22. *Holy One of Israel*, Ps. 71. 22. & 78. 41. & 89. 18. Isa. 1. 4. & 5. 19, 24. & 10. 20. & 12. 6. & 17. 7. & 29. 19. & 30. 11, 12. & 31.1. & 41.14. & 45. 11. & 47. 4. & 49. 7. & 55. 5. & 60. 9, 14. Jer. 50. 29. & 51. 5.
Deut.7.6. *holy people*, 14.2,21. & 26.19. & 28. 9. Isa. 62. 12. Dan. 8. 24. & 12. 7.
Ex. 28. 29. *holy place*, Lev.6.16. & 10.17. Eccl. 8. 10. and about 30 other texts
Ps. 5.7. *holy temple*, 11.4. & 65.4. & 79. 1. & 138.2. Jonah 2. 4. Mic. 1. 2. Hab. 2. 20. Eph. 2. 21.
Isa. 65. 5. I am *holier* than thou
Heb.9.3. the *holiest* of all, 8. & 10. 19.
1 Thes. 2. 10. how *holily* and justly
Ex. 15. 11. glorious in *holiness*
28. 36. *h.* to Lord, 39. 30. Isa. 23. 18.
1 Chron. 16. 29. in beauty of *h.* Ps. 29. 2. & 96. 9. & 110. 3. 2 Chron. 20. 21.
2 Chron.31.18.sanctified themselves in *h.*
Ps. 30. 4. remembrance of his *h.* 97. 12. 47. 8. God sits on throne of his *h.*
48. 1. in mountain of his *h.* Jer. 31. 23. 68. 6. God has spoken in his *h.* 108. 7. 89. 35. I have sworn by my *h.*
93. 5. *h.* becometh thy house
Isa. 23. 18. her hire shall be *h.* to Lord
35. 8. it shall be called the way of *h.*
62. 9. drink it in the courts of my *h.*
63. 15. habitation of thy *h.*
18. people of *h.*
Jer. 2. 3. Israel was *h.* to the Lord
23.9.because of Lord, and words of his *h.*
Amos 4. 2. Lord hath sworn by his *h.*
Obad. 17. on mount Zion there shall be *h.*
Zech. 14. 20. on horse bells, *h.* to the Lord, 21.
Mal.2.11.Judah hath profaned *h.* of Lord
Luke 1. 75. in *h.* and righteousness
Acts 3. 12. as though by our own *h.*
Rom. 1. 4. Son of God according to the Spirit of *h.*
6. 19. yield members servants to righteousness unto *h.*
22. fruit unto *h.* and end everlasting
2 Cor. 7. 1. perfecting *h.* in fear of God
Eph. 4. 24. created in righteousness and true *h.*
1 Thes.3.13.unblameable in *h.* before him
4. 7. called not to uncleanness but to *h.*
1 Tim. 2. 15. in faith, love, *h.*
Tit. 2. 3. in behaviour as becometh *h.*
Heb. 12. 10. partakers of his *h.*
14. *h.* without which no man shall see the Lord
HOME, Gen. 39. 16. & 43. 16.
Ps. 68. 12. that tarried at *h.* divided spoil
Eccl. 12. 5. man goeth to his long *h.*
2 Cor. 5. 6. while we are at *h.* in the body
Tit. 2. 5. chaste, obedient, keepers at *h.*
HONEST and good heart, Luke 8. 15.
Acts 6. 3. men of *h.* report, full of the Holy Ghost
Rom. 12. 17. provide things *h.* in the sight of all men
2 Cor. 8. 21. providing for *h.* things
13. 7. should do that which is *h.*
Phil. 4. 8. whatsoever things are *h.*
1 Pet. 2. 12. have your conversation *h.*
Rom. 13. 13. walk *honestly* as in day
1 Thes. 4. 12. walk *h.* towards them
Heb. 13. 18. in all things willing to live *h.*
1 Tim. 2. 2. in all godliness and *honesty*
HONOUR, be not thou united, Gen. 49. 6.
1 Chron. 29.12. both riches and *h.* come
Ps. 7. 5. lay mine *h.* in the dust
8. 5. crowned him with glory and *h.*
26. 8. place where thine *h.* dwelleth
49. 12. man being in *h.* abideth not
20. man that is in *h.* and understanding
Ps. 149. 9. this *h.* have all his saints
Prov. 3.16. in her left hand riches and *h.*
15. 33. before *h.* is humility, 18. 12.
26. 1. *h.* is not seemly for a fool
29. 23. *h.* shall uphold the humble
Mal. 1. 6. if I be a father where is mine *h.*
Matt. 13. 57. prophet is not without *h.* save in his own country, Mark 6. 4. John 4. 44.
John 5. 41. I receive not *h.* from men
Rom.2.7. seek for glory, *h.* immortality
9. 21. make one vessel *h.* another
12. 10. in *h.* preferring one another
13. 7. give *h.* to whom *h.* is due
2 Cor. 6. 8. by *h.* and dishonour
1 Tim. 5. 17. elders worthy of double *h.*
2 Tim. 2.20. some to *h.* and some to dishonour
Heb. 5. 4. taketh this *h.* to himself
1 Pet. 1. 7. be found unto praise and *h.*
3. 7. giving *h.* to wife as weaker
Ex. 20. 12. *h.* thy father and mother, Matt. 15. 46.
1 Sam. 2. 30. that *h.* me I will *h.*
Prov. 3. 9. *h.* Lord with substance
Isa. 29. 13. with their lips do *h.* me
John 5. 23. should *h.* the Son as *h.* the Father
12. 26. if any man serve me him will my Father *h.*
1 Pet. 2. 17. *h.* all men, love the brotherhood
Ps. 15. 4. he *honoureth* them that fear the Lord
Mal. 1. 6. a son *h.* his father
Matt. 15. 8. *h.* me with lips, Mark 7. 6.
Heb. 13.4. marriage is *honourable* in all
HONEY, Gen. 43. 11. Ex. 2.11. Judg. 14. 8, 18. 1 Sam. 14. 26, 29.
Ps. 19. 10. sweeter than *h.* and the *h.* comb, 119, 103.
Prov. 25. 27. it is not good to eat much *h.*
Song 4. 11. *h.* and milk are under thy tongue
Isa. 7. 15. butter and *h.* shall he eat, 22.
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1 Sam. 14. 27. dipt in *honeycomb*, Prov. 5. 3, 16, 24. & 24. 13. & 27.7. Song 4.11. & 5. 1. Luke 24. 42.
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HOPE in Israel concerning this, Ezra 10. 2.
Job 8. 13. hypocrite's *h.* shall perish
11. 20. their *h.* as giving up ghost
27. 8. what is the *h.* of hypocrite
Ps. 78. 7. might set their *h.* in God
146. 5. whose *h.* is in the Lord his God
Prov. 10. 28. *h.* of righteous shall be gladness
11. 7. the *h.* of unjust men perisheth
13. 12. *h.* deferred maketh heart
14. 32. righteous hath *h.* in death
19. 18. chasten thy son while there is *h.*
26.12.more *h.* of a fool than of him,29.20.
Isa. 57.10. saidst thou there is no *h.* Jer. 2. 25. & 18. 12. Ezek. 37. 11.
Jer. 14. 8. O *h.* of Israel, 17.13. & 50. 7.
17. 7. blessed is the man that trusteth in the Lord, and whose *h.* the Lord is
Lam. 3. 29. if so be there may be *h.*
Hos.2.15. valley of Achor for door of *h.*
Joel 3. 16. Lord will be *h.* of his people
Zech. 9. 12. turn to the strong hold ye prisoners of *h.*
Acts 24. 15. have *h.* towards God
Rom. 5. 4 experience *h.*
5. *h.* maketh not ashamed
8. 24. we are saved by *h.* but *h.* that is seen is not *h.*
15.4.comfort of Scriptures,might have *h.*
1 Cor.9.10.husbandman partaker of his *h.*
13. 13. now abideth faith, *h.* and
15. 19. if in this life only, *h.* in Christ
Gal. 5. 5. wait for *h.* of righteousness.
Eph. 2. 12. having no *h.* and without God
Col. 1. 23. not moved away from *h.* of Gospel
27. riches of glory which is Christ in you the *h.* of glory
1 Thes. 4. 13. sorrow not as others that have no *h.*
5. 8. for a helmet, the *h.* of salvation
1 Tim.1.1. Jesus Christ who is our *h.*
Tit. 2. 13. looking for that blessed *h.*
3. 7. according to the *h.* of eternal
Heb. 6. 11. to the full assurance of *h.*
19. which *h.* we have as an anchor
1 Pet. 1.3. begotten us again to a lively *h.*
21. that your faith and *h.* might be
3. 15. asketh a reason of *h.* in you
1 John 3. 3. man that has this *h.* in
Ps. 16.9. my flesh also shall rest *in hope*
Rom. 4. 18. against *h.* believed—
5.2. rejoice—of glory of God, 12. 12.
Tit. 1. 2.—eternal life of which God promised
Ps. 39. 7. *my hope* is in thee
71. 5. thou art—Jer. 17. 17.
22.9. didst make me *hope* when I was
31. 24. all ye that *h.* in the Lord
33. 18. on them that *h.* in his mercy, 22.
42. 5. *h.* thou in God, for, 11. & 43. 5.
119. 49. thou hast caused me to *h.*
81. I *h.* in thy word, 114. & 130. 5.
130. 7. let Israel *h.* in the Lord
147. 11. those that *h.* in his mercy
Lam.3.26. good that a man should *h.*
Rom. 8. 25. if we *h.* for that we see
1 Pet. 1. 13. be sober and *h.* to end
Ps. 119. 43. I *hoped* in thy judgments
74. I have *h.* in thy word, 147.
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Heb. 11. 1. faith is the substance of things *h.* for
1 Cor. 13. 7. charity *hopeth* all things
Luke 6. 35. lend, *hoping* for nothing
HORN of my salvation, Ps. 18. 2.
Ps. 75. 4. lift not up the *h.* 5. 10.
92. 10. my *h.* shalt thou exalt as the *h.* of the unicorn
148. 14. he exalted the *h.* of his people
Luke 1. 69. raised up *h.* of salvation
Mic. 4. 13. I will make thy *h.* iron and hoofs brass
Dan. 8. 20. having two *horns*
Hab. 3. 4. *h.* coming out of his hand
Rev. 13. 1. beast having ten *h.* 17. 3, 7. 13. 11. had two *h.* like a lamb
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HORROR, Gen. 15. 12. Job 18. 20. Ps. 55. 5. & 119. 53. Ezek. 7. 18.
HORSE and rider thrown, Ex. 15. 21.
Ps. 32. 9. be ye not as *h.* or mule
33. 17. *h.* is a vain thing for safety
147.10. he delighteth not in the strength of the *h.*
Prov. 21. 31. *h.* is prepared for the day of battle
Eccl. 10. 7. I have seen servants on *h.*
Jer. 8. 6. as *h.* rusheth into battle
12. 5. canst thou contend with *h.*
Hos. 14. 3. we will not ride upon *h.*
Zech.1.8. & 6.2,3,6. *h.* red, white, black, Rev. 6. 2, 4, 5, 8. & 9. 17.
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HOUR, Dan. 3. 6, 15. & 4. 33.
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24.36.of that day and *h.* knoweth no man
25. 13. ye know neither day nor *h.*
Luke 12.12. Holy Ghost shall teach you that same *h.*
Luke 22. 53. this is your *h.* and power of darkness
John 2. 4. my *h.* is not yet come
4. 23. the *h.* cometh and now is, 5. 25. 7. 30. *h.* was not yet come, 8. 20. 12. 27. save me from this *h.* unto *h.*
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17.12. power as kings one *h.* with beast
18. 10. in one *h.* is thy judgment
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Ex.12.30. not a *h.* where not one dead
Job 21. 28. where is the *h.* of prince
30. 23. *h.* appointed for all living
Prov. 3. 33. curse of the Lord is in *h.* of
7. 27. her *h.* is in the way to hell
12. 7. *h.* of righteous shall stand
19. 14. *h.* and riches are inheritance of fathers
Eccl.7.2. go to the *h.* of mourning, than to the *h.* of feasting
12. 3. when keepers of *h.* tremble
Song 2. 4. brought me to banqueting *h.*
Isa. 5. 8. wo to them that join *h.* to *h.*
60. 7. I will glorify the *h.* of my
64. 11. our holy and beautiful *h.*
Matt.10.13.*h.* worthy, 12.25.a *h.* divided
23.38. *h.* left desolate, Luke 11.17. & 13. 35. Jer. 12. 7.
Luke 12. 3. proclaimed on *h.* tops
John 14. 2. in my Father's *h.* are
Rom. 16. 5. church in their *h.* 1 Cor.16. 19. Col. 4. 15. Philem. 2.
2 Cor.5.1. earthly *h. h.* of God not made with hands
2. *h.* from heaven
2 Tim. 1. 16. give mercy to the *h.* of Onesiphorus
Heb. 3. 3. built *h.* hath more honour than the *h.*
2 John 10. receive him not into *h.*
Ps.105.21.made him Lord of all *his house* 112. 3. wealth and riches shall be in—
Acts 10. 2. feared God with all—
16. 34. believed in God with all—
Heb. 3. 2. faithful in all—5. 6.
11. 7. made an ark for saving—
John 4. 53. his *whole house* believed
1 Tim. 5. 8. especially those of his own *h.*
Josh. 24. 15. as for me and *my house*
2 Sam.23.5. though—be not so with God
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Isa.56.7. joyful in—of prayer, Matt. 21. 13. Mark 11. 7. Luke 19. 46.
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Deut. 6. 7. when sittest in *thy house*
Ps. 26. 8. I loved habitation of—
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Isa. 38. 1. set—in order, for thou
Acts 11. 14. thou and all—saved, 16. 31.
Gen. 28. 17. *house of God* or Lord, Ps. 42. 4. & 55. 14. & 23. 6. & 27. 4. Eccl. 5. 1. Isa. 2.3. Mic. 4.2. 1 Tim.3.15. 1 Pet. 4. 17. Ex. 23. 19. Josh. 6.24. and about 100 other places.
Job 4. 19. dwell in *housse* of clay
Ps. 49. 11. *h.* shall continue for ever
Matt. 11. 8. in soft linen sit in king's *h.*
19. 29. forsaken *h.* or lands, Mark 10.29.
23. 14. devour widows' *h.* Luke 20. 47.
Luke 16. 4. may receive me into *h.*
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1 Tim. 3. 12. ruling their own *h.* well
2 Tim. 3. 6. creep into *h.* and lead captive
Tit. 1. 11. subvert whole *h.* teaching things which they ought not
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Gal. 6. 10. *h.* of faith
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Job 15. 16. *how much more*, Prov. 21. 27. Matt. 7. 11. Luke 12. 24, 28. Heb. 9. 14.
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HUMBLE person shall save, Job 22. 29.
Ps. 9. 12. forgetteth not the cry of *h.*
10. 12. forget not the *h.*
17. desire of the *h.*
34. 2. *h.* shall hear of it, and be
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Prov. 16. 19. to be of an *h.* spirit with lowly
29. 23. honour shall uphold *h.* in spirit
Isa. 57. 15. of contrite and *h.* spirit to revive the spirit of *h.* and heart
James 4. 6. giveth grace to the *h.* 1 Pet. 5. 5.
Ex. 10. 3. thou refuse to *h.* thyself
Deut. 8. 2. to *h.* thee, and to prove, 3. 16.
2 Chron. 7. 14. shall *h.* themselves and pray
34. 27. because didst *h.* thyself before God
Prov. 6. 3. *h.* thyself, and make sure thy friend
Jer. 13. 18. *h.* yourselves, sit down
Matt. 18. 4. whoso *h.* himself shall be exalted, 23. 12. Luke 14. 11. & 18. 4.
2 Cor. 12. 21. God will *h.* me among you
James 4. 10. *h.* yourselves in sight of the Lord
1 Pet. 5. 6. *h.* yourselves therefore
Lev. 26. 41. if uncircumcised hearts be *humbled*
2 Kings 22. 19. hast *h.* thyself before the Lord
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5. 15. mighty man shall be *h.* and eyes of the lofty shall be *h.*
10. 33. high and haughty shall be *h.*
Jer. 44. 10. are not *h.* unto this day
Lam. 3. 20. my soul is *h.* in me
Dan. 5. 22. hast not *h.* thy heart
Phil. 2. 8. *h.* himself and became obedient
Deut. 21. 14. *humbled her*, 22. 24, 29. Ezek. 22. 10, 11.
Col. 3. 12. put on *humbleness* of
Mic. 6. 8. walk *humbly* with thy God
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1 Pet. 5. 5. be clothed with *h.*
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Ps. 34. 10. young lions suffer *h.*
Prov. 19. 15. idle soul shall suffer *h.*
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Isa. 49. 10. shall not *h.* nor thirst, Rev. 7. 16.
Matt. 5. 6. blessed are they that *h.*
Luke 6. 21. blessed are ye that *h.* now
25. wo to you that are full, for ye shall *h.*
John 6. 35. cometh to me shall never *h.*
Rom. 12. 20. if thine enemy *h.* feed
1 Cor. 4. 11. we both *h.* and thirst
11. 34. if any man *h.* let him eat at
Ps. 107. 9. fill the *hungry* with goodness
146. 7. God giveth food to the *h.*
Prov. 25. 21. if enemy be *h.* give him
27. 7. to *h.* every bitter thing is sweet
Isa. 58. 7. is it not to deal bread to the *h.*
10. if thou draw out thy soul to *h.*
65. 13. shall eat, but ye shall be *h.*
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Luke 1. 53. filled the *h.* with good
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HUNT, 1 Sam. 26. 20. Job 38. 39.
Ps. 140. 11. evil doth *h.* the violent
Prov. 6. 26. adulteress will *h.* for precious
12. 27. slothful roasts not what he took in *h.*
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Job 10. 16. thou *huntest* me as a fierce lion
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Ps. 15. 4. sweareth to his *h.* and
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Isa. 54. 5. thy Maker is thy *h.* Lord of hosts
Jer. 31. 32. though I was a *h.* to them
Mark 10. 12. if a woman put away her *h.*
John 4. 17. I have no *h.*
18. and five *h.*
1 Cor. 7. 14. unbelieving *h.* is sanctified by
1 Cor. 7. 34. careth how she may please *h.*
14. 35. let them ask *h.* at home
2 Cor. 11. 2. espoused you to one *h.*
Eph. 5. 22. wives submit to your *h.*
23. the *h.* is the head of wife, 24.
25. *h.* love your wives, as Christ, Col. 3. 19.
Eph. 5. 33. the wife see that she reverence her *h.*
Col. 3. 18. wives submit to your *h.*
1 Pet. 3. 1. subject to their own *h.*
7. ye *h.* dwell with them, according to knowledge
HUSBANDMAN, my Father is, John 15. 1.
1 Tim. 2. 6. *h.* that labours must be
James 5. 7. *h.* waiteth for precious fruits
1 Cor. 3. 9. ye are God's *husbandry*
HYMN, Matt. 26. 30. Eph. 5. 19. Col. 3. 16.
HYPOCRISY, Isa. 32. 6. Matt. 23. 28. Mark 12. 15. Luke 12. 1. 1 Tim. 4. 2. James 3. 17. 1 Pet. 2. 1.
Matt. 7. 5. *hypocrite*, Luke 6. 42. & 13. 15. 24. 51. appoint him portion with *h.*
Job 20. 5. joy of *h.* is but for a moment
27. 8. what is the hope of the *h.*
36. 13. *h.* in heart heap up wrath
Isa. 9. 17. every one is a *h.* and evil
33. 14. fearfulness hath surprised *h.*
Matt. 6. 2. *hypocrites*, 6. 16. & 15. 7. & 16. 3. & 23. 13, 14, 15, 23.
Job 8. 13. the *h.* hope shall perish
15. 34. congregation of *h.* shall be desolate

I. & J.

IDLE, they be, Ex. 5. 8, 17.
Prov. 19. 15. an *i.* soul shall suffer
Matt. 12. 36. every *i.* word give
20. 3. standing *i.* 6. why stand ye *i.*
Luke 24. 11. words seemed as *i.* tales
1 Tim. 5. 13. they learn to be *i.* not only *i.*
Prov. 31. 27. *idleness*, Eccl. 10. 18. Ezek. 16. 49.
IDOL, 2 Chron. 15. 16. & 33. 7.
Isa. 66. 3. as if he blessed an *i.*
Zech. 11. 17. who to the *i.* shepherd
1 Cor. 8. 4. an *i.* is nothing in world
Ps. 96. 5. gods of nations are *idols*
Isa. 2. 8. land is full of *i.* they worship them
Jer. 50. 38. they are mad upon *i.*
Hos. 4. 17. Ephraim is joined to *i.*
Acts 15. 20. abstain from pollutions of *i.*
Rom. 2. 22. thou that abhorrest *i.*
1 Cor. 8. 1. touching things offered to *i.*
2 Cor. 6. 16. agreement hath temple of God with *i.*
1 John 5. 21. keep yourselves from *i.*
Rev. 2. 14. eat things sacrificed to *i.*
9. 20. worship devils and *i.* of gold
1 Cor. 5. 10, 11. *idolater*, 6. 9. & 10. 7. Eph. 5. 5. Rev. 21. 8. & 22. 15.
1 Sam. 15. 23. stubbornness as iniquity and *idolatry*
Acts 17. 16. city wholly given to *i.*
1 Cor. 10. 14. dearly beloved, flee *i.*
Gal. 5. 20. *i.* witchcraft, hatred
Col. 3. 5. covetousness, which is *i.*
1 Pet. 4. 3. walked in abominable *idolatries*
JEALOUS God, I am a, Ex. 20. 5. & 34. 14. Deut. 5. 9. & 6. 15. Josh. 24. 19.
1 Kings 19. 10. I have been very *j.* for the Lord, 14.
Ezek. 39. 25. be *j.* for my holy name
Joel 2. 18. will Lord be *j.* for land
Nah. 1. 2. God is *j.* and the Lord revengeth
Zech. 1. 14. I am *j.* for Jerusalem, 8. 2.
2 Cor. 11. 2. *j.* over you with Godly *jealousy*
Deut. 29. 20. Lord's *j.* shall smoke against man
32. 16. provoked him to *j.* with strange gods, 21. 1 Kings 14. 22. Ps. 78. 58.
Ps. 79. 5. shall thy *j.* burn like fire
Prov. 6. 34. *j.* is the rage of a man
Song 8. 6. *j.* is cruel as the grave
Rom. 10. 19. provoke them to *j.* 11. 11.
1 Cor. 10. 22. do we provoke Lord to *j.*
JEHOVAH, Ex. 6. 3. Ps. 83. 18. Isa. 12. 2. & 26. 4. Gen. 22. 14. Ex. 17. 15. Judg. 6. 24. It is about 2000 times translated Lord, in capitals
JERUSALEM, for the church, Isa. 24. 23. & 62. 1. & 66. 10, 13. Jer. 3. 17. Joel 2. 32. & 3. 16, 17. Zech. 12. 10. & 8. 22. Gal. 4. 25, 26. Heb. 12. 22. Rev. 3. 12. & 21. 2.
JESHURUN, i. e. Israel, Deut. 32. 15. & 33. 5, 26. Isa. 44. 2.
JESUS, or Joshua, Acts 7. 45. Heb. 4. 8.
JESUS the Saviour of men, Matt. 1. 21. & 2. 1. & 8. 29. & 14. 1. & 27. 37. 1 Cor. 12. 3. 2 Cor. 4. 5. Eph. 4. 21. Heb. 2. 9. & 12. 2. Rev. 22. 16. and in about 650 other places
JEWS first, and also Greeks, Rom. 1. 16. & 2. 9, 10, 28. not a *J.* which is one outwardly, but is a *J.* which is one inwardly, 29.
Rom. 10. 12. no difference between *J.* and Greek
1 Cor. 9. 20. to *J.* I became as a *J.* to gain *J.*
Gal. 3. 28. neither *J.* nor Greek, Col. 3. 11.
Rev. 2. 9. say they are *J.* and are not, 3. 9.
JEWELS, I make up my, Mal. 3. 17.
IGNORANCE, sin through, Lev. 4. 2, 13, 22, 27. Num. 15. 24, 25. Acts 3. 15. Acts 17. 30. the times of this *i.* God winked at
Eph. 4. 18. alienated through *i.* in them
Ps. 73. 22. so foolish was I and *ignorant*
Isa. 63. 16. though Abraham be *i.* of us
Rom. 10. 3. being *i.* of God's righteousness
1 Cor. 14. 38. if any man be *i.* let him be *i.*
Heb. 5. 2. who can have compassion on *i.*
Acts 17. 23. *ignorantly*, 1 Tim. 1. 13.
ILLUMINATED, Heb. 10. 32.
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Gen. 1. 26. let us make man in our own *i.* 27. & 5. 1. & 9. 6. Col. 3. 10.
Gen. 5. 3. Adam begat a son after his *i.*
Ps. 73. 20. Lord, thou shalt despise their *i.*
Matt. 22. 20. whose *i.* is this, Luke 20. 24.
Rom. 8. 29. conformed to *i.* of Son
1 Cor. 15. 49. have borne the *i.* of the earthy we shall also bear *i.* of the heavenly
4. 4. Christ who is the *i.* of God, Col. 1. 15.
2 Cor. 3. 18. into same *i.* from glory to
Heb. 1. 3. express *i.* of his person
Rev. 13. 14. make an *i.* to the beast
Ex. 23. 24. break down *images*, 34. 13.
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Gen. 6. 5. every *imagination* of the thoughts was evil, 8. 21. Deut. 29. 19. Prov. 6. 18. Lam. 3. 60, 61. Rom. 1. 21. 2 Cor. 10. 5.
IMMEDIATELY, Mark 4. 15. Acts 12. 23.
IMMORTAL, invisible, 1 Tim. 4. 17.
Rom. 2. 7. seek for *immortality*
1 Cor. 15. 53. this mortal must put on *i.*
1 Tim. 6. 16. who only hath *i.* in light
2 Tim. 1. 10. brought *i.* to light by Gospel
IMMUTABLE, Heb. 6. 17, 18.
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IMPENITENT heart, Rom. 2. 5.
IMPERIOUS whorish woman, Ezek. 16. 30.
IMPORTUNITY, Luke 11. 8.
IMPLACABLE, unmerciful, Rom. 1. 31.
IMPOSSIBLE, Matt. 17. 20. & 19. 26. Luke 1. 37. with God nothing is *i.*
17. 1. it is *i.* but offences will come
Heb. 6. 4. it is *i.* for those enlightened
18. in two things it is *i.* for God to
11. 6. without faith it is *i.* to please
IMPUDENT, Prov. 7. 13. Ezek. 2. 4.
IMPUTE, 1 Sam. 22. 15. Lev. 7. 18. & 3. 7. Ps. 32. 2. to whom Lord *i.* not iniquity
Rom. 4. 6. *i.* righteousness without
8. blessed to whom Lord will not *i.*
11. righteousness might be *i.* to them
22. *i.* to him for righteousness, 24.
5. 13. sin is not *i.* when there is no law
2 Cor. 5. 19. not *i.* their trespasses
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1 Cor. 9. 25. to obtain an *i.* crown, 15. 52. dead shall be raised *i.*
1 Pet. 1. 4. begotten to inheritance *i.*
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1 Cor. 15. 42, 50, 53, 54. *incorruption*
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Num. 32. 14. risen up an *i.* of sinful
Deut. 16. 15. bless thee in all thine *i.*
Ps. 67. 6. earth yield her *i.* 85. 12.
Prov. 3. 9. with first fruits of all *i.*
Isa. 9. 7. of the *i.* of his government
Ezek. 18. 8. neither taken any *i.* 13. 17.
1 Cor. 3. 6. I planted; but God gave the *i.* 7.
Col. 2. 19. increaseth with *i.* of God
Ps. 62. 10. if riches *i.* set not heart
115. 14. Lord shall *i.* you more and
Prov. 1. 5. wise man will *i.* learning, 9. 9.
Eccl. 5. 11. when goods *i.* they are
Isa. 29. 19. meek shall *i.* their joy in the Lord
Luke 17. 5. Lord, *i.* our faith
John 3. 30. he must *i.* but I decrease
1 Thes. 3. 12. Lord make you to *i.* in
2 Tim. 2. 16. will *i.* to more ungodliness
Ezra 9. 6. iniquities are *increased* over our head
Isa. 9. 3. multiplied nation, not *i.* joy
26. 15. hast *i.* nation, O Lord, hast *i.*
Luke 2. 52. Jesus *i.* in wisdom and
Acts 6. 7. the word of God *i.* and the
Rev. 3. 17. am rich and *i.* with goods
Eccl. 1. 18. *increaseth* knowledge, *i.* sorrow
Isa. 40. 29. have no might, he *i.* strength
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Isa. 10. 5. staff in their hand is my *i.*
26. 20. hide thee until *i.* be overpast
Mic. 7. 9. I will bear the *i.* of Lord
Nah. 1. 6. who can stand before his *i.*
Matt. 20. 24. moved with *i.*
26. 8. they had *i.*
Rom. 2. 8. *i.* and wrath, tribulation
2 Cor. 7. 11. yea, what *i.* yea, what
Heb. 10. 27. fiery *i.* which shall devour
Rev. 14. 10. poured into cup of his *i.*
INDITING a good matter, Ps. 45. 1.
INEXCUSABLE, O man, Rom. 2. 1.
INFALLIBLE proofs, many, Acts 1. 3.
INFANT, 1 Sam. 15. 3. Job 3. 16. Isa. 65. 20. Hos. 13. 16. Luke 18. 15.
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INFINITE iniquities, Job 22. 5.
Ps. 147. 5. his understanding is *i.*
Nah. 3. 9. her strength, and it was *i.*
INFIRMITY, this is my *i.* Ps. 77. 10.
Prov. 18. 14. the spirit of a man will sustain his *i.*
Matt. 8. 17. himself took our *infirmities*
Rom. 8. 26. the Spirit also helpeth our *i.*
15. 1. strong ought to bear *i.* of weak
2 Cor. 12. 9. glory in my *i.*
10. pleasure in *i.*
1 Tim. 5. 23. drink wine for thine often *i.*
Heb. 4. 15. with the feeling of our *i.*
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INGRAFTED word, receive, Jas. 1. 21.
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Isa. 57. 15. lofty One that *inhabiteth*
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1 Sam. 2. 8. to make them *i.* throne of glory
Ps. 25. 13. his seed shall *i.* earth
27. 11. meek shall *i.* the earth, Matt. 5. 5.
Ps. 37. 29. the righteous shall *i.* the land, Isa. 60. 21.
82. 8. O God, thou shalt *i.* all nations
Prov. 3. 35. wise shall *i.* glory; but
8. 21. love me to *i.* substance
Matt. 19. 29. hath forsaken, shall *i.* everlasting life
25. 34. *i.* kingdom prepared for you
Mark 10. 17. what shall I do that I may *i.* eternal life, Luke 10. 25. & 18. 18.
1 Cor. 6. 9. unrighteous not *i.* the kingdom of God, 10.
15. 50. flesh and blood cannot *i.* the kingdom of God
Gal. 5. 21. do such things not *i.* the kingdom of God
Heb. 6. 12. through faith *i.* promises
1 Pet. 3. 9. that ye should *i.* blessing
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Deut. 4. 20. a people of *i.* 9. 20, 29. & 32. 9. 1 Kings 8. 5. Ps. 28. 9. & 33. 12. & 68. 9. & 74. 2. & 78. 62, 71. & 79. 1. & 94. 14. & 106. 5, 40. Isa. 19. 25. Jer. 10. 16. & 51. 19.
Ps. 16. 5. Lord is portion of mine *i.*
47. 4. Lord shall choose our *i.* for
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Eph. 1. 11. among whom he obtained an *i.*
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5. 5. hath an *i.* in the kingdom of Christ and of God
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3. 24. shall receive the reward of *i.*
Heb. 9. 15. receive promise of eternal *i.*
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Ex. 34. 7. forgiving *i.* transgression
Lev. 26. 41. accept the punishment of their *i.* 43.
Num. 23. 21. not beheld *i.* in Jacob
Deut. 32. 4. a God of truth, without *i.*
Job 4. 8. they that plough *i.* reap the
5. 16. *i.* stopped her mouth, Ps. 107. 42.
Job 11. 6. less than thine *i.* deserveth, Ezra 9. 13.
Job 15. 16. man drinketh in *i.* like
22. 23. put away *i.* far from thee
34. 32. if I have done *i.* I will do no
Ps. 32. 5. mine eye have I not hid, and thou forgavest the *i.* of my sin
39. 11. with rebukes correct man for *i.*
49. 5. when *i.* of my heels compass
51. 5. behold I was shapen in *i.*
66. 18. if I regard *i.* in my heart
69. 27. add *i.* unto their *i.*
119. 3. they also do not *i.* they walk
133. let not any *i.* have dominion
Prov. 22. 8. that soweth *i.* shall reap vanity
Eccl. 3. 16. place of righteousness *i.* was
Isa. 1. 4. a people laden with *i.* a seed
5. 18. wo to them that draw *i.* with
27. 9. by this shall *i.* of Jacob be purged
33. 24. people shall be forgiven their *i.*
40. 2. her warfare accomplished, her *i.* pardoned
53. 6. Lord laid on him the *i.* of us
57. 17. for *i.* of his covetousness was I wroth
Isa. 59. 3. defiled your fingers with *i.*
Jer. 2. 5. what *i.* have your fathers found in me
3. 13. only acknowledge thine *i.*
31. 30. every one shall die for *i.*
50. 20. *i.* of Israel be sought for
Ezek. 3. 18. he shall die in his *i.* 19. & 18. 18. & 33. 8.
18. 30. so *i.* shall not be your ruin
Dan. 9. 24. makes reconciliation for *i.*
Hos. 14. 2. take away all *i.* and receive us
Mic. 7. 18. a God like thee, that pardoneth *i.*
Hab. 1. 13. Holy One canst not look on *i.*
Matt. 7. 23. depart from me ye that work *i.*
24. 12. because *i.* shall abound
Acts 8. 23. in gall of bitterness and bond of *i.*
Rom. 6. 19. servants to uncleanness and to *i.* unto *i.*
1 Cor. 13. 6. charity rejoiceth not in *i.*
2 Thes. 2. 7 mystery of *i.* already
2 Tim. 2. 19. that nameth Christ depart from *i.*
Tit. 2. 14. he might redeem us from all *i.*
James 3. 6. tongue is a fire, a world of *i.*
Ps. 18. 23. *my iniquity*, 25. 11. & 32. 5. & 38. 18. & 51. 2.
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26. 39. pine in their *i.* and *i.* of their fathers
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13. punished us less than our *i.* deserve
Neh. 9. 2. confessed the *i.* of their fathers
Job 13. 26. to possess *i.* of my youth
Ps. 38. 4. mine *i.* are gone over my
40. 12. mine *i.* have taken hold upon
51. 9. hide from my sins, blot out my *i.*
65. 3. *i.* prevail against me, as for
79. 8. remember not against us former *i.*
90. 8. thou hast set our *i.* before
103. 3. who forgiveth all thine *i.*
10. not rewarded us according to *i.*
107. 17. fools, because of *i.* are afflicted
130. 3. if thou, Lord, shouldest mark *i.*
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Prov. 5. 22. his own *i.* shall take the wicked
Isa. 43. 24. hast wearied me with *i.*
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Jer. 14. 7. though our *i.* testify against us
Dan. 4. 27. break off thy *i.* by showing
Mic. 7. 19. he will subdue our *i.* and
Acts 3. 26. bless you in turning from *i.*
Rom. 4. 7. blessed are they whose *i.* are forgiven
Rev. 18. 5. God hath remembered her *i.*
Isa. 53. 11. he shall bear *their iniquities*
Jer. 33. 8. I will cleanse them from all *i.* and I will pardon all—
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Heb. 8. 12. their sins, and—will I remember no more, 10. 17.
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59. 2.—have separated between you and God
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Jer. 5. 25.—turned away these things
Ezek. 24. 23. ye shall pine away for—
36. 31. loathe yourselves for all—
33. I shall have cleansed you from all—
Amos 3. 2. I will punish you for all—
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Neh. 9. 20. thy good Spirit to *i.* them
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32. 8. I will *i.* thee, and teach thee
Song 8. 2. mother who would *i.* me
Isa. 28. 26. his God doth *i.* him to discretion
Dan. 11. 33. that understand, shall *i.*
1 Cor. 2. 16. Lord that he may *i.* him
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Ps. 2. 10. be *i.* ye judges of earth
Matt. 13. 52. every scribe, *i.* unto the kingdom
Phil. 4. 12. in all things I am *i.* both
2 Tim. 2. 25. in meekness *i.* those
Rom. 2. 20. an *instructer* of foolish
1 Cor. 4. 15. have ten thousand *i.* in Christ
Job 33. 16. sealeth their *instruction*
Ps. 50. 17. hatest *i.* and castest my
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5. 12. how have I hated *i.* and despised
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23. 12. apply thy heart to *i.* and
2 Tim. 3. 16. profitable for *i.* in righteousness
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Isa. 32. 7. the *i.* of the churl are evil
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1 Cor. 4. 13. we suffer; being defamed, we *i.*
1 Tim. 5. 1. but *i.* him as a father
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1 Sam. 10. 25. Samuel told manner of *k.*
1 Chron. 29. 11. thine is the *k.* O Lord, Matt. 6. 13.
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25. 34. inherit *k.* prepared for you
Mark 11. 10. blessed be the *k.* of our father David
Luke 12. 32. Father's pleasure to give you the *k.*
19. 12. to receive for himself a *k.*
22. 29. I appoint unto you a *k.* as
John 18. 36. *k.* is not of this world
1 Cor. 15. 24. have delivered up the *k.*
Col. 1. 13 translated us into the *k.*
2 Tim. 4. 18. preserve me to his heavenly *k.*
Heb. 12. 28. we receiving a *k.* not to
James 2. 5. rich in faith, heirs of *k.*
2 Pet. 1. 11. everlasting *k.* of our Lord
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11. 15. the *k.* of this world are *k.* of the Lord
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73. 16. when I thought to *k.* this
89. 15. blessed those that *k.* joyful
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Jer. 8. 7. stork *k.* appointed times
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2 Tim. 2. 19. Lord *k.* them that are his
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L.

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Isa. 61. 1. to proclaim *l.* to the captives
Luke 4. 18. to set at *l.* the bruised
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2 Cor. 3. 17. where Spirit of Lord is there is *l.*
Gal.5.1. stand fast in *l.* wherewith Christ
13. use not *l.* for an occasion to the
James 1. 25. looketh into the law of *l.*
2. 12. be judged by the law of *l.*
1 Pet. 2. 16. not using *l.* for a cloak
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62. 9. men of a high degree are a *l.*
101. 7. that telleth a *l.* shall not tarry
Hos.11.12. compasseth me about with *l.*
2 Thes. 2. 11. they should believe a *l.*
1 Tim. 4. 2. speaking *l.* in hypocrisy
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Ps. 116. 11. I said, all men are *liars*
Tit. 1. 12. the Cretians are always *l.*
Rev. 2. 2. hast tried and found them *l.*
21. 8. all *l.* shall have part in the lake
Isa. 44. 25. Lord frustrateth tokens of *l.*

John 8. 44. he is a *liar* and the father
Rom. 3. 4. God be true, every man a *l.*
1 John 1. 10. we make him a *l.* 5. 10.
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Ps. 119.29. remove from me the way of *lying*
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Prov. 12. 19. *l.* tongue but for a moment
Jer. 7. 4. trust not in *l.* words, temple
Hos. 4. 2. by stealing and *l.* they break
Jonah 2. 8. observe *l.* vanities
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Deut. 30. 15. set before you *l.* and good, and death and evil
32. 47. not a vain thing, it is your *l.*
1 Sam. 25. 29. soul bound in bundle of *l.*
Job 10. 12. granted me *l.* and favour
Ps. 16. 11. thou wilt show the path of *l.*
21. 4. asked *l.* of thee and thou gavest
30. 5. and joy in his favour is *l.*
36. 9. with thee is the fountain of *l.*
63. 3. loving-kindness better than *l.*
66. 9. God holdeth our soul in *l.*
91. 16. with long *l.* will I satisfy
Prov. 8. 35. whoso findeth me findeth *l.*
15. 24. way of *l.* is above to wise
18. 21. death and *l.* in power of tongue
Isa. 57. 10. hast found *l.* of thy hand
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John 1. 4. in him was *l.* and the *l.* was light
3.36.believeth on Son hath everlasting *l.*
5. 40. not come, that ye might have *l.*
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63. words I speak are spirit and *l.*
8.12. followeth me shall have light of *l.*
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3. 6. the letter killeth, but the spirit giveth *l.*
4. 11. *l.* of Jesus might be manifest
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Gal. 2. 20. the *l.* I now live in flesh
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1 Tim.2.2. lead a peaceful *l.* in godliness
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2 Tim. 1.10. brought *l.* and immortality to light
2 Pet. 1. 3. that pertain to *l.* and
1 John 5.12. he that hath the Son hath *l.* he that hath not the Son hath not *l.*
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36. 9. in thy *l.* shall we see *l.*
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90. 8. set secret sins in the *l.* of thy countenance
97. 11. *l.* is sown for the righteous
104. 2. coverest thyself with *l.* as a garment
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6. 23. law is *l.* and reproofs are way
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6. 22. the *l.* of the body is the eye, thy whole body is full of *l.*
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5. 35. John a burning and a shining *l.*
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1 Cor. 15. 45. Adam was made a *l.* soul
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John 18.9. them thou gavest me, I have *l.* none
2 Cor.4.3.the Gospel be hid it is to them that are *l.*
LOT, Lev. 16. 8, 9, 10. Josh. 1. 6.
1 Sam. 14. 41. Saul said, give us a perfect *l.* 42.
Ps. 16. 5. thou maintainest my *l.*
125. 3. rod of wicked not rest on *l.* of the righteous
Prov. 16. 33. the *l.* is cast into the lap
18. 18. *l.* causeth contentions to cease
Acts 1. 26. the *l.* fell on Matthias
8. 21. hast neither *l.* nor part in
Ps. 22. 18. on my vesture they cast *lots*
LOVE, Gen. 27. 4. 2 Sam. 13. 15.
2 Sam. 1. 26. passing the *l.* of women
Eccl. 9. 1. no man knoweth either *L.*
Song 2. 5. I am sick of *l.* 5. 8.
7. 12. there I will give thee my *loves*
8. 6. *l.* is strong as death, jealousy
Isa. 38. 17. thou hast in *l.* to my soul delivered it
Jer.2.2.remember the *l.*of thine espousals
31. 3. loved thee with everlasting *l.*
Ezek. 16. 8. thy time was time of *l.*
33. 31. with their mouth show much *l.*
Hos. 11. 4. draw them with bands of *l.*
Matt. 24. 12. *l.* of many shall wax cold
John 15. 9. continue ye in my *l.* 10.
13. greater *l.* hath no man than this
Rom. 8. 35. who shall separate us from the *l.* of Christ, 39.
12. 9. let *l.* be without dissimulation
13. 10. *l.* is the fulfilling of the law
15. 30. for Christ's sake, and *l.* of the Spirit
2 Cor. 5. 14. *l.* of Christ constraineth
Gal. 5. 6. faith which worketh by *l.*
13. by *l.* serve one another
22. fruit of the Spirit is *l.* joy and
1 Thes. 1. 3. your labour of *l.* Heb. 6.10.
5. 8. breastplate of faith and *l.*
2 Thes. 2.10. received not *l.* of the truth
Heb. 13. 1. let brotherly *l.* continue
1 John 3.1.what manner of *l.* the Father bestowed on us, 4. 7. *l.* is of God, 8.16. God is *l.*
4. 9. manifest the *l.* of God
11. we ought to *l.* one another
12. he that dwelleth in *l.* dwelleth
18. there is no fear in *l.* perfect *l.* casteth out fear
21. who loveth God, *l.* his brother
Rev. 2. 4. thou hast left thy first *l.*
Eph. 1. 4. without blame before God *in love*
3. 17. grounded—4. 2. forbearing one another—
4. 15. speaking the truth—16.
5. 2. walk—as Christ hath loved
Col. 2. 2. knit together—and
1 Thes. 3. 12. abound—
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Luke 11. 42. *love of God*, John 5. 42.
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2 Cor. 3. 14.—be with you all
2 Thes. 3. 5. direct your hearts into—
1 John 2. 5. in him is—perfected
3. 16. perceive we—
17. dwelleth—in him
4. 9. in this was manifested—towards
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Deut. 10. 12. to fear the Lord and to *l.*
Ps.31.23. O *l.* the Lord, all ye his saints
97. 10. ye that *l.* the Lord hate evil
145.20.Lord preserveth them that *l.*him
Song 1. 4. the upright *l.* thee
Mic. 6. 8. to do justly, and *l.* mercy
Zech. 8. 19. *l.* the truth and peace
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14. 23. if a man *l.* me, my Father will *l.* him
1 Cor. 16. 22. if any man *l.* not Lord
Eph. 5. 25. *l.* your wives, Col. 3. 19.
2 Tim. 4. 8. them that *l.* his appearing
1 Pet. 1. 8. whom having not seen, ye *l.*
2. 17. *l.* the brotherhood, 3. 8.
1 John 2. 15. *l.* not world, nor things that are in the world
4. 19. we *l.* him because he first *loved* us
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2 Sam. 12.24. called Solomon, and Lord *l.* him
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Mark 10. 21. Jesus beholding him, *l.*
Luke 7. 47. sins forgiven, she *l.* much
2 Tim. 4. 10. *l.* this present world
Heb.1.9. hast *l.* righteousness and hated iniquity
John 3. 16. God so *l.* the world that he gave
3. 19. men *l.* darkness rather than
11. 36. behold how he *l.* him
12. 43. *l.* the praise of men more
13. 1. having *l.* his own, he *l.* them unto the end
23. one of his disciples whom Jesus *l.*
19. 26. & 20. 2. & 21. 7, 20.
14. 21. *l.* me, be *l.* of my Father, I will love him
28. if ye *l.* me, ye would rejoice for
15.9.as my Father *l.* me, so have I *l.* you
16.27.Father *loveth* you because ye *l.*me
17. 33. I *l.* them as thou hast *l.* me
26. 1. wherewith thou hast *l.* them
Rom. 8. 37. conquerors through him that *l.* us

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Eph. 2. 4. great love wherewith he *l.* us
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2 Thes. 2. 16. God our Father *l.* us
2 Pet. 2. 15. *l.* wages of unrighteousness
1 John 4. 10. not we *l.* God but he *l.* us
Rev. 1. 5. that *l.* and washed us from sins
12. 11. *l.* not their lives unto death
Ps. 11. 7. the righteous Lord *l.* righteousness
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17. 17. a friend *l.* at all times
21. 17. who *l.* pleasure, shall be poor
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2 Cor. 9. 7. God *l.* a cheerful giver
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2 Sam. 1. 23. *lovely*, Song 5. 16. Ezek. 33. 32. Philem. 4. 8.
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1 Sam. 2. 7. Lord brings *l.* and lifts
Job 40. 12. look on every one that is proud and bring him *l.*
Ps. 49. 2. both high and *l.* rich and 136. 23. remembereth us in our *l.* estate
Prov. 29. 23. man's pride bring him *l.*
Isa. 26. 5. lofty city he layeth it *l.* 25. 12. 32. 19. city shall be *l.* in a *l.* place
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Rom. 7. 7. not known *l.* except law
1 Cor. 10. 6. not *l.* after evil things
Gal. 5. 16. shall not fulfil *l.* of flesh
1 Thes. 4. 5. not in *l.* of concupiscence
James 1. 15. when *l.* is conceived, it
1 John 2. 16. *l.* of the flesh, and *l.* of eyes
Mark 4. 19. *lusts* of other things choke
John 8. 44. *l.* of your father ye will
Rom. 6. 12. should obey it in the *l.* thereof
13. 14. for the flesh, to fulfil the *l.*
Gal. 5. 17. flesh *l.* against Spirit, and Spirit against flesh
24. crucified flesh with affections and *l.*
Eph. 2. 3. *l.* of our flesh, and mind
1 Tim. 6. 9. foolish and hurtful *l.*
2 Tim. 2. 22. flee youthful *l.* follow
3. 6. laden with sins, led away with divers *l.*
Tit. 2. 12. denying ungodliness and worldly *l.*
3. 3. divers *l.* and pleasures
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1 Pet. 2. 11. abstain from fleshy *l.*
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Jer. 50. 38. they are *m.* upon idols
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John 10. 20. he hath a devil and is *m.*
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24. learning doth make thee *m.*
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139. 14. I am wonderfully *m.*
Prov. 16. 14. Lord *m.* all things for
John 1. 3. all things were *m.* by him
Rom. 1. 3. Christ *m.* of the seed of David
1. 20. understood by things that are *m.*
1 Cor. 1. 30. Christ who of God is *m.*
9. 22. *m.* all things to all men
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Phil. 2. 7. *m.* in the likeness of men
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Ps. 34. 3. *m.* the Lord with me
69. 30. *m.* God with thanksgiving
Isa. 42. 21. *m.* the law, and make it
Luke 1. 46. my soul doth *m.* Lord
Acts 10. 46. spake with tongues and *m.* God
Rom. 11. 13. apostle of Gentiles, I *m.* my
Gen. 19. 19. thou hast *magnified* thy mercy
2 Sam. 7. 26. let thy name be *m.* for
Ps. 35. 27. let the Lord be *m.* 40. 16. & 70. 4. 138. 2. hast *m.* thy word above thy name
Acts 19. 17. the name of the Lord was *m.*
Phil. 1. 20. Christ be *m.* in my body
MAID, Gen. 16. 2. Deut. 22. 14. Job 31. 1. Jer. 2. 32. Amos 2. 7. Zech. 9. 17.
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1 Chron. 29. 11. thine, O Lord, is *m.*
Job 37. 22. with God is terrible *m.*
Ps. 29. 4. voice of Lord is full of *m.* 93. 1. Lord is clothed with *m.* 104. 1. 145. 5. glorious honour of thy *m.*
12. glorious *m.* of his kingdom
Isa. 2. 19. hide for fear of glory of his *m.*
Heb. 1. 3. right hand of *M.* on high
8. 1. throne of the *M.* in the heavens
2 Pet. 1. 16. eyewitnesses of his *m.*
Jude 25. to the only wise God be glory and *m.*
MAINTAIN my cause, 1 Kings 8. 40, 45. Ps. 9. 4. & 140. 12. Job 13. 15.
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Job 4. 17. shall man be purer than his *Maker*
32. 22. my *M.* would soon take me
35. 10. where is God my *M.*
36. 3. I will ascribe righteousness to my *M.*
Ps. 95. 6. kneel before Lord our *M.*
Prov. 14. 31. reproacheth his *M.* 17. 5. 22. 2. Lord is the *M.* of them all
Isa. 17. 7. that day shall man look to his *M.* 45. 9. wo unto him that striveth with his *M.*
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5. 7. *m.* is born to trouble, 14. 1.
7. 17. what is *m.* that thou shouldest be mindful of him
9. 2. how shall man be just with God
11. 12. vain *m.* would be wise
14. 1. *m.* born of woman, is of few days
15. 14. what is *m.* that he should be clean
25. 4. can *m.* be justified
6. *m.* is a worm
28. 28. unto *m.* he said, depart
Ps. 8. 4. what is *m.* that thou art mindful of him
10. 18. *m.* of earth no more oppress
25. 12. what *m.* is he that feareth the Lord
49. 12. *m.* being in honour abideth not
90. 3. thou turnest *m.* to destruction
104. 23. *m.* goeth forth to his work
118. 6. not fear; what can *m.* do
144. 3. what is *m.* that thou takest knowledge of him; or son of *m.*
Prov. 20. 24. *m.'s* goings are of Lord
Eccl. 6. 10. it is known that it is *m.*
7. 29. God made *m.* upright, but
12. 5. *m.* goeth to his long home
Isa. 2. 22. cease ye from *m.* whose
Jer. 17 5. cursed be *m.* that trusts in *m.*
Zech. 13. 7. awake against the *m.* that is my fellow
Matt. 4. 4. *m.* shall not live by bread
26. 72. I know not the *m.*
John 7. 46. never *m.* spake like this *m.*
Rom. 6. 6. old *m.* crucified with Christ
7. 22. delight in the law after the inward *m.*
1 Cor. 2. 11. what *m.* knoweth things of a *m.* save the spirit of *m.* in him
14. natural *m.* receiveth not things
11. 8. *m.* not of woman, but woman of *m.*
15. 47. first *m.* is earthy; second *m.*
2 Cor. 4. 16. though outward *m.* perish, yet inward *m.* is renewed
Eph. 4 22. put off the old *m.* which
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31. 22. a woman shall compass—
Matt. 8. 9. I am—under authority
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2 Cor. 12. 2. I knew—in Christ, 3.
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1 Tim. 2. 5. one Mediator the *m.* Christ Jesus
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1 Cor. 4. 5. make *m.* counsels of heart
Gal. 5. 19. works of the flesh are *m.*
2 Thes. 1. 5. a *m.* token of judgment
1 Tim. 3. 16. God was *m.* in the flesh
Heb. 4. 13. any creature not *m.* in
1 John 3. 5. was *m.* to take away sin, 8.
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Heb. 13. 4. *m.* is honourable in all
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Luke 14. 20. I have *m.* a wife, and
17. 27. drank, *m.* and given in *m.*
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1 Cor. 7. 9. better to *m.* than to burn
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John 3. 10. art thou a *m.* in Israel
13. 13. ye call me *M.* and say well
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Job 33. 13. account of any of his *matters*
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12. 7. lest I should be exalted above *m.*
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55. my flesh is *m.* indeed
Rom. 14. 15. destroy not him with thy *m.*
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12. 24. *m.* of new covenant
MEDICINE, Prov. 17. 22. Jer. 30. 13. & 46. 11. Ezek. 47. 12.
MEDITATE, Isaac went to, Gen. 24. 63.
Josh. 1. 8. *m.* in thy law day and night, Ps. 1. 2. & 119. 15, 23, 48, 78, 148.
Ps. 63. 6. *m.* on thee in the night
77. 12. I will *m.* of thy works, 143. 5.
Isa. 33. 18. thy heart shall *m.* terror
Luke 21. 14. not *m.* before what to answer
1 Tim. 4. 15. *m.* upon these things
Ps. 5. 1. consider my *meditation*
19. 14. *m.* of my heart be acceptable
49. 3. *m.* of my heart shall be of understanding
104. 34. my *m.* of him shall be sweet
119. 97. thy law is my *m.* all the day
99. thy testimonies are my *m.*
MEEK, Moses was very, Num. 12. 3.
Ps. 22. 26. the *m.* eat and be satisfied
25. 9. *m.* will he guide in judgment
37. 11. *m.* shall inherit the earth
76. 9. Lord rose to save all *m.* of
147. 6. the Lord lifteth up the *m.*
149. 4. beautify the *m.* with salvation
Isa. 11. 4. reprove for *m.* of the earth
29. 19. *m.* shall increase their joy
61. 1. preach good tidings to *m.*
Amos 2. 7. that turn aside way of *m.*
Zeph. 2. 3. seek the Lord all *m.* of earth
Matt. 5. 5. blessed are *m.* for they shall inherit the earth
11. 29. I am *m.* and lowly in heart
21. 5. thy king cometh *m.* sitting
1 Pet. 3. 4. ornament of *m.* and quiet
Zeph. 2. 3. seek righteousness, seek *meekness*
Ps. 45. 4. ride prosperously because of *m.*
1 Cor. 4. 21. come in the spirit of *m.*
2 Cor. 10. 1. I beseech you by the *m.* and gentleness of Christ
Gal. 5. 23. faith, *m.* against such no law, 6. 1. restore him in spirit of *m.*
Eph. 4. 2. walk with all lowliness and *m.*
Col. 3. 12. put on *m.* long-suffering
1 Tim. 6. 11. follow after faith, love, *m.*
2 Tim. 2. 25. in *m.* instructing those
Tit. 3. 2. showing all *m.* to all men
James 1. 21. receive with *m.* ingrafted
3. 13. show his works with *m.* of wisdom
1 Pet. 3. 15. of hope in you with *m.*
MEET, help, for him, Gen. 2. 18.
Job 34. 31. it is *m.* to be said to God
Matt. 3. 8. fruits *m.* for repentance, Acts 26. 20.
1 Cor. 15. 9. not *m.* to be called an apostle
Col. 1. 12. *m.* to be partakers of the inheritance
2 Tim. 2. 21. vessel *m.* for master's use
Heb. 6. 7. *m.* for them by whom dressed
Prov. 22. 2. rich and poor *m.* together
Isa. 47. 3. I will not *m.* thee as a man
64. 5. thou *m.* him that rejoiceth
Hos. 13. 8. I will *m.* them as a bear
Amos 4. 12. prepare to *m.* thy God
1 Thes. 4. 17. caught up to *m.* Lord
MELODY in heart to the Lord, Eph. 5. 19.
MEMBER, body not one, 1 Cor. 12. 14.
James 3. 5. tongue is a little *m.* and
Ps. 139. 16. in thy book all my *members*
Matt. 5. 29. one of thy *m.* perish
Rom. 6. 13. yield your *m.* as instruments
7. 23. I see another law in my *m.*
12. 5. every one *m.* one of another
1 Cor. 6. 15. your bodies *m.* of Christ
12. 12. body is one, and hath many *m.*
Eph. 4. 25. we are *m.* one of another
5. 30. *m.* of his body, his flesh and
Col. 3. 5. mortify your *m.* on earth
MEMORY cut off, Ps. 109. 15.
Ps. 145. 7. utter the *m.* of thy great goodness
Prov. 10. 7. *m.* of the just is blessed
Eccl. 9. 5. *m.* of them is forgotten
Isa. 26. 14. made their *m.* to perish
1 Cor. 15. 2. if ye keep in *m.* what I
Ex. 3. 15. my *memorial* to all generations
Ex. 13. 9. be for *m.* between thine eyes
17. 14. write this for a *m.* in book
Ps. 135. 13. thy *m.* through all generations
Hos. 12. 5. Lord of hosts; Lord is his *m.*
Matt. 26. 13. be told for a *m.* of her
Acts 10. 4. come up for a *m.* before God
MEN, Gen. 32. 28. & 42. 11.
Ps. 9. 20. know themselves to be but *m.*
17. 14. *m.* of thy hand; *m.* of this world
62. 9. *m.* of low degree are vanity; *m.* of high degree are a lie
82. 7. ye shall die like *m.* and fall
Eccl. 12. 3. strong *m.* shall bow
Isa. 31. 3. Egyptians are *m.* not God, Ezek. 28. 2.
46. 8. remember this; show yourselves *m.*
Hos. 6. 7. they like *m.* transgressed
Rom. 1. 27. *m.* with *m.* working
Eph. 6. 6. *m.* pleasers, Col. 3. 22. 1 Thes. 2. 4.
MENSTRUOUS, Isa. 30. 22. Lam. 1. 17.
Ezek. 18. 6. neither come near a *m.* woman
MENTION, Ex. 26. 13. Job 28. 18.
Ps. 17. 16. make *m.* of thy righteousness
Isa. 26. 13. by thee only make *m.* of
62. 6. ye that make *m.* of the Lord
Rom. 1. 9. make *m.* of you in my prayers, Eph. 1. 16. 1 Thes. 1. 2. Philem. 4.
MERCHANT, Hos. 12. 7. Matt. 13. 45.
Isa. 23. 18. *merchandise* be holiness, Matt. 22. 5. John 2. 16. 2 Pet. 2. 3.
MERCY, Gen. 19. 19. & 39. 21.
Ex. 34. 7. keep *m.* for thousands, Deut. 7. 9. 1 Kings 8. 23. Neh. 1. 5. & 9. 32. Dan. 9. 4.
Num. 14. 18. Lord is of great *m.*
Ps. 23. 6. goodness and *m.* shall follow me
25. 10. all paths of Lord are *m.*
33. 18. fear him and hope in his *m.* 147. 11.
52. 8. I trust in the *m.* of God for
57. 3. God shall send forth his *m.*
66. 20. not turned away his *m.*
86. 5. plenteous in *m.* to all, 103. 8.
101. 1. I will sing of *m.* and
103. 11. great is his *m.* to them that fear him
17. *m.* of the Lord is from everlasting
106. 1. his *m.* endureth for ever, 107. 1. & 118. 1. & 136. 1–26. 1 Chron. 16. 34, 41. 2 Chron. 5. 13. & 7. 3, 6. & 20. 21. Ezra 3. 11. Jer. 33. 11.
Prov. 16. 6. by *m.* and truth, iniquity is purged
20. 28. *m.* and truth preserve the king
Isa. 27. 11. he that made them will not have *m.*
Hos. 6. 6. I desired *m.* and not sacrifice
10. 12. reap in *m.* 12. 6. keep *m.*
14. 3. in thee fatherless findeth *m.*
Jonah 2. 8. they forsake their own *m.*
Mic. 6. 8. what doth God require, but to love *m.*
7. 18. delights in *m.*
20. *m.* to Abraham
Hab. 3. 2. in wrath remember *m.*
Luke 1. 50. his *m.* is on them that fear
78. through tender *m.* of our God
Rom. 9. 23. on vessels of *m.* prepared unto glory
15. *m.* on whom he will have *m.*
11. 31. through your *m.* they obtain *m.*
15. 9. may glorify God for his *m.*
2 Cor. 4. 1. as we have received *m.* we faint not
1 Tim. 1. 13. I obtained *m.* because I did it ignorantly, 2. grace, *m.* and peace, Tit. 1. 4. 2 John 3. Jude 2.
2 Tim. 1. 18. grant may find *m.* in
Tit. 3. 5. according to his *m.* saved
James 2. 13. shall have judgment without *m.* that showed no *m.* and *m.* rejoiceth against judgment
Heb. 4. 16. we may obtain *m.* and
James 3. 17. full of *m.* and good
5. 11. Lord is pitiful and of tender *m.*
Jude 21. looking for the *m.* of our Lord Jesus Christ
Gen. 32. 10. not worthy of the least of thy *mercies*
1 Chron. 21. 13. great are his *m.*
Ps. 69. 13. in multitude of thy *m.* 16.
Isa. 55. 3. the sure *m.* of David, Acts 13. 34.
Lam. 3. 22. of Lord's *m.* we are not consumed
Dan. 9. 9. to the Lord belong *m.* and
Rom. 12. 1. I beseech you by *m.* of God
2 Cor. 1. 3. Father of *m.* and God of
Col. 3. 12. put on bowels of *m.*
Ps. 25. 6. *tender mercies*, 40. 11. & 51. 1. & 77. 9. & 79. 8. & 103. 4. & 119. 77, 156 & 145. 9.
Prov. 12. 10.—of wicked are cruel
Gen. 19. 19. *thy mercy*, Num. 14. 19. Neh. 13. 22. Ps. 5. 7. & 6. 4. & 13. 5. & 25. 7. & 31. 7, 16. & 33. 22. & 36. 5. & 44. 26. & 85. 7. & 86. 13. & 90. 14. & 94. 18. & 108. 4. & 57. 10. & 119. 64. & 143. 12.
Ex. 34. 6. Lord God *merciful* and gracious, 2 Chron. 30. 9. Neh. 9. 17, 31. Ps. 103. 8. Joel 2. 13. Jonah 4. 2.
Ps. 18. 25. with *m.* show thyself *m.*
37. 26. he is ever *m.* and lendeth
117. 2. his *m.* kindness is great to
Prov. 11. 17. *m.* man doeth good, 12. 10.
Isa. 57. 1. *m.* men taken away from evil
Jer. 3. 12. I am *m.* will not keep anger
Matt. 5. 7. blessed are *m.* they obtain mercy
Luke 6. 36. be *m.* as your Father is *m.*
Heb. 2. 17. might be a *m.* high priest
8. 12. be *m.* to their unrighteousness
MERRY, be, Luke 12. 19. & 15. 23. 24. 29. 32.
James 5. 13. is any *m.* let him sing
Prov. 15. 13. *merry-hearted*, 17. 22. Eccl. 9. 7. Isa. 24. 7.

MESSAGE from God, Judg.3.20. Hag. 1. 13. 1 John 1. 5. & 3. 11.
Job 32. 23. if there be a *messenger* with him
Isa.14.32. what shall one answer the *m.*
42. 19. who is blind or deaf, as *m.*
44. 26. performeth counsel of his *m.*
Mal. 2. 7. he is the *m.* of the Lord
3. 1. my *m.* even the *m.* of the covenant
MESSIAH, Dan. 9. 25, 26. John 1. 41. & 4. 25.
MIDST, Ps. 22. 14. & 46. 5. & 110. 2. Prov. 4. 21. Isa. 4.4. & 41.18. Ezek.43. 7,9. & 6. 10. Joel 2. 27. Zeph. 3. 5, 12, 15, 17. Phil. 2. 15. Rev. 1. 13. & 5. 6. & 7. 17. Lamb in *m.* of the throne shall feed them
MIGHT, Gen. 49. 3. Num. 14. 13. Deut. 6. 5. love Lord with all thy *m.*
2 Kings 23. 25. turned to Lord with all his *m.*
2 Chron. 20. 12. no *m.* against this company
Ps. 76. 5. none of men of *m.* found
145. 6. men speak of the *m.* of thy terrible acts
Eccl.9.10. findeth to do, do with thy *m.*
Isa. 40.29. that have no *m.* he increaseth
Zech. 4. 6. not by *m.* but by Spirit
Eph. 3. 16. his glory, to be strengthened with *m.*
6. 10. be strong in power of his *m.*
Col. 1. 11. strengthened with all *m.*
Deut. 7. 23. with *mighty* destruction
10. 17. a great God, a *m.* and a
Ps. 24. 8. the Lord strong and *m.* the Lord *m.* in battle
Judg. 5. 23. to the help of the Lord against the *m.*
Ps. 89. 10. laid help on one that is *m.*
Isa. 5. 22. *m.* to drink wine, men of
63. 1. speak in righteousness, *m.* to
Jer. 32. 19. great in counsel, *m.* in work
1 Cor. 1. 20. not many *m.* are called
2 Cor. 10. 4. warfare not carnal but *m.*
Ps. 93. 4. Lord on high is *mightier*
Acts 18. 28. *mightily*, Col. 1. 29.
19. 20. so *m.* grew word of God
MILK, Gen. 18. 8. & 49. 12.
Job 10. 10. hast poured me out as *m.*
Song 4.11.honey and *m.* under thy tongue
5. 1. drunk my wine with my *m.*
Isa. 55. 1. buy wine and *m.* without
Joel 3. 18. the hills shall flow with *m.*
Heb.5.12. become such have need of *m.*
1 Pet. 2. 2. desire sincere *m.* of word
MIND, Gen. 26. 35. Lev. 24. 12.
1 Chron.28.9. serve him with willing *m.*
Neh. 4. 6. people had a *m.* to work
Job 23. 13. he is of one *m.* who can
Isa. 26. 3. whose *m.* is stayed on thee
Luke 12. 29. be ye not of doubtful *m.*
Acts 17.11. receive the word with readiness of *m.*
20. 19. serving the Lord with all humility of *m.*
Rom. 7. 25 with *m.* I serve law of God
8. 7. carnal *m.* is enmity against
11. 34. who hath known the *m.* of the Lord, 1 Cor. 2. 16.
Rom. 12. 16. be of same *m.* one
1 Cor. 1. 10. joined together in same *m.*
2 Cor. 8. 12. be first a willing *m.* it is
13. 11. be of one *m.* live in peace, Phil. 1. 27. & 2. 2. & 4. 2. 1 Pet. 3. 8.
2 Tim.1.7.spirit of love and of a sound *m.*
Tit. 1. 15. their *m.* and conscience
1 Pet. 5. 2. not for lucre, but ready *m.*
Rom. 8. 5. of flesh, do *m.* things of
12, 16. *m.* not high things
Phil. 3. 16. *m.* same thing
19. *m.* earthly things
2 Cor. 3. 14, *minds* were blinded
Phil. 4. 7. God keep your hearts and *m*
Heb. 10. 16. in their *m.* I will write
12. 3. ye be weary and faint in your *m.*
1 Pet. 3. 1. stir up your pure *m.* by
Rom. 8. 6. to be carnally *minded* is death; spiritually *m.* is life and
11. 20. be not high *m.* but fear
15. 5. God of patience grant you to be like *m.*
Tit. 2. 6. exhort men to be sober *m.*
James 1. 8. a double *m.* man, 4. 8.
Ps. 111.5. ever *mindful* of his covenant, 1 Chron. 16. 15. Ps. 105. 8.
Ps. 115. 12. Lord hath been *m.* of us, 8.4.
MINISTER, Josh. 1. 1. Luke 4. 20.
Matt. 20. 26. let him be your *m.*
Acts 26. 16. to make thee a *m.* and
Rom. 13. 4. he is *m.* of God to thee
15. 8. Christ was a *m.* of circumcision
16.1 be the *m.* of Christ to the Gentiles
Gal. 2. 17. is therefore Christ the *m.* of sin
Eph. 3. 7. was made a *m.* according
4. 29. may *m.* grace unto hearers
Rom.15.25. to *m.* unto saints, Heb.6.10.
15. 27. *m.* to them in carnal
1 Cor. 9. 13. who *m.* about holy things
2 Cor. 9. 10. *m.* seed to sower and
1 Pet. 4. 11. if any man *m.* let him
1 Tim. 4.6. be a good *m.* of Jesus Christ
Heb. 8. 2. *m.* of the sanctuary
Ps. 103. 21. *ministers* of his that do
104. 4. his *m.* a flaming fire, Heb. 1. 7.
Isa. 61. 6. men call you the *m.* of God
Joel 1. 9. priests, the Lord's *m.* mourn
Luke 1. 2. from beginning *m.* of the
Rom. 13. 6. they are God's *m.*
1 Cor. 3. 5. *m.* by whom ye believed
4. 1. account of us as *m.* of Christ
2 Cor. 3. 6. able *m.* of New Testament
6. 4. approved ourselves as *m.* of God
2 Cor. 11. 23. are they *m.* of Christ, so
Matt. 4. 11. *ministered*, Luke 8. 3. Gal. 3. 5. Heb. 6. 10. 2 Pet. 1. 11.
Luke 1. 23. *ministration*, Acts 6. 1. 2 Cor. 3. 7, 8. & 9. 1, 13.
Heb. 1. 14. all *ministering* spirits
Rom. 15. 16. *m.* the gospel of God
Acts 6. 4. give ourselves to *ministry*
20. 24. might finish *m.* I have received
2 Cor. 4. 1. seeing we have this *m.*
5. 18. given to us *m.* of reconciliation
6. 3. that the *m.* be not blamed
Col. 4. 17. take heed to *m.* that thou
1 Tim. 1. 12. putting me into the *m.*
2 Tim. 4. 5. make full proof of thy *m.*
Heb. 8. 6. obtained more excellent *m.*
MIRACLE, Mark 6.52. & 9.39. Luke 23. 8. John 2. 11. & 6.26. & 10.41. & 11.47. Acts 2.22. & 4.16. & 6.8. & 19.11. 1 Cor. 12. 10, 28, 29. Gal. 3. 5. Heb. 2. 4.
MIRTH, Prov. 14. 13. Eccl.2.2. & 7.4. Isa. 24. 8, 11. Jer. 7. 34. & 16. 9. & 25. 10. Hos. 2. 11. Ezek. 21. 10.
MISCHIEF, Gen. 42. 4. & 44. 29.
Job 15. 35. they conceive *m.* bring
Ps. 10. 14. thou beholdest *m.* and
28. 3. *m.* is in their hearts, 10. 7.
36. 4. he deviseth *m.* upon his bed
94. 20. which frameth *m.* by a law
Prov. 10. 23. sport to a fool to do *m.*
11. 27. he that seeketh *m.* it shall
24. 16. wicked shall fall into *m.*
Acts 13. 10. full of all subtlety and *m.*
MISERY, Job 3. 20. Lam. 3. 19.
Judg. 10. 16. soul grieved for *m.* of Israel
Prov. 31. 7. drink and remember *m.*
Eccl. 8. 6. the *m.* of man is great
Rom. 3 16. destruction and *m.* are in their way
Job 16. 2. *miserable* comforters are ye all
1 Cor. 15. 19. are of all men most *m.*
Rev. 3. 17. knowest not thou art *m.*
MOCK when fear cometh, Prov. 1. 26.
Prov. 14. 9. fools make a *m.* at sin
1 Kings 18. 27. Elijah *mocked* and
2 Chron. 36. 16. they *m.* the messengers of God
Prov. 17. 5. whoso *mocketh* the poor
30. 17. eye that *m.* at his father
20. 1. wine is a *mocker* and strong
Isa. 28. 22. be not *mockers*, lest
Jude 18. there should be *m.* in last
MODERATION known to all, Phil.4.5.
MODEST apparel, 1 Tim. 2. 9.
MOMENT, Ex. 33. 5. Isa. 27. 3.
Num. 16. 21. consume them in a *m.* 45.
Job 7. 18. try him every *m.*
20. 5. joy of hypocrite is for a *m.*
Ps. 30.5. his anger endureth but for a *m.*
Isa. 26.20. hide thee as it were, for a *m.*
54. 7. a small *m.* have I forsaken thee
1 Cor. 15. 52. in a *m.* in the twinkling
2 Cor. 4. 17. affliction is but for a *m.*
MONEY, Gen. 23. 9. & 31. 15.
Eccl. 7. 12. wisdom is defence and *m.*
10. 19. *m.* answereth all things
Isa. 55. 1. he that hath no *m.* come
2. wherefore spend *m.* for that which is not bread
Mic. 3. 11. the prophets divine for *m.*
Acts 8. 20. thy *m.* perish with thee
1 Tim. 6. 10. love of *m.* is the root of all evil
MORROW, Ex. 8. 23. & 16. 23.
Prov. 27. 1. boast not thyself of to *m.*
Isa. 22. 13. to *m.* we die, 1 Cor. 15. 32.
Isa. 56. 12. to *m.* shall be as this day
Matt. 6. 34. take no thought for the *m.*
James 4. 14. know not what shall be on the *m.*
MORTAL man be just, Job 4. 17.
Rom. 6. 12. let not sin reign in *m.* body
8. 11. raised Christ, quicken *m.* body
1 Cor. 15. 53. *m.* put on immortality
2 Cor. 5. 4. *mortality* be swallowed up of life
Rom. 8. 13. *mortify* deeds of body
Col. 3. 5. *m.* your members on earth
MOTE, Matt. 7. 3, 4, 5. Luke 6. 41.
MOTH, Job 4. 19. & 27. 18. Ps. 39. 11. Isa. 50. 9. & 51. 8. Hos. 5. 12. Matt. 6. 19. 20. Luke 12. 33.
MOTHER, Gen. 3. 20. & 21. 21. Judg. 5. 7. 2 Sam. 20. 19. 1 Kings 3. 27. Gal. 4. 26.
Job 17. 14. say to worm, thou art my *m.*
Ps.27.10. when father and *m.* forsake me
71. 6. took me out of my *m.'s* bowels, 139. 13.
Matt. 12. 49. behold my *m.* and my
MOVE, Ex. 11. 7. Judg. 13. 25.
Acts 17. 28. in him we live and *m.*
20. 24. none of these things *m.* me
Ps. 15. 5. shall never be *moved*, 21.7. & 26. 5. & 55.22. & 62.2,6. & 66.9. & 112. 6. & 121. 3. Prov. 12. 3.
Col. 1. 23. be not *m.* away from hope
1 Thes. 3. 3. no man be *m.* by these affairs
Heb. 12. 28. a kingdom which cannot be *m.*
2 Pet. 1.21. spake as *m.* by Holy Ghost
Rom. 7. 5. *motions*
Prov. 5. 6. *moveable*
MOURN, Neh. 8. 9. Job 5. 11.
Isa. 61. 2. to comfort all that *m.*
Matt. 5. 4. blessed are they that *m.*
James 4. 9. be afflicted and *m.* and
Matt.11.17. we have *mourned* unto you, and ye have not lamented
1 Cor. 5. 2. are puffed up and have not rather *m.*
Eccl. 12. 5. *mourners* go about streets
Isa. 57. 18. restore comfort to him and his *m.*
Ps. 30. 11. turned *mourning* into dancing
Isa. 22. 12. Lord did call to weeping and *m.*
61. 3. to give the oil of joy for *m.*
Jer. 9. 17. call for the *m.* women
31. 13. I will turn their *m.* into joy
Joel 2. 12. turn to me with fasting and *m.*
James 4. 9. laughter be turned into *m.*
MOUTH of babes and sucklings, Ps.8.2. Ps.37.30.*m.* of righteous speaketh wisdom
Prov. 10. 14. *m.* of fools near destruction
10. 31. *m.* of the just bringeth forth wisdom
12. 6. *m.* of upright shall deliver
14. 3. in *m.* of fools is a rod of pride
15. 2. *m.* of fools poureth out foolishness
18. 7. a fool's *m.* is his destruction
22. 14. *m.* of strange women a deep pit
Lam. 3. 38. out of *m.* of the Most High proceedeth not evil and good
Matt. 12. 34. out of abundance of the heart the *m.* speaketh
Luke 21. 15. will give you a *m.* and
Rom. 10.10. with *m.* confession is made
15. 6. with one mind and *m.* glorify
Prov. 13.3. keepeth *his mouth*, keepeth his life
Lam. 3. 29. putteth—in dust if there
Mal. 2. 7. they shall seek law at—
Ps. 17. 3. *my mouth* shall not transgress
39. 1. I will keep—with a bridle
49. 3.—shall speak of wisdom
51. 15.—shall show thy praise, 63. 5. 71. 15.—shall show thy righteousness
Eph. 6. 19. that I may open—boldly
Ps. 81. 10. open *thy mouth* wide
103. 5. who satisfieth—with good
Prov. 31. 8. open—for the dumb in
Eccl. 5. 6. suffer not—to cause flesh
MULTITUDE, Gen.16.10. & 28.3. Ex. 12. 38. & 23. 2. Num. 11. 4.
Job 32. 7. *m.* of years teach wisdom
Ps. 5. 7. *m.* of mercies
10. *m.* of transgressions
33. 16. no king saved by the *m.* of
51. 1. according unto the *m.* of thy tender mercies, 106. 7, 45.
94. 19. in the *m.* of my thoughts
Prov. 10.19. *m.* of words wanteth not sin
11. 14. in the *m.* of counsellors there is safety, 15. 22. & 24. 6.
Eccl. 5. 3. *m.* of business, *m.* of words
James 5. 20. hide *m.* of sins, 1 Pet. 4. 8.
MURDER, Rom.1.29. Matt.15.19.Gal. 5. 21. Rev. 9. 21.
Job 24. 14. *murderer* rising with light
John 8. 44. devil was a *m.* from the beginning
Hos. 9. 13. bring forth children to *m.*
1 Pet. 4. 15. none of you suffer as a *m.*
1 John 3. 15. who hateth his brother is a *m.* and no *m.* hath eternal life
MURMUR, Deut. 1. 27. Ps. 106. 25. Jude 16. Ex. 16. 7. Phil. 2. 14.
MUSE, Ps. 39. 3. & 143. 5.
MUSIC, Lam. 3. 63. Amos 6. 5.
MUSTARD seed, Matt. 13.31. & 17.20.
MUZZLE, Deut. 25. 4. 1 Cor. 9. 9.
MYSTERY of the kingdom, Mark 4.11.
Rom. 11. 25. not be ignorant of *m.*
16.25. according to revelation of the *m.*
1 Cor.2.7. speak wisdom of God in a *m.*
4. 1. stewards of the *m.* of God
13. 2. prophecy and understand *m.*
14. 2. in the Spirit he speaketh *m.*
15. 51. I show you a *m.* we shall
Eph.1.9. made known *m.* of his will, 3.3.
3. 4. my knowledge in *m.*
9. fellowship of *m.*
5. 32. this is a great *m.* of Christ
6. 19. make known *m.* of Gospel
Col. 1. 2. *m.* which hath been hid
1. 27. glory of this *m.* among Gentiles
2. 2. acknowledgment of *m.* of God
4. 3. open a door to speak *m.* of Christ
2 Thes. 2. 7. *m.* of iniquity doth
1 Tim. 3. 9. holding *m.* of the faith
16. great is the *m.* of godliness
Rev. 1. 20. write the *m.* of seven stars
10. 7. *m.* of God should be finished
17. 5. her name, *m.* Babylon the

N.

NAIL, Judg. 4. 21. & 5. 26.
Ezra 9. 8. give us a *n.* in his holy place
Eccl. 12. 11. *n.* fastened by the masters of assemblies
Isa. 22. 23. fastened as a *n.* in a sure
Zech. 10. 4. out of him came the *n.*
NAKED, Gen. 2. 25. & 3. 7, 11.
Ex. 32. 25. when the people were *n.*
2 Chron. 28. 19. he made Judah *n.*
Job 1. 21. *n.* came I out of my mother's womb
Matt. 25. 26. *n.* and ye clothed me, 38.
1 Cor. 4. 11. we hunger and thirst and are *n.*
2 Cor. 5. 3. clothed may not be *n.*
Heb. 4. 13. all things are *n.* and open
Rev. 3. 17. miserable, poor, blind, *n.*
16. 15. keepeth his garments lest he walk *n.*
NAME, Ex. 34. 14. Lev. 18. 21.
Ps. 20. 1. the *n.* of God of Jacob
109. 13. let their *n.* be blotted
Prov.10.7. *n.* of the wicked shall rot
22. 1. good *n.* is rather to be chosen
Eccl.7.1. a good *n.* is better than ointment
Isa. 55. 13. shall be to the Lord for *n.*
56. 5. a *n.* better than of sons and
62. 2. thou shalt be called by new *n.*
Jer. 13. 11. for a people, for a *n.* and
32. 20. made thee *n.* as at this day
33. 9. shall be to me a *n.* of joy, a
Mic. 4. 5. we will walk in *n.* of the Lord
Matt. 10. 41. receive a prophet in *n.* of
Luke 6. 22. cast out your *n.* as evil
Acts 4. 12. is none other *n.* under heaven
Rom. 2. 24. *n.* of God is blasphemed
Col. 3. 17. do all in the *n.* of Lord
2 Tim. 2.19. that nameth *n.* of Christ
Heb. 1. 4. obtained more excellent *n.*
1 Pet. 4. 14. if ye be reproached for the *n.* of Christ
1 John 3. 23. should believe on the *n.* of his Son
5. 13. that we believe on the *n.* of Son of God
Rev. 2. 17. *n.* written, which no man
3.1. I know thy works, that thou hast a *n.*
12. write on him *n.* of my God, and the *n.* of the city of my God, and write upon him my new *n.*
14. 1. Father's *n.* on foreheads, 22. 4.
Eph. 1. 21. every *n.* that is *named*, Phil. 2. 9.
Ps. 76. 1. *his name* is great in Israel
72. 17.—shall endure for ever
106. 8. he saved them for—sake
Prov. 30.4. what is—and what his son's name
Isa. 9. 6.—shall be called Wonderful
Zech.14.9. shall be one Lord and—one
John 20. 31. might have life through—
Rev.3.5. I will confess—before my Father
13. 17. the name of the beast, or the number of—15. 2.
Ex. 23. 21. *my name* is in him
3.15. this is—for ever, and my memorial
Judg. 13. 18. askest after—Gen. 32. 29.
Isa. 48. 9. for—sake I defer mine anger
Ezek. 20.9. wrought for—sake, 14. 22.
Mal. 1. 14.—is dreadful among the
2. 2. lay it to heart to give glory to—
Matt. 10. 22. hated of all for—sake
19. 29. forsaken houses for—sake
John 14. 13. ask in—15. 16. & 16. 23, 26.
16. 24. asked nothing in—
Acts 9.15. he is a chosen vessel to bear—
Rev. 2. 3. for—hast laboured, and
13. holdest fast—3. 8. not denied—
2 Chron. 14. 11. in *thy name* we go
Ps. 8. 1. excellent is—in all the earth, 9.
9. 10. that know—will put trust in thee
48. 10. according to—so is thy
75. 1.—is near, thy works declare
138. 2. magnified thy word above all—
Song 1. 3.—is as ointment poured
Isa. 26. 8. desire of our souls is to—
64. 7. none that calleth on—
Jer. 14. 7. do it for—sake, 21. Dan. 9. 6. Josh. 7. 9. Ps. 79. 9.
Mic. 6. 9. man of wisdom shall see—
John 17. 12. I kept them in—26.
Ex. 23. 13. make no mention of *names* of other gods, Deut. 12. 3. Ps. 16. 4.
Ex. 28. 12. Aaron bear their *n.* before the Lord
Ps. 49. 11. call lands after their *n.*
147. 4. stars he calleth by their *n.*
Luke 10. 20. *n.* written in heaven
Rev. 3. 4. hast a few *n.* in Sardis
NARROW, 1 Kings 6. 4. Prov.23. 27. Isa. 28. 20. & 49. 19. Matt. 7. 14.
NATION, Gen. 15. 14. & 21. 13.
Gen. 20. 4. wilt thou slay a righteous *n.*
Num. 14. 12. make of thee a great *n.*
2 Sam. 7. 23. what *n.* is like thy people
Ps. 33. 12. blessed is the *n.* whose God is the Lord
147. 20. not dealt so with any *n.*
Isa. 1. 4. ah, sinful *n.* a people laden
2. 4. *n.* shall not lift up sword against *n.*
49. 7. him whom the *n.* abhorreth
66. 8. shall a *n.* be born at once
Jer. 2. 11. hath *n.* changed their gods
Matt. 24.7. *n.* shall rise against *n.* Mark 13. 8.
Luke 7. 5. he loveth our *n.* and built
Acts 10. 35. in every *n.* he that feareth God
Rom. 10. 19. by a foolish *n.* I will anger you
Phil. 2. 15. in midst of a crooked *n.*
1 Pet. 2. 9. ye are a holy *n.* Ex. 19. 6.
Rev. 5. 9. redeemed us out of every *n.*
Gen. 10. 32. *nations*, 17. 4, 6, 16.
Deut. 26. 19. high above all *n.* 28. 1.
Ps. 9. 20. *n.* may know themselves
113. 4. Lord is high above all *n.*
Isa. 2. 2. all *n.* shall flow unto it
40. 17. *n.* before him are as nothing
55. 5. *n.* that knew thee not shall
Jer. 4. 2. *n.* shall bless themselves in
Zech. 2. 11. many *n.* joined to the Lord
Matt. 25. 32. before him gathered all *n.*
Acts 14.16. suffered all *n.* to walk in own
Rev. 21. 24. *n.* of them that are saved
NATURE, Rom. 2. 27. James 3. 6.
Rom. 1. 26. that which is against *n.*
2. 14. do by *n.* things contained in
11. 24. olive wild by *n.* contrary to *n.*
1 Cor. 11. 14. doth not *n.* itself teach
Gal. 2. 16. Jews by *n.* and not sinners
4. 8. them which by *n.* are no gods
Eph. 2. 3. were by *n.* children of wrath
Heb. 2. 16. took not *n.* of angels
2 Pet. 1. 4. partakers of divine *n.*
Deut.34.7. *natural*, Rom. 1.26,27,31. & 11. 21, 24. 1 Cor. 2. 14. & 15. 44, 46. 2 Tim. 3.3. James 1.23. 2 Pet.2.12. Phil. 2. 20. Jude 10.
NAUGHT, it is, saith buyer, Prov.20.14.
James 1. 21. filthiness and superfluity of *naughtiness*
NEAR, nigh, Ps.119.151. & 148.14. Isa. 55. 6. & 57. 19. Jer. 12. 2.
NECESSARY, Job 23. 12. Acts 13. 46. & 15. 28. Tit. 3. 14. Heb. 9. 23.
Rom.12 13. *necessity*, Acts 20.34. 1 Cor. 9.16. 2 Cor.6.4. & 9.7. & 12.20. Philem. 14. Heb. 9. 16.
NECK, Song 1. 10. Isa.48.4. Rom.16.4.
Acts 15.10 put a yoke on *n.* of the disciples
2 Kings 17. 14. hardened their *necks*, Neh. 9. 16, 17, 29. Jer. 7. 26. & 19. 15.
NEED of all these things, Matt. 6. 32.
Matt. 9. 12. they that are whole *n.* not a physician, but they that are
Luke 15. 7. righteous *n.* no repentance
Heb.4.16. find grace to help in time of *n.*
1 Pet. 1. 6. if *n.* be, ye are in heaviness
1 John 2. 27. *n.* not that any man
Rev. 3. 17. rich, and have *n.* of
21. 23. no *n.* of sun
22. 5. *n.* no candle
Eph. 4. 28. give to him that *needeth*
2 Tim. 2. 15. *n.* not be ashamed of truth
Luke 10. 42. one thing is *need ful*
Ps. 9. 18. *needy* not always be forgotten
72. 12. he shall deliver the *n.* and
82. 3. do justice to afflicted and *n.*
113. 7. lifted the *n.* out of the dunghill
Isa. 14. 30. *n.* shall lie down in safety
Jer. 22. 16. he judgeth cause of *n.*
NEGLECT to hear, Matt. 18. 17.
1 Tim.4.14. *n.* not the gift that is in
Heb. 2. 3. if we *n.* so great salvation
NEIGHBOUR, Ex. 3. 22. & 11. 2.
Ex.20.16. not bear false witness against thy *n.*
Lev. 19. 13. thou shalt not defraud *n.*
17. thou shalt rebuke thy *n.*
18. thou shalt love thy *n.* as thyself, Matt. 19. 19. & 22. 39. Rom. 13. 9. Gal. 5.14. James 2. 8. Matt. 7. 12. Heb. 13. 3.
Ps. 15. 3. nor doeth evil to his *n.*
Prov. 27. 10. better is a *n.* near, than a brother far off
Jer. 22. 13. useth *n.'s* servant without wages
31. 24. teach no more his *n.*
Luke 10. 29. who is my *n.* 36.
Rom.13.10. love worketh no ill to his *n*
15. 2. let every one please his *n.*
NEIGH, Jer. 5. 8. & 8. 16. & 13. 27.
NEST, Job 20. 18. Ps. 84. 3. Prov. 27. 8. Isa. 10. 14. Hab. 2. 9. Matt. 8. 20.
NET, Job 18.8. & 19.6. Ps.9.15. & 25.15. & 31. 4. & 35.7,8. & 57.6. & 66.11. Isa. 51. 20. Hab. 1. 15, 16. Matt. 13.47. Ps. 141. 10. Eccl. 7. 26.
NEW, Lord make a *n.* thing, Num.16.30. Judg.5.8. they chose *n.* gods, Deut.32.17. Eccl.1.9. no *n.* thing under sun, 10.
Isa. 65. 17. *n.* heavens and a *n.* earth, 66. 22. 2 Pet. 3. 13. Rev. 21. 1.
Jer. 31. 22. created a *n.* thing in earth
Lam.3.23. mercies are *n.* every morning
Ezek. 11. 19. I will put a *n.* spirit
18.31. make you a *n.* heart and *n.* spirit
36. 26. *n.* heart I will give, and a *n.* spirit
Matt. 9. 16. putteth *n.* cloth on old
17. neither put *n.* wine in old bottles
13. 52. bringeth forth things *n.* and
Mark 1. 27. what *n.* doctrine is this, Acts 17. 19.
John 13. 34. a *n.* commandment I give unto you, 1 John 2. 7, 8.
Acts 17. 21. to tell or hear some *n.* thing
1 Cor. 5. 7. that ye may be a *n.* lump
2 Cor. 5. 17. if any man be in Christ, he is a *n.* creature
Gal. 6. 15. neither circumcision nor uncircumcision, but a *n.* creature
Eph. 4. 24. ye put on *n.* man, Col. 3.19.
1 Pet. 2. 2. as *n.* born babes desire
Rev. 2. 17. a *n.* name written, 3. 12. Isa. 62. 2.
Rev. 5. 9. sung a *n.* song, 14.3. Ps.33.3.
Rom. 6. 4. walk in *newness* of life
7. 6. we should serve in *n.* of spirit
NIGH, Lev. 25. 49. Num. 24. 17.
Deut. 4. 7. who hath God so *n.* unto
30. 14. word is *n.* to thee, Rom. 10. 8.
Ps.34.18. Lord is *n.* them of broken heart
85.9. salvation is *n.* them that fear him
145. 18. Lord is *n.* them that call on
Matt. 15. 8. draweth *n.* with mouth
Eph. 2. 13. made *n.* by blood of Christ
17. peace to them that were *n.*
NIGHT, Gen. 1. 5, 14. & 26. 24.
Ex. 12. 42. this is that *n.* of Lord
Ps.19.2. *n.* unto *n.* showeth knowledge
30. 5. weeping may endure for a *n.*
139. 11. *n.* shall be light about me
Isa. 21.11. what of the *n.* what of the *n.*
Jer. 14. 8. as wayfaring man to tarry for a *n.*
Luke 6. 12. continued all *n.* in prayer
12. 20. this *n.* shall thy soul be required
John 9. 4. *n.* cometh when no man
Rom. 13. 12. *n.* is far spent; day is at hand
1 Thes. 5. 5. children not of *n.* nor
Rev. 21. 25. there shall be no *n.* there, 22. 5.
Ps. 134. 1. *by night*, Song 3. 1. John 3. 2. & 7. 50. & 19. 39.
Job 35.10. who giveth songs *in the night*
Ps. 16. 7. instruct me—seasons
42. 8.—his song shall be with me
77.6. I call to remembrance my song—
119.55. I have remembered thy name—
Isa. 26. 9. my soul desired thee—
30. 29. ye shall have a song as—
59. 40. stumble at noon day as—
John 11.10. if a man walk—he stumbleth

1 Thes. 5. 7 sleep—and are drunk—
Ps. 63. 6. *night watches*, 119. 148.
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1 Cor. 1. 26. not many *n.* are called
Col. 3. 5. *nobles* put not their necks 13.17. I contended with the *n.* of Judah
Ps. 149. 8. bind their *n.* with fetters
Prov. 8. 16. by me princes rule, and *n.*
Eccl.13.17.when thy king is the son of *n.*
NOISOME, Ps. 91. 3. Rev. 16. 2.
NOSE, Prov. 30. 33. Isa. 65. 5.
Isa. 2. 22. breath in *nostrils*, Lam.4.20.
NOTHING, Gen. 11. 6. Ex. 9. 4. & 12. 10. Num. 6. 4. & 16. 26. Josh. 11. 15.
2 Sam. 24. 24. offer that which costs *n.*
1 Kings 8. 9. *n.* in ark save two tables
Neh. 8. 10. send to them from whom *n.* is prepared
Job 6. 21. ye are *n.*
8. 9. of yesterday, and know *n.*
26. 7. hangeth earth on *n.*
34. 9. it profiteth *n.*
Ps. 17. 3. hast tried me and shalt find *n.*
39. 5. my age is as *n.* before thee
49. 17. when he dieth, shall carry *n.*
119. 165. *n.* shall offend them
Prov. 13. 4. the sluggard desireth and hath *n.*
7. maketh himself rich, yet hath *n.*
Isa. 40. 17. nations before him are as *n.*
Jer. 10. 24. lest thou bring me to *n.*
Lam. 1. 12. is it *n.* to you, ye that pass
Hag. 2. 3. is it not in your eyes in comparison of it as *n.*
Luke 1. 37. with God *n.* be impossible
John 8. 28. I do *n.* of myself, but as my Father hath taught me
14.30.prince of this world hath *n.*in me
15. 5. without me ye can do *n.*
1 Cor. 1. 19. bring to *n.* understanding
13. 2. I am *n.* 2. Cor. 12. 11. having *n.* yet possessing all, 2 Cor. 6. 10.
1 Tim. 6. 7. we brought *n.* into world
NOUGHT, Gen. 29. 15. Deut. 13. 17.
Isa. 41. 12. shall be as a thing of *n.*
49. 4. I have spent my strength for *n.*
52. 3. sold yourselves for *n.* Ps. 44. 12.
Amos 6. 13. rejoice in a thing of *n.*
Luke 23.11. Herod and men set him at *n.*
Acts 19.27.Diana in danger to be set at *n.*
Rom.14. 10. why set at *n.* brother
NOVICE, not a, lest, 1 Tim. 3. 6.
NUMBER our days, teach us to, Ps. 90. 12.
Isa. 65. 12. I will *n.* you to the sword
Rev. 7. 9. multitude which no man could *n.*
Isa. 53. 12. was *numbered* with transgressors
Dan. 5. 26. God hath *n.* thy kingdom
Hos. 1. 10. sand cannot *n.* Jer. 33. 22.
Job. 14. 16. thou *numberest* my steps
Ps. 71. 15. I know not the *numbers*
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O.

OATH, Gen. 24. 8. & 26. 3, 28.
1 Sam. 14. 26. people feared the *o.*
2 Sam. 21. 7. Lord's *o.* was between
2 Chron. 15. 15. all Israel rejoiced at *o.*
Eccl. 8. 2. keep in regard of *o.* of God
9. 2. that feareth and sweareth an *o.*
Ezek. 16. 59. despised the *o.* 17. 18, 19.
Luke 1. 73. *o.* which he sware to our
Heb. 6. 16. *o.* for confirmation is end
James 5.12.swear not by heaven,neither by any other *o.*
OBEY, Gen 27. 8. Ex. 5. 2.
Deut.11.27.a blessing if ye *o.*and a curse if you will not *o.* command
13. 4. walk after Lord and *o.* his voice
Josh 24. 24. his voice will we *o.*
1 Sam. 12.14. fear Lord and *o.* his voice
15. 22. to *o.* is better than sacrifice
Jer. 7.23. *o.* my voice and I will be your God
26. 13. amend your ways, and *o.* voice of the Lord, Zeph. 6. 15.
Acts 5. 29. ought to *o.* God rather
Rom. 2. 8. contentious, and do not *o.*
6. 16. his servants ye are whom ye *o.*
Eph.6.1. children *o.* your parents in the Lord, Col. 3. 20.
Col. 3. 22. servants *o.* in all things
2 Thes. 1. 8. that *o.* not the Gospel
3. 14. if any man *o.* not your word
Tit. 3. 1. put them in mind to *o.* magistrates
Heb. 5. 9. salvation to all who *o.*
13. 17. *o.* them that have rule over
1 Pet. 3. 1. if any *o.* not the word
Rom. 6. 17 *obeyed* from heart that
1 Pet. 3. 6. Sarah *o.* Abraham
4. 17. end of them that *o.* not Gospel
Isa. 50. 10. *obeyeth* voice, Jer. 11. 3.
1 Pet. 1. 22. purified in *obeying* truth
Rom. 1. 5. received grace for *obedience*
15. 19. by the *o.* of one many made righteous
6 16. yield *o.* unto righteousness
16. 19. your *o.* is come abroad
26. made known for *o.* of faith
1 Cor. 14. 34. women to be under *o.*
2 Cor. 7. 15. remember the *o.* of you
10. 5 every thought to *o.* of Christ
6. revenge diso. when *o.* is fulfilled
Heb. 5.8. learned he *o.* by things he suffered
1 Pet.1.2. sanctification of Spirit unto *o.*
Ex. 24. 7, will we do and be *obedient*
Num.27.20. children of Israel may be *o.*
Deut. 3. 30. turn and be *o.* to voice
8. 20. perish because not *o.* to Lord
2 Sam. 22. 45. strangers shall be *o.*
Prov. 25. 12. reprover upon an *o.* ear
Isa. 1. 19. if ye be *o.* ye shall eat the
42. 24. they were not *o.* to his law
Acts 6. 7. priests were *o.* to the faith
Rom. 15. 18. Gentiles *o.* by word
2 Cor. 2. 9. whether ye be *o.* in all
Eph. 6. 5. servants be *o.* to masters
Phil. 2. 8. he became *o.* unto death
Tit. 2. 5. discreet, *o.* to your husbands
9. exhort servants to be *o.*
1 Pet. 1. 14. as *o.* children, not
OBSCURITY, Isa. 29. 18. & 58. 10.
OBSERVE, Ex. 12. 17. & 34. 11.
Ps. 107. 43. who is wise and will *o.*
119. 34. *o.* it with my whole heart
Prov. 23. 26. let thine eyes *o.* my ways
Jonah 2. 8. that *o.* lying vanities
Matt. 28. 20. teaching them to *o.*
Gal. 4.10. ye *o.* days, months and
Gen.37.11.his father *observed* the saying
Ex. 12. 42. a night to be much *o.*
Mark 6. 20. Herod feared John and *o.*
10. 20. these have I *o.* from my youth
Luke 17. 20. cometh not with *observation*
OBSTINATE, Deut. 2. 30. Isa. 48. 4.
OBTAIN favour of Lord, Prov. 8. 35.
Isa.35.10.shall *o.* joy and gladness,51.11.
Luke 20. 35. worthy to *o.* that world
1 Cor. 9. 24. so run, that ye may *o.*
Heb. 4. 16. may *o.* mercy and find
11. 35. might *o.* better resurrection
James 4. 2. ye desire to have, and cannot *o.*
Hos. 2. 23. that had not *obtained* mercy
Acts. 26. 22. having *o.* help of God
Rom. 11. 7. the election hath *o.* it
Eph. 1. 11. in whom we have *o.* an inheritance
1 Tim. 1.13. I *o.* mercy, because, 16.
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6. 15. endured, he *o.* the promises
9. 12. *o.* eternal redemption for us
OCCASION, Gen. 43. 18. Judg. 14. 4.
2 Sam. 12. 14. given *o.* to enemies of the Lord
Job 33. 10. he findeth *o.* against me
Jer.2.24.in her *o.*who can turn her away
Dan. 6. 4. could find none *o.* 5.
Rom. 7. 8. sin taking *o.* by the commandment, 11.
14. 13. *o.* to fall in brother's way
2 Cor. 11. 12. cut off *o.* from them which desire *o.*
Gal. 5. 13. use not for *o.* to the flesh
1 Tim. 5. 14. give none *o.* to adversary
1 John 2. 10. none *o.* of stumbling
OCCUPY, Luke 19. 13. Heb. 13. 9.
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OFFENCE, 1 Sam. 25. 31. Isa. 8. 14.
Eccl. 10. 4. yielding pacifieth great *o.*
Hos. 5. 15. acknowledge their *o.*
Acts 24. 16. conscience void of *o.*
Rom. 4. 25. delivered for our *o.* and
Matt. 16. 23. thou art an *o.* unto me
18. 7. woe to the world because of *o.* for *o.* must come; woe to him by whom the *o.* cometh
Rom. 5. 15. not as *o.* so is free gift
16. the free gift is of many *o.*
17. by one man's *o.* death came
9. 33. rock of *o.* 1 Pet. 2. 8. Isa. 8. 14.
14.20.is evil for him that eateth with *o.*
16. 17. cause divisions and *o.*
1 Cor.10.32.give none *o.* neither to Jews
2 Cor. 6. 3. giving no *o.* in any thing
11.7.committed an *o.* in abasing myself
Gal.5.11.then is the *o.*of the cross ceased
Phil. 1. 10. without *o.* till day of Christ
OFFEND, I will not any more, Job 34.31.
Ps. 73. 15. *o.* against generation of thy children
119. 165. nothing shall *o.* them
Jer. 2. 3. all that devour him shall *o.*
50.7.we *o.* not because we have sinned
Hos. 4. 14. Israel play harlot, let not Judah *o.*
Matt. 5. 29. if thy right eye *o.* thee
13. 41. gather out of his kingdom all that *o.*
17. 27. yet lest we should *o.* go
18. 6. whoso shall *o.* one of these little ones, 8. 9. if hand, foot, eye *o.* Mark 9. 43—47.
1 Cor.8.13.if meat make thy brother to *o.*
James 2. 10. *o.* in one point is guilty
3.2. in many things we *o.* all; *o.* not in word
Prov. 18. 19. brother *offended* harder
Matt. 11. 6. blessed who is not *o.* in 26.33.though all be *o.* I will never be *o.*
Mark 4. 17. immediately they are *o.*
Rom. 14. 21. *o.* or is made weak
2 Cor. 11. 29. who is *o.* and I burn not
Isa. 29. 21. make a man *offender* for
OFFER, Gen. 31. 54. Lev. 1. 3.
Matt. 5. 24. then come and *o.* thy gift
Heb.13.15.let us *o.*the sacrifice of praise
Rev. 8. 3. *o.* it with prayers of saints
Mal. 1. 11. incense *offered* to my name
Phil. 2. 17. *o.* upon sacrifice and service
1 Tim. 4. 6. I am now ready to be *o.*
Heb. 9. 14. *o.* himself without spot
28. Christ was once *o.* to bear sins
11. 4. by faith Abel *o.* to God a more excellent sacrifice
17. Abraham *o.* up Isaac
Ps.50.14. *o.*to God thanksgiving, 116.17.
23. whoso *offereth* praise glorifieth
Eph. 5. 2. *offering* a sacrifice to God
Heb.10.5. sacrifice and *o.* thou wouldest not
14. by one *o.* hath perfected for
OFFSCOURING, Lam.3.45. 1 Cor.4.16.
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OFTEN reproved hardeneth, Prov.29.1.
Mal. 3. 16. spake *o.* one to another
Matt.23.37.how *o.*would I have gathered thy children
1 Cor. 11. 26. *o.* as ye eat this bread
Phil. 3. 18. of whom I have told you *o.*
Heb. 9. 25. needed not offer himself *o.*
OIL, Gen. 28. 18. Ex. 25. 6.
Ps. 45. 7. with *o.* of gladness, Heb. 1.9.
Ps.89.20.with my holy *o.*I have anointed him
92. 10. be anointed with fresh *o.* 23. 5.
104. 15. *o.* to make his face shine
141.5. *o.*which shall not break my head
Isa. 61. 3. *o.* of joy for mourning
Matt. 25. 3. took no *o.* in lamps
4. took *o.* in their vessels
8. give us of your *o.* for our lamps
Luke 10. 34. pouring in wine and *o.*
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Ps. 37. 25. been young, and now am *o.*
71. 18. when I am *o.* and gray-headed
Prov. 22.6. when he is *o.* he will not depart from it
Jer. 6. 16. ask for the *o.* paths and
Acts 21. 16. Mnason an *o.* disciple
1. Cor. 5. 7. purge out the *o.* leaven
2 Cor. 5. 17. *o.* things are passed
2 Pet. 1. 9. purged from his *o.* sins
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Jer. 3. 14. *o.* of a city, and two of a
Zech. 14. 9. shall be *o.*Lord and name *o.*
Matt.19.17. none good but *o.*that is God
1 Cor. 8.4. none other God but *o.* 6.
10. 17. we being many are *o.* bread and *o.* body; all partakers of *o.* bread
Gal. 3. 20. mediator not of *o.* God is *o.*
1 John 5. 7. these three are *o.*
Josh. 23. 14. not *one thing* hath failed
Ps. 27. 4 —have I desired of Lord
Mark 10. 21.—thou lackest, go sell
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119. 18. *o.* thou mine eyes, that I
Prov. 31. 8. *o.* thy mouth for dumb
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Isa. 22. 22. shall *o.* and none shall shut; and he shall shut, and none shall *o.*
42. 7. to *o.* blind eyes, Ps. 146. 8.
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Acts 26.18.to *o.*their eyes,and turn them from darkness to light
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Gen. 3. 7. eyes of both were *opened*
Isa. 35. 5. eyes of the blind shall be *o.*
Isa. 53. 7. he *o.* not his mouth
Matt. 7. 7. knock and it shall be *o.* Luke 11. 9.
Luke 24.45. then *o.* he their understanding
Acts 14. 27. *o.* door of faith to Gentiles
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1 Cor.16.9.a great door and effectual is *o.*
2 Cor. 2. 12. a door *o.* to me of the Lord
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James 2. 6. do not rich men *o.* you
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Isa. 30. 33. Tophet is *o.* of old, for
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Hab. 1. 12. hast *o.* them for judgment
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Ps. 17. 4. keep me from *paths* of the destroyer
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Eccl.8.4. where word of king there is *p.*
8. no man hath *p.* over spirit to
Jer.10.12. made the earth by his *p.*51.15. Hos.12.3. by strength had *p.* with God
Mic.3.8. I am full of *p.* by the Spirit
Hab.1.11. imputing his *p.* to God
3.4. there was the hiding of his *p.*
Zech.4.6. not by might, nor by *p.*
Matt.9.6. *p.* on earth to forgive sins
8. glorified God who had given *p.*
22.29. not knowing the *p.* of God
28.18. *p.* is given to me in heaven
Mark 9.1. kingdom of God come with *p.*
Luke 1.35. *p.* of the Highest shall overshadow thee
4.32. astonished, for word was with *p.*
5.17. *p.* of the Lord to heal them
22.53. this is your hour and *p.* of
24. 49. till ye be endued with *p.*
John 1.12. gave he *p.* to become
10.18. *p.* to lay it down and *p.* to take it again
17.2. given him *p.* over all flesh
19.10. *p.* to crucify, *p.* to release
Acts 26.18. turn them from the *p.* of
Rom.1.16. Gospel is *p.* of God to
20. his eternal *p.* and Godhead, 4.
9.22. to make his *p.* known
13.1. there is no *p.* but of God
1 Cor.1.24. Christ, the *p.* of God. 18.
2.4. demonstration of Spirit and *p.*
4.19. speech of them, but the *p.*
5.4. gathered together with the *p.* of the Lord Jesus Christ
6.12. not be brought under *p.* of
9.4. have we not *p.* to eat and
2 Cor.4.7. excellency of *p.* may be
8.3. in their *p.* yea, and beyond *p.*
13.10. according to *p.* Lord hath given
Eph.1.19. exceeding greatness of *p.*
2.2. prince of the *p.* of the air
6.12. principalities and *p.* 1. 21. Col. 1. 16.& 2.10,15. 1 Pet.3.22.
Phil.3.10. know *p.* of his resurrection
Col.1.11. according to his glorious *p.*
13. delivered from *p.* of darkness
1 Thes.1.5. Gospel not in word, but in *p.*
2 Thes.1.9. the glory of his *p.*
11. fulfil the work of faith with *p.*
2 Tim.1.7. Spirit of *p.* and of love
3.5. form of godliness, denying *p.*
Heb.1.3. upholding all things by word of his *p.*
2.14. destroy him that had *p.* of death
6.5. tasted word of God and *p.* of
1 Pet.1.5. *p.* of God through faith
2 Pet.1.3. his divine *p.* hath given
Rev.2.26. to him will I give *p.* over the nations
4.11. worthy to receive *p.*5.13. & 7.12.& 19.1. 1 Tim. 6.16. Jude 25.
Rev.11.3. *p.* to my two witnesses
17. taken to thee thy great *p.*
12.10. now is come *p.* of his Christ
16. 9. had *p.* over these plagues
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50.23. who offers *p.* glorifies me
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109.1.hold not thy peace, God of my *p.*
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Jer.13.11. for a *p.* and for a glory
17.14. art my *p.* 26. sacrifice of *p.*
Hab.3.3. earth was full of his *p.*
John 12.43.loved the *p.* of men more than the *p.* of God
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2 Cor.8.18. whose *p.* is in Gospel
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19. the living shall *p.* thee as I do
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2 Sam.22.4. worthy to be *praised*
1 Chron.16.25. greatly to be *p.* Ps.48.1.& 96.4.& 145.3.& 72.15.
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13.33. watch and *p.* ye know not
Luke 11.1. teach us to *p.* as John
18.1. men ought always to *p.*
21.36. watch ye and *p.* always
John 16.26. I will *p.* the Father for
17.9. I will *p.* for them; I *p.* not
20. neither *p.* I for these alone
Acts 8.22. *p.* God, if perhaps the
24. *p.* ye to the Lord for me
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1 Cor.14.15. I will *p.* with Spirit, 14.
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20.36. Paul *p.* with them all
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2 Sam.7.27. found in his heart to pray this *p.*
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2 Chron.30.27. *p.* came up to God
Neh.1.6. mayest hear *p.* of servant
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Job 15.4. restrainest *p.* before God
Ps.65.2. thou that hearest *p.* to
102.17. he will regard the *p.* of the destitute, and not despise their *p.*
109.4. I give myself to *p.*
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1 Tim.4.5. sanctified by word and *p.*
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2 Cor.4.5. we *p.* not ourselves but
Phil.1.15. some *p.* Christ of envy
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13.38. through this man is *p.* to
1 Cor.9.27. when I have *p.* to others
15.7. Gospel which I *p.* unto you
2. keep in memory what I *p.*
12. if Christ be *p.* that he rose
2 Cor.11.4. *p.* another Jesus whom we have not *p.*
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James 5. 7. husbandman waiteth for *p.* fruit
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19. redeemed with *p.* blood of Christ
2.4. stone chosen of God and *p.* 6.
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Isa.40.3. *p.* ye the way of the Lord
Amos 4.12. *p.* to meet thy God, O
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22.4. I have *p.* my dinner; my
25.34. inherit the kingdom *p.* for
Luke 1.17. ready people *p.* for Lord
12.47. knew Lord's will, and *p.* not
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2 Tim.2.21. *p.* to every good work
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Ps.16.11. in thy *p.* is fulness of joy
31.20. hide them in secret of thy *p.*
51.11. cast me not away from *p.*
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Isa.63.9. angel of his *p.* saved them
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32.7. thou shalt *p.* me from trouble
41.2. Lord will *p.* and keep him alive
61.7. mercy and truth *p.* him
64.1. *p.* life from fear of enemies
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86.2. *p.* my soul. for I am holy
121.7. Lord shall *p.* thee from evil
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2 Tim.4.18. will *p.* to his heavenly kingdom
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Ps.36.6. Lord thou *preservest* man
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116.6. Lord *p.* the simple
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Luke 16.16. kingdom of God every man *p.* unto
Amos 2.13. *pressed* as a cart is *p.*
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65.3. iniquities *p.* against me
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Ex.17.11. Moses held up hand, Israel *p.*
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31.20. hide them from *p.* of man
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Prov.8.13. *p.* and arrogance I hate
11.2. when *p.* cometh, then
13.10. by *p.* cometh contention
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Prov. 29. 23. man's *p.* shall bring him low
Isa. 23. 9. purposed it to stain *p.* of glory
Jer. 13. 17. weep in secret for your *p.*
Ezek. 7. 10. rod hath blossomed, *p.*
16. 49. iniquity of Sodom, *p.* and
Dan. 4. 37. those that walk in *p.* he is able to abase
Hos. 5. 5. *p.* of Israel testify to his face,
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Obad. 3. *p.* of thy heart deceived thee
Mark 7. 22. blasphemy, *p.* foolishness
1 Tim. 3. 6. lifted up with *p.* he fall
1 John 2. 16. lust of eyes, *p.* of life
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Isa. 24. 2. with people, so with the *p.*
28. 7. *p.* and prophet have erred
Jer. 23. 11. prophet and *p.* profane
Ezek. 7. 26. law shall perish from *p.*
Hos. 4. 4. those that strive with *p.*
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Ps. 132. 9. let thy *priests* be clothed
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Ps. 45. 16. thou makest *p.* in earth
76. 12. he shall cut off spirit of *p.*
82. 7. shall fall like one of the *p.*
118. 9. than to put confidence in *p.*
119. 23. *p.* did speak against me
161. *p.* persecuted me without a cause
146. 3. put not trust in *p.* nor man
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28. 2. for transgressions of land, many are *p.* of it
31. 4. not for *p.* to drink strong
Eccl. 10. 7. seen *p.* walk on earth
Isa. 3. 4. give children to be their *p.*
Hos. 7. 5. *p.* made king sick with wine
8. 4. made *p.* and I knew it not
Matt. 20. 25. *p.* of Gentiles exercise
1 Cor. 2. 6. wisdom of *p.* of world
8. none of *p.* of this world knew
Prov. 4. 7. wisdom is the *principal*
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Isa. 42. 7. bring out prisoners from *p.*
58. 8. he was taken from *p.* and
61. 1. opening of the *p.* to them that are bound
Matt. 5. 25. and thou be cast into *p.*
18. 30. cast into *p.* till he should pay
25. 36. I was in *p.* and ye came
1 Pet. 3. 19. preached to spirits in *p.*
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102. 20. to hear the groaning of *p.*
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146. 7. the Lord looseth the *p.*
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Job 40. 5. twice spoken; I will *p.* no
Isa. 29 14. I will *p.* to do a marvellous work
51. 4. a law shall *p.* from me
Jer. 9. 3. they *p.* from evil to evil
Matt. 15. 19. out of heart *p.* evil
Eph. 4. 29. no corrupt communication *p.* out of your mouth
2 Tim. 3. 9. they shall *p.* no further
Luke 4. 22. the gracious words that *proceeded* out of his mouth
John 8. 42. I *p.* and came from God
Gen. 24. 50. thing *proceedeth* from Lord
Deut. 8. 3. by every word that *p.* out of the mouth of God
1 Sam. 24. 13. wickedness *p.* from the wicked
Lam. 3. 38. out of the mouth of the Lord *p.* not evil
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4. 7. refuse *p.* and old wives' fables
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Heb. 12. 16. fornicator or *p.* person
Ps. 89. 39. hast *profaned* his crown
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Eccl 10. 10. *p.* to more strength
Song 5. 3. *p.* off my coat, how shall I *p.* it on
Isa. 5. 20. wo to them that *p.* darkness for light
42. 1. I will *p.* my Spirit upon him
43. 26. *p.* me in remembrance
53. 10. Lord hath *p.* him to grief
63. 11. who *p.* his Holy Spirit in
Jer. 31. 33. *p.* law in inward parts
32. 40. I will *p.* my fear in hearts
Ezek. 11. 19. *p.* a new spirit within
22. 26. they have *p.* no difference
36. 27. I will *p.* my Spirit within you, 26.
Mic. 7. 5. *p.* not confidence in guide
Matt. 5. 15. *p.* it under a bushel
19. 6. what God joined, let no man *p.* asunder
Luke 1. 52. *p.* down mighty from
Acts 1. 7. Father *p.* in his own power

Acts 13.46. seeing you *p.* the Gospel
15.9. *p.* no difference between us
Eph.4.22. *p.* off the old man, Col.3.9.
2 Pet.1.14. I must *p.* off this tabernacle
Gen. 28. 20. God will give raiment to *put on*
Job 29.14. I—righteousness and it
Isa. 51. 9. awake, arm of the Lord,—strength
59.15. for he—righteousness as a breastplate
Matt.6.25. nor for body what ye—
Rom.13.12.—armour of light
14.—Lord Jesus Christ
Gal.3.27. baptized into Christ—Christ
Eph.4.24.—the new man, Col.3.10.
6.11.—whole armour of God
Col.3.12.—bowels of mercies
14.—charity
1 Chron.5.20.*put trust* in, Ps.4.5.& 7.1. & 9.10.& 56.4.& 146.3. Prov.28.25.& 29. 25. Isa.57.13. Jer.39.18. Hab.2.13.
Num. 22. 38. word that God *putteth* in mouth
Job 15.15. he *p.* no trust in saints
Ps.15.5. that *p.* not out money
75.7. God *p.* down one, and setteth
Song 2.13. *p.* forth green figs
Lam.3.29. he *p.* his mouth in dust
Mic.3.5. that *p.* not into their mouths
Mal.2.16. he hateth *putting* away
Eph.4.25. *p.* away lying, speak
Col.2.11. in *p.* off the body of sins
1 Thes.5.8. *p.* on breastplate of faith
2 Tim.1.6.gift given thee by *p.* on of my hands
1 Pet. 3. 3. wearing of gold or *p.* on of apparel
21. not *p.* away of the filth of the

Q.

QUAILS, Ex.16.13. Num.11.31.
QUAKE, Ex.19.18. Matt.27.51.
Ezek.12.18. *quaking*, Dan.10.7.
QUARREL, Lev.26.25. Col.3.13.
QUEEN, 1 Kings 10.1.& 15.13. Ps.45.9. Song 6.8. Jer.44.17,24. Rev.18.7.
Matt.12.42. *q.* of the south rise in
Isa.49.23. *q.* their nursing mothers
QUENCH my coal, 2 Sam.14.7.
2 Sam. 21. 17. that thou *q.* not light of Israel
Song 8.7. waters cannot *q.* love
Isa.42.3. smoking flax he will not *q.*
Eph.6.15. to *q.* fiery darts of devil
1 Thes.5.19. *q.* not the Spirit
Mark 9. 43. fire that never shall be *quenched*, 44.46,48.
QUESTION, Mark 12.34. 1 Cor.10.25.
1 Kings 10.1.*questions*, Luke 2.46. 1 Tim. 1.4.& 6.4. 2 Tim.2.23.
QUICK, Num.16.30. Ps.55.15.
Ps.124.3. had swallowed us up *q.*
Isa.11.3. of *q.* understanding in fear
Acts 10.42. Judge of *q.* and dead
2 Tim.4.1. who shall judge the *q.*
Ps.71.20. *quicken* me again and
80.18. *q.* us and we call on thy name
119.25. *q.* me according to thy word
37. *q.* me in thy way
40. *q.* me in thy righteousness
88. *q.* me after thy loving-kindness
149. *q.* me according to judgment
Rom.8.11. *q.* your mortal bodies
Eph.2.5. *q.* us together with Christ, Col. 2.13.
Ps.119.50. for thy word *quickened* me
Eph.2.1. you he *q.* who were dead
1 Pet.3.18. but *q.* by thy Spirit
John 5.21. Son *quickeneth* whom he will
6.63. it is the Spirit that *q.*
1 Cor.15.45. last Adam be made a *quickening* Spirit
QUICKLY, Ex.32.8. Deut.11.17.
Eccl.4.12. threefold cord not *q.* broken
Matt.5.25. agree with adversary *q.*
Rev.3.11. behold I come *q.* 22.7,12,20.
QUIET, Judg.18.27. Job 3.13,26.
Eccl 9.17. words of wise heard in *q.*
Isa.7.4. take heed and be *q.* fear not
33.20. see Jerusalem a *q.* habitation
1 Thes.4.11. study to be *q.* and to
1 Tim.2.2. lead a *q.* and peaceable
1 Pet. 3. 4. ornament of a meek and *q.* spirit
1 Chron.22.9. *quietness*, Job 20.20.
Job 34.29. when he giveth *q.* who
Prov.17.1. better is dry morsel and *q.*
Eccl.4.6. better is a handful with *q.*
Isa.30.15. in *q.* shall be strength
32.17. effect of righteousness shall be *q.*
1 Thes.3.12.exhort with *q.* they
QUIT you like men, 1 Sam. 4. 9. 1 Cor. 16.13.
QUIVER full of them, Ps.127.5.
Isa.49.2. in his *q.* hath he hid me
Jer.5.16. *q.* is an open sepulchre

R.

RABBI. Matt.23.7,8. John 20.16.
RACE, Ps.19.5. Eccl. 9.11. 1 Cor. 9.24. Heb.12.1.
RAGE, 2 Kings 5.12. 2 Chron 16.10.
2 Chron.28.9. ye have slain them in a *r.*
Ps 2.1. why do the heathen *r.*
Prov.6.34. jealousy is *r.* of a man
20.9 whether he *r.* or laugh is no
Ps.46.6. the heathen *raged*
Prov.14.16. the fool *rageth*
Ps.89.9. rulest the *raging* of sea
Prov. 20. 1. wine is a mocker, strong drink is *r.*
Jude 13. *r.* waves of sea, foaming
RAGS, Prov.23.21. Isa.64.6.
RAILER, or drunkard, 1 Cor.5.11.
1 Tim.6.4. *railing*, 1 Pet.3.9.
2 Pet. 2.11. *r.* accusation, Jude 9.
RAIMENT to put on, Gen. 28.20.
Ex.21.10. food and *r.* not diminished
Deut.8.4. thy *r.* waxed not old upon
24.17. not take widow's *r.* to
Zech.3.4. clothe thee with change of *r.*
Matt.6.26. body more than *r.* 28.
11.8. man clothed in soft *r.*
17.2. his *r.* was white as the light
1 Tim.6.8. having food and *r.* let
Rev.3.5. clothed in white *r.* 18.& 4.4.
RAIN in due season, Lev.26.4. Deut.11. 14.& 28.12.
Deut.32.2. my doctrine drop as *r.*
2 Sam.23.4. clear shining after *r.*
1 Kings 8.35. no *r.* because sinned
2 Chron.7.13. that there be no *r.*
Job.5.10. who giveth *r.* on the earth
28.26. he made a decree for the *r.*
38.28. hath the *r.* a father
Ps.68.9. didst send a plentiful *r.*
72.6. he shall come down like *r.*
147.8. who prepareth *r.* for earth
Prov. 16. 15. king's favour is like the latter *r.*
Eccl.12.2. nor clouds return after *r.*
Song 2.11. winter is past; *r.* is over
Isa.4.6.covert from storm and *r.*
5.6.clouds that they *r.* no *r.* upon
30.23. shall give the *r.* of thy seed
55.10. as *r.* cometh down from
Jer.5.24. fear Lord who giveth *r.*
14.22. vanities of Gentiles that can *r.*
Amos 4. 7. withholden *r.* from you, I caused it to *r.* on one city, and not to *r.* on another city
Zech 10. 1. ask of the Lord *r.* in the time of the latter *r.* Lord shall give showers of *r.*
14.17. upon them shall be no *r.*
Matt.5.45. *r.* on the just and unjust
Heb.6.7. earth which drinketh in *r.*
James 5.18. prayed, and heaven gave *r.*
Job 38. 26. cause it to *r.* on the earth
Ps.11.6. on the wicked he shall *r.* snares
Hos.10.12. till he *r.* righteousness
Ps.78.23. had *rained* upon them
Ezek.22.24.land not cleansed nor *r.*upon
Prov.27.15.continual dropping in a *rainy* day
RAISE, Deut.18.15,18. 2 Sam.12.11.
Isa.44.26. *r.* up decayed places
58. 12. *r.* up foundations of many generations.
Hos.6.2. third day he will *r.* us up
Amos 9.11. *r.* up tabernacle of David
Luke 1.69. *r.* up a horn of salvation
John 6.40. *r.* him up at the last day
Ex. 9. 16. I *raised* thee up to show my power
Matt.11.5. deaf hear, dead are *r.*
Rom.4.25. *r.* again for justification
6. 4. as Christ was *r.* by glory of the Father, 8.11.
1 Cor.6.14. God hath *r.* up the Lord, and will *r.* up us
2 Cor.4.14. he that *r.* up the Lord Jesus, shall raise us also by Jesus
Eph.2.6. hath *r.* us up together
1 Sam.2.8. he *raiseth* up the poor
Ps.113.7.he *r.*up poor out of dunghill
145.14. *r.* up those that be bowed
RANSOM of life, Ex. 21. 30.
Ex.30.12. give every man a *r.* for
Job 33.24. deliver him, I have found *r.*
36.18. great *r.* cannot deliver thee
Ps.49.7. nor give to God a *r.* for
Prov.6.35. he will not regard any *r.*
13.8. *r.* of man's life are his riches
21.18. wicked are a *r.* for righteous
Isa.43.3. I gave Egypt for thy *r.*
Hos.13.14. *r.*them from power of grave
Matt.20.28. to give his life a *r.* for
1 Tim.2.6. gave himself a *r.* for all
Isa.35.10. *ransomed*, 51.10. Jer.31.11.
RASH, Eccl.5.2. Isa.32.4.
RAVISHED, Prov.5.19. Song 4.9.
REACH, Gen.11.4. John 20.27.
Ps. 36. 5. faithfulness *reacheth* to the clouds
Phil.3.13. *reaching* forth to those
READ in audience, Ex.24. 7.
Deut.17.19. *r.* therein all his life
Neh.13.1. *r.* in the book of Moses
Luke 4. 16. as his custom was, stood up to *r.*
Acts 15.21.*r.*in synagogue every sabbath
2 Cor.3.2. known and *r.* of all men
1 Thes. 5. 27. that this epistle be *r.* Col. 4. 16.
Acts 8.30 understandest thou what thou *readest*
Rev. 1. 3. blessed is he that *readeth*
Neh.8.8. *reading*, 1 Tim.4.13.
READY to pardon, God, Neh.9.17.
Ps.45.1. tongue is as a pen of a *r.*writer
86.5. thou art good, and *r.* to forgive
Eccl.5.1. more *r.* to hear, than
Matt.24.44. be ye also *r.* Luke 12.40.
Mark 14.38. spirit is *r.* but the flesh
Acts 21.13. *r.* not to be bound only
1 Tim.6.18. do good, *r.*to distribute
2 Tim.4.6. now *r.* to be offered
Tit.3.1. *r.* to every good work
1 Pet.5.2. willingly of a *r.* mind
Rev 3.2. strengthen things *r.* to die
Acts 17.11. *readiness*, 2 Cor.10.6.
REAP, Lev.19.9.
Hos.10.12. *r.* in mercy
1 Cor.9.11. a great thing if we *r.*
Gal.6.9. shall *r.* if we faint not
Hos.10.13.ploughed wickedness,ye have *reaped* iniquity
Rev.14.16. the earth was *r.* 15.
Matt.13.39. *reapers* are angels, 30.
John 4.36. he that *reapeth* receiveth
REASON, Prov.26.16. Dan.4.36.
Isa.41.21. bring forth your strong *r.*
1 Pet.3.15. asketh a *r.* of the hope
Acts 24.25. as he *reasoned* of righteousness
Rom.12.1. your *reasonable* service
REBEL not against Lord, Num. 14. 9. Josh.22.19.
Job 24.13. of those that *r.* against light
Isa.1.20. if ye refuse and *r.* ye shall
Neh.9.26.they *rebelled* against thee, Ps. 5.10.
Ps.63.10. *r.* and vexed his holy spirit
1 Sam.15.23. *rebellion*, the sin of witchcraft
Num.20.10. hear now, ye *rebels*
Ezek.20.38. purge out the *r.* from
Deut.9.7.*rebellious* against the Lord,24.
Ps. 68. 18. gifts for men, for the *r.* also
Isa. 30.9. this a *r.* people, lying
50. 5. I was not *r.* nor turned away
65. 2. spread my hands to a *r.* people, 1.23.
Jer. 4. 17. hath been *r.*
5. 23. hath *r.* heart
Ezek.2.3,5,8. *r.* house, 3.9,26.& 12.2,3.& 17.12.& 24.3.& 44.6.
REBUKE thy neighbour, Lev. 19.17.
2 Kings 19.3. a day of *r.*and blasphemy
Ps. 6. 1. *r.* me not in anger, nor
39. 11. thou with *r.* dost correct
Prov. 9. 8. *r.* a wise man, he will love
13. 1. scorner heareth not *r.*
27. 5. open *r.* is better than secret
Zech. 3. 2. the Lord said to Satan, the Lord *r.* thee
Matt. 16. 22. Peter began to *r.* him
Luke 17. 3. if brother trespass, *r.* him
Phil. 2. 15. sons of God without *r.*
1 Tim. 5. 1. *r.* not an elder, entreat
20. them that sin *r.* before all
Tit. 1. 13. *r.* them sharply, that they
3. 15. exhort and *r.* with authority
Heb. 12. 5. not faint, when *rebuked*
Prov. 28. 23. he that *rebuked*, shall
Amos 5. 10. hate him that *r.* in gate
RECEIVE good and not evil, Job 2.10.
Job 22. 22. *r.* the law from his mouth
Ps. 6. 9. the Lord will *r.* my prayer
49.15. God will redeem; he shall *r.* me
73. 24. guide me and afterwards *r.*
75. 2. when I shall *r.* congregation
Hos. 14. 2. take away iniquity, *r.* us
Matt. 10. 41. *r.* a prophet's reward
18. 5. *r.* little child in my name
19. 11. all men cannot *r.* this saying
21. 22. ask, believing, ye shall *r.*
Mark 4.16. hear the word, and *r.* it with gladness
11. 24. believe that ye *r.* and ye shall *r.*
Luke 16. 9. may *r.* into everlasting
John 3. 27. man can *r.* nothing except
5. 44. which *r.* honour one of
16. 24. ask and ye shall *r.* that joy
Acts 2. 38. shall *r.* gift of Holy Ghost
7. 59. Lord Jesus *r.* my spirit
13. 43. he that believeth shall *r.* remission of sins
20. 35. more blessed to give than *r.*
26. 18. may *r.* forgiveness of sins
Rom. 14. 1. that is weak in faith *r.*
1 Cor. 3. 8. every man *r.* his reward
2 Cor. 5. 10. may *r.* things done in
6. 1. *r.* not grace of God in vain
Gal.3.14.*r.*promise of the Spirit through faith
4. 5. might *r.* the adoption of sons
Eph. 6. 8. same shall he *r.* of the Lord
Col. 3. 24. *r.* reward of inheritance
James 1. 21. *r.* with meekness the ingrafted word
3. 1. *r.* greater condemnation
1 Pet. 5. 4. shall *r.* a crown of glory
1 John 3. 22. whatsoever we ask, we *r.*
2 John 8. look that we *r.* a full reward
Job 4. 12. mine ear *received* a little
Ps. 68. 18. thou hast *r.* gifts for men
Jer. 2.30. *r.* no correction, Zeph. 3. 2.
Matt. 10. 8. freely ye have *r.* freely
Luke 6. 24. have *r.* your consolation
16. 25. hast *r.* thy good things
John 1. 11. own *r.* him not, 12. many *r.*
16. of his fulness have we all *r.*
Acts 8. 17. they *r.* the Holy Ghost
17. 11. *r.* the word
20. 24. which I *r.* of Lord, 1 Cor.11.23.
Rom. 5. 11. Christ by whom we have *r.* atonement
8. 15. have *r.* the spirit of adoption
14. 3. judge him not, God hath *r.* him
15. 7. *r.* one another, as Christ *r.* us
1 Tim. 3. 16. *r.* into glory, Mark 16. 19.
1 Tim. 4. 3. meats created to be *r.* with thanksgiving
Heb. 11. 13. not having *r.* promises
Jer. 7. 28. nor *receiveth* correction
Matt. 7. 8. every one that asketh *r.*
10. 40. he that *r.* you, *r.* me; and he that *r.* me, *r.* him that sent me
13. 20. hears the word, and anon *r.*
John 3. 32. no man *r.* his testimony
12. 48. rejecteth me, *r.* not my
1 Cor. 2. 14. natural man *r.* not things
Phil. 4. 15. in giving and *receiving*
Heb. 11. 28. we *r.* a kingdom whereby
1 Pet. 1. 9. *r.* the end of your faith
RECKONED, Ps.40.5. Isa.38.13. Luke 22.37. Rom.4.4,9,10.& 6.11.& 8.18.
RECOMPENSE, Prov.12.14. Isa.35.4. Deut. 32. 35. to me belongeth *r.*
Job 15. 31. vanity shall be his *r.*
Prov. 20. 22. say not thou I will *r.* evil
Jer. 25. 14. I will *r.* your iniquities, 16. 13. Hos. 12.2.
Luke 14. 14. they cannot *r.* thee
Rom. 12. 17. *r.* to no man evil for evil
Isa. 34. 8. it is the year of *r.* for Zion
66. 6. render *r.* to his enemies, 59. 18.
Jer. 51. 56. the Lord God of *r.* shall surely requite thee
Hos. 9. 7. the days of *r.* are come
Luke 14. 12. lest a *r.* be made thee, 14.
Heb. 2. 2. disobedience received just *r.* of reward
10. 35. confidence hath great *r.* of
11. 26. he had respect unto *r.* of
Num. 5. 8. trespass be *recompensed*
2 Sam. 22. 21. according to righteousness he *r.* me
Prov. 11. 31. the righteous shall be *r.*
Jer. 18. 20. shall evil be *r.* for good
Rom. 11. 35. it shall be *r.* to him
RECONCILE with blood, Lev. 6. 30.
Eph. 2. 16. *r.* both to God into one
Col. 1. 20. to *r.* all things to himself
2 Cor. 5. 19. God in Christ *reconciling* the world
Matt. 5. 24. be *reconciled* to brother
Rom. 5. 10. when enemies we were *r.*
2 Cor. 5. 18. he hath *r.* us to himself
20. be ye *r.* to God
Lev. 8. 15. to make *reconciliation*, 2 Chron. 29. 24. Ezek. 45. 15, 17. Dan. 8. 24. Heb. 2. 17.
2 Cor. 5. 18. given to us ministry of *r.*
19. committed to us the word of *r.*
RECORD my name, Ex. 20. 24.
Deut. 30. 19. I call heaven and earth to *r.* against, 31. 28.
Job. 16. 19. my witness and my *r.* is on
John 1. 32. bare *r.* 8. 13, 14. & 12. 17. & 19. 35. Rom. 10. 2. Gal. 4. 15.
2 Cor. 1. 23. I call God for a *r.* Phil. 1. 8.
1 John 5. 7. three bear *r.* in heaven
11. this is the *r.* God hath given, 10.
Rev. 1. 2. bare *r.* of the word of God
RECOVER strength, Ps. 39. 13.
Hos. 2. 9. I will *r.* my wool and flax
2 Tim. 2. 26. may *r.* themselves out of the snare
Jer. 8. 22. is not health of my people *recovered*
Luke 4. 18. *recovering* of sight to
RED, Ps. 75. 8. Isa. 1. 18. & 27. 2. & 63. 2. Zech. 1. 8. & 6. 2. Rev. 6. 4. & 12.3.
REDEEM with outstretched arm, Ex. 6. 6.
2 Sam.7.23. Israel whom God went to *r.*
Job 5. 20. in famine he shall *r.* thee
Ps. 44. 26. *r.* us for thy mercies' sake
15. God will *r.* my soul from power
130. 8. shall *r.* Israel from all his iniquities
Hos. 13. 14. I will *r.* them from death
Tit. 2. 14. might *r.* us from iniquity
Gen. 48. 16. angel which *redeemed* me
2 Sam. 4. 9. hath *r.* my soul out of all adversity
Ps. 136. 24. hath *r.* us from our enemies, 31. 5.
Isa. 1. 27. Zion be *r.* with judgment
51. 11. *r.* of the Lord shall return
52. 3. shall be *r.*without money, 9.
63. 9. in his love and piety he *r.* 4.
Luke 1. 68. visited and *r.* his people
24. 21. he that should have *r.* Israel
Gal. 3. 13 Christ *r.* us from the curse
1 Pet. 1. 18. not *r.* with corruptible
Rev. 5. 9. hast *r.* us to God, by blood
14. 4. these were *r.* from among men
Ps. 34. 22. Lord *redeemeth* the soul of his servant
103. 4. who *r.* thy life from destruction, 72. 14.
Eph. 5. 16. *redeeming* the time, Col.4.5.
Job 19. 25. I know that my *Redeemer* liveth
Ps. 19 14. my strength and my *R.*
78. 35. the high God was their *R.*
Prov. 23. 11. their *R.* is mighty
Isa. 63. 16. our Father and *R.* 48. 17.
Jer. 50. 34. their *R.* is strong, Isa.49.26.
Lev. 25. 34. *redemption*, Num. 3. 49.
Ps. 49. 8. *r.* of their soul is precious
111. 9. he sent *r.* unto his people
130. 7. with him is plenteous *r.*
Luke 2. 38. looked for *r.* in Jerusalem
21. 28. your *r.* draweth nigh
Rom. 3. 24. through *r.* in Christ Jesus
8. 23. waiting for the *r.* of our body
1 Cor. 1. 30. made unto us wisdom, and righteousness, and *r.*
Eph. 1. 7. in whom we have *r.* Col. 1. 14.
Eph. 1. 14. until *r.* of the possession
4. 30. sealed unto the day of *r.*
Heb. 9. 12. obtained eternal *r.* for us
REFINE, Isa. 25. 6. & 48.10. Zech.13.9. Mal. 3. 2, 3.
REFORMATION, Heb. 9. 10
REFRAIN, Prov. 1. 15. 1 Pet. 3. 10.
Prov. 10. 29. he that *refraineth* his lips is wise
REFRESHING, Isa. 28. 12. Acts 3. 19.
REFUGE, Num. 35. 13. Josh. 20. 3.
Deut. 33. 27. eternal God is thy *r.*
Ps.9.9. the Lord also will be a *r.* for the oppressed, 14. 6. Isa. 4. 6. & 25. 4.
Ps.57.1.God is my *r.*and,59.16.& 62.7.& 71. 7. & 142. 5. Jer. 16. 19.
Ps. 46. 1. God is our *r.* 7. 11. & 62. 8.
Isa. 28. 15. we have made lies our *r.*
Heb. 6. 18. fled for *r.* to lay hold on
REFUSE, Lam. 3. 45. Amos 8. 6.
1 Tim. 4. 7. *r.* profane and old wives'
Neh. 9. 17. *refused* to obey, neither
Ps. 77. 2. my soul *r.* to be comforted
118. 22. the stone which builers *r.*
Prov. 1. 24. I have called, and ye *r.*
5. 3. have *r.* to receive correction
8. 5. *r.* to return, 11. 10. *r.* to hear
Jer. 31. 15. Rachel *r.* to be comforted
Hos. 11. 5. because they *r.* to return
1 Tim. 4. 4. good and nothing to be *r.*
Jer. 3. 3. *refusedst* to be ashamed
15. 18. *refuseth* to be healed
Heb. 12. 25. *r.* not him that speaketh
REGARD not works of Lord, Ps. 28. 5.
Ps. 66. 18. if I *r.*iniquity in heart
102 17. will *r.* prayer of destitute
Isa. 5. 12. that *r.* not work of Lord
Prov. 1. 24. no man *regarded*
Ps. 106. 44. he *r.* their affliction and
Luke 1. 48. *r.* low estate of handmaid
Heb. 8. 9. not in my covenant I *r.* them not
Deut. 10.17. God *regardeth* not persons
Job 34. 19. nor *r.* rich more than the
Prov. 12. 10. righteous *r.* life of beast
13. 18. he that *r.* reproof shall be
15. 5. he that *r.* reproof is prudent
Eccl. 5. 8. he that is higher that the highest *r.*
Rom. 14. 6. he that *r.* the day, *r.* it
Matt. 22. 16. *regardest* not person
REGENERATION, Matt. 19. 28. Tit. 3. 5.
REJECT, Mark 6. 26. Gal. 4. 14.
Mark 7. 9. ye *r.* commandment of God
Tit. 3. 10. after first and second admonition *r.*
1 Sam. 8. 7. not *rejected* thee; but *r.* me
Isa. 53. 3. is despised and *r.* of men
Jer. 2. 37. Lord hath *r.* confidences
6. 19. *r.* my law
8. 9. *r.* word of the Lord
6. 30. Lord *r.* them, 7. 29. & 14. 19. 2 Kings 17. 50. Lam. 5. 22.
Hos. 4. 6. hast *r.* knowledge, I will *r.*
Luke 7. 30. *r.* the counsel of God
Heb. 12. 17. was *r.* for he found no
John 12. 48. he that *rejecteth* me
REIGN, Gen. 37. 8. Lev. 26. 17.
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Prov. 8. 15. by me kings *r.* and princes
Isa. 32. 1. a king *r.* in righteousness
Jer. 23. 5. a king shall *r.* and prosper
Luke 19. 14. not have this man to *r.*
Rom. 5.17. *r.* in life by one Jesus Christ
1 Cor. 4. 8. would to God ye did *r.*
2 Tim. 2. 12. if we suffer, we shall *r.*
Rev. 5. 10. we shall *r.* on the earth
22. 5. they shall *r.* for ever and ever
Rom. 5. 14. death *reigned* from Adam to Moses
21. that as sin *r.* unto death so
Rev. 20.4. they lived and *r.* with Christ a thousand years
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2 Chron. 6. 41. saints *r.* in thy goodness
20. 27. the Lord made them to *r.*
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Luke 6. 23. *r.* ye in that day; leap
10. 20. rather *r.* that your names
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14. 28. if ye loved me ye would *r.*
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Isa. 51. 7. *revilings*, Zeph. 2. 8.
REVIVE us again, Ps. 85. 6.
Isa. 57. 15. to *r.* the spirit of the humble; and to *r.* the heart of contrite
Hos. 6. 2. after two days will *r.* us 14. 7. they shall *r.* as the corn and
Hab. 3. 2. *r.* thy work in midst of
Rom. 7. 9. sin *revived* and I died 14. 9. Christ died, and rose, and *r.*
Ezra 9. 8. give us a little *reviving*, 9. REVOLT more and more, Isa. 1. 5.
Isa. 31. 6. children of Israel have deeply *revolted*
Jer. 5. 23. this people hath a *revolting heart* 6. 28. *revolters*, Hos. 5. 2. & 9. 5.
REWARD, exceeding great, Gen. 15. 1.
Deut. 10. 17. God taketh not *r.* Ps. 15. 5.
Ps. 19. 11. in keeping them is great *r.* 58. 11. there is a *r.* for righteous 127. 3. fruit of the womb is his *r.*
Prov. 11. 18. that soweth righteousness sure *r.*
Isa. 3. 11. the *r.* of his hands shall be given him 5. 23. who justify wicked for a *r.*
Mic. 7. 3. the judge asketh for a *r.*
Matt. 5. 12. great is your *r.* in heaven 6. 2. verily they have their *r.* 10. 41. shall receive a prophet's *r.*
Rom. 4. 4. the *r.* is not reckoned of
1 Cor. 3. 8. shall receive his own *r.*
Col. 2. 18. no man beguile you of *r.* 3. 24. the *r.* of the inheritance
1 Tim. 5. 18. labourer is worthy of *r.*
Heb. 2. 2. just recompense of *r.* 11. 26. respect to recompense of *r.*
2 John 8. we may receive a full *r.*
Matt. 6. 4. Father shall *r.* openly
2 Tim. 4. 14. Lord *r.* him according
Rev. 22. 12. I come and my *r.* is with 18. 6. *r.* her as she *rewarded* you
Ps. 103. 10. nor *r.* us according to our iniquities
Isa. 3. 9. have *r.* evil unto themselves
Ps. 31. 25. plentifully *rewardeth* proud
Heb. 11. 6. *rewarder* of them that
RICH, Gen. 13. 2. & 14. 23. Ex. 30. 15.
Prov. 10. 4. hand of diligent maketh *r.* 22. blessing of the Lord maketh *r.* 13. 7. himself *r.* yet hath nothing 14. 20. *r.* man hath many friends 18. 11. *r.* man's wealth is a strong city, 10. 15. 18. 23. the *r.* answereth roughly 22. 2. *r.* and poor meet together 23. 4. labour not to be *r.* 28. 11. *r.* man wise in his own conceit 20. that hasteth to be *r.* shall not
Eccl. 5. 12. abundance of the *r.* will not suffer him to sleep 10. 20. curse not the *r.* in thy bedchamber
Jer. 9. 23. let not *r.* man glory in his
Matt. 19. 23. *r.* man hardly enter the kingdom
Luke 1. 53. *r.* he sent empty away 6. 24. wo unto you that are *r.* 12. 21. layeth up, is not *r.* towards God 16. 1. certain *r.* man which had 18. 23. sorrowful for he was very *r.*
2 Cor. 6. 10. yet making many *r.* 8. 9. Jesus, though *r.* became poor
Eph. 2. 4. God who is *r.* in mercy
1 Tim. 6. 9. they that will be *r.* fall into temptation 17. charge them that are *r.* in this 18. that they be *r.* in good works
James 2. 5. poor of world, *r.* in faith
Rev. 2. 9. I know thy poverty, thou art *r.* 3. 17. sayest, I am *r.* 18. mayest be *r.*
1 Chron. 29. 12. *riches* and honour
Ps. 39. 6. he heapeth up *r.* and 49. 6. boast themselves in multitude of *r.* 52. 7. trusted in abundance of his *r.* 62. 10. if *r.* increase, set not heart 104. 24. the earth is full of thy *r.* 112. 3. wealth and *r.* be in his house 119. 14. rejoiced as much as in all *r.*
Prov. 3. 16. in her left hand *r.* and 11. 4. *r.* profit not in day of wrath 28. that trusteth in his *r.* shall fall 13. 8. ransom of man's life are his *r.* 14. 24. crown of the wise is their *r.* 23. 5. *r.* make themselves wings 27. 24. *r.* not for ever, nor the 30. 8. give me neither poverty nor *r.*
Jer. 17. 11. so he that getteth *r.* and
Matt. 13. 22. deceitfulness of *r.* choke
Luke 16. 11. to your trust the true *r.*
Rom. 2. 4. despisest *r.* of his goodness 9. 23. known the *r.* of his glory 11. 12. if fall of them be *r.* of world
2 Cor. 8. 2. abounded unto *r.* of your liberality
Eph. 1. 7. according to the *r.* of his 2. 7. show exceeding *r.* of grace
Phil. 4. 19. according to his *r.* in glory
Col. 2. 2. unto all *r.* of the full assurance, 1. 27.
1 Tim. 6. 17. not trust in uncertain *r.*
Heb. 11. 26. the reproach of Christ greater *r.*
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Job 34. 23. will not lay on man more *r.*
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Ezek. 18. 5. be just, do lawful and *r.*

Hos. 14. 9. ways of the Lord are *r.*
Amos 3. 10. they know not to do *r.*
Mark 5. 15. and in his *r.* mind
Luke 12. 57. judge ye not what is *r.*
Acts 4. 19. whether *r.* in sight of God
8. 21. thy heart is not *r.* in sight of
13. 10. not cease to pervert *r.* ways
Eph. 6. 1. children obey your parents; this is *r.*
2 Pet. 2. 15. forsaken the *r.* way, gone
Rev. 22. 14. have *r.* to tree of life
2 Tim. 2. 15. *rightly* dividing word
Gen. 7. 1. seen the *righteous* before
18. 23. wilt thou destroy *r.* with wicked,
24. 4.
Num. 23. 10. let me die death of *r.*
Deut. 25. 1. justify *r.* and condemn
1 Kings 8. 32. justifying the *r.* to give
Job 4. 7. where were the *r.* cut off
17. 9. the *r.* shall hold on his way
Ps. 1. 6. Lord knoweth way of *r.*
5. 12. wilt bless the *r.* with favour
7. 11. God judgeth the *r.*
11. 5. Lord trieth *r.* but wicked he
32. 11. rejoice in the Lord ye *r.* 33. 1.
34. 17. *r.* cry, and Lord heareth
19. many are afflictions of the *r.*
37. 17. the Lord upholdeth the *r.*
25. I have not seen the *r.* forsaken
29. the *r.* shall inherit the land
55. 22. never suffer the *r.* to be moved
58. 11. there is a reward for the *r.*
64. 10. *r.* shall be glad in the Lord
68. 3. let the *r.* be glad and rejoice
92.12. the *r.* shall flourish like the palm-tree
97. 11. light is sown for the *r.*
112. 6. the *r.* shall be in everlasting remembrance
125. 3. rod shall not rest on lot of *r.*
141. 5. let *r.* smite me; it shall be
145. 17. Lord is *r.* Lam. 1. 18. Dan. 9. 14.
146. 8. the Lord loveth the *r.*
Prov. 3. 22. his secret is with the *r.*
10. 3. not suffer soul of *r.* to famish
16. labour of the *r.* tendeth to life
21. the lips of the *r.* feel many
24. desire of the *r.* shall be granted
25. *r.* is an everlasting foundation
28. the hope of *r.* shall be gladness
30. the *r.* shall never be removed
32. the lips of the *r.* know what is acceptable
11. 8. *r.* is delivered out of trouble
21. seed of *r.* shall be delivered
28. the *r.* shall flourish as a branch
30. fruit of the *r.* is a tree of life
31. the *r.* shall be recompensed in
12. 3. root of *r.* shall not be moved
5. the thoughts of the *r.* are *r.*
7. the house of the *r.* shall stand
10. a *r.* man regardeth life of beast
12. root of *r.* yieldeth fruit
26. the *r.* is more excellent than his neighbour
13. 9. the light of the *r.* rejoiceth
25. *r.* eateth to satisfying of soul
14. 32. *r.* hath hope in his death
15. 6. in house of *r.* is much treasure
19. the way of the *r.* is made plain
29. Lord heareth the prayer of *r.*
18. 10. *r.* runneth into it and is safe
28. 1. the *r.* are bold as a lion
Eccl. 7. 16. be not *r.* overmuch, nor
9. 2. one event to *r.* and wicked
Isa. 3. 10. say to *r.* it shall be well
41. 2. raised up *r.* man from east
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60. 21. thy people also shall be *r.*
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Luke 1. 6. were both *r.* before God
18. 9. trusted that they were *r.* and despised others
Rom. 3. 10. there is none *r.* no not
5. 7. scarcely for a *r.* man will one
19. by the obedience of one many made *r.*
2 Thes. 1. 5. a manifest token of *r.* judgment
1 Tim. 1. 9. law is not made for a *r.*
James 5. 16. fervent prayer of *r.* man
1 Pet. 4. 18. the *r.* scarcely be saved
1 John 3. 7. he that doeth righteousness is *r.* even as he is *r.*
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13. 6. *r.* keepeth the upright in way
14. 34. *r.* exalteth a nation, but sin
15. 9. he loveth him that followeth *r.*
16. 8. better is a little with *r.* than
12. his throne is established by *r.*
31. if it be found in the way of *r.*
Isa. 11. 5. *r.* shall be the girdle of his
26. 9. inhabitants of world will learn *r.*
Isa. 28. 17. judgment to line and *r.* to
32. 17. work of *r.* shall be peace
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46. 12. far from *r.*
13. I bring near my *r.*
54. 17. their *r.* is of me, saith the Lord
61. 3. trees of *r.* planting of Lord
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Mal. 4. 2. Sun of *r.* arise with healing
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21. 32. John came in the way of *r.*
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13. 10. and enemy of all *r.*
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3. 22. even *r.* of God by faith of
4 6. man to whom God imputeth *r.*
11. a seal of the *r.* of faith
5. 18. by *r.* of one free gift came
21. grace reign through *r.* unto eternal life
6. 13. members as instruments of *r.*
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19. 8. righteousness of *s.*
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50. 23. I will show him *s.* of God, 96. 2.
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52. 7. feet of him that publisheth *s.*
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16. 18. *s.* not Lord Jesus Christ
Col. 3. 24. *s.* Lord Jesus Christ
Gal. 5. 13. by love *s.* one another
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Rev. 7. 15. *s.* him day and night in
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42. 1. behold my *s.* 49. 3. & 52. 13.
Matt. 20. 27. be chief, let him be *s.*
25. 21. well done, good and faithful *s.* 23.
John 8. 34. committeth sin is *s.* of
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9. 19. have I made myself *s.* to all
Gal. 1. 10. if pleased men, not *s.* of Christ
Phil. 2. 7. took on him form of a *s.*
2 Tim. 2. 24. *s.* of Lord must not
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17. ye were the *s.* of sin
19. members *s.* to uncleanness
1 Cor. 7. 23. be not ye the *s.* of men
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2 Pet. 2. 19. *s.* of corruption
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Rom. 12. 1. your reasonable *service*
Jer. 22. 13. useth neighbour's *s.*
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2 Thes. 2. 2. be not soon *s.* in mind
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5. 11. life in *S.*
12 that hath *S.* hath life
Matt. 21. 37. *his son,* Acts 3. 13. Rom. 1. 3, 9. & 5. 10. & 8. 29, 32. 1 Cor. 1. 9. Gal. 1. 16. & 4. 4, 6. 1 Thes. 1. 10. Heb. 1. 2. 1 John 1. 7. & 2. 23. & 3. 23. & 4. 9, 10, 14. & 5. 9, 10, 11, 20.
Luke 15. 19. *thy son,* John 17. 1, 19, 26.
Dan. 3. 25. *the Son of God,* Matt. 4. 3. & 16. 16. and 41 other places
Num. 23. 19. *Son of man,* Job 25. 6. Ps. 8. 4. & 80. 17. & 144. 3. Dan. 7. 13. Ezekiel is so called about 90, and Christ about 84 times
Ps. 144. 12. that our *sons* may be as plants
Song 2. 3. so is my beloved among *s.*
Isa. 60. 10. *s.* of strangers, 61. 5. & 62. 8.
Mal. 3. 3. purify *s.* of Levi
6. the *s.* of Jacob
Mark 3. 17. Boanerges, *s.* of thunder
1 Cor. 4. 14. as my beloved *s.* I warn you
Gal. 4. 6. because ye are *s.* God sent forth the Spirit of his Son
Heb. 2. 10. bring many *s.* to glory
12. 7. God dealeth with you as *s.*
Gen. 6. 2. *sons of God,* Job 1. 6. & 2. 1. & 38. 7. Hos. 1. 10. John 1. 12. Rom. 8. 14, 19. Phil. 2. 15. 1 John 3. 1, 2.
SONG to the Lord, Ex. 15. 1. Num. 21. 17.
Ex. 15. 2. Lord is my *s.* Ps. 118. 14. Isa. 12. 2.
Job 30. 9. I am their *s.* Ps. 69. 12.
Job 35. 10. giveth *s.* in the night, Ps. 42. 8. & 77. 6. Isa. 30. 29.
Ps. 32. 7. compass with *s.* of deliverance
119. 54. *s.* in house of pilgrimage
137. 3. a *s.* one of the *s.* of Zion
Ezek. 33. 32. as a very lovely *s.*
Eph. 5. 19. speak to yourselves in spiritual *s.*
Rev. 14. 3. no man could learn that *s.*
15. 3. sing *s.* of Moses and of Lamb
Ps. 33. 3. sing a *new song,* 40. 3. & 96. 1. & 144. 9. & 149. 1. Isa. 42. 10. Rev. 5. 9.
SOON as they be born, Ps. 58. 3.
Ps. 106. 13. *s.* forgat his works
Prov. 14. 17. *s.* angry dealeth foolishly
Gal. 1. 6. *s.* removed to another Gospel
2 Thes. 2. 2. not *s.* shaken in mind
SOAP, Jer. 2. 22. Mal. 3. 2.
SORCERER, Acts 13. 6, 8. & 8. 9, 11.
Jer. 27. 9. *sorcerers,* Mal. 3. 5. Rev. 21. 8.
SORE, 2 Chron. 6. 28. Job 5. 18.
Heb. 10. 29. much *sorer* punishment
Isa. 1. 6. and putrifying *sores*
SORRY, Ps. 38. 18. 2 Cor. 2. 2. & 7. 8.
Ps. 90. 10. labour and *sorrow*
Prov. 15. 13. by *s.* of heart the spirit is broken
Eccl. 1. 18. increaseth knowledge increaseth *s.*
7. 3. *s.* is better than laughter
Isa. 35. 10. *s.* and sighing flee away, 51. 11.
50. 11. ye shall lie down in *s.*
Lam. 1. 12. be any *s.* like unto my *s.*
John 16. 6. *s.* hath filled your hearts
20. your *s.* shall be turned into joy
2 Cor. 2. 7. swallowed up of overmuch *s.*
7. 10. godly *s.* worketh repentance to salvation, but *s.* of world, 9.
Phil. 2. 27. should have *s.* upon *s.*
1 Thes. 4. 13. *s.* not as others
Rev. 21. 4. no more death, neither *s.*
Ps. 18. 5. the *s.* of hell
116. 3. the *s.* of death
127. 2. it is vain to eat bread of *s.*
Isa. 53. 3. man of *s.* 4. carried our *s.*
Matt. 24. 8. beginning of *sorrows*
1 Tim. 6. 10. pierced through with many *s.*
2 Cor. 7. 9. *sorrowed,* Jer. 31. 12.
1 Sam. 1. 15. woman of a *sorrowful* spirit
Job 6. 7. were as my *s.* meat
Prov. 14. 13. in laughter heart is *s.*
Jer. 31. 25. replenished *s.* soul, Ps. 69. 29.
Zeph. 3. 18. *s.* for solemn assembly
Matt. 19. 22. young man went away *s.*
26. 22, 38. my soul is exceeding *s.*
2 Cor. 6. 10. *s.* yet always rejoicing
Luke 2. 48. *sorrowing,* Acts 20. 38.
SORT, 2 Cor. 7. 11. 3 John 6.
SOUGHT the Lord, Ex. 33. 7. 2 Chron. 14. 7.
Ps. 34. 4. I *s.* Lord, and he heard
111. 2. *s.* out of all them that take pleasure
119. 10. with my whole heart I *s.*
Eccl. 7. 29. *s.* out many inventions
Isa. 62. 12. be called *s.* out, a city not forsaken
65. 1. found of them that *s.* me not
Rom. 9. 32. *s.* it not by faith, but by
Heb. 12. 17. though he *s.* it carefully
2 Chron. 16. 12. *s.* not Lord, Zeph. 1. 6.
1 Chron. 15. 13. *sought him,* 2 Chron. 14. 7. & 15. 4. Ps. 78. 34. Song 3. 1, 2. & 5. 6. Jer. 8. 2. & 26. 21.
SOUL abhor my judgments, Lev. 26. 15, 43.
Gen. 2. 7. man became a living *s.*
Deut 11. 13. serve him with all *s.*
Deut. 13. 3. love the Lord with all thy *s.* Josh. 22. 5. 1 Kings 2. 4. Mark 12. 33.
1 Sam. 18. 1. *s.* of Jonathan knit to *s.* of David
1 Kings 8. 48. return with all their *s.*
1 Chron. 22. 19. set your *s.* to seek the Lord
Job 16. 4. if your *s.* were in my *s.*'s stead
Ps. 19. 7. law is perfect, converting *s.*
34. 22. Lord redeemeth *s.* of his servants
49. 8. redemption of *s.* is precious
74. 19. deliver not the *s.* of thy turtle dove
107. 9. filleth the hungry *s.* with
Prov. 10. 3. not suffer *s.* of righteous
18. 2. *s.* be without knowledge is
27. 17. full *s.* loatheth honey-comb
Isa. 55. 2. let your *s.* delight in fatness
55. 3. hear and your *s.* shall live
58. 10. I will satisfy the afflicted *s.*
Jer. 31. 25. I have satiated weary *s.* 12. 14.
38. 16. the Lord made us this *s.*
Ezek. 18. 4. *s.* that sinneth, it shall die, 20.
Matt. 10. 28. are not able to kill *s.*
Rom. 13. 1. let every *s.* be subject to
1 Thes. 5. 23. spirit, *s.* and body be preserved
Heb. 4. 12. piercing to dividing of *s.*
10. 39. believe to saving of the *s.*
Ex. 30. 12. ransom for *his soul*
Judg. 10. 16.—was grieved for misery
2 Kings 23. 25. turned to Lord with all—
Job 27. 8. when God taketh away—
Hab. 2. 4.—lifted up, is not upright
Matt. 16. 26. lose—; what in exchange for—
Ps. 16. 10. not leave *my soul* in hell
31. 7. hast known—in adversity
35. 3. say to—I am thy salvation
9.—shall be joyful in the Lord
42. 5, 11. why cast down, O—, 43. 5. 62. 1.—waiteth upon God, 5.
63. 1.—thirsteth for thee, my flesh
5.—shall be satisfied
8.—followeth hard after thee
Isa. 26. 9. with—have I desired thee, 8. 61. 10. shall be joyful in my God
Luke 1. 46.—doth magnify the Lord
John 12. 27. now is—troubled, Matt. 26. 38.
Ps. 33. 20. *our soul,* 44. 25. & 66. 9. & 123. 4. & 124. 4. Isa. 26. 8.
Deut. 13. 6. *own soul,* 1 Sam. 18. 1. & 20. 17. Ps. 22. 29. Prov. 8. 36. & 11. 17. & 15. 32. & 19. 8, 16. & 6. 32. & 20. 2. & 29. 24. Mark 8. 36. Luke 2. 35.
Deut. 4. 9. *with all thy soul,* 6. 5. & 10. 12. & 30. 6. Matt. 22. 37.
Ezek. 3. 19. deliver *thy soul,* 21. & 33. 9.
Luke 12. 20. this night—shall be required of thee
3 John 2. prosper—as prospereth
Ps. 72. 13. save *souls* of the needy, 97. 10.
Prov. 11. 36. that winneth *s.* is wise
Isa. 57. 16. spirit fail, and *s.* which I
Ezek. 14. 14. should but deliver *s.*
1 Pet. 3. 20. few, i. e. eight *s.* saved
4. 19. commit keeping of their *s.*
2 Pet. 2. 14. beguiling unstable *s.*
Rev. 6. 9. *s.* of slain and beheaded, 20. 4.
Luke 21. 19. *your souls,* Josh. 23. 14. Jer. 6. 16. & 26. 19. Matt. 11. 29. Heb. 13. 17. 1 Pet. 1. 9, 22. & 2. 25.
SOUND, dreadful, Job 15. 21.
Ps. 47. 5. God is gone up with *s.* of trumpet
89. 15. people that know joyful *s.*
119. 80. let my heart be *s.* in thy statutes
Prov. 2. 7. *s.* wisdom, 3. 21. & 8. 14.
Eccl. 12. 4. *s.* of the grinding is low
Amos 6. 5. that chant to *s.* of viol
Rom. 10. 18. *s.* went into all the earth
1 Tim. 1. 10. contrary to *s.* doctrine, 2 Tim. 4. 3.
2 Tim. 1. 7. *s.* mind, 13. of *s.* words
Tit. 1. 9. *s.* doctrine, *s.* in faith, 2. 1, 2. 2. 8. *s.* speech that cannot be condemned
Isa. 63. 15. *sounding* of bowels, 16. 11.
Ps. 38. 3, 7. no *soundness,* Isa. 1. 6.
SOW that was washed, 2 Pet. 2. 22.
SOW wickedness reap the same, Job 4. 8.
Ps. 126. 5. *s.* in tears, reap in joy
Eccl. 11. 4. observeth the wind, shall not *s.*
Isa. 32. 20. blessed that *s.* beside all waters
Jer. 4. 3. *s.* not among thorns
31. 27. I will *s.* houses of Israel
Hos. 10. 12. *s.* in righteousness, reap in mercy
Mic. 6. 15. thou shalt *s.* and not reap
Matt. 13. 3. sower went out to *s.*
Luke 12. 24. the ravens neither *s.* nor
19. 22. reaping what I did not *s.*
Ps. 97. 11. light is *sown* for righteous
Hos. 8. 7. *s.* wind, reap whirlwind
1 Cor. 9. 11. have *s.* to you spiritual
15. 42. it is *s.* in corruption
43. it is *s.* in dishonour; it is *s.* in weakness.
2 Cor. 9. 10. multiply your seed *s.*
James 3. 18. fruit of righteousness is *s.* in peace.
Prov. 11. 18. that *soweth* righteousness.
22. 8. *s.* iniquity, shall reap vanity.
John 4. 37. one *s.* another reapeth
2 Cor. 9. 6. *s.* sparingly, *s.* bountifully
Gal. 6. 7. what a man *s.* that shall
8. *s.* to his flesh, reap corruption
Isa. 55. 10. seed to *sower,* 2 Cor. 9. 10.
SPARE all the place, Gen. 18. 16.
Neh. 13. 22. *s.* me according to thy mercy
Ps. 39. 13. *s.* me that I may recover strength
Prov. 19. 18. let not thy soul *s.* for his crying
Joel 2. 17. *s.* thy people and give not
Mal. 3. 17. I will *s.* them, as man *s.* his son
Rom. 8. 32. *spared* not his own Son
11. 21. if God *s.* not the natural
2 Pet. 2. 4. God *s.* not angels that sinned
Prov. 13. 24. he that *spareth* rod
SPARKS, Job 5. 7. Isa. 50. 11.
SPARROW, Ps. 102. 7. Matt. 10. 29.
SPEAK against Moses, Num. 12. 8.
Gen. 18. 27. taken on me to *s.* to the Lord
Ex. 4. 14. Aaron thy brother can *s.*
34. 35. went in to *s.* to the Lord
1 Sam. 3. 9. *s.* Lord, thy servant heareth
Ps. 85. 8. Lord will *s.* peace to people
Isa. 8. 20. if *s.* not according to word
50. 4. how to *s.* a word in season
Jer. 18. 7. at what instant I *s.* 9.
Hab. 2. 3. at end it shall *s.* and not lie
Matt. 10. 19. how or what ye shall *s.*
Luke 6. 26. when all men *s.* well of
John 3. 11. we *s.* that we do know
Acts 4. 20. cannot but *s.* things we
1 Cor. 1. 10. ye all *s.* the same thing
2. 6. we *s.* wisdom among perfect
Tit. 3. 2. to *s.* evil of no man, but
James 1. 19. swift to hear, slow to *s.*
2 Pet. 2. 10. *s.* evil of dignities, Jude 8.
Jude 10. *s.* evil of things which they know not
Matt. 12. 32. *speaketh* against Son of
34. out of the abundance of the heart the mouth *s.*
Heb. 11. 4. he being dead yet *s.*
12. 24. *s.* better things than blood of Abel
25 refuse not him that *s.* from heaven
1 Pet. 2. 12. *s.* against you as evil
Isa. 45. 19. *I speak,* 63. 1. John 4. 26. & 7. 17. & 8. 26, 28, 38. & 12. 50. Rom. 3. 5. & 6. 19. 1 Tim. 2. 7.
Isa. 58. 13. nor *speaking* own words
65. 24. while they are *s.* I will hear. 58. 9.
Dan. 9. 20. while I was *s.* and
Matt. 6. 7. will be heard for much *s.*
Eph. 4. 15. *s.* the truth in love
31. evil *s.* be put away, 1 Pet. 2. 1.
5. 19. *s.* to yourselves in psalms
1 Tim. 4. 2. *s.* lies in hypocrisy, Ps. 58. 3.
Rev. 13. 5. a mouth *s.* great things
Gen. 11. 1. earth was of one *speech*
Deut. 32. 2. my *s.* shall distil as dew
Matt. 26. 73. thy *s.* bewrayeth thee
1 Cor. 2. 1. not with excellency of *s.*
2 Cor. 3. 12. use great plainness of *s.*
10. 10. his *s.* is contemptible
Col. 4. 6. let your *s.* be with grace
Tit. 2. 8. sound *s.* that cannot be condemned
Jude 15. of all their hard *speeches*
Rom. 16. 18. by fair *s.* deceive simple
Matt. 22. 12. he was *speechless*
SPECTACLE to angels, 1 Cor. 4. 9.
SPEED, Gen. 24. 12. 2 John 10. 11.
Ezra 7. 21. *speedily,* 26. Ps. 31. 2. & 79. 8. Ex. 8. 11. Luke 18. 8.
SPEND their days in wealth, Job 21. 13.
Ps. 90. 9. *s.* our years as a tale that
Isa. 55. 2. *s.* money for that is not
49. 4. have *spent* my strength for
Rom. 13. 12. night is far *s.* day is at
2 Cor. 12. 15. spend and be *s.*
SPICES, Song 4. 10, 14, 16. & 8. 14.
SPIDER, Prov. 30. 28. Job 8. 14. Isa. 59. 5.
SPIKENARD, Song 1. 12. & 4. 13, 14.
SPIRIT made willing, Ex. 35. 21.
Num. 11. 17. take of *s.* which is on
14. 24. Caleb had another *s.* with
2 Kings 2. 9. double portion of thy *s.*
Ezra 1. 5. whose *s.* God raised to build up
Neh. 9. 20. gavest good *s.* to instruct
Job 26. 13. by his *s.* he garnished the
32. 8. there is a *s.* in man
18. *s.* in me
Ps. 31. 5. into thy hand I commit *s.*
32. 2. in whose *s.* there is no guile
51. 10. renew a right *s.* within me
11. take not thy holy *s.* from me
12. uphold me with thy free *s.*
17. a broken *s.* and contrite, 34. 18.
Prov. 15. 13. & 17. 22. Isa. 57. 15. & 66. 2.
Ps. 76. 12. will cut off *s.* of princes.
78. 8. *s.* is not steadfast with God
104. 30. sendest forth thy *s.* Job 34. 14.
139. 7. whither should I go from *s.*
142. 3. my *s.* was overwhelmed in me, 143. 4.
143. 7. *s.* faileth, 10, thy *s.* is good
Prov. 14. 29. is hasty of *s.* exalteth folly

Prov. 15. 13. by sorrow of heart the *s.* is broken
16. 18. a haughty *s.* before a fall
32. that ruleth his own *s.* is better than he that taketh a city
18. 14. a wounded *s.* who can bear
20. 27. *s.* of man is candle of Lord
Eccl. 3. 21. who knoweth *s.* of man
8. 8. no power over *s.* to retain *s.*
11. 5. thou knowest not way of *s.*
12. 7. the *s.* shall return to God
Isa. 32. 15. until *s.* be poured on us
34. 16. his *s.* gathered them
57. 16. for the *s.* fail before me
61. 3. garment of praise for *s.* of
Mic. 2. 11. walking in *s.* and falsehood
Zech. 10. 1. formeth *s.* of man within
10. *s.* of grace and supplication
Mal. 2. 15. take heed to your *s.*
Matt. 22. 43. doth David in *s.* call him Lord
26. 41. *s.* is willing, but flesh weak
Luke 1. 80. Jesus waxed strong in *s.*
2. 27. came by the *s.* into temple
8. 55. *s.* came again and she arose
9. 55. know not what kind of *s.* ye are
24. 39. *s.* hath not flesh and bones
John 3. 5. born of water and of *s.*
6. that which is born of the *s.* is *s.*
34. God giveth not *s.* by measure
4. 24. God is a *s.* worship him in *s.* and in truth, 23.
6. 63. it is the *s.* that quickeneth; the words I speak are *s.* and life
Acts 6. 10. not able to resist the *s.*
16. 7. the *s.* suffered them not
17. 16. Paul's *s.* was stirred in him
18. 5. Paul was pressed in *s.* and
Rom. 8. 1. not after flesh, but *s.* 4.
2. *s.* of life in Christ Jesus made
9. if any have not *s.* of Christ, he
8. 13. if ye through *s.* mortify deeds
15. *s.* of bondage, *s.* of adoption
16. *s.* beareth witness with our *s.*
8. 26. the *s.* helpeth our infirmities
2 Cor. 2. 10. *s.* searcheth all things
5. 3. present in *s.* 5. *s.* may be saved
6. 17. joined unto the Lord is one *s.* 12. 13.
2 Cor. 3. 3. written with *s.* of living God
6. not of letter but *s.* *s.* giveth life
17. *s.* of Lord is, there is liberty
7. 1. from filthiness of flesh and *s.*
Gal. 3. 3. begun in *s.* are now perfect
4. 6. sent forth *s.* of Son into hearts
5. 16. walk in the *s.*
17. flesh lusteth against *s.* and *s.* against flesh
18. if led by *s.* are not under law
22. fruit of *s.* is love, joy, peace
25. if we live in the *s.* let us walk in the *s.*
6. 18. grace be with your *s.* 2 Tim. 4. 22.
Eph. 1. 13. with holy *s.* of promise
4. 4. there is one body and one *s.*
23. be renewed in *s.* of your mind
5. 9. fruit of *s.* is in all godliness
18. not drunk but filled with the *s.*
6. 18. praying always in *s.* Jude 20.
Col. 2. 5. I am with you in the *s.*
1 Thes. 5. 23. whole *s.* soul and body
Heb. 4. 12. dividing asunder of soul and *s.*
9. 14. through eternal *s.* offered
James 4. 5. *s.* that dwelleth in us
1 Pet. 3. 4. ornament of a meek and quiet *s.*
18. to death in flesh, but quickened by the *s.*
4. 6. live according to God in the *s.*
1 John 4. 1. believe not every *s.* but try *s.*
Jude 19. sensual, not having the *s.*
Rev. 1. 10. I was in *s.* on Lord's day
11. 11. *s.* of life from God entered
14. 13. yea, saith the *s.* that they
22. 17. the *s.* and bride say, come
Gen. 6. 3. *my spirit*, Job 10. 12. Ps. 31. 5. & 77. 6. Isa. 38. 16. Ezek. 36. 27. Zech. 4. 6. Luke 1. 47. & 23. 46. Acts 7. 59. Rom. 1. 9. 1 Cor. 14. 14.
Gen. 1. 2. *Spirit of God*, Ex. 31. 3. 2 Chron. 15. 1. Job 33. 4. Ezek. 11. 34. Matt. 3. 16. & 12. 28. Rom. 8. 9, 14. & 15. 19. 1 Cor. 2. 11, 14. & 3. 16. & 6. 11. & 12. 3. 2 Cor. 3. 3. Eph. 4. 30. 1 Pet. 4. 14. 1 John 4. 2.
Isa. 11. 2. *s.* of wisdom, Eph. 1. 17.
Zech. 13. 2. unclean *s.* Matt. 12. 43.
Num. 16. 22. God of *s.* of all flesh, 27. 16.
Ps. 104. 4. maketh angels *spirits*
Prov. 16. 2. Lord weigheth the *s.*
Matt. 10. 1. *unclean spirits*, Acts 5. 16. & 8. 7. Rev. 16. 13, 14.
Luke 10. 20. rejoice not that the *s.* are subject to you
1 Cor. 14. 32. *s.* of the prophets are subject
Heb. 12. 23. to *s.* of just men made perfect
1 Pet. 3. 19. preached to *s.* in prison
1 John 4. 1. try *s.* whether they be of
Hos. 9. 7. the *spiritual* man is mad
Rom. 1. 11. impart some *s.* gift
7. 14. law is *s.* but I am carnal
15, 27. partakers of their *s.* things
1 Cor. 2. 13. comparing *s.* things with *s.*
15. he that is *s.* judgeth all things
3. 1. not speak unto you as *s.*
9. 11. have sown to you *s.* things
10. 3. eat *s.* meat
4. drank *s.* drink, *s.* rock
1 Cor. 15. 44. it is raised a *s.* body
Gal. 6. 1. ye which are *s.* restore
Eph. 1. 3. blessed us with *s.* blessings
5. 19. speaking in *s.* songs, Col. 3. 16.
6. 12. wrestle against *s.* wickedness
Col. 1. 9. filled with *s.* understanding
1 Pet. 2. 5. built us *s.* house; offer a sacrifice
Rom. 8. 6. to be *spiritually* minded
1 Cor. 2. 14 because *s.* discerned
Rev. 11. 8. *s.* is called Sodom and
SPITE, Ps. 10. 14. Matt. 22. 6.
SPITTING, Isa. 50. 6. Luke 18. 32.
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Ps. 119. 162. one that finds great *s.*
Isa. 53. 12. divide *s.* with the strong
Matt. 12. 29. he will *s.* his house
Col. 2. 8. lest any *s.* you through philosophy
Ex. 12. 36. *spoiled* the Egyptians
Col. 2. 15. having *s.* principalities
Heb. 10. 34. took joyfully *spoiling*
SPOT, without, Num. 19. 2. & 28. 3, 9. Job 11. 19. 2 Tim. 6. 14. Heb. 9. 14. 1 Pet. 1. 19. 2 Pet. 3. 14.
Deut. 32. 5. *s.* is not *s.* of his children
Song 4. 7. there is no *s.* in thee
Eph. 5. 27. not having *s.* or wrinkle
Jer. 13. 23. *spots*, Jude 12. 23.
SPREAD, Job 9. 8. Isa. 25. 11. & 37. 14. Jer. 4. 3. Lam. 1. 17. Ezek. 16. 8.
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Ps. 65. 10. *springing*, John 4. 14. Heb. 12. 15.
Ps. 87. 7. all my *springs* are in thee
SPRINKLE, Lev. 14. 7. & 16. 14.
Isa. 52. 15. he shall *s.* many nations
Ezek. 36. 25. I will *s.* clean water on
Heb. 10. 22. having hearts *sprinkled* from an evil conscience
12. 24. to blood of *sprinkling*
1 Pet. 1. 2. through *s.* of the blood of Jesus Christ
SPUE thee out of my mouth, Rev. 3. 16. Hab. 2. 16. Lev. 18. 28. Jer. 25. 27.
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Ps. 23. 4. thy rod and *s.* comfort me
Isa. 3. 1. stay and *s.* of bread
9. 4. broken *s.* of his shoulder, 14. 5.
10. 25. *s.* in their hand is my indignation
STAGGER, Ps. 107 27. Rom. 4. 20.
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STAND, Ezek. 29. 7. Ex. 9. 11.
Job 19. 25. *s.* at latter day on earth
Ps. 76. 7. who may *s.* in thy sight
130. 3. if Lord mark iniquities who shall *s.*
Isa. 46. 10. my counsel shall *s.* Prov. 19. 21.
Mal. 3. 2. who shall *s.* when he appeareth
Matt. 12. 25. house divided against itself shall not *s.*
Rom. 5. 2. this grace wherein we *s.*
14. 4. God is able to make him *s.*
2 Cor. 1. 24. by faith ye *s.* Rom. 11. 20.
Eph. 6. 13. having done all to *s.* 14. *s.*
1 Pet. 5. 12. true grace of God wherein ye *s.*
Rev. 3. 20. I *s.* at the door and knock
Nah. 1. 6. *stand before*, 1 Sam. 6. 20.
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1 Cor. 16. 13. *stand fast* in the faith
Gal. 5. 1.—in the liberty wherewith Christ hath made us free
Phil. 1. 27.—in one spirit
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1 Thes. 3. 8. we live, if ye—in Lord
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Ps. 1. 5. *stand in*, 4. 4. & 24. 3.
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Ps. 119. 161. my heart *s.* in awe of thy word
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2 Cor. 2. 7. be *s.* up with overmuch sorrow
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Mark 14. 72. when he *t.* thereon wept
1 Cor. 13. 11. I *t.* as a child, spake
Phil. 2. 6. *t.* it not robbery to be equal
Ps. 139. 2. understandest my *t.* afar
Prov. 24. 9. the *t.* of foolishness is sin
Eccl. 10. 20. curse not king in thy *t.*
Matt. 6. 25. take no *t.* for life, Luke 12. 22.
6. 34. take no *t.* for the morrow
Mark 13. 11. take no *t.* beforehand
2 Cor. 10. 5. every *t.* into captivity
Ps. 50. 21. thou *thoughtest* I was
Gen. 6. 5. imagination of *thoughts*
Judg. 5. 15. were great *t.* of heart
1 Chron. 28. 9. understandeth all the imagination of the *t.*
29. 18. keep this in imagination of *t.*
Ps. 10. 4. God is not in all his *t.*
33. 11. the *t.* of his heart to all generations
40. 5. many are thy *t.* to us-ward
94. 11. Lord knoweth the *t.* of man
19. in multitude of my *t.* within me
119. 113. I hate vain *t.* but thy law
139. 17. how precious are thy *t.* to
23. try me and know my *t.*
Prov. 12. 5. *t.* of righteous are right
15. 26. the *t.* of the wicked are an abomination
16. 3. thy *t.* shall be established
Isa. 55. 7. let the unrighteous man forsake his *t.*
8. my *t.* are not your *t.*
59. 17. their *t.* are *t.* of iniquity
66. 18. I know their works and *t.*
Jer. 4. 14. how long shall vain *t.*
29. 11. *t.* I think toward you are *t*
Mic. 4. 12. know not *t.* of the Lord
Matt. 15. 19. out of the heart proceed evil *t.*
Luke 2. 35. the *t.* of many hearts be revealed
24. 38. do *t.* arise in your hearts
Rom. 2. 15. their *t.* accusing, or
1 Cor. 3. 20. the Lord knoweth the *t.*
Heb. 4. 12. a discerner of the *t.* and
James 2. 4. become judges of evil *t.*
THIRST, Deut. 28. 48. & 29. 19.
Isa. 49. 10. shall not hunger nor *t.*
Matt. 5. 6. blessed are they which hunger and *t.* after righteousness
John 4. 14. shall never *t.* 6. 35.
7. 37. if any *t.* let him come drink
Rom. 12. 20. if he *t.* give him drink
Rev. 7. 16. hunger nor *t.* any more
Ps. 42. 2. my soul *thirsteth* for God
63. 1. my soul *t.* for thee, 143. 6.
Isa. 55. 1. ho, every one that *t.* come
THORNS in your sides, Num. 33. 55. Judg. 2. 3. Gen. 3. 18.
Josh. 23. 13. shall be *t.* in your eyes
2 Sam. 23. 6. as *t.* thrust away
Jer. 4. 3. sow not among *t.*
12. 13. sown wheat, but shall reap *t.*
Hos. 2. 6. hedge up thy way with *t.*
Matt. 7. 16. do men gather grapes of *t.*
13. 7. some fell among *t.* 22.
Heb. 6. 8. that which beareth *t.* and
THREATENING, Eph. 6. 9. Acts 4. 29. & 9. 1. 1 Pet. 2. 23.
THREE, 2 Sam. 24. 12. Prov. 30. 15, 18, 21, 29. Amos 1. 3, 13. & 2. 1. 1 Cor. 14. 27. 1 John 5. 7, 8. Rev. 16. 13.
THRESH, Isa. 41. 15. Jer. 51. 33. Isa. 21. 10. Mic. 4. 13. Hab. 3. 12. 1 Cor. 9. 10.
Lev. 26. 5. and your *threshing* shall reach unto the vintage
2 Sam. 24. 18. *threshing-floor*, 21. 24.
THROAT is an open sepulchre, Ps. 5. 9. Ps. 69. 3. weary of crying, my *t.* is Prov. 23. 2. put a knife to thy *t.*
Jer. 2. 25. withhold thy *t.* from thirst
THRONE, Lord is in heaven, Ps. 11. 4.
Ps. 94. 20. *t.* of iniquity have fellowship with
Prov. 25. 5. *t.* is established by righteousness
Isa. 66. 1. heaven is my *t.*
Jer. 14. 21. do not disgrace *t.* of glory
Lam. 5. 19. thy *t.* from generation to generation
Dan. 7. 9. his *t.* was like fiery flame
Matt. 19. 28. shall sit in *t.* of his glory, ye shall sit on twelve *thrones*
25. 31. shall sit on *t.* of his glory
Col. 1. 16. whether they be *t.* or
Heb. 4. 16. boldly to the *t.* of grace
Rev. 3. 21. sit on my *t.* with my Father on his *t.*
20. 11. a great white *t.* and he that
22. 3 *t.* of God and Lamb shall be
Job 26. 9. *his throne*, Ps. 89. 14, 29, 44. & 97. 2. & 103. 19. Prov. 20. 28. & 25. 5. Dan. 7. 9. Zech. 6. 13.
Ps. 45. 6. *thy throne*, 99. 4. Heb. 1. 8.
Isa. 22. 23. *glorious throne*, Jer. 17. 12.
THRUST, Ex. 11. 1. Job 32. 13. Luke 13. 28. John 20. 25. Acts 16. 37.
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TIDINGS, evil, Ex. 33. 4. Ps. 112. 7.
Luke 1. 19. show the glad *t.* 8. 1. Acts 13. 32. Rom. 10. 15.
TIME, when thou mayest be found, Ps. 32. 6.
Ps. 37. 19. evil *t.* 41. 1. *t.* of trouble, 69. 13. acceptable *t.* Isa. 49. 8. 2 Cor. 6. 2.
Ps. 89. 47. remember how short my *t.*
Eccl. 3. 1–8. *a time* to every purpose—to be born—to die—to plant—to pluck up—to kill—to heal—to break down—to build up—to weep—to laugh—to mourn—to dance—to gather—to embrace—to refrain—to get—to lose—to keep—to cast away—to rend—to sew—to keep silence—to speak—to love—to hate—of war—of peace
Eccl. 9. 11. *t.* and chance happeneth
Ezek. 16. 8. thy *t.* was the *t.* of love
Dan. 7. 25. till a *t.* and times, dividing of *t.*
12. 7. for a *t.* *t.* and half a, Rev. 12. 14.
Amos 5. 13. evil *t.* Mic. 2. 3.
Luke 19. 44. knewest not *t.* of thy visitation
John 7. 6. my *t.* is not yet come
Acts 17. 21. spent *t.* in nothing else
Rom. 13. 11. high *t.* to awake out of
1 Cor. 7. 29. the *t.* is short, it remains
2 Cor. 6. 2. accepted *t.* the day of
Eph. 5. 16. redeeming the *t.* Col. 4. 5.
1 Pet. 1. 17. pass *t.* of your sojourning
Rev. 10. 6. *t.* shall be no longer
12. 12. great wrath hath but short *t.*
Ps. 31. 15. my *times* are in thy hand
Luke 21. 24. till *t.* of the Gentiles be fulfilled
Acts 1. 7. not for you to know the *t.*
3. 19. *t.* of refreshing shall come, 21.
17. 26. determined the *t.* before appointed
1 Tim. 4. 1. in latter *t.* some shall
2 Tim. 3. 1. in last days perilous *t.*
Ps. 34. 1. bless the Lord *at all times*
62. 8. trust in God—ye people
106. 3. blessed is he that doeth righteousness—
119. 20. longing to thy judgments—
Prov. 5. 19. let her breasts satisfy-
17. 17. a friend loveth—
TIN, Num. 31. 22. Isa. 1. 25. Ezek. 22. 18.
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1 Cor. 3. 9. labourers *t.* with God
2 Cor. 6. 1. as workers *t.* with him
Eph. 2. 5. quickened us *t.* with Christ
6. raised us up *t.* made us sit *t.* in Christ Jesus
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Ps. 86. 17. show me a *t.* for good
Phil. 1. 28. evident *t.* of perdition
2 Thes. 1. 5. manifest *t.* of righteous judgment
Job 21. 29. ye not know their *tokens*
Ps. 65. 8. they are afraid at thy *t.*
135. 9. who sent *t.* and wonders
Isa. 44. 25. frustrated the *t.* of liars
TONGUE, Ex. 11. 7. Josh. 10. 21.
Job 5. 21. be hid from scourge of *t.*
20. 12. hide wickedness under his *t.*
Ps. 34. 13. keep thy *t.* from evil
Prov. 10. 20. *t.* of the just is as choice silver
12. 18. *t.* of wise is health, 31. 26.
19. a lying *t.* is but for a moment
15. 4. wholesome *t.* is a tree of life
18. 21. death and life are in power of the *t.*
21. 6. getting treasure by a lying *t.*
23. keepeth his *t.* keepeth his soul
25. 15. a soft *t.* breaketh the bone
Isa. 30. 27. his *t.* as a devouring fire
50. 4. Lord hath given me *t.* of the learned
Jer. 9. 5. taught their *t.* to speak lies
18. 18. let us smite him with the *t.*
James 1. 26. be religious and bridleth not his *t.*
3. 8. the *t.* can no man tame, 5.
1 Pet. 3. 10. refrain his *t.* from evil
1 John 3. 18. not love in *t.* but deed
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TORMENT us before the time, Matt. 8. 29.
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Rev. 18. 7. so much *t.* and sorrow
14. 11. smoke of their *t.* ascendeth
Luke 16. 24. I am *tormented* in this
25. he is comforted, thou are *t.*
Heb. 11. 37. destitute, afflicted, *t.*
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Isa. 54. 11. *t.* with a tempest
Eph. 4. 14. children *t.* to and fro
TOUCH not mine anointed, Ps. 105. 15.
Job 5. 19. in seven shall no evil *t.* thee
Isa. 52. 11. *t.* no unclean thing
Matt. 9. 21. may but *t.* his garment
14. 36. only *t.* hem of his garment
Mark 10. 13. children that he should *t.*
Luke 11. 46. *t.* not the burdens with
John 20. 17. *t.* me not, for I am not
1 Cor. 7. 1. good not to *t.* a woman
2 Cor. 6. 17. *t.* not the unclean thing
Col. 2. 21. *t.* not, taste not, handle not
1 Sam. 10. 26. whose heart God had *touched*
Job 19. 21. hand of God hath *t.* me
Luke 8. 45. who *t.* me, 46. hath *t.* me
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1 John 5. 18. wicked one *t.* him not
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1 Sam. 2. 24. ye make the Lord's people to *t.*
2 Chron. 24. 20. why *t.* ye the commandment of the Lord
Neh. 1. 8. if ye *t.* I will scatter you
13. 27. this great evil to *t.* against
Ps. 17. 3. purposed that my mouth shall not *t.*
25. 3. be ashamed that *t.* without
Prov. 28. 21. for piece of bread man will *t.*
Amos 4. 4. come to Bethel and *t.*
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Rom. 2. 27. by circumcision dost *t.*
Deut. 26. 13. not *transgressed* thy commandments
Josh. 7. 11. have *t.* my covenant, Judg. 2. 20.
Isa. 43. 27. teachers have *t.* against
Jer. 2. 8. pastors also *t.* against me
Lam. 3. 42. we have *t.* and rebelled
Ezek. 2. 3. they and their father's *t.*
Dan. 9. 11. all Israel have *t.* thy law
Hos. 6. 7. they like men have *t.* the covenant
Hab. 2. 5. he *transgresseth* by wine
1 John 3. 4. that committeth sin, *t.*
Ex. 34. 7. forgiving iniquity, *transgression*, and sin, Num. 14. 18.
1 Chron. 10. 13. Saul died for his *t.*
Ezra 10. 6. he mourned because of *t.*
Job 13. 23. make me to know my *t.*
Ps. 19. 13. innocent from the great *t.*
32. 1. blessed is he whose *t.* is forgiven
89. 32. I will visit their *t.* with rod
107. 17. fools, because of their *t.* are afflicted
Prov. 17. 9. he that covereth *t.* seeketh love
Isa. 53. 8. for *t.* of my people was he stricken
58. 1. show my people their *t.*
59. 13. in *t.* and lying against Lord
20. them that turn from *t.* in Jacob
Dan. 9. 24. to finish *t.* and make end
Amos 4. 4. at Gilgal multiply *t.*
Mic. 3. 8. to declare to Jacob his *t.*
6. 7. shall I give first-born for my *t.*
7. 18. passeth by *t.* of his heritage
Rom. 4. 15. no law is, there is no *t.*
1 John 3. 4. sin is the *t.* of the law
Ex. 23. 21. not pardon *transgressions*
Lev. 16. 21. all their *t.* in all their
Josh. 24. 19. will not forgive your *t.*
Job 31. 33. I covered my *t.* as Adam
36. 9. he showed them their *t.*
Ps. 25. 7. remember not my *t.*
32. 5. I said, I will confess my *t.*
39. 8. deliver me from all my *t.*
51. 1. blot out my *t.*
3. acknowledge my *t.*
65. 3. our *t.* thou shalt purge away
103. 12. so far removed our *t.*
Isa. 43. 25. I am he that blotteth out *t.*
44. 22. out as a thick cloud, thy *t.*
53. 5. he was wounded for our *t.*
59. 12. our *t.* are multiplied before
Ezek. 18. 31. cast away all your *t.*
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Heb. 9. 15. for the redemption of *t.*
Isa. 48. 8. wast a *transgressor* from the womb
James 2. 11. if thou kill, thou art become a *t.* of the law
Ps. 51. 13. teach *transgressors* thy
59. 5. be not merciful to wicked *t.*
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Isa. 53. 12. he was numbered with *t.* and made intercession for *t.* Mark 15. 28.
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James 2. 9. convinced of the law as *t.*
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12. 1. wherefore are all happy that deal *t.*
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Isa. 1. 12. required this to *t.* my courts
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Hos. 10. 11. Ephraim loveth to *t.* out
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Isa. 33. 6. fear of the Lord is his *t.*
Matt. 6. 21. where your *t.* is there
12. 35. good man out of good *t.*
13. 52. bringeth forth out of his *t.*
19. 21. thou shalt have *t.* in heaven
Luke 12. 21. layeth up *t.* for himself
2 Cor. 4. 7. this *t.* in earthen vessels
Deut. 32. 34. sealed up among my *treasures*
Ps. 17. 14. fillest with thy hid *t.*
Prov. 2. 4. searchest for her as hid *t.*
10. 2. *t.* of wickedness profit nothing
21. 6. getting *t.* by a lying tongue
Matt. 6. 19. lay not up *t.* on earth
20. lay up for yourselves *t.* in
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Ps. 1. 3. like a *t.* planted by rivers
37. 35. spread himself like a bay *t.*
52. 8. I am like a green olive *t.*
Prov. 3. 18. she is a *t.* of life to them
11. 30. fruit of righteousness is *t.* of
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Jer. 17. 8. a *t.* planted by the waters
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7. 17. good *t.* bringeth forth good
12. 33. make the *t.* good; or else make the *t.* corrupt; the *t.* is known
1 Pet. 2. 24. in his own body on *t.*
Rev. 2. 7. will I give to eat of *t.* of life
22. 2. in midst of city was *t.* of life
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Ps. 104. 16. the *trees* of the Lord are full of sap
Isa. 61. 3. called *t.* of righteousness
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Mark 8. 24. I see men as *t.* walking
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Eccl. 12. 3. keepers of house shall *t.*
Isa. 66. 5. ye that *t.* at his word, 2.
Jer. 5. 22. ye not *t.* at my presence
10. 10. at his wrath earth shall *t.*
Dan. 6. 26. men *t.* before the God of Daniel
James 2. 19. devils believe and *t.*
1 Sam. 4. 13. heart *trembled* for ark
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1 Cor. 2. 3. in fear and in much *t.*
Eph. 6. 5. fear and *t.* in singleness
Phil. 2. 12. work out your salvation with *t.*
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39. 17. neither imparted to her *u.*
Ps. 47. 7. sing ye praise with *u.*
49. 3. the meditations of my heart shall be of *u.*
119. 34. give me *u.* and I shall keep
99. have more *u.* than my teachers
104. through thy precepts I get *u.*
130. it giveth *u.* unto the simple
147. 5. his *u.* is infinite
Prov. 2. 2. apply thine heart to *u.*
11. *u.* shall keep thee; to deliver
8. 5. lean not to thine own *u.*
13. happy is the man that getteth *u.*
4. 5. get wisdom, get *u.* 7.
8. 1. doth not *u.* cry, 14. I am *u.*
9. 6. go in the way of *u.*
10. knowledge of the holy is *u.*
14. 29. slow to wrath is of great *u.*
16. 22. *u.* is a wellspring of life
19. 8. keepeth *u.* shall find good
21. 30. no *u.* nor counsel against the Lord
23. 23. buy truth, wisdom and *u.*
24. 3. by *u.* a house is established
30. 2. I have not the *u.* of a man
Eccl. 9. 11. nor riches to men of *u.*
Isa. 11. 2. spirit of wisdom and *u.*
3. make him of quick *u.* in the fear of the Lord
27. 11. it is a people of no *u.*
40. 28. is no searching of his *u.*
Jer. 51. 15. stretched out heaven by his *u.*
Matt. 15. 16. are ye also without *u.*
Mark 12. 33. love him with all the heart and with all the *u.*
Luke 2. 47. astonished at his *u.*
24. 45. then opened he their *u.*
Rom. 1. 31. without *u.* unthankful
1 Cor. 1. 19. bring to nothing the *u.* of the prudent
14. 14. my *u.* unfruitful
15. pray with the *u.* also
20. in malice be children, in *u.* men
Eph. 1. 18. eyes of *u.* enlightened
4. 18. having the *u.* darkened
Phil. 4. 7. the peace of God, which passeth all *u.*
Col. 1. 9. filled with all spiritual *u.*
2. 2. riches of full assurance of *u.*
2 Tim. 2. 7. give thee *u.* in all things
1 John 5. 20. given us *u.* to know
Ps. 111. 10. *good understanding*, Prov. 3. 4. & 13. 15.
Prov. 1. 5. *a man of understanding*, 10. 23. & 11. 12. & 15. 21. & 17. 27.
Deut. 32. 29. O that they *understood*
Ps. 73. 17. then *u.* I their end
Dan. 9. 2. *u.* by books number of years
Matt. 13. 51. have ye *u.* all these
John 12. 16. these things *u.* not his disciples
1 Cor. 13. 11. when a child I *u.* as a
2 Pet. 3. 16. some things hard to be *u.*
UNDERTAKE for me, Isa. 38. 14.
UNDONE, Isa. 6. 5. Matt. 23. 23.
UNEQUAL, your ways are, Ezek. 18. 25.
2 Cor. 6. 14 not *unequally* yoked
UNFAITHFUL, Prov. 25. 19. Ps. 78. 57.
UNFEIGNED, 2 Cor. 6. 6. 1 Tim. 1. 5. 2 Tim. 1. 5. 1 Pet. 1. 22.
UNFRUITFUL, Matt. 13. 22. 1 Cor. 14. 14. Eph. 5. 11. Tit. 3. 14. 2 Pet. 1. 8.
UNGODLY men, 2 Sam. 22. 5.
2 Chron. 19. 2. shouldest help the *u.*
Job 16. 11. God hath delivered me to the *u.*
34. 18. is it fit to say to princes ye are *u.*
Ps. 1. 1. walketh not in counsel of *u.*
4. the *u.* are not so
5. *u.* not stand in the judgment
6. way of *u.* men shall perish
3. 7. hast broken the teeth of *u.*
43. 1. plead my cause against an *u.* nation
73. 12. these are *u.* that prosper
Prov. 16. 27. *u.* man diggeth up evil
19. 28. an *u.* witness scorneth
Rom. 4. 5. God that justifieth the *u.*
5. 6. in due time Christ died for *u.*
1 Tim. 1. 9. law not for righteous, but for the *u.*
2 Pet. 4. 18. where shall *u.* appear
2 Pet. 2. 5. bring a flood on world of the *u.*
6. those that after should live *u.*
3. 7. day of perdition of *u.* men
Jude 4. *u.* men turning grace of God
15. convince all that are *u.* of their *u.* deeds, which they have *u.* committed
18. mockers walk after *u.* lusts
Rom. 1. 18. wrath revealed against *ungodliness*
11. 26. turn away *u.* from Jacob
2 Tim. 2. 16. increase to more *u.*
Tit. 2. 12. denying *u.* and worldly
UNHOLY, Lev. 10. 10. 1 Tim. 1. 9. 2 Tim. 3. 2. Heb. 10. 29.
UNITE, Ps. 86. 11. Gen. 49. 6.
Ps. 133. 1. brethren to dwell together in *unity*
Eph. 4. 3. endeavour to keep the *u.* of the Spirit
13. til we all come in *u.* of faith
UNJUST, deliver from, Ps. 43. 1.
Prov. 11. 7. hope of the *u.* perisheth
28. 8. by usury and *u.* gain
29. 27. *u.* man is abomination to
Zeph. 3. 5. the *u.* knoweth no shame
Matt. 5. 45. rain on the just and *u.*
Luke 16. 8. lord commended the *u.* steward
16. 10. he that is *u.* in least, is *u.* in
18. 6. hear what the *u.* judge saith
11. I am not as other men, *u.*
Acts 24. 15. resurrection both of just and *u.*
1 Cor. 6. 1. go to law before the *u.* 6.
1 Pet. 3. 18. once suffered, just for *u.*
2 Pet. 2. 9. reserve the *u.* to day of
Rev. 22. 11. that is *u.* let him be *u.*
Ps. 82. 2. will ye judge *unjustly*
Isa. 26. 10. in land of uprightness will he deal *u.*
UNKNOWN God, Acts 17. 23. Gal. 1. 22.
1 Cor. 14. 2. speak in an *u.* tongue, 4. 27.
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Luke 17. 10. we are all *u.* servants
Rom. 3. 12. are altogether become *u.*
Tit. 3. 9. they are *u.* and vain
Philem. 11. was to thee *u.* but now profitable
Heb. 13. 17. for that is *u.* for you
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UNQUENCHABLE, Matt. 3. 12. Luke 3. 17.
UNREASONABLE, Acts 25. 27. 2 Thes. 3. 2.
UNREBUKABLE, 1 Tim. 6. 14.
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UNRIGHTEOUS decrees, Isa. 10. 1.
Isa. 55. 7. *u.* man forsake his thoughts
Luke 16. 11. not been faithful in *u.* mammon
Rom. 3. 5. is God *u.* who taketh vengeance
1 Cor. 6. 9. *u.* shall not inherit the kingdom
Heb. 6. 10. God is not *u.* to forget
Lev. 19. 15. do no *unrighteousness*
Ps. 92. 15. there is no *u.* in him
Jer. 22. 13. wo to him that buildeth his house by *u.*
Luke 16. 9. friends of mammon of *u.*
John 7. 18. is true, and no *u.* in him
Rom. 1. 18. who hold the truth in *u.*
2. 8. obey not the truth but obey *u.*
6. 13. members instruments of *u.*
9. 14. is there *u.* with God? God
2 Cor. 6. 14. fellowship hath righteousness with *u.*
2 Thes. 2. 10. all deceivableness of *u.*
12. believed not, but had pleasure in *u.*
Heb. 8. 12. will be merciful to their *u.*
2 Pet. 2. 15. Balaam loved wages of *u.*
1 John 1. 9. to cleanse us from all *u.* 5.
17. all *u.* is sin
UNRULY, 1 Thes. 5. 14. Tit. 1. 6, 10. James 3. 8.
UNSAVOURY, Job 6. 6. Jer. 23. 13.
UNSEARCHABLE things, Job 5. 9. Ps. 145. 3. his greatness is *u.*
Prov. 25. 3. heart of kings is *u.*
Rom. 11. 33. *u.* are his judgments
Eph. 3. 8. preach *u.* riches of Christ
UNSEEMLY, Rom. 1. 27. 1 Cor. 13. 5.
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UNSPEAKABLE, 2 Cor. 9. 15. & 12. 4. 1 Pet. 1. 8.
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VOCATION, worthy of, Eph. 4. 1.
VOICE is *v.* of Jacob, Gen 27. 22.
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Ex. 5. 2. who is the Lord that I should obey his *v.*
Ps. 5. 3. my *v.* shalt thou hear in the morning
18. 13. the Highest gave his *v.*
42. 4. house of God with *v.* of joy
95. 7. to-day, if ye will hear his *v.*
103. 20. hearkening to *v.* of his word
Eccl. 12. 4. rise up at the *v.* of bird
Song 2. 14. let me hear thy *v.* 8. 13.
Isa. 30. 19. gracious at *v.* of thy cry
50. 10. obeyeth *v.* of his servant
Ezek. 33. 32. that hath a pleasant *v.*
John 5. 25. dead shall hear the *v.* of
10. 3. sheep hear his *v.* 4. 16, 27.
Gal. 4. 20. I desire to change my *v.*
1 Thes. 4. 16. with *v.* of archangel
Rev. 3. 20. if any man hear my *v.*
Acts 13. 27. *voices*, Rev. 4. 5. & 11. 19.
VOID of counsel, Deut. 32. 28.
Ps. 30. 39. made *v.* the covenant of thy servant
119. 126. have made *v.* thy law
Isa. 55. 11. word shall not return *v.*
Acts 24. 16. conscience *v.* of offence
Rom. 3. 31. do we make *v.* the law
1 Cor. 9. 15. make my glorying *v.*
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VOW, Jacob vowed a, Gen. 28. 20. & 31. 13. Num. 6. 2. & 21. 2. & 30. 1 Sam. 1. 11. 2 Sam. 15. 7, 8.
Ps. 65. 1. to thee shall the *v.* be performed
76. 11. *v.* and pay unto the Lord, Deut. 23. 21, 22.
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Jonah 2. 9. I will pay that I have *vowed*
Job 22. 27. shall pay thy *vows*
Ps. 22. 25. I will pay my *v.* before
50. 14. pay thy *v.* to Most High
56. 12. thy *v.* O God are upon me
61. 5. heard my *v.*
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31. 2. son of my *v.* 1 Sam. 1. 11.
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UPHOLD me with thy Spirit, Ps. 51. 12.
Ps. 119. 116. *u.* me according to thy
Prov. 29. 23. honour shall *u.* humble
Isa. 41. 10. I will *u.* thee with the right hand of my righteousness
42. 1. behold my servant whom I *u.*
63. 5. my fury it *upheld* me
Ps. 57. 17. Lord *upholdeth* righteous
63. 8. thy right hand *u.* me
145. 14. Lord *u.* all that fall
41. 12. thou *upholdest* me in my integrity
Heb. 1. 3. *upholding* all by word of his power
UPRIGHT in heart, Ps. 7. 10.
Ps. 11. 7. his countenance doth behold the *u.*
18. 23. I was also *u.* before him
25. with *u.* wilt show thyself *u.*
19. 13. then shall I be *u.* and I shall be innocent
25. 8. good and *u.* is the Lord
37. 37. mark the perfect man and behold the *u.*
64. 10. all *u.* in heart shall glory
112. 2. generation of *u.* shall be blessed
4. to *u.* light ariseth in darkness
140. 13. the *u.* shall dwell in thy presence
Prov. 2. 21. *u.* shall dwell in the land
10. 29. way of Lord is strength to *u.*
11. 3. integrity of *u.* shall guide
6. righteousness of the *u.* shall deliver him
20. *u.* in their way, are his delight
12. 6. mouth of *u.* shall deliver
13. 6. righteousness keepeth the *u.*
14. 11. tabernacle of *u.* shall flourish
15. 8. prayer of *u.* is his delight
28. 10. *u.* shall have good things
Eccl. 7. 29. God hath made man *u.*
Song 1. 4. the *u.* love thee
Hab. 2. 4. his soul is not *u.* in him
Ps. 15. 2. that walketh *uprightly*
84. 11. Prov. 2. 7. & 10. 9. & 15. 21. & 29. 18. Mic. 2. 7. Gal. 2. 14.
Ps. 58. 1. do ye judge *u.* 75. 2.
Isa. 33. 15. he that speaketh *u.* Amos. 5. 10.
Deut. 9. 5. not for the *uprightness* of thy heart
1 Chron. 29. 17. hast pleasure in *u.*
Job 33. 23. to show unto man his *u.*
Ps. 25. 21. let integrity and *u.* preserve me
143. 10. lead me into the land of *u.*
Isa. 26. 7. the way of the just is *u.*
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1 Cor. 7. 31. *u.* world as not abusing
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1 Cor. 9. 15. I have *used* none of these
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Ps. 119. 132. as thou *usest* to do to
Col. 2. 22. *using*, 1 Pet. 2. 16.
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Ps. 106. 2. who can *u.* mighty acts of the Lord
2 Cor. 12. 4. words not lawful for a man to *u.*
Rom. 8. 26. groanings that cannot be *uttered*
Heb. 5. 11. things hard to be *u.*
Ps. 19. 2. day unto day *uttereth*
Acts 2. 4. as the spirit gave them *utterance*
Eph. 6. 19. that *u.* may be given me
Col. 4. 3. God would open door of *u.*
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Jer. 22. 13. neighbour's service without *w.*
Hag. 1. 6. earneth *w.* to put it into a bag
Mal. 3. 5. oppress hireling in his *w.*
Luke 3. 14. be content with your *w.*
Rom. 6. 23. the *w.* of sin is death
WAIT till my change come, Job 14. 14.
Ps. 25. 5. on thee do I *w.* all the day
27. 14. *w.* on the Lord; *w.* I say
37. 34. *w.* on the Lord and keep his way
62. 5. *w.* thou only upon God
104. 27. these *w.* all upon thee
130. 5. I *w.* for the Lord, my soul doth *w.*
145. 15. eyes of all *w.* upon thee
Prov. 20. 22. *w.* on the Lord and he shall save
Isa. 8. 17. I will *w.* upon the Lord
30. 18. will the Lord *w.* blessed are all they that *w.* for him
40. 31. that *w.* on the Lord shall renew their strength
Lam. 3. 25. good to them that *w.* for
26. quietly *w.* for salvation of Lord
Hos. 12 6. *w.* on thy God continually
Mic. 7.7. I will *w.* for God of my salvation
Hab. 2. 3. *w.* for it, it will surely
Zeph. 3. 8. *w.* ye on me, I will rise to
Luke 12. 36. men that *w.* for their lord
Gal. 5. 5. through the Spirit *w.* for hope of faith
1 Thes. 1. 10. *w.* for his Son from heaven
Gen. 49. 18 *waited* for thy salvation
Ps. 40. 1. I *w.* patiently for the Lord
Isa. 25. 9. our God, we have *w.* for
26. 8. in the way of thy judgments have we *w.*
33. 2. O Lord we have *w.* for thee
Zech. 11. 11. poor of flock that *w.* on
Mark 15. 43. *w.* for kingdom of God
1 Pet. 3. 20. long suffering of God *w.*
Ps. 33. 20. our soul *waiteth* for the Lord, 40. 1.
65. 1. praise *w.* for thee, in Zion
130. 6. my soul *w.* for Lord more
Isa. 64. 4. prepared for him that *w.*
Prov. 8. 34. *waiting* at the posts of
Luke 2. 25. *w.* for the consolation of Israel
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1 Cor. 1. 7. *w.* for coming of Lord
2 Thes. 3. 5. to a patient *w.* for of Christ
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Ps. 77. 4. holdest my eyes *waking*
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Ps. 23. 4. though I *w.* through valley of death
83. 11. no good thing from them that *w.* uprightly
116. 9. I will *w.* before the Lord
119. 3. do no iniquity, they *w.* in
Eccl. 11. 9. *w.* in ways of thy heart
Isa. 2. 3. will *w.* in his paths
5. *w.* in the light
30. 21. this is the way, *w.* ye in it
40. 31. shall *w.* and not faint
50. 11. *w.* in the light of your fire
Jer. 23. 14. commit adultery and *w.*
Dan. 4. 37. that *w.* in pride he is able to abase
Hos. 14. 9. just shall *w.* in them
Mic. 6. 8. *w.* humbly with thy God
Amos 3. 3. how can two *w.* together except they be agreed
Zech. 10. 12. *w.* up and down in his name
Luke 13. 33. I must *w.* to-day and
John 8. 12. followeth me, not *w.* in darkness
11. 9. *w.* in day, he stumbleth not
Rom. 4. 12. *w.* in steps of that faith
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8. 1. *w.* not after the flesh, 4.
2 Cor. 5. 7. we *w.* by faith, not sight
10. 3. though *w.* in flesh, not war after the flesh
Gal. 6. 16. as many as *w.* according to this rule
Eph. 2. 10. ordained that we *w.* in
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5. 15. *w.* circumspectly, not as
Phil. 3. 17. mark them who *w.* so as
Col. 1. 10. that ye might *w.* worthy
1 Thes. 2. 12. ye would *w.* worthy of
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1 John 1. 7. if we *w.* in the light
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3 John 4. to hear that my children *w.* in truth, 3.
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21. 24. nations shall *w.* in light of
John 12. 35. *w.* in light while ye have
Rom. 13. 13. let us *w.* honestly as in
Gal. 5. 16. *w.* in Spirit, and not fulfil
25. if we live in Spirit, let us *w.* in
Eph. 5. 2. *w.* in love as Christ loved
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Phil. 3. 16. let us *w.* by the same rule
Col. 2. 6. as ye received Christ, so *w.*
4. 5. *w.* in wisdom, redeeming the
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5. 22. Enoch *w.* with God, 24.
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13. O that Israel had *w.* in my
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2 Cor. 10. 2. as if we *w.* according to the flesh
12. 18. *w.* we not in same spirit
Gal. 2. 14. saw that they *w.* not uprightly
Eph. 2. 2. in time past we *w.* Col. 3. 7.
1 Pet. 4. 3. we *w.* in lasciviousness
Isa 43. 2. when thou *walkest* through the fire
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Ps. 15. 2. he that *walketh* uprightly
39. 6. every man *w.* in a vain show
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Prov. 13. 20. *w.* with wise men shall be
Isa. 50. 10. *w.* in darkness, and hath
Jer. 10. 23. not in man that *w.* to direct his steps
Mic. 2. 7. do good to him that *w.* uprightly
2 Thes. 3. 6. from brother that *w.* disorderly
1 Pet. 5. 8. *w.* about seeking whom he may devour
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Gen. 3. 8. voice of Lord *walking* in
Isa. 57. 2. *w.* in his own uprightness
Jer. 6. 28. revolters *w.* with slanders
Mic. 2. 11. if man *w.* in falsehood do
Luke 1. 6. *w.* in all commandments
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2 Cor. 4. 2. not *w.* in craftiness
2 Pet. 3. 3. *w.* after their own lusts, Jude 16.
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2 Cor. 10. 3. we do not *w.* after flesh
1 Tim. 1. 18. mightest *w.* a good warfare
1 Pet. 2. 11. fleshly lusts which *w.*
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12. 7. there was *w.* in heaven
17. 14. these make *w.* with Lamb
19. 11. in righteousness judge and make *w.*
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Ps. 46. 9. he maketh *w.* to cease
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1 Cor. 4. 14. my beloved sons I *w.*
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51. 2. *w.* me thoroughly from iniquity
7. *w.* me and I shall be whiter than
58. 10. he shall *w.* his feet in blood
Isa. 1. 16. *w.* you, make you clean
Jer. 2. 22. thou *w.* thee with nitre
4. 14. *w.* thy heart from wickedness
Luke 7. 8. to *w.* his feet with tears
John 13. 5. began to *w.* disciples' feet
8. I *w.* thee not, thou hast no part
10. needeth not save to *w.* his feet
14. ought to *w.* one another's feet
Acts 22. 16. be baptized and *w.* away
Job 29. 6. when I *washed* my steps
Song 5. 3. I have *w.* my feet
Isa. 4. 4. *w.* away the filth of the daughter of Zion
Ezek. 16. 4. neither wast thou *w.* in
16. 9. I thoroughly *w.* away blood
1 Cor. 6. 11. we are *w.* justified
Heb. 10. 22. *w.* with pure water
Rev. 1. 5. *w.* us from sins in his blood
7. 14. *w.* robes, and made white in
Eph. 5. 26. *washing*, Tit. 3. 5.
WASTE, Ps. 80. 13. Matt. 26. 8.
Luke 15. 11. *wasted*, 36. 1. Gal. 1. 13.
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Prov. 18. 9. *waster*, Isa. 54. 16.
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Job 14. 15. dost thou not *w.* over sin
Ps. 102. 7. I *w.* and am as a sparrow
130. 6. they that *w.* for morning
141. 3. set a *w.* before my mouth
Jer. 44. 27. *w.* over them for evil
Matt. 24. 42. *w.* for ye know not, 25. 13. 26. 41. *w.* and pray that ye enter
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Col. 4. 2. *w.* in the same with thanksgiving
1 Thes. 5. 6. let us *w.* and be sober
2 Tim. 4. 5. *w.* thou in all things
Heb. 13. 17. they *w.* for your souls
1 Pet. 4. 7. be sober, *w.* unto prayer
Rev. 3. 3. if thou shalt not *w.* I will
Jer. 31. 28. like as I *watched* over
20. 10. familiars *w.* for my halting
Matt. 24. 43. he would have *w.*
Ps. 37. 32. the wicked *watcheth* the
Ezek. 7. 6. the end is come; it *w.* for
Rev. 16. 15. blessed is he that *w.* and
Dan. 4. 13. a *watcher* and holy one, 17. 23.
Ps. 63. 6. *watches*, 119. 148. Lam. 2. 19.
Rev. 3. 2. be *watchful*
Prov. 8. 34. *watching* daily at gates
Luke 12. 37. blessed whom the Lord shall find *w.*
Eph. 6. 18. *w.* with all perseverance
2 Cor. 6. 5. in *watchings*, 11. 27.
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WATER, Gen. 49. 4. Ex. 12. 9. & 17. 6.
2 Sam. 14. 14. we are as *w.* spilt on the ground
Job 15. 16. drinketh iniquity like *w.*
Ps. 22. 14. I am poured out like *w.*
Is. 12. 3. draw *w.* out of the wells of salvation
27. 3. I will *w.* it every moment
30. 20. give you *w.* of affliction
41. 17. when poor seek *w.* and find
44. 3. pour *w.* on him that is thirsty
58. 11. shalt be like a spring of *w.*
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Ezek. 36. 25. sprinkle clean *w.* on
Amos 8. 11. nor a thirst for *w.*
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10. 42. cup of cold *w.* in name of a
Luke 16. 24. dip tip of his finger in *w.*
John 3. 5. except a man be born of *w.*
23. baptized because there was much *w.* there
4. 14. shall be in him a well of *w.*
7. 38. flow rivers of living *w.*
19. 34. came thereout blood and *w.*
Acts 8. 38. both went down into *w.*
10. 47. can any forbid *w.* that these
Eph. 5. 26. cleanse it with the washing of *w.*
1 John 5. 6. he that came by *w.* and
8. three bear witness, Spirit, *w.* and
Jude 12. clouds they are without *w.*
Rev. 7. 17. lead them to living fountains of *w.*
21. 6. fountain of *w.* of life, 22. 1.
22. 17. take the *w.* of life freely
Ps. 23. 2. leadeth me beside the still *waters*
69. 1. *w.* are come into my soul, 2.
124. 4. *w.* had overwhelmed us, 5.
Prov. 5. 15. drink *w.* out of thine own cistern, and running *w.* out of thine own well
9. 17. stolen *w.* are sweet
Eccl. 11. 1. cast thy bread upon *w.*
Song 4. 15. a well of living *w.*
Isa. 32. 20. blessed are ye that sow beside all *w.*
33. 16. bread given him; his *w.*
35. 6. in wilderness shall *w.* break out, I give *w.* in the wilderness
54. 9. this is as *w.* of Noah unto me
55. 1. come ye to *w.* buy and eat
58. 11. whose *w.* fail not
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9. 1. O that my head were *w.*
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Rev. 1. 15. his voice as the sound of many *w.* 14. 2. & 19. 6.
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Isa. 58. 11. be like a *w.* garden, Jer. 31. 12.
1 Cor. 3. 6. I planted, Apollos *w.* 7.
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1 Sam. 12. 23. teach you good and right *w.*
1 Kings 2. 2. I go *w.* of all the earth
Ezra 8. 21. seek of him a right *w.*
Ps. 1. 6. the Lord knoweth the *w.* of the righteous
2. 12. lest ye perish from the *w.*
Ps. 49. 13. this their *w.* is their folly
67. 2. that thy *w.* may be known
78. 50. made a *w.* to his anger
119. 30. I have chosen *w.* of truth
32. run *w.* of thy commandments
104. I hate every false *w.*
Prov. 2. 8. Lord preserveth the *w.* of his saints
10. 29. *w.* of the Lord is strength
14. 12. a *w.* that seemeth right
15. 9. *w.* of wicked is abomination
24. *w.* of life is above to the wise
Eccl. 11. 5. thou knowest not what is the *w.* of the spirit
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40. 3. prepare the *w.* of the Lord, Luke 3. 4.
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10. 23. *w.* of man is not in himself
21. 8. set before you the *w.* of life and the *w.* of death
32. 39. give them one heart and *w.*
50. 5. shall ask the *w.* to Zion
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Mal. 3. 1. and he shall prepare the *w.* before me
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14. narrow is *w.* that leadeth to life
22. 16. teacheth *w.* of God in truth
John 1. 23. straight the *w.* of Lord
14. 4. *w.* ye know, 6. I am the *w.*
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2 Pet. 2. 2. the *w.* of truth be evil
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Ps. 18. 30. as for God—is perfect
37. 23. delight in—34. and keep—
119. 9. shall a young man cleanse—
Prov. 14. 8. prudent to understand—
16. 9. man's heart deviseth—
Isa. 55. 7. let the wicked forsake—
Ps. 25. 8. teach sinners *in the way*
119. 14. I rejoiced—of testimonies
139. 24. lead me—everlasting
Isa. 26. 8.—of thy judgments we waited
Matt. 5. 25. agree with adversary—
21. 32. John came—of righteousness
Luke 1. 79. guide your feet—of peace
Job 40. 19. he is chief of *ways* of God
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Prov. 3. 17. *w.* are *w.* of pleasantness
5. 21. *w.* of man are before Lord
16. 2. *w.* of man are clean in his
7. when a man's *w.* please
Jer. 7. 3. amend your *w.* and doings
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Ezek. 16. 30. how *w.* is thy heart
Matt. 26. 41. spirit is willing but the flesh is *w.*
Rom. 4. 19. Abraham being not *w.* in faith
14. 1. him that is *w.* in faith receive
1 Cor. 4. 10. we are *w.* but ye strong
9. 22. to the *w.* became I as the *w.*
11. 30. for this cause many are *w.*
2 Cor. 11. 29. who is *w.* and I not *w.*
12. 10. I am *w.* then am I strong
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10. 1. soul is *w.* of life, Jer. 4. 31.
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40. 28. Lord fainteth not, neither is *w.*
31. shall run and not be *w.*
43. 22. hast been *w.* of me, O Israel
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31. 25. I have satiated every *w.* soul
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Luke 6. 21. blessed are ye that *w.*
23. 28. *w.* not for me, but *w.* for
Acts 21. 13. what mean ye to *w.* and
Rom. 12. 15. *w.* with them that *w.*
1 Cor. 7. 30. that *w.* as though *wept*
James 5. 1. rich men *w.* and howl
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23. 28. what is the chaff to the *w.*
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Matt. 3. 12. gather *w.* into the garner
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John 12. 24. except a corn of *w.* fall
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12. 10. many purified and made *w.*
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1 Sam. 2. 9. the *w.* shall be silent in darkness
Job 21. 30. *w.* is reserved till the day of destruction
34. 18. is it fit to say to king, thou art *w.*
Ps. 7. 11. God is angry with the *w.*
9. 17. *w.* shall be turned into hell
11. 6. on *w.* he will rain snares
58. 3. *w.* are estranged from womb
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25. 31. he will give the *w.* to sword
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1 Sam. 12. 25. if ye shall do *w.*
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1 Sam. 24. 13. *w.* proceedeth from the wicked
Job 4. 8. that sow *w.* shall reap the same
Ps. 7. 9. *w.* of wicked come to end
45. 7. righteousness, and hatest *w.*
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10. 2. treasures of *w.* profit not in
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18. 22. findeth a *w.* findeth a good
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Hos. 12. 12. Israel served for a *w.* and for a *w.* he kept sheep
Mal. 2. 15. against *w.* of thy youth
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Rev. 19. 7. his *w.* made herself ready
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Heb. 10. 26. if we sin *wilfully*
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1 Chron. 28. 9. with a perfect heart and *w.* mind
Ps. 110. 3. people shall be *w.* in the day of thy power
Isa. 1. 19. if he be *w.* and obedient
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25. 6. *w.* on the lees well refined
28. 7. they have erred through *w.*
55. 1. buy *w.* and milk. Song 5. 1.
Hos. 2. 9. take away my *w.* in the season
3. 1. love flagons of *w.*
4. 11. new *w.* take away the heart
Hab. 2. 5. he transgresseth by *w.*
Eph. 5. 18. be not drunk with *w.*
1 Tim. 3. 3. not given to *w.* 8. Tit. 1. 7, 8.
5. 23. use a little *w.* for stomach's
Prov. 23. 20. *wine-bibber*, Matt. 11. 19.
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Ps. 17. 8. hide under shadow of *w.* 36. 7. & 57. 1. & 61. 4. & 91. 4.
18. 10. on *w.* of the wind, 2 Sam. 22. 11.
Prov. 23. 5. riches make themselves *w.* and fly away
Isa. 6. 2. seraphims; each had six *w.*
Mal. 4. 2 with healing in his *w.*
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Deut. 4. 6. this great nation is a *w.* people
32. 29. O that they were *w.* that they would consider their latter
Job 5. 13. taketh the *w.* in their own craftiness
11. 12. vain man would be *w.*
32. 9. great men are not always *w.*
Ps. 2. 10. be *w.* O kings, be taught
29. 7. making the simple *w.*
107. 43. whoso is *w.* and will
Prov. 3. 7. be not *w.* in own eyes
35. the *w.* shall inherit glory
9. 12. if thou be *w.* be *w.* for thyself
13. 20 he that walketh with the *w.* shall be *w.*
26. 12. a man *w.* in his own conceit
Eccl. 7. 4. heart of *w.* in house of mourning
9. 1. the *w.* are in the hand of God
Isa. 5. 21. are *w.* in their own eyes
Jer. 4. 22. they are *w.* to do evil
Dan. 12. 3. *w.* shall shine as stars
Hos. 14. 9. who is *w.* and he shall
Matt. 10. 16. be ye *w.* as serpents
11. 25. hid these things from the *w.*
Rom. 1. 22. professing themselves to be *w.*
16. 19. be *w.* to that which is good
1 Cor. 3. 18. seemeth *w.* in this world
4. 10. but ye are *w.* in Christ
Eph. 5. 15. not as fools but as *w.*
2 Tim. 3. 15. is able to make thee *w.*
Matt. 10. 42. *in no wise* lose his reward
Luke 18. 17. shall—enter therein
John 6. 37. cometh, I will—cast out
Rev. 21. 27. shall—enter into it
Deut. 4. 6. this is your *wisdom*
1 Kings 4. 29. God gave Solomon *w.* 5. 12.
Job 28. 28. fear of Lord, that is *w.*

Prov. 4. 5. get *w.* get understanding
7. *w.* is the principal thing, ch. 8.
16. 16. better to get *w.* than gold
19. 8. he that getteth *w.* loveth his own soul
Prov. 23. 4. cease from thine own *w.*
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Eccl. 1. 18. in much *w.* is much grief
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4. 5. walk in *w.* towards them that
James 1. 5. if any lack *w.* ask it of
3. 17. *w.* from above is pure
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25. a true *w.* delivereth souls
24. 28. be not *w.* against thy neighbour
Isa. 55. 4. him for a *w.* to the people
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1 John 5. 10. believeth him hath *w.*
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31. 10. a virtuous *w.* who can find
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28. *w.* among all I have not found
Isa. 49. 15. can a *w.* forget her sucking child
54. 6. called thee as a *w.* forsaken
Jer. 31. 22. *w.* shall compass a man
Matt. 5. 28. looketh on a *w.* to lust
15. 28. O *w.* great is thy faith
26. 13. this that this *w.* hath done
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8. 3. brought *w.* taken in adultery
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1 Cor. 14. 34. let *w.* keep silence
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25. 11. a *w.* fitly spoken is like apples of gold
Isa. 29. 21. man offender for a *w.*
30. 21. shall hear a *w.* behind thee
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12. 36. every idle *w.* that men
Luke 4. 36. what a *w.* is this
24. 19. mighty in deed, and in *w.*
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1 Thes. 1. 5. Gospel came not in *w.*
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1 Tim. 5. 17. labour in *w.* and
2 Tim. 4. 2. preach *w.* be instant in
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5. 13. is unskilful in *w.* of righteousness
13. 22. suffer the *w.* of exhortation
James 1. 21. receive the engrafted *w.*
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12. 11. overcame by *w.* of their testimony
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19. 7. he pursueth them with *w.*
22. 17. bow down thine ear, hear *w.*
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11. *w.* of the wise are as goads
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14. 15. a desire to *w.* of thy hands
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19. 1. the firmament showeth his handy *w.*
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7. 7. the *w.* cannot hate you, but
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19. *w.* seeth me no more; but ye
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17. 9. I pray not for the *w.*
11. I am no more in the *w.*
16. not of *w.* even as I am not of *w.*
18. thou hast sent me into the *w.*
23. *w.* may know thou hast sent
Rom. 3. 19. all the *w.* become guilty
1 Cor. 1. 21. *w.* by wisdom knew not
Gal. 6. 14. *w.* is crucified unto me and I unto the *w.*
Col. 1. 6. as in all *w.* and bringeth
Tit. 1. 2. promised before *w.* began
Heb. 2. 5. *w.* to come, 6. 5.
11. 38. the *w.* was not worthy
1 John 2. 2. a propitiation for sins of the whole *w.*
15. love not *w.* nor things in the *w.*
16. all that is in the *w.* is of the *w.*
17. *w.* passeth away and the lust
3. 1. the *w.* knoweth us not
4. 5. they are of the *w.* they speak of the *w.* and the *w.* heareth them
19. whole *w.* lieth in wickedness
Rev. 3. 10. temptation come on all *w.*
13. 3. all *w.* wondered after beast
Matt. 12. 32. *this world*, John 8. 32 & 23. 36. Rom. 12. 2. 1 Tim. 6. 7.
Heb. 1. 2. he made the *world*
11. 3. the *w.* were framed by him
WORM, Ex. 16. 20. Isa. 51. 8.
Job 25. 6. man that is a *w.*
Ps. 22. 6. I am a *w.* and no man
Isa 41. 14. fear not, thou *w.* Jacob
66. 24. their *w.* shall not die, Mark 9. 44, 48.

Job 19. 26. *worms* destroy my body, Acts 12. 23.
Deut. 29. 18. *wormwood*, Prov. 5. 4. Lam. 3. 15, 19. Amos 5. 7. Rev. 8. 11.
WORSE, Matt. 12. 45. John 5. 14. 1 Cor. 8. 8. & 11. 17. 2 Tim. 3. 13. 2 Pet. 2. 20.
WORSHIP the Lord in beauty of holiness, 1 Chron. 16. 29. Ps. 29. 2. & 66. 4. & 96. 9. & 45. 11. & 95. 6. & 99. 5. Matt. 4. 10.
Ps. 97. 7. *w.* him all ye gods
Matt. 15. 9. in vain do they *w.* me
John 4. 24. *w.* him must *w.* in truth
Acts 17. 23. whom ye ignorantly *w.*
24. 14. so *w.* I the God of my
Phil. 3. 3. of the circumcision *w.* God
Rev. 3. 9. *w.* before thy feet
13. 12. causeth earth to *w.* beast
19. 10. to *w.* God, 22. 9.
Ex. 4. 31. *worshipped*, 32. 8. Jer. 1. 16. 1 Chron. 29. 20. Rom. 1. 25. 2 Thes. 2. 4. Rev. 5. 14. & 7. 11. & 11. 16. & 13. 4.
WORTH, Job 24. 25. Prov. 10. 20.
Gen. 32. 10. I am not *worthy* of least
Matt. 8. 8. I am not *w.* thou shouldest come under my roof
10. 10. workman is *w.* of his meat
13. if house be *w.* let your peace
37. more than me, is not *w.* of me
22. 8. that were bidden were not *w.*
Luke 3. 8. fruits *w.* of repentance
7. 4. *w.* for whom he should do this
10. 7. labourer is *w.* of his hire
15. 19. no more *w.* to be called thy son, 21.
20. 35. counted *w.* to obtain
21. 36. *w.* to escape all things
Acts 5. 41. counted *w.* to suffer
Rom. 8. 18. not *w.* to be compared
Eph. 4. 1. walk *w.* of the vocation
Col. 1. 10. walk *w.* of the Lord being
1 Thes. 2. 12. walk *w.* of God who
2 Thes. 1. 5. be counted *w.* of the kingdom of God
11. God count you *w.* of this calling
1 Tim. 1. 15. *w.* of all acceptation, 4. 9. 5. 17. elders *w.* of double honour
18. labourer is *w.* of reward
6. 1. counted masters *w.* of honour
Heb. 3. 3. *w.* of more glory than Moses
10. 29. sorer punishment shall he be thought *w.*
11. 38. of whom world was not *w.*
Rev. 3. 4. walk in white, they are *w.*
5. 12. *w.* is the Lamb that was slain
16. 6. blood to drink; for they are *w.*
WOULD God, Ex. 16. 3. Num. 11. 29. Acts 26. 29. 1 Cor. 4. 8. 2 Cor. 11. 1.
Neh. 9. 30. *would not*, Isa. 30. 15. Matt. 18. 30. & 23. 30, 37. Rom. 11. 25.
Ps. 81. 11. Israel *w.* none of me

Prov. 1. 25. *w.* none of my reproof
30. they *w.* none of my counsel
Matt. 7. 12. whatsoever ye *w.* that men should do unto you
Rom. 7. 15. I *w.* that I do not, 19.
Gal. 5. 7. cannot do the things ye *w.*
Rev. 3. 15. I *w.* thou wert cold or hot
WOUND, Ex. 21. 25. Prov. 6. 33. Jer. 10. 19. & 15. 18. & 30. 12, 14. Mic. 1. 9.
Prov. 27. 6. *wounds*, Isa. 1. 6. Jer. 30. 17.
Deut. 32. 39. I *wound* and I heal
1 Cor. 8. 12. *w.* their weak conscience
Rev. 13. 3. his deadly *w.* was healed, 14.
Ps. 69. 26. *wounded*, 109. 22. Song 5. 7. Prov. 18. 14. a *w.* spirit who can bear
Isa. 53. 5. *w.* for our transgressions
Job 5. 18. he *woundeth* and his hands
WRATH, Gen. 49. 7. Ex. 32. 10, 11. Num. 16. 46. *w.* gone out from the Lord
Deut. 32. 27. feared *w.* of the enemy
Neh. 13. 18. bring more *w.* on Israel
Job 5. 2. *w.* killeth the foolish man
Ps. 76. 10. *w.* of man shall praise thee, the remainder of *w.* shalt thou restrain
Prov. 16. 14. *w.* of a king is as messengers of death
Isa. 54. 8. in a little *w.* I hid my face
Hab. 3. 2. in *w.* remember mercy
Matt. 3. 7. flee from *w.* to come
Rom. 2. 5. treasure up *w.* against the day of *w.*
5. 9. saved from *w.* through him
12. 19. give place unto *w.*
13. 5. not only for *w.* but conscience
Eph. 2. 3. by nature children of *w.*
4. 26. let not the sun go down on your *w.*
1 Thes. 1. 10. delivered from the *w.*
2. 16. *w.* is come on them to the uttermost
5. 9. not appointed us to *w.* but to obtain salvation
1 Tim. 2. 8. holy hands without *w.*
Heb. 11. 27. not fearing *w.* of king
James 1. 19. slow to speak, slow to *w.*
20. *w.* of man worketh not righteousness of God
Rev. 6. 16. from *w.* of the Lamb
12. 12. having great *w.* because
14. 8. wine of *w.* of her fornication, 18. 3.
Ezra 8. 22. *his wrath*, Ps. 2. 5, 12. & 76. 38. Jer. 7. 29. & 10. 10. Rev. 6. 17.
Num. 25. 11. *my wrath*, Ps. 95. 11. Isa. 10. 6. & 60. 10. Ezek. 7. 14. Hos. 5. 10.
Ps. 38. 1. *thy wrath*, 85. 3. & 88. 7, 16. & 89. 46. & 90. 9, 11. & 102. 10.
89. 38. *wroth*, Isa. 54. 9. & 57. 17.
WREST, Ex. 23. 2. 2 Pet. 3. 16.

WRESTLE, Gen. 32. 24, 25. Eph. 6. 12.
WRETCHED, Rom. 7. 24. Rev. 3. 17.
WRINKLE, Job 16. 8. Eph. 5. 27.
WRITE, Ex. 34. 1, 27. Deut. 27. 3. Isa. 3. 8. Jer. 30. 2. Hab. 2. 2.
Deut. 6. 9. *w.* them upon the posts
Prov. 3. 3. *w.* them on the table of thine heart, 7. 3.
Jer. 31. 33. I will *w.* it in their hearts
Ps. 69. 28. not be *written* with the 102. 18. be *w.* for the generation
Prov. 22. 20. have I not *w.* to thee
Eccl. 12. 10. that which was *w.*
Dan. 12. 1. shall be found *w.* in book
1 Cor. 10. 11. *w.* for our admonition
2 Cor. 3. 2. epistle *w.* in our hearts
3. *w.* not with ink but Spirit of the
Heb. 12. 23. are *w.* in heaven, Luke 10. 20.
WRONG, Ps. 105. 14. Jer. 22. 3, 13.
Matt. 20. 13. I do thee no *w.* didst
1 Cor. 6. 7. why not rather take *w.* 8.
Col. 3. 25. that doeth *w.* shall receive
2 Cor. 7. 2. *wronged*, Philem. 18.
Prov. 8. 36. *wrongeth* his own soul
WROUGHT, 1 Sam. 6. 6. & 14. 45.
Ps. 139. 15. curiously *w.* in lowest parts of the earth
Isa. 26. 12. *w.* all our works in us
Ezek. 20. 9. I *w.* for my name's sake, 22.
John 3. 21. his works are *w.* in God
Rom. 7. 8. *w.* in me all manner of concupiscence
2 Cor. 5. 5. that hath *w.* us for the self-same thing is God
Eph. 1. 20. which he *w.* in Christ
1 Pet. 4. 3. have *w.* will of Gentiles

Y.

YEA, yea, nay, nay, Matt. 5. 37.
2 Cor. 1. 18. *y.* and nay
20. *y.* and amen
YEAR, acceptable, Isa. 61. 2. Luke 4. 19.
Isa. 63. 4. *y.* of my redeemed is come
Jer. 11. 23. *y.* of visitation, 23. 12. & 48. 44.
Job 10. 5. thy *years* as man's days
15. 20. number of *y* is hidden from
Ps. 90. 4. a thousand *y.* in thy sight
2 Pet. 3. 8. a thousand *y.* as one day
Rev. 20. 2. bound him a thousand *y.*
YESTERDAY, Job 8. 9. Hab. 13. 8.
YIELD yourselves, 2 Chron. 30. 8.
Ps. 67. 6. land *y.* her increase, 85. 12.
Rom. 6. 13. nor *y.* members instruments of unrighteousness
16. *yielded* members servants, 19.

Heb. 12. 11. *yieldeth* peaceable fruit
YOKE, Deut. 28. 48. 1 Kings 12. 4.
Isa. 9. 4. broken the *y.* of his burden
10. 27. the *y.* shall be destroyed
Lam. 1. 14. *y.* of my transgression
3. 27. that he bear *y.* in his youth
Matt. 11. 29. take my *y.* upon you
3. my *y.* is easy and burden light
Gal. 5. 1. *y.* of bondage, Acts 15. 10.
2 Cor. 6. 14. be not unequally *yoked*
YOU only have I known, Amos 3. 2.
Luke 10. 16. heareth *y.* heareth me
13. 28. and *y.* yourselves thrust out
2 Cor. 12. 14. I seek not *yours* but *y.*
Eph. 2. 1. *y.* hath he quickened
Col. 1. 21. *y.* that were sometime
Luke 6. 20. *y.* is the kingdom of God
1 Cor. 3. 22. all are *y.* and ye are Christ's, 23.
YOUNG, I have been, Ps. 37. 25.
Isa. 40. 11. gently lead those with *y.*
1 Tim. 5. 1. entreat the *younger* men as brethren
14. I will that *y.* women marry
1 Pet. 5. 5. ye *y.* submit to elder
Gen. 8. 21. the imagination of man is evil from his *youth*
1 Kings 18. 12. the Lord from my *y.*
Job 13. 26. possess iniquities of my *y.*
Ps. 25. 7. sins of my *y.*
103. 5. thy *y.* is renewed as eagle's
Eccl. 11. 9. O young man, in thy *y.*
10. childhood and *y.* are vanity
Jer. 2. 2. the kindness of thy *y.*
1 Tim. 4. 12. man despise thy *y.*
Prov. 7. 7. *youths*, Isa. 40. 30.
2 Tim. 2. 22. flee *youthful* lusts

Z.

ZEAL for Lord, 2 Kings 10. 16.
Ps. 69. 9. the *z.* of thine house hath 119. 139. my *z.* hath consumed me
Isa. 9. 7. *z.* of the Lord will perform 59. 17. I was clad with *z.* as a cloak 63. 15. where is thy *z.* and strength
Rom. 10. 2. they have a *z.* for God
2 Cor. 7. 11. *z.* yea, what revenge
Phil. 3. 6. concerning *z.* persecuting
Num. 25. 13. was *zealous* for his God
Acts 22. 3. I was *z.* towards God as
Tit. 2. 14. people *z.* of good works
Rev. 3. 19. therefore be *z.* and repent
Gal. 4. 18. good to be *zealously* affected in a good thing
ZION, 2 Sam. 5. 7. 1 Kings 8. 1. for Jerusalem, temple, or church, 2 Kings 19. 31. Ps. 2. 6. & 9. 11. & 14. 7. & 48. 2. 11, 12. & 146. 10. & 147. 12. Isa. 1. 27. & 2. 3. & 60. 14. & 62. 1. and in about seventy other places.

THE

PSALMS OF DAVID IN METRE.

PSALM 1. C. M.

1 HOW blest and happy is the man
Who walketh not astray
In counsel of ungodly men,
Nor stands in sinners' way,

2 Nor sittteth in the scorner's chair,
But places his delight
Upon God's law, and meditates
On his law day and night.

3 He shall be like a tree that grows
Set by a river's side,
Which in its season yields its fruit,
And green its leaves abide.

4 And all he does shall prosper well:
The wicked are not so,
But like the chaff before the wind,
Are driven to and fro.

5 In judgment therefore shall not stand
Such as ungodly are;
Nor in th' assembly of the just
Shall wicked men appear.

6 Because the way of godly men
Is to Jehovah known;
Whereas the way of wicked men
Shall quite be overthrown.

PSALM 1. L. M. 6 lines.

1 HOW blest the man that doth not
stray
Where wicked counsel tempts his feet;
Who stands not in the sinner's way,
And sits not in the scorner's seat,
But in God's law he takes delight,
And meditates both day and night.

2 He shall be like the tree that springs
Where streams of water gently glide;
Which plenteous fruit in season brings,
And ever green its leaves abide.
Thus shall prosperity attend
The good man's work, till life shall end.

3 Not so ungodly men, for they
Like chaff before the wind are driven;
Hence they'll not stand in judgment day,
Nor mingle with the saints in heaven.
The Lord approves the good man's path,
But sinners' ways shall end in wrath.

PSALM 2. C. M.

1 WHY rage the heathen? and vain
things
Why do the people mind?
The kings of earth do set themselves,
And princes are combined,

2 To plot against the Lord, and his
Anointed, saying thus,
Let us asunder break their bands,
And cast their cords from us.

3 But he that sits in heav'n shall laugh;
The Lord shall scorn them all;
Then shall he speak to them in wrath,
In rage he vex them shall.

4 Yet I my King anointed have
Upon my holy hill;
And reign as King on Zion mount
For evermore he will.

5 The sure decree I will declare;
The Lord hath said to me,
Thou art my only Son; this day
I have begotten thee.

6 Ask me, and for thy heritage
The heathen I'll make thine;
And, for possession, I to thee
Will give earth's utmost line.

7 Thou shalt as with a weighty rod
Of iron break them all;
And them, as potter's vessel, thou
Shalt dash in pieces small.

8 Now, therefore, kings, be wise; be taught,
Ye judges of the earth;
In holy fear Jehovah serve,
And tremble in your mirth.

9 And kiss the Son, lest in his ire
Ye perish from the way,
If once his wrath begin to burn.
Blest all that on him stay.

PSALM 2. 7s.

1 WHY do heathen nations rage?
Why vain things do people mind?
Kings of earth in plots engage,
Rulers are in league combined.

2 Thus against the Lord they speak,
Thus against his Christ they say,
"Let us join their bands to break,
Let us cast their cords away."

3 He shall laugh who sits above,
God Most High shall scorn them all;
Them in anger fierce reprove;
Burning wrath shall on them fall.

4 Yet according to my will,
Have I set my King to reign;
Him on Zion's holy hill,
My Anointed, I'll maintain.

5 Thus hath said the Lord Most High,
I will publish the decree:
Thee I own my Son, for I
Have this day begotten thee.

6 Ask, for heritage I'll make
All the heathen nations thine;
Thou shalt in possession take
Earth to its remotest line.

7 Let thy rod of iron fall;
Break them with thy sceptre's sway;
Dash them into pieces small,
Like the potter's brittle clay.

8 Therefore, kings, be wise, give ear;
Hearken, judges of the earth;
Learn to serve the Lord with fear,
Mingle trembling with your mirth.

9 Fear his wrath, and kiss the Son,
Lest ye perish from the way,
When his wrath is but begun.
Blest are all that on him stay.

PSALM 2. L. M.

1 WHY do the heathen storm with
The people vanity devise? [ire?
The rulers craftily conspire,
The kings of earth rebellious rise.

2 Against the Lord they lift their hands,
Against him and his Christ they say,
"Asunder let us break their bands,
And from us cast their cords away."

3 He that in heaven sits shall laugh,
Jehovah shall deride them all;
Then as he speaks in burning wrath,
Dismay and dread shall on them fall.

4 "Yet notwithstanding I ordain,"
Thus shall he speak his sov'reign will,
"He my anointed King shall reign,
On Zion, my own holy hill."

5 Thus spake to me the Holy One,
I utter now the Lord's decree,
"Thou art proclaimed my only Son,
This day have I begotten thee.

6 "Ask for inheritance of me,
And I will make the heathen thine,
And for possession, give to thee
The earth to its remotest line.

7 "An iron sceptre thou shalt sway,
And with it break and crush them all;
Even like the potter's brittle clay,
Thou shalt them dash in pieces small."

8 And now, ye kings, be wise and hear;
Be warned, ye judges of the earth;
See that ye serve the Lord with fear,
And mingle trembling with your mirth.

9 Unto the Son your homage pay,
Lest, when his wrath begins to flame,
Ye fall and perish from the way.
Blest all confiding in his name.

PSALM 3. C. M.

1 O LORD, how are my foes increased!
Against me many rise;
How many say of me, For him
In God no safety lies!

2 Yet thou my shield and glory art,
Thou liftest up my head;
I cried, and from his holy hill,
The Lord me answer made.

3 I laid me down and slept, I waked,
For God protected me.
I will not fear though thousands ten
Arrayed against me be.

4 Arise, O Lord, save me, my God,
Thou smitten hast my foes;
The face and teeth of wicked men
Are broken by thy blows.

5 Salvation to the Lord belongs,
In him his saints are blest;
Thy blessing, Lord, for evermore
Shall on thy people rest.

PSALM 3. S. M.

1 LORD, how my foes increase!
Against me many rise,
How many say of me, "In God
For him no safety lies!"

2 My shield and glory, Lord,
Thou liftest up my head.
I cried, and from his holy hill
The Lord me answer made.

3 I lay and slept, I woke,
Kept by Jehovah's care;
Though myriads compass me around,
Their hosts I will not fear.

4 Rise, Lord, save me, my God;
The cheeks of all my foes
Thou smitten hast: the wicked's teeth
Are broken by thy blows.

5 Salvation to the Lord
Alone doth appertain:
Upon thy people evermore
Thy blessing shall remain.

PSALM 4. C. M.

1 O HEAR me when on thee I call,
God of my righteousness;
Have mercy, hear my prayer; thou hast
Enlarged me in distress.

2 Ye sons of men, how long will ye
My glory turn to shame!
How long shall vanity and lies
Your willing service claim!

3 But know that for himself the Lord
The godly man doth choose:
The Lord, when I upon him call,
To hear will not refuse.

4 Fear, and sin not, talk with your heart
On bed, and silent be;
Present the gifts of righteousness,
And in the Lord trust ye.

5 O who will show us any good?
Is that which many say;
But of thy countenance the light,
Lord, lift on us, we pray.

6 Upon my heart bestowed by thee
More gladness I have found;
Than they in times when corn and wine
Did most with them abound.

7 I will both lay me down in peace,
And quiet sleep will take;
Because thou only me to dwell
In safety, Lord, dost make.

PSALM 4. L. M.

1 GOD of my righteousness, reply
In mercy to my earnest cry;
In past distress thou didst relieve,
Be gracious now, my prayer receive.

2 How long, ye sons of men, defame,
And turn my glory into shame?
In vanities which ye devise,
How long delight, and follow lies?

3 Yet know that ever for his own
The Lord doth choose the godly one;
And when to him my prayers ascend,
The Lord will graciously attend.

4 Then stand in awe, from sin depart;
And hold communion with your heart
When on your bed reclined at rest,
And still the risings of your breast.

5 In sacrifice of righteousness
Your homage to the Lord express;
And ever let your heart rely
With confidence on God Most High.

6 O who will show us any good?
Exclaims the restless multitude;
But lift on us, O God of grace,
The cheering brightness of thy face.

7 More joy from thee has filled my heart
Than all their corn and wine impart.
I lay me down to peaceful sleep,
For thou wilt me in safety keep.

PSALM 5. C. M.

1 JEHOVAH, hearken to my words,
My meditation weigh.
O hear my cry, my King, my God,
For I to thee will pray.

2 Lord, thou shalt early hear my voice;
I early will direct
My pray'r to thee, and looking up,
An answer will expect.

3 For thou art not a God that doth
In wickedness delight;
No evil shall abide with thee,
Nor fools stand in thy sight.

4 All evil-doers thou dost hate,
Destroyed shall liars be;
The bloody and deceitful man
Shall be abhorred by thee.

5 But I thy temple will approach
In thy abundant grace;
And I will worship in thy fear
Within thy holy place.

6 Because of watchful foes, O Lord,
Direct me by thy grace;
And in thy righteousness thy way
Make plain before my face.

7 For in their mouth there is no truth,
Their inward thoughts are vile;
Their throat is like an open grave,
Their tongue is full of guile.

8 O God, destroy them; let them fall
By plans which they devise;
Them for their many sins cast out,
For they against thee rise.

9 Let all who trust in thee be glad,
In shouts their praise proclaim;
Thou savest them; let all rejoice
Who love thy holy name.

10 For, to the righteous man, O Lord,
Thou wilt thy blessing yield;
With favour thou wilt compass him
About as with a shield.

PSALM 5. 7s.

1 O JEHOVAH, hear my words,
And my meditation weigh;
Hear my cry, my King, my God,
For to thee, O Lord, I'll pray.

2 In the morning, Lord, my voice
Thou shalt hear in suppliant cries;
In the morning, Lord, to thee
I will lift my waiting eyes.

3 Thou, Jehovah, art a God
Who in sin cannot delight;
Evil shall not dwell with thee,
Nor shall fools stand in thy sight.

4 Evil-doers thou dost hate,
Liars all destroyed shall be;
Men of blood and of deceit
Ever are abhorred by thee.

5 But in thy abundant grace
To thy house will I draw near;
To thy holy temple, Lord,
I will look, and bow in fear.

6 Lead me in thy righteousness;
Evermore my steps maintain;
And because of watchful foes,
Make thy way before me plain.

7 In their mouth there is no truth,
All their heart is full of wrong,
Like an open grave their throat;
And they flatter with their tongue.

8 Let transgressors be destroyed,
In their sins by thee expelled;
By their counsels let them fall,
For against thee they rebelled.

9 But let all in thee who trust,
Ever glad and joyful be;
Let them joy who love thy name,
Safely guarded, Lord, by thee.

10 For Jehovah to the just
Will abundant blessings yield,
And with favour compass him
Safely round as with a shield.

PSALM 6. C. M.

1 IN thy great indignation, Lord,
Do thou rebuke me not;
Nor on me lay thy chastening hand
In thy displeasure hot.

2 Lord, I am weak, thy mercy show,
And me restore again;
O heal me, Lord, for thou dost know
My bones are filled with pain.

3 My soul is sorely vexed, but, Lord,
How long stay wilt thou make?
Return, O Lord, my soul set free,
Save for thy mercies' sake.

4 Because of thee in death there shall
No more remembrance be;
Of those that in the grave do lie
Who shall give thanks to thee?

5 I with my groaning weary am;
Through all my night of woe,
My weeping made my bed to swim,
My couch with tears to flow.

6 By reason of my vexing grief
My eye consumes away;
And through my foes, it waxes old
In failure and decay.

7 But now depart from me, all ye
That work iniquity,
Because Jehovah heard my voice
When I did mourn and cry.

8 And to my supplicating voice
The Lord did hearing give;
When I to him address my prayer,
The Lord will it receive.

9 Let all my haters be ashamed,
And smitten with affright;
In shame let them be driven back,
And put to sudden flight.

PSALM 6. L. M.

1 IN anger, Lord, rebuke me not;
In chastening, thy fierce wrath re-
Lord, pity me, for I am weak, [strain;
And heal my bones so vexed with pain.

2 My soul is also sorely vexed;
But, Lord, how long stay wilt thou make?
Return, O Lord, my soul set free;
O save me for thy mercies' sake.

3 For they who sleep the sleep of death,
Of thee shall no remembrance have;
And who is he that will to thee
Give praises lying in the grave?

4 I with my groaning weary am;
Through all the dreary night my bed
I made to swim, and I my couch
Have watered with the tears I shed.

5 My eye, consumed with grief, grows dim,
Because of all my enemies;
Depart, ye wicked workers all,
For God hath heard my weeping cries.

6 My supplication God hath heard,
And will receive my earnest cry;
Ashamed and vexed be all my foes,
And back in sudden terror fly.

PSALM 6. 8s and 7s.

1 LORD, in anger do not chasten;
Thy fierce wrath from me restrain;
I am weak; in mercy hasten,
O relieve my flesh from pain.

2 Sorrows deep my soul are grieving;
Lord, how long!—O pity take;
Lord, return, my soul relieving;
Save me for thy mercy's sake.

3 Thee the grave no more remembers;
Who gives thanks among the dead?
Weary groans distract my slumbers,
Tears have overflowed my bed.

4 Sorely vexed by my oppressors,
Grief like age has dimmed my eye.
Hence, and leave me, all transgressors,
For the Lord hath heard my cry.

5 God hath heard my supplication;
My petition will not spurn.
Let my foes, with sore vexation,
Back in sudden shame return.

PSALM 7. C. M.

1 O LORD my God, in thee do I
My confidence repose;
Deliver me and save from all
My persecuting foes.

2 Lest like a lion fierce the foe
My soul should seize and rend,
In pieces tearing it, whilst there
Is no one to defend.

3 O Lord, my God, if it be so
That I committed this;
If it be so that in my hands
Iniquity there is;

4 If I rewarded ill to him
Who was at peace with me;
(Yea, ev'n the man that without cause
My foe was, I did free;)

5 Then let the foe pursue and take
My soul, and my life thrust
Down to the earth, and let him lay
My honor in the dust.

6 Rise in thy wrath, Lord, raise thyself,
For my foes raging be;
And to the judgment which thou hast
Commanded, wake for me.

7 The people shall assemble then,
And unto thee draw nigh;
Return thou therefore for their sakes
Unto thy place on high.

8 Jehovah shall the people judge;
My judge, Jehovah, be,
According to my righteousness,
And inward purity.

9 O let the wicked's malice cease,
But let the just abide,
For God is righteous, and by him
The heart and reins are tried.

10 In God, who saves the pure in heart,
Is my defence and stay.
God judgeth just men, but is wroth
With sinners every day.

11 Then if the sinner do not turn,
The Lord his sword will whet;
His bow he hath already bent,
And hath it ready set.

12 He also hath for him prepared
The instruments of death;
Against the persecutors he
Ordained his arrows hath.

13 Behold, he with iniquity
Doth travail as in birth;
He also mischief hath conceived,
And falsehood shall bring forth.

14 He made a pit, and digged it deep,
Another there to take;
But now is prostrate in the ditch
Which he himself did make.

15 His mischief on his guilty head
In justice shall come down;
His lawless deeds in vengeance fall
On his devoted crown.

16 According to his righteousness
The Lord I'll magnify,
And will sing praises to the name
Of God, who is Most High.

PSALM 7. S. M.

1 O LORD, my God, in thee
Do I my trust repose;
O do thou save, and rescue me
From all my cruel foes.

2 Lest they my soul should tear,
And like a lion rend,
When no deliverer is near
To rescue and defend.

3 Lord, if thy searching eye
This crime in me hath seen;
If on my hand the guilt do lie
Of this most grievous sin:

4 If evil I repaid
To one with me at peace,
(Yea, I my causeless foe did aid,
And freely did release;)

5 Then let the foe in strife
Pursue me as his prey,
Tread down upon the earth my life,
In dust my honor lay.

6 In wrath lift up thy hand;
My foes are filled with rage;
Awake, and as thou didst command,
On my behalf engage.

7 So saints with one accord
Around thee shall draw nigh;
And therefore for their sakes, O Lord,
Do thou return on high.

8 Thou, Lord, shalt judge all flesh;
In judgment take my part,
According to my righteousness,
And purity of heart.

9 Let sin no longer be,
Whilst God the just sustains,
For God is righteous, and doth see,
And try the heart and reins.

10 God saves the pure in heart;
He shields me in my way;
In judgment takes the just man' part,
Hates sinners every day.

11 If they do not repent,
His sword he sharpened hath,
His bow is ready made, and bent
To execute his wrath.

12 To smite with deadly blows,
His weapons he hath framed;
Against all persecuting foes
His arrows he hath aimed.

13 The foe hath labored long
In vain and wicked things;
In heart he mischief plans and wrong,
And falsehood forth he brings.

14 A secret pit he made,
Where others might be snared;
He prostrate in that pit is laid
Which his own hands prepared.

15 The mischiefs he designed
Shall on his head come down;
His violence reward shall find,
Returned on his own crown.

16 For all his righteousness,
The Lord I'll magnify;
His name will I forever bless,
The name of God Most High.

PSALM 7. 11s.

1 JEHOVAH, my God, on thy help I depend;
From all those who persecute, save and defend;
Lest he like a lion, in rage tear my soul,
When no one is near me his rage to control.

2 My God, O Jehovah, if I have done this,
Or if in my hands this iniquity is;
If him I have wronged who with me was at peace;
(My foe without cause, I did even release;)

3 My soul let the enemy seize for his prey,
My life and my honor in dust let him lay.
Arise, Lord, in anger, thy help interpose,
Arise, thou, because of the rage of my foes.

4 Awake, that my cause may by thee be sustained,
Awake to the judgment which thou hast ordained,
And then shall the people around thee draw nigh;
For sake of them, therefore, return thou on high.

5 All nations of men shall be judged by the Lord;
To me, O Jehovah, just judgment afford,
According as righteous in life I have been,
And ever integrity cherished within.

6 Establish the just, and let evil depart,
For God who is just tries the reins and the heart.
In God for defence I have placed all my trust;
He saveth the upright, and judgeth the just.

7 The Lord with the wicked is wroth every day;
His sword, if they turn not, is sharpened to slay;
His bow is now bent, and his arrows are aimed;
His weapons of death for oppressors are framed.

8 Behold, he in wickedness labors with pain;
He mischief conceives, but he brings forth in vain.
He made a deep pit, other men to ensnare,
But fell in the ditch which himself did prepare.

9 On him shall his mischievous plots return home,
His violent deeds on his own head shall come:
To God, for his righteousness, praises I'll sing;
I'll sing to the name of Jehovah our King.

PSALM 8. C. M.

1 HOW excellent in all the earth,
O Lord, our Lord, thy name,
Thou hast thy glory far advanced
Above the starry frame.

2 From mouths of babes and sucklings
O Lord, didst strength ordain, [thou
Because of foes, that so thou mightst
Thy vengeful foes restrain.

3 When to the heavens I look up,
Which thy own fingers framed,
Unto the moon and to the stars,
Which were by thee ordained;

4 Then say I, What is man, that he
Remembered is by thee?
Or what the son of man, that thou
So kind to him shouldst be?

5 For thou a little lower hast
Him than the angels made,
A crown of matchless glory thou
Hast placed upon his head.

6 Appointed Lord of all thy works,
Beneath him thou didst lay
All sheep and oxen, yea, and beasts
That in the field do stray;

7 The fowls of air, and fish of sea,
All passing through the same.
How excellent in all the earth,
O Lord, our Lord, thy name!

PSALM 8. 8, 6, and 4.

1 O LORD, our Lord, how excellent
In all the earth thy name,
Who hast thy glory set above
The starry frame.

2 From infants' and from sucklings' mouths
Is strength by thee ordained,
That so th' avenger may be quelled,
The foe restrained.

3 When I behold thy spacious heavens,
The work of thy own hand,
The moon and stars in order set
By thy command:

4 O what is man that thou shouldst him
In kind remembrance bear?
Or what the son of man that thou
For him shouldst care?

5 For thou a little lower hast
Him than the angels made;
With honor and with glory thou
Hast crowned his head.

6 Lord of thy works thou hast him made:
All under him must yield,
All sheep and oxen, yea, and beasts
Which roam the field.

7 Fowls of the air, fish of the sea,
All that pass through the same;
O Lord, our Lord, in all the earth,
How great thy name.

PSALM 8. 7s.

1 LORD, our Lord, o'er earth's vast frame,
How exalted is thy name!
Who hast set thy glory bright
Far above the heavens height.

2 From the mouth of children young,
From the infant's lisping tongue,
Matchless strength thou hast ordained,
Thus, thy vengeful foes restrained.

3 When thy heavens I survey,
Which thy fingers' work display,
When the moon and stars I see
Ordered all by thy decree:

4 What is man that in thy mind
He a constant place should find?
What the son of man that he
Should be visited by thee?

5 Thou his station didst ordain
Just below the angel train;
Glory thou hast o'er him shed,
And with honor crowned his head.

6 Thou hast given him command
O'er the creatures of thy hand;
And beneath his feet hast laid
All the works which thou hast made;

7 Flocks and cattle, every tribe,
Beasts that in the field abide,
Birds that through the heavens roam,
Fish that make the sea their home;

8 Every living thing that strays
Through the ocean's secret ways.
Lord, our Lord, o'er earth's vast frame,
How exalted is thy name!

PSALM 9. C. M.

1 LORD, thee I'll praise with all my
Thy wonders all proclaim. [heart;
O thou, Most High, in thee I'll joy,
And gladly praise thy name.

2 When back my foes were turned, they
And perished at thy sight: [fell,
My right and cause thou hast maintained
Enthroned didst judge aright.

3 The nations all thou hast rebuked,
The wicked overthrown;
Thou hast put out their names, that they
May never more be known.

4 O enemy, destructions have
An end perpetual:
Thou cities hast destroyed, and lost
Is their memorial.

5 The Lord forever shall endure,
For judgment sets his throne;
In righteousness to judge the world,
And justice give each one.

6 God also will a refuge be
For those who are oppressed;
A refuge will he ever prove
For those that are distressed.

7 And they who know thy name, in thee
Their confidence will place;
For thou hast not forsaken them
Who truly seek thy face.

8 O sing ye praises to the Lord,
Who dwells on Zion Mount;
Among the people every where
His mighty deeds recount.

9 When he inquireth after blood,
He then remembers them;
The humble he will not forget
Who call upon his name.

10 Lord, pity me; behold the grief
Which I from foes sustain;
O thou, who from the gates of death
Dost raise me up again.

11 That I, in Zion's daughters' gates,
May all thy praise relate;
And that I ever may rejoice
In thy salvation great.

12 The heathen are sunk in the pit
Which they themselves prepared;
And in the net which they have hid
Their own feet fast are snared.

13 The Lord is by the judgment known
Which he himself hath wrought:
The sinners' hands do make the snares
With which themselves are caught.

14 They who are wicked, into hell
Shall driven be with shame;
And all the nations that forget
The Lord's most holy name.

15 The Lord will not forever be
Unmindful of the poor;
Nor shall the hope of needy ones
Be lost for evermore.

16 Arise, Lord, let not man prevail;
Judge heathen in thy sight:
That they may know themselves but men,
The nations, Lord, affright.

PSALM 9. L. M.

1 LORD, thee I'll praise with all my heart,
And all thy wondrous works proclaim;
In thee, O thou Most High, I'll joy,
And sing the praise of thy great name.

2 When back my enemies were turned,
They fell and perished at thy sight.
Thou hast maintained my right and cause,
And on thy throne sat judging right.

3 The nations, Lord, thou hast rebuked,
The wicked thou hast overthrown;
Their very names are blotted out,
That they may never more be known.

4 Their ruin thou hast made complete;
Their cities thou hast laid in heaps;
With them their name has passed away
Their mem'ry in oblivion sleeps.

5 The Lord forever shall endure,
He hath for judgment set his throne,
In righteousness to judge the world
And justice give to every one.

6 Jehovah shall a refuge prove,
A refuge strong for poor oppressed,
A safe retreat, where weary souls
In troublous times may find a rest.

7 And they, O Lord, that know thy name,
Their confidence in thee will place;
For thou, Jehovah, never hast,
Forsaken them that seek thy face.

8 Sing praises to the Lord most high,
To him that doth in Zion dwell;
Declare his mighty deeds abroad,
His deeds among all people tell.

9 When he inquiry makes for blood,
He calls to mind the murderer's deed;
Nor will forget the humble saints,
Who cry to him in time of need.

10 O Lord, have mercy, and regard
The grief which I from foes sustain;
O thou, who from the gates of death
Dost raise me up to life again;

11 That I, in Zion's daughters' gates,
May sing thy praise with cheerful voice:
In that salvation thou dost bring,
Redeemed from death I will rejoice.

12 The heathen in that pit are sunk
Which they had wickedly prepared;
Their net was cunningly concealed,
And in it are their own feet snared.

13 The Lord is by the judgment known
Which he in righteousness has wrought;
The hands of sinners make the snares,
The snares with which themselves are caught.

14 The wicked turned to hell shall be,
And nations that forget the Lord:
The needy shall not be forgot,
Nor poor men lose their hoped reward.

15 Arise, and let not man prevail;
O Lord, judge heathen in thy sight;
That they may know themselves but men,
The nations of the world affright.

PSALM 9. S. M.

1 MY heart shall praise the Lord,
Thy wonders I'll proclaim;
In thee, Most High, I'll greatly joy,
And celebrate thy name.

2 Lord, when my foes turn back,
They perish at thy sight;
Thou hast maintained my righteous cause,
Enthroned, thou judgest right.

3 Thou heathen hast rebuked,
The wicked overthrown;
And blotted out their very name;
It shall no more be known.

4 The foe in ruin lies,
Made desolate and waste;
His cities all hast thou destroyed.
Their memory erased.

5 But God shall ever reign,
His throne eternal stands;
He'll judge the world in righteousness,
And rule by just commands.

6 A refuge God will be,
For those whom foes oppress;
A tower of strength he ever proves
In seasons of distress.

7 And they that know thy name,
In thee their trust will place;
For thou hast not forsaken them
That truly seek thy face.

8 Sing praise to Zion's God,
And all his works declare;
When he inquireth after blood,
He makes the meek his care.

9 Lord, see what I endure
From foes that do me hate;
Have mercy, thou, who liftest me
From death's devouring gate.

10 That I in Zion's gate
May utter all thy praise;
And may, in thy salvation great,
A song of gladness raise.

11 The heathen nations sink
In pits which they prepared;
And in the nets which they have hid,
Their own feet fast are snared.

12 The Lord Most High is known
By judgments he hath wrought;
For sinners' hands have made the snares
By which their feet are caught.

13 The wicked into hell
Shall yet be turned with shame;
And all the nations that forget
The Lord's most holy name.

14 The Lord will not forget
The needy when they cry;
Nor always disappoint the poor,
Who on his word rely.

15 Rise, let not man prevail,
Judge heathen in thy sight;
That they may know themselves but men,
The nations, Lord, affright.

PSALM 10. C. M.

1 O WHEREFORE is it, Lord, that
Dost stand from us so far? [thou
And wherefore dost thou hide thyself
When times so troublous are?

2 The wicked in their pride pursue,
And make the poor their prey:
Let them be taken in the snares
Which they for others lay.

3 The wicked of his heart's desire
Doth talk with boasting great;
He blesseth him that's covetous,
Whom yet the Lord doth hate.

4 The wicked, through his pride of face,
On God will never call;
And in the counsels of his heart
The Lord is not at all.

5 His ways at all times grievous are,
Thy judgments from his sight
Are far removed: at all his foes
He puffeth with despite.

6 Within his heart he thus hath said,
I never moved shall be;
And no adversity at all
Shall ever come to me.

7 With cursing, fraud, and foul deceit,
His mouth is always filled;
While vanity and mischief lie
Beneath his tongue concealed.

8 He closely sits in villages;
He slays the innocent:
Against the poor that pass him by
His cruel eyes are bent.

9 He, lion-like, lurks in his den;
He waits the poor to take;
And when he draws him in his net,
His prey he doth him make.

10 Himself he humbleth very low,
He croucheth down withal,
That so a multitude of poor
May by his strong ones fall.

11 He thus hath said within his heart,
The Lord hath quite forgot;
He hides his countenance, and he
Forever sees it not.

12 Arise, Jehovah, O my God,
Lift up thy hand on high;
Put not the meek afflicted ones
Out of thy memory.

13 O why is it the wicked man
Thus doth the Lord despise?
Because that God will it require
He in his heart denies.

14 Thou hast it seen; for thou their spite
And mischief wilt repay:
The poor commits himself to thee;
Thou art the orphan's stay.

15 The arm break of the wicked man,
And of the evil one;
Do thou seek out his wickedness,
Until thou findest none.

16 The Lord is King through ages all,
His throne shall ever stand;
The heathen people utterly
Are perished from his land.

17 O Lord, of those that humble are
Thou the desire didst hear;
Thou wilt prepare their heart, and thou
To hear wilt bend thy ear.

18 To judge the fatherless, and those
Beneath oppression sore;
That man, who is but sprung of earth
May them oppress no more.

PSALM 10. S. M.

1 O WHEREFORE dost thou stand
From us, O Lord, so far?
And why dost thou conceal thyself,
When times so troublous are?

2 The wicked in his pride
Doth persecute the poor;
The evil things which they devised,
The same let them endure.

3 He of his soul's desire
Doth talk with boasting great;
He blesses him that's covetous,
Whom yet the Lord doth hate.

4 The wicked seeks not God,
Restrained through pride of face;
In all his thoughts the thought of God
Hath in his heart no place.

5 His ways still grievous are,
And far above his sight
Thy judgments are; at all his foes
He puffs with scornful spite.

6 He in his heart hath said,
"I never moved shall be,
And I from all adversity
Forever shall be free."

7 With cursing, fraud, deceit,
His mouth is ever filled;
Whilst vanity and mischief lie
Beneath his tongue concealed.

8 In villages he lurks,
And slays the innocent;
His eyes are set against the poor,
On secret mischief bent.

9 Concealed he lies in wait,
Like lion in his lair;
He takes the poor and needy one
Entangled in his snare.

10 Himself he humbleth low,
He croucheth down withal,
That so a multitude of poor
May by his strong ones fall.

11 He says within his heart,
"The Lord hath quite forgot;
He turns away his countenance,
His eye beholds it not."

12 Do thou, O Lord, arise,
O God, lift up thy hand,
Do not forget the suffering poor,
The humble in the land.

13 Why doth the wicked man
The mighty God despise?
Because that thou wilt it require,
He in his heart denies.

14 But thou hast seen, thou wilt
Their wrongs and spite repay;
The poor commits himself to thee,
Thou art the orphan's stay.

15 Break thou the wicked's arm,
Subdue the evil one;
And search out all his wickedness
Until thou findest none.

16 Jehovah ever reigns,
And firm his throne shall stand.
The heathen nations are destroyed
Forever from his land.

17 Of those that humble are,
Thou, Lord, hast heard the prayers
Thou also wilt prepare their heart,
And still incline thine ear;

18 To judge the fatherless,
And those by men distressed,
That they by man that is of earth
May be no more oppressed.

PSALM 11. C. M.

1 IN Jehovah put my trust;
Then wherefore say to me,
As timid birds a refuge seek,
So to your mountain flee?

2 For, lo! the wicked bend the bow,
On string their arrow fit,
That those who upright are in heart
In secret they may hit.

3 For if foundations be destroyed,
What hath the righteous done?
Jehovah in his temple is,
In heaven is his throne.

4 His eyes do see, his eyelids try
Men's sons. The just he proves;
But his soul hates the wicked man,
And him that vi'lence loves.

5 Snares, fire, and brimstone, raging
On sinners he shall rain; [storms,
This, as the portion of their cup,
Shall unto them pertain.

6 Because the Lord most righteous doth
In righteousness delight;
And with a pleasant countenance
Beholdeth the upright.

PSALM 11. L. M.

1 MY trust is in the Lord Most High;
Then to my soul why should ye say
Away to your lone mountain fly,
Speed like a bird and flee away?

2 For lo! the wicked bend the bow,
With skilful hand they aim the dart;
Their arrows through the darkness go,
To pierce the man of upright heart.

3 If the foundations be o'erthrown,
Of what avail the righteous race?
The Lord in heaven has fixed his throne,
And reigns within his holy place.

4 His eyes behold, his eyelids scan
The sons of men, the just he tries.
His soul doth hate the wicked man,
And bold transgressors doth despise.

5 Snares, fire and brimstone, round their path,
On wicked men the Lord shall rain;
Dark tempests filled with burning wrath
Their cup's full portion shall remain.

6 The Lord is just in all his ways,
And righteousness is his delight;
To upright men his grace displays,
And gives them favor in his sight.

PSALM 11. S. M.

1 MY trust is in the Lord;
How to my soul say ye,
Away with speed, and like a bird
To your high mountain flee?

2 Lo, sinners bend the bow;
On string they fit the dart,
That they unseen may shoot at those
Who upright are in heart.

3 What can the righteous do?
What can for them avail,
If the foundations be destroyed
And all they built on fail?

4 The Lord in Zion dwells,
The Lord's throne is on high:
His eyes behold the sons of men
Yea, them his eyelids try.

5 The Lord the righteous tries;
But those that wicked be,
And him who loveth violence
In soul abhorreth he.

6 Fire, brimstone, snares, fierce storms
On sinners he shall rain:
This is the portion of their cup,
The cup which they shall drain.

7 Because the righteous Lord
Delights in righteousness;
And with his gracious countenance
The upright he will bless.

PSALM 12. C. M.

1 O THOU, Jehovah, grant us help,
Because the godly cease;
And from among the sons of men
The faithful ones decrease.

2 For with his neighbor every one
Doth utter vanity:
They with a double heart do speak,
And lips of flattery.

3 God shall cut off all flattering lips,
Tongues that speak proudly thus,
We'll with our tongue prevail, our lips
Are ours; who's lord o'er us?

4 For poor oppressed, and for the sighs
Of needy, I will rise,
Saith God, and him in safety set
From such as him despise.

5 Jehovah's words are words most pure,
They are like silver tried
In earthen furnace, seven times
That hath been purified.

6 O Lord, thou shalt them keep and save
Forever from this race.
On each side walk the wicked, when
Vile men are high in place.

PSALM 12. C. P. M.

1 JEHOVAH, help; the godly cease;
Among the sons of men decrease
Those who uprightly live.
With flattering lips all falsehood speak,
And with a double heart they seek
Their neighbors to deceive.

2 The Lord shall flattering lips destroy,
And tongues that boastful words employ;
That say with one accord,
"Our tongues shall in our cause be strong,
Our lips to us alone belong;
Who over us is lord?"

3 "For those that are oppressed indeed,
For all the poor that sigh in need,
Lo, now will I arise;"
Thus saith Jehovah in his grace,
"And them I will in safety place
From such as them despise."

4 God's words are pure as silver tried,
In furnace sev'n times purified.
Thou from this race, O God,
Shalt keep thy servants evermore.
When vilest men are raised to power,
The wicked walk abroad.

PSALM 13. C. M.

1 HOW long wilt thou forget me, Lord?
Shall it forever be?
O how long shall it be that thou
Wilt hide thy face from me?

2 How long take counsel in my soul,
Still sad in heart, shall I?
How long exalted over me
Shall be my enemy?

3 O Lord my God, consider well,
And answer to me make;
My eyes enlighten, lest the sleep
Of death me overtake.

4 Lest that my enemy should say,
Against him I prevailed;
And those who trouble me rejoice
When I am moved and failed.

5 But I have all my confidence
Upon thy mercy set;
My heart within me shall rejoice
In thy salvation great.

6 I will unto Jehovah sing
His praises cheerfully,
Because he hath his bounty shown
To me abundantly.

PSALM 13. 7s and 6s.

1 HOW long wilt thou forget me?
Shall it forever be?
O Lord, how long neglect me,
And hide thy face from me?

2 How long my soul take counsel?
Thus sad in heart each day,
How long shall foes exulting,
Subject me to their sway?

3 O Lord, my God, consider,
And hear my earnest cries;
Lest I in death should slumber,
Enlighten thou my eyes;

4 Lest foes be heard exclaiming
Against him we prevailed;
And they that vex my spirit,
Rejoice when I have failed.

5 But on thy tender mercy
I ever have relied;
With joy in thy salvation
My heart shall still confide.

6 And I with voice of singing,
Will praise the Lord alone,
Because to me his favor
He hath so largely shown.

PSALM 14. C. M.

1 THAT there is not a God, the fool
Doth in his heart conclude;
They are corrupt, their works are vile;
Not one of them doth good.

2 Upon the sons of men the Lord
From heaven looked abroad,
To see if any one were wise,
And seeking after God.

3 They altogether filthy are,
They all aside are gone;
And there is none that doeth good,
No, not so much as one.

4 These workers of iniquity
Do they not know at all,
That they my people eat as bread,
And on God do not call?

5 There feared they much; for God is with
The whole race of the just.
You shame the counsel of the poor,
Because God is his trust.

6 Let Israel's help from Zion come;
When back the Lord shall bring
His captives, Jacob shall rejoice,
And Israel shall sing.

PSALM 14. L. M.

1 THE God who sits enthroned on high
The fool doth in his heart deny;
Corrupt are they, vile works have done,
And doing good there is not one.

2 From heaven with searching eye the
Did all the sons of men regard; [Lord
To see if any understood,
If any one were seeking God.

3 From righteous ways they all depart;
All are corrupt and vile in heart;
Among them doing good is none,
Among them all, not even one.

4 Has knowledge from the wicked fled,
That they my people eat as bread?
That they delight in works of shame,
And call not on Jehovah's name?

5 There fearful terror on them fell;
For God doth with the righteous dwell;
The poor man's counsel you despise,
Because in God his refuge lies.

6 May Israel's help from Zion come,
When God shall bring his captives home,
Then Jacob greatly shall rejoice,
And Israel shout with gladsome voice.

PSALM 15. C. M.

1 WITHIN thy tabernacle, Lord,
Who shall abide with thee?
And in thy high and holy hill
Who shall a dweller be?

2 The man who walketh uprightly,
And worketh righteousness,
And as he thinketh in his heart,
So doth he truth express.

3 Who neither slanders with his tongue,
Nor to his friend doth hurt;
Nor yet against his neighbor doth
Take up an ill report.

4 In whose eyes vile men are despised;
But those that God do fear
He honoreth; and changeth not,
Though to his hurt he sware.

5 His coin puts not to usury,
Nor take a bribe will he
Against the guiltless. Who doth thus
Unmoved shall ever be.

PSALM 15. 7s.

1 O JEHOVAH, who shall dwell
In the temple of thy grace?
Who shall on thy holy hill
Have a fixed abiding place?

2 He who walks in righteousness,
All his actions just and clear;
He whose words the truth express,
Spoken from a heart sincere;

3 He who ne'er with slandering tongue
Utters malice and deceit;
Who will ne'er his neighbor wrong,
Nor a slanderous tale repeat:

4 Who the impious will spurn,
Honor those that fear the Lord;
Though he to his loss have sworn,
Will not break his plighted word;

5 Who no usury will claim,
Nor with bribes pollute his hand;
He who thus his life shall frame,
Shall unmoved forever stand.

PSALM 16. C. M.

1 LORD, keep me, for I trust in thee.
To God thus was my speech;
Thou art my Lord, and unto thee
My goodness doth not reach;

2 To saints on earth, the excellent,
Where my delight is placed.
Their sorrows shall be multiplied
To other gods that haste.

3 Of their drink-offerings of blood
I will no offering make;
Yea, neither I their very names
Up in my lips will take.

4 Of that inheritance and cup
Which unto me pertain,
The Lord most high the portion is;
My lot thou dost maintain.

5 To me most happily the lines
In pleasant places fell;
The heritage which I received
In beauty doth excel.

6 I bless the Lord, because he doth
By counsel me conduct;
And in the seasons of the night
My reins do me instruct.

7 Before me still the Lord I set;
Since it is so that he
Doth ever stand at my right hand,
I never moved shall be.

8 Because of this my heart is glad,
And joy shall be expressed
E'en by my glory; and my flesh
In confidence shall rest.

9 Because within the grave my soul
Shall not be left by thee:
Corruption thou wilt not permit
Thy Holy One to see.

10 Thou wilt me show the path of life;
Of joys there is full store
Before thy face; at thy right hand
Are pleasures evermore.

PSALM 16. S. M.

1 TO thee, O Lord, I fly,
And on thy help depend;
I said, Thou art my Lord Most High,
To me deliv'rance send.

2 Not unto thee my worth,
It reaches not that height,
To saints, the noble ones of earth,
With whom is my delight.

3 Their sorrows shall be great
That other gods adore,
Their very names I'll not repeat,
Nor their blood-offerings pour.

4 A heritage for me
Jehovah will remain;
The portion of my cup is he,
My lot he shall maintain.

5 The lot to me that fell
Is beautiful and fair;
The heritage in which I dwell,
None can with it compare.

6 I'll praise God while I live,
His counsel guides me right;
My reins to me instruction give,
In seasons of the night.

7 The Lord before me still
I set, and trust his love;
At my right hand he guards from ill,
And nothing shall me move.

8 Now gladness fills my soul,
And joy shall be expressed;
My glory shall his name extol,
My flesh in hope shall rest.

9 My soul in death's dark pit
Shall not be left by thee;
Corruption thou wilt not permit
Thy Holy One to see.

10 Life's path thou wilt me show,
To thy right hand me guide,
Where streams of pleasure ever flow,
And boundless joys abide.

PSALM 17. C. M.

1 LORD, hear the right, attend my cry,
And to my prayer give heed,
That doth not in hypocrisy
From feigning lips proceed.

2 And from before thy presence forth
My judgment do thou send;
And unto things that equal are
O let thy eyes attend.

3 Thou hast my heart proved, and by
Didst visit, and me try, [night
Yet nothing find, for that my mouth
Shall not sin purposed I.

4 As for men's works, I, by the word,
Which from thy lips doth flow,
Have kept myself out of the paths
In which destroyers go.

5 Hold up my goings, Lord, me guide
In paths that are divine,
That so my footsteps may not slide
Out of those ways of thine.

6 Upon thee I have called, O God,
Because thou wilt me hear:
That thou mayst hearken to my speech,
To me incline thy ear.

7 Thy wondrous lovingkindness show,
Thou, who by thy right hand
Dost save all those who trust in thee
From such as them withstand.

8 As th' apple of the eye me keep;
In thy wings' shade me hide
From wicked men and deadly foes
Who rage on every side.

9 In their own fat they are enclosed;
Their mouth speaks loftily.
Our steps they compassed, and to earth
They bowing, set their eye;

10 Even like a lion fierce and strong,
And greedy of his prey,
Or lion young, which lurking doth
In secret places stay.

11 Arise, and disappoint my foe,
And cast him down, O Lord;
Save thou my soul from wicked men,
From men who are thy sword.

12 From men who are thy hand, O Lord,
From worldly men me save,
Who only in this present life
Their part and portion have.

13 They with thy hidden wealth are filled,
And many children have;
The rest of their abundant wealth
They to their children leave.

14 But as for me, I thy own face
In righteousness shall see;
And with thy likeness when I wake
I satisfied shall be.

PSALM 17. C. H. M.

1 O LORD, do thou the right regard,
And to my cry give ear;
From no dissembling lips, O Lord,
Proceeds my humble prayer.
O let my judgment come to light,
And let thine eyes behold the right.

2 When thou dost prove and try my heart,
And nightly visit me,
To search me in the inmost part,
And all my thoughts to see,
Thou nought in me shalt find amiss,
For never shall my mouth transgress.

3 As for the works of men, O Lord,
Who seek my overthrow,
I have preserved me by thy word
From paths wherein they go.
Hold up my goings in thy way,
And then my footsteps shall not stray.

4 I call on thee, for thou wilt hear,
And answer when I pray;
O God, to me incline thy ear,
Thy wond'rous love display.
Those trusting thee, thy strong right hand
Defends from those who them withstand.

5 Keep as the apple of the eye,
In thy wings' shade me close;
Bid my oppressors from me fly,
Preserve from deadly foes.
Enclosed in fat, and filled with pride,
They watch our steps on every side.

6 They, like a lion craving food,
Crouch down and fix their eye;
As lions young that thirst for blood,
In secret places lie.
Arise, withstand, cast down, O Lord,
Save from the wicked man, thy sword.

7 From men, thy hand, Lord, save thou
This world is all their care; [me.
With wealth and children filled by thee,
Their wealth their offspring share.
In righteousness thy face I'll see,
Blest when I wake to be like thee.

PSALM 18. C. M.

1 THEE will I love, O Lord, my
strength.
My fortress is the Lord,
My rock, and he that doth to me
Deliverance afford:

2 My God, my strength, whom I will trust,
A buckler unto me,
The horn of my salvation, too,
And my high tower is he.

3 The Lord is worthy to be praised,
Upon his name I'll call;
And he from all my enemies
Preserve me safely shall.

4 Death's pangs surrounded me, ill men
Like floods made me afraid;
Hell's sorrows compassed me about;
Death's snares were on me laid.

5 In my distress I called on God,
Cry to my God did I;
He from his temple heard my voice,
To his ears came my cry.

6 The earth affrighted then did shake,
Upon it trembling seized;
The hills' foundations moved and shook,
Because he was displeased.

7 Then from his nostrils rose a smoke,
And from his mouth there came
Devouring fire, and coals by it
Were kindled into flame.

8 The heavens also he bowed down
And thence he did descend,
Whilst thickest clouds of darkness did
Beneath his feet attend.

9 And he upon a cherub rode,
Upon it he did fly;
Yea, on the swift wings of the wind
His flight was from on high.

10 He darkness made his secret place
Around him gathered were
For his pavilion, waters dark
And clouds that fill the air.

11 And at the brightness of that light
Which was before his eye,
His thick clouds passed away, hailstones,
And coals of fire did fly.

12 Jehovah also in the heavens
Did thunder in his ire;
And there the Highest gave his voice,
Hailstones and coals of fire.

13 He sent his arrows forth, and they
Were scattered far and near;
His lightnings also he shot out,
And they confounded were.

14 The waters' channels then were seen,
The world's foundations vast
At thy rebuke discovered were,
And at thy nostrils' blast.

15 And from above the Lord sent down,
And took me from below;
From many waters drew me out,
Which would me overflow.

16 He me relieved from my strong foes,
And such as did me hate;
Because he saw that they for me
Too strong were, and too great.

17 They rose against me in the day
Of my calamity;
But even then the Lord himself
A stay was unto me.

18 He to a place where liberty
And room was hath me brought;
Because he took delight in me,
He my deliv'rance wrought.

19 According to my righteousness
He did me recompense,
He me repaid according to
My hands' pure innocence.

20 For I have kept Jehovah's ways,
From God turned not aside;
Before me still his judgments are,
His statutes are my guide.

21 Sincere and upright in my heart
Before his face was I;
And watchfully I kept myself
From my iniquity.

22 According to my righteousness
The Lord did me requite,
According as my hands were clean
Before his searching sight.

23 Thou wilt thy tender mercy show
To those who mercy love;
Thou also with the upright man
Thyself wilt upright prove.

24 To those who walk in purity
Thyself thou pure wilt show;
And froward thou wilt prove to those
In froward ways that go.

25 For thou wilt the afflicted save
In grief that low do lie:
But wilt bring down the countenance
Of them whose looks are high.

26 The Lord will light my candle so,
That it shall shine full bright;
The Lord my God will also make
My darkness to be light.

27 By thee through troops of men I break,
And them discomfit all;
And, by my God assisting me,
I overleap a wall.

28 All perfect is the way of God;
Jehovah's word is tried;
He is a buckler unto all
Who do in him confide.

29 Who but the Lord is God? but he
Who is a rock and stay?
Jehovah girdeth me with strength,
And perfect makes my way.

30 He set me on my places high,
Like hinds' feet mine did make:
My hands he taught to war, my arms
A bow of steel did break.

31 The shield of thy salvation thou
Upon me didst bestow;
Thy right hand held me up, and great
Thy kindness made me grow.

32 And in my way thou hast enlarged
My footsteps under me,
That I go safely, and my feet
Are kept from sliding free.

33 My enemies I have pursued,
And them did overtake;
Nor turned again till I of them
An utter end did make.

34 I wounded them, they could not rise,
They at my feet did fall.
Thou girdedst me with strength for war;
My foes thou broughtst down all.

35 And thou hast given me the necks
Of such as are my foes;
That I might them destroy who do
With hatred me oppose.

36 They in their trouble cried for help,
But there was none to save;
Yea, they upon Jehovah called,
But he no answer gave.

37 Then did I beat them small as dust
Before the wind that flies;
And I did cast them out like filth
Upon the street that lies.

38 Thou mad'st me free from people's strife,
The heathen's head to be;
A people whom I have not known
Shall service do to me.

39 At hearing they shall yield to me,
My will they shall obey:
From their enclosures, struck with fear,
Shall strangers fade away.

40 God lives, blest be my rock, and praised
Let God my Saviour be.
God doth avenge me, and subdues
The people under me.

41 He saves me from my enemies;
Yea, thou hast lifted me
Above my foes; and from the man
Of vi'lence set me free.

42 I therefore will to thee, O Lord,
In songs my thanks proclaim;
And I among the heathen will
Sing praises to thy name.

43 He great deliv'rance gives his king;
He mercy doth extend
To David, his anointed one,
And his seed without end.

PSALM 18. L. M.

1 THEE will I love, O Lord, my might,
My rock, my help, my saving power,
My God, my trust, my shield in fight,
My great salvation, my high tower.

2 I to Jehovah lift my prayer,
To whose great name all praise we owe;
So shall I by his watchful care
Be safely guarded from my foe.

3 By floods of wicked men distressed,
With deadly sorrows compassed round;
My soul with pains of hell oppressed,
And in death's iron fetters bound.

4 Distressed, I called upon the Lord,
And to my God addressed my prayer;
My voice he from his temple heard,
My cry ascended to his ear.

5 When God in his fierce anger came,
The everlasting hills did quake;
The trembling earth throughout its frame,
Did from its deep foundations shake.

6 Dark clouds of smoke, dread signs of ire
Up from Jehovah's nostrils came;
His mouth sent forth devouring fire,
And coals were kindled into flame.

7 He bowed the heavens, his high abode,
Descending 'mid the gloom of night;
He on a cherub swiftly rode,
And on the wings of wind his flight.

8 Dark watery mists in thick array
And lowering clouds his presence vail,
But at his brightness pass away,
And burst in storms of fire and hail.

9 Then through the heaven with lightning riven,
Jehovah thundered in his ire;
The voice of God Most High was given
'Mid storms of hail and coals of fire.

10 His deadly shafts around he threw,
His foes dispersed in wild retreat;
Like burning darts his lightnings flew,
Consuming them in sore defeat.

11 The waters' channels were disclosed,
Laid bare the world's foundations vast;
By thy rebuke, O Lord, exposed,
And by thy nostrils' angry blast.

12 He sent from heaven and rescued me
From many waters swelling high;
From those that hate me set me free,
And foes that stronger were than I.

13 With fierce assault in sorrow's day,
My foes came on, but God was near;
He saved me, and enlarged my way,
Because to him my soul was dear.

14 As I in life have righteous been,
Jehovah will his grace afford;
According as my hands are clean,
He'll give to me a just reward.

15 Jehovah's ways I kept aright,
And from my God did not depart;
I kept his judgments in my sight,
And all his statutes in my heart.

16 Sincere beneath his searching sight,
I kept from each besetting sin;
So he my goodness doth requite,
According as my hands are clean.

17 To gracious men thou gracious art,
And pure to such as purely live,
Upright to men of upright heart,
But with the froward thou wilt strive.

18 For thou the troubled soul wilt save,
High looks wilt humble in thy might.
A lamp to me Jehovah gave,
And turned my darkness into light.

19 I on his mighty arm relied,
And over troops of foes prevailed;
And with my God upon my side,
Their lofty walls I fearless scaled.

20 The way of God perfection shows,
Jehovah's holy word is tried;
He is a buckler unto those
Who in his mighty power confide.

21 For who as God should be adored?
Who but our God can us befriend?
Who is a rock besides the Lord?
Who else is able to defend?

22 My loins with strength th' Almighty binds,
My way makes perfect by his hand;
My feet he makes as swift as hinds',
On my high places makes me stand.

23 By him well trained in arts of war,
My arms the bow of steel shall break;
Thy hand and shield my safety are,
And great thy kindness shall me make.

24 Thou hast made room where I did go,
Kept safe my feet whilst I pursued,
And pressed upon the flying foe,
Nor turned till they were all subdued.

25 I smote them, they could rise no more;
They fell down helpless at my feet.
Thou didst me gird with strength for war;
Through thee my triumph was complete.

26 The lives of all my deadly foes
To be destroyed to me were given;
They called, but none to save them rose;
In vain they cried for help to heaven.

27 Then small as rising dust which flies
Before the wind, I did them beat;
I cast them forth like dirt which lies
Down-trodden in the miry street.

28 From strife thou hast secured my throne;
O'er heathen made me head to be;
A people which I have not known
Shall render service unto me.

29 They shall obey soon as they hear;
The sons of strangers shall submit;
Yea, strangers' sons shall fade with fear,
Who in their strong enclosures sit.

30 Jehovah lives, let him be praised,
My rock, on whom alone I rest;
And highly let God's name be raised,
Who me with his salvation blessed.

31 The mighty God avenges me,
Hath nations under me subdued,
From all my foes hath set me free,
And saved from all that me withstood.

32 From men of violence and blood
Thou didst to me deliv'rance bring;
So thanks to thee I'll give, O God,
Thy praise among the nations sing.

33 He to his king deliv'rance sends,
To his anointed shows his grace;
His mercy evermore extends
To David and his promised race.

PSALM 19. C. M.

1 THE heavens God's glory do declare,
The skies his hand's works preach;
Day utters speech to day, and night
To night doth knowledge teach.

2 No language utter they, nor speech,
No voice of theirs is heard;
Yet through the world their line goes forth,
To ends of earth their word.

3 There for the sun he pitched a tent,
Who comes with beaming face
As bridegroom comes, and giant-like
With joy begins his race.

4 His circuit is from heaven's end,
And back to it again;
And there is nothing from his heat
That hidden doth remain.

5 God's law is perfect, and converts
The soul in sin that lies:
God's testimony is most sure,
And makes the simple wise.

6 The statutes of the Lord are right,
And do rejoice the heart;
The Lord's command is pure, and doth
Light to the eyes impart.

7 Unspotted is the fear of God,
And ever doth endure;
The judgments of the Lord are truth,
And righteousness most pure.

8 They more than gold, yea, much fine gold
To be desired are;
Than honey, honey from the comb
That droppeth, sweeter far.

9 Moreover, they thy servant warn
How he his life should frame:
A great reward provided is
For them that keep the same.

10 Who can his errors understand?
From secret faults me cleanse:
Thy servant also keep thou back
From all presumptuous sins.

11 And do not suffer them to have
Dominion over me;
I shall be righteous then, and from
The great transgression free.

12 The words which from my mouth proceed,
The thoughts sent from my heart,
Accept, O Lord, for thou my strength
And my Redeemer art.

PSALM 19. H. M.

1 THE glory of the Lord
The heavens declare abroad;
The firmament displays
The handiwork of God;
Day unto day declareth speech,
And night to night doth knowledge teach.

2 Aloud they do not speak,
They utter forth no word,
Nor into language break;
Their voice is never heard.
Their line through all the earth extends,
Their words to earth's remotest ends.

3 In them he for the sun
Hath set a dwelling-place;
Rejoicing as a man
Of strength, to run a race;
He, bridegroom like in his array,
Comes from his chamber, bringing day.

4 His daily going forth
Is from the end of heaven;
The firmament to him
Is for his circuit given—
His circuit reaches to its ends,
And everywhere his heat extends.

5 God's perfect law converts
The soul in sin that lies;
His testimony sure
Doth make the simple wise;
His statutes just delight the heart;
His holy precepts light impart.

6 The fear of God is clean,
And ever doth endure;
His judgments all are truth,
And righteousness most pure.
To be desired are they far more
Than finest gold in richest store.

7 God's judgments to the taste
More sweet than honey are,
Than honey from the comb
That droppeth, sweeter far.
With counsel they thy servant guard;
In keeping them is great reward.

8 Who can his errors know?
From secret faults me cleanse;
Thy servant keep thou back
From all presumptuous sins.
O let them not my way control,
Nor gain dominion o'er my soul.

9 Then in thy righteous way
My life shall upright be;
I shall be innocent—
From great transgression free.
Accept my words, and thoughts of heart;
Lord, thou my strength and Saviour art.

PSALM 20. C. M.

1 JEHOVAH hear thee in the day
When trouble he doth send;
And let the name of Jacob's God
From every ill defend.

2 O let him send his help to thee
Out from his holy place;
Let him from Zion, his own hill,
Sustain thee by his grace.

3 Let him remember all thy gifts,
Accept thy sacrifice;
Grant thee thy heart's wish, and fulfil
Thy thoughts and counsel wise.

4 In thy salvation we will joy,
In our God's name we will
Display our banners; and the Lord
Thy prayers all fulfil.

5 Now know I God his King doth save;
He from his holy heaven
Will hear him, with the saving strength
By his own right hand given.

6 In chariots some put confidence,
On horses some rely,
But we remember will the name
Of God, our God Most High.

7 We rise, and upright stand, when they
Are made to bow, and fall.
Deliver, Lord, and let the King
Us hear, when we do call.

PSALM 20. L. M.

1 THE Lord thee hear in time of grief,
Let Jacob's God defend thee still;
Send from his holy place relief;
And strengthen thee from Zion hill.

2 May he thy sacrifice regard,
And all thy offerings bear in mind;
Thy heart's desire to thee accord,
Fulfilling all thou hast designed.

3 In thy salvation we'll rejoice,
In our God's name our banners rear;
The Lord Jehovah hear thy voice,
And evermore fulfil thy prayer.

4 I know Jehovah doth defend,
And save his own anointed King;
He will from heav'n an answer send;
His right hand saving power shall bring.

5 In chariots some put confidence,
And others on their steeds rely;
But we remember for defence
The name of God, our God Most High.

6 Now we arise, and upright stand,
Whilst they brought down, in ruin fall.
Lord, save us by thy mighty hand.
The King us hear when we do call.

PSALM 21. C. M.

1 JEHOVAH, in thy strength the king
Shall very joyful be;
And in thy saving help exult
Exceedingly shall he.

2 For thou upon him hast bestowed
All that his heart would have;
And thou from him hast not withheld
Whate'er his lips did crave.

3 Thou wilt him bless with timely gifts,
Of goodness manifold;
And thou wilt set upon his head
A crown of purest gold.

4 And when of thee he life desired,
Thou life to him didst give,
Even such a length of days, that he
Forevermore should live.

5 In that salvation wrought by thee
His glory is made great;
Yea, honor great and majesty
Thou hast upon him set.

6 For thou, O Lord, forevermore
Most blessèd hast him made;
And with thy countenance thou hast
Made him exceeding glad.

7 Because the king his confidence
Upon the Lord doth place;
And God Most High will him preserve
In his abundant grace.

8 Thy hand shall all those men find out
That en'mies are to thee,
And thy right hand discover those
Of thee that haters be.

9 Like furnace hot thou shalt them make,
When kindled is thy ire;
God shall them swallow in his wrath,
Devour them shall the fire.

10 Their fruit from earth thou shalt destroy,
Their seed from men among;
Because in fruitless malice they
Did mischief plot and wrong.

11 For thou shalt make them turn their back,
When arrows thou shalt place
Upon thy strings, and ready make
To fly against their face.

12 In thy great power and strength, O Lord,
Do thou exalted be;
So shall we sing with joyful hearts,
Thy power praise shall we.

PSALM 21. 12s and 9s.

1 NOW the king in thy strength shall
be joyful, O Lord,
And shall in thy salvation rejoice;
For the wish of his heart thou didst freely
afford,
And request of his suppliant voice.

2 All the blessings he craved thou didst
graciously give,
With the purest of gold he is crowned;
When he asked of thee life, thou hast made
him to live
While the ages shall circle around.

3 Through salvation from thee, has his
fame spread abroad,
Thou didst glory and honor impart;
Thou hast made him most blessèd forever,
O God,
And thy presence has gladdened his
heart.

4 For the king, in the name of Jehovah
Most High,
Did unwavering confidence place;
On the name of Jehovah he still will rely,
And shall stand evermore in his grace.

5 Thou wilt stretch forth thy hand on the
head of thy foes,
On thy haters a right hand of power;
Then thy wrath shall around them like
furnace flames close;
Yea, the fire of God's wrath shall devour.

6 From the earth shall their race be consumed and destroyed,
And their offspring forever shall fail;
By the evil they plotted, the schemes they
employed,
They shall never against thee prevail.

7 But their back thou wilt make them to
turn in swift flight,
When thy arrows are aimed at their face.
Be thou, O Jehovah, exalted in might,
We will sing of thy power and grace.

PSALM 21. L. M.

1 NOW, O Jehovah, shall the king
Be joyful in thy saving might,
And of thy great salvation sing
In songs of rapture and delight.

2 His heart's desire, his lip's request,
Thy gracious hand did not withhold;
With all thy goodness he is blessed,
And wears a crown of purest gold.

3 He asked for life, thou didst decree
For him an endless length of days;
And through salvation wrought by thee,
How great his majesty and praise.

4 Afar his glory is displayed,
With highest honor he is crowned;
Thou hast the king a blessing made
While endless ages circle round.

5 Blessed with the favor thou hast shown,
And gladdened with thy beaming face,
In God Most High he trusts alone,
And stands forever in his grace.

6 On all that hate thee, all thy foes,
Thy hand shall be outstretched in power;
Like flames thy wrath shall round them
close,
And God's consuming rage devour.

7 From earth their race shall be destroyed,
Their lineage never more be known;
Their schemes and plottings all are void,
Their counsels utterly o'erthrown.

8 Thou at their face thy shafts shalt aim,
And turn them back in sudden flight.
O Lord, in strength exalt thy name,
And we will celebrate thy might.

PSALM 22. C. M.

1 MY God, my God, why hast thou me
Forsaken? why so far
Art thou from helping me and from
My words that roaring are?

2 All day, my God, to thee I cry,
Yet am not heard by thee;
And in the season of the night
I cannot silent be.

3 But thou art holy, thou that dost
Inhabit Isr'el's praise.
In thee our fathers hoped, they hoped,
And thou didst them release.

4 And when to thee thy sent their cry,
To them deliv'rance came;
In thee they placed their confidence,
And were not put to shame.

5 But as for me, a worm I am,
And as no man am prized:
Reproach of men I am, and by
The people am despised.

6 All that me see laugh me to scorn;
Shoot out the lip do they;
At me they also shake their head,
And, mocking, thus they say,

7 He trusted on the Lord, that he
Would free him by his might;
Let him deliver him, since he
Had in him such delight.

8 But thou art he who gave me birth
From thee I being had;
And I upon my mother's breast
By thee to hope was made.

9 And I was cast upon thy care,
Ev'n from the birth till now;
And from my early childhood, Lord,
My God and guide art thou.

10 Be not far off, for grief is near,
And none to help is found.
Bulls many compass me, strong bulls
Of Bashan me surround.

11 Their mouths they opened wide on me,
Upon me gape did they,
Ev'n like a lion ravening,
And roaring for his prey.

12 As water I'm poured out; my bones
All out of joint do part:
Amidst my bowels as the wax
So melted is my heart.

13 My strength is like the potsherd dried;
My tongue cleaves to my jaws;
And even to the dust of death
By thee reduced I was.

14 For dogs have compassed me about,
The wicked, that did meet
In their assembly, me inclosed;
They pierced my hands and feet.

15 I all my bones can count; my foes
Upon me look and stare.
Upon my vesture lots they cast,
And clothes among them share.

16 Be not far off, O Lord, my strength;
In haste give help to me.
From sword my soul, from power of dogs
My darling set thou free.

17 Lord, from the roaring lion's mouth
Do thou my life defend:
For from the horns of unicorns
An answer thou didst send.

18 Then to my brethren I'll declare
The glory of thy name;
Amidst the congregation I
Thy praises will proclaim.

19 Praise ye the Lord, who do him fear;
Him glorify all ye
The seed of Jacob; fear him all
That Isr'el's children be.

20 For he despised not nor abhorred
Th' afflicted's misery;
Nor from him hid his face, but heard
When he to him did cry.

21 Within the congregation great
My praise shall be of thee;
My vows before them that him fear
Shall be performed by me.

22 The meek shall eat, and shall be filled;
They also praise shall give
To God the Lord who do him seek;
Your heart shall ever live.

23 All ends of earth remember shall,
And turn to God the Lord:
By all the kindreds of the earth
His name shall be adored.

24 Because the kingdom evermore
To God Most High pertains;
And o'er the nations of the earth
As governor he reigns.

25 Earth's fat ones eat, and worship shall:
All who to dust descend
Shall bow to him; and no one can
His soul from death defend.

26 A seed shall service do to him;
It to Jehovah shall
A generation counted be
Ev'n unto ages all.

27 And they shall come, and shall declare
His truth and righteousness
To people that shall yet be born,
And that he hath done this.

PSALM 22. L. M.

1 MY God, my God, why me forsake?
O why to me no answer make?
In deep distress I cry, O Lord,
Why stand afar—nor help afford?

2 All day my God I cry in vain,
Nor can I in the night refrain:
But thou art holy, who dost dwell
Amid the songs of Israel.

3 Our fathers put their trust in thee,
They trusted and thou didst them free;
To thee they cried, deliv'rance came;
They hoped, and were not put to shame.

4 But I a worm, as no man prized,
Reproached of men, by all despised;
All shake the head, they mock and gaze,
Each scornful lip contempt betrays.

5 "He trusts in God; let God defend
And save him, since he is his friend."
Thou mad'st me first the light to see,
In infant years to hope in thee.

6 From birth dependent on thy power,
Thou art my God from childhood's hour;
Be not far off: for trouble nears,
And none to give me help appears.

7 My cruel foes around me throng,
Like bulls of Bashan fierce and strong;
They open wide their mouths to slay,
Like lions roaring on their prey.

8 Like water poured so sinks my frame
As wax is melted in the flame,
So in me melts my aching heart,
And all my bones asunder part.

9 Dried like the potter's worthless clay,
My strength is all consumed away;
My tongue and jaws all parched adhere,
I to the dust of death draw near.

10 Like dogs the wicked round me meet;
They pierce my hands, they pierce my feet;
I all my bones in number know;
They look and stare to mock my woe.

11 My clothes among them they divide,
And on my robe by lot decide.
But be not far from me, O Lord,
Haste, O my strength, and help afford.

12 From piercing sword deliver me,
My loving one from dogs set free;
From lion's mouth thy help I crave,
From unicorns thou didst me save.

13 I will to brethren show thy name,
Within the church thy praise proclaim;
Who fear the Lord, him laud and praise,
Him fear, all ye of Jacob's race.

14 For he despised not nor abhorred
Those who in trouble sought the Lord;
He never turns his face away,
But hears the humble when they pray.

15 To thee in praise, I'll lift my song,
Amid the great assembled throng;
Where those that fear Jehovah bow,
I will perform my sacred vow.

16 The meek shall eat till satisfied,
The food thy liberal hands provide.
Who seek the Lord, shall him adore;
Your heart shall live for evermore.

17 Earth's utmost bounds shall hear and
turn;
All tribes and realms thy worship learn;
For God the Lord all empire owns,
And rules above all earthly thrones.

18 All rich ones on the earth shall eat,
And bowing worship at his feet;
And all who to the dust descend;
None can his soul from death defend.

19 A seed shall rise to serve the Lord,
That race as his he will regard;
They'll come and tell to sire and son,
The righteous deeds the Lord hath done.

PSALM 23. C. M.

1 THE Lord's my shepherd, I'll not want
He makes me down to lie
In pastures green; he leadeth me
The quiet waters by.

2 My soul he doth restore again;
And me to walk doth make
Within the paths of righteousness,
Even for his own name's sake.

3 Yea, though I walk through death's dark vale,
Yet will I fear no ill;
For thou art with me, and thy rod
And staff me comfort still.

4 A table thou hast furnished me
In presence of my foes;
My head thou dost with oil anoint,
And my cup overflows.

5 Goodness and mercy all my life
Shall surely follow me;
And in God's house for evermore
My dwelling-place shall be.

PSALM 23. 7s and 6s.

1 THE Lord my Shepherd feeds me,
And I no want shall know;
He in green pastures leads me,
By streams which gently flow.

2 He doth, when ill betides me,
Restore me from distress;
For his name's sake he guides me
In paths of righteousness.

3 Thy rod and staff shall cheer me,
When passing death's dark vale;
Thou, Lord, wilt still be near me,
And I shall fear no ill.

4 My food thou dost appoint me,
Prepared before my foes;
With oil thou dost anoint me;
My cup of bliss o'erflows.

5 Thy goodness shall not leave me,
Thy mercy still shall guide,
Till God's house shall receive me,
Forever to abide.

PSALM 23. L. M.

1 MY Shepherd is the Lord Most High,
And all my wants shall be supplied;
In pastures green he makes me lie,
And leads by streams which gently glide

2 He in his mercy doth restore
My soul when sinking in distress;
For his name's sake he evermore
Leads me in paths of righteousness.

3 Yea, though I walk through death's
dark vale,
Ev'n there no evil will I fear,
Because thy presence shall not fail,
Thy rod and staff my soul shall cheer.

4 For me a table thou hast spread,
Prepared before the face of foes;
With oil thou dost anoint my head;
My cup is filled and overflows.

5 Goodness and mercy shall not cease
Through all my days to follow me;
And in God's house my dwelling-place
With him forevermore shall be.

PSALM 24. C. M.

1 JEHOVAH claims as his the earth,
And all that it contains,
The world and all that dwellers are
Within its wide domains.

2 For he upon the waters vast
Did its foundations lay;
He firmly hath established it
Upon the floods to stay.

3 Who is the man that shall ascend
Into the hill of God?
Or who within his holy place
Shall have a firm abode?

4 Whose hands are clean, whose heart is pure,
And unto vanity
Who hath not lifted up his soul,
Nor sworn deceitfully.

5 This is the man who from the Lord
The blessing shall receive,
And righteousness to him will God
His great Redeemer give.

6 Lo, this the generation is
That after him inquire,
O Jacob, who do seek thy face
With their whole heart's desire.

7 Ye gates, lift up your heads on high;
Ye doors that last for aye,
Be lifted up, that so the King
Of glory enter may.

8 But who of glory is the King?
The mighty Lord is this;
Ev'n that same Lord, that great in might
And strong in battle is.

9 Ye gates, lift up your heads on high;
Ye doors, that last for aye,
Be lifted up, that so the King
Of glory enter may.

10 But who is he that is the King
Of glory? Who is this?
The Lord of hosts, and none but he
The King of glory is.

PSALM 24. 11s.

1 THE earth and the fulness with
which it is stored,
The world and its dwellers belong to the
Lord;
For he on the seas its foundation hath laid,
And firm on the waters its pillars hath
stayed.

2 What man shall the hill of Jehovah
ascend?
And who in the place of his holiness
stand?
The man of pure heart, and of hands
without stain,
Who swears not to falsehood, nor loves
what is vain.

3 He shall from Jehovah the blessing
receive,
The God of salvation shall righteousness
give;
For this is the people, yea, this is the race,
The Israel true who are seeking thy face

4 Ye gates, lift your heads, and an entrance
display,
Ye doors everlasting, wide open the way;
The King of all glory high honors await,
The King of all glory shall enter in state.

5 What King of all glory is this that ye
sing?
The Lord, strong and mighty, the con-
quering King.
Ye gates, lift your heads, and an entrance
display,
Ye doors everlasting, wide open the way.

6 The King of all glory high honors
await,
The King of all glory shall enter in state.
What King of all glory is this that ye sing?
Jehovah of hosts, he of glory is King.

PSALM 25. C. M.

1 TO thee I lift my soul, O Lord:
My God, I trust in thee;
O let me never be ashamed,
Nor foes exult o'er me.

2 O Lord, let none be put to shame
Upon thee who attend;
But make all those to be ashamed
Who causelessly offend.

3 Thy ways, Lord, show; teach me thy
Lead me in truth, teach me; [paths;
For of my safety thou art God;
All day I wait on thee.

4 Thy mercies that most tender are,
To mind, O Lord, recall,
And loving-kindnesses, for they
Have been through ages all.

5 Let not the errors of my youth,
Nor sins remembered be;
In mercy, for thy goodness' sake,
O Lord, remember me.

6 Jehovah good and upright is,
The way he'll sinners show;
The meek in judgment he will guide,
And make his path to know.

7 The whole paths of the Lord our God
Are truth and mercy sure
To such as keep his covenant,
And testimonies pure.

8 Now, for thy own name's sake, O Lord,
I humbly thee entreat
To pardon my iniquity,
For it is very great.

9 What man fears God? him shall he teach
The way that he shall choose:
His soul shall dwell at ease; his seed
The earth, as heirs, shall use.

10 Jehovah's secret is with those
That fear his holy name;
And he his gracious covenant
Will manifest to them.

11 My waiting eyes upon the Lord
Continually are set;
For he it is that shall bring forth
My feet out of the net.

12 O turn thee unto me, my God,
To me thy mercy show;
Because by solitude and grief
I am brought very low.

13 The sorrows of my heart increase;
Me from distress relieve:
See my affliction and my pain,
And all my sins forgive.

14 Consider thou my enemies,
Because they many are;
And it a cruel hatred is
Which they against me bear.

15 O Lord, in safety keep my soul;
Do thou deliver me;
And let me not be put to shame,
Because I trust in thee.

16 Let rectitude and truth me keep,
For on thee I attend.
Redemption, Lord, to Israel
From all his troubles send

PSALM 25. S. M.

1 TO thee I lift my soul;
O Lord, I trust in thee;
My God, let me not be ashamed,
Nor foes exult o'er me.

2 Let none who wait on thee
Be put to shame at all;
But those who causelessly transgress,
On them the shame shall fall.

3 Show me thy ways, O Lord;
Thy paths, O teach thou me;
And do thou lead me in thy truth,
Therein my teacher be:

4 For thou art God that dost
To me salvation send;
And waiting for thee all the day,
Upon thee I attend.

5 Thy tender mercies, Lord,
To mind do thou recall,
And loving-kindnesses, for they
Have been through ages all.

6 My sins and faults of youth
Do thou, O Lord, forget;
In tender mercy think of me,
And for thy goodness great.

7 God good and upright is;
The way he'll sinners show.
The meek in judgment he will guide,
And make his path to know.

8 The whole paths of the Lord
Are truth and mercy sure
To such as keep his covenant,
And testimonies pure.

9 Now for thy own name's sake,
O Lord, I thee entreat
To pardon my iniquity,
For it is very great.

10 What man is he that fears
The Lord, and doth him serve?
Him shall he teach the way that he
Shall choose, and still observe.

11 His soul shall dwell at ease;
And his posterity
Shall flourish still, and of the earth
Inheritors shall be.

12 With those that fear him, is
The secret of the Lord:
The knowledge of his covenant
He will to them afford.

13 My eyes upon the Lord
Continually are set;
For he it is that shall bring forth
My feet out of the net.

14 O turn to me thy face,
To me thy mercy show,
For I am very desolate,
I am brought very low.

15 My heart's griefs are increased;
Me from distress relieve:
See my affliction and my pain,
And all my sins forgive.

16 Consider thou my foes,
Because they many are;
And it a cruel hatred is
Which they against me bear.

17 O do thou keep my soul,
Do thou deliver me;
And never let me be ashamed,
Because I trust in thee.

18 Let truth and right me keep,
For on thee I attend.
Redemption, Lord, to Israel
From all his troubles send.

PSALM 25. 7s.

1 LORD, I lift my soul to thee,
O my God, in thee I trust;
From confusion keep me free;
Let not foes their triumph boast.

2 Those that wait upon thy name,
Let no shame their souls oppress;
But let those be brought to shame
Who without a cause transgress.

3 Lord, to me thy ways make known,
Lead in truth, and teach thou me;
Thou my Saviour art alone;
All the day I wait on thee.

4 Lord, remember in thy grace
All thy mercies manifold,
And thy loving-kindnesses,
They have been from days of old.

5 All my sins of youth forget,
Nor my trespasses record;
Think of me in mercy great
For thy goodness' sake, O Lord.

6 God is good and just indeed,
He his way will sinners show;
Will the meek in judgment lead,
Making them his way to know.

7 All the paths of God the Lord
Grace and truth to those will prove
Who his covenant regard,
Who his testimonies love.

8 For the glory of thy name,
O Jehovah, I entreat,
Me from all my guilt redeem
For my sin is very great.

9 Who is he that fears the Lord,
Him he'll teach his way to choose;
Good shall be his soul's reward;
Earth his seed as heirs shall use.

10 Those that reverence his name
Shall Jehovah's secret know;
In his sovereign grace to them
He his covenant will show.

11 Toward God continually
I my waiting eyes have set;
For the Lord my feet will free,
He will pluck them from the net.

12 O my God, to me return.
Unto me thy mercy show;
I in deep affliction mourn,
Desolate and very low.

13 Griefs of heart are very great;
Me from all distress relieve;
Look on my afflicted state,
All my trespasses forgive.

14 O consider well my foes,
For in number they are great;
Me they wickedly oppose,
Hating me with cruel hate.

15 Let my soul be kept by thee;
Rescue me from all my foes;
From confusion keep me free,
I in thee my trust repose.

16 Truth and right shall me defend,
For on thee I ever wait:
Ransom, Lord, to Israel send,
Him redeem from every strait.

PSALM 26. C. M.

1 JUDGE me, O Lord, for I have walked
In my integrity;
I trusted also in the Lord,
Slide therefore shall not I.

2 Examine me, and do me prove;
Try heart and reins, O God;
For thy love is before my eyes,
Thy truth's paths I have trod.

3 With persons vain I have not sat,
Nor with dissemblers gone;
Th' assembly of ill men I hate;
To sit with such I shun.

4 My hands in innocence, O Lord,
I'll wash and purify;
So to thy holy altar go,
And compass it will I.

5 That I, with voice of thankfulness,
May publish and declare,
And tell of all thy mighty works,
Which great and wondrous are.

6 The habitation of thy house,
Lord, I have loved it well;
Yea, in that place I take delight,
Where doth thy honor dwell.

7 From sinners and from men of blood,
My soul and life relieve;
Upon whose hands are stains of crime,
Whose right hands bribes receive.

8 But as for me I will walk on
In my integrity:
Do thou redeem me, and, O Lord,
Be merciful to me.

9 My foot upon an even place
Now stands with stedfastness:
And where his saints assembled are,
Jehovah I will bless.

PSALM 26. S. M.

1 O LORD, do thou me try,
In pureness I abide;
I also on thy name rely,
Nor shall my footsteps slide.

2 Examine me, and prove,
Try thou my reins and heart;
Before my eyes I set thy love,
From truth did not depart.

3 I sat not with the vain,
Nor with the false will meet;
I shunned the throng of wicked men,
With such I will not sit.

4 My hands I'll cleanse, O God,
So to thy altar go.
With voice of thanks proclaim abroad,
And all thy wonder show.

5 I in thy house delight,
Where is thy honor seen:
My soul, my life, do not unite
With wicked, bloody men.

6 Their hands with crimes they fill,
Their right hands bribes retain;
But I in all my way shall still
Integrity maintain.

7 Redeem me from distress,
Thy grace to me afford.
I stand upon an even place;
With saints I'll bless the Lord.

PSALM 27. C. M.

1 THE Lord my light and Saviour is,
Who shall make me dismayed?
My life's strength is the Lord, of whom
Then shall I be afraid?

2 For when my enemies and foes,
Most wicked persons all,
Against me rose to eat my flesh,
They stumbled and did fall.

3 Against me though a host encamp,
My heart yet fearless is;
Though war against me rise, I will
Be confident in this.

4 One thing I of the Lord desired,
And will seek to obtain,
That all days of my life I may
Within God's house remain;

5 That I the beauty of the Lord
Behold may and admire,
And that I in his holy place
May rev'rently inquire.

6 For he in his pavilion shall
Me hide in evil days;
In secret of his tent me hide,
And on a rock me raise.

7 And even at this present time,
My head shall lifted be
Above all those that are my foes,
And round encompass me.

8 I therefore to his holy house
Will joyful off'rings bring;
Jehovah I will praise, yea I
To him will praises sing.

9 O Lord, give ear when with my voice
I cry aloud to thee;
Upon me also mercy have,
And do thou answer me.

10 When thou didst say, Seek ye my face,
My heart did thus reply:
Thy face, O Lord, above all things
Forever seek will I.

11 Far from me hide not thou thy face;
Put not away from thee
Thy servant in thy wrath; thou hast
A helper been to me.

12 O God my Saviour, leave me not,
And never me forsake:
Though parents both should me desert,
Jehovah will me take.

13 O Lord, instruct me in thy way,
Do thou my leader be,
Make plain my path, because of those
That hatred bear to me.

14 Nor give me to my foes' desire,
For witnesses that lie
Against me risen are, and such
As breathe out cruelty.

15 I should have perished had I not
Believed that I would see
Jehovah's goodness in the land
Of them that living be.

16 Wait on the Lord, and be thou strong,
And he shall strength afford;
Thy heart with strength he will confirm,
O wait upon the Lord.

PSALM 27. H. M.

1 JEHOVAH is my light,
And my salvation near;
Who shall my soul affright,
Or raise in me a fear?
While God my strength, my life sustains,
Secure from fear my soul remains.

2 When wicked men in power,
Came on with all my foes,
Impatient to devour,
They stumbled, fell, nor rose:
Though warring hosts beset me round,
Still shall my confidence abound.

3 One thing I seek through grace,
For this to God I pray;
That in his holy place
I evermore may stay,
To see the beauty of the Lord,
And in his temple seek his word.

4 In times of trouble I
In his pavilion hide;
Safe in his tent I lie,
And on a rock abide.
Above my foes he lifts my head,
And I delight his praise to spread.

5 Lord, hear me when I pray,
In mercy answer me;
Soon as I heard thee say,
"Seek ye my face," to thee
With pleasure did my heart reply,
Thy face, Jehovah, seek will I.

6 In wrath put not away
Thy servant from thy face;
Oft hast thou been my stay,
O leave not, God of grace.
Should both my parents me forsake,
The Lord my soul his care will make.

7 Teach me, O Lord, thy way,
Make plain to me my path;
Because of foes, I pray,
Give me not to their wrath.
False witnesses against me rise,
Who breathe out cruelty and lies.

8 Unless my trust had been,
When threatened by their spite,
Thy goodness to have seen,
I should have fainted quite.
Wait on the Lord, be firm of heart,
Yea, wait, and he shall strength impart.

PSALM 28. C. M.

1 TO thee I'll cry, O Lord, my rock,
Then do not silence keep;
Lest by thy silence I become
Like those in death that sleep.

2 The voice of my petitions hear,
When unto thee I cry;
When to thy holy oracle
I lift my hands on high.

3 With sinners draw me not away
That work iniquity;
They peace to neighbors speak, while in
Their hearts doth mischief lie.

4 Give them according to their deeds,
And ills they have essayed;
As doings of their hands deserve,
Be it to them repaid.

5 God shall not build, but them destroy,
Who would not understand
His mighty works, nor yet regard
The doings of his hand.

6 Forever blessèd be the Lord,
For graciously he heard
My supplications, and my prayers
He kindly did regard.

7 The Lord's my strength and shield; my
Upon him did rely; [heart
I have been helped, and hence my heart
Doth joy exceedingly.

8 And with my song I will him praise.
Their strength is God alone:
He also is the saving strength
Of his anointed one.

9 O thy own people do thou save,
Bless thy inheritance;
Them also do thou feed, and them
For evermore advance.

PSALM 28. S. M.

1 O LORD, to thee I cry,
Thou art my rock and trust;
O be not silent, lest I die
And slumber in the dust.

2 O hear my earnest cry,
Thy favor I entreat;
Hear, while I lift imploring hands
Before thy mercy-seat.

3 O draw me not away
With men who live in sin;
Who to their neighbors speak of peace
While malice lurks within.

4 Repay them for their deeds
And vile attempts, O Lord;
And for the doings of their hands
Return a just reward.

5 Because they disregard
The works the Lord hath done,
By him they shall not be upbuilt,
But utterly o'erthrown.

6 Now blessèd be the Lord,
He heard me when I cried;
Jehovah is my strength and shield,
On him my heart relied.

7 I help from him obtained,
And therefore give him praise;
And while my heart exults with joy,
My song to him I raise.

8 God is his people's strength,
And his Messiah's power;
Save, bless, and feed thy heritage,
Exalt them evermore.

PSALM 29. C. M.

1 O GIVE ye to the Lord, ye sons
That of the mighty be,
All strength and glory to the Lord
With cheerfulness give ye.

2 The glory to Jehovah give
Which to his name is due;
And beautified in holiness,
Before Jehovah bow.

3 Jehovah's voice is on the deep;
The God of majesty
Doth thunder, and on multitudes
Of waters sitteth he.

4 A voice of mighty power comes
Out from the Lord Most High;
The voice of that great Lord is full
Of glorious majesty.

5 The voice of the Eternal doth
Asunder cedars tear;
Yea, God the Lord doth cedars break
That Lebanon doth bear.

6 He makes them like a calf to skip,
Ev'n that great Lebanon,
And, like to a young unicorn,
The mountain Sirion.

7 God's voice divides the flames of fire;
The desert it doth shake:
The Lord doth make the wilderness
Of Kadesh all to quake.

8 Jehovah's voice makes hinds to calve,
It strips the forest bare:
And in his temple all unite
His glory to declare.

9 Jehovah sits upon the flood;
His throne shall never cease.
The Lord will give his people strength,
And bless them all with peace.

PSALM 29. 12s and 11s.

1 YE sons of the mighty, give ye to Jehovah,
O give to him honor and strength evermore,
O give to the name of Jehovah due glory;
In beauty of holiness bow and adore.

2 The voice of Jehovah comes over the waters;
His voice o'er the vast and deep ocean is heard:
The God of all glory is speaking in thunder;
How mighty, how awful the voice of the Lord!

3 The voice of Jehovah is breaking the cedars;
The cedars which Lebanon's summit adorn;
Yea, Lebanon, Sirion, too, he is making
To leap like a calf, or the young unicorn.

4 The voice of Jehovah the burning flame severs,
It makes the hinds calve, and the forest lays bare;
It shakes the great desert, the desert of Kadesh;
All join in his temple his praise to declare.

5 Upon the great waters Jehovah is seated,
A King whose dominion is never to cease.
Jehovah with power will strengthen his people;
Jehovah will bless all his people with peace.

PSALM 30. C. M.

1 LORD, I will thee extol, for thou
Hast lifted me on high,
And over me thou to rejoice
Mad'st not my enemy.

2 O thou who art the Lord my God,
I in distress to thee,
With loud cries lifted up my voice,
And thou hast healed me.

3 O Lord, my soul thou hast brought up,
And rescued from the grave;
That I to death should not go down,
Alive thou didst me save.

4 O ye that are his holy ones,
Sing praises to the Lord,
And thanks to him express, when ye
His holiness record.

5 For but a moment lasts his wrath;
Life in his favor lies:
Though weeping for a night endure,
At morn doth joy arise.

6 In my prosperity I said,
That nothing shall me move.
O Lord, thou hast my mountain made
To stand strong by thy love.

7 But when that thou, O gracious God,
Didst hide thy face from me,
Then quickly was my prosperous state
Turned into misery.

8 To thee, O Lord, in my distress,
With earnest cries I prayed,
And humbly unto God most high
My supplication made.

9 What profit is there in my blood,
When I to death go down?
Shall unto thee the dust give praise?
Shall it thy truth make known?

10 In mercy hear, and help me, Lord;
From sackcloth thou didst free;
My grief to dancing thou hast turned,
With gladness girded me;

11 That sing thy praise my glory may,
And never silent be.
O Lord my God, for evermore
I will give thanks to thee.

PSALM 30. 7s and 6.

1 O LORD, by thee delivered,
With songs I'll thee extol:
No en'my hast thou suffered
To glory o'er my fall.
I cried to thee, Jehovah,
Thou didst me heal and save;
From death thou didst deliver,
And ransom from the grave.

2 His holiness, remember,
Ye saints give thanks and praise;
A moment lasts his anger,
His favor crowns our days.
For sorrow, like a pilgrim,
May sojourn for a night,
But joy the heart shall gladden,
When dawns the morning light.

3 In prosperous days I boasted,
That nothing shall me move;
Lord, thou hast made my mountain
Stand firmly by thy love.
But soon I was afflicted,
For thou didst hide thy face;
And then to thee, Jehovah,
Arose my cry for grace.

4 What can my blood avail thee
When in the grave I dwell?
Shall dust repeat thy praises?
Thy truth and glory tell?
O Lord, on me have mercy,
And my petition hear;
That thou mayst be my helper
In mercy, Lord, appear.

5 And now to joyous dancing
My sorrow thou hast turned;
And girded me with gladness,
Who had in sackcloth mourned;
That unto thee my glory
May ceaseless praise accord.
Forever I will render
Thanksgiving to the Lord.

PSALM 30. H. M.

1 LORD, I will praise thy name,
For thou hast set me free;
Nor suffered foes to claim
A triumph over me.
O Lord, my God, to thee I cried,
And thou hast health and strength supplied.

2 Thou hast my soul restored,
When I was near the grave;
And from the pit, O Lord,
Alive thou didst me save.
O ye his saints, sing to the Lord,
With thanks his holiness record.

3 His anger soon is past,
Life in his favor lies;
Weeping a night may last,
At morn shall joy arise:
In my prosperity secure,
I said, my peace shall still endure.

4 Jehovah, by thy grace
My mountain standeth strong;
Thou hast withdrawn thy face,
And troubles round me throng.
To thee, O Lord, I raise my cries;
To God my supplications rise.

5 What shall my blood avail,
When to the grave I go?
Shall dust thy praises tell?
Thy truth to others show?
Hear me, O Lord, and mercy send,
My God, to me thy help extend.

6 My mourning now is past,
And songs my lips employ;
My sackcloth from me cast,
And I am girt with joy.
So shall my tongue through life adore,
And praise my God for evermore.

PSALM 31. C. M.

1 IN thee, O Lord, I put my trust,
Shamed let me never be;
According to thy righteousness
Do thou deliver me.

2 Bow down thine ear to me, with speed
Send me deliverance:
To save me, my strong rock be thou,
And house of my defence.

3 Because thou art my rock, and thee
I for my fortress take;
Do thou me therefore lead and guide,
Ev'n for thine own name's sake.

4 Because thou art my strength, O Lord,
Me rescue from the net,
Which they in subtilty for me
So secretly have set.

5 I to thy hands my soul commit,
For thou alone art he,
O thou, Jehovah, God of truth,
Who hast redeemed me.

6 Who lying vanities observe,
I ever have abhorred;
But as for me, my confidence
Is fixed upon the Lord.

7 I'll in thy mercy gladly joy,
For thou hast seen my grief;
In troubles thou hast known my soul,
And sent to me relief.

8 Thou also hast not shut me up
Within the en'my's hand;
But in a wide place have my feet
By thee been made to stand.

9 Because I am in trouble, Lord,
Have mercy, send relief;
My eye, my very flesh, and soul,
Are all consumed with grief.

10 My life is all with sorrow spent;
My years with sighs and groans:
My sin has caused my strength to fail,
And wasted are my bones.

11 A scorn was I to all my foes,
To friends I was a fear,
And specially reproached of them
Who were my neighbors near.

12 And when they saw me walk abroad,
They from my presence fled;
I like a broken vessel am,
Forgotten like the dead.

13 For slanders I of many heard;
Fear compassed me, while they
Against me did consult, and plot
To take my life away.

14 But as for me, O Lord, my trust
Upon thee I have laid;
And I to thee, Thou art my God,
Have confidently said.

15 My times are wholly in thy hand,
Do thou deliver me
From hands of those that enemies
And persecutors be.

16 Thy countenance to shine do thou
Upon thy servant make;
And thy salvation give to me,
For thy great mercy's sake.

17 Let me not be ashamed, O Lord,
For on thee called I have;
Let sinners be ashamed, let them
Be silent in the grave.

18 To silence put the lying lips,
That things reproachful say,
And charges false, in pride and scorn,
Upon the righteous lay.

19 How great the goodness thou for them
That fear thee hast in store!
Hast wrought for them that trust in thee
The sons of men before.

20 In secret of thy presence thou
Shalt hide them from man's pride:
From strife of tongues thou closely shalt,
As in a tent, them hide.

21 All praise and thanks be to the Lord,
For he hath magnified
His wondrous love to me within
A city fortified.

22 For from thine eyes cut off I am,
I in my haste had said;
Yet thou didst hear my voice, when I
My supplication made.

23 O love the Lord, all ye his saints,
The Lord the faithful guards;
And he the proud and haughty cuts
Abundantly rewards.

24 Good courage have, and he his strength
Within your heart shall send,
All ye whose hope and confidence
Upon the Lord depend.

PSALM 31. S. M.

PART I.

1 DEFEND me, Lord, from shame
For still I trust in thee;
As just and righteous is thy name,
From trouble set me free.

2 Bow down to me thine ear,
Deliver me with speed;
Be thou my rock and fortress near,
My help in time of need.

3 Thee for my rock I take,
My fortress and my stay;
Do thou me lead for thy name's sake,
And guide me in thy way.

4 Lord thou dost strength impart;
Then free me from the snare
Which foes for me, with wicked art,
Did secretly prepare.

5 In confidence to thee,
My spirit I commend;
Jehovah, God of truth, to me
Thou didst redemption send.

6 I hate the false and vain,
My trust is in the Lord;
And still my heart in joyous strain
Thy mercy will record.

7 Lord, thou hast seen my woes,
My soul in trouble known;
Nor shut me in the hand of foes,
But freedom to me shown.

8 In mercy send relief,
For troubles now prevail;
My eye is dim, consumed with grief,
My flesh and spirit fail.

9 My life in grief is past,
My weary years in groans,
For sin my strength is failing fast,
Decayed are all my bones.

10 Reproached by every foe,
And more, by neighbors near;
Through fear, my friends no friendship show,
They flee when I appear.

11 Forgotten like the dead,
And spurned as broken ware;
I hear the frequent slander spread;
On every side is fear.

12 They join in dark accord,
They plot my blood to shed:
I trusted have on thee, O Lord,
"Thou art my God," I said.

13 My times are wholly thine,
From cruel foes me take:
Thy face make on thy servant shine,
Save for thy mercy's sake.

14 From shame, O Lord, defend,
For I to thee have cried;
Let foes be shamed, to death descend,
And, silent, there abide.

15 Do thou their tongues restrain,
Who false reports do seek;
And grievous things with proud disdain
Against the righteous speak.

PART II. C. P. M.

16 How great the goodness thou hast stored
In secret for thy saints, O Lord,
Thy holy name who fear!
How great the mercies wrought for those
Who do in thee their trust repose,
Before men's sons appear.

17 Thou in the secret of thy face,
Shalt find for them a hiding place
From proud oppressor's wrongs;
A safe retreat for them prepare,
And keep them in a covert there,
Secure from strife of tongues.

18 O let Jehovah blessèd be,
Who showed his wondrous love to me
In city fortified;
"Cut off from thee," I said in fear,
Yet thou my suppliant voice didst hear,
When unto thee I cried.

19 O love the Lord all that him serve,
For he the faithful shall preserve,
And all the proud reward.
Be of good courage; he with strength
Will fill your steadfast hearts at length,
All ye who trust the Lord.

PSALM 32. C. M.

1 HOW blest the man whose sins the Lord
Has pardoned in his grace,
All whose transgressions are removed,
And covered from his face!

2 How blest the man to whom the Lord
Imputeth not his sin;
And in whose spirit is no guile,
Nor fraud is found therein!

3 When I from speaking had refrained,
And silent was my tongue,
My bones waxed old, and were consumed
Through roaring all day long.

4 Because upon me night and day
Thy hand did heavy lie;
So that my moisture has been turned
To summer's drought thereby.

5 My sin I have confessed, my guilt
Have not concealed from thee;
I said, "My faults I will confess,"
And thou forgavest me.

6 For this shall every godly one
His pray'r direct to thee;
In such a time he shall thee seek,
As found thou mayest be.

7 Surely, when floods of waters great
Do swell up to the brim,
They shall not overwhelm his soul,
Nor once come near to him.

8 Thou art my hiding place, thou shalt
From trouble keep me free;
With songs of my deliverance
Thou shalt encompass me.

9 I will instruct thee, and thee teach
The way in which to go;
And, with my eye upon thee set,
I will direction show.

10 Then be not like the horse or mule,
Which do not understand;
Whose mouth, lest they come near to thee,
A bridle must command.

11 The sorrows of the wicked man
Exceedingly abound;
But him who trusts upon the Lord
Shall mercy compass round.

12 Ye righteous in the Lord be glad,
In him do ye rejoice:
All ye that upright are in heart,
For joy lift up your voice.

PSALM 32. 7s and 6s.

1 HOW blest the man whose trespass
Hath freely pardoned been;
To whom the Lord hath given
A covering for sin.

2 How blest to whom imputed
His guilt no more shall be:
The man in whom his spirit
From all deceit is free.

3 My bones waxed old through silence:
Through mourning night and day;
My flesh was dried like summer,
Thy hand so heavy lay.

4 My trespass I acknowledged,
Nor hid my sin from thee;
I said, I'll make confession;
Then thou forgavest me.

5 For this shall all the godly
In prayer to thee abound;
In seasons they shall seek thee,
When thou art to be found.

6 Great floods of water surely
To them shall not come nigh:
To thee, O Lord, my refuge
And hiding place, I fly.

7 From trouble that surround me
Thou shalt my soul keep free;
With songs of thy salvation
Thou shalt encompass me.

8 I will instruct and teach thee,
And lest thou turn aside,
I'll in the way direct thee,
My eye shall be thy guide.

9 Nor horse nor mule resemble,
Which do not understand;
Whose mouths the bit and bridle
Must hold in safe command.

10 The sorrows of the wicked
In number shall abound;
But those that trust Jehovah
His grace shall compass round.

11 Ye righteous in Jehovah
Be glad, in him rejoice;
All that in heart are upright,
For joy lift up your voice.

PSALM 33. C. M.

1 YE righteous in the Lord rejoice;
It comely is and right,
That upright men with thankful voice
Should praise the Lord of might.

2 Praise God with harp, and unto him
Sing with the psaltery;
Upon a ten-stringed instrument
Make ye sweet melody.

3 A new song to him sing, and play
With loud noise skilfully;
For right is God's word, all his works
Are done in verity.

4 To judgment and to righteousness
A love he beareth still:
The loving-kindness of the Lord
The earth throughout doth fill.

5 The heavens by the word of God
Did their beginning take;
And by the breathing of his mouth
He all their hosts did make.

6 The waters of the seas he brings
Together as a heap;
And in storehouses by his power
He layeth up the deep.

7 Let earth and all that live therein
With rev'rence fear the Lord;
Let all the world's inhabitants
Dread him with one accord.

8 For he did speak the word, and done
It was without delay;
And it established firmly stood,
Whatever he did say.

9 The Lord to naught the counsel brings
Which heathen nations take;
And what the people have devised
Of no effect doth make.

10 The counsel of Jehovah stands
Forever firm and sure;
And of his heart the purposes
From age to age endure.

11 That nation blessèd is whose God
Jehovah is alone;
The people blessèd are whom he
Hath chosen for his own.

12 The Lord from heaven looks; he sees
All sons of men full well;
He from his habitation views
All on the earth who dwell.

13 He forms their hearts alike, and all
Their doings he observes.
Great hosts save not a king, much strength
No mighty man preserves.

14 A horse for safety and defence
Is a deceitful thing;
And by the greatness of his strength
Can no deliv'rance bring.

15 Behold, on those that do him fear
The Lord doth set his eye;
On those who in his mercy do
With confidence rely;

16 In famine to preserve alive,
Their soul from death to free;
Our soul doth wait upon the Lord;
Our help and shield is he.

17 Since in his holy name we trust,
Our heart shall joyful be.
Lord, let thy mercy be on us,
As we do hope in thee.

PSALM 33. C. P. M.

1 YE righteous, in the Lord rejoice;
It well becomes the good man's
To sing Jehovah's praise. [voice
With harp praise ye the Lord our King,
With ten-stringed lyre his praises sing,
Aloud the anthem raise.

2 With joyful noise play loud and well,
With notes of joy the anthem swell,
And let the song be new;
For upright is Jehovah's word,
And all the doings of the Lord
Most faithful are and true.

3 In justice and in judgment right
The Lord doth ever take delight,
His goodness fills the earth.
Jehovah's word the heaven hath made;
To all the host therein arrayed
His breath hath given birth.

4 He rolled the waters heap on heap,
And stored away the mighty deep
In garners he prepared.
Let all the earth Jehovah fear,
And all within the world's wide sphere
With reverence him regard.

5 He spake the word, creation came;
He gave command, the world's fixed
At once to being rose. [frame
He makes the heathen's counsel vain,
The plans the people would maintain
At will he overthrows.

6 Jehovah's counsels shall endure,
And of his heart the thoughts secure
Shall stand from age to age.
Blest realm, whose God is he alone;
Blest people whom he makes his own,
His chosen heritage.

7 Jehovah looks from heaven to earth,
And all the sons of mortal birth
His searching eye surveys;
From heaven, his dwelling-place on high,
On all who dwell beneath the sky,
Rests his omniscient gaze.

8 He forms alike their hearts each one;
The works which by their hands are done
He carefully observes.
No king is saved by mighty hosts;
'Tis not the strength the strong man
That him from harm preserves. [boasts

9 'Tis vain to trust the martial steed;
Nor can he by his strength or speed
Avail in peril great.
With watchful eye the Lord is near
To those his holy name that fear,
And for his mercy wait.

10 He's ever near to them, to save
Their soul from the devouring grave,
In famine life to yield.
Our soul in hope waits for the Lord,
And he protection will afford;
He is our help and shield.

11 In him our hearts shall joyful be,
For on his holy name have we
In confidence relied.
As we have hoped in thee alone,
Lord, let thy grace to us be shown,
On us let it abide.

PSALM 34. C. M.

1 THE Lord will I at all times bless;
With praise my mouth employ;
My soul shall in Jehovah boast,
The meek shall hear with joy.

2 O let us magnify the Lord,
Exalt his name with me.
I sought the Lord, and he me heard
And from all fears set free.

3 They looked to him, and lightened were;
Their faces were not shamed.
This poor man cried, God heard, and him
From all distress redeemed.

4 The angel of the Lord encamps,
And he encompasseth
All those who do him truly fear,
And them delivereth.

5 O taste and see that God is good;
Who trusts in him is blest.
Fear God, his saints, none that him fear
Shall be with want oppressed.

6 The lions young may hungry be,
And they may lack their food;
But they that truly seek the Lord
Shall not lack any good.

7 O children, hither do ye come,
And unto me give ear;
I shall you teach to understand
How ye the Lord should fear.

8 What man is he that life desires,
To see good would live long?
Thy lips refrain from speaking guile,
And from ill words thy tongue.

9 Depart from ill, do good, seek peace,
Pursue it earnestly.
God's eyes are on the just, his ears
Are open to their cry.

10 The face of God is set against
Those that do wickedly,
That he may quite out from the earth
Cut off their memory.

11 The righteous cry unto the Lord,
He unto them gives ear;
And they out of their troubles all
By him delivered are.

12 The Lord is ever nigh to them
That are of broken heart;
To those of contrite spirit he
Salvation doth impart.

13 The troubles that afflict the just
In number many be;
But yet Jehovah from them all
Doth save and set him free.

14 He carefully his bones doth keep,
Whatever can befall,
That not so much as one of them
Can broken be at all.

15 Ill shall the wicked slay; laid waste
Shall be who hate the just.
The Lord redeems his servants' souls;
None perish that him trust.

PSALM 34. L. M.

1 THE Lord I will at all times bless;
My mouth his praise shall still express.
My soul shall boast in God; my voice
The meek shall hear and shall rejoice.

2 O magnify the Lord with me,
Let us to praise his name agree.
I sought the Lord; he did me hear,
And set me free from ev'ry fear.

3 They looked to him and light received,
Their faces were from shame relieved.
This poor man on the Lord did call;
He heard, and saved from sorrows all.

4 His angel camps around to guard
And rescue them that fear the Lord.
See, God is good; his goodness taste,
For all that trust in him are blest.

5 Fear God, his saints; no want at all
Can such as fear the Lord befall.
Young lions pine for lack of food;
Who seek the Lord shall lack no good.

6 Ye children, come; to me give ear,
And learn how ye the Lord should fear.
What man to length of life aspires,
And many days of good desires?

7 From evil let thy tongue abstain,
From speaking guile thy lips refrain;
From ev'ry wicked way depart;
Do good; seek peace with all thy heart.

8 Upon the just God keeps his eyes;
His ears are open to their cries:
Against the wicked sets his face,
From earth their memory to erase.

9 When just men cry, Jehovah hears,
And rescues them from all their fears;
The Lord draws nigh to broken hearts,
To contrite spirits, help imparts.

10 Though many ills the just befall,
The Lord delivers from them all;
God shall him guard from every stroke
Nor shall a single bone be broke.

11 Ill slays the wicked; ruin waits
For him the righteous man who hates;
His servants' souls will God redeem;
None perish shall who trust in him.

PSALM 35. C. M.

1 PLEAD, Lord, with those that plead and fight
With those who fight with me.
Of shield and buckler take thou hold,
Stand up my help to be.

2 Draw also out the spear, O Lord;
Against them stop the way
That me pursue, and to my soul
I'm thy salvation say.

3 Let them confounded be and shamed
That for my soul have sought;
Who plot my hurt turned back be they
And to confusion brought.

4 Let them be like the empty chaff
That flies before the wind;
And let the angel of the Lord
Pursue them close behind.

5 With darkness cover thou their way,
And let it slippery prove;
And let the angel of the Lord
Pursue them from above.

6 For they without a cause for me
In secret hid their snare;
And they a pit without a cause
Did for my soul prepare.

7 Let ruin seize him unawares;
And let himself be caught
In his own hidden net, and be
To that same ruin brought.

8 My soul in God shall joy, and glad
In his salvation be;
And all my bones shall then exclaim,
Lord, who is like to thee.

9 Thou dost the poor set free from him
That is for him too strong;
The poor and needy from the man
That spoils and does him wrong.

10 False witnesses against me rose,
And unknown charges made:
They, to the spoiling of my soul,
Me ill for good repaid.

11 But as for me, when they were sick,
In sackcloth sad I mourned;
My humbled soul did fast, my prayer
Into my bosom turned.

12 Had he my friend or brother been,
I could have done no more;
I bowed in grief as one who doth
A mother's loss deplore.

13 But in my trouble they rejoiced,
And they together met,
Yea, abjects vile together did
Themselves against me set.

14 I knew it not; they did me tear,
And quiet would not be.
With mocking hypocrites, at feasts
They gnashed their teeth at me.

15 How long, O Lord, wilt thou look on?
From ruins they intend
O save my soul, from lions young
My darling do defend.

16 Within the congregation great
I'll thank thy holy name;
And where much people gathered are
I will thy praise proclaim.

17 Let not my wrongful enemies
With pride rejoice o'er me;
Nor let them wink with scornful eye,
Who hate me causelessly.

18 For peace they do not speak at all;
But crafty plots prepare
Against all those within the land
That meek and quiet are.

19 With open mouth they 'gainst me said,
Ha, ha! our eye doth see.
Lord, thou hast seen, hold not thy peace;
Lord, be not far from me.

20 Arouse thyself, awake for me,
And judgment just afford,
Ev'n to my cause, O thou that art
My only God and Lord.

21 O Lord my God, do thou me judge
In thine own righteousness;
Against me let them not their joy
Triumphantly express.

22 Nor let them say within their hearts,
Ah, we would have it thus;
Nor suffer them to say, Now he
Is swallowed up by us.

23 Shamed and confounded be they all
That at my hurt are glad;
And let those who against me boast
With shame and scorn be clad.

24 Let them who love my righteous cause
With gladness shout; nor cease
To say, The Lord be magnified,
Who loves his servants' peace.

25 Then also shall thy righteousness
Be published by my tongue;
And it, the praises due to thee,
Shall utter all day long.

PSALM 35. L. M.

1 LORD, plead my cause against my foes,
Against them fight that fight with me;
With shield and buckler them oppose,
Stand up and my defender be.

2 Draw out the spear, and close the way
Against the men that me oppress;
And to my soul, in mercy say,
"I am thy saviour in distress."

3 Ashamed, confounded let them be,
That to destroy my soul have sought;
Brought to confusion, let them flee,
Turned backward, who to hurt me plot.

4 Jehovah's angel, in his wrath,
Drive them like chaff before the wind;
All dark and slippery make their path,
His angel pressing hard behind.

5 Without a cause a snare they laid,
Within a pit which they prepared,
A pit which without cause they made,
In which my soul may be ensnared.

6 Let him with sudden ruin meet,
And let him struggle in the snare,
Which he had spread for other feet;
Yea, let him meet destruction there!

7 Then shall my soul in God rejoice,
In his salvation joyful be,
And all my frame shall lift its voice,
And say, Lord, who is like to thee?

8 Who is like thee, who dost defend
The needy poor against the strong;
Who to the poor dost help extend,
To save from him that would him wrong?

9 False witnesses against me stood;
Of things I knew not, charges made.
They me rewarded ill for good;
To rob my soul they ill repaid.

10 But I in mourning garb was clad,
When they in sickness suffered pain.
I made my soul with fasting sad;
My prayer to me returned again.

11 As one for friend's or brother's woes,
So I for them went sadly on;
As one for mother mourning goes,
So I with grief went bowing down.

12 But they rejoiced in my distress;
To mock, the abjects gathered were;
Unknown to me, around did press;
With ceaseless slanders did me tear.

13 With hypocrites at feasts that mock,
They with their teeth have gnashed on
How long, Jehovah, wilt thou look; [me.
How long wilt thou their raging see?

14 My soul from their destructions guard:
My darling from the lions bring;
Then in the great assembly, Lord,
Among the people, praise I'll sing.

15 Let not my causeless foes, elate
With joy, o'er me triumphant cry;
Nor they who me unjustly hate,
With secret scorning wink the eye.

16 They speak not peace, but falsehoods
Against the quiet ones devise; [they
Make wide their mouths at me, and say,
"Aha! we've seen it with our eyes."

17 This thou hast seen, thy silence break!
Lord, be from me not far away.
Stir up thyself, my God, awake
To judgment, nor my cause delay.

18 Judge me in righteousness, O God;
Let them not triumph over me;
Nor from their hearts proclaim abroad,
"Aha! our soul's desire we see."

19 Let them who glory in my fall,
Not say, "We have him swallowed quite!"
Dishonor, shame, confound them all,
Who rise against me in their might.

20 But let them shout, let them rejoice,
Who long to see me justified;
Yea, let them say, with ceaseless voice,
The Lord, the Lord be magnified.

21 The Lord who loves his servant's peace,
To him prosperity doth give.
My joyful tongue shall never cease
To praise thy justice while I live.

PSALM 36. C. M.

1 THE wicked's sin doth cause this
Within my heart to rise, [thought
Undoubtedly the fear of God
Is not before his eyes.

2 Because in his deceitful eyes
His ways are always right,
Until the vileness of his sin
Shall all be brought to light.

3 The words that from his mouth proceed
Are wickedness and lies;
He has refrained from doing good,
And ceased from being wise.

4 He mischief, lying on his bed,
Most cunningly doth plot;
He sets himself in ways not good,
And ill abhorreth not.

5 Thy mercy, Lord, is in the heavens;
Thy truth doth reach the clouds;
Thy justice is like mountains great;
Thy judgments deep as floods.

6 Lord, thou preservest man and beast.
How precious is thy grace!
Therefore in shadow of thy wings
Men's sons their trust shall place.

7 They with the fatness of thy house
Shall be well satisfied;
From rivers of thy pleasures thou
Wilt drink to them provide.

8 Because of life the fountain pure
Remains alone with thee;
And in that purest light of thine,
We clearly light shall see.

9 Thy loving-kindness unto them
Continue that thee know;
And still on men upright in heart
Thy righteousness bestow.

10 Let not the foot of cruel pride
Come, and against me stand;
And let me never be removed,
Lord, by the wicked's hand.

11 They fallen have, they ruined are,
That work iniquities:
Cast down they are, and never shall
Be able to arise.

PSALM 37. C. M.

1 FOR evil-doers fret thou not
Thyself unquietly;
Nor do thou envy bear to those
That work iniquity.

2 For even like the fading grass,
Soon be cut down shall they;
And, like the green and tender herb,
They wither shall away.

3 Set thou thy trust upon the Lord,
And be thou doing good;
And so thou in the land shalt dwell,
And verily have food.

4 Delight thyself in God; he'll give
Thy heart's desire to thee.
Thy way to God commit, him trust,
It bring to pass shall he.

5 And like the morning light he shall
Thy righteousness display;
And he thy judgment shall bring forth
Like noon-tide of the day.

6 Rest in the Lord, in patience wait,
Nor for the wicked fret,
Who prospering in his evil way,
Success in sin doth get.

7 Do thou from anger cease, and wrath
See thou forsake also;
Fret not thyself in any wise,
That evil thou shouldst do.

8 For they that evil-doers are
Shall be cut off and fall;
But they who wait upon the Lord
The earth inherit shall.

9 For yet a little while, and then
The wicked shall not be;
His place thou shalt consider well,
But it thou shalt not see.

10 But by inheritance the earth
The meek ones shall possess;
They also shall delight themselves
In an abundant peace.

11 The wicked plot and gnash their teeth;
Against the just they stand;
The Lord shall laugh at them, because
He sees their day at hand.

12 The wicked have drawn out the sword,
And bent their bow, to slay
The poor and needy, and to kill
The men of upright way.

13 But yet the sword which they have
Shall enter their own heart; [drawn
Their bows which they have bent shall
And into pieces part. [break,

14 A little that a just man hath
Is more and better far
Than is the wealth of many such
As lewd and wicked are.

15 For sinners' arms shall broken be;
But God the just sustains.
He knows their days, and evermore
Their heritage remains.

16 They shall not be ashamed when they
The evil times shall see;
And when the days of famine are
They satisfied shall be.

17 But wicked men and foes of God
As fat of lambs decay;
They shall consume, yea, into smoke
They shall consume away.

18 The wicked borrows, but the same
Again he doth not pay;
Whereas the righteous mercy shows,
And gives his own away.

19 Because they whom the Lord doth bless
The earth as heirs shall own;
But all accursed of him shall be
Cut off and overthrown.

20 The footsteps of the righteous man
The Lord directs aright;
And in the way in which he walks
He taketh great delight.

21 Although he fall, yet shall he not
Be cast down utterly;
Because the Lord with his own hand
Upholds him mightily.

22 I have been young, and now am old,
Yet have I never seen
The just man left, nor that his seed
For bread have beggars been.

23 He's ever merciful, and lends;
His seed is therefore blest.
Depart from evil, and do good,
And ever dwell at rest.

24 For God loves judgment, and his saints
Leaves not in any case;
They are kept ever; but cut off
Shall be the sinner's race.

25 The just inherit shall the land,
And ever in it dwell;
The just man's mouth doth wisdom speak,
His tongue doth judgment tell.

26 The law of God is in his heart,
His steps slide not away.
The wicked watcheth for the just,
And seeketh him to slay.

27 Yet him the Lord will not forsake,
Nor leave him in his hands;
The righteous will he not condemn,
When he in judgment stands.

28 Wait on the Lord, and keep his way,
And thee exalt shall he
To hold the land by heritage,
And sinners' ruin see.

29 I saw the wicked great in power,
Spread like a green bay-tree;
He passed, lo, he was gone, I sought,
But found he could not be.

30 Mark thou the perfect, and behold
The man of upright ways;
Because the man of holy life
In peace shall end his days.

31 But God upon transgressors shall
A common ruin send;
And when the wicked are cut off,
In woe their days shall end.

32 But the salvation of the just
Is from the Lord above;
He in the time of their distress
Their stay and strength doth prove.

33 The Lord shall help, and rescue them;
He shall them free and save
From wicked men, because in him
Their confidence they have.

PSALM 38. C. M.

1 IN thy great indignation, Lord,
Do thou rebuke me not;
Nor on me lay thy chastening hand,
In thy displeasure hot.

2 For in me fast thine arrows stick,
Thy hand doth press me sore;
And in my flesh there is no health,
Nor soundness any more

3 This grief I have because thy wrath
Is forth against me gone;
And in my bones there is no rest,
For sin that I have done.

4 Because gone up above my head
My great transgressions be;
And, as a weighty burden, they
Too heavy are for me.

5 My wounds are putrid and corrupt,
My folly makes it so.
I troubled am, and much bowed down;
All day I mourning go.

6 For a disease which loathsome is
So fills my loins with pain,
That in my weak and weary flesh
No soundness doth remain.

7 So feeble and infirm am I,
And broken am so sore,
That, through disquiet of my heart,
I have been made to roar.

8 O Lord, all that I do desire
Is still before thy eye;
And of my heart the secret groans
Not hidden are from thee.

9 My heart doth pant incessantly,
My strength doth quite decay;
As for my eyes, their wonted light
Is from me gone away.

10 My lovers and my friends do stand
At distance from my sore;
And they do stand aloof who were
Kinsmen and kind before.

11 Yea, they who seek my life lay snares;
And they who would me wrong
Have spoken mischief, and deceits
Imagined all day long.

12 But as one deaf, I did not hear,
I suffered all to pass;
And as a dumb man I became,
Whose mouth not opened was:

13 As one that hears not, in whose mouth
Are no reproofs at all:
For, Lord, I hope in thee, my God
Will hear me when I call.

14 Because I said, Hear me, lest they
Rejoice o'er me with pride;
And o'er me magnify themselves,
Because my foot doth slide.

15 For I am near to halt, my grief
Is still before my eye;
I will declare my sin, and grieve
For my iniquity.

16 But yet my foes are full of life
My enemies are strong;
And they are greatly multiplied
Who hate and would me wrong.

17 And they for good who render ill
As en'mies me withstood;
They are my bitter foes because
I follow what is good.

18 Forsake me not, O Lord; my God,
Far from me never be.
O Lord, thou my salvation art,
In haste give help to me.

PSALM 39. 8s and 7s.

1 LORD, do not in hot displeasure
Lay thy heavy hand on me.
Let thy chastening be in measure,
Thy rebukes from anger free.

2 For thy hand most sorely presses,
Fast thy arrows stick within;
Wrath my weary flesh distresses,
Gives my bones no rest for sin.

3 O'er my head like billows rushing
My transgressions risen are;
Like a burden heavy, crushing,
Greater far than I can bear.

4 Loathsome are my wounds neglected,
My own folly makes it so;
Bowed with grief, and much afflicted,
All the day I mourning go.

5 For my loins are filled with burning,
Health in me no more remains:
I am feeble, bruised, and mourning,
Groaning loud through inward pains.

6 My desires and ceaseless wailing,
Lord, unveiled before thee lie;
Pants my heart, my strength is failing,
All its light hath left mine eye.

7 Friends and lovers now are standing
At a distance from my sore;
Kinsmen once my cause befriending,
Come to visit me no more.

8 They that for my life are seeking,
Snares for me in secret lay;
Hurtful things against me speaking,
Plots devising all the day.

9 But as one that's deaf I heard not,
As one dumb no word I spake;
Silent like those that regard not,
Those whose mouths no answer make.

10 Lord, my God, in thee I'm trusting,
Thou wilt hear me when I call;
Hear, lest they against me boasting,
Joy and triumph when I fall.

11 Ready now to halt and stumble,
Griefs before me still have been;
I'll confess with spirit humble,
And be sorry for my sin.

12 Great in power, life, and number,
Bitter foes have me withstood,
Evil they for kindness render,
Hating me for doing good.

13 Lord, my God, do not forsake me,
Distant from me never be;
To my Saviour I betake me;
Hasten, Lord, give help to me.

PSALM 39. C. M.

1 I SAID, my ways I'll guard with care,
Lest with my tongue I sin;
In sight of wicked men my mouth
With bridle I'll keep in.

2 With silence I as dumb became,
I did myself restrain
From speaking good, but then the more
Increased my inward pain.

3 My heart within me was inflamed,
And, while I musing was,
The fire was kindled, and these words
I from my tongue let pass:

4 My end, and measure of my days,
To me, Jehovah, show
What is the same, that I thereby
How frail I am may know.

5 Lo, thou hast made my days a span,
As nothing are my years;
Before thy sight, each man at best
But vanity appears:

6 Yea, each man walks in empty show;
They vex themselves in vain;
He heaps up wealth, and knoweth not
To whom it shall pertain.

7 And now, O Lord, what wait I for?
My hope is fixed on thee.
Deliver me from all my sins;
The fool's scorn make not me.

8 As dumb I opened not my mouth,
Because this work was thine.
Thy stroke remove, for by the stroke
Of thy strong hand I pine.

9 With thy rebukes thou dost correct
Man for iniquity,
And waste his beauty like a moth:
Each man is vanity.

10 Lord, hear my prayer, and at my cry,
And tears not silent be:
I sojourn as my fathers all,
And stranger am with thee.

11 O spare thou me, that I my strength
Recover may again,
Before from hence I do depart,
And here no more remain.

PSALM 39. S. M.

1 I SAID, I'll walk with care,
From sin my tongue command;
My mouth a wise restraint shall bear,
While sinners near me stand.

2 As dumb, I silent stood,
From words I did refrain,
I held my peace from speaking good,
My soul was filled with pain.

3 My heart was all on fire,
With burning thoughts suppressed;
Then, with my tongue, my soul's desire
I thus to God addressed:

4 My end and length of days,
To me, O Lord, unveil;
That I may know, in all my ways,
How weak I am and frail.

5 Lord, thou hast made my years
To measure but a span;
As nought to thee my age appears;
How vain, at best, is man!

6 Man lives in empty show,
His anxious care is vain,
He hoards his wealth, and doth not know
Who shall possess his gain.

7 Now, Lord, why do I wait?
My hope is in thy name;
Blot out my sins in mercy great,
Nor let the fool me shame.

8 As dumb, I silent stand,
Because this work is thine;
Remove from me thy chastening hand,
Beneath thy stroke I pine.

9 Rebukes for sin consume,
And chasten man with pain;
Like moths they waste his beauty's bloom:
Lo, every man is vain.

10 Jehovah, hear my prayers,
And answer my request;
Turn not in silence from my tears,
But give the mourner rest.

11 I am a stranger here,
Dependent on thy grace;
A pilgrim, as my fathers were,
With no abiding place.

12 Spare, Lord, and strength bestow,
My fainting soul restore,
Ere I to dust and darkness go,
And be on earth no more.

PSALM 40. C. M.

1 I WAITED for the Lord my God,
And patiently did bear;
At length to me he did incline
My voice and cry to hear.

2 He took me from a fearful pit,
And from the miry clay,
Upon a rock he set my feet,
Establishing my way.

3 He put a new song in my mouth,
Our God to magnify;
Many shall see it, and shall fear,
And on the Lord rely.

4 O blessed is the man whose trust
Upon the Lord relies;
Respecting not the proud, nor such
As turn aside to lies.

5 O Lord my God, how many are
The wonders thou hast done?
Thy gracious thoughts to us above
All other thoughts are gone.

6 To thee no one can them express;
If I would them declare—
If I would speak of them, they more
Than can be numbered are.

7 My ears thou opened hast; and thou
No offering hast desired,
Nor sacrifice; sin-offering thou
And burnt hast not required.

8 Then to the Lord these were my words,
I come, behold and see;
Within the volume of the book,
It written is of me;

9 To do thy will I take delight,
O thou my God that art;
Yea, that most holy law of thine
I have within my heart.

10 Within the congregation great
I righteousness did preach;
Lo, thou dost know, O Lord, that I
Have not refrained my speech.

11 I never have within my heart
Concealed thy righteousness;
I thy salvation have declared,
And shown thy faithfulness:

12 Thy kindness which most loving is
I ever have revealed;
And from the congregation great
Thy truth have not concealed.

13 Thy tender mercies, Lord, from me
O do thou not restrain;
Thy loving-kindness, and thy truth,
Let them me still maintain.

14 For ills past reck'ning compass me,
And my iniquities
Such hold upon me taken have,
I cannot lift my eyes:

15 They more than hairs are on my head;
Thence is my heart dismayed.
Be pleased, O Lord, to rescue me;
Lord, hasten to my aid.

16 Let them confounded be, and shamed
Who seek my soul to kill;
Yea, let them backward driven be,
And shamed, who wish me ill.

17 And for reward of this their shame
Confounded let them be,
That in this manner scoffing say,
Aha, aha! to me.

18 In thee let all be glad, and joy,
Who seeking thee abide;
Who thy salvation love, say still,
The Lord be magnified.

19 I poor and needy am, but yet
The Lord of me takes thought:
Thou art my Saviour and my help;
My God, O tarry not.

PSALM 40. L. H. M.

1 I WAITED long for God Most High,
And he inclined to hear my cry;
He took me from a fearful pit,
And from the miry clay;
Upon a rock he set my feet,
Establishing my way.

2 He taught my mouth and lips to frame
New songs to magnify his name.
This many seeing, filled with fear,
Shall on the Lord rely;
Blest in their trust, they shun with care
The proud, and such as lie.

3 O Lord my God, thy wonders wrought,
And thy kind thoughts exceed all thought;
No mind can their vast sum contain.
If them I would declare,
And speak of them, the task is vain,
So numberless they are.

4 Sin-offering thou hast not desired,
Burnt sacrifice hast not required.
O Lord, thou opened hast my ears;
I come, said I to thee.
Lo, this within thy book appears;
There it is said of me:

5 To do thy holy will aright,
O Lord my God, is my delight;
Thy law within my heart doth reign,
Thy justice I have shown;
That I my lips did not refrain,
To thee, O Lord, is known.

6 I have not in my heart concealed,
But to the saints thy truth revealed;
The righteousness which thou hast wrought,
And faithfulness made known;
And thy salvation I have taught,
Thy love and truth have shown.

7 I for thy tender mercies cried,
O Lord, let them not be denied;
To me thy loving-kindness show,
Thy truth be still my stay.
Let them preserve me where I go,
And keep me every day.

8 Encompassed round with ills untold,
On me my sins have taken hold,
They're more than hairs upon my head,
And shame my face hath veiled.
Lord, save me, haste to give me aid,
My very heart hath failed.

9 All those who seek my soul to kill,
Together let confusion fill.
Those who desire my hurt, O Lord,
Drive backward in their way;
Make desolate as their reward,
To me "aha" that say.

10 Let all who seek to see thy face
Be glad and joyful in thy grace;
Let those who thy salvation love
Continually proclaim,
"O praise the Lord who dwells above,
And magnify his name."

11 I'm poor and needy, yet the Lord
With kindest thoughts will me regard.
Thy helping grace thou wilt impart,
And keep me in the way,
Thou only my deliverer art,
My God, do not delay.

PSALM 41. C. M.

1 HOW blest the man who wisely doth
Upon the poor attend;
The Lord in times of evil will
To him deliverance send.

2 God will him keep, yea, save alive;
On earth he blest shall live;
And to his enemies' desire
Thou never wilt him give.

3 God will give strength when he on bed
Of languishing doth mourn;
And in his sickness sore, O Lord,
Thou all his bed wilt turn.

4 I said, O Lord, do thou extend
Thy mercy unto me;
And do thou heal my soul, because
I have offended thee.

5 Those that to me are enemies
Of me do evil say,
When shall he die, that so his name
May perish quite away?

6 To see me if he come, he speaks
Vain words, and in his heart
He gathers mischief, which he tells
When forth he doth depart.

7 My haters jointly whispering,
Against me ill devise.
Disease, say they, cleaves fast to him;
He lies, and shall not rise.

8 Yea, even my familiar friend,
On whom I did rely,
Who ate my bread, even he his heel
Against me lifted high.

9 But, Lord, be merciful to me,
And up again me raise,
That I may justly them requite
According to their ways.

10 By this I know that certainly
I favored am by thee,
Because my enemy no more
Doth triumph over me.

11 But in integrity thou hast
Upheld me by thy hand;
And me before thy countenance
Forever made to stand.

12 The Lord, the God of Israel,
Be blest forever then,
From age to age eternally,
Amen, yea, and amen.

PSALM 41. L. M.

1 BLEST he who wisely helps the poor,
In trouble he shall help secure:
The Lord shall keep him, he shall live,
And blessing on the earth receive.

2 Thou wilt not give him to the will
Of foes that seek to do him ill.
When laid upon the bed of pain,
The Lord with strength will him sustain.

3 On him thou wilt compassion take,
And all his bed in sickness make.
I said, Lord, pity, heal thou me,
Because I have offended thee.

4 My foes speak ill of me, they say,
When shall he die? his name decay?
If seeing me, his speech is vain;
His heart hoards ills to tell again.

5 All those who hate me, whisper lies,
Against me hurtful things devise:
Now his disease, say they, is sore,
It binds him fast, he'll rise no more.

6 Yea, ev'n my own familiar friend,
The man on whom I did depend,
Who ate my bread, pretending zeal,
Against me lifted up his heel.

7 In mercy raise me up, O Lord,
To render foes a due reward.
By this I know thy love remains,
Because my foe no triumph gains.

8 Thou dost my steps direct aright,
And set me ever in thy sight.
Let Isr'el's God, Jehovah, then
Be ever blest. Amen, amen.

PSALM 42. C. M.

1 AS in its thirst the panting hart
To water-brooks doth flee,
So pants my longing soul, O God,
That I may come to thee.

2 My soul for God, the living God,
Doth thirst; when shall I near
Before thy countenance approach,
And in God's sight appear?

3 My tears have unto me been meat,
Both in the night and day;
While unto me continually,
Where is thy God? they say.

4 My soul within me is poured out
When this I think upon;
Because that with the multitude
I heretofore had gone:

5 With them into God's house I went
With voice of joy and praise;
Yea, with the multitude that kept
The solemn holy days.

6 O why art thou cast down, my soul?
Why in me so dismayed?
Trust God, for I shall praise him yet,
His presence is my aid.

7 My God, my soul's cast down in me;
I thee remember will
From Jordan's land, from Hermon's heights,
And even Mizar-hill.

8 In answer to thy water-spouts,
Deep unto deep doth call;
Thy breaking waves pass over me,
Yea, and thy billows all.

9 His loving-kindness yet the Lord
Command will in the day;
His song is with me in the night;
To God, my life, I'll pray.

10 I'll say to God my rock, O why
Dost thou forget me so?
Beneath oppression of my foes
Why do I mourning go?

11 'Tis as a sword within my bones,
When me my foes upbraid;
When it by them, Where is thy God?
Is daily to me said.

12 O why art thou cast down, my soul?
Why thus with grief oppressed,
Art thou disquieted in me?
In God still hope and rest;

13 For yet I know I shall him praise
Who graciously to me
The health is of my countenance,
Yea, my own God is he.

PSALM 42. 8s and 4s.

1 AS pants the hart for cooling flood,
So pants my soul, O living God,
To taste thy grace.
When unto thee shall I draw near?
O when within thy courts appear,
And see thy face?

2 Tears day and night have been my bread,
Whilst, "Where is now thy God?" is said
By foes to me.
I call these things to mind with grief.
My soul I then, to find relief,
Pour out to thee.

3 With numbers gathered from abroad
I went to seek the house of God,
With joy and praise.
I ever joined with true delight
The multitude which kept aright
The holy days.

4 O thou my soul, why so depressed?
Why thus with vexing thoughts oppressed?
On God rely;
For I shall yet behold his face;
My God, who helps me by his grace,
I'll magnify.

5 My God, my soul's cast down, yet still
From Jordan, Hermon, Mizar-hill,
I'll think of thee.
Deep calls to deep with deafening roar,
Thy water-spouts and billows pour
Their floods on me.

6 God will command his love by day,
And I by night will sing and pray
To God my life.
To God my rock I'll make my plea,
O why hast thou forgotten me
Amidst this strife?

7 Why ever restless do I mourn,
Oppressed by foes whose words of scorn
Are spread abroad?
And daily their reproachful words
Have pierced my soul like cutting swords,
"Where is thy God?"

8 O thou my soul, why so depressed?
Why thus with vexing thoughts oppressed?
On God rely;
For I shall yet behold his face;
My God, who helps me by his grace,
I'll magnify.

PSALM 42. L. M.

1 AS pants the hart for water brooks,
So pants my soul, O God, for thee;
For thee it thirsts, to thee it looks,
And longs the living God to see.

2 Far from thy sacred courts, my tears
Have been my food by night and day,
While constantly, with bitter sneers,
"Where is thy God?" the scoffers say.

3 These things I'll call to mind, and cry,
When I shall tread the sacred way
To Zion, praising God on high,
With throngs who keep the holy day.

4 O, why art thou cast down, my soul?
And what should so disquiet thee?
Still hope in God, and him extol,
Whose face brings saving health to me.

5 My God, although dejected now,
I think of thee to check my fear,
From Jordan's land, from Hermon's brow,
And Mizar-hill, for thou art near.

6 Deep calls to deep in thunders loud,
Thy water-spouts repeat the call,
Whilst o'er me roll the billows proud,
And all thy waves upon me fall.

7 Yet shall the Lord command by day
His loving-kindness; and his song
By night be with me; and I'll pray
To him who doth my life prolong.

8 I cry to God, my rock and stay,
O why hast thou forgotten me?
Why go I mourning all the day
Oppressed by my fierce enemy?

9 Keen as a sword within my bones
Are the reproaches which I hear;
Whilst every day, in scornful tones,
"Where is thy God?" the scoffers sneer.

10 O, why art thou cast down, my soul?
And what should so disquiet thee?
Still hope in God, and him extol,
Whose face brings saving help to me.

PSALM 43. C. M.

1 AGAINST a wicked nation, Lord,
Plead thou my cause, judge me;
And from unjust and crafty men
O do thou set me free.

2 O God my strength, why dost thou me
Cast off in my distress?
Why go I mourning all the day
While enemies oppress?

3 O send thy light forth, and thy truth,
Let them be guides to me,
And bring me to thy holy hill,
Ev'n where thy dwellings be.

4 Then will I to God's altar go,
To God my chiefest joy:
Yea, God, my God, thy name to praise
My harp I will employ.

5 Why art thou then cast down, my soul?
What should discourage thee?
And why with vexing thoughts art thou
Disquieted in me?

6 Still trust in God; for him to praise
Good cause I yet shall have:
He of my count'nance is the health,
My God that doth me save.

PSALM 43. 8s and 7s.

1 RIGHTEOUS Judge, from foes defend me,
Who combined false charges lay;
From thy arm deliv'rance send me,
And my treach'rous foes dismay.

2 God my rock, my strength sustaining,
Why cast off my soul distressed?
Why am I in grief complaining,
By the power of foes oppressed?

3 Now thy light and truth forth sending,
Let them lead and guide me still,
Guide me to thy house ascending,
Lead me to thy holy hill.

4 There thine altar, Lord, surrounding,
God, my God, my boundless joy,
Harp and voice aloud resounding,
Praise shall all my powers employ.

5 Why my soul cast down and grieving?
Why within me such distress?
Hope in God, his help receiving,
God my life I yet shall bless.

PSALM 44. C. M.

1 O GOD, we with our ears have heard,
Our fathers have us told
The works by thee in their days done,
Ev'n in the days of old;

2 How thy hand drove the heathen out,
To plant them in their land;
How thou the nations didst afflict,
And cast out by thy hand.

3 For neither got their sword the land,
Nor did their arm them save;
But thy right hand, arm, countenance:
Thy favor conquest gave.

4 Thou art my King; for Jacob, Lord,
Deliv'rances command.
Through thee we shall push down our foes,
That do against us stand.

5 We through thy name shall tread down those
That ris'n against us have:
For in my bow I will not trust,
Nor shall my sword me save.

6 But from our foes thou hast us saved,
Our haters put to shame:
In God we all the day do boast,
And ever praise thy name.

7 But thou, O Lord, hast cast us off,
Thou hast us put to shame;
And when our armies do go forth,
Thou goest not with them.

8 Thou mak'st us from the enemy,
Faint-hearted to turn back;
And they who hate us, for themselves,
Our spoils away do take.

9 Like sheep for meat thou gavest us;
'Midst heathen cast are we.
Thou didst for naught thy people sell;
Their price enriched not thee.

10 Thou makest us a vile reproach
To all our neighbors near;
Derision and a scorn to them
That round about us are.

11 A bye-word also thou dost us
Among the heathen make;
The people in contempt and spite
At us their heads do shake.

12 Before me my confusion great
Abides continually;
And of my bashful countenance
The shame doth cover me;

13 For voice of him that doth reproach,
And utter blasphemy;
By reason of th' avenging foe,
And cruel enemy.

14 All this is come on us; yet we
Have not forgotten thee;
Nor falsely in thy covenant
Behaved ourselves have we.

15 Back from thy way our heart turned not;
Our steps no straying made;
Though crushed by thee in dragons' place,
And covered with death's shade.

16 If we God's name forgot, or stretched
To some strange god our hands;
Shall God not search this out? For he
Heart's secrets understands.

17 Yea, for thy sake we're killed all day;
And deemed as slaughter-sheep.
Rise, Lord, cast us not ever off;
Awake, why dost thou sleep?

18 O wherefore dost thou hide thy face?
Forget our cause distressed,
And our oppression? For our soul
Down to the dust is pressed:

19 Our bodies also on the earth,
Fast cleaving, hold do take.
Rise for our help, and us redeem,
Even for thy mercy's sake.

PSALM 44. 11s.

1 O GOD, we have heard, and our fathers have taught
The works which of old, in their day, thou hadst wrought.
The nations were crushed, and expelled by thy hand,
Cast out that thy people might dwell in their land.

2 They gained not the land by the edge of the sword,
Their own arm to them could no safety afford;
But by thy right hand, and the light of thy face,
The strength of thy arm, and because of thy grace.

3 To Jacob, O God, thou my Saviour and King,
Command, and thy word shall deliverance bring.
We through thy assistance will push down our foes;
In thy name we'll trample on all that oppose.

4 No trust will I place in my bow to defend,
Nor yet on my sword for my safety depend,
In God who has saved us, and put them to shame,
We boast all the day, ever praising his name.

5 But now we're cast off, and with shame are brought low;
No more to the field with our troops dost thou go.
From foes thou hast made us turn back with dismay,
And those who have hated us seize on the prey.

6 Like sheep to the slaughter, for meat we are given,
And widely dispersed 'midst the heathen are driven.
Thy people thou sellest for naught, and in vain,
Their price has returned thee no increase of gain.

7 Our name have our neighbors reproached in their pride,
They cease not around us to scoff and deride.
A bye-word and proverb 'midst heathen we're made;
Against us the people in scorn shake their head.

8 Before me I constantly see my disgrace,
And shame and confusion have covered my face;
For foes in revilings and slanders delight,
Their hearts full of hate and revengeful despite.

9 Though all these sore evils have been our sad lot,
Our God and his cov'nant we have not forgot.
Our heart turned not back, our feet have not strayed,
Though broken 'midst dragons, and clothed with death's shade.

10 If we have forgotten the name of our God,
Or unto some idol our hands spread abroad,
Shall not the Almighty, who sees all within,
And knows the heart's secrets, discover this sin?

11 Yea, all the day long for thy sake we're consumed;
Like sheep for the slaughter to death we are doomed.
Awake, O Jehovah, and sleep thou no more;
Arise for our help, cast not off evermore.

12 O why hast thou hidden the light of thy face,
Forgetting how enemies grieve and oppress?
Our soul's crushed to earth, and we cleave to its dust,
Rise, help, and redeem us, thy mercy we trust.

PSALM 45. C. M.

1 MY heart brings forth a goodly thing;
My words that I indite
Concern the King; my tongue's a pen
Of one that swift doth write.

2 Thou fairer art than sons of men,
And in thy lips is store
Of grace infused; God therefore thee
Hath blest for evermore.

3 O thou that art the mighty One,
Thy sword gird on thy thigh;
Even with thy glory excellent,
And with thy majesty.

4 For meekness, truth, and righteousness,
In state ride prosperously;
And thy right hand shall thee instruct
In things that fearful be.

5 Thy arrows sharp do pierce the hearts
Of those who hate the King;
And under thy subjection they
The people down do bring.

6 Forever and forever is,
O God, thy throne of might;
The sceptre of thy kingdom is
A sceptre that is right.

7 Thou lovest right, and hatest ill;
For God, thy God Most High,
Above thy fellows hath with oil
Of joy anointed thee.

8 Of aloes, myrrh, and cassia,
A smell thy garments had,
From palaces of ivory,
Whereby they made thee glad.

9 Among thy women dear to thee,
Kings' daughters were at hand:
Upon thy right hand did the queen
In gold of Ophir stand.

10 O daughter, hearken and regard,
And do thy ear incline;
Do thou forget thy father's house,
And people that are thine.

11 And then the King thy beauty shall
Desire most fervently;
Because he is thy Lord, do thou
Him worship reverently.

12 The daughter there of Tyre shall be
With gifts and off'rings great;
The rich among the people then
Thy favor shall entreat.

13 Behold, the daughter of the King
All glorious is within;
And with embroideries of gold
Her garments wrought have been.

14 She shall be brought before the King
In robes with needle wrought;
Her fellow-virgins following
Shall unto thee be brought.

15 With gladness and rejoicings great
Thou all of them wilt bring;
And they together enter shall
The palace of the King.

16 Instead of those thy fathers dear,
Thy children thou shalt take,
And in all places of the earth
Them noble princes make.

17 Thy name remembered I will make
Through ages all to be;
The people therefore evermore
Shall praises give to thee.

PSALM 45. S. M.

1 MY heart is bringing forth
Good matter in a song;
I speak the things that I have made
Which to the King belong.

2 My tongue shall be as quick,
His honor to indite,
As is the pen of any scribe
That useth fast to write.

3 More fair than sons of men;
Grace in thy lips doth flow:
And therefore blessings evermore
On thee doth God bestow.

4 Thy sword gird on thy thigh,
Thou that art great in might;
Appear in dreadful majesty,
And in thy glory bright.

5 For meekness, truth, and right,
Ride prosperously in state;
And thy right hand shall teach to thee
Things terrible and great.

6 Thy shafts shall pierce the hearts
Of those that hate the King;
And under thy dominion thou
The people down shalt bring.

7 Thy royal seat, O Lord,
Forever shall remain;
The sceptre of thy kingdom doth
All righteousness maintain.

8 Thou lovest right, but ill
Dost hate, for on thy head
Above thy fellows God, thy God,
The oil of joy hath shed.

9 Of myrrh, and spices sweet
A smell thy garments had,
From palaces of ivory,
Whereby they made thee glad.

10 And in thy glorious train
Kings' daughters waiting stand;
And thy fair queen in Ophir gold
Doth stand at thy right hand.

11 O daughter, take good heed,
Incline, and give good ear;
Thou must forget thy kindred all,
And father's house most dear.

12 Thy beauty to the King
Shall then delightful be:
And do thou humbly worship him,
Because thy Lord is he.

13 The daughter then of Tyre
There with a gift shall be,
And all the wealthy of the land
Shall make their suit to thee.

14 The daughter of the King
All glorious is within;
And with embroideries of gold
Her garments wrought have been.

15 She cometh to the King
In robes with needle wrought;
The virgins that do follow her
Shall unto thee be brought.

16 With gladness and with joy
Thou all of them shalt bring,
And they together enter shall
The palace of the King.

17 And in thy fathers' stead,
Thy children thou shalt take,
And in all places of the earth
Them noble princes make.

18 I will show forth thy name
To generations all:
The people therefore evermore
To thee give praises shall.

PSALM 46. C. M.

1 GOD is our refuge and our strength,
In straits a present aid;
And therefore though the earth remove,
We will not be afraid;

2 Though hills amidst the seas be cast;
Though waters roaring make,
And troubled be; yea, though the hills
By swelling seas do shake.

3 A river is whose streams make glad
The city of our God;
The holy place wherein the Lord
Most High hath his abode.

4 God in the midst of her doth dwell,
And nothing shall her move;
God also very early will
To her a helper prove.

5 The heathen raged in tumult great,
And moved the kingdoms were;
The Lord Most High sent forth his voice,
The earth did melt for fear.

6 Our God, who is the Lord of hosts,
Is ever on our side;
The God of Jacob evermore
Our refuge will abide.

7 O come, behold what wondrous works
Have by the Lord been wrought;
Come, see what desolations he
Upon the earth hath brought.

8 And to the ends of all the earth
Wars into peace he turns:
The bow he breaks, the spear he cuts,
In fire the chariot burns.

9 Be still, and know that I am God;
Among the heathen I
Will be exalted; I on earth
Will be exalted high.

10 Our God, who is the Lord of hosts,
Is ever on our side;
The God of Jacob evermore
Our refuge will abide.

PSALM 46. L. M.

1 GOD will our strength and refuge prove,
In all distress a present aid;
And though the trembling earth remove,
We will not fear or be dismayed.

2 Though hills be cast amid the sea,
And angry billows 'round them break,
Though waters roar and troubled be,
And mountains, with their swelling, shake.

3 A river flows, whose living streams
Make glad the city of our God,
The tents where heavenly glory beams,
Where God Most High hath his abode.

4 God has in her his dwelling made,
And she shall never more be moved;
Her God shall early give her aid,
As he her help hath ever proved.

5 The kingdoms moved, the heathen raged,
He spake, earth melted at his word;
The Lord of hosts for us engaged,
Our refuge high is Jacob's Lord.

6 Come, see the works of God displayed,
The wonders of his mighty hand;
What desolations he hath made,
What ruins spread through all the land.

7 From earth the scourge of war he takes,
The deadly strife to peace he turns,
The spear he cuts, the bow he breaks,
And in the fire the chariot burns.

8 Be still; know I am God Most High,
O'er earth, o'er heathen I will reign.
The Lord of hosts to us is nigh,
Our shield shall Jacob's God remain.

PSALM 46. 8, 8, 8, 8, 6, 6, 6, 6, 8.

1 GOD is our strength and refuge high;
A sure and present help is he,
When dark and troublous days are nigh;
Hence free from fear our hearts shall be.
Though earthquakes move the world,
And hills 'midst seas be hurled,
Though waters of the deep
In turmoil roar and leap,
And swelling shake the mountains steep.

2 A river flows, whose waters clear
The city of our God make glad,
The holy tabernacles, where
The Highest One his dwelling made.
In midst of her hath God
Established his abode;
No trouble can her move,
For God her help will prove,
When morning light dawns from above.

3 The nations rage, the kingdoms shake,
His voice goes forth, earth melts away.
The Lord of Hosts our part doth take,
And Jacob's God is shield and stay.
Come, then, let all draw near,
And view with holy fear
The works surpassing thought
Jehovah's arm hath wrought,
What ruins he on earth hath brought.

4 To earth's remotest bounds he turns
Wars into peace: He breaks the bow;
He cuts the spear, the chariot burns.
That I am God, be still and know;
Among the heathen I
Will be exalted high;
On earth supreme. The Lord
Of hosts doth aid afford,
And Jacob's God is shield and sword.

PSALM 47. C. M.

1 ALL people clap your hands for joy;
To God in triumph shout:
For dreadful is the Lord Most High,
Great King the earth throughout.

2 The heathen people under us
He surely shall subdue;
The nations he shall also make
Beneath our feet to bow.

3 And he for us a heritage
Will carefully select,
And give to us: the excellence
Of Jacob his elect.

4 God is with shouts gone up, the Lord
With trumpets sounding high.
Sing praise to God, sing praise, sing praise,
Praise to our King sing ye.

5 For God is King of all the earth;
With knowledge praise express.
God rules the nations; God sits on
His throne of holiness.

6 The people's princes gathered are,
With Abr'am's people met.
Because earth's shields to God belong;
In glory he is great.

PSALM 47. S. M.

1 ALL nations clap your hands,
Let shouts of triumph ring,
For dreadful over all the lands
The Lord Most High is King.

2 He'll quell the people's rage,
And nations will destroy;
For us will choose our heritage,
His chosen Jacob's joy.

3 With shouts ascends our King,
With trumpets' stirring call;
Praise, praise ye God, his praises sing,
For God is Lord of all.

4 O sing in joyful strains,
In songs his truth make known;
God over all the nations reigns,
High on his holy throne.

5 The heirs of gentile thrones
With Abr'am's children meet.
The shields of earth Jehovah owns;
Exalted is his seat.

PSALM 48. C. M.

1 THE Lord is great, and greatly he
Should be exalted still,
Within the city of our God,
Upon his holy hill.

2 Mount Zion stands most beautiful,
The joy of all the land;
The city of the mighty King
On her north side doth stand.

3 The Lord within her palaces
Is for a refuge known.
For, lo, the kings that gathered were
Together, by have gone.

4 When they beheld it, all amazed,
They fled in great dismay;
And, being troubled at the sight,
They thence did haste away.

5 There seized with fear, they were as one
Whom travail-pains o'ertake.
Thou with a mighty eastern wind
Dost ships of Tarshish break.

6 In our God's city we have seen
What we had heard before,
The city by the Lord of hosts
Established evermore.

7 We of thy loving-kindness thought,
Lord, in thy holy place.
O God, according to thy name
Through all the earth's thy praise.

8 Thy right hand's full of righteousness:
Make Judah's daughters glad.
Let Zion Mount rejoice because
Thy judgments are displayed.

9 Encompass Zion, and go round,
Her lofty towers tell;
Consider ye her palaces,
And mark her bulwarks well;

10 That ye may tell posterity.
For this God doth abide
Our God forevermore; he will
Even unto death us guide.

PSALM 48. S. M.

1 THE Lord our God is great,
And greatly to be praised,
Within his city where his throne
Is on Mount Zion raised.

2 The joy of all the earth,
The walls of Zion rise
Most beautiful, and on the north
The great King's city lies.

3 God in her palaces
Is known a refuge high;
For, lo, assembled kings drew near,
But quickly hasted by.

4 They saw, they were amazed,
And seized with sudden dread,
With anguish like sore travail pains,
They turned their backs and fled.

5 By thee the Tarshish ships
On stormy seas are tossed,
And broken by an Eastern wind
Are with their treasures lost.

6 Such things our eyes have seen,
As we had heard before,
In our God's city, which he will
Establish evermore.

7 Within thy temple, Lord,
In that most holy place,
We on thy loving-kindness thought,
And wonders of thy grace.

8 According to thy name
Through all the earth's thy praise;
And every work of thy right hand
Thy righteousness displays.

9 Let Zion now rejoice,
And Judah's daughters sing;
Let them with joyfulness proclaim
The judgments of their King.

10 About Mount Zion walk,
Survey her walls with care,
And look upon her lofty towers;
See what their numbers are.

11 Observe her palaces,
And mark her ramparts well,
That so what you have seen you may
To future ages tell.

12 Because this God, our God,
Forever will abide;
And till life's journey close in death
Will be our faithful guide.

PSALM 48. H. M. (verses 9–14.)

1 WITHIN thy temple, Lord,
We on thy mercies dwell;
As is thy name adored,
So let thy praise excel:
Thy praises sound through every land,
And right thy sceptre shall command.

2 Let Zion Mount rejoice,
Let Judah's daughters praise
The Lord with cheerful voice,
For judgment he displays;
Go round the walls on Zion's Mount,
Go round her splendors to recount.

3 The towers of Zion tell,
Her palaces survey,
Mark all her bulwarks well,
And to your children say:
This God forever shall abide,
Ev'n unto death our God and guide.

PSALM 49. C. M.

1 HEAR this, all people, and give ear,
All in the world that dwell;
Both low and high, both rich and poor:
My mouth shall wisdom tell.

2 My heart shall knowledge meditate:
I will incline my ear
To parables, and on the harp
My sayings dark declare.

3 Amidst those days that evil are,
Why should I, fearing, doubt?
When enemies supplanting me
Shall compass me about.

4 Whoe'er they be whose confidence
Upon their wealth is placed,
And who do boast themselves because
Their riches are increased:

5 Yet none of these his brother can
Redeem by any way;
Nor can he unto God for him
Sufficient ransom pay.

6 (Their soul's redemption precious is,
And it can never be,)
That still he should forever live,
And not corruption see.

7 Because he sees that wise men die,
The fools, the brutish, too,
They all shall perish, and their wealth
Must then to others go.

8 Their inward thought is, that their house
And dwelling-places shall
Continue evermore; their lands
By their own names they call.

9 But yet in honor shall not man
Abide continually,
But passing hence may therefore be
Compared to beasts that die.

10 Thus brutish folly plainly is
Their wisdom and their way;
Yet their posterity approve
What they do fondly say.

11 Like sheep they in the grave are laid,
And death shall them devour;
And in the morning upright men
Shall over them have power.

12 Their beauty from their dwelling shall
Consume within the grave;
But from hell's hand God will me free,
For he shall me receive.

13 Be not afraid when one advanced
In riches thou dost see;
Nor when his house in glory is
Increased exceedingly.

14 For he shall carry nothing hence
When death his days shall end;
Nor shall his glory after him
Into the grave descend.

15 For though his soul he fondly bless
While he on earth doth live;
(And when thou to thyself dost well,
Men will thee praises give;)

16 He to his fathers' race shall go,
They never shall see light.
Man honored wanting knowledge is
Like beasts that perish quite.

PSALM 49. 7s.

1 HEAR this, all ye people, hear,
Earth's inhabitants give ear,
All of high and low estate,
Rich and poor together met.

2 For my mouth shall wisdom speak,
Knowledge in my heart I'll seek.
Lend to parables my ear,
On the harp make dark things clear.

3 Why should I to fear give way
When I see the evil day:
When my wicked artful foes—
Vile supplanters round me close.

4 They that trust in treasured gold,
They that boast of wealth untold,
None can bid his brother live,
None to God a ransom give.

5 Soul-redemption precious is,
And the hope must ever cease
That forever live shall he,
And corruption never see.

6 For he sees that wise men die,
Brutish fools in death must lie;
Then their riches' hoarded heap,
Other hands in turn shall keep.

7 Secret hopes engage their heart,
That their house shall ne'er depart,
That their lordly dwelling-place
Shall remain from race to race.

8 To their lands they give their name,
In the hope of lasting fame;
But man's pomp shall not abide;
He shall die as beasts have died.

9 Folly thus marks out their way,
Yet their seed laud what they say:
In the grave like sheep they're laid,
Death shall there upon them feed.

10 O'er them soon shall rule the just,
And their strength shall turn to dust:
But my soul shall God redeem
From the grave to dwell with him.

11 Fear not when one's wealth is great,
When his house gains high estate,
Death shall all his glory end,
Naught shall after him descend.

12 Though in life his soul he blessed
As of all he wished, possessed
(And the world thy praise will tell,
When to self thou hast done well);

13 With his fathers he shall lie,
Where no light shall meet his eye.
Man in honor when not wise,
Like the beast both lives and dies.

PSALM 50. C. M.

1 THE mighty God Jehovah spoke,
And called the earth upon,
Even from the rising of the sun
To where he goeth down.

2 Where beauty in perfection shines,
And crowns the hill of God,
Ev'n Zion hill, from thence the Lord
In glory shone abroad.

3 Our God shall come, nor silence keep,
Jehovah shall speak out:
Before him fire shall waste, great storms
Shall compass him about.

4 He to the heavens from above,
And to the earth below
Shall call that he his judgment may
Before his people show.

5 Now unto me let all my saints
Together gathered be,
Those that by sacrifice have made
A covenant with me.

6 And then the heavens shall declare
His righteousness abroad;
Because the Lord himself doth come
None else is judge but God.

7 Hear, O my people, and I'll speak;
O Israel by name,
Against thee I will testify;
For God, thy God, I am.

8 Because of sacrifices, I
Reprove thee never will,
Nor for burnt-offrings which have been
Before me offered still.

9 I'll take no bullock nor he-goats
From house nor folds of thine,
For beasts of forests, cattle all
On thousand hills, are mine.

10 The fowls are all to me well known
That mountains high do yield
I also claim as all my own
The wild beasts of the field.

11 If I were hungry, I would not
To thee for need complain;
For earth, and all its fulness, doth
To me of right pertain.

12 That I to eat the flesh of bulls
Take pleasure dost thou think?
Or that, to quench my thirst, I need
The blood of goats to drink?

13 Nay, rather unto me thy God,
Thanksgiving offer thou;
To him who is the Lord Most High,
Pay faithfully thy vow.

14 And when the day of trouble comes,
Thou unto me shalt cry;
I will deliver thee, and thou
My name shalt glorify.

15 But to the wicked man God saith,
Why shouldst thou mention make
Of my commands? Why dost thou in
Thy mouth my cov'nant take?

16 Since thou instruction in thy way
Perversely hated hast,
And since my words behind thy back
Thou with contempt dost cast.

17 When thou didst see a thief, with him
Thou didst consent in sin,
And with the vile adulterers,
Partaker thou hast been.

18 Thy mouth to evil thou dost give,
Thy tongue deceit doth frame.
Thou sitst thy brother to revile,
Thy mother's son to shame.

19 These things thou wickedly hast done
And I have silent been;
Thou thoughtst that I was like thyself,
And did approve thy sin.

20 But I will sharply thee reprove
For this thy evil way,
And all thy wicked deeds I will
Before thy face array.

21 Consider this, and be afraid,
Ye that forget the Lord,
Lest I in pieces tear you all,
When none can help afford.

22 He glorifies my name who brings
The sacrifice of praise;
I'll God's salvation show to him
Who orders right his ways.

PSALM 50. S. M.

1 THE mighty God, the Lord,
Hath spoken unto all;
From rising to the setting sun,
He unto earth doth call.

2 From Zion, his own hill,
Where perfect beauty dwells,
Jehovah hath his glory shown
In brightness that excels.

3 Our God shall surely come,
Keep silence shall not he:
Before him fire shall waste, great storms
Shall round about him be.

4 Then to the heavens high
He from above shall call,
And likewise to the earth that he
May judge his people all.

5 Together let my saints
Be gathered unto me,
Those that by sacrifice have made
A covenant with me.

6 The heavens then shall show
His righteousness abroad;
Because the Lord himself is judge;
Yea, none is judge but God.

7 O ye my people, hear,
I'll speak and testify
Against thee, O thou Israel,
For God, thy God am I.

8 For sacrifices I
No blame will on thee lay,
Nor for burnt-offrings which to me
Are offered every day.

9 I'll take no calf nor goats
From house or fold of thine;
For beasts of forests, cattle all
On thousand hills, are mine.

10 The fowls on mountains high
Are all to me well known;
Wild beasts which in the fields do lie,
Even they are all my own.

11 Then, if I hungry were,
I would not tell it thee;
Because the world with fulness stored
Belongs alone to me.

12 Will I eat flesh of bulls?
Or goats' blood drink will I?
Thanksgiving offer thou, and pay
Thy vows to God Most High.

13 And call upon me when
In trouble thou shalt be;
I will deliver thee, and thou
My name shalt glorify.

14 But to the wicked man
God saith, My laws and truth
Shouldst thou declare? Why dost thou take
My cov'nant in thy mouth?

15 Since good instruction thou
Perversely hated hast;
And since my words behind thy back
Thou with contempt dost cast.

16 Thou gavest thy consent
When thou a thief hast seen;
And with the vile adulterers
Partaker thou hast been.

17 Thy mouth to ill is given,
Thy tongue deceit doth frame;
Thou sitst thy brother to revile,
Thy mother's son to shame.

18 Because I silence kept,
While thou these things hast wrought;
That I was wholly like thyself
Has been thy impious thought.

19 Yet I will thee reprove
For this thy evil way,
And all thy wicked deeds I will
Before thy face array.

20 Now ye that God forget,
Consider this with care,
Lest I, when there is none to save,
Do you in pieces tear.

21 He honors me who brings
The sacrifice of praise,
I'll God's salvation show to him
Who orders right his ways.

PSALM 51. C. M.

1 IN thy great loving-kindness, Lord,
Be merciful to me;
In thy compassions great blot out
All my iniquity.

2 O wash me thoroughly from sin;
From all my guilt me cleanse:
For my transgressions I confess;
I ever see my sins.

3 'Gainst thee, thee only have I sinned,
Done evil in thy sight,
That when thou speak'st thou mayst be just,
And in thy judging right.

4 Behold, I in iniquity
My being first received;
And with a nature all corrupt
My mother me conceived.

5 Behold, thou in the inward parts
With truth delighted art;
And wisdom thou shalt make me know
Within the hidden part.

6 Do thou with hyssop sprinkle me,
And clean I then shall be;
I shall be whiter than the snow
When I am washed by thee.

7 Of gladness and of joyfulness
Make me to hear the voice,
That so these very bones which thou
Hast broken may rejoice.

8 All my iniquities blot out,
My sin hide from thy view.
Create a clean heart, Lord, in me
A spirit right renew.

9 And from thy gracious presence, Lord,
O cast me not away;
Thy Holy Spirit utterly
Take not from me, I pray.

10 The joy which thy salvation brings
Again to me restore;
With thy free Spirit, O do thou
Uphold me evermore.

11 Then in thy ways will I instruct
Those that transgressors be,
And those that sinners are shall then
Return again to thee.

12 O God, of my salvation God,
Free me from guilt of blood;
Then of thy righteousness, O Lord,
My tongue shall sing aloud.

13 Lord, open thou my lips again,
Long closed by sin and shame;
And then thy praises with my mouth
I'll openly proclaim.

14 No sacrifice dost thou desire,
Else would I give it thee;
Nor wilt thou with burnt-offering
At all deliginted be.

15 A broken spirit is to God
A pleasing sacrifice;
A broken and a contrite heart,
Lord, thou wilt not despise.

16 Show kindness, and do good, O Lord,
To Zion, thy own hill;
The walls of thy Jerusalem
Build up of thy good will.

17 Then righteous offrings shall thee please,
And offrings burnt which they,
With whole burnt-offrings, and with calves,
Shall on thy altar lay.

PSALM 51. 7s.

1 LORD, to me compassion show,
As thy tender mercies flow;
In thy vast and boundless grace,
My transgressions all erase;
Wash me wholly from my sins,
Cleanse me from my guilty stains.

2 For my great transgression lies
Ever present to my eyes;
I have sinned 'gainst thee alone,
In thy sight this evil done;
That thy judgment may be clear,
And thy speaking just appear.

3 Lo, conceived was I in sin,
Born unholy and unclean;
Yet thou dost desire to find
Truth sincere within the mind,
And thou wilt within my heart
Wisdom unto me impart.

4 Wash from every guilty stain,
Cleanse with hyssop, make me clean;
Then from all pollution free,
Whiter than the snow I'll be.
Let me hear joy's cheering tones,
Making glad these broken bones.

5 From my sins hide thou thy face,
Blot them out in thy rich grace;
Free my heart, O God, from sin,
Spirit right renew within.
Cast me not away from thee,
Nor thy Spirit take from me.

6 Give salvation's joy again,
Let thy Spirit me sustain,
Then shall sinners, taught by me,
Learn thy ways and turn to thee.
Free me from the guilt of blood,
God, of my salvation God.

7 Freed from guilt, my tongue shall raise
Songs thy righteousness to praise;
Open thou my lips, O Lord,
Then my mouth shall praise accord;
Sacrifice thou wilt not take,
Else would I the offring make.

8 Sacrifice, or burnt-offring,
Can to thee no pleasure bring;
But a spirit crushed for sin,
Contrite, broken heart within,
Thine accepted sacrifice,
Thou, O God, wilt not despise.

9 Zion favor in thy grace,
Yea, Jerus'lem's ramparts raise;
Then shall sacrifices right,
Whole burnt-offrings thee delight;
So shall men, their vows to pay,
Victims on thine altar lay.

PSALM 52. C. M.

1 WHY dost thou boast, O mighty man,
Of mischief and of ill?
The goodness of Almighty God
Endureth ever still.

2 Thy tongue doth slanders mischievous
Devise most cunningly,
Like to a razor sharp to cut,
It works deceitfully.

3 Ill more than good, and more than truth
Thou lovest speaking wrong:
Thou lovest all-devouring words,
O thou deceitful tongue.

4 So God shall thee destroy for aye,
Remove thee, pluck thee out
Quite from thy house, and from the land
Of life he shall thee root.

5 The righteous shall it see, and fear,
And laugh at him they shall:
Lo, this the man is that did not
Make God his strength at all.

6 But he in his abundant wealth
His confidence did place;
He also to himself took strength
From his own wickedness.

7 But I within the house of God
Am like an olive green;
My confidence forever hath
Upon God's mercy been.

8 And I forever will thee praise,
Because thou hast done this;
I on thy name will wait, for good
Before thy saints it is.

PSALM 52. L. M.

1 O MIGHTY man, why boast in sin?
Forever merciful is God.
Thy tongue is like a razor keen,
Devising wrong, and working fraud.

2 Yea, more than good thou lovest wrong,
Lies more than truth thy lips employ;
O thou deceitful, lying tongue,
Thou lovest words that life destroy.

3 So God shall thee destroy for aye,
And pluck thee from thy dwelling-place;
The Lord shall thee remove away,
And from the earth thy name erase.

4 The godly see his ruined state,
And fearing, they shall laugh and say,
Behold the man of boasting great,
Who would not make the Lord his stay;

5 But placed his confidence in gold,
And wealth increased to ample store;
In wickedness he grew more bold,
In sin increased yet more and more.

6 But I within God's holy place
Am like a fruitful olive tree;
My trust on God's abundant grace
Shall ever and forever be.

7 Thy praise I ever will proclaim,
Because, O Lord, thou hast done this;
And I will wait upon thy name,
For good before thy saints it is.

PSALM 53. C. M.

1 THAT there is not a God, the fool
Doth in his heart conclude;
They are corrupt, their works are vile;
Not one of them doth good.

2 The Lord upon the sons of men
From heaven looked abroad,
To see if any one were wise,
And seeking after God.

3 They altogether filthy are,
They all are backward gone;
And there is none that doeth good,
No, not so much as one.

4 These workers of iniquity,
Do they not know at all,
That they my people eat as bread?
On God they do not call.

5 Ev'n there they were afraid, and stood
With trembling, all dismayed,
Whereas there was no cause at all
Why they should be afraid.

6 For God his bones that thee besieged
Hath scattered all abroad;
Thou hast confounded them, because
They are despised of God.

7 Let Isr'el's help from Zion come;
When back the Lord shall bring
His captives, Jacob shall rejoice,
And Israel shall sing.

PSALM 53. S. M.

1 THAT there is not a God,
Fools in their heart conclude;
Corrupt they are, their works are vile,
Not one of them doth good.

2 Upon the sons of men
God looked from heaven abroad,
To see if any understood,
If any sought for God.

3 Together all are vile,
They all aside are gone;
And there is none that doeth good,
No, not so much as one.

4 These men of wicked works,
Do they not know at all?
My people they devour like bread,
On God they do not call.

5 Great terror on them came,
And they were much dismayed,
Although there was no cause why they
Should be at all afraid.

6 His bones who thee besieged
God hath dispersed abroad:
Thou hast them put to shame, because
The were despised of God.

7 From Zion, Lord, give help,
And back thy captives bring;
Then Jacob shall exult with joy,
And Israel shall sing.

PSALM 54. C. M.

1 SAVE me, O God, by thy great name
And judge me by thy strength:
My prayer hear, and to my words,
O God, give ear at length.

2 For they that strangers are to me
Do up against me rise;
Oppressors seek my soul, and God
Set not before their eyes.

3 The mighty God my helper is,
Lo, therefore I am bold:
He taketh part with every one
That doth my soul uphold.

4 To all my watchful foes he will
Their evil deeds repay:
O, for thy truth's sake cut them off,
And sweep them clean away.

5 A free-will offring I to thee
In sacrifice will bring:
Lord, of thy name, for it is good,
The praises I will sing.

6 Because he hath delivered me
From all adversities;
And his desire my eye hath seen
Upon my enemies.

PSALM 54. S. M.

1 SAVE by thy name, O Lord,
In power my judge appear;
My earnest prayer do thou regard,
And to my voice give ear.

2 For foes against me rise,
Oppressors seek my soul;
They set not God before their eyes,
Nor own his just control.

3 My helper is the Lord,
With those who me defend;
With ill he shall my foes reward,
On them destruction send.

4 Will free-will off'rings bring,
And sacrifice with joy.
Thy name is good; its praise to sing
My tongue I will employ.

5 Because from all my woes
The Lord hath set me free;
And he the ruin of my foes
Hath made my eyes to see.

PSALM 55. C. M.

1 O GOD, my prayer hear, nor hide
From my entreating voice;
Attend and hear, in my complaint
I mourn and make a noise:

2 For voice of foes, for wicked men
In their oppression great;
Who on me cast iniquity,
And who in wrath me hate.

3 Sore pained within me is my heart,
Death's terrors seize my soul;
Great trembling, fearfulness, and dread
Like waters o'er me roll.

4 O that I, like a dove, had wings,
Said I, then would I flee
Far hence, that I might find a place
Where I at rest might be.

5 Lo, then far off I wander would,
And in the desert stay;
From stormy wind and tempest I
Would haste to flee away.

6 O Lord, on them destruction bring,
Do thou their tongues divide;
For in the city violence
And strife I have espied.

7 They day and night upon the walls
Do go about it round:
Iniquity and sorrow there
In midst of it are found.

8 Abundant wickedness there is
Within her inward part;
And from her streets deceitfulness
And guile do not depart.

9 He was no foe that me reproached,
For that endure I could;
No hater boasting over me,
For hide from him I would.

10 But thou, a man, my equal, guide,
Who my acquaintance wast:
We joined sweet counsels, to God's house
In company we passed.

11 Death shall them seize, and to the grave
Alive they shall go down;
For wickedness is in their homes,
Among them sins abound.

12 But as for me, I'll call on God,
Jehovah shall me save.
He'll hear me when I cry aloud
At morning, noon, and eve.

13 The Lord delivered hath my soul,
That it in peace might be
From battle that against me was;
For many were with me.

14 The Lord shall hear, and them afflict;
Of old he hath abode:
Because they never changes have,
They therefore fear not God.

15 Against the men at peace with him
He hath put forth his hand;
The covenant which he had made,
By breaking he profaned.

16 Than butter smoother were his words,
While in his heart was war;
His speeches softer were than oil,
And yet drawn swords they are.

17 Cast thou thy burden on the Lord,
And he shall thee sustain;
Yea, he shall cause that still unmoved
The righteous shall remain.

18 But thou, O God, in righteousness,
Those men shalt overthrow,
And in destruction's dungeon dark
At last shalt lay them low.

19 Deceitful, bloody men shall die
Ere half their days they spend;
But I with confidence on thee
Will evermore depend.

PSALM 55. C. M. (Second.)

1 UNTO my earnest prayer give ear,
Nor hide thee, O Most High;
Attend my sad complaint, and hear
My mourning, bitter cry.

2 Because of sinful men I weep,
And persecuting foes,
Who wickedness upon me heap,
And me in wrath oppose.

3 Sore pained in heart, I find no ease;
Death's terrors fill my soul;
Great fear and trembling on me seize,
And horrors o'er me roll.

4 O, had I wings, I sigh and say,
Like some swift dove to roam;
Then would I hasten far away,
And find a peaceful home.

5 Lo, wandering far my rest should be
In some lone desert waste;
From the windy storm would flee,
And from the tempest haste.

6 Destroyed, Jehovah, let them be;
Divide, confuse their tongue;
For in the city, lo, I see
Great strife and grievous wrong.

7 All day and night they go around
Upon her circling walls,
While sin and sorrow great are found
Within her peopled halls.

8 Yea, crimes of violence and fraud
Within the city meet;
Deceit and guile there stalk abroad,
Nor leave the crowded street.

9 'Twas not a foe who did deride,
For that I could endure;
No hater who thus rose in pride,
Else I would hide secure.

10 But thou it was, my friend and guide,
We did as equals meet;
We walked to God's house side by side,
And blended counsel sweet.

11 Death shall them seize, and to the tomb
Alive they shall go down;
For wickedness is in their home;
Among them sins abound.

12 But as for me I'll call on God;
The Lord will safety give;
He'll hear me when I cry aloud
At morning, noon, and eve.

13 He hath restored my soul to peace,
From trouble set me free,
And made the war against me cease,
For many were with me.

14 The everlasting God shall hear,
And bring upon them woe.
They of Jehovah have no fear,
Since they no changes know.

15 Against the men that were his friends
And such as peace preferred,
He wickedly put forth his hands,
And broke his plighted word.

16 His lips more smooth than butter were,
But in his heart was war;
More soft than oil his words appear,
But like drawn swords they are.

17 Upon the Lord thy burden cast,
And he shall thee sustain;
For he will make the just stand fast,
Unmoved shall they remain.

18 But, Lord, thou wilt in judgment sit,
And bring them down to woe;
And in the deep and darksome pit
Of ruin lay them low.

19 The men of wicked, bloody ways,
And all that liars be,
Shall not live out one-half their days;
But I will trust in Thee.

PSALM 56. C. M.

1 BE merciful to me, O God,
For man would me devour;
He fights against me every day,
Oppressing by his power.

2 My watchful foes to swallow me
Are seeking day and night;
For they are many, O Most High,
That do against me fight.

3 When I'm afraid I'll trust in thee:
In God I'll praise his word;
I will not fear what flesh can do,
My trust is in the Lord.

4 Each day they wrest my words; their thoughts
Are all conceived in hate.
They meet, they lurk, they mark my steps,
While for my soul they wait.

5 But shall they by iniquity
Escape thy judgments just?
O God, in indignation down
Do thou the people thrust.

6 Thou countest all my wanderings,
Not one dost overlook:
Within thy bottle put my tears;
Are they not in thy book?

7 My foes shall, when I cry, turn back;
I know God is for me.
In God his word I'll praise; his word
Praised in the Lord shall be.

8 I will not fear what man can do;
For I on God rely.
Thy vows upon me are, O God:
To thee give praise will I.

9 From death thou hast me saved; my feet
Do thou from falls keep free:
So in the light of those who live
I'll walk, O Lord, with thee.

PSALM 57. C. M.

1 BE merciful to me, O God;
Be merciful to me;
Because my soul in humble trust
A refuge seeks in thee.

2 Yea, in the shadow of thy wings
My confidence is placed,
Until these sad calamities
Are wholly overpast.

3 My prayer shall ascend to him
Who is the Lord Most High;
To God performing all for me
I lift my earnest cry.

4 From heaven he shall send, and me
From his reproach defend
Who would devour me: God his truth
And mercy forth shall send.

5 My soul among fierce lions is,
I firebrands live among,
Men's sons, whose teeth are spears and darts,
A sharpened sword their tongue.

6 Be thou exalted very high
Above the heavens, O God;
And let thy glory be advanced
O'er all the earth abroad.

7 My soul's bowed down; for they a net
Have laid, my steps to snare:
But in the pit which they have made
For me, they fallen are.

8 My heart, O God, is fixed, is fixed;
To thee I'll sing, and praise;
Awake my glory, lute, and harp;
Myself I'll early raise.

9 I'll praise thee with the people, Lord,
With nations sing will I:
For great to heaven thy mercy is,
Thy truth is to the sky.

10 Above the heavens high, O God,
Do thou exalted be;
And let thy glory be advanced
Above both land and sea.

PSALM 58. C. M.

1 O CONGREGATION, is it so
That ye speak righteousness?
O ye that are the sons of men,
Judge ye with uprightness?

2 Yea, even in your very hearts
Ye wickedness have done;
And of your hands the violence
Ye weigh the earth upon.

3 The wicked even from their birth
Estranged are from the way;
And speaking lies as soon as born,
They wander far astray.

4 And as a serpent's poison too
Their poison doth appear;
Yea, they are like the adder deaf,
Which closely stops her ear;

5 That so she may not hear the voice
Of one that charm her would,
No, not though he most cunning were,
And charm most wisely could.

6 Their teeth, O God, within their mouth,
Break thou in pieces small;
The great teeth break thou out, O Lord,
Of these young lions all.

7 Let them like waters melt away,
Which downward ever flow;
His arrows all in pieces cut
When he shall bend his bow.

8 And like a snail that melts away,
Let each of them be gone;
That as a birth untimely they
May never see the sun.

9 He shall them take away before
Your pots the thorns can heat,
Both living, and in dreadful wrath,
As with a whirlwind great.

10 The righteous, when he vengeance sees,
Shall be most joyful then;
The righteous one shall wash his feet
In blood of wicked men.

11 So men shall say, the righteous man
Reward shall never miss:
And verily upon the earth
A God to judge there is.

PSALM 59. C. M.

1 MY God, deliver me from those
That are my enemies;
And do thou me defend from those
That up against me rise.

2 Do thou deliver me from them
That work iniquity;
And keep me safely from the men
Of bloody cruelty.

3 For, lo, they for my soul lay wait:
The mighty do combine
Against me, Lord, not for my fault,
Nor any sin of mine.

4 They run, and, without wrong in me,
Themselves they ready make:
Awake to meet me with thy help,
And do thou notice take.

5 Thou therefore, Lord, the God of hosts,
The God of Israel,
Awake to visit heathen all,
Nor spare those who rebel.

6 They at the evening time return,
They make a howling sound,
Even like a dog, and often walk
About the city round

7 Behold, they belch out with their mouth,
And in their lips are swords;
For thus with confidence they say,
Who now doth hear our words?

8 But thou, O Lord, wilt laugh at them;
And all the heathen mock.
While he's in power I'll wait on thee:
For God is my high rock.

9 The God of all my mercies will
With speed give help to me;
He my desire upon my foes
Will cause my eyes to see.

10 O Lord our shield, destroy them not,
My people would forget;
But scatter thou, and humble them
Beneath thy power great.

11 For their mouth's sin, and for the words
Which from their lips do fly,
Let them be taken in their pride,
Because they curse and lie.

12 In wrath consume them, them consume,
That so they may not be;
And that in Jacob God doth rule
To earth's ends let them see.

13 Let them at evening time return,
And make a howling sound,
Even like a dog, and often walk
About the city round.

14 And let them wander up and down
In seeking food to eat;
And let them grudge, when they shall not
Be satisfied with meat.

15 But of thy power I'll sing; at morn
Aloud thy mercy praise;
For thou a tower and refuge wast
To me in troublous days.

16 O God, thou art my strength, and I
Will praises sing to thee;
For God is my defence, a God
Of mercy unto me.

PSALM 60. C. M.

1 O LORD, thou hast rejected us,
And scattered us abroad;
With us thou hast offended been,
Return to us, O God.

2 The earth to tremble thou hast made,
In it didst breaches make;
Do thou thereof the breaches heal,
Because the land doth shake.

3 To thy own people thou hard things
Hast shown, and on them sent;
And thou hast caused us drink the wine
Of sore astonishment.

4 And yet a banner thou hast given
To those who thee do fear,
That for the sake of truth by them
Displayed it may appear.

5 That thy beloved people, Lord,
May all delivered be,
Save with the power of thy right hand,
And answer give to me.

6 God in his holiness did speak,
In this rejoice I will:
I Shechem will divide, and I
Will measure Succoth's vale.

7 I Gilead claim as mine by right;
Manasseh mine shall be;
Of my head Ephraim's the strength;
Judah gives laws for me.

8 In Moab I will wash; my shoe
I will to Edom throw;
And o'er the land of Palestine
I will in triumph go.

9 O who is he will bring me to
The city fortified?
And who is he that to the land
Of Edom will me guide?

10 O God, who hadst rejected us,
This thing wilt thou not do?
Even thou, O God, thou who didst not
Forth with our armies go?

11 Help us from trouble; for the help
Is vain which man supplies.
Through God we'll do great acts; he will
Tread down our enemies.

PSALM 60. S. M.

1 O LORD, thou hast cast off,
And scattered us abroad;
Thou wast displeased with us, but now
Return again, O God.

2 The earth thou mad'st to shake,
In it didst breaches make;
These breaches in thy mercy heal,
Because the land doth shake.

3 Thou didst hard things to us
Thy erring people show;
And thou hast filled for us a cup
Of fearfulness and woe.

4 A banner thou hast given
To them thy name who fear,
That it displayed because of truth,
Before them might appear.

5 That thy beloved land
From trouble may be free,
Deliver thou with thy right hand;
And hear my earnest plea.

6 In holiness God spake,
In this rejoice I will,
The land of Shechem I'll divide,
And measure Succoth's vale.

7 To me Manasseh's land,
And Gilead belong;
Judah gives laws for me, my head
Shall Ephraim make strong.

8 In Moab I will wash,
My shoe o'er Edom throw;
Thou Palestine because of me
Shalt forth in triumph go.

9 Unto the city strong
O who will be my guide?
And who will lead me to the land
Where Edom's bands reside?

10 O God, wilt thou not guide;
Thou who didst stand afar,
Refusing with our host to go
When marching forth to war?

11 From trouble give us help,
For vain is human aid;
Through God we shall do valiant deeds,
He on our foes shall tread.

PSALM 61. C. M.

1 O GOD, give ear unto my cry,
And to my prayer attend.
From th' utmost corner of the land
My cry to thee I'll send.

2 And when my heart is overwhelmed,
And in perplexity,
Do thou me lead unto the Rock
That higher is than I.

3 For thou hast for my refuge been
A shelter by thy power;
And for defence against my foes
Thou hast been my strong tower.

4 Within thy tabernacle I
Forever will abide;
And under covert of thy wings
With confidence will hide.

5 For thou the vows that I did make,
O Lord, my God, didst hear;
The heritage hast given me
Of those thy name that fear.

6 A life prolonged for many days
Thou to the king wilt give;
Like many generations are
The years which he shall live.

7 And in God's presence his abode
He evermore shall have;
Thy mercy and thy truth prepare
That may him surely save.

8 And so will I forevermore
Sing praises to thy name;
That having made my vows, I may
Each day perform the same.

PSALM 61. C. P. M.

1 LORD, hear my voice, my prayer attend,
From earth's remotest bound I send
My supplicating cry.
When troubles great o'erwhelm my breast,
Then lead me on the Rock to rest
That higher is than I.

2 In thee my soul hath shelter found,
And thou hast been from foes around
The tower of my defence;
My home shall thy pavilion be;
To covert of thy wings I'll flee,
And find deliverance.

3 For thou, O Lord, my vows hast heard,
On me their heritage conferred,
That fear thy holy name.
Long life thou to the king wilt give,
Through generations he shall live,
From age to age the same.

4 Before the Lord shall he abide:
O, do thou truth and grace provide
To guard him in the way.
So I thy praises will make known,
And humbly bending at thy throne,
My vows will daily pay.

PSALM 62. C. M.

1 MY soul with expectation doth
Depend on God indeed;
My strength and my salvation do
From him alone proceed.

2 He only my salvation is,
And my strong rock is he;
He only is my sure defence;
Much moved I shall not be.

3 How long will ye against a man
Conspiring seek his fall?
Ye all shall die, ye shall be like
A tottering fence or wall.

4 To bring his glory down they plot;
In lies is their delight:
And whilst they bless him with their mouth,
They curse with inward spite.

5 Yet, O my soul, upon the Lord
Still patiently attend;
My expectation and my hope
On him alone depend.

6 He only my salvation is,
And my strong rock is he;
He only is my sure defence;
And moved I shall not be.

7 In God alone my glory is,
And my salvation sure;
My rock of strength is in the Lord,
My refuge most secure.

8 On him, ye people, evermore
With confidence rely;
Before him pour ye out your heart;
God is our refuge high.

9 Mean men are surely vanity,
And great men are a lie;
In balance altogether they
Are less than vanity.

10 Then do not in oppression trust,
In robb'ry be not vain;
And when your riches are increased
Set not your hearts on gain.

11 The Lord hath spoken once to me,
Yea, this I heard again,
That power to Almighty God
Alone doth appertain.

12 Yea, mercy also unto thee
Belongs, O Lord, alone;
For thou according to his work
Rewardest every one.

PSALM 63. C. M.

1 LORD, thee my God, I'll early seek;
My soul doth thirst for thee;
My flesh longs in a dry parched land,
Wherein no waters be;

2 That I thy power may behold,
And brightness of thy face,
As I have seen thee heretofore
Within thy holy place.

3 Since better is thy love than life,
My lips thee praise shall give.
I in thy name will lift my hands,
And bless thee while I live.

4 As when with fatness well supplied
My soul enriched shall be;
Then shall my mouth with joyful lips
Sing praises unto thee:

5 When I do thee upon my bed
Remember with delight,
And when on thee I meditate
In watches of the night.

6 In shadow of thy wings I'll joy;
For thou my help hast been.
To thee my soul clings fast, and me
Thy right hand doth sustain.

7 To lowest depths of earth shall go
They who my soul would slay:
They all shall perish by the sword,
To foxes be a prey.

8 Yet shall the king in God rejoice,
And each one glory shall
That swears by him; but stopped shall be
The mouth of liars all.

PSALM 63. C. P. M.

1 THOU art my God, O God Most High,
And early seek thy face will I;
My soul doth thirst for thee.
My spirit thirsts to taste thy grace,
My flesh longs in this barren place
In which no waters be.

2 I long as in the times of old
Thy power and glory to behold
Within thy holy place;
Because to me thy wondrous love
Than life itself doth dearer prove,
My lips shall praise thy grace.

3 Thus will I bless thee while I live,
And with uplifted hands will give
Praise to thy holy name.
As when with fatness well supplied,
So shall my soul be satisfied,
My mouth shall praise proclaim:

4 My lips shall in thy praise delight
When on my bed I rest at night,
And meditate on thee.
Because thy hand assistance brings,
Beneath the shadow of thy wings
My heart shall joyful be.

5 My soul, O Lord, cleaves fast to thee,
And thy right hand upholdeth me;
It doth my life defend:
But those who seek me for a prey,
That they may take my life away,
Shall into earth descend.

6 They by the sword shall fall and die,
Their flesh a prey for foxes lie.
In God the king shall joy:
Who swears by him shall still rejoice,
But mouths which speak with lying voice
He'll silence and destroy.

PSALM 64. C. M.

1 WHEN I to thee my prayer make,
Lord, to my voice give ear;
My life save from the enemy,
Of whom I stand in fear.

2 Me from their secret counsel hide
Who do live wickedly;
From insurrection of the men
Who work iniquity.

3 For they their tongues with malice whet,
They make them cut like swords;
In their bent bows are arrows set,
Even sharp and bitter words;

4 That they may at the perfect man
In secret aim their shot;
Yea, suddenly they dare at him
To shoot, and fear it not.

5 In ill encourage they themselves;
In secret, snares they lay,
They conference together have;
Who shall them see? they say.

6 They have sought out iniquities,
A perfect search they keep;
Of each of them the inward thought,
And very heart is deep.

7 God shall an arrow shoot at them,
And wound them suddenly:
Their own false tongue shall them con-
All seeing them shall flee. [found;

8 All men shall fear, and that this is
God's work they shall declare;
They shall observe and understand
What these his doings are.

9 The righteous shall on God rely,
In him shall they delight.
In him shall glory every one
Who is in heart upright.

PSALM 65. C. M.

1 PRAISE waits for thee in Zion, Lord,
To thee vows paid shall be.
O thou that hearer art of prayer,
All flesh shall come to thee.

2 Iniquities, I must confess,
Prevail against me do:
But as for our transgressions all,
Them purge away shalt thou.

3 The man is blest whom thou dost choose,
And make approach to thee,
That he within thy courts, O Lord,
May still a dweller be.

4 We surely shall be satisfied
With thy abundant grace,
And with the goodness of thy house,
Even of thy holy place.

5 By fearful works and terrible
Thou in thy righteousness,
O God our Saviour, to our prayers
Thy answer dost express.

6 And so all ends of earth shall place
Their confidence in thee,
Even those who dwell in distant lands,
And far off on the sea.

7 He, being girt with power, sets fast
By his great strength the hills,
The roar of seas, the noise of waves,
And people's tumult stills.

8 They in the utmost parts that dwell
Are at thy signs afraid;
The goings out of morn and eve
By thee are joyful made.

9 Thou earth dost visit, watering it;
Thou mak'st it rich to grow
With God's full flood; thou givest corn,
For thou provid'st it so.

10 Her ridges thou dost water well,
Her furrows down are pressed;
Thou dost with showers soften her,
Her spring by thee is blest.

11 So thou the year most lib'rally
Dost with thy goodness crown;
And all thy paths abundantly
On us drop fatness down.

12 They drop upon the pastures wide,
That in the deserts lie;
The little hills on every side
Rejoice right pleasantly.

13 With flocks the pastures covered are,
The vales with corn are clad;
And now they shout and sing to thee,
For thou hast made them glad.

PSALM 65. 7s and 6s.

1 PRAISE waits for thee in Zion,
To thee vows paid shall be;
O thou of prayer the hearer,
All flesh shall come to thee.

2 Iniquities against me
Prevail from day to day;
But as for our transgressions,
Them shalt thou purge away.

3 Blest he whom thou hast chosen,
And unto thee brought nigh;
Who hath for habitation
The courts of God Most High.

4 We shall in rich abundance
Be satisfied with grace,
And filled with all the goodness
Of thy most holy place.

5 O God of our salvation,
We plead with thee in prayer;
Thy righteousness makes answer
By things which fearful are.

6 Of earth the ends remotest,
And those afar at sea,
These all, O Lord, are placing
Their confidence in thee.

7 His strength sets fast the mountains,
He's girt about with power,
He calms the angry people,
And stills the ocean's roar.

8 Thy dreadful signs and wonders
Make distant lands afraid;
The morning and the evening
By thee are joyful made.

9 Thy visit brings the showers,
Thy floods enrich the field:
Thy blessing so provides it,
That earth our food shall yield.

10 Thou waterest her ridges,
Her furrows down are pressed;
With showers they are softened,
Her spring by thee is blest.

11 The year is crowned with goodness,
Thy paths drop fatness round;
The little hills and pastures
With joyfulness resound.

12 The fields with flocks are covered,
The vales with corn are clad,
They shout, yea, they are singing,
For thou hast made them glad.

PSALM 65. C. P. M.

1 BEFORE thee, Lord, a people waits,
To praise thy name in Zion's gates;
To thee shall vows be paid.
Thou hearer of the suppliant's prayer,
All flesh shall unto thee repair,
To seek thy gracious aid.

2 How great my trespasses appear!
But from all guilt thou wilt me clear,
And my transgressions hide.
How blest thy chosen, who by grace
Are brought within thy dwelling-place,
That they may there abide.

3 The goodness of thy house, O Lord,
The joys thy holy courts afford,
Our souls shall satisfy.
By fearful deeds, in justice wrought,
The Lord will grant us what we sought,
Our Saviour, God Most High.

4 On whose sustaining arm depend,
To earth's and sea's remotest end,
All men, in every age.
Who, girt with strength, sets fast the hills,
Who roaring seas and billows stills,
Who calms the nations' rage.

5 The tribes of earth's remotest lands
Behold the tokens of thy hands,
And fear the earth throughout.
The east, where beams the morning light,
The west, in evening glories bright,
By thee in gladness shout.

6 Thy timely visits bless the earth,
To drenching rains thy clouds give birth,
Enriching all the land.
By God's own river, deep and broad,
Thou wilt prepare their corn, O God,
By thy providing hand.

7 Thou wilt its ridged and furrowed plain
Make soft and smooth with showers of rain,
Its springing thou wilt bless.
The year thou hast with goodness crowned,
Thy paths drop fatness all around,
Ev'n on the wilderness.

8 The little hills with verdure clad,
Are girt with joy, by thee made glad;
The flocks in pastures lie;
The vales are robed with waving grain;
And shout and song from hill and plain,
Swell joyous to the sky.

PSALM 66. C. M.

1 ALL lands to God, in joyful sounds,
Aloft your voices raise;
Sing forth the honor of his name,
And glorious make his praise.

2 Say ye to God, How terrible
In all thy works art thou!
Through thy great power thy foes to thee
Shall be constrained to bow.

3 And all the earth shall worship thee,
They shall thy praise proclaim
With cheerful heart, aloud they shall
Sing to thy holy name.

4 O come, the works that God hath wrought
With admiration see:
In working, to the sons of men
Most terrible is he.

5 He to dry land did turn the sea,
And they a passage had;
They through the flood on foot did march;
There we in him were glad.

6 He ruleth ever by his power;
His eyes the nations see;
Let not the proud rebellious ones
Lift up themselves on high.

7 O all ye people, bless our God,
Aloud proclaim his praise,
Who safely holds our soul in life,
Our foot from sliding stays.

8 For thou hast proved and tried us, Lord,
As men do silver try;
Hast brought us into nets, and made
Bands on our loins to lie.

9 Thou o'er our heads hast caused that men
Triumphantly should ride;
Through fire and flood thou to a place
Of plenty didst us guide.

10 I'll bring burnt-off'rings to thy house;
To thee my vows I'll pay,
Which my lips uttered, my mouth spoke,
When trouble on me lay.

11 Burnt-sacrifices of fat rams
With incense I will bring;
Of bullocks and of goats I will
Present an offering.

12 All that fear God, come, hear, I'll tell
What he did for my soul.
I with my mouth cried unto him,
My tongue did him extol.

13 If in my heart I sin regard,
Jehovah will not hear;
But surely God hath heard my voice,
Attending to my prayer.

14 O let the Lord, our gracious God,
Forever blessèd be,
Who hath not turned my prayer from him,
Nor yet his grace from me.

PSALM 67. C. M.

1 O LORD, to us be merciful,
Do thou us also bless;
And graciously cause shine on us
The brightness of thy face:

2 That so thy way upon the earth
To all men may be known;
And also to the nations all
Thy saving health be shown.

3 Let all the people praise thee, Lord,
Their voice in praise employ.
O let the nations all be glad,
And ever sing for joy.

4 For rightly thou shalt people judge,
And nations rule on earth.
O let the people praise thee, Lord,
All nations praise with mirth.

5 The earth her increase then shall
God, our God, bless us shall. [yield;
God will us bless; and of the earth
The ends shall fear him all.

PSALM 67. S. M.

1 LORD, bless, and pity us,
Shine on us with thy face:
That earth thy way, and nations all
May know thy saving grace.

2 Let people praise thee, Lord,
Let people all thee praise:
O let the nations all be glad,
In songs their voices raise.

3 Thou'lt justly people judge;
On earth rule nations all.
Let people praise thee, Lord; let them
Praise thee, both great and small.

4 The earth her fruit shall yield;
Our God shall blessing send.
God will us bless; men shall him fear
To earth's remotest end.

PSALM 67. 7s and 6s.

1 O GOD, to us show mercy,
And bless us in thy grace,
Cause thou to shine upon us
The brightness of thy face.

2 That so throughout all nations
Thy way may be well known,
And unto every people
Thy saving health be shown.

3 O God, let people praise thee,
Let all the people praise;
O let the nations joyful
Their songs of gladness raise.

4 For thou shalt judge the people
In truth and righteousness;
And on the earth all nations
Shall thy just rule confess.

5 O God, let people praise thee;
Thy praises let them sing;
And then in rich abundance
The earth her fruit shall bring.

6 The Lord our God shall bless us:
God shall his blessing send;
And people all shall fear him
To earth's remotest end.

PSALM 68. C. M.

1 LET God arise, and scattered far
Let all his en'mies be;
And let all those who do him hate
Before his presence flee.

2 As smoke is driv'n, so drive thou them;
As fire melts wax away,
Before God's face let wicked men
So perish and decay.

3 But let the righteous all be glad;
Rejoice before God's sight;
Let them exult exceedingly,
And joy with all their might.

4 O sing to God and praise his name;
Extol him with your voice,
That rides on heav'n by his name JAH;
Before his face rejoice.

5 Because the Lord a father is
To children fatherless;
He is the widow's judge, within
His place of holiness.

6 God doth the solitary set
In families; and from bands
The chained he frees, but rebels dwell
In dry and desert lands.

7 O God, when thou wast going forth
Before thy people's face,
And when thy glorious marching was
Within the wilderness;

8 Then at God's presence shook the earth,
Then drops from heaven fell;
This Sinai shook before the Lord,
The God of Israel.

9 O God, thou to thy heritage
Didst send a plenteous rain,
By which thou when it weary was,
Didst it refresh again.

10 Thy congregation then did make
Their habitation there:
Of thy own goodness for the poor,
O God, thou didst prepare.

11 The Lord himself did give the word,
The mighty word of God;
Great was the company of them
Who published it abroad.

12 Kings of great armies vanquished were,
And forced to flee away;
And women, who remained at home,
Distributed the prey.

13 Though ye have lain among the pots,
Like doves ye shall appear,
Whose wings with silver, and with gold
Whose feathers covered are.

14 When there th' Almighty scattered
Like Salmon's snow 'twas white. [kings,
God's hill is like to Bashan hill,
Like Bashan hill for height.

15 Why do ye leap, ye mountains high?
This is the hill of God;
He here desires to dwell, and here
Will ever make abode.

16 God's chariots twenty thousand are,
Of angels thousands strong;
As once on Sinai's holy mount,
The Lord is them among.

17 Thou hast, O Lord, most gloriously
Ascended up on high,
And captive thou triumphantly
Hast led captivity.

18 And gifts thou hast received for men,
For such as did rebel;
Yea, even for them, that God the Lord
In midst of them might dwell.

19 Blest be the Lord, who is to us
Of our salvation God,
Who daily with his benefits
Us plenteously doth load.

20 He of salvation is the God,
Who is our God most strong;
And unto God the Lord from death
The issues do belong.

21 But surely God shall wound the head
Of those that are his foes,
The hairy scalp of him that on
In his transgression goes.

22 God said, My people I will bring
Again from Bashan hill;
Yea, from the sea's devouring depths
Them bring again I will;

23 That in the blood of enemies
Thy foot imbrued may be,
And of thy dogs dipped in the same
The tongues thou mayest see.

24 O God, thy goings they have seen,
The goings of my God,
The stately steppings of my King
In his divine abode.

25 Before went singers, next to them
The players took their way;
Among them also damsels were
Who did on timbrels play.

26 Within the congregations great
Bless God with one accord,
From Isr'el's fountain do ye bless,
And praise the mighty Lord.

27 Their prince, young Benjamin, is there,
And Judah's rulers high,
The chiefs of Zebulon are there,
And those of Naphtali.

28 Thy God commands thy strength; for [us
Make strong thy work, O Lord.
For thy house at Jerusalem
Kings shall thee gifts afford.

29 The spearmen's host, the multitude
Of bulls which fiercely look,
Those calves which people have sent forth,
O Lord our God, rebuke,

30 Till every one submit himself,
And silver pieces bring:
The people that delight in war
Disperse, O God and King.

31 They who are princes great shall then
Come out of Egypt lands;
And Ethiopia to God
Shall soon stretch out her hands.

32 O all ye kingdoms of the earth,
Sing praises to this King;
To him who is the Lord of all,
O do ye praises sing.

33 To him that rides on heav'ns of heav'ns,
Which he of old did found;
Lo, he sends out his voice, a voice
In might that doth abound.

34 All strength to God do ye ascribe;
His glorious majesty
Is over Isr'el, and his strength
Is in the clouds most high.

35 How dreadful from thy temple, Lord!
Isr'el's own God is he,
Who gives his people strength and power;
O let God blessed be.

PSALM 68. 7s and 6s.

1 LET God arise; and scattered
Let all his en'mies be,
And let all those who hate him
Before his presence flee.

2 Drive them as smoke is driven,
As wax melts in the fire,
Before God's face let sinners
So perish in his ire.

3 But let the just be joyful;
Let them with one accord
Exult with joy and gladness
In presence of the Lord.

4 To God's name sing, sing praises,
Extol him with your voice;
Who rides as JAH on heavens;
Before his face rejoice.

5 The Lord God is a father
To children fatherless,
The widow's just avenger,
Within his holy place.

6 The Lord doth set in fam'lies
The lonely, and from bands
Brings forth the chained, but rebels
Inhabit parchèd lands.

7 O God, when thou wast going
Before thy people's face,
And when thy glorious marching
Was through the wilderness,

8 Earth trembled at thy presence,
And rain from heaven fell;
Ev'n Sinai shook before thee,
Thou God of Israel.

9 O God, thou to thy people
Didst send a plenteous rain;
Thy heritage, when weary,
Thou didst refresh again.

10 And then thy congregations
Did make their dwelling there,
O God, thou of thy goodness
For poor ones didst prepare.

11 The Lord the word delivered,
And many heard the same;
Of those great was the number
Who did the word proclaim.

12 Kings at the head of armies
Were forced to flee away;
And she at home who tarried
Distributed the prey.

13 Though ye 'midst pots were lying,
Like doves ye shall appear,
Whose wings are clothed with silver,
Whose feathers golden are.

14 When kings th' Almighty scattered,
Like Salmon's snow 'twas white;
God's hill is high like Bashan,
Like Bashan hill for height.

15 Why leap, ye lofty mountains?
This hill the Lord loves well;
It is his habitation,
Yea, here he'll ever dwell.

16 God's chariots and angels
By thousands wait his will;
He's with them in his temple
As once on Sinai's hill.

17 Thou hast, O Lord, with glory
Ascended up again,
And captive led captivity
Triumphant in thy train.

18 To thee have gifts been granted
For men who did rebel,
That so the Lord Jehovah
In midst of them might dwell.

19 Blest be the Lord Jehovah,
Of our salvation God,
Who us with blessings daily
Abundantly doth load.

20 He is the Lord, the Saviour,
Who is our God Most High:
And with the Lord Jehovah
From death the issues lie.

21 The Lord will break in pieces
The heads of all his foes,
His hairy crown who ever
On in his trespass goes.

22 God said, I'll bring my people
Again from Bashan hill:
And from the deep sea's lit'ral
Them bring again I will.

23 That in the blood of en'mies
Thy foot imbrued may be;
And of thy dogs dipped in it
The tongues thou mayest see.

24 O God, they've seen thy goings
Of majesty and grace;
My God, my King, thy goings
Within thy holy place.

25 Before went singers, next them
The players took their way;
Amongst them were the damsels
That did on timbrels play.

26 Within the congregations
Bless God with one accord;
Bless ye from Isr'el's fountain,
And praise the mighty Lord.

27 There Judah's chiefs in council,
With little Benjamin
Their prince; and chiefs of Zab'lon
And Naphtali are seen.

28 Thy God thy strength commandeth
Make strong thy work, O Lord;
For thy house at Jerus'lem
Kings shall thee gifts afford.

29 The spearmen's host, great number
Of bulls, which fiercely look,
With calves sent by the people,
O Lord our God, rebuke.

30 Till all shall yield submission,
And silver pieces bring;
Those who in war take pleasure,
Disperse, O God and King.

31 Then princes great and mighty
Shall come from Egypt lands:
To God in supplication
Shall Cush stretch forth his hands.

32 Through all the earth, ye kingdoms,
Sing unto God the King;
Sing praises to Jehovah,
His praise, O do ye sing.

33 He rides on heaven of heavens,
Which he of old did found;
Lo, when his voice is uttered
His words in might abound.

34 Strength unto God attribute,
His glorious majesty
O'er Isr'el is, his power
Is in the heavens high.

35 Thou, from thy house art dreadful,
Isr'el's own God is he,
Who gives strength to his people.
O let God blessèd be.

PSALM 69. C. M.

1 O GOD, preserve me, for the floods
Do so encompass me,
That even to my very soul
Come in the waters be.

2 I downward in deep mire do sink,
Where standing there is none,
And into waters deep have come,
Where floods have o'er me gone.

3 I weary with my crying am,
My throat is also dried;
My sight decays, while for my God
I waiting do abide.

4 The men who do without a cause
Bear hatred unto me,
Ev'n than the hairs upon my head
In number more they be.

5 They who are wrongful enemies,
And seek my soul to slay
Are great in might; then I restored
What I took not away.

6 O God, my folly and my sins
Are not concealed from thee.
Let none that wait on thee be shamed
Lord God of hosts, for me.

7 O Lord, the God of Israel,
Let none who seek thy face
Be ever made to suffer shame
Because of my disgrace.

8 For I have borne reproach for thee,
My face is hid with shame.
To brethren strange, to mother's sons
An alien I became.

9 Because the zeal did eat me up
Which to thy house I bear;
And the reproaches cast at thee
Upon me fallen are.

10 I wept and fasted in my soul,
And that was to my shame;
When I with sackcloth clothed myself,
A by-word I became.

11 The men who sit within the gate
Against me evil spake;
They also that vile drunkards were,
Of me their song did make.

12 But in a time accepted, Lord,
My prayer is to thee;
In thy salvation's truth, O Lord,
In mercy great hear me.

13 Deliver me out of the mire,
And me from sinking keep;
Free me from those that do me hate,
And from the waters deep.

14 Let not the flood on me prevail,
Whose water overflows;
Nor deep me swallow, nor the pit
Her mouth upon me close.

15 Thy loving-kindness, Lord, is good,
My prayer therefore hear;
Turn thou to me, for very great
Thy tender mercies are.

16 Nor from thy servant hide thy face;
I'm troubled, soon attend.
Draw near my soul, and it redeem;
Me from my foes defend.

17 To thee is my reproach well known,
My shame and my disgrace;
Those that to me are enemies
Are all before thy face.

18 My heart is broken by reproach,
My soul is full of grief:
I looked in vain for those who would
Give pity and relief.

19 They also bitter gall did give
To me instead of meat;
They gave me vinegar to drink,
What time my thirst was great.

20 Before them let their table prove
A snare; and do thou make
Their welfare and prosperity
A trap themselves to take.

21 Let thou their eyes so darkened be,
That sight may them forsake;
And let their loins be made by thee
Continually to shake.

22 Upon them, Lord, thy fury pour,
Them seize in anger great;
And in their tents let no one dwell,
Their homes be desolate.

23 For they have persecuted him,
Whom thou didst smite before;
And to the grief of those they talk
Whom thou hast wounded sore.

24 Add thou iniquity to all
Their former wickedness;
And do not let them come at all
Into thy righteousness.

25 And from the book of life let them
Be blotted out by thee;
Among the just and righteous ones
Their names not written be.

26 But now become exceeding poor
And sorrowful am I:
By thy salvation, O my God,
Let me be set on high.

27 The name of God I with a song
Most cheerfully will praise;
And I, in giving thanks to him,
His name will highly raise.

28 And to the Lord an offering
More pleasing this shall prove
Than sacrifice of any beast
That hath both horn and hoof.

29 When this the humble men shall see,
It joy to them shall give:
O all ye that do seek the Lord,
Your hearts shall ever live.

30 For God the poor hears, and will not
His prisoners contemn.
Let heaven, and earth, and seas him praise;
And all that move in them.

31 For God will Judah's cities build,
And Zion he will save,
That they may dwell therein, and it
In sure possession have.

32 And they that are his servants' seed
Inherit shall the same;
So they shall have their dwelling there
Who love his blessèd name.

PSALM 69. S. M.

1 SAVE me, O God; the floods
So violent have been,
That even to my very soul
The waters have come in.

2 I'm sinking in deep mire,
Where standing there is none;
I into waters deep have come,
Where floods have o'er me gone.

3 I'm weary with my cries,
My throat is also dried;
My eyes have failed while for my God
In waiting I abide.

4 Those who without a cause
Against me hatred bear,
Ev'n than the hairs upon my head
They more in number are.

5 Those who would me destroy,
My en'mies wrongfully
Are mighty; then what I took not
Restore again did I.

6 My sins and follies, Lord,
Are not concealed from thee;
Let none who wait on thee be shamed,
Lord God of hosts, for me.

7 O God of Israel,
For me let no disgrace,
Or shame be brought on any one
Who truly seeks thy face.

8 Because for thee reproached,
My face is hid with shame;
To brethren strange, to mother's sons
An alien I became.

9 The zeal hath me consumed
Which to thy house I bear;
And those reproaches cast on thee
Upon me fallen are.

10 My tears and my sad fasts
Were counted as my shame;
When sackcloth I put on, to them
A proverb I became.

11 Those sitting in the gate
Against me evil spake,
And drunkards also in their cups
Of me their song did make.

12 But in th' accepted time,
Lord, I will pray to thee;
In truth of thy salvation, Lord,
And mercy great, hear me.

13 O take me from the mire,
And me from sinking keep;
From those who hate me save thou me,
And from the waters deep.

14 Let not the flood prevail,
Whose water overflows,
Nor deep me swallow, nor the pit
Her mouth upon me close.

15 Lord, hear me, for thy love
And kindness is most good;
O turn, and manifest to me
Thy mercies' multitude.

16 Hide not thy face from me,
I'm troubled, soon attend,
Draw near, thy servant's soul redeem,
Me from my foes defend.

17 Thou my reproach dost know,
My shame and my disgrace;
Those that are enemies to me
Are all before thy face.

18 Reproach hath broke my heart;
I'm full of grief; for one
To pity me I looked in vain,
All comforters were gone.

19 They also gave me gall,
They gave it for my meat:
They gave me vinegar to drink,
What time my thirst was great.

20 For recompense to them
A snare their table make;
Their welfare and prosperity
A trap themselves to take.

21 So darkened be their eyes,
That they no light may see,
And let their loins by thee be made
To shake continually.

22 Fierce wrath pour forth, let it
Fast hold upon them take;
And let their tents be desolate;
None there his dwelling make.

23 For him they persecute,
Whom thou didst smite before;
And to the grief of those they talk
Whom thou hast wounded sore.

24 Add thou iniquity
To their past wickedness,
And never let them come at all
Into thy righteousness.

25 And from the book of life
Their names let be erased;
And in the record of the just
Let not their names be placed.

26 But now exceeding poor,
And sorrowful am I;
By thy salvation, O my God,
Let me be set on high.

27 I, with a song to God,
His praises will proclaim,
And I, in giving thanks to him,
Will magnify his name.

28 To God this sacrifice
Shall be more pleasing far
Than ox or bullock, beasts on which
Both horns and hoofs there are.

29 When this the humble see
It joy to them shall give;
All ye who truly seek the Lord,
He'll make your hearts to live.

30 God hears the poor, nor will
His prisoners contemn.
Let heaven and earth and seas him praise,
And all that move in them.

31 He'll Judah's cities build,
And Zion he will save,
That they may dwell therein, and it
A sure possession have.

32 His servants' children, too,
Inherit shall the same:
And those shall have their dwelling there
Who love his blessed name.

PSALM 70. C. M.

1 MAKE haste, O God, me to preserve;
With speed, Lord, help thou me.
And let all those who seek my soul
Shamed and confounded be.

2 Turned back be they, and put to shame,
That in my hurt delight.
Turned back be they, Ha, ha! that say,
Their shaming to requite.

3 Let all who seek thy face be glad,
And ever joyful be:
Let them who thy salvation love
Say still, The Lord praise ye.

4 But I both poor and needy am;
Come, Lord, and make no stay;
My help thou, and deliv'rer art;
O Lord, make no delay.

PSALM 70. S. M.

1 LORD, hasten me to save;
With speed, O Lord, help me;
And let all those who seek my soul
With shame confounded be.

2 Turned back be they, and shamed,
That in my hurt delight.
Turned back be they, Ha, ha! that say,
Their shaming to requite.

3 In thee let all be glad,
And joy that seek for thee;
Let them who thy salvation love
Say still, The Lord praise ye.

4 I poor and needy am;
Come, Lord, and make no stay:
My help thou and deliv'rer art;
O Lord, make no delay.

PSALM 70. 11s and 8s.

1 MAKE haste, O my God, to deliver,
I pray,
O Lord, to my succor make haste;
Let them be confounded who seek me to
And in their own folly disgraced. [slay,

2 Let them be turned back in confusion,
O Lord,
Who wish my destruction to see;
Let shame and defeat be their only reward,
Who laugh in derision at me.

3 Let all them that seek thee be glad and
rejoice,
And who thy salvation would see;
In anthems of praise let them lift up the
voice,
And constantly magnify thee.

4 But I, poor and needy, still trust in thy
word;
Make haste to the rescue, I pray;
My helper thou art, and my Saviour, O
No longer thy coming delay. [Lord,

PSALM 71. C. M.

1 O LORD, my hope and confidence
Are placed alone in thee;
Then let me evermore be kept
From all confusion free.

2 And let me, in thy righteousness,
From thee deliv'rance have;
O rescue me, incline thy ear
To hear me, and me save.

3 Be thou my dwelling rock, to which
I ever may resort:
Thou my salvation hast ordained;
Thou art my rock and fort.

4 Free me, my God, from wicked hands,
Hands cruel and unjust;
For thou, O Lord God, art my hope,
And from my youth my trust.

5 Thou from my birth hast held me up,
Thou art the same that me
Out of my mother's womb didst take:
I ever will praise thee.

6 To many I a wonder am;
Thou art my refuge strong.
Filled let my mouth be with thy praise
And honor all day long.

7 O do not cast me off, when me
Old age doth overtake;
And in the day of failing strength,
O do not me forsake.

8 For they who are my enemies
Against me speak with hate;
And they together counsel take
Who for my soul lay wait.

9 They say God leaves him, him pursue,
And take, for none will save.
Be thou not far from me, my God;
Thy speedy help I crave.

10 Confounded, and consumed let all
My adversaries be;
And clothed with scorn and shame be they
Who seek to injure me.

11 But I in thee with confidence
Will hope continually;
And yet with praises more and more
I will thee magnify.

12 Thy justice and salvation, Lord,
My mouth abroad shall show,
Even all the day; for I thereof
The numbers do not know.

13 And I will constantly go on
In strength of God the Lord;
And thy own righteousness, even thine
Alone, I will record.

14 For even from my youth, O God,
By thee I have been taught;
And hitherto I have declared
The wonders thou hast wrought.

15 And now, O God, forsake me not
When I am old and gray;
Till I to this and every age
Thy strength and power display.

16 Thy perfect righteousness, O God,
The heavens height exceeds;
O who is like to thee, who hast
Performed such mighty deeds?

17 Thou, Lord, who great adversities,
And sore, to me didst show,
Shalt quicken me, and bring again
From depths of earth below.

18 My greatness and my power thou wilt
Increase and far extend;
Against all grief on every side
Thou wilt me comfort send.

19 Thee, ev'n thy truth, I'll also praise.
My God, with psaltery;
Thou Holy One of Israel,
With harp I'll sing to thee.

20 My lips shall much rejoice in thee,
When I thy praises sound;
My soul, by thee redeemed from death,
In joy shall much abound.

21 And with my tongue I will proclaim
Thy justice all day long;
For they confounded are and shamed
Who seek to do me wrong.

PSALM 72. C. M.

1 O LORD, thy judgments give the
His son thy righteousness. [king
Thy people he shall justly judge,
Thy poor with uprightness.

2 The lofty mountains shall bring forth
To all the people peace;
The little hills shall also yield
The same by righteousness.

3 The people's poor ones he shall judge,
The needy's children save;
He also shall in pieces break
Those who oppressed them have

4 They shall thee fear while sun and moon
Do last through ages all;
He'll come like rain on meadows mown,
Or showers on earth that fall.

5 The just shall flourish in his days,
And prosper in his reign:
And while the moon endures he shall
Abundant peace maintain.

6 His large and great dominion shall
From sea to sea extend;
It from the river shall reach forth
To earth's remotest end.

7 They in the wilderness that dwell
Bow down before him must;
And they that are his enemies
Shall lick the very dust.

8 The kings of Tarshish, and the isles,
To him shall presents bring;
And unto him shall offer gifts
Sheba's and Seba's king.

9 Yea, all the mighty kings on earth
Before him down shall fall;
And all the nations of the world
Do service to him shall.

10 For he the needy will set free,
When he on him shall call;
He'll save the poor, and those for whom
There is no help at all.

11 The poor men and the indigent
In mercy he shall spare;
He shall preserve alive the souls
Of them that needy are.

12 Both from deceit and violence
Their souls he shall set free;
And also in his sight their blood
Shall very precious be.

13 Yea, he shall live, and giv'n to him
Shall be of Sheba's gold;
For him shall constant prayer be made,
His praise each day be told.

14 Of corn a handful in the earth,
On tops of mountains cast,
Shall wave with fruit like Lebanon
When shaken with the blast.

15 The city shall be flourishing,
Her citizens have peace;
And like the grass that clothes the earth,
Their numbers shall increase.

16 His name forever shall endure;
Last like the sun it shall;
Men shall be blest in him, and blest
All nations shall him call.

17 Now blessèd be Jehovah, God.
The God of Israel,
Who only doeth wondrous works,
In glory that excel.

19 And blessèd be his glorious name
To all eternity:
The whole earth let his glory fill.
Amen, So let it be.

PSALM 72. L. M.

1 O GOD, thy judgments give the king,
His royal Son thy righteousness:
He to thy people right shall bring,
With judgment shall thy poor redress.

2 The mountains great shall peace secure,
And little hills by means of right;
He'll save the needy, judge the poor,
And crush the proud oppressor's might.

3 Till sun and moon no more are known,
They shall thee fear through ages all;
He'll come like rain on meadows mown,
And showers upon the earth that fall.

4 The just shall flourish in his day,
While lasts the moon shall peace extend;
From sea to sea shall he his sway,
And from the river to earth's end.

5 To him shall bow who dwell in wilds,
Down to the dust his foes shall bend;
The kings of Tarshish, and the isles,
Sheba and Seba, gifts shall send.

6 All kings before him down shall fall;
All nations shall his laws obey;
He'll save the needy when they call,
The poor, and those that have no stay.

7 The poor and needy spared shall be,
The needy's soul saved by his might,
From fraud and violence set free;
Dear shall their blood be in his sight.

8 He'll live; before him shall be laid
Of Sheba's gold an offering;
For him shall constant prayer be made,
His praises they shall daily sing.

9 On hill-tops sown a little corn
Like Lebanon with fruit shall bend;
New life the city shall adorn;
She shall like grass grow and extend.

10 Long as the sun his name shall last,
It shall endure through ages all;
And men shall still in him be blest,
Blest all the nations shall him call.

11 Now blessèd be the mighty One,
Jehovah, God of Israel,
For he alone hath wonders done,
And deeds in glory that excel.

12 And blessèd be his glorious name,
Long as the ages shall endure.
O'er all the earth extend his fame.
Amen, amen, forevermore.

PSALM 73. C. M.

1 YET God is good to Israel,
To each pure-hearted one.
With me, my steps had nearly slipped,
My feet were almost gone.

2 For I was envious, and grudged
The foolish ones to see,
When I perceived that wicked men
Enjoyed prosperity.

3 Because their strength continues firm,
Their death from bands is free.
They are not toiled like other men,
Nor plagued as others be.

4 Their pride doth therefore like a chain
Encompass them about;
And, as a garment, violence
Doth cover them throughout.

5 Their eyes stand out with fat, they have
More than their hearts could wish.
They are corrupt; their talk of wrong
Both lewd and lofty is.

6 They set their mouth against the heavens
In their blaspheming talk;
And their reproaching tongue at large
Throughout the earth doth walk.

7 His people, therefore, oftentimes
Look back, and turn about;
And in abundance unto them
The waters are wrung out.

8 And thus they say, How can it be
That God these things doth know?
Or, Can there in the Highest be
Knowledge of things below?

9 Behold, how these the wicked ones
Do prosper at their will
In worldly things; how they increase
In wealth and riches still!

10 I verily have sought in vain
My heart to purify;
And vainly also washed my hands
In innocence have I.

11 For daily, and all day throughout,
Great plagues I suffered have;
Yea, every morning I anew
Did chastisement receive.

12 If in this manner foolishly
To speak I would intend,
Thy children's generation then
Behold I should offend.

13 When I this thought to know, it was
Too hard a thing for me;
Till to God's holy place I went,
Then I their end did see.

14 Them set upon a slippery place
Assuredly thou hast;
And suddenly didst thou, O Lord,
Them to destruction cast.

15 How in a moment suddenly
To ruin brought are they!
With fearful terrors utterly
They are consumed away.

16 Even like an empty dream when one
From sleeping doth arise,
So thou, when thou awakest, Lord,
Their image shalt despise.

17 Thus grieved within me was my heart,
And me my reins opprest;
So rude was I, and ignorant,
And in thy sight a beast.

18 Yet notwithstanding this, O Lord,
I ever am with thee;
Thou hast me held by my right hand;
And still upholdest me.

19 With thy good counsel while I live
Thou wilt me safely guide;
And into glory afterward
Receive me to abide.

20 O whom have I in heavens high,
But thee, O Lord, alone?
And in the earth whom I desire
Besides thee there is none.

21 My flesh and heart do faint and fail,
But God my heart sustains;
The strength and portion of my heart
He evermore remains.

22 For lo, they that are far from thee
Forever perish shall;
And as for those who from thee stray,
Thou hast destroyed them all.

23 But surely it is good for me
That I draw near to God:
In God I trust, that all thy works
I may declare abroad.

PSALM 74. C. M.

1 O GOD, why hast thou cast us off?
Is it forevermore?
Against thy pasture-sheep why doth
Thy anger smoke so sore?

2 Thy congregation, Lord, do thou
In thy remembrance hold;
Forget not those who purchased were
By thee in times of old.

3 The rod of thy inheritance,
Which thou redeemèd hast,
This Zion hill, in which thou hadst
Thy dwelling in times past.

4 To these long desolations, Lord,
O haste, and tarry not!
For all the ills thy foes within
Thy holy place have wrought.

5 Amidst thy congregations, Lord,
Thy enemies do roar:
Their ensigns they set up for signs
Of triumph, thee before.

6 A man was famous, and was held
In honor and renown,
According as with lifted axe,
He cut the thicket down.

7 But all at once, with axes now,
And hammers, they engage;
And all the carvèd work thereof
They break down in their rage.

8 Thy holy place they set on fire;
They have defiled the same,
By casting down, even to the ground,
The place where dwelt thy name.

9 They said in heart, "Now let them be
To one destruction doomed;"
God's synagogues in all the land
With fire they have consumed.

10 Our signs we do not now behold,
There is not us among
A prophet now, nor any one
Who knows the time how long.

11 How long shall adversaries, Lord,
Thus in reproach exclaim?
Shall enemies forever thus
Blaspheme thy holy name?

12 Thy hand, even thy right hand of might,
Why dost thou thus draw back?
O from thy bosom pluck it out
For our deliv'rance sake.

13 Because my King is God alone,
Even from the times of old;
He works, in midst of all the earth,
Salvation manifold.

14 The sea by thy great power to part
Asunder thou didst make;
And thou the dragons' heads, O Lord,
Didst in the waters break.

15 The heads of the leviathan
Thy hand did break and give
To be the people's sustenance
Who in the deserts live.

16 The fount and flood were cleft by thee,
The mighty streams were dried.
The day and night are thine, and thou
Didst light and sun provide.

17 By thee the borders of the earth
Were settled everywhere;
The summer and the winter both
By thee created were.

18 That spiteful foes have thee reproached,
In memory record;
And that the foolish people have
Blasphemed thy name, O Lord.

19 O do not to the multitude
Thy turtle's soul give o'er;
The congregation of thy poor
Forget not evermore.

20 Lord, to thy cov'nant have respect;
Because in every clime
Are earth's dark places filled with homes
Of cruelty and crime.

21 O let not those that are oppressed
Return again with shame;
Let those that poor and needy are
Give praises to thy name.

22 Do thou, O God, arise and plead
The cause that is thy own:
Remember how thou art reproached
Still by the foolish one.

23 O Lord, do not forget the voice
Of such as are thy foes;
Of them that up against thee rise
The tumult ever grows.

PSALM 74. 8, 6, 8, 4.

1 O GOD, why hast thou cast us off?
Why doth forever smoke
Thy wrath against thy chosen race,
Sheep of thy flock?

2 Thy church by thee redeemed of old
In love remember still,
The rod of thy inheritance,
This Zion hill.

3 Here thou hast dwelt; lift up thy feet,
To these sad ruins haste,
Thy holy place, with wicked hands
By foes laid waste.

4 Thy enemies in triumph shout
Where saints were wont to pray;
Their ensigns on thy temple's walls
For signs display.

5 Once men were famed for felling trees,
But now the carved work falls;
With axes and with hammers now
They break the walls.

6 They have thy temple set on fire,
In dust they have defiled
Thy holy place where dwelt thy name,
Thy house despoiled.

7 They, to destroy us all at once
Did in their hearts conspire;
Through all the land God's synagogues
They've burnt with fire.

8 Our signs we see not; there is now
No prophet us among,
Nor is there any one who knows
The time how long.

9 O Lord, how long shall those blaspheme
Thy name who thee withstand?
Why hide thyself? make bare thy hand,
Ev'n thy right hand.

10 Because God is my King of old;
Salvation worketh he,
Through all the earth, and by his strength
Divides the sea.

11 Thou broken hast the dragons' heads,
And as their meat didst give
Leviathan to those who did
In deserts live.

12 Fountain and flood thou didst divide,
Made mighty rivers dry;
The day is thine, the night is thine,
The sun and sky.

13 Thou hast established by decree
All borders of the earth;
To summer and to winter thou
Hast given birth.

14 O Lord, do thou this keep in mind,
How enemies defame,
And how the foolish people have
Blasphemed thy name.

15 Thy turtle-dove deliver not
To crowds which it beset,
And thy poor flock forevermore
Do not forget.

16 Unto thy cov'nant have respect,
For every where we see
The earth's dark habitations filled
With cruelty.

17 O let not those that are oppressed
Return again with shame;
But let the poor and needy ones
Still praise thy name.

18 Arise, O God, plead thy own cause,
Keep thou in memory
How every day the foolish man
Reproacheth thee.

19 Of them that up against thee rise
The tumult ever grows;
Forget not thou the voice of them
That are thy foes.

PSALM 75. C. M.

1 TO thee, O God, we render thanks,
We render thanks to thee;
Because thy wondrous works declare
Thy great name near to be.

2 I purpose when I shall receive
The congregation, Lord,
That I will judgment uprightly
To every one award.

3 The land has been dissolved throughout,
With all that in it dwell,
But yet its pillars I bear up,
And them establish well.

4 I to the foolish people said,
Do not deal foolishly;
And unto those that wicked are,
Lift not your horn on high.

5 Lift not your horn on high, nor speak
With stubborn neck; but know,
Promotion not from east, nor west,
Nor from the south doth flow.

6 But God is judge, he puts down one,
And sets another up.
For in the hands of God Most High
Of red wine is a cup;

7 'Tis full of mixture; he pours forth,
And makes the wicked all
Wring out the bitter dregs thereof;
Yea, and they drink them shall.

8 But I forever will exult,
I Jacob's God will praise.
All power of sinners will cut off;
But just men's power will raise.

PSALM 76. C. M

1 IN Judah God is known; his name
In Israel is great;
In Salem is his holy place,
In Zion is his seat.

2 There arrows of the bow he broke,
The shield, the sword, the war.
More glorious thou than hills of prey;
More excellent art far.

3 The stout of heart themselves were
A deadly sleep they slept, [spoiled,
And none of all the men of might
Their strength of hands have kept.

4 When thy rebuke, O Jacob's God,
Had forth against them passed,
Then both the chariot and the horse
Were in a dead sleep cast.

5 For thou, yea, thou art to be feared,
And who, O Lord, is he
That may stand up before thy sight,
If once thou angry be?

6 From heaven judgment was proclaimed;
The earth was still with fear,
When God to judgment rose, to save
All meek on earth that were.

7 Because the very wrath of man
Unto thy praise redounds;
Thou to the remnant of his wrath
Wilt set restraining bounds.

8 Vow to the Lord your God, and pay
All ye that near him be,
Bring gifts and presents unto him;
To be adored is he.

9 For he the spirits shall cut off
Of those that princes are:
And to the kings that are on earth
He fearful shall appear.

PSALM 76. L. M.

1 IN Judah God is known and feared,
In Israel his name is great,
His tent in Salem he hath reared,
In Zion fixed his royal seat.

2 He there break arrows of the bow,
The shield, the sword, and war's array;
More excellent, O Lord, art thou,
More glorious far than hills of prey.

3 The stout of heart are spoiled in fight,
A deadly sleep the warrior slept;
No hand of all the men of might
Its wonted strength or cunning kept.

4 O Jacob's God, at thy command
The chariot and the horse went down,
For thou art dreadful; who can stand
Before the tempest of thy frown?

5 From heaven Jehovah judgment gave;
The trembling earth stood still and feared,
When all the meek on earth to save,
For righteous judgment God appeared.

6 The wrath of man thee praise shall bring
Remaining wrath thy hand shall stay.
Vow to the Lord your God and King,
Be faithful all your vows to pay.

7 Let all around their presents bring
To him whom all the world should fear:
He cuts off princes; God the King
Shall dreadful to earth's kings appear.

PSALM 77. C. M.

1 I WITH my voice cried unto God,
Yea, unto God I cried;
And to my earnest prayer his ear
He graciously applied.

2 Through all the day I sought the Lord,
While trouble on me pressed;
Through all the night I spread my hands.
My soul would take no rest.

3 I to remembrance God recalled,
But trouble still remained;
And overwhelmed my spirit was
While I in grief complained.

4 Thou dost withhold my eyes from sleep,
When sleep and rest I seek;
My trouble is so great that I
Unable am to speak.

5 I thought upon the days of old,
The years departed long;
I held communion with my heart;
By night recalled my song.

6 My heart inquired with anxious care,
Will God forever spurn?
Shall we no more his favor see?
Will mercy ne'er return?

7 Forever does his promise fail?
Hath God forgotten grace?
Hath he shut up his tender love?
In anger hid his face?

8 "But this is my infirmity,"
My thoughts at once reply;
I'll call back years of God's right hand,
The years of God Most High.

9 I will commemorate the deeds
Accomplished by the Lord;
The wonders done of old by thee
I surely will record.

10 I also will of all thy works
My meditation make;
And of thy doings to discourse
Great pleasure I will take.

11 O God, most holy is thy way
In thy divine abode;
Who is so great a god of might
As our Almighty God?

12 Thou art the God of wondrous deeds
Performed by thy right hand;
Thou hast declared thy strength among
The tribes of every land.

13 To thy own people with thy arm
Thou didst redemption bring;
To Jacob's sons, and to the tribes
From Joseph's house that spring.

14 The waters saw thee, O Most High,
They saw, and troubled were;
And from its lowest depths the sea
Was moved, and fled for fear.

15 The clouds poured out abundant rain,
Loud sounds filled all the sky;
Yea, here and there on every side
Thy arrows swift did fly.

16 In thunders loud along the heavens
Thy voice was uttered forth;
Thy lightnings blazed across the world,
Then shook and quaked the earth.

17 Thy paths were in the waters great,
Thy way was in the sea,
Thy footsteps 'mid the deep sea waves
Were only known to thee.

18 And like a flock of sheep thou didst
Thy people safely guide
By Moses' and by Aaron's hand
Through all the desert wide.

PSALM 77. L. M.

1 I CRIED to God, I cried, he heard;
In day of grief I sought the Lord;
All night with hands stretched out I wept,
My soul no comfort would accept.

2 I thought of God, and was distressed;
Complained, yet trouble round me pressed;
Thou holdest, Lord, my eyes awake;
So great my grief I cannot speak.

3 The days of old I called to mind,
The ancient years when God was kind;
I called to mind my song by night,
My musing spirit sought for light.

4 Will God cast off forevermore?
His favor will he ne'er restore?
Has grace forever passed away?
Or, doth his promise fail for aye?

5 Hath God forgotten to be kind?
His tender love in wrath confined?
My weakness this, yet faith doth stand
Recalling years of God's right hand.

6 The works of old done by the Lord,
Thy wondrous works I will record;
I'll muse on all thy works so vast,
And talk of all thy doings past.

7 The holy place is thy abode;
What god so great as is our God?
Thy wondrous works thou hast made known,
Thy strength among the people shown.

8 Thy arm the sons of Jacob saved,
And Joseph's offspring when enslaved.
The waters saw thee, God of might,
The waters saw thee with affright.

9 Then troubled was the mighty main;
The clouds poured out abundant rain;
The lowering skies send out a sound,
And far thy arrows blazed around.

10 Thy lightnings flashed, thy thunders pealed,
The trembling earth in terror reeled;
Thou through the sea thy way didst keep,
Thy path was in the mighty deep.

11 Thy footsteps were to all unknown;
Thy goodness to thy flock was shown.
By Moses' and by Aaron's hand
Thou didst them guide to Canaan's land.

PSALM 78. C. M.

1 ATTEND, my people, to my law:
Thereto give thou an ear,
The words that from my mouth proceed
Attentively to hear.

2 My mouth shall speak a parable,
And sayings dark of old;
The same which we have heard and
Ev'n as our fathers told. [known,

3 We will not from their children hide
The wonders done by thee;
To generations yet to come
These things declare will we.

4 The praises of the Lord our God,
And his almighty strength,
The wondrous works that he hath done
We will show forth at length.

5 His testimony and his law
In Isr'el did he place,
And charged our fathers it to show
To their succeeding race;

6 That so the race which was to come
These things might learn and know;
And sons unborn, who should arise,
Might to their sons them show:

7 That they might set their hope in God,
And suffer not to fall
His mighty works out of their mind,
But keep his precepts all:

8 And might not, like their fathers, be
A stiff rebellious race;
A race not right in heart; with God
Whose spirit faithless was.

9 The sons of Ephraim, who nor bows
Nor other arms did lack,
When as the day of battle was,
Yet faintly turnèd back.

10 They broke God's cov'nant, and refused
In his commands to go;
His works and wonders they forgot,
Which he to them did show.

11 Things marvellous he brought to pass;
Their fathers them beheld
Within the land of Egypt done,
Yea, even Zoan's field.

12 By him divided was the sea,
He led them through the flood;
The waters on each side he raised,
Till as a heap they stood.

13 With cloud by day, with light of fire
All night he did them guide.
In desert, rocks he cleft, and drink,
As from great depths, supplied.

14 He also from the rock brought streams,
Like floods made waters run.
Yet, sinning more, in desert they
Provoked the highest One.

15 For in their heart they tempted God,
And, speaking with mistrust,
They greedily did meat require
To satisfy their lust.

16 Against the Lord himself they spoke,
And, murmuring, said thus,
"A table in the wilderness
Can God prepare for us?

17 Behold, he smote the rock, and thence
Came streams and waters great;
But can he give his people bread,
And send them flesh to eat?"

18 Jehovah heard, his wrath arose:
Then kindled was a flame
On Jacob, and on Israel
His indignation came.

19 For they believed not God, nor trust
In his salvation had;
Though clouds above he did command,
And heaven's doors open made,

20 And manna rained on them, and gave
Them corn of heav'n to eat.
Man angels' food did eat; to them
He to the full sent meat.

21 He in the heaven also caused
An eastern wind to blow;
And by his power he let out
The southern wind to go.

22 Then flesh he rained on them like dust
Which cannot numbered be;
And feathered fowls in numbers vast
Like sands along the sea.

23 At his command, amid their camp,
The flesh in showers fell;
On every side it fell about
The tents where they did dwell.

24 So they did eat abundantly,
And had of meat their fill;
For he did give to them what was
Their own desire and will.

25 They from their lust had not estranged
Their heart and their desire;
But while the meat was in their mouths,
Which they did so require,

26 God's wrath upon them came, and slew
The fattest of them all;
And so the choice of Israel,
O'erthrown by death, did fall.

27 Yet after all the Lord had done,
They still went on in sin;
Nor did believe, although his works
So wonderful had been.

28 He therefore did in vanity
Their days consume and waste;
And by his wrath their wretched years
Away in trouble passed.

29 But when he slew them, then they did
To seek him show desire;
Yea, they returned, and after God
Did earnestly inquire.

30 And that the Lord had been their Rock
They did remember then;
And that the high almighty God
Had their Redeemer been.

31 Yet with their mouth they flattered
And with their tongues they lied; [him,
Their heart was not sincere: they from
His cov'nant turned aside.

32 But, full of pity, he forgave
Their sin, nor did them slay;
Nor stirred up all his wrath, but oft
His anger turned away.

33 For that they were but fading flesh
To mind he did recall;
A wind that passeth soon away,
And ne'er returns at all.

34 How often in the wilderness
Did they provoke his wrath!
How often grieve him, as they marched
Along their desert path!

35 Yea, turning back, they tempt the Lord,
And boldly limits place
About the High and Holy One—
The God of Isr'el's race.

36 And they remembered not his hand,
Nor yet the noted day
When he redeemed them from the foe
Who sought them for his prey.

37 Nor how great signs in Egypt land
He openly had wrought;
What miracles in Zoan's field
His hand to pass had brought.

38 How he their rivers and their lakes
Turned everywhere to blood,
That neither man nor beast could drink
Of standing lake or flood.

39 Devouring flies, of divers sorts,
The Lord among them brought;
And swarms of frogs o'er all the land,
Which great destruction wrought.

40 He to the caterpillar gave
The fruits of all their soil;
He gave the labors of their hands
To be the locust's spoil.

41 Their vines with hail, their sycamores
He with the frost did blast:
Their beasts to hail he gave; their flocks
Hot thunderbolts did waste.

42 He cast upon them anger fierce;
To burning wrath give vent;
In indignation troubled them
By evil angels sent.

43 He did not spare their soul from death,
But for his wrath made way;
And to the fearful pestilence
He gave their life a prey.

44 And over Egypt's land he smote
Their first-born, and their pride,
Till everywhere in tents of Ham
Their chief of strength had died.

45 But forth from thence like sheep he
His own, his chosen band, [brought
And led his people like a flock
Across the desert land.

46 And on their journey he them led,
Secure from ev'ry fear.
But by the sea's o'erwhelming waves
Their en'mies covered were.

47 To borders of his holy place
The Lord his people brought,
Ev'n to the mountain which for them
His own right hand had bought.

48 The nations which in Canaan dwelt,
He also by his hand,
Before his people's face, expelled
Beyond their native land;

49 Which for inheritance to them
By line he did divide,
And made the tribes of Israel
Within their tents abide.

50 But God Most High they did provoke,
They tempted him again;
His testimonies to observe
Their will did not incline:

51 But, like their fathers, they turned
In faithlessness and pride, [back
And like a false, deceitful bow,
They all were turned aside.

52 Because to anger they provoked
The Lord with places high.
And with their graven images
Moved him to jealousy.

53 When God heard this, he angry was,
And much loathed Isr'el then:
So Shiloh's tent he left, the tent
Which he had placed with men.

54 And he his strength delivered o'er
To long captivity;
He left his glory in the hand
Of his proud enemy.

55 His people also to the sword
In anger o'er he turned:
Against his own inheritance
His wrath so fiercely burned.

56 The fire consumed their choice young
Their maids no marriage had; [men;
And when their priests fell by the sword,
Their wives no mourning made.

57 But then the Lord arose, as one
That doth from sleep awake;
And like a giant that, by wine
Refreshed, a shout doth make.

58 And on the backs of fleeing foes
He caused his strokes to fall,
And to reproach perpetual
He put his en'mies all.

59 Moreover Joseph's tent he spurned,
Nor Ephraim's tribe approved;
But Judah's tent Jehovah chose,
The Zion Mount he loved.

60 And like the firm and lofty hills
He built his holy place;
Yea, strong as earth's foundations fast,
He gave it changeless base.

61 Of David as his servant then
He sovereign choice did make,
And him, from out the folds of sheep,
The Lord was pleased to take.

62 From waiting on the suckling ewes
He brought him forth to feed
His Israel, his heritage,
His people, Jacob's seed.

63 So with integrity of heart
He did them wisely feed;
And with his skilfulness of hands
He did them safely lead.

PSALM 79. C. M.

1 INTO thy heritage, O God,
Have heathen entrance made;
Thy holy place they have defiled,
On heaps Jerus'lem laid.

2 Thy servants' bodies they have cast
To fowls of heaven for meat;
The flesh of thy dear saints they gave
To beasts of earth to eat.

3 Their blood about Jerusalem
Like water they have shed;
And of their number none remained
To bury them when dead.

4 And to our neighbors a reproach
Most base become are we;
A scorn and laughing-stock to them
That round about us be.

5 How long, O Lord? for evermore
Wilt thou still keep thine ire?
O how long shall thy jealousy
Burn like devouring fire?

6 On heathen pour thy fury forth,
That never have thee known,
And on those kingdoms which thy name
Have never called upon.

7 For these are they who have devoured
Thy servant Jacob's race,
And they, all waste and desolate
Have made his dwelling-place.

8 Against us mind not former sins;
Thy tender mercies show;
Let them relieve us speedily,
For we're brought very low.

9 For thy name's glory help us, Lord,
Who hast our Saviour been:
Deliver us; for thy name's sake,
O purge away our sin.

10 Why say the heathen, Where's their God?
Let him to them be known; [
When those who shed thy servants' blood
Are in our sight o'erthrown.

11 O let the prisoner's sighs ascend
Before thy sight on high:
Preserve those in thy mighty power
That are condemned to die.

12 And to our neighbors' bosom cast
It seven-fold rendered be,
For that reproach which in their spite,
O Lord, they cast on thee.

13 So we, thy people and thy flock,
Will ever thank thy name;
And unto generations all
We will thy praise proclaim.

PSALM 79. S. M.

1 O GOD, the heathen hosts
Thy heritage invade;
Thy holy house they have defiled,
In heaps Jerus'lem laid.

2 Thy servants they when dead
Have given to fowls for meat;
And thy saints' flesh they have cast forth
For beasts of earth to eat.

3 About Jerusalem,
Like water, they have shed
Thy servants' blood, and none was left
To bury them when dead.

4 Our scoffing neighbors now
With base reproach us wound;
A scorn and laughing-stock we are
To all the nations round.

5 How long, O Lord, how long
Wilt thou retain thine ire?
How long shall thy fierce jealousy
Burn like devouring fire?

6 On heathen pour thy wrath
Like fierce consuming flame;
On kingdoms which have never known,
Nor called upon thy name.

7 Because they have devoured
Thy servant Jacob's race;
They have made desolate and waste
His pleasant dwelling-place.

8 Mind not our former sins;
Thy tender mercies show;
O let them visit us with speed,
We are brought very low.

9 For thy name's glory help,
Who hast our Saviour been;
Deliver us for thy name's sake,
And purge away our sin.

10 Why should the heathen scoff,
And say, "Where is their God?"
Be known to them before our eyes
Avenging thy saints' blood.

11 In mercy, Lord, draw near,
And hear the pris'ner's sigh;
Preserve those in thy mighty power
That are condemned to die.

12 And to our neighbors, Lord,
Be seven-fold repaid,
To their own bosoms, that reproach
Which they on thee have laid.

13 So we thy chosen flock
Will ever praise thy name;
With thankful hearts to ages all
Thy praise we will proclaim.

PSALM 80. C. M.

1 HEAR, Isr'el's Shepherd! like a flock
Thou that dost Joseph guide;
Shine forth, O thou that dost between
The cherubim abide.

2 In Ephraim's, and Benjamin's,
And in Manasseh's sight,
O come for our salvation, Lord,
Stir up thy strength and might.

3 Turn us again, O Lord our God,
Restore us unto thee;
O cause thy face to shine on us,
And saved we then shall be.

4 O Lord of hosts, almighty God,
How long shall kindled be
Thy wrath against the prayer which
Thy people make to thee?

5 Thou tears of sorrow giv'st to them
Instead of bread to eat;
Thou givest tears instead of drink
To them in measure great.

6 Thou makest us to neighbors all
A strife on every side,
Our enemies among themselves
With laughter us deride.

7 Turn us again, O God of hosts,
Restore us unto thee.
O cause thy face to shine on us
And saved we then shall be.

8 A vine from Egypt thou hast brought,
By thy almighty hand;
And thou hast cast the heathen out,
To plant it in their land.

9 Before it thou a place didst make,
And give it room to stand;
Thou causedst it deep root to take,
And it did fill the land.

10 Its shadow veiled the highest hills,
It covered mountains o'er;
And like the goodly cedars were
The branches which it bore.

11 Upon the one hand, to the sea,
Her boughs she forth did send;
Upon the other, to the flood,
Her branches did extend.

12 Why hast thou broken down her hedge,
And taken it away,
So that all passers by do pluck
And make of her a prey?

13 The boar that from the forest comes
Doth waste it at his will;
The wild beast also of the field
Devours of it his fill.

14 O God of hosts, we thee beseech,
Return now unto thine;
Look down from heaven, and behold,
And visit thou this vine:

15 Ev'n this thy vineyard planted here,
The work of thy right hand,
And that same branch, which for thyself
Thou hast made strong to stand.

16 Burnt up it is with flaming fire,
It also is cut down:
And perished utterly are they,
Because thy face did frown.

17 O let thy hand be laid upon
The man of thy right hand,
The Son of man, whom for thyself
Thou hast made strong to stand.

18 So henceforth we will not go back,
Nor turn from thee at all:
O do thou quicken us, and we
Upon thy name will call.

19 Turn us again, Lord God of hosts,
Restore us unto thee;
O cause thy face to shine on us,
And saved we then shall be.

PSALM 80. 11s.

1 O THOU who the Shepherd of Israel art,
Give ear to our prayer, and thy favor impart;
Thou leader of Joseph, thou guide of his way,
'Mid cherubim dwelling, thy glory display.

2 In Ephraim's, Manasseh's and Benjamin's sight,
O come thou and save us: awake in thy might.
O God, give us favor, restore to thy grace;
And then we shall live in the light of thy face.

3 How long wilt thou turn in fierce anger away,
O Lord God of hosts, when thy people do pray?
With tear-bread of sorrow their table is laid;
Of tears' bitter mixture their drink thou hast made.

4 A strife thou hast made us to neighbors around,
Our foes in their laughter and scoffing abound.
O Lord God of hosts, us restore to thy grace,
And then we shall live in the light of thy face.

5 From Egypt's dark border a vine thou didst take:
Destroying the heathen didst room for it make.
Where planted it grew at thy sov'reign command,
With roots deeply set and boughs filling the land.

6 The mountains were covered beneath its deep shade,
The cedars of God with the boughs it displayed;
Her boughs to the sea afar off she did send,
Her branches far out to the river extend.

7 O why hast thou taken her hedges away,
That all who pass by her may make her a prey?
The boar from the forest destroys at his will,
The beasts of the field are devouring her still.

8 Return, God of hosts, O return unto thine;
Look down from the heavens and visit this vine;
This vine, which was planted by thy mighty hand;
This branch for thyself, which thou madest to stand.

9 The axe hews it down; it is burned in the fire;
They perish, rebuked in thy terrible ire.
O lay then thy hand on the man of thy might,
The Son of man made to stand strong in thy sight.

10 No more shall we wander, delighting in shame;
Revive us, O Lord; we will call on thy name.
O Lord God of hosts, us restore to thy grace,
And then we shall live in the light of thy face.

PSALM 81. C. M.

1 SING loud to God our strength; with joy
To God of Jacob sing.
Take up a psalm, the pleasant harp,
Timbrel and psalt'ry bring.

2 Blow trumpets at new-moon, what day
Our feast appointed is:
For charge to Isr'el, and a law
Of Jacob's God was this:

3 This testimony he ordained
In Joseph, when the land
Of Egypt he passed through, whose speech
I did not understand.

4 His shoulder I from burdens took,
His hands from pots did free.
Thou didst in trouble on me call,
And I delivered thee:

5 In secret place of thundering
I did thee answer make;
And at the streams of Meribah
Of thee a proof did take.

6 O thou, my people, give an ear,
I'll testify to thee;
To thee, O Isr'el, if thou wilt
But hearken unto me.

7 In midst of thee there shall not be
A heathen god at all;
Nor unto any god unknown
Thou, bowing down, shalt fall.

8 I am the Lord thy God, who did
From Egypt land thee guide;
I'll fill thy mouth abundantly,
Do thou it open wide.

9 My people would not hear my voice,
My presence Isr'el spurned;
I gave them then to stubborn hearts,
And where they would, they turned.

10 O that my people had me heard,
Isr'el my ways had chose!
I had their en'mies soon subdued,
My hand turned on their foes.

11 The haters of the Lord to him
Submission should have feigned;
But as for them, their time should have
For evermore remained.

12 He should have also fed them with
The finest of the wheat;
Of honey from the rock thy fill
I should have made thee eat.

PSALM 82. C. M.

1 IN gods' assembly God doth stand
He judgeth gods among.
How long, accepting persons vile,
Will ye give judgment wrong?

2 Defend the poor and fatherless;
To poor oppressed do right.
The poor and needy ones set free;
Them save from ill men's might.

3 They know not, nor will understand;
In darkness they walk on:
For all foundations of the earth
Out of their course are gone.

4 I said that ye are gods, and are
The sons of God Most High;
But as the princes ye shall fall,
Like men ye all shall die.

5 O mighty God, do thou arise,
The earth to judgment call:
For thou, as thine inheritance,
Shalt take the nations all.

PSALM 82. C. M. (Second.)

1 AMONG assembled men of might,
The mighty God doth stand:
He stands to order judgment right
To judges of the land.

2 How long will ye, with wrongful aid,
Th' oppressor's cause protect?
How long, by gift and favor swayed,
The wicked man respect?

3 Protect the fatherless and weak,
Defend the poor distressed;
And give deliv'rance to the meek
By lawless power oppressed.

4 They will not know nor understand,
In darkness on they go:
Quake all the pillars of the land;
They totter to and fro.

5 "True, ye are gods, ye kings," I said;
"And sons of God Most High;
Yet as the sons of men ye fade,
And as the princes die."

6 Arise, O God, assert thy right,
Pronounce thy just decree;
The heritage of earth by right
Belongs, O Lord, to thee.

PSALM 83. C. M.

1 KEEP not, O God, we thee entreat,
O keep not silence now:
Hold not thy peace, O mighty God,
And still no more be thou.

2 For lo! what tumults, in their rage,
Thy enemies have made!
And they that haters are of thee
Have lifted up the head.

3 Against thy chosen people they
Do crafty counsel take;
And they against thy hidden ones
Do consultations make.

4 Come on, we'll cut their nation off,
We'll blot them out, said they;
And thus shall Isr'el's race and name
From mem'ry pass away.

5 With one consent they have conspired,
Against thee they combined;
With Edom's tents, the Ishma'lites,
With Moab, Hagar joined.

6 Gebal, and Ammon, Amalek,
Philistia, those of Tyre,
And Assur joined with them; to help
Lot's children they conspire.

7 To them as unto Midian do,
Jabin at Kison strand;
And Sis'ra, which at Endor fell,
To fertilize the land.

8 Like Oreb and like Zeëb make
Their noble men to fall;
Like Zeba and Zalmunna make
Their noble princes all:

9 Who said, For our inheritance
Let us God's houses take.
My God, them like a wheel, as chaff
Before the wind, them make.

10 As fire consumes the wood, as flame
Doth mountains set on fire,
O chase and frighten them with storm
And tempest of thine ire.

11 With shame their faces fill, O Lord,
That they may seek thy name.
Let them confounded be, and vexed,
Yea, perish in their shame:

12 That men may know, that thou, whose name
Jehovah is alone,
As God Most High, o'er all the earth,
Art seated on thy throne.

PSALM 84. C. M.

1 O LORD of hosts, how lovely is
The place where thou dost dwell!
The tabernacles of thy grace
In pleasantness excel.

2 My soul doth long, yea even faint,
Jehovah's courts to see;
My heart and flesh are crying out,
O living God, for thee.

3 Behold, the sparrow findeth out
A house wherein to rest;
The swallow also for herself
Hath found a peaceful nest.

4 And there securely sheltered she
Her young ones forth may bring;
So thy own altars, Lord of hosts,
I seek, my God and King.

5 Blest all who dwell within thy house,
They ever give thee praise.
And blest the man whose strength thou art,
In whose heart are the ways:

6 Who passing on through Baca's vale,
Do make of it a well;
And copious rains descending there,
The pools with water fill.

7 So they from strength unwearied go
Still forward unto strength;
And they in Zion shall appear
Before the Lord, at length.

8 Lord God of hosts, my prayer hear;
O Jacob's God, give ear.
See, God, our shield, look on the face
Of thy anointed dear.

9 For in thy courts one day excels
A thousand; rather in
My God's house will I keep a door,
Than dwell in tents of sin.

10 For God the Lord's a sun and shield:
He'll grace and glory give;
And no good thing will he withhold
From them that justly live.

11 O thou that art the Lord of hosts,
That man is truly blest,
Who with unshaken confidence
On thee alone doth rest.

PSALM 84. 7s and 6s.

1 LORD God of hosts, how lovely
The place where thou dost dwell.
Thy tabernacles holy
In pleasantness excel.

2 My soul is longing, fainting,
Jehovah's courts to see;
My heart and flesh are crying,
O living God, for thee.

3 Behold, the sparrow findeth
A house in which to rest,
The swallow hath discovered
Where she may build her nest;

4 And where, securely sheltered,
Her young she forth may bring;
So, Lord of hosts, thy altars
I seek, my God, my King.

5 Blest who thy house inhabit,
They ever give thee praise;
Blest all whom thou dost strengthen,
Who love the sacred ways.

6 Who pass through Baca's valley.
And make in it a well;
There rains in showers abundant
The pools with water fill.

7 So they from strength unwearied
Go forward unto strength,
Till they appear in Zion,
Before the Lord at length.

8 O hear, Lord God of Jacob,
To me an answer yield;
The face of thy Anointed,
Behold, O God, our Shield.

9 One day excels a thousand,
If spent thy courts within;
I'll choose thy threshold rather
Than dwell in tents of sin.

10 Our sun and shield, Jehovah,
Will grace and glory give;
No good will he deny them
That uprightly do live.

11 O God of hosts, Jehovah,
How blest is every one
Who confidence reposes
On thee, O Lord, alone.

PSALM 85. C. M.

1 O LORD, thou hast thy favor shown
To thy beloved land:
And Jacob's captive state thou hast
Recalled with mighty hand.

2 Thou to thy people all their sins
Most freely pardoned hast;
And over all their trespasses
Thou hast a covering cast.

3 Thou all thy anger hast removed;
From wrath hast turned to peace:
O God, our Saviour, turn to us,
And make thy wrath to cease.

4 Shall thy displeasure thus endure
Against us without end?
Wilt thou to generations all
Thy anger still extend?

5 Shall not thy people joy in thee?
Wilt thou not us revive?
O Lord, to us thy mercy show,
And thy salvation give.

6 I'll hear what God the Lord will speak;
For he will speak in peace,
To all his people and his saints,
Let them from folly cease.

7 To such alone as fear the Lord,
Is his salvation near,
That as a dweller in our land
His glory may appear.

8 Truth met with mercy, righteousness
And peace kissed mutually;
Truth springs from earth, and righteous-
Looks down from heaven high. [ness

9 Yea, what is good the Lord shall give;
Our land shall yield increase:
And right, to set us in his steps,
Shall go before his face.

PSALM 85. L. P. M.

1 LORD, thou hast favor shown thy land,
And brought back Jacob's captive band;
Thy people's sins thou pardoned hast,
And all their guilt hast covered o'er,
Removed from them thine anger sore,
All thy fierce wrath behind thee cast.

2 Turn us, O God our Saviour, turn,
Nor longer let thine anger burn.
Wilt thou forever angry be?
Through ages shall thy wrath survive?
Wilt thou not us again revive,
That so we may rejoice in thee?

3 O Lord, to us thy mercy show,
And thy salvation now bestow;
We wait to hear what God will say:
Peace to his people he will speak,
And to his saints, but let them seek
No more in folly's path to stray.

4 His saving help is surely near
To those his holy name that fear;
Thus glory dwells in all our land.
Now heavenly truth unites with grace,
And righteousness and peace embrace,
In full accord they ever stand.

5 Truth springing forth the earth shall crown,
And righteousness from heav'n look down,
And God on us his goodness shed:
Our land shall then with plenty flow;
Before him righteousness shall go,
And cause us in his steps to tread.

PSALM 86. C. M.

1 O LORD, do thou bow down thy ear,
And hear me graciously;
Because I sorely troubled am,
I am in poverty.

2 Because I'm holy, let my soul
By thee delivered be:
O thou my God, thy servant save,
That puts his trust in thee.

3 Since unto thee I daily cry,
Be merciful to me.
Rejoice thy servant's soul; for, Lord,
I lift my soul to thee.

4 For thou, O Lord, most gracious art,
And ready to forgive;
And rich in mercy, all that call
Upon thee to relieve.

5 O Lord, my prayer hear; the voice
Of my request attend:
In troublous times I'll call on thee;
For thou wilt answer send.

6 O Lord, among the heathen gods
Like thee there is not one;
Nor are there any works, O Lord,
Like those which thou hast done.

7 All nations, Lord, whom thou hast made
Shall come and praise proclaim;
Before thy face, they worship shall,
And glorify thy name.

8 Because thou art exceeding great,
And works by thee are done,
Which are to be admired; and thou
Art God thyself alone.

9 Teach me thy way, and in thy truth,
O Lord, then walk will I;
Unite my heart, that I thy name
May fear continually.

10 O Lord my God, with all my heart
Thy praise I will proclaim;
I will ascribe forevermore
All glory to thy name.

11 Because thy mercy toward me
In greatness doth excel;
And thou delivered hast my soul
Out from the lowest hell.

12 O God, the proud against me rise,
And vi'lent men have met,
That for my soul have sought; and thee
Before them have not set.

13 But thou, Jehovah, art a God
In whom compassions flow;
Thy mercy, grace and truth abound,
Thou art to anger slow.

14 O turn to me thy countenance,
And mercy on me have;
Thy servant strengthen, and the son
Of thine own handmaid save.

15 Show me a sign for good, that they
Who do me hate may see,
And be ashamed; because thou, Lord,
Didst help and comfort me.

PSALM 87. C. M.

1 UPON the hills of holiness
He his foundation sets.
And more than Jacob's dwellings all,
The Lord loves Zion's gates.

2 Things glorious are said of thee,
Thou city of the Lord.
Rahab and Babel I, to those
That know me, will record:

3 Behold ev'n Tyrus, and with it
The land of Palestine,
And likewise Ethiopia;
This man was born therein.

4 Of Zion they shall say, this man
And that man born were there,
And he that is the highest shall
Himself establish her.

5 When God the people writes, he'll count
That this man born was there.
There they shall be, who sing and play;
My well-springs in thee are.

PSALM 87. 7s.

1 GOD'S foundation stands unmoved,
On the high and holy hills;
Zion's gates by him are loved,
More than tents where Jacob dwells.

2 O thou city of the Lord,
Glorious things are said of thee;
Babylon, I will record,
Rahab, too, as knowing me.

3 Tyre, Philistia, Cush, behold,
Born in her, her name adorn:
It of Zion shall be told,
Multitudes in her were born.

4 God the Highest by his might
Will establish her on earth;
God shall nations' records write,
Counting, "These in her had birth."

5 Those on instruments that play,
Shall with singers joyful be;
And with one accord shall say,
"All my springs are found in thee."

PSALM 88. C. M.

1 LORD God, my Saviour, day and night
Before thee cried have I.
Before thee let my prayer come;
Give ear unto my cry.

2 For troubles great do fill my soul;
My life draws nigh the grave.
I'm numbered with the buried dead
And such as no strength have.

3 But like the slain in grave that lie,
Among the dead I'm free;
Like slain, whom thou forgotten hast,
Who are cut off from thee.

4 Thou hast me laid in lowest pit,
In deep and darksome caves.
Thy wrath lies hard on me, thou hast
Me pressed with all thy waves.

5 Thou hast put far from me my friends
By them I am abhorred.
I am shut up, and there is none
Who freedom can afford.

6 By reason of my deep distress,
Mine eye mourns dolefully:
To thee, O Lord, I call, and stretch
My hands continually.

7 Wilt thou show wonders to the dead?
Shall they rise, and thee bless?
Shall in the grave thy love be told?
In death thy faithfulness?

8 Shall thy great wonders in the dark,
Or shall thy righteousness
Be known to any in the land
Of deep forgetfulness?

9 But, Lord, to thee I cried; my prayer
Each morn shall rise to thee.
Lord, why dost thou cast off my soul,
Why hide thy face from me?

10 Distressed am I, and from my youth
I ready am to die;
Thy terrors I have borne; I am
Distracted fearfully.

11 By thy fierce wrath I'm overwhelmed:
Cut off by dread of thee.
Like water they around me come,
They daily compass me.

12 My friends thou hast put far from me,
And him that did me love;
And those that my acquaintance were
To darkness didst remove.

PSALM 88. 8s and 7s.

1 O THOU God of my salvation,
Day and night I cried to thee;
Hear my humble supplication,
Quickly bow thine ear to me.

2 Filled with grief, my soul is sighing,
To the grave my life draws near,
Numbered now among the dying;
Like one helpless I appear.

3 Free to sleep in death's dark chamber,
Like the slain within the grave;
Whom thou dost no more remember,
Whom thy hand no more shall save.

4 In the pit thy hand has laid me,
In the darkness and in deeps;
Sorely has thy wrath dismayed me;
O'er my soul affliction sweeps.

5 Friendship's ties by thee are broken,
Friends are banished from my sight;
Scorned by them, my name is spoken;
Closed on me is sorrow's night.

6 Mourns my eye, my powers languish,
Sore affliction presses me;
Lord, I cry to thee in anguish,
Daily stretch my hands to thee.

7 Shall the dead, to life returning,
Rise and sing thy wonders, Lord?
Shall the grave thy love be learning,
Death thy faithfulness record?

8 Shall thy works and wondrous doing,
Be proclaimed in darkness deep?
Righteousness shall they be viewing,
Wrapt in cold oblivion's sleep?

9 But, O Lord, at dawn awaking,
Prayer and cries I'll send to thee:
Why, my God, my soul forsaking,
Hidest thou thy face from me?

10 All my days I've been afflicted,
Ready from my youth to die;
I with suff'rings am distracted,
While thy terrors on me lie.

11 Flames of wrath are o'er me leaping,
Horrors great upon me roll;
Round they come like waters sweeping,
Daily compassing my soul.

12 Thou my dearest friends hast banished,
My companions put to flight;
All acquaintances have vanished,
Driven to the shades of night.

PSALM 89. C. M.

1 GOD'S mercies I will ever sing;
And with my mouth I shall
Thy faithfulness make to be known
To generations all.

2 For mercy shall be built, said I,
Forever to endure;
Thy faithfulness, ev'n in the heav'ns,
Thou wilt establish sure.

3 I with my chosen One have made
A cov'nant graciously;
And to my servant, whom I loved,
To David sworn have I:

4 That I thy seed establish will
Forever to remain,
And will to generations all
Thy throne build and maintain.

5 The praises of thy wonders, Lord,
The heavens shall express;
The congregation of thy saints,
Shall praise thy faithfulness.

6 For who in heaven with the Lord
May once himself compare?
Who is like God among the sons
Of those that mighty are?

7 Great fear in meeting of the saints
Is due unto the Lord;
And he of all about him should
With rev'rence be adored.

8 O thou that art the Lord of hosts,
What Lord in mightiness
Is like to thee? who compassed round
Art with thy faithfulness.

9 Ev'n in the raging of the sea
Thou over it dost reign;
And when the waves thereof do swell,
Thou stillest them again.

10 Rahab in pieces thou didst break,
Like one that slaughtered is;
And with thy mighty arm thou hast
Dispersed thine enemies.

11 The heav'ns are thine, thou for thine own
The earth dost also take; [
The world, and fulness of the same,
Thy pow'r did found and make.

12 The north and south from thee alone
Their first beginning had;
Both Tabor mount and Hermon hill
Shall in thy name be glad.

13 Thou hast an arm that's full of pow'r,
Thy hand is great in might;
And thy right hand exceedingly
Exalted is in height.

14 Justice and judgment of thy throne
Are made the dwelling-place;
Mercy, accompanied with truth,
Shall go before thy face.

15 O greatly blessed the people are,
The joyful sound that know;
In brightness of thy face, O Lord,
They ever on shall go.

16 They in thy name shall all the day
Rejoice exceedingly;
And in thy righteousness shall they
Exalted be on high;

17 Because the glory of their strength
Doth only stand in thee:
And in thy favour shall our horn
And pow'r exalted be.

18 For God is our defence; he will
To us salvation bring:
The Holy One of Israel
Is our almighty King.

19 In vision to thy Holy One
Thou saidst, I help have laid
Upon a mighty one, and from
The people choice have made.

20 Ev'n David, I have found him out,
A servant unto me;
And with my holy oil my King
Anointed him to be.

21 With whom my hand shall stablished
My arm shall make him strong. [be
On him the foe shall not exact,
Nor son of mischief wrong.

22 I will beat down before his face
All his malicious foes;
I will them greatly plague who do
With hatred him oppose.

23 My mercy and my faithfulness
With him yet still shall be;
And in my name his horn and pow'r
Men shall exalted see.

24 His hand and pow'r shall reach afar,
I'll set it in the sea;
And his right hand established shall
Upon the rivers be.

25 Thou art my Father and my God,
He unto me shall cry;
Thou also art the Rock on which
For safety I rely.

26 I'll make him my first-born, supreme
O'er kings of ev'ry land.
My love I'll ever keep for him,
My cov'nant fast shall stand.

27 And I will also make his seed
Forever to endure;
And, as the days of heaven are,
His throne shall stand secure.

28 But if his children shall forsake
My laws, and go astray,
And in my judgments shall not walk,
But wander from my way:

29 And if my statutes they profane,
My laws do not respect,
I'll visit then their faults with rods,
Their sins with stripes correct.

30 Yet I'll not take my love from him,
Nor false my promise make.
My cov'nant I'll not break, nor change
What with my mouth I spake.

31 Once by my holiness I swore,
To David I'll not lie;
His seed and throne shall, as the sun,
Before me last for aye.

32 It, like the moon, shall ever be
Established steadfastly;
And like to that which in the heav'n
Doth witness faithfully.

33 But thou, displeased, hast cast him off,
Thou didst abhor and loathe;
With him that thy anointed is
Thou hast been very wroth.

44 Thou hast thy servant's covenant
Made void, and quite cast by;
Thou hast profaned his crown, while it
Cast on the ground doth lie.

45 Thou all his hedges broken hast,
His strongholds down hast torn.
He to all passers-by a spoil,
To neighbors is a scorn.

46 Thou hast set up his foes' right hand;
Made all his en'mies glad:
Turned his sword's edge, and him to stand
In battle hast not made.

47 His glory thou hast made to cease,
His throne to earth hast cast;
His days of youth made short, and him
With shame thou covered hast.

48 How long, O Lord, wilt thou thyself
Hide always in thine ire?
And shall thy indignation great
Forever burn like fire?

49 Remember, Lord, now short a time
I shall on earth remain:
O wherefore is't so, that thou
Hast made all men in vain?

50 What man is he that liveth here,
And death shall never see?
Or from the power of the grave
Who can his soul set free?

51 Thy former loving-kindnesses,
O Lord, where are they now?
Those which in truth and faithfulness
To David sworn hast thou?

52 Mind, Lord, thy servant's sad reproach;
How I in bosom bear
The scornings of the people all,
Who strong and mighty are;

53 And how thy enemies reproached,
Jehovah, think upon;
Ev'n how they have reproached the steps
Of thine anointed One.

54 All blessings to Jehovah be
Ascribed forever then,
Forevermore, so let it be.
Amen, yea, and Amen.

PSALM 89. L. M.

1 MY song shall evermore record
In praise the mercies of the Lord;
Thy faithfulness my mouth shall show,
While ceaseless ages onward flow.

2 For I have said, eternal years
Shall crown the temple mercy rears;
And in the heavens, firm and sure,
Thy faithfulness thou wilt secure.

3 With David I a cov'nant made,
And to my servant sware and said,
Thy seed forever I'll extend,
And build thy throne till time shall end.

4 The wonders done by thee, O Lord,
The heaven shall in praise record;
Thy faithfulness shall praise command,
When holy ones assembled stand.

5 For who in heaven 'mid dwellers there,
Can to the Lord himself compare?
Or who, among the mighty, shares
The likeness that Jehovah bears?

6 Great fear and dread to God belong,
Where holy ones in council throng;
Yea, he inspires great dread and fear,
In all who round his throne appear.

7 O thou Jehovah, God of hosts,
What mighty one thy likeness boasts?
Thy faithfulness is ever found,
Encircling all thy path around.

8 The swelling sea thou dost control,
And still its billows when they roll;
Rahab, as slain thou didst subdue,
Thine arm of strength thy foes o'erthrew.

9 The earth belongs to thee alone,
The heavens, too, are all thine own;
The world and all that it contains,
By thee established, thine remains.

10 The north and south thy hands did frame;
Tabor and Hermon praise thy name:
Great strength within thy arm doth lie,
Thy hand is strong, thy right hand high.

11 On righteousness thy throne is stayed,
On justice its foundations laid;
Before thy face, thy way to show,
Shall truth and mercy ever go.

12 How blest the realm with favor crowned,
Who hear and know the joyful sound;
They in the light, O Lord, shall live,
The light thy face and favor give.

13 They in thy name shall joyful be,
Yea, all the day be glad in thee;
And in thy just and righteous ways
To honor great thou wilt them raise.

14 Thou art the glory of their strength,
Thy grace will lift our horn at length;
For Israel's Holy One, who reigns
As Lord, our shield and King remains.

15 Then thou in vision didst make known,
And thus address thy Holy One:
On one with mighty strength arrayed
Great help and succor I have laid.

16 Yea, I have raised to honor great,
One chosen from the people's state;
My servant David I have found,
And him as my anointed crowned.

17 With him my hand shall still remain,
Mine arm with strength shall him sustain;
The foe shall never him annoy,
Nor son of wrong his peace destroy.

18 I'll crush before him every foe,
His haters smite and overthrow;
My faithfulness to him I'll prove,
And ne'er from him my grace remove.

19 Yea, he shall triumph in my name,
And great shall be his power and fame;
I'll set his hand upon the sea,
His right hand on the floods shall be.

20 Thou art my Father, he shall cry,
My God, my Rock, my Saviour nigh;
As my first-born I will him own,
O'er kings of earth will set his throne.

21 My grace for him I'll keep secure,
My covenant to him is sure;
His seed forever I'll maintain,
His throne while days of heav'n remain.

22 But if his sons my law forsake;
If they my holy statutes break;
If from my judgments they shall stray,
And my commands will not obey;

23 Then with a rod their sins I'll smite,
Their guilt with stripes will I requite;
Yet him my grace shall not forsake,
My truth I will not falsehood make.

24 My cov'nant I will not evade,
Nor change the promise I have made;
Once in my holiness have I
To David sworn, and will not lie.

25 His seed forever shall endure,
And as the sun his throne is sure;
Eternal as the moon on high,
The faithful witness in the sky.

26 Yet now thine anger hotly burns,
And thine anointed loathes and spurns;
Thy servant's covenant we see
Made void as if abhorred by thee.

27 Thou to the earth hast trampled down,
And thus profaned his sacred crown;
His walls all prostrate thou hast laid,
His fortresses a ruin made.

28 The passers-by upon him prey,
His neighbors turn in scorn away;
His foes' right hand hast thou made strong,
And giv'n to them the victor's song.

29 His blunted sword hast thou repelled,
Nor in the battle him upheld;
His glory now no more is known,
And thou to earth hast cast his throne.

30 His days of youth so quickly past,
The garb of shame is o'er him cast;
How long, Lord, hide thyself in ire?
Shall wrath forever burn like fire?

31 Think on my life, 'tis but a span,
Why thus in vain hast thou made man?
What man that lives, has power to save
His soul from death, and from the grave?

32 Where are thy former mercies? where?
Which thou in truth to David sware?
Remember, Lord, thy servant's scorn,
And mine, from mighty people borne.

33 The scorn, O Lord, thy foes have shown,
On thine Anointed's footsteps thrown;
Remember, let it be redressed:
Forever let the Lord be blessed.
Amen and Amen.

PSALM 90. C. M.

1 LORD, thou hast been our dwelling-place
In generations all.
Before thou ever hadst brought forth
The mountains great or small;

2 Ere ever thou hadst formed the earth,
And all the world abroad;
Ev'n thou from everlasting art
To everlasting God.

3 O Lord, thou to destruction dost
Man that is mortal turn:
And unto them thou say'st, Again,
Ye sons of men, return.

4 Because a thousand years appear
No more before thy sight
Than yesterday, when it is past,
Or than a watch by night.

5 As with an overflowing flood
Thou sweepest them away:
They are as sleep, and as the grass
That grows at morn are they.

6 At morn it flourishes and grows,
Cut down at eve doth fade.
For by thine anger we're consumed,
Thy wrath makes us afraid.

7 All our iniquities thou dost
Before thy presence place;
Our secret sins dost set before
The brightness of thy face.

8 For in thine anger all our days
Are passing to an end;
And as a tale that hath been told,
Our fleeting years we spend.

9 The years our days on earth do make
Are threescore years and ten;
Or if there is more strength in some
And they fourscore attain;

10 Yet doth the strength of such old men
But grief and labor prove;
For it is soon cut off, and we
Fly hence, and soon remove.

11 Thy wrath's according to thy fear;
Who knows its power great?
Teach us that we our days may count,
Our hearts on wisdom set.

12 Return again to us, O Lord,
How long thus shall it be?
Let it repent thee now for those
That servants are to thee.

13 O with thy tender mercies, Lord,
Us early satisfy;
So all our days we will rejoice,
We will be glad in thee.

14 According as the days have been,
Wherein we grief have had,
And years wherein we ill have seen,
So do thou make us glad.

15 O let thy work and pow'r appear
Thy servants' face before;
And show to all their children dear
Thy glory evermore:

16 And let the beauty of the Lord
Our God be us upon:
The labors of our hands confirm,
Establish them each one.

PSALM 90. L. M. 6 lines.

1 LORD, thou hast been our dwelling-place
From age to age, from race to race.
Before the mountains were brought forth,
Or ever thou hadst formed the earth.
From years which no beginning had
To years unending, thou art God.

2 Thou turnest man to dust again,
And say'st, Return, ye sons of men.
As yesterday, when past, appears,
So in thy sight a thousand years,
They like a day are in thy sight,
Yea, like a passing watch by night.

3 As with a flood thou mak'st them pass;
They like a sleep are, like the grass,
That in the morning may be seen
To grow and flourish, fresh and green;
At evening by the hand of death,
It is cut down, and withereth.

4 For in thine anger we're consumed,
And by thy wrath to trouble doomed;
Thou in thy sight our sins dost place,
Our secret sins before thy face.
For in thy wrath our days we spend,
Our years like tales which quickly end.

5 Our days are threescore years and ten,
And if, through strength, fourscore, yet
'Tis labor, sorrow and decay; [then
'Tis soon cut off;—we fly away.
Who knows the pow'r thine anger hath?
As is thy fear so is thy wrath.

6 O teach thou us to count our days,
And set our hearts on wisdom's ways.
Return, O Lord, at length relent,
And for thy servants' sake repent.
How long—how long—thus shall it be?
Return, that we may joy in thee.

7 O do thy mercy soon impart
To satisfy our longing heart,
So we rejoice shall all our days,
And happy be in thee always.
For days of grief that we have had,
And years of evil, make us glad.

8 Thy work unto thy servants show,
Thy glory let their children know,
And let there be on us bestowed
The beauty of the Lord our God:
The work accomplished by our hand
Let it by thee established stand.

PSALM 91. C. M.

1 THE man that doth in secret place
Of God Most High reside,
Beneath the shade of him that is
Th' Almighty shall abide.

2 I of the Lord my God will say,
He is my refuge still,
He is my fortress, and my God;
And trust in him I will.

3 Assuredly he shall thee save,
And give deliverance
From cunning fowler's snare, and from
The deadly pestilence.

4 His feathers shall thee hide; thy trust
Beneath his wings shall be:
His faithfulness shall be a shield
And buckler unto thee.

5 Thou shalt not need to be afraid
For terrors of the night;
Nor for the arrow that doth fly
By day, while it is light;

6 Nor for the pestilence, that walks
In darkness secretly;
Nor for destruction, that doth waste
At noon-day openly.

7 A thousand at thy side shall fall,
On thy right hand shall lie
Ten thousand dead; yet unto thee
It shall not once come nigh.

8 Thou with thy eyes shalt on it look,
And a beholder be;
And thou therein the just reward
Of wicked men shalt see.

9 Because the Lord, who ever is
My refuge and my aid,
Ev'n God Most High, has been by thee
Thy habitation made;

10 No plague shall near thy dwelling come,
No evil thee befall:
For thee to keep in all thy ways
His angels charge he shall.

11 They in their hands shall bear thee up,
Still waiting thee upon;
Lest thou at any time shouldst dash
Thy foot against a stone.

12 Upon the adder thou shalt tread,
And on the lion strong;
Thy feet on dragons trample shall,
And on the lions young.

13 Because on me he set his love,
I'll save and set him free;
Because my great name he hath known,
I will him set on high.

14 He'll call on me, I'll answer him;
I will be with him still
In trouble, to deliver him,
And honor him I will.

15 A length of days to his desire
I will on him bestow,
And I in kindness unto him
Will my salvation show.

PSALM 91. L. M.

1 THE man who once has found abode
Within the secret place of God,
Shall with Almighty God abide,
And in his shadow safely hide.

2 I of the Lord my God will say,
He is my refuge and my stay;
To him for safety I will flee;
My God, in him my trust shall be.

3 He shall with all protecting care
Preserve thee from the fowler's snare;
When fearful plagues around prevail,
No fatal stroke shall thee assail.

4 His outspread pinions shall thee hide,
Beneath his wings shalt thou confide;
His faithfulness shall ever be
A shield and buckler unto thee.

5 No nightly terrors shall alarm,
No deadly shaft by day shall harm,
Nor pestilence that walks by night,
Nor plagues that waste in noon-day light.

6 A thousand at thy side shall lie,
At thy right hand ten thousand die,
But thou unharmed, secure, shalt see
What wicked men's reward shall be.

7 Because thy trust is God alone,
Thy dwelling-place the Highest One,
No evil shall upon thee come,
Nor plague approach thy guarded home.

8 O'er thee his angels he commands,
To bear thee safely in their hands;
To keep thee in thy ways each one,
Nor dash thy foot against a stone.

9 Thy foot shall crush the adder's head,
On lions and on dragons tread;
And since on me he set his love,
I will his constant Saviour prove.

10 Because to him my name is dear,
I'll him exalt above all fear.
To me he'll lift his earnest cry,
And I will answer from on high.

11 I will be near when troubles press,
I'll save him, and with honors bless;
With life he satisfied shall be,
And my salvation he shall see.

PSALM 92. C. M.

1 TO render thanks unto the Lord
It is a comely thing,
And to thy name, O thou Most High,
Due praise aloud to sing.

2 Thy loving-kindness to show forth
When shines the morning light;
And to declare thy faithfulness
With pleasure ev'ry night.

3 Upon a ten-stringed instrument,
And on the psaltery,
Upon the harp with solemn sound,
And grave sweet melody.

4 For thou, Jehovah, by thy work,
Hast made my heart right glad;
And I will triumph in the works
Which by thy hands were made.

5 How great, O Lord, are all thy works
A deep thy ev'ry thought.
A brutish person doth not know,
Fools understand it not.

6 When they that wicked are, spring up
As grass upon the ground,
And they that work iniquity
Do flourish and abound;

7 It is that they forevermore
May be destroyed and slain:
But, O Jehovah, thou Most High,
Shalt evermore remain.

8 For lo, thy foes, yea, all thy foes,
Shall be destroyed, O God!
And all that work iniquity
Shall be dispersed abroad.

9 But like the horn of unicorns,
My horn thou wilt exalt,
And raise on high: thou with fresh oil
Anoint me also shalt.

10 My eye shall also my desire
See on my enemies;
My ears shall of the wicked hear,
That do against me rise.

11 But like the palm-tree flourishing
Shall be the righteous one;
And he shall like the cedar grow
That is in Lebanon.

12 Those that within the house of God
Are planted by his grace,
They shall grow up, and flourish all
In our God's holy place.

13 And in old age, when others fade,
They fruit still forth shall bring;
They shall be fat, and full of sap,
And always flourishing;

14 To show that upright is the Lord;
He is a rock to me;
And he from all unrighteousness
Is altogether free.

PSALM 93. C. M.

1 JEHOVAH reigns, and clothed is he
With majesty most bright;
Himself Jehovah clothes with strength,
And girds about with might.

2 The world is also firmly fixed,
That it cannot depart.
Thy throne is fixed of old, and thou
From everlasting art.

3 The floods, O Lord, have lifted up,
They lifted up their voice;
The floods have lifted up their waves,
And made a mighty noise.

4 But yet the Lord, that is on high,
Is mightier by far
Than noise of many waters is,
Or great sea-billows are.

5 Thy testimonies ev'ry one
In faithfulness excel;
And holiness forever, Lord,
Thy house becometh well.

PSALM 93. S. M.

1 GOD reigneth, he is clothed
With majesty most bright;
Himself Jehovah clothes with strength,
And girds about with might.

2 The world is firmly fixed,
That it can not depart;
Thy throne is fixed of old, and thou
From everlasting art.

3 The floods have lifted up,
They lifted up their voice,
The floods have lifted up their waves,
And made a mighty noise.

4 But yet the Lord on high,
Is mightier by far
Than noise of many waters is,
Or great sea-billows are.

5 Thy testimonies all
In faithfulness excel;
And holiness forever, Lord,
Thy house becometh well.

PSALM 94. C. M.

1 O GOD the Lord, to whom alone
All vengeance doth belong;
O mighty God of vengeance, come;
Shine forth, avenging wrong.

2 Lift up thyself, thou of the earth
The sov'reign Judge that art;
And unto those that are so proud,
A due reward impart.

3 How long, O mighty God, shall they
Who work iniquity—
How long shall they who wicked are
Thus triumph haughtily?

4 How long shall things so hard by them
Still uttered be and told?
And all that work iniquity
To boast themselves be bold?

5 For they thy people crush, O Lord,
Thy heritage oppress;
The widow and the stranger slay,
They kill the fatherless.

6 And yet they say, God will not see,
Nor God of Jacob know.
Ye brutish people! understand:
Fools! when wise will ye grow?

7 The Lord did plant the ear of man,
And hear then shall not he?
He also formed the eye, and then
Shall he not clearly see?

8 He that the nations doth correct,
Shall he not chasten you?
He knowledge unto man doth teach,
And shall himself not know?

9 Man's thoughts to be but vanity
The Lord doth well discern.
Blest is the man thou chast'nest, Lord,
And mak'st thy law to learn:

10 That thou mayst give him rest from days
Of sad adversity,
Until the pit be digged for them
That work iniquity.

11 Because the Lord will not cast off
His people utterly,
Nor shall his own inheritance
By him forsaken be.

12 But judgment unto righteousness
Shall yet return again;
And all shall follow after it
That are right-hearted men.

13 O who will rise for me against
Those that do wickedly?
And who will stand for me 'gainst those
That work iniquity?

14 Unless the Lord had been my help
When I was sore opprest,
My soul had almost in the house
Of silence been at rest.

15 When I through fear had spoken thus,
"My foot doth slip away,"
Thy mercy held me up, O Lord,
Thy goodness did me stay.

16 When anxious thoughts my heart op-
And fill my soul with grief, [press,
The consolations of thy grace
To me afford relief.

17 Shall of iniquity the throne
Have fellowship with thee,
Which mischief, cunningly contrived,
Doth by a law decree?

18 Against the righteous souls they join,
They guiltless blood condemn.
But of my refuge God's the rock,
And my defence from them.

19 On them their own iniquity
The Lord himself shall lay.
He'll cut them off in their own sin:
The Lord our God them slay.

PSALM 95. C. M.

1 O COME, let us, in songs to God,
Our cheerful voices raise,
In joyful shouts let us the Rock
Of our salvation praise.

2 Before his presence let us come
With praise and thankful voice;
Let us sing psalms to him with grace,
And make a joyful noise.

3 For God, a mighty God, and King,
Above all gods he is.
The depths of earth are in his hand,
The strength of hills is his.

4 To him the spacious sea belongs,
For he the same did make;
The dry land also from his hands
Its form at first did take.

5 O come, and let us worship him,
Let us bow down withal,
And on our knees, before the Lord
Our Maker, let us fall.

6 Because he only is our God;
And we the people are
Of his own pasture, and the sheep
Of his almighty care.

7 To-day, if ye his voice will hear,
Your hearts then harden not;
As they in desert did provoke
And tempt his anger hot.

8 Your fathers did me tempt and prove,
They did my working see;
And for the space of forty years
This race hath grievèd me.

9 I said, This people errs in heart,
My ways they do not know:
To whom I sware in wrath, that to
My rest they should not go.

PSALM 95. L. M. 6 lines.

1 O COME, and let us sing to God,
The rock of our salvation laud;
Let us in psalms our tongues employ;
Before him render thanks with joy;
The Lord is great whose praise we sing,
Above all gods a mighty King.

2 The vast deep places of the land,
And strength of hills, are in his hand;
The sea is his, he gave it birth,
His hands prepared the solid earth:
O come, and let us worship now,
Before the Lord our Maker bow.

3 He is our God, we are the sheep
His hand doth feed and safely keep;
If ye his voice will hear to-day,
Then harden not your hearts, as they
Who in the wilderness beheld
His mighty works, and yet rebelled.

4 Your fathers there my works did see,
But still they proved and tempted me;
For forty years I did them bear;
I said, in heart and ways they err;
To whom in wrath I did protest
They shall not see my promised rest.

PSALM 96. C. M.

1 O SING a new song to the Lord:
Sing all the earth to God.
To God sing, bless his name, and show
His saving health abroad.

2 Among the heathen nations all
His glory do declare;
And unto all the people show
His works that wondrous are.

3 The Lord is great, and greatly he
Is to be magnified:
Yea, worthy to be feared is he
Above all gods beside.

4 For all the gods are idols dumb,
Which blinded nations fear;
But by Jehovah's mighty hand
The heav'ns created were.

5 Great honor is before his face,
And majesty divine;
Strength is within his holy place,
And there doth beauty shine.

6 O, do ye to Jehovah give
Of people ev'ry tribe,
Yea, to Jehovah glory give,
And mighty pow'r ascribe.

7 The glory to Jehovah give
That to his name is due;
O come into his courts, and bring
An offering with you.

8 And, beautified with holiness,
Bow down before the Lord.
Before his face let all the earth
Fear him with one accord.

9 Among the heathen say, God reigns;
The world shall steadfastly
Be fixed from moving; he shall judge
The people righteously.

10 Let heav'ns be glad before the Lord,
And let the earth rejoice;
Let seas, and all that is therein,
Cry out, and make a noise.

11 Let fields rejoice, and ev'ry thing
That springeth of the earth:
Then woods and ev'ry tree shall sing
With gladness and with mirth

12 Before the Lord: because he comes,
To judge the earth comes he:
He'll judge the world with righteousness,
The people faithfully.

PSALM 96. L. M.

1 O SING a new song to the Lord;
Sing all the earth and bless his
From day to day his praise record, [name.
The Lord's redeeming grace proclaim.

2 Tell all the world his wondrous ways,
Tell heathen nations far and near;
Great is the Lord, and great his praise,
Feared more than gods that nations fear.

3 The heathen gods are idols vain;
He made the heavens, and he supports.
Both light and honor lead his train,
While strength and beauty fill his courts.

4 O give the Lord, ye tribes and tongues,
O give the Lord due praise, and sing;
Give strength and glory in your songs,
Come, throng his courts, and offerings
bring.

5 O fear and bow, adorned with grace,
And tell each land that God is King.
He fixed the earth's unchanging base;
Just judgment to the world he'll bring.

6 Let heav'n exult, let earth rejoice,
Let seas and all their fulness roar;
Let waving fields lift high their voice,
The wood's wild joy in songs shall soar.

7 So let them shout before our God,
For lo, he comes, he comes with might,
To wield the sceptre and the rod,
To judge the world with truth and right.

PSALM 97. C. M.

1 THE Lord Jehovah reigns as King,
Let all the earth rejoice;
And let the multitude of isles
For joy lift up their voice.

2 With thickest clouds and darkness deep
The Lord himself surrounds;
His lofty throne on righteousness
And judgment just he founds.

3 Before him goes a fire; his foes
It burns up round about.
His lightnings lighten did the world;
Earth saw, and shook throughout.

4 Before the Lord the hills did melt
As wax before the flame;
Before the Lord of all the earth,
When he in glory came.

5 The heav'ns declare his righteousness,
All men his glory see.
All who serve graven images,
Confounded let them be.

6 They who of idols boast themselves,
Shall all be brought to shame.
O all ye gods, see that ye give
Due worship to his name.

7 When Zion heard, she joyful was,
Glad Judah's daughters were;
They much rejoiced, O Lord, because
Thy judgments did appear.

8 For thou, O Lord, art high above
All things on earth that are;
Above all other gods thou art
Exalted very far.

9 Hate ill, all ye that love the Lord:
His saints' souls keepeth he;
And from the hands of wicked men
He sets them safe and free.

10 For them that follow righteousness
Is sown a joyful light,
And gladness great is sown for them
That are in heart upright.

11 Ye righteous, in the Lord rejoice;
Express your thankfulness,
When ye into your memory
Do call his holiness.

PSALM 97. L. M.

1 JEHOVAH reigns; let earth be glad,
And all her islands clap their hands;
With clouds and darkness he is clad,
His throne in right and judgment stands.

2 A fiery stream before him goes,
And burns around him all his foes;
His lightning shafts, in vengeance hurled
Blaze lurid o'er the trembling world.

3 Like wax the mountains melt away,
Before his majesty divine;
The heavens his righteousness display,
All nations see his glory shine.

4 Be shamed who idols serve and boast,
Fear him, ye gods, with all your host;
When Zion glad, thy judgments heard,
Then Judah's daughters praised the Lord.

5 Exalted is thy throne, O Lord,
Above all gods, above all lands;
Hate evil, ye who love his word,
His saints he frees from wicked hands.

6 For all the righteous sown is light,
And joy for men in heart upright,
Ye saints rejoice in God; him bless,
When musing on his holiness.

PSALM 98. C. M.

1 O SING a new song to the Lord,
For wonders he hath done;
His right hand and his holy arm
Him victory hath won.

2 The great salvation wrought by him
Jehovah hath made known;
His justice in the heathen's sight
He openly hath shown.

3 He mindful of his grace and truth
To Isr'el's house hath been;
The great salvation of our God
All ends of earth have seen.

4 Let all the earth unto the Lord
Send forth a joyful noise;
Lift up your voice aloud to him,
Sing praises, and rejoice.

5 With harp, with harp, and voice of psalms
Unto JEHOVAH sing:
With trumpets, cornets, gladly sound
Before the Lord the King.

6 Let seas and all their fulness roar;
The world, and dwellers there;
Let floods clap hands, and let the hills
Together joy declare

7 Before the Lord; because he comes,
To judge the earth comes he;
He'll judge the world and people all
With truth and equity.

PSALM 98. L. M.

1 COME, let us sing unto the Lord,
New songs of praise with sweet accord;
For wonders great by him are done; [cord,
His hand and arm have vict'ry won.

2 The great salvation of our God
Is seen through all the earth abroad;
Before the heathen's wondering sight,
He hath revealed his truth and right.

3 He called to mind his truth and grace
In promise made to Isr'el's race;
And unto earth's remotest bound,
Glad tidings of salvation sound.

4 All lands to God lift up your voice;
Sing praise to him, with shouts rejoice;
With voice of joy and loud acclaim,
Let all unite and praise his name.

5 Praise God with harp, with harp sing praise,
With voice of psalms his glory raise;
With trumpets, cornets, gladly sing,
And shout before the Lord the King.

6 Let earth be glad, let billows roar,
And all that dwell from shore to shore;
Let floods clap hands with one accord,
Let hills rejoice before the Lord;

7 For, lo, he comes; at his command
All nations shall in judgment stand;
In justice robed, and throned in light,
The Lord shall judge, dispensing right

PSALM 98. 8s and 7s.

1 SING a new song to Jehovah,
For the wonders he hath wrought;
His right hand and arm, most holy,
Victory to him have brought.

2 Lo, Jehovah his salvation
Hath to all the world made known;
In the sight of ev'ry nation
He his righteousness hath shown.

3 Mindful of his truth and mercy
He to Isr'el's house hath been,
And the Lord our God's salvation
All the ends of earth have seen.

4 All the earth, sing to Jehovah,
Shout aloud, sing and rejoice;
With the harp sing to Jehovah,
With the harp and tuneful voice.

5 Sound the trumpet and the cornet,
Shout before the Lord the King;
Sea, and all its fulness thunder;
Earth, and all its people sing.

6 Let the rivers in their gladness
Clap their hands with one accord;
Let the mountains sing together,
And rejoice before the Lord.

7 For, to judge the earth he cometh,
And with righteousness shall he
Judge the world; and all the nations
He will judge with equity.

PSALM 99. C. M.

1 THE Lord Jehovah reigns as King,
Let all the people quake:
He sits between the cherubim,
Let earth be moved and shake.

2 Jehovah is in Zion great,
Above all people high;
Thy fearful, great, and holy name,
O let them magnify.

3 The King's strength also judgment loves;
Thou settlest equity:
Thou judgment just dost execute
In Jacob righteously.

4 The Lord our God exalt on high,
And rev'rently do ye
Before his footstool worship him:
The Holy One is he.

5 Moses and Aaron, with his priests,
Samuel, with them that call
Upon his name: these called on God,
And he them answered all.

6 Within the pillar of the cloud
He unto them did speak:
His statutes they observed; the laws
He gave they did not break.

7 O Lord, our God, thou wast a God,
Who didst them answer send;
Though punishing their deeds, to them
Thou pardon didst extend.

8 Do ye exalt the Lord our God,
And at his holy hill
Do ye him worship: for the Lord,
Our God, is holy still.

PSALM 99. S. M.

1 JEHOVAH reigns supreme,
Let all the people quake;
He sits between the cherubim,
Let earth's foundation shake.

2 In Zion God is great;
O'er nations high his throne;
His fearful, great, and holy name
In praises let them own.

3 The King's strength judgment loves;
Thou justice dost maintain:
Both righteousness and judgment thou
In Jacob dost sustain.

4 Do ye exalt the Lord,
Our God in praises laud;
And at his footstool worship him,
For holy is our God.

5 Moses and Aaron, priests,
'Midst those that on him call,
And Samuel, too, these called on God,
And he them answered all.

6 In pillar of a cloud,
To them Jehovah spake;
He testimonies gave to them,
And laws they did not break.

7 O Lord, our gracious God,
Thou didst an answer send;
Though taking vengeance on their deeds,
Thou pardon didst extend.

8 Do ye exalt the Lord;
Our God in praises laud,
And worship at his holy hill,
For holy is our God.

PSALM 100. C. M.

1 O ALL ye lands, unto the Lord
Make ye a joyful noise.
Serve God with gladness, and before
Him come with singing voice.

2 Know ye the Lord that he is God;
He for himself us made:
We are his people, and the sheep
Within his pasture fed.

3 Enter his gates and courts with thanks,
His praise in songs proclaim;
To him express your thankfulness,
And ever bless his name.

4 Because the Lord our God is good,
His mercy never ends;
And unto generations all
His faithfulness extends.

PSALM 100. L. M.

1 ALL people that on earth do dwell,
Sing to the Lord with cheerful voice.
Him serve with mirth, his praise forth tell,
Come ye before him and rejoice.

2 Know that the Lord is God indeed;
Without our aid he did us make:
We are his flock, he doth us feed,
And for his sheep he doth us take.

3 O enter then his gates with joy,
Within his courts his praise proclaim;
Let thankful songs your tongues employ,
O bless and magnify his name.

4 Because the Lord our God is good,
His mercy is forever sure;
His truth at all times firmly stood,
And shall from age to age endure.

PSALM 100. 8s.

1 ALL people that dwell on the earth,
Your songs to Jehovah now raise;
O worship Jehovah with mirth,
Approach him with anthems of praise.

2 Know ye that Jehovah is God,
Our Sov'reign and Maker is he;
His people who bow to his rod,
And sheep of his pasture are we.

3 O enter his temple with praise,
His portals with thankful acclaim;
Your voices in thanksgiving raise,
And bless ye his glorious name.

4 For good is Jehovah the Lord,
His mercy to us never ends;
His faithfulness true to his word,
Through ages unending extends.

PSALM 101. C. M.

1 I MERCY will and judgment sing,
Lord, I will sing to thee.
With wisdom in a perfect way
Shall my behavior be.

2 O when, in kindness unto me,
Wilt thou be pleased to come?
I with a perfect heart will walk
Within my house at home.

3 I will endure no wicked thing
Before mine eyes to be;
I hate their work that turn aside,
It shall not cleave to me.

4 A stubborn and a froward heart
Depart quite from me shall;
A person giv'n to wickedness
I will not know at all.

5 I'll cut him off that slandereth
His neighbor privily:
The haughty heart I will not bear,
Nor him whose looks are high.

6 Upon the faithful of the land
Mine eyes shall be, that they
May dwell with me; he shall me serve
Who walks in perfect way.

7 Who of deceit a worker is
In my house shall not dwell;
Nor in my presence shall remain
The man that lies doth tell.

8 Yea, all the wicked of the land
I early will destroy;
And from God's city cut them off
That work iniquity.

PSALM 101. 7s and 6s.

1 OF mercy and of judgment,
O Lord, I'll sing to thee.
In wisdom and uprightness
Shall my behavior be.

2 O when wilt thou, Jehovah,
To me in kindness come?
With heart sincere and perfect
I'll walk within my home.

3 No work of sin I'll suffer
Before my eyes to be:
I hate the work of sinners,
It shall not cleave to me.

4 The man whose heart is froward,
Shall from my presence go.
None who in sin takes pleasure
Will I consent to know.

5 The tongue of secret slander
Shall from my sight depart;
High looks I will not suffer,
Nor yet the haughty heart.

6 My eyes shall seek the faithful,
That they may dwell with me;
The man who walks uprightly,
He shall my servant be.

7 No man of works deceitful
Within my house shall dwell;
Nor in my sight shall tarry
The man who lies doth tell.

8 I'll everywhere on sinners
Inflict a swift reward;
To free from evil-doers
The city of the Lord.

PSALM 102. C. M.

1 JEHOVAH, hear my pray'r, and let
My cry come up to thee;
And in the day of my distress
Hide not thy face from me.

2 Give ear to me; what time I call,
To answer me make haste:
For, as a hearth, my bones are burnt,
My days, like smoke, do waste.

3 My smitten heart is like the grass,
When withered by the heat;
And so I have forgetful been,
My daily bread to eat.

4 By reason of my groaning voice
My bones cleave to my skin.
Like pelican in wilderness,
Forsaken I have been:

5 I like an owl in desert am,
That nightly there doth moan;
I watch, and like a sparrow am
On the house-top alone.

6 My bitter foes reproaches cast
Upon me all the day;
And, being mad at me, with rage
Against me sworn are they.

7 Because I ashes eaten have
Like bread, in sorrows deep;
My drink I also mingled have
With tears that I did weep.

8 Thy indignation and thy wrath
Did cause this grief and pain;
For thou hast lifted me on high,
And cast me down again.

9 My days are like a fleeting shade
So swiftly do they pass;
And I am withered all away,
Ev'n like the fading grass.

10 But thou, O Lord, forever art,
And thy remembrance shall
Continually endure, and be
To generations all.

11 Thou shalt arise, and mercy have
Upon thy Zion yet;
The time to favor her is come,
The time that thou hast set.

12 For in her rubbish and her stones
Thy servants pleasure take;
Yea, they the very dust thereof
Do favor for her sake.

13 So shall the heathen people fear
The Lord's most holy name;
And all the kings on earth shall dread
Thy glory and thy fame.

14 When Zion, by the mighty Lord
Built up again shall be,
In glory then and majesty
To men appear shall he.

15 The prayer of the destitute
He surely will regard;
Their prayer he will not despise,
By him it shall be heard.

16 For generations yet to come
This truth they shall record:
So shall the people that shall be
Created praise the Lord.

17 He from his sanctuary's height
Hath downward cast his eye;
Jehovah on the earth beneath
Did look from heaven high;

18 That of the mournful prisoner
The groanings he might hear,
To set them free that unto death
By men appointed are:

19 That they in Zion may declare
The Lord's most holy name,
And publish in Jerusalem
The praises of the same;

20 When all the people gather shall
In troops with one accord,
When kingdoms shall assembled be
To serve the highest Lord.

21 My wonted strength and force he hath
Abated in the way,
My days he also shortened hath,
Thus therefore did I say:

22 My God, O take me not away
Ere half my days are past:
Through generations all, thy years
Eternally do last.

23 The firm foundation of the earth
Of old time thou hast laid;
The heavens also are the work
Which thine own hands have made.

24 Thou shalt for evermore endure,
But they shall perish all;
Yea, ev'ry one of them wax old,
Like to a garment, shall;

25 Thou, as a vesture, shalt them change,
And changed they all shall be;
But thou art still the same, thy years
Are to eternity.

26 The children of thy servants shall
Continually endure;
And in thy sight, O Lord, their seed
Shall be established sure.

PSALM 102. L. M.

1 LORD, hear my pray'r, and let my cry
Have speedy access unto thee;
In day of my calamity
O hide not thou thy face from me.

2 O hear me when I call; that day
An answer speedily return:
My days, like smoke, consume away,
And, as a hearth, my bones do burn.

3 My heart is smitten, and like grass
When withered by the scorching heat,
My days in weariness I pass,
And I forget my bread to eat.

4 By reason of my grief within,
And voice of my unceasing groans,
My flesh is all consumed, my skin,
All parched, doth cleave unto my bones.

5 The pelican of wilderness,
The owl in desert, I do match;
And, sparrow-like, companionless,
Upon the house-top I do watch.

6 I all day long am made a scorn,
Reproached by my malicious foes:
The madmen are against me sworn,
The men against me that arose.

7 For ashes I, in sorrow deep,
Have eaten as my daily bread;
And of the tears which I did weep
I with my drink a mixture made.

8 Thy indignation unappeased,
And thy fierce wrath have caused this pain
Because, O Lord, thou hast me raised,
And thou hast cast me down again.

9 My days of life with haste decline:
They like the shadows swiftly pass;
And I in deepest sorrow pine,
And wither like the fading grass.

10 But thou, O Lord, shalt still endure
From change and all mutation free,
And to all generations sure
Shall thy remembrance ever be.

11 Thou shalt arise, and mercy yet
Thou to mount Zion shalt extend:
Now is the time for favor set,
That thou to her shouldst mercy send.

12 Thy saints take pleasure in her stones
Her very dust to them is dear.
All heathen lands and kingly thrones
On earth thy glorious name shall fear.

13 The Lord in glory shall appear,
When Zion he again repairs.
He shall regard and lend his ear
To all the needy's humble pray'rs:

14 Th' afflicted's pray'r he will not scorn.
This ever shall be on record:
And generations yet unborn
Shall praise and magnify the Lord.

15 He from his holy place looked down,
The earth he viewed from heaven high,
To hear the pris'ner's mourning groan,
And free them that are doomed to die.

16 That Zion, and Jerus'lem too,
His name and praise may well record,
When people and the kingdoms do
Assemble all to praise the Lord.

17 My strength he weakened in the way,
My days of life he short hath made:
My God, O take me not away
In mid-time of my days, I said.

18 Thy years through all the ages last,
And thou of old, O Lord, hast laid
The earth's foundation firm and fast;
Thy mighty hands the heav'ns have made.

19 Thou shalt remain, they perish shall
They all like garments shall decay;
Thou shalt as vestures change them all,
They shall be changed, and pass away.

20 But from all changes thou art free;
Thy endless years do last for aye.
Thy servants, and their seed who be,
Established shall before thee stay.

PSALM 102. 7s.

1 HEAR my prayer, O Lord, attend!
Let my cry to thee ascend;
From me hide not thou thy face,
In the day of my distress.

2 Unto me incline thy ear;
When I call, make haste to hear.
For my days to smoke are turned,
As a hearth my bones are burned.

3 As the grass my heart doth fade,
I forget to eat my bread.
Through my voice of ceaseless groans
Cleaves my flesh to all my bones.

4 Like the pelican am I,
Like the owl in desert dry;
Sparrow-like on housetop 'lone,
Through the sleepless night I moan.

5 From my foes, who speak with scorn,
Vile reproach I've daily borne;
They that mad against me are,
In their rage against me swear.

6 I ate ashes for my bread,
Mixed my drink with tears I shed;
This, for thy displeasure, Lord,
And thy wrath upon me poured.

7 Thou hast lifted me on high,
But cast down again am I;
All my days as shadows pass;
And I wither like the grass.

8 But, O Lord, thou shalt endure,
Still the same, for evermore;
Thee to mind shall men recall
Through the coming ages all.

9 Thou shalt now for Zion rise,
Viewing her with pitying eyes;
Now shall Zion favor see,
'Tis the time decreed by thee.

10 For thy saints thy promise trust,
Loving ev'n her stones and dust.
So shall heathen fear God's name;
All earth's kings thy glorious fame.

11 Zion's walls built up shall be;
All shall then God's glory see.
He the destitute shall hear,
And will not despise their prayer.

12 Of this truth shall record be,
That the coming race may see.
God shall into being bring,
People, that his praise shall sing.

13 From his sanctuary high
God hath looked with pitying eye;
Earth he viewed from heaven, his throne,
Listening to the prisoner's groan.

14 From the bonds in which they lie
Freeing those condemned to die;
This in Zion they'll proclaim,
And in Salem praise his name.

15 When the people of the Lord
Gathered are with one accord,
When to serve the Lord of might
Kingdoms of the earth unite.

16 In the way he made me weak,
Life he shortened, then I spake:
"Take me not, O God, away
In the midst of life, I pray."

17 Lord, thy years without an end
Through the ages all extend.
Earth's foundations thou hast laid;
Thou of old the heavens hast made.

18 They shall speedily decay,
But thy years shall last for aye;
Yea, the works we now behold
All like garments shall wax old.

19 As a vesture shall they be,
They shall all be changed by thee;
Yet unchanged, as years extend,
Thy years, Lord, shall have no end.

20 Children of thy heritage
Shall endure through every age,
And their sons from race to race
Shall not fail before thy face.

PSALM 103. C. M.

1 O THOU my soul, bless God the Lord;
And all that in me is,
Be lifted up, his holy name
To magnify and bless.

2 Bless, O my soul, the Lord thy God,
And not forgetful be
Of all his gracious benefits
He hath bestowed on thee.

3 All thy iniquities who doth
Most graciously forgive:
Who thy diseases all and pains
Doth heal, and thee relieve.

4 Who doth redeem thy life, that thou
To death mayst not go down;
Who thee with loving-kindness doth,
And tender mercies crown:

5 Who with abundance of good things
Doth satisfy thy mouth;
And even as the eagle's age,
He hath renewed thy youth.

6 God righteous judgment executes
For all oppressed ones.
His ways to Moses, he his acts
Made know to Isr'el's sons.

7 The Lord Jehovah gracious is,
And he is merciful,
Long-suffering and slow to wrath,
In kindness plentiful.

8 He will not chide continually,
Nor keep his anger still.
With us he dealt not as we sinned,
Nor did requite our ill.

9 For as the heaven in its height
The earth surmounteth far;
So great to those that do him fear
His tender mercies are:

10 As far as east is distant from
The west, so far hath he
From us removed, in tender love,
All our iniquity

11 Such pity as a father hath,
Unto his children dear;
Like pity shows the Lord to them
Who worship him in fear.

12 For he remembers we are dust,
And he our frame well knows.
Frail man, his days are like the grass,
As flow'r in field he grows:

13 For over it the wind doth pass,
And it away is gone;
And of the place where once it was
It shall no more be known.

14 But unto them that fear the Lord
His mercy never ends;
And to their children's children all
His righteousness extends:

15 To such as keep his covenant,
And walk in wisdom's way;
Who mindful are of his commands,
That they may them obey.

16 Jehovah hath prepared his throne
In heavens firm to stand;
And ev'ry thing that being hath
His kingdom doth command.

17 O ye his angels, that excel
In strength, bless ye the Lord;
Ye who obey what he commands,
And hearken to his word.

18 O bless and magnify the Lord,
Ye glorious hosts of his;
Ye ministers, that do fulfil
Whate'er his pleasure is.

19 O bless the Lord, all ye his works,
Wherewith the world is stored,
In his dominions everywhere.
My soul, bless thou the Lord.

PSALM 103. 8s and 7s.

1 O MY soul, bless thou Jehovah,
All within me bless his name;
Bless Jehovah, and forget not
All his mercies to proclaim.

2 Who forgives all thy transgressions,
Thy diseases all who heals;
Who redeems thee from destruction,
Who with thee so kindly deals.

3 Who with tender mercies crowns thee,
Who with good things fills thy mouth,
So that even like the eagle
Thou hast been restored to youth.

4 In his righteousness, Jehovah
Will deliver those distressed;
He will execute just judgment
In the cause of all oppressed.

5 He made known his ways to Moses,
And his acts to Isr'el's race;
God is plentiful in mercy,
Slow to anger, rich in grace.

6 He will not forever chide us,
Nor keep anger in his mind,
Hath not dealt as we offended,
Nor rewarded as we sinned.

7 For as high as is the heaven,
Far above the earth below;
Ever great to them that fear him,
Is the mercy he will show.

8 Far as east from west is distant,
He hath put away our sin;
Like the pity of a father
Hath the Lord's compassion been.

9 Well he knows our frame, remembering
We are dust, our days like grass;
Man is like the flower blooming,
Till the hot winds o'er it pass.

10 Then 'tis gone, and is remembered
By its former place no more;
But on them that fear Jehovah
Rests his mercy evermore.

11 As it was without beginning,
So it lasts without an end:
To their children's children ever
Shall his righteousness extend;

12 Unto such as keep his cov'nant,
And are steadfast in his way;
Unto those who still remember
His commandments and obey.

13 In the heavens high, Jehovah
Hath for him prepared a throne,
And throughout his vast dominion
All his works his power shall own.

14 Bless Jehovah, ye his angels,
Spirits that excel in might;
Ye who hear what he commands you,
Ye that do it with delight.

15 Bless and magnify Jehovah,
All ye hosts that do his will;
Ye his servants, ever ready
All his pleasure to fulfil.

16 Bless Jehovah, all his creatures
Ever under his control;
All throughout his vast dominion;
Bless Jehovah, O my soul.

PSALM 104. C. M.

1 BLESS God, my soul. O Lord my God,
Thou art exceeding great;
With honor and with majesty
Thou clothèd art in state.

2 With light, as with a robe, thyself
Thou coverest about;
And, like the curtain of a tent,
The heavens stretchest out.

3 He of his chambers doth the beams
Within the waters lay;
He doth the clouds his chariot make,
On wings of wind make way.

4 He doth the flames his ministers,
The winds his angels make:
He earth's foundations firmly laid
That it should never shake.

5 Thou didst it cover with the deep,
As with a garment spread:
The waters stood above the hills,
When thou the word hadst said.

6 But at the voice of thy rebuke
They fled, and would not stay;
They at thy thunder's dreadful voice
Did hasten fast away.

7 They by the mountains do ascend,
And by the valley-ground
Descend again to that same place
Which thou for them didst found.

8 To them a limit thou hast set,
O'er which they may not go,
That they do not return again
The earth to overflow.

9 He to the valleys sends the springs,
Which run among the hills:
They to all beasts of field give drink,
Wild asses drink their fills.

10 The fowls of heaven their dwellings have
Beside each flowing spring,
And there among the branches they
With joyful voices sing.

11 He from his chambers watereth
The hills when they are dried:
And with the fruit of these thy works,
The earth is satisfied.

12 He makés the grass for cattle grow,
He makes the herb to spring
For use of man, that food to him
He from the earth may bring;

13 And wine, that to the heart of man
Doth cheerfulness impart;
Oil that his face makes shine, and bread
That strengtheneth his heart.

14 The trees of God are full of life;
The cedars great that stand
On Lebanon, all planted were
By his almighty hand.

15 Where birds a place of safety choose
In which their nests to make;
As for the storks, the lofty firs
They for their dwelling take.

16 Wild goats a place of refuge find
Upon the mountains high;
The conies also to the rocks
Do for their safety fly.

17 He sets the moon in heav'n, thereby
The seasons to discern;
From him the sun his certain time
Of going down doth learn.

18 Thou darkness mak'st, 'tis night, then beasts
Of forests creep abroad.
The lions young do roar for prey,
And seek their meat from God.

19 The sun doth rise, and home they flock,
Down in their dens they lie.
Man goes to work, his labor he
Doth to the ev'ning ply.

20 How manifold, O Lord, thy works,
In wisdom wonderful
Thou ev'ry one of them hast made;
Earth's of thy riches full:

21 So is this great and spacious sea,
Wherein things creeping are,
Which numbered cannot be; and beasts
Both great and small are there.

22 The ships go there, and there thou mak'st
Leviathan to play.
These wait on thee, and from thy hand
In due time fed are they.

23 And what thy kindness gives to them
They gather for their food;
Thine hand thou open'st lib'rally,
And they are filled with good.

24 Thou hid'st thy face; they troubled are,
Their breath thou tak'st away;
They die, and to their kindred dust
Return again do they.

25 Thy Spirit then thou sendest forth,
And they created are;
The face of earth thou dost revive,
And all things new appear.

26 The glory of the mighty Lord
For ever shall endure;
And in his works Jehovah shall
Rejoice for evermore.

27 Earth, as affrighted, trembleth all,
If he on it but look;
And if the mountains he but touch,
They presently do smoke.

28 I to the Lord Most High will sing
So long as I shall live;
And while I being have I will
To my God praises give.

29 Of him my meditation shall
Sweet thoughts to me afford;
And as for me, I will rejoice
In God, my only Lord.

30 From earth let sinners be consumed,
Let ill men no more be.
O thou my soul, bless thou the Lord
Praise to the Lord give ye.

PSALM 105. C. M.

1 GIVE thanks to God, call on his name;
To men his deeds make known.
Sing ye to him, sing psalms; proclaim
His wondrous works each one.

2 To glory in his holy name
Unite with one accord;
And let the heart of ev'ry one
Rejoice that seeks the Lord.

3 The Lord Almighty, and his strength,
With steadfast hearts seek ye:
His blessèd and his gracious face
Seek ye continually.

4 Remember all his mighty deeds,
The wonders he hath done,
The righteous judgments of his mouth,
Remember them each one.

5 O ye the seed of Abraham,
Who served him faithfully;
Ye sons of Jacob whom he chose,
Keep these in memory.

6 Because he, and he only, is
The mighty Lord our God;
And his most righteous judgments are
In all the earth abroad.

7 His cov'nant he remembered hath,
That it may ever stand:
To thousand generations he
His promise did command.

8 Which covenant he firmly made
With faithful Abraham,
And unto Isaac, by his oath,
He did renew the same:

9 And unto Jacob, for a law,
He made it firm and sure,
A covenant to Israel,
Which ever should endure.

10 He said, I Canaan's land will give
For heritage to you;
While they were strangers there, and few
In number very few:

11 While yet they went from land to land,
Without a sure abode;
And while through many kingdoms they
Did wander far abroad;

12 Yet, notwithstanding, suffered he
No man to do them wrong;
Yea, for their sakes he did reprove
Kings, who were great and strong.

13 He said, these my anointed are,
Touch not, nor do them wrong;
Nor do the prophets any harm
That unto me belong.

14 He called for famine on the land,
He broke the staff of bread:
But yet he sent a man before,
By whom they should be fed;

15 Ev'n Joseph, whom, by envy moved,
Sell for a slave did they;
Whose feet they with the fetters hurt,
And he in irons lay;

16 Until the time that his word came
To give him liberty;
The word and purpose of the Lord
Did him in prison try.

17 Then sent the king, and did command
That he enlarged should be:
He that the people's ruler was
Did send to set him free.

18 To be the lord of all his house
He raised him, as most fit;
To him of all that he possessed
He did the charge commit:

19 That at his pleasure he might bind
The princes of the land;
And also make his senators
True wisdom understand.

20 The people then of Israel
Down into Egypt came;
And Jacob for a time sojourned
Within the land of Ham.

21 And he did greatly by his pow'r
Increase his people there;
And stronger than their enemies
They by his blessing were.

22 Their heart he then to hatred turned
Against his people there,
To deal in subtlety with those
Who his own servants were.

23 His servant Moses then he sent
And Aaron, chosen one,
And they his signs and wonders great,
In land of Ham, made known.

24 He darkness sent, and made it dark;
His word they did obey.
He turned their waters into blood,
And he their fish did slay.

25 The land in plenty brought forth frogs
In chambers of their kings.
His word all sorts of flies and lice
In all their borders brings.

26 Hail stones for rain, and flaming fire
Into their land he sent;
And he their vines and fig-trees smote;
Trees of their coasts he rent.

27 He spake, and caterpillars came,
And locusts did abound;
Which in their land all herbs consumed,
And fruits of all their ground.

28 He smote all first-born in their land,
Chief of their strength each one.
With gold and silver brought them forth,
Weak in their tribes were none.

29 Egypt was glad when forth they went,
Their fear on them did light.
He spread a cloud for covering,
And fire to shine by night.

30 They asked, and quails he brought: with bread
Of heaven filled he them.
He opened rocks, floods gushed, and ran
In deserts like a stream.

31 For on his holy promise he,
And servant Abr'ham thought.
With joy his people, his elect,
With gladness, forth he brought.

32 And so the heathen's land to them,
He for possession gave;
That of the people's labor they
Inheritance might have.

33 That they his statutes might observe
According to his word;
And that they might his laws obey.
Give praises to the Lord.

PSALM 106. C. M.

1 PRAISE ye the Lord, and give him thanks,
For bountiful is he;
His tender mercy shall endure
To all eternity.

2 God's mighty works who can express?
Or show forth all his praise?
O blest are they that judgment keep,
And justly do always.

3 Remember me, O Lord, with love,
Which thou to thine dost bear;
With thy salvation, O my God,
To visit me draw near.

4 That I thy chosen's good may see,
And in their joy rejoice;
And may with thine inheritance
Exult with cheerful voice.

5 We with our fathers have transgressed,
And done iniquity;
With them we have transgressors been,
We have done wickedly.

6 The wonders great, which thou, O Lord,
Didst work in Egypt land,
Our fathers, though they saw, yet them
They did not understand:

7 And they thy mercies' multitude
Kept not in memory;
But at the sea, ev'n the Red sea,
Provoked him grievously.

8 Yet notwithstanding he them saved,
Ev'n for his own name's sake;
That so he might, to be well known,
His mighty power make.

9 The Red sea also he rebuked,
And then dried up it was:
Through depths, as through the wilderness,
He made them safely pass.

10 From hands of him that hated them,
He did his people save;
And from the en'my's cruel hand
To them redemption gave.

11 The waters overwhelmed their foes,
Not one was left alive.
Then they believed his word, and praise
To him in songs did give.

12 But soon they did his mighty works
Unthankfully forget,
And on his counsel and his will
Did not with patience wait;

13 But much did lust in wilderness,
And God in desert tempt.
He gave them what they sought, but to
Their soul he leanness sent.

14 Moreover Moses, in the camp,
They envied without cause:
At Aaron too, the saint of God,
Inflamed their envy was.

15 The earth did therefore open wide,
And Dathan did devour,
And all Abiram's company
It covered in that hour.

16 And likewise 'mong their company
A fire was kindled then;
And so the hot consuming flame
Burnt up these wicked men.

17 Yet they at Horeb made a calf,
A molten image praised:
Their glory changed to form of ox
That in the pastures grazed.

18 They soon forgot the mighty God,
Who had their Saviour been,
By whom such great things brought to pass
They had in Egypt seen.

19 In land of Ham his wondrous works,
Things terrible did he,
When he his mighty hand and arm
Stretched out at the Red sea.

20 He said he would them all destroy,
Had not, his wrath to stay,
His chosen Moses stood in breach,
That them he should not slay.

21 Yea, they despised the pleasant land,
Nor did believe his word,
But murm'ring in their tents, refused
To hearken to the Lord.

22 In desert therefore them to slay
He lifted up his hand:
Through nations to o'erthrow their seed,
And scatter in each land.

23 They unto Baäl-peor did
Themselves associate;
The sacrifices of the dead
They did profanely eat.

24 Thus, by inventions of their own,
They much provoked his ire;
And then upon them suddenly
The plague broke in as fire.

25 Then Phin'has rose, and justice did,
And so the plague did cease;
That to all ages counted was
To him for righteousness.

26 And at the waters, where they strove,
They did him angry make,
In such a way that ill it fared
With Moses for their sake:

27 Because they there his spirit meek
Provoked so bitterly,
That he with hasty lips did speak
Words unadvisedly.

28 Nor, as the Lord commanded them,
Did they the nations slay:
But with the heathen mingled were,
And learned of them their way.

29 Moreover they their idols served,
Which to a snare was turned.
To demons they in sacrifice
Their sons and daughters burned.

30 In their own children's guiltless blood
Their hands they did imbrue,
Whom unto Canaan's idols they
For sacrifices slew.

31 So was the land defiled with blood.
Stained with their works were they,
And with inventions of their own,
To idols they did stray.

32 Against his people kindled was
The anger of the Lord,
They so provoked his wrath that he
His heritage abhorred.

33 He gave them to the heathen's power;
Their foes did them command.
Their en'mies them oppressed, they were
Made subject to their hand.

34 He many times delivered them;
But with their counsel so
They him provoked, that for their sin
They were brought very low.

35 Yet their affliction he beheld,
When he did hear their cry:
And he for them his covenant
Recalled to memory;

36 And in his mercies' multitude
He did repent, and make
Them to be pitied of all those
Who did them captive take.

37 Save us, O Lord our God, and us
From heathen nations bring,
That we thy holy name may thank,
Thy praises ever sing.

38 Blessed be JEHOVAH, Isr'el's God,
To all eternity:
Let all the people say, Amen.
Praise to the Lord give ye.

PSALM 107. C. M.

1 O PRAISE the Lord, for he is good;
His mercies lasting be.
Let God's redeemed say so, whom he
From pow'r of foes set free.

2 He gathered them from all the lands,
From north, south, east, and west.
They strayed in desert's pathless way,
No city found to rest.

3 Their weary soul within them faints,
When thirst and hunger press;
In trouble then they cry to God,
He frees them from distress.

4 Them also in a way to walk
That right is he doth guide,
That they may to a city go,
Wherein they may abide

5 O that men to the Lord would give
Praise for his goodness then,
And for his works of wonder done
Unto the sons of men!

6 For he the soul that longing is
Doth fully satisfy;
With goodness he the hungry soul
Doth fill abundantly:

7 Such as shut up in darkness deep,
And in death's shade abide,
Whom strongly hath affliction bound,
And irons fast have tied:

8 Because against the words of God
They wrought rebelliously,
And they the counsel did contemn
Of him that is Most High.

9 Their heart with sorrow he brought down,
They fell, no help could have.
In trouble then they cried to God,
He them from straits did save.

10 He out of darkness did them bring,
And from death's shade them take:
The bands, wherewith they had been bound,
He did asunder break.

11 O that men to the Lord would give
Praise for his goodness then,
And for his works of wonder done
Unto the sons of men!

12 Because the mighty gates of brass
In pieces he did tear;
By him in sunder also cut
The bars of iron were.

13 Fools, for their sin, and their offence,
Do sore affliction bear;
All kind of meat their soul abhors;
They to death's gates draw near.

14 In grief they cry to God; he saves
Them from their miseries.
He sends his word, them heals, and them
From their destruction frees.

15 O that men to the Lord would give
Praise for his goodness then,
And for his works of wonder done
Unto the sons of men!

16 And let them sacrifice to him
Off'rings of thankfulness:
And let them show abroad his works
In songs of joyfulness.

17 To those who go to sea in ships,
And in great waters trade,
Jehovah's works and wonders great
Are in the deep displayed.

18 For he commands, and forth in haste
The stormy tempest flies,
Which makes the sea with rolling waves
Aloft to swell and rise.

19 They mount to heav'n, then to the depths
They downward go again;
Their soul doth faint and melt away
With trouble and with pain.

20 They reel and stagger like one drunk,
They are at their wit's end;
Then they to God in trouble cry,
And he relief doth send.

21 The storm is changed into a calm
At his command and will;
And so the waves which raged before,
Now quiet are and still.

22 Then they are glad, because at rest
And quiet now they be:
So to the haven he them brings,
Which they desired to see.

23 O that men to the Lord would give
Praise for his goodness then,
And for his works of wonder done
Unto the sons of men!

24 Among the people when they meet,
Let them exalt his name;
Among assembled elders too,
In songs advance his fame.

25 He to dry land turns water-springs,
And floods to wilderness;
For sins of those that dwell therein,
Fat land to barrenness.

26 He into deserts dry and parched
The standing water brings;
And grounds which dry and barren were
He turns to water-springs.

27 And there, for dwelling, he a place
Doth to the hungry give,
That they a city may prepare,
Where they in peace may live.

28 There sow they fields, and vineyards plant,
To yield fruits of increase;
His blessing makes them multiply,
Lets not their beasts decrease.

29 Again they much diminished are,
And brought to low estate,
Through sorrow and affliction sore,
And by oppression great.

30 He on the princes pours contempt,
He causes them to stray,
And wander in a wilderness,
In which there is no way.

31 Yet setteth he the poor on high,
From all his miseries;
And he, in number like a flock,
Doth make him families.

32 They who are righteous shall rejoice,
When they the same shall see;
And, as confounded, stop her mouth
Shall all iniquity.

33 Whoso is wise, and will these things
Observe, and them record,
Ev'n they shall understand the love,
And kindness of the Lord.

PSALM 108. C. M.

1 MY heart is fixed, O Lord; I'll sing,
And with my glory praise.
Awake both psaltery and harp;
Myself I'll early raise.

2 I'll praise thee 'mong the people, Lord;
'Mong nations sing will I:
Above the heav'ns thy mercy's great,
Thy truth doth reach the sky.

3 Be thou above the heavens, Lord,
Exalted very high,
And far above the earth do thou
Thy glory magnify;

4 That thy belovèd people may
From bondage be set free:
O do thou save with thy right hand,
And answer give to me.

5 God in his holiness hath said,
In this rejoice I will;
I Shechem will divide, and I
Will measure Succoth's vale.

6 I Gilead claim as mine by right;
Manasseh mine shall be;
My head has strength in Ephraim,
Judah gives laws for me;

7 In Moab I will wash; my shoe
I will to Edom throw,
And o'er the land of Palestine
I will in triumph go.

8 O who is he will bring me to
The city fortified?
O who is he that to the land
Of Edom will me guide?

9 O God, who hadst rejected us,
This thing wilt thou not do?
Ev'n thou, O God, thou who didst not
Forth with our armies go?

10 Help us from trouble, for the help
Is vain which man supplies.
Through God we'll do great acts; he shall
Tread down our enemies.

PSALM 108. L. M.

1 MY heart is firmly fixed, O God,
I'll sing and praise thy name to
My glory, harp, and lute awake,
The morning I will vocal make.

2 I'll thank thee 'mid the nations, Lord,
Among the people praise accord;
The heavens vast thy grace transcends,
And to the clouds thy truth extends.

3 Be thou o'er heavens high, O God,
Thy glory o'er the earth abroad;
That thy belovèd free may stand,
Hear us, and save with thy right hand.

4 God spoken hath with holy voice,
And I will triumph and rejoice;
I'll Shechem's fields by lot assign,
O'er Succoth's vale will draw the line.

5 Manasseh, Gilead too, are mine,
On Ephraim shall my head recline;
My ruler I shall Judah greet,
In Moab I shall wash my feet.

6 To Edom I will cast my shoe,
In triumph o'er Philistia go.
Who to the city fortified—
To Edom, who will be my guide?

7 O God, do thou our leader be,
Though we are now cast off from thee;
And when our hosts to battle go,
O God, do thou thy presence show.

8 From trouble help, and us relieve,
For vain the help that man can give;
In God will we great valor show,
And he our foes will overthrow.

PSALM 109. C. M.

1 O THOU the God of all my praise,
Do thou not hold thy peace;
For mouths of wicked men to speak
Against me do not cease:

2 The mouths of vile, deceitful men
Against me opened be;
And with a false and lying tongue
They basely slandered me.

3 They did beset me round about
With words of hateful spite:
And though to them no cause I gave,
Against me they did fight.

4 They for my love became my foes,
But constantly I prayed;
Yea, ill for good and hate for love
To me they have repaid.

5 Set thou the wicked over him;
Do thou, on his right hand,
Give to his greatest enemy,
Ev'n Satan, leave to stand.

6 And when by thee he shall be judged,
Condemned then let him be;
And let his pray'r be turned to sin,
When he shall call on thee.

7 Make few his days, and in his room
His charge another take.
His children let be fatherless,
His wife a widow make.

8 His children let be vagabonds,
And beg continually;
And from their places desolate
Seek bread for their supply.

Let covetous extortioners
Catch all he hath away:
Of all for which he labored hath,
Let strangers make a prey.

10 Let there be none to pity him,
Nor any, help to lend,
Nor to his children fatherless
His mercy to extend.

11 Let his posterity from earth
Cut off forever be,
And in the coming age their name
Be blotted out by thee.

12 Let God his father's wickedness
Still to remembrance call;
And never let his mother's sin
Be blotted out at all.

13 But let them all before the Lord
Appear continually,
That he may wholly from the earth
Cut off their memory.

14 Because he mercy minded not,
But persecuted still
The poor and needy, that he might
The broken-hearted kill.

15 As he in cursing pleasure took,
So let it to him fall;
As he delighted not to bless,
So bless him not at all.

16 He cursing as a robe put on;
So let his curse recoil;
Like water through his bowels flow,
And in his bones like oil.

17 And like the garment cov'ring him,
So let it round him be,
And as a girdle wherewith he
Is girt continually.

18 From God let this be their reward
That en'mies are to me,
And their reward that speak against
My soul maliciously.

19 O God the Lord, for thy name's sake,
Do thou appear for me;
Since good and sweet thy mercy is,
From trouble set me free.

20 I am afflicted very much;
I needy am and poor;
My heart within me smitten is
And wounded very sore.

21 I like a shade declining pass,
I'm like the locust tossed:
My knees through fasting weakened are,
My flesh hath fatness lost.

22 A vile reproach I also am
Made unto them to be;
And they that did upon me look
Did shake their heads at me.

23 O do thou grant thy help to me,
Who art my God and Lord:
And, for thy tender mercy's sake,
Deliverance afford;

24 That they thereby may know that this
Is thy almighty hand;
And that, O Lord, thou hast done this,
They well may understand.

25 Although they curse with spite, yet,
Bless thou with loving voice: [Lord,
Them fill with shame when they arise;
Thy servant let rejoice.

26 Those that my adversaries are,
Let them be clothed with shame;
And as a mantle, let their own
Confusion cover them.

27 But as for me, I with my mouth
Will greatly praise the Lord;
And I among the multitude
His praises will record.

28 For at the right hand of the poor
Shall stand the Lord Most High,
To save him from all those that would
Condemn his soul to die.

PSALM 109. L. M.

1 O GOD, whom I in praise adore,
Be silent in my cause no more.
Their mouths the wicked open wide;
Against me hypocrites have lied.

2 With words of hate they throng around,
And fight, although no cause be found.
My love provokes their bitter spite,
But I in constant pray'r delight.

3 With evil they my good reward,
With hatred meet my kind regard.
Place him beneath the wicked's hand,
And on his right let Satan stand.

4 In judgment let his plea be spurned,
And let his prayer to sin be turned.
His days be few, and in his room
To office let another come.

5 A widow let his wife be left,
His children of their sire bereft;
Let them be scattered far from home,
And begging bread through deserts roam.

6 Extortioners his substance take,
His toil a prey let strangers make.
Let him from none compassion know,
None to his orphans favor show.

7 His seed let perish in their shame,
The coming age blot out their name;
His father's sin Jehovah mind,
His mother's sin no pardon find.

8 Let them with God ne'er be forgot,
Till he from earth their mem'ry blot;
For he remembered not to show
Compassion to the sons of woe.

9 The poor and those with want distressed,
He persecuted and oppressed;
He them pursued to make his prey,
And broken-hearted ones to slay.

10 The curse he loved on him shall rest,
He blessing not, shall not be blest.
Himself with cursing he arrayed,
To him shall cursing be repaid.

11 In him like water it shall flow,
Like oil through all his bones shall go;
Like raiment it shall clothe him o'er,
A girdle binding evermore.

12 Foes and accusers, from the Lord,
Shall find in cursing their reward;
But God the Lord, for thy name's sake,
For me in mercy undertake.

13 Because thy grace is rich and free,
From all my foes deliver me.
I'm poor and needy, grant relief,
My heart within is pierced with grief.

14 Like locust tossed, like fleeting shade,
My days to pass away are made.
Through many fasts my strength declines;
My knees are weak, my body pines.

15 To foes a vile reproach I'm made,
On me they look and shake the head.
O Lord, my God, my helper be,
In thy great mercy save thou me.

16 That this to them, Lord, may be known,
Has by thy mighty hand been done.
They curse, but let their curse be vain;
Thy blessing, Lord, let me obtain.

17 When they arise shamed let them be,
But make thy servant glad in thee.
Let foes be covered with disgrace,
And mantle o'er with shame their face.

18 My mouth shall greatly praise the Lord,
Yea, with the throng his praise record;
For on the poor's right hand shall he
Stand up, his soul from wrong to free.

PSALM 110. C. M.

1 JEHOVAH to my Lord thus said,
Sit thou at my right hand,
Until I make thy foes a stool,
On which thy feet may stand.

2 The Lord shall out of Zion send
The rod of thy great pow'r:
In midst of all thine enemies
Be thou the governor.

3 A willing people in thy day
Of pow'r shall come to thee,
In holy beauties from morn's womb;
Thy youth like dew shall be.

4 The Lord hath sworn, and from his oath
He never will depart,
Of th' order of Melchisedec
A priest thou ever art.

5 The glorious and mighty Lord,
That sits at thy right hand,
Shall, in his day of wrath, strike through
The kings that him withstand.

6 Among the heathen he shall judge,
The nations fill with dead,
And over all the countries wide
He wound shall every head.

7 The brook that runneth in the way
With drink shall him supply;
And, for this cause, in triumph he
Shall lift his head on high.

PSALM 110. S. M.

1 THE Lord to my Lord said,
At my right hand sit thou,
Until I make thy enemies
Beneath thy feet to bow.

2 Thy rod of strength the Lord
Shall out of Zion send,
And over all thy enemies
Do thou thy pow'r extend.

3 And in the day when thou
Dost thy great power take,
Thy people shall themselves to thee
A free-will off'ring make.

4 In beauteous, holy robes,
Arrayed they come to thee;
As dew-drops from the morning womb,
Thy youth shall ever be.

5 The Lord an oath hath sworn,
An oath he will not break:
Forever like Melchisedec's,
Thy priesthood I will make.

6 The sovereign Lord who sits
At thy right hand as king,
Shall strike through kings in that dread
When he shall vengeance bring. [day

7 The heathen he shall judge,
And fill the land with dead;
He over countries great and wide,
Shall smite and wound the head.

8 And in his way, the brook
His thirst shall satisfy,
And thus refreshed, the conq'ring Lord
Shall lift his head on high.

PSALM 110. L. P. M.

1 JEHOVAH to my Lord thus spake,
Till I thy foes thy footstool make,
Sit thou in state at my right hand;
God shall from Zion send abroad
O'er nations all thy mighty rod,
Amid thy foes thy throne shall stand.

2 Thee, in thy power's triumphant day,
The willing nations shall obey;
And when thy rising beams they view,
Shall all, redeemed from error's night,
Appear as numberless and bright
As crystal drops of morning dew.

3 The Lord unchanging oath has made,
"Melchisedec's thy priestly grade,
In everlasting priesthood crowned;"
The sovereign Lord, at thy right hand,
Shall strike through princes of the land,
While awful anger flames around.

4 Among the heathen judge he will;
Unnumbered dead the land shall fill,
The nations' chief shall smitten lie.
The brook that runneth in the way,
His burning thirst shall slake that day,
And he shall lift his head on high.

PSALM 111. C. M.

1 PRAISE ye the Lord: with all my heart
I will God's praise declare,
Ev'n where assemblies of the just
And congregations are.

2 Jehovah's works are very great,
The wonders of his might;
Sought out they are of every one
Who in them takes delight.

3 His work most honorable is,
Most glorious and pure,
And his untainted righteousness
Forever doth endure.

4 His works of wonder he hath made
To be remembered well:
In grace and in compassion great
Jehovah doth excel.

5 The Lord provideth food for all
Who truly do him fear;
And evermore his covenant
He in his mind will bear.

6 He did the power of his works
To his own people show,
That he the heathen's heritage
Upon them might bestow.

7 His hands' works all are truth and right;
All his commands are sure:
And, done in truth and uprightness,
They evermore endure.

8 He to his chosen people sent
Redemption by his pow'r;
His covenant he did command
To be forevermore.

9 His name alone most holy is,
In fear to be adored.
Of wisdom the beginning is
To truly fear the Lord.

10 Good understanding have they all
Who carefully obey
His just commandments ev'ry one;
His praise endures for aye.

PSALM 112. C. M.

1 PRAISE ye the Lord; that man is blest
Who doth Jehovah fear;
Yea, blest is he whose great delight
His holy precepts are.

2 His offspring for their might shall be
Upon the earth renowned;
The generation of the just
In blessings shall abound.

3 Abundant wealth within his house
Shall ever be in store;
And his unspotted righteousness
Endures for evermore.

4 Light to the upright doth arise,
Though he in darkness be;
Compassionate, and merciful,
And ever just is he.

5 A good man doth his favor show
And doth to others lend:
He with discretion his affairs
Will guide unto the end.

6 There surely is not any thing
That ever shall him move:
The righteous man's memorial
Shall everlasting prove.

7 When evil tidings he shall hear,
He shall not be afraid;
His heart is fixed, his confidence
Upon the Lord is stayed.

8 Established firmly is his heart,
Afraid he shall not be,
Until upon his enemies
He his desire shall see.

9 He hath dispersed his wealth abroad,
And given to the poor;
His horn with honor shall be raised,
His righteousness endure.

10 The wicked shall it see, and grieve,
His teeth gnash, melt away:
What wicked men do most desire
Shall utterly decay.

PSALM 112. L. M.

HALLELUIAH.

1 HOW blest the man that fears the Lord,
And makes his law his chief delight;
His seed shall share his great reward,
And on the earth be men of might.

2 Abounding wealth shall bless his home,
His righteousness shall still endure,
To him shall light arise in gloom;
He's kind, compassionate and pure.

3 The good will favor show, and lend,
And his affairs discreetly guide;
Unmoved he stands till life shall end,
His name and honor shall abide.

4 No evil tidings shall he fear;
His heart doth on the Lord repose;
He stands unmoved by dangers near,
Till he shall his prostrate foes.

5 Dispersing gifts among the poor,
His lib'ral hands their wants supply;
His righteousness shall still endure,
His pow'r shall be exalted high.

6 The wicked shall his honor see,
Consume with grief, and gnash and wail;
Their hopes shall disappointed be,
And their desires forever fail.

PSALM 113. C. M.

1 PRAISE God; ye servants of the Lord,
Praise God, his name adore.
Yea, blessed be the name of God
Henceforth and evermore.

2 From rising sun to where it sets,
God's name is to be praised.
Above all nations God is high,
'Bove heav'ns his glory raised.

3 Unto the Lord our God that dwells
On high, who can compare?
Himself that humbleth things to see
In heav'n and earth that are.

4 He from the dust doth raise the poor,
That very low doth lie;
And from the dunghill lifts the man
Oppressed with poverty.

5 That he may highly him advance,
And with the princes set;
With those that of his people are
The chief, ev'n princes great.

6 The barren woman house to keep
He maketh, and to be
Of sons a mother full of joy.
Praise to the Lord give ye.

PSALM 113. L. M.

1 PRAISE God, ye servants of the Lord,
Praise, praise his name with one accord;
Bless ye the Lord, his name adore
From this time forth forevermore.

2 From rising unto setting sun,
Praised be the Lord, the mighty one.
O'er nations all God reigns supreme,
Above the heavens his glories beam.

3 O who is like the Lord, our God,
Who makes the heavens his abode;
Who stoops to see from his high throne
What things in heaven and earth are done.

4 From dust he makes the poor to rise,
The needy who in dunghill lies;
That he with princes may him place,
With princes of his chosen race.

5 He gives the barren woman joy,
In keeping house she finds employ,
And children joy to her afford.
Praise ye Jehovah; praise the Lord.

PSALM 114. C. M.

1 WHEN Isr'el out of Egypt went,
And did his dwelling change,
When Jacob's house went out from those
That were of language strange,

2 He Judah did his holy place,
His kingdom Isr'el make:
The sea beheld, and quickly fled,
And Jordan hastened back.

3 Like rams the mountains, and like lambs
The hills skipped to and fro.
O sea, why fledd'st thou? Jordan, back
Why wast thou driven so?

4 Ye mountains great, why was it so
That ye did skip like rams?
And wherefore was it, little hills,
That ye did leap like lambs?

5 O at the presence of the Lord,
Earth, tremble thou for fear,
Because the presence of the God
Of Jacob doth appear:

6 Who in the desert from the rock
Did standing water bring;
And by his power turned the flint
Into a water-spring.

PSALM 114. L. M.

1 WHEN Israel had from Egypt gone,
Jacob from men of speech un-
Then Judah was his holy place, [known,
And his dominion Israel's race.

2 The sea, affrighted, saw and fled;
Back Jordan driven was with dread;
The lofty mountains skipped like rams,
And all the little hills like lambs.

3 What ailed thee that thou fledd'st, O sea?
Thou, Jordan, that thou back didst flee?
Ye mountains, that ye skipped like rams?
And all ye little hills like lambs?

4 Earth, tremble, for the Lord is near,
Before the God of Jacob fear;
Who from the rock did water bring,
And made the flint a water-spring.

PSALM 114. H. M.

1 WHEN Israel again
Was out of Egypt brought,
And Jacob's house from men
Whose language they knew not,
Then Judah was his holy place,
And his dominion Israel's race.

2 His face the sea discerned,
In haste away it fled;
The Jordan backward turned—
Its waters were afraid;
Behold! the mountains skipped like rams,
And all the little hills like lambs.

3 What ailed thee, O thou sea,
That thou fledd'st at the sight?
Thou, Jordan! what ailed thee,
That thou didst turn in flight?
Ye mountains, that ye skipped like rams?
And you, ye little hills, like lambs?

4 Let all the earth abroad
Before Jehovah fear;
And tremble when the God
Of Israel draws near—
Who from the rock did water bring,
Who made the flinty rock a spring.

PSALM 115. C. M.

1 NOT unto us, Lord, not to us,
But do thou glory take
To thy own name, ev'n for thy truth,
And for thy mercy's sake.

2 O wherefore should the heathen say,
Where is their God now gone?
But our God in the heavens is,
What pleased him he hath done.

3 Their idols silver are and gold,
The work of men they be.
Though mouths they have, they do not
And eyes, they do not see; [speak;

4 Though ears they have, they do not
Their noses savor not; [hear;
Hands, feet, but handle not, nor walk;
Nor speak they through their throat.

5 Like them their makers are, and all
On them their trust that build.
O Isr'el, trust thou in the Lord,
He is their help and shield.

6 O Aaron's house, trust in the Lord,
Their help and shield is he.
e that fear God, trust in the Lord,
Their help and shield he'll be.

7 The Lord of us hath mindful been,
And he will bless us still;
He will the house of Isr'el bless,
Bless Aaron's house he will.

8 Both small and great, that fear the Lord,
He will them surely bless.
The Lord will you, you and your seed,
Still more and more increase.

9 Yea truly blest are ye of God,
Who made the earth and heav'n.
The heav'n, ev'n heav'ns, are God's, but he
Earth to men's sons hath giv'n.

10 The dead, and who to silence go,
God's praise do not record.
But henceforth we forever will
Bless God. Praise ye the Lord.

PSALM 116. C. M.

1 I LOVE the Lord, because my voice
And prayers he did hear.
I, while I live, will call on him,
Who bowed to me his ear.

2 Of death the cords and sorrows did
About me compass round;
The pains of hell took hold on me,
I grief and trouble found.

3 Upon the name of God the Lord
I then did call, and say,
Deliver thou my soul, O Lord,
I do thee humbly pray.

4 God merciful and righteous is,
Yea, gracious is our Lord.
God saves the meek: I was brought low,
He did me help afford.

5 O thou my soul, do thou return
Unto thy quiet rest;
For, largely, unto thee, the Lord
His bounty hath exprest.

6 For my afflicted soul, from death
Delivered was by thee:
Thou didst my mourning eyes from tears,
My feet from falling, free.

7 I in the land of those that live
Will walk the Lord before.
I did believe, and therefore spoke:
I was afflicted sore.

8 I said, when I was in my haste,
That all men liars be.
What shall I render to the Lord
For all his gifts to me?

9 I'll of salvation take the cup,
On God's name will I call:
I'll pay my vows now to the Lord
Before his people all.

10 In God's sight dear is his saints' death.
Thy servant, Lord, am I;
Thy servant, and thy handmaid's son:
My bands thou didst untie.

11 To thee thank-off'rings I will give,
And on God's name will call.
I'll pay my vows now to the Lord
Before his people all;

12 Within the courts of God's own house,
Within the midst of thee,
O city of Jerusalem.
Praise to the Lord give ye.

PSALM 116. L. M.

1 I LOVE the Lord, for he did hear
My voice and supplications all;
Because he hath inclined his ear,
I while I live, will on him call.

2 Death's sorrows compassed me around,
The pains of hell shook all my frame,
I trouble great and sorrow found,
Then called I on Jehovah's name.

3 O Lord, I humbly thee entreat,
From all distress redeem my soul:
The kindness of the Lord is great,
Our God is just and merciful.

4 The simple with his care are blest;
I was brought low, God rescued me;
My soul, return thou to thy rest,
Great love the Lord hath shown to thee.

5 For thou from death hast saved me, Lord,
And thou hast freed my eyes from tears,
My feet from falling hast secured.
With God I'll walk, through all my years.

6 As I believed, so spake I then,
When great affliction on me pressed;
"How false, how faithless are all men!"
Were words I uttered in my haste.

7 What fit return, Lord, can I make
For all thy gifts on me bestowed?
The cup of blessing I will take,
And call upon the name of God.

8 Before God's people I'll appear,
And pay my vows there with delight;
The death of saints to God is dear,
Most precious in Jehovah's sight.

9 O Lord, the high and holy one,
I am a servant unto thee,
Thy servant and thy handmaid's son,
Thou hast from bonds delivered me.

10 With sacrifice of thanks I'll go,
And on Jehovah's name will call;
Will pay to God the vows I owe,
In presence of his people all.

11 Yea, I will pay my vows to God
In midst of thee, Jerusalem.
Within the courts of God's abode.
Praise ye Jehovah, praise his name.

PSALM 117. C. M.

1 O ALL ye nations of the earth,
Praise ye the mighty Lord;
And all ye people magnify
His name with one accord.

2 For great to us his mercies are,
And lovingkindnesses:
His truth endures for evermore.
The Lord O do ye bless.

PSALM 117. 8s and 7s.

1 PRAISE Jehovah, all ye nations,
All ye people praise proclaim;
For his grace and lovingkindness,
O sing praises to his name.

2 Great to us hath been his mercy,
Ever faithful is his word;
Through all ages it endureth,
Hallelujah, praise the Lord.

PSALM 118. C. M.

1 O PRAISE the Lord, for he is good;
His grace is ever sure.
Let Israel now say, His grace
Forever doth endure.

2 Let Aaron's house now say, His grace
Forever doth endure.
Let those who fear the Lord now say,
His grace is ever sure.

3 I on the Lord in trouble called,
The Lord gave ear to me;
He in a large place did me set,
From trouble made me free.

4 The mighty Lord is on my side,
I will not be afraid;
For any thing that man can do
I shall not be dismayed.

5 The Lord doth take my part with them
That render help to me,
And therefore my desire on those
Who hate me I shall see.

6 It better is to trust the Lord,
Than trust in man's defence;
Yea, better trust the Lord than place
In princes confidence.

7 Against me all the nations joined,
They compassed me about;
But in the Lord's most holy name,
I shall them all root out.

8 They have encompassed me about,
They compassed to annoy;
But in the Lord's most holy name
I shall them all destroy.

9 As bees they compassed me about,
But, like the thorns that flame,
They have been quenched; and them
Destroy in God's own name. [shall I

10 Thou sore hast thrust, that I might fall,
The Lord gave help to me;
Jehovah is my strength and song,
And my salvation free.

11 In dwellings of the just, the voice
Of joy and health shall be;
The right hand of the mighty Lord
Doth ever valiantly.

12 The right hand of the mighty Lord
Exalted is on high;
The right hand of the mighty Lord
Doth ever valiantly.

13 I shall not die, but live, and shall
The works of God declare.
The Lord hath sorely chastened me,
But yet my life did spare.

14 O set ye open unto me
The gates of righteousness;
Then will I enter into them,
And I the Lord will bless.

15 This is the gate of God, by it
The just shall enter in.
I will thee praise, for thou me heard'st,
And hast my safety been.

16 That stone is made head corner-stone
Which builders did despise:
This is the doing of the Lord,
And wondrous in our eyes.

17 This is the day the Lord hath made,
In it we glad will be.
Save now, I pray thee, Lord; I pray,
Send now prosperity.

18 O blest be he who comes to save
In God's most holy name;
The blessing from the house of God
Upon you we proclaim.

19 The Lord is God; he unto us
Hath made the light arise;
O bind ye to the altar's horns,
With cords, the sacrifice.

20 Thou art my God, I will thee praise;
My God, I'll thee extol.
Praise God, for he is good; his grace
Endures through ages all.

PSALM 118. L. M.

1 THE Lord is good; O bless his name;
His mercy ever is the same,
And let the house of Isr'el say,
His tender mercy lasts for aye.

2 Let Aaron's house this truth declare,
Jehovah's mercies endless are.
Let all that fear the Lord proclaim,
His mercy ever is the same.

3 I called on God in time of grief;
He heard my prayer, and sent relief.
The Lord to rescue me is near;
What man can do I will not fear.

4 The Lord doth take my part with those
Who give me help against my foes;
I my desire shall therefore see
On those who hatred bear to me.

5 Better to trust the Lord Most High,
Than on the help of man rely.
Better to trust Jehovah's grace,
Than confidence in princes place.

6 The nations all around me came;
I'll them destroy in God's great name.
They gathered, and around me came;
I'll cut them off in God's great name.

7 Like bees they swarm in fiercest ire,
They shall be quenched like thorns on fire.
In God's great name I shall prevail,
And those destroy who me assail.

8 Thou hast thrust sore at me to slay,
But God has been my help and stay.
My strength and song is God the Lord;
To me he safety doth afford.

9 The voice of joy and saving grace
Is in the just man's dwelling-place;
The right hand of the Lord above,
In mighty deeds, doth valiant prove.

10 The Lord's right hand is lifted high,
The Lord's right hand doth valiantly.
I shall not die, but live, and praise
Jehovah's gracious works and ways.

11 Jehovah hath me chastened sore,
But unto death did not give o'er.
Unfold the gates of righteousness,
I'll enter in the Lord to bless.

12 This gate doth to the Lord belong,
And hither shall the righteous throng.
I will thee praise, for thou hast heard,
And hast become my Saviour, Lord.

13 The stone which builders did disown
Is now become chief corner-stone.
This from Jehovah doth arise,
And it is wondrous in our eyes.

14 This day God made; with cheerful
In it we'll triumph and rejoice. [voice
Save now, O Lord, we plead with thee;
Lord, send us now prosperity.

15 Him ever blest do we proclaim,
Who cometh in Jehovah's name;
We from the place of his abode
Have blest you in the name of God.

16 Jehovah is the God of might;
And he to us hath given light.
Bring to the altar's horns, and bind
The sacrifice with cords confined.

17 My God thou art; thee will I laud;
I will exalt thee, O my God.
The Lord is good; O praise his name;
His mercy ever is the same.

PSALM 119. C. M.

PART I.

1 HOW blest are they whose ways are
And upright in the wa [were,
Who in the Lord's most holy law
Do walk, and do not stray.

2 O blest are they who to observe
His statutes are inclined;
And who do seek the living God
With their whole heart and mind.

3 Such in his ways do walk, and they
Do no iniquity.
Thou hast commanded us to keep
Thy precepts carefully.

4 O that thy statutes to observe
Thou wouldst my ways direct!
Then shall I not be shamed, when I
Thy precepts all respect.

5 Then with integrity of heart
Thee will I praise and bless,
When I the judgments all have learned
Of thy pure righteousness.

6 That I will keep thy statutes all,
Firmly resolved have I:
O do not then, most gracious God,
Forsake me utterly.

PART II.

7 By what means shall a young man learn
His way to cleanse, O Lord?
By taking careful heed to it,
According to thy word.

8 Unfeignedly thee have I sought
With all my soul and heart:
O never let me from the path
Of thy commands depart.

9 Thy word I in my heart have hid
That I offend not thee.
O Lord, thou ever blessèd art,
Thy statutes teach thou me.

10 The judgments of thy mouth, each one
My lips recounted have:
More joy thy testimonies' way
Than riches all me gave.

11 I will thy holy precepts make
My meditation still,
And have respect to all thy ways
Continually I will.

12 Upon thy statutes my delight
Shall constantly be set:
And by thy grace I never will
Thy holy law forget.

PART III.

13 With me, thy servant, in thy grace,
Deal bountifully, Lord;
That by thy favor I may live,
And duly keep thy word.

14 Unveil my eyes, that of thy law
The wonders I may see.
I am a stranger on this earth,
Hide not thy laws from me.

15 My soul within me breaks, and doth
Much fainting still endure,
Through longing that it hath all times
Unto thy judgments pure.

16 Thou hast rebuked the cursèd proud,
Who from thy precepts swerve.
Reproach and shame remove from me,
For I thy laws observe.

17 Against me princes spoke with spite,
While they in council sat:
But I thy servant did upon
Thy statutes meditate.

18 Thy testimonies also are
My comfort and delight:
They ever are my counsellors,
To guide my steps aright.

PART IV.

19 My soul is cleaving to the dust;
Me quicken by thy word.
My ways I showed, thou hast me heard;
Teach me thy statutes, Lord.

20 The way of thy commandments teach,
And make me well to know;
So all thy works that wondrous are
I will to others show.

21 My soul doth melt, and drop away,
For heaviness and grief:
To me, according to thy word,
Give strength, and send relief.

22 O let the wicked way of lies
Removed far from me be,
And graciously thy holy law
Do thou grant unto me.

23 I of the perfect way of truth
My choice have freely made;
Thy judgments that most righteous are
Before me I have laid.

24 I to thy testimonies cleave;
Shame do not on me cast.
I'll run thy precepts' way, because
My heart enlarged thou hast.

PART V.

25 Teach me, O Lord, the perfect way
Of thy commands divine,
And to observe it to the end
I will my heart incline.

26 Give understanding unto me,
So keep thy law shall I;
I'll with integrity of heart
Observe it carefully.

27 In thy law's path make me to go:
For I delight therein.
My heart unto thy precepts turn,
And not to worldly gain.

28 O do thou turn away mine eyes
From viewing vanity;
And in thy good and holy way
Be pleased to quicken me.

29 Confirm to me thy gracious word,
Which I did gladly hear,
To me, thy servant, Lord; I am
Devoted to thy fear.

30 Turn thou away my feared reproach;
For good thy judgments be.
Lo, for thy precepts I have longed:
In thy truth quicken me.

PART VI.

31 Let thy sweet mercies also come
And visit me, O Lord;
Let thy salvation come to me,
According to thy word.

32 So shall I have wherewith I may
Give him an answer just,
Who spitefully reproacheth me;
For in thy word I trust.

33 The word of truth out of my mouth
Take thou not utterly;
For on thy righteous judgments, Lord,
Doth all my hope rely.

34 So will I keep forevermore
Thy law continually.
Because I all thy precepts seek,
I'll walk at liberty.

35 I'll speak thy word to kings, and I
With shame will not be moved;
I ever will delight myself
In those thy laws I loved.

36 To thy commandments, which I loved,
My hands lift up I will;
And I will also meditate
Upon thy statutes still.

PART VII.

37 Remember, Lord, thy gracious word
Thou to thy servant spake,
Which, for the ground of my sure hope,
Thou causedst me to take.

38 By this thy word in my distress
Great comfort I have known,
For in my straits I am revived
By this thy word alone.

39 The men whose hearts with pride are
Did greatly me deride; [filled
But yet from thy most perfect law
I have not turned aside.

40 Thy righteous judgments which thou
Make known of old, O Lord, [didst
I have remembered, and to me
They comfort did afford.

41 Great fear took hold on me, because
Ill men thy law forsake.
I in my house of pilgrimage
Thy laws my songs do make.

42 Thy name by night, Lord, I recalled,
And I have kept thy law.
And this I had, because that I
Thy precepts kept with awe.

PART VIII.

43 Thou my sure portion art alone,
Which I did choose, O Lord:
I have resolved, and said, that I
Would keep thy holy word.

44 With all my heart I did entreat
Thy face and favor free:
According to thy gracious word
Be merciful to me.

45 I thought upon my former ways,
With care did meditate;
And to thy testimonies pure
I then did turn my feet.

46 I did not stay, nor linger long,
As those that slothful are;
But hastily thy laws to keep
Myself I did prepare.

47 The wicked bands me robbed; yet I
Thy precepts did not slight.
I'll rise at midnight thee to praise,
Ev'n for thy judgments right.

48 I am companion to all those
Who fear, and thee obey.
O Lord, thy mercy fills the earth:
Teach me thy laws, I pray.

PART IX.

49 Well hast thou with thy servant dealt,
As thou didst promise give.
Good judgment me, and knowledge teach,
For I thy word believe.

50 Before I chastened was I strayed;
But now I keep thy word.
Both good thou art, and good thou dost:
Teach me thy statutes, Lord.

51 The men whose hearts are full of pride
Against me forged a lie;
But as for me, with all my heart
Thy precepts keep will I.

52 Their hearts through worldly ease and
Are gross and heavy grown; [wealth
But my delight, O Lord, is placed
Upon thy law alone.

53 It hath been very good for me
That I afflicted was,
That I might well instructed be,
And learn thy holy laws.

54 The law which from thy mouth pro-
To me is better far [ceeds,
Than many thousands and great sums
Of gold and silver are.

PART X.

55 Thy hands have made and fashioned
Teach me thy laws, O Lord: [me;
They who thee fear shall joy to see
Me trusting in thy word.

56 That righteous all thy judgments are
I know, and do confess;
And that thou hast afflicted me
In truth and faithfulness.

57 O let thy kindness merciful,
I pray thee, comfort me,
As to thy servant promised was,
In faithfulness, by thee.

58 And let thy tender mercies come
To me, that I may live;
Because thy holy laws to me
A pure delight do give.

59 O let the proud be put to shame,
For they, without a cause,
With me perversely dealt; but I
Will muse upon thy laws.

60 Let such as fear thee, and have known
Thy statutes, turn to me.
My heart make sound in all thy laws,
That shamed I never be.

PART XI.

61 My soul for thy salvation faints;
Yet I thy word believe.
Mine eyes fail for thy word: I say,
When wilt thou comfort give?

62 For like a bottle I'm become,
Which in the smoke is set:
But still thy righteous statutes, Lord,
I never do forget.

63 How many are thy servant's days?
When wilt thou execute
Just judgment on these wicked men
That do me persecute?

64 The proud for me have pits prepared,
Which is against thy laws.
Thy words all faithful are: help me,
Pursued without a cause.

65 They so consumed me, that on earth
My life they scarce did leave:
Thy precepts yet forsook I not,
But close to them did cleave.

66 According to thy mercy, Lord,
Me quicken and preserve:
The testimony of thy mouth
So shall I still observe.

PART XII.

67 Thy word forever is, O Lord,
In heaven settled fast;
And unto generations all
Thy faithfulness doth last.

68 The earth by thee established was,
By thee it doth remain.
This day they stand thy servants all,
For thou didst so ordain.

69 Unless in thy most perfect law
My soul delights had found,
I should have perished at the time
My troubles did abound.

70 Thy precepts I will ne'er forget;
They quick'ning to me brought.
Lord, I am thine; O save thou me:
Thy precepts I have sought.

71 For me the wicked have laid wait,
Me seeking to destroy:
But I thy testimonies true
Consider will with joy.

72 An end of all perfection here
I have beheld, O God:
But as for thy commandment, Lord,
It is exceeding broad.

PART XIII.

73 O how I love thy law! it is
My study all the day:
It makes me wiser than my foes;
For it doth with me stay.

74 Than all my teachers now I have
More understanding far;
Because my meditations all,
Thy testimonies are.

75 In understanding I excel
Those that the ancients are;
Because to keep thy precepts all
Has been my constant care.

76 My feet from each ill way I stayed,
That I might keep thy word.
I from thy judgments have not swerved;
For thou hast taught me, Lord.

77 How sweet unto my taste, O Lord,
Are all thy words of truth!
Yea, I do find them sweeter far
Than honey to my mouth.

78 I through thy precepts that are pure,
Do understanding get;
I therefore ev'ry way that's false
With all my heart do hate.

PART XIV.

79 Thy word is to my feet a lamp,
And to my path a light.
I will perform, as I have sworn,
To keep thy judgments right.

80 I with affliction very sore
Am overwhelmed, O Lord;
In mercy raise and quicken me,
According to thy word.

81 The free-will offerings of my mouth
Accept, I thee beseech:
And unto me, O Lord, do thou
Thy judgments clearly teach.

82 Though still my soul be in my hand,
Thy laws I'll not forget.
I erred not from them, though for me
The wicked snares did set.

83 I of thy testimonies have
Above all things made choice,
To be my heritage for aye;
For they my heart rejoice.

84 With care I have my heart inclined,
That it should still attend,
Thy statutes always to observe,
And keep them to the end.

PART XV.

85 I hate the thoughts of vanity,
But love thy law do I.
My shield and hiding-place thou art:
I on thy word rely.

86 All ye that evil-doers are
From me depart away;
Because the precepts of my God
I purpose to obey.

87 According to thy faithful word
Uphold and strengthen me,
That I may live, and of my hope
Ashamed may never be.

88 Hold thou me up, so shall I be
In peace and safety still;
And to thy statutes have respect
Continually I will.

89 Thou tread'st down all that love to
False their deceit doth prove. [stray;
Vile men, like dross, thou dost cast off:
Thy law I therefore love.

90 For fear of thee my very flesh
Doth tremble, all dismayed;
And of thy righteous judgments, Lord,
My soul is much afraid.

PART XVI.

91 To others I have judgment done,
Performing justice right:
O do not then deliver me
To my oppressor's might.

92 For good to me thy servant, Lord,
Thy servant's surety be:
And from oppression of the proud
Do thou deliver me.

93 My eyes do fail with looking long
For thy salvation great,
While for thy word of righteousness
I earnestly do wait.

94 In mercy with thy servant deal,
Thy statutes to me show;
I am thy servant, wisdom give,
That I thy laws may know.

95 'Tis time for thee to work, O Lord
They break thy law divine.
Thy precepts therefore more I love
Than gold, yea, gold most fine.

96 Concerning all things thy commands
I therefore judge are right;
And ev'ry false and wicked way
Is hateful in my sight.

PART XVII.

97 Thy statutes, Lord, are wonderful,
My soul them keeps with care.
The entrance of thy word gives light,
Makes wise who simple are.

98 My mouth I also opened wide,
And panted earnestly,
While after thy commandments all,
I longed exceedingly.

99 Lord, look on me, and merciful
Do thou unto me prove,
As thou art wont to do to those
Thy name who truly love.

100 O let my footsteps in thy word
Aright still ordered be:
Let no iniquity obtain
Dominion over me.

101 From man's oppression save thou me:
So keep thy laws I will.
Thy face make on thy servant shine
Teach me thy statutes still.

102 Great streams of waters from my eyes
Ran down, because I saw
How wicked men run on in sin,
And do not keep thy law.

PART XVIII.

103 O Lord, thou ever righteous art;
Thy judgments are upright.
Thy statutes, which thou hast ordained
Most faithful are and right.

104 My zeal hath me consumed, because
They who against me rise,
Thy holy words forgotten have
And they thy laws despise.

105 Thy word is very pure; on it
Thy servant's love is set.
Despised and small am I; yet I
Thy laws do not forget.

106 Thy righteousness is righteousness
Which ever doth endure:
Thy holy law, Lord, also is
The very truth most pure.

107 Distress and anguish have me found,
On me fast hold they take;
Yet in my trouble my delights
I thy commandments make.

108 Eternal righteousness is in
Thy testimonies all:
Give understanding unto me,
And ever live I shall.

PART XIX.

109 With all my heart I cried, Lord, hear;
I will obey thy word.
I cried to thee; save me, and I
Will keep thy laws, O Lord.

110 Before the morning's dawn I rose,
And unto thee I cried;
Because upon thy faithful word
I constantly relied.

111 My wakeful eyes anticipate
The watches of the night,
That on thy word with earnest mind
Then meditate I might.

112 In loving-kindness let my pray'r
And cry be heard by thee;
According to thy judgment, Lord,
Revive and quicken me.

113 The men who follow crime draw nigh;
They from thy law are far:
But thou art near, O Lord; and truth
All thy commandments are.

114 As for thy testimonies all,
Of old this have I seen,
That thou hast surely founded them
Forever to remain.

PART XX.

115 My trouble, Lord, do thou regard,
And me in safety set:
Deliver me, O Lord, for I
Thy law do not forget.

116 And by thy word revive thou me;
Save me, and plead my cause.
Salvation is from sinners far;
For they seek not thy laws.

117 Thy tender mercies, Lord, are great,
They numbered cannot be.
According to thy judgments just,
Revive and quicken me.

118 My persecutors many are,
And foes that do combine;
Yet from thy testimonies pure
My heart doth not decline.

119 I saw transgressors, and was grieved;
For they keep not thy word.
See how I love thy law! as thou
Art kind, me quicken, Lord.

120 For from beginning, all thy word
Hath been most true and sure:
Thy righteous judgments every one
For evermore endure.

PART XXI.

121 The princes persecuted me,
Although no cause they saw:
But still of thy most holy word
My heart doth stand in awe.

122 I at thy word rejoice, as one
Of spoil that finds great store.
Thy law I love; but lying all
I hate and do abhor.

123 To praise thy name sev'n times a day
Hath been my constant care;
Because of all thy judgments, Lord,
Which righteous ever are.

124 Great peace have they who love thy
Offence they shall have none. [law;
I hoped for thy salvation, Lord,
And thy commands have done.

125 My soul thy testimonies all
Observed most carefully;
On them my heart is set, and them
I love exceedingly.

126 Thy testimonies and thy laws
I kept with special care;
For all my works and ways each one
Before thee open are.

PART XXII.

127 O let my earnest pray'r and cry
Come near before thee, Lord:
Give understanding unto me,
According to thy word.

128 Let my request before thee come:
After thy word me free.
My lips shall utter praise, when thou
Hast taught thy laws to me.

129 My tongue of thy most blessèd word
Shall speak, and it confess;
Because thy holy statutes all
Are perfect righteousness.

130 O let thy hand bring help to me:
Thy precepts are my choice.
I longed for thy salvation, Lord,
And in thy law rejoice.

131 My soul revive, and then it shall
Give praises unto thee;
And let thy judgments evermore
Be helpful unto me.

132 I, like a lost sheep, went astray;
Thy servant seek and find:
For thy commandments all, O Lord,
I ever keep in mind.

PSALM 120. C. M.

1 IN my distress to God I cried,
And he gave ear to me.
From lying lips and guileful tongue,
O Lord, my soul set free.

2 What shall be given thee? or what
Be done to thee, false tongue?
Ev'n burning coals of juniper,
Sharp arrows of the strong.

3 Alas for me, that I abide
In Mesech's land so long!
That I in tabernacles dwell,
To Kedar that belong.

4 My soul with him that hateth peace
Hath long a dweller been.
I am for peace; but when I speak,
For battle they are keen.

PSALM 120. L. M.

1 IN my distress I cried to God,
My earnest cry Jehovah heard;
From lying lips and tongue of fraud,
Deliver thou my soul, O Lord.

2 To thee, false tongue, what shall be
What for thy lies a fit return? [done?
Sharp arrows of a mighty one,
With coals of juniper that burn.

3 Alas for me! that I so long
Sojourn with Mesech's godless race,
And near the tents of Kedar's throng
Am forced to make my dwelling-place.

4 I long have made my dwelling-place
With such as seek my peace to mar;
With them I fain would live in peace,
But when I speak, they are for war.

PSALM 121. C. M.

1 I TO the hills will lift mine eyes,
From whence doth come mine aid.
My safety cometh from the Lord,
Who heav'n and earth hath made.

2 Thy foot he'll not let slide, nor will
He slumber that thee keeps.
Behold, he that keeps Israel,
He slumbers not, nor sleeps.

3 The Lord thee keeps, the Lord thy shade
On thy right hand doth stay:
The moon by night thee shall not smite,
Nor yet the sun by day.

4 The Lord shall keep thy soul; he shall
Preserve thee from all ill.
Henceforth thy going out and in
God keep forever will.

PSALM 121. 7s.

1 TO the hills I'll lift mine eyes,
Whence my hopes of succor rise;
From the Lord comes all my aid,
Who the earth and heav'n hath made.

2 He will ever be thy guide,
And thy foot shall never slide;
God his Israel that keeps,
Never slumbers, never sleeps.

3 God thy keeper still shall stand,
As a shade on thy right hand;
Neither sun by day shall smite,
Nor the silent moon by night.

4 God shall guard from every ill,
Keep thy soul in safety still;
Both without and in thy door,
He will keep thee evermore.

PSALM 122. C. M.

1 I JOY'D when to the house of God,
Go up, they said to me.
Jerusalem, within thy gates
Our feet shall standing be.

2 Jerus'lem as a city is
Compactly built, and fair;
To it the tribes go up; to it,
The tribes of God repair:

3 To Isr'el's testimony, there
To God's name thanks to pay.
For thrones of judgment, ev'n the thrones
Of David's house, there stay.

4 Pray that Jerusalem may have
Peace and felicity:
All those who love thee and thy peace
Shall have prosperity.

5 I therefore wish that peace may still
Within thy walls remain,
And ever may thy palaces
Prosperity retain.

6 And now, for friends' and brethren's
Peace be in thee, I'll say. [sakes,
Yea for the house of God our Lord,
I'll seek thy good alway.

PSALM 122. L. M.

1 WITH joy I hear my friends exclaim,
"Come let us in God's temple meet."
Within thy gates, Jerusalem,
Shall ever stand our willing feet.

2 A city built compact and fair,
Jerus'lem stands, the sacred place
To which the gathering tribes repair,
Tribes of Jehovah's chosen race.

3 'Tis there by his command they meet,
To render thanks and pay their vows;
And there is judgment's royal seat,
There are the thrones of David's house.

4 Pray that Jerus'lem's peace endure,
For all that love thee God will bless;
Peace dwell within thy walls secure,
And joy within thy palaces.

5 For sake of friends and kindred dear,
My heart's desire is "peace to thee;"
And for the house of God, my prayer
Shall seek thy good continually.

PSALM 123. C. M.

1 O THOU that dwellest in the heav'ns,
I lift mine eyes to thee.
Behold, as servants' eyes attend,
Their masters' hand to see,

2 As handmaid's eyes her mistress' hand;
So do our eyes attend
Upon the Lord our God, until
To us he mercy send.

3 O Lord, be gracious unto us,
Unto us gracious be;
For filled with insolent contempt
Exceedingly are we.

4 Our soul is filled with scorn of those
That at their ease abide,
And with the insolent contempt
Of those that swell in pride.

PSALM 123. L. M. 6 lines.

1 TO thee, O Lord, I lift mine eyes,
O thou enthroned above the skies!
As servants watch their master's hand,
Or maids by mistress watching stand,
So to the Lord our eyes we raise,
Until his mercy he displays.

2 Have mercy, Lord, we cry to thee;
Filled with contempt thy servants see!
On us have mercy, scorned by those
Who live in undisturbed repose!
Beneath the scorning of the proud,
And their contempt, our soul is bowed.

PSALM 124. C. M.

1 HAD not the Lord been on our side,
May Israel now say;
Had not the Lord been on our side,
When men rose us to slay;

2 They had us swallowed up alive,
When their fierce wrath did flame:
The waters had us drowned, our soul
Had sunk beneath the stream.

3 Then had the waters, swelling high,
Above our soul made way.
O bless the Lord, who to their teeth
Us gave not for a prey.

4 Our soul has, like a bird, escaped
The cruel fowler's snare;
The snare asunder broken is,
And we escapèd are.

5 Our sure and all-sufficient help
Is in JEHOVAH'S name;
His name who did the heav'n create,
And who the earth did frame.

PSALM 124. L. M.

1 HAD not the Lord, may Isr'el say,
Had not the Lord maintained our side,
When men, to make our lives a prey,
Rose like the swelling of the tide;

2 The swelling tide had been our grave,
So fiercely did the waters roll:
The waters proud, with wave on wave,
Had swept above our drowning soul.

3 Blest be the Lord; let praise be given,
That we escaped from death so nigh;
As when the fowler's snare is riven,
The bird escaping soars on high:

4 The snare is rent, and we are free,
Our grateful souls to God arise;
For all our help has come from thee,
Great maker of the earth and skies.

PSALM 125. C. M.

1 THEY in the Lord that firmly trust,
Shall be like Zion hill,
Which at no time can be removed,
But standeth ever still.

2 As round about Jerusalem
The mountains ever stand,
So God his people will surround,
And evermore defend.

3 For ill men's rod upon the lot
Of just men shall not lie;
Lest righteous men stretch forth their
To work iniquity. [hands

4 Do thou to all those who are good
Thy goodness, Lord, impart;
And also do thou good to them
Who upright are in heart.

5 But as for such as turn aside
In their own crooked way,
God shall lead forth with wicked men:
On Isr'el peace shall stay.

PSALM 125. 7s and 6s.

1 HE that in God confideth,
Like Zion Mount shall be,
Which evermore abideth
Unmoved eternally.

2 As mountains, which defend her,
Jerusalem surround,
His saints secure to render,
God compasseth around.

3 The sinner's rod shall never
On just men's lot abide,
Lest upright men should ever
To sin be turned aside.

4 Thy goodness, Lord, our Saviour,
To all the good impart;
And ever show thy favor
To men of upright heart.

5 But those whose choice is rather
In crooked ways to go;
With sinners God shall gather;
On Israel peace bestow.

PSALM 126. C. M.

1 WHEN Zion's bondage God turned back,
As men that dreamed were we.
Then filled with laughter was our mouth,
Our tongue with melody:

2 The heathen people said, The Lord
Great things for them hath wrought.
The Lord hath done great things for us,
Whence joy to us is brought.

3 As streams of water in the south,
Our bondage, Lord, recall.
Who sow in tears, a reaping time
Of joy enjoy they shall.

4 That man who, bearing precious seed,
In going forth doth mourn,
He, doubtless, bringing back his sheaves,
Rejoicing shall return.

PSALM 126. L. M.

1 'TWAS like a dream, when by the Lord
From bondage Zion was restored:
Our mouths were filled with mirth, our
Were ever singing joyful songs. [tongues

2 The heathen owned what God had
wrought;
Great works, which joy to us have brought
As southern streams, when filled with rain,
Lord, turn our captive state again.

3 Who sow in tears, with joy shall reap;
Though bearing precious seed they weep
While going forth, yet shall they sing,
When coming back their sheaves they
bring.

PSALM 126. H. M.

1 WHEN Zion by the Lord
From her captivity
Was graciously restored,
Like men that dream were we.
Our mouths were filled with mirth, our
Were ever singing joyful songs. [tongues

2 Great things the heathen own,
The Lord for them hath wrought;
Great things the Lord hath done,
Which joy to us have brought.
As southern streams sweep o'er the plain,
Lord, turn our captive state again.

3 The man in tears who sows,
With joyfulness shall reap;
With precious seed he goes,
And going forth doth weep.
Yet doubtless he his sheaves shall bring,
And coming back, with joy shall sing.

PSALM 127. C. M.

1 EXCEPT the Lord do build the house
The builders lose their pain:
Except the Lord the city keep,
The watchmen watch in vain.

2 'Tis vain for you to rise betimes,
Or late from rest to keep,
To feed on sorrow's bread; so gives
He his belovèd sleep.

3 Lo, children are God's heritage,
To parents his reward.
The sons of youth as arrows are,
For strong men's hands prepared.

4 O happy is the man that hath
His quiver filled with those;
They, unashamed, within the gate
Shall speak unto their foes.

PSALM 127. L. M.

1 UNLESS the Lord the house shall
build,
The weary builders toil in vain;
Unless the Lord the city shield,
The guards a useless watch maintain.

2 In vain you rise ere morning break,
And late your nightly vigils keep,
And bread of anxious care partake:
God gives to his belovèd sleep.

3 Lo, children are the gift of God,
And sons the blessing he commands;
These, when in youthful days bestowed,
Are like the shafts in warrior's hands.

4 And happy they whose quivers bear
Full store of arrows such as these;
They in the gate are free from fear,
And boldly face their enemies.

PSALM 128. C. M.

1 THE man is blest who fears the Lord
And walketh in his ways;
For of thy labor thou shalt eat,
And prosper all thy days.

2 Thy wife shall as a fruitful vine
By thy house sides be found:
Thy children like to olive-plants
Thy table shall surround.

3 Behold, the man that fears the Lord,
Thus blessèd shall he be.
The Lord shall out of Zion give
His blessing unto thee.

4 Thou shalt Jerus'lem's good behold,
Whilst thou on earth dost dwell.
Thou shalt thy children's children see,
And peace on Israel.

PSALM 128. 8s and 7s.

1 BLEST the man who fears Jehovah,
Walking ever in his ways;
Thou shalt eat of thy hands' labor,
And be happy all thy days.

2 Like a vine in fruit abounding,
In thy house thy wife is found;
And like olive-plants, thy children
Compassing thy table round.

3 Lo, on him that fears Jehovah,
Shall this blessedness attend;
Thus Jehovah out of Zion
Shall to thee his blessings send.

4 Thou shalt see Jerus'lem prosper,
Long as thou on earth shalt dwell;
Thou shalt see thy children's children,
And the peace of Israel.

PSALM 129. C. M.

1 THEY oft did vex me from my youth,
May Isr'el now declare;
They oft did vex me from my youth,
Yet not victorious were.

2 The plowers plowed upon my back;
They long their furrows made.
The righteous Lord did cut the cords
Which sinners on me laid.

3 Let Zion's haters be turned back,
And in confusion thrown.
As grass on house-tops let them be,
Which fades ere it is grown:

4 Of which enough to fill his hand
The mower cannot find;
Nor can the man his bosom fill,
Whose work is sheaves to bind.

5 Nor say the men who pass them by,
God's blessing on you rest:
We in the name of God the Lord
Do wish you to be blest.

PSALM 129. L. M.

1 HOW oft from youth may Isr'el say,
How oft from youth have foes assailed!
How sorely troubled me have they!
Yet ne'er against me have prevailed.

2 Upon my back the plowers plowed,
Upon me long their furrows drew.
The righteous Lord subdued the proud,
In mercy cut their cords in two.

3 Let all be shamed, and made to flee,
Who have to Zion hatred shown;
As grass on house-tops let them be,
As grass which fades ere it be grown.

4 Its blades no mower's hand may press,
To sheaves no binder may lay claim;
No strangers say, "The Lord thee bless,
We bless you in Jehovah's name."

PSALM 130. C. M.

1 FROM depths to thee, O Lord, I cried,
My voice, Jehovah, hear;
And to my supplication's voice
O give attentive ear.

2 Lord, who shall stand, if thou, O Lord,
Shouldst mark iniquity?
But yet with thee forgiveness is,
That feared thou mayest be.

3 I wait for God, my soul doth wait,
My hope is in his word.
Yea, more than they for morn that watch,
My soul waits for the Lord;

4 Yea, more I wait than they that watch
The morning light to see.
Let Isr'el in Jehovah hope,
For with him mercies be.

5 Redemption plentiful and free
Is ever found with him.
And he from all iniquity
Shall Israel redeem.

PSALM 130. 8s and 7s.

FROM the depths do I invoke thee,
O Jehovah, give an ear;
To my voice be thou attentive,
And my supplication hear.

2 Lord, if thou shouldst mark transgressions,
Who, before thee, Lord, shall stand?
But with thee there is forgiveness,
That thy name may fear command.

3 For Jehovah I am waiting,
And my hope is in his word;
In his word of promise given,
Yea, my soul waits for the Lord.

4 For the Lord my soul is waiting,
More than watchers in the night,
More than they for morning watching,
Watching for the morning light.

5 Isr'el, hope thou in Jehovah,
Mercies great are found with him;
He abounding in redemption,
Isr'el will from sin redeem.

PSALM 131. C. M.

1 MY heart not haughty is, O Lord,
My eyes not lofty be;
Nor do I deal in matters great,
Or things too high for me.

2 I surely have myself behaved
With spirit meek and mild,
As child of mother weaned: my soul
Is like a weanèd child.

3 Upon Jehovah let the hope
Of Israel rely,
Ev'n from the time that present is
Unto eternity.

PSALM 131. S. M.

1 MY heart's not haughty, Lord,
Nor lofty is mine eye;
I meddle not in matters great,
In things for me too high.

2 I surely have composed
And soothed myself to rest,
Yea, even as a weanèd child
Upon its mother's breast,

3 My soul is like a child
Weaned and submissive grown;
O Isr'el, now and evermore
Trust in the Lord alone.

PSALM 132. C. M.

1 O LORD, remember David now,
His troubles think upon;
How unto God he swore, and vowed
To Jacob's mighty One.

2 I will not come within my house,
Nor rest in bed at all;
Nor shall my eyes take any sleep,
Nor eyelids slumber shall;

3 Till for the Lord a place I find,
Where he may make abode;
Until I find a dwelling-place,
For Jacob's mighty God.

4 Lo, at the place of Ephratah
Of it we understood;
We also found it in the fields,
And city of the wood.

5 We'll to his tabernacles go,
And at his footstool bow.
Arise, O Lord, into thy rest,
Thy ark of strength bring thou.

6 Let all thy priests be clothed, O Lord,
In robes of righteousness;
And let all those that are thy saints
Shout loud for joyfulness.

7 And for thy servant David's sake,
Do not deny thy grace;
Nor of thy own anointed one
Turn thou away the face.

8 The Lord in truth to David swore,
He will not turn from it,
I of thy body's fruit will make
Upon thy throne to sit.

9 My cov'nant if thy sons will keep,
And laws to them made known,
Their children then shall also sit
Forever on thy throne.

10 For God of Zion hath made choice;
There he desires to dwell.
This is my rest, here will I stay;
For I do like it well.

11 Her food I'll greatly bless; her poor
With bread will satisfy.
Her priests I'll clothe with health; her saints
Shall shout forth joyfully.

12 And there will I make David's horn
To bud forth pleasantly:
For him that mine anointed is
A lamp ordained have I.

13 As with a garment I will clothe
With shame his en'mies all;
But yet the crown that he doth wear
Upon him flourish shall.

PSALM 132. L. M.

1 O LORD, remember David now,
And think on all his weight of care,
How to the Lord he made his vow,
To Jacob's mighty God he sware:

2 I will not tread within my hall,
Nor on my bed will seek repose;
No sleep upon my eyes shall fall,
Nor slumber shall mine eyelids close,

3 Until for Jacob's mighty Lord
I find a sure and fit abode.
Of it at Ephratah we heard,
We found it in the fields of wood.

4 Arise, O Lord, come to thy rest;
Thy footstool is our sacred shrine;
With robes of truth thy priests invest;
And shouts shall hail the ark divine.

5 For thine own servant David's sake,
Turn not away Messiah's face;
The Lord his truth will never break,
The truth thus sworn to David's race:

6 "Upon thy throne thy seed shall reign;
And if their heart my cov'nant own,
And still my honored laws maintain,
Their seed shall hold an endless throne."

7 For high on Zion's hill above,
The Lord has fixed his dwelling bright:
This is the city of my love,
The chosen rest of my delight.

8 I'll bless her stores with large increase;
With bread her poor will satisfy;
Her priests I'll clothe in robes of peace,
And all her saints shall shout for joy.

9 There David's horn shall bud and grow,
Thence mine anointed's light shall stream.
With utter shame I'll clothe his foe,
But bright his endless crown shall beam.

PSALM 132. 8s and 7s.

1 LORD, remember thou for David,
All his trouble and his care;
How he vowed to God of Jacob,
To the great Jehovah sware:

2 I my dwelling will not enter,
To my couch will not arise;
I'll not give my eyelids slumber,
Nor in sleep will close my eyes;

3 Till I find a place of dwelling,
Where the Lord may make abode;
Till I find a habitation
Meet for Jacob's mighty God.

4 Lo, at Ephratah we heard it,
And of it we understood;
In the fields we also found it,
In the city of the wood.

5 Let us seek his courts, and worship
At his footstool with delight:
Rise, O Lord, thy rest to enter;
Come, and bring thy ark of might.

6 Let thy priests be clothed with justice;
Let thy saints rejoicing make;
See the face of thy anointed,
For thy servant David's sake.

7 God hath sworn in truth to David,
And his oath will not disown:
Of the children which I give thee,
I will place upon thy throne.

8 If thy sons will keep my cov'nant,
And observe what I command,
On thy throne forever sitting,
Shall their children rule the land.

9 For the Lord hath chosen Zion,
'Tis the dwelling loved of God;
Here I'll rest and dwell forever,
I delight in this abode.

10 Richly blessing her provision,
I will fill her poor with bread;
Clothe her priests with my salvation,
Make her saints exceeding glad.

11 There shall David's power flourish,
For my king a lamp's ordained;
I with shame his foes will cover,
But his crown shall be maintained.

PSALM 133. C. M.

1 BEHOLD, how good a thing it is,
And how becoming well,
Together such as brethren are
In unity to dwell!

2 Like precious ointment on the head,
That down the beard did flow,
Ev'n Aaron's beard, and to the skirts
Did of his garments go.

3 As Hermon's dew, the dew that doth
On Zion's hills descend:
For there the blessing God commands,
Life that shall never end.

PSALM 133. C. P. M.

1 HOW good and pleasant to the sight,
When those that brethren are, delight
In unity to dwell!
Like precious ointment on the head,
Which over Aaron's beard was shed,
And on his garments fell.

2 Or like the dew which night distils,
Which over Hermon's lofty hills,
And Zion's mounts descends;
For there the Lord in love commands
The blessing from his gracious hands,
Even life that never ends.

PSALM 133. 7s and 6s.

1 BEHOLD, how good and pleasant,
And how becoming well,
Where brethren all united,
In peace together dwell.

2 'Tis like the precious ointment
That on the head did flow,
Which down the beard of Aaron,
Did o'er his vesture go.

3 Like dews which on Mount Hermon
And Zion hills descend;
There God commands the blessing,
Life that shall never end.

PSALM 134. C. M

1 BEHOLD, O bless the Lord, all ye
That his attendants are,
Ev'n you who in God's temple stand,
And praise him nightly there.

2 Your hands within God's holy place,
Lift up, and praise his name.
From Zion hill the Lord thee bless,
That heav'n and earth did frame.

PSALM 134. C. P. M.

1 BEHOLD, all ye that serve the Lord,
Lift up your voice with one accord,
Jehovah's name to bless.
To bless his holy name unite,
Ye that are standing night by night,
Within his holy place.

2 Yea, in his place of holiness,
Lift up your hands the Lord to bless,
And unto you be given,
From out of Zion, by the Lord,
His blessing rich, who by his word
Created earth and heaven.

PSALM 135. C. M.

1 O PRAISE the Lord, the Lord's name praise;
His servants, praise ye God.
Who stand in God's house, in the courts
Of our God make abode.

2 Praise ye the Lord, for he is good,
Sing praises to his name;
For it is pleasant thus in songs
His praises to proclaim.

3 Because Jehovah for himself
Of Jacob choice did make:
For his peculiar treasure he
Did Israel also take.

4 Because I know Jehovah is
Above all others great,
And that our Lord above all gods
In glory hath his seat.

5 Jehovah hath in heaven done
Whatever he did please;
And in the earth and places deep,
And in the mighty seas.

6 From earth's remotest ends he makes
The vapors to ascend;
With rain he lightnings makes, and wind
Doth from his treasures send.

7 He first-born all of Egypt smote,
Sent signs and wonders grand
On Pharaoh and his servants all,
In thee, O Egypt land.

8 He smote great nations, slew great kings:
Ev'n Sihon, Heshbon's king,
And Og of Bashan, and to nought
Did Canaan's kingdoms bring:

9 And for a heritage their land
He unto Israel gave,
That there his chosen people might
A sure possession have.

10 Thy name, O Lord, shall still endure,
And thy remembrance shall
With honor great continued be
To generations all.

11 Because the Lord himself will judge
His people righteously;
Concerning those that do him serve,
Himself repent will he.

12 The idols of the nations all
Of silver are and gold,
They from the hands of men receive
Their fashion and their mould.

13 Though mouths they have, they do not speak.
And eyes, they do not see;
And ears, yet hear they not; and in
Their mouth no breath can be.

14 Like them their makers are, and all
Who do on them rely.
O Isr'el's house, bless God; bless God,
O Aaron's family.

15 O house of Levi, bless the Lord,
All who his servants are;
And bless the holy name of God,
All ye the Lord that fear.

16 And blessèd be the Lord our God,
From Zion's holy hill,
Who dwelleth at Jerusalem.
The Lord O praise ye still.

PSALM 135. L. M.

1 O PRAISE the Lord, his praise proclaim;
All ye his servants praise his name,
Who in the Lord's house ever wait,
Who stand in our God's temple gate.

2 The Lord is good, his praise proclaim
Since it is pleasant, praise his name;
He for himself did Jacob take,
And Isr'el his possession make.

3 I know the Lord is high in state,
Above all gods our Lord is great;
The Lord performs what he decrees,
In heaven and earth, in depths and seas

4 He makes the vapors to ascend
In clouds from earth's remotest end:
He for the rain gives lightning wings
The wind out from his treasures brings.

5 He smote from greatest to the least
Of Egypt's first-born, man and beast,
In midst of thee, O Egypt land,
Sent signs and wonders from his hand.

6 He made his wonders dread to fall
On Phar'oh and his servants all;
He many nations overthrew,
And mighty kings and princes slew

7 He Sihon slew, and Bashan's king,
On Canaan's thrones did ruin bring:
Their land for heritage bestowed
On Isr'el for their own abode.

8 O Lord, eternal is thy name,
Thy mem'ry lives in endless fame;
God will his people's cause maintain,
And to his servants turn again.

9 The heathen idols all are nought,
But silver, gold, by man's hand wrought;
With mouths, no power of speech they find,
With eyes to see, they yet are blind.

10 With ears, they hear no voice or sound,
And in their mouth no breath is found;
Their makers all their likeness bear;
Who trust in them their fate shall share.

11 O house of Isr'el, bless the Lord;
Let Aaron's house him praise accord;
Him blest, let Levi's house proclaim;
Bless ye the Lord, who fear his name.

12 Forever let the Lord be blest;
From Zion let it be expressed;
Jerus'lem is his dwelling-place.
Praise ye the Lord, make known his grace.

PSALM 136. 8s and 7s.

1 GIVE thanks to God, for good is he:
For mercy hath he ever.
Thanks to the God of gods give ye:
For his grace faileth never.

2 Thanks give the Lord of lords unto:
For mercy hath he ever.
Who only wonders great can do:
For his grace faileth never.

3 Who by his wisdom made heav'ns high:
For mercy hath he ever.
Who stretched the earth above the sea:
For his grace faileth never.

4 To him that made the great lights shine:
For mercy hath he ever.
The sun to rule till day decline:
For his grace faileth never.

5 The moon and stars to rule by night:
For mercy hath he ever.
Who Egypt's first-born killed outright:
For his grace faileth never.

6 And Isr'el brought from Egypt land:
For mercy hath he ever.
With stretched-out arm, and with strong [hand:
For his grace faileth never.

7 By whom the Red sea parted was:
For mercy hath he ever.
He through its midst made Isr'el pass:
For his grace faileth never.

8 He Phar'oh and his host did drown:
For mercy hath he ever.
And through the desert led his own:
For his grace faileth never.

9 To him great kings who overthrew:
For he hath mercy ever.
Yea, famous kings in battle slew:
For his grace faileth never.

10 Ev'n Sihon, king of Amorites:
For he hath mercy ever.
And Og, the king of Bashanites:
For his grace faileth never.

11 Their land in heritage to have:
For mercy hath he ever.
His servant Isr'el right he gave:
For his grace faileth never.

12 In our low state who on us thought:
For he hath mercy ever.
And from our foes our freedom wrought:
For his grace faileth never.

13 Who doth all flesh with food relieve:
For he hath mercy ever.
Thanks to the God of heaven give:
For his grace faileth never.

PSALM 136. L. M.

1 O THANK the Lord, the Lord of love;
O thank the God, all gods above.
His mercy flows an endless stream,
To all eternity the same.

2 O thank the mighty King of kings,
Whose arm hath done such wondrous things.
His mercy flows an endless stream,
To all eternity the same.

3 Whose wisdom gave the heavens their birth,
And on the waters spread the earth.
His mercy flows an endless stream,
To all eternity the same.

4 Who taught yon glorious lights their way,
The radiant sun to rule the day.
His mercy flows an endless stream,
To all eternity the same.

5 The moon and stars to rule the night,
With radiance of a milder light.
His mercy flows an endless stream,
To all eternity the same.

6 Who smote th' Egyptians' stubborn pride,
When in his wrath their first-born died.
His mercy flows an endless stream,
To all eternity the same.

7 But led his Isr'el from their land,
With outstretched arm and conquering hand.
His mercy flows an endless stream,
To all eternity the same.

8 Whose hand the Red sea's waters clave,
And guided Isr'el through the wave.
His mercy flows an endless stream,
To all eternity the same.

9 But buried Pharaoh and his bands,
And led his flock through desert lands.
His mercy flows an endless stream,
To all eternity the same.

10 Who smote proud monarchs in their might,
And warlike princes slew in fight.
His mercy flows an endless stream,
To all eternity the same.

11 Sihon, the king of Heshbon's towers,
And Og, the lord of Bashan's powers.
His mercy flows an endless stream,
To all eternity the same.

12 And for inheritance their land
He gave to Isr'el's chosen band.
His mercy flows an endless stream,
To all eternity the same.

13 Who thought on us, amidst our woes,
And rescued us from all our foes.
His mercy flows an endless stream,
To all eternity the same.

14 Who daily feeds each living thing;
O thank the heaven's Almighty King.
His mercy flows an endless stream,
To all eternity the same.

PSALM 136. H. M.

1 PRAISE God, for he is kind:
His mercy lasts for aye:
Give thanks with heart and mind
To God of gods alway:
For certainly
His mercies dure
Most firm and sure
Eternally.

2 The Lord of lords praise ye,
Whose mercies always last:
The Lord alone is he
Who doeth wonders vast.
For certainly, etc.

3 To him, by wisdom's hand,
Who heavens did create;
To him who stretched the land
Above the waters great.
For certainly, etc.

4 To him great lights that made,
The sun to rule by day;
The moon and stars arrayed;
To rule the night are they.
For certainly, etc.

5 To him who Egypt smote
In first-born everywhere;
And Isr'el thence he brought,
From those who en'mies were.
For certainly, etc.

6 Who, with strong hand to guide,
And arm that stretched out was,
The Red sea did divide,
And through made Isr'el pass.
For certainly, etc.

7 But Phar'oh overthrew
In Red sea with his host;
And led his people through
The deserts to their coast.
For certainly, etc.

8 To him who great kings smote,
Yea famous kings he slew;
Sihon of Am'rites lot,
And Og of Bashan, too.
For certainly, etc.

9 By lot he gave their lands
To Israel for aye:
To those who his commands
Did faithfully obey.
For certainly, etc.

10 He thought on us when foes
Had brought to low estate;
And he from all our woes
Did grant deliv'rance great.
For certainly, etc.

11 And from his bounty he
All flesh its food hath given.
O thanks to God give ye;
He is the God of heav'n.
For certainly, etc.

PSALM 137. C. M.

1 BY Babel's streams we sat and wept,
When Zion we thought on,
In midst thereof we hung our harps
The willow-trees upon.

2 For there a song required they,
Who did us captive bring:
Our spoilers called for mirth, and said,
A song of Zion sing.

3 O how the Lord's song shall we sing
Within a foreign land?
If thee, Jerus'lem, I forget,
Skill part from my right hand.

4 My tongue to my mouth's roof let cleave,
If I do thee forget,
Jerusalem, and thee above
My chief good do not set.

5 Remember Edom's children, Lord,
Who in Jerus'lem's day,
Ev'n unto its foundation stone,
Raze, raze it quite, did say.

6 O daughter thou of Babylon,
To ruin hastening on,
He shall be blest who thee rewards
As thou to us hast done.

7 Yea, happy surely shall he be,
Thy tender little ones
Who shall lay hold upon, and them
Shall dash against the stones.

PSALM 137. L. M.

1 BY Babel's streams we sat and wept,
For memory still to Zion clung;
The winds alone our harp-strings swept,
That on the drooping willows hung.

2 There our rude captors, flushed with pride,
A song required to mock our wrongs;
Our spoilers called for mirth, and cried,
"Come, sing us one of Zion's songs."

3 O how can we the Lord's song sing
While thus an exile captive band?
O how can we our voices bring
To sing God's song in this strange land?

4 Jerusalem, God's holy hill,
If I of thee forgetful prove,
Let my right hand forget its skill
With grace the harp's sweet strings to move.

5 If I do not remember thee,
Let my parched tongue its utterance cease;
If my chief joy be dear to me
Beyond Jerus'lem's joy and peace.

6 Remember, Lord, how Edom's crowd,
Glad in Jerus'lem's day of woe,
Urged on the victor, shouting loud,
"Down with her walls, o'erthrow, o'erthrow."

7 O Babel's daughter, God's decree
Dooms thee to wrath, a wretched prey;
And blest shall that avenger be
Who shall to thee our wrongs repay.

8 Yea, truly, shall that man be blest,
And with triumphal honor crowned,
Who rends thy children from the breast,
To dash them bleeding to the ground.

PSALM 138. C. M.

1 I WILL thee praise with all my heart,
To thee I will sing praise,
Before the gods; and worship will
Towards thy holy place.

2 I'll praise thy name, ev'n for thy truth,
And kindness of thy love;
For thou thy word hast magnified
All thy great name above.

3 Thou didst me answer in the day
When I to thee did cry;
And thou my fainting soul with strength
Didst strengthen inwardly.

4 All kings upon the earth that are
Shall give thee praise, O Lord;
When as they from thy mouth shall hear
Thy true and faithful word.

5 Yea, in the righteous ways of God
With gladness they shall sing:
For great's the glory of the Lord,
Who is forever King.

6 Though God be high, yet he respects
All those that lowly be;
Whereas the proud and lofty ones
Afar off knoweth he.

7 Though I in midst of trouble walk,
I life from thee shall have:
'Gainst my foes' wrath thou'lt stretch thy hand;
Thy right hand shall me save. [hand;

8 That which concerneth me the Lord
Will surely perfect make:
O Lord, thy mercy lasts; do not
Thine own hands' work forsake.

PSALM 138. L. M.

1 WITH all my heart I'll praise thy name,
Before the gods thy praise proclaim;
I'll worship in thy holy place,
And praise thee for thy truth and grace.

2 For thou o'er all thy name, O Lord,
Hast magnified thy faithful word;
Thou didst me answer when I cried,
Thou hast my soul with strength supplied.

3 All kings of earth shall give thee praise,
When from thy mouth they learn thy ways;
They in Jehovah's ways shall sing,
For great in glory is our King.

4 The Lord, though high, respects the low;
But he the proud far off doth know;
Though waves of trouble round me roll,
Thou, Lord, wilt yet revive my soul.

5 My foes enraged, my way withstand;
Against them thou wilt stretch thy hand;
Thine own right hand shall set me free,
And perfect make thy work for me.

6 O Lord, thy mercy never ends,
Throughout all ages it extends;
Then on thy servant pity take,
Thine own hands' work do not forsake.

PSALM 139. C. M.

1 O LORD, thou hast me searched and known.
Thou know'st my sitting down,
And rising up; yea, all my thoughts
Afar to thee are known.

2 My footsteps and my lying down,
Thou com'passest always;
Thou also most entirely art
Acquaint with all my ways.

3 For in my tongue, before I speak,
Not any word can be,
But altogether, lo, O Lord
It is well known to thee.

4 Behind, before, thou hast beset,
And laid on me thine hand.
Such knowledge is too strange for me.
Too high to understand.

5 Where from thy Spirit shall I go?
Or from thy presence fly?
Ascend I heav'n, lo, thou art there:
There, if in hell I lie.

6 Take I the wings of morn and dwell
In utmost parts of sea;
Yet there, O Lord, thy hand shall lead,
Thy right hand hold shall me.

7 Or if I say that darkness shall
Me cover from thy sight,
Then surely shall the very night
About me be as light.

8 Yea, darkness hideth not from thee,
But night doth shine as day:
Because the darkness and the light
Are both alike alway.

9 Because thou hast my reins possessed,
And thou didst cover me,
Ev'n when within my mother's womb
Inclosed I was by thee.

10 I will thee praise, for fearfully
And strangely made I am.
Thy works are wonderful, and well
My soul doth know the same.

11 My substance was not hid from the
When as in secret I
Was made; and in earth's lowest parts
Was wrought most curiously.

12 Ere yet my substance shape received
Thine eyes on it did look;
And all my members even then
Were written in thy book;

13 Then afterwards thou didst impart
Its form to ev'ry one;
Although as yet they shapeless were,
And of them there was none.

14 How precious unto me, O God,
Thy gracious thoughts appear,
And in their sum how very great,
How numberless they are.

15 If I should count them, than the sand
They more in number be:
What time soever I awake,
I ever am with thee.

16 Thou, Lord, wilt surely sinners slay:
Hence from me bloody men.
Thy foes against thee loudly speak,
And take thy name in vain.

17 Do not I hate all those, O Lord,
That hatred bear to thee?
With those that up against thee rise
Can I but grieved be?

18 With perfect hatred them I hate,
My foes I them do hold.
Search me, O God, and know my heart
Try me, my thoughts unfold:

19 And see if any wicked way
There be at all in me;
And in thine everlasting way
To me a leader be.

PSALM 139. L. M.

1 LORD, thou hast searched me, and hast known
My rising up and lying down,
And from afar thy searching eye
Beholds my thoughts that secret lie.

2 Thou know'st my path and lying down,
And all my ways to thee are known;
For in my tongue no word can be,
But, lo, O Lord, 'tis known to thee.

3 Behind, before me, thou dost stand,
And lay on me thy mighty hand;
Such knowledge is for me too strange,
'Tis high beyond my utmost range.

4 O whither shall my footsteps fly,
Beyond thy Spirit's searching eye?
To what retreat shall I repair,
And find not thy dread presence there?

5 If I to heaven shall ascend,
Thy presence there will me attend
If in the grave I make my bed,
Lo, there I find thy presence dread.

6 If on the morning wings I flee,
And dwell in utmost parts of sea;
Even there thy hand shall guide my way,
And thy right hand shall be my stay.

7 Or, if I say, to shun thine eye,
In shades of darkness I will lie,
Around me then the very night
Will shine as shines the noon-day light.

8 From thee the shades can nought disguise
The night is day before thine eyes; [guise,
The darkness is to thee as bright
As are the beams of noon-day light.

9 My very reins belong to thee;
Thou in the womb didst cover me;
And I to thee will praise proclaim,
For fearful, wondrous is my frame.

10 Thy works are wonderful, I know;
And when in depths of earth below,
This complicated frame was made,
'Twas all before thine eyes displayed.

11 My substance yet unformed by thee,
Thy searching eyes did clearly see:
My days were written every one,
Within thy books, ere yet begun.

12 Thy thoughts, O God, to me are dear,
How vast their numbers do appear!
More than the sand my reck'nings make,
I'm still with thee when I awake.

13 Thou wilt the wicked slay, O God;
Depart from me, ye men of blood;
Who speak of thee for ends profane,
Thy foes who take thy name in vain.

14 Do not I hate thy haters, Lord?
And thy assailants hold abhorred?
A perfect hatred them I show,
And count each one to me a foe.

15 Search me, O God, my heart discern,
Try me, my very heart to learn;
See if in evil paths I stray,
And guide me in th' eternal way.

PSALM 140. C. M.

1 JEHOVAH, from the evil man,
Do thou deliver me;
And from the man of violence,
O keep me safe and free.

2 They in their heart imagine wrong,
And evil meditate;
And they for battle and for war
From day to day are met.

3 For like a serpent's piercing tongue
Their tongues they sharp do make;
And underneath their lips there lies
The poison of a snake.

4 Lord, keep me from the wicked's hands,
From vi'lent men me save;
Who utterly to overthrow
My goings purposed have.

5 The proud a snare and cords have laid,
And they a secret net
Have by the way-side for me spread;
They traps for me have set.

6 I to Jehovah said, Thou art
My God; then to the cry
Of all my supplications, Lord,
Do thou thine ear apply.

7 O God the Lord, who art the strength
Of my salvation great;
A cov'ring in the day of war,
Thou on my head hast set.

8 Unto the wicked man, O Lord,
His wishes do not grant;
Nor further thou his ill device,
Lest they themselves should vaunt.

9 As for the head and chief of those
About that compass me,
Ev'n by the mischief of their lips
Let thou them covered be.

10 Let burning coals upon them fall,
Them throw in fiery flame,
And in deep pits, that they no more
May rise up from the same.

11 Let not a man of evil tongue
On earth established be;
Let mischief hunt the violent,
Till ruined utterly.

12 I know God will th' afflicted save,
The poor defend will he:
The just shall surely praise thy name,
The upright dwell with thee.

PSALM 141. C. M.

1 O LORD, I unto thee do cry,
Do thou make haste to me,
And give an ear unto my voice,
When e'er I cry to thee.

2 As incense let my pray'r, O Lord,
Be ordered in thine eyes;
Accept the lifting of my hands
As th' ev'ning sacrifice.

3 Set, Lord, a watch before my mouth,
Keep of my lips the door.
Nor let my heart be turned aside
To sins I should abhor.

4 To practise wicked works with men
That work iniquity;
And of their dainties let me not
With them partaker be.

5 Let him that righteous is me smite,
It shall a kindness be;
Let him reprove, I shall it count
A precious oil to me:
For such smiting shall not break my head;
For yet shall come the day,
When I in their calamities
For them to God shall pray.

6 And when their judges down shall be
In stony places cast,
They then shall hear my words; for they
Shall sweet be to their taste.

8 About the grave's devouring mouth
Our bones are scattered round,
As wood which men do cut and cleave
Lies scattered on the ground.

9 But unto thee, O God the Lord,
My longing eyes I raise:
My soul do not leave destitute;
My trust in thee I place.

10 Lord, keep me safely from the snares
Which they for me prepare;
And from the crafty plots of them
That wicked workers are.

11 Let workers of iniquity
Into their own nets fall,
While by thy favor I escape
The danger of them all.

PSALM 141. L. M.

1 O LORD, my God, to thee I cry;
Swift to my aid in mercy fly;
And when to thee my cries ascend,
In pity to my voice attend.

2 As fragrant incense on the air,
So mount to heaven my early prayer;
And let my hands uplifted be,
As evening sacrifice to thee.

3 Set, Lord, a watch my mouth before,
And of my lips keep thou the door;
Nor leave my sinful heart to stray
Where evil footsteps lead the way.

4 Let me not of the feast partake
Which wicked men delight to make;
Let righteous men in mercy smite,
In their reproofs I'll take delight.

5 Let righteous lips my errors chide,
Like healing oil the accents glide:
If voice of faithful friend reprove,
Such smiting comes to me in love.

6 For them, when they are in distress,
To God I will my prayer address;
Their judges cast on rocky ground,
Then sweet to them my words shall sound.

7 Around the graves our bones are left,
As branches by the woodman cleft:
To thee, Lord God, I lift my eyes;
On thee my helpless soul relies.

8 Preserve me from the secret net,
The toils which impious hands have set;
In their own snares let sinners fall,
While I by grace escape them all.

PSALM 142. C. M.

1 I WITH my voice cried to the Lord,
With it made my request:
To him poured out my sad complaint,
To him my grief expressed.

2 When overwhelmed my spirit was,
Thou well didst know my way;
Where I did walk a snare for me
They did in secret lay.

3 I looked on my right hand, and viewed,
But none to know me were;
All refuge failed, there was no man
Who for my soul would care.

4 To thee I cried, O Lord, and said,
Thou my sure refuge art;
My portion in the land of life,
Till life itself depart.

5 Because I very low am brought,
Attend my plaintive cry:
Me from my persecutors save,
Who stronger are than I.

6 From prison bring my soul, that I
Thy name may glorify:
The just shall compass me, when thou
With me deal'st bounteously.

PSALM 142. L. M.

1 TO God my earnest voice I raise:
To God my voice imploring prays
Before his face I pour my tears,
And tell my sorrow in his ears.

2 When griefs my fainting soul o'erflow,
Thou knowest, Lord, the way I go;
And all the toils that foes do lay
To snare thy servant in his way.

3 All unprotected, lo, I stand;
No friendly guardian at my hand;
No place of flight or refuge near,
And none to whom my soul is dear.

4 O Lord, my Saviour, now to thee,
Without a hope besides, I flee;
To thee, my shelter from the strife,
My portion in the land of life.

5 Then hear and heed my fervent cry,
For low with burning griefs I lie;
Against my foes thy arm display,
For I am weak, but strong are they.

6 Redeem me from the captive chains,
That I may sing in grateful strains:
Then shall the righteous round me press,
For God shall me with favor bless.

PSALM 143. C. M.

1 LORD, hear my pray'r, attend my cries;
And in thy faithfulness
O give an answer unto me,
Ev'n in thy righteousness.

2 Thy servant also bring thou not
In judgment to be tried:
Because no living man can be
Before thee justified.

3 The foe pursued my soul, and crushed
My life beneath his tread:
In darkness he hath made me dwell,
As who have long been dead.

4 My spirit, therefore overwhelmed,
Doth sink in sorrows great;
Within me breaks my very heart,
And I am desolate.

5 I call to mind the days of old,
I think upon thy deeds;
I meditate on all the work,
Which from thy hand proceeds.

6 My hands to thee I stretch; my soul
Thirsts, as dry land, for thee.
Lord, haste to hear; my spirit fails:
Hide not thy face from me;

7 Lest like to them I do become
That to the dust descend.
At morn let me thy kindness hear;
On thee do I depend.

8 Teach me the way that I should walk:
I lift my soul to thee.
Lord, free me from my foes; I flee
To thee to cover me.

9 Because thou art my God, to do
Thy will do me instruct:
Thy Spirit's good, me to the land
Of righteousness conduct.

10 Revive and quicken me, O Lord,
Ev'n for thine own name's sake;
And also in thy righteousness,
My soul from trouble take.

11 And of thy mercy slay my foes;
Let all destroyèd be
That do afflict my soul; for I
A servant am to thee.

PSALM 143. C. M. (Second.)

1 LORD, hear my pray'r, and to my cry
In faithfulness attend;
To me in righteousness reply,
A gracious answer send.

2 Nor at thy just tribunal call
Thy servant to be tried;
For in thy sight, of mortals all,
Shall none be justified.

3 For foes against my soul unite;
My life to dust they tread;
I dwell where darkness veils my sight,
And midst those long since dead.

4 My spirit, overwhelmed with woes,
Within me sighs for rest;
And desolate, without repose,
My heart is sore oppressed.

5 Yet I recall the days of old,
Thy works of wonder trace:
Thy works which ages past unfold;
I muse upon thy grace.

6 And now, O Lord, my outstretched hands
I lift to thee again;
For thee I long, as thirsty lands
For genial showers of rain.

7 O hear me, Lord, nor more delay,
For griefs my life consume;
Nor hide thy face lest I decay,
Like those within the tomb.

8 When morning lights the eastern skies,
Thy mercy, Lord, disclose;
And let thy loving-kindness rise:
On thee my hopes repose.

9 Teach me the way where I should go;
I lift my soul to thee;
Redeem me from the raging foe;
To thee, O Lord, I flee.

10 Because thou art my God, I pray,
Teach me to do thy will;
O lead me in the perfect way,
By thy good Spirit still.

11 Revive me, Lord, for thy great name,
And for thy judgment's sake;
From all my woes, O Lord, reclaim,
My soul from trouble take.

12 In mercy bare thy mighty arm,
To crush my foes in shame;
Cut off, who work thy servant harm,
Devoted to thy name.

PSALM 143. 6s.

1 O LORD, my prayer hear,
And to my suppliant cry
In faithfulness give ear,
In righteousness reply.

2 Nor into judgment call
Thy servant to be tried;
With thee, of mortals all,
Can none be justified!

3 I'm followed by the foe,
My life to earth they tread,
As men dead long ago,
I dwell in darkness dread.

4 My spirit therefore vexed
Is overwhelmed within;
My heart in me perplexed
And desolate hath been.

5 Yet I recall to mind
What ancient days record;
Thy works of every kind
I think upon, O Lord.

6 To thee I stretch my hands:
Do thou my helper be:
As long the thirsting lands,
So longs my soul for thee.

7 O Lord, send quick relief,
I humbly pray to thee:
My spirit fails through grief,
Thy face hide not from me.

8 Unless thou interpose,
And help to me extend,
I shall be like to those
Who to the grave descend.

9 Because I trust in thee,
O Lord, cause me to hear
Thy lovingkindness free,
When morning doth appear.

10 Cause me to know the way
In which my path should be;
Because to thee I pray,
And lift my soul to thee.

11 O Lord, deliver me
From all who me oppose;
To thee alone I flee
To hide me from my foes.

12 Thou art my God in need,
Teach me thy just command,
Thy Spirit's good; me lead
Into the perfect land.

13 O Lord, for thy name's sake,
Revive and quicken me;
And for thine own truth's sake,
My soul from trouble free.

14 In mercy cut off all
My foes, and put to shame
All who afflict my soul;
For I thy servant am.

PSALM 144. C. M.

1 O BLESSED ever be the Lord,
Who is my strength and might
Who doth instruct my hands to war,
My fingers teach to fight.

2 My goodness, fortress, my high tow'r,
Deliverance and shield,
In whom I trust; who unto me
My people makes to yield.

3 Lord, what is man, that thou of him
Dost so much knowledge take?
Or son of man, that thou of him
So great account dost make?

4 Man is like vanity; his days,
As shadows, pass away.
Lord, bow thy heav'ns, come down, touch
The hills, and smoke shall they. [thou

5 Cast forth thy lightning, scatter them
Thine arrows shoot, them rout.
Thine hand send from above, me save;
From great depths draw me out.

6 Me free from hands of children strange
Whose mouth speaks vanity;
And their right hand a right hand is
That works deceitfully.

7 A new song I will sing to thee,
O Lord, on psaltery:
And on a ten-stringed instrument
Will praises sing to thee.

8 For he it is that unto kings
Deliverance doth send;
And he his servant David doth
From hurtful sword defend.

9 Me free from hands of children strange,
Whose mouth speaks vanity;
And their right hand a right hand is
That works deceitfully.

10 That, as the plants, our sons may be
In youth grown up that are;
Our daughters, like to corner-stones,
Carved like a palace fair.

11 That to afford all kind of store
Our garners may be filled;
That our sheep thousands, in our streets
Ten thousands they may yield.

12 That strong our oxen be for work,
That no in-breaking be,
Nor going out; and that our streets
May from complaints be free.

13 O blest the people who are found
In such a state as this;
Yea, greatly blest those people are,
Whose God JEHOVAH is.

PSALM 145. C. M.

1 I'LL thee exalt, my God, O King;
Thy name I will adore,
I'll bless thee every day, and praise
Thy name for evermore.

2 The Lord is great, much to be praised
His greatness search exceeds.
Race unto race shall praise thy works
And show thy mighty deeds.

3 I of thy glorious majesty
The honor will record;
I'll speak of all thy mighty works,
Which wondrous are, O Lord.

4 Men of thine acts the might shall show,
Thine acts that dreadful are;
And I, thy glory to advance,
Thy greatness will declare.

5 The mem'ry of thy goodness great
They largely shall express;
With songs of praise they shall extol
Thy perfect righteousness.

6 The Lord Jehovah gracious is,
In him compassions flow;
In mercy he is very great,
And unto anger slow.

7 The Lord JEHOVAH unto all
His goodness doth declare:
And over all his mighty works
His tender mercies are.

8 Thy works shall all thee praise, O Lord,
And thee thy saints shall bless;
They shall thy kingdom's glory show,
Thy pow'r by speech express:

9 To make the sons of men to know
His acts done mightily,
And of his kingdom to display
The glorious majesty.

10 Thy kingdom shall forever stand,
Thy reign through ages all.
God raiseth all that are bowed down,
Upholdeth all that fall.

11 The eyes of all things wait on thee,
Thou giver of all good,
And thou in season due dost give
To every one his food.

12 Thy hand is opened lib'rally;
It of thy bounty gives
Enough to satisfy the want
Of every thing that lives.

13 The Lord is just in all his ways,
And good in his works all.
God's near to all that call on him,
In truth that on him call.

14 He will accomplish the desire
Of those that do him fear:
He also will deliver them,
And he their cry will hear.

15 The Lord preserves all who him love,
That nought can them annoy:
But he all those that wicked are
Will utterly destroy.

16 My mouth the praises of the Lord
To publish shall not cease:
Let all flesh join his holy name
Forevermore to bless.

PSALM 145. L. M.

I O LORD, thou art my God and King;
I'll thee exalt, thy praise proclaim;
I will thee bless, and gladly sing
For ever to thy holy name.

2 Each day I rise I will thee bless,
And praise thy name time without end.
Much to be praised, and great God is;
His greatness none can comprehend.

3 Race shall thy works praise unto race,
The mighty acts show done by thee.
And I will speak the glorious grace,
And honor of thy majesty.

4 Thy wondrous works I will declare;
By men the might shall be extolled
Of all thy acts which dreadful are,
And I thy greatness will unfold.

5 They utter shall abundantly
The mem'ry of thy goodness great;
They shall sing praises cheerfully,
Whilst they thy righteousness relate.

6 The Lord our God most gracious is,
In him compassions also flow;
In mercy he is rich to bless,
But unto anger he is slow.

7 To all the Lord is very good,
O'er all his works his mercy is.
Thy works all praise to thee afford:
Thy saints, O Lord, thy name shall bless.

8 Thy kingdom's glory they shall show;
They also shall thy power tell:
That so men's sons his deeds may know,
His kingdom's grace that doth excel.

9 Thy kingdom hath no end at all,
It shall to ages all remain.
The Lord upholdeth all that fall,
The cast-down raiseth up again.

10 The eyes of all upon thee wait;
In season thou their food dost give;
Thy opened hand, with bounty great,
Supplies the wants of all that live.

11 The Lord is just in his ways all,
And holy in his works each one.
The Lord is near to all who call,
Who call in truth on him alone.

12 God will the just desire fulfil
Of such as do him fear indeed.
Their cry regard, and hear he will,
And save them in the time of need.

13 The Lord will keep continually
All who him love with upright heart;
But all who work iniquity
Destroy will he, and quite subvert.

14 My mouth and lips I'll therefore frame,
To speak the praises of the Lord:
To magnify his holy name
Forever let all flesh accord.

PSALM 146. C. M.

1 PRAISE God. The Lord praise, O my soul.
I'll praise God while I live;
While I have being, to my God
In songs I'll praises give.

2 Trust not in princes, nor man's son,
In whom there is no stay;
His breath departs, to earth he turns;
That day his thoughts decay.

3 O happy is that man, and blest,
Whom Jacob's God doth aid;
Whose hope upon Jehovah rests,
And on his God is stayed:

4 Who made the earth and heavens high,
Who made the swelling deep,
And all that is within the same;
Who truth doth ever keep.

5 God righteous judgment executes
For those oppressed that be;
He to the hungry giveth food;
God sets the pris'ners free.

6 The Lord doth give the blind their sight,
The bowed down doth raise:
Jehovah dearly loves all those
That walk in upright ways.

7 The stranger's shield, the widow's stay,
The orphan's help is he:
But yet by him the wicked's way
Turned upside down shall be.

8 The Lord shall reign for evermore:
Thy God, O Zion, he
Shall reign to generations all.
Praise to the Lord give ye.

PSALM 146. L. M.

1 PRAISE ye the Lord! my spirit, praise
Thy God through all thy length of days;
I'll praise him with the breath he gives;
I'll praise him while my spirit lives.

2 Trust not the pow'r of earthly kings,
Nor strength that man's vain succor brings;
His breath departs: he sinks to clay,
His thoughts shall perish in that day.

3 O blest the man whose hope for aid
On God, on Jacob's God is stayed,
Who made the heav'n, the earth and main,
And all the fulness they contain.

4 Whose truth forever stands secure;
Who saves th' oppressed, and feeds the poor;
Who gives them bread with bounteous hand,
And breaks the captive's iron band.

5 The Lord unseals the sightless eyes,
And gives the weary strength to rise;
The Lord dispels the stranger's fears,
And guards the widow's lonely years.

6 The Lord maintains the orphan's cause,
And loves the man who loves his laws;
But those in paths of sin that stray,
The Lord shall overturn their way.

7 Jehovah shall his throne maintain,
And through eternity shall reign;
Thy God, O Zion, be adored
Through ev'ry age: praise ye the Lord.

PSALM 146. L. M. 6 lines.

PRAISE THE LORD.

1 PRAISE God, my soul! while I have breath,
Until my voice is lost in death,
His praise shall all my powers employ.
My days of praise shall ne'er be past;
While life and breath and being last,
My God I'll praise with songs of joy.

2 In princes great put not your trust,
Nor son of man, who turns to dust;
Vain is the hope which there shall bloom;
Their breath departs, their pomp and power
And thoughts will vanish in an hour,
And all shall perish in the tomb.

3 Happy the man whose hopes rely
On Jacob's God: he made the sky,
And earth, and seas, and fulness all:
His truth forever stands secure;
He saves th' oppressed; he feeds the poor;
And frees the captive from his thrall.

4 The Lord gives eye-sight to the blind;
The Lord supports the sinking mind;
God loves the just; the poor sustains;
The widow and the orphan's stay;
God overturns the wicked's way:
Thy God, O Zion, ever reigns.

PSALM 146. 8s and 7s.

1 HALLELUJAH! praise Jehovah,
O my soul, Jehovah praise;
While I live I'll praise Jehovah,
To my God sing all my days.

2 Put no trust in earthly princes.
Nor man's son, whose help is vain;
Soon his breath and thoughts forsake him,
Back to dust he turns again.

3 He that hath the God of Jacob
For his help is truly blest;
He whose hope is in Jehovah,
And upon his God doth rest;

4 On the Lord who made the heaven,
Earth and sea, and all therein;
Who will keep his truth forever,
Rights of all oppressed maintain.

5 He gives food to those that hunger,
To the blind restoreth sight;
He gives freedom to the pris'ner,
Makes the bowed to stand upright.

6 He the righteous loves, and safely
Keeps the stranger; he's a stay
To the fatherless and widow,
But subverts the sinner's way.

7 Evermore Jehovah reigneth,
Through all ages he is King.
Even he, thy God, O Zion,
To Jehovah praises sing.

PSALM 147. C. M.

1 PRAISE ye the Lord; for it is good
Praise to our God to sing:
For it is pleasant, and to praise
It is a comely thing.

2 The Lord doth build Jerusalem;
And he it is alone
That the dispersed of Israel
Doth gather into one.

3 Those that are broken in their heart,
And troubled in their minds,
He healeth, and their painful wounds
He tenderly up-binds:

4 He counts the number of the stars;
He names them ev'ry one.
Our Lord is great, and of great pow'r;
His wisdom search can none.

5 The Lord lifts up the meek; and casts
The wicked to the ground.
Sing to the Lord, and give him thanks,
On harp his praises sound;

6 Who covereth the heav'n with clouds,
Who for the earth below
Prepareth rain, who maketh grass
Upon the mountains grow.

7 He gives the beast his food, he feeds
The ravens young that cry.
His pleasure not in horses' strength,
Nor in man's legs, doth lie.

8 But in all those that do him fear
The Lord doth pleasure take;
In those that to his mercy do
By hope themselves betake.

9 The Lord praise, O Jerusalem,
Thy God, O Zion, praise;
For thy gates' bars he maketh strong;
Thy sons in thee doth bless.

10 He in thy borders maketh peace;
With fine wheat filleth thee.
He sends forth his command on earth,
His word runs speedily.

11 Hoar frost, like ashes, scatt'reth he;
Like wool he snow doth give;
Like morsels casteth forth his ice;
Who in his cold can live?

12 He sendeth forth his mighty word,
And melteth them again;
His wind he makes to blow, and then
The waters flow amain.

13 The doctrine of his holy word
To Jacob he doth show;
His statutes and his judgments he
Gives Israel to know.

14 To any nation never he
Such favor did afford;
For they his judgments have not known.
O do ye praise the Lord.

PSALM 147. 7s and 6s.

1 PRAISE God! 'tis good and pleasant,
And comely to adore:
Jehovah builds up Salem;
Her outcasts doth restore.

2 He heals the broken-hearted,
He makes the wounded live:
The starry host he numbers,
And names to all doth give.

3 Our Lord is great and mighty,
All things his Spirit knows:
The Lord lifts up the lowly,
But sinners overthrows.

4 O thank and praise Jehovah,
With harp, O praise his name,
Who clouds the heav'n with vapors,
And sends on earth the rain.

5 He clothes with grass the mountains,
And gives the beasts their food;
He hears the crying ravens,
And feeds their tender brood.

6 In horses' strength delights not,
Nor speed of man loves he,
The Lord loves all who fear him,
And to his mercy flee.

7 O Salem, praise Jehovah,
Thy God, O Zion, praise;
For he thy gates hath strengthened,
And blest thy sons with grace.

8 With peace he'll bless thy borders,
The finest wheat afford;
He sends forth his commandment,
And swiftly speeds his word.

9 Like wool the snow he giveth,
Spreads hail o'er all the land,
Hoar frost like ashes scatters;
Who can his cold withstand?

10 Then forth his word he sendeth;
He makes the wind to blow,
The snow and ice are melted,
Again the waters flow.

11 He shows his word to Jacob,
To Isr'el's seed alone;
His statutes and his judgments,
The heathen have not known:
Praise ye the Lord!

PSALM 148. C. M.

1 PRAISE God. From heavens praise the Lord,
In heights praise to him be.
O all his angels, praise ye him;
His hosts all, praise him ye.

2 O praise ye him, both sun and moon,
Praise him, all stars of light.
Ye heav'ns of heav'ns him praise, and
Above the heavens' height. [floods

3 Let all unite to praise the name
Of our Almighty Lord:
For he commanded, and they were
Created by his word.

4 He also, for all time to come,
Hath them established sure;
He hath appointed them a law,
Which ever shall endure.

5 O praise JEHOVAH from the earth,
Ye dragons, and ye deeps:
Fire, hail, snow, vapor, stormy wind,
His word that fully keeps.

6 All hills and mountains, fruitful trees,
And all ye cedars high:
All beasts and cattle, creeping things,
And all ye birds that fly

7 Ye kings of earth, and people too,
Ye princes, judges all;
Young men and maidens, praise ye him,
Old men, and children small.

8 Let them the Lord's name praise; his
Alone is excellent: [name
His glory reacheth far above
The earth and firmament.

9 His people's horn, the praise of all
His saints, exalteth he;
Of Isr'el's seed, his people near.
The Lord our God praise ye.

PSALM 148. H. M.

1 THE Lord of heav'n confess
On high his glory raise.
Him all ye angels bless,
Him all his armies praise.
Him glorify,
Sun, moon, and stars;
Ye higher spheres,
And cloudy sky.

2 From God your beings are,
Him therefore famous make;
You all created were,
When he the word but spake.
And from that place,
Where fixed you be
By his decree,
You cannot pass.

3 Praise God from earth below,
Ye dragons, and ye deeps:
Fire, hail, clouds, wind, and snow
Which in command he keeps.
Praise ye his name,
Hills great and small,
Trees low and tall;
Beasts wild and tame;

4 All things that creep or fly.
Ye kings, ye humble throng,
All princes, mean or high;
Both men and virgins young,
Ev'n young and old,
Exalt his name;
For much his fame
Should be extolled.

5 O let God's name be praised
Above both earth and sky;
For he his saints hath raised,
And set their horn on high:
Even those that be
Of Isr'el's race,
Near to his grace.
The Lord praise ye.

PSALM 148. 7s.

PRAISE YE THE LORD.

1 PRAISE the Lord from heavens high
Praise him in the lofty sky;
Praise him, all ye angels bright;
Praise him, all his hosts of light;
Praise him, sun and moon afar;
Praise him, every radiant star

2 Praise him all ye heavens high:
Waters drifting through the sky,
Let them praise Jehovah's name,
For he called them and they came.
He has fixed their places fast;
His decree shall ever last.

3 Praise the Lord from earth below,
Monsters through the deep that go;
Fire and cloud, and snow and hail,
And th' obedient stormy gale,
Hills and lofty mountains all,
Fruitful trees and cedars tall.

4 Beasts and cattle everywhere,
Creeping things and fowls of air,
Kings and men of humble birth,
Princes, judges of the earth,
Youthful men and virgins all,
Aged men and children small.

5 Let them praise with one consent,
For his name is excellent;
Glorious he, o'er earth and sky,
He his Israel raised on high.
Praise him, saints, with one accord;
People near him, praise the Lord.

PSALM 148. 8s and 7s.

1 HALLELUJAH, praise Jehovah,
From the heavens praise his name;
Praise Jehovah in the highest,
All his angels praise proclaim.

2 All his hosts, together praise him,
Sun, and moon, and stars on high;
Praise him, O ye heav'ns of heavens,
And ye floods above the sky.

3 Let them praises give Jehovah,
They were made at his command,
Them forever he established;
His decree shall ever stand.

4 From the earth, O praise Jehovah,
All ye floods, ye dragons all;
Fire, and hail, and snow and vapors,
Stormy winds that hear his call.

5 All ye fruitful trees and cedars,
All ye hills and mountains high,
Creeping things, and beasts and cattle,
Birds that in the heavens fly.

6 Kings of earth, and all ye people,
Princes great, earth's judges all;
Praise his name, young men and maidens,
Aged men, and children small.

7 Let them praises give Jehovah,
For his name alone is high,
And his glory is exalted
Far above the earth and sky.

8 He his people's pow'r exalteth,
All his saints to praise accord;
Jacob's seed, a people near him.
Hallelujah. Praise the Lord.

PSALM 149. C. M.

1 PRAISE ye Jehovah: sing to him
A new song, and his praise,
In the assembly of his saints,
In sweet psalms do ye raise.

2 Let Isr'el in his Maker joy;
Let them his praises sing:
Let all that Zion's children are
Be joyful in their King.

3 O let them all to his great name
Give praises in the dance;
Let them with timbrel and with harp
In songs his praise advance.

4 For God doth pleasure take in those
That his own people be;
And he with his salvation free
The meek will beautify.

5 And in his glory excellent
Let all his saints rejoice:
Let them to him upon their beds
Aloud lift up their voice:

6 And in their mouth aloft be raised
The praises of the Lord,
And let them have in their right hand
A sharp two-edged sword·

7 To execute the vengeance due
Upon the heathen all,
And make the punishments deserved
Upon the people fall.

8 Let them with chains as pris'ners bind
Their kings who them command
And hold in iron fetters strong,
The nobles of their land.

9 On them the judgment to perform
Found written in his word:
This hon r is for all his saints.
O do ye praise the Lord.

PSALM 149. 10s and 11s.

1 O PRAISE ye the Lord!
Prepare your glad voice,
New songs with his saints,
Assembled to sing;
Before his Creator
Let Israel rejoice,
And children of Zion
Be glad in their King.

2 And let them his name
Extol in the dance,
With timbrel and harp
His praises express;
Who always takes pleasure
His saints to advance,
And with his salvation
The humble to bless.

3 His saints shall sing loud
With glory and joy,
And rest undismayed,
With songs in the night;
The praise of Jehovah
Their lips shall employ;
A sword in their right hand,
Two-edged for the fight.

4 The heathen to judge,
Their pride to consume;
To fetter their kings,
Their princes to bind;
To execute on them
The long-decreed doom;
Such honor forever
The holy shall find. Hallelujah.

PSALM 150. C. M.

1 PRAISE ye the Lord, God's praise
His sanctuary raise; [within
To him within the firmament
Of power give ye praise.

2 Because of all his mighty acts,
With praise him magnify·
O praise ye him, as he excels
In glorious majesty.

3 Praise him with trumpet's sound: hi. praise
With psaltery advance:
With timbrel, harp, stringed instruments
With organs and the dance.

4 Praise him on cymbals loud; him praise
On cymbals sounding high.
Let each thing breathing praise the Lord
Praise to the Lord give ye.

PSALM 150. L. M.

1 O PRAISE our Lord, where rich in grace
His presence fills his holy place,
Praise him in yon celestial arch,
Where holds his power its glorious march.

2 O praise him for his deeds of fame,
O praise the greatness of his name,
O praise him with the trumpet's sound,
With harp and psaltery answering round

3 The praises of the Lord advance
With organ, timbrel, and the dance;
O praise him with the notes of joy,
And every harp in praise employ.

4 On cymbals loud, Jehovah praise;
On cymbals high, his glory raise;
Let all that breathe, with glad accord,
Lift up their voice, and praise the Lord.

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FAMILY PORTRAITS


FAMILY PORTRAITS


FAMILY PORTRAITS


FAMILY PORTRAITS




LOOK AND LIVE


SAVE LORD OR I PERISH

HOLY BIBLE


REMEMBER THY CREATOR


ROCK OF AGES